

SOME ANIMAL OFFERINGS IN THE HITTITE RITUALS

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Abstract

Hittites is a society, Indo European origin and lived in Anatolia since BC second millenium. Hittites had polytheistic religion. They set rituals for a deities in their religious life. They used numereous objects in their rituals.

Like as many societies of ancient times, Hittites used various animals in rituals. Votive / offering was most commonly using style of Animals in the Hittites rituals.

Sheeps, Bull, Goat – Goatling / kid, Dog – Puppy, Pig – Piglet and Bird species were most commonly animals used in the Hittite rituals as an offering. In this paper, we will examine which animals were used and it's using aims in the ritual of Hittites in the light of cuneiform texts and archaeological relief and remains.

Key words: Animal using, Hitite rituals, Ancient animals, Animal votive.

INTRODUCTION

Hittites, Indo-European origin, lived in Anatolia since BC second millenium. It is unknown that whether Hittites came to Anatolia from the outside or not. Also if they came to Anatolia from the outside, we didn't know that which road (sea or land) were used by the Hittites.

According to first data about Hittites, they were first seen in the Kuššara region. Piṭhana, is known King of Kuššara, conquered Neša, modern Kayseri Kültepe. Anitta, succeeding Piṭhana, conquered Ḫattuš, modern Çorum Boğazkale. He damned Ḫattuš after it's conquest. But Labarna, one of the succeeding of Anitta, resettled to Ḫattuš. Also he changed own name to Ḫattušili, meaning from Ḫattuš, himself.

In the period of Ḫattušili I (BC 1650 – BC 1620), Hittites campaigned to North Syria and Assyria lands. They conquered some cities like Ḫalpa (modern Halep), Uršu (modern Urfa). Muṣšili I (BC1620 – BC1590), succeeding of Ḫattušili I, maintained these campaigns toward to North Syria and Assyria. Also Hittite military forces gained ground up to Babylonia, south of Mesopotamia. But Hittites couldn't were here to stay in Babylonia lands.

Tuḫḫalīa II (BC 1530 – BC 1500), campaigned to Aššūwa Kingdoms, lived western Anatolia. He won a victory against Aššūwa Kingdoms. He offered sword to Storm God in honour of this triumphs. Hittites reach to level of Imperial under the tutelage of Šuppiliuma I (BC 1350 – BC 1320). When Tutankhamon died, Ankhesenamun, his wife, wanted one of the sons of Šuppiliuma for being both husband to herself and king to ancient Egypt. But this marriage fell throught because of unwillings to this marriage.

Afterwards Hittite and ancient Egypt waged war one another. This war is known as Kadesh Battle (BC 1274?). When it was sixteenth year of this war, Hittites and ancient Egypt signed a peace treaty because of sun eclipse. Hittite Kingdom was destroyed by the Sea Peoples end of this century.

Hittite religion was a polytheistic religion. Hittites named themselves as “*land of thousand gods*”. Tešup was top of the heap in the Hittite pantheon. Other deities were: Sun Goddess of Arinna, Telepinu, one of the storm gods, Mezulla, Nergal, goddess of underground, etc.

Hittites had got a numerous ritual in their religious life. The stint of these rituals were different from each others. Some rituals proceeded until forty five days. Also some rituals were celebrated as transiently like as thunder, war etc.

Holiness of Animals

Animals have become both a source of food and possessions that make human life easier. People living in ancient times thought that some animals had various powers and that they were sacred. According to Durkheim, people thought of divine forces as animals in the first place. Later, with the development of civilizations, divine powers were considered as human form (Durkheim, 2010: 104). In other words, we can say the depiction of the gods in human form has been the product of developed civilizations.

Also, in some societies, such as the Minotaur in Cretan society, half-human half-animal (bull) sanctity was found. According to the belief of an indigenous tribe from Australia, this thought was realized by turning the animal which has a spiritual essence into a human being (Lucien Lévy-Bruhl, 2006: 52).

In written and visual documents (Pic. 1 – 2) of the Hittites, it is known that people in animal masks take part in rituals. Although it is not known exactly whether animal masked people are the products of such a thought, it can be said that they are the products of different thoughts because there is no such thought in the Hittite religious belief, they do not have the idea that they are derived from a common animal and they have taken the role of the sacred animal representing the gods of the Hittites.

In some ancient societies, the first products obtained from animals (birth, dairy product, etc.) are thought to be sacred. Abel (Habil), a shepherd in the Old Testament, offered the first products to God, and his products were more admired by God than his brother's products¹. The idea that the first products obtained from animals were sacred has been changed a bit but still present in Anatolia.

Bull can be considered as the most common sacred animal by ancient people. Because the bull is an animal who takes part in many of the cultural beliefs and their rituals which represents the divine beings such as the god of heaven and the god of the storm.

As the bull was thought to be the symbol of the Storm Gods (Pic. 3), it was thought that the sound of the bull was identical with the sound of thunder. This sound has been tried to be produced especially in rain rituals. In the rite of passage, the bull sound was considered as the voice of the god; In a rite of passage, it was stated that the sound of the bull was used to show that a phase of the ritual was completed, and the other stage started (Eliade, 2014: 34, 42, 43, 59, 60).

Except from the bull other animals are considered sacred by many societies. Considering that birds were able to connect with the other world (after death) through their flying abilities, they used them especially in rituals such as funeral, purification and oracle. Although pigs² and dogs are considered dirty by many societies, they also have been used in rituals for various purposes. Snake was considered as a symbol of immortality and eternity because according to the Epic of Gilgamesh snake ate the jiaogulan and snake hibernates in the winter and molts. In addition, animals that have hibernation and molt are considered as symbols of eternity. Apart from these beliefs, some societies thought that many animals that had an important place in their culture were sacred and blessed them in their religious lives.

