

On the goddess Iyaya and her alleged post- Hittite survival

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Iyaya in the Hittite Texts (1)

- Name of a **female goddess** known from Late Hittite cult inventories (KUB 38.1+, KUB 38.10+, KUB 38.26+, KUB 57, 97).
- Worshipped in Lapana, Taparuta, Tiura.
- According to Burney's *Historical Dictionary of the Hittites* (s.v.) a «local divinit[y], not in the first rank but much revered by the populace».

Iyaya in the Hittite Texts (2)

- KUB 38.1 iv 1ff. (cf. Cammarosano's forthcoming edition): the text mentions a **wooden statue of Iyaya** plated in **gold** and **tin**, in a shrine in Lapana, seated on a **throne**, with a **hupita-veil/hood**, surrounded by two statues of **goats** and one of an **eagle**, two golden **sceptres** and two **cups**.
- In her new temple, the priest is a **male**.

Iyaya in the Hittite Texts (3)

- KUB 38.1 iv 8ff. (cf. Cammarosano's forthcoming edition): the text mentions a **wooden statue of Iyaya** plated in silver, in a shrine in Tiura, seated on a **throne**, with a **hupita-veil/hood**, she holds a **cup** and a (symbol of) "goodness", in front of her a **talla-vase**.
- In her new temple, the priest is a **female**.



Iyaya in the Hittite Texts (4)

- KUB 38.26+: frgm. parallel to the previous occurrences, from a different(?) area. The **statue**, however, is made of **iron** (AN.BAR).

Iyaya in the Hittite Texts (5)

- ▶ KUB 38.10+ iii 33ff. (Cammarosano, 2015, KASKAL 12): two statues made of **wood** are mentioned. One is a **standing AMAR.UTU**, the other is a **seated Iyaya**.
- ▶ Iyaya is called a **MUNUS.[GAB]A** (feeding a baby?). According to HPM photograph, **MUNUS.[Z]I** cannot be excluded. Actually, this sign is almost unreadable.



Iyaya in the Hittite Texts (6)

- Other occurrences: in (h)isuwa-Fest (isolated fragment 384/d col. ii = KBo 24.106 lcol. 17); Sarissa-Fest (KUB 20.99 and 35.140, no significant context) Steleninventar (KUB 12.2, ^{NA4}ZI.KIN); in a list of 9 statues in an Inventory (KUB 38.12).
- In KUB 38.12 other names of gods occur, but if the list is somehow significant as regards the types or functions of the mentioned deities is impossible to establish.



Iyaya and the wild beasts?

Based on the occurrences in KUB 38.10+ and KUB 38.26, iyaya is **associated with animals** (cf. for instance the reference in Collins HdO 64, 336).





Iyaya as a mother-goddess

Fragmentary inventory KUB 38.12 iii 9f.: she seems to belong to the **DINGIR.MAH circle** together with Allinalli and a third unknown goddess (KUB 38.12 iii 9f.).



Luwian Iyaya?

- Hypothetical equation $lya = Iyaya\ defended$ by Lebrun (Gslmparati).
- The location of the cities where she was worshipped is unclear: maybe Western Anatolia, maybe Cappadocia.
- Iyaya **may** have been a Luwian goddess, but there is *no compelling reason* to assume she was. She could have been Hittite as well.



Post-Hittite Santas (1)

- The survival of **Santas** (Sanda) after Hittite BA Anatolia is certain (Rutherford, “Sandas in Translation”, *Hittitology Today*, 2017).
- Luwian Santas in a few **HLuw.** occurrences; Indirect **onomastic evidence** from **Cilicia** (Rutherford, cit.)
- Neo-Assyrian age cult in **Tharsus** (possible identification(?) with Marduk; Rutherford, cit.; previously Dalley, “Sennacherib and Tarsus”, *Anatolian Studies* 49, 1999).



