

*Some remarks on Hittite Royal Funerary Ritual sallis wastais
(Texts from Building A on Büyükkale)*

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The Hittite royal funerary ritual *sallis wastais* (CTH 450) was first published by H. Otten in 1958¹. Four years ago a new edition by A. Kassian, A. Korolëv and V. Sidel'tsev came out, including a large number of newly identified fragments.

The web-Konkordanz by S. Košak (1.1) contains 161 entries for this CTH number. In spite of the recent careful edition, it seems to be useful to reconsider the ritual, exploring it from a different point of view. I have aimed at verifying the text arrangement proposed by the Russian authors.

In present paper I will focus on the texts from Building A on Büyükkale. In order to make the classification clearer, I arranged the texts in a table (see Table 1), starting with the find spots. Then, it became evident that the layout of the tablets can also be used to distinguish various tablet series of the ritual. The date of the texts is also a matter of the utmost importance. I hope that the proposed arrangement of the texts may bring us closer to conclusions on the distribution and the number of copies in each of the capital's libraries and, consequently, on the course of the entire ceremony.

Find spots

The tablet fragments containing the ritual's description have been discovered in three libraries of the capital. 97 fragments were found on Büyükkale in Building A², and 29 in the so-called Haus am Hang, mostly in its western part (square L/18) in Th. Makridi's rubble heap.

From Temple I we have only one big fragment of a tablet (KBo XXV 184) edited recently by Th. van den Hout³, together with six very small fragments, too small to identify the copies they once belonged to. By the way, each of those fragments came from different rooms (Nos. 10, 11, 16, 27, 45). Besides, there are many fragments of unknown provenance excavated by H. Winckler and Th. Makridi in 1905-1906 and 1911-1912. All we can say is that they probably were found in the Haus am Hang or in Temple I, rather than on the citadel.

¹ H. Otten, *Hethitische Totenrituale*. Berlin 1958 (cited HTR).

² On this library cf. e.g. H. G. Güterbock, *AfO* 38/39 (1991/1992), pp. 132-137; S. Košak, "The Palace Library 'Building A' on Büyükkale", in: *Studio Historiae Ardens. Ancient Near Eastern Studies Presented to Philo H.J. Houwink ten Cate on the Occasion of his 65th Birthday*, Th. P. J. van den Hout, J. de Roos eds. Leiden – Istanbul 1995, pp. 173-179.

³ For a description of the second day on a tablet found in Temple I see Th. P. J. van den Hout, "An Image of the Dead? Some Remarks on the Second Day of the Hittite Royal Funerary Ritual", in: *ICH* 2, pp. 195-211 (StMed 9).

Layout and date

Texts were written on both one-column, the so-called “long” tablets IM.GÍD.DA, and two-column tablets. It is true of copies in the New Hittite or in the Late New Hittite script. Apparently, none of the analysed texts is older than the New Hittite period.

Texts from Building A on Büyükkale

Fragments found on the citadel in Building A were scattered in four rooms. The bulk of the texts were excavated in room 5, but many fragments come also from rooms 3, 4 and 6. As in many other cases, pieces belonging to one tablet were found in different rooms⁴. As shown in the Table 1, three series of the ritual can be distinguished. As we can ascertain on the basis of the preserved fragments, the two-column tablets of the Late New Hittite series contains the description of two days of the ceremony, while on the IM.GÍD.DA tablet only its one day is described. The two-column series written in the New Hittite script seems to be represented by only one tablet describing the 13th day⁵.

One-column (IM.GÍD.DA) layout series

Only three days seem to be preserved from this series that for the time being I would consider a separate series of the ritual. The first line of KUB XXX 15+, description of the second day, reads as follows:

(1) *ma-a-an I-NA UD.2^{KAM} lu-uk-kat-ta nu MUNUS^{MEŠ} uk-tu[-u-ri-y]a⁷ ha-aš-ti-aš le-eš-šu-u-wa-an-zi* (2) *pa-a-an-zi...*

“When on the second day it dawns, women go to the *ukturi*-p[yr]e to gather bones”.

