

## THE USING OF TREES IN HITTITE RITUALS

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### Abstract

Hittites is a society, Indo European origin and lived in Anatolia since B. C. second millenium. Hittites had polytheistic religion. They set rituals for a deities in their religious life. They used numereous objects in their rituals.

When the Hittites set rituals, they used to trees. Some trees were used as a offerings object to the their gods by the Hittites. Also some trees were used different aims depart from as a offering object.

Cedar, Tamarisk, Olive tree, Laurel Tree, Date palm, Boxwood were used in the rituals by the Hittites. Also <sup>GIS</sup>eya, <sup>GIS</sup>hatalkešna, <sup>GIS</sup>hatiwa, <sup>GIS</sup>MA.NU, muhtema, <sup>GIS</sup>parnulli, <sup>GIS</sup>LAM.GAL, couldn't describing to which tree, were used in the Hittite rituals. In this paper, we will examine which trees were used and it's using aims in the ritual of Hittites according to Hittites cuneiform texts and their archaeological remains.

**Key words:** Ancient Trees, Trees in Religion, Hittite Trees, Anatolian Trees, Using of Trees.

### INTRODUCTION

Hittites, Indo-European origin, lived in Anatolia since B. C. second millenium almost four millenium ago. It is unknown that whether Hittites came to Anatolia from the outside or not. Also if they came to Anatolia from the outside, we didn't know that which road (sea or land) were used by the Hittites.

When the Hittites came to Anatolia for the first time, they lived as a small community. Afterwards they were one of the great civilizations of the ancient near east from a small community. Especially they were interested with Northern Syrian regions. Through various communication channels, Hittites were impressed by cultures of region.

Hittite religion was a polytheistic religion. Hittites named themselves as "*land of thousand gods*". Tešup was top of the heap in the Hittite pantheon. Other deities were: Sun Goddess of Arinna, Telepinu, one of the storm gods, Mezulla, Nergal, goddess of underground, etc.

Hittites had got a numerous ritual in their religious life. The stint of these rituals were different from each others. Some rituals proceeded until forty five days. Also some rituals were celebrated as transiently like as thunder, war etc.

Trees were one of the objects which used in Hittite rituals. They were used for a various purpose in the rituals of the Hittites. The varieties of using were offerings, dispense, incense, making a ritual objects like as ritual cup and birth stool.

It is known that Hittites used *GIŠ* term as an identificatory for trees in the cuneiform texts for trees (Ünal, 2007: 132). But this term were not used only trees by the Hittites. They wrote to this term for objects which made of wood.

### Sacredness of Trees

Trees which we use in large number today, has a sacred value in the world of thought of ancient people. The reason for this is various. People realized that trees dropped leaves and foliage in the time of year. Thanks to this foliage, ancient people thought trees was a symbols of eternity and immortality<sup>1</sup>. This was a common idea in some ancient societies. They thought tree and cosmos as a whole. According to their idea, cosmos is renewed when tree foliates (Eliade, 2003: 170).

In the belief of some ancient societies, trees has sacred value because they were given or planted by the gods. We can see a sample in the Old Testament. "*And the Lord God made a garden in the east, in Eden; and there he put the man whom he had made. And out of the earth the Lord made every tree to come, delighting the eye and good for food; and in the middle of the garden, the tree of life and the tree of the knowledge of good and evil.*" (Genesis: II 8 – 9). The trees, planted and cared by the gods, was thought sacred and natural. Also like as seen in the text, tree of life was

<sup>1</sup> This idea changed to tree of life in the course of time and it was depicted on the visible works of numerous ancient – modern societies.

planted by the god. Thanks to its pride of place, in the midst of all tree, we can think this tree outweighs from other trees.

Trees took a sacred value thanks to mythological events or its first example took part in the mythology (Eliade, 2003: 269). The thought that trees had a soul, was seen in the some ancient societies. This thought changed from forest god (Frazer, 2004: 61- 68). Also some societies formed a line of descent as a thought descent from common ancestor (Lucien Lévy-Bruhl, 2006: 35). This thoughts can explain that why trees was considered sacred.

Centerpiece of sacred tree was belief of life of tree, almost in the every societies. This tree symbolized match up between three cosmical world, creation, youth and immortality (Öztekin, 2008: 26 – 33). But life of tree had the meaning of youth, eternity and immortality for the ancient societies. Also some trees were used in rain prayers<sup>2</sup>

Like as life of tree, some trees and its fruits was considered sacred or holiness symbol. For example tree creeper was identified with plant of life by some ancient east societies. Tree creeper was written as a *GEŠTIN* (Ertem, 1987: 57) in the cuneiform texts. This was used for both tree creeper and wine. It was thought as a cosmic tree because it covers sky and grapes on it looks like stars (Eliade, 2003: 282, 283). Also grape was depicted as symbol of fertility on ancient beliefs.