Animal Offerings in the Rituals

Like many other societies lived in the ancient age Hittites also sacrificed various animals for heavenly powers. Like other societies aim of these sacrifices are feeding (Beckman, 2011: 98) and taking care of the gods and additionally thought (Frazer, 2004: 176, 177) that animal's soul or life source is in blood of animal.

The most commonly sacrificed / offered animals by the Hittites for the divine beings were sheep, goats, pigs, dogs and bulls. These animals were offered to the gods in different rituals with different methods.

Although there is no definite information about whether the sacrificed animals chose randomly or according to some specific criteria, it can be said that sacrificed animals are determined according to some criterias due to some clues seen in the written documents. CTH 375 numbered, prayers of Arnuwanda - Ašmunikal couples to the Sun God due to the occupation of Kaška, sacrificed / offered animals were picked from fat and well-fed animals. In addition, sacrificed / offered animals which are presented in rituals may also have been raised by those who bowed to the gods and who are mentioned in the texts as god shepherds.

In some rituals objects that were going to sacrificed / presented to the gods as offerings, brought from the other cities³. It is not known completely that objects which were brought from other cities whether raised by shepherds of gods or by normal folk. But when we think that sacrificed animals are specially picked up, possibility of these animals raised by officials who bowed to gods, may increase.

In some ritual texts, the number of animals offered has reached to very high numbers. According to Reyhan animals in the texts stating that many animals are offered are not actually cut instead she thinks that they are presented as symbolic⁴. However, it should not be ignored that a large number of animals were (cut) in these rituals, not symbolically, and meat obtained from these animals can be shared with the public or used in feasts in the rituals.

While the animals were sacrificed, position of the god which offering were done was important. It was stated that when the Hittites were giving sacrifice to the gods of the earth, the throat of the animal looked up; the sacrifice of the animal for the underground gods, the throat of the animal was looking down (Beckman, 2011: 100.; Sevinç Erbaşı,

¹ Genesis IV, 1 – 5: “*And Adam knew Eve his wife; and she conceived, and bare a Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the afirstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering*”.

² About Pig Being Dirty Herakleitos states like: “*Pigs like dirty water instead of clean water*” Fragments: XIII.; “*Pig takes bath in mud, but chicken is in the dust.*” Fragments: XXXVII.

³ For example, in the text describing *KI.LAM* festival, it is stated that Tiššaruliya city officials brought 6 sheeps, Wand men 2 sheeps Annuwa city men 2 sheeps, Ankuwa city officials 3 sheeps.

⁴ Reyhan also states that in some circumstance's animals really sacrificed and after presenting their meats to gods remainings placed to places such as door, oven, window. Reyhan, 2016: 106, 107.

2013: 114). Thus, the god who was offerings done to him may be facilitating from the blood which can be considered as the animal's energy of life.

Sacrificed animal's organs such as liver, heart, and fat presented to the gods by the Hittites because of the belief that these organs were loved by the gods⁵. In some ritual texts, the color of the animal to be sacrificed (offered), such as black or white, is indicated.

Ovine Offerings (Sacrifices)

In Hittite rituals ovine have a very important place. According to examined texts ovine used in rituals, sheep, lambs, rams and goats. Reliefs of Alacahöyük (Pic. 4) were probably the best place which pictures ovine offered in rituals. In these reliefs, four ovine which were brought by a man to offer them to god was portrayed.

During archaeological studies, remains of ovine which are thought to be used in rituals in many cities, have been found. Ninety-nine ankle bones nearly all of them consist of sheep and goat were found⁶ under IIc building floor of 7 numbered room of structure dating back to the Late Bronze Age in Kilisetepe. It can be thought that these ankle bones belong to the animals offered in the rituals.

Sheep

According to the Hittite ritual texts, the sheep, which was commonly preferred as offerings of the gods, was an important source of food for the offerings to the gods. In the Hittite cult inventory texts, the number of sheep among the cult objects prepared for the cults of some gods reaches significant numbers⁷.

In the funeral rituals which are considered as Hittite King's Funeral, sixty-seven sheep were offered in the third day of the ritual as soon as the king's body was laid to rest (placing him into Hekur. Collins, 2010: 66, 67). In addition, sheep offerings can be seen on some other days of the ritual.

The Hittites offered sheep during the feasts organized on behalf of their gods. For example, in the Nuntariyašha festival, two sheeps of the Storm God were offered (Nakamura, 2002: 150). In the CTH 681.1 numbered text describing the Karahna Festival, it was stated that two sheep were sacrificed (by cutting their throat) in the inner room for the god⁸.

In the substitution King rituals, the king tried to protect himself, and they offered to the gods sheep. The king himself, by offering a clean sheep in the night, asked the gods not to chase him⁹.

Sheep is an important presentation used in magic rituals. In the magic / treatment ritual of Paškuwatti who a woman from Arzawa was, sheep was offered and divided into pieces¹⁰. In another magic ritual, the sheep was cut, and the internal organs and some parts of the sheep were placed on the table¹¹.

Sheep was offered in the oath-taking ceremony for the gods and some rituals performed for them in these ceremonies. In the ritual held for the goddess Wišurijanža, performed by Hatija who a woman from Kanzapida was, a sheep was offered to the Sun God and then liver and heart of this sheep was burned in the fire¹².

