



Alice Mouton (dir.)

**Hittology today: Studies on Hittite and Neo-Hittite Anatolia in Honor of Emmanuel Laroche's 100th Birthday**  
5<sup>e</sup> Rencontres d'archéologie de l'IFEA, Istanbul 21-22 novembre 2014

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## A New Interpretation of the Hittite Expression *Sarā Ar-*

Willemijn Waal

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Éditées par Alice MOUTON

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# ABRÉVIATIONS

ABoT	Ankara Arkeoloji Müzesinde Bulunan Boğazköy Tabletleri. Millî eğitim basımevi, İstanbul.
AfO	Archiv für Orientforschung.
AnSt	Anatolian Studies.
AoF	Altorientalische Forschungen.
AS	Assyriological Studies.
AT	Alalakh Text.
BiOr	Bibliotheca Orientalis.
Bo	Fragments de tablettes inédits de Boğazköy/Hattuša.
BoHa	Boğazköy-Hattuša, von Zabern, Mayence.
BSIEL	Brill's Studies in Indo-European Languages and Linguistics, Brill, Leyde.
BSL	Bulletin de la Société de linguistique de Paris.
CAD	OPPENHEIM, A. L. et al. (éds.), <i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> . Oriental Institute of the University of Chicago, Chicago, 1964-2010.
CHANE	Culture and History of the Ancient Near East, Brill, Leyde.
CHD	GÜTERBOCK, H. G. / HOFFNER, H. A. / VAN DEN HOUT, T. (éds.), <i>The Hittite Dictionary of the Oriental Institute of the University of Chicago</i> . Oriental Institute of the University of Chicago, Chicago, 1989-.
CHLI 1	HAWKINS, J. D., <i>Corpus of hieroglyphic Luwian inscriptions 1. Inscriptions of the Iron Age</i> (Untersuchungen zur indogermanischen Sprach- und Kulturwissenschaft NF 8/1). de Gruyter, Berlin – New York, 2000.
ChS	Corpus der hurritischen Sprachdenkmäler, Multigrafica editrice, Rome.
CTH	LAROCHE, E., <i>Catalogue des textes hittites</i> . Klincksieck, Paris, 1971.
DBH	Dresdner Beiträge zur Hethitologie, Wiesbaden, Harrassowitz.
dupl.	Duplicat
EA	Tablettes provenant d'el-Amarna.
Eothen	Eothen. Collana di studi sulle civiltà dell'Oriente antico, LoGisma, Florence.
FGrHist	Die Fragmente der griechischen Historiker.
GrHL	HOFFNER, H. A., Jr. / MELCHERT, H. C., <i>A Grammar of the Hittite Language. Part 1: Reference Grammar</i> (Languages of the Ancient Near East 1). Eisenbrauns, Winona Lake, 2008.
HE	FRIEDRICH, J., <i>Hethitisches Elementarbuch, 1. Teil: Kurzgefaßte Grammatik</i> . 2 <sup>nd</sup> edition. Winter, Heidelberg, 1960.

