SOME REMARKS ON ARCHIVE-LIBRARY SYSTEMS OF ḤATTUŠA-BOĞAZKÖY*

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The documents which one can qualify as the most important cultural remains belonging to the Hittites who lived in Anatolia between the 18th and 13th centuries B.C., and who established a great civilization are no doubt cuneiform clay tablets.

When German Hugo Winckler with Theodor Makridi from Istanbul Museums started excavations at Boğazköy, Çorum in 1906, they did not know that this place could have been Ḥattuša, the capital city of the Hittite State, and what sort of new information they could provide for the people of the future.

The examination of the tablets unearthed at this site, and the Czech scholar Friedrich Hrozny making the first and the most important step at deciphering the Hittite language during the First World War, drew the great attention of the world of science dealing with cuneiform writing. The first point of interest in the studies intensified on about 10 400 (ten thousand four-hundred) tablets and fragments which were unearthed during these excavations was the diversity of subjects covered.

When the word archive is mentioned, though the first thing that comes to mind is the place where documents related with state administration are kept, Boğazköy Archives includes royal annals, treaties, political correspondence, legal texts, inventory texts, along with the instructions texts related with the administration, mythological texts, religious texts: rituals, cults, festivals and prayer texts, and also omens, oracles and incantations.

Besides, obtaining tablets having the quality of dictionary written in cuneiform writing in Hittite-Sumerian-Akkadian and also Hurrian

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languages shows that this archive has the characteristic of being a library1 according to the present understanding. Another surprising point is that the documents obtained in this library have brought to light the existence of many other languages which had not been known up until then in addition to the Hittite language. Some of the documents that we possess again revealed the existence of languages like Luwian and Palaic which, like Hittite language were the members of Indo-European family of languages, which were used within the same time period and in the same geographical area.

Again a great number of texts written in Hurrian were acquired, a language which has no linguistic relation with the Hittite language but which affected the Hittites greatly, especially in the aspects of religion and art.

Along with all of the above, there are many tablets on a wide variety of subjects in Akkadian which was the diplomatic language of the period. While another important language is the Hattian or scientifically named the Protohittian language which belongs to the people who had lived in Anatolia before the Hittites and who gave the name to these territories. There are parts written in Hattian with the texts written in Hittite on such tablets. Moreover, bilingual texts have also been recovered in Akkadian-Hittite and also Hurrian-Hittite.

So far about 25 000 (twenty five thousand) tablets written in cuneiform writing have been unearthed in the archaeological excavations carried out at Boğazköy. However, we should immediately state the fact that a great majority of the tablets unearthed were in the form of fragments. Studies made on these fragments enabled to join these fragments into whole tablets, which make a change in the number of tablets. As we have stated beforehand, the fact that the vast number of the documents which were on a great variety of subjects, and which were written in various languages lead us to think that the officials related with the tablets were most probably made up of scribes2. From the study of the documents, we understand that they had developed various methods for the keeping and protection of them. As to the Mesopotamian samples which show difference from these3, the most frequently used method

among these was the colophons. According to the researchers the Ancient Greek word colophon means "the ending or terminating of something"\(^4\), and as this word usually encountered at the end of the writing, this is the word given to this part of the tablets or a special term used for this purpose. In a great number of tablets in cuneiform writing unearthed at Boğazköy, though colophons were not present or were missing, again in a large number of them the presence of this part in the tablets were observed by us during our research.

In colophons generally the following have been stated: the number of the tablet according to its subject; whether it is completed or not, as to the subject itself is stated by temporal or conditional clauses. Also on the colophon of a tablet related with rituals or festivals gives information about the ceremony or sacrifice or festival days, and which on days of the above have been completed or not. After this comes the name of the scribe who wrote the tablet, sometimes the family tree, and then comes the part which is written together with the supervisor.

Some examples for the colophons of the tablets found in the archive-library of Hattusa-Boğazköy:

** CTH 40 Actes de Šuppiluliuma: rédaction de Muršili II.

H.G. Güterbock, \(D \) (EEDS OF) \(S \) (UPPILULIUMA AS TOLD BY HIS SON, MURSILI), JCS 10 (1956) 41-68, 75-130.

* KUB XIX 10 Rev. IV (DS p. 66 translit. and Eng. translation)

\(x+1 \) D[UB I | II] \(^5\) KAM Ū-UL QA-TI

\(2' \) Š[A] \(^m\) Šu-u-up-pi-lu-li-u-ma

\(3' \) GAL \(1\) LUGAL UR.SAG LÚ-na-an-na-aš

\(4' \) ŠU \(<m> \) A.A \(^6\)

1-3 The third tablet of the deeds of Šuppiluliuma, the great king, the hero. Not complete.

