

# Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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schreiben(?)“; ähnlich in dem gleichfalls in mittelheth. Schrift vorliegenden hurr. Beschwörungsritual für König und Königin unter Anrufung von Teššub (Wettergott\*) und Hebat (Hepat\*) KUB 27, 42 (= ChS 1/1, Nr. 11; CTH 784) in Rs. 22': *še[gu]rni=bi=n(e)=a tuppi=n(e)=a* „auf der Tafel des Lebens“.

Giorgieri M. 2001: Die hurritische Fassung des Ullikummi-Lieds (= StBoT 45) 151 mit Lit.

G. Wilhelm

<sup>d</sup>TAG. In der Götterliste aus Abū Šalābīḫ erwähnte Gottheit (IAS 83 iii 13'), s. Mander, Pantheon 28: 187 mit Komm. S. 60, der die Lesung <sup>d</sup>Šum (zu akk. *šumum* „Name“) vorschlägt. Damit ließe sich -Šum als theophores Element in Personennamen (besonders häufig in Ebla: *Iš-má-, I-ti-ig-Šum* u. a.) vergleichen. Das selbständige Theonym ist sporadisch auch später belegt, s. z. B. L. De Meyer, Tell ed-Dēr 4, pl. 25 Nr. 5, Siegel: „PN Sohn des PN, sein Gott ist T.“ (*il-šu* <sup>d</sup>TAG).

Davon zu unterscheiden ist <sup>d</sup>TAG (z. B. An = Anum II 357) als verkürzte Schreibung (statt <sup>d</sup>TAG.TUG u. ä.) des Namens der Webergöttin Uttu\*.

M. Krebernik

**Tag, Tageszeiten** (day, times of the day). A. In Mesopotamien.

§ 1. Terminology. – § 2. The times of the day in Mesopotamian culture.

§ 1. Terminology. Both Sumerian and Akkadian have a rich terminology for different times of the d. Only a selection of terms can be given here. For references, see MSL 4, 58f.: 796–825; (e)PSD; AHw. and CAD; for OB Mari Kupper 1996; for OA Michel 2010.

§ 1.1. *Sumerian*. (an-)usan “evening”, u<sub>4</sub>-te-na “cool d.”, kin-sig “lower (end) of the work”. ḡi<sub>6</sub>(-ù-na) “night”, ḡi<sub>6</sub>-ba-a “midnight”. á-gú-zi-ga “when one raises the neck”. u<sub>4</sub> “d.”. an-bir, “midday”.

§ 1.2. *Akkadian*. *lilātu/lilū/lilān/lilātān* “evening”, *nubātu*, *šimētān/šiwītu/šimītu* “(time of) going to the place of rest”, *Šamaš izzâz* “the sun is standing (above the horizon)”, *rib šamšilrabû/ereb šamši* “sunset”, *šalām šamši* “(time when) the sun returns safely”, *mehû/tambû/tambūt/tambhātu* “evening”. *mūšul/mušītu/mušīāti*, in Ebla *mūšulmašāHu* (M. Krebernik, ZA 73 [1983] 31f.) “night”. *ina qablīti ša mūšilqabal mūšilqabal mūšīl/mūšu qablu* “midnight”, *mūšu mašillmūšu mešelīlīna mišil mūšīl/mūšu mišli* “half of the night”. *munāttulmunāmātu* “time of sleeping (in the second half of the night)”. *šēr(t)u/šērtān/šī'arūšērētul/ša šērātī/šī'arātul/ša šī'arāte* “dawn”, *kašātulkīš ūmīkīšū/kīšu* “cool (time) (of the d. in the morning)”, *mušertu* “time of tearing (the ‘veil’ of the night)”, *nawāru*, *naḫū/nipīḫ šamši* “becoming bright (of the sun)”, *šīt šamšīlašē šamšīl/šī-ḫīt šamšīl/šaqū* “sunrise”. *ūmu* “d.”, *urru* “bright d.”, *immu* “heat”, *kararū* “glow (of the sun)”. *mašāl ūmīlūm mašill/mišil ūmi* “half of the d.”, *mušlalu/mušallu* “siesta”. *saḫār ūmelsaḫāru* “turning (of the d.)”, *ūmu turru* “turned d.”, *kaš ūmi* “cool (time of) the d. (in the evening)”.