HED	PUHVEL, J., <i>Hittite Etymological Dictionary</i> , Trends in Linguistics. De Gruyter, Berlin – New York, 1984.
HEG	TISCHLER, J., <i>Hethitisches Etymologisches Glossar</i> (Innsbrucker Beiträge zur Sprachwissenschaft 20-). Institut für Sprachwissenschaft der Universität Innsbruck, Innsbruck, 1977-.
hethiter.net	<a href="http://www.hethport.uni-wuerzburg.de/">http://www.hethport.uni-wuerzburg.de/</a> .
HKM	ALP, S., <i>Hethitische Keilschrifttafeln aus Maşat</i> (Türk Tarih Kurumu Yayınları VI/34). Türk Tarih Kurumu Basımevi, Ankara, 1991.
HS	<i>Historische Sprachforschung</i> .
HW	FRIEDRICH, J., <i>Hethitisches Wörterbuch, Kurzgefasste kritische Sammlung der Deutungen hethitischer Wörter</i> , Winter, Heidelberg, 1952.
HW <sup>2</sup>	FRIEDRICH, J. / KAMMENHUBER, A. / HOFFMANN, I. (éds.), <i>Hethitisches Wörterbuch, zweite, völlig neu bearbeitete Auflage auf der Grundlage der edierten hethitischen Texte</i> , Indogermanische Bibliothek. Winter, Heidelberg, 1975-.
HZI	NEU, E. / RÜSTER, Chr., <i>Hethitisches Zeichenlexikon</i> (StBoT Beiheft 2). Harrassowitz, Wiesbaden, 1989.
IBOT	<i>İstanbul Arkeoloji Müzelerinde bulunan Boğazköy Tabletleri</i> . Millî Eğitim Basımevi, İstanbul.
IF	<i>Indogermanische Forschungen</i> .
InL	<i>Incontri Linguistici</i> .
JANER	<i>Journal of Ancient Near Eastern Religions</i> .
JAOS	<i>Journal of the American Oriental Society</i> .
JCS	<i>Journal of Cuneiform Studies</i> .
JNES	<i>Journal of Near Eastern Studies</i> .
KASKAL	KASKAL. <i>Rivista di storia, ambienti e culture del Vicino Oriente antico</i> , LoGisma, Florence.
KBo	<i>Keilschrifttexte aus Boghazköi</i> , Berlin.
Konkordanz	KOŠAK, S., <i>Konkordanz der hethitischen Texte</i> , hethiter.net:/hetkonk (v. 1.91).
Kp	Numéros d'inventaire des tablettes de Kayalipınar/Şamuha mises au jour lors des fouilles régulières.
KUB	<i>Keilschrifturkunden aus Boghazköi</i> , Berlin.
Kt	Numéros d'inventaire des tablettes de Kültepe mises au jour lors des fouilles régulières.
L.	Numéros des signes hiéroglyphiques de LAROCHE, E., 1960: <i>Les hiéroglyphes hittites, I – L'écriture</i> . Éditions du Centre National de la Recherche Scientifique, Paris.
LHK	RÜSTER, Chr. / WILHELM, G., <i>Landschenkungsurkunden hethitischer Könige</i> (StBoT Beiheft 4). Harrassowitz, Wiesbaden, 2012.
LIMC	KAHIL, L. (éd.), <i>Lexicon Iconographicum Mythologiae Classicae</i> . Artemis, Munich, 1981-2009.
LGNP	FRASER, P. M. (éd.), <i>A Lexicon of Greek Personal Names</i> . Clarendon Press, Oxford, 1987-2000.
LSU	RIEMSCHNEIDER, K., „Die hethitischen Landschenkungsurkunden“, <i>Mitteilungen des Instituts für Orientforschung</i> 6, 1958: 321-381.
Luwian Corpus	<i>Luwian Corpus – “Annotated Corpus of Luwian Texts / Hieroglyphic Vocabulary”</i> (I. Yakubovich) online: <a href="http://web.corpora.net/LuwianCorpus/search/">web.corpora.net/LuwianCorpus/search/</a> (last accessed September 3rd, 2015).
MH	Middle Hittite
MDOG	<i>Mitteilungen der Deutschen Orient-Gesellschaft</i> .
MIO	<i>Mitteilungen des Instituts für Orientforschung</i> .
MS	Middle Hittite Script
MSS	<i>Münchener Studien zur Sprachwissenschaft</i> .
N	NEUMANN, G., <i>Neufunde lykischer Inschriften seit 1901</i> (Ergänzungsbände zu den Tituli Asiae Minoris Nr. 7, Österreichische Akademie der Wissenschaften, Phil.-hist. Klasse, Denkschriften, 135. Band). Verlag der Österreichischen Akademie der Wissenschaften, Vienne, 1979.
N.A.B.U.	<i>Nouvelles assyriologiques brèves et utilitaires</i> , Société pour l'étude du Proche-Orient ancien, Paris.
NEA	<i>Near Eastern Archaeology</i> .
NH	New Hittite

NS	New Hittite Script
obv.	Obverse
OH	Old Hittite
OIP	Oriental Institute Publications, Oriental Institute, Chicago.
Or NS	<i>Orientalia Nova Series.</i>
OS	Old Hittite Script
PEG 2.1	BERNABÉ, A. P. (éd.), <i>Poetarum epicorum Graecorum testimonia et fragmenta II, Orphicorum et orphicis similium testimonia et fragmenta. Fasciculus 1</i> (Bibliotheca scriptorium Graecorum et Romanorum Teubneriana). Saur, Leipzig, 2004.
PNAE 3/1	BAKER, H. D. (éd.), <i>The Prosopography of the Neo-Assyrian Empire 3/1. The Neo-Assyrian Text Corpus Project</i> , Helsinki, 2002.
PRU	SCHAEFFER, C. (éd.), <i>Le palais royal d'Ugarit, Mission de Ras Shamra</i> , Paris, 1956-.
PW	<i>Paulys Realencyclopädie der classischen Altertumswissenschaft.</i>
r. col.	right column
RA	<i>Revue d'assyriologie.</i>
rev.	Reverse
RHA	<i>Revue Hittite et Asianique.</i>
RHR	<i>Revue de l'Histoire des Religions.</i>
RIA	<i>Reallexikon der Assyriologie.</i>
Ro	Recto
RS	Numéros d'inventaire des tablettes de Ras-Shamra/Ugarit mises au jour lors des fouilles régulières.
SBo	GÜTERBOCK, H. G., <i>Siegel aus Boğazköy I, II</i> (Afo Beiheft 5, 7). H. G. Güterbock, Berlin, 1940, 1942.
SEG	<i>Supplementum Epigraphicum Graecum.</i>
SGO	MERKELBACH, R. / STAUBER, J. (éds), <i>Steinepigramme aus dem griechischen Osten</i> . Teubner, Munich, 1998-2004.
SMEA	<i>Studi Micenei ed Egeo-Anatolici.</i>
SNG	Sylloge nummorum graecorum, Bibliothèque nationale de France – Numismatica ars classica, Paris – Zurich, 1931-.
StBoT	Studien zu den Boğazköy-Texten, Wiesbaden, Harrassowitz.
TB	Numéros d'inventaire des tablettes de Tell Brak mises au jour lors des fouilles régulières.
THeth	Texte der Hethiter, Heidelberg, Winter.
TL	KALINKA, E., <i>Tituli Lyciae lingua lycia conscripti</i> . Hoelder, Vienne, 1901.
TTC	CONTENAU, G., <i>Trente tablettes cappadociennes</i> . Geuthner, Paris, 1919.
TUAT	Texte aus der Umwelt des Alten Testaments.
UEM	Numéros d'inventaire des tablettes de Tell Umm el-Marra mises au jour lors des fouilles régulières.
VAT	Tablets preserved at the <i>Vorderasiatisches Museum</i> of Berlin.
Vo	Verso
VS (NF)	<i>Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin (Neue Folge)</i> . Ph. von Zabern, Mayence.
WAW	Writings from the Ancient World, Society of Biblical Literature, Atlanta.
WdO	<i>Die Welt des Orients.</i>
ZA	<i>Zeitschrift für Assyriologie und Vorderasiatische Archäologie.</i>
zBoTU	FORRER, E., <i>Die Boghazköi-Texte in Umschrift 2. Geschichtliche Texte aus Boghazköi</i> (Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft 42). O. Zeller, Osnabrück, 1969.



