

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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dürfte sich vielmehr um eine Nebenform des hypostatischen Begriffs ^dWa_ašūl für „Üppigkeit“ im Hatt. handeln, dessen heth. Entsprechung *ijata tameta* heißt (KUB 2, 2+ iii 28f.).

Vgl. noch den PN ^mWašili (NH 206 [Nr. 1508] und 288).

O. Soysal

Waškuwatašši (^dWa-aš/Uš-ku-wa-at-ta-aš-ši(-), ^dWa-aš-ku-at-ta-aš-ši(-)). Eine Gottheit wohl luw. Herkunft, in einigen heth. Texten bezeugt; für Belege und Lit. s. Hitt-Pantheon 558f.; hinzu kommt vielleicht noch KBo. 47, 241 Rs. 15 (vgl. *ibid.* den Index S. xvii s. v.). Für die Bestimmung von W. als „luw.“ s. Hutter 2003, 220. W. erscheint in diesen Texten meist in einer Liste von Gottheiten, v. a. in unmittelbarer Gesellschaft von Kuwanša/i* („weibl.“ Gottheiten?, dazu zuletzt Waal 2014) und Malija(nni)*. Die Texte werden meist als Fragmente von Festritualen für unterirdische Gottheiten beschrieben (zu KUB 55, 39 s. a. Klinger 1996, 269f.). Geschlecht und Funktion von W. bleiben unbekannt. Der Name könnte mit heth. *wašku(i)*- „Verfehlung, Freveltat“ verwandt sein, dazu s. Weitenberg 1984, 271; Starke 1990, 180f.

Hutter M. 2003: Aspects of Luwian religion, in: H. C. Melchert (ed.), *The Luwians* (= HdOr. 1/68), 211–280. – Klinger J. 1996: Untersuchungen zur Rekonstruktion der hattischen Kultschicht (= StBoT 37). – Starke F. 1990: Untersuchung zur Stammbildung des keilschrift-luwischen Nomens (= StBoT 31). – Waal W. 2014: Hittite *gulš-/GUL-š-*, ^d*Gulšeš/dGUL-šeš*, cuneiform Luwian *gulzā(i)/GUL-zā(i)*-, hieroglyphic Luwian REL-*za-* and the *Kuwanšeš* deities, in: P. Taracha, *Proceedings of the Eighth International Congress of Hittitology* (Warsaw, 5–9 September 2011), 1016–1033. – Weitenberg J. J. S. 1984: U-Stämme.

Th. van den Hout

Wasser (water). A. I. Philologisch. In Mesopotamien.

§ 1. Water in the RIA. – § 2. Terminology. – § 3. Qualifications. – § 4. Imagery.

§ 1. Water in the RIA. W. plays an important role in any society, and all the more

so in a region as dry as Mesopotamia. It is a vital foodstuff and, besides beer, the most important drink (Getränke* § 1; Mahlzeit* A. § 2; for cooking in w. s. Küche* § 5b 5, for other uses of w. in the kitchen *ibid.* §§ 6f.). Rain-fed agriculture is only possible in Assyria and parts of Upper Mesopotamia, while Babylonia depends on irrigation (Bewässerung*; Brunnen*; Kanal(isation)*; Landwirtschaft* §§ 3f.; Regen*; Schöpfwerk*; Staudamm*; Wasserleitung*). The main source of w. are the rivers (Balīhu*; Fluß(system)*; Mesopotamien*; Tigris*; Ulai* A; Uqnú*; Zāb*), but also springs (Quelle*) are present. Large parts of southern Babylonia were covered by swamps (Schilf* § 1). Salty w. was known from the Persian Gulf and the Mediterranean (Meer*). Rivers, swamps and sea were navigated by boats (Reisen*; Schiff* und Boot; Transport*). The experience of destructive inundations by the rivers (Flut*) possibly led to the famous myth of the Deluge (Sintflut* A. § 2).

W. is an important element in Mesopot. religion. The god of sweet w. is Enki*/Ea, who dwells in the ground-w. ocean (*apsū**, Kosmologie*). The weather god is responsible for rain (Wettergott(heiten)*). Rain is personified as goddess or genius (Regen* B. § 2). W. was considered a prime element in cosmogony (Kosmogonie* § 2). The gods were fed with w. (Libation* A. I. § 2a). Holy w. was used to achieve ritual purity (Reinheit* A. § 3; Ritual* A. § 3.2; Tamariske* § 7; Waschung* A).

For washing devices s. Hausgeräte* § 4, for w.-skins and buckets *ibid.* §§ 9, 11; Leder(industrie)* § 28; Wanne*.

§ 2. Terminology. W. is in Sum. almost always written A; besides the conventional reading a, Old Bab. lex. texts point to a reading e₄ or aya (PSD A/1, 1, 29).

In Akk. w. is *mū*, a pl. tant. An uncontracted form is *māwū* or *māwū*.

The *māmū* of AHw. 601 and CAD M/1, 202 is in fact /mawū/, the /w/ spelled with *m* signs.

