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Two Mythological Fragments Concerning the Deity Pirwa¹

During a study of some mythological texts where the deity Pirwa² appears, two fragments of the thirteenth century B. C.³ containing Luvianisms or Luvian loan-words seemed to be of particular interest. For a number of reasons which it would take too long to go into here, the hypothesis was put forward that in both cases these were fragments of bilingual texts.⁴

Unfortunately, the fact that they are fragmentary has made comprehension of them difficult; nonetheless, for one of them, some proposals for interpretation

¹ To Horst Klengel, in remembrance of a long-standing friendship and collaboration as a token of my profound esteem.

I would like to thank very much my colleagues Prof. Volkert Haas and Prof. H. Craig Melchert for having read this work and for having provided me with useful suggestions.

For bibliographical abbreviations I have followed *The Hittite Dictionary of the Oriental Institute of the University of Chicago* (= CHD), Chicago 1980ff.

² On Pirwa see most recently V. Haas, *Geschichte der Hethitischen Religion* (= GHR), Leiden, New York, Köln 1994, the passages cited in the Index 926f. sub voce; M. Popko, *Religions of Asia Minor* (= Religions), Warsaw 1995, the passages cited in the Index 227 ss. vv. Pirwa and Peruwa. It is possible that Pirwa was a “bisexual” divinity; nevertheless, it seems difficult to me to establish which was Pirwa’s sex in different periods and cultures of II millennium Anatolia. I deal also with this subject in a monograph about Pirwa, in course for many years now and at this point quite close to conclusion. For this reason I have used here always together both masculin and feminin genders regarding to Pirwa.

³ For the dates of these two fragments, see F. Starke, *Die keilschrift-luwischen Texte in Umschrift* (StBoT 30), Wiesbaden 1985, 253 and 254. Ph. H. J. Houwink ten Cate, *The Sun God of Heaven, the Assembly of Gods and the Hittite King*, D. van der Plas (ed.), *Effigies Dei: Essays on the History of Religions* (= *Effigies Dei*), Leiden 1987, 16, points out that Bo 6483 (= KUB XLVIII 99) “shows older language forms”; cf. also p. 17 and n. 20.

⁴ For the earliest discussion of this, see H. Otten, *Pirwa – Der Gott auf dem Pferde*, JKF 2 [1952/3], 70, and *Zur grammatikalischen und lexikalischen Bestimmung des Luvischen* (Deutsche Akademie der Wissenschaften, VIO 19), Berlin 1953, 23 n. 33, and most recently, F. Starke, StBoT 30, 216.

have been offered,⁵ which will be discussed in the course of this essay. For the transliteration of the two texts, see E. Laroche⁶ and F. Starke⁷; some different hypotheses for reading and interpretation will be treated in due course.

The following is a proposed translation of the two documents.

KUB XLVIII 99 (CTH 337.1)

Ro

x + 1.] x x x [

2'. The Goddess Queen sa[w] that

3'. and she loo[ked] (?) into the heart of Pirwa.

4'. The Goddess Queen [to the] young me[n] (= to the escort) of Pirwa

5'. [began] to speak:

6'. "Who it, the eagle, [to] Pirwa (or:Who him/her, the deity Pirwa <as = in the form of> an eagle)

7'. wi[lll] lead from Ḫaššuwa,

8'. then to him (= to him who takes back Pirwa/the eagle to Pirwa) we shall give much good (= wealth), the king

9'. Pirwa wi[lll] make [him] rich/Pirwa wi[lll] make rich (l. 8') the king."

10'. The young men (= the escort) of Pirwa pu[t] themselves on the road/
 undertook the road,

11'. the assembly (accus.)

12'. placed (= they convoked/one convoked) – the assembly (accus.)! – and
 (the young men)

13'. began to boast.

14'. 「The deity」 Ilali boaste[d]:

15'. 「I」 wi[lll] bring it."

⁵ See H. Otten, JKF 2, *infra*, and especially the pages indicated on page 70; F. Starke, StBoT 30, 216f.; O. Carruba, Die satzeinleitenden Partikeln in den indogermanischen Sprachen Anatoliens (= Part.) (Incunabula Graeca 32), Roma 1969, 65–67, who offers an interpretation of some passages of this fragment, in connection with the possibility that there existed also in Hittite the Luvian conjunction introducing a sentence *a-*; on this conjunction see also HW², 369 s. v. *a-aš-ša*, and H. C. Melchert, Cuneiform Luvian Lexicon (= CLL), Chapel Hill 1993, 1; cf. also Ph. H. J. Houwink ten Cate, Effigies Dei 16.

⁶ Textes mythologiques hittites en trascriptions, RHA XXIII/77 [1965], 174f., where the transliteration of KUB XLVIII 99 (CTH 337.1) is given.

⁷ StBoT 30, 253–255, who gives the transliteration of both texts.

16'. [The deity Ša]n?huppiya bo[a]st[ed]:

17'. "[I] wi[ll] bring it."

