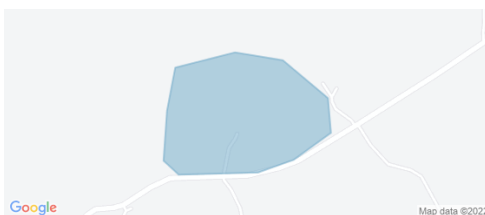


# Religion in Samuha during the Hittite period

By Timothy Leonard, University of Michigan

Entry tags: Hattic/Hattian Religions, Mesopotamian Religions, Hurrian Religions, City, Anatolian Religions, Religious Group, Hittite Religions, Asia Minor, Religious Place

Šamuḫa was an ancient cultic center and regional capital in the Hittite state. Thanks to recently excavated texts, Šamuḫa can be securely identified with an archaeological site near the village of Kayalıpınar on the Kızılırmak river, in Yıldızeli district, Sivas province, Turkey. Šamuḫa was occupied since at least the early Middle Bronze Age, and it was an important site in the Assyrian trade network. Šamuḫa was an administrative center in the border region during the reign of Telipinu (ca. 1500 BCE), and served as the de facto capital of the Hittite state during the reign of Tudḫaliya III (ca. 1370 BCE). Unfortunately, we have very little information about religion in Šamuḫa prior to the Hittite period. Our knowledge of the local religious practices has increased dramatically since excavations began in Kayalıpınar in 2005. As throughout the Hittite state, their religion was polytheistic and pluralistic. Hittite texts frequently record multiple variants or local hypostases of an archetypal deity (e.g. the Storm-god of the city of Nerik). The Hittites revered anthropomorphic gods as well as natural features (such as rivers and mountains), and sometimes even divinized artificial objects. Deities worshipped in Šamuḫa came from Anatolian, Hurrian, Syrian and Mesopotamian cultural backgrounds, including divinities of local importance, major deities of the Hittite state (such as the Sun-goddess of Arinna), and gods adopted from foreign cultures. The most important figures in the local pantheon of Šamuḫa were female deities. The original patron deity of the city was a goddess named Abara. During the Hittite Empire period (ca. 1350-1200 BCE) Abara was superseded in importance by the goddess Ištar, who was most often referred to by the Hurrian divine name Šawoška. One hypostasis of Ištar called the Goddess of the Night was brought to Šamuḫa from the region of Kizzuwatna (classical Cilicia), most likely during the reign of Tudḫaliya I (ca. 1400 BCE). The Goddess of the Night was closely associated with the Elamite goddess Pirinkir. Another important goddess in the city was Ištar of the Field of Šamuḫa. Ištar of Šamuḫa was the patron deity of the late Empire period king Ḫattušili III (ca. 1280 BCE). The pantheon of Šamuḫa also included multiple hypostases of the Storm-god, such as Teššob of Šamuḫa, the Storm-god of Lightning, and Teššob of Aleppo, along with his consort Ḫebat of Aleppo. The recently discovered cultic inventory text KpT 1.36 mentions a previously unknown deity named the Glorious Sun-deity of the Field.



Date Range: 1600 BCE - 1200 BCE

Region: Samuha

Region tags: Middle East, Asia Minor, Turkey, Southwest Asia

Anatolian city, part of Hittite state

## Status of Participants:

✓ Elite    ✓ Religious Specialists    ✓ Non-elite (common people, general populace)

## General Variables

### Sources and Excavations

Print Sources

Print sources used for understanding this subject:

- Source 1: Rieken, Elisabeth (ed.). 2019. Keilschrifttafeln aus Kayalıpınar 1. Textfunde aus den Jahren 1999-2017. Documenta antiqua Asiae Minoris 1. Wiesbaden: Harrassowitz.
- Source 2: Müller-Karpe, Andreas et al. 2006. "Untersuchungen in Kayalıpınar 2005." MDOG 138: 211-47.
- Source 3: Soysal, Oğuz. 2019. "Zur Chronologie der Götterkreise von Šamuḫa und die "alte Göttin" in Kayalıpınar." ZA 109(1): 101-09.

Notes: See also: Lebrun, René. 1976. Samuha: Foyer religieux de l'empire hittite. Louvain. Wegner, Ilse. 1981. Gestalt und Kult der Ištar-Šawuška in Kleinasien. Neukirchen-Vluyn.

