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The Goddess Pirinkir and Her Ritual from Ḫattuša (CTH 644) (*)

**RESUME.** — La divinité cosmopolite Pirinkir est attestée à travers le Proche-Orient ancien d’Élam à la Syrie du Nord et à Ḫatti pendant le troisième et le deuxième millénaire av. J. C. Pirinkir est un avatar d’Istar et, comme cette déesse, elle a des aspects quasi biaux et astraux. Dans les documents trouvés par les fouilleurs de la capitale hittite (Boğazköy/Ḫattuša) Pirinkir apparaît souvent dans les listes d’offrandes houeiates, mais elle est aussi le personnage principal de deux compositions rituelles. La première, le rituel babilišu, somme la déesse de purifier le fidèle de ses péchés. La deuxième composition, CTH 644, s’occupe des chevaux — probablement les chevaux destinés à tuer les chevaliers hittites. L’étude de ce rituel-ci et le discute en relation avec les manuels d’applicques de Boğazköy.

**ABSTRACT.** — The cosmopolitan deity Pirinkir is attested across the ancient Near East in the third and second millennia B.C.E. from Elam to Ḫatti and northern Syria. As a type of Istar, the goddess displays a certain fluidity of gender and an astral aspect. In the texts from the Hittite capital, Pirinkir appears most frequently in offering lists of the Hurrian cults tradition, but she is also the focus of two ritual compositions. The first of these, the “babilišu Ritual,” calls upon the deity to remove the stain of sin from the worshiper. The second, rather fragmentary, the (CTH 644) is concerned with horses, almost certainly those intended to pull Hittite chariots in battle. I edit this ritual and discuss it briefly in relation to the horse-training manuals from Boğazköy.

The deity Pirinkir plays a small but important role in Hittite religion during the Middle Hittite period and later (1). As a form of Istar, Pirinkir shares the ambiguous gender identification characteristic of the Mesopotamian goddess (?): on some occasions (s)he (?) is listed among the Hurrian-Hittite goddesses (4), on others among the gods (5) of the same cultural background. In the procession of divinities depicted on the walls of the rock sanctuary of Yazilikaya near Boğazköy (6) she takes her place among the gods and is indeed dressed in masculine garb.

(*) Thanks are due to my colleagues among the fellows for 1997–1998 at the Center for Judaic Studies at the University of Pennsylvania, with whom I discussed aspects of this essay. Abbreviations for Hittite text publications and Hittological works follow those given in The Hittite Dictionary of the Oriental Institute of the University of Chicago, Volume 1–N, Fascicle 4, pp. xxv–xxvii, and Volume P, Fascicle 1, pp. 1–51.


(3) To avoid this awkward pseudo-pronoun and the cumbersome “he or she”, I will refer to the deity henceforth by the feminine pronoun.


(5) For example, KUB 27.1 i 68.

(6) No 31; See K. Brötli, Yazilikaya Architektur, Fehlbilder, Inschriften und Kleinfinde, WDOG 61, Leipzig: J. C. Hinrichs (1941), T1, 15, No. 2.
including the skull-cap characteristic of the Sun-god and the mortal king. She, like only the Moon-god (No. 35) and the other lstar-type Saulga in her male form (No. 38), is provided with wings ( 7 ). But on another occasion, Pirinkir has quite a different appearance:

The smiths fashion the Deity (of the Night) from gold. They also set about decking out the deity with the accoutrements appropriate for her. Stuck on her back like beads are ("sun")-disks of gold, lapis lazuli, carnelian, "Babylonian stone", chalcedony, quartz, and marble, (as well as) life-symbols and morning stars of silver and gold. They set about fashioning them in this manner. One disk of gold of one shesh = its name is Pirinkir. One navel of gold and one set of golden purka — they are set with "Babylonian stones" — these the priest assigns to the smiths as her ritual equipment. Stuck on her back are <disks> of silver, gold, lapis, carnelian, "Babylonian stone", quartz, chalcedony, and marble (8).

Previous commentators (9) have seen in this passage a description of two images — one of the Deity of the Night and one of Pirinkir — each ornamented with semi-precious stones. But when we keep in mind that the disk of Pirinkir weighed less than an ounce (10), we realize that it would have been far too small to accommodate all of the stones and other objects which follow (11). Rather, "Pirinkir" must have been the same assigned to one of the "sun"-disks (9) already mentioned in the first section, and both paragraphs here would then set forth, somewhat repetitiously, specifications for the representation of the Deity of the Night. This latter idol may be recognized as a semi-antropomorphic (13) rendering of the night sky with its luminaries (13).


