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THE RELATIONS OF HELLENS AND ANATOLIA'S PEOPLE IN 1st AND 2nd MILLENNIUM B.C

*M.Ö. II. VE I. BİN YILDA YUNAN VE ANADOLU HALKLARI ARASINDAKİ
İLİŞKİLER**

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Abstract

The Achaeans, who are the predecessors of the Hellenes formed the Mycenaean (Achaean) culture in Hellas starting from the mid-2000s B.C. and brought this culture into the Aegean and the Mediterranean world. That traces of the Mycenaean culture are encountered on Western Anatolian and Mediterranean coasts indicates that the Hellenes have taken this culture outside the borders of Greece. The Mycenaean ceramics found in the coastal cities of Anatolia are one of the most significant indicators of the Achaean settlement in Anatolia.

With Aegean migrations around 13th century B.C., the Mycenaean culture came to an end. Many of the Hellenes left their homeland and migrated to the opposite coasts of the Aegean because of these invasions. First emigrants were the Aeolians. These were followed by the Ionians. Later, Dorians settled on the southwestern coasts of Anatolia.

One of the peoples who came to Anatolia during the Aegean migrations and had relations with the Hellenes are the Phrygians. The Phrygians-Hellenes relations were predominantly based on arts and religion. The Phrygians arts and the Hellenes arts have close similarities. Religious relations, however, are known to us by the presents offered by the Phrygians kings to Delphi, one of the most significant Hellenes religious centers.

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Another tribe which had relations with the Hellens in Anatolia is the Lydians. The relations between the Lydian Kingdom which was located right on the eastern of the Ionia and the Hellens on the Western Anatolia were not always pleasant. Almost all of the Lydians Kings launched series of attacks, when the chances arose, to dominate the Hellen City-States in Western Anatolia.

Keywords: Anatolia, Hellens, Aegean, Phrygians, Lydians.

Öz

Yunanlıların ataları olan Akhalar, M.Ö. II. binin ortalarında, Yunanistan'da Myken (Akha) kültürünü oluşturarak bu kültürü Ege ve Akdeniz dünyasına taşımışlardır. Myken kültürüne ait izlere Batı Anadolu ve Akdeniz kıyılarında rastlanması, Yunanlıların bu kültürü Yunanistan dışına taşıdıklarının da kanıtıdır. Bu tarihlerde Anadolu'nun kıyı kentlerinde görülen Myken keramikleri ile daha sonra gerçekleşen Troia Savaşı Akhaların Anadolu'ya geldiklerinin en önemli göstergelerinden biridir.

M.Ö. 13. yüzyılın ortalarında gerçekleşen istilalar yüzünden Myken kültürü son bulmuş ve bu istilalar sonucu birçok Yunanlı anayurtlarını terk ederek Ege'nin karşı kıyılarına göç etmişlerdir. İlk göçmenler kuzeybatı Anadolu kıyılarına gelen Aiol'lerdir. Bunları daha sonra Ion'lar izlemiş ve bir süre sonra ise Dor'lar Anadolu'nun Güneybatı kıyılarına yerleşmişlerdir.

Ege göçleri sonucunda Anadolu'ya gelen ve Yunanlılarla ilişkileri söz konusu olan kavimlerden birisi de Phryglerdir. Phryg ve Yunan ilişkileri ağırlıklı olarak sanat ve dinde karşımıza çıkar. Phryg sanatı ile Yunan sanatı arasında yakın benzerlikler vardır. Dini ilişkiler ise, Phryg krallarının Yunan dini merkezlerinin en önemlilerinden biri olan Delfoi'ye yaptıkları hediyeler sayesinde bilinir.

Anadolu'da Yunanlılarla ilişkileri olan bir başka kavim ise Lydia'lılardır. Ionia'nın hemen doğusunda bulunan Lydia Krallığı ile Batı Anadolu'daki Yunanlılar her zaman iyi ilişkiler içerisinde olmamışlardır. Lydia krallarının hemen hemen hepsi, fırsatını buldukları anlarda, Batı Anadolu'daki Yunan kent-devletlerini egemenlikleri altına almak için saldırılarda bulunmuşlardır.