## **II. PHILOGIE ET HISTOIRE DES RELIGIONS**



# A NEW INTERPRETATION OF THE HITTITE EXPRESSION ŠARĀ AR-

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## Introduction

In the last chapter (*Débris de fichier*) of his invaluable work *Catalogue des textes hittites*, Emmanuel Laroche included an edition of the texts grouped under CTH 276-282 (*Catalogues des tablettes*).<sup>1</sup> These catalogues, also called ‘tablet inventories’ or ‘shelf lists’ consist of titles of compositions. Laroche instantly recognized the importance of these texts, which are a great source of information regarding the functioning and organization of the Hittite tablet collections.<sup>2</sup>

Altogether, a bit under 70 (fragments of) these catalogue texts or shelf lists have been preserved. Although the exact function of these compositions is still unclear, it is generally agreed that the lists represent inventories of tablets that were present in (certain parts of) the tablet collections.<sup>3</sup> I will therefore henceforth refer to them as ‘tablet inventories’.

An important indication that we are dealing with inventories is given by the remarks that are occasionally added about the presence, absence or condition of the tablets. Paola Dardano (2006: 8-9) has listed these types of remarks, which include the following expressions:<sup>4</sup>

- NU.GÁL: e.g. MAḪ-RU-Ú ṬUP-PU NU.[GÁL] (KUB 30.6, obv. l.c. 21’)  
‘the first tablet is not th[ere]’
- wemiya-: e.g. MAḪ-RU-Ú ṬUP-PU na-ú-i ú-e-mi-ia-mi (KBo 31.7, obv. 7)  
‘the first tablet I haven’t found yet’
- wak-: IGI-zi ṬUP-PA<sup>tl.A</sup> [ ]/[EGIR-z]i ṬUP<sup>tl.A</sup>-PA<sup>tl.A</sup> wa-ṛaq<sup>l</sup>-qa-a-ri  
‘the first tablet (and) the [las]t tablet are missing’

1 I thank Theo van den Hout and Alwin Kloekhorst for their valuable comments on this paper.

2 The edition of Laroche has been the only complete edition of this corpus until the publication of Paola Dardano (2006).

3 Dardano 2006: 13.

4 Dardano 2006: 8 also includes the expression *anda handae-* occurring in KBo 31.8 obv. 6-7 (*ša-pa-an-ta-al-la-ma* DUB.<sup>tl.A</sup> *an-da ú-UL ḫa-an-da[-an]*), but the meaning hereof is not completely certain. Dardano 2006: 23 translates: ‘aber das erste auf der Libation bezogene Tafelwerk ist nicht zugeordnet’, noting that it could also be taken to mean ‘aber *šapantalla* ist nicht auf einem ersten Tafelwerk eingeordnet/angeordnet’ (n. 4). Dardano 2006: 8 further lists the expression ‘[NU].TIL’ in KUB 8.72 obv. 10’, but this in all likelihood refers to the fact that the composition written on the tablet is not complete. With respect to remarks about the condition of the tablets, one may add KBo 31.8 rev. iv 3, which may mention that a tablet is damaged ([*ki-i ṬUP-PU a*]r-ḫa ḫar-ra-an), a statement which is also found in several colophons.