(8) KUR 29.36-47 (CTH 48):

6. 9-ÀMEŠ.SIMUGA N: DINGIR-LAM KUSIGI,; uer-zi A-NÁ DINGIR-LIM-ma
7. a-nu-u-ur-er-a mu-uh-er-en ma-an ani-yar-ri-an-zi
8. QA-TAM-MA la-ra-a in-bir-an-ma-sar EGR-an ig-ge-ra-an-tu-zi-
9. KU-UN-NA-ma mu-uh-er-en šA KUSIGI,; SÚNA GIN
10. NAŠU GÁK. DINGIR-RA NAŠU NÁŠU NAŠU SÚNA NAŠU GAL
12. nu-tir-ma-an-zi QA-TAM-MA 4-ša-ša purkiš-ša-ša-ša-ša-ša
13. 1.AŠ-šE KUSIGI; šA i-n GIN SUM-SU RÁ-ši-an-ir-ši LLUR KUSIGI
14. 1.NÚ-TIN purkiš šA KUSIGI; uer-zi ČI-ŠU NAŠU DINGIR-RA ti-yar-an-er-er
15. mu-an A-NÁ NAŠU SIMUGA a-nu-u-ur-er-en šA SANGA lam-ša ya-zu
16. EGR-an ig-ge-ra-an-tu-zi-ša-ša-ša-ša šA KÚ BABBAR KUSIGI; SÚNA GIN
17. NAŠU GÁK. DINGIR-RA NAŠU NÁŠU SÚNA NAŠU SÚNA GAL

For the amendment in 16, 4, 11.

(9) See H. KAU, ASKEND, Schw. Gott., p. 34.

(10) The Hittite shekel seems to have weighed 12-13 g. — see Th. P. J. VAN DEN NOUT, "Masse und Gewichte bei den Hethiten", RIA 7 (1900), p. 526.

(11) It would also make little sense to inlay or plate a golden disk with a "navel" of the same metal (i 13).


(13) That is, if we take LLUR literally as "navel", and not in its extended meaning as "Mitelpunkt" — see W. VON SODER, AHw 9 (sub ahmûnûma). CHD, Vol. 6, p. 369, notes its suggestion that purka indicates a body part present in pairs largely upon this passage.

The celestial nature of Pirinkir suggested by her wings and her depiction as a disk in the heavens (15) is confirmed by a line from a god-list recovered at Meskene/Emar:

No. 185: Nin-Šul-an-ri = ḍu-re-en-gi-ru-un (16)

That is, she is equated with one of the Sumerian avatars of Venus, "the Red Lady of Heaven" (17), who is also attested as both male and female (18).

Further entries in this list provide additional information:

No. 205: u₃,UG = ḍu-re-en-gi-ru-un
No. 206: u₄,UG,uru,ki = ḍu-re-en-gi-ru-un ₉rimarzi

If, as seems likely, UG in these lines is to be read as pirig, "lion" (19), then the Sumerian term here probably means "Storm-Lion (of the City)" (20). In turn, this lends support to the view that Pirinkir of the Bogazköy texts is derived from the deity ḍu-pirig-gal (21) attested in the Hurrian building inscription of Tiš-Adad of Tell Mozan/Urkiš (22).

But the geographical horizon of our goddess was wider still. During the third millennium, one of the most prominent deities of Elam was Piniňkîr (23), who is also occasionally equated with  mastur in Mesopotamian lexical sources. Since Elamite Piniňkîr and Hurrian Pirinkir are thus both forms of mastur, and since both of their names are foreign to the languages of their worshipers, it is almost certain that the goddesses were borrowed by the Elamites and the Hurrians from a common source. Their close relationship is also evident in an Akkadian-language address to Pirinkir within a Hittite-language ritual context:

O mastur!
[Let] Sin, your father, [eat]!
<Let> Ningal, your mother, <eat> well!
Lot Šamas, your twin, eat!
Lot Ellabrat, your viceret, eat!
Lot Ea, the king, your creator, eat!

(15) In the same text (KUB 29.4 ii 60-69), Pirinkir is presented with either a symbol of life (zi-tu) or a star (zi-tu um-um-pa-at-a-la-gi) of silver.


(20) E. LAROCHE, *Glosaire de la langue hourente*, p. 54, uses the morphologically unclear Hurrian epithet amašrimarzī as a derivative of ardī, "city".


Indeed, let all the gods lift up ... (to you).
O Elamite goddess (24).

Although not all details of the phonological development are clear (25), the names of these goddesses must both go back to Sumerian pirig.gal, "great feline", and an origin in Mesopotamia thus becomes quite likely. Pirinkir/Pirin(k)ir therefore belongs to the early peripheral tradition which is attested from southwestern Iran across northern Syria and into southeastern Anatolia, leaving its mark on Hurrian-language and Hurrian-influenced religious texts from the Hittite capital (26). Another site where the effects of this cultural stream can be seen is Ras Shamra/Ugarit, and here we encounter in a ritual text a single reference to the deity we are considering (27).

