

Alice Mouton (dir.)

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5^e Rencontres d'archéologie de l'IFEA, Istanbul 21-22 novembre 2014

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Yiğit H. Erbil

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à l'occasion du centenaire de la naissance
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Éditées par Alice MOUTON

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ABRÉVIATIONS

ABoT	Ankara Arkeoloji Müzesinde Bulunan Boğazköy Tabletleri. Millî eğitim basımevi, İstanbul.
AfO	Archiv für Orientforschung.
AnSt	Anatolian Studies.
AoF	Altorientalische Forschungen.
AS	Assyriological Studies.
AT	Alalakh Text.
BiOr	Bibliotheca Orientalis.
Bo	Fragments de tablettes inédits de Boğazköy/Hattuša.
BoHa	Boğazköy-Hattuša, von Zabern, Mayence.
BSIEL	Brill's Studies in Indo-European Languages and Linguistics, Brill, Leyde.
BSL	Bulletin de la Société de linguistique de Paris.
CAD	OPPENHEIM, A. L. et al. (éds.), <i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> . Oriental Institute of the University of Chicago, Chicago, 1964-2010.
CHANE	Culture and History of the Ancient Near East, Brill, Leyde.
CHD	GÜTERBOCK, H. G. / HOFFNER, H. A. / VAN DEN HOUT, T. (éds.), <i>The Hittite Dictionary of the Oriental Institute of the University of Chicago</i> . Oriental Institute of the University of Chicago, Chicago, 1989-.
CHLI 1	HAWKINS, J. D., <i>Corpus of hieroglyphic Luwian inscriptions 1. Inscriptions of the Iron Age</i> (Untersuchungen zur indogermanischen Sprach- und Kulturwissenschaft NF 8/1). de Gruyter, Berlin – New York, 2000.
ChS	Corpus der hurritischen Sprachdenkmäler, Multigrafica editrice, Rome.
CTH	LAROCHE, E., <i>Catalogue des textes hittites</i> . Klincksieck, Paris, 1971.
DBH	Dresdner Beiträge zur Hethitologie, Wiesbaden, Harrassowitz.
dupl.	Duplicat
EA	Tablettes provenant d'el-Amarna.
Eothen	Eothen. Collana di studi sulle civiltà dell'Oriente antico, LoGisma, Florence.
FGrHist	Die Fragmente der griechischen Historiker.
GrHL	HOFFNER, H. A., Jr. / MELCHERT, H. C., <i>A Grammar of the Hittite Language. Part 1: Reference Grammar</i> (Languages of the Ancient Near East 1). Eisenbrauns, Winona Lake, 2008.
HE	FRIEDRICH, J., <i>Hethitisches Elementarbuch, 1. Teil: Kurzgefaßte Grammatik</i> . 2 nd edition. Winter, Heidelberg, 1960.

