

merian religious narrative, in: F. Hagen et al. (ed.), *Narratives of Egypt and the Ancient Near East* (= OLA 189), 123–164. – Maul S. M. 2000: *Der Sieg über die Mächte des Bösen: Götterkampf, Triumphrituale und Torarchitektur in Assyrien*, in: T. Hölscher (ed.), *Gegenwelten: zu den Kulturen Griechenlands und Roms in der Antike*, 19–46.

§ 6. Representations. Many alleged depictions of T., the earliest being a Sargonic seal (H. Frankfort, *Iraq* 1 [1934] 26), are uncertain. The strongest candidates seem to be the Palmyra relief (§ 1) and an OB terracotta plaque from Ḥafāḡa (P. Delougaz, *OIP* 98 [1990] pl. 62a; s. R. Grafman, *IEJ* 22/1 [1972] 47). Marduk's battle with T. has been argued to appear on a MBA goblet from 'Ain Sāmiya (Y. Yadin, *IEJ* 21/2–3 [1971] 82f.), but the identification of the bovine-bodied janiform hero as Marduk is uncertain.

On the basis that T.'s monsters in Ee. have snake-like characteristics, that T. personifies the watery environment proper to serpents/dragons, and (Durand 1993, 56) that serpents/dragons are easier to draw than primeval sea, it is often thought that T. was represented as a serpent/dragon. Depictions of gods fighting snakes/dragons (e. g. J. Kist, *CHANE* 18 [2003] nos. 345, 348; W. H. Ward, *AJA* 6/3 [1890] pl. XVIII no. 2) may represent T. and/or her creatures, or other traditions (Drachen* und Drachenkampf). In images where a god triumphs over both water and a dragon (e. g. *MDOG* 5 [1900] pp. 12 and 14, *Ešarhadon and Marduk-šākin-šumi I*), it is unclear whether T. is represented only by the water or the dragon also.

§ 7. Miscellaneous. Uncertainty surrounds connections with the Hebrew Bible (Lambert 1965, esp. 293–296; Frahm, *GMTR* 5, 364–366) and the serpent “Taimāta” of *Atharvaveda* v. 13: 6 and 18: 4 (B. G. Tilak, *The Chaldean and Indian Vedas*, in: S. K. Belvalkar [ed.], *Commemorative essays presented to Sir Ramkrishna Gopal Bhandarkar* [1917] 33f.).

Durand J.-M. 1993: *Le mythe du combat entre le dieu de l'orage et la mer en Mésopotamie*, *MARI* 7, 41–61. – Lambert W. G. 1965: *A new look at the Babylonian background of Genesis*, *Journal of Theological Studies* NS 16/2, 287–300.

Y. Heffron – M. Worthington

Tiara s. Meder, Tracht der.

^dTI.BAL. Die Zeichengruppe (AN.)TI-BAL steht logogr. für akk. *bušītu*, *balulītu* „Holzwurm“ (als Pseudosumerogramm *bal:ti* zu erklären?) und mit GIŠ determiniert für *šaddum* „(hölzernes) Zeichen“, außerdem erscheint sie als Theonym: Šurpu II 18of. nennt ^dT. zusammen mit Saḡkud*, Nita* und Immerija (Var. Wer). Dieser Kontext legt den Schluss nahe, dass es sich um einen mit Ninurta* gleichgesetzten Gott handelt. Sein Name ist wohl auch in einer spätbab. Beschwörung zu ergänzen, wo Tamariske, Seifenkraut und Wacholder mit ihm verbunden werden (SpTU 2, Nr. 25: 7–9). In einer altbab. Beschwörung erscheint T. neben dem Krankheitsdämon Samana*, doch ist dort wohl eher ein Objekt gemeint (VS 17, 10: 39f.): ^dTI.BAL ḡéš-tug-[š]è lá / sa-ma-nu-um im-ta-è „an (?) dem am Ohr befestigten T. kam Samana heraus“.

M. Krebernik

Tiba-NIM/LAM(-ma). ^dTi-ba-NIM(-ma) wird in An = Anum ša amēli 91 (nach Litke, *God-Lists* 235) erklärt als *Ištar šá is/iš-qa-a-te* „Ištar der (Fessel-)Ringe“. Dasselbe Theonym ist gemäß Kontext mit ^dTi-ba-LAM-[ma?] in K. 2109+ Rs. i 21 (CT 25, 30) gemeint.

M. Krebernik

Tibanti s. Tijabenti.

Tibar (Di/abar). Mountain in which Nārām-Sîn* (A. § 4.9.4) of Akkad hunted an aurochs, mentioned as theophoric element in Oakk. personal names from Nuzi* (*Dan-T.* “Strong is T.”, *Šu-T.* “He of T.”; J. M. Roberts, *The earliest Semitic pantheon* [1972] 53) and designated as “mountain of the terebinth” in Lipšur Litanies (*JNES* 15, 132: 13f.) and in Ḥḥ. (*MSL* 11, 23: 14) (Terebinthe* § 2.2). Roberts l.c. searched T. near Nuzi whereas Stol 1979

identified T. with Ġabal-ʿAbd al-ʿAzīz in Northern Syria. Spellings: *Ti-bar/ba-ar*, *Dil Da-bar*.