⁵ A similar thought exists in the ancient Greek society. However, the situation here is slightly different. Prometheus, who arbitrates for sharing the first sacrifice presented to the gods, covered the meats and all organs in the abdomen with the stomach. Bones are wrapped with oil. And Zeus, attracted by the fats, and chose the bones were covered with oils for the gods, and the meat and abdominal organs remained for humans. Theogonai: 534. Also, in some communities some parts of the sacrificed animal were considered valuable and those parts were reserved for the gods and the rulers. Bloch, 2013: 141.

⁶ Also, in room number 3 talus were found Popkin, 2013: 102 – 104.

⁷ For example, in KBo 38.12 numbered cult inventory text, it was recorded that, every year twenty-eight sheep will be offered to the Storm God of the Sky and Sun God of Arinna; sixty four sheep would be presented for some god's cult. Darga, 1973: 15 – 17.

⁸ CTH 681. 1 §3: “[When it daw]ns, they open the door. They remove the curtain. [The king] goes [into the inner] chamber of the god. At the [tarša]nzipa of the inner chamber of the god they slaughter one fattened ox (and) two sheep...” McMahan, 1991: 57.

⁹ KUB XXIV 5 + IX Rs. 11 – 17: At night, he offered a clean sheep under the sky and said: “Oh, moon god, my lord, this means that you have given a sign. If you've thought badly about me and left me in the hands of Lelvani, the goddess of the (underground), it means I'm dressed up for the gods. I gave you a deputy. Take one and release me.” Kümmel, 1967: 13.

¹⁰ CTH 406 §12: “... Next I offer one sheep to Uliliyašši, and they slaughter it down in front of the table. They carry the sheep (s carcass) forth and cut it up. Next {they butcher} it...” Hoffner, 1987: 278.

¹¹ KUB 17.28 iii 1 – 7: “[Let myself and my house] grow! Let [people of my house], cattle and sheep beget in a proper way and let my grain grow! They slaughter the sheep and he puts the meat, the entrails, the chest, its head and the feet before the table...” Torri, 2004: 134.

¹² KBo XV 25 Rs. 5 – 6: “Palace attendant is there and palace attendant offer a sheep to Sun god of Heaven. It's liver and heart is burnt on fire.” Carruba, 1966: 5.

In some of the ritual texts, they specify some information about sacrificed sheep and how did they were selected. It was stated that a clean, flawless, wand free, white sheep was sacrificed in the ritual, which was held to protect Tutḫalia and his family from evil¹³. In the sacrifice ritual of Anniwiyani who a bird witch/fortune teller for Inaraš was, sheep in the terippiš area of the garden and sheep whose eyes looking to the sun were selected¹⁴. In the ritual performed for the gods of the underworld, eight black sheep were offered¹⁵.

In some rituals, sheep was offered by burdening evil. Such victims are usually offered in sub-rituals and proxy rituals. In the ritual of the substitute king, the king offered a sheep to the Sun God immediately after performing the rites of purification at the dawn¹⁶. In the ritual of Maštigga who a woman from Kizzuwatna was, the sheep was held on to the its owners and the sheep was offered after owners split their evil to the mouth of the animal¹⁷.

The sheep offered to the gods in the rituals were sometimes used as presentation in the rituals after various small processes. In the Babilili ritual the sheep was sacrificed, after water in the silver bowl was sprinkled on the sheep¹⁸. The sprinkling of water on the sheep before it was sacrificed to God was probably related to the purification of the sacrificed animal.

In the ritual held for the Storm God, nine black sheep were offered by hitting them on the wall¹⁹. The offering of sheep by hitting them on the wall was perhaps a presentation that should be made without blood.

Lamb

Lambs are important sacrifice object for the gods in the Hittite rituals. In the Hittite texts, the lamb is to mentioned in the Sumerian language as *SILA*₄ (Ünal, 2007b: 570). In some rituals, they were offered to the gods by normal cutting method and in some rituals they were offered to the gods by incineration.

In the celebrations of Nuntarriyašha festival, Arinna's Goddess of the Sun was blessed with seven lambs and the lamb (their meat) were cooked in the kitchen²⁰. In the ritual of evocation cult of the night goddess, lamb was offered

¹³ KBo 15. 10 + KBo 20. 42 Rs ii. 8 – 9: “*She says as f[ol]lows: “Mouth, tongue, tooth! Behold, I have offered to you a pu[r]je, faultless (or bright), White shee[p] not be[a]ten with a stick.”* Kassien, 2000: 37.

¹⁴ CTH 393 11 – 14: “*Then I pass among the sheep and, which (ever) 12 sheep (is) going with its eyes turned toward the sun, 13 its fleece I take. 14 (I take) from (lit. of) a terippis field limbs of an orchard*” Sturtevant, 1927: 13.

¹⁵ IBoT 3. 1: “*Cookers prepared eight black sheep in the hešti home already.*” Sir Gavaz, 2016: 843.

¹⁶ KUB XXIV 5 + IX 13 Vs. 29 – 34: “*At the dawn he practices clean (purified) ritual. As soon as the King leaves, he washes and offers a clean sheep right under the sky to god of sun. At that moment the king speaks as: Oh god of sun, my lord, listen to me! This indicates sign given by moon god. ... a gave a deputy [on behalf of me]. Take this now.*” Kümmel, 1967: 11.

¹⁷ 26 – 40: “*they sent a sheep, and an old woman holds it onto the two owners of offerings and says, “Here is a proxy for you, they shall be proxy for your body: evil tongue, evil mouth” They spit to sheep's mouth and say, “you split evil curses”. They dig the ground, cut the sheep down, then put it down there, put the sweet offering bread on its side, offer the wine and cover it. They send the black sheep; old woman presents it to them and says: “For whole of your heads and bodies the black sheep is a proxy. The tongue in its mouth is the tongue of the cursed ones. And turns it over to them. The two offering (sacrifice) owner spit on its mouth and cut the sheep, then completely shrad it into pieces...”* Reyhan, 2002: 39, 41.