HED	PUHVEL, J., <i>Hittite Etymological Dictionary</i> , Trends in Linguistics. De Gruyter, Berlin – New York, 1984.
HEG	TISCHLER, J., <i>Hethitisches Etymologisches Glossar</i> (Innsbrucker Beiträge zur Sprachwissenschaft 20-). Institut für Sprachwissenschaft der Universität Innsbruck, Innsbruck, 1977-.
hethiter.net	http://www.hethport.uni-wuerzburg.de/ .
HKM	ALP, S., <i>Hethitische Keilschrifttafeln aus Maşat</i> (Türk Tarih Kurumu Yayınları VI/34). Türk Tarih Kurumu Basımevi, Ankara, 1991.
HS	<i>Historische Sprachforschung</i> .
HW	FRIEDRICH, J., <i>Hethitisches Wörterbuch, Kurzgefasste kritische Sammlung der Deutungen hethitischer Wörter</i> , Winter, Heidelberg, 1952.
HW ²	FRIEDRICH, J. / KAMMENHUBER, A. / HOFFMANN, I. (éds.), <i>Hethitisches Wörterbuch, zweite, völlig neu bearbeitete Auflage auf der Grundlage der edierten hethitischen Texte</i> , Indogermanische Bibliothek. Winter, Heidelberg, 1975-.
HZI	NEU, E. / RÜSTER, Chr., <i>Hethitisches Zeichenlexikon</i> (StBoT Beiheft 2). Harrassowitz, Wiesbaden, 1989.
IBOT	<i>İstanbul Arkeoloji Müzelerinde bulunan Boğazköy Tabletleri</i> . Millî Eğitim Basımevi, İstanbul.
IF	<i>Indogermanische Forschungen</i> .
InL	<i>Incontri Linguistici</i> .
JANER	<i>Journal of Ancient Near Eastern Religions</i> .
JAOS	<i>Journal of the American Oriental Society</i> .
JCS	<i>Journal of Cuneiform Studies</i> .
JNES	<i>Journal of Near Eastern Studies</i> .
KASKAL	KASKAL. <i>Rivista di storia, ambienti e culture del Vicino Oriente antico</i> , LoGisma, Florence.
KBo	<i>Keilschrifttexte aus Boghazköi</i> , Berlin.
Konkordanz	KOŠAK, S., <i>Konkordanz der hethitischen Texte</i> , hethiter.net:/hetkonk (v. 1.91).
Kp	Numéros d'inventaire des tablettes de Kayalipınar/Şamuha mises au jour lors des fouilles régulières.
KUB	<i>Keilschrifturkunden aus Boghazköi</i> , Berlin.
Kt	Numéros d'inventaire des tablettes de Kültepe mises au jour lors des fouilles régulières.
L.	Numéros des signes hiéroglyphiques de LAROCHE, E., 1960: <i>Les hiéroglyphes hittites, I – L'écriture</i> . Éditions du Centre National de la Recherche Scientifique, Paris.
LHK	RÜSTER, Chr. / WILHELM, G., <i>Landschenkungsurkunden hethitischer Könige</i> (StBoT Beiheft 4). Harrassowitz, Wiesbaden, 2012.
LIMC	KAHIL, L. (éd.), <i>Lexicon Iconographicum Mythologiae Classicae</i> . Artemis, Munich, 1981-2009.
LGNP	FRASER, P. M. (éd.), <i>A Lexicon of Greek Personal Names</i> . Clarendon Press, Oxford, 1987-2000.
LSU	RIEMSCHNEIDER, K., „Die hethitischen Landschenkungsurkunden“, <i>Mitteilungen des Instituts für Orientforschung</i> 6, 1958: 321-381.
Luwian Corpus	<i>Luwian Corpus – “Annotated Corpus of Luwian Texts / Hieroglyphic Vocabulary”</i> (I. Yakubovich) online: web.corpora.net/LuwianCorpus/search/ (last accessed September 3rd, 2015).
MH	Middle Hittite
MDOG	<i>Mitteilungen der Deutschen Orient-Gesellschaft</i> .
MIO	<i>Mitteilungen des Instituts für Orientforschung</i> .
MS	Middle Hittite Script
MSS	<i>Münchener Studien zur Sprachwissenschaft</i> .
N	NEUMANN, G., <i>Neufunde lykischer Inschriften seit 1901</i> (Ergänzungsbände zu den Tituli Asiae Minoris Nr. 7, Österreichische Akademie der Wissenschaften, Phil.-hist. Klasse, Denkschriften, 135. Band). Verlag der Österreichischen Akademie der Wissenschaften, Vienne, 1979.
N.A.B.U.	<i>Nouvelles assyriologiques brèves et utilitaires</i> , Société pour l'étude du Proche-Orient ancien, Paris.
NEA	<i>Near Eastern Archaeology</i> .
NH	New Hittite

