

Solar Deities in the Kuwattalla Ritual Tradition: Epithets and Functions

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Abstract: Through the contextual analysis of the occurrences of solar deities in the Kuwattalla ritual texts, we will try to sketch a portrait of these deities, focusing on their functions in the ritual process. Special attention will be paid to the combination of ritual gestures with Luwian incantations, since the latter might help to define the specificities of each member of this divine group.

In the framework of the Luwili project, Ilya Yakubovich and myself have prepared the commented edition of the Hittite-Luwian ritual texts belonging to the Puriyanni tradition *CTH* 758 and to the Kuwattalla tradition *CTH* 759 to 763. The Puriyanni ritual texts are devoted to the purification of a house, while the rituals attributed to the female attendant Kuwattalla and/or the Old Woman Šilalluḫi address a person's defilement.

Since there are more than a hundred occurrences of solar deities in this corpus of texts, in the context of this paper, I have made a selection according to the following criteria:

- 1) I have excluded the passages which are too fragmentary to be interpreted, unless they have clear parallels within this same corpus that can elucidate them;
- 2) I have excluded the passages using forms of Luwian *tiwataniya-*, a verb clearly built on the Luwian name Tiwad of solar deities, since the agency of a solar deity was not clearly the focus in those passages. And yet we shall examine one exception.

Through this short inquiry, I hope to be able to partly supplement Steitler's investigation on solar deities¹, since the Luwili project has enabled us to better understand several aspects of the Puriyanni and Kuwattalla ritual traditions.

For the sake of caution, we chose to keep the very generic translation "Sun-deity" or, whenever relevant, "Sun-god" or "Sun-goddess" for the logogrammatic shapes of

¹ Steitler (2017, 386-87): "There are further occurrences of the DN Tiwad in other Luwian recitations within the rituals of Kuwattalla, but due to their poor state of preservation, these currently contribute little or nothing to our understanding of the Luwian Sun-god."

the Sun-deities in our text edition, without providing a phonetic reading of them. In this paper, however, I will suggest phonetic readings whenever possible in order to try to delve further into this inquiry.

1. Names and epithets of the solar deities in *CTH 758* and *CTH 759-763*

Let us briefly review the denominations of the solar deities in our corpus. Sometimes, the logogram of the solar deities, ^ᵛUTU, appears alone, without any phonetic complement or epithet which is the case in Excerpt 1 (KBo 22.137+ III 5’), for instance. In such cases, only its association with a more detailed designation and/or the context may help determine which solar deity hides behind it.

1.1 Luwian Tiwad

Since we are dealing with Luwian incantations, it is not surprising to find several phonetic traces of the Luwian reading Tiwad for the solar deities.

1.1.1 “Tiwad above”

We can, for instance, observe the designation “Tiwad above” (*[šarr]i Tiwata*) in Excerpt 8 (KUB 32.10+ obv. 12’), a MS² text. This designation in the vocative is directly associated with another, namely “Tiwad below”, which we will examine hereafter. “Tiwad above” also occurs in a NS³ tablet of our corpus, Excerpt 6 (KBo 29.3+ II 25: *šarri* ^ᵛUTU-*za*), with the Luwian phonetic complement *-za* marking the nominative for Tiwaz.

1.1.2 “Tiwad below”

A designation “Tiwad below” is closely associated with “Tiwad above” in the MS text Excerpt 8 (KUB 32.10+ obv. 12’; *inta Tiwata*). An analogous Luwian epithet of Sun-deities is found in the MS fragment KUB 35.90 (r.col. 7’), which does not seem to belong to our corpus: *inda* ^ᵛUTU-*šanza*[*n*], where ^ᵛUTU-*šanza*[*n*] is to be read **Tiwataššanzan*: a possessive adjective of Tiwad in the dative with a plural possessor, so literally “of the Tiwad-s below”.

The allusion to a solar deity “above” and to another below might be compared with the allusion made to the Sun-god (of heaven) as the deity responsible for the living vs. the Sun-goddess of the earth responsible for the dead in Excerpt 6 (KBo 29.3+ II 25-26).

Indeed, Excerpt 6 (KBo 29.3+ II 26) refers to “the Sun-goddess of the earth” (*tiyammaššiš* ^ᵛUTU-*za*)⁴, where the phonetic complement *-za* of the Sun-goddess’s name shows that she is called Tiwad in this context, just like the male Sun-deity. This phenomenon has already been noticed before and can be compared with Hittite Ištanu, also given to both male and female solar deities⁵.

² MS means Middle Script (15th–first half of 14th century BC).

³ NS means New Script (second half of 14th–13th century BC).

⁴ On the Luwian Sun-goddess of the earth, see Steitler 2017, 230-32.

⁵ Steitler 2017, 33 with prior bibliography.

1.1.3 “Father Tiwad”

The epithet “Father Tiwad” is attested twice in our corpus: first in the MS text Excerpt 12 (KBo 9.143 II' 10'; *tātin* ^DUTU-*an*), where the divine name should probably be read *Tiwatan. Secondly in the NS fragment Excerpt 13 (KUB 35.68, 16'; [*t*] *ātiš* ^DTi-*waz*), this time in the nominative form. Both fragments describe a Kizzuwatnean ritual related to the Kuwattalla tradition (CTH 763). Note that the exact same expression is attested in Hittite in the Maštigga ritual text under the shape *addāš* ^DUTU-*uš* “Father Ištanu”⁶, and this is not the only relationship we observe between the Kuwattalla and the Maštigga ritual traditions⁷. A “Father Ištanu” (*attaš* ^DUTU-*uš*) is also among the divine witnesses of the MS treaty of Arnuwanda I with the Gašga, although this text might be a draft and is, therefore, difficult to further interpret⁸. This epithet tends to show that Tiwad was primarily a male name, as already noted by Hutter⁹, although it could also be given to female entities from time to time, as we have just seen. The incantation addressed to “Father Tiwad” in Excerpt 12 is addressed to the “Exalted Sun-god” in the NS text Excerpt 5.