After that there is a gap, thus descriptions of the third, fourth⁷, and fifth days are missing.

Concerning the 6th and 7th day, H. Otten regarded KUB XXX 25++ and KUB XXXIX 5+ as duplicates. The first text, KUB XXX 25 + KUB XXXIV 68 + KUB XXXIX 4 + KBo XLI 117 rev., describes the seventh day from the beginning till the very end. Its last lines, including the colophon, read:

27. []... *na-aš-ta ša¹-an-ḫa¹-an-zi nu nam-m[a*
28. [*a-pé-d]a-ni UD^{KAM}-ti Ú-UL ú-e-eš¹⁵-kán-zi [...]*

⁴ E.g. KUB XXX 19 + KUB XXX 20 + KUB XXX 21 + KUB XXX 22 + KUB XXXIV 66 + KUB XXXIX 7 + KBo XXXIV 57 + KBo XXXVIII 173 + KBo XXXIX 148 + KBo XL 22.

⁵ The arguments apud A. Kassian, A. Korolëv, V. Sidel'tsev, *Hittite Funerary Ritual šalliš waštaiš*. (AOAT 288). Münster 2002, for distinguishing 1758/c+ as a different copy are not convincing. See below.

⁶ I do not agree with AOAT 288 authors who ascribed this tablet to the third day. Two vertical wedges in UD.2^{KAM} are perfectly clear.

⁷ A small fragment KUB XXXIX 9 that apparently describes the fourth day of the ritual probably should be treated separately because of the presence of the king as an active person in the ritual. In the other known fragments of this ritual the king is not mentioned.

29. 1 IM.GÍD.DA *e-ez-za-an wa-ar-nu-ma<-aš> NU.T[ÍL]*

“]... thereupon they sweep. Then [...on tha]t day they do not cry. [...] One long tablet of ‘the burning of straw’. Not finished”.

Even if number 7 in the first line of the text’s obverse is a little mutilated, the outline-tablet KUB XXXIX 6 obv. II 6 confirms that the seventh day was the day of “the burning of straw”. Concerning the second text, KUB XXXIX 5 + KBo XL 265, H. Otten gave the transcription of a few lines and pointed to “geringen Abweichungen vom Duplikattext”⁸. In the recent AOAT edition the text is entirely transliterated and translated⁹. Following Otten, the authors consider it a duplicate of KUB XXX 25++ and, consequently, they propose emendation of the number of the day from 6 to 7 in KUB XXXIX 5+ rev. 28. However, the last lines of the text read as follows:

27. [*š]a-an-ḫa-an-zi nu nam-ma MUNUS^{MEŠ} tap-da-ra[-aš ...]*

28. [...-k]án-zi UD.6^{KAM} *túh-ḫu-uš[-ša*

“...they s]weep. Then *taptara*-women [...] ... The sixth day is finis[hed]”.

Neither the burning of straw nor other specific action is mentioned. Therefore we may conclude that it really is the end of the sixth day. Thus, the description of the ritual on one-column tablets ends with the 7th day. It is tempting to distinguish a separate seven-day long ritual.

Two-column series

According to the AOAT edition the description of the first/second day of the ritual in the Late New Hittite two-column series would have been preserved in three copies:

1. KUB XXX 16 + KUB XXXIX 1 describes the beginning of the first day. In obverse II (ll. 15-16) the end of the “first tablet” is announced: “First tablet. (Ritual) not fini[shed...]”¹⁰. After a double paragraph line the description of the second day begins¹¹. “The end of the first tablet” announced in the middle of the second column of the obverse suggests that the text of the tablet in question may have been copied from a one-column series where each day was described on a separate tablet.