NS	New Hittite Script
obv.	Obverse
OH	Old Hittite
OIP	Oriental Institute Publications, Oriental Institute, Chicago.
Or NS	<i>Orientalia Nova Series.</i>
OS	Old Hittite Script
PEG 2.1	BERNABÉ, A. P. (éd.), <i>Poetarum epicorum Graecorum testimonia et fragmenta II, Orphicorum et orphicis similium testimonia et fragmenta. Fasciculus 1</i> (Bibliotheca scriptorium Graecorum et Romanorum Teubneriana). Saur, Leipzig, 2004.
PNAE 3/1	BAKER, H. D. (éd.), <i>The Prosopography of the Neo-Assyrian Empire 3/1. The Neo-Assyrian Text Corpus Project</i> , Helsinki, 2002.
PRU	SCHAEFFER, C. (éd.), <i>Le palais royal d'Ugarit, Mission de Ras Shamra</i> , Paris, 1956-.
PW	<i>Paulys Realencyclopädie der classischen Altertumswissenschaft.</i>
r. col.	right column
RA	<i>Revue d'assyriologie.</i>
rev.	Reverse
RHA	<i>Revue Hittite et Asianique.</i>
RHR	<i>Revue de l'Histoire des Religions.</i>
RIA	<i>Reallexikon der Assyriologie.</i>
Ro	Recto
RS	Numéros d'inventaire des tablettes de Ras-Shamra/Ugarit mises au jour lors des fouilles régulières.
SBo	GÜTERBOCK, H. G., <i>Siegel aus Boğazköy I, II</i> (Afo Beiheft 5, 7). H. G. Güterbock, Berlin, 1940, 1942.
SEG	<i>Supplementum Epigraphicum Graecum.</i>
SGO	MERKELBACH, R. / STAUBER, J. (éds), <i>Steinepigramme aus dem griechischen Osten</i> . Teubner, Munich, 1998-2004.
SMEA	<i>Studi Micenei ed Egeo-Anatolici.</i>
SNG	<i>Sylloge nummorum graecorum</i> , Bibliothèque nationale de France – Numismatica ars classica, Paris – Zurich, 1931-.
StBoT	<i>Studien zu den Boğazköy-Texten</i> , Wiesbaden, Harrassowitz.
TB	Numéros d'inventaire des tablettes de Tell Brak mises au jour lors des fouilles régulières.
THeth	<i>Texte der Hethiter</i> , Heidelberg, Winter.
TL	KALINKA, E., <i>Tituli Lyciae lingua lycia conscripti</i> . Hoelder, Vienne, 1901.
TTC	CONTENAU, G., <i>Trente tablettes cappadociennes</i> . Geuthner, Paris, 1919.
TUAT	<i>Texte aus der Umwelt des Alten Testaments.</i>
UEM	Numéros d'inventaire des tablettes de Tell Umm el-Marra mises au jour lors des fouilles régulières.
VAT	<i>Tablets preserved at the Vorderasiatisches Museum of Berlin.</i>
Vo	Verso
VS (NF)	<i>Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin (Neue Folge)</i> . Ph. von Zabern, Mayence.
WAW	<i>Writings from the Ancient World</i> , Society of Biblical Literature, Atlanta.
WdO	<i>Die Welt des Orients.</i>
ZA	<i>Zeitschrift für Assyriologie und Vorderasiatische Archäologie.</i>
zBoTU	FORRER, E., <i>Die Boghazköi-Texte in Umschrift 2. Geschichtliche Texte aus Boghazköi</i> (Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft 42). O. Zeller, Osnabrück, 1969.

PRELIMINARY REPORT OF THE FASILLAR SURVEY

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The Fasillar monument is located above the village of the same name, 15 km from the city of Beyşehir (Fig. 1). The site has been visited by numerous scholars since its discovery in the 19th century (Sterrett 1888: 163-166; Ramsay 1889: 170ff.; Perrot/Chipiez 1890: 222-223; Jüthner *et al.* 1903: 16-18, fig. 4-5; Ramsay 1907: 133-134, fig. 7; Garstang 1910: 175-176). However, before 2012, no authorized archaeological project had been undertaken in relation to the monument and its environs. Since 2012, with permission from the Turkish Ministry of Culture and Tourism, General Directorate of Cultural Heritage and Museums and with the sponsorship of Hacettepe University, intensive survey campaigns have been conducted in the vicinity of Fasillar. The general aims of the Fasillar Regional Archaeological Project are threefold:

- 1) to determine the general historical and geographical contexts of the Fasillar Monument;
- 2) to reconsider the function of the seemingly unfinished Hittite monument at Fasillar and its exact location with respect to Tarhuntaşša;
- 3) and to reconstruct the road network of the region between Beyşehir and Konya in an attempt to determine the nature of the relationship between the Fasillar Monument and other key sites of the Hittite Period.

I. The Fasillar statue made for an early version of the Eflatun Pınar monument?

The Fasillar statue (Fig. 2) is approximately 8.30 m. tall and is made of trachyte, a type of local stone. It is a high-relief structure, featuring two lions that have been carved almost entirely in the round and whose fronts and sides extend beyond the edges of the monument. Two Hittite gods are positioned between the lions, one standing on top of the other. The gesture of the lower deity strongly suggests that he is a mountain god; the conical cap and striding posture of the upper deity identify him as the Storm-god. A stone pedestal under the feet of the mountain god appears to have been intended to anchor the monument in place when it stood upright. The facts that the figures on the monument have only been crudely crafted and that there is an abundance of trachyte found on the hill on which the monument currently rests have led scholars to believe that the megalith was left unfinished (Güterbock 1947: 63), blocked out ready for transportation but then left *in situ* when, for unknown reasons, the project was interrupted. Although the lack of inscriptions or other

identifying details make it difficult to date the monument, on the basis of ideological and stylistic criteria it has been widely assumed to date to the 13th century BC (Mellaart 1962).