\(^{4}\) For the meaning of the term see Karl Ernst Georges, Lateinsch-Deutsches Hand Wörterbuch, Hannover ve Leipzig (1913) 1282/b; Dr. W. Gemoll, Griechisch-Deutsches Schul- und Hand Wörterbuch, Berlin ve Leipzig (1937) 445/b "Gipfel, Spitze, Ende, Abschluss".

\(^{5}\) Completion as to H.G. Güterbock, DS, JCS 10 s.66\(^{39}\).

\(^{6}\) For the scribe name also see KUB XXVIII 7 Ay. IV 5; cf. for the writing, E Laroche, Les Noms des hittites Paris (1966) Nr. 1. "Aa".
Hand of A.A., (the scribe, wrote it).

* KBo V 6 Rev. IV (DS p.97 trans. and Eng. translation).

16 DUB VII\textsuperscript{KAM} N[U] \text{TIL
17 A-NA TUP-PÍ [Z] ABAR
18 na-a-ú-i (a)-ni-ja-an
16 Seventh tablet not complete.
17-18 Not yet made into a bronze tablet.

** CTH 52 Traité de Mattiyaza (Kurtiyaça) du Mitanni avec Suppilluliuma I\textsuperscript{er}.


46 DUB I\textsuperscript{KAM} qa-ti ša m Ki-li- DU-bá ša ri-ik-si-šu ū ša ma-mi-ši-šu
46 The first tablet of the treaty and the oath of Kili-Tešub (probably, the other name of Mattiyaza??). Complete.

** CTH 89 Décret royal relatif aux gens de Tiliura.

* KUB XXI 29 Rev. IV. E. von Schuler, DIE KAŠKÄER, Ein Beitrag, zur Ethnographie des Alten Kleinasiens, Berlin (1965) 148 (German translation).

17' DUB I\textsuperscript{KAM} QA-TI ŠA \text{URU} Ti-li-ú-ra
18' iš-hi-ú-la-aš \text{m}Ha-at-ši-li-š
19' LUGAL GAL i-ja  at
17-19 The first tablet of the treaty Tiliura of the great king Ḫatušili (III.) made. Complete.

** CTH 255 Instructions de Tudhaliya IV aux majordomes \text{LÜMEŠSAG}.

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54 DUB 1ḫša MA-ME-TI
55 I-NA URU-uš-ša
56 ša LU-MEŠSAG

54-56 The first tablet of the oaths of high officials (LU-MEŠSAG) of Ušša.

**CTH 258 Instruction d’u Tudhaliya (IV.)**

* KUB XIII 7 Rev. IV

x+1 DUB IIša kcal \text{m}Tu-ut-ha-li-ja LUGAL.G AL
2' ša MA-ME-TI QA-TI
3' ki-i TUP-PU ar-ha har-ra-an e-eš <-ta>
4' na-atš A-NA PA-NI \text{m} Ma-ah-ḫu-zi
5' ū A-NA \text{m}Ḫal-ya-LÚ
6' ū-uk \text{m}Du-da-aš
7' EGIR-pa ne-ḫa-ah-ḫu-un

1-2 The second tablet (on) the oaths of the great king Tudhaliya (IV.). Complete.

3-7 This tablet was destroyed. I (the scribe) Duda made it anew in the presence of Mahḫuзи and Haḫuızizi.

**CTH 264 Instructions aux prêtres et serviteurs de temples.**


78 DUB IKAM ša LÜMEŠ É DINGIRLM ḫu-ḫa-ḫa-an-da-aš
79 ša ENMEŠ TU, DINGIRMEŠ LÜMEŠAPIN-LÁ DINGIRMES
80 ū ša LÜMEŠSIPA, GU DINGIRLM LÜMEŠSIPA, UDU DINGIRMES
81 iš-ḫi-ū-la-aš QA-TI

78 The first tablet of instructions (line 81) of the temple officials.

8. In the copy of the text it looks more “ap” sign.
79 of the kitchen workers of the deities, of the farmers of the deities
80 and of the cattle herds of the deity, (and) of the shepherd of
81 the deity.

** CTH 321 *Combat contre le Dragon, ou <<Illuijanka>>.*

*KBo III 7 Rev. IV E. Laroche, Textes mythologiques hittites en
transcription, 1re partie: Mythologie anatolienne, RHA XXIII 77 Paris
(1965) 72 (translit.); H.A. Hoffner, Jr. Hittite Myths, SBL Writings
from the Ancient World Series, Atlanta, Georgia (1990) 14 (Eng. translation);
translation).

