THE ASSYRIAN DICTIONARY
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A
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April 21, 1890 — April 26, 1968
Foreword

Sections of the basic manuscript of this volume were prepared by Robert D. Biggs, A. Kirk Grayson, Hans E. Hirsch, Erle V. Leichty, Michael B. Rowton, and David B. Weisberg. I would like to add that the names of Erle V. Leichty and A. Kirk Grayson were inadvertently omitted from the list of collaborators appearing in the Foreword to Volume 2 (B).

Thanks are again due to Professor W. G. Lambert, University of Birmingham, Birmingham, England, for his reading of the manuscript and for his suggestions and corrections, to Miguel Civil for his careful reading of the Sumerian material cited, and to Mag. Mogens Trolle Larsen, University of Copenhagen, for help and advice in the presentation of the Old Assyrian evidence. Professor Hans E. Hirsch, University of Vienna, has again read the galley proofs and suggested a number of improvements.

For help with the checking of references, thanks are due to Johannes Renger and to Jerrold Cooper.

A. LEO OPPENHEIM

Chicago, Illinois
January, 1968
Provisional List of Bibliographical Abbreviations

The following compilation brings up to date the list of abbreviations given in volumes A Part 1, B, D, E, G, H, I/J, S, and Z and includes the titles previously cited according to the lists of abbreviations in Archiv für Orientforschung, W. von Soden, Grundriß der akkadischen Grammatik, and Zeitschrift für Assyriologie. Complete bibliographical references will be given in a later volume. The list also includes the titles of the lexical series as prepared for publication by B. Landsberger, or under his supervision, or in collaboration with him.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>A</td>
<td>lexical series &amp; A = nāgu</td>
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<td>A</td>
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<td>AAA</td>
<td>Annals of Archaeology and Anthropology</td>
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<td>AASF</td>
<td>Annales Academiae Scientiarum Fennicae</td>
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<td>AASOR</td>
<td>The Annual of the American Schools of Oriental Research</td>
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<td>AB</td>
<td>Assyriologische Bibliothek</td>
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<td>ABAW</td>
<td>Abhandlungen der Bayerischen Akademie der Wissenschaften</td>
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<td>Abel-Winckler</td>
<td>L. Abel and H. Winckler, Keilschrifttexte zum Gebrauch bei Vorlesungen</td>
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<td>ABL</td>
<td>R. F. Harper, Assyrian and Babylonian Letters</td>
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<td>ABoT</td>
<td>Ankara Arkeoloji Müzesinde ... Böğazköy Tableleri</td>
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<td>AbS-T</td>
<td>field numbers of Pre-Sar. tablets excavated at Tell Abû Salabikh</td>
</tr>
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<td>ACh</td>
<td>C. Virolleaud, L'Astrologie chaldéenne</td>
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<td>Acta Or.</td>
<td>Acta Orientalia</td>
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<td>Actes du 8e</td>
<td>Actes du 8e Congrès International des Orientalistes, Section Sémitique (B)</td>
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<td>ADD</td>
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<td>AFK</td>
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<td>AFO</td>
<td>Archiv für Orientforschung</td>
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<tr>
<td>AGM</td>
<td>Archiv für Geschichte der Medizin</td>
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<tr>
<td>AHDO</td>
<td>Archives d'histoire du droit oriental</td>
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<td>AHw.</td>
<td>W. von Soden, Akkadisches Handwörterbuch</td>
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<td>Ai.</td>
<td>lexical series ki.KI.KAL.bī.īdē = ana štiṭu, pub. MSL 1</td>
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<td>AIPHOS</td>
<td>Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves (Brussels)</td>
</tr>
<tr>
<td>Aistleitner</td>
<td>J. Aistleitner, Wörterbuch der Ugaritischen Sprache</td>
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</table>

AJA American Journal of Archaeology
AJSL American Journal of Semitic Languages and Literatures
AKA E. A. W. Budge and L. W. King, The Annals of the Kings of Assyria
Altman, ed., Biblical and Other Studies (= Philip W. Lown Institute of Advanced Judaic Studies, Brandeis University, Studies and Texts: Vol. 1)
AMT R. C. Thompson, Assyrian Medical Texts...
AMI Archäologische Mitteilungen aus Iran
Andrae, Die Festungswerke von Assur (= WVDOG 23)
W. Andrae, Die Stelenreihen in Assur (= WVDOG 24)
Angim epic Angim dimma, cited from MS. of A. Falkenstein
AnOr Analecta Orientalia
AnSt Anatolian Studies
Antagal lexical series antagal = ṣaqá tablets in the collections of the Musée du Louvre
AO Anzeiger der Österreichischen Akademie der Wissenschaften
AOAW Anzeiger der Österreichischen Akademie der Wissenschaften
AOR Altorientalische Bibliothek
AOB American Oriental Series
AOS Altorientalische Texte und Unter-suchungen
AOTU Altorientalische Texte und Unter-suchungen
APAW Abhandlungen der Preußischen Akademie der Wissenschaften
Arkeologya Türk Tarhi, Arkeologya ve Ethnografiya Dergisi
ARM Archives royales de Mari (= TCL 22 —)
ARMT Archives royales de Mari (texts in transliteration and translation)
### Provisional List of Bibliographical Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aro Glossar</td>
<td>J. Aro, Glossar zu den mittelbabylonischen Briefen (= StOr 22)</td>
</tr>
<tr>
<td>Aro Gramm.</td>
<td>J. Aro, Studien zur mittelbabylonischen Grammatik (= StOr 20)</td>
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<td>ArOr</td>
<td>Archiv Orientální</td>
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<td>ARU</td>
<td>J. Kohler and A. Ungnad, Assyrische Rechtsurkunden</td>
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<tr>
<td>AS</td>
<td>Assyriological Studies (Chicago)</td>
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<td>ASAW</td>
<td>Abhandlungen der Sächsischen Akademie der Wissenschaften</td>
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<td>ASGW</td>
<td>Abhandlungen der Sächsischen Gesellschaft der Wissenschaften</td>
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<td>ASKT</td>
<td>P. Haupt, Akkadische und sumerische Keilschrifttexte</td>
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<td>ASSF</td>
<td>Acta Societatis Scientiarum Fennicae</td>
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<td>Assyur</td>
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<td>A-tablet</td>
<td>lexical text</td>
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<td>J. Augapfel, Babylonische Rechtsurkunden aus der Regierungszeit Artaxersxes I. und Darius II.</td>
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<td>J.-M. Aynard, Le Prisme du Louvre AO 19.939</td>
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<td>BA</td>
<td>Beiträge zur Assyriologie Babyloniaica</td>
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<td>Bab. Mitt.</td>
<td>Baghdader Mitteilungen</td>
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<tr>
<td>Balkan Kasit. Stud.</td>
<td>K. Balkan, Kasistenstudien (= AOS 37)</td>
</tr>
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<td>Balkan Letter</td>
<td>K. Balkan, Letter of King Anum-Hirbi of Mama to King Warschama of Kanish</td>
</tr>
<tr>
<td>Balkan Observations</td>
<td>K. Balkan, Observations on the Chronological Problems of the Kûrum-Khâšitu</td>
</tr>
<tr>
<td>Barton MBI</td>
<td>G. A. Barton, Miscellaneous Babylonian Inscriptions</td>
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<td>Barton RISA</td>
<td>G. A. Barton, The Royal Inscriptions of Sumer and Akkad</td>
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<tr>
<td>BASOR</td>
<td>Bulletin of the American Schools of Oriental Research</td>
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<tr>
<td>Bauer Asb.</td>
<td>T. Bauer, Das Inschriftenwerk Asurbanipals</td>
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<td>Baumgartner AV</td>
<td>Hebräische Wortforschung, Festchrift zum 80. Geburtstag von Walter Baumgartner (= VT Supp. XVII)</td>
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<td>BBK</td>
<td>Berliner Beiträge zur Keilschriftforschung</td>
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<td>BBR</td>
<td>H. Zimmerm, Beiträge zur Kenntnis der babylonischen Religion</td>
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<td>BBSt.</td>
<td>L. W. King, Babylonian Boundary Stones</td>
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<td>BE</td>
<td>Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts</td>
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<td>Belleten</td>
<td>Türk Tarih Kurumu, Belleten</td>
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<td>Bergmann</td>
<td>E. Bergmann, Lugale (in MS.)</td>
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<td>Lugale</td>
<td>C. Bezdol, Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum Supplement</td>
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<td>C. Bezdol, Babylonisch-assyrisches Glossar</td>
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<td>Bezold</td>
<td>Bezold Cat. Supp.</td>
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<td>BHT</td>
<td>S. Smith, Babylonian Historical Texts</td>
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<td>BiAr</td>
<td>The Biblical Archaeologist Biblica</td>
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<tr>
<td>Biggs Szazga</td>
<td>R. D. Biggs, Šâzzi-a: Ancient Mesopotamian Potency Incantations (= TCS 2)</td>
</tr>
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</table>
| Bilgiç Appel- | E. Bilgiç, Die einheimischen Appellative der kappadokischen Texte ...
| lative       | |
| BIN          | Babylonian Inscriptions in the Collection of J. B. Nies |
| BM           | Bibliotheca Orientalis |
| BMMA         | tables in the collections of the British Museum |
| BMFA         | Bulletin des Musées Roayaux d’Art et d’Histoire |
| BMMA         | Bulletin of the Metropolitan Museum of Art |
| BMQ          | The British Museum Quarterly |
| BMS          | L. W. King, Babylonian Magic and Sorcery |
| Bo.          | field numbers of tablets excavated at Boghazkêui |
| Boßler      | F. M. T. Boßler, Akkadisch Chrestomathy |
| Böhl Chrestomathy | F. M. T. Boßler, Mededelingen uit de Leidsche Verzameling van Spijkerschrift-Inscripties |
| Böhl Leiden | A. Boissier, Choix de textes relatifs à la divination assyro-babylonienne |
| Boissier Choix | A. Boissier, Documents assyriens relatifs aux présages |
| Böllnřčer     | J. Böllnřčer, Gebete und Hymnen an Nergal (= LSS 1/6) |
| Bonjour      | Babylonian and Oriental Record |
| Boson        | G. Boson, Tavolette cuneiformi sumere ...
| Boyer Einleitung | R. Boyer, Die Inschriften Asarhaddons, Königs von Assyrien (= AfO Beih. 9) |
| Boyer Contrib. | G. Boyer, Contribution à l'histoire juridique de la 1re Dynastie babylonienne |
# Provisional List of Bibliographical Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>von Brandenstein Heth. Götter</td>
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<td>Brockelmann Lex. Syr.</td>
<td>C. Brockelmann, Lexicon syriacum, 2nd ed.</td>
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<tr>
<td>BSAW</td>
<td>Berichte der Sächsischen Akademie der Wissenschaften</td>
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<td>BSGW</td>
<td>Berichte der Sächsischen Gesellschaft der Wissenschaften</td>
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<td>BSL</td>
<td>Bulletin de la Société de Linguistique de Paris</td>
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<td>BSOAS</td>
<td>Bulletin of the School of Oriental and African Studies</td>
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<td>CAD</td>
<td>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</td>
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<td>Camb.</td>
<td>J. N. Strassmaier, Inschriften von Cambyses</td>
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<td>CBM</td>
<td>tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia (= CBS)</td>
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<td>CCT</td>
<td>Cuneiform Texts from Cappadocian Tablets</td>
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<td>Çiğ-Kizilay-Kraus Nippur</td>
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<td>Çiğ-Kizilay-Salonen</td>
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<td>E. Combe, Histoire du culte de Sin en Babylone et en Assyrie</td>
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<td>G. Contenau, Contribution à l’histoire économique d’Umma</td>
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<td>G. Contenau, Umma sous la Dynastie d’Ur</td>
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<td>Corpus of</td>
<td>E. Porada, Corpus of Ancient Near Eastern Seals</td>
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<td>Das akkadische Gebetserei Su-ila “Handerhebung” (= VIO 20)</td>
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<td>C. H. Gordon, Uguric Handbuch (= AnOr 25)</td>
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<td>Gordon</td>
<td>E. I. Gordon, Sumerian Proverbs</td>
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<tr>
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</tr>
<tr>
<td>Gray Samaš</td>
<td>C. D. Gray, The Samaš Religious Texts ...</td>
</tr>
<tr>
<td>Guest Notes on Plants</td>
<td>E. Guest, Notes on Plants and Plant Products with their Colloquial Names in Iraq</td>
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<tr>
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<td>E. Guest, Notes on Trees and Shrubs for Lower Iraq</td>
</tr>
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<td>W. W. Hallo, Early Mesopotamian Royal Titles (= AOS 43)</td>
</tr>
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<td>H. Hartmann, Die Musik der sumerischen Kultur</td>
</tr>
<tr>
<td>Haupt</td>
<td>P. Haupt, Das babylonische Nimrodepos</td>
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<td>E. Grant, ed., The Haverford Symposium on Archaeology and the Bible</td>
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<td>K. Hecker, Die Keilschrifttexte der Universitätsbibliothek Giessen</td>
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<td>E. Herzfeld, Altpersische Inschriften</td>
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**HG**
- J. Kohler et al., Hammurabi’s Gesetz
- lexical series ḫar. ḫar. = ḫurra = ballu (Hh. I-IV pub. Landsberger, MSL 5; Hh. V-VII pub. Landsberger, MSL 6; Hh. VIII-XII pub. Landsberger, MSL 7; Hh. XIII-XIV, XVIII pub. Landsberger, MSL 8; Hh. XV pub. Landsberger, MSL 9; Hh. XXIII pub. Oppenheim-Hartman, JAOS Supp. 10 29-29)

**Hilprecht AV**
- Hilprecht Anniversary Volume. Studies in Assyriology and Archaeology Dedicated to Hermann V. Hilprecht

**Hilprecht Deluge Story**
- Hilprecht AV

**Hinke**
- W. J. Hinke, Selected Babylonian Inscriptions, No. 5, pp. 21-27
- H. Hinke, Untersuchungen zur alt-assyrischen Religion (= AFO Beihafs 13/14)

**Holma**
- H. Holma, Die Namen der Körperteile im Assyrisch-babyloniensischen Personenamen der Form Quttulu
- H. Holma, Die assyrisch-babylonischen Personennamen der Form Quttulu
- H. Holma, Weitere Beiträge zum assyrischen Lexikon

**Holo**
- Holma Omen Texts from Babylonian Tablets in the British Museum ... |
- H. Holma, Omen Texts from Babylonian Tablets in the British Museum ...
- H. Holma, Die assyrisch-babylonischen Personennamen der Form Quttulu ...
- H. Holma, Weitere Beiträge zum assyrischen Lexikon
- F. Hrozny, Code hittite provenant de l’Asie Mineure
- F. Hrozny, Das Getreide im alten Babylonien ...
- F. Hrozny, Inscriptiones cuneiformes du Kultépé (= IKC 1) (= Monogr. AnOr 14)
- F. Hrozny, Die Keilschrifttexte von Ta’annek, in Sullin Ta’annek tablets in the Hilprecht collection, Jena
- F. Hrozny, Die Keilschrifttexte von Ta’annek, in Sullin Ta’annek tablets in the Hilprecht collection, Jena:
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- P. Hrozny, Das Getreide im alten Babylonien ...
- F. Hrozny, Inscriptiones cuneiformes du Kultépé (= IKC 1) (= Monogr. AnOr 14)
- F. Hrozny, Die Keilschrifttexte von Ta’annek, in Sullin Ta’annek tablets in the Hilprecht collection, Jena
- Harvard Semitic Museum
- Harvard Semitic Series
- Hebrew Union College Annual
- M. I. Hussey, Sumerian Tablets in the Harvard Semitic Museum (= HSS 3 and 4)
### Provisional List of Bibliographical Abbreviations

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<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<td>Idu</td>
<td>lexical series (\lambda = \text{idu})</td>
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<td>IFJ</td>
<td>Israel Exploration Journal</td>
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<td>IF</td>
<td>Indogermanische Forschungen</td>
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<td>Igituh</td>
<td>lexical series (\text{igituq} = \text{\textit{u}t\textit{am}ru})</td>
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<td>M. Jastrow, A Dictionary of the Targumim ...</td>
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<td>JCS</td>
<td>Journal of Cuneiform Studies</td>
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<td>JEA</td>
<td>Journal of Egyptian Archaeology</td>
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<td>JEN</td>
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<td>JESHO</td>
<td>Journal of Economic and Social History of the Orient</td>
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<td>Jestin NTŠŠ</td>
<td>R. Jestin, Nouvelles tablettes sumériennes de Suruppak</td>
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<td>Jestin Šuruppak</td>
<td>R. Jestin, Tablettes sumériennes de Šuruppak</td>
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<td>JFK</td>
<td>Jahrbuch für kleinasiatische Forschung</td>
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<td>JNES</td>
<td>Journal of Near Eastern Studies</td>
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<td>JTVI</td>
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<td>F. Köcher, Die babylonisch-assyrische Medizin in Texten und Untersuchungen</td>
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<td>Kohler u Peiser</td>
<td>J. Kohler, F. E. Peiser, Aus dem babylonischen Rechtsleben</td>
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<td>Rechtsleben</td>
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<td>Koshakker</td>
<td>P. Koshaker, Babylonisch-assyrisches Bürgschaftsrecht</td>
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</tbody>
</table>

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xiii
## Provisional List of Bibliographical Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<td>Koschaker, P. Koschaker, New cuneiform legal documents from the Amarna Period.</td>
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<td>Kramer, S. N. Sumerian Literary Texts from Nippur (= AASOR 23).</td>
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<td>Kraus, F. R. An Edict of King Ammi-Saduqa of Babylon (= Studia et documenta ad iura orientis antiqui pertinentia 5).</td>
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<td>KT Blanckertz J. Lewy, Die Kültepetexte der Sammlung Blanckertz ...</td>
<td>Blanckertz, J. The Kültepe tablets of the Blanckertz collection.</td>
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<td>KT Hahn J. Lewy, Die Kültepetexte der Sammlung Hahn ...</td>
<td>Hahn, J. The Kültepe tablets of the Hahn collection.</td>
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<td>KTS J. Lewy, Die altassyrischen Texte vom Kültepe bei Kaisarije</td>
<td>Lewy, J. The ancient Assyrian texts from Kültepe near Kaisariye.</td>
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<td>KUB Keilschrifturkunden aus Boghazköi</td>
<td>KUB, Cuneiform tablets from Boghazköi.</td>
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<td>Küchler, F. Contribution to the knowledge of the Assyrian-Babylonian medicine...</td>
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<td>Labat, R. A Babylonian calendar of works, signs, and months.</td>
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<td>Labat TDP R. Labat, Tracté akkadien de diagnostique et pronostics médicaux</td>
<td>Labat, R. An Akkadian tract on diagnosis and medical predictions.</td>
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<td>Limet Réalisations J. B. F. Laïard, Recherches sur le culte ... de Vénus</td>
<td>Limet, J. Research on the cult of Venus.</td>
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<td>Lambert W. G. Lambert, Marduk’s Address to the Demons (= AFO 17 310ff.)</td>
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<td>Landsberger Fauna B. Landsberger, Die Fauna des alten Mesopotamien ...</td>
<td>Landsberger, B. The fauna of ancient Mesopotamia.</td>
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<td>Landsberger, B. The religious calendar of the Babylonians and Assyrians (= LSS 6/1–2).</td>
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<td>Langdon BL S. Langdon, The Babylonian Epic of Creation</td>
<td>Langdon, S. The Babylonian Epic of Creation.</td>
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<td>Langdon S. Langdon, Babylonian Menologies ...</td>
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<td>Langdon SBP S. Langdon, Sumerian and Babylonian Psalms</td>
<td>Langdon, S. Sumerian and Babylonian Psalms.</td>
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<td>Lanu lexical series al am = lônu</td>
<td>Lanu, lexical series al am = lônu.</td>
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<td>Layard A. H. Layard, Inscriptions in the Cuneiform Character ...</td>
<td>Layard, A. H. Inscriptions in the Cuneiform Character.</td>
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<td>Layard A. H. Layard, Discoveries among the Ruins of Nineveh and Babylon</td>
<td>Layard, A. H. Discoveries among the ruins of Nineveh and Babylon.</td>
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<td>Legrain TRU L. Legrain, Le temps des rois d’Ur</td>
<td>Legrain, L. The time of the kings of Ur.</td>
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<td>Lenormant Choix F. Lenormant, Choix de textes cunéiformes inédits ou incomplètement publiés jusqu'à ce jour</td>
<td>Lenormant, F. Choice of cuneiform inscriptions unpublished or incompletely published until now.</td>
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<td>Lie Sar. A. G. Lie, The Inscriptions of Sargon II</td>
<td>Lie, A. G. The Inscriptions of Sargon II.</td>
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<td>LIIH L. W. King, The Letters and Inscriptions of Hammurabi</td>
<td>LIIH, L. W. The letters and inscriptions of Hammurabi.</td>
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<td>Limet Métal H. Limet, Le travail du métal au pays de Sumer au temps de la IIIe Dynastie d’Ur</td>
<td>Limet, H. The metalwork in the land of Sumer during the third millennium B.C.E.</td>
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<td>LKA E. Ebeling, Literarische Keilschrifttexte aus Assur</td>
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<td>LKU A. Falkenstein, Literarische Keilschrifttexte aus Uruk</td>
<td>Falkenstein, A. Literary cuneiform texts from Uruk.</td>
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<td>LSS Leipziger semitistische Studien</td>
<td>Leipziger semitistische Studien.</td>
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<td>Lu lexical series lá = ša (formerly called lá = amēlu) S. Langdon, Babylonian Liturgies</td>
<td>Lu, lexical series lá = ša (formerly called lá = amēlu).</td>
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<td>Lugale epic Lugale u melambi nergal, cited from MS. of A. Falkenstein D. G. Lyon, Keilschrifttexte Sar- gons ...</td>
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<td>Lyon Sar. S. Langdon, The Babylonian Epic of Creation</td>
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<td>MAD Materials for the Assyrian Dictionary</td>
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<td>tablets in the collection of the Museé d’Art et d’Histoire, Geneva</td>
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<td>MAOG</td>
<td>Mitteilungen der Altorientalischen Gesellschaft</td>
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<td>Maqlu</td>
<td>G. Meier, Maqlū (= AO Beiheft 2)</td>
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<td>L. Matouš, Inscriptions cuniformes du Kultépé, Vol. 2 (= ICK 2)</td>
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<td>MCIS</td>
<td>Manchester Cuneiform Studies</td>
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<td>MCT</td>
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<td>MDOG</td>
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<td>Meloni Saggi</td>
<td>Gerardo Meloni, Saggi di filologia semitica</td>
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<td>MIO</td>
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<td>MJ</td>
<td>Museum Journal</td>
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<td>MKT</td>
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<td>MLC</td>
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<td>W. L. Moran, Sumero-Akkadian Temple Lists (in MS.)</td>
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<td>MRS</td>
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<td>MSL</td>
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<td>MSP</td>
<td>J. J. de Morgan, Mission scientifique en Perse</td>
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<td>C. J. Mullo Weir, A Lexicon of Accadian Prayers ...</td>
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<td>Mitteilungen der Vorderasiatisch-Agyptischen Gesellschaft</td>
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<td>Nabnitu NBC</td>
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**Provisional List of Bibliographical Abbreviations**

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<th>Description</th>
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<td>Nbn.</td>
<td>J. N. Strassmaier, Inschriften von Nabonidus</td>
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<td>ND</td>
<td>field numbers of tablets excavated at Nimrud (Kalhu)</td>
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<td>J. B. Nies, Ur Dynasty Tablets</td>
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<td>M. V. Nikolaki, Dokumentky k ziaistrovenot otchetnosti ...</td>
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<td>Old BAB v</td>
<td>Old Babylonian version of L</td>
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<tr>
<td>Old BAB v Oxford</td>
<td>Old Babylonian version of Lu Oxford Editions of Cuneiform Texts</td>
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<td>J. Oppert et J. Ménant, Documents juridiques de l’Assyrie</td>
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<td>Or.</td>
<td>Old Testament</td>
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<td>OT</td>
<td>S. A. Pallis, The Babylonian Akkuto Festival</td>
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### Provisional List of Bibliographical Abbreviations

<table>
<thead>
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<td>Perry</td>
<td>E. G. Perry, Hymnen und Gebete an Sin</td>
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<td>Petschow</td>
<td>H. Petschow, Neubabylonisches Pfandrecht (= ASAW Phil.-Hist. Kl. 48/1)</td>
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<td>A. C. Piepkorn, Historical prism Inscriptions of Ashurbanipal (= AS 5)</td>
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<td>Proto-Diri</td>
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| Schneider | N. Schneider, Die Zeitbestimmun-
| Zeitbestimmungen | gen der Wirtschaftstakunden von Ur III (= AnOr 13) | SRT | E. Chiera, Sumerian Religious Texts |
| Schollmeyer | A. Schollmeyer, Sumerisch-babylonische Hymnen und Gebete an Samaš | SSB | F. X. Kugler, Sternkunde und Sterndienst in Babel |
| Sellin | E. Sellin, Tell Ta’annek ... | SSB Erg. | J. Schaumberger, Sternkunde und Sterndienst in Babel, Ergänzungen ... |
| Ta’annek | SEM | Stamm | J. J. Stamm, Die akkadische Namengebung (= MVAG 44) |
| SHAW | Sitzungsberichte der Heidelberger Akademie der Wissenschaften | STC | L. W. King, The Seven Tablets of Creation |
| Shileiko | V. K. Shileiko, Dokumenty iz Giul-tepe | Stephens PNC | F. J. Stephens, Personal Names from Cuneiform Inscriptions of Cappadocia |
| Dokumenty | | | |
| Si | field numbers of tablets excavated at Sippar | | |
| Silben- | | | |
| vokabular | | | |
| Sjöberg | A. Sjöberg, Der Mondgott Nanna-Suen in der sumerischen Überlieferung, I. Teil: Text | StOr | Studia Orientalia (Helsinki) |
| Mondgott | | | |
| ŠL | A. Deimel, Sumerisches Lexikon | Strassmaier AV | J. N. Strassaier, Alphabetisches Verzeichnis der assyrischen und akkadischen Wörter ... |
| SLB | Studia ad tabulas cuneiformes a F. M. Th. de Liagre Böhl pertinentia | Strassmaier Liverpool | J. N. Strassaier, Die babylonischen Inschriften im Museum zu Liverpool, Actes du 6è Congrès International des Orientalistes, II, Section Sémitique (1) (1885), plates after p. 624 |
| S. A. Smith | S. A. Smith, Miscellaneous Assyrian Texts of the British Museum | Strassmaier Warka | J. N. Strassaier, Texte altbabylonischer Verträge aus Warka, Verhandlungen des Fünften Internationalen Orientalisten-Congresses (1881), Beilage |
| Misc. Assyr. | | | |
| Sm. | | | |
| Sm. | S. Smith, The Statue of Idri-mi | Strassmaier | |
| Texts | S. Smith, The First Campaign of Sennacheri ... | | |
| Smith College | | | |
| Smith IDrimi | S. Smith, Smith College | StOr | Studia Orientalia Ioanni Pedersen dicata |
| Smith Senn. | | | |
| SMN | | | |
| tablets excavated at Nuzi, in the Semitic Museum, Harvard University, Cambridge | | | |
| SÖAW | | | |
| Sitzungsberichte der Österreichischen Akademie der Wissenschaften | | | |
| GAG | W. von Soden, Das akkadische Syllabar (= AnOr 27) | Studies | Studies in Honor of Benno Landsberger on his Seventy-fifth Birthday (= AS 16) |
| von Soden | E. Sollberger, Corpus des inscriptions “royales” présargoniques de Lagaš | Studies | Studies Presented to A. Leo Oppenheim |
| Syllabar | | | |
| Sollberger | F. Sommer, Die Aḫḫijavā-Urkunden | Robinson | Studies in Old Testament Prophecy Presented to T. H. Robinson |
| Corpus | F. Sommer and A. Falkenstein, Die hethitisch-akkadische Bilingual des Ḥattušili I | STVC | E. Chiera, Sumerian Texts of Varied Contents |
| Sommer | | | |
| Aḫḫijavā | | | |
| Sommer- | F. Sommer, Die Aḫḫijavā-Urkunden | Sultantepe | Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Sumeroloji Araştırmaaları, 1940-41 |
| Falkenstein | | | |
| Bil. | Corpus | Sumeroloji Araştırmaları | |
| SPAW | Sitzungsberichte der Preußischen Akademie der Wissenschaften | | |
| Speleurs | L. Speleurs, Recueil des inscriptions de l’Asie antérieure des Musées Royaux du Cinquantenaire à Bruxelles | Surpu | E. Reiner, Surpu (= AFO Beiheft 11) |
Provisional List of Bibliographical Abbreviations

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<td>Symbolae P. Koschaker dedicatae (= Studia et documenta ad iura orientis antiqui pertinentia 2)</td>
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<td>Zeitschrift der Savigny-Stiftung</td>
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<td>E. Szlechter, Tablettes juridiques et administratives de la IIIe Dynastie d’Ur et de la 1re Dynastie de Babylone</td>
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<td>K. Tallqvist, Neubabylonisches Namenbuch ...(= ASSF 32/2)</td>
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<td>TCL</td>
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<td>TCS</td>
<td>Texts from Cuneiform Sources</td>
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<td>R. C. Thompson, A Dictionary of Assyrian Botany</td>
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<td>R. C. Thompson, The Prisms of Esarhaddon and of Ashurbanipal ...</td>
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<td>F. Thureau-Dangin, M. Dunand et al., Til-Barsib</td>
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<td>S. M. Katre, ed., Sir Ralph Turner Jubilee Volume</td>
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<td>UE</td>
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<td>E. Unger, Babylon, die heilige Stadt ...</td>
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<td>E. Unger, Die Stele des Bel-harran-bel-ussur</td>
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<td>A. Ungnad, Neubabylonische Rechts- und Verwaltungsurkunden. Glossar</td>
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<td>Vorderasiatische Bibliothek</td>
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<td>VDI</td>
<td>Vestnik Drovnef Istorii</td>
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### Provisional List of Bibliographical Abbreviations

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### Other Abbreviations

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<td>EA</td>
<td>El-Amarna</td>
</tr>
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</table>
### Other Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>econ.</td>
<td>economic (texts)</td>
</tr>
<tr>
<td>ed.</td>
<td>edition</td>
</tr>
<tr>
<td>Elam.</td>
<td>Elamite</td>
</tr>
<tr>
<td>Esarh.</td>
<td>Esarhaddon</td>
</tr>
<tr>
<td>esp.</td>
<td>especially</td>
</tr>
<tr>
<td>Etana</td>
<td>Etana myth</td>
</tr>
<tr>
<td>etym.</td>
<td>etymology, etymological</td>
</tr>
<tr>
<td>ext.</td>
<td>extispicy</td>
</tr>
<tr>
<td>fact.</td>
<td>facitive</td>
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<td>feminine</td>
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</tr>
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<td>gen.</td>
<td>genitive, general</td>
</tr>
<tr>
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</tr>
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<td>Greek</td>
</tr>
<tr>
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</tr>
<tr>
<td>gramm.</td>
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</tr>
<tr>
<td>group voc.</td>
<td>group vocabulary</td>
</tr>
<tr>
<td>Hebr.</td>
<td>Hebrew</td>
</tr>
<tr>
<td>hemer.</td>
<td>hemerology</td>
</tr>
<tr>
<td>hist.</td>
<td>historical (texts)</td>
</tr>
<tr>
<td>Hitt.</td>
<td>Hittite</td>
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<tr>
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<td>Hurrian</td>
</tr>
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<td>imp.</td>
<td>imperative</td>
</tr>
<tr>
<td>inc.</td>
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</tr>
<tr>
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<td>including</td>
</tr>
<tr>
<td>indecl.</td>
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</tr>
<tr>
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</tr>
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<td>inscription</td>
</tr>
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<td>interjection</td>
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<tr>
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<td><em>Summa izbu</em></td>
</tr>
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<td>LB</td>
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</tr>
<tr>
<td>leg.</td>
<td>legal (texts)</td>
</tr>
<tr>
<td>let.</td>
<td>letter</td>
</tr>
<tr>
<td>lex.</td>
<td>lexical (texts)</td>
</tr>
<tr>
<td>lit.</td>
<td>literally, literary (texts)</td>
</tr>
<tr>
<td>log.</td>
<td>logogram, logographic</td>
</tr>
<tr>
<td>Ludlul</td>
<td><em>Ludil bel nemegi</em></td>
</tr>
<tr>
<td>lw.</td>
<td>loan word</td>
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<tr>
<td>MA</td>
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</tr>
<tr>
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<tr>
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</tr>
<tr>
<td>meteor.</td>
<td>meteorology, meteorological</td>
</tr>
<tr>
<td>MN</td>
<td>month name</td>
</tr>
<tr>
<td>mng.</td>
<td>meaning</td>
</tr>
<tr>
<td>n.</td>
<td>note</td>
</tr>
<tr>
<td>NA</td>
<td>Neo-Assyrian</td>
</tr>
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<td>NB</td>
<td>Neo-Babylonian</td>
</tr>
<tr>
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<td>Nebuchadnezzar II</td>
</tr>
<tr>
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<td>Nabonidus</td>
</tr>
<tr>
<td>Ner.</td>
<td>Nergal</td>
</tr>
<tr>
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<td>nominative</td>
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<td>OA</td>
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</tr>
<tr>
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<td>Old Akkadian</td>
</tr>
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<td>Old Babylonian</td>
</tr>
<tr>
<td>obv.</td>
<td>obverse</td>
</tr>
<tr>
<td>occ.</td>
<td>occurrence, occurs</td>
</tr>
<tr>
<td>Old Pers.</td>
<td>Old Persian</td>
</tr>
<tr>
<td>opp.</td>
<td>opposite (of) (to)</td>
</tr>
<tr>
<td>orig.</td>
<td>original(ly)</td>
</tr>
<tr>
<td>p.</td>
<td>page</td>
</tr>
<tr>
<td>Palmyr.</td>
<td>Palmyrenian</td>
</tr>
<tr>
<td>part.</td>
<td>participle</td>
</tr>
<tr>
<td>pharm.</td>
<td>pharmaceutical (texts)</td>
</tr>
<tr>
<td>phon.</td>
<td>phonetic</td>
</tr>
<tr>
<td>physiogn.</td>
<td>physiognomical (omens)</td>
</tr>
<tr>
<td>pl.</td>
<td>plural, plate</td>
</tr>
<tr>
<td>pl. tantum</td>
<td>plural tantum</td>
</tr>
<tr>
<td>PN</td>
<td>personal name</td>
</tr>
<tr>
<td>prop.</td>
<td>proposition</td>
</tr>
<tr>
<td>pres.</td>
<td>present</td>
</tr>
<tr>
<td>Pre-Sar.</td>
<td>Pre-Sargonic</td>
</tr>
<tr>
<td>prot.</td>
<td>preterit</td>
</tr>
<tr>
<td>pron.</td>
<td>pronoun, pronominal</td>
</tr>
<tr>
<td>prot.</td>
<td>protasis</td>
</tr>
<tr>
<td>pub.</td>
<td>published</td>
</tr>
<tr>
<td>r.</td>
<td>reverse</td>
</tr>
<tr>
<td>redupl.</td>
<td>reduplicated, reduplication</td>
</tr>
<tr>
<td>ref.</td>
<td>reference</td>
</tr>
<tr>
<td>relig.</td>
<td>religious (texts)</td>
</tr>
<tr>
<td>rit.</td>
<td>ritual (texts)</td>
</tr>
<tr>
<td>RN</td>
<td>royal name</td>
</tr>
<tr>
<td>RS</td>
<td>Ras Shamra</td>
</tr>
<tr>
<td>s.</td>
<td>substantive</td>
</tr>
<tr>
<td>Sar.</td>
<td>Sargon II</td>
</tr>
<tr>
<td>SB</td>
<td>Standard Babylonian</td>
</tr>
<tr>
<td>Sol.</td>
<td>Seleucid</td>
</tr>
<tr>
<td>Sem.</td>
<td>Semitic</td>
</tr>
<tr>
<td>Senn.</td>
<td>Sennacherib</td>
</tr>
<tr>
<td>Shaln.</td>
<td>Shalmaneser</td>
</tr>
<tr>
<td>sing.</td>
<td>singular</td>
</tr>
<tr>
<td>stat. const.</td>
<td>status constructus</td>
</tr>
<tr>
<td>Sum.</td>
<td>Sumerian</td>
</tr>
<tr>
<td>supp.</td>
<td>supplement</td>
</tr>
<tr>
<td>syll.</td>
<td>syllabically</td>
</tr>
<tr>
<td>syn.</td>
<td>synonym(ous)</td>
</tr>
<tr>
<td>Syr.</td>
<td>Syriac</td>
</tr>
<tr>
<td>Tigl.</td>
<td>Tiglath-pileser</td>
</tr>
<tr>
<td>Tn.</td>
<td>Tukulti-Ninurta I</td>
</tr>
<tr>
<td>trans.</td>
<td>transitive</td>
</tr>
<tr>
<td>translat.</td>
<td>translation</td>
</tr>
<tr>
<td>translit.</td>
<td>translocation</td>
</tr>
<tr>
<td>Ugar.</td>
<td>Ugaritic</td>
</tr>
<tr>
<td>uncert.</td>
<td>uncertain</td>
</tr>
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<td>unpub.</td>
<td>unpublished</td>
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<td>v.</td>
<td>verb</td>
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<tr>
<td>var.</td>
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<tr>
<td>wr.</td>
<td>written</td>
</tr>
<tr>
<td>WSem.</td>
<td>West Semitic</td>
</tr>
<tr>
<td>x</td>
<td>number not transliterated</td>
</tr>
<tr>
<td>x</td>
<td>illegible sign in Akk.</td>
</tr>
<tr>
<td>x</td>
<td>illegible sign in Sum.</td>
</tr>
</tbody>
</table>
THE ASSYRIAN DICTIONARY
VOLUME 1

A

PART TWO

amadibbukku see amalubukku.

amagallu s.; forest; syn. list*; Sum. lw.

Probably derived from Sum. *ama.gal, not otherwise attested.

amalig adv.; (mng. unkn.); SB*; cf. amalis.

The commentator explained the obscure amalis of the cited line of Ludlul as derived from amalu, which he then equated with asuihu "fir tree." As no tree amalu is attested in the lists, the correctness of the explanation may be doubted.

For CT 41 44:7 (Theodicy Comm.), see ammatu B.

amalubukku s.; (a reed shelter); syn. list*; Sum. lw. (?).

The translation is based on the context of the syn. list and the equation with kumāsu "reed nest, shelter."

amaluktu (maluktu, maruktu) s.; (a term for goddess); lex.*; Sum. lw. (?).

The translation is based on the context of the syn. list and the equation with kumāsu "reed nest, shelter."

amalitu see amalitu.

amālu A s.; (a term for goddess); lex.*; Sum. lw.

m[u.g]ibx(GIG) = nu.gig = qa-ci-[da-tu], ša-ta-[i-tu], [nu.][gi-bx.gas-an.an-na] = [n]u.[gi-gas-an-an-na] = [nu.][gi-gas-an-an-na] = [am]-lu

See amaluktu and the discussion sub amalātu.

amālu B s.; (mng. unkn.); SB*; cf. amalīš.

a-ma-lu GIS.f0.ss Lambert BWL 54 line d (Ludlul Comm.), commenting on amalīš, q.v.

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The translation is based on the context of the syn. list and the equation with kumāsu "reed nest, shelter."
amalūtu

amu lu-um, (ma)-ru-uk-tum Diri IV 194f.; ama.
dINNIN = ma-ru-[uk-tum] Nabnitu O 164.
See discussion sub amalūtu.

amatūtu (amatūtu) s.; (a term for goddess); lex.*; Sum. lw.

AMA.dINNIN = a-ma-a-lu-um (var. a-ma-lu-tu-
[um]), iš-ta-ru-um, AMA.[LUL] = a-ma-[LUL]un
Proto-Diri 485f.; a-ma-[lul] [AMA.dINNIN] = a-ma-
lu-ti, iš-ta-ri-ti, a-ma-[lu] [AMA.dINNIN] = A-ma-
lu-ti, iš-ta-ri-ti, a-ma-[lu] [AMA.dINNIN] = [SU-]
Dirt IV 188f.; ama.[LUL]ul.la = (SU-um), za-4-ha-[um], mu-ut-tu Lu III iv
52f., cf. ama, ama.[LUL]ul.la, AMA.dINNIN, AMa.dINNIN.
ama.[LUL] Proto-Lu 319-23.

Amaatu A, amaluktu, maruktu, maruktu, amalūtu are all variant renderings of Sum. ama.[LUL]u(l).

amām ū s.; (an eye cosmetic); lex.*
šim.bi.zi.da = šim-bi-zi-du-2, e-gu-ī, a-ma-mu-
ū Hh. XI 305ff.; im.shim.bi.zi.da = ma-mu-ū =
min (= gu-ū-ū) | sā-di-du Hg. A 138, in MSJ 114;
šem.bi.zi.da, šu-ū, gu-ū-ū-la, a-ma-mu-u Uru-
anna III 485f., from Köcher Pflanzenkunde 22

amandenu s.; (an implement); OB*; cf.
amandenu in ša amandēni.

šašar tugmatim pātār qašī ēšīd tugumtim a-ma-
ante-en en lampārim the saw of battles, the
gagger of the melee, the reaper in the
fight, the a. of close fight JRAS Cont. Supp.
pl. 8 v 17 (OB lit.).

For discussion see amandenu in ša amandēni.

amandenu in ša amandēni s.; (agricul-
tural worker); OB lex.*; cf. amandēni.

lū-še.si.luhi = ša a-ma-an-di-en-nim, lū-še.si.
luhi.ga1 = ša a-ma-an-di-ni ta.bi-(?): (among
agricultural professions) OB Lu A 188f.

The OB lexical passage shows that aman-
dēnu is an agricultural implement, and that
amandēni is a person who uses such an
implement. For the Sum.si.luhi, cf. (workers
si.luhi ga1, (among agricultural professions) OB Lu A 188f.

The identification of šībat amānī is un-
certain; in the lists and the cited commen-
tary it is explained by “red salt.” In pre-
scriptions it often occurs besides MUN.KU.PAD
(reading unknown).

It is uncertain whether the ref. ū a-ma-
ni-ū (left col. broken) CT 37 26 ii 10 is
related to the word amanū which qualifies
salt. The plant ū.amānī (Hh. XVII 101f.,
Wiseman Alalakh 447 vi 16ff., Uruanna III 130)
which occurs beside ū. (syn.)DUMU.A.NI, and
is once written GIS a-ma-Nī Köcher Pflanzen-
kunde 12 ii 31, is equated with Akk. šēsi-
utu in Uruanna II 450.

Moissner BAW 2 34f.; Thompson DAC 5f.

amānu A s.; red salt; Bogh., SB.

MUN.EME.SAL.LIM, MUN a-ma-nim Köcher Pflanzen-
kunde 36 iii 31ff.
MUN a-ma-nu (šī) EME.SAL.LIM, MUN a-ma-nu (šī) EME.SAL.LIM,
MUN a-mu-ū (šī) EME.SAL.LIM, MUN a-ma-nim, MUN.KU.PAD, MUN.NAR.RI Practical
Vocabulary Assur 51-55, also MUN.KU.PAD, MUN.
āmânū

3 a-m[a]-nu 10 (ṣILA) ha-z[a]-nu (see azannu A) ARMT 11 216:1; aššum a-ma-an-ni ša ina ḫa-at-ta ȗmēm ū ana ekallim ublām concerning the a-s which he has received in GN(?) and brought to the palace ARMT 11 p. 137 (from unpub. Mari text).

The fact that amānu is counted and not measured in the Mari ref. speaks against its being a plant or spice. It is unlikely that ū a-ma-ni-u CT 37 26 i 10 (Uraenna, see discussion sub amānu A) is to be connected with the Mari occurrences.

āmānū s.; talker; SB*; cf. amā(u) A v.
du₃₂u₃₂-[w]₂₃u₁₃ = da-bi-bu, inim₂₃u₁₃ da-ulu₂₃du₃₁ = a-ma-nu-u Lu III i 32f.

[...] du₃₁ inim₂₃du₁₃, du₃₁ = nu-ul-lat(text -ba)-nu a-ma-nu-u good-for-nothing, gossiper RA 17 154 K.7645:3 (wisdom); eme.inim₂₃du₁₃ du₃₁ = a-ma-nu-u Lu III i 32f.

[...] šâ[r], šâ[r]: [lišdān a-ma-ni-e ša ana šâ[r] ballat Bil. Edubba A 26.

sa-an-nilu, šâ[r]-šâ[r], a-ma-nu-u = da-ab-bi-bu Malku IV 106.

amar usandī s.; lookout(?) of the fowler; lex.*; cf. amāru A v.
di-ig-bi-ûr KI.NE.dINNIN = a-sur-pi-in-d[i(-x)], a-mar u-sa-an-di(-x), a-sor u-sa-an-d[i(-x)] Diiri IV 294ff.

See asurpunkî.

amargir̲mîhīlû s.; (a stone); lex.*
na₄,a.maram₂,gir̲m̲î,-hil̲u, ba - šu - u₅,i₅-ni-bu Hg. B 17 (coll. F. Köcher).

For NA₄,GIR,M,HIL,BA see AMT 102:34, and gir̲m̲i₂,h̲îl̲û₂.

amar̲hîlû s.; (a stone); lex.*
na₄,a.maram₂,hi,-i₂,ba - šu - u₅,i₅-ni-bu Hg. B 111, cf. [n]₁₄,a.maram₂,hi,-i₂,ba = inu₅,i₅-bu Nabanîtu R 163.

See also ḫîlû₂ and amargir̲mîhīlû₂.

amaridu s.; b Bramble; plant list.*
û GBR : [giš ž]₂,gir̲m̲î, u a-ma-r-[d]₂-du : [u₂]a-ga₂, [gi]₂, u T[a]₃,LA : [g]₂, u G₂ [Uranma I 175ff.; e-gu₃, a-ma-r₃-du, a-p₃-š₂-b₃-u = [a-]₃-ga₂-gu Malku II 139f.; e-gu₃, a-ma-r₃-du, a-p₃-š₂ = a-]₃-ga₂-gu CT 18 4 r. ii 34.

The translation Bramble is based on the lex. equivalences.

Thompson DAB 330.

amaratu A (amaštû) s.; 1. dividing wall, party wall. 2. sideboard (of a bed, chair, or wooden chest); OB, EA, SB, NB; cf. amāru B v.

mu₅₆ mulu = a-mar-tum, bi-ûs A II/6:38f.; giš.dal₂,gu₂,za = giš-û₂,giš.iz (var. -i)₂,zi₂,gu₂,za = a-mar-tum, giš.sag₂,gu₂,za = pu-û₂-tum Hh. IV 124ff., cf. ozen (for i. zi) LTBA I 79 iii 11 (Forderunner to Hh.), cited MSL 5 160 note to 121/f.; giš. sag₂,na₂ = pu-û₂,giš.dal₂,na₂ = giš-tu₂,giš.xab₂,na₂ = ka₃-bu₂,giš.i₃,ni₂,na₂ (var. giš.l₃,di₂,n₃,na₂) = a-mar-tum, giš.umbin = su-up₂-ru Hh. IV 169ff.

sig.babbar min.tab₂,ba šur₂,ra giš.na₂,da₂, na₁,û,zi₂,sa₂,ga₂,ke₂(kid) á ba.ni.in.keh₁₂ : šipîti₅₆ pêati ša ina ūmr₅₆ eš₅₆ ur₅₆ giz₅₆ ša₅₆ a-mar-ta ruku₅₆ma (Sum.) when you have tied twined white thread to his bed, both to the side and the headboard : (Akk.) tie white thread which has been twined by spinning to the headboard and sideboard of his bed ASKT p. 90-91:71.

i₅₆-zî, e₁₁-ri₅₆-im, ... = a-mar-ti₂ giš.gu₂,za CT 18 3 r. iii 10f.

1. dividing wall, party wall (NB Uruk only): ana ta₅₆-si₂,šu₅₆ i₅₆-kîṣ₂,šu₅₆ im₅₆-ma-d₅₆-tum ša 2₅₆-šiddu₂₅₆ ½₂₅₆ kû₂₅₆ giz₅₆ PN ... e₅₆-pu₅₆ u₁₃,im₅₆-a₅₆-d₅₆-tum ši₂₅₆ ina₅₆ bî₃ ti₂₅₆ PN, u PN ina umu₂₅₆ ša₂₅₆ ši₂₅₆ PN will make a clay wall in this undeveloped land as demarcation, 27 (cubits) long (and) 1₅₆, cubits wide, and this wall will be held in common by PN, and PN forever BRM 2 35:26 and 28; ina a-mar-tum,me₅₆ ša₂₅₆ bit₂₅₆ il₅₆-nu₂₅₆ ša₂₅₆ bî₃ ti₂₅₆ PN ... giz₅₆ u₁₃,šu₅₆ ina₂₅₆ ši₂₅₆ lubit₂₅₆ I will attach reeds and beams to the walls of the north wing of your house VAS 15 35:3, cf. ina umu₂ PN aga₂₅₆ še₂₅₆ a₅₆-mar-tum,me₅₆ šu₂₅₆ šu₂₅₆ ina₂₅₆ šu₂₅₆ PN u PN, ušēl₂₅₆ ana mû₂₅₆ a₅₆-mar-tum,me₅₆ šu₂₅₆ šu₂₅₆ at₂₅₆ ḫâ₅₆na₂₅₆ whenever PN wishes, he may tear down those dividing walls (but) PN and PN will pay the tax together on the dividing walls ibid. 10f., cf. also ibld. 12f.; 10 KU₂₅₆ šiddu₂₅₆ šadu₂₅₆ še₂₅₆ a₅₆-mar-tu₂₅₆ ša₂₅₆ bî₃ ti₂₅₆ PN and PN, ušēl₂₅₆ ana mû₂₅₆ a₅₆-mar-tum,me₅₆ šu₂₅₆ šu₂₅₆ at₂₅₆ ḫâ₅₆na₂₅₆ ten cubits on the lower, side to the east adjoining the dividing wall which belongs to both of them VAS 15 40:45, cf. ibid. 22, 39:10 and 43, 49:16, BRM 2 23:5; še₂₅₆ a₅₆-mar₂₅₆-tum ša₂₅₆ bî₃ ti₂₅₆ LU₂₅₆ e₂₅₆-bî₃ ti₂₅₆ adjoining the dividing wall of the side wing of the e₂₅₆ bî₃-officials Falkenstein Topographie 14b:4; also VAS 15 36:5, (with det. in) Falkenstein Topographie 38 No. 5:1, note še₂₅₆ im₅₆ a₅₆-mar₂₅₆-tum mit₂₅₆-h₅₆-ar₂₅₆ (text -mi₂₅₆) ša₂₅₆ Bit₂₅₆ Rēš BRM 2 9:6; še₂₅₆ še₂₅₆
2. sideboard — a) of a bed: 1 GIS a-ma-ar-tum qadu 1 GIS ka-ab[]-lu one sideboard together with one leg CT 4 30a:5 (OB); X.KÜS LUGAL GİD.DA a-ma-far[]-[tu] the sideboard is X royal cubits long OECT 6 pl. 3 K.8664 r. 2 (coll. from photo), see Iraq 12 40, cf. qaggal a-ma-ra-a(!)-te head of the sideboards Craig ABRT 1 78:19, see Iraq 12 40; GIS.NA a-ma-ra-tum A.AM kab-lu u gìš-tu-u MES.MA. GAN.NA a bed, the sideboards of adāru-wood, the legs and rungs of musukannu-wood BE 14 163 iii 19 (MB).

b) of a chair: 2 a-ma-ra-at GIS.GU.ZA ša ana kabīlī ĥu-ub-bu-ma two side pieces of a chair which are ... to the legs PBS 8/2 194 iii 14 (OB).

c) of a wooden chest: a-ma-ar-li-šu [KA. GU]l, its sideboard is made of ... EA 25 iv 18 and 21, for context see allapi̇pu discussion section.


*aimaratu B* s.; (a measure); SB.*

2*-la am-ra-ta NA ammakka ... šēta tumahz ħarma tasākkkan you expose two ... s of amnakku-mineral to the open air and leave (it there) ZA 36 198:31 (glass texts).

**amaru A** (emuru) s.; pile of bricks (often of standard dimensions); from OA, OB on; cf. amāru B v.


sig4.ansē = a-ma-ra-um (preceded by agaruru, nabakû, urbatu) Ištig I 379, cf. (in same context) [sig4].ansē [. . .].sig4.ansē = a-ma-rum Practical Vocabulary Assur 781; sig4.ansē = a-ma-rum Proto-Izzi 265a-b; saḫa-ru.sud.ḫu = na-at-[ba-кра], a-ma-[ru], saḫa-ru.sud = er-[ši-šu] Lamu A 111ff. a-ma-rum = na-ma-rum An VII 84.

a) in gen. —'1' in econ. and math.: libītimm ina daš'im uštalbinna e-me-ra-am e-te-me-er I had bricks made in the spring, and I stacked (them) in piles AAA 1 pl. No. 19 No. 1:8 (OA let.); 6 SAR sig4.ḪLA ša ina a-ma-ri-im ina ｶ'y Rēš Šubula six sar-measures of bricks which are in a pile in the Rēš Šubula-gate Meissner BAP 26:2 (OB); 2 LŪ.MES amnušu sig4.ŠEŠ is išabi-bišu u za-zu-um-ma ša u-ma-ra-imšu these two men made bricks and sorted(?) them and they stacked (them on) a pile HSS 13 387:12 (Nuzi); sig4.ḪLA a kl wīli ša PN sig4.ḪLA ina a-ma-ra-imnāni (the number) of bricks shall be according to PN's contract, he will deliver the full count of the bricks in a pile TCL 12 71:7 (NB); 300 sig4.ḪLA ša PN ina muḫḫi PN; ina PN ina a-ma-ra imlu inandin in Arahassama PN; will deliver in a brick pile at the temple 300 bricks which he owes PN YOS 6 104:5; [x]+15 ḫmn sig4.ḪLA i-na a-ma-ri ša PN x thousand bricks in a pile belonging to PN AnOr 8 54:1; 1840 sig4.ḪLA i(!)-na(!) a-ma-ra-um ša PN VAS 6 235:2; a kl puruss ša ē.L.DA sig4.ḪLA ana a-ma-ra-ki kass[i]ka ipeḫḫi ša [.] inandin in accordance with the ruling of Ezida he will deliver to [Ezida] the bricks tightly stacked in a pile VAS 6 64:8 (all NB); 7,12 101. GUB (ša) sig4.ANŠE 7; 12 is the coefficient of the brick pile A. Kilmer, Or. NS 29 289; for problem texts concerning the dimensions and the volume of the a., see, wr. sig4.ANŠE TMB 194ff. Nos. 538ff., also, wr. sig4.ANŠE sig4 pile of bricks Genouillac Kich 2 D 63 r. 1 13ff. (= MKT 1 124), wr. sig4.ANŠE sig4.ĀB pile of half-bricks ibid. 18ff.

2' in lit. ašbat ina šilli a-ma-ri ša libītī she (the sorceress) sits in the shade of the brick pile Maqu V 2; Enlil bita išpiš a-ma-ra ina kasēšu libītī qni ina šubalkušu Enlil built the house—when he arranged the stack of bricks, when he turned the blue (glazed) brick upside down CT 38 38:62 (SB namburbi).

b) in amaruwnamma epēšu to make a brick pile: 2 li-im sig4.ŠEŠ i-na URU Nu·zi i-la-bi-nu a-na za-zu-um-ma dū-šu a-na a-ma-ar-wu-um-ma dū-šu ku·lub-ta e-na za-ḫu-um-ma dū-šu he will make two thousand bricks in GN, he will sort(?) them, put (them) in a pile, ... HSS 5 97:8.
amaru B

Thureau-Dangin, RA 33 165, 180ff.; H. Lewy, Or. NS 18 146 n. 3; ad usage b: Landsberger, JNES 8 275 n. 83.

amaru B s.; sideboard (of a bed); NA*; cf. amaru B v.

NA_an.za.gul.me ina mubbi qaggad uiš a-ma-ri ša erši imarrウィク they pulverize the ... -stone jar on the top of the sideboard of the bed ZA 45 42:11 and 26 (rit.).

For CT 11 50a 27 (Diri IV 295), see amar usandlī.

amaru A v.; 1. to see, behold, look at (in general), to experience, to come across, to find, to locate (a person), to find (an object, merchandise, a site), to discover, to notice (a person) (p. 6), 2. to find after searching, select, sight, to look up (information), to find a result (in math. and astron.), to come to know, realize, see, to learn by experience (especially stative and 1/3), to experience, to come across, to find, to locate (a person), to find (an object, general), to experience, to come across, to meet (another person) (p. 23), 7. to have (someone) visit, to go to see (a person), to visit, to have an audience (p. 12), 3. to read (a tablet, a document, an inscription) (p. 18), 4. look, behold, see! (as an interj. in the imp. and 3pl. of a.mu) (p. 19), 5. (in idiomatic phrases, alphabetically arranged) (p. 19), 6. III to have (someone) visit, meet (another person) (p. 23), 7. nammuru to be seen, to appear, to occur, to be found, discovered, to be inspected, checked, picked out, to be observed, sighted (p. 23), 8. nammuru to meet (to see) (each other), to be in opposition, to be seen together (p. 26); from OAkk. on; 1 iμur ~ immar ~ amir, imp. amur, I/2 (see mng. 5 sub Šamaš), I/3 (atamurutammu), III, III/2, IV, IV/2, IV/3; wt. syll. and 1ī, 1ī.lā, 1ī.dū; cf. amar usandlī, āmerīnu, amīr dāmi, amīrū A and B, āmīr, ammari, amru, almaru, 1imar, imru, mummirītu, nāmaru, nāmuru, nammrūtu, tāmari, tāmaru.

i-gi i1ā = a-ma-ru, nammrūš, nātālu Idu I 51ff.; la-al lał = a-ma-ru Ea I 247; lā = a-ma-ra[u] Nabnitu I 207; la-al lał = a-ma-ru[()] SŠ Voc. Q 24'.

amāru A

igī.lā, igī.lā = a-am-a-ru Nabnitu I 208ff.; ni[i]tīī.lā = a-ma-a-[ru] (in group with ni[i]tīī.dū = ha-a-[ru] and igī.bī.in.dū = nāp-lu-[ṣu]) Erīmuš III 69; igī.lā = a-ma-ru (followed by igī.gal = nātalū, dagalū and igī.bar = nāp-luṣu) Igītu short version 2; igī.lā = a-ma-ram ša na-ta-li An.tagal VIII 20; igī.kār, igī.šk = a-ma-ru Erīmuš V 128ff.; [igī.gid] = [a-ma-ru, [bar], nātalū, nāp-luṣu] Izi B 9ff.; [igī.bar] = a-ma-ru (followed by bar, nātalū) Izi B II 2; [igī.x] = [a-ma-ru] Izi B I 15; [igī.dū] = [a-ma-ru] Igītu I 2; [i.bi.bar] = [igī.bar], [i.bi.zē.ēb] = [igī.dū] = [a-ma-ru] Emešal Voc. III 24f.

pād = a-ma-a-[ru] Nabnitu I 206; pa-ad ṛād = [a-ma-ru], [a]-ta-[u] Idu I 5ff.; ū tēt-bīn = a-ma-ru Dirī II 119; [ū] tēt-ē = a-ma-ram (between bārū and nātalū, ūharū, ūtalū, nāp-luṣu) Dirī II 173; [ū] tēt-ē = a-ma-ru (followed by bar, nātalū, nāp-luṣu) Izi B I 13; [tēt-ē] = [a-ma-ru] Proto-Diri g. r. 10'; [tēt-ē.DUG].ga = a-ma-ru (followed by barū, nātalū, nāp-luṣu) Izi B I 17.

sag. ki.ṣu = a-ma-ru Katgal B 259, sag.nu = a-ma-ru ibid. 252; uncert.: ma-āš maš a-ma-ram A/I(103; ku-ul kul = a-[m]a-ru MSL 12 135 b 10 (Proto-Ea).

[i.gi.dūl] = [u]-a-an-ru-ru Igītu I 1 3; [si-ir] [si-i] = min (= šē kašīn) [i]-[a]-ni-[u] [ru] [ṣu] [i.bi][i.i] [a-mu] [a-ma-ru] A VIII/2:8.

ud.da tā.tuku ni.te dingir.ra mu.ni.in.lā: ūna nēmel palāh ili ti-ta-mar when you will have found out that it is profitable to worship the god(š) Lambert BWL 229 iv 25; [en me].lām.bi igī nu.un.bar.[er] : bēlum șa bībīrātu la in-nam-ru lord, whose splendor cannot be faced KAR 101:3f.; ašu nu.lułu.ḥa șa igī im.ma.an.sum : nē gātā la mešiši i-ta-mar he has seen water (touched by) unclean hands CT 17 41:10; [ki.ir. ra.bi] [i.bi] nu.un.gā.gha. bi-ša țăššālulu a-ma-ru ul ale'e I cannot see whither he has been taken away BRM 4 9:26, also ibid. 28.


amaru A 1a

I absolutely have not even seen him ARM 2 19:16f.; make that man disappear mamman [Ia i-ma-ar-šu nobody shall see him ARM 13 107:19; amélītu ša kána epaši immatima ul a-mur I have never seen such men EA 21 31 (lot. of Tašratta); inúma ji-mur aḫtiya inúma aṣi mār šiprija(!) rigami when my brother saw that my messenger left empty-handed EA 137:20 (lot. of Rib-Addi); ina ʾumī ašmi u a-ma-ru ipiš nukurti the day I hear about or see hostile doings RA 19 104:21 (EA), cf. a-mur-ni inúma ʾipušu šlām ʾittīka BASOR 94 p. 23 No. 2:18 (Taanach let.); mārē ši priḳa ki a-mu-ru when I saw your messengers EA 16:6 (lot. of Assur-uballit I); āḫāmeš lu ni₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄₄¢m of this document as if you were reading it naturally.

I have never seen such men.
amāru A 1a

which you have written meṣi u ma’ad anākū lu-mur I want to see (it), be it more or less ABL 400 r. 8; panīja ša irtuinnī šarru i-ta-mar the king has seen my face, which they have struck ABL 1374 r. 4; ādi la mār šipri ša bēlīja am-ma-ra marṣāk I am sick as long as I do not see the messenger of my lord BIN 1 15:8; since the šatammu-official left mamma ina lībbišunu ul a-mur I have not seen any of them BIN 1 38:10, cf. ādi aḥāmez ni-im-ma-ra YOS 3 161:21 (all NB letters); ādi muḫḫi w’ilī ša abīja am-ma-ra-ma eṭṭeruka I will pay you as soon as I see the promissory note of my father (oath) VAS 6 124:9; ādi(l) muḫḫi ša aḥāmez nim-ma-ra ma purus-šašu līti PN nišakkantu until we meet and come to a decision with PN AnOr 8 56:16 (both NB); a-mi-rū ša ina rībiš ălī [... ] may he who sees him (who breaks the contract) in the city square [point an evil finger at him?] AfO 16 45:19, cf. ādi a-ma-ra-ku ši-bbu (for context see abūṣin) AFO 19 55:5 and 7; šummišuma epēšt la-mu-ra ana EL[a] report to him, to Ɛa, the events you have seen RA 46 34:19; i(var.) e-ma=ri-ši-ša Sin iramsi when Sin saw her, he became enamoured of her Köcher BAM 248 iii 12, var. from dupl. Lambert, Studies Landsberger 286:21; nukkurat a-ma-ra-iš strange she was to look at VAS 10 214 vi 9 (OB Agusaja); nīši ugdās bāra ana a-ma-ra kā[ta] people vie to see you BMS 1:8; eli a-me-ri-ia [f][u-la-ab]-ni,<ṣi>-in-ni you have made the sight of me annoying for him who sees me Maqiu IV 68, 800 AFO 21 76, cf. eli a-me(var.-mi)-ri-mu(var.-ia) amuruš anāku Maqiu I 7, also, WR. IGLÁ KAR 228:20, cf. also a-mir-ka ana IGI-ka haddi to have him who sees you rejoice at meeting you BRM 4 20:18, see AFO 14 259, cf. also IGI. DU₃ A-sū ([aggiś] n)ēkeltišu STT 275 i 6; thieves are an abomination for me (but) mimimā a-ma-ra u ăzzib I cannot let alone anything I see TuL p. 13:8; ẹṣlu štu a-ma-ru-k[ā] ever since I saw you, young man (incipit of a song) KAR 158 r. vi 26, cf. a-am-mar šaman ertēli I am looking at the fat of the earth ibid. vii 14; ina puszur kaparrī la a-mar rē’i hidden from the shepherd boy, without the shepherd seeing (it) Köcher BAM 248 iii 18; a-mi-rū ša ina sūqi līta’ta’dī lāltka may he who sees him in the street praise your divine majesty AFO 19 60:181 and 183; a-mi-ra u-a

3’ in lit.: ul im-ma-rū aḥṣasu one person could not see the other Gilg. XI 111; ša naqba i-mu-ra who has seen the abyss Gilg. I 1; ša šalmanšu ina šēri naddī ta-ma-rū a-la-[mar] have you seen the (ghost of) one whose corpse lies (unburied) in the open country? — I have seen (him) Gilg. XII 150; iņba našima ana a-ma-ra šajāḥ it bears fruit pleasant to look at Gilg. IX v 51; a-mur dāršu (parallel: ḫaplas samēšatu) look at its wall Gilg. I i 11; a-mur gulgulē ša arkuši u panūtī look at the skulls of high and low Lambert BWL 148:77; kīma šī ṭāṣu i-mu-ra tišt abūšu when the gods, his fathers, saw (the power of) his pronouncement En. el. IV 27; epuš pīka izuzu e-mu-ra-uk-ka (var. [a-ma-ra] uk-ka) nīšu having been angry(?) at your word(s), they will be appeased at seeing you En. el. II 101, cf. ša a-ma-ra-uk šibbu (for context see abūṣin) AFO 19 55:5 and 7; šummišuma epēšt la-mu-ra ana EL[a] report to him, to Ɛa, the events you have seen RA 46 34:19; i(var.) e-ma=ri-ši-ša Sin iramsi when Sin saw her, he became enamoured of her Köcher BAM 248 iii 12, var. from dupl. Lambert, Studies Landsberger 286:21; nukkurat a-ma-ra-iš strange she was to look at VAS 10 214 vi 9 (OB Agusaja); nīši ugdās bāra ana a-ma-ra kā[ta] people vie to see you BMS 1:8; eli a-me-ri-ia [f][u-la-ab]-ni,<ṣi>-in-ni you have made the sight of me annoying for him who sees me Maqiu IV 68, 800 AFO 21 76, cf. eli a-me(var.-mi)-ri-mu(var.-ia) amuruš anāku Maqiu I 7, also, WR. IGLÁ KAR 228:20, cf. also a-mir-ka ana IGI-ka haddi to have him who sees you rejoice at meeting you BRM 4 20:18, see AFO 14 259, cf. also IGI. DU₃ A-sū ([aggiś] n)ēkeltišu STT 275 i 6; thieves are an abomination for me (but) mimimā a-ma-ra u ăzzib I cannot let alone anything I see TuL p. 13:8; ẹṣlu štu a-ma-ru-k[ā] ever since I saw you, young man (incipit of a song) KAR 158 r. vi 26, cf. a-am-mar šaman ertēli I am looking at the fat of the earth ibid. vii 14; ina puszur kaparrī la a-mar rē’i hidden from the shepherd boy, without the shepherd seeing (it) Köcher BAM 248 iii 18; a-mi-rū ša ina sūqi līta’ta’dī lāltka may he who sees him in the street praise your divine majesty AFO 19 60:181 and 183; a-mi-ra u-a
amāru A 1a

ana dārdāi dalilika lidsulu may those who see me (i.e., my recovery through you) praise you forever LKA 114:21, dupl. STT 72:104, and passim in prayers, wt. IGIL.A-š-a KAR 267 r. 23, also a-mi-ru-š-a nartāki šispatu BMS 30:17; a-ša i-mu-ru 4UTU gerebša the sun must not see its (the ark’s) interior CT 46 3 i 30 (OB Atrahasis).

4' in omen texts: if a snake comes out of a hole and lām mamman IGIL LUG the man sees it before he sees anybody else CT 38 33:1; niṣī TES.BI i-mu-ru (var. IGIL.MES) and several people saw them (the entwined snakes, at the same time) CT 39 33:46, var. from CT 40 46:43 (SB Ašu); ašurum awīlūtam illak mārmārīšu i-ma-a-ar the man will attain old age, he will see his grandchildren YOS 10 44:70 (OB ext.); if an infant speaks aloud in his bed minam ša i-mu-ru 2qabbī and tells everything he has seen Labat TDP 230:113; lunnu ... a-mu-ru a-ta-ma-ru AD.MU ŠIS a-mu-[ru] the evil things I have seen and seen repeatedly, that I have seen my dead father Dream-book p. 341 ii 6'; note mē ellūti tanaq qīma 2ES.BAR IGIL.DU₂ libate holy water and you will see the (divine) decision STT 73:91, also ibid. 76, 81, and 84, also (you recite the conjunction three times) igsaru illakamma tammar CT 39 24:32, see Reiner, JNES 19 28f.; IGIsu iyaddu he who sees it (the bird of DN) will be happy CT 40 49:27, cf. IGIL-šu imat ibid. 30, and passim in this text; bišit KUR.KUR 4UTU igī the sun will shine on the possessions of all countries ACh Šamaš 2:14, cf. esēț nakri 4UTU IGIL the sun will shine into the sanctuaries of the enemy TCL 6 1 r. 49, cf. ibid. 48 and 50 (SB ext.).

5' other ocs.: [ina ūm]i Šamaš līl(-)muršu ina miši kakkabāni li-mu-ru-šu during the day, the sun should shine on it (the pot with the medication), during the night the stars should shine on it KAR 184 obv.(1) 10, but see also mng. 5 sub Šamaš; [IRD] DU₂.ABI NUN IGIL.DU₂ MI DU₂.ABI IGIL.DU₂ 4Sin-lurnā (if) he (the patient) does not see all day long but sees during the entire night — it is dayblindness AMT 13,1: 6 + 18,2: 8; three stone (amulets) against šumma NA UŠ.MEŠ IGIL.MEŠ if a man always (imagines he) sees dead persons KAR 213 iii 8, cf. KAR 234 r. 3; a-i rikit isippū takašadu tam-ma-ra nišītu until you come to the collection of tablets concerned with the isippū-craft and (are allowed to) see what is kept secret KAR 44 r. 13; hurūṣa kuspa IGI.DU₂ ma pušīr he looks at gold (and) silver and he will be released (from his disease) AMT 90,1 iii 12, and passim in this text; amētu la ellu siminšu la ellelu NU IGIL-ma an unclean man or woman must not see (the ritual proceedings) 4R 55 No. 2:24, cf. nēpīša annū ... tarbatu IGIL aḥū ... NU IGIL-ma RAcc. 16:30.

6' with dūttu (also ina šuttti) to dream: šunu išum 2UTU si-ut-tam ša i-im-ma-ru la ukāl if a man cannot remember the dream he has had AFO 18 64 i 31 (OBomens); šu-na-li i-ta-nam-m[a-ru] JCS 6 144 r. 3, cf. šu-na-li i-ta-nam-ma-ru AFO 10 5:9 (both MB letters); šu-ul-ta ša a-mu-ru Gilg. V iii 14, and passim in Gilg., note a-tām-mar šu-ul-ta KUB 4 12 obv.(1) 10; ūmu MĀŠ.MI annīti e-mu-ru the very day he had that dream Streck Asb. 20 ii 100; ina šu-ul-li ša a-mu-ru u nišī i-tam (var. -la-am)-ma-ru-ni in the dream I had and other persons also had CT 34 28 i 67, var. from ibid. 24 ii 27 (Nm.); MĀŠ.MI am-ma-ru Gray Šamaš pl. 7 K.3394:20, cf. NĀ-ma MĀŠ.MI IGIL STT 73:68, see Reiner, JNES 19 33, and passim in SB; ina šu-ul-li-ta i-a-ta-mar YOS 1 39:5, also i-na šu-ul-tum i-mu-ru RT 19 p. 101: 5, and passim in this text.

7' with ina elli or with inu as subject: šū-bam i-na-a-ni ū-ul i-mu-ra we could not see the troops with our own eyes Bagh. Mit. 2 57 iii 8 (OB let.); awīlum šēḥēr bitišu ... i-na-šu i-ma-ra the man will see with his own eyes the reduction of his household YOS 10 56 ii 34 (OB Izbu); šuulu matē IGIL 11-a-a la e-mu-ra-ma what my eyes have never seen AnSt 7 130:28, and cf. IGIL.MEŠ-a-a li-mu-ru-ma liḫtimu if my eyes see it, my heart will become confident ibid. 31 (let. of Gilg.); ina IGIL.MEŠ-šu-nu i-ta-am-ru they saw it with their own eyes EA 27:24, and passim in this letter, also ina IGIL.MEŠ-gu-nu i-ma-ra-a-ma ibid. 30 (let. of Tuštatta); alkama ina i-ni-ku-nu a-mu-rá kima'
amāru A 1b

ki zēru mušuru go (pl.) and see with your own eyes how much land has been left unworked CT 22 20:8; gabbi ina i%-i-a mi-mar I saw everything with my own eyes CT 22 193:9 (both NB).


b) to experience — 1’ in gen.: ša tēpuša ninni kina ša a-wilam avwilam matima la i-mu-ru what you (pl.) have done to me is what no man has ever experienced from another CT 29 8a:18 (OB let.); all this time I have been without news from you ūmu namru ul a-mur I have not had a (single) pleasant day ABL 451:10 (NB); anāku ki qallākuni ḫūmē ḫa-an mar I, myself, since I am (too) young(?), have not experienced earthquakes ABL 355 r. 18 (NA).

2’ referring alphabetically according to the object of the verb): bi-ti-ig-lam i-ta-mar if he (the merchant) has suffered a loss CH § 102:21; bulūt libbi (wr. Š.a.T.LA) i-gi-mar he will experience happiness CT 38 38:44 (SB Alu); urbūd me-at gī bu-tū-qa-e lu a-mu-ur I have had losses of hundreds of talents of copper CT 3 16b:13 (OA); the country dummuwa (wr. K.l.KAL) i-gi-mar will experience hard times CT 28 1 K. 6790:12 (SB Izbu); [māt]u di-bi-ri i-gi-the country will experience pestilence CT 38 1:17 (SB Alu); lu-mur du-un qa may I see divine favor RA 16 85 No. 36:5, cf. šeš i-gi-mar AMT 37,2:8; the country dummuq libbi (wr. Š.a.Sig₃) i-gi-mar will experience happiness CT 28 1 K. 6790:15 (SB Izbu); A-la-mar-sig₃-il I-Have-Experienced-the-Favor-of-the-God ADD App. 1 x 38, see also ginātu mg. Id, and see Stamm Namengebung 183f.; HÉ.GAL IGI.MEŠ they experienced prosperity King Chron. 2 p. 58:5; 1.Bi.ZA IGI-mar he will have losses CT 38 21:15 (SB Alu), cf. i-bi-xa sā-e mādātim a-la-mar TCL 4 54:11 (OA); ʾšš-di-ḫa-am [IGI] he will do good business KAR 395:7 (SB physogn.); this man kīl (wr. KI.ŠE) marša IGI will suffer harsh imprisonment CT 40 49:20 (SB Alu); rubū ša tūna (wr. ḤUL) IGI.ru panša IGI-mar the prince who has experienced evil will experience the appeasement (of divine wrath) CT 34 8:15 (SB), cf. ḤUL a-a a-mur BMS 15:9; KUR tūmuw libbi (wr. Š.a.HUL) IGI-mar CT 27 16 r. 9 (SB Izbu); maša ša ma-na-ah-tū IGI panša IGI-mar the country which has suffered exhaustion will find relief CT 39 18:88 (SB Alu); obscure: this man ma-aqīk-la-a IGI-mar CT 38 21:17 (SB Alu); rubū ša ma-ra-ūš-ta i-mar that prince that will experience misfortune CT 13 49 ii 4 (SB prophecies), see JCS 18 20, cf. šur-rāmī . . . ma-ra-ūš-ti i-tam ru ABL 281:18; ana 1 me ūmē nīg.gi IGI he will experience misfortune for a hundred days CT 39 49 ii 48 (SB Alu); ma ši-ik-la-mimma ul i-mu-ur he had no bad experiences KBO 1 8:15; KUR me-sīr IGI ZA 52 238:17c (astrol.); mursa (wr. gig) qallā i-gi-ar he will suffer a minor illness MDP 14 p. 49 r. i 26 (dream omens); wātām ša alattaddaru a-i-a a-mu-ur may I not experience death, of which I am in dread Gig. M. i 13 (OB); nam-ra-šu a-mur see (my) hardship Lambert BWL 88:288 (Theodicy); this house na-pa-ša IGI will experience prosperity CT 40 7:52 (SB Alu); aši lāwāt navūtā i-mar the town you besiege will be destroyed YOS 10 9:20 (OB ext.), cf. ibid. 48 v 15; this man nē-ē-ne-en-šu IGI-mar (with gloss: ni-me-[la . . .]) CT 38 21:81 (SB Alu); ne-ne-maš-lam la i-ta-mar (if) he has not made a profit CH § 101:10, cf. ni-m-e-ša IGI AMT 35,1:10, Ā.TUK IGI Labat TDP 68:10, see also mng. 5 sub nēmeku; nišē nāti ni-ru-šu IGI-mar the inhabitants of the country will know joy KAR 421 i 7 (SB prophecies); this house ni-ziq-la IGI-mar will experience sorrow CT 39 49 20:20 (SB Alu); dumqa u nu-ūš-ta lu ni-mur let us experience good times and peace KBo 1 3 r. 40, see Weilner, BoSt 8 56:57 (treaty); mašu BAL-a da-nna IGI-mar the country will experience a
wherever we find (him), we will have witnesses ready for him (to give evidence) BIN 6 73:24 (all OA); 

bêlû i-ma-ar-su (var. i-ma-ar-su) iṣabbassuma itarrûsu (if) his master recognizes him (the grown-up child of a slave girl of his), he seizes him and takes him along Goetze LE § 33:8; aṣṣum PN šu kaspam elîsu ʾîdî ʾîmla ta-ma-a-rû-šu šabbassu as to PN who owes me silver, seize him wherever you find him CT 29 12:25; cf. i-mu-ur-su iṣabbassuma TIC 1 29:11; PN ina kar Nippur PN₂ u PN₃ ... i-mu-ur-ma PN met PN₂ and PN₃ accidentally in the quay district of Nippur PBS 8/2 125:10; PN šumma ta-ta-am-ri-ši la taraššiši if you have found the woman PN do not bother(?) her VAS 16 22:20 (all OB); ša ḫarimta pâṣunqu e-tam-ru-šu-i (ša)-ba-as-ši whoever meets a prostitute who is veiled will seize her KAY I v 69 (Ass. Code § 40), cf. ibid. 88, also e-ta-mar-ma ʾuṭāṣṣir (if he) met her but let her go ibid. 78 and 95; aḫingga ina MN ... PN i-mu-ra-an-ni-ma ina pan PN₂ ipqidanna I ran away and PN found me in MN and entrusted me to PN₂ YOS 7 102:8; ina ḫubti tam-mar-ma ma ana kaspi tapatтарu when you locate (my children) among prisoners, will you redeem (them) ? TIC 9 141:8; iṣṭen pîl šanti nasiš ša im-mar-ru kaspi immaḫhar one guarantees for the other, he (the creditor) will receive the silver from whichever one he finds Moldenke 2 64 No. 3:7 (all NB); urdāni ša šarri ... bit i-ma-ra-ni-ši idákku he kills the servants of the king wherever he finds (one) ABL 463 r. 7 (NA); etelliṣi ātallakku la a-mu-ra muḫḫu I moved about like a lord, met no one who could calm me TIC 3 420, and passim in Sar.; who among the gods can measure up to you la am-ra kîma kîli [māš]hdr testētī no one can be found who listens to prayers as you do AFO 19 51:76.

d) to find an object, merchandise, a site, etc. — 1’ in gen.: 10 kutnâni ša ina GN a-[mu]-ru-ni the ten kutnîn-garments which I have found in GN BIN 6 180:17 (OA); šimam ša balāṭiṯa a-mu-ur-ma I discovered a profitable buy (so I borrowed between ten and fifteen minas of silver and bought it) TIC 14 22:28 (OA); NA₄ ḫar i-im-ma-ma ru-šu-šu-(ša)-pa-ra[lu-
amāru A 1d

ni-i]k-kum when they find a millstone, they will send you word A 3532:39 (OB let.); mati-ma anākū bašīt ekallīm ašar a-tā-am-ru ul akattam would I ever conceal palace property wherever I found (it)? Sumer 13 35 No. 14:7 (Harmal); niširtašu kabišu akallu i-mar an influential person or the palace will discover his treasure YOS 10 54 r. 22 (OB physogn.); 2 oš kaspam an-me-am-ma resī likil find me two shekels of silver so they will be at my disposal PBS 7 56:8, cf. 5 oš kaspam annik[P]a(m) a-mu-ur-ma aštaggal VAS 16 48:13 (all OB); uqna ištu ajissammē a-mu-ur-ma ana šarri šībila find laps lazuli somewhere and send (it) to the king MRS 9 222 RS 17.383:29 (let.); ana matimma ... kimāham annim li-mur-ma (var. li-mu-ur-ma) la usassak should one find this tomb at any time, one must not descrate (it) OLZ 1901 5:6; in all the countries through which I traveled, in all the mountains which I crossed (I collected) GISH.MES zērāni ša a-tam-ma-r[a] trees and seeds whenever I found any Iraq 14 33:41 (Asn.); nambaši a-mu-ur-ma I discovered pools OIP 2 114 viii 34 (Senn.), cf. ina a-Stà GN ID.MES a-ta-mar Scheil Th. II 48, also i-mu-ur-ma būru Gilgāmeš ša kašū mēsa Gilg. XI 285; you dig a well kīma mē ta-tam-rū when you find water (you make a libation of this water before Šamas) CT 38 23 K.2312+ r. 15; mimma ṭuppū u népišu ša ... ta-tam-ra-ma ... šibilani send me any tablet or ritual (which I did not list for you but) which you may have found (and which is fitting for palace use) CT 22 1:36 (let. of Asb.); the millstone which had been taken away unlawfully inā bit PN a-ta-mar I discovered in the house of PN YOS 7 10:13 (NB); mim[ma] ša šīṭṭatu inā libbi la a-mar do not let me find anything worthless in it TCL 9 89:25 (NB let.); with inā qaṭ PN (referring to stolen property): take away and show us mimma ša ina qaṭṭōu ta-mu-ur whatever you have found in his possession TCL 13 170:11, cf. AB.GAL (liṭtu or buri, q.v.) annitu inā qaṭī PN u PN₂ kī a-mu-ru YOS 7 125:7; išṭēl immsertu ... ša inā sartī nisštuma inā qaṭ PN a-m-rā-ṭī one ewe which was illegally slaughtered and found in PN’s possession TCL 12 77:7, cf. also ina qaṭ PN ... a-ma-ra-tu-ma YOS 7 118:4 (all NB).

2’ foundation documents, royal inscriptions: arikā narēša annim IG.LI-[ma] šumī lišīd u [...] a later (prince), when he finds this stone tablet, should praise my name KAH 2 26:13 (unidentified NA king); musarā li-mu-ur-ma šānna līpšū when he finds my inscription, he should anoint it with oil Winckler Sar. pl. 25 No. 54:15, cf. musarā šiṭir šumeja li-mu-ur-ma OIP 2 116 viii 84, also Borger Esarh. 64 vii 72, Streek Asb. 90 x 112, Böhl Chr. Revaluation No. 25:38 (Sin-šar-isšum), and note musarā šiṭir šum ša PN ... a-mu-ur-ma VAB 4 224 ii 44 (Nbn.); šiṭir šumeja a-mu-ur-ma itti musarēka sukun locate the inscription containing my name, place it beside your own inscription ibid. 68:39 (Nabopolassar); šiṭir šum ša Narām-Sîn ... a-mu-ur-ma ibid. 226 iii 8 (Nbn.); zijī agurrī ušī ... ša ina ekal ašarru ... PN i-mu-uru impression of a slab of uşd-stone which PN found in the asarru-palace Clay, MJ 3 p. 24:6; narā ta-ma-ra ma taššu (you who) find and read the foundation document AKA 171 r. 13 (Asn.), cf. Borger Esarh. 99 r. 57, cf. also kī lu-ma-a-ri u la šasē AKA 250 v 65 (Asn.); ša temenu labirum la i-mu-uru (a temple) whose old foundation tablet no (earlier king) found VAB 4 78 iii 24, and passim in similar contexts in Nbk. and Nbn.; qalma šuṭṭu a-mu-ur-ma BBSt. No. 36 iv 8.

e) to find out, to discover: annummiṯ ča annim i-<im> ma-ru illakka u u ṣālim ča i-mu-ru bēl nukurim uṣakšadma one or the other who finds this out will go and transmit to the enemy information(?) which he has discovered concerning the city Bağh. Mitt. 2 57 ii 7f.; iṣṣīma inisī i-tar-mar awilam he raised his eyes and discovered the man Gilg. P. iv 11 (OB); urṭi erseti ša ta-mu-ru gibā tell me the rules of the nether world which you have found out Gilg. XII 88; I have no helper gāmelu u a-mur I have not found one who is kind (to me) Lambert BWL 34:98 (Ludlul I); I belong to Marduk lamûni li-mu-rami-ni-ma puṣra timid if my evil discovers me, it should go away (lit.: into hiding) Dreambook 342:10; urkiš e-ta-am-ru and later on,
amāru A 1f

they found out (that the mazziz pani was not castrated) AFo 17 286:100 (MA harem edicts); they seized couriers with their messages e-mu-ru epeš surrašēsunu and discovered their rebellious machinations Strock Asb. 12 i 130; aṭā šikin mursiša annijā la ta-mar why can you not find out the nature of this disease of mine (and prepare a remedy for it)? ABL 391:10; kī ša ni-mu-ru-ma emūqišunu alla emūqiši na’dū when we found out that their troops were more numerous than ours ABL 462 r. 11 (NA); akanna ta-ša-mar-a’ ša kurummatu ina pani šabē ḫânu here you can find out that there are no food rations for the workmen Yos 3 52:6; I keep telling him lū.Šrē e t-a-mar the chief administrator of the temple will(?) find out everything (why do you pick the grapes without his permission?) BIN 1 94:23; lumna mādu ina Ulaj ni-ta-mar we discovered terrible things on the Ulaj river (many boats have sunk) TCL 9 110:9; five sheep of the Lady-of-Uruk ša ina šēni ša PN am-ra-a-ma which have been discovered in the flock of PN Yos 6 123:3 (all NB).

1. to notice (a person): PN ina ši[l[ti]] ša Subar[tu] RN i-mu-ur-šu-[ma] Kurigalzu noticed PN during the hostilities with Subartu MDP 2 p. 93 i 7, cf. ša ina nakrūti u mundaḫšāti šarru belšu i-mu-ru-ša-ma whom the king, his lord, noticed during the hostilities and the battle engagements BB88. No. 6 i 40; i-mu-ru-šu-ma Adad gurādu heroic Adad noticed it (the young gazelle in the desert, and sent rain) BBR No. 100:16.

2. to find after searching, to select, to sight, to look up (information), to find a result (in math. and astron.), to come to know, realize, see, to learn by experience (especially stative and 1/3), to observe (ominous phenomena), to witness (an event), to examine (a person), keep an eye on (a person), to inspect, check, to muster (people), to look after, to take care of, to look (said of gods) with favor upon (human beings), to go to see (a person), to visit, to have an audience — a) to find after searching, to select, to sight: with bu’ā: nu ba’ima ul ni-mu-ur we searched but did not find CT 6 6:30 (OB); uqna’ uba’r’im u la a-ta-mar I searched for lapis lazuli but could not find (any) MRS 9 224 RS 17.422:14, cf. kī uha’ršu ul am-mar ABL 1208:6, and passim in NB, ina GN ub-ta-ju-[šu] lāšu la e-mu-ru-šu ABL 1085:5 (NA); ša RN ... temenšu labirī uba’r la i-mu-ru (Ebabbar) whose ancient foundation document Nebuchadnezzar searched for and did not find VAB 4 224 i 50, and passim in NB building inscrs.; note with saḫāru: PN issahhrūšima ina bit PN, i-mu-ur-ši-ma PN searched everywhere for her and found her in the house of PN, Boyer Contribution 143:8, cf. ištumma šamnam tashuru la ta-ma-ru since you have looked around for oil and have not found any Yos 2 11:9 (both OB), and with šērā: šāriqi nisēšma la ni-mar as hard as we look for the thieves we cannot find them Bab. 6 101 No. 7:19 (OA); šaḫštāšu lu ni-mu-ur ma lu nilgi let us select (lit.: find and take) third shares (from what) he (owns) CCT 3 22b:25 (OA); šā 2 ašin kaspim in.nu.da a-ma-ra-ku-nu-ši-im I shall look for two shekels’ worth of straw for you (pl.) CT 33 20:15; GUD.ḪI.A ... u šeḫḫērūtim ... am-ra-am select oxen and servants for me Sumur 14 12 No. 1:13, cf. 4 GURUS.MES u 3 SAL.MEŠ ša sinat ekallim a-mu-ur-šu a apqissum I selected four men and three women from the best in the palace and assigned (them) to him ibid. 18; GUD GAL a-la-a-ma-ra-šu-nu liqium look around for and get me a large bull YAS 16 199:37 (all OB); šumma ša idakšu lu i-ma-ru if they cannot find the one who killed him (they will pay compensation for three men) MRS 9 153 RS 17.230:14; a-mu-ur-ša iša ša ina panika lu ithā legšu look for the god who did not rise before you and take him (to your mistress) EA 357:30 (Nergal and Erēškiši), moṣṣaratu niitaṣar Sin la ni-mur we have been on observation duty (but) we have not sighted the (new) moon Hilprecht AV 257 No. 1:13, also ABL 671 r. 2, and passim, also Sin ni-ta-mar ABL 1156 r. 1, Sin UD.30.KAM a-ta-mar ABL 994:9; šumma UD.15.KAM ilāni aheṭiš i-mu-ru if on the 15th one can observe the gods (Sin and Šamaš) together ABL 359 r. 1; kī Sin [ma]ša a-ma-ri la maṣū if the
moon does not reach what is necessary for (its) visibility Neugebauer ACT 200 r. ii 9.

b) to look up information in tablets: na-ru-i awatam likallimšu dินšu li-mur my stela should show him the matter, may he find (there) his case CH xlii 17 (epilogue); ina li-e ša 𒈩mahri panē u urkē [la] e-mu-ru they did not find it in an earlier or later wooden tablet concerning barley received KAJ 260:10 (MA); as to what the king has written me mà ūma ša-ba a-mur look up a favorable day (in a hemerology) ABL 673:12 (NA), cf. arḫa ša-ba ni-mur we found a favorable month ABL 1278 r. 3 (NB); istringstream šēgā ud šēgā tam-mar-ma epšēti annāti teppus you look up a favorable day in a favorable month and then you perform these rituals KAR 60 r. 12, see Rāc. 22.

c) to find a result (in math. and astron.): ้งšum sag ana u sag K[1.TA] a-na-ri-i-ka in order to find the upper and the lower width (you multiply the area by two) MCT 3 D 22, and passim in MCT, see MCT, MKT 2, and TMB indices sub amaru, also 6,40 ša ta-mu-ru Sumer 7 33 No. 3:10, and passim, wr. IGI MKT 1 267:5, wr. IGI.ĐU₉ MKT 3 31 r. iii 9, 13, 16, 20, cf. also TCL 6 32:20, see Weissbach, WVDOG 59 52f.; note 40 A.R.A 3 120 tam-mar 40 times 3, you will find 129 CT 31 16 K.4061:9, and passim in this text, also CT 31 2 K.12390:3 (both ext.); for refs. in astron., see Neugebauer ACT index s.v. amaru.

d) to come to know, to realize, to see: annātimu du-mu-kā a-ma-er when will I come to know that you are kind? TCL 19 73:50; please pay attention avēluttašša li-mu-ur I would like to find out that you act like a gentleman CFT 3 34a:26 (both OA); ina annātim a-hū-ut-ka nā-er from this I will come to know whether you behave like a brother TCL 17 62:30, and passim in OB letters, also cf. ina annātim aḫḫaša lu-mu-ur Sumer 14 42 No. 18:7, ina annātim a-hū-ut-ka-ma sig₇ lu-m[u]-ur ABIM 18:18, ina annātim aḫḫaša lu-mu-ur CT 29 29:30; dummuqka lu-mu-ur-ma u aḫḫaša ludammīqakkku should I find that you are kind, then I, too, will do you a favor VAS 16 139:14, cf. dummuqka am-ri PBS 7 41:16; ina annātim rašimāška ni-mar from this we will see whether you love (us) Sumer 14 40 No. 17:23 (all OB letters); anumma ša-šašu ... kitta ša RN i-ta-mur now the Sun has learned that RN is loyal MRS 9 51 RS 17.340:15', cf. ibid. 41f. RS 17.227:16 and 44; u ta-maš summa šarru banita li e-teppusKa and (then) you will find out whether the king will not do you favors MRS 9 224 RS 17.422:25; u šarrumma ta-mar summa šarru ... udammīqakkku, and you certainly will find out that the king will do favors for you ibid. 36 RS 17.132:17; ra-an-qa u kīnāti ša bbāka lu-mu 1d-biššu belāma li-mu-ur may the king, my lord, come to know (my) faithfulness such as a servant has to his lord ABL 1207 r. 8; ina aqaš am-mar-ka through this I will come to know you TCL 9 84:10 (all NB letters); kima ukāssušunātimu ana šer RN utarrumūniš i-mu-ru-ma when they (the deserters) realized that they wanted to catch them and send them back to PN (they did not return) ARM 1 13:17; ḫasāsī ša la-natā a-ma-riš pq̂za beyond comprehension, difficult to understand En. el. I 94; enēk međāku a-ta-mar kaššima ... a-ta-mar niširta I am wise, I am experienced, I know what is hidden, I know what is kept secret BHT pl. 8 r. v 91f., see ZA 37 92.

e) to learn by experience (especially stative I and 1/3); a-lām šāt ša-a-[m]u-ra-kū kima 1-šu 2-šu 3-šu ěśiq I am well acquainted with that city, having passed through at least three times ARM 1 39:9; aššiši ša a-ta-mu-ra-at so far you have not acquired much experience ARM 1 85:7, cf. PN a-ta-mu-ur PN has experience ibid. 11; the Hana men whom I sent to you a-ta-am-mu-ru are experienced ARM 2 67:8', cf. ARM 4 88:28; bēl pāḫatim ša a-wa-tam a-muru an official who is informed about the matter ARM 2 91 r. 3'; ša-alšu šatu jidi u ta-maš puš[q]a ša ešiq ask him, he has already experienced the difficulties which beset me EA 74:52; aššiši ... ša aššaršušu mamma la e-mu-ru allik I marched against the towns (to) Mount Nîšir whose location nobody had seen AKA.
amāru A 2f

307 ii 39 (Asn.); a-tam-mar durug šapšaqi I am acquainted with difficult roads AKA 196 iii 17 (Asn.), cf. also a-me-ru durgi WO 1 450:15 (Shalm. III); countries ša ... ajuymma šubas-sunu la e-mu-ru-ma TCL 3 67 (Šar.), la e-mu-ru durugšun ibid. 328, and note mamman la i-mu-ru ajuymma la ida OIP 2 136:16 (Senn.); whose aspirations the great gods have fulfilled i-mu-ru donānšunu and who knows their power from experience Borger Essarb. 74:11; itāt šamē u erṣetī am-ra-ku šuaddunaku I am able to discuss with competence portents, both celestial and terrestrial Streck Aseh 254 i 14; [urḫ]am a-me(!)-ir ašīk ḫarrāna I know now well from experience Craig ABRT 2 7 r. 4 and dupl.; kima udālu la i-mu-ru kibissu like an imbecile (who) does not know his way CT 23 10:15 (SB inc.); u anākku umā uda a-ta-mar but I, myself, I know now well from experience ABL 6:17 (NA); do for him what is appropriate to do u ina ūmēšu tam-mar rimūṭka and in due time you will see your reward ABL 291 r. 10 (NB).

f) to observe (ominous phenomena) — 1' referring to celestial phenomena: urpu ẖētepi ni-ta-mar the clouds broke, we made the observation (of the eclipse) ABL 1392 r. 5; a-du [ša] a-mu-ru-u-ni Thompson Rep. 188:10; tūra am-mar šaṣappara I shall make another observation and send a report ABL 687 r. 15; mul šallatānu ... a-mir ABL 1113:5, cf. also ABL 679:7, MUL.GAL a-ta-mar YOS 1 39:13 (NB); memēni šaḫšiši ina šamē ta-ta-ma-ru is there anything you have observed in the sky? ABL 687:9, cf. ABL 594 r. 6.

2' referring to exta: ina šīrum a-mu-ur-ma I observed in the exta YOS 2 83:10 (OB let.);

tīrānu 20 i-mu-ru they observed twenty coils of intestines JAOS 38 82:7; udu.nītā.meš li-mu-ru-ma let him inspect the sheep BE 14 4:11 (MB ext. report); mimma ša ina tērtikā bašū ta-ta-mar (after) you have inspected whatever there is in the exta Boissier DA 212:28; cf. ina libbiššu šikin ubānī tam-ma-ru ibid. 12 i 21; dumqā tērtī annitiū umā mahār a-mu-ru-ma I observed the favorable signs of this extispicy on the first day 5R 63 ii 20 (Nbn.), see VAB 4 268; uncert.: ḫal-qu igi-mar CT 30 19 r. i 13, dupl. K.2189, cf. ḫ.a.a igi-mar KAR 426 r. 27, nu igi-mar ibid. 28 (both SB ext.).

9) to witness (an event): šībüš še.gakū šē ša PN e-mu-ru (altogether six) witnesses . . . witnessed PN’s barley Gelb OAIC 6:10, cf. šu-umuš šībüš si-da-li[m] i-mu-ru MAD 1336:20 (both OAkk.); tēbüšam ina mahār PN li-mu-ur let him witness the release of debts in the presence of PN ARM 1 62:10; aṭšu ša kiṣqi epūša e-mu-ru-ū-ni the man who was warned the practicing of magic KAV 1 vii 8 (Ass. Code § 47), cf. anākku a-ta-mar ibid. 10; PN gave this tree to PN, u ninu ni-mu-ru-ma and we actually saw (it) HSS 9 12:27, cf. šībüšu i-ta-am-ru JEN 89:19; ḫurāšu šāšu . . . uṣṣiduma i-ta-mar they melted down this gold (in front of your messenger), he actually witnessed (it) EA 3:17 (MB royal); magāt bēl amaṭišu i-gi-mar he will witness the downfall of his adversary CT 38 36:64 (SB Alu); ḫuppu ša biṭi šeqgal Etuša ul i-gi-mar summa i-mu-ru la el the šeqgalu-priest of Etuša must not be present during the purification of the temple, if he has been, he is not ritually clean RAic. 141:365.

14) to examine a person: šēkū še.gakū šē ša PN e-mu-ru-ma witnesses . . . witnessed PN’s barley Gelb OAIC 6:10, cf. šu-umuš šībüš si-da-li[m] i-mu-ru MAD 1336:20 (both OAkk.); tēbüšam ina mahār PN li-mu-ur let him witness the release of debts in the presence of PN ARM 1 62:10; aṭšu ša kiṣqi epūša e-mu-ru-ū-ni the man who was warned the practicing of magic KAV 1 vii 8 (Ass. Code § 47), cf. anākku a-ta-mar ibid. 10; PN gave this tree to PN, u ninu ni-mu-ru-ma and we actually saw (it) HSS 9 12:27, cf. šībüšu i-ta-am-ru JEN 89:19; ḫurāšu šāšu . . . uṣṣiduma i-ta-mar they melted down this gold (in front of your messenger), he actually witnessed (it) EA 3:17 (MB royal); magāt bēl amaṭišu i-gi-mar he will witness the downfall of his adversary CT 38 36:64 (SB Alu); ḫuppu ša biṭi šeqgal Etuša ul i-gi-mar summa i-mu-ru la el the šeqgalu-priest of Etuša must not be present during the purification of the temple, if he has been, he is not ritually clean RAic. 141:365.
amāru A 2i

constantly BIN 1 74:30, cf. suddirma a-mur-šū YOS 3 166:28, and aḫša luṣaddirma li-mur-šū-nu-tu TCL 9 115:17 (all NB); a-mur šāšu uṯul pašūšu have a look at them, look at his face Gilg. I v 15, cf. am-ri eḫa sa īriššu ballaša look at this man who wants eternal life Gilg. XI 203; i-mu-ra-an-mi-ma kaššāptu īliška arkiša the sorceress has watched me, she followed me Maqlu III 13; a-mur bit eḫrubni ǔṣšūni I observed their comings and goings ABL 129:4, cf. la ta-mu-ra PN ki lībīšu ituši ABL 561:5 (both NA); atta ta-ta-mar-an-ni tādi ki baltāku you have examined me repeatedly and know that I am in good health ABL 887 r. 2 (NB); i-ta-mar-šī tēm muršīša ki īšalūši (he) examined her (the patient) and after he inquired about the state of her health (he prescribed a poultice) BE 17 22:7 (MB); asā ... īliška li-mur-šī ABL 341 r. 2, and passim; PN, the Babylonian, the diviner, is very sick a-am ūlišma asā īliškma li-mur-šū may the king order that a physician go and examine him Thompson Rep. 18 r. 6.

1) to inspect, check, to muster (people) — in gen.: they opened the sealed room u ṣubattī ... e-mu-ru and inspected the garments CCT 4 7c:13; amnakam kunukkija a-mu-ur check my sealings there TCL 19 77:11, cf. (referring to tablets) CCT 113a:14 and 18 (all OA); eperē ... ina kakkim ša ili-ma-rā eperē ša ta-am-ma-ra ana ugarism ... enda check (pl.) the accumulation of silt (which should be removed from the GN canal) by means of the symbol of the god, and add what accumulations you have checked to the district (which takes its water from the GN canal) by BIN 7 17:16f.; šipir nārim ša īḫherē la i-mu-rū-nim they have not checked on the work in the canal which was dug LIH 4 r. 3; the judges baššušuwa i-mu-ru-û-ma inspected their possessions CT 6 7a:10; eglātim ana UKU.USH. MEŠ ... kinnama UKU.USH sikkasu li-mu-ur assign (pl.) fields to each reḏū-soldier and then (every) reḏū-soldier should check on the peg (placed on) his (field) TCL 7 41:10; šarrum šipram i-am-ma-ur the king will inspect the work BIN 7 15:12 (all OB); [am]iš-trassu [i]-mu-ur-ma he checked on his status as free man Ai. III iv 29; let them place (the pieces of apparel) on wagons and bring (them) to me in GN ina GN a-am-ma-ur-ma I will inspect them in Subat-Enlil ARM 1 75:35; u šidītum bēl li-mur my lord should also inspect the travel provisions BE 17 38:19; ki īrdā kā Takkiri i-ta-ta-mar when he arrived here, he thoroughly inspected the opening of the Takkiru-canal PBS 1/2 57:15, cf. kilāti ... i-ta-tam(!)-mar-ma ibid. 14 (MB let.); rikṣu bāni ana a-am-ur bēšīja ša-ri-ik the preparations are in good order, ready (?) for my lord's inspection ibid. 54:7, also JCS 19 97:3; kurummatu ša bit īṭi ana i-ta-mu-ri in order to check on the food (rations) of the temple PBS 1/2 17:11, cf. šarbišunu ana ina-ta-am-mu-ri-im-ma Aro, WZJ 8 565 r. 32; 5 GIS.GIGIR-ka lu-ū am-ra-at-ma your five chariots should be marshaled (and ready) BE 17 33a:7; ki ša aḫšu ul i-mu-ur gojāpānūn-ur-ma ša aḫša iknuša uššīla (the gold of the earlier delivery) because my brother did not inspect (it) but some official of my brother sealed and dispatched (it, was of bad quality) EA 7:69 (all MB); daḫāne mêḫšišu ša PN in-ta-am-rū the judges inspected the wounds of PN HSS 9 10:7 (Nuzi); arad šarī ša ji-mur māššu šarī a servant of the king who keeps a check on the king's country EA 306:17; when she leaves the palace lubultaša rab ekalli u até (im)-mu-ru the overseer of the palace and the guards check on her clothing (but must not stop her if she is properly dressed) Afo 17 274:45 (MA harem edicts); savarrā ša šeppušu i-mu-ur īṭi abbešu the gods, his fathers, inspected the net he (Marduk) had made En. el. VI 83, cf. i-mu-ru-ma qašla ibid. 84; titerra la epeši ṣarrāna la a-ma-a-ri (exemption granted) not to build a causeway, not to keep a check on roads BBSt. No. 6 ii 2 (Nbk. I), cf. ina la-ma-a-ri u muššuri through lack of inspection and neglect AKA 247 v 38 (Am); a-mur parišu u biššušu addi I checked on the oars and stored supplies Gilg. XI 64; patira tašakkan nara tam-ma-rum you set up a reed altar, you inspect the "river" BBR No. 31–37 i 22, see also išku B; ina 4 ǔme taṣaṭṭaruma ta-mar you remove (the bandage) on the fourth day and check (the color of the boil)
amāru A 2i

Küchler Beitr. pl. 14 i 8; te-pû-ša igi-ša šum-ma parātu la tanakkud; you inspect the fused (lit.: its baked) mass and do not worry if it looks like parātu-stone Iraq 3 89:11, cf. la₅(TAG)-am-mar-ši ibid. 90:36 (MB glass text), also tam-mar-ma Za 36 194 r. 2 (NA glass text); ša ışî ša narkabāti a-mu-ra mināšun I checked on the number of horses and chariots TCL 3 12 (Sar.); reē hurâqi aniuši u mingū ša batqunî a-mar I shall count the amount of gold and check what is missing (and send an exact report to the king) ABL 476 r. 6, cf. adî maddasu ni-im-mar-u-ni as soon as we have checked on its measurements ABL 621 r. 1; tajarāšu am-ra ana hissiti ina lḗika šuṭur check its (the silver’s) measurements and write a record on it on your wooden tablet ABL 185:13; ša rēšī ša șarrī . . . lillikâ . . . bilāt annâte . . . li-mu-ru the official of the king should come and they should check on these houses ABL 190:13 (all NA); we do our duty sukallu u ṣabāṭi ša ana akanna șarru ışpur gabbī i-lam-ṛu-û the special messenger and the top officials whom the king has sent here have inspected everything ABL 327 r. 3; from GN as far as GN₇ a-la-mar assinīq u ina lḗe allaṭu I have made a careful inspection and written (a report on it) on wooden tablets ABL 516:12 (both NB); sîṭu ša mu . . . RN ša ūru GN am-ra-la(text: -mar) tax of the city GN for the year x of RN, checked Dar. 198:2, also (referring to sheep and wool) Nbm. 948:2, (to silver utensils of the temple) Dar. 373:18; kissītu ša gud.meṣu u udu.me-a-mu-ru-2 check on the fodder for the cattle and the sheep YOS 3 29:22; naphar simmânā . . . ša PN i-mu-ru all the equipment (for eight archers who are in the guard detachment which is under PN₂) which PN had inspected TCL 12 114:13 (NB); if it is agreeable to the king ina šečāri lallik la-a-mur I shall go and inspect tomorrow ABL 357 r. 14; with dullu: dullini e-mar us̄ahkams-nāši he will inspect our work and instruct us ABL 118 r. 9, cf. also dul-u . . . e-la-mar ABL 447:7 (all NA); lu.gal.ingen ša dul-la la im-mar u tamrāṭešu la im-mar an agricultural official who does not check on the work (going on) and does not check on the irrigation district under his supervision YOS 3 84:6f. (NB).

2' referring to fields, gardens, etc. (OB only): eglam ni-mu-ur-ma we have inspected the field UCP 9 343 No. 19:15, cf. TCL 7 18:13, VAT 16 93:35, also eglam a-la-ma-ar UET 5 13:26; kirim ša PN a-mu-ur TCL 18 86:40, cf. kirim ša kapdu ulu kapdu a-mu-ur-ma check whether the garden is taken care of or not (and act according to your judgment) TCL 17 15:19, cf. also hiṭam ša kirim a-ma-ra-ma check whether there is some deficiency (in the care) of the garden TCL 17 43:18; giš.tir.ili ša ana PN u PN₂ paqda a-mu-ur-ma I checked the forests which are entrusted to PN and PN₂ (and wood has been cut in these forests) TCL 7 20:8; šukāš us̄addū libbi a-lam i-ma-ur-ma he will inspect the city dwellers’ field of sustenance Kraus ABB 1 29:26; igarām i-mu-ru-ma they checked on the wall BE 6/1 60:5; mānaši kirim i-ma-ru-ma they will inspect the betterment of the garden (case: ri-iḥ-qa-ti i-ma-ru) BE 6/1 23:15.

3' referring to domestic animals: gud. ili a qadum wištišunu . . . ana a-ma-ri-im išuša put aside the draught bulls together with their harnesses for inspecting BIN 7 57:11 (OB); PN went to GN uz̄enka i-mu-ur-ma 10 udu ili šaSabar itru he inspected your flocks and led away ten Subarian sheep Laserso Shemshara Tablets p. 70 n. 57 SH.813:6; 100 udu ša paqda itištu li-nur let him inspect the one hundred sheep that are entrusted to him BIN 1 78:19, cf. udu.nīṭa ša a-li u šeiri PN li-nur ibid. 10 (NB); naphar 560 zimēš ina riḫi ša ina pan rē’i PN rab bülu PN₂ . . . ina šadī i-mu-ru in all, 560 animals from the outstanding accounts of the shepherds, the chief cattle inspector PN (and) PN₂ have mustered in the high ground (pastures) Pinches Peak No. 3:16 (NB); amirū ša kalūmē ša rē’i ša Šamaš ša arki epēš nikkassu ina šadī am-ra-la(text: -mar) inspection of the lambs belonging to the shepherds of the (temple of) Šamaš which was made after the accounting in the high ground (pasture) ibid. 3, also alpē amirū ša lu.ingen . . . am-
amāru A 2k

j) to look after, to take care of, to look (said of gods) with favor upon (human beings): ina kaprišu šistišu bissu u ēqēšu li-mu-ur he should stay in his village and take care of his house and field Sumer 14 23 No. 5:14, cf. UDU.ḪILI ... ul ta-mu-ur-
ma aška nadi you have not looked after the flock, you are careless TCL 18 112:20 (both OB letters); qinni šiḫir rabi a-mu-ur aššumišunu rimanni look at my family, young and old, show me mercy because of them YOS 2 141:15 (OB let. to a god); manna ul im-ma-an-
na-a-šu nobody looks after us BIN 1 25:18 (NB let.); a-mur-in-ma bēlā lege unninija look mercifully upon me, my lady, accept my prayer STC 2 pl. 78:43, see Ebeling Handerho-
bang 132; exceptionally used instead of na-
plusu: in bānīšu ellātim i-mu-ur-šu-nu-ma YOS 9 35:7 (Samsuiluna); Aššur ... inā mīn ēnēšu e-mu-ra-ni-ma DN looked at me kindly Iraq 14 33:20 (Asn.), see also amru adj.; Marduk bēlī bita šātu li-mu-ur-ma may my lord Marduk look kindly upon this house AOB 140 r.2 (Aššur-
uballīt).

k) to go see a person, to visit, to have an audience: ammakam šumma šalim a-am-ma-ur-šu-ma if he is well (again), go see him there AAA 1 pl. 26 No. 13:6 (OA let.); ana GN al-
likamma ul a-mu-ur ki I went to Babylon but did not visit you (I was very troubled) Scheil Sippar p. 131 S. 274:11 (OB let.); alka atta šum-
ma māraka šupur u da-maš šarru ša gabbī mātīti iballūtu ša a-ma-ri-šu come yourself — or send your son — and visit the king, at whose sight all the countries prosper EA 162:49f.; mār šiprija alkappaku ana a-ma-
ri-ka u mātiša ana a-ma-ri I am sending you herewith my messenger to visit you and to see your country EA 15:8 (let. of Aššur-
uballīt); Utnapišti riqa ša idabbubušu lu-mur I want to visit the far-off Utnapišti, of whom they talk Gilg. X v 24, cf. ša igabbū lu-mu-ur Gilg. Y. v 1 (OB); [šušu šarru e-ma-ma-
the king pays a visit to DN KAR 217:7, and passim in this text; lārubāma lu-mu-ur hašuran let me enter and have an audience with the mayor STT 38:26 (Poor Man of Nippur), see AnSt. 150; ana a-ma-ru ša šarrī ... attalka I went to visit the king ABL 274:15 (NB); ana

amāru A 2i

rat (text: -mar) Cyr. 117:2; note (referring to sheep): ēpiš nikkassu epuš ittišu a-mi-ir 
manu u paqdāšu the account was made with him, (the flock) is inspected, counted and 
handled over to him BE 10 105:14, 106:13, and PBS 2/1 118:11 (all NB).

4' referring to human beings: ana zīm 
terdiṯ ĤA.NA.MEŠ ša-ba-am a-a-ma-ar-ma I 
will muster the army in accordance with the 
auxiliary force of the Haneans RA 39 67 n. 4 
(unpub. Mari let.); now PN, the 
equerry of the Sun, will come to you and 
EBIN.MEŠ-ka u GIŠ.GOR.H.MEŠ-[ka] i-mar 
marshal your soldiers and your chariots (referred 
to as minūtu epuš in line 16) MRS 9 192 RS 
17:289:10; paš ummāniya ul adgal ar-ka-a ul 
a-mur piqitti sīṣe ... ul ʾāšur I did not wait 
for my army, I did not pass in muster the 
rear guard, I did not inspect the assignment 
of horses Borger Esarh. 44 i 64; ʾāšu li-mu-
ur u lipqid (everybody) should muster (the 
inhabitants of) his city and make assignments 
PN UD.3.KAM ... sa MN ina Eanna am-ru altogether 
18 bowmen who were in Eanna on the fifth 
day of MN YOS 7 65:32; these are the gentlemen in whose presence 
PN UD.3.KAM ... maššartu ša PN₄ la i-mu-
ur-ru PN did not muster the guard contingent 
of PN₂ on the third day Dar. 505:5.

5' said of the assembly with regard to 
objects, etc., presented as evidence (NB only): 
šupur parzillī ša ina qāt PN ... nūṣa Ṿuḫu 
i-mu-ru the assembly inspected the iron 
vinnner's knife which was taken from PN 
(accused) YOS 7 97:19; the royal com-
missary, the official in charge of Eanna and 
the scribes kakkušu ša muḫḫi rillišu i-mu-ru 
inspected the star (brand) which was on his 
wrist ibid. 66:12, also YOS 6 57:13, and (re-
ferring to šaṭāru ša rilliš) ibid. 129:8, (to 
the inspection of a dagger) YOS 7 88:22, (a tablet) 
ibid. 91:7, (a pot of dates) ibid. 42:18; 
Šupu Ṿuḫu ana a-ma-ri ištāma (who) brought 
the tablet (for the court) to inspect VAS 6 
66:5 (NB); Ṿuḫu mār bani bita i-mu-ru the 
assembly of the free-born inspected the house 
YOS 7 28:7.
amāru A 3a

a-ma-ru šarrī bēlīja udāgu I wait to see the king, my lord ABL 880:8, also ABL 285 r. 6; ultu muḫḫi ša šangī ... i-mu-ru adī muḫḫi ša enna from the time the šangū-official visited (me) until now CT 22 36:13 (NB); alik a-mu-ru-šu-nu go visit them ABL 1:9, cf. nisliki ni-mu-ur ABL 252 r. 10.

3. to read a tablet, a document, an inscription — a) in OA: ūppam ša mala luqātam ukallu luššiamma am-ra I will produce the tablet showing how much merchandise he holds, read (pl.) [it!] Contenau Trente Tablettes Cappadociennes 27:21, cf. ūppišwu am-ra-ma (see ettug A mang. 1f-1') BIN 4 23:27; meharka a-mu-ur mala layṭānīti atta leqe read your copy and take over as much as is written on your name TCL 20 90:11; taḥsistaš am-ra-ma' CCT 4 34b:15.

b) in OB: as to the field which was claimed by PN and PNš ūppam ša tuḫدام am-mu-ur-ma I read the tablet which you (pl.) have brought me OECT 3 52:9; ūppam ša PN nāsakum a-mu-ur-ma ša pī ūppi šātī eqlam a(!)-pu-ul-ma ana ūppika šī read the tablet which PN is bringing to you and hand over the field according to this tablet, and add (the assignment) to your tablet BIN 7 13:8; ina ūppi labirātim ina bit Nisaba kī'am a-mu-ur I read as follows in the old tablets (kept) in the temple of Nisaba (list of fields assigned to rēdd-soldiers follows) OECT 3 40:12; šiṭirī ūppjiš ma'mman la ilap-pat ūpp(i)-pa-ša ni-mu-ur-ma bitūm šū ina GN šatīr nobody may touch my document, we read her tablet and (found that) this house is written in (the cadaster(?) of) the town GN TCL 18 106:12; kimma anu nikkassim minma nadiakkum ina ūppikannu annimm a-mu-ur I read in this your tablet that everything has been put down as an asset for you TCL 18 85:8; ūppi isḥītim ša maḫrīkuwam am-ra-ama read (pl.) the tablet containing the assignments which are in your hands (and return the field and the barley to PN) OECT 3 15:16, cf. ūppi piškātim ... a-mu-ur-ma TCL 7 50:12; DUB.HA.LA maḫrīram ... i-mu-ru-ma they read the earlier document of division of property BE 6/2 49:13; KIŠIB gimišu i-mu-ru-ma they read the sealed tablet of his expenses OECT 8 11:7, cf. bēši kanikātišu li-mu-ur PBS 7 78:9, also kanikām ša akkuškunušim am-ra-ma read (pl.) the sealed deed which I have made out for you TCL 7 37:18; ūppi ina a-ma-ri-ka when you read my tablet Boyer Contribution No. 102:6, and passim, also ūppi annim a-na a-ma-ri-im OECT 3 5:4, kiña ūppi ta-am-ma-ru TCL 1 41:10, and passim; šīm unneduk-kī ta-am-ma-ru when you read my letter VAS 16 199:15, cf. unnedukki ina a-ma-ri-ku-ru TCL 18 121:7; kiña ze'pi ta-am-ma-ru (see ze'pu) TCL 1 54:22.

c) in Elam: ki ūppa ta-mu-ru-ma mehīr ūppipī šāšālimma when you have read the tablet, send me an answer to our tablet MDP 18 237:17.

d) in Bogh.: u anāku a-ta-mar ūppa ša ajišt[a] I have seen my sister's tablet KUB 3 63:12, cf. a-ta-la mar ūpp- ūpp-meš ibid. 62:12.

e) in NA: ūppipī ša ūppāšaru (wr. LÚ.A.BA) ša-āt-ša-ra-a-ni annūrīqa anu šarrī ussēbīla šarru li-mu-ur I am sending herewith the tablets written by the scribe, the king should read (them) ABL 688:14.

f) in NB: ūmi ūppipī ta-mu-ru the very day you have read my tablet CT 22 1:3 (let. of Asb.); UD.KA.BAR mune'e šāṭūru ina muḫḫi ki a-mu-ru as soon as I saw the inscription on the bronze “turner” (of the horse's harness, I sent it to the king, my lord) ABL 268 r. 11, cf. šišipā i-mu-ru ABL 774 r. 13.

g) in hist.: kala epēšīja ša ina nari aššur muddi li-ta-am-ma-ar-ma may a learned man read all my deeds which I wrote on the foundation document VAB 4 184 iii 63, cf. ibid. 76 ii 51 (Nbk.); ina musarē ša RN ... a-mur-ma ša zipparrattu šuâtti RN ṭpušuma I read in the inscription of Ur-Nammu that Ur-Nammu had built this temple tower ibid. 250 i 13 (Nbk.).

h) in SB lit.: nari anna a-mu-ru-ma ša pī nari anna šēmēma read this stone tablet, obey the wording of this stone tablet AnSt 5
amāru A 3i


i) in (late) NB: lēa kī a-mu-ru x kaspu ... ina lēʾi anā muḫḫika šaṭir when I read the ledger, there was an entry in the ledger debiting you with the amount of x silver CT 22 189:10; lēʾi šā širkē a-mu-ru ma read the register of the oblates TCL 9 129:40, cf. giš. DAMES ša šē[ni ...] i-mu-ru-ma TCL 12 119:15; šēptaka ina muḫḫi lu-mur I would like to read a message from you on the matter TCL 9 112:17, cf. gabari šēpti ša aḫḫēja lu-mur CT 22 155:23; ṣumu ūppi ta-mu-ru TuM 2-3 257:6; [rik]šēptāa ta-mu-ra-a-ma you have read my contracts TCL 12 122:17.

4. look, behold, see! (as an interj., in the imp. amur) — a) in RS: aḫuḫa a-mur look, my brother! (you and I are brothers, sons of one man, we are brothers) MRS 9 133 RS 17:116:21; as to the affair of your wife a-mur look (this woman has committed sins against you previously) ibid. 132:9′.

b) in EA — 1′ amurmi (at the beginning of a let.): a-mur-me anāku naṣrašši ālamī šarsrī look! I keep watch over the cities of the king EA 227:5, cf. u a-mur-mi EA 180:17, u a-mur-me EA 189 r. 9, and passim, also RA 19 108:15; a-mur-mi nēnu RA 19 107:7.

2′ amur alone: a-mur anāku ḫāwanna ina arkišiša see! there is no ruler among those who follow me EA 117:9; a-mur anāku arad ḫittī ša šarrī EA 254:10; a-mur anāku EA 118:39; a-mur nēnu EA 264:14; rarely followed by a ref. to the addressed person: a-mur šarrū beliša EA 287:32; a-mur aṭta aṭmešu emgu look, you are a clever man EA 71:7, and passim in EA; note inanna a-mur EA 167:28.

c) in Bogh.: a-mur anūde anniti ša PN [iq]bā see, these are the words which PN said KUB 3 69:14, cf. u a-mur Weidner, BoSt 8 116:26f., 118:40, and passim, note a-mur anumma ibid. 112:7, KUB 3 126:4 (let.), a-na-ma a-mur ibid. 42:5; a-mur šīṭirtu ša māmīṭi 

amāru A 5

KBo 1 24 r. 5 and 8, also a-mur amūda ša RN ibid. obv. 12.

d) in NB — 1′ amur introducing the body of a let. or a new topic: a-mur PN ... anna pantika altalpra see, here, I have sent PN to you YOS 3 17:3, and passim, also a-mur PN ... nārē šiṭri ša PN, anna pantika altalkunu BIN 1 9:6; a-mur nēšipi ša šimmī ina qat PN ullebilakka see, I am sending you one nēšipu-pot of rendered butter by PN TCL 9 93:6, and passim, also (at the beginning of the text of a let.) YOS 3 9:10, 16:3, 107:4, BIN 1 3:6, 71:8, (introducing a new topic of a let.) YOS 3 9:13, 111:35, 165:32, 194:34, CT 22 36:22, 59:28, 74:28, 95:20, TCL 9 74 r. 3, and passim, (introducing a quotation) YOS 3 61:26, 67:20, 142:35, YOS 7 78:7; note, to stress a phrase: a-mur nēṭelīqq see, we are ruined BIN 1 92:17, cf. a-mur nīmāta TCL 9 69:16 and 31.


5. in idiomatic phrases (alphabetically arranged):

amatu — a) to investigate an affair (OB): PN PN₂ u PN₃ a-wa-ti-ia i-mu-ru-ma PN, PN₃ and PN₄ investigated my case (and returned the field to me) TCL 7 69:17, cf. eqlam ša a-wa-ti-šu ta-mu-ru-ma the field the case of which you have investigated ibid. 32; aššum di̇nīm ša PN u PN₂ a-wa-ti-šu-nu ni-mu-ur as to the suit of PN against PN₃, we (the judges of Babylon) investigated the matter YOS 2 25:7, cf. Kraus AbB 1 14:15, cf. also aššum PN ša a-wa-ti-šu ta-mu-ru VAS 16 124:14, also a-wa-at šuḫārti anniti am-mu-ur (for amur) CT 6 23a:12, also ibid. 22, a-wa-a-at PN am-ra-a-ma di̇nam ... šuḫišānu TCL 18 130:8; a-wa-ti-šu-nu amra-ma BIN 7 3:25, also VAS 16 142:10, Boyer Contribution No. 122:25, LIH 12:17; ina ekal-tim a-wa-tišu li-na-am-ra let his affair be examined in the palace Fish Letters 19:16; aššum PN aḥtiša a-wa-ti-šu ta-mu-ur annēni dišu la tadin as to my sister PN, why did
amāru A 5


b) to see a legal case settled (MA): a-ba-su am-ra-t (if) his (the debtor’s) case is settled, (he will pay the creditor the stipulated sum) KAJ 48:9, also 49:12, 51:11, 90:13, and (wr. am-Mar) 73:12 and 91:19; a-ba-su e-mu-ur šub-māššu ilaggi (as soon as) he (the debtor) has seen his case settled, he (the creditor) who has assumed the responsibility to this effect) will take the present (promised to him) KAJ 98:9, also, with e-mar KAJ 54:12, 56:13, 72:12, 75:13, 76:14, 93:10, 94:9; [sum]ma a-ba-su la i-la-ma-ra (uppnušu u-da-ra-šu) if he (the debtor) does not see his case settled, he (the creditor) will return this tablet to him (the debtor) KAJ 89:15.

dibbu to investigate a case: al-šum di-ib-ba-at PU u PN a biša ša i-na GN a-mu-ru-ma kanak rikšútim ušézišu-nüti as to the case of PN and his brother PN, which I had investigated in GN, issuing to them a sealed document containing the agreement PBS 7 90:16 (OB); may the king heed the lawsuit (dibu) of his servant di-ib-bi gabbu šarru li-e-mur the king should investigate the entire matter ABL 1285:11 (NA), cf. dib-bi aga åna kapdu šarru li-mu-šu-nu-tu the king should look into these matters at once BIN 1 93:21 (NB).

dinu—a) to make an investigation in a lawsuit: PN u kār Sippar di-nam i-mu-ru-ä-ma PN and the kārum of Sippar investigated the case VAS 9 40:16 (OB); di-in-sum-šu lu-mu-r I will take care of their (the merchants’) case KBo 1 10:25.

b) to obtain a decision: Di-in-4-uzu-lu-mur Let-Me-See-the-Decision-of-Šamaš BE 14 120:11 (MB), and see Stamm Namengebung 172; for Innammar-dëni-li, see mng. 7b–4; for dinam amāru CH xii 17, see above mng. 2a.

inu to see personally, to visit: a-li e-ni-ia la da-mu-ru until you have seen me (oath) RA 25 25:12 (OAkk. let.); allakamma e-ni-kā a-ma-ar I will come to see you personally CCTV 4 43a edge 3; a-di-e-ni-e-a ta-mi-ri-ni until you have seen me personally BIN 6 20:17, and passim; a-di balṭ̪akuni e-ni-kā lá-mu-ur let me see you while I am still well CCTV 3 25:26 (coll.); ana Alīm la allakamma e-ni-kā lá a-ma-ars KT Blanchertz 6:16; ana a-me-ir e-ni-šu ša balāțišu šiṭṭa-ma him buy it with a small profit directly TCL 19 67:19, cf. šīmān ša balāțišu ana a-me-ir e-ni-šu PN lišṭammu BIN 6 31:16; note the phrase “to see the god Aššur and a person” as a pious formula: allakamma e-in Aššur u e-in abi ka a-mu-ru-ma come here and visit Aššur and your father KT 15:21; e-en Aššur u e-ni-kā lá-mu-urs KTS 15:44; e-in Aššur ilika u kī-li biliška a-mu-ur look up to your god Aššur and to your family’s god CCTV 3 25:25; exceptionally with Aššur alone: allakamma e-en Aššur a-mu-ru-ma napāštaka e-fir come here and see Aššur (and me) and save your own life TCL 4 5:15 (all OA), see also mng. 6a; la-mu-ru-ma 2(!) IGLMEŠ šarri bēlija EA 286:41, cf. la a-ma-ars 2(!) IGLMEŠ šarri bēlija EA 288:30, a-di a-la-ma-rīzu 2 IGLMEŠ ħazān ša šarri bēlija EA 237:16; u lu ti-mu-ru 2 IGLMEŠ ardiška and the two eyes of your servant should see (it) EA 141:34, cf. a-di i-mu-ru 2 IGLMEŠ ša šarri bēlija one has actually set eyes on the archers of the king, my lord ibid. 45.

kutallu to investigate a case: a-mē-dūnu ... šarru ... īlana-alšu u ku-tal-lu-šu e-im-mar the king may closely question the eyewitness and investigate his case KAV 1 vii 22 (Ass. Code § 47); note subḫurtu ummāniṣu ku-tal ummāniṣu nakru 101-mar turning back of my army, the enemy will see (only?) the rear guard of my army PRT 122:7 and KAR 428 r. 26 (SB ext.).

20
amāru A 5

(ana/ina) muḫḫi to look to, to look after
- a) ina muḫḫi: mārē Bābīlī ša ina ugu màt Aššur anu-ru the citizens of Babylon who look to Assyria for guidance Streek Asb. 28 iii 82; PN ša ištu rēdati avi epēš šarrūti ina ugu šarrī bēlīśu am-ru-ū-ma PN, who looked after his lord and king from the time he was) heir apparent until the exercise of kingship ABL 15:12 and 18:15; a servant who loves his master’s house u ina ugu bīt en.miš am-ru and takes care of the master’s house ABL 402:13 (NB); ana šābē ša ina muḫḫ-ḫi-šu am-ru-ū-ni for all the men who look upon him as their master ABL 222:7 (NA).

b) ana muḫḫi: ardu ša šarrī ša a-na ugu šarrī am-ru u amat šarrī nāṣrū a servant of the king who is loyal to the king and observes the command of the king ABL 516 r. 12; mār bānē bēlē šāṭī ša ana ugu šarrī u sukkalli bēlīja am-ru they are wellborn, friends, who are loyal to king and the sukkalli-official of my lord ABL 844:10; ana muḫḫ-ḫi šimmā mala tašpurā a-ta-ma I have looked after everything you have ordered me (to do) YOŚ 3 131:7; shortened to ana: uḥu 10 šānāti aḡā uḥu muḫḫi ša ana bēlīja a-mu-ru ... māsšātu ... ki la aṣṣurū (I swear that) I have done my duty for these ten years that I have looked after (the affairs of) my lord TC 9 138:20 (all NB).

nēmelu to benefit (through somebody): ištu ūm nūṣṭāṭa ne-me-el-ka u la-mu-ur since we saw each other, I have not had any advantage through you PBS 7 94:17 (OB let.); the visitors should appear before the king ni-me-el-šu-nu šarru bēlī li-mu-ru the king, my lord, will benefit through them ABL 652 r. 6; ni-me-il-šu šarru bēlīni li-mu-ru may the king, our lord, be prosperous ABL 77 r. 1, cf. ni-ma-al-šu šarru bēlī li-mu-ru ABL 1383 r. 4 (all NA); for nēmelam amāru to make a profit, see mng. 1b.

nāru to become free (lit.: to see the light): māmē bītāṣīma anākū ZALĀG lu-mu-ru the curse depart and I become free Šurpu V–VI 82, and passim in this tablet; ša bīt šībitī nū-ū-ru li-mu-ru let the prisoner become free Šurpu IV 75; lu-mu-ru ZALĀG-ka Streek Asb. 252 r. 13; ina šillīšu la-mu-ru nu-u-ru let me become free under his protection ABL 916:11 (NA); summa kīn nu-ru IG if he is truthful, he will become free ZA 43 102:34; dispel the evil machinations which (affect) my body ZALAG-ki nam-ru lu-mu-ru so that I become free through you STC 2 pl. 79:55, cf. Nābū-ZALĀG-ka lu-mu-ru VAS 3 25:12, and passim in personal names with a suffix referring to the god, see Stamm Namengebung p. 173; note nūra amāru used literally: nāru uł im-ma-ru CT 15 45:9 (Doscent of Istar), and Gilg. VII iv 39; amūl Šarrum-kin ša ... nūram i-mu-ru AFO 5 215 No. 2:9 (OB ext.); ana bītu eṯī ša išāta u ZALĀG la IGIDU₅₆ tu-sū into a dark room where he who enters sees neither fire nor daylight AMT 88,2:3; for nūr Šamaš amāru see mng. 5(Sama).

panū to see personally, to visit — a) referring to gods: aššum muppalsātu a-ta-ma [pa-ni-ka] aššum rēmēnītu attasī mah[arka] I came to visit you because you are graciously inclined (toward the suppliant), here I stand before you because you are merciful BMS 27:17 and duplus., see Ebeling Handhebung 114; pa-ni-ka a-ta-ma lušera anāku BMS 2:36, see Ebeling Handhebung 26; for personal names of the type Pan-DN-lūmur, see Stamm Namengebung 203.

b) referring to kings: panūja ana alāki ana a-ma-ri pa-ni šarrī bēlīja my intentions are to leave and to see the king, my lord, personally EA 151:9; cf. ištu 4(!) ištu ṭī a-mi-mur-ni pa-ni šarrī EA 138:78; ana maḫar Šamiš ilak IGIL.HA₅₆ ša Šamiš im-ma-ar he will come to the Sun and see the Sun personally KBo 1 5 i 41 (treaty); pa-ni-ka ammūḍu damqatū la-mu-ru ABL 659 r. 5; pa-ni-ša šarrī bēlīja ki a-mu-ru abtalut I got well when I saw the king, my lord, face to face ABL 880:10; I entered Nineveh pa-ni ša Naḥb pa-ni ša šarrī ina šulme a-mu- and without incident saw the god Naḥb and the king personally ABL 221:10; PN ša taqba li-li-kam-ma igo-ia li-mur let PN, of whom you spoke, come and see me (I will provide him with clothing) ABL 293 r. 3 (NB royal let.); note, wr. IG III,MES ABL 243:7 (NA), IGIP ABL 1020 r. 14f. (NB).
amāru A 5

c) referring to private persons: ūm pa-ni-šu ta-am-ma-ra kaspam šā gātišu liqima the moment you meet him take the silver which he has on hand PBS 7 4:19; ištu AT 2: KAM pa-ni-i-ka ula a-am-ma-ar I could not see you for two months OECT 3 67:11, cf. EUT 5 39:24, and passim in OB letters, wt. pa-ni-kā lu-ni-ur EUT 5 70 r. 11 and 14; ina pa-ni namrāti pa-ni-kā a-ma-ar I will see you with joy TCL 17 34:21; u šumma amāt pa-ni bēliša lu-ni-ur-na lumūt and if I have to die, let me die after having seen my master ABIM 15:29; the district in which I reside is in danger ḫākam u pa-ni-ši-na a-ma-ra-am u šēlē I cannot come (to your city) and see them (the inhabitants) personally (come therefore to Ešnumma and report to the palace) Sumur 14 17 No. 3:12 (all OB); inanna sōbitum a-ta-mar pa-ni-ki and now, tavern-keeper, I have arrived here Gilg. M. ii 12 (OB), cf. inanna Sursunabu a-ta-mar pa-ni-ka ibid. iv 12; ašīkina li-nu-ru (var. li-nu-ka) pa-ni-ka (var. IGI-ka) go, that he may meet you Gilg. X ii 30, var. from CT 46 32; lirub u li-nu pa-ni-šu he (the messenger) should come and see him (the writer of the letter) personally (and then advise the king) EA 149:78; as to the king’s ordering me a-mur pa-ni ša PN pa-ni-šu a-ta-mar “Meet PN,” I did meet PN ABL 1026:7 and 9.

d) other occs. (with pan(i) prep.): ina mē ṣebīma pa-ni eglīm ul a-mu-ur because it was submerged, I did not check on the field TCL 18 128:24 (OB); pa-an a-va-a PN lu-ni-ur ma I want to investigate the matter of PN personally ARM 1 24:8; ištu pa-an kaskal-ka ta-ta-am-ru as soon as you have seen your caravan arrive (you are to write me and they will bring your furnishings to you in GN) ARM 1 35:28; in personal names: Pa-an-Uruk lu-nu-ur Let-Ne-Me-Visit-Uruk BE 15 190 iii 21, cf. (with Keš) ibid. 188 i 22 (MB); for Pa-Der-lēmu-nu, see Tallqvist NBN 170b.

qātu to learn, to find out — a) in gen.: annēkī šu PN qa-tam i-im-ma-ar-ma ana šēriša atarraddakkušama PN should learn it here, then I will send him to you (and then he will organize the release of debts there) ARM 1 62:14.

b) with ina gāti PN: awatam annītam ina qā-ti mānnin tu-mur from whom have you learned about that matter? VAS 7 191:10 (OB let.); la pāliš ilišu u ištaršu ina šu-III-ia li-mur those who do not worship their personal god and goddess should learn from my example PBS 1/1 14:35 and dupls., cf. ina šu-MU li-mur BMS 14:5, see Ebeling Handbuch 86, also JNES 15 142:51, also ša . . . haštu muwaštu . . . ana bēlišu la uraru ina šu-III-ia le-e-mur he who does not return runaways and refugees to their owners should learn from my example Borger BWL 56 line p, restored from BM 123392:6 (courtesy W. G. Lambert, Ludlul Comm., correct egī A s. CAD 4 (E) p. 47), see Reiner, JNES 15 149, Borger, AFO 18 118; note with qātu in the locative: e-ta-mar šu-II-a-a KAR 397 r. 16, also e-ta-mar qa-[a-ta-a] LKA 73:15, see TuL p. 36 and 39.

Šamaš — a) to see the light, to appear: its (the plant’s) shoot should not come up dUTU la IGI-ru should not see the light Surpu V-VI 134; note in I/2: binēti amēliāti aršīša liššamāma li-ta-mar nūr dUTU-šī the human shape (i.e., the child) should come forth and see the light Köcher BAM 248 i 56 and 69; rišīka dišēma dUTU a-mur lift your head and look at the Sun (god) (as an exhortation to speak the truth) CT 22 222:11 (NB let.).

b) to become free: ašamēšu [ša lībbīšu] liššamā dUTU li-mur let the “storm” inside him come out, may he (the patient) become free AMT 38,2 ii 4’ + AMT 42,4:8’; [. . .] ulabō bar maṭiš e-ma-ra dUTU he will live very long, he will be happy LKA 17:20, see Or. NS 23 346; šalmīša ul uṣšima ul im-mar dUTU Lambert BWL 200 r. 2 (SB fable).

c) to become exposed, desecrated: the king will bring the treasures of the temples (makkūr E.DINGIR.R.A.MEŠ) into the palace dUTU i-ma-ru and the sun will shine on them.
amāru A 6a

(lit.: they will see the sun) CT 6 2 edge (OB liver model); nāru šuṭu šıṣekirmā N₂₄, PES₂₄, qal! ĄTU IG U this canal will become clogged up and the sun will shine on the shells (on) its (bottom) CT 39 19:126 (SB Alu); mukušu tubšät ina šēri ĄTU NU i-mar (let the medication) stand overnight, in the morning it must not see the sun KUB 37 45 iv 2, dupl., wr. la i-im-ma-ar ibid. 46 ii 8, la i-im-mar ibid. 45 r. (!) ii 5'; šurūt Ļ.EME.UR.KU šu ina naṣṣāhika ĄTU NU IG U,DU₃ AMT 42,3:3, also nēša ĄTU NU IG U,DU₈ Köcher BAM 129 iv 11'.

ṭemu — a) to consider an opinion, to find out a person's opinion: akkarma ṭeq-em-šu a-mu-ur come and find out his opinion CT 33 21:17 (OB); ṭeq-em-šu Ąlin i-mu-ru-ma ašap-parakkuṇūšim I will send you any news that I find out ARM 1 103:11', cf. adi ₃[eq-ma]-am anamrama-am-ma-ru ašapparakkuṇūši[m] ibid. 22'; da-am-mar te-em-kā u te-em-šu jānu la daglāta you consider (only) your opinion and do not respect his (the king's) opinion EA 162:26 (let. from Egypt).

b) to come to a decision: inūma awilum ittakkamma ṭeq-em-ni ni-la-am-ru-ā when the master has returned and we have come to a decision Sumer 14 62 No. 36:14 (OB Harmal).

ūmu to see the day of one's ruin (OA only): dispatch to me ten minas of silver mammam ū-mi la e-mar-šu so that nobody should see the day of my (ruin) KT Hahn 7:34; a-me-er ū-un bit ū-abiši la ima'idu those who would see the day (of the ruin) of the house of our father should not become numerous CCT 2 33:11.

6. III to have (someone) visit, meet (another person) — a) causative to amāru (OA only): en Aššur ša-mi-ri let me see (the image of) Aššur VAT 9231:31, cited Lowy, KT Blanckertz p. 26, see mng. 5 (inu a-2'); anna-kam PN adi 5 ṣarə kārim u-ša-mi-ra-ni TCL 19 74:11.

b) causative to nammuru (mng. 8): PN ... itti bēlija uš-la-me-ser-šu-ma (because PN was well trained in the art of singing) he had PN meet with my lord ARM 5 73:5'.

7. nammuru to be seen, to appear, to occur, to be found, discovered, to be inspected, checked, picked out, to be observed, sighted — a) to be seen, to appear, to occur — 1' in gen.: nēšum in-na-ma-ru-ma ina pani aš̃šum pagaram inaddi a lion will appear and drop a carcass in front of the city gate YOS 10 21:5; š[e]p ma-ši-it-ti ina mātika in-na(ʔ)-ma-r the sign of ... will be seen in your country RA 44 16 VAT 602:4 (both OB ext.); adār ĄTU NU IG LÁ where the sun cannot be seen CT 22 pl. 48 map top; kabātu nisi na-mur (var. na-mu-rūšu) / GAR-šū people's respect will be seen, variant: will happen, for him ZA 43 96 ii 4, var. from Or. NS 16 200:4 (Sittenkanon); mahrīja in-na-am-ama-ru-ma he will appear before me JCS 5 86 MAH 16506+:16 (OB), see JCS 7 98, cf. mahrīšu in-na-me-er-ma Kraus AbB I 32:10; ena ta-an-nam-ru-ma tattalku māhira e tarši wherever you appear or go, you should have no rival Gössmann Era I 32; [UN.RN adā emūgu ... ana pašu] ašu šuṭu in-nam-ma-ru will Kyaxares with (his) troops appear before this city? PRT 4 r. 6, cf. ibid. obv. 7; should other persons from foreign lands sa KU.BABBAR. meš-šu-ru ana mahrī PN in-na-am-ru-ma u isabbatuna to whom PN owes money appear and seize (him) MRS 9 110 RS 17.28:21; būnu agā ša in-na-am-ru this perfect creation that can be seen Herzfeld API fig. 5:2 (Dar. Nb); if the malformed young animal's body is open irrāšu IGLMES and its intestines can be seen CT 27 47:14, cf. irrāšu u takallāšu IGL.IFRUL ibid. 44 K. 3166:6, ŠAMEŠ ŚA IGLMES ibid. 47:18, and passim in Izbu; šumma ... kunukkū na-an-mu-ru if the vertebrae are visible TCL 6 5:35 (SB ext.), also JAOS 38 85:49 (MB); SIME-ZA nEN-MU-RA if the horns (of the constellation Scorpio) are visible Thompson Rep. 223:7; adī damā
2' ominous phenomena: diš ittu lemmutu ... ina bit ili igi-ir if an evil-portending sign is seen in a temple RAc. 38:16; šumma kulubabā ša ina biti in-nam-ru ma if ants are noticed in a house KAR 377:21, cf. summa kulubabi ša ina biti in-nam-ru ma ibid. r. 37 (namburbī); summa ittā-an-nu-an ša ina biti ta-na-an-ma-ru in the evil portended by that bird which was seen in our house OECT 6 pl. 6 K.2999:8; [šumma] zērmanu aqru ina māti igi-ir if rare vermin is seen in the country TCL 6 10:15; šumma rimu ina ānu aqrīl igi-ir (var. IGL.DUš) CT 40 41 79–7–8,128 r. 1, var. from ibid. 42 81–7–27,104:1; šumma ina biti amēlī rabīṣu kīma enzi igi if a rabīṣu demon (looking) like a goat is observed on the thing resembling a bird is seen on a temple CT 39 33:54, and passim in Alu; šumma ganū salmu ina apī it-tan-mar if a black reed is seen in the marsh CT 39 22:18; šumma ina biti amēlī birṣu IGL.DUš if a birṣu-phenomenon is sighted in a man’s house CT 38 27:1, cf. sadriš i-ta-nam-ru ma ibid. 29:48; [šumma ...] sumūru it-ta-an-mar if a fish (called [...] is seen KAR 300:5; kalurru ina muḥī ḫirī ... it-ta-mar lichen was seen on the wall ABL 367 r. 5; damīā matdītā ina māṭalīsū iglmēš much blood is found in his bed Labat TDP 162:44; na-an-mu-ur [...] appearance of [...] YOS 10 36 iii 11 and ibid. 15:16 (OB ext.); note insumu 4 garmāṭīšu ina GN it-ta-an-mar a ram with four horns was sighted in Dēr CT 29 48:4, and passim in this text listing portents, see Weidner, AfO 16 262.

b) to be found, discovered (said of persons, documents, animals, objects, etc.) — 1' referring to persons: šumma immāḥīrim la it-ta-nam-ma-ar if he cannot be found in the market place Kienast ATHE 34:22; iti in-nam-nu ma isaqgal he will pay wherever he will be seen AAA 1 pl. 24 No. 7:4 (both OA); ina enin glīl šu’ātī lū. tūr šu’ Ĺā. tūr la in-nam-nu ma iz-sēbti they have been discovered and seized Genouillac Kich 2 pl. 48 D 55 r. 2 (OB); avečum ša ul in-nam-er this man was not discovered ARM 3 68:15 and ibid. 26; in-nam-nu ma (in broken context) AfO 17 290:127 (MA harom edicts); īḥīqamū aṭi inanūna ina bit akītu ina babīṣu la in-nam-nu ma he fled and still cannot be found in the bit akītu at his station YOS 7 89:4, cf. la in-nam-ni iḥīq ibid. 159:9; āmē madātā la an-na-mi I was not discovered for a long time Nbn. 1113:18, cf. ki PN i-ta-nam-ru ma Nbn. 1057:7; ina ūnu PN šīrku ... ina ě Lū. Kā. š. din. nam it-ta-nam-nu as soon as the oblate PN is found in the tavern (his brother PN₂ will pay in full the fine imposed on PN) YOS 7 77:6 (all NB); uncert.: šumma ě PN in-na-mar-u-ni if he (the slave) is found in(?) the house of PN ADD 105 r. 2; mannu ša ina panīšu in-nam-nu ni ABL 1050 r. 3 (NA), cf. (a slave girl) ina pani PN ta-at-ta-na-ma-ru Nbk. 409:5.

2' said of documents, tablets, etc.: kanikšu labīrum in-na-am-ma-ar iḥheppē should his old sealed document be found, it will be destroyed Rīṭin 48:19, cf. ūppāṭ ummātim ... ina bit PN ... [n]-a-nam-na-ra CT 6 r. 13 (both OB); DUB.MES u rīk-su. MEŠ ašar in-nam-mar-ru ša NIG GA Ėanna šunu wherever the tablets and agreements
are found, they belong to the exchequer of Eanna AnOr 8 70:23; asar w’lli šumāṭi ta-na-am-ma-ra ejiru ši. no matter where this promissory note appears, it has (already) been paid Pinches Peek No. 12:9, cf. asar in-nam-ma-ra ṣepi Cyr. 312:25, asar ta-nam-ma-ra ṣepi BRM 1 80:9; hiši gabari kūnāk māhiri lu minna ṣirku ša biti šuāti ina bit PN... it-tan-ma-ra ša PN₂ ... ša when a copy of the deed or any other agreement concern (the sale of) this house is found in the house of PN, it belongs to PN Nbn. 85:13; ina ūnu w’lli lu gabari w’lli ... ina bit PN... ta-at-tan-ma-ra Evetta Nor. 1:18, and passim in NB.

3' referring to specific objects: assurri ina ḫarrānim ṛikṣum e i-na-mi-ir-ma heaven forbid that the pack should not be found in the caravan KTS 37a:19 (OA); minman ina ḡātišu in-nam-mar-ru ina idšū i[l][l]i should any (of the flour to be produced) be discovered in his possession, he forfeits his wages Ritfin 38:14 (OB); uṣurti šalmišu ... ina erti Puratti ... ina i-na-mi-mar a drawing showing his (Šamaš') likeness was found on the other (western) bank of the Euphrates BBšt. No. 36 iii 25; zikir šum ša DN ... ina ertišu in-nam-mar-ru the name of Ninkarrak was actually found (inscribed on a dog) therein VAB 4 144 ii 19 (Nbk.); šu  ṣa  ḫarrāsi ša  isṣu bit Aššur ḥalquni ina ġit PN purkullu it-ta-mar the golden plating which had disappeared from the temple of Aššur has been discovered in the hands of the engraver PN ABL 429:9 (NA); ina pilu pēṣe ša ina ġeret GN in-nam-ru from white alabaster which has been discovered in the region of GN OIP 2 129 vi 63, and passim in Senn., cf. turminabanda ... ša la in-nam-ru matimu ibid. 108 vi 58 (Senn.); maškan kasper i-gi-mar a hoard of silver will be discovered TCL 6 3:45 (SB ext.).

4' other occs.: anu kina ina DUB 𒂏.GAL ša PN uḫlam in-na-mi-mar according to what was found in the palace record which PN brought Kraus AbB 1 59:12'; 𒊩𒈹limga lu [i-na-na-ma]-r[ašaršu] he fled and his whereabouts have not been discovered Rost Tigt. III p. 14:67, cf. innabīmat la in-na-mi ašaršu Winckler Sar. pl. 31 No. 65:26, and passim in Sar. and Senn.; DIŠ KIN.GAL.UD.DA (= muttilu) ētabanāṣṣu u šu ēnappalsu Ki-šē NU IGI if a ... -demon(?)) calls to him and he keeps answering (but) its whereabouts cannot be discovered CT 39 33:61 and dupl. CT 40 47:15 (SB Anu); temenšum in-na-mi-ir-ma their foundation platform became visible VAB 4 238 ii 18 (Nbn.), cf. in-nam-ra uṣuratī ibid. 96 i 22 (Nbk.), la in-nam-ru kiššū CT 34 27:45 (Nbn.), and passim in NB royal; In-na-mar-de-en-DINGIR The God's Decision-Is-Made-Clear (personal name) KAV 200:6 (MA).

c) to be inspected, checked, picked out: KIŠIS KA.BAR.MES ša i-na ... in-na-me-ir-ma the tablet of the kaparru-shepherds which was[...][in...], has been inspected TCL 11:11 (OB let.); PN ina ERIN.HLA a din ša ānisumu šiširū in-nam-mar PN belongs to a team of special workers whose work is to be inspected every day TCL 7 54:17 (OB let.); mā-nahhtum ša bitim in-nam-mar-ru ina kišrim ibbarr[aš] improvements (made in) the house will be inspected and deducted from the rent Ritfin 32:10; birds ša i-na SUL la in-na-mar ru which have not been checked at the assignment CT 33 47b:3, cf. (cattle) ša in-na-mar YOS 12 103:11 (all OB); horses which have not been taken to GN la in-na-mar-ru lātik šu and from whom the best have not (yet) been picked TCL 3 172 (Sar.); adī AB.GUD.HL a-šū ša i-na GN it-ta-na-mar-ru he was checked together with his herd in Nippur BE 14 99:16 (MB); pogrānu ša UZ.TUR.MUŠEN.MES ... in-na-mar-ru the bodies of the ducks were inspected (in the assembly) Iraq 13 p. 96:18 and 25, cf. šipīrta ša ... ina puḫri ta-nam-ru YOS 7 102:27, also ūppu ina puḫri in-na-mi-ir YOS 7 19:15, and passim in NB; amīrtu ša širak ... ta-nam-mar the inspection of the oblates was made TCL 9 103:30 (NB let.); see also mng. 5 (amašu).

d) to be observed, sighted (referring to astronomical phenomena): MUL Dilbat it-ta-mar Venus was seen ABL 82 r. 4; Ṣalbaš-tamū ina harrāni šī Enlil itti šēpē MUL.SU.GI it-ta-mar Mars was seen in the ‘road of Enlil’ beside the feet of the constellation
amāru A 8a

“Old Man” ABL 679:6, cf. Jupiter ina harrān šūt Ani ina qaggar mul.sīb.zīl.an.na it-ta-mar ABL 744 r. 2, 4UD.IDEM ina Nisānni igillā ABL 37:9, Mercury udina la in-na-mar ABL 1449 r. 3, and passim in ABL; 4NIN.SI.AN.NA UD.10.KAM ina šī Ṣāmši IG KAR 392:25, also, wt. IG.LDU, Ach Istar 12:30; if on the thirtieth of Abū Sin in-na-mar the moon is observed Thompson Rep. 86:6, cf. šumma Sin UD.1.KAM IGI ibid. 4:1, and passim in Thompson Rep.; šī ina UD.1.KAM in-na-mar-ma ru (it means) that it (the moon) was observed on the first day (of the month) ibid. 45:3; ina muḫḫi šī Sin UD.14.KAM in-na-mir-uni as to the fact that the moon was observed on the 14th day ibid. 180:7 (NA); qaggārū šī ina lībbī in-na-mar-ma īkassād it (the moon) has reached the region in which it can be observed ibid. 155 r. 5; šumma Sin ina igillā Kếtatu (= tāmarilša) harpī šī-an-mur if the moon is seen early at its first appearance ibid. 59:5 and 70:5; šumma Mulmeš ana 4D.U.T.E nē-mu-ru (var. nēn-mu-ru) if the stars appear toward the east Ach Istar 28:45 and 25:37, var. from AFO 14 pl. 16 ii 5; UD Istar ina na-an-mu-ri Ach Istar 1:58f., cf. [diš . . u] 4TR.AN.NA ina na-an-mir-šī-na Ach Supp. Istar 61:23f., and Supp. 2 Istar 97:1f.; kīma qaggad arḫi Sin it-ta-mar as soon as the moon is observed at the beginning of the month ABL 78:17; attalē isšadikima ina al palē la in-na-mir an eclipse took place but was not observed in the new moon ABL 895:3, cf. Sin attalē la in-na-mar-ru ABL 881:11; maṣṣartu nittaṣar Sin na-mur we have been on duty and the (new) moon was sighted ABL 1438 r. 3, cf. UD.1.KAM Sin na-mur ABL 744:12; enūma ina arḫi Sin igi-mu as soon as the (new) moon is observed at the beginning of the month 4R 33* i 2, and passim in honor; ana 4šAG.ME.GAR ... kīma ša in-na-mar mē gāle tanaššima you offer the water basin for the hands to Jupiter (Venus, etc.) as soon as they are sighted Rāce. 119:24.

8. nammuru to meet (to see) (each other), to be in opposition, to be seen together — a) to meet (to see) each other — 1’ in OA: ašar āltu u PN ta-na-ma-ra-ni where you and PN meet TCL 21 272:12, cf. ali ni-na-mi-ru TCL 20 90:42, adī ni-na-mu-ru OIP 27 62:19; [ina] GN anūku u atta ni-na-mu-mi-ru ma we met, you and I, in Hattuš OIP 27 15:22, cf. anāku āltu [... ] ni-na-mu-ru-ma TCL 20 127 r. 7’; inūmī ni-na-mu-ri-ni ḫassīanniša ṣummā dunnašumma remind me when we meet each other TCL 14 39:5, cf. adī ṣamšišu ni-na-mi-ir-ma we have met as many as five times BIN 6 38:13, and passim; come here to the city ēnāt ēnāt lu ni-na-mi-ir-ma let us meet face to face (and take counsel concerning your silver) Kienast ATHE 59:29; with ʾiṣṣī: alīkm[a] ʾiṣṭi ʾaḫīku [...] na-mi-ir come here and meet your brother BIN 4 233:15, cf. ʾiṣṭīna na-mi-ir ... ʾiṣṭīka la-na-mi-ir KTS 6:20 and 23; adī anāku ʾiṣṭi nēriʾ awēlim a-na-mu-ru-ū until I meet the boss Kienast ATHE 43:26, and passim.

2’ in OB: ina GN ni-in-na-mi-ir-ma kīram ʾaḫbīḵum when we met in Babylon, I said to you as follows VAS 16 128:6, also TCL 17 26:7, and cf. [išīna] anūku u atta GN ni-in-na-am-ru kīram taḫḫišām OCT 3 74:7; ʾiṣṭu anāku u kāṭa ni-in-na-am-ru malima tēmka ʾul tašpurum you have never made any report to me since we met TCL 17 71:6, and passim; with ʾiṭṭi: alḵamma ki PN na-an-mi-ir come here and meet PN Sumer 14 27 No. 9:15 (Hammal); ina GN ʾiṭṭi PN lu an-na-mi-ir I shall surely meet PN in GN Boyer Contribution 124:22; PN ṢI.TI MN UD.1.KAM ʾiṭṭi PN, ina PN ʾu-ʾuš in-na-mar-ru ekallam ʾippal should PN not meet with PN in the first day of MN, he pays the palace YOS 12 21:4; ʾiṭṭi-ka na-an-mu-ru-am ʾu-ʾeṯ I cannot meet with you TCL 18 152:17; I entered Inšin and ina GN ʾiṭṭi GAL UN.KIN NA an-na-me-er-ma met with the head of the assembly in GN TCL 17 34:6, cf. ina UD ... PN Ki PN, ina GN ʾu-ʾuš i-na-ma-er YOS 8 97:5; ʾittika ʾu an-na-me-er Kraus Abb 1 10:10, i ni-in-na-me (text: -pt)-ir-ma let us meet VAS 16 137:21, and passim in OB.

3’ in Mari and Shemshara: anā šēriḫu alḵam[m[a] ʾiṭṭi-ia na-an-mi-[i]-r] come here to me and meet with me ARM 1 72:13’, cf. ibid. 82:21; they always come here ʾiṭṭi-ia in-na-am-ru-ri i ṣurru meet with me and return ARM 3 12:13; PN ʾalḵamma ʾiṭṭi-ia in-na-me-er Laeacco Shemshara Tablets 45 SH 915:7.
amāru A 8b

4' to be seen together, referring to persons: PN šitti PN₄ summa e-ta-ma-ar idduwak should PN (the sold person) be seen with PN₄, he will be killed TCL 21 233:15 (OA); note, said of a man and a woman in NB: ina ūmu ²PN šitti PN₄ ta-nam-mar when the woman PN is seen with PN₄, Cey. 307:4, wr. ta-alam-mar-ri Nbn. 682:5, cf. ina ūmu PN ... šitti PN₄ zakitu ša Bêl ša Uruk il-«na-»ta-nam-mar · YOS 7 92:3, ina ūmu šitti ²PN širikti ša Bêl ša Uruk il-ta-nam-mar · YOS 7 56:4, and ūmu() PN DAM ša PN₄ šitti PN₄ il-tan-ma-ar UCP 9 68 No. 53:3 (all NB).

There is no certain attestation for *ummu as II/1 of amārû; for CCT 4 34c:11, see merrû (murrû), and see discussion sub amurrû. For RA 17 199 i 7 (= 1 Iz 7), see amaru.

For the phrase (ašar) la-ami-ra, la āri, also la-a-ma-ri, la ṭab, see āruv.; in spite of the bil. ref. k i g i. n. u. bar-ra : ašar la-a-ma-ra 4R 12 25f. (MB lit.), cited in lex. section.

Ad mng. 5 (amatu): Finkelstein, JASOS 72 77f.

amāru B v.; to pile up bricks; OA*; I; cf. āmaru A, amaru A and B.

 liberté ina dašim uštulbinma e-me-ra-an e-te-me-er I had bricks made in the spring, and I stacked (them) in a pile AAA I pl. 19 No. 1:8 (OA let.).

**amarukku (AHw. 42a, 211a) see amaru A v. mng. 1a–3′.

amarwumma see amaru A s. mng. 1b.

amašîru s.; (mng. unkn.); SB.* [x x] a-ma-ši-ri ana gâti sarri iškakan he will place the a. in the hands of the king RAcc. 115 r. 3. Possibly to be divided as [x-x]-a-ma širi “the lofty .... ”

*amašu v.; (mng. unkn.); SB. II. šumma išašu û-am-ša-ša if he . . . -s his eyes Labat TDP 50 iii 12.

Variant of hamâṣu, cf. ša išašu ḫu-mu-ša OB Lu B iv 49, cited hamâṣu lex. section. The ref. tu-um-ma-ṣa 5R 45 iv 18 may as well belong to emēṣu, q.v.

amašmû see amašpu.

amašpu (amašmû) s.; (a stone); SB*;
amašša

foreign word; wr. syll. and NA₄.AMAŠ.PA.È and NA₄.AMAŠ.MA₄.A.

na₄.amašša pa.È.a Nippur Forerunner to Hh. XVI 71; na₄.gü-pa.È.a, na₄.gü.bi.a Late OB Forerunner 72 f.

NA₄.AMAŠ.PA.È (among stones for magic use) CT 23 37 K.2354+ iv 10, also (in an enumeration of stones) Lugale XII 21 (Sum. only, = Bergmann Lugale 514), Biggs Száziga 67 iii 51, Köcher BAM 316 ii 2; NA₄.AMAŠ.MA₄.A KAR 213 iv 10 and 15, Yalvac, Studios Landesberger 332 i 27, wr. [NA₄] la-maš-ša aibi i 29, NA₄ a-maš-pa-a aibi. ii 3; note, wr. amaš.me.e Nippur Forerunner to Hh. ... ga URU Upi Iraq 11 147 No. 8 r. 27.

3' in NA: l'u sa LU.MES L.SIiM.MES a mre GEME i.GAL assatar i have written

su-ma,

the text's hamasu.

of "to cut, break (reeds or barley stalks)" of hamadu/amadu and feet, see denotes an abnormal condition of the hands spread (the fingers) or stand if his fingers and toes are if his hands are cataleptic(?) and he cannot extend (them) Labat TDP 232:9f., also qatāšu u šēpāšu am-sā ibid. 18 and 80:1, 114 i 37', (said of a baby) 230:110f., qatāšu am-šāma tarāša la ile'i ibid. 90:20, (with šēpāšu) 142:11'; summa ... ubānāt qatāšu u šēpāšu am-šāma aššama pelā u GUB-zu la ile'i if his fingers and toes are cataleptic(?) (and?) stiff, so that he cannot spread (the fingers) or stand ibid. 152:52'.

Possibly a variant of ḥamāšu, which also denotes an abnormal condition of the hands and feet, see ḥamāšu A lex. section and mng. 1, also ḥamšu B adj. It is difficult to find a common denominator for this meaning of ḥamāšu/amāšu and the well-attested meaning of "to cut, break (reeds or barley stalks)" of ḥamāšu.

In Küchler Boitr. pl. i 15 one should emend the text's tu-ma-aš-su-ma (coll.) to tu-ma-aš-(šā,šā) su-ma, after the parallel CT 16 5:190. For K.255:155 (= AFo 19 52), see amāšu.


amat ekalli s.; palace servant girl; from OB on; wr. GEME E.GAL; cf. amtlu.

amat ekalli a) referring to slaves — 1' in OB: šumma awišum lu ARAD E.GAL lu GEME E.GAL lu ARAD muskēnūm lu GEME muskēnum abūlam uštēšī if a man lets a palace servant, or a palace servant girl, or the slave or slave girl of a man of muskēnu-status go out through the city gate CH § 15:32, cf. kallata maḫrija na maḫrija innammu karma šu GEME E.GAL bāb Bābili uššiš ūnim[i...] šāšak[an][u]ni may the decree [...] be imposed upon me if your daughter-in-law is with me and if she should ever be seen with me, as (if I were) one who has brought out a servant girl of the palace through the gate of Babylon JCS 5 86 MAH 16 506-17, see Landsberger, JCS 9 131; summa GEME E.GAL-ša lu mārraša anu muskēnūm anu tarbitim ītulīn if a servant girl of the palace gives her son or her daughter to a man of muskēnu-rank for upbringing Goetze LE § 34:9, cf. ibid. § 35:12; ummašunu ahat PN' ul a-ma-at E.GAL-ša lu qaṭṭija ul šatral [y] abūšunu [lu] muskēn their mother is PN's sister, she is no servant girl of the palace, and is not inscribed in my list, but their father is a muskēnu (the king ought not to receive them better than their father's status) ARMT 13 141:8; cf. also GEME E.GAL.

ME Barton Haverford Coll. 3 374 iii 1 (Ur III).

2' in MB: ina bit PN GEME.MEŠ E.GAL ... ki ḫurba ištuma ša šaku šu aqši umma ... ina bit ikkarātiya GEME E.GAL.MEŠ (lu ašša) ina bit šu belītiya GEME E.GAL.MEŠ x x the servant girls of the palace entered PN's house and stayed there, when I told this to the governor, he (said), "Let the servant girls of the palace stay in the house of my farmers," in my lord's house [...] palace servant girls PBS 1/2 73:5 and 10f.; x šešu ša ARAD E.GAL u [GEME] E.GAL ina bit mikā išmeki x barley which the palace servant and the palace servant girl have locked in the building (used to store barley from) taxes PBS 2/2 112:9; 3 GEME E.GAL ŠU PN three palace servant girls under the supervision of PN BE 15 200 ii 33, cf. ibid. 35, 37, iii 9 and 21; PN GEME E.GAL ŠU URU UrPI Iraq 11 147 No. 5 r. 27.

3' in NA: lēšu ša lú.MEŠ Lu šam.meš ša mārē GEME E.GAL assaṭar I have written
amatu A
(awatu, awutu, abutu) s.; 1. spoken word, utterance, formula, 2. news, report, message, rumor, secret, interpretation, plan, thought, 3. wording, text, content, terms of an agreement, 4. command, order, decision, 5. legal case, case in court, legal transaction, 6. matter, affair, thing; from OAkk. on; sing. amatu (OAkk., OB, Nu-zi awatu, OA awutu, MA, NA abatu), note a-wa-tā-kā MAVG 35/3 No. 325:14 (OA), a-wa-tā-šu TCL 10 21:3 and YOS 8 66:16 (both OB), amatu rare in OB (a-ma-tim PBS 7 108:34, a-ma-tam/tam Kraus AbB 1 119:14 and 16), EA, Bogh., common in SB (incl. lex. and bil. where awatu is very rare), MB, NB (incl. royal), LB, pl. awatūm, amātū; wr. synt. (with initial 'ā (ə) in OAkk., see MAD 3 p. 2, and Mari, see mng. 2b) and INM; cf. amā A v.