2. The end of the second day is preserved in KUB XXX 18 + KUB XXXIX 3. The colophon mentions the second tablet of a series containing the description of the second day¹². We may assume therefore that this text was also copied from a one-column series where the second day was described on a separate tablet.

⁸ *HTR*, p. 30.

⁹ AOAT 288, pp. 341-355.

¹⁰ KUB XXX 16 + KUB XXXIX 1 obv. II :

15. DUB.1^{KAM} *Ú-UL QA[-TI*

16. *GAL-iš wa-<aš>-ta[-iš*

¹¹ KUB XXX 16 + KUB XXXIX 1 obv. II :

17. *ma-a-an^{URU} K[Ú.BABBAR*

18. *na-aš-ma LUGAL[*

¹² KUB XXX 18 + KUB XXXIX 3 rev. IV :

3. Concerning the presumed third copy of the AOAT edition KUB XXX 23 + KUB XXXIX 13 + KBo XLI 90 + KBo XLI 92 + KBo XL 348, the first column of the obverse, as well as the great part of obverse II where the first day probably ended, are missing. The tablet contains the bottom part of column II and 50 lines of column III. On column IV there are only a few signs at the end of the first five lines.

Those three “copies” are not duplicates. The texts can be put together and probably belonged to the same tablet (Fig. 1)¹³. Thus, only one copy containing the description of the 1st and 2nd days of the ritual is known from Building A on Büyükkale.

The description of days 3 to 7 is not preserved in this series. It is worth noticing that the description on the following tablets from day 8 till the end starts with an even day instead of an expected odd one. Thus days 8 and 9 are described on one tablet¹⁴. The beginning of this tablet is missing, as well as the end of column II. The end of day 8 could be placed in column II in a lacuna. We may assume that rev. III and IV dealt with the events of the 9th day. The colophon here is missing. The description of days 10 and 11 is in the worst condition¹⁵. Finally, events of the 12th and 13th days are preserved in two copies that need special attention¹⁶. A New Hittite tablet KUB XXXIX 8+ giving the description of the 13th day has a Late New Hittite duplicate (KUB XXX 19+) that covers the 12th and 13th days with a well preserved colophon: “When a great calamity occurs in Hattusas. On this tablet (there are) the 12th day of cutting of the grapevine (and) 13th day of *lahhanza* birds. Finished”¹⁷. In the New Hittite copy the colophon is almost the same: “When a great calamity occurs in Hattusas. On this tablet (there are) the 12th day of cutting of the grapevine (and) the 13th day of the *lahhanza* (birds). (They are) finished”¹⁸. A few different signs were used in both copies. Notwithstanding its colophon, however, KUB XXXIX 8+ covers only the 13th day of the rit-

12' DUB.2^{KAM} ŠA UD.2^{KAM} [

13' *ma-a-an*^{URU} *Ha-at-tu-ši šal-li-iš*

14' *wa-aš-ta-iš ki-ša-ri* [

15' *Ú-UL QA-TI*

¹³ I would like to express my gratitude to Professor Cem Karasu who kindly collated the originals in Ankara and confirmed my suppositions.

¹⁴ KUB XXX 24 + KBo XXXIX 292 (+) KUB XXX 24a + KUB XXXIV 65 + KUB XXXIX 35 (+) KBo XXXIV 56 + KBo XXXIV 66 [(+) KUB XXXIX 31].

¹⁵ KUB XXXIX 14 + KBo XL 178 + KBo XL 311 (+) KUB XXXIX 33 + KBo XXXIX 34.

¹⁶ 1. KUB XXX 19 + KUB XXX 20 + KUB XXX 21 + KUB XXX 22 + KUB XXXIV 66 + KUB XXXIX 7 + KBo XXXIV 57 + KBo XXXVIII 173 + KBo XXXIX 148 + KBo XL 22;

2. KUB XXXIX 8 + KBo XXXIV 58 + KBo XXXIX 291 + KBo XXXIV 14. In the AOAT edition the authors have distinguished three copies.