29' DUB I*KAM QA-TI
30' ŠA =Ke-el-la LÜGUDU₁₂ ud-da-na-aš
31' mPí-ḫa-LÚ LÜDUB.SAR
32' PA-NI mUR.MAH <LÜ> GAL DU[B. SAR.M]EŠ
33' IŠ-TU[R]

29-30 The first tablet of word of Kella, unctioned priest. Complete.
31-33 Piḫaziti, [the scribe], wrote it in the presence of Uala<žiti>,⁹
9 the head of the scribes.

**CTH 329 *Le dieu de l'orage de Kuliūšna (mugawar et rituel).*

*KBo XIV 86+KUB XXXIV 17+KBo IX 109 Rev. IV E. Laroche,
Textes mythologiques hittites en transcription, 1re partie: Mythologie
anatolienne, RHA XXIII 77 Paris (1965) 133 (trans.).


9. For *UR.MAH=Ualua* see F. Steinherr, Das Wort für Löwe im
Hieroglyphen-Hethitischen, WO IV/2 Göttingen (1968) 320-325; H. Otten,
Noch einmal hethitisch 'Löwe', WO V/1 Göttingen (1969) 94-95 and hence
A.M. Dinçöl-B. Dinçöl, Hethitische Hieroglyphensiegel im Museum für
Anatolische Zivilisationen, Die Ankara-Gesellschaft zur Förderung von
Tourismus, Antiquitäten und Museen 10 Ankara [1981] 3 and Ç. Anlağan-Ö.
Bilgi, Weapons of the Protohistoric Age, (Saberk Hanım Museum) App. I. A.M.
Dinçöl, The Hieroglyphic Signs on the Spearhead, Istanbul (1989) 104, and
also O. Bilgi, A Unique Spearhead from Sadberk Hanım Museum, App. A.M.
10. Completion as to KBo XV 32 IV 6'.
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14" mŠi-ip-pa-LÚ-tŠ ne-ya-ah- hãa-aš
15" mLÚ DUB.SAR DUMU mNU.GIŠ.ŠA[R IŠ?-TUR?]

The second tablet of the [invocation] to the Storm God of Kuliššna.

14 Šippaziti, (the scribe), renewed it. [
15 (Previously) Ziti, the scribe, son of NUGIŠŠA[R, wrote? it].

**CTH 344 La royauté divine ou Théogonie.

*KUB XXXIII 120+119+XXXVI 31+XLVIII 97 Rev. IV E.


28' DUB IDAM ŠÁ SÍR [D'Ku-mar-bi11 N]U'TIL12
29' ŠU mÀŠ-ha-p[a13 DUMU mªHa-an-ı]12 i-ta-aš-šu12
30' DUMU.DUMU-ŠU ŠÁ [m] ÏLAMMA.SUM
31' Ù DUMU.DUMU <.DUMU>14 -ŠU m¼a-ar-ši-ąa
32' GÁB.ZU.ZU ŠÁ mLÚ ki-i ȚUP-PU
33' an-ha țar-ra-an e-eš-ta
34' na-at am-mu-uk mÀŠ-ha-pa-aš
35' PA-NI mLÚ IŠ-TUR

28 The first tablet of the hymn of [God Kumarbi. N] ot complete (?).
29 Hand of Aš/kap[a], (the scribe), [the son of Ḥant]m itaššu,
30 the grandson of ÏLAMMA-piša,
31 and the <great> grandson of Ūaršiša,
32 the apprentice/student of Ziti15. This tablet

11. Completion as to H.A. Hoffner, op. cit. 43.
13. For the correct writing of the name of the scribe see the Supplement of E. Laroche, Les Noms des hittites, Hethitica IV Louvain (1981) Nr. 161a.
14. For addition see H. Otten-C. Rüster, op. cit. 88.
15. Cf. H.A. Hoffner, op. cit. 43 "Ziita".
33 was destroyed.
34 I, Aššapa,
35 wrote it (line 34) in the presence of Ziti.15

**CTH 425 Rituels contre une épidémie dans l' armée.

*KUB VII 54 Rev. IV

9' DUB İKAM QA-TI
10' ma-a-an-kán ŚÀ KARAŞ
11' KALA.GA ak-kiš-kat-ta-ri

9 The first tablet complete:
10 If in the army
11 there is a strong/violent death.

**CTH 433 Rituel pour DLAMMA ḪUŠkuršaš.

*KUB XXXVI 83 Rev.

11' DUB İKAM SÎSKUR ÍD Ê-U-UL QA-TI
12' ŚU mZu-už-zu DUMU mC>AMAR.UD
13' PA-NI A-nu-ya-an-za LÇSAG İŠ-TUR

11 The second tablet of sacrifice/ritual of the river. Not complete.
12 Hand of Zuzzu, (the scribe), son of Šanta,
13 wrote it, in the presence of Anuṣanza, the chief (scribe).