## Online Sources

Online sources used for understanding this subject:

- Source 1 URL: <https://www.hethport.uni-wuerzburg.de/HPM/index.php>
- Source 1 Description: Hethitologie Portal Mainz
- Source 2 URL: <https://www.uni-marburg.de/de/fb06/vfg/forschung/laufend/kayalipinar>
- Source 2 Description: Kayalıpınar excavation page (Universität Marburg)
- Source 3 URL: <https://www.hittitemonuments.com/kayalipinar/>
- Source 3 Description: Kayalıpınar relief at Hittite Monuments

Has this place been the focus of excavation (pre-modern, illicit, or scientific):

Answer 'Yes' for each period or type of excavation.

— Yes



Type of excavation:

- Scientific



Years of excavation:

- Year range: 2005-present



Name of excavation

- Official or descriptive name: Kayalıpınar excavation of the Vorgeschichtliche Seminar of the University of Marburg, led by Andreas Müller-Karpe and Vuslat Müller-Karpe

## Topographical Context

Is the place associated with a feature in the landscape

- Body of water (as distinct from source)

Notes: The Maraššantiya River (modern Kızılırmak, classical Halys)

Does the place involve human-made features besides structure:

Other features might be ground clearing, terracing, other modifications of the local environment.

– Yes



Type of feature

– Mound

Is the place situated in an urban or significantly urbanized area:

– Yes



Is there a distinct boundary between the place and the urban fabric:

– No



Is the place located significantly within the urban fabric:

Is the place centrally located, or at the crossroads of significant pathways?

– Yes

Is the place situated in a rural setting:

– No

Is the place situated far removed from non-religious places of habitation:

– No

### Structures Present

Are there structures or features present:

Instructions: Answer once for each structure/feature or group that can be differentiated.

– Yes



A single structure

– No



One single feature

– Mound



A group of structures:

– Yes

↳ Are they part of a single design/construction stage:

– No

Notes: continuous habitation for centuries, if not millennia

↳ A group of features:

– No

↳ Is it part of a larger place/sanctuary:

– No

Notes: but the city contained multiple temples and shrines

↳ What is the function of the structure/feature or group:

Answer "Yes" once for each distinct function

– Other [specify]: The city had both religious & political significance

↳ Is the structure/feature finished:

– Field doesn't know

↳ Has the structure/feature been reconstructed:

– No

### Reasons for Creation/Construction/Consecration

Is the place used for the worship of/communication with non-human supernatural beings:

– Yes

↳ Dedicated to a supernatural being:

– Yes [specify]: Ištar of Šamuḫa

Notes: Hattušili III refers to Šamuḫa as "the city of my deity," meaning his patron goddess Ištar of Šamuḫa.

Reference: René Lebrun. Samuha: Foyer religieux de l'empire hittite. Louvain: Publications de l'Institut Orientaliste de Louvain.

Reference: Ilse Wegner. Gestalt und Kult der Ištar-Šawuška in Kleinasien. Neukirchen-Vluyn: Neukirchener. isbn: 3-7887-0632-5.

Reference: Heinrich Otten. Die Apologie Hattusilis III.. Wiesbaden: Harrassowitz. p.19

↳ Dedicated to more than one supernatural being:

– Yes [specify]: Abara, Goddess of the Night, Ištar of the Field, Sun-goddess of Arinna, Storm-god of Lightning, Teššob of Aleppo, Ḫebat of Aleppo, many others

Reference: Itamar Singer, Harry Angier Hoffner. Hittite Prayers. BRILL. isbn: 9789004126954. p.87-88

Reference: Jared L. Miller. Studies in the Origins, Development and Interpretation of the Kizzuwatna Rituals. Otto Harrassowitz Verlag. isbn: 9783447050586. p.259-439

Reference: Michele Cammarosano. Hittite Local Cults. SBL Press. isbn: 9780884143147. p.381-415

Reference: Oğuz Soysal. Zur Chronologie der Götterkreise von Šamuḫa und die "alte Göttin" in Kayalıpınar. Zeitschrift für Assyriologie, 109(1) doi: 10.1515/za-2019-0006.

