

## 1: Tawananna - Wikipedia

*Tawananna is the title for the queen of the Hittites, the king's consort, as long as she was [www.enganchecubano.com](http://www.enganchecubano.com) her death the title Tawananna passed to her daughter or the new king's consort, whichever was available to ascend.*

The main character of the story. Only fifteen at the start of the series, Yuri is confident and willing to take up any charitable cause. Much is made of the general opinion that she is "not strikingly beautiful" and "possesses little womanly charm"; however, her natural charm and selflessness win her the undying affection and loyalty of many people, both Hittites and their enemies. She is an accomplished gymnast, and during her stay in Hattusa, she learns the art of sword fighting and archery, so that she can better help Kail and survive on her own. Torn between her return to her time and her love for Kail, Yuri finally decides to stay in Anatolia forever. In a desperate attempt to overthrow Queen Nakia, she raises a private army and unites other factions loyal to her and Kail, and eventually succeeds in deposing Queen Nakia once and for all and ascending to the title Tawananna, the Hittite Queen. He rescues Yuri from sacrifice by claiming to have taken her virginity, and takes her as a concubine to keep up appearances. He finds Yuri to be quite unlike any woman he has ever met, and promises to help her find a way home to Japan, while struggling with his own growing love and desire for her. He initially calls Yuri his concubine and the incarnate form of Ishtar in order to protect her from Queen Nakia, but even he begins to believe his own tale after a while, and the legend of Yuri as Ishtar and his growing love for her eventually evolve beyond his control. Kail is loyal to those he cares for, but constantly at odds with his stepmother, the third Tawananna, Queen Nakia; her lust for taking the throne for her son, Prince Juda, is his prime motivation for finding a woman who he can love unconditionally and whose personality would be that of a true queen. Part way through the series, in volume 12, he ascends to the throne as King Mursili II. A former princess of Babylonia, Nakia was sent to Suppililiuma at the age of 15 in exchange for monetary aid. When he claims he cannot give her the life and children she deserves, she reluctantly "fulfills her duty" and gives birth to Prince Juda. As Juda bears little to no resemblance to Suppililiuma, Nakia dedicates her life to ensuring that he assumes the Hittite throne by any means necessary. Foiled by Prince Kail in her initial attempts to secure Yuri, Nakia constantly and shamelessly manipulates people and situations to her benefit. Her schemings come to an end, however, when her son Juda publicly attacks her for her evil deeds, screaming that he renounces the royal throne; she is subsequently deposed and placed under his supervision. Nakia is a high priestess, and she has some control over water, using certain kinds of enchanted water as a form of mind control. The character is loosely based on the historical Tawananna Malnigal of Babylon. His surname is not well-known, and is used when he chooses to go incognito. Under his robes, he hides a number of whipping scars. In Volume 11, he loses an eye to Rusafa and wears an ornate eyepatch for most of the rest of the series. He arrived in Hattusa after being purchased to serve as a priest in the seraglio temple. Urhi is initially rumored to be the true father of Prince Juda; this is proven false when his castration is revealed. However, he and Nakia did share a strong romantic interest in each other. Called the "Prince of Darkness" for his ruthless demeanor and behavior at war, he launches a campaign against the Hittites and kidnaps Yuri in an attempt to demoralize them. When the Mitanni kingdom is completely overrun and the king murdered by his own soldiers, Mattiwaza releases Yuri, abdicates the throne, and departs with his head concubine Nadia. During her captivity, Mattizawa reveals to Yuri that his sister Tatukia was sold to the Egyptians to be a queen, and is now known as Nefertiti. Though Mattiwaza and Tatukia were siblings, they had an affair when younger. Her change from a caring sister and lover to a cold and calculating schemer had a severe effect on Mattizawa; while he ruled his people with intelligence and consideration, he had no compassion for the lives and feelings of others - until he met Yuri. The jewel Mattiwaza wears on his forehead is a memento of his love for his sister, and this memento is passed on to Yuri, who wears it around her neck for much of the rest of the series. In volume 23, having received a pardon from Kail, Mattiwaza returns as an ally of the Hitties against the Egyptians and is now the new ruler of the Mitanni kingdom. Nefertiti Tatukia or Tadukhipa A famous queen of Egypt, once a princess of Mitanni, and the blood sister of Mattiwaza, with whom she had an affair when they were younger. In many ways she is the Egyptian counterpart of Queen

