

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

Cem KARASU

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 *Ḫattuša*, 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 Hrozný 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 dictionaries 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 Protohattian 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 archeological 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

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1. For more information see E. Laroche, La Bibliothèque de Hattuša, *Archiv Orientalní Praha* (1949) 7-13; H. Otten, Bibliotheken im Alten Orient, *Das Altertum* 1/2 Berlin (1955) 67-81; idem, Archive und Bibliotheken in Hattuša, *Cuneiform Archives and Libraries, Papers read at The XXX^e Rencontre Assyriologique Internationale* Leiden, July 4-8, 1983 Istanbul (1986) 184-190.
 2. For further information for the Hittite scribes see C. Karasu, Some Considerations on Hittite Scribes, *Archivum Anatolicum I* Ankara (1995) 117-121.
 3. For Mesopotamian examples see E. Leichty, The Colophon, *Studies Presented to A. Leo Oppenheim*, June 7, 1964, Chicago, Illinois (1964) 147-154; H. Hunger, *Babylonische und assyrische Kolophone, Alter Orient und Altes*

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 *Hattuša*-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] II⁵ KAM Ū-UL QA-TI
2' Š[A] mŠu-u-up-pi-lu-li-u-ma
3' GAL¹ .LUGAL UR.SAG LÚ -na-an-na-aš
4' ŠU <m> A.A⁶

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

Testament Band 2 Neukirchen-Vluyn (1968) and also Kolophon, *Reallexikon der Assyriologie*, VI Berlin (1981) 186/b-187/b; R. Borger, *Die Welt des Orients* 5 Göttingen (1970) 165-171.

4. For the meaning of the term see Karl Ernst Georges, *Lateinisch-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.66³⁹.

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".

4 Hand of A.A., (the scribe, wrote it).

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

16 DUB VII^{KAM} N[U^I .]TIL

17 A-NA TUP-PI [Z] ABAR

18 na-a-ú-i [a]-ni-ia-an

16 Seventh tablet not complete.

17-18 Not yet made into a bronze tablet.

** *CTH 52 Traité de Mattiyaza (Kurtiyaza) du Mitanni avec Suppiluliuma I^{er}.*

* *KBo I 3 (+) KUB III 17 Rev. (Akkadian version)*. V. Korosec, Hethitische Staatsverträge. Ein Beitrag zu ihrer juristischen Wertung (*Leipziger rechtswissenschaftliche Studien 60*) Leipzig (1931) 21.

46 DUB I^{KAM} qa-ti ša mKi-li-^DU-bá ša ri-ik-si-šu ù ša ma-mi-ti-šú

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 Kleinasien, Berlin (1965) 148 (German translation).

17' DUB I^{KAM} QA-TI ŠA^{URU} Ti-li-ú-ra

18' iš-hi-ú-la-aš mHa-at-tu-ši-li-iš

19' LUGAL GAL i-ia -at

17-19 The first tablet of the treaty Tiliura of the great king Hattušili (III.) made. Complete.

** *CTH 255 Instructions de Tudhaliia IV aux majordomes (LÜ.MEŠSAG).*

* *KUB XXVI 1+XXIII 112+XXI 13+45+XIII 22 Rev. IV* E. von Schuler, Dienstweisungen für höhere Hof- und Staatsbeamte, AfO Beiheft 10, Graz (1957) 17 (translit. and German translation).

- 54 DUB I^{PU} ŠA MA-ME-TI
 55 I-NA URU^UU-uš-ša
 56 ŠA LÚ-MEŠSAG
 54-56 The first tablet of the oaths of high officials (LÚ-MEŠSAG) of Ušša.

****CTH 258 Instruction d' u Tudhalliia (IV.)**

*** KUB XIII 7 Rev. IV**

- x+1 DUB IKAM^m Tu-ut-ha-li-ia L^UGAL.G¹ AL
 2' ŠA MA-ME-TI QA-TI
 3' ki-i TUP-PU ar-ha har-ra-an e-eš<-ta>⁷
 4' na-at!⁸ A-NA PA-NI^m Ma-ah-hu-zi
 5' Û A-NA^m Hal-ua-LÚ
 6' ú-uk^m Du-da-aš
 7' EGIR-pa ne-ua-ah-hu-un

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

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

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

*** KUB XIII 4 Rev. IV** E.H. Sturtevant-G. Bechtel, A Hittite Chrestomaty, Philadelphia (1935) 166-167 (translit. and Eng. translation); A. Süel, Hitit Kaynaklarında Tapınak Görevlileri ile İlgili Bir Direktif Metni, Ankara (1985) 88-89 (translit. ve Turkish translation).

