

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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M. Krebernik

Sonnengott (Sun god). A. II. In Anatolien. Philologisch.

§ 1. Names. – § 2. Gender. – § 3. Aspects. – § 4. Indo-European features. – § 5. Mesopotamian and Syrian influences. – § 6. Epithets. – § 7. Special forms.

§ 1. Names. The Sumerogram ^dUTU appears hundreds of times in the Boğazköy texts (for references see HittPantheon 844–899) and might designate any of several deities: Hatt. Eštan, Hitt. Ištanu*, Luw. Tiwat*, Palaic Tijat*, Hurr. Šimige, Akk. Šamaš, or indeed Sum. Utu. In the absence of clear phonetic complementation, the divinity intended in any particular passage may be recognized only by assigning this passage to the correct cultural stratum within Hitt. civilization. However, as representatives of a unique element of the universe, all of these gods must have been to some degree syncretized with one another.

§ 2. Gender. The Eštan worshiped by the indigenous Hatt. people was female (Klinger 1996, 141–147), as demonstrated by her epithet *kattab*, “queen” ([Eš-t]a-a-an-ka-a-a-[t-tab]), KBo. 25, 131 obv.⁷ 5'. She might also be referred to by the Hatt. epithet Wurunšemu*, seemingly “Mother of the Earth” (O. Soysal, Hattischer Wortschatz in hethitischer Textüberlieferung [= HdOr. 1/74, 2004] 325), or after her principal cult site as the Sun-goddess of the city of Arinna* (^dUTU^{uru} Arinna) (Yoshida 1992, 150f.), or correspondingly by the gentile Arinnitti/u, “she of Arinna” (HethReligion 423). She was also borrowed into the Hitt. pantheon as Ištanu (with variant forms Aštanu and Eštanu).

As early as the Old Kingdom, the Sun-goddess was provided with a male counterpart – or perhaps better, manifestation – also named Ištanu (Klinger 1996, 143), who exercised the celestial duties, leaving the chthonic responsibilities to his feminine forerunner.

§ 3. Aspects. Despite bearing chthonic characteristics like the epithet “Sun-goddess of the Earth” (*taknaš* ^dUTU; cf. Luw. *tiyammaššiš* ^dUTU; CLL 231), Eštan also

displayed celestial features, being called, for example, "the torch of the land of Hatti" (KUR ^{uru}Hatti ^{giš}zupparu, KUB 21, 19 i 4). This broad range of activity came about because, like the Mesopot. Šamaš (Steinkeller 2005), Eštan/Ištanu daily circumnavigated the cosmos, passing from east to west through the sky during daylight hours, returning eastward beneath the earth during the night in order to begin the journey anew the following morning (Heimpel 1986).

For purposes of disambiguation, the male S. could be referred to more fully as the "Sun-deity of Heaven" (*nepišaš* ^dUTU, ^dUTU AN^E, or ^dUTU ŠAME; Š.* A. III. b. § 2). In the religious system of the Empire period, these aspects of a single divinity of alternate gender (cf. Wilhelm 2002) could sometimes appear separately in offering lists (e.g., KUB 30, 21 i 3) and incantations. For the latter, note the Luwian-language speech:

"If he or she is alive, let the S. (^dUTU-za) above deliver him or her. If he or she is dead, let the Sun-goddess of the Earth (*ti-ya-am-ma-aš-ši-iš* ^dUTU-za) deliver him or her – the accursed person afflicted by a (broken) oath!" (KUB 35, 45 ii 25–27).

In the *interpretatio hurritica* of later times, the tutelary deity of Arinna was identified with the Syrian goddess Hepat* (M.-C. Trémouille, ^dHepat: une divinité syro-anatolienne [= Eothen 7, 1997] 38), although the latter otherwise displays no solar features.

§ 4. Indo-European features. As is the case for other aspects of Hitt. religion, it is difficult to recognize inherited Indo-European features in the solar deities of Hatti.

The identification of ^dŠiušummi-*, lit. "Our God," of the pre-Hitt. Anittaš* Text (CTH 1; Singer 1995) with the S. remains uncertain, and little can be said about the solar deities of the two other Indo-European-speaking groups in Hatti, Tijat of the Palaean (Watkins 1974, 106f.) or Tiwat of the Luwians (Hutter 2003, 2.24–2.27). Note only that the root from which their names derive (**diēu-*) appears in Hittite as the base of the common words for "deity" *šiu(na)-*, and "day" *šiwatt-* (A. Kloekhorst, Etymological dictionary of the Hittite inherited lexicon [= Leiden Indo-European Etymological Dictionary Series 5, 2008] 763f., 766f.), and is etymologically related to Greek Zeus and Latin Jupiter.

