

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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pressions for the distant future, *ana labār ūmī* “for the ‘old age’ of days” (CAD L 13), and *analadī šāt ūmī* and sim. “for/until the ‘leaving’ of days” (CAD § 117f.).

The notion of linear t. after the beginning of the world finds its most vivid expression in kinglists, chronicles (Königslisten* und Chroniken), the different means of dating the years of a king's reign by year names (Datenlisten*) or eponyms (Eponymen*), as well as genealogies and other expressions in royal inscriptions emphasizing dynastic continuity (Königtum* B. §§ 16–18). History is divided into the periods before and after the flood (Sintflut* § 4) and into dynasties (*bala/palû*; CAD P 73f. 3). An era with a continuous numbering of years only starts after the capture of Babylon by Seleucus, and the year 311/310 BC (in the Bab. calendar) was counted subsequently as year 1 of the Sel. Era (Seleukiden*, Seleukidenreich. § 3.1 p. 373).

On hist. thinking in Mesopotamia s. Wilcke 1982; id. 1988; and id. 2001.

The most clear expression of Mesopot. concern for the future is divination, which attempts not so much to predict the future but to give perspectives for managing it (Omina* und Orakel. A. § 1.3). An overlap between linear and cyclical t. is found in hist. omens based on the idea that past events may re-occur in the future (Wilcke 1988, 124).

§ 3.4. *Lifetime*. Not only history but also the life of the individual from birth until death (Tod*) and afterlife in the netherworld (Unterwelt*) was basically perceived in Mesopotamia as linear. Mortality, a basic difference between men and gods (Steinert 2012, 76), and the uniqueness of life is a frequent motif in Sum. and Akk. literature. Thus, e. g., *The ballade of early rulers* (Wilcke 1988, 138; AulaOr. Suppl. 23, 142–144; SEAL 7.3.5.2) asks “where are the great kings of former days up to now” (l. 17) and states “the entire life ... is only a glance” (l. 9). Physical mortality is also the basic motive of the *Epic of Gilgameš* (Gilgameš* p. 364); a sort of immortality can only be achieved by posthumous reputation.

An overlap between linear and cyclical t. is found in “Ersatznamen”, expressing the concept of the rebirth of a deceased relative in the new-born child.

On “Ersatznamen” s. J. J. Stamm, Die akkadische Namengebung (= MVAeG 44, 1939) 278–306.

Brown D./Fermor J./Walker C. 1999–2000: The water clock in Mesopotamia, AfO 46–47, 130–148. – Dietrich M. 2001a: Zeitloses Urbild und zeitgebundenes Abbild nach der babylonischen Mythologie, MARG 13, 49–79; id. 2001b: “Ich habe die Ordnungen von Himmel und Erde aufgelöst”: eschatologische Vorstellungen in der babylonischen Mythologie, in: id. (ed.), Endzeiterwartungen und Endzeitvorstellungen in den verschiedenen Religionen (= Forschungen zur Anthropologie und Religionsgeschichte 34), 15–41. – Gehlken E. 1991: Der längste Tag in Babylon (MUL.APIN und die Wasseruhr), NABU 1991/95. – Hunger H. 2001–2002: Zur Wasseruhr: ein Nachtrag zu AfO 46/47, AfO 48–49, 75. – Lambert W. G. 1978: Berossus and Babylonian eschatology, Iraq 38, 171–173; id. 2013: Babylonian creation myths (= MesCiv. 16). – von Soden W. 1974: Sprache, Denken und Begriffsbildung im Alten Orient (= AbhMainz 1973/6). – Steinert U. 2012: Aspekte des Menschseins im alten Mesopotamien (= CunMon. 44). – Streck M. P. 1998: The tense systems in the Sumerian-Akkadian linguistic area, ASJ 20, 181–199; id. 2002: Die Prologe der sumerischen Epen, Or. 71, 189–266; id. 2016: Temporal adverbs in Akkadian, in: L. Edzard (ed.), The Morpho-syntactic and lexical encoding of tense and aspect in Semitic (= AKM 104), 9–21. – Wilcke C. 1982: Zum Geschichtsbewußtsein im alten Mesopotamien, in: H. Müller-Karpe (ed.), Archäologie und Geschichtsbewußtsein (= AVA Koll. 3), 31–52; id. 1988: Die sumerische Königsliste und erzählte Vergangenheit, in: J. von Ungern-Sternberg (ed.), Vergangenheit in mündlicher Überlieferung (= Colloquium Raureicum 1), 113–140; id. 2001: Gestaltetes Altertum in antiker Gegenwart: Königslisten und Historiographie des älteren Mesopotamien, in: D. Kuhn/H. Stahl (ed.), Die Gegenwart des Altertums: Formen und Funktionen des Altertumsbezugs in den Hochkulturen der Alten Welt, 93–116; id. 2007: Vom altorientalischen Blick auf die Anfänge, in: E. Angehrn (ed.), Anfang und Ursprung (= Colloquium Raureicum 10), 3–59.