Pomegranate was thought as symbol of fertility thanks to pomegranate arils. Pomegranate symbol was related with birth, growth, fertility and breeding. This symbol was depicted on the stores, especially cereal and oil store. Thus they were related with proceed expectations (Ateş, 2001: 175, 176). Like pomegranate, fig was thought like means. Their osculate is keeping seeds inside of itself. We can say, thanks to this feature, ancient societies consider them as symbol of proceed.

When some trees and plants are burned, they give of odour and mist. Ancient people thought these as a mystical. For example in an Ancient Mesopotamian ritual, wood, fire during the ritual, must be supplied from Sarbatu tree wood, amputated Ab month and hidden animal skin (Eliade, 2003a: 76, 77). Features of this wood can show this tree and its wood are sacred.

### **Trees as a Offering Object**

Trees was one of the objects which were used as offering to gods. Muršili, Hittite King, offered cedar (*GIS<sup>er</sup>in*) (Puhvel, 1984: 284; Ertem, 1987: 82; Ünal, 2007: 112) to Sun Goddess of Arinna in the ritual of his invocation to her<sup>3</sup>. The objects, prepared for offerings, was arranged inside of *ŠAMULLU* tree in the ritual of Ammihatna (Murat, 2003: 99, 100). Also Juniper was offered in the depression ritual of the Hittites<sup>4</sup>.

Garland<sup>5</sup> was a one of the offering type in the Hittite rituals. According to one oracle text, dated III. Hattušili, Tutelarier god got angry to Hittite Queen because of the should have offered garland to herself<sup>6</sup>.

Also garland was used as a offering in the KILAM festival of the Hittites. During the celebration of this festival, King came to *huwaši* stone, drank to four deity, garland which was made by the princes from plants, offered to *huwaši* stone of Storm God. Also another garland was offered by palace attendants and bodyguards<sup>7</sup>.

These ritual practices are one of the oldest example of practices come to today. In the some of formal ceremonies of today, garland is placed to special places. Maybe we can say this practices of the Hittites lost its religious meaning.

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<sup>2</sup> Also see for trees using in the Hittite rain prayers and relation between rain and tree in Hittites religious life. Murat, 2012: 203 – 217.

<sup>3</sup> CTH 376.A §1 (E i 1–10; A i 1'–5'): "[O Sun-goddess of Arinna! A mighty and honored goddess are] you! Mursili, [the king, your servant,] sent me [(?)2] saying: "Go and say to my [lady, the Sun-goddess] of Arinna: "I shall invoke the Sun-goddess of [Arinna], my personal [goddess] (lit. of my head). [Whether] you, [O honored] Sun-goddess of Arinna, are above in heaven [among the gods], or in the sea, or gone to the mountains [. . .] to roam, or if you have gone to an enemy land [for battle], now let the sweet odor, the cedar and the oil summon you. Return to your] temple! [I am herewith invoking you] by means of offering bread [and libation]. [So] be pacified and listen [to what I say to you]!" Singer, 2002: 50.

<sup>4</sup> CTH 432 §5: "Then he le[ads] him/her out [...] And he [...] his/her head [...] He takes(?) juniper and [he ...] He opens [...], and from [...] Then he libat[es] water and beer [...] And [he speaks] three times as follows (in Akkadian):" Beckman, 2007: 75.

<sup>5</sup> Garland was written as *KILULU*, *haršanalli* and *GILIM* in cuneiform texts. Ünal, 2007: 130, 341.

<sup>6</sup> KBo 12.70 Vs. 13 – 14: "Queen had gold garland done (as votive) in the rock temple of Tutelary god. God of Arušna (city) wanted it from queen through dream. But queen didn't give to god. She kept it in the house of chamberlain." Ünal, 1983: 58. Garland was written as *KILULU* in this text.

<sup>7</sup> KUB 2.3 Vs. II 32 – 52: "The king enters the *huwaši*- of the Storm-god. He pays homage to the *huwaši*-. At the passageway he "drinks to" 4 gods: Storm-god, *Wašizzili*, <sup>D</sup>U.GUR, <sup>D</sup>Waḫiši. Some sort of a "garland" is put on the royal princes. Other "garlands" are put on the palace attendants and the bodyguards." Singer, 1983: 79. Garland was written as *haršanalli* in this ritual text.