Anahtar Kelimeler: Anadolu, Yunanlılar, Ege, Phrygler, Lydialılar.

Introduction

Aegean world, constituting the basis of Anatolia and Hellas relations, is on a wide geographic area, surrounded with a sea with the same name on which a few countries have shores. This region includes Greece, Macedonia, eastern Thracian and west and southwest of Anatolia. Aegean Sea has the role of unifying the above mentioned countries starting from the oldest ages, and has a role in Anatolia and Hellas relations. Aegean Sea has protected its feature to be a natural waterway through which many societies had passed from one continent to another for years. As the area on the west of Aegean Sea had an arid climate, European societies living there had come to Anatolian shores in order to benefit from the products and because of so many other reasons. The fact that Aegean shore are indented, it has well-protected harbors and there are many small and big sized islands has not only eased the water transportation but also increased the economic and cultural relations that have been continuing between Asia and Europe for centuries. Besides these, as western shores of Europe are at the end of land and sea trade routes, it has the role to connect east and west worlds just like Anatolia.

Today's western civilization owes its birth mostly to the cultural developments on the lands of Anatolia in 1200 B.C. Migrations at the beginning of 12th century B.C gave a new direction to the history of Anatolia. Anatolian peninsula, in a close interaction with the east since 3000 B.C, had turned its face towards west at the end of 2000 B.C and it witnessed the birth of western civilization besides hosting it.

A part of the Anatolia and Hellas relations in ancient times was created by the Hellens coming from Hellas to Anatolia while another part of these relations occurred between Phrygian and Lydia Kingdoms. These relations were sometimes friendly while sometimes there were combats especially between Lydia and Hellens in western Anatolia. The first society to arrive in Anatolia was most probably Achaeans.

Achaeans, known as Ahhiyavas in Hittite texts, were the ancestors of the Hellens (Caskey, 1973, p.117; Mellaart, 1958, p.21; Çapar, 1982, p.406). They had created Myken (Achaia) culture in Greece starting from the beginning of 2000 B.C and carried this culture to Aegean and Mediterranean world. The signs of Myken culture on West Anatolia and Mediterranean shores prove that Hellens had carried this culture outside Hellas (Blegen, 1963, p.141). This is how the first relations between Anatolia and Hellas had started at the beginning of 2000 B.C, namely at beginning from 15th century. Myken stoneware on Anatolian shores at these times (Blegen, 1975a, and p.161-162) and Trojan War that happened later (1200s B.C) are the most significant signs showing that Achaeans had come to Anatolia (Bayne, 2000, p.16; Mountjoy, 1999, p.301).

It is known that Achaeans was the first society to arrive at Anatolia, but they couldn't spread over Anatolia which is based on the findings that belong to them were mostly on East Mediterranean shores rather than Anatolia (Blegen, 1963, p.141).

Myken civilization had ended because of the invasions occurred in the middle of 13th century B.C and Aegean migrations; as a result of this, Hellas had entered under a new race's rule. Many Greeks had to leave their homelands and migrate to Aegean shores. In the next ages, the region was named Aiolis because of the Aiols that had arrived at the northwest shores of Anatolia. Ionians had followed them; they had come to the south of Aiolis, to Middle West Anatolian shores named Ionia. After a while, Dors had come to the southeastern shores of Anatolia and settled. At the end of Aegean migrations, political union in Anatolia had collapsed because of the collapse of Hittites in 1200 B.C. Greeks who had come to the region after these had not encountered any resistance. Greek cities that were firstly structured as city communions and had a voice in Anatolia shipping trade as they had colonized on the shores of Aegean, Marmara, Mediterranean and Black Sea that continued for 200 years.

One of the societies that had come to Anatolia at the end of Aegean migrations and had relations with Hellens was Phrygians. Phrygians had come to Anatolia through Thrace and Bosporus in the middle of 11th century B.C. They had settled at the south of Marmara Sea and then migrated to Phrygia region in middle Anatolia. Phrygian and Hellas relations were mostly seen in art and religion. Patterns on the vases of Phrygian are very similar with the Hellen patterns on vases. Besides these, unlike Lydian, Phrygians had generally good relations with Hellens, their western neighbors.

