

# Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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Für eine konkrete Gestalt könnte sprechen, dass W. in mindestens eine Götterliste aufgenommen wurde: Die spätaltbab. Nippur-Liste ordnet <sup>d</sup>We-du-um (Var. <sup>d</sup>We-du-ú-um<sup>1</sup> in SLT 124 ii 19) zwischen Nabû\* und Tašmuštum (Tadmuštum\*) ein (J. Peterson, AOAT 362 [2009] 30: 82). Daraus lassen sich allerdings kaum Schlüsse auf W. Identität ziehen. Unklar ist auch die Assoziation zwischen an-né-zu, <sup>d</sup>kù-mul-mul (Var. <sup>d</sup>kù-mul <sup>d</sup>Nin-si<sub>4</sub>-an-na) und We-du-ú-um in Silbenvokabular A 93 (E. Sollberger, Fs. B. Landsberger 24 mit 27).

M. Krebernik

#### Weide (willow). A.

The principal species of w. recorded in Iraq are *Salix alba* and *S. acmophylla* (Townsend/Guest 1980, 32–37). They are widespread in both north and south Mesopotamia, often planted along canals, and described as “the most representative genus” of the river thickets (Postgate 1992, 184). Their soft wood can provide “timber, fuel and wood for carpentry as well as material for basket-making, medicinal use and fodder for livestock” (Townsend/Guest 1980, 32). Charcoal samples from Tall Abū Šalābīḥ (mid-3<sup>rd</sup> mill.) were identified as either *Salix* (w.) or *Populus* (poplar; Pappel\*), because “these two genera are not separable on wood anatomical features” (Moorey/Postgate 1992, 198). For possible representations of trees of this genus s. Bleibtreu 1980, 168–170.

Various Akk. and Sum. words have been identified as “w.” in assyriological lit. The securest of these identifications is Akk. *ḫilēpu*, based on etymological association with Arab. *ḫilāf* and Aram. *ḫilpā*, *ḫalpā* (Zimmern 1915, 53). These trees (wr. GIŠ.KĪM) were planted along the Middle Euphrates near ʿĀna by Šamaš-rēša-ušur\*, to supply both timber and withies for carrying-baskets (RIMB 2, 281 iv 7f.). An obligation to plant *ḫilēpu* trees is occasionally imposed in Neo-Bab. orchard-cultivation contracts (van Driel 1992, 172). Neo-Bab. texts also mention various items of furniture (Möbel\*) made from this wood (CAD

H 185). The use of *šakkullu* for fine wood-working and veneer (CAD Š/1, 177f.) makes its identification as a species of w. (AHw. 1141 “eine Weidenart”) questionable. The proposal to identify Sum. <sup>giš</sup>ma-nu (= Akk. *eʾru*) with *S. acmophylla* (Steinkeller 1987, 92; perhaps following him Van De Mieroop 1992, 159) is also questionable, given that ma-nu occupies a section of Ur<sub>5</sub>-ra = *ḫubullu* widely separated from the poplar section in which *ḫilēpu* is also found (MSL 5, 105f.: 158–177 as opposed to 129f.: 411–424).

Bleibtreu E. 1980: Die Flora der neuassyrischen Reliefs (= WZKM SB 1). – van Driel G. 1992: Wood, reed and rushes: a note on Neo-Babylonian practical texts, BSA 6, 171–176. – Moorey P. R. S./Postgate J. N. 1992: Some wood identifications from Mesopotamian sites, BSA 6, 197–199. – Postgate J. N. 1992: Trees and timber in the Assyrian texts, BSA 6, 177–192. – Steinkeller P. 1987: The foresters of Umma: toward a definition of Ur III labor, in: M. A. Powell (ed.), Labor in the Ancient Near East (= AOS 68), 73–115. – Townsend C. C./Guest E. 1980: Cornaceae to Rubiaceae (= Flora of Iraq 4/1). – Van De Mieroop M. 1992: Wood in the Old Babylonian texts from southern Babylonia, BSA 6, 155–161. – Zimmern H. 1915: Akkadische Fremdwörter als Beweis für babylonischen Kultureinfluss.

J. N. Postgate

#### Weide (Viehweide), -land (pasture, meadow). B. I. In Mesopotamien.

§ 1. Pasture in the RIA. – § 2. Sumerian and Akkadian terminology.

§ 1. Pasture in the RIA. Sheep and goats, cattle and horses graze on p. For sheep s. Schaf\* A. § 5.1: mainly pastured on uncultivated grounds or on fallow land. Words specifically designating pastured sheep are Sum. udu-ú “grass sheep” and Middle Ass. *pargānū* “m.-fed (sheep)”. S. a. Ziege\* A.

For cattle s. Rind\* A. § 6.1: grazing cattle are only rarely mentioned in cun. texts. They graze along the rivers and canals, in winter/spring also in the steppe or on uncultivated land.

For grazing horses s. Pferd\* A. I. § 5.1.