Post-Hittite Santas (2)

- Identification with **Herakles** and **Nergal** in later phases (Rutherford, cit.; Mastrocinque, “The Cilician God Sandas and the Greek Chimaera”, *JANER* 2007).

Marduk or Santas in KUB 38.10+?

- ▶ The fact that both Marduk and Santas were indicated with ^DAMAR.UTU **does not mean that they were identified** with each other.
- ▶ Based on KUB 38.10+, Taracha states that “Iyaya ... was Santa’s wife”

KUB 38.10+ iii 33ff. (Cammarosano, 2015, KASKAL 12): two statues made of **wood** are mentioned. One is a **standing AMAR.UTU**, the other is a **seated Iyaya**.

- ▶ Even if the AMAR.UTU in KUB 38.10 was indeed Santas, should we necessarily assume that he was in fact the male partner of Iyaya?



Iyaya and Santas?

- The idea that Iyaya and Santas were a couple formed by a male god and a female goddess entirely relies on KUB 38.10+.
- That the two statues belonged in the same shrine is **no compelling proof**.
- It is also impossible to exclude that the ^DAMAR.UTU in KUB 38.10+ was actually Marduk.

Handasepa and Santas in Emar?

Was Sanda the parther of Handasepa, instead?

Emar VI 471 ro. 15ff. (cf. tr. in Schwemer, *TUATNF* 4)

15 1 UDU 4 NINDA.MEŠ tu-ru-bu ša 3 qa ZÌ pa-pa-sà

16 6 NINDA.MEŠ tu-ru-bu ša 3 qa ZÌ ši-na-hi-lu

17 4 NINDA.MEŠ tu-ru-bu ša 1 qa ZÌ ŠE.MEŠ

18 2 GÚ.ZI KAŠ GEŠTIN.MEŠ 6 DUG GÚ.ZI KAŠ ŠE.MEŠ

19 a-na ʾša-an-da ù ʾha-an-da-sí-ma

This is again **very indirect evidence**; we only know of a **conjoined offering**.

Iya and TONITRUS in Hieroglyphic Luwian

- ▶ Maraş I (DEUS)TONITRUS-hu-ta-sa-ti (DEUS)I-ya-sa-ti LEPUS+ra/i-ya-ti «By the power of Tarhunzas and Iyas».
- ▶ Lébrun's suggestion to consider Iyas a female goddess and «la parèdre féminine» of the Storm God seems highly unlikely and no further supporting evidence exists in the corpus.
- ▶ Iyas attested 15+ times in the corpus, sometimes with epithet REX, «king». The function of legitimization of the royal succession appears to be roughly the same in Maraş I and in other texts (e.g. Tell Ahmar 1 §§ 1-3, etc.).
- ▶ No survival of an abridged name of Iyaya in HLuw.
- ▶ The *Kleinasiatische Namen* containing a segment Iα are all very late (Zgusta 1964); some stem from extra-Anatolian regions. Also, even if they did include a theonym, it is impossible to exclude that this theonym was indeed Ea. They may, however, simply continue a tradition of personal names attested already in Hittite (e.g. KuT 49 ⁱIya) and Iron age Luwian (ⁱIyas Beirut vase).

YOYO in a Cilician Gem



Ro: Iconography of a male figure with hair combed in a pony-tail; unclear motive behind his head. Chimaera-like lion with goat horns stands before him. A third figure on the bottom.

Vo: YOYO



Sandas/Herakles on the Gem

- Mastrocinque (cit.) makes a case for the identification of the standing figure with Sandas. The **iconographic argumentations are convincing**, and so are the parallel iconographies from Roman Cilician coins and the discussion of the **Herakles-Sandas syncretism**.

YOYO as Iyaya?