Another society that had relations with Hellens was Lydian. According to Herodotos, Lydian Kingdom that was right at the east of Ionia and Hellens at Western Anatolia always

hadn't always had good relations. Whenever they found opportunity, Lydian Kings wanted to move towards the sea and attack Hellen city states in order to take them under their hegemony.

1. The Relations of Hellen and Anatolia's People in 2nd Millennium B.C

1.1. Arrived at Anatolia of Hellens (East Hellens)

The first migrations from Hellas to the western shores of Anatolia occurred in the middle of 2000 B.C. (15th century B.C). Hellens had the dominancy at about the same period when "Minoan culture" was –according to a view- ended by Achaeans (Sevin, 1982a, p.210).

Achaeans, who had the period of settling until the beginning of 16th century B.C, had spread over the east and west Mediterranean and Aegean region starting from the middle of the same century. They also had an unrivalled supremacy on these seas. But this situation started to change after a while. Achaeans started to lose their commercial superiority slowly. Achaeans, who wanted to regain their commercial activities in the region started to come to Anatolian shores more decidedly starting from 14th century B.C. Trojan War, as mentioned by Homer, is the most significant sign of this situation. According to Homer, although it was said that the reason of the war was the kidnapping of Hellen, the wife of Spartan King Menelaos, by Paris, the son of Trojan King Priamos, the real reason was Achaeans' wish to invade Bosphorus through which regaining the supremacy on eastern Mediterranean shores would be possible. (Mansel, 1988, p.82-83).

According to some historians, Trojans were representing east while Achaeans were representing west in Trojan War that was between the Trojans living in northeast Anatolian shores and Hellens living in Hellas. (Memiş, 1987, p.22; Memiş, 1995, p.52; Memiş, 2005, p.120; Memiş, 2009, p.45). Greek armies under Achaean leadership on one hand, Anatolian armies under Trojan leadership on the other had the combat in front of Dardanelles (Strabon XII. 3, 25; Strabon XII. 8, 4). Homer tells this war vividly (Homeros II, 469-483; III, 1-20; IV, 422-456).

Other than Homer, Herodotos, one of the Hellens historians, gives information about the war. After explaining the cause of the war, he says that this combat that had occurred before Persian War was the first war between east and west. According to him, Hellens were the ones that were responsible for the war. He explains this situation with these words (Herodotos I, 3-4):

"What happened until then was mutual abduction of girls. But this time, Greeks were guiltier than Persians- their military expedition against Asia was before the Persians' expedition against Europe. Persians didn't usually tolerate abduction of women; but this time they didn't find it intelligent to take revenge of such issue. On the other hand, it was obvious that these women were willing to go. They didn't care when Asians abducted women from them, but they gathered a big navy for a Spartan woman, destroyed Priamos's country. Greeks were enemies for them starting from that day. – We know that Persians' accept Asian and the barbarians living there as members of their society. Europe, especially Greek world was stranger for them".

Another Greek historian Thukydidides says that this war was a military expedition of the Greek during which they were united against east (Thukydidides I, 3).

At the end of this war, Troy was destroyed by Hellens that invaded the city and Achaeans built a new city instead of Troy (Mansel, 1988, p.83; Memiş, 2009, p.44). Trojan War, which was thought to occur around 1200 B.C, and was thought to be represented by the findings in VII. and VI. layers (Becks, 2004, p.70; Tekin, 2008, p.49; Mansel, 1988, p.83; Memiş, 2009, p.44). After Trojan War, Troy was completely ruined, people were either migrated or they had to leave the city, but the city was never completely abandoned (Mellink,

1986, p.93). Besides these, Troy was a city that was combining its original aspects with eastern and western effect (Korfmann, 2001, p.399; Yiğit, 2003, p.171) as proved by Achaean ceramics. It had commercial and cultural relations with Hellas (Mansel, 1988, p.82).