I turn now to the morphology (28) of the divine name in the Boğazköy texts (29):

"Stem form":

4 Pi-rim.kir: KBo 8.54.6'; KBo 8.83.4' (rest.); KBo 34.79: 17' (rest.); KBo 34.172: 7'; KUB 29.4
   i 13, ii 55, iii 3 (LNS); KUB 29.6: 18'; KUB 32.1: 15 (MH'/LNS); KUB 44.52: 12'; KUB
   47.64: 39' (rest.); KUB 54.43 rev. 4'
4 Pi-rim.kir(KAR): KBo 15.37 ii 36 (MH/LNS); KUB 29.55 i 5, 8 (MH/NS (30)); KUB 27.1 ii
   43 (LNS); KUB 27.6: 12 (LNS); TBT 2.56 obv. 11 (rest.)
4 Pi-re-en.kir: KUB 29.4 ii 2 (rest.)
4 Pi-rim.kir: KBo 33.208 ii 10'; KUB 34.102 ii 12', iii 33'
4 Pi-rim.kir (31): KUB 27.1 i 68 (LNS); VBT 116: 2 (rest.); VBT 116: 2 (rest.) (LNS)
4 Pi-re-en.kir: KBo 23.11: 8' (rest.); KUB 45.3 i 45
4 Pi-re-en.kir (32): KBo 11.5 i 18' (LNS)

Genitive:

4 Pi-re-en.kir-aš: KUB 44.52: 13'
4 Pi-re-en.kir-aš: KUB 48.26 i 6' (NH)
4 Pi-re-en.kir-ya-aš: KUB 56.55 i 17 (rest.) (33), iv 11' (MH/MS')

(24) KUB 39.94 + KBo 17.97 ii 2-8' (CTH 718):
2. ' 
   |<TS-TAR-XXX A-BU-KI
7. E-LJ-IS SU PI-MA x[ o] x E<LA<MI-TE-YA
8. LI-LJ-IS SU ...

(25) To be explained in particular is the change /[a] > [i] in the final syllable. As the development of the first resonant /r/ > /i/ — anticipatory assimilation to the following /n/ < /ngal/ — took place only in Elamite, the Hurrians probably did not receive the name through Elamite intermediaries.


(28) Since the only orthographic variation attested for the beginning of this name is the occasional omission of the divine determinative, thus far found only in forms ending in -KAR, I think it justified to include acephalic spellings here under the shapes indicated by the end of the word.


(31) Emend to 4 Pi-re-<LJ-IS kU...
(32) Emend to 4 Pi-re-<LJ-IS kU ...

(33) Read [Pi-re-]<LJ-IS kU > yad SISKUR, not [LJ-IS kU > yad SISKUR, with H. KÜNGER, "Zum Kolophon des Reinigungsrithmus KUB LVI 55", Altertumswissenschaftliche Forschungen 12 (1985), pp. 169-171, which does not adequately fill the space at the beginning of the line.
Indeed, let all the gods lift up ... (to you).
O Elamite goddess (26).

Although not all details of the phonological development are clear (25), the names of these goddesses must both go back to Sumerian pir(i)gal, "great feline", and an origin in Mesopotamia thus becomes quite likely. Pirin/kir/Pin(r)kir therefore belongs to the early peripheral tradition which is attested from southwestern Iran across northern Syria and into southeastern Anatolia, leaving its mark on Hurrian-language and Hurrian-influenced religious texts from the Hittite capital (26). Another site where the effects of this cultural stream can be seen is Ras Shamra/Ugarit, and here we encounter in a ritual text a single reference to the deity we are considering (27).

I turn now to the morphology (28) of the divine name in the Boğazköy texts (29):

"Stem form":

4Pir-i-n-kir: KBo 8.54.6; KBo 8.83.4 (rest.); KBo 34.79: 17 (rest.); KBo 34.172: 7; KUB 29.4 i 3, ii 55, iii 3 (LNS); KUB 29.6: 18; KUB 32.1 ii 15 (MH'/LNS); KUB 44.52: 12; KUB 47.64 ii 39 (rest.); KUB 54.43 rev. 4 iii 15.3 ii 36 (MH/LNS); KUB 29.55 5, 8 (MH/NS (30)); KUB 27.1 iii 43 (LNS); KUB 27.6 ii 12 (LNS); KBo T 2.56 obv. 11 (rest.)
4Pir-n-kir(KAR): KBo 33.208 ii 10 i' KUB 34.102 i 12 ii 33
4Pir-n-kir: KBo 23.11 ii 8 (rest.); KUB 45.3 i 45
4Pir-n-kir(KAR): KBo 11.5 i 18 (LNS)

Genitive:

4Pir-n-kir-š: KUB 44.52 i 17
4Pir-n-kir-š: KUB 48.126 i 6 (NH)
4Pir-n-kir-š: KUB 56.55 i 17 (rest.) (32), iv 11 (MH/MS)

(24) KUB 39.94: KBo 17.97 ii 2‘8 (CITH 718):
2
6. BA-A-ÅKI LI-KÜL LU1 1’-’ DINGIR MES’ GÁ-BÁ
7. E-Λ-Å-SU-Å-MA X (0) [X] E ’-’-M-MA-A-MA-MA-
8. LI-Å-SU

(25) To be explained in particular is the change /ai/ > /i/ in the final syllable. As the development of the first resonant /ai/ > /iy/ — anticipatory assimilation to the following /iy/ — took place only in Elamite, the Hurrians probably did not receive the name through Elamite intermediaries.


