

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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death, others used banishment (KUB 13, 2 iii 11f., ed. Pecchioli Daddi 2003, 148f.). From political texts we also know that persons guilty of crimes against the king (such as the deposed emperor Muršili III = Urhi-Teššub*) were deported and banished to such places as Egypt (Klengel et al. 1999, 231–235).

§ 5. Enslavement (Sklave*, Sklaverei. E). In two cases involving culpable homicide (laws § IV and § 42) the heirs of the deceased are entitled to take either the culprit themselves (§ 42) or persons presumed responsible by virtue of their proximity to the crime scene (§ IV) as their slaves (see Hoffner 1997b, 20, 51f., 173f., 188).

In law § 44a for culpable homicide described as making another person fall into a fire so that he dies, the penalty is that the guilty party must give a son to the heirs of the deceased (see Hoffner 1997b, 189).

§ 6. Payments. A common penalty (§§ 1–4, 19, 42, 149, 174, 200) was that the guilty party must give to the plaintiff one or more “persons” (SAG.DU), i. e., slaves.

Animals were given as penalties in cases of theft or injuring of the plaintiff’s animals (laws §§ 57–75).

If land or its produce was damaged, either by fire or trampling by stray animals (§§ 106f.), the damaged property or produce must be replaced by equivalent property or produce.

Payment in silver or its equivalent was the most commonly occurring penalty. A penalty could be exclusively in silver (laws § 9) or combined with another obligation (e. g., laws § 97). These payments are called *šarnikzel* “compensation”. For a table of such payment penalties see Hoffner 1997b, 10f.

Some personal injuries were irremediable, such as blinding or knocking out teeth (laws §§ 7f.). For these a payment was required. Other injuries allowed for recovery if medical care was provided. The penalty for such offences could involve paying for medical care, supplying someone to work in the injured man’s place, and paying the injured person a compensation in silver

(laws § 10; Watkins 1976; Hoffner 1997b, 23f.; Haase 2001b). The later version (§ IX) specifies the physician’s fee as 3 shekels, and increases the compensation from 6 to 10 shekels.

Arıkan Y. 2006: The blind in Hittite documents, AoF 33, 144–154. – Haase R. 1963: Körperliche Strafen in den altorientalischen Rechtssammlungen: ein Beitrag zum altorientalischen Strafrecht, RIDA 10, 55–75; id. 1976: Über Tierdelikte in den sogenannten hethitischen Gesetzen, ZSSR 93, 253–260; id. 1977: Der Inzest in den sog. hethitischen Gesetzen, WO 9, 72–76; id. 1996: Überlegungen zur erlaubten Tötung eines Menschen in der hethitischen Rechtssammlung, WO 27, 36–44; id. 2001a: Über Bienen und Schafe in der hethitischen Rechtssatzung, AoF 28, 124–131; id. 2001b: „Eine Wunde ohne Arzt ist wie Hunger ohne Nahrung“: vom Arzt in den keilschriftlichen Rechts corpora, AoF 28, 276–281; id. 2003a: The Hittite kingdom, HANEL 1, 619–656; id. 2003b: Zur sachlichen Zuständigkeit des Königsgerichts (DI.KUD LUGAL) in der hethitischen Rechtssatzung, Fs. H. A. Hoffner, Jr. 143–147. – Hoffner H. A. Jr. 1973: Incest, sodomy and bestiality in the Ancient Near East, Fs. C. H. Gordon 81–90; id. 1997a: On homicide in Hittite law, Fs. M. C. Astour 293–314; id. 1997b: LH. – Imparati F. 2004: Mord (meurtre/homicide): bei den Hethitern, in: ead. (ed.), Studi sulla società e sulla religione degli Ittiti 2 (= Eothen 12), 597–602. – Klengel H. 1980: Mord und Bußleistung im spätbronzezeitlichen Syrien, Mesopotamia 8, 189–197. – Klengel H. et al. 1999: Geschichte des hethitischen Reiches (= HdOr. 1/34). – Pecchioli Daddi F. 2003: Il vincolo per i governatori de provincia (= StMed. 14). – Siegelová J. 2002: Blendung als Strafe, Gs. F. Imparati 735–737. – Süel A. 1985: Hitit kaynaklarında tapınak görevlileri ile ilgili bir direktif metni (= DTC Fakültesi Yayınları 350). – Watkins C. 1976: Sick-maintenance in Indo-European, Ériu 27, 21–25.

H. A. Hoffner, Jr.

Straße (street, road). A. Philologisch.

§ 1. Terminology. – § 2. The urban streets. – § 3. The roads in the open country.

§ 1. Terminology. The urban s. is in Akk. *sūqu* (from the root **syq* “to be narrow”), in Sum. *silā*, e.*sír*, *tilla* and var. The r. in the open country is in Akk. *ḥar-rānu*, in Sum. *kaskal* or *ḥar-ra-an*. Further Akk. words are *gerru* “r., path”, *ḥūlu* “r.”, *mardītu* “r., course, way”, *mašdabu* “processional s.”, *padānu* “path”, *sūqāqu*

“urban s.”, *sulû* “s. (esp. the processional s. of Marduk in Babylon), r.”, *urḫu* “r., path”, *ṭūdu* “path, trail”. Note the sequence *urḫu ḫarrān ṭūdu padānu* (/kaskal, ḫar-ran) in PBS 1/2, 115: 20.