M. P. Streck

Zeit (time). B. Bei den Hethitern.

The Hittites seem to have had no abstract word for “t.” in the sense of the sequence of natural and human events and

disjunctive intervals stretching into the past and future as seen from the present moment, but only terms for “(appropriate) occasion” (*mehur*, CHD L–N 239–242) and for particular recurrent temporal units.

Like the Mesopotamians (Maul 2008, 15; but see Zeit* A § 3.1 for a different opinion) and early Greeks (Dunkel 1982–1983), the people of Ḫatti lived with their backs to the future while facing the past. This is indicated by the adverbs *appan*, “behind; later” and *peran*, “in front of; previously” and by lexemes like *appašiwatt-*, lit. “after-day” = “future” and *hantezzi(ya)-*, “(born) in front” = “elder” (Hoffner 2002). As perceived by the Hittites, t. itself moved, “passing” (*pai-*) or “arriving” (*tiya-*); note *wizzapant-*, “(of) past year(s)” = “worn out; aged”.

T. was divided into days (*šiwatt-*), months (*arma-*), and years (*witt(ant)-*). There is no evidence for the week (*hamuštum*, CAD Ḫ 74f.) employed in the records of the Old Ass. merchants working in Anatolia.

The Hittites might refer to a point or small unit of t. (*lammār*, CHD L–N 36f.; s. a. *meyanni-*, CHD L–N 229–234, and *pantala-*, Kloekhorst 2008, 626), but this was seldom measured or quantified. Only in the horse training regimens (CTH 284–286) one finds as temporal subdivisions of the day *gipešsar* (otherwise a measure of length, “cubit”) and its constituent *wakšur* (otherwise à vessel, perhaps in this connection a clepsydra (water clock); Klepsydra*; Kammenhuber 1961, 271). Since this textual genre was not native to Ḫatti, this practice was possibly not in general use.

The day (Tag*, Tageszeiten. B) was perceived as segmented into morning (*karu-wariwar*, lit. “early t.”; cf. also *lukkattali*, “at daybreak”), noon (*šiwaz takšan*, “mid-day”), afternoon (*handaiš mehūr*, “t. of heat”, Kloekhorst 2008, 291), and evening or night (*išpant-*, *nekuz mehūr*, “night-t.”). As in Mesopotamia (cf. Tag*, Tageszeiten. A. § 1.3), the night was more formally split into three watches or vigils (*ḫali-*, Goetze 1951, 473 n. 20; cf. the Luw. term for “day”, *bal(l)i*). It is not clear at what point a new day was thought to begin.

Queen Puduḫepa informs us that the Hitt. year had twelve months (KUB 15, 3: 10f., Lorenz 2013, 175), and the colophon of KUB 10, 20 indicates that a month ordinarily consisted of thirty days (van Maaren 1995, 27). The month probably commenced with the first visibility of the new moon, as elsewhere in the Ancient Near East (HethReligion 692). We have no information about the possible practice of intercalation to keep the lunar and solar years in synchrony in Ḫatti.

It seems that the Hittites referred to their months only by ordinal number and not by name. The standard later Mesopot. month names appear at Ḫattuša only in imported scholarly materials, such as translations of menologies, e.g., KUB 8, 35 (CTH 545), and it is unlikely that they served as ideograms masking native vocabulary (van Maaren 1995, 29).

The Hitt. year most probably began along with renewed agricultural activity in the spring (Hoffner 1974, 13). The *purullifestival* (Ritual* B. § 3.5) inherited from the Hattians may well have marked this occasion (HethReligion 696–747; Gurney, Aspects 39; s. Neujahrsfest* C). In any event, a symbolic representation of the old year (as an Anatol. hier. sign?) was disposed of in the course of this sequence of rites (HethReligion 792).

Three seasons made up the Anatol. year: spring (*ḫamešḫa(ant)-*), autumn (*zena(ant)-*), and winter (*gimm(ant)-*). Although BU-RU₁₄-*a(ant)-*, “harvest”, may on occasion designate a period of t., it appears to have been relative to the cultivation of various agricultural products and is thus not properly a season (J. Glocker, Eothen 6 [1997] 109).

Cun. records from Ḫatti employ no system of designating or ordering years, nor do we possess king lists giving lengths of reigns. In their annals, Hitt. monarchs generally punctuate their accounts with “in the next year ...”, although they occasionally refer to MU.year-number.KAM, presumably regnal years (C. Corti, St. Asiana 3 [2005] 118 n. 45). The several mentions of a “year of Ḫuḫazalma” (INA/IŠTU MU(.1).KAM ^mḪuḫazalma; S. de Martino,

Eothen 5 [1996] 65f.) are anomalous and certainly a nonce usage, since this individual was not a ruler of Hatti. This absence of a chronological framework is puzzling for a complex society; perhaps some form of temporal reckoning was used on the numerous wooden administrative records that have all been lost.

Hittites never refer to their age in years, and they may well not have thought in terms of such a measure, but only of stages of life (Lorenz 2013, 170).

