KIZZUWATNEAN RITUALS UNDER THE INFLUENCE OF THE LUWIAN AND HURRIAN CULTURES

Fatma KAYNAR*

ÖZ

Luwi ve Hurri Kültürü Etkisinde Kizzuwatna Ritüelleri

Hitit majik ritüelleri içinde Kizzuwatna kökenli ritüeller önemli bir yer teşkil etmektedir. Söz konusu ritüeller Orta Hitit döneminden itibaren Hitit arşivlerinde görülmektedir. Kizzuwatna Bölgesi coğrafi konumu nedeniyle, bir geçiş bölgesidir ve çok kültürlüdür. Bu çok kültürlülük Hitit majik ritüellerinde de kendini göstermektedir. Bölge Hurrili ve Luwili toplumlardan oluşmaktadır. Çalışmamızda ele alınan Kizzuwatna Bölgesi'ne ait iki ritüelden biri Hurri diğeri Luwi kökenli ritüellerdir. Bunlardan Šalašu Ritüeli Hurri kökenlidir. Söz konusu ritüelde inkantasyonlar Hurricedir. Elimizde inkantasyonların Hurrice-Hititçe çift dilli olan kopyasında (KBo 19.145) Hurrice pasajları anlamak ve yorumlamak nispeten daha kolaydır. Çift dilli olmayıp sadece Hurrice inkantasyonlar içeren pasajları anlamak ise oldukça zordur (KBo 11.19 gibi). Söz konusu ritüelde Mezopotamya bölgesine ait kültür ögeleri de bulunmaktadır ve bu unsur da bölgenin çok kültürlülüğünü göstermesi açısından önemlidir. Bir diğer ritüel, Kuwatalla Ritüeli (*šalli aniur*), Luwi kökenli bir ritüeldir. İçerdiği bazı kültürel ögelerden dolayı Kizzuwatna Bölgesi'ne ait bir ritüel olduğu düşünülmektedir. Ritüelin talimat kısımları Hititçe, inkantasyonlar Luwice olarak yazılmıştır. Ritüel iki ayrı alt ritüel içermektedir (hit. *katta walḫuwaš*/luw. *dupaduparša* ve *ḫalliyattanza*). Makalenin sonunda, aynı bölgeye fakat iki farklı kültür alanına ait bu iki ritüelde uygulanan baskın ritüel eylemlerin, genel bir karşılaştırılması yapılmıştır.

Anahtar Kelimeler: Hitit, Ritüel, Hurri, Luwi, Šalašu, Kuwatalla

ABSTRACT

Kizzuwatnean rituals occupy an important place among the Hittite magical rituals. These rituals are encountered in Hittite archives since the Middle Hittite period. Kizzuwatna is a transitional and a culturally diverse region because of its geographical location. This cultural diversity reveals itself in Hittite magical rituals. The region is home to Hurrian and Luwian communities. The two Kizzuwatnean rituals presented in

* Dr. Fatma KAYNAR, Research Assistant, Department of Ancient Languages and Cultures, Faculty of Letters, Istanbul University, Chair of Hittitology, TR-34134 Istanbul/TURKEY.
E-posta: fatmakaynar000@gmail.com.
Orcid No: 0000-0003-4562-408X

this study are Hurrian and Luwian rituals. The first of these rituals, the Šalašu Ritual is Hurrian, meaning that the incantations recited in the ritual are in Hurrian language. Some of the Hurrian passages are relatively easy to understand due to the existence of a Hurrian-Hittite bilingual copy of the incantations (KBo 19.145). The remaining incantations exist in monolingual Hurrian copies (e.g. KBo 11.19) and are much more difficult to interpret. The Šalašu Ritual also featured cultural elements of the Mesopotamian region, demonstrating the cultural diversity of the Kizzuwatna region. The second ritual treated in this study, the Kuwatalla Ritual (*šalli aniur*), is a Luwian ritual, i.e. written in Hittite but with Luwian incantations. The ritual contains two separate sub-rituals (hit. *katta walḫuwaš*/luw. *dupaduparša* and *ḫalliyattanza*). The Kuwatalla ritual may be identified as Kizzuwatnean because of some of the elements it contains. The study concludes with a general comparison of the dominant ritual practices in these two rituals belonging to the same region, but to two distinct cultural traditions.

Keywords: Hittite, Ritual, Hurrian, Luwian, Šalašu, Kuwatalla.

Kizzuwatnean rituals[1] are prevalent Hittite magical rituals[2]. These rituals begin to appear in the Hittite archives starting from the Middle Hittite Period. The rituals are named after the land of Kizzuwatna, a region corresponding roughly to the modern Çukurova region of Turkey, which was culturally diverse because it is geographically at the junction of Anatolia and Syria[3]. The region is generally considered to have been inhabited by Hurrian and Luwian populations during the Late Bronze Age[4]. The Hurrians are first identified in Mesopotamia in the 3rd millennium BC, when this community started to coalesce as a culture in Northern Syria (fig. 1). The Hurrians had their own pantheons modeled on the Akkadian examples, and a considerable level of syncretism is revealed in texts from their culture found in the Hittite and Ugaritic archives[5]. The Luwians were an Indo-European people living in Kizzuwatna and Western Anatolia. Geographically, the location of Kizzuwatna between Anatolia and Northern

---

1   This paper is based on the doctoral dissertation entitled "I rituali magici ittiti: struttura, classificazione e il ruolo di Kizzuwatna", which has been written under the supervision of Prof. Dr. Stefano de Martino at the University of Turin. I am grateful to Assoc. Prof. Dr. Meltem Doğan-Alparslan and Fabio Bastici who read the draft paper and contributed this paper with their suggestions and comments. I would like to thank also Dr. James Burgin for correcting the English of this article and for his valuable suggestions.