**CTH 503 Inventaire de la 'maison des sceaux'.

*VBoT 87 Rev. IV

4' DUB İKAM Ê-U-UL QA-TI ŞÀ mAr-nu-ya-an-d[a]
5' Ḫa-ti-yi-iš Ê-NU-UT É ÑA KIŞIB

4-5 The second tablet of item inventory of the sealed? house of Anuṣand[a]. Not complete.

**CTH 591 Fête du mois.

*KUB X 89 Rev. IV
SOME REMARKS ON ARCHIVE-LIBRARY SYSTEMS

x+1 DUB IVKAM ŠA EZEN₄ ITU
2' ŠA UD IIKAM Ū-UL QA-TI
3' ŠU mZu-zu!-zu₅ PA-NI
4' mA-nu-ya-an-za LŪSAG İŞ-TUR

1-2 The fourth tablet about the second day of the month festival. Not complete.
3-4 Hand of Zuzzu, (the scribe), wrote it, in the presence of Anuyanza, the chief (scribe).

*KUB II 13 Rev. VI

32 DUB VIIKAM ŠA UD IIIKAM QA-TI
33 ma-a-an-za LUGAL-uş EZEN₄ ITU.KAM
34 i-ia-zi
35 ŠU mpU-LÛ
36 DUMU mpD-da-a
37 PA-NI mA-nu-ya-an-za İŞ-TUR

32 The eighth tablet of the third day. Complete.
33-34 When the King celebrates the month festival.
35-36 Hand of Tarḥuziti, (the scribe), son of Pidda,
37 wrote it, in the presence of Anuyanza, (the chief scribe).

**CTH 625 Fragments de l' AN.TAH.ŠUMSAR?

*KBo XIX 128 Rev. VI

32' DUB IKAM QA-TI ŠA ÊTIM GAL
33' ḫa-am-me-e-es-ḫa-an-ta-as nu-uš-ša-an
34' UD IIKAM zi-in-na-an A-NA GIS.“HUR-kân
35' ḫa-an-da-an ṬUP-PU URU Hat-ti
36' ŠU mDINGIR.GE₆-LÛ LŪDUB.SAR
37' PA-NI mA-nu-ya-an-za LŪSAG İŞ-TUR

32-33 The first tablet of spring (festival) of the palace. Complete.
On (this tablet)

16. Cf. L.M. Mascheroni, op. cit. 165”m Zu-zu₁⁻ja”.
the second day (of the festival) is finished. It is arranged according to the wooden tablet. The tablet of Ḫattuša.

Hand of Arma-ziti, the scribe,

wrote it, in the presence of Anu'ganza, the chief (scribe).

**CTH 626 Fête de la ‘hâte’ (nuntarriāša(ṣ)).**

*KUB XXV 12 Rev. IV*

9' DUB VKAM ma-a-an LUGAL-uš
10' [l]a-ah-ha-az zé-e-ni
11' [U]RU A-ri-in-na-az
12' A-NA EZEN₄ nu-un-tar-ri-aš-ha-aš
13' [U]RU Ha-at-tu-ṣi ú-iz-iz
14' [n]u I-NA É PU ma-ah-ḥa-an
15' [G]U₄ MAḪ[H₄A ku-ra-an-zi
16' ÉMES[DINGIRMES ḫu-ma-an-da
17' ú-e-eḥ-zi
18' [n]a)m-ma ḫa-le-en-tu-ya-aš
19' [ša]l-[i] a-še-es-sar
20' [n]a)m-ma EGIR-pa I-NA É PU
21' [p]a-[i] z-zi ÓUL QA-TI

22' [A-N]A GIŠ.ḪUR-kān ḫa-an-da-an

The fifth tablet: If the king,
in autumn, (after) from the campaign,
comes to Ḫattuša from Arinna for the nuntarriāša festival.

When the bulls are slaughtered in the temple of storm god,\(^{18}\)

he (the king) goes round all the temples\(^{19}\)

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19. Cf. S. Alp, op. cit. 63 "in allen Kulträumen".
SOME REMARKS ON ARCHIVE-LIBRARY SYSTEMS

18  [La]ter at halentuya²⁰
19  [The gre]at assembly/celebration (is held).
20-21  [Af]erwards again he (the king) [go]es to the temple of
       storm god. Not complete.

22  It is arranged according to the wooden tablet.

**CTH 627 Fête du KI.LAM.

*KBo X 26 Rev. VI* I. Singer, The Hittite KI.LAM Festival, Part
One *StBoT* 27 (1983) 34 and Part Two *StBoT* 28 (1984) 46 (translit.)

1  DUB XÌ⁴⁵⁵ KAM NU.TIL
2  [Š]Ä EZEN KI.LAM SAG.UŠ⁴⁴²⁴

3  A-NA GIŠ.ḪUR-kân
4  ha-an-da-a-an

1-2  The eleventh tablet of regular KI.LAM festival. Not
     complete.