18'. [the deity Duwi?]ni [boasted]:

Verso not preserved.

Notes on the translation:

l. 3'. On the reading of the first signs in this line as *a-aš ŠA*, see O. Carruba, Part. 67, and F. Starke, StBoT 30, 253. E. Laroche, RHA XXIII/77, 174, reads it differently: *a-aš-ša*; in effect the sign ŠA in the autograph of the text seems to be attached to the two preceding signs; in this case we should consider Pirwa to be an apposition to *-aš*, the subject of the sentence. E. Laroche also reads the verb at the end of this line as *ša-a[it?]*; consequently, the passage would be rendered as: "then he/she, the deity Pirwa, became an[gry] in his/her heart." We note that this form of the verb is found in the Myth of Telipinu, KUB XVII 10 I 22' etc. (see HW 174) with reference to the anger of that god. O. Carruba, loc.cit., observes however that this verb would require the presence of *-a(a)*, so that he prefers here the integration *ša-a[h̄ta]* "loo[ked] for/exami[ned]". Differently from E. Laroche's restoration and the consequent interpretation, in H. C. Melchert's opinion there are two other counts: "(1) the non-writing of the final *-aš* on a nominative *Pirwaš* in a line otherwise written phonetically would be very odd; (2) *a-aš-ša* could only be interpreted as *a = ašš = a*, with subject 'he/she' and the geminating conjunction *-a* 'also'. But this conjunction never occurs with an enclitic pronoun in Hittite, because the meaning 'also' inevitably implies some focus or emphasis of the preceding word, but this is incompatible with an unstressed enclitic pronoun."⁸

I think it could be also possible to integrate it as *ša-a[ku-wa-it]* "loo[ked]". J. Tischler, HEG 3, 556, considers the form *karta* as the directive of *ker/kard-* and the form *kardi* as dative-locative: this seems to me to fit better this integration. Nevertheless, also for this integration there is a problem, as H. C. Melchert has noted in his letter (see n. 8): "One peculiarity of this manuscript is that in all preserved lines, the last sign of every line is postponed to the very end of the line, not just in the last line of each paragraph, as is common. . . . If the autograph is correct in implying that there is a space after *ša-a-* and before the break in line 3', then only one more sign could have followed – at the very end of the line. . . . I realize that we are assuming [*da-iš*] with two signs at the end of line 5', but I believe there are cases of this word written virtually as a ligature, so I find this a less serious problem."

l. 4'. As examples of the use, moreover not very frequent, of the expression *memiškiwan dā-/dāi-/tiya-* (l.5'D) together with the enclitic particle *-za* in the

⁸ Quotation from a letter kindly written to me by H. C. Melchert.

sense of “begin to speak,” see two passages from the Myth of Appu, II 13–14, IV 6–7.⁹

The last term in line 4', *ma-a-ya*[-], most likely incomplete, creates another problem for interpretation. I have accepted here the integration *ma-a-ya*[-aš] proposed by E. Laroche, loc.cit., since it seemed to me the only one which could give some sense to the phrase. I have thus considered the term as a dative plural of ^(lu)*maya*-, understanding its meaning to be that of a *grown* man, in the sense, though, of a man *at the height of his strength* more than that of *adult* man.¹⁰

In my opinion, the passage being examined – and also the following line 10' – alludes to young men who acted as a kind of escort or bodyguards for Pirwa¹¹; see also below, note to line 10'.

l. 6'. E. Laroche, loc.cit., proposes, albeit with doubt, to integrate the lacuna at the end of this line with [-aš?], thus the name of Pirwa should be considered as a genitive; in that case, however, this would have had to precede the term *ḫaran*, to which it refers: see in fact lines 4' and 10', if one accepts the interpretation I have proposed there of the terms *māya*[-š] and *māēš*.¹²

E. Laroche, on that same page n. 1, proposes also the alternative possibility of integrating in the same lacuna the sign *-an*: in that case the name of Pirwa would be in the accusative case. J. Puhvel, HED 3, 137, agrees with this proposed integration, and thus translates ll. 6'–8': “he that brings him, P. [as] an eagle [i. e., ornithomorphously?] from H., to him we give much good:” to support the possible ornithomorphism of Pirwa he recalls the existence both of a *ḫégur* (mountain peak) *Ḫarana*¹³ – Eagle Rock – and of a ^{na}*ḫékur* Pirwa.¹⁴

⁹ Such a use is however not followed throughout this whole text: cf. J. Siegelová, *Appu-Märchen und Hedammu-Mythus* (StBoT 14), Wiesbaden 1971, 8f. and 12f. and the other passages cited in the Index, p. 102, and J. Boley, *The Hittite Particle -z/-za* (= Particle) (IBS 79), Innsbruck 1993, 93.