Fasillar has often been connected with the Hittite spring sanctuary Eflatun Pınar, a relationship first suggested by James Mellaart in 1962. Mellaart's theory was that the freestanding monument at Fasillar was intended to sit atop the water shrine at Eflatun Pınar, ca. 27 km. to the northwest (Mellaart 1962: 111, 114-115) and, today, one of the best-known Hittite spring sanctuaries.

The iconography of Eflatun Pınar was the theme of most earlier studies (Erkanal 1980: 287-301; Kohlmeyer 1983: 7-153). During archaeological investigations carried out in 1996, the Hittite pool was entirely revealed (Özenir 1997: 139; 2001: 537-538; Bachmann/Özenir 2004: 85-122). The main scene on the monument depicts a divine couple (Fig. 3). The male deity is seated on a throne on the left side and probably represents a Storm-god. His female companion, seated on the right, is likely to be the Sun goddess of the earth (Bittel 1953: 4, Laroche 1958: 44-45; Börker-Klähn/Börker 1976: 34-37). The divine couple is surrounded by three rows of figures: in the middle are bull-men; above them a row of lion men is depicted, and below the bull-men, there is a row of five standing mountain gods.

The three mountain gods in the middle have several holes in them, through which water flowed into the pool in the manner of a fountain. On each side of the main scene, there is a depiction of a goddess. A seated goddess is shown in relief on the southern wall of the pool; a second relief, depicting a Storm-god, was likely also standing beside her. A block at her feet was ostensibly used as an altar to the goddess. In front of it, a fragment of a stone human torso was uncovered (Fig. 4). On the eastern wall of the pool, two figures in relief appear as if walking toward the north (Fig. 5). Today, a trachyte block with bull protomes stands southwest of the pool (Fig. 6). Fragmented bull and lion figures, votive miniature ceramic vessels and a bronze pin were retrieved from the pool itself (Özenir 2001: 537-539).

This construction with sculptures and reliefs has monumentalized the site. Pure water emerges from the spring there, and it is channeled to flow from the monument into an enclosed basin. The site clearly has a religious function and the complex may be understood as a sacred pool, probably used during religious rituals and festivals (Kohlmeyer 1983: 35, n. 286; Bittel 1984: 13-14; Ökse 2011: 225). The monument's iconography suggests that it was directly related to the Hittite Great King. Three sun-disks appear on the top of the monument along with tutelary gods; important figures of the Hittite official pantheon during a particular reign are the personal tutelary deities of the king, suggesting that "this sacred pool was an important station for the pilgrimage of the Great King during cultic festivals" (Erbil 2005: 153-154; Erbil/Mouton 2012: 70).

The connection that Mellaart made between the two Hittite stone carvings should be re-evaluated on a number of grounds. First, the monumentality of Eflatun Pınar is very unusual in Hittite art. In fact, the design of both monuments is most atypical. To combine two already rare and colossal structures – the height of Eflatun Pınar is ca. 6 m. and Fasillar, 8 m. – does not match the known corpus of Hittite art and architecture (Orthmann 1964: 225-229; Alexander 1968: 84-85; Behm-Blancke/Rittig 1970: 88-99; Naumann 1971: 442; Kohlmeyer 1983: 38). From an iconographic point of view, to impose the Storm-god and the mountain gods on the Fasillar statue directly above the winged sun disks of Eflatun Pınar would be most unconventional. Typically, when a sun disk is included as part of a Hittite image, it is placed at the apex; it is rare that other objects are placed above the sun disk (Naumann 1971: 443; Bittel 1976: 225).

It must also be questioned whether the foundations of Eflatun Pınar would have been capable of supporting the weight of both the superstructure and what was placed above it without the entire structure sinking or collapsing (Behm-Blancke/Rittig 1970). Based on comparanda from other Hittite sites, it is clear the Hittites knew that a sound foundation was essential for stone architectural structures.

Although Mellaart's theory is unlikely to be correct, Fasillar and Eflatun Pinar continue to be considered together. Therefore, we decided to revisit any possible connections between Fasillar and Eflatun Pinar monuments. We focused firstly on the Fasillar statue itself. During the process of recording measurements, a rectangular opening in the mouth of the mountain god was identified, projecting 8 cm. inwards towards the core of the statue¹ (Fig. 7). This hole might have functioned as part of a fountain, making it appear that water was flowing out of the deity's mouth. At Eflatun Pinar, water flows from the bodies of the figures and not out of their mouths. Despite this difference, it is possible to draw the parallel between the two monuments that both could have acted as cultic fountains.

