

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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Renger J. 1979: Die Geschichte der Altorientalistik und der vorderasiatischen Archäologie in Berlin von 1875 bis 1945, in: W. Arenhövel/C. Schreiber (ed.), *Berlin und die Antike: Aufsätze, 151–192*, bes. 162–166.

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Wind (wind).

§ 1. Meteorological data. – § 2. Terminology. – § 3. Cuneiform texts.

§ 1. Meteorological data. The National Climatic Data Center of the USA (<https://www.ncdc.noaa.gov/oa/climate/afghan/iraq-narrative.html>) provides, inter alia, the following information on w. in modern Iraq:

a) Winter (December–March): W. from the NW. Šamāls (strong northwesterly w.) lasting 24–36 hours. Occasional dust storms. Foehn w. descending from the mountains of Turkey and Iran occasionally into the northern plains.

b) Spring (April–May): W. from the NW. “Western Iraq has westerly w., the desert west of the Tigris-Euphrates valley has northwesterlies, and the remaining eastern part of the country has northerlies”. Šamāl w. carrying sand and dust “gradually intensify and occur with greater frequency as the summer heat low strengthens”.

c) Summer (June–September): Northwesterly w. are “stronger and more persistent in summer than in any other season”. “Šamāls occur more often now” and, “in June and July, can persist for weeks at a time”.

d) Fall (October–November): W. from the NW, but they are “lighter than they are in summer”. W–NW w. in western areas and in central Iraq. Sandstorms, dust storms, and dust devils. Storm systems “begin to push cold fronts through the region” and “pre- and post-frontal w. increase”.

S. a. Neumann 1977, 1052 for data on the frequency of w. directions at Ḥabbāniya for the years 1950–1954: on average, northerly w. are most frequent, followed by southerly w., whereas easterly and westerly w. are much more rare.

§ 2. Terminology. The general words for w. are *im*, *tu*₁₅ (or *tumu*, *tum*₉) in Sum. and *šāru* in Akk. Lit. words in Akk. are *zilaqīqu* (= Sum. *lil*), *ziqziqqu* (both derived from *ziāqu* “to blow”) and *mānitu*. “Storm” is *ud/ūmu*, (im-)mir/*mehû* (mir is also equated with *istānu* “north w.”), *mar-ru*₁₀ or *im-ḥul/imḥullu* (lit. “evil w.”). “Dust storm” is *dal-ḥa-mum/ašam-šūtu*.

Ancient Mesopotamians recognized four w. directions: *im-u*₁₈(GIŠGAL)/*u*₁₉(URU)-*lu/šūtu* “south w.”, *im-si-sá* (lit. prob. “regular w.”, referring to the prevailing w. direction, s. § 1 above) or *im-mir/istānu* “north w.”, *im-kur-ra/šadû* “east w.” (lit. “w. of the mountains”) and *im-mar-tu/amurru* “west w.” (lit. “w. of the Martu*”). This is the typical sequence in lex. lists, e.g., *Erimḫuš* II 82–85 (MSL 17, 30f.; Horowitz 1998, 197), and elsewhere, e.g., *Šurpu* II 165 or *Enūma eliš* IV 43. The same order is also reflected in the designation of the four w. as “first” (IM.1 = *šūtu*), “second” (IM.2 = *istānu*), “third” (IM.3 = *šadû*) and “fourth” (IM.4 = *amurru*) (Horowitz l.c.).

im/šāru also means “cardinal point, direction”, and the names for the four w. directions also serve as designations of the four cardinal points.

Typical verbs describing the activity of w. are *ḡen/alāku* “to go”, *zi/tebû* “to rise” and *ziāqu* “to blow”. The dust storm (*ašamšūtu*) whirls around (*nīḡin/šādu*). In the Sum. hymn *Šulgi A* (ETCSL 2.4.2.1) 62–66: “At that time a storm (ud) shouted (*gû-dug*₄). A tempest (*mar-ru*₁₀) whirled around (*nīḡin*). The north w. (im-mir)

and the south w. (im-u₁₈-lu) roared (mur-ša₄) at each other. Lightning and the seven w. (tu₁₅) vied with each other in the heavens. Howling (te-eš-dug₄) storms (ud) made the earth quake, and Iškur thundered in the broad heavens”.

§ 3. Cuneiform texts.

