

Eothen 5 [1996] 65f.) are anomalous and certainly a nonce usage, since this individual was not a ruler of Ḫatti. This absence of a chronological framework is puzzling for a complex society; perhaps some form of temporal reckoning was used on the numerous wooden administrative records that have all been lost.

Hittites never refer to their age in years, and they may well not have thought in terms of such a measure, but only of stages of life (Lorenz 2013, 170).

Archi A. 1998: History and time, NABU 1998/86. – Dunkel G. E. 1982–1983: πρόσσω και ὀπίσσω, ZVS 96, 66–87. – Goetze A. 1951: On the Hittite words for ‘year’ and the seasons and for ‘night’ and ‘day’, Language 27, 467–476. – Hoffner H. A. 1974: AlHeth. 12–51; id. 2002: Before and after: space, time, rank and causality, Fs. M. Popko 163–169. – Kammenhuber A. 1961: HippHeth. 264–272. – Kloekhorst A. 2008: Etymological dictionary of the Hittite inherited lexicon. – Lorenz J. 2013: “Lange Jahre” und Lebenszeit bei den Hethitern, in: J. Feliu et al. (ed.), Time and history in the Ancient Near East (= CRRAL 56), 169–180. – van Maaren T. 1995: *amīšan, anīšiwatt, appašiwatt*: aspects of time in Hittite civilization (Diss. Univ. Utrecht). – Maul S. M. 2008: Walking backwards into the future: the conception of time in the Ancient Near East, in: T. Miller (ed.), Given world and time: temporalities in context, 15–24.

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Zeiteinteilung, -rechnung s. Kalender; Šapattu; Tag, Tageszeiten; Zeit.

Zelt (tent). A. I. Philologisch. In Mesopotamien.

§ 1. Terminology. – § 2. Construction. – § 3. Use.

§ 1. Terminology. A t. is a temporary, transportable dwelling, consisting of a membrane draped over a frame. At least part of the words used for t. in Mesopotamia do not only designate dwellings of animal herders, including nomads, but also cover tarpaulins providing shade (Schatten*) on different occasions.

For parasols s. Schirm*; Textilien* A. § 10.6.

Sum. probably has two words for t.: *zalam(-ġar)*, a lit. word, and ^{kuš}*ēš(?)*, used in administrative texts.

For the latter cf. R. de Maaijer/B. Jagersma, AfO 44–45 (1997–1998) 287. Refs. in PSD A/2, 128 s. v. AB B.

Akk. uses four different words: *kuš/ltāru* (1 × ? OB, later a lit. word in NA royal inscriptions). (*h*)*urpatu* (and by-forms; usual OB word). *zaratu* (from MB, MA on). *maškanu* (MA, NA, NB).

For (*h*)*urpatu* s. CAD *urpatu* B (= AHw. *urpatu* II “Schlafgemach”) and ARM 30, 46f. The spelling with *h* occurring in Mari points to the root *ʾrp* and shows that the word is identical with *urpatu* A (= AHw. *urpatu* I) “cloud”. The *h*-variant seems to be a loan from Amorite. – For *maškanu* s. CAD s. v. 4. NB refs.: SAA 13, 180: 14; 18, 26: 14, 165: 5'. There is also a related Amorite loanword *maskanu* meaning “camp”, s. Streck, AOAT 271/1 (2000) 105. – Cf. also Textilien* A. § 10.7.

§ 2. Construction. The membrane of t. is made of leather or wool and hair processed into fabric.

For leather s. Leder(industrie)* § 34. In PBS 2/2, 63: 25 (MB) leather (KUŠ) for a *zarat* EDEN “t. of the steppe” is mentioned, and in YOS 17, 64: 1f. (NB) ^{kuš}*duššû*-leather (Leder(industrie)* § 21) for *zarāti*. *ēš* always has the determinative KUŠ.

Whether *kuštāru* contains the Sum. *kuš* is unclear.

More frequently, t. are made of wool and hair. *maškanu* and *zaratu* often have the determinative TÚG “cloth”.

Cf. the dictionaries s.vv. and s., for *maškanu*, e.g. SAA 1, 82 r. 14; 5, 249: 8'; 15, 355 r. 9, for *zaratu* SAA 1, 34: 12; 12, 71: 10.

UCP 9, 63 no. 25: 1–3 lists blue *takiltu*-wool for ^{túg}*za-ra-ti*.

For the construction of *hurpatu* in Mari TÚG “cloth”, SIKI ÛZ BABBAR “white goat hair” and SIKI DUḪ.ŠÚ.A “DUḪ.ŠÚ.-A-wool” are mentioned.

TÚG: ARM 9, 22: 10; 24, 197: 11f. SIKI ÛZ BABBAR: ARM 30, 480 M. 8880: 3f. SIKI DUḪ.ŠÚ.A: ARM 24, 176: 1, 10; ARM 30, 315 M. 10482: 1, 8f.; 320 M. 12217: 1f., and M. 10483: 1, 4. For DUḪ.ŠÚ.A-wool s. ARM 30, 153f., related to *duš(š)û*-leather? – B. R. Foster, JANES 12 (1980) 35 supposed that RTC 221 vi lists parts of a tent (^{kuš}*ēš(?)*) vi 2 and 16) among other items such as *túg* “cloth” and *gada* “linen”. The text remains, however, largely unclear.