- 78 DUB IKAM ŠA LÚ-MEŠ É. DINGIR^{LIM} hu-u-ma-an-da-aš
 79 ŠA EN^{MEŠ} TU₇ DINGIR^{MEŠ} LÚ-MEŠ APIN-LÁ DINGIR^{MEŠ}
 80 Û ŠA LÚ-MEŠ SIPA.GU₄ DINGIR^{LIM} LÚ-MEŠ SIPA.UDU
 DINGIR^{LIM}
 81 iš-hi-ú-la-aš QA-TI
 78 The first tablet of instructions (line 81) of the temple officials,

7. For addition cf. L.M. Mascheroni, *Hethitica V* Louvian (1983) 96 "e-eš[-ta]".

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 the deity.
 81 Complete

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

**KBo III 7 Rev. IV E. Laroche, Textes mythologiques hittites en transcription, 1^{re} 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); F.P. Daddi & A.M. Polvani, La mitologia ittita Paideia (1990) 55 (Ital. translation).*

- 29' DUB IKAM QA-TI
 30' ŠA mKe-el-la LUGUDU₁₂ ud-da-na-aš
 31' mPí-ḫa-LÚ [LÚDUB.SAR]
 32' PA-NI mUR.MAH <-LÚ> GAL DU[B. SAR^m]EŠ
 33' IŠ-TU[R]

29-30 The first tablet of word of *Kella*, unctioed priest. Complete.

31-33 *Piḫaziti*, [the scribe], wrote it in the presence of *Uala<ziti>*,⁹ the head of the scribes.

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

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

- 13" DUB IIKAM ŠA DIM URUKu-li-ú-iš-na [mu-ki-iš-na-aš]¹⁰

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. Dinçol-B. Dinçol, Hethitische Hieroglyphensiegel im Museum für Anatolische Zivilisationen, *Die Ankara-Gesellschaft zur Förderung von Tourismus, Atiquitäten und Museen* 10 Ankara [1981] 3 and Ç. Anlağan-Ö. Bilgi, Weapons of the Protohistoric Age, (*Saberk Hanım Museum*) *App. I. A.M. Dinçol, The Hieroglyphic Signs on the Spearhead, Istanbul* (1989) 104, and also Ö. Bilgi, A Unique Spearhead from Sadberk Hanım Museum, *App. A.M. Dinçol, Fs T. Özgüç, Ankara* (1989) 31; H.A. Hoffner, Jr. *op. cit.* 14.
 10. Completion as to *KBo XV 32 IV 6'*.

- 14" $\text{m}\check{\text{S}}i\text{-ip-pa-L}\acute{\text{U}}\text{-i}\check{\text{s}}\text{ ne-ua-ah-}\check{\text{h}}a\text{-a}\check{\text{s}}$
 15" $\text{mL}\acute{\text{U}}\text{ DUB.SAR DUMU m}\text{NU.GI}\check{\text{S}}.\check{\text{S}}A[\text{R I}\check{\text{S}}^?\text{-}\check{\text{T}}UR^?]$
 13 The second tablet of the [invocation] to the Storm God of *Kuliušna*.
 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.* Laroche, Textes mythologiques hittites en transcription, deuxième partie: Mythologie d'origine étrangère, *RHA XXVI* 82 Paris (1968) 47 (translit.); H.A. Hoffner, Jr. Hittite Myths, *SBL Writing from the Ancient World Series*, Atlanta, Georgia (1990) 43 (Eng. translation); Cf. F.P. Daddi-A.M. Polvani, *La mitologia ittita*, Paideia (1990) 124 (Ital. translation).