1.1.4. “Tiwad Divine Lord”

A male connotation of Tiwad is also present in the designation “Tiwad divine lord” (^DUTU-*ta* EN-*ya* *tiwāliya*) which occurs in Excerpt 6 (KBo 29.3+ II 18). In this context, the phonetic complement -*ta* shows that the divine name is to be read Tiwata, in the vocative form. This is also the case in the NS text KUB 35.48 (II 11'), in a passage which seems to duplicate exactly Excerpt 6 (KBo 29.3+). The translation “divine lord” for EN-*ya* *tiwāliya* was suggested by Yakubovich in Steitler’s 2017 monograph¹⁰ and it was followed by Melchert in his 2019 paper¹¹.

1.1.5. Šiwata

In the NS text Excerpt 1 (KBo 22.137+ III 8'') describing a ritual of Puriyanni, we find the name Šiwata. This is the only Puriyanni ritual text where we find a mention of a Sun-deity. Although van Gessel¹² considers Šiwata to be a Luwian form of the deified Day Šiwatt, Hutter¹³ followed by Steitler¹⁴ interprets Šiwata as a Hittitized form of the Luwian Sun-deity Tiwad. We favor this second interpretation, since it has the advantage of echoing the mention of a Sun-deity in the Hittite description of the associated rite three lines before (III 5''). In this description, the Sun-deity is associated with the Storm-god of the Open Country, a god who is one of the main divine agents of the Puriyanni rituals¹⁵. The form Šiwata imitates the Luwian vocative form Tiwata which we have already seen above.

⁶ KBo 2.3+ I 33': Miller 2004, 72 and Steitler 2017, 344 note 1111.

⁷ See Yakubovich and Mouton (forthcoming).

⁸ KUB 23.77a+ obv. 16: Christiansen 2012, 175 and Steitler 2017, 380-81 with prior bibliography.

⁹ Hutter 2003, 224.

¹⁰ Yakubovich *apud* Steitler 2017, 189 note 606.

¹¹ Melchert 2019, 244.

¹² Van Gessel 1998, 408.

¹³ Hutter 2003, 252.

¹⁴ Steitler 2017, 385.

¹⁵ See Puértolas Rubio (forthcoming).

1.2 “Sun-god of the Oath”

Another designation of a solar deity which occurs several times in the Luwili corpus is the “Sun-god of the Oath” (Luwian *hīrutalli* ^ᵛUTU)¹⁶. All the attestations of this epithet are dated NS. Among all the cuneiform tablets of Ḫattuša, the texts of the *dupaduparša*-ritual (CTH 759) are generally the ones in which this epithet is attested. The only exception to this rule seems to be Excerpt 11 (KBo 22.254(+) III 7’ and IV 3’), which is classified under CTH 762. From this epithet, one can deduce the role of this divine entity as witness to an oath. Generally speaking, the role of Sun-gods as witnesses is quite widespread in ritual texts, as already emphasized by Hutter and Steitler¹⁷. Since the latter role is traditionally associated with the sun which, in the sky, watches over all living creatures, we suggest a male gender for this deity due to the context.

Closely related to the Sun-god of the Oath is the Luwian verb *tiwataniya*-, which we chose to translate as “to enrage the Sun-god”¹⁸, and which in its turn is sometimes associated with the Luwian verb *hīrutaniya*- “to perjure oneself”, a cognate of *hīrutalli*- (KUB 9.6+ I 23).

It is worth mentioning that neither this pair of verbs nor the discussed divine epithet appear in the texts we grouped under CTH 761, i.e., the Great Ritual alone (a group partly represented by MS fragments): these features could therefore represent an innovation in the development of the Kuwattalla tradition.

A similar but not identical pair of verbs is present in texts of the Tauriša tradition, with the Luwian verb *arraḫḫani*- “to swear” and *tiwadaniya*- (KBo 12.89 II 9’ and 19’); see Rieken’s 2017 paper¹⁹ on these verbs.

1.2.1 “Tiwad of the Oath”

Among the occurrences of the epithet “Sun-god of the Oath”, some can be safely read “Tiwad of the Oath”. These occurrences are only in Luwian incantations. The phonetic complement *-waza* of ^ᵛUTU warrants a reading *Tiwaz* in Excerpt 4 (KUB 35.78(+) IV 9’, 11’-13’), in the nominative. We also find ^ᵛUTU with the phonetic complement *-ti* for the dative in the NS fragment Excerpt 11 (KBo 22.254(+) III 7’). This implies the reading *Tiwati*.

1.2.2 “Ištanu of the Oath”

In Excerpt 4 (KUB 35.78(+) IV 5’), [*hīrutalli*]_n ^ᵛUTU-*un* is most probably to be interpreted as “Ištanu of the Oath” in the accusative form, since the expected accusative of *Tiwad* is **Tiwatan*, as attested in the MS text Excerpt 12 (KBo 9.143 II 10’). Note that this Hittitized form is used in an incantation. Since the vast majority of the incantations of our corpus is in Luwian, one wonders whether the presence of this Hittitized form is a scribal error.

¹⁶ Van Gessel 1998, 880.

¹⁷ Hutter 2003, 226; and Steitler 2017, 341.

¹⁸ A different approach is offered by Giorgieri (2002, 303-04 with note 15), according to whom the verb *tiwataniya*- is to be translated as “to take the Sun-deity as witness” and may also imply negative consequences for someone who perjured himself or was cursed before the Sun-god.

¹⁹ Rieken 2017.

As for *hīrutalli* ^ḫUTU-*i* in Excerpt 3 (KUB 9.6+ IV 21'), it might be a second occurrence of "Ištānu of the Oath", since the dative of Tiwad is usually written ^ḫUTU-*ti* in our corpus, as is the case in Excerpt 9 (KUB 35.13+ r. col. 16'), for instance. Therefore, I suggest that we have here the Hittite reading *Ištānuī which hides behind the logogram and its phonetic complement. This time, the denomination occurs in the Hittite description of a rite and can, therefore, be considered to be a Hittite translation of a Luwian divine concept.

1.3 "Exalted Sun-god" (šarlamiš ^ḫUTU?)

