

Goddess İřhara

Tanrıça İřhara

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Abstract

The Hittite cuneiform texts and the archeological evidence point out clearly that the Hittites had a polytheist belief in their religious life. One of the most important gods which take place in this religious system is Goddess İřhara. This goddess has an important role in Hittite Pantheon including one thousand Hittite sacred gods. Goddess İřhara, who has a Mesopotamian origin, and who is transported to the Anatolia by Hurrians, is also the most important goddess of the Kizzuwatna region. İřhara is both illness- and cure-bestowed goddess; it also seems that a number of attributes such as underground, plant, mountain, river, spring, queen of oath, sexuality / propagation, cursing, sin, blood, dirtiness and making purification from the harmful things are given to this goddess.

Key Words: Goddess İřhara, Kizzuwatna, illness, cure/health, oath, curse, purifying from the dirtiness/evil.

Öz

Hitit çivi yazılı belgeler ve arkeolojik kalıntılar, Hititlerde çok tanrılı bir din inancının hâkim olduğunu bize açıkça göstermektedir. Hititlerdeki bu inanç sisteminde yer alan tanrılardan biri de Tanrıça İřhara'dır. Bu tanrıça Hititlerin kutsal tanrılarından oluşan bin tanrılı Hitit Panteonu'nda çok önemli bir konuma sahiptir. Mezopotamya kökenli olan ve Hurriler aracılığı ile Anadolu'ya giren Tanrıça İřhara, Kizzuwatna bölgesinin en önemli tanrıçasıdır. Bu tanrıça hem hastalık veren hem de şifa veren, ayrıca yer altı, bitki, dağ, ırmak, su kaynağı, yeminin kraliçesi, cinsellik/üreme, lanetleme, günah, kan, cinayet, kirlilik ve kötülüklerden arındırıcı tanrıça gibi pek çok özelliği bünyesinde taşıyan bir tanrıçadır.

Anahtar Kelimeler: Tanrıça İřhara, Kizzuwatna, Hastalık, Şifa /Sağlık, Yemin, Lanet, Kirlilik/Kötülüklerden Arınma.

In the beginning of the second millennium BC, the Hittites laid the foundations of a huge and important civilization in a region, called as Halys bend, in the Central Anatolia, and they achieved to keep alive this mighty kingdom until the end of 8th century BC. The Hittite cuneiform texts and the archeological evidence point out clearly that the Hittites had a polytheistic belief in their religious life.

It seems that especially from the Hittite Great Kingdom period, they achieved to carry this polytheist religious system to the farthest points of the imperial territory. It is also interesting that Hittites, who gained strength in the both military and political areas, enlarged "Hittite Pantheon" including sacred gods with the gods of other kingdoms and towns which came under the Hittite sovereignty. In the treaties, among the oath gods, there were a number of gods and goddess which includes the Hittite Pantheon including "One thousand gods", but originated in Hatti, Hurri, Luwi, Syria and Mesopotamia.

Among the gods and goddesses of The Hittite Pantheon including "one thousand gods", Goddess Iřhara¹ also took place and had an important position in Hittite Pantheon.

Iřhara appears as a goddess whose cult was extensively worshiped in both Semitic and non-Semitic Pantheon².

It is supposed that the cult of goddess Iřhara at first appeared in the Northern Syria and Kizzuwatna (the Southern Anatolia). In the 3rd Millennium BC, Iřhara was dealt among the important gods of the Ebla Pantheon, and used as an onomastic element in Mesopotamia from the Akkadian Period. In the Akkadian Period, this form also was used as a teophoric element in the personal names. Iřhara also relates with Ařhara who appears among the oath gods in a treaty from Elam. It also seems that Iřhara appears in the Upper khabur region in the Late Sumerian period. In this period, the cult of goddess Iřhara was established in some towns of Mesopotamian region, such as Nippur, Sippar, Kiř, Harbitum, Larsa, Urum and Tell el-Rimah.³

From the Old Babylonian Period, it seems that the cult of Goddess Iřhara also passed through the other sites of Asia Minor. The texts from the Old Assyrian Colony Period point out that there were temples which were

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¹For Iřhara see; Burde 1974: 12-16; Tischler 1978: 382-384; Archi 1992: 6-10; Haas 1994: 393-405.

² Archi 1992: 9.

³ Haas 1994: 393.

regularly offered sacrifice to the goddess in question. Dating from the middle of 2nd millennium BC, Iṣhara, near Sun god and Storm God, took place among the highest ranking gods of Alalakh Pantheon.⁴

The Hittite texts point out that Iṣhara is the most important goddess of the Kizzuwatna region.

Kizzuwatna laying in the south and south-east of Anatolia appears as a region under the Luwian and Hurrian influences in 1400 BC.⁵ Most of the Hittite ritual texts have a Kizzuwatnian origin which reflects the Luwian and Hurrian cultures⁶. For instance, in a ritual text⁷, KBo V 2, Ammihatna, the performer of this cultic ceremony, mentioned that he was the priest of Goddess Iṣhara and that he came from Kizzuwatna;

KBo V 2 Vs.I

1 *UM-MA*^m Am-mi-ha-at-na ^{LÚ} SANGA ŠA ^DIṣ-ha-a-ra
2 ^{LÚ}^{URU} Ki-iz-zu-wa-at-na

1-2 The Kizzuwatnian man, the priest of Goddess Iṣhara, Ammihatna (said) as follows:

According to the text⁸ about the organization of the cult of Goddess Iṣhara under the reign of Šuppiluliuma I, it appears that Iṣhara was the highest ranking goddess in local Kizzuwatna Pantheon. In this text, it is mentioned that some towns in the Kizzuwatna region, such as Neriša, Tarša etc achieved to preserve the cult of Goddess Iṣhara under a regime connected with temple economy.⁹ In this text, it is also referred that a temple for Goddess Iṣhara was built on the Iṣhara Mount near Neriša and Tarša towns, and that there was a spring which belonged to this goddess in Neriša;

KUB XL 2 (Bo 4889) Vs.

12 ma-ah-ha-an-ma-wa ^mTal-zu-ú-uš []
13 ti-it-ta-nu-ut nu-wa-kán ŠA ^H^{UR.SAG} Iṣ-ha-ra []
14 *I-NA*^{HUR.SAG} Iṣ-ha-ra-pát še-ir []
15 ú-e-te-it 3 ^{NA4} hu-u-wa-ši i[š-ga-ra-a-it ^DMu-wa-nu]]
16 ^DMu-wa-at-ta-al-li Û ^DGI[BIL]
17 É.ŠÀ-ni *IT-TI* ^DIṣ-ha-ra ^{UR}^U Ne-e-ri-ša]

⁴ Haas 1994: 393.

⁵ Kammenhuber 1968: 99-104; Haas-Wilhelm 1974: 5; Haas 1976-1980: 630 ; 1994: 17.

⁶ Kammenhuber 1968: 102-104 ; Haas-Wilhelm 1974: 5-6, 36.

⁷ Murat 2002 (Unpublished dissertation)

⁸ Götze 1940: 59-67.

⁹ Haas 1994: 394.

- 18 dam-bu-bi-iš *Ú-UL* ku-iš-ki pa-iz-z[i]
 19 ŠA DINGIR^{MES}-ia-wa ALAM^{HL.A}-ŠU-NU i-ia-at []
 20 ALAM KÙ.BABBAR GUŠKIN i-ia-at ŠA DUMU.MU[NUS]
 21 an-da ap-pa-an-da-aš 2 TA-PAL^{TUG} IB.LÁ []
 22 2? ^{TUG}ku-uk-ku-ul-la-a-im-mi-iš li-in-ki-i[a]
 23 hi-e-ia an-da-ma-kán MUŠEN ZABAR GU₄ ZABAR[ZABAR]
 24 UR.ZÍR ZABAR DÍLIM.GAL ZABAR ŠA 1 ŠA-A-TI []
 25 URU.DIDLI^{HL.A}-ŠU-NU ka-ru-ú-i-li-uš-pát ki-i [e-še-ir^{URU}]
 26 IŠ-TU A.ŠÀ A.GÀR KISLAH^{GIŠ} KIRI₆^{URU} I-pí-a-ra [IŠ-TU A.ŠÀ
 A.GÀR KISLAH^{GIŠ} KIRI₆^{URU}]
 27 IŠ-TU A.ŠÀ A.GÀR KISLAH^{GIŠ} KIRI₆^{URU} I-iz-zi-x[IŠ-TU A.ŠÀ
 A.GÀR KISLAH^{GIŠ} KIRI₆ HUR.SAG-i]
 28 ^{URU}Mar-ga-a-na ŠA^{LÚ} NU.^{GIŠ} KIRI₆^{URU} Ú-bar-ba-aš[-ša IŠ-TU A.ŠÀ
 A.GÀR KISLAH^{GIŠ} MÚ.ŠAR]
 29 ^{GIŠ} KIRI₆ GEŠTIN HUR.SAG-i^{URU} Ku-un-ni-ia-ra ŠA^{LÚ} NU.^{GIŠ} KIRI₆^{URU}
]
 30 ^{URU}Hu-u-la-aš-ša^{URU} Tar-ša ma-a-ni-in-ku-wa-an^{URU} [IŠ-TU
 A.ŠÀ A.GÀR]
 31 KISLAH^{GIŠ} KIRI₆ GEŠTIN^{URU} Lu-ú-pu-ru-na^{URU} La-ak-ki-iš-[^{URU}
]
 32 IŠ-TU A.ŠÀ A.GÀR KISLAH^{GIŠ} KIRI₆ I-NA^{URU} Al-za-ra-ma A.[ŠÀ
 ZAG-ŠU?]
 33 pí-ra-an-ma-aš-ši TÚL ŠA ^DIš-ha-ra^{URU} Ne-e-ri-ša Z[AG-aš EGIR?-an-
 ma-aš-ši]
 34 ŠA ^DGIBIL ki-i URU.DIDLI^{HL.A} ŠA É^m Ú-ut-ti nu ki-e-da-aš
 [DINGIR^{MES}-aš pí-ia-an]

.....