(28) Since the only orthographic variation attested for the beginning of this name is the occasional omission of the divine determinative, thus far found only in forms ending in -KAR, I think it justified to include acaphcal spellings here under the shapes indicated by the end of the word.


(31) Emend to 4Pir-n-ša-š in (29).

(32) Emend to 4Pir-n-ša-š in (29).

(33) Read 4Pir-ša-š in (29) as SISKUR, not 4Pir-n-ša-š SISKUR, with K. KRULL, "Zum Kolophon des Reitengarantis KUB LVI 55", Altorientalische Forschungen 12 (1985), pp. 169-171, which does not adequately fill the space at the beginning of the line.
Dative/locative:
\*Pir-im-kir-ri: KUB 39.71 iv 30 (MH/LNS); KUB 39.76 obv. 14 (rest.) (MH/MS)
\*Pir-im-kir-ri-ya: KUB 39.74 obv. 11; KUB 29.7 + KBo 21.41 obv. 69, rev. 14 (MH/MS)

Fragmentary:
\*Peš: KUB 41.10 iv 23 (*MH/NS)
\*Pi-re: KUB 39.71 i 19 (MH/LNS); KBo 39.172 rev. 6
\*Pi-ri-i-[n-]: KBo 33.162, S

Hieroglyphic:
Yazilikaya No. 31: PURUS (L322) + ra-li (*NS)

Some of the spellings listed under "stem form" function as catives (*MH), others as accusatives (*NS). In the absence of a declined nominative, it is impossible to determine whether the dative/locative \*Pir-im-kir-ri and the genitives \*Pir-im-kir-ra-as and \*Pir-im-kir-ra-as belong to an a-stem *Pirinkira-or to an i-stem (*MH). *Pirinkir, although the very unanimity of the "stem forms" in this regard suggests the latter (*NS). However, the dative/locative \*Pir-im-kir-ri-ya and genitive \*Pir-im-kir-ri-ya-as clearly indicate an i-stem *Pirinkir-, which might be due to Luwian influence. If they did not arise from scribal error, \*Pir-im-kir-ya and \*Pir-im-kir-ur might reflect a pronunciation /Pirinir/, with assimilation of the nasal to the following velar (*NS). Writings of names of deities without divine determinative are known for other figures of Hurrian background at Boğazköy (*NS).

Most of the contexts in which Pirinkir appears are offering lists in ceremonies of the Hurrian cult (*MH), which reveal little to us beyond the uncertainty of the deity's gender remarked upon earlier. Nor is much to be learned from a dream of Queen Pushubepa (*NS) in which she promises to set out some cult objects belonging to Pirinkir, should her husband's sight be secured:

A dream of the queen (concerning) the matter of the eagles [...]... Then (the queen vowed to Sausa): "If His Majesty recovers the health of his eyes, [then] I will deposit [in your temple] such [...] of Pirinkir as are [inlaid] with m. stones. And the eagles which [...] I will place [...] an image of the king beneath the wings of (each) eagle." (*NS).


(36) E.g., A-Nu-\*Pir-im-kir, KUB 29.4 ii 55, iii 3; ECHR \*Pir-im-kir, KUB 29.4 iii 2.

(37) E.g., *A-\*Pir-im-kir-ri [...] ba\*Mehhi, KUB 29.55 i 56; ECHR SU-su-\*Pir-im-kir, TUS-aš ek uri, KBo 15.37 ii 35.

(38) The unexpected occurrence of this shape, normally confined to neuter nouns in Hittite, with a theorem is to be explained by the foreign origin of the deity and her name. Note that the name of the goddess Hapat, also introduced by the Hurrians to Hatti, similarly often lacks a phonetic component. Especially interesting in this regard is KUB 21.27 i 6 : ma-za-kir \*Hä-he-ś UM-an du-tä-he, "You look for yourself the name Hapat!" Are all such writings "absolute forms", or was an endless i-stem actually pronounced in some instances?

(39) As does \*Pir-im-kir-ya with its "broken" writing.

(40) Cf the discussion of the Elamite form of this name above.

(41) Cf., for example, Ha-a-uni We-ta-ri-i-a-at-bi, "Hattini of (Mt.) Pīš(š)u", KUB 34.102 ii 9', iii 28'. See E. Laroche, Glossaire de la langue hittite, p. 202.

