

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

Begründet von
E. Ebeling und B. Meissner

fortgeführt von
E. Weidner, W. von Soden und D. O. Edzard

herausgegeben von M. P. Streck

unter Mitwirkung von
G. Frantz-Szabó · M. Krebernik · D. Morandi Bonacossi
J. N. Postgate · U. Seidl · M. Stol · G. Wilhelm

Redaktion
T. Blaschke · J. Fechner · M. Greiner · S. Heigl · N. Morello

Band 15 · 1./2. Lieferung

Waschung. A – Yutiyā

2016

Sonderdruck

De Gruyter

in: Westergaard, *Zendavesta*, or the religious books of the Zoroastrians, V–XIV. – Strandberg E. 1978: N. L. Westergaard, 1815–1878, *ActOr.* 39, 5–22. – Thomsen V. 1880: Niels Ludvig Westergaard, *Beiträge zur Kunde der Indogermanischen Sprachen* 5, 248–264.

R. Schmitt

Wetter (weather).

§ 1. Weather in cuneiform texts. – § 2. The word for “weather”. – § 3. Specific weather phenomena.

§ 1. Weather in cuneiform texts. Since agriculture (*Landwirtschaft**) was the main economic sector, w. conditions play a decisive role in daily life in Mesopotamia; traffic and military expeditions (*Reisen**) were also affected by w. All this is reflected in many references for different w. phenomena in letters and royal inscriptions (e. g., F. M. Fales, in: M. Liverani [ed.], *Neo-Assyrian geography* [1995] 205f. on NA letters; van Driel 1992 on NA inscriptions and letters). Lit. texts also sometimes deal with or mention w., the best example being the *Debate between summer and winter* (*Sommer** und *Winter.* § 3). The importance of w. for life in the Ancient Near East is also shown by the fact that the weather god was one of the highest gods in Mesopotamia, and in some regions of the Ancient Near East even the highest god (*Wettergott(heiten)**).

W. was seen as a celestial phenomenon. Therefore, the Mesopotamians believed that w. could be predicted by means of astrology (Hunger 1976). Unfavorable w. was opposed by rituals (Charlier 2002, 41f.); e. g., the ritual referred to in SAA 8, 461: 7–r. 6 “when rain becomes scarce in Akkad”.

Even more often w. occurs as an ominous phenomenon in the cuneiform lit. S. *Omina** und *Orakel.* A. § 2: *Enūma Anu Enlil* tab. 37–49 (clouds, thunderstorm lightning, wind); § 3: *Iqqur ipuš* sections 88–94 (thunderstorm, rain, rainbow, wind, mist); § 4.1: *Šumma ālu* tab. 50 (lightning), tab. 88 (different w. phenomena). For ominous w. phenomena in letters from Old Bab. Mari s. J.-M. Durand, *ARM* 26/1

(1988) 491–495. Unfavorable w. omens were counteracted by rituals (Charlier 2002, 37–41).

In the 1st mill., the *Astronomical Diaries* (*Tagebücher**, *astronomische*) carefully record the w. in Babylon for several hundred years (Graßhoff 2011), thus providing meteorological data unparalleled in the world’s ancient cultures, which until now have not been investigated systematically.

§ 2. The word for “weather”. “W.” is in Sum. ud, Akk. *ūmu*, lit. “day” (CAD U 153, s.v. *ūmu* 1e). The w. eases up (*pašāru*, *ibid.*), improves (*tābu*, *ibid.*, also AKT 6b, 337b: 2of.), becomes or is severe (*danānu*, *dannu*, CAD U 153), or changes (*šanū*, *ibid.*). For cold/hot w. s. §§ 3.2, 3.6, below.

Unclear: *āmā ir-ša-ZU-ma* “the w. ...” AKT 6b, 327: 13 (OA).

§ 3. Specific weather phenomena. S. for lightning *Blitz** and *Nim-ġir**, for rain *Regen**, for the rainbow *Manzi’at**, for snow *Schnee**, for dew *Tau**, and for wind and storm *Wind**. Other w. phenomena mentioned in the cuneiform texts:

For the w. terminology used in the *Astronomical Diaries* s. Sachs/Hunger 1988, 27–34.