2   Recent studies focusing on the different aspects of the Kizzuwatnean Region rituals include:
J. Miller 2004 Studies in the Origins, Development and Interpretation of the Kizzuwatna Rituals (StBoT 46), Wiesbaden, Harrassowitz.
R. Strauß 2005 "Elemente kizzuwatnäischer Ritualkunde in hethitischen Texten", Motivation und Mechanismen des Kulturkontaktes in der Späten Bronzezeit (Eothen 13): 227-246.; R. Strauß 2006 Reinigungsrituale aus Kizzuwatna, Berlin, New York; A. Mouton 2008 Les Rituels de Naissance Kizzuwatniens. Un Exemple de Rite de Passage en Anatolie Hittite, Paris.

3   For more information on the location and borders of the Kizzuwatnean Region, see Pelvanoğlu 2017.

4   Desideri – Jasink 1990, 7.

5   Archi 2002, 21 ff.

Syria and Upper Mesopotamia encouraged cultural mixing[6], and this tendency was furthered by the region's turbulent political history[7]. It is therefore no surprise that various and distinct cultural elements can be seen together in Kizzuwatnean rituals[8].

The Šalašu Ritual of the Hurrians and the Kuwatalla Ritual of the Luwians, both found in the Hittite archive at Hattuša, are to this end a case in point in demonstrating distinct cultural elements of the Kizzuwatnean Region.

The Šalašu Ritual

The Šalašu ritual is a Hurrian ritual that has been found in different copies and fragments scattered among various structures in Hattuša[9]. It was authored by the eponymous ritual practitioner, the [MUNUS]ŠU.GI[10] Šalašu, who introduces herself as a Kizzuwatnean in the colophon of the text. The aim of the ritual was to remove sorcery. The best preserved colophon is found in KBo 19.145, where it is disclosed that the ritual consisted of a minimum of eight tablets.

Based on the available text, the general structure of the ritual can be formed as follows:

---

6   Bryce 2009, 392

7   Because no written documents were unearthed from any settlement in the Kizzuwatnean Region, our knowledge about the Kizzuwatna Country is limited to the documents found in the archives of other lands. There are written documents showing the Hittite-Kizzuwatna relations starting from the Old Hittite Period, including treaties between various Hittite and Kizzuwatnean kings (for these treaty documents, see Devecchi 2015). In the light of the information from these documents and the inscription of Idrimi, King of Alalah, it can be seen that Kizzuwatna changed hands between the Hittites and the Hurrian dominated kingdom of Mittani (Beal 1986, 445). Kizzuwatna finally became a vassal of the Hittites following the treaty signed between Tuthaliya I, the king of the Hittites, and Šunaššura, the king of Kizzuwatna (CTH 41; Strauß 2006, 227), and no documents were found showing the independence of Kizzuwatna after this date, leaving the country for all intents and purposes as a part of the Hittite Empire (Strauß 2006, 228). Starting from this period, religious elements and ritual texts belonging to the Kizzuwatnean Region were transferred to Hattuša. It is widely considered that the wife of Tuthaliya I, a queen with the Hurrian name Nikkal-madi, but who is assumed to come from Kizzuwatna, was instrumental to the spread of Kizzuwatnean culture to Hattuša (de Martino 2016, 40; Campbell 2016, 297).

8   A comprehensive study was conducted by J. Miller about the origin of Kizzuwatnean Rituals, the rituals classified under this group and their transfer to Hattuša. Based on this study in order to be able to describe a ritual as a Kizzuwatnean Ritual in its broadest sense, the ritual has to bear Hittite-Luwian and Hurrian and/or Northern Syrian and Mesopotamian elements. For more information, see Miller 2004, 441-530.

9   1. A. KBo 19.145, B. KUB 34.101, C. Kelly A, 2. A. KBo 11.19 + KBo 14.22, B. KUB 12.47, 3. KBo 19.141, 4. KBo 3.48, 5. KUB 32.121, 6. KBo 27.176, KBo 27.185, KBo 33.45, KBo 35.99, Unplaced fragment KUB 47.19.

10   This term is translated as "Old Woman" and has a significant place in Hittite magic rituals. For more information, see Marcuson 2016.

1. An incantation is recited by the ritual patron about the nightmare she/he had. **2.** An incantation is recited by the ritual patron in Ištar's garden. **3.** A mythological incantation is recited, in which the Sun-God plays a central role.	KUB 32.121[11]
4. The Old Woman moves the *ḫupuwai*[12]-vessel around the ritual patron's head and sings analogical incantations, **5.** then she breaks the *ḫupuwai*-vessel.	KBo 19.145
6. She puts a lace on the right foot of the ritual patron and kneads barley dough while adding some plants. She presses the barley dough onto the ritual patron's body. She then recites incantations in Hurrian.	KBo 11.19, KBo 19.145
7. "Copper ladders[13]" are mentioned in a very fragmentary context. **8.** An incantation is sung to keep negative emotions, including black magic spells, blood, impurities, oaths (false oaths), and curses, away from the ritual patron. **9.** A bull is possibly sacrificed. **10.** A pit is dug in the ground.	KBo 19.145
11. A mythological incantation is recited where the Ištar of Ninive asks about the hot stones[14].	KUB 34.101, KBo 19.145
12. Based on the expressions in the incantation, the bewitched women and man are unbound.	KBo 19.145

The Languages Used in the Ritual

It is often the case that in Hittite magical rituals wherein the ritual practices are described in Hittite, the recitations[15] are given sometimes in Hittite and at other times

---

11 Because KUB 32.121, which is classified as the 5th fragment, contains expressions revealing the reason for the performance of the ritual, we suggest that it comes before KBo 19.145. This topic will be treated further in a forthcoming article.