**Nakia:** Larger than the average man, he is also very bloodthirsty and sadistic, collecting the skins of his human victims much like a hunter would collect the skins of animals and crafting his attire from them. **Royalty King Suppililiuma** The ruler of the Hittites, by the beginning of the story he is already advanced in years. He has fought several wars with the Mitanni and the Egyptians, and his reign is considered to be a high point in the history of the people. He later falls victim to the Seven Day Fever. From the flashbacks and mentionings scattered throughout the story, she is depicted as a gentle, caring mother. She was murdered by Nakia so that she could usurp the position of Tawananna. Largely invalid, he relies heavily on his brothers, specifically Zannanza and Kail, in order to fulfill his duties. After he ascends to the throne, he in turn picks Kail to be his heir, as he has no sons. Shortly afterwards, he is assassinated by Urhi, and Yuri gets blamed for his murder. **Zannanza Hattusili** The fourth son of King Suppiluliuma with a palace maid, he is very skilled with swords and military tactics, and is the mayor of the Hittite city of Kadesh. He also falls in love with Yuri, which unfortunately is exploited by Queen Nakia. Zannanza is very loyal to Kail, and despite his feelings, does not try to get in the way of the relationship between Kail and Yuri. He is betrothed to Ankhesenamun, the widow of Tutankhamen, in an attempt to make peace between the Hittites and Egypt, but never arrives at his destination, having been assassinated en route. Only Yuri, who had accompanied him, escapes to bring news of his death. He has a strong interest in astronomy, and despite his for modern times comparatively young age 14 when he is first introduced he is mentioned to have at least one wife and two concubines. His dream is to serve as a domestic advisor to Kail, whom he wishes to become king, and he thinks of Yuri as an older sister. He later tries to slay his mother for attempted murder upon Yuri in a fit of rage, permanently renouncing his right of succession to the throne as his protest against Nakia and his support for Yuri and Kail, before Yuri and Kail intervene. **Rois Telipinu** The second son of King Suppililiuma with a concubine, he is not considered to be one of the serious claimants to the throne and is largely relegated to royal ceremonies. He is the mayor of the Hittite city of Haleb. He is stabbed by Ramses during battle and later dies from his wounds. She is blind from birth. **Tito** is a servant in the palace, but also the only son of Talos, the head of the Hatti clan, and the inheritor of the secret of iron-making. Yuri is framed for the death, and his sisters attempt to kill her in retaliation. Tito is finally avenged when Yuri defeats Zuwa and reveals him as the true killer. **Hadi** The eldest sister of Tito, she is an intelligent and skilled fighter. Though Hadi admires Yuri for her bravery and kindness, her attempts to get Yuri to be more traditionally feminine have mixed results. **Ryui** and **Shala** Twin sisters of Hadi and Tito, both loyal and capable fighters in their own right. Both of them often conspire with Hadi and Kikkuri to draw Kail and Yuri closer together, and eventually, both Ryui and Shala become romantically involved with Kikkuri, due to similar tastes and personalities. Though very serious and formal, **Ilbani** has a dry wit and an insatiable urge to find a wife for Prince Kail. He can also appear from behind curtains at will. He is also very resourceful; at one time, Yuri says that the reason why Ilbani is so trusted is because he can "find advantages in the most outrageous situations. She falls in love with Kash, and they become betrothed, but she ultimately sacrifices her life for Yuri when Yuri is falsely accused of the assassination of King Arnuwanda. Before her execution, she gives her hair to Kash, who wears her braid as his headband until the day Urhi is revealed as the true assassin. **Hittite generals and military leaders** **Rusafa** The leader of the Hittite archers, he is highly loyal to Yuri and Kail. His name is often translated as "Lucifer" due to the ambiguity of the katakana used in the original Japanese. He swears that he will one day give his life for her, which he eventually does, thereby stopping Nakia for good. When he finds that Kail and Yuri are already in love at this point he too loves her, he is somewhat dismayed when Kail announces marriage. Rusafa is killed by Nakia when she attempted to kill Kail. **Kash** The leader of the Hittite chariots, and a guard of Prince Kail. He falls in love with Ursula not long after she comes to live in the palace. Following her execution, he wears a braided band made from her hair around his head. **Mettannamuwa** The leader of the Hittite infantry, he does not play much of a role in palace politics, as he is considerably older and spends most of his time out in the field. Like his fellow officer Zora, he seems to be largely inexperienced at first, a fact remarked upon by Kikkuri. Like his fellow officer Shubas, he seems to be largely inexperienced at first, a fact remarked upon by Kikkuri. In Volume 20, it is discovered that critical information is being leaked from behind the Hittite lines to Egyptian forces. Zora is discovered to be the informant; however, it is to Queen Nakia that he is submitting the information, who in

turn has been forwarding it to the Egyptians. When confronted, Zora said that in exchange for this deed, he had been promised a promotion, citing jealousy against Shubas, who had been promoted while Zora had not, despite the two of them being close friends and having entered the Hittite armies at roughly the same time.

**Egyptians** User Ramses A military officer from a lower-ranking noble family. In the manga, he is easily distinguished by his heterochromatic eyes the left one is sepia, the right one is golden and blonde hair. He has a lot of sisters, most chiefly among them Nefert. His name is sometimes romanized as Usr Ramses. His true motive is revealed when he later kidnaps Yuri. He tells her he has ambitions of becoming the next Egyptian pharaoh by ousting the current, corrupt leaders of the Egyptian 18th Dynasty. To do this, he needs a woman of his own caliber, like Yuri, to be his future queen. His first and second attempts to kidnap her are foiled by Kail. A third attempt is successful when a desperate Rusafa seeks his help when Yuri is weakened and in danger of dying after a shipwreck which also causes Yuuri to have a miscarriage. By this time, Ramses, who had initially only wanted Yuri because of his ambitions, has truly fallen in love with her. Later, Ramses and Kail fight to a draw, and Ramses accepts defeat and asks Yuri to bear a daughter to marry his son a wish which does not actually come to pass, but is finally consummated by their grandchildren Yuri Naptera and Maripas. In actual history, Ramses was known as Paramesse prior to succeeding Horemheb, the historical pharaoh of this period.