- 28' DUB IKAM ŠÁ SİR [$\text{D}Ku\text{-mar-bi}^{11}\text{ N}U^?$.TIL¹²
 29' ŠU $\text{m}A\check{\text{s}}\text{-ha-p}[a^{13}\text{ DUMU m}\check{\text{H}}a\text{-an-t}]^{??}\text{ i-ta-a}\check{\text{s}}\text{-}\check{\text{S}}u^{12}$
 30' DUMU.DUMU-ŠU ŠÁ [m] $\text{D}LAMMA.SUM$
 31' Û DUMU.DUMU <.DUMU>¹⁴ -ŠU $\text{m}Ua\text{-ar-}\check{\text{S}}i\text{-}i\check{a}$
 32' GÁB.ZU.ZU ŠÁ $\text{mL}\acute{\text{U}}\text{ ki-i TUP-PU}$
 33' *ar-ha har-ra-an e-eš-ta*
 34' *na-at am-mu-uk m}Aš-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 *Ašhap[a]*, (the scribe), [the son of *Hant*]^(?) *itaššu*,
 30 the grandson of $\text{D}LAMMA\text{-}pi\check{a}$,
 31 and the <great> grandson of *Uaršija*,
 32 the apprentice/student of *Ziti*¹⁵. This tablet

11. Completion as to H.A. Hoffner, *op. cit.* 43.

12. Cf. H. Otten-C. Rüster, Textanschlüsse von Boğazköy-Tafeln (21-30), *ZA* 63 I. Halbband (1973) 88 and hence, L.M. Mascheroni, *Scribi Hurriti a Boğazköy: Una Verifica Prosopografica SMEA XXIV* Roma (1984) 154.

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 "*Zita*".

- 33 was destroyed.
 34 I, Ašhapa,
 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 II^{KAM} QA-TI
 10' ma-a-an-kán ŠÀ KARASŠ
 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 ^{KUŠ}kuršaš.**

***KUB XXXVI 83 Rev.**

- 11' DUB II^{KAM} SÍSKUR ÍD Ú-UL QA-TI
 12' ŠU ^mZu-uz-zu DUMU ^{m<D>}AMAR.UD
 13' PA-NI A-nu-ya-an-za ^{LÚ}SAG IŠ-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 Anu^uanza, the chief (scribe).

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

***VBoT 87 Rev. IV**

- 4' DUB II^{KAM} Ú-UL QA-TI ŠA ^mAr-nu-ya-an-d[a]
 5' ha-ti-^ui-iš Ú-NU-UT É ^{NA}₄ KIŠIB

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

****CTH 591 *Fête du mois.***

***KUB X 89 Rev. IV**

- x+1 DUB IV^{KAM} ŠA EZEN₄ ITU
 2' ŠA UD II^{KAM} Ū-UL QA-TI
 3' ŠU ^mZu-zu!- _zzu!¹⁶ PA-NI
 4' ^mA-nu-ua-an-za LÚSAG IŠ-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 Anu^uanza, the chief (scribe).

*KUB II 13 Rev. VI

- 32 DUB VII^{KAM} ŠA UD III^{KAM} QA-TI
 33 *ma-a-an-za* LUGAL-uš EZEN₄ ITU.KAM
 34 *i-ja-zi*
 35 ŠU ^mDU-LÚ
 36 DUMU ^mPíd-da-a
 37 PA-NI ^mA-nu-ua-an-za IŠ-TUR
 32 The eighth tablet of the third day. Complete.
 33-34 When the King celebrates the month festival.
 35-36 Hand of Tar^huziti, (the scribe), son of Pidda,
 37 wrote it, in the presence of Anu^uanza, (the chief scribe).

**CTH 625 Fragments de l' AN.TAH.ŠUM^{SAR}?

*KBo XIX 128 Rev. VI

- 32' DUB I^{KAM} QA-TI ŠA É^{TIM} GAL
 33' *ha-am-me-e-eš-ha-an-ta-aš nu-uš-ša-an*
 34' UD II^{KAM} zi-in-na-an A-NA GIŠ.HUR-kán
 35' *ha-an-da-an TUP-PU* URU^U Hat-ti
 36' ŠU ^mDINGIR.GE₆-LÚ LÚDUB.SAR
 37' PA-NI ^mA-nu-ua-an-za LÚSAG IŠ-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-zu-! ja".

34-35 the second day (of the festival) is finished. It is arranged according to the wooden tablet. The tablet of *Hattuša*.

36 Hand of *Arma-ziti*, the scribe,

37 wrote it, in the presence of *Anuuanza*, the chief (scribe).