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1. spoken word, utterance, formula —
a) with terba dicendi, etc.: for OA refs. with atuw, see amâ A v.; a-wa-ta iqâbbi iša'âlki she will address you and ask VAS 10 214 vi 39 (OB Agaṣaja); a-o-wa-at DN u DN2 igbizûm YOS 9 35:92 (Samsuiluna); a-o-wa-at igbî'î uktin (if) he cannot prove what he has said OH § 3:62; a-wa-at nigbabûsunûmûmûm ul idemnû they do not listen to what we tell them PBS 7 192:28 (OB let.); a-o-wa-tam qâbâm ul ešîţa I could not say a word Kraus AbB 1 132:6; note: do not kill me, my brother a-ma-ta luqûdbûa I have something to tell you EA 357:80 (Nergal and Ereskigal), cf. a-o-wa-tam kî iqâbbî'î (if) he talks to himself KUB 37 210:10, but note [3] a-wa-šam] annûtûm [ša] libbišišu i'qûbî'î he who plotted such a thing ARM 3 73:11; a-ma-ta igbî'[i]kî aqabbâ lu magrat may what I say, wherever I say (it), be found pleasing Afo 14 142:16 (bit môsirî); a-mat DN igbîšû lišû išîţa what Irâ had said to him (Marduk) pleased him Gössmann Era I 191; ia nuhipû a-bî-te ša šarru bâlût išqûbû nam concerning what the king, his lord, has said to me, as follows ABL 6 r. 7 (NA); a-ma-at libbiş išqûbû išqûbû he I told him (Marduk) what my heart was striving (to do) VAB 4 122 i 53 (Nbk.); PN a-mat PN2 mûşû igbîšu là imgr PN was not amenable to what his son PN had proposed to him Hebraica 3 p. 15:11 (NB leg.); alik idîţa a-wa-tam ša idbubûšûm ušannammâma my assistant has repeated to me what they told him TCKL 29:20 (OB let.); a-ma-te.MES ša anû pani guzaši tadbubušunu aletmesunu I heard what you have said to the guzašî-official (and I am very happy about it) MRS 9 132 RS 17.116;5'; a-ma-ti la banûti anû pani ahija iddabub he said evil things to my brother KBo 1 10:39; a-ma-tum (var. -ti) ša libbišu iddabubûna (see dabûbû v. mng. 1c-2') ZA 3 122:19 (SB 7:270f.; inim.mak.bi dug. ga.a.ni ... ab. kin.kin.ki.kex[XID]: a-mat gjîšû ašuru ... išqûbûa BIN 2 22:84f.; inim.xu.ab.am im.diri an.âšs; ina a-mat apâš ša kîma upûš išpaš by the Apsû-formula which is as thick as a cloud SBH p. 55 r. 12; u.gub.ba.bi inim.bi a.zu.ab ka.âš.bar. bi bar.ra.ab: ûtzma a-ma-as-su limad purussûdû purusû stand by, learn of his case, make a decision about him 4R 17:43f.; inim.dug. ga ... me.l. e.a: inimmû a-mat igbî'î RA 33 104:15; Nusku inim.lugal.la.kex sag.tar a.ba.si.in.na.ag DN a-mat bûtûs ûtu'idma Nusku heeded the command of his overlord CT 16 20:120f.; Enki dumu.ni ... inim mi.in.dib.ba (var. mu. un.dib.ba): Dam. bâlûtu inim.lugal.la.kex: inim.kin.kex(KID): a-mat qibitigu sirtu ... iste'Ema BIN 2 10:39; to my brother KBo 1 10:39; a-ma-tum(var. -ti) sa libbisu iddanabbubma (see dabûbû v. mng. lc-2') ZA 32 172:19 (SB 30
amatu A 1b

inc.); ša nuppši libbi la tappalši a-wa-tim do not answer anything to relieve her heart VAS 10 214 vi 45 (Ağusaja); abu Enil a mat ul ibipšu Father Enil did not answer him at all Gilg. XII 62, see AFO 10 363; ana la dabāa ša dibbiša ana [la] šunnati ša a-mati-ia not to say anything against me, not to repeat rumors about me VAT 35:5 (unpub. inc., courtesy F. Kocher); kīna ništā a-wa-tām te'irma refute the words in our stead CCT 3 36a:12, and passim in OA, note ana šutēr a-wa-ti EA 108:50, and see sub tāru, cf. also tur-ti a-mat answer ABL 462 r. 25, and passim, see sub turtu; taštanni a-wa-tu ana jāši you are telling me again and again (quotation follows) EA 82:27, see Albright and Moran, JCS 2 241; a-wa-ti pisu ban[āta] i-din-ni ana šarrī (addressing the scribe) tell it to the king in pleasing (Egyptian) words EA 289:49, see Oppenheim, Studies Landsberger 255; UGU a-ma-ti annāti ša iltinu on account of such words which he had uttered disrespectfully Streck Asb. 34 iv 21; da'antu a-bu-tu ēlāpšsan nīma he spoke to me in strong terms KAR 71 r. 6; taššīna a-ā-tum la bāntum ina pisu la ēlāpšsan nīma he spoke to me in strong terms ABL 420:12 (NA), cf. a-bu-tu-ū izaqqar LKA 62:18 (MA lit.), and see zakāru.

amatu A 1d

c) with special qualifications: šibātum a-wa-tām maristām la igungbi-uniāti (watch out there that) the elders do not decide something to our disadvantage TCL 4 1:21; a-wa-tām šalwetam aššēna BIN 4 59:16 (both OA); ana a-wa-ma-ti šaqātu manum nungruma who would like overbearing words? RA 15 181 viii 6 (OB Ağusaja); a-wa-tim tābtātimma ina šupšim šuššerma [sub]šusū copy on a tablet and send him the (following) nice words ARM 1 24:7; ina a-bā-ti meš ša nukūrti MRS 9 50 R8 17.340:27, cf. a-ma-ta maraštu Lambert BWL 170:35; see also šabru A adj. usage b; a-mat tašqirti šupšili PN ana PN2 idbubma PN spoke lies and abusive words to PN3 Lie Sar. 102; a-mat sunū symbol a tānirati šabūmūm worthwhile Winckler Sar. pl. 31 No. 66:38; INIM kūtu ana uqi qib[ī] speak the truth to the people VAB 3 65:101 (Dar.); a-mat-ka la kūti šiqābi he has made an unfounded accusation against you TuM 2–3 254:23, cf. ibid. 14 (NB let.), cf. [m]amma a-wa-ta lemuṭiška ina pani [...] should somebody accuse you wrongly before [...] KUB 3 16 r. 24 (treaty); subšī INIM damiqtī ina libbiša create kind thoughts in my heart BMS 22:15, see Ebeling Handershbeans p. 106, and passim; he will live long INIM damiqtī gab-su good cheer is in store for him KAR 382 r. 50 (SB Alu); litammika DN rubā INIM damiqtī may the noble Bunene recommend you BMS 6:125, see Ebeling Handershbeans 50; INIM tušši ēlūša imaqqut a calumny will be uttered against him CT 39 4:28 (SB Alu).

d) other occs.: kīma ša Aššur a-wa-[at]-kā damqat your word is as pleasing as that of Aššur KT Blancketz 6:8; a-wa-ti šammātum ulla tamūwa you do not want to listen to my words AAA 1 pl. 19 No. 1 r. 21' (both OA);
amatu A 1d

[ammin]im a-wa-tu ša [š]āpiri elika ma-ru-ša
why is the commander’s word so sharp against you? CT 29 14:4 (OB let.); īna a-wa-ta-tim šināti 1 a-wa-tum kitum ul ibrāšši [k]ālušina watra there is not one true word in these talks, they are all exaggerations ARM I 47:9 ff., and see Falkenstein Gerichtsurkunden 2 p. 39 note to No. 23:13; ikkēm a-wa-ša-nu agīp for this reason I trusted their word Laessoe Shemshā Tablets 33 SH 920:33, cf. a-wa-tum šina damqa these good words ibid. 61 SH 874:8; nussuqa a-mat-ū-a the words I use are well chosen VAB 4 292 ii 32 (Nbn.); sunnuq a-wa-a-tim of choice diction UET 1 146 ii 7 (Hamurapi); a-ma-te. Mēš ša šarr bullī bēlika taqāqīp you must trust in the words of your lord, the great king MRS 9 36 RS 17:132:29; annātu a-wa-ta-ku these were your words (after a quotation) EA 1:81; la šināti šarr bullā bēli a-wa-te. Mēš ša-wātē the king, my lord, must not listen to the words of other people RA 19 102:49 (EA); legā a-ma-tī harken to my words (preceded by šinā [qalā'ū?]) KUB 37 139:8 (epic text); my lord should know inūma jānumi lemma īna [a]-wa-te ardīšu that there is nothing untruthful in the words of his servant EA 94:6, cf. ul igrāb a-wa-ti šarrūte ibid. 7; īna annāti a-ma-a-li ana dārātimma tu nirta’am we will certainly love each other forever on account of these words EA 19:29; ūzu libbiya u a-ma-te. Mēš-a-am my heart and my words EA 167:29; anūku a-ma-sū mina luqābat what should I think of what he says? KBo 1 10:35; a-wa-ta ana dažājīnē [iqtabu] they made a deposition before the judges HSS 9 8:26, cf. kimē a-wa-ti-šu ša PN according to the deposition of PN ibid. 30 (Nuzi); dažājīnē a-ma-tu-ša PN inūma the judges listened to each other forever on account of those words EA 19:29; ūzu libbiya u a-ma-te. Mēš-a-a my heart and my words EA 167:29; ina maḫār DN a-ma-a-tu-ša lilenmin may Ninil speak against him before Enil CH xii 90, cf. mulammin inim irāṣši he will have someone who speaks against him CT 38 47:45 (SB Alu), repeated, with gloss a-mat CT 41 31:28 (Ala Comm.), cf. āja ... lu mulamminat a-wa-ti-šu Syria 32 11 v 27 (Jahudunlim); I prayed to them ana ... dummuqa a-ma-tu-a-a to make my words pleasant (before Marduk my lord) VAB 4 278 vii 8, cf. īna maḫār DN bēli tudašraqi a-ma-tu-ša ibid. 280 vii 37 (Nbn.); the goddess mudammiqat a-mat unninni who makes the words of the prayer pleasing (to the gods) Streek Asb. 288:9; a-mat la i-du-u a word I do not know (in right col. of Surpu Comm.) Surpu p. 50 Commentary B 7; RN a-mat mārē tamkāri īna semēšu when Sargon heard what the merchants said AFO 20 161:4 (šar tamkāri); [a-wa]-ti-nī ana ŠULGI. H.L.A ... damiq our words were agreeable to the kings (of the Hurri-warriors) Smith Idri- ni 49; īsakša a-ma-ti-šu-šu ūnu iizzizzu their words were stilled into silence, they stood still Gilg. IV vi 41.

e) formula, magic word: Īštar ana a-ma-ti-ia izizzizzuma stand by, Īštar, at my (magic) word ZA 32 172:33 (SB inc.); a-ma-tu-šu-šu lipšašrma a-ma-ta li ippašer may their (the sorcerer’s and the sorcereress’s) “word” be dispelled but my “word” not Maqlu I 70, cf. ādi a-mat kuššāpija ... agabbā until I pronounce the “word” against the sorcerer ibid. 68, cf. also a-ma-tu-šu-šu ana pan INIM.MU u lippārik may their “word” not block my “word” ibid. 71; a-mat īpiškī your formula of evil magic Maqlu III 58; ītiru kišpiša ana mehe INIM.MEŠ-ša ana šāri turn her witchcraft into wind, her formulas into nothingness Maqlu V 56, cf. kišpišunu aj īṭānī a-ma-at-ku-šu ana īṭānāṭinin ibid. 137; ša a-mat zu+ab (var. ap-si-i) tusūzāša ina libbiya you (wise man) who have created in my heart the knowledge of the secret magic formula of the nether world AFO 14 144:72 (bit meširi); INIM zu+ab ša libbi uzni alpī ša iṣinti ... tulaḫḫuṣ (the preceding lines are) the magic formula of the nether world which you whisper into the right ear of the bull RAcc. 26:17, see also SBB p. 55 r. 12f., in lex. section; [a]-mat abika a-mat umnikka ... attadīna ana esētī mucāt timīti I have handed over the formula of your father, the formula of your mother to the all-covering earth (so that you should not be able to open your mouth, move your tongue) KAR 43:2f.

f) in ša awātim (OA only): āḏī ḫatā anāku ula ša a-wa-tim gamalka ale’e my dear
amatu A 2a
brother, I am not a man given to run to court
but I am able to do you a favor! TCL 14 20:15,
cf. aḥi ʾattā anākū aḥukā ulā ša ʾa-wa-tīm anākū
you are my brother and I am yours — I am
not a man (given to run to court, why are you
constantly sending me word about losses?)
CCT 3 27b:15, but note ša ʾa-wa-tīm anākū u
ātā you and I are men of (our) word TCL 19
59:39.

2. news, report, message, rumor, secret,
interpretation, plan, thought — a) news,
report, message: ʾišṭi bātiqīm ʾa-wa-at-kū ʾlliš-
kamma may your message come to me by
the (first) departing messenger CCT 3
41b:27; ʾa-wa-tūm ... garriṣamma u lattal-
kam send me word and I will leave KT Hahn
5:11, cf. BIN 4 39:25, also ʾa-wa-tūm ʾišṭūl
āššumīja qarīb TCL 19 52:22 and TCL 20
107:50; since you have stayed there up to
this day ʾa-tašṭanāmmē ʾa-wa-tūm ša ʾAlīm
have you not heard the news from the city?
TCL 20 101:13; ṣaṃmakam ana ša’im ʾbiti
ʾa-wa-tūm id-a CCT 2 22:32, and passim with
naṭā; ʾṣumma ʾa-wa-tūm ʾišṭāqāt if word
should not have arrived BIN 6 256:3, and passim
with muqātū (all OA); I will investigate ʾa-wa-at-
ḥadēka ašēpparakkum and send you news
that will make you happy VAS 16 57:36
(OB let.), cf. ʾa-wa-tam muṣūr ʾibbiqā ašpuram
I sent (with the slave girl) news of what is
worrying me Kraus AbB 1 88:5; ʾa-wa-tūm ʾī-
lū kittum this report is indeed true ibid.
2:13; mīnūm ʾa-wa-tūm anānītum ša ʾiš-
sudānī what means this news which reached
me? VAS 16 193:4; ʾa-wa-tūm ʾimḥurnan-
īnīm u ašpurakkunūṣīmīma news has reached
me and I wrote to you VAS 16 93:17 (all OB);
miṃma ʾa-wa-tam ʾa ᵐaḥ[i]nīm ana bēlīja
ūṭār I report to my lord whatever information
they tell me Studies Robinson 104:30 (Marji);
ʾa-wa-at-mī ʾtēṣṭemme ʾiṣṭu aẓrānūm tutēram
ana jāṭī (you said), “Report to me from
where you are what news you have heard”
EA 145:24; adimi ʾjīmaṭū ʾṣarri ... ʾa-wa-tū-
annītū until the king has taken cognizance
of this message (and answered me) EA 251:9;
ʾa-na-ta la nataʾrīṣ ʾu we could not confirm
the news EA 170:24; anākū ša ʾubṭāl ʾa-ma-tū ʾaḥa
ša ᵐaḥ[annā]ma ʾa-nīma ʾa-nīma ʾa-nīma
I am one who

amatu A 2a
brings good as well as bad news to the king
EA 149:15; jānu ša jubālu ʾa-wa-tūm ʾa-nā šarri
there is nobody who could bring the news to
the king EA 116:13; ʾuṭr ʾa-ma-tū anā jāṣī
he reported the news to me EA 149:13, for
other refs., see tārū; mīnū ʾa-ma-tū muṣū
annūṭu ša anā šarri taṭṭābāṭṭa mar why
is it that you are always sending such
messages as the following to the king? MRS 9
222 RS 17.383:10; ʾa-ma-tū ša ᵐaḥ[tapparu DN ... u DN] ... liʿmezṣesʿuṭatu may
Teṣup and Amon safely direct these messages
which we are exchanging EA 19:75 (let. of
Tuṣṣatta); miṃma ʾa-wa-tū ša RN inā pī nāḵr
māmmāʾ išēmmī ana RN ṗaṣṣārī he will
report to RN whatever news he hears con-
cerning RN from any enemy KBo 1 5 iii 22,
cf. ibid. 25; ʾa-ma-tū-nu uṣhāmū a-na kikkuśu
(He) told their (the gods’) decision to the
reed wall Gilg. XI 20; ḫ̣iṣīšu ʾulabību inām.
מצרים-šū uštam[annēl] kāreṣeš ikkuṭu they
gossip about him, they distort his words, they
slander him 4R 55 No. 2:2; ṣumma a-ṭū ina
puṭri ina muḥḥī ṭappaʾišu ʾa-ma-tā iṣkūn if
someone makes an accusation against his fellow
in secret KAV 1 ii 83 (Ass. Code § 19);
Assurbanipal heard: Šamaš-šum-ukin is
fleeing to Elam ʾa-ma-tū šalāntu šī is this a
reliable report? PRT 109 r. 8 (oracle query);
inā muḥḥī ʾa-bi-te ša GN ṣumma ʾiβassā ṣanndū
uḍū ṣumma laṣšu ṣumma uḍū as to the news
from Guzana, if it is true they know and if it
is not they likewise know ABL 633 r. 6; ṣum-
ma ʾa-baṭ-kā ᵐiβassā ... ṣupra if you have any
news, send it to me ABL 80:12 (NA); ūṭār u ʾa-
ma-tā ša ʾašemū what report and news I hear
(I will send to the king) ABL 521 r. 26 (NB),
cf. ʾa-bu-tu ša ʾaμuṛunī ʾašmānī ʾa-nī ša ʾa-
laqī ABL 211:11, cf. also ʾa-bu-tu ša ʾašmā[ni]
ABL 1294 r. 7; mini šā(∀) ʾa-ba-tu-nī mini ša
ṭeṭnīni ABL 992 r. 1, they asked ʾa-bu-tu ᵐiβassā
ina pikunu ʾa-bu-tu laṣšu “Do you have any
news?” — there is no news ABL 604:5 and 7
(all NA); ʾa-ma-ta ʾa-nīma ʾa-nīma I have a
report for the king YOS 3 46:31, cf. ʾa-ma-ta
anā šarri inā muḥḥīšu ʾiβassā I have a report
on him for the king YOS 7 18:7; ʾa-ma-tū-nu
iβassā ša ᵐaḥ[ūllā]ka there is a report that has come
from them ABL 436:16; ʾa-ma-ta biʾīlī ina
amatu A 2b

pan sarri iqabbūna ABL 716:27, cf. a-mat-a babbānīti ina pan sarri . . . gībi ABL 451:14, also a-mat-a bi'iltu adī pan sarri . . . ulākṣēs dūnī ABL 716 r. 3; a-mat babbānītu u bīlīti mala akanna āsemūm . . . la asappar (I swear) I am sending whatever reports there are here, good as well as bad ones BIN 1 75:12, cf. a-mat-ka ša ivaššaša supra UET 4 176:4; a-mat ina pišu ul āsmu I have not heard the report from him directly YOS 7 18:8 (all NB); ana šarri a-va-tu-tam damiqtum imaqqut good news will reach the king YOS 10 47:7 (OB behavior of sacrificial lamb), cf. INIM hadē ana ruβē itimeša KAR 423 iii 27, also INIM SAL.SIG te-an TA 33 iii 33, INIM ša. ḫūl ana ruβē te-am TCL 6 4:22, INIM SAL.SIG ina māti ivaššaši there will be good reports in the country KAR 428 there r. 18 (all SB ext.), Ģ. BI INIM hadē ivaššaš CT 40 5:19; ma qa-at a-va-tu-irri arrival of news KAR 376:41 (SB Alu); mušțika a-va-at taḫaddē šidāmmana may the night bring you news over which you will rejoice Gilg. Y. vi 34 (OB); a-va-at ū βi libbī YOS 9 35:30 (Samsu-iluna); INIM-ḫūl-ti-ana ruβē DA-a bad news will come to the prince KAR 152 r. 10, cf. INIM-ådīrti ana ekalli ippū sad news will come into the palace KAR 153 obv.(!) 23; maqāt INIM NIG-te KAR 450 r. 21 (all SB ext.).

b) rumor, secret: if you are indeed my brother and you love me a-va-tu-tin annātēti la šekemmē do not listen to these rumors TCL 14 43:18 (OA); a-va-at nakrim imquttu niβīšim rumors concerning (an invasion by) the enemy have reached us TCL 17 60:7; a-va-at nakrim šaknūna rumors about the enemy are circulating (I cannot come) TCL 18 150:20 (both OB letters); μušādbīnu ša a-mat ła ṭāphi ana muštī RN those who spread evil rumors about Assurbanipal ABL 1105:13 (NB); atta ūnī kī a-mat bi'ilti ina pī ivaššašū you know that bad rumors are in circulation BIN 1 22:6; INIM tešē ina māti ıβibaššē rumors of rebellion will be in the country ACh Supp. ġtar 52:6; uṣarbi zikkas šušnu in a-va-ta kal (copy: ʿaš) dadmē I made their names famous in the mouth of all the world CT 36 22 i 33 (Nbn.); ʿa-va-tu-tu mašši a secret will become known RA 35 49 No. 30a:3, cf. [ḥ]umma ʿa-va-at [e]kallim ivaššāt if a secret of the palace becomes known ibid. 50 No. 32b:1, cf. also ʿa-va-at nakrim . . . ivaššāt ibid. No. 31d:1, and summa ʿa-va-tu'um ıš nakrim ušši ibid. No. 32:1, note a-va-su uššam ibid. 46 No. 19:4 (early OB liver models, Mari), sinšīšūm a-va-at pušrim ušteneq-ši a woman will betray a secret of the assembly YOS 10 36 iv 9; ašīb maḫrika ʿaš-bru INIM.ŠEš-ka anu nakri š.ŠEŠ one who lives with you will betray your secrets to the enemy KAR 423 ii 35, also CT 30 16 r. 21, Boissier DA 6 r. 1, cf. CT 5 5:44 (OB oil omens), (with zaballū) YOS 10 33 v 12 (OB ext.), also mār šarri inim abisū anu lemumti š.ŠEŠ CT 30 50 Sm. 823:6 (SB ext.); a-mat ašīšu uššēši he has betrayed a secret of his home town Šurpu II 96; note, however, a-šu-tu aminu uššēšiša I have spread this rumor ABL 1397:8 (NA); see also zaballū mng. 1e and mng. 5.

c) interpretation, plan, thought: u ʾittām u a-va-tu-tašrāni send us the sign as well as the (pertinent) interpretation BASOR 94 12 No. 1:24 (Taanaḫ let.); a-va-tem ŠEŠ šarrūtē ina liblyka you have evil plans in your heart EA 162:36; u minima a-ma-at ḫūl-ți ikappudu or (who) plots an evil plan MDP 6 pl. 10 v 9, cf. a-mat ḫūl-te la ʾiḫassasamma Weidner Tn. 13 No. 5:100, also AKA 248 v 43 (Asc.); mannu ša-a-šu-tu la deʾqītu [la] ṭābu u naβalkattu ... tepαšana whoever among you plans something ungodly or disloyal or a rebellion ABL 1239:12 (adā-text); šarru itpēšū mušābīl a-ma-at damaqīl the efficient king, always planning good things Lyon Sar. 14:37; a-va-at lībiš[i]n a-na abāššu ʾizzakaršum he told his father his secret plan RA 46 90:32 (Epic of Zu); see also šabātū mng. 8 (amatu); minu a-bat-su what is its meaning? ABL 38 r. 2 (NA), cf. a-bat-su laššu ABL 519 r. 12 and 22, also a-bat-su-ma ana gammurti laššu ibid. r. 27; will there be an eclipse of the sun or not? a-šaritu supra send me a definite answer ABL 477:5, cf. a-šaritu ana šarri alatrapa ABL 1448 r. 3.

3. wording, text, content, terms of an agreement: ana a-va-at ṭṣarrūm iḫidma lībbī la tulałman heed the wording of my letter so
amatu A 3

that you do not make me sorry TCL 4 18:48, cf. also CCT 4 18a:14, TCL 20 88:23, etc., note ana a-wa-at ūppija la inahhid KTS 42a:4; kîma [a-wa-at] na-ru-a-im šibłam ... [niqeqq] [we shall take] interest according to the wording of the stela ICK 2 147:21; bêl awûtija PN ina 3 a-wa-tim ša <in>narawai lapptau lizkur-ramma may PN, my adversary, take the oath by the three “words” which are written upon the stela MVAG 35/3 No. 325:34, also BIN 4 114:31, also ana kaspiim šiblam u šibat šiblim kîma a-wa-at na-ru-a-im allaqgêma. I will take interest and compound interest on the silver according to the “word” of the stela VAT 13590:7, cited Lowey, MVAG 35/3 p. 75 note c, and see (with lit.) Hirsch, Untersuchungen p. 68 (all OA); aššum ūppásu wawî u a-wa-tam ikkiru because he has altered his tablet fraudulently and denied its content Kraus Edikt § 5:41; sa a-wa-at ūppim annin unakkaru whosoever changes the wording of this document VAS 8 12:27, also ibid. 20:12 and Waterman Bus. Doc. 14 r. 6; sa a-bu-at ūppi annin unakkarum CT 2 9:18 (all OB); a-wa-tam ı̂lum irkusu ida ul irăšša an agreement made under oath (lit.: the god made) does not tolerate neglect TCL 1 53:25 (OB lat.); a-wa-tum minma ša ina ūppi nîš ili assûhu all the terms which I copied from the text of the oath by the gods ARM 1 37:22; ešëme a-wa-te. MEŠ ūppi ša šarri bêlija I have listened to the text of the king, my lord EA 141:9, and passim in EA; a šu-nu šibittu ša a-ma-[f]e ša māmîti they are the witnesses to the wording of the oath (referring to the šiṭitu ša māmîti line 5) KBO 1 24 r. 10, see Edel, ZA 49 196; šuma ma-aw-te ša mār šipri ana a-ma-[ti] ša ūppi mîthar if the words of the messenger correspond to the text of the tablet KBO 1 5 iv 34, cf. šuma a-ma-at. MEŠ ša šatra ūppi usâšnî if he alters the wording of the inscribed tablet KBO 1 1 r. 38; a-ma-[t]um ša pî ūppi annî māmîtu la uspâhî no one must change the wording of this tablet KBO 1 6:5; ina lîbbi a-ma-te. MEŠ annûtu ša riksi lizzuzu iltennâ they (the listed deities) should be present and listen to the terms of the agreement KBO 1 1 r. 58, and passim, cf. šuma ... a-ma-te. MEŠ ša riksi annî la tanâșa šara if you do not observe the terms of this agreement ibid. r. 59, also minumme a-wa-te. MEŠ ša riksi u ša māmîti KBO 1 4 iv 38, and passim in treaties; ša a-ba-te. MEŠ ūppi ša riklti annûtu usâšnî who changes these terms of the tablet containing the agreement MRS 9 61 RS 17.340:16, cf. a-ba-te. MEŠ ūpp-pa. MEŠ annûtu ibid. 65 RS 17.237:9’, also ša a-ma-te. MEŠ ša ūppi annûtu usâšnî who changes the wording of this tablet ibid. 43 RS 17.227:52, and a-ma-tu ša pišu usâšnâ (he who) changes its (the stela’s) wording AKA 232 v 86 (Asn.); a-wa-az-su šiṭašku kîme PN ana aššilu ana PN, itadnu they made the agreement that PN was given as wife to PN, AASOR 16 31:13, cf. a-wa-az-su rakis ibid. 57:8; who among them iššu a-wa-tum ša išdubu ittabAlsiku transgresses the oral agreement they had made RA 23 142 No. 1:18 (all Nuzi); mus nekkir musaraja dâjiši a-ma-ti-ia who changes my inscription, does not respect (its, lit.: my) words OIP 2 139:66, and passim in Šen.; with ṣaṭṭarû: aššum a-ma-te. MEŠ ša lîbbi ūppi annûtu šaṭṭarû on account of the words written on this tablet MRS 9 43 RS 17.227:48; a-ma-a-ti ša ina nârî annî ašṭaru the words which I wrote on this stone MDP 2 pl. 22 iv 59, cf. ma-t-a-tu ša ina nârî annî ašṭuruva nîshku ibid. iv 40; a-bu-tà annûtu ... ina muḥrî ḫiḳunu lu dâri may this agreement be binding upon you forever Wiesman Treaties 295.

amatu A 4a

4. command, order, decision — a) referring to gods — 1’ in gen.: kîma DN . . . qibîkâ šiṭat ina ili ... šaṭâtut a-ma-ta-ka your word is as supreme as that of Anu, your command excels that of the (other) gods BMS 60:12, cf. šurîšt a-ma-ta qibîkâ ul im-ne mēš your command is great, your word cannot be ignored Lēesse Bit Rimki 57:57, kinât a-ma-at-su la enât gîbissu En. el. VII 151; ina šamî ... qibîkâ šiṭat ina Ešarra šurrâš a-ma-ta-ka your order is supreme in heaven, your command outstanding in Ešarra KAR 58:29; ina inîm-ka kettu ina segrika kabi BMS 22:9; a-ma-qibîṭištâšu Thompson Esarr. pl. 17 v 24 (Asb.), a-ma-qibîṭištûnu MDP 2 pl. 23 vi 21, ina a-ma-qibîṭi Brussels 4:43, and passim in prayers; dam(?)-qîl-at a-ma-tu-nu šît
amatu A 4a

pikunu balâ[tu] your (pl.) command is gracious, your pronouncement (spells) life OECT 6 pl. 6 K.2999-6, cf. INIM-ku-nu balâ[tu]
šît pikunu šalânu Iraq 18 62:14, and passim in similar contexts; a-ma-at DN ... qibîl DN₄ u DN₄ ... atta'idma I was obedient to the command of Sin, to the utterance of Šamaš and Adad YOS 1 45 i 22 (Nbn.), cf. a-mat Ea lutta'id BMS 12 r. 89; likûnâma aj inmašâ a-ma-tu-šu his orders should last, not to be forgotten En. el. VII 31; lišme a-wa-la-ak lâni irassu when he hears your command, he will turn back CT 15 3 i 6 (OB lit.); libbuš patûjuna a-mat ili naṣru who is pious, and obedient to the command of the gods VAB 4 262 i 9 (Nbn.), and see naṣâru, also takâlu and uqqû; note amatu of gods and kings mentioned side by side: ina a-mat ili u šarri lišallîmûka you keep safe upon you the command of god and king JRAS 1920 567 K.2279+ r. 6; in legal context: ina a-wa-at DINGIR u šarri ili let him go away upon the command of god and king MDP 23 286:17, cf. ina a-wa-at DINGIR u LUGAL liši ibid. 172:25, and passim in MDP, also ina a-wa-at RN ... liši (translit. only) ibid. 242b:3.

2' referring to specific divine acts: kala a-wa-tim ša INI ša šarrû ba ina a-wa-tim ša bûlîn adî assurrima tamûsîi umma ilûnu a-wa-ti-ni-ul ilmu apûtmûm a-wa-at ili uṣur all the words that the gods, have said to you, words concerning our firm, heaven forbid that you should have forgotten them — (but) the gods said, "He refused (to listen to) our words" — please, obey the command of the gods! TCL 20 93:23ff. and 27ff., cf. a-wa-at ili uşteme libbâku la ulammin he listened to the command of the gods and did not make you unhappy ibid. 35, see Hirsch Untersuchungen p. 15ff.; a-wa-at ili uṣur obey the command of the gods (do not go back on the annual sacrifice which the gods ask of you) CCT 4 1a:6; a-wa-at DINGIR-liša tomatiši have you forgotten the command of the gods? TCL 29 94:21, cf. ana mûnim a-wa-at DINGIR-liša la kâ-ab-ta(text: -qa)-ni-ku-un why are the commands of the gods not important to you? ibid. 23; a-wa-at DINGIR donna the commands of the god(s) are grave CCT 3 2b:3, cf. a-wa-at DINGIR-liša

donna TCL 20 88:8 (all OA); a-wa-tim marûtum ša DN aršiš lišıssu may the curse of Šamaš come quickly upon him CH xlii 31 (epilogue); NA.BB ina INIM ili šarrî kabût u rubû intatîr that man will be saved upon an order of the god, the king, a nobleman, or a prince KAR 385 (p. 342) r. 29, cf. KAR 382 r. 58 (SB Abu); ina a-mat DN šar ili DN₄ zûnu ummašîlamma Adad sent rain upon the command of the king of the gods, Sin BBSSt. No. 37:2 (Nbn.), see Röllig, ZA 56 248; šubâbat namû dištû ina a-mat DN uššabû abandoned land will be resettled upon a command of Enûl ABL 1080:9 (astrol.); [mu]šteš-mâl-mât sa [Tašmêtu] who makes her command obeyed BMS 33:2; ina a-ma-at ilišu DN Šumûk lišišiq may his reputation be good upon the command of his god Nergal RA 16 81 No. 27:6 (MB seal); note in the pious motto: ina a-mat DN u DN₄ ilišim may (this tablet) remain undamaged through the command of Bêl and Bêltiya SBH p. 125 top. and passim on late tablets, also (with Anu and Antu) TCL 6 4 top. shortened to ina a-mat DN DN₄ DN₃ RT 19 101:1, see Neugebauer ACT 1 16ff.; note ina INIM DN u DN₄ wìmnu eppuš ina qetjęa ilišim laššû lušbu may, upon the command of Anu and Antu, whatever I do with my hands remain intact and may I live to enjoy its beauty BRM 4 8 bottom.

3' referring to oracles: a-bat Ištar šu Arba'il Craig ABRT 1 23 ii 33, also 24 i 15; a-bat Nusku ši mā šarrûtu ana PN this is the oracle of Nusku: the kingship belongs to PN ABL 1217 r. 4; a-mat DN ša ultu ūmē rûqûti iqqû the oracle of Sin, which he had pronounced long ago Streck Asb. 216 No. 13ff., cf. a-mat illûtiša ša ultu ūmē rûqûti taqûba ibid. 220 No. 16:27.

4' referring to the power of the divine word: uṣgab ureddâ a-wa-ta-am ana karšisa he placed more a-power in her vitalas VAS 10 214 vii 11 (OB Agusaja), cf. kabat a-qna-as-sâ elšušu šabatma her "word" is powerful, it is more ... than theirs RA 22 170:26; [šanna] a-mat Anu šânu a-mat Enûl šânu uggat libbi ša Anu râbû the storm is the word of Anu, the storm is the word of Enûl, the storm is the wrath of the great Anu BRM 4 6:9f.
amatu A 4b

b) referring to kings — 1’ in gen. — a’ in OB (referring to royal legislation): ana a-wa-ti-in ša ina narija aššurū to the decisions which I wrote on my stela. CH xii 3, cf. šumu a-wa-ti-ia la uštepēl ibid. 7, also a-wa-ti-ia šaqurṭidin ina narija aššur ibid. xl 74; a-wa-a-at mīšarim ibid. xli 64; (purchase of a house) varki a-wa-a-at šarrīm YOS 8 110:7, cf. egir inim lugal ibid. 139:4; (rent of a garden) i-na a-wa-a-at šarrī ibid. 141:24 and BIN 7 166:8, cf. ištu mu.10.KAM a-wa-a-at šarrīm iššakinna ABIM 3:5; (exchange of houses) aššum a-wa-a-at šarrīm YOS 8 94:8 (= Grant Bus. Doc. 15), cf. also a-na a-wa-a-at LUGAL Grant Smith Coll. 254:15; for legal texts from Elam, see mng. 4a–1’.

b’ in RS and EA: a-na-te.meš annātī ša šarrī rabi ... šāmāne u tanassāršina (if) you listen to and obey these commands of the great king MRŠ 9 35 RS 17.132:15, cf. if RN a-na-te.meš ša aqibā la eppū does not execute the commands I have given ibid. 55 RS 17.334:17; a-na-ta šarrī / pa-ni-mu [i]llak for me the command of the king takes precedence EA 153:46; ištu a-na-te.meš bēlîja la apatṭar u ištu a-na-te.meš-ku-nu I do not deviate from the commands of my lord nor from yours EA 166:18, cf. also EA 158:33f.

c’ in MA, NA: ina a-bat RN ... pqaduniā-šū (x sheep) entrusted to him upon order of Ninurta-tukul-Āšur KAJ 192:3, cf. ina a-bat RN tadnu AIFO 10 39 No. 84:10, wool PN ina a-bat PN, itiši KAJ 293:4, and passim in this text with naṣas and leqā, cf. also KAJ 113:21 (all MA); šumu a-bu-tū ša RN tênāni if you change the command of RN. Wiseman Treaties 57; [an]a pāṭīḫi nāṣir a-mat šarrūṭisu to the obedient who follows the royal commands ADD 646:6, cf. šumu a-bu-tū šalintu šī if it is a genuine (royal) order ibid. r. 16 and dupl. ADD 647 (Asb.); a-bat šarrī šīṭi this is an order from the king ABL 585 r. 5; a-bat šarrī ina muḫḫiṭu tattalaka an order of the king has come to me ABL 88:11, cf. a-bat šarrī la īšime ABL 463 r. 3, a-bat šarrī ina pāṭīḫa izzakar ABL 180:12, a-bat šarrī izzakra ABL 871:8; for a-bat šarrī as first words of a letter see ABL 302:1, 306:1, 417:1, 945:1.

d’ in hist.: a-mat šarrūṭika ša amēṣšā išqudanni jāti (the power of) your royal order which I have thought little of has (now) caught up with me Borger Esarh. 103 i 23; ša a-mat šarrūṭija la iṣṣuru la išmū zikir šaptēḫa Streck Aab. 16 ii 51.

e’ in NB: a-mat šarrī šī (content follows) ABL 968:16; for a-mat šarrī as first words of a letter, see ABL 288–297, 399–403, and passim; ul a-mat šarrī šī this is not an order of the king ABL 702:5; a-mat šarrī šī umma this is the order of the king (wording follows) ABL 716 r. 6; a-mat šarrī ina muḫḫi ḥēṣ ša PN qību’ issue a royal order against PN’s brothers ABL 1032 r. 10, cf. mēr šiprit a-mat šarrī iqbdāšu ABL 1259 r. 11, and cf. (with qubā ana muḫḫi PN) ABL 716:11; but a-mat šarrī ina muḫḫiššuna izzakar ABL 1247 r. 4; mamma a-mat ša šarrī ... ki jāṣi ul inandin alla PN no one but PN would transmit the order of the king in my stead ABL 892 r. 11; ina uthrī ša nēši a-mat šarrī iqtabi he announced the command of the king in the assembly of the people ABL 344 r. 6; ša ana muḫḫi šarrī anmu u a-mat šarrī nasiṣu who looks toward the king and is obedient to the command of the king ABL 516 r. 12.

f’ in late NB: a-mat šarrī (as first words of a letter) CT 22 1, YOS 3 2–6, 115; a-mat šarrī šī this is an order of the king (between the greetings and the text of the letter) YOS 3 152:13, 182:7, cf. (end of the letter) CT 22 40:10, (after umma) BIN 1 73:19, and passim in the text of such letters; bībānī ... ša ina a-mat šarrī ukānniki the doors which I had sealed upon an order of the king TCL 9 106:12, cf. PN ... ina a-mat šarrī ... attaprakka YOS 3 44:7; minā šīpītī a-mat ša bēlîja luṣmu let me have some message with a directive from my lord CT 22 222:32; note a-mat šarrī u a-mat Bēlī ša Uruk BIN 1 37:27; exceptional in legal context: a-mat šarrī ina muḫḫika the “order of the king” is upon you ToM 2–3 261:9.

g’ in lit.: inim kal ša lugal eliṣu ġal-ši a strict order of the king will be issued against him Labat Calendrier § 41’:5; ukānnu pū šarrī
amatu A 4c

uṣazzu a-mat-su they (the officials) confirm the royal word, they execute (?) his commands BHT pl. 9 v 25 (Nbn. Verse Account).

2' referring to others in authority:

a-bat mārāt šarrī ABL 308:1 (NA); a-mat PN šš this is an order of Gobyras AnOr 8 43:15 (NB), cf. ina a-mat Uššatu (governor of Babylon) Dar. 27:3.

c) referring to an authority: kiina a-wa-at kārim šibtam ... uṣṣab he pays interest according to directives of the kārum Kienast ATHE 3:11, and passim in OA; a-wa-at kārim la tušerrabam do not bring in (against us) an order of the kārum CCT 4 27a:26; a-wa-at ekallim damna the (pertinent) orders of the palace are strict BIN 6 122:11, cf. kiina a-wa-tum šš ekallim ammakam damnani KTS 37a:11 (all OA); uluma a-wa-at ekallim uluma a-wa-at PN elikunu iḥasā whether the palace or PN (the governor) has (issued) an order against you ARM 2 94:16f., cf. a-wa-at šš ekallim elikunu ul šabka VAS 16 93:7 (OB); EN 2.1 INIM ekalli isabbassu an order of the palace will seize the owner of this house CT 38 10:27, also (with EN 2.1) 17:95, and cf. LŪ.BI INIM imāḫḫaršu CT 39 49 r. 37 (all SB Alu).

d) referring to an individual: unfortunately, our father is dead a-wa-sū la ʾibī (and) he had not expressed his intentions CCT 4 41b:5, also CCT 2 33:4; mammān šš a-wa-at-lā la ʾišāmmēʾu ana bīṭiša la errab no one does not obey your orders may enter my house CCT 4 6a:10; a-wa-at-šš lu damīṯām ištī šuḫārija lappitaššama write (and send) me your kind message with my agent BIN 4 32:36, cf. a-wa-at-šš ūmāʾštīm tulap-piṭim you have written me angry messages BIN 6 93:6, also a-wa-at-šš ūmāʾštīm lappitaššama CCT 4 31a:30; ana a-wa-at-šš taštpuranni ummeʾšānika nuppāḫḫuṣa we have assembled on your behalf your creditors according to the orders you have sent us TCL 14 10:4; ana tērtiša u a-wi-ti-su ša panika la tašakkannu a-wi-ti la innaddi do not disregard (?) my order and my command, let my affair not be neglected CCT 2 20:20; miššu a-wa-tām ana PN taḫbi̇unim why did you give orders to PN (to leave)? TCL 19 37:18; am: mala a-wa-tim šš unuḫḫiddāni according to all the commands whose importance I had impressed upon you BIN 6 9:15 (all OA); a-wa-tim qibi dunnin give strict orders Kraus AbB 1 141:31; inim.ta PN PBS 8/2 140:11, also Grant Bus. Doc. 31:8, and passim in OB; nisṣiqā a-mat kabī šš tīmūdā šuqšu they think highly of the command of the strong who has learned but to murder Lambert BWL 86:267 (Theodicy), a-wa-at avešim igalāl the command of the man will be slighted YOS 10 47:8, cf. a-wa-at avešim izzaz the command of the man will prevail ibid. 30 (OB behavior of sacrificial lamb); la ina a-ma-ti-ia ina a-mat DN not upon my command but upon the command of Ištār KAR 238 r. 4, and dupl. A 3445.

5. legal case, case in court, legal transactions — a) in OA: a-wi-ti ʾiššu PN gūnurma settle my case with PN Kienast ATHE 64:6, cf. a-wa-ti-ššu-nu nuppāḫḫirma ibid. 24:16, and passim with gūnāru; mala taleʾāni a-wi-ti bu-ulqā regulate my affairs as far as you are able KT Hahn 15:24, cf. ʾiššu a-wa-tim batqat TCL 14 20:14, a-wa-za lu tabtuq BIN 6 199:6, and passim with batqā; PN pāšir a-wa-tim PN is the one who arranges the case MVAG 35/3 No. 278 case 5, cf. ibid. No. 327:15, JSOR 11 p. 105 No. 17:8; ana a-wa-tim annātim kārum GN iddinnatum the kārum of Kaniš granted us legal proceedings in this case TCL 4 96:25, and passim; annakum a-wa-tum ina barini iḥasātama we have here a legal case between us CCT 2 19a:3; ana a-wa-tim annātim niš ᾱlim ʾimā they took an oath by the city in this legal case TCL 21 216A:21; kīna PN a-wa-tām išš since PN was involved in a law suit (we sent him to you) CCT 4 23b:11; ana kārim šeheb rabi a-wi-ti ʾišša bring my case before the entire kārum BIN 4 112:35, and passim, cf. ana ᾱlim u bēliša a-wi-ti ʾišša BIN 6 219:36, and KT Blankenetz 18 r. 19; PN kala a-wa-ti-ni ʾišš PN knows our entire case BIN 6 22:10; ana a-wa-tim la tuwar he must not take up the case again KT Hahn 14:47; i(n) GN a-wa-ti-im nuppāḫḫa we have settled the affairs in Mata MVAG 35/3 No. 325a:9,
amatu A 5a

cf. ḫi PN a-wa-tim uppišma  BIN 4 83:16, and see epēmīn mng. 2c (amatu d'); ana a-wa-tim ša bit abini uŋakkuru lu nadāt you should be interested in the affairs of your boss TCL 19 81:26, cf. ana a-wa-ti-[k]-[n]a nadūtu  Contonna Trente Tablettes Cappadociennes 10:10; you have not informed me, but kuṭi a-wa-tim ukallamka I will show you the state of the affairs BIN 4 79:12; a-wa-tim ša bit abini... zakūssas ūضربnim settle the affairs of the house of our boss and give me a clear report TCL 19 80:16; and, cf. adī [i].1.kAM [t].2.kAM [a]-wa-tun la izakkuru the case will not become cleared for a month or two BIN 6 59:28, cf. zakūtt a-wa-tim BIN 4 76:10; ina a-wa-tim usni pišanna u lattallam inform me about the case so that I can depart (my own case is settled) CCT 3 42b:24; šūmma a-wu-tum intuṭima kāspun ittāṣqal if the case has come to an end and the silver has been paid BIN 6 28:40; a-wa-tam kubisma drop the case CCT 3 25:19, cf. kīma a-wa-ti-[k]-na la kāsanni OIP 27 62:22; maṉar ummeñi'a a-wa-tam annitam idīṣi place this matter (before him) in front of the creditors KT Hahn 7:24; ana a-wa-tim sikkakka uktā I am holding the hem of your (garment) on account of the case BIN 4 109:8; note, in idiomatic use: ana bēl a-wa-tī-[k]-a a-wa-tam din bin be ready to answer your adversary in court BIN 4 114:14, cf. Kienast ATHE 23:15, MVAG 35/3 No. 325:14, etc.; ammala din kārīm Kāniš... allakamma a-wa-tam addanakkum I will come to you according to the decision of the kārūm of Kāniš and answer you in court TCL 4 82:16; ana a-wa-tim amniṣam nadānī kārūm umē iskūnīšima the kārūm has set us a date to appear in court there KTS 25b:15, cf. adī maka u šinišu akkărīm illiḵma a-wa-tam-ma la iddišumini TCL 20 85:30; a-wa-tam laddišumma la uttallammi I will answer you in court, do not hold me (by the hem of my garment) BIN 4 109:11, also ibid. 110:10, cf. annakuma a-wa-tām addanišum TCL 4 3:33, and passim with nadānu; with legū: adī a-wa-at-[n]i ḫisti ekallim nilaqqu'uni until we obtain (a decision in) our legal case from the palace KTS 11:7, cf. ḫisti PN a-wi-ti alaqqu'ima allak CCT 2 46b:26, also ḫisti rubāṭim a-wa-sū ilaqqu'u  Contonna Trente Tablettes Cappadociennes 27:33, a-wi-ti ina Ālim laqi  CCT 5 2a:48.

b) in OB: a-wa-ti gamrat the transaction (concerning) this (object) is terminated BE 6/1 1:13, and passim in sales, also WT. 'INMBI AL.TIL ibid. 2:4', and passim; šēt lērētim u dajānū a-wa-ti-[š]-nu imuru the officers and judges investigated their case (heard the tablet read and questioned witnesses) PBS 5 100 i 36, and passim; note a-wa-a-ti-[š]-nu anramama dinama gumrāšunāšim BIN 7 3:25, also a-wa-at PN anramama dinam... šaḫzaninim TCL 18 130:5, VAS 16 142:10, cf. also Kraus AbB 1 14:14, 92:13; kīma annikīt'am dinum u a-wa-tun la ibāšāša at-ta wa tiḏē do you not know that no legal decisions are given here? (why do you bring his accounts here to me?) ABIM 20:42; dajānū a-wa-ti-[š]-nu innarma CH § 9:28; a-wa-at nāpištām annā sarrimma (if it is) a capital case, it is up to the king alone Gootze LE § 48:44; kanīkī anna šiḇāt a-wa-ti-[š]-na etsām (for etsām) keep the sealed documents to serve as evidence in my legal case Sumer 14 57 No. 31:18 (Harmāl), cf. anna šiḇāt a-wa-ti-[š]-na etsām Boyer Contribution No. 108:30, also anna šiḇāt a-wa-ti-[š]-na ṭuṣṣak a-tu(!)-nsu-ur I will keep your tablet to serve as evidence in your case Sumer 14 45 No. 21:15; awilum... ša a-wa-tam irāšša a man who is involved in a legal case CH xii 4; a-wa-tam erika PN la irāšša PN must have no case against you Kraus AbB 1 50:20, cf. atta tarāšša a-ma-tam Lambert BWL 102:92, and see ibid. p. 315; attunu ālum u šibātum a-wa-tam ša eqlīm šuʕāt maṭhar ilim birrama (see bāru A mng. 3a-2′) TCL 7 40:33; šiḇī nuḏē a-wa-[a]-ti-[š]-nu (they should bring) witnesses knowledgeable about their case PBS 1/2 9:29, cf. šiḇā ša a-wa-tam šiṅāt idī LIH 11:11; a-wa-tam šuʕatu bīršī clarify that case UCP 9 355 No. 25:23; a-wa-ti-[š]-nu ul ša kabī ... ul ša daǰānī our case is not one (to be decided) by an influential person or by a judge VAS 16 145:20; ul tiḏīa kīma ina šimdat bīšīja a-wa-tam anna pi kanīkī do you not know that according to the regulations of my lord a case is (decided) according to his sealed document? UCP 9 343 No. 19:22; a-wa-tum la
amatu A 5b

 italiane an arrati šattim la īsāḫḫurama la udabbabuka the lawsuit must not drag on until autumn lest they bother you OECT 3 79:10; šūmma a-wa-tim idam īsu bēl a-wa-ti-šu ana šēriya ūrdu amsim should the case suffer neglect, send his adversary before me Boyer Contribution No. 122: 27f.; aššum a-wa-a-tim ša lībbaka imrašuma as to the lawsuit which aggravates you TCE 7 151:4, cf. a-wa-tim mašatma VAS 16 144:19; a-wa-tim maḫar bēlija aškumma I have put the case before my lord TCE 7 75:8, cf. atī u PN a-wa-at-kunnu īsāḫḫuma TCE 1 10:20; aššum a-wa-ti-ki-nu ša naṣātumu maḫar wadē šarrim šūkna go up (to the palace) and lay your case with which you are concerned before the royal officials YOS 2 92:26; 20 šibāt ālim ṣawaḫširumma a-wa-at-šu maḫirunnu aš-šūkma I assembled for him twenty elders of the city and laid his case before them YOS 2 50:8, cf. also ittalkakkum a-wa-a-ti-šu maḫrika šēškumma BIN 7 44:19; aššum aqūrtim annišummitum ša a-wa-at-ši ana gāqītum gamrāt[i] concerning that hired woman whose case against the gāqū you are to settle VAS 16 160:28; a-wa-at eglišišša ša īna gātija īnā gātī šāpir nārīmma the case concerning their fields is not in my hands but solely in the hands of the canal master CT 29 27:11, cf. rēš a-wa-ti-ia kil be in readiness for my case VAS 16 104:16; bēli anu a-wa-ti-ia ridd sa a-an inā ahrīm la īrašši my lady must not be negligent with regard to my case PBS 7 125:36; a-wa-tum ṣūrrumum ṣūrruma the affairs are kept in complete secrecy TCE 17 59:20; we met in GN ana a-wa-tim nittegrī and quarreled about the lawsuit CT 6 19b:12; ša a-na a-wa-ti-šu īturru who goes back on his agreement CT 4 35a:19, cf. also BE 6/1 2:8, BA 5 513 No. 48:13, and see sub tāru; note in administrative contexts: a-wa-at-ši-šu-an muṣṣa maša'īmum ... ša PN ilgū ... litēr investigate their complaint, then PN should return the barley he has taken LIH 12:17, cf. ibid. 1:17, and passim in royal letters, note also a-wa-tum maḫar bēlija gamrakkum the complaint has been settled in your favor in the presence of my lord OECT 3 79:3; ana GN alkašuma a-wa-ti-ni i nigmur come here to Larsa and we will complete our transaction VAS 16 145:7; adī bēlī a-ma-at rēdē ša kunišītīšum našīku šēmumu until my lord has heard the case of the rēdē-soldiers whose sealed documents I hold CT 1 19a:30; exceptional in lit.: ul idinnu dinam ul iparrasu a-wa-tim they (Šamaš, Šin, etc.) do not make a decision (any more), do not adjudicate a lawsuit ZA 43 306:8.

c) in later texts: a-ma-ti ul lu:mmu:dāku I am not kept informed about my case BE 14 8:11 (MB); a-na a-wa-at egli baqrī u a(nu) raqīmāni PN ana PN₂ izzak PN guarantees to be responsible to PN₂ in case of a lawsuit concerning the field, a claim or contestation MDP 24 351:13, cf. dinā u a-wa-ta PN ul īsu MDP 18 228:14 (= MDP 22 37); [šumā] a-wa-ta eli aḥmāmi ul īṣā they have no lawsuit against each other MDP 18 214:16 (= MDP 22 14); note: maḫar PN mār šīpri ša a-wa-te before PN, the messenger concerned with lawsuits MDP 23 176:22, also 174:23, 175:22, and maḫar PN ša a-wa-ta-š[a] MDP 4 1:17 (= MDP 22 132); a-ba-su amrat his case has been taken care of KAJ 48:8, and passim in MA, see also amarū A v. mng. 5 (amatu); [aššum] a-wa-ti annudāti [ana] ṣurštān īlakku they will undergo the river ordeal in this legal case HSS 9 7:23, and passim; PN declared ły šu ma-a-tu-ni no, no, (this is) no legal case (I have not had intercourse with her) AASOR 16 4:10; ulami la šīškūnī a-ma-te-e. mešš-šu-šu la idēšu-nilī no, I am not a witness, I do not know their case ibid. 73:19; a-wa-tum ša ḫubīti (this is) a case of theft ibid. 74:27 (All Nuṣu), he questioned mulē a-ma-ti those who knew about the transaction BBS₂. No. 3 iv 46; bēša ḫantiš INIM ṭuk-ī her (the ewe's) owner will soon be involved in a lawsuit CT 28 40 K.6286 r. 10 (SB Izbtu); dīṣšu līnī dīnī a-ma-lat-šu-šu gamrat their case has been decided, their lawsuit is terminated RA 12 7 r. 7 (NB leg.); a-ma-ti-ni ša ibrāššu ana LU.GAL.meš ša šarri ul (copy lu) tagba'-ma you (pl.) have not informed the officials of the king about our case BIN 136:11 (NB let.).
amatu A 6a

tamaggar if you are not agreeable to this matter CT 2 50:26; a-va-tam ša tidītu ... a-va-tam zakūssu šūrammu as to the matter which you know, (please) send me a clear report on the matter BIN 6 169:5a; kūma ša ana kūramma tušikamuru u ana a-va-ti-a šutamūris go to as great pains in my affairs as you are going to in yours KT Hahn 15:29; iina GN a-va-tum danna things are difficult (here) in Salatiwār CT 4 4b:22, cf. šumma a-va-tam da-na-a KT Hahn 6:21.

2' in OB: I will deliver in full all the beer a-va-tam annītim la tamaṣṣiq do not worry about this matter VAS 13 9:15; note (at the beginning of a letter) minā a-va-tum-ma what is the matter? VAS 16 117:4, also CT 2 19:6 and Sumer 14 37 No. 16:3; šūrītum a-va-tum danna please, the matter is urgent YOS 2 83:26, cf. a-va-tum itti bēlija dumma the matter is considered urgent by my lord AJSL 32 278 No. 3:10, also a-va-tum ina pan ekallin nāšiš dumma OECT 3 33:30; ana iste'at a-va-tum lībbi isbatma ... ammoniaštīti first, the matter appealed to me and I consented to their (proposal) Bagh. Mitt. 2 50 i 26; ana šārīm ša PN a-va-tum-ma there is something (to be said) about the report of PN ibid. iii 21; ištu allikam a-va-tum ana penija īrīkma since I came here a trouble-some thing happened to me TGL 18 151:11; ita alākijša a-va-as-sū lūlnād I would like to learn about his affair when I come TGL 18 92:15, cf. a-va-as-sū alammudū ibid. 11; a-va-tum annītim ša lēpušu ul nāfatš what you have done is not correct LIH 43:20; nāfatš a-va-tum annītim is this affair proper? PBS 7 33:16, cf. a-va-tum ana šāmīm naṭātim ABIM 14:6; eli a-va-ti-im annītim a-va-tum šanītim šuarrīšùm ivašši there is a second matter which is more disagreeable than this (first) matter TGL 17 59:58; a-va-tum annītim ša mutal dekēm dibbāštān išu this enterprise, which requires much summoning of workers, causes vexation LIH 8:8; šumma a-va-tum la imturgaka if matters have not met with your approval TGL 1 27:13; [a-va-tum kūma tašimikī epū] arrange the matter according to your best judgment Kraus AbB 1 70:14; a-va-tum annītim ina gāšti muammīnu tamur have you ever seen a man doing such a thing? VAS 7 191:9; a-va-tam idām tušaršāma if you (pl.) neglect the matter CT 4 36a:29, cf. ana a-va-tum annītim lu ūsta'ām PBS 7 68:21 and UCF 9 345 No. 20:11; note from Mari and Shemshara: a-va-tam kēm aṣbaṣṣunuššīm I explained the matter to them as follows Syria 19 117:23 (Mari let.); heaven forbid that they have found out the real opinion of the city itti ramānišununu a-va-tim annītim uṣṭābhišu or have freely invented that matter Loessoe Shemshara Tablets 32 SH.920:20, cf. you have not written me and lišši a-va-tim ul ıdī I really do not know what it is all about ibid. 54 SH.921:23.

3' in MB: awilam šu a-ma-tu šīdū (report concerning) the man whose affair you know BE 17 80:12; a-ma-ta mīla ibaššū ana PN oddābabu I told PN the entire affair ibid. 81:15; bēli a-ma-as-〈su〉 timur my lord should investigate his case ibid. 24:34; ina GN a-ma-as-su šānu a-ma-as-su-nu labirams-ša lu šabtu her affair is not in GN, they shall be seized with regard to their former affair ibid. 1414f.; a-ma-ta šu GY.EN.NA mīla ibaššū ana bēlija pāqdat the entire affair of the guennakku has been entrusted to my lord ibid. 45:19; šīma a-va-tum ina birīni lu kājēnat this situation should be permanent between us EA 7 39 (lot. of Burnaburāš).

4' in Bogh.: if some enemy rebels against you u lu a-va-tam tūnuša ana panikunu parkat or some trouble befalls you KBo 1 10:16; šānu a-ma-du ina libbīšu there is nothing to it KBo 1 24 r. 13; [ina] a-ma-ta annīti tāzinī ... lu šabatū let the gods be witnesses in this matter KBo 1 6 r. 9; ana muḫḫi a-va-te šāšī ... ul askut I did not remain silent about this affair KBo 1 4 i 12.

5' in RS: ana a-ma-ti šāšī Šāmšī raʿub damnīš the Sun is very angry about that affair MRS 9 191 RS 17 247:13; aššūm a-ma-ta šu uṣṣatīšu as to the affair of your wife ibid. 132 RS 17 116:8; mašīšimma a-va-te. MRS šu aḥšušu ul iḥšušu nobody thought out the things I thought out Smith Idrimi 9.
amatu A 6a

6' in EA: la ėpuš a-ma-la anniti I have not done such a thing EA 38:20, cf. ana a-ma-te. MEš ša teppus ultu pananu EA 162:27.

7' in NA: ina muhiši a-bi-te anniti umultaš I became worried about this matter ABL 88 r. 10; minu ša a-bat-ū-ni šarru...lišpuš the king should write me what the matter is ABL 252 r. 19; akkīma ina libbi a-bi-te anniti qurbāku how much I am involved in this matter ABL 211 r. 15; summum a-bu-tū annitu uššani aššānā ina libbi qurbākuni if I had known of that matter, heard about it, had been involved in it (I would have told the king) ABL 211 r. 6, cf. also ABL 85 r. 10; a-bu-tu-ū annitu šarru beši iššanū anni ABL 1277:1; šanittu a-bu-tu another matter ABL 1396 r. 5; šarru...liš'aluš ki ša a-bu-tu-ū-ni ana šarrī...lispud the king should question him and he should tell the king how matters stand ABL 186 r. 6, and cf. ina muhiši a-bi-te-e anniti ıqṣibānīkka ABL 46:14, also ana a-bi-it anniti ABL 1308:5.

8' in NB: immeru šunu a-ma-at aṣṣāri as to sheep, they are (now) something precious (if you need a sheep, send me five garments) YOS 3 104:6; ina muhiši mēni ina muhiši aṣṣāri a-ma-ṭu īpusma for what reason and on what account did he do it? ABL 1165:8; a-ma-ta ki ša šiš the matter is like that UET 4 191:18; muḥē a-ma-tu₄ [k] ša iššu īpusuš let the expert do the best he can ABL 702 r. 9; la muhe a-ma-ti uṣanāṣa annu one who does not know what he is talking about can aggravate even a strong man (preceded by la muhe šipri [...] a-nu uṣanna) ABL 37 r. 5 (proverb, in a lot. to Esarh.); u šanitu a-mat ša ıti liḥbikunu kusšupākunu anāku idī I also know another matter which weighs on your heart ABL 301 r. 1; 2-ta a-ma-tetišša ša ina pan šarrī...la šaba PN ıtepuš PN has done other things which displease the king ABL 716 r. 5.

9' in hist.: ina la bušit uṣnu la ḫasāš a-ma-te in (their) lack of intelligence and failure to give thought to the matter OIP 2 108 vi 85 (Senn.); šuṭ rēṣēja a-ma-a-te annōša ıšmuš my officials learned of these doings Streck Asb. 12 i 128, cf. šuṭ a-ma-a-ti annāti on account of these matters ibid. 46 v 36.

10' in lit.: a-wa-at iṣbabāš šu ū-ul .hs-la-aumu-ad there will be an affair but he will not know (of it) (obscure) YOS 10 54 r. 16 (OB physiogn.); INIM lemutti inepusanna something evil will happen to him CT 38 29:42 (OB Alu), cf. iššu INIM (var. GIS[KIM]) damiqti Dū-su Labat Calendrier § 31:1; ḫupšika...a-mat niṣirti let me divulge a secret matter to you Gilg. XI 9 and 296; a-ma-a-ti intaliṣi they consulted on the matter En. el. I 34; a-mat ibrija the case of my friend Gilg. X ii 8; muhe a-ma-ti rāpuš uzni experienced in everything, intelligent ZA 43 18:66; ša lu šemēša a-ma-ti upattā I (the willow) make known to her (the fortune-teller) things she cannot have heard of Lambert BWL 166:6; arkiṣiṣuunna a-ma-ti innes[iṣ] afterward, the matter will be investigated ibid. 102:88.

b) negated: ša la a-wa-as-sāk kussām [i]ṣabbat one who has no right to do so will seize the throne YOS 10 56 ii 16 (OB Izbu), also ibid. 8, and, wr. ša la-mat-su CT 27 r.(!) 6 (SB Izbu), ACh Sin 27:24, BRM 4 13:68, and, wr. ša la INIM-su CT 27 47:10, and passim in SB omens; note in legal contexts: the house is bought PN la a-wa-ti-su-ša ma PN has no claim (to it) whatsoever Grant Bus. Doc. 29:16, cf. ul a-wa-as-sāk-nu-ma (!) Garnier Dibat 21:5, ana būši...PN ul-ul a-wa-sā CT 8 49b:22, cf. also CT 33 44b:10, VAS 8 108:19, 123:14, and PSBA 33 pl. 36 No. 11:12; ana igirša ša PN PN₂ ū-ul a-wa-ta-su PN₄ has no claim to the wall of PN TCL 10 21:3; in letters: ī-ul a-wa-at-ni TCL 18 139:19, [ū]-ul a-wa-ti UCP 9 335 No. 11:9, awilum ul a-wa-s[û] Kraus AbB 1 86:19; kima la a-wa-as-sā-nu wēstā aḥam nadi he treats it lightly as if it were not his business, and is negligent ARMT 13 110 r. 8'; aṣšum...ana la a-wa-ti-su-nu ušnu because they went to court in a matter that does not concern them Kraus AbB 1 14:29; note the very rare positive formulation: bīšum...PN a-wa-ta-sušu the house is the concern of PN YOS 8 66:16 (all OB); note also a-wa-ti ū la a-wa-a-at MVAG 33 No. 248:17 and 247:15f. (OA); a-
amatu A

mat la a-mat ana šurri ... iq[abi] he said useless things to the king ABL 985 r. 13, note also mala agā šumu ina la-ma-ti-ia anākū šumu namru iš humur as long as I have been without news(?) I have not had a cheerful day ABL 451:9 (NB).

For the use of the MA form abutu, abat, in Bogh., see Goetze Kizzuwatina p. 32 n. 128, see also MRS 9 51, and passim, cited mng. 3a. Note amatu construed as masculine in EA (e.g., EA 19:29, 294:26) and Bogh. (KBo 11 r. 58).

For A-WA-AT KARASH as Akkadogram in Bogh., see Sommer-Falkenstein Bil. p. 7 i. 40.

For etymology, see Goetze, Or. NS 16 244f. Ad mng. 4b-1’s: Matous, ArOr 18/4 30. Ad mng. 5: Falkenstein Gerechtsurkunden I p. 9 n. 4. Ad mng. 6b: Borger, Or. NS 26 6f.

amatu A in bel amatı (bêl awatim, bêl amatı) s.; adversary in court, litigant; from OA, OB on; wr. syll. and EN KA, NIN KA; cf. amâ AM V.

lû.im[-in]-im[-im] /num.tag.gu in. na.an.[il]: be-el a-wa-ti-šu anna inedâ they meted out punishment to his adversary Am VII i 51.

a) in legal contexts - 1 in OA: bi-el a-wa-ti-ša /PN ... /lizkuramma let PN, my adversary, take an oath on it MVAG 35/3 No. 325:33, cf. BIN 4 114:31 and 24, and dupl. BIN 6 211:31 and 25, cf. also ana bi(var. be)-el a-wa-ti-ša / Var. a-wa-ti-ša) / Var. a-wa-ti-ša). This is meted out punishment to his adversary Am VII i 51.

2 in OB: kîma dinim ša maḫar bêlija ibasišši bêli ana be-el a-wa-ti-šu ûšnum (see gamaru mng. 1d-1’s) PBS 7 78:12, cf. ibid. 15, cf. also dinim sâḫiṣasu ... šuštâ’i ana be-el a-wa-ti-šu ana Šerîni tûrdanim decide their case (or) send him and his adversary to us VAS 16 142:14, also be-el a-wa-ti-šu litruñikkumma dinam ... šaḫissunûti LIH 19:10, also ibid. 9:18 (both letters of Hammurapi), cf. also LIH 47:5, Boyer Contribution 122:28, 123:18, Fish Letters 19:13; PN ū PN šurđama be-el a-wa-ti-šu-šu ūšnum send PN and PN, here so that they may answer their opponent in court (whether they have sold the cattle to the persons accused of possessing someone’s lost cattle) Sumer 14 55 No. 28:20 (Harmol).

3 in Mari: šumma ana RN ū ummanātisšu tugallal anākū ana be-el a-wa-ti-ša aṭar if you commit treachery against Zimrilim and his troops, I will become your adversary Mē. Dassaud 991:23, also ibid. 26.

4 in Nuzi: kwnuš ūPN EN a-wa-ti seal of the litigant ūPN (on a deposition of ūPN) HSS 19 143:19.

b) in magic: šumma amēlū ū EN KA-šu kišpi ūškiširšu if his adversary uses sorcery against someone AMT 87,1 r. 3, Biggs Saziga 64:23; you perform the exorcistic ritual and EN KA-ka ikannusakka your adversary will submit to you KAR 178 r. vi 27, dupl. KAR 171 r. 6, cf. EN KA-ia ū EN KA-ia emīga rašt your adversary, who is stronger than I KAR 178 r. vi 18 and 17:8, but WR. EN KA.KA (= bēl dabābi?) KAR 171:1 and 178 r. vi 10; note also ina muḫḫu EN KA-šu izzazzu (but referred to as bēl dabābi, q.v., line 7) VAT 35:18 (courtesy F. Köcher); sâmadnā EN KA-ia ū NIN KA-ia ū figūriners of my adversary, male and female (with figurines of bēl dabābi, bêl ridi, etc.) Maqlu I S 3 and II 46.

c) in omens: bēl šamnim eli be-el a-wa-ti-šu izzazzu the man for whom the lecanomancy is performed will triumph over his adversary CT 3 4:62 (OB oil omens), cf. eli EN KA-šu GUB. EA MDP 14 p. 58 r. ii 17 (MB dream omens), amēlu eli EN KA-šu izzazzu KAR 148:5 (SB ext.), and passim in Alû and Izbu, BRM 4 24:45, and passim in iṣqur iṣqur; bēl immerim be-el a-wa-ti iṣqur-bīṭi izzazzu ina dinim i-tel-šu the owner of the sheep has(?). An adversary but will triumph over him in the lawsuit YOS 10 33 ii 6, cf. awilum eli be-el a-wa-ti-šu ap-ḫa-šu
amatu B

ikašād ibid. 11 iii 21 (both OB ext.), cf. EN KA-ŠU ğıssu ikašād KAR 427:30 (SB ext.), EN KA-ŠU ıkkašād / ıkkašassu Labat Calendrier § 41':10, and passim; amelu ina pan EN KA-ŠU ana ali šanima inakhir the man will move to another city away from his adversary TCL 6 1:17 (SB ext.); EN KA-ŠU ekte his (the king’s) adversary will be agreeable AR 33* iv 16, cf. ama EN KA-ŠU SIG5 CT 40 11:79, also K.10629 r. 26 (homer.), also rubā' ama EN KA-ŠU ı̄nna ı̄n kašād KAR 386:66, and passim, note (obscurc): amelu ı̄n EN KA-ŠU ı̄n mar CT 25 90 9, CT 40 10:7. Note in the protasis: if when the foundations of the house are laid EN KA-ŠU ı̄zziz his adversary is present CT 38 10:18.

References written EN KA.KA have been cited sub bēl dabābī, although Ak., in lex. section, translates lú.ínim.inim.ma by bēl avati, and the incantations and rituals against the adversary use sometimes the writing EN KA, sometimes EN KA.KA. Kienast ATHE p. 27; Geers, AJSL 43 30 n. 3.

amatu B s.; (a topographical designation); Nuzi.*

2 ANŠE ʾASÁ šigu ... ina a-maḷ AŠÁ GN an irrigated field of two homers in the a. of the field of GN JEN 439:6, cf. a avihaś AŠÁ šigu ... ina AŠÁ a-maḷ dmiṯ GN JEN 755:6; X ANŠE ʾASÁ aṣar a-ma-l(s)-a-ni HSS 19 5:31, cf. 2 avihaś AŠÁ zittija aṣar a-ma-l(a) a-ān-ni ša GN RA 23 149 No. 30:4.

Possibly the last two refs. are to be taken as annaši-an(n), and not to be connected with anni, q.v.

ambasu (ambassu) s.; game preserve; SB, NA, NB; foreign word.

[UD].11.KAM Nabû usšu šepū ūpaššar ana am-ba-as-si ṣallak nimāni iduak on the eleventh day Nabû will come out (from his bedroom), take a walk(?), go to the game preserve, and kill wild oxen ABL 368:3 (NA); Adad ʾuššē ina liūbi am-ba-si ṣallak ninēma ša šarri innep- paṣ Adad-of-Abundance will walk in the game preserve, the sacrifices for the king will also be made ABL 427 r. 7 (NA), cf. abl Adad ʾu ša am-ba-si ša giš.sar [(x)] the Adad Gate which (faces toward!) the game preserve of the park STT 372:11, also OIP 2 112 vii 88 (Senn.); šēr šabharī ša-a ha am-ba-si karān šadī kalīsīn gimir inbi dnašte riqē u sidī ana ba′di aṣqup I planted (around Nineveh) in great number, on the ..., which is beside the game preserve, every type of wild vine and every exotic fruit tree, aromatics and olive(?), trees OIP 2 114 vii 19 (Senn.); aḏī mē la ikassu šadī ana šunāmatē uṣašṣirma am-ba-su mu-bil [ ... ] as long as the water was unable to reach it, I left it a desert region, and the game preserve(?) [ ... ] ibid. 80:21; uncert.: x barley a-na am-pa-su HSS 9 127:4 (Nuzi, translit. only).

To be connected with Hurrian āmbaššī-, e.g. KUB 29 4 ii 38, in Hitt. context KUB 27 16 iii 17, see Friedrich, RHA 8 14 and MVAG 42/2 49ff.

The translation “game preserve” is based on the letter ABL 366, where Nabû is said to go to the a. to kill wild oxen. Apart from the two letters, ambassu is attested only in the inscriptions of Sennacherib: the Sar. ref. Lyon Sar. 10:61 (see ablu B mng. 2a) is to be emended to gar(!)-ba-te. It is likely that OIP 2 80:21 is also to be emended to ana šunāmatē uṣašṣirma gar(!)-ba-su I let its fields become a desert region. In BIN 1 23:16 the signs an ba x occur in too fragmentary a context to be interpreted as an-ba-[s]i, and this would be the only NB occurrence of this foreign loan word in Assyrian.

von Brandenstein, AFO 13 38; Klauber, OLZ 1911 21; Gelb, OIP 57 290. **ambatu (AHw. 42b) see gurbatu (see ambassu discussion section).

**ambu (AHw. 42b) read si-liyi-pu (see zirqu A lex. section).

amešaru see aviḫaru.

amēl arni see arnu in amēl arni.

amēl ḫubullī see ḫubullu A in amēl ḫubullī.

amēl nārī s.; (an aquatic animal); SB*; wr. LU.ID; cf. amilu.
amēltu

**amēltu** see amīltu.

amēluttu see amīltu.

amēlūtu see amīltu.

amēru see amīru.

amēru

**amēru** s.; eye witness; MA; cf. amāru A. a'tu ša ... ina pi a-me-ra-a-ni ša kiṣṣāpi ismeānima anāku ṭāmāri ʾēqbiyāšummi šameānu ilaka ana šarru ṣumma a-me-ra-a-nu ... itekir anā parī DN ʾigabbi mā šamma la ʾēqbiyāni šāku a-me-ra-a-nu ša ʾigbiyāni u ikh ʾārānāši šarru kī ilaʾāni īlanaʾalāšu any man who (witnesses sorcery or) hears from an eye witness to the sorcery who has said to him, "I saw it," this man who has heard it shall go (and) inform the king, (and) if the eye witness denies (it), he shall swear before DN, "He has indeed told me so," and he shall go free, (and) the king, if he wishes, may subject to further questioning the eye witness who reported and (then) denied (it) KAV 1 vii 9, 14 and 18 (Ass. Code § 47); lu SAL lu Lū a-me-ra-a-nu ana lībīḫī aššūni ikarrurrūšumu they will cast into the furnace whoever sees (a lady of the harem), whether man or woman AFO 17 285:94 (MA harem edict); a-me-ra-an-šu [kuz]ippēšu ilaqqi whoever witnesses (and informs on) him will take his kuzippu-garments ibid. 287:106.

For lex. refs. see amīrānu.

amertu see amīrtu A.

amēstu see amīstu A.

amēhara

**amēhara** s.; (a medicinal plant); SB, NB; foreign word.


b) in the series šammu ʾikinnū : šammu ʾikinnū kīma ū am-ḫa-ri ʾalāšu ʾēṣḫa ul šīṣu [... ] kīma zēr kīši šammu šu ū la-bu-bi-tu šammu the plant which is like the a.-plant, (and) its leaves are small, it has no milky sap, [its seeds] are like linseed, that plant is called labulūšu Köcher Pflanzenkunde 33:4; šammu ʾikinnū kīma ū am-ḫa-ra ʾēṣḫu kīma abulūbi šām šammu šu [... ] šammu the plant which is like the a.-plant, (and) its seeds are red like the abulūbi-plant, that plant is called [... ] ibid. 6; šammu ʾikinnū kīma ū am-ḫa-ra ʾināšu kīma abulūbi šām šammu šu šem [... ] šamšu the plant which is like the a.-plant (and) its fruit is red like the abulūbi-plant, that plant is called [... ] ibid. 8, dupl. ibid. 34a:3, 5, and 7.

c) in med.: [am]-ḫa-ra tāsāk ina ʾikīr ēssattima ināʾēš you pound a., he drinks (it) in beer, and he will get well Kücher Beitr. pl. 19 iv 20; ū am-[ḫa-ra] ... tapās ina ʾikīrī tarabbaḫ taṣammid you bra y (a. and other plants), you soak (them) in beer, (and) you make a compress Köcher BAM 124 ii 15, cf. ū am-ḫa-ra tāsāk ibid. 159 iii 19, cf. also (among medicinal herbs) ibid. 174 v 23, AMT 32:6:6; ū am-ḫa-ra ... ina kuṣu — a. (to wear) in a leather bag STT 95:46; ū am-ḫa-ra tapānāšassumma īballūš Iraq 19 41:20, zēr ū am-ḫa-ra ... ū šammi annūti ištēni tāsāk ina kišanni tamaḫḫas la paṭ拉 ināʾēš nīṣṭī seed of a. (etc.), these five plants you pound, knead (them) in wine, he drinks (the potion) on an empty stomach Kücher Beitr. pl. 11 iii 50, I sīla ne ū am-ḫa-ra tūballal you mix one sila of a. ashes (with other ashes) Köcher BAM 237 iv 9, cf. also Biggs Saziga 64 LKA 103:18; note GAZI.SAR am.ḥa.ra (= atartu or ḫsarratu)
amiṭaru


Possibly amḥara should be taken as a logogram, although it is written am-ḥa-ri Köcher Pflanzenkunde 33:4 ff. and Montserrat 479:4, and a-mẖā.ru in Sum. context: lugal.mu am.ḥa.ru mu. na.ab bé (mu. na. bu) ri ba.kú.e he (Isimud) says to (Enki), “my lord, (it is) the a.-plant, he will uproot it for him, (and) it will be eaten” Kramer Enki and Nimhurṣag 18:215 ff.

amiḥaru see awiḥaru.

amīkū s.; (mng. unkn.); NA.* a-gi ina libbi giš a-pi-so-x ina libbi giš a-mi-ku-u PN KÚ PN will have the usufruct of the . . . as well as the a. Woolley Carchemish 2 136:34 (coll. from photo).

A legal (?) phrase not otherwise attested. (Thompson DAB 250.)

amīlānu s.; (a medicinal plant); SB; wr. ī/giš LÚ-a-nu, û (NAM.)LÚUX(GIŠGAL).LU, û LÚ-a-4-A-nu (û NA-a-nu Köcher BAM 207:11', 312:6, LKA 144 r. 31); cf. amīlu.

û LÚ-a-nu (var. a-mi-la-nu) : ū [. . .] Uruanna I 657.
û LÚ-a-4-A-nu j ki-ma hal-la e-ri-bi the a.-plant is like the . . . of the raven BRM 4 32:11 (comm. to TCL 6 34).

a) in gen.: û.LAL û LÚ-a-nu lubuli birme šIMḪILA kalama GUD.MES ṣeši muddatāku amījur I received as his tribute ašqalālu-plant, a., colored garments, all kinds of aromatics, oxen and sheep and goats Rost Tlg. III pl. 23 No. 35:28.

b) in med.: ina muḫḫi takṣīri ša ū.LÚUX LU tamannu you recite (the incantations) over a phylactery containing a.-plant AMT 104:32, dupl. AMT 13,5:9, cf. û.LÚUX LK 84 r. 14, KAR 56:3; AMT 88,2 r. 2, KAR 91 r. 11, Biggs Šagīa 65 LKA 103 left edge 2; û.LÚUX LK (var. û.NAM.LÚUX) TCL 6 34 r. i 9, var. from VAT 4115 (courtesy F. Köcher); û.LÚUX LK STT 95:139, dupl., wr. û LÚ-a-nu Köcher BAM 316 ii 18, cf. ibid. iii 22; û LÚ-a-nu Labat, Somitic 3 17 ii 37, AMT 4:4:8; Giš LÚ-a-nu . . . ina KUŠI — a.-plant (and other plants to wear) in a leather bag CT 23 36:55; û LÚ-a-nu TCL 6 34 i 10 and parallel AMT 35,3:7, for comm., see lex. section.

Literally amīlanu means the “man-like (plant).” It could perhaps be connected with the mandrake, a tuber which often has four shoots resembling arms and legs and which was well known in medieval times for its use as a drug.

von Soden, AfO 18 394; Köcher BAM 3 p. xxiv n. 56.

amīliš see amīlu mng. 1a-1.

amīlū (avīlūt, amīlūt, avīlūtu) s.; 1. free woman, 2. woman of lower or undetermined status, 3. female, feminine; from OA, OB on; pl. amīlātu; wr.yll. and (only in EA, Nuzi) sal; cf. amīlu.

lū = a-wi-tum, ša-a, a-wi-il-tum OB L 492ff.; di-lib.KAXŠID, mu-ra-um.MUBUB, dim, DARB ḫab-mu = a-mi-lū L 21ff.; aš. BAR = a-mi-tu L 181 ff. 1.Šu.bi (var. mu.lu.ba) na.am.usr(var. adds .c) ba.an,da.ab.dū(var. .te).e : a-wi-il-tam kāti ana šeṭiši tāqabbati that woman you accept as your friend (Sum. from Dialogue 5:89, courtesy M. Civil) RA 24 36 A 5, see van Dijk La Sagesse 91. 1. free woman — a) in commercial transactions: 1½ gin kaspam ana a-wi-il-tim nwēbīl we sent one and a half shekels of silver to the lady BIN 6 142:7; 4½ gin kaspam šītī a-wi-il₂-ti alqe I took x shekels of silver from the lady KTS 52a:7; kaspam . . . ša ublānī a-wi-il₂-tum tattabalma the lady took away the silver which he brought me CCT 3 31:18, cf. x kaspam ana a-wi-il₂-tim . . . ašqūl BIN 4 157:26; rikum . . . ana a-wi-il₂-tim a package for the lady CCT 1 37a:14, cf. rikum . . . kunukkini ana a-wi-il₂-tim nēḏīn ICK 1 149:11; naḫḫar šuṭātiša ana a-wi-il₂-tim aḫṣama (see aḫḍuḫ mng. 3b) CCT 2 25:36; ana a-wi-il₂-tim qībi TuM 1 4b:25, cf. (in broken context) AAA 1 pl. 22 No. 5:7; isize a-wi-il₂-tim ūnka lūlik keep your eye on the lady OIP 27 26 r. 8; a-wi-il₂-tum šām ana esār kaspim tāṣē the woman (mentioned by name in line 6ff.) will request from the city (authority) the collecting of the (owed) silver BIN 6 199:14; iṭṭepnim lapātīm a-wi-il₂-tam₄ e ikla he must not restrain the lady from writing the tablet TCL 14 9:20, cf. 2 MA.NA
**amīltu**

**hurāṣum ša a-wi-il-tim** ibid. 19; uncert., possibly referring to a pledged woman: *ašam-mēna a-wi-il-tām* PN ibbittiqa i-ta-ra-zi (for itarrāššī?) I understand PN wants to take away the woman from my house (let him pay you the silver and rent a house for her) TCL 19 47:22; note the plural referring to a group of women: kaspam ša īštī a-wi-la-tim  ašššīm tanqī'amīnī kaspam a-wi-lā-tim šuqla as to the silver which you have borrowed on interest from the ladies, pay the silver to the ladies ICK 1 192:11 and 13, cf. CCT 5 88:13 and 23; five days after I arrived a-wi-lā-tum ša bit PN ālam imḫurama the ladies of PN's house approached (the authorities of) the city (with a claim) TCL 4 3:4; šīt u amassu a-wi-lā-tim usṣamāma warkīt a-wi-lā-tim attabālim izzaq he and his slave girl warned(?) the ladies TCL 18 135:10; a-wi-il-tam ul irdiammā a-wi-il-tam ul irdiammā attabalim izzaz he and his slave girl warned(? the ladies TCL 19.

**a-wi-il-tam warkat** a-wi-il-tam warkat a-wi-il-tam PN, who lives in the palace, paid me silver so that I can pay the ladies Kraus AbB 1 117:5, cf. (in broken contexts) a-wi-la-tim ibid. 112 edo 4, VAS 16 148:30, a-wi-il-tum CT 29 15:18 (all OB); note in Mari: PN ša rēš a-wa-e-lat-tim ARM 9 24 iii 17, iv 25, and 27 iv 33.

**a-wi-il-tam suati** a-wi-il-tam suati a-wi-il-tam suati tanqī'amīnī kaspam a-wi-lā-tim šuqla a-wi-il-tam suati A-wi-il-tam-ba-ni-tum a-wi-il-tam-ba-ni-tum ul irdiammā a-wi-il-tam b) used in polite reference to a person: egelṣu a-wi-il-tum PN ša ina ekallim wabattu iltēqi the lady PN, who lives in the palace, has taken his field away TCL 7 58:12 (OB).

c) referring to the wife of an amīltu: PN ... a-wi-il-tum ul irdiammā should PN (the guarantor) not bring the woman (the wife of the debtor) VAS 8 26:19, cf. a-wi-il-tum a-wi-il-tum mādiš  ukkabbūt (referred to as DAM PN in line 9) TCL 18 135:10; a-wi-il-tum amīlittu a-wi-il-tum aššakā is this woman your wife? CT 45 86:18 (all OB); a-mi-il-tum šaštī this woman (referring to the DAM married by an amīlitu) SBAW 1889 p. 828 (pl. 7) iv 29 (NB laws), see Driver and Miles Babylonian Laws 2 344:28.

2. woman of lower or undetermined status — a) in OB, MB: 1 a-wi-il-tum mārat Idama-raṣ a woman, native of GN VAS 16 80:1; a-wi-il-tum ša īštīam amat šarrim the woman who left is a slave of the king Boyer Contribution 119:9; a-wi-il-tum ša ina bitim uštu the woman who lived in the house (lived there for five years and has taken sundry articles) PBS 8/1 82:4; PN PN, u PN a-wi-il-tam irtedānīkum PN, PN, PN brought the woman (called Kusia line 17) to you (do what you deem right) CT 29 24:20; a-wi-il-tam itrama 10 kaššiša ugdallī (see billatu mng. 2) JCS 9 105 No. 111:3; a-wi-il-tum ša'ti iqallīšī they burn that woman (referring to a nadītu operating a tavern) CH § 110:43; a-wi-il-tum ši ihtalīq TCL 18 136:15, a-wi-il-tum ul ina eqlim ul ina kirīm šanat the woman is neither in the field nor in the orchard ibid. 17; a-wi-il-tum ul šeḥrī[1] rabīt the girl is not too young, she is grown up TCL 11 246:7; a-wi-il-tum muskēnet the woman is of the muskēnu-class VAS 16 148:11; did I not write to you as follows a-wi-il-tum sārassu ša-na-a-at that woman's hair is .... (uncert.) ibid. 22:23; a-wi-il-tum-ma ši OECT 3 69:16; a-wi-il-tum [Nig]šu PN īṣpu-ranni the woman under the supervision of PN has written to me (but has not given me the barley) VAS 16 106:12 (all OB); in personal names: A-wi-il-ti-i-il' Boyer Contribution 120:3, 10, and 16; A-wi-il-tum-ba-ni-tum BE 15 163:6 (MB); [a]-mi-il-ta šāšī ... [ina] māškīni miša[i] that woman died during the plague EA 11:13 and 15 (MB royal lot.); note, wr. SAL, possibly to be read sīnništu, in MB royal: 1 sal banīta a beautiful woman EA 4:12, SAL,MEŠ bandatu ibid., cf. also lines 19ff., sal itabi ša zikarī ši the woman is now...
amīltu


c) in Nuzi: 'PN u 'PN₂ 2 SAL.MEŠ annītu Ḫapiṣu ... PN₄ šu-ur-sūsu ša a-wi-la-ti PN and PN₂, these two Hāpiru-women (made themselves slaves of PN₃), PN₄ is the guarantor(?) for the(se) women JAOS 55 pl. 1 and p. 434 No. 1:6; 2 SAL.MEŠ u-mallā he will give two women as a fine JEN 179:23 (sale of a slave girl).

d) in NB: (after a list of women, including widows and girls) a-mil-tu₄ ina šibbi ʾitti mār banī ʾul ṭūšušu not one of these women may live with a free-born man Dar. 43:9: šibba a-mi-li ša bēli ʾišmā like the woman of whom my lord has heard TCL 9 81:25 (lit.); send me my son quickly ana pi-ʾiš ša a-mi-li la tallak do not act according to the babbling of the woman RT 19 106 82-3-23,845:12 (lit.); PN SAL a-me-la-a-ta usēribima ina bit alpi i-na-sar(!) PN will bring in the women and keep (them) under guard in the cattle shed UET 4 188:15, cf. ana muḫḫiš šal a-mi-li₃ ibid. 5 (lit.), cf. also SAL a-mi-lum ši that woman YOS 6 235:19; in broken context: a-mil-tum.MEŠ VAŠ 3 143:2; cf. SAL a-mil-ti KB 4 122 K.3790:2 (translit. only), also ša a-mi-li BRM 1 32:10, ABL 859:17.

3. female, feminine — a) qualifying objects or apparel: 1 a-barniam ša a-wi-ʾil-tim CCT 1 25:27, cf. 2 TŪG ša a-wi-ʾil-tim CCT 2 25:43 (both OA); TŪG.MEŠ ša SAL.MEŠ EA 25 iv 47 (list of gifts of Tušratta); note 400 silver anklets ša SAL.MEŠ-ti for women ibid. iii 64; 1-ʾt TŪG šiʾram ša a-mil-tu₄ Evets Nex. 28:25, cf. ḫuṣannē ša a-mil-tu₄ ibid. 11 (NB).

b) referring to representations: ša-gar šu salam a-mi-il-tu₄ its(?). . . . (part of the object) is the figure of a woman EA 22 ii 21, also EA 25 ii 56, 58 (list of gifts of Tušratta); 2 šalmānī ša SAL.MEŠ ša kaspimu two statuettes of women, likewise of silver EA 41:26 (lot. from Bogh.).

amīlu

amīlu in rabi amīlāti s.; official in charge of the women (of the royal palace); NB*; cf. amīlu.

PN LÚ GAL a-mi-la-a-ti PN₂ LÚ GAL a-mi-la-a-ti Unger Babylon No. 26 pl. 55 iv 11f.

amīlu (amēlu, avelū, avelû, a’ilu, abîlu) s.; 1. human being (in contrast to gods and animals), man, person, somebody, anybody, (negated) nobody, one (another), 2. grown man, male, 3. free man, gentleman, 4. man (as designation of a person in relation to another person, to an organization, to a city); from OAkk. on; abīlīm in OAkk. (personal names and possibly MDP 2 63:5), avelū(m) in OAkk., OA, OB, RS, Nuzi, amīlu and amēlu in MB, SB, NB, LB, a’ilu in MA, amēlu in NA only in citing SB texts (ADD 1067 ii 2, ABL 74 r. 6, 385:8); pl. avelīlī (wr. a-va-li-ū rarely in OA, mostly in OB); wr. syll. (a-va-li SBH p. 13:19 and 21) and LÚ, LÚ.VX (GIŠGAL).LÚ, in SB also NA (ZA KUB 57 50:3 and 5, 80:2' and 13', 210:1ff. and KUB 4 44:8, also with the cryptogram 1, see Labat, Studies Landsberger 269); cf. amīlī nārī, amīlīn, amīlu, amīlu in rabi amīlāti, amīlu in la amīlu, amīlīnum, amīlu.
human being (in contrast to gods and animals), man, person, somebody, anybody, (negated) nobody, one (another) — a) human being — 1’ in contrast to gods and animals: luṣiṣṣima lullā lu a-me-lu šumu. I will make it a creature in human form, his name shall be amēlu. En. el. VI 6, cf. bēnī a-me-lim (referring to Ea) PBS 1/2 106:15, see ArOr 17/1 178, and see bānū A v. mng. 3a—l’; I trust you kīna a-wei-lum ana Ištar taklu as a human being trusts Ištar Baḥ. Mitt. 2 59 iv 12 (OB); sili ili a-wei-lu [x] sili Lū a-wei-li-e [a]-me-lu šarru god is the protection(?) of the amēlu and the amēlu is the protection(?) of men, amēlu means (here) the king (uncert., see Lambert BWL 282) ABL 652 r. 10ff.; these things you have done ša inā muḫḫi ili u šumu (which are pleasing to god and man ABL 1380:17; ērisī iti ana Lū (see ērisī A mng. 1b) YOS 145 i 17 (NbN); kisin libbi ili ana za paṭīr the wrath of the deity against the man will be dissolved CT 38 26:42 (SB Ahu); ʾṣaṭāra paṭīr ili u Lū DN, who sets god and man at rest Šuru V-VI 182, also JNES 15 138:120; zuṃri ili u Lū taṣabbat you (disease) attack the bodies of god and man AMT 11:18ff.; ad ugu.na dim. me.ir.e ne na.ām.ū.[xu-lu]: abu išdū ili u a-mēli 4R 9:32f.

1. human being (in contrast to gods and animals, man, person, somebody, anybody, (negated) nobody, one (another) — a) human being — 1’ in contrast to gods and animals: luṣiṣṣima lullā lu a-me-lu šumu. I will make it a creature in human form, his name shall be amēlu. En. el. VI 6, cf. bēnī a-me-lim (referring to Ea) PBS 1/2 106:15, see ArOr 17/1 178, and see bānū A v. mng. 3a—l’; I trust you kīna a-wei-lum ana Ištar taklu as a human being trusts Ištar Baḥ. Mitt. 2 59 iv 12 (OB); sili ili a-wei-lu [x] sili Lū a-wei-li-e [a]-me-lu šarru god is the protection(?) of the amēlu and the amēlu is the protection(?) of men, amēlu means (here) the king (uncert., see Lambert BWL 282) ABL 652 r. 10ff.; these things you have done ša inā muḫḫi ili u šumu (which are pleasing to god and man ABL 1380:17; ērisī iti ana Lū (see ērisī A mng. 1b) YOS 145 i 17 (NbN); kisin libbi ili ana za paṭīr the wrath of the deity against the man will be dissolved CT 38 26:42 (SB Ahu); ʾṣaṭāra paṭīr ili u Lū DN, who sets god and man at rest Šuru V-VI 182, also JNES 15 138:120; zuṃri ili u Lū taṣabbat you (disease) attack the bodies of god and man AMT 11:18ff.; ad ugu.na dim. me.ir.e ne na.ām.ū.[xu-lu]: abu išdū ili u a-mēli 4R 9:32f.

38; ša ina ramanišu maršiš ibakki (see bakku noun subtraction) AMT 11:18ff.; ad ugu.na dim. me.ir.e ne na.ām.ū.[xu-lu]: abu išdū ili u a-mēli 4R 9:32f.

a na (bāg. a na ni nu. u. zu ; minī ēnpu Lū (var. a-me-lu) šarru uidi I do not know what this man has done CT 17 26:54f., also Šuru V-VI 54f. 4u-nun-du (var. ša-nun-du) = a-me-lu, ti-u (var. ti-‘u); a-i-a = MIN Malku I 165ff., cf. ša-nun-du = ra-i-šu, a-me-lu An VIII 67; a-me-lu-u = MIN = ē-ru-[i]-šu) copper An VIII 37; ma-li = a-mi-[θu] JRAS 1917 103ff., see Balkan Kassit. Stud. 4:26 (Kassite voc.).
aššu the mortal (i.e., Gilgamēš) whom you
(Uršanaši) have led here Gilg. XI 257, cf.
ibid. 206; he anointed himself with oil a-wi-
lī šu ụvị and became a human being Gilg.
P. iii 25 (OB); tamašaš a-me-var.-miš-īš you
 came to resemble a man Gossmann Era IV 3.

2' other occs.: a-wi-lam šuati lu Lugal lu
en such a man, be he a king or an ēnu RA 11
92 ii 17, cf. AFO 12 365:28, cf. lu ụa Lu ụa šarrī AMT 49,6:8, also Lu ụa lu kalbu lu rabū
nāliq šarrī MDP 2 pl i 1, see also Sumer
11 pl. 16 No. 10:18f., in lex. section; būrrā
akēlu šunna ụatu ụla Lū ilak (see bōrā B v.
mng. 2) Lambert BWL 144:16; a region šu
ana kibis Lu la nataš not fit to be treaded by
human feet ĀKA 50 ii 20 (Tigl. 1), cf. a
shore ụa ... ana šikun ụep Lū la nataš not
fit to be stepped on by human feet OIP 2
75:82 (Semn.); baltu ụa a-me-šu (var. Lū)
fitting behavior for a man Lambert BWL 100:27.

b) man, person — 1' referring to a single
person: 15 še Kūbabbar i-du u.d.i.KAM ā.bi
1 Lu 15 grains of silver are the daily wages,
the wages for one man A 329:7 (OB); īṣkūr
iṣṭēn a-wi-li-im the work assignment for one
man Sumer 7 35 No. 4:4 and r. 5 (math.), cf.
6 a-wi-le-ka you (need) six men (in answer to
ki maṣī sābim how many men? line 4) ibid.
No. 3 r. 2; ina ēhnī.Ku.lat-nu iṣṭēn a-wi-lam
elēqe I have taken a man from your (pl.)
teams TCL 17 12:8; barley ụa apāl a-wi-lim
u idī sağ.gemē to pay the man and for the
wages of the servant girl VAS 16 160:8; ana
mēnim mal uitanabalākikum lu še'urn lu
kaspum ... a-wi-lam u šumū ina ṣuppim
la taššārāma ... why do you not enter on a
tablet whatever I have sent you at various
times, whether barley or silver, the person
(who brought it or to whom it has been
given) and the item Kraus ĀBB 1 130:26;
note the use of Lu instead of mu.bi.(im) as
heading of the column with personal names in
TBL 1 78:2, 80:2, 81:2, 82:2; (all OB); ina
āli u sēri sabāt lu la šakāna not to permit the
seizure of a person inside cities or outside
BBSt. No. 6 ii 5; akala u šikara ana pī a-mi-le-
es-su ụd'in give out bread and beer correspond-
ing to the number of his men BE 17 84:16
(MB); 3 ma na Kūbabbar.meš mušūla ša iṣṭēn
Lū-lim umulāšūmma they pay a fine of three
minas of silver for one man (killed) MRS 9
157 RS 17.146:43; anāku u atta ahēh nārē ša
iṣṭēn Lū-lim you and I are brothers, sons of
one and the same man ibid. 133 RS 17.116:22
Lū <1>-en dāka u Lū 1-en la[gi] one man
killed, one man taken prisoner EA 154:19,
and note the distributive use: šukun 1 Lū 1
Lū ina libbi ụli put one man each in (every)
town EA 101:27; summa elēqi Lū u summa
iṣṭēn alpa u summa imēra იσ्थ hišun (the
king should ask) whether I have taken from
him a man or one bull or a donkey EA 280:26;
ki iṣṭēn Lū-lam ina iṣṭēn libbi like one man with
one mind KUB 3 42:11, cf. kīma iṣṭēn Lū
Smith Įdirimi 37; mamman lu Lū ụlu should
be somebody, either an individual or a city
(rebel against the king) KBo 1 5 ii 16 and 19;
1 Lū idāku u ụlan Lū illegu they killed a man
and took another man prisoner JEN 670:277;
iṣṭēn LŪ 2 GUN erā sartšu two talents of
copper is the fine for one man (killed) ADD
164:15; anāku u aḥīa Lū 3 anē nitiši my
brothers and I, we each withdrew three
homes (of seed) ABL 1285 r. 22 (NA); agrūtu
ša arhi Lū 6 ğīn kāspa āna arhišu āna idīšu
inašī men hired by the month who each
draw six shekels of silver per month YOS 3
69:10; idī a-me-šu jānu u hubulli kāspī jānu
neither wages for the man (the debtor) nor
interest on the silver (loaned will be paid)
VAS 5 9:6, and passim in similar clauses in NB,
see also amilūtu mng. 2d; iṣṭēn a-me-šu āna
ṣumu 110 σηχ 110 bricks (to be made)
per day per man BIN 1 40:16, cf. ụa ụati
āna iṣṭēn Lū 12 lim agurru AnOr 8 52:8; āna
Lū a-me-šu 6 gur uttutu six gur of barley
(and other commodities) per man TCL 9
85:13; 36 šīlā uttutu ụa 15 ṣumma āna Lū idin
pay out for 15 days 36 silas of barley per
man YOS 3 69:19; iṣṭēn Lū ina kutaškī
a man in your stead CT 22 1b 12:14; note
ina dūlu šu iṣṭēn Lū allak u anēkhisma
I am busy working for one single person
BIN 1 39:21 (all NB letters); iṣṭēn Lū PN
sumūa a man named PN VAB 3 45 § 38:68
(Dar.); Lu la udu ajī ṣušūna āna man ni laš'al
Lu įu-du-x-ni laš'alu I do not know who

50
the man is whom I should ask, let them point out the man to me and I will ask him ABL 55 r. 1 and 4 (NA).

2' referring to several persons: maḥar a-wi-li anniṭitum aplantṭi answer me in the presence of these men CCT 1 49b:9, cf. a-wi-lu anniṭitum Kienest ATHE 24 case 28, also TCL 21 216A:4; a-wi-lu-ū kīlāṭama mūtu both (these) men are dead CCT 3 40b:9, cf. 4 a-wi-li uṣūrīma TCL 14 42 14, also a-wi-li niṣbatna BIN 4 77:5, and a-wi-lu anniṭitum lu šībāka BIN 4 108:19; nimgišununama a-wi-lu-ū ittablā katu we came to an agreement with them but the men changed their minds CCT 4 30a:12; a-wi-lu išṭēn u šīna lamnītim ana bīt abīni dalā-ḫim izazzu a few evil persons are intent on causing confusion in our firm CCT 2 33:8 (all OA); a-wi-lu-ū kāṭama ū-ga-wu-ka the men are waiting for you Kraus AbB 1 36:8, cf. a-wi-lu-ū ša wašū ibid. 37:9; a-wi-li-e ū šībīllum išīma (see šībīlim mg. 1a) LIH 103:6; aššum eqlītim ša PN a-wi-lu-ū napištam ū išū as to the field of PN (remember that the people have no (other) livelihood OECT 3 35:6; a-wi-lu-ū ū lā ṁadu the men are not numerous Sumer 14 44 No. 20:13, cf. la iturrumā a-wi-li-ū ekallam la umammadu the men must not inform the palace again ibid. 22; annumma a-wi-le-e ana ū-SI.GA ... šubqumim ... aṯartām I have now sent you the men to do the plucking TCL 17 63:5; šūmma a-wi-lu-ū šunu warrād ša nadiṭitma ana belotštum liṭurū if these men are slaves of naditu-women, they should return to their mistresses Kraus AbB 1 115 r. 8; dinām a-wi-lu-ū iqqallātim the men will pronounce the verdict. TCL 1 41:15; a-wi-li-e ša tidū šītaṭalmā ask all the men you know TCL 17 58:33; ana PN rītim a-wi-le-e qibīmata tell PN, who is kind to every man CT 29 23:1; note a-wi-lu-ū šat itisīnum ušbu the men with whom I was staying (sold me) AS 6 p. 29 TA 1930 230:4 (all OB); Lú.Lú.MES.E.GAL inassāṭu ninnu wašāmī kī if they remove the palace people, how are we going to stay? RA 42 73:26 (Mari), cf. Lú.Lú.MES.E.GAL-īm [... ] ARM 3 84:17; ša 3 Lū ... ukinnū what three men have attested MDP 23 318:17; Lú.MES annītim wašēr release these men (after a list of persons, each

4*
amīlu 1b

VAS 16 57:9f.; a-wi-lum ina ṭupšikkim nasiḥ u ṭahkām šanīmna nadnakku  the man has been taken off the corvee work (list) and you have been given another as a replacement PBS 7 43:11; eqlam ana a-wi-li-im tér return the field to the man TCL 17 72:27, cf. ibid. 21 (all OB); lū štā PN inandinaššunūtī inassaruma [i]šeqqūnī they will bring here the man PN will hand over to them under guard PBS 2/2 55:7 (MB); lū annū tāmkārīja these people are (lit.: this man is) my merchant EA 39:14, cf. lū annātim EA 40:16, also lū annā mulu ša šarri ibid. 24 (both letters from Cyprus); exceptionally in NB: lū ana madakītu illak the man is going into the army CT 22 157:15; lū ša dinu ina maḫṣūšu uṣṣīpušu lū ša PN the man who started the lawsuit against him is PN’s man GCCI 2 387:27 (both NB letters); ukkiši a-wi-lam (see aḵšu mng. 3b–1’) Gilg. P. iv 13; a-wi-lum šā ša annātim immaruma la išēnu that man is my merchant (see below) TCL 21 265:5, also TCL 4 31:40, also TCL 14 3:10; a-wi-lum maṭi-um annāku I am a man of lower rank TCI 19 53:26 (all OA); a-wi-lam da-an-na-am anna sabri̯m lābānim (send me) a strong man to make bricks Sumer 14 68 No. 43:17, cf. a-wi-le-e da-an-na-um tiyāanum ibid. 7; rēddāsumma lillik anna sabrim la ṭahkāshu a-wi-lum jám should he do his service as a rēddu-soldier, do not let him join the šabru-official, he is my man (referred to as šabru in line 5) TCL 17 67:19; a-wi-li-e ḥa-ṭa-ba-ti-i BIN 7 93:1; šēb ālim u a-wi-li-ul labīrītum Iizzīzu OECT 3 40:25, cf. a-ṭiw-il-lu labīrītum VAS 16 185:12; ana a-wi-li-e habītītim unnedukkāṭuka lillīkinima have your letters go to important persons ABIM 22:36 (all OB letters); a-wi-lum ḥa-ab-lum a person who has been wronged CH ii 3 (epilogue);
aμιλu 1c

ma-ri a-wi-li-im the man’s son ibid. 41:53, and see also aššapiru, niššu, etc.

c) somebody, anybody, (negated) nobody: for a-bi-lum ... ul a-epiš MDP 263:5 (OAkk.), see amilu D; a-wi-lum-ma wariki [bēl egišu] illa[k] every man follows the owner of his field LIIH 38 r. 3; a-wilum(text): -lam] ša kirišu la kapdu ana kiriēn ša tappēšu inšu inausīma kirišu ul ikappud anybody whose garden is not well taken care of covets the garden of his fellow gardener and takes even less care of his own garden TCL 17 15:10; a-wi-lum ul rēqma ul allikam nobody is idle and so I could not come ibid. 22:6 (all OB letters); a-num ašīm ul eraggam ... a-wi-lum ana kisišuma ukkāša one will not raise a claim against the other, each will make profit for his own capital BE 61 15:14 (OB); ḫadīn İPN ana Lū ša DUMU Dū (= ana marātī epnipšu) inandin if he wants, he may give the slave girl Lū to somebody who will adopt her JEN 428:9, parallel JEN 432:8; summa İPN ana Lū usšab when İPN goes to live with a man HSS 19 10:24, cf. enīma İPN ana Lū ikāšadu ibid. 94:8; [ja]nū ša ∆ σa rā∼bātija ana pānī ṣerrī there is nobody who would tell the king the truth about me EA 119:36cf., cf. jānu Lū ša usēzizānāmi EA 74:44; la ippas ipissi> anna Lū ša inā ᵗǔrītī never has anyone done such a deed EA 196:32; jānūm Lū.meš-li ana nashīri GN I have nobody to hold Byblos RA 19 103:38 (EA), cf. jānūmān Lū ibid. 102:30; ēdu Lū la ziḥba he spared nobody VAS 1 37 iii 26, cf. ēdu Lū ul lēzibi Wiseman Chron. 60:57 (Fall of Nineveh), ēdu a-wi-lum la zižu Streek Asb. 14 ii 2; ina libbi ali Lū ana dilītī linnezi (see ezēnu mg. 8) AFO 8 25 vi 5; iištī aštī u biti a-me-lu mimmā tappēšu ul ēkim (see bitit mg. 3) Streek Asb. 280 ii 19; summa Lū ina aḥhē la zižate if any one of the brothers who have not divided (the paternal estate, commits murder) KAV 2 ii 15 (Ass. Code B § 2); Lū ana šir egišu išallīm išaqq every one takes in full according to his field ibid. iii 26 (§ 6), note ki-i Lū <šaį> (or for ki ša-<œ> Lū) ḫasssu ana epāše igabbiššu KAV 1 ii 33 (Ass. Code § 14); Lū ša amēlūttni ana kaspi iddinuma somebody who has sold a slave girl SBAW 1889 p. 828 (pl. 7) ii 15 (NB laws), cf. Lū ša šuppa ... išnukuma ibid. 4; la ḫābul a-wi-lim nobody’s oppressor YOS 962:8 (OB royal); šību ippaḫīr Lū every old man is rejuvenated GIG. XI 281, cf. ša Lū ina liššu ikašadu naq-pi-su through which one obtains one’s life (again) ibid. 279; aj iššu Lū ina karāši no one (parallel: ajumma) was to live through the destruction ibid. 173, cf. ki iššu 1 a-wi-lum ina karāši CT 46 3 vi 10; a-me-šu ša sarta ippuš one who commits a crime Lambert BWL 146:44, cf. Lū (var. a-me-lu) ša niqā ana ilišu ippuš ibid. 56 (Dialogue), and passim in this text; liššu Lū ša itti bēl dabāšu ḫarrāna illaku like somebody who travels with his enemy CT 22 144:5 (NB lit.); Lū patar xārūli issu pan meherṣū la usuṣhra (when they are drunk) no one can turn (his) dagger away from his comrade ABL 85 r. 7 (NA); ištēn Lū ultu tamirī ša GN sabannāma catch us a man from the region of Uruk ABL 1028:11 (NB); Lū ultu liššušānu kī uṣēzība when one of them escaped ABL 262:14 (NB); Lū ša bit bēlēšu iša‘ anna anybody who cares for the house of his lord (will inform his lord) ABL 288:9, cf. Lū ša ina muḥhī pi ša bēlēšu idullu (the gods will favor) anyone who keeps busy at the command of his masters ABL 118:9 (both NA); a-me-lu ša ina data anna’ ireqā anyone who lives according to that law (which DN has promulgated) Herzfeld API p. 31:42 (Xerxes Ph); u-l a-wi-lum miḥirīšu nobody can be his rival JCS 15 6 i 8 (OB lit.); itī Lū mam-ṇan la tadabbūb you must not speak with any person Köcher BAM 248 iv 37; summa Lū ina naqpušuši a-wi-lam la ippuši if a person cannot recognize somebody when he looks at him AFO 18 65 ii 12, cf. diš Lū ippuši 1 uš ana 30 NINDA Lū ūwēddī if a person recognizes somebody at a distance of one usš thirty NINDA ibid. 14 (OB physiogn., and passim, wr. Lū, in OB and MB omens and med., also summa Lū SAG.KI.DIB.BA TUK.TUK-šī Köcher BAM 11:1, and rarely in SB, wr. mostly a in SB omens and med., e.g., summa na igli.meš-ši isṣasunušu if a man has vertigo Köcher BAM 214 i 1, and passim, note, wr. za (Boogh. only): zA.BI [ša.ZI.G]A ūrašši
that man will have sexual potency Biggs Šeziga 60 KUB 37 80:15', also ibid. 2', cf. KUB 4 44:8, also šumma (wt. BE) ŽA KUB 37 56:3' and 5', 210:11, and passim in this text.

**d)** one (another): *kīma ša a-wi-lúm ana a-wi-lúm lamattum illikini tēpušannima* you treat me as if I (were) a person who has evil intentions against another CT 29 8a:17; *ištu panānumma anāku u kāti a-wi-lúm ana a-wi-lúm paqād* from of old our relationship was (such that) one trusted the other TCL 17 31:8f.; *a-wi-lúm malu a-wi-lúm malabiti līkam* each of them will make the same investment BIN 2 79:11, also VAS 7 95:14 and 26, Waterman Bus. Doc. 15:13, 75:12, Meissner BAP 75:17, cf. še-im a-wi-lúm malu a-wi-lúm içāz Grant Smith Coll. 284:17 (all OB), and see Hh. I, Al., in lex. section; *šumma a-wi-lúm a-wi-lúm . . . išurma* if one man hires another CH § 253:69, cf. *šumma a-wilum a-wi-lum ubbirni CH § 1:26; a-wi-lú eli a-wi-li mimma e-li-šu (for u šu) they do not owe each other anything MDP 24 328:8; a-wi-lúm ana a-wi-li-im ul itebbu one will not sue the other MDP 23 171:8; urra šēna Lú ana Lú la itur they will never retract (the agreement) MRS 9 231 RS 17.123:26, cf. ibid. 238 RS 17.231:13; Lú ana Lú la iragum they will not sue each other KAJ 10:7; Lú ana Lú maššī pišta one guarantors for the other HSS 9 72:11 (Nuzi), cf. LÚ.mEŠ ana LÚ.mEŠ maššī pišša; ibid. 85:13; Lú šēr Lú likul Lú mašak Lú lillabiš one man should eat the other's flesh, one be clad in another's skin Wiseman Treaties 450.

e) describing parts of the body, objects in human shape, and objects for human use: 1 *sag Lú* one (charm in the form of a) human head RA 43 144:62 (Qatna); *pa-nu Lú* the face is (that of) a man (referring to statues) MIO 1 64 i 18', cf. rittašu Lú ibid. 31', and passim in this text; 1 *qaggad Lú* one (of the newborn kids has) a human head CT 27 26:20, cf. šumma izbu panāšu kīma pa-an LÚ if the malformed animal's face is like that of a man ibid. 45 K.4071:5, and passim in Izbu referring to malformed animals; 1 *gursip siparru ša Lú* one coat of mail for a human being (beside some for horses) EA 22 iii 37, cf. gurpuzzı̂ siparru ša IM.LÚ JEN 527:15, also, wr. ša LÚ.mEŠ HSS 5 106:7; *sirijam ša Lú* PBS 2/2 99:5 (MB), *išteništu sarjam maški ša Lú* JEN 533:1, and passim, also, wr. ša IM.LÚ JEN 527:1, and passim in Nuzi.

**f)** other occs.: *ula ina bi-rilti puridi a-me-li ətig* (see biritu mrg. 3b-4') ABL 385:8 (NA).

2. grown man, male — **a)** grown man: *lu a-wi-la-at* be a man! ARM 1 69 r. 13' ; *lu-a(l)-mi-la-tu-nu idnumi gabbi eristisunu ana LÚ.mEŠ GN* act grown up, give the people of GN whatever they want EA 289:26; *māruja zikrūtu urabi adi-ê-li ša itli* LÚ.mEŠ immannā I shall raise my sons until they are old enough to be included among adults Camb. 273:8; *ša kīma nēši izzatu a-me-lu* (var. a-me-ku-û-li) *kīma ḫuḫāri izhupu ečtu* which seized the grown man like a lion, clamped down on the man like a bird trap Maqlu III 160; for ARM 7 157:1, see mrg. 2b.

**b)** male (used beside sinništu): *šumma lu Lú lu sal* if either a man or a woman KAV 1 vii 1 (Ass. Code § 47), also ibid. i 97 (§ 10); LÚ.mEŠ SAL.mEŠ-ša ša bii sibitu (he must not keep) its (the palace's) male and female personnel prisoners (in the palace) AKA 247 v 37 (Asm.); DINGIR.mEŠ LÚ.mEŠ SAL.mEŠ gods and goddesses KBo 1 1 r. 51, and passim in Bogh.; 76 LÚ.mEŠ 53 SAL.mEŠ 5 TUR.mEŠ 1 SAL.TUR naphar 129 LÚ ŠAL.mEŠ 6 LÚ(!).TUR(!) ŠAL.TUR.mEŠ 76 grown men, 53 women, five boys, one girl, together 129 men and women, six boys and girls ARM 7 157:5; *nįšāl ekalli . . . lu Lú u lu sal* the members of the palace household, male and female HSS 9 3:9 (Nuzi); 7 ZL.mEŠ ina libz bišunu 3 LÚ.mEŠ 4 SAL.mEŠ seven persons, among them three men and four women MRS 9 188 RS 17.337:9; 70 LÚ.mEŠ 30 SAL.mEŠ EA 25 iv 64; Lú idēkku šal [ . . . ] they killed the men, [ . . . ]-ed the women ABL 1242 r. 6; note also 178.ĂM ALAM.DİM LÚ.[Â.KAM] 701.
ålùm 2c

ÅM ALAM.DİM.SAL.A.KAM X tablets with omens of the series Alamdimmu referring to men, x referring to women Kraus Texte 52:8f. (= ADD 976:3), also alamdimmu SAL [L.] Ú. Iraq 24 59:49; they declared before six muskén-witnesses: UD.20.KAM aššu SAL u Ú LU ina bāb teppir ิ[iku] they came to the judges on the twentieth day on account of the woman and the man (who went to court) MDP 23 327 r. 3; for iššu instead of sinnišatu see iššu u a-wi-lum paḫušima women and men worship her (Ištar) RA 22 170:32 (OB lit.), cited iššu s.

c) in personal names: for A-wilùm-bânùm: A-Beautiful-Male see Stamm Namengrubung 248; A-wilùm-mua ibid. 127 and 368 is attested only in A-wi-lu-ma CT 6 42a:36 (OB), and is uncertain of interpretation; see also mng. 4b.

3. free man, gentleman — a) amelu — 1’ referring to behavior: instruct PN palášam lu idī ana ninda ū kāš la idaggal lu a-wi-il₅ he should not know how to behave with respect, he should not look greedily on food and beer, he should be a gentleman CCT 4 28a:33; lu a-wi-lá-ti-ma ana terti abika iḥidma act like a gentleman and heed the instructions of your father KTS 1b:11; a-wi-lım a-la a-wi-lim ina ēnīka sakin a gentleman is in your eyes the same as an ungentlemanly person BIN 6 119:8; šāt īṣṣerītā a-wi-il₅-ma šuwaṭi taḫšma jātī ula taḫššamīni is he a better gentleman than I that you have trusted him but did not trust me? CCT 4 3b:22; mamman ina barini aḥhīni a-wi-lım la daqquμ umma šatma someone among us colleagues, who is not a real gentleman, said CCT 3 15:11, ūnīn īṣṣerīšunu a-wi-lá-ni we are better gentlemen than they BIN 4 53:51 (all OA), see also amitu in la amitu; note as a designation of an obligation or a share in a common responsibility of a member of the kārum of awišu-status (in the absolute state awiš beside mišaš “half share” (OA); šumma la iṣṣagurušunu aliaša mišaš a-wi-il₅ lazizz if they do not agree to your request, come here (to Assur), I will guarantee at least a half share (lit: a half share (or) an awiš) CCT 5 6a:14, cf. iḥdana am a-wi-il₅ lazizz ibid. 23; ana a-wi-il₅, ū mišaš a-wi-lım liṣṣišu they should guarantee a share or a half share of a man BIN 4 33:49; ūsuṭ a-wi-li-ē šatam ana šatim idam-niṣq the garments of the (other) gentlemen get finer every year TCL 18 111:7 (OB let.); and come and meet PN a-wi-lu-ma šatam šatim šatim a-wi-lım [a-wi-lım] <atta> be a gentleman (do me the favor) Sumer 14 27 No. 9:16 (OB Harmal); nuṭāma DUMU.ŠEŠ LU akassāma anaddinākūm it is appropriate that I put members of the awišu-class in fetters and extradite them to you? ARM 2 94:23; if he always betrays secrets šāt iššu. ŠEŠ ul iṃmanu he will not be counted among gentlemen ZA 43 96 ii 3 (Sittenkanon).

2’ as an honorific title — a’ after or before personal names (OB only): ana PN [a-wi]-lim PN₄₈ PN₅ gīšma VAN 16 93:1, cf. aššum PN a-wi-[lim] AJSL 32 278 No. 3:5, PN a-wi-[lim] kīm iṣqi VAN 16 29:2, and note in Atar-ḥasis LU CT 15 49 “ii” 53 (SB); ana a-wi-lım PN idḫubma PBS 7 107:18, also (same person) ibid. 13; a-wi-lım PN CT 4 1a:24, cf. CT 2 1:39, 8 19a:18, TCL 18 102:18, YOS 2 15:21; note a-wi-lım PN DUB.SAR PBS 7 112:5, a-wi-lım PN DLKUD Kraus AB₂ 1 100:16, a-wi-lım (for -lim) PN ŠU.I CT 29 37:5, ana a-wi-lım PN ŠU.ḪA VAN 16 14:23f., maḫar a-wi-lım PN GÂ.DUB.BA VAN 7 56:6, 9, and passim.

amīlu 3b

c' before aḫu: kīma a-wi-li-e aḥhēšu TCL 7 53:9 and 71 6 (OB).

b) mār (mārat) a-wilim — 1’ in gen. (OB): anāku DUMU a-wi-lim ša DUMU muskēnim Leiden No. 1892 (= TLB 4 33:22), cited Kraus Edikt p. 148; epēšum ša tēpušaninni ša ma-o-ar a-wi-li-i is what you have done to me appropriate for members of the class of freeborn citizens? CT 29 8a:6; ma-ri a-wi-li kīma nēti gentlemen such as we are UET 5 81:19; ul mār GN ša ul DUMU a-wi-lim he is neither a native of Šaqa nor a member of the awilu-class Kraus AbB I 129:11; her mother manumitted her KI DUMU.MEŠ a-wi-li-imnūši and made her a freeborn citizen BM 82504:6 (courtesy R. Harris); aran ma-ru a-wi-li-im midišu (see arnu ming. 2b) CT 4 42a:27; 2 ERIN ... DUMU.MEŠ LUX (between warad bitim and amat bitim) CT 8 30a:4; the city proved to her kīma DUMU.SAL a-wi-lim ši that she is the daughter of a man of awilu-status VAS 16 80:5 (OB let.); in Mari: šumma warad ekallim ana ekallimma šātar šumma DUMU a-wi-lim ana LUX bihi [lu]maltīšu (see bēru B usage b) ARM 6 40:23; be-em(!)-ni eli ma-ri a-wi-li-im imaqqūt the bennudisease will befall the men of the awilu-class YOS 16 41:53 (OB ext.); inbūt ma-ri a-wi-lim revolt of the freeborn citizens YOS 10 11 ii 13; but note: DUMU+DIŠ NA ašaredušum ildak the son of the person will become a leader CT 38 21:2 (SB Abu).

2’ in the codes: šumma a-wi-lim in DUMU a-wi-lim uṭṭappid if an a injures the eye of a member of the awilu-class CH § 196:45; šumma DUMU a-wi-lim mārāšu idukku if he is a free man, they will kill his son (followed by šumma warad awilim) § 118:46; šumma DUMU a-wi-lim lēti DUMU a-wi-lim ša kīma šuṭī imtaḥaš if a member of the awilu-class strikes the check of (another) member of the awilu-class of the same status (as against a-wi-lum lēti a-wi-lim ša elšu rabā imtaḥaš) § 202:75f. § 203:82f., cf. šumma warad a-wi-lim lēti DUMU a-wi-lim imtaḥaš § 205:93; šumma DUMU a-wi-lim if it is a member of the awilu-class § 207:17; alpum ša DUMU a-wi-lim ikkipma (if) that bull goes a member of the awilu-class § 251:61; but note if somebody buys something inā qāt DUMU a-wi-lim ulu warad awilim from a man's minor son or from a man’s slave § 7:48, see Goetze LE p. 115f., note also DUMU LUX ša žiuzu Goetze LE § 16:1; referring to a freeborn woman: if a slave DUMU.SAL a-wi-lim ḫuṣuma marries the daughter of a man of the awilu-class CH § 175:60, cf. § 176:71, 88, 8, 10, 20, § 209:24.

4. man (as designation of a person in relation to another person, to an organization, to a city) — a) in relation to another person — 1’ to a private person: in Pre-Sar.: PN LUX PN₄ CT 5 3 iii 8, RA 31 142:2 (Mari), OIP 14 149:3, but LUX PN (alone) RA 24 43:3; in Ur III: YOS 4 149:2 and 4, and passim, see Eames Coll. pp. 128f. sub P 18, also LUX PN Falkenstein Gerichtsurkunden 3 p. 134 sub 16 No. 5; in OB: PN LUX PN₂ Grant Bus. Doc. 12:29; in MB: biṯ PN LUX ša PN₄ RA 16 125 i 15; in Nuži: LUX ša PN HSS 16 93:4, etc.; 3 LUX.MEŠ ša PN ibid. 188:2, and passim: LUX ša PN (not referring to slaves) BIN 1 24:5, GCCI 2 387:27 (both NB).

2’ to the king: LUX šar-ri-im ... ul ikšu danni TCL 17 64:5 (OB), cf. ašṣum a-wi-li-e ša šar-ri-im ibid. 49:5; LUX LUGAL bēli ša il[lik] EA 138:89; 1 LUX aṭṭūa PN one man of mine (named) PN EA 8:35 (MB royal).

3’ with possessive suffixes and pronouns: LUX-ia ušširē gudu LUX.MEŠ I have dispatched my man together with a retinue (to have an audience with my king) EA 265:4, cf. uṣṣirami LUX-ka ittiŋa send your man to me EA 82:15, also inūma kašīd LUX-ia ištu maḫar šarri bēlija EA 92:20, and passim in EA; may all be well with your palaces, your wives, your children ana LUX. MEŠ-ka your troops, (your chariots and horses) EA 21:10; ana LUX.MEŠ-ki lu [šul]-mu may everything be well with your troops (listed between mārēki and gabbī māṭ-titi) KUB 3 66:12 (let. to a queen of Hatti); minma maššita ... imēršu u LUX-šu la našē not to require deliveries by somebody’s donkey or man MDP 2 pl. 21 ii 52, cf. LUX-ša alaspū imēršu la rakāʃi BBSt. No.
amilu 4b

24:36; note lu ṣaḥib ʿālī lu Lūmeš ša ṣemitu either city dwellers or persons under his command MDP 2 pl. 21 ii 37; Lū-a-laššu ABL 1285 r. 25 (NA); ša ṣematu ma lū-ū Lū the one who is coming is not one of my men Gilg. X iv 17, cf. awi-lum kīma jām u lū̂d don’t you know that he is my man? BIN 7 11:5 (OB let.).

b) in relation to a deity (servant, devotee of a deity, in personal names only): for Awilili and names of the same type, see Stamm Namengebung 76 and 263, also abbreviated Awilum CT 8 28b:24, etc., Awilatum YOS 2 62:13, etc., Awiliya PBS 7 100:14, etc., wr. A-mi-lu-a-a PBS 2/2 130:78 (MB), Lū-a-a VAS 4 4:7 (NB), for other names see mng. 2c.

c) in relation to an organization (designating the head of an organization or group) — 1’ in OA, in commercial contexts: a-wilum ištu ṣa ṣematu the a. lives in the city TCL 20 90:36; a-wi-lu-um nabilāṭtim mašu the a. is full of whims KT Hahn 14:37; a-wilum aḥuka ša kīnātimma the a. is in truth (like) a brother of yours TCL 19 6:9; mala talešu išti a-wi-lim namgir come to an understanding with the a. as best you can BIN 4 16:17; a-wi-lum pāšu iddinam the a. has promised to me CCT 3 21a:13; x garments ša kunuk a-wi-lim under the seal of the a. CCT 3 28b:27; a-wi-lim akalām la emmiš the a. must not lack food TCL 14 38:25; li[biba] a-wi-lim lintū the a. should stop being angry CCT 4 18b:14, and passim in OA; note: ana dumu a-wi-lim la tuššara do not release it to the son of the a. TCL 4 95:27.

2’ in OB, in adm. contexts: ina qibitu a-wi-lim bēšina u PN aḥika upon the order of the a., my master, and of your brother PN PBS 7 99:13; a-wi-lu-um leq̱aqṣu qibākkum has the a. ordered you to take it? Sumer 14 64 No. 38:6; for letters by and to an a., cf. umma a-wi-lim-ma VAS 7 189:3, and cf. ana a-wi-lim qibāma VAS 16 158b:1, and passim; anaƙu šalmaƙu u a-wi-lum šālim I am fine and the a. is (also) fine PBS 7 17:23; a-wi-lum kalbûm iṣṣukmu as to the a., a dog has bitten (him) PBS 7 57:14; fish as naplan a-wi-lim a meal for the a. Grant Bus. Doc. 51:4, cf. also ana akāl a-wi-lim TCL 10 39:16 and 45:5.

3’ other occs.: a-wi-lum a-wi-il bitija ul naṭar the man is a member of my household, not a stranger Fish Letters No. 1:21 (OB); PN u . . . PN, Lūmeš ʾu ṣamuša ša PN mār šarrī PN and PN attached to the personal service of the crown prince PN, MRS 9 109 RS 17:28:5.

d) in relation to a city — 1’ in letters: Lū Bābili ištu GN usēmma the ruler of Babylon left Malgium RA 42 48 r. 11’; Lū Esnunna ana GN ištu ARM 2 43:5, and passim in Mari; Ammitakkum Lū Alalāḥ Wiseman Alalakh 6:2, and passim; PN Lū ša GN EA 299:4, and passim in EA, also PN Lū GN EA 203:4, and passim in EA; note also Lū-lim ša maššaʾiši ina Gubla the a., who is in Byblos EA 74:12.

Kraus Edikt 147ff.; Eilers, ZA 51 233 n. 2.

amilu in la amilu s.; non-gentleman; OA, NA; cf. amilūtu.

amilūtu (awilūtu, awiluttu, amīlūtu, amīluttu, a-wilūtu) s.; 1. mankind, the human species, man, human being, people (old and young, male and female), somebody, anybody,
2. soldier, workman, retainer, slave, 3. status of being freeborn, behavior of a gentleman, mature old age, 4. status of a retainer; from OIA, OB on; used as a collective, amlultu in OIA, amlultu in OB, MB, a'ivilultu in MA (AFO 18 308: 23), amillu in MB, SB, NA, NB; wr. syll. and nam.LU.u2(gišgal), LU, nam.LU.u2(gišgal), LÚ.U.LU, nam.LU.LU, LÚ.M.EŠ, LÚ.H.I.A, and LÚ. with complement -ti (for A.ZA.LU.LU see mng. 1b-3); cf. amlu.

nam.LU.u2.lu = a-me-lu-ti Igituh I 208, also Igituh short version 178; nam.LU.u2.lu na-im-lu-tu-la (pronunciation) = [a-m-e-lu-tu] Igituh App. B iv 14, see AFO 18 87.

[a],za.lu.lu = a-me-lu-ti Erinnuš V 50; [a],za.lu.lu = te-ni-še-e-tum = a-me-lu-tum Hg. A II 278, in MSE 8/2 45; a,za.lu.lu = a-me-lu-tum EME.SI.SA, EST.EME.SI.SA, EMEN, EMER.EME.SI.SA, EME, EST.EME.SI.SA, L.DU, L.DUx(GISGAL), LT.Ux.LU, NAM.LT.LU, EME.SI.SA, EST.EME.SI.SA, EMEN, EMER.EME.SI.SA, EME, EST.EME.SI.SA, L.DU, L.DUx(GISGAL), LT.Ux.LU, NAM.LT.LU, wr. syll. OA, OB on; mature old age, 4. status of a retainer; from man of being freeborn, behavior of a gentleman,

amillu la

human being, people (old and young, male and female), somebody, anybody — a) mankind, the human species, man, mankind alive KAR 26:13, var. from dupl., also, wr. LU.MES Maqlu VII 135; .amnu balti

amillu la

human fate Erimnuš II 161, also, wr. LU.MES Maqlu VII 135; .amnu balti

maqlu la

the gods, who leads mankind (referring to Šamaš) KAR 64:25, and passim; iktabbu rigim a-wi(var. -me)-lu-ti the noise made by man has become too great for me YOR 5/3 i 7, var. from CT 15 49 iii 6 (Atrahasis); šarkan ana a-me-lu-ti ityura dababa (the gods) have given to mankind dishonest speech Lambert BWL 88:279; šZAG.GAR.RA bābīlu a-me-lu-ti dream god who carries mankind in his arms KAR 58 r. 9, see Dream-book p. 226; Ea and Marduk rātimu nam.LU.u2.lu (var. a-me-lu-ti) KAR 355:13, var. from LKA 112: 17; nasišu napišti a-me-lu-ti (var. a-wi-lu-tum) who keeps mankind alive KAR 26:13, var. from dupl., Rm. 2,171: 14'; meḫru ša nam.LU.u2.lu(MES) untoward accidents befalling man JNES 15 142: 48', cf. upššāš lemûti ša a-me-lu-ti evil machinations worked by men KAR 26:37, also, wr. L.U.M.EŠ Maqlu VII 135; šamnu balti

amillu la

ii 4; a-mi-lu-tum ninu we are (both) human KBo 1 10:9; raggat a-me-lu-tu iraggikki man is wicked, he will treat you wickedly Gilg. XI 210; a-me-lu-ti la šēmēti la nātištu ša ramašaša la tādā la īrariša arkāti illumēša deaf and blind human beings, who do not know their fate (lit.: themselves), do not foresee their future; Borger Esarh. 82:15; kimē a-mi-lu-u-tum Šamaš irašmašu just as men love the sun EA 20:76 (let. of Tuššatta), see also 4R 10 r. 29f., in lex. section; note also [nam].tar = [ši-mat] a-me-lu-ti human fate Erinnuš II 161, also Antagal F 282; Ahuramazda, who gave us this heaven and this earth ša a-me-lu-u-ti agā iddīnu ša dumqi ana a-me-lu-u-ti agā iddīnu who gave this mankind, who bestowed (his) blessings on this mankind VAB 3 107: 3f. (Xerxes P); ša ... ana padīšunu ibnā a-me-lu-tu (Marduk) who created mankind to release them (the gods) En. el. VII 29; ina damēšu ibnā a-me-lu-ti he created man from his (Qingu’s) blood En. el. VI 33, cf. Eu ... ša qātšau ibnā a-me-lu-tu šurpu IV 91, ultu a-me-lu-tu [ibnā] Ea En. el. VI 35, and passim in prayers, also inšūma ilā ibnā a-wi-lu-tum Gilg. M. iii 3, attima šassāru baniḫt a-wi-lu-ti CT 46 4 iii 8 (OB Atrahasis), and cf. KAR 4 r. 29f. and CT 13 35:20, in lex. section; nūr littur madēdd a-me-lu-ti light among the gods, who leads mankind (referring to Šamaš) KAR 64:25, and passim; iktabbu rigim a-wi(var. -me)-lu-ti the noise made by man has become too great for me YOR 5/3 i 7, var. from CT 15 49 iii 6 (Atrahasis); šarkan ana a-me-lu-ti ityura dababa (the gods) have given to mankind dishonest speech Lambert BWL 88:279; šZAG.GAR.RA bābīlu a-me-lu-ti dream god who carries mankind in his arms KAR 58 r. 9, see Dream-book p. 226; Ea and Marduk rātimu nam.LU.u2.lu (var. a-me-lu-ti) KAR 355:13, var. from LKA 112: 17; nasišu napišti a-me-lu-ti (var. a-wi-lu-tum) who keeps mankind alive KAR 26:13, var. from dupl., Rm. 2,171: 14'; meḫru ša nam.LU.u2.lu(MES) untoward accidents befalling man JNES 15 142: 48', cf. upššāš lemûti ša a-me-lu-ti evil machinations worked by men KAR 26:37, also, wr. L.U.M.EŠ Maqlu VII 135; šamnu balti

amillu la
a-melut-ti oil, the pride of mankind Lyon Sar. 7:41, cf. šamnu mupassih šer'āna ša a-me-lu-ti oil which soothes man's muscles Maqlu VII 33; arnu māmīt ša ana šuzzuq NAM.LU.UX.LU GARNU sins and curses fit only to torment man Šurpu IV 88; a-wel-u-ti šumma nābā any person whatsoever among the people AFO 12 365:29 (Takil-ilišu), cf. a-wel-u-ti-sum mala šumma nābāt NAM.LU.UX.LU mal bašā hišṭu tidi you know the sins of every human being KAR 45 39:5; lu a-me-lu-ta šištuši una'aruma or would send any other living man AKA 250 v 09 (Asm.); ina mūḫḫi lu. meš gabbi tazzizzu you should watch all people ABL 292:18; note mimma ša īlu an a-wi-li-ti anu raše idī₂ dinu whatever goods god gave man MDP 22 12:12, and passim in texts from Elam, also Grant Smith Coll. 254:15; qim še'am u lu.ū₃.₄₁ ir[aḫḫi] Adad will destroy barley and people YOS 10 39:38 (OB ext.); NUMUN NAM.UX(LU(NAMB.MES) ul śćšir Kōcher BAM 1 iv 20, for other refs. to zēr amīštīti see zērū mg. 5a.

2' in contrast to gods and animals: rēṣunik: ka ša ḫuḍatăkkā a-me-lu-ti the gods are happy on account of you (Šamas), men rejoice over you K.3333:8', in Dream-book p. 340; šibṣṭit ili u lu.ū₃(āv-taq) bašā elīja the wrath of god and man is upon me BMS 12:57, see Ebeling Handehbenge 78; mimma ša īlu išāni an a-me-lu-ta šištušu whatever is wicked before god and man BORGER Esarh. 42 i 42, cf. ša īna pan dingir usu lu-ti mohraz tuni Wiseman Treaties 296, also ABL 358:19, cf. also šīt pē ša šarrī ... [īšē ippa] ili u lu-ti BMS 1110:12 (NA); this man ippa šakip itti a-wi-li-ti šakip is rejected by his god, and rejected by men AFO 18 66 ii 45 (OB physigono.); īlu ippa NAM.LU.UX.LU šalātu likēni may (my personal) god, goddess, and men be reconciled with me BMS 50:25, see Ebeling Handehbenge 148, cf. BMS 12:61, also ippa šakip [īšērā zēnu] u a-me-lu-ta šu₃₄ lašinamma ibid. 111; ili u a-me-lu-tu šiṣṣiṭu [ā...] ABL 6 r. 15 (NA); ana ili u a-me-lu-tu₃ ana māmītū u balṭiṯu šaba ēpūš. I was generous to god and man, to the dead and the living Strick ASB. 250 r. 3; šumu a-na bāb i-lu-ti a-wi-li-ti sadīr (mng. uncert.) CT 40 11:87 (SB Aku);

note ba-nāṭ ili šarīl u NAM.LU.UX.LU she who created gods, kings, and man RA 16 67:2; rīğin a-me-lu-ti (var. LUMES) kībis alpē u šēnī the noise produced by man, the trampling of cattle, sheep, and goats Strick ASB. 56 vi 101; izû lu ša ab₃₄.GUD.Ḫ.A lu ša u₃₂, UDU.Ḫ.A ... lu ša NAM.LU.UX.LU LKA 114:4, dupl. STT 72:89 (namburbi), and cf. CT 4 8a:33f., in loc. section. b) man, human being — 1' in gen.: ina puna PN a-me-lu-tum-na previously, Utnapištim was a human being (now he and his wife are like gods) Gilg. XI 193; šīṭašu ṣu₃₄₄u ṣu₃₄₄u₃₄ a-me-lu-tu two-thirds of him is god, one-third human Gilg. IX ii 16; I have never seen a-mi-li-u-ṭa ša kānn̲a ēpisu a human being thus built EA 21:30, cf. a-wi-li-tum[a ...] EA 20:53 (both letters of Tušratta); šīțu ḫu₃₄₄u₃₄ ippatṭaru lu.ū₃.₄ lu.ux.₄ kullu BABBAR.MES a man can be redeemed from a mountain (tribe) for thirty (shekels of) silver (but from PN only for a hundred) EA 292:50.

2' qualifying parts of the body in descriptions of living beings or objects: šumu izū qaqqad NAM.LU.UX.ŠK.ŠA šaku[nta] if the malformed animal has a human head CT 27 29:26, cf. IG1 NAM.LU.UX.LU šakin ibid. 21:3, also bu₃₄(āv.-nu) NAM.LU.UX.LU šakin ibid. 10:23; 1 qaqqad ša NAM.LU.UX.LU.MES one (of) its heads is human CT 27 31 K.9517 r. 8, and passim in Izbu; binat a-me-lu-ti man-shaped creature (referring to the unborn child) Kōcher BAM 248 ii 55; gir₃ LUMES human feet (description of a demon) ZA 43 16:46, cf. kīma gir NAM.LU.UX.LU BRM 4 13:77, kīma riti NAM.LU.UX.LU ibid. 76; a golden lock rīti a-me-lu-ti in the shape of a human hand TCL 3 373, cf. rīti dannaṭu ša a-me-lu-ti (var. LUMES.ŠK.ŠA) mighty human hand (shaped symbol?) Maqlu III 159; note also (as an ornament) rīti a-i-lu-ut-te AFO 18 308 iv 23 (MA); for īṣēr ġurri a-me-lu-ti, see sub īṣēr ġurri.

3' qualifying names of parts of the body and various substances used for magic purposes: sḫu₃₄ a-me-lu-ti human hair KUB 37 54 r. 5; rīhāṭ NAM.LU.UX.LU human sperm Kōcher BAM 32:13, and passim; UZU.NAM.LU.UX.LU human flesh AMT 99:3:8, ka₄ a-me-


amlūtu 1c

lu-ti  human urine AMT 82,2:10, ZÜ NAM. LÜ.IP.LU  human tooth AMT 24,3:11, kubūs kimṣu NAM.LÜ.U.X. LU  the joint(?) of a human shin AMT 99,3 r. 12; ga nAM.lÜ.u.X.lU  key: šiṣib a-mi-lu-ti  human milk (in adoption ceremony) Au. III iii 55; note, wt. A.ZALU. LÜ  GUR.PAD.DU A.ZALU, LU  human bone KUB 37 87:3, [A].RI.A A.ZALU.[LU] KUB 37 8:1, see also sub damu, esemtu, gulgullu, išku, zü; for the disease qat amēluṭi  see sub qaṭu.

c) people (old and young, male and female) — 1' population of a city or a country: any Hurrians lu tamkārē lu nAM.LÜ.U.X.[U] ša URU GN either merchants or inhabitants of Urūšā KBO 1 5 iv 5, cf. ME LÜ.MEŠ URU GN AOB 1 54:24 (Arik-dûn-ilî); iqbi ana LÜ.MEŠ GN he said to the people of GN ("kill your Lord") EA 74:25; the ruler of Sidon does not permit LÜ.MEŠ-la arāda ana erēti my people to come to the mainland (to obtain firewood and water) EA 154:15; laqi kaspu laqi LÜ.MEŠ laqi šēnu  the silver is taken away, the population and the sheep and goats are taken EA 263:12; ajami telqi LÜ.MEŠ ana ašābi ana ali  from where will you take people to live in the town? EA 138:41; u tūbbalkitu LÜ.MEŠ-šī  its inhabitants will desert ibid. 103; šumma iwašši LÜ.MEŠ ša mātiya  if there are people of my land (in Egypt, inform me) EA 38:16 (let. of the king of Cyprus); obscure: NAM.LÜ.U.X.LU DÜ.A.BI TAR-su CT 39 44:4 (SB Alû); (letter addressing) LU-ut-tim Bābili Thompson Catalogue pl. 2 C 3:2 (NB).

2' people in gen. ilum ana akāl alpi u a-wi-lu-tim qaṭum  isḵan the pestilence has begun to ravage among cattle and men ARM 3 61:11; I left the city gadu LÜ.MEŠ ša ira-as-muni together with those of the people who love me EA 83:50, cf. LÜ.MEŠ-šu tūšāguna eliṣa his (the king's) people are angry with me ibid. 35; šēru LÜ.MEŠ ina išku ālī there are only a few people in the land EA 103:50; ḫiṣimmī ištu pi LÜ.MEŠ-tum  I hear people (saying) EA 106:39, cf. gabbī LÜ.ME ḫaḥas mušu  all the people love him ibid. 40; u tīdī sarrultu ša LÜ.MEŠ do you not now the people's wickedness? EA 162:14; šumma NAM. LÜ.LÜ.MEŠ ša qanūtu . . . PN la išesuūtu (I swear) that there were other people whom PN knew (among the trees they have been cutting at night) HSS 9 7:8 (Nuzi), cf. ana mēnu šešmīna LÜ.MEŠ ša qanūtu why did other people hear (of it)? EA 108:52; ina pi lēmni lišāni lemamī ša LÜ.MEŠ may I be safe) from the wicked speech (and) the evil rumors among people BMS 12:66; see Ebeling Handhebungen 80; ittī LÜ.MEŠ luba'i šēga let me walk along the street with all the other people STC 2 pl. 82:84; kī malu lū a-me-lu-ti ša šēbi ša DUMU Jakini ilḫimu all the persons who have tasted the salt of the PN-tribe ABL 747 r. 6.

d) somebody, anybody: lu šarrum lu bēhum lu iṣṣakkum u lu a-wi-lu-tum ša šunam ṣabiat  be he king, lord, iṣṣakku or also any human being CH xii 43, cf. MDP 2 108 vi 13, cf. also lu a-wi-lu-tum šumma Syria 32 16 v 11 (Jahudunim), see also Sumer 11 p. 110, in lex. section; LÜ.MEŠ ša la tiššimuna ana šarrī (the king should beware of) anybody who does not listen to the king EA 216:18; kī lū a-mi-lu-ut-ti ša ibba šēna he (does) as everybody always does KBO 1 23:8; URI ša NAM. LÜ.U.X.LU NŪ DŪ.MEŠ nišē imura if people see (in a well) a city which no human being has built CT 39 22:8 (SB Alû); a-wi-lu-tam ana atallukim ul inaddinu they do not allow anyone to move about freely ARM 4 64 r. 4'.

2. soldier, workman, retainer, slave — a) soldier, workman: (tribute consisting of metal objects) ittī 2 šu. ši a-mi-lu-te along with 120 men (cattle, sheep, and goats) AKA 43:51 (Tigl. 1); send horses to your servant mādu LÜ.MEŠ ittiša  I have many soldiers (in need of them) EA 106:43; give me 20 LÜ.MEŠ ana nasārī al šarri twenty men to hold the city of the king EA 151:15, and passim with figures before LI in EA; ĥānu LÜ.MEŠ ina libbiši there are no soldiers in it (to hold the city) EA 62:12; note amur LÜ.MEŠ ša tūsebīl āna šarri bēlīka these are the men whom you have to send to the king your lord (a list of names, heads of families, etc., follows) EA 162:67 (let. from Egypt); LÜ-ti ḫattī ḫubut qaššīna Hititites whom I took as prisoners OIP 2 73:57 (Senn.); they pay as fine 1 LŪ 2 GUN URUDU.MEŠ ša LŪ-ti one man (and) two talents of bronze per person (killed) ADD 104 r. 5.
b) retainer (male, female, old, young, MB, rarely Nuzi, NB): (list of a large family) naphar 20 nam.lú.uk.lu.meš Aro, WZJ 8 573 HS 115:16, cf. a-mi-lu-ta arkišta u šanilla ibid. HS 111:4, and note a-mi-lu-us-su liššu nikal her retainers should eat (the barley planted) ibid. 7, and passim in this let.; 9 a-mi-lu-us-su ana pi a-mi-lu-ti-[šu-nu] itti aššābi ša ēlī še.bar idnaššu[nāšu] give his nine retainers, according to their individual retainer-status, barley (as rations) together with the metics of the city BE 17 83:16, cf. PBS 2/2 25:5; aššum nam.lú.uk.gišgal.meš ša īlī ... ʾishatu because he seized the personnel of the god PBS 2/2 116:12; barley še巴拉 a-mi-lu-ti ša bindamu rations of the internal (work crew of) retainers BE 15 41:3; (after a list of two men and six women) naphar 8 nam.lú.uk.x šām X kū.bi sāg.gēmē! (arad.ne.ne ša PN in all eight persons, worth 58 shekels of gold, the personnel of PN BE 14 7:9, cf. 5 nam.lú.uk.x arad ša PN ibid. 2:6, also PBS 2/2 89:7 and 4 nam.lú.uk.xša ša PN PBS 8/2 162:5 (all MB); payment of 7 a-mi-lu-ta (for a slain duššātu-girl) BBS 5. No. 9:12 (early NB); a-la-ad a-mi-lu-ti alpē u šeni birthgiving among the retainers, the cattle and sheep and goats ibid. ii 27; aššum nam.lú.uk.meš-šu mimma šumū ... ina arki PN la ʾisassā they will not claim again from PN any of the personnel (referred to as nam.lú.uk.sal line 5) JEN 468:31; jānu lu.meš ša āshū ina ekalliši u anumma lu.meš ša āshū ina ekalliši PN PN PN PN PN PN PN ānumma 4 lu.meš ša āshū ina ekalliši there were no retainers staying in his palace, moreover the retainers who stayed in his palace were PN PN PN PN (and) PN; these were the (only) four retainers staying in his palace EA 62:23, 25, and 27; in NB: 5 lu a-me-lu-tat-tum u 20 cur suluppi šābīlanī send me five men and twenty cur of dates YOS 3 163:19 (let.); LU a-me-lu-ti-lu-meš šinī! limmaqamā inadāšu return to him this team of workmen BIN 8 187:13 (let.); jānnā lu-ut-su al umāššar if not, I will not release his workman YOS 3 95:28; note also (barley expended for) ka.kēšš Lū-ti AFK 2 51:12 (Isī-marduk-balatū); exceptionally in SB: umāmu a-me-lu-tu u bāšu u makkūru ša māt nakri šuātu qāssu ikaššad will he bring as booty from that enemy country, animals, slaves, and other valuables? Craig ABRT 1 81:27 (oracle query); they now receive camels u a-me-lu-ti (var.-tu) Streck Asb. 76 ix 52; miširišl alpē šēnī a-me-lu-ti amārā u maḫāruš Surpu VIII 57.

c) referring in NB to a household slave but not denoting slaves as such — 1’ referring specifically to females: idī Lū a-me-lu-tum jānu no wages are to be paid for the woman (referring to a qallatu given as pledge) Dar. 575:6, also TuM 2–3 115:8, wr. Lu-ti Nbn. 340:6, Stevenson Ass.-Bab. Contracts No. 32:7, and passim, also idī Lū a-me-lu-tum jānu (referring to two named lamatānu-women given as pledge) AJSL 27 221 No. 20:8; note (referring to a wife given by her husband as pledge) idī a-me-lu-tum jānu Nbn. 655:8; šīm a-me-lu-tuššu (sale of a qallatu) Nbn. 655:11, cf. also Nbk. 31:7; a-me-lu-ti atītu šī she is my slave girl CT 22 202:11; 1PN a-me-lu-ti maḫšītu 1PN, a former slave girl TuM 2–3 1:15.

2’ referring specifically to male slaves: Lū ša a-me-lu-tiša anī kaspu iddinuma a man who sells a slave SPAW 1889 p. 828 (pl. 7) ii 15 (NB laws); (after a list of 12 names) 12-a me-lu-ti ša ... PN anā Eanna [ana x] kaspu iddinuma twelve men whom PN sold to the temple Eanna for x silver (but took away himself and had them stay in his house) BIN 6 120:8; for mandattu (q.v.) used normally referring to slaves, see Lū-ut-tum u mandattu AnOr 8 53:11, and a-me-lu-tum u mandattīšu JRAS 1926 107:20; idī a-me-lu-tu jānu (referring to a qallu slave) Nbn. 1116:6, Lū a-me-lu-tum (referring to a qallu sold) Nbn. 801:8, wr. a-me-lu-tum VAS 5 45:7, wr. Lu-ti VAS 5 93:7.

3’ referring to a group of named slaves, male and female, adults and children: PN PN PN u 1PN Lu-ut-ti ša PN Nbn. 392:2; 1PN 1PN PN naphar 3-ta Lū a-me-lu-tum ša PN YOS 6 219:3; PN mār 5 šāntāti u PN mār 4 šāntāti naphar 2-ta Lu-ut-ta-ša-nu YOS 7 164:3, cf. PN u 1PN Lu-ut-su Dar. 319:5; 1PN qallassu PN mārarū stūbā PN mārarū tardinī u 1PN mārassu ša šīzib naphar 4 a-me-lu-tu AnOr 8 19:5; PN u PN Lū
amilitu 3a

a-me-lut-su Nbn. 533:4, PN u PN2 DAM-šu naphar 2-ta Lú-t ú TCL 12 65:4, and passim in such contexts.

4’ referring to household slaves not named: Lú-t ú haliqt u mimma ša harranšunu ša illa whatever fugitive slave or profit of their business venture which turns up (again) TCL 13 160:13 (= Camb. 169); itti biti eqri u a-me-lut-ti TCL 32 33:3, also VAS 5 25:11; 30 Lú a-me-lu-tum gal-ú TUR balqa maškanáta thirty slaves, old and young, fugitive, or left as pledges TCL 12 43:15; Lú-t ú ina gat tankári akkkma (he said) “Get me slaves from a (slave) dealer” TCL 12 32:37; 118-ta Lú a-me-lu-tum-ú MES libbi tuppi ša zittti(!) TCL 13 223:9, cf. ina eglít u Lú a-me-lu-tum-ú MES ibid. 13; naphar 51 Lú a-me-lu-túm u 6 biti ina Bábili u Barispa. Dar. 379:51; fields 5 a-me-lut-tum u uđe biti five slaves, and household utensils Nbn. 760:1, and passim; note Lú-t ú biti Nbn. 668:5 and 9; a-me-lut-ti ša bit abija members of the household of my lord ABL 716 r. 16 (NB); note (referring to persons called nišč biti) Lú-t ú Nbn. 668:14 and 17, also S Lú a-me-lu-túm Lú. UN.MES ē-šu TCL 13 193:9, also naphar 3 a-me-lut-tum la-ta-ni-ia JRAS 1926 107:5.

3. status of being freeborn, behavior of a gentleman, mature old age — a) status of being freeborn: asšum PN u marí PN2 a-wi-lu-tam oppiqadkum u kanikšunu maḥar PN2 tušešibi nami I have officially informed you of the awilum-status of PN and of the sons of PN2 and you have had a sealed document concerning them drawn up in the presence of PN2 PBS 7 94:7, see Landsberger, JCS 8 67 n. 167; [a-m]i-lu-us-su [i]murma he checked on his status of amilūtu (Sum. col. broken) AI. III vi 28; note in Sum.: níg.tuku.mu ū nam.lú.u_x.lu.mu en.na.bi.še.ām [igi]. zu1 nu.mu.un.da.gal how long will you be unable to see my wealth and my freeborn status? Dialogues 2:46 (courtesy M. Civil).

b) behavior of a gentleman: mala ēpušu a-wi-lu-ti amur see my gentlemanly behavior in whatever I have done Kienast ATHE 27:33; a-wi-lu-ta-ká lāmūr let me see you act as a gentleman CCT 3 34a:26; mala a-wi-lu-ti-ku-nu in accordance with your status as gentlemen CCT 3 19a:16, cf. ammala a-wi-lu-ti-ni BIN 4 31:38; kima a-wi-lu-ti-ká epuš . . . disšuwišti give it to them in a gentlemanly way TCL 20 92:28, cf. also CCT 4 11b:17’ and KT Hahn 10:10; a-wi-lu-tám lepušma giminlam . . . taškum BIN 6 207:15; note a-wi-lu-tú ni-a(copy: -e)-a-ti-i are we not (both) gentlemen? KTS 15:34; a-wi-lu-tam la alluku (see alluku mng. 4a-2’ (amilūtu)) ICK 1 177:32 (all OA); kima a-wi-lu-ti-ka [ra]bitim ana dekkī gijšima please, in your great kindness, speak to the recruiter CT 4 29c:10, cf. Kraus AbB 1 119:8’, also kima a-wi-lu-ti-ka gip[ma] VAS 16 66 r. 6 (all OB).

c) mature old age: awilum a-wi-lu-tam illak mār māršu i-ma(!)-a-ar the man will reach old age and see his grandparents YOS 10 44:70 (OB ext.), cf. ibid. 54:21, cf. also Lú-tam rabitam illak he will reach great old age ZA 43 98 ii 26 (Sittenkanon); a-mi-lu-tam ul ikašad he will not reach old age Kraus Texte 3b ii 49; Lú-tam illak bita urappaš he will grow old and enlarge the family ibid. 48, cf. U.DI G.I.D.DA Lú-tám illak ibid. iii 4 (= 2b r. 12), also Lú-tám du-ak ibid. 6 r. 10.

4. status of a retainer (MB only): a-wi-lu-us-su-nu ina ēbi ša bēlija šapal their retainer status is written down on the roll (of the retainers) of my lord BE 17 51:17; NAM.LÚ.ÚS.LU.MES anu bēlija udārama annadin I will establish who is a retainer and hand (him) over to my lord ’Aro, WZJ 8 573 HS 115:29; 9 a-mi-lu-us-su anu pî a-mi-lu-ti-[šu-nu] itti aššūša ša ēlī šE.BAR idnaššu[našši] (see mng. 2b) BE 17 83:16; ina Lú-ti-ia ina kinštija as a loyal retainer Smith Idrimi 57.

Since amilūtu is a collective, it often replaces Lú.MES before gentilics, especially in peripheral and late texts. The Akkadian reading of Lú.MES remains in such instances doubtful.

The Sumerogram DUMU NAM.LÚ.Ú.S.LU and the Akkadogram DUMU A-MI-LU-UT-TI-IA in Hittite seem to represent artificial formations meant to render the Hittite word for mankind, cf. Friedrich Heth. Wb. pp. 210 (s.v. tandukēssar), 269 and 305 (courtesy P. H. ten Cato).
amir damī

In JEN 381:6 and 12 read LU.MEŠ ta-nu-du, see tamādu. For SALLU.(MEŠ)-tum in Alalakh, see sinnīštu.
amir damī s.; murderer (lit.: experienced in bloodshed); SB*; cf. amāru A.

ḥab-ba-tu = da-a-i-ku, a-mir da-mi = ta-pi-ik da-me Malik I 96f.

Lū A-ra-me ḫaluq munnaatū a-mir da-me ḫabīlū širūšu ḫabīru the Arameans, runaways, deserters, murderers, (and) evildoers gathered around him OIP 2 42 v 22 (Semn.); ḫabbaṭu šarrāq a-mir [damī] robbers, thieves, (and) murderers AFO 18 114 ii 4 (Esarh.).

amirānu (awīrānu, awurrānu, lawīrānu, laʾirānu, laʾirānu) s.; standing water (after a flood); SB.


dumu b.i.b.tak ša-nim.nim.mā bi.in.šub: mārā ušešoma 〈and〉 la-i-ra-[ni]m(!) iddi (Ištar) caused (the father) to abandon (his) son and expose him to the water standing after the flood SBH p.70:6f.; kušū(=MARAN) kuš a.nim.mā me.ru kūr dug, gana.gi: kušū ina la-i-ra-nu-um (var. la-i-ra-nu) tētiq you (Ninurta) avoided the crocodile in the standing water 4R 30 No. 1 r. 15f., var. from unpub. dupl., courtesy W. F. Albright; a.na ūḫi-pō nu.me.a kā ba.an.gul.la: ina hulū la-ā-i-ra-a-nu kībrī Ĺū-ta-ba-bi-bit (for itabbit) the embankment was destroyed without there being water left standing from the flood SBH p.55 r. 16f.


appāru ša innaddī a-wi-ra-an-šu [...] that swamp that was abandoned, its standing water [will ...] KAR 300:10 (Ahu), wr. IG1 LA.BI NIG.TUK (as if derived from amāru) CT 41 13:9.

Landsberger, MSL 8/2 p. 90 n. 25.

amīru A (amīru, imērtu, ivērtu, amēstu) s.; 1. inspection, checking, choice, 2. inven-
tory, check list, 3. observation post; OB, Mari, SB, NB; imērtu in OB, amēstu in NB; cf. amāru A.

za-nal zal = a-mi-ir-[tū], bur-du-u A II/1 i 14', cf. a-mi-ir-[tū] ... ina 〈ṣi-mi-ta-an 〈ār-ki lū.me tak-nun in the evening after the people (are gone) ... ... 〈A II/1 ii Comm. 14'; bu.i = e-du-[tum], ma.lu-[tū], a-mir-[tum] Lanu A 186ff.

a-ra-tu-ū, si-si-ri-nu, a-mir-tum = MIN (= [ēndtu]) Explicit Malik II 145ff.

1. inspection, checking, choice — a) in OB: (list of fields given to twelve persons) 12 ERIN biishments N.ŠU PN ša ana a-me-er-ti-šu-šu ana gābē PN ištatu (see bēru B usage a) CT 45 32:28; x eqlam ašar danqu summa a-me-er-ta-šu-šu summa ša ša ištāqa išbašši idinšunāšim give them ten bur of land in a good place, either what they choose or from what you have available OECT 3 33:36; ina ništām ša rēš ekkālim ukallu a-mi-ir-ta-šu 6 bur eqlam ana PN išdūm give PN six bur of land, (of) his choosing, from the fallow land which is held for the palace T 7 5:6, a-me-er-ta-a-šu 2 bur eqlam idīššum ibid. 70:10; eqlam kīma eqlim ana PN a-me-er-ta-šu idānušum give PN a field in place of (the other) field (of) his choosing BIN 7 8:39, also i-mi-ir-ta-šu eqlam ina GN idīššu UCP 3 334 No. 9:9, also a-[mi-i]-taj-ša išdššum UET 5 35:7 (let. of Rim-Sin); ina i-ṣi-ir-št-ka 10 gāx eqlam ... idīššum give him ten iku of land according to your choice OECT 3 36:11; 1 bur eqlam pani 3 bur ina a-[me]-er-ti-ka šušumšis provide him according to your choosing with one bur of land toward the three bur T 7 55:15, cf. ina i-ṣi-er-ti-šu eqlam kīma eqlim šukunšu OECT 3 41:11.

b) in Mari: tēnum annūm ša ināma wa [...] u a-me-er-ta-šu-šu aš[aš] this (was the) report when [...], and I asked for (the result of) their inspection ARM 6 70 r. 4', cf. annitum a-me-er-ta-šu-šu this was their inspection ibid. 14'.

c) in NB: various officials ša ana muḫḫi a-mīrut ša šēn in lā.gud.i.la šāp-pa-ru-ru-ru-ru-nu who have been sent for the inspection of the sheep and goats and the cattle Anôr 8 61:14; lū širākū ša Ištar Uruk ša arki a-mīrut [... tābukanimmu ina pānīni tāppidū the
amirtu A

oblates of DN whom you brought here after the inspection and entrusted to us YOS 7 70:4; LÜ.ERİN.MEŠ ḫalqatū u miṟūtu ša ina a-mir-tum ša LŪ gipi la a-mar the missing or dead workmen who were not present (lit.: seen) at the inspection by the official Cyr. 292:2; a-na > maḫḫi a-mir-tum LÜ.ERİN.MEŠ ša qāt gipi bēlī isparru amur aki a-mir-di > ša PN LŪ.ŠID.É.GAL imuru [... ] concerning the inspection of the workmen under the authority of the official of which my lord wrote, see, according to the inspection which the palace scribe PN made [... ] CT 22 242:4 and 7; GIŠ.DA.ME ša kurummāti u GIŠ.DA.ME ša LŪ ši-rak īttīka bēlī šissā a-mir-ti ša LŪ ši-rak ša [... ] Esagila [... u ekurrate gabbi am[r]u] the ration lists and the lists of the oblates are with you, let my lord bring (them), the inspection of the oblates of Esagila and all the temples has been made TCL 9 103:24.

2. inventory, check list (NB): a-meṣ-tum akanna kī ukallimūš LÜ.ERİN.MEŠ uḥuzzu ajītu ina lībbī ul imur alla 121 LŪ.ERİN.MEŠ when I showed him the check list here, (the names of) the workmen were there, he could not find more than 121 workmen on it RA 11 166:9; a-mir-tum ša kalūmē ša LŪ. SIPA.MEŠ ša šamaš ša [... am-ra]-l{text-mar} inventory of the lambs of the shepherds of DN, which was made (after the accounting) Pincches Peck 3:1; a-mir-tum ša inbi ša alī ेēṣu inventory of the fruit trees of the new city Cyr. 197:1; pūt ेturu ša suluppī a 4 gur nīg.gā Nabā u suluppī malā ina a-mir-tum itturumu PN [... našī PN guarantees payment of these four gur of dates belonging to DN and of as many dates as exceed (those listed in the inventory) VAS 3 74:10; a-mir-tum ša šE.BAR inventory of the barley CT 22 19:7, cf. x barley a-mir-tum ša šamsā inventory of the šamsā-fief VAS 6 30:19, cf. Nbk. 459:1; list of cattle a-mir-tum makḳûr DN u DN₉ inventory of the property of Istar and Nana (heading of list) YOS 6 130:1, cf. (cattle) a-mir-tum ša [... am-ra][!] Cyr. 117:1, also (ducks) a-mir-tum ša ina pan rēê Camh. 239:1.

3. observation post: see Explicant Malku, in lex. section; nakru ina šubat a-mir-ti-mu uṣṣāb the enemy will occupy my observation post CT 20 13:7 (SB ext.), cf. ina šubat a-mir-ti {MU} nakri uṣṣāb I will occupy the enemy's observation post ibid. 9.

Ad mng. 1: Thureau-Dangin, RA 21 8 n. 2.

amirtu B in la amirtu s; unseemly thing(s); SB*; pl. la a-mārātu; cf. amārā A.


la a-mir-ti īฏ[tabi la sanīqi]t ītābi he uttered unseemly things, he uttered improper things Šurpu II 40; la am-ra-a-ti lammudu la naṭāṭi šāḫuṣu (who) knows unseemly things, has learned improper things ibid. 64.

Landsberger, MAOG 4 320.

amiru s; 1. obstruction, stoppage of the ear, 2. deaf person; SB.*


1. obstruction, stoppage of the ear: uznāja ša uṭtammina usṣakkīa ḫāṣikkīš ītal a-mi-ra-šin (var. a-mir-ši-na) īpēti nišmāja my ears, which had been stopped up (and) clogged like (those of) a deaf-mute, he removed their stoppage (and) opened my hearing Lambert BWL 52:19 (Ludlul III), for comm., see lex. section, cf. ātmē piya īṭasb[al [... ] uznāja a-mi-ra-ru la-ma-a-ni AFO 19 50:65, see also amiru ša uznī A V/2, S₉ Voc. A, in lex. section.

2. deaf person: see (among words for deaf persons) Antagal C, in lex. section; [peḫ]ū ḫāṣīsšu a-me-ra-niš e-me my ears are clogged, I have become like a deaf person 79-7-8, 168:11 (unpub. lit., courtesy W. G. Lambert).

Since the meaning "deaf" for amiru is attested in the lex. texts, the phrase amîrânu emû may be taken as a construction of emû (see e.wp mng. 1b) with a noun ending in -âniš, rather than as containing a noun amîrânu.

āmîrū adj; 1. onlooker, witness, 2. reader, 3. ill-wisher(?); OB, EA, SB; wr.yll. and ı̄ with phon. complement; cf. amārā A.
āmiru

ba-ār BAH = naflu, dagilu, naphu, barā, a-mi-ru, itaprumu A I/6:255ff.; [i-gi] tār = a-me-ru VAT 10296 i 16 (text similar to Idu).

u, ẖul im, ẖul igi, du₃, a-emes : åmā ša lematu imihilā a-me-ru-ti (var. -tum) šunu they are evil monsters, evil winds who spy around CT 16:13 iii 1f.

1. onlooker, witness — a) in gen.: u nukuru ana jāṣi epāṭi enüma lū a-mi-ri hostilities have beset me, that anyone can see (uncert.) EA 288:29 (lot. of Abil-Hepa).

b) with a-miru: a prisoner who can go outside and a-mi-ru-un i-im-ma-ru-šu whom someone notices Bagh. Mitt. 2 79:13 (OB); šumma KI.MIN a-mi-ru ũāgiš IGIDU₃ if ditto (= a luminous phenomenon is seen) and someone sees it from afar CT 38 29:44 (SB Alu), cf. (if a well opens by itself and) a-miriği-ga-ma mé šiši somebody notices it and drinks of its water CT 39 21:168 and 22:1, cf. ibid. 22:9; for dāgilu idgul a-mi-ru šinaru see dāgilu, and see Weidner, AFO 14 313 n. 133a; will the enemy capture GN? ina šalimtu ina qibit ilāšika rabiti Šamaš ... qabi ku-un īg-ri a-me-ri šēnu ı̂̃su in a favorable case, O Šamaš, through your divine orders will (the decision) be pronounced definitively, so that he who has eyes can see, he who has ears can hear? Knudtzon Gebete 1:16, and passim, wr. a-mi-ru e-ma-a-[r]a šēnu ı̂̃su imemme ibid. 48:13, IGIR a-gi ibid. 104:10, and passim, also (will the enemy capture GN) ilāš[ka rabiti idē] a-mi-ri [i]-ma-a-[r]a šēnu ı̂̃su imemme Knudtzon Gebete 16:10, and passim in this phrase, for spellings see ibid. p. 24, see also PRT p. xiv; note the atypical context and construction: kīma ka ilāšika rabiti Šamaš ... ES.BAR-ka šalimu UBU GN nakru išqabassu iktassu ... ħubussu šallassu štəb(a)tu IGIR-i-lu-ma-ru Šamāš illemē ilāšika rabiti idē your majesty knows whether, according to your divine orders, O Šamaš, your oracular answer being ...., the enemy has taken GN, conquered it, despoiled it, and people have actually seen and heard it Knudtzon Gebete 72:7.

2. reader: a-me-ru aj itpil the reader (of the tablet) must not damage it CT 14 9 r. ii 17, also ibid. 28 r. 4; a-mi-ru la ẖippil StOr 1 33 r. 9, 3R 2 No. 22 K.2670:99, also, wr. a-miru STT 174 r. 11, a-me-ri 177 r. 11.

3. ill-wisher(?): a-me-ri (var. a-mi-ru) libāšanni my ill-wisher come to shame on my account BMS 19:27, var. from PBS 1/17 26; note [IGI].LA-šu ana ḫadē ēli a-mi-ri šu ẖub-zī in order that he who sees him rejoice (at his sight), in order to triumph over his ill-wisher 4.R 55 No. 2:9.

For āmirī, āmirū, sec amāru A v. mg. 1a–3'.

āmišu s.; evil; lex.* ḫul.gāl = [a-m]a-[n]u, ḫul.dāb = a-mi-[šu] An- tagal A 107f.; za-[n]u, a-mi-[šu] = lem-[n]u Malku I 83f.; en a-mi-ẖiri-[ši] : ša iṣer[ušu] his illwisher(?) (explained as) he who hates him (uncert., perhaps to be read bēl āmišiu) CT 41 27 r. 5 (Alu Comm.). Meissner BAW 2 7.

*amittu see aballu B usage a–1'.

amkamannu adj.; (a color of horses); Nuzi; foreign word.

2 ANŠE.KUR.RA NTA MU 3 5 a-ma-ma-an-nu 1 ANŠE.KUR.RA NTA MU 7 4 a-ma-ma-an-nu 1 ANŠE.KUR.RA NTA MU 4 a-ta-ma-an-nu 2 šimmu ANŠE.KUR.RA.MEŠ ana qat PN nadin two three-year-old roan (and) a.-colored stallions, one seven-year-old a.-colored stallion, one four-year-old black stallion, in all, two teams of horses have been given to PN AASOR 16 100:23f.; 1 KI.MIN (= ANŠE.KUR.RA) NTA MU 5 4 a-ma-ma-an-nu ti-im-imu ina kutallīššu pu-ẖa-ar-ri-inu one five-year-old a.-colored stallion with a ṣaḏarrinu-colored timzu-spot on his back ibid. 6, cf. ibid. 11 and 15 (translit. only); 1 ANŠE.KUR.RA am-ga-ma-an-nu ša KUR Mu-ur-ku-na-āš one a.-colored horse from GN ibid. 99:10, cf. 1 ANŠE.KUR.RA am-ga-ma-an-nu ša ekallī ibid. 12, cf. also ibid. 16, 21, HSS 15 101:3, 11, 103:22, ANŠE.KUR.RA MEŠ zi-lu ga-an-nu ẖu ga-ma-ma-an-nu horses, šiškanna-colored, and a.-colored HSS 15 103:12; 1 ANŠE.KUR.RA SAL am-ga-ma-an-nu one a.-colored mare HSS 15 104:9; 1 ANŠE.KUR.RA BABBAR am-ga-ma-an-nu one white (and) a.-colored horse SMN 2484:10.