§ 1.3. *Watches*. Night and d. were also divided into three watches (en-nu-ūḡ/*mašartu*) each, esp. for military purposes (Nacht\* § 2). Their length varied during the year. 1<sup>st</sup> night watch: en-nu-ūḡ an-ta “anterior watch”, *barāritul/barārtul/barāru* “(when evening light) glimmers”. 2<sup>nd</sup> night watch: en-nu-ūḡ mūru-ba “middle watch”, *qablītu* “the middle one”, *šāt mūši* “that of the night”. 3<sup>rd</sup> night watch: u<sub>4</sub>-za-l-la/uzallū “(when) d. draws near”, *nawārtu* (PIHANS 117, 232 no. 156: 31)/*namāritu* “(when morning light) becomes bright”, *šāt urri* “that of the bright d.”, *uḫ-ḫurtu* “the late one”. 1<sup>st</sup> d. watch: *maššarti šēri* “watch of the dawn”. 2<sup>nd</sup> d. watch: *maššarti mušlāli* “watch of the siesta”. 3<sup>rd</sup> d. watch: en-nu-ūḡ an-usan/*maššarti lilāti* “watch of the evening”.

§ 1.4. *Seasonal hours*. The division of the watches into halves and quarters led to the development of 24 seasonal hours, 12 for

the d. and 12 for the night. The length of these hours varied through the seasons. They were called *simanu*, lit. “period” or “time”, and are attested in texts with instructions for the construction of a sundial (after 600) and in horoscopes of the Hellenistic period (after 300).

Rochberg-Halton 1989; Hallo 1996, 121–126.

§ 1.5. *Equal hours*. From the 7<sup>th</sup> cent. onward, the d. from sunset to sunset was divided into 12 equal hours. These hours were called *bēru* “double hour”, originally a measure of distance (ca. 10.8 km; Maße\* und Gewichte. § I.21), i.e. the time taken to travel the distance of one *bēru*. The *bēru* was subdivided into 60 UŠ (1 UŠ = ca. 4 minutes) and 3600 NINDA (1 NINDA = ca. 4 seconds). The *bēru*-system was used in scientific and non-scientific texts to specify a duration or a point in time, the latter with sunrise or sunset as reference points. A medical treatment is attested as lasting 5/6 *bēru* SAA 10, 322: 8–11 (nA). An astrological report says of the equinox: “On the 6<sup>th</sup> of Nisan the d. and the night were in balance: 6 *bēru* of daylight, 6 *bēru* of night” SAA 8, 140: 1–5 (cf. also SAA 8, 141 and 142). Sargon II reports that he conquered a city *adī 1/2! bēru ūmu lā šaqē* “before 1/2 *bēru* of daytime had risen” Fuchs, Sg. 139f.: 271–271a. According to a ritual from the Hellenistic period the gate of Anu and Antu was opened at 10 UŠ *ūmu arkī napāḥ Šamaš* “10 UŠ (ca. 40 minutes) daytime after sunrise” Racc. 69: 28.

Sachs/Hunger, *Astronomical Diaries* 1, 16; Rochberg-Halton 1989, 147–150; Hallo 1996, 121–126.

§ 2. The times of the day in Mesopotamian culture.

§ 2.1. *Beginning of the day*. “Since the Babylonian day began with sunset ... the diaries record first the event of the nighttime, and then of the daytime segment of the day” (*Astronomical Diaries* 1, 13). A Neo-Ass. letter recommends the proper time for an oath as follows: “It is written as follows in the hemerologies of the month Nisan: ‘He should not swear on the 15<sup>th</sup> d.,

(or else) a god will seize him.’ (Hence) they should en[ter] the treaty on the 15<sup>th</sup> d., at d[awn], (but) conclude it only in the night of the 16<sup>th</sup> d. before the stars” SAA 10, 6 r. 11–19. Whereas the d. still belongs to the 15<sup>th</sup> Nisan the following night is already part of the 16<sup>th</sup>.