****CTH 626 Fête de la 'hâte' (nuntarriiašha(š)).¹⁷**

***KUB XXV 12 Rev. IV**

9' DUB ^VKAM *ma-a-an* LUGAL-*uš*

10' [*l*]a-*aḥ-ḥa-az zé-e-ni*

11' [^URU] *A-ri-in-na-az*

12' A-NA EZEN₄ *nu-un-tar-ri-aš-ha-aš*

13' [^URU] *Ḥa-at-tu-ši ú-iz-iz*

14' [*n*]u I-NA É ^{DU} *ma-aḥ-ḥa-an*

15' [^G]U₄.MAḤ^{IIA} *ku-ra-an-zi*

16' É^{MEŠ} DINGIR^{MEŠ} *ḥu-ma-an-da*

17' *ú-e-eḥ-zi*

18' [*na*]m-ma É^{ḥa-le-en-tu-u-ua-aš}

19' [*šal-*]li a-še-eš-šar

20' [*na*]m-ma EGIR-pa I-NA É ^{DU}

21' [*pa-i*] z-zi Ú-UL QA-TI

22' [*A-N*]A GIŠ.ḤUR-kán *ḥa-an-da-an*

9 The fifth tablet: If the king,

10 in autumn, (after) from the [c]ampaign,

11-13 comes to *Hattuša* from *Arinna* for the *nuntarriiašha* festival.

14-15 When the bulls are slaughtered in the temple of storm god,¹⁸

16-17 he (the king) goes round all the temples¹⁹

17. For further information on *nuntarriiašha(š)* festival see C. Karasu, *Belleten* LII 203 Ankara (1988) 407 ff.

18. Cf. S. Alp, *Beiträge zur Erforschung des Hethitischen Temples*, Ankara (1983) 63 "Kultraum des Wettergottes".

19. Cf. S. Alp, *op. cit.* 63 "in allen Kulträumen".

- 18 [La]ter at *halentuua*²⁰
 19 [The gre]at assembly/celebration (is held).
 20-21 [Aft] 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 XI^{KAM} NU.TIL
 2 [Š]A EZEN KI.LAM SAG.US^{NIM}

- 3 A-NA GIŠ.HUR-*kán*
 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*) *isuua*(š)²¹**

**KBo XV 37+FHG 9+ABOT 7 Rev. VI*²²

- 3 [DUB XI] II²³ ^{KAM}
 4 [ŠA EZEN₄ *h*]i-šu-*ua*-a-aš QA-TI
 5 [MUNUS.LUGAL [†]*Pu-du-*hé*-pa-aš-kán ku-*ua*-pí*]
 6 [^mUR.MAHLÚ- in GAL DUB.SAR]^{MEŠ}

20. For further information for *halentuua*- word see S. Alp, *op. cit.* 1 ff.

21. For further information for (*h*) *isuua* festival see M. Salvini-I. Wegner, Die hethitisch-hurritischen rituale des (*h*)*isuwa*-Festes, *SMEA XXIV* Roma (1984) 175 ff.; A. M. Dinçol, Ein hurro-hethitisches Festrival: (*h*) *isuwaš-I- Belleten* LIII 206 Ankara (1989) 3 ff.; I. Wegner-M. Salvini, Die hethitisch-hurritischen Ritualtafeln des (*h*) *isuwa*-Festes. I. Abteilung die texte aus Boğazköy, *ChS* Band 4 Roma (1991) 1 ff.; C. Karasu, (*h*)*isuua* Bayramı kolofonları üzerine bazı düşünceler, *Fs Sedat Alp* Ankara (1992) 335-339.