- Rs.
 19 ar-kam-ma-aš-ma ki-i ŠA DINGIR^{LIM} I-NA MU.3^K[^{AM}]
 20 2 TA-PAL^{TUG} GUZ.ZA 3^{TUG} wa-at-tar-wi-za []
 21 1 DUG ZABAR 1^{URUDU} PIŠAN 1 ŠU.TÚG.LÁ ZAB[AR]
 22 10 GAL ZABAR 1 MA.NA KÙ.BABBAR a-ku-wa-an-na[-aš]
 23 1 PA1/2 PA Ĭ.GIŠ 3 BAR Ĭ.DUG.GA.IA ki-i pa-r[a-a]
 24 3 TÚG SIG^{MES} ^{GIŠ}NÁ na-at-hi-i-ša A-NA ^DIš[-ha-ra]
-
- 25 ki-i-ma A-NA^{MUNUS} EN-TI I-NA MU.3^{KAM} pa-[]
 26 1 DUG ZABAR 1^{URUDU} PIŠAN 10 GAL ZABAR 1^{NU-TU}]
 27 GAL KÙ.BABBAR a-ku-wa-an-na-aš IŠ-TU É.GAL^{LIM} []
 28 ^{GIŠ}NÁ ^{GIŠ}TÚG ^{GIŠ}ha-aš-ši-ia-al-li^{GIŠ} x[]

29 a-ia-at-ni-ia-aš an-da ap-pa-an-da Ú-NU-U[T]
 30 kap-pí-ia KÙ.BABBAR an-da ap-pa-an-da []

Vs.

12 When Talzuš [became the king] []
 13 he established in the midst of [**Iṣhara**] m[ount] []
 14 up **in the very mountain Iṣhara** []
 15 he erected. Three stone pillar he erect[ed] for Muwanuš?]
 16 Muwattališ and the F[ire god]]
 17 into the cella **Iṣhara of [Neriša]** []
 18 No one with any deficiency will enter []
 19 He also made the images of the gods. []
 20 He made an image gold (and) silver. He also made an image of a gi[r]
 []
 21 completely outfitted; 2 pairs of ĪB.LÁ garments []
 22 2 kukullaimmi garments are bou[nd (?)]]
 23 , into.... A bronze bird, a bronze ox, [a bronze]
 24 a bronze dog (and) 1 sūtu of a bronze bowl []
 25 Their previous villages were [as] follows: [village]
 26 Together with its cultivated (and) uncultivated territory, the threshing-
 floor (and) the garden land; Ipiara village [together with its cultivated
 (and) uncultivated territory (and) the garden land; x village]
 27 Together with its cultivated (and) uncultivated territory, the threshing-
 floor (and) the garden land; Izzi village [together with its cultivated
 (and) uncultivated territory, the threshing-floor (and) the garden land —
 in the mountains.
 28 Margana village belongs to the gardener —; Ubarbaš[ša]
 village, Together with the cultivated and uncultivated territory, the
 threshing-floor and the vegetable gardens
 29 (and) vinyards. — Kunniyara village in the mountains belongs to [the
 gardener— ; the village]
 30 Hulašša Village near Tarša and [] the village [together with the
 cultivated and uncultivated territory]
 31 the threshing-floor (and) the vinyards; Lupuruna, Lakkiš (and) []
 villages []
 32 together with the cultivated (and) uncultivated territory, the threshing-
 floor (and) the garden land (and also) the ter[ritory] of Alzara village
 [go with it.]
 33 **in the front of the spring of Iṣhara of Nerišša** is its bou[ndary, in the
 rear the]
 34 Of the fire god. These villages are included to the territory of Wuzzi

and (they) [give to] these [gods they are given]

Rs.

- | | | |
|----|---|---|
| 19 | The following is due to the god as a tribute every third years: [|] |
| 20 | 2 pairs of GUZ.ZA garments, 3 wattarwiza garments, [|] |
| 21 | 1 bronze vessel, 1 copper vessel, 1 bronze [|] |
| 22 | 10 bronze cups (1 mina of silver) for drinking [|] |
| 23 | 1 ½ PA of olive oil, 3 BAR of fine oil. This [|] |
| 24 | 3 fine garments (and) a bed to IŠ[hara] [|] |
-
- | | | |
|----|---|---|
| 25 | The following they give to the <i>entu</i> every third years: [|] |
| 26 | 1 bronze pot, 1 copper vessel, 10 bronze cups, 1 pair [|] |
| 27 | The silver cup for drinking; from the palace [|] |
| 28 | a bed of box-wood, a [|] |
| 29 | completely outfitted, tools [|] |
| 30 | and silver kappi vessel completely outfitted [|] |

For Išhara who was the highest ranking goddess of the local Pantheon of Kizzuwatna, it was performed special rituals in Harvest and Spring festivals¹⁰;

Duplicate : KBO XXI 42 VI

- 1 DUB.I.^{KAM} ŠA^D IŠ-ha[-ra EZEN^{HI.A}-aš?]
- 2 zé-e-na-an-ta-aš[
- 3 ha-me-eš-ha-an-da-aš-ša QA-TI
- 4 ŠU^mHa-pa-ti-UG
- 5 DUMU^mTu-ua-at-ta-LÚ^{LÚ} A.ZU SAG
- 6 PA-NI^mŠi-pa-LÚ IŠ-TUR

In this ritual, it is referred about the sacrificial and cultic ceremonies which were devoted to Goddess Išhara, and the local cult of this goddess; it was also performed a number of sacrificial ceremony for Beltu, Moon and Sun god, Halma, Moon god, Šangara/Šaggar and Tuhhiura in this context;

KBO XXIX 213 Vs. (Completion: Dupl. KBo XXI 42)

- 1 [(ma-a-an A-NA^D IŠ-ha-ra EZEN zé-na-an-ta-aš DU-a)]n-zi nu ki-iš-ša-an DÚ-an-zi
- 2 [(LÚ^{LÚ} HAL II^{GIŠ} BANŠUR AD.KID da-a-i še-er-ma-kán II NINDA. ERÍN^{MES})] da-a-i DINGIR^{LUM} sá-ra-a da-a-i

¹⁰ Güterbock 1979: 137-142.

- 3 [(nu IZI ke-e-ez ke-e-ez-zi-ia da-a-i nu-kán ZÍD.D)] A A-NA IZI ke-e-ez ke-e-ez-zi-ia
- 4 [(iš-hu-u-ua-i nu-kán DINGIR^{LUM} is-tar-na ar-ha pé-e-d)] a-i na-an ar-ra-an-zi iš-ki-ia-an-zi
- 5 [(na-an-kán A-NA ^{GIS}BANŠUR EGİR-pa da-a-i nu-kán II NINDA.KUR₄.R)]A GA.KIN.AG NINDA.Í.É.DE.A me-ma-al III NINDA.KUR₄.RA
- 6 [(ha-ui-ia-aš-ši X NINDA.KU₇ tar-na-aš ŠÀ.BÁ I^{EN} NINDA.KUR₄.RA)] ŠA UP-NI ÍS-TU GA.KIN.AG ti-ia-an-za
- 7 [(X ^{NINDA} zi-mu-hi-ta-aš-ša I^{GIS} tu-um-pa-an-ni Ì.DÙG.GA nu-)] []-kán ki-i hu-u-ma-an A-NA DINGIR^{LIM} EGİR-pa
- 8 [(ti-an-zi TU₇GÚ.GAL.GAL TU₇ BA.BA.ZA I NINDA.KU₇ ŠA1/2)] UP-NI I NINDA LA-AB-KU ŠA BA.BA.ZA
- 9 [(A-NA DINGIR^{LIM} EGİR-pa ti-an-zi)]
-
- 10 [(nu EN SISKUR pa-iz-zi nu-uš-ši ŠU^{HI.A}aš ua-tar pí-an-zi)] nu EN SISKUR A-NA DINGIR^{LIM} UŠ-KI-EN nu-kán x-an ki-i A-NA DINGIR^{LIM} (?)
- 11 [(ti-an-zi III UDU^{HI.A} ŠÁ.BA I^{EN} UDU ŠA IGI.DU₈.A-n)]a-an-kán A-NA ^DIš-ha-ra ^Dpí-u-du-ma DINGIR^{MEŠ}
- 12 [(^DUTU-aš ^DHal-ma ^DŠa-an-ga-ra ^DTu-uh-hi-u-ra... ? ^DŠa-)] šu-up-pa-ia nu-kán UDU^{HI.A} A-NA PA-NI DINGIR^{LIM}
- 13 [(ku-na-an-zi nu ZID.DA iš-hu-u-ua-i nu-kán iš-h)]ar A-NA ku-it še-er tar-na-i nu an-da ua-ar-pa-an-zi
- 14 [(nu-kán ^{LÚ}MUHALDIM ^{LÚ}NINDA.DÙ.DÙ-ia pa-ra-a pé-e-da-an-)] zi nu-kán pa-ra-a pé-e-da-an-zi
- 15 [(na-at-kán ha-aš-ši-i iš-hu-u-ua-an-zi UDU^{HI.A}-m)]a I-NA pé-e-da-an-zi nu ^{UZU}NÍG.GIG
- 16 [(GÍR^{MEŠ} SAG.DU^{MEŠ} hu-u-ma-an za-nu-ua-a)]n-zi nu A-NA DINGIR^{LIM} EGİR-pa ti-an-zi
- 17 [(NINDA.KUR₄.RA^{HI.A} ku-i-e-eš A-NA DINGIR^{LIM} EGİR)]-pa ki-i-ia-an-da-ri na-aš ar-ha pár-ši-ia-an-zi
- 18 [(x-ia ŠA GA.KIN.AG ar-ha pá)]r[?]-ši-i-ia
- 19 [(iš-hu-ua-i TU₇ GÚ.GAL.GAL TU₇ BA.BA.)]ZA-ia A-NA DINGIR^{LIM} EGİR-pa ti-an-zi nu I NINDA LA-AB-KU?
- 20 [(TU₇ GÚ.GAL.GAL še-er da-a-i)] I NINDA LA-AB-KU- ia pár-ši-ia na-an-kán A-NA TU₇ x
- 21 [(x-ta te-pu pí-ra-an)] ar-ha da-aš-ki-iz-zi na-at-kán šu-up-pí
- 22 [(da-a-i nu I(?))] x hu-u-ua-i u-tu-u-ua-aš-ša-ia iš-hu-u-ua-i
- 23 [U]P-NI A-NA PA-NI DINGIR^{LIM} ši-pa-an-ti