**Hathor Nefert** The oldest of Ramses younger sisters is a free-spirited and flirtatious personality. During the time when Yuri is in captivity in Egypt, Nefert comes to view her as a little sister, and also takes a romantic interest in Rusafa. Like Ramses, she has blonde hair, though she wears a black wig to look more native.

**Ankhesenamen** The daughter of Nefertiti and the wife of Tutankhamen. When Tutankhamen dies, her hand in marriage is offered to a son of the Hittite king, but this deal is never completed due to treachery, and she is married off to a high-level government official, Ay.

## 2: Muwatalli I - Wikipedia

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

The references The first reference to the Hittites is in Genesis Later they are cited among the four nations whom the Israelites were not able to destroy completely. King Solomon also had Hittite wives 1 Kings The kings of the Hittites are mentioned in two similar passages, together with Egypt and the kings of Syria, as senders of lavish tribute to Solomon. Then Hittites are said to be among the "strange women" that Solomon loved, along with "the daughter of the pharaoh" and women from the other peoples in the region. In 1 Kings It has been surmised that the Hittites influenced re-surfaced in the popular role played by the Virgin Mary within the Christian tradition, compensating for an overly male view of the Deity. An episode in the time of Elisha 2 Kings 7: The Hittites are last mentioned by Ezra on his return from Babylonian captivity Ezra 9: They are one of the peoples with whom the local Hebrew leaders, who had remained in Palestine during the captivity, had intermarried. The traditional view Given the casual tone in which the Hittites are mentioned in most of these references, Biblical scholars before the age of archaeology traditionally regarded them as a small tribe, living in the hills of Canaan during the era of the Patriarchs. In order to stress this distinction, E. Other views Some people have conjectured that the Biblical Hittites could actually be Hurrian tribes living in Palestine, and that the Hebrew word for the Hurrians HRY in consonant-only script became the name of the Hittites HTY due to a scribal error. Others have proposed that the Biblical Hittites were a group of Kurushtameans. These hypotheses are not widely accepted, however. On the other hand, the view that the Biblical Hittites are related to the Anatolian Hittites remains popular. Apart from the coincidence in names, the latter were a powerful political entity in the region before the collapse of their empire in the fourteenth to twelfth centuries B. Moreover, in the account of the conquest of Canaan, the Hittites are said to dwell "in the mountains" and "towards the north" of Canaanâ€”a description that matches the general direction and geography of the Anatolian Hittite empire, if not the distance. Modern linguistic academics therefore propose, based on much onomastic and archaeological evidence, that Anatolian populations moved south into Canaan as part of the waves of Sea Peoples who were migrating along the Mediterranean coastline at the time in question. Many kings of local city-states are shown to have had Hittite and Luwian names in the Late Bronze to Early Iron transition period. Indeed, even the name of Mount Zion may even be Hittite in origin. Religion and the Role of Women The chief deity was Hepat, goddess of the sun. Lelwani was goddesses of the underworld. Queen Pudehepa gathered many religious texts together and in addition to diplomatic correspondence prayers co-written by her husband have survived. A famous relief at Firaktin depicts her performing a religious ceremony together; he is making an offering to a God, she to Hepat Bryce, The Hittites appear to have adopted aspects of religious practice and some of the deities of conquered peoples. This may have been pragmatic, attempting to build cultural bridges that would encourage these people to regard the Hittite culture as their own, preventing rebellion. On the other hand, it could indicate the view to see humanity as one family. Bryce describes evidence that legal practice moved from the punitive to being much more merciful. Bryce describes King Mursili, the conqueror of Babylon, as humane. The many peace treaties that have survived testify that the Hittites were a people who could make peace as well as war. The kings and queens appear to have increasingly been humane, just rulers. They appear to have regarded trade as more important than territorial conquest. The documents show that these people were reluctant to trade in places where there was political and social instability. Where conflict and competition characterizes relations between states, war is likely to be the difference solving mechanism of first resort. Where mutually not one-sided trade defines international relationships, negotiation will be preferred. Life and Society in the Hittite World. The Kingdom of the Hittites. The Secret of the Hittites: The Discovery of an Ancient Empire. A Survey, in H. History, Historiography and Interpretation: Studies in Biblical and Cuneiform Literatures. Magnes Press, Hebrew University. Revised and enlarged edition, The Origins of the Biblical Tradition. The Johns Hopkins

## TAWANANNA IN THE HITTITE KINGDOM pdf

University Press. Assyrian Colonies in Cappadocia. The Story of a Forgotten Empire. Adamant Media Corporation, Peoples of the Old Testament Times. ISBN External links.