The determinative GIŠ “wood” found in other instances seems to refer to the frame

of the t., e.g., the t. of the Urart. king, ^{giš}É EDEN ^{giš}ku^l-ta-ru “wooden house of the steppe, t.” CAD *kuštāru* a.

Further refs. for GIŠ in CAD *zaratu* 1a1’.

In SAA 12, 71: 10 *ašlu* “rope” for 7 ^{tūg}za-ra-a-[ti] is mentioned, certainly for tying.

The royal t. of Nūr-Adad* is adorned with gold (RIMA 1, 151: 71).

Qualifications: The *hurpatu* may be GAL “big”, TUR “small” or UŠ “of second quality” (ARM 30, 46). There is a *hurpatu yambādītu* “Aleppo-style” (ARM 30, 547 M. 12637: 9; 269 M. 12464 iv 40’). In SAA 1, 34: 12 ^{tūg}za-rat are qualified as Hasean (in Hamath?). The *za-rat* AN-e “t. of the sky” in SAA 7, 120 ii 11 has been interpreted as an “open-air t.”.

The materials used for t. allow them to be easily burnt, cf. CAD *kuštāru* a, b and *urpatu* B a, b. Storm tears off (*nasābu*) the ^{tūg}maš-kan^{meš} (SAA 5, 249: 8’). *zarāte lakāte* “weak t.” are mentioned in AS 16, 286: 9.

§ 3. Use.

§ 3.1. T. are used by animal herders, often nomads, in the steppe (eden, *šēru*; Nomaden* § 2.2; Steppe*, Wüste. § 4).

Thus in two Sum. letters which mention za-lam(-ġar) in the eden: *Letter of Šulgi to Puzur-Šulgi* 13 (MesCiv. 15, 370), *Letter of Aradġu to Šulgi* 6’ (ibid. 294). The kur za-lam-ġar^{ki} “land of the t.”, probably a poetic description for “steppe”, in the myth of *Enki and Ninġursaġa* (ZA 74, 12f.) yields wool for Ninsikila of Dilmun.

In Akk. texts we find the expression *bīt šēri* “house of the steppe” for t. (CAD *kuštāru* b and *šēru* in *bīt šēri* CAD § 147); also *zarat šēri* “t. of the steppe” PBS 2/2, 63: 25. The Old Bab. Ĥaneans have *kuštārāti* (ARM 26/1, 115 fn. 70 = ARM 30, 55) or *burpātīm* (Amurru 3, 142: 32f.).

Cf. B. Kärger, *Leben in der amurritischen Welt* (= *Philippika* 13, 2014) 88, 148.

The first 17 kings of the Ass. king list are summarized as *āšibūt kultāri* “living in t.” (Königslisten* und Chroniken. B. p. 103 § 2), apparently referring to a nomadic lifestyle. Tukultī-Ninurta II captured the

maškanāte of the Aram. Utū’u tribe together with their villages (RIMA 2, 173: 49f.). Aramaeans and Sutiāns (Sutāer*) are *āšibūt kuštāri* “t.-dwellers” (Iraq 16, 192: 57f.) and Sutiāns and Aġlamū *šūt kuštāri* “those of the t.” (MesCiv. 13, 68: 5).

Streck, HdOr. 106 (2014) 317.

For Arabs s. CAD *kuštāru* b and ^{tūg}maš-kan-a-[ti], SAA 1, 82 r. 14.

For the urban Mesopotamian, the steppe, the nomad and the t. are characteristic of an uncivilized lifestyle. The Sum. myth *Marriage of Martu* 133 (CunMon. 7, 116) characterizes Martu* (A. § 4), the divine hero eponym of the nomadic Amorites, as living in za-lam-ġar, exposed to wind and rain. The topos of wind and rain in connection with t. also occurs in the *Lament for Ur* (MesCiv. 18) 128. Šimaški* in Iran “lives in t. (za-lam-ġar ti-lall/āšib k[u]š-tarull), not knowing the places of the gods” in the *Letter of Šin-iddinam to Utu*.

R. Borger, *Ein Brief Šin-iddinams von Larsa an den Sonnengott sowie Bemerkungen über “Joins” und das “Joinen”* (= NAWG 1991/2).

§ 3.2. T. are used by the king and his army in military campaigns (cf. Zelt* A. II), and are mentioned as booty in Ass. royal inscriptions.

CAD *kuštāru* a; *maškanu* 4; *urpatu* B a; *zaratu* 1a1’.

When the king of Mari travels to Ugarit he eats/they eat in a *hurpatu* (ARM 30, 441 M. 8999: 4’f.).

