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 1958\(^1\). Four years ago a new edition by A. Kassian, A. Korolëv and V. Sidel’tev 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 A\(^2\), 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 Hout\(^3\), 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.

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Texts were written on both one-column, the so-called “long” tablets IM.GÍ.D.AA, 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 rooms. 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.GÍ.D.AA 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 day.

**One-column (IM.GÍ.D.AA) 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 l-NA UD.2KAM lu-uk-kat-ta nu MUNUSMEŠ uk-tu[-u-ri-y]a ḭa-aš-ti-aš le-
še-šu-u-wa-an-zí (2) pa-a-an-zí...

"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, fourth, 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 ša-an-ḫa-an-zí nu nam-m[a
28. [ a-pé-d]a-ni UD.2KAM-tí Û-ÚL ú-e-eš15-kán-zi [...]
29. [IM.GÍ.DA e-ez-za-an wa-ar-nu-<aš> NU.T[ÍL ]
   “... thereupon they sweep. Then [on that] 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 tran-
scription of a few lines and pointed to “geringen Abweichnungen vom Duplikatext”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 emenda-
tion 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 MUNUSMEStap-da-ra[-<aš ....]
28. […]-kán-zi UD.Ø KAM tub-bu-us[-sa “...they s]weep. Then tapitara-women […] ... The sixth day is fini[shed]”.

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.

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8 HTR, p. 30.
9 AOAT 288, pp. 341-355.
10 KUB XXX 16 + KUB XXXIX 1 obv. II :
11 ma-a-an ūR[U]\[U.BABBAR
12 KUB XXX 18 + KUB XXXIX 3 rev. IV :
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)\(^\text{13}\). Thus, only one copy containing the description of the 1\(^{st}\) and 2\(^{nd}\) 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 tablet\(^\text{14}\). 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 9\(^{th}\) day. The colophon here is missing. The description of days 10 and 11 is in the worst condition\(^\text{15}\). Finally, events of the 12\(^{th}\) and 13\(^{th}\) days are preserved in two copies that need special attention\(^\text{16}\). A New Hittite tablet KUB XXXIX 8+ giving the description of the 13\(^{th}\) day has a Late New Hittite duplicate (KUB XXX 19+) that covers the 12\(^{th}\) and 13\(^{th}\) days with a well preserved colophon: “When a great calamity occurs in Hattusas. On this tablet (there are) the 12\(^{th}\) day of cutting of the grapevine (and) 13\(^{th}\) day of lahhanza birds. Finished”\(^\text{17}\). In the New Hittite copy the colophon is almost the same: “When a great calamity occurs in Hattusas. On this tablet (there are) the 12\(^{th}\) day of cutting of the grapevine (and) the 13\(^{th}\) day of the lahhanza (birds). (They are) finished”\(^\text{18}\). A few different signs were used in both copies. Notwithstanding its colophon, however, KUB XXXIX 8+ covers only the 13\(^{th}\) day of the rit-

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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\(^\text{[}\)
15' Ŭ-U.L QA-\(\text{T]\)

\(^\text{13}\) I would like to express my gratitude to Professor Cem Karasu who kindly collated the originals in Ankara and confirmed my suppositions.

\(^\text{14}\) KUB XXX 24 + KBo XXXIX 292 (+) KUB XXX 24a + KUB XXXIV 65 + KUB XXXIX 35 (+) KBo XXXIV 56 + KBo XXXIV 66 [(+?) KUB XXXIX 31].

\(^\text{15}\) KUB XXXIX 14 + KBo XL 178 + KBo XL 311 (+) KUB XXXIX 33 + KBo XXXIX 34.

\(^\text{16}\) 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 XXXIX 58 + KBo XXXIX 291 + KBo XXXIV 14. In the AOAT edition the authors have distinguished three copies.

\(^\text{17}\) KUB XXXIX 19+ rev. IV
32. ma-a-an \(URU\) KÜ.BABBAR-ši GAL-iš wa-aš-ta-iš ki-ša-ri\(^\text{[}\)
33. ki-i-e-da-ni-eš-ša-an A-NA TUP-P! UD.12\(^{KAM}\) <\(\text{Giš}\) r\(\text{GESTIN}\)-aš
34. kar-šu-u-\(\text{wa}(aš)\) UD.13\(^{KAM}\) la-ḫa-an-za-na-aš MUŠEN\(\text{HtA}\)-na-aš!
35. zi-in-na-an-Za

\(^\text{18}\) KUB XXXIX 8+ rev. IV
32' ma-a-an \(URU\) KÜ.BABBAR-ši GAL-iš %wa-aš-ta-iš ki-ša-ri\(^\text{[}\)
33' ki-i-e-da-ni-eš-ša-an A-NA TUP-P! [UD.12\(^{KAM}\) \(\text{Giš}\) r\(\text{GESTIN}\)-aš
34' kar-šu-u-\(\text{wa}(aš)\) UD.13\(^{KAM}\) la-ḫa-an-za-na-aš MUŠEN\(\text{HtA}\)-na-aš!
35' zi-in-na-an-te-eš
ual. Theuintana birds specific for this day are mentioned in the beginning of column I\(^1\). 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 13\(^{th}\) day separately on a shorter and wider tablet from an “original” containing description of the 12\(^{th}\) and the 13\(^{th}\) 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\(^{\prime}\)” the events of the evening of the 13\(^{th}\) day seem to be described and then the events of the night (13\(^{th}$/14\(^{th}\) days)\(^2\). The description of the 14\(^{th}\) 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 Buyukkale 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 Buyukkale 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 13\(^{th}\) 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.

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\(^1\) KUB XXXIX 8 obv. I 3\(^{\prime}\), 4\(^{\prime}\), 7\(^{\prime}\) = KUB XXXIX 7 obv. II 11\(^{\prime}\), 12\(^{\prime}\), 13\(^{\prime}\).

\(^2\) In AOAT 288, p. 510 the authors suppose it be the night between 12\(^{th}\) and 13\(^{th}\) day.
**Table 1**

Texts CTH 450 from Building A on Büyükkale

<table>
<thead>
<tr>
<th>Day</th>
<th>One-column - LNH</th>
<th>Two-column - LNH</th>
<th>Two-column - NH</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/2</td>
<td>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;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I. KUB XXX 15 + KUB XXXIX 19 + KBo XLI 26 + KUB XXXIX 11 (+) KUB XXXIX 12;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>4</td>
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<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>I. KUB XXXIX 5 + KBo XL 265;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>I. KUB XXX 25 + KUB XXXIV 68 + KUB XXXIX 4 + KBo XLI 117;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8/9</td>
<td>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];</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10/11</td>
<td>I. KUB XXXIX 14 + KBo XL 178 + KBo XLI 311 (+) KUB XXXIX 33 + KBo XXXIX 34;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12/13</td>
<td>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 XLI 22;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>I. KUB XXXIX 8 + KBo XXXIV 58 + KBo XXXIX 291 + KBo XXXIX 14;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outline</td>
<td>I. KUB XXXIX 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undetermined</td>
<td>KUB XXXIX 15; KUB XXXIV 67 + KUB XXXIX 16;</td>
<td></td>
<td>F</td>
</tr>
</tbody>
</table>
Some remarks on Hittite Royal Funerary Ritual

Fig. 1a
Fig. 1b