For a proposal of an Indic etymology anigama from āngga- "limb" or aŋka "brand-mark," see Kronasser, WZKM 53 189.
amma

amma interj.; lo, behold; OA.

a) referring to objects and persons near the speaker (often followed by a short sentence): appūh! MA.NA 5 gīn beʻulātīja a-ma MA.NA kaspam kaʻil instead of my property being 25 shekels, behold! keep 50 shekels of silver (as a deposit) MVAG 33 No. 203:20; am-ma šubātā annišūtim šītim ša PN behold! these garments are the acquisition of PN am-ma subatu anniitum simtum ša PN,... ina kaspim qdti saknati ni u a-ma-kam attunu ina luqitim ... qtkunu kima jdti suknama just as I have established.

b) referring to persons nearby mentioned in the sentence: a-ma PN lizzizzakkunāti behold! PN (here) should give you warrant TCL 4 110:8; a-ma awîlû annišūtim lu ideʻu behold! these men (here) know (it) TCL 19 78:31, cf. a-ma awîlû annišūtim lu šībāka BIN 4 108:18; a-ma šubārīja redēma ana kaspim diššunu behold! take (these) my slaves and sell them JSOR 11 135 No. 44:9; a-ma 5 šūbūm ebbarātīni CCT 4 38e:5; note exceptionally in the nuance of OB amnûma: amnîa ašlakam ašlaprakkum behold! I am sending you (this) fuller OIP 27 6:4 and, wr. a-ma ibid. 5:3.

c) referring to the text of the letter itself (rare): a-ma uzakkunâ apti behold! I have informed you BIN 6 138:3, cf. a-ma ḫa-ra-ni [...] CCT 4 29a:28; am-ma mehēr ūppûn KBo 9 40:1; obscure: a-(copy:) e-)ma tamalakkāu u šunu šīhīqû (for emendation, see J. Lewy, RA 35 1933 213 n. 7). Contenau Trente Tablettes Cappadociennes 26:16.

d) referring to persons, etc., near the addressee: a()-ma PN ša-âl behold! ask PN (there) KTS 17 31, cf. a-ma PN ša-â-l ilâ CCT 3 34b:13, TCL 20 87:13; a-ma PN kima jâti lizziz behold! PN should act (there) as my representative BIN 6 138:17; a-ma PN kalašinama idē behold! PN (there) knows everything about it CCT 3 1:33; a-ma uzakka lu patiat behold! you (there) should be fully instructed BIN 4 84:14; a-ma aṣar PN ... ūppû ... kanku petēšunu behold! (there) where PN is, the tablets are sealed, open them BIN 4 36:22; a-ma lu gimilli TCL 19 22:24; qâtum iqqātim a-ma šakntukm (obscure) Kienast ATHE 62:47; am-ma-a (in difficult context) TuM 1 4b:19.

e) ammamin (with pret.): am-ma-mi-in mehîrûtim atta taddînam would that you had given me here some valuables (to buy copper with) CCT 3 33b:23, cf. am-ma-mi-in [x] MA.NA taddînam KTS 34a:29, also am-ma-mi-in mehîrûtim taddînam in ABL 19 63:27, and (in broken context) AAA 1 pl. 21 No. 3:6.

In ABL 276 r. 15 amma is a variant of umma; in ABL 1308 r. 7 am-ma (coll.) remains obscure.

J. Lewy, MVAG 35/3 p. 188 note to p. 291; Or. NS 15 384 n. 5. For ammamin, see J. Lewy, RA 35 p. 89; (Landsberger apud David, OLZ 1933 213 n. 7).

amma s.; mother; Elam; Elamite word.*

anna balât Pilkiša am-ma ḫa-āš-du-uk (see ḫaṣdûk) MDP 6 pl. 7 No. 3:4, and dupl.

amma (particle introducing direct speech) see umma.

ammak see ammamak.

ammaka see ammamak.

ammamak (ammamamra, ammaka, annak, makka) adv.; there; OA, Bogh., RS, NA; in NA also mak(k)a (after issu), cf. ammiu.

a) in OA — 1' beside annamak: u kima anâku annamak šibī aškunu u atta a-ma-kam šibī šukunu just as I used witnesses here, so you use witnesses there CCT 2 5b:19, cf. aṭi šibî ūppam annamak la nîpuš a-ma-kam mala ūppûm eppām lu a-ma-kam lu annamak inneppās šupram CCT 3 37a:22 and 24, cf. also lu ša a-ma-kam lu ša a-ma-kam lu annamak] BIN 6 117:7; kima annamak ina kaspim qâti šaknati ni u a-ma-kam attunu ina luqitum ... qâtkunu kima jâti šuknena just as I have established
ammakam

a claim on the silver here, so you should establish a claim on the merchandise in my stead there TCL 19 69:25, also ibid. 67:25; amlam išši PN tu[ram] annakam wêdakû a-ma-kam ana abini qibîma send me a slave girl with PN, I am alone there, speak to our principal there TCL 14 44:39; see also aʃrakam.

2' other occs.: iiiu ša a-ma-kam lu ša Anûm whether from there or from Assur CCT 2 45b:29; umma PN-ma a-ma-kam inûmi wašbâku umma anâkuma I MA.NA kaspûm ... šuqil PN says, "When I lived there I said, 'Pay the one mina of silver'" TCL 19 64:5, summa ummi atti appanija tertikî lilkam a-ma-kam i-Na-hû-urkti suharum wasab if you are my mother, let your order(s) come to me, there in GN is the boy (i.e., the writer) TCL 20 105:15; missd sa a-ma-kam subati tasbutunima why is it that you have seized the garments there? Kienast ATHE 59:12; ahi atta ammannim sanim a-ma-kam taklaku you are my brother, in whom else can I trust there? TCL 14 15:22; atta a-ma-kam malaka there with you lies the decision TCL 14 10 r. 8', also BIN 4 21:26, BIN 6 118:21, Golenischeff 15:14, cf. attunu a-ma-lc[am] maldkcunu Bab. 6 191 No. 7:21.

3' annakamama: PN pâšu a-ma-kâ-ma īddînam Puzûr-Âsûr promised me there TCL 20 84:32, cf. a-ma-kam-ma qăbiakkum CCT 2 38:3; TCL 20 100:5; a-ma-kam-ma ana I MA.NA kaspîm behratîm aknûma TCL 19 64:11; a-ma-kâ-ma PN ṣuhasiska Aṣṣûr-malik reminded you there TCL 19 61:6, cf. a-ma-kam-ma BIN 5 177:3, CCT 4 8a:22.

b) in Bogh.: ultu a-ma-ka from there (contrasted with ultu an-na-ka from here) KBo 1 14:9; for an interpretation of this difficult context, see Rowton, JCS 13 3.

c) in RS: ûd amâ-ka-ul i-še-išir he will not cross the river there MRS 6 73 RS 16.371:13, cf. egel PN am-mâ-ka-[m][a] PN's field there ibid. 48 RS 16.166:15f.

d) in NA – 1' in gen.: dullu la ippušu šunu an-na-ak nišē am-ma-ka they do not do the work, they are here, they are the families are there ABL 537 r. 15; lûbilu išpûrate ša šarru am-ma-[ak] li-šim-û let them bring the weavers of the king there, let them hear ABL 190 r. 1; am-ma-ka usšammek u annakka tûrra ... lusammek ABL 1148:10, cf. ibid. 5, cf. also (beside annakka) ABL 100:16.

2' with issu: Ištar ta am-ma-kâ šarru ta an-na-ka Ištar (will enter) from there, the king from here ABL 1164 r. 1, cf. issu am-ma-ka ABL 183:10, 641:7, (with aphaeresis) issu-na-ka ABL 146:11 and ta-ma-ak-ka TCL 9 67:24; note annakamama: am-ma-ka-ma šunu šarru be[li] liš[t] luppîši they are there, let the king my lord investigate ABL 544:20.

J. Lewy, RA 35 83ff.

ammakamma see annakam.

ammaki (ammaku) conj.; instead of; SB*; cf. makû.

am-ma-ki(var. -ku) taškunu abûba néšu liṭbûmma niši lišaḫhîr instead of your having sent the Deluge, would that lions had risen to diminish mankind Gilg. XI 182, also ibid. 183–185; am-ma-ki marrat Anim gitarrîtu anêÎîtu tal-ma-[di]-ma-am-ma-ki ina šeri u dami qâtîki šaknu am-ma-ki bita terrubu bita tu-ji-i O Daughter of Anu (i.e., Lamaštu), instead of always being involved in hostile acts (and) ... men, instead of sullying your hands with blood and gore, instead of going in and out of houses (accept travel provisions and finery) RA 18 167:21ff.; am-ma-ki tâka-li ûzu[m][EŠ M][N] (=ammäki) ta-kās-sa-si esemta ... [akuli enz]a ina tarbaši akuli immera ina supûrî instead of eating (human) flesh, instead of gnawing (human) bones, eat the goat in the yard, eat the sheep in the fold K.6755:3ff.

Possibly from anna maki.

ammal (AHw. 43b) see mala.

ammala see mala.

ammamin see amma usage c.

ammammu A (ammu) s.; (a large beer jar); lex.*

dug.am.mà.am = šu-mu (var. am-mu) Hh. X 218; dug.am.mà.am = šu-mu = min (= nam-bar) ši sa-bi-i (between hubûru and šard) Hg. A II 67,
ammammu B

in MSL 7 110; dug.am.ma.am = am-ma-am-mu (var. am-ma-mu) (in group with kiuru, hard, lam-sied) Erinmaš VI 22; na₄.am.ma.am.za.gin = šlu-mu = a. of lapis lazuli (followed by harü) Hh. XVI 78.

ki-ir-ru, am-ma-am-mu = ha-ru-u Malku IV 145f.

The ammammu B is a large container similar to the harü, q.v., used for beer, cf. dug.am. am DU.DU.dug.lam.sa.ra.kex(KID) the a-jar which carries (the beer of) the lamšare-vat Civil, Studies Oppenheim 70:55 (hymn to Ninkasi), see ibid. p. 85.

ammammu B s.; (a bird); lex.*

am.m.a.am μušen – [šτα] Hh. XVIII 280.

ammannā pron.; anybody; MB.*

[...] itti am-man-na-a i nu-ḥas-si-sa dib-bi ša [...] let us discuss the matter of [...] with anybody AFO 10 5:13, see Landsberger, ibid. p. 141.

Possibly an error for mammannā (von Soden, AhF. p. 43) or a formation similar to am-nanna 'and-so-and-so'.

Landsberger, AFO 10 141 n. 9.

ammānum adv.; from there; OA*; cf. ammiv.

mīšu ša latbi uma a-ma-nu-ma tatalku šum-mamin annišam tallikam anaku aklakāmin why is it that you suddenly went away from there? if you had come here, would I have detained you? CCT 3 43b:21; u atta a-ma-nu-um supursunātimu kaspī ana šerika lušbillim nim and you, write to them from there, let them take my silver to you KTS 30:35; a-ma(!)-num téäraka ana kilallini litārumma let your order come from there to both of us LBB 1024 r. 12, cf. am-mar šumēšu (in broken context) ABL 1469 r. 9; ina bit Ninurta mar dulušu ēlapšu they performed all its rituals in the Ninurta temple ABL 951 r. 15; am-mar šig₄ qaqquru līšqunikkunu may they (the gods) reduce your soil in size to be as (narrow as) a brick Wiseman Treaties 527, cf. am-mar x [...] māsū am-mar hur-bal-tu [...] qaqquru am-mar šig₄ AS KUS [...] AFO 8 24 i 2ff. (Aššur-nirari V treaty); musamgāt am-mar lībbē (Istar) who makes one attain what one's heart (wishes) AKA 207 i 5 (Ass.), replacing the more common mal(a), for other examples see māṣā.

2' ammar annanna: urb.še ana gimirtišu am-mar ninni egēšu the manor in its entirety amounting to such and such an area of land Bauer Asb. 2 90:17; ušēpiša mar ninni gīš tal-li I had such and such a number of tallu-beams made Streck Asb. 290:19, wr. a (i.e., mār) N[NINNI ibid. 21, see Bauer Asb. 2 42 n. 5.

b) introducing a relative clause — 1' with a finite verb ending in -ni: šumma māru laššu am-mar imḫurīni ... qaqqadamma utār if there is no (other) son, he (the father) will return whatever he has received KAV 1 vi 36 (Ass. Code § 43), and passim; am-mar taddannāna ṭuppuqumu šutra šēbilanā write a record of whatever you issue and send (it) to me KAV 99:23, cf. KAV 98:18 (both MA letters), cf. (a field) a-mar ina urb.še ša PN iltipāni as much as he bought in the town of PN KAJ 153:5, also [a]-mar ... ušinši KAJ 157:2 (MA leg.); am-mar PN erriškūni dinī give PN as much (silver) as he asks from you ABL 185:7; ilišiq gabbu am-mar itti DN ušinši ina šulme ina šubtišumu šulšum all the gods, as many as went out with Aššur, took up their resi-

ammar (mar) pron.; 1. as much as, whatever; 2. (with a following unit of measure) one; MA, SB, NA.

1. as much as, whatever — a) in prepositional use — 1' in gen.: šumma Aššuraju ... ša ki šaparte am-mar šimišu ina bit ašši usšāni if an Assyrian who lives in the house of another man as a pledge (for the sum) corresponding to his value KAV 1 vi 42 (Ass. Code § 44); note with suffix: am-mar-ku-nu (in broken context) KUB 3 77:5 (MA let.); assar'al a-mar MA.NA usšēša I inquired as to how many minas he sent out ABL 150:11; am-mar qaggad ubānī šīriṭe as much as the tip of the little finger ABL 392 r. 7; attatallak am-mar paniša gillatu aršī] (var. [gillatlī ubla) I smeared whenever I went KAR 45:20, var. from K.2367 (SB lit.); am-mar ūmekā taṣabz-basso ABL 1024 r. 12, cf. am-mar ūmekšu (in broken context) ABL 1469 r. 9; ina bit Ninurta mar dulušu ēlapšu they performed all its rituals in the Ninurta temple ABL 951 r. 15; am-mar šig₄ qaqquru līšqunikkunu may they (the gods) reduce your soil in size to be as (narrow as) a brick Wiseman Treaties 527, cf. am-mar x [...] māsū am-mar hur-bal-tu [...] qaqquru am-mar šig₄ AS KUS [...] AFO 8 24 i 2ff. (Aššur-nirari V treaty); musamgāt am-mar lībbē (Istar) who makes one attain what one's heart (wishes) AKA 207 i 5 (Ass.), replacing the more common mal(a), for other examples see māṣā.

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ammar

dences again ABL 42:10; qān appārātī mar ibaššūni as many reeds as there are ABL 124:4; ṣāḇē am-mar issu ẓan ḫakkēṭa ḫippardis-dūni ṣēpēṭa iṣṭutu all the troops which had fled from my attack embraced my feet ABL 328 ii 90, also ibid. 227:47, and passim in Ass.; am-mar alānī ... u am-mar ebburuni ina libbi alānī ... am-mar aḥitatēsuni Borger Esarh. 108 iii 22ff.; LŪ.DUMU.MEŠ DIN. TIRKi mar ina iṛṭiṣa iillikuninni as many Babylonians as came to meet me Iraq 25 73 No. 60:6 (Nimrud let.); am-mar RN ... ṣarrāṭu ... ina muḫḫišunu ippašuni as many (of your descendants) as Esarhaddon will rule over Wiseman Treaties 9; tidintu am-mar RN ... iddinašuni as many gifts as Esarhaddon gave him Wiseman Treaties 90, and passim in this text.

2' with a stative or noun ending in -ni: mimma am-mar nasaṣatīni gabbu ša mutuṣa whatsoever she brings with her, all belongs to her husband KAY 1 iv 77 (Ass. Code § 33); am-mar epšāni (in broken context) KUB 3 79:3 (MA let.); nišē am-mar marsūni gabbu šeresa the people, as many as were sick, are all well Thompson Rep. 257:9; am-mar ša ina anu annu ruṭašāni as many (bricks) as remain this day ABL 126 r. 1, cf. am-mar ina ṭanišu ruṭišāni ABL 480 r. 5; am-mar niṣšišuni suḫḫir dinaššu give back to him as many as are his people ABL 1073:16, cf. am-mar LŪ.KUR.MEŠ-ni ABL 1150:10; itātē uze šamē lu sa etsēti lu sa ẓamma izbi am-mar-ṣi-na-ni assatār I wrote down the signs whether of the heaven (i.e., astrological) or of the earth or of (the series) ẓamma izeru, as many as there were ABL 223:7; iṣkuru ... am-mar šu-ut-ni ṣeṣa šuṣparu send me word about how much wax there is MCS 2 18:13 (MA let.).

3' without -ni: unūt iḳḳāri am-mar ibaššū the farmer's implements, as many as there are Lambert BWL 158:20 (MA fable), cf. am-mar ēmiru Craig ABRT 1 10:24; nasptunu am-mar ša parṭu the meal, whatever was served MVAG 41/3 64:31 (MA rit.).

c) ammar ša: am-mar ša ina libbi elippini ša RN everything which is in the ship belongs to Esarhaddon Borger Esarh. 108 iii 16, cf. ibid. 17; a-mar ša abūa ==============(ina) = ilīṭī šarrī igtīnī whatever my father has acquired under the protection of the king ABL 152:14, cf. a-mar ša šarru beli iṣpurānī ABL 387:8, cf. also ABL 117:3, 121 r. 8, 872:3, etc., also am-mar ša GUD.MEŠ in-ti-ṣi ABL 358 r. 7, and see maṣā.

2. (with a following unit of measure) one: am-mar DUG aganni iṣalti he will drink (the contents of) one agannu-bowl (as punishment) ADD 456 r. 6, cf. mar DUG aganni sadru iṣalti he will drink one normal a.-bowl AJSL 42 182 No. 1162:13, ADD 244:15; ina 1 KUS am-mar ru-ti nāmerišu kabbur its (the Anu-Adad temple's) towers are one and one-half cubits thick AFO 8 43:2, cf. ina 1 KUS am-mar ru-ti DAGAL ibid. r. 8 (NA); 1 [a]m-mar kumāni one kumānu-measure KAJ 147:2 (MA); one plank (?) of wood, 26 royal cubits long 1 ina 1 KUS am-mar ru-ti DAGAL am-mar eṣemti muṣā one cubit wide, one "bone" thick ABL 130:12; annītir ninaṣṣar ana šarrī beliši niṣappara am-mar udāni ša ṣume ilak we now watch (the planet) and we will report to the king our lord, it progresses one finger per day ABL 79 r. 7; note 18 ina 1 KUS gīd. DA 5 am-mar ... AFO 8 43 r. 6f.

Landsberger, WZKM 56 110 n. 5; von Soden, ibid. n. 8.

ammariakal see hamarakara.

ammarkara see hamarakara.

ammarsigu see amursiggu.
oi.uchicago.edu

ammatu A

ammartl
ammartf

s.; eaglet; lex.*; Sum. 1w.

[amar.A.MU EN] amar-rat-ti (pronunciation) =
a-am-mar-[t]u-u KBo 147+ ii 4' (Bogh. Forerunner),
in MSL 8/2 159.

For the reading ti of A.MUSEN, see eru C,
lex. section.
ammaru s.; (mng. unkn.); Nuzi.*
E.MES-tum asar warkati tarbasuadi E.MES-ti
.ia am-ma-ri u abussu the houses which are
behind the ox-pen together with the a.-

A.suH = a-ma-tum, ki-sir MIN A-tablet 69f.;
[A .svH] = [ki-s]i-ir am-ma-tum, a.1.ki = am-matu-um ibid 45f.; gis.igi.gal = am-ma-tum (followed by kirissu pin) Hh. VI 6; dim. du. dd = huru
ru-sid d dCIS.MA, a.x.HI.gI = MIN sd am-ma-ti
Nabnitu XXI 230f.
A.kuis.a.na [zui] 13e.
agan(DAG.KISIIMXGA)

kurs.kur 5 .e : si-ri-is-sa i-na am-ma-ti-[sa] li-basi-ir (see sirtu A lex. section) PBS 1/2 122 r. 15f.

1. forearm: summa qat sammi sakin ...
sa am-ma-tu-si kabba[r]ama isid kappisu
hitmd if he has lyre-shaped hands, (this

houses and the storehouse HSS 13 366:6.

means) that his forearms are so thick that his
wrists are immobilized Kraus Texte 24:19, cf.
Summa KUS.MES MAH.MES ibid. 26:1; summa
qat rabisi sakin ... sa am-ma-tu-sii sipdta

ammaru (fem. ammartu) s.; overseer; SB,
NB; pl. ammarani; cf. amaru A.
a) ammaru: 3 dannu ikari ana 10 GIN
three dannu-vessels of
LT am-ma-ra-ni
shekels (for) the
one-half
and
ten
beer for

lahma if he has hands (like) the rabisudemon, (this means) that his forearms are
covered with hair ibid. 24 r. 5, cf. [Summa]
ESAL1 am-ma-tu-[sad SiG lahma ibid. lie vi 14';

overseers VAS 6 223:10 (NB).

b) ammartu: emuqti emqgti am-ma-rat
nisi wisest of the wise women, overseer of

summa sinnistu ser'anam-ma-ti-sd teb4i if the
veins of a woman's forearms pulsate ibid.
her (Lamastu's)
vi 15'; a-ma-sa b-u-lu-la

the people (incipit of a song) KAR 158 vi 7,
cf. am-ma-rat kal nisi ibid. ii 26, IStar am-mara-ta ibid. ii 30 (SB).

BIN 2 72:5 (OB inc.), see von
forearms are ....
Soden, Or. NS 23 338; KIS.ME-si ckinsa.u u

For personal names, see amaru A v. mng.
la-8'. In BE 9 55:4, ka-ra-am-ma-ri or kara-am(-)ba-ri is most likely to be divided
as karam and m/bari, see karammu.

sepasu ikkalusu his forearms, shins, and feet
pain him Labat TDP 112 i 15', also ibid. 88:16ff.;
summa KUS.MES-Si4 ana zumrisu la utehhi if

he cannot bring his forearm close to his body

von Soden, ZA 41 165.

ibid. 88:15; uncert.: am-ma-te(var. -ti)-ia ina
libbija uStiesma BMS 11:5, see Ebeling Handerhebung 72; for kisir ammati see kisru.

ammaruakal see hamarakara.
ammagabbfi s.; (a container); lex.*

A

-mu, [dug.am.ma.sab.
dug.am.ma.am =
Hh. X 218-218a, cf. dug.am.ma.sab.
b]a=
ba MSL 7 118:10 (MB Forerunner to Hh. X from
Alalakh).

Su-u

2. cubit - a) in metrological texts: 6 SE =

ubanu, 10 ubanu = sizi, 15 ubanu = 2uf'lKiU'S,
30 ubanu = 1 KIS, 3 KiTS = nik-kas,
6 Ki = la-nuGA R , 10 qan = [5 u-ub-ban]GAR,
20 qanu = 10IOdg[l]GAR, 5 s-lum = 1 uS,
15 vs = beru, 20 us = Jberu, 30 vS = [1 be]ru
RA 23 33:3-6 (Assur tablet copied by ThureauDangin); anniti Su.sI sa 30 SU.SI.MES 1 KUS
am-mat SE.NUMUN U GI.MES is 1 a-da-pa am-

ammaStakal (a plant) see mastakal.
ammati (when) see mati.
ammatig see ammatu B.
ammatu A s.; 1. forearm, 2. cubit; from
OA, OB on; wr. syll. and KITS, DIS (i.e., 1) KiS.

mat i.DUB ~t AMA.TUN i

ku-us KUi = ra-a-ti, am-ma-tum MSL 3 221 Gg
iv 13' f. (Proto-Ea); ku-us KU =- am-ma-t Ea IV
a
73; ku-u Ktr- = a[m-m]a-[tu] S Voc. Q 14';
=
[k]u-u§ K
D
13;
Ugumu
[ksi].mu = am-ma-ti
am-ma-a-tu (var. am-na-tu), kii.gal = MIN ra-biM=
tu, kil .gid.da = MIN a-ri-ik-tu, kli .HA.ra MIN
ma-da-du (var. ma-a-da-tu) Izi E 334ff.; [(x)].Kft,
am-[ma-tu] Nabnitu
[(X)].Ki, [...]., [...].X
E 105ff; see also eblu lex. section.

1 KTUS GIS.MI

this is

the (relation of) "fingers" where thirty
fingers (equal) one cubit, the cubit for seedbarley and area (measurements),

....

, the

cubit of the pile and the pit, and the cubit of
the shadow (reciprocals follow) BE 20 30 ii
10ff. (NB), cf. (with Sa 24 SU.SI.MES) ibid. iii 15ff.,
iv 19ff., see Neugebauer and Sachs, MCT p. 143;

70


ammatu A

for fractions of the cubit see esemtu, kinsu, kisru, rutu, se'u, sin sizi, sizzi, ubanu, and utu.

b) as measurements of lots, fields, and orchards — 1' in OB: 3 ninda 3 kùs saq saq PN 20 ninda u a.s.â.bi ½ gân 15 sar ús.sâ.du PN 2 a.sâ PN 2 a field belonging to PN 9 39 cubits in width (adjoining) the width of the field of) PN, 240 cubits long, its area is 65 sar, adjoining (the field of) PN 2 PBS 8/1 9:1, cf. ibid. 6:1 and 5f.

2' in Nuzi: kîma zittisiši bitâti . . . 92 ina ma-ma-ti u male ú-ti mindassunu ḫurrallu PN anu PN 2 iltadin PN has given PN 2 houses measuring 92½ cubits along the fence as his share of the inheritance HSS 9 21:6; PN ina libbi bitâti šâsšunu 5 ina am-ma-ti màrâkšu inu ilânannu 5 ina am-ma-ti ruqussu ša eqâli anu PN 9 2 uitoššir PN has transferred to PN 9 from among those houses (a house) five cubits in width, toward the north, (and) five cubits in width, toward (?) the south HSS 9 110:18f.; bitâti kuqqâštâ šu-si 4 ina am-ma-ti màrâkšunu u 37 ina am-ma-di ruqussunu JEN 213:6 and 8, cf. ibid. 10f.; bitâtu epštû . . . 25 ina am-ma-ti màrâkšunu ištî ištûni 25 ina am-ma-ti màrâkšunu ištî šûtûni 8 ina am-ma-ti u mala ú-ti mindassunu ištû šadâni 8 ina am-ma-ti u mala ú-ti ištû šapâlû built-on house plots, 25 cubits long on the north, 25 cubits long on the south, 8½ cubits wide on the east, 8½ (wide) on the west HSS 13 161:11ff.; kîri ša išši urabbī 1 ma-atu 10 ina am-ma-ti màrâkšu 20 ina am-ma-ti ruqûsu ša kiri a garden with full grown trees, 110 cubits long, twenty cubits the width of the garden JEN 76:6ff.; eqâli pa[išu] 18 ina am-ma-at-ti ina [šadânu] u 26 i-na-ma-at-ti ina [šadânu] u 26 i-na-ma-at-ti ina ilâninnu ina harrân GN îkšûd u 36 ina [am]-ma-ti ina šuttûn apâr 1 ma-atu 1(6) ina am-ma-ti kuqqâllu[la] ušelu a pa[išu]-field, 18 cubits on the east, and 26 cubits on the lower side, and 2543 cubits on the north reaching to the road of GN, and 36 cubits on the south, total of 116 cubits surrounded by a fence JEN 403:6ff., cf. gaqqar투 pa[išu] ina libbi URU.DINGIR.MEŠ 90 ina am-ma-ti limissu ḫurrallu RA 23 149 No. 31:5.

3' in NA: bitû . . . bûru ina libbi 43 ina 1 Kûs arîk 25 ina 1 Kûs ra-pâş an estate, with a well, 43 cubits long, 25 cubits wide ADD 319:7ff., cf. (a plot) ADD 349:7ff., 351:5f.

4' in NB: ½ NINDA 1 Kûs šiddû elâ amuru ḫeši bit PN u PN 9 ½ NINDA 4 ŠU.SI šiddû šapâlû šadû ḫesî eqâli libbi eqâli 5 Kûs 18 ŠU.SI pûtu elâtu iltûnû ḫeši bit PN 6 Kûs pûtu šapâlû šadû ḫeši bit PN 2 apâr 6 Kûs 9 ŠU.SI GEMEŠ mišštû ṣâni eqâli one-half ninda and one cubit on the upper west side adjoining the house of PN and PN 2, one-half ninda, four fingers on the lower east side adjoining the original field, five cubits, 18 fingers on the upper north side adjoining the house of PN 2, six cubits on the lower south side adjoining the house of PN 2, total (an area equivalent to a field) six cubits, nine fingers (by one “reed”) in “reeds,” the measurement of the second field Strassmaier, Actes du 8e Congrès 6:10ff., cf. BIN 2 130:1ff.; 5 Kûs ŠU.MEŠ igâr IM.4 u igâr IM.3 4½ Kûs ŠU.MEŠ igâr IM.1 u igâr IM.2 apâr 3 Kûs 5½ ŠU.SI five cubits (each) is the length of the wall to the west and the wall to the east, 4½ cubits (each) is the length of the shorter side of the wall to the south and the wall to the north, in all (an area equivalent to a field) three cubits, 5½ fingers (by one “reed”) VAS 5 103:9ff.; 2 lim 5 ME 43 Kûs ŠU.AN.TA IM.MAR.TU ÚS.SA.DU PN 2 lim 6 ME 46½ Kûs ŠU.KI.TA IM.KUR.RA ÚS.SA.DU PN 24 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 86½ Kûs ÚS.KI.KU IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ŠU.AN.TA IM.MI.SI.SA ÚS.SA.DU MI.SI.VU HALÔTHI 86½ Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78 Kûs ÚS.KI.TA IM.MAR.TU ÚS.SA.DU PN 2 78
ammatu A

VAS 15 40:34 and 40, cf. 5 u mi-šil KUŠ ibid. 36, and passim; 19 šal-šú KUŠ šiddu 16½ KUŠ pütu TCL 13 239:7.

5' in hist.: 16 ina 1 KUŠ tarpaša ura-bbi I increased its (the bit ḫiburni’s) extent by 16 cubits AOB 1 136:5 (Shalm. 1); ekallu maẖṣ- rītu șa 360 ina 1 KUŠ UŠ ina tarši zamē ƙ zigqurrat 80 ina 1 KUŠ DAGAL ina tarši ƙ nāmari bit Ištar 134 ina 1 KUŠ DAGAL ina tarši ƙ nāmari bit Kidmuri 95 ina 1 KUŠ DAGAL the former palace which was 360 cubits long toward the wall(?) of the zigqurrat, eighty cubits wide toward the tower of the Istar temple, 134 cubits wide toward the tower of the Kidmuri temple, (and) 95 cubits wide OIP 2 99:44 (Senn.), 454 ina 1 KUŠ GİD.DA 289 ina 1 KUŠ DAGAL eglu ultu māme ušālam- ma nābališ uṭir I raised a piece of land 454 cubits long (and) 289 cubits wide from the water, and turned it into dry land ibid. 118:16, and passim in Senn.

c) as measurement of walls: 4 ŠAR 3 NİR₃(600) 1 UŠ 3 qa-ni 2 KUŠ nibēt śumuŋa mīšihti dārišu askun I established the circumference (lit.: measurement) of its wall as 16, 200 UŠ-measures, 3 reeds, 2 cubits (corresponding to) the number of my name Lyon Šar. p. 10:65, cf. ibid. 17:80, and Winckler Šar. pl. 29 No. 61:40; šittat a-ma-at igartum kabrat a wall two cubits thick TCL 10 3:2 (OB); for other measurements of walls see igaru mg. 1b-2', 1h and 10; pitiqūm šitta am-ma-tim rūpqum am-ma-at melium an earth wall, two cubits wide, (one) cubit high Sumer 7 35:2f. (OB math.); dūrša dannu ... 8 ina 1 KUŠ maššiši kuburšu its mighty wall, eight cubits in thickness TCL 3 179 (Šar.).

d) as measurement of excavations and constructions: ibašši aṣar kalakkan nakkas anassâhu ibašši aṣar 2 ina am-ma-tim anassâhu there are places where I excavate an area of one nikkasu (i.e., three cubits), and others where I take out two cubits ARM 3 5:33, cf. [x ina] am-ma-tim rūpqam u x] ina am-ma-tim šuplam ... ušēppēš ARM 13 128 r. 3f.; ū ka-la-ka-amas ši-šu-šu ša is-ta [lam?] am-ma-tim rā- apšu-i ū a-na am-ma-at šu-udlim i-na-sa-ăḫ he excavates a pit two cubits wide and one cubit deep YOS 12 462:15f.; a-ma-at pūtam u a-ma-at šuplam (I dig a ditch) one cubit in width, and one cubit deep MCT 90 M r. 2 (OB math.); 16 ina 1 KUŠ tamlā usāppilma akūda me naqi I had the terrace dug 16 cubits deeper until I reached ground water Borgar Esarh. 23:20; išissu 30 KUŠ tamlā za-grim umallī I filled in a terrace thirty cubits high for its foundation VAB 4 148 iii 25; 32 ina KUŠ šiddu 32 ina KUŠ pütu 1½ KUŠ melu tamlā umallū'ima they will fill in a terrace 32 cubits long, 32 cubits wide, and 1½ cubits deep VAS 4 34:5f. (NB); būra ... 10 ina amme-ti šuqalša adi me a well, the depth of which down to water level is ten cubits AOB 1 38:12 (Aṣṣār-uballit I); ḫiriṣa ... lu aḫruš 9 ina 1 KUŠ hurappīš I dug a moat, (and) I made it nine cubits wide KAH 2 84:65 (Adn. II); ḫa-la-ṭa.əm lapān dārišu rābi unessima 2 ME ina 1 KUŠ rupsu ḫarši ikkunma 1½ NINa usāppilma ikūda me naqi he moved one asuš-measure away from the front of his great wall and made a moat 200 cubits wide, and he went down 1½ ninda and reached ground water Winckler Šar. pl. 34:127 and pl. 31:322; lu tiši mēši ul dannu aṣar 1 KUŠ urradu u aṣar lu mādā dannu 1 KUŠ u ϼ-tu urradu you know the tracts are not difficult, in some places they go (i.e., one has to dig) one cubit deep, and in other places where they are very difficult, they go 1½ cubits deep BIN 1 8:15 and 18 (NB lot.); 141 ina 1 KUŠ [mi]šπu ša muṣennī [u] eperi ina nubbišu 141 cubits are the extent of the embankment and dirt pile in my charge TCL 9 102:7 (NB); aṣar 40 ina 1 KUŠ u [ina aṣa]r 20 ina 1 KUŠ A₂, ḫisī malāt it was filled with rubble in some places forty, in others twenty cubits deep MDP 24 107:6, see Herzfeld API 13:19 (Dar. Šf); 60 am-ma-at appa dannu ana ṣippur aḳurrma nābdum abāšim (see appu A mang. 3) VAB 4 118 iii 16 (Nbk.); 42 KUŠ uruqgüruma la ụl lárēša he built (the temple tower of Bor-sippa) 42 cubits high, but failed to finish it to its top ibid. 98 i 29, cf. 146 ii 5; 3 SIG₄.H₂A šaḥiritim 1 KUŠ 3 ŠU.SI mindatim ʃəlalitsina ... appalisma I found three small brick layers (as foundation), the three of them measuring one cubit, three fingers ibid. 76:13 (all Nbk.).
ammatu A

e) timber and beams: 1 taskarinnum 3 ina a-mi-tim urukšu kabsat 1 rupuššu one log of boxwood three cubits in length, one “foot” in width OIP 27 62:40 (OA); 7200 GIS.AB.BA. ūlu šiḫūtim īštu ½ šīla ½ šīla adī 1 šīla niqīn u īštu 2 kūš 3 kūš adī 4 kūš GIS.DA(!) likkisunīkūmma let them cut for you 7200 pieces of kišabku-wood from one-third or one-half to one šīla in circumference, and from two or three to four cubits in length LIH 72:11 (OB); 2 GİŞ.UR.MEŠ 12.TA.ĂM īna am-ma-ti mārušu[u] two beams, twelve cubits each in height HSS 9 41:1 (Nuži); GIS.ū.R-UA ūša 1½ KINDA 3 KŪŠ.AM beams of 1½ ninda and three cubits each ARM 1 122:14, cf. 2 ME 50 GIS ša 10 am-ma-a 250 beams of ten cubits each ARM 3 23:12, also ibid. 24:17; 1 GIS.RA.LU.Ū.R 5 ina 1 KŪŠ GIS.DA 1 KŪŠ nakš- kuru one šaluppu-beam five cubits long, one cubit in diameter(? ) ABL 566:10 (NA); 10 īna am-ma-ti šarratu (planks) ten cubits long PBS 2/2 69:3 (MB); also 10 īna am-ma-ti arik; ibid. 26, and passim; 4 (or 5) K.LMIN (= timmu) 10.TA.ĂM īna am-mi-te k.lMIN (= timmu) mala cēseme arakku four (or five) timmu-beams, ten (and) one cēseme-fraction of a cubit long each AFO 17 146:5f. (MA), and passim in this text; 26 GIS.ū.R.TAPALU ša 10 KŪŠ arakku 26 sets of beams ten cubits long BIN 2 123:1, cf. 10 GIS.UR.MEŠ ša 7.AM īna 1 KŪŠ ten beams of seven cubits each VAS 6 279:2, and passim in NB.

f) garments: šubātam ... tiši i-na-mi-tim lu urukšu šamāni i-na a-mi-tim lu rupuššu a piece of cloth, nine cubits in length, eight cubits in width TCL 19 17 35ff., cf. ša 3 i-na-mi-tim ibid. 49:31; 1 šubātu damgu 15 īna am-ma-ti u mala kišiši mārušu[u] 4 īna am-ma-ti u mala kišiši rupuššu ša šubāti 5 MA.NA 50 GIS šugul̄atušu one fine piece of cloth, its length is 15 and a kinsu-fraction cubits, its width is four and a kinsu-fraction cubits, (and) its weight is five minas fifty shekels HSS 9 103:10f., cf. ibid. 98:17f., and passim in Nuži; 2 kīpānu ša 12.AM 6īšdu 4 KŪŠ pātu two kipū-pieces twelve (cubits) long each and four cubits wide Pinches Peek No. 2:5, cf. ibid. 10f. (NB).

g) people: [x] īna am-ma-te lānšu x cubits is his height KAR 319:5 (SB Gilg.); 1 šuḫaru ša 2 am-ma-ti ardu one boy who is two cubits (tall), a slave HSS 9 13:5, cf. 2 am-ma-ti šuḫaru ibid. 12, ardu ša 2-na am-ma-ti HSS 19 115:7; 1 šuḫaru wardu ša kur Nulluaš ša 2-na am-ma-ti u ša ma-lu-ti sīg.GA one boy, a fine slave from GN, who is 2½ cubits (tall) HSS 19 128:10, cf. JEN 312:11 and 317:10; 1 āmtu ša 2 i-na-ma-ti u ma-la kišiši one slave girl, who is two and one kinsu-fraction cubits (tall) HSS 19 125:4, 6, and 12, cf. iššu šuḫaru īna 2-am-ma-ti u ki-in-zu ibid. 121:9; 1 šuḫaru ša 2 i-na-ma-ti u 4 uibanī one boy who is two cubits and four fingers (tall) JEN 649:11, cf. šuḫaru ... ša [2i] īna am-ma-[a]-ti u kišu am-ma-ti HSS 19 118:8, and see kišu; summa śinniṣṭu uṣidiša ½ KŪŠ lānšu qīzin zaqin idab-bub ùtānallak u śinniṣṭu uṣamāma Tīgīrī-AN śumāšu (see qīzin usage a) CT 27 6:8, also ibid. 4:13, ibid. 7 K.3793:5, and K.14530:4 (unpub.), cf. CT 27 6:7 and 4:12 (SB Ibu); 1 sal šīhirtu īTU KUR Karandunišša ½ KŪŠ lānša one girl, born in GN, half a cubit tall BE 14 128a:2; as Akkadogram in Bogh.: 11 AM-MA-TUM (description of Gilgāmes) KUB 8 57:8.

h) other occs. — 1' in econ.: 2 SAR E.KL.SUB.[BA] teḫi bit PN u teḫi GA.NUN DUMU.MEŠ [PN₂] 5 KŪŠ āna Ė.GU.LA la sonāqa SAG 1.KI.PN₂, an empty lot of two sar adjacent to PN's house and adjacent to the garānuu of the sons of PN₂, to be not closer than five cubits to the main house, the upper side on the Ur-Bau street Jean Tell Sifr 82:4 and 82a:3 (OB); am-ma-at mā īna muḫḫi abīnu[ ]i illakku the water flows a cubit deep over the dam ARM 6 1:14, cf. 2 īna am-ma-tim mā išhu ARMT 13 28:10; 1 paṣṣūrām ša a-ma-at u-u-ṭ a table of 1½ cubits TCL 4 81:26 (OA let.); 2 GĪ 4 a-na am-ma-tim u 8 ubānātim ga-[a][m]-rum (referring to a door) ARMT 13 7:15; 12 īna am-me-te arku (a ladder) 12 cubits long KAJ 128:4 (MA); x mīluš 3 KŪŠ āš ru-tu rupšu 4-ša ta'amāte x high, 3½ cubits wide, four pairs of double doors (i.e., doors with two vertical leaves) ADD 756:3 (= ABL 457), and passim in this text,
ammatu A

cf. ABL 493 r. 4f.; elippu ša 3½ KUŠ a boat, (drawing) 3½ cubits CT 4 44a:1; 2 pitu ša šinmi ša pitu 14 1 KUŠ two strings of garlic, each string 14 cubits (long) VAS 4 30:3 (both NB).

2' in hist. and lit.: 5 (var. 4) 1 KUŠ šu-am išqu ina abšennušu erik šabāntu ½ 1 KUŠ (var. ¾ KUŠ) barley grew five (variant: four) cubits high in its furrow, (and) the ear to a length of five-sixths (variant: two-thirds) of a cubit Stock ASh. 6 i 46f.; ištēn šalam binti ša 1 KUŠ lānšu one tamarisk figurine, one cubit in height KAR 298:33, see AAA 22 68, cf. ibid. 60:6, cf. also šalme annāti 7 ina šišu isu šan kišu tūpatātušunu you move these figurines seven cubits away from the offering table BBR No. 49 vi 7, cf. No. 46:3; 40 GLMES 3 KUŠ.ĀM forty reeds of three cubits each RAcc. 145:434; 10 šummanu ša kitī ša štēn šummanu 10 KUŠ GÍD.DA ten flax cords, each cord ten cubits long RAcc. 18:25, also ibid. 26f.; sīhiri annāti 1 KUŠ 6 ŠU.SI the circumference of the liver is one cubit, six fingers CT 20:44:58, cf. Boissier DA 12:29f. (SB ext.), also see BiOr 14 193f. K.8865 r.(!) 10, obv.(!)) 11, etc.

i) as astronomical measurement: approximately 2° of arc measured along a great circle, see Kugler Sternkunde 2 547ff., and Thurau-Dangin, RA 28 23ff.

j) as a time measurement (Bogh.): UD-MU EGIR-pa 2 AM-MA-ŠI+WU-ASH-zi when the day has “turned” two cubits Kammernhuber Hippologica Hethitica 56 i 49, 92 i 4, and 100 iv 18, see ibid. p. 270f.

k) specifications — 1' ammatu rabitu: 30 ŠE.NUMUN 1 GÁN śimid 1 KUŠ GAL-šu a field of thirty (gur) at the ratio of three seahs seed per iku, measured by the large cubit BBSt. No. 3 iii 40 (MB kudurrum), cf. 10 GUR NUMUN GÁN śimid KUŠ GAL BBSt. No. 2:1, and passim in kudurrus, note 10 NUMUN.MES ša amma-ti ra-bi-i-tu a field (requiring) ten (gur) of seed, measured by the large cubit MDP 2 pl. 20:5 (MB); bit šarri ša 95 ina 1 KUŠ GAL-šu arku 31 ina 1 KUŠ GAL-šu a palace which is 95 large cubits long, (and) 31 large cubits wide Boiger ESāRH. 61 vi 6; 62 ina KUŠ GAL-šu ša givri šarri amšuḫ raqatu I measured as the width of the royal road 62 large cubits OIP 2 153:22 (Senn.). ammatu 2 KUŠ GAL MÊ [. . .] ABL 1285 r. 34 (NA).

2' ammatu šarri (NA, NB): 1 GIŠ.ŠU.A 26 ina 1 KUŠ LUĞAL GÍD.[DA] 1 ina 1 KUŠ DAGAL ammar GĪR.PAD.DU, one plank, 26 royal cubits long, one cubit wide, (and) an esemtu-fraction of a cubit thick ABL 130:10 (NA let.), cf. 86 ina 1 KUŠ LUĞAL DAGAL ADD 1052:3, cf. also OECT 6 pl. 3 K.8864 r. 3, see Iraq 12 40 i 17, and passim in this text, also (referring to a field) TCL 9 58:30 (NA); 150 musš-ul-lu-ša 1 KUŠ 2 ŠU.SI ina 1 KUŠ LUĞAL 150 drain-pipes which are one cubit, two fingers according to the royal cubit Dar. 391:2.

3' ammatu avē (NB): 10 GAR □iddu 10 NINDA pītu ina 1 KUŠ A.RA-E ten ninda in length, ten ninda in width, measured by the arē-cubit (alternating with ammatu rabitu lines 7, 10, etc.) WVDOG 59 54:21 (Esagila tablet), also ibid. 52:11, 54:24.

4' ammatu ša abulli (Nuzi): 1 ANŠE eglu siqû ina am-ma-ti ša a-bu-ul-li one homero of irrigated land measured by the cubit (kept) at the city-gate HSS s 89:3; am-ma-du ša eri ša a-bu-ul-li ša GN u mindassu ša am-ma-ti ša eri ileqû u kurī [ē]-ma-an-di-ju-ū they have taken the copper cubit which is (kept) at the city gate of Nuzi, and they have measured the orchard according to the copper cubit AASOR 16 21:18f., cf. ibid. 22:11.

5' ammatu gaggari (NB): TEMENŠU labiri ubahīma 18 KUŠ qa-qa-ri usāppilma I sought its old foundation, and I went down 18 ground-cubits VAB 4 224 ii 56 (Nbn.), cf. ibid. 194 ii 18 (Nbk.); 4000 KUŠ qa-qa-ra-am itūtāti 4,000 ground-cubits alongside the city ibid. 74 ii 13, cf. 360 am-ma-at qa-qa-ri ibid. 188 ii 22 (all Nbk.); 1 KUŠ qaq-gar ana 3 GIX KUŠ.BABBAR (they dig) one ground-cubit for three shekels of silver YOS 3 19:14, cf. 49 KUŠ qaqqar-na TuM 2 3 6:1, also TCL 12 55:1, Dar. 568:2, GCI 1 376:4, 6 KUŠ qaqqar(!)-gar AnOr 8 24:1, 4 KUŠ 6 ŠU.SI qaq-gar Nbn. 1128:18.

ammatu A
The basic meaning of *ammatu* is “forearm” from which is derived the measurement “cubit” which represents the distance from the elbow to the tip of the extended middle finger. In OB the *ammatu* was divided into 30 *ubdnu* (RA 23 33) and was equivalent to about 18 inches or 50 centimeters. In NB, probably under Aramaic influence, the *ammatu* was divided into 24 *ubanu* (Oppert, ZA 4 97) and was equivalent to about 14.4 inches or 40 centimeters. In SB the *ammatu* was equivalent to the OB *ammatu* and in NB the *ammatu rabitu* was equivalent to about 24 inches or 75 centimeters; the *ammat* could seem to be the same measure (Thureau-Dangin, RA 22 30). The SB royal inscriptions employ both *ammatu* and *ammatu rabitu* to represent the 30 *ubdnu* cubit, e.g., Lyon Sar. 10:65. The size of *ammat sarri*, *ammat qaq qari* and *ammatu sa abulli* probably represents the normal OB cubit of 30 *ubdnu*.

The measure *ammatu* is the standard linear unit for Assyria and Babylonia. Areas are ordinarily measured in terms of GAN, SAR, etc. Measurement of an area in *ammatu* (VAS 5 103) indicates that it is equivalent to an area of one “reed” (qi) by the given number of cubits. Thus, the *ammatu* in this case is actually a linear measure. For the problem of units of square cubits, see Neugebauer and Sachs, MCT p. 142ff. See also *aslu*. For AnŠt. 4 84:39 (—we refer to Lambert BWL 40:39), see *aslu*.

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and let his and my agents discuss it there
KT Hahn 16:17; a-mi-ša-am ana alākim azzisma
I made ready to go there ICK 1 177:15; PN
a-di 5 ūmi a-mi-ša-am ittakam Kura will
leave for there in five days Contenau Treente
Tablottes Cappadoiciennes 11:12, cf. PN a-mi-
ša-am ittakam CCT 2 7:23, and passim with
alāku, also with abālu (CCT 4 38b:8), ašū
(TCL 4 9:4), erēbu (CCT 4 38b:8), redā (Kienast
ATHE 42:5), kāṣādu (CCT 3 43b:5), šapāru
(KT Hahn 16:9), tārā (CCT 2 17b:20), tārādu
(BIN 4 68:6); ḫarrānī a-mi-ša-am my trip is
in that direction BIN 4 62:11, cf. Kienast
ATHE 45:22, CCT 4 13b:19, 26b:23, also a-mi-
ša-am ḫarrānī TCL 19 9:22, CCT 3 12a:22.

b) ammi: PN a-mi ḫa-ra-šu Puzur-illum
is on his way there CCT 4 44a:22; ašāmmēna
ẖa-ra-šu a-mi I hear that he is on his way
there TCL 14 36:11, cf. a-di a-mi illakanni
until he goes there ibid. 14.

ammiu (ammmā, fem. ammmūtu) pron.; that,
those; OA, EA, MA, NA; cf. ammakam,
ammānum, ammīsam.

a) in OA: abarniam šu tūṣēbilinni la
tutūrima ša kimma a-mi-im la tūṣēbilim as to
the abarniu-garment which you sent me, you
did not send me one like that again TCL 19
17:26; inūmī 10 li-me URUDU ša GN ekallum
iddinašunī ina URUDU a-mi-im gāti askun
when the palace gave him 10,000 (pieces) of
copper from GN, I took over that copper
CCT 2 13:8; u anāku ina ūmim a-mi-im-ma
16 gītu ašqul but I paid 16 shekels each on
that day TCL 14 32:8; kimma ṭuppam a-mi-a-
am tūṣēbilanni as soon as you send that
tablet (I will leave) BIN 6 14:21; ana ašīlim
a-mi-tim anāku aḥdu I was pleased about that
matter BIN 6 183:17; mai a-mi-a-tim anāku
ēpuš tu-zi-um kimma ša ašīlim a-mi-a-tim
ēpušunimī when have I done those things?
... that those who had committed those
things repeatedly (have been cursed) KTS
15:19 and 21, see J. Lewis, Or. NS 15 401f.;
mimma ina raminija ula ašqul ina luqātim
a-mi-tim-ma ašqul I paid nothing from my
own funds, I paid from that merchandise
BIN 4 104:28; luqātim a-mi-tim ana šinšu
muhša divide that merchandise in half AnOr
6 pl. 4 No. 13:21.

b) in EA (Tuṣratta letters): aṣṣun aṁmī
ahdu a da�āṣima u mimūm ša aḥjiya
ūṣēbilu u am-mi-i da�āṣ hadāku I was very
pleased about this, and whatever my brother
sends (in the future), that will also please me
very much EA 19:53; annūm īna aṁmī-
mū-tu aṁmī u ṭaḏātima lu nīṭu-am now,
in those matters, let us be friendly forever
ibid. 29, cf. EA 29:169, and passim; mimūm
ammatum ša aqabbūma u am-mi-tūm īna ūmi
šālu [îluṇuš] whatever I ordered, that he did
on the same day EA 29:13, also ibid. 15.

c) in MA: lu ina lībbī ālī am-mi-e-em-ma
lu īna a低廉 qurbūte (if the wife of a man
enters an Assyrian's house) whether in that
city, or in the nearby towns KAV 1 iii 43
(Ass. Code § 24), cf. ina gqqqari am-mi-e-ma
KAJ 175:20.

d) in NA: īna muḥḥi gis.māmeš ša lū
ši-i-ri am-me-i ša aṣpuranni āna aḥjiya
concerning the ships of that chieftain of which
I wrote my brother ABL 1385:8, cf. anāku
aytalāḥ PN am-me-i mār šarri I fear that
Ummannīqaš, the prince ibid. 14; lēʾu am-me-
u ša Enwāma Anu Enlil ša niṣṭurūni luṣēribunī
šarru bēti limur let them bring that tablet of
(the series) Enunma Anu Enlil which we wrote
(and) the king, my lord, can read (it) Thompson
Rep. 152 r. 1, cf. gūṣũru am-me-i-ū that beam
ABL 1021 r. 11; ša gīn am-na-te u gīn14.meš
am-na-te ša Iḏiglat this side and that side of
the Tigris AKA 377 iii 103 (Ass.), and passim in
Ass., Tn. II, Tigl. I, cf. KAH 2 84:116 (Adn. II),
WO I 458:47, 55, and passim in Shalm. III, also CT
34 38 i 30 (Synechr. Hist.); ana baṭṭe am-me-te ša
nāri uṣṣēbir I made (them) cross to that side
that of the river ABL 482:7; īsu lībbī āṃṭe
am-ma-a-te māṣṣartu tattaṣra ever since those
days you have maintained the watch ABL
561:12, cf. ABL 211:13; šūmma īḫu-ru sikra
šūmma niše am-mu-a-te kuṣṣa either dam the
watercourse, or restrain those people ABL
273:12, 543 r. 12, and 1108 r. 13, cf. niše am-mu-
tū ABL 170 r. 9, šīše a-mu-a-te ABL 310:6, and
passim; panīka am-mu-a-te danqālu īmūr
I wish to see that gracious countenance of

76
**ammu**

yours ABL 659 r. 5; *pija am-me-u ša dūg iktanarrabka* that sweet-speaking mouth of mine continually blesses you Streck Asb. 346:28, cf. ibid. 13; [ša] gabiši am-me-ú-ti> ma-a those (famous) words that they say are as follows ABL 625 r. 9, see Lambert BWL 282; am-me-tu-ña mana mašartšu ituttaka that man is always alert at his watch ABL 410 r. 12; ši issu am-mu-te-em-ma e-mi-tu (text mi-tu) she is related to those (people) by marriage ABL 656 r. 15.

**ammu** *(hammu)*; people(?) OB*; WSem. word.

ammu, na-an-na-bu – ze-ru Malku I 158f.  
mušēpi kiniātim mušāšir am-mi (var. ḫa-am-mi) ( Hammurapi who made law manifestation, who provides justice for the people CH iv 53, var. from RA 45 75 iv 10.

Hardly to be connected with Ammu, a name of the Tigris, see id.ẖal.ẖal.1a = am-mu, id./sdk.ẖal.nun.ki = ḫru-ut-tum Antagal G 301f., Am-mu, id.ẖal.ẖal.ẖall.la = I-di-iq-lat Malku II 45f.

The Mari ref. RA 42 66:40 is to be read am-mi-ḫi<ni> līm-na i-na pu-iz(for -uz)-ri-im (tu-u)še-ni-ḫi-mi; in OECT 4 150 iii 42, read ba’latu, q.v.

ammu see ammammu A, ammu and ḥammu B.

ammū see ammīu.

ammūrī adv.; likewise; NA.*

PN Lū ša pan māṭišu am-mu-ri ina sidīr šapūl eṣīr PN, his administrator, is likewise depicted on the lower register AFO 8 178:3 (Asb.).

See annāri(g).

Bauer Asb. 2 91 n. 1.

*ammuru* (AHw. 44b) see amurrū.

ammušmu s.; (a storehouse?); SB.*

ǔmu attalī Sin ḫalḥallat siparri ... iṣtu ê am-mu-ušt-mu inaššūnimma on the day of the eclipse of the moon they bring the copper drum (and other instruments) from the a. BRM 4 6:42 (NB rit.), see TuL p. 95.

amnakku see immanakku.

amnanakku see immanakku.

**annānu** *(fem. annānītu) adj.; (language)* of Annan; OB.*

akkī am(!)-ma(!) am-na-ni-tum iqaṭt[bbā] Istar u Marduk ša-ū[... ] in the same way, wherever the Amnanite language is spoken, DN and DN₂ who [... ] Bagh. Mitt. 2 58 iii 40 (let. of Anam to Sin-muballit).

**ampnannu** *(ampnannu)* s.; (a wooden implement); Nuizi; Hurr. word; cf. ammannuḫu.

umma PN-na 30 Lū. Meš ālīk [ilki] ... ana Kuššīharībe šamaššammi [u ḫūna e[ṛrišu]] u Giš.Meš am-ba-an-na upaḥḫaru umma Kuššīharībe PN₃ asīl[paršu] umma anākumna šamaššammi u ḫūna ērīšu[... ] u Giš.Meš am-ba-an-na paḫḫīnna u 30 Lū. Meš ālīk ilki[... ] la idēšānu[ti] PN said, “Thirty men, who are supposed to perform feudal duties (for the district), plant sesame and millet for PN₃ and gather a.-s” — PN₂ said, “I gave orders to PN₃, ‘Plant sesame and millet and gather a.-s!’ I know nothing of the thirty men who perform the ilku-duty” AASOR 16 1:7 and 11; 10 Giš.Mar.Gid.Da Giš am-pa-an-nu ša PN muššīrma ... Giš am-pa-an-nu.Meš la takalla release PN₃’s ten wagons of a.-s, do not hold the a.-s back! HSS 13 51:5 and 11; 1 Mar.Gid.Da Giš am-pa-an-nu ša PN ana ekallim anandinmi I will deliver one wagon of PN₃’s a.-s to the palace ibid. 64; 2 I Giš. Mar.Gid.Da Giš am-ba-an-nu ša uru Kipri PN₂ übila PN has brought one wagon of a.-s from ĶN ibid. 158; 1; Šu.Nigin X Giš.Mar. Giš.Da Giš am-pa-an-nu ša ilišu total x of wagons of a.-s which have left (in list of wagons going to various cities) HSS 15 72:14 and 38, also ibid. 1; Gis.Meš am-pa-an-ni minim ma ša irišu itaddinmi I(?) will give all the a.-s he has asked for HSS 15 289:16; PN pu-uzu-šu-ma 1 Giš.Mar.Gid.Da Giš am-ba-an-nu-ū ... ašar PN₂ ... imtahassu PN has guaranteed for PN₃ for one wagon of a.-s SMN 443:5 (unpub.), cf. inanna 1 Giš.Mar.Gid.Da Giš am-ba-an-nu-ū-na ina 10 ṣinnu PN anu PN₃ inandin now, PN will give PN₃ one wagon of a.-s within ten days ibid. 11.

The context of AASOR 16 1, where the “gathering” of the a. is mentioned beside planting, suggests that amnnpannu is a primitive
ampannu

agricultural implement. The name of the profession ampannuḥlu, q.v., also speaks for this. On the other hand, the ampannu is measured in wagonloads.

ampannu see ampannu.

ampannuḥlu s.; maker of ampannu’s; Nuзи*; Hurru word; cf. ampannu.

2 Lu.MEṣ am-ba-an-nu-ub-le-e HSS 14 593:57 (ration list).

See ampannu, discussion section.

amrimmu see amrummu.

amru adj.; 1. checked, accounted for, 2. selected; OB, SB, NA, NB; wr. syll. and igt, IGI.LAL; cf. amāru A.

nar.pād.da = am-ru Lu IV 217.

ba j ban j am-ru ḫa-su j ba = li-i ša ma-[x], pā = a-ma-rum, an = šu-taq-ta-ūi Haupt Akk. Sprache pl. 9 K-4808:22 (unidentified comm.), and pl. 10 K-4225:14.

1. checked, accounted for: 6 ANŠ.EMES

IGI.LAL.MES 17 ANŠE hAT.MES six donkeys accounted for, 17 donkeys not accounted for ADD 1134:1, cf. ibid. 4 and 7; napḫar 13 KUR.MEŠ IGI.MEṢ qīt PN total 13 horses, checked, under PN KAV 31:31, KAV 131 r. 1; am-ru-te (said of soldiers, in broken context) ABL 567:10 and r. 4 (NA), cf. am-ru-lu ABL 520 r. 1 (NB).


**amru II (AHw. 45a) read kukru, see MAD 3 s.n.

amru s.; beam; OB, Nuзи.

a-am-lu ciš.siq = a-am-[ru-ū] Proto-Diri 147.

ina a-am-ri-e ša ina GN šaknu 2 a-am-ri-e ana PN liddinu let them give two beams to PN from among the beams which are stored in Larsa. OECT 3 62:23f.; summa ciš a-am-re-e ḫaṣēš liš<pu>ramma 5 ciš a-am-re-e luṣabdilassu if he needs beams, let him write me and I will send him five beams YOS 2 15:22f.; aššun GIS.Ḫ. A a-am-re-e GIS.ḪA. M ša ina nārim arakkabu ul isu ... GIS.Ḫ.A a-am-re-e ša GIS.ḪA. 30 GUR ... erišma šābilam as to beams, there is no . . . -ship on which I could embark on the river, ask for and send me beams for a boat of thirty gur TIB 4 27:20, cf. ašš a-am-ri-i ... ṭīlab ibid. 31, cf. also [a-a]m-re-e kima a-am-re-[ē] rathūlim lutēr I will return beams for the fresh beams ibid. 56:24, also ibid. 14f. (OB letters); bit ubašt... rūk[i] quad bit rubīsiu u qadu a-am-ri-išu a house together with its upper story, and together with its beams HSS 19 11:7, also ibid. 10:9.

amrummu (abrummu, amrummu) s.; water conduit(?) ; OB, Mari, EA; Sum. lw.(?) .

ab.rū = am-ru-um-um-um UET 6/2 370:4; ABb<ub-um-NIM = nam-sa-bu, AB.NIM = am-ru-um-um (var. ab.ru-um-um) Lanu B iii 19; ša.tum, ta = i-na qa-sa-bi, AB.NIM<ub-um-.ta = i-na am-ru-um-me Ai, VI iii 36.

gis.ig. ēš.kēš.da = da-lat am-ru-me, da-lat rik-si Hh. V 220f.

pi-sa-an-ru - na-[an]-sa-bu ša ciš, am-ru-um-mu = min (= nansabu) ša ḫa-bi, a-lal-lu-ū = min (= nansabu) ša ī šu Malku IV 142ff.; am-ru-um-ma, lanu-si-su = nam-sa-[bu] (or nam-ha-[ru]) ibid. 147f.; di-ip-pu, am-ru-um-ma, ka-ak-mi-tum, etc. = du-al-te CT 15 3 r. 3 3f. (Explicit Malku III).

kima ebēram u l'ūš e-bi-ri-šu ina am-ri-im-mi ša nūnu u vardā Hammurapi nu-uš-ta-pi(?) lu-ma ana pān eu-bērišu niptū e-bi-ri-šu ana id GN . . . since he (the enemy) could not cross over, and (since) <we blocked> his crossing by means of the moat that we and the soldiers of Hammurapi dug deep, [he transferred his attempt at] crossing to the GN canal ARM 2 30:10, cf. (uncert.) urram (text ga)-ru-um-ma-am ipettuma TCL 18 77:23; ul nilē'u asām ana am-ru-me(text -meš we cannot go out (the city gate) to the . . . . EA 88:21 (let. of Rib-Addi).

The vocabulary equivalences with nansabu “clay pipe, clay water conduit” are the only clues to the meaning of this word. Dukāt amrumme Hh. V 220 refer to the sluice gate of a water conduit. All three attestations in context are obscure, two being based
on text emendation, and the third, the Mari ref., although a meaning moat or the like would fit the context, has the variant form amrimmu, not otherwise attested, and may hence represent another word.

von Soden, Or. NS 22 196.

amšali adv.; yesterday; OB, Mari, SB; cf. amšalītam, ū-mšali.

[a] in gen.: šumma kimā aqābākum amšali ittiya ila-kam minmanā umām jēti ḫilānī if he had come with me yesterday as I had told you, (in) what (way) could he have hindered me today? Fish Letters 5:21, cf. a-mšā-li 10 SE.GUR... algēma TLB 4 52:15, inamā a-mšā-li aqqūt [u]mām šopītī šābīm... [c]ēnu kakkir immāhar u naptamīn iṣṭahān [u] i-[n]a-tūm aš-ši now yesterday I mustered (the troops), today, the rest of the troops will receive (their) battle equipment, and they will eat and march off ARM 6 32:18; a-mšā-li lim CUD. ūlā pirsam ezūz umām iṣṭu muṣṣārtim ina GN wasbēku yesterday I divided the oxen, today, since morning, I have been in ūpurī ibid. 36:5, cf. also a-mšā-li-i-ma (parallel: umām line 6) UCP 9 333 No. 8:9; a-mšā-li aṣāku aṭṭa ittī PN nikkasā ina maḥār šānas wuṣarrīk yesterday you and I closed the accounts with PN before DN TCL 1 15:7; a-mšā-li ināma iṣṭu maḥār bēliya akṣudām yesterday when I came back from my lord’s ARM 6 32:5, cf. a-mšā-li ṣuḥār PN ana gērīa ikṣudāmma ibid. 1:5; aṣšūm fēm Lū šu-li-i-meš ū a-mšā-li lim PN īṣṭumām concerning the matter of the Suteans of which PN wrote me yesterday ibid. 58:6; a-mšā-li iṣṭu GN ūṣīma ṣubātī amnā GN, ubilma yesterday I left Mari and spent the night traveling toward Zuruban RA 35 178:4 (Mari lot.); a-mšā-la (var. ina šāt mūṣī) iṣṭēn šabāru šā ina šāt mūṣī utālūma ināṭṭalu šutta yesterday a šābāru who was lying in bed in the middle of the night and who had a dream Streek Asb. 190:25, var. from Winckler Sammlung 3 73 K.3040:11.

b) with iṣṭu: 49 alpū RRL.GA še'am u šūnīma iṣṭu a-mšā-li mimmu ū-li-su 49 oxen are dead, since yesterday there has been no grain nor straw PBS 7 27:27, cf. iṣṭu a-mšā-a-li TLB 4 51:5; see also TuM, in lex. section.

c) with ađi: ađi a-mšā-a-li meḥram ana šur[dis]u u iddīnām until yesterday he did not allow (the water) to flow (over) the weir Fish Letters 17:8; ađi a-mšā-li PN 5 gābi girṣeqti Nergal ša GN iddīnām until yesterday PN had given me (only) five men attached to the (temple of) Nergal of Maskanšabra TCL 18 113:11, cf. ARMT 13 19:10.

Except in the lit. texts cited, amšali is used only in the OB period. In later texts it is replaced by tīmāli. The Malku ref. and the passage kaspam ša šīpātim šaadāqqīm [u] ša šīpātim ša ša a-mšā-li [tēlqū] the silver for last year’s wool that you have taken day before yesterday ABIM 21:20 point to a compound ūmšali in the mng. “day before yesterday.”

amšalītam adv.; yesterday; Mari*; cf. amšali. ū a-mšā-li-tam [... (in broken context)] ARM 2 81:26.

amšat adv.; yesterday; SB*; cf. amšali. ša ina a-mšat ibluṭu imāt uddīš surriš uštādir zamār uṭṭabbar who was alive yesterday is dead today, he who momentarily was dejected suddenly becomes boisterous Lambert BWL 40:39 (Ludlul II).

This word probably represents a scribal error.

amšū s.; fibrous part of the date palm; OB.* a-am-šē-e ša 2 šē asāṭītim īmākṣūrūtim u 70 gīš,šā,gišummar sūbānīm, give them
enough date fibers for two ropes and send me seventy palm fronds YOS 2 95:15.

*amšitu

enough date fibers for two ropes and send me seventy palm fronds YOS 2 95:15.

*amšitu (ansutu) s.; paralysis(?) SB*; cf. amāšu.

summa amēlu an-šū-tum išbassuma if paralysis seizes a man Küchler Beitr. pl. 11 iii 47 (coll. from photo).

amtu (andu) s.; slave girl, servant girl; from OAkk. on; wt. syll. and gemē (sal-kur), sag.gemē (sal.gemē EA 309:24 and Nuzi), salarad EA 48:5; 116:47; 120:22 and Nuzi); cf. amat ekalli, amat-šarrūtu, amatlūtu C.

{sa}g.gemē = am-tum, sag.gemē.arad = áš-ta-pi-ru, {sa}g.gemē₂.meš = ki-na-tum Hg. I 131ff.; sag.gemē = am-tum Nabinu IV 37; gi-e, ge-me, ki-ra-šē arakxur = am-tum A VIII/2:219ff.; {gi₄.in} = gemē = am-[tu] Emeals Voc. II 87; {ge-e-me} gemē = am-tum S² I 331; gi-im gemē = am-[tu]m Recip. Ea A ii 28'; [gi-am gemē = am-[tu]m, a-mu-[tu] S² Voc. T 12'; [u-ru] [HAR] = GEMI am-ta alappatma am-ta ... when i hit him (the slave's) mother, an-as-sū-in am-ešītu u ki-is-ru am-ti VI ii 47.

[x.x] e.gi₁, in text: (lugal), e em.gi big bi ag a [e.gi₄] in e ama na अ म. tage ga ehm.gi bi ag a: [x] am-tum am-kki bākāl (am-tum) ama.na. am.tage ga ikkāsā itepu the woman, the servant girl, has done (Akk. eaten) what is forbidden, the servant girl, "the mother of sin," has done what is forbidden, the servant girl was (i.e., holds as security) the house, PN the servant girl, and PN is his slave, his wife Ick 1 196:57; PN ur-a-šū a-ša-su am-a-šū PN is his slave, his (the slave's) wife is his slave girl Lewy, AHDO 1 106:14; 1 gemē u merāša PN iṣriyakum malat'am tam umamala šinat abīšum u izužum they will divide the rest according to their father's testament whether it is cereal(?), a slave girl, a slave, or (any other) share TuM 1 22a:19, cf. gemē-tam u ur-đām TCL 19 60:18; an kaspm annim bitam PN šuḫrātam u gemē idaggl for this silver (that is owed to him) he owns (i.e., holds as security) the house, PN the servant girl, and the slave girl BIN 4 190:8; bitam uṣuṣdirna a-ma-tim ukātimma he caused the house much trouble and took the slave girls as security CCT 3 24:42, cf. limum uṣuṣdirari u gemē-hi-ti-a itkanattu (see adāru A mng. 5a) TCL 14 46:9; am-tam šāhizama gš labīrātim ana kurummmati tišennama gives instructions to the slave girl, she should grind me the old barley(?) for food CCT 3 8a:29; 1 gšī karspm kumukki ša am-tim one shekel of silver (with) the seal of the slave girl KTS 50a:11; PN lu annamak la ina Âlim am-tam ana isteritištu(m)nu itaqqi (see isteritištu) TuM 1 22a:26, cf. PN P₄ eḫuš PN ina màtim gemē šanītam la eḫḥuš ina Âlim gadištum eḫḫa (see eḫḥuš mng. 2₄:1) Hrozny, Symb. Kosehaker 108:4; gemē 20 sīla ekkala u ānāku 20 sīla akkal if slave girls get (a monthly ration of) twenty silas, should I too get twenty silas only? BIN 4 22:21; ummam malat'am ëna? bağqiddim
amtu

maṣṣim ula admiqakkumma iṣprē ana am-tim tumaddad now did I not serve you (my husband) well (with?) “smitten head” as much as a slave girl, so that you ought to measure out food rations to the slave girl (i.e., me)? Kienast ATHE 44:25 and 27, see Hirsch, WZKM 57:54; ʾassēr a-ma-ti-ni u ᵉḏhrīka ᵉḵka lillik look after our slave girls and your children ICK 1 65:18, cf. ʾassēr a-am-tī-a činka līlīkam Chantre 15:12.

3’ in OB — a’ in law codes: summa awilmum ARAD GEMÉ (var. SAG.ARAD SAG. GEMÉ) ʾiṣdam if a man buys a male or female slave CH § 278:59, and passim in §§ 279–281; summa awilmum lu ARAD lu GEMÉ ḫalqam ina qārim isbat if a man seizes a runaway male or female slave in the open country CH § 17:50; summa ARAD uLu GEMÉ ana kīṣāṭīm ittandin if a male or female slave has been given as a fine(?) CH § 118:68, cf. Boyer Contribution 122:11 and 15; summa awilmum ... GEMÉ awilmum ēṭaṭepi if a man takes the slave girl of another as a pledge (and causes her death, he shall give the owner two slaves as replacement) Goetz LE § 23:20, cf. § 22:16; SAG.ARAD u GEMÉ ša itti mār ṣāpriṃ nasrūma abul GN īterbaṃ kannaṃ makkam u ābūtum ēṣṣakkamna ana bēliṣu naṣīr (see abbutu mn. 1a–1’) ibid. § 52:10, cf. § 51:7; summa awilmum GEMÉ awilmum ēṭaṭaqab if a man deflowers another man’s slave girl ibid. § 31:11; summa GEMÉ usarrirmma mārāša ana mārāša awilmum ēṭadīn if a slave girl gives her son deceitfully to the daughter of a free man ibid. § 33:6; kīma GEMÉ ina bīt matīša uṣṭāb she (the divorced wife) will live as a servant in the house of her husband CH § 141:57.

b’ in leg.: PN mārat PN₂ išṭi PN₂ abīša PN₂ u PN₁ ʾiṣammūši ana PN₁ ʾaṣṣat ana PN₁ a-ma-at ʾām PN ana PN₁ bēliša ul bēliš aṭṭī iqṭābā uga’llabbāši ana kāṣpīm inaddišši PN₂ and (his wife) PN₁ bought PN₁, the daughter of PN₉, from her father PN₇; for PN₁ she is a wife, for PN₉ she is a slave girl, if PN says to her mistress, PN₉, “You are not my mistress,” she may shave her and sell her CT 8 22b:6; PN ul mārātkā ma-ar-ți GEMÉ bīt emiša ... PN mārī ul a-ma-at PN is not your daughter, she is the daughter of a slave girl of my father-in-law’s house, (he said) PN is my daughter, she is not a slave girl Boyer Contribution 143:13 and 17; am-tum ʾīmāt iḥallīgma PN ul avassā if the slave girl dies or runs away, it is not PN’s concern VAS 8 123:11; 1 SAG.GEMÉ GN SAG.GEMÉ PN u PN₂ one slave girl from GN, the slave girl of PN and PN₂ BIN 2 80:11; I SAL.ŠA.GUD GEMÉ ī one female cowherd, a slave girl of the estate CT 8 30a:6, cf. PN GEMÉ ī CT 45 97:4.

c’ in letters: ša 1 MA.NA kaspīm 1 SAG.ARAD 2 SAG.GEMÉ šāmāmmā buy me for one mina of silver one male slave and two female slaves YOS 2 124:15, cf. ibid. 9:20; ana GN a-li šibīni qaddu 2 SAG.GEMÉ 1 SAG(!) ARAD alḵammu Ṿikkassēni i nēpuš come, together with two female slaves and one male slave, to GN, where our witnesses are, and let us make our accounting VAS 16 145:9; ina qāṭi avūṭtī a-ma-tu-ki iš-le-ne-mi-a kīma lē bēlēssina anāku lemmēlim ṿanappalānninē because your servant girls used to hear your (nasty) words, they become used to replying to me with wicked (words) as if I were not their mistress ibid. 188:7; 1 SAG.GEMÉ ša bīt abīša u āḥḫūša ana kāṣpīm ana tăn-kārīm nīḏdinma kāṣpīša nīḏge SAG.GEMÉ šuʾatī itti tăn-kārīm anāku aṭṭuf[šim]a kānīša naši[šk]u my brothers and I sold one slave girl from my father’s house to a merchant and we took the money for her, (then) I redeemed that slave girl from the merchant,
and I hold her sale document PBS 7 119:3 and 7; SAG.GEMÉ ša ė̃zibakum la taqannāši ana kaspîm idinši (as for) the slave girl whom I left with you, do not . . . . her, sell her! CT 33 22:18; am-tam ša ana šûmilim ana šērika intâtanni the slave girl who was to be sent to you has died on my hands CT 2 49:10; ana a-ma-tim u šuḫrērē la taggia do not neglect the female servants and the male servants CT 29 34:17, cf. TCL 18 91:24; aššātu mārīka u a-ma-li-ka ina šibûtim šûšiam gain the release from prison of your sons, your children, and your servant girls TCL 17 74:21, cf. ibid. 12; GEME u muso anna PN u PN₂ [a]p-taqiqi-is-su-ni-[ši-im] . . . atûrddaššumûlu I entrusted the slave girl and her husband to PN and PN₂ and sent them (to you) TCL 1 14:7; aššim šetim ša SAG.GEMÉ MEŠ [SAL+ME] tušpuram concerning the male or female servants and the male servants and . . . . GEME (as for) the . . . . and they say “We are not slave girls,” then they shall pay ten minas of gold each JAOS 55 pi. 2:41 (after aftor 82 land to your land ibid. 2:22 (MB).

6' in MB Elam: kāriḥāti ša aššâšu u ana a-ma-li-šu ša rimûšinâti ikarraba the blessing goddesses who bless him and his slave girls whom he loves MDP 4 p. 167 No. 3:2.

7' in Bogh.: LUGAL.GAL Tabarna ša GEMÉ. MEŠ-šu qâṭēšinā ina Naʾāḥar undappir (see ardu mrg. 1h) KBo 10 1 r. 11 (Hattušili bil.).

8' in RS: ARAD.MES ša PN lu ARAD lu GEMÉ slaves of PN, whether male or female slaves MRS 9 163 RS 17.341:22', cf. ibid. 127 RS 17.396:8; 7 ARAD.MES 6 GEMÉ.MES seven male slaves, six slave girls MRS 9 167 RS 17.129:12; alpū šēru ARAD.MES-tu GEMÉ. MEŠ [S]a ibâšši MRS 6 57 RS 15.120:19, cf. ibid. 116 RS 16.148+ r. 6.

9' in EA: 90 ME SAL.ARAD.MES 9,000 female (and) male slaves EA 120:22; 10 SAL.GEMÉ.MES EA 309:24; for other EA refs., see usages c-2' and e.

10' in Nuzi: I SAL.ARAD-tum ša PN arad-dum ša PN₂ ana ḫubûlli elteqīi . . . . SAL.ARAD-tum SIG₇₃ GA lu [il] lu lu ilad . . . . anandin I took as a loan one slave girl belonging to PN, the slave of PN₂, whether the fine slave girl gives birth or not, I will give (her) back RA 23 156 No. 54:4 and 7; 30 gín kaspum ša šuḫrû 40 gín kaspum ša GEMÉ 30 gín kaspum ša šēši thirty shekels of silver for a servant boy, forty shekels of silver for a servant girl, thirty shekels of silver for a horse JEN 515:2; PN GEMÉ-ia ana šîmi kîma 20 gín kaspîm ḫâṣaḫûšašni ana PN₂ it-la-din-im-mi I(!) have given my slave girl, PN, to PN₂ for the price equal to twenty shekels of ḫâṣaḫûšnu-si silver HSS 9 25:2; minumme šuḫāru u šuḫārātu ša PN uladu GEMÉ.MES u ARAD.MES ša PN₇ whatever boys or girls that PN bears are slave girls and slaves of PN₂ JEN 637:19; mannu ša ibbakakkatu 3 GEMÉ.MES Lu-ul-lu-a-ū umalla whoever breaks the agreement shall reimburse PN (with) three slave girls from Lullu JEN 487:23, cf. TCL 9 7:24; šumma sal.MES ibbakakkatu u igâbbâ la GEMÉ-nû-mi u uṣurû ma-na ḫurâṣa umallā if the women break the agreement, and they say “We are not slave girls,” then they shall pay ten minas of gold each JAOS 55 pl. 2:41 (after...
11’ in MA — a’ in the law code: "summa lu ARAD(!) lu GEMÉ ina qa’asat a’idi minma imtahûnû ša ARAD u GEMÉ appišûnu uznišûnu umakkusû if a male or a female slave receives anything from the hand of the wife of a man, they shall cut off the nose and the ears of the male or the female slave KAV 1 i 46 and 49 (Ass. Code § 4), cf. ibid. 55; GEMÉ MEŠ la uptašanama ša GEMÉ pušuntu ėnamranî isabbatâšî slave girls shall not veil themselves, and whoever sees a veiled slave girl shall seize her KAV 1 v 88f. (§ 40), cf. ibid. 94, cf. also KAV 6 i 4 (Ass. Code B § 1).

b’ in leg.: ’Šu-[ri-ta] GEMÉ ša PN u PN2 ... PN u PN3 ana PN3 ana šim gemir ... iddînu PN and PN3 sold a Subarian slave girl belonging to PN and PN2 to PN3 for the full price KAJ 170:5, cf. ibid. 17; PN GEMÉ-ša ana PN3 mûr PN3 ana šulmâni tattidin PN has given his slave girl to PN3, the son of PN3, as a gift KAJ 100:15; ’Šu-ri-tum adi lidâniša GEMÉ ša PN a Subarian girl together with her children, a slave girl belonging to PN KAV 211:5.

12’ in NA: kunuk PN bêl sal taddâni PN3 gemè ša PN uppîšma PN2 ... ilqi seal of PN, the owner of the woman to be sold—PN3 bought PN2, the slave girl of PN (for nine shekels of silver) ADD 215:3, and passim in NA sales of slaves; PN GEMÉ-ši-šu ša LÚ. MÈŠ-ŠE annûti uppîšma PN3 ... ŠIN lihîbi ½ MA NA ana PN3 ARAD-šu ana sal-ût-ti ilqi PN3 came to an agreement concerning PN, the slave girl of these men, and took (her) for one-half mina as a “wife” for his slave PN3, ADD 308:4, cf. 309:5; PN GEMÉ-si-šu 3 ru-šu la-an-šu PN, his slave girl, whose height is three half-cubits ADD 312:3, cf. 315:1, 311:4; PN GEMÉ-[ši-šu] mûrassa ina mahhî tule PN, their slave girl, (and) her daughter, still a suckling ADD 233:5; PN ina lihîbi PN3 GEMÉ-si-šu šapîssu TA(!) IGI a’ši anâni igišip ittiṣi PN has bought and taken (him) away from these persons in exchange for his slave girl PN3, ADD 318:9; PN illaka ina kudâ PN GEMÉ-si-šu izzaz summa la inika GEMÉ ina kúm GEMÉ PN3 taddan PN will come and guarantee for his slave girl, PN2, if he does not come, PN3, will give (another) slave girl in place of the slave girl ADD 166:5 and odge 2: kúm kaspî PN GEMÉ ša šakinê ana PN2 adi ballaṭumî ippalâšu in place of the silver, PN, the slave girl of the “woman governor,” will obey PN2 as long as she lives ADD 76:2; PN GEMÉ ... kûm dame iddan he will give PN, a slave girl, in place of the blood money ADD 321:2.

13’ in NB: ṭuppi maḫûri ša PN sal amat ša PN2 sale document of PN, the slave girl of PN2 CT 4 32a:1, cf. YOS 7 91:1; šîm GEMÉ šuṭu gamrîtû the full price of that slave girl VAS 15 20:8, cf. VAS 5 128:6, PSBA 5 104:8, VAS 5 73:2, cf. also (dedicated as oblate) BRM 2 53:2, VAS 5 127:3, and passim in NB; ina ḫûd libbišu itti PN a-ma-ti-šu of his own free will with PN, his servant girl Nbn. 75:15; pûl la ḫalâqi ša PN GEMÉ šuṭu adi 100 ūmu PN2 u PN3 nasa PN2 and PN3 guarantee for 100 days that the slave girl PN will not run away BRM 2 10:16, cf. VAS 5 128:15; ša PN GEMÉ qallassu maskanu šabtu for which PN, a slave girl, his servant, was taken as pledge Nbn. 602:8, cf. PN GEMÉ ša PN3 maskanu ša PN3 TCL 13 202:8, PN GEMÉ(!)-nu-šu maskanu ša PN3 Moldenko 1 16:9; PN GEMÉ ša ina maḫar PN3 kûm ½ MA NA ½ GIN Kû. BABBAR PN, a slave girl, who is with PN2 (as pledge) for 20½ shekels of silver Dar. 434:6, cf. PN GEMÉ ša PN2 ša ina maḫar PN3 maskanu šaknatu TaM 2–3 121:7; PN GEMÉ ša PN2 ša rit-ti 15-šu ana šumu ša PN2 šaṭratu u rit-ti 150(!)-šu ana šumu ša PN3 ummu ša PN3 šaṭratu PN, a slave girl of PN3, whose right hand is marked with the name of PN3, and whose left hand is marked with the name of PN3, the mother of PN3 VAS 5 126:1, cf. BRM 2 10:1, 5:2, 6:1, VAS 6 137 + 138:2, VAS 15 20:2, and PSBA 5 104:3; PN GEMÉ ša PN3 ša taqbi ummu PN3 bêlija kaškabi kî išmitanni PN, the slave girl of PN3, who said, “When PN3, my master, marked me with a star” YOS 7 66:1; PN GEMÉ ša PN3 ša PN3 ulla biti PN4 ú-šâ-ḫi-li-ig PN, the slave girl of PN3, whom PN3 helped to escape from the house of PN4
Dar. 207:1; ḜENŬNUM šá ḤN GEMÉ šá ḤN, a field belonging to ḤN, the servant girl of ḤN Dar. 476:2.

14' in lit.: GEMÉ ina bittu e tuqabbtit do not honor a slave girl in (your) house Lambert BWL 102:66; bit GEMÉ-MA ḫ-[il]-[be]-el isappab the house which a slave girl rules, she will dissipate ibid. 71; ina pān bitt u bābbi ARAD u GEMÉ [šeḫēr e] rabi ša bitt before household and city quarter, slave and slave girl, young and old, of the house Maqlu IV 67; lu aḫu lu aḥāṭu lu ārdu lu GEMÉ lu kimtu (var. adds lu) niššitu (var. adds lu) salātu whether brother or sister or slave or slave girl or family or relatives or kin KAR 228:10, var. from Sm. 1155:5 (unpub.).

15' in omens: sarrum ina libbi mātim lā rēṣām lā am-ta-am ana [māt] nakartīm ušēšī in the country a criminal will let either a slave or a slave girl escape to an enemy land YOS 10 33 iii 29 (OB ext.); SAG.SAL u GEMÉ irāšī (mistake for aslapiru, q.v.) Kraus Texto 24 r. 3; [šumma širu aṣṣar zikarû] u šinništu ušbûma mārē bitt ARAD u GEMÉ pāḫruma ana birišumu imgut if a snake, where men and women sit, and the children of the house, the slave(s) and slave girl(s) are gathered around, falls among them KAR 386:32 (SB Abû); miqitti ARAD u GEMÉ death of a slave or a slave girl CT 40 18:90, also CT 38 36:65; šīl ARAD u GEMÉ loss of a slave or a slave girl KAR 382 r. 38 and 52 (all SB Abû); ARAD māla bēlīšu immaššī ušu GEMÉ bēlīša irāšīmā māla bēlīša immašši a slave will lord it over his master, or a slave girl, (since) her master loves her, will lord it over her mistress CT 20 39:10 (SB ext.).

b) qualifications: 1 GEMÉ damiqtu one fine slave girl RA 23 156 No. 54:22, cf. JEN 607:19 (Nuizi); āḫḫatuša SAG.GEMÉ damqātim isīs šī SAG. GEMÉ nawirtam ūl išin her sisters have fine slave girls, but she has no well-fed slave girl Kraus Abb 1 51:8f., cf. 1 SAG.GEMÉ ša māšīš namrat iššīšu šinnišuma waldat a slave girl who is in very fine shape and has given birth once or twice already ABIM 20:52, cf. also am-tem na-wi-i-r-tum CT 2 49:22, cf. SAG.GEMÉ na-wi-i-r-tum VAS 16 65:12 (OB letters); am-tām šu-ub-ri-tām a Subarian slave girl CCT 3 25:35 (OA), for other refs. to slave girls from Subartu, see KAJ 170:5 and KAV 211:5 cited usage a-11'by and Gelb, Hurrians and Subarians 105ff.; 1 am-tam ki-lā-ri-tām one Kiliarian slave girl CCT 3 14:22 (OA); ḤN mi-šir-ū-i-tum GEMÉ ša ḤN, ḤN, an Egyptian slave girl of ḤN Coll. de Clercq 2 pl. 26 No. 3B:1 (NB); for slaves from Lulu, see usage a-10', cf. also AASOR 10 85:8.

c) special types of slaves — 1st amat Šarrī: awiltum ša uṣīma a-ma-at šarrīm the woman who went out is a royal slave girl Boyer Contribution 119:10; 5 šīl.A I.SAG ana ḤN GEMÉ LUGAL five silas of fine oil for ḤN, a royal slave girl ARM 7 55:3; GEMÉ ša šarrī PN maršāt adannāš lā kuqātī takkal umā šarru bēlī šēmā šīkūn asū issēn līlika lēmirī ḤN, the slave girl of the king, is very ill, she cannot take nourishment, now, let the king, my lord, give an order, (and) let a physician come and look at her ABL 341:8; PN GEMÉ ša ummī šarrī ina maḫūḫī dulī lā maqūqa lā terrab PN, the slave girl of the king’s mother cannot take part in the rites ABL 368 r. 6 (both NA).

2' slave girl of a god: PN mārāt PN₂ GEMÉ dālim ša Ṣa-la TCL 1 157:3 (OB seal); kiîma la a-ma-at dūtu anāku as if I were not a servant of Šamaš Kraus Abb 1 34:14; PN mārāt PN₂ aḥāṭ PN₂ GEMÉ dūtu ša MAR.TU RA 16 74 No. 12:4 (MB seal); ḤN u PN₂ māštī GEMÉ ša ŠIN [ša] [ṭurū Ṣub-la] ḤN and PN₂, her husband, a slave girl of the Lady of Byblos EA 83:54, also EA 84:42, 85:85, and 86:25; Bēlet-Nippur bēlūtu kuzubūtu rīmi rāmi GEMÉ pa-liḫ-te-ki ḤN DUMU.SAL PN₂ DUMU.SAL DUMU.SAL PN₂, O DN, attractive lady, have mercy on me, love me, PN, daughter of PN₂, descendant of PN₂, the servant, your worshipper RA 16 79 No. 24:4 (MB seal); Tummany-ū u GEMÉ ḪU-a-mū-a Tummul and “the servant of Uzumua” (an epithet of Ninlil) Lambert BWL 208 r. 6, cf. GEMÉ ḤA-zì-mū-a RTO 404 r. 5; in personal names: A-ma-at-Ē-a UET 3 1033:3; ḤN GEMÉ-BA-ū Dar. 470:12,

1' An-di-BA-ū VAS 6 157:15; ḤN GEMÉ-Šo-ti(!)-ti TuM 2–3 162:5, 1' An-di-Šo-ti-ši ibid. 2:15,
amtu

and passion in NB, also abbreviated to GEMÉ-ia AnOr 8 77:2, and passim, for other refs., see Stamm Namengebung 262; līttu ša Sin GEMÉ 4EN.ZU.NA šumša a cow of Sin. Servant-of-Sin is her name Kocher BAM 248 ii 10 and 37; note GEMÉ.NUN.KI UET 5 416:12 (OB).

d) as expression of respect, referring to the sender of a letter: ana bēlijā gībīna umma PN GEMÉ-ka-ma to my lord speak, thus (says) PN (a nadītu), your servant CT 6 27a:3, cf. CT 29 11a:3, ARM 2 112:4, ABIM 1 13:4 (OB letters), cf. also EA 48:2, 50:4, 273:5, 274:5, and ABL 220:2 and 886:2 (NB letters); umma PN a-ma-at-ki a-na-ku-lū thus says PN “Am I your servant?” VAS 16 55:4 (OB let.).

e) figurative use (said of cities): GN GEMÉ-kītī ša šarrī Byblos, the faithful servant of the king EA 74:6, 68:11, cf. GN SAL.GEME-te ša šarrī EA 292:43, (Tyre) GEMÉ šarrī EA 149:10 and 63, (Sidon) EA 144:11; [ana] šarrī bēlijā UTU-at-ia umma GN GEMÉ-ka to the king, (my) lord, my sun, thus (says) Byblos, your servant EA 140:2; ia-di-en ba-la-la ana ardišu v SAR.LARAD-ŠU GN let him give life to his servant (Rib-Addi), and to his servant, Byblos EA 116:47, cf. also EA 75:8 and 152:6.

amtu in bit amāṭī s.; quarters for female slaves; NB.*

PN LU rēš šarrī ša muḫḫī ŠE.GEMÉ.MES ša Uruk [...] PN, the official of the uruk the official of the slave quarters of Uruk YOS 6 77:9.

amuttu s.; status of a slave girl; OA, Nużi; cf. amtu.

PN PN₂ ana amatūtim eḫuṣma PN₂ married PN as a slave girl J. Lowy, HUCA 27 6:3 (OA); PN ana PN₂ ana GEMÉ-ku-lū ... attudin I gave my daughter) PN to PN₂ (as wife) as a slave girl HSS 19 117:5 (Nużi).

See amāṭu.

amū s.; raft; OB, Mari, MB, SB, NB.

gi.um, gi.ama, gi.a.ta, gi.a.tu.lu, gi.a.dag, gi.a.šū.a, gi.giš.a, gi.a-dirig.ga a-mu Hh. VIII 227–234; [di-[ci] [SLA] a-mu Diri I 41, cf. SLA = [a]-mu-num Proto-Diri 16.


in. dup: damaru tu a-ma-am ina pan mi irēnu eperi ibniša iti a-mi išpuq. Marduk constructed a raft over the water, he created earth and heaped (it) on the raft. CT 13 35:17f. (on pl. 36) (SB lit.).

šallassunu ina a-ma-a-ti ušēbira I made the prisoners taken from among them across on rafts King Chron. 2 4:6, cf. šallassunu ina aš-ma-a-ti tämta ušēbira ibid. 32:26; aššum GEME-a-ma-tiš ša gušūri ana GN sakāpim concerning the sending of the rafts (made) of beams to GN ARM 3 28:5; a-ma lu ušarki[s] Thompson Gilg. pl. 15 K.3588 i 49 (Gilg. VII); ultu Elamti ana muḫḫini illikunuma gišru izbatu ki ša illikuni ana ummi šarrī bēlijā a-la-pra enna gišru ip(text lu)-a-tu-r ā u ā-ma-te ša gišru ina ur(text lu)-ka-mu-um-ma ikštē ši umāšširšīništē when they came against us from Elam and seized the bridge, I wrote to the mother of the king, my lord, that they came, now they have dismantled the bridge, and afterward they have kept back the rafts (i.e., pontoons?) of the bridge (and) have not released them ABL 917:10 (NB); itti nāmīt elippi nārī kārī GIS.MA.DIRIG.GA šīrum u a-me together with the “oath” by boat, river, harbor, ferry, ... and raft Šurpu VIII 53; i-na a-mi-im-ma (or a-ḫī-i-im-ma), in broken context) RA 45 176:107 (OB lit.); kima a-mi-im imida ana (ašdī) kima a-mi-im ina šēri imida ana kibrī CT 46 3 iv 8f. (OB Atrahasis), cf. anāku ki-ma a-mi ul ap-pa-ak-x te-ma (or read kūmī) RA 29 99 r. 9 (MB lit.).

Salonen Wasserfahrzeuge 68f.; Landeberger apud Ranoszek, ZDMG 88 211.

amū A s.; palate; lex.*

[uзу]. a,u₂ = a-mu-ū, a-liq ī-pē Hh. XV 29f.

amū B s.; (a mathematical term); NB.*

pirsu rēštū / 1 / a-mu-ū / 2 / a-mu-ū first section of ... (subscript of NB list of reciprocals) TCL 6 31 r. ii 33, see MKT 1 15.

amū C s.; (mng. unkn.); SB.*

lūšûnu.tuk = a-mu-u Nabnitu IV 47; kur.ku = min (= nakāpu) ša a-mi-e Nabnitu I 91.
an-nam mi-na-a a-mu-ū i-zi-za […] (obscure) ZA 4 258:14 (SB lit.).
amû D

amû D s.; (mng. unkn.); EA.*

Linen garments a-me-e ga-bi (for/with) a. (of?) the soldiers EA 14 iii 29 (list of gifts of Tušatta); in broken context: u am-mî ınâšabûnuma EA 94:65 (let. from Byblos).

For a suggested Egyptian etymology, see Lambdin, Or. NS 22 363.

amû E s.; (a thornbush); syn. list.*

a-pâj-ba-a (var. a-mu-a) = a-sâ-ru Malku II 141, opposed s.

For BE 17 28:24, see mû “argue in court.”

amû A (awd) v.; 1. awd (awd) to discuss, to talk over, to negotiate with somebody, (with itti and itti) to argue, to discuss, to think, to ponder, 3. atmû (atwu) to speak to somebody, 4. šûtâmû to discuss, to consider, to ponder, 5. šûtâmû to recite, (considerative to mnng. 3); OA, OB, SB; I (iwe - iweu - imp. awu), I/2 (iweu, itamu / - itamu, itamu, itamu / - imp. awu, itamu), I/4 (a-ta-ta-ma BMS 21:19f.), III/2 (ushâwâ, ushâmû); cf. šâmû, šaltûtû, amatu A in bêl amâli, atmû A, mâmîtu, muštâmû, mûtâmû, tâmûtu, tâmûtu, šiwâtu.


amû A


šu, uûl.bûru, keq(ê) gû, dé ka.šîr.bî hê en.dûg = ša-tûm mu-gebrâtu ša i-ta-ma-a rîkis sîn a lîppatî may the power of the lips which speak malicious things be disrupted CT 17 32:19f.; dûg, dûg sno ša=na,ga,ma : at-ma-a dûmgû a put in (O Sâmaš and Aja) a good word for me 5R 2 No. 2:65 (Sâmaš-sum-ukin); šu.nig. nu.gar.ra gû, bal.e = mu-ta-mu-û nu-ul-la-a-ti Lambert BWL 119:5ff.

šîr.bî dûg, ma ra.îan.e ša, nu dê, en. [šîd, dê] šîr mu-neša ša šuzmûra šîrîa sama šuzmûra ina ša-tû-mi-û (see zamâru v. lex. section) 4R 21* No. 2 r. 5ff. (= OECT 6 p. 3).


1. awd to argue in court (OA only): i îzî ina patrim ša Âsûr tam’û mâna a-mâmî la a-wu-a-ku-û come, take the oath by the dagger of Âsûr so that I will not have to argue in court against you on account of the amâmî-metal CCT 4 22a:23; a-vâdînu ša-tantum li-tev somebody else should argue his case TCL 4 18:23, cf. ana ša awassu e-wu-u li-dûn he should give it to the one who argued his case ibid. 25; ana 3 Ma NA AN NA a-wu-û šu argue against him on account of the three minas of tin BIN 6 21:17.

2. atmû (atwu) to discuss, to talk over, to negotiate with somebody, (with itti and itti) to argue, to discuss, (with itti libbi, ina libbi) to ponder — a) to discuss, to talk over, to negotiate: I owe you nothing alkam rugamman at-wu-û come here, make a complaint and discuss (it) CCT 2 14:10; you know kém rigmâtîm ammakam PN u PN z rilânumma i(û) GN e-la-wu-û that PN and PNz are engaged in a law suit against each other and that they had a talk in Kaniš TCL 19 79:26; ka-spam ša nû’ûmî ša GN ša PN e-la-wu-û(text -ru) PN ka-spam šuûm PN has received the silver of the nuwûm of GN about which PN went to court IKC 2 120a 4, cf. ammakam li-tû-û-ma KT Hahn 16:19; šu-glam paṭâ[r]am e-la-wu they talked about opening the šuqâl con-
amû A

amû A

tainers ICK 1 95:13; avēlam laîalma ur ramma lu ni-ta-wu I will ask the boss and tomorrow we will talk things over (bring your documents but this very day they should put you under oath) BIN 4 112:29, cf. äsībtim lu ni-tî-û let us discuss the interest Kienast ATHE 28:32; ana šuni bit abiki tammârē e-ta-wu ibid 36:7; ana 6 ıtl.KAM e-ta-wu-wu they will negotiate within six months BIN 4 147:22; ali ınmürrunu e-ta-wu wherever they will negotiate, they will reach an agreement MVAG 35/3 No. 319:10, cf. atta u PN ina ılmı ta-wu-wa MVAG 35/3 No. 325:10, cf. also BIN 4 114:9, ădi nînu u PN ni-ta-wu-û-ní CCT 4 14a:20, anâku u ıšî ni-ta-wu CCT 4 40a:24; PN PN, PN ... īkkâz-rim e-ta-wu MVAG 33 No. 281:38; [ana] x annikim PN u PN, e-ta-wu-ô CCT 1 240:31, ina barîšunu li-ta-wu-ma TCL 19 83:30, ădi PN u PN e-ta-ú-ní BIN 4 83:52, atta u PN a-ta-wu-ma TCL 19 28:17, and passim.

b) with ıšî (OA) and ılti (OB, SB) to argue, to discuss: ıšî avēlîka al-wu-û-ná kasapka šîqurma liqi discuss it with your boss, send word concerning your silver and then take it CCT 4 14a:26, cf. ıšîna annakam ıšî meri PN la a-ta-wu-wa BIN 4 37:4, ıšî ummeânîja a-ta-wu KT Hahn 2:5, ana sîbtim ıšî PN e-ta-wu TCL 21 256:14; ıšî laqi kaspîm PN e-ta-wu PN will discuss it with the one who took the silver MVAG 33 No. 281:13; PN lîlikkama ıšîša le-ta-û TCL 19 28:12, also ibid. 24; ıšî PN e-ta-wu BIN 4 83:48; ıšî PN īsirî li-ta-wu (see asiri A usage a) CCT 2 31a:7 (all OA); awîlî ... ana šerîja ūrdammâ ıšîja li-ta-wu send the men to me so that they can discuss it with me Genouillac Kich 2 D 4 r. 5, see Kupper, RA 53 26, cf. i-ta-wu-wa ibid. r. 8; ana piḥâṭ eperé dāms qûtîm itîka a-ta-û ana ıkâppîm la mâltîm itîka adâbbû I will arraign you for your failure to (deliver) good rubble (for fertilizing), I will go to court against you for any boat that is not fully loaded TCL 18 145:12; ekallum šurgam itîšu i-ta-wu the palace will arraign him for a theft Goetz LE § 50 A iv 7 and B iv 10, cf. ekallum itîka i-ta-wu-wa SUMER 14 35 No. 14:21 (Harmal); ūmmûma ıšî bêl šeîm sarrâtim ni-ta-û anâku u kâti sarr ráti ni-ta-û if we are going to tell lies to the owner of the barley, you and I will have to tell the lies YOS 2 19:7f. (all OB).

c) with ıttî libbî, ina libbî (and synonyms) to think, to ponder: lamnâtîm ina libbûšu e-ta-wu he ponders evil things TCL 20 93:20 (OA); u ta-tami ina libbûka umma if you think as follows Gössmann Era III p. 25:14 and IV 113; Ea ... zîkra it-ta-ma ani libbûšu (see zîkra B mng. 2) SITT 28 ii 21’ (Norgal and Erâskîgal), see AnSt 10 112; ıttî libbîja a-tam-mu-na ušêtbâla kabattî Borger Esarh. 42 i 32; a-ta-me ina libbîja I became worried VAB 4 278 vi 5 (Nbn.); epêš ıttî šati ina libbî i-ta-mi-ma kabattî hašhâku I pondered about the rebuilding of this temple, I wanted it in my heart RA 22 59 ii 8 (= WVDOG 47 136:42, Nbn.); note also ıttî surrisû ul i-ta-a-ma ZA 43 13:6; with kabattu: ša kunnî parshûnu ... i-ta-ma-nà kabattí I thought of establishing their rites in a permanent way VAB 4 66 No. 4:6 (Nabopolassar).

3. aĂnû (atvû) to speak to somebody — a) followed by direct speech — 1’ in OA: annakamma a-ta-wu-jum umma anâkumma I told you here as follows CCT 4 31a:37, cf. a-ta-wu-ku-wm umma anâkumma (beginning of the text of a letter) TCL 29 102:3; amnâkamma ina bûb harrâniya a-ta-wu-kum umma anâkumma I told you there as follows even before I started on my journey BIN 6 177:4; PN concerning whom amnâkam aḥēšûm e-ta-wu-ni-ku-ni umma sînunma other people told you there as follows TCL 19 6:5; PN u PN īşêbîni e-ta-wu umma šûmma CCT 4 36a:15; note annakamma e-ta-wu-ku-wm ina nikkâsi sîhûti I told you here: “Do ... from the account!” BIN 4 19:3.

2’ in OB, SB: kî’ām i-ta-a-wo (followed by direct speech) TCL 17 10:42; [i]tâ-ì-ta-wa-a-am ina ummišu upon awakening he told (his second dream) to his mother Gilg. P. i 25, cf. [i]tìbêma i-ta-ma-a ana iširišu Gilg. V iii 9, i-ta-ma-a ana Enkidu Gilg. I vi 29; īnâši i-ta-wu-wa ina šerîja the people said about him Gilg. P. v 14; i-ta-ma ana kaakkêšu he said to his weapons Gössmann Era I 7, cf., wr. i-ta-a-ma ibid. 17, also i-ta-mu-u ana Ittu ibid. 46, ana kata ıltî i-ta-ma-i ibid. V 4, also i-ta-mu-û
amû A

ibid. II p. 19:25, i-ta-ma ibid. 55; note: ēpušma pāšu ana šar ili i-ta-ma ibid. I 121 and 124, also II p. 19:48; [inim]ínimmāk līš bišu i-ta-mi(var. -me)-šu (follows speech) En. el. II 97; ranakā Ebabbar i-ta-ma-nim the ordained priests of Ebabbar said to me OECT 1 33 i 51 (Nbn.).

b) with object or qualifications — 1’ in OA: atta emtigš ta-ta-wu-ma kaspm šaqalām la tamuwa you have talked belligerently and refused to pay the silver CCT 3 32b:10; šumma dānnūtām e-ta-wu-ā ana kārim [bila] if they make threats, bring (them) to the kārum TCL 14 3:45; šumma dannūtam e-ta-wu kāram kušda ICK I 103:20, cf. dannūtam e-ta-wu CCT 4 22a:11; šumma šibšātim e-ta-wu ... törtaku šilšikama CCT 2 3:39; annakum awātim emūgāttam e-ta-ū CCT 4 30b:28; mala lībbišuma e-ta-wu-ū CCT 4 7b:7.

2’ in OB, SB: if the enemy ana alim ajīnuma tebēṣam i-ta-ā-ma plans to attack some city (and this plan is betrayed) RA 35 47 No. 19:3 (Mari liver model), cf. šumma ... ajābšātam i-ša-û if he plans a hostile action ibid. No. 30a:2; parāšunu i-ta-wu-ā ina pābrī they proclaimed their rites in the assembly RA 46 90:46 (OB Epic of Zu), cf. [š]urūbāṣa i-ta-wu ina pābrī ibid. 36, cf. also dalīli DN li-tam-me ana apāti KAR 42 r. 30; if he feels anger against god and goddess nullātē šā-šā i-tam-šu his mind is on worthless things KAR 26:6, and dupls. AMT 96:7:6, KAR 42:16, cf. nullātē i-ta-mu-ū Šurpu II 8, also šumma amēšu nullātē šā-šā i-ta-mu STT 95:84, cf. KAR 92:2, also mu-ta-mu-ū nullātē AFO 19 63:56(1), and Lambart BWW 119, in lex. section; la šalnāte i-ta-mu-ū Šurpu II 81; mu-ta-mu-û šapīltija he who spreads slander against me Lambart BWW 34:94 (Ludlul I); sartām i-ta-mu he speaks lies AFO 11 223:17, cf. šalēpta i-ta-mu ibid. 23 (SB physogn.); nasāḥ šišti ša zumirā li-ta-am u-me-šam may he speak daily the removal of sickness from my body (parallels liḫi and littasgar) Iraq 24 95:41 (Shalm. III); kināši a-ta-ma-a (see inimmā A) En. el. VI 22; ina māti kalīša kitiš i-ta-mu-û Thompson Rep. 90:3, also 99:7; the diviner must not approach the place for the decision

without gift or present tamīt pirīlīṭ ša i-ta-mu-šu or they will not give (lit.: tell) him a divine decision BBR No. 1-20:119; elīš ina šaqalēšu i-tam-ma-ā ūbbātī šapālānū libbasū kāṣīr nērtu Streck Asb. 28 iii 80; šaltū ša i-ta-mu he must not speak in a lordly manner CT 4 5:12 (hemer.); li-ta-mi-ka DN ... amat damiqtī may Bunene speak a favorable word to you BMS 6:125 and dupls., see Ebeling Handeherung 50, note la-ta-am nāribka Ebeling Handeherung 92:17; ležēnu ta-ta-mi speake nothing profane Lambert BWW 100:29; mahārkī (for mahārkā) li-ta-ma-damiqtī let her intercede with you (Sin) for me YOS 1 45 ii 44 (Nbn.), cf. ūmisamma al-ma-damiqtī RA 111 ii 35, also ūmisamma a-ta-mi pālūṭi šilšītunū ibid. 110 i 26, kaqāma li-ta-mi-ka damqātī VAB 4 242 iii 49 (all Nbn.).

c) with itti: elīšii ittišu i-ta-wu-û they (the gods) spoke with him (Samsuiluna) joyfully YOS 9 35 ii 68, cf. avat ṭab libbi ittišunu i-ta-wu ibid. i 31; kimā bitum annīm libbam gamram itišku i-ta-wu-û since this (royal) house speaks with you frankly (lit.: its entire heart) Bagh. Mitt. 2 59 iv 24; itti dalī-pi [i-ta]-ma-a he speaks to the door Gilg. IV 37; [i-ta]-mu itti itišu [beši] Lu itišu i-ta-mu CT 15 49 iii 19f., cf. ii 55f. (Atrahasis); itti ... ul i-ta-me CT 4 6 r. 11, see KB 6/2 p. 46, also, wr. la KA. ka (= idabbub?) ibid. 5:11 (hemer.); kimā ummi ittī itiška i-ta-ma ... ittī ittika i-ta-ma ūmisamma at-ti i-ta-ma ittika ittiku ... ittī ittiku i-ta-ma damqātī(...); she (the goddess) converses with you like (your) own mother, she calls you to give you her decision Streck Asb. 116 v 57; itti aṣṣīšunu u mārtīšu damqis i-ta-mu (if) he (the sick man) converses in a friendly way with his wife and daughter Labat TDP 160:41; māru itti abiši kitiš i-ta-mi Thompson Rep. 100:4, also 100:3, 127:2, etc.; god and man kinīš ša itta-mu-û ittiṭja should (again) speak with me what is true BMS 12:112, see Ebeling Handeherung 82, cf. ittišu gīnamēš i-ta-mu-û 4R 55 No. 2:23; ša al-mu-û ittiṭja lašilim KAR 45:24; ummān nakī dašātī itti iti i-ta-mi CT 31 39 ii 14, cf. TCL 6 2 r. 18 (SB ext.).

d) other occs. — 1’ in OA: awātim ša e-ta-wu-û mādiš damqā the words he said
amû A

are very good TCL 19 6:17, cf. awdîšu ... ina alâkiŋa a-ta-wu-ki-ša-na-ma ibid. 21; šâmu šaqâlâm e-ta-wu he himself has spoken of paying ibid. 16; ammala ta-ta-wu-ni terti ... illakakkum my report concerning everything you talked about will reach you CCT 3 15:31, cf. annûtim ta-ta-wu-ma KTS 6:15; ammala awdîtim ša unâhûdakkâm ammamak ana PN at-wu-û speak there to PN about everything to which I drew your attention BIN 6 9:17; aššûmi PN ša annamak a-ta-wu-kû-mi TCL 19 38:5; awdîtim ša a-ta-wu-ku-ni gumûrûšûnûma arrange the affair about which I talked with you Kiemast ATHE 45:6; awdîtim ša ta-ta-wu-ki-ni ul ša ṣûppiku amtisî I have forgotten the (harsh) words you spoke or (wrote) on your tablet, KTS 15:35, cf. awdîtim ša ta-ta-wu-ni eppas TCL 14 44:29; ammamak PN kalâšûnûma li-ta-wu-kum there PN should tell you everything TCL 19 74:15; entrust them to anybody before you have said so BIN 6 80:15; ašor ta-ta-wu-â-ni tašakkânana ibid. 8.

2' in OB, SB: his mouth was paralyzed at-ma-a la le'î incapable of speaking CT 34 49 iii 21 (chronicle); lu-û-lu-wu-ma tiwûti el tiwûtkû la ūbab[al] let me speak, my utterance is to be more ... than your utterance (preceded by luqûma qibûti el qibûtkû lu [...] GA 36 10:8 (Akk. Hurr. bil.); i-ta-wu-û annâš they speak to us (a joyous message) VAS 10 215:22 (OB lit.); i-ta-ma-âš-unûma ma-agir gabâša she speaks to him (Gilgamés) and her speech finds favor Gilg. X iv 40; Uruk and Babylon are one family libbam q'amârân i-ta-wu-û they converse with open hearts Bagh. Mitt. 2 55 ii 3 (OB); kî la mudê ta-ta-me atâ you speak like one who is ignorant Gössmann Era III 42; amat [...]-ni at-mi-šûn-ma tells her a word of [...] En. el. II 78; ana maâs sharât mâšî i-ta-mê[ [...] STT 38:94, see AnSt 5 154 (Poor Man of Nippur); obscure: Enûl ann mâti i-tam-ma-am-ma ul ippâšsar Enûl will speak to the country continuously and there will be no relief Thompson Rep. 83:2.

4. šutamû to discuss, to consider, to ponder: they (the judges) listened to the tablet with the declaration under oath šûbiš šûnu išâku [šûbûššunû mû-ta-wu-ma questioned their witnesses and discussed their testimony PBS 5 100 i 39 (OB); anâku kima ša bēli šûparû țupâm uš-ta-wi-ma I myself studied the tablet as my lord has ordered me ARM 6 18, cf. (in broken context) uš-ta-wi-ma ARM 2 68 r. 2'; ša ina libbisû uš-ta-mu-û inandin milkû what he had carefully planned, he gave (now) as advice En. el. VI 4; uš[text du]-bu (for aššû) puḫûršûnu uš-ta-mu-û ina šapîka they are sitting in assembly discussing (matters) at your (Sin's) feet BMS 1:15, see Eboling Handerhebung 6; Eâ-sarrû uš-tam-ma-a-ama[tâ] iqabbû Gössmann Era II 15; [ittî epīš] namûti e tu-uš-ta-mi(var. -mu) do not consult with a vulgar person Lambert BWL p. 99:21; uš-tam-ma-ana libbiša she pondered (about Gilgamés's appearance) Gilg. X i 11, also, wr. uš-tam-ma-a ibid. iv 13; ud e-nu-ma : e-nu-ma : u-lu ṣu-ta-mu-û maš()-ma-liš ud is which, when is since, they correspond to each other STC 2 pl. 49:15 (comm. to the bil. introduction to Enûma Anû). Enlil), see ZA 34 110; epêš qurdiša lu-ul-la-me he should consider my valiant deeds AOB 1 124 l.o. 1 (Shalm. I), cf. lu-ul-la-me ibid. 40:11, ša itti libîš uš-tam-ma-ma OIP 2 81:24 (Semn.).

5. šutamû to recite ( causative to mng. 3): ana mûl-ta-me annûšî to the one who recites these (blessings) KAR 214 iv 16, cf. ana mûl-ta-me annûšî 3R 66 x 28 (takulu-rit.).

In ACh Sin 1:8 read uš-ta-pu[n()-û] which fits well the Sumerian igi.barna.ta.e line 4; for ZA 49 170 iv 6 (—JCS 15 1ff.) see tamû; ku kûšû šu-ta-ma-ku KBO 1 14:27 (let.) is probably derived from emû.


amû B v.; (mng. unkn.); Oûakk.*; I imî.

I-imRTC 126 iii 1; Be-lî-la-ami MDP 2 p. 30 xv 2, p. 32 xvii 5; for I-me-DUR.U.L, I-me-I-ınu, I-me-I-ra, etc., see Gelb, MAD 344.

Attested in Oûakk. personal names only.

Stamm Namengebung 207.
amuastu

amuastu  see *amunēsū*.

amūdaju (mudaju) s.; (a wooden part of the harness); lex.*; cf. amūdu.

amûdû (mudû) s.; (a wooden part of the harness); MB*; cf. amūdaju.

amumahu s.; (a wooden part of the harness); MB*; cf. amūdaju.

amulatu s.; (a wooden part of the harness); lex.*; cf. amuðaju.

amumestu (amuonestu) s.; (a thorny plant); plant list.

amunihuru s.; (a profession or office); Nuzi*; Hurr. word.

amurušu s.; (a thorny plant); plant list.

[...].x : u a-mul-tu CT 37 32:47 (Uruanna).

Perhaps for *amunu*, see amunažu.

amumēsū (amuonestu) s.; (a thorny plant); plant list.

a-mu-mi-iš-tu = bal-tu (text -la), ba-aš-mu = MIN (followed by aššu) CT 18 3 r. i 31; a-mu-āš-tum, ba-aš-mu = h-al-tum Malka II 137f.


Thompson DAB 175f.

amumēshuru s.; (a profession or office); Nuzi*; Hurr. word.

ašar PN a-mu-mi-ih-hu-ri ša PN₂ elleqi I took (three homers of emmer wheat and one hopper fifty silas of barley) from PN, the a. of PN₂, AASOR 16 62:27.

Spoeer, AASOR 16 111.

amūmu s.; (a spice); NA.

DUg 2 BĀN KAŠ a-mu-me a two-seah container of a.-beer (beside kaš hammurti, q.v., kaš lappāni, see alappānu, and kaš ḫansāti, q.v.) ADD 998:2, 999:4, 1007 r. 1, 1009:4, 1010:15, 1011:9, 1013:15, 1019:9, 1027:7.

amurdinnu

Perhaps etymologically connected with amomon, see Low Flora 3 497.

In ADD 1003 r. 11, 1010 r. 10f., 1017 r. 10f., 1024 r. 11f., 1029 r. 7f. read dū₂ šā-zu-mu-ū (GETTIN) me-zi.

amumunna s.; city gate; Nuzi*; Hurr. word.

ṭuppī ina arki šuddīti asār a-mu-mu-un-na ša GN šaṭīr the tablet was written at the gate in Nuzi after proclamation JEN 126:30, cf. ṭuppī annī ina arki šuddīti ina x-x-[x] asār a-mu-mu-un-na ša[ṭīr] HSS 15 144:21.

The translation “gate” is based on such passages as ṭuppī ina arki šuddīti asār KĂ.GAL ina GN šaṭīr JEN 27:23, ina bāl ašār abulli ša GN JEN 478:11, etc., where abullu occurs in place of amumunna, see abullu ming. 1b.

amurdinnu (murdinnu) s.; 1. bramble, 2. (a disease of the eyes); Qatna, RA, SB, NA; wt. syll. and giš.geštin.gir(ra).

giš.geštin = karānu, giš.geštin.gir (vars. giš.geštin.gir.ra, giš.ru.ri) = mū-di-nu (var. a-mur-din-nu) Hh. III 12f.; [mu.ti.in.me.ra] = [giš.geštin.gir.ra. -a -a -m -d -n -u] Emešal Voc. II 127.

[ūš,bi], ta ua gir.kurr.ma uā.ākku ba.an. nú : [ina] liibšu eddetu šadī mur-din-na iðna in its bed it (the river) has let mountain box-thorns and brambles grow SBH p. 114:15f.


b) in med. and rit.: ū ṫa giš.geštin.gir : ī hîmišt šēṭi : sāku ina šāmni pāššu bramble leaf : medication for šēṭu inflammation: to crush (and) anoint (the patient with it mixed) in oil Kocher BAM I i 52, cf. ū ṫa giš.geštin.gir BE 31 56:33, and Kocher BAM 173:7, also ḫashallat giš.geštin.gir leaves of the bramble AMT 72,2 r. 5; [a]-mur()-din-nu (among aromatics, for fumigation) RAcc. 18:5.
amurrānu

c) in lit.: [el-ta-al-la giṣṣu aṣabbīrnu amur-din-nu ana napis anappas] I shall break the proud thorn into small pieces, and I shall pick the bramble into tufts Craig ABRT 1 26 r. 1 (NA oracles): birīt īṣṣu gisṣi gis[s].

GEŠTIN.gi₃.mi₃.harrān eddētīi šettīqu salmeš they proceeded safely between tall trees, thorny bushes and brambles on a road full of thorns Streek Ass 70 viii 85, cf. ibid. 204 vi 8, cf. siḥilīkū kīma a-mur-din-nim-na usa[hbal . . .] its thorn will prick [your feet?] like a bramble Gilg. XI 205; 7 bēr gis mu-wr-ti-in-nu seven double miles of brambles VAS II 193:30 (šar tanḥāri); [kakki DN a]-mur-[din-nu] the emblem of DN is the bramble 3R 69 No. 3:83 (SB eutic comm.).

d) other occs.: 7 ḫuḏu muɾ-ti-nu DU₃₈₆ a seven ḫuḍu-beads in the form of (the berry of) the bramble, (made of) duṣā-stone RA 43 154:174, cf. ibid. 149 and 152, also 11 muɾ-ti-nu KŬ-GI ibid. 173 (Qatna inv.).

2. (a disease of the eyes): iṉāṣu birratu iṗītu eṣītu muɾ-din-na gūṣāna asū u dima itaddā (if) his eyes are blurred with birrātu, clouding over, blurring, stinging(?), eye-worm, and they (constantly) tear CT 22 23:2, dupl. Köcher BAM 3 i 2, and Jastrow, Transactions of the College of Physicians of Philadelphia 1913 395:2; zoq-ta-a-ti IgI₃₆-a muɾ-din-ni [...] my eyes, stinging with a. K.6481:4 (SB rel., courtesy W. G. Lambert), cf. šumma amēlu iṉāṣu muɾ-din-ni [...] if a man’s eyes are (afflicted with) a. K.3465 catch lino (to AMT 12,1), cited Bezold Cat. 536 (coll.).

The identification of amurriqanu with the rose is based on etymology only. Its identification with the bramble or blackberry is suggested by the historical passages in which it is said to grow wild in the hills, and on its being described as thorny. See also amaridu.

Thompson DAB 330; Zimmerm. Fremdw. 55; Salonen, StOr 17/2 1f.

amurrānu adj.; west; Nuзи*; cf. amurrū. Fields 2 mu-ti 18 ina ammati ina a-mu-wr-ra-nu 218 cubits on the west side HSS 13 93:11 (= HSS 14 2).

amurrānu s.; (a plant); SB.*

amurriqiṣṣu

šumma (wr. diṣ UD) ṣumma a-mur-ra-nu i-te-bi if an a.-plant grows(?) CT 39 9:24 (SB Alu), note, in the same text: [šumma] ṣumma muɾ-ra-nu i-tubābi ibid. 19; for other refs., see murraṇu.

amurriqiṣṣu (amurriqanu) s.; 1. jaundice, 2. (a name for the sparrow); OB, Bogh., SB; wr. syll. and iqt sigu₃₈₆, sigu₃₈₆, sigu₃₈₆, in mng. 2 a-ra-k mušen; cf. arāqua.


gu-yan.me.da sīkil.la šu ṣInnin kū.ta tūm.a sig, sig, iqi.a.ni,šē a.zi.da.a.ni,šē a. ba.ni.kašda : qi-x na-ba-[s] (text: gi na e ba-[s]) el-lu-ti ši ina qa-at 4[IN]IN[N] Kū-tim ūb-ba-la a-na a-mur-ri-ga-na šē i-nī-šē ina i-mi-šē ru-ku-su-nu-ta tio a pure red thread brought from the pure hand of ʾĪlār on his right hand for the jaundice in his eyes ASKT p. 88-89:47.


b) in med. — 1’ in gen.: šumma amēlu zumurṣu arqu paniṣu arqu ʾištāt šerī irmanāšī a-mur-ri-ga-na šumṣu if a man’s body is yellow, his face is yellow, (and) his flesh constantly wastes away, the name (of the disease) is jaundice Kücher Beitr. pl. 18 iii 7 (coll.), also Labat TDP 170:24; šumma amēlu iqt sigu₃₆, sigu₃₆, marīṣa marūṣu ana libbi iṉēṣu illā libbi iṉēṣu GU₃₆₈₆ sigu₃₆₆₈₆ uddāyu gerdāṣu [z]-ṣu-u akla u šikara uttarrā if a man is sick with jaundice, and his sickness mounts into his eyes, his eyes are completely covered with a network of yellow threads, his intestines are .... (and) he throws up food and drink Kücher Beitr. pl. 18 iii 4 (coll.); šumma amēlu iqt sigu₃₆, sigu₃₆, marīṣa qagqassu panīṣu kalu pargīsu išīd līšāni šabī širīrū ilabbīrnu(!) iṃtā if a man is sick with jaundice, and his head, his face, all his body, (and) the base of his tongue are affected, his affliction will last.
amurriqanu

long and he will die ibid. 6, cf. AMT 9,6:2; summa amelu lu martu lu aḥḥāṣu lu a-mur-riqa-nu GIG if a man is sick with either gall bladder or aḥḥāṣu-jaundice or a-jaundice Köcher BAM 188:2, cf. lu zē GIG lu a-mur-riqa-nu GIG AMT 22,2:8, cf. also summa amelu a-mur-[ri qa nam ...] KUB 37 22:3, a-u-riqā-nam maruṣ HS 1883:4 (OB), cited von Soden, Ahw. 92a, also lu zē lu aḥḥāṣa lu a-mur-riqa-nu Kocher BAM 52:97, ibid. 62:1, lu a-mur-riqa-nu [...] Küchel Beitr. pl. 15 i 70; summa amelu IG SIG SIG, IG SIG SIG 7 MEŠ ši uzu MEŠ ši malā if a man’s face and flesh are full of jaundice Küchel Beitr. pl. 19 iv 6, cf. ibid. pl. 18 iii 25, 19 iv 17, and AMT 12,6:7 and 8, cf. ana a-mur-ri qa-ni kališma nuḥḥū to soothe (the symptoms of) a-jaundice completely Köcher BAM 171:58, also a-mur-riqa-nu innassahā ibid. 52:94.

2’ remedies: ʿū qīn-a-nu ʿu a-mur-riqa-nu sāku ina šikarī šaqū the patrūn-plant is an herb for jaundice, to bray and give to drink in beer RA 13 37:24ff., dupla. Köcher BAM I ii 56ff., and CT 14 37 Rm. 357:9, cf. also CT 14 26 K 14047:2ff., STT 92 i 1ff.; [ʿū šā-ta-ḫi a] mur-riqa-nu : ʿu bu ra šā an herb for jaundice is juniper Uruanna II 41; ʿū MEŠ [a] mur-riqa-nu ši ša six herbs for jaundice CT 14 48 Rm. 323 r. ii 13; marḥāṣu ... ana aḥḥāṣi u a-mur-ri qa-ni dami lagītu the lotion is proven good for aḥḥāṣu-jaundice and a-jaundice Köcher BAM 186:11, cf. marḥaš ša aḥḥāṣa u a-mur-riqa-nu ana pi šātur Köcher BAM 52:91, mašqitu ša a-mur-riqa-nu potion for a. ibid. 87, ana a-mur-riqa-nu dami šuš pī ibid. 88, (ana) SIG SIG SIG aḥḥāṣa u ZE II SIG ibid. 96.

c) other ocs.: UD.5.KAM ana kīrī la urrad ʾIGI SIG SIG, LŪ NU GIŠ.vuš ʾEN.LIL imahḥasō the fifth day he should not go down to the garden, Jaundice, the gardener of Enlil, will strike him (a pun on ʾIGI SIG SIG, SIG “the green-eyed one,” who is Enlil’s gardener) KAR 177 r. i 22 (hemer.); aṣš SIG SIG SIG ana māṭī ibaššā — aṣš-disease (and) jaundice (or: yellow aṣš-disease) will be in the country (followed by aḥḥāṣu) CT 39 14:7 (SB Ahu).

2. (a name for the sparrow): see Proto-Diri, in lex. section, and see MSL 8/2 145; a rak mušen ʾissūr dumu lugūl KAR 125:2.

Ad mng. 2: Landsberger, MSL 8/2 145f.

amurru s.; 1. west (as one of the four cardinal points), 2. west wind, 3. Perseus. (lit.: west star); Nuzi, MB, SB, NB; wr. syll. (amurrū RA 23 150 No. 34:5, Nuzi) and IM.MAR.TU, IM.MAR.TU, IM.MAR.TU, in NB and SB also IM.4 (IM.MAR Analecta Biblica 12 283:40, IM.KUR.MAR TCL 13 205:5); cf. amurriqānu adj., amuru in rabi amurrū, amurrū.


iti-id-nu = a-mur(r)i(-nu) Malku VIII 122.

1. west (as one of the four cardinal points) — a) in gen.: ʿumma katarru ina bi aṯemē ina bar iṯūrī ša IM.MAR.TU ithābè i if there is lichen in a man’s house on the outside of the west wall CT 40 16:32, cf. ibid. 47 (SB Ahu), also cited LKA 116:5 and dupls. (namburbi); ʿumma bitu bābānišu ša IM.MAR.TU petī if the doors of a house open to the west CT 38 12:63 (SB Ahu); naphār 5 abullāt ša mi hrīṯi a-murrī in all, five gates which face west OIP 2 113 viii 4 (Senn.), cf. KÁ.GAL ša ši id IM.MAR.TU Lyon Sar. 11:89; 338 ina asū rabīṯi ṣūf qablitu šanītu miḥurīti ša-ari a-murrī 338 large cubits on the second inner short side facing west OIP 2 102:78 (Senn.); kurum massušu ... ana IM.MAR.TU liskun let (the king) place his food offering to the west KAR 178 r. ii 21 (hemer.), cf. iba id IM.MAR.TU 9 rīḵāši tarrākh Craig ABR 2 12:25, cf. also zagu šumēš ša IM.MAR.TU me inaqqi K.2809 ii 12, niqē liqqā démē ana IM.4 šamāḫir CT 4 5:27 (NB rit.); mūl ʾIM.[u][š] ĠIŠ.GAL.[lu] ʾIM.[s]IM.ŠÁ ʾIM.KUR ʾIM.MAR the stars of the south,
amurr\u0131


b) in description of property lines: IM. MAR.TU (parallel: IM.SA.TLUM, i.e., šadû) DP 2 ii 5 (OAkk. kudurrus); 16 KÛŠ IM.MAR.TU DA [meššat] makašti 16 cubits to the west, adjoining the first measured area VAS 15 50:16(NB); pûtu elitu IM.4 DA bi\u0131 PN the upper side, adjacent to the estate of PN TCL 12 19:6, cf. šiddû šapû IM.KUR.MAR DA bi\u0131 PN TCL 13 205:5; šiddû šapû IM.MAR.TU the lower side toward the west (BBst. No. 28 r. 9; IM.MAR.TU kîšad nîr id šilišti to the west along the banks of the outlet canal TuM 2–3 144:6 (= BE 9 48); 5 KÛŠ šiddâši igar IM.4 u igar IM.3 five cubits the long sides, the wall on the west and the wall on the east VAS 6 103:9; note with (ina) pan: pûtu elitu pa-an IM.MAR.TU the upper side toward the west (BBst. No. 3 iv 1, WT. IG IM.MAR.TU No. 4 i 7, also UŠ IG IM.MAR.TU No. 14:4, MDP 2 112:6; MDP 6 pl. 11 i 2 (kudurrus); qaqraru paḫu ina panu a-bu-ur-ri RA 23 150 No. 34:5 (Nuzi).

c) in astrol.: Šumma antalâ šit šamsâ iḫmuḫ ana IM.MAR.TU ṣunuq if an eclipse begins in the east and clears up in the west KUB 4 63 ii 25, see RA 50 16, cf. KUB 37 150:12; attalaša IM.KUR.RA isṣaḫaṭ ina mûḫḫi IM.MAR.TU gabbu iktarar the eclipse withdrew from the east and spread over the entire west ABL 407:10 (NA), cf. attalaššu ana mûḫḫi IM. U.X.LU IM. MAR.TU iltaḫat ABL 1006:8 (= Thompson Rep. 268), eli IM.MAR. iltaḫaṭ ABL 137:9.

2. west wind: erbettî šârî uṣṭeqbila ana la aṣḍ mimimmâša IM.U.X.LU IM.SI.SÁ IM.KUR.RA IM. MAR.TU he stationed the four winds that none of her might escape, the south wind, the north wind, the east wind, (and) the west wind. En. el. IV 43; [az]aqakkima kima IM. SI.SÁ IM.MAR.TU (see istânâ lu ming. 2a) Maqû VII 4 and VI 53; MIN (= muḫḫur) IM.MAR.TU narammu Ea u Anim (preceded by muḫḫu šatu ... MIN ilânû ... muḫḫur šadû) AFO 12 143:27 (rit.); IM.MAR.TU ṭebbâšma x [x] Adad irâbbâš a west wind will rise and the storm will beat down [the barley] CT 20 50 r. 5 (SB ext.), also KAR 427:23; ṣumma ... IM.4 dibûma ilalk if the west wind starts blowing CT 39 38 r. 5, also CT 40 40:55 and dupl. TCL 6 r 9. 19, and, WT. IM.MAR CT 40 40:52; MUL.GIR.TAB ina zi IM.MAR.TU parkat Scorpio lies across the region where the west wind originates AFO 7 269:69 (series mul.apin).

3. Perseus (lit.: west star): Šumma mul. MAR.TU (with gloss mu-lu a-mur-ru) MIN (= mešša imšuḫ) ina GN u GN, if Perseus flares up in Šubarti and Elam ACh Supp. 2 Istar 64 ii 7, and dupl. 63 i 11; kakkuḫu ša arkišu izzazzu MUL.ŠU.GI 4 EN.ME.ŠA.RA 6 MAR.TU the star which stands behind it (i.e., Scorpio) is ŠU.GI, (or) Enmesarrâ, (or) Perseus KAV 218 B ii 14, see Weidner Handbuch 78.

Landsberger, ZA 35 238 n. 2; Meissner, ZA 10 399; Neugebauer and Weidner, AFO 7 269ff.; Zimmerm Fremdwy. 45.

amurrû in rabi amurru s.; (an official); OB, MAR; WT. syll. and GAL MAR.TU; cf. amurrû.

GAL MAR.TU ana šeriki ispurannêli the rabi amurrum has sent us to you LIH 48:3, cf. Krasa AbB 1 121 r. 6, PN GAL MAR.TU ibid. 2, also Szlechter Tablettes 56 MAH 16.194:4, 64 MAH 15.958:2; PN ra-bi a-mu-ri-im A 7547:4 (unpub. OB let.); ana GAL MAR.TU qibîma TIM 2 31:1; naphaṣ 33 LÚ.MEŠ GAL a-mu-ri-im suqâqâ râdi núsi[qi] u(!) LÚ.GAL.KUD ARM 7 215:34.

For other Mari refs. and discussion, see Kupper Nomades 190ff. For gal-an MAR.TU VAS 9 142:6, also GAL-an (MAR.TU) Laesse Shemšâra Tablets 77 SH 812:15; see rabiûnu.

amurrû (fem. amurrîtu) adj.; Amorite (i.e., pertaining to the Amurru-people); from OAkk. on.; WT. syll. and MAR.TU; cf. amurrû s.

amurrû


[mar.tug][ln][x][uim] edin.na kùš mi.ni.[in. lâ]: kîma a-mur(text: -ba)-ri-i ina šeri [maška raksâku] I (Ištar) have tied a skin around myself in the steppeland, like an Amorite SBH p. 107 r. 3f. û-mu-ur-û = uš-la-ru-û, du-dû-mu = a-mur-ru-û, di-tu-ru = su-tu-û Malku I 233ff.

a) as designation of persons: PN A-mur-ru-û TCL I 109:2 and 16, A-mu-ru-û (personal name?) PBS 8/1 98:9 (both OB); uncert.: from the 200 sheep ša PN Lû A-mu-ur-[...]


b) qualifying animals: udu.mar.tu = im-me-ri A-mur-ri-i (var. mix A-mur-ru-û) sheep of the Amorites HH. XIII 18, cf. udu. [zu], sî.gâ.mar.tu = in-me-ri bu-qu-ni A-mur-ri-û ibid. 60; 1 UDU A-mur-ru-û ITT I 1441 r. 3 (Oakk.), cf. 4 GUD MAR.TU Lograin TRU 252:1, ANŠÉ.BAR.AN.MAR.TU ibid. 300:20 (Ur III); 2 U.g.udu.HÎA qa-mu-ri-i tum two Amorite ewes YOS 8 OS 1:32 (OB); U.g.SAL.MAR. TU Amorite ewes ARM 9 247:2, cf., wt. a(!)-mu-ur-ru ibid. 242:12; 1 ANŠÉ MAR.TU ki 30 Kû.BABBAR 2 SAL.HUB.ANŠÉ MAR.TU ki 50 Kû.BABBAR one Amorite donkey worth thirty (shekels of) silver, two Amorite donkey mares worth fifty (shekels of) silver BBST. No. 7 i 17f., cf. also YOS 1 37:7 (NB kudurrus).

c) other occs.: sig.MAR.TU = šu-tum (= amurrâtûm) Amorite wool HH. XIX 86, cf. sig.MAR.TU RA 18 59 vii 13 (Practical Vocabulary Elam); giš.dîm a-mu-ru-um RTC 221 r. xi 2’, cf. giš a-mu-ru-um ibid. 6’, ēš a-mu-ru-ûm ibid. 8’.

References to the word Amurrû(m) as designation of an ethnic or linguistic group or of a country have not been cited. In OB texts, the collective Amurrûm is used to denote “Amorites,” cf. A-mu-ru-um kalûšu īpâḫuram all the Amorites gather against me Tell Asmar 1931 T 299 (OB, unpub. let. to Bilalama), also A-mu-ur-ru-um [a]na harânim(!) illa[kâm]a the Amorite is raiding YOS 2 113:10, šattu ša RN A-mu-ru-ûm īru-du-uš year in which the Amorite chased away Lipit-Ištar CT 4 22c:12; šûmma A-mu-ru-ûm īštâhir when the Amorites were reduced RA 35 44 No. 12b:2 (Mari liver model).

In kaspum A-mu-ru-ûm (CCT 2 2:6, cf. also kaspam A-mu-ru-ûm BIN 4 87:12, 146:9, BIN 6 189:12, ICK 2 95A:2, RA 59 175:6, Kianest ATHE 32:22) in OA “Amorite silver” must be meant, although the form is irregular. For the interchange of Amurrû and Amurrû as gentilic in OB, see DUMU.MES A-mu-ri-e AJSL 33 227:3 and DUMU.MES A-mu-ru-ûm CT 2 50:21, while the form Amurrû in Kraus Edikt 30 § 6’1 and §§ 2’9, 4’24 seems to have been used under the influence of the form Akkadû beside which it is always mentioned. In OA beside the sing., e.g., URUDU ša A-mu-ri-ûm addin I gave the copper to the Amorite CCT 2 4b:29, the pl. and dual are also used, see ŠIM URUDU ša ana A-mu-ri-e ašqûlu CCT 4 1b:22, ana A-mu-ri-en ša GN ṣabbûldûku I owe silver to the two Amorites in Nihria CCT 2 4a:13. As a personal name Amurrû occurs passim (already PN DUMU MAR.TU AAA 1 pl. 18 No. 4, OA seal; for OB A-mu-ru-ûm see Ranke PN p. 66a and passim and note A-mu-ri-tum as a personal name VAS 16 47:13).

The reading of the OB title PA.MAR.TU is still unknown; for an SB ref. cf. bartu aḫ [sarrî] u sukkalû šêmnûnu akhâmeš isakkanuma šarrû idukku [aḫ šarrî kusâa isabbit miqittû PA.MAR.TU DUMU R[Â.GABA(?)] u rëdî x [x] rebellion, the king’s brother and the sukkalû will make a common cause and kill the king,
amursānu

the king’s brother will take the throne, downfall of the PA.MAR.TU, of the rakbātu? and of the soldiers CT 28 45:13, also ibid. 10. cf. [z]IGA PA.MAR.TU ibid. 3 (ext.). The reading of PA.MAR.TU may be either waškil amurrīm, waškil amurrī (see ašku A), or, as a loan word from Šum., *uqulamartātū (see Landsberger, JCS 9 122). The latter assumption is supported by the fact that the plural mark maš (VAS 7 197:12, OECT 3 25:7, TCL 7 11:21) and possessive suffixes always follow the compound logogram and not the “head noun” PA (PA.MAR.TU.MEŠ-šu-nu TCL 7 11:21, PA.MAR.TU-šu VAS 16 70:18, PA.MAR.TU-ku VAS 7 192:9, PA.MAR.TU-la TCL 1 35:11). For the place of the PA.MAR.TU in the official hierarchy, see Kupper Nomades 186ff., also Kraus AbB 1 No. 1. See Leomans, The Old-Babylonian Merchant 119ff.

For officials, see Lu and Proto-Lu, in lex. section; cf. DUB.SAR MAR.TU (preceded by GAL. MAR.TU) ARM 2 13:39; for abī amurrīm, see abī A mng. 4a, see also amurrū in lu amurrī.


amursānu (amursānu) s.; (a type of pigeon); SB; cf. uršānu.


a-nur-sa-nu mušen iza-sur DUMU.ZI re'-3-ā [....] the a.-bird, the bird of Dumuzi, [it calls] re’ā (i.e., “shepherd!”) KAR 12:513; ašar a-nur-sa-nu qinannu qaninumu TU KUR 4, mušen malā gapnu lidāné ša barbaqāni lamā Bēl kīma kitīti (Babylon) where the a.-bird, nests, the dove(s) fly the treec(s), and the young of the barbaqānu-bird surround Bēl like a wreath Winckler Sammlung 267 K.6082:6, see Lambert, JSS 4 9ff.; [summa a]-nur-sa-nu mušen KLMIN (= ana bit amēli īrub) if an a.-bird enters the house of a man CT 41 7:53 (SB Alu); ina lumun a-nur-sa-nu mušen against the evil portended by an a.-bird CT 41 24 iil 13 (namburbi).

Landesberger, MSL 8/2 136, to Hh. XVIII 252–252a.

amursiggu (amursigku, ammarsigu) s.; (a bird); SB.*

yūl.kur.mušen = ušu, a-nur-sig-[gu] Hh. XVIII 35ff., cf. [....] = [u₅-si-gu, am-ma-[ar]-si-gu ibid. 253ff.

šumma a-nur-[si-gu mušen ana bit amēli īrub] CT 41 6:24 (SB Alu), cf. ina lumun a-nur-si-gu mušen against the evil portended by an a.-bird CT 41 24:7 (namburbi); gīr. ĀMUŠEN a-nur-sīk-ku dušūm, dāšu šā zā [....] the a.-bird is the abomination of DN because the children of the gods [....] LKU 45:13.

Moissner, AFO 8 59b; Landesberger, MSL 8/2 130ff., to Hh. XVIII 252–252a.

amursikku see amursiggu.

amursānu see amursānu.

amūššu (aruššu, āhuššu, a'usušu) s.; (a bulbous vegetable); lex.*


U (var. GI) a-mu-šu : aš uš šab-li Uruanna III 106; ša-usāli egīti (var. a-tir-ti egīti) : ü a-ru-šu (followed by the group Uruanna II 197–206 cited above) CT 37 29 ii 25, also Köcher Pflanzenkunde 11 ii 14, var. from CT 14 28 r. i 19 (Uruanna II 194); [ü a-ru(?)]-šu, [ü numuk] la-a-bi-su : a-šu-šu-Köcher Pflanzenkunde 1 iii 18ff.

The word probably denotes a type of onion, see also eizzu. The variant forms cited, as well as uruššu, may be variants of a foreign word. See also, in Sum. context, a mà.màš.um KASKAL SAR Civil, RA 52 62:116 and 70 n. 7, and cf. possibly bāb a-ú-ši-im AOB 1 8 ii 6 (Ilušuma).

(Thompson DAB 89.)
amuttu

amuttu see amitu C.

amūtu A s.; 1. liver (examined by the haruspex), liver model, 2. omen; from OB on; wr. syll. and Bā (GEME K.839:4 and 10).

ba₃ = a-mu-tu SB Voc. T 14'; [uzu].kin. g₄.a = a-mu-tum = ga-bi-du = liver Hg. B IV 67, and Hg. D 72; DU, sur - na-sa-hū sā a-mu-ti, zag, zag-gar = min (= manātu) sā UZU.HAR.BAD / v / a-mu-ta UET 4 208:9 (comm.).

ka-bi-tū, a-mu-tū = ga-bi-du (var. ka-bi-du) Malku V 8 f.

ba₃.BA = a-mu-tu (var. Ƹa)-mu-ú-úm) Izbu Comm. 10 (comm. on BM 54038:18 = Izbu I 17), var. from CT 41 35 i 8, cf. ba-a Bā a-mu-tum RA 17 129:25, Ach Ištar 7:39; [z-x]-x = a-mu-tum ZA 4 157 K.4159:5 (unidentified comm.).

1. liver (examined by the haruspex), liver model — a) liver — 1’ in gen.: Šamaš šu šērē tikištī ša alak idjīa uṣaštīra a-mu-ti who caused reliable omens to be written on the liver for me (promising) to go by my side TCL 3 319 (Sār.), cf. Šamaš u Adaš ... ša epē bītī šātu udduš utamšīru a-mu-tum DN and DN₂, who caused (an omen for) the building of that temple and the renewing of its shrine to be written on the liver. Borger Esarh. 3 iv 6, cf. also ibid. 19 Ep. 17:16 and B 10.

2’ in ext.: ṣumma a-mu-tum melatlam padānam bab ekallīm martam ʾišū if the liver has the lobe, the “path,” the “gate of the palace” (and) the gall bladder YOS 10 11 ii 33; ṣumma a-mu-tum eli a-mu-tim rākbat if (one lobe of?) the liver “rides” upon another AFO 5 215 No. 2:4, cf. ṣumma warlāt a-mu-tim 2 kakkušaknuma ibid. 214 No. 1:1, cf. also kakku num ... ana warlāt a-mu-tim itībul RA 27 142:3, and passim; šētīm šīktīti a-mu-tim šōknat (if the “exsurgence” has the shape of a lobe) YOS 10 35:33 (al OB); ṣumma rēs manāzī ša anā rēn naqīt / ana rēn bā-tū ʾimpul if the top of the “station” is collapsed over the canal of the ūrailātu, variant: has fallen over the canal of the liver TCL 6 6 i 3 (SB); ṣumma bā irimtaša arkātma šū melša kuri DUB.14.KAM the 14th tablet (of the bōrūtu series) is “if the right side of the liver is long, and its left side short” (= TCL 6 1:1) CT 20 1:29 (catalog); ṣumma bā kīnu imšūktī DUB.15.KAM the 15th tablet (of the bōrūtu series) is “if the liver is like a clay case” (= TCL 6 1 r. 56.; catch line, CT 30 31 Rm. 153:14, catch line) ibid. 30; ṣumma bā maq-ta-lat šāmē DUB.16.KAM the 16th tablet (of the bōrūtu series) is “if the liver is a mirror of heaven” ibid. 31, cf. šūtalakku ṣumma bā-ut ma-a-lat šāmē ūtī akkallī le’tī I have discussed “if the liver is a mirror of heaven” with the wise akkallū’s Streek Asb. 254:15, see Bauer Asb. 2 84 n. 3; ṣumma bā šēra armat if the liver is covered with flesh TCL 6 1:47, and passim, wr. Bā, note that Bā in RA 27 150ff. stands for martu “gall bladder,” q.v., see K. Riemschneider, ZA 57 125ff.

b) liver model: a-mu-tum a-mu-um ša sars rim RN ša ina ina šamilu in i-qī-um i-nqultašum this is the liver concerning King Sin-idnam, on whom in the Šamaš temple, in the month Elīnu, (the wall) buckled and fell YOS 10 1:1; aš(uD)-mu-ut šaḫlūtu Agade liver (meaning) destruction of Akkad RA 35 54 No. 4:1, cf. (in difficult context) aš(uD)-mu-ut ū-da-ne ša da-ri-ha ša na-ak-ru-um ma-tōm i-ku-šu-ma ū-ta-nu-um a-āš-lā-am ibid. 61 No. 17; a-mu-tum ku-si-im ša in GN ana pani ummānīm pilšu ippalšu liver of . . . which means a breach was made before the army in GN ibid. 58 No. 11b:1; for other liver models with amūtu, see RA 35 53ff.

amütu A

b) amüt RN: bā-ut Šibisallat / 1 kūš Šibisalla omen of RN / (the protasis) one cubit (also means the omen of) RN TCL 6 6 r. i 6, cf. šumu a kūš 6 uadamente ina addu asli bā rabīt miqīṭtī gubri gubri bālū maṣāllu bā-ut Šibisallat (see bālū lex. section) Boissier DA 12:30ff.; a-mu-ut [x-x]-gi ša ma-tam ik-tu-ma omen of RN, who . . . the land RA 38 82:10 (OB), note, replaced by amatu: a-na-ua-ut Ku-ba-a-ša ša-ar-ru-ta-am ỉṣ-ba-tu ibid. 84:28, WT. Gemē (amatu); Gemē AMESPACE.BIL.SAG.MEŠ ša UB.DA.LIMM.U.BA E[N] omen of RN, who ruled the four quarters K.8639:4 and 10 (courtesy W. G. Lambert), cf. bā-ut AMESPACE.GIN.MAŠ ša mātu ibēlu CT 27:1 r.(1) 9 (SB Izbu), for other Gilgāmeš omens see Lambert in Garelli Gūl. 442ff.; note also a-mu-ut LU-zi-ti YOS 10 33 iii 26 and 34:6, [a-mu]-ut Šu-ba-ri-[. . .] ibid. 33 i 42 (OB), for ammu: Akuki, Amar-Sin, Ammœwanna, Apišāši, Éparthianit, Etana, Gatra, Gilgāmeš, Ham-murapi, Ibbi-Sin, Išbi-Irra, Ku-Baba, Magal-galla, Mansum (wt. MAN-SUM MAN KAR 434 r. 1, read Šar-kal(!)-šarrī), Manišušu, Narām-Sin, Rimūš, Sargun, Šumunāšu, Šarrākali-šarrī, Šibisallat, Šulgi, TE-Enullī, Tīrīgan, Utu-ḫegal, and Ulūla, see Weidner, MAOG 4 226ff., Güterbock, ZA 42 47ff., Oppenheim, Or. NS 5 219ff., Nougayrol, Annaude de l’École Pratique des Hautes Études, Section des sciences religieuses 1944-45 pp. 5-41, and Goetze, JCS 1 253ff.

c) other omens: bā-ut māli omen of mourning CT 28 8:41 (SB Izbu) and Boissier DA 96:14 (SB ext.); bā-ut šar ḫammātī ša mātā Dū.ā.Bī ibēlu omen of a usurper king who ruled the entire land BRM 4 13:65, cf. bā-ut šar ḫammātī ibid. 4 (MB ext.); a-mu-ut saḫa-series u šēšim omen of destruction and turmoil YOS 10 17:16 (OB ext.), cf. bā-ut šēši u saḫmaštu CT 20 7:21, and bā-ut šēšī ana māṭ ruḫī šēḫhām BRM 4 13:26 (MB ext.); a-mu-ut ṣukkal.āmah ša ḫēšī ūu ūdāku omen of the grand vizier who killed his lord YOS 10 41:77; a-mu-ut sa-liš-mi-îm omen of reconciliation YOS 10 11 v 11 (both OB), and note the obscure refs. CT 20 16 K.6848 r. 6, Boissier DA 228:39, KAR 428 r. 51.

The refs. cited mng. 2 refer to public calamities predicted originally by malformation.

amütu B

s.; (a precious metal); OA, EA; wt. syll. and Kū.ān

a) in gen. — 1st wt. syll.: 3 Lá ½ GIN AN.

NA-kam a-mu-tam ša PN PN, ilgi 2 GURU SIG₅ aṣqul šumu a-mu-tam adi TTR.3.KAM ittānaddin ana PN la ittur šumu la iddin a-mu-tam utāršuma 2 GURU SIG₅ ana PN, utār lá ½ GIN KU.BABBAR PN, has bought 2½ shekels of amütu-tin belonging to PN, 1 (PN₅) paid two talents of refined copper, if he (PN₅) is able to sell the a. piecemeal within three months, he (PN₅) will not go back (on his deal) with PN, if he cannot sell (the a.), he will return the a. (which he has received) to him (PN), and he (PN) will return the two talents of refined copper to PN₅ together with 1½ shekels of silver ICK 1 39b:2, 7, and 13; 1½ MA.NA 6½ GIN KU.BABBAR šim 2½ GIN a-mu-tam 86½ shekels of silver, the price of 2½ shekels of a. KTS 39a:23, cf. 1½ MA.NA kassām šim 2½ GIN 15 [še a-mu-[tam] ninety shekels of silver, the price of 2½ shekels, 15 “grains” of a. BIN 6 28:22, cf. also 35 MA.NA KU.BABBAR šim a-mu-tam u ḫusārīm MVAG 35/3 No. 332:13, see also ḫusārī; ināmī PN iliqākī 1 ½ MA.NA KU.BABBAR ša a-mu-tam ubalum when PN came, he brought 1½ minas of silver here for (the purchase of) a. CCT 3 17b:15; 1 MA.NA a-mu-tam ša PN PN ubluninni tašpurām umma attama ana kasāpum u ṣuḥāṣim din a-na URUDU la taddāṣi . . . a-mu-tām ana GN bilma . . . a-mu-tām ana awālim ubilma . . . umma šātma laṣāṣpāši umma anākuma ana šārāpim ṣī la addānakum umma šātma iṣtu ṣamta atātattaluku lā-ṣu-ru-(cup)-ṣī-ma . . . a-mu-tām irtūṣṣīma ½ ṣa kīrṣum ेlām lu ina šārāpim lu ina ḫīrātīm muṭače 4 GIN ē-ta-z a-ṣī-ti a-mu-tim 8 GIN tá ana ṣuḥāṣim iqbiām
amūtu B

... naṣṣÙnakkunnūti PN and PN₂ are bringing you 4 ½ shekels of fine, excellent a. under my seal BIN 4 50:5; ina šīm KUAN ½ MA.NA kaspam kunakama ana PN dinama ... ana šīti kaspim šīm a-mu-tim a-ma-lā kaspam izakku a-ma-lā naṣṣerātiya pirikanni šāmama seal and give to PN one-half mina of silver from the price of the a., buy pirikannu-garments with as much as is available (from) the rest of the silver, the price of the a., according to my orders ibid. 14 and 18.

b) objects made of a.: 10 GIN KU.BABBAR šīm a-ni-gi-im ša a-mu-tim (he has brought you) ten shekels of silver, the price of an annuqu-ornament of a. Kiasmat ATH 39:30; [a]-nu-gum ša a-mu-tim ša ana 15 GIN kaspim ana šapartim i-ni-id-ū-ni an annuqu-ornament of a. which has been deposited as a pledge for 15 shekels of silver Golānissheft 13:1; [š]a-am-sh-am ša [KUAN] a sun-disk of a. ArOr 6 pl. 2 No. 7:x+6; uncert.: 1 la-ha-nu ša sīše ša a-ma-fūl-ti ša ĀMUŠEN.MEŠ ħurāīi tamlūd u tamtušu ugnū šadī 3 ME GIN ina šuqullīšu one bottle for (?) horses, of a., inlaid with eagles of gold and with genuine lapis lazuli inlay, its weight 300 shekels EA 22 i 55 (list of gifts of Tušratta).

That amūtu was extremely precious is shown by the ratio of 40:1 with silver (KTS 39a:23), 35:1 with silver (BIN 6 28:22), and by the fact that a ratio of 8:1 with gold was thought to be too little (CCT 4 4a:44). The scarcity of amūtu is indicated by the references showing that it is collected in small quantities over a three-month period to fill an order of only 2 ½ shekels.

The reading of KU.AN as amūtu is based on BIN 4 50 where the term KU.AN occurs in line 14, and a-mu-tim in line 18 (see Landsberger, ZA 38 278ff.); KU.AN in the Akk. version corresponds to Sum. AN.NA in the inscription of Rimūš, see AFO 20 68 b 12:7 and 12. In Ur III texts from Nippur, when the price of 1 mina of KU.AN is given as 13 ½ gin 15 še (NRVN 314) and 11 gin (NRVN 315), KU.AN seems to stand for tin. See also ḍabū.

Garelli Assyriens pp. 271ff. (with previous lit.); Landsberger, JNES 24 290.
amūtu C

amūtu C (amuttu) s. fem.; status of a female slave; from OB on; wr. syll. and GEME with phonic complements (in Nuzi also GEME-MES); cf. amantu.

[ga]-am GEME – am-[u], a-mu-[u] Sä Voc. T12.f.

a) in OB: DUG NAM.GEME.NI IN.GAZ(!) he freed (her from) her slavery (lit.: he broke the jar of her slavery) BE 6/2 8:7, for NAM. GEME in Sum. contexts, see Falkenstein Gerichtsurkunden 3 146.

b) in RS: PN aššatija ištu GEME-ti za-kat PN, my wife, is free from slavery MRS 6 86 RS 16.250:22; RN uzakki PN GEME-šu ištu GEME RN has freed PN, his slave girl, from slavery ibid. 110 RS 16.207:5.

c) in Nuzi: PN ḫapiru qa-dū šerrišu ramanšuma ana a-mu-ti ana PN₂ uššerišu PN, a Hapiru, together with her child, voluntarily entered into a state of slavery to PN₁ JEN 456:26, cf. JEN 449:4, JAOS 55 pl. 1 (after p. 431):4, wr. GEME-ti JEN 452:3, wr. GEME-MES JEN 453:13; PN PN₂ ana GEME-ti la ippuš PN must not make PN₃ (the adopted girl) a slave AASOR 16 52:16; inanna anaku PN PN₂ PN₃ u PN₄ 4 NAM.LÚ.LÚ. MEŠ annați ša aššu šerrišu ša PN₅ u itti šerrišu-nu-mami ana PN₆ ana GEME.MEŠ u IR.MEŠ-ti aladin now I have given PN, PN₂, PN₃, and PN₄, these four people who are present, the children of PN₁ and their children to PN₅ as slave girls and slaves AASOR 16 34:13; PN ša aššatija wałdu u ana GEME-ti ana PN₆ attaš din I have given PN, whom my wife bore, to PN₂ as a slave girl RA 23 155 No. 52:7, cf. PN ana GEME.MEŠ ana PN₂ nadnu PN has been given to PN₂ as a slave girl HSS 5 67:35; itti mārē[ni] itti aššatini u itti marištini ana ARAD.MEŠ u ana GEME.MEŠ [...] ana PN [i- [...] ni] with our sons, with our wives, and with our daughters, we [have entered (?) into slavery to PN (deposition of three persons) JEN 457:5.

d) in MB: šumma ana mutim inandinē šumma karimūla ippusi GEME-sa u šakkan GEME-sa šakkanna ana bit abiša uṣṣi she may give her in marriage, she may make her a prostitute, (but) she must not make her a slave, if she makes her a slave, she goes back to her father's house BE 14 40:8;f.; PN ul umnī iqabbima a-mu-ul-sa iš-la-ak-ka-an if PN says (to the adoptive mother) "You are not my mother," she will be made a slave girl ibid. 20.

e) in MA: PN PN₂ urad PN₃ ina a-mu-ti-ta ū uzazkitiš a-na aššattiušu itlakan PN₄, the slave of PN₃, has freed PN from her slavery and taken her as his wife KAJ 7:8 and 17; PN u lidānīša ana a-mu-ti u urdu-ti la is[a]bbutu they must not take PN or her offsprings as slave girls or slaves ibid. 29.

f) in NB: ana bēl biti la taqāba umma ana PN abi ša PN₂ šupur PN₃ śindu ša GEME-ū-tu ta-ma[()]-[aḫḫ]-ḥar] (if) she does not say to the owner of the house, "Send to PN, the father of PN₁!" PN₄ will receive the mark of slavery Cyr. 307:9; PN₂ itti PN₈ tatūr ... [šin]datu GEME-ū-tu tam-maḥ-ḥar (if) PN returns to PN₂, she will receive the marks of slavery Cyr. 312:28.

In the passage lu GEME.MEŠ-tum ullet ir. MEŠ-du JEN 432:16, GEME.MEŠ-tum stands more likely for the plural amātu than for the abstract amūtu.

See also amātu.

amūtu D s.; (mng. unkn.); OAkk.*

ula kasāpum ula URUDU DUL-su a-bi-lum a-na a-mu-te ụ-la e-bi-š his (Puzur-Insuši-nak's) statue is not of silver, nor of copper, nobody has made .... MDP 2 63:5, dupl. MDP 14 p. 20 ii 6.

Note the parallel kin.gá lú nu. ba.gá. gá no man has made (such a) work SAKI 72 viii 53 (Gudea Statue B).

*amātu s.; (mng. unkn.); pl. amuwātu; OAkk.*

a-mu-wa-tum ša nabri—a.-s for the Nabru-festival RA 46 186 No. 5 r. 4 (Mari), see Gelb, RA 50 8.

amuzinnu s.; (a plant); pharm.*

ú a-mu-zi-nu : ú UZU.MEŠ tab-ku-te : ina KASSAG sekēru amēla raḫṣu — a.-plant, a
plant for limpness of the flesh, to dissolve(?) in fine beer and bathe the man. Kocher
BAM 1 iii 32, dupl. CT 14 43 S. 60+:10.

an

see ana.

ana (an) prep.; to, for, up to, toward, against, upon, from OAkk., OA, OB on; an in OAkk., and in OB and SB lit. (e.g., En. el. V 1, BMS 10:20), also NBGT I 317, often assimilated to the first consonant of the next word in OA, passim in OB leg., Elam, OB lit., occasionally in SB (e.g., a-na-šē-[su] CT 14 43 S. 60+:10. in fine beer and bathe the man Kocher
BAM 1 iii 32, dupl. CT 14 43 S. 60+:10.

and

a-na, a-na ūnu a-na nūḫ lībibka to appease you RAcc. 71:5f.; maš zi a.ni.še ba.an.sum: ursa dīš nāpištū ūtādīn he gave the kid as a substitute for his own life CT 17 37 Table Z col. B 16f.

en dumu,EXZU.na,ra,nig.gal,gal,la.un.da.an.garille,ra:ịtu bēlu a-na mārat Sin nartā išimūšī after the lord had assigned greatness to the daughter of Sin TCL 6 51 r. 23f.; es a.an.na.ra ... sag,giś mu.un.rig,ĕš: bī Eanna ... ana širītu širūkūšī (after) he had presented her with the temple Eanna ibid. 29f.; ā.sījul ... la,ra ba,ni.in,gar: ararat lemutti ... dīš āmēli ūtākūn an evil curse has befallen the man Surpu V-VI f.

im.limmu,ba.me.lām šā.ā.a.meš: a-na šīrī erbetti melamme sabpu they spread terror in all directions Surpu VII 7f.; ninda nu.šā.a.tug mu.da.an.kar: a-na la a-ku-lu-umā-šī hamīš šubāti the garment of the one who says “I have not eaten” is taken away (to boot) PBS 1/2 135:38f.; gu đu lu. la,ba.na.an.ni,ti,t,te,dē: [a]-nya alpi düšāti ahemī la terrub (see dūšā usage a) ZA 31 114:12; ur.bar,ra,nišu,šū,ti.a tūm,a.meň: barbaru ša anētē pašātī šākātu attī (see barbaru) Delitzsch ALP p. 135:11f.; sag.ṣu sag.gā.ne nam.ba,da ab.dū(!) =qaggataši diš qaggatisa la tašakkāna do not place your (the demon’s) head on his (the patient’s) head CT 16 11 vi 5f.

mušen,ne.nam.me.te,a.ba,ni,ni,ga,a: diš išgiši nī/mātī lūpuš I will do to the bird what is proper CT 15 41:15; āš,ba.le dingir.re.o.ne,ke₂₆(kid): a-na arrate ša ṣī against the curse of the gods Surpu V-VI 16f.; a.ni 6.En.ki,ke₂₆ gū mu.un.na.dē,e: a-na obušu Ea lūšiši he calls to his father Ea CT 4 Sā:13f.; sa.pār n.a.b,ba.ka,le,lal,a: saṣpuru ša mīš tāmī šarū the net which is spread over the sea 4R 26 No. 2:22f.

bulukubu,la,ug,ki,šū,sa,ma,μu,nu,nu,dē nu,ub,zu.a: pulukki šurīṣu du ... diš tāhē la nāṭī my secure borders which one must not approach TCL 6 51:31f.; gi,na.o,dē: migra a-na kunni to establish the borderline KAR 4:36, cf. e si. sa,de,dē: iku a-na šūšēsir to make the ditch straight ibid. 37; sag giš ra,ra.o,dē: nītu a-na nārī to commit murder CT 16 19:46f.

zu,ab.ta,lal,e: a-na aposi šarū stretched over the abyss CT 16 46:185f.; an,šā.gi,ga.ta.im.ging(cim) kalam.ta zi,ga.meš: ištu gēreb šamē šīma šīrī niš mātī ūtēbēni šēnu from the inside of heaven they are making attack against the country like the wind CT 16 20:106f.; šūr,a.ni.ta dingir.na.me sag nu.un.gā,gā: diš ēṣēzišu ilu mamman la šērun whose wrath no other god can withstand KAR 101:7f.; cf. tb.ba.bi.ta šūr,r.a. bi,ta: a-na a-gūgūšu a-na ēṣēzišu 4R 28 No. 2:15f.;

100
ana zūzā

igi.mu.ta ... bar.mu.ta : diš puṣuṣu ... diš urkīja CT 16 8:280f. and 282f.

šu.ne.e.a šu nu ma.an.gar.ri.eš : gādīšus [ni] diš gātīšu [tekve] JTVI 21 154 14 4; ki.tuš ša.dug ga bi.in.dūr.ru.ne.e.a:ma : ina šubat ūš libi diš šuṣuḫi to settle (the gods) in a
during their hearts' delight CT 13 55:19 (on pl. 36).

ku = a-na (i.e., še read ṑūr, in comm. on
Lugal.dur.mahj) STC 2 pl. 54 r. ii 3', cf. ra = a-na ibid. 14' (Comm. to En. el. VII 96 and 98);
PIKUŠ.ŠE PIKU KIN-AR = LUGAL DIŠ LUGAL ūMA-AR
2R 47 K.4387 i 8 (comm. to unidentified astrological
omens); E.KI / a-na Meissner Supp. pl. 7 K.4166
i 5; λ / a-na ibid. r. 1 (astral comm).

In gramm.: ū, a, i, ša, BUL, diš/ne, diš/a, ta, ū[r], [ar], [ir], [ra] = a:nal NBGT V r. ii 8ff., also NBGT III iv 15ff.; lu.ne.ra (also r., a, še) = a-na an-ni-i-im OBGT I 317ff. (Comm. to a:ni, še, e.da, e.ta, e.ra = a-na ku-a-ši NBGT II 200ff., meš.e, me.ta, me.da = a-na ni-a-(i)
NBGT I 138ff. and passim. in the gramm. textcorresponding
to a group of locative or directional suffixes (e.g.,
NBGT II 189ff., NBGT I 267ff., II 46ff.), or to the
suffix še (e.g., NBGT I 150-60, OBGT I 719, 730f., 816, 821, 872f.), also aš (OBGT I 723), to the suffix
a (OBGT I 720).

In bil. texts, Akkadian constructions with
ana translate a number of Sumerian syntactic
constructions with different locative or directional suffixes required by the syntax
of the Sumerian verb, or Sumerian idioms,
e.g., ma.da.ma.da.bi “land and land”
: māta a-na mālī land after land 4R 27 No. 3:6f., ē ū kū.bab.bar igi.ne.e.ne.du, “house and silver 'look' at each other" : bitu a-na kaspi ittaṭṭalu Ai. II iv 30', also ibid. 31'-34'.

For prepositions and adverbs composed with ana, often assimilated to the second word of the first
consonant of the second word, such as a:jiši, akkāši, akkina, alla, ammīnā, anūmūku, appitte, asurri, asēr, ašša, aššatī, aššāri, aššum, etc., see the respective prepositions
and adverbs.

In MAOG 3/3 8:116 (Diri II 125) read ū ū = a-na-[ku].

v(on Soden, ZA 41 133ff. and GAG § 114d.

ana zūzā see zūzā in ana zūzā.

anabu s.; (a loincloth or kilt); syn. list.*

a-na-bu = su-ú-nu (last in a list of equivalences
of a:nu, for context see addu) An VII 230

anadaru adj.; (bearded); syn. list.*


anāhu A v.; 1. to toil, exert oneself, 2. to
become tired, to become, to have had enough,
3. to become weakened, to fall into disrepair
(said of buildings). 4. šu-nilahu to make
(someone) work hard, to worry, 5. šu-nilahu to have a hard time(?), to be painful(?), to linger
on(?), to last, 6. šu-nilahu to be destroyed, in
pain, 7. IV (uncert. mng.); from OA, OB on;
I inah – inna: I/2, I/3, I/4, III, III/1, IV;
 cf. anhu, anahū, anīhu, anīhu in la anīhu,
inhu A, mānahu, mānahu, mānu:anu, šu-nilahu, šu-nilimūš, šu-nilimūš, tānihu, tānihu.