- 1 [(When they celebrate the Autumn festival for **Goddess Iřhara**)], they proceed like this:
- 2 [(The incantation priest sets up 2 sacrifice tables and he puts 2 soldier loaves on it.)] Then he lifts the statue of the goddess up.
- 3-4 [(With him/her)], and he puts [(fire on either side and sprinkles flour on the fire on either side and carries the goddess through between the two fires.)] He washes and anoints her (the image).
- 5 [(And he puts it on the sacrifice table again. 2 thick loaves)], cheese, cake, groats, 3 thick loaves,
- 6 [(in the shape of) sheep, 10 sweet loaves (in the measure of) tarnař, among them)] one [(thick loaf of)] a handful (size) covered with cheese,
- 7 [(10 zimuhitařřa loaves, a tumpanni (vessel) of sweet (-smelling) oil)] All of these for the goddess they
- 8 [(puts. 1 dish of peas meal, 1 dish of mash, half handful (of) sweet loaf,)] 1 moist?/soft bread, mash they
- 9 [(they put back for the goddess.)]
-
- 10 [(Then the person for whom the offerings are made goes; they give to him the water (to wash) his hand)]. He bows to the goddess. For the goddess, these they
- 11 [(put; they bring 3 sheep; among them 1 sheep which is suitable to be used as a present (of high quality)); **Goddess Iřhara**, piuduma and gods,
- 12 [Sun Goddess, Halma, řangara, Tuhhiura, řa....., ...)] pure. And in front of the goddess sheeps
- 13 [(they kill. And he fills heaping flour and the b)]lood that he puts on it for him and they wash into.
- 14 [the cook and the baker bri)]ng [(it)] and they get it.
- 15 [(And they fill it to the fire/fireplace)]. But they bring [(the sheep)], and the liver
- 16 [(the feet, the heads and all of them they coo)]k.
- 17 [(They)] break [(the loaves, which it is put for the goddess, into peaces)].
- 18 [(x is brea)]ked [(into the milk)]
- 19 [(1 plate of peas meal, 1 plate of mash)] they put for the goddess again. Moist?/soft bread
- 20 [(they put on 1 plate of peas meal.)] And he breaks 1 moist?/soft bread into pieces and it to the x meal
- 21 [(x)] takes away [(shortly before)]. Pure
- 22 [(he puts. And x)] he fills; he fills utuwařřa.
- 23 [(hand)]ful, before the goddess he offers.

In the cuneiform texts, it seems that there are a number of attributes given to Goddess Išhara. In the prelude¹¹ of Kumarbi Mythos and a ritual of ^{MUNUS}ŠU.GI (ChS I/5 No. 77 KBo XVII 94 Rs. III 26 vd.)¹², it is mentioned that God Enlil and Goddess Abandu was the parent of Goddess Išhara. It is generally agreed that the parent of Išhara was “the mighty and immortal gods” or the gods belonged to the “Ancient Gods” generation. In a number of texts, it is also pointed out that God Enlil and Goddess Apa(a)ndu originated in Mesopotamia¹³. The Mesopotamian pair was transferred to the Hittite religious sphere by Hurrians. A Hurrian passage in a ritual, which Išhara appears near her parent, gives evidence about this matter. However, in this ritual, it also seems that Išhara related with the “Ancient Gods” and the “Underground gods”;

KBo XVII 94 (ChS I/5 Nr. 77) Rs.III¹⁴

- 26 [] A-NA a-a-pí kat-ta-an-ta da-a-i nu-kán ^DIš-ha-ra-an
 27 [^{ŠA} ^DIš-h]a-ra-ia A-BU-ŠU AMA-ŠÚ-ia ka-ru-ú-i-li-ia-aš-ša
 DINGIR^{MES}
 28 [tak-n]a-za ša-ra-a hu-it-ti-ia-mi nu hur-li-li ki-iš-ša-an
 29 [me-ma-i a-n]u-ša-ra DINGIR^{MES}-na du-ú-re-e-na ^DEN.LÍL-aš
 30 Û ^DA]-ba-du-uš ^{ŠA} ^DIš-ha-ra A-BU-ŠU AMA-ŠÚ-ia ^DNa-a-ra
 31 [^DNa]m-ša-ra ^DMi-in-ki ^DA-mu-un-ki ^DA-mi-za-du-un ^DA-la-lu-[un]
 32 [^DA-ú]-un-na-mu-un ^DI-ia-an-du-un a-ku-ša-al ti-ma-ar-re-[e]?
 33 [e-še-n]i-in du-ú-ri-in ma-ah-ha-an ki-i ud-da-a-ar me-mi-ia-u[-wa-an-zi]

In an invoking the Underground gods ritual¹⁵, it is pointed out that Goddess Išhara closely related with ^DEN.ZU “Moon god”, the Underground gods and the Ancient gods. In this context, it was invoked Ancient Gods and Underground ones banished to the Underground by the Storm god and also Išhara and ^DEN.ZU “Moon god”, in order to purify the house and the town from the all evil things¹⁶;

Invoking the Gods ritual

Rs.IV

- 9 nu te-iz-zi ^DMe-ma-šar-ti-iš AN-aš ták-na-aš-ša ^DEN.ZU[-aš]

¹¹ Güterbock 1946: 6.

¹² Haas- Wegner 1988: 351-355.

¹³ Gurney 1977: 15; Burde, 1974: 12-13.

¹⁴ Haas- Wegner 1988: 354-355.

¹⁵ Otten 1961: 114-157.

¹⁶ Otten :1961: 134-141.

- 10 ^D**Iš-ha-ra-aš** *NI-EŠ* DINGIR^{LIM} hur-ti-ia-aš UG₆-aš DINGIR^{MEŠ}
 11 ku-iš kiš-du-an-za ku-iš ka-ni-ru-wa-an-za DINGIR^{LIM}-iš
 12 nu-za u-wa-at-ten iz-za-at-ten e-ku-ut-ten nu-mu-kán ha[r-pí-]ia-at-ten
 13 na-aš-ta É-ir-za URU-az HUL-lu p[(a-ap-)]ra-tar e-eš-har
 14 *NI-EŠ* DINGIR^{LIM} wa-aš-túl hur-da-a-in ar-ha p(ar-ku-nu-)ut-ten na-at
 GÌR^{MEŠ}ŠÚ
 15 ŠU-ŠÚ iš-hi-ia-at na-at GE₆-aš KI-aš an-da e-ep-du

- 50 DINGIR^{MEŠ} D A.NUN.NA.GE₆ ka-a-ša š[u-um-m]a-aš ar-kam-ma-an
 51 ša-ra-a ti-it-ta-nu-w[a(-an-za ki-i-ma-aš-ma-aš SÍSK)]UR <da->at-ten
 52 nu-za par-na-aš e-eš-har pa-a[(p-ra-tar wa-aš-túl *NI-IŠ* DINGIR^{LIM})]
 53 kur-ku-ra-in pi-ra-an hu-i-nu-ut-ten na-aš-kán kat-t[a(-an)]
 54 pí-e-da-ten

-
- 55 šu-me-ša-kán ka-ru-ú-i-li-eš DINGIR^{MEŠ} ku-e-e[z]
 56 ú-wa-ten na-aš-ta kat-ta-an a-pí-e-ez [

-
- 57 DUB.I^{KAM} QA-TI e-eš-ha[

Rs IV

- 9 And he said: the **Memeršarti** of Sky and Earth! **Moon God**,
 10 **Išhara**, the gods of divine oath, malediction and death!
 11 Every god is hungry and thirsty.
 12 Come here, eat and drink! And accompany me!
 13 The (entire) badness, be purified from the house (and) the town;
 dirtiness, murder,
 14 perjury, sin, malediction.
 15 be tied to the hands and feet, and be pulled to the underground!”

- 50 You, the **Underground gods**! Look, (your) tribute
 51 is given. Now receive this sacrifice!
 52 The murder of this house, its dirtiness, its sin, its perjury,
 53 “cutting off and destroying the life” go in front of you and
 54 be taken to the down (with you)!