§ 2. The urban streets. The urban s. is a public place (CAD S 401–403 *sūqu* 1a). People passed along a s. (*sūqu*) in pursuit of their business (AfO 18, 75: 21, see CAD S 401f. s. v. 1a1') or played in the s. (*sūqu*) (*Agušaya B* v 19, RA 15, 180; SEAL 2.1.5.2). The herald made his announcements in the s.s (sila.sila, Sumer 20, 66: 3, see ETCSL 5.7.a). Children got lost in the s.s (sila, *Lament for Ur* ETCSL 2.2.2: 370) or were abandoned in the s.; see MSL 1, 100: 11 (dumu sila//māru s[ūqi]) and cf. the personal names *Sūqāya/Sūqā'itu* “From-the-s.” (CAD S 398 *sūqāja*). Processions of the gods took place in the main (processional) s. (*sūqu*) (VAB 4, 196: 2, 5; Racc. 120 r. 10). The prostitute could be found in the s. (sila//*sūqu*, Alster, SumProv. 289 r. 3, ETCSL 6.2.1 NN 3395 Seg. B 6) or at the crossroad (*sūq erbetti*, CT 39, 45: 30; Prostitution* § 5). Animals were also found in the s. An ox passing the s. (*sūqu*) gored and killed a man (CH § 250); for the ox in the s. (sila) see also Alster, SumProv. 5.28. “The pig makes the s.s (*sūqāni*) stink” (BWL 215 iii 14).

The s. (*sūqu*) was no doubt a place of the local market; see the evidence collected by W. Röllig, WO 8 (1975/1976) 291f.; Markt* p. 422f.; M. Jursa, AOAT 377 (2010) 641–644; *pace* C. Schmidt, BagM 36 (2005) 123. This is not only true for the NB period but probably already for the OB period: see *Lamasaga Hymn* r. 12 (JCS 26, 163; SEAL 2.1.7): the goddess Lamasaga brought food from the s. (*sūqu*) and the garden. *sūqu* was loaned from Assyrian via Aramaic into Arabic and in the earliest attestations means “street” (Jursa, o.c. 641 n. 3369), later “market”.

S. were used as address in descriptions of plots of lands (CAD *sūqu* 1b), frequently with names or descriptive terms: “broad”, “narrow”, “old”, “of the fowlers”, “of Ištar”, “of the *akitu*-festival”, “along the wall” etc.

Baker 2007, 67 distinguishes for Babylonia in the 1st mill. “a three-tier hierarchy of streets and alleys”: “The main processional ways are usually designated ‘broad street, thoroughfare of the gods’. In the literary/topographical texts, their ceremonial names are also given. By contrast, the other public streets are most often known in the tablet by the generic designation ‘narrow street, thoroughfare of the people’. The dead-end alleys, known generally as ‘exit’ (passage-way), served one or more houses within a residential quarter, and were in private ownership.” However, Babylon and Borsippa don't seem to have been laid out in a regular grid pattern (Baker 2007, 67–69).

Mesopotamian urban s. (*sūqu*) were dirty: there was dust (SAA 3, 32 r. 31), sherds (CAD S 402) and remnants of food (Gilg. XI 153) lay about. Sennacherib straightened and broadened the s. of Ninive and let daylight into them (OIP 2, 98: 91; 101: 61; 153: 15 and see CAD S 405 *sūqu* 1b3'); anyone building a new house must not encroach upon the royal road (*gerri šarri*, OIP 2, 153: 24–26). Nebukadnezzar built the s.s (*sūqāti*) of Babylon, esp. the processional s., with sand, baked bricks and bitumen (VAB 4, 196: 2–5). During a ritual, the s.s and crossroads (*sūqu* and *sūq erbetti*) of Uruk were illuminated by fires (Racc. 120: 24f.).

Demons and witches roamed through the s.s (CAD S 403 *sūqu* 1a3'). The god *Hendursanga** was the “herald of the silent/the nocturnal s.” (sila//*sūqi*, CT 16, 15: 304f.; 46: 178–180; 49: 304f.; see also *Hendursaga Hymn* 45, ETCSL 4.6.1) and *Išum** the herald or lord of the s. (see CAD S 403 *sūqu* 1a4').

In general: Stadt* § 5.5; Prozession(sstraße)*. – Baker H. D. 2007: Urban form in the first millennium BC, in: G. Leick (ed.), *The Babylonian world*, 66–77. – *Individual cities in the RIA:* Aš-šur* § 67; Babylon* §§ 54–73; Barsippa* §§ 57, 68; Dilbat* § 22; Mari* B. § 3.4; Nippur* A. II. § 3; Sippar* A. I. § 10.2. See also M. Stol, *Annäherungen* 4 (= OBO 160/4, 2004) 670.