In addition, we find the expression *šarā ar-* in KUB 30.43:

1. **KUB 30.43 rev. iii** 2'-5', 15'-16' (CTH 276.2)

- 2' DUB.1[(+x)<sup>KAM</sup> Š]A A.AB.BA *ša-ra-a-ma-at*  
 3' *Ú-UL ar-ta-ri*
- 4' DUB.2<sup>KAM</sup> LÚ *za-li-pu-úr-ra-tal-la-aš ša-ra-a-ma-at*  
 5' *Ú<sup>1</sup>-UL ar-ta-ri*  
 [...]
- 15' DUB.3<sup>KAM</sup> ŠA [SISKUR *šar-r*]*a-aš-ši-ia-an-za*  
 16' *ša-ra-a-m[a-at Ú-UL] ar-ta-ri*

Over the years, several proposals have been made for the translation of the phrase *šarā ar-*. Initially, this expression was taken literally, in the meaning 'to stand upright'.<sup>5</sup> Later, Hans Güterbock (1991-1992: 134) proposed that this expression did not refer so much to the physical act of standing, but that it should rather be taken metaphorically, in the sense of 'to be present, available' ('ist nicht verfügbar'). This meaning has been accepted ever since and nowadays it is generally assumed that the expression *šarā ar-* means 'to be available' or 'to be at hand'.<sup>6</sup>

In the case of KUB 30.43, this would mean that the tablets listed were not available at the time the list was compiled:

(1.) **KUB 30.43 rev. iii** 2'-5', 15'-16' (CTH 276.2)

- 2'-3' DUB.1[(+x)<sup>KAM</sup> Š]A A.AB.BA *ša-ra-a-ma-at Ú-UL ar-ta-ri*  
 1[+<sup>2</sup>] tablet(s): [o]f the sea. But they are / it is not available.
- 4'-5' DUB.2<sup>KAM</sup> LÚ *za-li-pu-úr-ra-tal-la-aš ša-ra-a-ma-at Ú<sup>1</sup>-UL ar-ta-ri*  
 2 tablets: of the *zalipuratalla*-man. But they are not available.
- 15'-16' DUB.3<sup>KAM</sup> ŠA [SISKUR *šar-r*]*a-aš-ši-ia-an-za ša-ra-a-m[a-at Ú-UL] ar-ta-ri*  
 3 tablets: of the [*šar*]*ašši* [sacrifice]. B[ut they are not] available.

If one accepts the above translation, the remark *šarā ar-* differs from the above-mentioned remarks in tablet inventories about the presence or absence of tablets in one respect: whereas the other remarks refer to some missing tablets within a series, in the case of *šarā ar-*, not just one or two tablets, but all tablets of the series are absent. This may seem like a small difference, but it has some important consequences for the organization of the Hittite tablet collections.

As mentioned above, the tablet inventories are generally taken to represent lists of tablets that were present in a certain (selection of an) archive. This assumption is confirmed by the fact that the title descriptions are for the most part a direct and literal rendering of the colophons of the tablet. The remarks in these inventories about tablet series that are not completely present would suggest that the tablets belonging to the same series were stored together – although theoretically it cannot be excluded that they assembled the tablets from different locations when making the inventory. The notation that a complete series is missing, however, has some further implications: though the tablets were not there when the inventory was being made, they were apparently expected to be there. This would mean that the

5 See e.g. 'Sie steht aber nicht aufrecht' (HW<sup>A</sup> A: 205a s.v. *ar-*, thus also Neu 1968: 10); 'but it does not stand upright' (HED A, E/I: 105 s.v. *ar-*); 'Mais elle ne tient pas debout' (CTH: 177); 'steht nicht aufrecht' in the meaning 'ist nicht mehr erhalten' (Friedrich 1939-1941: 155 n. 5).

6 See also Dardano 2006: 42; CHD Š: 225 s.v. *šarā*.

tablet inventories were not just based on the tablets that were physically present, but also on additional information about the tablets' whereabouts and/or that the tablets had a fixed position in the archives.<sup>7</sup> Though it cannot be excluded that such a highly structured record management system indeed existed, in this particular case, however, a more simple and elegant solution is at hand. I would like to propose that the expression 'šarā ar-' does not mean 'to be available' but rather 'to be complete', which would solve the above-mentioned difficulties and is in line with other attestations of the preverb šarā.

## I. The preverb šarā

The basic meaning of šarā, which may be used as an adverb, preverb and postposition, is 'up(wards)' or 'above'. In addition, it may also be used idiomatically. The CHD Š: 210 lists the following meanings of šarā (s.v. šarā B):

1. up, upwards
2. above, upon, over, on top
3. (idiomatically) available, at hand, at one's disposal, stand ready
4. (idiomatically, indicating completeness): a. š. *anš-* 'to wipe up', b. š. *ed-* 'to eat up'<sup>8</sup>, c. š. *lukk-* 'to burn up'<sup>9</sup>, d. š. *šannapilahḫ-* 'to empty (completely) out', e. š. *šanḫ-* 'to clean (completely) out', f. š. *šart-* 'to smear (up)', g. š. *šunnai-* 'to fill up', h. š. *šuppiyaḫḫ-* 'to consecrate completely', i. š. *tiya-* 'to be completed, covered, completely (fully) provided', j. š. *tittanu-* 'to finish, complete, fulfill', k. š. *warišša-* 'to come to help'.