## 3: The Tawananna in the Hittite Kingdom - Shoshana R Bin-Nun - | HPB

S.B. Murphy ,*The practice of Power in the Ancient Near east: Sorceresses and Serpents in the Hittite Myths in www.enganchecubano.coma and R.M Witing (eds.), Sex and Gender in the Ancient Near East Part II (Proceedings of the 47th Recontre Assyriologique Internationale, July ) Helsinki,*

Joost Blasweiler Arnhem nl â€” 3 Anatolia in the bronze age. The position of a Tawananna-widow in the New Hittite kingdom will be described also. The discussion is well described by Trevor Bryce in his book *The kingdom of the Hittites*. This is not likely because Hattusili reported it in his prayer that the concerned king has become a god died already, Singer LUGAL title in the texts, although they were certainly the sons of a queen. And Hattusili wrote the prayer at the moment that the king, who was responsible for the ruination, was already dead, so this one could not be king Uhri-Teshub. It was normal that after a judgment of a court or an oracle, the king decided which punishment a member of the royal clan had to accept. He concluded that in his opinion only two possibilities are left: To whom she did not bear any children; or if she ever bore any, we do not know anything about them. Today this is doubted and one is thinking that Mursili II was pictured on the seals, the grandfather of Uhri- Teshub. But on the other hand the capital Tarhuntassa and her tablet collections have not been found, as well. The translation to destroy or kill gives more substance to the words of Hattusili III: Hattusili was the GAL. That she was a queen of Mursili II and that she re-married Muwattalli II, when she was a widow, is at the moment the most likely explanation in Hittitology. And therefore she is mentioned as great queen in the seals of Muwattalli II and not because she had married him. There are no indications or evidence that a tradition existed that a Tawananna-widow remarried the new king, although she kept the office as ruling Tawananna. As [she has governed the palace] and the land of Hatti during the reign of my father, in that same way she governed them during the reign of my brother. As with her man [she had ruled Hatti, so in the way as a widow] she ruled Hatti in the same way. In other words Arnuwanda and his brother Mursili did not describe the old Tawananna as their wife, but as a widow. More explicitly Mursili described the difference between his wife Gassuliyawiya and the Tawananna in his prayers to the Sun goddess of Arinna. Her husband chosen by the king would become the new king antiyant-marriage. Therefore the rule that the new king made a wife of him the Tawananna was not a long-established tradition. A king of the land of Hatti normally had more official wives, and it was in the Near East an old acceptable custom that the widow of a brother remarried another brother. If the brother dies the father shall take her. Law text says that there was no punishment for intercourse with a stepmother after the death of the father, but by this statement, it apparently was an impure act. Her cultic and political position as ruling Tawananna, supposedly did not allow that she remarried another man. The law texts support the narratives of Mursili II, that the Tawananna ruled the country like before, when her husband was alive. There is one seal remaining of Mursili II and Gassuliyawiya, this seal is damaged, therefore a title of Gassuliyawiya on the seal does not been remained. Gorney described the custom in the Near East that widows married again with a brother of her deceased husband. Even of cultures where sons could marry widows of his father, when they were not his own mother O. There are no indications that she remarried after the death of Hattusili III. DINGIR-priestess is known, so far, only in relation to two women of the royal family, who served both in the offices of Tawananna and queenship. Both were queens of the New Kingdom, who were banished from the court by the ruling king. Shoshanna Bin-Nun tried to show that the queens of the New Kingdom were all associated with this goddess, according to a ritual performed by the queen in the town Tahurpa during the nuntariyasha festival. Bin-Nun raised the question: The title of a priestess was not given regularly, and it is mentioned only in invocations prayers or in special cases of her banishment from the palace, when her cultic activity was severed. Her considerable ancestor cult possessions might indicate a Tawananna position, as well. In Hittite texts usually a P. In the Offer lists to the Ancestors several queens are called a fTawan anna. From left to right: We can suppose that Mursili II had many official wives at the same time, especially because during his reign the plague was still growing wild. If she was just the last queen of his father, why would she have gotten the position of great queen during the reign of Muwattalli? It had become the rule that a wife of the new king became the new Tawananna,<sup>29</sup> there