§ 3.1. *Wind observation.* The weather phenomena recorded in the astronomical diaries (Tagebücher*, astronomische) include w., frequently qualified as ŠĀR “gusty”(?), s. Sachs/Hunger 1988, 32). Typical examples: “thunder, gusty(?) south w. (U₁₈ ŠĀR), rain, small hail stones” ibid. no. 651: 9. U₁₈ GIN ibid. 3 “the south w. went”. U₁₈ u KUR ŠĀR^{me} GIN^{me} ibid. no. 346: 16 “gusty(?) south and east w. went”. [I]M? KALAG GIN ibid. no. 81: 16’ “strong [wi]nd(?) went”. Exceptional: *ašamšātu* NIGIN ibid. no. 366: 33’ “dust storm whirled”.

Sennacherib describes w. in the mountains: “In the mighty mountains ... between which a strong (*dannu*), steady (*kaj-jamānu*) w. (*šāru*) never ceases to go” RINAP 3/2, 149: 1–6. Sargon’s 8th campaign: “mount Uauš ... where the body of him who passes at its side is blasted by the blast of the evil w. (*imḫullu*)” TCL 3: 102.

§ 3.2. *Wind vanes.* “The oldest known meteorological instrument” (Neumann/Parpola 1983, 1141) is the w. vane, already present in Mesopotamia in the form of wooden birds or aquatic animals(?). S. the fable of the willow: “The palace is adorned with [...] as if with a battlement. They look at the ‘w. bird’ ([i]ššūr šāri) to test the w. (*šāru*)” BWL 166: 12f. Lex. lists (CAD I/J 209 s.v. *iššūr šāri*) provide the following Sum. terms equated with *iššūr šāri*: ^{giš}kú a = (KŪŠU)/ku a_x(KŪŠU), perhaps a wooden device in the form of an aquatic animal (s. kúšu/*kušû* CAD K 602), ^{giš}im-šeš “wooden w. watch” and ^{giš}im-á-lá “wooden device to ‘bind’ the arm of the w.” (cf. the “wing” [*kappu*] of the south w. in the *Epic of Adapa*, EA 356: 5f., 11, 36, 48).

§ 3.3. *Agriculture.* The connection between w. and rain (Regen*) was obvious

for the Mesopotamians: “(When) I called to heaven for humid w. (tu₁₅), may abundance come down to you from heaven. May the land thrive with you in abundance” Gudea Cyl. A xi 7–9. On the other hand, destructive storms and parching w. were feared: “An evil w. (*šāru*) will rise and the barley will perish” RA 65, 74: 80 (omen apodosis). “Let the w. (*šāru*) blow and parch the ground” *Atra-ḫasīs* II i 14f.

W. is necessary to winnow grain: “The w. (*šāru*) were unfavorable and I have been delayed. If the w. had been favorable, I would have winnowed the entire barley” AbB 14, 58: 7–10. S. a. the comparison “like husks which the w. (*šāru*) has carried away” CT 17, 20: 49f.

§ 3.4. *Traffic.* W. and storm may obstruct travelling: “W. (*šāru*) and rain will hold back the army” YOS 10, 18: 53. On the other hand, w. is necessary for sailing boats: “The first time for 3 days, the second time for 6 days I sat on the sea. (But) when the w. (*šāru*) took me, I arrived at Sidon. From Sidon he (the w.) brought me to Ušnatu” RSOu. 7, 35: 12–20.

§ 3.5. *The astrological series Enūma Anu Enlil* (Stern*, Sternkunde. § 4.2). Tablet 49 of this series contains w. omens (Gehlken 2012, 199–209). Examples from the text BM 41006, provisionally assigned to this tablet (no text can be assigned with certainty to tablet 49, ibid. 199): “If the west w. (IM.MAR.TU) shouts” ibid. p. 206: 8’. “If the north w. (IM.SI.SÁ) leaves for the west” ibid. 12’. “If the north w. (IM.-SI.SÁ) goes and the east w. (IM.KUR.RA) stands” ibid. 15’. “If a south storm (*mehê* IM.U₁₈.LU) rises” ibid. 20’. “If a storm (*mehû*) rises and turns to the south” ibid. p. 207: 24’.

For the cardinal points in MUL.APIN s. Stern*, Sternkunde. § 4.4.3.

§ 3.6. *Mythology.* In the creation epic *Enūma eliš* IV 45f., the god Marduk fashions seven w. (or groups of w.) supporting him in his fight against Tiāmtu*: “The evil w. (*imḫullu*, glossed as *šāru lemnu*), the storm (*mehû*), the dust storm (*ašamšātu*), the four w. (IM.LÍMMU.BA), the seven w.

