Reallexikon der Assyriologie
und Vorderasiatischen Archäologie

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assimilé à un voleur et mis à mort, ce qui laisse supposer qu'il a agi frauduleusement.

Le dépositaire est responsable des biens laissés à sa garde et s'ils disparaissent de chez lui, il doit rembourser le propriétaire (LE § 36) ou l'indemniser au double (CḪ § 120; cf. Ex. 22, 6–8); en revanche, il est exonéré si, les biens déposés ayant été volés à son domicile et lui-même ayant subi une perte, il jure qu'il n'a pas fraudé (LE § 37).

Démare-Lafont S. 2006: *dātu ša šarri:* la «loi du roi» dans la Babylonie achéménide et séleucide, Droit et Cultures 52, 13–26. – Driver G. R./Miles J. C. 1952: BabLaws 1, 233–241. – Eisser G./Lewy J. 1930: EL 110–135. – Koschaker P. 1917: Rechtsvergleichende Studien zur Gesetzgebung Hammurapis, Königs von Babylon, 7–110. – San Nicolò M./Ungnad A. 1935: NRV 549. – Stolper M. 1993 (paru en 1994): Late Achaemenid, early Macedonian and early Seleucid records of deposit and related texts (= AIUON Suppl. 77/4).

S. Démare-Lafont

Verwaltungsurkunden s. Urkunde.

Verwandtschaft (kinship). A. In Mesopotamien.

§ 1. Introduction. – § 2. The blood relatives. – § 3. The relatives by marriage.

§ 1. Introduction. The following article presents a survey of the Sum. and Akk. k. terminology. The role of k. in the cultural history of Mesopotamia is covered in individual articles, esp. Ehe*, Familie*, Geburt*, Sohn*, Tochter*, Vater*, Sippe*. Only the most important terms can be listed here. Terms for k. groups, i. e. the nuclear and extended family and higher k. units such as clan and tribe are discussed in Familie* p. 9 and Sippe* § 2.

The most extensive discussion of Sum. and Akk. k. terminology is presented by Wilcke 1985, 219–241. For the Akk. terminology the index in Kämmerer/Schwiderski 1998, 541f. may be used.

The anthropological study of Goetzelt 1995 concludes from the Sum. and Akk. evidence that a) the distinction between patrilinear and matrilinear relatives was as great as possible (so-called Sudanese type of k. terminology), and b) the affiliation to clans was important.

§ 2. The blood relatives.

§ 2.1. *Of the nuclear family.* Both Sum. and Akk. have different words for father, mother, son and brother, Sum. also for sister. In both languages the words for daughter are formed as fem. of the words for son, and the same is true for the Akk. word for sister.

a) Father: Sum. ab-ba, ad-da, a-a, Akk. *abu*. S. Vater*, Familie* p. 9–12, Sippe* § 1; Wilcke 1985, 221–225.

b) Mother: Sum. ama, Akk. *ummu*. S. Familie* p. 12f., Geburt*.

c) Son: Sum. dumu, Akk. *māru*. S. Sohn*, Familie* p. 11. The Akk. word is not common Sem. (Kogan 2011, 235). A mainly lit. Akk. word is *bukru*, which in other Sem. languages means first-born son (Kogan ibid.) but in Akk. is a synonym of *māru* (CAD B 310).

d) Daughter: Sum. dumu.munus, Akk. *mārtu*. S. Tochter*, Familie* p. 10f.

e) Brother: Sum. šeš, Akk. *aḫu*. S. Familie* p. 10 III.b. For pa₄-šeš "elder brother" s. Sjöberg 1967, 216f.; it remains unclear whether this is a true k. term, and Edzards (1960, 254) conclusion that this is a fratriarchal element in Sumer is therefore uncertain. S. a. Fratriarchat* for some traces of fratriarchal elements in Ancient Near Eastern law, esp. in Elam.

f) Sister: Sum. nin₉, Akk. *aḫātu*. The article Matrilinearität* A. deals with the line of succession through the sister in early Elam.

§ 2.2. *Of the extended family.* In both Sum. and Akk. all blood relatives of the extended family can be expressed by combinations of the words for the blood relatives of the nuclear family (§ 2.1, above). Additionally, Sum. has an individual word for paternal grandfather/paternal uncle, and the Bab. dialect of Akk. has a separate word for maternal uncle.

a) Grandfather: Sum. ad-ad-da, ad-da-ab-ba, a-a-a, all lit. "father of the father", Akk. *abi abi, abi ummi*, lit. "father of the father/mother". S. Sjöberg 1967,

212–218; CAD A/1, 7of. *abu* A d; Sohn* § 2.4 for other words designating ancestors. Sum. also uses pa-bíl-ga etc. for the paternal grandfather (also used for the paternal uncle, s. § 2.2.e, below; probably related to the word for "elder brother", s. § 2.1.e, above); s. Edzard 1960, 254f.; Wilcke 1985, 221–223.