There is a mention of the "Exalted Sun-god" (*šarlami*[š ^ḫUTU²]) in Excerpt 5 (KUB 32.8(+ IV 31'). The epithet *šarlami(m)iš* "exalted" is a participle from the Luwian verb *šarla(i)*- "to praise, to exalt", which is also attested in the 1st plur. optative *šarlāūndu* in Excerpt 7 (KUB 35.16+ I 22"). The verb *šarla(i)*- in turn represents a factitive derived from the adjective *šarla-/šarli*- "supreme", also attested as an epithet of the Sun-god together with verb *šarla(i)*-. The choice to give a male connotation to the divine epithet "Exalted Sun-god" is due to the context in which this epithet occurs, I will return to this point below. Once more, note the Hittite calque *šarlānza* ^ḫUTU-*uš* "Exalted Ištānu" in a MS text of the Maštigga ritual tradition²⁰.

1.4 "Supreme Sun-god" (šarliš ^ḫUTU?)

Finally, Excerpt 7 (KUB 35.16(+ I 22") also attests the denomination "Supreme Sun-god" (*šarl[in* ^ḫUTU²]). As mentioned above, it is closely associated with the Luwian verb *šarla(i)*- "to praise, to exalt".

2. Functions of the Solar Deities in CTH 758 and CTH 759-763

In the Hittite ritual descriptions, the solar deities receive various offerings: bread (Excerpt 1 KBo 22.137+ III 5", Excerpt 4 KUB 35.78(+ IV 12'), sacrificial animals (see below for the detail), libations (often together with the dedication of the sacrificial animals: see Excerpt 3, KUB 9.6+ IV 20'-21').

More specifically, a Sun-deity receives a sheep for the *ikkunawar* or *ikkunatt*-sacrifice in Excerpt 3 (KUB 9.6+ IV 13') and Excerpt 4 (KUB 35.78(+ IV 8'). In both cases, we are dealing with the *dupaduparša*-ritual, during which the divine recipient of this sacrifice is the Sun-god of the Oath. In Excerpt 3 (KUB 9.6+ IV 20'-21'), the sheep is dedicated together with a libation of wine. Both *ikkunawar* and *ikkunatt*- were first translated as "anointing(?)"²¹ before being interpreted as a cognate of Luwian **ik-kun*- meaning "liver"²². Indeed, Excerpt 4 (KUB 35.78(+)) mentions the liver being sacrificed to a Sun-deity, together with the heart, in the context of an *ikkunatt*-sacrifice. According to Excerpt 3 of the *dupaduparša*-ritual, during the *ikkunawar* or *ikkunatt*-sacrifice both the ritual patron and the Old Woman are involved in the procedure: first the Old Woman associates the wine with the ritual patron and the bread with the sheep's head and only after that could the ritual patron dedicate the sheep to the god, together with the wine. In Excerpt 7 (KUB 35.16(+ I 6'), which describes a

²⁰ KBo 39.8 III 53: Miller 2004, 96 and Steitler 2017, 344 note 1112.

²¹ CLL, 86-7; HW² I, 36a.

²² Sasseville 2020, 191-93.

mixed version of the Great Ritual with the *dupaduparša*-ritual, it is beer which is libated at the same time as the dedication of the *ikkunatt*-sacrificial sheep. Here too, the ritual patron is responsible for this dedication.

Another sheep is sacrificed to a Sun-deity for the *šarlatt*-sacrifice in Excerpt 5 (KUB 32.8(+) IV 28'-29') and in the MS text Excerpt 12 (KBo 9.143 II' 5'). In the latter context, the *šarlatt*-sacrificial victim is raised up by the ritual patron and probably shown to the sun. The accompanying Luwian incantation asks "Father Tiwad" to witness the patient's recovery. In Excerpt 5 (KUB 32.8(+) IV 29'), not only is the same ritual sequence described but it is also accompanied by an analogous incantation, this time addressed to the "exalted Sun-god".

Sometimes, sacrificial meat cuts are presented to the sun, as is the case in Excerpt 4 (KUB 35.78(+) IV 28'-29'). This gesture is closely associated with the dedication of a sheep in this same passage, thus showing that in the context of the Luwili corpus, dedicating an offering to a solar deity partly implies showing it to the sun.

2.1 Solar deities as divine witnesses of a ritual act

In exchange for these sacrifices, the Sun-deities are asked to perform particular acts. One of them is to witness the ritual action being performed in their presence.

In Excerpt 9 (KUB 35.13+ r. col. 16'), a Sun-deity is asked to witness the nailing down of the "evil dead" also called *nakkiu*-spirits in the text. The Luwian incantation specifically states: "[May] the forme[r (spirits) be separated ...] before the Sun-deity!" (*pūwāt[ilinzi ...-t]īya-[...] ʰUTU-ti p[arran]*).

In Excerpt 10 (KUB 35.74, 1'-9'), the reference to sheep fat probably suggests that a figurine of white sheep made of tallow is presented to the sun, i.e., probably dedicated to the Sun-god. The beginning of the associated incantation seems to consider the Sun-god to be a witness of the whole event.

In a particular Luwian conjuration, a Sun-deity is simply asked to look at a sacrificial victim dedicated to him, but this act is compared with the wish that the ritual patron be able to look at himself and see his own recovery: see for instance Excerpt 7 (KUB 35.16(+) I 7'-15'). The sentence immediately following the conjuration shows that this whole sequence corresponds to the dedication to a Sun-deity of an animal for the *ikkunatt*-sacrifice.

In Excerpt 11 (KBo 22.254(+) III 7'), "Tiwad of the Oath" is asked to witness the rite, together with Heaven and Earth. The continuation of this incantation employs the verbs "to perjure oneself" and "to enrage the Sun-god" that I have already mentioned above. This shows a close connection between the pair of verbs and the concept of Sun-god of the Oath as divine witness of perjury.

The MS text Excerpt 12 (KBo 9.143 II' 5'-15') in its turn closely associates a *šarlatt*-sacrifice to "Father Tiwad" with the wish for the ritual patron's recovery. The sacrificial victim of the *šarlatt*-rite is raised up by the ritual patron while the incantation is uttered which suggests that the animal is thus being dedicated to the Sun-deity who is supposed to witness the whole event, just like in Excerpt 7 (KUB 35.16(+) I 7'-15').