The Sum. and Akk. words for w. can be used metaphorically for other fluids as well: tears, saliva, ooze, plant juice, broth,

s. PSD A/1, 24; CAD M/2, 154f. In Sum., a stands also for “seed, offspring”, s. PSD A/1, 22–24. Akk. *mû*, however, cannot be used in a similar way.

§ 3. Qualifications. W. is qualified in Sum. and Akk. texts as follows (for Sum. texts s. the convenient list in PSD A/1, 2–5; for Akk. texts, refs. can be found in CAD M/2, 150–154, and under the different words mentioned in the following): *bûru-da* “deep”, *tál* “broad”, *du₁₀/tābūtu* “good, sweet”, *zakūtu* “clear”, *ellūtu* “pure”, *ḥáb-ba* “stinking”, *lā tābūtu* “not good”, *im-ri-a/dalḥūtu* “muddy”, *kaššā-pūtu* “bewitched”, *kúm/emmūtu* “hot”, *še_{4/17/23}/kašūtu* “cold”.

§ 4. Imagery. Pouring w. is an image for the destruction of demons and enemies: “May they pour him out like w. (a-gin₇//*kīma mē*)” CT 17, 35: 60 (CAD M/2, 149, similar ref. *ibid.* 153 g). “Don’t make me flow away like w. (a-gin₇) in a place of iniquity!” *Lugalbanda in the Mountain Cave* (ETSCL 1.8.2.1) 165.

The destructive force of Ninurta in his fight against Anzu is compared with w.: “He soaked their stores of grain like w. (*kīma mē*)” *Vogelzang, Anzû-Mythos* 121f.: 34’.

Standing w.: “which ... like the w. in a well (a-pú-gin₇//*kīma mē būrti*), has no current” CT 4, 8a: 5f./19f. (CAD A/1, 157).

Dripping w.: “His tear drops like w. from a w.-skin (*kīma mē nādi*)” *BWL* 180: 9.

W. to drink: “May his life come to an end like w. in a w.-skin (*kīma mē nādi*)” *AfO* 18, 294: 77 (CAD M/2, 153 g).

W. is available in huge quantities in Mesopotamia and its amount is compared with other fluids: “The cows ... produced milk like w. (a-gin₇)” *Šulgi F* 11 (PSD A/1, 2). “Splendid beer is sprinkled like w. (a-gin₇)” *Šulgi E* 61 (PSD *ibid.*). “I will pour the best oil onto the back and belly as if it were w. (a-gin₇)” *Schooldays* 64, 67 (PSD *ibid.*). “I will shed the blood of the people like w. (a-gin₇)” *Šulgi D* 190 (PSD *ibid.*). “You provided the square of the city with their blood like with w. in a channel (*kīma*

mē rāti)” *Erra* IV 34. “As long as he lives may he be bathed in pus and blood as in w. (*kīma mē*)” MDP 2, pl. 23 vii 25 (CAD M/2, 153 g). “Countless libations of beer, (with) wine as if it were w. (*māmīš*)” *VAB* 4, 94 iii 15 (CAD M/1, 189 *māmīš*).

W. is uncountable: “His vast troops whose number, like w. in a river (*kīma mē nāri*), cannot be discerned” *NabKyr.* 552: 16.

The destination of flowing w. cannot be determined: “Like w. (a-gin₇//*kīma mē*) I do not know where I am going” *JNES* 33, 290: 17 (PSD A/1, 2), “which, like the w. in a river (a i₇-da-gin₇/*kīma mē nārimma*) does not know where it goes” CT 4, 8a: 3f./17f. (CAD A/1, 157).

W. has no structure: “Its people rushed around like w. being poured from a well (a tūl-lá)” *Lament for Sumer and Urim* (ETCSL 2.2.3) 294.

You cannot step on w.: “The friendship of the lord of Ešnunna is treachery. W. (*mū*) flows beneath the straw” *ARM* 10, 80: 11–14. “You stand on chariots of w. (*mē*)” *KBo.* 1, 11 r.¹ 11 (CAD M/2, 154 1g).

M. P. Streck

Wasser (Weihwasser). A. II. Philologisch.
Bei den Hethitern.

§ 1. Terminologie. – § 2. Herkunft und Herstellung von Weihwasser. – § 3. Riten.

§ 1. Terminologie. W. (heth. *wātar*, n.) wird aufgrund seiner kathartischen Kräfte häufig im heth. Kult verwendet. Das für die rituelle Reinigung (Reinheit* B) benutzte W. wird unterschiedlich bezeichnet, z. B. reines W. (*šuppi wātar*) oder „W. des Reinigens“ (*šuppiabḥuwaš wātar*, *KUB* 31, 57 i 24f.). Kathartische Wirkung hat auch das „W. der Schwenkung“ (*wabēšnaš wātar*), so heißt es in *KBo.* 21, 57 iii 6–8: „Wettergott von Kuliwišna, mein Herr! W. der [Schw]enkung halte ich. Nun sei (du, nämlich) deine Hände mit [jenem? Was]ser [der Schwenkung] gewaschen!“ Am häufigsten ist die Bezeichnung „W. der Reinheit“ (heth. *šebellijaš wātar*, hurr. *šiye=na šebelli=ve=na* bzw. *šiye=na itkalzi=ve=na*), die in