-
- 55 And you, **Ancient gods**, [.....] from the place where
 56 you are coming, [turn] back to there!”

-
- 57 The first tablet, is finished; above the blood [.....

The goddess in question appears near taknaš^DUTU-an / Allani “the Sun goddess of Underground” in other rituals of^{MUNUS}ŠU.GI (ChS I/5 Nr.7 Rs.

IV 14, (the duplicate of Nr.7) Nr. 8 Rs.IV 30, Nr. 31 Vs.? 12)¹⁷. It is generally supposed that Allani firstly appeared in Mesopotamia in the Late Sumerian Period, and is of a Hurrian origin¹⁸. In another ritual (KBo V 2 Rs. III 7-10)¹⁹, performed by Ammihatna, the priest of Goddess Išhara, this goddess is concerned with Allani again. In a Hurrian literary text²⁰, Išhara is mentioned near Allani once again; the goddess took a scene in Ebla in this context;

KBo 32 11 Vs.I

- 1 ši-ra-ti-li ^DIM-up ^{URU}Kum-mi-ni-wi_i t[a-la-a-wu_u-ši]
 2 e-eb-ri ta-al-ma-aš-ti-i-li-ši-i[-tu-u-ri]
 3 ni-ik-ri e-še-ne-e-bi ^DA-al-la-a[-ni]

-
- 4 ma-an-zu-u-ra-a-ma ka-ti-il-li i-š[a-aš]
 5 ši-tu-u-ri ^DIš-ha-ra ti-wi (Rasur) ta-a-an[-
 6 ma-a-ti a-mu-tu-u-pa-ti e-ne [

-
- 7 ^mPi-zi-kar-ra ka-ti-il-li ^{URU}E[-eb-la-
 8 a-ki-tu-u-ri ^mPi-zi-kar-ra-aš pa-h[é-
 9 ^{URU}Nu-u-ha-aš-še-ni ^{URU}E-eb-la-am [

-
- 10 ^mPi-zi-kar-ra Ni-i-nu-pa-ap-hi a-x[
 11 ka-lu-u-wa_a-ti hu-ú-ši-ia a-li-x[
 12 šu-ú-ke-e-ma hu-ú-ši-ia ki-i[a?-
 13 i-ši-i-ma e-en-na-a-aš-ta t[a

Rs.IV

-
 12 [^DI]M-ub-wa_a-a te-we_e-na ^DIš[-ha-ra]
 13 [ka-]ti-ia ša-a-ri-ib ša-a-ri(-)u-u[m?-
 14 [^DIš-ha-a-ra ša-a-ri-ib ša-a-ri(-)
 15 [i-š]a-aš a-ri-li-ib-wa_a x?[

-
- 16 [^DIš-ha-ra-a te-we_e-na ^DIM-[ub ka-ti-ia]
 17 [h]é-en₆-na-a-am ^{URU}E-eb-la-an pa-a[-
 18 e-nu-tu-u-bi-in ^DIš-ha-a-ra-an x[
 19 pa-hé-e-ta a-bi-iš-ša-a e-nu-x[

¹⁷ Haas- Wegner 1988: 81,87, 178.

¹⁸ Haas 1994: 397-398: 405-406.

¹⁹ KBo V 2 Rs. III 7-10; Murat, 2002.

²⁰ Neu 1996: 30-54.

- 20 ^DIš-ha-ra-an ^{URU}E-eb-la-a-al [
 21 pa-a-hu-ú-ma u-um-mi-in-na pa-a-h[u?

In the ritual of (H)išuwā festival²¹, it seems that Išhara paired with Allani, In this context, it is mentioned that the sacrificial and the cultic ceremonies for Išhara and Allani was performed in a special temple;

KUB 32 128 Vs. I

- 1 nu-kan ma-ah-ha-an hu-u-e-ša-wa-az MÁŠ.GAL
 2 ši-pa-an-da-an-zi nu 5 NINDA.SIG^{MES} par-ši-[ia]
 3 nu-uš-ša-an ^{GIŠ}ir-hu-u-i-ia-aš *IN-BI*^{HI.A}
 4 an-da im-mi-ia-an-da 1 *UP-NU* iš-hu-u-w[a-an-zi]
 5 NINDA.LĀL-ia-aš-ša-an hu-u-ma-an-du-uš
 6 ku-iš-ša pa-ra-a tar-na-aš ki-it-ta-ri
 7 ^{NINDA}har-šu-pa-ni-iš-ša-an BA.BA.ZA tar-na-aš
 8 ^{NINDA}la-al-la-am-mu-ri-iš-ša BA.BA.ZA *UP-NI*
 9 ki-it-ta-ri nu-uš-ša-an NINDA.SIG^{MES} par-ši-ia-an-da
 10 a-wa-an kat-ta da-a-i na-aš *PA-NI* ^DIš-ha-ra
 11 da-a-i nam-ma-aš-ši UD.KAM-aš ^{NINDA}ka-ag-ga-ri-i-in
 12 BA.BA.ZA ½ *UP-NI* par-ši-ia na-an *PA-NI* ^DIš-ha-ra
 13 da-a-i EGIR-ŠU-ma ^{LU}SANGA-ŠU *IŠ-TU* la-ha-an-ni KÙ.BABBAR
 14 ši-pa-an-ti LUGAL-uš-ma *IŠ-TU* 2 la-ha-an-ni GUŠKIN
 15 ši-pa-an-ti
-
- 16 nam-ma 1 ^{DUG}ha-ni-iš-ša-an GEŠTIN da-an-zi
 17 nu 1 GAL GUŠKIN 2 GAL KÙ.BABBAR-ia *A-NA* ^DIš-ha-ra
 18 1 GAL KÙ.BABBAR-ma *A-NA* ^Dši-it-ta-du 1 GAL KÙ.BABBAR
 19 *A-NA* ^DAl-la-zi-ia-ši 1 GAL KÙ.BABBAR
 20 *A-NA* ^DHu-te-na ^DHu-te-el-lu-ur-ra
 21 šu-un-na-an-zi nam-ma EGIR-an-da ^{LU}SANGA-ŠU
 22 *IŠ-TU* 1 la-ha-an-ni KÙ.BABBAR ši-pa-an-ti
 23 LUGAL-uš-ša *IŠ-TU* 2 la-ha-an-ni GUŠKIN ši-pa-an-ti
-
- 24 na-aš-ta LUGAL-uš *IŠ-TU* ^É^DIš-ha-ra pa-ra-a
 25 ú-iz-zi na-aš *Ī-NA* ^É^DAl-la-a-ni pa-iz-zi
 26 nu *A-NA* ^DIš-ha-ra ma-ah-ha-an MUŠEN am-ba-aš-ši
 27 MÁŠ.GAL-ia ke-el-di-ia ši-pa-an-te-er

²¹ Dinçol 1969: 27-28, 33-35.

28 A-NA ^DAl-la-a-ni am-ba-aš-ši 1 MUŠEN 1 UDU-ia
 29 ke-el-di-ia QA-TAM-MA ši-pa-an-da-an-zi
 30 hu-u-ma-an-kán QA-TAM-MA ha-an-da-a-an wa-a-tar-ra
 31 ^{GIŠ}ERIN-az DINGIR^{LIM}-ni me-na-ah-ha-an-da ^{MUNUS}tap-ri-ia-aš
 32 [(l)a]a-hu-u-wa-i ma-a-an ^{MUNUS}tap-ri-ia-aš-ma NU.GÁL
 33 [(nu)] wa-a-tar ^{GIŠ}ERIN-ia DINGIR^{LIM}-ni me-na-ah-ha-an-da
 34 [(^{LÚ}SAN)]GA-š[u-pá)]t la-a-hu-u-wa-i[

1 After the fresh (blood) of billy goat they
 2 offered, they breaks 5 thin breads.
 3 Into the basket a handful of
 4 assorted fruits they load.
 5 All sweet breads
 6 — each one is of tarna-measure — are put down.
 7 A tarna-measure of mash (and) a haršupani-bread
 8 and (with) a handful of mash, a lalammuri-bread
 9 are put down. The disaggregated thin breads
 10 put down and before Goddess Iṣhara
 11-12 they are put down. However A handful of mash (and) gaggari-bread of
 the day are broken for her and it is put down before **Goddess Iṣhara**.
 13 Then, her priest performs libation from a silver drinking cup for her.
 14-15 But the king performs libation from two golden drinking cups.

16 Then, they take a ladle of wine and
 17 they fill two silver cups and a golden cup of **Goddess Iṣhara**.
 18 The silver cup of God Šittadu,
 19 the silver cup of God Allaziyaši,
 20 the silver cup of God Hutena Hutellarura (they also filled).
 21 Then, for him, her priest²²
 22 performs libation from the silver cup.
 23 But the king performs libation from two golden cups.

24 The king goes out from the **Iṣhara-temple**.
 25 and he goes to the **Allani-temple**.
 26 As they sacrifice a bird to **Goddess Iṣhara** for ambašši
 27 and a billy goat for keldi,
 28 they also sacrifice a bird and a sheep to Goddess Allani for ambašši

²² It is not clear the identity of god whom the priest served, but he was most probably related with goddess Iṣhara.

- 29 (and) the same for keldi.
 30 In this manner everything was arranged. And Tapriya-woman
 31 pours water by a cedar cup.
 32 If any Tapriya-woman exists,
 33-34 the priest pours the water in the cedar cup before the god.