The idiomatic usage of šarā mentioned under number 4 is comparable to the usage of the productive preverbs *auf* and *op* in German and Dutch respectively (and to a lesser extent English *up*), which may also indicate completeness (e.g. German *auftrinken*, Dutch *opdrinken* – 'to drink up').

### I.1. The expression šarā ar- in the meaning 'to be complete'

If we look at the attestations of šarā ar- in the meaning of 'to be available' given by the CHD a meaning 'to be complete' seems to be more accurate. This is most evident in the following example:

#### 2. IBoT 1.36 obv. i 11-12 (CTH 262)

(Then the bodyguards take (their) place in the courtyard of the bodyguard and 12 bodyguards stand by the inside of the wall in the direction of the palace, and they hold spears)

*ma-a-an 12 LÚ.MEŠME-ŠE-DI-ma ša-ra-a Ú-UL arta*

If, however, 12 bodyguards *are not all there / not complete* (– either someone has been sent on a journey or someone is at home on leave – and there are too many spears, then they carry away the spears that are left, and they place them with the gatekeepers).

This passage from the Instructions to the Royal Bodyguards addresses the potential problem that there are more spears than bodyguards, because some bodyguards are absent for reasons which are explained in what follows. It is thus not so much the fact that there are no 12 bodyguards *available*, but that they are not

7 Alternatively, one could take the remark šarā ar- to mean that the tablets were in fact present, but not 'available', but this would raise new questions and complications; one wonders, for example, for what reason these tablets would not have been available. In addition, this would imply that the tablets were needed for a specific purpose. Though it is certainly possible that (some of) these lists were composed for special occasions (see e.g. Christiansen 2008: 306) and van den Hout (2005: 285) this is far from self-evident. In any case, this scenario would also suggest a more complex archival administration.

8 Note that a different interpretation is possible as well, see CHD Š: 213 s.v. šarā (no. 12').

9 Here as well, a different interpretation is possible, see CHD Š: 216 s.v. šarā (no. 28').

*all* there, which is also suggested by the translation of Güterbock and van den Hout: ‘But if (the number of) twelve guards is not available’.<sup>10</sup>

If we look at the next example from the prayer of Muršili regarding the misbehaviours of his stepmother Tawannana, translation ‘to be complete’ is also more fitting:

**3. KBo 4.8 obv. ii 8-10** (CTH 70)

(Nothing is lacking that she desires)

NINDA-aš-ši wa-a-tar nu ḥu-u-ma-an ša-ra-a a-ar-ta-ri Ú-UL-aš-ši-ša-an ku-it-ki wa-aq-qa-a-ri

She has bread and water, everything is *all there*;<sup>11</sup> she lacks nothing.

The main point that Muršili is making here is that Tawannana whom he has banished from the palace (instead of executing her) lacks nothing but has *everything* and leads a comfortable life – this in contrast to the daily agony Muršili himself is suffering because of the death of his wife Gaššuliyawiya, for which he holds Tawannana responsible.

The same applies *mutatis mutandis* to the next passage from the Testament of Ḫattušili:

**4. KUB 1.16 rev. iii 50-51** (CTH 6)

(You must be reverent towards the word of the gods)

nu NINDA.GUR.RA<sup>HI-A</sup> ŠU-<NU> iš-pa-an-du-uz-zi-iš-me-e[t pá-r-šu-u]r-še-me-et-ta me-ma-al-še-me-et ša-ra-a ar-ta-ru

Let their thick bread, their libation wine, their [ste]w and their meal *all be there*.<sup>12</sup>

Ḫattušili gives instructions to his subjects that the gods should be taken care of properly; their offerings should be complete without anything being omitted.

In addition to the above passages cited by the *CHD* under meaning 4 s.v. *šarā* B, one may include the attestations of *šarā ar-* in the hippological texts:

**5. KBo 3.5 obv. i 55-57** (CTH 284)

(They give them one *SŪTU* of meal mixed together with chaff)

ŠÀ.GAL-ŠU-NU-ia ša-ra-a ar-ta-ri

and their food is *complete*.

**6. KBo 3.5 rev. iii 63-64** (CTH 284)

(They eat one *SŪTU* of meal with chaff)

ḪA.LA-ŠU-NU-ia ša-ra-a ar-ta-ri

and their ration is *complete*.

<sup>10</sup> Güterbock/van den Hout 1991: 7. Other translations include: ‘If, however, 12 bodyguards are not available’ (Miller 2013: 103); ‘But if twelve guards are not available’ (*CHD* Š: 225); ‘Wenn die 12 M. aber nicht dastehen’ (*HW*<sup>2</sup> A: 205a).

<sup>11</sup> Other translations include: *CHD* Š: 225: ‘Everything is at (her) disposal’; *HW*<sup>2</sup> A: 205a: ‘alles steht da’; *HED* A, E/I: 105: ‘everything is provided’; Neu 1968: 10: ‘Alles ist vorhanden’; Singer 2002: 78: ‘Everything stands at her disposal’, thus also Miller 2014: 517.