¹⁰ Cf. CHD L–N 113ff., ss.vv. *mai*- etc., *maya*- and ^(lu)*mayant*- and other related terms; S. de Martino, *Atti del Convegno su “Fascino e bellezza. Ideale maschile nell’antichità pre-classica”*, Roma 1992, 33; H. C. Melchert, CLL 145, s. v. [*māya*/i-] “much, great.” According to this latter scholar, furthermore, the term in question belongs to the Hittite rather than the Luvian sphere, contrary to F. Starke, *Untersuchung zur Stammbildung des keilschrift-luwischen Nomens* (StBoT 31), Wiesbaden 1990, 506 and n. 1866; see also H. C. Melchert, op. cit. 146, where he observes that *māēš* (l. 10') and *māya*[-š] (l. 4') in our text “belong to the Hittite cognate ^{lu}*māya*-, ‘adult,’” contra F. Starke, StBoT 30, 254.

¹¹ For a different interpretative hypothesis of this term, see O. Carruba, Part. 65f., n. 47.

¹² Certainly, it could be objected that the normal Hittite sentence structure does not seem to be followed in this text, perhaps for poetic purposes: see in fact the notes to lines 10'–12'.

¹³ Cf. F. Imparati, *Le istituzioni culturali del ^{na}ḫékur e il potere centrale ittita*, SMEA 18 [1977], 20 with n. 7.

¹⁴ See F. Imparati, SMEA 18, 38ff.

For this interpretative hypothesis a comparison is useful also with the text we shall discuss later (KBo LX 59, 6) in which Pirwa could be mentioned in the form of a lion (see below in the note concerning this line and the commentary on the text, *infra*).

However, it also seems plausible to integrate in the lacuna at the end of this line the dative ending (^d*Pí-ir-wa-[il]*), which fits in well with the structure and meaning of the sentence in question.

For both hypotheses, in any case, it is interesting to note the proposal of some scholars to link the name of Pirwa etymologically with the term *peruna* “rock” and the ancient Indian term *parwata* “mountain”¹⁵ and to keep in mind that in Hittite documents the eagle is often associated with mountain divinities.¹⁶

On the consequences that the interpretations proposed above for the lacuna at the end of this line could have on the interpretation of the text, see below in the commentary.

In this context, it is interesting to recall that also the Luvian fragment KUB XXXV 111 III 6 – which perhaps could be considered a join to our document (see note on l. 14') – speaks of “eagles.”

ll. 8'–9'. E. Laroche, *loc.cit.*, and F. Starke, *StBoT* 30, 254, integrate the lacuna at the end of this line with a dative ending, LUGAL-[il], without however furnishing any justification; could they have considered this term to be linked to the enclitic personal pronoun -ši present in the first word of the line, in the sense, perhaps, of “now to him, to the king, we shall give much good”? In that case, however, one must assume that in line 9' the complement object of the verb *ḥappinabḥ-* “to make/render rich” is unexpressed (*cf.* below); on this verb see most recently J. Puhvel, *HED* 3, 124.

O. Carruba, *Part. 66*, translates lines 6'–9' as: “wer ihn, den *ḥaran* dem Pirwa (oder “den Pirwa”?) aus der Stadt Ḥaššuwa zurückbringt, dem geben wir viel Gutes, (und) der König (Nominativ?) Pirwa macht ihn reich.” Carruba seems here to take the term LUGAL as the appellative of Pirwa, which however – as far as I know – does not appear anywhere else; for this translation too, as in the case of the text cited above, one must assume that the complement object of the verb *ḥappinabḥ-* is unexpressed. On this subject H. C. Melchert¹⁷ notes that at the end of line 8' “there is enough room to restore LUGAL-[ša-an], which would be an expected phonetic complement for *ḥaššuš=an* ‘the king him’.”

¹⁵ See apud V. Haas, *GHR* 412 with n. 8.

¹⁶ See in particular B. J. Collins, *The Representations of Wild Animals in Hittite Texts (= Animals)* (Ph. D. Dissertation Yale University), Ann Arbor 1989, 103–136 *infra*; *cf.* also H. Ertem, *Boğazköy metinlerine göre Hititler devri Anadolu'sunun faunası (= Fauna)*, Ankara 1965, 179–186 *infra*; P. Taracha, *Göttertiere und Kultfassaden. Ein Beitrag zur Interpretation hethitischer Kultdarstellungen*, *AoF* 14 [1987] 263–273 *infra*; see also below n. 40.

¹⁷ See n. 8.

In my opinion, moreover, for this interpretation of the passage it is interesting to compare the lines 9–12 of the following text, where it seems to say that Pirwa *ruled as king* (LUGAL-*ittā*) in a vigorous/strong manner (cf. below, the relative notes and commentary to the text).¹⁸

It also seems plausible to me, however, to integrate LUGAL-[*un*] at the end of line 8' and consider this term as the object of the verb *happinabb-* (whose subject would be Pirwa), understanding the passage to say that the deity Pirwa, once he/she has been found or they have brought the eagle back to him/her – that is, once his/her anger has been appeased – will give well-being to the king. In fact, as is known, also in other myths of the cycle of missing deities, their return brings prosperity and well-being to the king and, in all likelihood, also to the country he represents; see, for example, the concluding section of the first version of the myth of Telipinu.¹⁹

l. 10'. Two translations can be proposed for this line, however the choice of one or the other does not change the meaning of the passage in any substantial way.