Archi A. 1998: History and time, NABU 1998/86. – Dunkel G. E. 1982–1983: πρόσσω και ὀπίσσω, ZVS 96, 66–87. – Goetze A. 1951: On the Hittite words for 'year' and the seasons and for 'night' and 'day', Language 27, 467–476. – Hoffner H. A. 1974: AlHeth. 12–51; id. 2002: Before and after: space, time, rank and causality, Fs. M. Popko 163–169. – Kammenhuber A. 1961: HippHeth. 264–272. – Kloekhorst A. 2008: Etymological dictionary of the Hittite inherited lexicon. – Lorenz J. 2013: "Lange Jahre" und Lebenszeit bei den Hethitern, in: J. Feliu et al. (ed.), Time and history in the Ancient Near East (= CRRAI 56), 169–180. – van Maaren T. 1995: *annišan, anišiwatt, appašiwatt*: aspects of time in Hittite civilization (Diss. Univ. Utrecht). – Maul S. M. 2008: Walking backwards into the future: the conception of time in the Ancient Near East, in: T. Miller (ed.), Given world and time: temporalities in context, 15–24.

G. Beckman

Zeiteinteilung, -rechnung s. Kalender; Šapattu; Tag, Tageszeiten; Zeit.

Zelt (tent). A. I. Philologisch. In Mesopotamien.

§ 1. Terminology. – § 2. Construction. – § 3. Use.

§ 1. Terminology. A t. is a temporary, transportable dwelling, consisting of a membrane draped over a frame. At least part of the words used for t. in Mesopotamia do not only designate dwellings of animal herders, including nomads, but also cover tarpaulins providing shade (Schatten*) on different occasions.

For parasols s. Schirm*; Textilien* A. § 10.6.

Sum. probably has two words for t.: *zalam(-gar)*, a lit. word, and ^{kuš}ēš(?), used in administrative texts.

For the latter cf. R. de Maaijer/B. Jagersma, AfO 44–45 (1997–1998) 287. Refs. in PSD A/2, 128 s. v. AB B.

Akk. uses four different words: *kuš/ltāru* (1 × ? OB, later a lit. word in NA royal inscriptions). (*h*)*urpatu* (and by-forms; usual OB word). *zaratu* (from MB, MA on). *maškanu* (MA, NA, NB).

For (*h*)*urpatu* s. CAD *urpatu* B (= AHw. *urpatu* II "Schlafgemach") and ARM 30, 46f. The spelling with *h* occurring in Mari points to the root **rp* and shows that the word is identical with *urpatu* A (= AHw. *urpatu* I) "cloud". The *h*-variant seems to be a loan from Amorite. – For *maškanu* s. CAD s. v. 4. NB refs.: SAA 13, 180: 14; 18, 26: 14, 165: 5'. There is also a related Amorite loanword *maskanu* meaning "camp", s. Streck, AOAT 271/1 (2000) 105. – Cf. also Textilien* A. § 10.7.

§ 2. Construction. The membrane of t. is made of leather or wool and hair processed into fabric.

For leather s. Leder(industrie)* § 34. In PBS 2/2, 63: 25 (MB) leather (KUŠ) for a *zarat* EDEN "t. of the steppe" is mentioned, and in YOS 17, 64: 1f. (NB) ^{kuš}*duššû*-leather (Leder(industrie)* § 21) for *zarāti*. èš always has the determinative KUŠ.

Whether *kuštāru* contains the Sum. *kuš* is unclear.

More frequently, t. are made of wool and hair. *maškanu* and *zaratu* often have the determinative TÚG "cloth".

Cf. the dictionaries s.vv. and s., for *maškanu*, e.g. SAA 1, 82 r. 14; 5, 249: 8'; 15, 355 r. 9, for *zaratu* SAA 1, 34: 12; 12, 71: 10.

UCP 9, 63 no. 25: 1–3 lists blue *takiltu*-wool for ^{túg}*za-ra-ti*.

For the construction of *hurpatu* in Mari TÚG "cloth", SIKI ÛZ BABBAR "white goat hair" and SIKI DUḪ.ŠÚ.A "DUḪ.ŠÚ.-A-wool" are mentioned.

TÚG: ARM 9, 22: 10; 24, 197: 11f. SIKI ÛZ BABBAR: ARM 30, 480 M. 8880: 3f. SIKI DUḪ.ŠÚ.A: ARM 24, 176: 1, 10; ARM 30, 315 M. 10482: 1, 8f.; 320 M. 12217: 1f., and M. 10483: 1, 4. For DUḪ.ŠÚ.A-wool s. ARM 30, 153f., related to *duš(š)û*-leather? – B. R. Foster, JNES 12 (1980) 35 supposed that RTC 221 vi lists parts of a tent (^{kuš}ēš(?) vi 2 and 16) among other items such as *túg* "cloth" and *gada* "linen". The text remains, however, largely unclear.

The determinative GIŠ "wood" found in other instances seems to refer to the frame