12 A Hurrian term denoting an unknown type of vessel used in rituals (cf. Weeks 1985).

13 In magical rituals, ladders are generally used to call the deities of the netherworld. We can consider that it has the same function in this ritual too. For more information, see Haas 2003, 708.

14 According to the text, hot stones came from the ritual patron's house, from Ninive. Here, Haas suggested that the stones serve to bring news from the ritual patron's house (Haas 1979, 399).

15 Recitations bear different characteristics including prayer, appeal, cursing, blessing formulas, mythological narratives and incantations (Torri 2003, 4).

in Hurrian[16], Luwian[17], Hattian[18], or (very rarely) in Akkadian[19], depending on the origin of the ritual. There are also rituals where the recitations are presented bilingually[20]. The Šalašu Ritual is classified as one of these bilingual rituals, but this is not the case for all fragments. The languages used in the fragments belonging to the ritual are as follows:

1. A. KBo 19.145: bilingual in Hurrian-Hittite.

   B. KUB 34.101: bilingual, but only the Hittite part is preserved.

   C. Kelly A

2. A. KBo 11.19 + KBo 14.22: contains passages in Hurrian.

   B. KUB 12.47

3. KBo 19.141: contains passages in Hurrian.

4. KBo 3.48: Hittite fragment.

5. KUB 32.12: only the Hittite part is preserved (Obv. II, Rev. III). Possibly bilingual.

6. KBo 27.176: Hurrian fragment; KBo 27.185: Hurrian fragment; KBo 33.45: Hurrian fragment; KBo 35.99: Hittite fragment;

   KUB 47.19: Hurrian fragment (unplaced fragment).

KBo 19.145 is the only text where both the Hurrian and Hittite versions are preserved. Because it has a Hittite version, the Hurrian parts are correspondingly easy to understand compared with other texts. The passages in non-bilingual fragments that contain passages only in Hurrian remain unfortunately opaque. In these portions, it is often the case that words are only analyzable at a formal level, and their possible meanings can only be speculated instead of translated. The presence of so many unknown words, although we bear in mind that we have a limited knowledge of Hurrian vocabulary, could also possibly indicate that the texts were written in a regional dialect, however this is difficult to identify and establish[21]. Individual words of the

---

16 CTH 777 *itkalzi* Ritual (see Haas 1984; de Martino – Süel 2015, 2017), CTH 780 Allaiturahhi Ritual (see Haas – Wegner 1988, 48-207; Ferrandi 2016/2016), etc.

17 CTH 757 Zarpiya Ritual (see Starke 1985, 46-55; Trabazo 2002, 467-475), CTH 758 Puriyanni Ritual (see Starke 1985, 55-71), etc.

18 CTH 725, 726 Foundation Rituals (see Beckman 2010, 452; Klinger 1996, 615-680).

19 CTH 718 *babilili* Ritual (see Beckman 2014), CTH 432 ritual to protect against depression (see Beckman 2007).

20 The Foundation Rituals mentioned in n. 18 are bilingual in Hattian-Hittite.

21 G. Wilhelm suggested based on the ritual practitioner's expression "in Hurrian I speak these words" before reciting the incantation that the words *a-aš-ku-u-ú-un, zi-i-ne-zu-u-ú-un*, and others ending with *-u-ú-un* in the ritual, demonstrate a first person singular ergative suffix *-ou*. This form differs from the suffix of the first person singular ergative *-au* seen in the Mittani Letter, and therefore is considered to be a difference in dialects (Wilhelm 2017, 80 f.).

Šalašu ritual may be demonstrated to be shared with other texts like the *itkalzi* ritual, the tale of Hunter Kešši, the offerings to the throne of Hebat, the hymn to Ištar and the Allaituraḫḫi Ritual. Other words were identified that could also be associated with texts farther afield, such as those found in Emar and Nuzi.

A few philological remarks may be made on an example bilingual passage from KBo 19.145[22]:

Rev. III-IV 41'-43'

41' kaššap(i)=a=dil arārē=[ni ašt(i)=a]	**41' āški=kan anda alwanzaḫḫandan MUNUS-an**
A IV 41ˈ ka-aš-ša-pa-a-ti-il a-ra-a-re-e-[ni aš-ta]	A III 41ˈ a-aš-ki-kán an-ˈdaˈ al-wa-an-za-aḫ-ḫa-an-da-an MUNUS-an
42' fir=vir=išt=i=b kaššap(i)=[a=di]l arārē=ni	**42' lānun ašk[i=k]an anda alwanzaḫḫandan**
A IV 42ˈ wiᵢ-ir-wiᵢ-ri-iš-ti-ip ka-aš-ša-p[a-a-ti-i]l a-ra-a-re-e-ni	A III 42ˈ la-a-nu-un a-aš-k[i-k]án an-da al-wa-an-za-aḫ-ḫa-an-da-an
43' taġ(e)=aˈ fir=vir=išt=i=b…	**43' LÚ-an lānun…**
A IV 43ˈ da-aḫ-e wiᵢ-ir-wiᵢ-ri-iš-ti-ip...	A III 43ˈ LÚ-an la-a-nu-un…
41ˈ-42ˈ[23] At the gate we release[d] the [woman from] sorcery.	41ˈ At the gate I released the bewitched woman.
42ˈ-43ˈ At the gate we have released man from sorcery...	42ˈ-43ˈ [At] the gate I released the bewitched man...

In Rev. IV 41ˈ, the word **ka-aš-ša-pa-a-ti-il** *kaššap(i)=a=dil* may be interpreted as *kaššapi-* "gate" with the essive suffix -*a*[24]. The essive form serves the locative function here[25]. The word in the Hittite text is translated with *āški* in the dative-locative singular form. The -*dil* absolutive enclitic is a first person plural suffix and acts as the subject of the sentence.