Water flowing from a mountain god actually fits well with Hittite religious imagery. Water is frequently connected with mountains in Hittite religion (Özenir 2001: 539-540). Before elaborating further on this concept, we decided to make sure that the hole belonged to the original sculpture and was not created more recently. Checking old drawings dating back to the beginning of the 20th century (Ramsay 1907: 133-134, Fig. 7) and also the copy of the statue in the garden of the Museum of Anatolian Civilizations (Fig. 8), which was molded directly from the original, we came to the conclusion that the hole was not a recent addition but that it had been filled with earth and therefore hidden from the visitors' sight after its discovery.

Next, we decided to investigate the site of Eflatun Pinar to attempt to determine whether the Fasillar structure was originally designed for that site. The protrusion on the bottom of the Fasillar megalith measures about 64 cm. The measurements we took at the spring of Eflatun Pinar demonstrated that where the Fasillar monument may be located, no figure is obscured by water. Moreover, the height of the mouth of the Fasillar mountain god, from where water would potentially flow, roughly corresponds with the heights of the water outlets carved into the figures of Eflatun Pinar (Fig. 9a). While the mouth of the Fasillar mountain god appears (Fig. 9b) at a height of 1.14 m., the heights of the holes on the figures at Eflatun Pinar is ca. 1 m. In other words, the water channels at Eflatun Pinar would support the pressure needed to push water through the holes on either of the two monuments. An enterprise that initially designed the Fasillar statue separately from the Eflatun Pinar monument seems to be the most likely scenario. There may have been at least two successive phases to the monument at the spring site, one incorporating the Fasillar megalith and the other, the structure we still see standing at Eflatun Pinar today.

There are two main reasons why the first project, involving the Fasillar statue, may have been abandoned: the first is that the Storm-god may have been too heavy to be transported; the second, that changing political dynamics may have led to altering plans for how to monumentalize the spring at Eflatun Pinar.

The possibility should now be considered that the colossus at Fasillar was designed to be part of the monument that now stands at Eflatun Pinar. As already mentioned, the placement of the Fasillar monument on top of Eflatun Pinar could well have resulted in an engineering disaster. What other possibilities can we consider? The Fasillar statue may have been designed to stand somewhere in front or to one side of the Eflatun Pinar monument. But in either case, the 8-m. height of the Fasillar statue would have overshadowed the other structure, which is about 6 m. high. Therefore, we should prefer the theory that the Fasillar Storm-god was initially designed in place of the standing structure at Eflatun Pinar.

What is more, if we look at specific components of the monuments, we can see elements that may stylistically date to different periods of Hittite art. It is possible that the bull-pedestal, and probably also the orthostat showing two individuals in procession, belonged to an earlier phase than the rest of the Eflatun Pinar ensemble. Stylistically, both elements are carved in a somewhat plain fashion and are larger in size than figures incorporated into the artistic program of the main monument. The bull-pedestal is unusually large and even today appears out of place when the artwork is considered as a whole. In addition, the orthostat that is incorporated into the eastern wall (Fig. 5) is almost twice the size of the standard blocks in

¹ I would like to thank Dr. Alice Mouton who realized the existence of this hole for the first time during the survey.

the walls surrounding the pool. Therefore, it is possible that this block may not originally have been carved for the complex where it stands today. The partly preserved orthostat depicts two individuals, one in a long robe (possibly a priest) and the second in a kilt, marching in a processional fashion, similar to cultic festival scenes in Hittite art.

Perhaps the bull-pedestal and the bigger orthostat were both initially designed along with the Fasillar megalith for an earlier program that was abandoned before completion at Eflatun Pınar. In other words, the project was terminated before transportation of the Fasillar statue, but the elements that had already been brought to the site were incorporated into the new monument.

II. No connection between the Fasillar statue and the Eflatun Pınar monument?

We should also consider the possibility that the Fasillar monument was never meant to be transported to Eflatun Pınar, which is located at least 27 km. away. Considering that the monument weighs approximately 70 tons and that in the 1980s an effort was abandoned to transport it to the Museum of Anatolian Civilizations, we ought to evaluate the Fasillar statue in its own location.