In a ritual about the kupti²³ offering to gods and goddesses (KBo 4, 47 Rs. III 1-14), the goddesses are listed as Hapat, Allani, Išhara, Ningal²⁴, I[štar] and Šuwala;

KBo XXIV 47

8 *QA-TAM-MA* GUL-a]h-zi x[]x *A-NA* ^DHé-pa-at I ku-up-ti-in

9 *QA-TAM-MA* GUL-ah-zi EGIR [] *A-NA* ^DAl-la-a-ni I ku-up-ti-[in

10 *QA-TAM-MA* GUL-ah-zi [E]GIR-šu-ma *A-NA* ^DIš-ha-ra I ku-up-ti-in

11 *QA-TAM-MA* GUL-ah-zi [E]GIR-šu-ma *A-NA* ^DNIN.GAL I ku-up-ti-in
QA-TAM[MA]

12 [*QA-TAM-MA* *A-NA* ^Dx[]x-x *QA-TAM-MA* GUL-ah-zi [E]GIR-šu-ma
A-NA ^DI[ŠTAR]

13 [I ku-]up-ti *QA-TAM-MA* G[U]L-ah-zi EGIR-šu-ma *A-NA* ^DŠu-ua-la
 DINGIR^{MEŠ}

MUNUS^{MEŠ}

14 I ku-up-ti [*Q*]A-TAM-[*M*]A GUL-ah-zi

The same list as mentioned above, like Išhara, Allani, two Moon gods, named Umbu and Ningal, Ištar, Ninatta and Kulitta, also appears in other cuneiform texts²⁵. However, in KBo XXIII 19, KBo XXII 105 and 800/z Išhara is mentioned as a goddess related with the spirits of the departed. In a funerary ritual²⁶ performed by the priestess of Goddess Išhara, it is clearly pointed out the relationship between Hamrišhara²⁷ i.e. Išhara and the Underground world;

²³ Murat 2007-2008: 575-585.

²⁴ Īmparatti 1979: 293-324.

²⁵ KUB X 27 Rs.III 1-13; KUB XXXII 91 Vs. 13-16, Rs. 1-5; KBo XXIV 42 Rs.III. 3-7; Īmparatti 1979: 293-324.

²⁶ Otten 1958: 94-95.

²⁷ Haas- Wilhelm 1974: 116-117.

KUB XXX 28+ Vs.²⁸

8 n]u-uš-ša-an 1 TÚG na-aš-ma 1 TÚG k[a-r]i-ul-li
 9] ^{GIŠ}NÁ A-NA ALAM ZAG-az ti-[an-du
 10 [nu-u]š? ki-ik-kar-ši x[] ti-an-du še-ir-ma-aš-ša-an 1 NINDA
 ERÍN^{MEŠ} [
 11 EGİR KÁ.GAL-ia 2 ^{GIŠ}KAK^{HL.A} x x x a[n-da wa-al-ah-ha-an-du še-ir-
 m[a-aš-ša-an]
 12 [^{GI}]š? kar-kar-al-li ti-an-du na-a[t] A-NA ^DHa-am-ri-iš-ha-ra AN[
 13 [^{GI}]š? kar-kar-al-li-ma-aš-ša-an iš-ha-r[a-a]l-li-iš da-a-i ma-a-an x[
 14 [na-]at ^{MUNUS}KAB.ZU.ZU ^{fš}i-lal-lu-hi-iš [da-a?-]i ^{LÚ}pa-a-te-li-iš
 15 [Ú-U]L pa-iz-zi nam-ma-aš-ša-an A-N[A] x x [

16] iš-ha-ra-al-li-iš na-aš-m[a
 17]x-an du-wa-ar-ni-e-iz-zi [
 18]x- ma-aš-ša-an ^{LÚ}pa-a-ti-l[i

.....
 25 ^D]Ha-am-ri-iš-ha-ra a[-
 26 ak-ká]n-ti ku-it a-da-an-n[a
 27]x-zi nam-ma ^DHa-am-ri[-iš-ha-ra
 28 pí-e-da-an-zi ma-a-am-ma-an-kán x[
 29 ma-an-kán ^DHa-am-ri-iš-ha-ra-aš AN[

8] subsequently a garment and a cloak
 9] they put to the bed in the right-side of image,
 10 [and t]hey put it to the feet x[]. But subsequently a soldier bread [
 11 and they hammer two nails to the back of door, but subsequently
 12 they put karkaralli and to the Hamrišhara [
 13 But the Išhara- priest /priestess takes karkaralli; when [
 14 Assistant Šilalluhi takes it. The Patili-priest [
 15 doesn't go away. Afterwards [

16 an] Išhara-priest/priestess or [
 17] is broken into pieces [
 18] x the Patili-priest [
 (The rest of the text is missing)
 25 **God] Hamrišhara** [
 26 to the dead to eat [
 27] furthermore **Hamri]šhara**
 28 they bring; when x[

²⁸ Otten 1958: 94-97.

29 **Hamrišhara** [

All evidence confirms that Išhara was a goddess belonged to the group of Underground gods.

It seems that this goddess appears near Dagan, the crop/seed god, in Ebla Pantheon. Išhara is also connected with the agricultural activities in Ebla, and she is defined as “Lady of the sexuality /love” in there²⁹.

Goddess Išhara had an important role in Emar Pantheon. It stands out that a temple was dedicated to this goddess in Emar, and that the goddess was designated with some attributes such as gašan uru^{ki} “lady of the town”, ša lugal “(lady) of the king” and ša mi^{meš} a-nab-bi-ia-ti “(lady) of the augurs”. There was also a ritual that was performed for Goddess Išhara and Ninurta, well-known as an agricultural god and main god of Emar.³⁰ As it seems, Išhara was connected with the agricultural activities in Emar too.

In the prayer of ritual of Autumn and Spring Ritual from Boğazköy, it was demanded from Išhara to help to secure the cattle in the pastures and to grow the crops, but not to walk off:

KBo XXIII 41

- 3] ^DIšhara ze-[
-
- 4] ^DIšhara EZEN []x ki-[
 5]x DINGIR^{LIM}-kán ŠA SÌ[R^{RU}]-zi nu x-[
 6] TU₇ ga-an-ga-ti SAR x[]x kat-ta ti-a[n
 7] da-an-zi na-an A-NA []zi nu ki-iš-ša[-an
 8]-pár-zi zi-ig-wa an-x[]x li-e pa-a-x[
 9] ša-wa-at-ta EZEN x[] ma-a-an x-x DINGIR^{LIM}
- TUKU.TUKU-an-za**
- 10]-ma-za u-na-ti-wa-li-x [ma]a-an-ták-kán ZI-ni ku-it-ki i-da-a-lu
 an-da [
 11]x-ga-ti-ia-za kar-aš-du **da-aš-šu-uš hal-ki-iš a-li u-wa-ni-ia-aš**
 LI-IM [
 12]x A-NA DINGIR^{LIM} **TUKU.TUKU-at-ta-an** du-ši-in a-pu-uš da-
 an-zi na-an a-l[i
 13] pa-an-zi nu-u-ma-an-zi-ma I NINDA a-a-an I NINDA x-a I
 NINDA.KU₇
^{DUG} hu-u-par[

²⁹ Haas 1994: 396.

³⁰ Archi 1992: 9.

14]x-ma EN SISKUR pa-iz-zi nu-kán DINGIR^{LIM} kat-ta da-an-zi nu IZI
k[i

So, we conclude that Iṣhara was an herbal-god who was connected with the agricultural activities in the Hittite Age. It is also dealt with that characteristic of Iṣhara in a military-oath text as follows³¹:

KBoVI 34 Rs. III

11 na-an li-en-ki-aš
12 DINGIR^{MEŠ} HUL-lu hur-ta-an-du
13 nu-uš-ši-iš-ša-an ú-e-el-lu-uš
14 ha-a-li-iš-ši a-ša-ú-ni-iš-ši
15 šu-up-li-eš-ši li-e lu-lu-wa-it-ta
16 IŠ-TU A.ŠÀ-ŠU –ma-aš-ši-kán ag-ga-li-it
17 ú-el-ku-wa-an li-e ú-iz-zi

11-12 and the **gods of oath** (Goddess Iṣhara and the moon god³²) should curse him /her dreadfully.

13-15 and for his/her horses and his/her sheep and cattle, no pasture should grow.

16 furthermore in places opened with a deeply passed plough in her field

17 no plant should grow!"

In a cuneiform text about incantation from Ebla, Goddess Iṣhara appears near Baliha, the river goddess. In another text from Ebla, it was dealt with the offering ceremonies for God Dagan, Iṣhara and Haburitum, goddess of the Khabur River³³. As it is mentioned before, in a Boğazköy text³⁴, it is referred that a mountain and a spring which belonged to Goddess Iṣhara are found in Neriša town into the Kizzuwatna territory;

KUB XL 2 (Bo 4889)

12 ma-ah-ha-an-ma-wa ^m Tal-zu-ú-uš []
13 ti-it-ta-nu-ut nu-wa-kán ŠÀ^{HUR.SAG} IŠ-ha-ra []
14 I-NA^{HUR.SAG} IŠ-ha-ra-pát še-ir []

12 When Talzuš [became the king] []
13 he established in the midst of [Iṣhara] m[ount] []
14 up in the very mountain Iṣhara []

³¹ Rs.IV 12-17; Oettinger 1976: 14-15,41-42.

³² KBo VI 34 Rs.III 2-23; Oettinger 1976: 41-42.

³³ Haas 1994: 396.