<sup>12</sup> Previous translations include: ‘Ihr Brotanteil ... muß aufgetischt sein!’ (Sommer/Falkenstein 1938: 15); ‘Ihr Brot... sollen (stets) vorhanden sein’ (Neu 1968: 10); ‘Their sacrificial loaves ... must (always) be kept available for them’(Beckman 2003: 81); ‘Let thick bread ... be at their disposal’ (*CHD* Š: 225); ‘Ihre Brote ... müssen immer bereitgestellt sein’ (Klinger 2005: 145); ‘Ihre Dickbrote ... soll da/bereit stehen’ (*HW*<sup>2</sup> A: 205a); ‘Let their meal dish stand ready’ (*HED* A, E/I: 107); ‘Let their thick bread ... stand ready’ (Goedegebuure 2006: 227).

Annelies Kammenhuber has translated these lines as ‘to raise up/replenish the food/portion’<sup>13</sup> but the meaning ‘to be complete’ would make better sense here, all the more because it is not indicated how much the portion or the food is upgraded. This text – a manual for the training of horses – includes quite precise instructions regarding the quantity and types of rations and exercises necessary. The amounts of food that are to be given are usually specified, so if *šarā ar-* would mean that the ration is to be augmented, one would expect the text to indicate with what amount the food is to be raised. If we take *šarā ar-* to mean ‘to be complete’ however, no such addition would be required.

## 1.2. The expression *šarā ar-* used in uncertain meaning

In some cases it is questionable if we should understand *šarā ar-* as ‘to be complete’ or that we are rather dealing with a metaphorical meaning. The following passage comes from the Testament of Ḫattušili I, like example 4 above.

### 7. KUB 1.16 rev. iii 46-47 (CTH 6, cf. rev iii 35)

(You must keep my, the king’s, words)

nu <sup>URU</sup>ḫa-at-tu-ša-aš ša-ra-a ar-ta

then Ḫattuša will be whole(some)<sup>2/</sup> will stand tall<sup>P</sup> (and you will keep the land pacified).

Several translations have been proposed for this sentence.<sup>14</sup> The message Ḫattušili is sending out is clear: if his subjects obey his words, all will go well for Ḫattuša. It is attractive to take *šarā ar-* ‘to be complete’ in the meaning ‘to be whole’, i.e. ‘in an unbroken or undamaged state’, compare English ‘wholesome’, but other interpretations are possible as well.<sup>15</sup> One can in any case conclude that the meaning ‘to be available’ is certainly not the most likely translation here.

In the next example the precise meaning of *šarā ar-* (in combination with *peran*) is also difficult to determine:

### 8. KUB 13.4 obv. i 22’-23 (CTH 264)

ÌR-ŠU ku-wa-pí A-NA EN-ŠU pé-ra-an ša-ra-a ar-ta-ri

When a servant is completely there before his master / When a slave stands upright before his master, (he is washed and wears pure (cloths) and he gives him (something) to eat or he gives him (something) to drink.

It is unclear if this passage refers to a slave who is standing upright before his master, or if the phrase should be taken more metaphorically.<sup>16</sup> As in the previous case, the meaning ‘to be available’ is – though possible – certainly not the most attractive translation.

In conclusion, for most attestations of *šarā ar-* discussed above a translation ‘to be complete’ is more fitting than a translation ‘to be available’ or ‘to be at hand’. In the last two examples the precise meaning of *šarā ar-* cannot be decided, but it is clear that a translation ‘to be at hand’ is not the most obvious choice. Bearing this in mind, let us now have a fresh look at the idiomatic use of *šarā* listed in the *CHD* under the meaning ‘to be at hand’ in combination with other verbs:

13 Kammenhuber 1961: 85: ‘und ihr Futter wird aufgeschüttet; Kammenhuber 1961: 99: ‘und ihre Ration wird aufgeschüttet’, thus also Neu 1968: 10. Note that *HW<sup>2</sup> A*: 205a translates: ‘Ihre Ration steht da’.

14 See e.g.: ‘wird die Stadt Ḫattuša ragend dastehen’ (Sommer/Falkenstein 1938: 15); ‘wird [die Stadt Ḫ.] Bestand haben’ [rev. iii 35] (Neu 1968, 10); ‘steht auch die Stadt H. aufrecht’ [rev iii 35] (*HW<sup>2</sup> A*, 205a); ‘Hattusas shall stand prominent’ (*HED A*, I/E, 105); ‘then Hatti will be at your disposal’ (*CHD* Š: 225 s.v. *šarā*); ‘Ḫattuša will stand tall’ (Beckman 2003, 81, thus also Goedegebuure 2006: 226); Klinger 2005: 145: ‘wird Ḫattuša aufrecht stehen’.