Note that in Mari texts the Ġabal-ʿAbd al-ʿAzīz might be identified with *Murdi*, s. J.-M. Durand, *StEL* 8 (1991) 86f. For a tentative identification of a cult relief from Assur showing a mountain god with T. see Mischwesen* A. § 3.2. For ^d*Dè-pâr* s. ^dNE-DAG*.

RGTC 1, 156f. – Stol M. 1979: The identification of Mt. Dibar, in: id., *On trees, mountains and millstones in the Ancient Near East* (= MEOL 21), 25–30.

M. P. Streck

Tibira. Das sum. Wort *tibira* (URUDU.-NAGAR) „Schmied“ erscheint in CT 29, 46: 4 (Götterliste) nebst Glosse *Ti-bi-ra* als Theonym (^dT.). Die Erklärungsspalte ist nicht erhalten, dem Kontext ist nichts Sicheres zu entnehmen: voraus geht Šušinak (Inšušinak*), es folgt unklares ^dU₈.-ALAM mit Glosse *Še-er-ba*?

M. Krebernik

Tibira-diġirene, -kalama s. Muttergöttin. A. I. § 3.39.

Tid(a)num. Various words based on the Sem. root *ddn/dtn* have served as names of tribal units, geographical names, eponymous ancestors and animal(s) (possibly mythical). Written syll.: *Ti-da-nu-um*, *Ti-id-nu-um*, etc.; logogr.: PIRIĠ.PIRIĠ, PIRIĠ.-PIRIĠ-inversum, ĠĪR.ĠĪR, etc.

The first tribal/political instance is in an inscription of Gudea (St. B vi 13f.; Marchesi 2006, 14) where stone is brought from “T. (*Ti-da-num*), the ‘Amorite’ mountain range”. Nothing is then heard of T. until the beginning of the reign of Šu-Suen* (von Ur. § 2), when the armies of Ur encountered a polity described as *Ti-id-nu-um* during a campaign against the northern city of Šimanum (Sinabu*; Sallaberger 2007, 441–444). In the 3rd year of this king, a line of fortifications, designated as Murīq-Tidnim, “(the fortifications) that keep T. at a distance”, is completed (Mi-

chalowski, CKU 144–169). After this, the term is never again used to designate a contemporary political or tribal unit outside of poetry. References in royal hymns (Šulgi Hymns U and X), or city laments (*Lament over Sumer and Ur*, *Lament over Nippur*) are difficult to analyze in historical terms (CKU 113–116). The tribal name, or a sometimes-divinized eponymous ancestor is attested in Akk. and Amorite names from Sargonic, Ur III and OB times (Lipiński 1978, 92–94; Marchesi 2006, 10 n. 28), and even occurs as a gentilic personal name ([*Di*]-*da-ni-um*) in an early OB inscription (Marchesi 2006, 14 n. 42). An OB Akk.(?) name ME(=*Simat*?)^{-d}*Di-ta-an* provides a rare example of a divinized Ditanu (e.g. UET 5, 487: 11; Lipiński 1978, 94).

The earliest occurrence may be the Archaic Cities list (l. 35) from Uruk (ZATU 219.PIRIĠ), a text that is also attested in ED versions from Fāra and Abū Šalābiḥ (both written PIRIĠ.KIŠ), but the relationship to later T. is uncertain (Marchesi 2006, 23 n. 94; Steinkeller 1992, 264f.). Just slightly later than the Fāra and Abū Šalābiḥ references are those from the Syr. city of Ebla to a place named *Da-da-nu*^{ki} (RGTC 12/1, 88). The Lagaš ruler Eannatum claimed that Lumma was his ĠĪR.ĠĪR name, but the latter probably has nothing to do with T. (Marchesi 2006, 124f.). After the Ur III period the term appears as an eponymous tribal/personal name in the genealogies of the Amorite royal lineages of Babylonia and Assyria as *Di-ta-nu* (Finkelstein 1966, 95, ancestor of Ammišaduqa of Babylon) and *Di-da-a-nu* (Gelb 1954, 210f., possibly ancestor of Šamši-Adad), and among witnesses in CT 48, 89 r. 4 (cf. Amurru, r. 10). The root *ddn* then reappears in the name of the eponymous ancestor/healer of the ruling dyn. in Ug. mythology (Ditānu; Lipiński 1978; Pardee 1983, 133; Levine/de Tarragon 1984) and in the ancient name of the important northern Arab. oasis city of Dadan/Dedan (Albright 1953; Lipiński 1978; McDonald 2000, 63), modern al-ʿUlā, already mentioned in a Nabonidus inscription (^{uu}*Da-da-nu*), and the Bibl. Isaiah, Ezra and Ezekiel (Albright 1953, 7f.).