### Other Using of Trees

Some trees and plants<sup>8</sup> was thought as a sacred objects in numerous ancient cultures especially first product acquired from trees and agriculture. These products offered to gods thanks to first products. It was used ritual practicing also offering.

Take into accounts world cultures, some trees was thought the center of the universe. Also Mircea Eliade said that god, was the source of immortality, eternity and rebirth, showed up in the shape of tree. According to his opinion, the human returned to this source. Thus there were interaction, parallelism and unity between tree – world and god (Eliade, 2003, 279).

We can think this belief existed in Hittite culture. It can testify Šuppiluliuma and Sun God reliefs where in the Hattuša II numbers room of Southern Castle (Pic. 1). We can say that this belief existed in Hittites thanks to king, god and sacred tree reliefs built into same room. Also we can see same iconography on the deer shaped rython (Pic. 2). Tree was depicted far-left, god and king, libated to god, was depicted in the middle on the deer shaped rython. These reliefs and scenes support to our opinion.

### Cedar Tree

Cedar was written as *GIS erin* (Puhvel, 1984: 284; Ertem, 1987: 82; Ünal, 2007: 112) in the Hittite cuneiform texts. This tree was thought as a sacred tree and deity. A bird was fired for Cedar Deities in the evocation ritual in Šapinuwa<sup>9</sup>. In view of that Šapinuwa is wealthy in point of cedar, this is a normal.

Cedar was used for recall to god who ceded to the own temple. This tree was seen in Muršili's prayers relation with evocation of Sun Goddess of Arinna. He offered cedar for return to goddess<sup>10</sup>. Also this tree was fired for a scent in the Ancient Mesopotamian myths. We can think that Hittites could used same aim like to Mesopotamian.

Some ritual cups was made from cedar. The ritual text relation with *Hišuwā* festival of Hittites, ritual attendant poured chrim from made cedar cup to hands of king<sup>11</sup>. Chrim was poured purposeful lustral. In the light of this ritual text, we can think that cedar is a purifier for Hittites.

In some Hittite rituals, cedar was fired. In the birth ritual of Hittites, Cedar and some wood objects was fired in the home of offering attendants<sup>12</sup>. Also cedar was fired for incense in the ritual of *Ḫantitaššu*<sup>13</sup>. According to these data, we can think cedar was used purificial ventilation. Also we can say that, Hittites used to cedar for a create a sacred spaces by ventilation.

Cedar was used other birth ritual. Cedar, tamarisk and olive trees branches were tied up and were hunged to the side of the birth stool<sup>14</sup>. It can say that cedar was used with the intent to purificate birth stool.

Except from these, cedar was used for medical purposes. Cedar was pestled for pharmaceutical. Preperated drug was drunk on an empty stomach opposite of Sun God (Murat, 2003: 106). Also cedar was used in a military ritual but we don't understand that for what purpose because of the was damaged of the cuneiform tablet. It might be used for cleaning.

### Tamarisk Tree

Tamarisk was written as *GIS ŠINIG* ve *GIS pa(i)ni* (CHD P, 55 – 57) and *šuwaru-* (Ünal, 2007a: 502) on the cuneiform texts. Generally use of this tree relation with purification as cedar. Tamarisk was hunged on the peg in some birth rituals<sup>15</sup>. The aim of use of tamarisk in birth rituals might have relation with purification<sup>16</sup>.

<sup>8</sup> Also can look for their's using Kılıç – Başol, 2015.

<sup>9</sup> KUB 15. 31 Rs. IV 50 – 51: “They fired a bird to cedar deities for parili- (resentment) and one more for arni (crime).” Reyhan, 2010: 641. Also according to learning from Hittite cuneiform texts, cedar tree was seen as intensely on the Šakaddunuwa (probably Karadağ) mountain, near Šapinuwa (modern Çorum Ortaköy). Süel, 1998: 39; Süel, 2002: 160.

<sup>10</sup> CTH 376.A §1 (E i 1–10; A i 1'–5'): “[O Sun-goddess of Arinna! A mighty and honored goddess are] you! Mursili, [the king, your servant,] sent me [(?)2] saying: “Go and say to my [lady, the Sun-goddess] of Arinna: “I shall invoke the Sun-goddess of [Arinna], my personal [goddess] (lit. of my head). [Whether] you, [O honored] Sun-goddess of Arinna, are above in heaven [among the gods], or in the sea, or gone to the mountains [. . .] to roam, or if you have gone to an enemy land [for battle], now let the sweet odor, the cedar and the oil summon you. Return to your] temple! [I am herewith invoking you] by means of offering bread [and libation]. [So] be pacified and listen [to what I say to you]!” Singer, 2002: 50.