[f]usāl kaš dug, ga.ra ze:eb. ba nam.kūš.
ū kaskal mu.un.ar dim.me er šēs.e.ne:e
[agalu] lašu ša bīrāsū ina-na-ha mupattā [wửr] ul aṭṭāšu (you, šin, are) a swift agalu donkey whose
legs (lit.: knees) do not weary, who blazes the trail
for the gods, his brothers 4R 9:38ff.; [na:di.
ku:me:en] atallak [ul] [na:ah] [a]dāya[l] [ul aṣagāl] I walk about but do not become weary.
I wander but do not become sleepy Lambert BWL
idūlu batu in-na-hu anahū SBH p. 54 r. 4f.; a.a
father E-nil, how long will your eyes, which are
over alert, be tireless? SBH p. 124:48f., cf. i:bi:
your eyes are tireless in watching ibid. p. 53:21,
also ibid. p. 53:14; en:ēn i:ku:šu::a : adē mātu
ta-tan-na-hu how long will you weary yourself?
ibid. p. 53 r. 23f.

gātīšu ša ina rap-pi šu-nu-ha with his hands, which
are weary from (holding) the . . . OECT 6 pl.
19:13f.; [... u] a:u u:q a bar kušu: [ ... ] [ina]
u:q a a a šu-nu-ha [... ] 4R 29** r. 11f., see OECT 6 p. 82.

a:nir=gig, ga.bi mu.un na ra:ab, ga:ga = maršīs u:š-tan-na-ha (var. tānha maršam štavanakan)
he moans(?) bitterly, (variant: raises a bitter wail)
4R 27:35, var. from ibid. 26 No. 8:60f., cf. [ṣu-
ta-na-ha takrib[i] ... ] (Sum. broken) SBH p. 128
r. 33; aš:mu.lu nu:ku:šu:ē : ešīšēšu u:š-tan-na-ha
she (Ištar) moans alone (for her destroyed temple)
BRM 4 9:33ff.
tu-šā-an-na-ha 5R 45 K.253 vi 29 (gramm.);
[tu-ud(?)]-tan-na-ha ibid. vii 8.
anāhu A 1a

1. to toil, exert oneself — a) in gen.: PN rented a field in tenancy irriš i-na-ah urabbāma he will seed, do (all the required) work, grow (the crop) MDP 23 278:6, also MDP 22 127:6, 128:8, MDP 23 277 r. 12, 279:6, 280:6, 281:8, wr. i-in-na-ah MDP 22 126:8; it is given her (the wife) as a gift aššum ittišu i-na-ah duša i-li-[ku] because she has toiled (and) worked hard with him (the husband) MDP 24 379:7; u awilum adi la i-na-ah ul irašē mimma but a man, so long as he does not toil, will have nothing Lambert BWL 277:8 (OB lit.); inšī i-na-ah-ū išaršar irtām (see inšī A) RB 59 239:11 (OB lit.); PN īlikka i-na-ah īšaṭa Gilgāmēš has come only with a great deal of effort (lit.: has come, has toiled, has striven) Gilg. XI 259, cf. Gilgāmēš tallikka ta-na-ah taššaṭa ibid. 264; [ana man]niṯa PN i-na-ah(var. -lu) i-da-a-a for whom, O Uršanabi, have my arms toiled? Gilg. XI 293; akpud a-na-ah ēπυς uṣakūl AKK 98 vii 96 (Tigt. I); ana[ku] anumma i-na-ah-ū ana nasār māt šarri [i]nūma maršāku dannīṣ now I have (so) toiled to look after the king's land that I am very ill EA 306:19 (let. of Šubandu); manāḫēte ša ab-bāteja inšīma abbāteja ana muḫḫišunu in-na-ah-ū (I told of) the toils of my ancestors, how my ancestors have toiled on their behalf Smith Idrimi 48, also aḫḫēti ki ittījama in-na-ah-ū ibid. 41; PN ... adi dariti ana šarri ... a-ni-iḫ dannīṣ dannīšma PN will work for the king very hard forever MRS 6 141 RS 16.132:29, also ibid. 84 RS 16.157:24; the freed slave girl ana šarri e(!)-ta-na-ah will do work for the king ibid. 110 RS 16.267:7; cf. ana muḫḫi šarri PN e-ta-na-ah ibid. 108 RS 16.238:16.

b) in hendiyads: mala an-ḥa-ki-uni u aṣṣumika kaspam lappatakuni attama tidē you alone know at how much pains I assumed a debt of silver on your account TOL 19 73:51 (OA); a-na-ah-μa ana DN bēlija ēπυς I put a great deal of effort into building (the temple) for Aššur, my lord AOB 1 132 irr 19 (Shalm. I), cf. ša ēπυςu u ša a-na-ah-what I have made with a great deal of effort MDP 28 29:5 (MB Elam); muḫḫu ki ipādaššu ana muḫḫišu a-ta-na-ah bīraṣu abtēteri when sickness seized him (the physician), I took great pains to have extispicies performed for him KBO I 10 r. 35 (let.).

2. to become tired, exhausted, (in the perfect) to have had enough — a) to become tired, exhausted (said of persons) — 1' in med.: summa amīlu ma'ṭiš e-na-ah-ma šāra edīpta nu [...] if a man is very exhausted and inflated with wind and [...] Kücher Beitr. pl. 11 iii 40; [summa] amīlu MAŠ.QA11-ŠU KU. MES-

anāhu A 2a

ši-i-ta-an-na-ah if a man's sides hurt him (and) he always feels exhausted AMT 31,1:3; summa idāšu bitkāšu i-ta-na-ah (see bitkū mng. 1a) Labat TDP 88:8, cf. [e-ta]-ta-na-ah ... bitkāšu e-ta-na-na-[ha] Jastrow, Transactions of the College of Physicians of Philadelphia 1913 p. 399:44f., also CT 23 46:28; summa amēlu ina la simānišu gabāšu itkalāšu kīnāšu izaqgatasi UR. MES-

ši-i-ta-na-ah burkāšu ikassāšu (see bitkū mng. 1a) Kücher BAM 168:17.

2' other occs.: i-ta-an-ḥu ilū ana awīlītim [x]-x-bu īpšahū-u-[cē]-ri-ṭu-śi-im nuḫšam the gods became tired(?) they [.....] eč toward mankind, became appeased, and let abundance come down (from heaven) for them Lambert BWL 155:2 (OB), cf. i-ta-an-ḥu UBU.MES CT 13 33:1 (SB lit.); i-ta-an-ḥu elštūm vil in-na-ah-īšar HS 1879:17 (OB lit.), cited AHw., s.v.; kīma an-ḥa-ak ušul tiḏē do you not know that I am exhausted? UET 5 23:14 (OB lit.); sāḫum ša ištu GN iliškām a-ni-iḫ the troops who arrived from GN are exhausted ARM 1 20 r. 6' an-ḥa-ku-ma iqsibū he said to him, "I am tired." AnSt 6 156:93 (Poor Man of Nippur); a-ka-ad a-na-ah ānuš amīša I became ...., fed up, sad, of little faith (for SB version, see mng. 6) JCS 11 84 iii 9 (OB Cuthean Legend); a-na-ḥa la išū ša-pāna lamdu (the storm winds harnessed to Marduk's chariot) know no exhaustion, are trained to level everything En. el. IV 54; [ana x ša] iša bīri la i-na-ah ṣaḥāṣam tāpparās purussiš šišom ersetē you (Šamaš) give decisions daily on (the signs) of heaven and earth to the [.....] who does not tire in (performing) extispicies KAR 361:4; [u]ṭr̥a qāštā iliškām- ma a-ni-iḫ u šupšuh (for šupšuh) having traveled a distant road, he was exhausted and
anāhu A 2b

in pain Gilg. I i 7, restored from CT 46 19; 
[sky-to-to idâni burkâni i-da-an-â] ina alâki 
urâê our arms have no more (strength), our 
legs (lit.: knees) are exhausted from travel 
VAS 12 193:12 (šar tambâri); ša la in-na-âmni bûrî 
kašû ina alâku u târi (Bunene) whose legs do 
not become exhausted from coming and 
going VAB 4 260 ii 34 (Nbn.); kimâ ahetâ 
e-ta-an-âmni ina kisir ammâtiqja emûqêja lugam-
mir should my arms become weak (in praying 
for the king), I will exert my strength to the 
 utmost with bent arms ABL 435 r. 6 (NA); 
annâde šapâkka la en-na-âmni ana mitâfûrijja 
these your lips should not grow tired of 
continually praying to me (Nabû) Craig 
ABRT 1 5:9 (NA oracles for Asb.); uncert.: 
[š]âqi il e-n[e]-eh-ma sumî il âdr[u] my well 
does not tire (of giving water), my thirst is 
not excessive Lambert BWL 278:4 (Bogh. prov-
erb).

b) (in the perfect) to have had enough, 
to have tired of: a-ta-an-âmni ša tuârîma 
ataâra him I have had enough and will return 
BIN 4 70:15, cf. a-ta-na-âh KT Hahn 15:22; 
inâ kûrî nisâtî ursa u mûsâ annasus a-la-
na-âh îli in a daze and (full of) worries I 
suffer day and night, I have had enough, 
my god! Streck Asb. 252 r. 11; A-ta-na-âh-îli 
I-Have-Had-Enough-O-My-God UET 5 401:21, 
and passim in names of this type, see Stamm 
Namengebung 163 and 368; summa a-ta-na-âh 
ipaâzâh if (he says), 'I have had enough!' 
he will get relief (followed by âtaqsû) Or. 
NS 16 201:13 and dupl. ZA 43 104:61' (Sitten-
kanon).

3. to become weakened, to fall into 
disrepair (said of buildings) — a) in hist.: 
summa bitum e-na-âh-âma šarrum šumušu ša 
kimâ jâti bitam epâq if the temple becomes 
dilapidated and weakened like the city of 
who, like me, wishes to rebuild it Belleten 14 
224:19 (Iri-
sum); bitum i-na-âh-âma the temple became 
dilapidated AOB 1 22 i 22 (Šamši-Adad I), and 
passim, also e-na-âh-âma AOB 1 42:21 (Aššur-
uballît I), and passim in Ass. royal inscr., also 
bûi Aššûr ... e-na-âh-âma Bohl Leiden Coll. 2 
33:23 (= Bohl Chrestomathy p. 35, Sin-šar-iskun); 
bûi šû ... e-na-âh-âma imqut that temple was 
dilapidated and fell into ruin Weidner Tn. 20 
No. 10:15, and passim; inûma bitum i-na-âh-
âma when the temple becomes dilapidated 
AOB 1 24 iv 19, inûma E ... i-na-âh-âma 
AAA 19 pl. 82 No. 260 iii 17 (both Šamši-Adad I); 
årûm ša mustâlim e-na-âh-âma when the wall of 
the mušluâmu became dilapidated AOB 1 32 
No. 3:8, cf. bit šuḫûrî ... e-na-âh-âma ibid. 
30:10 (Puzur-Åšûr III); mušluâmu ... e-na-âh-
âma iḫbi us inûš the mušluâmu stairway became 
weakened, ..., and shaky AOB 1 68 r. 2 
(Adn. I); enûma dûru šat e-na-âh-âma when 
this wall becomes dilapidated AOB 1 34:12 
(Aššur-bêl-nisîkê), also ibid. 36:13 (Aššur-rim-
nišê), ibid. 36 No. 1 r. 4 (Eriba-Adad I), also JCS 
8 32 iii 9 (Puzur-Sin); enûma bitu šàatu e-nu-
ah[.]ma (var. -hu-)ma when that temple becomes 
dilapidated AOB 1 42:26, var. from ibid. 44 r. 10 
(Aššur-uballît I), cf. enûma bitu šâ i-na-âh-
âma AOB 1 50:52 (Årik-dên-ilî); enûma kisîrû 
šî ša e-na-âh-âma when that quay wall 
becomes dilapidated or the flood carries it 
away AOB 1 74:17, and passim in Adn. I; 
enûma šîpû šâ ušalbaruma e-n[â]-hu when 
that work becomes old and dilapidated AOB 
1 136:17, cf. enûma ekâlu šû ušâlbaruma e-na-
âhu Weidner Tn. 13 No. 5:87, and passim; nûmîr-
ru ... ša ina mahra ... ina ribe e-nu-âh-âma 
šanûtûsu ina ribe ... inûšuma e-nu-âh-âma the 
gate towers which became weakened by an 
earthquake in the past became shaky and 
weakened by an earthquake for a second 
time Weidner Tn. 55 No. 60:9f., cf. enûma 
nûmîrû šìtûnu ušâlbaruma e-na-âhu ibid. 12 
(Aššur-rêd-ê,î) I, also enûma bit Anûm u Adad 
... e-na-âh-âma when the temple of Anû and 
Adad becomes dilapidated AKA 105 viii 55 
(Tigl. I); URBU GN ... e-na-âh-âma ana tîli 
karmû itûru the city of GN became dilapi-
dated and fell into complete ruin KAI II 2 
84:36 (Adn. II), and passim, for e-na-âh-âma (i)dabbû, see abâtu A mng. 4 and discussion 
section; enûma dûru ... e-na-âh-âma RN ... 
èpuš itûr i-na-âh-âma RN ... adârušu unnessi 
when the wall (of the terrace of the palace) 
became weakened, Aššur-uballît rebuilt it, 
(when) it became weakened again, (I) RN 
cleared its site (and rebuilt it on a stone 
foundation) Scheil Tn. II r. 55, cf. AOB 1 140
anāhu A 3b

No. 8:9ff. (Shalm. 1), and passim; enūma dūr abullātisū e-nu-[ḫu]-ma when the wall of his gateways becomes dilapidated WO 1 211:13, also enūma abullū is uššalbarumā e-na-ḫa-ma ibid. 256:13, and passim in Shalm. III; enūma ekallu šatu ılabbirumā en-na-ḫu when that palace becomes old and dilapidated OIP 2 101:62 (Senn.), cf. enūma bitu rēdāti šuātu ılabbirumā in-na-ḫu Streeck Asb. 90 x 110, and passim in Senn., Esarh. and Asb., also enūma bitu šuātu in-na-ḫu-ma allaku labārīš when that temple becomes dilapidated and grows old Böhl Leiden Coll. 2 35:36 (= Böhl Chrestomathī p. 36, Sin-šar-īškun); malīma ... šīpir šuātu in-na-ḫu-ma maqītī ırašādā whenever this work becomes weakened and parts of it collapse Borger Esarh. 75:37, cf. īstēn ina šibbišunu in-na-ḫu-ā-ma ırašādā maqītī (if even) one of (the carrying poles for Ningal’s litter) becomes weak and breaks Streeck Asb. 290 r. 5, see JAOS 38 169; bitu rēdāti šuātu labārīš illik e-na-ḫa īgārātīšu that bitu rēdāti had become old and its walls became weakened Streeck Asb. 84 x 56; enu mā bitu šuāti in-na-ḫu-ma tupaššahu anḥūsū when that temple becomes dilapidated and you correct its disrepair VAB 4 68:38 (Nabopolassar); ša ... ina palēšu bitu šuāti in-na-ḫu-ma eṣṣīš īppušū in whose reign this temple becomes dilapidated and grows old and rebuilds it VAB 4 228 iii 44 (Nbn.).

b) other occs.: kīma bitum an-ḫu-ni aplahma I was afraid that the house (in which we live) had become weakened, so (I had bricks made) AAA 1 pl. 19 No. 1:5 (OA); [summa (salam) DIN]giš ir-a-na-ḫa-ma niqītī irtāšī if a divine image falls into disrepair and threatens to (collapse) TuL p. 110:1, restored from K.3219:1.

4. šunuḫu to make (someone) work hard, to worry: the bull colossi ša ... is nā epīšī šunu u-is-ka-ni-ḫu gimir mar ummānī on the work on which (my predecessors) made all craftsmen labor hard OIP 2 108 vi 84, also ibid. 122:16 (Senn.), cf. bū’āššēnu u-is-ka-ni-ḫu (see bū’āššēnu mng. 3) ibid. 105 v 75 and 118:12, cf. also ana šu-nu-ḫi šābēšu KBo 1 24:15 (let. from Egypt); the battle must not abate šu-ni-iḫ-šu (var. -šum)-ma ina mithur meḫē abarsū liddī wear him (Anzu) out, so that in the thick of the storm he loses his wings STT 21:106 and 128, var. from RA 46 36:9 (Epic of Zu); magal šu-nu-ḫa-ma (var. šum-ruṣma) Lambert BWL 50:37 and 54 (Ludlul III); KUR Aššur u-iš-aa-na-ḫu they (the enemy) worry Assyria ABL 1089:16, cf. u-iš-aa-na-ḫu-lā mudē šīpri [...]-nu (parallel: ušānṣaqa) ABL 37 r. 4 (NA); u ina sanaq atmē tu-šu-an-na-ḫu tênka but make an effort to choose your words carefully Lambert BWL 104:134; ul ıbašši ina gimir Igigi ša šu-šu-hu balīša there is none among the upper gods but you (Šamaš) who toils hard Lambert BWL 128:45.

5. šunuḫu to have a hard time(?), to be painful(?), to linger on(?), to last — a) in med.: summa kīr̄ašu napha u-iš-aa-na-ḫa-ma ināt if his throat is inflamed, he will have a hard time and die Labat TDP 86:47, cf. u-iš-aa-na-ḫa-ma iballut ibid. 49, also u-iš-aa-na-ḫa-ma ibid. 138 iii 12; note with the disease as subject: mu-russu u-iš-aa-na-ḫa his disease will be persistent(?), ibid. 86:45 and 134:27; for a parallel expression, see zabātu mng. 4.

b) in astrol.: summa antalā ina sērtīm ušarrīma nam an-ne uš-ta-ni-īḫ if the eclipse begins in the morning and lasts until noon KUB 4 63 ii 30, cf. ibid. iv 5, see RA 50 16 and 20, cf. enūma antalā Šīn ina barārīti ušarrīma aḫdi šō-tīrī u-iš-aa-ni-ḫa-ma [...]-ma kīma šīṭumā uš-ta-ni-īḫ KUB 30 9 iii 29f., see RA 50 18:46f.; ina MN antalā šāt urri adi zaltāg uš-ta-ni-īḫ-ma Šāmsī imurūsma kīma šīṭumā kal ēme uš-ta-ni-īḫ in the month Tammuz an eclipse (of the moon) lasted longer than the last watch, until daylight, and so was still there when the sun rose (lit.: the sun saw it) and continued like this all day Streeck Asb. 110 v 7f., dupl. Piepkorn Asb. 62, cf. summa antalā šāt urri aḫdī zaltāg uš-ta-ni-īḫ Thompson Rep. 272A 1; note with massartu as object: u idāt dumgi ša leqē kiššātī ʾMa-gur bēl aṣīl anā šūṭūt Ġutu u-iš-aa-na EN.NUN and a favorable sign for conquest, Magur (i.e., the moon), lord of the tiara, remained eclipsed
anāhu A 6a

for more than one watch (lit.: “prolonged” one watch) to predict the defeat of the Gutium TCL 3 318 (Sar.); summa ināa MN UD.12. KAM antahkaraṇa enu nun us-ta-ni-īh if on the twelfth day of the month Tammuz there is an eclipse (of the moon) which lasts for more than one watch Ach Sin 28:25, also (on the fourteenth day) ACh Supp. Sin 23 iv 4, ACh Supp. 2 Sin 21a ii 12, 21b:10.

6. su-tā-ūnu to be dejected, in pain —
a) in lit.: ili[(min)] libūṣuma [...] us-ta-ni-īh his (Enkidu’s) heart was heavy, he was [...] dejected Gilg. Y. ii 28, 31, and 37 (OB), cf. akādd(!) aṣūṣ us-ta-ni-īh (for OB version, see mng. 2a-2'). AnSt 5 102:88 (Cuthian Legend); summa su-ta-na-ūnu mūšu girrāni by day dejection, by night wailing Lambert BWL 36:105 (Ludul I), cf. aḫu(k) apalā ṣu-ta-nu-ūnu CT 13 48:5, also aḫu(l)ap ... magal ṣāmunu (see ṣānuhu adj.) Lambert BWL 50:37 (Ludul III).

b) referring to a sick man: summa ... u’a libbi ippābi u us-ta-na-āḫ murus rāmī marīt if he (is taken with fits of depression, is short of breath, does not enjoy food and drink), says, “O, my heart,” and is dejected, he is sick with lovesickness Labat TDP 178:9, cf. [summa uṣ(or: ut)]-ta-na-āḫ u i-na-īs ibid. 184:23, [summa uṣ]-tan-na-āḫ LKU 63:12, ušaddar [us-ta]-na-āḫ AMT 86,1 ii 14; summa uṣ-ta-na-āḫ (var. uṣ-ta-ni-īh) ippaddu ZA 43 104:59 (Sittenkanon), var. from Or. NS 10 201:11; e tu-us-ta-ne-ēh do not be dejected! Bohl Leiden Coll. 2 p. 3:3 (OB inc.), for ut ú-ta-na-āḫ CT 42 pl. 41 No. 32:7, see anāhu B, cf. a-a uṣ-ta-ni-[īh] a-a iššu murusu RA 18 18 ii 16 (SB inc.); awišum limraš li-iš-ta-ni-īh ibalāt the man will get well even if he falls sick and has pains CT 5 5:34 (OB oil remains).

6c) in rit.: gaggarī ippalassāhu ṣu-ta-nu-ūnu la ikallā they prostrate themselves on the ground, they do not hold back (their) moanings(?) TuL p. 111:16, restored from K.3219, see also SBH p. 128 r. 33, in lex. section, also (in broken context) uṣ-ta-ni-īh BBR No. 26 i 11.

d) other occs.: lu-[uṣ]-ta-ni-īh-ma tērētim lūpāš I will go to the effort of having extisp-
cies performed ARM 2 39:23, see von Soden, Or. NS 22 197.

7. IV (uncert. mng.): lidublum dannatī-īḫ-
               

anāhu B

v.; 1. to sing (the inḫu-song),
2. unnuhu (same mng.), 3. utanuḫu to produce a moaning(?) sound; OB, SB; I *inīḫ — innuḫu (ennuḫu) KAR 141 r. 1, II, II/2; cf. inḫu B.

1. to sing (the inḫu-song): nāru inḫu in-ni-īh (see inḫu B) RAcc. 44:5; taniḏki in-ni-[ḫu] they sing your praise RA 15 180 vii 27 (OB Aggušaja), cf. also an-ḫu e-na-āḫ (parallel: izummur) KAR 141 r. 1.

2. unnuhu (same mng.): in-ḫi-šu un-na-āḫ (see inḫu B) KAR 42:29.

3. utanuḫu to produce a moaning(?) sound: ut-ta-na-āḫ kī ur.sag.mušen kī sum-
anaja

mati idammum he moans like the uršunu-bird, he mourns like the dove STT 52:53; itēbbi marşum ... ul ū-ta-na-aḫ CT 42 pl. 41 No. 32:7 (OB inc.), see von Soden, BiOr 18 71, see also Labat TDP 184:23; cited anaḫu A mng. 6b.

For discussion, see inḫu B. If the KAR 141 ref. cited sub mng. 1 belongs with anaḫu B (on account of the context, in spite of the vocalization enaḫu), we may have to assume two present forms, inñaḫ and inmaḫ, and also assign to anaḫu B the forms i-na-ḫu-(ū) RB 59 242:12 and PBS 1/1 2:39b (both OB) to this verb, since they occur with inḫu as object.

anaja s.; ship; EA*; WSem. word.

i-na-me ibly Giš.MA / a-na-ji ṭatāškar[uššu] ana šarrī I will send him to the king in a ship EA 245:28.

The log. Giš.MA (= elippu) is glossed with the WSem. word anaja, cf. Heb. ʾōnijāḥ.

anakandaš see aḳkaṇašā.

anakku s.; (a cup); lex.*; Sum. lw.; cf. anakmahhu.

dug.a.nag = šu-kum (followed by anakmahhu, q.v.) Hh. X 14, cf. [dug].a.nag = šu-kum, naḫī, našā, maḫū, etc. ibid. 304ff.; [d]ug.a.nag = šu-kum = MIN (= [bēsu]) Hg. A II 96, in MSL 7 111.

anakmahhu s.; (a cup); lex.*; Sum. lw.; cf. anakku.

dug.a.nag.mah = šu-hu Hh. X 15; [d]ug.a.nag.mah = šu-hu = MIN (= [bēsu]) karātu cup for wine Hg. A II 97, in MSL 7 112.

anāku pron.; I; from OAkk. on; wr. syll. (for anāku see usage n) and (Boğh. only) MA.E (KBo 1 4 ii 26, 28, iii 25); cf. jášī, jáṭī.
anāku

JRAS 1932 p. 296:25, for other refs., see MAD 3 p. 51.

b) in OA — 1' in nominal sentences: ula ša mala PN a-na-ku I am not one who (acts) according to (what) Pūšu-kin (says) CCT 1 49b:21; šazzuzum a-na-ku I am the representative BIN 4 105:4; a-na-ku ula ša awātim (see amatu A mnng. 1f) TCL 14 20:15, cf. a-na-ku merāku CCT 4 41b:12, also mera mētim a-na-ku CCT 1 45:16.

2' to stress first person sing.: x kaspam a-na-ku ṣabbulākšunnī that I owe him x silver BIN 6 80:30; ana awātim ammtītim a-na-ku aḥḍā I rejoiced over these words BIN 6 183:17; kima a-na-ku awatka ašmeu when I heard your word CCT 2 26a:14, cf. a-na-ku mínam lēpuš what should I do do BIN 6 123:23; annakakam 9 MA.NA.TA 10 MA.NA.TA itanadā dinu a-na-ku 11 MA.NA.TA ušebilakšum they always gave tin at the rate of nine or ten minas per (mina of silver) but I am sending you (tin) at the rate of eleven minas Kie-nast ATHE 38:10.

c) in OB — 1' in nominal sentences: māri PN-ma a-na-ku I am the son of PN BE 6/1 59:11; šakin šarri a-na-ku I am an appointee of the king PBS 7 116:30, cf. ina GN warad ekallim a-na-ku in Babylon I was a palace official OECT 3 40:8; kima šu bēl lemattika a-na-ku as if I were your enemy PBS 7 94:13; a-na-ku wēdišišījama I am entirely alone TCL 17 38:11; summa a-na-ku āḫuka qaqqaddā kūl bābit if I am your equal, are you not (also) honored? VAS 16 139:6; urram [māḫrika a-na-a-ik]l tomorrow I will be with you and passim, cf. ištu inanna UD.[10.KAM] mahrika a-na-ku I will be with you ten days from now CT 6 32b:17, and passim, also ina GN māḫrišu a-na-ku-ū I am staying with him in Babylon PBS 7 108:29.

2' to stress first person sing.: he ran away u a-na-ku amtarāš and I, myself, fell sick CT 2 49:8; kima awšūmu ana Istar taklu a-na-ku ana kāšim lu taklāku just as one trusts Istar, so do I, myself, rely on you Bagh. Mitt. 2 59 iv 13; who is hungry in your house?

a-na-ku-ū bāriāktū should only I go hungry? VAS 16 5:11; idīšu a-na-ku luddūn I, myself, will pay for its (the boat's) hire ibid. 125:25, cf. a-na-ku-ū aḫruđušu TCL 17 42:12, and passim; ša a-na-ku-ū-ma idīšu whom I know personally Bagh. Mitt. 2 58 ii 27, cf. a-na-ku-ū ma wāšālam I, myself, will pay in full VAS 16 9:14, also a-na-ku-ū ma nasīaku TCL 17 57:51, etc.; ša a-na-ku ȗmiša ina ȗmuḫḫiša šamā izannunu (see zannānu A mnng. 1a) VAS 16 93:22.

3' other occs.: a-na-ku u šā nīḍub we discussed (it), he and I TCL 17 39:20, and passim; a-na-ku u attama dummiqa both you and I (should do favors), do me a favor ibid. 51:30, but a-na-ku u abija kōta nušāšū we met, you and I, my father TCL 18 101:12, cf. a-na-ku u ku-ti TCL 17 31:8; PN u a-na-ku niṭallakšum TCL 10 87:21, and note a-na-ku u šibit ālim tukkabillianūti you have honored us, myself and the elders of the city CT 33 20:7.

d) in Mari and Shemshara: u a-na-ku warākunum allakūm but I myself will come later ARM 1 22:31, and passim, cf. u a-na-ku-ū ana GN ... allak ARM 5 27:9; aššum ūppūm ina ālākim uḫḫiru a-na-ku ūppūm ina šābūlim ul uḫḫir in spite of the fact that the tablet was late in coming, I, for my part, was not late in dispatching the tablet (with my answer) Laessoe Shemshara Tablets 50 SH. 878:29, cf. kima atā ana šēr bēlija ṭallikumma ... a-na-ku ana šēr bēlija[a] allak ibid. 61 SH 874:12.

e) in Elam: [a]-na-ku ina kidiṯ[n DN] ašbākuma while I was under the protection of DN MDP 24 390:1, cf. ibid. 11.

f) in MB: a-na-ku mimmama ul ṭashē[l]ku I, myself, do not need anything EA 7 36; u a-na-ku-ša šulmāna ... mimma ul ušebilakuš and I, too, did not send you any present EA 10 14, cf. also a-na-ku u kōša ṭābūku ninu you and I are on good terms ibid. 11; ul mušākilu a-na-ku lu manazza pānī a-na-ku I am not one who feeds cattle, I am, indeed, a personal servant BE 17 48:27f.; aššum a-na-ku ṭu bēlija allaka ibid. 35:25, cf. a-na-ku
anāku

itu belija ana alāki ibid. 24:36, a-na-ku ul ašbaku PBS 1/2 16:12; la ardu ša belija a-na-ku ibid. 73:13; a-na-ku ul agrubakkama I was not the one who approached you Afo 10 2:1.

2' to stress first person sing.: a-na-ku ana kussi abiya attasab I ascended the throne of my father KBo 3 14:12; a-na-ku attadin ana alākšunu ana kāša I, myself, permitted them to leave to go to you KUB 3 34:17; a-na-ku minā heṭa ša ēmu[šu] and what sin did I commit? KUB 3 69:15; a-na-ku katā akallakku should I withdraw from you (what you ask for)? KBo 1 10:75, cf. asā a-na-ku kalūmaku akialāmaku ibid. r. 41; šunu nakru u a-na-ku nakrākuma they are hostile and I, too, am hostile KBo 1 11:9; note a-na-ku šarru rabā I, the great king, (brought the man of Mitanni back to life) KBo 1 1 r. 22.

3' other occs.: undu abuka u a-na-ku alterātā nipušu (see alterātā) KBo 1 10:7, cf. šumma a-na-ku RN ... u māre Hurri amāte ... la ninassar KBo 1 3 r. 27.

h) in EA — 1' in nominal sentences: amurmi a-na-ku arad kitti šarrī see, I am a loyal servant of the king EA 180:17; a-na-ku eupr ēštu šeni šarrī I am the dust from the king’s sandals EA 154:4, cf. amur a-na-ku gštappu ša šēpēšu ša šarrī belija a-na-ku look at me, I am the footstool for the feet of the king, my lord EA 106:6f.; amur a-na-ku la ḫaziannu Lū ʿe-ū ša šarrī belija see, I am not a high official but only a recruit of the king, my lord EA 288:9, cf. a-na-ku kalbu istēn I am only a dog EA 202:13; note a-na-ku šūtu aradaka I am your slave EA 55:4.

2' to stress first person sing.: gabbu ina GN šamnu šunu a-na-ku-mi *nmkūr everybody in Amurru is at peace, but I am treated as an enemy EA 114:15; [šumma] atta mitāṭu[a u a-na]-ku amat when you die, I shall die too EA 87:31; ša taqabbī ana jāši u a-na-ku eppuš I will do whatever you tell me EA 35:48; a-na-ku šaširāku gabba I have everything ready EA 191:13; a-na-ku istēn ibašāṭi I am quite alone EA 282:9; anna a-na-ku ul nasṣartu u balāṭ šarrī ana jāši here I am without a garrison and royal provisions at my disposal EA 122:28; note: a-na-ku-μa erēšu ... u a-na-ku-μa ubbalu massa I alone do planting and I alone bring corvée workers RA 19 108:10 and 13; u a-na-ku-μa miṭāṭu u mārēja arḍū šarrī balṭu and should I, myself, die, my sons are going to live as servants of the king EA 138:136, cf. a-na-ku-μa ... ašpur EA 44:10.

3' other occs.: anumma a-na-ku u PN nillak now PN and I will come EA 165:14, cf. a-na-ku u šatu nillak EA 164:20; a-na-ku-μa u PN nukurtu ina Lū.ua.GAZ only PN and I am in enmity with the robbers RA 10 106:20.

j) in Nuzi — 1' in nominal sentences: mār miṭi a-na-ku-μi I am the son of a dead man (and I have no witnesses) RA 23 148 No. 29:37; a-na-ku-μa evuru ša PN I am the heir of PN JEN 392:14; a-na-ku-μa la amatmi u mārēja la arḍū I am not a slave girl and my sons are no slaves JEN 449:10, cf. a-na-ku-μa nāḥiš pûti JEN 645:6.

2' to stress first person sing.: ilku ša eqgli a-na-ku naši u PN na šiš I alone, and not PN, am responsible for the ilku-obligation on the field HSS 9 20:28, cf. [ilku] ša eqgli ššu a-na-ku-μa na šā-ak-šā JEN 467:36; a-na-ku ūppa šanā la i-ša-at-ṭar I will not write a second tablet TCL 9 41:36; inanna a-na-ku allīb now I have become old HSS 9 34:9; immatimē a-na-ku intētimi whenever I die (PN may take his wife and go wherever he pleases) JEN 572:34.

3' other occs.: a-na-ku u aššatijā HSS 19 37:32; PN a-na-ku ṣallaḥ PN will respect and serve me RA 23 114 No. 36:39, cf. a-na-ku ṣatī šēbu ... akatalāmi JEN 470:12, and passim used for the dative or accusative.
anāku

k) in MA: if he heard from an eyewitness a-na-ku atamar I have seen (it) myself KAV 1 vii 10 (Ass. Code § 47); urdu șa bēlija a-na-ku I am the slave of my master KAV 159:6; a-na-ku ... allaka KAJ 316:5.

1) in NA — 1’ in nominal sentences: the king knows ki muşkēnu a-na-ku-űni that I am a pauper ABL 421:19, cf. șa ... ummānšu a-na-ku-ni that I am my teacher ABL 604 r. 8; șumma șītu ana-ku șumma lēpišu a-na-ku (see ēpišu in la ēpišu) ABL 556 r. 7f.; șa duṭki a-na-ku la șa balluți a-na-ku (see dāku mng. la–6’) ABL 620:4f.; ula annaka ana-ku or should I (stay) here ABL 50 r. 9, cf. ki ina libbī a-na-ku-ũni when I was there ABL 537 r. 7.

2’ to stress first person sing.: a-na-ku ina muḥḥi la șasluṭku I am not empowered (to act) in that matter ABL 177 r. 9; kimna a-na-ku la ēpišu mannumma lēpišu if I did not do (it), who should have done it? ABL 885:26; ki șa a-na-ku ina ramenija ... amattaḫuni mā șa ana ramenjušu lintuḫu ABL 231 r. 9, cf. a-na-ku ēṭeṣiri ... șum maṭašu ABL 1051:5; ana-ku nuk lallika I said, “I will come” ABL 243:6; a-na-ku ēṭeja sakna as for me, my eyes are ready (to observe) ABL 687:10; note the form annuku (in a poorly written letter): an-nu-ku ina muḥḥi șarri ... la-ku-lak a-na-ku ABL 555 r. 9.

3’ other occs.: a-na-ku su ina pan șarri nūruba let us enter, him (and) me, into the presence of the king (and inform him) ABL 53 r. 1; atā a-na-ku PN ... libbīni šapil why are we, PN and I, downcast? ABL 2 r. 4.

m) in NB (ABL) — 1’ in nominal sentences: șa kalbi mīti a-na-ku șarri ... uballīṭanni as for me, who was a dead dog, the king has brought me back to life ABL 831:6; also 521:7; a-na țeșmi a-na-ku I am on my own (there is nobody with me) ABL 496 r. 9; a-na-ku ul șa ḥiștu I am not a criminal ABL 530 r. 11.

2’ to stress first person sing.: if you do not reach me quickly a-na-ku amdatu I will die ABL 754:9; u a-na-ku ana muḥḥi șarri bēlija taklāk but I am putting my trust in the king, my lord ABL 498 r. 9; a-na-ku ḥiș ana șarri ... ul aḥṣi I have not committed wrong against the king ABL 176:9, cf. u a-na-ku ... aḥṣe ummiṣja [i-na-dir-u-ni] ABL 1106:20; a-na-ku napšašija ana șarri ... ku paqda but my life is dedicated to the king ABL 1255 r. 16; note standing for the casus obliquus: a-na-ku muškēnuša șarri țemu liškumma to me, his subject, the king should give orders ABL 1059:6.

3’ other occs.: a-na-ku u aḥṣe dini ... nišdbuna ABL 928 r. 9, cf. a-na-ku u șa u aḥṣeši ABL 880:16; a-na-ku u šibitu ... ki nišlika ABL 753:6.

n) in NB (from the south) — 1’ in nominal sentences: mār ṣipri ana-ku šarpāk I am a messenger, sent (here) YOS 3 200:18; kūm PN ... a-na-ka I am the replacement for PN YOS 7 89:15; panika mahiri șa ina nišlika a-na-ka is it agreeable to you that I be under your protection? CT 22 224:9.

2’ to stress first person sing.: ki a-na-ka anmutuma when I die TCL 9 141:4, cf. a-na-ka ... anandakka ibid. 31, but wr. a-na-ku ibid. 38, etc., cf. also a-na-ka ... attadin Dar. 296:11; atta ul a-na-ku-ma wabībī u a-na-ku-um-ma lullikamma is it not I who raised you? I, myself, will come TCL 9 141:13; a-na-ku ana muḥḥi kā aŭdbuunu TuM 2–3 254:27; note w’ilīkka ... șa ina muḥḥi PN șa a-na-ka la-ad-di-nu a-na-ku uttata eʃīrka the promissory note (about the barley) which PN owes you, which you(?) gave me, I, myself, will repay you the barley Dar. 475:10f.; often anticipating a direct object of the verb: a-na-ku tusammar’inni YOS 3 136:24; note standing for the indirect object: șulum a-na-ku YOS 3 9:7 and 88:6.

3’ other occs.: a-na-ku u PN maḥiru itti PN₄ nišepu PN and I have made a purchase from PN₄ TCL 13 133:17; a-na-ku u sābēja nīmāta YOS 3 106:17.

o) in hist. — 1’ in self-presentations of kings: Ḥammurāpi šarrum gîtmūm a-na-ku CH x1 10, cf. a-na-ku-ma rē âm mušallīmum ibid. 42, and passim; RN ... šarru ša gībissu itti DN u DN₄ magrat a-na-ku I am Samsuil-
anāku

na, the king whose words are pleasing to Samaš and Aja CT 37 3 ii 70; a-na-ku RN šar Šuši u Anzan MDP 28 29:1, cf. ibid. 31:1 (MB Elam); RN ... a-na-ku Weidner Tn. 26 No. 16 i 4; a-na-ku (var. ana-ku) RN (i.e., Sennacherib) OIP 2 150 No. X 1 (stone block); a-na-ku RN (i.e., Esarhaddon) Borer Esarh. 45 ii 12, also (Assurbanipal) Streck Ašb. 2 i 1, a-na-ku RN (i.e., Sin-šar-īškun) Böhl Chrestomathy No. 25:1 (= Böhl Leiden Coll. 3 p. 34), RN ... a-na-ku (i.e., Nebuchadnezzar II) ibid. 182 ii 30, a-na-ku RN ... mār PN ... a-na-ku (i.e., Nabonidus) ibid. 218 No. 1 i 1 and 7, RN ... a-na-ku (i.e., Cyrus) VAB 3 8b:4 (brick), cf. a-na-ku RN ibid. 4:20; RN ... a-na-ku (i.e., Antiochus I) 5R 66 i 6.

2' in nominal sentences: ša aḥhējā rabāṭi aḫuṣunū šēbru a-na-ku I am the youngest of the (lit.: my) brothers Borger Esarh. 40 i 8; lu a-na-ku-ma šarru migir šibbicca even if I should be the king who is your favorite (I was one whose heart held no thoughts of kingship) VAB 4 280 vii 45 (Nbn.); nobody must recognize me (and know) ša la PN ana-ku that I am not Bardia VAB 3 19 § 13:21 (Dar.).

3' to stress first person sing.: tēmšunu eše'am a-na-ku-ma [lu] uṣṭeššir I will bring their conflicting ideas into order UET 1 146 iv 10 (Hamurapi); kimā a-na-ku-ma (var. ana-ku-ma) narē ... ana aḫrīšunu u-ṭermu just as I, myself, replaced the foundation tablets AOB 1 124 left edge 2 (Shalm. I); u a-na-ku ... meḫrēt ummānijā ašbatma I headed my troops myself TCL 3 331 (Sar.), cf. a-na-ku aššēma Streck Ašb. 22 ii 115; a-na-ku ana DN bēliša kajānak [la baṭ]lāk I belong for ever and ever to my lord Marduk VAB 4 150 A ii 4 (Nbk.); a-mur a-na-ku I, myself, saw (how Nabonidus, my own son, rebuilt Ehhuil) ibid. 290 ii 3, see Gadd, AnSt 8 48 ii 12; aqa' a-na-ku ana DN ērīš this I asked of Ahuramazda Herzfeld API p. 31:49 (Xerxes Ph), cf. ana-ku ina muḫḫiššu șalṭāk I rule them ibid. 11, and note anāku for the casus obliquus: DN a-na-ku liqṣuranni may Ahuramazda protect me VAB 3 109:18 (Xerxes), DN šarrūtu anāku ʿiddannu ibid. 11 § 5:4 (Dar.), and passim, and for the possessive: ana a-na-ku qallē ittārūnu they became my slaves ibid. 13 § 7:7.

p) in lit. — 1' in epics: ʾašī šumī a-na-ku Gilgāmēš is my name Gilg. M. iv 8 (OB), cf. a-na-ku Šûrsunabu ibid. iv 6; a-na-(var. ana)-ku u ʾaptā pīrīšti ili rabūti it was not I who revealed a secret of the great gods Gilg. XI 186; a-na-ku-mi dannu I (alone) am strong Gilg. I v 1; ʾattā lu mutīma a-na-ku lu aššakta you be my husband, I your wife EA 357:82 (Nergal and Ereshkigal); endinnā a-na-ku u kāši i nippū šašma come forward, let us fight, you and I En. el. IV 86.

2' in prayers, etc.: attī tiṭē a-na-ku la idū you know (the sickness from which I suffer), I do not KAR 73:21, cf. šī ʾaj imuru ana-ku šūnumu AMT 87,2:7; šī limātiša a-na-ku lubluṭ she should die but I should live Maqlu I 19; u ana-ku ʾāšīpu aradka dalīška lululṭ and I, the exorcist, your servant, will also sing your praises BMS 12:94.

3' other occs.: alki i nillika a-na-ku u (k)u-ʾa-šī come, let us go, you and I Lambert BWL 160 r. 5; rašubtu ina ili a-na-ku I am the most awe-inspiring among the gods (incipit of a song) KAR 158 r. vi 8 and 10; a-na-ku Istar VAS 10 213:8 (OB); rēšu ... a-na-ku I am a slave Lambert BWL 88:289 (Theodicy); mārī ša ana-ku urabānī my foal, that I have raised Craig ABRT 1 26 r. 25 (oracle); ezīb ša ana-ku mār bārī aradka subāt ginēa ... lăšāku forgive that I, your servant, a diviner, am dressed in everyday clothes PRT 29:14.

q) in omen texts: a-na-ku u tillātiša ana mat nakrī du my army and I will march into enemy land KAR 426 r. 16, cf. ana-ku u nakrū ʾišmeš-ma the enemy and I will meet (but not fight) TCL 6 5 r. 43.


There is no satisfactory evidence for assuming the existence of a pronoun *ana in Akk. beside anāku (Moscati, An Introduction

110
anāma

to the Comparative Grammar of the Semitic Languages p. 103 sub 13.7, also Goetze, JCS 6 p. 3 n. 19, and as early as Zimmerm, Istar und Šaldu p. 43 n. 2).

In a few and mostly quite difficult passages we find, e.g., a-na u alta Bab. 12 pl. 21 vi 6 [Etana], a-na ilka bānuk tukuktu RB 59 246 r. 19, a-na ù-ur-ša-na-at i-li VAS 10 213:12, a-na ú-ul ḫar-ša-ad-du EBS 1/1 2 iii 52, and a-na ú-ul [el-] [...] ibid. 55, a-na u šalti CT 44 49:20’, a-na attašpil Lambert BWL 76:77 (some of these refs. courtesy Á. Sjöberg). The few passages in EA where a-na appears instead of the normal anakku (such as EA 155:48, 260:8, 286:14, beside anaku in the same letters) are to be considered careless writings rather than WSem. loans.

anāma

conjs.; as soon as; OA.*

a-na-ma GN takaššaddanni as soon as you reach GN TCL 20 95:6, cf. a-na-ma annakku addinu as soon as I have given your tin TCL 19 46:13, cf. also ana màtí Kānîš [a-na-ma] ikšdu as soon as (the first caravan) has reached GN TCL 4 18:42, cited J. Lewy. Or. NS 21 288.

J. Lewy, Or. NS 29 42 n. 5.

anāma

see annāma.

anamāsu adv.; he is there; OB lex.*; cf. anummát.

lā še-ša-ša-ša-ša OBGT I a i 6'.

Probably derived from anum mát, cf. the parallel formations annašu OBGT I a i s', ullašu ibid. 7'.

anameru (ananmeru) s.; (a plant); SB.


b) in med., pharm., and magic: ú a-na-me-ru: ú um-me-di nasādi STT 92 iii 16'; ú ana-me-rū (among medicinal herbs) Köcher BAM 124 ii 15, also ú ana-me-ru ibid. 297:5, ú a-na-me-ru ibid. 176:13, ú a-na-ni-ru ibid. 215:60, also (in the preceding inc., in broken context) ibid. 54; zēr ú a-na-me-rū AMT 15,3:5, KAR 298 r. 39.

c) other occ.: if in a field ú a-na-ni-ru i-te-bi CT 39 9:17 (Alu).

añameru see anameru.

añanīhu (ñañi, nañi) s.; (a garden plant); SB, NB.


a) in Uruanna: ú a-na-ni-šu: ú min (= úr-nu-u), ú ša-m[u ...] [ú a-na]-ni-šu Uruanna I 299 and 302; ú a-na-ni-šu: ú ur-nu-ú Köcher Pflanzenkunde 1 i 28, 2 i 4.

b) other occ.: na-ni-šu sar (preceded by úr-ni-e sar) CT 14 50:10 (NB list of plants in a royal garden).

aantar s.; (a poetic term for battle, strife); OB, SB; pl. anantátu (OB), annátu (SB); cf. anantu.


a-na-an-tum = ta-ha-šu Malku III 2; a-na-an-tu = gab-lu LTBA 2 i 42, and dupl. 2:108; a-na-at = ta-ha-šu Izbu Comm. 433.
anānu

a) in OB lit.: itekā a-na-an-ti hitb[u(s)?] tugunti to become enraged in battle, to enjoy fighting VAS 10 214 iii 15; illibbiša itiššar a-na-an-ta she always kept battle in her heart ibid. iv 11; itmarrū a-na-na-tim always leading battles ibid. i 11, and cf. [ ...]īš a-na-an-tu ibid. viii 20 (Agušaja).

b) in hist.: ša taqrubti u šuṭṭuš a-na-an-ti išpur-a mār šiprī (see elēpu mng. 2b) TCL 3 111 (Sar.), cf. našpar a-na-an-tu4 AFO 17 369:1, cf. also ina ituškē šīšmur a-na-an-ti YOS 9 80:24; 4Aguša ... iddāt a-na-an-tu [an[t]-ti] Borger Esarh. 79:11; they taught me epēš gabli u tāḥazi dikū a-na-an-ti to wage war and battle, to set fighting in motion Streek Asb. 210:13, also Bauer Asb. 2 87:26, cf. ina dikū a-na-an-ti Winckler AOF 2 p. 20:6 (unidentified ruler).

c) in SB lit.: a-na-an-ta kī ismīda ana Ea ippaṣar he revealed to Ea that she (Tiamat) had brought a battle array together En. el. II 4, cf. dekē (var. lebū) a-na-an-ta ibid. I 150, also, wr. a-na-an-tu (var. -ti) ibid. II 36, wr. a-na-an-tū ibid. III 98, and deki a-na-an-ta ibid. IV 78; idkē a-na-an-tu nandurtu tugulta igri he brought up a fearsome battle array, set the fight in motion STT 22:33, var. an-na-tu CT 46 38 i 33, see RA 48 147, cf. ina bitī tugmāle a-na-an-tum itkuwat abābu asp[u]n] STT 19:53 and 21 ii 53 (both Epic of Zu); Ištur bēlet gabli epīšūl a-na-an-ti Craig ABRT 1 81:17; [ ...]-a-na-an-ta tabtanā tuṣāḥaza l[em]uttu you (Nisaba) have created strife, stirred up evil Lambert BWL 170:29; Nergal ša ina an-na-at lemnīš ḫussa-narrara who flashes evilly in the battles(?) Bīor 6 166:11; a-na-an-tu (in broken context) ZA 43 15:26, also AFO 19 64:92.

A-na-an-da Smith Idrimi 63 is obscure and unlikely to be identified with anantu.

von Soden, ZA 41 169.

anānu s.; copper; syn. list.*

a-na-nu = min (= e-rū-ta-f) (among synonyms of erū copper) An VII 42.

anapū see alapū.

anaqāte s. pl.; she-camels; NA.

I received as tribute from Arabia horses, mules, cattle, sheep and goats gannamātē sal a-na-ga-ta anū ḫakkarēšina camels, she-camels together with their colts Rost Tigl. III p. 26:157, cf. (I imposed upon her) [... sal a-na-ga-ta adī bak[karēšina] Iraq 18 136 r. 21, cf. also Rost Tigl. III p. 70 r. 5, 80:25, SAR. ANŠē a-na-ga-ga-te Iraq 13 23 27 (all Tigl. III); 5 sal anaqāte (beside 32 ANŠē.A.AB.BA) Iraq 13 118 ND 805:2 (translit. only); ANŠē a-na-ga-ga-te (in broken context) Iraq 17 138:5 (let.).

Salonen Hippologica 89.

anarahul s.; (mng. unkn.); OA*; foreign word.

PN a-na-ar-ḫa-lam ullaḫ ašar libbišu illak (if the woman) PN gives birth to an a., she(!) may go wherever she(!) wishes TCL 21 214A 6, also TCL 4 122:7, see Balkan Letter p. 45f.

anatu s.; (a ring); syn. list.*

bulūlu, a-na-tūm = a-na-ša-tum Uruanna III 184f.; a-na-tū = a-na-ša-tū Köcher Pflanzenkunde 4:60.

anaummiš see anaummiš.

anbasu see ambasu.

anbū v. (?); (mng. uncert.); syn. list.* ān-bu-ū = qa-a-lu to be silent Malku IV 95, from LTBA 2 1 xii 124, where an is probably an error for qa or na.

andašu (andašu) s.; (a bulbous spring vegetable); Ur III, Bogh., SB, NA, NB; Sum. lw.; wr. synt. (andašu in NB only) and an.dāh.šūm.


a) in Ur III: 10 (aššu) a.n.dāh.šum (listed between hides and horns) BE 3 77:14.

b) in lit.: if he plants in a field an.dāh.šum sar (listed after sum.sikir sar and ezizzu-onions) CT 39 4:43 (SB Abl.); if a man
andaḫšu

in his dream eats AN.DA[H.ŠUM SAR] (listed between laptu turnip and kanasd) Dream-book 317 iv 24; you bray kisibina kamānā zībā AN.DAḪE VAR.ŠUM coriander, cumin, black cumin, a. KAR 178 r. vi 14, var. from KAR 171:5 (hemer. rit.); 80 lim-rik-sat an-daḫ-ši 80,000 bundles of a. (at the end of a list of foodstuff such as oil, rendered butter, and wine) STT 41:21; see Gurney, AnSt 7 128.

c) in med.: muḫurtu AN.DAḪ.ŠUM SAR (against witchcraft) KUB 37 51 r. 1; ū AN.DAḪ.ŠUM šammi ša-šālī parāši ina šanni dišpī šanni haši liššušu tuṣqaḫat tuššāḫušu the herb a. is an herb to stop coughing — you put it on his tongue and have him swallow it in oil, honey, or purified oil STT 92 ii 10 and parallel Kőcher BAM 1 ii 33; ū AN.DAḪ.ŠUM šammi ši-ki šaku ina KAS.SAG šaqū the herb a. is an herb for the ...-disease, to bray and give to drink in fine beer ibid. 1 ii 40; an-daḫ-še itli dišpī u hinēti NAG.MES he will take as a potion a. with honey and ghee (for cough) AMT 83,1 r. 19, cf. ū an-daḫ-še ... 3 šamme ... la ṣapān NAG.MEŠ ma he will take as a potion a. with honey and ghee (for cough) AMT 83,1 r. 1, cf. Kőcher BAM 42:68, also an-daḫ-še (in broken context) AMT 17,7:6; ū an-daḫ-ši AMT 81,8:9; note (for a vaginal suppository) ū AN.DAḪ.ŠUM Kőcher BAM 240:48", (as an eye salve) RA 15 76:4, cf. also (for cough) ū AN.DAḪ.ŠUM AMT 83,1:8, 91,6:5; Kőcher BAM 165 ii 8; AN.DAḪ.ŠUM ... ikkal Kőcher BAM 201:39, cf. ibid. 180:6'.

d) in NA (as foodstuff): 10 Anšē ū an-daḫ-šī ten homers of a. (among spices for the royal banquet) Iraq 14 35:136 (Anš.); DUG gāpātu an-daḫ-šē a ḍapātu-pot with a. (mostly listed between ṣǔṭu-beer and jars with supurgillu-fruit) ADD 1003:13 and r. 8, 1007 r. 9, 1010:16 and r. 8, 1011 r. 7, 1013 r. 2, 1015 r. 4, 1017:5 and r. 8, 1019 r. 6, 1022:5 and r. 9, 1024 r. 9, 1028 r. 6, 1037:5, also (in the same context) DUG.UṬUL an-daḫ-šē ADD 1009 edge 1.

e) in NB (as foodstuff): 1 gīn an-daḫ-šū (between ṭiṭatu and honey) VAS 6 310:2; an-daḫ-šūm SĀR (listed with other types of onions) CT 14 50:5 (list of plants in a royal garden).

The lex. passages which mention the andaḫšu-plant among bulbous vegetables (mainly onions), the festival of the andaḫšu-plant in the Bogh. texts, and the frequent NA refs. to a.-plants in containers, i.e., preserved, suggest that andaḫšu denotes the spring-flowering lily or crocus, the bulbs of which are edible and preserved for consumption during the rest of the year.

The plant seems to have grown wild in the north (Anatolia, Assyria) and to have been quite rare in the south. For a presentation of Hittite texts dealing with the AN.DAḪ.ŠUM-festival celebrated in spring, see Güterbock, “An Outline of the Hittite AN.TAH. UM Festival,” JNES 19 80ff., also Historia Einzelschrift No. 7 p. 66f. Note also the possibility that the Hittite scribes may have used a rare Sumerogram to designate a native flower quite unrelated to the plant denoted by the word in Babylonia.

It remains uncertain whether indahšum, which occurs only in Ur III texts (BE 3 55:8, TCL 2 pl. 41 5578:2, see also ITT 4 p. 6 sub 7059), is to be connected with andaḫšu though it is difficult to assume an accidental homonymy in such a rare combination. In these passages, the andaḫšu is counted, as is the andaḫšu in STT 41:21; it appears, moreover, among foodstuff, garments, spices, etc. (see MAD 3 p. 47), so that the identification with andaḫšu seems not unlikely.

Cornelius, JFK 2 175ff.

andanānu see dinānu.

andarāru see andurāru.

andaš s.; prince; Kassite word; syn. list.*

an-da-ši — ru-bu-u LTBA 2 2 i 38 (An — šamū 1).

andāšu see andaḫšu.

andēšu s.; muster; LB*; Old Pers. lw. lul-lik(!)-ma ina an-de-e-su ša šarrī let me go to the muster of the king UET 4 109:4 and 15.

Loan word from Old Pers. handaisa, see von Soden, Or. NS 19 232.

andillu see andullu.

andu see amtu.
andugû

andugû s.; (mng. uncert.); syn. list.*

an-du-gu-u = [MIN (= kak-ca-bu)], an-du-gu-u = ú(var. up)-pu-u Malku II 1038a-104.

A term for a condition or some phenomenon in the sky, as the equations with "star" and "cloud" indicate. Presumably a loan word from Sum. *an-du-gu-u; for dunge, "cloud," see erptu.

anduballatu (anuballatu, induballatun, induballatu) s.; (a type of lizard); SB; wr. syll. and KUN.DAR.GURIN.NA, EMEDIR(OR.ŚID).ZI. DA, NIR.GAL.BÜR.

kun.dar.gurin.na, nir.gal.bür = an-du-ha-la-tum HH. XIV 208f.; eme.ŚID(var. .DIR).ZI. DA = an-du-ha-la-tum HH. XIV 212; [eme.ŚID].ZI. DA = an-du-

a) in lit.: kīma kalbi ina ḫaṭṭi kīma an-du-
ha-lat ina kībān (may they chase away the sorceress) with a stick like a dog, with a lump of earth like an a. Maqu V 43; lumun in-du-ha-la-tu ša ana muḫḫija imguṭu the evil portended by an a. that fell on me Or. NS 34 16 K.3365:5 (namburbi), cf. ḫul in-du-
ha-la-tu u eme.ŚID (= šurārī) annī ibid. 12, and note ḫul nir.gal.būr ša ana muḫḫija imguṭu ibid. 14, ana ḫul nir.gal.būr u eme.ŚID padāri ibid. 18; [KUN.DAR.GURIN.NA = ] AN.GAL.NIR.BR[NI] KU 45:8.

b) in med.: in-du-ha-la-tu ša egī ina šiḫī u [...] tuššāšāl you have an a. boiled in milk and [...] (the patient drinks it and gets well) AJSL 36 83:118, cf. eme.ŚID.ZI. DA šegā-šal KU AMT 61,5:10, 62,1:5, also in-du-ha-la-ta-
tum ša-milam tāsāk AJSL 36 83:111, [an/in]-du-
ha-la-tu ū ūd ina kaš NAG Köcher BAM 77:37'; dam an-du-ha-la-tu ina šummi tuššalla
tapāššaš you mix a blood into oil and use it as an ointment AMT 30,2:7, cf. dam KUN.

c) in Uruanna: ú (var. qīš ū) a-nu-nu-tu : AŠ im-du-ha-la-ta Uruanna III 66, from CT 14 42 K.4140B+ i 5, var. from Köcher Pflanzenkunde 12 i 58, and dupla; bal-tu-ši-tu, nir.gal.
DIR.ZI. DA = im-tu(var. -du)-ha-la-a-tū MSL 8/2 62:243f. (Uruanna); ta-aš-lam-tū in-
tu-ḫa-la-tū = kal-lat šēri ibid. 242.

Landsberger Fauna 117.

andulu (andulû) s.; 1. canopy, cover.

2. protection; OB, Mari, MB, SB, NB; Sum. lw.; wr. syll. and AN.DUL, AN.DULX(SAG).

2. protection — a) of gods, spirits: šulāšunu ūba an-du-ha-la-šu-nu ša šaṭame irtušu elija (the gods) extended their sweet shade, their beneficent protection over me Streck Asb. 86 x 64, cf. (in similar context) AN.DUL-šu-
nu ūba Iraq 7 106:6 (Asb.); tatuṛaššināti an-

114
andunanu

di-il-la-ka (Sum. broken) KAR 128:21 (prayer of Tn.), cf. asâr šiṭunu raššu an-dîl-la AFO 18 50:21 (Tn.-Epic); kîma qesāša kîma šimbari [ka]mmara [raššu] an-dûl-la-ka sahîp màṭatî you (Šamaš) bind like a rope and cover like a fog, your broad protection extends over all the lands Lambert BWL 128:40; nûr màṭatî daqân kiššat ālānì AN.Dûl kibrāti (Šamaš) light of the lands, judge of all the cities, protection of (all four) quarters Unger Bel-harran-beli-assur 5, cf. KAR 128:15, in lex. section; li elì makē u [lapan] tašakkan AN.Dûl you extend your protection over the weak and the poor BMS 22:49, see Ebeling Hand-hergebung 108:5; [an]-dû-ul (var. an-dû-lu) dadmi ėţur niše (Nabû) protection of the settlements, savior of the people Ebeling Hand-hergebung 108:7, cf. ibid. 100:15, RA 12 191:2; littallak ina ṭabat an-dî-[l]-kî let him walk in the sweetness of your (Istar's) protection KAR 107:22, AN.Dûlx ili elì amēlī ibašši (that) man will have divine protection Kraus Texte 44:22, also ibid. 63:19'; [šunma] ina bit amēlī širu šikkâ idâkma ikul bitu ša AN.Dûlx. Ri [...] if a snake kills and eats a mongoose in a man's house, that house [will ...] its protection KAR 384 (p. 339):3; elî biti [ša] PN màr šišu šukun, AN.Dûl (O Marduk) extend protection over the house of PN, son of his personal god KAR 55:14, 120:4, LKA 128:4, and passim on amulets, see Reiner, JNES 19 152ff.; note in personal names: I-li-AN.Dûlx VAS 7 2:2, É-a-an-dûlx-lî YOS 8 14:21, Šamaš-an-dûlx-lî BIN 7 82:12, and see Stamm Namengebung 211; in a geogr. name:  GUIDATA-an-dîl-mâtī Rost Tgl. III p. 24:147.

b) of kings: ša elî GN an-dûl-la-šu itirušu (Sargon) who extended his protection over Harrân Lyon Sar. 1:6, and passim in Sar.; elî kullat màţâzi ušâtriši an-dul-lum I have extended (my) protection over all the large cities Streck Aab. 230:15, cf. elî kullat màţâzi ukiš an-dul-lum(var. -lu) ibid. 240 No. 6:12, 244:18; RN ... ša kîma šarrûr Šamši an-dîl-la-šu elî mâtisû šupparruruša RN, whose protection like sunshine is spread throughout his land AAA 19 109:16 (Ašm.).

andunanu see dinânu.

andurāru

andurāru (andarāru, indurāru, addurāru, durāru) s.; remission of (commercial) debts, manumission of (private slaves), canceling of services (illegally imposed on free persons); OA (royal), OB, Mari, Alalakh, Bogh., SB, NA, NB; wr. syll. (addurāru in Ilušuma, durāru in NA) and AMA.AR.GI (KBo 101 r. 14); cf. darāru.A.


a) in Ur III: for refs. to legal texts (di. till.1a) dealing with the release of slaves ama.ar.gi1 ... gar) by their private owners, see Falkenstein Gerichtsurkunden 193; for earlier refs. concerned with official acts, cf. SAKI 52 xii 21 (Urukagina), and Or. NS 19 106f. passim (Lipit-Istar Code).

b) in OB — 1' referring to persons released from service and to the manumission of slaves — a' in law codes (regulating release of pledges): ina ribûtim šaltim an-du-ra-ar-šu-nu īšakkān freedom shall be given them (the distrained wife and children) in the fourth year CH § 117:66, cf. an-du-ar antîm u mārša īšakkān § 171:73; balûm kâspîmma an-du-ra-ar-šu-nu īšakkān freedom shall be given them (the natives sold as slaves into their home country) without any payment of silver § 280:88; uššûr an-du-ra-ar-a)j-šu [ša]kin he (the distrained person) is released, he has been given freedom Kraus Edikt § 18' v 34, cf. (negated) [an]-du-ra-ar-šu-[u]l īšakkān ibid. § 19' vi 8, also SI.507:6', see Kraus, Studies Landsberger 226.

b' in legal texts (referring to the manumission of slaves): PN warad PN, ina mahār Šamaš an-du-ra-ar-šu īškûn PN is the slave of PN, he (PN) gave him freedom in front of (the image of) Šamaš BIN 2 76:4, cf. [PN] gemē PN u PN PN lugal.a.ni ù PN nîn.a.ni ama.ar.gi4.a.ni in.gar.re.e sân PN is the slave girl of PN and PN, PN her master, and PN, her mistress, gave her
freedom Scheil, RA 14 151:6 (translit. only), also PN nin.dingir DN PN, gemé.ni.im a.m.a.ar.gi, ni in.gar BE 6/2 8:5 and PBS 8/2 137:4; note: bēlīša ša ībelūši GN an-du-ra-ar-ša ul īškun [in]a bēlīšu īktalāšši (in relation to) her master who owns her, the city Mutiabala did not give her freedom, so he retained her in his house VAS 16 80:9 (let.).

2' referring to obligations to pay commercial debts: an-du-ra-ar suluppi ina GN ma šakin ina Bābīli ul šakin only in GN, not in Babylon, has a release of (debts payable in) dates been established TCL 17 14:4 (let.), cf. ad-du-ra-ar bit[im ...] šarrum i[škun] (obscure) VAS 7 156:31, and note in a date formula: a.m.a.ar.gi Ki.e.n.gi UriK in.gar (year when Samsuiluna) established the freedom (from commercial debts) for Sumer and Akkad RLA 2 182 No. 147.

c) in Mari: kaspgum šu an(!)-da-ra-ru-um lišakinna ul iiddarrar this (debt in) silver will not be remitted even if there should be a remission of debts ARM 8 33:13.

d) in Hana texts: eqlug na-az-bu-um ša la baqrim u la an-du-ra-ri-im the field (sold) is a ...-field not subject to claims and not subject to (claims arising from) a remission of debts VAS 7 204:32, cf. MAOG 4 2:19, TCL 1 237:16 and 238:24. Note the date formula: mu ruining an-du-ra-ri ina māṭišu īškunu year in which Ammu-rapih promulgated a release of debts in his country RA 34 184:15.


f) in Bogh.: inanna Šamē GN ana an-tu-ra-ri īlāšširunūtū now the Sun (i.e., the king of Hatti) has set Kizzuwatna free KBo 1 5 i 37; ša sal.gemé.meš-šu qatēšina ina na₉,har uddappir in ša ardānūs qatammas ina qatēšina uddappir qabšišunu īptumma ina bit Bartu Arinna īškakanšunu ina šapal šamē ama.ar. gi-šu-nu aššakan I removed the hands of the (the conquered city's) slave girls from the millstone and likewise removed the hands of its slaves (Hitt. version adds "from the kin"), I(!) made them take off their (slave) dress and placed(?) them in the temple of the sun goddess of Arinna, (thus) I set them free under the sun (Hitt. version adds "I set them free from work obligations and corvée work") KBo 10 2 r. iii 18f.) KBo 10 1 r. 14 (bil. annals of Hattušili I).

g) in Nuzi — 1' referring to the release of pledges: 5 sal.meš an-nu-tu, ina an-du-ra-ri šišū ... 8 sal.meš annūnu nī-du-u these above-named five women have left because of a release (of pledged persons), these above-named eight women died HSS 16 354:7; inanda sal ina in-du-ra-ri i-te-e-li(!) u šanamma sal.meš PN šišū now that woman left because of a release (of pledged persons) and PN asked for other women (as pledges) HSS 13 149:35 (translit. only).

2' referring to the official act proclaiming the remission of commercial debts: ῥυρρυ ina arki an-du-ra-ri ina bāb abulli ša GN šatīr this tablet was written at the gate of GN after the proclamation of remission HSS 5 25:24, cf. ina arki šدادū ina arki an-du-ra-ri HSS 9 102:31.

h) in NA leg.: uš an-du-ra-ru (in broken context) Iraq 12 192 No. 243 (résumé only); šum ₉ma> ... ina du-ra-ri uṣṣā PN kaspa anu bēlīšu utāra should they (the pledged persons) leave because of a remission of debts, he (the debtor) will return the silver to its owners Iraq 13 116 No. 487, see J. Lewy, Eretz Israel 5 31* n. 95; šūmma du-ra-ru šakin PN kasāpsu idaggar even if a remission of debts is proclaimed, PN (the creditor) will get (lit.: see) his money ADD 629 r. 13.

i) referring to royal acts: an-du-ra-ar-eš Kiš šišku he (Sargon) established the freedom of the men of Kiš RA 16 161:20 (late Naram-Sin legend); a-du-ra-ar Akkadu in nārišunu aššutu I proclaimed remission of debts for the inhabitants of Akkad and their descendants AOB 1 8 ii 13; ištu pani midrim i Urīmma u Nippur Awal u Kisma Dēr ša dū.ka-di adī ʾālim Aššur a-du-ra-ar-šu-nu aššutu I proclaimed remission of debts for them from the edge of the swamps and Ur, also Nippur, Awal, and Kismar, the Dēr of the god Ištarān
anduraru

as far (north) as the city of Assur ibid. ii 29, see ZA 43 115, cf. a-du-ra-ar Akkadī ʾiskun AOB 1 6 No. 1 ii 1 (all Ilušuma); a-du-ra-ar kaspiṇu ṣurušīm verim aninīkm še’im šipātilisin ašu ... pa’ē aškun I proclaimed a remission of debts payable in silver, gold, copper, tin, barley, wool, down to chaff ibid. 12 No. 7:20 (Irušu); šākin an-du-ra-ar niši Bābīl (Kurigalzu) who established the freedom of Babylon RA 29 96:13 (MB lit.); Ur Uruk ... aškuna an-du-ra-ar-šā-un I (re-)established the freedom privileges of Ur, Uruk (Eridu, Larsam, Kullab, Kisiš, Nimip-Lagūda) Winckler Sar. pl. 35 No. 74:137 and parallels; nusāḫī šibše mīkē šāri nibī ša mātija uzakkušūtu an-du-ra-ar-šā-nu aškun I relieved them of the obligation to pay small taxes (payable in) barley, rent, custom duties to be paid at harbors and ferries in my land, I made them free Borger Esarh. 3 iii 12; dullulūtu šābi kidinni šabrē Anīm u Enīl an-du-ra-ar-[var. -ār]-šā-un-eššiš aškun I established anew the freedom privileges for the wronged people entitled, through Anu and Enīl, to protection and to freedom from seizure ibid. 25 vii 16, cf. (I gathered in the [...], clad the [...]) an-du-ra-ar-šā-nu aškun ibid. 94:35; [šā]kin an-du-ra-ar-šā-un-üni aškun I resettled the destroyed city and gave it (tax) privileges ABL 702:10.

j) other oecs.: aptur (<du>-ul-la an-du-ra-[ra ašku])u I (Mammi) took the burden of work (from the gods), I established (their) freedom CT 46 i v 16 (OB Atrahasis); ʾāla an-du-ra-ar x [...]. ACh Adad 13:7; LUGAL AMA. AR.GI GAR ACh Samaš 2:16, ACh Supp. 2 Samaš 32:44; ʾAMAR.UD = ʾAMAR.UD ša an-du-ra-ar CT 24 42:90 (list of gods).

There are two uses of anduraru to be differentiated, one which refers to the remission of debts of a commercial nature (and the subsequent release of distrained and pledged persons) which is attested in OB (codes and, rarely, leg.), Mari, Alalah, Nuzi and NA (usages b–2’, c, e, g, h), and one which entails the canceling of illegally imposed services on basically free persons, mentioned in Sum. texts (Urukagina), OB date formulas, the Lipit-Ishtar Code, Bogh. texts (usage f) and with reference to special royal acts mostly in first millennium texts (see usage i). Two special nuances should be pointed out: first, the use of anduraru for the manumission of privately owned slaves (Ur III ditilla and OB leg. only, see usages a and b–1’), and second, the use of anduraru in connection with real estate in Hana (see usage d) which might indicate that under certain circumstances sales of real estate may have been invalidated by a royal act, see J. Lowy, Eretz Israel 5 23*ff.

Weidner, ZA 43 120ff.; Falkenstein Gerichtsurkunden 93 n. 2; Edzard Zwischenzeit n. 445; J. Lowy, Eretz Israel 5 21*ff.

andurū s.; door; syn. list*; foreign word.

an-du-ru-ú = da-al-tum (among synonyms of daltu door) CT 18 3 r. 17, also Malku II 170.

anēnu see anini.

angallu adj.; wise; SB*; Sum. lw.

angubbū or angubbudu, an-ga-ašu = mu-du-u LTBA 2 1 iv 8 and 2:72.

angūbbi s.; 1. tutelary deity - a) in lit.: Latarak u DINGIR.MES an-gū-bbu-4 usabu DN and the a.-gods take their (appointed) places RA

1. tutelary deity – a) in lit.: Latarak u DINGIR.MES an-gu-ub-bu-á uššābu DN and the a.-gods take their (appointed) places RA
angubbū

35 2 ii 3 (Mari rit.); AN.GUB.BA.MEŠ ilū širitū AN.KU.A.MEŠ ilū nābūti (may) the a.-gods, the lofty gods, the ....-gods, the brilliant gods (let you attain favor, profit, and good luck) JRAS 1920 567 r. 16, cf. an-gub-bu-ū rūštū ša Șu-zi-an-na BE 3313:13 (VAT 17051), cited Falkenstein, ArOr 17/1 225; ședu lamassu AN.GUB.BA.MEŠ ībit Esagil the ședu, the lamassu, the a.-s, (even) the bricks of Esagila Lambert BWL 60:96 (Ludul IV), cf. ședum lamassum ilū e-ri-bū-ut Esagila ībit Esagila ēgirrē ... lidammigu CH xii 48ff., and an. gub.ba șlama [a[bz]u(?)] ū.i,g.št. quà ga.zu šeš may the a., the protective spirit of the apṣa(?)}, speak favorably of you ArOr 17/1 216:38 (hymn to Samsuiluna), also an.gub. ba ká.gal.št.ek [kid] an.șu.ra sílim. ma.ne ... ū.še им.đa.su šu[i:].bi.e šeš may the a.-gods of the Great Gate, the peaceful ankurū(?)-gods walk (at your right and left) UET 6 103:40 (Rim-Sin hymn), see Gadd, Iraq 22 161; an.gub.ba șlama šama.št. quà GA UET 6 105:41; also șgidim.še šlama.č.š.ek an.gub.ba du}-{mu.č.š.ek} ibid. 30, note, referring to Bau: an.gub.ba.č.kur. ra.ka Römer Königshymnen 236:14; ikkiň Enlil Igiği Annunaki u AN.GUB.BA.MEŠ ša Ekur TCL 6 47 r. subscript, see RA 16 155.

b) in god lists and theological texts: dingir an.gub.ba.meš (referring to the seven sons of Enmešarra) RA 41 31 AO 17626:12, cf. 6 AN.GUB.BA.[MEŠ] ibid. r. 4, also AN.GUB.BA.MEŠ ša ina pan Daqan šušu šši Enmešarra x TCL 6 47:15, see RA 16 150, cf. 7 AN.GUB.BA.MEŠ ša ē.x KAR 142 ii 24, cf. also Rm. 2,216:10'; 3 a(var. omits).a.n. gub.ba ē.št.ek CT 24 13:54 and dupl. 25:103, cf. 5 an.gub.ba ē.ninnu.št.ek CT 25 2:10, dupl. RA 17 183 Rm. 390:2, an.gub.ba ē.bab.bar.št.ek CT 24 32:103, also 2 an. gub.ba ē.kur.št.ek} ibid. 24:67, 4 an. gub.[ba ...].št.ek CT 24 37 i 9 and dupl. CT 25 19:14, 2 an.gub șka.di.št.ek CT 25 6 iv 15.

2. (group of stars) — a) designation of sun and moon: see Hg. B VI 52, in lex. section; mul.an.gub.ba.meš = Šin u Ēmeša AFO 19 107:16.

angurinnu

b) referring to other stars: 9 MUL.MEŠ AN.KU.A.MEŠ 3 MUL.MEŠ ni[a-bu-ti(?)]} AN.GUB. BA.MEŠ AFO 4 76 r. 12, cf. MUL.GUB.BA.MEŠ šát Ekur = Sin u Nergal, MUL.AN.KU.A.MEŠ šát Ekur = Anu u Enlil 5R 46:15f., MUL.AN.GUB.BA. MEŠ šát Ekur MUL.AN.KU.A.MEŠ šát Ekur CT 33 1 i 23, cf. MUL.AN.GUB.BA.MEŠ (among the stars of the “path of Enlil”) ibid. 6 iv 4; MUL.PA.BIL.SAG MUL.ZA.BA BA u AN.GUB.BA. MEŠ šatpaḫušum} ibid. 5 iii 27.

3. (an ecstatic): ramki paššiš AN.GUB.BA. MEŠ maḫ-ru-te (var. an-gub-bi-e) nāšir pirišti maḫaršunu ušši I placed at their (Marduk's and Šarpānītu's) service the former ramku-priests, paššu-priests, ecstatics, those initiated in secret rites Borger Esarh. 24:21, var. from ibid. 90 § 59:14, see Borger, BiOr 21 147, cf. [... pa]-ši-šu LÜ.AN.GUB.BA.MEŠ maḫaršu ulzī Streck Ashb. 268:27; nēskākē ramki šurāhi šāt ithušu nindanšun lāmīd pirišti AN.GUB.BA.MEŠ naṭ płiti maḫaršu [ulzī] Winckler Sar. pl. 36:158 and Lio Sar. 7:13.

The name of the deities referred to in rituals and in god lists may be read angubbū or dingirgubū. In the former reading, which is suggested by the phonetic spelling of the Mari ritual, the name would mean “he stands”; in the latter reading the name would mean “standing god.” See also ankurū.

In mng. 3, the name of the ecstatic is most likely to be read dingirgubū, “inhabited by the god,” a synonym for maḥhū, the logogram for which is LÜ.GUB.BA, and its use is another example of the late learned terms coined under Sargón, used under Sargón, Esarhaddon, and Assurbanipal.

Römer Königshymnen 247; (Lambert BWL 301). Ad mng. 2: Weidner, RLA 1 108.

angurinnu (ingurēnu) s.; (a metal household object); EA, NB.


b) in NB: šîšên dānu [1] gur siparri 1-en in-gu-ri-fe-nu one bronze vat of one gur capacity, one a. (among household objects)
anhu


anhu adj. 1. exhausted, weary, 2. in disrepair, eroded (said of buildings and walls); OB, SB, NB; cf. anahu A.

1. exhausted, weary — a) said of persons: alsika an-ḫu šu-nu-ḫ[u aradka] I, your weary, exhausted servant, called to you (Šamaš) AMT 72,1:3, see Ebeling, ZA 51 172, also Schollmeyer No. 27:14, cf. anku alaiki an-ḫu šu-nu-ḫu šumruṣu aradki STG 2 pl. 78:42, see Ebeling Handhebung 132, cf. also an-ḫu šud̄lūpu BMS 4:16, and passim in prayers, an-ḫu dal-pu šu-nu-ḫu-um AFO 41 41:4, see also dalpu adj. mng. 2; an-ḫu-ti (in broken context) AFO 19 66:12; mušapšiḫu nisšēnum an-ḫa-a-ti who brought rest to its (Dēr's) weary people Lyon Sar. 20:12, also Winckler Sar. pl. 40:6, cf. [nisšē] māt Aššur an-ḫa-[a-ti] AFO 3 158 r. 15 (Aššur-dab II); ummānšu an-ḫu u dal-[pu] his weary and sleepless army BHIT pl. 7 iii 7 (Nbn. Verse Account); an-ḫu ša ina qaqqar š[u]mu [i]ṭaṭiqa mē [m]aiki [...] a weary man who crosses waterless desert ground [...] water from the waterskin (proverb) ABL 1411 r. 2 (NB); exceptionally in a non-literary text: silver for beer (of my city Assur which had fallen into disrepair AKA 87 vi 89 (Tigl. I); īgarāšu an-ḫu-tu its eroded walls (in broken context) CT 37 19 iii 41 (Nbk.); īstu gababidīšunu adī ār biti 15 tipūkī an-ḫu-te lu āhsīp I removed 15 eroded brick-courses from their (the towers') parapet down as far as the roof of the building Weidner Th. 55 No. 60:10 (Aššur-rešʾīš I).

b) said of horses: the gods of Sumer and Akkad kīmu mu-re-e an-ḫu-te paヌnšu a-tanakkaru took on a changed mien like exhausted foals Streck Asb. 268:18, also Borger Esarh. 91 § 60:3.

c) said of the eyes and arms: an-ḫa(!) inaḫa danniš my eyes are very weary JCS 15 8 ii 20 (OB lit.); summa amēlu qaṭṭātu šēptātu an-ḫa tab-[a] If a man's hands and feet are weary and without strength AMT 69,1:22, cf. kī ša amēlī dalpi idāšu an-ḫa (see dalpu adj. mng. 2) Gössmann Era I 15.

2. in disrepair, eroded (said of buildings and walls): bitāt ilāni ša āluja Aššur an-ḫu-te ēpuš uškīl I completely rebuilt the temples of my city Assur which had fallen into disrepair AKA 87 vi 89 (Tigl. I); īgarāšu an-ḫu-tu its eroded walls (in broken context) CT 37 19 iii 41 (Nbk.); īstu gababidīšunu adī ār biti 15 tipūkī an-ḫu-te lu āhsīp I removed 15 eroded brick-courses from their (the towers') parapet down as far as the roof of the building Weidner Th. 55 No. 60:10 (Aššur-rešʾīš I).

anḫullime see imḫur-limu.

anḫullu s.; (a plant in magic use); SB; wr. Ṽ.AN.ḪUL.(LA/LU).

โรณ an-ḫu-štā : Ṽ sá-nu [ ... ], Ṽ ni-ta āš-[š[u] ... ] Urnuına I 687/3–4.

a) as an amulet: anaku aššakkanakz-kīnāšimmu ā diskur musakkiru ā ša piktna Ṽ.AN.ḪUL.LA la māhir kišpī Ṽ is pišī Ṽ ša wapsšaru kišpī I am wearing against you (sorceresses) diskur-plant, which pierces your mouth, a-plant, which does not allow (lit.: accept) sorcery, the “wood for releasing,” which releases sorcery RA 18 165:21 (inc.); ala Ṽ.AN.ḪUL.māṣar šulme Ṽ ša Ua u Asalluhi e tamḫur kišpī you, a., are the protective spirit (sent) by DN and DN₂, do not allow sorcery BMS 12:105, see Ebeling Handhebung 82; Ṽ.AN.ḪUL ša ina kišādija saḵmu minma lemmu aj uṣasniqa the a. which I wear around my neck should not let “anything evil” approach me BMS 12:67, see Ebeling Handhebung 80, cf. kīma annāma anu muḫḫi Ṽ.AN.ḪUL MEŠ taqtabā ina kišādija tašakkan when you have recited this (incantation) over the a.-s, you place (them) around his neck ibid. 115; 4 Ṽ.AN.ḪUL MEŠ 1 ša gismuŋaššu 1 ša ḫarāṣi 1 ša uŋni 1 ša giš MEŠ teppuš gismuŋalla NA₄ ḫarāṣa uŋna NA₄ MEŠ ina birīt Ṽ.AN.ḪUL MEŠ ina qé kis tašakkak you make four a.-s, one of alabaster, one of gold, one of lapis lazuli, one of ... , you string the alabaster bead, the gold bead, the lapis lazuli bead, the ...-bead in between the a.-s on a linen thread ibid. 11 and 13, cf. 4 Ṽ.AN.ḪUL MEŠ taṇaššima abnē šunu itti Ṽ.AN.ḪUL MEŠ tašakkak you lift the four a.-s (of precious
anḫu-ḫu
stones) and thread these stones with the a- plants ibid. 104.

b) other occs.: KU ša ANḪUL.MEŠ erbet-tašunu ina šaman šurmeši tiballal you mix the powder(?) of these four a-s (see usage a) into cedar oil (for use in the ritual) BMS 12:14, see Ebeling Handhebung 76, cf. KU.KU Š.ANḪUL.MEŠ erbettašunu(!) ... ina šaman šurmeši tiballal ... tupaššassu ibid. 101; Š.ANḪUL (with other herbs, to be worn in a phylactery against sorcery) KMI 51 r. v(!) 18, cf. Š.ANḪULLA (among other herbs, for a potion) Köcher BAM 176:12; Š.ANḪULLA piša my mouth is the a.-plant Maqlu VI 100, cf. ibid. IX 114.
The phonetic reading anḫullu is based on the use of the verb mahāru in the sympathetic magic operations cited usage a, cf. the plant names imhur-ešrā, imhur-limu, see imḫur-limu discussion section. Note, however, that NAŠ.ANḪUL.MES corresponds to bibrā in Hb. XVI, see bibrā.

anḫullu see imḫur-ešrā.
anḫu-rašu see imḫur-ešrā.
anḫu-tu ș.; 1. exhaustion, weariness, 2. disrepair, dilapidation; MB, SB, NB; cf. anḫu-šu a.

1. exhaustion, weariness: ummānāt Aššur dālipīti ... an-ḫu-šu-si-ši ina ušapšēma I did not give relief to the weariness of the Assyrian army, weary-eyed with sleeplessness TCL 3 129 (Sar.), cf. šābēja ... u lapāššu an-ḫu-šu-si-su-un AFO 8 182:16 (Ašb.), cf. also [ša ...]-lu an-ḫu-ta-ni u paššāšu be-en-ni (Assurbanipal) who [....ed] our weariness, relieved our ... Bauer Ašb. 2 71 r. 8; the Babylonians who were subjected to the yoke an-ḫu-šu-si-su-un u paššāšu ušapšīr sar[dīšunu. I relieved their weariness, unfastening the ropes (they pulled) SR 35:26 (Cyr.); ina erši an-ḫu-te naḏākuma I am lying exhausted in my bed (lit. in a bed of exhaustion) Scheil Sippar 2:8, see RA 25 111ff.

2. disrepair, dilapidation — a) of buildings and walls: for anḫu-ta alāku, see alāku mng. 4a; enūma nāmirū ... ša ... ina riše ēnuḫu RN ... an-ḫu-su-nu uddīšu when the towers, which had become dilapidated through an earthquake (and which) Shalmaneser (I) repaired in their dilapidation Weidner Tn. 55 No. 60:9 (Aššur-rēšiš-I), cf. an-ḫu-su uddīšu anša aktašir I renewed its (the city wall's) disrepair, repaired the weak (part) AOB 1 86 r. 3 (Adn. I), and passim in Ašb., Adn. II, Tn., cf. an-ḫu-ut bit nāmeri ... uddīš KAH 2 85:2, an-ḫu-us-su bu-diš-ma Streck Ašb. 242:35, also ibid. 248:6; see also edēšu mng. 2a; rubā arkū an-ḫu-su luddīš let a future prince renew the part fallen into disrepair AFO 5 90:63 and dupl. AFO 19 104:8 (Adn. I), and passim in this phrase, cf. Weidner Tn. 13 No. 5:88, an-ḫu-su-nu luddīš ibid. 55 No. 60:12 (Aššur-rēšiš-I), AKA 105 viii 55 (Tigl. I), (referring to several buildings) an-ḫu-su-nu luddīsh AOB 1 156 r. 8 (Shalm. I), an-ḫu-ut ekurri šuatu uddīš(i) AKA 165 r. 7 (Am.), cf. Winckler Sar. pl. 25 No. 54:83, an-ḫu-su luddīš WO 2 44 upper edge 3 (Shalm. III), Borger Esarh. 64 vi 68, 76:20, Streck Ašb. 90 x 111, and passim in Ašb.; note exceptionally in NB royal: kišš akšū an-ḫu-us-su luddīš let me (live to) restore the disrepair of the retaining wall which I built VAB 4 200 No. 37:5 (Nbk.); an-ḫu-ut ali ekurri šuatu uddīš Unger Bel-harran-beli-usur 18; note with nukkurū: when this wall fell into disrepair an-ḫu-su unekkir uddīš I removed the eroded parts of it and rebuilt it AOB 1 94 r. 3 (Adn. I), an-ḫu-su unekkir anša akṣer ibid. 150 No. 13:10, cf. also ibid. 154:12 (Shalm. I); an-ḫu-su unekkir dannasu akṣut I removed the dilapidated part (of the temple tower) until I reached the foundation Weidner Tn. 14 No. 6:33, and passim in Tn., also (with qaqqaru ušēni I changed its location) ibid. 17 No. 8:14, KAH 2 84:129 (Adn. II), WO I 256:7, and passim in Shalm. III; with other verbs: an-ḫu-šu-su adkī Streck Ašb. 86 x 74 and 150:63, see also dekū mng. 1b, an-ḫu-šu-su amsī Streck Ašb. 170:40, see Bauer Ašb. 2 33 n. 3; note enūma bitu šuati innaḫuma tupaššaḫu an-ḫu-šu-su when this temple falls into disrepair and you "relieve" its disrepair (for parallels see mng. 1) VAB 4 68:38 (Nabopolassar).

b) images of gods: ilāni ša Aribi an-ḫu-su-nu uddīšma ... utirma addinšu I refru-
bished the (images of the) Arab gods and returned them to him (Hazael) Borger Esarh. 53 iv 13.

b) with -ma: a-ni-ma 5 MA.NA TA kaspam numašarrakku now, we shall deduct from your silver five minas per (unit) CCT 4 10a:13, cf. also a-ni-ma BIN 6 127:17.

áníḫu adj.; tired, weary; SB; cf. anâḫu A.
ul a-ni-ḫa šēpāki lāsima birkāki your feet (O Ištar) do not tire, your legs (lit.: knees) are swift STC 2 pl. 77:29, see Ebeling Handerhebung 130, cf. birkāka a-ni-ḫa(var. adds -a)-tu your knees that become weary Biggs Szaxis 31:49; obscure: ḏAKUMMA = Ninurta a-ni-ḫu CT 25 11:23, dupl. ibid. 15 iii 13 (list of gods).

See also aníḫu in la aníḫu.

áníḫu in la aníḫu (láníḫu) adj.; tireless, untiring; OB, SB; cf. anâḫu A.
nu.kūš.ū = la a-ni-ḫu Antagal G 263; [mul]. IM.ŠU.NIG.ŠN.GA nu.kūš.ū.e.e n a-ši-ḫu la a-ni-ḫu (for context, see ałmatu usage c) Hg. B VI 51. gir.mu nu.kūš.ū dug. mu a.na. du. mu ; ollaka birkāja la a-ni-ḫa šēpāja (see allaku adv.) Lambert BWL 242:21; [a].m.a. uru₅ mir. du nu.kūš.ū : aša bēbu la a-ni-ḫu (var. la-ni-ḫu) (Ninurta) Deluge, untiring bēbu-snake Lugale I 3.

a) said of gods and their manifestations: Nergal dannu la a-ni-ḫu Böllnichner Nergal p. 50:6; šukūdu [la] a-ni-ḫu tireless arrow (referring to Ninurta as Sirius) JRAS Cent. Supp. pl. 2:8, cf. ūmu la a-ni-ḫu(var. -ḫum) (Adad) tireless storm BMS 20:9 and 11, dupl. KUB 4 26:2, var. from LKA 53:4, see Ebeling Handerhebung 96, also BMS 21:35 and 37, see Ebeling Handerhebung 100; see also Lugale, in lex. section.

b) said of kings: Samsuiluna našpari dannam la a-ni-ḫu-am BN, my powerful and untiring deputy YOS 9 35:34 (Samsuiluna), cf. našpar la a-ne-ḫi VAB 4 234 i 9 (Nbn.); nabal muššaḫmuṭu girru la a-ni-ḫu a consuming flame, a tireless blaze Borger Esarh. 97:14; šakkanakku la a-ne-ḫu zānin Esagila u Ezida the tireless governor, the provider for Esagila and Ezida VAB 4 70 No. 1 i 4, 98 i 6, and passim in Nbk., wr. la-ni-i-ḫu ibid. 230 i 7 (Nbn.).

121
animmamû
c) other oeo.: munnarbu pišān birkî ša la a-ni-ša birkâšu swift fugitive, whose knees are tireless STT 70:5, sec Lambert, RA 53 132, cf. Lambert BWL, in lex. section, see also anînu.

animmânu dem. pron.; (mng. uncert.); lex.*; cf. anummmânu.

[.]e = a-nî-ma-mu-û NBGT III i 11; [.]e meš = a-nî-ma-mu-tum ibid. 13, [.]u. x. a meš = a-nî-ma-mu-tu ibid. 14.

Jacoobsen, ZA 52 117 n. 55.

animmû (animmânu, fem. animmûtu) dem. pron.; this, the one in question; OB; cf. anummmû.

[.]îl = a-nî-mu-û NBGT IX 54.

aššum agirîtim a-nî-mi-tim as to that hired woman in question VAS 16 160:27; kaspan a-nî-mi-a-am ša tankâr Sippar u kaspan ša PN the said silver belonging to the merchant of Sippar and the silver belonging to PN ibid. 148:13; [..] 2 Lû. meš abîlîtim a-nî-mu-Î in tûrimma šeam muhri take the barley again [for/from] the two mentioned outsiders ibid. 160:23, cf. ana GUD.HÎ a-nî-mu-tim TCL 17 73:13; note the irregular form: ina ūnātim an-nî-a-ma-tim on the respective days (perhaps error for an-nî-a-tim) VAS 16 173:8.

For OBGT I 338, and TCL 18 123:10, sec anummû. See also anummmû.

(Jacoobsen, ZA 52 117 n. 55; Falkenstein, AFO 21 48 n. 13.)

animû s.; (a poetic word for reconciliation); syn. list.*

a-nî-mu-û = su-li-mu Malku V 76.

anîn see anîna B.

anîna A adv.; earlier, long ago; Nuzi.

a-ni-na sisâ ... ula addîn u inanna 1 sisâ damgu ... anandin earlier, I did not give the horse but now I will give a good horse HSS 9 42:2; a-ni-na eglu ... u inanna anâku eglâte šâhuma ana PN attadîn earlier the field (had been given by my uncle to PN ana tilennûti) but now I myself gave that field to PN HSS 5 33:4; a-ni-na ... ûšurû u ûhamutta ... liddînna (as to various pieces of equipment) they gave a written order a long time ago, let him hand (it) over quickly HSS 5 106:5 (all letters); a-ni-na x eglu PN ana PN ... idadû nu îstu 7 šanûti eglâ šâhû akkrûmu a long time ago, PN gave x land to PN, and he has been holding it back for seven years AASOR 16 69:5; a-ni-na ūpûru ... ša ana PN ûšurû u inanna îniš anînî ūpûru šâhû aštepû earlier, (there was) a tablet which I wrote for PN but now I have canceled that tablet RA 23 150 No. 33:13, also HSS 19 135:3, cf. a-ni-na ūpûru ... ša PN sadru la ūpûrumi RA 23 158 No. 61:5; a-ni-na eglu ... PN abûbûn uklâ our grandfather was holding the field long ago JEN 662:23, cf. also a-ni-na JEN 472:7, HSS 14 104:15.

Oppenhein, Or. NS 7 378.

anîna B (anînî) adv.; now; Bogh., NA, NB.

a-ni-na zâbê ... ina māt GN ûterbû now, the people (who escaped from me) entered the Isuwa country KBo 1 1:15; mē a-ni-na Āsûr anâku killaka asseme now, I, Āsûr, have heard your complaint Craig ABRT I 22 ii 13, see BA 2 628 (NA oracles); a-ni-na ... dinû ... annû iussaballitû now, that one has acted against the decision (your father made) ABL 1250 v. 7 (NA); a-ni-na lû. SAG.meš ša lu e ki x [..] (in broken context) K.5708a:4 (unpub., NA lit.); a-ni-in x kaspâ ... ina muhêšû altakan now I have charged his account with one mina of silver YOS 3 17:13, dupl. TCL 9 129:13 (NB let.).


anîna interr.; where?; OB, Nuzi.

Kû.ûi ša napsâtiška ... a-ni-na umma šîma Kû.gi ša napsâtiška ... ana PN [an]ja kaspîm addîmmû i⁺u³pắn[i] “where is your golden pendant?” she answered, “I sold my golden pendant to PN and he has paid me” GT 21:45 (OB); narkabtu ša telqû a-ni-na-mî where is the chariot you have taken? AASOR 16 70:16 (Nuzi).

anîni (anînû, anînu) pron.; we; NA, NB; cf. ninû.
anīnī

a) in NA — 1′ with verbs in first person pl.: u a-ni-ni sabā ina lībi nisēnī nussērī but we made the soldiers enter (the fortress) through breaches ABL 222 r. 4, cf. u a-ni-e-nu dūllīni niippaš ABL 128:6; a-ni-in-nu ajaka nūdā how should we know? ABL 364 r. 8, cf. umā a-ni-nu minu niqabbī ABL 544:12; a-ni-in-nu niippaš we will perform (the ritual) ABL 1426:6 (= Thompson Rep. 256); a-ni-nu itti niṣēma gabbū tu ḥadānī let us be happy together with everybody else ABL 2 r. 11, cf., wr. a-ni-en-nu ABL 117 r. 9, ABL 775 r. 5, a-ni-in-nu ABL 117:9; āmē ammar a-ni-ni ... baltānnī as long as we live Wiseman Treaties 507; a-ni-nu ana Nabā tākānī we trust in Nabū Sumer 13 119:2 (SB lit. with Assyrianisms).

2′ in nominal phrases: a-ni-nu Subartu we are (meant by) Subartu Thompson Rep. 62:4, cf. kalbānū ša šarrī a-ni-ni we are the king’s dogs ABL 210 r. 8; a-ni-nu māsī we are few ABL 159:6; šarru udu a-ni-nu ammar ša an-ni-ni-ni ... la maṣannī the king knows that, as many as we are, we are not enough ABL 1383 r. 3r., cf., wr. a-ni-en-nu-nNi a-ni-ni ABL 117 r. 14; a-ni-nu gabbī nāsī all of us ABL 1454 r. 8; e-nin-na a-ni-nu (in broken context) Bauer Asb. 2 77 r. 6, also ibid. r. 5 (NA let.?).

b) in NB — 1′ with verbs in first person pl.: a-ni-ni nillaku ana muḥḥī ḫārīnī ša GN nittēbī we will go and attack the cities of Bit-Dakūrī ABL 436:13; a-ni-nu ul niṭēsēnīna ina muḥḥīnī ul irabū ABL 376 r. 1; a-ni-ni pāt dūlu ul niṣīdī we did not assume guarantee for the work BIN 1 92:14, cf. a-ni-i-nu pāt la dinī ... naṣānu TuM 2-3 204:9; attu la tamaṣṣāḥ a-ni-ni niṣmaṣṣāḥ YOS 3 13:26; note a-ni-ni u PN maṣṣarī ša šarrī ... nītasar ABL 1274:7; u a-ni-ni ardānīka nibūt let us, your servants, get well ABL 1089 r. 5; a-ni-i-ni ṣaḥāqānī we are lost ABL 1029 r. 14.

2′ in nominal phrases: ardānī ša šār māt Aḥšūr a-ni-ni we are (now) subjects of the king of Assyria ABL 280 r. 4, also ABL 376:17; naṣṭṭūlī a-ni-ni we are refugees ABL 326:7; mānna a-ni-ni kalbānī muṣṭāṭu ša šarrū šumānī idā who are we, dead dogs, that the king should know our names? ABL 454:18, cf.

ankinutu

kalbānī miṭṭulu a-ni-ni ABL 771:5; a-ni-ni ina GN ABL 459 r. 4, a-ni-ni ittika ABL 1387 r. 5; [mār] bānī a-ni-ni we are of noble origin VAB 3 11 § 3:3 (Dar.); u a-ni-ni mannu ina bit abišu ittāšab and as for us, each one is settled in his father’s house ABL 214 r. 12; unnā maṣhī ṣuṭṭī tānī-ni they said, “We are in charge of the barley” BIN 1 7:16; ul a-ni-nu-u ni-x.[...] are we not [...]? Bauer Asb. 2 75 ii 17 (NB let.); note standing for the casus obliquus: ina gillu ša ḫārīnī šulūm a-ni-ni we are fine, thanks to the protection of the gods BIN 1 29:7.

3′ after figures: 15 a-ni-ni šīḇūtī ana śulūm ša šarrī(41 kī nillīka when the 15 of us elders left to inquire after the health of the king ABL 287:11; 6 a-ni-ni kurummatu u nīg.BA bī in-nam-an-ē-šī-na give, please, to the six of us provisions and gifts (and we will do guard duty) YOS 7 156:6, and cf. 200 a-ni-ni BIN 1 36:32.

4′ as direct or indirect object of a verb followed by personal suffix: a-ni-ni tāštū bēl īpuṣānādū BIN 1 18:8, enna a-ni-ni igtā-banādū YOS 3 200:26, u a-ni-ni ul ʾiddin-nādū BIN 1 46:42; note, used as a possessive: kaspu ša a-ni-ni UET 4 181:7.

anīnu see anīnī.

aniteu s.; (mng. uncert.); syn. list.* a-ni-te-u = min (= [e-ra-][41]l) copper An VII 46. Reading not certain.

aniu s.; (mng. uncert.); syn. list.* a-ni-u = min (= [e-ra-][41]l) copper An VII 45. Reading not certain.

ankībītu adj. fem.; of heaven and earth (epithet of Ištar); SB*; Sum. lw. 4Innin an.ki.bi.da.ke(k)D: ʾıštuṭu u an-ki-bi-i-tum Köcher BAM 237 i 18 and 20 (inc.).

ankīnutu s.; (a medicinal plant); SB; Sum. lw.

ankinutu

ú bu-la-lu : ú MIN ina Šu-ba-ri, ú a-a-ór ku-bu-ut šé KUR-i : ú MIN GIM lam-me CT 14 32

b) in the series šammu šikinšu : [šammu] šikinšu kima ú an-ki-nu-te inšuš ŠIG, u MI <DIŠŠ ŠUHUŠ NU TUK [...] u.BI ú.LAL šammu the plant which looks like the a.-plant, its fruit is green and black, it has no root, is called ú.LAL (= ašgulatu?) STT 93:85; šammu šikinšu ... apare ē Ū.BI ú-an-ki-nu-te šammu íbid. 9.

c) in med. — 1’ used with other ingredients in ointments: ú an-ki-nu-ti (var. -te) (beside crushed linseed, imbá támitu, wax, oil, etc.) AMT 94,2 ii 12, var. from dupl. AMT 52,4:5; also, wr. ú.an-ki-nu-ti AMT 103:21, 75,1 iv 4, 48,7:7, 4R 55 No. 1:30 (Lamaštu rit.), wr. ú an-ki-nu-te AMT 98,3:16; you massage his feet ú an-ki-nu-ti imbu tāmti AMT 94,2 ii 12, var. from dupl. AMT 52,4:5, also, crushed linseed, in ointments: mú [sikinsu ...] appari a.kar∪ and AN.KI.NU.DI it matters little if in a few isolated instances ú.LAL appears beside ú ankinutu as, e.g., in ú.LAL ú an-ki-nu-te KAR 184 r.(! 20 and dupl., ú an-ki-nu-te imbu tāmti ú.LAL AMT 91,1:9, and ú.LAL Köcher BAM 152:2, beside an-ki-nu-tu íbid. 50, cf. also K.8080, Labat, Semitica 3 11, Iraq 18 pl. 25, cited ašgulatu mg. 3c. The spelling ú AN.KI.NU.DI for ašgulatu is extremely rare. That there may have been confusion about the identification of these purely medicinal plants can easily be understood. A similar case is, e.g., the forms elkulla, vGU-kul-la, irkulla, etc., often occurring side by side, see elkulla.

ankunnu s.; (a metal object); MB Alalakh.*

2 an-ku-nu 500 TA.M 1 an-ku-nu 600 TA. AM two a.-s (weighing) 500 (shekels?) each, one a. (weighing) 600 (shekels?) (of bronze) JCS 8 29 No. 407:1f. (MB Alalakh), cf. 3 an-ku-nu-na ša [siparrī] Wiseman Alalakh 435:2.

ankurū (or dingirkurū) s.; 1. (a protective deity), 2. (designation of stars); SB; Sum. lw.; wt. an.KU.A.MEŠ.

[mul.an.gub].ba.meš an.KU.a.meš = Sin u Šama Hg. B VI 52.

1. (a protective deity); an.gub.ba ka.KAL.mah.ke(kid) an.tu.ra sili.m.ma.ne (for context and transl., see angubbē mg. 1a) UET 6 103:41; AN.KU.A.MEŠ iš u navūti (see angubbē mg. 1a) JARAS 1920 567 r. 17.

2. (designation of stars); see Hg. B VI, in lex. section; for refs. with MUL.AN.KU.A.MEŠ beside the angubbē-stars, see angubbē mg. 2; [MULAN.KU.A.MEŠ (among the twelve stars of the “path of Anu”) CT 33 9 r. 13.

The reading ankurū or dingirkurū instead of the equally possible *antusē is based on the writing an.tu.ra in UET 6 103:41.

124
anmu (anamu) dem. pron.; this; Alalakh.*

a-na-mu-ú avôde these stipulations (of the treaty) Wiseman Alalakh 2:75 (OB), cf. Erîx.MES a-na-mu-ú ibid. 16; an-mu-ú ñabsa ... abîtepùnnûti this (is the list of) fortresses which I destroyed Smith Idrimi 69; an-mu-ú êlepùùsûni(!) this (is the enumeration of the deeds) which I did (and I handed them over to my son RN) ibid. 90; inanna ûc an-me-e la takallo now do not detain this man Virolleaud Danel p. 23:20, see BiOr 5 112 (lit.).

For an-mu-ul-îm KBo 1 5 i 14, see annum–mu.

anna (anni, annû) indecl.; yes; OB, EA, Nuzi, SB; cf. annu s.

ki = an-na Idu II 318; al.dim. ñê-âm, na. nam na nam = an-nu-ú NBGT IV 21ff.; nam = an-n[u-ú] NBGT IXb 8.

a) anna: anna an-na ul-la ìgbû that he has said yes for no Surpu II 6, cf. ana ulla an-na ìgbû ibid., also Surpu p. 51 Comm. C 39ff.; ñësu an-na libbasu ulla is there a yes in his mouth (but) a no in his heart Surpu II 56; an-na u ùul-[la] K.3371:10 (joins Craig ABRT 2 16 K.232); an-na ulla aîhames ètappalu edabbaba surrâtû they answer each other yes but (mean) no, speaking lies all the time Borger Esarh. 12:22; see also annu s. mng. 2d.

b) anni (OB, EA, Nuzi, SB): an-ni bitum ... jättan yes, indeed, the house is mine PBS 7 21:20 (OB); a-an-ni ñûlûnnû Krans AbB 1 15:24, for other refs., see also annu s. mng. 1a; a-a-an-ni-ma-a-[ku] aqtabi I have indeed said yes (when my brother asked my daughter in marriage) EA 19:20 (let. of Tuâratta); in contrast to ulla “no”: ñumma amêlu egerã a-an-ni 4-sù îpsišu if an accidental utterance has answered a man “yes” four times (contrast egerûr ù-ûla 1-ûsu îpsišu line 9) CT 39 41:6, also ibid. 3–8; the judges asked an-ni-mî-i atta anna PN evurûmi is it true that you are PN’s heir? HSS 19 72:17; a-an-ni anahûami nintabhûmi yes, indeed, we hit each other AASOR 16 72:9 (Nuzi), cf. JEN 545:7, HSS 9 108:11, a-an-ni-mî AASOR 16 39:15, 75:24, also HSS 5 48:44, 53:15 and 31, HSS 9 9:14, 143 r. 9 (translit. only), TCL 9 12:15, 42:8, UCP 9 p. 411:31, JEN 340:13 and 27, 383:13, 385:14, 386:18, 399:16, 658:12, 669:15 and 43 etc., wr. a-ni-mî HSS 9 94:13.

c) annû (in lit.): an-nu-ù bêli apûlùnnûti answer them, “Yes, my lord” AnSt 108:169 (Cunean Legend); an-nu-ù bêli an-[nu-ú] yes, my lord, yes Lambert BWL 144:1, and passim in this text (Dialogue).

For ZA 49 170:20 see annu adj. (emendation proposed by Field, JCS 15 8 iii 20).

C. H. Gordon, Or. NS 7 228.

anna interj.; now, indeed(?); OB, Mari, Shemshara, EA, SB; cf. annâma.

a) in OB, Mari, Shemshara: an-na Uruk u Babîlî bitum îstênûma indeed(?), Uruk and Babylon are one family (they speak to each other openly) Bagh. Mitt. 2 p. 56 i i 1 (OB royal let.); an-na munnaštî îmisdiu indeed(?), fugitives have become numerous Sumer 14 23 No. 5:7 (Harrâl let.); an-na inans na tuneâra indeed(?), now you speak lies ibid. 71 No. 45:9; ëmi ñabûku an-na ñârki tuppîja annîma anna GN akebatad my decision is made, indeed(?) after (the arrival of) this tablet of mine, I will arrive in Qabrâ Êlaessê Shemshara Tablets 52 SH 856:9; an-na șabûm ... arhis ana ñer bêlia ikaššadam indeed(?), the troops will arrive before my lord promptly ARM 2 44:15, cf. an-na șabûm illî-am ibid. 51:7; an-na anak[ku] qadum sâpi[li] șabîm ana [...] indeed(?), I myself with the balance of the troops [will depart?] for [GN] ARM 4 13 r. 3'+ an-na ñe'um ibašši indeed, there will be barley ARM 4 75:9.

b) in lit.: an-na miîhûrumma ša qarrâdi indeed(?), this is the meeting of the warriors face to face RA 45 172:17 (OB lit.); exceptionally in SB: the gods paid homage to Marduk an-na-na ñu-ûgal indeed(?) he is king En. el. V 88.

c) in EA (obscure): u an-na ul ñâd and indeed(?), they have not left EA 117:19, cf. ù a-an-na an-na EA 179:22; I fall at the feet of the king, my lord 7 u 7 mi-la an-na sa-ne seven and seven times .... EA 283:5, also 64:6, cf. also summa mi-la an-na jànû EA 283:15, and (in broken context) EA 284:18.
annabu
annabu see annabu.
annaka see annakam.
annakam (annaka, annakamma, annakănu, hannaka, hannak, naka, nak) adv.; here; OA, Bogh., EA, RS, MA, NA; annakăn in RS, hannak(a) in NA; cf. annađ.

a) annakam — 1' in OA: etgamma a-n[a]-kam īṣṭija nāmer proceed and meet here with me KTS 6:19; śimum a-na-kam ana emārī la ibaššī donkeys do not fetch a (good) price here KTS 18:32; a-na-kam a-wa-tum, șa ekallim mimma iššenēma since some rumor has been heard here about the palace BIN 4 68:4; a-na-kam mimma ekallum la habbul the palace does not owe anything here CCT 2 31b:16; mala a-na-kam pāḳa taddimuṭītīni. eriṣina ask for as much as you have promised us here CCT 3 10:31; a-na-kam la wāṣab he does not live here BIN 4 61:19, cf. ināmī a-na-kam waštōtīni when you were living here Ibid. 10:3; țu a-na-kam țu ina Ālim either here or in the City TuM 1 22a:25, cf. țu ina Burusẖāddīm lu a-na-kam KT Hahn 14:34; emārī īṣṭu a-na-kam lu serifakkum I will send you donkeys from here CCT 2 18:14; a-na-kam ḥarrāni ana Ālim TCL 14 25:3; īna alākīka a-na-kam țuppi luput write the tablet for me when you come here CCT 4 58:23; x annak niplatim șa a-na-kam x tin, for compensation, which is here TCL 20 167:22; PN declared a-na-kam(!) șibāta my witnesses are here BIN 4 101:13; contrasted with annamak: a-na-kam mursam șa PN âime a-na-kam šumu šalim amurṣumā I heard about the sickness of PN, do visit him there (to see) whether he is well (again) AAA 1 pl. 26 No. 13:3, and see annamak usage a-1’.

2' in Bogh.: īṣīn ġarrādu an-na-kā aktala I have detained here one soldier (?) KB 1 14 r. 12, cf. (in broken context) īḷu an-na-kā kur ṻRu [ . . . ] ibid. 7; an-na-kā ana sābē Kaššī . . . šumu VAT 10375:8, see AFO 13 122.

3' in EA: assurri an-na-ga-am īna Amurrī mūt bēlija ilakamnā heaven forbid that he should come here to Amurrū, the land of my lord EA 167:25; jānum amēlūt Miṣrī [șa]

irribunim an-na-kam no Egyptians will enter here (Byblos) EA 127:19; u an-na-kam īṣtu mātātīṣū . . . šulnu everything is fine here with his (the king’s) lands EA 170:5, cf. an-na-kam īṣtu bitātikuṇu . . . šulnu ibid. 42.

4' in RS: an-na-kā asū jānu there is no physician here EA 49:24 (let. from Ugarit); an-na-kānu țu ašbāku īna GN ašbāku I do not live here (any more), I am staying in the Hittite country MRS 6 15 RS 15.33:9; sin: niṣṭa sāši an-na-kam aleqiši I have brought that woman here MRS 9 133 RS 17.116:15.


6' in NA: anā kāli ša an-na-kā . . . aṣpteqiš I entrusted (it) to the kāld-singer who is here ABL 361 r. 9; kī an-na-kā ātānānī mā țēnu assakānumī if you (pl.) had been here, I would have given them the order ("Go as soon as possible to GN and take(?) fine strong beams") ABL 484:6; an-na-kam kuẓippi ṣeḏāku ukalla they wear white kuẓippi-cloaks here ABL 680 r. 4; PN . . . an-na-kū șa PN is here ABL 471:19, cf. ula an-na-kā anāku ABL 50 r. 9, nišē an-na-kā šu-nu ABL 220 r. 3, PN . . . șa an-na-kā ukallāni ABL 138 r. 12; anāku an-na-[ka] kammusā[ku] I am situated here ABL 390:13; anāku an-na-kā anā šulmu șa surri . . . attāka I have come here to inquire after the health of the king ABL 551:7, cf. TA an-na-kā from here ABL 473 r. 3 and 868:10, also Iraq 17 26 No. 2:15, see pl. 5; note with subjunctive suffix: adu . . . an-na-kā-ni ABL 620:11, also la an-na-kā-ni (in broken context) ABL 1050:2; for annak(a) contrasted with annmak(a), see annmakam usage d.

b) annakam (mostly OA): ula emārum anā rakābiya a-na-kam-ma here there is no donkey for me to ride upon BIN 6 183:13, cf. a-na-kam-ma waštāku TCL 19 14:4, a-na-kam-ma PN mēi CCT 4 24b:4, a-na-kam-ma tağiżam a-mma umma attama CCT 3 43a:3, cf. a-na-kam-ma ātawūkkūm TCL 19 73:4 and BIN 4 19:2, a-na-kam-ma unahhdīka TuM 1 3b:9, Contenau Trento Tablettes Cappadociennes 24:5, CCT 2 16a:3; vorium an-na-kam-ma wugar cop.
annakamma

per is expensive here CCT 2 40a:20, and passim in OA; exceptionally in NA: ta an-
na-ku ana an-na-kam-na ABL 775 r. 3f.

c) hannaka (NA): PN ha-an-na-ka PN is
here ABL 426:8, cf. ha-na-ka šunuši ABL
1287:20; 2 urđāni ... ha-an-na-ka aspīqidi
ABL 479 r. 8, also (in broken context) ḫa-an-
na-ka ABL 1292 r. 13, 1296 r. 9, ḫa-na-ak la
wēttigu ABL 615 r. 4.

d) with prepositions:
ana an-na-ka ilaqs gi'uni ABL 242 r. 5, adi an-na-ka ABL
1300:5; note (with aphaeresis): пущанака, пущенака: TA-na-ka TA PN ana GN [ṭ]aśka he went with PN from Here to GN

In ABL 1022 r. 20 read at-ta-an-na-ak-ka, see
naddānum; in ABL 333:11 read a-na-ak-ak-ka. In TCL 10
125:12 (OB) read a-na-ḥi-ti-[m] šūlānī make me responsible for the
deficit.

annakamma see annakam.

annakānu see annakam.

annaku s.; tin; from OA, OB on; wr. syll.
and AN.NA.

an-na = a-na-ku Hh. XI 289, cf. an-na = a-na-
[ku-un] Proto-Diri 597; ám.-na = AN.NA = [a-na-
ku] Einesal Voc. II 179; AN.NA-ki-ka = a-na-ku
Nabnītu IV 251; dár = a-na-ku (before DAO mag =
a-ba-ru) CT 18 29 i 54, dupl. RA 16 160 ii 1; 5 ma.
na an-na (beside 10 gin an ten shekels of iron)
RA 18 53 i 9 (Practical Vocabulary Elam).

urudu an-na ḫu.m bi za.č.č.čen : ša eri u a-na-ku ṭābatīšunu aita (fire) are the one who
mixes copper and tin 4R 14 No. 2. 16f., see Şurpu
p. 53; urudu an-na ḫu.mu.ra.a.an.[zl.aa.e] (later
version: [... ḫu.m]u.ra.an.bal.bal): [...]-ki let him ... copper and tin for you Lugale
IX 29, cf. also urudu ám. mu.a nu.mu.un.
d.d. a urudu.zu ba.da.tūm one who cannot work
copper and tin has taken your copper YAS 10
291:10, see Śjöberg, ZA 55 258; ám. u zabar. ra
[...]: a-na-ak si-par-ri ša ana x [...] ASKT
p. 129 r. 29f., cf., wr. ám.ma ibid. 23f.
a-na-ku = min (= [ḥu-ra-ru]) An VII 12.

2' qualifications: AN.NA zakuam šāma buy
good quality tin TCL 19 20:7, cf. Bab. 4 78 No.
2; but for the half of the amount AN.NA sigš
watram TCL 4 2:21, cf. AN.NA sigš BIN 6 79:25,
TCL 4 15:38, 26:17, 14 42:24, TCL 4 34e:14,
etc.; šumma AN.NA-ka šāḥḫuḫ aḫum ana aḫīm lizzīz if your tin is corroded, they are
mutually responsible (for damages incurred)
Tum 119b:21, also ibid. 20a:22; there is no mar-
ket for either tin or refined copper u AN.NA
massuḫma ... uššir but if the tin is of bad
quality, get rid of it (even) at a loss BIN 4
15:17, AN.NA-ka massuḫ TCL 14 42:6; AN.NA

(b) qualifications: AN.NA zakuam šāma buy

annaku
e-ru-am tušaknikma lēzibam you have had sealed and left to me “naked(?)” tin CCT 2 21b:16 (= CCT 4 46b); AN.NA ma-ši-ra-am . . . . . tin BIN 6 41:5, also TCL 14 2:23.

c’ uses: 4 MA.NA URUDU 6 MA.NA AN.NA nappāḫum ilqi the smith received four minas of copper and half a mina of tin (ratio 8:1) CCT 1 37b:13; 2 LÂ 1/2 GIN AN.NA ana biti ubri ina batti ša GIN addin. 1 paid one and three-fourths shekels of tin for (staying in) an inn in the outskirts of Razama. BIN 4 124:1, cf. 2 GIN AN.NA igri rábiši two shekels of tin as wages for the commissary BIN 6 285:8, cf. also igri rādēm OIP 27 54:13; 2 MA.NA AN.NA lu māṣṣarā[tim] lu bit wabri lu ukulli emārīm two minas of tin either for guards, or for lodgings or for feed for the donkey TCL 20 165:1; AN.NA ša ṭātika din give tin for your toll payment BIN 4 102:6, and passim in connection with tātu.

d’ transportation: 1 šug[u]lam ša AN.NA CCT 1 1b:2, cf. 61/2 MA.NA 3 GIN AN.NA rīksu ilībbi šuqlika nadi CCT 2 2:48, also rīksam ša AN.NA. CCT 1 25:25; ten talents fifty minas AN.NA u līvesu tin and its packaging BIN 4 227:3, cf. AN.NA u itrasu (see itartu) KT Hahn 18:3; 1/2 MA.NA 6 GIN AN.NA muḫu’u 36 shekels of tin: deficit BIN 6 231:4; AN.NA-an-ka ummānušiqqa 3 MA.NA AN.NA imiš we checked your tin (delivery) and three minas of tin were missing CCT 3 49b:10, cf. BIN 4 92:8.

3’ in OB: ēlimpam uasānqumma ana liḇbi ēlīppim uridma 10 ġU AN.NA našā they made the boat land and he descended into the boat and (found they were) carrying ten talents of tin. CT 2 20:26, cf. aššum a-na-ki-im kīšam taqbiša PBS 1/2 4:5 and ibid. 12 (both letters); 2 MA.NA an.NA kāribi 10 gīn. ta-kū. bi 12 gīn two minas of tin at the rate of ten shekels (of tin for a shekel of silver), value in silver: twelve shekels YOS 5 207:42; 1/2 MA.NA KU.BABBAR a-na AN.NA one-third mina of silver to (buy) tin TCL 10 17 r. 24, cf. (delivery of 8½ minas of AN.NA from Ešnunna) CT 8 37b:1 and 9, cf. also (loan) CT 45 118:1, 11, and 23; ḫurāṣam ana kāṣpīm iddišu an-naka-am ıšim he sold the gold and bought tin ABIM 20:12, and passim in this text, note an-na-kat-am ṭišam ibid. 24; 2 lu-ū ša an-na-ku-um two ingots of tin (followed by 30 ša x ša UD.KA.BAR thirty (ingots) of . . . . of copper) UET 5 792:8; aššum a-na-ki-im ša āna kalmakrim innaduš concerning the tin which will be used for the ax RA 12 194:10.

4’ in Mari, Shemshara: 20 MA.NA AN.NA an-na-ka-am tušābīlam you have sent me twenty minas of tin ARM 5 20:10, cf. ibid. 22 and 29, also AN.NA isam annem that little bit of tin ibid. 13; x + 10 MA.NA AN.NA an-na Ḥaṣṣar ... 19 MA.NA 2 GIN AN.NA an-na PN ARM 7 236:6’ and 8’; īna 6 li-i AN.NA ša PN uḥlam from the six ingots of tin which PN brought here ARM 7 233:6’, and passim in this text, note naphar x AN.NA bašitu in all, 121 minas and three shekels of tin in storage ibid. 26’, an-na-ka-am malī ērišu [a]ϯhīšī mārī isšābīlamma ġiš.igl. dū 1ušēpiš my son should send me the tin I asked for quickly so that I can have the lances made Lacsce, Acta Or. 24 86 SH 868:21, cf. ibid. 11ff.

5’ in (OB) Alalakh: 3½ GIN AN.NA (followed by the same amounts of copper and lead) Wiseman Alalakh 414:8.

6’ in MB: 5 GIN AN.NA an-ana 1aššiḫī māširī x tin as working material, for a wagon PBS 2/2 93:5.

7’ in Nuzi — a’ in gen.: annātu šibitu nādinānu ša AN.NA these are the witnesses who handed over the tin RA 23 159 No. 67:24, cf. annātu lū.šeš šibitu a-na-ku iḫṣu these witnesses weighed out the tin HSS 9 95:21, (payment of) 15 MA.NA AN.NA MEŠ 3 MA.NA URUDU.MEŠ mešti HSS 9 105:13, cf. 1 ġU URUDU 1 MA.NA 30 GIN an-na-ku, MEŠ HSS 13 216:10; lu kaspa lu ḫurāṣa lu an-na-ku ṭišinu they can pay in silver, gold, or tin RA 23 145 No. 14:9, cf. 30 MA.NA AN.NA MEŠ ... anandīn HSS 19 133:10; x an-na-ku muddāšu ša PN nukarībi x tin, the ration(? of the gardener PN HSS 13 196:1 and 4.

b’ value: 1 GUN 10 MA.NA a-na-ku, MEŠ kīša 5 ānše še MEŠ JEN 468:7; 6 ānše še kīša 1 MA.NA a-na-ku SMN 2660:7 (unpub.); kīša 2 ānše še kīša ıtēnêti ġullâni 12 MA.
annaku

NA AN.NA.MEŠ SAL AASOR 16 94:10; (payments in silver followed by) šUMMA AN.NA.MEŠ ANA 4 TA AM MA NA šUMMA SĪPARRU ANA 2 TA AM MA NA if (paid) in tin (it should be) at the ratio of four minas (of tin) per (shekel of silver), if in bronze at the rate of two minas

HSS 14 37:15; purchase of three shekels of gold at the value of 27 shekels of silver lu AN.NA.MEŠ lu ŠE.MEŠ šUMMA AN.NA.MEŠ 3 TA AM MA NA TA AN in Andin (payable) either in tin or in barley, if it is in tin, he pays at the ratio of three minas (of tin) per (shekel of silver) HSS 19 127:9.

8' in MA: AN.NA GĀRAḫu ṣA LA KAḪ ILU, tin, silver, or gold, whatever is not comestible (he takes back in its full amount) KAV 1 iv 37 (Ass. Code § 30); if she steals something ANA GAḪ uttallatūr and exceeds in value five minas of tin ibid. i 59 (§ 5); I GUN AN NA 10' ANA UDDAN he pays (as fine) one talent of tin KAV 2 iv 24 (Ass. Code 8 § 9), and passim with ref. to fines; 4 GUN 20 MA NA AN NA (as a loan) KAJ 168:2, and passim in KAJ, cf. AN NA ANA SĪBĪ ILU, interest will accrue on the tin KAJ 43:9, and passim, wt. AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6, AN NA ANA KAJ 33:8, 38:7 and 13f., 141:6.

2' made into objects: udu ṣARYPī ṣARASIM ŠARIM release of (debts payable in) silver, gold, copper, tin, and barley AOB 112 No. 7:22 (Išušum); 1 ME GUN AN NA MEŠ (tribute list, between gold and bronze) AKAS 342 ii 122, (between gold and iron) ibid. 369 iii 74, also ibid. 302 iii 23, and passim, always in the sequence KASPU ṣARASU AN NA MEŠ; I received from them KASPU ṣARASU AN NA SīPARRU PARIZZU WO 2 226:155 (Shalm. III); 18 SIG4 MEŠ ṢA AN NA MEŠ 18 tin bricks Scheil Tnr. 227; ki ṣA AN NA İNNA PAN İSATI LA IZZUZUNI just as tin cannot withstand fire Wiseman Treaties 534; four bronze pillars ṣA ṢIŠŠAHUNU AN NA BAllU (see bAllu mng. 1a) OIP 2 133:84 (Senn.); KUR [Z]ARHĀ MIN (= lipšu) KUR AN NA KUR BAR GUN GUN NU MIN KUR AN NA Mount Zarhā should absolve you, the Tin Mountain, Mount GN ditto, the Tin Mountain JNES 15 132:23f.; note the ref. to “white tin”: 40,000 x-ha-x AN NA BABBAR E STT 41:24, see AnSt 7 130, also ABL 1283 r. 8.

9' in NA: fine of ten minas of silver payable to Ninurta of Calah and 1 GUN AN NA one talent of tin (to the governor of his city) ADD 248 r. 3, also ADD 350 r. 6, and passim, cf. (in similar context) biLAT AN NA ADD 303 r. 3, 498:9.

10' in NB: ½ GIN ANA ½ MA NA AN NA ANA PN NAPPĀDI NODIN half a shekel (of silver) given to the smith PN for fifty shekels of tin GCCI 1 228:10; 14½ MA NA SīPARRU 14 GIN ANNA-KU (at the disposal of the bronzesmith PN for work) Nbn. 721:2, cf. Nbn. 471:2, also 10 MA NA UDA-KA.BAR ḫUB 2 MA NA AN NA KU Nbn. 924:2; note referring to objects: 1½ MA NA 8 GIN AN NA-KI ANA EPEŠ ŠA UNQĀTU one mina 28 shekels of tin for making rings Dar. 240:2.

b) in hist. and lit.: — 1' as raw material: ud DuRuru kASPu PARIZZU 9' in NA: fine of ten minas of silver payable to Ninurta of Calah and 1 GUN AN NA one talent of tin (to the governor of his city) ADD 248 r. 3, also ADD 350 r. 6, and passim, cf. (in similar context) biLAT AN NA ADD 303 r. 3, 498:9.

10' in NB: ½ GIN ANA ½ MA NA AN NA ANA PN NAPPĀDI NODIN half a shekel (of silver) given to the smith PN for fifty shekels of tin GCCI 1 228:10; 14½ MA NA SīPARRU 14 GIN ANNA-KU (at the disposal of the bronzesmith PN for work) Nbn. 721:2, cf. Nbn. 471:2, also 10 MA NA UDA-KA.BAR ḫUB 2 MA NA AN NA KU Nbn. 924:2; note referring to objects: 1½ MA NA 8 GIN AN NA-KI ANA EPEŠ ŠA UNQĀTU one mina 28 shekels of tin for making rings Dar. 240:2.

b) in hist. and lit.: — 1' as raw material: udDuRuru kASPu PARIZZU utensils of gold, silver, tin, bronze, iron TCL 3 408 (Sar.), also OIP 2 60:57 (Senn.); inA ṢUppī ṣARASIM ERĪ AN NA A.BAR on tablets of gold, silver, copper, tin, lead (etc.) Lyon Sar. 26:33, and dupla., note (for foundation deposit) UURDU.MEŠ AN NA PARIZZU Winckler Sar. pl. 36 No. 76;160, and, wr. an-na-a-ku Lie Sar. 76:15, (foundation deposit consisting of beads of silver, gold, iron, copper, AN NA, and spices) AOB 1 ii 122 iv 21 (Shalm. I); ḤAR AN NA INNA QAṭ'TIŠU IŠAKKAN he places a tin bracelet on his arm RAcce. 40:14.

c) in magic texts: NA4 AN NA bead of tin (listed after beads of silver, gold, and copper for a necklace) AMT 72,1:35, also AMT 48,4 r.
annāma

12, 87, 1 r. 13, (to be placed in an egubbu-container) AMT 71,1:19, see Ebeling, ZA 51 170, also NA, AN.NA (among other metal beads) UET 4 150:7, 151:12, cf. 7 ŠE AN.NA (after seven grains each of silver, gold, copper, for a ritual) ABL 977 r. 10; NA, AN.NA (for an ointment) AMT 12,4:3; AN.NA A.Bâr An.ZaÅr īštēnš tuţallal you mix equal parts of tin, lead, and frīt AMT 5,1:3.

d) in omen texts: DÎŠ AN.NA [innamir] if tin is discovered CT 38 9:3, also CT 40 9 Rm.; 136:5 (SB Ału), DÎŠ AGA AN.NA apir if (the moon) is crowned with a tiara of tin (after tiaras of silver, gold, bronze, and copper) ACh Supp. Šin 3:8, cf. DÎŠ AGA GIŠ AN.NA apir GIŠ AN.NA īp–pi if it is crowned with a tiara of GIŠ AN.NA, GIŠ AN.NA (mean[s] [ ... ] ibid. 2:25, and cf. MUL AN.NA.AGA Gössmann, SL 4/2 No. 31, and MUL AN.NA ibid. No. 30; NA, AN.NA NA Kû.BABBAR TÇL 6 12 r. ix 3 (astrol.).

In science texts: ruqqu Ša AN.NA[A] a sheet of tin MCT 134 Ud 27 (coefficient text), also [a-na-ku]-um Sumer 7 145 Section I b 5', see Kilmer, Or. NS 29 293; X AN.NA (in broken context) MCT 140 X 4; 10 ĞIN AN.NA Thompson Chemistry pl. 6 18 (= ZA 36 206 § 2).

Tin was handled in ingots (lú, see usage a–3 and 4'), blocks (sîgu, see usage b–1'), and sheets (ruqqu, see usage e).

For Irāq 6 169 (= HH. XI) 279, see HH. XI, in lex. section.

Landsberger, JNES 24 285f., with previous literature.

annāma adv.; thus, similarly; OB, Mari, EA, SB; cf. anna interj.

-en-na-ma apir [ēwîlîšim] such is the task of man Gîlg. M. iii 14 (OB); 42 women Ša gâtîja an-na-a-ma who are likewise under my responsibility RA 42 64:15 (Mari); Ša ụbbal anatu ñūgu u a-na-a-ma lemma who brings good news and similarly bad (news) EA 149:16; mãmîtu ina mûhi mišri an-na-ma ana āhâmeš idînu they took, similarly, a mutual oath concerning the borders CT 34 38 i 4, cf. mišri tâbûmu an-na-ma ukînu ibid. 7 (Synchr. Hist.).

For En. cl. V B 70 (= V 88) see anna interj.

**annamru (AHw. 52a) see namru.

annania pron.; so-and-so, such-and-such; MA*; cf. annanna.

 trophies which mā an-[na-n]i-a an-na-ni-a nultesia ni[t]:idin write down on your tablets and send me (the information), saying, "We have taken out (from the chests) and issued such-and-such (items) (or: to so-and-so) KAV 100:28 (let.).

annanna (fem. annannîtu) pron.; so-and-so, such-and-such; OB, MA, SB; wr. syll. and bul.bul; cf. annania.

ni-in-nu[bul+bul] = [a]-nu-[na-an-na] Antagal VIII 130; bulîn-en-bul – an-na-an-na, ki bul+bul – it-ti min ZA 9 163 iv 8f. (group voc.); ne.en.na = an-na-an-na (followed by li;e;la = ul-la-la) NGBT IV 5.

a) in syll. writing – 1' masc.: eqšu in bišu őna an-na-an-na DUMU an-na-an-na field and house of so-and-so, son of so-and-so KAV 2 iii 10 (Ass. Code B § 6); summa an-na-an-na DUMU an-na-an-na RA 32 181:42 (OB ext. prayer); Ša hãsîskunu ikaššadu nîzmat [îbîšî] an-na-an-na hâsîskunu ikaššadu [nîzmatîbîšî] he who thinks of you obtains his heart's desire, so-and-so who thinks of you obtains his heart's desire OECT 6 pl. 12:10, see p. 105; annâ lu bit balâti ... anu a-na-an-na bêšîsu [šû] may this be a house of good health for so-and-so, its owner ZA 23 371:27, cf. ibid. 373:68.

2' fem.: an-na-ni-tû-ú-â DUMU SAL an-na-ni-tû-ú-â Biggs Szâigis 76 r. 5, cf. ibid. 41 r. 29.

b) wr. bul+bul – 1' masc.: anâku bul+bul apîl bul+bul ősa išlu bul+bul štarâš bul+bul-tum ina lûmun attaš Sin ősa ina araḥ bul+bul ūm bul+bul išsakna I, so-and-so, son of so-and-so, whose personal god is so-and-so, whose personal goddess is so-and-so, on account of the eclipse of the moon which occurred in the month such-and-such, on such-and-such a day BMS 1 r. 38f., and passim in prayers and similar texts; naplisam ma bul+bul bul A bul+bul šupšuqam look upon me, the greatly afflicted so-and-so, son of so-and-so AMT 93,3:7; Ša ina bit bul+bul A bul+bul mûtu lemmu ... sadru because evil death occurs again and again in the family of so-and-so, son of so-and-so AFO 14 144:78; exceptionally in other text groups: summa
annānum

BUL+BUL A BUL+BUL šibāssu ikaššadu whether so-and-so, the son of so-and-so, will obtain his heart’s desire STT 73:117; see Reiner, JNES 19 35; lišānu rēšēti BUL+BUL ana DN bēlija ullaēbila (this) first report, I sent to Aššur, my lord, through so-and-so Borger Esarh. 107 iv 23; īna BUL+BUL (replacing a gentilic?) Streek Asb. p. 68 vii 46 (var.), 134 vii 27, 202 v 10, and dIM.DUG.DUŠEN.MES ezzūti ša BUL+BUL ibid. 188:32, also ibid. 328:31 (= AFO 8 182:8), and 290:19, ammar BUL+BUL (see ammar) Bauer Asb. 2 90:7 and n. 3; note BUL (alone, instead of an expected personal name) Cyr. 173:5.

2’ fem.: ša ilšu BUL+BUL īstār šu BUL+BUL tum whose personal god is the god so-and-so, whose personal goddess, the goddess so-and-so BMS 31:4, and passim in such texts; ša 1 BUL+BUL DUMU.SAL BUL+BUL ša lišbīa lišēšir may the woman so-and-so, the daughter of so-and-so, give birth easily to the child Köcher BAM 248 iv 35.

The refs. an-na-an-na PBS 1/2 50:62, a-na(-)jan-na EA 179:22, and an-na-an-na KUB 3 38 r. 4 appear either in contexts which do not fit the meaning assumed here or in broken lines.

annānum adv.; from here, here; OA, OB, Mari, Bogh., EA; cf. annām.

[gu]<el.ta - an-na-na-um OBGT II 10, cf. OBGT Ja ii 4' ; [ ... ] = an-na-na-um Imgidda to Erimhuš A left edge 2'.


a) from here - 1’ in OA: annukum a-na-na-um u kaspum allānum ... ṣeqam ettiq the tin will proceed overland from here, the silver from there BIN 6 247:12, also kaspum a-na-na-um luqētum allānum AnOr 6 pl. 8 No. 22:21 and KT Hahn No. 24:9, note kaspum ... a-na-na-um u allānum[ ] ṣeqam ... ettiq TCL 19 54:10; PN a-na-na-um latrudam let me send PN from here BIN 6 17:6, cf. mišlām la-na-na-um lu nūšēbilam let us send half from here Bab. 6 190 No. 4:14, and passim with ūšunu; ūnūtī u unūssunu ʾišṭēnī a-na-na-um ʾirdīma he transported my belongings together with theirs from here TCL 14 3:23, also (with šērudu) ibid. 40:30; īštu GN u a-na-na-um from Turhumid and from here BIN 4 49:19, and passim.

2’ in OB: an-na-na-um kīʾam nisparakkekum we have sent you word from here as follows VAS 16 78:6; ī anāku an-na-na-um šulmi ašapparakkekum and from here I will write you news about myself Kraus AbB 1 35:16; note the unique temporal mng.: an-na-na-um awiltū ša ʾla idānīni ašapparakkekumma ša ʾbūša šu šamūm ša sušušu from now on even people who do not know me will do my bidding when I send them word Fish Letters 1:11.

3’ in Mari: šābām ... an-na-na-um liṭrus dakūkumnu he should dispatch the soldiers to you from here ARM 2 10 r. 8’.


2’ in OB: anāku an-na-na-um šeʾam luddišum I will give him the barley here CT 29 18a:9; an-[na]-nu-um dīnī itiški [l]udšin I will go to court with you here TCL 17 56:24, cf. an-na-na-um dīnī lādimma ABIM 21:11; kīma an-na-na-um akammisama attallakam lišbaka la inarrāṣ̄ be not angry that I am finishing up here and will leave (later) CT 2 49:18; an-na-na-um kīʾam unāḥṣīdka I instructed you here as follows VAS 10 199:4, cf. an-na-na-um kīʾam unāḥṣīdka-nūtī CT 29 8a:7, cf. also an-na-na-um CT 2 49:29, Sumer 14 25 No. 7:9, Kraus AbB 1 31:14; note in lit.: atta an-na-na-um-ma taddor mētām here you are, even you, afraid of death Gilg. Y. iv 9; (the diseases) came down from among the stars of heaven an-na-na-um ʾerṣētum šunātī imhur and here, the earth has received them JCS 9 11 C 6 (inc.).

3’ in Mari and Shemshāra: anāku an-na-na-um šīpram epštām luddin let me hand over the finished work here ARM 1 77 r. 11’; īštu an-na-na-um āṭrudakkušu ibid. 88:7; with annānumma: īštu an-na-na-um-ma ana GN ītiq ARM 1 72:14’; uncert.: anāku an-n[i]-nu-um ūšēm ʾaṭiškū I have come to a
annaqu
decision here(?) Laessee Shemshara Tablets 52 SH 856:7.

4‘ in EA and Bogh.: a-na-nu-um-ma šūširāku here, I am ready EA 141:24; in broken context: ū an-na-nu-um [...] KUB 3 20:10.

J. Lewy, RA 35 81ff.

annaqu see annuqu.

anneki’am see anniki’am.

anni s.; (mng. uncert.); Nuzi; Hurrian word(?).

17 TTG.ME ~ sa bi-ir-mi sa a-an-ni garments with a multicolored decoration of/with .... HSS 14 247:22; 1 TUG a-an-ni x [...] kinahhu (among garments received by a woman ana [x]-ri-e) HSS 15 179:1.

anni see anna and ani.

annikā see anniki’ām.

annikanu see anniki’ām.

annikēm see anniki’ām.

annikēm (anneki’ām, annikēm, annikēm, annikā, annikanu) adv.; here, hither; OB, Mari, MB, Bogh., EA, RS, Nuzi; annikanu in EA and RS; cf. annā.

a) in OB: whatever you write an-ni-ki-a-am qibitka same’am ele’i I am able to obey your order here Sumer 14 42 No. 19:12; ištu an-ni-ki-a-am kali’āku since I am detained here ibid. 32 No. 13:21; an-ni-ki-a-am mādiš uddabbībuninni they bothered me here very much TCL 17 49:11; PN kiša an-ni-ki-a-am la rēquma šibāt ekallim ippušu ul tidē do you not know that PN is not idle here but works for the palace? TCL 7 69:29; anāku an-ni-ki-a-am anātūm appalka I myself will repay you these here YOS 2 64:13; an-ni-ki-a-am ninu we are here YOS 2 2:14, and cf. TCL 7 52:11, 62:8, 63:8 and 11, TCL 17 19:29, 49:21, 50:12, 56:14, 61:11, 65:9, Fish Letters 4:19, OECT 3 48:10, 59:8, BIN 7 13:9 and 19, 51:11, YOS 2 19:37, 83:18, 88:7, Sumer 14 44 No. 20:10, 47 No. 23:8, 72 No. 46:4, CT 6 27a:22, Frank Strassburg-er Keilschrifttexte 15 r. 4, and passim in PBS 7 and VAS 16, wr. an-ne-ki-a-am VAS 16 22:40, an-ni-ki-a-am BIN 7 34:4, (beside ulla-ki’ām) UCP 9 333 No. 8:12, also Kraus Abb 1 36:14 and 21; note an-ni-ki-a-am-ma JCS 17 82 No. 8:8.

b) in Mari: an-ni-ki-a-am mannum ublašši who brought her here? RA 35 118b:10; an-ni-ki-a-am PN qātam immarma here, PN may learn the trade (contrast ašrānum line 16) ARM 1 62:14 and 11; an-ni-ki-a-am šābūm pāhirmā the troops are assembled here RA 42 41:22; aḥuka an-ni-ki-a-am dawdām idāk your brother has inflicted a heavy defeat here (contrast ašrānum line 10') ARM 1 69:8', cf. also ARM 1 6:29, 9:13, 31:7, 52:12, etc., wr. an-ni-ki-e-em ARM 1 60:24, ARM 275:16, an-ni-ke-em ARM 1 55:17, ARM 4 7:4, Symb. Koschaker 113:16.

c) in MB: šā an-ni-ka-a ul inangur he deos not want to comply here PBS 2/1 41:11, cf. an-ni-ka-a kiki eppuš ibid. 13.

d) in Bogh.: an-ni-ka-a ina Mīṣṛ KUB 3 67:6, also (in broken contexts) ibid. 54 r. 5f., 38 r. 8.

e) in EA: ūlmānī ša ṣāḥatika ša an-ni-ka-a a present from your sister, who is here EA 1:34, cf. mār šiprika ... ša tašappar an-ni-ka-a your messengers, whom you are sending here ibid. 87, cf. also ibid. 92f. (let. from Egypt); lāqāniššu an-ni-ka-a let them bring him (Adapa) here! EA 356:14 (Adapa story); an-ni-ka-a-ma EA 29:150 (let. of Tusratta); note an-ni-ki-ma RA 19 108:28, // an-ni-ka-nu (uncertain) EA 287:52.

f) in RS: amēlū šāšunu an-ni-ka-nu lillīkuni these men should come here MRS 9 216 RS 17:83:12; an-ni-ka-nu amata ... ugam-mimi he has settled the affair here ibid. 227 RS 17:393:21.

g) in Nuzi: ša nam.LULU an-ni-qa uthūlu which the men brought here HSS 14 13:18, cf. an-ni-qa nizāzmāni let us divide (the wheat) here HSS 13 405:13, ittiššu an-ni-ka līlikīa HSS 16 98:14 (let.); dirīšunu [an]-ni-ka-a īpušu u dirūšunu al-łu-qa-a la teppuš their case should be tried here and you must not do it there Eboling, Or. NS 22 357 No. 1:12.
annimmiš

annimmiš adv.; as soon as; SB.*
an-ni-miš šit-šu irhū eliliš as soon as sleep overcame me (you woke me up) Gilg. XI 220.
See annummiš.

Landsberger apud von Soden, ZA 41 129 n. 3.

annimmū see annimmū.

*anninnū (fem. pl. anninātū) dem. pron.; this; MB Alakahš*; cf. annūn
am nummē ALAN-ia an-ni-na-ti išarriqu whosoever steals this statue of mine Smith Idrimi 92, cf. (PN, the scribe) ša `ALAN an-
ni-na-ti am muš Háššušti ša išururušu who inscribed this statue ibid. 99.

annīš (annīša, ḫanniša) adv.; hither, here; OB, Mari, SB, NA; cf. annūn.

ū = an-ni-ši NBGT II 103; mu-um = an-ni-ši A III/4:13; gu-u ent = an-ni-ši A VIII/1:89; [g]u-[t]e = an-ni-ši OBGT II 13; gu.ri.šē = an-ni-ši Kagal I 383, cf. gu.ri.ta = ištītu an-ni-ši ibid. 380 (in all instances followed by ūlīši), also gu.ri.a = an-ni-ši ibid. 377, see MSL 4 201; gu.ri'[i.ta] = [ištītu an-ni-ši] = (Hitt.) an-ni-ši Izi Bogh. A 173.
lū.ā.min.na.bi : ša an-ni-ši [var. -ni-ši] ūlīši one who is hither and yon Lugalo XII 37; [... g]u.šē du ...] x1.šē du : ša ūlīši um-an-ni-ši ub-ba-al ša an-ni-ti um-šī um-ba-al she brings hither what is there, takes thither what is here RA 60 7 ii 7f. (proverb).

a) annīš: aššum biłtim ūhhrut an-ni-ši attansakam because the rent payment is late, I have been blamed here Sumer 14 14 No. 1:36; īstū an-ni-ši allikum āmuṣašu after I arrived here I got sick TCL 18 91:5, cf. ABIM 20:44 (all OB); mannum an-ni-ši ublāšši who brought her here? RA 35 118a 14, an-ni-ši liddāmma Mél. Dussaud 2 984c 7 (Mari let.);
an-ni-ši anu ližī bātim tu-šē-ši ba-āš-šu-
mu-ti you will bring them here, into the interior of the country ARM 1 59 r. 6'; take him away u itī nāši bīlīt gābīm an-ni-ši tīšēlānim and they should bring (him) here with the taxpayers (and) the army Laessoe Shemsḥāra Tablets 66 SH. 588:19; aššum PN aši an-ni-ši alākim as to PN's, the physician's, coming here ARM 1 115:6; uzunēnu an-ni-ši la isakkanuma (so that) they do not look to us (any further) ARM 4 86:39, and passim in Mari; an-ni-ši (in broken context) EA 357:57 (Nergal and Ereshkigal); an-ni-ši jāti an-nu-
um-mēš ša ištāku (see jāti usage c) Boissier DA 12 i 36 (SB ext.).

b) annīšam (annīšamma) adv.; hither; OA, Mari; cf. annūn.

a) annīšam (OA): emāri dammūtim an-nī-šā-
am šēribam bring strong donkeys here CCT 3 44b:20; adī ša ḫarrakka an-nī-ša-am išašišu until your journey is in this direction CCT 4 29b:20; minām anā 10 ma.na kasīpīm a-nī-ša-am taṣṭanappār ... kasīpam annāmakam liqīma why do you keep on sending letters hither for ten minas of silver, take the silver there CCT 4 8a:11, cf. (in difficult context) a-nī-ša-am ICK 274:11; [a]-ni-ša-am la inap-
pušam BIN 6 58:18; šumma a-nī-ša-am la utā'amosshu if they do not send him back here TCL 10 129:27, and passim.

b) annīšammā (Mari): emūqšu an-ni-ša-
am-ma liqammarma he should concentrate his army in this direction ARM 2 21 r. 10'.

For ana annīša ( bindActionCreators) see sub annīš.

von Soden, ZA 41 114.

annīšamma see annīšam.

annittān adv.; then, this then; OB, Mari; cf. annūn.

minūm an-ni-it-ta-an ša iktanāssadānnīnu what then is this that they keep coming to

133
anniu

me? TCL 17 45:5 (OB let.); epēšuka an-ni-iti-
ta-an damqâ are these actions of yours then right (that you have held back the envoys from GN)? ARM 1 15:5; mēnûm an-ni-iti-ta-
an șa [lēpuš]u what is this that you have done? ARM 2 108:8, cf. kīma an-ni-ta-an dam-qum ARM 4 70:15, also an-ni-ta-an ibid. 24; an-ni-it-ta-an wāši-tum ARMT 13 21 r. 8'.
Possibly an adverbial form with the ending -tān.

anniu see annu.

anniu adv.; now, see; syn. list.*
an-nu = an-na-[nu-um(?)] (followed by innu, q.v.) Malku III 88.
annu s.; 1. consent, approval. 2. positive divine answer to a query (usually through extispicy); OB, Mari, MB, SB, NB; cf. anna indeel.

2. positive divine answer to a query (usually through extispicy) — a) referring specifically to extispicy: tērētija išara u ilum a-na-am iпуlānu an-my omens were fine and the god (thus) expressed his consent ARM 3 42:14, also ibid. 84:25; the enemy will perform an extispicy ša ilum a-an-nam la iпуlānu to which the god will not give a positive answer RA 33 173:38 (Mari); tērētī ki pi ṣiṣēn inadāḥarama ēpuļūnini an-nu kēnu (all) the extispicies were unanimous, they gave me a reliable positive answer Borger Esarh. 82 r. 23; ina an-ni-šē-nu kēni šēr takillī īstappendarnāma through their reliable positive answer they repeatedly gave me messages through trust-inspiring extispicies ibid. 43 i 60; ina an-ni šīqūri ša Šamas qarrādi ša uzumēš takillī ... ušaṭṭīra umūti upon the precious positive answer of heroic Šamaš, who wrote trust-inspiring omens on the exta TCL 3 319 (Sar.); ina libbi uduštā ni-e izizzamma an-nu GLNA ... šuḳnamma be present in this sheep and prepare a reliable positive answer for me PRT 45 plus Knudtzon Gebete No. 116 r. 16, and passim in these texts in this formula; bi ṣēr bi ṣēr ṣu ṣu-an-na kēna ḫuļu ippulu īnna I made an extispicy and Šamaš and Adad gave me a reliable positive answer CT 34 31 ii 54 (Nbn.), cf. ana Šamaš ... [ṣa] ina bi ṣīr ītanap[palu] an-nim kēnīn VAB 4 170 B vii 63 (Nbk.).

b) referring to Šamaš and Adad: [Šamaš u Adad ... belē bi ṣēr ... purussē irparassu[ṣu a-nu-an-nu kēna] ḫuļu ṣu-an-na kēna īppału (then) the lords of divination, Šamaš and Adad, will make the decision for him and give him a reliable answer BBR No. 1-20:125; ūm ṣēr u DN₂ almanāma an-nu ki-nu īppalu īnna I sought to learn the decision of Šamaš and Adad and they gave me a reliable answer OIP 2 137:29 (Senn.); DN u DN₂ ina bi īṭalma an-nu kēnu iпуlānu he asked Šamaš and Adad in an extispicy and they gave him a reliable answer Borger Esarh. 40 i 13, cf. [Šamaš bēl di]jīni Adad bēl bi ṣiṣēn an-na GLNA īppulu BA 5 693 No. 46 8 (royal inscr.), cf. also Thompson Esarh. pl. 15 ii 19 (Asb.); aṣrāti DN u DN₂ ... aṣṭēma DN u DN₂ an-nu kēnu ḫappalu īnna I visited the shrines of Šamaš and Adad and Šamaš and Adad repeatedly gave me reliable answers YOS 1 45 i 15 (Nbn.); an-nu šālimī purussē kēni ša šālu muṣṣirā a propitious answer and a reliable decision concerning the termination of my work VAB 4 254 i 28 (Nbn.); DN DN₂ u DN₁ ... an-nim kēnīn uṣāṭṭāna ina tērētija Šamaš, Adad, and Marduk had a reliable answer placed in the exta (consulted) for me VAB 4 102 i 25 (Nbn.), and passim in NB royal; Šamaš ... ša aṣālāku an-na GL NA ap(a)lānī O Šamaš, whom I am asking, give me a reliable answer PRT 16:1, and passim in this phrase.

c) referring to astrological omens: arhiš šamma Sin u Šamaš ... an-nu kēnu ēṭāḥpashaḥ aḥāmēš every month, sun and moon, (by) being at the same (altitude above the horizon, one rising and one setting,) gave me reliable oracular answers Borger Esarh. 18:48, cf. Sin Šamaš ina an-ni-su-nu kēni arḫismā šiṭa[ṇa-pa-runī ...] Streck Asb. 210:6, see Bauer Asb. 2 87:19.

d) other occs.: an-nu-un kēnum (apod., between taṣbilṭu deferment and nipaṭu undecided) CT 39 41:5 (SB Ahu); an-nu kēna aṭṭaūṭannāma STT 73:96, see Reiner, JNES 19 33; to Aššur and the great gods qaṭī aṣṣima an-nu (var. a-an-na) kēna ešeri īppalu inā I prayed and they straightway gave me a positive oracular answer AOB 1 118 iii 13 (Shalm. I), cf. an-a-nu-su kēna aṣālma I asked for his (Aššūr’s) positive oracular answer Weidner Tn. 36 No. 25:5; also ina umūqi širāte ša Aššur ... ina an-ni kēni ša Šamaš ... ina tulūti ša šēmū rāštī AKA 63 iv 44 (Tigl. I); an-na-su-un kēnu la maṣṭēlu atakilma I trusted their (the gods’) positive and unchangeable oracular consent Borger Esarh. 83 r. 27; ina an-ni-ku-nu išurūṭam lullīk (see išurūṭu mng. 2) BMS 53:5; ša ... an-nu-su ilu mamman la e-nu-ū (Šamaš) whose positive answer no god can change BMS 60:8, see MVAG 23/1 p. 40:4; Šamaš, the great lord ša an-na-su an-nu(var. -na) uḷalu uḷalu (var. uḷa) whose yes remains yes, whose no, no RA 21 129 K.2495:11, var. from dupiš. CT 34 8:22, K.2776:8, cf. Ištār ... ša an-nsa-an-nu Bigga Šaziga 28:26; an-nu kēnu ana šarri ...
annu

lišatlimuma may they (the gods of Nippur) present the king with reliable oracular answers ABL 797:10 (NB); šiptu ša Asalluhi nisītu ša Marduk an-nu kiu ša Ea the conjunction of DN, the secret location of DN, the oracular assent of Ea Köcher BAM 248 iii 4, note a-nu-uk-ki (in parallelism to qibūkki) AFO 19 52 r. iii 140; obscure: an-ša-ša ikāšad (var. to izimtābu ikašad RA 38 33 vii 19) Sumer 8 23 vii 19 (hemer.); ʾišīṣu NU G.NA inā an-ni ʾišīṣu G.NA his situation is not stable, in the positive(?) case: his situation is stable Dream-book 329 p. ii 24, see ibid. 287 n. 138.

In BIN 7 27:11, read (la) kīram.

annu in ša anni s.; guilty; SB*; cf. arnu. lu.nam.tag = ša an-ni-im, ša ē-er-tim OB Lu A 481f.

ša an-ni šinnadınna šunu likānu let the guilty one be delivered (to be killed), so that they (the other gods) can be reinstated En. el. VI 16.

annu in ša arnu.

annū (annu, ḫannu, fem. annītu) pron.; this (note; from OAkk., OA, OB on; wr. syll. (note OB annuttim) PBS 7 128:11, ARM 2 55:11, annittām JOS 11 107 CUA 30:1f., in NA also ḫannu and ḫanū) (and in med. šēš, (in math. and PRT) NE; cf. annakam, annānū, annikkām, *annīnā, anniš, annišām, annišittān, annukā, annukād, annučuma.

a.na.ām.ne.e = me-ne-ne an-ša Šunu Erimḫuš IV 222; ne.[e] = [an-ša-šu] Antagal VIII 129; ne.e = nиг.[е] = [ан-[ш]-у] Enmēšil Voc. III 157; лу-ne-a, лу-ne.ir, ла.e.ra = an-ni-a-an OBGT I 324ff. and similar 327–43; лу.e.bi.a.m = qīdam an-ni-i-im ibid. 301 and similar 304–233, note [ki.lu].ne.še = an-ni-e-e-er an-ni-i-im (beside ana ʾēr annummatīm) ibid. 338; [lu.x], moš = an-ni-ū-tum NBGT III i 12, lū.še.ne.še = an-ni-ū-tum ma-an-nu ibid. 15.[x].še.[x.(x)] = an-ša-šu ma-an-nu ibid. 6.

ū u = an-na-tu lu-ū Ditī II 128; [... ā]m = an-ni-tum ši-i OBGT I 897; [gū].še.[t]a = ʾiš-tu an-nu NBGT III i 7.

nė-nam nam di.kuš 4Nanna.kam : an-nu-ū-tum dišu ša Šīn this is the decision of Sin PBS 1/2 135:42f.; Ānu tu ud.da ne.e lugel.e ... u.me. ni.sikīl : ʾutur ina ūmi an-ni-i-šarri ... utilūšu O Šamaš, purify the king this very day OBGT 6 p. 54 r. 21f., cf. UD.SAB ne.e : askaru an-nu-ū

4R 25 iii 54f., inim.inim.ma ne.e : [ina] šipti an-ni-ti CT 16 35:42f.; Ānu tu ne.e.ta šu.[ni] bu,ra.ām : ʾutur ina an-ni-ti qīsū šisū through this (incantation) may Šamaš remove its (the disease's) hand CT 16 23:354f.

niq. nam.ḫē.a [... ] (later recension uq nam. ḫē.ām bi.in.du.ti,ga.a.ni) : mim-ma an-na-ša ša īq-bu-šu Angim IV 41; a uši bi uši bi qit šī bi [qit bi] : an-nu-ū ud.meš-ši an-nu-ū mu-[šu-šu] OECT 6 pl. 15 r. 4f.; note the obscure lu.ne.na.ām = an-na-šu OBGT In i,5', and lu.ša.i.lı.me.eš = an-na-šu-nu ibid. 8'f.

an-ni-a-um (gloss to ne) Kramer SLTN 35 i 12, see PAFS 107 497; ṭes-ne = an-nu-ū CT 41 25:9 (Comm. to Alu XVII); šēš = an-ni-tu RA 28 134 ii 4 (med. comm.).

a) in OAkk.: ša šallimm an-ni-in ... ušassaku anyone who desecrates these two representations SAKI 172 i 10 (Anubanini).

b) in OA = 1’ in gen.: why did you not send it to me adī ānim a-nim until this day? BIN 4 222:9, cf. a-ni-am ʾūnām ibid. 18:20; īštu šappattim an-ni-ti from this midmonth on (we borrowed on interest) JSOR 11 136 No. 45:8’, cf. ša šallītim an-ni-tim KTS 12:14 and 18; kaspum a-ni-um ʾā bari PN u jāti this silver is held in common by PN and me CCT 1 37a:5; avētu a-ni-ū-tum lu šībakā these men should be witnesses for you BIN 4 108:19, cf. 8 avētu a-nu-ū tum Bigiğ, Anatolia 8 148 No. 1:5; anā avētim a-ni-a-tim kārum GN ʾiddinnītimma (see ānmu mgm. 5a) BIN 4 110:13; luqūtim a-ni-tim zakkîna make this merchandise ready for transfer CCT 3 4:15.
annû

mañar a-ni-e-ma ikir ula ka’in deny or confirm before these (men) mañar a-ni-ên(or: -ên) Kienast ATHE 48:35, also CCT 1 47b:16, KT Blankertz 18 r. 17, cf. mañar a-ni-u-tim apalann BIN 4 105:11; lu a-ni-u-tum-ma ša pe these (men) should be (witnesses) for the utterance CCT 1 45:38; ūppum ... illakam-ma a-num inmat should the tablet (concerning x silver) arrive here, this (present) one will become invalid TCL 4 89:3; note the idiom: a-ni-tam la a-ni-tam whether or not CCT 2 26a:22, Kienast ATHE 64:46, and passim, also a-ni-tam u la a-ni-tam TCL 20 114:21.

c) in OB — 1' in gen.: ša-ṣi-ra-an a-ni-an these tworings PBS 5 156 r. 4 (early OB); mimnum šapārum an-nu-um ša tašpurim what is this message which you (fem.) sent me? VAS 16 63:15; anu epēšim an-ni-i-im ki la taplah have you not been afraid to do such a thing? LIIH 55:17; 8 LÜ.MES an-nu-ti-in these eight men ibid. 13:16, and passim with nunnation (see discussion); note with inversion for emphasis: an-nu-um maškānum ḫabīt that storage place was robbed PBS 7 108:27; an-ni-a-li qullutātika lu ṣādi you know these machinations of yours ibid. 94:32; an-nu-ū dabūbūm ibid. 75:11.