For p. in the steppe s. Steppe\*, Wüste. § 2 (Akk. *nawū*), for p. along the rivers and

canals s. Ufer\* § 2 (Akk. *ušallu*, *raqqatu*, the latter transl. in CAD R 170 “swamp, marsh”), for the terminology of fields and p. s. Feld\* p. 37.

For the seasonal movement of herds between different p. s. Hirt\* A. § 12; Nomaden\* § 2.2 (*nawû* in OB Mari); Transhumanz\*.

§ 2. Sumerian and Akkadian terminology. There is no strict distinction, either in Sum. or in Akk. terminology, between p. and m. in the narrower sense, i. e., grassland, and different kinds of agricultural land used for grazing. This reflects the frequent practice of pasturing the herds not only on grassland or uncultivated land but also on cultivated ground.

§ 2.1. *rîtu*, derived from *re'û* “to pasture”: “Let the cattle eat p. (*rîtam*)” ARM 14, 22: 23. “81 sheep for the p. (*ana rîtim*)” ARM 23, 59: 7. “Perhaps PN will say to you: ‘(This is) p. for oxen (*rît alpî*).’ Answer him: ‘The whole Euphrates is p. for oxen (*rît alpî*).’” AbB 4, 150: 33–38. “Their bellies (of ox and horse) prospered from the luscious p. (*rîta*)” BWL 177: 22.

§ 2.2. *û-gu<sub>7</sub>*, lit. “(place of) eating grass” = *merîtu* (derived from *re'û* “to pasture”): “It brought forth rich p. for the cattle (*merît būli*)” BWL 177: 20. “From the beginning of the year to the end of the year I (i. e., the ox) have seen p. for myself (*merîti*)” BWL 178: 26. “P. for the cattle (*merît būlim*) will disappear” CT 6, 2 case 40 (s. RA 38, 77).

§ 2.3. a-gâr = Akk. *ugāru*: “m. of grass (*ugār šammî*)” AbB 8, 3: 8. “Small cattle have come up from the m. (*ina ugārim*)” CH § 58 (the paragraph later mentions *eqlum* “field” as grazing ground).

§ 2.4. *šà-tùm/tùm* = *qerbelētu*: “like an aurochs in the m. (*šà-tùm-ma*)” *Šulgi C* (ETCSL 2.4.2.3) Seg. B 41. “In the m. (*šà-tùm?¹-ma*), a noise arose, the asses and sheep were driven away” *The Lament for Unug* (ETCSL 2.2.5) Seg. D 28. “Has ever the m. (*qerbetu*) taken the price of its grass?” BWL 242 iii 5. “I brought back countless large herds of horses, mules, donkeys, and flocks from their p. land (*qer-*

*betēšunu*)” RIMA 2, 22 v 5–8. “May the animals of Šakkan (Sumuqan\*) be gathered in the m. (*ina qerbete*)” BWL 170 i 19.

§ 2.5. *û/u<sub>8</sub>-sal* “water-m.” = Akk. *ušallu*: “I used to graze the water-m. (*û-sal*)” *Lugalbanda and the Anzu bird* (ETCSL 1.8.2.2) 242. “I set the cattle of my army loose on his water-m. (*ina ušallišu*) and they uprooted the grass he had relied on” TCL 3: 187.

§ 2.6. *aburru* “field or p. by the city wall” (CAD A/1, 90): “The cattle will stay in the steppe as if they were in the p. near the city (*aburriš*)” TCL 6, 16 r. 49. S. CAD A/1, 91f. for the use of *aburriš* “as a metaphor taken from the cattle lying in the p. and in the general meaning ‘in security’”.

§ 2.7. *gabîbu* (LB) “land suitable for p.” (CAD G 6).

§ 2.8. *nawû* “p. land on the fringes of cultivated areas as habitat of nomads; p. land, outlying area around a city” (CAD N/1, 249): “The sheep graze the p. in the steppe (*nawâm*)” ARM 14, 85: 6–8.

§ 2.9. *pargānu*, always used as the vehicle in comparisons: “The cattle of Akkad will lie in the steppe as if on a m. (*pargāniš*)” SAA 8, 100: 23.

§ 2.10. *sādu* (SB, NB): “Let our sheep come and graze in the p. (*ina sād(u)*)” ABL 282 r. 13.

M. P. Streck

**Weide (Viehweide), -land. B. II.** Bei den Hethitern.

Das heth. Wort für „W.“ lautet *weši-*, das lex. mit akk. *rîtu* geglichen ist (KBo. 1, 45: 14).

In mittelheth. Landſchenkungsurkunden\* wird öfter ein als *Ū.SAL* (heth. *wel-lu-*) „Wiese“; „Fluss- oder Bachau“ (?) bezeichnetes Gelände erwähnt, das als W. für Rinder (*Ū.SAL<sup>LUM</sup> RÎT GU<sub>4</sub><sup>hi.a</sup>*) genutzt werden kann. Auf Transhumanz in der Kleinviehhaltung deutet die Unterscheidung von Sommer- und Winter-W. (akk. *rît kûši dîši* UDU<sup>hi.a</sup>). Für einen „Ort des Weidens“ (*wešiyauwaš pedan*) wird eine Größe