3-4  It is arranged according to the wooden tablet.

**CTH 628 Fête (h) išuwa(h)⁴¹

*KBo XV 37+FHG ⁹+ABoT ⁷ Rev. VI²²

3  [DUB XI] II²³ KAM
4  [ŠA EZEN₄ ʰišu-ya-a-aš QA-TI
5  [MUNUS.LUGAL ʰPu-du-ʰé-pa-a-aš-kân ku-ya-pî]
6  [mUR.MAH.LÚ- in GAL DUB.SAR]MEŠ

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20. For further information for halentuya- word see S. Alp, op. cit. 1 ff.
21. For further information for (h) išuwa festival see M. Salvini-I. Wegner, Die
    hethitisch-hurritischen rituale des (h)išuwa-Festes, *SMEA* XXIV Roma (1984)
    175 ff.; A. M. Dinçol, Ein hurro-hethitisches Festritual: (h) išuwaš-I- Belteten
    Ritualtafeln des (h) išuwa-Festes. I. Abteilung die texte aus Boğazköy, *CAS*
    Band 4 Roma (1991) 1 ff.; C. Karasu, (h)išuwa Bayramı kolofonları üzerine
22. Completions as to KBo XV 52 VI 3⁹-4⁵¹.
7 [URU]Ha-at-tu-ši A-NA ṬUP-PA[ILÂ]
9 [u-e-ri-ja-at na-әʃ-ta ke-e ṬUP-PA[ILÂ]
10 [ŠA EZEN₄ hi-šu-ya-a-әʃ a-әʃ Ja UD-a]t
11 [ar-ха a-ni-ja-at]
12 [ŠU "Tel-mi"]₄-IM-ub
13 [DUMU] mUR.MAH.LÛ GAL DUB.SARMEŠ
14 [DUMU.DUM]U-ŠU ŠA "Mi-it-ta-an-na-mu-u-ya
15 GÁB.ZU.ZU ŠA mAH.DINGIRMEŠ -na
16 PA-NI mUR.MAH.LÛ GAL DUB.SARMEŠ
17 IŠ-TUR

3-4 [The thirt]eenth [tablet of h] išuḫa [festival. Complete]
5 [When queen Puduhepa]
6-8 [assigned (line 9) Ɽyalyaźiti²⁵, the head of the scribe]s, [to investigate the kizzuḫatna tablets at Ḥattuša].
9-11 [Later on, on the same day he made these tablets of hišuḫa festival].
12 [Hand of Talmi]-Tesub,
13 [son of] Ɽyalyaźiti²⁵, the head of the scribes,
14 [grandso]n of Mittannamuḫa,
15 student/apprentice of MAH.DINGIRMEŠ -na,
16-17 wrote it, in the presence of Ɽyalyaźiti, the head of the scribes.

**CTH 777 Rituel du <lavage de la bouche>>.²⁶

*KBo XXI 43 Rev. IV²⁷ V. Haas, Die Serien itkahü und itkalzi des AZU-Priesters, Rituale für Tašmišarri und Tatuḫepe sowie weitere Texte mit Bezug auf Tašmišarri, I. Abteilung die texte aus Boğazköy, Chs Band 1, Roma (1984) 79 (cf. translit. and German translation).

²⁴ Completion as to KBo XXXV 260 L. edge 1 SU "Tel-mi-DU-ub and also see L. M. Mascheroni, Scribi hurriti a Boğazköy: Una verifica prosopografica, SMEA XXIV Roma (1984) 163 Nr. 16.
²⁵ For UR.MAH= šalua see f.note 9.
²⁶ For further information see V. Haas, Die hethitisch-hurritischen reinigungsrituale und die serien itkahü und itkalzi, SMEA XVI Roma (1975) 221 ff. and now see idem Chs Band 1 (1984) 1 ff.
²⁷ Completion as to KBo XXI 44 VI 7-14'.
The fourth tablet of [iikalzi rii t] u[al]:
2 From the mouth of my Majesty,
3 at Zithara, a[t harves time]
4 we made it. Not comple[te].
5 [They brought] the twentysecond tablet [from] Ša[pinuyla (Ortaköy)],
6-7 later on, w[e] transcribed77 the copies of these tablets [from those].

While the other importat documents related with Boğazköy Archive or more correctly with the Royal Library are the tablets which we can interpret as Tablet Catalogues or in other words Shelf Control Records/Lists.