It has often been argued that the intention to transport the monument to a different location is revealed by the statue's incompleteness. However, the carvings on the colossus have mainly been finished; only the final details of the figures are left undone. The close-to-complete appearance of the statue could suggest that its final location was likely close to where it is found today. The details of the faces of the Fasillar lions, for example, although they are heavily weathered, demonstrate that fine details such as the eyes, the nose, and the mouth were all well made. Perhaps the Fasillar monument can be evaluated in the very context where it is found today. In fact, the rocky hilltop where it now sits could be considered a suitable space for a Hittite site. It contains all the topographical features that appealed to the Hittites when they chose sites for conceptually and religiously charged places in the landscape. The monument is located on hilly terrain, in sight of large mountains; there is access to numerous springs and other hydrologic features. The fact that the vicinity of Fasillar served as a stone quarry through the ages has historically led scholars to assume that the monument was built near the quarry but meant to be transported to a totally different location. We do not intend to deny that the site itself was the place from which the stone for the monument was quarried; the issue is whether or not the monument was intended to be transported to an entirely different location.

I believe that the site of Fasillar was both a quarry and a ritual place. In the later Roman period, the area was heavily used as an open-air gathering place associated with sporting competitions, as it is witnessed by dedicatory carvings and inscriptions. There are also numerous cemeteries scattered all around the area. Inscriptions in ancient Greek, dating to the Roman period, identify the depression immediately to the north/northeast of the monument as a location where sporting events took place during certain festivals (Sterrett 1888: 166-167, no. 274; Swoboda/Keil/Knoll 1935: 16). To my opinion, the conceptual and religious significance of the region was perhaps not exclusive to the late antique period, but may also have existed much earlier.

Just before the survey project, I visited the site of Fasillar with Lee Ullman and located what we believe is a sphinx that possibly dates to the Hittite period on a rock protrusion approximately 800 m. northwest of the Fasillar monument (Fig. 10). Almost 2 m. in height, the sphinx was never completed. It is apparent that the legs, the lower body parts, the wings, and the hood-like headdress were in the early stages of being formed when the carving was abandoned, probably due to the natural split that occurred in the rock. What is interesting is that despite the current poor condition of the sphinx, it is clear that a great deal of skill went into the execution of the face².

² An article is in preparation with Dr. Lee Ullmann.

If this area was only a quarry site, why would this sphinx be carved out of stones located up a hill, at a location difficult for transportation, especially since there are so many other large stones in areas of easier access? Yet, it is positioned almost at the apex of the hill and overlooking the vast plain, which is crossed by the main regional roads. The carving of the sphinx at this location was most likely deliberate and the sphinx itself was meant to stay at this very spot (Erbil 2013: 99-111; Erbil 2014: 229-230).

III. A Hittite map of the region of Fasıllar

Another aim of the Fasıllar Regional Archaeological Project is to understand settlement patterns in the region throughout time, but with specific attention to Hittite-period settlements. We have just recently completed the mapping of the vicinity of the monuments and made in evidence ancient roads. So far, only the northern section of the road connecting Eflatun Pınar to Fasıllar has been identified with certainty as having been used in Hittite times (Fig. 11). Additionally, several settlements were found that were most likely associated with the Hittite monuments of Fasıllar and Eflatun Pınar.

We are still working on determining how exactly the Hittite road extended southwards and eastwards from Fasıllar, as these two directions seem most suitable in the topography for communication routes. The road towards the east most probably connected Fasıllar to the Hittite site of Hatıp, which is located to the south of Konya, and to Ikuwaniya, which was probably located on the site of modern Konya. Considering that travelers were mostly on foot, on animals, or in caravans, we expected to find settlements 20-25 km. apart from one another, since this more or less represents the average traveling distance in a day. Roman roads provide some sense of where the old Hittite roads may have been located. The medieval and later caravansary roads follow the same logic and they were probably reused in large part. In fact, a substantial number of sites with Hittite ceramic evidence are found strategically positioned on the road systems associated with medieval and later periods.

When we look at History, the Hulaya River Land which became incorporated as a frontier territory into the southern kingdom of Tarhuntašša under Muwatalli II, may well have bordered the region of Fasıllar (Otten 1981; Dinçol *et al.* 2000: 1-29). The region identified as the Hulaya River Land most likely took its identity from the main river that linked Beyşehir to Konya. Being north of this land, the Fasıllar region may well have been associated with a border territory. According to the Bronze Tablet uncovered in Hattuša in 1986 recording the treaty between the Hittite Great King Tudhaliya IV and his cousin Kurunta of Tarhuntašša, the Hulaya River Land was a part of the kingdom of Tarhuntašša (Alp 1995: 1-11; Hawkins 1995: 103; Otten 1988; Doğan-Alparslan/Alparslan 2015: 90-110). Yet, the unstable political dynamics during the final decades of 13th century BC indicate increased territorial changes and regional competition (Glatz/Plourde 2011: 33-66). It is likely that increased attention on the general area where both the Fasıllar and the Eflatun Pınar monuments stand played an important role in the territorial changes occurring at this time of instability. The two monuments may be associated with opposing powers competing over this region of strategic significance.