The Amorite loanword *ḫammu* designates the paternal grandfather in ARM 26/2, 449: 18 but the father in the Old Bab. Ištar hymn, RA 22, 173: 36 (Durand, CRRAI 38 [1992] 120; Streck 2000, 92f.). *ḫammu* also occurs in Amorite personal names, s. Streck 2000, index p. 406 s. v. *ʿamm* and Name*, Namengebung. E. § 5.2.

b) Grandmother: Sum. ama-a-a, lit. "mother of the father", ama gal, ama gu-la, both lit. "great mother", Akk. *ummu abi*, *ummu ummi*, lit. "mother of the father/mother". S. CAD U 130 *ummu* A g.

c) Grandson: Sum. dumu dumu (CUSAS 17, 18: 2), Akk. *mār māri*, lit. "son of the son". Note that CAD M/1, 259f. has a separate lemma *mār māri*. dumu-KA can mean "grandson" or "great-grandson"; it remains, however, unclear whether this is a true k. term (Sjöberg 1967, 209–212).

d) Granddaughter: One would expect **mārat māri*, lit. "daughter of the son" etc., but this is not actually attested in the dictionaries.

e) Uncle: šeš ad-da, šeš ama, Akk. *aḫi abi*, *aḫi ummi*, lit. "brother of the father/mother". S. Sjöberg 1967, 212–218; CAD A/1, 199f. *aḫu* A 1e3′–4′. For paternal uncle, pa-bíl-ga etc. also occurs in Sum., a word used elsewhere for the paternal grandfather (§ 2.2.a, above); s. Edzard 1960, 254f., who sees in the double use of the word a fratriarchal element in Sumer; Wilcke 1985, 223f. For maternal uncle, the Bab. dialect of Akk. rarely uses the word *ḫālu*. Compared to other Sem. languages, it is striking that Akk., with the exception just mentioned, doesn't possess individual words for paternal/maternal uncle (Wilcke 1985, 220).

S. a. the rare use of *dādu* "uncle?" (a loan from Amorite?) in Mari Akk. (Durand 1983). Both *dādu* and *ḫālu* also occur in Amorite personal names, cf. Streck 2000, index p. 407 s. v. *dād* and *ḫāl*, and Name*, Namengebung. E. § 5.2. For the Amorite loan *ʿammu* s. § 2.2.a, above.

f) Aunt: Sum. nin₉-ab-ba, nin₉-ad-da, nin₉-ama, Akk. *aḫāt abi*, *aḫāt ummi*, lit. "sister of the father/mother". S. Sjöberg 1967, 219; CAD A/1, 172 *aḫātu* A 1b2′.

g) Nephew: Akk. *mār aḫi*, *mār aḫāti*, lit. "son of the brother/sister". S. Sohn* A. § 2.4; CAD A/1, 172 *aḫātu* A 1b3′, 200 *aḫu* A 2a5′. According to Stol, Annäherungen 4, 695, nephews can be called "brothers" (*aḫḫū*).

h) Niece: Akk. *mārat aḫi*, lit. "daughter of the brother". S. Tochter* A. § 2 and CAD A/1, 200 *aḫu* A 2a5′.

i) Cousin: Sum. dumu šeš ad-da, Akk. *mār aḫi abi*, *mārat aḫi abi*, lit. "son/daughter of the brother of the father". S. Wilcke 1985, 221 fn. 12; CAD A/1, 200 *aḫu* A 2a5′. *mār aḫāt abi*, lit. "son of the sister of the father", s. CAD A/1, 172 *aḫātu* A 1b2′. According to Stol, Annäherungen 4, 695, cousins can be called "brothers" (*aḫḫū*).

§ 3. The relatives by marriage (Ehe*; Heirat*, politische).

§ 3.1. *Of the nuclear family.* Both Sum. and Akk. have a distinct terminology for relatives of the nuclear family by marriage.

a) Wife: Sum. dam, Akk. *aššatu*, *ḫīrtu*, lit. "chosen (by the father-in-law [and the husband])". S. Familie* p. 10–12; Wilcke 1985, 228–230.

b) Husband: Sum. dam, Akk. *mutu*, *ḫāwiru*, lit. "who chooses (a wife)". S. Familie* p. 11f.

§ 3.2. *Of the extended family.* Sum. has separate words for father-in-law, son-in-law, daughter-in-law and sister-in-law, whereas the words for mother-in-law and brother-in-law are identical or similar to one of the words for father-in-law. Akk. has separate words for father-in-law and daughter-in-law, the Bab. dialect also a word for son-in-law/brother-in-law. In Akk., mother-in-law is a fem. derivation of father-in-law, and the word for the latter can also be used for son-in-law (only Ass.) and, in combination with the words for son and daughter, for brother/sister-in-law.

a) Father-in-law: Sum. murum, urum, ušbar, Akk. *emu*. S. Sjöberg 1967, 227–229; Wilcke 1985, 235–238. A Middle Bab.

text designates the father of the bride as *emu ṣaḫru*, lit. "little in-law", which implies that the father of the groom was **emu rabû* "great in-law" (Wilcke 1985, 230–233, 236); cf. *emu ṣeḫru* for the son-in-law in lex. texts, s. § 3.2.c, below.