§ 3.1. *Clouds.* Sum. *dungu*(IM.DIR), Akk. *erpetu*, *erpu*, *urpatu*, *urpu*, *upū*. *Astronomical Diaries: DIR* (Sachs/Hunger 1988, 29). “To cloud over” is *erēpu* (AHw. 238, pace CAD E 279), in the *Astronomical Diaries* *ŠŪ-up* (*irup*), *ŠŪ-ŠŪ*, or *ŠŪ-im* (*katim* or *arim*, lit. “is covered”, Sachs/Hunger 1988, 32f.). Cloudless is *petū*, lit. “open” (CAD P 340). Clouds are white or black (*babbar*, *Urnamma* C 8, ETCSL 2.4.1.3; *pešītu*, *šalimtu*, CAD U 236), dense (*dannu*, CAD U 237), massive (*šapītu*, CAD Š1, 487), thin (SAL, Sachs/Hunger 1988, 29), heavy (DUGUD, *ibid.* 30). They gather (*kašāru*, CAD E 303, U 236), break (*hepū*, CAD U 237), are put (*šakānu*) by Adad (CAD U 192), cover the sky (*arāmu*, CAD A 229), cross the sky (AN DIB, Sachs/Hunger 1988, 29), float (over the sky) (e. g., *dirig-ga*, *Enki and the world order* 309, ETCSL 1.1.3; *Lugale* 350,

ETCSL 1.6.2), pile up (*šapû*, CAD Š/1, 489) and take the form of a ship, a fish, or a sheep (CAD E 303).

Instead of IM.UD *sír-da* “thick clouds” (*The Cursing of Agade* 175, ETCSL 2.1.5) read with P. Attinger im ud *gíd-da* “durant de long jours, (il ne tomba plus de) pluie” (La malédiction d’Agadé, <http://ancientworldonline.blogspot.de/2011/10/sumerian-resources-from-pascal-attinger.html>). S. a. *Urnamma’s death* 59, ETCSL 2.4.1.1.

§ 3.2. *Cold*. Sum. *sed*, *sed*₄, Akk. *kuššu* (also meaning “winter”, s. Sommer* und Winter), *takšātu*. Astronomical Diaries: ŠED₇ (Sachs/Hunger 1988, 32). “To be cold” is *kašû* (*ümü* ... *šessu kašât* “the day ... its heat is cold” ACh. Adad 35: 10). Cold is strong (CAD K 594) or becomes severe(?) (probably *gašāru*, Sachs/Hunger 1988, 32).

§ 3.3. *Fog, mist, haze*. Sum. *murū*,⁹ (IM.DUGUD), *bar-šêg*, Akk. *imbaru*, *akāmu*, *ḥillu* (Sachs/Hunger 1988, 31). Fog is heavy (*dugud*, *Letter from Siniddinam to the god Utu* 22, ETCSL 3.2.5; *kabtu*, CAD I 107) or strong (*dannu*, CAD A/1, 259). It smokes (*qatāru*, CAD I 107), rains (*šêg*, *The lament for Sumer and Urim* 385, ETCSL 2.2.3; *zanānu*, CAD I 107), rises (*íl*, *The lament for Urim* 188, ETCSL 2.2.2; *elû*, CAD I 107), covers the sky (AN ŠŪ-*im*, Sachs/Hunger 1988, 31). In comparisons, fog covers (*katāmu*, CAD I 107, A/1, 259, or *šušbutu*, I 108), overwhelms (*saḥāpu*, CAD I 107) or blows (*našāpu*, *ibid.*).

§ 3.4. *Frost, ice*. Sum. *ḥálba*, *šeg*₉, Akk. *ḥalpû*, *kuppû* (also OA: *ku-pá-um* AKT 6b, 329: 19; also meaning “snow”, s. Schnee*), *qarḥu*, *šurīpu*. “To ice up” is *qarāḥu*. Frost becomes or is strong (*danānu*, *dannu*, CAD K 551).