Is the place used for the worship of a semi-divine human being:

– No

Is the place used for the worship of non-divine ancestors:

– Field doesn't know

Notes: The Palace of the Ancestors at Samuha may have contained stelae commemorating deceased kings

Reference: Michele Cammarosano. Hittite Local Cults. SBL Press. isbn: 9780884143147. p.402

Was the place commissioned/built by an official political entity:

A political entity is a local power structure that leverages a workforce.

– Yes

↳ Specify

– King or emperor

– Religious specialists affiliated with political entity

Notes: Samuha served as a royal residence for the Hittite monarch, and contained multiple temples and shrines

Were the Structures built by specific groups of people:

– Field doesn't know

Was the place thought to have originated as the result of divine intervention:

– Field doesn't know

Was the place created to mark or commemorate the birthplace of a supernatural or human

being:

– Field doesn't know

Was the place created as the result of an event:

– Field doesn't know

Was the creation of the place sponsored by an external financial/material donation:

– Field doesn't know

Was the establishment of the place motivated by:

– Expectation of favor in return

Notes: A new temple for the Goddess of the Night was established in Samuha so that the deity could be worshipped there as well as in Kummanni, her city of origin. While no expected favor is stated explicitly, Hittite devotion is essentially transactional in nature.

Reference: Jared L. Miller. Studies in the Origins, Development and Interpretation of the Kizzuwatna Rituals. Otto Harrassowitz Verlag. isbn: 9783447050586. p.259-439

Was the place built specifically for housing scriptures/sacred texts:

– No

## Design and Material Remains

### Overall Structure

Is the place made up of multiple built structures:

– Yes

↳ Are any of the structures attached to or associated with a landscape feature:

– Yes

Notes: The ancient city (all structures) is now a tel

↳ Are any of the structures attached to other structures:

– Yes

↳ Is there a hierarchy among the structures:

– Yes

Notes: The temples would most likely have been more important than the secular buildings

Is monumental architecture present:

Monumental architecture is defined here as a built structure that surpasses average human proportions and in general is larger and more complex than is necessary to fulfill the structure's utilitarian function(s). Examples of monumental architecture include Mesopotamian Ziggurats, Egyptian Pyramids, Greek and Roman temples, Mesoamerican Pyramids, North American and Aegean burial mounds, etc.

– I don't know

Notes: The temple(s) and palace would probably have been quite impressive

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

– Yes

↳ Earth

– Yes

↳ Is this material sourced locally:

– I don't know

↳ Is this material lacking in the local natural environment:

– No

↳ Sand

– I don't know

↳ Clay

– Yes

↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

↳ Plaster

– I don't know

↳ Wood

– Yes

↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

↳ Grass

– I don't know

↳ Stone

– Yes

↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

Is the structure/feature made out of human-made materials

– I don't know

## Decoration

Is decoration present:

– I don't know

Notes: most likely

## Iconography

Are there distinct features in the places iconography:

– Yes

↳ Eyes (stylized or not)

– I don't know

|



↳ Supernatural beings (zoomorphic)

– Yes

Notes: Composite beings (e.g. sphinxes) are common in Hittite iconography, but I don't know whether any have yet been found at Kayalıpınar. The "old goddess" in the stele from Kayalıpınar is depicted holding a bird.

Reference: Andreas Müller-Karpe , Vuslat Müller-Karpe , Elisabeth Rieken , Walter Sommerfeld , Gernot Wilhelm , Manuel Zeiler. Untersuchungen in Kayalıpınar 2005. p.217-220

↳ Supernatural beings (geomorphic)

– I don't know

↳ Supernatural beings (anthropomorphic)

– Yes

↳ Supernatural beings (abstract)

– No

↳ Portrayals of afterlife

– No

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols)

– No

Notes: It might not be accurate to describe Hittite religion as having doctrine. One text found at Boğazköy (Bo 2383) describes the cult images of several deities as holding the hieroglyphic sign for "Goodness," see Cammarosano 2018: 293-99.

Reference: Michele Cammarosano. Hittite Local Cults. SBL Press. isbn: 9780884143147. p.293-99

↳ Humans

– I don't know

↳ Supernatural narratives

– I don't know

↳ Human narratives

– I don't know

## Beliefs and Practices

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## Funerary Associations

Is this place a tomb/burial:

– Yes

Is this a place for the worship of the dead:

– Field doesn't know

Notes: The Palace of the Ancestors at Samuha may have been a cult location for the reverence of deceased Hittite kings.