<sup>11</sup> KBo 15.47 IV 8 – 21: “Priest spill water with cup made from cedar tree, to in front of the table and he (as) says: “(prayer)”. Afterwards priest spill water with cup made from cedar tree to hands of king and he (as) says: “(prayer)”. Doğan Alparslan, 1999: 106.

<sup>12</sup> KUB 33.67 Fa IV 1 – 6: “In the hou[se] of the offerant [olive- wood<sup>2</sup>] burns. šaḫi- wood burn[s...] parnulli- wood burn[s...] cedar burns. And [... says:] “Hey! Co[me] back! [...] back! But parnulli- wood [...]” Beckman, 1983, 75.

<sup>13</sup> <sup>13</sup> KBo 11.14 18 – 19: “An earthen beaker (serving as brazier) is placed in front of the table, at the bottom. (Charcoal) fire is poured into it. Now he fumigates in it (i.e. brazier) cedar wood, perfume-oil (and) wax of the honey.” Ünal, 1996: 28.

<sup>14</sup> KUB 9.22 5 – 9: “And su[ch] ḫarnai- [as...] and of it [... on one side] and on the other side, a pe[g...] -on one side [and] on the oth[er-cedar, tamarisk<sup>2</sup>] (and) olive (woods) he binds.” Beckman, 1983: 89.

The table made of tamarisk, was used in the ritual of *Hišuwa* festival<sup>17</sup>. Maybe this table was an altar. Also tamarisk used preparation to drug like as cedar in the ritual of Ammihatna. Tamarisk was employed in the purification ritual of Ammihatna. When drup prepare for ritual owner, tamarisk was also used (Murat, 2003: 106).

### Olive Tree

Olive was written *GIS*ZÈ-ER-TUM and *GIS*SERDUM (Ertem, 1987: 67 – 68; CHD Š, 39; Ünal, 2007a: 568) in the Hittite cuneiform texts. It was indicated in the cuneiform text of magical ritual why olive was used in the Hittite ritual. According to this text, olive was used thanks to contain olive oil in itself<sup>18</sup>. Anew according to this text, this olive oil symbolized goodness and friendship. Maybe in relation to this consideration, Hittites wished locatived goodness and friendship in the own country.

Anthropomorphous figure produced from olives and some foodstuffs was placed into it. And it was placed onto cordwood (Gurney, 1977: 59). Maybe we can think bear goodness to died king thanks to was thought as a symbol of goodness and friendship.

Olive wood was indicated as a fired first wood among other woods in the birth ritual<sup>19</sup>. We can think that the aim of using of olive is purification of ritual room. Thus birth were in a clean space. Also olive was used other birth rituals of Hittites like as tamarisk and cedar. According to these ritual texts, we can say that olive were used relation with purification and good wishes. Also olive tree was used other birth rituals. One of the birth rituals of Hittites, olive tree was hung together with tamarisk and cedar onto inner-room, door and pegs (Beckman, 1983: 89).

*GIS*eya / *GIS*eya / *GIS*eia tree one of the used tree in the Hittite rituals. It is unknown that which tree is *GIS*eya / *GIS*eia. This tree is unboundedness and broad leaved tree according to Hittite cuneiform texts (Puhvel, 1984a: 253 – 257). Thanks to data, it can think this tree can be a pine tree<sup>20</sup>.

It is indicated *GIS*eya / *GIS*eia tree was in front of Telepinu, son of the Storm God, in the myth of Dissappearing god Telepinu<sup>21</sup>. Also it is thought this tree was depicted on the deer shaped rython (Pic. 2) (Watkins, 2002: 169; Sir Gavaz, 2015, 104).

*GIS*eya / *GIS*eia tree was symbol of the eternity and was exempt from legal liability in the Hittite belief. Also this tree was in front of stone house, might was king's tomb (Gurney, 1977: 62). It's this situation likely thanks to connect with eternity and immortality.

### *GIS*hatalkešna

Surely don't know that which tree is *GIS*hatalkešna. But it is thought this tree can be whitehorn (Ünal, 2007: 199) or thornbush (Puhvel, 1991: 256 – 257). The woman, give a birth, was sat to object in the one fo the birth ritual in Hittite<sup>22</sup>. Must be this object is a birthstool.