¹⁷ KUB XXX 19+ rev. IV

32. *ma-a-an*^{URU} *KÙ.BABBAR-ši GAL-iš wa-aš-ta-iš ki-ša-r[i]*

33. *ki-i-e-da-ni-eš-ša-an A-NA TUP-PÍ UD.12^{KAM} <GIŠ> GEŠTIN⁷-aš*

34. *kar-šu-u-wa<(-aš)> UD.13^{KAM} la-ḥa-an-za-na-aš MUŠEN^{HI.A}-na-aš!*

35. *zi-in-na-an-za*

¹⁸ KUB XXXIX 8+ rev. IV

32' *ma-a-an*^{URU} *KÙ.BABBAR-ši GAL-iš wa-aš-ta-i⁷ -[(iš ki-ša-r)i]*

33' *ki-i-e-da-ni-eš-ša-an A-NA TUP-PÍ U[(D.12^{KAM})]*

34' *<GIŠ> GEŠTIN kar-šu-u-wa-aš UD.13^{KAM} la-aḥ-ḥa-a[(n-za-na-aš)]*

35' *zi-in-na-an-te-eš*

ual. The *lahhanza* birds specific for this day are mentioned in the beginning of column I¹⁹. The columns of this copy are larger than those in KUB XXX 19+ and each of them should be about 50 lines long, whereas in KUB XXX 19+ the first column reconstructed entirely is 63 lines long and the third column is 65 lines long. We may assume that the scribe copied the 13th day separately on a shorter and wider tablet from an “original” containing description of the 12th and the 13th days and gave a similar colophon for an obscure reason. In KUB XXX 19+ rev. III 53 and respectively in KUB XXXIX 8+ rev. III 14’ the events of the evening of the 13th day seem to be described and then the events of the night (13th/14th days)²⁰. The description of the 14th day mentioned in an outline tablet KUB XXXIX 6 rev. 1-2 seems to be missing.

I am aware that these few remarks about the texts from Building A on Büyükkale reflect only a stage of research on the royal funerary ritual. Only further discoveries and new joins may complete the missing part of the description.

To sum up, the library in Building A on Büyükkale contained two Late New Hittite series of the royal funerary ritual (col. 1 and 2 in Table 1). The two-column series seems to have been copied from a one-column “original”. The tablet KUB XXXIX 8+ (col. 3 in Table 1) describes but the 13th day of the ceremony although its colophon mentions the days 12 and 13. Thus it can be regarded as a copy from the two-column series. There is no knowing whether the tablet in question belonged to a separate series of the ritual’s description.

¹⁹ KUB XXXIX 8 obv. I 3’, 4’, 7’ = KUB XXXIX 7 obv. II 11’, 12’, 13’.

²⁰ In AOAT 288, p. 510 the authors suppose it be the night between 12th and 13th day.

Table 1

Texts CTH 450 from Building A on Büyükkale

Day	One-column - LNH	Two-column - LNH	Two-column - NH
1/2		I. KUB XXX 16 + KUB XXXIX 1 (+) KUB XXX 18+KUB XXXIX 3 (+) KUB XXX 23 + KUB XXXIX 13 + KBo XLI 90 + KBo XLI 92 + [?] KBo XL 348;	
2	I. KUB XXX 15 + KUB XXXIX 19 + KBo XLI 26 + KUB XXXII 111 + KUB XXXIX 11 (+) KUB XXXIX 12;		
3			
4			
5			
6	I. KUB XXXIX 5 + KBo XL 265;		
7	I. KUB XXX 25 + KUB XXXIV 68+KUB XXXIX 4 + KBo XLI 117;		
8/9		I. KUB XXX 24+KBo XXXIX 292 (+) KUB XXX 24a+KUB XXXIV 65+KUB XXXIX 35 (+) KBo XXXIV 56+KBo XXXIV 66 [(+?) KUB XXXIX 31];	
10/11		I. KUB XXXIX 14+KBo XL 178+KBo XL 311 (+) KUB XXXIX 33+KBo XXXIX 34;	
12/13		I. KUB XXX 19+KUB XXX 20 + KUB XXX 21 + KUB XXX 22 + KUB XXXIV 66 + KUB XXXIX 7 + KBo XXXIV 57 + KBo XXXVIII 173 + KBo XXXIX 148 + KBo XL 22;	
13			I. KUB XXXIX 8+KBo XXXIV 58+KBo XXXIX 291+KBo XXXIX 14;
Outline	I. KUB XXXIX 6		
Undetermined		KUB XXXIX 15; KUB XXXIV 67+ KUB XXXIX 16;	F