According to the first hypothesis, KASKAL-*an* should be considered a directional accusative, -*za-an* as the contraction of *-*za=šan* (see HW 259), the verb form *dāir* from *dāi-/tāi-* “to place” (on which see, for example, J. Siegelová, StBoT 14, the passages cited in the Index 109): the sentence in question should thus be understood in the sense of “put oneself on the road.”

We recall, though, that J. Boley, Particle 55ff., among the citations of the enclitic particle -*za* united to certain verbs, presents several instances relating to *dā-* “to take,” but not to *dāi-/tāi-*, “to place.”

Moving on to the second hypothesis, which considers our *dāir* to come from *dā-*, “to take,” we note that M. Ciantelli²⁰ gives examples of this verb united with -*za*, but not with -*šan*.

However, in HW 201f., among the various meanings of the expression *šara* (cf. -*šan*) *dā-*, there appears also that of “undertake”: nonetheless, the particle -*za* is not present.

In CHD P s. v. *palša-/palši-*, we find on page 71 sub **b.** the expression KASKAL-*an epp-* (whose meaning does not seem unlike that of KASKAL-*an dā-*) “to take the road,” but the examples given do not present either the particle -*za* nor the particle -*šan*. On that same page, sub **d.**, examples are given of

¹⁸ H. C. Melchert observes that: “the fact that the Goddess Queen seems to be Pirwa’s consort also argues for his being a king”: see below n. 26; nevertheless, it seems to me that we do not have, at present, enough elements to assume such an union.

¹⁹ KUB XVII 10 IV: (25) ... ^d*Telipinuš=a* LUGAL MUNUS.LUGAL *nu=uš=za* (26) *hūišwanni innarauwani* EGIR.UD^{mi} *kappuwēt* (27) *Telipinuš=za* LUGAL-*un kappūt*: see E. Laroche, RHA XXIII/77, 98; H. A. Hoffner, Hittite Myths (WAW 2), Atlanta 1990, 17; F. Pecchioli Daddi – A. M. Polvani, La mitologia ittita (=LMI) (Testi del Vicino Oriente antico 4.1), Brescia 1990, 83f.

²⁰ Das hethitische Verbum *da-* „nehmen“ (Materialien 9) Heidelberg 1979, 183ff. *infra*.

expressions formed with an accusative + KASKAL-*ši* ... *dai-* in the sense of “to put someone on the road”.

It seems in any case possible to understand the expression in question also as “The young men (= the escort) of Pirwa too[k] on themselves (= undertoo[k]) the road”, which does not really change the line’s basic meaning.

On the translation of the term *māēš* in line 10’, see the note to line 4’. F. Starke, StBoT 31, 506 n. 1866, interprets this word here instead in the sense of “mächtig,” referring to Pirwa; such an interpretation, however, as I have said above, does not seem to me to give the sentence much sense.

ll. 11’–12’. It is difficult to understand which verb governs the two accusatives *tuliyān* in these two lines.

The first, in fact (l. 11’), would seem to come at the end of the paragraph, according to the paragraph stroke between lines 11’ and 12’. However, the hypothesis seems unlikely that this accusative is governed by the preceding verb form *dā[iṣ]* placed at the end of line 10’, both because of the position which it would occupy in this case, unusual in terms of the normal structure of Hittite sentences (this consideration is valid also for the position of the same accusative in line 12’), and because it seems more logical to think that the verb *dā[iṣ]* at the end of line 10’ takes the accusative KASKAL-*an* found at the beginning of this same line (see above).

On the other hand, the following verb *dāir* (l. 12’), because of the presence of the enclitic particle of direct discourse *-wa* attached to it, should have been found at the beginning of a sentence; in that case, though, it would precede and govern the following accusative *tuliyān*, which would thus appear in an anomalous position in the sentence (see above). Nevertheless, we find an unusual placement of the particle *-wa*²¹ also in the following text, KUB LX 59 I 12: see my observations on this in the note to line 9 of this document.

Therefore, in the text being examined here, either we understand at the end of line 11’ a verb governing the preceding accusative *tuliyān*, or we consider this accusative to be governed by the verb form *dāir* in line 12’. This second alternative seems to me to be the best solution: the repetition of the two accusatives before and after the verb in an unusual position for Hittite sentence structure could be justified as a form of emphasis, since the text is very likely a poetic composition (see above). For this reason, in agreement with the structure of the tablet, the paragraph stroke would have been placed between lines 11’ and 12’, which otherwise does not appear to be justified by the context.

As for the verb form *dāir* in line 12’, I feel that it should be understood as “they placed” (rather than “they took”), in the sense of “they convoked” the assembly, presumably of all the gods.

