

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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Personennamen wie z. B. Rašap-Abu („Rašap ist Vater“; weitere Lit. in Rašap* A. § 4).

Aus dem phön. Bereich ist der mehrfach belegte Königsname Abi-Ba'al („Mein Vater ist Ba'al“) zu nennen, der ein Vater-Sohn-Verhältnis zwischen dem König und dem Gott Ba'al anzeigt.

Im aram. Syrien finden sich in der Gegend von Aleppo (KAI 201) und in Damaskus der Königsname Bar-Hadad „Sohn des Hadad“ (KAI 202 A 4f.; 1. Kön. 15, 16–22; 20, 1–21) und in Sam'al* der Königsname Bar-Rakkab „Sohn des Rakkab“ (KAI 215: 1; 216: 1; 217: 1 u. ö.). Beide Königsnamen lassen an ein Vater-Sohn-Verhältnis von Dynastiegott und König denken.

Auch in Israel und Juda wird YHWH (Jahwe*) als Vater des Königs und dieser als sein Sohn angesehen (2. Sam. 7, 14; Ps. 2, 6f.; 89, 27). In Ausweitung hierzu kann auch das Volk Israel als Sohn YHWHs betrachtet werden (Num. 21, 29; Hos. 11, 1, 3; Jer. 3, 4, 19; 31, 9).

DCPP 3f. – Albetz R. 2005: Vatername Gottes 2: Altes Testament, RGG⁴ 8, 890f. – Huffmon H. B. 1999: Father, DDD² 326–328. – Rahmouni A. 2008: Divine epithets in the Ugaritic alphabetic texts (= HdOr. 1/93) 3–24, 320–326. – Ribichini S./Xella P. 1991: Problemi di onomastica ugaritica: il caso dei teofori, SEL 8, 149–170. – Ringgren H. 1970–1973: 'ab, ThWAT 1, 1–19.

H. Niehr

Vegetationsgott(heiten) (vegetation gods). A. I. Philologisch. In Mesopotamien.

§ 1. Dying and reviving gods. – § 2. Other vegetation gods.

§ 1. Dying and reviving gods. Several Mesopot. gods represent the vegetation disappearing in the dry summer and reappearing during the rainy winter. In harmony with the cycle of nature they die, descend to the netherworld, revive and ascend again.

For the group of chthonic snake gods c–g below, cf. Wiggermann 1997; s. a. Sterbende* Götter.

a) Damu* represents both the wild and cultivated vegetation including grain (Fritz

2003, 287f.; 362 fn. 1563; 364). He is born under a cedar tree, sleeps in the forest, his death is compared to the uprooting of trees, his nurse is a plant. He brings forth different plants, the granary, forests, reeds, the gardens, plots and fields. Without him they cannot fulfil their functions, and after his revival abundance reappears.

b) Contrary to a widely held opinion, Dumuzi/Tammuz, though a god of animal fertility, became connected with grain only in the 1st mill. (Fritz 2003, 145f., 361f.; Tammuz* § 4.2).

c) Nin-azu* brings flax and grain to the Sumerians and is called the “lord who measures fields” (Wiggermann 1997, 39).

d) Nin-mada* helps his brother Nin-azu bringing flax and grain to the Sumerians (Ninmada* 2; Wiggermann 1997, 42).

e) Nin-ġiš-zida* (§ 3), the “lord of the true tree”, also named “little tree” (Ġiš-banda), is the son of Nin-azu. He is the “lord of pastures and fields”. When he returns from the netherworld he “breaks through the earth like fresh grass”. One of his courtiers bears the name Nam-engar-šudu “who perfects farming” (Nin-ġiš-zida* § 2; Wiggermann 1997, 39–42).

f) Tišpak's connection with vegetation is visible through his association with plows (Tišpak* § 2; Wiggermann 1997, 38f.).

g) According to Wiggermann 1997, 43, Ištārān* also belongs to the group of chthonic snake gods representing the cyclically disappearing and reappearing vegetation, although explicit references for his connection with vegetation are unknown.

§ 2. Other vegetation gods. Vegetation and agriculture are part of the domain of some of the gods listed here. But differently from the gods mentioned in § 1, they do not die and revive periodically. Some of the gods mentioned below are only connected by their names to vegetation.

a) Grain was represented by the goddesses Nisaba* and Ašnan*/Ezina*. Originally Nisaba and Ašnan/Ezina were distinct but later they were sometimes identified with each other (Nisaba* § 3). One of Nisabas names is Nun-baršegunu*, “Princess whose body is the speckled grain”.