¹⁸ CTH 718.1 §18: “*Further, he takes from wicker tray the unleavened bread upon which the salt was strewn, and he sets the knife on top. Then one sheep is driven in, and the priest takes the silver beaker of water. He dunks the salted unleavened bread on the knife (therein) and holds out the hand water to the deity. He sprinkles (it) on the sheep and [the ritual patron]. And [from] this [very] silver beaker [the priest pours] out the hand water fort he ritual patron ...” §20 “... Afterward, the priest places the silver beaker of beer in the hand of the ritual patron. Then the priest takes the unleavened bread and the knife and holds them over the sheep. Then the ritual patron dedicates the sheep.” Beckman, 2014: 37.*

¹⁹ 43 – 44: “[] they placed it to place of it's. King [...] to there on the throne. (They) offered to sheep as hit at the wall.” Neu, 1970: 15.

²⁰ KUB 25. 14 B Vs. i 23 – 33: “*And the queen bless Arinna's sun god with seven lambs as such:two2 of these are for sun goddess of Arinna and Walan[ni] one lamb is for sun goddess of Arinna and Nikamalti, one lamb is for sun goddess of Arinna and Ašmunikal, one lamb is for sun goddess of Arinna and Du[duḫepa] and one lamb is for sun goddess of Arinna and Ḫenti and also one lamb is for sun goddess of Arinna and Taw[ananna]; and all lambs carried to inside of the kitchen. They taken them into pieces and then cook them.*” Nakamura, 2002: 193.

(Feder, 2011: 28). At the Karahna festival, a lamb was cut off on the Sun God's stela which was carried to the forest²¹. In the ritual for the underground gods, the lamb was cut into the water?²².

If we examine the ritual texts though we cannot see any clue about lambs were cut before they were burned or cooked, it can be considered that the lambs were burnt for the gods while they were alive.

Goat

Goats, which are seen as sacrifice objects quite often in rituals, are written as *MÁŠ* and *UZ₆* in Hittite ritual texts (Ünal, 2007a: 436). In the texts, goats were usually sacrificed by cutting for the gods in the form of normal sacrifices. However, in some rituals while they were sacrificed, they either sacrificed together with other objects or offering with some procedures.

In the Hittite rituals, goats were mostly slaughtered and offered as normal (by cutting). In a ritual made to purify the army after a military defeat, the male goat was sacrificed and the soldiers passed through some objects prepared for purifying²³.

Ritual led by Anniwiyanni and performed for Inaraš goat was one of the sacrificed animals among others. In these rituals, the goat was offered by bird watchers dealing with the prophecy, and some organs of the animal were separated for God²⁴. In the ritual for the Hapat, the kid (baby goat) was chopped into pieces for Hapat²⁵. It is possible to think goat mentioned as young goat is a kid because in the text pig and dog were piglet and puppy.

Except that goats were offered directly, in some rituals minor applications were done prior to sacrifice process (cutting the animal and presenting it to the god). In a Hittite ritual it was stated that the horns of the goat were oiled before being sacrificed²⁶. At the birth ritual, after being blessed with wine the goat was taken away by a priest and then presented to the gods²⁷. In the text goat is written as *MÁŠ.TUR*. This word had also been used for kid (Ünal, 2007: 437).

Ram

One of the ovine which was sacrificed in the Hittite rituals, was ram. Ram was defined as *UDU.NITA* in Hittite texts (Ünal, 2007b: 751). Ram was one of the animals offered to Ziparwa on the Nuntarriyašha festival²⁸.

In the Ašhella ritual which was for military purposes, in the morning of second day of the ritual, six rams were released to the field and offered there²⁹. In this ritual, because rams along with the goats being taken away from the army and cut there, we can think that these animals burdens army's evil (sins). Which means they are *scapegoat* or *nakkuši* who were sacrificed animals by burdening sins.

Sacrificing the ram can also be seen in magic rituals. In a magic ritual against evil, rams were included in the offerings to the Sun God in order to eliminate pollution (bad things) and magic³⁰.

Pig

In Hittite written texts, the pig is usually indicated by the *ŠAH* ideogram³¹. In the archeological studies it is learned from the found remainings that before the Hittite period and during the Hittite period, the pigs were used for

²¹ CTH 681. 1 Vs. II §18: “They carry the Sungod do[wn] to the grove. They place him [back] on the ste[la]. [They] consecre[te] one fattened ox, seven sheep, (and) one lamb. They slaughter (them) at the stela and [s]et out [the flesh].” McMahan, 1991: 67.

²² CTH 446 “The water which has brought from the spring he libates into the water(?). Then he consecrates a lamb with the water (var. Into the water).” Gurney, 1977: 29.

²³ Bo 2039 + Bo 2864, 45 – 47: “When soldiers of opposing side win an animal (to be sacrificed) brought to the other side of the river and a billy goat (male) was sacrificed...” Kümmel, 1967: 151.

²⁴ CTH 393 22 - 26: “Then the bird-makers sacrifice a large goat to Innaraš SU.KUR. And first of all the right ear, the entrails(?), the right inner parts, (and) the flesh of the right side they cook with fire. And they set it aside for he god.” Sturtevant, 1927: 17.

²⁵ KUB 7.54 ii 20 – 23: “Then afterward he takes for himself one kid, one piglet and one puppy, and over in another place they sever them for he Heptad.” Collins, 1990: 214.