The possibility also exists that this verb form has here an impersonal valence (differently from line 10’), in the sense of “one placed/one convoked the

²¹ That is, not at the beginning of a discourse.

assembly,” that is, the promoters of the assembly of the gods were not the young men of Pirwa’s escort, who would however have been invited to take part in order to present their plans.

Moreover, regarding the presence in line 12’ of the particle *-wa* attached to this verb, even though in an anomalous position (see above), it does not seem to me that it here serves to introduce a direct discourse as in lines 6’, 15’ and 17’, but rather that it indicated the continuation of the mythological narrative, as in lines 2’ and 14’ (cf. the note to line 9 of the following text).

l. 14’. The deity Ilali, at our current level of knowledge, is mentioned only in another fragment in the Luvian language, KUB XXXV 111 III 9 (CTH 768.1), dated by F. Starke (StBoT 30, 216f. and 249f.) in the thirteenth century B. C. and compared by him with the document being examined here. On the basis of the structure of the two texts (both divided into paragraphs of two lines each), the size of the writing, the *ductus* and the color of the clay, he has offered the very believable hypothesis that they could belong to the same tablet, without direct contact.

On the deity Ilali see H. Otten, RIA 5 [1976–1980], 48ff., with bibliography.²²

l. 16’. The integration at the beginning of the line with the name of a divinity is based on the context; the name of the deity Šanḫup(p)iya seemed to me to be the only one that could fit the signs present after the initial lacuna.²³

The bits of signs surviving at the end of this line, according to the autograph of the text, permit a reading *w[a]-l[u]-u[t?-ta-at]* “bo[al]st[ed]”, which fits well with the context, cf. in fact l.14’: see H. G. Güterbock, apud E. Laroche, RHA XXIII/77, 175 n. 3; otherwise, F. Starke, StBoT 30, 254.

O. Carruba has verbally suggested to me the hypothesis of understanding this line and the following line 17’, unfortunately quite damaged, as: “(16’) he (= Ilali) to [T]uḫuppiya (see RGTC 6, 434f., 6/2, 172) [in the] ci[ty] (U[RU-*ri*]) [went] (17’) [but he did not] fin[d] it”; then the next deity would have intervened, but with the same result, and so on until the element who would resolve the situation was sent out.

This hypothesis is attractive; however the presence of the enclitic particle of direct discourse in line 17’, *-u)a-ra-*, confirms the analogy with lines 14’–15’. This is not surprising, if we accept the hypothesis that here we are dealing with the young men of Pirwa’s escort, who are mentioned earlier always in the plural: it seems quite logical that later they would have stood to speak one after the other.

²² Cf. also J. Tischler, HEG 2, 354 s. v. *ilaliya*- “begehren”; J. Puhvel, HED 2, 355–357, s. v. *ilaliya*- “desire, want”; V. Haas, GHR, the passages cited in the Index 922, ss.vv. Ilali, Ilaliyant-Gottheiten and Ilaliyantikeš; M. Popko, Religions, the passages cited in the Index 223, s. v. Ilali(y)a(nt).

²³ Cf. J. Jie, A Complete Retrograde Glossary of the Hittite Language, Istanbul 1994, 72; on this divinity, see most recently V. Haas, GHR 743ff.

l. 18'. I have integrated the lacuna with the name of the deity Duwini on the basis of a comparison with KUB XXXV 111 III 3, where this divinity appears in the same column where Ilali is also found: see above note to line 14'.²⁴

Commentary

This document seems from the context to be part of a mythological cycle concerning the disappearance of a deity who was angry for some reason.²⁵ Unfortunately the fragmentary nature of the tablet and, as has been seen in the notes to the text, the various possibilities for integration and thus for translation of some passages influence the overall reconstruction of the part of the myth which has survived to our day.

It seems valid, once again on the basis of the context, to think that the angry deity was Pirwa and that the Goddess Queen – who often appears in documents of various types together with Pirwa²⁶ – looked for the reason for this anger by examining the deity's heart.

In any case, lines 4' ff. tell us that the Goddess Queen worked to find a solution to the situation. She seems here to be taking the role usually held in this mythological cycle by Ḫannaḫanna, that is, the role of the wise goddess to whom the other gods appeal for advice and who is able to resolve difficult situations in a positive manner.²⁷

The Goddess Queen, perhaps because of her connection with Pirwa, occupies here the place of that goddess.

So, the Goddess Queen called the young men who made up the escort of Pirwa (see note to line 4') and asked them to bring back from Ḫaššuwa either Pirwa in the form of an eagle or the eagle that, in this specific case, belonged to or was sacred to this deity (see note line 6').²⁸

²⁴ On Duwini and his citations in documents, see E. Laroche, DLL 101, and H. C. Melchert, CLL 240.

²⁵ On the most important Hittite myths which are part of it, see most recently H. A. Hoffner, *Hittite Myths* 14–22, 24f., 26–30, 35–37; F. Pecchioli Daddi – A. M. Polvani, LMI 57–108.

