

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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66 [1972] 2); der erste Fall war Enkidu, der von der Göttin Ninsun* adoptiert wurde; GE 3, 121–126, mit George, GE 462.

Das posthum geborene Kind hieß *hurdu*.

Fensham F. C. 1962: Widow, orphan, and the poor in Ancient Near Eastern legal and wisdom literature, JNES 21, 129–139. – Heimpel W. 2010: Left to themselves: waifs in the time of the Third Dynasty of Ur, Fs. D. I. Owen, 159–166. – Volk K. 2006: Von Findel-, Waisen-, verkauften und deportierten Kindern: Notizen aus Babylonien und Assyrien, in: A. Künz-Lübcke/R. Lux (ed.), „Schaffe mir Kinder...“: Beiträge zur Kindheit im alten Israel und in seinen Nachbarkulturen (= Arbeiten zur Bibel und ihrer Geschichte 21), 47–87. – Wunsch C. 2003–2004: Findelkinder und Adoption nach neubabylonischen Quellen, AfO 50, 174–244.

M. Stol

Walanni. Am Anfang der Liste der verstorbenen Königinnen, deren persönliche Sonnengöttinnen von Arinna die regierende Königin am 5. Tag des *nuntarrijašha*-Festes beopfert, steht W. (Schreibungen: ^f*Wa-(al-)la-an-ni*). Darauf folgen in korrekter zeitl. Abfolge Nik(k)almati*, Ašmunikal, Duduḥepa (Taduḥepa* 2), Ḥenti* und Tawanana* (M. Nakamura, PIHANSt. 94 [2002] 192f.: 23'–30'; 194f.: 41'–49', 10–22; 201–203 Rs. v 10'–16', Rs. vi 1–17).

Von den Opferlisten für verstorbene Mitglieder des heth. Königshauses (H. Otten, MDOG 83 [1951] 47–71) nennt die Liste E (KUB 11, 8 v 12'), die nach Nakamura (o. c. 137f.) zu demselben Festrival gehört, ebenso wie die Liste D (KUB 11, 10: 6') W. nach einem Kantuzzili als Empfängerin von Opfern; die Zusammengehörigkeit von W. und Kantuzzili wird durch die Einschließung in Paragraphenstriche angedeutet.

Nachdem in älterer Forschung erwogen wurde, dass W. die Gemahlin Ḥattušilis* II. oder Tuthalijas* I. war, legte die Entdeckung des Siegels Tuthalijas, Sohnes des Kantuzzili, (Otten, ArchAnz. 2000, 375f.) nahe, W. diesem Kantuzzili zuzuordnen, der zumeist, aber nicht unwidersprochen, mit dem gleichnamigen Mörder Muwattalis* I. identifiziert wird; s. I. Singer, Fs. M. Popko 309; F. Pecchioli Daddi, Fs. M. Popko 265f.; Freu, Les Hittites et leur histoire 2, 37; Dinçol/Dinçol 2010, 37f.

Dinçol A. M./Dinçol B. 2010: Wer war Walanni?, Hethitica 16, 35–38. – Fuscagni F. 2002: Walanni e due nuove possibili sequenze di regine ittite, Gs. F. Imparati 289–297.

G. Wilhelm

Wald (forest). A. In sumerischen und akkadischen Texten.

§ 1. Terminology. – § 2. Riverain forests in Babylonia. – § 3. Mountain forests around Mesopotamia. – § 4. Animals in forests. – § 5. Other characteristics.

§ 1. Terminology. “F., woods, grove, thicket” is in Sum. (^{gis}tir, in Akk. *qīštu* (with etymological long *i*), in lit. texts rarely also *qīšu* or *ḥalbu*. Akk. synonym lists provide a couple of further words only attested lexically (CAD Q 272 *qīštu* A lex. sec.). These words designate riverain f. in Babylonia as well as the f. of Lebanon and f. in the Zagros mountains (north-)east of Mesopotamia (cf. for paleobotanic evidence W.* C. § 2). The texts distinguish (^{gis}tir/*qīštu* from canebrake (Akk. *apu*; Schilf* § 1) and from garden with fruit-bearing trees including the date-palm (Akk. *kirû*; Garten*; Palme* § 8), s. for ref. CAD Q 275 *qīštu* A e2'.

§ 2. Riverain forests in Babylonia are well attested in cun. texts from Presargonic Lagaš until the Old Bab. period (ca. 2500–1500) as source of timber in the temple or state economy.

In Presargonic Lagaš/Girsu, foresters (lú tir “man of the f.”), probably members of families living near the f., were responsible for guarding, tending, and harvesting timber of riverain f. (Powell 1992, 120). The most important tree of these f. was the ásal tree (ibid. 104), most probably “Euphrates poplar” (Pappel*).

Also the f. attested for Umma in the Ur III period were riverain thickets (Steinkeller 1987, 91). The foresters were responsible for “felling trees and turning them into timber and simple tools, as well as collecting tree branches and foliage, grasses, and gazi” (ibid. 92). In the Umma f. grew ásal trees, ma-nu trees (Weide* A), and ḡiš-ab-ba trees (probably Russ. olive, s. Heimpel 2011, 126f.).