15 Kindly suggested to me by Theo van den Hout.

16 Previous translations include: ‘When a slave is standing ready (lit: upright) before his master’ (*CHD* Š: 226); ‘When the servant stands before his master’ (McMahon 1997: 217); ‘Wenn ein Diener vor seinen Herr tritt’ (Klinger 2001: 74); ‘When a servant stands up before his master’ (Miller 2013: 249); ‘Solange sein Sklave vor seinem Herr dastehet’ (*HW<sup>2</sup> A*: 205a/b).

### I.3. The expression *šarā eš-/aš-* ‘to be complete/ to be completely present’?

The text KUB 42.84 is an inventory, listing various luxury goods. The entries indicate that the goods are present, or they mention that they have been taken away by certain individuals. In this text, the remark *ašanzi* (‘they are present’) is attested with and without the preverb *šarā*:

#### 9. KUB 42.84 obv. 1-2 (CTH 247)

<sup>r</sup>3<sup>71</sup> URU<sup>LUM</sup> *an-dur-za KÙ.BABBAR a-ra-aḫ-za [...]* / [š] *a-ra-a a-ša-an-zi*

[Thre]e<sup>2</sup> (models of) cities, silver on the inside [ ] on the outside, are completely present.<sup>17</sup>

#### 10. KUB 42.84 rev. 18, 22 (CTH 247)

18 3 DUG URUDU *a-ša-an-zi* [ ]

3 copper jugs are present [ ]

[...]

(Thus says TÚL-pa-x, son of [ ]

22 2<sup>G1</sup> PISAN-wa *a-ša-an-zi* [ ]

“Two baskets are present” [ ]

It is of interest that the expression *šarā eš-* is used in connection to objects that apparently consist of an inner and outer part, as opposed to objects consisting of a single piece, in which *eš-/aš-* without the preverb *šarā* is used. The preverb *šarā* appears to indicate that the objects are completely present.

### I.4. The expression *šarā ḫantae-* ‘to prepare completely’?

In the Mašat letter no. 24 we find the expression *šarā ḫantae-*:

#### 11. HKM 24 rev. 53-56 (CTH 186)

*nam-ma a-pu-un ÉRIN<sup>MEŠ</sup> URUka-še-pu-u-ra EGIR-an-pát ti-ia nu-za NINDA tu-u-ma-ti-in ša-ra-a me-ek-ki ḫa-an-da-a-ed-du ŠA MU-za-kán an-ku NINDA tu-u-ma-ti-in ša-ra-a ha-an-da-ed-du*

Furthermore, station those troops behind Kašepura. Let them *prepare*<sup>2</sup> / *fix (up)*<sup>2</sup> for themselves *tumati*-bread in great quantity, let them *prepare*<sup>2</sup> / *fix (up)*<sup>2</sup> for themselves *tumati*-bread for a full year.<sup>18</sup>

The gist of the message is that the troops need to prepare themselves thoroughly and make sure to supply a large amount of bread to be able to outlast for at least a year. The preverb *šarā* could indicate completeness, but since the precise meaning of the expression is undecided, other interpretations cannot be excluded.<sup>19</sup>

17 See also: ‘Three(?) (models of) cities ... remain at hand’ (CHD Š: 226); ‘D[re]i Broschen [reading SÚ<sup>LUM</sup> instead of URU<sup>LUM</sup>] ... sind oben vorhanden’ (Siegelová 1986: 127); ‘The city, the silver outside [ ] are on top’ (Košak 1982: 155).

18 Previous translations include: ‘and let it lay(?) up for itself much *tumati*-bread, let it lay (?) up for itself even a year’s supply of *tumati*-bread’ (CHD Š: 227); ‘Let them prepare (i.e. store up?) for themselves much *tumati*-bread, let them prepare for themselves even a year’s supply of *tumati*-bread’ (Hoffner 2009: 139); ‘Den Provianten soll sie reichlich zurüsten. Den Jahres-provianten soll sie unbedingt aufbereiten.’ (Alp 1991: 163).

19 We may here also mention the following passage from the Instructions for the Royal Bodyguards, IBoT 1.36 obv. i 56-57: If, however, bodyguard tricks the gatekeeper and he carries down (*katta*) a spear, but the gatekeeper does not see him, then the bodyguard will catch the gatekeeper in (his) delinquency (saying): <sup>18</sup>SUKUR-wa Ú-UL ku-it a-uš-ta ma-a-an-wa-[a]t<sup>2</sup> ša-ra-a-ma ku-iš an-tu-u-wa-ah-ha-aš ḫa-an-da-a-ez-zi nu-wa-ra-an ku-wa-pí a-ut-ti – Since you did not see the spear, if some man *brings (it) up / manages (to go) up*<sup>2</sup> will you ever notice him? Though the general drift is clear, the exact meaning of the sentence escapes us. Possibly, *šarā* indicates completeness here, but, as suggested to me by Theo van den Hout, it seems more likely that *šarā* here stands in opposition to *katta* in the previous lines: if a bodyguard is able to carry a spear down unseen, how will the