(42) These texts, some of which are quite fragmentary, have been assigned to CTH 628, 703, 704, 705, and 712.

(43) I assign the text to this queen because of the particular boon requested. On Hattushili I's ophthalmologic difficulties, see F. Ebel, Die ägyptisch-hethitische Korrespondenz. Opladen : Westdeutscher Verlag (1994), Bd. 2, p. 270.

(44) KUB 48 126 i 3-9" (CTH584):
3': \*U-MUNUS, LUGAL, INIM A-[\*M]88: [HLA ...]
4': [H]a-nu-\*pi-an-du pa-20 (M) [UNUS, LUGAL], A-\*NA 155-\*KAR 165 \*Sama-\*ha IK-RU-UB'
5': [m]a-\*pan-su A-\*NI 1 TUS [P]IHA-su-\*S6-ka-\*ni (m) ...]
6': [k]u-\*Pir-im-ki-ri-ya-as [...]
In two major texts from the cult of the city of Šamašu our deity seems to be associated with, yet subordinate to, another goddess. CTH 481 (45) is a well-known rite concerning the installation of the Deity of the Night — yet another form of Istar — in a new temple. The fact that Pirinkir receives a good-will (kēlē) offering upon the roof of the temple immediately after the Goddess of the Night has been presented with the same sacrifice within the building (46) demonstrates that the two divinities are not identical (47). Similarly, in a ceremony to purify the royal couple and their ritual equipment from curse, perjury, and pollution (CTH 480), a āpāḫu-rīte is performed on a river bank for the Deity of the Night and then repeated for Pirinkir (49).

The goddess we are studying is also found in the colophon of the fragmentary ritual KUB 56.55, which shows significant similarities to the equally broken KUB 44.52, and in turn with CTH 481 just mentioned (48):

Fifth tablet, text of Iluma-abi, priest of IŠTAR (49), and Arzu-kiši, the kātra-woman: If the deity [ ... ] is angry due to some matter, or if some desecration is committed before him/her, or if some of his/her equipment is destroyed — when (his/her) personnel summon him/her back ( ... ) Not finished.

Neither the ritual for Pirinkir nor the fifth day are completed on this tablet, and the kēlē ritual is not treated (50).

To the extent that they are preserved, the ritual instructions in the body of this text mention no particular divine name, but give only the generic designation “the deity” (PA-NI-DINGIR-LIM, i 24). Nonetheless, we may surmise that the focus of the rite is on the deity whose name has been lost in the break at the end of KUB 56.55 iv 4', quite possibly an avatar of Istar, since — in my reconstruction of the text (see note 50) — Iluma-abi is in the cultic service of such a figure. The divinity in question was probably not Pirinkir herself; she seems rather to have been approached here yet again as an “auxiliary”.

Closely related to these religious compositions in regard to divinities addressed, technical vocabulary, and personnel is the group of texts and fragments known as the “babilišša-Ritual” (CTH 718) (52). This complex of ceremonies centers upon the serving of a meal and the presentation of substitution offerings to Pirinkir, with frequent addresses in the Akkadian
language to the goddess explaining the activities and requesting favors in return. In contrast to what we have seen above, Pirinkir is here the center of attention in her own rite.

Only one other text, unfortunately rather badly damaged, is directed particularly to Pirinkir. I present an edition of this work:

CTH 644 (35)

1. A 10.44 (3a)
   B 29.56
   C 51.14

2. A VBO 128 (LNS)
   B KBo 14.172
   C KBo 8.54
   D KBo 29.210

3 KBo 8.83
4 KUB 54.43 (LNS)
5 THO F 3.129

1. C
   obv. (39)
   1. [ ] x: ;[ ]
   2. x: ;[ ]
   3. n[ ]
   4. [ ] pa-an-zi
   5. pa-en
   6. TE-yar-ba-in-
   7. TUR
   8. pa-an-zi
   9. MUS.C.
   10. MUS.C.

   1. [ ] x: ;[ ]
   2. x: ;[ ]
   3. n[ ]
   4. [ ] pa-an-zi
   5. pa-en
   6. TE-yar-ba-in-
   7. TUR
   8. MUS.C.
   9. MUS.C.
   10. MUS.C.

1. A obv.
   1. [ ] x: ;[ ]
   2. x: ;[ ]

1. C (35)

(33) On the fragments making up this composition, see V. HAS.S, Geschichte der hethitischen Religion, p. 416, n. 30. In my reconstruction I have benefited from the use of unpublished manuscripts by R. BEAT, "Hittite Military Texts in Translation."

(34) This and the following fragment were edited in a preliminary fashion by R. ROSENKRANZ, "Ein neues hethitisches Ritual für xSiratkul", Or 33 (1964), pp. 254-256.

(35) These lines have run over onto the reverse.