Some examples for Tablet Catalogues or Shelf Control Records of the Archive Library of Ḫattuša-Boğazköy:

**CTH 276 Type DUB x KAM.**

*KUB XXX 42 Rev. IV H. Otten, Bibliotheken im Alten Orient, Das Altertum Band 1 Heft 2 Berlin (1955) 74 (Lines 3-5 German translation); CTH p. 163-164 (translit. and French translation); (CHD vol. 3 lines 8-9 p. 133 b and lines 21-24 p.199 a cf. translit. and Eng. translation).
3 DUB II\(\text{KAM}\) ma-a-an LUGAL MUNUS.LUGAL DUMU\(\text{MEŠ}\)
LUGAL-\(\text{ia tág-na-aš}\)
4 \(\text{DUTU-i tar-pa-al-li-jā-aš pi-an-zī QA-TI}\)
5 \(\text{ha-an-te-ez-zī-ma-aš-šī TUP-PA Ú-UL ū-e-mi-en}\)

6 DUB \(\text{KAM}\) INIM \(\text{iAn-na-na MUNUS <\text{URU}> Zī-ga-az-ḫur}\)
7 \(\text{ma-a-an DMI-ja-ta-an-zī-pa-an mu-ga-a-mi QA-TI}\)

8 I IM.GĪD.DA ma-a-an \(\text{LUÑAR I-NA Ė Īl-na-ar}\)
9 iš-pa-an-tī \(\text{NINDAḪaṛ ša-uš pār-šī-ja ta ki-iš-ša-an}\)
10 ma-a-al-tī ḫa-at-tī-li QA-TI

11 DUB \(\text{KAM}\) ŠA \(\text{MUNTU\(\text{MEŠ}\)}\) zī-in-du-ḫi-ja-aš
12 A-NA PA-NI LUGAL I-NA ŠA Ė \(\text{DUTU-as}\)
13 GIM-an me-mi-eš-kān-zi QA-TI

14 I IM.GĪD.DA SĪRI\(\text{LA LŪMEŠ \(\text{URU}\) Iš-ta-nu-ua QA-TI}\)

15 DUB \(\text{KAM}\) iš-ḫi-ū-la \(\text{Ir-pu-da-ah-šu-uš-za}\)
16 LUGAL KUR \(\text{URU Ki-iz-zu-ya-at-na}\)
17 \(\text{mTe-li-pi-nu-uš-ša LUGAL KUR ḫa-at-tī}\)
18 GIM-an iš-ḫi-ū-ul i-e-er QA-TI

19 I IM.GĪD.DA A-UA-AT \(\text{mAm-ḫa-at-na}\)
20 \(\text{mTul-pi-ja Ū mMa-a-ṭi LŪMEŠ pu-ra-ap-ši-iš}\)
21 ŠA KUR \(\text{URU Ki-iz-zu-ya-at-na ma<ā> an-kān}\)
22 I-NA Ė.DINGIR\(\text{LIM šu-up-pa pi-di ku-in im-ma}\)
23 ku-in mar-ša-aš-tar-ri-in ū<e>-mi-ia-an-zi

24 nu ki-i SĪKUR-ŠU QA-TI

3-4 The second tablet: If the king, queen and princes give spare little statues to the Sun God of the Earth. Complete.
But we failed to find the first tablet related with this.

The first tablet: The word(s) of Annana, the woman from Zigazhur.

When I beseeched the god Miğatanzipa. Complete.

One long clay (tablet):30 When the singer (of hymns), at the temple of the goddess Inar.

crumbles the harsi bread into pieces, at night, and,

makes a recitation in Hattian language as follows (line 9).

The first tablet of Zintuhi priestesses/young women,

at the temple of the Sun God, in the presence of the king,

when they are speaking. Complete.

One long clay (tablet):31 The hymns of İstanuqa people.

The first tablet: A treaty (between); İspudahsu, the king of Kizzuğaṭna

and Telipinu, the king of Ḫatti.

When they made the treaty. Complete.

One long clay (tablet):32 The words of Ammihatna, Tulpiia and Mati, the purapši priests of Kizzuğaṭna. İf

30. In the study we have made in the tablet archives of the Museum of Anatolian Civilizations in Ankara on the colophons beginning with these words it has been determined that there is a writing consisting of only one column on both sides of this type of tablets. Also see H. Hunger, Babylonische und assyrische Kolophone, Alter Orient und Altes Testament, Neukirchen-Vluyn (1968) 7b "einkolumnige Tafel" and 25 "Langtafel". Also cf. H. Otten, Bibliotheken im Alten Orient, Das Altertum Band 1 Heft 2 Berlin (1955) 75 "Ein Einzelkapital"; E. Laroche, Catalogue des textes hittites, Paris (1971) 164 "texte (autonome)". However, during this study of ours tablets whose colophons begin with DUBxKAM and on both sides of which there is one column of writing have been witnessed.

