

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

Begründet von
E. Ebeling und B. Meissner

fortgeführt von
E. Weidner, W. von Soden und D. O. Edzard

herausgegeben von M. P. Streck

unter Mitwirkung von
G. Frantz-Szabó · M. Krebernik · D. Morandi Bonacossi
J. N. Postgate · U. Seidl · M. Stol · G. Wilhelm

Redaktion
T. Blaschke · S. Ecklin · J. Fechner · S. Pfaffinger

Band 13 · 5./6. Lieferung

Susa. B – Telipinu. B

2012

Sonderdruck

De Gruyter

that the Babylonians did not distinguish precisely between rain (Regen* A) and d.

For Hitt. *warša-* “dew(?)” see E. Laroche, RHA 7/46 (1946–1947) 110; id., BSL 58 (1963) 62; A. KloECKhorst, Etymological dictionary of the Hittite inherited lexicon (2008) 971f. (opts for “fog, mist”).

In Ugar. “to dew” is *ṭll* and “dew” *ṭl*; see DUL 889.

§ 2. Importance for agriculture. Theophrast, *Historia plantarum* VIII vi 4–6, quoted by Potts 1997, 3, states: “In Egypt, Babylon and Bactra, where the country receives no rain, or but little, the dews are sufficient nourishment”. Potts l.c. points to the role of d. “as a supplement to rainfall and irrigation in an arid environment”. In the Sum. debate between *Winter and Summer* (ETCSL 5.3.3) 119, winter boasts of bringing forth the grain “with the dew of heaven” (im-du₈ an-na). However, Buckingham 1827, vol. 2, p. 8, travelling in Upper Mesopotamia, mentions d. in July. The importance of d. for agriculture is addressed in the Neo-Ass. curse “May rain and dew not come upon your fields and your meadows, instead of dew, may burning coals rain on your land” SAA 2, 6: 531–533. D. falls at night, as it is said in Lambert/Millard, Atr. 74 ii 17 “May he (Adad) steal in during the night and make dew rain down” (see also BWL 52: 15); for d. in the morning see Mittermayer 2009, 246.

§ 3. Imagery. D. is often used in comparisons as an image for vanishing, removing, rising and falling down, see CAD N/1, 203 *nalšu* b; 199 *nalāšu* a; *Enmerkar and the Lord of Aratta* 159 (Mittermayer 2009, 122f. and 247, with different interpretation).

§ 4. Ṭallāya in Ugarit. In Ugarit, *Ṭly*, syll. *Ṭā-la-ia*, whose name derives from *ṭall* “dew”, is one of the daughters of the weather god Baʿl, see Pidray(u)*, Ṭallay(u), Aršay(u); DUL 889; W. G. E. Watson, SEL 10 (1993) 54.

Buckingham J. S. 1827: Travels in Mesopotamia 1–2. – Mittermayer C. 2009: Enmerkara

und der Herr von Arata (= OBO 239). – Potts D. T. 1997: Mesopotamian civilization: the material foundations. – Sachs A. J./Hunger H. 1988: Astronomical Diaries 1.

M. P. Streck

Taube (pigeon, dove). A. I. In Mesopotamien.

§ 1. Modern fauna. – § 2. Ancient terminology. – § 3. Etymology.

§ 1. Modern fauna. The following species of the subfamily *columbinae* are found in modern Iraq (Landsberger 1966, 267; Salonen, Vögel 59 and 85–87, drawings Taf. IX, photos Taf. LXXXIX/1 and XCII/2; Janković 2004, 9; drawings in Veldhuis 2004, 335 and 338):

A) *Columba livia*, rock d.; perennial, domesticated.

B) *Columba oenas*, stock d.; rare, nests in tree holes.

C) *Columba palumbus*, wood p.; from September to March.

D) *Streptopelia turtur*, turtle d.; in summer, cannot be domesticated.

E) *Streptopelia decaocto*, collared d.; in summer.

F) *Streptopelia senegalensis*, palm, or little brown d.

§ 2. Ancient terminology. According to Salonen, Vögel 296–302, the following Sum. and Akk. words are traditionally identified as d.:

1) tum₁₂(TU) = *summatu*, *summu*: A. Veldhuis 2004, 289: wild d., probably D. Fedded in some Ur III texts (ibid. 290) and in the OB period (CAD S 379 *summatu* 1a), eaten in the NA period (Salonen, Vögel 257; CAD l.c.). In Sum. and Akk. literary texts often mentioned in comparisons for mourning. In the Stele of the Vultures sent out as messengers (Veldhuis, l.c.). In Gilg. SB XI 148–151 set free by Utnapištim* after the great flood (compared with the flood report of the Bible, this passage is certainly the main reason for the traditional identification with d.).

2) tum₁₂-gan/-gur₄ = *sukannīnu*: D and B. Salonen, Vögel 251: later cross-breed of

A and D. Landsberger 1966, 268: not D, perhaps B. AHW. 1055 s.v.: "Wildtaube". CAD S 353 s.v.: D. Veldhuis 2004, 292: domesticated d., probably A. Frequently feeded in Ur III (Veldhuis 2004, 292), also in NB (CAD I. c.; Janković 2004, 42 and 47), eaten in the OB and NA period (Salonen, Vögel 253; CAD I. c.).

3) amar-saĝ = *amursšānu*: C (after Ur III). AHW. 46 *amursšānu*: "Wildtaube".