Finally, the MS text Excerpt 8 (KUB 32.10+ obv. 11'-15') also seems to ask a Sun-deity – or rather two Sun-deities – to witness the recovery of the ritual patron. This goes together with the untying of dough figurine which probably symbolize the patient's *miasma* in this context.

2.2 Solar deities as purifying agents

Only in the Puriyanni ritual tradition does the Sun-god operate as a purifying agent, as is shown in Excerpt 1 (KBo 22.137+ III 9’), with the phrase “you treated the bewitched matter”. This phrase uses the Luwian verb *zappa-* whose exact meaning is quite problematic. Since this verb is used several times in our corpus, we can see that it refers both to giving offerings and to getting rid of impurity, hence our suggestion to translate it as “to treat (ritually)”. To “treat (ritually) the bewitched matter” with a deity as the subject of the action echoes the following passage of a MS text of the Puriyanni ritual, namely Excerpt 2 (KUB 35.54 II 38’-40’) which states: “He gave them (i.e., the seeds and the precious metal mentioned before) to the Storm-god of the Open C[o]untry, so that he (i.e., the Storm-god) treated the e[v]il matter (and) [defile]ment. May they no[t] come b[ac]k into the presence of the deities of the ritual patron!”

2.3 Solar deities as facilitators of the ritual patron’s domination over his rival(s)

Finally, one of the key roles of solar deities in the Luwili corpus is to facilitate the ritual patron’s domination over his rival or rivals. In Excerpt 6 (KBo 29.3+ II 15-27), the Old Woman’s conjuration addressed to the “Sun-god, divine lord” asks this god and other(?) solar entities to deliver the ritual patron’s adversaries to him, be they alive or dead. This conjuration goes hand in hand with the presentation of two figurines to the sun, and those figurines clearly represent the aforementioned adversaries. Note that right after this conjuration is uttered, the Old Woman places the figurines at the feet of the ritual patron, a clear symbol of his domination over his enemies. The presentation of the figurines to the sun is accompanied by a libation, just as a sacrificial victim would be. Although it is not explicit in this context, the figurines might be anthropomorphic, since they visibly represent the patient’s adversaries. Since the identity of these evildoers might be unknown to the ritual patron, it is probable that one figurine represents a man, and the other a woman, so that they cover both possibilities in the context of this ritual sequence. This procedure is quite widespread throughout Hittite Anatolia²³.

In Excerpt 13 (KUB 35.68, 15’) the sentence “Now, you will take (and) kill” (*nānum=pa lalātti uwaliya[tti ...]*) addressed to Tiwad also seems to refer to overcoming the ritual patron’s adversaries. The pair of clauses at the beginning of this incantation, if correctly restored, appears to introduce the enemies of the ritual patron, man or woman, whom the Sun-god is expected to destroy(?). In this incantation, the phrase “you *zašta-*ed the *abar*” whose meaning is unknown to us, can also be found in the MS fragment KUB 35.65 (III 11’) belonging to the same *CTH* number. The ritual context is also missing in the latter fragment.

Finally, in the MS text Excerpt 8 (KUB 32.10+ obv. 13’), the clause “Afterward, take him [b]ack” may refer to the ritual patron’s adversary in view of the contrast with the following clause concerning the ritual patron himself. If this is the case, this part of the incantation can be considered equivalent to the one examined just before in Excerpt 13. It should be noted that this incantation in Excerpt 8 accompanies the untying of dough figurines by the Old Woman. These figurines might be tongue figurines that were tied to the patient’s fingers, as an earlier echo of what is attested in KBo 29.3+ (II 33), namely the untying of tongue and hand figurines.

²³ Mouton 2010, 117-18.

3. Conclusions

Here is a chart summarizing the data (Tab. 1).

Tab.1

	Name of ^D UTU	CTH	Dating	Role of ^D UTU in rite	Role of ^D UTU in incantation
1	^D UTU; ^D Šiwata	758	NS	recipient of bread	purifying agent
3	hīrutalli ^D UTU-i	759	NS	recipient of <i>ikkunawar</i> - + wine	unspecified
4	hīrutallin ^D UTU-un hīrutalliš ^D UTU-waza	759	NS	recipient of <i>ikkunatt</i> - + bread	unspecified
5	[^D UTU-wata] šarlami[š ^D UTU ²]	759	NS	recipient of <i>ikkunatt</i> - + [beer] recipient of <i>šarlatt</i> -	divine witness divine witness
6	^D UTU-i ^D UTU-ta EN-ya tiwāliya šarri ^D UTU-za tiyammašiš ^D UTU-za	760	NS	figurines presented to ^D UTU + libation	facilitator of RP's domination facilitator of RP's domination facilitator of RP's domination
7	[šarliš ^D UTU ² -waz] šarl[in ^D UTU ² -an]	760	NS	recipient of <i>ikkunatt</i> - + [beer] recipient of <i>šarlatt</i> -	divine witness divine witness
8	[šarr]i Tiwata inta Tiwata	761	MS	unspecified	facilitator of RP's domination facilitator of RP's domination
9	^D UTU-ti	762	NS	unspecified	divine witness
10	[^D]UTU-i ^D UTU-za	762	NS	figurine presented to ^D UTU	divine witness
11	[hīrutall]i ^D UTU-ti hīrutalli- [... ^D UTU]	762	NS	unknown unknown	divine witness unknown
12	tātin ^D UTU-an	763	MS	recipient of <i>šarlatt</i> -	divine witness
13	[^D Ti]waza [t]ātiš ^D Tiwaz	763	NS	unknown	facilitator of RP's domination

Several features are noteworthy in this chart: concerning the denominations of the solar deities, the epithet “Sun-god of the Oath” is mainly attested in the *dupaduparša*-ritual (CTH 759), with one notable exception. This Luwian denomination is sometimes translated into Hittite in this corpus. As for “Tiwad above” and “Tiwad below”, the later versions of which are “Tiwad above” and “Tiwad of the earth”, they seem characteristic of the Great Ritual (CTH 761 and its mixed version CTH 760). Finally, within our corpus, “Father Tiwad” appears only in CTH 763, a Kizzuwatna ritual related to the Kuwattalla tradition, but already in the MS version of it.

