

Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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N. Bellotto – S. Ponchia

Zeuge (witness). B. Bei den Hethitern.

§ 1. Human witnesses. – § 2. Divine witnesses.

The relevant Hitt. lexemes (HED 4, 298–300) are *kuṛuwai-* “to witness; to secure as w.”, *kuṛuwatar* “act of witnessing”, *kuṛuwah-* “to call as w.”, and *kuṛuwa(n)-* “w. (n.)”, the latter also represented by the Akkadogram *ŠI/EBU*, which is of course also employed in Akk.-lan-

guage compositions. Given the absence of private records from the Hitt. archives, evidence for w. in Hatti is limited in comparison to the situation for most other cultures of the Ancient Near East. Attestations of w. may be divided into those involving human participants and those that invoke divine oversight and guarantees.

§ 1. Human witnesses. § 35 of the later version of the Hitt. Laws (Hoffner, LH 54) cautions that the finder of a stray domestic animal must obtain w. lest he later be accused of theft. The *Instructions for Temple Servants* (CTH 264) insist that the recipient of valuable gifts from the king dispose of them only in the presence of “high-ranking Hittites”, although the word “w.” is not employed in the relevant passage (KUB 13, 4 ii 25’–45’, A. Taggar-Cohen, *THeth.* 26 [2006] 50–52). Similarly, the term is not used in the records of interrogations concerning thefts from the palace stores (CTH 293–297).

On the other hand, a royal domestic servant is told to “summon w.” (*kuṛuwah*) before the monarch if questioned about a confidential matter (KUB 26, 1 iv 15 [CTH 255], E. von Schuler, *Afo Beih.* 10 [1957] 15).

Two important royal promulgations of early Hitt. history, the *Testament of Hattusili I* (CTH 5, Sommer/Falkenstein, *HAB* §§ 1, 20) and the *Proclamation of Telipinu* (CTH 19, I. Hoffmann, *THeth.* 11 [1984] § 33) were delivered before the gathered members of the ruling class (*panku-*, “assembly”; *Versammlung* B.* § 2; s. Beckman 1982) of Hatti, which was seemingly identical to the extended royal family, but this group is not referred to as “w.”.

Lists of human observers are found only in the royal *Landschenkungsurkunden** of the late Old Kingdom and early Empire periods (CTH 221–223, ed. C. Rüster/G. Wilhelm, *StBoT Beih.* 4 [2012] 51–56), in the treaty of Muršili* II (§ 7.5; preserved in a replacement copy issued by Muwattalli II) with Talmi-Šarruma* of the appanage kingdom of Ḫalab (CTH 75, E. Devecchi, *WO* 40 [2010] 1–27), and in three records from the later 13th cent.: the treaty of Ḫat-

tušili III with his nephew Ulmi-Teššub* of Tarḫuntašša (CTH 106, van den Hout 1995), the treaty of Tuḫalija IV with his cousin Kurunta of Tarḫuntašša (the “Bronze Tablet”, ed. Otten, Bronzetafel), and the grant of a *latifundium* by the same monarch to the courtier Šaḫuruḫwa* (CTH 225, F. Imparati, RHA 32 [1974]).

The common feature of these documents that may account for the unusual presence of human w. is that each was concluded by the ruler with a (sometimes distant) relative, thus rendering them rather analogous to typical family records (van den Hout 1995, 6f.). Those individuals present as corroborators are high court officials identified by their titles. Consideration of their order of precedence has proven instructive in understanding the structure of the Hitt. bureaucracy (Bilgin 2015).

§ 2. Divine witnesses. Diplomatic agreements, whether written in Hitt. or Akk., routinely include an invocation of the pantheons of the contracting parties (Beckman, HDT² 3). For example, in the treaty of Šuppiluliuma* I (§ 7.4) with Šattiwaza of Mittani (Wilhelm [ed.], HPM: CTH 51.1) a list of the deities of Ḫatti and of its partner is introduced: “In regard to this treaty we have summoned the gods of secrets and the gods who are guarantors of the oath. They shall stand and listen and be w.!” (KBo. 1, 1 r. 38f. [Akk.]; Wilhelm o. c.). Such rosters of gods have been most useful in the reconstruction of the religious history of 2nd mill. Anatolia and its neighbors (Kestemont 1976). The role of these para-human beings in this context was to reward or punish those who either observed or contravened, resp., the conditions imposed upon them by oath (Christiansen 2012, 152–157, 540).

In prayer, individual gods or groups of deities might be summoned as w. to receive the *plaidoyer* (*arkuwar*) of a human sufferer (e. g., KUB 14, 14: 4; E. Rieken et al. [ed.], HPM: CTH 378.1). The Sun-god, guardian of justice, was on occasion in magical ceremony invoked as a w. to watch over the questionable behavior of a human malefactor (KUB 46, 39 iii 8 [CTH 495])

or even of a minor deity (KBo. 15; 25: 34–37 [CTH 396], O. Carruba, StBoT 2 [1966] 4f.).

Beckman G. 1982: The Hittite assembly, JAOS 102, 435–442. – Bilgin R. T. 2015: Bureaucracy and bureaucratic change in Hittite state administration (Diss. Univ. Michigan). – Christiansen B. 2012: Schicksalsbestimmende Kommunikation: sprachliche, gesellschaftliche und religiöse Aspekte hethitischer Fluch-, Segens- und Eidesformeln (= StBoT 53). – Kestemont G. 1976: Le panthéon des instruments hittites de droit public, Or. 45, 147–177. – van den Hout Th. 1995: Der Ulmi-Tešub-Vertrag: eine prosopographische Untersuchung (= StBoT 38).

G. Beckman

Zib(a), Zibzib. Name der Inanna*/Ištar als Venus*-Stern, s. An = Anum IV 175 (Litke, God-Lists 161): ^dZib-ba = MIN (scil. ^dIštar MUL); Antagal G 306 (MSL 17, 229): ^{d.zib}Zib = ^dDil-bat; Izi A ii 26' (MSL 13, 174): [^dZib] = [t]e-li-tum (s. Telitu(m)*). Eine reduplizierte Form bietet KAV 64 iii 3 (^dZib-zib[-ba?]), Identität unsicher) und wohl auch die Sultantepe-Liste (STT 376 v 5: ^dZib-[zib] // 382 iii 4': [^dZib-z]ib, im Kontext anderer Ištar-Namen).

M. Krebernik

Ziba(n)-... . Vorderglied zahlreicher Theonyme, die in An = Anum VII mit ^dDI.KU, „(Marduk* als) Richter“ geglichen sind, wohl mit sum. zi-ba-an-na „Waage*“ (A; akk. *zibānītu*) zu identifizieren, s. Richter-gott(heiten)* § 7.

M. Krebernik

Zibānītu s. Libra.

Zibīja. Roi de Šubat-Ištar, une ville qui se situe au nord-est du Singār (Saggar*). Mentionné par les archives royales de Mari*, il est attesté pendant la première moitié du règne de Zimri-Lîm* (D. Charpin/N. Ziegler, FM 5 [2003] 267). Z. est allié de Mari dans la guerre contre Ešnunna (ZL 4). Il écrit à ce propos à Qarni-Lîm, roi