



Istanbul Arkeoloji Muzelerinde bulunan Bogazkoy tabletleri II

Review Author[s]:
Albrecht Goetze

Journal of Cuneiform Studies, Vol. 2, No. 3 (1948), 231-234.

Stable URL:

<http://links.jstor.org/sici?sici=0022-0256%281948%292%3A3%3C231%3AIAMBBT%3E2.0.CO%3B2-3>

Journal of Cuneiform Studies is currently published by The American Schools of Oriental Research.

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/about/terms.html>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/journals/asor.html>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

JSTOR is an independent not-for-profit organization dedicated to creating and preserving a digital archive of scholarly journals. For more information regarding JSTOR, please contact support@jstor.org.

H. Bozkurt, M. Çiğ, H.G. Güterbock. Istanbul Arkeoloji Müzelerinde bulunan Boğazköy tabletleri II. Millî Eğitim Basımevi, İstanbul, 1947. IX+40 pp.

The first volume of this series (IBoT) was published in 1944 and reviewed in JCS I 87-92. It is gratifying to note that the series is being continued. As I did in the case of IBoT I, I am offering here some comments on the new texts.

No. 1: In l. I 4 read $DUG_{za-a[l-ha-ia-as]}$ (abl.) or $DUG_{za-a[l-ha-it]}$ (instr.): cf. X 40 III 4; XXVII 69 III 8 for the former and II 6 II 10; X 40 III 11; XX 11 II 20; VBoT 3 VI 4, 16; IBoT II 14 I 10 for the latter. The determinative for "vessel" is not found in any of these occurrences. The nominative should be posited as *salhai-*; the acc. pl. is *za-al-ha-a-ia*, see XXVII 69 III 12. A more precise definition of the kind of vessel concerned, "pitcher", "jug" or the like, is not possible.

The final two sentences of the colophon are interesting. One must read: $[ki-]i$ *pár-ku-i TUP-PU / [A-]NA GIS^ŠHUR-TE-kán ha-an-da-an*. Both sentences occur elsewhere, the combination of the two I have only found (badly mutilated) XI 35 VI 29f. The first sentence means "this is a final copy" (see E. Forrer, ZDMG NF 1 178), and the second obviously "true to the original script" (cf. H.G. Güterbock, Symbolae Koschaker 34). *A-NA GIS^ŠHUR-TE* stands for Akk. *ana usurte*.

No. 2: With the help of X 18 VI 12ff. we have to restore: $[ŠA?] EZEN$ $2[AN.TAH]$ $ŠUM.SAR$ *ma-a-an L[UGAL-uš]* $3 URU_{Ta-hur-pa-sa}$ $URU_{Ti-ip-pu[-wa]}$ $4[ú-is-zi]$ *ta* $É_{ha-li-tu[-wa šal-li a-še-eš-šar]}$ "when the king comes from Tahurpa to Tippuwa, there will be a large congregation (assembled) in the *h*.house".

No. 3: Cf. KBo IV 13 III 11ff. and II 8 II 15ff.

No. 4: The obv. is similar to the passages quoted under No. 3.

No. 5: With rev. 5 $3-aš$ $UZU_{UR-az-aš}$ compare XI 13 V 11f: *še-er-ra-aš-ša-an ŠA* $UDU.NITÁ$ 3 UZU_{UR} and XX 78 III 6f. *še-er-wa-kán UDU.NITÁ-az* $3-az$ UZU_{UR-az} . I do not understand the phonetic complements.

No. 7: The restoration of the two first lines is provided by XI 34 VI 46ff. (colophon), of lines 3 and 4 by, e.g., XI 35 I 8f.

$[ma-a-an LUGA]L$ $URU_{A-ri-in-n[a-as]}$

$[A-NA]$ $URU_{ha-at-tu-ši ú-is-zi}$

[*nu ma-aḥ-h*]a-an ^E*ḥa-le-en-tu-u-wa*
 [*ḥa-aš-ša-an-z*]i KUS.NIG.TAG-aš-ta uš-ši-ia-an-zi

"When the king goes from Arinna to Hattuša, -
 when they open the *ḥ*. house, they lift the bar(?)".

No. 8: The obverse is identical with X 48 II 12-23 except that the days are differently numbered.

No. 9: The acting person is here DUMU-aš, probably the "crown prince". Cf. particularly II 14.

No. 11: Duplicate of XXV 12 VI 9-15.

No. 12: The phrase KÁ.GAL-aš a-aš-ki (l. 7) certainly means "outside the gate". The combination has a certain interest because, as is generally admitted now, the basic meaning of *aška-* is "door", and because LUGAL-an *aška/i* (Code Hitt. §71, 187, 188) is accordingly rendered by "to the king's gate" (see particularly J. Friedrich, OLZ 1923 46 fn. 5). It would be better to say "to the king's door". As the Akkadians distinguished between *daltum* "door", *bābum* "(aperture of a) door" and *abullum* "gate", there must also be three different Hittite words (cf. F. Sommer, Die heth.-akk. Bilingue des Hattušili I. 81 fn. 1).

No. 15: For the colophon compare XX 68.

No. 16: For the colophon compare X 31.

No. 17: From KBo II 5 III 41ff. (see A. Götze, Annalen des Muršilis 188f.) it had already been known that at the time of the *purulliya* festival celebrations took place in the *ḥešti* house at Hattuša.