Reference: Michele Cammarosano. Hittite Local Cults. SBL Press. isbn: 9780884143147. p.402

Is this a place for treatment of the corpse:

– I don't know

Are co-sacrifices present in tomb/burial:

Co-sacrifices are animal/human sacrifices prompted by the death of the primary occupant of the tomb/burial.

– I don't know

Are grave goods present:

– Yes

Reference: Andreas Müller-Karpe , Vuslat Müller-Karpe , Elisabeth Rieken , Walter Sommerfeld , Gernot Wilhelm , Manuel Zeiler. Untersuchungen in Kayalıpınar 2005. p.236-45

↳ Personal effects:

– Yes

↳ Valuable/precious items:

– Yes

↳ Significant value:

Gold, jade, intensely worked objects, or meaningful symbolic value

– I don't know

↳ Some value, valuable or useful objects:

– Yes

Are formal burials present:

– Yes

Reference: Andreas Müller-Karpe , Vuslat Müller-Karpe , Elisabeth Rieken , Walter Sommerfeld , Gernot Wilhelm , Manuel Zeiler. Untersuchungen in Kayalıpınar 2005. p.236-45

↳ As cenotaphs:

– Yes

Notes: Cult stelae for spirits of the dead are mentioned in the inventory for the Ancestor's Palace at Šamuḫa, see Cammarosano 2018: 413.

Reference: Michele Cammarosano. Hittite Local Cults. SBL Press. isbn: 9780884143147. p.413

↳ In cemetery:

– Yes

↳ Family tomb/crypt:

– I don't know

↳ Domestic context:

Interred beneath floors of house, or in areas of domestic activity

– I don't know

Notes: Domestic burials are found in other Anatolian sites

## Supernatural Beings

Is a supreme high god is present:

– Yes

Notes: The myths of the Kumarbi Cycle depict the struggle between the Kumarbi, an underworld deity, and Teššob (the Storm-god) for kingship in heaven. Thus, Teššob is neither omnipotent nor entirely secure in his position.

Reference: Harry Hoffner. Hittite Myths. Atlanta, GA: Society of Biblical Lit.. isbn: 1-55540-482-0. p.38-61

↳ Are they anthropomorphic:

– Yes

↳ Are they sky deity:

– Yes

Notes: The Storm-god of Heaven

↳ Are they chthonic (underworld)

– No

↳ Are they fused with king/kingship role (king = high god)

– Yes

↳ Are they the monarch is seen as a manifestation or emanation of the high god:

– No

Notes: The Hittite king is the high priest of the Storm-god of Heaven, but is himself mortal.

Note also that the Hittite king - and ONLY the king - is said to "become a god" when he dies.

↳ Are they kin relation to elites:

– No

↳ Are they other type of loyalty or connection to elites:

– No

Notes: The Hittite religious & political institutions were understood to exist to serve the gods and thereby maintain the cosmic order

↳ Are they unquestionably good:

– No

Does the supreme high god communicate with the living at this place:

– Yes

↳ In waking, everyday life:

– Field doesn't know

↳ In dreams:

– Yes

↳ In trance possession:

– Field doesn't know

↳ Through divination practices:

– Yes

|

↳ Only through religious specialists:

– No

Notes: There were religious specialists whose primary role was divination, but deities could speak to anyone, e.g. through dreams.

↳ Only through monarch:

– No

Are previously human spirits present:

– Yes

↳ Human spirits can be seen:

– I don't know

↳ Human spirits can be physically felt:

– I don't know

Notes: Spirits of the dead can cause illness or otherwise curse the living. Ritual practitioners might have attempted to determine the cause of a curse or illness through divination, but magical rituals were often employed to propitiate the malignant forces regardless of their identity or grievance.