In fact, the magnificent efforts associated with these two monuments not only show the importance placed on these two sites, but also display the close regional connection with deities and supernatural powers. By exploring the geography of what probably is the northern part of the Hulaya River Land, our survey aims to define more precisely the geography that may well be associated with the territory of Tarhuntašša at a time when border areas may have gained emphasis in political rivalry through their liminal characteristics and their close connection with the supernatural.

In conclusion, I would like to emphasize that further investigations will not only contribute to the historical geography of ancient Anatolia, but will also help us to understand more about religiously charged geographies in the natural landscape. Our interdisciplinary approach, which combines archaeology, philology and geography, provides us with an innovative way to re-evaluate the possible relationship between the two Hittite monuments at Fasıllar and Eflatun Pınar as well as the political geography of their surroundings.

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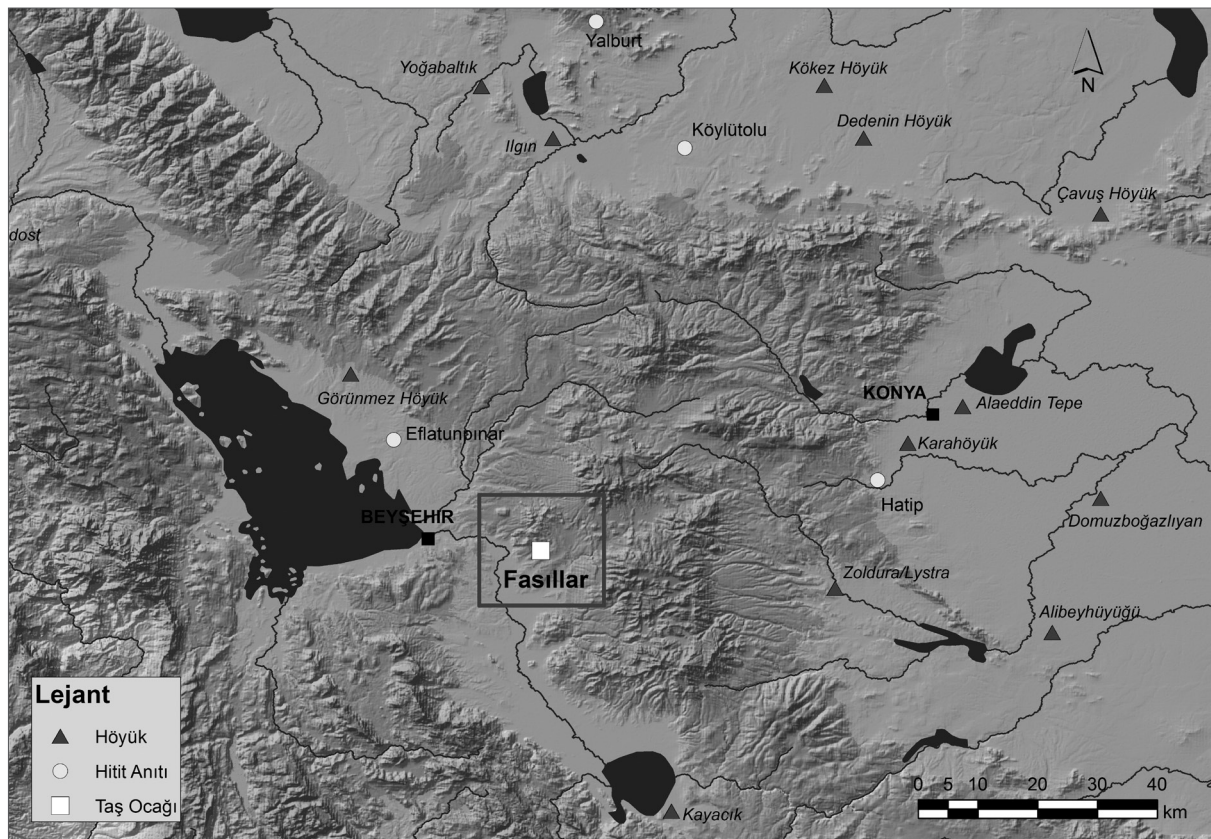


Fig. 1:
Map of Beyşehir and Fasıllar.



Fig. 2:
Facsimile of the Fasıllar
Monument in the Ankara
Anatolian Civilizations
Museum (Photo taken by
Yiğit H. Erbil).