No. 19: in l. 2 restore [^{GIS}K]A-aš D^ša-li-wa-ni-iš because of II 8 I 25, II 43, V 24.

No. 20: Probably joins IBo I 22; IBoT II 20 6=IBoT I 22 l.

No. 28: *ar-lu-u*, probably Hattian, can now also be read in KUB I 14 II 3.

No. 35: is now also published by Otten in ZA NF 14 137.

No. 36: ibidem.

No. 37: IV 3ff. is duplicate of II 4 IV 9ff.

No. 38: see Otten, ZA NF 14 120 fn. 3.

No. 40: see below on ABoT 37.

No. 43: XX 90 is closely related; this is particularly evident when the reverse of No. 43 is compared with XX 90 IV. In both fragments appear the *ḥapiyaš* people who in XX 90 IV 7 throw off their coats ([^{TUG}si-ik-nu-uš pé-eš-ši-ia-an-zi]). Perhaps

III 6 here should be restored [^{TUG}*se-ek-nu-u*]^š *ha-aš-š-i-i an-da pi-ip-pa-an-z[i]*.

Compare also the catalogue tablet VIII 69 III 5ff.

No. 49: For the god list cf. E. Laroche, JCS 2 121f.

No. 50 may perhaps fit to No. 59. Cf. X 27 and XXV 50.

No. 56: The sequence ^D*Nubadig pi-pi-it-hi* [... ^D*Ku-pa-pa*, ^D*Nubadig za-al-ma-at-hi*]... ^D*Ku-pa-pa*, [^D*Na-bar-bi* ^š*Šu-wa-la*, [^D*Al-la-i* ^D*Pi-r*]*i-in-kar* continues the list of the gods of Manuzziya given by E. Laroche, JCS 2 131f., but does not yet complete it.

No. 59: see under No. 50.

No. 61: The sequence of gods is the same as in KBo IV 13 II 8ff.

No. 62: For ^D*A-li-li* compare *a-li-li* XI 26 II 8 in an analogous context.

No. 71: Cf. KUB II 4. In IV 9 restore [^D*Zi-bar*]*wa_a* and in IV 18 [^D*Ka-tah-zi-wu_u-ri*. For the association of *Hašameliš* (III 15, 17) with this group see also ZA NF 14 141 rev. 15.

No. 74: Cf. X 40; XX 11; VBoT 3.

No. 77: might belong to XI 16 or its duplicates XX 28 and XXV 6; cf. also IBoT I 20.

No. 80: Col. VI is transliterated by H. Th. Bossert, Asia 115f. Related texts are XX 8; Bo. 84 (ZA NF 14 135).

No. 84: Cf. KUB I 15; X 89 I 1ff.

No. 91: II 2 restore [^D*Wa-š_e-iz-zi-li*. With col. III compare KUB X 11 V. The instr. ^{DUG}*GAL-me-et* is noteworthy.

No. 93: Similar texts are VII 17 and XXXI 57; in particular the (measure?) *IŠ* with loaves of bread recurs there. It is also found in IBoT I 19. The numerals in front of *IŠ* range from 9 (VII 17 12) to 90 (ibid. 14).

No. 94: Compare XI 20 and its duplicate XI 25 and furthermore here No. 96 and its duplicate X 87. It follows that *kar-za-na-az* (here VI 12) and *kar-za-na-aš* (IBoT II 96 V 12) are case forms of the nom.-acc. *kar-za* (XI 20 I 20=XI 25 III 14; IBoT II 96 V 7). In other words *karza* (probably neuter) belongs to the group of words, originally *n*-stems, which I have treated in Acta Jutlandica IX/1 (Mélanges Pedersen) 489f. Cancel Deimel, ŠL 376*:16. The word apparently denotes a tool of the US.BAR "weaver" and is used for making thread.

No. 96: See above under No. 94.

No. 101 is a duplicate of XI 34 V 25ff. It becomes now certain that XI 34 V 38 ^D*Tu-u-h*[*a-sa-el*] is to be restored (correct E. Laroche, Recherches sur les noms des dieux hittites 35). The deity also appears in XXV 17 VI 11 and in IBoT II 89 2.

No. 115: Restore with the help of KUB VII 2 IV 4ff. (and I 2ff.) as follows:

- 3 [*ma-a-an* DIN³GIR.MEŠ *ku-e-da-ni* ÚH³-*an-te-eš*
 4 [*nam-ma-a*]³š-*ša-an a-pé-e-da-ni* UKU³-š*i* TUG³š*e-ek-nu-uš*]
 5 [*ša-ra*]³a *pi-ip-pa-an nu-uš-ši* SISKUR *ki-iš-ša*[*an i-ia-mi*]

"If anybody's gods have been bewitched

or over that man a coat

has been drawn, then I perform the following ritual for him".

No. 118: IV 1-4 is a duplicate of VII 58 I 12-17 and therefore also of Bo 2555 III (see Arch. Or. 6 370 and ZA NF 12 258 fn. 3).

No. 121: Besides XXVI 21 compare IX 38 (and also XXXI 57 II 5^a).

No. 122: Lines 4-9 are very close to XXVII 67 II 34ff.

No. 124: Cf. XXV 47.

Yale University

Albrecht Goetze