- ▶ In case of Luvic → Greek direct passage, **no reason for /a/ > /o/**. Cf. the survival of the PN **Iyaya in Pisidic** IAIH (cf. Zender, Frauennamen, s.v.), with no such change.
- ▶ In case Lydian was involved, **Lyd. o < *uwa/au**. No possible match.
- ▶ All known PNs that (might) continue Luvic iya° (probably Ea) have the form $I\alpha^\circ$ (listed in Zgusta 1964), no evidence for Luvic /i/ being borrowed as a v .
- ▶ Identification unlikely. Also, why would the caption name **not the represented god, but a different one**, even assuming that the two were somehow related?

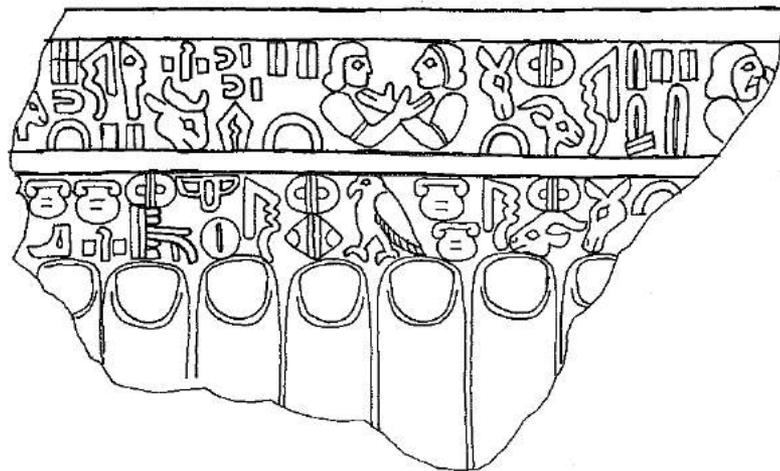
A Personal Name?

- ▶ The personal name Iya is attested in Anatolian (for **a mere coincidence**, it is the name of a devoted servant of Santas in the Beirut vase!)

1 § 1 EGO-mi-i **i-ia-sá** (DEUS)sà-ta-sa AMPLECTI-mi-sa SERVUS-la/i
§ 2 wa/i-mu á-mi-sá DOMINUS-ni-sa [(DEUS)sà-ta-sa | |
2 § 3 pa-ti-pa-wa/i (DEUS)kar-hu-ha-sá (DEUS)ku-AVIS-pa-pa-sá (DEUS)sà-ta-s[a]-h[a

I am Iyas, beloved servant of Santas. Me my lord S[antas ...
whoever will do so and so], to him may Karhuhas, Kubaba and
Santas [...

- ▶ Several microasiatic names exist recorded in Zgusta 1964 that contain the la° segment.
- ▶ However, no comparable forms exist with u in Iron age and late Anatolia.
- ▶ Should we perhaps compare **Lyc. Ουουας**, feminine PN (Bulletin de correspondance hellénique 24, 330/2)? Our name would, however, be masculine...





Nonsense Greek inscriptions

- ▶ Alternatively, and more simply, $\upsilon\omicron\upsilon\omicron$ was just a **nonsense inscription**. Objects, gems and vascular paintings on which the «foreign» Greek alphabeth was used as a mere decoration (or to encode nonsense pseudo-exotic magical fomulas) are positively attested.
- ▶ The quality of the iconography, that is much less refined and elegant than other similar ones reproduced by Mastrocinque (cit.) may hint at **middle-quality work**, which is consistent with the hypothesis of a nonsense inscription.



Conclusion



- ▶ Iyaya was divine figure that belonged both to local cults and to the circles of gods involved in official festivals. She was a member of the DINGIR.MAH group, may have been a mother-goddess, but the data we have do not tell much more about her.
- ▶ A hypothesis of traces of her survival of her cult in the Iron age Hieroglyphic Luwian texts is far from solid, and should be dismissed unless further conclusive evidence emerges: until then, all occurrences of Iya can be consistently regarded to as references to the god Ea.
- ▶ As for the Verona gem, identifying the name on Iyaya in the short sequence of Greek letters on the back is historically and linguistically implausible.



Thank you

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