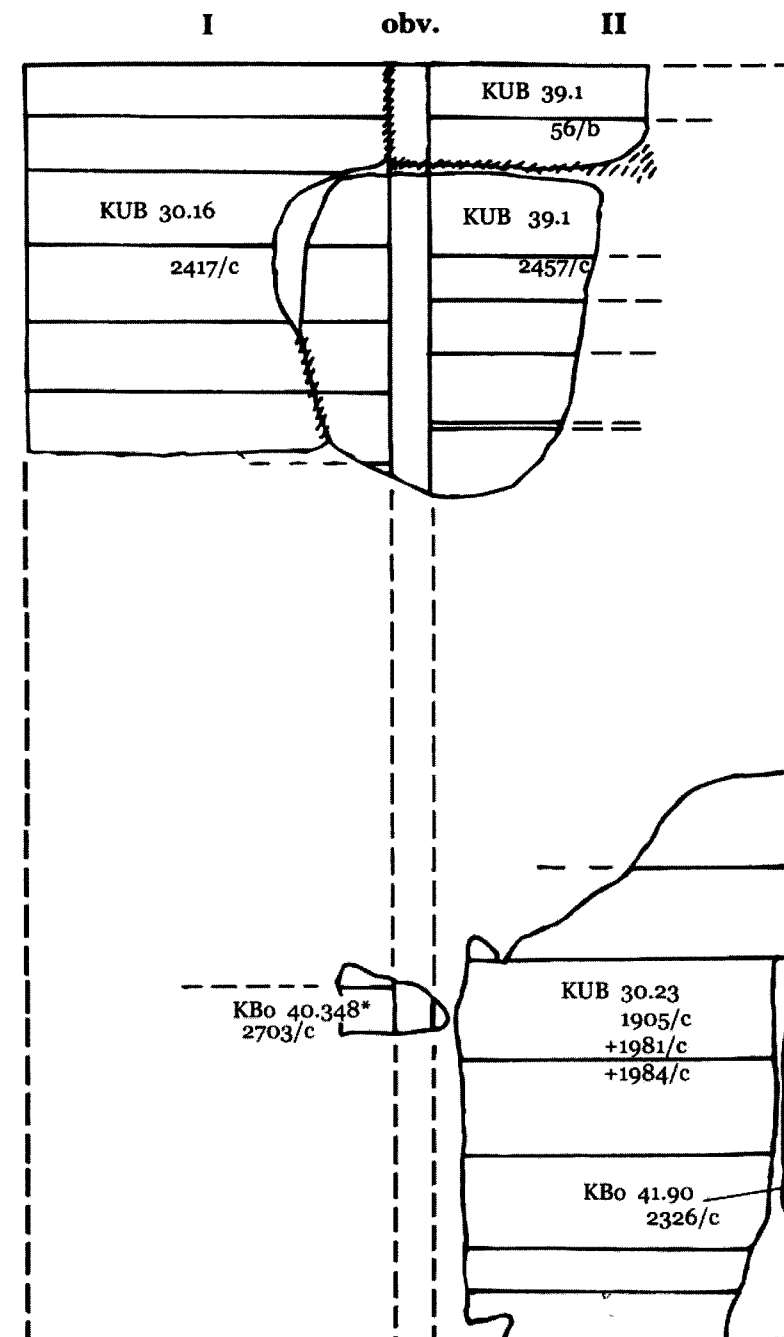


Fig. 1a