§ 2.2. *Daily life*. Daily life started early when the d. was still cool. A Lamaštu incantation wishes that “the sleeper should not awaken until the sun begins to shine” (*adī inappabu šamšu*) IV R 58 ii 51/PBS 1/2, 113 ii 84. The king Esarhaddon is called a *bāriḫāni* “an ‘early bird’”. Therefore, a girl may enter his bedroom 2/3 *bēru* (ca. 1 1/2 hours) after sunrise (SAA 10, 209: 10–r. 2). The letter dates from June 5<sup>th</sup> 669. On this d. in Ninive, the sun rose at 4.35 o’clock so that the girl must have arrived about 6 o’clock. In the Sum. poem *Schooldays* the pupil gets up early in the morning. His mother bakes bread for his breakfast (Mahlzeit\* A. § 3), he goes to school and is beaten by one of the supervisors who blames him “Why did you not get up early enough?” TUAT 3/1, 69–71: 16, 18–21, 36; cf. K. Volk, *Saeculum* 47 (1996) 199, see also *ibid.* 198 n. 128 for getting up early as an ideal of Mesopot. education.

When the sun rose high and it became too hot, the siesta (*mušlalu*) began. It was common to rest at this time, as becomes clear from the lament of a father about his wayward son: “Because of you I can sleep well neither at night (ḡi<sub>6</sub>) nor at midday (an-bir<sub>9</sub>)” JCS 25, 112: 121 with. var. *ibid.* p. 147. The siesta was also a time to have sex: “If a man habitually has (sexual intercourse) when it is hot at siesta time (*ina immi mušlali*)” CT 39, 44: 16. After the siesta work was continued until sunset. This marked the end of the working d. for most professions. Sunset (*ina pān Šamaš rabê*) was the “time for the torch” MVAeG 41/3, 64: 37. The pupil in *Schooldays* returned home in the evening (kin-sig), read his tablet to his father, drank water, ate bread and went to bed (TUAT 3/1, 69: 7–15). For dinner see Mahlzeit\* A. § 3.

When the streets were filled with darkness (*ekleta malû*), the houses and gates

were locked and the doors bolted (W. Farber, Schlaf, Kindchen, Schlaf [= MesCiv. 2, 1989] 43: 45f.). When the Kassites threatened Sippar Ammi-šaduqa gave the following order: “The gate shall not be opened until sunrise (*adī Šamaš lā išqām*). After the sun has set (*ištū Šamaš izzāz*), it shall be closed” CTMMA 1, 69: 6f. However, a barber, who probably practised his profession in front of the city gate, objected to the king’s order: “At the instigation of Marduk-lamassašu, the barber, the gate will be opened before sunrise (*lāma Šamaš išqām*), and will be closed late. (The barber says): ‘I will close the gate and enter by torchlight.’” *ibid.* ll. 17–21.

Some occupational groups began their work only after sunset. The guards started their rounds on the city wall and the astrologers took up their observation posts (Nacht\* § 1): “In the evening (*ina nubātti*) they went and all made their observations” SAA 8, 83 r. 1–3. Occasionally, the texts speak of the care for the sick at night: “How did their servants sit up with them all night and carry them on litters. How (well) did they keep watch over them” SAA 10, 316: 11–14. Most people, however, went to the *majjāl(ti) mūši* “the bed of the night” (CAD M/1, 117 *majāltu* 1 and 119 *majālu* 1i). The night was the time of dreams (CAD M/2, 294 *mūšu* b4’; Traum\*) and “nocturnal visions” (*tabrīt mūši* CAD T 31 *tabrītu* 1). Kabti-ilī-Marduk\* claims that the Erra Epic (Irra-Epos\*) was revealed to him by the god Išum\* (§ 6) in a dream “at night (*ina šāt mūši*), and just as he (Išum) had said in the time of sleeping (*ina munātti*), he did not miss anything, nor one line did he add” Erra Epic V 43–45. Like the siesta time, the night was also the time for love life: “As for us – let me make love with you by moonlight!” TMH NF 3, 25 (*Dumuzi and Inana* H, ETCSL 4.8.8. Seg. A): 20; *mūša māru um-šamšākkū* “Tonight, darling, I will spend the night with you” KAR 158 (SEAL 10.3.2) vii 13 (incipit of a song).