Concerning the roles of the solar deities in the Hittite descriptions of the rites, one of the most widespread roles is the one where the Sun-deities receive an *ikkunawar* or *ikkunatt*-sacrifice, often in combination with a libation of wine or beer. The *šarlatt*-sacrifice often follows, which is also addressed to a Sun-deity. These two types of sacrifice

occur in the CTH 759, 760 and 763. Whenever specified, they seem to be associated with incantations which attribute the role of witness to the solar deity addressed.

As for the roles of the solar deities in the Luwian incantations, only the Puriyanni ritual tradition clearly attributes a purifying role to a solar deity. Besides the role of divine witness which is traditionally associated with the male Sun-deity of heaven, whatever his denomination may be – “Tiwad of the Oath”, “Exalted Tiwad”, “Supreme Tiwad” or else “Father Tiwad” –, another important function of the solar deities in CTH 760, 761 and 763 is facilitating the ritual patron’s domination over his rivals. This type of incantation sometimes accompanies the presentation of figurines to the sun, a rite which can also be accompanied by another category of incantations, according to Excerpt 10. Both roles of a solar deity as divine witness and as facilitator of the patient’s supremacy are already attested in MS texts. Thanks to this inquiry, the following point could be suggested: since all the well-preserved passages attest a correlation between the *ikkunawar/ikkunatt*-sacrifice and an incantation with the Sun-god as witness, this type of incantation is probably to be restored also in Excerpts 3 and 4. Since Excerpt 3 represents the end of tablet six of the *dupaduparša*-ritual according to its colophon, this means that tablet seven of the ensemble probably started with an incantation such as this, asking the Sun-god to be the divine witness of this sacrifice. As for Excerpt 4, the abridged version of the incantation does not seem incompatible with this hypothesis.

4. Appendix: excerpts of texts

Designations of solar deities

Role(s) of solar deities in rites

Role(s) of solar deities in incantations

Excerpt 1: KBo 22.137+ III 5’-9’ (CTH 758: Ritual of Puriyanni, NS)

nu 1-EN ANA ²UTU *paršiyami* 1-[EN=ma] ANA *gimraš* ²U-ni *paršiyami* [...] *hašši parā peššiyami nu m[emahhi]* ²Šiwata *huwaiunati aš-* [...] *zappatta zammanza utarša* [...] “I crumble one (bread loaf) to the Sun-deity [and] I crumble on[e] to the Storm-god of the Open Country. [Then] I cast [...] into the hearth and [I] s[ay]: ‘Sun-god! Through running [...], you treated (ritually) the bewitched matter [...].’”

Excerpt 2: KUB 35.54 II 32’-40’ (CTH 758: Ritual of Puriyanni, MS)

zāui ziyar NUMUN^{HÁ}-na [p]ūnāta inzagān wašha a=ta [B]ĒL sÍSKUR^{GIS} hattarāti hatta[r] itta^{GIS} tūrāti=pa=ta tūr[ā]tta a=ta imrašša(n) ²IM-u[nt]i pari tarāuitta a=ta piyatta imma[r]aššan²IM-ti [a]=ta zappatta attu[w]alza utarša [ħall]išša a=ta ā[pp]a DINGIR^{MEŠ}-anza ša EN sÍSKUR parran ni[š] “Here lie [a]ll (kinds of) seeds (and) underground treasures. The ritual [p]atron has han[d]led them with the *hattara*-tool. He has han[d]led them with the *turi*-tool. He handed them over to the Storm-g[o]d of the Open Country. § He gave them to the Storm-god of the Open C[ou]ntry, so that he (i.e., the Storm-god) treated (ritually) the e[v]il matter (and) [defile]ment. May they no[t] come b[ac]k into the presence of the deities of the ritual patron!”

Excerpt 3: KUB 9.6+ IV 13’-24’ (CTH 759: *dupaduparša*-ritual, NS)

EGIR-*anda=ma=kan*i[kkūn]aunaššin 1 UDU *and[a] ūnniyanzi [nu^{MUNUS}š[U.G]I 1^{DUG}KUKŪB GEŠTIN^{GIS}BANŠU[R]-az d[āi n=a]t ANA EN SISKUR parā pāi^{MUNUS}š[U.G]I=ma=kan [NINDA.KU₇] ša 1/2 UPNI^{GIS}BANŠUR-az arħa d[ā]i NINDA.KU₇^H[^Aku]iēš ša 1/2 UPNI*

ANA ^{GI}BAN[š]UR AD.KID [kiantar]i n=aš=šan ANA UDU ANA SAG.D[U]=šU katt[a] ėpzi
 § EGIR-anda=ma=kan EN SISKUR UDU IŠTU ^{DUG}KUKŪB GEŠTIN hīrutalli ^UUTU-i šipanti
 § ikkūnaunaššiš=ma 1 UDU=pat mān meqqāuš=(š)a anniškanzi ikkūnauna[šš]in=ma
 1 UDU=pat danz[i]

“Afterward, they lead insi[de] one sheep of the i[kkun]awar-sacrifice. [The Old Wom]an
 t[akes] one jug of wine from the tabl[e and] she hands [i]t over to the ritual patron. The
 Ol[d Wom]an t[ak]es [sweet breads] of half a handful from the table—the sweet breads
 of half a handful [w]hich [li]e on the wickerwork tab[l]e—, and she holds them ove[r]
 the sheep’s hea[d]. § Afterward, the ritual patron dedicates the sheep to the Sun-god of
 the Oath with the jug of wine. § Only one sheep (is) for the ikkunawar-sacrifice. (Even)
 if they treat many, they tak[e] only one sheep of the ikkunawar-sacrifice.”