In the same period, Greeks had built some other cities in Anatolia besides Troy. Miletus –named Milawanda since Hittites- was one of the most important of these cities (Blegen, 1975b, p.186-187; Huxley, 1960, p.11). It is known that Miletus had some relations with Achaeans since 14th century B.C. (Starke, 2001, p.38). On the other hand this city ensured the connection of western coasts of Anatolia with western countries (Niemeier, 2001, p.18). There were megaron planned houses, which were the most often used examples of Hellen architecture houses in this city. This city that continued to exist until 12th century B.C was protected from possible attacks by its strong walls (Mansel, 1988, p.85). Another city that belongs to the same era continuing Achaean existence in Anatolia was Kolophon (Akurgal, 2000, p.310-311; Bean, 1997, p.165-168). Just like in the other cities, it is possible to find the Hellen architecture style in these cities. One of the most typical examples of Achaean dome tomb structure was found here (Dickinson, 1994, p.230). Ephesus is one of these centers where Mykene pieces were found (Tekin, 1998, p.37). Achaean stoneware was found in an Ephesus tomb structure -named Apaşa in Hittite texts- (Mansel, 1988, p.85).

Achaeans were ruling many small and big sized cities starting from the northwest coasts until Bodrum towards the end of 13th century B.C (Özgünel, 1984, p.697-743).

A new migration wave in Hellas started at the end of 13th century B.C. Achaean cities were ruined and Achaean civilization in Hellas ended. Dors were one of the societies that ended Achaean civilization (Wycherley, 1993, p.2). Although it was said that Dors ended Achaean civilization, some new thesis can be formed in time. Societies that had come to the region before were also affected from Dor's pressure and they were forced to change place (Tekin, 2008, p.52). This is how, migration movements that had started in Greece spread almost all over Mediterranean geography (Tekin, 1998, p.41).

As is known, migrations resulted from many causes, were done to different regions caused chaos, disorders and mess in the geographies they occurred. At the end of these migrations, a dark period started in Greece that continued for centuries. According to a view, this period was between 11th and 8th centuries B.C., while according to another view, it was between 12th and 9th centuries B.C. Although there isn't much information about this period, some information was given by antique texts or archeological findings.

Aoils were the ones that had arrived at Anatolia after Achaeans. They had lived in Thessaly, Hellas before. They were settled across the coast, on northwest coasts and Lesbos Island. According to archeology literature, it is known that communities that settle in a region used to give their name to the region or vice versa (Bean, 1997, p.2). After Aoils had settled in the region, the area was named Aiolis. This region was starting from Kykos valley (Bakırçay) and continuing until İzmir on south (Sevin, 1982a, p.215; Bean, 1997, p.2). According to Herodotos, Aiolis's soils were more fertile than Ionia, but Ionia's climate was better than Aiolis. Herodotos gives information about the numbers and forming of Aiolis cities (Herodotos I, 149-151). These cities were Kyme (Aliağa-Nemrut Coast), Larissa (Buruncuk Village), Neonteikhos (Yanikköy), Temnos (Görece-Kayacık Hill), Killa (Zeytinli Village and around), Notion (Ahmetbeyli), Aigiroessa (Kavaklıdere Village), Pitane (Çandarlı), Aigai (Köseler Village-Nemrutkale), Myrna (Aliağa-Kalabaktepe), Gryneion (Yenişakran) and Smyrna (İzmir). But Smyrna became an Ionian city after a while (Sevin, 1982a, p.216; Tekin,

2008, p.53; Akarca, 1998, p.9). Aiols who gave importance to agriculture were unified under a union. But this union was mostly religious rather than political (Sevin, 1982a, p.216). According to Strabon, the most important and biggest one of these city unions was Kyme. According to him, Hesiodos –a Hellen poet- and Ephoros –a historian- was from this city (Strabon XIII 3, 6). This city was also called Frykonis (Phrikontis) as it was build by migrants coming from Lokris in the Middle Greece (Sevin, 1982a, p.216).

Aiols were followed by Ionians settled on the middle shores of west Anatolia. Like Aiols, the place where Ionians settled was named Ionia (Bean, 1997, p.2). Ionians had probably come to Anatolian coasts after Aiols in 10th century B.C. They had lived in Athens and around for a while, then migrated to İzmir and around and settled there. They built their political structuring but never broke their connection with Athens (Tekin, 2008, p.53). Most of the Ionian settlements were on peninsulas. The reason of this was protection and commercial activities (Sevin, 1982a, p.214).