was not a tradition that a wife of his father, who was not a Tawananna, became this position. Because he was the heir of the king, I think one can assume that he had already had officially married a first rank wife. And that will have been the reason she had kept her position, when Mursili II died. As the female ruler of Hatti, she is mentioned on the seals of Muwattalli II. Her important position, might be one of the reasons that the wives of Muwattalli II are not mentioned by name in texts, whether in narratives, from or about Muwattalli. These children were not from Muwattalli, so the question arises who was their father? I suppose that Hattusili has mentioned the children of his father who were first in rank, the group to which he belonged. In the time period of the plague decades long many royal children will have died, but also, I suppose have born as a natural reaction to keep the royal clan alive. The Hittite king of the New Kingdom had besides his legal wife in his harem other wives, with different ranks. The number of these women were perhaps larger, when he had taken over the harem of his predecessor or women from harems of his kinsfolk. Bin-Nun left this option, because she thought that this would have the consequence that Mursili II would have usurped the throne, and she stated that this was not likely at all. However that the son of Arnuwanda was probably very young, when their father died. When my father became a god, Arnuwanda, my brother, sat on the throne of my father. But later he also became ill. The plague was an epidemic illness, so the illness of Arnuwanda came on very suddenly and probably fast. It is possible that he had a young queen, with very young children, who were not able to sit on the throne of their father. There is an argument for this scenario by the tradition that the heir of the king would have made his main wife the new Tawananna, when the old Tawananna died. Seals of king Arnuwanda and the old Tawananna have been found, in which the old Tawananna bears the title Great Queen. On the other hand the title of his favorite wife Gassulawiya, the Great Daughter, indicates that Mursili had a preference to make her the new Tawananna. The queen, however, in Hatti-land said: Did it not predict something about the king alone? And if [ it predicted something about the king], will the people of Hatti-land then [demand someone] else in power? The daughter of the king of Babylon became at first great queen and got later the function of a Tawananna. Van den Hout suggested that Ammanaya was perhaps the name of the old Tawananna and Bin- Nun proposed that she might be the wife of the deceased brother king Arnuwanda. At least it seems that a son of royal family member of Mursili II had apparently more rights or chance to become the successor than his own sons. If Ammanaya would be the name of the old Tawananna, then her son would have been a half-brother of Mursili II, but there are no texts which confirm the existence of a son of the Tawananna. One can even think that the mentioned Ammanaya was perhaps a daughter of the Tawananna. Actually we have no information if the Tawananna had born any child. Tulpi-sarruma the son of Arnuwanda died perhaps early, because he is almost never mentioned in texts. Hattusili III mentioned in his prayer to the sun-goddess: This suggestion was rejected by Theo van den Hout Letters from the Hittite Kingdom, See also Richard H. Her acts show the acts of a grieving widow, who eagerly wanted to get support of mighty men to be able to stay in the centrum of the power. She has an impressive cultic and political position, and her other tools were a lots of possessions and the ability to explain what the gods of Hatti wanted. Mursili II the new young king has to deal with her surprising and dangerous acts, while he actually had to concentrate himself mostly to win the many wars, to defend the kingdom. Remarkable are his statements in his prayer to the sun goddess: Some things she brought in from the Land of Shanhara i. Others in Hatti [ ] to the populace she handed over? In a prayer he stated: Has this become any better? Because she killed her, throughout the days of life my soul goes down to the dark netherworld. Do you gods not recognize who really has to be punished? But in a way she kept her function and a part of her power, but she was not anymore the ruling AMA. I think we can assume that the last office did not become vacant. The temple office of the Sun goddess of Arinna would not have accepted that they were treated in this way. It would be obvious that Mursili II and his administration had thought to make the curtailing of the Tawananna as acceptable to the Sun goddess as possible. Supposedly many members of the royal clan had belonged to the offices of the Tawananna, the queen and the NIN. I assume that the high priests of gods and goddesses for the greater part must have belonged to the royal clan, otherwise a substantial control of the king of the cult in Hatti was probably not to maintain. Usually in prayers only the names of the royals, whether only their function like king or queen are mentioned. We can suppose that Muwattalli was very busy to recover the country from the terrible calamity of

the plague<sup>48</sup> and with his efforts to rediscover and restore neglected cult, especially in the south. By writing my book about the bloodline of the Tawanannas, it became very obvious to me that it was very normal that in such religious text to names no titles were mentioned. Therefore also kings are often described as a simple Sanga priest. The symptoms are described as the skin becoming dark colored, like charcoal, by internal bleeding and the urine had a red color, Hethitische Orakel, In his new prayer all the gods of the kingdom were mentioned, among them the Storm-god of the House temple of the Tawananna, page Under the reign of Muwattalli II the embracing of the king by his personal stormgod was developed in the royal seals Piotr Taracha, Zur Entwicklung des offiziellen Pantheons im Staats- und dynastische Kult der hethitischen Grossreichzeit, Mursili II had several personals gods:

### 4: A Hittite's Tale - How to Build a Purpose-Driven Empire

*The Tawananna in the Hittite kingdom (Texte der Hethiter) [Shoshana R Bin-Nun] on [www.enganchecubano.com](http://www.enganchecubano.com)  
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All other ebook sites: But her greatest challenge comes when she has to sit and do nothing while her people face the army of Sargon. You saw how upset she was about her scars. She was afraid to have him see her scars. Maybe she thought he might reject her. Even her mother seemed to think that was a good idea. I love your sweet spirit, though, to want to involve Shelometh and try to help her. And before you wake, this room will be filled with other women. Any person who helps you also obligates you to help them with wise counsel. In many ways, when I close the door to get your father and help him across the courtyard, this is good-bye as well as good night. Great doors of opportunity are opening to you. But other doors must close behind you. His chariots are more than just new and showy war machines. They might make the difference between life and death as Sargon turns his eye toward Hattus. Zohar is more worried about corruption within. How many laws do they need? How many houses and walls? Athena did not walk like a three hundred year old woman. She looked to be the sister of Shelometh or Tawananna. Her beauty was youthful and athletic, not at all classic. I hear that he is dead now, praise Adonai. Sargon has helped the world in this one thing. Did anyone else notice that? So, Tawananna, I am your grandmother. I am also older than anyone here today. Three hundred years of history in three paragraphs. And please do not blame your mother for being unable to solve the mystery of your blond hair, because she did not know until today.