A door was produced from *GIS*hatalkešna and this door was covered with White wool in the ritual of Tunnawi. Later offering owner was gone out through the door during wished to keeps the volwes at bay<sup>23</sup>. Like as Tunnawi ritual, a door was produced from *GIS*hatalkešna and rope were hung decussation in the military purification ritual of Puliša.

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<sup>15</sup> KUB 9.22 5 – 9: “And su[ch] ḫarnai- [as...] and of it [... on one side] and on the other side, a pe[g...] -on one side [and] on the oth[er-cedar, tamarisk?] (and) olive (woods) he binds.” Beckman, 1983: 89. Also tamarisk was put into birth-stool in the other birth ritual of the Hittites. Beckman, 1983: 143.

<sup>16</sup> Also tamarisk wood was used for purification in the Ancient Mesopotamian rituals.

<sup>17</sup> KBo 15.47 IV 8 – 9: “Priest spill water with cup made from cedar, to in front of the table was made from tamarisk and he says:” Doğan Alpraslan, 1999: 106. Tamarisk was written as *GIS*pani in this ritual text.

<sup>18</sup> KUB 17.13 Vs. II 1 – 4: “Behold, [olives are lying here], just as [the olive] hold oil in its “heart” thus [hold thou, o mother goddess,] the king, queen, princes and the land of Hatti in friendliness in thy heart and soul!” Güterbock, 1968: 67.

<sup>19</sup> KUB 33.67 IV 1 – 2: “In the hou[se] of the offerant [olive-wood?] burns.” Beckman, 1983: 75.

<sup>20</sup> KUB 29.1 Rs. IV 17 – 21: “(They are put *GIS*eia likewise. How *GIS*eia eternalness and evergreen, such that in the same way king and queen living forever! Likewise they speechs forever!” Ertem, 1987, 112.

<sup>21</sup> Dissapperant god Telepinu myth: §29 (A iv 27-31): “Telipinu took account of the king. Before Telipinu there stands an eyan-tree (or pole). From the eyan is suspended a hunting bag (made from the skin) of a sheep. In (the bag) lies Sheep Fat. In it lie (symbols of) Animal Fecundity and Wine. In it lie (symbols of) Cattle and Sheep. In it lie Longevity and Progeny.” Hoffner, 1990: 18.

<sup>22</sup> KUB 33.67 §14 19 – 21: “Anzili turned, [and on ...] she sat [down]. And she s[at] down under the bedeck[ed] hatalkešna- tree. And she [sat down] on the carved [...]” Beckman, 1983: 77.

<sup>23</sup> Bo 2062 + Bo 2589 §27 20 – 22: “ [on the up]pers ide [constructs a gate] of hatalkeššar wood and [cover]s it with White wool.” §29 - §31 33 – 42: “[... and through] the gate of hatalkeššar wood [he goes, and the “old woman”] says [as follows]: “The buck? Goes through you, and you take off his hobble?. And the bull goes through you to his pasture?, and you take off his shackle?. From this sacrificier take off in the same way evil uncleanness, witchcraft, sin, anger of the gods, curses, gossip of the crowd, an early death!” Goetze, 1938: 19.

Later were fired both sides and the soldiers were gone out through the door and fire<sup>24</sup>. Also were practiced ritual by Anna from Kaplawiya, the aim of purification of vineyard, were dug three in vicinity of the ritual door. Later <sup>GIS</sup>hatalkešna were placed in the holes. Likely aim of this practice is pull toward oneself to malignancies<sup>25</sup>.

Like as seen in the ritual texts, <sup>GIS</sup>hatalkešna tree were an object which were used in ritual and can pull toward oneself to malignancies. In the purification rituals, Hittites thought can purify by the way of go out through the door which was made from <sup>GIS</sup>hatalkešna tree.

### Other Trees

Except from mentioned trees, Hittites employed a great number tree species in their rituals. Some of them have determined to species also some of them have knowledge about only their names.

Daphne: This tree was written as a <sup>GIS</sup>alanza (Ertem, 1987: 77) in the Hittite cuneiform texts<sup>26</sup>. The door was made from this tree and it covered with black wool. Then the person, had got a dark magic, were went out through the this door in the purification ritual of Tunnawi<sup>27</sup>. As it were said in the ritual text, this tree could be used relation with purification in the Hittite rituals.