On Ašnan s. Selz, Götterwelt 25f. On Sud, the daughter of Nisaba, and her alleged connection with grain, s. Ninlil* § 3.1.3.

b) Šala, the wife of the weather god, who brings the fertile rain, has the epitheton *šubultu* “ear” and is represented on a kudurru by the ear (Göttersymbole* und -attribute. B. I. § 6; Šāla* A. § 4, B).

c) The name of Dagan* is probably derived from the Northwest-Sem. word for grain, **dagan* (Hebr. *dāgān*; D. Schwemer, ZA 96 [2006] 272f.; Krebbernik 2012, 60), and therefore responsibility for grain was probably part of his domain, although explicit references for this connection are missing. This explains why Kumarbi, the Hurrian “father of the gods”, through his identification with Dagan, became a god of grain in the LBA (Kumarbi* § 2; V.* A. II. § 2.2.2).

d) In the myths *Enlil and Ninlil* and *Enlil and Sud*, Enlil* is related to grain and agriculture (Schwemer o.c., 272). This goes well with the different traditions about Enlil’s family: in *Enmerkar and Ensubkeš-dana*, Nisaba, goddess of grain, was his oldest child (Nisaba* § 5), and according to another tradition Enlil’s wife, Ninlil, is a daughter of Nisaba/Ašnan (Ninlil* § 3.3). His name, written in the oldest tradition with the signs EN “lord” and É “house”, might point in the same direction, if “house” may be understood as the nucleus of the agricultural lifestyle (Krebbernik 2012, 59).

e) Ninurta, whose name contains an old word for “earth”, is primarily a god of agriculture (Ninurta*/Ninġirsu. A. § 6.1).

f) Enkimdu* is connected with agriculture. He occurs in a Sum. debate poem as the antipode of Dumuzi, the god of the herds (Fritz 2003, 88).

g) Enki*/Ea, the god of sweet water, is responsible for reed; s. Schilf* § 6.

h) Lugal-asal*/Bēl-šarbe is, according to his name, the “Lord (of the) poplar”. He was identified with Nergal*. The corresponding female name is Nin-šar-BE* (Bēlet-šarbe or -šarbat), “Mistress (of the) poplar”, perhaps to be identified with IN-ANNA-šarbat known from Mari.

i) Lugal-gišimmar*, according to his name the “Lord (of the) date palm”, was identified with Ninurta or Nergal. The corresponding female name is Nin-GIŠIM-MAR*, “Mistress (of the) date palm”; s. for both names also Palme* § 6.

j) Lugal-šinig* is, according to his name, the “Lord (of the) tamarisk”. He was identified with Nergal.

k) Lugal-zulumma* is, according to his name, the “Lord (of the) dates”. He was identified with Nergal (Panthea² 206).

Pace the article Lugal-zulumma*, this is not a name of Dumuzi.

Fritz M. M. 2003: “... und weinten um Tammuz”: die Götter Dumuzi-Ama’ušumgal’anna und Damu (= AOAT 307). – Krebbernik M. 2012: Götter und Mythen des Alten Orients. – Wiggermann F. A. M. 1997: Transtigradian snake gods, in: I. J. Finkel/M. J. Geller (ed.), Sumerian gods and their representation (= CunMon. 7), 33–55.

M. P. Streck

Vegetationsgott(heiten). A. II. Philologisch. Bei den Hethitern.

§ 1. Forschungsgeschichte. – § 2. Gottheiten.

§ 1. Forschungsgeschichte. Frazer (1900³) schuf in seinem Werk den Begriff „Vegetationskult“ und „V.“ für Götter, die mit den Jahreszeiten sterben und wieder-auferstehen, so im Bereich des Vorderen Orients die Götter Tammuz*/Dumuzi, Ba’al*, Adonis (Adun*), Attis und Osiris* (s. a. Sterbende* Götter; V.* A. I. § 1). Tod und Traueritten stehen im Mittelpunkt der Kulte der Frazer’schen V. (Müller 1997).

Goetze (1993, 134/Goetze 1957², 143) sah in dem von den Hethitern verehrten Teli-pinu* (A) einen solchen V. Otten (1942, 66f.), Güterbock (1943, 340; id. 1978, 243) und Gurney (1952, 122/1990⁴, 112f.) wiesen darauf hin, dass Telipinu sich nach den Versionen des Telipinu-Mythos verborgen hält, aber nicht stirbt (s. a. G. Beckman, Mythologie* A. II. § 4b). Goetzes weitergehende Annahme, dass die heth. Theologen Telipinu mit Tammuz gleichsetzten, indem sie ihn in Schwurgötterlisten den Eltern Dumuzi’s, Ea und Damkina, folgen ließen