throne, with news that his wife and son had been murdered by wanna-be usurpers. At this moment, the very existence of the Hittite Kingdom was in peril. What Telipinus chose to do next could make or break the Hittites. As you can gather from the comparison I have already made, and from the fact that I am giving you this presentation at all, Telipinus made the right choice. After the assassins were brought before him, King Telipinus did not have them executed. Rather, he decided to simply have them banished from the Kingdom and stripped of all their titles. But he did more than that, he also set about creating a new standard of succession, as a way to stabilize the throne, not just the throne to come, but even his very own throne. Telipinus, I would argue, had discovered the useful stabilizing feature of at least a proto-version of the concept of Rule of Law. This proclamation would be the cornerstone of law for the Hittites. Telipinus also began to deploy new strategy for foreign policy, the use of treaties over conquest. This would become a regular Hittite strategy going forward. Treaties were favorable to conquest, especially ones that gave them the fruit of conquest without the toil of conquest. Telipinus began an age of peace that would last until around 1500 BCE. This period of time is known as the Middle Kingdom, or the Dark Age of the Hittites, because little records survive after Telipinus up until the end of this period. In 1450 BCE, the peace had ended. From the north, a people called the Kaska invaded the Hittites. Once again, the Hittite Kingdom was reduced to the size of a small city-state in central Anatolia, with the capital city of Hattusa now in the hands of the Kaska which, it would appear, is why so many records are missing from the Middle Kingdom. He would go on to become the greatest of all the Hittite Kings. His father was King Tudhaliya II. Suppiluliuma would rebel against his brother, killing him and taking the throne for himself. Suppiluliuma quickly conquered the Kaska, retaking the capital city of Hattusa. He then went on to conquer the rest of Anatolia. Suppiluliuma then conquered Northern Syria, finally going on the offensive against the Mitanni. Suppiluliuma also formed an important alliance for the Hittites with the then wealthy Syrian city state of Ugarit, which would be the main source of imported wealth for the Hittites over the next years. Under Suppiluliuma, the military was more thoroughly developed, with troops being composed of career soldiers. Echoing the traditions that would later be seen in the Spartans, the Hittites developed a program of intense, highly regulated training for their soldiers that began when they were just boys. The military that Suppiluliuma built would become the strongest military of its day, utilizing a combination of foot soldiers and chariots that were the most advanced of their kind. At this point in his rule, Suppiluliuma met a beautiful Babylonian princess named Malignal. He wanted to marry her, but there was one little problem, he was already married. Not only was he married, but in Hittite custom, the wife of the King was Queen, and the Queen had real political power. Not only was his wife Queen, but she was also the mother of his sons, and his successor. None of this stopped the King, who sent his wife away in order to marry Malignal, who then became called Tawananna, the name given to all Hittite Queens. This action would one day cause internal turmoil within the Kingdom, but Suppiluliuma would be dead before that happened. By the end of his rule, Suppiluliuma had built an empire that included the Northern Levant and restored all the lost territories of Anatolia. His rule began with the Hittite Kingdom at its lowest point, but ended with an Empire that went beyond anything the Hittites had previously held. Afterwards, the Egyptians sent him a letter, or, rather, the wife of the now-dead King Tut sent him a letter asking for one of his sons to marry her and become ruler of Egypt. He was skeptical of the letter and sent an envoy to question the Queen. Eventually, however, despite his continued skepticism, he sent his son to marry the Queen, Ankhesenamun. His son never made it to the queen. He was murdered by her rivals the moment he arrived in Egypt. As you can imagine, the King was not happy. Suppiluliuma went on a rampage, decimating Egyptian-friendly cities in the Levant, and bringing back captives. However, he brought back more than captives, he also brought back a plague, which decimated the Hittite population. Suppiluliuma himself fell victim to the plague in 1300 BCE. His successor also died of the plague soon after him. He immediately faced challenges from kingdoms surrounding the Hittite Empire. But from within, the plague continued to annihilate the people, further weakening the Empire. A famous warning was sent to Mursili, one which was included in the Hittite records. Your land is now in ruins, and your infantry and chariotry are few. Against your infantry, I have many infantry; against your chariotry I have many chariotry. Your father had many infantry and chariotry. But you who are a child, how can you match him? In addition to the plague, Mursili II also had to deal with his stepmother, Tawananna. I told you she was going to

cause trouble later on.

### 6: Tawananna Daughter of Zohar Ephron the Hittite, #2 - ePub - Michael J. Findley - Achat ebook | fnac

*Tawananna-widow in the New Hittite kingdom will be described also. Danu Aepa was condemned in a lawsuit at the palace during the reign of Muwattalli II probably in Tarhuntassa. 1 The texts.*