<sup>GIS</sup>hatiwa: It is unknown that which tree is <sup>GIS</sup>hatiwa. It were define, it can be green-leaved tree by the scholars fort his tree (Ünal, 2007: 202). Foliages of this tree was used in a analogy magic ritual for remove of malignancies from person<sup>28</sup>. As it seen in the ritual text, wished malignancies remove to far far away like as foliage.

Date Palm: This tree was indicated as <sup>GIS</sup>IMMAR ve <sup>GIS</sup>MA.NU (Ünal, 2007: 133) in the Hittite cuneiform texts. Date palm were placed in front of sick person and were tied up three times in the depression ritual because of religious causes<sup>29</sup>.

In the ritual of Zarpiya, were practiced against to epidemics, date palm was hung on the door peg. Afterwords was beaten to doorbolt with date palm branch<sup>30</sup>. As it is seen from a ritual texts, Date palm was used for a aim of purification.

Boxwood: This tree was written as a <sup>GIS</sup>TUG (Ertem, 1987: 104 – 105) in the Hittite cuneiform texts. Comb and brush, produced from Boxwood wood, were used in the purification ritual of Tunnawi<sup>31</sup>. Likely these objects were employed for malignancies removed from body.

Muhtema tree: Muhtema tree is unknown. In the one of the ritual text relation with Zalpa region, muhtema tree were cut on the mountain<sup>32</sup>. May be this tree cut for produce to ritual objects or to use in this ritual.

<sup>24</sup> Bo 2039 + Bo 2864 45 – 53: “When the soldiers were defeated, sacrifice was brought to backwards of river... and consturct a door made from <sup>GIS</sup>hatalkešna in front of it’s. And rope was hung as decussion on the door. The fire was burnt both sides of the door. The soldiers passed through of fires...” Kümmel, 1967: 151.

<sup>25</sup> KUB 12.44 ay. III 2 – 9: “In the place where (there is) the (entrance) gate of vineyard, I dig the earth behind the gate on that side and on the other. I place three hatalkiš- plants on that side and on the other in the hole. I say: “May the evil person, the evil tongues (and) the evil eyes be nailed down by the hatalkiš- plants!” Mouton, 2010: 517.

<sup>26</sup> Also this tree can be a thorny tree and other trees. Puhvel, 1984: 29 – 30; Ünal, 2007: 15.

<sup>27</sup> Bo 2062 + Bo 2589 III 25 – 30: “[... and on the lower side] she constructs a gate of alanza- wood [and] she covers [it wi]th black wool. [...] in the same way she places. [But when] they have arranged [all this], “They come to a [...] ... place.” [The “old woman” anno]unces [to...]” 46 – 53: “Further on he/she goes through the gate of alanza- wood, and says: As this alanza wood cleanses a thousand (or) ten thousand shepherds (and) cow herds, cleanse away from the twelve parts of the body of this sacrificier evil uncleanness, witchcraft, sin, curses, bad dreams, anger of the gods, (and) terror of the dead in the same way!” Goetze, 1938: 19 – 21.

<sup>28</sup> KUB 60.144 I 4 – 8: “I take the leaves of a h. Tree (and I say): “That man that has lified [the tongue against me], like these get dry, let his tongue in the same way go dry and him [...]. Like the wind carries them away, in the same way let it carry away [...]!” Torri, 2004: 135.

<sup>29</sup> CTH 432 §3: “At night, before the sun rises, that man bathes, and the barber shaves him/her. (The practitioner) takes the hair of (his/her) armpits and the shorn hair of (his/her) left side, as well as the fingernail and toenail and toenail parings of (his/her) left side, and places them in a bowl of unfired clay. He covers it up and sets [it] before Madanu (=Marduk?). He [draws] (a circle) around (it) with flour. Afterwards (the patient) takes a purificatory bath. (S)he [an]oints [him-/herself] repeatedly with pure [oil] and dresses in a new garmen on the left. (The practitioner) places a date-palm front [on his/her head] and ties it on three times: he binds [it on] his/her head, on his/her right hand, and on his/her (right) foot...” Beckman, 2007: 74.

<sup>30</sup> KUB 9.31 10 – 17: “A fillet (?) of black wool, red wool, (and) Hurnuwasilan yellow wool (is twined), then the meat of a goat (and) a dog cut to bits(?). Then three; one on this side, one on the gate peg. But on the other side, on the gate peg, he hangs a twig of date palm. First of all he knocks on the gate, before the gate peg. Then he hangs a cooked kukkulan- of fine barley meal on the gate bolts(?), (and with) the kukkulan- of fine barley meal on pitcher of wine. But on the other side he stirkes the twig of date palm on the gate peg.” Schwartz, 1938: 335.