Herodotos who gave information about Ionia said that this region was the most beautiful part of the world (Herodotos I, 142). He said that Ionia was made of 12 cities firstly, but then Smyrna was added (Herodotos I, 142-145). On the other hand, Ionians didn't want to increase the number of cities. Herodotos explains why Ionians didn't want to increase the number of their cities as such (Herodotos I, 145):

“In my opinion, the reason why Ionians built a confederation made of 12 cities and they didn't want this number to increase was that they had also been separated into 12 cities in Peloponnesus...”

These cities mentioned by Herodotos were Miletus (Balat), Myus (Avşar Village), Priene (Güllübahçe), Ephesus (Selçuk), Colophon (Değirmendere), Lebedos (Gümüldür), Teos (Sığacık), Klazomenai (Urla), Phokaia (Eski Foça), Khios (Sakız Island), Erythrai (Ildırı) and Samos (Sisam Island). This number then increased to 13 with Smyrna (Tekin, 2008, p.53; Sevin, 1982a, p.213; Akarca, 1998, p.9). These Ionian cities were unified under a confederation like Aioli cities. This union was called Panionion and it was both religious and political. The union didn't have a policy that limits the freedom of member cities and the center of the union was Güzelçamlı region in the borders of Priene (Bean, 1997, p.4; Sevin, 1982a, p.214-215; Tekin, 2008, p.53). Besides these, Ionians created a big commercial network through their big and small colonies in Black Sea and Aegean region (Boardman, 1964, p.241).

Finally, after living in the north of Hellas, Dors headed towards Anatolia like the other Greek civilizations and they migrated to the southeast shores of Anatolia. Dors didn't give their name to the region they live in unlike Aiols and Ionians. This region was named Karia because of the civilizations that had lived there before. Dor cities in Karia were Halikarnasos (Bodrum), Lindos (on Rhodos island), Ialysos (on Rhodos island), Kamerios (on Rhodos island), Kos (İstanköy island) and Knidos (Datça-Reşadiye) (Tekin, 2008, p.54; Sevin, 1982a, p.217; Akarca, 1998, p.9). Ancient Hellen writers stated that Halicarnassus was built by migrants that had come from Troizen in Argos, Hellas and Knidos was built by Spartans. According to Herodotos, Dor city unions increased to 6 with the addition of Halicarnassus. Like in Aioli and Ionian settlements, Dors settled on the coasts and couldn't move to the inner parts.

Shortly, after the collapse of Achaean civilization, Hellens that came to Anatolian coasts from Hellas were Aiols, Ionians and Dors all of these civilizations were settled on coastal regions. (Cook, 1975, 773- p.804). All of these conditions formed a natural defense line against any threat that can come from the land. These Greek origin civilizations could never be unified under one Greek (Hellens) state structure. What unified these cities were language,

religion and culture. They used to speak old Greek language, believe in the same Gods. They shared a common culture that was similar with Ancient Greek world in terms of art, architecture and traditions.

2. The Relations of Hellens and Anatolia's People in 1st Millennium B.C

2.1. The Relations between Hellens and Phrygians

Phrygians had come to Anatolia in the middle of 11th century B.C through Thrace and Bosphorus. According to Herodotos, Phrygians had come to Anatolia from Macedonia. They not only changed their region, but also changed their name after coming to Anatolia (Herodotos VII, 73). After living in Mysia region for a while in Anatolia, Phrygians moved to the region which was then called Phrygia (Sevin, 1982b, p.248).

Phrygians became a strong kingdom in 8th century B.C and their first king was Gordios. But their most powerful period was when Midas was the king (became the king after Gordios). Relations between Phrygians and Hellens were in this period; Midas was a legendary king in the eyes of Hellens who turned everything he touched into gold. Additionally, Midas was married to Demodike, the daughter of a Kyme King –a city of Aeolian-. On the other hand, like other Lydia kings, Midas sent many presents to Delphoi Apollo Temple in Hellas (Herodotos I, 14; Sevin, 2007, p.194). Herodotos said that he had seen these gifts in Korint treasure building and Phrygian king Midas and Lydian king Gyges were the first barbarians who sent presents to Delphoi. He also mentioned that there was a place called Midas's gardens (Herodotos VIII, 138; Sevin, 1982a, p.249; Tekin, 1998, p.69). All of these show that Phrygians and Hellen cities in Anatolia had some relations at the end of 8th century (Özkaya, 1992, p.129-141).