Pluim , Grieksche Heldensagen, She was a cousin of Circe, granddaughter of the sun god Helios and she married Jason. Medea was famous or notorious for her skills of magic, according to the myth. After her death she was placed in the Elysium, where she married Achilles. In the myth Colchis<sup>1</sup> is named also Aea or Aea; the land was criss-crossed with the river Phasis. Trevor Bryce remarked that Colchis Kulhai in Urartian texts was occupied by a number of populations groups. Although Herodotus claims that the Colchians were Egyptian in origin, because a part of the population had a dark skin and curly hair. In Classical tradition was Colchis the kingdom to which Phrixus fled on the golden ram, whose fleece inspired the quest of Jason and the Argonauts. Phasis and Dioscurias are the names of the Greek colonies. According to Herodotus the Colchians and neighbouring tribes were the northernmost subjects of the Persian empire. The serpent has been imaged often as a snake or a dragon in old European and Near East myths. The snake has diverse symbolic aspects. She lives in the earth, often in holes and under rocks. She is quick in her movements and sometimes she is poisonous. She stays vigorous by her rejuvenation and she throws of her skin periodical to be able to grow. She represents an earthâ€”demon, who is living in a blind nature, closely connected with the instinctive and unconscious. She unite life and death. She has a negative image by her connection with the underworld and shades. Because she lives hidden and her sometimes poisonous bite, she is connected with the death. The snake and the dragon are the protectors of the treasure of life. And the snake heals and kills. She has a primal female nature and the character of fire. The time is a snake, who bites herself in the tail, the oeroboros is a symbol of the cyclic recurrence or the eternity. The snake represents the entrance to the complete man, also to lower instincts, which are living in our selves. Maarten Timmer , Van Anima tot Zeus encyclopedie van begrippen uit de mythologie, Miriam Robbins Dexter stated more than twenty years ago that: In these tales the Storm God is almost defeated at all by a powerful reptile. Slaying of the dragon Illuyanka. The concept of the earth bound deity was deeply rooted in the indigenous Hattian consciousness from prehistoric times. James Mellaart has proposed that the indigenous Anatolian religion revolved around a water-from the earth concept Alberto R. Green , The stormgod in the Ancient Near East, Pictorial and written sources show that the deity of paramount importance to the inhabitants of Anatolia was the terrestrial Water-god. Many gods are connected with the earth and water. In Hittite cuneiform the terrestrial Watergod is generally represented with DIM. The Stormgods of Anatolia were written with about one hundred catalogue variants of dU. The Old Assyrian seals, which have been found mostly in Kanesh, show often the Storm- god together with other Anatolian gods, and with atmospheric and terrestrial attributes. The conclusion is derived not merely from the presence of aquatic symbols but also from the continued focus on his association with the chthonic symbol of the earth deity, the bull. The Hattian Water-god is seen for the first time on these seals in human form. Nine of the twenty impressions showing the Storm-god riding a bull depict this unarmed Water-god as well. All of the registers show him in association with aquatic creatures and flowing streams, never holding a weapon, and exhibiting a peaceful demeanor. Green stated that these seals suggest that in Kanesh of the 17th century BC lived two Storm gods: At the imprints of the cylinder seals of Kanesh in the period before the BC we see that the Stormgod defeats the Snake. And at some imprints the Snake appears behind the Stormgod and became quite smaller than the Stormgod. So on the seals the snake-symbol of the power of Earth appears to be in a dependant position to the Stormgod, a skygod. The king commands about BC in an edict that no one ever should mention the name of the Tawananna and her sons. It seems that his decision was respected. According to Bin-Nun, the Tawananna seems to have served in a temple in Hattusa Often the already mentioned royal decree of Hattusili I was used as an indication for the religious function of the Tawananna. Therefore the building of a new house is accompanied by rituals and the last section is the setting of the hearth as the religious core of the new house. Women have to care for the fire of the hearth as symbol of the living family. When the fire is extinguished the family will die or face misfortune at least. So in mythological texts we are

told that smoke seized the house and stifled the fire as portentous sign. It is a pity that we do not know if such rituals to the hearth have been performed regularly or only occasionally. The evil of the Tawananna the sister of the king? The text referred to a very old and trustfully practice, that every family already performed, and it was probably mentioned to united the royal clan against the danger, which their king foresaw. Bin Nun wonders<sup>4</sup> why Hattusili used the term serpent. GI priests and a woman Mizzulla. Oracles with water snakes are known, where female SU. GI experts gives names to water snakes like: From the behavior of the snakes in the water, the SU. GI could see if the oracle question should be answered positive or negative Volkert Haas , Hethitische Orakel, Vorzeichen und Abwehrstrategien, It is known that in the early times the snake was the symbol of the power of earth, and Kanesh seals show that the snake symbol became in a dependant position to the Storm god. In the divination text the serpent is used as a symbol of the death. And that it is derived from the danger, which these women represented with the behavior secret and hostile towards the king<sup>6</sup>. A brief commentary on the Hittite Illuyanka myth He mentioned that it is widely believed, perhaps correctly, that the conflict between the serpent and the Storm-god is about the waters, necessary for agriculture and life. The Storm god would presumably be the lord of the rainfall<sup>7</sup>, while the serpent controlled the subterranean water sources. By defeating the Storm-god, the serpent thwarts the rainfall and remains in control of the subterranean springs, which he can cut off at will. The snake and his kin had to die, before a fruitful spring and harvest could return in the Land of Hatti. Interesting is an old invocation<sup>9</sup> to the Storm god against slander, in this context: As the snake does not [miss? Volkert Haas , Geschichte der hethitischen Religion, Murphy ,The practice of Power in the Ancient Near east: Sorceresses and Serpents in the Hittite Myths in S. Itamar Singer , Hittite Prayers,