³⁴ Götze 1940: 59-67.

KUB XL 2 (Bo 4889)

33 pí-ra-an-ma-aš-ši TÚL ŠA ^DIš-ha-ra ^{URU}Ne-e-ri-ša Z[AG-aš EGIR?-an-ma-aš-ši

33 **in the front of the spring of Išhara of Nerišša** is its bou[ndary, in the rear the.....]

In the list of oath-gods in an Egyptian copy of the treaty between Ramses II and Hattušili III³⁵, Goddess Ishara appears as “the lady of the mountains and rivers of Hatti Kingdom” among the highest ranking gods of Hatti Land in the hierarchy. The evidence points out that Išhara also has a characteristic as the goddess of mountain, river and spring, except other attributes.

Storm God appears near Išhara in a Hurrian text.³⁶ In this text, it is agreed that it is dealt with Išhara, instead of Ištar/Šauška.³⁷ It is also supposed that there some close similarities in characteristic between Išhara and Ištar. From the 3rd millennium BC, it seems that a number of texts about love- and sexuality spells concerning with Ištar and Išhara. For instance, in a Early Babylonian version of Atra(m)hasis myth, it is dealt with Goddess Išhara as a “sexuality goddess”. In a letter from the Early Assyrian period, it is mentioned that two bull images were offered to both of these goddess. In a lexical text from the end of the 2nd millennium BC, it is interesting that “Star Išhara” was identified with “Ištar, lady of the lands”. In Akkadian magic texts about sexuality, Išhara was described as a Love god, near Naraya, Ištar and Gazbaya. After the first millennium BC, Išhara appeared as a warrior god, a characteristic which is peculiar to Goddess Ištar.³⁸

The lists of oath-gods in Hittite treaties also confirm that Goddess Išhara had a characteristic of “oath goddess”. Goddess Išhara firstly was mentioned as “the lady of the oath³⁹” in a treaty⁴⁰ between Kashkains and Arnuwanda I in the Middle Kingdom Period. In another treaty between Pillia, the king of Kizzuwatna and Idrimi, the king of Alalakh, it is clearly defined that the party who will break this treaty is going to be destroyed by gods, especially Storm God (^DIM), Sun Goddess (Šamaš) and Goddess Išhara⁴¹.

³⁵ Goetze 1969: 199-201.

³⁶ Neu 1996: 30-54.

³⁷ Haas 1994: 396-397.

³⁸ Haas 1994: 396-397.

³⁹ Schuler 1965: 115.

⁴⁰ Schuler 1965: 109-117.

⁴¹ Goetze 1969: 532.

From the Great Kingdom Period, the goddess in question is mentioned as “the queen of oath” and “the lady of oath”, and Kušuh, a Hurrian Moon god, as “the master of oath”.

^DIḫšara MUNUS.LUGAL NI-EŠ DINGIR^{LIM}
“Goddess Iḫšara, the queen of oath”
^DSIN EN NI-EŠ DINGIR^{LIM}
“Moon God, the master of oath”

In a treaty between Manapa-Datta and Muršili II⁴², ^DSIN and Iḫšara appear respectively as “the master of oath” and “the queen of oath”. There are also some treaties in which Moon God is characterized as “the master of oath”, and Iḫšara as “the queen of oath”, such as a treaty between Šuppiluliuma I and Mat/Kurtiwaza of Mitanni⁴³; a treaty between Šuppiluliuma I and Tette of Nuhašše⁴⁴; a treaty between Muršili II and Duppi-Tešup, the king of Amurru Land⁴⁵; a treaty between Muršili II and Alakšanduš of Wiluša⁴⁶.

In the treaty⁴⁷ between Hattušili III and Ramses II, Iḫšara appear as “the lady of oath”.

In Hurro-Hittite ^{LÚ}A.ZU ritual⁴⁸, Goddess Iḫšara was characterized as “Iḫšara of the Oath (Iḫšara=n elmi=ni=bi=ni)”

However, in a military oath text, it appears that it was dealt with NI-EŠ DINGIR^{MEŠ}, “the gods of oath”⁴⁹; these gods were Goddess Iḫšara and Moon god once again⁵⁰. In this context, it is mentioned that Iḫšara and Moon god are responsible to punish the one who broke the oath. The content of the punishment which those gods directed to the one broke the oath, is described as follows:

⁴² Friedrich 1930: 1-41.

⁴³ CTH 51; Weidner 1923: 28-33; Goetze 1969: 205-206.

⁴⁴ CTH 53; Weidner 1923:58-60.

⁴⁵ Friedrich 1930: 1-48; Goetze 1969: 203-205

⁴⁶ Friedrich 1930: 42-102.

⁴⁷ Goetze 1969:199-201.

⁴⁸ KBo 27.155 Linke Kol.: Salvini- Wegner 1986: (Nr.92) 453 ; KUB 47.101 Rs. IV 10: Salvini-Wegner 1986: (Nr. 93) 455-456.

⁴⁹ Oettinger 1976: 41-42.

⁵⁰ Oettinger 1976: 41-42.

KBo VI 34 Rs.III

- 2 nu-uš-ma-aš-kán MUN[(US^{LÚ}IGI.NU.GÁL^{LÚ}Ú.HÚB
3 pí-ra-an ar-ha [(pí-e)]hu-da-an-zi
4 nu-uš-ma-aš kiš-an [(te-ši)] ka-a-ša MUNUS^{LÚ}IGI.NU.GÁL
5^{LÚ}Ú.HÚB nu-wa-kán [(k)]u-iš A-NA LUGAL MUNUS.LUGAL
6 HUL-lu ták-ki-iš-z[i na]-an **NI-IŠ DINGIR^{MEŠ}** ap-pa-an-du
7 na-an LÚ-an MU[NUS-an i-ia-a]n-du na-an^{LÚ}IGI.NU.GÁ[L-aš]
8 i-wa-ar da-[šu-wa-ah-ha-an-du! ŠA^{LÚ}Ú.HÚB-ma-an
9 i-wa-ar [du-ud-du-mi-i]a-an-du na-an-kán DUMU.LÚ.ULÙ.LU
10 **QA-DU DAM^{MEŠ}-ŠÚ DUMU^{MEŠ}-ŠÚ** pa-an-kur-ši-it
11 iš-tar-n[a ar-ha har-ni-]in-kán-du
-
- 12 n[u-uš-m]a-aš-kán AL[AM ŠÀ-ŠU ú-i-da-an-<da> šu-u
13 [I-NA Q]A-TI-ŠU-NU da-a-i nu kiš-an te-iz-zi
14 [ka]-a-aš-wa ku-iš Ú-[UL-wa] **li-in-kiš-ki-it**
15 [nu] **DINGIR^{MEŠ}**-aš pí-ra-an [li-in-k]at-ta
16 nam-ma-kán **NI-IŠ DINGIR^{LIM}** šar]-ra-ad-da na-an **li-in-ki-an-te-eš**
17 e-ip-pir na-aš-ša-an ŠÀ-ŠU šu-ut-ta-ti
18 nu-za šar-hu-wa-an-da-an **QA-TI-ŠÚ** pí-ra-an UGU-a
19 kar-pa-an har-zi na-aš-ta ku-iš ku-u-uš **NI-IŠ DINGIR^{LIM}**
20 šar-ri-iz-zi na-an ki-e **NI-IŠ DINGIR^{MEŠ}**
21 ap-pa-an-du na-aš-ša-an ŠÀ-ŠU šu-ut-ta-ru
22 an-dur-za-ma-[]-kán I-NA ŠÀ-ŠU **DUMU^PIs-ha-a-ra**
23 [^DXXX? ap-pa-an-d]u⁵¹ na-an ka-ri-pa-an-du

Rs.IV

- 1 pa-iz-zi šu-ma-a-ša **li-in-ki-ia-an-te-eš**
2 an-da **QA-TAM-MA** ap-pa-an-du nu-uš-ma-ša-at-kán
3 ar-ha li-e pa-iz-zi
-
- 4 nu-uš-ša-an pa-ah-hu-e-ni wa-a-tar pa-ap-par-aš-zi
5 nu-uš-ma-aš kiš-an te-iz-zi ki-i-ia-aš-ta
6 wa-ra-a-an pa-ah-hur GIM-an ki-iš-ta-ti
7 na-aš-ta ku-iš ku-u-uš **NI-IŠ DINGIR^{MEŠ}** šar-ri-iz-zi
8 na-an ki-e **NI-IŠ DINGIR^{MEŠ}** ap-pa-an-du
9 na-aš-ta a-pí-el-la TI-tar-še-it^{LÚ} GURUŠ-tar-še-it
10 lu-lu-uš-še-it I-NA EGIR UD^{MI} **QA-DU DAM^{MEŠ}-ŠÚ**
11 **DUMU^{MEŠ}-ŠÚ QA-TAM-MA** ki-iš-ta-ru na-an **li-en-ki-aš**
12 **DINGIR^{MEŠ}** HUL-lu hur-ta-an-du

⁵¹ Oettinger 1976: 41-42.