Phrygian's relations with Hellens are also proven by the stoneware found in Gordion, the capital city of Phrygia (Sevin, 1982b, p.255; Akurgal, 1995, p.33-37). Another finding that proves these relations were Phrygia fibulas that are the precious Phrygian miner products found in Hellas centers (Muscarella, 1967). Bronze bowls that were exported by Phrygians and found in Hellas, Aegean islands and Ionia are important in terms of proving these relations.

Phrygians, whose relations were proven by archeological researches and antique writers, had adopted Anatolian traditions and had become Anatolian fast. The best example of this is the sanctification of mother goddess figure that we know in Anatolia by Phrygians with the name of Matar Kubelaya (Çapar, 1979b, p.210; Işık, 2009, p.58; Işık, 2006, p.47; Sevin, 1982b, p.258-259). Additionally, this cult reached until west under different names (Young, 1969, p.270-275; Vermaseren, 1977, p.9; Çapar, 1979a, p.191; Naumann, 1983, p.17; Roller, 1999, p.119).

2.2. The Relations between Hellens and Lydians

There are different views about how Lydian came to Anatolia and what their origins were. One of these ideas is that Lydian had come to Anatolia in 1200 B.C, almost at the same time with Phrygians. Another view that is based on the relation between Hittite and Lydian language supports that they had come to Anatolia at the beginning of 2000 B.C.

Antique writers gave information to us about the origins of Lydian. For instance, according to Herodotos and Strabon, Lydian was Thrak origin. Herodotos gave much information about the origin of similarities and their names (Herodotos VII, 74).

Despite these views of antique writers, Lydia cuneiform and Hittite hieroglyphs had a similar development. Despite counter views, the idea that Lydian had come from Indo-Europeans coming from east seems to be more reasonable. Besides this, Lydia alphabet was very similar with the Hellen alphabet (Akurgal, 2000, p.195).

Just like Phrygians, Lydian had relations with Hellens. Stone wares used by Lydian were very similar with the ones used in Ionia. This situation showed that these two neighbors had relations dating back to old times (Tekin, 1998, p.71). Besides commercial and cultural relations between Hellens and Lydian, they had religious relations. Some cults that were important in Lydian religion were based on Hellen religion. On the other hand, like Phrygian king Midas, Lydia kings Gyges and Alyattes sent gifts to Apollo temple in Delphi (Herodotos I, 14).

Besides these, Lydia- Hellen relations hadn't always been very friendly. Herodotos states that Lydia king Gyges attacked Hellen cities such as Miletos, Smyrna and Kolophon. (Herodotos I, 6-29). This situation isn't only special to Gyges, other kings of Mermaid dynasty Ardys, Alyattes and Kroisos continued Gyges's policies in the relations of Lydia with Hellen city states (Herodotos I, 15, 18). King Ardys who came to throne after Gyges conquered Priene, and Alyattes conquered Smyrna (Sevin, 1982c, p.286). When it was 6th century B.C, Kroisos –one of the most significant Lydia kings- conquered all Hellen cities except Miletos. Besides these, like Gyges, Kroisos gave generous gifts to Hellas and Anatolia (Bean, 1997, p.4-6; Sevin, 1982c, p.239).

Lydia, one of the most important civilizations in Anatolia because of its location, was neither completely easterner nor westerner. Lydian had become a special Anatolian civilization in time.

Conclusion

There were several reasons that caused Hellens to migrate different regions. Certainly, the main reason was trade. They had a wide trading area thanks to the migration. Important commercial relations started between Hellas and eastern civilizations besides new Hellen settlements.