(36) 1. A obv. begins with this line, not [ ]-zi[ ] in its obv. 1' does not correspond to [ ]-zi here.

(37) 1. B begins here.

(38) 1. B inserts §.

(39) 1. C rev. inserts §.
1.B
11. [ma-a]-[3]-mu-an-ma  ANŠEKUR.RA.H.I[1A]
12. [š]-pa-an-ta-an-[zi]
13. [š]-ta-nám-ma []
1.A rev.
1. [x x x []

2.A i
1. [x x]
2. [x]
3. [x -a]-[3]-zi-[ya]
4. [-] [3]

2.A ii
1. [x]-ša-an-[zi]
2. nu-šša-an  A-NA  BANŠUR.ÂD.KID [a-a-i]
3. še-re-ra-at-ša-an  NG.GIG [šA]  BA
4. ku-ra-an da-a-t NINDA.GUR.RA.MES pa-an-kša-šu

(61) 1.B # inserts here: nu ke-e-ez zAM ke-e-[š]-zi-[ya] zAM ti-a-an-zi 1 C rev. 17th has [...]-a-l.
(62) 1.B 9': p-e-e-[š]-zi-[a]-[li]
(63) 1.B has probably omitted this sentence. It is unclear what portion of 1.A obv. 19th-20th is missing in C.
(64) 1.B # inserts NA[4].
Translation

(1.C obsv.) [...] they [...] (s)he offers) one thin loaf to (the deity) Tiyabenti, one thin loaf [...] 

(1.C rev. 1'-2') [...] lifted [...] 

(1.C rev. 3'-4') [...] Then (s)he libates wine before Tiyabenti. [...] (S)he libates once [...] 

(1.C rev. 5'-6') A obsv. 3' (S)he libates once [...] they place therein [...] and a bird [...] 

But the temple [women [...] they [...] And them away [...] Then the temple women [...] the women go. 

(1.A obsv. 4'-12') [...] on that very day [...] they take [...] ten thin loaves, one piglet, one puppy, and [...] (s)he places on the roof. And (s)he goes into the House of the Groom(s). Then they lead the horses out, and a single šapiya-man leads] the puppy [off] and keeps it [outside]. And he holds one measuring vessel of water toward the horses — there is a chip of wood in it. Then they sprinkle the horses with water. 

(1.A obsv. 13'-21') Then the šapiya-men cut up the puppy, and [they place] half (of it) on one side (of the path) [and half] on the other. [Then] they [lead] the horses [away] between the [pieces]. And further, they raise arrows on this side and that. But [afterwards] they draw them in (their bows). Furthermore, they light a fire on this side and that, and lead the [horses] away between (them) [Then] they make [them] cross [the river], and they stand [beside the river]. Then they sprinkle [the horses with water]. 

(1.B:11'-13') [...] But [when] the horses [...] they libate [...] (s)he [...] Furthermore [...] break 

(1.A rev. 12'-13') [...] they [burn' [...] (s)he drinks to [(the deity) N] times'. 

(1.A rev. 14'-29') [...] in the temple of the Storm-god [...] whichever [temple] woman [...]
furthermore likewise ... the horses') they lead [forth/away ... ] they take'. Then [ ... ] the temple women [ ... ]

1. A rev. 21'-22' [ ... ] (s)he crumbles the [thin loaves' ... ]

break

2. A ii 1'-8' Then [(s)he sets] them on the table and places the chopped liver and heart on top. All of the thick loaves are prepared, and (s)he crumbles these and sets them back on the table. On top (s)he scatters a sweet confection and ground meal. And afterwards (s)he libates table wine.

2. A ii 9'-20' (S)he takes down from the platter all of the lamb which was cut up. Furthermore, (s)he crumbles a warm loaf of one-half sūtu-measure (of flour), takes a little as a sample, and sets it back down. Then they eat. At that point they eat up all of the lamb. And they provide for the drinking ceremony, and they drink twice while standing to the Deity of the Horses and to (the god) Telipinu (87). Meanwhile, they speak to us [ ... ] about (the god) Huzziya. Furthermore, they take up the liver and heart, and they eat them up right then.

2. A ii 21'-22' This ritual is provided for from the resources of the House of the Groom(s).

It was established thus by the deity.

2. A ii 23'-26' But if His Majesty is not [in Hattuša — i. he] is on campaign, or he [is ...], or he 'is in another' town — [then] he will perform [the ritual] in [that other town]. ... ]

break

2. B 1'-2. A v 3' [ ... ] But [when] they [give] the gods something to drink, [then they take] the halter's from [the table] and take (them) up to the roof. But afterward one mulati-loaf of one-half handful (of flour) [ ... ] and a wakšar-vessel of wine they hold out.