2' in independent use: an-nu-um-ma ēmēnu anu šērini anmini la iṣṣṣumma why has that one not sent us a report on them? PBS 7 42:21; an-ni-a-am anši ul iṣqabbī he must not say: I forgot this VAS 8 52:26, also CT 8 1a:7; a-ni-tam bīthma this (i.e., the preceding) he should proclaim CH xi 39, cf. a-ni-tam ibid. xliv 85; an-nu-um ša anu ūppu nudnuū lu ūṣṣu this (the property listed above) which does not pertain to the tablet, (added gloss?) dowry Grant Bus. Doc. 65:16; an-ni-tam abi atta taqqim this you, my father, have said to me (after a quotation) CT 2 12:17, cf. OECT 3 35:15; anu an-ni-a-tim on account of all this Bagh. Mitt. 2 59 iv 14, 23, and passim; aššum mimnun an-ni-tum iṣqabbī why should this be said? ibid. 7, cf. anu mimnun an-ni-tam lepoš Fish Letters 14:22; an-ni-a-tum damqā is this good? Sumer 14 38 No. 16:5', as against damqā an-ni-a-tum ša PN ... illakamma ibid. 67 No. 42:10; mimnum an-nu-um ša nīnī maskūtim tušūbīlam what is this that you sent bad fish? TCL 17 46:4; mimma a-ni-im Waterman Bus. Doc. 14:10; note the idioms: šēnam an-ni-a-am la an-ni-a-am ... PN liblam PN should bring either an affirmative or a negative answer CT 2 10a:20, šēnam an-ni-a-[am] [u l]a an-ni-a-am VAS 16 170:12f., also an-ni-tam la an-ni-tam šupriššu(!) CT 6 21b:20, PBS 7 56:10, cf. also ABIM 22:8, an-ni-il-tam la an-ni-[i]-t-i-[l]-t-am JCS 11 107 CUA 30:11f., and note (with suffixes) an-ni-il-ta la an-ni-il-ka ulu tašpurum you have not sent me word about your consent or refusal OECT 3 67:19, 25, also ABIM 22:31, an-ni-il-ku-nu-ū la an-ni-il-ku-nu [z] Kraus AbB 1 81:45f., also SIL 33:7f., cited von Soden, ZA 40 198; an-nu-ū-tu u an-nu-ū(!)-tu(!) ina qat PN all that is the responsibility of PN BA 5 489 No. 10:9f., cf. an-nu-ū-um u an-nu-ū-um zaku TCL 17 2:28, also warkat an-ni-im) u an-ni-i[m] Grant Smith College 254:17, an-ni-a-am u an-ni-a-am JCS 17 82 No. 8:10; ištu an-ni-a-am u an-ni-a-am nil-tablam Bagh. Mitt. 2 58 i 21.

d) in Mari and Shemshara: an-ni-u-tum ki’am iṣṣakin this (how) the configuration of the liver was (at the exsanguary) RA 35 p. 42f. No. 7:5 (liver model), and passim in these texts; ištu an-nu-um kunnu after this has been enacted RA 35 2 i 20 and ii 8 (rit.); an-ni-lamna anu bēlija ul ašpur this I did not report to my lord ARM 2 24 r. 19', cf. an-ni-tum ... mādiš damqat ibid. 92:7; anu an-ni-[i][niš] ša še-[i]m iṣā to the one who already has barley ARM 1 16:20; mannum an-nu-um taklūm ša annānum izzzazuma who is the one who is reliable and is present here? ARM 1 109:14 and 42; an-ni-e-tim dūbūbūm tell him this (after a quotation) ARM 1 18:31; an-nu-um anu an-ni-i-im the one (army) together with the other (make up an army of 20,000 men) ARM 1 42:41; note the idiom: an-ni-tam la an-ni-tam ... šuṣṣum ARM 1 19:5', ARM 2 80:23, ARMT 13 6:23, 29:23, and passim; an-ni-tam la an-ni-tam šuṣṣum Laessoe Shemshāra Tablets 52 SH 856:16f.; an-ni-a-tim iṣqabbīnīkum they are telling you such things ibid. 81 SH 812:62.
annū

e) in Elam: eqlum an-nu-um iḥbaqqarma
if this field becomes the object of litigation
MDP 23 205:17, also, with bitu an-nu-ú ibid.
239:17, wr. an-nu MDP 24 353:21, and passim;
ūmma 10 šibā an-nu-tu-ma these ten wit-
tesses declared MDP 22 162:14, cf. 6 an-nu-tu
muṣkenā MDP 23 327:4; an-ni-tam aṣpu[r
... ] MDP 18 244:9 (lot.)

f) in MB: ina ebāri an-ni-i ina MN u
[MN₄] during this summer, in the months
Tammuz and Ab EA 4:41; an-na-ti-nu-ta
tāmirtātā naddātī luṣubat I will take over these
abandoned regions PBS 1/2 63:18; cf. ibid. 20;
amātū an-ni-ti-ili likšamā AFO 10 2:4;
an-ni-la nīglātī umma this we said EA 8:10,
cf. aššum an-ni-ti-im-ma EA 4:17, kī an-ni-
ta amatā iqšānī ibid. 10; [an-ni-ti ul qipāku
this I do not believe] JCS 6 144:10; an-ni-la-um
[ana bēlija aqšī this I told my lord Arū, WZJ
8 573 HS 115:36 (all letters).

g) in Bogh.: whatever fortresses of RN
which are situated on the Euphrates an-nu-
ti-ma likšum these may keep (but they
must not seize any other city on the Euphra-
tes) KBo 11 r. 33; an-na-a-ti PN irdappara
these things PN writes me (after a quotation)
KBo 1 10:30 (lot.), cf. aššu marē šēprī aššum
an-nī-ti iptāras has my brother stopped
(senting) messengers for this reason? ibid. 40;
gābē an-nu-tum u naddātī ul-la-tum ulēšumāti
I overcame these men and those (after a
mentioned) countries KBo 1 1:22, but gābē
an-nu-tum u naddātī an-nu-tum ibid. 15:1;
nīṭ išāni an-nu-ti (swear) by these gods (standing
here) KBo 1 1 r. 64; akī aššāti an-nī-i like
this fire cone KBo 1 3 r. 29; ūppari an-n[u-ū]
colophon) KBo 1 4 iv 50; an-nu-ul-tum
... lištappaku ... an-nu-ul-tum šištazzuku KBo 1
11 obv.(!) 19f., an-nu-ū kaspa lubulta ...'
annūdī I will give this silver, clothing (etc.)
ibid. 30 (Uršū story), see Güterbock, ZA 44 116.

h) in EA and RS: mātu an-ni-tum šā
ašīja māssū u bitu an-ni-tum ša ašīja bissu
this land belongs to my brother and this
house to my brother EA 19:70 (lot. of
Tušārattā); aššum an-ni-ti aḥtadū danhānīma
I was very happy over this ibid. 52; an-nu-ū
šū šurumma this indeed is certain (that we
love each other) ibid. 27; ūppari an-nu-ū ūppari
GN this tablet is a tablet sent from GN EA
100:1; lū an-nu-ū tamkūrītu this man is a trader
of mine EA 39:14 (lot. from Cyprus);
an-nu-anu anā ḫallīq māt šarri ... juba’u this
one seeks to destroy the land of the king
EA 250:55; šuwnumāti an-nu-tum-me-e gub-
baššunumāti šuṣu ursu la epšamātu all this is
in fact not made of gold EA 20 31 (lot. of
Tušārattā); an-nu-ū annūja an-nu-ū šītāja
this is only my crime and this only my sin EA
253:18f.: ra’amātu an-nu-ū šā is this friend-
ship? EA 26:45 (lot. of Tušārattā); an-nu-tum
awātika these are your own words EA 1:65
(lot. from Egypt); note for the use of
annū in the same sense as annū (see amūr (see
amārī mg. 7)): an-nu-anānšur al šarri behold,
I hold the city of the king EA 151:6, cf. EA
92:23, 202:15, and passim; šanīm ta an-nu-ū
furthermore behold EA 256:29; an-nu-ū inanān
behold, now (Aziūr has attacked us) EA 125:19,
also EA 102:11, and passim; mānnum̱m ša rikīla
an-ni-la uṣašānī anybody who alters this
treaty MRS 9 157 RS 17:146:48; ul aynu nuh-
šīdā an-nu-ū ulazzānni does this one want to
make fun of me? ibid. 222 RS 17:383:15.

i) in Nuzi: an-nu-tu₄ unātu ša PN these
are the objects belonging to PN (after an
enumeration) TUL 9 1:25, cf. (after a list
of witnesses) an-nu-ti lū.ŠEŠ šibāti RA 23 144
No. 10:38, cf. an-nu-ti ša ūppari an-ni-ti šatru
JEN 554:43, also (after a list of women) an-
nu-tu₄ ša qēl PN JEN 503:22; an-nu-um
šEŠ ina bit kariti labiri ina šatī an-ni-im
nadūtu this barley was given out from the old
barn this year RA 23 159 No. 68:4 and 6,
cf. ina aššum an-ni-ti šiṣṣarī HSS 9 29:10;
note the idiom: a-an-ni-mi an-nu-ū an-nu-ū
nīdēmāni yes, we (witnesses) know all this
AASOR 16 75:25.

j) in MA: ašī ūppari unnātāri ašītu an-
ni-tu₄-ma unnātū until they write me (another)
valid tablet, the present one remains valid
KAJ 12:21; minma an-ni-ū aššum la mašēk
šāfīr all this has been written down in order
that it not be forgotten KAJ 256:12; ištū MN
... lime PN ašī MN₄ UD.25.KAM li-me an-ni-
e-ma from the month MN, in the eponymy of
k) in kudurrus: DN u DN₂ EN mišris u kudurri an-ni-î Ninurta and Gula, the patrons of boundaries and of this kudurru BE 1/2 149 iii 2; šum kudurru an-ni-î the name of this kudurru BBSt. No. 4 title line 2, and passim, note: asumitu an-ni-î-tu this figured monument (contains three copies of legal documents) ibid. No. 3 vi 26; eqalu a-an-ni-î u niddi šarrī this field is not a royal gift ibid. No. 8 Add. B 2, and passim in this spelling (mentioned) men or their sons ADD 651 r. 8; iša kūm nikkassē an-nu-te nipallāku instead of (paying for) these assets (listed above), we will do service for you VAS 1 96:13; lu Lū. MEŠ-e an-nu-te lu mārēšunu either these (mentioned) men or their sons ADD 211 edgo 3; naḫar an-ni-û ša pan Aššur all this (to be brought) before Aššur ADD 1005 r. 12, also ADD 1031 r. 6, naḫar an-ni-û ša ekkāl. ADD 810:11 and r. 7, and passim in ADD, also naḫar an-nu-te ADD 912 r. 5, 761:5, and passim; UDU. NM an-ni-û this spring lamb (was not brought from its fold for a sacrifice) AFO 8 18:10, cf. gaqqudu an-ni-û la gaqqudu ša UDU. NM this head is not the head of the spring lamb (but the head of Matš’ili) ibid. 21, and passim in this treaty.

m) in NA (letters): [mûš]u an-ni-û this night ABL 669:8; šikin murşija an-ni-û-u the (lit.: this) nature of my disease ABL 391:9; nūḫatiinmu an-ni-û ABL 312 r. 6; ekipāte an-nu-te ABL 985:5; an-ni-û šemu ša PN . . . ina muḫḫija ısṣarpa this is the report which PN sent me ABL 197 r. 4; an-ni-û hûlu ana GN this is the road to Parsua ABL 311:12; an-ni-i-û šemšu this (the preceding quotation) is their report ABL 548 r. 8, cf. an-ni-û šīlu šemšu ABL 43 r. 28; an-ni-û rîḫši dabāšt ša egerti ıṣṣi this is the balance of the text of the previous letter ABL 435:1; an-ni-û pišir[šu] this is its (the omen’s) interpretation ABL 555:10; an-nu-te rabūš ša . . . ina ıdšimunu these (aforementioned) are the officials who have not made their deliveries ABL 43:10; an-nu-ti šumu udē ša ēpšušunu these are the utensils which they manufactured ABL 438 r. 7; an-nu-te parrīšūte they are liars ABL 584:7, cf. an-nu-te 9 ša . . . dullu . . . ıppušunu these (aforementioned) nine are the ones who perform the ritual ABL 447 r. 10, and ibid. 18; naḫpar an-ni-û-u ša gabbu all this is the total ABL 569 r. 1; an-ni-u ša ša qabāni this is what they say ABL 37 r. 7, cf. ki an-ni-i ūṭir ABL 1092:7, okt an-ni-ic-e isappidu ABL 435:11, ki an-ni-i aqṭi[it] mun ABL 1116:13; la ki-i an-ni-ma-a is it not so? ABL 561:10, cf. ki pī an-ni-ma ABL 516 r. 4; la an-nu-u šā li-ūtu ša ıpšašarrī this is not the triumph of scholarship? ABL 1277 r. 9, cf. la ki-an-ni-e . . . qabī ABL 565 r. 18; umā an-nu-u-ni mār šiprīja illaka now, this messenger of mine is about to leave TCL 9 68:5; note: an-nu-ti anu rakṣūti an-ni-ni anu nār śipri an-ni-anu an anše ša pīṭḫallāti some to the fully equipped soldiers, some to the couriers, (and) some to the mounted men ABL 304:9ff.; ki an-ni-e aqṭiẖāšunu nāk I said to them as follows Iqeq 17 p. 127:23; wr. ḫanna, etc.: išdī ša biti ḫa-an-ni-î the gods of this temple ABL 872:6, anā Lū ḫa-ni-û labbub let me speak with this man ABL 787 r. 6; ḫa-nu-u-te lu
ina panika these should be under your charge ABL 121:8, also "ha-an-nu-ti" ABL 300:3; "ha-nu-te luridinâ" Iraq 17 139:38; akt ha-nim-ma in this way ABL 1110:13, cf. ki ha-ni-ma ABL 1389 r. 10; ki ha-an-ni-i-e ABL 687 r. 9, akt ha-an-ni-ma ABL 358:29, ki ha-an-ni-e Wiseman Treaties 604 and 610.

n) in NB: ul ki pê an-ni-i šarru ... têm iškunnni umma did not the king order me as follows ABL 846:6; an-na-a zîltu ša PN this (listed above) is the share of PN BE 8 123:10, and passim in NB leg., cf. an-na zêru ša PN Camb. 375:17; whosoever changes rikû ša in šašari an-na-a the agreement on this clay document BRM 2 45:29, and passim; an-nu-tu mûkininša ū ina panišunu ... adanna iškunnu these are the witnesses in whose presence they established the term (names follow) Watelin Kish 3 pl. 15 W. 1929, 145:1, and passim, also an-nu-tu mûkininša (after their names) BIN I 142:22; minma rašdûtu gabbû elat an-na-3 every claim except this one BRM 1 84:14; ina pani PN an-na-a in the presence of the abovementioned PN BOR 4 131:17; PN an-nu-ti ḫiḫul umma PN answered the following Nbn. 1113:16.

o) in hist.: minâssunu itti ninûtle an-ni-ša [...]-ru ēsib he recorded their (the captured animals') number with the present number AKA 143 iv 33 (Âššar-bel-kala?) 2 nâmari an-nu-ti these two towers AOB I 130 r. 1 (Shalm. 1); ālāni ša ūp an-na-tu u ūpē ammāte ša ON the towns on this and the other side of the Tigris AKA 377 iii 103, and passim; ūa usmāni an-ni-te-ma attumuuš I moved out from this camp AKA 307 ii 39, ina lîme an-ni-ma (var. ki.MIN-ma) in the same eponymy AKA 278 i 69; an-nu-te kappišunu ... ubattiq an-nu-te appišunu ... ubattiq from some I cut off their hands, from others their noses AKA 294 i 117, cf. ibid. 285 i 90;; whosoever finds this tablet an-na-a mínâa iqqabû and says "What is this?" AKA 172 r. 18 (all Asm.); I engraved ki an-ni-i ina ūpēšunu idûlhu how they (the monsters of Tiamat) were moving forward on their feet OIP 2 141:15; ina lîbibî an-ni-ma ḫiḫim learn through this (inscription) ibid. r. 9 (Senn.); an-nu-te KAR. MÊŠ KASKAL.MÊŠ these are the harbors and roads (list follows) Borger Esarh. 108 iii 18 (treaty with Tyre); all of them said an-nu-û (var. -û) šarrani this one is our king ibid. 44 i 77, cf. an-nu-û mûru râdâliša ibid. 40 i 12; an-na-û te ušmēma I heard this (cited prophecy, and put my trust in the words of Sin) Streek ABB 32 iii 127; īlāni ... mala ina musarâ an-ni-e šarru all the gods whose names are written in this inscription ibid. 90 x 114; ulûn an-na-a ùṭappûšu after I had done this ibid. 250:12; an-ni-û ša ina muḫḫī tullî ša DN this is (written) upon the carrying pole of Ningal (colophon) ibid. 292:22 (NA); ki an-na-3 ina muḫḫî šalmû ... šaṭîr CT 34 33 iii 42 (Nbn.); DN ša gaggaruru qa-qa-a idinnu ša šamē an-nu-tu idînu VAB 3 101 § 1:4 (Dar.); anâku bit lim-mu.MÊŠ an-nu-tu attalap I destroyed the temple of these false (gods) Herzfeld API 30:31 (Xerxes Ph.), cf. ina dāta an-nu-û ibid. 40, and KUR.KUR.MÊŠ an-ni-e-ti ibid. 49.

p) in lit.: an-nu-û ūmu ša dam nišēka umakkaru namē qerbēti this is the day on which the blood of your people will drench the open country and the fields Tn.-Epic "iii" 32; an-nu-um-ma simat îlîti this is proper (behavior) toward the gods Lambert BWL 104:138, and cf. an-nu-um-ma (in difficult context) VAS 10 214 vii 18 (OB Agūsaja); likūnumma an-nu-û zikkûtu may this name of his endure En. el. VII 54; an-ni (var. -nam) binnadînumma šunu likûnumma so that this one can be extradited so that the (others) can remain (alive) En. el. VI 16; an-nam (var. -na) Bâbbî šubat narmēkunu this is Babylon, your (new) dwelling place ibid. 72; Marduk an-ni-tu ina šēmēšu when Marduk heard this ibid. 55, and passim in the epical lit.; an-ni-tu-me-e (var. an-nu-û) āḫāṭaki Ištar this is she, her sister Ištar CT 15 45:26, cf. an-ni-tu-me-e (var. an-nu-û) anāku this is I (drinking water with the Anunnaki) ibid. 32, var. from KAR 1:25 and 33; an-nu-û šē this is he Gilg. I iv 8; mindēma an-nu-û muna't[ru] certainly this one is a murderer Gilg. X i 13; ana muššitu an-ni-ti ana îlîti an-na-ti for tonight, for this evening (incipit of a song) KAR 158 r. vii 23; an-nu-û šūbūtū ša hûdu kabatti this one
is what a happy heart wishes for (ibid. 4; an-ni-u ša an-nu-u šalāmsū this (figurine) is he, this is his representation! KAR 267 r. 10, dupl. BMS 53:15, cf. ṬU ṬU ṬU ṬU an-nu-[šu]-nu an-nu-tu šalāmsunu KAR 80 r. 11; an-nu-u eninnama kāššāpu nakratanni this then is the witch which is my enemy Mašu VIII 59; ṬU ṬU ṬU ṬU ṬU ṬU ṬU an-nu-ti mušše-pišša these (figurines), Šamaš, are those who bewitch me, these are those who make others bewitch me AFO 18 289:1; ina zumur šerrī mār iššu an-ni-e from this child, of his personal deity 4R 58 i 10, see ZA 16 168 (Lamaštu); šammu an-na-a NAG-[na ina] šam-me(!) an-ni-e lublut ZA 16 168 (Lamastu); child, son of his personal deity 4R 58 i 10, see

141

nepisa an-na-a sa teppus tarbz immar

what was sung for the moon god during an eclipse BRM 4 6:14; an-ni-u ša an-in-a izammuru

recite this poem before Istar STC 2 pl. 58:12, an-nu-tu sa ana Istar ina attal izzamir

of omens) VAB 4 268 ii 10; sarriti aq-lu-tu

have applied these bandages to him AMT 53,10:4, and passim, note 7 in catalogs: AMT 41,1:43; naphar an-nu-u nass

this potion is a secret omen which) do not count ibid. 46 iii 5; amurru an-na-a izammuru sings this (and mentions Assurbanipal) KAR 105 (= 361) r. 6; demu-tu še-ti an-ni-ti ūni mahārā dūmrūma the good omens of this extispicy I observed already on the first day (after list of omens) VAB 4 268 ii 20 (Nbn.); mūnūtu an-ni-tu ana paš Istar . . . lamannu you recite this poem before Istar STC 2 84:109; an-na-a ša an-na Sin ina aṭṭal iizzamir this is what was sung for the moon god during an eclipse BRM 4 6:14; an-ni-u ša ana paraKKī . . . iqqabbā is this is what is recited in the shrine (at the edge of the canal) Pallis Akku pl. 8:14; nepiša an-na-a ša teppus tarbah ūmmar a novice may attend this rite which you are performing (but an outsider must not) RACc. 16 ii 29; kimā an-na-am 3-šu laqabī after you have spoken the above three times KAR 64 r. 14, and passim in such contexts, cf. [kima] an-na-nam an-na īmāšu iiddābu ibid. 34, dupl. KAR 221:13; adi agammuru an-na-am-ma akešadu tazzimtu until I achieve this and obtain my wish BHT pl. 6 ii 10; ṭem ar an-ni-i after this (you perform the exorcistic ritual) LKA 120 r. 4; ultu an-ni-i ina alākkika when you leave from here STT 28 vi 7, see AnSt 10 126 (Nergal and Ereshkigal).

q) in omens: usurper kings will rise all around the country an-nu-ū-um iμaqqūt an-nu-ū-um itebbi one will fall, another will succeed YOS 10 11 ii 6; an-ni-tum ṭēstitum this is the first (report) YOS 10 8:24, cf. an-ni-tum piqittum this is the control (i.e., the second) report ibid. 37; an-ni-tum ša PN this is the report concerning PN ibid. 7:8, 21, and 32; and passim in such texts, also

q.v.) Kocher BAM 246:5; enima naṣmādati an-na-a-ti taṣṣamduš when you have applied these bandages to him AMT 95,3 ii 10 + 50,6;9; mašgītu an-ni-tu niṣiri šarrātī šag-tu-tu this potion is a secret reserved for royalty, (with ingredients) weighed AMT 41,1:43; naphar an-nu-u naṣmādu all this (makes up) a poultice AMT 50,3 r. 6; an-nu-tu ina nāpsalti ša miṣiṭtu these (ingredients are to be used) in an ointment for “stroke” RA 54 175:10.

r) in med.: 5 Ū.H.LA šeš.mēš these five ingredients AMT 53,10:4, and passim, note 7 Ū.H.LA šeš-ti Kocher BAM 246:5; enima naṣmādati an-na-a-ti taṣṣamduš when you have applied these bandages to him AMT 95,3 ii 10 + 50,6;9; mašgītu an-ni-tu niṣiri šarrātī šag-tu-tu this potion is a secret reserved for royalty, (with ingredients) weighed AMT 41,1:43; naphar an-nu-u naṣmādu all this (makes up) a poultice AMT 50,3 r. 6; an-nu-tu ina nāpsalti ša miṣiṭtu these (ingredients are to be used) in an ointment for “stroke” RA 54 175:10.

s) in colophons: an-nu-tu mu.meš ša pi 2-tili im.gid.[DA] Boissier BA 250 iv 22, cf. an-nu-u muqallimtu ša [. . .] CT 30 43 Bu. 89–4–26, 171 r. 6, an-nu-ū šātu STC 2 pl. 58:12, an-ni-u niṣīhu maḫruṣ CT 39 50 K.957:12; UD.MEŠ šE.[GA.MES] an-nu-tu šuše[μud]tušu these are favorable days (listed) in sequence(?) KAR 178 iii 64. Note also in catalogs: an-nu-ū ša pi PN this is according to PN JCS 16 64 iv 2, and passim in such texts, also an-nu-u ša pi ūppi (parallel: agannā, q.v.) Kocher BAM 240:10.

t) in math. and astron.: an-nu-ū-um ana 2 gur minam imti how much less is this than...
annū

two gur? TCL 18 154:12, wr. NE MKT 1 260 r. 9; for astron. refs. see ACT index s.v.

u) in seal inscriptions: šakin kunukki an-ni-i the wearer of this seal RA 16 80 No. 26, and passim in this phrase in MB, MA, NA, and NB seals.

Nunnation appears in the pl. and in the fem. in OB and Mari letter and legal texts, also in the Jahdunlim inscription Syria 32 14 ii 18 and iii 10. For OB refs. cf., for masc. pl. VAS 8 65:7, CT 4 6a:5, 7a:22, CT 6 34b:4, CT 8 40a:8, etc., for fem. pl. VAS 8 77:12, PBS 7 94:32. For Mari refs., see Finet L'Acadien p. 41 (annitan, annitin).

For MSL 4 164:21ff. and 177b 8 (= NBCT IV and IX), see anna "yes."

annū see anna.

annuḫaru see alluḫaru.

annukā adv.; here; Elam, Nuzi*; cf. annū.

a) in Elam: an-nu-ka MDP 22 149:18 (= MDP 4 No. 9); [an]-nu-ka ibid. 163:12 (= MDP 4 No. 5), an-nu-ka ibid. 29.

b) in Nuzi: an-nu-qa-a HSS 13 316:13, annu-qa-a ibid. 16.

By-form of annikā (see anniti'am); see allukā and annukanna.

annukanna adv.; here(?); Elam; cf. annu.

an-nu-ka-an-na MDP 22 150:14 (= MDP 4 No. 10).

See annukā.

annukā'ū (AHw. 54a) see annukā.

annuku see annuqu.

annummiš see annumiš.

annuqu (or annuku, or ūnuqu, ānuqu) s.; (a piece of jewelry); OA.*

x silver annuqu ṣa a-ni-qi ṣa PN tuka'ītu to the ugabatū-priestess who held PN's a-s Kienast ATHE 8:4; 10 gín kaspi šim a-ni-qi-im ṣa amūtim (PN brought me) ten shekels of silver, the price of one a. of amūtu-iron ibid. 39:29, cf. [a]-nu-gum ṣa amūtim ṣa ana 15 gín kaspīm invidānī an a. of amūtu which was pledged for 15 shekels of silver Golēnischeff 13:1; 1 ma-na kaspi șωiwirû șa suḫāritim 18 gīn ṣuḫāritum a-nu Qui-ṣa one mina of silver is (the value of) the bracelets of the girl, 18 shekels of gold (the value of) her a-s TCL 4 30:12, cf. a-ni-qi ṣa ṣuḫāritim BIN 6 6:14, also šawiru u a-nu-gú-u (of a woman) CCT 3 24:4; 2 a-ni-ql-en ṣa ṣuḫārišim two a.-s and (two) anklets(?) for the boy TCL 4 108:13.

There is no convincing reason for connecting this word with unqi "ring." For BIN 6 59:25, see annuqu "tin."

annūri see annūrig.

annūrig (annūri) adv.; now then, along with; NA; wr. syll. (an-nu-ri ABL 17:7, 92:11, 96:8, 221:11, 523:3, 1148:14, etc., see usago b, KAV 214:6, 19).

a) annūrig alone — 1’ announcing the sending of people or goods: an-nu-ri PN ... assaPāŠuma with this letter I am sending PN ABL 306:2, cf. an-nu-ri an šarrī bēlija assaPāra ABL 1061:13, cf. also ABL 724 r. 13, ABL 157:7, and passim; PN ... an-nu-ri ina gāl mār šīpiRa ... ussēbīlaššu now I am sending PN (to the king) with my messenger ABL 193:10, cf. an-nu-ri rab kalāppānī ... ina muḫḫi šarrī bēlija ussēbā ABL 1104:3, an-nu-ri kisūtu ... ussēbā ABL 1290:6, an-nu-ri kanīku ... ussēbā ABL 17 30 No. 3:5, and passim with šūbu.tu.

2’ introducing a message: an-nu-ri šalmu ša kaspi gammar now the silver statue is completed ABL 531:5; an-nu-ri PN ... x napāṭe nasṣa now PN is taking along x people ABL 245:15; an-nu-ri ina GN ... ina šēp šarrī anāku now I am in GN on the king’s business ABL 455 r. 6, cf. an-nu-ri ina pānīja ša ABL 1121:7, an-nu-ri niše annaKka šunu ABL 220 r. 3, and passim followed by nominal clause; an-nu-ri SAG. MĒŠ ša mātika ḥāmuṣu ... la nasṣa now the officials of your country are not bringing the ḥāmuṣu-tax (of GN) ABL 532:4; an-nu-ri šarru bēli itaka anāku lattikka ABL 729:4, cf. ABL 205:3, cf. also Iraq 18 48 No. 33:7; an-nu-ri ... šarru ... a. anniJē šappara now
the king writes me in this fashion ABL 455:10, and passim with verb in the present; note the writing a-nu-ri-ig šābeṯa ... uṣṣaḇaṯ Ḫaq 18 45 No. 28:9; an-nu-ri-ig anāku aṯṭarbakkuṽu now then I am approaching you Ḫaq 1 216 No. 54:14; an-nu-ri ... ittalkūni ABL 577:12; an-nu-ri-ig MN MN="štarbāni now the months Šabatu and Addaru have arrived ABL 1308:7, wr. an-nu-ri-ig aṣṣabassu ABL 132 r. 6, and passim with verb in the present; note the writing a-nu-ri-ig sabeja ... usasbat Iraq 18 35, cf. also (var. from Hg. D 346, in MSL 8/2 166 and 176; [x (x)]) buł = an-pa-ğu mušen] Ea 1 98b; ni-in-muš lagaḫkād = an-pa-杜兰 mušen] A 1/2:286.

šuma a-n-pa-!”-[tu mušen K.MIN] if an a.-bird [enters a house] CT 41 6:20 (SB Al), cf. an-pa-杜兰 = mušen Others. 400:34.

For Heb. anāpāṯ, Syr. anāpāṯ, and Zimmern 400:35.

anqullu (aqqullum) s.; (an atmospheric phenomenon); OB, MA, NA, SB; wr. syll. and (in astro.) ṬEL. an. ne.

[lā], iza, an. ḫun. gā. a: [ṣem] aq-qū-la[am ... OB Lu A 233.

umnu izi, sū. ud, gāl guën. ne. an. ne:bēlūm nāš dipōrī ḫalīp aq-qu-杜兰 lord who carries the torch, clad in fiery glow BA 5 708 No. 62 4:6; [x(x)] ḫaša an. na i. ḫu. ta: iṣem aq-qū-li ša ina samē nagpū in the a. which glows in the sky SBII p. 104 obv.(!) 27f.; ḫu. ṣuš. ša a màm ēdīn. na mu.[...]: ē mix ina an-qul-杜兰 x [... the temple [... in a. 4R 24 No. 2:21f.

aškātu, an-qur (var. -qul)-杜兰 = i-ša-tu, an-qur (var. -qul)-杜兰 = miš šānē, tam-杜兰-ul杜兰 = var. mul-mul杜兰 = nub-杜兰 LTBA 2 1 iv 28ff., dupl. 2:93f.

aq-qu-杜兰 = min (- hīlu) šulḫānu 2R 47 K.4387 i 12; [an-qur-ul] im lem-杜兰, an-qur-ul im kn-a-la杜兰 RA 17 185 r. 17 (both astrolog. comm.).

a) in lit.: adu ša Samaš nābatu iḫḫuršunu an-qur-杜兰 even before the sun rose a. was between them LKA 62 r. 2 (MA), see Or. 18 35, cf. (Samaš) mušahalā  sınıf mušerid anqullu (var. -杜兰) ana erseti qablu ēme which brightens the day, who brings down the a. to the earth at midday Lambert B&WL 136:178; x x x an-qur-ul杜兰 ikabbabu ki ištā ... the a.-s(?) burn like fire BBSt. No. 4 6 i 17 (Nbk. I); abnē aq-qu-杜兰 ina muḫḫišunu azzunu I (Assur) have rained a.-stones upon them (your enemies) Craig ABRT 1 23 ii 21 (NA); iplina a-na-qul-杜兰 (var. an-qul-杜兰) iqabbāši when she (Lama.tu) seizes a man, they call her a. 4R 56 i 35, see 4R Add. p. 10 and ZA 16 156, var. from PBS 1/2 113:25; ištā an-qul-ul杜兰 (parallel: ištā nablī) STT 25:10’ (Epic of Zu); ašar anqul-ul杜兰 ištupu where the a. has swept over [...] AFO 19 64:87; [...] an-qul-li-emušašnīn
ansammu

nuḫši (Adad) who [...] a., who lets abundance rain down LKA 53:15 and 17, see Ebeling Handerhebung 98: an-qul-lum u inšabtu upassiu[x] [x]-ni-šu-an the a. and evil wind wiped out their [...] MVAG 21 88 r. 11 (Kodor- laomer text).

b) in astr. contexts — 1’ in gen.: enûma [...]-ma attalû lu šu 4EN.ZU lu ša Šamaš lu ša Ištar lu mišitu [...] lu ribû [lu ... lu AN], DU lu aq-qul-lum lu isqul[a]lu IGL|BAR(?) if [when the king ...-a] either an eclipse of the moon, or of the sun, or of Venus, or a mišitu, or an earthquake, or a [...], or an a. or an ašqulû-phenomenon occurs LKA 108:14 (namburbi rit.); Šamaš ... ina libbi an-qul-li-e ipvabbi the sun sets in an ABL 405:20; if Šamaš ina IZI.AN.NE izziz ACH Šamaš 14:73, also Thompson Rep. 183B 1, cf. (with various colors) ACH Šamaš 14:86ff., ina IZI.AN.NE (sa-)sa-dir-ma GUB ibid. 89, ina IZI.AN.NE GA DU NÚ GUB ibid. 90, also 4UTU IZI.AN.NE [...] Labat Calendrier p. 222:28; šumma aq-qul-lu pan šamē šulî if an a. covers the entire sky ACH Šamaš 14:7; anqul-ul išātī evening a. RA 17 185 r. 16 (astrol. comm.), for comm., see lex. section.

2’ with saḫḫu, a saḫḫu: šumma aq-qul-lu GÎ.GI māta išḫup if an a. (caused by) a (burning?) marsh sweeps the country ACH Šamaš 14:1, also (with A.ZA.LU.LU wild beasts) ibid. 2, (with šēnī sheep) ibid. 3. (with I.M.GU) ibid. 4, (with šamē sky) ibid. 5, (with erṣēti earth) ibid. 6; šumma an-qul-lum [māta išḫup ACH Šamaš 13:48.

Most references describe the anqullu as a fiery glow, either in the sky or on the ground, in the latter case they may refer to marsh or grass fires.

The Sum. reading of the logogram IZI.AN.NE is possibly IZI.AN.BIR, cf. [I]ZI.AN.NE = šir mu-uš-na-lim Nabnitu XXII 207, see širu D 8.

ansamulu see ansammu.

ansamulu s.; (an official); lex.*


If ansamulu is a phonetic variant of anzas/mu, q.v., it may designate a person par-ticipating in the wedding ceremony, as does susa-pimu, with which this word occurs in the lex. ref. cited.

ansabtu (inšabtu, ı́ṣṣabtu) s.; ring, earring; from OA, OB on; dual ı́ṣṣabtân (OA), pl. imšabatû; Akk. lw. in Sum. and Hitt.


b) in OA: šittu i-sa-ab-ta-an ša NA₄.ZA.GIN ina libbi riksim šaknakikkum two rings decorated with lapis lazuli are placed in the package for you BIN 6 179:5.

c) in OB: a-an-sa-ab-tum KU.GI KILÁ.BI 4 GÎ.N a ring of gold weighing four shekels (expended from an amount of ten shekels belonging to the headman of the merchants of Larsa) Riḥim 66:5; [1] GÎ.N KU.GI an-sa-ab-tum UET 5 686:11; [2]an-sa-ab-tum KU.GI ša KILÁ.BI 6 GÎ.N (as votive offering) UET 5 280:1, cf. (weighing ½ GÎ.N 15 še) ibid. 8, 2 in-sa-bâ-tum KU.BABBAB.HI.A two silver rings (among jewelry of Istar of Lagaba) SLB 1/1 1:6, 2 an-sa-ab-tum (in dowry list) Moissner BAP 7:15.

d) in Mari: 16 ½ GÎ.N KU.GI SUD.A KILÁ.BI 12 in-sa-ba-tim 16 ½ shekels of SUD.A-gold (weighed with the weights for royal property), the weight of twelve rings ARM 7 145:3; in all, six and two-thirds shekels of gold terdîtu ana in-sa-ba-tim additional material for (making) rings ibid. 4:5.

e) in Elam: 8 GÎ.N KU.GI ša 2 in-sa-ba-[...] (beside two necklaces and bracelets) MDP 28 536:7; 2 GÎ.N KU.GI is-ba-tu (beside ša uznu and pectorals) ibid. 9.

f) in OB Alalakh: 30 GÎ.N a-na in-sa-ba-at 1PN thirty shekels (of silver) for the earrings (of the bride) 1PN Wiseman Alalakh 411:4.

g) in MB: 8 in-sa-ab-ti KU.GI PBS 2/2 129:5, cf. 7 an-sa-ab-ti KU.GI 〈nu〉-ûr-mu NA₄.ZU
**anšabtu**

tarammānu seven golden rings pomegranate(?)(-shaped) with tarammānu-obsidian ibid. 120:53; 8 in-ša-ab-ti ḫāšē Kū.ū in eight gold rings with ḫāšē-ornaments PBS 13 80:24; [x] gīn a-na in-ša-ba-ti ana PN kutimmi x shekels (of gold) to the goldsmith for rings Sumer 9 p. 34ff. No. 16:16.

h) in Bogh. (as Akkadogram): **in-ṣa-ab-tum** an a ring of black iron Bo. 4829 i 4 (unpub. inv., courtesy H. G. Gütterbeck).

i) in EA: 1 šū in-ṣa-ḫtum Kū.Gī term nāṭīšunu ḫulād šādir guggūbišunu ṣumū šādi one pair of golden (ear)rings, their fir-cone-shaped pendants of genuine ḫulād-stone, their guggūbu-ornaments of genuine lapis lazuli EA 25 i 17 and 20, also iii 55, 59, 66, and passim in this text, cf. an-ša-a-tum NA [...]. EA 29:186 and 188 (both lists of gifts of Tušratta); ʿiššātum in-ṣa-ba-tum Kū.Gī one set of gold (ear)rings EA 17:43 (lot of Tušratta); 19 in-ṣa-ba-ti ša ḫurāši ša ʿubānā 19 golden rings to (be worn on) the finger EA 14 i 75 (gifts from Egypt for Babylon).


k) in SB: [anjin]-ṣa-ab-ti Kū.Gī šarṭī ʾiskunu ʿuzniša they placed earrings of fine gold on its (the image's) ears KAR 98 r. 17, cf. bēlī an-ṣa-ab-tum ʾiṣkanāna my lord, put earrings on me Sumer 13 119:13 and 15; mūṭīrī ša kutimmi in-ṣa-ab-ti simat ʿuznīki accept from the goldsmiths the rings, your ear decoration (parallel: bracelets and anklets from the smith) RA 18 165 r. 26 (Lamaštu); ʿanmīnī tabal in-ṣa-ba-te ša ʿuznēja why did you take my earrings away? CT 15 45:46, cf. utṭērī in-ṣa-ba-te ša ʿuznēja Ibid. 47 r. 23 (Descent of Istar); ina an-ṣa-a-ti Kū.Gī pan mūṛṣī takās you press(?) the sore spot with a golden ring AMT 17,1 i 5, cf. (in broken context) ina an-ṣa-ba-ti AMT 65,5:24; šūmmu martu kima lulumī if the gall bladder is like a lulumī-ring (with explanation: kima an-ṣa-a-b-ti CT 28 48:14 (ext.) and dupl. ibid. 48:2, see Malku VIII 24, in lex. section.

1) in NB: 3 an-ṣa-ba-ā-ta (beside gold bracelets and gudāšū ornaments) BIN 2 126:4; in-sa-b-tu Kū.Gī ... ša PN Cyr. 381:10; for Inšabtu as personal name of women see Tallqvist NBN p. 79a, cf. also VAS 3 117:4, YOS 7 73:2, etc.

Holma, Or. NS 13 103 (with etym.).

**anšu** interj.(?) no(?) lex.* ḫē.ām = a-an-nu yes, bi.ri.īg (var. ri.īg) = a-an-ṣu (var. un-ṣu) no(?) Erminüs IV 154f.

For JRAS Cent. Suppl. pl. 7 r. i 10, see *damšu.

**anšala** see šamšali.

**anšamū** see anzanāmū.

*aštanu* (fem. anšanitu) adj.; (after the fashion) of Anšān; OB.*

[qasšam] an-ṣa-ni-tam (he took up?) the bow made after the fashion of Anšān Gilg. Y. vi 14.

**anšu** adj.; weakened; MB (royal inscr. from Assyria), NA; cf. enēšu.

a) said of buildings: anḫāṣu uddiš an-ṣa aktašir I renewed its (the city wall's) disrepair, repaired the weak (part) AOB 1 86 r. 3 (Adn. I), cf. an-ṣa-ašir ibid. 90 r. 2 (Adn. I), ibid. 150 No. 13:12 (Shalm. I), cf. also (in broken context) an-ṣa-ti-su ašir AOB 1 146 No. 10:8; bita šēṭu an-ṣa ašir I repaired that weakened temple ibid. 142:19 (Shalm. I), dūrinī māṭīja an-ṣu-te akṣer AKA 88 vi 100 (Tigl. I); gušūrē šibštē u napēd-aš-ul-te u labārēte unekkī I removed the weakened and old beams, vaults(?) and postaments(?) AOB 1 98:4 (Adn. I).

b) said of persons: nišē Aššur an-šē(var. -na-te) the weakened Assyrians (who had fled into Šupria from the famine) AKA 297 ii 7 (Asn.); an-ṣu-um pāliḫka anākul I am a feeble creature who worships you STT 65:36 (NA lit.), see RA 53 130, for ibid. 28, see kanšu.

**anšūtu** s.; weak condition; MB (royal inscr. from Assyria); cf. enēšu.
anšūtu

an-su-su-nu unekkir I removed their (the buildings') weakened parts AOB 1 148:9 (Shalm. I).

For Kichler Beitr. pl. 11 iii 47, see *anšūtu.

antallū see attalū.

antalū see attalū.

antasurrū s.; (a stone); SB*; Sum. lw.; wr. syll. and (NA₄)AN.TA.SUR.RA.

 na₄,du₄,ṣi₄,a na₄,šuba sudu₄,ēg an.ta.sur.ra šu₄,du₄,n₄ : dušu₂ aban nisītī elmešu an-ta-sur-ra-a šukulul (for translat., see elmešu lex. section) 4R 18* No. 3 r. iv 6 and 9.

[abnu šikinšu kima ... NA₄,B]l NA₄,AN.TA. s[UR.RA šumšu] the stone whose appearance is like [...], is called a. (followed by elmešu) K.4731:1 (unpub., series AN.TA.SUR.RA sumsu the stone whose appearance is like [...]), is called a.

K.4751:1 (unpub., series abnu Sikinsu); hurasu kaspu AN.TA.SUR.RA.TA dusud ulalu musgarru sandu PBS 12/1 6:8.

For the star name wr. MUL.AN.TA.SUR.RA, see anšītu.

an A s.; the cuneiform sign AN; MB, SB; wr. AN.

an = a-an-tum a se-im A 11/6 YBC 5026:3 (school tablet), cf. an = a-an-tum a se-im A 11/6 A ii 5; ʾān₃AN = an-tum ša šē-im (in group with šūbultu, sisinnu) Antagal III 17; an = an-tum ša šē-im Izī V 177; anēš = an-tum Nabnitu IV 255.

an-tum [u ... lu-у kaš-ba-ra] may the ear of barley [and the ...] be thick STT 87:28 (NA lit.).

antu A s.; ear (of barley); NA.

an an = a-an-tum ša šē-im A II/6 YBC 5026:3 (school tablet), cf. [an] [AN] = an-tum ša šē-im A II/6 A ii 5; ʾānuAN = an-tum ša šē (in group with šūbultu, sisinnu) Antagal III 17; an = an-tum ša šē-im Izī V 177; anēš = an-tum Nabnitu IV 255.

an-tum = šu-bi-ta LTBA 2 2:193.

antu B s.; (mng. unkn.); OB, SB.*

isinša tamḫāru štruqqquḍu a-an-ti it is a feast for her (to do) battle, to let dance a.

VAS 10 214 iii 8 and 12 (OB Aguṣaja), cf. enšima turaggidu an-ta (incipit of a song) KAR 158 ii 40 (SB); muraštšu an-ti (Sin) who smashes a.

VAS 10 213 i 13 (OB lit.).

antubšalli (antuwšalli) s.; (an official); Bogh., RS; Hitt. word.

PN [LŪ an-d]u-wa-sal-li LUGAL DUB.SAR [...] KBo 1 6 r. 22; (various gifts) ana LŪ an-du-ub-sal-lim-ma (preceded by gifts to the šuburbanūri-official, etc.) MRS 9 42 RS 17.227:37.

anuimisu

For the Hitt. title, see Friedrich Heth. Wb. 24.

antuḫallatu see anuḫallatu.

antusū see ankurū.

antuwšalli see antušalli.

anu A s.; the cuneiform sign AN; MB, SB; wr. AN.

šumma šulmu kima AN (followed by kima HAL, kima KUR) if the šulmu-mark is like the AN sign KAR 423 ii 53, cf. šumma šulmu kima AN šub TCL 6 3:40; šumma ... manazuzu kima AN if the "station" looks like the AN sign Boissier DA p. 14 ii 17, šumma pišir šumēši kima AN CT 40 43 i 1 (all SB); šumma šā.NIGIN GIM AN BRM 4 13:29 (MB).

Nougayrol, RA 40 79.

Anu B s.; (name of the highest god, the sky-god); SB*; cf. anšūtu.

Istar a-na-ti-ma (var. a-na-[...] you, Ištar, are (like) Anu Ebeling Handerhebung 60:5.

Refs. to the proper name āAnu(m) are not cited here.

anu C s.; tin; lex.*

a = ʾa-nu (followed by an, anu = a-na-kū tin) Hh. XI 288.

For Sum. an "tin," see annakku discussion section.

anu D s.; (a synonym for wood or tree); syn. list.*

a-nu = ʾi-su CT 18 3 r. i 9, also Malku II 132.

anuki pron.; I; EA*; WSem. word.

arádka a-nu-ki EA 287:66, also ibid. 69.

This spelling represents anōki, the WSem. form corresponding to Akk. anāku.

ānuku see annuku.

anūmišu adv.; then, thereupon; OB.

The boat sank šimtum iš-tu a-nu-mi-i-du ištaliq and the dye (with which the cattle were marked) came off right away TCL 17 8:6, cf. wa-ar-ki a-nu-mi-šu UD.2.KAM two
days from then VAS 16 57:28; PN am-
ha runna a-nu-mi-su-ma umma PN I ap-
proached PN and PN (said) thereupon (as
follows) CT 6 8:19, cf. a-nu-mi-su-ma appi
agdul thereupon I became crestfallen ibid.
27; a-nu-mi-su iqdkumma then they have
told you PBS 7 10:5; x a-nu-mi-su ul riqi-
kuma ul a.llikakku I was not free ... then,
I could not come to you CT 29 86:8;

See discussion sub īnu conj.

a) in OB — 1' in gen.: a-nu-um-ma PN
wardum jīm ina mašrika now, the slave PN is
with you TCL 18 122:7; a-nu-um-ma inēram
... šuriānim now then, send (pl.) me the
dokey (of which PN has told you) CT 29 2b:5;
a-nu-um-ma aška elija la tannddi now then,
do not be negligent about my affairs PBS 7 55:28;
mulānū a-nu-um-ma ina ālim ibaššu now,
the pestilence is in the city CT 29 1b:6; i a-
nu-um-ma PN ana la šinvītā panāšu šaknu
now then, PN’s mind is set to do improper things
YOS 2 1:27; a-nu-um-ma allikam now, I have
arrived here OECT 3 64:5, cf. a-nu-um-ma
a li k a l ik akkum now, I will come to you AJSL 32
290 No. 14:14, and passim in OB letters.

2' used to introduce the message, its
bearer, and what he brings: a-nu-um-ma PN
attālakkum here then, PN
has left (to go) to you VAS 16 54:8, cf. MDP
18 240:4; a-nu-um-ma PN šubārī attādakkum
here then, I have dispatched my agent PN to
you VAS 16 21:9, cf. ABIM 9:24, also a-nu-
um-ma PN ... uwa’eramma attādarm TCL 7
41:12; a-nu-um-ma kaspam utterakkum here
then, I have returned the silver to you BA 2
573:10; a-nu-um-ma astaprakku here then,
I have written you (be generous!) PBS 7
57:10; cf. a-nu-um-ma astaprakkkum 5 ġiš
kaspm šăbal[Tam] TCL 17 55:12, and passim in
OB letters, also inanna a-nu-um-ma VAS 16
180:11, see inanna usage b.

b) in Mari, Shemshara — 1' in gen.: a-nu-
um-ma PN īšātām ināššū now, PN gives fire
signals RA 35 1846 46; a-nu-um-ma bēlī
tiva’erma now, my lord should give orders
(that the entire elite contingent should be
assembled) ibid. 181b 18, and passim, cf., wr.
a-nu-um-ma[ma] Laessoe Shemshara Tablets 65
SH 786:4.

2' used to introduce the message, its
bearer, and what he brings: a-nu-um-ma
ţūpāṭām ... uštabilakkum now, I have sent
you the tablets (which were written on behalf
of PN, PNa, and PNb) ARM 1 11:5, cf. a-nu-
num-ma ţūpām sā PN uštablām uštabilakku
ARM 1 16:5, cf. also ARM 6 51 r. 11'; a-nu-
um-ma 600 šābām ana maššarīt GN āṭtārad
now then, I have dispatched 600 men to guard
Shemshara Laessoe Shemshara Tablets 57 SH
861:4, cf. ibid. 37 SH 887:3 and 5; inanna a-nu-
um-ma ana bēlīa āšāfram now then, I have
written to my lord (but my lord should do
what seems good to him) ARM 2 90:25, also
RA 42 131:42; inanna a-nu-um-ma PN āṭtār-
dakkum ARM 1 28:28, cf. ARM 6 27:13,
ARMT 13 112 r. 12, and passim.

c) in Bogh. — 1' in gen.: a-nu-um-ma
mār śiprija ... akta now, I have held back
my messenger KBo 1 14 r. 11, cf. a-nu-
um-ma a le mi kā ḥāṭṭā tašpūri ana āṭšī
down now, I have heard that you, my sister, have written to me
(to inquire after my health) KBo 1 29:5, cf.
also ibid. 24:7; a-nu-ma ana āṭšī aḥīkī šulnum
now, I, your brother, am well KUB 3 63:3,
also a-nu-um-ma ana jāšī [šulnu] KBo 1 24:3;
anumma  

inanna a-nu-um-ma ardu ša PN ıllaka now then, a servant of PN will come (to you) KBo 1 10 r. 28; for inanna anumma see inanna usage d, for amur anumma see anāru v. mng. 4c.

2’ used to introduce the message, its bearer, and what he brings: a-nu-ma utēbila šabīlta ana abiya now, I am sending a present to my father KUB 3 70 r. 8 (let. from Egypt).

d) in RS and Alalakh — 1’ in gen.: a-nu-um-ma warad PN . . . ana panika now, the slave of PN is before you Wiseman Alalakh 116:8; the great king realized the loyalty of RN ud-ma RN . . . rikīlta ana RN akanna irkus and so Suppiluliuma made the following treaty with Nigmanda MRS 9 41 RS 17.227:16, also ibid. 52 RS 17.369 A 3, cf. ud-ma atta RN riksa . . . usurma now you, RN, keep the treaty ibid. 35 RS 17.132:19, cf. ud-ma atta RN lu akanna ibid. 10; a-nu-um-ma PN itti nakrija nakir . . . ana PN atadin Syria 28 55 r. 4’; note in a legal document: a-nu-um-ma-me bit sise . . . ana PN here then, (said the buyer) is the “stable” (enumeration of real estate and metal objects follows) belonging to PN (the seller) MRS 6 80 RS 18.239:21.

2’ used to introduce the message, its bearer, and what he brings: a-nu-ma-ma PN mār šiprija ana ša’ali šalmi ša šarri . . . nallaparšu MRS 9 294 RS 18.70:8.

e) in EA — 1’ in gen.: a-nu-um-ma aṭḥānu anāku u aṭta kilōltūnu now we are both, you and I, brothers EA 1:65; a-nu-ma dēnu annū dēn kūtija now, this is a case of my rightful (claims) EA 119:45; šanitu a-nu-um-ma šūširāku furthermore, now, I am prepared and ready EA 142:25, cf. šanitu a-nu-ma inanna EA 69:12, also u a-nu-ma u inanna EA 296:36; a-nu-ma šanīše aušite šarri now, I have heard the words of the king RA 19 102:5; a-nu-ma inanna tegbāna now then, they say (he did not write at all) ibid. 21; a-nu-ma ki-a-ma ašlapar . . . a-nu-ma PN ittika ša’alšu now, thus I have written (to the palace), now PN is with you, ask him EA 74:49 and 51; a-nu-um-ma šalmāni u a-nu-ma-um-ma šurāšu mūda u unūta ša pāta la isū (he said to my messenger) here are the statues and here is the large amount of gold, and also utensils without number (lit.: end) EA 27:29; u a-nu-ma inanna mēt rābišaši u a-nu-ma anāku inanna [marṣāku] now, its regent is dead and now, I am sick EA 106:22f.; note, wr. anummi: a-nu-um-mi ināṣṣarumī GN now, I protect Hazor EA 228:13.

2’ used to introduce the message, its bearer, and what he brings: a-nu-ma šumma PN . . . ana panika now, the slave of PN is before you Wiseman Alalakh 116:8; the great king realized the loyalty of RN ud-ma PN mār šiprija ana mūḥiš šar Miṣri ašija . . . ašlaparšu EA 30:3 (laissez-passer in let. form), also EA 17:46; a-nu-um-ma PN mār šiprija[ka] uššerti ana [maḥri] šarri bēlija EA 151:25.

f) in Nuzi — 1’ in gen.: a-nu-um-ma 9 alāni ana palaḥi ana PN inštanū now, nine villages have been assigned to work for PN (bring witnesses that they belong to you) JEN 321:39.

2’ used to introduce the message, its bearer, and what he brings: a-nu-um-ma PN . . . ašpurāš[šu] HSS 9 1:7, cf. a-nu-um-ma PN ašlaparšu JEN 494:4 (both royal letters).

g) in lit.: a-nu-um-ma anāku ałasaumakkau nūši now, I will race (all of) you EA 357:76 (Nergal and Ereškigal).

For the distribution of inanna and anumma, see inanna discussion section.

von Soden, ZA 41 99.

anummanmē see anummmē.

anummnānum adv.; there; Mari*; cf. anummnā.

Terqa)a a-nu-um-ma-um-um wašbu u avas-tum mimma elišunu ibašši ūrdaššunūti men from Terqa live there, send to me any against whom there is a law suit ARM 2 94:6; I am sending him in fetters to my lord bēli a-nu-um-ma-um-um lisanniq my lord should question (him) there ARM 5 31:14.

148
anummē

anummē (anummmē) interj.; here is, here are; Bogh., RS; cf. anummmē.

a-nu-um-mē-e mārat sal rabīṭi ... u anāku here she is (your wife), the daughter of Madame, (who has committed that great sin against you), as for me (how long should I stay and guard the sinner?) MRS 9 141 RS 17.228:5, and cf. a-nu-um-na-mē-e mārat sal rabīṭi ... li-gi-sa here she is, the daughter of Madame, who sinned against you, take her ibid. 9, also ibid. 145 RS 17.318+:5 and 15.

anummi see anumma.

anummiš (anummmiš, anummmiš) adv.; (over) there, thither; Mari, SB*; cf. anummmē.

gū.še.a = a-na-um-mi-is there Kagal I 379 (OB); gū.še.ta = iš-tu a-na-um-mi-[iš] from there ibid. 382; gū.še.še = a-na-um-mi-is thither ibid. 385, see MSL 4 201; [... ] - [a]n-na-um-mi-is NBGT III i 5.

a) in Mari: if it pleases your lord Ha-na. Mēš a-na-um-mi-is ana aḫ Purattim līrdamma the Haneans should go down there(?) to the bank of the Euphrates (and one should give them a village) Mēl. Dussaud 2 984 b 10.

b) in SB: anmiš jāṭi an-na-um-meš ša ittalku (see jāṭi usage c) Boissier DA 12 i 36, see Boissier Choix 1 194, cf. [a(?)]-nu-um-mi-iš hitmušiš idukkanni he will defeat me quickly there CT 20 49:22 (both ext. with comm.); [...] a-turn egalṭum litāra a-na-um-meš he will defeat me quickly there [... ] fields return there(?) ZA 4 256 iv 9, see ibid. 241 iv 31 (lit.).

Possibly anummiš and anummmē (NBGT, Boissier DA), should be considered different words and the latter connected with anummiš, q.v.

anummu see anumma.

anummmū (fem. anummmītu) dem. pron.; this, the aforementioned; OB, Mari, Bogh.; cf. anamamū, animmamū, animmū, anummu, anummmūnum, anummmē, anummmū.

ne ri = ul-ulu, ne.še = a-num-umu Erimhuš II 276f.; ne.ri = ul-ul-[u], ne.ri ri = an-nu-

[mu-] Erimhuš Bogh. C ii 18'f.; [ki.š.š. ne.m]šē. šō = a-na-še-er a-na-um-mu-um-tim OBGT I 339.

a) in OB: buy silver u šipātim a-na-um-

mi-a-tim mimma la le-le-ib and do not take(?) any of the aforementioned(?) wool UET 5 73:26 (coll. E. Sollberger); kankī 10 a-na-umu-

t-ti šūbilam send me those ten sealed documents Kraus AbB 1 77:8, cf. (in broken contexts) [wardum] mi-tu um a-na-um-mu-

um Genouillac Kich 2 pl. 17 C 89 r. 6, a-na-um-mu-[i]-tim [am?] TCL 18 85:27, a-na-um-mu-

um YOS 2 103:33, [a-na-um]-mi-a-am ibid. 30; note: a-na-um-mu-um ša anni'am immaru illakka ... ša imuru bēl nukurtim ušokṣadma someone(?) who sees this will go and make (a report of) what he has seen reach the enemy Bogh. Mitt. 2 57 ii 7.

b) in Mari and Shemshara: anummu 2 Lū a-na-um-mu-tum ša itti PN aṭrđu here are the aforementioned two men whom I have sent with PN Symb. Koschaker 114:4; šim siše a-na-um-mi-tim ittiši ina GN 6 mé-

tim kusopšunu among us in Qatna the price of the mentioned horses amounts to 600 (shekels of) silver ARM 5 20:19; mārum ša kīnātim ša mātim a-na-um-mi-im anāku I am a loyal citizen of this country RHA 35 72b:18'; ana še'im a-na-um-mi-im la taktāda do not rely on the aforementioned barley ZA 55 133 SH. 811:6 (Shemshara).

c) in Bogh.: šumma mātu ajumma itti Šamši nukurtu iṣṣabat mātu a-na-um-ū ana RN if some country begins hostilities against the Sun, that country is (also) against RN KBo 1 5 ii 43, also ibid. 53; ālāni an-umu-[mu-

ut-tim] ibid. i 14; mār šipra a-na-me-ē-am ... qīpšu trust this messenger ibid. iv 35, cf. ina awatim a-na-um-um-am upon that (oral) message (alone, you must not make hostile plans) ibid. 39; if some country would desert you and turn toward Hatti u ki-i awatim a-na-um-mu-um-mi how (would you take) such an act? ibid. i 28, cf. RN šōbē siše mala a-na-um-mu-em-ma tittandināni Šu-

naššara will give me exactly as many men and horses as this one ibid. iv 18.

In KUB 3 119 r. 10 read [ma]-nu-um-me-e.
**anuntu**

_anuntu_ **s.**; (a poetic synonym for battle, strife); SB; pl. _anunati_; cf. _anantu_.


_a-nun-tú = qablu_ LTBA 2 1 iv 56 and dupl. 2:122.

a) in hist.: _murib a-nun-te_ who shakes resistance AKA 182:34 (Asn.), and passim in this phase in Asn., note _a-nun-te_ ibid. 261 i 20; the second lion’s name is _munakkkip a-nun-tú_ sipin māt nukurtu who clashes through resistance, who levels the enemy country Thureau-Dangin Til-Barsib p. 143:23 (= RA 27 19); _tib a-nun-ti-ia šamru ša la iššanna[nu]_ the violent onslaught of my battle array which cannot be withstood TCL 3 251; _ina bitir aššišišu dannūti usakdīra a-nu-nu-tu_ I waged a ferocious battle among their fortified cities ibid. 194 (Shar.); _Irra gardu a-nun-tu kuṣṣurma_ the heroic Irra, having organized the battle array Streek Asb. 78 ix 82.

b) in lit.: _ittasī DN bēl u-nu-na-ti_ Šarrabu went forth, the lord of all warfare (incipit of a song) KAR 158 i 23; (Istar) _[mu]lakkipat a-nun-ti_ KAR 57 ii 16, see RA 13 109, cf. _Istar ṣpišat a-nun-ti_ KAR 92 r. 10, and cf. _[...]-sa-at a-nun-tu_ KAR 343:6, also _[...]-x-ra a-nun-tu_ BA 5 653 No. 16:36; _ikṣuṣ ru a-nun-tú_ =A-[...] (Marduk) who has wrought the fierceness of Anu [...] Craig ABRT 1 29:6 (acrostic hymn), see KB 6/2 108; _muttabila qab-la a-nun-tu_ K6cher BAM 202 r. 8, also, wr. _a-nu-nu-tum_ ibid. 194 iii 11, wr. _u-a-nu-ni-tum_ in the parallel 195 r. 10.

2. (an insect): for the equation with _imduḥallatu_ and _situ_, see Köcher Pflanzenkunde, in lex. section.

**ānuqu** see _anngu_.

_anuššanu_ **s.;** (mng. unkn.); Qatna*; Hurrian word(?).

2 _a-nu-uš-ša-an-nu_ KÜ.GI SA5 two a-s. of red gold (weighing 10½ shekels) RA 43 168:325 (inv.).

_anuššu_ **s.;** (a leather object); lex.*


In Hh. _anuššu_ is preceded by parts of the sandal, but it is uncertain whether _anuššu_ likewise designates a strap of the sandal or the like.

**ānušu** see ababsu.

**ānūtu** **s.;** function, rank, of the highest god (i.e., Anu); SB, NB; wr. syll. (with det. DINGIR) and _4A-num_ or _4DIš_ with phon. complement; cf. _Anu_ B.


150
anūtu

Let your heart, (you) of Anu-rank, be appeased (addressing Adad) Weissbach Misc. pl. 14:57f. (dupl. to 4R 18 No. 2).

a) in gen.: násatama dA-nu-tá illitātā dUN.GI.KU-ú-tá you (Marduk) are endowed with the rank of Anu, Enlil, and Ea Craig ABRT 1 29:3, see KB 6/2 108, cf. (Kingu) lēqā dA-nu-tá (var. e-[nu]-ti) En. el. II 45 and see īnītu mng. la; uncert.: narām dAn-ti-ki (followed by usappá, for musappá, An-ti-ki, to be read īnītikī and ilātikī respectively, or both as ilātikī) KAR 98:5; note in personal names: Ātāmar-4A-nu-us-su BE 10 21:3, wr.-an-nu-us-su Cyr. 148:4, VAS 5 74:24 and 31, 161:24, -dAn-nu-us-su VAS 6 89:12.

b) qualifying a property or attribute of a god: Śīn apīr agē dA-nu-ú-ti wearing a tiara of Anu-rank Perry Sin No. 6:2, cf. miṭṭī anātī, etc., Angin III and IV, in lex. section; innandīq tēdiq dA-nu-tá (Nabû) is clothed in a garment of Anu-rank SBH p. 145 ii 15, and see TCL 6 51 r. 31f., in lex. section; Eanna bit a-num(var. -nu)-ú-tu narām Īstār bēltija Eanna, the temple of highest rank, beloved by my lady Īstār Borger Esarrh. 74:30, cf. Ṣevāda... bit dAnu-ti-ka 5R 66 ii 8 (= VAB 3 132, Anti-ochus I); Īstār lēqāti parās 4A-nu-um(var.-nu)-ú-tu who possesses the supreme divine offices Borger Esarrh. 73 § 47:2, cf. ḫāmemat parās 4A-num(var. adds -ú)-ú-tu ibid. 75 § 48:2, also ḫāmir parās 4A-nu-ú-tu mugammar parās illitātā lēqā parās 4N-(nu)-ú-ti you have installed him (Kingu) in the highest divine offices En. el. IV 82, and cf. [...]-uš parās illitātā dišt-ti CT 15 43 r. 9, also lēqā parās dišt-ti-ú-tu the tablet of the divine rites RAcc. 79:44; urti dA-nu-ú-ti šipā u purussā the orders of highest divine rank, the decision(s) and decrees K.3371:9 (joins Craig ABRT 2 16 K.232), cf. TCL 6 51:58f., in lex. section, cf. also amat dA-nu-tá Borger Esarrh. 105 ii 31, nēmeqi dišt-ti-ú-tu Neugebauer ACT p. 18 U 21 (colophon), also ibid. S 6.

anūtu (tool, equipment) see īnītu.

anzaḥu

s. fem.; (an imperfectly fused, crude, frit-like glass); MB, Bogh., Qatna, SB, NA; Šum. 1w.; wr. syll. and an.zāḥ.


a) objects made of a.-glass: 1 ma.al.tum an.zāḥ kī.lā. bi 3 ma.na 4 gin one bowl (made) of a., weighing 54 shekels RTC 204 i 11 (Ur III); 1 orī binu an-za-ḥā-hu 7 GIN KILĀ. 8i-šu KU-ā-gi-ma one (ornament in the shape of a) tamarisk (leaf made) of a., seven shekels is the weight of the gold (mounting) alone RA 43 162:239 (Qatna inv.).

b) as raw material: 15 ma.na an.zāḥ (beside 4 innings urudu.an.zāḥ) TCL 2 pl. 9 5629:9 (Ur III); 1 MA NA AN.ZAḪ 1 MA NA SIG ZA.GIN BBR No. 67:13 (NA).

c) in glass texts (as ingredient) — 1' in gen.: 2 GIN AN.ZAḪ ZA 36 194 § 5:11, also ibid. § 6:16, 2 MA NA AN.ZAḪ ibid. 190 § 11:20, and passim in these texts, also zūz AN.ZAḪ Iraq 3 89:2, ṣeqil AN.ZAḪ ibid. 5, 7 še AN.ZAḪ ibid. 17, 15 še AN.ZAḪ ibid. 34 (MB).


d) in the series abnu śīkīnū: abnu śīkīnū kīma isāti kībrīti NA4 an-zaḥ-[ḥu] ṣumūs the stone whose appearance is like sulphur fire is called a. STT 108:46 and dupls.; [N]A4 śīkīnū kīma AN.ZAḪ-ma šalīm NA4 nūrī ṣumūs the stone whose appearance is black like a.-glass is called nūrū-stone ibid. 47, cf. abnu śīkīnū kīma AN.ZAḪ [...] KAR 185 r. ii 1, kīna AN.ZAḪ m[M] ibid. 5.

e) in medical use: AN.ZAḪ (in a potion) CT 23 24:13, Küchler Beitr. pl. 10 iii 35 and pl. 19 iv 16, AMT 66,7:1, and passim; sulphur, bi-
anzalilu

Tumen and AN.ZAH (for fumigation) AMT 33,1:9; NA₄ AN.ZAH NA₄ [AN.ZAH] MI (= kulpub) (in an ointment) AMT 94,2 i 19, cf. also NA₄ AN.ZAH NA₄ AN.ZAH [BABBAR] NA₄ AN.ZAH MI Jastrow, Transactions of the College of Physicians of Philadelphia 1913 p. 400 r. 37, also Köcher BAM 112:8, CT 23 44 K.2574 r. 3.

f) in magic use: [N]A₄ an-za-ah-ḥa [...] ina kišādišu [...] KUB 37 57:5; 14 NA₄ AN.ZAH (to be strung on a blue woolen thread to be worn around the neck) AMT 47,3 r. iv 15, cf. STT 273 ii 12, cf. also NA₄ AN.ZAH NA₄ MIN BABBAR NA₄ AN.ZAH (and other metal and stone beads to be worn against paralysis) BE 31 60 r. ii 4, and passim in this and similar texts; AN.ZAH MIN BABBAR MIN MI (to be worn in a leather phylactery, with metal beads) Köcher BAM 511:14', and passim; NA₄ AN.ZAH UET 4 150:4, 15, etc.

g) other occs.: 1 NA₄ AN.ZAH a-na 1 ADD 993 ii 14; GIŠ ni-bi₂-bal : AŠ NA₄ AN.ZAH RA 17 181 Sm. 1701:9, restored from CT 14 10 i 6 and 44 K.4152 i 18 (Urusanna III 54).

(Thompson DAC 8, xxxiv n. 1, 4 “saltpetre”); Landsberger apud Köcher, KUB 37 p. ii note 1; Oppenheim Glass index s.v.

anzalilu see ananzulu.

anzalilu see ananzulu.

anzamū (or anšamū, fem. an zamītu, anbasmitu) adj.; (mng. unkn.); OAkk., NB.

gān an-za-ma-tim (as a “Flurname”) MDP 2 36 ix 3 (Maništušu): daltu anšā-me-ti-zi zaq-pa-at the a.-door has been set up (report on work done in Esagila) ABL 1340:10 (NB).

Uncertain whether these two references belong together.

anzananzu see anzanunzu.

anzanilu (anzalilu, fem. anzalilu) s.; matchmaker(?), pimp(?); SB.*

[SA.]x.nu.-ag.a = an-za-il-[tu] Lu III ii 26; a.bi uru a-bi a-li-im = an-za-li-lum Sollberger, Studies Landsberger 24:120 (Silben- 

vokabular).

an-za-nilu, su-su-pi-nilu = nap-tu(var. -[a]-tu) LTBA 2 i vi 20, var. from 2:386; an-[za-nilu], s'[u-su-pi]-nilu = nap-tü-rum An IX 75f.

ig-ri ša an-za-nilu atī lu mešlumma(?) anākū lu mešlu (the eunuch entered the tavern and said) let us (divide) half and half the wages of the matchmaker(?) Lambert BWL 218 iv 4; an-za-li-lum (among games) HS 87:3, see RT 19 59.

(Lambert BWL 339.)

anzāniš adv.; like the anzū-bird; NA royal*; cf. anzū.

šamūtē mūrē šimdāt nīrišu elišu an-za-ni-iš usparrisma he (the turtānu) had his high- 
mettled horses that were yoked to his chariot fly against him (Argistis) in the manner of the anzū-bird RA 27 18:16 (Til-Barsip).

anzanunu s.; balance(?), surplus(?); Nuzi.*

a) referring to silver: kasapē ša PN 25 KU.BABBAR.MEŠ PN₂ ikulu an-za-an-nu ummašu kaspa PN₂ ikulu PN₂ (the father) had the use of 25 (shekels) of silver from the silver (given) for PN (the daughter given in marriage), PN₂, her(!) (adoptive) mother, had the use of the balance(?) of the silver HSS 13 15:7.

b) referring to fields: PN made a deposition before the judges eqštāluja an-za-an-nu PN₂ ukālim PN₂ holds the balance(?) of my fields JEN 390:22; AŠ.MEŠ annu an-za-an-nu abuju ana PN la ıddīn my father did not give to PN this left-over(?) field JEN 399:20.

c) other occs.: barley an-za 14 šimmīt u an-za-an-nu šēš for 14 teams and the balance(?) of the horses HSS 16 443:2, cf. 1 ma-al(-)na qa-[a]-lum anzanunu (beside [x] šimmūt usātu) HSS 14 616:28, also šišnūtu sarī[m ...] šišnūtu u [1]-en an-za-an-nu [x] ša šiši JEN 527:22; 1 hūlānu šinašīlu an-za-an-nu one hūlānu-garment, second quality, (as) additional item HSS 15 166:15–18.

For other refs. to anzanunu in Nuzi, see sub aršānu.

anzanunu see aršānu.

anzanunzu (anzananzu, anzanunzu) s.;
1. subterranean water, abyss, deep water,
2. the gods of the nether world; SB.*

an-za-na-an-zu-u (var. [an-z]-a-nu-u), asurrakšku, arāru = A.MEŠ šap-lu-lum Malku II 52 ff.
1. subterranean water, abyss, deep water: an(!).[za.nu].un.zu.ta süh.süh.ḥa bi. in.[gar ]: [ina an-z-a-nu-un-z-i iēšā ʾisk[u]n] (the asakkū-demon) created confusion in the abyss 5R 50 ii 36f. and dupls., see Lambert BWL 290; tu-šēl-li ārid an-za-nu-un-z-e-e tu-šāsk an kappu (Šamaš) bring up him who goes down to the deep, you provide us with wings. Lambert BWL 130:70, restored from Rm. IV 277 (courtesy W. G. Lambert); ina kišād Puratti īna gēreb an-za-nun-ze-e īkara ībnīma he built a quay wall (with baked bricks laid in bitumen) along the bank of the Euphrates, in deep water RA 10 84:15 (Šar.).

2. the gods of the nether world: ajū tēm iti gēreb šamē ʾīlammad milīk ša an-za-nun-ze-e iḥakkām ṭannu who can learn the will of the gods in heaven, who can find out the plans of the gods of the nether world? Lambert BWL 40:37 (Ludlul II).

Lambert BWL 290.

anzanuzū see anzanunzu.

anziļlu s.; abomination, villainy; OB, SB. lu.an.zi.l.kū.kū = ak-lam an-zi-li-[i]-im] one who has engaged in villainy OB Lu A 236, also B iv 35 and Part 16:5'.

ām.gīg gir.ūs.su.a.ni nu.un,〈zu.ām〉: an-zi-lu ukabbis 〈ul ʾidi〉 I do not know what abomination I have committed 4R 10:47, see OECT 6 p. 41, cf. ama ʾītinin.am ām.gīg.ga nu.un. zu.ta gir.[ūs].su.a.ni : an-zi-šītarīja īna la ʾīdē ukabbisu I committed unknowingly what is an abomination to my goddess ibid. 34f.

an-zi-lu = ʾik-ši-bu Malku IV 71; an-zi-lu var. -lum), pi-pi-tu-ū = ṭūšu Malku II 249f.

a) in gen. (among synonyms for sin, mistake, etc.): ʾikkibu an-zi-lu arni šēr tu gillatu ʾihītu turtu interdicted act, villainy, crime, transgression, misdeed, sin, retaliation ʾurpu VIII 79; ragga ša an-zi-lu-šā kištū the evildoer for whom that which should be an abomination to him is right Lambert BWL 86:269 (Theodisy), cf. ša an-zi-lu-šā la kištū for whom injustice is villainy Bauer Abh. 2 38:13, also šarru ša an-zi-lu la kištū ṣabālu šagāšā iʾikkibū] O king, for whom villainy, injustice, wrongdoing, murder are interdicted acts Borger Esrh. 103 ii 8; ša ʾikkibū nuṭāli an-zi-lu-šā surrāti (a king) to whom worthless talk is interdicted, lies are an abomination

Böhl Chrestomathy No. 25:9 (= Böhl Leiden Coll. 3 p. 34, Sin-šar-ʾiskun); ʾepīš lemuṭti ša an-zi-lu-šā kištū the evildoer for whom justice is villainy OIP 2 48:6 (Šenn.), see Brinkman, JNES 24 164; [... ] an-zi-il-la-ka (parallel ʾikkibu) RB 59 242:15 (OB lit.).

b) with specific verbs — 1' kabāsu and kubbusu: an-zi-lu šīla u ʾištarija ša [. . . ] ātammaru ʾikkibisu that I looked at and stepped on what is an abomination to my (personal) god and goddess (parallel arni ša ugalilišu) Craig ABRT 1 14 r. 3 (coll.), dupl., wr. an-zi-lu-šā kubbusu ʾurpu IV 5; ša . . . asakku ikulu an-zi-lu-šā ʾikkibisa who has eaten what is forbidden, stepped on what is abomination ZA 43 18:67; an-zi-lu [lu] ʾikkus has he committed an abomination JNES 15 136:93 (lipšur litanies); see also lex. section.

2' with epēšu: ʾepīš lemuṭti ti u an-zi-li-li Bab. 12 pl. 14:23 (OB Etana), for var., see anžū usage a; an an-zi-lu ʾippušu ʾiplaḫ liḇbšun they became afraid on account of the villainous act they had committed OIP 2 31 ii 77 (Šenn.) and dupl.

3' with akalū: an-zi-lu ša šiši asakku tākul you (eagle) have committed an abomination to the gods Bab. 12 pl. 3:31 (SB Etana), also, wr. an-zi-lum ibid. pl. 12 r. v 17 (OB version); see also OB Lu, in lex. section.

4' with kašāru: ša kāšir an-zi-lu qarnāšu tuballa you (Šamaš) blunt the horns of one who plans villainy Lambert BWL 130:95.

5' with našāru: an-zi-lu šuṣṣuru ukalla ʾikkību (see ʾikkību mg. 2b) KAR 321:8.

The original meaning of anziļlu as an object with which contact must be avoided lest one become ritually unclean (note the use of the verb kabāsu, which parallels that of akalū with asakku, q.v.) was lost quite early, and the word is often used as a synonym for sin, transgression, etc.

anžū s.; (a mythological creature resembling an eagle); from OB on; Sum. lw.; wr. syll. and an.im.dugud.mušen; cf. anzānīš.
anzū

[AN.I.M.DUGUD.MUSEN = a[n-zu-u] 
Hh. XVIII 157; su.din.min musen = su-ri-nak-kù = pa-an an-zi-i 
Hg. B IV 258, in MSL 8/2 168; su.din.min musen = su-ri-nak-kù = pa-an an-zi-e 
Hg. D 330, in MSL 8/2 176; [AN.I.M.DUGUD.MUSEN] = [an]-zu-u, [NUNUZ AN.I.M.DUGUD.MUSEN] = pl-et an-
zi-e egg of the a.-bird, [AMAR AN.I.M.DUGUD.MUSEN] 
(pronunciation: [a]-mer-ù min) = a-dam an-zi-e 
 fledging of the a.-bird MSL 8/2 159 i.1' (Forthrun-
er to Hh. from Bogh.).

AN.I.M.DUGUD.MUSEN nam.me.te.a ba.ni.ak. 
a : ana an-zi-i sinātu(sulāpātu) I will do to the a.-bird what he deserves CT 15 41 16 (Lugalbanda-epic), 
cf. ibid. 43 14ff.; dam AN.I.M.DUGUD.MUSEN 
(damu AN.I.M.DUGUD.MUSEN) da ba.ri.zi : ụtu qinni an-
zi-i ụtīma (he rose from the nest of the a.-bird 
ibid. 42 r. 5f.; AN.I.M.DUGUD.MUSEN da am.kur. 
ra.ke₂(zin)var. .ka) gū mi.ni.ib.gur₁.[gur] (var. 
.gur.gur) : an-zi-ù rimu ša sōši ukapp[ir] the a.-bird finishes off the wild bulls of the 
mountain ibid. 43 5f.; vars. from SEM 1 ii 1; musen AN.I.M. 
DUGUD.MUSEN im.ma.ni.in.dib.bē.ēn : kāmi iššūrī an-zi-i the one who put the a.-bird in fetters 
SBH p. 38 26; cf. musen AN.I.M.MUSEN. 
gin₁(gim) ŋi mi.M.[am.du₂[b] : iššāra an-za-a ina 
būti uṣappēš[ī] I will quiet the a.-bird in the house 
ibid. p. 109 r. 77.; mušēn AN.I.M.DUGUD.MUSEN 
ša bi.in.la₂, a.ni : iššūr an-za-a ina šētu ibītu (see ebētu v.) (unpub. litany, courtesy W. F. 
Albright).

a) in lit.: iwu mannum an-za-am linīrma 
which god will slay the a.-bird? RA 46 88:9 
(Ob Epic of Zu), cf. šubrig an-za-am ina 
kaḳāka ibid. 12, an-za-am kūnīma ibid. 
92 56 and 69, an-za-am šiṣṭudma ibid. 16; 
inā šad an-zi-im ilum iṭanma [imuršūma] 
an-za-ù um iṟušušē (God the Ningirsu) appeared 
in the mountain of the a.-bird, the 
a.-bird saw him and went against him 
ibid. 80-80', cf. inā šāḥat šāṭi an-za-a (var. an- 
zu-ù) Ninura iṭanmanaru anum an-za-a 
(var. an-za-ù) iṟušušē STT 22 35f., vars. from 
RA 48 147 (= CT 46 38); mupparsa an-za-a 
kūnīma fetter the flying a.-bird RA 46 28 5 
(Assur version), cf. ibid. 17, also an-za-a u ụkām ö 
ibid. 34 32, cf. ajū kām an-zi-i who can 
 fetter the a.-bird? CT 15 40 ii 20; an-za-umma 
isšē ेlišu the a.-bird called out to it (the 
arrow) RA 46 36 40; an-za-ù ेpapapi the 
a.-bird flew away CT 15 40 ii 23, an-za-ù 
iṭaṭalma abī līti the a.-bird kept observing 
the father of the gods ibid. 39 ii 10, and passim 
(Nineveh version); ilḍa lem[nātu] an-za-ù asak-
ku ina liššušūnu [...] (the arrows) with 
which they [...] the evil gods, the a.-bird, 
and the asakku-men CT 15 44:14; ेpīš 
lemtu an-za-ù the a.-bird, the evildoer 
Bab. 12 pl. 4 K.2577:13 (Etana), var. ेpīš le-
mūtī u an-zi-ilī ibid. p. 24 23; kī ša lemmā 
an-za-a anu kamēšu as if to catch the evil a.- 
bird Gössmann Erā p. 23 III 33; ʾālu ilītū 
an-zi-ilamana you, bull, are the offspring of 
the a.-bird (incipit of an inc.) KAR 60:12, see 
Rācc. p. 20, cf. Rācc. 12 ii 10, also ʾālu ilītū 
an-zi-ilamana ana ʾarṣiti kiṭādē našāku you, 
bull, are the offspring of the a.-bird, they are 
bringing you (here) for the rites and observ-
ances 4R 23 No. 1 i 18, see Rācc. 26; ʾī-ān 
a-za-a [...] (incipit of a song) KAR 158 r. v 8; 
an-za-ù imḥāš kappašu ʾībir he hit (and) 
broke the wings of the a.-bird STC 117:6; 
an-za-ù ana Ninā imḥāšmā[...] he smites the 
a.-bird for Naṇā LKU 51 20, see 
ibid. p. 18; maḥīṣ muḥḥī an-zi-e who smashed 
the head of the a.-bird Craig ABRT 1 29:15, see 
KB 6/2 108, cf. also [AN.I.M.DUGUD.MUSEN 
GUD.ALM KU₄.LU₂.LU₂ Craig ABRT 1 56:6; note 
in the description of the representation of 
Ninurta: in his left hand šūmmān IM.[DUGUD. 
MUSEN] [a-bit] he holds the tether of the a.- 
bird Köcher, MIO 1 66 i 59', cf. šēpēšu AN.I.M. 
[DUGUD.MUSEN] kobiš with his foot he steps on 
the a.-bird ibid. ii 9.

b) in comparisons and descriptions: mūdā 
dajīšija kīma an-zi-e elišunu ʾišē'ū my war-
riors flew against them like the a.-bird 
AKA 233 r. 25, also 336 ii 107 (Asm.), WO 2 414 iii 
5 (Shalm. III); laḥbuma šamuru kīma an-zi-i 
šanā nābniṭa they are raging, fierce, 
strange in shape like the a.-bird 
Th.-Epic "ii" 37; a man whose body was as black as pitch 
aša an-zi-i panūšu mašlu his face was like that 
of the a.-bird ZA 43 17:50 (SB lit.); the evil 
utukku-demon has a lion's head qāṭē šēpēšu 
AN.I.M.DUGUD.MUSEN hands and feet of 
the a.-bird ibid. 16 46, also (in the description of 
"two gods whose name I do not know, who 
have one head in common") ibid 48; rittu 
an-zi-i (var. ʾaMan-za-dā) zuguṣ̌pī my hand 
is the a.-bird (var.: the rainbow), the scorpion
**anzû**

RA 22 154:1, var. from Maqlu VII 1 and IX 138; gašrâku emûgû ša an-zi-ix ša kaspu nārirî ša kaspu erti u erî ušêpišiša. I am strong in (supernatural) power, (with) the claws of the a.-bird, the energy of the lion Lambert BWL 192:16; bašnummi pîka AN.IM.DUGUD suprâku your mouth is a horned snake, your talons the a.-bird AFO 13 46 r. ii 3 (OB lit.).

c) figural representations — 1’ as part of buildings: urmâhê an-zi-ê nâ’irî lahmê kurîbî ša kaspu erti u erî ušêpišâ I had lions, a.-birds, gaping (storm demons), laḫmu-monsters and blessing spirits made of silver and copper (and placed them at the entrance of Ištar’s temple) Borger Earr. 33:10, cf. (referring to the temple Ezida in Borsippa) urmâhê an-zi-ê lahmê ša kaspu erti ibid. 95 r. 9; dLAMMA. MSŠ AN.IM.DUGUD.MÜSEN. MSŠ timmê širûti ina bâbišun ulsîz I erected bull colossi, a.-birds, (and) tall columns at their (the sanctuaries’) gates Pieporkn Ašb. 28 i 18 (= Streek Ašb. 92), cf. AN.IM.DUGUD.MÜSEN. MSŠ ezûtûti raging a.-birds (in the description of the entrance of the MES.LAM) Streek Ašb. 188:32, and note: an-niu ša ina muhhi AN.IM.DUGUD.MÜSEN […] ša ina pûn bêt pâpâhu iizza[zu] this is what is inscribed on the a.-birds [of ...] which are standing in front of the chapel Craig ABRT 1 36 r. 8 and 10, see Bauer Ašb. 2 p. 38 n. 2; an-zi-ê hurâši nas[aru] to stand guard by the golden a.-birds Ebeling Parummez. pl. 37:24, see Ebeling Stütungen p. 24, also (referring to a Sin sanctuary) an-zi-ê sunû[u][1] K.8759 r. 3, an-zi-ê (in broken context) ibid. 9 (Ašb); an-zi-ê ku [...] (var. 4 ‘A-zu-e’) ABL 1413 r. 3 (part of tâktûtu rit.), var. from Frankena, Biir 18 199 i 54.

2’ as figurines: šalmê [AN.IM.DUGUD.M][UŠEN bûni ša diçe pâhî našû tamarîk figurines of a.-bird(s) which carry honey and ghee (you write the appropriate inscription on their wings and bury them inside the house) KAR 298 r. 11.

d) other oecs. — 1’ in cultic commentaries: sinê ša ina lûbi šandu esêmmu ša an-zi-i the horses which are harnessed to it are the spirits of the a.-bird KAR 307:25, see Ebeling, TuL p. 33, cf. MUL AN.IM.DUGUD.MÜSEN = MUL ANŠE.KUR.RA the a.-bird star = the Horse Star AFO 19 107:21, see Weidner, ibid. p. 108; [4] AG(?) šu-ù an-za-a i- [...] Sumer 13 117 IM 3252:9, cf. [3] a an-zi-i Qingu 4 Asakkû von Soden, ZA 51 154 r. 4; ki Aššur Ninurta ina muhhi kašûdî ša an-zi-i išpurûni when Aššur sent Ninurta to catch the a.-bird KAR 143 r. 7, see von Soden, ZA 51 138:58.


3’ varia: dam erēni šamân an-zi-i the “blood of the cedar” (is) the fat of the a.-bird PBS 10/4 12 ii 30, cf. LÂL an-[zi]-i ibid. 31; supûr an-zi-i / mûrûnnu Köcher BAM 307:25, cf. [r]ûl-it an-zi-i / NA[4] (X) ibid. 19; summa kibis (wt. KUŠ) AN.IM.DUGUD.MÜSEN ina āli innamûr if the tracks of the a.-bird are seen in a city CT 38 5:126 (SB Alu); obscure: ana zaqiâqî an-[zi]-[i]-[î] Za 42 81 iv 7 and ibid. note 11 (nărê text).

For occurrences of AN.IM.DUGUD.MÜSEN, to be read anzu(d) in Sumerian, see Landsberger, WZKM 57 5ff. For a complete discussion and previous literature, see ibid. 1ff.

**anzûzu** s.; (a spider); wt. syll. and šê.GUR; šê.ŠE.GUR = an-zi-zu Hh. XIV 340; šê.KUR. GUR = an-zi-zu = ha-dû Hg. A. P 272, also Hg. B III iv 35, in MSL 8/2 43 and 44; an-zi-zu = ha- di-dû Uruanna III 297, in MSL 8/2 59; u mûrûnnu: aš gûr an-zi-zu Uruanna III 3

ḥâmēti šê.GUR itaddû turēti the a.-spider threw the wasp into fetters Lambert BWL 220 iv 21; summa anzuûu ina bi amêli innamûr K.3953, cited Boissier Choix p. 3 (translit. only); zûbûna zuqaqiqa an-zi-zu (to be used in a medication) AMT 52,3:10.

**apâhû** (AHw. 56a) see napâhû.

**apâlu** A. v.; 1. to satisfy a legitimate demand, to give (a person or an institution) satisfaction on a legitimate claim, 2. to answer a question, to echo, to respond, 3. to
apālu

4. to result (in math. and astron.), 5. atpulu to reciprocate, to discuss, to correspond, 6. uppulu to pay a debt, to perform a service, 7. uppulu to make somebody responsible, 8. ūppulu to make somebody answer, to make admit, 10. IV to be treated, to be answered, to be paid (passive to mng. 1 and 2); from OA, OB on; I īpulu — īp-pal — apil, I/2, I/3, II, II/4, III, IV; wr. yll., with the PI-sign for pa YOS 12 279:12, BIN 7 49:6, with ba for pa, passim in OB (UCP 9 334 No. 9:8, CT 29 23:8, UET 5 129:15, CT 8 36a:13, Boyer Contribution 112:18) and Lambert BWL 192:18 (SB), i-ḥa-pa-la VAS 6 188:14 (NB); cf. apilu A, āpilu A, nāpālī, āpālu, āpālā.

[...]

gu-ka = a-pa-lu. Idu II 381; gi₁ = a-p[a-lu], ib. gi₁, gi₄ = e-pu-ul. Nabinu IV 74 ff.; [su-]su = a-pa-lu ša ga-ria to pay a debt A II/8 A iv 18'; ad. gi₁, gi₄ = ri-ig-ma ip-pa-[lu] OBGT XVII 7: [sag].di = a-pa-[lu]?


ina.āb. gi₁, gi₄ = i-pa-[a]-lu Ai. I i 14, cf. na₄, kišib ib. gi₁, gi₄ = MIN (na₄, kišīn) i-pu-ul Ai. VI iv 10; inim. gāl. la ba.āb. gi₁, gi₄ = MIN (= rugunnāt) i-pal ibid. ii 12; [i.dub x x] ib. gi₁, gi₄ = MIN (= īpiku) i-ta-na-pal Hh. II 128; ib. gi₁, gi₄ = i-pu-ul, ba.āb. gi₁, gi₄ = e = i-pal, ib. gi₁, gi₄.e, meš = i-pa-lu, ba.āb. gi₁, gi₄ = i-pu-ul, ba.āb. gi₁, gi₄.e = i-pal, ba.āb. gi₁, gi₄.e = i-pu-ul. Hh. II 285ff.

sī-ā.bi nu gi₁, gi₄ da.kam = šā ša-kāri la a-pa-li-m 2N T344 7 (gramm.).

dEn.ki.ek₄ (KID) 4Asalūluši mu.un.na.ni, ib. gi₁: Ea Marduk i-pa-al Es answers Marduk CT 4 8a:25f., cf. [...] mu.un.na.ni, ib. gi₁: Ea ši-tul-ta i-pal-šu Es answers his query CT 17 22 ii 125f., cf. also CT 17 26:50f., 38:24f., Surpu V-VI 27f., and passim: min.na. ne. te dEn.lit ra mu.un.na.ni. ib. gi₁, gi₄: kiš talkāšu Enilit i-pa-[lu] KAR 4:23; [s]n.tar. mu.uu.s [ge mu.ru].a.dug dug, bi [giš mu.ru. a.ab. gi₁]: šālušnuma ēpaḫška gībānuma lu-pu-ul ka I me and I will speak to you and I will answer you KAR 111 i 12ff. and dupl. (with added gana lušškanna gībā gana lušškanna ap-la-an-šu let me ask you and speak to me, let me speak to you and answer me line 5) KAR 367:6.

1. to satisfy a legitimate demand, to give (a person or an institution) satisfaction on a legitimate claim — a) in private contexts, referring to debts — 1' in OA: tankāram ap-[a]-lu la tugāt pay the creditor, do not wait YOS 12 279:12, BIN 7 49:6, with ba for pa, passim in OB (UCP 9 334 No. 9:9, CT 29 23:8, UET 5 129:15, CT 8 36a:13, Boyer Contribution 112:18) and Lambert BWL 192:18 (SB), i-ḥa-pa-la VAS 6 188:14 (NB); cf. apilu A, āpilu A, nāpālī, āpālu, āpālā.

[...]

2' in OB: ana ud.10.KAM qaggad kaspm i-pa-lu-ki idī i-pa-lu-ni-in-ni šuḫārām inā qaṭījā ukuł (they said) they will pay you back the capital of the (loan in) silver in ten days (and) I will detain the girl until they have paid me PBS 7 38:14ff.; šeš mum al ta-ap-pa-al-šu-nu-ši-ma ūm tallakam ... udab-babuška they will not pay them the barley, they will bother you the day you come here TSL 17 49:20, cf. ana pi kanikika šeš am a-pu-ul-šu-ni ti avīlā la udabbabuninni pay them the barley according to your sealed document so that the gentlemen should not bother me ibid. 16; send me five shekels of silver lu-pu-ul-ma la udabbabuninni so that I can pay and they will not bother me ibid. 16; cf. kaspm lu-pu-ul VAS 12 202:9; urram a-pa-la-um al ele'ī I cannot pay immediately ibid. 4:12; kaspm šībišlamma avīlitum lu()-pu-ul CT 33 23:20; anākū malā a-pa-li-ka-a ul mašāku I am not able to pay you PBS 7 66:23; ina GN suluppi PN i-ip-pa-al-ka PN will pay you the dates in Lagaš VAS 16 145:19, cf. šeš nibdām añ akku a-ap-pa-al CT 2 11:32; adi mā rāppar ana Išin ḫalkammā i-ip-pa-lu-šu nippātēšu waṣṣīr as soon as the Sipparean comes to Išin and pays him (the creditor), release the bondswomen taken from him BIN 7 223:21; kaspm šu a-pa-li-m ap-la-šu pay him as much silver as is due him UCP 9 355 No. 30:47; ša a-pa-
li-šu ina qatlíka šabat take what is needed to pay him TCL 147:14; aqóbíkúamma idám tušáršíma ta-pu-la-an-ní I spoke to you and you paid me after many objections CT 29 40:16; awatám idám la tušárša (wjarḫis a-pu-ul-šu) pay him quietly, do not raise any objection VAS 7 192:14, cf. Kraus AbB 1 82:25, also idám a-pa-al-ka (see idnu B usage b) TCL 18 102:17 (all OB letters); ummeān šunu i-pu-lu-ma they paid their creditor VAS 8 8:9, cf. ummeānam i-pu-lu-ä-ma Jean Telî Sîr 37:8, cf. also BE 6/1 97:12; a-la-ap-pu-ul ummiānum ša PN-ma it is up to PN to pay all the creditors BE 6/1 97:19, also ibid. 103:48; [b]ul tam iššadam DN i-pi-pa-al once he is well again, he will discharge his votive obligation toward Šamaš UET 5 400:9, cf. Kū u Māš.ī duṭu i-pi-pa-al VAS 7 162:7; duṭu belšu i-pi-pa-al Scheil Sippur 76 r. 4, also (with Sin) VAS 9 30:8, cf. ina bāltu u šāšum duṭu i-pi-pa-al Boyer Contribution No. 133:11, ša duṭu ugu PN iššu duṭu i-pu-lu-ša ibid. No. 212:4; cf. also BIN 2 85:8; ḫubullīśa i-pu-lu-ša she paid her debts Waterman Bus. Doc. 66:6, cf. aššum ḫubull[iš]u a-pa-li-im TCL 1 195:5; ša 𒀭𒆠𒉗𒉗𒉗𒉗 i-ba-lu-ša the partners pay the trader with whatever barley is available UET 5 129:15; at the day of the harvest [ib.TAQ₄] bilat eqšim i-pa-al he pays the balance of the rent for the field BIN 2 29:7; kaspm u šibasšu ša pi ṭuppišu tamkāram i-pi-pa-al-ša he satisfies the creditor with the silver and its interest according to the wording of the contract Driver and Miles Babylonian Lawa 2 24 § A 22, cf. šibat kaspim malu išu isaddaruma umišu imannūma tamkāram i-pi-pa-al he calculates the amount of interest on all the silver which he received and counts the days and pays his creditor in full CH § 100:7, also ḫubullum itabaši kilallāšunu tamkāram i-pi-pa-lu CH § 152:60; šeʾum ša a-pa-al asur išu i-ap-lu mlitum the barley to pay back the boss and for the hire of the slave girl VAS 16 160:7; ša elPN iššu kanšu šibis lamm[a] anāku lu-pu-ul-ka send me PN’s sealed tablet showing what he owes you and I myself will pay you ibid. 149 r. 10; inušu i-la-ap-lu-ni-in-ni anāku šemam asšapparakkim

as soon as they have paid me, I shall send you (fem.) a report PBS 7 38:18; he said kaspam išša kaspam a-pi-il you owe me money (but) he was paid the money JCS 11 106 No. 1:12.

3’ in Mari: urram šeram a-pa-al beliša ẓele’i I cannot pay my lord in the near future ARTM 13 125 r. 3’; ša a-pa-lim li-pu-la-aš-šu he should pay him what is to be paid ibid. 38:26, cf. ibid. 148:7.

4’ in Elam: adi kaspam i-ip-pa-lu ina mimma ša iššu ... ẓiti mārišu PN a-pi-il until he has repaid the silver, he, together with his sons, is liable to PN (the creditor) with everything he owns MDP 24 345:6 and 10; ina šalām girrišu kaspam um-ma-na i-ip-pa-al-ša at the successful completion of his business trip he will repay the creditor the silver MDP 23 270:7, cf. ummāna ... ina berišunu i-pa-lu MDP 24 369:11.

5’ in OB Alalakh: kaspam ana PN a-pu-ul PNₙ kaspam kīma itaddīnu iqṭabbīma a-pil I paid PN the silver, PNₜ testified that the silver was handed over (and) he is paid Wise-man Alalakh 8:15 and 17, cf. šumma ... la a-pu-ul (I swear) I paid ibid. 20; 1 meʾat UDU.HÌ.A U GUD.HÌ.A ULP a-pu-ul PNₙ once they pay the silver they may go wherever they desire ibid. 24:9.

6’ in Bogh.: [according to the ... ] ša abika a-pu-lu which I owed your father KBo 1 10:12.

7’ in Nuzi: x kaspa āleqi ap-la-ku-mi I received x silver, I am satisfied HSS 9 25:24, also ibid. 21:29, 108:31, RA 23 149 No. 31:28, and passim, note išu u a-pi-il HSS 13 pl. 7:6, also HSS 13 274:12; PN kaspēšu ša eqši i-la-pal u qanāšu ana ṭani LUG.MEŠ ša kaspī intasār PN was paid the silver for his field and dragged his hem (over the soil) in the presence of the men bringing the silver RA 23 119 No. 41:23, cf. ibid. 152 No. 40:18, and passim, note PN qanāšu intasār u anāku ap-la-ak PN dragged his hem and (said): I am paid SMN 2350:10.
apalu A 1a

8' in MA: ṭaḥassumeth pu-lu-ma qaqqad kāsimum u še'im ši-im-ta[!]-am-ma iddumun they assume responsibility and will pay (back) the capital in silver or barley in its entirety KAJ 47:19, cf. ṣinā erēb ḫarrānišumēn qaqqad kāsimum ummišumēn pu-lu-ma KAJ 32:10; [...] L.U.D.Κ.Τ.Δ. ḫabbahunā la e-pal the debtor does not pay [the ...] of the judge AFO 12 51 L 11 (MA Code), cf. KAJ 298:14; annakā ... PN [u PN] maḫru ap-lu zakū PN and PN, have received the tin, they are paid and free (of further obligations) KAJ 66:29, cf. maḫriš ap-lu zaku KAJ 27:20, and passim, also uppu laqi ap-lu zaku KAJ 169:14; exceptionally in lit.: erka (var. arka) maḏa primesaš (var. ṭapīša) ana tap-pu-lišu (var. t-iap-šu-li) dinamišu pay (addressing the gods) him (the officiating king) back very amply 3R 66 x 21, passim. from KAR 214 iv 11, see Frankena Tākultu pp. 8 and 26.

9' in NA: eqlu šarip laqi ap-lu zaku (see šarāpišu C) ADD 384:10, also, wt. ap-pil ADD 492:8, and passim, note eqlu ... la ap-pil la šarip la laqi ADD 436 r. 4.

apalu A 1b

10' in NB: PN ... maḫriš apil zakū Jiras. Cent. Supp. 45:15, and passim, note PN ... maḫrat ap-la-at Dar. 194:25, pl. [maḫhiru] ap-lu-Šu VAS 15 29:23; kāsūp imḫurū adī 12. TA.LM i-ta-nap-pal he pays twelve times the silver which he had received. Anor 9 13:25, and passim, wt. im-ta-nap-pal VAS 15 29:28, also adī 12. TA.LM i-tap-pal-la VAS 5 60:22, it-tap-pal Dar. 245:27; zēru atri u maṭu [kī] pī NA.K śu aḫāmeš i-pa-lu-šu should the field be either larger or smaller (than indicated) they will make mutual adjustments according to the contract VAS 6 4:40, also Camb. 286:8, cf. zēru alār u maṭu kī maḫšīsušu aḫāmeš i-pa-lu Dar. 227:31, 295:19, 325:25, Nurn. 477:34; kīnājatu ša ḫūšušu aḫī tītīšušu itti aḫāmeš i-pa-lu-šu they pay the kīnājatu-gifts incumbent on (the prebend of) their father together according to their individual shares Poiser Verträge No. 91:14, cf. (referring to the same payments connected with a house) itti aḫāmeš i-pa-lu-[šu] VAS 4 25:16; nudušaṣu ap-ili he has been paid her dowry Nbn. 243:17, cf. X sesame PN ap-pil UCF 9 58 No. 4:5; širitišu ša muṭušu itti nudušaṣu taleqqaṣu ma ap-lu she (the widow) takes for her own full satisfaction the gift which her husband had made to her together with her dowry SBAW 1889 p. 828 (pl. 7) iv 19 (NB laws); kaspa a'[X] ana PN ap-pa-ad I will pay the said x silver to PN BE 8 107:15, cf. ibid. 17; the sheep which we have promised nadañ i-ta-pa-lu-šu has been handed over, they have paid (for it) TCL 9 131:10. 

b) referring to the payment of damages, expenses, etc., incurred — 1' in OB: alkanama nikässāni ni nēšuma siṭātim lu-pu-ul-ka come, let us settle our account and I will pay you the balance VAS 16 145:12; usuubbē mulušubu u malu urakkasuka anākū a-pa-ad I myself will pay all additional expenses for you and fulfill all (obligations) they will place on you Frank Strassburger Keilschrifttexte 12:12 (translit. only); mimma hišīšmā lu-pu-ul-su-nu-ti fulfill for them whatever wishes they may have YOS 2 119:13, cf. GUD.APIN epinnam u hišīšri erēšim lu-pu-ul-su VAS 16 129:18; PN ša mānaḫšaṣu ap-lu-šu-ša PN who was paid his investments PBS 7 55:12, cf. mānaḫšaṣunu i-pa-lu-šu Waterman Bus. Doc. 16 r. 3, also BE 6/1 23:16, BA 5 505 No. 36 r. 4, TCL 11 202:4, CT 45 59:19, Szecshter TJÄ 75:18, and passim; mimma ana rigimti ekallika itti tamkeri tanassaluk anākū a-pa-ad I myself will pay whatever you take on credit from the merchants upon a request from the palace with which you are connected PBS 7 57:22, cf. gimra šuttu a-pa-ad VAS 16 7:9; hiṣīšiṣunā i-pu-ul-su-nu-ti pay them the damages they have suffered LIIH 103:14, cf. nēmuṣṣušu li-pu-ul LIH 90:26; ana gišišṭar la ḫuṣuṣu Lugal Gūš. man i-ta-na-ap-pa-ad all he is to pay damages to the owners of the grove for each unpollinated palm tree BIN 2 77:31, cf. ana piḥat kiri rukkkubu u īṣī nakṣi i-ta-na-[ṣu]-lu-su-nu-ti Haverford Symposium p. 242 No. 9:16; ana šigiltim ša kiriš PN u PN PN i-ta-na-ap-pa-ad PN and PN are responsible to PN for willful negligence committed in the date grove YOS 8 5:10; adī innani ul i-pu-la-an-ni-a-ti so far he has not paid us compensation (for the sluice channel mentioned in line 4).
apalu A 1c

CT 29 51:8; PN u PN₂ ṭurdamma bel awidīšunu li-pu-lu send PN and PN₂ here so that they can pay damages to their adversary in court Sumer 14 55 No. 28:21; the man takes the oath: I hit him unintentionally u asām i-ip-pa-al and the physician CH § 206:13; pihat PN mala PN₂ igabē PN₂ i-pa-al PN₂ will be responsible for damages incurred by PN to whatever extent PN₂ indicates YOS 8 97:10; (in rent of land) eper kārim tibnam u kisatam(?) PN i-pa-al PN (the owner of the field) is responsible for “dust of the harbor,” straw and chaff (correct sub iskār u A mng. 3b) YOS 12 430:16, cf. (six men under an overseer and a nU.BANDA) ana tilbišunu SAHAR.HLA kirišunu ... PN nU.BANDA i-pa-al Szlechter TJ 130:8.

2' in OB Alalakh: šaniamma ša it-ta-[ap-pa-lu] ul ibas[ši] there is nobody else to whom he (the debtor) has any obligation Wiseman Alalakh 18:13.

3' in MB: PN tēlit egli PN₂ i-ta-nap-pal PN will indemnify PN₂ for the yield of the field (lost due to PN's failure to return the bull) BE 14 41:14, cf. (in similar contexts) BE 14 11:12, 38:14, and 119:31, PBS 2/2 50:12, and note egla šāšu i-ta-[na]-(<na>)-pal BE 14 39:13; PN išalliqma PN₂ i-ta-na-ap-(<pa>-al) PBS 8/2 161:11; ana gēmi ina nikkassi gēma ul idīn ša i-pal BE 15 39:18, x GIN šuruša riha [i-ta-na-pa-lu] T 9 52:16.

4' in RS: PN kasap ħubulli ša biti i-pu-ul (obscure) MRS 6 60 RS 16.141:17.

5' in NB: tegtu ana belija la i-ip-pal he is not liable to my lord for mistakes CT 22 43:21, cf. kī tegtu ana belija a-pu-lu BīN 1 15:12 (both letters).

c) referring to the discharge of responsibilities — 1' to the palace: ana pihat u ḫitīm ša KIṢALLUH u ḫ.Du Ša ša ina bit DN ibasši Ě.GAL-lam i-pa-lu they are responsible to the palace for any damages and mistakes which may occur in the temple of Ningal with regard to (the offices of) courtyard-sweeper and doorkeeper UET 5 888:17; PN u PN₂ gū.un Ě.GAL.še ba.an.ni.ib.gi₂ gi₄ PN and PN₂ (the lessors of an orchard) will pay the rent to the palace PBS 8/2 128:14; in.nu.da u kū.babbar.kar.ra Ě.gal ba.ni.ib.gi₂ gi₄ (the tenant of a rented šukkussu-field) will deliver to the palace the straw and the kar-duty payable in silver YOS 8 173:16; the day the palace asks for the silver KU.BABBAR Ě.GAL PN i-ip-pa-al PN will satisfy the palace with the silver TCL 11 194:12, also 195:12, TCL 10 13:16, and passim in Larsa, see sūṭu; PN mabir Ě.GAL i-pa-al (referring to the receipt of objects and utensils) BE 6/1 40:10; [x] GIN KŪ.BABBAR ana a-pa-al Ě.GAL (purchase of a field by a nadiṭu-woman) BE 6/1 61:20; ām hinsātim ekkallum irrisu Ě.GAL-am i-ta-na-pa-al (see hinsātim mng. 2) Gautier Dilbat 32:10; Ě.GAL-am i-pa-al (receipt of materials to build boats) UET 5 227:12 and 193:8 (all leg.); alikma Ě.GAL a-pa-ul YOS 2 50:16, cf. ana X šE.GUR Ě.GAL a-pa-li-im TCL 11 33:7, Ě.GAL ta-pa-al YAS 16 198:10 (letters); ana x kaspam ana ekkallim a-pa-li-im TCL 11 199:5, cf. kaspam āsagqalu ekkallam(!) i-pa-ul YOS 8 114:10, also, with i-ta-na-ap-pa-lu YOS 8 127:12, also ekkallam i-ib-ba-lu CT 8 36a:13 (all OB).

2' to the king: ana ḫablim u ḫabiltim ša šarrum u rabī'am imahharu šarrum i-ip-pa-lu should a man or a woman who has been wronged complain to the king or an official, they (the listed overseers) will be responsible to the king (for damages to be paid) Grant Smith College 269:21 and 23, cf. šarrum i-ip-pa-lu ibid. 266:23; ana ḫāhirim u munaqqirim ša ibasū PN LUGAL.E BA.NLIG.ĜI₂ GI₄ PN is responsible to the king for whatever claims (for loss of animals) may arise through (a litigation decided by) the ḫāhiru-symbol or through a denouncer AJSL 33 227 No. 11:13, cf. u ḫālliqim PN šar-ra-am i-ip-pa-al should they (the bulls) get lost, PN is responsible to the king YOS 2 130:15, cf. also ū.gu ba.an. dē PN u PN₂ lugal.e in.na.na.ab.gi₂ gi₄ AJSL 33 221 No. 2:12, qattānum mimma ibasū šima šar-ra-am ta-ta-na-ap-pa-al you are always responsible to the king should any mischief be committed TCL 18 121:23, cf. YAS 16 73:17; pihatam šāti šarrum i-ta-na-ap-pal he is responsible to the king in each case

159
apālu A 1d


d) referring to meeting future claims (on sold real estate or slaves) — 1‘ in OB: nādī-nāšu baqri (var. baq riš) i-ip-pa-al his (the slave’s) seller is responsible for claims (arising from the sale) CH § 279:71, cf. UD. KUR.ŠE ba-qi-ir KI.KAL PN BA.NI.IB.G1.G4 G14 VAS 13 66a:15; ba-qi-ram i-ta-na-pa-al BE 6/2 83:13, also ba-aq-ri aḫḫuššu . . . PN u PN₂ i-ta-na-pa-lu CT 2 37:29, bitum ba-aq-ri ištāši ba-aq-ri-šu šum u šīštušum i-ta-na-ap-pa-lu VAS 13 20 r. 1, and ba-qi-ra-an eqlim PN i-ta-šu. Boyer Contribution 112:18, and passim; inim.gal.la kiri₄, ko₄ PN PN₂ lugal.e ba.ni.ib.g1.g1₄ in case of a claim against the garden, the owner PN₁ will be responsible to PN TCL 10 40:18, cf. (in similar formulations) ibid. 129:19, 130:17, VAS 13 78:14, Riffin 27:4; inim.gar.ra é.bi PN ba.ni.ib.g1.gi TCL 10 5:13; also ibid., 76:15, VAS 13 93 r. 4, inim.bi gar.ra.in in.na.ab.g1.g1₄ G14 TCL 10 7 A:7, tukumbi inim.gar.ra ba.an.tuk in.na.ab.g1.g1₄ G14 BIN 7 106:21, šēš šêš ša inim.gal.gá ba.ni.ib.g1.g4 Grant Smith College 254:25, inim.gar.ra.ni.sê ba.ni.ib.g1.g1₄ G14 Grant Bus. Doc. 10:19, inim.gal.la.ni.sê ša ba.ni.ib.g1.g1₄ G14 ibid. 14:18; šumma piḫassu a-pa-lam la ildé if he is not able to meet his obligations CH § 256:98, also Kraus Edikt § 5’ ii 43.

2‘ other occ.: ša iragğum ūpppu annā i-pal-šu this tablet will “answer” anyone who brings up a claim MRS 9 65 RS 17.237:8’.

e) in administrative contexts — 1‘ referring to fields and gardens: eqlam pulu ku₄ isum ap-la-aš-su-na liltakkum stake out a field for him, give him his due so that he can come here TCL 7 51:29; give two bur each to the overseers arḫiš ap-la-šu-nu-ti give them their due immediately ibid. 27:12, cf. eqlātim idnašunūšimma arḫiš ap-[la]-šu-nu-ti-ma (lest they come back here and complain to me) ibid. 7:11 and 25:10, eqlam ap-pa-ul-šu ibid. 53:14, šuṣuṣu a-pu-ul-šu ibid. 71:7, and passim in the letters of Hammurapi; ša pi ūpppi šeši eqlam lu-pa-ul-ma I will give him the field due him as this tablet says BIN 7 13:7, cf. ša pi kanik šarrim eqlam a-pu-ul-š[u] ABIM 31:13; kima ta-la-a-pa-šu ša eqlam a-pa-pa-ul-šu mehir ūpppi šūbilm as soon as you have given him his due, send me in answer to my letter (the message) “I gave him the field as his due” TCL 7 53:21f.; x eqlam . . . idinūmūúšim šuṣuṣu un arḫiš a-pu-ul-šu-ši-im-ma ta ūdabbabu give them x land and provide them quickly with their sustenance field so that they will not complain OECT 3 33:39, cf. arḫiš a-pu-ul-šu-nu-ti-ma nēmētam la iššuššu ibid. 31; eqlam šib₄[su] šušu ta-la-ap-la-šu-nu-ti mehir ūpppi šūbilm send me an answer to my letter as soon as you have provided him with this field holding ibid. 53:25; māri išṣakki . . . eqlam a-pu-ul provide the issakku-farmers with fields (which are their rightful due) TCL 7 8:17, cf. aššum māri išṣakki . . . eqlam a-pa-li-im ibid. 6; 1 avelam ul ta-pa-la you have not provided one man (with a field) ibid. 11:7, and cf. rakbi . . . arḫiš ul ta-ap-pa-la-na if you do not provide the rakbi-officials immediately ibid. 30; kima ina ūpppi ekallim šaṭrus a-pu-ul-šu-nu-ti provide them exactly as is written on the tablet issued by the palace TCL 1 1:37, cf. gurgūrri . . . arḫiš ap-la-ni-iṣṣu (with ref. to sikkatum maḫṣum to drive in the border stakes and sikkatum kullumum to show the stakes) TCL 7 31:14; you have written a sealed document ana ša rakbi ana eqlim sabātim eshu a-pa-li-im to give their due to the rakbi-officials who have been assigned to take over fields TCL 7 11:18; [kirātim] zūṣuṣuṣim . . . nukariḫḫi li-pu-lu-šu-nu-ti TCL 7 26:13, cf. šuḫari ap-la-ma TCL 7 76:10, reši li-pu-lu TCL 10 127:27; let them establish by means of the god’s mace how much barley had grown on the field
apalu A 1e

belonging to PN and then še'am mikis eglišu PN a-pu-ul pay PN his field tax in barley LIH 28:30 (all OB).

2' referring to workmen: ina ūnātim anniamātim erēn iberātim ni-ta-na-ap-pa-al on the respective dates we will give satisfaction to the members of the association VAS 16 173:9, cf. ūm ṭeppī anniam tammurēr erēn. Māl. DuH. A. PN a-pu-ul-ma LIH 75:15, cf. arbiš ... ul ta-ap-pa-al-šu-ma ibid. 19; in Mari: šiditam mai irrišuka a-pu-ul-su-nu-ti hand out to them as much provisions as they request from you ARM 1 17:45.

3' with issueri to treat somebody justly in administrative matters — a' in OB: kusparku PN issueri ap-lam ... isariš ap-la-āš-šu pay PN the silver due him, pay him what is due him CT 4 27a:18 and 21; do you not know that PN is not an outsider? [i]šariš a-pu-ul-šu TCL 7 56:21, cf. also ibid. 72:8 and 16 (both letters to Šamaš-hāzir); ša PN kima tašpuram isariš a(!)-la-pa-al-ši I have correctly returned to PN what is due her CT 6 23a:24; ana ša allikam isariš i-ta-ap-li-ni they have duly paid me for my coming VAS 16 54:11; egilšu tērs šumma u isariš ap-la-āš-šu ma urdasšu return his field to him and pay him his due compensation and send him back BIN 7 11:14, cf. [ša]pirni ishtam šariš li-pu-ul-šu-ma Kraus Abb 1 45:24; PN isariš a-pu-ul kima la nāzāqim give PN what is due him so that there should be no ill feeling TCL 17 47:11, cf. šariš a-it-la-ap-la-an-ni mimma la tanaḫḫid BIN 7 38:14; šarrum šariš i-ta-la-an-ni umma šuma the king has given me full satisfaction ("From now on he takes PN's barley") TCL 1 35:9; ina alākiša šu kima āmuru šariš a-pu-al-šu when I come to PN I will pay him duly for what he has founded Boyer Contribution No. 103:10, cf. allakamma isariš a-pa-al(-l)-ka VAS 16 54:18; ša isariš a-pu-ul-šu mehir ṭuppīja abī lisābil my father should send me an answer to my letter (indicating) that I have given him full satisfaction BIN 7 44:30.

b' in Mari: isariš i-pa-lu-ka ARM 13 137:25; mīšušunu lusamšûnûti [i-ša-ri-iš lu-pu-ul-šu-nu-ti] I will make them forget their own country and treat them justly ARM 1 76:7, also ina dīnīm i-ša-ri-iš a-pu-ul ARM 2 59:10.

c' in omen texts: [a]-mir-šu idammiq màta šarrasu isariš ip-pal he who sees it will prosper, the king will treat the country kindly Bab. 3 p. 284 Sm. 2076:18 (astral); see also mng. 10a.

4' with dulu (NA): ina muḫḫi biti ša dul-la e-pa-lu-ú-ni with regard to the house where they perform (their) tasks ABL 222:13, cf. issēn issu libbišunu ša dul-la ip-pa-lu-ú-ni one from among them who performs the task ibid. r. 9.

f) other occs. — 1' in gen.: ana awdîtim ša iparrīkani anāku a-ta-na-ap-pa-al I shall regularly take care of all matters that present obstacles TCL 17 34:16; sehherāšum ša maḫrijā waššuma i-ip-pa-l[u-ni]-in-ni the young men who are staying with me and are responsible to me Kraus Abb 1 107:3, cf. aḫum aḫam ul a-i-pa-al ABIM 8:13 (all OB letters); aššum awilišum šatu anāku a-ta-na-ap-pa-al I shall always be responsible for that man ARM 6 71:7, cf. mannum annūm taklum ša PN i-ta-na-ap-pa-lu who is that trustworthy person who is responsible to PN (= Šamsi-Adad)? ARM 1 109:43; adēm ša lū. lū. mēš šāti bēli a-ta-na-ap-pa-al I shall be responsible to my lord for all the work done by these men RA 42 73:32 (Mari); bitu ... uši PN PN, ana 10 ĝin kuspink a-ap-pu MDP 23 226:5, cf. a-pa-il MDP 24 345:10, cited mng. 1a-3'; ina kā āǰānī ul ip-pa-lu šumu aḫḫēšu his own brothers do not (appear and) answer (for him) at the summons of the judge Lambert BWL 130:93; umaššarkama Šamaš ... ki-i-ap-[p]al if I set you free how can I account to Šamaš? Bab. 12 pl. 2:19, also Afo 14 306:15 (Etana); Ištar bēlu a-pi-lat kūmā Lady Ištar, who answers for me Craig ABRT 2 11:25, also BA 10/1 81 No. 7 r. 4, cf. a-pi-il ku-μu-ia KAR 61 r. 23, also [a-pi-il] KAR 71:10, note ilāniša ša i-ta-lu-[p]-a-lu kūmā Streck AbS. 182:38, and kūmā e-tap-pa-lu bel šaltiya ibid. 4 i 38, also i-ta-pa-lu idāja AFK 2 102 ii 4 (Absh.).

2' in personal names: Nusku-i-da-a-a-apul O-Nusku-Answer-for-Me BE 15 152:11,
apālu A 2a


2. to answer a question, to echo, to respond — a) in gen. — 1′ in letters: mala i-pu-lu-ka šupram write me whatever he has answered you Contenau Trente Tablettes Cappadoiciennes 14:35; adī 2 ūmē u 3 ūmē laššāma a-pī-al-ka I will consider for a few days and then answer you BIN 4 105:18, also MVAG 35/3 No. 340:18; when we go up to the palace rubī kīma i-ta-pu-lim i-ta-na-p[u]-li-ni-a-ti the couriers kept giving us the same answer CCT 4 30a:7 (all OA); ana tappē ahiša āstānanparma ul i-ip-pa-la-an-ni I keep writing to my brother’s partner but he does not answer me Kraus AbB 1 103:7, cf. [ena] PN aqiμina [x x] šūma i-pa-[a]-an-ni ABIM 32:7; mala ša i-ip-pa-lu-ka tēšam šupram send a report on whatever they answer you CT 4 24a:32 (OB); minu ša e-pal-kā-ni arhiš šupra write me quickly what he answers you ABL 579 r. 3 (NA).

2′ with amatu, pā, siqru, and gibušu: la ta-at-pa-li-i-šī aŭšīm do not answer her VAS 10 214 vi 45 (OB Agusaja); abu Enlīl a-mat u l e(var. i-)pu-ul-šī Father Enlīl did not answer her Gilg. XII 62, see AFO 10 363; ana pāni a-wa-šām a-pu-ul (obscure) Kraus AbB 1 86:26; mār šipri a-wa-šī ša iš[t]u pišu i-pa-la-ak-ku(!) KBo 1 5 iv 34; pi-a-am la kinam i-ta-na-pa-lu-šī šu they will give me (the king) unanswerable answers YOS 10 29b:6, cf. ilum aušīam pi-a-am la kinam i-pa-aš-šu the god will give the man an unanswerable answer YOS 10 14:4 (both OB ext.); DN i-pu-la qibīta CT 15 40 iii 17 (SB Epic of Zu), also ibid. 39 ii 43; ul i-pa-pa la qibīta Gössmann Era II p. 19:9, cf. DINIG GAL i-pu-la qibīta (quotation follows) ibid. IV 65; sipri i-pu-lu-šu the words they answered him VAS 10 214 v 22 (OB Agusaja).

3′ with egirrā as subject: šumma amēlu egirrā ana arkišu i-ta-nap-pal-šu if a chance word always “answers” a man behind his back CT 39 41:23, INIM.GAR īṣērti ana panīšu i-pu-ul-šī ibid. 42:32, and passim in this text; INIM.GAR ānī 2-šū i-pu-ul-šū a positive chance word “answers” him twice CT 39 41:4, cf. INIM.GAR ú-la 2-šū i-pu-ul-šū ibid. 10, and passim; if a man prays to the deity egirrā arhiš i-ta-nap-pal-šu and a chance word “answers” him quickly CT 39 40:48 (= 41:1), and passim in this tablet of Alu; gerrē dumqi u tašmē li-ta-pa-lu-šu ūmišam (see egirrā mng. 3b) Finches Texts in Bab. Wedge-writing 16 No. 4 r. 7, cf. gurrā dumqi i-pal-ka ABL 76 r. 5.

apālu A 2b

4′ other occs.: e-tap-la zaqišṭu issu maḫar Nabû (see zaqišṭu mng. la–2′) Craig ABRT 1 6:23 (NA oracles); šumma ikkilu amēla i-pu-ul CT 40 5:16, and see ikkilu usage b; šumma ... kalbu isimā ināru i-pu-ul-šu if a dog barks (in front of a shrine) and a donkey answers CT 38 6:146 (SB Alu), cf. KAK-KA-ni-šu u šī i-ta-nap-pal-šū CT 39 33:61, GÜ.DÉ-DÉ-šū u LŪ i-ta-nap-pal CT 40 47:14 (SB Alu); [mi-nam]-mi lu-pu-ul ālū umma-nū u šībatu but what should I (Atrahasis) answer the city, people, and elders (when they question me)? Gilg. XI 35.

b) to answer (with following direct speech) — 1′ in OA: maḫar a-nī-e-ma ikīr ulla kau PN PN₂ e-pu-ul umma “deny or confirm before these(!) (witnesses),” PN answered PN, as follows TCL 21 270:13, cf. maḫar anništīm āp-lā-ī-ni answer me before these men MVAG 35/3 No. 340:16 and r. 5′, also BIN 4 105:12, CT 1 49b:10; pattiništī PN mārē PN₂ e-pu-ul umma “Inform us!” (thereupon) PN answered the sons of PN, as follows MVAG 33 No. 246:26; PN PN₂ e-pu-ul uška’in ana ṣuṣṣum PN declared to PN, “I submit to the decree” (given by the decision of the entire kūrum) BIN 4 108:2, also OIP 27 60:8, MVAG 35/3 No. 325:19, cf. e-pu-ul umma PN-NA TCL 4 82:18, CT 1 46a:13, and passim, note PN i-pu-ul iqbiamt umma PN-ma PN answered, he said to me as follows KTS 47b:11; after ša’ālu: PN is̱a’umma e-pa-al-šu-nu they will question PN and they will answer them Contenau Trente Tablettes Cappadoiciennes 4:9; maḫar šalušti
apālu A 2b

2 in OB: ki'ām i-pu-ul umma šīma TCL 1 157:25, also ki'ām i-pu-ul (after the quotation) ibid. 31, cf. i-pu-la-an-ni Sumer 14 No. 1:9 and 26, TCL 18 94:19, also UET 5 257:8, ABIM 9:21, ki'ām a-pu-ul-šu umma anākuma VAS 16 146:13, cf. TCL 1 34:7, cf. also ki'ām ta-pu-la-an-ni Sumer 14 36 No. 15:8, ki'ām ta-pu-li-su VAS 16 72:8, OECT 3 76:9, CT 33 20:11, ki'ām ni-pu-ul YOS 2 111:9, cf. also CT 4 7a:35, 6 29:15, YOS 8 1:19, YOS 2 114:14, etc.; note (after the cited speech) ki'ām a-pu-ul thus I answered CT 6 28b:13, TCL 18 151:19, ki'ām ni-pu-ul-šu YOS 8 1:31, ki'ām i-pu-ul VAS 16 3:18, ABIM 34:4.

3 in Mari: a-pa-al-šu umma anāk[u]ma ARM 1 118:8', also anūtām ni-pu-ul-šum-ma RA 33 172:36; note also a-pa-la-um-ma ul i-[pa-ul] he could not answer ARM 1 118 r. 6'; aššušum-tima ki'ām i-pu-li-in-ni ummami ARM 3 37:20; anāk[u] bēli ki'ām a-pu-ul umma anākuma ARM 2 113:8, also ibid. 79:24, cf. ki'ām i-pu-li-in-ni ibid. 99:32, and passim.

4 in EA: i-pal-šu-ni I answered them (quotations without umma follows) EA 250:19 and 48.


6 in lit.: sukkallāšu DN i-pa-al-šu his messenger Ilabrat answers him (without umma) EA 356:10 (Adapa) and ibid. 49, 54, also EA 358:29 (Nergal and Ereshkigal); i-pu-lu-šu ma Igigi ... ana DN the Igigi-gods answered him, Lugal-dimmer-ankia (quotation follows) En. el. VI 27, but note i-pu-ul-ma DN Apāb inallik (quotation follows) ibid. I 47, and i-pu-ul-šu ma (var. i-pu-ul-šu-ma) DN amatu ıgabbišu (quotation follows) ibid. VI 11; Anṣam i-pu-lam qurādu [DN] the heroic Ningirsu answered the anṣāl-bird RA 46 94:7 (OB Epic of Zu); ŠUR.TAB.LU.U.GIŠGAL.LU sal-šu i-pal-šu his female answers the

apālu A 2d


c) to answer a call, a question (without direct reference to content): lišakâna la tappa-li-ši-ni-a-ti ... lušikina a-pu-ul-in-ni (var. a-pu-in-ni) if they call you, do not answer them but if I call you, answer me! Maqlu I 56 and 58, cf. šasū u la a-pa-la (var. -lum) BMS 11:4; išassā ul aq-pal-ul-li SA 35 184 e 47; summa ina mursišu GUD-šu-nu xu i-pal in his sickness he does not answer when one speaks to him Labat TDP 158:18; šōṭiči ul ap-pal I do not even answer the one who addresses me Lambert BWL 42:82 (Ludul II); as soon as you give an order to the Hapiru PN šā ina paniku usuz u i-pal-lam he stands at attention before you and reports AFO 10 2:5 (MB lot.).

d) to answer (with noun indicating the nature of the answer) — 1° annu and utlu: aqتابbi u anna a-ip-ta-lu-ni-in-ni I have spoken and they have given me a positive answer VAS 16 29:4, cf. āgbikumma annam ta-pa-la-an-ni-ma BA 2 577:10; ilum a-na-am i-pu-la-an-ni-ma the god has given me an affirmative answer ARM 3 42:14, cf. térūšem šu ilum a-an-nam la i-pu-lu-šu ušepišma he (the enemy) had extispicies made in which the god did not give him his approval RA 33 172:38; anna i-pu-la-an-ni MDP 22 165:7, for other OB and Mari refs. see annu s. mngs. 1a and 2a; anna kina ešeriš e-pu-lu-ni-ni (with respect to extispicy) AOB 1 118 r. iii 14 (Shalm. I), cf. (the individual omen forecasts agreed) e-pu-lu-in-ni annu kēnu Boer Esarh. 82 r. 23, and passim in hist., see annu s. mng. 2; Šamaš ... ša așalulka anna Gil.Na a-pal-an-ni O Šamaš, give me a reliable positive answer
to what I am going to ask you PRT 44:1, and passim in queries for oracles; exceptionally referring to celestial phenomena: anna ḫina ap[ Saturdays] li-nin-ni-ma (addressing the stars) STT 73:96, see Reiner, JNES 19 34; with ulla: the people who lived then anna ulla aḫāmēš e-taḫ-pa-lu used to answer each other “no” instead of “yes” Borer Esah. 12:23; tērtu e-pušma ul-ta i-taḫ-pa-lu-ni I made an extispicy, they answered repeatedly “no” YOS 1 45 i 19 (Nbn.); cf. ul-lī i-taḫ-pa-lu in ni VAB 4 264 ii 4 (Nbn.); ša ulla i-pu-lu-ka anna ip-pal-ka he who answered you “no” will answer you “yes” KAR 423 i 63, restored from STT 309:33f. and 308:33f. (SB ext.).

2’ with descriptive substantives: šumu avēllum dannatam e-[pery-[al-kā] if the boss gives you a harsh answer BIN 6 28:33; avēšlam meḫrātim ta-ta-na-pā-lā you are always giving evasive answers to the boss TCl 14 21:20 (both OA); zērētim u pārkātim i-ta-naap-pa-lu-an-ni he always gives me hostile answers Syria 33 65:21 (Mari); lenmnētim i-ta-na-pa-lu-in-ni VAS 16 188:9; īštu ... so-ar-di-a-am a-pu-lu (see zakāru A 2a–3’) CT 2 12:12 (both OB); kit-ta ap-la-an-ni BBR No. 95 r. 28; di-nam ta-pa-la-ni PBS 7 58:8 (OB); ša ... e-taḫ-pa-lu mērēṣtu (Baal of Tyre) who used to send insolent answers Borer Esah. 112:13; see also zērētim usage b–2’.

3’ referring to divination: šēr damiqtu eli ša maḫrī i-taḫ-pa-lu-ni they answered me with an even more favorable omen YOS1 45 i 18 (Nbn.), cf. tērēte bōrē (ul) i-taḫ-nap-pa-lu ACh Supp. 2 Istar 62:30, see Za 47 92ff., also Thompson Rep. 187 r. 4, 186 r. 10; Sin Šamaš ... šitu damiqtu ... li-taḫ-pa-lu aḫāmēš (see annu 8, mng. 2c) Borer Esah. 68:20, cf. ibid. 18:48 and r. 9, also li-taḫ-pi-lu aḫāmēš ibid. 7 iv 7; tērta li-taḫ-pa-lu PRT 44 r. 12, and passim in queries for oracles; [ba]rāt šulum u purussē i-pu-lu-ūš Pinches Texts in Bab. Wedge-writing 16 No. 4:14; Šamaš ... ina ḫi-ni u bīrī išāri a-pa-la-an-ni O Šamaš, give me a reliable answer through extispicy VAB 4 102 iii 22 (Nbk.), cf. la i-taḫ-nap-pašu BBR No. 100:9.

e) to echo, to respond: ana rīgmijnā dānni e-ta-na-ab-ba-lā-a šu-ūd u nāru high ground and canal echo with the loud sounds of my voice Lambert BWL 192:18 (Fable of the Fox); īšu šāmē qaqqaru i-pul heaven roared and the earth echoed Gilg. VII iv 15, restored from CT 46 24 iv 15, cf. [DIŠ KI ...] AN i-pu-lu ACh Adad 20:58; ūnambā ḥi-rīte i-taḫ-nap-pa-lu atappi the ditches babble and the small canals respond TuL p. 58 r. 2.

3. to correspond (in ext. only): šumu pitruštu ... ina tērtika maḫrūtu u arkitu iššaknāma aḫāmēš ip-pa-la-ma šalmat taqābbī if an ambiguous sign occurs in both your first and your later extispiesies and they correspond to each other, you declare that it is favorable TCl 6 5 r. 35, cf. (signs which appear right and left) aḫāmēš ip-pa-la-ma pitruštu i-taḫ-pa-lu šalmat taqābbī and they correspond to each other, (since) one ambiguous sign corresponds to (another) ambiguous sign, you declare that it is favorable ibid. 37ff., cf. also pitruštu pitruštu i-taḫ-pa-lu ibid. 25 and 26, and nipḫu (NE.GAR) nipḫa (NE.GAR) ip-pa-lu šalmat CT 20 47 ii 47; šumu nēkimtu ša šūlulti ḫašša ša i-mitti u šumēli ... la i-taḫ-pa-lu šullula kima annimmā ana šūlulti surrāti tuṣ-tuḫ-tuḫ-baš (see šullula B) CT 31 39 ii 18; obscure: ša ša i-na lībbi GN nimmurān aḫēštī e-taḫ-pa-lu ABL 337:9, and cf. abutu ... aḫēštī ta-pa-lū-ni ABL 1277 r. 7 (both NA).

4. to result (in math. and astron.): a-na X DAḪ.HA DAḪ.HA IB.SIš(!) li-pu-<ul>ul> u ša DAḪ.HA IB.SIš li-pu-ul MKT 1 144 ii 9f. (= TMB 24 No. 48); TA ... EN IGL.DUš.A-xū ša ana šatti [...] ip-pa-lu-a JCS 10 132:5’, cf. ibid. 10’, and see Neugebauer ACT index sub apālu.

5. at-pašu to reciprocate, to discuss, to correspond — a) to reciprocate: a-Na-bi-uri-ta-pa-lam O-Nabū-Reciprocate-with-Regard-to-Me! VAS 16 76:1 (OB); I-li-at-pa-lam PBS 7 4:1, and see for OB names of this type Stamm Namengebung 171.

b) to discuss, to answer each other’s questions: šītu ina lībbija ịbū sa maḫrīšunnu aṣṣkan ni-ta-pa-la-ma I presented my heart’s deliberations to them and we discussed (the
apālu A 5c

matter) Bagh. Mitt. 2 57 ii 20 (OB let.); I made your servant confront these men and said at-pa-la answer each other ARM 2 94:14.

c) to correspond: for itappal in ext. beside ippal see mng. 3.

6. uppuulu to pay a debt, to perform a service — a) to pay a debt (OB only): ina kaspija ḫubulližu ú-pi-il he paid all his debts with my money. UET 6 402:7 (OB lit.), see Gadd, Iraq 25 178; PN has given a field to PN₂ aššum ḫubullē apālīm ... PN₂ ḫubulli PN₅ gur šk ú-pa-al to pay a debt, PN₂ will pay the debt of PN in the amount of five gur of barley TCL 1 195:14; ummanānam ippalu aḫidtišunu ú-up-pi-lu-ú-ma they (the partners) paid the creditor and paid the additional fees (tablet omits second part) Jean Tell Sifr 37a:8.

b) to perform a service (RS only): ana dārī dārī u unnūša ša biti up-pa-lu they (the recipients of the royal grant) will perform the unnūšu-duty incumbent on the estate MRS 6 53 RS 15:59:21, cf. unnūša ú-pa-lu (referring to fields) ibid. 61 RS 16.156:15, ú-nu-ša E.MES up-pal ibid. 63 RS 16.167:17.

7. uppuulu to make somebody responsible: ú-pa-al-šu-nu ana aladlammi utarrusunu I will make them responsible and return them to work on the colossi Iraq 17 134 No. 16:17 (NA let.).

8. II/4 to be made responsible, liable (NB only, passive to mngg. 7): should somebody else remove fish from this pond PN u PN₂ kūm nūnī 10 MA.NA kaspī ul-ta-ta-pa-lu-ú PN and PN₃ (the lessees) will be held responsible to the amount of ten minas of silver worth of fish PBS 2/1 112:11 (NB).

9. šāpuulu to make somebody answer, to make admit: gadium kurummat šuḫārtim ana 30 še.gur an-nam uš-ta-pi-la-an-ni together with the food rations for the girl he also made me consent to (pay) thirty gur of barley TCL 18 123:23; kīma maḫār awīlim an-nam šu-pu-la-la since you have been made to consent in the presence of the boss Kraus AbB 1 16 r. 7; aššum x kaspīm ša PN PN₃ ana PN₃ ašqul iqdā PN₂ PN₂ a-nam ú-sa-pa-al PN₄ uš ú-sa-pa-al-ma kīma šimdatim as for the 25 shekels of silver belonging to PN concerning which PN₂ had declared, “I paid (them) to PN₃,” PN₂ will make PN₄ admit (this), should he not be able to make PN₃ admit (it), (they will proceed) according to the (pertinent) regulations YOS 12 236:7 and 9; nikkassam ūkibissuma kaspamma šu-pe-el-šu have him make the accounting and have him pay the silver too ABIM 20:18, cf. nikkassam šu-pe-el-šu (text-sv) ibid. 56 (all OB).

10. IV to be treated, to be answered, to be paid (passive to mngs. 1 and 2) — a) to be treated (with isāriš): ina šeṣu u šibi aš i-sā-riš in-na-pa-al he will be treated decently outside and inside the city CT 41 18 K.2851+ :25 (SB Alu), cf. i-sā-riš in-na-pal CT 28 25:12 (SB Izbu).

b) to be answered: [fup]pi bēlija ... ammīni la in-na-pi-il why has the letter of my lord not been answered? CT 29 7a:15, cf. (in similar context) [in-na]-pi-il OECT 3 76:21 (both OB).

c) to be paid: adī šuḥatinī šunu in-na-ap-pa-lu until they have been given šuḥatinnum-vegetables VAS 16 92:11, cf. ina simānišunu li-in-na-ap-pa-lu they should be paid when they are ripe ibid. 14 (OB); kaspān ... šūbīlamma awīlu li-in-na-ap-šu send me silver so that the men can be paid Genouillac Kich 2 pl. 45 D 43:22, see Kupper, RA 53 179 (all OB).

Landsberger, AFO 3 169 and, for the spelling with ba, OLZ 1923 71 n. 1.

apālu B (abalu) v.; to present food offerings; MA, NA*; I ibbal — apil.

a) in gen.: [ki bit ili ša uru Aššur(?)] ana a-ba-li-k[a-ni] when you present food offerings to the temple in Assur Ebeling Parfumrez. pl. 10:1, restored from ki bit ili ša Nīnu ana a-ba-li ka-ni ibid. 9, see Ebeling Or. NS 21 130, cf. ki š. DIN.GIR.šeš ša abulli a-na a-pa-li-ka-ni STT 88 x(!) 6, see Frankena, Bij 18 201; me-im-me anna ša a-bal bit ili ša Nīnu ina šerti nubattī šumušunu taxakkar all this (referring to the meals offered and the
accompanying invocations described in this section) pertains to the presentation of the meals in the temple of Nineveh, you invoke them (the gods) in the morning and in the evening (i.e., at the two meals offered) Ebeling Parfümrez. pl. 10:30; bit šēṭu ana šakānikani ša ekurrāte gabbu kī a-bal bit ili ša URU Ninua taqabbī while you place the censers for all the temples, you speak (the same blessings) as when presenting the meals to the temple of Nineveh ibid. pl. 11 r. 19, dupl. KAR 215 v 9; EN ma-šar-ra-a-te ša bit Aššur a-di a-bal bit ili (the following are) the persons on duty until (or: throughout) the presentation of the meal in the temple Ebeling Parfümrez. pl. 38 iii 15, see Ebeling Stiftungen p. 26, cf. bit ili a-pīl Iraq 14 69 ND 1120:8. b) with meat as object: Lū.š.Ku.š.ES lišissu išakkunu kīna Lū.š.Ku.š.ES ittābu UBU sal-qu ib-bu-lu-ni the temple singers set up the kettledrum, as soon as the temple singers have withdrawn, they present cooked meat Ebeling Parfümrez. pl. 15 left col. 13, cf. bit ili ib-bal ibid. 16, see Or. NS 22 29; šarru ... silqā ib-bal MVAG 41/3 10 ii 14, also Ebeling Parfümrez. pl. 16 obv.(!) i 5, also or. NS 22 26 and 33, also KAR 215 iii 7, cf. [ina pan] ilāni ša šāmē ib-bal ibid. 8, see Or. NS 20 402, cf. also silqū ib-bal ... UBU.KAR ina pan Šamaš ib-bal KAR 141 r. 5., see Tu-ul p. 89; UBU sal-qu ina pan Aššur ib-bal UBU su-we-e ina pan qaššān.KUR-e ib-bal he presents the cooked meat before Aššur, he presents the roast meat before the goddess DN Ebeling Parfümrez. pl. 12:13f., see Or. NS 22 26, cf. sil-qi ib-bal Spelers Recueil 308:6.

In Babylonian rituals the verb “to serve (meat)” is ṯuḫḫū (see Müller, MVAG 41/3 30) in the šakūl-rituals from Nineveh only the general expression niqē ina pan DN ṯaqqū is used. K. F. Müller, MVAG 41/3 30f.; (Ebeling, Or. NS 20 404).

apalu see abalu and ṣuppu-lu.
apalwaliḫurra s.; (a profession?); Nuzi*; foreign word.
apāru

[TÚG].BAR.SI.HLA ezub ša ap-ra-at one slave girl (and) x garments, apart from what she wears, x headcover, apart from what she has on BE 6/1 101:3, cf. PBS 8/2 252:2, also gadu ša labblat ... gadu ša lap-ral [CT 45 119:8 (all OB); ša akkalu u ap-ra-ku ša bēltijama what I eat and cover myself with belongs to my lord CT 29 43:31 (OB let.).

b) with agā — 1′ referring to the crown of gods and kings: a-gi bēltāt e-pi-r-a-ni (when Aššur) crowned me with the crown of rulership Weidner Th. 1 No. 1 i 28, cf. agē bēlūti i-pi-ru-uš Böhl Chrestomathy 25:5 (Sin-šar-iškun), and passim with agā, see agā A mg. 1b; Gilgāmeš agāšu i-te-ep-ru-am-ma (var. e-te-(ep)-pir-am-ma) Gilgāmeš put on his headdress Gilg. VI 5; one figurine of tamarisk wood, one eubit high agā rāmanisū a-pi-šu lūbeš rāmanisū labiš wearing the appropriate headdress, dressed in the appropriate garment KAR 298:33, cf. (seven figurines of the sages made of c'ru-wood) agē rāmanisunu ap-ru lūbeš rāmanisunu labuš ibid. 2, and passim in this text, also BBR No. 46 44:16, see AEA 22 44:18; Ištar ḫānimat gīmīr parši a-pi-rat agē bēltāt the one who gathers all decrees, who wears the crown of lordship STC 2 75:7, cf. agēša ap-ral she (Ninsun) wearing her headdress Gilg. III ii 5; for other refs., see agā A mg. 1a and b.

2′ referring to the earthshine and corona of the planets: šumu-ma Sin îna uqūla-sū aga-ag-wa a-pir ... [ina] nāmarisū agū ip-pi-ir-ma if the moon has an earthshine at its first appearance (this means) an earthshine “covers” (it) at its first appearance Thompson Rep. 43:4; [šumu] a-Iš-tar AGA KÚ.BABBAR ap-ral Thompson Rep. 243:3, cf. šumu-ma Šamaš 7 AGA.MEŠ a-pir if the sun is surrounded by seven coronas ACh Supp. 7:10, for other refs., see agā A mg. 2.

c) with other words for headdresses: ḫūlim simat šiši a-pi-ra rāša I covered my head with the helmet, fitting for battle OIP 2 44 v 69 (Senn.); kulūši ša qaqqidika ... li-[e-p]ri-ru-ka may they put the headdress on you (year after year) KAR 135 ii 8, see Müller, MVAG 41/3 12:31 (MA rit.);

tūc lap-su-ū qaggassu a-pi-[r] his head is covered with a tampū-headress UVB 15 40:7 (NB rit.); parṣiga šāma ap-ral she (the figurine of the goddess Narudu) wears a red headdress KAR 298:27; [...] ša tāḥazi ša šulū ū-tap-ru-šul the [...] of battle which he (Marduk) had hung (at his side) and put on his head En. el. V 71.

d) with words for sheen, halo, etc.: melammi rašabbati a-pi-rā raššušu he was crowned with his fearsome sheen En. el. IV 58; melammi šarruki i-pi-ru-ni (for context, see agā A mg. 1b–1′) KAH 2 84:9 (Adn. II); RN a-pi-ir šalummate la a-di-ru tugmati crowned with splendor, fearless in battle AKA 196 iii 9, cf. a-pi-ir (var. a-pi-rā) šalummate ibid. 260 i 19, also ibid. 218 i 13 (all Asn.); uncert.: 4Ir-ni-na [ap]-ra-at aṣpuḫattim YAS 10 214 vi 26 (OB Agušaja); ū-nil-zir-ta naši šērta e-pi-ir ka [x] he bears a curse as punishment, he has [...] as head-covering AF 19 58:141 (SB rel.).

2. (in the stative) to be covered, coated: šumnum ištu ūlima u {Name} mēšu ḫa-ḫaḫ-pi-īrīl (if) the oil sinks, rises to the surface, and is still coated with water CT 5 4:1, wr. mēšu a-pi-ir YOS 10 57:2 and 3, also mēšu ḫa-ḫaḫ-ir ibid. 58:1 (OB oil omen); šumu-ma Iṣer immerum liššušu a-pi-ir if the sheep's tongue has a coating YOS 10 47:8 (OB behavior of sacrificial lamb); uncert.: ke-em qibiti el qibitiša lu a-ra-at RA 36 10:10, cf. ke-em qibiti el qibitiša lu ḫa-ḫaḫ-ir a-ra-at ibid. 11:12, also kima bu-tu ša šāmkāni ḫa-ab-ra-at ibid. 10:9 (OB Mari inc.), see abru adj. discussion section.

3. uppuru to provide with a headdress, to put a covering on someone's head: akkamma lušabbissima lu-a-pi-ir-ṣi-ma šuḥārtam luddin come, I will provide her with clothing and headcover and then will sell the girl Kraus Abb 1 30:24 (OB let.); agā šīra tu-up-pi-ir-ṣu you (Aššur) have put the venerable headdress on him AKA 30:21 (Tigl. I); enūma Aššur ... agā [šīra] ū-pi-[r] bēltāt when Aššur put the venerable headdress on my majesty 3R 7 i 13 (Shalm. III), cf. agā šīra ū-pi-rū bēltāt WO 2 410 i 6; you make a figurine
apāru

subata tulabbassu túa paršiga tu-ap-pār-šu you put clothing and a headdress on it KUB 29 58+ i 14, also ibid. 22, see G. Meier, ZA 45 200 (Bogh. rit.); Lamāšti ištu šamē umraddma upriša up-pu-ra[f] Lamāštu came down from heaven wearing her upri-ḥeaaddress LKU 32:12 (SB Lamāštu); ūmmma wp-pur / ku-ub-[šu] [kabiš] if (his nose) is . . . . , variant: is provided with a coif KAR 395 r. i 3 (SB physig.).

4. IV to be crowned, covered: in the second year of my reign ša ina kussi šarrūti ušibuma age bēlūti an-na-[ap-ru] in which I came to the royal throne and was crowned with the headdress of rulership Winckler Sammlung 2 1:16 (Sac., Charter of Assur); ŠIG BABBAR in-na-pir-ma (if a man) has white hair, (like a) headdress Kraus Texte 12a i 18.

apāru see abāru B.

apāṭīš adv.; (mng. unkn.); SB.*
mutallū pīja a-pa-ṭīš (var. [a]-p[a]-a-ťiš) ĭeššu they have muzzled my noble mouth like . . . . Lambert BWL 34:70 (Ludlul I), see ibid. p. 285.

apātu (apiatu, abātu, epātu, epiatu) adj. fem. pl.; numerous, teeming (as epithet of human beings); OB, SB.

un.lu.a.šē : [ana ni-ši]-i a-pa-a-te Sm. 2030+ r. 22f.
abrāṭi, tenišṭi, ba’ulāti, nišṭi, a-ba-a-te (var. e-pa-a-ti) = ni-i-ši LTBA 2 1 iv 19, var. from ibid. 2:84, 3 ii 16.

unik ū a-p[a]-a-tu STC 2 pl. 51 ii 5 (Comm. to En. el. VII 18); a-pa-a-ti UN MEŠ Ach Ištar 30:45.

a) with niššī: šarram la īškunu e(text ka)lu ni-ši e-pi-ā-tim (the gods) had not yet established a king over mankind Bab. 12 pl. 12 i 6 (OB Etana); miqiṭṭi ni-ši a-pi-e-tim mūḫāniṭa iḥaššu (there will be) an epidemic among the numerous people, there will be a plague RA 50 18 iii 14 (Bogh. astrol.); [šēkî]n namiru ana UN MEŠ a-pa-a-ti (Šamaš) who provides light to all mankind 4B 60:33, see Ebeling, RA 49 38; pāris purussē [a]na UN MEŠ a-pa-a-ti (Ninurta) who makes oracular decisions for all men JRAS Cent. Supp. pl. 2:3 (SB lit.); bēlet šamē u erṭēti rēṭāt UN MEŠ a-pa-a-ti (Ištar) goddess of heaven and earth, shepherdess of the numerous people STC pl. 77:27 (SB lit.), cf. (in broken context) ZA 43 16:39; [ana] UN MEŠ a-pa-a-ti var. ina piki šiššakīni banūti may good be established for me in the sight of the numerous people (variant: by your command) BMS 33:34, see Ebeling Handerhebung 285, 6f (SB physig.).

b) alone: e-pi-ā-tim ana qāṭika apqiš I have entrusted to you (Adad) the numerous ones (i.e., mankind) CT 15 4 ii 8 (OB hymn); Šamaš ina gībišaka uš-te-ši-ti (var. ut-la-ra) a-pa-a-ti PBS 1/1 13:8, var. from AJS 17 231:8 (SB rel.), see Schollmeyer No. 25 and p. 133; šarrī qadīnum Narru bānū a-pa-a-ti[um] Narru, king of the gods, who created the numerous ones (see) Lambert BWL 88:276 (Theodicy); aššu danān epesišu nišši kullumimma tanittī iliššu sulfu a-pa-a-ti to demonstrate the greatness of his (Marduk’s) deeds to the people and to make mankind aware of his divine praises Borger Earsb. 85:50; ʾēkāma ʾilmada alaktu ili a-pa-a-ti where have human beings understood the way of a god? Lambert BWL 40:38 (Ludlul II), cf. kēniš limumdana saa-pa-a-pa-a-tum ibid. 76:84, restored from BM 47745 (courtesy W. G. Lambert); aji inmasa ina a-pa-ti (var. a-pa-a-ti) may he not be forgotten among human beings En. el. VII 18, for comm., see lex. section; dalīli iliški rabiti lu-tam-ma ana a-pa-ti let me speak the praise of your divine majesty to mankind KAR 42 r. 30 (SB rel.); ūmmma ana DINGIR ʾilīška ka-šu ikriša sadir da-me-[?]-tu ina KAL a-pa-a-ti [a] if he is constantly in prayer to his city god, good will be said of him by the people CT 40 11:63 (SB Alu); uncert.: dū a-pa-a-ti dē-ri a-pa-a-ti mūruš a-pa-a-ti (var. a-pa-a-ti) (see abāru B) AFO 17 358:24, cf. ibid. D 15, also x a-pa-a-tā
apellu

aš-ra a-pa-a-tú (var. a-pa-tum) dišu a-pa-[a-tú]
K.2072:6, cited ibid. 359 (SB inc.), vars. from

The proposed meaning of apātu is based on the
evidence of the Šum. equivalent lu “numerous” in the bil. text Sm. 2030+ cited in
lex. section. There is thus no reason to connect apātu with apā “to be cloudy.”

(Bohl, AFO 11 202 n. 30; Landsberger, ZA 43 74; von Soden, ZA 41 163 n. 4.)
apellu s.; arrowhead(?); Nuizi; foreign word.

10 kannu ša UD.KA.BAR 2 GI.meš a-bi-el-lu ša UD.KA.BAR ten copper kannu-containers,
two copper arrowheads(?) HSS 15 130:45, cf. 2 GI a-bi-il-[l'u] HSS 13 435:25 (= RA 36
157); [x GI] a-bi-il-[l'u] ša UD.KA.BAR RA 36 142:61; 2 kažalušu ša UD.KA.BAR 8 a-bi-il-lu ša UD.KA.BAR HSS 14 608:4 (translit.
only).
apištu see apātu.
apišeri s.; (mng. unkn.); Nuizi*; foreign word.

4 kudukti šartu ana 4 a-bi-hé-iri(?)1.meš
four kuduktu-measures of goat hair for four
a.-s HSS 15 219:2.
apiltu see abiktu.
apilānu (AHw. 57b) see awilānu.
apilā Fox s.; (a building or part of a building);
syn. list.*
tu-u, kum-m[u], a-pi-il-ša, aš-ru, mi-ba-a-ram = [šu-a-tum] [or [bi-tu]] Explicit Malku II 136ff.
apilā s.; (a profession); SB*; foreign word(?); wr. syll. and a.bil.
lú.gub.ba = a-[p]il-lu-ú = aš-ta-[x x] (followed by lú.ü.bil.la = šu (= šibilā) = kut-tin-[mu] Hg. B VI 135; a-pi-lu-ú (var. pil-lu-ú) = ku-lu-ú CT 18 5 K.4193 r. 10, restoration and var. from
LTBA 2 1 i 46.

šēp a-pil-le-e šēp andunāni (for translat., see andunānu) CT31 11:18 (SB ext.); šumma ina
dišu a.bil.meš MIN (= ma'du) if there are
many a.-s in a town (preceded by ù.bil.meš) CT 38 5:94 (SB Alu).

Perhaps from Šum. *a.bil.la, on account
of the parallelism with ù.bil.la.
apiltu B

apiltu A s.; full payment; MB, SB, NB;
cf. apīlu A.

a) in gen.: x barley belonging to PN ana
šumu PN₂ ... ina ŠN kī a-pil-ti [maḫḫir
received in Babylon on the name of PN as
full payment Peiser Urkunden 108:6 (MB), cf.
ki a-pil-ti (in broken context) BBSt. No. 21
ii 16, No. 22 i 2, ii 3 (NB); amur ţēštx u-a-pil-
ti see, the outstanding amount and the
paid amount <are ... > CT 22 38:30 (NB let.);
ša țēmeja a-pil-ti 1 MA.NA ruššā ḫurāša
for my day’s (use of the chariot) my payment
will be one mina of red gold AnSt 6 154:78
(Poor Man of Nippur).

b) in ţu'llu a-pil-ti receipt for payment in
full: adī maḫḫi PN ana ţu'llu ša šarri qamāma
imu kišib a-pil-ti ikannak
as soon as PN informs the royal scribes,
they will draw up a sealed tablet (certifying
full payment Evette Ev.-M. 19:16, cf. rēš qanātā
innaššā NA₄.kišib a-pil-tu ikka-na-ak-ku
they will check on (the extent
of) the (sold) land and draw up a sealed tablet
(showing) full payment Nbn. 50:15; x kaspa
ana PN rāšu ša PN₂ idinma PN₂ u māršu
šabīma kišib a-pil-ti ša bīšu ina qāšu
kunuk give x silver to PN₂’s creditor PN and
take hold of PN₂ and his son, draw up and
give him a sealed tablet (acknowledging) full
payment (received) for his house Kohler u.
Peiser Rechtsleben 2 p. 74; adī kasap gamirti
uttattiru NA₄.kišib a-pil-tu ittisu ikannak
as soon as the entire amount of silver is paid,
a sealed document (showing) complete pay-
ment will be drawn up for him TCL 12 11:14;
should he not come ša la dini isqu ša ērib-
biṭatu ... PN pani PN₂ kī IM.kišib a-pil-tu
id(copy: ša)-daq-gal then, without legal
procedure the prebend ērib-biṭatu (q.v.) of
PN belongs to PN₂ according to the tablet
(showing) full payment PBS 13 79:10 (all NB).

For VAB 5 182 (CT 6 42b:)11 see apīlu s., mng. 2;
for 5R 12 No. 5:2, see apīlu B; for ITT 2 892 r. ii
17, see tabiltu.
Petschow Pfandrecht 34 n. 74b.
apīlu B (or apīlu) s.; (mng. unkn.); SB*
If Adad thunders ina a-pil-ti (explanation:)
lu ina ITI APIN lu ina ITI GAN in either the
It does not seem likely that the term refers to the “late part (of the year)” as proposed by Landsberger, AFO 3 166, partly because of the difficulty of the meaning transfer, and partly because the meaning “late” is expressed by *uppulu*, and not by *aplu*.

**āpirānu** (AHw. 58a) see *amirānu*.

**apisāmūs** s.; (a type of bow?); EA*; Hurr. word.

1 *me-at* BAN(?).MEŠ a-pi-sa-a-mu-ú-uš KU. [G] ṣ-ra-at-ti-a-[a][n-ni] one hundred bows(?) of the a. type, of gold, (with?) . . . . EA 22 iii 46; [1] BAN(?). a-pi-sa-a-mu-[u]-[i]-šé [(x x x)] KU.[g]t GAR one bow(?) of the a. type, set in gold (among weapons) ibid. i 36 (list of gifts of Tušratta).

Note the Hurrian adjectival ending -he, which suggests that *apisāmūš* describes the bow(?). Reading of the sign BAN in both cases is uncertain, since qaštu is otherwise written GIS.BAN in EA.

**apisānā** (reading and mng. uncert.); for discussion see *amikā*.

**apis** adv.; like a marsh; SB*; cf. *apu* A.

Reading of the sign BAN in both cases is uncertain, since qaštu is otherwise written GIS.BAN in EA.

**apisālū** s.; (mng. uncert.); SB.*

Literally “from (the country) Apisal,” probably referring to a deformity. E. Leichty, Studies Landsberger 327.

**apitu** s.; inarable land; MB, NB*; cf. *apā* C v.

Uncertain whether this word should be connected with *āplū* or taken as a foreign word.
apkallu

IV 18; KI^2-kal = a-ar-ti, KI^3-kal = da-nu-tu, KI^4-kal = a-pi-ti (var. -ti) Erinhuš V 85ff.; KI^5-kal = šu-ud, a-pi-ti, a-ti-tum, dan-nu-tu Hh. 1 172ff.; gal ud = ša KI-kal a-pi-ti A.III/3:111.

Ašš a-pi-ti ša atappa nanqara u kalâ la i-su-ú-um an inarable field which has no ditch, canal, or dike MDP 10 pl. 11 i 4 (MB kudurru); in broken context: a-pi-tuš its inarable land (parallel: [...] ni-di-is-su its fallow land) YOS 9 50:10 (Sin-šar-ššuk).  

apkallu s.; wise woman; SB; Sum. lw.; wr. syll. and NUN.ME; cf. apkallu.

a) referring to goddesses: šur-bâtî ina ili šagû paršû[i] NUN ME At Annunaki mudât Iâgî you (Damkina) are very great among the gods, your rites are superb, you are the wisest among the Anunnaki, the most experienced among the Iâgî BMS 4:13, see Ebeling Handhebung 28; ilûm rêmûnûmûmûmu-tîti ... ap-kâl-lat DINÎGIR MEâš (Gula) merciful goddess who cures the mortally ill, a. of the gods STT 73:23, see Reiner, JNES 19 32; ap-kal-lat ba-ra-at mušûpat she (Gula) is an a., a diviner, an exorcist Craig ABRT 2 18:27, see JRAS 1929 17:29.

b) as personal name: 1.Ap-kâl-la-tî šarrat LU A-ri-bî Apkallalu, the queen of the Arabs Borger Esarh. 53 iv 4, see Borger, Or. NS 26 9.

apkallu (abgallu) s.; 1. wise man, expert, 2. (a mythological) sage, 3. (a priest or exorcist); from OB on; Sum. lw.; wr. syll. and NUN.ME; cf. apkallu.

ab-ga-al NUN.ME = ap-kal-lu Diri IV 72; NUN.ME = ap-kal-lum Proto-Diri 343; NUN.ME = ap-kal-lum (in group with dišîpu, išibgalûlu) Erinhuû V 7; NUN.ME = ap-kal-[lu] Igituû H 101, also Igituû short version 18.

gal-ša-am NUN.ME.ta = ap-kal-lum Diri IV 79; NUN.GAL = ab-gal-lum Lu 111 iv 6°.

DÂIL.GI NUN.ME kú.râ il.la ; DÂIL.GI ap-kal-lum kâ ina mûti šagû O Gâbil, a., supreme in the land ASKT p. 78 r. 6f., cf. (uneckrt) bar nam.SAR ra DÂIL.GI ab gal.la ; nap-tàn ša-qi-ù ana ša-uûm mu-žu DÂIL.GI ob gal.la SBH p. 23:14f.; [7 NUN.ME] id da mu.mû mu giš ur an.ki.a išÎ.NANGÎ.SA.NE: [ši-bli] ap-kal-lu ša ina nàrî tibûbû muûîtûrû wûrûtû šanû u brûtû seven sages created in the river, who insures the correct functioning of the plans of heaven and earth Or. NS 30 2:7f.; NUN.pirig.gal.dim NUN.ME En.me.kár DÎNÎGÎ.NA.ŠE.KI(KID) an.ta en(DU+DU).dê : [MIN] ap-kâl MIN ša Ishtar ûtu šamû ana qereb ajiakkû tûrêrdî (for transl., see ajiakkû lex. section) ibid. 10ff., also UBV 14 44:8; NUN.ME ka.gâ Eriddu.ga.kek2 ap-kal-lu kô MEŠ ša Eriddu (Enûkum and Ninkum) the holy places of Erûdû SR 51 iii 41, cf. NUN.ME šangâ mâa. da : ap-kal-lum muûîtûrû ša ka.[la] PS 1/1 11 iv 96 and iii 66; išû gûda NUN.ME NUN.ME Ddü Eriddu.ga.kek2: isûgû pašû ap-kal-lu apûriqû ša Eriddu (see apûriqû usage b) K.2946 i 14f., cf. [NUN.ME NUN.ME] du.a.bi : ap-kal-lu apûriqû kalâsûnu CT 16 37:34; [NUN.ME] e fûû na.m. mil.in.dê : ana ap-kâl-lû is-si-ma he called to the a. CT 17 37 col. B 12f., restored from K.12732; nun.me sig.bar.ra du.u.a.ni : ap-gal-lum ri-rî-sû ana warûšû ana wuûšûrîm when the a. lets his hair down his back UET 6 388 r. col. a ii and 389:8ff.

gu-kal-lum (var. mu-kal-lum) = ap-kal-lu, a-û-pu Makû iv 8f., cf. lu ap-kal-lu, lu mu-kal-lu STT 385 i 16f. (list of professions).

1. wise man, expert — a) as divine epithet of Ea and Marduk: dEN.KI rubûm rubûm ša šîmûtušu ina maḫûrû ilakû NUN ME ili muûtûmû šašûa Erû, great prince whose decrees take precedence, the wise one among the gods, the one who knows everything CH xlii 101; (wisdom) ša šûšûka NUN.ME DINÎGIR MEŠ rubûû NuÇîmûû which prince Nuçîmûû, the wise among the gods, granted me Borger Esarh. 82:11; GEŠTû MEŠ-ka Ea Damkînîa NUN.ME ni-me-igî your ears are DN and DÎNÎGî, the experts in wisdom KAR 102:21 (byrun to Ninurta); 4AMAR.TU ap-kal DINÎGIR MEŠ bèl têrôti WO 2 28:8 (Shalm. III), cf. Mardûk NUN.ME DINÎGIR MEŠ Sreeke Asb. 210:7, cf. ibid. 254:10; Mardûk NUN ME ili BBSn. No. 4 iii 13, and passim said of Mardûk; Araisûma ša bèl naqûbi NUN.ME ili Mardûk MN (month) of the lord of the deep, the wise among the gods, Mardûk 4R 33* i 1, also ibid. iii 49, cf. Labât Calendrier § 105:8; 4irûna DN NUN.ME (var. ap-kal-û) ili mûrûkûn Mardûk, the wise among the gods, your son, went ahead En. el. III 55, and passim in En. el.; 4EN.LÎL DINÎGIR MEŠ Marduš ša qîbîsu ki-na-[a]lî bèlûm ap-kal-lum ili the highest among the gods, Mardûk, whose word is reliable, lord, wise one among the gods PBS 15 80 ii 8 (Nbn.); Nabûnûdus binût NUN.ME DINÎGIR MEŠ Marduš ibid. i 4; mû: mûš ili NUN.ME DINÎGIR MEŠ Marduš bèl
apkallu

balātiš the exorcist among the gods, the a. among the gods, Marduk, lord of life Surpu VIII 88; bēlum nun.me Igiği (Marduk), lord, wise one among the Igiği AFO 19 61:1, cf. Assalluḫi maššāši ili rabāti nun.me Igiği BMS No. 12:88, see Ebeling Handerehebung 80; for other refs., see Tallqvist Göttermišeta 28 ff.; Marduk šar šamē u erēti nun.me apski ABL 1169 r. 7 (NB let.), cf. ēpišīna nun.me ša apski Maqlu III 63; Marduk bēlub rabā ašārid šamē u erēti nun.me kiššati mudū kalama KAR 26:11, cf. (Marduk) nun.me šamē u erēti MDP 6 pl. 11 iī 14 (MB kudurru), note also the epithet nun.me kur.gūn.nu SBH p. 145 ii 8; ap-kal-lu īgigalū ḏen rēmēnā qarrad Marduk ina mūši i-zu-uz-ma ina šēri ītappār the wise a., merciful Bēl, valiant Marduk, was “angry” during the night, but relented in the morning Thompson Rep. 170:4.

b) of other gods: Ea opened his mouth, saying to the hero Enlil atta nun.me ili qurādu you are the wise among the gods, O hero! Gilg. XI 178; Ninurta nun.me dingir mezē AKA 256 i 5 (Ann.); Adad ap-kal dingir mezē bēl tērētē Adad, expert among the gods, the lord of oracles KAH 2 84:2 (Adn. II); en.līl.bān.da ... uršānu Eridū nun.me Igiği KAR 59:32, see Ebeling Handerehebung 66; DN nun.me ašari du erē mudū Nabū, sage, first-ranking, wise, experienced BMŠ 22:37, see Ebeling Handerehebung 108, note (referring to Nabū) nun.me kiššat mal[k]i AFO 18 387:23; Nabū nun.me nīkāti the expert on (all) the arts IR 35 No. 2:3 (Adn. III); Girra ārīnu ap-gal mām Ānim gardu Maqlu IV 75; see also (said of dīl.[GI]) ASKT p. 78, SBH p. 23, in lex. section.

2. (a mythological) sage — a) in gen. — 1 referring to the “seven sages”: ali sībit nun.me apski purādi ebbūti ša kīma Ea bēlīšunu uzna širtū šukkūlu where the seven sages of the apšū, the sacred purādu-fish, who, like their lord Ea, have been endowed with sublime wisdom? Gössmann Era I 159, see Reiner, Or. NS 30 9, cf. Maqlu II 124 and V 110, see AFO 21 77, see also Or. NS 30 2, in lex. section; [na]p-šā-šal-tū[t]-(t)ak-)i-ra-nu laṭkūtu barūti ša ana qatī šāṣū ša pī nun.me.meš-e labīrūti ša lam abābi ša ina Šuruppak mu.2. kam RN šar Isin pn nun.me Nippuri [ız]-bu proven and tested salves and poultices excerpted from the lists, after an oral tradition of the ancient sages from before the flood, transmitted in Šuruppak in the second year of Enlībānī, king of Isin, by Enlīl-muballit, the a. of Nippur AMT 105 iv 21 ff. (colophon), see Reiner, Or. NS 30 10; for the seven antediluvian sages, see van Dijk, UVB 18 44:1–7.

2′ as epithet of Adapa: Ea ıddīna karūt ripātsū šinnat nun.me Adapa išruka palka ḫassīsu Ea gave me broad understanding, endowed me with a wide knowledge equal to that of the sage Adapa OIP 2 117:4 (Senn.), cf. šipir ap-kal-li Adapa Stock Ašb. 254:13, see Bauer Ašb. 2 84 n. 3; šarru pīt ḫassīs lēʾi in kalama šunnāl nun.me ša ina mīliš nīmeqi x irbāma Lyon Sar. 6:38; Adapa nun.me Eridū PBS 1/2 113 ii 58, dupl. 4R 58 i 24 (Lamāštu), (introducing a prescription) umma Adapa nun.me-ma AMT 52,1:2, cf. also umma Adapa ap-kal-um-ma STT 176:14.

3′ other oecs.: mLū.dNanna še.bi nun.me.e.ne; mLū; dNanna šinipat ap-kal-li Or. NS 30 3:24 and 26; nišātī Lū; dNanna nun.me Urī K.8080 r. 11, cf. [niš]ītī nun.me CE CT 25 50:20 (colophon), see Or. NS 30 8; [ina?] abite lēʾiš [ša] ki ša nun.me qamratuni with the expert pronouncement which is as sure as that of the sage(s) ABL 1277 r. 3 (NA); (exceptionally referring to a king): Aṣṣur ina šuttī ana abī abīšu ša šarrī bēlija nun.me iq-ti-[bi i] ma šarru bēlīšī lībbălišša nun.me u Adapa Aṣṣur spoke in a dream to the a., grandfather of the king, my lord, [saying?] “O king, lord of kings, offspring of the a. and Adapa” ABL 923:7f. (NA let.).

b) referring to apotropaic figurines: 7 nun.me ša eʾri aḡe ʾin-šá-nu apru luḫūšiš-šú-nu labūš ina imnišunu eʾra ša ina ka u išši ʾax kabbu naša ina šumēšunu ʾiṣṭirišunu tam-ḫu šumēšunu ina naglabi šumēšunu tuašṭṭar seven figurines of the sages of eʾrū-wood crowned with their appropriate crowns, dressed in their appropriate clothing, carrying in their right hands eʾrū-staffs charred at the tip and the base, clutching their chests with
the left, you write their names on their left hips. KAR 298:2, cf. ēN 7 NUN.ME.ĒNAS apkal iti-šu-nu tamannu you recite before them the incantation “Seven foremost sages” ibid. 11, also ēN attunu NU NUN.ME ma-sa-ri-ana iti-šu-nu tamannu you recite before them the incantation “You are the a-figurines, the watchers” ibid. 14; 7 NU NUN.ME.ĒNAS Bauer Asb. 2 92 r. 12.

(a priest or exorcist) — a) apkalitu: see K.2946, CT 16, 37, in lex. section; nēmeqī Ea kalittu ništirī NUN.ME (var. ap-kal-lum) the wisdom of Ea, the craft of the kalā-singer, a secret lore of the a. Streak Asb. 366:13, cf. ina šīpir NUN.ME mīš pī [pīt pī] Borger Esarb. 7 iii 12, 91 § 60:10, also Streak Asb. 268:21; see also (beside ēšīpī) Erimuš V 7, Malku IV 8f., and STT 385, in lex. section.

b) apkal šammi diviner (lit.: expert in lecanomancy?): mār bārī NUN.ME i-ğiš zūru dārī piri? Enmeduranki the diviner, a. of the oil, of eternal lineage, descendant of Enmeduranki (king of Sippar) BBR No. 24:23, cf. NUN.ME i-ći-GIŠ DUMU LŪ.HAL BBR No. 1-20:120; šutābulāku šumma amāt maškat šamē itti NUN.IME.ĒNAS lē-šāti I (Assurbanipal) am able to discuss the series “If the liver is a correspondence of the sky,” with the expert diviners Streak Asb. 254:15, see Bauer Asb. 2 84 n. 3; [DUMU] LŪ.HAL NUN.ME [i-ći-GIŠ] itpēšu ġassī mudā MCT pl. 19 K.11097:7, see Borger, BiOr 14 192; uncert.: [En-bi]-lu-lu NUN.ME ŠAMMI Borger Esarb. 7 i 3.

Note that in Ancient South Arabian, ṣīkl is a priest, see Zimmern Fremdw. 29. In the Fāra period NUN.ME is still the name of an actual profession, e.g., Jestin Šuruppak 2 ii 9 and 11, 181 iv 11.

Landsberger Šamtal 95 n. 227; van Dijk, La Sagesse 29 (with previous lit.); E. Reiner, Or. NS 30 1ff.; van Dijk, UVB 18 44ff.

apkisu s.; furrow; ŠB*; Šum. lw.

ab.ŠIM.KI.IZ = ap-ki-šu (preceded by ab. šim = šī-[ir-ū], ab.ŠIM.GILIM.MA = pa-ṣrī-[ka-tum], ab.ŠIM.MURUB.BA = qa-ab-[ši-tum], ab.ŠIM.ŠIMAR = ṣī-[ir-šu]) Kagal F 82, cf. ab.s̄.bi.i.z. bi.du.a Farmer’s Instructions 58 (courtesy M. Civil).

ap-šī-su = šī-[ir-šu] Malku I 122.

E.PA.DUN ša ... ika u pałga ušēšeru usširu ap-šī-su DN who regulated ditch and canal, who set out the furrow. En. el. VII 63.

von Soden, ZA 47 20.

aplatu see aplatu s.

aplū adj.; late(?); ŠB*; cf. ūppulu A.

x eri-X ap-lu-tum ūrāšu (see ūrāšu A mang. 3c) TCL 1 174:1.

As the meaning “to cut furrows” suggested sub ūrāšu A is not otherwise attested, the meaning of ap-lu-tum is likewise uncertain, and the word could be taken as ablātum “dry.”

aplū (fem. apilū, aplatu) s.; 1. heir, oldest son, son; 2. oldest daughter, heiress; from OA, OB on; stat. constr. apil (ap-pal Malku I 128 r. 26, KAR 158 r. v 11, Lambert BWL 132:116, fem. apilū (aplatū Explicit Malku I 214f.), wr. syll. and DUMU.ŠU (a in later personal names and filiations, AxA VAS 4 87:15, also King Chron. 2 147:8); cf. aplatū, uppulu B.

i-bi-la DUMU-UŠ = ap-lu ŠB 2 305, also Protdiri 435; DUMU-UŠ = ap-lu Hh I 100, also ŠBA Voc. V 16’, [...] [DUMU-UŠ] = [ap-lu] ibid. U 23; [i-bi-la] [DUMU]UŠ (sign name du-mu-ni-ta-ha-ku) = ap-lu, ma-ru, šu-mu Dirī I 267ff., cf. (with the same reading and Akk. correspondences) DUMU.KA.DAR.MIN-ni-it-ta-ku ibid. 270ff., DUMU+ŠAG MIN-ag-a-ku ibid. 273ff., DUMU+ŠAG MIN-dī-qe-šu ibid. 276ff.; DUMU.ŠU, DUMU.KA.DAR, [...] = ap-lu Nabanīt IV 79ff.; [i-bi-la] DUMU.[ŠAG] = [ap-lu], [rup-rum], šu-mu] A VI 199ff., and (with the same reading and Akk. correspondences) DUMU.ŠIŠII ibid. 102ff.


aplus

kex : dumu u

mārā gīmanātu ap-lu gīmanātu šunu (see gīmanātu mg. 1b) CT 16 13 iii 5f.