22. Completions as to *KBo XV 52 VI 39'-45'*.

23. Completion as to M. Salvini-I. Wegner, *SMEA XXVI* Roma (1984) 182²¹.

- 7 [URU]Ha-at-tu-ši A-NA TUP-PA^{HLA}]
- 8 [URU]Ki-iz-zu-ua-at-na ša-an-ḥu-ua-an-zi]
- 9 [ú-e-ri-ia-at na-aš-ta ke-e TUP-PA^{HLA}]
- 10 [ŠA EZEN₄ ḥi-šu-ua-a-aš a-pí-ia UD-a]t
- 11 [ar-ḥa a-ni-ia-at]
- 12 [ŠU ^mTal-mi]²⁴-IM-ub
- 13 [DUMU] ^mUR.MAH.LÚ GAL DUB.SAR^{MEŠ}
- 14 [DUMU.DUM]U-ŠU ŠA ^mMi-it-ta-an-na-mu-u-ua
- 15 GÁB.ZU.ZU ŠA^m MAH.DINGIR^{MEŠ} -na
- 16 PA-NI ^mUR.MAH.LÚ GAL DUB.SAR^{MEŠ}
- 17 IŠ-TUR
- 3-4 [The thirt]eenth [tablet of ḥ] išuua [festival. Complete]
- 5 [When queen Puduḥepa]
- 6-8 [assigned (line 9) Ualuziti²⁵, the head of the scribe]s, [to investigate the kizzu^uatna tablets at Hattuša].
- 9-11 [Later on, on the same day he made these tablets of ḥišuua festival].
- 12 [Hand of Talmi]-Tešub,
- 13 [son of] Ualuziti²⁵, the head of the scribes,
- 14 [grandso]n of Mittannamuua,
- 15 student/apprentice of MAH.DINGIR^{MEŠ} -na,
- 16-17 wrote it, in the presence of ualuziti, the head of the scribes.

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

*KBo XXI 43 Rev. IV²⁷ V. Haas, Die Serien *itkahi* und *itkalzi* des AZU-Priesters, Rituale für *Tašmišarri* und *Tatuḥepa* 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 ^mTal-m[i-^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= ualua see f.note 9.

26. For further information see V. Haas, Die hethitisch-hurrischen reinigungsrituale und die serien *itkahi* 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'.

- x+1 DUB IV^K [(AM S)] Í [(SKUR *it<-kal>-zi-ia-aš*)]
 2' A-NA ^{DUTUŠt} -at-kán KA_xU-a[(z)]
 3' I-NA^{URU} Zi-it-ha-ra I-N [(A BURU₁₄ *pa-ra-a*)]
 4' a-ni-ia-u-en Ú-UL QA-T[I]
 5' DUB XXII^{KAM} ku-it ^{URU} Ša[(-pí-nu-ua-az ú-te-e)r]
 6' na-aš-ta ke-e TUP-PA^{HIA} [(-TIM a-pí-iz-za) ar-h (a)]
 7' ha-an-te²⁸ u-ra-u [(-en)]
- 1 The fourth tablet of [*itkalzi rit*] u[al]:
 2 F[rom] 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[*pinuua*
 (Ortaköy)],²⁹
- 6-7 later on, w[e] transcribed?? the copies of these tablets [from
 those].

While the other important 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 Hatuşa-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).

28. In collation made by us in tablet archives of the Museum of Anatolian Civilizations in Ankara, *KBo* XXI 43 (160/d) Rev. IV 7' and the parallel *KBo* XXI 44+*KBo* XXVII 91 (452/c+1461/c) Rev. IV 14 it has been observed that these words have been written without any space, continuously. Cf. V. Haas, *SMEA*, XVI Roma. (1975) 223⁸, also see idem *Chs* Band 1 Roma (1984) 79, 84 and 469.

29. For Ortaköy= *Šapinuua* see A. Süel, Ortaköy'ün Hitit Çağındaki Adı, *Belleten* LIX 225, Ankara (1995) 272-283.

3 DUB II^{PKAM} *ma-a-an* LUGAL MUNUS.LUGAL DUMU^{MEŠ}
 LUGAL-*ia* *tág-na-aš*
 4 ^{PUTU}-*i tar-pa-al-li-ia-aš pí-an-zi QA-TI*
 5 *ha-an-te-ez-zi-ma-aš-ši TUP-PA Ú-UL ú-e-mi-en*

6 DUB I^{KAM} INIM ^{An-na-na} MUNUS <^{URU}> *Zi-ga-az-hur*
 7 *ma-a-an* ^{Mi-ia-ta-an-zi-pa-an} *mu-ga-a-mi QA-TI*

8 I IM.GÍD.DA *ma-a-an* ^{LÚNAR I-NA É} ^{DI-na-ar}
 9 *iš-pa-an-ti* ^{NINDA} *har-ša-uš pár-ši-ia ta ki-iš-ša-an*
 10 *ma-a-al-ti ha-at-ti-li QA-TI*