The word **a-ra-a-re-e-[ni]** *arārē=ni* is formed by a double repetition of the word *ari-* "evil, evil deed" and means "magic"[26]. It has the ablative-instrumental suffix -*ni*. The Hittite word for it uses the *alwanzaḫḫant-* participle form of the verb *alwanzaḫḫ-* "doing magic" and is translated as "enchanted".

---

22 For other bilingual passages of the text see Giorgieri 1998, Kaynar 2016.

23 For the translation of these passages see Campbell 2007, 45 f.

24 Wilhelm 2001, 453 n. 9; Richter 2012, 192. For a different interpretation see Görke 2017, 274 with n. 53.

25 For different usage functions of the essive form, see Giorgieri 2000, 254-256.

26 Richter 2012, 45; de Martino – Giorgieri 2008, 107.

The word **[aš-ta]** *ašt(i)=a* is *ašti-* "woman"[27] in essive form. The Sumerian word MUNUS-*an* is used it the Hittite version, and it is in the accusative singular form.

In Rev. IV 42ʼ, the word **wiᵢ-ir-wiᵢ-ri-iš-ti-ip** *fir=vir=išt=i=b* consists of the verb *fir-* "release, save" in antipassive, together with the suffixes *-i=b*. Considering the entire sentence in lines 41' and 42', *kaššap(i)=a=dil arārē=ni [ašt(i)=a] fir=vir=išt=i=b*, *-dil* acts as the first person plural suffix subject. When the subject is in the absolutive form, the object is in the essive, and the verb is in the antipassive form[28]. Full translation of the sentence reads as "we released the woman from sorcery at the gate". This is a slightly different structure that the Hittite version *āški=kan alwanzaḫḫandan* MUNUS-*an lānun* "I released the bewitched woman at the gate".

The verb is repeated in the next line with a different object, in this case taġe[29] "male, man" instead of *ašt(i)-* "woman".

A few comments may also be made on an example of a Hurrian passage from the non-bilingual tablet KBo 11.19:

8	[	] / **ap-pí/ ḫé-e-gi-ta / ḫēnne=l(la) / išk=ud=ā=b / ḫēnnē=l(la)**
8	[	] / ap-pí / ḫé-e-gi-ta / ḫé-e-en-ne-el / iš-ku-ta-a-ap / ḫé-e-en-ne-e-el
9	[	] **e/id(i)=ī=udā=n(na) / al=ūmme / kaz=ūmme / zūk=om=umme**
9	[	] i-ti-i-ú-ta-a-an /a-lu-u-um-me /ga-a-zu-u-um-me /zu-ú-ku-mu-um-me
10	[	] / **paban(i)=nē=ve / hu-ú-šu-ú-i / na-a-an-ti / ku-ú-um-me=ni=ne**
10	[	] / pa-pa-an-ne-e-weₑ / hu-ú-šu-ú-i / na-ᵊaᵊ-an-ti / ku-ú-um-me-ne-ne

The form **ap-pí** in Rev. 8 is also to be found in KBo 20.126+ III 43; see also ap-pí-te in IBoT 2.39 Rev. 34, 36[30].

ḫé-e-en-ne-el *ḫēnne=l(la)*: *ḫenne/i-* means "now"[31], with the following *-l(la)* a third-person plural enclitic pronoun[32].

iš-ku-ta-a-ap is derived from *išk-*[33]. It has been linked with the word *iškušḫu* seen in Nuzi texts[34], meaning "some kind of cover" (a blanket or cover)[35]. *išk=ud=ā=b?* appears to be an intransitive verbal form (*-ā=b*) with the negation suffix *-ud*, but it's not certain.

27 de Martino – Giorgieri 2008, 126; Richter 2012, 59.

28 For antipassive usage in Hurrian, see Girbal 1992; Giorgieri 2000, 252 ff.

29 For a commentary of this word in this passage and bibliography see Kaynar 2016, 9.

30 Laroche 1980, 51.

31 Haas – Thiel 1978, 322; Laroche 1980, 102; Richter 2012, 151.

32 Haas – Thiel 1978, 322.

33 For other words derived from this stem, see Laroche 1980, 126 ff..; Richter 2012, 105.

34 Richter 2012, 105.

35 CAD I-J, 252; Richter 2012, 106.

a-lu-u-um-me[36] *al=ūmme* (Rev. 9): *al-/al(=)?u-* means "say, tell"[37]. Haas – Thiel interpret *-umme* as the infinitive suffix[38].

The word **ga-a-zu-u-um-me** *kaz=ūmme* also has the suffix *-umme*. Although its meaning remains unclear, a similar form is seen in the Nuzi texts: *kaz=umma epēšu*. There are different opinions about its meaning: it could mean "to scratch", "to bite" or be the Hurrianized form of *qata(m) epešu*, "to lay hands on"[39] or possibly "to wound?"[40], "hit, break"[41].

The word **zu-ú-ku-mu-um-me** *zūk=om=umme* also takes the suffix *-umme* just like the above words and its meaning is unknown. It is found elsewhere in a longer form *zu-ú-ku-u-um-me*[42].

The word **pa-pa-an-ne-e-we**ₑ *paban(i)=nē=ve* (Rev. 10) is composed of *pabni-* "mountain"[43] with the article *-ne* and genitive suffix *-ve*.

The word **ḫu-ú-šu-ú-i** is construed as *ḫušuwe* and is found in similar spellings such as ḫu-u-šu-wa-x[KBo 7.70[44] 3, ^Dḫu-šu-ú-e-na KUB 45.48[45] III 8[46].