²⁶ KBo 11.32 (CTH 645) Vs. 23 – 24: “They oil goat's horn and sacrifice it for sake of male gods, god Maliia.” Arıkan, 2003: 28.

²⁷ KUB 9.22 §24 - §25, 17 – 23: “While she hands over to him two young goats. And them to woman “sacrificies” with wine, and the patili- priest drives them away. And when at the crossing of the road he arrives, them one young goat for the male [deities] of the šinapši. He [sac]rificies, and (the other) young goat for the male deities of the city he [sac]rificies.” Beckman, 1983: 95.

²⁸ “King bless to Ziparwa, he offer bull and ram.” Nakamura, 2002: 253.

²⁹ CTH 394 Vs. 33, 36 – 37: “Second day early in the morning six ram buried together with six goats. When they brought them to the field, they cut (sacrifice) them there. And they cook only their meat.” Dinçol, 1985: 24.

³⁰ KUB 17.28 ii 48 – 55: “He puts the loaf on its place and shatters the jug. He washes his hands and goes away. Then he puts a small table before the Sun-god. He puts bread on it; he puts three loaves of bread on it. He sacrifices a ram to Sun-god and they slaughter it...” Torri, 2004: 134.

³¹ Piglet described as *ŠAH.TUR*. Ünal, 2007b: 578, 579.

various purposes³². In particular, the research conducted at the Tell Mozan Höyük, which is thought to be a Hurrian - Hittite city, remains of sixty piglets were found (Collins, 2004: 54). It can be thought that piglets can be taken from Hurrians. Since the mound is in the transition zone between Anatolia and Mesopotamia and the numerous piglet skeleton has been found, it can be thought that Hittite's using piglets may have passed them through Hurrians from the Mesopotamia.

Although pigs especially piglets were seen as nasty animals³³ which should be avoided by the Hittites, they were widely used as offerings and votive animals in Hittite rituals. The reasons for the use of pigs in rituals had generally been due to the fact that they had been considered as the object who burdens all of the sin regarding relationships (sex) with animals and sexual crimes such as incest (Mouton, 2005: 547). It was also stated that when the pig was cut there is plenty of bloodshed (Ünal, 2007c: 113) and in structure rituals it guaranteed the happiness, prosperity and wealth of the owner of the house and his family (Mouton, 2005: 544). In addition, in some rituals, it was also used as an object that provides purification for sins by burdening sins (Collins, 2004: 55).

Pigs and piglets are usually offered (cut) to the gods in Hittite rituals. In the text of ritual which was done by Kuliwišna for the Storm God, it was stated that the pig was cut and bread was sunk in its blood and this bread was served to the gods³⁴. The idea also supports Ünal who states that the pig has been slaughtered to sink bread in its blood and so presenting this bread and pig to gods.

The ritual need to be done because of the thought that army should be purified since it was defeated at a military expedition and become dirty. In this ritual piglet and puppy were separated from the middle and one half were laid on one side and the other half were laid on the other side³⁵. Soldiers were tried to be purified by passing through these objects.

In the ritual of the *Ḫantitaššu* which was about lifespan of human, piglet was cut in front of the pit opened for the ritual, and the body of the pig was put into the pit along with some offering objects. After saying some magical words, the piglet was removed from the pit and presented to the god of Sun³⁶.

Dog

One of the animals used in the Hittite rituals was the dog. In the Hittite texts Dog is written as *UR.TUG* (Ünal, 2007b: 762). In Hittite religious and cultural life, the dog had similar characteristics that of pig's. The dog like pig became the object which burdens sins about sexual relationships such as incest or zoerasty (Mouton, 2005: 547). Also, in the ancient Greek society, dogs were associated with the underworld and purification (Day, 1984: 28).

In the ritual made by Zarpiya against the deaths caused by the epidemics in the country, the meat of the sacrificed dog was cut into pieces³⁷. The dog offering, during the ritual against epidemic diseases in the country has revealed the dog's role of cleansing and burdening sins. Similarly, the puppy was used in the ritual after a military defeat with the piglet. In this ritual piglet and puppy were separated from the middle and one half were laid on one side and the other half were laid on the other side. Soldiers were tried to be purified by passing through these objects³⁸.

Addition to finding piglet bone remnants in Tell Mozan Höyük, which is thought to be a Hurrian - Hittite city, 20 puppies skeleton have been also found (Collins, 2004: 54, 55). Dog bones have been found in some Hittite cities and capital city Hattuša except from Tell Mozan Höyük. By looking at the number of dog bones, Ünal stated that dog meat

³² For example, in Salat Tepe piglet bones have been found in the sacrifice pits in the layer whose date analysis was done as between 2015 BC - 2050 BC Ökse, 2015: 124.

³³ For example, KUB 18. 4 Vs. II 20: "*Additionally to keep away a pig or a dog from door of (bread) separation chamber.*" Süel, 1985: 23.

³⁴ CTH 330, KUB 43.56 iii 11 – 15: "*Then they drive out the pig and cut it up. They dip a thin loaf of bread into the blood and set it down before the deity. But they (the ritual participants) eat the pig. They butcher it(s) trunk, removing the entrails. ...*" Beckman, 2011: 99.

³⁵ Bo 2039 + Bo 2864 45 – 48, 53: "*When opposing side's soldiers wins the battle an animal brought to rear of the river and a Billy goat was sacrificed rear of the river, piglet and puppy were separated from the middle and one half were laid on one side and the other half were laid on the other side. Soldiers pass right through them...*" Kümmel, 1967: 151.