11 DUB I^{KAM} ^{ŠA} MUNUS.MEŠ *zi-in-du-hi-ia-aš*
 12 *A-NA PA-NI* LUGAL *I-NA ŠÀ É* ^{PUTU-as}
 13 *GIM-an me-mi-eš-kán-zi QA-TI*

14 I IM.GÍD.DA ^{SÌR^{IIA}} ^{LÚMEŠ} ^{URU} *Iš-ta-nu-ua QA-TI*

15 DUB I^{KAM} *iš-hi-ú-la* ^m *Iš-pu-da-ah-šu-uš-za*
 16 LUGAL KUR ^{URU} *Ki-iz-zu-ya-at-na*
 17 ^m *Te-li-pí-nu-uš-ša* LUGAL KUR *Ha-at-ti*
 18 *GIM-an iš-hi-ú-ul* *i-e-er QA-TI*

19 I IM.GÍD.DA *A-UA-AT* ^m *Am-mi-ha-at-na*
 20 ^m *Túl-pí-ia Ú* ^m *Ma-a-a-ti* ^{LÚ.MEŠ} *pu-ra-ap-ši-iš*
 21 ^{ŠA} KUR ^{URU} *Ki-iz-zu-ya-at-na* *ma<-a>-an-kán*
 22 *I-NA É*.DINGIR^{LIM} *šu-up-pa pí-di ku-in im-ma*
 23 *ku-in mar-ša-aš-tar-ri-in ú<-e>-mi-ia-an-zi*

24 *nu ki-i SÍSKUR-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.

- 5 But we failed to find the first tablet related with this.
-
- 6 The first tablet: The word(s) of *Annana*, the woman from *Zigazhur*.
- 7 When I beseeched the god *Mijatanzipa*. Complete.
-
- 8 One long clay (tablet):³⁰ When the singer (of hymns), at the temple of the goddess *Inar*,
- 9 crumbles the *ḥarsi* bread into pieces, at night, and,
- 10 makes a recitation in Hattian language as follows (line 9). Complete.
-
- 11 The first tablet of *Zintuḫi* priestesses/young women,
- 12 at the temple of the Sun God, in the presence of the king,
- 13 when they are speaking. Complete.
-
- 14 One long clay (tablet):³¹ The hymns of *Istanuḫa* people. Complete.
-
- 15-16 The first tablet: A treaty (between); *Išpudahḫsu*, the king of *Kizzuḫatna*
- 17 and *Telipinu*, the king of *Hatti*.
- 18 When they made the treaty. Complete.
-
- 19-21 One long clay (tablet):³² The words of *Ammiḫatna*, *Tulpija* and *Mati*, the *purapṣi* priests of *Kizzuḫatna*. If

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 *DUBx*^{KAM} 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 Uygarlıkları Ansiklopedisi 1* (Görsel Yayınlar) İstanbul (1982) 97 (Turkish translation).

10 DUB III^{KAM} ŠA EZEN₄ ḫa-me-eš-ḫa-an-da-aš^{URU} Hur-ma

11 I-NA^{URU} Hur-ma ma-aḫ-ḫa-an^{LÚ} EN EZEN₄ MEŠ

12 e-eš-ša-i IGI-zi TUP-PA

13 [EGIR-z]i TUP-PA^{IIA} ḡa-aq-[q]a-a-ri

10 The third tablet of the spring festival of *Hurma*:

11-12 When the master (the king) is celebrating the festivals in *Hurma*. The first

13 (and) [the secon]d³³ tablets are lac[k]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 Uygarlıkları Ansiklopedisi 1* (Görsel Yayınlar) İstanbul (1982) 97 (Turkish translation).

2' DUB [x^{KAM} Š]A A.AB.BA ša-ra-a-ma-at

3' Ū-UL a-ta-ri

4' DUB II^{KAM} LÚza-li-pu-ur-ra-tal-la-aš ša-ra-a-ma-at

5' Ū-UL ar-ta-ri

2-3 The [x^h] 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 *Šamuḫa* 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 *Hattuša-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 side³⁴ 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 book³⁵. 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.IV¹.

*Some samples from the Label-Tablets of Archive-library of
Ḫattuša-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 Altertum* Band 1 Heft 2 Berlin (1955) 76 (German translation).