§ 3.3. T. or tarpaulins on boats provide shade and shelter (Schiff* und Boot. B. § 1.4). The ^{kušēš} in the Isin craft archive seems to always be connected with boats, s. M. Van De Mieroop, OLA 24 (1987) 34. In ARM 9, 22: 10 we find a *hurpatīm ša eleppim* “t. for a boat”. An ^{ur-pa-ti} is mentioned in connection with the construction of the ark, Atr. III i 28; cf. CAD *urpatu* B a. A *maškanu* is set up (*mabāšu*, lit. “beaten”) on a boat SAA 1, 55: 9’. In Nbn. 776: 1 a *maškanu šuršudu* “set up t.” for a boat is mentioned. Cf. also CAD *zaratu* 1c “cabin of a boat”.

§ 3.4. *Courtyard of the tarpaulin(s)*. In the palace in Mari exists a *kisal burpalātīm*

“courtyard of the *burpalātim*” ARM 30, 363 M. 11229: 5f., probably a courtyard covered by tarpaulins.

§ 3.5. Rarely, *zaratu*-t. are used in *rituals* (CAD *zaratu* 1a3'; Zarrīqum*).

M. P. Streck

Zelt (tent). A. II. Archäologisch. In Mesopotamien.

The landscape of the Ancient Near East, particularly in marginal ecological zones (steppes [Steppe*] and peridesertic belts of river valleys), must have been characterised by the presence of numerous t. and other mobile structures used by transhumant pastoral groups (cf. Nomaden*; Transhumanz*; Weide* B). T., understood as transportable shelters with a covering that can be separated from its supports (Andrews 1997, 3; Cribb 1991, 84–111), and other light structures made of organic materials are not likely to leave an archaeol. signature. This has led archaeol. researchers to investigate the issue of the traceability of t. and other ancient pastoral evidence mainly through the distorting and ambiguous lenses of ethnographic analogy (Barnard/Wendrich 2008; Bar-Yosef/Khazanov 1992; Cribb 1991, 65–82; Szuchman 2009). The invention and adoption of large woven t. must have been a technological milestone in the history of pastoral nomadism. The dominance of stone hut-bases throughout the Levantine deserts until the end of the 3rd mill. suggests that their introduction, at least in the very arid parts of the S Levant, occurred later (Rosen 2008, 125). Although it seems very likely that t. were introduced earlier, the first unequivocal evidence in the Negev dates to the Nabatean period: this includes stone-lines used to secure the t. edges, cleared areas, hearths and other features in the same configuration shown by recent abandoned t. camps (ibid.). The introduction of t. allowed for greater flexibility in the organization of space within camps, made the construction of campsites and of larger communal structures within them easier and allowed for the simple partition of the inner dwelling space.

The archaeol. documentation of t. in the pre-classic Near East, however, consists exclusively of figurative representations of mobile structures. Examples of t. featuring a central post supporting a sloping covering are depicted on the Ass. reliefs. In spite of the great diversity of t. types documented by ethno-archaeol. research (Andrews 1997; Cribb 1991), in the Ass. reliefs the same type of t. appears associated with different groups and contexts, as in the case of the t. of the Arabs defeated by Ashurbanipal (Barnett, SNP pl. 33; RIA 1, pl. 17; Küche* fig. 2), which are identical to the military t. of the Ass. camps during Sennacherib's reign (Layard, MofN 2 pl. 22–24). It is likely that the Ass. artist was referring to known models to represent the t. of the enemy.

Another category of mobile structures that functioned as wind-catchers, portrayed in the Ass. reliefs and known in Middle Eastern Arabic as *bāḡdir*, consisted of small pavilions built with a wooden framework, held in place by tie-rods and covered with mats and fabrics. These were inflated by the wind, thus becoming cool and ventilated shelters (Kubba 1987, 157f.; B. Hrouda, SBA 2 [1965] pl. 12.3).

Andrews P. A. 1997: Nomad tent types in the Middle-East (= TAVO Beih. B 74). – Barnard H./Wendrich W. (ed.) 2008: The archaeology of mobility: old world and new world nomadism. – Bar-Yosef O./Khazanov A. 1992: Pastoralism in the Levant: archaeological materials in anthropological perspectives (= MWA 10). – Cribb R. 1991: Nomads in archaeology. – Kubba S. A. A. 1987: Mesopotamian architecture and town planning: from the Mesolithic to the end of the proto-historic period, c. 10.000–3.500 B. C. (= BAR IntSer. 367). – Rosen S. A. 2008: Desert pastoral nomadism in the longue durée: a case study from the Negev and the southern Levantine deserts, in: Barnard/Wendrich 2008, 115–140. – Szuchman J. 2009: Nomads, tribes, and the state in the Ancient Near East: cross-disciplinary perspectives (= OIS 5).

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Zelt. B. Hethitisch.

Das heth. Wort für „Z.“ ist nicht bekannt. In heth. Texten wird es ausschließlich mit dem Sumerogramm ^(gis)ZA.LAM.-GAR geschrieben.