³⁶ KBo 11. 14 Rs. iii: "*...She/he takes a piglet and sacrifice (cut) it in the pit; its blood shattered in the pit. Now, piglet's corpse placed in the pit with flour, corn, ewan-grain, kuna- and oil by ritual practitioner... [He/she now], [picks up] (piglet's corpse from the pit). separates (pig's) meat from its whole-body parts and puts them [in front of god of the sun].*" Ünal, 1996: 30, 31.

³⁷ KUB 9. 31 10 – 11: "*A fillet(?) of black wool, red wool, (and) Hurnuwašilan yellow wool (is twined), then the meat of a goat (and) a dog cut to bits(?)*" Schwartz, 1938: 335.

³⁸ Bo 2039 + Bo 2864 45 – 48, 53: "*When opposing side's soldiers wins the battle an animal brought to rear of the river and a Billy goat was sacrificed rear of the river, piglet and puppy were separated from the middle and one half were laid on one side and the other half were laid on the other side. Soldiers pass right through them...*" Kümmel, 1967: 151.

was not consumed as food by the Hittite society but only symbolically eaten in stage of a magic ritual (Ünal, 2007c: 109).

Bird

In the Hittite texts, bird expression, commonly referred as *MUŠEN*, was also used for poultry (Ünal, 2007a: 461). It was offered to the Moon God and the Sun God in the ritual of Ammihatna (Murat, 2002: 32, 34; Murat, 2003.). It was stated that the patili-priest took a bird out of the inner room during the birth ritual³⁹. In the next parts of the ritual text, it is not stated that whether it was offered to the gods or not. However, it may be considered that the bird may have been removed from the inner room for purpose of offering. In the ritual of the Anniwiyanni performed for Inaraš, bird symbols made of clay or dough, which are known as *iššanas*⁴⁰ bird of are sacrificed⁴¹.

There rituals where birds are offered by burning, in addition to being sacrificed to the gods as a normal offering. In the ritual of god summoning, which is usually applied in Šapinuwa, the bird was burned on nine roads as offering in order to summoning gods⁴². Also, in the ritual for Ištar, the birds were burned as offerings for goddess (Beckman, 2015: 26).

It has been stated that because of the thought of when birds are burned the pollution will be lost, is the reason why birds are burned in the rituals. It was thought that the remaining ashes were lost in the soil and became harmless after burning process. It is thought that there is a courtyard near the stone paved road in Ortaköy Ağılönü area where the burning rituals might be applied (Süel – Süel, 2008: 102; Süel, 2015: 105).

Other Animals (Fish-Mouse-Monkey)

In addition to the animals mentioned above in the Hittite rituals, fish, mice? and monkey were also used as offerings. In the ritual of Maštigga, fish⁴³ was thrown to the fire (oven) after turning around of two elderly offering owners and by saying the words of likening spell⁴⁴.

A similar practice was carried out in the ritual of calling the Wišurijanža goddess performed by Ḫatija a woman from Kanzapida. In this ritual, the fish was thrown into the fire (oven) after the ritual practitioner put a piece of bread in the mouth of the fish⁴⁵.

The common feature seen in the rituals of Maštigga and Ḫatija was the presentation of the fish to the gods by throwing it to the oven. In the ritual of Maštigga, the fish was thrown into the oven after being returned around its owners. The reason why this is done in such way in the ritual could be transferring evil in the owners of the offerings to the fish. In the Ḫatija's ritual, the was thrown to the fire (oven) after bread was put in the mouth of the fish. The reason why it was done in this way in the ritual is to attract god with bread and fish and calling the god by that way.

The mouse⁴⁶ was one of the objects used as offering in Hittite rituals. It was stated that in the ritual of the Ambazzi, the mouse was presented to the Tarpatalia as food and some parts of the mouse were placed for the gods⁴⁷.

³⁹ KUB 9. 22 §30 42 – 43: “[and] patili- priest [first] [seals]. [and] patili- priest takes [a bird] [to outside].” Beckman 1983, 97. Also in KBo 17. 65 numbered birth ritual, after entering service of the Ḫepat, the duck is presented to the goddess. Beckman 1983, 147. In the text duck prescribed as *MUŠEN.GAL*. Ünal defined this word as big bird, goose. Ünal, 2007a: 461.

⁴⁰ Dough. Ünal, 2007a: 265.

⁴¹ “and we go to [that direction] place where dawn never comes(?). At the same time girl took ... bird and [puts] it in the temple or on a [...table?].” Sturtevant, 1927: 9.

⁴² KUB 15.31 Vs. II 1 – 5: “they burn birds on 9 roads like this way: they burn a bird for huwalzi (and) dalahulzi, a bird for hari (ve) hazizi, a lamb for ananiešh and human's MAH and Gulš gods, as the same they burn 2 birds and a lamb for god Zukki and god Anzili.” Reyhan, 2010: 641.

⁴³ Fish was written as a *KU₆* in the texts. Ünal, 2007a: 42, 43.

⁴⁴ Vs. I 38 – 43: “The old woman takes a fish and turns it over on 2 sacrifice owners and say: “This fish is the bull of the sea, now cursed tongues of that day leaves you as how did this fish leaves the sea. ” and throws the fish to the oven (fire).” Reyhan, 2002: 31.

⁴⁵ KBo 15. 25 Vs. 26 – 28: “[later...] I put a oven in front of the river, [...]and I'll put a piece of bread in the mouth of the fish, and then I'll throw it to the oven(fire). I burn it: No smoke [appear].” Carruba, 1966: 5.

⁴⁶ In mouse ritual texts, it is prescribed as *pišgaparta*. It has been stated that this word could also be used for another rodent animal. Ünal 2007a, 310.