§ 5. Mesopotamian and Syrian influences. On the other hand, the influence of cuneiform civilization on Hitt. beliefs and cult was significant. The very use of a Sum. word-sign to represent native solar deities entailed the concurrent importation into Hatti of Mesopot. concepts concerning such divinities. Although the Sum. Utu himself appears in Sum.-language texts imported to Hattuša, the Hittites were much more familiar with Šamaš of Babylonia, Assyria, and inland Syria (Kutter 2008), who was immanent in the solar orb and functioned as the patron of justice and mediator between the Netherworld and the everyday sphere of the living (Polonsky 2002).

§ 6. Epithets. Adjectives modifying the solar deity reveal either his or her majestic nature:

"bright" (*barki-*), "powerful" (*nakki-*), "swift" (*nuntariya-*), "impetuous" (*waliwaliya-*), "great" (*šalli-*, GAL, Luw. *ura-*), "eminent" (*šarku-*), "eternal" (*ukturi-*), or explicate the relationship with human worshippers: "exalted" (*šarlant-*), "compassionate" (*genzuwala-*), "(most) celebrated" (*aššanuwant-*; cf. HW² I 377f.).

The Luw. terms *hirutalli-*, "by whom one swears," and *huwayalli-*, "witness(??)" (CLL 69, 81), reflect the well-known function of the Sun in guaranteeing treaties (see the god-lists in Beckman 1995) and other agreements.

§ 7. Special forms. In this same vein, the numerous attested genitival constructions involving ^dUTU do not seem to denote independent varieties of the Sun-deity, but rather to emphasize particular aspects or roles, for example, locations where he or she received worship:

the courtyard (*hila-*), the gate-building (*hilar-mar*/KILAM; cf. Singer 1975, 93f.), the watchtower (*auri-*; cf. HW² I 632), the "(sacred) place" (*pēda-*; cf. CHD P 332f. a2b'), the field (A.ŠA A.GAR), the sea (*MĒ* – so to be understood here?), or various towns (Ankuwa, Hlab, Hupišna, etc., in addition to Arinna).

Other constructions of this type serve to express the relationship of the solar deity to the remainder of the pantheon (*šunan*/DINGIR.MEŠ-*nan* ^dUTU; cf. Fauth 1979,

251f.) or to special individuals, such as the forefathers (*attaš* ^dUTU; or is this an epithet, "Father Sun?"; cf. Yoshida 1996, 38f.), Labarna, or various Tawanannas (see Yoshida 1992; Nakamura 2002, 192–204). Yet further examples indicate the activity or problem that the Sun is called upon to address: illness (*inana-*), bloodshed (*ešhar*; cf. Szabó 1971, 91f.), or an omen (^dUTU IŠ.GIM = IZKIM).

Uncertain of interpretation remain *dankuliyāš* ^dUTU ("of darkness"; cf. Poetto 1991, 243), *keš-šeraš* ^dUTU ("of the hand"), and *haraunaš* ^dUTU ("?").

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G. Beckman

Sonnengott. A. III. a. Urartäisch. Philologisch.

Der urart. S. hieß Šiwini (Schreibungen ^dŠi-i-ú-i-ni(-), ^dŠi-ú-i-ni-, ^dUTU; s. UKN 442a und KUKN 490b). Er gehörte nach dem Hauptgott und Schützer der königlichen Macht Ḫaldi und dem Wettergott Teišeba* zu den drei wichtigsten Gottheiten des urart. Pantheons; vgl. die Formel „Ḫaldi, Teišeba, Šiwini (und) die (anderen) Götter“ (passim in den urart. Texten, z. B. Hchl 81 Vs. 12f. [Argišti I.], Hchl 104: 8 [Sarduri II.]) und die Meher-Kapisi-Opferliste Hchl 10 (Išpuini und Menua), die 6 Lämmer, 17 Rinder und 34 Schafe für Ḫaldi, 6 Rinder und 12 Schafe für Teišeba, 4 Rinder und 8 Schafe für Šiwini, für die meisten anderen männlichen Götter 2 Rinder und 4 Schafe oder 1 Rind und 2 Schafe auflistet.

Eine etymologische Verbindung des Namens Šiwini über heth. *šiu(na)-* „Gott“ oder *šiwatt-* „Tag“ mit indogerm. **diēu-* (Diakonoff 1989, 101f.; Grekyan 2006, 158; s. KUKN mit früherer Lit.) ist sehr unsicher, vielleicht eher urart. Šiwini verwandt mit hurr. Šimige(-ne-) „(die) Sonne/Sonnengottheit“ (-ni als Suffix und Schwund des intervokalischen -g-? s. Friedrich 1940, 217f., gefolgt von Salvini 1979, 313); s. S.* A. III. b. § 1.

Der Name von Šiwini's Gattin Tušpuea* könnte auf eine Verbindung dieses Götterpaares zur urart. Hauptstadt Tušpa* (Van Kalesi in Ost-Anatolien) hinweisen.

Zur Ikonographie des urart. S. bieten die Texte keinen direkten Hinweis; s. S.* B. III. a.

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