## 1.5. The expression *šarā warišša-* ‘to come to help, to lend assistance’?

The last example discussed here is the verbal expression *šarā warišša-* in combination with *peran*, which is found in the treaty of Muwatalli II with Alakšandu of Wiluša:

### 12. KUB 21.1 iii 50-52 (CTH 76)<sup>20</sup>

*na-aš-ma*<sup>LÚ</sup>KÚR GUL-*aḫ*-zi nu pé-e ḫar-zi zi-ik-ma pé-ra-an ša-ra-a Ú-UL wa-a[(r-ri-iš-š)]a-at-ti

Or if an enemy attacks and holds (his gains), but you do not lend any assistance *at all* (and you do not fight the enemy).<sup>21</sup>

Though it is not entirely clear how *šarā* (and *peran*) should be interpreted here, we seem to be dealing with an idiomatic expression meaning ‘to offer help’. The verb *warišša-* is also used without the preverb *šarā*.<sup>22</sup> Possibly, the preverb *šarā* adds the connotation ‘to fully / completely assist’, in this particular case in a negative sense, ‘to not assist *at all*’. As in the previous two examples, however, this has to remain a suggestion. With respect to *peran*, a translation ‘beforehand’ seems implausible in this context because the enemy apparently has already attacked.

## II. Concluding remarks

In the above examples, the preverb *šarā* is in most cases better explained as indicating completeness, rather than availability, although the two can of course be closely connected. In some cases, the precise meaning cannot be established, but the context does not necessarily demand for a translation ‘to be available’. Therefore, the meaning no. 3 of *šarā* of the CHD ‘(idiomatically) available, at hand, at one’s disposal, stand ready’ may be given up and the examples mentioned there (examples nos. 2, 3, 4, 7, 8, 9, 11 and 12 in this article) can move to *šarā* meaning no. 4 ‘(idiomatically, indicating completeness)’.

Let us now return to the tablet inventories. If we look at the examples of *šarā ar-* in KUB 30.43, it makes more sense to assume that the expression *šarā ar-* indicates that the series is not there *completely*:

### (1.) KUB 30.43 rev. iii 2’-5’, 15’-16’ (CTH 276.2)

2’-3’: 1[+<sup>3</sup>] tablet(s): o]f the sea. But they *are not complete (as a series)*.

4’-5’: 2 tablets: of the *zalipuratalla*-man. But they *are not complete (as a series)*.

15’-6’: 3 tablets: of the [šar]ašši [sacrifice]. But they *are not complete (as a series)*.

The remark *šarā ar-* is thus in line with the other remarks on the tablet inventories discussed above, indicating that some (it is not indicated which ones) tablets within a series are missing, and not the complete series, solving the above-discussed awkward implications for Hittite record management. This assumption is confirmed by the fact that the expression is only attested referring to more than one tablet (although in KUB 30.43 rev. iii 2’-3’ this is not completely certain).

To some extent, this is a somewhat disappointing outcome; *šarā ar-* does not give any clues about the (physical) organization of the tablets. It does not mean that they were standing ‘upright’, nor does it necessarily point to the existence of an archival system recording absent tablets. As mentioned above, this is not to say that no such system could have existed. One may, for instance imagine that labels, small tablets containing only the titles of a composition, could function as library slips when certain tablets were

gatekeeper ever see someone attempting to bring it up? For this passages, see also CHD Š: 213 s.v. *šarā* (no. 15’); Miller 2013: 107; Güterbock/van den Hout 1991: 11.

<sup>20</sup> See also KUB 21.5 rev iii 66-69, a duplicate of this text and KBo 5.4 rev. 46 (CTH 67).

<sup>21</sup> Compare also: ‘but you do not show up in advance available with help’ (CHD Š: 227); ‘du aber nicht vorher Hilfe leistest’ (Friedrich 1930: 75); ‘but you did not muster help’ (Kitchen/Lawrence 2012: 559); ‘but you do not lend assistance in advance’ (Beckman 1999: 91).

<sup>22</sup> See e.g. KBo 5.13 rev. iii 20 (CTH 68), KBo 5.9 obv. ii 17, 19 (CTH 62) and (probably) KBo 5.4 rev. 45 (CTH 67).



taken out temporarily. However, this is pure speculation and the labels may just as well have served other purposes.<sup>23</sup>

The new interpretation of *šarā ar-* rather confirms the status of KUB 30.43 containing this remark as an ‘inventory’.<sup>24</sup> This does not, however, solve all problems surrounding the tablet inventories, as many uncertainties still remain. It is unclear, for instance, if they represent the content of one tablet collection or only a section thereof, if they represent the shelf order of the tablets, or for what purposes(s) they were made. Until further evidence comes to light, these questions cannot be satisfactorily answered.

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<sup>23</sup> For the organization of the Hittite tablet collections in general, see Waal 2015: 182-198 with references.

<sup>24</sup> However, this does not necessarily have to apply to all texts that are currently categorized under CTH 276-282. It is conceivable that they had divergent functions (see also van den Hout 2005: 284-285; Christiansen 2008: 305-306; Waal 2010: 556-557).

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