⁴⁷ KUB 9.25 + KUB 27.67 iii 52 – 60: “They bring a second clean mouse and present it to the Tarpatalia-demon which is at the front (and' Here) eat it! ' (They say). Its blood is spilled to the loaf of bread. Its shoulder is fried in the fire. Its legs were put for the gods and some other parts were put to Tarpatašša which is in the front. Its thigh was put to Mamma. They fry its left [shoulder] in the same way. It presents its liver in the same way. Ünal, 2007c: 108.

Tuthaliya's ritual which was done to protect his family against his sister Ziplantawija's evil spells mouse was offered⁴⁸. According to the ritual text, by divine powers eating the mouse, the king's family was thought to be able to get rid of the evil spell of king's sister.

A similar thought is seen in another Hittite ritual. In this ritual, the object Monkey⁴⁹ offered to the gods for the release of troubles and evils was the Monkey⁵⁰.

Cattle (Bovine) Sacrifice

In addition to ovine, cattle were also sacrificed to the gods in the Hittite rituals. Cattle used in rituals were bulls, horses, donkeys etc. When we compare the use of cattle with ovine, we can say that cattle are less used in rituals.

Bull – Beef – Ox

The most widely used cattle in the Hittite rituals were bull, beef and ox. These animals took part in regular sacrifices to ensure regular feedings of the gods. In the Karahna city cult inventory text, it is stated that seven cattle should be given to the protective god of the Karahna city every year⁵¹.

The bulls are offered in rituals and feasts for gods. In the ritual held in Karahna city, the cattle for the god was cut in the inner room⁵². In the celebrations of Nuntarriyašha festival, the bull of Nerik's Storm God was offered by the king in Katapa city⁵³. In a ritual text, the bull was offered as a blood debt to storm god⁵⁴. On the fourth day of the ritual of Ašhella against the epidemic in the army, a bull was sacrificed to the storm god (Dinçol, 1985: 26).

Bull like animals such as sheep and goats, was also presented to the divine powers as an object which means *nakkuši*. In the substitute king ritual, a bull was offered as *nakkuši* of the king⁵⁵. This ritual, which the king himself made to protect himself, was also conceived by Gurney as a prophetic ritual (Gurney, 1977: 56). Because in the ritual, it was tried to be learned through the offerings to the gods, which god was angry with the king.

Another application of the bull was the use of the bull as a *nakkuši* and *ambašši* presentation. In this part of the ritual, the bull was offered for both the king's own sins and for the God. The king also carried out the *ambašši* sacrifice by burning the bull⁵⁶.

Horse-Donkey

In Hittite rituals, except form bulls, beefs and ox, very rarely cattle such as horse and donkeys were used. In the Hittite texts donkey was written as ANŠE and horse was written as ANŠE.KUR.RA (Ünal, 2007a: 32, 33).

Among Hittite rituals, funeral rituals of the king were most important ritual in which horse was sacrificed and presented to gods. On the third day of the King's funeral rituals, the horses were cut with the cattle and they were burned with their heads (Collins, 2010: 66).

Donkey sacrifice in the Hittite rituals and, in particular, offering them to gods had been very rare. In a ritual for Ištar, on the third day of the ritual there is a possibility that the donkey was sacrificed along with a sheep and some other objects of offerings⁵⁷. Sprinkling of fluid offerings in the text can be regarded as liquid offerings to the god. In the next stages of the ritual, we can think that animal sacrifice started after the liquid offerings.

⁴⁸ KBo 15.10 + KBo 20.42 Rs. iii 49 – 52: “women breaks 3 thick breads, offers a mouse(rodent?). [and] says as: “Mouth, tongue, teeth!, eat it! The King, his wife and his kids become infinite as this rock and the devil be gone.” Kassien, 2000: 63.

⁴⁹ Monkey in the text prescribed as ÚR. Ünal, 2007b: 97.

⁵⁰ KBo 20.73 + IV 7 – 11: “They will be free off their (troubles), this is human being's 12 divine body parts and they are made by the sorcerer and they will follow the twelve body parts of the monkey. They drink the blood of (the monkey), eat (its) fat, eat (its) muscle which is cut, and break (its) bones.” Pisaniello, 2015: 26.

⁵¹ KBo 38. 12 25 – 26: “every year food given to (god) as such: 7 cattle, [...] sheep...” Darga, 1973: 14.

⁵² CTH 681. 1 §3: “At the dawn, they open doors. They open curtains. [king] goes to god's [inner room]. In the inner room's [taršan]zipa place, he sacrifices(cut) cattle and 2 sheeps of the god...” McMahon, 1991: 57.

⁵³ IBoT 4.72 Vs. ii 11 – 12: “the other day the King goes to Katapa and presents the sacrifice Bull to Storm God of King Nerik.” Nakamura, 2002: 22.

⁵⁴ KBo 19. 128 Vs. III 40 – 43: “[] he whom well fed bull [] for. Big houses' blood offering to storm god [] its own part is wellfed [] cooked and boiled food...” Otten, 1971: 9.

⁵⁵ KBo 24. 5 + 9.13 Vs. 10 – 12: “see so I for my place [and] brought clay. From now on take this [release me!] an alive bull was brought to hill of ḫarpa. And they sacrifice the bull there.” Kümmel, 1967: 9.

⁵⁶ KBo 15.7 (Bo 39.73 + Bo 38.19) 5 – 11: “The King [speaks to bull as:] if you my god, my master, [] you or your [rage] soul fills with this, from now on see I put a bull and a man as proxy. from now on [] his bull [] see the skies god of sun this smoke of the bull!” as soon as (king) speaks the bull was burned and left as *ambašši*.” Kümmel, 1967: 37.