2. A v 4'-11' Then [(s)he libates to Pirinkir up on the roof, and [they bring] down the halter's from the roof and carry them in opposite the deity. Then they [hold the halters] next to [the deity], and they cry out. Then they set them (the halters) down [in] their place.

2. A v 12'-18' The <overseer> of the charioteers squats, and [they give] them (the gods) something to drink. Then they scatter barley [on] a wooden tray, and they set [N thin loaves] of one-half sūtu-measure (of flour each) [on top]. Then they set them in front of the table [of reed].

2. A v 19'-24' Then [they take] one warm loaf <of> one-half [sūtu-measure (of flour), and set] it on the tray. [Then] they [ ... ] they scatter [barley ... ] they set [ ... before] the deity [ ... ]

break

2. D rev. 1'-4' [ ... ] back [ ... ] they send here [ ... ]

2. D rev. 5'-7' [ ... ] in(to) the House of the Groom(s) [ ... But if it] is not acceptable [to His Majesty] ... over [ ... he holds out].

break

3. 1'-3' [ ... horses ... ]

3. 4'-10' [ ... ] in [the temple] of Pirinkir [ ... ] (s)he' bows in obeisance facing [ ... ] halters, halters [ ... ] they beat. Then [the offerant' ... ] and he drinks. Then two warm loaves [ ... ] they set [before] the deity. [ ... ] drinks once [to (the deity) ... ]

break

(4 obv. 1-4) Above, on the River Ziya (88), [they kindle fires'] on this side and that. Then they drive the horses [away] between (them), and [ ... ]

(87) 2. B obv. 5': "to the Deity of the Horses of the tree of Telipinu".

(88) This river is not found in any other text, and the reading is considered uncertain by G. M. MONTE, RGTC 6/2, p. 211.
THE GODDESS PIRINKIR

break
(4 rev. 1'-5') [...] on the roof [ ... ] they eat. Then [on the roof ... ] And PIRINKIR [ ... ]
But afterward they libate wine.

(4 rev. 6'-8') Then they bring the halters [down] from the roof, [and] set [them in] their place.

break
(5 obv. 1') [...] they stand, and [...] 
(5 obv. 2-10') [His Majesty takes his seat] in the coach, [and ... ] take their seats in the chariots [ ... ] hitched up [ ... N] horses, a leather [ ... ] hitched up [ ... and] the halter [ ... ] six pairs of bronze weapons [ ... ] mules [ ... ] they stand [ ... ]

break
(5 rev. 1'-7') [...] down [ ... and] (she) from [ ... ] the earth [ ... ] a word [ ... ] and here, away[ ... ] from/by means of all [ ... ]

Commentary

1 C rev. 3': On TIyabenti, a Hurrian deity of uncertain sex who served as a “vizier” of Ḫabat, see M.-Cl. TREMOUVILLE, Ḫebat. Une divinité syro-anatoliennne. Études 7. Florence : LoSisma (1997), pp. 207-210. Neither the spelling nor the attestations found in our text are listed among those collected on p. 207, n. 725.

1 A obv. 5': It is likely that text 1A had UT.TUR here, as in obv. 9' and 13'.

1 A obv. 6': I hesitantly interpret SUBHÂS here as dative/localive plural, referring to the roof of a single structure (89).

1 A obv. 9': Evidence concerning the hapÎa-caltic functionary has been collected by F. PECCHIOLI DADDI, Meskiri, pp. 227-233.

1 A obv. 16': For kUitiya- with bow and arrow, see KUB 7 54 iii 19-20: EGIR-an-dama-kàn hinna-kàn / me-kàn GAG.GA 8S.ya, “But afterwards they draw the bow(s) and place the arrow(s) (in them).”

2 A ii 15': The poorly-attested Deity of the Horses is discussed by V. HAAS, Geschichte der hurritischen Religion, pp. 416-417.

2 A ii 16': Text 2 D obv. 5' has here S.A GÎSMA 8 S.Îlipu-na-ur. Since a boat of TELIPU-ura is not attested elsewhere (90), it is probably best to follow B. H. L. VAN GESSEL, Onomastics, p. 971, and read S.A GÎS-ru, although we would not attach any Akkadian semantic with an ideogram showing phonetic complementation. The reference is certainly to the eye-tree symbolic of fertility and otherwise associated with TELIPU (91).

2 A v 4'': Note that once again the worship of Pirinkir takes place upon the roof.

2 A v 5': Text 2 B 8' has singular KUS.KIR, TAB.AN.Î, while 2 C 7' is broken: [...] KUS.KIR, TAB.AN.Î[...]. The sentence enclitic -et- in 2 A v 7' and duplicate 2 B 9' could refer to either neuter singular or plural. But since 2 C 2' earlier presents plural
The similarity of this text to Hittite military rites is readily apparent. Compare the initial lines from a ritual for purifying a defeated army:

If the troops are defeated by the enemy, then they prepare a ritual behind the river as follows:

Behind the river they sever a human, a male goat, a puppy and a piglet. They cut the halves
on the one side and on the other. But in front they erect a gate of hawthorn and stretch out
a rope (92) over it. Then they burn a fire before the gate on one side and on the other. The
troup pass through between (them), and when they come alongside the river they sprinkle water
on them (93).