- 13 nu-uš-ši-iš-ša-an ú-e-el-lu-uš
 14 ha-a-li-iš-ši a-ša-ú-ni-iš-ši
 15 šu-up-li-eš-ši li-e lu-lu-wa-it-ta
 16 *IŠ-TU* A.SĀ-ŠU –ma-aš-ši-kán ag-ga-li-it
 17 ú-el-ku-wa-an li-e ú-iz-zi
-

- 18 DUB.II^{KAM} ma-a-an **ERÍN**^{MES} -an li-en-ki-ia
 19 pí-e-hu-da-an-zi
-

Rs. III

- 2 Now, a blind and deaf woman
 3 is brought away near them and you
 4 say them like that: “Look, (this woman) is blind and
 5 deaf. To the King and Queen, whoever
 6 does evil, **the oaths** should catch him
 7 and turn him into a w[oma]n from a man.
 8 they should make him blind as a blind-man and as a deaf-man
 9 They should make him a deaf and him, these peoples,
 10 with [their] w[ifes] and s[ons]
 11 with their offrings, they should destroy.
-
- 12 [And] an image of man/woman filled with water to [the]ir hands, he
 13 put and said like that:
 14 “Who is this person? Did he take an oath?
 15 He [took an oat]h before Gods and
 16 then he [bro]ke his oath and oath gods
 17 caught him, and he swelled out internally.
 18 And he held up his hand to his (tumid) belly
 19 Now whoever sweeps these oaths,
 20 these oaths should catch him.
 21 And they should swell up his interior.
 22 But, the child/ offspring in his interior [him?] Iḥšara
 23 [and Moon God? should cat]ch (?) and they should eat him!”.
-

Rs. IV

- 1-2 The Oath Gods also should catch you like that, from your interior and it
 3 isn't going to leave you anymore.
-

4 Now he sprinkled water to the fire
 5 And he said them like that: As this
 6 burning fire is extinguished,
 7 the persons who broke the oath also
 8 these oaths should catch like that
 9 and his life, his youthful energy,
 10 his safety, totally
 11 his woman and sons, they should eradicate and
 12 the oath gods should curse him dreadfully
 13-15 and for his horses, his sheep and cattle, no pastures should grow;
 16 furthermore, in the places opened with a deeply passed plough in her
 field
 17 no plant should grows!”.

18-19 The second Tablet: when the troops went to take oath

In the treaty with Kashkaians (KBo 8 35 Vs. II 23-24)⁵², it is mentioned that the oath gods are going to punish the one who broke the oath, as the military oath⁵³. This punishment is described as follows:

KBo VIII. 35 Vs. II

22 nu-kán ma-a-an li-in-ga-[i-] šar-ra-ad-du-ma nu-za GU₄^{HL.A}-*KU-NU*
 UDU^{HL.A}-*KUNU*
 23 an-du-uh-še-eš li-e ha-aš-[ša-an-z]i nu-uš-[m]a-aš-kán *NI-EŠ*
DINGIR^{MEŠ} DUMU^{HL.A}-*KU-NU*
 24 an-da-an kar-di-iš-mi-aš [a]z-zi-ik-kán-du

22 If you break the oath, your cattle, your sheep (and)
 23-24 your people shouldn't give a birth. And the oath-gods should eat you,
 your children [] inside your body/belly.

Both of these texts give evidence that there was an ancient belief which Moon God and Išhara caught the ones who broke the oath, inserted their interiors, caused an illness as swelling in their bellies, and that they ate those person and their offsprings from their interiors. In the cuneiform texts, a number of passages such as “Cattle, sheep and people should not give birth”,

⁵² Schuler 1965: 110-111,115.

⁵³ Oettinger 1976: 41-42.

“they should eat your child/children in the belly” and “they should eradicate his life, his youthful energy, his safety, totally [] his woman and sons.” point out that Iṣhara had a characteristic of sexuality/propagation in Hittite Age.

In KUB XXX 26 I concerned with Zelliya Ritual⁵⁴, the illness (the swelling in the belly), which is given by Goddess Iṣhara, was called as “Iṣhara-illness”, and “To fall the Iṣhara-illness” was expressed by a Hitt. verb. *iṣhariṣh*⁵⁵. Furthermore, it is also stressed that the man who is sickened by Iṣhara couldn't be freed from this illness, and that he would die. In this ritual, it is expressed that Iṣhara is goddess who causes an illness which could result in death, as follows;

KUB 30 26 Vs.I

- 1 *UM-MA* ^mZi-el-li-ia LÚ ^{URU}Ku-úr-kán-za ma-a-an UKU-an
2 ^DIṣ-ha-ra-az GIG-zi na-aš iṣ-ha-ri- iṣ-ha-ri nam-ma-aš a-ki

1 Zelliya of Kurkanza said like that: “If the people
2 is sickened by Goddess Iṣhara, he falls the Iṣhara-illness, but he dies.

In a ritual text, KUB XIV 4 (IV 22-23)⁵⁶, which was written under the reign of Muršili II, it is pointed out the malediction characteristic of Goddess Iṣhara and that the malediction which is derived from the goddess Iṣhara (perhaps because of the illness that comes out due to goddess) concluded with the death. In the text, it is dealt with the malediction that concluded with death as follow;

KUB XIV 4 Rs. IV⁵⁷

- 22 nu MUNUS.LUGAL am-mu-uk DAM-IA DUMU-IA A-NA ^DIṣ-ha-ra
23 hur-z]a-ki-it nu-un-na-aš-kán an-da ši-pa-an-za-ki-it nu-kán DAM-IA a-pé-el-la-az BA.UG₆

22-23 The queen [curs]ed me, my wife and my son to Iṣhara and give us as sacrifice. And therefore my wife died.

⁵⁴ Otten 1958: 100-103.

⁵⁵ Neu 1968: 75.

⁵⁶ Otten 1958: 101; Burde 1974: 15-16.

⁵⁷ Otten 1958: 101; Burde 1974: 15-16.

In a ritual⁵⁸ in which the Underground gods are invoked, Išhara appears near Moon god, ^DEN.ZU, and God Memešarti of Sky and Earth. The terms as “the gods of divine oath, malediction, sin, blood/murder and death” might be used for Moon God, God Memešarti and Išhara in this context. Because, as if the charactersitics of Goddess Išhara, which we try to describe by the aid of various texts so far, was summarized in general there. The concerned lines are as follows⁵⁹;

The invoking ritual

Rs.III

54 [^DMe-ma-šar-ti-iš AN-aš ták-na-aš-š]a ^DEN.ZU-aš ^DIš-ha-ra-aš

55 [*NI-EŠ* DINGIR^{LIM} hur-ti-ia-aš wa-aš-tu-la-aš e-eš-ha-na-aš
DINGIR^{MEŠ}

.....(kırık)

Rs.IV

9 nu te-iz-zi ^DMe-ma-šar-ti-iš AN-aš ták-na-aš-ša ^DEN.ZU[-aš]

10 ^DIš-ha-ra-aš *NI-EŠ* DINGIR^{LIM} hur-ti-ia-aš UG₆-aš DINGIR^{MEŠ}

11 ku-iš kiš-du-an-za ku-iš ka-ni-ru-wa-an-za DINGIR^{LIM}-iš

12 nu-za u-wa-at-ten iz-za-at-ten e-ku-ut-ten nu-mu-kán ha[r-pí-]ia-at-ten

13 na-aš-ta É-ir-za URU-az HUL-lu p[(a-ap-)]ra-tar e-eš-har

14 *NI-EŠ* DINGIR^{LIM} wa-aš-túl hur-da-a-in ar-ha p(ar-ku-nu-)]ut-ten na-at
GIR^{MEŠ}ŠÚ

15 ŠU-ŠÚ iš-hi-ia-at na-at GE₆-aš KI-aš an-da e-ep-du

Rs. III

54 [Memešarti of Sky and Earth!] Moon God, Išhara,

55 the gods of [divine oath, meladiction, sin and blood!

Rs IV

9 And he said: “Memešarti of Sky and Earth! Moon god,

10 Išhara, the gods of divine oath, meladiction and death!

11 Each god is hungry (or) thirsty.

12 Come here, eat (and) drink. And accompany me!

13 (All) badness shall purify from house and town; impurity, murder,

14 oath (perjury), sin, meladiction —

15 they shall be tied to the hand and feet, and shall be pulled down to the Underground world.

However, in these lines, in order to be purified a house and a town from all badness such as impurity, murder, oath (perjury), sin and meladiction,

⁵⁸ Otten 1961: 114-157.

⁵⁹ Otten 1961: 132-137.

Goddess Išhara, “Moon God” (^DEN.ZU) and Memešarti are invoked from the Underground by beautiful words and offerings. The evidence in question attests that goddess Išhara (with other gods) is of a purificative character against the impurity and badnesses.

If any illness was obtained, it was appealed to the goddess Išhara and was desired from her to help in finding the cure.

In an offering text, KUB XV 11 III 6 ff., Queen Puduhepa who designated herself as “the girl of Kizzuwatna Land” appeals to Išhara in order to cure the illness of her husband, Hattušili III, owing to her belief — she believed that the illness was a punishment which was derived from gods, and that Išhara may be responsible for this case. Furthermore, it seems that Queen Puduhepa also had a special cult chamber made ready for Išhara in the sanctuaries during the great cultic ceremonies (KBo XX 114 V 2; KUB XXXII 99 V 9 ff)⁶⁰.