Excerpt 4: KUB 35.78(+) IV 3’-13’ (CTH 759: dupaduparša-ritual, NS)

[n=ašta ^{UZU}NIG.GI]G ^{UZU}ŠA hūi[šU ^UUTU-i menahha]nda ėpzi nu memai [... hīrutallin
^UUTU-un nu=(š)šan ^{MUNUS}š[U.GI ^{UZU}NIG.GIG ^{UZU}ŠA] katta tarmāizzi nu mem[ai kuiš=tar
 mal]haššaššanzanza EN-anz[a nu ikkun]attaš 1 UDU šipanti nu mema[i hīrutall]iš
^UUTU-waza n=ašta ^{MUNUS}šU.GI ^{UZU}NIG.GIG ^{UZU}ŠA hūi[šU ^UUTU-i menahha]nda ėpzi’ n]u
 memai hīrutalliš [^UUTU-waza] § [...]x paršiya nu memai hīrutalliš [^UUTU-waza
 ... NINDA.GU]R₄.RA dāi nu memai hīrutalliš [^UUTU-waza]

“She holds [the liv]er, heart (and) raw mea[t in front o]f [the Sun-god] and says: ‘[...]
Sun-god [of the Oat]h (acc.)’ The Ol[d Woman] nails down [the liver (and) heart] and
 sa[ys: ‘Whoever (causes evil)] to the [ri]tual patron[s]...’ He consecrates one sheep of
 the [ikkun]att-sacrifice and [she] say[s]: ‘Sun-god o[f the Oath]!’ The Old [Woman
 holds the liver], heart (and) raw meat in fron[t] of the Sun-god [a]nd says: ‘[Sun-god
of the Oath]!’ § She crumbles [...-bread] and says: ‘[Sun-god] of the Oath!’ She takes
 a [thick br]ead [...] and says: ‘[Sun-god] of the Oath!’”

Excerpt 5: KUB 32.8(+) IV 7’-35’ (CTH 759: dupaduparša-ritual, NS)

[...]yanzi [...] n=at=šan [...]=kan anda udanzi [n=an=kan EN SISKUR IŠTU ^{DUG}KUKŪB
 KAŠ BAL]-ti nu ^{MUNUS}šU.GI [lūili kiššan hūkkiške]zzi § [^UUTU-wata ^{UZU}ŠA=tar ^{UZU}NIG.
 GIG zāšt]i mammanna [mal]haššaššiš=pa=tar EN-aš ap]āššanzanza [waššinanza
 mammanna]ddu hūitwalahi(ta)ti [annarummahitati ārrayati MU^{HÁ}-ti] āprandati [arāti
 DINGIR^{MES}-aššazati waššarahitati h]ū(i)tumnahitati § [n=ašta ^{MUNUS}šU.GI ikkunattaššin
 INA AŠR]I=šU parā [pennai nu NINDA.GUR₄.RA šipanti namma=at ka]tta dāi [ANA
 NINDA].GUR₄.RA=[šan katta² tarmaizzi² ^{UZU}NIG.GIG ^{UZU}ŠA [k]iššan [hūkki]škezzi=ma
 § [kui]š=dur ā(d)duwa[nza ānni]ti a=du=(t)ta [ta]niminzi DINGIR^{MES}-z[i] ^{UZU}NIG.GIG
^{UZU}ŠA šarra zātī [p]ūwandu a=ta=tar za[nta ...] tarmaindu URUDU-yati [tar]mati
 URUDU=pa=tar zila p[arīn]āwa iti ^{LÚ}SIMUG=pa=an [t]apan KIN-an nāwa ati [zaštī=(t)t]a
 tapāru [t]atariamman āššiwant[attar] hērun zila apatin niš [au]iti § [n]u ^{UZU}NIG.GIG ^{UZU}ŠA
 QADU NINDA.[GUR₄.RA=šU par]ā dāi n=at=kan parā [p]ēdai n=ašta šarlat[taššin and]a
 ūnnianzi [n=aš]ta apūn=(n)a EN SISKUR[arāizzi] nu ^{MUNUS}šU.GI tezzi § [...] šarlamiš
^UUTU² ... uw]attarša [...] x [...] manād]u itwanitianza [DUMU^{MES}-ti hāmšati hāmšukkalati
 ārr]ayati [MU^{HÁ}-ti āprandati arāti DINGIR^{MES}-aššazati waššarahitati hūitumnahitati]

“They [...]. They bring in [... The ritual patron dedica]tes [it with a jug of beer]. The Old
 Woman [conjur]es [thus in Luwian: § ‘Sun-god], look [at the liver (and) heart of this o]
 ne! May [the ritual patron loo]k at his own [body] with life, [virility, long years, f]uture
 time, [favor (and) e]nlivenment [of the deities!’ § The Old Woman drives the (animal)
 of the ikkunatt-(sacrifice)] out into its [place]. She sacrifices a thick bread and then] puts
 [it do]wn. [She nails down li]ver (and) heart [on top of] the thick [bread] and [conju]res
 [t]hus: § [‘Who]ever [cause]s him evil, may [a]ll the gods [sn]atch up his [liver] (and)

heart in this way! May they nail them down [...] with a copper nail! In the future, (this nail of) copper will [n]ot go aw[ay]. The smith will not process it as *taba*-[work]. In the future, may judgment, curse, miser[y], perjury not [co]me (back) [to this one] in the same way!’ § She takes the liver (and) heart together with [their thick] bread and [c]arries them out. They lead [i]n the (animal) [of] the *šarlatt*-sacrifice. The ritual patro[n lifts] that one, too, and the Old Woman says: § ‘[...] **exalte[d Sun-god ... v]iew. [Ma]y he [see ...] fertility, [with children, grandchildren, greatgrandchildren, long years, future time, favor (and) enlivenment of the deities]!’**”

Excerpt 6: KBo 29.3+ II 15-30 (CTH 760: Great Ritual and *dupaduparša*-ritual, NS)
nu=za^{MUNUSŠU.GI}EGIR-*anda išnaš 2 šienuš dāi n=aš=kan*^{2UTU-i menahhanda ēp}[z]i *namma šipanti hukkiškezzi=ma* [k]i^{ššan § **2UTU-ta EN-ya tiwāliya piya=aš**^{LÚKUR.MEŠ}-*inzi kattawatnallinza ūtnaššinza hišhišašši[n]za taparuwaššinza tātariyammanaššinza hīrut[aš]šinza EN*^{MEŠ}-*anza kuiš=an šahhāniššatta kuiš=an ippatarri(š)šatta EN sīskur-aššin ALAM-ša mišan zav hašša halhalzanin uwaranna hiša iuna hiša lalpin kuwannanin maššanallin KASKAL-an* § *mān=aš huiduwališ* **šarri=(y)an**^{2UTU-za darauiddu mān=aš ulantiš a=an tiyammaššiš}^{2UTU-za darauiddu} *tatariyammanaššin hīrutaššin EN-an* § [*nu*^{MUNUSŠU.GI}] 2 [*šienu*]š *išnaš ANA EN sīskur* [šAPAL GİR^{MEŠ}=š] *U dāi*^{DUGKUKŪB KAŠ=ma ANA}^{GIŠBANŠUR AD.KID} [*peran katta d*]āi}