After spreading of Hellens, they met with Aegean and East Mediterranean cultural centers and they started the era of development with this information they got in these countries. Hellen civilization developed with the effects of Bronze Age Aegean civilization and old eastern civilizations. In a way, Hellen civilization was born with the effects of east. Hellen culture affected undeveloped countries of west and east besides societies that were living in Near East. Becoming Hellenic was especially effective in Anatolia. The main reason of this was that Anatolia was geographically close to Hellas and islands between these countries were helping transportation. Another reason was that after the collapse of Hittite Empire around 1200 B.C, a strong country couldn't be built in Anatolia, native population tried to resist Hellen but wasn't successful. This is how Hellens who had settled in Anatolia's western coasts started Anatolia-Hellas relations that had continued for centuries. They had only settled on the coasts, and had almost no cities that weren't on the coast.

Old near East civilizations reached Hellas through both Hellas and Anatolia. Hellas had a geography that was open to east while Anatolia had a geography that was open to west. This is why Hellas and Anatolia relations were developed through sea between them. These geographical situations of Hellas and Anatolia ensured them have close contact and Hellas were faced with old east civilization treasures.

Besides these, there were natural connections between Anatolia's western coasts and the inner parts of the region; this eased the relations between Hellens and societies settled in Anatolia's inner parts. Bronze Phrygian pieces had reached Hellas through this way in the middle of 8th century B.C. It is known now that Hellens especially bought bowls, vessels and fibulas from Phrygians. After a while, when Phrygians were destroyed by Kimmer invasion, relations were developed between Lydian Kingdom that was located between Anatolian upland and Aegean coasts and Hellens; these relations were sometimes friendly while generally there were some battles.

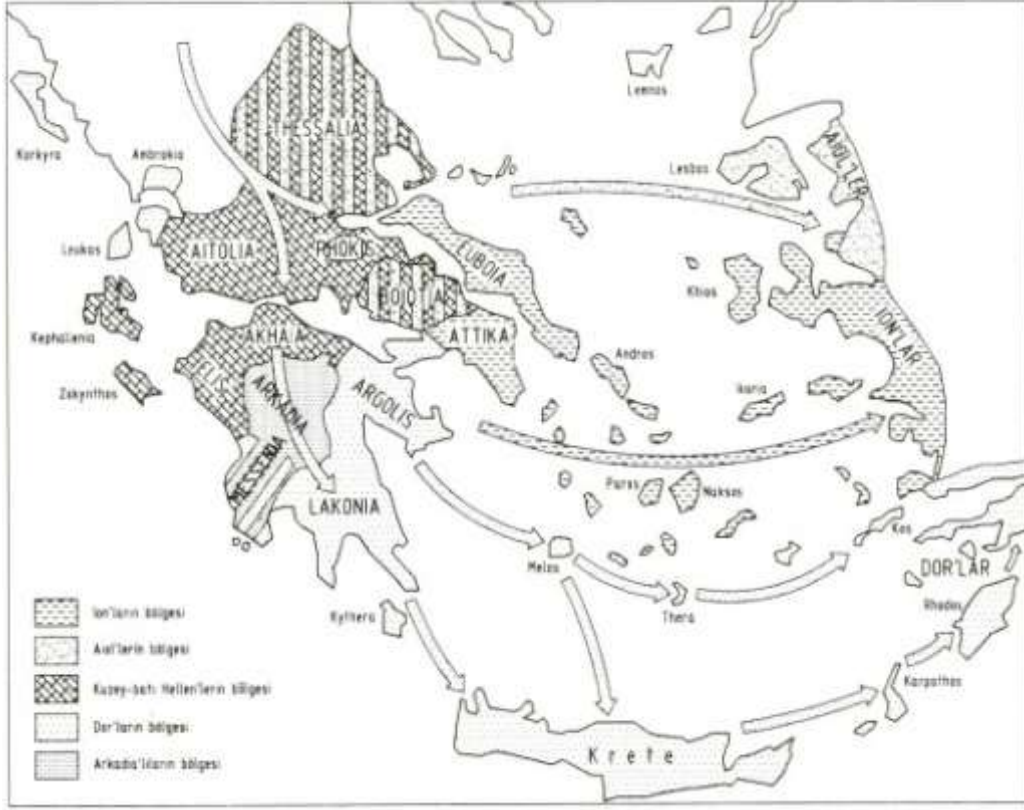
As a result, religious, artistic, political and commercial relations between Anatolia and Hellas started in the middle of 2000 B.C, it was interrupted for a while because of Persian invasion, but then continued through east politics of Alexander the Great.

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