According to the text, KUB XII 24⁶¹, it seems that if Išhara, who is appeared as the origin of illness, is pleased, she turns to a cure-bestowed goddess. In this context, in order to cure the person who became ill owing to the anger of Išhara, her anger is calmed and she is pleased⁶². To please the Goddess Išhara, it was offered some materials such as silver, iron, tin, copper, lapizlazuli, lead, various wools, beer, wine, cheese and walhi;

KUB XII 24 (Bo 2371)

Vs.I

- 2 nam-ma A-NA DINGIR^{LIM} pí-ra-an ki-iš-š [a-an
 3 nu an-tu-uh-ša-an ku-in iš-tar-[ak-zi
 4 hal-za-a-i nu ki-iš-ša-an me-ma-i ka-a-aš [
 5 ku-in DINGIR^{LIM} kar-tim-mi-ia me-ma-i ka-a-aš [
 6 ma-a-an ú-e-ku-ua-ar-ra-az ku-e-iz-qa k[i
 7 A-NA DINGIR^{LIM} SÍSKUR ú-da-ah-hu-un ma-a-an [
 8 ma-a-an KÚ.BABBAR ka-a-ša-at ma-a-an AN.BAR GE₆ [
 9 ma-a-an NAGGA ka-a-ša-at ma-a-an AN.BAR ka-[a-ša-at
 10 ma-a-an URUDU ka-a-ša-aš ma-a-an^{NA4}ZA.GIN ka-a [-ša-aš
 11 ma-a-an TI-an-za NA₄-aš ka-a-ša-aš ma-a-an ša-mu [
 12 ma-a-an A.BÁR ka-a-ša-[aš
-
- 13 [ma-a-an] ^{SÍG} ZA.GÌN ka-a-ša-at ma-a-an ^{SÍG} HA-ZE-IR [-TU
 14 [ma-a-an] ^{SÍG} SA₅ ka-a-ša-at ma-a-an SÍG [
 15 ma-a-an SÍG ka-a-ša-at ma-a-an UDU [

⁶⁰ Burde 1974: 14.

⁶¹ CTH 487.

⁶² Ünal 1996: 54-55.

16 ma-a-an KAŠ GEŠTIN wa-al-hi GA.KU₇ [

17 nu-kán a-pu-u-un **GÍG-an UKÚ-an** LUGAL [

18 ku-u-un-na-kán **DINGIR**^{LIM} **IŠ-ha-ra** [

19 nam-ma ki-iš-ša-an [me-ma-i

20 kar-tim-mi-ia-nu-ua [

21 ú-da-u nu-uš-ši-kán [

22 nu-kán ku-u-un UKÚ-an

Vs. I

2 Furthermore, to the goddess before in this way [

3 the people who is sick [

4 calls and says like that: Here, look at! [

5 tells to **the angry Goddess**: Here, look at!

6 If anyone from the desire [

7 **I brought offering to the Goddess**. If [

8 If it is silver, here! If it is black iron, [here!

9 If it is tin, here! If it is iron, here!

10 If it is copper, here! If it is lapizlazuli, he[re!

11 If it is stone, here! If it is šamu-x, [here!

12 If it is lead, here! [

13 If it is blue wool, here! If it is is green wool, [here!

14 If it is red wool, here! If it is Wool, [here!

15 If it is wool, here! If it is sheep, [here!

16 If they are beer, wine, walhi, sweet milk [....., here !

17 And the king him, the sick people [

18 **Goddess Išhara** this [

19 Furthermore, he/she says like that: [

20 Anger [

21 brings! And him/her [

22 and this people [

Another important text which points out the purificative and cure-bestowed effects of Goddess Išhara is Ammihatna ritual⁶³. In this ritual, a bread and some oil which lost their purities and their sanctities, when they soured, the menstruation blood of a woman body (ŠA MUNUS tuekki-ši

⁶³ Murat 2002.

ešhar), bread and oil which was laid to E.NA₄ for the spirits of deaths, and the spellbound (alwanzahh(a?)) bread and oil were maden to a pure man eat. So a pure man was dirtied both psychologically and physically, and he was sickened;

KBo V 2 Vs.I

1 *UM-MA*^m Am-mi-ha-at-na ^{LÚ} **SANGA ŠA** ^D**Iš-ha-a-ra**

2 ^{LÚ} ^{URU} Ki-iz-zu-wa-at-na

3 ma-a-an an-tu-wa-ah-ha-aš šu-up-pi nu-uš-ši NINDA-an

4 mar-ša-an ku-iš-ki a-da-an-na pa-a-i na-aš-ma-aš-ši ^{UZU} Ì

5 mar-ša-an a-da-an-na pa-a-i na-aš-ma-aš-ši NINDA-an ^{UZU} Ì

6 al-wa-an-za-ah-ha-an ku-iš-ki a-da-an-na pa-a-i

7 na-aš-ma-aš-ši ŠA É.NA₄ NINDA-an ^{UZU} Ì ku-iš-ki

8 a-da-an-na pa-a-i na-aš-ma-aš-ši ŠA MUNUS tu-e-ek-ki-iš-ši

9 e-eš-har a-ku-wa-an-na pa-a-i nu ki-i SÍSKUR ši-pa-an-da-ah-hi

1-2 The **Kizzuwatnian** man, the priset of **Goddess Iḫšara** (says) as follow:

3 If a man is clean and to him, bad bread

4 if anyone gives to eat, or to him, bad oil

5 if anyone gives to eat, or to him, spellbound beard and oil

6 if anyone gives to eat,

7 or to him the bread (and) the oil of Stone house if anyone

8 gives to eat, or to him, of woman body

9 menstruation blood, if anyone gives to drink, and I will offer these sacrifices.

Ammitatna who performed this ritual regarded himself as an authority to cure this illness and to purify the impurity, on occasion of carrying the tittle of Iḫšara-priest. Therefore he especially underlined that the sacrifices

had to be offered to the gods, whom goddess Išhara also is among, in order to calm them.

In this context⁶⁴, it seems that 14 numbers of Huprušhi- cult vessel⁶⁵ were prepared for the ceremony. It is well-known that this kind of vessel was offered in other Kizzuwatnian Purification rituals. Seven of those vessels were offered to kupti for the male gods, as foremost Tešup; and the other seven ones to the goddesses, as foremost Hepat. In the offering ceremony of huprušhi- to kupti-, it also appears that Išhara follows Hepat, the head goddess. In the following of this ceremony, Išhara is mentioned with Allani, Niggalu, Ištar- GUL-šaš, MAH, Naparwi, Šuwaula, Aiuneundu, Šalu, Adamma Kupawa and Hašuntarhi once again; those gods also appears near Išhara in other contexts. In this ritual, it was also prepared 14 pieces of offering tables with full of various foodstuffs; seven of them for male gods and the other seven ones for the goddesses. However, the anger of gods was calmed and they were pleased by offering gangati and thin bread;

KBo V 2 Vs.II

55 nu EN SÍSKUR ha-an-te-iz-zi hu-u-up-ru-uš-hi

56 EGIR-an ar-ta-ri

57 nu ha-an-te-ez zi-in **hu-up-ru-uš- hi-in**

58 ^D **IŠKUR-ni ku-up-ti** ši-pa-an-ti

.....

Rs.III

7 VIII-na KI.MIN A-NA ^D **He-pát** ši-pa-an-ti

8 IX-na KI.MIN A-NA ^D **Iš-ha-a-ra** ši-pa-an-ti

9 X-na KI.MIN A-NA ^D **Al-la-a-ni** ši-pa-an-ti

10 XI-ma KI.MIN A-NA ^D Ni-ig-ga-lu ši-pa-an-ti

11 XII-ma KI.MIN A-NA ^D IŠTAR ši-pa-an-ti

12 XIII-ma KI-MIN A-NA ^D GUL-ša-aš ^D MAH ši-pa-an-ti

⁶⁴ Murat 2002.

⁶⁵ Haas-Wilhelm 1974: 103-105; Coşkun 1979: 25-33.

13 XIV-ma hu-up-ru-uš-hi-in A-NA ^DNa-a-pár-wi_i ^DŠu-u-wa-u-la
 14 ^DA-i-u-un-e-un-du ^DŠa-a-lu-uš pí-te-in-hi
 15 ^DA-dam-ma ^DKu-pa-wa_a ^DHa-šu-un-tar-hi DINGIR^{MEŠ} -na
 16 i-e-ia-un-na aš-tu-uh-hi-na ši-pa-an-ti

Vs. II

55-56 And the owner of sacrifice takes place behind the first huprišhi-vessel.

57 And the first huprišhi-vessel
 58 he offers to kupti for Storm God.

Rs. III

7 The eighth one offers to Hapat in the same way.

8 The ninth one offers to Iḫšara in the same way.

9 The tenth one offers to Allani in the same way.

10 The eleventh one offers to Niggalu in the same way.

11 The twelfth one offers to Iḫšar in the same way.

12 The thirteenth one offers to GUL-šaš (and) MAH in the same way.

13-16 The fourteenth one offers the huprišhi-vessel to Naparwi, Šuwaula, Aiuneundu, pitenhi Šalu, Adamma, Kupawa, Hašuntarhi and all gods.

Briefly, the evidence points out that Goddess Iḫšara originated in Mesopotamia; that the cult of goddess firstly appeared in Northern Syria and Kizzuwatna; that Hittites transferred the cult of goddess Iḫšara from Northern Syria and Mesopotamia by means of Hurrians; and that Iḫšara was the most

important goddess of Kizzuwatnian region. Furthermore the evidence also indicates that a number of attributes such as the goddess of underground, plant, mountain, river and spring, queen of oath and sexuality / propagation and the purificative goddess who provides to being purified from meladiction, sin, blood/murder/death, dirtiness and all evil things were given to this goddess. Išhara also is both illness- and cure-bestowed goddess; she is illness-bestowed goddess when she angered owing to the various causes; but if she calms down, she becomes a cure-bestowed goddess. Išhara establishes stability in the nature including people, plants, mountains, rivers and springs, through her good attributions; but when she angers, she breaks this equilibrium, due to her negative attributes.

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