The meaning of the word **na-a-an-ti** is unknown. The use of the longer form is typical of the Šalašu Ritual. The short form *na-an-ti* is found in KUB 45.21[47] Rev. 17[48]. In our text, the succeeding word is Kummene; and the succeeding word in KUB 45.21, although broken, is seen to start with the syllable KUM-.

Although the word **ku-ú-um-me-ne-ne** appears here without a city determinative, it is possibly a designation of the city of Kumme. This city was the center of the Teššob cult in the Middle Bronze Age[49] and was likely situated to the east of the Khabur Valley[50]. The deity Teššob of Kumme is found in the texts (KUB 45.62[51] I 5, etc.). As the succeeding word in our text was broken, we cannot be sure whether Teššob is also to be expected here. In the form *Kūmme=ni=ne, -ni* could be the

---

36 KBo 33.67 7' *a-lu-u-um*[, KUB 27.46 23', 24' *a-lu-um-mi-ni*, KUB 25.42 11 *a-lum-mi-in-ni*.

37 de Martino – Giorgieri 2008, 52; Richter 2012, 10.

38 Haas – Thiel 1978, 322.

39 CAD K, 311.

40 CAD T, 396.

41 Richter 2012, 191.

42 Richter 2012, 409.

43 Richter 2012, 295.

44 CTH 361 = The Tale of the Hunter Kešši

45 CTH 705 = A list of the names of Hurrian gods in (also festival) ritual texts.

46 Laroche 1980, 116.

47 CTH 780 = Allaiturahhi Ritual.

48 Laroche 1980, 178.

49 Bryce 2009, 396.

50 Schwemer 2008, 3.

51 CTH 348 = The Song of Hedammu.

personification suffix -*ni* and -*ne* could be an article or ablative suffix.

The Cultural Background of the Šalašu Ritual

As previously stated, Kizzuwatna was a culturally diverse region, which can be observed in the Kizzuwatnean Rituals, the Šalašu Ritual included. Ištar of Ninive being featured in the text shows the influence of Mesopotamia[52]. The ritual patron reciting incantations in the god's garden in KUB 32.121 is also a familiar element in Mesopotamian rituals[53]. In the other direction, some passages in the ritual bear resemblance with the Allaituraḫḫi Ritual. Particularly the practices of unbinding and binding in order to release patrons from the magic spell are seen in both rituals.

The Kuwatalla Ritual (*šalli aniur*)

The Kuwatalla Ritual[54] also originated from Kizzuwatna, but is a Luwian rather than Hurrian ritual. While Kuwatalla[55] appears as the sole author in the colophons of some of the tablets, she appears together with the ᴹᵁᴺᵁˢŠU.GI Šilalluḫi in other colophons. The ritual contains two sub-rituals: *katta walḫuwaš* (Luwian *dupaduparša*)[56] and *halliyattanza*[57]. The *dupaduparša* (*katta walḫuwaš*) ritual covered at least nine tablets. According to the text, after the *katta walḫuwaš* (*dupaduparša*) ritual is finished on the 3ʳᵈ day, the *šalli aniur* "Great Ritual" continues[58]. There are no explicit details about the occasion of the ritual, however it may be inferred that the purpose of the *dupaduparša* ritual was to remove black magic, and that the subject of *šalli aniur* is a disease[59]. From this we may conclude that the combined rituals were meant to treat a disease that resulted from black magic.

---

52 For more information on this goddess, see Beckman 1998.

53 See Ferreira 2013.

54 Its first edition was done by Frank Starke. In his study, he distinguishes three rituals of Kuwatalla:
CTH 761: *šalli aniur* (the Great Ritual);
CTH 759: *dupaduparša* ritual;
CTH 760.II: Ritual of the Old Woman (ᴹᵁᴺᵁˢŠU.GI). The texts that contain luwian passages (Starke 1985, 72).
As demonstrated by P. Goedegebure, hitt. *katta walḫuwaš* corresponds to the Luwian term *dupaduparša*. Therefore the *dupaduparša* ritual is not an independent ritual, but has to be considered a sub-ritual of *šalli aniur* (see n. 56).

55 Kuwatalla bears the title ᴹᵁᴺᵁˢSUḪUR.LÁ "hierodule".

56 For this homology, see Goedegebuure 2010.

57 This term can be associated with *ḫallina*- "to be sick", *ḫallis*- "pain" or *ḫalliya*- "day" (Melchert 1993, 48). As already noted by M. Hutter, a relation to *ḫallina*- "to be sick" is more probable because *šalli aniur* "the Great Ritual" is performed against sickness (Hutter 253 and fn. 33).

58 Hierodule Kuwatalla and the Old Woman Šilalluḫi thus (speak): "When we practice the *katta walḫuwaš* ritual for a person, when we finish the *katta walḫuwaš* ritual on the third day, we continue to the Great Ritual (*šalli aniur*) on the third day and we take these: …" KUB 35.15 I 1-7.