According to the Drehem tablet PDT 918, dated to the Ur III period, a forester (lú^{gis}tir) was responsible for 2,685 trees on a riverbank, mainly kab trees (“wil-lows”) and ásal trees (Heimpel 2011, 77f.).

In the Old Bab. period, the f. of Larsa were guarded by officials who delivered beams and prevented illicit felling of trees (Van de Mieroop 1992, 155f.). S. a. the ref. collected in CAD Q 273f. *qištu* A d; AbB 2, 56: 18 specifically mentions GIŠ.AB.BA (= *kušabku*) trees (probably Russ. olive, s. above). The text FM 2, 87: 6–8 mentions f. in Tuttul.

In the Neo-Bab. period, riverain f. only very rarely occur in the documentation, s. M. Jursa, AfO Beih. 25 (1995) 171 n. 348.

The f. consisting of ásal/šarbatu “Euphrates poplar” and ma-nu/e’ru “willow” listed in Hh. III 184f. (MSL 5, 107) refer to the riverain f. in Babylonia. Also the mes/*mēsu* tree probably grows in the riverain f. (JRAS 1932, 557: 12f., quoted in CAD Q 272 *qištu* A lex. sec.).

§ 3. Mountain forests around Mesopotamia. Beginning with Sargon* of Akkad, the f. of the west, more specifically (but not always explicitly) Lebanon (Libanon* § 3.1), figure prominently in Mesopot. royal inscriptions as source of cedar trees (eren/erēnu; Zeder*); s. the ref. collected in CAD Q 273 *qištu* A a2'. A lit. reflex of this practice is found in the epic of Gilgameš, in which the cedar f. of the Lebanon, guarded by the monster Hu-wawa*, is the goal of Gilgameš and Enkidu's journey to the west (CAD Q 272f. *qištu* A a1'; Gilgameš* A. p. 36of.).

The Old Bab. text FM 8, 3: 31–43 gives a list of (mountain?) f. in the northern part of Upper Mesopotamia.

Neo-Ass. royal inscriptions mention the f. of the Zagros mountains (CAD Q 273 *qištu* A b).

The f. consisting of eren/erēnu “cedar”, ù-ku/ašūḫu “pine” (Pinie*), šūr-mīn/šur-mēnu “cypress” (Zypresse*) and ḫa-šur/ḫašurru (a cypress?) in Hh. III 180–183 (MSL 5, 107) refer to mountain f. ^{gis}al-la-nu-um “oaks” grow in the mountain of Ebih (Gabal Ḥamrīn), s. *Inana and Ebih* (ETCSL 1.3.2) 148.

§ 4. Animals in forests. According to Sum. and Akk. texts f. are the habitat of various animals (in many cases the type of f. remains unclear).

Lions (Löwe* A. I): in the f. of the eastern mountains RIMA 2, 226: 33; in Upper Mesopotamia ARM 1, 118: 14; ur-šub₅ “cheetah” and lion *Enmerkar and Ensubgir-ana* (ETCSL 1.8.2.4) 247. “He who enters my f. will not return” FAOS 22, 39 I iv 1 (fable of the fox). The lion in the f. is a metaphor for the king in the palace, s. *Proverb coll.* 2+6 (ETCSL 6.1.2) Seg. B 40; *Proverb coll.* 28 (ETCSL 6.1.28) Seg. A 29f.

Other animals: šeg₉(-bar) “wild ram/fallow deer” *Nanna-Suen's journey to Nippur* (ETCSL 1.5.1) 345. *allallu* bird: Gilg. VI 50. For insects and snakes s. CAD Q 275 *qištu* A f.

§ 5. Other characteristics. The shadow of f. is a topos in lit. texts and royal inscriptions: s. Schatten* § 3.2 and, e.g., “f. of ḫašur-cypresses with broad shade” *Enki and the world order* (ETCSL 1.1.3) 214, “f. whose shadow is broad” Asb. 70 viii 83.

F. are impenetrable and therefore a suitable refuge: f. “into which no one may enter” CT 16, 46: 193f. (cited CAD Q 272 *qištu* A lex. sec.). The Urartians flee from the Ass. army “into mountains and f.” RIMA 3, 87: 44.

Heimpel W. 2011: Twenty-eight trees growing in Sumer, CUSAS 6, 75–152. – Powell M. A. 1992: Timber production in Presargonic Lagaš, BSA 6, 99–121. – Steinkeller P. 1987: The foresters of Umma, AOS 68, 73–115. – Van de Mieroop M. 1992: Wood in the Old Babylonian texts from southern Babylonia, BSA 6, 155–161.

M. P. Streck

Wald. B. Bei den Hethitern.

§ 1. Wortbedeutungen. – § 2. Kult.

§ 1. Wortbedeutungen.

§ 1.1. Mit dem Wortzeichen ^{gis}TIR, sum. „W.“ schrieb man die heth. Wörter *tieššar*, *warḫuizna*- und *warḫueššar*. Das den Wör-