1. heir, oldest son, son — a) heir (in preferential position), oldest son — 1′ in gen.: šumma qa-dišu-ma ap-lūmu anākūnīma u bit abiya rappidakuni (I swear) that I am not an heir together with him and have been given no troubles concerning my estate CCT 5 11d:17 (OA); 10 mārē PN liršīma PN₃ , DUMU. UŠ-ŠU even if PN has ten more sons, PN₃ will be his heir VAS 8 73:9, cf. mārē madūtimma liršīma PN₃-ma ap-lum ARM 8 1:22, but note 10 mārē liršīma PN₃-ma ap-lu ša rabām even if he has ten sons, only PN is his eldest son Szelechter Tabletes 3 MAH 15 951:15, also (in same context) a-pil-šu-nu rabām Meissner BAP 95:8; DUMU.UŠ DUMU (var. omits) širtim ... inassagma the oldest son of the first wife can make a choice (of the estate) CH § 170:58; the house he had bought from PN, the nādītu-woman of Šamaš u PN₃ aḫiša ap-li-ša mārē PN₃ and (from) her brother PN₅, her heir, the children of PN₃ BE 6/1 70:13; PN aḫuṣa a-pil-ša [rēdī] workastiša her brother PN is her (only) heir, the one who inherits her estate CT 2 24:28; PN DUMU.A.NI [š]u mārē ša PN₃ [š]a ibbašša AP-ŠU-ŠA his son (of an earlier marriage) PN and the future sons of the woman) PN₅ are her heirs TLB 1 229 edge 1 (= Bohl Leiden Coll. 2 p. 20 No. 772); gā.e ibīla nu.tuk I have no heir PBS 8/2 166 iv 9, cf. ibīla.me nu.me.en you are not our heir 15; PN u PN₃ dam.a.ni 5 DUMU.UŠ šaršša PN₅ dumu.me ne DUMU.UŠ 1.GIM i.ba.e.[en] Meissner BAP 98:8 and 10; DUMU.UŠ PN PN is the (only) heir CT 8 40b:15, cf. PN a-pil PN₃ CT 2 40a:1, PN a-pil PN₃ CT 8 34a:10; DUMU.UŠ.A.NI PN BE 6/2 70:13; note referring to a woman: UD.KUR.ŠE DUMU.ŠEŠŠA AP-ŠU-ŠA in the future her (the one woman’s) heirs BE 6/1 84:43, also ibid. 101:24, wr. ma.ru-ša ap-ša ibid. 95:24, CT 8 2a:4; šeša šeša NE-ŠA ap-ša her brothers are her heirs CT 45 29:23, ina aḫḫuša madātim ša irāmmuma a-pil-ša ibid. 6:20, also a-bu-ša ap-ša ibid. 112:17 (all OB); ad i kaspa yiiplu ina mimma ša išu ... itti mā riot PN ap-pi-il PN (the creditor) will be joint heir with his (the debtor’s sons) until he pays the silver MDP 24 345:10; PN ap-ša ša PN₃ ēl PN mamman ap-lu ul isu PN is the heir of PN₃, he has no other heir but PN MDP 28 407:4. Note in Nuzi: to anyone among the sons (dumu.meš) of PN who shows respect for PN₃, she gives a share musšir E.H.A GAL ŠA DUMU.UŠ-MA apart from the main building (which) belongs exclusively to the oldest son HSS 5 71:33, but replaced by mēru rabā RA 23 143 No. 5:33, HSS 5 21:6, JEN 333:54, and passim, also GAL-U 2 ḤA.LA.MES ilaqeq HSS 5 7:12.

2′ in sequences of sons: PN ibīla šeša.gal PN₅ šeš.a.ni u PN₃ šeš.a.ne.ne PN₄ PN₃ dam.a.ni ra nam.ibi la ni še in.na.an. sar[text .sum] PN₄ (the father) assigned to PN₃ his wife the heir PN, the oldest brother, his (next youngest) brother PN₄ and their (next youngest) brother PN₅ as heirs BE 6/2 49:7f. (OB), emendation based on Ći-Kizilyay-Kraus Nippur 65:18, and Ai III 65; ina sūqi šulûtu išd ap-lum isarrak terdennu ana kad tūša the heir idles like a peddler in the streets while the younger son is able to give subsistence to people held as pledges Lambert BWL 84:249.


b) son — 1′ in gen. — a′ in OB laws:
zittam kima ap-lim isțen izāz she (the daughter, a nadītu-woman who had received no “gift” from her father) takes a share like that of a son and heir CH § 190:54, cf. zittam kima ap-lim isțen inaddinusimma § 137:10, and zittam kima ap-lim isțen ileqqi § 172:14; if a father presents house, field, and garden ana DUMU.ūš-su ša šišu maḫrū tu the son whom he likes best CH § 165:34.

b’ in OB leg.: ibila.3.a.ne.ne ... i.ba.e.ne the three sons will divide (the estate) PBS 8/2 169 iii 6 and iv 5, cf. PN PN, u PN, ibila PN, ke₂, ne OECT 8 11:12; PN u ibila a.ni a.me.a.bi BE 6/2 N 15, cf. ibid. 12:22, also BIN 7 183:15, and passim.

c’ in OB lit. and omens: ibila.kala.ga nam.lugal.la.me.en TCI 16 48 i 21 (Lipištar), cf. Gungunum ibila kala.ga Šamium RA 52 234:4, also JCS 19 6:28, etc.; (Hammarapi) ibibbi ša RN DUMU.ūš-dannum ša RN₃ offspring of Sumu-la-el, legitimate son of Sin-muballit CH iv 69 (prologue); DUMU.ūš liṣerṣuma šumann aj uṣaršiṣu may she (Nintu) take his son away and not let him have an heir CH xiv 44 (epilogue); ap-lu um rabām kussām iṣhabbat the eldest son will take over the throne YOS 10 31 ii 4, also, with ap-lu um seḫrum ibid. 10 (OB ext.); ap-pil awlīlim wāl[šat]am illak (see alāku mng. 4a-2’) YOS 10 33 iii 32; tämī Nanna u Šamaš ... DUMU.ūš ša-ula e-ra-ašši he who has sworn a (false) oath by Nanna and Šamaš will not have a son UET 6 402:38, see Frac 25 179, cf. ap-pi₂-il PN a-ibši ibid. 35.

d’ in Elam: PN PN PN PN, DUMU.ūš ša PN, makkārusu šušu DUMU.ūš PN, awēl eli awēli mimma el-li-šu cu lā šu PN, PN PN, (and) PN are the heirs of PN, they have divided his property, none among the heirs of PN (has) any claim on the other MDP 24 328:5 and 7; PN u PN zīzu ... ap-lu um ša PN ana PN₃ uš itēbā (the partners) PN and PN have divided (their assets), the sons and heirs of PN will not make any claims against PN MDP 28 408:3, cf. ap-lu ša PN ana ap-lu ša PN uš itēbā ibid. 5f., and passim in similar contexts, note mamman ina ap-lu tebi MDP 22 138:17, and passim; isqāt PN ša isti ap-lu-ša tišāma the share of PN which she owns together with her sons and heirs MDP 23 224:5; DUMU.ūš ša.ni lirṣā the son will obtain the house MDP 28 404:12; ap-lu-um [ša] la ipalla[šu]-šima any son who does not show her respect (will have no share in the estate) MDP 28 402:10; kī 1-ni ap-lī (a share) like that of a son MDP 23 234:30; attama muti attama mārī attama ap-lī you are my husband, my son, my heir MDP 28 399:11.

e’ in MB and kudurru: matimma ina arkatā ēmmi PN šēš.ŠE.NE u DUMU.ŠES.NE .A.NA. ME.A.BI PN, his brothers and his sons, as many as there are, (will not raise a claim) at any time in the future BE 14 7:26; DUMU.ūš, meš zērašu liḥallīqu may they destroy the sons, his offspring BE 1 No. 149 ii 20; DUMU.ūš u nāq mē aj uṣaršiṣu may he not permit him to have a son or one who pours a libation for him (after his death) BBSt. No. 9 ii 18, cf. ap-la-am nāq mē likšīšuma MDP 2 pl. 23 vii 9.

f’ in hist.: RN DUMU.ūš-šu Lie Sar. p. 38 xii 4; jām DUMU.ūš-šu reštā nāram liḫīšu as for me, his (Nabopolassar’s) first-born son, his favorite VAB 4 132 v 21 (Nhkk.), and passim; [MU.9.KAM] RN šarrī ap-piš-su ša KI.MIN-u RN₃ ninth year of King Alexander: the son of the same, Seleucus BHT pl. 17 r. 34.

g’ in lit.: makkārusu ul ibei DUMU.ūš-šu (var. ap-pal-šā) his son will not have control of his (the father’s) property Lambert BWL 132:116, cf. Labat Calendrier § 34–35:9; ana la išaru tanandin ap-lu (see išaru in la išaru mng. 3) PBS 1/1 12:10 and dupls.; nādīnat DUMU.ūš u zāri she (the goddess) who grants son and offspring BMS 9 r. 38, see Ebeling Handerhebung 68:11; ša DUMU.ūš (var. ap-lu) la išā tuṣaršā DUMU.ūš you (Sin) let him who has no son have a son STT 57:64 and dupls., var. from BMS 6 46, see Ebeling Handerhebung 44; ša DUMU.ūš na-[aq mē la išā] who whether you be one who has no son to pour a libation for him AFO 19 117:10; māmin aššāt šīr[i] ap-lu nazāru u nakāru the “oath” incurred by cursing wife, first wife and oldest son and denying it Šuru VII 72; DUMU.ūš kuṭum ittašāq DUMU.ūš kuṭum ul uškīn he has disinherited the legally entitled son and not established (the succession of) the legally
aplu entitled son ibid. II 44; uncert.: a-pal bi-in [... ] (incipit of a song) KAR 158 r. v. 11.

h' in omen texts: ap-lu₄ ki-nu irāšši he will have a legitimate son Kraus 'Texte 22 ii 13', cf. DUMU.Š GLNA TUK-ši ibid. 24 r. 4, and note ap-lu₄ gitmalu ibid. 22 i 28'; DUMU.Š GLNA ina bit šarrı ibaššı CT 27 37:24; DUMU.Š iḫalliq ridāsus ekallu išreddı the son and heir will disappear and the palace will sequester his inheritance ibid. 46 r. 9 (both SB Izi); note 3 DUMU.Š LŪ BE all three heirs of the man will die ibid. 25:29; DUMU.Š eli abīšu ikabbit the son will become more important than his father CT 20 39:8 (SB ext.); NA.BI aššurdušam illak DUMU.Š dannu irašši this man will obtain first rank and have a strong son KAR 178 i 14 (hemer.), but note [DUMU] dan-nu TUK in dupl. KAR 176:7; DUMU.Š-šu AS-ma-ti šEB.GAL-šé lu išdabbub he should curse his son and not talk with his grandson(?) CT 4 5:11, see KB 6/2 p. 42.

2' apil šarri: a-pi-il šarrım abasšu idāšma the son of the king will slay his father YOS 10 40:21 (OB ext.), and passim; DUMU.Š šarri īmāt CT 27 46:3 (SB Izi).

3' said of gods: Ninurta ... DUMU.Š rēštā AKA 254 i 1 (Asm.), cf. a-raḫ gašri DUMU.Š ... Ninurta TCL 3 6 (Src.), also BMS 2:11, apal-ka širu KAR 128 r. 26; Marduk ... ap-lu ša 'EN.KI AMT 93 3:14, cf. a-pil DN BMS 9 r. 31, and passim; Nabium a-pi-il-šu kēnim VAB 4 144 i 25 (Nbk.), and passim in NA and NB royal inscrs.; (Ninurta) ap-lu kunnā ša Enūl Lambert BWL 212 Sm. 1420:7 (= Or. NS 36 120:76), cf. also the name Tukultī-apiltu Ešarra with the writings DUMU.Š and A for aplu, see Tallqvist APN 233f.; see also Tallqvist Götterepitheta 29f.

4' other occs.: ap-lu ki-tim (vars. [a-p]il [KI], A KI) = gi-šim-ma-rum Malku II 129, ap-ši er-še-ti = [gi-šim]-ma-ru CT 18 2 K.4375 i 57, giš. DUMU.Š.ki.gal, giš. DUMU.Š.ki.in.dar = gi-šim-ma-ru Hh. III 276f.

(c) descendant: DUMU.Š kēnu ša RN (in the sequence of generations A son, A.A grandson, DUMU.Š and šiplitpi) AKA 94 vii 49 (Tigl. I).

2. apilatu (aplatu) oldest daughter, heiress: see Antagal D 249 and Explicit Malku I 214f., in lex. section; ē dumu.nita nu.tuku dumu.сал.bi i.bi.la.ba mi.ni.ku₄ in the house in which there is no son, the daughter enters into the position of heiress Güdea Statute B vii 44, see Civil, Studies Landsberger p. 6; a-pil-la-ša PN NIN.NI her heiress is her sister PN CT 6 42b:11 (OB), cf. a-pil-ti PN PN₂ (the nidātus) PN's heir is PN₂ (her niece) CT 47 58:20; 'Ap-la₄-lu₄ Dar. 140:2.

The difficulty of establishing in which context aplu (derivation uncert., see Falkenstein, Genava n.s. 8 313) denotes the heir and in which it is simply a synonym for māru with certain status and political connotations is compounded by the necessity to read in post-OB non-poetic contexts DUMU.NITA as māru (corresponding to DUMU.SAL = mārtu) and not as IBI.LA = aplu. These semantic complexities are caused by changes in the development of the law of inheritance from the Sumerian period onward with regard to the position of the first-born son and the first-born daughter if no son is surviving. In the OB period, e.g., the institution of the heiress (apilatu) is becoming obsolete while the practice that the three oldest sons inherit the paternal estate (still shown by the MA text AFO 20 121) brought about a "devaluation" of the term aplu which maintained itself, however, in royal inscriptions (see mng. 1b-1'f'), in personal names (used for the first-born son) and in literary texts (but note CT 16 13 iii 5f. in lex. section, which uses aplu and māru as synonyms). Even in OB texts aplu means simply son as in mng. 1b-1'a'-c', though in royal titularies older implications seem to be present (aplu dannu but never māru dannu), see ibid. c'. In post-OB legal texts the oldest son is called māru rabá even if māru is written DUMU.NITA (as, e.g., in the NA documents discussed by Deller, Or. NS 34 383f.). Still, it should be pointed out that the ritual role of the aplu in the kudurru texts (nūq mē, etc., see mng. 1b-c') indicates the survival of the old family structure.

The writing A for aplu is very rare except in later periods and personal names.
The divine name dIBILA.dIM in STT 382 iii 6 and in the theophoric names formed with it ADD App. 3 xii 11ff. is to be read Apludda, note Ebeling, RLA 1 120 (with references).

In BBSt. No. 6 i 5, mukinnu ab-le-e means "(Šamaš) who keeps the borders in place," and is to be connected with eb-le-e VAB 4 62 ii 29 (Nabopolassar) and Borger Esarh. 93 § 64:6, both cited CAD 4 (E) sub eblu mng. 1b, although the form eblu as well as ablā is to be considered a derivative of eblu, and not a variant of it.

Klima Untersuchungen zum altbabylonischen Erbrecht; Miles in Driver and Miles Babylonian Laws 1 324ff.; Falkenstein Gerichtsurkunden 1 p. 111 n. 4 and Genava n.s. 8 313.

aplū

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 apartheid 

there is no right to inheritance for daughters in Sippar, be they the eldest or not. Kraus AbB 1 14:16; DUB harmum šītum . . . sa ap-lu-ti-im. the forged case tablet concerning the inheritance CT 6 47a:19, and see Ai. VI iv 7 and III iv 32, in lex. section.

b) in OB leg. and letters: PN a-pil PN, PN ana PN ap-lu-tam iddin. PN is (now) the son and heir of PN, PN has handed over to PN the inheritance CT 2 40a:13; ap-lu-sa-a ašar erammu inaddin she may give her inheritance to whomever she likes Waterman Bus. Doc. 22:14, cf. ap-lu-su PN ašar ūtušim inaddin ibid. 23:13, also CT 8 47a:16, also ana ša tarammu ap-lu-su inaddin CT 2 41:31; note ana āḫḫiša ana ša MU.RA u ṣippalḫuši ap-lu-sa-ša she gives her inheritance to one of her brothers whom she likes(?) and who respects her CT 4 1b:21; ap-lu-us-sa-ša ana PN ... iddin CT 45 34:15, cf. (also with nadānum) ibid. 25:23, CT 2 31:1, ana PN ana ap-lu-tim iddinu CT 4 37c:16, and note: ṣippum ša PN ana PN ap-lu-ša iddinu document (recording) that PN gave her inheritance to PN, CT 2 31:17, cf. ṣippum ap-lu-ui PN ... ša ap-lu-ša iddinušsimma CT 47 63:41 and 43, also šuši PN ap-lu-su annitam ana PN, iddinuša CT 6 47a:16, also ana ša panḫa-ša ap-lu-su-ša idqā the woman PN who had taken her inheritance before I died PBS 7 55:10, cf. ap-lu-ui marat aḫḫi abīja illegima the inheritance of my paternal uncle's daughter was taken ibid. 6 (let.), cf. also with legū) CT 4 11a:7, Waterman Bus. Doc. 70:14, Çiğ-Kiziluy-Kraus Nippur 166:3; wr. DUMU.USH.ŠE PN (at the beginning of a text) CT 32 35:1, CT 6 30a:1, CT 47 7:1, DUMU.USH CT 4 37c:1, CT 6 33a:1, CT 8 25b:1, 46b:1, 49a:1, CT 47 58:1, VAŠ 8 12:1, Szlechter Tablettes 10 MAH 15.913:1, Waterman Bus. Doc. 65:1, etc.; 3 nepiṭātim 

anīdišim ša ina ṭuppāt ap-lu-ti-šu šaṭru these three . . . -tools which are enumerated in the list of his inheritance tablet CT 4 11a:12, cf. ana ṭuppāt ša ap-lu-ti ša PN nasi Kraus AbB 1 14:16; DUB harmum šītum . . . ša ap-lu-ti-im. the forged case tablet concerning the inheritance CT 6 47a:19, and see Ai. VI iv 7 and III iv 32, in lex. section.

c) in Elam: ap-lu-su (text: -un)-nu zizat gamrat their inheritance is completely distributed MDP 24 329:11, also 330:17; PN ana makkûr PN, ap-lu-ti ša ana marī PN, ibûšušimma PN made a claim against the sons of PN for the property of PN and his inheritance MDP 24 330:3, cf. šittum ... u x GUR še ap-lu-ut abīšu ibid. 13, also CT 2 PN ana PN ibēma ša ana ap-lu-ti-[šu] ibid. 329:4.

See discussion sub apūtu. The word is the abstract in -śitu to both apūtu and apīlūtu (see mng. 1o). Whether DUMU.USH sub mng. 2b when referring to the inheritance of a naddūtu (always left to one person) has to be read apīlūtu cannot be proved.


apnu see abnu B.

appandānu s.; (a colonnaded audience hall); LB; Old Pers. lw.

āgā šum ap-pa-da-an R.N ab ab abīja ṣ̣ịṭpuš (this building), called apadāna, my great-grandfather, Darius, built VAB 3 123:2 (Artaxerxes II).

Zimmern Fremdw. p. 8; Oppenheim, JNES 24 332 n. 8. For the reconstruction of the Apadana in Susa, see Dieulafoy L’Acropole de Suse 232ff.

appendānu (apbaḫu, appari) s.; branches(?), brush(?); syn. list.*

ar-nā-ḫu, ap-pa-ḫu-unbārī - kisittu CT 18 4 r. i 4f., also, wr. a-baḫu Malku II 156.

appannu s.; (part of a house); Nuzi*; foreign word.

10 ap-pa-na-a-an-nu UD.KA.BAR ten a-s of copper EA 22 ii 25 (list of gifts of Tušratta).

appannu s.; (part of a house); Nuzi*; foreign word.
appānu A

1 ḫakallu ša DINGIR.MES itti ap-pa-an-ni-šu esu u ap-pa-an-nu labīru [...] ina libbi ap-pa-ni za-x-at (sale of) one main room where the images are kept, with its new a. and old a., [...] in the a. HSS 14 107:1ff. (= RA 36 118).

KUB 4 96 ii 3 (= MSL 8/2 160:23) is a variant to abbuunu, q.v.

appānu A s.; (a leguminous plant); Mari.

3 Sîlā me(!)-er(!)-su 2 Sîlā isiqqum 2 Sîlā ap-pa-num three silas of mersu-confection, two silas of isiqqum-flour, two silas of a. (for the royal meal) ARMT 11 185:5; 5 Sîlā sukuppīt 2 Sîlā bu-ut-ľū(!)-tūm 2 Sîlā ap-pa-nu ... nappān šarrīm u šābīm five silas of dates, two silas of pistachio nuts (?), two silas of a., for the meal for the king and the men ARMT 11 70:11, cf. ibid. 109:6, 290:13, cf. also (listed with NINDA.KUM, NINDA emṣu, as NINDA napan šarrīm) ARMT 12 494:3, and passim included in summaries as NINDA; 20 (Sîlā) ap-pa-nu ... a-n[a m]a-ga-še i[n]ūma šarrum ... a-n[m]a-ga-re-e i[n]ūma šarrum ana GN twenty silas of a. (among other items) as travel provisions when the king (went) to Hatat ARMT 11 250:9; 40 (Sîlā) bu-rum 40 (Sîlā) Gū ap-pa-nu 30 Sîlā kakāk šerdiṭum ana PN inūma šarrum šītu girrim forty silas of burru-cereal, forty silas of a., thirty silas of lentilis issued to PN when the king (returned) from a trip ARMT 9 236:3; 3 Gur ap-pa-nu nammbti PN three gur of a. received by PN ARMT 12 578:1, cf. 3½ Gur 20 Sîlā ap-pa-nu ibid. 482:1, ARMT 11 239:1, and passim in adm. texts from Mari.

Apart from the issues of large quantities, in administrative texts, appānu is usually issued in small quantities in the form of a confection for the royal table. As the writing Gū ap-pa-nu suggests, appānu is probably a leguminous plant perhaps to be connected with Heb. appūn chick-pea Flora 2 427.

Briot, ARMT 9 262.

appānu B s.; (a bird); lex.*

MIN (= barū) ugu.dō.a = ap-pa-nu MSL 8/2 160:33' (Bogh. Forerunner to Hh. XVIII).

Var. of abbuunu, q.v.

appānu see appatu A in mukīl apptāti.

appari see appahu.

apparrītu s.; stiff, wiry(?) hair; SB*; pl. apparrātu; cf. apparrū.

summa MIN (= SAL sī-sā) ap-par-ri-tū if a woman’s hair is wiry(?) K.8625:8 (SB physiogn.), cf. šumma ... sī-sā ap-par-ri-tū CT 28 28:21 (SB physiogn.); [šar-šum] ana šašall[i nadd] ap-p[ar]-ri-tū ki-ma [...] the hair falls down the back, it [has] wiry(?) hair like a [...] MIO 1 70 iii 3, cf. ap-par-ri-tū ina lētiš u šakin it has wiry(?) hair on its cheek ibid. 78 v 37, also ap-par-ri-tū šakin ibid. 70 iii 40; qaggadu qaggad isātir ap-par-ri-tū šītu qaggadiša ana šašallīša nadd the head is the head of a bird, strands of wiry(?) hair fall down from its head to its back ibid. 80 vi 24 (all SB descriptions of representations of demons).

apparrū (happarū) adj.; having wiry(?) hair; MB, SB; cf. apparrītu.

gu-uz lu[m] = ap-par-ru-u A V/1:43; udu. bar.gu-fuzu = ap-par-ru-u Hh. XIII 81; šaḫ. bar.gu = ap-par(var.-po)-ru-ū Hh. XIV 170; lu.ši.gu-ra = ha-ap-par-ru-ū OB Lu Part 1:22, also OB Lu B vi 41.

summa sī-sā qaggadī ap-par-ri if he has wiry(?) hair of the head Kraus Texte 36 i 11ff., dupl. ibid. 4b:7', etc., see MVAG 40/2 72:46ff., 76:62ff., also Kraus Texte 17:15; summa ap-par-[ri] Kraus Texte 10:11f., 12b iii 14 and 16; summa ap-par-ri [ku-ri] u tikki x [...] if he has wiry(?) hair, is short, and the neck is [...] ibid. 9e r. 7'; note as personal name: āp-par-ri-tūm Clay PN 56 (MB), also Apparā-a-a YOS 7 95:8, 13 and 18 (NB); as description of a sheep and hog: see Hh. XIII, XIV in lex. section.

Derivation uncertain, hardly to be connected with apparu “reed marsh.” A connection with apāru “cover the head” (which likewise has OB forms with š) seems more probable.

appāru (ippāru) s.; reed marsh, reed bed, lagoon; from OA, OB on; Sum. lw.; pl. appāratu; wr. syll. and (GI.)AMBAR(sug); cf. appāru in rab appāri.

su-ug sug = ap-par-[ru] A I/2:204; sā-ug sug = ap-par-um (var. = sugar, rum), sī-sā-um, ŠE-ŠU (d) MSL 2 p. 128 ii 19ff. (Proto-Ea); ab-bar sug ap-par-um ibid. 22, see MSL 3 217; am-bar sug = ap-
appāru (var. adds -a)-ru Ea I 60; am-bar suq = ap-pa-[ar] URU.KI the city of Appar A 1/2:203.

gi-du-ru ola = ap-pa-[ri] Dire IV 210; [gi.]
duru, gi.du, [gi]du.du, gi.sag, gi.sun = ap-
an.ni.bir) = ap-pa-ru (var. ap-par-ru) Hu. VIII
19f.; gi.sun, [gi.x]lam.dug, gi.bibil = ap-pa-
par hi-tu Hu. VIII 16a–18; [gi.][e]n.gal.gal = [oi
ka-ab-ha-ru = ap-pa-ru, [gi.ni.gini.na]x =
[ku]-pu- = MIN Hg. A II 41a-b, in MSL 7 88;
[gi.]um = ap-pa-ru Hu. XXII 225; ambar ra

gi.ën.bar túl.bi.ta ba. da. an.ša. ra: ap-pa-
ri ina šuškišu ūbbil it (the word of god) dried out
the reed bed in its pool SBH p. 73:3f., cf. e.ne.ēm
Qula.ka gi.ën.bar túl. ba.mi.mi.īb.gam: i$p-
parra ina šuškišu ū-mīt BA 5 617:7f., also umnune
e.ne.ēm.mā ni.gi.ën.bar túl. ba.mi.mi.īb.
gam.[gam]: ša bēlim amasayu ap-pa-ri ina
šuškišu ūsmāt SBH p. 1:23f., dupl. ibid. p. 7:26f.;
[gi.ën.bar.gin(gim)lib.a gub. bē.en: kina ap-
parri ūna iš̄ipti taklamni (see idiptu usage a)
K.4613:1f.; gi ĭg.ga ambar ra diril ga: iš̄in
nīgin māšt ša ap-pa-ri mašt in night sounds that
fill the reed bed SBH p. 104:22f.; ambar ra
hu. lu.b, ha. a. meš: ina ap-pa-ra gilītu sūnu in
the reed thicket, they (the demons) are a terror
UET 6 391:27; gi.kū gi.gul.gal.gal. gi.amabar.
ku. ga: [qa-nu-ū el-lu qa-nu-ū] ra-bu-ū qa-an ap-
parra el-ū pure reed, great reed, reed of the pure
reed bed CT 16 22:296; gi.ūs gi.ēn.būrš.ēk.
ka:k ambar giš giš.tir.su(šu) gā ba.dim
ū.sım.edin. na ba.du [kur.ku]r ambar giš.
[gis. na]m]: ušku iditta ap-pa-ri ganu u giš-
būnu urqti šērim šērīn šērīn ma-a-a-tum ap-pa-
ri-umm ma he created the mature and the tender
reed, the reed marsh, the reed thicket, and the forest, he
created the vegetation of the open country, all
lands were indeed a reed marsh CT 13 35f:25f.
(pl. 37); ku mašun me te ambar ra: nūmi
iš̄üra simat ap-pa-[ri] SR 51 iiii 75f., cf. ambar ra
ku mašun na.ban [x x x]; ina ap-pa-ri nu-ū-nu u ḫi-[nu ...]
BIN 2 22:1?f., cf. also ambar ra gu. u.d. ku suḫur.ku: ap-pa-ri ara-
sw-up-pi u pu-[ra]-di] BE 13436 r. 10, cited Felken-
stein, AF 16 62; urū ambar (text engur) ra a
mu da.an. dé: ūlu ša kina ap-pa-ma ubšu
ap-pa-ār ašar nadi ū mēbūlu the city which the
water swept away like a reed marsh, the water has
swept away the reed marsh, the abandoned place
BRM 4 9:19f.; sag.5.kam giš.ambar ... mu.

na-su-su, su-su-u, e-[x]-du, ku-ba(var. -pa)-n-u, hi-śu-bu = ap-pa-ru Malku II 726?; ha-ar-ru = ap-
155, su-su-u ap(text: narp)-[pa]-[ru] CT 13 32:3
(comm. on En. el. I 6).

Urumma III 87; ū ša-mi tiš.Glambar (var. ū
ap-pa-ri), UK.KAL Glambar, ū GIlim GIš.GI
Ambar: ū an-ki-nu-še Urumma I 556f.

a) as a topographical feature — 1’ in
hist.: ambar ra ḫu.mu.ni.ni.gin: ap-
parra-am lu uššuširšu I encircled it (the
wall) with a reed marsh LIH 58:15 (Sum.),
57 i 18 (Akki, Hammurapi), cf. AMBAR uššušišu
YOS 9 35:136 (Samaaluna); mili kūšam mē
rābīūti kina gipīš tātīm uššālu ap-pa-
ra-am luššuširšu I surrounded it (the wall
of Babylon) with a huge flood of navigable
water like the mighty expanse of the sea,
I had it encircled by a reed marsh VAB 4 92
i 14 (Nbk.); ap-pa-pa-ā-i ti magal išša
the canebranges (planted around Nineveh) flour-
ished greatly OIP 2 115 viii 56, cf. GLAMBAR.
meš ša qereb fd agamme akššim ibid. 61
(Šann).

2’ in leg. and econ.: namkari ša ana
AMBAR šakku puttimu eqalam ša ûḪG mē
mušši open the reservoirs which face the
marsh and flood the field(s) around Larsa
OECT 3 7:6 (OB lct.), cf. ina tēšš ap-pa-ri-im
ibid. 72:20; pūlu sapššu pu našš ši-(ši)-pri-ir
pan GLAMBAR the lower side facing the east,
the ... (see šipštu ī) facing the reed marsh
BBSt. No. 3 iv 4, cf. uğar GLAMBAR URU
U-pi-i BBSt. No. 24:19 (MB); he may pasture
ina kalšu ṭumušu kalu ap-pa-ri u īni-zi-il in
the kasal-land, the ... the dike(-sur-
rounded) land, the marsh area, and (in)
the nizal-land TÇL 12 90:22, cf. zērum ap-pa-ru
TÇL 13 203:21, also ina ap-pa-ri BE 8 118:2
(all NB); AMBAR URU ḫa-am-ri marsh of the
village Hammri (located across the Hamri
Canal from URU ḫamri) JNES 21 80 top (MB
map).

3’ in lit. and omens: šumma amēlišu
nāra lu ap-pa-ra imbara ūḫubbu if a man (in his
dream) crosses either a river or a marsh and
sinks down MADIP 14 p. 50 r. i 28 (MB dream
omens); [šumma BAL.GI.HA ẖa]na AMBAR URU
AMBAR.BI x [x x] if a turtle hatches in a cane-
brake, that canebrange [will ...] CT 41
13:15, cf. ibid. 16, 23f. and var., also AMBAR.BI
GI.meš uzamna that canebrange will lack
reed s ibid. 61; [šumma BAL.GI.HA ultu

180
appāru

AMBAR ana nārī ıbbalakkat AMBAR.BI ıbbal
ana mērīsu itār if a turtle migrates from a
reed marsh to a river, that reed marsh will
dry up and become arable land ibid. 12, cf.
ibid. 11, also A.AB.BA // AMBAR.BI ıbbal
ibid. 10, dupl. CT 41 15 Sm. 1405; [šumma ina
AMBAR nīnu ıā x x] šumnu itdamm ANBAR.BI
ıbbal if in a reed marsh a fish called [...] is
seen, that reed marsh will dry up KAR 300:5,
cf. ibid. 7f., and passim in this text, also CT 41
15 K.1313:2ff.; a-pa-ra-tum ıbbala ṣuṣahhun
ina màtim ıbbassāḥ the reed marshes will dry
up, there will be famine in the land YOS 10
44:45 (OB ext.); ina mé nām mé bārtā A
AMBAR a āgamme ... tuṣahšal you cook
(various ingredients) in river water, well
water, water from a reed marsh, marsh water
Kocher BAM 228:19; a-pa-ri-šu šum-du-lu-[t]1
(in broken context) K.9501 i 3 (lit.); obscure:
 [...]-a a-pa-ri ba-ti (text: -ri)-iq a-bu-una-
ta-lu-te-ši CT 15 49 iv 7, cf. CT 46 13:22, see
Taš p. 177:10; tuṣahbatatnī appa-ra ša
ma-ki u dulī you have made me cross a
swamp of want and woe MDP 18 250:10 (lit.);
mūmis qanē ina AMBAR (var. [GI.LAMBAR)
ḥaṣābu oath by cutting reeds in a reed bed
Surpu III 26, also KAR 246:36; [A-š][ur a-pa-
ru-ū la ša sab-ri-im Aṣṣur is a reed marsh
that cannot be ... Belleten 14 226:36
(Ir šāš), for discussion see ḫabāru B.

b) referring to the marshland in southern
Babylonia: api kwp[ē ša] qereb Kaldi aššīmu
ap-pa-ri-šu-ān (var. omits) šammūši ... ušal-
dida I cut down the reed beds in Chaldea
and had (the prisoners) take the splendid
reeds to Assyria) OIP 2 95:72 (Senn.); PN ša
ina 12 bēr qaqqaru ina mé u GLAMBAR.MEŠ
(var. adds kina nīnu) šitkunu šubtu (see
agamba usage b) Borger Esarh. 52 ii 73, cf.
x) bēr qaqqaru qereb āgama GLAMBAR.MEŠ
šitkunu šubtu ibid. 110 § 71:13; I sent the
troops of GN ana maṣṣaru ana sa-pan-nil
ap-pa-ru ša Bābili for duty into the remot-
est marshland of Babylonia ABL 258:8
(NB), cf. nišē šunu ina ap-pa-ri LŪ bāṣīṣī
qabbūninatu ABL 258:5 (NB); mundaḫšiya
ana qereb id āgama u ap-pa-ra-a te uma[']
ima (see agamba usage b) OIP 2 56:10,
also ibid. 52:34, cf. ultu Bit-Jakin qereb
id āgama u ap-pa-ra-a (var. omits)-te ušē
šamma ibid. 35 iii 68, cf. ibid. 71:36, and
passim in similar contexts in Senn.; ināmā
PN ūti šadīd aššīm ša PN ap-pa-ra-am ūtu
when PN crossed the marsh with the (boat)
tower of PN2 UET 5 607:48 (OB), cf. ŠU.HA
ap-pa-ri[!]-im marsh fisherman ibid. 685:14
(OB); ap-pa-ru CT 22 pl. 48 (mappa mundi).

c) produce — 1’ fish and fowl: isīṣ
nūnim isṣūrum ušummu pilī simat ap-pa-ri-im
... paššū Nabium u Nānā bēlēja ... ušḥīd
(every day) I heaped up on the table of Nābū
and Nānā, my gods, a string of fish, birds,
usūmmu-mice, (and) eggs, the best things
from the reed marsh VAB 4 92 ii 30, cf.
nūnim isṣūrum ušummu pilī simat ap-pa-ri-im
ibid. 90 i 19, also ibid. 94 ii 14, 154 A iv 39,
168 B vii 21, etc. (all Nbk.), cf. ku₆,ambar.kam
DP 325 iii 3 (Pre-Sar. Lagas); see also Hī. XVIII,
5R 61, in lex. section, and the refs. cited
usage a-1’.

2’ qan appa-ri reed: šakirē GI (var. qa-an)
ap-pa-ri GI.sul.h.t.a (and other herbs, in a
prescription) KUB 37 43 i 11, var. from ibid.
44:24; 7 GI AMBAR.MEŠ ša la(l!) kišri ina
KI(!) Aṣṣur izaqqaq apē he shall set up seven
reeds of the marsh without joints in the
Gate of Assur Iraq 15 151 ND 3426:20 (NA
leg.); ki GI AMBAR ina mé lunišku nūn inay
they make you sway like a reed of the marsh in
water Wiseman Treaties 630; 300 še maqar-
rēlē ša še tinē GI ap-pa-ru séq₄. MEŠ ina
muḫšiu ú-ta-si-ik three hundred measures
of straw, reeds, and bricks have been
assigned to him ABL 639 r. 3, cf. še tinē GI
ap-pa-ru ABL 1432:22, also ša litištu ša GI
ap-pa-ra-[ri] ABL 845:12, GLAMBAR.MEŠ
ABL 124:3 and r. 2; note GI ap-pa-ru ina
naḥli ša GN ibašši there are reeds in the
wadi of GN ABL 626 r. 5; cf. obv. 7 (all NA).

For YOS 7 95, see appearā.

appāru in rab appārī s.; (an official); NB*; cf. appārū.

PN LŪ GAL ap-pa-ri (as witness) VAS 6
82:15.

appatu A s.; reins, leash(?); OB, Mari,
EA, MA; pl. appātā (for appātān see lex.
section); cf. appatu A in mukil appātī.
appatu A

[kuš]. kir₄, tab. ba.anšā = ap-pa-a-tum (followed by aššu, q.v.) Hh. XI B 6, in MSL 9, also, explained by ši-i-tum Hg. A PI 166, in MSL 7 150; giš₄-turi.ki = ap-pa-tan (followed by šerratān, šinnītān, q.v.) Hh. VI 55; ū-ri giš₄.tum = ap-pa-tan (in same context) Diri III 6; [x x] xgi₄ = ap-pat ša anšē, [x]₄ ap-pa-tum = ūš aššu giš₄.apin Antagal A 37f.

zig = ap-pa-tu Ebeling Wagenpfirde 38 Ko. r. 14a.

a) reins (for donkeys and horses): 10 gin i.giš mu kuš ap-pa-tum šēš.e.dē ten shekels of oil for lubricating the reins Tell Asmar 1930 30:27 (unpub., OB); 8 ap-pa-tum eight reins (among accessories for chariots) ARM 7 161:7, 2 ap-pa-tu[m!1] ibid. 243:5; 1 kuš ap-pa-tum šuṣu u m[a]-ra-as-sū šurūša uḫḫuṣu one (pair of) reins with end attachment (edges?) overlaid with gold EA 22 i 24 (list of gifts of Tušratta); adī taḫāṣe [illuku 7 GAN A.] šā a)p-pa-tu-šu-nu ma-ag-qa (the horses) go a distance of seven ikū with the blanket with their reins taut Ebeling Wagenpfirde 25 G r. 13, cf. 7 GAN A. šā ap-pa-tu-šu-nu [ma-ag-ga] ibid. 2.

b) leash(?) for other animals: burtam ša ap-pa-ti ḫu-bu-ti ina panika littūnim let them bring here under your supervision the cow with leash attached(?) Sumer 14 27 No. 9:5, cf. aššum a-pa-ti ša ēṣibakkuam Kraus AbB 1 3:10 (both OB letters); see also ap-pat ša giš₄.apin leash (for the oxen) of the plow Antagal A 38, in lex. section.

For appatīn in Hh. and Diri possibly denoting a wooden device, see discussion sub šerretu A.

In AS 14 23:19 (= RA 16 163 r. 1), restore ap-pa-ti-šu-nu ū-ga-fal-li-[i]b he shaved off their ā, note also SAG.ARAD šu’āti ap-pa-tim šuknišu u kannam ša ūrudu ša ēṣibakkī šuknišu put the a. on this slave and put on him the copper fetters which I left with you Kraus AbB 1 39:11, both refs. having appatu as a variant form of abbattu, q.v.

Salonen Hippologica 120ff.

appatu A in mukīl appāti (appātī) s.; chariot driver; MA, SB, NA, NB; wr. syll. and (lā.) dib. (kuš) pA(meš) (mu-kil AB.meš) ADD 214 r. 10, 241 r. 6; cf. appatu A.


a) in gen.; [issu] uru ša ilūni lū mu-kil kuš.pA.meš ša ilūnīma illak ila uṣṣēdā u usabbar uṣṣērābšu from the stable of the gods the chariot driver of the gods himself goes and takes the god (Nabū) out (to the garden) and brings him back in ABL 65:21; on the second day of Nisannu lū mu-kil kuš.pA.meš errab giš maštū ina āra Amurru x (x a) an a bit akūtī anāmmaš illak the chariot driver enters, holds the whip behind(?) Amurru, starts out for the akūtī-temple Ebeling Parfümrez. pl. 14 i 17, see Or. NS 22 27ff.; IG1 PN LŪ. DIB. PA. MEŠ ša Assūr IG1 PN LŪ.3.U 5 ša Assūr before PN the holder of the reins of Assūr, before PN the third-man-on-the-chariot of Assūr Ebeling Parfümrez. pl. 30:30, see Ebeling Stiftungen 5; šalam Assūr ... qaštu ša našū ina narkabši ša rakbu ... Amurru ša ana mu-kil ap-pa-a-ti ittīšu rakbu (I made) a representation of Assūr holding a bow and riding in a chariot (with) the god Amurru as charioteer riding with him OIP 2 140:8 (Senni.); I departed from conquered Elam the officials and city-prefects rab qaštā šaknūti lū mu-kil (var. DIB) kuš.pA.meš taššūnī ša pithalli šēb qašti the captains of the bowmen, the prefects, the charioteers, the third-men-on-the-chariots, the cavalry, the archers, (etc.) Streck Asb. 56 vi 87.

b) as an official at the Assyrian court: lu taštīšāni lū mu-kil kuš.pA.meš (will) the third-men-on-the-chariots or charioteers (rebel against Assurbanipal) PRT 44:5 (query for an oracle); PN lū mu-kil kuš.pA.meš PN₄ taššū PN₅ īṣparu ša issu pani duākī issu pani abīka išlīqāni the chariot driver PN, the third-man-on-the-chariot PN₆, (and) the weaver PN₇, who had fled here from your father (Essarhaddon) for fear of being killed ABL 1304 r. 1, cf. ina muḫḫī taštīšu lū mu-kil kuš.pA.meš ša īṣpar šakallī concerning the third-man-on-the-chariot and the driver of the palace scribe ABL 211:4, cf. also lū mu-kil kuš a-pa-a-ni anšē.ku.rA.meš ABL 633 r. 21; PN lū mu-kil pA.meš ADD 604:4, wr. [mu-kil a] p-a-ti ibid. 5ff., and passim in

182
appatu A

ADD. wt. mu-kil KUŠ(!).PA.ME§ ADD 27 r. 1; LÚ mu-kil KUŠ.PA-a-te ADD 470 r. 13, LÚ mu-kil PA-TeV LÚ 238:8; LÚ mu-DI.H.PA.ME§ 238 r. 5, 13, and 15, LÚ mu-kil KUš.MEš 219 r. 7, note LÚ mu-kil AB.MEš ADD 241 r. 6, also (copy: DU.MEš) ADD 214 r. 10; note, attached to various households: PN LÚ.DIB KUŠ.PA.MEš ša mār šarri PN the charioteer of the prince ADD 477 r. 1-4, also 115 r. 8, 161 r. 4, 200 r. 6, etc., PN LÚ.DIB KUš.PA MÉŠ ummi šarri PN the charioteer of the queen mother ADD 857 iv 5 and 10, ša SÁ.E.GAL ADD 444 r. 13, DIB KUš.PA.MEš šakin māti ADD 815 ii 9, ša rab šišir ADD 238 r. 13, ša LÚ.BLLUL ibid. 15, ša LÚ.GAL.SAG ADD 642 r. 12, ša mu递给 šišir ADD 326:8; uncert.: mu-kil KUš.PA.MEš ša GAL.TÚG.UD KAJ 287:11 (MA).

c) referring to the chief charioteer (titled dânnu “great” or “royal”): Rimanni-Adad LÚ mu-kil PA-a-te ša RN šar KUB Aššur PN, the charioteer of Assurbanipal, king of Assyria AJSL 42 172 No. 1153:11, also, wt. LÚ mu-kil KUš.PA.MEš dannu ša RN the great charioteer of Assurbanipal ADD 471 r. 4, LÚ mu-kil KUš a-pa-te dannu ša RN ADD 418:11, wt. LÚ mu-kil KUš a-pa-TeV MEš dannu ibid. r. 7, note Rimanni-Adad LÚ mu-kil KUš.PA.MEš ša du-na-na-te ADD 260 r. 10, (same person) [mukil] KUš.PA.MEš dannu ABL 609:4 (leg.).

d) in NB: give out flour ana naš ša GIŠ.GIŠ.GIŠ . . . [ana] LÚ [mukil] KUš.PA.MEš CT 22 179:5; 1 MA NA KU.BABBAR 1 TUG saddin LÚ mu-kil KUš.PA.MEš one mina of silver and one saddin-garment for the charioteer ABL 568 r. 20; property located DA E LÚ mu-kil ap-pa-a-tum beside the house of the charioteer (in the Ê.UR.SAG.KALAM. Ma-section of Kiš) Camb. 349:15; PN LÚ mu-kil ap-pa-a-tum.MEš VAS 3 55:18; PN LÚ mu-kil ap-pa-a-ta VAS 6 72:11, cf. ibid. 252:8, 276:2; PN LÚ mu-kil ap-pat Nbk. 40:1 and 5, also LÚ mu-kil ap-pa-a-ti (witness) AnOr 12 306 r. 19.

e) said of gods: dUR.A.LA = KUš.PA DIB DN is the charioteer (of Samaš) CT 24 32:108 (list of gods); see also (said of Amurrnu) OIP 2 140:8, cited usage a.

Klauber Beamtenkult 114f.; Salonen Hippologica 211f.

appatu B s.; tip (of metal used on work implements); NB; pl. appatu; cf. appu A.

We (the thieves) took 1 nashiptu ap-pa-tu₄ parzilli [x qa]-ap-pa-tu₄ parzilli 3 MAR.AN. BAR.MEš u TÚG(!) mu-ši-p-e-tu₄ one nashiptu-implement with iron tips, x iron appatū-implements, three iron hoes, and mušiptu-garments AnOr 8 27:10; 2 URUDU.KA.MEš 3 ap-pa(!)-a-ti ša epin₂ši₂ two bronze pegs, three tips for his plow/share TCL 12 43:21; 1 ḥasṣinni 1 ap-pa-tu₄ 2 mar-rat.MEš one spade, one a.-tipped tool, two hoes ZA 4 138 No. 5:3, cf. 3.TA AN.BAR sik-kit.MEš 4.TA giš mar-ri.MEš 5.TA ap-pa-a-ta Cyr. 26:6; uncert.: ap-pa-tum (in broken context) Nbk. 304:12; 1 GIŠ kaspu ḫatu ša ana ap-pa-tu₄ u raq-qu-[un-du] nadnu one shekel of weighed-out silver paid for tool tips and raqqundu-tools VAS 6 297:7.

For YOS 10 31 v 19, see appu mng. 2b. In Lambert BWL 177:20, read ši(ši)-pa-ta (correct CAD 6 (H) 129b s.v. ḫasḫu B).

appātu in bit appāṭī s.; (a portico); NĀ royal; foreign word(?).

ē ap-pa-a-ti tamšil ekal Ḥatti ša ina liššām Amurru bit Hilānī iṣassāšū uṣēpiša mīḥrīt babīšīn in front of their (the palace’s) gates I had a bit appāṭi built, a replica of a Hittite (i.e., Syrian) palace, which they call bit Hilānī in the language of Amurrnu Winckler Sar. pl. 139 No. 5:5, also pl. 36:161, pl. 37:28, pl. 40:38, Lyon Sar. 16:67, cf. (for my royal pleasure I had built in the palace) ḫ ap-pa-a-ti tamšil ekal Ḥatti ša ina liššām Amurru bit Hilānī iṣassāšū OIP 2 97:82 (Senn.); ḫ ap-pa-a-ti (var. mu-ter-re) tamšīl ekal Ḥatti mīḥrīt babīšīn uṣēpiša I had a bit appāṭī constructed, a replica of a Syrian palace, in front of the gateway ibid. 119:22.

For description and discussion, see hilānū in bit Hilānī. A connection with the Nuzi term appannu, q.v., is doubtful.

Meissner, Or. NS 11 254.
appiš

appiš conj.; since, because of the fact that; OA, Mari.

\[u\text{a}, \text{da} = \text{ap-piš AN.TA mūru.ta—u₄,} \text{da as prefix or infix equals} \ a\]

appitu conj.; since, because of the fact that; OA, Mari.

b) in Mari: inanna ap-pi-iš bēlī ina dafa-adbu wašbu now, since my lord is in Hanat ARMT 13 43:9, cf. ap-piš PN ina maḫar bēlija wašbu ARM 1 62:7, ap-piš(!) šāb abīja wašbu ARM 2 39:22, ap-piš ina GN wašbūtama ARM 1 91:6; [ina]́nna ap-piš PN maḫar bēlija ina ARM 6 39:23; note exceptionally with the indicative: ap-pi-iš bēlī [ina] ḫalīṣim elim wašbu ARM 6 35:14; ap-piš māt GN daḥu laddiššumūtima mātam ana qatt bēlija [uṭér since the land of GN is in unrest, I will stir them up (further) and restore the country to my lord ARMT 13 146:21; [ina]́nna ap-pi-iš́ sābašu išāku now that he has killed his men ARM 5 21:17.

Kupper, ARMT 6 119; von Soden, Or. NS 18 392ff.

appitti adv.; accordingly, thus just as; NB, LB; cf. pittu.

a) in NB letters: kī ša šāhili ina bāb muḫēš ša isakkanuma ūšābu sipru u gālālu īšaḫḫalu ap-pi-te tašaḫḫala just as one places a grating at the outlet (of a canal) and it filters out the bits of wood, the wool(?), and the peppers, accordingly you will filter (the people at the gate) ABL 292:17; ap-pi-tī amēlu ša bit bēlišu ira’amu ša immaru u ša išemma uznē ša bēlišu upatta enna bani ša ... uznāja tupattā just as a man who loves the house of his master informs his master of whatever he sees or hears, thus it is good that you have informed me ABL 288:9, cf. ABL 402:13; ana muḫḫija inassuk ša ap-pi-it ti ina puḫri ša arāḍāni ša šarri bēlišu ilišia idabubuma he throws (insults?) at me just as one who disputes (me) even in the assembly of the officials of the king, my lord ABL 718 r. 23; anaḵu uš ašemmiši ... attu ap-pi-tim-ma šāratēsu la ūsamūma I do not listen to it, and you accordingly do not listen to his falsehoods ABL 301:19; marna ina Kaldānu ap-pi-tim-ma itlapra someone among the Chaldeans wrote thus ABL 917 r. 4; enna kī ap-pi-ti umma ša now as he says thus CT 22 127:15, cf. umma ap-pi-tu umma ša CT 2 2:20; in broken context: attu ap-pi-tim-ma ina libbi amal ša ina muḫḫija [...] ABL 289:13; ap-pi-it-[ti] ... CT 22 114:19 and 20; ap-pi-ti-ma ABL 350 r. 2, [ap]-pi-it-ti ABL 255:15.

b) in LB royal: ša lāpaniša attīṣu ippāšumu aryalsu anna ap-pi-tū ippušumu they thus do whatever is commanded them at my behest VAB 3 89 § 3:10; ina šili ša DN ap-pi-tum ep-ši-ka I am made thus through the protection of Ahuramazda Herzfel ABL 5 6 fig. 5:4; uncert.: ša anaku īpušu minma ša la ap-pi-it-[ti] u īṭipašu whatever I have made I have made in no other way than (as Ahuramazda has commanded me) MDP 21 p. 45:3 (all Dar.), see Cameron, JNES 24 182.

From ana pittī.

appitu s.; snout; SB*; cf. appu A.

pağū / uṣqāği ša ap-pi-tu-šu ana panišu gāpu / qa-pu / [...] the pagū monkey (is) an uṣqāḫu monkey whose snout is curving (is) down in front of him, gāpu (is) [...] BRM 4 32:23 (comm.).

appu A s.; 1. nose, 2. tip, crown, end, rim, edge, 3. spur of land, causeway, bund; from OAkk., OB on; pl. appitu; wr. syll. and KIR(KA); cf. appatu, appitu, sibīt appī (sub šibtu B s.).

[...]

appu A

Nabnitu E 173–176; [ka.šu.gál] = la-bān ap-pī
Lugulu short version 62, also Lgulu I 121; kir, mu = ap-pī, pa.an.ta.kir, mu = napāl ap-pī-i the
breath of my nose, pa.āg.kir, mu = nāhīr ap-pī-ia
my nostril, im.kir, mu = šāh ap-pī-i the breath
of my nose, sa.kir, mu = šēh ap-pī-ia the tip of
my nose, šā.kir, mu = lībbi ap-pī-ia the inside of
my nose, būr.kir, mu = plīš ap-pī-[ia] the
perforation of my nose, sig.kir, mu = ha-an[var.
omits]-za-ar-ti ap-pī-ia the hair of my nose,
[bād].kir, mu = dūr ap-pī-ia the side of my
nose (var. has a-pī-ia throughout) Ugunu B 7–15;
for šāt bi ap-pī B section.

ūš.gig.ga kir₃,a.bi nu.sīg.ga = šennitum šā
ina ap-pī a-[šu-šu] la damqu—šennititu-de in whose
eruption on the nose is unattractive Lugulu V 33;
[ka.kir, esir.gi]nā[om] an(var. adds nu).ūš.so.: pa-a ap-pa kīma ītē i-sek(var.-šak)-kir (the dî'u-
disease) stops up mouth and nose as bitumen
would CT 17 25:26; kir₃,ne.ne mu.un.gar
ina ap-pī-sū-nu aṣkun 4R 23 No. 3:18; ūr.pa.bi izi
ū.bi.tag : ap-pa u īṣkī lūputma char (the
stick of wood) at both ends CT 16 45:145f., cf.
[ūr].pa.bi izi [ūl.tag : ap-pī ti-ū [.ū bī alput
STT 176:10f., also CT 17 18:10f.; kir₄,mu
ir-sur-ra.ta : ina ap-pī-ia īt-bu-šu my nose
where tears run down (Akk. corrupt) OECT 6
pl. 21:5f., see ibid. p. 21; umun.e e.ne.i-mā.nī
u.zi.ga.am ka alū-[r.re] : šāt litum ānunu.mūnu
i-teb ša ap-pa i-dā-ša-šu (for translit., see asūš B)
SBH p. 7:30, dupl. BRM 4 11:20.

cur.kur.ra ka ki.su.up.pa.[n]ji kir₃ šū
ḥa-ra.ab.tag.ge.[ne] : māḏitū ina šukkin ap-pa
šēbānakūnūši let all lands bow in supplication before
you Lugulu XII 33; lugal.dīb.ba.mu Ťu.an.na.gin kir₃ šū ḫa.ma.an.gél (later version
ab.gal.še.ne) : šarrī ša akūn kīma Šumma ap-pa
li-bi-nu-[ne] Angûm IV 7; for other refs. to ap-pa
labānu and labāni app, see labānu.

šumma šal 3 ĕtu-ma šu-un-na-nu-[šam]-nu nu.
cūk, with commentary [ba-šu]-nu-nu i-šu ap-pu
eyes and nose luzu Cbm. 81; geškēš ir
nu-ru-ad ap-pa, ka j ap-pi Izbu Cbm. W 3761-m.

1. nose — a) human nose: šumma śins
ništū 2 ulidna ap-pa u šēpē nu Šuk.Mēš
CT 27 4:21, cf. ka nu gāl its nose is missing
ibid. 17:14 (SB Isbu); šumma šerrum ap-pa-šu
kīma ištīm šalim (see  średni A) YOS 10:12:1 (OB
Izbu); note: īšūr samē aḥšu ša ki anēštī
zīgna zagnat ka bunnīt a strange bird which,
like a man, has a beard and is provided with
a nose Bab. 4 109:6 (SB portent); ina muḫḫi
marsi ša damē ap-pa-šu iškaluni Lū gal mu-ši
gītība mā ina يتها ki bāde uš. Mēš ma-du
ittalku līppu ammēne ina la-du(?)-nu-te
inaššu ina muḫḫi nāmrītē ša ap-pi um-
mudū as for the patient with a nosebleed,
the rab muűi—official reported: last night
there was severe hemorrhaging, those tampons
are not properly applied, they press on the
cartilage of the nose ABL 108 r. 2 and 10 (NA),
cf. ša-tūt ša muḫḫi irtakkis ina ap-pi-šu
šūr-šu mu I applied a bandage (to his eyes),
they have become loosened on his nose ABL
392:13 (NB); aṣunu appam u hasisam I sealed
up nose and ear YOS 11 26:13 (OB med.,
translit. only), cited JCS I 11 82; annūte kāp-
pištūnu rēštūnu ubattīq annūte ap-pi-šu-nu
uṭinūnu mināštūnu ubattīq I cut off the
hands and fists of some, the noses, ears,
and limbs of others AKA 294 i 117 (Asn.);
[gātēšušu] ukarrit ap-pu īnu uznū eḵīn
sunūtī I cut off their (the fugitives’) hands,
I took from them nose, eye(s) (and) ear(s)
Borger Eshar. 106 iii 24; ina ap-pi-šu-nu
kīma alpi ţe-[r-e]-la-[var.-ti] atadī I put nose-
seizes on them (the captive kings) as on an ox
AKA 118:9 (Tigl 1); šumma mušsu aña qaṭa-
rīša la inajyur bēl šuṣqi italgēšī u ap-pa-ša
inakkis if her husband is unwilling to redeem
her (the woman who has stolen property), the
owner of the stolen property may take her
and may cut off her nose KAV I i 69 (Ass. Code
§ 5); šumma lu urdu lu amtu ina qāt aṣṣat
aṭī ašši maṣṣa maṣṣa la ampi ap-
pe-su-šu uznēšu unakkāšu if a male or female
slave receives (illegally) anything from a man’s
wife, they may cut off the noses and
ears of the slaves ibid. i 49 (§ 4); šumma
aṣṣassu iṭuṣak ... šumma ap-pa ša aṣṣīšu
inakkis he may either kill his wife, or cut off
his wife’s nose ibid. ii 33 (§ 15), cf. ap-pu-šu
inakkis AFO 12 46 r. ii 8 (Ass. Code § 0), ap-
pu-šu uznēšu inakkis AFO 17 273:36 (MA ha-
rem edicts); (if) they raise a claim a-pa-šu-nu
i-pa-la(!)-ša-ša their noses will be pierced
VAS 8 19:9, cf. a-pa-šu i-pa-la(!)-ša ibid. 14
(Ob leg.), also [a]p-pa-ša ipallūšu AFO 17
283:81 (MA harem edicts); šumma avelum ap-pi
avelim ἰσθυκμα ἰττακος if a man bites off the
nose of another man Goetze LE § 42:32;
šumma alītū ḑerūṣa kīma ap-pi-ša za-qīp
ṣal arāt if the belly of the woman about to
bear is pointed as she is pregnant, she is pregnant
appu A

with a girl Labat TDP 206:70; summum umsatum ina šapliš ap-pi-šu šaknat if there is a mole on the under part of his nose YOS 10 54:19, cf. ina ap-pi-i-šu šaknat ibid. 14 (OB physiogn.); if his head is hot SAG KA-šu gāššu u dēparšu kudā but the tip of his nose, his hands and his feet are cold Labat TDP 24:51, cf. ibid. 53; summum ... KA-šu (var. ap-ša-šu) šapir if his nose is pinched(?) Labat TDP 82:25, var. from dupl. KUB 4 14:4, for other refs., see šepru adj.; summum ap-ša-šu ulappat if he rubs his nose (while speaking) AFO 11 223:33, cf. (with umaššad, uḫannaq) ibid. 34 and 36, also summum ap-pa-šu šannun ibid. 35 (SB physiogn.); summum šerru ... ap-ša-šu uszandār (see dāru A v.) Labat TDP 224:61; MUŠ₃DIM.GURUN.NA ša šeri ritikuštāti ina muḫḫi KA-šu uḫappa he should crush copulating geckos(?) on the plain on his nose AMT 105:15, cf. tutlu ša liḫḫi qašši [ina] muḫḫi KA-šu uḫappa ibid. 19; summum amēlu KA immittušu taq-dušu if the right side of a man's nose hurts him ibid. 14; you mix (various ingredients) ana liḫḫi ap-ša-šu šaktušar rub into his nose again and again AMT 26,2:3 +25,6 i 9, cf. [ana liḫḫi] ap-ša-šu ŠUB₂SUB you repeatedly drop(?) into his nose ibid. 4, cf. also [ ...] tu-lam ana ap-ša-šu x TILA taššanakkan AMT 26,2:2 +25,6 i 8, cf. [ ...] tu-lam KA-šu u naḫirāšu tuḫappart AMT 25,6 ii 12; summum amēlu ... ūš ina KA-šu itušu if a man's nose bleeds AMT 42,5:3, also Iraq 19 40 i 10; napisu ina KA-šu šabĭtam his breath is stopped up in his nose Labat TDP 24:54, also ibid. 82:24, cf. summum IM KA-šu ina KA-šu usšā if his breath comes out of his mouth(?) Labat TDP 56:32, cf. ibid. 33f., 78:69; for šār appi breath from the nose, see Uguunu B 10, in lex. section, for other refs. wt. IM KA, see šār pi; apppa(var. -pi) ša ina ūš ēnuni umappiqum nī(pissu) (my) nose whose breathing they have choked by the onset of fever Lambert.BWL 52:20 (Ludlul III); summum amēlu ap-ša-šu u KA-[šu] buššama šabît (see būššamu mng. 1a) AMT 28,3:6 +27,1:2; I wept over him (Enkidu) for seven days and seven nights a-di(1) tumultum inquš ina ap-pi-šu until a maggot dropped out of his nose Gilg. M. ii 9 (OB); ina ūš. meš ša ap-pi ša bēl [šipṭi] gabbu šakannušu they seal all (the pots with their contents) with the blood of the penitent's nose ZA 45 44:42 (NA rit.); ūš. ša.KI.SIKIL : ū gīš bi-nu the plant "blood from a girl's nose" = tamarisk Uruanna III 317a; su-ri-šu ap-ša-šu ekmet dam šalšu ... of(?) her nose, she (the "daughter of Nippur") is deprived of the mate she desires FSBA 23 pl. after p. 192:13 (SB lament.); for parts of the nose, see Uguunu, in lex. section, see also bibēnu, dāru A mng. 5c, ḫāṣartu, ḫīḫunu.

b) nose, snout: summum šēš imḫeri MIN (= īštu nukṣu) ap-ša-šu ūnappah if, when the head of a sheep is severed, its nose breathes out CT 31 33 r. 34, cf. summum šēš imḫeri ap-ša-šu ittanašši if the sheep's head keeps raising its nose ibid. r. 24, ap-ša-šu itkanallīs ibid. r. 25 and dupl. CT 41 10 K.6834 : ša (SB), DIŠ UDU ap-pa-šu ik-ta(l)(!)-na(!)-li-is YOS 10 47:14, also (with ī-ta-na-aš-ši) ibid. 15 (OB behavior of sacrificial lamb); i nghìn ša ina muḫḫi ap-pi-šu šindu an ass with a brand on its nose Nhk. 360:10; qaggadu qaggad šeri ina ap-pi-šu šinšu usušurum MIO 1 72:53', cf. šinšu ina KA-šu šakīn (see ḫinšu A) ibid. 105 v 35 (description of a representation of a demon); UD.UL.DU.A ša šumma īz-bu ap-ša-šu ina SAG.KI-šu GAR commentary on (the tablet beginning with) "if the malformed creature's nose is on its forehead" Izbu Comm. 392, cf. šumma īzbu ap-ša-šu ina SAG.KI-šu šakīn CT 27 40:1, (with īnīšušu šakīn) ibid. 6, and passim in Izbu; šumma īzbu KA ūNšu šakīn if the malformed animal has a wild cow's snout CT 27 40:10, also ibid. 21, KA ḫulēš(?) ibid. 10, KA šabīti ibid. 40:15 (SB Izbu); x NA₃.GUG KILĀ 8 ap-pi šiq.ḪI.A x carnelian, the weight of eight noses, and the wool(?) (of(?)) three bodies of stag figures) Sumer 9 p. 34ff. No. 20:2 MB.

c) beak: iṯipū iṯipūr Dumuzī qadāl-da lēdašu qī-nud-[u-ud ap-ša-šu] the heron is the bird of Dumuzi, its cheeks are flat(?), its beak flattened out(?) KAR 125:17 (coll. W. G. Lambard), cf. dupl. [q]u-du-šu ap-ša-šu TE.MEŠšu STT 341:4; for other refs. with
appu A
gadadu and quddudu, see qadadu; [summa i'zbu ap-pi ēr šakin if the monstrous creature has the beak of an eagle KUB 37 180 r. 5 (Izbu), cf. (if a woman gives birth and the offspring) KA īṣāṣū rī šakin has a beak like a bird CT 27 17:13; [g]upri ap-pi kāri šērānī u īrī ina NA₄ NA₄ tasāk you pray with a pestle the claws, beak, crop(?), muscles, and intestines (of a partridge) Biggs Šaziga 56 left edge 4; tasnīp ap-pa-ka ak-ḳi-na-ti-ḳa (for anā qin- natika?) RA 36 11:13 (OB Akk.-Hur. bil.); see also āribu, ērā C.

d) in idioms: āmu agā ap-pa-a anā mīṭātu alābbīn I am ready to face death this very day ABL 716:17 (NB let.), cf. qaggadka ĭeqārti (wr. be-ti) ap-pa-ka [talābbīn] you bare your head, you prostrate yourself K 10622:9' (rit. against evil dreams), for other refs., see ĭabānī; kī šā ... ap-pi ēr ēnā šūkinni ēr amru like one who has not humbled(?) himself (lit.: who has not changed nose), who has not practiced prostrations Lambert BWL 38:14 (Ludlul II), cf. ap-pī aqgūd Finkelstein, Studies Landsberger 234:40, and see qadādu; ina ap-pi-śu īštaddad (symbolic gesture in legal context) Wiseman Ala-lakh 16:15 and 92:10, see sādādu; āvelūm ēlī bēl āwatišū ap-pa-śu īkašād the man will triumph over his adversary YOS 10 11 iii 22 (OB ext.), cf. Ik-śū ud-ap-pa-śu (personal name) Waterman Bas. Doc. 73 r. 7, also, wr. KA-šū ibid. 20 r. 5, see Stamm Namengebung 127; obscure: [na-a] na'pani ap-pi-šī-na izzat Kraus AbB 1 138:22; a ap-pa-śu lu'-ū-ē-bi-ir TCL 1 31:30; ni-di-it [ap]-pi-im TCL 1 16:16 (all OB letters), note, possibly influenced by WSem. idiomatic use: Bit-Dakūru ikṣuruma anā ap-pi uṣēšā they gathered the men of Bit-Dakūru and sent (them) out ahead(?) ABL 886:16, cf. anā ap-pi uṣēšā ABL 878 r. 9 (both NB letters), see Oppenheim, JAOS 61 292.

2. tip, crown, end, rim, edge — a) tip (of parts of the body) — 1' tail: an expert should inspect thoroughly an uncastrated black bull whose horns and hooves are perfect ṣaltu qaggadīšū adī ap-pi zibbatīšū from his head to the tip of his tail RAec. 10:3.

2' fingers and toes: summa umṣātu ina ap-pa-ā'[t ē]-ba-na-ti-śu šā īmmītī rākin YOS 10 54 r. 10, cf. ibid. 11; ap-pat ubnātīšū ṣum-dūda the tips of his fingers are depressed(?) Kraus Texte 22 ii 8; summa ka ubnātā ḏēpēšu kāṣādū if the tips of his toes are cold Labat TDP 144:50', cf., wr. ap-pat u. méṣ šúU-šū u qirU-šū the tips of his fingers and toes STT 91:21', also STT 403:47, cf. adī ap-pat ubnātīšū AMT 77:3:8; summa ap-pat ubnātīšū sūma if the tips of his fingers are red Labat TDP 98:53.

3' ears: ka uzun kalbi šalmi the tip of the ear of a black dog (to be used in a prescription) Labat TDP 104:48; a sheep uznašnu kilālēšunu na-pa-šu-nu našik of which the tips of both ears have been clipped (as an owner's mark) HSS 16:252:5, cf. (two sheep) uznašnu ša īmmīti ina panīšunu ni-ri-u ap-pa-šu-nu ša uznē našku HSS 15 16:16; uzun zaq-šu ap-pa-šu naškah HSS 16 327:5; note in a description of a horse: ap-pa-šu ša [...] HSS 14 648:4 and 13 (all Nuzi).

4' tongue: summa ap-pi(var.-pi) lišānīm našik if the tip of its tongue is cut off YOS 10 52 ii 34, var. from YOS 10 51 ii 35 (OB behavior of sacrificial lamb); ina ap-pi lišānīšu i-laq-[qut] he will pick up with the tip of his tongue (cress-seeds as punishment) Iraq 12 187 ND 203 r. 5 (translit. only), also Iraq 13 pl. 16 ND 496:29, [ina ka] ḫEME-šū ilaqqut ADD 481 r. 1 (all NA leg.).

5' breasts: ina ap-pī tuši ummišu tašak-kanna itti šīṣī inniqma iballūt you put (the medicine) on the nipple of his (the infant's) mother so that he sucks it with the milk and he will recover Labat TDP 222:40; summa alīțtu ap-pi tušiša zi-i-irāg if the nipple of the woman about to bear is twisted(?) Labat TDP 202:26, cf., wr. KA UBUR-šō Kraus Texte 11 b vii 13', KA tu-li-šō KAR 472 ii 9', KAKKAK UBUR KUB 37 189 3', etc.

6' appi īšārī glans penis: abummat ajali ap-pi ušārīšu ina gabbīšu tarkkāsma you tie around his (the patient's) waist the umbilical cord(?) of a stag (and) its glans penis Köcher BAM 252:3; anā ka ušārīšu
appu A

*tugarrar* you dribble (the medication) onto his glans penis AMT 66:7:16; for other refs., see *šarru* s. mng. 2.

7* beard: *ap-pat* ziqnisu the ends of his beard (in broken context) Kraus Texte 30:10*'.

8* horn: *šumma* *ap-pi* qara[n ...] if the tip of the horn [...] YOS 10 52 i 1 (OB behavior of sacrificial lamb); *kešilte* garrnīšunu ša šapī [ap]-pi garrnīšunu ša ṭurāši the bases of their horns are made of silver, the tips of their horns are of gold (descriptions of animal representations) AFO 18 302:21 (MA inv.).

b) tip (of parts of the exta): *šumma* martum a[p]-pa-ša kīma šurūtītim if the tip of the gall bladder is like a lizard YOS 10 31 x 5, cf. *šumma* martum *ap-pa-ša* kīma šillīm ěd if the tip of the gall bladder is as pointed as a thorn ibid. i 17, *šumma* martum *ap-pa-ša* ana bēb ekallīm šakin ibid. i 48, and passim in this text, note *šumma* ṣmar-tum *ap-pa-ša* u šiṣṣa kīnāma ibid. vi 16, but wr. *ap-pa-as-ša* ibid. v 19; *ina* *ap-pi-ša* šilūm nādi (iif) at its (the “foot’s”) top part there is a pustule RA 44 16:6, cf. *ina* *ap-pi-ša* pillurtum ibid. 9; *[šumma] ši-l-î-l-tî šu.si ina a-ap-pi-ša […] if the right part of the “finger” [is ...] at its tip (parallel: *ina* iṣ-di-i-ša) YOS 10 33 i 16, cf. [a]p-pa-a-ša tarik ibid. i 28; *šumma* zi (= sikkat šēlī) *ap-pa-ša* u iṣṣa šiqbutma if the rib cage is connected at top and bottom YOS 10 45:59, cf. zi 2-ma *ap-pa-šī-na* tišbut ibid. 63, also *šumma* *ap-pi* šēlim *ša* imittīšum šūmām itaddū YOS 10 52 iv 20 (all OB); *šumma* padānū 2-ma *ina* ka-sa-šu u iṣṣa šiṣṣunu šamū if there are two “paths” and they are combined at their tips and bases CT 20 7:11 (SB), and passim, see *kukkubu*, *ku-nu-kuk*, *našrapu*, *padānu*, *ruqqu*, šēpu, *ušuru*, *ušartu*, etc.

c) crown (of a tree): *urrad* *ina* *ap-pi* ʾis̄ima akkal inba I (the eagle) will come down to the tree tops and eat the fruit Bab. 12 pl. 1:36, cf. *ina* *ap-pi* giš ēru alidma *ina* ēdi šarbatte šīru itālāda the eagle gave birth in the crown of the tree, the serpent gave birth at the base of the poplar AFO 14 pl. 9:8f. (= p. 300) (MB Etana), cf. *ap-pi* giš.A.TU.GAB+liš the crown of the poplar Kish 1930, 143+175 u:19 (OAkk. inc.); *ina* *ap-pa-ṣapar*-te ša iši ihtannubama illūru (see illūru mng. 2) LKA 15:3; 8 šīla *ina* *ap-pi-šu* ikbir it (the cedar tree) increased by eight silas in thickness at the top (parallel: *ina* iṣṣitu MKT 1 368 i 3, cf. 4,30 *ina* ap-pi-šu inakkūnītim ibid. 8a (OB math.).

d) tip, end (of a staff, pole, plant, stone) —1*’ in gen.: 4 ap-pa-a-ta ša pūllūt the four extremities of a cross-shaped figure Maqlu IX 64; *šumma* manaṣṣu kīma ka Giš. IGI.DU.ZAQI Boissier DA 11:13f., for other refs. see *šilū* A mng. 1a.

2’ contrasted with šidu: *ap-pu* u šuḫuš išu ṭurāši ruṣšē ... uḫḫīma I overlaid both ends (of the poles) with red gold *Streek* Asb. 290:21; *ina* imittīšunu e’ra ša *ina* ap-pa u iṣ-di iṣṭi kabbu nasā (figurines) holding in their right hands a piece of poplar wood charred at both ends BBR No. 46–47:17, also, *wa* *ina* ka u šuḫuš KAR 298:3; U.TAB.MUŠ ka u šuḫuš latabbal qabāšu tasāk you discard the top and root of the ....-plant, you bray its middle part AMT 31,4:6; Na₄ ittamīr ka šuḫuš u mūru ṭurāša tūḫṣa you mount an ittamīr-stone with gold at the tip, base, and middle (and string it with other beads to put around the neck of the pregnant woman) TCL 6 49:8, see RA 18 164 (SB Lamaṣašu); for other refs., see šidu mng. 3b–2’.

e) rim of a pot: [1 ku-ku-bu ša kaṣarī ap-pa-šu ša ṭurāši one silver kukkūnum-vessel with rim of gold EA 14 ii 59 (list of gifts from Egypt); 4 giš kandaṭar ap-pa-šu-nu kaṣarī uḫḫuṣu u itṣissunu u.D.KA.BAR four small vessels, their rims overlaid with silver, their bases of copper HSS 14 247:78 (Nuzi); DUG ḫabnuṭu ... GIŠ.NU.ŪB.MA. MEŠ ina ap-pi-ši-na tašakkan you place pomegranates on the a. of the pots(?) (parallel: GIŠ.-NA) KAR 141:11 (NA rit.), see TuL p. 88.

f) edge (of a garment): 1 naḥlapu qalīptu ʿa bir-m[u] one threadbare cloak with a multicolored edge(?) PBS 2/2 128:13, cf. KA SIG.SAG with an edge(?) of first-quality wool ibid. 127:20, KA SIG.ZA.GIN ibid.
appu B

19, and passim in MB, see the refs. cited išhenabe usage b, possibly to be read pā.

3. spur of land (made artificially), causeway, bund: ap-pu-um 2\frac{1}{2} ǔš 2 NINDA SAG in[a] k[a]dallīšu 3 kūš būr ina pani mē [6] būr a breakwater(?), its length 2\frac{1}{2} (ninda), its width 2 ninda in the rear, 3 cubits deep above the water, 6(cubits) deep (below the water) RA 32 4:1 with diagram of the appum, see MKT 2 43 and TMB p. 39 (OB math.); NAG ina 

dīgi. KUR mehret ap-pilabūritam ana Ša-dī-tīm impūnta the stone (regulating the level of water?) in ... opposite the old piers(?) fell into the Šadītum canal(?) (and reduced the water level by a cubit) ARM 6 5:6; 60 ammat ap-pa( var. -pi) DA NUM ana UD KIR NUN.KI akṣurma I made a strong levee sixty cubits (wide?) along the Euphrates (and thus created dry land) VAB 4 118 iii 16 (Nbk.), var. from YOS 9 143; inbū-payments ša ina muḫḫī ap-pi šu-būl delivered on the bund Nbn. 782:6, cf. ina ūru ša muḫḫī ap-pi [...] Nbn. 1112:11.


appu B s.; (a cut of wood); MB.*

20 ap-pu ša 9 ina annāti twenty a.-s, nine (also eight, six, four) cubits (long) PBS 2/2 69:10–13, also ibid. 23f. and 32f., cf. napḫar 120 ap-pu ša [gīṣ].MES.GĀM in all, 120 a.-s of šaššu-gu-wood ibid. 14, napḫar 99 ap-pu ša GN ibid. 25.

appū see ābbā.

appultu see uppultu.

appaña (appunna) adv.; moreover, in addition, besides, furthermore, indeed, as well; from OAKK on.


gα = ap-pu-na AN TA KILTA, an.га = ṣu-ū NBGT II 37f.; nam.га = tu-ša-ma, mi-in-di, ap-pu-na, pi-qā-at NBGT IV 12ff.; ga. nam = pi-[ga], mi-[dì], ū-[qa], tu-[ša-[ma], ap-pu-[na] NBGT IX 265ff.

i.gi.in.zu = ap-pu-na, min-di, ma-an-da, ki-a-am, tu-ša-am, etc. ZA 9 159:1ff. (group voc.);
appûna

şalšam arḫam aštapâ a-pu-na-ma ana še' našâri mamma u ilî for the third month I kept silent but still nobody would go up to withdraw the barley TCL 1 49:9; kâti u mārûka la ḫatbâluḫnu itma ilî annâtum lu ši-bu-ú-a-mi iqbi a-pu-na-ma ina kûrûtim mehbût Ekišnuqal ... itma he swore, "I will not harm you and your sons," he said, "these gods be my witnesses," moreover, he took the oath in the palm groves facing Ekišnuqal UET 6 402:30, see Gadd, Iraq 25 179:30 (OB lit.); [ana pa]niya tuštunaprak ap-pu-na-ma aššum TU.G.ḪA ekallî tusannaq you have kept trying to impede me, do you moreover want to check on the garments with the palace? ARM 2 76:33, cf. (the Haneans the king wanted are ready, I have sent them out to PN) a-pu-na ša libbi šudûm tsassûma ibid. 124:15; inanna ap-pu-na-ma a[p[p]i]num ... maskânutam ... inaspar Studies Robinson 104:25; īšni a-pu-na .toBe lu UU.ḪA šêlûnû for the second time they have made a raid and taken sheep Mèl. Dussaud 2 988:10 (Mari).


e) in Bogh.: Lû.MEŠ Hurri u PN ap-pu-na ina panišu ittabût ana GN îtreû the Hurrians and PN fled from him and entered Kardunias KBo 1 3:14 (treaty); inannami ap-pu-na-amma alpē bit alpēsumu uuâdûnimi ap-pu-na-amma ina mātīja iltîkûmû now moreover they assigned oxen and ox sheds to them and moreover they came into my land ibid. 5 i 17f.; ap-pu-na-na (in broken context) KUB 3 27 r. 21, 76:5, 129 r. 7 and 9; insanna ap-pu-na KUB 3 54 r. 6, and passim in Bogh.

f) in EA: u ša NA.ZA.GIN.KUR anandinakkum eḫrûa a-pu-na šamâ ma'da ... anandinakkume and I will give you genuine lapis lazuli, and moreover much other gold EA 27:22; [u] ahiya a-pu-na ira'umka dantušme and indeed my brother loves you very much EA 20:53; atta ap-pu-na-ma DUR-MA you have even done more EA 19:10 (all letters of Tušratta); u šumma a-pu-na-ma vàšānu šarru u kalî mâtāti nukurtu ana šûšu and if the king should go forth, then all the lands will be hostile to him EA 74:39, cf. u šumma ap-pu-na-ma jašānu šarru u kalî mâtāti nukurtu ana šûšu and if the king should go forth, then all the lands will be hostile to him EA 74:39, cf. u šumma ap-pu-na-ma jašānu šarru mimmiya EA 118:18 (both letters of Rib-Addi); šanîtam ap-pu-na-ma šarru bêlija iqbi further, the king also said EA 161:47 (let. of Azirî), and passim in EA, wr. ap-pu-na-na EA 162:51.

g) in RS: no one shall take (the property) from PN or from his children ap-pu-na-ma mamman īštu libbi mûrê PN, īštu aḫḫētu ša PN NU.TUK (ša PN) moreover, among the sons of PN (the seller) and the brothers of PN, none has any (claim) MRS 6 102 RS 15:158+12; ap-pu-na-ma šarru [a-kû]-na-igbi furthermore the king spoke thus MRS 9 163 RS 17:341:21', cf. ap-pu-na-ma KUR UGU urû GABB[u ... ibid.] 52 RS 17:369 A:21 (treaty).

h) in MB Alakalh: ap-pu-na MU.7.KAM.ḪA RN ... unakûrannî now for seven years RN had been hostile to me Smith Idrimi 42.

i) in Nuzi: u šumma ap-pu-na-ma PN nā-ḫiš harîmitû PN₄ lûpûma furthermore, if PN wants, she may make PN₂ (the adoptive daughter) into a prostitute AASOR 16 23:9; 4 amēlûtû annâdû mušêlû ša egli u šibûtu ap-pu-na the four men (listed as witnesses) are the ones who surveyed the field and (served as) witnesses as well JEN 589:27.

j) in lit.: ūrû-ša-an-na ap-pu-na-ma šur sê/hû the mountains lofty indeed (incipit of a song) KAR 158 ii 39; gapša têrêštû ša maḫra šina[m[a] ap-pu-na-ma (vars. [ap-pu-na-a-ta, ap-pu-u[n]-na-m[a]) štênišet kima šûâti us[tabsi] firm are her decrees, unopposible, indeed, eleven such she brought forth En. el. I 146, also (with var. ap-pu-un-na) ibid. II 32, III 36 and 94; d.MIN d.ZÂ.H.GU.RIM ina ši ap-pu-na kalîš šăstamu may they moreover worship Sazu in the sixth (place) everywhere as Zaghûrim En. el. VII 55; ap-pu-na-ma ēlerik šišêtim my malady is indeed protracted, with commentary ap-pu-na-ma šu ma²-diš Lambert BWL 44:90 (Lud-lul II).

Landsberger, ZA 43 73.
appunna

appunna see appûna.

appunnu see abbunnu.

apputtu interj.; please, it is urgent; OA, OB, Mari, Elam.

[\text{x}] x = \text{ap-\text{pu}-\text{ut-tum} NBG\text{T App.} \text{3}, in MSL 4 178; \text{a.ma.ru.kam} = \text{ap-\text{pu}-\text{ut-tum}}, \text{an-\text{nu}-\text{um}-\text{ma}}, \text{la \text{te}-\text{eg}-\text{pu} \text{um}} \text{ZA 9 160 ii} 7ff. (group voc.), see \text{obîbu} s. discussion section; \text{ap-\text{pu}-\text{ut-tum} = na-\text{pu}-\text{ut-tum}}, \text{la te-\text{gi} Malku II 274 f.}, cf. \text{e-f'\text{-}id} = [\ldots], \text{a-ma-ru-kam} = [\ldots] \text{Malku III 127 f.}.

a) in OA: ana PN u [PN\text{z}] gîbîma a-pu-tum sâ x kaspîm tuppum \ldots \text{ezîb u naşp\text{[i]}rtam} \ldots sâ ëzibakke[n] a-pu-tum i-\text{pâ}-n[i-\text{k}i] tablik \ldots u tamalakke sâ tahsîsî[sim] tablik a-pu-tum a message to PN and PN\text{z}; it is urgent, I have left a tablet about x silver, it is urgent, bring with you (fem.) the written order which I left with you, also bring me the boxes with the memoranda, it is urgent \text{BIN 6 18:3, 14, and 21; künkama ëşîbînîm a-pu-tum tuppum sâ ta-\text{ca}-\text{h}î-\text{sî}-\text{i}s-tim} seal and send me (the containers), please — (this is a) memorandum tablet \text{BIN 4 55:25; a-pu-tum mînma la tuppazzar please, do not smuggling} (anything) Kienast \text{ATHE 62:30; a-pu-tum e la tuşêbîläm libbi e la tuşamrîs} (see \text{aj mng. 3b}) \text{CCT 4 19b:20; I am waiting for you a-pu-tum assurri ûmê 2 annakam e taşhûrma it is urgent, heaven forbid that you should remain there two days Kienast \text{ATHE 42:20; adî ûnim amnim sahîkû a-pu-tum kîmâna şâsun- ratînîna lu şâsunrâtî} I have been delayed until today, please, take care of yourself as you have done \text{BIN 6 20:15; pirîkannî luÎblâni a-pu-tum pirîkannî sâ talaqqîani lu damqu lu rabîd please, let them bring me the pirîkannî's that you select be fine and large(?) \text{TCL 4 43:14; a-pu-tum ûnimim sa tuppam taşâmmeâni ëw-pûra-ma please, when you hear from me, send (a letter) to me \text{CCT 3 3b:8, cf. KTS 19b:3, BIN 4 58:6, and passim; a-pu-tum i-\text{r}-i-d-ma please watch out!} \text{CCT 4 14b:23, and passim in this phrase, also a-pu-tum a-na-wa-at ëlîkim ëri\text{dû} please pay attention to the words of the tablet \text{AAA 1 pl. 26 No. 13B:3 (case); a-pu-tum\text{3} tib\text{a}mâ atalkam \text{TCL 19 1:19 and 27, cf. a-pu-tum tib\text{a}mâ atalkam \text{CCT 4 6d:19;}}}

\text{attama ñëriaðsî a-pu-tum arhîs atalkam issue to her yourself, please, come quickly \text{CCT 4 45a:18; kaspam ma\text{'}däm la tuşammanyâtî [a-pu-tum] do not make us spend a great deal of money, please! Kienast \text{ATHE 48:40, and passim at the end of letters; a-pu-tum a-pu-tum awat ilim usûr please, please, be mindful of the god's command \text{CCT 4 1a:5f., cf. a-pu-tum a-pu-tum ana awat ëlîkim ëd}\text{a TCL 20 88:22, a-pu-tum a-pu-tum \text{AAA 1 pl. 26 No. 13:13f., also TCL 4 18:29f. and 34.}}

b) in OB: \text{ana eqîm mamman la iţehhî a-pu-tum no one must take over (lit. approach) the field, please, ABIM 30:11, also ibid. 17; amnîm ... liqîm a-pu-tum take a slave girl for me, please, ABIM 20:83; PN ûrdîm a-pu-tum la takallûsî send me PN, it is urgent, do not detain him \text{UET 5 61:11, cf. i-\text{d} a-pu-tum sibîtika idîma annîta epûs ibid. 73:21; buy me shoes and send (them) to me a-pu-tum ina annîlim aţûtka ammar it is urgent, thus I will see your fraternal regard \text{TCL 17 62:35, cf. PBS 7 4:28, 19:19, Kraus AbB 1 86:20; a-pu-tum avûdûm danna please! the matters are urgent \text{YOS 2 83:25; qîjannîma kaspam luddikkum ula işâlim itîlîkam a-pu-tum wait for me, I will give you the silver — he did not ask my permission, but left, it is urgent \text{UET 5 3:19; a-pu-tum la teggi please, do not be negligent (end of letter) \text{TCL 1 15:29, also a-pu-tum la teggîa UET 5 44 r. 9, also (ust line) ibid. r. 16; note, at the end of letters: a-pu-tum \text{TCL 18 141:21, BIN 7 42:13, 46:12, YOS 2 140:24, UET 5 21:18, 56:22, and passim in OB letters; note the writing a-pu-û-tum UET 5 70 r. 15 and 74:16.}}

c) in Mari and Shemshara: ñe\text{\'}am ... ñûssîm a-pu-tum arhîs la tûhîjîm have the barley brought here, it is urgent! quickly, do not delay! Laessæs Shemshârâ Tablets 81 SH 812:69; [a\-p\-t\-u\-m] e-bi-id ARM 1 40:26.

d) in Elam: a-pu-tum la teggi (at the end of the letter) \text{MDP 18 238:10 and 248:6; a-pu-tum la tî-tâ-tî MDP 28 437:8, cf. MDP 18 239:10.}

Landsberger, \text{OLZ 1923 72.}
apsamikku

**apsamikku** (apsamakku, apusam(m)ikku) s.; regular concave-sided tetragon (lit.: cow of the summi-lyre); OB, SB; Sum. lw.; wr. syll. and ÁB.ZÁ.MÍ; cf. samumá.

**apsamakku** áp-sá-ma-ku = [...] at-[x x] RA 17 175 iii 2 and 6 (astral comm.).

a) in OB math.: a-ab-sá-mi-kum 26,15 i-[gi-pu-bu-šu] ta-al-di a-ab-sá-mi-ki 43 i-gi\[g[u-bu-šu] ši-li-šu-ti a-ab-sá-mi-ki 1,20 i-gi\[g[u-bu-šu] the coefficient of the a. is 26,15 (for 26,40), the coefficient of the a.'s altitude is 48, the coefficient of the a.'s diagonal is 1,20 Sumer 7 137:9 f., see Goetze, ibid. 138, cf. 26,40 IG.GUB ša a-pu-sá-smi-ki 1,20 šili-qub ša a-pu-sá-smi-ki MDP 34 26 22 f., cf. also 33,20 pi-ir-ku ša a-pu-sá-smi-ki 15 IG.GUB ša a-pu-sá-smi-ik-ki ša 3 the (coefficient of the) a.'s transversal is 33,20, the coefficient of the triangular a. is 15 ibid. 24 f., see A. D. Kilmer, Or. NS 29 285 f.; 1 a-pu-sá-mi-ka šu-kun 1,20 DAL ša a-pu-sá-smi-ki šu-kun ibid. 108:6, cf. 1 ana 26,40 IG.GUB a-pu-sá-smi-ki šišma ibid. 9, cf. also ibid. 24 f.

b) in comparisons in ext.: šumma ina arkat 7a pragāti padāni ša imiti šeru kima AB.ZÁ.MÍ if behind the “crucible” of the right “path” there is fleshy tissue (shaped) like an a. CT 20 33:95, also kima AB.ZÁ.MÍ-MA RAHIŠ it is flattened like an a. ibid. 86 f.; šumma šulmu kima AB.ZÁ.MÍ-MA RAHIŠ if the blister is flattened like an a. TCL 6 3 r. 35; šumma tārānika kima AB.ZÁ.MÍ BRM 4 13 37.

c) in descriptions of constellations: MUL.MAR.GÍD.DA áp-sá-ma-ak-[ku] [X] MUL.MEŠ ša ina pitāša ēsru Úrsa Major is a.-shaped, [X] stars are drawn in front of it AFO 4 76 r. 4, cf. MUL.A.LUL ab-[š-a-ma-ak]-[ku X] MUL.MEŠ ina itātīša ēsru ibid. 75:13.

The term is used in geometry to denote a square with concave sides, as seen on the illustrated tablet published by Saggs, RA 54 141 Problem Q, with photograph ibid. 133, and Problem XII, ibid. p. 140, see Saggs, ibid. p. 146. The descriptive name “cow of the lyre” is taken, according to A. D. Kilmer (unpublished), from the traditional stylized rendering of bovine noses, best seen in the frontal view of the bovine nose on the famous Ur lyre (see, e.g., Strommenger and Hirmer, The Art of Mesopotamia, pl. XII and 77). Although the coefficients of the apsamakku are also given to the figures written GESTÚ ZÁ.MÍ
apsasitu

and GÁN ZÁ.MÍ, see Or. NS 29 286, it is uncertain whether they are to be read as *apsamikkû* or *hasîs sammî*, see CAD 6 (H) 126 and 5 (G) 153.

Goetze, Sumer 7 138 f.; Landsberger, ZA 42 156.

apsasitu see apsasîtu.

apsasû (fem. apsasîtu) s.; 1. (an exotic bovine), 2. (a stone or copper colossus in animal shape), OAKK, EA, SB; SUM. LW.; WR. SYLL. and (SAL.)AB.ZA.ZA.


1. (an exotic bovine, possibly the zebu, or a remote lands ZA 57 51:21 (Curse on Agade); sa.zá.ri ur.numun.kur.ra ab.zá.za urru ku bi cats, tigers of the mountain, a., monkeys SN-T385 iv 20 (unpub., list of exotic animals in a myth).

b) as a mythological animal: alam.kú, or u₄.du₉.go tu da ab.zá.za amaš.kú. ga bulúg.gá O golden-featured one, born on a good day, a., reared in the sacred fold (beside gud.alim, see alimbû) ZA 44 2:4; *šumma igi áb(!).za šakin* if he has the face of an a. (followed by *šumma igi pa-azu-uzu šakin* if he has the face of the pazuzu-demon) Kraus Texte 13:4, dupl. 16:4, cf. *šumma ina libbi ab.zá.za [šakin]* (obscure, followed by raven, frog, fish) CT 28 4:6 (SB Izbu).

c) representations: 9 ga-nu-nu ana 1 ab.zá.za-tim giš.sag.gul nine ingots(?) (of copper) for one bolt (in the shape of an) a. PBS 9 21:2 and 4 (OAKK); 1 maša. lum sag×du ab.zá.za na₄.za.gín one mirror with a knob(?) of lapis lazuli (in the shape of) an a. UET 3 415:2 (Ur III); x [a]b-zá-a-[ša]-[t]id.ŠU šurul[za uhû]uza 1 me gín šuruši ina libbišu nadi x a-s overlaid with gold, one hundred shekels of gold have been used for it EA 25 iii 73, see also Hh. XVI, Hh. XII., in lex. section.

2. (a stone or copper colossus in animal shape) — a) of stone: aladlammē nabûit eri ša 2 ina libbi šahalal litašu ... adi aladlammē u SAL.ÀB.ZÀ.ZÀ-a-te NA₄ pilî pesē bull colossi made of copper, of which two were coated with šahalāl-alloy, together with bull colossi and a-s of white limestone (I placed at the thresholds of my palaces) OIP 2 110 vii 23, cf. ibid. 108 vii 76; SAR.ÀB.ZÀ.ZÀ-a-te gišnugalli ša zîme nussuqa kîma āmē naperdī nummuru zumuršin marble a-s whose appearance was splendid, whose bodies shone bright as day OIP 2 108 vii 69; SAR.ÀB.ZÀ.ZÀ-a-te NA₄ šE.TIR timme erēni šerûšin ulzisma I placed cedar columns upon a-s of granite ibid. 132:75, cf. bûrit SAL.ÀB.ZÀ.ZÀ.ZÀ₄.MES ulziz ibid. 133:81, and passim in Senn.; lammasūti SAL.ÀB.ZÀ.ZÀ-a-ti(var. -te) askuppâti agurrâ ša gišnugalli NA₄ šE.TIR NA₄.dûr.mi.na NA₄.dûr.mi.na. bân.dà ... ušalîdîneri Borger Esarh. 61 iv 78; aladlammē SAL.ÀB.ZÀ.ZÀ-a-ti ša NA₄ šE.TIR ša ki šiknišunu irti lemmû utarru the aladlammē statues, the a-s of granite which, in keeping with their (i.e., the stone’s) nature, turn back the enemy ibid. vi 15, also aladlammē rabûti urmahâš šutâšûti SAL.ÀB.ZÀ.ZÀ-a-ti šutaḥâti large bull colossi, lions facing each other, and giant a-s ibid. 18.

b) of copper: SAR.ÀB.ZÀ.ZÀ-a-te gišnugalli adi SAR.ÀB.ZÀ.ZÀ-a-te pitiq wûdû — a-s of marble together with a-s cast in bronze OIP 2 110 vii 32 and 123:33; I made molds for 12 urmahâš ... adi 12 aladlammē ... u 12 SAL.ÀB.ZÀ.ZÀ-a-te(var. -ti) ša kubza ulsu hîlûpa baltu lâlum kummuru širûšin twelve lion figures, together with twelve bull colossi and twelve a-s (see baštu mng. 1c-2’) ibid. 109 vii 13 and 122:27.

In early Sum. texts, ab.zá.za refers to an exotic animal, possibly the zebu, or a
apsu
type of monkey, to which the descriptions of fabulous animals in Streck Asb. 164 r. 3 and CT 22 pl. 48:6 probably refer. The refs. to the representations in the Assyrian palaces under Sennacherib and Esarhaddon on the other hand probably describe a mythical animal, perhaps the sphinx.

Landsberger Fauna 88f.; N. Schneider, AFO 14 70ff.

apsu

1. deep water, sea, cosmic subterranean water, 2. (a personified mythological figure), 3. water basin in the temple; representations in the Assyrian palaces under of fabulous animals in Streck Asb. 164 r. 3 and type of monkey, to which the descriptions

2; šā.ŠEg₃, bar.ra l. bi.nu.bar.re.da.mu : gi-

fers. ap-si-i ša la nap-lu-si the midst of the a. that cannot be seen BM 54745:47f. (courtesy W. G. Lambert), cf. šā.ŠEg₃, bar.ra lū. igi.nu.bar.re.
dam OECT 1 pl. 2 ii 13, etc., see Falkenstein, ZA 52 63f.; nam.an.na.[ke?] b[i]()[?].[h]a.
z.e.eš : mu-ki-[x] x x ap-si-i UVB 15 36:12.

1. deep water, sea, cosmic subterranean water — a) deep water, sea — 1' as source and outlet of rivers — a' in gen.: [Šamaḥ] birbirrāka ina zu+ab (var. ap-si-i) āridu Šamaš, your rays descend into the deep water (parallel: laḫmu šāt ajabbā the monsters of the sea) Lambert BWL 128:37; ana KAR zu+ab tallakma you go to the quay of the a. Tu.AP.108:65, cf. En kar abzu ka[r kū. ga.]ām T.S.Â.L.AM ana pan nārī lamannūma you recite the incantation “Quay of the a., holy quay” three times before the river (in the míš pī rit.) ibid. 103:14; Gilgæmēš tied heavy stones to his feet ildudûnamma ana zu+a[bar] they dragged him down to the depth Gilg. XI 273, cf. ana zu+ab adīrī šēlid (see adīrū B usage b) Craig ABRT 1 13:14, dupls. Köcher BAM 316 vi 16', LKA 25 ii 5; arnī nūnu ina zu+[ab lu-šērīd] may a fish take my sin down to the deep JNES 15 140:22, cf. nūnu ana zu+ab dišērid> iššurā ana šāmē lišē[i] Or. NS 34 116:13 (namburbi), also cf. ki muṣen an. [...] ki u₃u₃, engur.ra CT 38 20:71 (namburbi), also (addressing the river) šāridīšu ina zu+ab-ki KAR 64 r. 16, LKA 114 r. 11, and passim, see arādū A mng. 1c.

apsû

šamē nūne ap-si-e (var. -i) Streck Asb. 38 iv 76; izhē šanū issûrât hegal zu+ab (see issûrû mg. 2b) Winckler Sar. pl. 36:19, cf. [...] hegal zu+ab uthūban pañušuk Streck Asb. 268 iii 24, for other refs., see izhē; issûrat šamē nūne zu+ab ša la nībi innu iberšu ippašūma therein (in the swamp) lived countless winged birds and deep-water fish Bor- gor Esarh. 14 Ep. 70c 11, cf. issûrat šamē nūne ap-[si]-i ana la mini unakkis ibid. 5 vi 40.

2’ as the abode of Ea: enūma Anu ibnu šamē Neûmûnu ibnu zu+ab ippušu Anu zu+ab ikruša ḫidda when Anu created heaven (and) Ea created the a. as his abode, Ea pinched off a lump of clay in the a. Weissbach Misc. No. 12:25f. (= Sumer 11/2 pl. 10 No. 7); Ea iberšu ap-su-ū šiššam ippun emma Ea bestows upon her (Șaltu) strength in the a. VAS 10 214 vii 3, cf. ibid. vi 11 (OB), cf. Ea da‘in dēnī qereb zu+ab KAR 361:9, dupl. KAR 105:9; uurruma ana zu+ab itti Ea bēlija ippašu I will go down to the a. and live with my lord Ea Gilg. XI 42; taklimmi Ea ina zu+ab tumulī rīkṣu you (Istar) hold the “bands,” the instructions of Ea, in the a. BMS 5:18 and dupla., see Ebeling Handhebung 60:8; šu-udu ud ap-suk-[ka] carry down (addressing Ea) to your a. (the sins) LKA 151:13; Ea u Damkina ašša zu+ab gal 3R 33 vii 41 (Ağum- kakraime), cf. bēl uznim ašša zu+ab RA 40 90:31 (OB Epic of Zu, also waššap zu+ab)-im VAS 1 32 i 8 (Ipq-Ištar); Ea ina zu+ab nēmēga usallimka Ea in the a. gave you (Marduk) wisdom AFO 19 62:38; ḫeni ki lugal abzu.ke₂: Ea šar ap-si-i CT 16 7:260f., cf. [Ea] man zu+ab SITT 73:54, [Ea] šar ap-si-i AMT 100:3:5, and passim, see Tallqvist Göttersphinx 238; in personal names: zu+ab-DL.KU₂ He-Is-Judge-(in)-the-Á. PBS 2/2 18:10, Ina zu+ab-daḍan(DL.KU₂) BE 14 10:5, 123:3, also Iña-zu+ab-rabí ibid. 132:9 and 138:10 (all MB).

3’ in connection with Marduk: DN dumu. sag.abzu.ke₂: Marduk māru rēštā ša ap-si-i Marduk, first-born son of the a. (i.e., of Ea) CT 17 1:38f., 21 ii 96f., also AMT 92:1 ii 7, and passim, cf. nun abzu.a: ruba ša ap-si-i PBS 12/1 7:22f., nun engur.ra.ke₂: ruba ina ap-si-i CT 16 30 i B 49f., restored from CT 17 46 K.8476:49f.; mukin tērēt ap-si-e Craig ABRT 1 31 r. 55; mār Bēl ša ap-si-i KAR 360:20, see Borger Esarh. p. 92; ītu abzu.ta me.en: ša ap-si-i anuku CT 16 17:3f.; for Nun me zu+ab, see apkallu mg. Ia-1’; 2a-1’. 4’ in connection with other gods: Nusku tarbīt zu+ab binūt dwn.ân.ki (i.e., Ea) Maqî I 124; Damkina aššat zu+ab BMS 4:15, see Ebeling Handhebung 28, cf. gasan abzu.a: belet ap-si-i Weissbach Misc. No. 13:3f., (Šarpānutu) ĝi₄.a engur.ra: kallat ap-si-i ibid. 39f., also SBH p. 129:6f., for šarrat apṣī, see Tallqvist Göttersphinx 238; dumu.abzu.a: mārī ap-si-i ASKT p. 78:10f.; ḫē.šīm.KU dumu.sal abzu.ke₂: šem mārtī ap-si-i CT 16 13 ii 53f.; 8t.bīg. huš <engur>.ra.ke₂: Šuzii na ša ap-si-i RAc. 16:5f.; note, referring to Aṣsur: ša ina zu+ab îsmūhî gattûs whose form took its beautiful shape in the a. OIP 2 149 No. V 2 (Senn.), also Ebeling Stiftungen 4:8 (Senn.), cf. ina qereb ku zu+ab ittami Marduk (var. Anår) En. el. I 81f.; Ninurta mūṣpārdu gerrub zu+ab who illuminates the a. AKA 237 i 8 (Asn.); DINGIR.MEŠ ša ap-si-i u DINGIR. MEŠ ša DUK₂ likrubuka let the gods of the a. and the gods of Duku bless you BRM 4 7:37, see RA 20 109, cf. DINGIR.MEŠ ašša Ekur u zu+ab KAR 42 r. 20; for binūt apṣī see binūt mg. 2d and discussion section.

5’ in connection with demons: buru₅ ša.abzu.ta im.ta.[ē]a.na: ṭimētu ultu gereb ap-si-i ittasā dizziness came forth from the a. Šurpu VII 1f., cf. šalu lemnu ittasā zu+ab-ud-bû (var. ap-su-ud-bû) Lamberti BWL 40:53 (Ludlul II), also [uš-te]-rid ap-su-ud-bû šalu lemnu ibid. 52 r. 6 (Ludlul III); e.ne.ne. ne abzu.ta e.[a].meš: šunu ittu ap-si-i ittasānī šunu they (the seven demons) came forth from the a. CT 17 13:17f., cf. 4R 14 No. 2:8f., dupl. ASKT p. 78 r. 8f., and passim; annuš tu laḫmu ša šamē u īṣṭi ša zu+ab šēt Ea these are the (two) laḫmu-monsters of heaven and nether world, from(?) the a., belonging to Ea MIO 1 76 v 12.

6’ referring to the secret lore (purification, incantations, etc.) originating in the apṣī:
apsû
tu₄tu₄ abzu.ta ū.me.ni.sum : šipat ap-si-i idima pronounce the incantation of the a. AMT 11,1:24f., cf. CT 16 47:202, also abzu Eridu.ga tu₄ ma₄aḥ : šipat ap-si-i u Eridu CT 16 46:176f.; kid.kid.da abzu ke₄ ū.me.ni.dîm : min-e ap-si-i ēpuṣma perform the ritual of the a. PBS 12/1 6:11f., also CT 17 39:55f.; šēr.kū.ga inim abzu za.a. ke₄ : šerku₄ min kāmmu yours (Marduk) is the pure song, the “word of the a.” 4R 29 No. 1:39f., cf. ša a-mat ap-si-i (var. ZU+AB) tuṣahša ina lībbiša you (Lugalgirra) who have impressed the “word of the a.” in my heart AfO 14 144:71 (biš maṣṣirī), also (you whisper into the right ear of the bull) inim ZU+AB (referring to the praise addressed to the bull) RAoc. 26:17; inim abzu.ām im.širi an.šēš : ina a-mat ap-si-i ša kīma upē šapāt by the “word of the a.” which is impenetrable as a cloud SBH p. 55:12; ZU+AB liṭṭur bit nēmeqi may the a., the house of wisdom, absolve Šurpu II 149, cf. tuṣāṭīr nēmeqi ZU+AB (see aṭārum mang. 4a) ABL 923:9, niṣirīt ZU+AB K.3311+ : 15 (to Craig ABRT 2 16); dug.a.gū.ba [sīkil.la abzu] : ima min-e (= euṭubbē) el-la ša ap-si-i CT 13 38 r. 8f., also a.gū.ba abzu kū.ga : ima min-e el-li ša ap-si-i CT 17 5 iii 1ff., cf. ima mē Marduk ša ap-si-i 5R 51 iii 56 (= Schollmeyer No. 1); [lū].gada.lā abzu ke₄ : labiš kīṭš ša ap-si-i[ ] the linen-clad (purification-priest, see gada.lā) of the a. 4R Add. p. 4 to pl. 18* No. 3:7f.; apkalūšu ša ZU+AB Maqū VIII 38.

b) cosmic subterranean water — 1’ parallel to šanū heaven: gū.bi an.da ab.sā.a abzu.kū.ga.bi suḥ.bi uš.uš.e // uru₄ uru₄.e : šāšāšu šammā šanna ap-su-u el-līm šuršudu uṣšū (Imhursag) whose peak foundations are laid (in) the holy a. 4R 27 No. 2:15f., dupl. BA 10/1 83 No. 9 r. 9ff., cf. šapānu ina ZU+AB šutēluṣa šuršūšu its roots, below, were entwined in the a. (parallel: rēšāšu šammā endu) Borger Ešará. 5 vi 22, cf. also īissu ap-sa-a usāršidma rēšišu usaqqr ūhursinan PBS 15 79 ii 51, and VAB 4 106 ii 23 (both Nbk.); note īissu miḥrat ap-si-i ina šupul mē bērītu usāršid rēšišu šadāniš ūhursiṇi VAB 4 86 ii 18, also in ira ap-si-i usāršid lemenšu VAS 1 40 iī 7 (both Nbk.); ili ša elīṣ i]na šanē [šu]rbāta ināšu šapāšu ina ap-si-i šūṭurat nānīssu PSBA 20 155:5; anu šamē elima ana Igi gi anandim urtu urrad ana ZU+AB Anunnaki usaqqad (see elā v. mang. 1b—1’ ) Gössmann Era I 184, see also arādū A mang. 3d, cf. ana Enili ina ZU+AB ŠUB-ŠU ana Anunnaki ip-gi-d[u ...] CT 15 44:3 (= Pallas Akitu pl. 5), also 300 Igi gi ša šamāni u 600 ša ZU+AB kalīṣunu pātru En. cf. VI 69; šamā liḥdāki ZU+AB līrēški may heaven rejoice over you, the a. be happy about you Ebeling Hande rhebung 62:38, 68:20, cf. šamū ZU+AB liknušu šapalki ibid. 142 r. 2; ṣa-ḫa-ku-nu ZU+AB nīnakakkunu šanē ša Anu (see ṣaḫū B) KAR 25 ii 16, see Ebeling Hande rhebung 14.

2’ as a synonym for nether world: [ul i大巴ši ša urjādu ina ZU+AB bālika there is no one except who who descends into the a. Lambert BWL 128:57, cf. ili ša ina balidiši ina ZU+AB šimat niši la šissimu BA 5 385:9; a-šib Ea kī ap-su-ū ap-su-u tam-tim tam-tim Ereskiŋal Ea is present (in the ritual) as the a., the a. is the sea, the sea is Ereskiŋal RA 16 147:2, cf. lūmāši ap-su-u danimu the lumāšu-stars, the a., the nether world Craig ABRT 1 30:37.

3’ other oecs.: [šā abzu] uṣu.ūd. du.gin₄ dingir.na.me nu mu.un.pād.dā.e.ē.ē: ša kīma qerē ap-si-i rāqū ili mamman la uttu into which no (other) god can see any more than he can into the midst of the a. BA 5 646:5f., cf. dim.ma.zu abzu su.dā.ām iġi.bar.re nu.un.mu.zu your (Inanna’s) creation is as the distant a., no one can see in it ZA 52 59:6, ša ... ana utazzumišu idda.laš ūhursu ap-sa-a ūhursu (Marduk) at whose battle-cry the a. is perturbed (parallel: šamū irubbu heaven quakes) STC I 205:9, cf. (Ištar) daliḥap ap-si-i maḥār Ea KAR 1 27; mùš.ē.me.bi na₄.za.gin. duru₄ abzu.ta lá.e: zīmāšu uqqu ēbbi ša ana ap-si-i ṣarṣu (see zimu mang. 1c) CT 16 48:185f; ina ZU+AB Ea AM.MI išak-kun (see altarā usage e) CT 39 14:5 and 9:1 (SB Ålu).

c) as the emplacement or replica of ESSAGI: uṣtamārma miḥrat ap-si-i šībat Nudimmu imādušma bītum ša ap-si-i binnutūšu
apsū

Ešgalla tamšilašu ukin Ešarra he placed the abode of DN facing the a., the lord (Marduk) measured the shape of the a., the large abode as a replica of Ešarra En. ol. IV 142f., cf. ša Ąsagila miḫirīt žu+AB  הית רכזסע ibid. VI 62, elēnu ap-si-i šubat tarmanī miḫirīt Ešarra ša abnu amlaku elkun above the a., where you (gods) have dwelled, a counterpart of Ešarra, which I have built above you En. el. V 119; ālim.mā ħi.ī.dī dirī abzu šā Ąsagila ġub.ba; kābtu ša ina Ąsagil qereb ap-si-i ēlim kuzba malē noble one, who is filled with attractiveness in Ąsagil, in the pure a. BA 10/1 75 No. 4:11f., cf. [隽agila] ša ālba : E MIN ša ina qereb ap-si-i CT 13 35:13 (= pl. 36), also kā.āb.ūu.ta ē.ki.āg.gā.a.ni mu.un.dī.mā.mā : ina bāb ap-si-i ēlim ša šanummu āpuš 4R 18 No. 1:3, cf. ibid. 9; see also bābū A mng. 1e.; īnāmā ziq.qurrat žu+AB ē-li-te En. el. VI 63, see Speiser, Or. NS 25 311ff.

2. (a personified mythological figure): žu+AB-nu (vars. žu+AB-šum-ma) rēštū zūrū̄ šanummu the primordial Apsū, their progenitor En. el. I 3; žu+AB (vars. Ap-su-ū) ĕramaki Apsū, your (Tiamat’s) lover ibid. 117, and passim in En. el.

3. water basin in the temple: SiN Šamaš u Ištar ina pūt žu+AB ūna birit āmuš ši mi naddē DN, DN₂ and DN₃ are represented (on the proto-Sumerian tablets) before the a., between the . . . BSSt. pl. 98 No. 3:1; [kī]na ap-si-i (vars. žu+AB) šāsi sullīšī āpuššu it (the ark) like the a. Gilg. XI 31, also CT 46 3 i 29 (OB Atrahasis); see āpū in bit āpū; uncert.: [kī]ṣal ĄLū(!) ap-su-ū the “lead courtyard” of the a. KAR 214 i 32. cf. [kī]ṣal ĄLū ap-[su-ū] KAV 83:7, see Frankena Taktulo p. 25ff.

Talkqvist, StOr 5/4 6f.; Jacobson, JNES 5 139 n. 21. Ad mng. 3: Burrows, Or. NS 1 231ff.

apsū in bit āpū s.; (a part of the temple, probably the replacement of the holy water basin); SB, NB; wr. syll. and ŽU+AB, ŽE. ŽU+AB; cf. āpūš.

ē ša ālba n. [ammu] a.ē.ē.ē.ē.ē.ē : ina āp-si-i ša šamūm tu ši-mu in the bit āpū where they determine the fate STT 199 r. 22; ēongurrā ši si.ī.ig.ġa. mu : āp-si-i ši-gi-um-ma-ti-ša BM 54745:22f. (courtesy W. G. Lambert).

šumma ina takkap abullī āli ĝaddū ginna ĭnum u ľe ŽU+AB šiṭṭ īnī (var. ĭnā) ŭRAMāniš šāṭā ĭkuš if an owl nests in the window of the city gate and the “house of the water basin” catches fire by itself CT 38 6:177, var. from ibid. 7:1 and CT 39 32:32 (SB Alu), cf. migitti ĭšāti ina MN ina Ąsagila ina ľap-su-[u išṭabiš] CT 29 48:22 (list of prodigies); ġīpī ša ľZU+AB ina URU GN the official of the bit āpū in Opis GCC 2 337:3, also BIN 1 47:2 (both NB letters).

For Ėšabzu or Ėabzu “House Apsū,” name of Enki’s temple in Eridu, see RLA 2 258 and 469.

apštū s.; portion, agreed proportion; OB*; Sum. lw.

errašum u bēl ĝešim āna ap-ši-te-em ĭuzzu the cultivator and the owner of the field shall divide (the yield) in the agreed proportion CH § 46:56; ana ap-ši-te-em ša qadakkumāšim ĭgǒtām ĭdanaššumim give (masc. pl.) them (the shepherds) fields according to the division agreement which was told to you BIN 7 8:15, cf. ana ap-ši-te-em . . . ĭdanaššumim ibid. 27; šābūm ap-ši-te-su-nu līkunuma pīlām šu’āti šiddinniu let them assign their agreed part of the workmen so they can repair that breach (in the canal) TCL 7 19:9, cf. šābām ap-ši-te-su-nu ĭsakku.na ibid. 16; ana ap-ši-te-em āna šā-ʃi mrāt [im] . . . LIH 8:13; uncert.: [ap]-ši-ťa-am āna taše TCL 17 61:9 (all letters).

Landsberger, OLZ 1 1023 71 n. 1 and 135; Falkenstein, Bagh. Mitt. 2 50 n. 240.

apsū see āšušu.

**āpşur (AHw. 61b) read ľ ap-ruš-sā (AMT 45,1:6 and 10), see āpșurū.**

aptu s. fem.; 1. window, window opening, 2. opening of the ear; from OA, OB on; Sum. lw. (?); pl. aţiš (abāli šurpu III 78); wr. syll. and ab; cf. apāniš.

ab ab = ap-tum S² II 186; ab [ab] = ap-tum A IV/3:87, also Idu II 103; [ab] = ap-ţu Igitu U 357.

giš. Šub.abbब = MIN (-na-al-bat-ti) ap-tum Hh. VII A 173, cf. giš. Šub.abbब = MIN (-na-battum) ap-tum - biri ši ľa ap-či Hg. A II 96, in MSL 6 111; giš. dúr.abbब = MIN (-ki-is-bir-
aptu

[...] = ap-ti u-zi Nabnitu Fragm. 9:13.

sila.a .du du ab.ba šû šû giš.[diš] ku, ku.e.nê : mutallik siqi muttabik a-pa-a-ti mut; terrrûbû méditu (the demons) constantly going about the street, dropping down on the windows, entering through the bars CT 10:31:103f.; [k].i. sikil.lî.lâ[a]b.ba.ta [lû] sur ra.ab : ardat lîli ša ina ap-ti biti ana ameli irûru (for transl., see sarûrû B lex. section) Bab. 4 pl. 4 iv 6, cf. RA 17 176 r. ii 4 and dupl., cited zaqiqi in bit zaqiqi, also ki.sil ki'êd.na.lî.lâ ab.[li].lâ sî.dô : ardat lîli ina ap-ti avelli iz-si-qa. Bab. 4 pl. 3 i 1f. also ab.ba.ta gi.mun uni.šê.isi.in.bar.re. o.nê : ša ina ap-ti šilk iippallasa (for transl., see šêtu mng. 2b) CT 17 35:69f., cf. dupl. KAR 46:3f., LKU 29:7f., cf. ab.sag.gê.ta mu.un. da ab.sû.sê.ne : ša ina ap-ti muh-[i]-iâtanadaku CT 17 35:76f., ab.igî.lâ.ta gu mu.un.un.an. di.e : ša ina ap-ti mu-sî-rû (who calls in the window where one can lean out ibid. 73f., restored from dupl. KAR 46:6f.; tu.mu'sen ab.lâ. bi.ta ba ra.an.ab.dî dib.bê.ne : summati ina ap-ti si-nâ-i-bit ina pi ap-tim i-(<na>-sa) CT 10:9 i 10, cf. tu.mu'sen, giš. [qimû] ab.lâ.šê : [kíma su]mmanûš ana ap-ti (let the head illness fly away) like doves to the stars, like the breeze through the windows 4R 58 ii 18 and 22; ab.ba. keš[ku] ab.lâ in.šub ba : summati ap-ti ša ap-ti ši-na iiddûma (where did they fly) the doves of the windows who abandoned their windows SHI p. 102:23f.; i.bi.ma.al.la ab.bi ba.gul.gul : ša bišû wējea ap-ta-tu ia-ab-bit its (the temple's) window, on which my attention is focused, has been destroyed SHI p. 101:21f.


ku-un (var. [kûn]-nîr = ap-tû Malku I 244.

1. window, window opening – a) in gen.: a-pâ-tum ša bitû(mi) êšîm pa-at-[a], the windows of the new house are open IOK I 128:6 (OA); if a man gives property of his as a deposit to a nappûrum and (the latter) causes the loss of the (deposited) property bitûm la palîš sippu la hališ a-ap-tum la nashat the house not having been broken into, the door jamb not broken down, the window not forced Goetze LE § 36:16; summa surûdû ina ap-ti bit amêli ginnam erâ uṣṣumma if in the window of a man’s house a falcon makes an eagle leave its nest CT 39 23:10 (SB Alu), cf. summa surûdû ana ekal šari irûma ina ap-te(cop[i]) = BA usî ibid. 29:29; summa SA Ana ana ap-ti bit amêli šînâtsûšu îitti (<f>) îituk if a cat urinates upon the window of a man’s house CT 39 48:10, cf. (with sâduri u-ša-ta-nar) ibid. 12, cf. also ana ap-ti (var. ina AB) bit amêli ū-ši-ir ibid. 11, var. from CT 39 50 K.957 r. 6, and passim in Alu; if red kata.tiru-lichen ina ap-ti ittabâši appears in a window CT 40 17:59; summa šešu inu ap-tu inûqit if a snake drops out of a window KAR 389e (p. 353) ii 20, and passim in this text (both SB Alu), cf. muš-ru a-ap-ti(var. adds-im) snake in the window Sumer 13 93:7, var. from ibid. 95A:4 (OB inc.); tarâbasâ ūra ruğebû AB.MES tulâppat you sprinkle the yard, the roof, the upper stories, (and) the windows AAA 22 58 r. i 52; you place apotropaic dog figurines ina îbîî AB.MES in the windows 4R 58 ii 18 and 22 and dupls., cf. AB.MES îmitî u-în mêli ibid. 14 (La-maštû); mahâr ap-ti zîl.dû.bû.bû šû šûb (see zidubdûbû) AMT 83,2 i 5; kíma nálši ša kakkabi kíma saqiqi ša a-pa-a-ti (do not slip into the house) like the dew from the stars, like the breeze through the windows 4R 58 i 18, dupl. PBS 1/2 113:53 (Lamaštû); uncert.: si-ir ba-ri[-]ratal ap-ti AMT 27:6,9; in broken context: a-p-te ugarmaar KAV 144:4 (Ass. Code Tablet H).

b) in OB leg.: see îšûtû ûri pi apîtî, îšûtû ûri ana pani apî Ai, III, in lex. section; òo 10 šigîl kâṣpî šîm tušâbalâm še'um damqâm taka-kâm ina bitûm ina pi a-ap-tîm i-nazma-da-du-i-ik-kum for the ten shekels of silver which you send me, they will measure out to you good, reliable barley in the house at the window TCL 18 127:11 (OB let.); he will pay x gur of barley ina giš.bân Šamaš ina kâ a-ap-tîm (measured) according to the sîtu-measure of Šamaš at the window opening PBS 8/2 202:10, cf. BE 6/2 72:11, also Waterman Bub. Doc. 12 r. 1, wt. ina pi a-ap-tîm ibid. 58 r. 2, ana pi-i a-ap-tîm ibid. 77:10, CT 6 48b:13, and passim (all nāditu texts from Sippar, see Rovka Harris, Studies Oppenheim p. 130f.).
c) the window where a goddess looks out: ḫamustūm ša Tašmētim ša ba-dī a-ap-tīm Assur Photo No. 4062:6; see J. Levy, HUCA 17:54 (OA); ina ap-tī bītu ittasāt šilitu [Īštar] at the window of the house sits wise Istar AFO 14 146:112 (bit mēṣirī); māmēt Kīlīl ša a-ba-a-tī (var. a-ba-li) oath of the goddess Kīlīlī (looking out) the windows ŠURU III 78, cf. 1d) Ab.bā.sū.šū = a-Kī-li-li Lu Excerpt II 178, also Iguvān App. A 138, cited barīrītu lex. section; Kīlīl šārātu [a]-pa-a-tī Kīlīlī mušīru ša a-pa-tī Craig ABRT 1 57:32, also atī Kīlīlī ša a-pa-ta «ù» lī-šar-ru KAR 42:32, 1d) Ab.bā.sū.šū ... lem-nīš ap-tī-iš û-sī Rm. 2,164+ 79-7-8,56 ii 18 (courtesy W. G. Lammert).

d) types of windows: ab.ta nam.mu. un.da.ku₄,₄₄₂₄ [... ina ap-tī la tįrurrēšu do not enter to him through the window ASKT p. 92-93:21, followed by ab.ti.ta: [... ina ap-tī šē-li aḫē, ab.šu.gur.ta: [... ina ap-tī kur-ra-a-tī, ab.sag.gā.ta: [... ina [ap-tī] mēš-ḫi, ab.lā. a.ta: [... ina ap-tī mušīr-tī, ab.gīшу.nu.ta: [... ina ap-tī šir-ri, ab.urugal.[ta]: [... ina ap-tī qab-rim, ab.zi(!).pa(!).an.pa(!).an.ta: [... ina [ap-tī] nap-pa-šī [...] ibid. 22-29, restored from ibid. p. 102:14-18 (Sum.). see Zimmern, ZA 28 79 n. 1, CT 44 32 ii and from AFO 12 241:3-7 (Akk. only), with explanations (to ap-tī śēli) ap-tu ša bit ramākī window of the bathroom, (to ap-tī śēli aḫē) ap-tu ša ṭarbašī window of the yard, (to ap-tī kur-rašī) ap-tu tu-pu-su second(?) window, (to ap-tī mušīrī) ap-ti muḫ-ḫi AFO 12 241:4-10, and cf. ab, ab.a.tūm, ab.lāl, ab.lā, [a]b.šu.gur, ab.ti, [a]b. SAL Proto-Lu 835-41; see also ap-tī śēli, ap-tī mušīrī, ap-tī muḫḫi CT 17 35:69ff., in lex. section; ina ap-tī śēli tušeššašī you seat her (the figurine of Lamāštū) at the side window KUB 37 66:5; 7 2DUMB.MEŠ.ZI sipārri ina ıg.A.B.MEŠ.UR KAV 42 i 18, see Franken Kāktūlū 123.

e) other openings: for ab.lāl (also = takkapu), ab.šā, referring to the niches where doves nest, see CT 16 9 i 32ff., CT 17 22:139ff., SBH p. 102:23ff., in lex. section; for ap-tī ušī opening under(?) the roof, ap-tī qabrī opening of a tomb, ap-tī nappāšī ventilation hole, see usage d; šūmma ina bāb tinûrī a-pa-a-tī (var. a-pa-tī) IN₂₂.L.MEŠ if holes open in the door of an oven BRM 4 21:25 (Alu), restoration and var. from KAR 394 ii 7 (Alu catalog).

f) parts of the window: see bardū, bīrū, see also nabattu ap-tī, kisikir ap-tī Hh VII A, in lex. section; for dannat ap-tī, see dannatu; see also ap-tī uz-nī Nabinu Fragn. 9:13, in lex. section.


apu A (abu) s.; reed thicket, canebrake; OB, Mari, MA, SB; wr. syll. and giš.gī; cf. apīš, ḫaššār-apī, šāh apī.

mu.[g]i = giš.[g]i = [a-pu] Emešal Voc. II 162; giš.nim hi-eš-ni-im (pronomination) = ši-pa-a-tum, giš.id.ūl.lā ši-eš-tu-ul-la (pronomination) – ū i-i ap-pu-nī (see sippatu C) MDP 18 53:1ff. (lex. text from Elam); giš.u.gi, gi.bar, gi.kud. da, gi.gi.gi, gi.dü, a = ap-pu Hh VIII 106ff., in MSL 9 175.

giš.gi.gi ur. a-pa u kupē BIN 2 22:15ff., see AKA 22 76; ūšīm.edin.na ba.dū kur.ku)r.ra nam barīš giš.gi.na.nam: urgī šērim ši[ba]mtum apparī ap-pu-um-um (see apparu lex. section) CT 13 35ff.: 27 (pl. 37), cf. giš.gi barīm (PA.KA§4) bi.(in.gar) a-pa nūbāla šīkun he made the reed marsh into dry land ibid. 32 (Creation story); giš.gi [...] šām gi.bi: ša-bar-mi ap-pu šīm gansē did the canebrake take the price of its reed? (parallel: the meadow, the price of its grass) Lambert BWL 242 ii 3; mu.gi.da.ma.al ixi mú.áx.a n.ašub: apa ap-pi rapšū šīṭu ittandi fire was set to the vast canebrake BRM 4 9:21; mu.gi-a ša.fä.gal.bi(!) : ša qa-er-bi ša a-p-pi Kramer SLTN 35 i 10, see Kramer, PAPS 107/6 p. 497; mu.gi.gi, a = ap-pu (in broken context) SBH p. 34 No. 16:1f.

za-ar-kup-pu (var. sa-ar-ku-pu) = a-pu (between apparu and gūru) Malku II 77; ū iš-bāb-ti tam-šīl : ū giš.haššur a-bi Uruanna I 124, for other refs., see hasšur-apī; ša-mi giš.gi : pu-ug-la-ši Uruanna II 327.

a) in gen. : šīš šeṭem igammaru urbatan u ap-pa-a-am ša a-aḫ īd Pu-ra-tīm [i-x]-la-ku
after finishing the barley, they will [cut(?)]
the rushes and reed thicket on the bank of
the Euphrates ARM 2 99:12; alpi ina a-pi-i-
im uselînîkku annaddîkkum I will have the
cattle brought up from the reed marsh and
give them to you ABIM 9:23; īšu a-pi ūlamma she (Lamaštû) came up from the
reed thicket RA 18 (Lamaštû); ana šūzub napištiš(nu) īrubu qereb GIŠ.GI to
save their lives they retreated into the marsh
region Bauer Asb. 2 74:10; ānzû called to
the arrow qandûma ša tal-li-ka-a tāra
a-pu-uk-ka you, arrow, which came against
me, return to your reed marsh RA 46 34:25,
also ibid. 36:41, 32:11, STT 19:63 (SB Epic of Zu);
qišate magal īsumuḫa GIŠ.GI.MEŠ šugê uselînîpu
forests were growing luxuriantly, reed thickets
and marshes grew vigorously Strack Asb.
212 r. 3; ID.MEŠ.TUR.MEŠ a-pu (var. [GI]8.GI)
qišû ikû palgu guppen nemkuru šigûnu
(may) the small canals, reed thicket (and)
forest, dike (and) canal, source (and) bank river,
reservoir (and) irrigation canal (absolve the
sin) JNES 15 134:63 (lušpur-litanies); mâmîl
GIŠ.GI (var. [a]-pi) GIŠ.TIR gi hašudu oath by
canebrake, forest, or the breaking of reeds
of the .... reed thicket? Lambert BWL 194
r. 1 (MA fable).
c) uses: ibni GIŠ.GI u GIŠ.TIR ana šîpir
nakûriti[šunu] he (Ea) created reed marsh
and wooded plot for the construction of their building Weissbach Misc. pl. 12:28 (= Sumer
11/2 pl. 10 No. 7); a-pi ku-pi-[e ša] qereb Kaldi
akšīma I cut down the canebrakes and reed
marshes in Chaldea (to use the reeds for
constructions) OIP 2 95:72 (Senn.); I set
limestone blocks in bitumen GI.MEŠ a-pi u
ku-pē-e usâtriṣa elišun and spread reeds
from canebrakes and reed marshes over
them OIP 2 105 v 90 (Senn.).
d) in comparisons: GIŠ.TIR.MEŠ-šu
rabbâti ša kīma a-pi edlûti hîltûpu iešâšin
akki I cut down his great forests, whose
trees were as interlocked as inaccessible reed
thickets TCL 3 286 (Sar.); kīma qa-ni-e
a-pī dagal-tû kîb-ru Arahtî usâširtma I
surrounded the banks of the Arahtî canal
(with mighty cedars) as (with) reeds of a
vast canebrake VAB 4 174 ix 43 (Nbk.);
ebûr-
dsûnu ma'du ša ki a(?!) a-pi nîba la išû their
abundant crop, which cannot be measured
any more than reeds in a canebrake can be
counted TCL 3 228 + KAH 2 141 (Sar.), see
AFO 12 144 n. 1; mûrû Bâbîli ša kīma gi
(var. qa-ni-e) a-pī pâqida la išû naʃpârsu
elika ipaṭru the Babylonians, who, just as
reeds of a reed thicket, have no caretaker, all
gathered against you Gössmann Esa IV 6; ša
... malkî nâkirišu kīma gi a-bi uhaṣṣeu who
broke the kings hostile to him like reeds of
the canebrake AKA 262 i 23 (Ass.), cf. malki
la kanṣatišku kima gi a-pi ušaṣṣima Borger
Esrath. 97:32.

For PESHUL.GIŠ.GI, see Ħulâ; see also šaṣ apı.

For BIN 4 124:11 and 13 (city Apum), see
Biliqi, AFO 15 32; in TC 3 (=TCL 19) 3:15, a-boa-
ma is possibly a form of bâ'u.

apu B s.; hole, opening in the ground; NA.*

a-pu iḫappin 1.imeš llamęš ina libbi a-pi ītabbuku they dig a hole, pour oil and honey
into the hole ZA 45 44:38f., restored from KAR
146 r.(!) i 13 (rit.); iλak ina libbi a-pi US.IMEŠ
udâmarh la.IMEŠ ina libbi a-pi ītabbuk
he will go and collect in the hole, pour
honey and oil into the hole KAR 146 r.(!) i 12f., see Or. NS 21 144:9, cf. ḿišikitu ušakol
... inašiq ina libbi a-pi ikarrar la.IMEŠ
1.IMEŠ kaš.IMEŠ geštin.IMEŠ ina muḫḫi ītabbuk
Lu.NAR a-pu unalli šarru šēpušu ana muḫḫi
a-pi īṣakkān [...] inašiq (the king) presents
food to the spirits of the dead, (the singer)
removes (the meal from the table), places it
in the hole, he pours honey, oil, beer, and
wine over it, the singer fills the hole, the
king puts his foot over the hole, kisses [the
ground?], ibid. r.(!) ii 28f.

Vieyra, RA 51 100ff.; Hoffner, JBL 86 385 ff.

apu C s.; (mng. uncert.); MB, SB.

qurâ ša ... ina kaš a-pi šabtu ina MN nakesu
firewood(?) bundled with leather thongs, cut
in Abu ZA 36 182:11 (chem.); obscure: (sale
of) I x x x x ši-ir-pi a-pi Peiser Urkunden 111:1
(MB).

It is uncertain whether the two cited
references represent the same word. Note
also the name of a form of medication apı
giš.kur to be read as two words or as one
word, such as a-pi-is-sat- or the like, in l[2(?)
še]a a-bi-giš.kur Köcher BAM 124 iii 40,
napkhar 18 a-pi-giš.kur latku ibid. 177:7, and
apı(-)gš.kur Köcher Pflanzenkunde 36 vi 22.

apu šarrâni see ab šarrâni.

*apu (*aḫu) adj.; dim (?) (said only of the
eyes); SB; cf. apu B v.

igI11 a-pa-šu igI11 a-ša-tu O cloudy(?)
eyes, dimmed(?) eyes (for context see esš v.

mng. 2) AMT 10,1 r. iii 9, also, wr. igI11
a-ba-tu igI11 a-ša-[tu] AMT 9,1:42, cf. [igI11]
[a]-pa-tu igI11 a-ba-tu AMT 10,1 i 31, cf. also
[inu] a-pa-tu inu a-ša-tu AMT 11,1:33; libellă
igI11 a-ba-ti AMT 10,1 r. iii 21, see Landsberger
and Jacobsen, JNES 14 16; INIM.INIM.MA igI11
a-pa-ti IGIII a-ša-ti [...] AMT 12,9,5.

For apdu “numerous,” a synonym for
“people,” see apdu adj.

apu s.; (a type of thorn plant); SB.*
apu-puḫa- (var. a-mu-), see amu E) — a-ša-ğu
Malku II 141.

For Fauna 42 (= MSL 8/2 64:282, Uruanna), see
abbâ.

apu Â (wāpā) v.; 1. to become visible,
appear, 2. uppu to acquire property,
3. šāpu to hand over (causative to mng. 2),
4. šāpu to proclaim the fame or greatness
(of a god or king), to announce a decree or
decision, to promulgate, proclaim, 5. šūppâ
to bring forth, manifest, to make appear,
6. šūtpâ (šutāpâ) to become visible,
to shine forth, 7. šutāpâ (šutēpâ) to become
famous, to be proclaimed, to come into
existence (passive to mngs. 4 and 5); from
OA, OB on; I ipi — ippâ, II, III (ušāpâ
CH iv 62), III/2, III/3; cf. šūpiš, šūppâ,
šūtpâ.

è = up-pu-šu Nabnitù IV 14; [e] u-up-á = up-
pu-á-um MSL 2 133 viii 45 (Proto-Ea).
[e] [ud.á] = [šu-pu-šu] A III/3:150, cf. e ud.á =
šu-pu-šu Diri I 154; [pa.wa] pa = ša [pa.wa][uš-
šu-pu-šu] A I/7:12; pa.ê = šu-pu-šu Ingirda to
Erinma A 7'; [pa.] ê = šu-pu-šu Erinma I 279.
[da-al-la] [mas.-gu.qar] = [šu-pu-šu-um N 4929
ii 2 (Proto-Ea); da-al-la mas.-gu.qar = šu-pu-šu
A VIII/1:88; da-al-la mas.-gu.qar = šu-pu-šu
sB II 371, also A IV/3:132; mas.-šiga.na(mas.-gu.qar) =
šu-šu-um Proto-Diri 494.

te = šu-pu-šu A VIII/1:187, also Ea VII 73;
ti = šu-pu-[Šu] Izi E 94; i.ri = šu-pu-[Šu] Izi V 70.
[. . .] lu nign.čen.čak.mšši ge ši ba sag.
[x] gi.ri še gub ba.ša: gimir tarqigī ūma
dama ša a-pi-e Šamas [. . .] KAR 128:31
(prayer of Tn. 1).
la ba. ra. ū da. mu.: la up-pu-šu (in broken
context) RA 33 104:17f.; ušu(k)(akšad) merig(ša),
mā lu. lu. na nu.ê de: inat uzaqāqā šu alûti
la up-pu-šu (var. i-pa-[-]) (see zuqaqā lex.
section) SBH p. 13:20f.
ki.bî.a nam.nâm.zi Ħên.ge.ê un.gal.
Nībru kī mu.asa.az u Ħôn em: ašari bēlûka lu
1. to become visible, appear: when the seventh day came, I sent forth and set free a dove, the dove went forth, but came back manzazu ul i-pa-dāš-sum(var. -šim)-ma issahra no resting place had appeared for it, so it turned back Gilg. XI 148; see also ša la a-pi-i Šamaš without the sun's being visible KAR 128, in lex. section.

2. uppā to acquire property (MA, only stative attested): anu PN īm-di-ma ša-pu-ka laqi tārušu u dabbūš laššu he sold (the field) to PN and handed (it) over(?), it is acquired and taken (into possession), there will be no retraction or lawsuit KAJ 154:12, cf. i-dī-ma ša-šā-pi-ša-ši laqi īm-di-ma ša-šā-pi-ša-ši over(?), they are acquired and taken (into possession) KAJ 170:13; PN sold his wife to PN, up-pu-at la-qī-at she is acquired and taken over AFO 20 123:8; cf. KAJ 160:17, also up-pu-a-[a]t la-qī-at VDI 1962/2 72:18; šumma ana 6 urūši annaka la išša egešu up-pu laqi if he does not repay the tin within six months, his field (held as pledge) will be forfeited KAJ 14:14, cf. edannu ešešu egešu up-pu laqi (if) the time (for repayment) passes, their field will be forfeited KAJ 12:14, and passim in MA.

3. šāpā to hand over (causative to mng. 2): for šā-pi-pē, ša-pē-pē, etc., besides uppā KAJ 154:12, etc., and passim in MA, see mng. 2.

4. šāpā to proclaim the fame or greatness (of a god or king), to announce a decree or decision, to promulgate, proclaim — a) to proclaim the fame or greatness (of a god or king): narbikī lišā-pi dalīši ludul ūmrīša narbikī lišā-pi ludul I will proclaim your greatness, praise your fame, those who see me will (also) proclaim your greatness BMS 30:15ff., see Ebeling Handerhoben 120; narbikī lišā-pi dalīša ludul KAR 25 ii 24, see Ebeling Handerhoben 14, also AMT 72:1, 24, and passim in this phrase; narbikī lubī (var. lišā-pi) dalīša ludul BMS 27:24, var. from
apû A

PBS 1/2 119 r. 7, see Ebeling Handerhebung 114; narbi Šarpānitu ... ū-sā-pa mār munmur the scholar praises the greatness of DN Craig ABRT 1 31:23; bēl šeri nammaššē šu-up-pa-a narbijīšā animals of the plain, wild animals, extol her (Nisāba’s) greatness! Lambert BWL 172:16 (SB fable), cf. [ ... ] dadmū li-te-ba-a narbitu ZA 4 241 K.2361+ r. iv 36 and 38 (SB lit.); alkatē šu šu-pa-a-tu (vars. šu-pa-a₂, šu-pa-a) epēṭē šu āšatlet let his (Marduk’s) ways be proclaimed, his deeds be likewise En. el. VI 122; zikir RN abīm wālidījā in kibrātim lu u-se-[dup]! I proclaimed the fame of my father, Sin-muballit, all over the world LIH 95:62 (Hammurapi); [a]na šalmāt gaqqādī mal bāšū ū-sā-pi zikir[ī]kī I will proclaim your name (Gula) to all people LKA 17:5; see Ebeling, Or. NS 23 346, cf. [ ... ] ū-sā-pa-sekā CT 34 42 i 6 (SynchroHHist.), cf. also līqātu sānūšā šašārī šēlūšā šilūšu qarduša li-sā-pa-u zikirku Racc. 135:266; ùntīti Āṣūr ū-sā-pa-a let me proclaim the praise of Āṣūr Borger Esarh. 103:17, cf. mu-sā-pu-u ūntītaka ana nišē rāṣpāti who proclaims your praise to all people Kar 105:16; ša Āṣūr u Šamaš qardušunu ū-sā-pa ana gāte 3R 7 i 49 (Shalm. III), cf. nišē aššā li-sē-pa-a qarduša 4R 59 No. 2 r. 28; ū-sā-pa-a dāmmūṣuun Streek Asb. 84 x 32, cf. šu-pi₂-iš dūnaša in order to proclaim her might RA 15 176 ii 13 and 17 (OB Agūṣaja).

b) to announce a decree or decision, to promulgate, proclaim: inum Marduk ... ū-sā-pa-u mālkū ana epēš ēnūtim when Marduk proclaimed that the king should exercise rule RA 11 110:2 (Nbn.); Nusku sukiskallu našdu mu-sā-pu-u EN-u-ti the praise-worthy vizier, Nusku, who proclaims my rule Streek Asb. 78 ix 86; Nnu ... 4Nam-ra-ši-it ū-sā-pi purussāšu kinu ana RN when DN announced his reliable decision for Nabanidus YOS 1 45 i 3 (Nbn.), cf. šarrum ša ina Ninua ... ū-sē-pi₂-ū me-e 4INN the king who proclaimed the rites of Istar in Nineveh (in the temple) CH iv 62, cf. paraš šarrūti šušuš bēlūti ina lišīša ū-sē-pa-am VAB 4 94 iii 41 (Nbk.); mīšāram ina mátīm ana šu-pi₂-im to proclaim justice in the land CH i 34, cf. mušē-pi kinātim CH iv 53; [suk]kulī šīru mušē-pa-ū damqāti ša purussāšu [la uttakka]ru great vizier who proclaims good things, whose decrees cannot be changed Craig ABRT 1 35:12; ina ē E.UMU₂.A 4IN.È.UMU₂.A mušē-pa-at ūse-me in the temple È.UMU₂.A she (Bau) is DN, who proclaims the news KAR 109:16; šu-pi₂ Šamaš bēl dinim Adad bēl ikriši make apparent (the answer to the extispicy), O Šamaš, lord of the oracular pronouncement, Adad, lord of the extispicy performed with benedictions (over the lamb) RA 38 86:21 (OB ext. prayer); note SIN ... ša te[text še]-re-sū ina ina šu-pa(var. adds -a)-at Sin, whose oracular decision is proclaimed among the gods CH xiii 44; [ša šēni u zāmāne tu-sā-pi dinšu[n] you Šamaš proclaims the judgment on criminal and lawbreaker Lambert BWL 128:58.

5. šūpā to bring forth, make manifest, to make appear — a) to bring forth, make manifest (referring to the creation of gods, heavenly bodies, mankind): Nanna (var. [ka]kkakbāšu) uš-te-pa-a mūša qītiqa he made the moon (variant: his star) appear, assigning (it) the night En. et. V 12, cf. Nibiru kkakbāšu ša ina šamē ū-sā-pu-u En. et. VII 126, cf. (Nergal) šu-pa(var. adds -a)-ta ina šamē ettāti CMS 27:5, see Ebeling Handerhebung 112; for other refs. in the stative, see šūpā adj., when the gods ū-sā-pu-u šiknaat napīšti brought forth the living beings CT 13 34:3; enūma īšu la šu-pa-u(var. -ā) manāma when none of the gods had yet been created (lit.: appeared) En. el. I 7.

b) to make appear (buildings, cities): Esagila aznumma šaššēš ū-sā-pa-a šarrūšu I adorned Esagila and made its splendor as outstanding as the sun VAB 4 86 i 29, cf. Esagila u Ezida kima šarīrū šamšu ū-se-pi VAB 134 vii 6, also Esagila ū-sē-pi₂-ma umiš unusamīr I made Esagila outstanding and made it bright like daylight VAB 4 80 i 19; ēsrēti ili rabāti ēna bibil lišūšunu ū-se-e-pi namriš I made the sanctuaries of the major gods resplendent according to their wishes VAB 4 142 i 22; Bāṣili ana tabāṭi ū-se-e-pi I made Babylon attractive to look at VAB 4 86 ii 11, but cf. šātī ana tabāṭi ū-se-pi₂-īš-ā
apû A

VAB 4 138 ix 30 (all Nbk.); ała [...] uš-ta-pi štepūš [...] he made that city (Harran) resplendent, he built [...] BHT pl. 7 ii 28 (Nbn. Verse Account).

c) other occs.: erām ighiam ula ú-sā-pi-am he promised me the copper, but would not let me see (it) KT Hahn 14:6, cf. kaspum la šē-pu-am ibid. 39 (OA let.); Norām-Sīn ... mu-ša-pi Istar u Annunītum RA 16 161:5 (OB lit.); [idi] šumma Anšar šarru šulma ú-sā-pi-šu King Anšar embraced him, pronounced a greeting to him En. el. V 79; parē nu[h]i šanatī ḫegallī ina qereb māttīa ú-šē-e-pi VAB 4 172 B viii 37 (Nbk.); ema ïrī šis-tap-pa-a idāti dumqiša may he (Sin) at (every) new moon let propitious signs appear for me YOS 1 45 ii 39 (Nbn.); māmīt bukannu ina puḫri šu-pu-ū (var. ṣepū) the oath by showing (variant: breaking) a pestle in the assembly Surpu III 36, cf. māmīt kakka ina puḫri šu-pu-ū ibid. 71, perhaps to be read šubī’u, see bī’u; dipāru namru ša ina šu-pi-ši ú-[...] ubbabu arūtūi bright torch (Marduk), at whose appearance they [...], they cleanse the soiled ones Craig ABRT 1 30:34; ëx su.bi nu.e.dē im.ma.an.uš : ša ina zumur la šu-pu-u irtiddīšu (a demon) who is not visible in body (i.e., an invisible demon) has pursued him CT 16 16 vi 51f.; ul ú-sā-pi ašīru šīkīn musriğiša the exorcist has not been able to tell the nature of my illness Lambert BWL 44:110 (Ludlul II), cf. ina maššakki šē’īšu ul ú-sā-pi (var. i-sā-pi) dinī the dream-interpreter, with his incense-offering(?), cannot clear up my case ibid. 38:7.

6. šutāpū (šutepū) to become visible, to shine forth — a) said of the planets: šumma ... Sin adirmā adī Šamaš ul-ta-pa-a akīm ... ša Sin ina mūšī adirmā Šamaš ul-ta-pa-am-ma it x x šu if the moon is eclipsed and is hazy(?) until the sun appears, (this means) that the moon is eclipsed at night and when the sun appears ... ACh Supp. 2 Sin 23a:42 and 44, cf. gīm Šamaš ul-ta-pa-a akīm ibid. 28:7; Jupiter ʿasar Šamaš uṣ(var. ul)-tap-pa-a izziz became stationary where the sun appears Borger Esarh. 17:37; TA qereb Ezida ina šat mūšī uš-ta-pa-a nannarīš he (Nabū) shines forth from Ezida at night like the moon SBH p. 146 ii 10; śema ... Šamēš uṣ(var. šē)-tap-pa-a Gūbiš innaḫū wherever the sun god shines forth,(and) the fire god flares up Lambert BWL 58:38 (Ludlul IV); see RAcc. 120:17, in lex. section; note šumma mul.ur.mah mul. meš-su ul-tap-pu-ū Thompson Rep. 222:3, but šumma mul.ur.mah mul.meš-su il(!!)-tap-pu-ū ibid. 189:4.

b) other occs.: Lahmu Lahamu uš-ta-pu-ū(var. -u) sumi izzakru Lahmu and Lahamu came forth and were called by name En. el. I 10; mātšina liš-te-pa-a (var. li-ṭete-pa-a₄) parakkšina līṭēpā En. el. VI 118.

The MA passages from legal documents present difficulties, and it is not certain that they belong to this verb. Uṣappu refers to an action of the seller in transferring property; the following statives uppu laqi refer to the object (field, slaves, etc.) as being taken into possession by the purchaser. See Koschaker NRUA 27ff., for comparison with the contractual terminology of later periods.

It is uncertain whether the elements ú-pi and mu-bi in OAkk. names, cited MAD 3 55f., belong to this verb.
Ad mng. 2: Koschaker NRUA 27ff.

apû B (abû) v.: to become dim(?), cloudy (said only of the eyes); SB I ippī, III; cf. apû adj., iḫtū, ṣuppu, ippūtu, ṣupā. šumma amēlu ināšu a-pa-a aṣā u ḫimta ŠUB subroutine naṭala muṭṭu if a man’s eyes are cloudy(?), blurred, and they water, (and) he can hardly see Köcher BAM 159 iv 16”; NA.BI šiipīšu šin-la ināšu ippa-a when that man finishes his work, his eyes get cloudy(?), AMT 14,1:5, also Köcher BAM 22:1; amämm tab-ba-a amämm ippā why do you (eyes) get cloudy(?), why do you become blurred? AMT 10,1 iii 10.
apū

For šāpū MVAG 23/2 23:52 and ACh Supp. 15:23, see šāpū v.
apū see epū v. and wabā'u.
apuḫḫu s.; (a term for fear); SB,*
a-pu-uh-ḫu anānu hattu pirituardušumma — a., fear, panic, terror are let loose against him AF 19 58:127.

Probably to be connected with puḫpuḫḫu, q.v.
apuḫḫu see apuḫḫu.
apūsām(m)ikku see apusāmikku.
apūtu s.; (a plant); plant list, *
[ū ... ] ā-a-pū-tum Köcher Pflanzenkunde 2 153 (Uruanna I 281).

In RA 18 62 vii 34 (Practical Vocabulary Elam) read [kuš].feišir x.
apūtu see abūtu B.
aqarḫu s.; (a piece of jewelry); EA,* Hurrian word.

I šu [a]-garḫu GAL NA₄.ZAG.ĠIN KUR NA₄.NĪR KUR NA₄.NĪR.MUŠ.GIR MURUB₄ NA₄.ZAG.ĠIN KUR GUŠKIN GAR ul-la-ri-šu-inul NA₄ hi-li-ba nu ga[∅] one pair(?) of large a. (of) genuine lapis lazuli, genuine ḫulāšu-stone, genuine obsidian, mušgarru-stone, in the middle a genuine lapis lazuli set in gold, their . . . . -s are of ḫilība-stone, not set EA 25 ii 13, cf. 3 šu a-garḫu TUR.MES three pairs(?) of small a.(-s) (similar description follows) ibid. 15 (list of gifts of Tušratā).
aqāru (waqāru) v.; 1. to become scarce, expensive, to become precious, valuable — a) to become scarce, expensive: aššu šammī ... ina mātīša la a-qa-ri-im-ma šamaššammi kī Nisaba ina maḫšī šāmī in order that oil does not become expensive in my land, and that sesame may be bought at the price of barley (lit.: on the market like barley) Lyon Sar. 7:41; rubū ana purussē Ṣamši puḫadu iqq-šā-lambs for (asking) a decision from Šamaš (through exsipyicy) will be scarce for the prince (parallel immer nīqē ibaṭṭīšu) Or. NS 27 142:9 (Epic of Iram III); Nisaba iqq-šā inbu izennī barley will be expensive, the Fruit (i.e., the moon) will be angry CT 40 44 80–7; 19,59+ :23, dupl. CT 41 18 12 edge (SB Alu), cf. še-im iqq-šā Thompson Report. Rep. 88:4, ACh Supp. 2 Iṣṭar 62:12 and Šamaš 32:26; E.ŠI ŠE iqq-šū barley will be scarce for this house KAR 382 r. 55, cf. NINNA I-qq-šu ibid. 41, cf. also NIG.ŠU-šū iṣṣibšu / iqq-šū KAR 389 r. 2 (both SB Alu); šumma ina bit amēli šikaru i-qq ČT 40 1:22, cf. A.GESTIN.NA i-qq-ša ibid. 14, cf. AN.GESTIN.NA i-qq-ša ibid. 24 (SB Alu); kī zemu ina Akkadi i-ša-qq-šu when rain was scarce in Babylonia Thompson Report. Rep. 243 r. 5 (NB); lirqiā li-ta-aq-ra let them (the gossiping women) go into hiding, let them be scarce JCS 15 9 iv 13 (OB lit.).

b) with ina panī, ina inī to become precious, valuable: give him some barley še'um šā ina inika la i-qq-šū this barley should not have too much importance in your eyes Kraus AbB 196:14; napsātā ša 2 šabē ... ina pa-nī bēlija la iqq-šū the lives of the two men should not be (more) precious to my lord (than ours) BIN 1 49:29 (NB let.),
cf. napiššu panuššu ul e(var. i)-qir-ma šiššu mīšitu his life ceased to have value in his eyes, he wished for death Streck Asb. 60 vii 32, also ša mīšitu ḍpālu nāpāssun panuššu ṭe-qir-u-ma those who feared death and who valued their lives (lit.: whose life became precious in their eyes) ibid. 36 iv 57; ʾāl šarrītišu panuššu la i-qir-ma his royal capital was of no value for him (he left his possessions and fled) TCL 3 127:20, cf. ʾāl lu-lim-tī elmesī ʾāl-ka lu-ṭir (see elmesī usage a) 4R 59 No. 2 r. 18, see Langdon, Bab. No. 7 143; for the NB personal name KAL(var. A-qar)-bēlī-tāmūr, see Stamm Namengebung 121.

2. uqqurru to make rare, to use up, (in the static) to make rare — a) to make rare, to use up: ana šāmu ʾelīppati qereb qisātā issē ṭabāʿ e-qi-ru ina naḫṭar mātātišu nu (my predecessors) used up the large trees in the forests all over their lands for the construction of boats OIP 2 118:10, 104 v 69, Sumer 9 154 vi 6, cf. šamna ʾiskuru naḥbaš šēni e-qi-ru qereb mātātīšun OIP 2 109 vi 88, 122:19, Sumer 9 162:14 (Senn.); tu-qi-ra mē u šamna ʾīnna eqēl šummātīti you have made water and grass scarce in a region of thirst MDP 18 250:14 (lit.); see also CT 16 43, in lex. section.

b) to make precious: Ug(var. U)-qur-affle Most-Precious-of-the-Brothers ADD 4 r. 5, var. from 105 r. 6, also Aḫu-ū-ṭir (perhaps NA form of aqaru, q.v.) ADD 624:10; for the OA title of a priestess waqurtum, uqqurru, see s.v.

3. šāqaru to make rare, to value, hold in esteem (to gods) — a) to make rare: [ē]liš Adad ʾunnaṣu ī-śā-qi-ru let Adad make the rare from above rare CT 15 49 iii 44 (SB Atrahasis), cf. eliš Adad ʾunnaṣu ī-śā-qi-ru ibid. 54, also li-śā-qa-qi-ru YOR 5/3 pl. i 11 (OB Atrahasis); mē balāṭ napiššuṣu akla mašītī u-śā-qi-ru ana piṣūn I blocked (by the siege) the water necessary for their living, made scarce the drink for their mouth Streck Asb. 74 ix 34, cf. ibid. 176:22; Marduk ... še.bar ana kasāšīṣu li-śā-qi-ru-ma may Marduk make rare for him to eat ABL 1169 r. 5 (NB); summa kīma bibbulu uš-ta-qi-ru (see bubbulu mng. 2a) AFO 14 pl. 13:10 and dupl. pl. 14:14 (astrol. comm.).

b) to value, hold in esteem: Šamaš [..].štā-šā-qi-ru epīš piṣū eli nišē liṣīb may Šamaš make valued [the words?] (of him who learns this song), may his speech be pleasing to people KAR 105 r. 9, restored from dupl. KAR 361 r. 4; ina maḫrika li-šā-qi-ri epīšuša may it (the protective spirit of the temple) make my handiwork precious in your eyes (Šamaš) VAB 4 260 ii 27 (Nbn.); pālīḫ Anu u Antu liṣṣur li-šā-qi-ri may he who respects Anu and Antu take care of and hold in esteem (the tablet) BRM 4 8:38, also TCL 6 10 r. 3, and passim in Uruk colophons, wr. H.ŠEŠ u ṣē-šā-qi-ir TCL 6 1 r. 59, cf. pālīḫ ʾME.ME li-šā-qi-ri TCL 6 34 r. ii 18, see G. Offner, RA 44 141f.; ṣurūbušu li-šā-qa-qa-ru-su > BRM 4 23:5, dupl. ū-za-qa-ru-su (see zaqaru mng. 2c) Kraus Texte 38a r. 12, cf. (in broken context) jāṭī u-šā-qa-ra-an-ni Sumer 14 68 No. 42:21 (OB loi.); ili u iṣṭari li-šā-qi-ru-in-ni-ma (var. li-šā-qi-ru-ni) may my god and goddess hold me in esteem BMS 2:40, var. from LKA 41 r. 7, see Ebeling Handerhebung 26, also ili u šarru li-šā-qi-ru-in-ni BMS 19:25, dupls. PBS 1/1 17:24, KAR 68:25, see Ebeling Handerhebung 22.

c) to give honor (to gods): u šā RN šar Elamti la mu-šā-qi-ri ili but he, Teumman, king of Elam, one who does not honor the gods Streck Asb. 190:14; ša ... [x] Nanā ... ṣupālu uš-ta-qi-ru ma la iptaqrō he who does not contest (the land grant of the kudurrū) respecting and honoring the [name?] of Nanā MDP 10 pl. 12 iii 2 (MB); ša ʾulū ūm šāti ili māti u šadda ša kibrāt arbaʾi ana šu-tuq-qu-ri-šu la naparšudī manāma ʾiti iṣšīti šunu kitmirti ana šārub Ehursaggalkurkurra šurūkū ... Marduk (Aššur) to whom from the beginning of time Marduk gave the gods of home and abroad, of the entire world, so that they all, none excepted, might constantly render him great honor and that he might bring (them) into (his temple) Ehursag-
aqdamātu
galkurkurra together with their stacked riches
tCL 3 315 (Sar.); in personal names: I-la-ak-
šu-gir Honor-Your-God Çığ-Kizilay-Salonen
Puzriš-Dagan-Texte 556:3, and passim in OAkk.,
see MAD 3 59, also ARM 8 28:7, wr. I-la-ka-
šu-qi-ir ibid. 32a i 8, DINGIR-ka-šu-qi-ir ibid.
32b i 8, see Gelb, MAD 2* 215.
4. šeguru to make expensive (OA); awilum
awil gimillim kaspam 1 MA mâ la tū-šē-gā-ar-
šum the man is able to do favors, do not
raise the price even by one mina of
silver for him CCT 2 41a:26; give out the
tin and the garments to reliable merchants
1 u 2 tit.KAM la tū-šē-gā-ra let (them) not
become too expensive (for a loan running)
for a month or two KTS 28:18, also
CCT 2 4a:18, 4b:16; BIN 4 25:18, CCT 5 5a:22.
von Soden, Or. NS 27 260. Ad mng. 4: J. Lowy,
OLZ 1927 25; Garelli Les Assyriens 239 n. 1.
aqdamātu s.; the near bank of a river;
Mari*; WSem. word.
anāku u PN an a q gime sa P N2 an a q da-
ma-tim nustamhirna PN and I made
the sacrificial offering concerning PN2’s expedition
to this side of the river ARM 2 134:4;
nawīm ša Lū.ŠA.Nameš aq-da-ma-tam ša
nārīm īkkalu ... nawīm šī īṣu aq-da-ma-tim
ana a hāratim ibbiram (for context and
translat., see aharatū) ARM 3 15:12 and 17;
ša aq-da-ma-tim-m[a] (in broken context)
ibid. 72 r. 1.
For CCT 1 27a:8, see naktamu.
Edzard, ZA 56 144.
aqqabānu s.; aqqabānu
aqqabu (or aqqabānu) s.; (mng. unkn.);
NA.*
2 MA a-na aq-qa-ba-ni ša ga-me-ra-te two
minas (of wool?) for the a-s of the .... ADD
953 v 18.
von Soden, Or. NS 35 6.
aqqaru adj.; precious, valuable; lex.*;
cf. aqrū.
[ka-al] [kAL = [wa-a]q-rum, wa-aq-qa[text:
-tr]-rum A IV/4:289f.
For aq-qa-ra-*, YOS 3 18:29 (NB), see aqru adj.
usage c-1*.
aqqullaku see akkullaku.
aqqulu see akkullu and angullu.
aqarbu s.; scorpion; syn. list*; WSem.
word.
aq-ar-bu = zu-qa-qi-pu Malku V 54.
For refs. written with the logogram gīr-
tab, see zuqāqīpu; for gīr.tab.LU.û.GIŠ.GAL.
LU, probably to be read girtablullu, see
the refs. cited zuqāqīpu discussion section.
von Soden, AFO 18 393.
aqru (waqru, baqru, uqru, fem. [w]aqartu,
baqartu, maqartu) adj.; rare, in short supply,
scarce, expensive, precious, valuable, dear;
from OAkk. on; baqrum, baqartum in OAkk.
personal names, maqartu in NB personal
names; wr. syll. and kal*; cf. aqaru.
kal = qa-ru SB II 171, also Idu II 324;
kal = qa-ra-bu = zu-qa-qi-pu Malku V 54
kal = qa-ru = zu-qa-qi-pu Malku V 54.
For refs. written with the logogram gīr-
tab, see zuqāqīpu; for gīr.tab.LU.û.GIŠ.GAL.
LU, probably to be read girtablullu, see
the refs. cited zuqāqīpu discussion section.
von Soden, AFO 18 393.
aqaru. aqaru. aqaru.

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aqr

for the doorpivots of my palace gates) rare basalt (quarried) in faraway mountains OIP 2 127 e 3 (Senn.); "[...] aq-ru tu sā midaks- kumūšimma (search for and send me) rare tablets that are known to you CT 22 1:29 (NB let. of Aeb.).

b) in short supply, scarce, expensive (said of silver and merchandise, OA): kaspum inā GN wa-qa-ar ... veriam ana GN ušēbit silver is expensive in Wahšušana, (so) I had the copper sent to Šalatuwar BIN 4 6:4, cf. atumnu la ītēia kima kaspū wa-aq-ru-nī ibid. 220:25; annukku annakam wa-aq-ru 14 GN.TA u ša kapiši izzat tin is expensive here, it stands at 14 shekels (per shekel of silver) or less BIN 6 59:28, cf. verium annakamma wa-qar CCT 2 40a:29, šapum inā Ālim wa-aq-raqa-at BIN 6 7:21, also RA 59 158:12; šumma emdirī wa-aq-ru mimma ana GN la ṣuwa-šēra if donkeys are expensive, do not lead any to GN CCT 3 7b:26, cf. asāši mimmašu wa-aq-ru ... subātī dina sell the garments for whatever is scarce ibid. 18b:15.

c) precious, valuable — 1' in gen.: mimma ana šībatīja wa-qa-ar-tim ul ašpu-rakkum I have never before written to you concerning my need for such a valuable (thing) Sumer 14 73 No. 47:6 (OB Harmal let.); you did not send me any nice present and (so) I did not send you any nice present ana jāšī- ma mimma ul aq-ra u ana kūšama mimma ul aq-ar-ku there was nothing precious for me and (so) there was nothing precious for you EA 10:16f. (MB royal); [mimma a]q-ar ruṣu ša ultu na-ti-e ināja la ēmura ma all kinds of precious things from faraway (lands) which my eyes had never seen before Anšt 7 130:28 (let. of Gilgâme); ēmīt LUGAL mimmašu wa-aq-raqa-am umēṣṣi the king’s mother-in-law will squander his precious property YOS 10 61:6 (OB ext.), cf. mimma kal ina bit amēlī [Ē] CT 31 35 r. 13, also ibid. 11, (thieves) mimma kal ileqī will take something valuable ibid. 14, mimma aq-ru TI-ma KAR 423 r. i 63 (SB ext.); mātu NIG.Šu ša aq-ar ana maḫiри umēṣṣi the land will send its valuables to the market CT 20 50 r. 19, also CT 31 10 r.(!) i 17 (SB ext.); mimma wa-aq-raqa-am ša li-[...] ilum erēška the god will ask you for something valuable which [...] YOS 10 21:2 (OB ext.); šutumme ekurrisa limallā NIG.GA la nībi a-qar-tō may he fill the storehouses of his (Babylon’s) temples with countless precious possessions Pinches Texts in Bab. Wedge-writing p. 16 No. 4 r. 13; gold, silver, tin, iron, elephant hides, ivory, garments, purple-dyed wool, precious woods mimma aq-ar niṣirī sarrūtu all kinds of precious things from the royal treasury (taken as booty) Rost Tigl. III p. 26:155, also Winckler Sar. pl. 24 No. 51:440, cf. TCL 3 340, and passim in Sar.; UDU.NITÁ šunu amat a-qar-īšu sheep are a precious thing YOS 3 104:6 (NB let.), cf. UDU.NITÁ aq-ar-īšu ibid. 18:26; aq-ra damqa tu-balī my fine, valuable climbing-belt Lambert BWL 158:5.

2' said of precious metals, jewelry: [aq-ra]-a šarīri šīṭā ana Māmī (see šarīru A mng. 1b) Lambert BWL 74:53 (Thodioy), cf. (x iron) damqa nasu ša aq-ra Anšt 7 130:25 (let. of Gilgâmeš); tiqni šīrāti šukuttu a-qar-tū kāṣsānu utaqiqimma I adorned their (the divine images') necks with splendid ornaments, precious jewelry Borger Esarh. 84 r. 36, cf. nisiqti abnē šukuttu a-qar-tū Streck Aeb. 50 vi 11.

3' precious stones: pindū-stone mala NA.GU aq-ar valued for pendants(?)) OIP 2 132:72 (Senn.), cf. NA.SALLA aq-ra 5R 33 i 41 (Agum-akkrime); gold, silver NA aq-ar-tum Lie Sar. p. 80:15, also OIP 2 24 i 30, NA MEŠ a-qar-tū ibid. 52:31, Borger Esarh. 48 ii 75, nisiqti NA.MEŠ a-qar-tū Vimeo VAB 4 194 ii 3 (NBk.), see also abnē Māmī mg. 3a.

4' said of nāpištū life, throat; anāku RN ... ki nāpištīja a-qar-te arānūmūtī I, Esar-haddon, love them (the people of Assur) as my own precious life Borger 3 iii 40, cf. kīma nāpištī a-qar-te arānu banā lānšūn VAB 4 134 vii 30, also, wr. a-qar-āti ibid. 114 i 52, 140 ix 52 (all NBk.); aq-ra-āti nāpi- šātešūnup pariši uššī I slit their precious throats like a thread OIP 2 45 vi 2 (Senn.); nāpištā nīšī aq-ar-[u] (in broken context) AFO 19 65 iii 1.

5' persons: see CT 15, Lambert BWL, in lex. section; a-qar ina ši-me-šū AFO 18 50:21
ār

(Tn.-Epic); note gišimmarru ... aḫī qa-ru
O date palm, my dear brother Lambert BWL
74:56 (Theodiecy); in personal names: A-li-
wa-qa-ru mum Where-Is-the-Precious-One?
(gen. of A-li-uqrum) JSOR 11 113 No. 5:3 and 5
(0A), A-li-wa-qa-ram TCL 17 48:1, see Stamm
Namegebung 285; A-hu-wa-qar, A-hu-a-qar,
also Āhu-ja-qar MAD 3 58; A-hu-ja-qar
BIN 9 16:5, etc., also Wa-qa-ra-ḥu-am CT 2
15:2, Um-mi-wa-aq-ra-at My-Mother-Is-
Precious UET 5 158:16, PBS 5 100 ii 26, etc.,
see Stamm Namegebung 295f.; Āhāt-wa-aq-ra-
at BIN 7 83:4, etc.; A-ia-š-ĩ-wa-aq-qar He-Is-
Precious-to-Me TLB 1 87:15; Āšib-i-Era-wa-
qar BIN 9 380:10; A-qa-raplu VAS 4 23:19,
and passim in NB, ḪaMa-aq-tam ADD 891:17
(NA), BRM 1 97:22, and passim in NB, for
NA see also aṣaquru mng. 2b; Wa-aq-
tum ET 5 1383:2, UT 5 491:12, also Ba-
qa-rum, see MAD 3 59; for the OA title wa-
gartum see s.v.
ār s.; (a word for forest); syn. list.*
ā-ḥa-ḥa, a-ar – qi-š-tum CT 18 4 r. i 7f.
The writing probably is an attempt to render ajar(u).
ārabānū (āribānū, arābānū) s.; (a bird); SB.*

ṣumma ... a-ra-ba-nu-u mušen elānu
amēlī ana pa-n amēlī itiq if an a-bird passes
above a man, (flying) toward him CT 40 50
K.8882+:14, cf. ibid. 11, 17, (with ṣumum) ibid. 20,
23, and 25, cf. also, wr. a-ra-ba-nu-u mušen
ibid. K.4001:+47ff. (SB Alu): le kudurrānu le
a-ra-b[ā-nu-ū] le kappā rapšū lilsamumma
let a rooster or an a. or a “wide-winged”
bird run toward me CT 39 24:28, restored
from LKA 138 r. 6 (SB inc.), see Nougarol,
OLZ 1956 41; a-ri-ba-nu-ūl[ mušen ]
[MUSEN ] d)Marduk the a-bird is the bird
of Marduk STT 341:1, cf. [a-ra-ba-nu-ū]
mušen Marduk (in a list of birds associated
with various deities) STT 400:28, cf. also
ar-ra-ba-nu-ū mušen Marduk tašabbat K.2559 r.
13 (rit.).

Possibly “the raven-like (bird),” see āribu; less likely to be connected with
arabū, q.v.
arābu

orUra, arābu. Note:šī'ab-u.d.nu(n)mu(n) RA 8 189 No. 8:4 (list of offerings, Ur III).