§ 3.5. *Hailstones*. Sum. *na*₄, Akk. *abnu*, both meaning “stone”. Hailstones are big (*gal-gal*, e. g., *Sîn-iddinam* E 17, ETCSL 2.6.6.5) or small (*tur-tur*, e. g., *Šulgi* A 68, ETCSL 2.4.2.1). They rain (*zanānu*, CAD A/1, 60) or are a drop from the sky (*tik šamê*, *ibid.*).

§ 3.6. *Heat*. Sum. *é-me-eš*, Akk. *em-mūtu*, *šētu*, *ummu*, *umšu* (the two latter words also mean “summer”, s. Sommer*

und Winter). “(To be) hot” is Sum. *kúm* (ud *kúm-a* “on a hot day”, *Debate between copper and silver* 106, ETCSL 5.3.6), Akk. *šabānu* (*ūmum* ... *šahunma* “the w. was hot” ARM 3, 62: 12) or *emēnu* (*ūmū em[mū]* EA 7: 54). Heat is strong (*dannu*, CAD U 137) or great (*rabû*, *ibid.*).

§ 3.7. *Thunder*. Sum. *gù-an-né-si* (lit. “voice filling the sky”), Akk. *ramāmu*, *ra-šānu*, *šagāmu*, all meaning “to roar, to shout”, said of the weather god. Noun: *rigmu* “voice” (of the weather god). Astronomical Diaries: GÜ U (Sachs/Hunger 1988, 30). Adad’s voice is terrible (*galtu*, CAD R 333), good (*tābu*, *ibid.*), strong (*dannu*, *ibid.*), and the thundering god is terrifying (*palḥu*, *ibid.*).

Charlier P. 2002: Intempéries et magie en Mésopotamie ancienne. ResOr. 14, 37–49. – van Driel G. 1992: Weather: between the natural and the unnatural in first millennium inscriptions, Fs. M. N. van Loon₂ 39–52. – Großhoff G. 2011: Babylonian meteorological observations and the empirical basis of ancient science, WOO 6, 33–48. – Hunger H. 1976: Astrologische Wettervorhersagen, ZA 66, 234–260. – Sachs A./Hunger H. 1988: Astronomical Diaries 1.

M. P. Streck

Wettergott(heiten). A. Philologisch.

§ 1. Definition und Grundlagen (S. 70). – § 2. Der sumerische Wettergott Iškur (S. 70). § 2.1. Name und Frühgeschichte (S. 70). § 2.2. Entwicklung des Kultes (S. 70). § 2.3. Götterkreis (S. 71). § 2.4. Handlungsprofil (S. 72). – § 3. Der semitische Wettergott Hadda (S. 72). § 3.1. Name und Frühgeschichte (S. 72). § 3.2. Adad in Babylonien und Assyrien (S. 73). § 3.3. Hadda/ u, Hadad (Syrien, Mittlerer Euphrat und Gazira) (S. 77). – § 4. Der hurritische Wettergott Tešsub (S. 82). § 4.1. Name und Frühgeschichte (S. 82). § 4.2. Verbreitung des Kultes (S. 82). § 4.3. Stellung im Pantheon und Götterkreis (S. 83). § 4.4. Handlungsprofil (S. 83). – § 5. Der urartäische Wettergott Teišeba (S. 84). – § 6. Anatolische Wettergötter (S. 84). § 6.1. Namen und Traditionsgeflecht (S. 84). § 6.2. Stellung im Pantheon und Götterkreis (S. 85). § 6.3. Handlungsprofil (S. 86). – § 7. Der syrische Wettergott Ba’al (S. 87). § 7.1. *ba’lu* als Göttername (S. 87). § 7.2. Ba’lu in Ugarit (S. 89). § 7.3. Ba’al und Ba’alšamēm (S. 90). – § 8. Wēr (S. 90). – § 9. Elamische Wettergötter (S. 90). – § 10. Kassitische Wettergötter (S. 90).