







Amasya Museum was established in 1928 as “Museum Warehouse”, as a result of bringing together a limited number of archaeological artifacts and mummies from the Islamic era that were stored in two rooms of the Madrasa (school) building, which is a part of the Sultan Bayezid II Campus. Later, as the number of artefacts increased and a need for new exhibition rooms arose, they were moved to the Gökmedrese Mosque (built 1266-67) in 1962, which is one of the monumental buildings of Seljuk Era. The museum, which was operated as a voluntary civil service until 1958, was transformed into an official museum in June of the same year. The museum was moved to its present modern building on 22 March 1977 and opened to visitors on 14 June 1980.

This museum serves the culture and tourism of Turkey as a modern and rich museum of the region, through its many archaeological and ethnographic artifacts as well as coins, seals, manuscripts and mummies of many civilizations. There are two units operating at Amasya Museum. These are Hazeranlar Mansion and Saraydüzü Barracks Building and National Struggle Museum.



Teshup Figurine

“This figurine is displayed in a dedicated showcase especially built for it amongst the showcases of Middle and Later Bronze Age artefacts at archeology department of the museum. It is the bronze figurine of the hurricane god Teshup, the primary deity in the pantheon of the Hittites, the People of A Thousand Gods”. Teshub Figurine was discovered by chance in 1962 at a depth of 4 m in a burial mound in the village of Doğantepe ( Amasya Town ), probably when the villagers were removing soil for construction purposes. The village of Doğantepe is located in an ancient settlement that was inhabited from Late Neolithic - Early Chalcolithic to the end of Ottoman Era. While it is likely that the artifact known in archaeological literature as the Amasya Figurine or figure Figurine of Hittite Hurricane God Teshub was carried for worship to the cult area at Hakmish/Doğantepe, located in the Upper Country of the Hittites. It is also possible that this figurine originally belonged to the temple located here. The present village of Doğantepe was built on Hakmish, an ancient Hittite city. Doğantepe, located 150 km from Boğazköy, the capital of the Hittites, is a cultural center that was attacked by Kashkas during Hittite Emperial Era and used as an outpost castle by the Hittite kings.. The figurine was made by bronze casting and the missing limbs of the artifact could not be acquired until today. The figurine has a divine tapered hat on his head, his lips show a smile, he has thick eyebrows, almond-shaped eyes with empty eye socket, and must have originally been adorned with precious stones such as lapis lazuli. He was depicted as a young man with a gentle and easy smile, a strong and proud expression and a delicate body.



Aktarla Sarcophagus:  
“Cursing Sarcophagus”

Composed of chest and lid section made of creme colored limestone, Sarcophagus' one side of the outer surface of the chest section, in which the corpses are kept, carved in rectangular form, is left unadorned and the other sides are decorated with reliefs of mythological figures and scenes from antiquity. The lid is in the form of a gabled roof with pediments and acroteria at the corners and ornaments on two narrow sides and one long side, the other side of the sarcophagus is undecorated. Western narrow side: on the pediment is engraved a figure of two birds eating fruit from a kantharos. According to the tool marks on the artifact, the lid and the chest were connected by a bronze rivet. The artefact bears an inscription consisting of five lines of Greek text beginning where the lid sits. The characters are painted with red ochre. The Greek inscription reads, “Those who approach the tomb of the sarcophagus with respect and mercy shall receive good from God; but those who approach with evil intentions and try to capture the tomb or commit other evil deeds shall become unworthy of this world to walk upon it, and the seas shall become impassable to them. They shall not see the best days of their children, especially of their wives. Their family shall be ruined.” Apart from the curse mentioned above, which was placed to protect the tomb, the eyes of the Gorgon, which were in the frame formed by the pillars on the sides and under the inscription on the narrow sides of the sarcophagus, were painted with red ochre, just like the inscription itself, to ward off the tomb robbers.