²⁶ See most recently V. Haas, GHR 413 n. 18, 475 with n. 59; M. Popko, *Religions*, 114.

²⁷ See H. Otten, R1A 4 [1972–1975], 108; G. Kellerman, *La déesse Ḫannaḫanna: son image et sa place dans les mythes anatoliens*, *Hethitica* 7 [1987], 109–147, and especially 128–131; see also G. Beckman, *Hittite Birth Rituals* (StBoT 29), Wiesbaden 1983, 239 ss., and most recently V. Haas, GHR, the passages cited in the Index 921, s. v. Ḫannaḫanna; M. Popko, *Religions*, the passages cited in the Index 222, s. v. Ḫan(n)ahān(n)a.

²⁸ There comes to mind here the recurring presence of the eagle in the mythological cycle concerning the disappearance of a divinity, where this animal is given the task of finding the god, a task however at which he always fails, while the bee, a tenacious worker, succeeds (see E. Laroche, *Dictionnaire des Mythologies*, Paris 1981, 27); however, because of the different context in which the eagle is mentioned in our document, it seems impossible to propose any sort of comparison.

Accepting the second hypothesis, one could consider the eagle's disappearance as the reason for Pirwa's anger and consequent disappearance. This would be of great interest because usually in texts of this type the reason for the anger provoking a deity's disappearance is not known.²⁹

In any case, the Goddess Queen in line 8' promises – perhaps in the name of all the gods, as would seem to be indicated by the use of the verb *piya-weni* in the first person plural – to give “much good” to whoever brings back Pirwa or the eagle to Pirwa. This deity, whose ire would by now be placated, would give him wealth: for an other possible interpretation of this passage, see note to lines 8'–9'.

The young men of Pirwa's escort prepared to undertake this task, but first an assembly was called together, during which these youths began to boast of their ability to bring about this undertaking (see notes to lines 10'–12'). From the context in fact it would seem that the deities mentioned in the following paragraphs (cf. note to line 16') made up the group of young men escorting Pirwa.

We point out that the motif of an assembly of the gods recurs also in the Myth of Telipinu.³⁰ And too, it is known that mythological narratives often speak of festivals in which all the gods meet to discuss and decide on particularly grave matters.³¹

Unfortunately, the fragmentary nature of the tablet in question and consequently the lack of the rest of our story makes it impossible to know its outcome and to ascertain if the undertaking was brought to a successful conclusion or if recourse to other elements was necessary for things to be resolved in a positive manner.

This latter hypothesis would be confirmed both by a comparison with other narratives in this mythological cycle, in which the first attempts to find a missing god are never successful,³² and by the fact that in our narrative the motif of the youths' boasts seems to receive too much emphasis for them to be the ones who manage to resolve the situation.

²⁹ Given, however, the fact that many of these texts are missing their beginnings, we could presume also that the reason for anger was described there. Nonetheless, it is also possible that awareness or explanation of the cause of a missing deity's ire was not essential to the operation of bringing about his return: cf. F. Pecchioli Daddi – A. M. Polvani, LMI 93f.

³⁰ KUB XVII 10 III 28–30, which tells of all the gods seated “in the place of the assembly” (*tuli[yaš pidi (?)]*: see E. Laroche, RHA XXIII/77, 95.

³¹ See most recently Ph. H. J. Houwink ten Cate, *Effigies Dei* 16ff.

³² Cf., for example, in other episodes of this mythological cycle the successful intervention of the bee in the finding of the missing god, after all other attempts had failed. Besides, also in later narrative fables, even though not of the same type as this mythological cycle, it is almost never the first party who succeeds in bringing about a successful conclusion to an undertaking.

KUB LX 59

As we have said, this text, which is contemporary with the preceding one,³³ seems to contain a mythological narrative or, rather, a mythologem (see below in the commentary).

Unfortunately, the fact that it is extremely fragmentary makes interpretation very difficult; at any rate, we shall attempt here to propose a translation of the Recto, commenting on certain sections.

Ro I.

1–2. [] x x he/she, (that is) the deity[], remo[ved]/transf[erred]
 [] that thing of the [l]ion (or: [*Subje*ct, he/she, remo[ved]/transf[erred]
 [] that thing of the [l]ion [of the] deity[] / that thing [of the] deity[],
 <that is> of the [l]ion).

3–5. [] x x the [hearin]g of the lion[] heale[d] well.

6–7. [] x the lion [of?] Pirwa[]/Pirwa[] (as.= in the form of) a lion
 [h]ealed well.

8–10. The hearing heals well. (Pirwa?) reigned in a vigorous/strong way.

11–12. Pirwa reigned in a vigorous/strong way

Notes on the Translation

l. 1. The subject of the sentence could be the enclitic pronoun *-aš*, in agreement with the name – located in the lacuna at the end of the line – of the deity who would presumably have solved the problem of the lion's hearing in a positive manner (see the following note).