31. See f. note 30.

32. See f. note 30.
22-23 they find desecration, of whatsoever sort, in the temple, in a consecrated place.

24 this (is) the ritual for it. Complete.

* KUB VIII 69 Obv. III H. Otten, Bibliotheken im Alten Orient, Bibliotheken im Alten Orient, Das Altertum Band 1 Heft 2 Berlin (1955) 74 (German translation); CTH p.186 (translit. and French translation); A.M. Dinçol, Hititler, Anadolu Uygarıkları Ansiklopedisi 1 (Görsel Yayınlar) İstanbul (1982) 97 (Turkish translation).

10 \[DUB III^{KAM} \text{ŠA EZEN}_4 \text{ḫa-me-eš-ḫa-an-da-aš URUḪur-ma}\]
11 \[I-NA URUḪur-ma ma-aḥ-ḫa-an LUEN EZEN}_4 MEš\]
12 \[e-eš-ša-i IGI-zi TUP-PA\]
13 \[[EGIR-z]i TUP-PA^II^A ya-aq-[q]a-a-ri\]

10 The third tablet of the spring festival of Ḫurma:
11-12 When the master (the king) is celebrating the festivals in Ḫurma. The first
13 (and) [the second] tablets are lac[ing].

While the following expressions take place in several other samples.

* KUB XXX 43 Rev. III H. Otten, Bibliotheken im Alten Orient, Das Altertum Band 1 Heft 2 Berlin (1955) 74 (German translation); CTH p.176-177 (translit. and French translation); A.M. Dinçol, Hititler, Anadolu Uygarıkları Ansiklopedisi 1 (Görsel Yayınlar) İstanbul (1982) 97 (Turkish translation).

\[2^{a} DUB \text{[x]}^{KAM} \text{Š]}A A.AB.BA ša-ra-a-ma-at\]
\[3^{a} \text{Ū-UL a-ta-ri}\]
\[4^{a} DUB II^{KAM} LUza-li-pu-ur-ra-tal-la-aš ša-ra-a-ma-at\]
\[5^{a} \text{Ū-UL ar-ta-ri}\]

2-3 The [xth] tablet [o]f the sea does not stand vertical.
4-5 The second tablet (of) Za/ilipuri priest does not stand vertical.

From the above records it is understood that during the Hittite period the tablets were not kept horizontally but according to their shapes, and 33. In the text is mentioned as "the last".

vertically. These tablets in question must have been different from the others. While these in all probability could not be accommodated in the present shelves and to find them when they were searched for, there should have been a sign showing that they were in horizontal position. Here I would like to mention the fact that, shape structure of the tablet (CTH 480) related to Šumuḫa ritual (the second tablet) numbered KUB XXIX 7 (1136/c A, B, C, +1145/c+1605/c A, B+1906/c) housed in Ankara Museum of Anatolian Civilizations show a difference from among the Ḥattuša-Boğazköy tablets so far unearthed. Even though its dimension is not very large (28.2x16.5 cm) it may be thought that it complies with the conditions stated above. Perhaps the Hittite scribes (?) are in search for a new way in the making of clay tablets. Its left and right edges are in the form of cut through conic shape, while its upper and lower edges separate into two distinct surfaces of angular form and sharp corners. When looked from the obverse side on the upper edge, the first three lines take place belonging to this face. While on the other side the colophon part takes place, which is made up of only one line. If this tablet is placed on a flat ground so that its obverse face remains below, its colophon can be easily read from outside as if it were the back writing of a book. Besides, the colophons of some tablets, where there is no room on both faces of the tablet, take place on the left edge. In our opinion, these type of tablets with colophons when placed vertically on the shelves may function as of label-tablets as we have mentioned a while ago or as we shall discuss further on.

Although we possess most of the texts mentioned in the tablet catalogues, again thanks to these tablets we are aware of the presence of certain texts which have so far not been discovered. After the destruction of the Hittite capital, the catalogue texts show how the tablets have been scattered to different places.

Another aspect of Boğazköy Archives, which we qualify as the Royal Library is that it is made up of “label-tablets” in oval shape 6-7 cm in width and 4-5 cm in height. These contain very concise information about the related tablets. Generally the original tablet or tablets are given as the repetition of the beginning lines or as the title of the subject. In all probability, these labels as many researchers agree, stayed on the shelf in front of the tablet or the tablet group they referred to. Hence, it is obviously understood that they provided great facility for the officials in finding the tablet asked for in a short time.

34. KUB XXIX 7 Rev. 65 It has been stated as “unterer Rand”. However, this part must be the upper edge according to the obverse, while the lower edge made in the same manner is blank.