59 Hutter 2003, 253

From the texts available, the ritual practices can be summarized as follows[60]:

§ 1-5 The Old Woman practices the ritual with a vessel containing grains, wine, honey, and oil. § 14 The ritual patron stands in front of the gate, the Old Woman sprinkles the plant *gangati*[61] and wine over the altar in the house. § 22 The Old Woman holds a reed basket behind the ritual patron and breaks it and recites the accompanying incantations about her practice. § 30 Sheep and wine are offered to the Sun-god.	KUB 9.6 + KUB 35.39
§ 1-3 Blue wool is taken over the ritual patron's head and placed into a vessel filled with honey and oil and the ritual patron takes a hat, an eyebrow and an eyelash over his head. After the accompanying incantations are sung, the vessel is burnt. § 9 The incantation mentions copper nails.	KUB 32.8 + KUB 32.5
§ 2 There is a list of some items to be used in the ritual, including eight sheep and a goat with certain properties given. § 3 A fragmented portion mentions the covering feet with blood and the term *keldi*[62]- is used.	KUB 35.18
§ 1 A piece of dough is pressed onto the ritual patron's body. § 4 The ritual patrons spits on a piece of dough and the accompanying incantations are recited.	KUB 35.21 + KUB 32.9 + KUB 32.11

The Language Used in the Kuwatalla Ritual

As was stated above, ritual prescriptions could be in Hittite, recitations in Hittite or in other languages depending on the origin of the ritual. The ritual prescriptions in the

---

60 Here, the tablets and fragments belonging to the text are loosely covered and whole fragments are not included because of the high number of fragments. The tablet shows some practices also included in other fragments and dominant in the ritual or giving insight into the character of the ritual. Also, the listing given in the tablet does not directly show the texts or practices one after the other. The aim is to give an outline of the practices in the ritual. For more information on the content of the ritual, see Kaynar 2014/2017, 171-180.

61 A plant commonly used in ritual texts. See Haas 2003, 328 ff.

62 *keldi-* is a Hurrian word derived from the stem "to be good, to be healthy, to be happy" and means "health, well-being, happiness" (Haas 1998, 227).

Kuwatalla Ritual are in Hittite, but the incantations are recorded in Luwian language. The transitions to the Luwian incantations are introduced with expressions such as ^{MUNUS}ŠU.GI-*ma kiššan memai*, ^{MUNUS}ŠU.GI-*ma luwili kiššan ḫukkiškizzi/ḫukzi*, and ^{MUNUS}ŠU.GI *tezzi*. Below is a passage from the ritual:

KUB 9.6 + KUB 35.39

Rev. III

20" nu 2 ^{GIŠ}PISAN^{HI.A} *ŠA* GI ap-pí-iz-z[i-ya   ]-az

21" ^{MUNUS}ŠU.GI ḫar-zi EN.SISKUR-ma-aš-ši-ya-aš me-na-a[ḫ-ḫ]a-an-da

22" *IŠ-TU QA-TI-ŠU* e-ep-zi nu-uš an-da

23" ú-e-šu-ri-ya-an-zi nu-uš ar-ḫa du-wa-ar-na-an-zi

24" ^{MUNUS}ŠU.GI-ma ki-iš-ša-an me-ma-i

25" ku-iš-tar mal-ḫa-aš-ša-aš-ša-an-<<za-an>> EN-ya

26" a-ad-du-wa-la a-an-ni-ti a-an DINGIR^{MEŠ}-in-zi

27" a-aḫ-ḫa na-a-ta-at-ta ta-ta-ar-ḫa-an-du

28" ú-i-it-pa-ni-im-pa-an ú-i-da-a-in-du

29" a-du-w[a-a]n an-na-a-an pa-a-ta-an-za du-ú-wa-an-du

20-21"[63] The Old Woman holds two reed baskets from the back. Opposite her the ritual patron holds them

22"   with her hands.

23"   They press on and break them.

24"   The Old Woman speaks as follows:

25"   Whoever does to the ritual patron

26"   an evil, may the gods

27"   crush him like reed!

28"   May they smash him *wītpani*[64]-

29"   and may they put him under his feet!

As seen in the example passage, the ritual practices are supported by incantations. This is repeated throughout the text.

---

63 For translation of this passage see also Watkins 1986, 325.

64 The meaning of the word is unknown. The Word *ú-i-it-pa-ni-im-* is in the accusative singular form in the text. Some researchers consider that it could be some part of the body; see Melchert 1993: 271.

The Origin of the Kuwatalla Ritual

The Kuwatalla ritual may be identified as Kizzuwatnean because of some of the elements it contains[65]. One of them is the names of Hurrian gods in the ritual: e.g., Ḫebat in KUB 9.6, Šaušga in KUB 35.82 Obv. I 7[66].

Another reason is the appearance, according to Yakubovich, of the West Semitic word *halal(i)-* "clean". Yakubovich notes that this word is not encountered outside of the Kizzuwatnean rituals[67]. The word is considered to be related with the Akkadian word *ellum* "clean" (proto-semitic *ḫll*) and Hebrew word *hll* "light"[68].

Another element confirming the ritual's association with Kizzuwatna could be the verb *išḫarnumai-/ešḫarnumai-*[69] "to bloody, make bloody". In KUB 35.18 Rev. 13, the verb appears in the form *ašḫarnummainzi* and in KBo 29.3 + 4 Rev. 7 in the form *išḫarnumanzi*. Beckman observed that this verb is seen in the Hurrian-Kizzuwatnean rituals, and the usage of the verb remained vague before the imperial period[70]. Although we do not know how it is used since it takes place in a fragmented context in our text, it can be counted among the Kizzuwatnean elements.

Conclusions

In the present contribution, we examined two rituals against sorcery, both coming from the same geographical context, Kizzuwatna Region, but belonging to two distinct cultural milieus. The limited information provided by these not entirely preserved rituals does not allow to understand precisely what ritual practices can be considered typical of a specific milieu and what are shared by both cultural and ritual traditions. However, through a comparison between the two texts based on the available data, we can conclude that:

-While, in the *dupaduparša* (*katta walḫuwaš*) sub-ritual of the *šalli aniur*, hammering a nail on the ground in order to fix negative emotions onto the ground is the dominant practice, the Šalašu Ritual accomplishes the same in the form of binding and unbinding.

-In both Šalašu and Kuwatalla rituals negative emotions are removed by kneading dough using various ingredients and pressing it onto the ritual patron's body,

-The Kuwatalla Ritual the ritual patron removes negative emotions also by spitting.

