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Reallexikon der Assyriologie und Vorderasiatischen Archäologie



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Steinbock s. Ziege.

Steineiche (evergreen oak [popular name also used for other species], holm oak), botanical name *Quercus ilex* (W. Erhardt et al. [ed.], Zander: Handwörterbuch der Pflanzennamen [2002¹⁷] 700). The tree is native to Turkey but not to Syria or Iraq (ibid.). Thus it has to be deleted from the list of trees in Bäume*.

For different *Quercus* species in Mesopotamia see C. C. Townsend/E. Guest (ed.), *Flora of Iraq* 4 (1980) 44–54; C. Willcox, *BSA* 6 (1990) 6, 8 and 17; P. R. S. Moorey/J. N. Postgate, *ibid.* 197. For Akk. *allānu* “oak” see Postgate, *ibid.* 179 f. However, according to T. Sturm, *AoF* 35 (2008) 296–311, *allānu* in OA is “hazelnut”. See Leder(industrie)* §§ 12 f. for galls, bark and root of oaks as tanning agent and the suggestion to identify *šurathu* with *Quercus infectoria*. Largely outdated: Eiche*; Thompson, *DAB* 247–251.

M. P. Streck

Stele (stele). A. I. In Mesopotamien. Philologisch.

§ 1. Terminology. – § 2. Inscriptions on stelae. – § 3. Production. – § 4. Personification. – § 5. Literary works as *narûs*.

§ 1. Terminology. The modern term “s.”, from Greek *στήλη* “upright block”, “boundary stone”, “grave stone”, is used to signify an upright stone monument, often inscribed. Several ancient words can stand for objects which correspond to the modern idea of “s.”: Sum. *na.rû(a)* (*Naru(a)**), Akk. *asumittu*, *narû* (lex. by-forms *nādu*, *na’du*, *nadû*; *Narû**), *kudurru*, *sikkānu* (Durand 1985; Archi 1998), *šalmu*. However, none of these provide an exact semantic match.

§ 2. Inscriptions on stelae.

§ 2.1. *In general*. Many s. are inscribed, normally by kings and male potentates. Rare cases of s. of women include: Sammu-ramat (Andrae 1913, 10 f. no. 5; Semiramis* § 4), the “palace woman” of Assurbanipal (Andrae 1913, 6–8 no. 1; RIA 1, Taf. 36a; Mauerkrone* Abb. 1), perhaps Naqī’a*, queen of Sennacherib (Andrae 1913, 9 f. no. 4; cf. E. Frahm, *Einleitung in die Sanherib-Inschriften* [= AfO Beih. 26, 1997] 3 f.), and (posthumously) Adad-guppi (Schaudig 2001, 500–513). Inscriptions vary greatly in length and subject matter, from bare identifications of the person who commissioned the s. to law codes and reports of military campaigns. Many inscriptions prescribe how the s. should be treated (and the inscription itself received) by posterity, with curses for disobedience and blessings for obedience. Inscriptions could be deliberately effaced: just the names of Ur-Nanše’s father and the city of Lagaš (UE 4, 46, pl. 39d), or an entire inscription (Schaudig 2001, 535). On a s. of Adad-nērārī III the portion of inscription dealing with Nergal-ēreš* was erased (S. Page, *A stela of Adad-Nirari III and Nergal-ereš from Tell al Rimah, Iraq* 30 [1968] esp. 152 f.; RIMA 3, 210).

§ 2.2. *Third millennium*. The oldest evidence for inscribed s. is a fragment from Tellah, probably ED I period (Börker-Klähn 1982, no. 5). On the earliest in-