In this single passage we note several parallels to the ceremony for the horses in CTH
644: the location of the ritual site on a river bank (94), the severing rite (95) by which one
or more living creatures is cut in two and placed on either side of the path of those persons
to be cleansed, and the passage of the patients between two fires. In Pirirk's text, however,
the ritual clients are not human, but rather equine. The necessary provisions for the ceremony
are drawn from the store of the "House of the Groom(s)" — probably the royal stables —
and the presence of the monarch is required.

Our goddess is also associated with horses in the introduction to one of the horse training
manuals from the Hittite capital (96). The preserved text of the so-called "rituell eingeleitete
Trainingsanleitung" (97), whose mixed Hurrian and Luwian content suggests an origin in
Kizzuwatna (98), begins:

On the tenth day, when it is morning but it has still not yet quite lit up the final watch of
the night (99), then I proceed to make a libation in the "House of the Grooms". Then I call Pirirk
and ISTAR, and [I speak (to them)] in Hurrian as follows: "[May you], Pirirk and ISTAR,
[stand by] the horses in benevolence!"

But [I speak] to them as follows in Luwian: "May you stand by the horses in benevolence!" (100).

(92) On ḫasejar from PIE *h₂eh₂- (> Hittite ḫešar), cognate to Greek ἔχειν, “bind”, see C. Watkins, How to
(93) KUB 17.28 iv 45-55 (CTH 426). For a translation, see B. J. Collinson, "The Puppy in Hittite Ritual".
JCS 52 (1990), p. 220, n. 44.
(94) A. Gorini, Tuna, pp. 54-55, discusses the river bank as the point of contact between the earth and the
otherworld and consequently the haunt of demons.
(95) See B. J. Collinson, "The Puppy", pp. 218-234, with further literature. The extremely rare practice of human
sacrifice among the Hittites is treated by H. M. Knolle, Ersatzrituale für den hethitischen König, StBoT 3.
(96) On this material see F. Stark, Ausbildung und Training von Streitwagenteilnehmern, StBoT 41. Wiesbaden:
(98) See F. Stark, Ausbildung und Training, p. 121.
(100) KUB 29.55 i 1-11 (CTH 285):
    1. 7-na ud10.KAM nā-an lau-kā-ri-ta mā nu-wa
    2. ti-pa-an-da-an ap-пеt-zi-ya-as ḫa-a-li-yo-as
    3. na-wa-lu-ka ha-nu-wa-ri-zi ni-ṣu x [...]
    4. 1-NA 1-11.KUSI Kā:n an-da-an
    5. ti-pa-an-ta-hi ni "Prīva[u]" [č] 1-11.TAR
Although Indo-European mythology and ritual make great use of the horse as a symbol of viritity and of valor (101), this ideological complex is not in evidence in Hittite sources. In fact, in this discussion I have touched upon almost all Hittite religious compositions concerned with these animals. The ritual treatment of the horses' halteres in CTH 644, the similarity of the procedures in this ceremony to those of Hittite military rites, and the prefacing of the section of a horse training manual with an invocation of Pirinkir demonstrate that the horses in whom our deity had an interest were those which pulled Hittite chariots in battle.

A similar, if not identical, goddess known from numerous Egyptian and Syrian sources is "Astarte on a Horse" (102), who may well have been introduced to her worshipers in these areas by Hurrian horsemen. But following Pirinkir's wanderings into this realm would take us too far from Hattu and extend my already over-lengthy discussion, which I am pleased to dedicate to the memory of my late colleague Professor Lisbeth Franck.

Gary Beckman (University of Michigan, Ann Arbor)

6. ṭal-zi-ša-ša nu ṣur-il-li-[i] ḫi-bi-[a]-an me-[ma]-aḫ-ša
7. is-ša-[ya]-na-a-la pa-a-la-[a]-š(t)-i ... ḫa
8. ԥ Peri-in-kiš. ¾ AR ...
9. kr-bi-ša-ma-at kr-[a]-ša-[a]-an me-[ma]-aḫ-ša
10. A-NA ANSE.KUR.RA.Ḫ.A un-da-at-[i]-u-[š]-a
11. a-da-ma-[a]-w

It is interesting that the speech said here to be "in Luwian" is actually composed in good Hittite. Is this a translation of the incantation actually spoken? For previous treatments of this passage, see H. OFFEN, LTU, p. 13; A KAMMENHUCK, Hippologica Hethitica, pp. 150-151; and F. STANKO, Die kellschift-hethitischen Texte im Umschrift, pp. 370-371.