-The Šalašu Ritual features a mythological narrative called *historiola* between the recitations.

---

65 Hutter 2003; Yakubovich 2010, 18.

66 Yakubovich 2010, 18.

67 Yakubovich 2010, 20.

68 HED 3, 13.

69 SISKUR *zurki-* can be compared to a "blood ritual". This ritual can be seen in Kizzuwatnean rituals. For more information, see Feder 2011.

70 Beckman 2011, 101 ff.

-The ritual patron recites incantations in the god's garden in the Šalašu Ritual: the influence of the Mesopotamian tradition plays a role in this.

Although available data is insufficient to make a general assessment, making comparisons based on limited available data to show the similarities and differences between ritual traditions is important in addressing the cultural diversity of the Kizzuwatna Region. It can be hoped that further studies will provide us with a more precise knowledge of the distinctive features of the cultural and religious traditions that made Kizzuwatna a culturally exceptional region in the Second-millennium.

Bibliography and Abbreviations

Archi 2002   Archi, A., "Formation of the West Hurrian Pantheon: The Case of
                      Išḫara", Recent Developments in Hittite Archaeology and History,
                      Papers in Memory of Hans G. Güterbock (eds. K. A. Yener – H.
                      Hoffner), 21-33.

Beal 1986   Beal, R. H., "The History of Kizzuwatna and the Date of the Šunaššura
                      Treaty", Orientalia. Commentarii periodici Pontificii Instituti Biblici.
                      Nova Series 55, 424-445.

Beckman 2007   Beckman, G., "A Hittite Ritual for Depression", Tabularia Hethaeorum.
                      Hethitologische Beiträge Silvin Košak zum 65. Geburtstag. (Dresdner
                      Beiträge zur Hethitologie), 69-81.

Beckman 2010   Beckman, G., "Temple Building among the Hittites", From the
                      Foundations to the Crenellations. Essays on Temple Building in the
                      Ancient Near East and Hebrew Bible (eds. M. J. Boda – J. Novotny),
                      71-89.

Beckman 2011   Beckman, G., "Blood in Hittite Ritual", Journal of Cuneiform Studies
                      63, 95-102.

Beckman 2014   Beckman, G., The Babilili-Ritual from Hattusa: CTH 718, Winona
                      Lake, Indiana.

Bryce 2009   Bryce, T., The Routledge Handbook of Peoples and Places of Ancient
                      Western Asia The Near East from the Early Bronz Age to the fall of the
                      Persian Empire, London and New York, Routledge.

CAD   The Assyrian Dictionary of the Oriental Institute of the University of
                      Chicago, 1956-

Campbell 2007   Campbell, D. R. M., Mood and Modality in Hurrian, (PhD Dissertation),
                      University of Chicago.

Campbell 2016   Campbell, D. R. M., "The Introduction of Hurrian Religion into the
                      Hittite empire", Religion Compass, 1-12.

de Martino 2016   de Martino, S., Da Kussara a Karkemish storia del regno ittita, Firenze.

de Martino – Giorgieri 2008

                      de Martino, S. – M. Giorgieri, Literatur zum Hurritischen Lexikon
                      (LHL) - Band 1.A., Firenze.

de Martino – Süel 2015

                      de Martino, S. – A. Süel, The Third Tablet of the itkalzi Ritual (Eothen
                      21), Firenze.

de Martino – Süel 2017

                      de Martino, S. – A. Süel, The "Great itkalzi Ritual" The Šapinuwa
                      Tablet Or 90/1473 and its Duplicate ChS I/1 5 (Eothen 22), Firenze.

Desideri – Jasink 1990

                      Desideri, P. – A. M. Jasink, Cilia. Dall'età di Kizzuwatna alla conquista
                      macedone., Torino.

Devecchi 2015   Devecchi, E., Trattati Internazionali Ittiti, Brescia.

Feder 2011   Feder, Y., Blood Expiation in Hittite and Biblical Ritual Origins, Context, and Meaning, Atlanta.

Ferrandi 2013/2016

                      Ferrandi, C., Tradizione testuale e contesti culturali del rituale hurro-ittita di Allaiturahhi (CTH 780), (Unpublished PhD Dissertation), Turin University.

Ferreira 2013   Ferraira, M. E. C., "The River, The Oven, The Garden: The Female Body And Fertility in A Late Babylonian Ritual Text", Approaching Rituals In Ancient Cultures. Questioni Di Rito: Rituali Come fonte di conoscenza delle religioni e delle concezioni del mondo nelle culture antiche. Proceedings of the Conference, November 28-30 2011, 97-116.

Giorgieri 1998   Giorgieri, M., "Die erste Beschwörung der 8. Tafel des Šalašu-Rituals", General Studies and Excavations at Nuzi 10/2 (Studies on the Civilization and Culture of Nuzi and the Hurrians 9), 71-86.

Giorgieri 2000   Giorgieri, M., "Schizzo Grammaticale della Lingua Hurrica", La Parola del Passato 55, 171-277.

Girbal 1992   Girbal, C., "Das hurritische Antipassiv", Studi micenei ed egeo-anatolici 29, 171-182.

Goedegebuure 2010

                      Goedegebuure, P., "The Luwian Adverbs zanta "down" and *ānni "With, For, Against", VII. Uluslararası Hititoloji Kongresi Bildirileri (ed. A. Süel), 299-318.

Görke 2017   Görke, S., "What Do We Understand in Hurrian?", Hittitology Today: Studies on Hittite and Neo-Hittite Anatolia in Honor of Emmanuel Laroche's 100th Birthday/L'hittitologie Aujourd'hui: Études sur l'Anatolie hittite et néo-hittite à l'occasion du centenaire de la naissance d'Emmanuel Laroche (ed. A. Mouton), 267-276.