<sup>31</sup> Bo 2062 + Bo 2589 §4 17 – 19: “If (it is) a man, one black shirt. One pair of black gaiters(?). And he stops his ears with black wool. Nine small combs [o]f boxwood. A small brush (??) of boxwood...” §23 61 – 62: “Then the sacrificier goes to bathe. Then the “old woman” brings in nine combs of boxwood; one figure of clay she brings in and she places the figure [of clay].” Goetze, 1938: 5, 15.

<sup>GIŠ</sup>parnulli and <sup>GIŠ</sup>šahi: These are unknown trees (CHD (P): 179). These trees were indicated among fired woods in home of ritual attendants in the one of the birth ritual<sup>33</sup>. We can think that these trees used in rituals for a purification according to this ritual information.

<sup>GIŠ</sup>LAM.GAL: It is indicated that <sup>GIŠ</sup>LAM.GAL may be pine kernel (Ünal, 2007: 347). Liquid was drunk by a woman from a cup, produced from pine kernel. Likely this tree had got a purifier features like as other trees.

## CONCLUSION

The Hittites, who had adopted polytheistic belief, organized various rituals for their gods and themselves. In these rituals along with their prayers to their gods for goodness and protection, they also tried to satisfy gods needs. In this respect, they used many and various objects in rituals.

Hittites, like many societies in ancient times, are considered trees as sacred objects which posses special powers and symbolizes immortality. Some trees do not drop their leaves and foliates in certain season of the year are reasons that are too effective in the formation of this idea.

Trees formed only a part of the objects used in Hittite rituals. The rituals where trees were used are; calling god to the temple back rituals, some special magic rituals, special offerings to the gods, festival rituals celebrated at regular intervals, birth-funeral rituals, purification rituals.

In some of these rituals, trees were used as objects presented to the gods. Cedar and Juniper trees are generally preferred for presentation to the gods. various tables / altar and pots were produced from ŠAMULLU, Cedar, Tamarix, Olive, <sup>GIŠ</sup>hatalkešna, Dephne, Boxwood, Muhtema, <sup>GIŠ</sup>LAM.GAL and <sup>GIŠ</sup>kurakki trees, to be used in the rituals. Cedar, Olive, <sup>GIŠ</sup>parnulli, <sup>GIŠ</sup>šahi and <sup>GIŠ</sup>huwalliš trees were used as burning incense in rituals. Cedar, Tamarix, Olive, <sup>GIŠ</sup>hatiwa and Palm trees have been used in rituals in various ways. In addition, as seen in the ritual of Ammihatna, Cedar and Tamarix, these trees were used in making the drug used in ritual.

Trees were thought to have purifying properties by the Hittites. When tree used rituals are examined as a whole, it is seen that these rituals are birth, funeral and purification rituals. It is learned from the ritual texts that trees are used as purification objects in these rituals. The reason why they were used for this purpose in these rituals is to start with a fresh beginning in a clean and pure way.