- 1 ṬUP-PAḪ^{IIA}
2 ŠA ^mMur-ši-li
3 LÚ-na-an-na-aš

1-3 The tablets of the deeds of *Muršili* (II).

****CTH 283** (*Étiquettes*).

***KUB XXX 69.** E. Laroche, *CTH* 283 (cf. French translation); F.P. Daddi, *Mestieri, Professioni e Dignità nell'Anatolia Ittita*, Roma (1982) 274 (translit.)

- 1 ma-a-an LÚzi-pu-ri-aš
2 i-da-a-lu-un LÚ-an
3 ku-iš-ki a-ni-ia-zi
4 ku-iš LUGAL-i
5 ^{URU}Ḫa-at-tu-ši-ia
6 i-da-a-lu
7 ša-an-ḫa-zi

- 1 If the man of *zipuriia*³⁶
2-3 acts for any malicious man
4 and (line 5) whichever king
5-7 sweeps the evil(s) in *Ḫattuša*.

***KUB XXX 71** E. Laroche, *CTH* Paris (1971) Nr. 283 (cf. French translation).

36. For further information about ^{LÚ}*zipuriia*-see H.A. Hoffner, Jr. *Alimenta Hethaeorum Food Production in Hittite Asia Minor, American Oriental Society*, New Haven, Connecticut (1974) F.P. Daddi, *op. cit.* 273-274.

1 *tu-uz-zi-aš*

2 *ut-tar*

3 *^mŠa-an -ta*

1-3 *Šanta* affair of the army.

***KUB XXX 74** H.G. Güterbock, *MDOG 72* p.38 (translit. and German translation).

1 *ṬUP-PA^HLA*

2 *ku-šaⁱ -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^HLA gi-im-m[a²-ra²-a]š^(?)*

1 The tablets (of the ritual/festival)^(?) o[f]the countr[ysid]e^(?)/fie[ld]s^(?).

***KBo XIV 71** E. Laroche, *CTH 283* (French translation); J. Friedrich-A. Kammenhuber, *Hethitisches Wörterbuch*, Heidelberg (1975-1984) 296 (German translation).

1 *ṬUP-PA^HLA*

2 *a-ri-ia-še-e[š-šar]*

3 *ŠA ^mNIR.GÁ[L]*

1-3 The tablets of the oracles of *Muyatal* [li].

***KBo XXXVI 112³⁷** (*Akaddian label-tablet*) **KBo XXXVI** Inhaltsübersicht Nr. 112 p.VII (translit. and German translation).

1 *ṬUP-PA^HLA*

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^{KAM}

2 *ták-ku LÚ-aš*

1-2 The third tablet: If a (free) man.

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

**KBo XIII 90* M. Popko, Zippalanda Ein Kultzentrum im hethitischen Kleinasien, *THeth 21* Heidelberg (1994) 186-187 (translit. and German translation).

1 *TUP-PA^{HI.A}*

2 *URUZi-ip-pal-an-da*

3 *ŠÁ EZEN₄ AN.TAH.ŠUM^{SAR}*

4 *ma-a-an LUGAL-uš*

5 *URUGIDRU-za URUZi-pa-la-an-da*

6 *A-NA EZEN₄ AN.TAH.ŠUM^{SAR}*

7 *pa-iz-zi QA-TI*

1-3 The tablets of the festival of AN.TAH.ŠUM^{SAR} of Zippalanda.

4 If the king

5 goes (line 7) to Zippalanda from *Hattuša*

6 to the festival of AN.TAH.ŠUM^{SAR}.

7 Complete.

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

**KUB XXX 73*

1 DUB I^{PU} *ŠA EZEN₄ ZU-UN-NI*

2 *URUAn-ku-ua*

1 The first tablet of the rain festival of

2 *Ankuua*.

***CTH 714* fête d'*IŠTAR* de Niniye.

**KUB XXX 76* H.G. Güterbock, *MDOG 72* (1933) 38 (translit. and German translation).

- 1 *ṬUP-PA^{HLA} EZEN₄^{HLA}*
 2 *ŠA^{URU} GAŠAN^{URU} Ni-i-nu-ua*
 1 The tablets of the festivals
 2 of *IŠTAR*, the goddess of *Niniye*.

All of these are documents which show that Boğazköy-*Hattuša* 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.