⁵⁷ KUB 55. 30 §3 18 – 21: “they sprinkle [tawal-] and walḫi-drink [...] they drive in [sheep] and asses [...] Third day, finished.” Beckman, 2015: 26.

CONCLUSION

Like many other societies lived in the ancient age Hittites also sacrificed various animals for heavenly powers. General purpose of this offerings were deities care and nutrition of theirs. Bull, sheep and goat were the most common used as an offering animal in this direction.

The Hittites did not choose to offerings animal as randomly. Uppermost, fat and flawless animals were selected by Hittites. Afterwards animals of other cities and like as in the example of eyes looking to the sun, some special cases were seen.

The cutting direction of offering animals were different from. When the Hittites were giving sacrifice to the gods of the earth, the throat of the animal looked up; the sacrifice of the animal for the underground gods, the throat of the animal was looking down. Also, Hittites employed black sheeps in the rituals of underground deities.

The animals were offered normal cutting throat procedure in some rituals. But preferred burning and other methods like as hit to wall and hit with stone, in the some Hittite rituals. Also animals were purified before offering. In addition to these animals offered after burdened to sins took upon itself.

Dog and pig had a special places among to offering animals. Although these animals were thought as a nasty animals by the Hittites, they were used in the purification rituals of the Hittites. Duties of the these animals in purification rituals both took upon the themselves to sins and purified.

One of the offering animals were used in Hittite rituals were the birds. Hittites thought to birds as an animals were able to the connect with to other world (afterdeath). The birds employed in the rituals as a both set up to special offerings and as an animals run away with sins.

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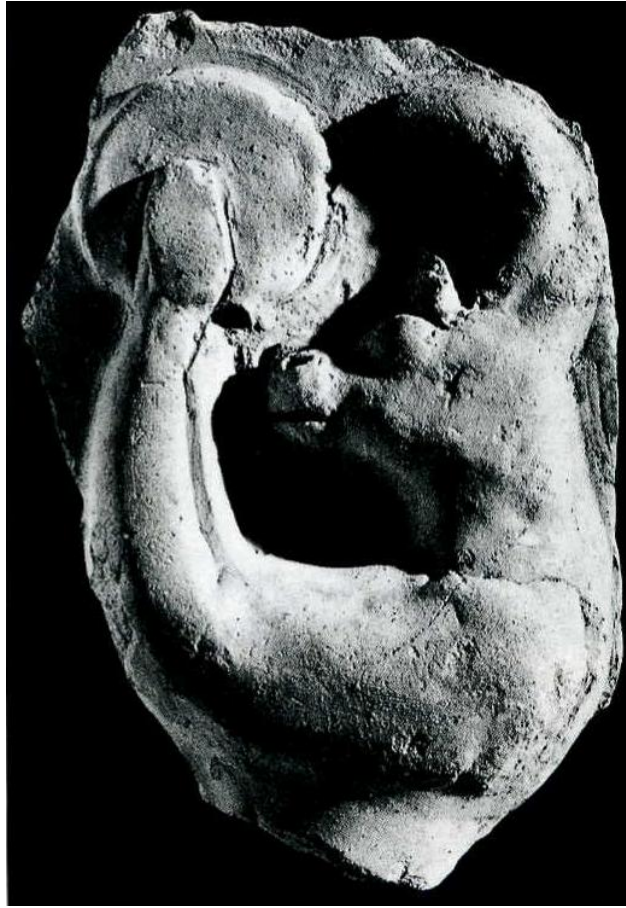
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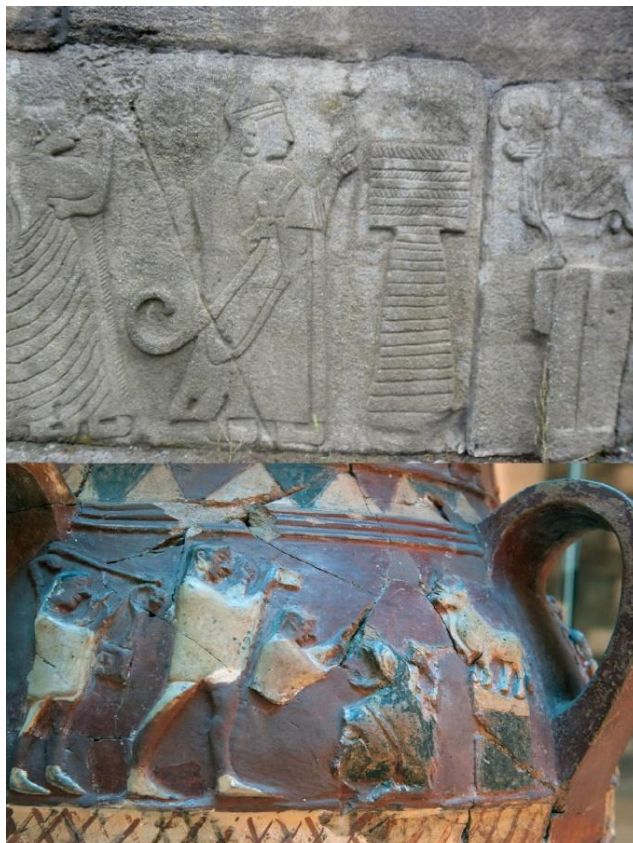
APPENDICES



Pic. 1: The figure with animal mask, bear to sundisc. (Yazılıkaya open air temple)



Pic. 2: One of the vase pieces decorated with bull mask man. Darga, 1992: 61.



Pic. 3: Offering to bull symbols scenes. Upper: Alacahöyük reliefs. Below: Inandık vase.



Pic. 4: Ovines, take away for offering. Alacahöyük reliefs.