“Afterward, the Old Woman takes two figurines of dough and she hol[d]s them before the Sun-god. Then, she makes a libation and she conjures [t]hus: § ‘**Sun-god, divine lord, give (him) the enemies**, the lords of vengeful words, traps, judgments, curse, perjury. Whoever restrained it, whoever distrained it, (namely) the ritual patron’s shape, flesh, bone(s), joint(s), speech, mobility, eyelash, eyebrow(-hair), divine path! § If he (is) a living being, may the Sun-god above deliver him (to the ritual patron)! If he (is) a dead spirit, may the Sun-goddess of the earth deliver him (to the ritual patron), (namely) the lord of curses (or) perjuries!’ § [The Old Woman] places the two [figurines] of dough [at the feet] of the ritual patron, but she [p]laces the jug of beer [in front of] the wickerwork table.”

Excerpt 7: KUB 35.16(+) I 1’-3’; 18’-27’ (CTH 760: Great Ritual and *dupaduparša*-ritual, NS)

[*n=ašta ANA EN siskur*]^{R DUGKUKŪB KAŠ} [*udanzi n=an=kan E*]^{N siskur} [*īštu*^{DUGKUKŪB KAŠ}] *BAL-ti* [^{MUNUSŠU.GI=ma lūli ki}]ššan *hukzi* § [*arin warmāunt*]a *hātararša waškuwallimanza* [... n]ānūn=*pa ikkunāunta* [**šarliš**^{2UTU-waz} *zā*]rza=*tar zāšti* [**mammanna**^{UZUNÍG.GIG=tar}] *zāšti mammanna* § [*malhaššaššiš=pa*]=*tar EN-aš apāššānza* [*waššinanza ānunn*]anza *māmannaddu* [*huitwalaḥitati annar*]ummaḥiti ā(r)rayāti [*uššāti apparantati*] arāti *maššanaššan zati* [*waššaraḥitati*] § [*n=ašta apūn ikk*] ūnattaššin [*EGIR-pa INA AŠRI=ŠU parā pehud*]anzi (*one line possibly missing*) [... *n=a*] *t=kan EN sis* [*KUR šipanti nam*]ma=*at katta* [*dāi*] (...) [*šarl*]ātt[*aššin anda ūnniyanzi* ...] § [*ar*]in *wārmāu*[*nta ... nānūn=pa n*]akkuššāunt[*a ... šarl*]āūndu **šarl**[*in*^{2UTU-an} ... *mal*]haššaššiš *E*[*N-aš ...*] § [...] *zīla* [...] -anza a- [...]

“[They bring] a jug of beer [to the ritua]l [patron and] the ritual [pa]tron dedicates [it with the jug of beer. The Old Woman] conjures [th]us [in Luwian]: § ‘[For a while we] have been [performing conjurations] (on account of) offense (and) fault. [... N]ow, we have performed the *ikkunatt*-sacrifice. [**Supreme Sun-god, look** at the hea]rt of this one, look at [the liver] of this one! § May the [ritual] patron look at his own [body (and) sou]l [with life, vir]ility, long [years, future] time, [favor] of the deities!’ [They le]ad [that] (animal) of [the *ikkunatt*-sacrifice [back to its place]. (one line possibly missing) [...] The rit[ua]l patron [dedicates i]t. [Th]en he [p]uts [it down. (...)] [They lead in (the animal

of) the *šar*]latt-sacrifice. [...] § ‘[For a whi]le, [we have been] performing conjurations [...]. [Now, we pe]rformed the scapegoat rite [...] Let us [pr]aise the **Sup[reme Sun-god ...]!** [May the ri]tual pa[tron ...]! § In the future, [...].’”

Excerpt 8: KUB 32.10+ obv. 11'-15' (CTH 761: Great Ritual, MS)

[*nu* EME^{HA?}] *išnāš*^{MUNUS}ŠU.GI *arha* *lāiz*[*zi nu tezzi ... šarr*]i **Tiwata** *inta=ha* **Tiwata** [... *ā*]ppan *zila lāla* mal[*haššaššiš=pa* EN-aš ... DUMU^{MEŠ}-ti *hamšat*]i *hamšu*(k)kallāti *ārra*[*yati*MU^{HA}-ti *apparantati* *ārati* DINGIR^{MEŠ}-ašš]anzati wa[šša]rahit[ati *huitumnāhitati*] “The Old Woman untie[s the *tongues*] of dough [and says]: ‘[...] Oh, **Tiwad** [**above**], **and Tiwad below** [...], in the future, **take him** [**b**]ack! [May] the ri[tual patron ...] with [children, des]cendants, lon[g years, future time], fa[v]or (and) [enlivenment of the deiti]es!”

Excerpt 9: KUB 35.13+ r.col. 6'-21' (CTH 762: Great Ritual and *halliyattanza*-ritual, NS)

[EGI]R-*anda* 20^{GIŠ}GAG^{HA} ZABAR 20^{GIŠ}[GAG^{HA} ...] 30^{GIŠ}GAG^{HA} GIŠ-*ruwaš* *dāi nu=šmaš* *idalāmuš* *nakki*[*uš*] *katta* *tarmāizzi*^{MUNUS}ŠU.GI *lūi*[*li anda*] *kiššan* ⟨*me*⟩*mai* § *tarmāimm*[*inzi=(y)at*]a *ašandu* *āddu*[*walinz*w]ālantinz[*i nu=kan*^{MUNUS}[šU.GI *nakk*]iuš *šUMMA*[*TE=šUNU*] *halzāi* *ā*[*h*]ašamm[*inzi=(y)ata* *ašandu*] *pūwāt*[*ilinzi ...-t*]iya- [...] **UTU-ti** p[*arran* *pā*]iššari[n ...] ari[n-...] nīš [...] iššaraz[*a ... al*]alātt[*aza ...*] *zašin* [...-inz[*i ...*]

“[Afte]rward, she takes twenty nails of bronze, twenty [nails of ...] (and) thirty pegs of wood. She nails down the evil *nakki*[*u*-spirits]. [At the same time], the Old Woman speaks thus in Luwian: § ‘May the evi[l d]ead be naile[d] (down)—the [Old] Woman calls the [*nakk*]iu-spirits by [their] names—! [May] the forme[r (spirits) be separated ...] before the **Sun-deity!** [Then] may [...] not [...] hand [... to their] hands [...] to their] *alalatt*- [...] of this [...].’”