Haas 1979   Haas, V., "Remarks on the Hurrian lštar-Sawuška of Nineveh in the Second Millennium B.C.", Sümer 35, 401-397.

Haas 1984   Haas, V., Die Serien itkaḫi und itkalzi des AZU-Priesters. Rituale für Tašmišarri und Tatuḫepa sowie weitere Texte mit Bezug auf Tašmišarri, (Corpus der Hurritischen Sprachdenkmäler 1/1) Roma.

Haas 1998   Haas, V., Die hurritischen Ritualtermini in hethitischem Kontext (Corpus der Hurritischen Sprachdenkmäler I/9), Roma.

Haas 2003   Haas, V., Materia Magica et Hethitica, Berlin, New York.

Haas – Wegner 1988

                      Haas, V. – I. Wegner, Die Rituale der Beschwörerinnen SALŠU.GI. (Corpus der Hurritischen Sprachdenkmäler I/5/1), Roma.

HED   Puhvel, J., Hittite Etymological Dictionary, Berlin, New York, Amsterdam, 1984-.

van den Hout, 2013

                      van den Hout, Th. P. J., "Hitit Krallığı ve İmparatorluğu'nun Kısa Tarihi/A Short History of the Hittite Kingdom and Empire", Hititler, Bir

	Anadolu İmparatorluğu/Hittites An Anatolian Empire (eds. M. Doğan-Alparslan – M. Alparslan), 22-44.
Hutter 2003	Hutter, M., "Aspects of Luwian Religion", The Luwians (ed. C. Melchert), Leiden-Boston, 211-280.
Kaynar 2016	Kaynar, F., "Šalašu Ritüeli'nin Hurrice ve Hititçe Versiyonları Üzerine Değerlendirmeler", Colloquium Anatolicum 15, 1-13.
Kaynar 2014/2017	Kaynar, F., "I rituali magici ittiti: struttura, classificazione e il ruolo di Kizzuwatna", (Unpublished PhD Dissertation), Turin University.
Klinger 1996	Klinger, J., Untersuchungen zur Rekonstruktion des hattischen Kultschicht, Studien zu den Boğazköy-Texten 37, Wiesbaden.
Laroche 1980	Laroche, E., Glossaire de la langue hourrite, Paris.
Marcuson 2016	Marcuson, H., "Word of the Old Woman": Studies in Female Ritual Practice in Hittite Anatolia", (Unpublished PhD Dissertation), University of Chicago.
Miller 2004	Miller, J., Studies in the Origins, Development and Interpretation of the Kizzuwatna Rituals, Studien zu den Boğazköy-Texten 46, Wiesbaden.
Mouton 2008	Mouton, A., Les Rituels de Naissance Kizzuwatniens. Un Exemple de Rite de Passage en Anatolie Hittite, Paris.
Pelvanoğlu 2017	Pelvanoğlu, T., "M.Ö. İkinci Binyılda Kizzuwatna'nın Tarihi ve Tarihi Coğrafyası", (Unpublished Master Thesis), Istanbul University .
Richter 2012	Richter, T., Bibliographisches Glossar des Hurritischen, Wiesbaden.
Schwemer 2008	Schwemer, D., "The Storm-Gods of the Ancient Near East: Summary, Synthesis, Recent Studies, Part II", Journal of Ancient Near Eastern Religions 8, 1-44.
Starke 1985	Starke, F., Die keilschrift-luwischen Texte in Umschrift, Studien zu den Boğazköy-Texten 30, Wiesbaden.
Strauß 2005	Strauß, R., "Elemente Kizzuwatnäischer Ritualkunde in Hethitischen Texten", Motivation und Mechanismen Des Kulturkontaktes in der Späten Bronzezeit (Eothen 13), 227-246.
Strauß 2006	Strauß, R., Reinigungsrituale aus Kizzuwatna, Berlin, New York.
Torri 2003	Torri, G., La similitudine nella magia analogica ittita, Studia Asiana 2, Roma.
Trabazo 2002	Textos religiosos hititas. Mitos, plegarias y rituales, Madrid.
Watkins 1986	Watkins, C., "The Indo-European Background of a Luvian Ritual", Festschrift für Manfred Mayrhofer, 324-333.
Weeks 1985	Weeks, D. M., "Hittite Vocabulary: An Anatolian Appendix to Buck's Dictionary of Selected Synonymus in the Principal Indo-European Languages", (Unpublished PhD Dissertation), University of California.
Wilhelm 2001	Wilhelm, G., "Hurritisch naipti "Weidung", "Weide" oder eine bestimmte Art von Weide", Kulturgeschichten, Altorientalistische Studien für Volkert Haas zum 65. Geburtstag, 449-453.
Wilhelm 2017	Wilhelm, G., "Syncronic Variety and Diachronic Change in Hurrian",

Mesopotamia 52, 75-84.

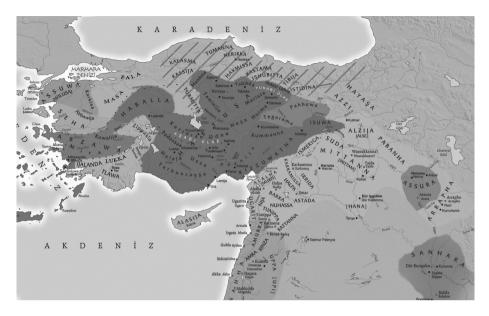Yakubovich 2010   Yakubovich, I., Sociolinguistic of the Luvian Language, Leiden-Boston.

Fig. 1   Map of Ancient Near East in Late Bronze Age (van den Hout 2013, 25)