Fig. 3: Eflatun Pınar Monument (Photo taken by Yiğit H. Erbil).



Fig. 4: Eflatun Pınar Monument, southern wall (Photo taken by Yiğit H. Erbil).



Fig. 5: Eflatun Pınar Monument, eastern wall (Photo taken by Yiğit H. Erbil).



Fig. 6: Eflatun Pınar Monument, bull protomes (Photo taken by Yiğit H. Erbil).

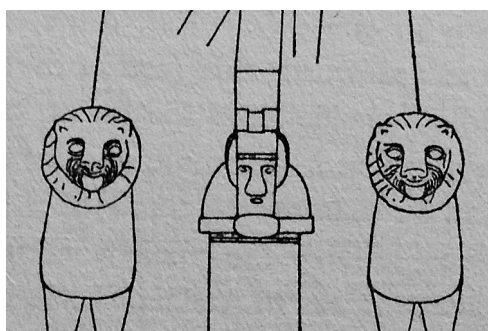


Fig. 8: Drawing of the Fasillar Monument (Ramsay 1907, fig. 7).

Fig. 7: Fasillar Monument, detail of the mountain god (Photo taken by Yiğit H. Erbil).



Fig. 9a: Eflatun Pinar Monument, holes on the figures of Eflatun Pinar (Photo taken by Yiğit H. Erbil).



Fig. 9b: Facsimile of the Fasillar Monument, Mountain god with a hole on his mouth (Photo taken by Yiğit H. Erbil).

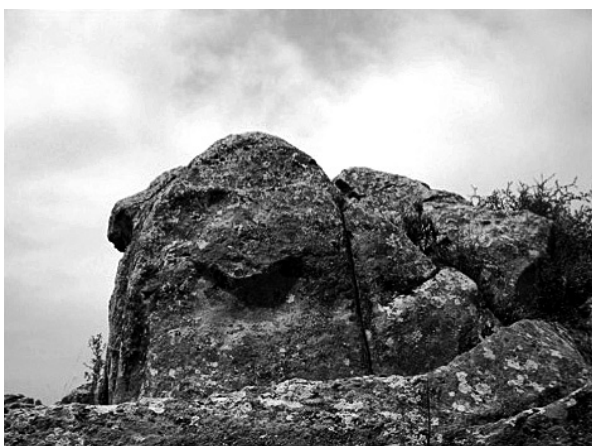


Fig. 10: Sphinx at Fasillar (Photo taken by Yiğit H. Erbil).

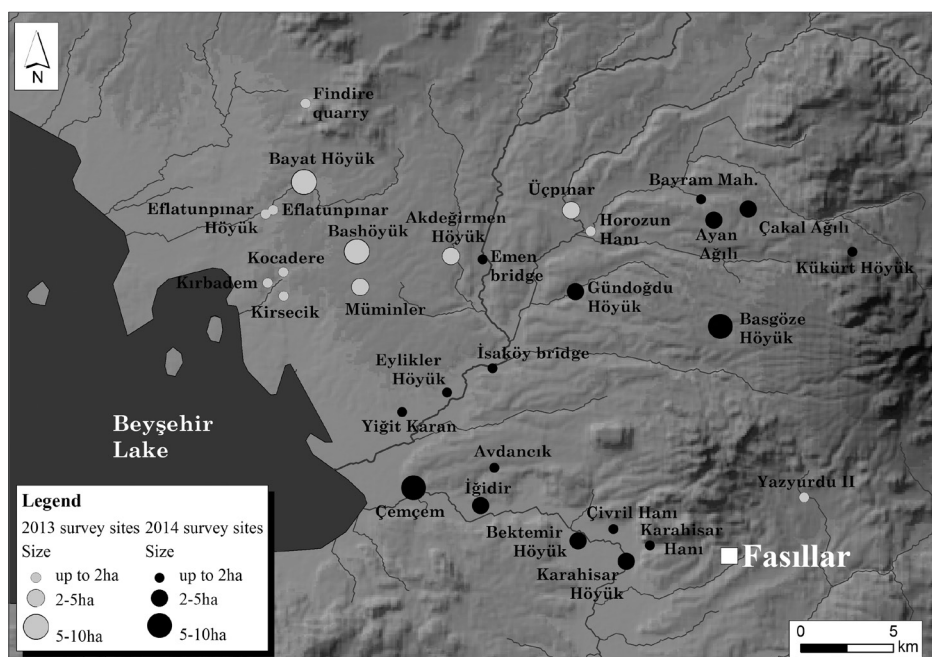


Fig. 11: Map of survey sites.