4) ir₇(KASKAL)-saĝ = *uršānu*: A (Sum.), D or C (Akk.). AHW. 1434 *uršānu(m)* II: "Wildtaube". Veldhuis 2004, 257: domesticated d. Feeded and eaten in Ur III (ibid.).

5) *bibra kur* = *amursigu*, *usigu*: C?

6) *suššuru* (= *amursšānu*): C.

§ 3. Etymology. Hh. XIV 249–254 (MSL 8/2, 135–137) has the sequence 1–2–3–4–5; ZA 77, 122 i 8–10 (OB) 1–4–2 (*usigu* in ii 9). Therefore, 1–6 seem to be similar. Etymological proof that we are dealing with d. is uncertain: *sukanninu* has been compared with Syr. *šufnīna*, Arab. *sufnīn*, D (Landsberger 1966, 267; Salonen, Vögel 254; AHW. 1055 with question mark; not accepted by Militarev/Kogan 2005). *uršānu* (which is identical with *amursšānu*, pronounced [awursānu]) has been compared with Syr. *waršānā* and Arab. *warāšān*, *wuršān*, C or D (AHW. 46 *amursšānu*; Landsberger 1966, 267; Salonen, Vögel 287; Black/Al-Rawi 1987, 125; neither accepted by AHW. 1434 *uršānu* II nor by Militarev/Kogan 2005). For *summatu* and *suššuru* see Militarev/Kogan 2005, 257f. and 280: "a kind of bird".

Black J. A./Al-Rawi F. N. H. 1987: A contribution to the study of Akkadian bird names, ZA 77, 117–126. – Janković B. 2004: Vogelzucht und Vogelfang in Sippar im 1. Jahrtausend v. Chr. (= AOAT 315). – Landsberger B. 1966: Exkurs III: Tauben, WO 3, 267f. – Militarev A./Kogan L. 2005: Semitic etymological dictionary 2: animal names (= AOAT 278/2). – Veldhuis N. 2004: Religion, literature, and scholarship: the Sumerian composition "Nanše and the Birds" (= CunMon. 22).

M. P. Streck

Taube. A. II. In hethitischen Quellen.

Das hurr. Wort *zinzapu* (Adj. heth. *zinzapušši*) T. ist in heth. und hurr. Kontext

belegt, hauptsächlich in Zusammenhang mit dem Kult der hurr. Göttin ^dIŠTAR/Šauška*. Die Schreibungen sind *zi-in/za-an/-za-(a-)pu/(wu)^(mušen)*, ^d*Zi-in-za-(a-)pu-uš-ši*.

H. Ehelolf, ZA 54 (1939) 71f.; Laroche, JCS 6 (1952) 117 Anm. 26; id. GLH 305; Danmanville 1962, 129–131, 182f.; Wegner 1981, 37f., 90–92; Zinko 1987, 11.

In heth.-hurr. die Göttin Šauška betreffenden Festritualen und im mittelheth. Festritual für den Thron der hurr. Göttin Hepat* finden während der Opferzeremonie auch Handlungen mit der T. statt (KBo. 21, 33+ iii 55'f., CTH 701; Transl./Übers. Laroche 1960, 191; Salvini/Wegner 1986, 58–60; Übers. M.-C. Trémouille, Eothen 7 [1997] 138). Nach einer Festbeschreibung mit hurr. Opferlisten schwenkt (*wahnu-*) der Opferherr eine T. (KUB 47, 66 i 1–3, s. Wegner 1995, 177 Nr. 41, s. zur Ergänzung ibid. Nr. 42, 44). Am Ende der Opferzeremonien tragen der Sänger (^{lu}NAR) oder der Opferherr (EN.SISKUR) T.-Gesänge (ŠIR *zinzapušši*) vor (KUB 47, 65 ii 10, CTH 720; KUB 47, 66 i 2f., s. Wegner 1995, 16f. Nr. 41–45). Solche Gesänge sind in dem Tafelkatalog KUB 8, 69 iii 1f. (CTH 276.7) bezeugt: (1) DUB.1.KAM ŠIR^{bi.a} *zi-in-za-pu-uš-ši-i[a-aš]* (2) ŠA ^dIŠTAR^{uru} *Ni-nu-wa* „Eine Tafel mit T.-Gesängen der Ištar aus Ninive“ (Laroche, ArOr. 17/2 [1949] 15; Wegner 1981, 91f.; ead. 1995, 172 Nr. 40).

In Zusammenhang mit Šauška von Tame-ninga kommt eine vergöttlichte, meistens mit dem Gottesdeterminativ geschriebene T. in hurr. Opferlisten und Festbeschreibungen vor. Sie erhält Opfer zusammen mit ihren Begleiterinnen, den Göttinnen Ninatta und Kulitta* KBo. 21, 87 iii 12'; KBo. 35, 246 Rs. 23' ^d*Zi-in-za-pu-uš-ši*; KUB 45, 33 Vs. 11 ^d*Zi-in-za-a-pu*; KUB 45, 32 iii 27' ohne Gottesdeterminativ (s. Wegner 1981, 91; ead. 1995, 89 Nr. 13; 93 Nr. 14; 102 Nr. 16; HethReligion 317, 360f.; HittPantheon 1, 588; 3, 81).

Ein silbernes Rhyton/wertvolles Tiergefäß (K. Tuchelt, IstF 22 [1962] 49–55) in Form einer T. (*BIBRŪ zinzapušši*) spielt in einer Orakelanfrage über die Ursache des Zornes der Göttin Šauška eine Rolle (KUB