

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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Turijanta. Schreibung: ^dTu-u-ri-ia-an-t[a]-aš. Heth. Gottheit, erwähnt neben Malija(nni)*, Waššija*, Tarwal[j]atinzi und Mimijanta* im mittelheth. fragm. Text KBo. 20, 72++ iii 8' (CTH 694.1.A, Feste für Huwaššanna*; s. Lombardi 1999, 236–242). Sowohl die Etymologie des GN (eventuell als Partizip aus dem Verb *turija-* „anspannen“ zu verstehen) als auch seine Beziehung zum darauffolgenden Wort *hu-ur-ra-an-na-n[a]* (Lombardi 1999, 240 Anm. 95; HW² 3/2, 751 *hurranman[a]*) bleiben ungeklärt.

HittPantheon 1, 530. – Lombardi A. 1999: Una festa per Huwaššanna celebrata da una regina itita, SMEA 41, 219–244.

E. Devecchi

Turm (tower). A. I. Philologisch. In Mesopotamien.

§ 1. Sumerian. – § 2. Akkadian. – § 3. Nuzi.

§ 1. Sumerian.

§ 1.1. an-za-gâr (also an-gâr): “(fortified) t.” in Oakk., Ur III, OB (ePSD). E.g. an-za-gâr PN in ASJ 14, 101 no. 3: 5, 12 (workmen attached to “t. outposts” in a personnel inventory from Ur III Umma).

§ 1.2. dim-dim “(fortified) t.”, OB (ePSD, citing a single attestation): T. of Aratta, in the composition *Lugalbanda and the Anzud Bird* 254 (ETCSL 1.8.2.2).

§ 1.3. dub-lâ “gate t.”, Ur III (ePSD). E.g. one sheep of the “great gate t.” (dub-lâ maḥ) in administrative document SET 63 i 4.

§ 2. Akkadian.

§ 2.1. *asītu* (NA also *isītu*, CAD A/2, 332f.; MA *asa'ittu*, W. Schramm, RA 73 [1979] 188): “t.” as part of a city wall or gate in MA and NA royal inscriptions, NA letters and documents. E.g. king of Qumānu* ordered by Tiglath-pileser (Tiglatpileser*) I to destroy wall and baked brick t. of his city Kipšuna (RIMA 2, 25 vi 27); t. of Tigris Gate at Assur, in inscriptions of Tiglath-pileser I (RIMA 2, 38: 38f.) and Aššur-bēl-kala (RIMA 2, 105 v 24). The

sale of a t. with fields in SAA 6, 100 // 101 shows that *isītu* could also be used for a free-standing t. in NA.

§ 2.2. *dimtu* (wr. (É.)AN.ZA.KÀR, syll.; CAD D 144–147).

§ 2.2.1. *Tower as part of fortification wall* (Mauer*; Stadtmauer*): at the gates of Nuzi (Lion 2010, 212f.); in NB/LB topographical text as part of Nebuchadnezzar II's (Nebukadnezar*) outer fortification wall east of Babylon (BTT 137–141, no. 17: 1, 3, 5 etc.).

§ 2.2.2. *Tower as independent structure*: in OB texts they are found in the countryside, together with a threshing floor (Tenne*); people are to be thrown from a t. as punishment, in OB legal texts (e.g. CT 6, 26a: 11f., in case of a woman who “hates” her husband); in metaphorical usage in NA, referring to a physical aspect of the town Maganuba in a land grant of Sargon II (SAA 12, 19: 8').

§ 2.2.3. *Tower as a fortified area* in the countryside in OB, Elam and MB (CAD D 146): In OB it is unclear whether É.AN.ZA.GÀR represents a t. or a village containing a fortified t.-house (Kalla 1996, 248); cf. similarly Nuzi (§ 3).

§ 2.2.4. *Siege-tower*: of wood (wr. (g^{is})*dimtu*) in Mari and rarely later, s. Kupper 1997.

§ 2.2.5. *Other usages*: denoting pile of heads/skulls (e.g. RINAP 4, 304: 17, with writing URU.AN.ZA.GÀR.^{meš}; cf. adv. *dimātiš* in RINAP 4, 83 ii 10). Common in geographical names, esp. in compounds with PNs; in NA royal inscriptions, generally referring to places in Elam (CAD D 147).

§ 2.3. *dunnu*: “fort, fortified house and area” in OB, MB, Ug., MA, NA (CAD D 185). Two excavated MA sites have been identified as *dunnu*: Tall Šabiy* Abyaḍ (§ 2 fig. 1; N-Syria) and Giricano (SE-Turkey), the latter identified with the placename *Dunnu-ša-Uzibi*. These represent very different kinds of settlement, implying that *dunnu* was being used in a specific admin-