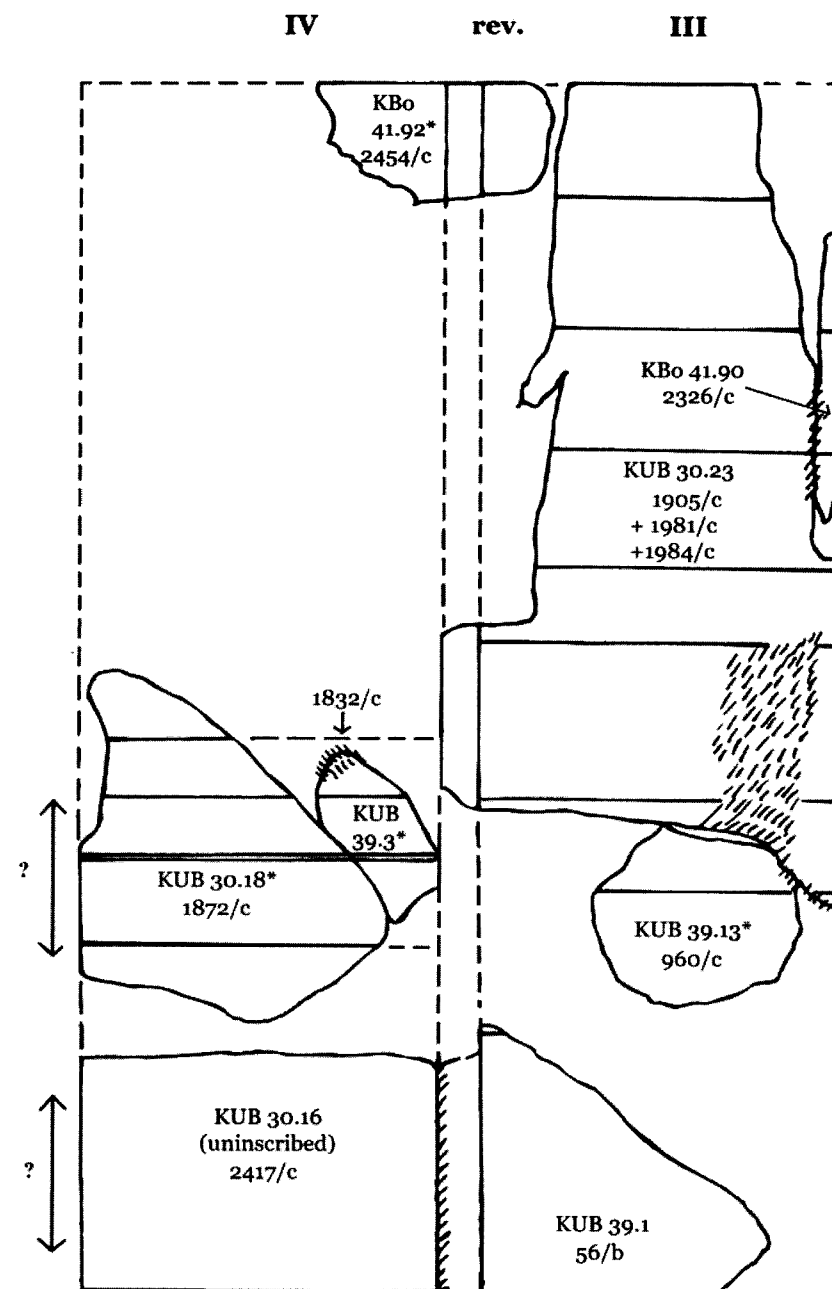


Fig. 1b