## 7: The Plague Prayer of Mursilis II (Neo-Hittite)

*Tawananna Daughter of Zohar (Ephron the Hittite Book 2) - Kindle edition by Michael J. Findley. Download it once and read it on your Kindle device, PC, phones or tablets. Use features like bookmarks, note taking and highlighting while reading Tawananna Daughter of Zohar (Ephron the Hittite Book 2).*

AmandaLewis There is much to see in Turkey. There are the seven churches of Asia, the strange chimneys and underground cities of Cappadocia, Mount Ararat in the east, and the throbbing life of Istanbul in the west. But what fascinates me most are the haunts of the ancient Hittites. But it has not always been like that. But the Bible mentions the name nearly 50 times, and those who believed the Bible to be an accurate account of ancient events continued to accept as fact their existence, in spite of a lack of historical and archaeological support. The critics of the Bible scoffed, saying that there were no such people. That is, until Archibald Henry Sayce announced to an incredulous group of scholars in London that certain strange artifacts turning up all over Turkey originated with the biblical Hittites. Kaymakli Underground City is the most extensive underground city of the Cappadocia region. These troglodyte cave-cities were carved out underneath a rock hill Kaymakli Castle. The first three floors were probably carved out by the Hittites at about B. Since the Hittite language and hieroglyphs are now understood, we can know much of their history. Their language had a number of Indo-European features, leading some scholars to conclude that they originally migrated from Europe about b. Others claimed that the Hittites were already there and the Indo-Europeans simply invaded their country and imposed their language on them. Anitta is credited with being the first great king of the Hittites and he conquered and destroyed a city called Hattusa, placing a curse on anyone who rebuilt it. The curse was ineffectual, however, because his successor, Hattusili, rebuilt it and made it his capital city. His teenage son, Mursili, succeeded him. Mursili marched an army south, crossed the Euphrates River and conquered Aleppo. Mursili expanded the Hittite power further. He not only destroyed Aleppo but marched his troops down the Euphrates valley to Babylon, which he looted, thus bringing the dynasty of Hammurabi to an end. Telipinu was the last king of the Hittite Old Kingdom. There was remarkable gender equality among the Hittites. The woman who held the administrative post of the Tawananna wielded a lot of authority in the land. No-one knows quite what this position was, although some believe it was a title for the queen of the Hittites. Regardless, it was a position always held by a woman. Egyptian threat Further to the south, the powerful eighteenth dynasty of Egypt posed a threat to the borders of the Hittite kingdom. Thutmose I of Egypt marched as far north as the Euphrates, challenging Hittite authority in the area. Chariots were by then a major weapon of war, but the Hittites went one better, using cavalry, the first nation to do so. In the Istanbul Museum is a cuneiform tablet upon which is written a horse training manualâ€”how to break in a new horse for riding. Suppiluliuma I â€” b. He sent a message of congratulations to Pharaoh Akhenaten on his accession to the Egyptian throne and also negotiated a marriage with Malnigal, the daughter of the king of Babylon. In Egypt, Akhenaten was followed by Tutankhamun, who ruled only nine years. If you would give me one of your sons, he would become my husband. I will never take a servant of mine and make him my husband. It was, and Suppiluliuma immediately sent his son with a delegation to Egypt. But the delay proved fatalâ€”his son died before he reached Egypt, but his father accused the Egyptians of murdering him. Ramses II â€” b. Kadesh is significant as the first recorded battle in history. But the two superpowers wisely decided to return to diplomacy rather than prolong a futile war. A formal written agreement was exchanged between the two parties and the agreement was sealed by a marriage between Ramses and a Hittite princess, who became his great chief wife. The end of a people The Hittites were reputedly a friendly people. While gate posts to Egyptian and Assyrian cities were engraved with kings exterminating their enemies, the Hittites displayed a sense of humour on theirs. A gate at Alaca Hoyuk contains a relief of three acrobats, one a sword swallower, another a fire-eater and the third climbing a ladder not attached to a wall. On the assumption that the so-called Sea Peoples depicted on the walls of the Medinet Habu temple of Ramses III were responsible for the ultimate defeat of the Hittites, their end is usually placed about b. The Bible certainly indicates that they were still at the height of their power in the ninth century B. The Istanbul and Ankara museums are stacked high with

impressive statues and reliefs from the time of the Hittite empire, most dated to the era of Assyrian domination. A visit to Hattusa, now known as Bogazkale, is an exciting experience. The Hittites were a great empire, but before , the only source of information about them was found in the Bible, which had it been believed, may well have advanced our archaeological knowledge of them much earlier. Belief in the Bible has many advantages, all of which, it appears, are eventually proven.

### 8: The Hittites - HopeChannel

*Muwatalli I was a king of the Hittites.. Biography. Muwatalli killed his predecessor Huzziya [www.enganchecubano.com](http://www.enganchecubano.com) was the Chief of the Royal Bodyguard of Huzziya, but later he killed him. He may have been Huzziya's younger brother.*

### 9: Template:Hittite tree - Wikipedia

*List of Hittite kings The dating and sequence of the Hittite kings is compiled from fragmentary records, supplemented by the recent find in Hattusa of a cache of more than seal impressions giving names and titles and genealogy of Hittite kings. [1].*

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