Do human spirits communicate with the living at this place:

– I don't know

Are nonhuman supernatural beings present:

– Yes

↳ Human spirits can be seen:

– I don't know

↳ Human spirits can be physically felt:

– I don't know

Do nonhuman spirits communicate with the living at this place:

– Yes

↳ In waking, everyday life:

– I don't know

- ↳ In dreams:
  - Yes
- ↳ In trance possession:
  - Field doesn't know
- ↳ Through divination practices:
  - Yes
- ↳ Only through religious specialists:
  - No
- ↳ Only through monarch:
  - No

Are mixed human-divine beings present:

- Field doesn't know

Do mixed human-divine beings communicate with the living at this place:

- Field doesn't know

Is the supernatural being/high god present in the form of a cult statue(s):

- Yes

- ↳ Is the cult statue visible:
  - Yes

**Notes:** The cult statue was kept in a temple that had to be kept ritually pure. Lay persons might have been permitted to enter the sanctuary providing that they followed specific hygienic and moral protocols, such as bathing, wearing clean clothing and abstaining from defiling acts.

- ↳ Is the cult statue hidden:
  - Yes

**Notes:** The cult statue was kept within a shrine, and so was not always visible to everyone. Cult stelae were set up in an outdoor sanctuary.

## Supernatural Interactions

Is supernatural monitoring present:

– Yes

↳ Supernatural monitoring of norm adherence:

– Yes

↳ Supernatural beings care about or expect offerings:

– Yes

Notes: Making offerings of food and libations to deities was the most important aspect of Hittite religious practice. Failure to do so could result in all manners of catastrophe.

↳ Libations:

– Yes [specify]: beer and wine

↳ Offerings of food:

– Yes [specify]: Most notably bread and meat, but other food offerings are mentioned

↳ Animal sacrifice:

– Yes [specify]: Most commonly sheep and oxen

↳ Human sacrifice:

– No

↳ Sacred objects:

– Yes [specify]: precious materials, cultic objects such as divine images or rhyta

↳ Daily life objects:

– Yes [specify]: furniture, chariots, weapons

↳ Supernatural beings care about sex:

– Yes

↳ Does the worship include sex acts/references:

– No

Notes: Priests, temple servants and participants in rituals must bathe after any sexual activity prior to entering sacred space; some sexual acts (especially bestiality and incest) are irredeemably defiling.

↳ Supernatural beings care about or expect proper ritual observance:  
– Yes

↳ Supernatural beings care about or expect performance of rituals:  
– Yes

↳ Supernatural beings care about or expect maintenance of the place:  
– Yes

↳ Supernatural beings care about or expect personal hygiene:  
– Yes

Notes: All priests and temple personnel must cut their hair, trim their nails, bathe regularly, and wear clean clothes. See "Instructions for Priests and Temple Personnel," trans. Miller 2013: 244-265.

Reference: Jared L. Miller. Royal Hittite Instructions and Related Administrative Texts. Society of Biblical Lit. isbn: 9781589836570. p.244-265

↳ Supernatural beings care about honoring oaths:  
– Yes

Notes: Violating an oath was thought to have serious negative consequences, even if the person breaking the oath was unaware that they were doing so.

Do visitors communicate with the gods or supernatural beings:  
– Yes

↳ Do visitors communicate with gods:  
– Yes

↳ Do visitors communicate with other supernatural beings:  
– Yes

## Ritual and Performance

### Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:  
– Yes

|



↳ Are there animal sacrifices:  
– Yes [specify]: Most often sheep and oxen

↳ Are there human sacrifices:  
– No

↳ Are the sacrificed humans associated in some way:  
– No  
Notes: N/A

Are there self-sacrifices present:  
– No

Are material offerings present:  
– Yes

↳ Are material offerings mandatory:  
– I don't know  
Notes: Individuals may vow to make an offering, in which case the performance thereof would be necessary to forestall divine displeasure. Material offerings may have been obligatory on the occasion of some festivals.

↳ Are material offerings composed of valuable objects:  
– Yes

↳ Are material offerings composed of daily-life objects:  
– I don't know

↳ Are material offerings interred at this place (in caches):  
– I don't know

Is attendance to worship/sacrifice mandatory:  
– I don't know

Notes: The performance of sacrifice is mandatory, but it is not always clear whether the king himself must perform it or his substitute may do so. This most likely varied according to circumstances.