b) Mother-in-law: Sum. u š b a r, Akk. *emētu*. S. Sjöberg 1967, 229f.; Wilcke 1985, 236.

c) Son-in-law: Sum. m í - ú s - s á, in the Ass. dialect of Akk. *emu*, a word also used for the father-in-law (s. § 3.2.a, above); CAD E 156; Kogan 2006, 196. *emu ṣeḫru*, lit. "little in-law", occurs in lex. texts (cf. *emu ṣaḫru* for the father of the bride in Middle Bab., s. § 3.2.a, above). Middle Bab. (periphery) and Neo-Bab. *ḫatanu*. S. Sjöberg 1967, 221–226; Wilcke 1985, 228, 230.

d) Daughter-in-law: Sum. é - g i₄ - a, Akk. *kallatu*. S. Ehe* p. 288.

e) Brother-in-law: Sum. m u r u₅, Akk. *mār emi*, lit. "son of the father-in-law", Bab. *ḫatanu*, Old Bab. once *mut aḫāti*, lit. "husband of the sister". S. Sjöberg 1967, 226f.; CAD E 155 *emu* 1d; M/2, 314 *mutu* 1c.

Pace Kogan 2011, 236, there seems to be no evidence that *emu* can mean "brother-in-law" in Bab. Akk.

f) Sister-in-law: Sum. e - r i b (and other writings), Akk. *mārat emi*, lit. "daughter of the father-in-law". S. Sjöberg 1967; Wilcke 1985, 231, 239; CAD E 155 *emu* 1d; M/1, 303 *mārtu* 1c3′.

D u r a n d J.- M. 1983: A propos des noms de parenté, MARI 2, 215–217. – E d z a r d D. O. 1960: Sumerer und Semiten in der frühen Geschichte Mesopotamiens, Genava 8, 241–258. – G o e t z e l t T. 1995: Zur sumerischen und akkadischen Verwandtschaftsterminologie, Fs. R. M. Boehmer 177–182. – K ä m m e r e r T. R./S c h w i d e r s k i D. 1998: Deutsch-Akkadisches Wörterbuch (= AOAT 255). – K o g a n L. 2006: Old Assyrian vs. Old Babylonian: the lexical dimension, in: G. Deutscher/N. J. C. Kouwenberg (ed.), The Akkadian language in its Semitic context, 177–214; id. 2011: Proto-Semitic lexicon, in: S. Weninger, in collab. with G. Khan et al. (ed.), The Semitic languages: an international handbook, 179–258. – S j ö b e r g Å. W. 1967: Zu einigen Verwandtschaftsbezeichnungen im Sumerischen, Fs. A. Falkenstein 201–231. – S t r e c k M. P. 2000: Das amurritische Onomastikon der altbabylonischen Zeit (= AOAT 271/1). – W i l c k e C. 1985:

Familiengründung im Alten Babylonien, in: E. W. Müller (ed.), Geschlechtsreife und Legitimation zur Zeugung, 213–317.

M. P. Streck

Verwandtschaft (kinship). B. Bei den Hethitern.

Due to the nature of the Hitt. documents, most of what is known about Hitt. k. concerns the extended royal family. Whether it also applies to other strata of Hitt. society is difficult to answer (cf. also Familie* in Ḫatti, p. 14f.).

§ 1. Kinship terminology. – § 2. Eligibility for marriage. – § 3. Affines. – § 4. Kinship groups. – § 5. Extended royal family. – § 6. Residency.

§ 1. Kinship terminology.

§ 1.1. *Father* (Hitt. *atta-*, HW² A 541f.; wr. in Ḫattuša also logogr., usually *ABU*, on rare occasions also A.A, AD and AB.BA, Weeden 2011, 136–139; **pappa-*; attested in pappan(n)egna- "paternal brother" CHD P 97, HEG P 420–422) is a *Lallwort*/nursery word (Ofitsch 1998, 427f.) and has a wide semantic range. It may denote the male parent or an adopting male parent. *atta-* (in sg. and in pl.) is one of the words describing an "ancestor". The word is also used to refer to a deity or a king as "father" as a primary metaphor of the patrimonial household regime (J. D. Schloen, The house of the father as fact and symbol [2001] 59; cf. Vatergott* A). In this sense, it is mainly used in epistolary correspondence, addressing an older or a hierarchically superior addressee. The "father of the king" was a central figure in OHitt. political literature which devotes many exemplary anecdotes to his just and wise conduct (Gilan, THeth. 29 [2015] 105–135). Cognates in other Anatol. languages show a different stem, **todo-* (Kloekhorst 2008, 225f.). K. terms are often used in personal names (Th. Zehnder, DBH 29 [2010] 54–56).

§ 1.2. *Mother* (Hitt. *anna-*, wr. logogr. AMA and *UMMU*, Weeden 2011, 438) is likewise a nursery word. It was also used metaphorically to denote a relationship to