Meissner, MAOG 3/3 40f.

arābu see rābu.

arābuah see arabu.

arad ekalli s.; 1. slave of the palace (a designation of the palace personnel), 2. (a designation of a specific profession, NB only); from OA, OB on; wr. syll. and (lū) ARAD Š.GAL; cf. arad-ekallitu, ardu.

rak-bu-u = ARAD Š.GAL Malku VIII 121, cf. šid(error for rak)-bu-u = ARAD Š.GAL Malku IV 42.
LŪ.ARAD.KUR Bah. 7 pl. 6 after p. 96 vi 26 (NA list of officials).

1. slave of the palace (a designation of the palace personnel) — a) in OA (wardum ša ekalllim): silver ša libbi PN ARAD (new line) ša Š.GAL-lim KTS 56b:3.

b) in OB — 1’ in the CH: šumma lu ARADxKUR Š.GAL ulu ARADxKUR muškēnim if either a slave of the palace or a slave of a private person (marries a free woman) CH § 175:57, cf. (in same context, with var. SAG. ARADxKUR) § 176:69, cf. ibid. 77 and 84; if a man helps lu ARADxKUR Š.GAL lu amat Š.GAL lu warad muškēnim lu amat muškēnim either a male or female slave of the palace or the male or female slave of a private person (to escape) § 15:31, cf. the formulation: lu ARADxKUR lu amatm ḫalqam ša Š.GAL § 16:38.

2’ in other texts: ARAD Š.GAL-lim u mārī ālim ša i大巴ššu šitašbitma assemble the slaves of the palace and all the inhabitants of the town who are available Sumer 14 35 No. 14:16 (Harmal let.); they took me to Babylon when I was still young ina Babili ARAD Š.GAL anāku and (now) I am a slave of the palace in Babylon (and they have given me sheep and goats to herd) OECT 3 40:8; PN šīnnum ARAD Š.GAL auši GN šitu ūmi mušabrum ina ekalllim inram u lubašam ināhu the builder PN, a slave of the palace, a native of the town GN, has been receiving for a long time food rations and clothing from the palace TCL 7 54:4; šaTAM.ŠEŠ ... 1 ARAD Š.GAL uṣēḫānim (in fragm. context) TIM 2 54:4 (all letters); an Eلامite sells a slave girl nam PN arad Š.GAL u PN ša dam.ni to the slave of the palace PN and to his wife PN, YOS 5 117:3; PN ARAD Š.GAL ul išabbatu (they swear that) they will not hold PN, the slave of the palace, responsible (in a possible claim concerning a common wall) Grant Smith College 274:5, cf. bit ARAD Š.GAL Kraus AbB 1 47:7.

c) in Mari: [AR]AD Š.GAL-lim ina ṭuppāt ekalllim [sa]ثير he is a slave of the palace, listed on the tablets of the palace ARM 6 40:11, cf. šumma ARAD Š.GAL-lim ana ekalllima liṭūr if he is a slave of the palace, he should return to the palace (if he is a free man, he should be assigned to the be'ru-contingent) ibid. 21, cf. 5 LŪ ARAD Š.GAL-lim ARM 9 287:6.

d) in MB — 1’ in texts from Dūr-Kurigalzu: PN imḫurama ana PN, ARAD Š.GAL iddimma ina gāl PN, iḫiqma PN had received (a copper object) from the šatammu-official and given (it) to the palace slave PN, and it disappeared from the hands of PN, where—upon a fine in copper was imposed upon PN, and payment was claimed from him and he was brought into the E.KUR line 15) Iraq 11 131 No. 1:8; mŠī-kabmat DUMU mLŪ.KU.DIM ARAD Š.GAL ibid. 147 No. 8 r. 22, also (in broken context) ibid. 24 r. 18.

2’ in texts from Nippur: PN ARAD Š.GAL (in ration list, between atu and dālu) PBS 2/2 95:43, cf. ibid. 18:4f.; note (at the end of a list): x še ša URB.KI I še ša ARAD Š.GAL u (amat) ekalli ina Š.NIG.KUD.DA īteḫī he has put into the house where tax barley (is kept) x barley from the town and x barley from the male and female members of the palace organization PBS 2/2 112:8.

e) in Nuzi: (list of houses given one each to men and women) annātu ARAD MEŠ u GEMÉ.ŠEŠ ša Š.GAL these are the slaves and slave girls of the palace HSS 15 287:23; naphar 42 LŪ.MEŠ ARAD Š.GAL-lim ša GN ša ina GN, ana eṣēdi ša ilikum (list of) a total of 42 slaves of the palace of Ulammi who went to Turša to harvest HSS 16 404:30; list of 25 LŪ.MEŠ uš.Bar ARAD Š.GAL (as contrasted
arad ekalli

with 16 LÜ.MEŠ UŠ.BAR.MEŠ ḫuḫušu line 25) HSS 16 360:15; umma šāmāni LŪ ARAD ŠE. GAL ula ḫawāndaššumi he said, “He is a palace slave, do not extradite him” JEN 355:42; x LŪ.MEŠ ARAD ŠE. GAL-lim maṣṣāratu ša ekalli x palace slaves as guards in the palace HSS 14 915:21; PN itti PN₂ ARAD ŠE. GAL šuṭappi PN is partner with the palace slave PN₂ HSS 16 83:25; PN ARAD ŠE. GAL (selling a slave) HSS 19 122:1; PN ARAD ŠE. GAL-lim (witness) JEN 78:33, HSS 15 30:21, (prisoner of war) JEN 525:17, 47 and 66.

f) in NA: LŪ ARAD ŠE. GAL ADD 434:5; [lu] ŠE.ERIN.MEŠ lu LŪ ša-[at]-ni [lu] LŪ ARAD ŠE. GAL šarru luṣēbīla may the king have either workmen or overseers or slaves of the palace bring here (the requested iron) ABL 566 r. 9, cf. Iraq 25 75 No. 68:5; from Guzana: barley for LŪ ARAD ŠE. GAL-lim LŪ. [...] Tell Halaf No. 58:10; 13 galūma-garments for LŪ ARAD ŠE. GAL ša ibid. 63:8; šit rēšī livē manṣaz pānī nārē nārēt LŪ ARAD MEŠ ŠE. GAL munannīru šēmu rubāṭīšu the officials, courtiers, servants, singers male and female, the (entire) palace personnel (serving) his lordly pleasures OIP 2 52:33 (Senn.).

2. (a designation of a specific profession, NB only) — a) in gen.: PN u mārēkunu LŪ ARAD ŠE. GAL u ṣannānu ša itti bēlini PN and your sons, the arad ekalli and the carpenter who is with our master BIN 1 46:22; (sale of a house by) PN mārū ša PN₂ LŪ ARAD ŠE. GAL u PN₃ . . . aṣṣat PN₂ VAS 15 43:1, cf. BRM 2 28:1, also (as owner of an adjacent field) TCL 12 32:7; golden objects (in the temple) ša PN LŪ ARAD ŠE. GAL-ḫuš[i]qu UET 4 143:10 (referring to the time of Nbk. I); PN mārū ša PN₃ [LŪ] PN LŪ ARAD ŠE. GAL ša ina bābī uṣuṣu PN, son of PN₂, the arad ekalli who is stationed at the gate CT 22 126:7; barley for men ša gāl PN LŪ ARAD ŠE. GAL-Der. 72:6; PN₂ PN₂ LŪ ARAD ŠE. GAL-ME nāphar 3 ina pān PN₂ VAS 7 67:3; ṣaṭīšu ša LŪ ARAD ŠE. GAL-ME šE.BEI 10 6:6; note also LŪ ARAD ŠE. GAL ša tāṭurru BRM 2 50:10 and dupl. Speeers Recueil 285:11, LŪ ARAD ŠE. GAL ša ina muḫḫi ḫiš šā-kiš-lu GCCI 1 224:3, and (in a palace account) LŪ ARAD ŠE. GAL ša šE.ESṬIN u šE.LU ARAD-ŠE. GAL ša ina muḫḫi ḫiš šā-kiš-lu GCCI 1 224:3, and (in a palace account) LŪ ARAD ŠE. GAL ša šE.LU ARAD-ŠE. GAL ša ina muḫḫi ḫiš šā-kiš-lu GCCI 1 224:3, and (in a palace account)


b) in association with building activities: bitumen given ina muḫḫi ḫuḫušu ana PN LŪ ARAD ŠE. GAL to the arad ekalli PN for the work assignment Nbn. 1003:4 and (same person) Nbn. 1026:4, Nbn. 825:3; beams ša ARAD ŠE. GAL-ša u ṣab uṭūmī ṣēlāl VAS 6 218:8, tools for PN nappāḥu u PN₂ LŪ ARAD ŠE. GAL Nbn. 784:6, also BIN 2 127:4, note also VAS 6 220:3, GCCI 1 354:2, BRM 2 17:3, 7, 13, and 21; see also arad-ekallūtu.

The use of the word to refer in a general way to the personnel of a palace organization is well attested from OA and OB until NA. Only in the NB period can evidence be found in which arad ekalli refers to a specific profession. The probable cognate Aram. ārṣidaḳla “builder” suggests a more exact definition of the profession involved which seems supported by the references cited sub mng. 2b. The apprenticeship contract cited sub arad-ekallūtu shows only that a profession and not a status is involved.

Oppenheim, AR 17/2 227f. (with previous literature); Petschow Pfandrecht note 172 and especially note 347.

arad-ekallūtu b.; occupation of the arad ekalli; NB⁴; wt. LŪ ARAD ŠE. GAL-ū-ṭu; cf. arad ekalli, ardu.

PN PN₂ qallāšu ana LŪ ARAD ŠE. GAL-ū-ṭu adī 8-ta šanāše ana PN₂ uddīn LŪ ARAD ŠE. GAL-ū-ṭu ulammassu PN gave his slave PN₂ to PN₂ for eight years for (learning) the trade of builder(?), he (PN₂) will teach him the trade of builder(?). Petschow Pfandrecht p. 112:4 and 7.

See discussion sub arad ekalli.
arad-šarrūtu

arad-šarrūtu s.; (a special status based on a relationship to the king which precludes the sale of a person as a slave); NB; wr. (L.Ü.) ARAD.LUGAL-ú-tu; cf. aradu.

a) positive formulation: pūt šešī pāqārīnu LÚ.ARAD.LUGAL-ú-tu u mār-bānātu PN naṣi PN assumes guaranty (with respect to the small girl sold) against (suits brought) by a person acting unlawfully, by a person with a vindication suit, (against a suit claiming) the status of royal slave or of a free person Nbk. 100:7, also (with additional clause ša ina muḫḫi PN illa' which arises over PN, the object of the sale) Nbk. 336:9, Evetts Ner. 23:6, TCL 12 65:8, BRM 1 72:6, UCP 9 417 No. 12:9, YOS 6 207:9. (Ša PN qallāšunu) Nbk. 346:6, (ša amēlītu 'PN) Nbn. 801:7, (with added šusānītu) Dar. 212:8, TuM 2–3 289:10, cf. also Moldenke 11:10, VAS 5 30:8, etc.

b) negative formulation: pūt la širkūtu la šusānītu la mār-bānātu la ARAD.LUGAL-ú-tu la bit sīšē la bit kussī u la bit narkabti ša PN amti ... PN₂ u PN₃ naṣi PN₂ and PN₃ assume guaranty that the slave girl PN has not the status of an oblate, of a šusānu, of a free person, of a royal slave, (that she does not belong) to a cavalry fief, nor to a throne fief, nor to a chariotry fief BRM 2 10:11, (with the variations la LÚ ḠANŠE.KUR.RA u la LÚ.GIŠ.GIGIR) BRM 2 25:12, cf. also TCL 13 248:9, BRM 2 2:14, VAS 15 3:13, etc.; pūt la šešī la pāqārīnu la LÚ.ARAD.LUGAL-ú-tu la musēš-nātu (wt. LÚ.KI.ZA-ú-tu) la širkī-šīlu la bit kussī ša bit narkabti' VAS 5 128:9, also PBS 2/1 65:12.

Eilers, OLZ 1934 94; Petschow Pfandrecht notes 14 and 403a.

araddu (arantu, arandu) s.; wild ass; SB*; WSem. lw.

a-ra-du = ḠANŠE.EDIN.NA CBS 8538:14 (syn. list malku = šarru).

šamma immeru šikiṭṭi a-ra-an-di (var. -ti) šakin garnašu kurrā 14 tirānāṣu if the sheep has the appearance of an a., (and) its horns are short, it has 14 intestinal convolutions CT 31 30:7 and dupls., var. from CT 41 9:6, see Meissner, AFO 9 119:7.

aradu see aradu.

arādu A (warādu, erādu) v.; 1. to go or come down to lower ground, downhill, downstream, to go ashore, to descend from heaven, to descend into the grave, the nether world, to come down from (i.e., be released by) a higher authority, to leave, abandon, to capitulate, to be lowered, to hang down, flow down, (in math.) to decrease, 2. wurrādu (mg. unkn.). 3. širādu to bring or send to lower ground, to send down (in a legal sense), to bring down from heaven, to make descend into the nether world, to take downstream, to obtain release from a higher authority, to take away, remove, to place in a kiln; from OAkk. on; I urid — urrad — arid, 1/2 ittarad, 1/3 ittanarrad, II, III, IIII, III2, erēdu. TCL 13 196:2 and dupl. Pinches Peek 18:1 (NB), pret. ėrida STD 82:33, pres. errada-nim JCS 15 9 iv 10 (OB), imp. ėridg. X iii 41, AnSt 10 112 ii 25°, III OAAk. ušārid RA 33 177:4, AO 8959, see MAD 3 62, later ušārid — ušerrid; wr. syll. and E₃(DU₃+DU); cf. ėridu adj., ėrittu, mūradu, mušāridu, mušērttu, muttārittu.

e DU₃+DU = elā, a-ra-du-um Proto-Diri 222–222a, also Diri I 199f.; [a] DU₃+DU = e-lu-a, [a]-ra-du- Ea III 26f., also Šb I 241f.; [a]DU = a-ra-a-du — (Hitt.) kast-ta-x (x-x) KUB 3 103:11 (Diri III).


udug.šul a.la.lu ki.še ha.bu.en.ŠU₃+DU. dē : utuku lemmu alā lemmu ana ṣerāti li-ri-du may the evil utukku-demon, the evil alā-demon descend into the nether world CT 16 22:280f., cf. CT 17 21 ii 90f.; nam.⇒ ṣa.an.an.ta im.ta.e₃(d[i]: māmutu šitu gēreb šāmē ur-da the Oath came down from the inner heaven šīru VII 3f., cf. (the headache) kur.rā kur.ŠU₃+DU. nam.ta.e₃(d[i]: šitu gēreb šādī ana mātu ur-du(var. -da) came down to the country from the innermost mountains CT 17 12:5, also ibid. 6ff., also cf. kur.ta gin.na.: [ištu šādī ur-da] AMT 61,7 r. 3f.; [KAKI]ZI AM.TA. e₃(d[i]: nīl.tī šitu šāmē ur-da-dam-ma (in the month Ābu) Gibil descends from heaven KAV 218 A ii 4 and 11 (Astrolabe B); e.n.e.ḍa nu.m[e] a.lu.ù.rigal.dē.dē ni.kû n[u.um] p.a.ḍa.e.n.e = ša ina bālušu ana a-ra-du-qabri la uktall[anu] taklīmtu

The occurrence of aradu in the left column of the syn. list identifies it as a WSem. word, probably the Heb. 'arōd "wild ass." (Landsberger Fauna 94f.)
arādu A 1a

(Samaš) without whom those descending into the grave are not given funerary offering UVB 15 36:13.

dumu.kur.ra ki.in.gi.še mu.un.e₂ : mārī šaṭṭi ana màṭu tu-se-ri-du you (Enlil) have brought down the mountain dweller into the land (Sumer) (parallel): dumu ki.in.gi.ra kur.še mu.un.e₂ : mārā màṭu ana šaṭṭi tu-šēlē you have let the one who lives in the land (Sumer) go up into the mountains SBH p. 130:30f., cf. kur.ta im.ta. ši: ṭṣu šaṭṭi ú-se-ri-da CT 17 22:156 and 158; ana [. . . du]mu.a. ni.ta [. . .] ba.an.ku.kar.še ki.a ba.an.șu₁, ge.e₂ : um-[m[u . . .] a-bi it[t]u [dumu] saq išmuwāma ana erēti úš-te-ri-du they (the demons) have snatched away mother and father from the first-born son and made them descend into the nether world CT 16 43:52f., restored from K.5169:2'f.; ̃đinnin șā.â.an.na.keh(KID) an.ta.e₂ di : ša Ištar itšu šanē ana gērē afakki úš-te-ri-da (see afakki lex. section) Or. NS 3: 201f.

ni-ing me-e (¢) a-rad qa-ab-ril Craig AAT 90 K.2892:20 (comm., coll. W. G. Lambert); dU₄+DU = tu-se-ra-ad Ebeling Wagenförde 37 Ko. 3; tu-u-ra-rad 5R 45 K.253 iii 36 (gramm.).

1. to go or come down to lower ground, downhill, downstream, to go ashore, to descend from heaven, to descend into the grave, the nether world, to come down from (i.e., be released by) a higher authority, to leave, abandon, to capitulate, to be lowered, to hang down, to flow down, (in math.) to decrease - a) to go or come down to lower ground, downhill, downstream, to go ashore, etc. - 1' in OAkk.: imu LUGAL u-ur-da-ni when the king came down BIN 8 134 r. 1.

2' in OA: imu wa-ra-di-a usēbalakum I will send you (the tin) when I come down (from Anatolia) CCT 3 27b:33, cf. ana Alīm .SDK ū-rī-id-m[a] (in broken context) ICK 2 124:zz+20; note in a legal sense: PN u PN₂, ana bāb iltušu u-ru-du-ma PN and PN₂ will go down to the gate of the god (for the legal transaction) TCL 20 130'9 and 28'.

3' in OB: la talakani u ana Jamudalī la tu-ra-da(¢)-ni do not leave (pl.) or go down to GN YOS 2 134:12, cf. inūma ana GN tu-ra-du TCL 17 13:18, izl UM.MI.A ana GN ú-tar-du-nimivas 16 97:9; PN li-ir-da-am-ma let PN go down PBS 1/2 17:6; ana kirīm ša PN . . . 5 erin.meš itīka li-ir-du-ma let five men go down with you to PN’s orchard TCL 17 15:16, cf. ri-da-a-ma ḫītām ša kirīm amrama go down and look at the damage suffered by the orchard ibid. 43:17, cf. also itišu ana eqlīm ri-id-ma Waterman Bus. Doc. 32 r.(t) 11, also UCP 9 343 No. 19:12, Kraus AAB I 102:11, 104:5; kakkum ša iltušu eqlīm li-ir-id-ma let the emblem of the god go down to the field (for the ceremony of the oath to be taken on it) TCL 7 40:31 (all letters), cf. šurinnum ša šamaš ur-da-am-ma Waterman Bus. Doc. 36:2, also (the emblems) ur-du-nim-ma TCL 11 173:4; the guard inā dūrim la ú-ur-ra-ad must not come down from the fort Kraus AAB I 12:17; ana lēbbi elippim ū-ri-id-ma I went down into the ship (to search it) CT 2 20:25 (let.); a boat of the fishermen ana uqār GN u uqār GN₂ la ur-ra-ad must not go downstream to the commons of GN and GN₂ LIH 80:24 (let.); note in a legal sense: the two litigants ana bāb DN ur-d[u]-ma Vas 9 142:9.

4' in Mari: ana aš Purattim ur-ra-du-nim (the nomads) will come down to the bank of the Euphrates ARM 1 83:35; PN īštāu elēnum ur-da-am PN came down from the Upper Country ARM 3 58:12.

5' in Elam: elī illiditi ša PN u PN₂ ana mātim šuddi šānāl u ur-ra-ad no other person must come down to this land (to sow and reap) except (?) the descendants of PN and PN₂ (recipients of the grant) VAS 7 67:12, also, wr. u ī-ur-ra-ad MDP 23 284:16, cf. [ša ana mātim šuddī ū]-r[a]-du ̃ibid. 283 r. 2'; ša qassu utarru ana egli u-ur-ra-ad-mi (obscure, cf. perhaps mng. 1a-8' and 10') MDP 22 155:17.

6' in MB: ḥarrānātē ša ḫurāši ša Aḥlamī akannu ū ī-ri-da-ni ana tāndi i-tar-da-nī the gold caravans of the Aḥlamī did not come down this way, they went down to the sea PBS 1/2 51:23f. (let.); elē šārrī u a-ra-ad šārrī (oxen slaughtered for) the coming up of the king (to Nippur) and his going down BE 15 199:30, cf. PN ki ū-ri-du īṭēli BE 17 48:22 (let.).

7' in Bogh., EA: the inhabitants of GN ipparšīdu inā māt Ḫurri ū-ri-[i]-du fled and went down to the land of the Hurrians
arādu A 1a

KBo 1 5 i 11 (treaty); la inandinni ... a-ra-da ana ersetī he does not allow (my people) to go ashore (to take wood and water) EA 154:15.

8' in Nuzi: aminnī erigailtu šā PN ina eqel ugarī ša ekallim la ú-ri-du-mi why have the wagons of PN not gone down to the fields of the palace districts? AASOR 16 6:35; ina mūši ina libbi kiri PN it-ta-ra-ad-dam ma he went down at night into PN’s orchard HSS 9 141:9, cf. ú-ri-id šallūrē ugettīp he went down and picked the pears ibid. 15, cf. also šumma anāku ina mūši ina kiri ša PN at-ta-ra-ad ma ibid. 7:15; šumma UDU ana mē ú-ra-du if the sheep goes down to the water JEN 541:9; note as a legal phrase: when PN returns (the borrowed sheep and wheat) ū ina egli ú-ur-ra-ad he will take possession of the (pledged) field JEN 573:26, cf. ina libbišu ša ... egli PN ú-ur-ra-ad JEN 102:22.

9' in MA, NA: PN ana tēlitte ta-ra-rad PN went down to the purification ceremony AFO 10 35 No. 61:2 (MA); kī libbišunu e-li-u ú-ru-du they go up and down (the Lebanon) as they please Iraq 17 127 No. 12:9 (NA let.); ina mūḫḫišunu assimṣa a-tar-du-u-ni adē issē šū issaknu ... 2 URU.ŠE.MEŠ ... la ú-ri-du-u-ni I gave orders concerning them (the Elamites who fled into the mountains), they came down and they administered the army oath to them, (but) two settlements did not come down ABL 1008 r. 4 and 9, cf. LUGAL. URU.MEŠ gabbu i-tu-ur-du ABL 506 r. 6; the horses ana mē ur-ru-du go down to the water Ebeling Wagenpf ferde 25 G r. 3, ibid. 21 F r. 3; šarru ina mūḫḫi nārī ú-ra-rad the king will go down to the river (and perform the ritual) ABL 553 r. 7; see also mng. 1a-12’ and 13’.

10’ in NB: ana màṭ tātmām ur-ru-du they go down to the Sealand ABL 210 r. 14, cf. ibid. r. 11 and 16, cf. šaknu ša ... anā màṭ tātmām ú-ri-[du] ABL 863 r. 7, and passim, anā màṭ tātmām ni-it-ta-ra-du ABL 521 r. 13; [x] šanātē agā PN [ina] pān šar Elamīt ul ú-ri-[id] these [x] years PN did not go to see the king of Elam ABL 1304:15; UD.1.KAM ša MN ana dūlu lu-ri-du-ú-nu let them come down to do the work on the first of MN YOS 3 53:27, cf. UD.1.KAM ša MN ana dūlu ur-ru-du-nu ibid. 31:22; x zēru nizzagap ... širakī ana libbi kī ú-ri-du-’ we planted x land (with date palms), the oblates have gone down there (and they divided the land among themselves) YOS 3 200:10; kitartu ša Esagila ina libbi ... ana Uruk ú-ri-du-’ the college of Esagila went down in it (the boat) to Uruk (with the goddesses) YOS 3 86:13, cf. itī elippī it-tar-du-nu ibid. 173:24; ša ur-ra-du ina mūḫḫi ikēli (the harbor authority of Sin) holds back what comes down (in the boats) YOS 3 72:19 (all letters), cf. also (boats) e-re-du u elū (see elū v. mng. 1b–3‘) TCL 13 196:2, dupl. Finchos Peek 18:1; note in a legal sense: ēmīdu ana zērīja ... la ur-rad no tax assessor should come to my field (to assess taxes) BE 10 43:12; aḏī mūḫḫī ša PN ana kirišu it-ta-rad u aṣar ša (text bu)-nu-ú PN ḫṣabat until PN (the buyer) “goes down” to (i.e., takes possession of) his orchard PN may take (an orchard?) somewhere else (in broken context, sale of an orchard) PšBA 10 pl. 5 (after p. 146) 35; see also mng. 3b–2’.

11’ in hist.: īnūmišu ur-dam mātum at that time the people came down (and committed sacrilege) VAS 1 32 i 18 (Ipiq-Īstar of Malgium); the people of Purulumzi ur-du-ni GN ḫṣabat came down and seized GN AKA 36:69 (Tigl. I); īšū GN allumūn ša GN₄ al-ta-rad I moved on from GN and went down to GN₄ AKA 272 i 54, cf. ana màṭāṭe Nu’īri at(var. a)-ta-rad (var. at-ta-da) ibid. 331 i 97, and passim in Asl.; ina niribe ša GN ina rēš māt Ḥalman ú-ri-da through the GN pass I went down to GN₄ Layard 97:190, cf. anā màṭ Kaldi ú-ri-id(var. di) WO 2 34:42, var. from WO 1 466 ii 50 (Shalm. III), KUR GN attachkāt anā alānī ša KUR GN₄ at-ta-rad I crossed Mount GN (and) descended toward the cities of GN₄ WO 1 466 iii 1, wr. at-la-ta-da WO 2 40:26, cf. also STT 43:55 (all Shalm. III), TCL 3 31 and 38 (Sar.); la ḫurma tāḥaza it-ta-rad ana nakrī he did not fear the battle but went down against the enemy BBst. No. 6 i 38 (Nbk. I); Sennacherib ana Elamītu û-rēid-ma ... ḫēsī CT 34 49 i 10, anā màṭ Akkādi ur- dam-ma ḫubut màṭ Akkādi ḫṣabat ibid. 47 i 26,
12' in lit.: DN u šú ilil-pu-ṣu-ur ur-du-ni-i-im DN and he came down to the assembly CT 15 2 viii 4 (OB); e-ra-da-ni-im (text: -ši) they (the women) come down to me JCS 15 9 iv 10 (OB liter.), cf. e-rid ana qēšti go down to the forest Gilg. X iii 41, also AnSt 10 112 ii 25' (Norgal and Ereškigal), but u-rid ana qēšti he went down to the forest Gilg. X iii 45, cf. also mannu ša ur-ra-da ana libbīša Gilg. Y. iii 17, v 15, Gilg. II v 4, also (if in his dream) ana GIS.TIR u-rid Dream-book 329:74 ff., and ana GIS.SAR la ur-rad KAR 177 r. i 22 (homer.); a-rid qēštišu Gilg. II v 6, also Lambert BWL 200 r. 1, cf. a-ri-id GIS.SAR KAR 158 r. vii 28 (catalog of songs); ul e-ru-ul miḫḫa ul a-rid dalā[šu(?)] (see dalu A usage a) Gilg. VI 78; [a]kanimma i ni-ri-id-ma šir rimi anné i nikula ninu come, let us swoop down and eat the flesh of this wild ox Bab. 12 pl. 5:17, cf. la tur-rad aḫī do not go down, my father ibid. 19, and passim in this text, also ellimma ina šāmāmī ... ur-rad ina appi ʾišima I (the eagle) will soar up into the sky, swoop down into the top of the tree ibid. pl. 1:36 (Etana); elli ana ʾaššu a-ri-ḥaššu-[a]-[z] ur(var. ū)-rad ana gaqgarima uṣṣabatu kibiši[ki] Maqlu III 20, restored from STT 82, see AFO 21 75; kalbu ina muḫḫi sinniššu kī (ēlā) ... ana ū-ra-di-šša ina nerubbatī [...] when the dog mounted his mate (he was happy, but) for his going down in [...] Lambert BWL 216 ii 31 (NA); išāri lu šerʾān samme la ur(var. ū)-da ultu muḫḫiša let my penis be (as taut as) a harpstring so that it will not slip out of her Biggs Szaja 35:16; māmīti ina ṣaḥhuru maḥar Šamaš a-ra-du (var. ta[rādu]) oath by going down into a (magic) circle facing the sun Surpu III 127; me tāmti ... ša ḫarīštu la ū-rid ana libbi (see ḫarīštu B) AMT 10, iii 2; ū-rid ana nā[rī] Gilg. VI 122, see Frankena in Garelli Gilg. 122 iv 9'; Gilgāmeš saw a well u-rid ana libbīnna mē irmūnk went down into it and washed (with its) water Gilg. XI 286; for a-rid anzanunzē, see anzanunzū.

13' in rit.: šarrū paššūra ana pan Aššur ira[kek] ur-ra-da ana muḫḫi šēhātē irqarrib the king arranges a table in front of Aššur, descends (from the dais) and approaches the censors MVAG 41/3 8 i 38 (MA), cf. 1 kappu ... ištāt ekallī ištū šarrī naṣṣu ur-[r[u]-d]u-ni they come down from the palace together with the king carrying one bowl (with oil) ibid. 34; the gods ulti biṭṭātišu itēbānīnum ana kisalmaḫi DU₄+DU.MEŠ-ma leave their shrines and descend into the great courtyard RACC. 90:22, and passim in these texts; ana nārī ur-ra-ma 7-šu ištēbī he goes down to the river and submerges seven times CT 38 33:71 (SB Alu namburbi), cf. ana nārī tallak ana nārī tu ur-ra-ma AMT 74 ii 25.

14' in omens: šēpka ana māt nakrim ur-ra-ma wāšam ileqqi your expedition will go down to the enemy land and take prisoner him who is coming out against you YOS 10 36 iii 4, cf. nakrum ana mātum ur-ra-da ibid. 42 iv 20 (OB ext.); summa kulbāḫu ina igāri ur-ra-tu-ni if ants come down the walls KAR 377:9, also KAR 376 r. 35, 38f., CT 38 41:7 and 11 and dupl. CT 40 28 K.6527+ 6, wr. ur-du-ni ibid. 2, also SIG₄ bit amēlī DU₄+DU.MEŠ u ur-ra-du-ni BRM 4 21:6; šēru ... DU₄+DU u ur-rad KAR
b) to descend from heaven — 1' gods, and diseases: sikkatum išatum ... istu kakkaḥ šame ur-du-nim the sikkatu-disease, fever (and other diseases) came down from the stars of heaven JCS 9 11 C 5 (OB inc.), cf. istu šerret šame ur-du-nu ibid. 8 A 10 and B 11 (both OB), also ibid. 11 D 7 and AMT 31,2:4 (SB inc.), cf. ultu kakkaḥ šāmāme ur-du-nim Maqr III 33, var. from STT 82; [a]lā tanāra ša ultu šame ur-du you have killed the bull which came down from heaven Thompson Gilg. pl. 42 BM 34183:7, cf. enīma ultu šāmāmi tu[r]-r[a-d]a (parallel: ultu apsī tellā) En. el. V 127.

2' other oecs.: [šarr]ūatum ina šamāʾi ur-da-anim king descended from heaven Bab. 12 pl. 12 i 14 (OB Etana), cf. [nam], lugal an.ta e.d.a.a Jacobsen, AS 11 70 i 1 and parallels, see ibid. p. 65f.; before creation alātu ur-da ana māti the work-song came down to the land AMT 12,1:61, see JNES 17 56; arāḥ a-rađ BIL.GI (the month of Abu) is the month of the coming down of DN (i.e., the heat, from heaven) Lyon Sar. 10:61, cf. KAV 218, in lex. section; mūtu ... [hū]ṣaḫḫu diliptu mala bāši [ina muḫḫiš]umu ti-tar-da death, famine, all kinds of worries descended upon them (the people) AnSt 5 104:96 (Cuthean Legend); [šubtu] nēṯīti šuttum damiŋti ana māti ur-ra-da peace and well-being will come to the land Thompson Rep. 187:2.


15' in math.: elēnum ur-dam I have descended from above (by so much, i.e., I dropped a perpendicular) TMB 30 No. 61:2, and passim in this text, cf. ibid. 88 No. 180:3, etc. (OB).

To descend into the grave, the nether world: Ištar ana arēši ū-rid (var. ū-ritu) ūlā ištar descended to the nether world and has not come up CT 15 46 r. 5, var. from KAR 1 r. 5, cf. ištu ulla šama Ištar ana KUR NU GI ū-ri-du CT 15 46:63 and r. 6; see also CT 16 22:280f., in lex. section; ninu ūl ūr-ra-da-ak-ki u ati ūl ūl ti-in-na-a-ši we cannot go down to you (Ereškigal), and you cannot come up to us (into heaven) EA 357:4, cf. ul telli ana maḫrini u ninnu ūl ša a-ra-di ... ūl ūr-ra-rad ūl maḫrīkī AnSt 10 110 i 33f. (Nergal and Ereškigal); [šumma amēlu ina] šuttušu ana arēši ū-ri-id if in his dream a man descends into the nether world MDP 14 p. 55 r. ii 9, and passim in this text (MB dream omens), also Dream-book 327:71ff., see also arēšu mng. 2a; ūtāššāma idabbūba a-ra-rad irkūla when (people) are in trouble, they speak of descending into the nether world Lambert BWL 40:47 (Ludlul II), cf. ana a-ra-di aralli (in broken context) ZA 43 15:28, cf. also [ša ū]-ri-du qabri atūra ana KÁ.UTU.[ê] I who had descended into the grave returned to the Sunrise gate Lambert BWL 60:78 (Ludlul IV); see also UBV 15 36:13, in lex. section; ana šamē ellima ... ur-rad ana apsī Anunnaki upaqqa I will ascend to heaven (and give orders to the upper gods), I will descend into the apṣīd and assign the lower gods their duties Gößmann Era 1 184, cf. Gilg. XI 42; birbirrāku ina apsī ū-ri-du your rays (Ṣamaš) penetrate into the apṣīd Lambert BWL 128:37, cf. [ul iṣuši ša] ur-ra-da ina apsī balika ibid. 57.

d) to come down from (i.e., be released by) a higher authority — 1' in OA: ināmī luqatum ... ana Kāmīš elliannī ur-tum ištu ekallim ū-ra-da-ma when the merchandise goes up to GN, the merchandise will come down from the palace TCL 21 213:21, cf. ina šāmāš ur-tām ū-ra-da-ni KTS 20 r. 6' and 9', CCT 2 6 24, ur-tām ina ekallim ūrUr dam CCT 4 11a:26; 74 kutānū ... ana ekallim erubu 26 ūl iliqiu 48 ūl ūr-da-nim
arādu A 1e

74 kutānu-garments entered the palace, 26 garments were taken (as dues), 48 garments were released BIN 4 128:6; cf. summa ekāllum šubāti lu ilteγema šubātita i-ta-ar-du-nim KT Hahn 13:30, also šuq[u]lum ıštū ekallim i-ta-ar-dam TCL 19 81:20; 35 kutānāka ıštū ekallim šalmūtem ur-du-nim 17 TUG.H.L.A ... jaqtum šA.BA 5 ūg ur-du-nim 12 ūg tablu your 35 kutānu-garments came down safely from the palace, of the 17 garments of mine, five garments came down, twelve were taken away away TuM 1 19b:10 and 12: kima luqātum ... ina ekallim ur-da-ni TCL 4 51:5, and passim, cf. also ša ... luqassu ur-du CCT 2 7:37.

2' other oecs.: the kusītum-garments ša ultu muḫḫi Nanā ša Ezida ur-ra-da-nim-ma ana muḫḫi Bēltī ša Urk u Nanā illaku ki iqgānu aššu it-tar-da-a-nu ıştē ina ınā bīššina ana ḍiqaššā ḍīššī Urk lannadīn which are coming down from Nanā which are going to the Lady-of-Uruk and Nanā — as he ordered us, as they were coming down, one of them was given to the Lady who resides in Uruk YOS 6 71:21f. (NB); silver and jewelry ū-ri-du-nu ana baṭgu came down for repair BIN 2 126:7 (NB).

e) to leave (a post), abandon (a fort), to capitulate: inum lamassī mīšari ızzizzuma aḏītum ša Esarra bit kiššat ılī ur-riň šeduššu when the protective female genius who dispenses justice stood aside, the protective female genius of Ezarra, the temple of all the gods, left MVAG 21 88 r. 7 (Kedroaomer text), also ibid. 3, cf. ur-ri-du-ma ūlē šunu ū-ri-du-ma nagabbiš ibid. 12; āl nakrim ūmam ur-ri-da-am the enemy city will capitulate today YOS 10 36 i 49 (OB ext.); ālu teppušma dūršu tušakklā ,epiššu ur-ra-du-nim-ma nākiriššu ūllā you will build a fortified city and finish its wall, (but) those who have built it will have to come down and its enemies will go up into it BRM 4 12:40 (MB ext.); paṭār birāti a-rad maṣṣarāti disbanding of the fortified outposts, retiring of the guards ACh Sin 3:68, also Thompson Rep. 27 r. 3, 48:7, (as a favorable omen) CT 31 50:18, CT 20 25:28 (SB ext.), cf. (unfavorable) a-rad ălī PRT 106:14, Boissier DA 38 i 2, KAR 428 r. 2, 430:9, Boissier Choix 133 Rm. 302:11, also a-rad ăl nakri ibid. 12, KAR 422:16f., 428:32 (all SB ext.).

f) to be lowered, to hang down, flow down: summa Lū šubāssu wa-ri-id if a man's garment hangs down AFO 18 65 ii 6, cf. šubāssu magal it-da-na-ra-āl ibid. 4 (OB omens); summa gāṭāšu ina qaggādišu šaknama la ur-ra-da-ni if his hands are on his head and will not come down Labat TDP 90:24f., also ibid. 214:11, 232:15; summa kakku ıštū arkat amāli meḫret ekal ubānī ṭeš ubānī īṭṭul if a weapon mark hangs down from the back of the liver facing the "palace" of the "finger" and looks toward the top of the "finger" Boissier DA 45:12, also CT 30 13 K.8496 obv.(?) 1, cf. CT 31 11 i 23, 28, CT 30 15 K.3841:5 (all SB ext.); [summa mū ša gulgul]lišu it-tar-du if the water contained in his skull flows down CT 23 36:58 (med.); [ūš].meš-ku-nu kima tíki anā qaqqar lit-ta-rad may your blood flow to the ground like a cloudburst(?) Wiseman Treaties 471, see Borger, ZA 54 190; mešḫī ul dānu ašār 1 anmat ū-ra-du u ašār lu mādu donnu 1 anmat u āṭu ū-ra-du (for transl., see ammatu mng. 2d) BIN 1 8:16 and 19 (NB let.).

(g) (in math.) to decrease: ıli li-ri-id let it increase or decrease TMB 48 No. 91:3, 100 No. 202:4, 204:4, 205:5, cf. Thureau-Dangin, ibid. p. 46 n. 3.


3. šūrudu to bring or send down to lower ground, to send down (in a legal sense), to bring down from heaven, to make descend into the nether world, to take downstream, to obtain release from a higher authority, to take away, to remove, to place in a kılın — a) to bring or send down to lower ground — 1' persons, divine images: nam adam ıš-ri-da-ma send the majority here TCL 19 76:25 (OA); PN nukaribbu ša PNₗ ina lībbi kirī ša PNₖ ıš-te-ra-an-ni PN, PNₗ's gardener, sent me down into PNₗ's orchard SMN 2495:11 (Nuzzi); I took them prisoner ana matt Hatti ul-te-ri-id(var.-rib)-šu-nu-ti and took them down to Hatti KBo 1 2:25, var. from ibid. 1:43; niṣṭ ... ultu gereb šaqū ıš-te-ri-dam-ma ina GN uṣarmē I had the people (who had fled before my attack) brought down from the
arādu A 3a

mountains and settled them in GN OIP 2 27 ii 4 (Senn.); itāni ša māti Akkādu ša RN ana Bībīlī ú-še-ri-du-[x] ana māhāsīšunu itāru the gods of Babylonia whom Nabonidus had brought down to Babylon returned to their holy cities BHT pl. 13 ii 21 (Nbn. chron.); emūqa ša šarri belīja anā māti ul-te-rid I had the troops of the king, my lord, go down to the country (Urūk) ABL 1108:17 (NB), cf. ABL 1286 r. 6 (NB); I sent PN to Šupriša, saying allik ardānika še-ri-da ittalaka ardānišu ú-še-ri-da “Go, take your servants along,” he left, and took his servants along ABL 251:12f., cf. rīhti nisēšunu ... ú-še-rid-u-ni ABL 1044:15, ḫabā Ṽu-še-ri-di ABL 484 r. 5 (all NA), and passim; alkimī lašurkunu ina ša dagal lu-še-ri-id-ku-nu tillī laddinakkunu go, I will muster you, gladly send you down, give you equipment ABL 610:7; ñassapara uše-ri-di-ni-šē-šu they gave orders and they brought them back ABL 1432:16, cf. ušu-še-ri-du-ni-šē-[šu] (in broken context) ZA 51 134:14 and ZA 52 226:25 (NA cultic comm.); DN issu bit iši uš-še-ri-di-ni they brought down the image of DN from the temple ABL 1212:4; SAL.MEŠ-SU-nu SIN issu šamē ú-še-ra-da-a-ni their women would bring down the mountains) Iraq 17 127 No. 12:24 (NA), and passim in this text; [ša ... ištu] ĥiri ú-še-ri-du-nim-ma (the appurtenances for the ritual) which they brought down from the roof AMT 94,9,7, cf. ištu ĥiru tu-[še-er-rid] ZA 45 202 ii 10 (Boğh. rit.); [...] ina kakkabi tuštāt ina šērim kimā Šamaš napsaši tu-še-ri-da you leave (the water used in the ritual) overnight in the open, in the morning at sunrise you bring it down AMT 100,3:9; Šamāš šammu ištu šadī ú-še-ri-dam-[ma] Šamaš brought the herb down from the mountain Küchler Beitr. pl. 3 iii 30; ina maršītin ina namkāri ... ša ištu māt Ḥatte ú-še-ri-du with the flocks, the goods, (etc.) which I brought down from Hatti Smith Idrimi 80; šallassunu ... itti gabāni damūti ša šadī lu-še-ri-di I brought their prisoners (and booty) down from the steep mountain tops AKA 31 iii 29, cf., wr. ú-še-ri-di-ibid. 116:2 (both Tigi. I), 276 i 63 (Asm.), WO 1 458:38, and passim in Shalm. III, 11 29 ii 57 (Šamši-Adad V), also sistātisunu ... ultu gēreb [šadē] ū-še-ri-dam-ma anē šallati annūnūnūte Winckler Sar. pl. 44 B 10.

3' animals: bāl šarri ... anā tamīrtīšu la ū-še-ri-di-īm-ma šammā la re'ē not to let the king's cattle go down into his commons to graze MDP 2 pl. 22 iii 20 (MB kudurru); 3-šu ina me tu-še-rad you take (the horses) three times down into the water Ebeling Wagen- pferde 16 B 6, cf. 3-šu ina ina ĉe-še-di ibid. 8, and passim in these texts; (the sheep) nu-še-ra-da ABL 241 r. 14 (NA).

b) to send down (in a legal sense) — 1' to send to the gate of the god (for legal
arādu A 3c
proceedings): ana bāb ilim ú-še-ri-sú-nu-ma našpertam ... ik'nuknimma I sent them to the gate of the god (Aššur) and sealed the written order for me TCL 20 130:30 (OA), for other refs. see bābu A mgng. 1e-4'a'.

2' to send down to the field (idiotic meaning with unknown connotation, cf. mng. 1a-5', 8', and 10'): ana PN gibima ana eqšija la ú-še-re-si (I am) addressing PN: let him not make her go down to my field CT 4 388b:15 and 18 (OB let.); A.ŠA ... PN û-te-ri-da BE 17 48:8, cf. A.ŠA ḫanṣa kī ú-še-ri-[da]-an-ni ibid. 13 (MB let.).

c) to bring down from heaven: you (Irra) can make the gods return to the country Sumuqan u Nisaba tu-še-ra-da ana māti you can bring down (again) gods of cattle and grain to the country (i.e., bring abundance of cattle and grain) Gössmann Era V 32, cf. (the gods) ú-še-re-si-im muḫšam brought down abundance to them (mankind) Lambert BWL 155:3 (OB fable); (Šamaš) mu-še-rid anqullu ana erṣetī (see anqullu) ibid. 136:178.

d) to make descend into the nether world, the abyss: šubtašumma šu-ri-da-ša ana KUR.NU. G4A seize him and take him down to the nether world KAR 227 ii 20; ša ana arallē šu-ru-du pagaršu tutarra you can bring back the one who was already taken down to the nether world BMS 2:22, see Ebeling Handerhebung 24; ummānī šumūti ana apsū ú-še-rid-ma I had those craftsmen descend to the nether world Gössmann Era I 147; [uš-te]-rid apsūšu šalu lenmu he (Marduk) sent the evil cough down to his abyss Lambert BWL 52 r. 6 (Ludlul III), cf. ārūn īṣšuru ana šamē liššī ārūn nēnu ina apsī li-še-rid JNES 15 140:22' and 142:37', cf. also šu-ri-di-šu apšuku take (addressing the river goddess) it (the evil) down to your depths LKA 114 r. 11, KAR 64 r. 16f., and passim in namburbi rituals; nāru limḫurannima li-še-rid gherbušu let the river take (the evil) from me and take it down into its depths PBS 1/1 14:20 and dupls.

e) to take downstream: idi elippu ša kaš. SAG ša ulla GN ana GN₂ ina libbi ú-še-ri-du the hire for the boat in which they brought fine beer downstream from GN to GN₂ Moore Michigan Coll. 89:33 and 35, cf. elippu ša ... ina libbi ittu ú-še-ri-di YOS 3 111:22 (both NB); anātu ... ša PN ina libbi elippu ú-še-ri-du-u-ni the equipment that PN brought down by boat ABL 425:9, cf. elippu ... abarakkī kaspu ina libbi ú-še-ri-da ABL 89:8 (both NA); umallima elippakī sim-anšu [uš-te]-rad-kī kāṣī I filled your boat with provisions, I will send you downstream (in it) 4R 58 i 23 (Lamaštu), cf. ana makurri tušarkab-šu DU₆+DU-sá-ma (= tušerridakšumma) Küchler Beitr. pl. 1 i 4.

f) to obtain release from a higher authority — 1' in OA: 30 šubattī ina ekallim atta tu-šē-ri-dam you brought down from the palace thirty garments TCL 20 135:14, cf. šubattī šē-ri-da KT Hahn 13:11, cf. also TCL 4 39:18, and see Oppenheim, AFO 12 345 n. 7.

2' other occ.: PN īstu kidinni ú-še-ri-id he let PN leave the ninkiu (where the court action took place, opposite: ana kidinni ušēlamma line 4) MDP 24 391:23.

g) to take away, remove: PN u PN₂ PA.PA ... wardam ša PN₂, aḫḫija ú-še-ri-du-nim ana kaspiṃ iddinuma PN and PN₂, the wakil haṭṭim—official, have taken away and sold a slave of my brother PN₂ PBS 1/2 9:14 (OB).

h) to place in a kiln: ūm abna ana libbi kūrī tu-šē-re-da when you want to place the metal (i.e., the glass) into the kiln ZA 36 182:6 and 8 (chem.), cf. ana kūrī ... kašiti tu-šer-[var.-še]-rid-ma ina bīrit ištē tareḍdi ibid. 15, and passim in this text, also [ana na]šra-ppīka tu-šē-ri-[id] ibid. 202:51, wr. DU₆+DU-id ibid. 182:37, tu-še-rez ibid. 186 § 6:1, ina ḫaragī la īšṣete tu-še-rez ibid. 188 § 7:23, wr. DU₆+DU-id § 8:28, ina sušu tu-še-rez ibid. 186 § 6:11; ana giri [ ... ] ú-še-ri-[iš-su]-nu-ti-ma bušūšunu ūmūr (see bušlu mgng. 2) Lie nr. 231.

i) other occs.: if his buttocks are bruised and KLI.GUB-su NU ὲ a mē la ú-še-rid Labat TDP 132 i 60, with comm. KLI.GUB-su = man-zal-ta-šu GCCI 2 406:13, the variant
arādū B

suggests that manzaltu was taken by the commentator as derived from nazalu “to drip” instead of manazu.

arādū B v.; to serve; EA*; I, II; cf. ardu.

a) arādū: amur anāku panājama ana a-ra-ad šarri ki parši ša abbūti[ja] see, I am intent on serving the king as was the custom of my predecessors EA 118:40, cf. EA 119:43, cf. u balṭati ana a-ra-ad šarri bēlīja EA 112:24, nadna panīnu ana a-ra-di-ka EA 89:17, see Albright and Moran, JCS 4 164 (all letters of Rib-Addu); u ile‘i a-ra-ad šarri bēlīja kīma abbūtinu panīnum then I will be able to serve the king, my lord, as our ancestors (did) earlier EA 144:32 (let. from Sidon); šarri bēlīja i-ru-du u avat ḥiqabal šarru bēlīja ištimu. I serve the king, my lord, and I listen to what the king, my lord, orders EA 250:59, cf. šarri bēlīja i-ru-du anāku ibid. 51, also u šarri i-ru-da-am šarri bēlīja kīma ša abiša EA 300:20; uncert.: u i-ri[du] [šarra] EA 186:7.


aragubū s.; (a math. term); OB lex.*; Sum. lw.


For the elements of the compound, see arū A s., arāḥā, arakartā, see also igigubbā. It is not likely that this word is to be connected with the name of the sign ḫu, aragubbā, for which see S* 113, in MSL 3 22.

**aragullum (AHw. 63a) see aragubbā.

arāḥhu A (arḥu) s.; storehouse, granary; lex.*; Sum. lw.


šumma IM.DIRI AN.GID ina šamē itta[nmar] IM.DIRI.BI AN.DA.GID.DA šumš[u ...] aššu a-ra-ah-ḫu la [šidā] a-ra-ah-ḫu ḫēqāl a-ra-ah-[ḫu ...] if a ...-cloud is seen in the sky, this cloud formation is called AN.DA.GID.DA [...], if you do not know (the word) a., a. (means) ḫegallu (i.e., abundance), a. [(also) means ...] (followed by DUBUR.ÂM.GID) AN.DA.GID.DA [aššu] AN.DA.GID.DA la šidā] ACh Adad 29:7 and dupl. ACh. Supp. 2 Adad 102:3.

If the astrological commentary is rightly interpreted, the commentator explained AN.DA.GID.DA (perhaps “long (cloud formation)”) by arāḥhu, for which the log. E.US.GID.DA indicates a meaning “house with long side.”

In OB, arāḥhu of the lex. texts is replaced by aššāḫu, q.v. Possibly Sum. a.ra.ah = arāḥhu, and a. saq = aššāḫu are themselves phonetic variants, cf. a-saq E.xšē MSL 2 50:227 (Proto-Ea).

arāḥhu B s.; (a song); SB*; Sum. lw.(7).

1 a-ra-ah-ḫu šu-me-ru one a.-song, Sumerian KAR 158 r. viii 35; ina qerbēlīšu nadditi
arahšamna

a-ra-[aḫ-ḫi] ...] (parallel: alāla, see alāla usage b) TCL 3 207 (Šar.).

Perhaps a harvest song, to be connected with arāḫu A.

arahšamna s.; (name of the eighth month); from OB on; wr. ITI APIN.(DU₅-A).

iti apin du₅-a → a-ra-ah-sam-na (vars. a-ra-aḫ-sa-am-nu, a-ra-aḫ-e-su-man) Hh. II 228.

iti apin <mul.gir.tu> giš.a.la.bi, giš. apin.na [edin.šē] a.da.min ri.ru.du a.ki. tu ur gar ra iti ɗim giš.gal an.ki.a. : ITI APIN pa-ṭar giš.mah giš al-ła, giš. apin.na EDIN E.SIG 4,4.3.1 207 (Sar.); ∥ ur-ru-hu, ha-ma-tu = dul-lu-hu (name of the month Arahšamna (its star is alala, see alila usage b) TCL 3 207 (Sar.).

Perhaps a harvest song, to be connected with arāḫu A.

For equivalences to other calendar months, see 5R 43:40ff. See also kininu. Langdon Menologies p. 129ff.

arāḫu s.; (a math. term); OB*; Sum. lw. (a rā)-hi → a-ra-hu-um (after arā, arakarā, before aragubbā) Kraus AbB 1 54 iv 215.

For a possible reading A.RA.HI of the damaged passage TMB 15 No. 30:3 (= MKT 2 pl. 30 ii 7), see von Soden, ZDMG 93 147.

arāḫu A (warāṭu) v.; 1. to hasten, hurry, come quickly, promptly. 2. urruḫu (same mngs.). 3. urruḫu to send in a hurry. 4. urruḫu to frighten(?). 5. III/3(?). 6. III/3(?). 7. III/3(?). 8. II/2, III/3(?); cf. arḫanā adj., arḫaš, arḫu A adj., murruḫu, murruḫi, urruḫiš.


zu-ab pe.la šē anši.ul₄.dē.en.dē.en: on ana aposi → šu-ul-su-tim i nu ur-raḥu šu → ur-an aposi šu; let us hasten to desecrate the apēš BM 4745:67ff. (unpub. litany, courtesy W. G. Lambert); é.gā ba.an.ul₄.e.šē.anši.gā[va[.var...dim]] ba.ab.hu.lu₄.e[va[.var...ha]:] ifa

bitišija ur-ri-ḥa-an-ni ina igāriša uqallitani he frightened me in my house, he scared me within my walls CT 15 25 r. 14 (Sum. only), var. from bil. dupl. PSBA 17 pl. 1 K 41:23f.; mu.gib.an.na. mēn mu.lu.lu.lu.ga ba.an.ul₄.e en mu.lu.lu.lu ga.baba.kur.ra.ke₅(kid) ba.an.ul₄.e en: ʾistaratu anākū sarru ʾu-tar-ri-h-an-ni sarrī ʾsa irat šadi ʾu-tar-ri-ḥa-an-ni me, a goddeš; a criminal has frightened me away, a criminal from the mountain has scared me away RA 33 104:25f.

a-ra-ah-hi šu → ha-ma-tu // ha-ma-tu = dul-lu-hu (name of the month Arahšamna (its star is alala, see alila usage b) TCL 3 207 (Sar.).

1. to hasten, hurry, come quickly, promptly: ana belini nistapram ša eli belini šābu šum belini li-ra-ḥa-am-ma we have now written to whatever our lord's pleasure is, may our lord's instructions come promptly TCL 17 40:14, cf. šēnum li-ra-ḥa-am-ma YOS 2 93:20, also VAS 16 165:20; aššumika mašar avilim abi šābim adhabüma umma šāma šupir li-ra-ḥu-ni-šu-ma lādūb I spoke concerning you to the honorable commander of the troops, he (replied) as follows: “Give orders that they hasten to him (with the message) and let him report” CT 4 39d:8, cf. PBS 7 58:10, also cf. mār PN li-ra-ḥa-am-ma Fish Letters 5:28, šēnum la ta-ra-ḥa(!)-nim Kraus AbB 1 97 r. 3°, see von Soden, BiOr 23 54 (all OB letters); urrub kibaršu a-ra-ḥu lasānam he is long of stride and swift in running BiOr 11 82 LB 2001:8 (OB inc.) but note šarūḫ lasāma (see šarūḫ) Gilg. VI 20; a-ra-ḥu napšursa her (Ištar’s) pardon is swift AFO 19 54 iv 215.

2. urruḫu (same mngs.) — a) in gen.: hašši mati ur-ri-ḥa mātu danāma uš ikallā the destruction of the country will be hastened the country will not stop moaning ACh Samaš 4:12, also ibid. 14:44; ur-ri-ḥa-ma šarru danunu iktašad ana kišad nār Ulaj the mighty king hurried, and reached the bank of the Ulaj River BBSt. No. 6 i 28 (Nbk. 1); ur-ri-ḥi (for urriša) ša-šagalkumēš (for šasarsarrāni) Marduk ur-ri-ḥa-am-ma ašē mār Bel (at the New Year) Marduk, the king of kings, hastened, the son of Bel (i.e., Nabû) also hastened to leave (in the procession)
arāḫu B

KAR 104:24: arkišunu arvud aḫmuḫ ur-ri-ḫ
I pursued them in great haste AnSt 5 104:121 (Cuthean Legend).

b) in hendiadys: [u] i-sa-ta-tim [ša šabim nihrārim [u]-ri-ḫ attašī and I have hurriedly raised fire signals for a relief force RA 35 180:12 (Mari let.); ur-ri-ḫ-ma arkišu ana GN mundaḫšija ... uma'irma I hastily dispatched my troops after him to GN OIP 2 52:34 (Senn., cf. (in fragm. context) [ur-r]i-ḫ izizzaššu Thompson Gilg. pl. 15 K.3388 v 43 (Gilg. VII).

3. urruḫu to send in a hurry (transitive): Nibe aššu turri gimiššu eli Šutur-Naḫunde Elam ur-ri-ḫa mār šipri Nibe, seeking vengeance, hurried a messenger to RN, the Elamite Wineker Sar. pl. 34 No. 72:119; ana miltuši umnānēteja ur-ri-ḫa kakkešū he rushed his armed forces (lit.: weapons) into battle with my troops Streck Asb. 34 iv 8, dupl. ibid. 128 vii 45, cf. qabalšu idkiš ana GN ur-ri-ḫa tāḥasu ibid. 106 iv 32, restored from Piepkorn Asb. 58 iv 34; nakru Elamā ur-ri-ḫ lemnētu the Elamite enemy hardened his evil work JTVI 29 88 r. 4, see MVAG 21 88 (Kedor-isomer text); Nazimarutta šipra ur-ru-š[ ] (obscure) KAR 260 r. 9 (= KAH 2 173, MB lit.).

4. urruḫu to frighten(?): see CT 15, RA 33, in lex. section.

5. III/3(?) (uncert. mng.): še'ām šāliamma ina muḫḫiššu šu-ta-ar-ri-ḫ have the barley brought in and act promptly concerning it (i.e., the storage, etc.) YOS 2 66:11 (OB let.).

Ad mng. 4: Thureau-Dangin, RA 33 109f.

arāḫu B v.; 1. to devour, consume, 2. šušuḫu (same mng.): OB, MB, SB; I (only imp. aruḫ/arih attested), II(?), III.

1. to devour, consume: akul aḫbiša a-ru-ḫ lemmētiša consume my enemies, devour those who are wicked to me (addressing the fire god) Maqlu I 116, II 132, also (with comm. gīš / ur-ru-ḫ / gīš / ĥa-m[a]-tū), see arāḫu A) KAR 94:14 (Maqlu Comm.), cf. Girra kuššasnūtī Girra a-ru-ḫ ša-nu-ti Maqlu II 114, also IV 140; a-ru-ḫ (text: -ši)-ḫ nakriša Iranica Antiqua 2 158 No. 14:5 (Nbk. I); a-ru-ḫ napištašu destroy his life (name of an apotropaic dog figurine) KAR 298 r. 18, see AAA 22 72, cf. (also name of a dog) ur-ru-ḫ napištašu (probably error for a-ru-ḫ) LKU 33 r. 22, also a-ri-ḫ zi-šu (inscribed on a dog figurine) Watelin Kish 1 p. 91.

2. šušuḫu (same mng.): RN ... la šēmā awūdšu ... [n]apištašu ū-ša-ri-ḫ as for RN (king of Ešnumma) who listened not to his bidding, he destroyed his life YOS 9 35:122 (Samsuiluna); šu-ri-ḫ napisasu Anzūm kumāma destroy his life, defeat Anzū RA 46 92:69 (OB Epic of Zu), also ibid. 28:17, 38:17, 40:39 (SB version) and, wr. su-ri-ḫ RA 48 148:5 (= CT 46 38 r. 39).

Meaning inferred from the contexts where the refs. to fire or dogs suggest the proposed translation “devour,” or the like. It is possible, however, that arāḫu B is only a specialized, idiomatic usage of arāḫu A, with napištu or a person as object, in some such connotation as “make short shrift of”; the ancient commentators evidently connected both arāḫu B and arāḫu C with arāḫu A “to hasten.”

arāḫu C (or erēḫu) v.; to attack, to rush against; SB; I iriḫ — irriḫ, III; cf. arḫānu s., erḫaniš, erḫu, irḫu, irḫūtu, mīriḫu.

ša ... ana la paliḫ zikirišu ... ina šītim ašqaqi aqgi-ri-ḫu-ša ma kakkešu ushabaru (see aqgiš usage a-2') TCL 3 120 (Sar.); Aššur u Ištar i(var.)-ri-ḫu-šu-ma DN and DN rushed against him (the Elamite king) Streck Asb. 34 iv 22; i-ri-ḫ-sum-ma ʿāššu zikir p[išu] (Anzū) rushed against him (Ninurta) and addressed him with (these) words RA 48 147 i 43 (= CT 46 38:43, Epic of Zu); bitu ilišnu šanē i-ri-ha-ma one household attacked the other CT 15 49 i 13 and ii 25 (Atrahasis).

Although the derivatives erḫu, erḥāniš, etc., seem to have the connotation of boldness, insolence, or the like, the cited usages point to a meaning “attack.” Neither the cited refs. nor the adj. erḫu are to be connected with arāḫu A “to be swift, to hurry,” in spite of the explanation of the commented erḫu adj.
arakaru

arakaru s.; factor, coefficient; OB*; Sum. lw.; wr. syll. and A.RA.KAR.


a) in math. tables: A.RA.KAR ša 1,25,20 4,38,6,29,9,1,24,22,30 the a. of x is y MCT 13 ii 5, cf. A.RA.KAR a-ra-ka-re-e ša 1,20 18, 32,21,56,36,5,[37],30 the a. of the a. of x is y 7.

b) in problem texts: 3 uv ša 6 iliakkum anu 2 a-ra-ka-re-e-em tannašima 6 iliakkum you multiply the 3 uv which resulted for you by 0;2, the a., and 6 will result for you MCT 45 B r. 12, dupl. ibid. C 6.

Neugebauer and Sachs, MCT p. 15 and 48.

arakú v.; 1. to become long, to last long, to be long-lasting. 2. to last too long, to be delayed. 3. urruku to extend (in space), to lengthen, to prolong, to extend, to add to, to delay. 4. urruku to attain length, to be protracted.

b) to last long, to be long-lasting — 1‘ with expressions of time (šumu, šattu): ana baldi napšatí gid.DA ūme tāb libbi ša bēltija usalla I pray (to the gods every day) for well-being, long-lasting days, good spirits for my lady CT 22 6:3, and passim in NB letters, also ABL 412:5, wr. a-ra-ku ūmu CT 22 65:5, ABL 282:4, GID.DA ūme mādātu ABL 1387:7; šulum tāb libbi ša bēti oidi.DA ūmu ša a-bišita liqbi may (the gods) order well-being, good spirits, good health, long-lasting days for my father CT 22 2:5, also 188:5, ABL 284:3, wr. a-ra-ku UD.MEŠ CT 22 71:4, a-ra-ku ūmu mādātu ABL 521:3 and 14, GID UD.[MEŠ] ... liqšu ABL 285:2, wr. GID.DA ABL 520:2, 789:2, cf. also ABL 451:5, and passim in greeting formulas of letters; GID UD.MEŠ-ia liqšu ūmu ud šonāteja lišāqar may he (Ninurta) order long life for me, may he ordain for me an abundant number of years AKÀ 211:25 (Assm.), (Sin) a-ra-ku UD.MEŠ iqišanni BBS. No. 37:2 (Nbn., Harran), cf. a-ra-ku ūme šarratija lišākin ina pika VAB 4 232 ii 9, 260 ii 37 (Nbn.); ana baldi napšatija gid ūmeja ... aqiš I made the ex-voto for my well-being (and) long life AKÀ 160:3 (Assn.), wr. a-gid ūmeja Iqar 24 94:35 (Shalm. III); ana baldatija giš(var. adds .DA) ūmeja ǹin palēja ... ēpuš I built (the temple) for my well-being, long-lasting days, stability of my reign. Borger Esarh. 7:39, cf. OIP 2 149:8 (Senn.), (Aššur-sarrat, wife of Assurbanipal) ana baldiša gid.DA ūmeša kunnù pale ADD 644:6, also ana baldi napšatija a-ra-ūmeša īṣšurma Labat TDP 230:126 (subscript); šēr dumqi ša a-ra-ku ūmi-ia ... īṣšurma ina [...] (Šamša and Adad) wrote into [the entrails of the sheep] a
favorable oracle portending long life for me VAB 4 338 ii 43 (Nbn.), cf. Sin itu damigeti ša GID.DA ūme pali ana šarrī bēlīja issapra Thompson Rep. 16 r. 3 (NA), ana damigeti u a rak ūme ša šarrī bēlīja itanmanušu ibid. 151:5; note, wt. EGR UD-mu BIN 1 30:5 (NB); marušum ūmēšu i-ri-ku-ma imāt the sick man's days will be prolonged but he will die CT 3 2:13 (OB oil omens), cf. ūmēšu GID.DA.M[ē-m]a imāt Labat TDP 28:83; ūme rubē GID.DA.MEŠ the prince's days will be numerous (lit.: long) TCL 6 6 ii 2, also ibid. r. i 17, KAR 425 i 39, ii 38, VAB 4 266 ii 10 (all SB ext.), and passim, šarru ūmēšu GID.MEŠ CT 40 12:20, NU GID.DA.MEŠ ibid. 19 (SB Alu), UD.BI GID.DA Labat Calendar § 42:2, and passim in omens, šarru ūmē šanāštīšu GID.MEŠ CT 4 5:29 (NB rit.), note summa (SIG,1G1-SU) ZAG GID.DA.UD.BI SUD.UD if his right eyebrow is long, his days will be numerous KAR 393:4 (physiogn.; zēraka [l]imid ūmēška li-ri-ku-ma your offspring will be numerous, your days long-lasting VAB 3 65 § 60:102 (Dar.), cf. li-ri-ku ūmēša limid šanāštīša SI 66 ii 11 (Antiochus I), ša RN . . . ūmēšu GID.MEŠ . . . Ialtū tuittir RA 16 126 iv 31 (NB kudurru), li-ri-ku ūmēšu RA 16 78 No. 20:6 (NB seal); ša šarrri Agum ūmēšu l lyar-ku šanāštīšu li-ri-ka 5R 33 vii 13 (Agum-lakirme), cf. šanāštīša li-ri-ka ana ūm dārückūm VAB 4 190 No. 23 ii 18, dup. YOS 9 85:42 (Nbk.); note as prot.: summa ūmēšu GID.MEŠ-MA if, having become old Labat TDP 154:21ff.; summa ūmē ana manaštišu e-ri-ik if the daylight is longer than its normal measure Thompson Rep. 7:3, and passim, wt. GID.DA ibid. 1:4, GID.DA-IK ibid. 10:3, ABL 1410:3.

2' with words for life, reign, etc.: eli nisē kibrāti arbatim li-ri-ik rēdūti may my shepherdship over the people of all four regions last long VAB 4 150 No. 18:22 (Nbk.), cf. ana šar Akkādi . . . palāšu i-ri-ik ABL 1214 r. 15 (astrol.); URU Pa-la-su-li-ri-ik OECT 3 37:7, also UCP 9 354 No. 25:6 (coll., both OB letters); napišti li-ri-ik (var. GID.DA) BMS 18:16, see Ebeling Handebekk 92; note in the mng. "to surpass": in[a] arkāt ūm[a] ana šar māt Hatti šarrūtu ša māt Ḥalap elīššu tu [l]a i-ri-ik in future days the kingdom of the land of Aleppo must not surpass the king of the land of Hatti KBo 1 6 r. 12 (treaty).

3' other occs.: murusu i-ir-ri-ik his illness will last long TLBL 2 21:5 (OB diagn.), cf. murusu i-ir-ri-ik Labat TDP 220:34, also, wr. GID.DA ibid. 6:4, and passim, ana marṣū murusu GID.DA-ik CT 31 50:14 (SB ext.), cf. also GID.DA (= arāk or urru[k] murṣi Boissier DA 211 r. 19 (SB ext.), ana murṣišu NU GID.DA AMT 101,3:21, CT 23 46:29, also Köcher BAM 66:2 and 14, 152 iii 12, 237 iv 30, AMT 45,6 r. 9; appūnana e-te-rik (var. i-te-ri-ik) šilētu indeed (my) disease became very protracted Lambert BWL 44:90 (Ladulii II), cf. murusu i-ri-ak-ma KUB 37 120:3' ; kilašu GID.DA his imprisonment will last long CT 40 48:28, cf. dānuš GID.DA CT 38 36:79 (both SB Alu).

4' in idiomatic use: ikki ša šarrī li-ri-ik-šī(fer-šē) my lord should be patient with him YOS 3 83:19 (NB let.), for context, see ikku A usage b.

2. to last too long, to be delayed: šābām šāṭī liṣnīqu akk[i]ma ūmē buqūmim [la i]-ri-ku they may keep a close watch on these men so that the time of the plucking will not be delayed ARM 2 140:27; šābām ša ḫāṣika īštu ūmē mādātim ul lubūmām ūm ṭēbītīm i-ta-ar-ku the people of your district have not been "cleared" for a long time, and the "clearing" is (long) overdue ARM 1 42:17, cf. [ū]nišām šābim i-ta-ar-ku (in broken context) ARM 6 68:5; šātmā i-ta-i-rēk-šu-nū-ši-im-ma ikūram(ʔ)? ul škašādu it has become too late in the season for them, and they (the plow-teams) will not fulfill their work assignment Fish Letters 15:19 (OB let.), cf. ūmāt šānaš-šāmāši i-ta-ar-ka ibid. 13, and ūnātūm i-ta-ar-k[a] ibid. 17:17 (OB let.), see Landsberger, JNES 8 256, cf. also enna šatti ta-at-ta-ruk now the season is well advanced CT 22 54:12 (NB let.).

3. urru[k] to extend (in space), to lengthen, to prolong, to extend, to add to, to delay — a) to extend (in space): bit šāḥūri šāṭumu . . . uššēnu ina pēli . . . urāsīd 15 šēpē a-ri-ik 5' šēpē urappiš I strengthened the foundation of these bit šāḥūri—buildings with limestone.
arāku

lengthened (it) by 15 feet (and) widened (it) by 51 feet (and) widened (it) by 51 feet AF 18 352:57 (Tigl. I); ḫu-ra-tim (emend perhaps to xe(!)-ra-tim) ša adi šanna im a-ru-ḫ [u] [or -ḫ[a]-ni] (I have prepared for them) ... which reach (lit.: are as long as) the sky CCT 4 6c:19 (OA); Šamāš haṭṭašu li-ir-ri-ik may Šamaš extend his reign (lit.: scepter) CH xliv 15.

b) to lengthen, to prolong: [m]ukarrā umē mu-ur-ri-ku (var. -ka) mūšāti (Šamaš) who shortens the days and lengthens the nights (in winter time) Lambert BWL 136:189 (Šamaš hymn), cf. ur-ru-ku ša mūši to lengthen the nights ZA 6 241:6 (LB astrol.), also ur-ru-ku ša ūmu ibid. 8; ūmuja tu-ri-ki you (Sīn) have given me (Nabonidus' mother) long life AnSt 8 50 ii 35, cf. ša [sar]ru tu-ri-ki ūmušu you (Gula) prolong the life of the king LKA 17:19, see Or. NS 23 346, cf. also ūmuja ur-ri-ki balāṭa šurki BMS 8 r. 17, see Ebeling Hand-erhebung 62:36, ū-ur(var. -ūr)-ri-ku (vars. ur-ri-ku, ū-ri-ki) ūmu uṣṣūlu šanāti (see aṣṣūlu mng. 2a) En. el. I 13; ū-ri-ki ūmušu ūmūdī šannātūa VAB 4 78 No. 1 iii 43 (Nbk.); mu-ur-rik(var. -rīk) ūmušu muballīt mīti (Nabū) who prolongs the days and gives new life to the very sick Streck Asb. 366:3 (colophon); šimtu šākītu ... ša ur-ruk ūmu palē ... liššakin ina pišun may a good decision concerning the prolongation of the days of my rule be pronounced by them (the gods) Borger Esarh. 27 viii 37, cf. Marduk bēlu rabā palēka lu-ur-rik may Marduk, our great lord, prolong your reign YOS 1 43:8 (NB); DN u DN₂ šumum ūmu šēri a-ra-ku umē ur-ru-ku palē u kunnu isid kuṣṣū [šē] šarri bēlīja ana dārīš liqāb may DN and DN₂ order for the king, my master, for all the future happiness, health, length of days, the attaining of a long reign, and consolidation of the foundation of the throne Thompson Rep. 15 r. 5f. (NB); u šēnu ammar ina šiṭṭu kammušinī umē ša šarri bēlīja lu-ur-ri-ku kusd ša šarri bēlīja lukinnu and the gods, as many of them as dwell in the temple, may they prolong the days of the king, my master, and assure a solid foundation for his rule ABL 120:9, cf. ABL 404:12, 1383 r. 2 (all NA); u inandinu ana ur-ru-ki šānāti ša šarri rabā šar Mīṣri and they (the gods) will grant the prolongation of the years of the great king, the king of Egypt KUB 3 70 r. 1 (let. from Egypt); TLLA-su ur-rik ša RN prolong the life of Assurbanipal! Craig ABRT 1 5:18, see Streck Asb. 346.

c) to extend, to add to, to delay — 1’ in gen.: kaspam ana PN idin la tu-ūr-ra-ak-su give the silver to PN, do not delay (it for) him YOS 2 102:16 (OB let.); mimma mala PN ina libbi ... ur-ra-ka u ukarru PN₂ ina libbi ū-šu-zu-uz PN₂ shares in whatever profit PN makes (lit.: lengthens or shortens) from it (the barley PN and PN₂ are to share in equal parts) Nbk. 235:12; šiddu lu-ri-ku-na-ši let them (the soldiers) extend the distance from us (uncert.) ABL 590 r. 2 (NA); [šūmma mul. DIL], bat manzasu ur-ri-ik if Venus prolongs its stay (in the sky) Thompson Rep. 247 r. 1; uncert.: [...] ammutu ina libbinī [ši] lu nu-ū-ur-ri-ik let us keep this [memory?] long in our hearts EA 29:60 (let. of Tuṣratta); adi utteriṣ quardīsu kima šurpuṣi ši-pīr-ta ur-ri-ik he deceitfully delayed the message(?) until he had his warriors deployed Tn.-Epic "iii" 34.


4. urruku to attain length (of life, reign, etc.): amēla šuṭtu Anum u Ištar damqiš lippalsūšuma ūmī riqātī li-ir-ri-ik šanāt mašre l’attir may Anu and Ištar look upon that man kindly, and may he attain length of (life into) distant days, may he increase in years of prosperity MDP 10 p. 90 (pl. 11) iii 6 (MB kudurrā); šūmma amēla ina šuttiṭu Enlil ịmuru ịbụa ọd. da if a man sees Enlil in his dream, he will have an extended old age.Dream-book p. 311 K.6267 :y+5; pālīḥ Anunnakī ur-ruk [balāṭa(?)] he who fears the Anunnaki-gods will attain long life Lambert BWL 104:147; šar Akkadī balāṭa ur-ruk the
king of Akkad will attain a long life ABL
šarru itti ilī balāṭa ur-RAk CT 20 49 r. 38,
šarru UD TI ur-RAk CT 40 40 r. 64, cf. also Kraus
Texte 7:5, 57a i10; maršu ša ihalūtuMA
balāṭa ur-RAk that patient will recover, and
he will attain a long life CT 38 38:75, cf.
T.LA GĪD.D[A] CT 39 47 r. 16; šarru ūni
ma'dūti ur-RAk ACh Šamaš 8:19; ur-RAk
(var. ur-RAk) ūnim urrappaš kiNṭi he (the
future king) will attain long life, enlarge the
family Borger Esarh. 75:39, cf. ur-RAK
napāšti rītpuš šurri Lambert BWL 252:19 (bil.
proverbs, Sum. destroyed).

5. urraku to be protracted: ištu erēb Šamaš
adi mašarti namāriti ur-RAk // ušamāša iMāT
(if the symptoms) last from sunset to the last
watch of the night, variant: he stays
awake, he will die Labat TDP 34:12; [summa
amēlu li'bu ... isbassuma sili'tasu 4-ta-ar-Ri-
ik-ma ittāsidū if li'bu-fever seizes a man, his
disease is prolonged and makes him bedrid-

6. šaruku to lengthen, prolong: ëN.KI
mu-ša-ri-ku ūm balāṭa IA who prolongs the
days of my life CH xili 103, cf. mu-ša-ri-ku
ūmija VAB 4 190 No. 23 i8 (Nb.), mu-ša-
ri-ik palēja ibid. 280 vii 25 (Nbn.);
Bēl u
Nabū ilāni kalūšunu ūMē ša šarri bēlija
ū-lēl-ri-ku Bēl and Nabū, (and) all the gods
have(?) prolonged the days of the king, my
lord ABL 437 r. 11 (NA); lidammu ittāsa
ūmija li-ša-ri-ik may he (Sin) render my
omens propitious, may he lengthen my days
VAB 4 224 ii35, cf. šu-ri-ku ūmija ibid. 280
vii 54 (Nbn.), and passim in NB hist.;
šu-ri-ik palāšu extend his reign! ZDMG 98 31:11
(Sar.); ībi šumi šu-Rik(var. -rik, -ri-ka,
-ri-[lk]) ūmija pronounce my name, lengthen
my days BMS 5:3, see Ebeling Hand-
erhebung 24, cf. ana urāši A.R.A.LI (in broken
context) ZA 43 15:28, also a-ra-al-lu māl
puļuju the nether world is filled with terror
ibid. 17:53.

arāku

arallū

aralaš s.; (a plant); plant list*; foreign
word.

va-ra-la-dā : v bu'-sā-nu (for context, see
bāšānu lex. section) Uruanna II 115, from Köcher
Pflanzkunde 11 i 53.

arallu see arallū.

arallū (arallu) s.; (a poetic name for the
nether world); OB, Bogh., SB; Sum. Iw.;
wt. syll. and E.KUR.BAD, A.R.A.LI.

[a].ra.1i, š.KUR.MIN.BAD, 6-ra-si] ABX GAL = a-ra-al-
[lu-u] Nabnitu L 72ff.; š.KUR-š-š BAD = a-s-a-ra-al-
lu-u Igitush short version 158; [a-ra-li] [URUX]
sag.tuku ding.ur.ga.ām ša.ga.ē.KUR.
BAD.KeK(kid) : rōbis dingirugge ina qerē
a-ra-al-li (Šamaš) who watches over the dead gods in
the nether world Uvb 15 36:9, cf. Šin.an.na
dub sar maẖ š.KUR.BAD.KeK; min tupsarratu
šītu ša a-ra-al-lē-e CT 16 3:8ff.; for other refs.
with Sum. correspondence E.KUR.BAD, see usage c.
a.ra.li ēn.ē.u ta ele bi. in.dug, ga.[ne] : min asar la
amāri imu[ru] they have seen the
nether world, a place not to be seen 4R 24 No. 2:7f;
a ra.li ka.ōd.in.na.KeK ... : d-ra-dā-a ... TCL
6 54 r. 20f., see ZA 40 89.

a) as a cosmic locality opposite of heaven:
dīšunu šušak šamē [kāšu] šapiš a-ra-al-le-e
irassunu kašdat their (the twin mountains')
peaks reach the vault of heaven, below, their
flank reaches to the nether world Gilg. IX
5, cf. (the mountain) ša elīš rēšāša šamāmi
endama šapšunu šuršaša šur(text šuk)šu-du
qerē a-ra-al-li TCL 3 10 (Sar.), also (said of
Borsippa) šur-su-šu šur-su-šu ṣebš a-ra-al-li
ZA 53 236:6; the mēsu-tree ša ... išēšu
šur(text šuk)-ku-da šušak a-ra-al-le-e whose
root is firmly planted in the depth of the
nether world (and whose crown above
touches Anu's heaven) Gössmann Era I 132;
šubat a-ra-al-le-e uš-[ ... ] STT 23:50 (Epic
of Zu); ultu a-ra-al-le-e tagābi ni-ēš[u ... ]
from the nether world you command his

b) as the abode of the dead: ša ana a-ra-
al-le-e šūrudu pagāšu tutārā you bring back
the body of him who is fated to go down to
the nether world BMS 2:52, see Ebeling Hand-
erhebung 24, cf. ana urāši A.R.A.LI (in broken
context) ZA 43 15:28, also a-ra-al-lu māl
puļuzu the nether world is filled with terror
ibid. 17:53.
aramanitu

c) as the birthplace of demons: e.n.e.ne, ne dim.ma ëKUR.BAD.meš : šunu bindû a-ra-al-le-e šunu they (the demons) are the creatures of the nether world CT 16 12:12f., dupl. UET 6 392:17, cf. ëKUR.BAD [...] ina a-ra-al-le-e šepa i-sak-[ko]-nu ma-a så ãa-ãi šú-nu(!) they (the demons) are (out) to kill CT 16 9 i 7f., restored (Akk. only) from LKA 82:11; ana ëKUR.NU.GI.A liširissunutû ana GIDIM a-ra-le-e lirûsinûti let (the fire) take them down to the land of no return, let him lead them to the spirits of the nether world LKA 154 r. 12.

d) gods associated with the nether world: rabâtu ina ëKUR.BAD mâhûra lu tišu you (Nergal) are great, you have no rival in the nether world BMS 27:6 and dupl., see Ebeling Handetoebubung 112; Enmešarra rabû ša a-ra-al-li Craig ABRT 2 13 r. 1, cf. ka-bit A.RA.LI RA 16 145:25, see ibid. p. 153, cf. also 9BN. KUR.BAD PBS 1/2 106:17, see Ebeling, ArOr 17/1 178; šarrat a-ra-al-li (Erēškigal) ZA 43 17:58, cf. Allatu ... [šarrat(?)] a-ra-al-li-i ibid. 15:30, šarrat a-ra-al-li KUB 37 61:19; see also lex. section; note: Ea Sin Šamaš Nabû Adad Ninurta u hištîšunu rabâti ša ina qereb Ehursagalkurkura KUR a-ra-al-li kiniš šaldu DN DN DN DN DN DN DN their wives of first rank, who were born in the temple Ehursagalkurkura, the mountain of the nether world Wincelder Sar. pl. 35:156.


Tallqvist, StOr 5/4 6f.

aramantu s.; (a math. term); OB.* 40 šinipîtim a-ra-ma-ni-a-li-a lûputma Sumer 6 133:20.

arammu s.; 1. wharf, embankment (of a canal), 2. ramp, causeway; OB, MB, Nuzi, SB, NB.

arammu

giš.i+lu.bâd = MIN (= simmillû) [du]-ši, giš.i+lu.bâd, giš.i+lu.al-û.s-sa = a-ra-am-mu Hh. IV 226ff.; giš.anše.gud.si.dilî = a-ra-am-[mu] Hh. VII A 93 var., see MSL 9. a-ra-am-mu = ti-tur-ru LITBA 2 2 301.

1. wharf, embankment (of a canal): ina [...] a-ra-me ša PN ilâbbîn he will deliver the (300) bricks he makes on the wharf of PN RA 23 158 No. 65:7, cf. eglu nagrattu šalwu u mišil a-ra-am-mi HSS 13 417:17 (both Nuzi); harrunu u a-ra-am-mu ša ãa-ãi šulû if the road or embankment collapses TCL 9 109:22 (NB let.); delivery of barly ina muḫḫi tig a-ra-am-mu ša Nabû on the wharf of Nabû Nbk. 152:5; kima ša Anu an muḫḫi a-ra-am-mu ša giš.MÂ.AN.NA ik탈다 as soon as Anu arrives at the wharf of the Boat of Anu BRM 4 7:16 (akišu rit.). cf. ˇstu muḫḫi a-ra-am-mu ša KÂ.RU.GA adî abul šarri from the upper wharf of the Pure Quay as far as the royal gate ibid. 20, also adî KÂ.RU.GA a-ra-am-mu ša giš.MÂ.AN.NA ibid. 13, see Thureau-Dangin, RA 20 107f., cf. also ina muḫḫi a-ra-am (in broken context) RAnc. 102 iv 1.

2. ramp, causeway — a) across a canal: eli nàrratšu a-ra-am-mu usâkkîsimâ I had a ramp packed down by the feet (of my army) over his canals (and captured him) Gadd, Iraq 16 186:44 (Sar.).

b) ramp before the city gate — 1’ in gen.: a-ra-am-mu ... ina ûr SAHAR.HA ... ina pani abûlîm a ramp (measurements given), at the base of the earth-mass (measurements given), facing the city gate (accompanied by the figure of a trapezoi in cross-section) MKT 2 46 r. ii 8 (OB), cf. MKT 1 143:1 (= TMB p. 21 No. 45), wr. a-ra-am-mu ibid. 240 r. 15, a-ra-am ibid. 20; a-ra-am-[mu] Biggs, JCS 19 97:29 (MB let.); šitu ša ina muḫḫti a-ra-am-mu ša Bel (rent of) a house which is situated on the ramp of Bel BE 10 1:1 ( = TuM 2–3 29).

2’ constructed for a siege: a-[ra]-am-mu ina ṣûqûl epri ḫaṣšu at ûbrû marššû ṣâqqu [uṣâkkîš] I had (my soldiers) pack down with their feet under great hardship a ramp with piled-up earth, wood, and stones Boorer Ezasrah. 104 i 37, cf. a-ra-am-mu ša eli GN ... uṣâkkîšu
arāmu

ibid. ii 3, also ibid. ii 14, a-ram-mu elišu akbus:ma Winckler Sar. pl. 26 No. 55:11, see Lie Sar. p. 63 n. 6, a-ra-am-mu elišu usšakbis Afo 8 184 iv 2 (Asb.); ina šukbus a-ram-me miḫšu šup[i] alā šu-tū ikṣuṭumā they conquered that city by means of packing down a ramp and by blows of battering rams Iraq 7 101 Col. B 15 (Asb.), cf. ina šukbus a-ram-mu u qitrub šupē OIP 2 32 ii 21 (Senn.), [ina] šukbus a-ram-[me] Winckler AOF 1 532:1; lu ina giš a-ra-am-ma lu i[na giš šub]l lu ina bu-būti (will they conquer GN) either by means of a wooden(?) ramp, or by battering rams, or by famine? Knudtzon Gebete 1:8, also ibid. 16:3, wr. ina a-ra-ram-mu PRT 11:6; ina qūlti māsi a-ram-mu [šu-tū napšu šu-tumā idādā iššu-ta] in the dead of night they (the besieged) sprinkled this ramp with naphtha and set fire to it Borger Esarh. 104 ii 4, cf. (but the northwind came up and) a-ram-mu ul i[šbat] it did not ignite the ramp ibid. 7.

Thureau-Dangin, TMB p. 21 n. 4 and RA 29 114ff.; Waschow, Afo 8 128.

arāmu (harāmu, erēmu) v.; 1. to stretch or place (a membrane, skin or a layer of metal) over an object, 2. to place a tablet in a clay case, 3. harāmu to place a tablet in a clay case (OA), 4. harrumu (same as mng. 3), 5. ḫurrumu (uncert. mng.), 6. nahrumu (passive to mng. 2); from OA, OB on; I ʿrim — ʿrim'm — arim (erim), I/2, II, OA, OB harāmu (ʿbrit'm — iḥarrim), tar-ram-an UET 6 410:23 (SB); cf. armu adj., arrumu, erimmu A and B, ermu, nahrumu, nārumu, ērumu.

[si] = a-ram-mu = (Hitt.) ti-la-ul(-u)-wa-ar (followed by uhhu) Liz Bohg. A 195, cf. si a-ram-mu CT 26 43 viii 7 (astrolog. comm.); NLAO+i = a-ram-mu (in group with adru, kasūmu) Ermişhūs V 122.

giš.gu.zu gär. ba kuš.si.ga = MIN (kussāt) ša karā mašša ar-mu chair whose knob(?) is covered with leather Hh. IV 109; giš.tukul.kun.gar.ra = ša zib-ba-[a]-mu (var. ar-mu) mace covered with a "tail" (see šibuṭtu mng. 3) Hh. VIIA 24.

[...eme.tum.ki] dul.la an.ta iği.duš.a ki. t[a...]: [...] ak-ka-da-a a-ra-mu e-la-a a-ma-ra-[u šop-la-a ...] ZA 4 434:1' and 3' (= Examenstext A 18).

1. to stretch or place (a membrane, skin or a layer of metal) over an object — a) to cover drums with leather: enāma lišu sipparrī ana a-ra-mi ana panik[a] when you intend to cover the bronze kettledrum RAec. 10:1, cf. (words to be whispered into the ear of the bull) ša lišu sippari a-ra-mi (whose hide is to be used) for covering the bronze kettledrum ibid. 26:17 and 26, lišu sipparri te-rim ibid. 26:8, wr. ta-rim ibid. 22 r. 8, tar-rim ibid. 14:25.

b) to cover the body or a part of the body — 1' in gen.: eṣetti usṣukat a-ra-ma-at maš[ki] my bones are visible, covered (only) by skin Lambert BWL 44:93 (Ludlul II), cf. šurrupi sussuk a-ri-im ka-la-a-[šu?] Afo 19 52:150; ammīnī ar-ma-a IGII1-ka why are your eyes covered? Biggs Šāṣiga 12 i 8, also [ammīnī] ar-ma-a IGII1-ka ibid. 50:2'; šumma āmētu ināšu (ešu a-ri) if a film (lit.: shade) is stretched over a man's eyes Köcher BAMS 3 iv 46, but inšu ... giš. Mī Dū'a Labat TDP 34:27f., inšu ... giš. Mī Dū'a ibid. 36:30, to be read probably šilla iš(ta)mā.

2' in Izbu: if a ewe gives birth to a lion and panāšu himṣa ar-mu its face is covered by a fatty membrane CT 27 21:11.

3' in ext.: šumma amātū šē[a] a-ri-ma if the liver is covered with a fleshy membrane (lit.: flesh) TCL 6 1:47f., also (with šimešu) ibid. 49, with (šišitu) ibid. 50; šumma marū šē[a] a-ri-ma CT 31 26 r. 12f., cf. usū u[a]-ri-m CT 20 15 K.6848:10; if there is a šiḫu-mark in the emplacement of the šulnu-mark and usūDIRI panāšu ar-mu its surface is covered by an additional flesh(y membrane) TCL 6 3:45, cf. šumma āmātu šē[a] a-ri-ma if the surface of the intestines is covered with tallow Boissier Choix 92 K.3670:8, if ipa ar-mu ibid. 9, šišitu ar-mu ibid. 10, cf. also KAR 423 i 28; šumma kaskasu līp[a] a-ri-m Boissier Choix 94 K.6597:7; šumma rēš marī šišitu 1 u-šu 2 u-bān a-ri-m if the top of the gall bladder is covered by a membrane of one or two fingers' width CT 30 16 r. 7, cf. [šumma šab'] ekalli šišīṭum ha-ri-im YOS 10 25:4, šilā 2 ... nadāma šišīṭum ha-ar-mu RA 44 30:13 (both OB), šumma imīšī amāti šišīṭu a-ri-m TCL 61 r. 10, cf. ibid. 3:10, 2:11f., CT 20 7:19ff., if there

arāmu
arāmu

are two “paths” šišitu ār-mu ibid. 21, šišhu sig, ār-mu ibid. 22, for other refs. wr. di-ḫu a-rim see šišhu usage a-2’a ‘2’ and b’2’; obscure: šemma kal bēb ekkall a-rim CT 20 45 ii 32, also (in broken context) a-rim Boissier DA 9 r. 18, CT 28 45 r. 9, [ā]-į-mal PRT 113:14.

4’ in oil omens: pa-[n]u-šu ār-mu KAR 151 r. 46.

c) to plate with a layer of metal: a bed šu ina hurāsi liqti šūsume e-ri-mu gērebā whose inside I have overlaid with the finest appropriate gold ZA 5 67:36 (Asn. I).

d) to cover the sky or a heavenly body, said of clouds, etc. — 1’ in astrol.: [šemma] Istar ina pan šatti ši-ši-tam ār-mat if in spring Venus is covered by a “membrane” ACh Istar 9:4 and dupls. Supp. Istar 40:22, Supp. 2 Istar 55:12; šemma Sin ina tāmartišu šabiha a-rim if the moon’s first appearance is covered by a mist(?) ACh Sin 2:6, cf. Supp. Istar 35:35, Supp. 2 Istar 49:64, also šabiha šalma a-rim ACh Sin 2:7; šemma min gun ar-ma-at if ditto (= the cloud?) is covered with colored spots(?) ACh Supp. Adad 61:7, cf. šemma IM.DIKI ar-mat ACh Supp. 2 Adad 113:6; šemma eretu salantu elāti šāme i-ri-m if a black cloud covers the heights of the sky ibid. 112:13, cf. šemma ud idā šāti ī-pa-a i-ta-ri-ma ... AN.MI idā šāti ir-ri-ma if the daylight at the south side is covered with a cloud, (explanation:) an eclipse covers the south side ACh Adad 33:13, also (with other cardinal points) ibid. 14–17, cf. gabišu ir-ri-ma ma ibid. 18, qaran inītisū ir-ri-ma (something) covers its (the moon’s) right horn (explanation to šemma Sin ... qaran inītisū salmat if the moon’s right horn is black) ACh Supp. Sin 7:18; [šemma] ... Sin adir ... ki i-ri-mu išku if the moon is eclipsed, (and the eclipse) clears up as it covered (it) ACh Supp. Sin 30:32, for i-ki (ṣiḫ or iriṃ) see the refs. cited sub akāmu v.

2’ in lit.: 4Addu lu šumšu kiššat šāme li-ri-ma (var. li-ri-im-ma) let his name be the Storm god, let him cover all the sky (with his clouds) En. el. VII 119.

e) in transferred meaning: melammat eqdātu bānišunu e-tar-mu a fierce sheen covered their faces LKA 63 r. 21 (MA lit.); kima tinūrī qaturšunu li-ri-mu [šāme] let their (my enemies’) smoke cover the sky as (that of) an oven AFO 18 294:75 (SB inc.), cf. quri Girra li-ri-ma panikunu Maqlu III 170, also paniṣu li-ḥi-ri-im Bohl Leiden Coll. 2 7:6, see BiOr 11 82 (OB inc.); Šin ... išetu paniṣu li-ri-ma [...] may Sin cover his face with darkness Bauer Ab. 2 90 r. 12. Note with e-vocalism: šadi briši e-ri-ma šalummatka your radiance (Samaš) covers the high mountains Lambert BWL 126:19; [ši(?)]-du-ud mulu i-te-ri-piša death’s persecution has covered my face Lambert BWL 42:81 (Ludlul II), cf. pulušta u rašubba i-te-ri-pišu Gilg. IX i 11, cf. also šuši i-te-ri-m x namur [ratulu] Th.–Epie “v” 25.

f) other occs.: IM makurra tar-ra-am ina kunukki ... bāb makurri takannak you cover the (model) boat with clay, you seal the opening of the boat with a seal cylinder UET 6 410:23, see Gurney, Iraq 22 224, also, wr. tar-ri-m ibid. 17 (inc.); they bring out the gold “heaven” from the treasury Ezida šepāḥi Nabū ulta kutallu adī išdi bīti ir-ri-mu-ū and stretch it over Ezida, the cella of Nabū, including the rear and the foundation RAcc. 141:371 (New Year’s rit.); KA.GAL še(var. šu)-’a-šu i-ri-mu (obscure, name of the Marduk gate in Babylon) SBH p. 142 ii 7, var. from K.15122 in Bezdol Cat. Supp. p. 159, see Unger Babylon 234; obscure: suḫa ana UD.3; KAM iššuma še ir-ri-im a storm(?) will rise on the third day and .... the barley ACh Istar 5:10 (apod.).

2. erēmu to place a tablet in a clay case: ina tuppi šiṭur e-ri-im ib-[i-im] he wrote (the oracle query) on a tablet, put it in a clay case, sealed it K.8323:7’ (courtesy W. G. Lambert); see also erēmu.

3. ēḥarāmu to place a tablet in a clay case (OA only) — a) in gen.: ʾiḏama tuppaš ša PN u PN ši-ir-ma-ma be sure (pl.) to enclose the tablet of PN and PN in a case TCL 19 80:9, cf. tuppašumu ši-ir-ma-nim ibid. 76:18, and passim with tuppu; exceptionally: ṣaḥṣism
arāmu

ḥi-ir-ma-ma enclose the memorandum in a case BIN 4 32:35.

b) with indication of the contents of the tablet: ṭuppam םא māmīt PN ni-iḥ-ri-im we enclosed in a case the tablet containing PN’s declaration under oath BIN 6 29:27; x kaspam ... ana šibtim nilqe’akumma ṭuppini iḥ-ri-mu we have taken on interest x silver for you and they have enclosed our tablet in a case Kienast ATHE 28:22; we gave merchandise to two persons ṭuppāšnu ana 4 ḫamsātim ni-iḥ-ri-im and enclosed in a case the tablet drawn on their names (stating a term) of four ḥamuštu-periods BIN 4 4:11, cf. x kaspam ṣa ʾissēr PN u PN ṃ PNš īšāma ṭuppāšnu iḥ-ri-mu-ma CCT 1 9a:9; after four ḥamuštu-periods they will pay the x silver which I have given to PN and PN ṭuppāšnu aḥ-ri-mu and have enclosed in a case a tablet drawn on their names AnOr 6 pl. 7 No. 19:10; ṭuppam ... ana ūmē ni-iḥ-ri-[i[m] we enclosed in a case a tablet (concerning x silver) for a time agreed upon TCL 4 20:6; make all this silver ready and ana 12 ḫamsātim ṭuppaka ḫi-ir-ma enclosure your tablet for twelve ḥamuštu-periods in a case BIN 6 55:13; PN owes me x silver, PN and PN ṭuppum iḥ-ri-mu have enclosed a tablet (to this effect) drawn up in his name CCT 2 11a:8; ṣa 2 MA.NA ḫurāṣim ṭuppum iḥ-ri-im-ma ammakam ībaši he enclosed in a case a tablet concerning two minas of gold and enclosed in a case the tablet (to this effect) drawn up in his name CCT 3 42a:16, x kaspam ... ṣa PN ana PN śabbatum ṭuppum iḥ-ri-mu kaspam ... PN śabbu PN (the creditor) has been paid the silver (and interest) on the x silver which PN (the debtor) owed PN and for which a tablet concerning (his indebtedness) was enclosed in a case ICK 1 57:5; ṭuppam ṣa šibī ḫi-ir-ma enclosure in a case the tablet with the (enumeration of) witnesses BIN 6 56:15, cf. x ṭuppim ṣa šibē ḫa-ra-mi-im ibid. 61:14, and see below mg. 3c; note also ṭuppum ṣa nuḍazzizim ḫi-


4. ḫarrumu (same as mng. 3, with plural object, OA only) — a) with ṭuppū: ṭuppū ṭu-ʁa-ra-ʁa-ma ... nusēbalakku we will have the tablets enclosed in a case and we will send (them) to you BIN 6 73:25, cf. ṭuppū ṭu-ʁa-ra-mu BIN 4 114:11, cf. also ṭuppū ṭu-ʁa-ra-ma u-ʁa-ra-mu-ʁa MaVG 35/3 No. 319:8.

b) elliptic: ʾa atṭa urkiti tā-ḥa-ri-mu (the names of witnesses) that you will have later on enclosed in a case TCL 4 82:11, cf. ḫ实际上是 ḫa-ra-ra-ma I (myself) will come and enclose in a case ibid. 12, dupl. TCL 21 268:9 and 10.

5. ḫarrumu (uncert. mng., OB): avātum ḫu-ur-ʁa-mu-ʁa ḫu-ʁa-ma the affairs are very secret(?) TCL 17 59:20 (OB let.).

6. naḥrumu passive to mng. 2 (OA only):

Ḥammurānu ṭuppum i-ḥi-ri-ma MaVG 35/3 No. 332:17.

The proposed meaning of ḫarmu as used in OA is based on etymology (see armu, ḫarmu adj.) but it must be noted that nowhere in OA does (ḫ)armu refer to the placing of letters in clay envelopes, i.e., cases. The act seems to have had definite legal connotations (Landesberger, Arkeologiya Dergisi 4 p. 13 n. 1 with literature); its subject is normally the creditor, its object the legal text (ṭuppum, only once and in obscure context tabsištu), as a rule a promissory note.

In AJSL 36 81:44, read tur-ra-am tubāḥhār you heat it again, see turram.
arandu

arandu see araddu and arantu.

araniš adv.; like an eagle; SB*; cf. erā C.

Lū munādahšiša elī nārātiši a-ra-niš (var. ā.μušen-niš) usāprišna. I sent my fighters flying across his canals like eagles Winckler Sar. pl. 34 No. 73:129, var. from Lie Sar. 409.

For a parallel, wt. kīna ā.μušen.meš TCL 3 25, see erā C usage b.

aranu see aranu.

aranu (arandu) s.; (a kind of grass); SB.

ā.sag.šī = a-ra-an-tū (preceded by sassatu and ā.sirinu) Hh. XVII 38; ā.sāb.šī = a-[ra-an-tu], ā.numun.ā.sāb.šī = zēr [aranu] ibid. 129f.; ā.nu, ra.-ā.sāb.šī = a-ra-an-tū = (...) Hg. D 214, also Hg. B IV 198; [hi-ri-in] [I.KI.KAL] = a-ra-qu A

V/3:244.

arantu (arannu) s.; like an eagle; SB*; of. ārdu

LI mundahszja elī nnartisu a-ra-nid ... sIcG = a-ra // ar-qum (i.e., araqu and arqu) Nabnitu XXII 235; [si-ig] [sIGl] = a-ra-qu (preceded by synonyms of ewer) An VII 116.

a) chest, coffers: 1-en ās ar-ra-nu ša ās. 


b) cashbox: x silver irbi ša a-ra-nu ša PN income from the cashbox of PN GCCI 2 131:2

and 7; ki ina Araḫšama sušuppi la idannu kaspa šim sušuppi aki a-ra-nu ša A-raḫšama inaddin if he does not give over the dates in MN, he shall pay in cash the price of the dates according to the (exchange rate of the) cashbox of MN Dar. 484:11.

c) coffin: NA₄ a-ra-nu asar taššil[išu] ina eri dan-ni bābāša aknuinsa si-pat-sa I scaled the opening of the stone coffin, his resting-place, with strong copper and reinforced the seal TuL p. 57:6 (SB).

Oppenheim, JNES 6 117f.; Zimmerm Fremdw. 34f.

*aranu see arnu mng. 1a-4'.

arapšanu s.; (a precious object); EA*; Hurr. word.

1 šu a-ra-ap-ša-a-an-na 6 ituarr̠ra ūru[ā]ši one set of a-s (with?) six ... . . . . of gold EA 22 ii 14 (list of gifts of Tušratta).

arāpu see erēpu.

arāqu (warāqu) v.; 1. to become green or yellow, to turn pale, 2. urruq to cause to pale, to cause to be green, 3. urruq to turn pale, yellow; from OB on; I īriq (īruq CT 15 45:29, 'ir-qi STT 28 iii 21') — īriq — (w)aruq, I/3, II, III; wr.yll., and sīg; cf. amurriqānu, arqu adj. and s., arqātu, marqītu, urāqātu, urīq, ur-qanułu, urqu, urruq, urriqū.

si-ig sīg = a-ra / ar-qum (i.e., arāqu and arqu) Nabinu XXII 235; [si-ig] [sīg] = a-ra-qu A V/3:244.
1. to become green or yellow, to become pale — a) said of the face: ana zikri ėlīm i-ri-ğî pānuṣū at the man’s words his face turned pale Gīg. P. iv 39 (OB); kīma nikīs ĝīš bīni ē-ruq (var. -ri-) pānuṣā her face turned as pale as a cut-off twig of a tamarisk ibid. 316 iv 2, cf. a-ra-ri-a-nu 232

2. urruqu to cause to pale, to cause to be green: [summa ubān ḫašī] qāltī ṭāssā wā-ra-uq (or wu-ra-uq, see mng. 3) if the head of the middle “finger” of the lungs is pale YOS 10 39:38 (OB ext.); enzu ar-qi-at a-ra-ṣaq [ṣī]pā.TUR-ṣa a-raq lū.ṣīpa-ṣa a-raq na-qid-sa ina kī sīg, sāmmī sīg, mēš ıkkal the she-goat is green, green is its shepherd boy, green is its shepherd, green is its chief herdsman, it eats green grass in a green plot Labat, Syria 33 122f. (med.); pānuṣū i-ta-nar-rī-qī his face is always pallid Labat TDP 158:12.

b) other occs.: [summa ubān ḫašī] qāltī ṭāssā wā-ra-uq (or wu-ra-uq, see mng. 3) if the head of the middle “finger” of the lungs is pale YOS 10 39:38 (OB ext.); enzu ar-qi-at a-ra-ṣaq [ṣī]pā.TUR-ṣa a-raq lū.ṣīpa-ṣa a-raq na-qid-sa ina kī sīg, sāmmī sīg, mēš ıkkal the she-goat is green, green is its shepherd boy, green is its shepherd, green is its chief herdsman, it eats green grass in a green plot Labat, Syria 33 122f. (med.); pānuṣū i-ta-nar-rī-qī his face is always pallid Labat TDP 158:12.

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**ararihu**

STT 95 14: α-α-ρα-ρι-τι-α-να-σα-σα-να (for conciliating one's god) ibid. 66, also Köcher BAM 316 i 22, also (for a phylactery) ibid. 311:54, Bigge Śaxiga 66 i 38; α-α-ρα-ρα-να-να: šanmi niššiš šeši: he-mu-ú ērši amēši šulma — a. is an herb for snake bite, to shred (?) (it), to surround the man's bed CT 14 23 K.9283:8, restored from RA 15 76:10, cited hemā A s., which should be read hemā or temū “to shred(?).”

Thompson DAB 125f.

**ararihu** s.; (an official); Nuзи*; Hurr. word.

(after a list of garments, golden ring, metal objects, etc.) annūtu ša ishu bit PN PN₄ mārsu itti LÜ.MES a-ra-ri-šu-ri ša isbatu these (are the objects) which PN₄ his son seized in the house of PN (his father) together with the a.-officials HSS 15 163:13. cf. (after a list of five names) 5 LÜ.MES a-ra-ri-hu-ru ibid. 21.

*ararratu see ararru.

ararru (aššu, fem. *ararratu) s.; miller; OB, Mari, MB, NB; Sum. lw.; wr. syll. and LÜ/SAL.HAR(.HAR); cf. ararru in bit ararri, ararritu.


a) in OB: 30 ( ... ) še a-ra-ar-rum thirty silas of barley for the millers HUCA 34 12:105; four gur of barley ana čšiš.ŠARRU LÜ.HAR.HAR ana šuku u šā.ŠI kār to be worked by the millers, for provisions and voluntary offerings JCS 2 86 No. 11:4, cf. (in similar context, with šiq meššiq ḫu-ri-ji-[im]) ana čšiš.ŠARRU LÜ.MES.HAR BM 81155:13 (courtesy R. Harris); čšiš.ŠARRU a-ra-ar-rum-[im] (in broken context TIM 2 43:4; awilum ul ša a-ra-ar-rum the man is not one of the millers TCL 17 59:14, cf. PN LÜ.HAR.HAR BIN 7 222:9 (let.); A-ra-ar-rum (personal name) CT 2 40a:18, also A-ra-ar-rum Meissner BAP 30:3 and 8.

b) in Mari: aššum PN LÜ.DIM u 10 LÜ a-ra-ar-rum šiḫuru šarum, aššum PN u 10 LÜ a-ra-ar-rum šešer bēliša aṭṭārda[š]u concern of PN the builder and the ten millers that my lord wrote me about, I have now sent PN and the ten millers to my lord ARM 5 28:5 and 7.

c) in MB: naṣṣar 20 TUG.SIG LÜ.HAR.HAR.HAR MES maḫru total of twenty woolen garments received by the millers Iraq 11 146 No. 7:14; 4 PI ŠE.BA PN HÅR.HAR BE 14 91a:17, cf. PN HÅR.HAR ibid. 58:11, 28ff., 32, also ibid. 62:13; ŠE.BA 2 SAL.HAR.HAR.HAR the rations of two female millers (referred to as EŠ.GAR BAPPIR.MES u KA.ZID.DA work of the brewers and millers) BE 15 77:6, cf. 1 PI ŠE.BA 2 SAL.HAR.HAR 30/2 73:31, 120 SILA SAL.HAR.HAR BE 15 164:5.


e) in SB: ša LÜ.HAR.MES ina Ė LU.MES ... ana 4 nap-tan ša [Anu] Antum (grain) which the millers (provided) in the kitchen for four meals for Anu and Antu RAcc. 76:23; šau isšiša zabardabbá sirašu eniqšu LÜ a-ra-ar-rum (in enumeration of the personnel of Egig-nugal, see eniqšu) YOS 1 45 ii 26 (Nbn.); šummu ana reš marti erištu kima kakkūši erištu a-ra-ar-rum if there is an erištu-mark (looking) like a lentil on top of the gall bladder, (that means) wish for a miller TCL 6 4:26 (SB ext.).

Logographic writings have been included here, though they should perhaps be read šešišu, q.v., and teššitu, note LÜ.HAR.HAR.*HAR = šešišu-ú OB Lu 422.

Landsberger, OLZ 1922 338f.

ararru in bit ararrri s.; mill; OB*; cf. ararru.

ina É a-ra-ar-rum ỉṣatio-animu uṣiribanni ỉṣianni he seized himself at the mill, made me enter and shut me in CT 6 8:11, cf. nip bit ina é a-ra-ar-rum šīlta kalia Kraus AbB 1 137:10
arrarrītu
(both OB letters); for ē.ḪAR.ḪAR in OAkk. and Ur III see Oppenheim, Eames Coll. p. 146f.
arrarrītu s.; work of the grinder; SB*; cf. arraru.

He had an image made of himself, holding a grinding stone ša epēš ḪAR.ḪAR-ru(?)-ti(?); for (both OB letters); for e.HAR.IJR-ru in OAkk. and Ur III see Oppenheim, Eames Coll. p. 146f.
arrarrītu s.;…

En. el. VI 97; kí ša a-ra-ru(var.-ri) ana ḏEN ithubi kappi . . . ubattuquni just as one cuts off the hands of those who blaspheme against Bēl Wiseman Treaties 626.

arāru A v.; 1. to curse, 2. to treat with disrespect, to insult, to disown, disavow; from OAkk. on; I īrru – īrrar, I/2; li-ra-ru-šu ∑A 51 140:75, NA; wr. syll. (AŠ CT 4 5:11), cf. arāru s., arratu, arurru A adj.

1 = a-ra-ru Igtiuh I 132; [x].uš.-bal.la.[x.x.]

tar.x.da = [a]-ra-ru (followed by nazāru, tamū) Nabinutu Fragm. 7 a7–8; aš.-bal.dug.ga = a-ra-ru (in group with arratu, nazāru) Antagal VII 115; nam.kud.da = a-ra-[ru], ta-mu-[ti] A-tablet 371.

lū.eme.ḫul.gal.e aš.-bal.mu.un.ab.dug.ga: ša šiššu limuttu i-ra-ru-šu he whom an evil tongue cursed 5R 50 i 69f. (Schollmeyer No. 1); ēnim.urta dumu.ēEn.ē Wilkinson A 154.12, ke₂₅(K3) aš im. mi. ib.sar.re: ḫMIN šiššum maḫ ḫMIN ir-ra-ar-šu Lord Ninurta, the son of Enli, curses it (the stone) Legale XII 14, also X 3, XI 19, XII 30, also nam ām.mi.ib.tar.re (var. aš nam.mi.ib.sar.re): ir-ra-ar-šu-nu-[ti] ibid. X 21; ki. ba. na.ām.bi tar [...] māt nukurti ša ta-ra-ru [...] the enemy land which you cursed BA 5 363 No. 6:39; dīngir. gal.gal.e ne.ke₂₅ nam ba.bar(var. adds .an). tar.ru.da(var. .de): ištu rūlimi ti-ra-ru-šu may the gods curse him CT 17 34:39f.

umun.bi na.ām.bi da.an.tar: bēšū i-ta-ra-ar-šu his lord has cursed him 4R 11:13f.

īd. ām.an.ki ba.kud.da: nim ga ba ba sahar ba.diri: kišma nār ša E-a-i-ra-ru-šu šiššunu šiššu their (the rivers') mouth was filled with mud like that of a river which Ea had cursed SBH p. 114:11f.; lū ṅīg.nu.un.zu.a ra sag.ba an.dī. ib.dug.ga (var. du bi.in.dū.a): ša ina la edē i-ra-ru (var. i-ru) who, without knowing, cursed (var.: went ahead) 5R 50 i 33f. (Schollmeyer No. 1), var. from LKA 75:17f.

a-ra-ra = na-za-ram CT 18 10 r. i 54.

1. to curse (with god as subject) – a) to curse a person (with arratu) – 1' in royal inscr.: ištu rūlimu in napharišunu ar(copy) ur-ra-dam la-mu-dam li-ru-ru-šu may the great gods in their entirety curse him with an evil curse Afo 20 78 ii 8 (Naram-Sin), cf. erra-dam le-mu-dam li-ru-ru-šu Msp 4 161 ii 7 (OAkk.); šīn aḫum rabām ina ištu aḫḫēnu erretum rūlimu li-ri-ru-šu may Sin, the eldest brother among the gods, his brothers, curse him with a terrible curse (i.e., with leprosy) Syri× 32 17 v 19, also erretam lemutu
b) to curse a person, to curse a reign, a land, etc. (without arratu) — 1’ in royal inscrs. and kudurrus: ina lubbiša aggim ina uzatīša rabbātim šarrūsū li-ru-ur may she (Ītār), with angry heart (and) in great fury, curse his royal rule CH xliii 103; ḫaṭṭāšu lībir šīmatišu li-ru-ur may he (Anu) break his scepter and curse him (lit.: his fate) CH xlii 52, cf. Aššur ... bel šīmati šīmatišu li-ru-ur AKA 252 v 90 (Assn.); Aššur ... li-ru-ur-su-ma Unger Reliefstele 29; ilā ša šarrī i-ra-ru-šu the king’s gods will curse him MDP 2 pl. 20:11 (MB), Uramazda li-ru-ur VAB 3 69:108 (Dar.); amēlū šāšu ili lābatu ... aggī ši-li-ru-šu may the great gods curse that man in anger BBSt. No. 6 ii 38 (Nbk. I), cf. Anu ... aggī ši-li-ru-šu-ma Hinke Kudurru iv 3, Anum abi ilānī (nakriš) li-ru-ur-šu BBSt. No. 4 iii 9.

2’ in omens and lit.: [ṣumma ...]-ā’ (var. -ā’iš) (ba’irū šāšu ša šāšu šāšu ša šāšu ša šāšu) (ba’irū ša šāšu šāšu ša šāšu ša šāšu) (ba’irū ša šāšu šāšu ša šāšu ša šāšu) (ba’irū šāšu ša šāšu ša šāšu ša šāšu) (ba’irū šāšu ša šāšu ša šāšu ša šāšu) if [the ... of Marduk’s barge] breaks, the gods will curse that land TCL 6 9:6, vars. from CT 40 39:28 (Abu), see RA 19 142; Enilil mās-ta i-ta-ra-ār palē nukurīi [...] Enil has cursed the land, [there will be] a reign of hostilities ACh Supp. 2 Šamaš 40:2, cf. Enilil māša kalāša li-ru-ur ṣāitar AFO 17 85:13, also a-a-ār DINGIR u [x] ACh Addad 7:20; kīma irri i-li-ru-šī kišašū Maqiu V 37.

c) to pronounce a curse (said of persons) — 1’ in gen.: abu na-ta-ru-ur-ma lēmuttu ḫaṣṣakīn ina panišu when you cursed my father, calamity befall him Streck Aeb. 22 ii 124, cf. amēlū la juradu šarru ji-ru-šu the king will curse the man who does not serve (him) EA 193:18; šāmḥat lubbašu a-ra-ra ṣui [al]-ki šāmḥat šimišiš (his heart) prompted him to utter a curse on the courteous. “Come, courteous, I will determine your destiny” (followed by luzzurki izra rabād, see izru) Gilg. VII iii 5, restored from CT 23 23:11; šumma ina MN KI.MIN-ma apīšu Ašma (= šur-ru-ma?) itti PEŠ.GAL-šu la ıddabbū if in MN ditto (a lunar eclipse occurs), then he should curse his son and not speak with his grandson(?) CT 4 5:11 (NB rit.).

2’ to legalize a contract: PN ina uṣuzzi ša aḫḫēšu eqla ikmuška arrata i-ru-ur-ma ...
arāru B

iddin PN deeded the field (to PN 2) in a sealed document with the appropriate curse formula in the presence of his brothers BBSt. No. 9 i 26; *ina adé i[*] u arrata i-ru-ra-ma they ... in the adá-agreement and they pronounced (upon themselves) an imprecation (should they violate the loyalty oath) ABL 1029:12 (NB); note Anu Enlil u dMár-biÁi-ar-ra-as-su mar-ru-â(uş)-tu-li-i-ru-ur Cyr. 277:18.

2. to treat with disrespect, to insult, to disown: e-ra-ar ahiÁa u e-nasÁar GN ana sArrri I will disavow my brother and keep GN for the king EA 179:25, cf. māru la ašru la sanqu . . . ir-ra-ár [aššu] ZA 4 240 iv 14 (SB lit.); [šuuna sinnitlu ša] ta ta-ru-ur (var.: ta-ta-ar-ur) lu mār Tuqulli-Ninurta ... [ša ša mājâ-li . . . Ša qit šiše še ... ša šaplu-nu-šu ašra-ṣu-[ši if a palace- ... insults either a son of RN, or [a member of] the royal household or the harem, or one entitled to sit in the presence of the king (lit.: to a stool), (or) any woman who is beneath him in station (her nose will be pierced) AFO 17 283:79f. (MA harem edicts); šuštā ina puḫr ša (var.: c-) ru-ra-ni arūdi my slave publicly treated me with disrespect in the assembly Lambert BWL 34:89 (Ludlul I).

For AOB 134:7, see ārisu; for CT 12 15 iii 40 (A III/5:145), see ṣarārā A.

Landsberger, MAOG 4 294; von Soden, ZA 40 178.

arāru B v.; 1. to fear, to become agitated, panic-stricken, 2. arrururu to be beset with fear, 3. ururu to cause fear, panic, 4. II/2 to become frightened (passive to msg. 3), 5. IV to become agitated(?); OB, SB; I irur — irrur and īarrur, I/2, I/3, II/2, IV, IV/3 (?); wr. syll. and (in msg. 2) ur₄, ur₄; cf. aruru B.


[dum.]*]lam]a.ni.ta ab.dil.dil ur₄, ur₄, re. e.de: [ana u∫azumima i-ra-ra-tamuts at his (Adad's) roaring the seas are agitated JRS 1932 39:10; Idigla i.suḫ i.ur₄, i.lu šu im.tu. bu.ur: Idigla ešši ar-ra-dalhat u x x x the Tigris was turbid, agitated, roiled and . . . . . Luqale II 45; lu.ur (gišGal), lu pap.ḫal ia mu.un.da. ru.uš: amēlu mutalliku i-ruru-rama they (the demons) frightened the suffering man UET 6 392:5. ne.a.am (phonetic for ni.am) a.ba(?).ri, im ne.a.am ne.x.x mi.lī.im.ma ne.ga.al Anin za.kam: a-ta-ar-ra-rum širītum namurri A ummām kammu Istar agitation, terror, fear, splendor, and awe-inspiring sheen are yours, O Istar Sumer 13 73:9 (OB lit.), Sum. only Hilprecht AV No. 20 r. 7; an mu.un.da.ur₄, ur₄: šannu i-ta-na-ar-ra-ra-su (when Adad is raging) heaven is in a panic before him (followed by erētu inâšu earth quakes before him, see nāšu) 4R 28 No. 2:9f.; see OECT 6 p. 32; ge₄ ba.ur₄, ur₄, ra. meš: ina māsī it-ta-na-ar-ra-su šunu they (the evil spirits) are constantly agitated at night CT 16 20:102f.; kur.ra zd.kusi.a mi.ni.in.dī im(var. omits), mi.ni.if.ur₄, ur₄, de: ina šādi šinni šūšu aqēma i-ta-ar-ra-ar-[ra-ar-a] a shark's tooth has come out of the highland, it (the highland) is constantly agitated Luqale I 39; 0A. nu.na dingir.gal.gal.e ne en.ār.ra nam mi.in.tur: Anunnaki ša rābût ši i-ar-ur (or emend to itārru ši) the Anunnaki, the great gods, were in a panic everywhere (Sum. differs) Angim II 27, see Falkenstein, Studies Landsberger 137.

Anunnaki ina šu “bat mān la tu-ra-ar do not cause the Anunnaki to panic in the assembly Angim II 30.

d udug ur₄, ur₄, re: [sukkak] i-ra-ra-ra the sukku-demons are agitated (at his awe-inspiring splendor) CT 17 5:32 and 34, cf. ni mu.un.da ur₄ su mu.un.da.ab.sig.sig.gas : (NE) (dupl. omits NE) i-ar-ra-zuru uarratu they . . . . (Sum. "they cause fear"), make the body shake PBS 12/1 6 r. 14f., dupl. UET 6 391:11.

ur₄, ur₄ a-ra-ra ša palāt-ur₄, ur₄ is araru in the meaning "to fear" CT 20 26:8 (ext. comm.), see msg. 2; [... ] = i-ta-na-ar-ar CT 19 3 r.(!) i 12 (list of diseases).

1. to fear, to become agitated, panic-stricken: ina kakku ummānūm i-ruru-ma kakkuša itallback as to war, the troops will become frightened and throw away their weapons YOS 10 24:42, cf. ummānūm [... ] i-ru-rum ibid. 2:53 (both OB ext.) ina šāti šušti tiẖat nakri inbasima mātu i-ruru-ma (var. i-ru-rum) ana dānnatu iǝḫḫur in that year. there will be an enemy attack, and the land will become fearful and assemble in fortified places ACh Samaš 8:2 and 10:30, var. from ACh Supp. 2 Samaš 39:39, cf. also ar-ār KUR.BI ACh Sin 18:32; šabbūtu ana qaṭika la tuqasšu eššāmanu i-arra-ru-ka do not take a staff in your hands (or) the spirits will panic before you Gilg. XII 21, also šabbītu ina
araru B

gat[išu] išši] eṣemnu e-tar-ru ibid. 37B, see ibid. p. 68 n. 10, note the Sum. version giš. ma.nu šu.za nām.mu.un.gā.gā gidim. e.nē ur₄.re.en UET 6 58:64; nīši lipiša-
ḥama litquna ḫubūšin bētu li-ru-ur-ma litūr ana țiidd let the people be afraid and subdue their noise, let the cattle panic and “turn to clay” Gossmann Era I 74, restored from VAT 10071:23f. in Lambert BWL pl. 73, see AFO 18 401; šumma śēnu ina tarbašīša i-ru-ra if the sheep panic in their fold CT 28 9:38 (SB Alu); [šumma(?)] riḫu ša KI eli mināṭišu i-ru-ur if the earthquake is more severe than usual RA 34 2:17 (Nuzi astr.), but i-ru-ub ibid. 19, note (in parallel context) i-ru-ub ACh Adad 20:49, but [...] ia-ar-ru-ur ibid. 50.

2. atarruru to be beset with fear: see Sumer 13, 48 R 28 ibid. 16, Lugalae i, in lex. section; ummānka ina šubīša UR₄.UR₄-ār (= iṭanarrar) your troops will be agitated constantly in their ambush CT 20 28:7, for comm., see lex. section, cf. ummānka ina šupat [wašṭ]at i-ta-na-ra-ar YOS 10 17:12 (OB ext.); [...] nāṭišu ūmēsamma UR₄.UR₄-ār(?)] the [...] of his country will be agitated every day Craig ABRT I 82 r. 9 (SB tamitu); šumma immerū ina rubṣīšunu i-ta-na-ar-ra-ra if sheep are constantly agitated in their pens CT 41 11:18, also CT 28 9:34f., cf. šumma śēnu i-ta-
na-ar-ra-ar ibid. 37, wr. U₄ i-ta-na-ar-ra-ar CT 41 11:26 and CT 28 38a:7 (all SB Alu).

3. ururu to cause fear, panic: see Angim II 30, in lex. section.

4. II/2 to become frightened (passive to mng. 3): šumma a-ri-iš u-ṭar-ru-ar if he is pusillanimous, he will be (easily) scared ZA 43 96 ii 14.

5. IV to become agitated(?) see CT 17 5:34, PBS 12/1, in lex. section; Dingir.meš uru i-ar-ru-ru (obscure) CT 38 49:25 (SB Alu); uncert.: [...] hursa[na la i-ṭa-ra-ru-ši(?) AKF 1 24 r. 3; for possible IV/3 forms, see mng. 2 and discussion.

The references cited in mng. 2 seem to belong together on the basis of the usage; the majority of the writings indicate the form iṭanarrar, i.e., I/3, and only a few the form iṭanarrar, i.e., IV/3. One could assume defective writings in the first case and assign all these forms to IV/3, were it not for the clear I/3 infinitive atarruru and the fact that the forms i'arrar(u) are rare and are used as if they were presents of I and not of IV. The references cited in mng. 5 may have to be interpreted as I presents, in spite of the vowel u instead of u.

The passage i-ta-ru-ur YOS 10 47:34 is to be taken as a form of āraru, q.v., on account of the parallel iruru CT 41 10:25, 12:15 and 18.

Note also the exceptional transitive usage of iraru in the bil. text UET 6 392, cited in lex. section.

(von Soden, Or. NS 20 259.)

araru C (erēru, ħarāru) v.; 1. to rot, 2. to discharge a putrid liquid, 3. to defeat; MB, SB; I iruru/ihurru=iruru and i'arrur/iḥarrur, stat. ħarir, IV i'arrar, IV/3 (iṭanarrar); cf. arurru A.

[...] e-re-ru, [...] – min ša a-ka-li Antagal III 249f.


1. to rot: see Antagal, in lex. section; ina ārāḥ.meš še'u ir-ru-ur the barley will rot in the granaries ACh Sin 3:127, cf. ibid. 67, also K.8263:5, cited Bab. 6 117, and dupls., and note the variant ia-ru-ur ACh Sin 35:5.

2. to discharge a putrid liquid: šumma ... ina pišu ru'tu illak i-ḥar-ru-ur if saliva flows from his mouth and he discharges a putrid liquid Labat, TDP 80:2 and 5, cf. Išt₄₅:šu tarka i-ḥar-ru-ur ru'tu ina pišu illak his eyes are dark, he discharges putrid liquid, spittle flows out of his mouth SITT 89:137, cf. also ināšu i-ru-ru his eyes discharge a putrid liquid AMT 90,1 iii 13, dupl. K.9523 ii 5; šumma īrrāšu i-ḥa-ra-ru-ru if his bowels discharge a putrid liquid PBS 2/2 104:5 (MB), cf. Labat TDP 129:21'-24', also (with I/3 or IV/3) šumma īrrāšu il-ta-na-ru'-ru ibid. 25', also īrrāšu i-ṭar-ru-ur (var. ili-ru-ur) AMT 43,5:8, var. from dupl. AMT 56,1:13, also ša.meš[i]-a-ru-ru (note imdt line 4) LKA 85:2; ša.meš-su nuppulu īrrāšu i-ṭar-ru-ru īrrāšu ištanassād
arāru C

(wt. KA.KA-ú) Köcher BAM 159 v 48f., and note parallels irrā-sušu i-a-ru-ru (var. i-á-ru-ru) AMT 21,2:6, var. from dupls. AMT 22,2:4 and K.9216 ii 4; šūmma rēš libbišu paššma i-ár-ra-ár Labat TDP 112:28, to be compared with šibit libbi irši u rēš libbišu i-ru-ur ibid. 44:42, note šūmma ur’ussu i-šar-ru-ur Labat TDP 84:29; exceptionally in ext.: [šūmma] uršu i-šar-ru-ur (followed by i-ğaš-šu-uš) if the lungs discharge a putrid liquid KAR 422 r. 3.

3. to defecate: if a raven ana pan ummānī ina šaššuš i-šar-ru-ur defecates, while it croaks in front of an army (marching out to war) CT 39 25 K.2898:5, and note the variant i-á-ru-ru ibid. 3; if a raven ina muḫḫi amēli iḫ-ru-ur ibid. 9; exceptionally in IV/3: if ravens fly in flocks and panī amēli suḫšuruma i-ta-na-ra-ra-ru wheel toward the man and defecate constantly ibid. 13.

The references sub mng. 1 have been cited previously sub erēru v., those sub mngs. 2 and 3 sub harāru D. The latter were there erroneously interpreted as an acoustic phenomenon on the basis of the cognate verbs cited by Labat TDP 80 n. 152. These cognates, however, are to be connected with Akk. nahāru “to snore” and have no relation to (h)araru, as the loss of the h indicates.

The difficult group of homonymous verbs (h)araru pose problems which have not yet been adequately solved. An attempt has been made in the distribution of meanings and usages sub arāru B and C which is meant to organize certain aspects rather than to offer a normative arrangement. In view of tarāru “to tremble” a verb (u)arāru of similar meaning (arāru B) has been assumed (irur—iṟur/i’arrur). The references in which (h)arāru denotes a physical process are more difficult to disentangle because several meanings seem present, one referring to a process of rotting or putrifying (arāru, erēru denoting the spoiling of grain during the winter storage) and one (mng. 2) for which “to discharge a(n abnormal) putrid liquid” fits in many passages. Only with respect to birds (mng. 3) does “to defecate” seem acceptable. The parallel use of a nuance of ašašu beside arāru (suggested by the same Sumerian correspondence UR.UR for both verbs and also by the two designations of diseases arurtu and ašušu) as in [šūmma] hašši i-šar-ru-ur if the lungs (of the sheep) discharge a putrid liquid KAR 422 r. 3f., and [šūmma hašš]d i-haš-šu-uš (see haššu B) complicates the picture.

arāru see araru A.

arāsu s.; (a condiment); OB, NA(?). 15 gīn a-ra-zum (among items imported from Dilmun) UET 5 678:19, cf. ibid. 286 r. 3; 1 DUG a-ra-zum ša tābatim TCL 11 248:10 (all OB); uncert.: a-na a-ra-sī (in broken context) ABL 685:14 (NA).

araššānu s.; wild dove; EA.* 2 natullatum ša maškī ša ki a-r[a]-aš-ša-a-an-ni burremu two leather reins variegated like a wild dove EA 22 i 22 (list of gifts of Tušratta).

Probably a variant of amuršānu, q.v.

Meissner BAW 2 31f.

arašu see arēru.

arašānu see erēšu B.

aratšu s.; (a tree); lex.*; foreign word. giš.a rat.hu = šu (between giš.šu. rat.hu and araratšu, q.v.) Hh. III 248.

arattū (fem. arattūtu) adj.; excellent (lit.: in the manner of Aratta); SB, NB.


a) describing objects — 1’ a special chair for gods: giš.gu.za a-rat-te-e [. . . mūšab
arazallu

Bēlet-parṣi bēltīšu the superb throne, seat of his goddess DN Bauer Asb. 2 47:5, also [GIš.GU.ZA] a-ra-tē-te [šu]-ātu ibid. 8; note arattā alone: š.KU a-ra-ta-a rabiš ana māšab Ištar bēltīša abni (in) the š.KU I made an excellent (seat) splendidly for Ištar, my goddess, to sit on AAA 19 110:36 (Asn.), also

[GIa.GU.ZA] a-rat-te-e (u)atu ibid. 8; note arattā alone:

].KU a-ra-ta-a rabic ana mu~ab IStar beltija abni (in) the A.KiT I made an excellent (seat) splendidly for Igtar, my goddess, to sit on AAA 19 110:36 (Asn.), also

ana Ea belija a-rat-te-e hurasi hudsd a arru mahri la ipusuS kima a iumu mahri epusma I made for my lord Ea an excellent (throne) of red gold, resembling those from earlier times, such as no previous king had made for him VAB 4 280 viii 17 (Nbn.).

2’ other occs.: see, referring to a field, Hh. XX ii 13ff., in lex. section; mušaršidat a-rat-te-e (name of the Temple-tower Gate) Frankena Tāktu 124:122, also BA 6/1 153:43 (Shalm. III); in difficult context: summa GIš.TUKUL [x].DU₃₃₉₄₉₅₆₉₃₉₄-kima š.KU 127f., also BA 4 280 viii 17 (Nbn.).

b) describing a person: ana bitini ina erēbika (i)š-ip-pu a-ra-tu-u kima š.KU 127f., also BA 4 280 viii 17 (Nbn.).

Derived from the geographical name Aratta.

Weidner, AJSL 38 163; Bauer, OLZ 1921 74, ZA 42 167; Salonen Möbel 81ff.

arazallu see arazzulu.

arazapanasātu s.; vineyard-keeper; LB*

Old Pers. word.

Lû a-ra-za-pa-na-taš-u TCL 13 218:4, also (omitting Lû) ibid. 22.


araziqqu s.; (part of a wagon); syn. list.*

a-ra-ziq-gu, ši-ip-ka-a-tum — pa-da-at-tā (var., pa-da-a-tum) Malku II 227f., cf. a-ra-zi-[z] (followed by šu-tu-[x]) CT 18 1 Rm. 355:3’.

arba see erbā.

arballu s.; sieve; NB; Aram. lw.

3 ăr(!)-bal-la-tu (among household utensils such as paššāru, maššānu, mušēlā, kulmā, etc., in dowry list) Nbn. 258:35; 2-ta GIš ăr(!)-bal-lu.MES (among utensils, garments, etc.) Ner. 28:23.

Cf. Aram. arbēltā “sieve” Jastrow Dict. 1 114.

arbaṇū see ārabāṇū.

arbašitu s.; (an earthenware container); MB.*

10 DUG DAL GAL 15 DUG tamšīlu 2 DUG mašqā 2 DUG ar-ba-ši-tum 10 DUG kukbu-tu 5 DUG kandrūr PBS 2/2 109:34, also (in similar sequences) ibid. 5, 19, and 44.

arbatu see erbētu.

arba’u see erbā’u.

arbišu see erbēšu.

arbitu see armū.

arbiu see armū.

arbu adj.; uncultivated (field); MB, SB; cf. arbaṭū.

itāt Idiqlat ina namē ugarī ar-bu-ti askar bitu u šubu la bašē titu u eperu la šapkūma lībuat la nadāt (I built a town for Aššur) on the banks of the Tigris in meadows and uncultivated fields, where there was no house or dwelling, no mound of ruins or rubble, where no brickwork had ever been laid Weidner Tn. 28 No. 16:94; egel ugarīšu ar-bu-ti saḫḫiši uṣēmi he turned the uncultivated fields of his farmland into meadows TCL 3 209 (Sar.), cf. ugarīšu ar-bu ibid. 205; uru. MEŠ KAR-[t] [... ] CT 38 46:27, cited as URI. MEŠ ăr-bu-tu TUŠ [... ] CT 41 30:14 (Alu Comm.); (Ningirsu) mušēkīš ugarē ār-bu-[š] Or. NS 36 116:28.

See also ḫarbu B.

arbu s.; fugitive, person without family; Nuzi, SB; cf. nērubu.
arbūm


im.ru.a.bad = ar-bu (in group with šéltu dependent, la īšānu poor) Erminhus IV 170; [lą.].

bar = [a(r)]-bu) CT 37 24 r. iv 11 (App. to Lu).


arbūm (AHw. 66b) see karpu.

arbūtu s.; 1. flight, rout, 2. devastation, ruin, 3. status of a person without family (arbu); from OB on; wr. syll. and kar with phon. complement; cf. arbu adj.

igis.ni[ng] = [a(r)]-bu-tu, [x]-gal-tu Igithu I 27f.; ár-bu-ti = [šaḫ]-lu-uq-tu Isbu Comm. 85, see mng. 2.

1. flight, rout - a) in gen.: [ana] kakkī ar-bu-tum with respect to war: rout YOS 10 33 v 25 and 40, 53:21 (OB ext.); migittu ummānī ša narsaš šanīš kar-tum downfall of the army in . . . . , other portent: rout TCL 6 4:14 and 16 (SB ext.), cf. kar-tum BRM 4 18:15 and dupl., wr. SAL.kar-tum ibid. 15:17 (MB ext.); īnā kakkī ar-bu-tu ummānīm in war: disaster to the army YOS 10 41:52, cf. ibid. 42 iv 15, 46 iii 24, 37, iv 35, 47:55f., and passim in OB ext.; ar-bu-tu ummānīka ibid. 53:25 (behavior of sacrificial lamb), ar-bu-tu ummānī kar 150:14, kar-tum ummānī CT 20 13 r. 14, 26:17, KAR 428 r. 34, kar-tum ummān nakri ibid. 33, PRT 119:9, Boissier DA 228:44f., and passim in SB ext.; ar-bu-tu nakrim route of the enemy (preceded by ar-bu-tu ummānim) YOS 10 47:77 (OB behavior of sacrificial lamb), also ibid. 18:49, 44:64, 46 iii 9 (OB ext.).

b) with alāku: ummān šarri kar-tu illak the king’s army will take to flight CT 30 50:13, cf. ummān nakri kar-tu du-ak CT 20 31:18 (SB ext.), and passim, see alāku mng. 4a–2’ (arbūtu); [mašš]aš-rātum uštubbiṣati a-bu-tum ([?] aš-rāš-tum [i-ša]-a-ak the guard units will be abandoned, and (sentinels at) the gate will flee YOS 10 33 v 32 (OB ext.).

2. devastation, ruin (with alāku): dadme naddāti ša pirik[m] ša [ina tarši šarrāni abbeš] aš-rūu-ti illa[k] the abandoned dwelling places within the confines of my land, which had gone to ruin during the reign of my royal ancestors Rost Tigr. III p. 4:19; A.A.MEš ár-bu-tu DU.MEš the outlying districts will go to ruin CT 27 1:14, dupl. ibid. 9:13 (SB Isbu), with comm. A.A.DAM = [na-mu-um], na-mu-um = a-[ša-tum], na-mu-um = ša-[e]-ru], mátu ár-bu-tu DU-[ak], ár-bu-tu = [šaḫ]-lu-uq-tu Isbu Comm. 81–85; mátu ár-bu-tu illak nissi īšallal the country will go to ruin, the people will be taken prisoner CT 39 17:58 (SB Abu), cf. CT 27 17:27, and 41 r.(!) 23 (SB Isbu), Thompson Rep. 252A:2, also máti rubē KAR-[u] DU-ak) CT 30 38 ii 13 (ext.), máti kar-tu illak ACh Supp. Samaš 31:48, 60, RA 34 2:12 and 12 (Nu-zi astrol.), note KUR ar-bu-tu [illa[k] (variant?) KUR kar-mu-tu [illa[k] ACh Supp. 2 Add 130b:28; alu ša inaddašma ar-bu-tu(var.-tū) ill[a[k] that town will be abandoned and will go to ruin CT 40 3:66, var. from ibid. 7:56; alu ša ár-bu-tu illak CT 38 1:14, 8:32, wr. kar-tu du-ak CT 40 42 K.2259+:9 (all SB Abu); alāni asbūṭi inaddadima kar-tu DU.MEš CT 30 16 K.3841 r. 19 (SB ext.); bitu ša šaladdūšma Ĺumu-nu uṣulakkuwuma ar-bu-tu illak its gods will abandon that house, they will let it become destitute, and it will go to ruin CT 38 17:97, cf. bitu ša ár-bu-tu illak that house will go to ruin KAR 376:39, wr. kar-tu illak CT 38 17:96, CT 40 17:55, also (said of a field) CT 38 5:137, (of ugaru commons CT 39 33:58 (all SB Abu); māti Ellipi ina pāṭ gimirāša ar-ba-ta ʿu-ša-liš I brought the entire land of Ellipi to ruin OIP 2 59:29 (Senn.), cf. ar-ba-ti-iš ū-ša-li-ka tamīrūš (see alāku mng. 4b) TCL 3 275 (Sar.), for other refs., see alāku mng. 4a–2’ (arbūtu).

3. status of a person without family (arbu): asšum ana ar-bu-ti-ša ša PN aḫtiški 6 Ĺur šeʾam addinušim because I gave PN, your sister, six gur of barley, on account of her
ardabu

status as one outside the family UCP 9 338 No. 14:10 (OB let.); note amēlu šu ar- 
bu-tū illsak that man will enter a de-
pendent relationship(?) CT 40 10:21 (SB Ahi),
cf. amēlu KAR-tū illsak TCL 6 1:50 (SB ext.).
For the replacement of OB ḫarbūtam alāku
by arbēta alāku, see alāku mng. 4a-2' (arbētu).
The refs. cited sub mng. 3 describe a special
social relationship, for which see arbu s.
and erēbru.

ardabu s.; (a measure of capacity); NB*;
Old Pers. lw. (?).
231 ar-da-bi ultu GN ina qāt PN ana kišir 
sha PN nadin 231 a-s from GN delivered to 
PN as rent for PN Camb. 316:9, cf. ibid. 1, 6,
13, 14, and 18.
Loan word from Aram. ardabu, itself probably
from an Old Persian word, cf. &p-rkT,
ably from an Old Persian word, cf. &p-rkT,
ardatu

I am the paralyzing lîlû-woman (preceded by lûlu and lišitu in the same phrase) CT 17 40:28f.; 124.7.14f. Iškîla tokens are also used: kar. ra dib. ba me en: [ardat li-li]-i kômâ anâku

I am the paralyzing lil-woman (preceded by lili and lilitu ... by aubbatu = addatu) Malku I 162f.; Fmel-me-tum, me-er-tum, .i-du-ri = ar-da-tum Explicit Malku I 76ff.


See also kiskiliitu.

ardatu (wardatu) s.; young woman (girl or adult); OB, SB, NA, wr. syll. (wardatu Proto-Diri and PBS 1/2 122:6, SB) and (SAL.) ki.sikil; cf. ardu


ardatu

a) in gen.: pēlē ti pusumē ša kalisīna
KI.SIKIL.MEŠ you (Istar) are the one who
opens the veil of all girls STC 2 77:33, cf.
GURUŠ KLIKIL-AM i-šu RA 15 175:27 (OB
Agušaja); [ēfla] ina šūn KI.SIKIL tūšēli you (šim-
matu-disease) have made the young man leave
the embrace of the young woman BE 31 56 r.
9, cf. [...... ar-da-tu ina šūn mulīša the
young woman in the embrace of her husband
AMT 67,3:10, dupl. Köcher BAM 128:35; Išid
ár-da-tum mušašqitum let the woman in
travail have an easy birth Köcher BAM 248 iii
34; ul idi mēlulu ša KI.SIKIL.MEŠ I have
not known (ever since I was a young girl) the
singing games of the maidens (the jumping
games of the young girls) STT 28 v 3' and 19',
see ANš 10 122; šiša sumūnā ti idamūmna
KI.SIKIL.MEŠ (see damānu mng. 1b) Thompson
Gig. pl. 59 K 3290:10; luḫī ana (var. ina
muḫšī) SAL KI.SIKIL.MEŠ ša ta šūni šat-irisina
šallupani let me wail over women who are
torn from the embrace of their spouses
CT 15 45:35, restored and var. from dupl. KAR
1:37; KLIKIL.MEŠ TUR.MEŠ ina urštīšina
šustānīti you have killed the young women
in their bedrooms Gössmann Era IV 111;
KI.SIKIL.banu zi[mūša] Lambert BWL p. 48:31
(Ludol III).

b) referring to a goddess: iša'alki ar-da-at
she (Istar) will ask you (Šaltu), "O girl!"
VAS 10 214 vi 40 (OB Aguşaja); obscure: ar-
da-at ta-at-ta-du-an-ma tarāšē RA 22 169:19
(Istar hymn); k.i.ši.ki.l 4Innī an.na : ar-da-tum Ištar
SBH p. 98 r. 17f., also TCL 6
51:13f., and nitādam.zu k.i.ši.ki.l 4Nīn.
Nibrū[kl]: [ana] šurtīka ar-da-ti [q MIN
Angim IV 35 and 46, see also the refs. in Tallqvist
Götterepitheta p. 32 s.v.

c) beside ešu: [ALAM GURUŠ ana GURUŠ
ALA]M SAL KI.SIKIL anā sal tašakkan [... tuši-
tašabbassunāt] you set out a figureine of a man
for the man, a figure of a girl for the woman,
you join them [......] AMT 101,2 (1) 9, see AFO 18
110; šārat KI.SIKIL šārat GURUŠ ša sināštā
la[......] the hair of a young girl, the hair of a
young man who [has] not [touched] a woman
AMT 46,5:4; GURUŠ KI.SIKIL (VAR. SAL ar-da-
tum) [iz]izib u KI.SIKIL izzib GURUŠ the man
will abandon the woman and the woman the man
CT 13 49 ii 13f. (prophecies), see Gray-
son, JCS 18 20; išbat GURUŠ anqullu iqabbāšī
išbat KI.SIKIL lamāštū iqabbāšī if she seizes
a man, they call her Anqullu, if she seizes a
woman, they call her Lamaštū 4R Add. p. 10
to pl. 56 i 35f. (Lamaštū), cf. [afšī lu eš-tu
[anāk] lu ar-da-tu Lambert BWL 226:4; Lū.GURUŠ u KI.SIKIL ina idēšunu tušēša[b]
you make the man and the woman sit down at
their (the figures) side BBN No. 49 r. 9; obscure:
šiššī ša ar-da-te-ku-nu KUR.KUR ša
Lū.GURUŠ.MEŠ-ku-nu Wisdom Treaties 481;
for other refs., see ešu mng. 2b-5'; note um-
mānu contrasted with KI.SIKIL.MEŠ Thompson
Gig. pl. 54:9f.

Possibly one should restore in ABL 1239:9
[lu Lū.GURUŠ] lu Lū.GURUŠ.SAL and read [lu
ešu] lu ardatu, though ardatu occurs only in
lit. texts.

ardīš see artīš.

ardu (wardu, bardu, urdu, aradu) s.; 1.
slave, 2. official, servant, subordinate,
retainer, follower, soldier, subject (of a king),
worshiper (of a deity); from OAkk. on;
wardu in OB, bardu and urdu in OA, urdu in
MA, NA, ardu in OB, MB, and SB, aradu
Explicit Malku I 67, pl. (u)ardā, NA urdāni;
wt. syll. and (sag.) ARAD.KUR, later (sag.)
ARAD (in OA also IR); cf. arad ekallī, arad-
ekkallātu, arad-sarrātu, ardu B v., arad litt,
ardu, arad in urdāni, arduāti, urdāniūtāti.
[ar]-da ARAD, [el]-tuM ARAD, e-rad ARAD, a-rad
ARAD = ar-du A VIII/2:212ff.; ar-ad aradKUR,
ur-du aradKUR = ar-du ibid. 212ff.; [a-rad]
ARAD = [ar]-du SB II 345; ur-du ARAD = wa-
ur-du-um MSL 2 p. 149 iii 16 (Proto-Ea); [...]
[ar-ad]KUR = [ar]-du SB Voc. AD 3'.
ru-burheššu = ar-du SA Voc. AA 15', and Z 11';
šu-bur heššu = [ar-du] SB II 319, [šu-bur-un]
šu-ša sag = ar-du Idu I 123; šag = ar-[idu]
Antagal M i 3'; sag - ri-e-šu, ar-du, [šu]g.nita-
ur-du, ri-e-šu Hh. I 127ff.; sag.nita - [ri]-e-šu =
ar-du Hg. I 11; la.bar = ARAD = [ar-du], e-ri =
ARAD = [MIN] Emešal Voc. II 66f.; [sag]-tuKUR
= ab-du, la.bar = ar-du Antagal III 229ff.; AMA.
TU = wa-ar-du-um, du-tu-mu-[u] Proto-Diri 488f.;
šu AMMA.AU.TU = min (= i-lit-ti) ar-dī, min
am-ti CT 37 24 r. i 7f. (Appendix to Lu);
AMMA.ŠE+DU.TU = ar-du Lu III iv 60.
ardu

me.zé.tuk.zu = ARAD pa-[lih-ka] Antagal
G 63; ku.dub.ba, ku.dub.ba = MIN (= qu-u-tu-pu) ša ARAD Nabnitu J 319f.

A₂ 11’; arad.a.ni šu.ba.ab.gur.ra = a-rad-su
ú-a-rai Hh. I 373; tukum.bi lá sag.gá.e lu
ḫun.gá.e.dē : ūmma awilum ar-da igurma Ai.
VII iv 14f.; e ري.زو šē ... ardiš šu.tuk.an.na.
ab : ana ARAD-ki ... ūma riśīnu have mercy on
your (fern.) servant ASKT p. 122:16f.; e.ri.za
ab-ta-ri A
G 63; ku.dub.ba, ki.dub.ba = MIN (= qu-ut-tu-
pu) ha ARAD Nabnitu J ... slave Waterman Bus. Doc. 25:14;
2 wa-ar-di Subartm damamma buy me two
slaves from Subartu AJSL 32 285 No. 9:15,
244
9i
your (fern.) servant ASKT p. 122:16f.; e.ri.za
ab-ta-ri A
G 63; ku.dub.ba, ki.dub.ba = MIN (= qu-ut-tu-
pu) ha ARAD Nabnitu J ... slave Waterman Bus. Doc. 25:14;
2 wa-ar-di Subartm damamma buy me two
slaves from Subartu AJSL 32 285 No. 9:15,

1. slave — a) in OAKk. : še.ba ARADxKUR
ratios for the slave(s) Biggs, JCS 20 87:23
(Pre-Sar.), always wr. ARADxKUR in Sargonic
texts, ARAD and ARADxKUR in Ur III
texts, see MAD 3 p. 62.

b) in OA: maḫar PN ... 2 wa-ar-di ana
PN, appid I entrusted two slaves to PN,
before PN (and another witness) BIN 4 200:5,
cf. maḫar PN u ur-di-m ša PN, CCT 3 12a:13,
gemē-lām ū ur-dām TCL 19 60:19; ur-dām
... ana PN ... uššir CCT 5 16b:1, cf. ibid. 7,
also ūppušā ... asar PN u bar-di-šu ibašītu
their tablets are with PN and bar-di-šu ibašītu
PN arewr-a-an-kādka Hecker
Giesen 39:5–6; kīma ša ḫaṁa ina kārim
la īšu ARADxKUR ēlapannī he has treated
me like a slave as if I had no friend in the kārum
BIN 4 25:38; ša ša MANA kaspm ša šin PN ARADxKUR
for the price of forty shekels of silver for the
slave PN TCL 14 67:7; a tablet indicating ša
ina bi-tē-e am-tim wa-ar-di ... gāṭha šaš-
natamina that you hold claim to the houses,
the slave girl, and the slave CCT 4 37b:19,
cf. ša MANA kaspm ša šin PN ARADxKUR
for the price of forty shekels of silver for the
slave PN TCL 14 67:7; a tablet indicating ša
ina bi-tē-e am-tim wa-ar-di ... gāṭha šaš-
natamina that you hold claim to the houses,
the slave girl, and the slave CCT 4 37b:19,
ardu

cf. SAG.ARAD taklam šamam UCP 9 336 No. 12:9, also ibid. 15; PN u PN₂ idid bitim ar-du-ia-a ša ilki illaku PN and PN₂ are house born, my slaves who perform the šiku-service for me TCL 1 29:14, and note for the designation (wa)rad bitim: (a list of ten persons) ut PN ARAD×KUR E (added up as 11 šu.HU.N.GÁ hired men) VAS 9 111:11, also (same group) ibid. 112:6, 113:12, etc., cf. also PN ENGAR ARAD×KUR E (beside amat bitim line 6) CT 9 330a:3, ARAD×KUR E Sumer 14 71 No. 46:13; PN u ARAD₂MEŠ šrubunim x kurummassunu ... iṣbaru PN and his “house slaves” came and took their food rations Gordon Smith College 54:3, and note GEME₂MEŠ ša matija ana matika innatibitu if runaway slaves, male or female, flee from my country into yours (note immatimé bélšu illakam when his master comes line 25) Wiseman Alalakh 2:22; adu GUD₂HÌA iṣpalu ARAD ša PN they are slaves of PN (the creditor) until they have returned the (twelve) head of cattle ibid. 32:11, cf. kima x kaspim PN qadum nīššu ARAD RN PN and his people are slaves of RN for (the debt of) x silver JCS 8 6 No. 38:8.

g) in MB: atta annené ša ar-di têleppasu why did you always treat him like a slave? BE 17 86:21; šita bélš limişšu ARAD-du ša šemiška ša my lord should impose a punishment upon him, he is (but) a slave (and) under your orders WZJ 8 567 HS 109:19; a cow bought by PN išparu ARAD ša PN₂ PBS 2/2 27:6.

d) in Mari: 1 SAG.ARAD×KUR Lú Šudi PN (sale) ARM 8 9:1; cf. ibid. 10:1; kaspam ut-taddin SAG.ARAD×KUR₂MEŠ lusšamma I will spend money, I will buy slaves ARM 1 52:9; SAG.ARAD×KUR₂MEŠ GN ana bélša ul uššērēm I did not send the slaves (i.e., the prisoners made at the conquest) of GN to my lord ARM 2 13:5, cf. anunma 4 SAG.ARAD×KUR zîtti bélša nšábilum now (however) I have dispatched to my lord four slaves, my lord’s share (of the booty) ibid. 9.

e) in Elam: PN ARAD×KUR PN₂ PN₃ DAM. ANI umma thus said PN₂, the wife of PN, the slave of PN₂ MDP 28 424:2; cf. DAM PN₂ ARAD×KUR PN₂ MDP 24 342:16; šumma nārat Šudi ahiš [x] šu.DU.A ša ARAD×KUR ul ilege if he is married to a woman who is native of Susa, he does not take the house of a slave (nor the house belonging to the woman) MDP 24 395:13.

f) in Alalakh: šumma munnabtu ARAD₂MEŠ GEME₂MEŠ ša matija ana matika innatibitu if runaway slaves, male or female, flee from my country into yours (note immatimé bélšu illakam when his master comes line 25) Wiseman Alalakh 2:22; adu GUD₂HÌA iṣpalu ARAD ša PN they are slaves of PN (the creditor) until they have returned the (twelve) head of cattle ibid. 32:11, cf. kima x kaspim PN qadum nīššu ARAD RN PN and his people are slaves of RN for (the debt of) x silver JCS 8 6 No. 38:8.

k) in Nuzi: if PN makes a claim 10 lû. ARAD₂MEŠ ilšÁtu ana PN₂ [...] [he pays] ten full-grown slaves to PN₂ JEN 555:7; anaku la GEME₂MEŠ ša u mérēja la ARAD₂MEŠ I am not
ardu

a slave girl and my sons are no slaves JEN 449:11, cf. sēretētū ša i-PN GEMÉ.MEŠ u ARAD.MEŠ the children of the woman PN are slaves JEN 433:21; if they say la ARAD. MEŠ-NU ša GEMÉ.MEŠ-NU [nīnu] we are not slaves and slave girls (any more) JEN 457:10; umma PN LUG ARAD ša PN u ša PN ša KUR Ha-lim thus says PN, the slave of PN and of PN, the Hanigalbanean HSS 9:34:2; 1 amtu ša PN ARAD-dum ša PN one slave girl of PN, the slave of PN RA 23 156 No. 54:5; note 1 ARAD 3 ina ammati one slave, three cubits (tall) AASOR 16 63:5 and 10, cf. 1 šulhāru ša(‘) 2 ammati ARAD-du HSS 9:13:5; PN i-PN, ana aššūti ana mār Arraphe inand[iņ u ana] LUG ARAD la inandin PN may give PN as wife to a citizen of Arrapha, but not to a slave HSS 19:87:13; whoever breaks the contract ARAD la uppud la šeḇa... inandin will give (as fine) a slave who is neither blind nor maimed HSS 19:118:20, see Shaffer, Or. NS 34 32f.; note, possibly as a personal name: PN DU-MU ARAD É-zu JEN 552:13 and 647:4; ṣuppī ARAD.MEŠ ša URU GN list of the slaves(?) of GN RA 28 39 No. 8:1, cf. naphar 13 ARAD.MEŠ ša URU Tašmivve ša at ilāmi (beside a list of the nīš biti ša URU Zissa line 65) HSS 16 198:52.

1) in MA: as long as the master lives, I will serve the master ARAD ša bēlīša anaku 1 am the slave of my master KAV 159:6; ana pišama ša i-PN PN ARAD PN iна aμuTIša uzzaḵkīša ana aššūtišu īlakan PN, the slave of PN, has cleared i-PN with her own consent from her status as a slave girl and has made her his wife KA J 7:7; ša ARAD u GEMÉ apīṣunu uznīšunu unakkunu (see amtu usage a-‘11’a’) KAV 1 i 49 (Ass. Code § 4).

m) in SB: 2400 LUG ERIN[.MEŠ] [X X (X)]. MEŠ u ARAD.MEŠ (as prisoners) Lie Sar. 450; rešiš ēnēma itti ARAD.MEŠ-šū inmur ramanuṣ he became like a slave and walked (lit.: assigned himself) among his own slaves Borger Eshar. 103 ii 4; šēkiš ina puḫrī iruranni ar-di publicly, in the presence of the people, has my slave cursed me Lambert BWL 54:89 (Lud-lul I); ARAD mitanguranni O slave, obey me! Lambert BWL 144:17, and passim in this text; nīmaš ša ar-da u ša ḥazzanimm (my dates are) good for the slave as well as for the magistrate ibid. 162:27 (Fable of Tamarisk and Date Palm); ARAD ĥalqē lišād u lišāhra (see šādu A mn.g. 1e) LKA 135:15; ARAD maka bēlīšu imāṣṣī the servant will be as important as his master CT 20 39:10 (SB ext.); ARAD.Ē ulu AMA ina‘i bit amēlī štēnedīmā bit amēli īṣappāḫ either a house slave or the mother(?) will rule the house of the man and it will become dispersed BRM 4 12:76 (ext.); ZLI.GA ARAD u(!) GEMÉ (see šītu mn.g. 4b–1) KAR 382 r. 52 (SB Alu).

n) in NA: sale of a household (UN.MEŠ) composed of PN ARAD PN i-PN naphar 3 nappātē PN, a slave, PN, and the woman PN, a family totaling three souls ADD 232:3, cf. (sale of) PN LUG SĀM ARAD-šu ša PN PN, a purchased man, the slave of PN ADD 182:3; 4 ZLI.MEŠ ARAD.MEŠ ša PN ADD 161:3; i-PN ... PN ina libbi ½ MAN knasīša i-PN LUG. ARAD-šu ana SAL-u-te inu PAN PN ... ulge PN, bought the woman PN for half a mina of silver from PN, for PN, his slave, as a wife ADD 309:4; šarru bēlī šī‘alā šummu la LUG. ARAD šītinii the king, my lord, should inquire whether he is not a slave Iraq 17 137 No. 18:34; LUG ARAD.MEŠ-ša ina roadāši ... eqīku kirū ibaṣši LUG ARAD.MEŠ-šu ša rāb šāgē ... nišēja [uk]tātimduni I have slaves, also fields (and) orchards (in the province of the chief cup-bearer), but the retainers of the chief cup-bearer have chased away my people ABL 353 r. 8; for private slaves, very rare in ABL, cf. also ARAD ša PN ABL 303:6; note: among the rich or the poor, the bearded ones or the eunuchs ša ina LUG. ARAD.MEŠ šu ina LUG SĀM.MEŠ the (house-born) slaves or the bought (slaves) (among the natives of Assyria or those of a foreign country) Wiseman Treaties 221; i-PN amtu PN ARAD PN, mārat amtu naphar 3 ZLI.MEŠ zīlī ša PN the slave girl PN, the slave PN, the daughter PN, of the slave girl, together three souls, PN,‘s share of the inheritance Jacobson Copenhagen No. 68:12 (= RT 36 181).

o) in NB: PN LUG ARAD-šu ša qāt inmītišu ana šumī ša PN šaṭrat her slave PN on whose
right hand the name of PN₂ is written TCL 13 248:2, and passim; PN ana kaspi ul inandān u ana ARAD ul išīrri PN will not sell (the širku-woman in his house) nor marry her off to a slave YOS 7 66:19; mār banī anāku mār-banūta la išī ARAD puṭurū kaspi ša PN anāku I am a free-born man (but) I have no (document proving my) being a free man (so I declare myself) a slave redeemable by a payment of money (made) by the woman PN Nbn. 1113:19, cf. ARAD anāku now I am a slave ibid. 24; note i-di ša ARAD-ka (in broken context) YOS 3 186:33; 5 LU.ARAD.ME ša annim ka altapar I am sending to you five slaves CT 22 237:14 (both letters).

2. official, servant, subordinate, retainer, follower, soldier, subject (of a king), worshiper (of a deity) — a) official (of the king or of another official) — 1’ of the king — a” in gen.: libbaka imrašuma maḥar wa-ar-di-ka taškunu so that you became angry and said in front of your officials (“Why did they not enter the town?”) Bagh. Mitt. 2 p. 56 i 5, cf. wa-ar-du-um ša annītum ibrākum the official who told you that ibid. p. 59 iv 8, also PN u wa-ar-du-ka ša ibrākka PN and (any) of your officials who is around ibid. p. 58 iii 18; ana PN SAG.ARAD bēl[i]ja aqbīma ul ımugarrani I asked Sin-iddinam, the official of my lord, but he was not agreeable CT 29 17:17, cf. bēlī ana PN SAG.ARAD bēl[i]ja lišpuramma ibid. 20; wa-ar-du-ša ana annītum bēlī la uuqaṣ-ṣīgu bēlī la ırammu the officials who did not inform my lord about this matter do not love my lord ABIM 26:19 (all OB); the king sits down on a sailor’s chair išṭēn ina wa-ar-di šarrim ša eš šarrim šabu one of the king’s officials whom the king likes (sits down beside him on a lower chair) RA 35 5 ii 11 (Mari rit.); šūt rēṣīm ARAD+KUR u be’ram ša ḫalas GN u GN₂ the military officials, the royal officials and the elite troop of the district of Terqa and Sagaratām (who could not go to Mari) ARM 2 140:22; PN sukkal Elamu ... ana PN₂ ARAD-di-šu innumma PN, the sukkalulu of Elam, granted privileges to his official PN₂ (and granted him the renewal of certain rights) MDP 23 282:4, and passim, see ēněnu C usage a, cf. (the king) PN ḫazān Nippuri ARAD-su ... irīm Hûnke Kudurrū iii 12; PN bēl aṭīja u būṭīja ša u ARAD-du ša RN bīlējia šu PN (the son of the testator) is the lord of my city and my house and the official of my lord Jarimlim Wiseman Alalah 6:23; PN nappāḥ ḫurāṣī ur-du ša šarrī ABIL 812 r. 10; annūtī ARAD.MEŠ LŪ sumaktarātī ABIL 892 r. 22, followed by šarru ARAD.MEŠ-šu la umaššir ibid. 24; note the seal inscriptions of the type PN ... DUMU PN₂ ARAD Ammišēl[īna] TCL 1 157, and passim in OB, also MDP 28 531 seal, PN DUMU PN₂ ARAD Burnaburāš RA 16 74 No. 13:8.

b’ arad šarrī: šE.BA ARADxKUR LUGAL HSS 10 66:23, cf. ibid. 204:4 (OAkk.); awqitu-kunu ša naṣāṭatumu maḥar ARAD+KUR.MEŠ šarrim šukna (come and) present the matters which you are concerned about to the royal officials YOS 2 94:27; oil expended for the zišagallu-offering u wa-ar-di šarr-im ša ušā bilušūmma la iddinu and for the royal officials, which they brought to him but did not hand over UET 5 607:59 (all OB); itūṣīm ša šūt ARAD LUGAL idbūmat (see itū A mng. 3b) Laesse Shemshāra Tablets 32:24, cf. ibid. 34 and 40; IGI PN ARADxKUR LUGAL MDP 23 270:13; PN arad LUGAL BE 14 56:9; in all 42 ARAD LUGAL ša dunnī ša PN PBS 2/2 130:5 (both MB); uššīrī ARAD LUGAL šānam I have sent another royal official EA 306:24; PN ARAD (LUGAL) MRS 9 286 RS 19.68:33; PN ARAD LUGAL ša GN KAJ 88:7 (MA); PN LUG AL ARAD ša muḫḫi sluāmānī JCS 7 126 No. 11:8 (MA Tell Billa); ARAD.LUGAL eda innābūt BRM 4 16:31 and dupl. 16:15 (MB ext.); note ana ARAD ša šār Bābili ABL 1236 r. 4 (NB), and LU.ARAD ša šarrī ABL 519 r. 23 (NA).

2’ of a foreign king: šuḥumma ARAD šār GN u lu mār GN lu ARAD ARAD šār GN either an official of the king of Ugarit or a citizen of Ugarit or the official of an official of the king of Ugarit MRS 9 107 RS 17.238:3ff.; šarrat mat GN tunetṣid ARAD-sa mār KUR-ša PN šūmsu the queen of Ugarit recognized a (former) official of hers, a citizen of her country, named PN ibid. 238 RS 17.231:4; PN ARAD-su šēruṣšu ibrākkita his official
Indabibi rebelled against him (the king of Elam) Streck Asb. 34 iv 11.

3’ official of another person:  māhiṣ pāti . . . PN ARAD PN² aban PN PN, the official of PN, is the guarantor, seal (impression) of PN HSS 9 68:12; cf. aban PN ARAD ša PN² u ša PN² HSS 9 34:37, also PN ARAD ša PN² (as adopter) JEN 572:4, PN ARAD ša PN² (who is a mār šarrī) HSS 9 20:3 (all Nuzi); PN ṭupšarru ARAD ša PN² mār PN² ABL 872:9, cf. LU ARAD MEŠ-ŠU ša raḫ šaqī ABL 353 r. 11; IGI PN ARAD ša mār šarrī ADD 244 r. 7, and passim. IG1 PN ARAD ša abarakkī ADD 244 r. 13, and passim in such contexts; kunuk PN LUGAL ARAD ša PN² (as seller of a slave girl) ABL 311:2; abat šarrī ina muḫḫi PN ARAD ša šakīn māti Nuḫubaja a decree of the king concerning PN, the official of the governor of GN ABL 307:2, cf. PN ARAD ša LUGAL EA 4 ibid. 4 (all NA); mārē bitātika ākk našpartika u LU ARAD MEŠ-ŠU members of your household, your agents, and your officials (entered my house) BE 9 69:3 and 9; PN LUGAL ARAD ša PN² ina našpartu ša PN² PN, the official of PN, (acted) upon written instructions of PN TuM 2-3 185:7; a warranty given for PN mār biti mārē bitātīšu LU ARAD MEŠ-ŠU u paqdu ša PN the administrator PN, members of his household, his officials, and the agent of PN ibid. 204:10; atta aḥḫēka u LU ARAD MEŠ-ŠU you, your colleagues, and your officials BE 9 25:4; kunuk PN LUGAL ARAD ša Gubarra (i.e., Gobryas) TuM 2-3 190 upper edge, cf. unqu PN LUGAL ARAD ša PN 2 BE 10 76:24 (all NB).

b) servant, subordinate, retainer, follower, soldier — 1’ in OA: Ta’issamājum ur-di-i anāku uṣabbašu u atta Zibuhijam IR-ra-ad-kā atta šabbīšu the administrator of Ta’issama is my follower, I will satisfy him, but you yourself satisfy the ruler of Zibuhu, your follower Balkan Letter p. 6:5 and 7.

2’ in OB: šattam ina Sippur ARAD MEŠ kalškušu ušbu this year all the retainers are staying in Sippur (and you are standing by idly) TCL 7 11:8; the people of GN harvested x GÂN ARAD.HLA (beside fields of ERIN PN(?)), ERIN kiṣip šarrım, ERIN mār Amurrim) UCP 9 348 No. 22:5.

3’ in Mari and Shemshara: wa-ar-du-um ša bit RN [anāku] . . . ana bit RN₂ annabi I was a retainer of the house of Jahdunlim and I fled to the house of Šamši-Addad RA 34 138:8 (translit. only); ARAD x KUR MEŠ-ŠU ma idākušu his own retainers have killed him ARM 1 3 r. 11’; ʿU LU MEŠ ARAD š[a] aqbi[⊂] šabilam and send me the servants of whom I spoke (the harvest time has arrived) ZA 55 136:22 (Shemshara).

4’ in Bogh.: LU MEŠ Hurri RN ARAD-lam isassāšu the Hurrians call Šunaššu a mere retainer KBo 1 5 i 38; enīma māršu itti ARAD MEŠ-ŠU ussenmahma when his son made a conspiracy with his (the king’s) servants (and slew his father Tušratta) KBo 1 2:29 (=KBo 1 1:48).

5’ in EA: umma PN ARAD ša kitiša thus (says) PN your loyal servant EA 246:4, and passim in this phrase; nadnāti 10 LU ARAD MEŠ I gave (him) ten men EA 288:18; jušširā šarru ERIN pišātī ana ARAD šu let the king send archers to his servants EA 216:17; amur ninu ARAD MEŠ LUGAL-ri sec, we are servants of the king EA 239:19.

6’ in RS and Alalahk: atta RN gadu mātika ARAD-di (now) you, Nigmepa, and your land are my vassals MRS 9 88 RS 17.353:3, cf. ARAD MEŠ-ŠU ša nūmai u ina ṭuppīja kanši šarru the (houses of PN and PN²) are my vassals, they are written (as such) in my sealed document ibid. 168 RS 17.337:5; anaku ARAD du Šamsi šarrī raḇi bitiša I am a vassal of the Sun, the great king, my lord ibid. 49 RS 17.340:12, cf. Jarimlim . . . ARAD Abban Wiseman Alalahk 1:9.

