pressions for the distant future, "ana labar ùmt" "for the ‘old age’ of days" (CAD L 13), and "analadî šät ùmt" 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 (Königlisten* 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 (Sintfluta § 4) and into dynasties (halalpalu; 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).


The most clear expression of Mesopotamian 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. §§ 4.3). 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. und Akk. literature. Thus, e. g., The ballade of early rulers (Wilcke 1988, 138; AulaOr. Suppl. 23, 142–144; SEAL 7.3.3.2) 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 Gilgames (Gilgames* p. 364); a sort of immortality can only be achieved by posthumous reputation.

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On "Ersatznamen" s. J. J. Stamm, Die akk di-
disjunctive intervals stretching into the past and future as seen from the present moment, but only terms for “(appropriate) occasion” (mešur, 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 Hatti 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 appašiwa(t)-, 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 (šiwa(t)-), months (arma-), and years (wittiant-). There is no evidence for the week (bamuštum, CAD ḫ 74.f.) employed in the records of the Old Ass. merchants working in Anatolia.

The Hittites might refer to a point or small unit of t. (lammar, CHD L–N 36.f.; s. a. meynnn-, 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 gipešar (otherwise a measure of length, “cubit”) and its constituent wakšur (otherwise a vessel, perhaps in this connection a clepsydra (water clock); Klepsydra); Kammenhuber 1961, 275). Since this textual genre was not native to Hatti, this practice was possibly not not in general use.

The day (Tag*, Tageszeiten. B) was perceived as segmented into morning (karuwarnar, lit. “early t.”; cf. also lukkattali, “at daybreak”), noon (šuwaš takšan, “midday”), afternoon (bandais melšar, “t. of heat”), Kloekhorst 2008, 291), and evening or night ( İşpant-, nekuz melšur, “night-t.”). As in Mesopotamia (cf. Tag*, Tageszeiten. A. § 1.3), the night was more formally split into three watches or vigils (ḫals*, Goetze 1951, 473 n. 20; cf. the Luw. term for “day”, hali(t)). 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: 101 f., 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 Hatti.

It seems that the Hittites referred to their years only by ordinal number and not by name. The standard later Mesopot. month names appear at Hattuša 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 purulli-festival (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 (bamešha(nt)-), autumn (zena(nt)-), and winter (gimm(ant)-). Although BušRU₄, a(nt)-, “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. Glockler, Eothen 6 [1997] 109).

Cun. records from Hatti 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/ISTU MU:1).KAM m=Ḫuḫazalma; S. de Martino,
Eothen § [1996] 65f.) are anomalous and certainly a nonce usage, since this individual was not a ruler of Ḫattī. 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).


G. Beckman

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


§ 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.: za-šam-šar, a lit. word, and kufši(?), used in administrative texts.

For the latter cf. R. de Maaijer/B. Jagersma, AfO 44-45 (1997-1998) 287. Refs. in PSD A/2, 118 s.v. AB B.

Akk. uses four different words: kusšilärů (x × ? OB, later a lit. word in NA royal inscriptions), b)urpatu (and by-forms; usual OB word); zaratu (from MB, MA on), masškanu (MA, NA, NB).

For b)urpatu s. CAD b)urpatu B (= AHw. urpatu II "Schlafgemach") and ARM 30, 46f. The spelling with b occurring in Mari points to the root "rp" and shows that the word is identical with urpatu A (= AHw. urpatu I) "cloud". The b-variant seems to be a loan from Amorite. - For masškanu s. CAD s.v. 4. NB refs.: SAA 1, 34: 12; 12, 71: 10. There is also a related Amorite loanword maskanu meaning "camp", s. Streck, AOAT 27/1 (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 "KUS". - B. R. Foster, JANES 12 (1980) 35 supposed that RTC 221 vi lists parts of a tent (kusša-ra-ti) vs. 2 and 36 among other items such as tug "cloth" and gada "linen". The text remains, however, largely unclear.

Whether kusšilärů contains the Sum. kus is unclear.

More frequently, t. are made of wool and hair. masškanu and zaratu often have the determinative TUG "cloth".

Cf. the dictionaries s.vv. and s., for masškanu, e.g. SAA 31, 82 r. 14; 5, 249: 8'; 15, 63: 25; 14, 165: 5'. For zaratu SAA 1, 34: 12; 12, 71: 10.

UCP 9, 63 no. 25: 1-3 lists blue takili­wool for tugza-ra-ti.

For the construction of b)urpatu in Mari TUG "cloth", SIKI UZ BABBAR "white goat hair" and SIKI DUHŠU.A "DUHŠU.-A-wool" are mentioned.

TUG: ARM 9, 22: 105 24, 1977: 11f. SIKI UZ BABBAR; ARM 30, 40 M. 8860: 3f. SIKI DUHŠU.A: ARM 24, 176: 5, 10; ARM 30, 315 M. 10482: 1, 3; 320 M. 12217: 1f., and M. 15048: 1, 4. For DUHŠU.A-wool s. ARM 30, 13f., related to dajuššu-leather? - B. R. Foster, JANES 12 (1980) 35 supposed that RTC 221 vi lists parts of a tent among other items such as tug "cloth" and gada "linen". The text remains, however, largely unclear.

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