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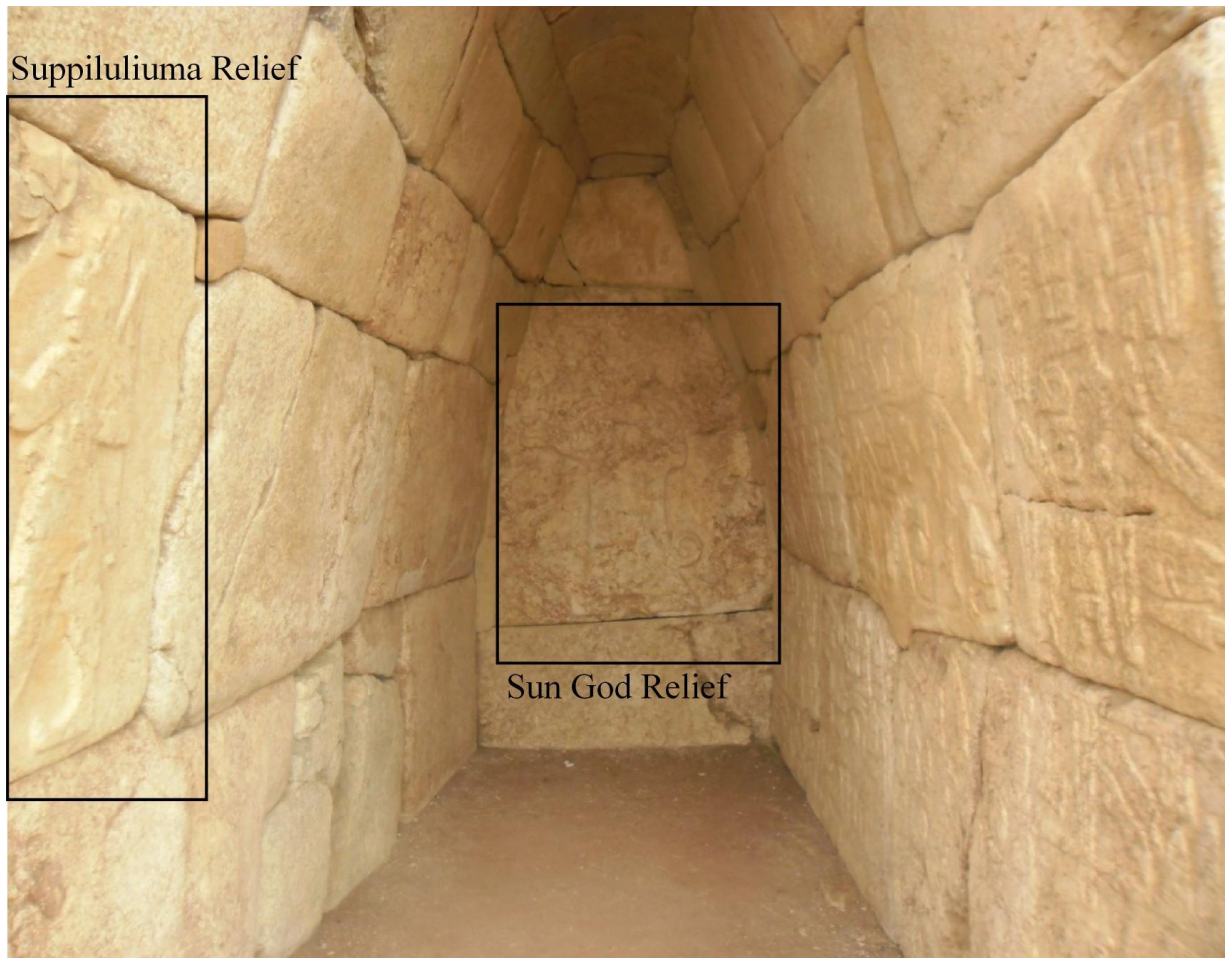
<sup>32</sup> Bo 2076 12 – 14: "[...] one sheep they slaughter [and] when they from the mountain[...] one sheep [they] slaughter [...] the muhtema tree they cut (and) one sheep [they] slaugh[ter]." Corti, 2010: 153.

<sup>33</sup> KUB 33.67 §10 1 – 3: "In the hou[se] of the offerant [olive-wood?] burns. <sup>GIŠ</sup>šahi- wood burn[s...] <sup>GIŠ</sup>parnulli wood burn[s...]" Beckman, 1983: 75.

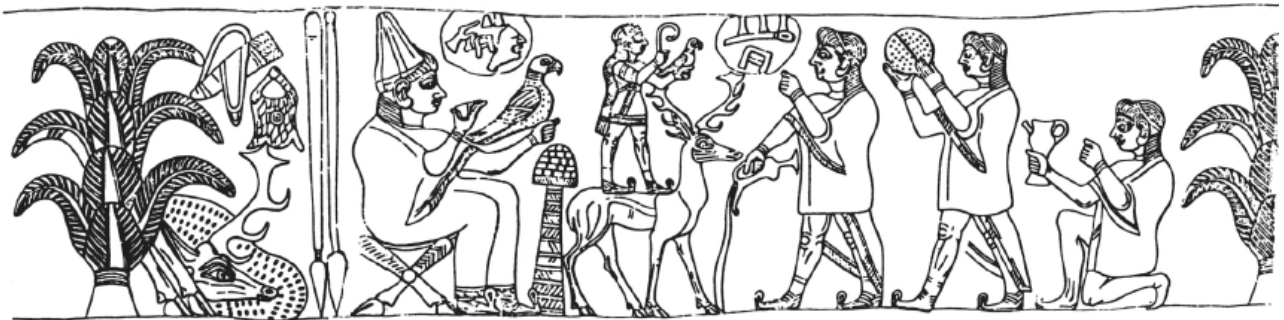
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APPENDIX



**Pic. 1:** Inside view of room II of Southern Castle.



**Pic. 2:** Deer shaper rython drawing. (Collins, 2010: 63)





**Pic. 3:** Deer Shaped Rython. (Metropolitan Museum of Art website)