Is maintenance of the place performed:

– Yes

↳ Is it required:

– Yes

↳ Is there cleansing (for the maintenance):

– Yes

↳ Are there periodic repairs/reconstructions:

– Yes

↳ Is the maintenance performed by permanent staff:

– I don't know

Notes: most likely

## Pilgrimage and Festivals

Are pilgrimages present:

– Yes

Notes: The king was required to visit multiple cities and cult locations as part of certain yearly festivals. In the Spring Festival the king worships (among many other deities) the Storm-god of Šamuḫa and Ištar of Šamuḫa, although this festival probably took place in temples elsewhere. Another text (KUB 32.130) refers to the king sending representatives to Šamuḫa in order to perform particular rituals.

↳ How strict is pilgrimage:

– obligatory for some

Notes: Obligatory for the king and other members of the royal family. We have much more information about the state cult than the religious lives of private individuals.

↳ Are pilgrimages the main reason for construction/establishment of the place:

– No

↳ Are pilgrimages to this place associated with significant life events:

– No

↳ Does pilgrimage to this place involve following established routes (roads):

– Yes

- ↳ Are these routes maintained together with the place:
  - I don't know

Is this place a venue for feasting:

– Yes

- ↳ Is feasting connected to the worship/sacrifices performed at this place:
  - Yes

- ↳ Is feasting sponsored by the same entity that built/maintains the place:
  - Yes

- ↳ Priests
  - Yes

- ↳ Local elites
  - Yes

- ↳ Private contributions
  - I don't know

- ↳ Does feasting occur in a specific location within the place:
  - I don't know

Notes: Communal feasts in local Anatolian cults were frequently held at outdoor sanctuaries housing cult stelae, but festivals of the state cult (involving the king) probably took place within the temple precincts.

Reference: Michele Cammarosano. Hittite Local Cults. SBL Press. isbn: 9780884143147. p.103-105

Are festivals present:

– Yes

- ↳ Frequency of festivals
  - specify: regular intervals throughout the year, monthly or annually

- ↳ Do all members of the society participate in the festival(s):
  - Other [specify in comments]

Notes: This depends on the festival. Some festivals only involved members of the royal family, priests and elites, but other festivals would have included the entire community.

Reference: Michele Cammarosano. Hittite Local Cults. SBL Press. isbn: 9780884143147. p.103-105

↳ Are festivals a defining element in the construction/decoration of the place:  
– Yes

↳ Requires special maintenance/cleansing of the place:  
– Yes

↳ Requires new construction/decoration of the place:  
– Yes

↳ Requires maintenance/replacement of cult statue(s):  
– Yes

↳ On average, how many participants gather at this place:  
– number: N/A

↳ Is feasting part of the festival(s):  
– Yes

↳ Is food consumption limited to certain members of the population:  
– Elites  
– Religious professionals

Notes: State festivals probably included only elites and religious professionals, but local festivals probably included the entire community.

Reference: Michele Cammarosano. Hittite Local Cults. SBL Press. isbn: 9780884143147. p.103-105

## Divination and Healing

Is divination present:  
– Yes

↳ Divination by examination of the exta:

Animals remains, internal organs, answer this question and subsequent question once for each species

— Yes

↳ Species

— Yes [specify]: sheep

↳ Part

— Yes [specify]: liver, gall bladder, intestines, heart

↳ Remains are consumed:

— I don't know

↳ Remains are disposed of:

— I don't know

↳ Divination through human communication:

— I don't know

↳ Divination through animal-behavior:

— Yes

↳ Wild-animals

— Yes

Notes: augury, observing the behavior of birds

↳ Domesticated animals

— Yes

Notes: observing the behavior of sheep

↳ Captive animals

— Yes

Notes: Observing the behavior of one or several water snakes in a pool or basin

Is healing present/practiced at this place:

— Yes

Notes: There were certainly magical rituals intended to cause healing, although little distinction

seems to have been made between physiological ailments and psychological or spiritual ones.

- ↳ Incubation
  - Field doesn't know
- ↳ Healing magic
  - Yes
- ↳ Cleansing
  - Yes
- ↳ Offerings of models of body parts:
  - Field doesn't know
- ↳ Expiation
  - Yes

Do rituals occur at this place:

Rituals are visibly enacted behaviors by one or more people for the purposes of religious observance.