35. Also see Hans Eheloft, KUB XXIX Inhaltsübersicht p.IV.
Some samples from the Label-Tablets of Archive-library of Ḫattuṣa-Boğazköy:

**CTH 61 (Muršili II) Annales.

*KUB XXX 75* H.G. Güterbock, *MDOG* 72 (1933) 38 (translit. and German translation); H. Otten, Bibliotheken im Alten Orient, *Das Antiquityum* Band 1 Heft 2 Berlin (1955) 76 (German translation).

1  ṬUP-PAl^A
2  ŠA mMur-ši-li
3  LÜ-na-an-na-aš
1-3 The tablets of the deeds of Muršili (II).

**CTH 283 (Étiquettes).


1  ma-a-an LÜzi-pu-ri-aš
2  i-da-a-lu-un LÜ-an
3  ku-iš-ki a-ni-ja-zi
4  ku-iš LUGAL-i
5  LUGAL-i H-a-at-tu-ši-ja
6  i-da-a-lu
7  ša-an-ḫa-zi
1  If the man of zipuriia
2-3 acts for any malicious man
4  and (line 5) whichever king
5-7 sweeps the evil(s) in Ḫattuṣa.


SOME REMARKS ON ARCHIVE-LIBRARY SYSTEMS

1  tu-už-zl-aš
2  ut-tar
3  Ša-an -ta
1-3 Šanta affair of the army.


1  ṬUP-PA[l]A
2  ku-[ša'-ta-aš]
1-2 The tablets of kušata (the gifts to meet the expenses for the engagement).

*KUB XXX 77* H.G. Güterbock, *MDOG* 72 p. 38 (translit. and German translation); E. Laroche, *CTH* 283 (French translation).

1  ṬUP-PA[l]A gi-im-m[a3-ra3-aš]š
1  The tablets (of the ritual/festival) of the countrysides.


1  ṬUP-PA[l]A
2  a-ri-ia-še-e[š-šar]
3  ŠA ŠNIR.GÁ[L]
1-3 The tablets of the oracles of Muyatal.[li].

*KBo XXXVI 112* (Akaddian label-tablet) *KBo* XXXVI Inhaltsübersicht Nr. 112 p.VII (translit. and German translation).

1  ṬUP-PA[l]A
2  A-KI-IL₅ KAR-ŠÍ
1-2 The tablets of the slanderers.

**CTH 292** (Les Lois) Deuxième série: <<si une vigne>>.

37. It is not available in the *CTH*. 
*ABoT* 52 (H. Otten, Bibliotheken im Alten Orient, *Das Altertum* Band 1 Heft 2 Berlin (1955) 76 (German translation).

1 DUB III\textsuperscript{KAM}
2 tâk-ku LÚ-aš
1-2 The third tablet: If a (free) man.

**CTH** 607 (*Fête d'AN.TAH.ŠUM\textsuperscript{SAR}* 6\textsuperscript{e} jour.


1 TUP-PA\textsuperscript{HIL}
2 \textsuperscript{URU}Zi-ip-pal-an-da
3 ŠÁ EZEN\textsubscript{4} AN.TAH.ŠUM\textsuperscript{SAR}
4 ma-a-an LUGAL-uš
5 \textsuperscript{URU}GIDRU.za \textsuperscript{URU}Zi-pal-an-da
6 A-NA EZEN\textsubscript{4} AN.TAH.ŠUM\textsuperscript{SAR}
7 pa-iz-zi QA-TI
1-3 The tablets of the festival of AN.TAH.ŠUM\textsuperscript{SAR} of Zippalanda.
4 If the king
5 goes (line 7) to Zippalanda from \textit{Ḫatuša}
6 to the festival of AN.TAH.ŠUM\textsuperscript{SAR}.
7 Complete.

**CTH** 619 (*Fête d'AN.TAH.ŠUM\textsuperscript{SAR}* 38\textsuperscript{e} jour: fête de la pluie.

*KUB* XXX 73

1 DUB \textsuperscript{IPU} ŠÁ EZEN\textsubscript{4} ZU-UN-NI
2 \textsuperscript{URU}An-ku-ya
1 The first tablet of the rain festival of
2 Ankuya.

**CTH** 714 *fête d'IŠTAR de Niniye.*
1  $\text{TUP}-\text{PA}^\text{HRA} \text{EZEN}_{4}^\text{HRA}$

2  $\text{ŠA DGAŠAN}^\text{URUN} \text{Ni}-\text{nu-}^\text{ma}$

1  The tablets of the festivals
2  of $\text{IŠTAR}$, the goddess of $\text{Niniye}$.

All of these are documents which show that Boğazköy-Ḫattuša Archive-library was kept in a certain system. The presence of this archive material in very diverse buildings and places is probably for the reason that the original structures for this archive material failed to meet the need by time. However, as we have stated above, the fact that the tablets were scattered around is likely due to the destructions at various periods of Boğazköy and of the tablets.