§ 3. The roads in the open country. Mesopotamian kings were concerned with the maintenance of r. and the protection of travellers (Frayne 1983, 740–742). Famous

is Šulgi's putting the r. of Sumer in order (Sag-da-na* § 1; Šulgi* §§ 4.1, 6):

“Because I am a powerful man who enjoys using his thighs, I, Šulgi, the mighty king, superior to all, strengthened(?) the foot, put in order the r. (kaskal) of the land. I marked out the miles, built there lodging houses. I planted gardens by their side and established resting-places, and installed in those places experienced men. He who comes from below, he who comes from above can refresh himself until the time is cool. The man of the r. (ḥar-ra-an), who passes the night on the highway (kaskal), can seek haven there as in a well-built city.” (Šulgi A 26–35; Klein, TSH p. 191f.; ETCSL 2.4.2.1).

For r. stations (é-kas₄) in the Ur III-empire see W. Sallaberger, *Annäherungen* 3, 306–315. The hymn *Iddin-Dagan B* praises the king “You have put the highways (ḥar-ra-an) and r.s (kaskal) in order” (SKI 210: 24; ETCSL 2.5.3.2). Tukultī-Ninurta I. “repaired the r.s” (*tūdi*, AfO 18, 48: 24).

The NA Empire developed a network of highways called “king's r.” (*ḥarrānḥūl šarri*) for effective communication and rapid movement of troops (Kessler 1980, 183–238; S. Parpola, SAA 1, xiii f.). On these highways r. stations (*bēt marditi*) served as resting places and relay points where messengers and officials changed their tired mounts. Similar networks of royal highways are also attested for the NB (Jursa 1995, 155–158; K. Kleber, AOAT 358, 204) and Achaemenid empires (Herodot V 52/53; VIII 98; Graf 1994). In the NB period, the Ebabbar temple was responsible for the maintenance of the royal r. running along its possessions (Jursa 1995, 157).

Travellers either went by foot or used the r.s (kaskal, ḥar-ra-an) riding donkeys, mules, horses (Šulgi A 16f., see ETCSL 2.4.2.1) or wagons (UET 6/2, 314: 2, see Alster, SumProv. p. 318, ETCSL 6.2.3; *urḫu*, Or. 61, 23: 16b). Outside the cities, r., even the “king's r.” of the 1st mill. (Kessler 1980, 184), were probably frequently unpaved tracks. See however Jursa 1995, 156 for a well surfaced (royal?) r. at the Nār-šarri-canal near Sippar. When Sargon II marched through the Zagros mountains he improved the path (*gerru*) for the march of his army, horses, and infantry by smashing a massive rock (TCL 3: 22–24, similiar 330).

A poor state of r. is mentioned in connection with unstable political conditions. When the Gutians blocked the r. (kaskal) grass grew on them (*Utubeḡal*, RIME 2, 285: 44f.; ETCSL 2.1.6). In the *Curse of Agade* we read “The messenger did not travel along the r. (...) Robbers occupied the r.s (ḥar-ra-an)” (J. S. Cooper, *The Curse of Agade* [1983] 58: 162 and 167; ETCSL 2.1.5; and see Cooper, o.c. 26 for similar passages). When Ur was destroyed the r. (ḥar-ra-an) which had been constructed for wagons were blocked by thornbushes (*Lament for Ur* 368; ETCSL 2.2.2).

Reisen* § 2. – Frayne D. R. 1983: Šulgi, the runner, JAOS 103, 739–748. – Graf D. F. 1994: The Persian royal road system, Achaemenid History 8, 167–189. – Jursa M. 1995: Von Vermessungen und Straßen, ArOr. 63, 153–158. – Kessler K. 1980: Untersuchungen zur historischen Topographie Nordmesopotamiens nach keilschriftlichen Quellen des 1. Jahrtausends v. Chr. (= TAVO Beih. Reihe B 26). – Streck M. P. 2006: Travels in the Ancient Near East, Kaskal 3, 127–136.

M. P. Streck

Straße. B. Archäologisch.

§ 1. Definition. – § 2. Ortsstraßen. – § 3. Fernstraßen.

§ 1. Definition. S. im engeren Sinn ist ein gepflasterter Weg, der einen geordneten Verkehr von Menschen, Tieren und Fahrzeugen (Wagen*) sowie den Transport* von Dingen von einem Ort zum anderen erleichtern soll (mehr dazu Novák 1999, 287f.). Im Folgenden muss der Begriff allerdings weiter gefasst werden und umfasst neben Ortsstraßen (§ 2) auch meist unbefestigte Fernstraßen (§ 3).

§ 2. Ortsstraßen (s.a. Stadt* § 5.5). S. in den altor. Siedlungen, die Verbindungen zwischen Gebäuden, Stadtvierteln und Stadttoren* ermöglichten, waren oft mit Schotter- und Kieselbelag versehen. An besonderen Stellen (vor Toren, Hauseingängen [Tür* und Tor], an durch Wasser gefährdeten Stellen) verwendete man zu ihrer Verstärkung Steine und gebrannte Ziegel.