Edzard 1993; Stol 1996.

§ 2.3. *Travels* started either early in the morning or late in the afternoon in order

to avoid the heat: “I will set off tomorrow in the morning (*ina muš[tertim]*)” ARM 4, 64: 6f. (cf. ARM 6, 13: 26f.); for travelling *nubāttam* “in the evening” see ARM 2, 129: 11 or (with troops) RA 66, 128: 11f. If possible, travelling at night was avoided for fear of human and demonic dangers: “You should not travel during the night: it can hide both good and evil” *The Instructions of Šuruppag* (ETCSL 5.6.1) 47. For road stations in which the traveller could stay overnight see Straße\* A. § 3.

§ 2.4. *War*. The night and the early morning were the preferred time for marches against the enemy and surprising attacks. Assur-naširpal II marched *kala mušite* “the entire night” against Pitura and attacked the city *lām Šamaš napābi* “before sunrise” RIMA 2, 260: 71–73; for Sargon II see § 1.5. Enemies attacked a city *mūšum šalušti maššarti* “during the 3<sup>rd</sup> night watch” AbB 6, 186: 7. See also the omen “The enemy will encircle the city in the morning (*ina šertu*) and conquer it” ZA 52, 250: 81. Communication by fire signals was only possible at night: see ARM 4, 31: 6 (*ina mūšim* “at night”) and TCL 3: 250 (*dipār šerim lilâte* “torch of the morning (and evening”).

§ 2.5. *Religion*. The silence and the power of the stars make the night suitable for the preparation of rituals which were performed during sunrise when the sun god, the divine judge, appeared; see Nacht\* § 1; Ritual\* A. § 3.4; Sonnengott\* A. I. § 4. For rituals in the evening see Magie\* A. § 35.

Naturally, the moon god (Mondgott\*) was associated with the night and the sun god (Sonnengott\*) with the d. For the sun god at night see Sonnengott\* A. I. § 4. Nusku, god of fire and light, was “the king of the night” KAR 58: 39 (for similar expressions see Nusku\* § 5). Ĥendursanga\* and Išum\*, divine heralds and night guards, protected the traveller at night. In-anna\*/Ištar, the goddess of the venus star, was *ilat šimētān* “goddess of the evening” and *ilat šerēti* “goddess of the morning” CAD Š/2, 313 *šerētu* A lex. sect. and a1’.

Ninsiana\*, another venus god(dess), was *bēlet šērēte* “mistress of the morning” CAD Š/2, 313 *šērētu* A lex. sec. Šērum\* was probably the deified dawn; see also Šērū’a\* and Šer(i)da\*.

The prologues of Sum. epics address the non-existence of times of the d. in primordial times (M. P. Streck, Or. 71 [2002] 241). See *Enki and Ninḫursanga* (ibid. 206) 25f.: “No man dredging a river said there: ‘It is getting night (ġi<sub>6</sub>-dè)’. No night guard (ni-ġir) made the rounds in his border district”. NBC 11108 (W. Horowitz, Mesopotamian cosmic geography [= MesCiv. 8, 1998] 138f.) 7f.: “d. (u<sub>4</sub>) did not shine; in night (ġi<sub>6</sub>-a), heaven stretched forth”. For the primordial emergence of times of the d. see the Akk. Šamaš incantation SpTU 3, 67: 12: *enūma ūmū u mūšū ūtaddū* “when days and nights were recognized”.

Edzard D. O. 1993: Sippar, 16. Nisan 1911 v. Chr., 16<sup>00</sup>–17<sup>00</sup>, in: J. Zablocka/S. Zawadzki (ed.), *Šulmu IV: everyday life in the Ancient Near East*, 73–77. – Hallo W. W. 1996: Origins: the Ancient Near Eastern background of some modern western institutions (= Studies in the History of the Ancient Near East 6). – Kupper J.-R. 1996: Les différents moments de la journée d’après les textes de Mari, Fs. H. Limet 79–85. – Michel C. 2010: The day unit within the Old Assyrian calendar, Fs. V. Donbaz 217–223. – Rochberg-Halton F. 1989: Babylonian seasonal hours, *Centaurus* 32, 147–170. – Stol M. 1996: Suffixe bei Zeitangaben im Akkadischen, *WZKM* 86, 413–424.