The possibility also exists, however, that the first lacuna contained the subject of the sentence – of which there remain the last sign and the nominative ending *-aš*³⁴ – and that the name of the deity in the last lacuna was in the genitive case, and could therefore be linked to the following term, that is, the lion, either to indicate possession: “that thing of the [l]ion [of the] deity[]”, or considering the lion as apposition to the deity mentioned in the lacuna: “that thing [of the] deity[], (that is) of the [l]ion,” thus hypothesizing a thereomorphism of the deity in question (see later in the commentary).

In this second case, however, the presence of the personal pronoun *-aš* would still have to be explained: could it perhaps be rhetorical reiteration?

We do not know, furthermore, if there was something else written in the lacuna at the beginning of line 2, before the lion is mentioned (cf., for example, the note to line 5, where we observe that at the beginning of this line, before *a-aš-šu*, it is most likely that nothing was written).

³³ See the transliteration of this document in F. Starke, StBoT 30, 254f.

³⁴ The tablet, in fact, begins with this line.

In the autograph of the text, no sign appears after the determinative of divinity located before the lacuna at the end of line 1 (see instead F. Starke, StBoT 30, 254), so that it is not possible to formulate any hypothesis on the divine name present there. I wonder if it might not have been Pirwa, who appears elsewhere in the text in connection with the lion: see below in the note to line 5 and in the commentary; cf. also the note to line 6' in the preceding text, concerning a possible thereomorphism (in that specific case: ornithomorphism) of Pirwa.

1. 2. The verb at the end of this line must have been *nini(n)k-* (see CHD L-N 438ff.), probably in the preterite tense. This verb means, along with “move, mobilize,” also “remove, transfer.” Accepting this latter meaning,³⁵ we can see here a reference to an actual physical removal of “that thing” (*uni*) which was disturbing the lion’s hearing, perhaps by transferring it onto another object through magical rituals.

1. 3. It is difficult to propose any integration for the lacuna at the beginning of this line: cf. also line 6; from the context, though, it does not seem that the sign *-mu* in these two lines should be considered to be an enclitic personal pronoun.

Furthermore, from the context of the entire paragraph (lines 3–5) one can deduce that line 3 must have ended with the word UR.MAH-*aš*.

1. 4. GEŠTU-*ar*, corresponding to the Hittite verbal noun *ištamaššuwat*, seems to me from the context to indicate here and in line 9 “the ability to hear, hearing;” see J. Puhvel, HED 2, 456: “hearing, perception,” but also “attention, obedience;” see also J. Tischler, HEG 3, 427: “Gehör.” On the verb form *iyauwat-ta[t]* (as in line 7 too; see also line 8: *iyauwatta*) from *iyawa-* “be healed, recover,” see J. Puhvel, HED 2, 353.

1. 5. From the context and a comparison with lines 7 and 8, we presume that this line contained only the adverb *aššu*.

1. 6. From the two hypothesized translations presented above for this passage, the first, which is based on the possibility of considering Pirwa’s name as a genitive, would however in that case put this name in an anomalous position with regard to the normal structure of the Hittite sentence. For the second hypothesis, that is, to see here a reference to Pirwa in the form of a lion, see above the note to line 1 and also further along in the commentary; cf. also the note to line 6' of KUB XLVIII 99, concerning a possible mention of “Pirwa in the form of an eagle.”

1. 8. The subject of *iyauatta* seems likely, by comparison with lines 4 and following, to be GEŠTU-*ar* in the next line, even though this word is in an unusual position; for a similar placement of the subject, see below lines 11 and following and the note to line 9.

³⁵ And considering also the pragmatism which characterized various aspects of the civilizations of the ancient Near East.

l. 9. I considered LUGAL-*itta*, present here and in line 11, as a preterite third person singular of a denominative verb “be king, rule”, as H. C. Melchert, CLL 293, suggests, albeit with some doubt. The subject of this verb is not expressed: I feel, however, that both here and in line 11 – which seems to be a poetic reiteration of lines 9–10 – the subject is Pirwa, present in line 12, albeit in an anomalous position, perhaps due to the text’s poetic structure: cf. also our observations in this sense in the note to line 8 and also in the notes to the preceding document, *infra*. An unusual position in the sentence is also occupied by the particle of direct discourse -*w[a*, linked to Pirwa: cf. the placement of this particle in line 12’ of the preceding text and the note to lines 11’–12’ of this one; cf. also the final section of this note for the possibility that the particle -*wa* also in KUB LX 59 I 9 indicates the continuation of the mythological narrative, rather than introducing a new direct discourse.

Accepting, finally, the hypothesis of a thereomorphism of Pirwa (see above note to line 1), we could also consider the subject of LUGAL-*itta* to be “Pirwa in the form of a lion,” who, having regained his hearing, would have at the same time regained his strength and ability to dominate the other animals.

ll. 10, 11. On the adverbial form *mayantili*, cf. note to line 4’ of the preceding text, *infra*; see also CHD L–N 118.

Commentary

As we pointed out above, this document presents numerous problems for interpretation.