– Yes

- ↳ Do large-scale rituals take place:
  - Yes
- ↳ Do small-scale rituals take place:
  - Yes
- ↳ On average how many participants are present in large-scale rituals:
  - specify: N/A
- ↳ How often do these rituals take place:
  - specify: annually or monthly
- ↳ Are there orthodoxy checks:
  - Field doesn't know

- ↳ Are there orthopraxy checks:
  - Field doesn't know
- ↳ Are there synchronic practices:
  - Field doesn't know
- ↳ Are there intoxicants used during the ritual:
  - Yes

## Institutions and Scriptures

### Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals whose primary duties within a population group are not concerned with subsistence or craft production but the maintenance of the religious landscape and culture of the group.

– Yes

- ↳ Present full time
  - Yes

- ↳ Present part time
  - Yes

**Notes:** According to the "Instructions for Priests & Temple Personnel" (Miller 2013: 244-65), religious specialists are permitted to go home to eat and visit with their family, but must return to the temple in the evening.

**Reference:** Jared L. Miller. Royal Hittite Instructions and Related Administrative Texts. Society of Biblical Lit. isbn: 9781589836570. p.257

- ↳ Are the religious specialists of specific sex/gender:
  - Yes

**Notes:** Some cultic roles had to be filled by a member of a particular gender.

- ↳ Are the religious specialists of specific ethnicity:
  - Field doesn't know

**Notes:** It is clear that the population of the Hittite state contained many different linguistic groups. Some rituals require singing or speaking in particular languages, so it is possible that some cultic functionaries must have belonged to a particular ethnicity. Alternatively they may have received liturgical training as part of their professional education. On the whole there

doesn't seem to be conflict or bias between different ethnicities within the Hittite state. On the other hand, the "Instructions for Priests & Temple Personnel" explicitly states that it is a capital offense for a foreigner (i.e. a non-Hittite) to approach the deities.

Reference: Jared L. Miller. Royal Hittite Instructions and Related Administrative Texts. Society of Biblical Lit. isbn: 9781589836570. p.253

- ↳ Are the religious specialists of specific class/cast:
  - Field doesn't know
- ↳ Are religious specialists dedicated to the place for life:
  - Field doesn't know
- ↳ Are the religious specialists stratified in a hierarchical system:
  - Field doesn't know

Does this place incorporate a living space for religious specialists:

– Yes

Is this place used for the training of religious specialists:

– Yes

Are there formal institutions for the maintenance of the place:

Institutions that are authorized by the religious community or political leaders

– Yes

## Bureaucracy

Is there a formal bureaucracy present at this place:

A bureaucracy consists of a hierarchical system of accounting and rule maintenance primarily concerned with material wealth.

– Yes

- ↳ Is a bureaucracy present permanently:
  - Yes
- ↳ Is a bureaucracy present on a temporary or seasonal basis:
  - No

Notes: Although many of the festivals had seasonal significance, especially regarding local



agriculture.

Does this place control economic resources (land, goods, tools):

– Yes

↳ Is this control the primary supporting income of this place:  
– Yes

↳ Does this place lease out land:  
– Field doesn't know

↳ Does this place lease out tools:  
– Field doesn't know

### Public Works

Does this place serve as a location for services to the community:

– Yes

↳ Public food distribution and/or storage:  
– Yes

↳ Place for civic functions (census, elections, others):  
– Field doesn't know

↳ Place for the practice of justice (trials, executions, etc.):  
– Yes

↳ Function for water management:  
– Field doesn't know

↳ Part of the transportation network:  
– Field doesn't know

### Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

– Yes

Are there scriptures associated with this place:

– Yes

Notes: There are scriptures in the sense of texts pertaining to religious festivals, magic, and rituals, as well as myths, prayers, oracular inquiries, votive texts, cult inventories, etc. There were (most likely) no scriptures in the modern sense that the text itself was considered sacred.

↳ Are they written:

– Yes

↳ Are they written at this place:

– Yes

↳ Are they oral:

– Yes

↳ Is there a story associated with the origin and/or construction of this place:

– Field doesn't know

↳ Are there religious specialists in charge of interpreting the scriptures:

– Yes

Notes: Interpreting the scriptures insofar as reading & performing the festivals, since the majority of the population would have been illiterate.

↳ Are the scriptures part of the building/place:

– No

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