Excerpt 10: KUB 35.74: 1'-9' (CTH 762: Great Ritual and *halliyattanza*-ritual, NS)

[...] *-uš=pat*^{MUNUS}ŠU.GI[*i ...*] *-ya*^{UZU}i.UDU AN[*A ... n=at=kan*]²**UTU-i** *menahha*[*nda* *ēpzi memai=ma*] *kiš*[*šan*] § [*zauin*=aš] *uišita* UDU BABBAR [... *ša*huita]ntalliš u[*it*antalliš ...-t]a *ša*huit[*antan ...-t*]a *uita*[*ttan ...*] **UTU-za** [...]

“The Old Woma[n ...] and also sheep fat to [... She holds it] in fron[t] of the **Sun-god** [and says] th[us: § ‘Here] (*has*) *appeared* the white sheep [...], one for [binding, one for] s[miting]. [It ...]-ed the bo[nd]. [It ...]-ed the bl[ow. ...] the **Sun-deity** [...].’”

Excerpt 11: KBo 22.254(+) III 1'-IV³ 3' (CTH 762: Great Ritual and *halliyattanza*-ritual, NS)

[...] *=šan*² *kue*-[... UNŪ]T KŪ.BABBAR UNŪT K[Ū.GI ...] *kuit* ANA^{DUG}DÍLIM.GAL i [...] *anda* ŠU-*it* *anda* E[ME-*it ...* MUNUS]ŠU.GI[*I=ma=kan* *anda* *memiškiu*[*wan* *dāi*] § [...] *-unta* [pa]rnaššananza DINGIR^{MEŠ}-anz[*a* **hirutall**]i=*pa=t*[*a*] **UTU-ti** *tappaši* *tiya*[*mmi parran*] *ān*[*a*] *dunni* § [*kuiš* *hir*]ut[*ani*]yatta *kuiš* *tiwatani*[*yatta* *mān=aš*] LŪ-*i*[š *m*]ān=aš MUNUS-*iš* *tappašaššin*[*zi* *tiyamm*]ašši[nz]i *kuinzi* DINGIR^{MEŠ}-*inz*[*i a=ta* *nāuwa* *t*]ūmantinta (*end of col. III*) § [...] *-tarta*-[... ...-d]u MUNUS-š=*ata* [...] § [...-t] a² **hirutall**[*i...*] **UTU** [...]

“[...] which [...] the silver [item]s (and) g[olden] items [...] which [...] in the bowl (filled with) oil [...]. At the same time, [...] with the hand (and) [with] the to[ngue]. At the same time, [the Old Woma]n [starts] speaking: § ‘We [...] to the deities of the [h]ouse. We are putting it inside [in front of] the **Sun-god of [the Oa]th**, Heaven, (and) Earth. § [Whoever per]jured [himself], (whoever) enra[ged] the Sun-god, [may it] (be) a man

[o]r woman, the gods who are in Heaven (and) [Ear]th, they did [not l]isten [to him].’
(end of col. iii) § ‘[...] woman [... **Sun-god** of the Oath [...].’”

Excerpt 12: KBo 9.143 II' 5'-15' (CTH 763: a Kizzuwatna ritual related to the Kuwattalla tradition, MS)

[*namma=at katta dāi n=ašta*] *šarlattašši*[*n anda ünianzi n=ašta apūn=(n)a EN SISKUR*]
arāizzi [*nu*^{MUNUS}ŠU.GI *kiššan tez*]zi § [*aritta=ta EN SISKUR ḥāra*]tarša waškuwallimma[nza
... *ārīn wārm*]āunta nānum=pa [... *šarlāundu*] **tātīn** ^{PURU-AN} [...] auwattarša § [...] EN
SISKUR itwanitiyanza [**mammannaddu** DUMU^{MES}-ti ḥ]amšāti ḥamšukkallāti [ārrayāti
uššāti appar]antati arati ḥattūlāḥitati [annarumaḥitati DINGIR^{MES}-anza]ti waššarāḥitati
ḥuitumnāḥitati

“[They lead in] (the animal) of the *šarlatt*-sacrifice. [The rit]ual [patron] lifts [that one
as well and the Old Woman say]s [thus: § ‘The ritual patron has lifted off]ense (and)
faul[t]. Previously, we [perfor]med [conjurations]. Now, [... Let us praise] **Father
Sun-god!** [...] eyesight. § [... *may*] the ritual patron [see] fertility, [with children,
g]randchildren, great-grandchildren, [long years, fut]ure time, health, [virility], favor
(and) enlivenment of the deities.”

Excerpt 13: KUB 35.68, 12'-17' (CTH 763: a Kizzuwatna ritual related to the Kuwattalla tradition, NS)

[*mān=aš zitiš z*]auin=aš mān wanattiš [zauin=aš ... **ṽTi**waza apar=ḥa zāštātta
na-[... ...-ā]r ūpnalla māntalla [...] nānum=pa *lalātti uwaliya*[*tti ... t*]ātiš **ṽTi**waz
zammantat-[... ...] x x x x [...] -ruwa dušduš-[...]

“[Whether it is a man, h]ere he is. Whether (it is) a woman, [here she is. ... **Ti**]wad, you
have also *zāšta*-ed the *abar*-. [You have ...] the *upnalla*- (and) slanderous [...]. Now,
you will take (and) kill [...! ... **F**]ather **Tiwad**, [...] the bewitched [...] (v. to place
around) [...].”

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