H. Otten³⁶ has highlighted the subdivision of the passages in the surviving part of the Recto into two and three lines alternatively, while on the Verso after every line we find a paragraph stroke. He compares this with the first text examined here, which is divided into paragraphs of two lines each; this would lead one to think that in both cases we are dealing with “‘hethitische’ strophische Gesänge.”³⁷

Also in the text examined here, similarly to the preceding one (see above), we can note a particular sentence structure; on the Verso we find Luvianisms and Luvian loan words.

I wonder if we might not have here a mythologem/mythological narrative, to be recited when someone had an earache or disease of the ear, perhaps even the king himself, as one could deduce both from the presence of a noble and proud animal like the lion and from the use of the verb form LUGAL-*itta*, even if here it probably refers to the deity Pirwa, who however seems to have a relationship with royalty (see below).

³⁶ JKF 2, 70; see also O. Carruba’s observations, Part. 67, on this document.

³⁷ H. Otten, loc. cit.: „Ob man in beiden Texten ‘hethitische’ strophische Gesänge sehen will oder letzten Endes Bilinguen, ist im Augenblick wohl nicht sicher zu entscheiden“: cf. also F. Starke, StBoT 30, 216.

This mythologem/mythological narrative, by analogy, should have had a positive effect on the person afflicted by the disease.³⁸

Unfortunately the part of this text which has survived to our day is extremely small, rendering comprehension very difficult; nonetheless, as we have pointed out several times in the notes to the translation, a comparison with the text examined earlier seemed to us to be of interest.

In the note to line 6' of KUB XLVIII 99, regarding the possibility of an allusion to Pirwa in the form of an eagle, we recalled the possible connection of the name of this deity with the terms designating "rock" or "mountain" and the eagle's association with mountain divinities. This association is true also of the lion;³⁹ further, in some cases, these two animals are mentioned together in connection with the same deified mountain.⁴⁰

Furthermore, it is interesting to note that the image of these two animals is sometimes used in Hittite texts in reference to the king, to symbolize royal power.⁴¹

Certainly, these elements lead one to favor the hypothesis both of a theriomorphism of Pirwa in connection with these two texts and of a relationship on the part of the deity with royalty.

This second aspect of Pirwa would seem to confirm the proposal to consider this deity in the form of a lion as the subject of LUGAL-*itta*, which ties in well with the image of strength suggested by the adverb *mayantili* in KUB LX 59 I 9–12.

This observation would also seem to be an element in favor of the hypothesis of considering LUGAL an appellative of Pirwa in KUB XLVIII 99 Ro 8'.⁴²

³⁸ Cf., for example, KUB VII 1 + KBo III 8 (CTH 390.A), where in Column III we find a magic "healing" ritual, the so-called "ligament exorcism", which was to be recited in the case of paralysis or stiffness striking a young person. The text of this ritual (which contains various Luvianisms) includes the mythological narrative of a case of paralysis, striking the natural world, which was resolved ritually through divine intervention. This story should have worked positively by analogy – as we have said – also in the case of human beings. In the narration, along with other divinities, Pirwa is also present, nonetheless the predominant role in the magical operation is played by the goddess Kamrušepa, probably because of her therapeutic prerogatives.

³⁹ See most recently B. J. Collins, *Animals* 30–66 *infra*; see also H. Ertem, *Fauna* 151–157 *infra*.

⁴⁰ We could mention as examples some texts of inventories containing references to divine mountains represented by a man standing on a lion and surmounted by an eagle: cf. R. Lebrun, *Le zoomorphisme dans la religion hittite*, Actes du Colloque de Cartigny 1981 (Les Cahiers du CEPOA 2), Leuven 1984, 100 with note 24; P. Taracha, *AoF* 14, 268 s.; B. J. Collins, *Animals* 61 s., 109 s.; V. Haas, *GHR* 461.

⁴¹ In certain similes the image of the eagle is sometimes used in reference to the king to symbolize keenness and shrewdness, and the lion to indicate strength, nobility, and superiority; see A. Ünal, *R1A* 7 [1987–1990] 85–87 (for the lion), and B. J. Collins, *Animals* 38ff., 44. We could at this point recall also the mountain's connection with royalty, but a deep discussion on this subject is not part of the present research.

⁴² Even if there remain the perplexities raised in the relevant note to the translation and the comparison with the Myth of Telipinu mentioned therein.

Undoubtedly Pirwa seems to take a prominent place in the two documents examined here, at least in the small sections which have reached us: I await the conclusion of my examination of all the documentation in our possession regarding Pirwa⁴³ in order to establish – if possible – if this position was limited only to the Luvian sphere and to this particular period.⁴⁴

⁴³ See my monograph mentioned in note 2.

⁴⁴ It should be noted in closing that there is a mention of MUNUS.LUGAL also in KUB LX 59 IV 9', however not in the same context; moreover, the fragmentary state of the two columns does not permit us to ascertain if this presence is in any way significant.