M. P. Streck

#### Tag, Tageszeiten. B. Bei den Hethitern.

Der T. (heth. *šiwatt*- Genus commune) wird in heth. Texten meist logogr. mit und ohne heth. oder akk. Komplemente geschrieben (U<sub>4</sub><sup>(kam)</sup>, U<sub>4</sub><sup>(kam)</sup>-att-, U<sub>4</sub><sup>(kam)</sup>-az, U<sub>4</sub><sup>MU</sup>).

Im heth. Pantheon sind der vergöttlichte „T.“ (dU<sub>4</sub>) und der vergöttlichte „Günstige T.“ (dU<sub>4</sub>.SIG<sub>5</sub>) belegt (HittPantheon 841–844).

Der Todes-T. des Königs wird als „T. (des) Geschickes“, „T. der Mutter“ bzw. „T. seines Vaters und seiner Mutter“ (*attaš annaš šiwaz* bezeichnet (HethReligion 216).

Die wichtigsten T.-Zeiten sind der Morgen (*karuwariwar*) und der Abend (*nekut-*,

*nekuz meḫur*) bzw. die Nacht (*išpant-*, GE<sub>6</sub><sup>(kam)</sup>), die ebenfalls vergöttlicht werden kann (HittPantheon 204).

Die T.-Zeiten spielen häufig in Ritualtexten eine Rolle. Wenn das Ritual am Morgen, wenn es hell wird (*lukatta*), mit der Zurüstung der Ritualmaterien beginnt, finden die vorbereitenden Tätigkeiten in der Nacht zuvor statt (Bawanypeck 2005, 151). Handlungen wie die Zubereitung des „Wassers der Reinheit“, das „unter den Sternen ruhen“ muss (Strauß 2001, 406), können nur nachts stattfinden.

HethReligion 216; HittPantheon 204, 841–844. – Bawanypeck D. 2005: Die Rituale der Auguren (= THeth. 25). – Strauß R. 2001: Eine Rezeptur und Beschwörung für die Zubereitung von „Weihwasser“ in dem Ritual CTH 471, Fs. V. Haas 405–416.

D. Bawanypeck

**Taganzipa.** (*T/Da-ga(-a)-an-zi-pa-aš/KI-aš*, <sup>[mu]nus</sup>*Da-ga<-an->zi-pa-aš*). T., heth. „Genius der Erde“, ist als weibl. anzusehen. Der Name wird mit dem Nomen *tekan-ltagan-* „Erde“ und dem heth. Suffix *-šepa* (*-nzipa* nach Nasallaut) gebildet (Laroché, *Recherches* 9: „démon, génie, esprit“, ibid. 67f.; EHS 1/1–2, 184–186). Analog gebildete Götternamen sind z. B. *Ḫilanzipa\**, *Išpanzašepa\**, *Kamrušepa\** oder *Mijatanzipa\**.

T. ist die personifizierte Erde, eine handelnde Gottheit. Sie kommt in hatt.-heth. Ritualen und heth. Beschwörungsritualen vor. In einem altheth. Ritual erscheint sie als „Mutter der Erde“ *annaš tagānzipaš* in Gesellschaft der Gottheiten *Mezzulla\**, *Ḫalki\**, *Išpanzašepa*, *Ḫilassi\**, *Malija(nni)\** und des Wettergottes des Himmels (KUB 43, 30 iii 5’–8’ // KBo. 11, 32 Vs. 31f., CTH 645.7 und CTH 645.1; s. E. Neu/H. Otten, IF 77 [1972] 184: 5’//31; Neu, StBoT 25 [1980] 77: 5’).

Die ebenfalls altheth. Erzählung um die Stadt *Zalpa\** erwähnt sie in einer Opferhandlung für verschiedene Götter als „Tochter der Sonnengottheit“ <sup>[mu]nus</sup>*Da-ga<-an->zi-pa-aš-ša* DUMU.MUNUS dUTU (KBo. 3, 38 Vs. 3’, Abschrift des 14./13. Jhs., s. H. G. Güterbock, ZA 44 [1938] 102; Otten,