(IM.IMIN.BI), the w. of confusion (IM.-SÛH) and the unrivalled w. (IM.NU.-SÁ.A)". Later, when he organizes the universe, he "took the rising of w.(s) (*šá-a-ri*), the bringing of rain, coolness(!), the billowing of mist ... in his hand".

In the famous story of the deluge (Sintflut*) a terrible storm rages: "For six days and seven nights the w. (*šāru*) blew, the flood, the storm (*mehû*) lay flat the land" Gilg. XI 128. Finally the "evil w." (*imbullu*) grows still and the deluge ends (ibid. 133).

In the *Epic of Adapa* (Literatur* § 4.1.1a; transl. B. R. Foster, Before the muses [2005] 525–532), the south w. (*šūtu*) causes Adapa's boat to capsize. Adapa, enraged, breaks the wings (*kappu*) of the south w.

§ 3.7. *Gods and demons*. The destructive storm belongs to the sphere of the weather god Iškur/Hadda (Wettergott* A. §§ 2.4, 3.2.3; Schwemer 2001, 61f.). The name of the weather god is logogr. written IM "w., storm, rain" (s. § 2 above; Wettergott* A. § 2.1).

His chariot is drawn by storm demons over the sky: either seven of them (Schwemer 2001, 61f., 188), or four, corresponding to the four cardinal points: "Adad rode on the four w. (*šāru*), [his] mules: the south w. (*šūtu*), the north w. (*iltānu*), the east w. (*šadû*), the west w. (*amurru*). The blast (*sīqu*), the w. (*siqsiqqu*), the storm (*mehû*), the cloudburst, the evil w. (*imbullu*) ... the w. (*šārū*) had risen" *Atra-ḫasis* 122–125 rev. 5–8. The name of these storm demons is Ug*/Ūmu (CAD U 154 *ūmu* 2d). Iconographically, Ug appears as lion-demon: Löwendrache* § 3a (pulling the chariot, or the weather god standing on it); Mischwesen* A. § 7.6 (probably not "day" but "storm"); B. § 3.6.

Ūmu "storm" is also part of the name of the underworld god Ūmu-ḫummu*.

Pazuzu* is the king of the evil w.s (Lilû*) and thought of as a w. himself.

§ 3.8. *Imagery* (s. in general Streck, AOAT 264 [1999] 181).

a) W. and storm frequently occur as an image for a destructive force, e.g.: "Ninurta, storm (ud) of the rebellious land ... roared

like a storm (ud/ūmu) on the horizon" Angim 74f. (ETCSL 1.6.1). In a fable, the wolf says to the fox: "Your friendship is a storm (*mehû*), a flood" BWL 208: 20. "I set fire to 115 villages around it as if they were piles of brushwood and covered the sky with smoke like a dust storm (*ašamšātu*)" TCL 3: 182 (Sargon's 8th campaign).

b) More rarely, the pleasant (*tābu*) w. – always *mānitu* – occurs in imagery: "whose (Marduk's) breath is pleasant like the morning breeze (*manit šēri*)" *Ludlul* I 6.

c) W. is a common metaphor for "emptiness, nothingness, vanity, ... lies, falsehoods" (CAD Š/1, 139), e.g.: "As for mankind, their days are numbered. Whatever they do, it is but w. (*šāru*)" Gilg. OB III 142f. Marduk scatters the plans of the enemies "to the w." (*šāriš*) *Enūma eliš* VII 49. "The words of w. (*šāru*) that this false brother of mine spoke to you, I heard them, they are w. (*šāru*)" ABL 301: 3–6 (NB).

Note that in JCS 15, 6 i 7 (*Faithful lover*), instead of *sākil šārim* (CAD Š/1, 136 *šāru* c), read, with CUSAS 10, 10: 14, *saman dūrim* "weevil from the city wall".

d) Ghosts (Person* § 4), demons and diseases were thought of as w.-like in their appearance and movement. "The ghost of Enkidu came(?) like a w. (*zaqīqu*) out of the netherworld" Gilg. XII 87. "Let [dise]ase, head-sickness and cold-sickness blow upon them [li]ke a storm (*mehû*)" *Atra-ḫasis* 106: 11f.

e) The unsteady movement of w.: "the gods, restlessly, were carried about as if (blown) by a w. (*šāriš(a)*)" *Enūma eliš* I 110.

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Winter s. Sommer und Winter.