7’ in MB: amētāti ša ARAD MEŠ-ŠU i[dāk] u dākušunāšu execute the people who have slain my servants EA 8:28 (royal); RN šarru ina līti . . . PN ARAD šu ippalāša . . . King Marduk-nadin-ahhe observed with pleasure his servant PN during the victorious battle BBSt. No. 8 i 6.

8’ in NA: šarru ana ARAD MEŠ-ŠU lišpuš ramma the king should send an order to his
soldiers (that they should cut the road between Babylon and Borsippa) ABL 326 r. 13, cf. 500 ER1N.ME§ ARAD.MEŠ ša šarrī bēlīja ABL 280:6, also šarrū bēlīja damu ša ARAD.MEŠ-šū la umaškar the king, my lord, should not shed the blood of his soldiers ABL 753 r. 5: ur-di KUR Urartaja the Urartian soldiers STT 43:24, see Lambert, AnSt 11:150; adē ša šarrū ... TA L.U.RAD.MEŠ-šū iškununi the oath (of loyalty) which the king had imposed on his servants ABL 584:10; ana šarri bēlīja L.U.RAD.MEŠ-ka L.U.EN.URU.MEŠ ša ina GN dulli šarri epašuni to the king, my lord, (a communication from) your servants, the chieftains who do royal service in Milqija ABL 526:2, cf. šulmu ana ḥalṣu šulmu ana L.U.RAD.MEŠ ša šarri bēlīja all is well with the fortress, all is well with the servants of the king, my lord ABL 343:7.

9° in NB: šarrū itti ARAD.MEŠ-šū limanni nima idāti ša ARAD-ū-ši ša šarri ina muḫḫiṯa tabbaššima would that the king would reckon me among his servants so that I have proof of my status as servant of the king (and I be not discriminated against among the other Babylonians) ABL 283 r. 8, also ABL 793 r. 9; maṭi pānī u ARAD.MEŠ-ka u māṭ Akkādi la qāṭika šetlu it will need not much more (lit.: there is little before) and your followers as well as Babylonians will have changed sides (lit.: will have gone out of your hand) ABL 542 r. 23, cf. itti ARAD.MEŠ ša šarri tazzazma ABL 1257 r. 9; PN āḫīra rabû ARAD ša bēl šarrāni bēlīja my older brother PN is (also) a loyal servant of the lord of kings, my lord (he, Nabû-bēl-šumuṭe, has kept him in fetters for four years) ABL 460 r. 3; ina māṭ tāmtī gabbīsu ARAD ša šarri ... āna in all the Sea Country, there is no servant of the king (like PN) ABL 516 r. 11; as a subscript: PN ARAD ša šarri mahrā PN, the senior royal official Thompson Rep. 26 r. 5; ḫubissunu ana ARAD.MEŠ [...] [they, the kings, distributed?] among [their] servants the booty they (had won) ibid. 22:10; ana muḫḫiṯi ungāti u ARAD.MEŠ ša šarri ša illakunumma concerning the dispatches and the royal officials who are coming (into Nippur and staying there for a few days) ABL 238 r. 10; PN ARAD-a u manzaz paniṭa Bēl-ibiṯu is my vassal and my personal servant ABL 289:10; you have promised: anāku L.U.RAD.MEŠ akin[naka ...] enna L.U.RAD.MEŠ bēlī liš[sur] “I, myself, will [protect] the personnel (of the palace) there,” now, my lord should protect the personnel BIN 1 92:21f., cf. minā ana muḫḫi ARAD.MEŠ nimātu why should we die on account of the servants? ibid. 24; lamāttišu ARAD.MEŠ-ka the house servants under your authority TCL 9 118:7.

10° in OB, SB omens: wa-ar-dū-um bēlīsu idākma kussām īṣabbaṭ a retainer will slay his lord and take the throne YOS 10 39:20, cf. wa-ar-du-um šeṭṭī sama bēlīsu idāk RA 27 149:46, cf. also minā RN ša wa-ar-du-ū-šu ina kuṇuṅkāšūnu idākšu (see dāku mng. 2a–7?) YOS 10 46 v 34; wa-car-dū dāk bēlīšunu liḇbašunu itūnābabalam will plot the slaying of their lord ibid. 37 r. 6; šarrū nāṣsu u wa-ar-di-šu i-qi-a-ap (var. i-le-e-b) the king will .... his country and his servants ibid. 25:18, var. from 24:25 (all OB ext.), cf. šarru ARAD. MEŠ-šū ina bārti i][(d)ku][kšu CT 40 12:21 (SB Au), also šarru ARAD-šū kaša šuṣkalli ṣuṣaḥhap the king will clamp down on his retainers like a šuṣkalli-net CT 28 48 K.182+:7 (SB ext.), and passim; note: mār Ninsun ana ARAD-Šu Enkidu ibakkī the son of Ninurta mourns for his servant Enkidu Gig. XII 54, and note that Gilgāmeš addresses Enkidu consistently as ibrī, while in the Sum. version (e.g., JCS 1 8:3, 8) a raḍ and šubur are used.

11° in hist.: ana balāṭ RN ... PN ... ARAD-su ... iṣuš his servant, Zāribum, made (the temple of the goddess) for the well-being of Amar-Šīn AOB 1 2:14, and often in dedication inscrs.; a temple official ARAD RN servant of Tiglath-Pileser (I) KAH 2 64:4, and passim; PN Mannaja ARAD kanšu šāṭid nirīja PN, the (king of the) Manneans, a humble servant (of mine), one who pulls my yoke Winckler Sar. pl. 31 No. 65:36; PN šukin Uri ar-du (var. [l]U.RAD) ḍagīl paniṭa PN, the governor of Ur, my own servant Borger
ardu

Esrh. 46 ii 44, note Šūzubu ... LŪ.ARAD dālgī pān bēl pīḫati GN OIP 2 41 v 21 (Senn.), šarrānī ṣēpānī ... ARAD.ŠEŠ-ni dālgī pānī ḫa Streck Asb. 8 i 76; inā qāt ARAD.ŠEŠ-su tambūnūma you have handed him over to his servants ibid. 24 iii 7, and passim.

(2) subject of the king: sarrum ARAD-KUR-sû uballat (if the “owner” of the adulterous wife spares her) the king spares the life of his subject CH § 129:53; ki ARAD.ŠEŠ-ka tuṣanāqānātši you want to control us as if we were your subjects KBO 1 10:24; ina šanuṭtiṣa anā ARAD.ŠEŠ-ia uttēršunūti I made them my subjects again ibid. 1:19; ARAD.ŠEŠ-ia ša ittānabbiṣu my subjects who had run away ibid. 14:14; anā LŪ UBU AŠšuraji ARAD abiṣu to the (king of) Assyria, the subject of his father ibid. 3:6; ARAD.ŠEŠ šarrī madātši ummahīṣu they killed many subjects of the king ibid. 11 r.(?) 22, see Güterbock, ZA 44 122, and passim in Bogh.; PN ARAD LUGAL KUR GN a subject of the king of GN MRS 9 171 RS 17.42.1, also ibid. 169 RS 17.15:22, and passim in RS in such identifications; minunne ARAD.ŠEŠ ša RN lu ARAD lu gēmē any subjects of king RN, male or female MRS 9 163 RS 17.34:12', cf. šumma ARAD gēmē ša šar Upadik ibid. 28'; aššušu [kašpī ša ARAD.ŠEŠ ša elī ARAD.ŠEŠ-ia as to the silver which my subjects owe (your) subjects ibid. 216 RS 17.83:8f.; mārē KUR AŠšur ARAD.ŠEŠ-ka ul utirakamma I have not returned to you the Assyrians, your subjects Borger Esrhr. 103 i 22, cf. ar-di ul ummahīṣu he did not release (my) subjects ibid. 47 ii 48; māsšu elīṣu ibballūnā lapan sāmaššu ARAD.ŠEŠ-su ša usabcē elīṣu ... ipparrṣidma his land rebelled against him and he fled from the turmoil created for him by his subjects Streck Asb. 82 x 11; ARAD.ŠEŠ ša šar māt AŠšur anīmī we are subjects of the king of Assyria ABL 280 r. 3, also ABL 576:16; amat šarrī ana ... LŪ Uruk.ŠEŠ ... ARAD.ŠEŠ-ia a decree of the king for the people of Uruk, my subjects ABL 297:3, cf. (in the same context) ABL 296:3, 289:2, also ARAD.ŠEŠ-ia u raʾimānīya ABL 403 r. 1; ARAD ša PN Mandiraša šē he is a subject of PN the (ruler of) Mandira ABL 168 r. 22, cf. (after an enumeration of persons) ARAD.ŠEŠ ša PN Gambulaja ABL 140 r. 3; anā anāku LŪ.ARAD.ŠEŠ itūrūnū they have become my subjects VAB 3 p. 13 § 7:7 (Dar.).

d) worshiper of a deity — 1' in gen.: umma PN ARAD-ka-a u pālīḫa (letter to a god) ARM 1 3:4; RN ARAD-KUR nārām DN Addahušu, the beloved worshiper of Inšūnāk MDP 4 pl. 1 No. 8:3, with var. wa-ar-du-um nārām DN MDP 2 pl. 13 No. 4:7, and passim in votive inscriptions of all periods; ARAD-ka ša ... kīnī šappālnāni Winckler Sammlung 2 1:13 (Sar.), cf. anā RN šangī elī ARAD pālīḫ ilātīka rabītī TCL 3 5 (Sar.); jāti RN ar-du pālīḫi [Nabā u Marduk] Borger Esrhr. 19:28; jāti a-ra-aš-sa enmu mutennāti pālīḫ ilātīsu VAB 4 100 ii 6 (Nbk.): RN ARAD-su šahri ibid. 220 i 29 (Nbn.); anāku ARAD-ka RN BMS 2:26 var., and passim in prayers, note: e tābut ARAD bindūt qattēk AFO 19 57:66, anāku ARAD-ku-nu nāṣirkunu PBS 1/2 106 r. 17, see ArOr 17/1 178; Ea ... izakkara anā ARAD-šū jāti Ea said to me, his servant Gilg. XI 37, cf. (in same context) a-na ar-di-šu RA 26 92 i 6 (OB Atahhas). 2' in personal names: for the names of the type ARAD-DN see Stamm Namengebung 262, also abbreviated to Arassu(nu), Ardu, etc.; for OA names, e.g., Wa-ar-di-š-em-lī nC K 122 A 4, beside U-ra-ad-Ku-bi-im BNM 4 162 40, ir-ad-Ku-be TCL 4 43:19, U-ra-ad-Aššur, etc., see Hirsch Untersuchungen 12 n. 54 and p. 33; for OA U-ra-zu-šin, see Balkan Letter p. 23 c/k 343:4; for ARAD-ēšēši, see ēšēši mg. 1a'-l', for ARAD-nubatti, ARAD-MN, see Stamm Namengebung 271f.

3' on seal inscrs.: PN DUMU PN, ARAD Šin i Ningal VAS 7 189 seal, and passim in OB, also PN DUMU PN, ARAD ša DN Boyer Contribution 210 seal; RN nārām DN ... PN ARAD-šu OIP 43 146 No. 16, and passim in seals from Eahnumma; 4Nin.ē.a.n.a ... šāṣibīšu ARAD NĪ.TUK NĪ.TUK-ki O DN, save your obedient servant RA 16 92 No. 53:6, cf. 4Lugal.bān.da ... ša ARAD kīnī ... usūḫ mursašu O DN remove the disease of your loyal servant RA 16 78 No. 20:3.
ardu

4' other occs.: x KÜ.BABBAR ša Šamaš ugu PN ARAD-šu īšu the 3 4 shekels of silver which his servant PN owes to Šamaš Moisse- ner BAP 9:3 (OB); i1 PN LÜ.ARAD ša ʻIštar (as witness) ADD 172 r. 14; aššum PN avšûm SAG.ARAD.KUR ša ʻIštu as to PN, that man is a ‘slave’ of the Šamaš temple TCL 18 90:25 (OB); LÜ.ARAD ri-eš.MEŠ mu.MEŠ these slaves of the (biš) rēš BRM 2 17:19 (NB); note the late NB personal names: ARAD-e-ri-eš, e.g., TCL 13 228:1, ARAD.É.GAL.MAḪ, e.g., BE 8 151:11, and ARAD.É.KUR, e.g., VAŠ 15 39:14.

e) in polite use to refer to oneself in letters — 1' in the address: umma PN wa-ar-ad-kāma YOS 2 141:3, cf. umma PN SAG.ARAD-ka-ma CT 29 17:2, and passim in OB, note ana bēlinī ... šatammū wa-ar-du-ka UCP 9 348 No. 22:4 (OB); ARAD-ka PN (beginning of a letter) PBS 1/2 15:1, also 16:1, Aro, WZJ 8 569 HS 112:1, and passim in MB, also CT 22 64:1, and elsewhere in NB, note ARAD-ka kīnu PN CT 22 212:1; umma PN ARAD-ka epri ša 2 šēpēka EA 298:6, and passim in similar phrases in EA: ana sakinni ša GN bēlīja gīdīna umma sakinnī ša GN ARAD-ka-ma MRS 9 218 RS 17.425:5; ana PN bēlīja šuppi PN ARAD-ka KAJ 302:2 (MA); [ana šarrī] bēlīni ARAD.MEŠ-ka ḥazzannīti ṭupṣar ālī qaggaddāti ša URU Aššuraja to the king, our lord, your servants, the mayors, the city scribe (and) the heads of all the inhabitants of Assur ABL 1238:2 (NA), cf. ana šarr mātātī bēlini ARAD.MEŠ-ka PN PN, u PN YOS 3 7:2 (NB), and passim.

2' other occs., referring to the writer of the letter: ir-ad-[kā] kēnum anāku VAT 9901:21 (OA, courtesy M.T. Larsen); limad avōṭe ARAD-ka anānītake cognizance of these words of your servant EA 292:52; umma PN ep-ru u ar-du naramkāma BE 17 24:10 (MB); Signup GN tamkārǔ eli māt ARAD-ka kabu haninš the traders, natives of Ura, have become too overbear- ing for the land of your (the king of Hatti’s) servant MRS 9 103 RS 17.130:7; šarru ... ana dīnī ša ARAD-šu liqālu may the king pay heed to the case of his servant ABL 1285:12, cf. šarru ... rému ina muḫḫi ARAD-šu hāḫassu may the king have mercy on his servant ABL 2 r. 20; may the king send word liḇbu ana LÜ.ARAD-šu liškun and give heart to his servant ABL 554 r. 1, and note aki ša šarru ... ina muḫḫi LÜ.ARAD-šu īšpuranni according to what the king has written to me about his servant ABL 996:6, and passim in NA; ana ARAD-šu qāṣṣu lišātrissu ABL 1169 r. 6, and passim in NB.

3' in protestations of loyalty: anāku ARAD-ka šīdūt bēlīja kāta epēṣam ele’i I am your servant, I am able to carry out your wishes CT 2 48:29 (OB); inanna la ar-du ša bēlīja anāku now, am I not a servant of my lord? PBS 1/2 73:13 (MB let.); LÜ.ARAD ra’timu ša bēlīšu anāku I am a servant who loves his master ABL 620 r. 5 (NA), cf. ARAD ša biš bēlīšu ira’tāmu ABL 402:10, also ABL 290 r. 12 (NB); kinūti ša arād ilī bēlīšu šarru ... limur may the king realize the loyalty of (this your) slave toward his lord ABL 1207 r. 6; ARAD-ka kalabu u pāššu ABL 965:18 (all NB), cf. anāku ARAD-su kalabū u pāššu ABL 916:11 (NA).

For a proposed etymology, see Poebel, JNES 1 256 n. 17.

Falkenstein Gerichtsurkunden I 82ff.; Cardascia Muraui 12f.

ardu in rab urdāni s.; (a temple official); NA*; wt. LÜ.GAL.ARAD.MEŠ; cf. ardu.

LÜ.GAL.ARAD.MEŠ ša abuka ippādāni the . . . -official whom your father has appointed ABL 533 r. 1, cf. LÜ.GAL.ARAD.MEŠ-ni ibid. r. 12, LÜ.GAL.[ARAD.MEŠ(?)] r. 14.

ardunānu see dinānu.

ardūtu (wardūtu, wurdūtu, urdūtu) s.; 1. slavery, position of a slave, 2. position of a royal official, vassalage, 3. role of a worshiper; from OA, OB on; wardūtu in OA, OB, Mari (wurdūtu ARM 2 49:6 9), urdūtu in MA, NA; wt. syll. and arad (in Nuvi, RS, and Bogh. also ARAD.MEŠ, SAG. ARAD in ARM 1 29:7f. and 17, IR COT 3 2b:30) with phonetic complements; cf. ardu.

[j]am.arad.da = ar-du-tu, nam.arad.da in.sk = min il-lik, nam.arad.da ab.ba.sk = min ı̇̄-ta-ak Ai. III iv 48ff.; nam.arad.a.ni mimi.ni.in.zu = ARAD-su ı̇̄-ra-ad-di he “increased” his slave status Ai. II iv 16; nam.arad.a.ni.še = ana ar-du-ti-še Hh. II 49.
ardūtu

1. slavery, position of a slave — a) in OA: ana mamman ana wa-ar-[d]u-ti[m] errab for whom am I to enter a slave relationship (as guarantor)? BIN 6 27:10, cf. a-na wa-ar-

2. position of a royal official, vassalage — a) in Mari: ša ARAD-du-ti-ia ana šer bēlija ašpuram I have communicated (the above) to my lord in keeping with my function as royal servant ARM 2 81:36, also (in the same phrase) wr. ARAD-ti-ia ARM 6 28:31; ARAD-

252
**argabu**

from (the vassalage of) the king of Ugarit and gave him as a vassal to the king of Carchemish ibid. 80 RS 17.382:13.

e) in NA: bit ina pani ur-du-u-te illakašišašunni ina pani ur-du-u-te epaša whether he will come to him because of his being a vassal and act as a vassal (contrast bit ina pī tābi illak [... ] ina pī tābi Dū-aš line 10f.) ABL 945:7ff.; cf. šipirti arad-u-te ša GN the message concerning the entrance of Bit A[mukkan] into vassal relationship ABL 896 r. 16.

f) in NB: gabbī panišunu ana arad-u-tu ša šarrī ... iltaxunu all of them intend to become vassals of the king ABL 321 r. 14, cf. enna arad-u-ti ša šarrī asšebī ABL 283:13; idātī ša arad-átu ša šarrī (see ardu mng. 2b-9') ABL 793 r. 10; arad-u-tu ša šarrī bēlīja ui īppusu ABL 286 r. 3, cf. ABL 283 r. 17, ABL 793 r. 19, and see epēšu mng. 2c (ardatū).

g) in hist.: atmēšunu unēsiq ašbat ana ar-du-ti (var. ar-adi) u palāhiya utlašunanī I selected from among their young men, I chose them to be retainers and to serve me AOB 1 114 i 3 (Shalm. I); māmīt ilāniya ... ana arad-uml-te (var. -tu) uttamnišunanī I made them take oaths by my gods to be (my) retainers AKA 70 v 16 (Tigl. I); ša ... imišu arad-su who disliked being his vassal TCU 3 80 (Sar.), cf. nīr bēlītiya iltišma imišu ar-du-ti ibid. 346; RN šar ubu ur-du-ti RN, king of a vassal(? ) city Sumer 9 150 v 32 (Senn.); for refs. with (ardatū) epēšu or īppusu, see epēšu mng. 2c (ardatū).

3. role of a worshiper: the gods a-na wa-ar-du-(ti)-šu-nu erāšinnī wish me to become their worshiper VAS 1 32 ii 9 (OB Ipiq-Istar).

**argamunu** s.; (a bird); lex.*


**argamannu** s., Bg., SB, NB, NA; wr.yll. and (šig.)za.gin.sA.


**argānu**

1. red purple wool — a) in gen.: ina mūḫḫī itaṭadu šig.gan.miš šig.ṣig. ar-ga-m[a]-nu] they laid (blankets?) of red wool, blue purple wool, red purple wool on (the chariot) STT 366:3; 1 MA.NA šig ar-ga-ma-nu ana 15 ġin kaspi ... ana abēbē aṭṭābīlā I sent my fathers one mina of red purple wool for 15 shekels of silver BIN 1 4:10 (NB let.), cf. (listed with other kinds of wool) x šig za.gin.sA sadītē regular red purple wool Tell Halaf 62:3 (NA).

b) as tribute: tug lubullī birme tug kīlē šig za.gin.mi (= takīlē) šig za.gin.sA ... amḫurṣu I received from him brightly trimmed garments, linen garments, and wool (dyed) blue purple and red purple AKA 367 iii 68, cf. ibid. 284 i 88 (both Asn.), also lubullībirme tug.GADA šig takīlē šig ar(var. ār)-ga-ma-nu Rost Tigl. III p. 26:155, Winckler Sar. pl. 25 No. 53:12, OIP 2 60:56 (Senn.), and 40 TUG šig ar-ga-ma-nu birme u kitī VAS 1 71 left side 13 (Sar.), wr. šig za.gin.sA (in fragm. context) Rost Tigl. III pl. 13 ii 8 (= p. 16:89), BA 6/1 79 (Shalm. III); mandattasu ... [.] ta-kīl-tu u šig ār-ga-ma-nu (in fragm. context) ABL 1283 r. 6 (NA); immerī palkūti ša šipātišunu ar-ga-ma-nu šarpat sheepskins(?) whose wool was dyed purple Rost Tigl. III p. 26:156.

2. tribute (Bogh. only): [.] ina mu.1. kam lu ar-kam-ma-an-an-ṣu u ina abni tams-kāri ša māt Ḥatti lišaqqīlu [let him bring?] his tribute yearly, and let them weigh (it) with weights of the merchants of the land of Hatti KBo 1 4 ii 1; u ana Šamšu ar-ga-ma-an-na lu la inandīn but he does not have to pay tribute to the Sun (i.e., the Hittite king) KBo 1 5 i 48, see Weidner, BoSt 8 60 and 94.

Zimmern Fremdw. 37. Ad mng. 2: Friedrich, ZMDG 96 483 (with previous lit.); Otten, ZA 51 275; Dietrich and Loretz, W 3 230.

**argānu** see argānu.
argānu

giš.sim.min.nu (var. giš.sim.en.nu(!).x) =
ar-ga-an-nu (var. dr-ga-nu), giš.sim.ar.ga.nu
(var. giš.sim.mar.ga.nu, [...].ga.nu) = šu
(followed by giš.sim.mar.ga.nu, giš.sim.mar.
gu.zum, giš.sim.ba.ru.tum) Hh. III 116f.;
m[ar.ga.nu] = [šu] = [ba]-ri-tu Hg. A I 24f.,
.ga.nu] = šu-ur Hh. XXIV 70f.

giš.ar.ga.nu = [šu] Hh. III 261; giš hàššur.
ar.ga.nu = šu Hh. III 38; U.LUM.HA = ba-ri-lu,
[si-hu] = [a]-r-ga-nu Practical Vocabulary Assur
105ff.

1. (a conifer) — a) in gen.: u mé ša birit
G1 šīši u Giš ha-ar-g[a-ni] ša ašbatu PN
[li[š]]-lu ar-ša-an-ni and PN has deprived me
of the water (in the canal) between the šiḫu-
trees and the a.-trees, which I (previously)
has held rights to ARM 2 28:17; aškar ar-ga-nu
ilbu ka terinn[uš] where the a. shed its cones
STT 36:22 (lit.).

b) leaves: PA Giš ár-ga-[nu] Köcher BAM
228:6.

c) root: see Uranna II 76, cited mng. 2b.

d) seed: NUMUN [ši-hu] šu NUMUN ar-ga-an-nu
AFO 16 49:36 (Bogh.).

e) other occ.: libbi Giš ár-ga-ni qalpi the
core of a peeled a.- (branch?) AMT 1,2:14.

2. (the resin of the conifer) — a) in econ.:
8§ ma. na ar.ga.nu James-Snyder 282;5;
ar.ga.nu = BIN 5 292:10, 30 mana šim
ar.ga.nu UET 3 1117:2 (all Ur III),
for other occs., see MAD 3 63.

b) in pharm.: u šim mar-gu-lu, u mar-gu-
u, u šim ár-ga-nu, u ši-hu, U.LI.BABBAR
: u ši-ši Uruanna II 68-72; u šim ar-ga-nu,
u ur-nu-uq-qu : u d[a]-g[a-nu], u TAL.TAL-nu ša
KUR : šugši u min ibid. 74ff.; Giš ár-ga-
[nu] = [...] Köcher Pfanzenkunde 44:3';
šim ár-ga-ni] = u, ši-hu u ši-hu u ar-ga-nu u LUM.ŠA
(listed with other plants on one shelf) Köcher
Pfanzenkunde 36 i 2f.

c) in med.: Giš šim.li u ar-ga-an-na ... u ši-hu ši u ar-ga-an-na ... riqq qanû mati kalidina
ina Giš.Gaz laḫaššal juniper, a., ši-hu, a.,
(and other drugs): you crush all these
aromatics in a mortar AFO 16 48:12, 14, cf. ibid.

argibillu

24 (Bogh.); Giš šīha Giš lári-ga-nu Giš baršu
ratu tābālim takassim you chop šīha, a.,
and baršrātu dry AMT 82,2 r. 10, cf. (be-
tween šīhu and baršrātu) AMT 79,1:20, 94,2 ii 16, CT 23 43 ii 9, Köcher BAM 107:6, 158
ii 14', wr. u ar-ga-nam AMT 15,3:14, ar-ga-
nam Köcher BAM 171:28', Giš ar-ga-nu RA 18
19 r. 12, u ár-ga-nu LKU 56:8, STT 230 r. 28,
ú ar-ga-nu AMT 22,2:11, ú ár-ga-nu
Köcher BAM 3 iii 9, ú ár-ga-nu ibid. 253:2; giš ár-gin-na ibid. 199:5, ú ar-ga-nu
KUB 37 43 i 18', without det. ibid. 33:3', 46 ii 2';
ú ar-ga-nam ú baršrātu ana 101 giš tanaddi
ina tināri tešēkṣir šepēšu tumūša' you put
a. and baršrātu on the affected spot, enclose
(some of it?) in the oven, and rub his feet
with it AMT 74 ii 3, cf., wr. u ar[a]-g[a-nu-
um BE 31 50:4; zid ar-ga-ni powdered(?!) a.
(between zīd šīha and zīd baršrāti) Köcher
BAM 124 ii 50; note also šim hàššur.sag.gà
šar.ga.nu.u.m.ma (var. al.ga.nú.má) Hymn
to the Hoe 92 (courtesy M. Civil).

The OAkk. refs. wr. ar-kur-nam MAD 14 p. 62ff. 8, r. 5, p. 76:5, may have to be read
ar-gin-nam, but are not likely to be identical
with argānu, since the measures used with
the two differ; see Gelb, MAD 3 63. OB
argānum, q.v., may be a variant form of
argānu. For the use of argānu-wood, note
uš.ti.zi.in.an.na ... giš.bi ša [ar.ga.
u.u.m.]ù ša sag.gà l'ìdag.e diri.ša gà
mù "the ax's handle of a. of the mountain is
stronger than idag.wood" 3N-T310:3 and
dupl. (courtesy M. Civil).

Thompson DAB 359ff., Ebeling, Or. NS 17 133f.
argibillu

s.; (a wooden structure); lex.*

giš.ar.gibi = šu-lum Hh. VII B 307, cf.
ši.ar.gibi(!) MSL 6 p. 159:294 (Forerunner to
Hh.).

Meaning suggested by ar.gi.bil.lu(copy
ku) zaba r. giš.pàr.ru.kà.ni.mà (Amar-Sin)
and Dim (Amar-Sin) built for her (Inanna)
a bronze a. in her gûpàru UVB 1 pl. 24:4; see
ibid. p. 51; see also é.anše.kà giš.ar (var.
omits .ar).gibil.àm in the donkey stable
there is an a. UET 6 26:97 (Hymn to the Hoe
89). Note the mention of doors for (giš) ar.
ši.ar.bili.u UET 3 272 r. v 10, 826 ii 6, r. i 2f.,
argugu

1347:3f. (Ur III), also, wr. ri.gi₄.bil.lu DP 473 ii 2 (Pre-Sar.). cf. also, wr. giš.ri.gi₄.bil.lú (among parts of vehicles and plows) DP 423 ii 2, 486 i 5, and passim in Pre-Sar.

arguku see argukku.

argukku (argugu) s.; (an agricultural implement); lex.*; Sum. lw.

[giš.(x).b]u = ar-gu-[k][u] Proto-Diri 170 j;

\[giš\ldots\] Minjd = ar-g[u]-\[g\]u Hh. VI 91f.; giš.ur.ur, giš.ur.gi₄.gi₄ = bu-du-


Landsberger, MSL 1 164 (from Sum. ur.gi₄.gi₄).

arhā adv.; for each month, monthly; NB;

wt. ITI.AM, ITI.TA.ÅM, ITI.ÅTA.ÅM, ITI.ÅTA, ITI.ÅTA-E, ITI; cf. arhū A s.

ITI.ÅM KÜ.BABBAR idī itti inamādinu monthly they will pay the silver, the rent on the house VAS 5 59:8, wt. ITI.TA.ÅM BRM 1 43:19, ITI.ÅTA.ÅM VAS 5 67:19, ITI.ÅM Spencers Recueil 288:7, Nbn. 500:6, ITI.TA.ÅM BE 8 112:12; ITI.ÅTA.ÅM 17 ūmū (cf. ina ITI 12 ūmū line 1) VAS 6 129:9; ITI.ÅTA.ÅM hūbullu inādinu Molsenk 24:7, wt. ITI.ÅTA-E Cyt. 45:6, Nbn. 282:6, ITI.ÅTA.M-² FSBA 9 289:1; ITI x GIN KÜ.BABBAR ... irabbi monthly x shekels of silver will accrue (as interest) BRM 1 33:10, cf. ITI 4 ūmū four days a month TuM 2–3 210:12, cf. also Dar. 150:8, and passim, note ITI.ÅTA Stevenson Ass.-Bab. Contracts 37:11; ultu UD.I.KAM ša MN ša ITI.ÅM 1 gīš ... irabbi from the first day of MN monthly one shekel will accrue (as interest) Moldenke 2 3:5.

For the reading of the writings with TA.ÅM, etc., see išēna discussion section. Possibly some of the cited refs. should be read arhusu, q.v.

arḫālu (parḫālu) s.; (mng. uncert.); OA.*

2\(\frac{1}{2}\) gīn šīm ar-ḫa-lim ... aḥḫur x (silver), the price of the a., is still outstanding Contenau Trente Tablettes Cappadoiciennes 16:4; various garments 1 naruqtum kunukkiša i wa-ar-ḫa-lım mimma anınım ana PN aq[id one sack under my seals, one a., all these I deposited with PN CCT 1 16b:28; 7 ar-ḫa-lım šā.ÅA 2 pā-tū-tum 1 pā-ḫā-ru-um BIN 4 90:5.

Proverbially a manufactured object.

arḫānū (marḫānū) adj.; (designation of a certain stage of growth of the date palm); lex.*; cf. arḫū A.

giš.gišimmar.min (= u₄.hu.in).dub.dub.bu = ar-ḫa-nu-u Hh. III 341, cf. [u₄.hu.in.dub.dub] = [ar-ḫa-nu-u] (preceded by [u₄.hu.in.sig]) = [ar-],[u₄.hu.in.sig.,al.šegs,gā] = [ar-ru-q ba-ši]-il Hh. XXIV 274.


arḫūnu (erḫānu) s.; (a disease); lex.*; cf. arḫū C.

LiL[Pa-ab]-zi-ți=nu = ar(var. er)-ḫa-nu-[u](var. -u) (followed by migiš iriri) Erimḫuš V 109; pa-aḫ LUL = ša PAH.zi.lar-ḫa-nu-u the sign LUL (with the reading) paḫ in PAH.EL (means) a. (between pu-ri-du and qu-ba[ar.read -ma]-nu) A VII/4:127.

ar(var. ār)-ḫa-nu-[u](var. -u) = qu-em-ma-nu Malku IV 70.

**arḫātā (AHw. 67b) see arḫā.

arḫiš adv.; promptly, soon, in time, without delay; OAkk., OA, OB, Bogh., EA, MA, SB, NA; wt. wa-ar-ḫiš TCL 17 73:21, VAS 7 192:14, YOS 10 p 11 (all OB); cf. arḫū A.

lū.nig.erim.e ur₄ bi.ib.[šub.bu.dē] (var. gu.bi ib šub.bu.dē) : ragga ār-ḫiš (var. ar-[h]iš) tudamūt you (Šamaš) quickly annihilate the evil man šīr 50 i 27f., vs. from LKA 75:12f. (= Schollmeyer No. 1).

a) in OAkk.: [ar]-hiš [šā] šilam send immediately ITT 1 1080 r. 7, cf. ar-[hi]-iš [šā] mer MCS 4 13 r. 15 (both letters).

b) in OA: ārortex ar-ḫiš līlīkammi (I am here alone, take care to) let your orders come to me promptly TCL 19 3:21, ārortex ar-ḫiš līlīkammi TCL 20 106:16, and passim with ārortex and ālāku, also ārortex ar-ḫiš līlīkammi let your orders reach me promptly TCL 20 120:15, āpputtum ar-[hi]-iš ātalakam it is urgent, come to me immediately CCT 4 45b:18, also Kienast ATHE 42:17, 47:35; ālāku ar-[hi]-iš ātalakam send me the fuller immediately OIP 27 5:25; until my orders arrive, do not load the donkeys, when my orders
arrive ar-ḫi-iš šī-ir-Š-da-dam load promptly!
CCT 2 18:20; exceptionally referring to the past:
la taʾīdma PN ar-ḫi-iš la taṭṭardum
you did not pay attention and did not send
PN to me promptly BIN 6 74:32.

c) in OB letters:
šumu beli atta tudamaqammana tuṣabbalam . . . u anāku
ana ša beli ar-ḫi-iš udamaqammana . . . ar-ḫi-iš ana
bēliya kāta uṣabbalam if you may do a favor promptly, will
promptly send you my lord (the silver)
CT 2 48:39 and 41; auvilam ša ṭuppi uṭṭabalkum
la takallo ar-ḫi-iš tuṟuṣussu do not detain the
man who brings you my tablet, send him off
immediately Sumer 14 27 No. 8:17, cf.
ar-ḫi-iš ṭurdam Kraus AbB 1 85:21; makhrik
ra la ikkal pickeri ar-ḫi-iš tuṟussuṇuši they must
not be detained in your presence, send them
immediately VAS 16 81:14, cf. ar-ḫi-iš ṭurdimana
send (someone) immediately TCL 18 86:15, and
passim with ṭarādu; suḫāram ṭurdimana ar-ḫi-iš
ana rēš arḫi luttalkam send the boy so that I
can arrive promptly before the beginning of
the (next) month PBS 7 110:27, cf. ar-ḫi-iš
atlaṭakamma come at once TCL 18 88:28, and
passim with atāku; la takallāšu ar-ḫi-iš aplo
niššu do (pl.) not detain him, give him
satisfaction promptly TCL 7 31:13; ar-ḫi-iš . . .
ul tappaṭšuma should you not provide him
promptly (with cargo-boats, then the responsi-
bility rests with you) YOS 2 1:26, and passim with
apāku; la tulappatam ar-ḫi-iš sinqam do not
delay, arrive promptly OLZ 1914 112:8, cf.
ar-ḫi-iš liṣṣiqunim TCL 7 21:29, and passim
with sanāqu; if you want to come up here
ar-ḫi-iš uṭṭidammana aliʾam . . . ar-ḫi-iš ūṭem
gambar supram come here at once (if you
do not want to come up here) send me at once
(your) full report CT 4 35b:15 and 18, cf. PBS 7 114:13, 124:22; ar-ḫi-iš ašāṣu u mārīšu
ṭe (!)-ra-ma promptly return his wife and his
children CT 29 38:14; šupurma UDU.NITĀ u
SLA₂ ar-ḫi-iš liṣṭāqānikkum send instructions
so that they immediately deliver to you a ram
and a lamb A 3546:12; make available the full
contingent so that ar-ḫi-iš buqāmum likkamis
the shearing may be finished at once LIH
25:20; cf. ar-ḫi-iš . . . liκmisānim BIN 7 5:9;
ṣibṭa ar-ḫi-iš uṣabbalakum I will immediately
send you what you desire CT 6 3c:17; ar-
ḫi-iš ana libbu Dilbat tabālīm aṭṭapram I have
written about taking (this barley) promptly
then to GN VAS 7 203:28; auvilum . . . panija
nādiš babīš ša ar-ḫi-iš nadān[im] epišu the
man has shown me great favor, arrange to
deliver (the barley) at once Sumer 14 29 No.
11:15 (Harmal), cf. ša ar-ḫi-iš šu-[. . .] epišu
TCL 18 95:30, also ša ṭarādkunu ar-ḫi-iš
eppiš Sumer 14 18 No. 2:14; anākumi ar-ḫi-
[iš] uṣeṣṣiṇišnima if they set me free soon
AS 6 p. 29:13 (early OB Eshnunna); note,
referring to the past: ar-ḫi-iš ul ikš[š]uṭuṣṭām
ulāppitam he did not arrive here in time,
his delay was delayed TCL 17 64:6; piqat mār šipri
ar-ḫi-iš[š] ittaššāmīn annikūla the annikūka suprans
nessim mār šipri ittaššāmīnmi adi ebiṣim
šeʿum ul uṣṣaṭum write us yes or no, whether
the messengers possibly have left ahead of
time, if they have left, no barley will be
issued to me before the harvest AHIM 22:30.

d) in Mari and Shemshara: annitam [ana šērijā]
ar-ḫi-iš ūṣ-up-[r-ama] send me at once a report about how things
stand ARM 119 r. 4, cf. ar-ḫi-iš ana šērijami
supram Laessoe Shemshara Tablets 54 SH 921:13,
also ūṭem ganoram . . . ar-ḫi-iš ana šērijā šūbi-
lanma ibid. 27; apputtum ar-ḫi-iš la tuḫša-
ram it is urgent, at once, do not delay
ibid. 81 SH 812:69.

e) in Elam:
šutēširašušunûši [ma] [a]-rḫi-iš liṭa[llku] get them ready so that they
may leave soon MDP 18 240:11, cf. a[r]-iš-[š] šūṭēšira iṣ na biš-
iṣnašušu if you answer him evasively and do
not give (it) to him immediately OIP 79 88 No.
3:17 (MA Tell Fakhariyyah).
arḥiš

g) in Bogh.: ar-ḥi-iš lillik let him come at once KBo 1 4 ii 56, cf. ana alakì ... ar-ḥi-iš KUB 3 69 r. 9, cf. ibid. 11; note ar-ḥi-iš ar-ḥi-iš at once, at once ibid. 34 r. 17f.

h) in EA — 1' arḥiš: ar-ḥi-iš uṣṣer send (your messenger with my messenger) at once EA 35:16 and 41, and passim with uṣṣuru, cf. mār šiprija ar-ḥi-iš ana muḥḥika asāppar EA 170:32; note anumma ikaššadākku ar-ḥi-iš ar-ḥi-iš now he will come to you very soon RA 19 105:19.

2' kīma arḥiš: [u]ššiša ... kīma ar-ḥi-eš ana GN send (help) as soon as possible to GN EA 103:26, 45, cf. (let the king send troops immediately) u tīšatu āla kīma ar-ḥi-iš so that they may take the town as soon as possible EA 137:99, cf. also EA 117:78; ḫummite kīma ar-ḥi-eš kašāda hasten (your) arrival as much as possible EA 102:30; kušda kīma ar-ḥi-eš as soon as possible EA 82:52, 95:36; šumma šarru juwašširīnuma ... kīma ar-ḥi-iš if the king sends (troops) promptly EA 112:23, cf. EA 88:36.

i) in NA letters: whatever I wrote of to the king ar-ḥi-iš šarru beli lušēbīla let the king, my lord, send here promptly ABL 506 r.3, cf. ar-ḥi-iš šēbīla ABL 1262 r. 6, ar-ḥi-iš lāšme let me hear at once ibid. r. 7; according to his answer ar-ḥi-iš ʾupra promptly reply to me ABL 579 r. 4; ar-ḥi-iš muqirraka ... lillika let your chariot come at once ABL 1369 r. 4; anummu ar-ḥi-iš nīllāku we will come at once ABL 775 r. 6, cf. ABL 884:13, ABL 685:30; ʾilānī ša šarri ar-ḥi-iš ʾipatṭurū the gods of the king will immediately grant release ABL 663:8; ar-ḥi-iš ina pān šarri lu ṭaksūda arrive before the king promptly ABL 896:17; [ar-ḥi-iš PN] la-ṣṣal I will inquire promptly of PN ABL 593 r. 2; ar-ḥi-iš ina qātē mār šiprika tašakkanṣu you will put him promptly in the charge of your messenger ABL 434 r. 2; note ar-ḥi-iš ar-ḥi-iš ʾuṣṣra promptly, promptly send to me KAV 214:12.

j) in lit.: avatūm maruṣūm ša DN ar-ḥi-iš likṣūsū may the evil command of Šamaš come upon him immediately CH xliii 32, cf. ibid. xlv 90; māti ṭammu wa-ar-ḥi-iš [ ... ] the country he loves will immediately [ ... ] YOS 10 54 r. 11 (OB physiogn.); ar-ḥi-iš mi-mu im x da šutigī maruṣūm immediately ... ward off (addressing Damkina) evil! VAS 1 32 i 11 (Ipiq-īštar); ḫummutumma šimmatumu ar-ḥiš (var. -ḥiš) šimāṣu come at once and speedily transfer your own office to him EA cl. III 65 and 123; adi šarriš nūḥamma ar-ḥi-iš izizzamma relent toward me immediately (Šamaš), stand by at once KAR 246:15 and dupla.: ša ar-ḥi-iš napṣuru bašē [i]ṭišu (Marduk) who becomes reconciled promptly AFO 19 56:30 and 32; zamānā tuballa ar-ḥi-iš you immediately annihilate the hostile one BA 5 385:10, dupl. Scheil Sippar p. 97, see Ebeling Handerhebung 92; lišān muṣṣaperītu tukalāq ar-ḥi-iš you immediately destroy the tongues of the sorceresses ibid. 12; ša ʾilu ʾiṭīšu zanu tusallām ar-ḥi-iš you immediately reconcile (with his god) the one at whom his god is angry BMS 2:24, see Ebeling Handerhebung 26; ḫuṣšu lūmnī attama ar-ḥi-iš takammu you bind the evil-doer immediately Maqūl II 83; incantation for piša ar-ḥi-iš ʾubbūri immediately binding her (the sorceress') mouth AFO 18 296:28; mē ar-ḥi-iš isammu (see šamū v. mng. 1) ZA 52 226:8 (NA lit.); ar-ḥi-iš uṣṣad she will give birth immediately Koher BAM 248 iv 5 and 15, cf. (the child) ar-ḥi-iš liṭautṣamma ibid. iv 1, also ii 56 and 69; ar-ḥi-iš ḥa-an-ṭiṣ Grayson, JCS 18 16:5 (SB prophecies), cf. [ar-ḥi-iš] ḥa-an-ṭiṣ napištašumu libīlima Maqūl II 16; exceptionally referring to the past: murṣi ar-ḥi-iš (var. [ar]-ḥi-iš) iggāmar my sickness was over soon Lambert BWL 50:49 (Ludlul III); cities of PN ša ana šeṣeṣa ar-ḥi-iš la ʾiṣnušu which had not promptly bowed in submission to me (lit.: my feet) OIP 2 31:71 (Senn.).

k) in omens: šumma ina šāmē ilum ina ʾami bībbulim ar-ḥi-iš la ṭabāl if the moon does not disappear from the sky promptly on the day of the neomenia ZA 43 310:9 (OB astroI.), cf. ibid. 16; šarru ar-ḥi-iš mūt sappāṣṭi ināṭ the king will be assassinated soon KAR 212 iv 41, see Labat Calendrier § 66'32; ar-ḥi-iš ināṭ Or. NS 32 384:6 (OB), cf. ar-ḥi-iš ʾiballuṭ ibid. 18; marṣu ša ar-ḥi-iš ʾiṭebbi that patient will get up soon KUB 4 53 r. 3, also CT 40 48:32, cf. murussu
**arḫišam**

ăr-ḫiš ʾezziṣu (opposite: muruṣšu irrik) his disease will last long) Labat TDP 10:33, ʾar-ḫiš imāt Labat TDP 144 iv 58, and passim in omens; note nakru ana māṭi ʾar-ḫiš imaqui qut an enemy will soon come into the country CT 40 40 r. 75, dupl. TCL 6 9:19; nakru ar-ḫiš ʾi-pa-r-šid KAR 152:3.

**arḫišam** (warḫišam, arḫišamma, warḫišam-ma) adv.; monthly, on the first of each month; from OA, OB on; wr. syll. and ittišam(-ma); cf. arḫu As.

nam.ti.la Ḍanna.me.giš(um) itu.itu.da mu.mā.daivar..dam: [ba-šu]-ša ša kima ḏu-šu wa-ar-ḫiš]-ša-ma ʾu-[i(-e):]-di-šu life, which renews itself every month like the moon god LIIH 98:90 (Sum.) and ibid. 97:92, dupl. VAS 1 33 iv 9 (Akk., Samsuluna).

Let me have your instructions with the first caravan u jāti wa-ar-ḫiš]-ša-ma ʾu ša-pātī]-ša-[ma] and me, every first and fifteenth of the month (in broken context) JSOR 11 127 No. 7:27 (OA); ana šābim wa-ar-ḫiš]-ša-am-ma littaddinzušušim let them give (the rations) to the troops every month ARM 1 60:14; Ebabbar ar-ḫiš]-ša-am-ma šaši lu apaššaš I perfumed oil on Ebabbar every month CT 44 r. 7 (NB copy of Cucc. Mon. Manisṭušu); ar-ḫišša (in difficult context, between ūniša and šaddišam) BBSt. No. 5 ii 21 (MR kudurru); šumma MIN MIN ar-ḫiš]-šam UD.1.KAM ITI MU UD.1.KAM šumma if ditto (= a moth) eats ditto (= a woman’s garment) every month on the first day, (explanation?): (each) month of the year on the first day BRM 4 21:23 (SB Ahu), also ibid. 21; GĪD-iš UD. MEŠ ITI-šam kunna rēmēnišu take care of the merciful one (i.e., Nannā) for all future, every new-moon day BA 5 628 No. 4 iv 11 (= Craig ABRT 1 54, SB hymn to Nannā); ana muḥḥi mēriḥēti ... itšanappaša ITI-šam on account of the insolent messages which he (Teumman) used to send every month Streck Asb. 110 iv 95; Ḍanna lušepā muša ʾiṣṭa-pa uaddišumma šuknat muši ana uddā UD-me ar-ḫiš]-šam la naparkaš ina agē ʾu-muš he (Marduk) made the moon appear, entrusted to (it) the night, he allotted to it, the ornament of the night, to make known the days, (saying): move on every month without interruption with (your) disk En. el. V 14; ITI-šam-ma Šin u Šamas ina tāmārīšumu ... annu kēni šappalu ʾaḫāmeš (see annu s. ming. 2c) Borger Esarh. 18 Ep. 14a 45, cf. ibid. Ep. 14b 7; Šin u Šamas ... ITI-šam-ma ḫarrān kiffe u mišarī šābtuma UD.[x] KAM UD.14.KAM usā diru tāmāru Sin and Šamas took the correct way every month and appeared regularly in opposition on the [13th?] or 14th day Borger Esarh. 2 i 35; Šin Šamas ina annušunu kēni ITI-šam itšanappari idāt dumqi Sin and Šamas sent me every month favorable signs (indicating) their firm approval Streck Asb. 210:6, for restoration see Bauer Asb. 2 87:19; Sin ... ḫadiš lippansannina ar-ḫiš]-šam-ma Šin ina nipīti u īrua lidammī ṭattāša may Sin look upon me joyfully and make favorable signs occur for me every month when he rises and sets VAB 4 224 ii 34 (Nbn.), cf. Sin bēl agē [a(r)-]ḫiš]-ši(-am) la Ša[parkaš] inā nipīti u [iš]ra[u] idāt [du[mqi]] ... [ ... ] ABL 36 r. 10 (NA let. to Esarh.), cf. also Sin u Šamas ITI-šam la naparkā šaši dumqšu Borger Esarh. 67 Nin. G 14', also, wr. ITI-šam-ma ibid. Nin. H 12'; Annunīušu ... ar-ḫiš]-šam-ma ina ʾuṭu u erēb ʾuṭu ana Šin abi ašidika šukriša damīšī O DN, every (new) month at sunrise and sunset pray for favor for me to Sin, your father VAB 4 228 iii 41 (Nbn.); ʾuṭu ITI-šam-ma la naparka ... kīpē akassapāšuši I (Nabonidus’ mother) made funerary offerings for them (the dead kings) every month without interruption Landsberger, Halil Edhem Mem. Vol. 126 ii 12 (= VAB 4 292).

**arḫišamma** see arḫišam.

*arḫitu* s.; monthly duty(?); OB*; pl. arḫiṭatu; cf. arḫu A s.

aššum ikūBABBAR ar-ḫi-ā-tim [...] išal ni-pu-ti ka-x[- ...] with regard to the silver, the monthly duties, [...] for which my pledge [is held], (may my father speak and the pledge [...], within four days after this letter I shall come to my father in Sippar) PBS 7 79:6, also (in partly destroyed context) ibid. 12, 16, and 20.

Landsberger, OLZ 1923 p. 72f.
a) referring to a copper compound used in making blue glass: [šum]-ma \textit{ud.kabar} \textit{ar-ḫu} a-na e-[pe-ši-ka] if you intend to produce a.-compound \textit{za} 36 196:23; \textit{tuššeš} lamma \textit{na₄za} \textit{gin} ša \textit{ud.kabar} \textit{ar-ḫi} ša \textit{idul-lî} you take out (of the kiln) fine lapis lazuli (colored glass) made of a.-compound for inlays(?) \textit{za} 36 188:30 (glass texts); \textit{kû. babbar.meš kûgli.meš an.na.meš ud.kabar bab ar-ḫu utúl.meš ud.kabar silver, gold, tin, a.-compound, bowls of bronze (as tribute) \textit{wo} 2 142 E (Shalm. III), cf. (in difficult context) \textit{x gun uardu ar-ḫi} Winckler. \textit{sarr.pl. 28 no. 59:1}; \textit{ûnû} \textit{summa na₄za} \textit{gîn} lāšû uardu ar-ḫi now, if there is no lapis lazuli, there is (blue glass made of) a.-compound \textit{ABL} 531 r. 7.

b) other occs.: [šunma ina lîbbi] \textit{padanîm} giš.tukûl ar-ḫu-im šakîn ifa . . . . . "weapon" lies in the middle of the "path" \textit{yos} 10 18:23 (ob ext.); \textit{inim.inim ma} ar-ru-û-û-hum (subscript of an incantation for easy child-birth) \textit{vat} 8381:28 (ob inc., courtesy j. van dijk), see Studien Falkenstein 238 n. 20.

The meaning of the word ("fast") suggests that it denotes a fast-acting coloring compound to produce blue glass. This is also borne out by the designation "slow copper" that it denotes a fast-acting coloring compound.
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(Nbn.); DUB.8.KAM inbu bêl ar-ḫi-im eighth tablet (of the series) “the Fruit, lord of the new moon” 4R 33 iv 13 (SB hemer., colophon); ina lîbbī inbu bêl ar-ḫi šatîr it is written in (the series) “the Fruit, lord of the new moon” ABL 362 r. 7 (NA). cf. lizzīz Sin EN ITI Šurpu IV 92.

b) day of the new moon, first of the month: ina ar-ḫi sebûtî u šapattî tētilam lušškin rimka I will perform a purification, a ritual bath, on the new moon day, on the seventh and 15th day CT 46 4 iii 20, cf. ibid. 1 iv 52 (OB Atrahasis); ar-ḫa-am sebûtam u šapattam kīna kullumāta šullīm spend the new moon day, the seventh and 15th day as you have been taught TCL 1 50:23’ (OB let.); ina UD-um wa-ar-ḫi-im the day of the new moon TCL 10 86:7 and 88:2 (OB); wa-ar-ki wa-ar-ḫi-im anāku ana šerîka allaka[kk]um I will come to you after the first of the month TCL 17 23:25 (OB let.), cf. UD 2 wa-ar-ḫi on the second(?) day of the month MDP 22 143:19, preceded by īṣtu UD.21.KAM adî wa-ar-ḫi ibid. 16, cf. also adî wa-ar-ḫi-im until the first of the month Jean Sumer et Akkad 202:3 and 8, ABIM 29:18 (both OB); delivery of vessels PN UD ITI (received by) PN, on the first day of the month (first in a sequence of days of the month) PBS 2/2 109:9 and 15 (MB), but note ITI MN UD.1.KAM šeštāt [š]anîbat ina wa-ar-ḫi-im šalûtām ina urri wa-ar-ḫi-im for the first time in the month of MN on the first day, for the second time in the month of MN on the first day, for the third time on the day after the new moon day TCL 17 6:8f. (OB let.); I had an extispicy performed [a]na niq wa-ar-ḫi-[i]m concerning the sacrifice for the first day of the month ARM 5 65:30; enûma ina ITI Sin īn namu when, on the day of the new moon, Sin appears 4R 32 i 2 (SB hemer.), and passim; ina UD.15.KAM u ina ITI ēšši on the 15th day and on the day of the new moon HSS 14 106:14, ITI-ḫi ēšši (until) the new moon day RA 23 145 No. 14:4, ina ITI ēšši MN HSS 13 40:4 (all Nuzi); ina ITI ša ITI MN on the day of the new moon in the month MN ABL 90:9 (NA).

3. month — a) in gen. — 1’ in leg. and econ.: kūrum ūnī ʾiskunuṭāma ūnūni ITI. KAM aḫḫuru the kūrum has set us a deadline (lit.: days), our deadline is now one month past KTS 25b:18; kaspam ša GIN malā īṣṭu GN u annûnum illikakkuunišiti āsar tapaqqī-dāni ITI.KAM šu ʾṣūnī tērtakku lillikam concerning every shekel of silver which has come to you from GN and from here, let your report about where you entrust it to a (transporter) come to me in the very month in which it has left BIN 4 49:23; šumma atta 1 ITI.KAM īṣṭēn takalla šūpurma kaspam ša GIN ʾibašišu lubûnīm even if you hold (it) back for only one month, write that they should come with the silver which is in GN KTS 34a:12; kaspī ITI.KAM šīna u šalāšat lībēl he may have power of disposition over my silver for two or three months TCL 19 46 r. 13’, cf. ūnī ITI.KAM u 2 ITI.KAM la ta-be-e-lā BIN 4 53:27f. (all OA); annīka la annīka wa-ar-ḫa-am ša tallakum šuṣṭīmah whatever your (answer) may be, let me know the month you will come OECT 3 67:26 (OB let.); ina wa-ar-ḫi-im ša it-ta-ṭi-iqul during the month which has (now) elapsed PBS 7 27:14; for other refs. with īṭēgu, see īṭēgu A mng. 2d–3’; šalâš ar-ḫa-am during the third month TCL 1 49:8, WT. ITI.3.KAM ibid. 4, šanām wa-ar-ḫu-um BIN 7 40:11; UD-ma-ṭim ITI.1. KAM ḫ̩ašṣu he held him in prison for a full month CT 4 1a:25; īṣṭu ianum ITI.3.KAM ina ū me u illînūni they (the fields) will not come out of the water for (another) three months from now CT 29 27:22 (all OB letters); anā ITI 30 UD.KAM īgurū he hired him for a full month (lit.: a month of thirty days) VAS 9 180:6, WT. ITI.UD.KAM ibid. 8, ITI.DA UD.30.KAM YOS 8 67:9 (both OB); ITI ēribam ina UD.14.KAM the coming month on the 14th day ARM 2 90:21, and passim, see īṭēbu adj. mng. 1; 1 ITI 10 UD-mi īṣṭu ganā addā it is (now) one month (and) ten days since I laid the reeds BE 17 46:6 (MB); ina ITI.KAM. meš [ša] kūṣi in the winter months KUB 3 34:9 (let.); ša šarru bēlī īṣpuranni mā ITI annītu ūbdâ DUMU LUGAL ina panjia širuba regarding that which the king has written, (asking) “Is this month propitious (that) the
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crown prince may come before me?" ABL 365:7, cf. ITI MN ITI DUG.GA ša the month MN is a favorable month ibid. r. 1 (NA); asšu ša iti maṣṣartu ša Šamaš ša because (this is) the month for keeping watch for (an eclipse of) the sun ABL 477 r. 5 (NB); ITI.MES DUG.GA šunu ana dûllâni epâši tâba they are auspicious months, auspicious for the performance of the rites ABL 1308:8; pišrâtša ša šunu ša iti.MES the interpretations of the omens of the (several) months ABL 355:14; ina iti šalme in a propitious month ABL 401:12 (all NA); minda ina iti 1-et šipirtaka ul anmar why do I not see a single letter from you all month CT 22 6:41 (NB lot.), cf. ša iti.ME ITI MN u ITI MN₂ for the months MN and MN₂ UCP 9 8:5 (NB).

2' in lit.: ina iti MN a-ra-âd mušik tenem ašu u bitu in the month Ab, the month for establishing (lit.: which establishes) the foundation-platform of city and house Lyon Sar. 15:32, cf. ina iti šišaša iti bûn 4-Dûra-bal (see šišaš s.) ibid. 9:57; ina iti MN ... iti gašši mûli ašareši ša Enlil in the month Tammuz, the month of the valiant first-born son of DN TCL 3 6 (Sar.); iti MN iti rîššu ša abi Enlil iti nammurti MUL.APIN isinnu girti ša šar DINGIR.MES Aššur (in) the month Nisannu, the first month, (the month) of father Enil, the month of the heliacal rising of the Plow star, of the feast of the banquet of the king of the gods, Aššur OIP 2 136:24 (Senn.); ina iti.SIG₁ iti Sin in the month Simânû, the month of Sin Streck Asb. 70 viii 96; ina iti še iti mišgirî in the month Addaru, a favorable month Borger Esarh. 45 i 87; ina iti SLS₂ ita ita UD-mi DUG.GA in a favorable month, on an auspicious day KAR 50 r. 1, dupl. BBR No. 56:3, see RAcb. 22:12, and passim; iti.NU.ZU-šu (in) an unknown month BHT pl. 15:6; iti šišâti (see šištu) KAR 158 r. ii 31; ar-âd ša babâši isinni akitî liššakin mingâšu let rejoicing take place in the life-giving month of the New Year's festival Pinches Texts in Bab. Wedge-writing p. 15 No. 4:7; UD-mi banâ iti udušu to create the day, to renew the month (for context and comm. see edēšu mng. 2b–2' ) STC 2 pl. 49:12; 12 ITI.MES MUL.MES 3.TA.AM ušâzîz (for each of) the twelve months he installed three stars En. cL. V 4; Nabû ... mukin iti u mu DN, the estabisher of month and year BBSt. No. 11 iii 7 (NB kudurrû), cf. 4-Ša-kin ar-âd, 4-Mu-kin ar-âd = MIN (= Sin) CT 25 42 K.4659:1.f. (list of gods); ana Sin ... [m]uaddâ ūme iti u sâd [ti] for Sin, who marks time (lit.: day, month and year) Perry Sin No. 6:3 (SB), cf. mindat âmî iti u šatti 10i. BAR-sa ūmîšam you (Sin and Šamaš) daily watch(?) the correct measures of time (lit.: day, month and year) PBS 1/2 106 r. 6, see ArOr 17/1 176; mâlak iti u UD.15.KAM a voyage of one month and 15 days Gilg. X iii 49, cf. [m]âlak iti UD.20.[KAM] Thompson Esarh. pl. 16 iv 23 (Asb.); esrû iti illikammana the tenth month (of pregnancy) arrived CT 46 1 vi 1, dupl. ibid. 4 iv 11 (OB Atrahasis), for pregnancy reckoned as ten (sidereal) months, see Neugebauer, American Journal of Philology 84 (1963) 64f.; UD.MEŠ-sâ ina quttî ar-âd-sâ (var. ar-âd-sa) ina gamûri when her days (of pregnancy) came to an end, when her months were completed Köcher BAM 248 iii 20, var. from Lambert, Studies Landsberger 286:25, cf. adî iti ša alâdî ushettqaqum until she has let the month of giving birth go by KAR 223 r. 11, cf. ibid. obv. 1 and 6; [im]anunu ar-âd she (Nintu) counts the months (of pregnancy) CT 46 4 iv 9 (OB Atrahasis), see von Soden, Or. NS 26 310; ar-âd-u šattu liktarâbû E.SAG.IL širû may they always (lit.: month and year) praise the august Esagila Pinches Texts in Bab. Wedge-writing p. 15 No. 4:5; lumun UD-mi iti u šatti evil of day, month and year KAR 56:16, cf. mâmûl ūmu iti u šatti Surpu III 115, also Surpu VIII 42; ūmu šulma iti ŵiddâš šattu ūegallasa libûla (see abâlû A mng. 1c) Maqûl VII 142, also K.5959:9' and dupls. (namburbi, courtesy R. Caplice); atâmar bêlû šûni ukkuštû iti.MES nandrûtâ šanûti ša niziqtî now, my lady, I have experienced darkened days, very gloomy months, years of vexation STC 2 pl. 81:72, see Ebeling Hand-erhebung 134; ita iti-nil-ni-ma ul nurrud ana maḫrikî in this (lit.: our) month we cannot go down to you (Ereškigal) (parallel: ita šatti[k]îma in this (lit.: your) year (you

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**arḫu A**

cannot come up) i 32) AnSt 110 119 i 34 (Nergal and Ereškigal).

3' other occs.: ʾṣumma ana MU.2.KAM ḫū ᵔt̄ ᵔr̄ adannika 240 [8] ITI if you perform (the extispicy) for two years, then the beginning of your term is 240, (i.e.,) eight months CT 31 16:17 (SB ext. with math. calculations); ʾṣumma ina ITI.MEŠ ša MU.AN.NA UD. 1.KAM if (he makes a tomb) on the first day of any of the months of the year Labat Calendar § 41':1; arḫišam ud.1.KAM ITI MU UD. 1.KAM monthly on the first day, (i.e., in the month(s) of the year on the first day) BRM 4 21:21 (SB Aku); Ẓî Sin ša ITI-šū the lunar velocity of its month Neugebauer ACT 1 227 No. 201:4, and passim, see ibid. p. 232; for Aḫ as log. for arḫu (month) see ibid. p. 467 s.v.; 12 ITI la magir (the 29th day) is not favorable (in all) twelve months KAR 177 iī 22, and passim in hemer.

b) in idioms — 1' ITI ūmī (ūmāte) full month: adī 1 ITI UD.MEŠ within a full month KAJ 88:10, 1 ITI UD.MEŠ-te within one full month KAV 1 iī 79 (Ass. Code § 18), and passim in MA; 1 ITI UD.MEŠ-te tuwaššaḫšu ina 1 ITI UD.MEŠ-te tanaššia you keep (the infusion) undisturbed for a full month, after a month you take it out Ebeling Parfünmez. p. 39:6, cf. ITI UD-me ABL 109 r. 16; ITI UD-mu.MEŠ agū it is (now) a full month CCT 22 174:24 (NB), also ITI UD-mu.MEŠ a’ YOS 3 17:30 and dupl. TCL 9 129:31 (NB let.); ina ITI UD.MEŠ in one month (I subjugated all Elam) Streck A' sb. 56 vi 99.

2' ša arḫi monthly: 5 GIN.MEŠ KU.BABBAR ša ITI irabbī (the debt) increases monthly by five shekels of silver ADD 27:5; ša ITI ina muḫḫī 1 manē 1 GIN kaspu ... irabbī one shekel of silver accrues (as interest) on one mina per month VAS 4 119:5, also BRM 1 87:5, and passim, cf. ša ITI.MEŠ ’a ibid. 21:25 (all NB).

3' ina arḫi monthly: x GIN.TA ana MA.NA-IM šitaša ina ITI.KAM uṣṣab he will pay as monthly interest x shekels per mina TCL 21 221:10, wr. ina ITI.KAM ibid. 213:26, and passim in OA; x še ana ummiššu ina ITI-šī inaddinu they will give x barley to their mother monthly Waterman Bus. Doc. 41:10 (OB); (sale of prebend) ina ITI 12 UD-mu twelve days per month VAS 6 129:1, cf. 5 ṣum ina ITI BRM 2 34:2, (interest) ina ITI TuM 2-3 39:4 (all NB).

4' arḫa ana arḫi month by month: wa-arḫa-am a-na wa-arḫ-ḫī-im šuprim send (fem.) here (a report?) month by month Jean Sumer et Akkad 199 r. 7, also ibid. r. 2, cf. [a]na ITI-šī u ana ITI-šī JEN 475:15; ITI ana ITI BRM 2 17:20 (NB); UD-mu ana UD-mu ITI ana ITI MU.AN.NA šū bībī ... ana šarrī ... liddinnu may (the gods) give the king happiness (health, etc.) day after day, month after month, year after year ABL 1410 r. 2 (NB), cf. ITI ana ITI (in broken context) ABL 1287:13; Aḥana a-ḥa month by month Neugebauer ACT No. 200 i 14, 20, 21, ITI ana ITI ibid. ii 6, etc., see ibid. p. 467 s.v. a b, 477 s.v. itu, ITI ana ITI BRM No. 68 r. 7 (NA).

5' ana ... arḫi within (x) months: ana 3 ITI.KAM iṣaqqał he will pay within three months BIN 4 153:6, cf. iṣta ITI.KAM MN ana ITI.3.KAM iṣaqqał CCT 4 133:15, and passim in OA; they will repay the barley ana 5 ITI-šī within five months KAJ 68:5, cf. ibid. 9 and 65:6 (MA).

ana arḫišu monthly: ana ITI-šī ana idīšu inašši he will take for his rent (x silver) monthly YOS 3 69:11 (NB); note in OB: ana ITI-šī iṣqaru JCS 11 26 13:3.

7' ša arḫišu monthly: if he does not repay 2 GIN.MEŠ ana 1 MA.NA ša ITI-šī irabbī it will accrue two shekels per mina monthly ADD 41:7, and passim.

8' ana la arḫi: ki ... ana la ITI.MEŠ ippušuma they do not work even for one month (parallel ana la UD.15.KAM.A.TA line 9f.) BIN 1 39:8 (NB let.).

9' aši arḫi per month: aši ITI 3 GIN KU.BABBAR ... inandin he will give three shekels of silver per month VAS 5 148:4, cf. e-lat ITI-šī i-te-qū aši ITI-šī KU.BABBAR inandin YOS 7 148:8 (both NB).

For names of months see Landsberger, Kuit. Kalender passim, MSL 5 25:221ff.; Langdon.
The text contains scholarly discussion about the term "arhu B" in Sumerian, including references to various texts and periods. It discusses the use of the term "arhu B" as a collective designation for cattle, and notes that it is replaced by other terms in later periods. The text also references works by various scholars and documents such as "Menologies passim," "J. Lewy," "ARMT 15 184," and "F. R. Kraus." It includes references to specific texts and lines from different periods, such as "GUD 1 AB TCL 1 196; 1 AB šumma mu 3 šumma saddiddītim <šatibakkum> look around in the city for cows to buy and send me your report quickly, I will send you the silver for x cows, either three-year-old or two-year-old ones PBS 7 124:21 and 23, see Landsberger, MSL 8/1 63, cf. 3 AB.HILA VAS 7 14:1, probably all to be read arhu; for AB.HILA as collective designation of cattle, see littu; for AB in Mari, see the refs. cited ARMT 7 247 and 9 299; 1 AB šalimta one black cow MDP 22 160:13.

b) in SB: ana(!) GUD.AB (var. ana mukhišiši) il[tulakkum] AMAR ekdu (var. miru ekdu) bk[ušušišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišišiş
**arḫu C**

**arḫu C** s.; half-brick; Ur III, OB*; wr. syll. and sig₄, AB.

\[\text{sig₄, sal} = \text{ar-ḫu} \text{ (between libittu and agaruw)\}}

Iqitah I 375, also Practical Vocabulary Assir 779; sig₄, sal = ar-[ḫu], sig₄, AB = ar-[ḫu] (between sig₄ = li-bit-tu, sig₄, dil = ed[i]-šu-u, and sig₄, tab. ba = na-at-b[a-ku]) Lanu I A i 6f.; sig₄, zi, da. ne, ru. du (var. zi.[da].ne, [x.x]) – ar-[ḫu] is a-gur-rum Proto-ITI 209, cf. [sig₄, ...] x, ma – ar-[ḫi] u a-gur-ri Antagal VII 209; [sig₄, AB] = (ar-[ḫi] u sig₄, Antagal III 78.

**sig₄, AB** \(\frac{2}{3}\) Kūš UŠ, BI \(\frac{1}{3}\) Kūš SAG, BI 5 ŠU SI Sukud, BI a half-brick, two-thirds cubit is its length, one-third cubit its width, five fingers its height MCT 92 O 10, r. 10, cf. ibid. r. 12; 20 sig₄, ar-[ḫu] ITT 5 9322:2 (Ur III); giš, i, sub ar-[ḫa] mold for half-bricks (parallel: giš, i, sub si, sa mold for regular bricks) RA 16 20 ix end, xii end (Ur III), cf. na-al-ba-an sig₄, AB (x is the coefficient of) a ... of half-bricks MCT 132 Ud 4, see A. Kilmer, Or. NS 29 288 A; giš, MÁ, LÁ, SIG₄, AB cargo boat for half-bricks ibid. 278 ii 4; sig₄, ANŠE sig₄, AB a pile (see aramu) of half-bricks TMB 204 Nos. 508–600, cf. MKT 1 i 124:7; 9.

Meisner, OLZ 1922 241; Neugebauer and Sachs, MCT p. 137.

**arḫu** see arḫu A.

**arḫu** (road, path) see urḫu.

**arḫussu** adv.; each month, monthly; SB, NB; wr. ITI-(us)-su (ITI-us-su) Pinches Peek 7:4, LKU 51:21, ITI-[ḫu]-us-su TuM 2–3 107:8; cf. arḫu A s.

a) \(\text{ṣa arḫussu: Šalšu ṣa ʿumu ina UD.28.}

KAM giš, ŠUB, BA, Ši-[nu] ... gabbi ṣa ITI-[ḫu]-us-su kal ṣattu (sale of) their entire prebend of one-third day on the 28th, monthly, all through the year TCL 13 244:4, cf. ṣa ITI-[ḪU]-SU MU, AN, NA-SU Speleers Recueil 297:6, also VAS 15 8:11, UCP 9 64 No. 33:3, and passim referring to prebends, see guqqa and isq; ūmu bā‘iratu ṣa Ėanna ṣa ITI-[ḪU]-US-SU ina ITI 5-ṣū ʿumu the monthly days of fishing for Ėanna, five days per month (is the office of PN) YOS 7 90:11; KU, BABBAR irbi ṣa giši ṣa ITI-[ḪU]-US-SU the silver, the monthly income of the toll paid at the bridge TCL 13 196:17, dupl. Pinches Peek 18:15; whoever among them does not do his service libbū ṣa šaṭāra ṣa ITI-[ḪU]-US-SU ina šumātiššunu according to the record for each month under their names BRM 2 17:16; sheep for DN and DN₄ UD.16. KAM ṣa ITI-[ḪU]-US-SU on the 16th day each month RAc 79 r. 32; 15 ūmu ṣa bārāti ṣa ITI-[ḪU]-US-SU (these are) the 15 days (suitable) for divination each month KAR 151 r. 56, cf. [...]. HA MEŠḫ ṣa bārāti ṣa ITI-[ḪU]-US-SU ibid. 57 (SB ext.).

b) arḫussu: mimma gabbi ṣa «ina» TA UD.1 KAM adī UD.30. KAM ITI-[ḪU]-US-SU everything which pertains (to those prebends), from the first day to the thirtieth day each month BRM 2 55:7; cf. ṣa 5 ūmu ... ITI-[ḪU]-US-SU VAS 3 37:4, VAS 4 76:7, and passim; me ... ITI-[ḪU]-US-SU ultu UD.12. KAM adī UD.15. KAM iddinu: šumūti he granted them (the use of) water every month from the twelfth to the 15th day BE 9 7:15; ITI-[ḪU]-US-SU ḫubbullu inandin he will pay interest monthly TuM 2–3 107:8, cf. VAS 4 100:7, and passim, also ITI-[ḪU]-US-SU idī biti inandinu' VAS 5 23:8; akī ṣa ITI-[ḪU]-US-SU ina bīri ī[i][mi] ... every month at midday LKU 51 21 (rit.); ṣa UD.14. KAM ITI-[ḪU]-US-SU ilu ittī ili la innammuru (this means) that the gods (i.e., sun and moon) are not seen together (i.e., are not in opposition) on the 14th day every month Thompson Rep. 82:10, cf. ibid. 134:7, 151:3, Ach Sin 3:62.

See also arḫā. For the adv. ending -ussu, see also ūmussu, šattussu.

**ari** s.; upper story; syn. list* Elam. word.


See also arBu B s.

**aria** see erā.

**āribānu** s.; (a plant); lex.; cf. āribu.

ū.u.r.pi.pi = ar(1)-ba-nu (var. ar-ia-ba-nu) = šēp āribi Hag. B IV 186, var. from Hag. D 216, also cited Uruanna III 424, for context see āribu mng. 2.

**āribānu** see ārabānu.

**aribīš** see erebiš.

**aribu** see erbu.

264
Aribe

1. Tucker 1 Tucker a-ri-bu-ū ša PN PN₂ āmu rībbāt šīpālī īμār PN₂ received one īšenabe-garment and one a-garment from (the shepherd) PN on the day (they paid out) the balance of the wool BE 14 94:9. cf. 1 Tucker a-ri-bu-ū 2 naḥlapātu PBS 1/2 54:25 (let.).

Aribe

See aribe.

Aribe (ērībe, ērebū or aribe, ērebū, ērēbū) s.; 1. crow, raven, 2. in šep ērībi (a plant), 3. the star Corvus, 4. (a fish); from OB on, wr. syl. (hrēbū OB lex.) and UGA, BURU₃ (MUŠEN), (ŠIR.BUR.MUŠEN CT 28 32 r. 23, CT 41 7:46, KAR 381 ii 3', Kocher BAM 318 iii 20); cf. āri-būnānū.

ŠIR.BUR.MUŠEN = he-re-ba-am Proto-Diri 549; gi-ru ŠIR.BUR.MUŠEN = he-re-ba-am CBS 1313+ ii 13 (OB lex.); bu-ur ŠIR.BUR.MUŠEN = a-[ri-bu] Diri IV 152; ŠIR.BUR₂-ri mušēn = a-ri-bu (var. e-ri-bu), ŠIR.BUR₂ gi mušēn = na-.i-ru, ŠIR.BUR₂ babbar mušēn = pe-ṣu-ṣu, ŠIR.BUR₂ mi mušēn = sal-mu, ŠIR.BUR₂ šenum mušēn = e-ri-bu Hh. XVIII 338–42, for the writings ŠIR.BUR₂, ŠIR.BUR₂, in the Forerunners to Hh. XVIII, see MSL 8/2 151; ŠIR.BUR₂ mušēn = (a)-ri-bu = ḫa-ah-ḥur, ŠIR.BUR₂ babbar mušēn = pe-ṣu-ṣu, ŠIR.BUR₂ mi mušēn = sal-mu, ŠIR.BUR₂ a-ri-bu-ū ḫer Hg. D 347ff., also Hg. B IV 249, cf. ŠIR.BUR₂ mušēn, ŠIR.BUR₂ gi mušēn Deimel Fara 2 58 vii 8f.; bu-ru šīr₃ = e-ri-bu mušēn A VIII/4:96.

Ŭ.NAG₂-PA GA MUŠEN = a-ri-bu Hh. XVIII 348, for Ŭ.NAG₂ GA mušēn, ě.NAG₂ GA.nu mumu mušēn, ě.NEG₂ GA mušēn, etc., in ŠIR.BUR₂ to Hh. XVIII, see MSL 8/2 152; uga = a-ri-bu = ḫa-ah-ḥur Hg. D 347ff., also Hg. C I 20, in MSL 8/2 167ff.; ū-uga ſN.A.G₂ GA.MUŠEN = a-ri-bu Diri IV 38; nagrami uga mušēn = sē min (= ki-ša-du) a-ri-bi Hh. XVI 60; ſN.A.G₂ GA.MUŠEN AFO 18 341 iii b 20 (Practical Vocabulary Nineveh); ě.NAG₂.NA.KU₂ = (a-ri-bu) A VIII/11 122.


Buru₂, a ab.zi.zi : e-ri-ba i-de-ek₂ : he will scare away the crows Hh. XV 32; [bu₂] mušēn, gi₃₂(GIM) ... ḫa.ba.mi.ḥ₃.da.[d:] [da:] : ktm a-ri-bi ... littāpāš may (the headache) fly off (to the sky) like a crow CT 17 22:141–144; bu₂, mi mušēn, bī na.nam ... bu₂ babbar mušēn, bī na.nam : a-ri-ib-ū šālmumma ... a-ri-ib-ū pešumma he (Nergal) is its (the stalk's) black crow, its white crow ASKT p. 124:18f. and 22f.

Uga mušēn nimgir dingir.re.e.ne.KE₂(KID) ā.zi.du.mu bi.in tabel : a-ri-ba īṣṣūra nāgīr īlu īna ṣimmā ṣattū in my right hand I held the bird crow, the herald of the gods CT 16 28:64ff. (coll.); uga, bi giš₃.tir.mu sū. a.bi : a-ri-bu-ū[text -ma] qīṣūt uṣrā its crow... ... the forest SBE I p. 9:108f.; ka uga[a], ta mi.mi, ib.ta.sub : ina gi a-ri-bi ukkadī he (the adoptive father) made a raven let go of (the founding) Ai. III iii 36. a-ri-bu = qa-rīb ma-ḥa-a-ti STT 403:7 (comm. to Labat TDP 8:13ff.), note that qārib maḥāti elsewhere explains ṣabḥuru, q.v.

1. Crow, raven — a) in gen.: Erīn maṣṣar e-ri-bu mušēn guards (against) crows TCL 1 174:5 (OB), cf. Ai. IV 1 32, in lex. section, uṣṣīma a-ri-ba(var. -bi) umaṣṣir illik a-ri-bi-ma then I sent out a crow, I let (it) go, and off went my crow Gilg. XI 152ff.; Erīn, Me₂ pag̱i īṣṣūr ṣuṭṭi amēlāti a-ri-bu pānāšūn ṭūṃnūnātimā ilā ṛabarū the great gods created them as people with partridge(?) bodies, men with raven faces AnSt 5 98:2 (SB Cuthean Legend); kunššilī kuṭi a-ri-bi mutta-priṭšu iṟam[mu... ...] immaggar a-ri-bu śēru muttabbīk martu can the stationary kunššilū-thorn and the flying crow love each other? can the crow and the venomous snake come to agreement? MVAG 51 92:11ff. (Kedro-lommer text); ū.me₂ ša uga ana māršu ilgā herbs which the raven took to his sons AMT 11:2:34; 3 ama ṛ.u ga mušēn three fledgling crows (as offering to ḫuḷa) bodies, men created them DEn.lil.lā (incipit of an inc.) K.10664:5', see Caplice, Or. NS 34 112.

b) in omens: ūṣumma a-ri-bu nāṣīn ina imitti amēlī issī if a crow caws plaintively at the right of a man Labat TDP 8:13, cf. ibid. 14ff., also CT 41 1 80–7–19,161+ r. 1ff., K.6791:5ff. (SB Alu); ūṣumma ummānī ḥarrānī illiknu uga ana pan ummānī ʾiṣṭanāsī if a crow keeps cawing in front of the army, as my army goes on a campaign CT 39 24:34 (catch line) = ibid. 25 K.2898+ 1; cf. ibid. 2–13; ūṣumma amēlū ana ḥarrānī ilbīma uga ina imitti amēlī ʾiṣṣizzu issī if a man starts on a journey and a crow hovers to the right of him and caws CT 40 48:17, cf. ibid. 3 and
áribu

38, cf. also CT 41 1 80–7–19,161+ :1ff.; note, wr. [ŠIR.BUR.MUŠE.N] CT 41 7:46; summa surdū u UGA ana pan šarri šaṭṭa tuṣumma surdū UGA idāk if a falcon and a crow fight in the presence of the king, and the falcon kills the crow CT 39 28:9, cf. ibid. 10, CT 39 30:35–39, also (with mimma ikkalū) ibid. 32, (itti aḫāmeš išTan ana ḫa') ibid. 33, (itti aḫāmeš išTan ana ḫa') CT 41 7:46; summa surdū u UGA ana pan Sarri ... discussion sub babhuru; note also BURU 5 K.2911 r. 23, see AAA 22 72, perhaps to be read arib sad. 266

2. in śêp āribi (a plant): u.UR.PLI = ar()-ba-nu (var. a-ri-ba-nu) = giriI e-ri-b[a][i], u.UR. = h[a]-bu-ú = MIN, [ú]. x. BLUD (var. u.ŠIM.ERIN) = li-piš( var. -piš-tum) = MIN Hg. B IV 188ff., var. from Hg. D 216ff.; u.MIN = (UR.PI.PI) : > a-ri-na : u.GIRII a-ri-be (var. e-ri-ba), u.UR.RA : > ha-hu-u : u.MIN, u.ŠIM.ERIN : li-piš-ti : u.MIN Uruanna III 424ff., from Köcher Pflanzenkunde 12 v 25ff. and 30a r. iv 5ff.; u.GIRI U.NAG. MIŠEN: wing of a black crow (or raven) Uruanna III 60; sig e-ri-bi MUŠEN KUB 37 54:4. d) ārib zērī: BURU₅ ŠE.NUMUN ittalad a seed-crow gave birth (like a mammal, see alādu mng. ia–2') CT 29 48:6 (SB list of ports); summa BURU₅ ŠE.NUMUN.MUŠEN CT 41 1 K.2911 r. 22ff. (SB Alu), see Hh. XVIII 342, Hag. D 349, in lex. section.

3. the star Corvus: [mul.uGA] = a-ri-bu Hh. XXII iv B 50; MUL.UGA a-ri-bu kakkab Adad CT 33 2 ii 9; note MUL.UGA (with representation of a crow) TCL 6 12 r. 5; [summa MUL].KU₅ ana MUL.UGA[DU].lu₉-NAG. [I]mid Thompson Rep. 238 r. 1, restored from (WT.UGA.GA). ACh Supp. 2 Istar 71:5, cf. LBAT 1499:32; for other refs. from astrol. texts, see Gössmann, SL 4/2 No. 132, for the star Corvus used in ref. to Mercury, Mars, and Saturn, see ibid.; for different spellings see ibid. and Schumacher, ZA 44 275 n. 7.

4. (a fish): see Hh. XVIII i 12, in lex. section; ŠE.BUR.RA KUB 298 r. 23, see AAA 22 72, perhaps to be read ārib šadd.
aridnu

Ad mng. 1: Landsberger, MSL 8/2 152 note to line 348 and WO 3 240 n. 16. Ad mng. 3: Schaumberger, ZA 44 274ff.

aridnu see ašidunu.

āridu adj.; perpendicular(?); SB*; cf. arādu A.

šumma ina šubat imitti kakku a-ri-du šakin if there is a perpendicular(?) “weapon-mark” in the right šubtu TCL 6 5:38, also CT 20 24 K.3676:7 and 9, cf. CT 20 48 iv 11ff., CT 30 17 K.6837:1 and 3, CT 30 K.8014:5; šumma ina ekal tīrāni kakku a-ri-du ša-ma eli tīrāni irkah if a perpendicular(?) “weapon-mark” comes out from “the palace of the intestines” and rides on the intestines BRM 4 15:15ff., dupl. ibid. 16:15ff., also (with Du₄⁺Du₅ma) Boissier Choix 87 K.8272:6; šumma 3 GIS.TUKUL.MES a-ri-du-ti ina sumēli šaknu CT 20 iv 3i 3, cf. 2 GIS.TUKUL.ME a-ri-du-tu šaknu KAR 44:1, and (also with 3) passim in this text, cf. ina imitti marteš 3 kakku a-ri-du-ti šaknu Boissier DA 249 iv 6, cf. also 250 iv 18 and 20; note in difficult context: GIS.TUKUL a-[ri]-du u mahiršu ana pān kakkī e-bi-ri [... ] CT 20 44 i 48, also [...] šēpu šaknat ana pan a-ri-du šīlu nādi CT 30 44 83-1-18,1415;4. [anu pan a]-ri]-du šēpu šaknat ibid. 2.

āridu s.; (mng. uncert.); NB.*


arīḫu (aṟūḫu?) s.; (a kind of milkweed); SB.*


b) in med.: šuruṣ ū a-ri-ḫi [GA] ū a-ri-ḫi a-root, milk of a. (and other materia medica, for A.A.GA.ZI-disease) Köcher BAM 73 i 2', also ibid. 297:3', cf. ū tar-muṣ ša ... [GA] [kīma] ū a-ri-hi-ma irašši — tarmūṣ-plant which has milk just as the a.-plant ibid. 73 i 4' a-ri-ḫa tasāk you pound a. AMT 48:2.3, cf. (in broken context) ū a-ri-hu AMT 58:8:2, ū a-ri-hu Köcher BAM 307:5.

arīḫatu see erēḫatu.

arīḫu A (arkatu) s.; spear; SB; pl. arīkātu; cf. arāku.

[giš.nig,gid.da], [giš.gid].da = a-rik-tum Hh. VI 239f.; urudu.nig,gid.da = a-rik-tum, urudu.gud,da = ku-ri-tum Hh. XI 383f.; giš.gid.da = a-ri-[k-tum] Kagal E Part 4:38; [giš]. gid.da = a-rik-tum (in group with tāålūnu and quēšu) Antagal C 244; GIS.GDA a-rik-[t] STC 2 63 r. 5 (En. el. Comm., commenting on iṣu arīk, the name of Marduk’s bow, En. el. VI 89).

giš.gid.da ki.a ba.ab.dun (var. dū) sūr mūd.nu ne bī,ib,si (var. mūd.e bī,tūm) : ār-ka-a-tim ina erseti ištāma ħarrā dama umtalli he drew (a furrow) in the earth with a spear, and filled the ditch with blood Lugale V 23; giš.gid.da ā mi.ni,ib,ur₄,ur₄,e,dē : ar-ka-tum idān iḫammamaši (his) hands gather up the spear Lugale II 34; ā. daḥ guruš,a giš.gid.da ā.mē,mu mu. (e,da.gāl,lu,ām) : rēṣat ellen a-rika-ta ana ītī tāḥaz[i]a(na)ku I hold my spear, (called) Help-in-Battle, the man’s helper Angim III 34; in broken context: sīla.bi lū,giš.gid.da.KE₃(KID) : ina sāqīṣu ana a-rika-ti SBH p. 128:29f.

There is conflicting evidence whether arīḫu denotes “bow” or “spear.”

For giš.gid.da in Sum., see Römer Königs- hymnen p. 162.

arīḫu B s.; length; MA, SB*; cf. arāku.

a-rik-tum / kašītu / šumma manzazu GIS.DA-MA padāna [išk]ud rubā ina ḫarrān illaku ikaṣṣad length (observed in the extispicy predicts) achievement, (as in the omen:) if the “station” is long and reaches the “path,” the prince will gain victory in the campaign he is going on CT 20 39:1, cf. a-rik-tum kašīttum (title of first tablet of
ariktu C

commentary series) CT 20 1:15, cf. also ša ina libbi a-rik-tum kaššūm which are in (the tablet) ariktu kaššu Boissier DA 212:31; šumma hašlītu a-rik-tum ša igdā kak.ti ša šumēli hašgat ūmē rubī ḡḏ.DA. Mēš sikkat šēli ša šumēli hašlīq ša iṁittū 10 ṣa šumēli itīrma ar-kūt taqaβbī if (the protasis indicates) lack (it predicts) length, as it is said (in the commentaries), (if) the left false(?) rib is lacking, (this means) the life of the prince will be long, the left false rib is missing, (as when) the right one exceeds the left one by ten, then you may say it is “length” CT 31 49:28 f., dupl. ibid. 18:20 f. (all SB ext.); uncert.: a-ri-ik-lu(-)Sa x [...]

(in broken context) KAR 154 r. 4 (MA rit.).

ariktu C s.; long flute; SB*; cf. araku.

sAt samm ebiti u kanzabi ša mališi sumēli u ar-ka-ā[t] (see šinnatu A) Craig ABRT 155 i 9 (= BA 5 620).

ārimānu s.; (a type of ax); lex.*

urudu.durŠ(šen).ti.la = a-ri-ma-nu Hh. XI 406.

(Limet Métal 34.)

arimmuri see eriu.

arinnu s.; well; Nuzi*; Hurr. word.


For place names Arinnu, usually written tūl. with phonetic complement, see Forrer, Glotta 26 178.

aripše s.; (a tool); Nuzi*; Hurr. word.

3 qāš a-ri-ip-šē (in an enumeration of tools, etc., similar to that of HSS 13 106 where they are referred to as unašu) HSS 13 107:7.

The ref. to a tree aripšē in Lachman apud Starr Nuzi 1 p. 535 is probably identical to HSS 13 cited above, since no other ref. to aripšē is attested in the published texts from Nuzi.

ūrušu adj.; blazing; MB, SB; cf. ururu.

gis.ŠAN = a-ri-ra Nougayrol, Studies Landsberger 36:21 (Silbenvokabular from RS); namsarur, a-ri-ra = pat(text ar)-rum (before synonyms of šilēriu) Maikl III 2 ff., from LTBA 21 x 48.

āiritu

a) in gen.: Āṣṣur ... ina girri (wr. ṭqrš. bar) a-ri-pagaršu uṣaqme Āṣṣur caused his body to be consumed by a blazing fire AAA 20 88:144 (Asb.); ina miqit išāti a-ri-p idāsēmma they threw him (Šamaš-šum-ukīn) into the blazing conflagration Streck Asb. 36 iv 51, cf. ša lapan ... išāti a-ri-p išētūn ibid. 60; uncert.: (the king) [a/ri-ir] zajārī AOB 1 134:7 (Shalm. I).


c) as poetic epithet of a dagger: see Malku in lex. section; uncert.: ezzāti a-ri-rā naṣā [...] Lambert BWL 175:14.

For Iraq 6 169 68:281 (= Hh. XI 291), see gašru A lex. section.

āirū see ararru.

arīṣu (erīṣu) s.; (mng. uncert.); lex.*


Only in the late Nabnitu reference does the form arīṣu occur; in all others it is erīṣū. Hence, it probably is not connected with the adjective (w)aršu “unclean,” nor with hārištu “menstruating woman” because it occurs in Hh. XIX 306 beside hārištu. In view of the explanation subāt iđisti for karru, subāt aerīṣū most likely means “garment (shoes, etc.) of sorrow (or mourning).” See also erīṣū ša erīšī.

ārīšū see errēšētu.

ārittu (wārittu) s.; 1. downstream (travel), 2. perpendicular, 3. canal branching off at a right angle; OB, NB; cf. arādu A.
artu A

1. downstream travel (OB): x silver ša ina lībbī kissīm PN ana wa-ri-it-tī GN (var. ana wa-ri-it-tī-su ša GN) itqū that PN has taken for his business capital for his travel to Larsa TCL 10 93:7, var. from case, see Leemans Foreign Trade p. 63f.; 1 SAG.GEM PSAL SU.BIR.I, wa-ri-it-tum one Subarean slave girl, PN, imported (lit.: (brought by) downstream trade) TCL 1 147:2, cf. 1 LU.TUR ... wa-ri-it-tum e-li-[tum?] VAS 9 146:3; for other refs. to wa-ritum beside elitum, see elitum s.

2. perpendicular: ina 4[0] mīḥartīm 20 wa-ri-tam uṣub ... 10 wa-ri-tam ana 20 šīb subtract 20, the perpendicular, from 40, the (side of the) square, add 10, the perpendicular, to 20 TMB 50 No. 98:15f., cf. 10 wa-ri-ka kumur ibid. 1, also ana kumurrē wa-ri-it-tum u KI.GUB idē ibid. 9.

3. canal branching off at a right angle (NB): ina a-ri-tum ša PN PN₂ mé iibak PN₂ has the right to lead water from PN’s a.-canal TuM 2–3 195:1; adjoining kūšū in a-ri-ti UET 4 205:28, also ibid. 106:2, 193:18; responsibility for herītū ša (harri u) a-ri-tu VAS 5 89:15, wr. a-ri-tu/tu ibid. 86:6, TuM 2–3 134:6, 135:9, 136:7, also, wr. a-ri-it-tum Dar. 341:7.


artu A s.; 1. shield, 2. shield-bearer, 3. (a name of the planet Venus); from OA, MB on, Akkadogram in Hitt.; pl. arītu, arītus.

kuš.[f.b.č.rm]k = tuk-šu = a-ri-tum / ka-ba-bu Hg. A II 178, in MSL 7 151; [x].x.mē, [kuš.e] f.b.č.rm = Nebnīt IV 159f.; for aškap arīte, see aškapu lex. section.


1. shield — a) in gen. — 1’ in adm. texts: 1 kuš a-ri-tum urukma[*niss]u kaspa uḫḫu 10 gīn kaspi ša ina lībbī[a] nadā 9 kuš a-ri-tum ša urukmannīšunu siparru one leather shield, its urukmannu overlaid with silver, ten shekels of silver have been used for, nine leather shields, the urukmannu’s of which are of bronze EA 22 iii 42ff. (list of gifts of Tukratta), cf. ibid. i 47; 10 qaṣāṭe 10 paṭrē ... 10 gurī[ṣ] [š] 10 aṣānātu 10 a-ri-tu ten bows, ten daggers, ten hauberks, ten quivers, ten shields (part of the equipment of an esēritu-unit, i.e., ten men) Tell Halaf 48:9 (NA); aṣīl ša šarri ana šerī išakū širani gursippu u a-ra-a-ta ina muḫḫāja the campaign of the king is imminent, and the coats of mail, hauberks, and shields are my responsibility YOS 3 190:29 (NB le.;) 1 a-ri-tu ša giš. oghr.meš one shield for (use in) chariots (in a list of equipment) HSS 15 167:22 (= RA 36 140, Nuzi), cf. ulēšānu a-ri-ta ša giš.x.[x] they brought out a [...] shield (among appurtenances of a chariot) STT 366:6 (SB lit.); 3 a-ri-[i]t-tum 1 gall[u] siparrē HSS 14 416 (= 264) 23, cf. 1 a-ri-tum (in a list of equipment) HSS 15 3:21 and r. 2 (= RA 36 127, both Nuzi); napḫar 9 giš.aššu.meš 10 ša giš pa. meš (=ša haṭṭāti?) napḫar 19 a-ri-a-te [ka]bbu-ta-te in all nine ... -shields (and) ten ... -shields, a total of nineteen heavy shields Tell Halaf 53:12 (NA), cf. giš a-ri-a-te ša PN iissu pan raḫ kallabāni iššuni shields which PN drew from the chief of the light troops ibid. 51:1; 720 kappē kaspi 69 sikkūrē kaspi 8 a-ri-tu kaspi 720 silver bowls, 69 silver bolts, 8 silver shields (in a chest) ADD 932:7; PN aškapu kuš a-ri-a-te [...] kuš a-ri-a-te KAJ 5:5f. (MA); giš a-ri-ti (in broken context) ABL 1315 r. 12 (NA), ABL 1279:19, 1335 r. 5 (NB).

2’ other occs.: [6] ał-[ri-a] ḫurāṣī ša ina almānīšu immu u šumēlu išulama ištallā šarārīš [u] qaqqad kalbē nadrētē sururušin aṣumīnma 5 gun 12 mana šumu ṭūšū šālašu ṭuṣqulṭu ša six golden shields, which were suspended to the right and left of his (the god’s) cella, shining like sunshine, and from the center of which heads of raging dogs protruded, which contained red gold to the weight of five talents and twelve minas TCL 1 330 (Sar.), cf. Winckler Sar. pl. 45 K.1671 C 17, see TCL 3 p. 80:56; 12 a-ri-a-te kaspi dan-nāte ša qaqqad abūbi niṣī ti rimī bunū niḫḫīšīn (see abūbu mng. 3a) TCL 3 379 (Sar.), cf. ibid. 382; 25212 a-ri-a-te eri dannatē qallatē x large and small copper shields .TCL 3 392
(Arius; bēlum ili [p]atram qašlam a-ri-tām liddināššūm may the lord, my god, give him a dagger, a bow, (and) a shield Bilōten 14 17:74 (Irissānu), see von Soden, Or. NS 25 144f. n. 1; ʾustanašbar kīma kiškattē Gīš a-ra-a-te Gīš kābabātē (see šabārun A mng. 6) Sīkēru 236 24; ḫilētu ša ina mūhāt aṭappu āzqūp-šunū tī gabbīšunu ana Gīš a-ra-a-ti īppūšu the willow(s) which I planted along the irrigation ditch, all of them they could use for shields (reference is probably to the use of the branches for making shields) Weisbach Misc. pl. 5 iv 9 (NB votive); in obscure context: a-ra-a-tum ša Lū. Gāl. Mēš CT 22 248:12, 15, 17 (MB let., see Borger, AFO 19 152f.); note as Akkadogram in Hitt.: in the right hand he (the god) holds a bronze mace (Gīš. Tūku.Zabar), in the left hand a-a-ri-tum Kū.Babar, decorated with an eagle and a lion in ivory) von Brandenstein, MVAG 46/2 18 ii 12, cf. 2 UruD u-a-ri-tum Gal ibid. 10 i 5, see L. Rost, MIO 8 184 and 178; [I shall make for DN, my lojr Kūš a-a-ri-tum Kū. Gī ša 4 (or 2) MaNA KUB 21 27 left edge 1, cf. (also for a god) Kūš a-a-ri-tum Kū. Babbar Bo.5376:7 (unpub.), cf. (mentioned beside weapons) KUB 13 35 i 2, KUB 30 36 iii 13.

b) in metaphorical use: ḫāssīn aḫīja tuklat idīja namṣar śibbijja a-ri-tē ša panija trusty ax at my side, sword in my belt, shield in front of me (said of Enkidu in the lament of Gilgāmeš) Gilg. VIII ii 5, see JCS 8 93; a-ri-i-ū ka deʾiqtu [a]nāku I (Istar) am your reliable shield BRM 4 13:35 (MB ext.); see also, as a descriptive name for door, CT 18, in lex. section; l Gīš masṣar bāb A-a-ri-tum one shekel (for) the guard at the Shield Gate AFO 19 79 Amhore 258:13 (NB).

2. shield-bearer: nadin ana PN Dumu Lū a-ri-tu inūna nakir PN, ṭupṣarrum itti šarrī bēšītu u PN idūkēnu (property) given to PN, the shield-bearer, when the chief scribe, PN, rebelled(?) against the king, his master, and PN killed him MRS 6 68 RS 16.269:6; Lū Gīš a-ri-tī (followed by Lū Gīš. Ban) Bab. 7 pl. 5 (after p. 96) ii 29 (NA list of professions); 50 Lū a-ri-tū 50 Lū.Ban ABL 1009:15, cf. 50 a-ri-tū (parallel: Lū. Ban lines 10ff.) ibid. 8, also ibid. r. 21 and 27 (NA); 350 Gīš a-ri-tū 240 Gīš Ban . . . ša iškinānin 350 shield-bearers, 240 archers, (a total of 590) who came here ADD 856:1, cf. ADD 947:3; 30500 qaštu 30500 Gīš a-ri-tū ša lībaššu aksūrma eli kišīr šarrūtiya uradī I incorporated 30,500 bowmen and 30,500 shield-keepers (from the prisoners) into my standing army OIP 2 76:103, cf. (10,000) ibid. 60:59, (30,000) 63 v 16, (20,000) Sumer 9 150:45 (Senn.); Lū Ērin. Mēš Gīš. Ban Gīš a-ri-tū (var. a-ri-tū) . . . ša aššu ultu qereb Elamī eli kišīr šarrūtiya uradī the bowmen and shield-bearers whom I had taken from Elam I added to my standing army Sīkēru 60 vii 2, also Borger Ensarh. 114 § 80 i 8; Lū a-ri-tū [i] . . . eli em₃u[qi]ṭ Aṣṣur yapsēte u kišīr šarrāni abēja mahārit ma’dīš [uradd[i]ma] I added shield-bearers (and other captured military personnel) in great number to the massive armies of Aṣṣur and the regular troops of my royal ancestors Borger Ensarh. 106 iii 18; rab ḫanṣī[p]a issi 100 [Ērin. Mēš(?)] ša Gīš a-ri-tū IKU Marūḥaša ABL 251 r. 1 (NA), cf. Lū 3-su ša a-ri-tū shield-bearing third man (on the chariot) ADD 324:4.

3. (a name of the planet Venus): Mul a-ri-tum [a]-[a]-[a] Mul Dilbat ina I ḫājī Ajarī PSBA 1909 pl. 4:2, see p. 24; [M]ūlu a-ri-tum I ḫājī belet mātāṭį CT 26 40 i 4’ and 42 i 7’.

For representations of the shields mentioned in TCL 3 370, see ibid. p. xviii; in mng. 2, the reading may be ša arītu, amēl arītu, or šāb arītu, as well as arītu alone. In CT 18 12, read ša šīḥ kiṣāṭi, see CAD 16 (8) p. 221.

Thureau-Dangin, (RA 36 57ff.), RA 39 99; von Brandenstein, MVAG 46/2 40f.; Landsberger, AFO 15 379.

aritu B

s.; (a knife); lex.*

gīr zabār = pat-ri, gīr. gāl zabār = nam-ša-rū, [gīr. gāl zabār] = a-ri-tum (followed by uqulta) Hh. XII 44ff.; gīr. gāl [zabār] = [a]-[a]-[a] = [. . .] Hg. A II 231, in MSL 7 171; [u]qīn = [x]-x-[x], me.ri.ša = nam-ša-rū, cfn. gu. la = a-ri-tu Erimuš VI 68ff.

See also arru B adj., with the same Sum. equivalent.
Araru C

Araru C s.; dowel(?); lex.*


Hh. V 68ff., for forerunners gi.s.kišin.sá.ga and gi.s.kišin.sár.sá.ga, see MSL 6 11.

The term probably designates a pole pin on the axle of a chariot and may possibly be the same word as aritu A, "shield," used in a transferred mng.

Aritu see eritu.

Arui see eriu.

Arka (warka, arka, arki, arku, urki, urku) adv.; 1. afterward, 2. behind, to the rear; in a transferred mng.


1. afterward — a) warka: šitam wa-ar-ka šétil dispatch the balance afterward CCT 4 30b:22 (OA); wa-ar-ka-ma PN ki'áma isgi afterward PN said as follows BE 6/2 58:9; wa-ar-ka bušēša ... PN ummaša ana PN₂ mártiša iddin(!) afterward her mother PN gave her (the deceased's) possessions to her daughter, PN₄ CT 8 25a:25 (both OB); wa-ar-ka wardum ina gātišu ittasbāt afterward the slave was found in his possession CH § 19:72 and § 45:41, § 173:46, § 191:81, note wa-ar-ka (var. EGIR) § 170:50, and, i-na wa-ar-ka afterward (her husband returns) § 135:47; note i-wa-ar-ka (parallel: im-ma-ah-ra) AFO 13 46 ii 5 (OB lit.); [ištu pa]-na u wa-ar-ka álum GN ša bēliša ul ša ástam the town of GN has been my lord's for ever and ever, not only today ARM 13 143:3; ištu wa-ar-ka TCL 18 151:26; ša wa-ar-ka-an-nu-úma lu ištu <inanina> UD.10.KAM (uncert.) Fish Letters 7:13; wa-ar-qa KUB 4 67 i 5 (Ibu).

b) arka: ar-ka inanna šisparrakummu ana GN tallišam later on, if a written order is given to you, you will come up to Babylon CT 29 40:8 (OB); ar-ka šar Elamti ...
arkabinnu A

CT 39 44:3 (SB Alu); EGIR šinatušu dama ukallam later on, his urine shows blood AMT 66:17:18, cf. EGIR šinatušu šiš[ti]n AMT 60,1 i 23; may Assurbanipal be preserved (našir) to rule over country and people EGIR anā šarratušu lu nabi šumušu and later on be nominated to kingship Wiseman Treaties 300.

2. behind, to the rear — a) in gen.: I GUD ša wa-ar-ku one bull who is (trained to pull) to the rear RA 39 99:5 (OB).

b) in pana u arka: [la] qādirī pa-na u ar-ka Tn.-Epic “vi” 10; pa-nu u ar-ka ina šili įkilallān before and behind, on both sides OIP 2 111 vii 71 (Sem.), cf. ša panišunu pa-nu u ar-ka ināštānu whose faces look forward and backward Borer Esarh. 87 r. 5; I dug inānū u šumēšu pa-ni u arku VAB 4 254 i 31, also CT 34 32 ii 61 (both Nbn.); [IG1] u EGIR RA 44 16:8 (OB ext., translit. only); pa-ni u EGIR CT 34 28 i 73 (Nbn.); lu pa-ni lu EGIR PBS 1/1 12:18; ša pa-ni ar-ki imna šumelū elānu u šapānu ABL 1240:11 (NB); obscure: before his death kirbāna ša pa-ni u wa-ar-ki šypima anā PN mārtišu iddišši he broke clods taken from the upper and the lower (ends of the field) and gave it (or them) to his daughter PN MDP 23 285:11.

arkabinnu A s.; (a kind of door); OB, SB, NB*; foreign word.


ki aš[ku-pa-tim] šu-ba-ka ki ar-ka-bi-nim [šu-te-te-ka (for luteteq-ka)] I will pass across you as (through) a threshold, I will walk through you as (through) an a. Tell Asmar 1930 117:2, cf. kima askuppatim lubaka [ki]ma ar-ka-bi-nim lu-ti-ti-ka Sumer 13 97:10 (both OB incantations); su-ša-tum ša ina țeb GIS.IR aš-ka-bi-in-ni the šubatū which is near the a.-door TCL 6 32:4, see Weissbach, WVDOG 59 52 (Esagila Tablet); dalat ar-ka-bi-[in-ni ša la i]kallā šāru u ziqa (you, Ištar, are) an a.-door which does not keep out wind or draft Gilg. VI 34.

von Soden, OLZ 1955 515.

arkabinnu B s.; (name of a month); Nuzi*; Hurr. word.


b) referring to a festival: ina arki isinni ša Ar-[qa]-bi-in-ni after the A.-festival SMN 3355:6, cited ArOr 10 63.

There is no evidence connecting the Nuzi month name with arkabinnu A, the word for a type of door. For other refs., see arakabu.

Gordon and Lacheman, ArOr 10 51ff.

arkabu s.; (a decoration); Nuzi*; Hurr. word; pl. arakabūna.

[1 GIS.N] ša šakkulli ša arqa-bi a bed (made of) šakkullu-wood, with(? ) a. HSS 15 133:24 (= RA 36 141), cf. 2 x ša arqa-bi ibid. 19; [...] taskarinni ša māḫi.meššu ša arqa-be-[na] [x].meš kaspa u[h-hu]-zu arqa-be-na u kīgall[a ...] [x beds] of boxwood with(?) ... and with(? ) a-s, its [...] overlaid with silver, the a-s and pedestal(?) [of ...] RA 36 147:16f.; [š]a arqa-be (in a list of furnishings, in broken context) HSS 15 131:51.

Probably a designation of an ornamented part of a bed.

arkaitu

(aškaitu, arkātu, urukaitu, urkitu) adj. fem.; Urukcan (goddess); OB, NA, SB, NB.

mu.tin mēn me.o Unugki.gu.na [mēn]: ardatu anāku u.ru-ka-[t]u anāku Langdon BL No. 8:20f.

4Ur-ki-tum BIN 7 211:3 (OB); dUnug[1]-a.a.i-tu (var. ar-ka-a-a-i-tu) Streek Aab. 220:30, and passim, also dUr-ki-tu Craig ABRT 1 5:14, r. 3, ibid. 9:8, also (in personal names) Ur-ki-tū-[dārī ADD 779:3, and passim in NA; note the NB forms dAška-a-a-i-ti AnOr 9 21 r. 6. YOS 7 20:18, dAš[i]-ka-a-a-i-tum Oberhuber Florenz 165:43, LKU 51:2, and passim, also (in personal names) dAška-2-i-i-[a]-ti Nbn. 700:2, etc., but dA[r]-ka-tu-4-DUG.GA-at Dar. 379:46.
arkāniš

(arkānuš) adv.; 1. afterward, later on, 2. backward; SB, NB; arkānuš only in En. el.; cf. arki prep.

1. afterward, later on — a) in SB: surriš latamāmā taraššī ar-ka-niš when you speak in haste, you will be sorry(?) afterward Lambert BWL 104:133; ar-ka-niš ina šibūššu afterward in his (Sargon’s) old age (all the countries rebelled against him) King Chron. 2 6:11, see p. 113, cf. ār-ka-niš šimti utibusnušti VAB 4 292 iii 7 (Nbn.); note the atypical (instead of arkat): ša ina ar-ka-niš-ši muḫ-ḫi eglaš šuštu idabubu whichever starts a lawsuit in the future concerning these fields BBSSt. No. 24:31.

b) in NB: ar-ka-niš šarru abuka igtabaššu afterward the king, your father, said to him ABL 965 r. 8, cf. ibid. 31, also [ār]-ka-niš anāku aqabbaššu ABL 1198:16; ar-ka-niš ana muḫḫiššušumu ittešā later on they attacked them ABL 520:23; ar-ka-niš ana Elamti ki iḫ-ḫi-su later they returned to Elam ABL 266:14, cf. ār-ka-niš ki iḫḫišī ABL 908:11, cf. also ABL 462:20, 859:12, 1106:17, 1216 r. 6, 1260 r. 16, and passim; [ār]-ka-niš ... dīni idabubuma later on, they went to court RA 18 33 No. 35:5, cf. ār-ka-niš ... x kaspa ... iššinimma ZA 3 228:7, also BIN 2 132:7, ār-ka-niš ʿPN ana šimti tallik TCL 12 32:11.


b) in OB: wa-ar-ka-nu-um (for warka, see arki conj.) abum ana šimtim ittalaku after the father has died CH § 167:85, and passim in CH, wr. wa(var. omits)-ar-ka-nu-um § 146:48; wa-ar-ka-nu-um TCL 18 128:26, cf. TCL 17 21:33, and passim, ar-ka-nu-um TCL 10 123:17; note the idiom ištu panānum mana wa-ar-ka-nu-um nowhere (do I have any father and master but you) TCL 18 95:5, also ištu pa-[na]-nu-um ʿu wa-ar-ka-nu Kraus Abb 1 53:23; aššu ša la ipaṭṭaru ar-ka-nu so that they (the described qualities) should not depart (from her) thereafter VAŞ 10 214 vii 18 (Agušana): ša panānumma mutum wa-ar-ka-nu he (Gilgameš) first, the husband later on Gilg. P. iv 34; wa-ar-[ka-nu-um] UCP 9 p. 373:3 (smoke omens), wa-ar-ka-nu-um (in broken context) MCT 90 M r. 3; note with -na: wa-ar-ka-nu-um ma dīnu šeṭā (see enu mng. 1d) CH § 5:12, cf. § 155:76, and note wa-ar-ka-nu-um ma (replaced in var. by wa-ar-ki-ši-im-ma) § 176:83.

c) in Mari and Elam: wa-ar-ka-nu-um allākam later on I will come ARM 1 22:31, and passim, cf. ana kišma wa-ar-[ka-]nu-um ARM 4 12:23; [wa]-ar-ka-nu-um ma MDP 4 5:16 (= MDP 23 163).

d) in Bogh.: egīr-ar-ğu-um KBo 1 5 i 6. egīr ar-kā-ṣa ibid. 16, wa-ar-ṣa-um KUB 3 16:12 and 17, ar-ka-na KBo 1 5 i 43.

e) in EA and RS: keep your agreement with the land of Hatti w egīr-ka-nu lammar and soon you will see (what the Great King will do to his enemies) MRS 9 36 RS 17.132:21; note the exceptional ana dārītī ar-ga-na-šu zaki he is free forever thereafter MRS 6 70 RS 16.276:20.

f) in Nuzi: ar-qa-nu ... še.mēš ša irṭēṭ PN ʾilqīmi afterward PN took the barley which was left over HSS 9 108:15, cf. ur-qa-nu HSS 15 145:28 and 33; ina ar-ka-nu RA 23 148 No. 29:5, ina wa-ar-qa-nu JEN
arkānuṣ

324:31; note: x men of the plows Ša ur-ga-nu Ša šarrati (parallel: x men of the plows Ša pa-na-nu Ša šarrati line 11) HSS 13 49:21.

g) in SB: EGIS-nu AMT 45,6 r. 6 and 50,4:3; Labat TDP 150:48, Thompson Rep. 272 r. 4, KAR 44 r. 14, KAR 156:6, Streck Asb. 4 i 20, and passim in Asb., note EGIS-nu (var. ar-ka-a-nu) ibid. 12 i 118, cf. also EGIS-nu ADD 600:13 and 649:10, see ARU Nos. 21 and 20 (Aššur-etel-ilānī); ar-ka-a-nu Burge śarāh. 42 i 41, etc.; [...] tuk: ar-ka-nu ittasar afterward he rebels (and runs away) Ai. III iv 14; with -ma: ār-ka-num-na Lambert BWL 102:88.

h) in budurus: ar-ka-nu MU.25.KAM RN afterward in the 25th year of RN BBBst. No. 9 i 18, cf. ār-ka-nu No. 36 ii 17.

arkānuṣ see arkāniṣ.

*arkat (warkat) conj.; after; OB*; cf. arki prep.

wa-arkat ana ḫarrānim ū-sū-ū after he left to go on the journey UET 5 462:14.

*arkatam (warkatam, urkatam) adv.; afterward, soon after, to the rear; OA, OB; cf. arki prep.

a) afterward, soon after (OA only): sittī kaspīja 10 MA.NA wa-arkā-tām šēbilam later on send me the ten minas, the balance of my silver BIN 6 74:27, see Kienast ATHE 27, cf. wa-arkā-tām ... šēbilanīm TCL 14 31:21, also (in similar context) TCL 19 36:32, and passim; aššuṣnu Ša merē PN Ša taḫpuranni wa-arkā-tām asṣapparakkum as for what you have written me concerning the sons of PN, I will report to you later KTS 5b:6 (OA); according to your instruction wa-arkā-tām verʾam uzakkāma ... abbāk I will soon afterward (i.e., after the wagons are ready) obtain clearance for the copper and bring (it to you) TCL 19 15:15; let him pay the silver ur-kā-tām āḫum ana aḫim la ṣaprap and afterward none has to give the other a respite (in payment) TCL 19 63:45; if she has no offspring within two years(!) she will buy a slave girl u wa-arkā-tām iṣṣu āṣarrum min(ma) tarāššušunu u aṣur liḇbīšu anā šimin iddaššu and afterward, after she has had a child, he (the husband) can sell her(!) to whom he wants ICK 1 3:12, see Hirsch, Or. NS 35 279f.; with -ma: u ur-kā-tām ma paztram taddāmmanma utaʾeraškùṣù and afterward you gave me a dagger and I returned to you TCL 20 86:11, and passim, see J. Lewy, MVAG 35/3 p. 167 n. b.

b) to the rear (OB only): if the lung panām u wa-ar-ka-tam pāṣi malīyat is completely (lit.: to the front and to the rear) full of white spots YOS 10 36 i 27 (ext.).

arkatu (warkatu, urkatu, barkatu)  s.;

1. rear side (of a building), rear area, backside (of a human being, an animal), rectum, rear part (of an object), rear side (of a part of the exta), rear guard, 2. (in propositional use) after, 3. estate, inheritance, family fortune, 4. circumstances (of a case); from OA, OB on; wt. syll. and EGIS [.ME]; cf. arki prep.

e-gi-ir EGIS = ar-ka-tum SØ 119, e-gir EGIS, tūm-ŠE = EGIS-tu Eq VII Excerpt 19'f.; [e-]gi-ir EGIS = ar-[k]-a-[tum] A VII/2:212f.; e-gir bi e-ṣir.limmu.ba = ā[r]-kā-tu [su-uj] er-bet-tu its (the house's) rear border is the square Hh. II 69a; giṣ.EGIR-ma = ār-kā ḫ-ēp-pi stern of a boat Hh. IV 376; e-gir.šām.nu.til.la.bi.še = ana ār-kā-tu, wa-ar-ka-tam pusi maliat ibid. 35, egir = ar-ka-tum estate Ai. VI ii 29, egir.ē.a.da da = ar-kā-tu ād ibid. 30, egir ra. ni = ar-ka-su ibid. 31, egir ra. ni in.kala.ge = min ˒a-da-an-min he established his estate ibid. 32, egir ra. ni in.gu₄.e = min ˒u-pa-ra-ās (mng. unk.) ibid. 33, egir ra. ni nu.in.gu₄.e = min ˒u-ə-pa-ra-ās ibid. 34; e-gir.bi.ni.kal.gā = ar-ka-tu (var. EGIS-su) ˒u-ḏa-na-an Hh. II 63.

a. ba = (a,ga) = ar-ka-tum Emesal Voc. III 72;


arkatu


gis.mā egir.ra ām egir.ra nu. [muna.ab. tūm] > kā ina ar-ka-tā, gis.mā ina ar-ka-tā, gis.mā 〈ul ub-bal-šī〉 KAR 375:61f.; egir.bi ... a.ba mu.un.zu: ar-ka-tu ... mannu llamnu who can understand what is behind it (and in it) SBH p. 31:36ff.; egir.bi ... [...] si.sē.cēno: ar-ka-su 〈it-ta-šīr〉 KAR 8 r. 4f.


1. rear side (of a building), rear area, backside (of a building), rear part (of an object), rear side of a part of the exta, rear guard - a) rear side of a building — 1’ in OB: egir.bi bit PN its rear side: the house of PN TCL 1 157:57; a house wa-ar-ka-at-[šu] its rear side (beside sag.bi its front) BE 6/1 13:8, cf. sag.bi ... egir-su ibid. 65:4, also YOS 12 75:6, CT 8 32a:7, wa-ar-ka-su CT 2 14:5; with ref. to rights-of-way: ana wa-ar-ka-ta-im mušīm ina birušumu they have the right-of-way in common toward the rear TCL 1 65:39, cf. adšumu PN zillsašu [wal-ar-ka-ta-im nũhũšat JCS 5 81 MAH 15993:29, see Landesberger, JCS 9 27 n. 53; note the sale of šarē u wa-ar-ka-tum CT 2 45:13; cf. 1 sar.e.ki.gā šūpālum wa-ar-ka-tum CT 4 34a:5, also 34:4; note the variant egir.bi VAS 8 121:7 (tablet) against sag.dul(!).bi on case ibid. 122:7, and see (for the use of sa.dul instead of egir) aburu mng. 1; ašā-tum wa(!).ar-ka-at ašīum a field behind the town UET 5 219:1 (OB);

igaram eššām ša epirtimm ē ... wa-ar-ka-su 〈pamsu〉 he built the new pīšat wall of the temple at(?) its rear (corresponding to Šum. egir.ra mun.a.dū p. 69:13) MDP 2 p. 72 (pl. 13) Nos. 4 and 5:18.

2’ in Nuṣi: bitātu ašar wa-ar-qa-ti tarbaṣu buildings in the rear of the yard HS 13 366:5; cf. wa-ar-qa-su šu 2 ē.meš JENu 797:40.

3’ in SB: DN ex šiṣṭi ar-ka-št biti ukuṭ the goddess Ningirimm occupies the rear of the house as mistress (text: lord) of conjuration AFO 14 110:116 (bit mēṣiri); šumma parakku TA egir šu imitta emid if a dais leans against the rear of a man's house at the right CT 40 3:55 (SB Alu), cf. ibid. 56; ša ina reši u ar-ka-ti duruššu kunnu whose foundation is firmly established before and behind En. el. VII 92, also STC 2 pl. 63 r. 19; ina reše u ar-ka-te ina šēl̂ kiškallān (see šēlu mng. 2a) Lyon Sar. p. 10:66, and passim in this phrase in Sar.

b) rear area: I have not written to my lord adi wa-ar-ka-at nøhrim ikšudum until (the flood?) reached the rear of the wadi ARM 6 3:1; ina wa-ar-ka-at dārum ina šérīm šābum ibiatma the army will remain overnight outside the wall in the open country Bagh. Mitt. 2 p. 56 i 16 (OB let.); if a fungus appears ina ši-ir ar-kašt sūpi on the rear end of a street CT 40 19 K.10390:3 (SB Alu).

c) backside of a human being or an animal, rectum — 1’ referring to human beings: šumma sininštum ar-ka-ta-ša kalb-ba-ra if a woman's buttocks are large Kraus Texte 11b viii 1, cf. šumma ar-ka-as-sa kašt if her rear is narrow ibid. 3; if he passes blood egir-tū maḫiš he (the patient) has suffered an attack in the rectum Labat TDP 86 r. 3; tiṭda ina pišu u egir-šu ittenzesi he throws up or voids clay ZA 43 18:70 (SB litt.); pīšu u egir nakiašsu CT 39 44:14 (SB Alu).

2’ referring to animals — 1’ in gen.: pa ana karši karši ana riql[i] riqittu ana ār-kāt inan[di] the mouth (of the sheep) gives (the food) to the stomach, the stomach to the recticulum, the recticulum to the recticulum
KAR 165:11; SAG.DU A.GA si-su-ū the head (and) rear are (those of) a horse M10 1 76 iv 49 (description of the representation of a demon).

b' a cut of meat: uzu ar-ka-at Ebeling Stiftungen 13:12 (NA); UZU.EGIR BBSt. No. 36 v 11, OECT 1 pl. 20:6, VAS 6 152:1 and 153:1, 10 EGIR (beside 10 GIŠ.KUN = rāpalitu) VAS 6 268:16f., UZU.EGIR-tum.MEŠ ša [alpi] VAS 5 136:1 (all NB), for the parallel urka-tu/jukatu see s.v.

d) rear part of an object: wa-ar-ka-at 4īl-a kū.BABBAR ḳummūs on the rear of (the image of) Ea the silver (plating) was stripped off PBS 8/2 194 i 6, also wa-ar-ka-at GIŠ.GU.ZA ibid. i 16 and ii 8 (OB); if a ruler mounts a chariot ana EGIR GIŠ.GIGIR imput and falls down toward the rear part of the chariot CT 40 36:35 (SB Alu), see also lex. section; for arkat eleppi see KAR 375:61ff. in lex. section, cf. also (in Sum. referring to the reverse of a tablet): egir.dub.me.ka a.n.a.am ga.ab.sar.en.dē.en what will we write on the reverse of our tablet? Dialoge 3:1 (M. Civil). M. Civil.

e) rear side of the exta: wa-ar-ka-ša (for -tu)-ša sūmmā šarpa (if) its (referring to the middle “finger” of the lungs) rear sides are colored with red YOS 10 40:9; summa wa-ar-ka-at tūsinim usurtum if there is a design on the rear of the spleen ibid. 41:64, cf. wa-ar-ka-at libib ibid. 42 i 33, and passim; wa-ar-ka-at amūtim behind the liver AFO 5 214 No. 1 1, cf. EGIR-at šiblim YOS 10 42 iv 16; if a weapon mark istu wa-ar-ka-at takallīm ana danānim ṣīṭūl looks from behind the “pouch” toward the “path” ibid. 11 i 29, cf. ana wa-ar-ka-at amūtim ṣīṭul RA 27 142:39, and, wr. ar-ka-at ibid. 41 (all OB ext.), if a weapon mark TA EGIR-at amāti mehret askuppāt me.NI DU₄₇DU comes up from behind the liver opposite the threshold of the “palace gate” CT 31 11 i 23, see also nāgṛaptu, takallītu; summa šērum wa-ar-ka-as-sā paṭrat if the rear of the “foot” is split YOS 10 50:10, but note masc. summa šērum wa-ar-šar-ka-ša paṭrat ibid. 44:19, DIŠ TL.BI šumēlim wa-ar-šērum šērum wa-ar-ka-as-sā kīma iṣqarruttum RA 27 142:24 (OB ext.); summa KAL . . . EGIR-su paṭrat Boissier DA 7:14 (SB ext.); summa amīs tu ṣīṭul.KASŠADDU . . . EGIR-su tišbutama if the front part and the rear of the liver are linked TCL 6 1:22, cf. EGIR-sā paṭrat KAR 454:5, and passim in ext., for refs. wr. EGIR.MEŠ, see arkitu mng. 4; obscure: ṣumma šu-ub-tum ar-ka-[tum . . . ] K.3978+ cited Holma Körperteile p. 172 note to p. 65ff.

f) rear guard: panassunu taqrbara ātamar EGIR-su-na ušinī la taqrriba their vanguard has arrived, I saw (it) myself, their rear guard is not coming as yet ABL 813 r. 12 (NA); EGIR ERIN.MU KURā TO the enemy will take the rear guard of my army PRT 128:1.

g) in prepositional use: panukki šēdu ar (var. ār)-ka-tuk lamassu the šēdu-spirit is in front of you (fem.), the lamassu behind you Ebeling Handerhebung 60:16; ṣumma ʿār-kāt (vars. ar-ka-tum, ar-ka-te) relāti ippiru (see ippiru) Lambert BWL 38:11 (Ludlul II); ar-ka ḍāmātāti one behind the other Tn.Epic “iv” 19; it (the tunnel) does not permit him (a[mārī] l[pa]-n[a]-t-sa-EGIR-su (sandhi writing for panassu(š)-arkassu)) to see (anything) either in front of or behind him Gilg. IX v 34, 37 and 41.

2. (in prepositional use) after: ana Ālim wa-ar-ka-at PN kaspām ušēbal he will send the silver to the City after (the departure of) PN MVAG 33 No. 227:8, cf. ibid. 10, cf. ḫarrānī wa-ar-ka-at PN my caravan (leaves) after (the departure of) PN BIN 6 622:22, ina wa-ar-ki-ti-a CCT 3 31:27, iwa-ar-ka-at PN MVAG 33 No. 287:22 (= TUM 1 22a); wa-ar-ka-at-kā ušēbalakum I will send it to you after your departure CCT 2 38:9, cf. wa-ar-ka-at-kā ana Ālim ušēbalam BIN 6 38:8, ur-ki-ti šēbilātim TCL 4 52:13, cf. also ur-ki-ti ibid. 52:9 and 10, TCL 21 268:8f. (all OA); wa-ar-ka-at simdati ša RN iškunu after the release of debts which Sumu-li-el promulgated OECT 8 3:15, cf. wa-ar-ka-at MU RN šummašramatlan iškunu (see šimdatu mng. 1a) RA 52 217 No. 3:21 (both OB); ū ar qa-as-sū eqa ana PN-ma uttēmi and later on I returned the field to PN himself JEN 340:15; note limmu ša EGIR PN eponymy after (the eponymy of) PN VAS 1 84:28, 85:28, CT 33.
arkatu

16 tablet 11 and case 9, ADD 499:12, PEF 1904 p. 231:5; also JCS 7 137 No. 70:12 (all NA), but note är-kat PN ADD 213 r. 9; obscure: (ṣa) EGIR GN(?) ADD 73 left edge and 74 left edge; for the use of EGIR and ša EGIR in eponym lists, see RLA 2 p. 436 iv 19ff., v 7, 20, 30, see also Weidner, AFO 13 316; see also arkatu 1. and limu.

3. estate, inheritance, family fortune —

a) in OA: wa-ar-ka-at aviliahim izzaz ʾiḫīd watch out, he (our brother) is about to carry off the estate of the ladies TCL 14 40:36.

b) in OB: wa-ar-ka-sa ša māṣāšma her estate belongs to her children only CH § 171:4, cf. wa-ar-ka-sa ša āḫḫisāma §§ 190:58 and 181:74, cf. also § 150:20; wa-ar-ka-sa ēma ʾelīsā tāšu nadānām to give her estate to whomsoever she pleases CH § 178:70, also § 179:29 and 38, § 182:94; mimma annīm wa-ar-ka-sašu all this (enumerated previously) constitutes her estate and her (other) possessions Waterman Bus. Doc. 66:8; wa-ar-ka-si-na u buḫšina ... ša PN-ma their (pl. fem.) estate (and their) (other) possessions belong exclusively to PN VAS 8 12:19, cf. also buḫša u wa-ar-ka-ti-ša Waterman Bus. Doc. 22:2, cf. ibid. 23:2; etc., būšu usage a-ša’t; note: bissu šu īr-ka-saš (for warkassa) ša āḫḫisāma CT 8 50a:12; eli(?) wa-ar-ka-at PN marman mimma nī ṣu no one has a claim to the estate of PN Gautier Dilbat 33:12, mārī PN ... wa-ar-ka-at PN e-re-šu-u the sons of PN will inherit the estate of PN ibid. 9, cf. PN rešit wa-ar-ka-ša-ša PN her heir Waterman Bus. Doc. 65:5, and passim, see rešu; egšam ša wa-ar-ka-tim ēšerīš I have planted the field of the estate TCL 18 87:35; for Sum. refs., see Falkenstein Gerichtsurkunden 1 p. 112 and n. 4.

c) in Nuizi: ar-qa-as-sa ša PN ša PN₂-ma the estate of PN belongs to PN₂ JEN 441:17, also 431:10 and 432:17, note EGIR-sū [u] maruššu ša PN ša PN₂-ma the estate and the belongings? of PN belong to PN₂ JEN 433:10; ur-qa-as-sa ša PN ša PN₂-ma AASOR 16 30:12; deposition of the citizens of GN, “We know PN as daughter of PN₂” EGIR-sū u wa-la-as-sū la nīḏēma but we do not know about her estate and her progeny AASOR 16 53:7.

d) in OB, SB omens and lit.: wa-ar-k[a]-[a]-at bēl īmmērim issappāhu the estate of the owner of the sheep will be scattered YOS 10 33 ii 3 (OB ext.), cf. ar-ka-su damqat Or. NS 32 384:15 (OB omens); EGIR É.BI iḫallīq the estate of this family will come to nought KAR 376:31, cf. EGIR-LU išeḥhīr the man’s estate will diminish CT 27 50 K.3669 r. 10, EGIR abīšu SIG₃ CT 28 28:12; EGIR-su issappāhu his inheritance will be scattered CT 39 3:13, and note EGIR-su udannān CT 30 8 Rm. 115 r. 7, and passim in the apodoses of omens; he will die EGIR-su na’dāt bissu issappāhu his inheritance will be in danger, his family will be scattered Labat TDP 72:24; EGIR-al-ka nakrū t-[a-abbal] KAR 442:10; mārī EGIR AD-šū-nu iḫa’a CT 38 48 K.3883+ 69 and 64 (SB Alu); ar-ka-tušun šaru itabbal the wind carries off what they have left behind (their deeds are counted as nought) Lambert BWL 114:50 (Fürstenspiegel); may the gods make his progeny disappear from the memory of man līkkīsu EGIR-su (and) cut off his ... VAS 1 37 v 47 (kudurrum). obscure: EGIR-šu šu GOD.GAR.MES with gloss ār-ka-tušu GAR.GAR.MES Kraus Texte 21:2, restored from CT 28 29:23 (SB physig.).

e) in NB: fate took my master PN and PN₂, the brother of PN ša ār-ka-tu PN₂ iḫšu who took over the estate of PN₂ YOS 7 66:5, cf. PN ša ār-kt ša PN₂ iḫšu VAS 4 79:6; uncert.: ār-ka-tušu [ti-ša] or a-ḫa-[meš] VAS 5 129:33.

4. circumstances (of a case) —

a) with parāšu to investigate the circumstances of a case or an incident: see Izi E, Antagal H, Ai VI, in lex. section, for other refs., see parāšu.

b) with ša’ali to investigate: wa-ar-ka-as-sa ša la tašu’alimītī you are not asking us about her circumstances BIN 7 31:19 (OB); daji maneuvers išmū ār-ka PN išṭūluma TCL 12 86:12 (NB).

c) with ḥātu to examine the circumstances: mimmū ḫuṣṭu ... ar-ka-at-su ḥi-i-ta he (Nabonidus) who examines the circumstances in whatever he does VAB 4 262 i 11.

Landsberger Brief n. 28.
arkatu

arkatu see ariktu A.

arkatu see *arkaitu.

arki (warka, warki) conj.; after; OB, SB; wr. syll. and EGR; cf. arki prep.

egr.ba.BAD.a.ta = ar-ki im-tu-tu after he died Ai. III iv 52.

a) in OB: wa-ar-ka abum ana šimtim ittalku after the father dies CH § 165:39, and passim in CH in this phrase, also wa-ar-ki PN ana šimatiša il-diku BE 6/1 58:6, and passim in OB, wa-ar-ki PN umnanša ilāša igturdiši BE 6/1 101:28, and passim in Sipper referring to naditu-women; egr PN ad.da.(a.ni) nam.ba.BAD.ta.âm after his father PN had died Jean Tell Sifr 9:6 and 9a:6, and see Ai., in lex. section; wa-ar-ki PN ... imtušu after PN died VAS 7 16:3; wa-ar-ki ḫala ḫ.ÂDÂ.A.NI-šu-nu usanniqīmā after they had established the (respectable) shares of their paternal estate Jean Tell Sifr 56:15; wa-ar-ki RN mišaram iškunu after king RN had promulgated a release of commercial debts CT 6 42a:16, and passim, also wa-ar-ki mi-sâr GN iššaknu UCP 10 172 No. 104:6, and passim in Isheshali texts.

b) in SB: EGR RN issebâmā after Sûzubû had rebelled OIP 2 41 v 17 (Senm.); note ar-ki ša ana šarri atâru after I had become king VAB 3 15 § 10:11 (Dar.).

von Soden, ZA 41 146ff.

arki (warki, arku, urki) prep.; 1. behind, to the rear of; 2. after; from OA, OB on; wr. syll. and EGR; cf. arka, arkanīšu, arkanû, arkat, arkatam, arki conj., arki alpi, arkanīšu, arkišu, arkišu, arkitam, arkitam, arku, arku, arkarû, urku, urkâ, urkūtu.

gū - ar-ku RA 16 167 iii 3 (group voc.);
egir še-e.KIN.KUD = ar-ki (var. [ar-kî]) MIN (= e-e-du) after the harvest Ai. III i 8; egr.mu nam.ba.BAD.du.đa: ana ar-ki-ia aj iliškuni they should not follow me CT 16 1:16, and passim; abi.ne egr.bi.ne im.ma.an.gur.ri: iliškunu ana ar-ki-šu-nu tēr AJSL 35 141:13, cf. egr.zu. še na.an.gi,gi; ā ana ar-ki(:text-kw)-ka la tutur BA 5 706 No. 59:8f., also egr.bi um.me.ni.âub: ar-ki-šu uškanna CT 17 22 ii 137f.


arki

a.ga.na bad.du(var. .da): ana panišu ši ana ar(var. âr)-ki-šu ši be off from before him, be off from behind him CT 16 15 v 25f.

bar.mu.ta šu.sīg,ga ḫe.en.dû.dû: ana ar(var. âr)-ki-ia (var. EGR-ia) užnuši domaqtī listarīš let me be pointed out in an auspicious way CT 16 8:282f.; i.bi.mu.še a.ba.âm bar.mu. še a.ba.âm: ina panišu ša mannu ina ar-ki-ia mannu who is in front of me, who is behind me? ASKT p. 128:65f.

1. behind, to the rear of — 1' arki: he gave to PN qaqqiruš Ša ur-ki bišim his lands behind the house MVAG 33 No. 215:6, cf. wa-ar-ki bit Aššur behind the Aššur temple BIN 4 106:6 (both OA); a field išţa PN EGR ID GN AN.TA adjoining PN's field, behind the upper GN canal CT 45 121:3 (OB); inûma nakratmi gabbi mātti-arki PN when all the countries are rebelling (and following) behind Azirî EA 98:6; šadu marru Ša amēlu Ša ār-ki amēlu ilâku a difficult mountain where men must walk one behind the other the Wiseeman Chron. p. 74:11; for arki ahames see ahames mng. 3; ar-ki uršu la izzaz he must not stand behind a mortar KAR 147:28 (hemer.); pasšûra EGR nikišku ... taškakan you place the table behind the censer BBR No. 1-20:63; DN u DN₂ EGR Antu izzaza KAR 132 ii 6; ar-ki lišišu behind the gods in whom he trusts (the king rushes into battle) Tn.-Epic “ii” 33; napḫar 17 LUB.ŠES Ša wa-ar-ki avešim (beside others Ša rēš avešim ii 20) ARM 9 27 iii 22, also, wt. ar-ki ibid. 24 ii 47; 28-su EGR Ašlamē Armaju Puratta MT.1.KAM 2-su lu ṭebir for the 28th time I crossed the Euphrates, twice in one year, in pursuit of the Aramean-(speaking) Ašlamû AFO 18 350:34 (Tigl. I); ubānu lemutti EGR-šū tarpat he is pointed at with evil intent KAR 26:3, and passim; ina IGÌ takalli u EGR takalli kakku ... šakinma CT 30 36 K.9932:6 (SB ext.); abuḫa EGR-ki šimtišu ki illiku when my father died (lit.: went after his fate) KUB 3 14:12.

2' ana/ina arki: if a snake ana EGR amēli imqut falls down behind a man Labat Calendrier § 58:16, cf. (a figurine) ina EGR kussû tetenmir KAR 298:18; if there are two (additional) ears ina EGR uṣnîšu ša imitti

278
behind its (the malformed animal’s) right ear CT 27 38:28, and passim in Izbu.

b) with suffixes — 1’ arki: illak [Enkidu ...] u šamkat [va]-ar-ki-šu Enkidu walks (ahead), and the prostitute behind him Gilg. P. v 8; panuššu ållumma ar-ke-e-šu tillu before he (the king, comes) it is a city, when he leaves, a ruin hill Borger Esarh. 97 r. 13; ki nūrāni ... alassum ur-ki-ka I run after you like a little dog BMS 18:12, see also rapāšu, elu; surrāti ... EGIR-ia iddanab-bubu they were plotting constantly behind my back Borger Esarh. 41 i 28; [ašš]ušu mimma lemnu ša IGL.IMU EGIR.MU ana muhhiška I have stripped off (myself) upon you (the magic figurine) all the evil that is before and behind me KAR 64 r. 3, restored from KAR 221:16 and STT 64:23, cf. ša paniki ... ša ár-ki-ki LKU 32:16 (Lamaštu), cf. dumuqti ar-ki-šu luck is (just) behind him Kraus Texte 62 r. 1.

2’ ana/ina arki: jidul abulla ana EGIR-ia he closed the city gate behind me EA 197:9; aktasi idiki ana ar-ki-ki I have bound your hands behind you Maḫu III 99; if two ears of the malformed animal are normal 3-tum ina EGIR-šu (var. ku-tal-li-šu) GAR-at and a third is located on its back CT 27 35:14, var. from ibid. 41:4, cf. uznašu ana EGIR-šu kṣura ibid. 33:14 (SB Izbu); if the middle finger of the liver ana karsīša kabsatna ana wa-ar-ki-ša [na]parqudat is depressed toward the front and reversed toward the back YOS 10 40:13 (OB ext.); if there are two fissures at the left ana IGI-šu-nu šutāt ana EGIR-šu-nu pārēsu running parallel in the forward direction but diverging toward their rear CT 20 43 i 31, and passim in ext.; if there is a “foot” mark ana IGI-ša u EGIR-ša śīlu nādi and there is an abrasion toward its front and rear CT 30 2:24, for refs. wt. EGIR.MEŠ, see arkitu mng. 4; aj ipparki rābiš śulmu ina EGIR.MU (my) protective spirit should not cease being behind me BMS 6:124 and dupls., see Ebeling Handhebung 50; note Šamaš ina panija Šin ina ár-ki-ia Šamaš in front of me, Sin behind me LKA 82:5; ana panišu śulmu ana wa-ar-ki-šu balatu UVB 18 pl. 28 W 19900,1:5 (OB); note the idiom: awat beliša ana wa-ar-ki-šu innandi my lord’s order will be neglected ARM 2 113:11; for idiomatic construction with verbs, see alāku, bušu, esētu, rakasū, saḫāru, šabātu, šapāru, šasū, tarāšu, tebab, uzuzzu.

2. after — a) before nouns: PN kaššar PN ša ur-ki luqāṭija luqāṣsu urdu PN, transporting agent of PN, whose merchandise came down (from the palace) after my merchandise (had left) CT 2 7:36, cf. wa-ar-ki elli PN after the (departure of the) caravan of PN BIN 4 150:9; wa-ar-ki ūppiši annim̄ after (the departure of) this tablet TCL 11 11:10, and passim in OA; I will come to you wa-ar-ki warhim after the first of the month TCL 17 23:25, cf. wa-ar-ki ūppiši annim A 3531:19, also ARM 1 17:5, and passim in OB letters; wa-ar-ki šimdat šarrim 3.KAM. MA after the third royal decree (concerning the release from commercial debts) VAS 13 81:9, also CT 8 35b:8, etc., cf. wa-ar-ki avat šarrim YOS 8 110:7, egir inim lugal YOS 8 139:4, and passim in such formulas in OB; wa-ar-ki mubabılım ša ḫumūšim ıqṭḥād after the juggler, the wrestlers approach RA 35 3 ii 18, cf. ibid. 20, 22 (Mari rit.); ar-ki šuddēti (the tablet was written) after the proclamation HSS 9 18:40, cf. ina ur-ki šuddēti RA 23 143 No. 3:32, ūppu annim ina EGIR-ki kirenzi ... šatīr HSS 19 118:16, and passim in this formula in Nuzi, see Shaffer, Or. Ns 34 32f.; your sons and grandsons ša EGIR adē inā śimē šalti ibbaššāni who are going to live at any time after the conclusion of this treaty Wiseman Treaties 7; EGIR našmadāti annādi after (the application of) these poultices (var. enūma našmadāti annādi taššamduš Köcher BAM 3 i 15) CT 23 23:10; wa-ar-ki ʿabūšiš after (the death of) his father CH § 158:25, cf. ar-ki PN TCL 12 122:14 (NB); egir dam.a.na.ka after (the death of) his wife BE 6/2 23:21 (OB); EGIR PN after (the death of) Kandalanu BHT pl. 4 r. 4, and passim referring to kings, see Brinkman, Or. NS 34 244f. n. 4; ár-ki māšūtu ša PN after the death of PN TCL 12 119:16, and note ar-ki ūppiši ūppi VAS 4 27:14 (NB); širkitu ... ša egir amirtu ... tabuka-nimma the oblates whom you (pl.) brought
arki
here after the roll call YOS 7 70:4 (NB); ar-ki κυβύσσε ... σα ΠΝ συκκαλλύ ις ΡΝ κυβύσσε after the directives which the συκκαλλύ ΠΝ and ΡΝ had established MDP 23 209 r. 4', cf. ΕΓΙΡ κυβύσσε σα ΔΝ ΜΔΡ 22 126:12, and passim in Έλαμ; ur-κι αννή για after this ΑΦΟ 12 53 Text Ο ii 5 (Ασσ. Κώδικα), cf. ΕΓΙΡ ανγη ΑΜΤ 61,2:5; 2 ιτι ur-κι αδράτη two months after threshing time ΚΑΖ 99:9; ανα ιμ αδανίσμα ΤΑΝΑΔΙΣΜΑ ΕΓΙΡ αδανίσμα τέππας (see αδανίσμα μν. 2a–2') CT 31 46:13 (ΣΒ εκτ.); note λίμιμ σα wa-ar-κι ΠΝ Βαλκαν Observatory 129 No. 42a, see also άρκατο μν. 2, άρκι μν. 1c.

b) with suffixes: as soon as you left for the City wa-ar-κι-κα-μα ΠΝ υ ΠΝα ανα βαβ ιλιμ ιρδινινμμα ΠΝ υ ΠΝα ωρίσαμε immediately after you(τ) departure to the gate of the god ΤΧ 4 14a:14, cf. ur-κι-α-μα after me (i.e., my departure) BIN 4 35:43, and passim in ΟΑ; ar-κι-συ-μα ΠΝ ikšu[dam] just after his departure ΠΝ arrived here ΒΑΣ 16 149:8, cf. ar-κι-συ-μα x κασπάμ ... uššālīm TCL 1 54:20; wa-ar-κι-κα-μα ΠΝ illikāmna ΠΝ came here immediately after you(τ) departure ΤΧ 17 74:7 (all ΟΑ); ūnām wa-ar-κι-συ eqēšu ... isbart somebody else took his field after him (i.e., his leaving) CH § 30:58, cf. wa-ar-κι-σα after her death CH § 167:81, MDP 28 403:11, also wa-ar-κι-ια ibid. 405:11, etc.; ar-κι-κα uššāši malā pagar[šu] he will put the signs of mourning upon himself after you Gig. VII iii 47; ʾistsu wa-ar-κι-συ-μα ντ uššāši bātāṣam ever since he (left) I have not found (what gives) life Gig. M. ii 10 (ΟΑ); PN šakīn māti GN σα ar-κι-συ-μα the governor who (ruled) after him MDP 6 pl. 9 i 26 (ΜΒ κυδουρι); bēlī lu 3 ūmī kī ΕΓΙΡ-ια ibalūtu (I wish) that my master should live for only three days after me Lambert BWL 148:86 (Dialogue); lu māmmānušu ša dini ... ʾissi PN u EGIR-šu ubaṭaṭunī or whosoever would start a lawsuit against PN even after her (death) ADD 244:13; mānnu ša šarrū ša tellār-κι-ια you, king, whoever you (may be) who will come after me VAB 3 67:105 (Dar.); note: aḫḫušu ur-κι aḫḫuši inasegū ilaqqū his brothers select and take (their shares) one after the other the κΑΨ 2 ii 6 (Ασσ. Κώδικα Β § 1).

c) anājina arki: a-na ΕΓΙΡ-ιμιm forever CT 4 46b:8, cf. i-na EGIR-ki ūmi MRS 9 52 RS 17.306A:7', and passim in RS; a-na ar-κι KBo 1 5 i 12; ina ar-κι ūmu TCL 13 35:17, cf. ina ΕΓΙΡ ūmu Dar. 323:26, and passim in ΝΒ, see also arkiitu μν. 1b–2', 3'.

arki
see arka.

arki alpī s.; oxdriver; OB*; cf. arki prep.
PN ar-κι GUD.ΗΛ ΠΝα odi paṭar erēšim PNα in.τ.Ν PNα hired PN, the oxdriver of PN, until the end (lit.: the unharnessing) of the plowing (season) YOS 12 421:2.

arkillā s.; (mng. unkn.); lex.* giš.gud.alīm = a-li-mu-ū – ar-κi-la-a Ηg. Β ΙΙ 188, in ΜΣЛ 6 143; giš.ri-ba-gan.me.addir – sa-gum-mar-γu-ū – ar-κī-la-a ibid. 191.

arkinišu adv.; afterward; NB*; cf. arki prep.
PN bought slave girls from the sons of ΠΝα for one mina twelve shekels ar-κi-ni-ši PNα one 1 MA.ΝΑ 12 ΚΙΝ.ΒΑΒΒΑΡ ΑΝΑ ΠΝα iđīn afterward ΠΝ gave (the slaves back) to ΠΝα for one mina twelve shekels of silver UCP 9 p. 417:7 (photograph on pl. 13).

arkiś (urkiś, urkiši) adv.; afterward, backward, behind; MA, ΣΒ, ΝΑ; cf. arki prep.
a.nam.išib.ba egir.bi u.me.ni.su : me šipti ar-ki-ši ina ur-kiši ina matēma who at any time thereafter (makes a claim) ADD 361 edge 2, and passim in ADD, also ΒΑΣ 1 93:15, TCL 9 63:8, ABL 606:9, wr. ina ur-kiši ši VI 1 94:15, ADD 418 r. 2, 419 r. 3, 643 r. 9; note anu ur-kiš anu matēma Craig ABRT 1 5:4 (NA oracles), also ADD 252:7, ur-kiš (alone) ADD 350:13, 503:2.

b) afterward, behind: the onrush of my battle ša ... la inīsī ar-κiš that they cannot turn back TCL 3 155 (Σαρ.), cf. la itūrūni ar-κiš OIP 2 82:40 (Σενν.); itūra ar-κiš En. el. III 82, cf. wr. ar-κiš (var. ar-κiš) ibid. ΙΙ 54, ar-κi-ši (var. ar-κiš) IV 128; pa-niṣu ur-κiš both in front and behind (the ascent was difficult) TCL 3 20 (Σαρ.).
arkiši

arkiši see arkišu.

arkišu (warkišu, (w)arkiši, arkišuma, barkišuma) adv.; later on, thereafter; from OA, OB on; wr. syll. and (in chem.) EGIR.BI; cf. arki prep.

EGIR-šu ➊ āḫ-ru-um- уни EA 245:10 (let. from Megiddo).

a) in gen. — 1' in OA: he went into hiding from me and left (for Assur) bar-kišu-ma ki-ma .Assembly ana ta'urišu amhur thereafter, as soon as he had left, I petitioned the City to have him returned TCL 20 129:22.

2' in OB: they (a palace slave and the free woman he marries) establish a household and acquire property wa-ar-ki-ši-im-ma (var. wa-ar-ka-nu-um-ma) ... vorad ekkallim ... ana šimišim ittalak afterward the palace slave dies CH §76:83; note in Sum.: egir. bi.ta PBS 8/1 2:8.

3' in NB: ➋ egir-šu ašar panušu isšakkanu šibatšu iškasad and afterward he (the king) will obtain whatever he sets his heart on ABL 588 r. 1; ēr-ki-ši ultu šarru ... ajabšu qassu iškasaduma and afterward the king has defeated his enemies ABL 865:7; cf. ēr-ki-ši afterward (we marched from the king to the fortress of GN) ibid. r. 6; EGIR-šu PN [. . .] ḫursu umma afterward PN answered him as follows TuM 2-3 267:8, cf. EGIR-šu PN išemšuma ibid. 132:5, also Iraq 17 87 2N.T293:6.

4' in SB: egir-šu šamanna ... tanappal afterward you blow oil (through a pipe into his nostrils) Köcher BAM 3 i 39, cf. AMT 50,6:10, also Köcher Beitr. pl. 13 iv 50, and passim in med.; u EGIR-šu kiššu 3-šu iqabbi thereafter he says three times KAR 60 r. 2, see RAcc. 22; [EN] ... EGIR-šu ṣammunu you recite afterward the (named) incantation AMT 6,2:2; egir-šu me ana qat ili tanaddān thereafter you give water (to wash the hands) to the images BBR No. 75-78:4, cf. also RAcc. 34:13, 36:26, 40:11, Biggs Sāsiga 62 r. 4ff., and passim in rituals, wr. EGIR.BI RA 60 36:1 and 5 (chem.); EGIR-šu NITA 3 ʿṬU thereafter she gives birth to three males CT 27 1 r.(!) 12

arkišuma see arkišu.

arkitam (warkitam, urkitam, urkitē) adv.; afterward, soon after; OA, MA, NA, NB; cf. arki prep.


b) in NA: ur-ki-te issapparuni Iraq 17 127 No. 12:21, ur-ki-te išakkānum issapparuni ibid. 33; ur-ki-te šarru ana ḫitīni lu la išakkan afterward the king should not blame us ABL 248 r. 6.

c) in NB: PN šimta uššumma ēr-ki-tom PN₂ tappaqidma afterward PN passed away and PN₂ was appointed RA 12 6:6.

arkitu (warkitu, barkitu, urkitū) s.; 1. sequel, following, future, 2. later child, person born later, second in rank, 3. second stationary point of a planet, 4. rear; from OA, OB on; pl. warkitātu, (w)arkitū; wr. syll. and EGIR.(MEŠ); cf. arki prep.


u₄.na.me.šē : ana ēr-ḥat ud-me Hh. I 309, also Ai. IV iv 48 and (in group with u₄.kūr.šē Antagal G 268; u₄.kūr.šē : a-na ar-ḥat ud-me (followed by u₄.na.me.šē : ana maṭima) Ai. III iv 53, also Ai. VII iii 22; egir.ud.[d].šē : ana ar-ḥat ud-me Ai. III iv 51. egir.sukkal - ar-ḥat MIN (= sukkaši), mu-unzi-is MIN Lu I 108f. x-ri-[x], aḥ-ra-[tum], dir-ka-[tum] = [ar-ka]-tū Maiku III 78ff.
arkitu

1. sequel, following, future — a) in sing.: i-na wa-ar-ki-tim aššatam tāhuzma later you took a wife CCT 4 38:8, cf. i-we-ar-ki-tim umma šúrma TCL 20 85:18; i-na wa-ar-ki-tim-nu rábisum mī maraš PN ilikumimma later on the police official and the sons of PN came here TCL 21 270:36; mamman e taqipma i-na wa-ar-ki-tim libbaka e imraš do not trust anybody, otherwise you will soon be sorry CCT 4 18a:12, also BIN 6 125:10, cf. also i-na bar-ki-tim libbi imrāšma TCL 20 129:12', and passim in OA; i-na ur-ki-it-ti after- ward (i.e., after her death) KAJ 9:25, also, wr. ur-ki-it KAJ 1:12 and 179:21 (all MA); i-na wa-ar-ki-it te šinniltu šu tattasbat (if) that woman is caught thereafter KAV 1 iiii 51 (Ass. Code § 24); note, as against the normal plural in this phrase: a-na wa-ar-ki-it UD-mi for all future BE 6/1 6:17, ana wa-ar-ki-it UD-mi-im VAS 8 4:15 and 29 (OB).

b) in pl. — 1' in gen.: ana wa-ar-ki-a-tim lu kīna išdašu may his foundations be secure forever VAS 1 32 i 13 (OB); i-wa-ar-ki-a-tim later on TCL 20 103:10 (OA); šúrma EGR. MEŠ-šú uhabbas if he worries (unduly) about his future (the dead have touched him, he will die) Labat TDP 182:42, cf. (same protasis and: he wants his food and eats it, he will die) ibid. 43; atta tidi Aššur ... ultu maḫrāti aši ar-ka-a-ti you, Aššur, know (everything) from the beginning to the end Streck Asb. 376 iv 2; obscure: ešī ugaṭapparu ša ki ar-ka-tim (see gubburu mng. 2) VAS 10 214 iii 2 (OB Agušāsia); i-na ūm sa'āl a-ar-ka-tim on the day of inquiring about the future (by divination) VAB 4 76 iii 22 (Nbk.); for the idiom with parāsū in NA and NB in this meaning, see parāsū; in personal names: EGR-at-ilī-dū-a The-Future-(Offered)-by-the-God-Is-Beautiful PBS 2/2 95:44, and passim in MB, cf. EGR-ilī-SIG3 BE 15 190 iv 8, and passim in MB, Ar-ki-tim-SIG3 The-Future-(Offered)-by-the-Gods-Is-Fine TuM 2-3 83:19, VAS 5 6:35, also, wr. EGR. ibid. 38:46, EGR.MEŠ TCL 12 27:15, and passim in NB, abbreviated Ar-ka-ša-ilī BE 14 8:2, EGR-ša-ilī PBS 2/2 108:18, 100:6 (all MB), Ar-ka-ša-Nūṣur KAJ 148:33 (MA).

2' in the phrase ana (or ina) (w)arkištā ūmī (referring to the distant future): a-na wa-ar-ki-at ūmim BE 6/1 13:25, CT 4 33b:12, Rifūn 16:11, Moissner BAP 35:17, (with ūmī) CT 8 25a:32, CT 2 50:13, Grant Smith Coll. 266:12, and passim, often wr. UD.KŪR.ŠE in OB legal, cf. also ana wa-ar-ki-at ūmī CH xi 59f. (epilogue) and RA 11 92 i 25 (Kudur-Mabuk); ana wa-ar-ka-at ūmim MDP 22 160:21, and passim; wr. UD.A.GA.BI.ŠE BE 14 7:25 (MB); guarantee for 100 days that the slave does not suffer from bennu-disease sušri ana EGR UD.MEŠ and for theft (i.e., that the slave sold was not stolen) forever ADD 281 r. 5; ana wa-ar-ka-at ūmē pāšitum there will be malicious gossip forever Laasce Shemshāra Tablets 81 SH 12:63; mašīma ana EGR UD.MEŠ MDP 2 pl. 17 iii 2, and passim in kudurrus, mašīma ina EGR.MEŠ UD.MEŠ TuM 2-3 9:15, and passim in NB, ana ar-ka-at(var.-ka-at) ūmē AOB 1 72:32 (Adnu. 1), and passim in royal inscrs.; note ana EGR.MEŠ ūmē ana ūm šašit WO 1 256:11 (Shalm. III), and ana EGR ūmī ana nīši aḫrāti BBSt. No. 4 i 12; ina EGR ūmī KUB 3 19:5, also KBo 1 5 iii 18 and 20, MDP 2 pl. 22 iii 29, BBSt. No. 12 iii 1, No. 14:10, and passim in kudurrus, ina EGR.MEŠ ūmī VAS 5 3:19, and passim; note without preposition: ar-ka-šat ūmu pānī PN ... iddaggal it belongs forever to (his daughter) PN VAS 5 21:28, cf. ar-ka-šat umu amēlūtum a7 pānī PN ... iddaggal VAS 6 184:11, ar-ka-šat ūmu TCL 12 7:11; tanitti DN ... širūšu usāšīrima ana ar-ka-šat ūmē ešī] I had written upon it (the stela) the praise of Marduk and set it up there forever Streek Asb. 270 iv 5.

3' in the phrase ana (or ina) (w)arkištā ūmī (referring to the near future): ina EGR-at ūmī immatimē PN ʾišeš should PN at any later time ask (for the barley, I shall give it to him but to nobody else) HSS 13 24:7; šumma ina ar-ka-šat ūmē musa šalqu ... ittāra if her missing husband returns afterward KAV 1 vi 72 (Ass. Code § 45); išpašāh ana EGR ūmē imāt he will recuperate but die soon afterward AMT 73,1 ii 10; tiṭuṭ MAR.TU ana māti ana EGR-at ūmī attack of Amurru against the country in the near future Iraq 29 122:27 (SB prophecy): KL.BI iḥarrumma

282
arkitu

**ana EGIS umē ʾuššab** this region will become wasteland but will be inhabited later CT 39 21:188 (SB Alu); Ṣ. BI ana EGIS umē idāmmiq this house will always fare well ZA 32 172:20 (inc.), ana ṣr-ṣat umē Ṣ. BI ilappin CT 40 17:71; ana EGIS umē qāṣu iraʿub his hand will always shake CT 39 45:36 (both SB Alu), also ana EGIS umē bissu issappaḥ // innaddi Labat Calendrier § 65:1; zēru u bitu šuattu ša ina libbi ʾiḥṭabalu EGIS MEŠ UN-mu MEŠ ina qāṭja ʾubtāʾa from now on I shall be accountable for whatever is stolen from this field and house TuM 2–3 204:7 (NB).

4’ in arkāt šatti after the harvest (lit.: latter part of the year) avudum la ʾilābbirama ana ar-ka-at ša-at-tim la ʾiṣahhuraš the affair must not drag on and come up again later on in the year OECT 3 79:11 (OB let.); ina wa-ar-ki-at [šattim] TCL 1 160:6; ina EGIS-at MU.AN.NA šānduš ʾiṣazzaza there will be incessant rains in the latter part of the year TCL 6 1 r. 9 (SB ext.); ina EGIS-at MU MAN KAKM there will be an eclipse of the sun in the latter part of the year ACh Šamaš 13:15, also EGIS MU NU ʾELŠA the latter part of the year will not be prosperous TCL 6 16 r. 28, see ZA 52 250:89, cf. also ina EGIS-at MU.AN.NA K.6877:3 (SB ext.); EGIS MU meḫirtu ina māti ʾibašši ACh Adad 35:2, ACh Supp. 2 Adad 105a:7, see Landsberger, JNES 8 259 n. 54; EGIS MU Adad ʾirāḥḥīš RA 18 29 No. 20:3 (all astrolog.); EGIS MU Adad biṭṭiš ʾirāḥḥīš CT 39 14:4, also (with ana) ibid. 15:25 (SB Alu).

2. later child, person born later, second in rank — a) later child, person born later: Nabā-ur-ki-tu-šēš O-Nabū-Protect-the-Latter-Born-Child ADD App. 1 i 7 (NA); šumma wa-ar-ki-it PN [ana] PN₂ u wa-ar-ki-it PN₂ uḥattuššuma if a descendant of PN commits a crime against PN₂ or a descendant of PN₂ Wiseman, JCS 12 126:50 and 52, see Anne Draffkorn, JCS 13 96, cf. wa-ar-ki-it RN Wiseman Alalahk 126:7.

b) second in rank: see arkāt sukкалī Lu I 108, in lex. section.

3. second stationary point of a planet (end of retrograde motion): ãr (abbreviation for arkitu), also with phon. complement -tū

Neugebauer ACT 2 No. 813 i 11, for refs. see ibid. 2 p. 469 a.v. arki; see also arkū adj. mng. 1b–9’.

4. rear: anāku jānu ḫazannu ina ar-ki-ti-ia I indeed have no (Egyptian) regent behind me (i.e., I am really independent) EA 117:10; ša IGLMES ana EGIS.MEŠ GUR-ma nakra adāk I will reverse things (lit.: turn what is in front to what is in the rear) and defeat the enemy CT 31 19:27, also CT 30 23 Rm. 2, 108:9; ana IGLMES-šu-nu GWNN.MEŠ ana EGIS.MEŠ-šu-nu ʾnaḫṣu (if the intestines are loose to the front and turned back to the rear BRM 4 13:58 and (with opposite) ibid. 59; if a man abandons his wife ar-ka-ti-ša ʾiṣṭeneʾibut constantly looks for her CT 39 45:43 (SB Alu), note, referring to constellations: MUL UR.KU ša ina māḫḫi ur-ki-ti-šu es[ru] the Dog star drawn (sitting) upon his haunches AFO 4 76 r. 10, see p. 83 n. 9; see also šaḫṭu mng. 8 (arkatu).

Landsberger Brief n. 28.

arku (irkū, fem. arkitu, araktu) adj.; 1. long, 2. tall; from OA, OB on; ʾirkū Frankena Tākultu 8 x 20, WO 1 462 ii 13 (both NA), araktu TCL 19 65:20 (OA); wr. syll. and ʾiḏ(.da); cf. arāku.

sud = ar-[ku] 2R 44 No. 1:8 (group voc.); sa-ṭ.u-d. ʾiḏ(.da) = ar-ku Kagal B 253; su-kud ṣukūd = ṣiḥ-qu // ar-ku // ka-pa-ri // ša-[x-x] A VIII/3:19 with comm.

ṣiḏ-[u]-d. ʾiḏ(.da) = ʾiḏ(.da) = ar-ku 2R 44 No. 1:8 (both NA), araktu TCL 19 65:20 (OA); wr. syll. and ʾiḏ(.da); cf. arāku.

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2' referring to timber, etc.: istēn eṣa[n] taskar[inn]am ar-ka-am ... dinima give (fem.) me one long boxwood log CCT 4 33b:17, cf. šapšam ... narišlam a-ra-ak-tām damiqtam utartam šāmāmman PN lublām buy fresh, long and thick, very fine wool, PN should bring (it) to me TCL 19 65:20, cf. also allānā ar-ku-tim (see allānā A mng. 2) TCL 4 97:4 (all OA); 1 šāši ġiš aššišū ša qana ša 2 qana ar-ku ša 1 šila ša 2 šila ka-ab(š)-ru sixty fir trees which are one or two “reeds” long and one or two silas thick VAS 16 62:7 (OB let.); anumman mittadā mūrakā u rupṣa uṭṭībīlaku mala mittadā šāši 2 daprāṇī šābīla māla mūrakīšī ša a-ri-ik mala [rupṣiši la rapiš] now I am sending you the size (for both) length and thickness, send me two juniper (logs) corresponding to this size, and let them be as long as its (i.e., the specified) length, and as thick as its thickness MRS 9 194 RS 17 385:13; (logs of šāštugu-wood) 11 10 ina ammati a-[ri-ik] eleven of which are ten cubits long PBS 2/2 69:16 (MB), cf. ibid. 26, cf. also (referring to gusṭušu beams) VAS 6 148:3f. (NB), cited also ammatu mng. 2c, cf. also (beams?) ša 20.AM u 15.AM a-ra-ku (for arku or arraku) TCL 9 121:11 (NB let.); 1 MIN (= timmušu) 10 ina ammatē a-ri-ik one column ten cubits long AFO 17 146 VAT 16381:7 (MA), cf. ibid. 3 and 8ff.; istēniatsu ġiš kurātu ... 12 ina ammatē ar-ka a set of ladders(?), 12 cubits long (for context, see gisṭurušu mng. 3) KAJ 128:4 (MA); īsu a-rišu la istēnušu Summa GiD.DA-ik ... ar-ga-d[u] 219.AM a-ri-ik ša kandūr-vaši (parallel: TUG.GUD.GI.DA) EA 25 iv 49, cf. EA 22 iv 18 (both lists of gifts of Tuṣratta); (various substances) ina liši eṣemti GID.DA tašāk ṭeṣi you pound in marrow from a long bone, and smear on (his eyes) AMT 14 1:4, cf. Köcher BÀM 152 i 6; NINDA kurā NINDA GID.DA ša muḫḫi tašākkan you place (various types of loaves), a short loaf and a long loaf on them (the altars) BBR No. 26 ii 28 and ii 11; sittāt šēḇēša ina elippātā ġiš nāriʾ ir-ka-tim ina tāmbī āridū the rest of their troops went down to sea in long boats made of papyrus (bundles) WO 1 462 ii 13 (Shalm. III); see also (referring to liṭtu stool) ABL 130:10ff., (to summannu rope) RAcc. 18 25ff., cited sub ammatu mng. 2h–2j; obscure: [... a] 12 MANA URUDU ar-ku-tim ARMT 13 143 r. 11, for URUDU.SUD.A in Mari, see Bottéro, ARMT 7 297f.

4' referring to parts of the body and to the exta: šumma ... zibbassu ša imitti kurātuša ša šumēlī GID.DA if (a two-tailed lizard’s) right tail is short, the left long CT 38 40 K.6912+:4 (SB Ahi); [šumma] īmšemušu ... zibbassu GID.DA-at (var. KUN a-rišu) if the tail of a sheep is long (variant: it has a long tail) CT 31 30:12, var. from CT 41 9:13 (SB behavior of sacrificial lamb), see AFO 9 120; if he has a head like an agalu-donkey (with explanation:) ŏtšušu-ma he has a long neck Kraus Texte 17 10, cf. šumma ġiš GID.DA-ma if he has a long penis ibid. 9d r. 9, ūr.meš a-rišu ibid. 22 i 27, and passim; šumma manzuzu GID.DA-ik ... alla šuši GID.DA-ma if the ‘station’ is long, (that means) it is longer than three fingers (the normal measurement of the station being three fingers) TCL 6 6 ii 2, cf. manzazušum a-rišu Bab. 2 256:13 (OB ext. report), also JCS 11 100 No. 9:2; šumma ina ekal ušurušu a-rišu-tum šišarī šešetma if a long design is drawn on the “palace of the finger” in the normal position (opposite: ušurušu kurīti line 67) BBR 4 12:68, cf. [ušurušu] a-rišu-tu šišarī šešet Knudtzon Gebet
69 r. 4; \textit{summa amūtu imitàša gīd.dā-ma šumēša kūrī} TUL 6 1:1, and passim in ext.; in personal names: I-šù-ri-ik ICK 2 151:3 (OA); for A-ri-ik-di-Enhīl, Isu-šu-ri-ik, and other OAkk., OA, and OB personal names, see idv A mng. 1a–3’, also MAD 3 p. 64.

b) with ref. to time — 1' said of life and reign: \textit{ūmē ar-ku-ū-[tum]} long days (i.e., a long life, opposite \textit{ūmē isdùnum} line 28) RA 38 81 r. 27 (OB ext. apod.); \textit{ana RN ... belija ūmē ar-ku-ti ... lišrūkšu} may he (Marduk) grant long days to my lord Aššur-uballit AOB 1 40 r. 16 (MB builder inscr.), cf. AnSt 8 48 ii 25 (Nbn.), ABL 137:3, 328:5, 530:3 (all NB), WT. U.DO.MES GĪD.DA.MES ABL 358:10, U.DO.MES GĪD.MEŠ ABL 677 r. 4 (both NA), and passim in NB leg., of his life) Nbk. 368:9, cf., wr. GID.DA.MES dūdulqr rapsa tikum ša isterkum ... ana ṣamāš granting May Šamaš grant Jahdunlim a long reign of happiness Syria 32 16 iv 19, cf. Bala ūmē ar-ku-tim lišrūkšu PBS 7 133 i 11 (Hammarapu); the gods sar-raštī ša dārāta pâlē gīd.dāmeš ana šarri belija iddannu will give the king, my lord, an everlasting rule, a long reign ABL 916:13 (NA), cf. ūmē raqqātī ballo.a ar-ku-či šanāṭe la niβi Craig ABRT 1 34 r. 1 (= BA 5 654, hymn of Asb. to Aššur), note the writing pâlē ūmē pūc. do. mes Thompson Rep. 24:4; \textit{summa ūmē ana minâtišu gīd.dā(= irik)} pâlē ūmē gīd.dāmeš if the daylight is longer than its normal measure, there will be a reign of long duration Thompson Rep. 3:4, cf. ibid. 1:5; 7:4, 10:4, and passim; \textit{amēlu ša ūmēšu gīd.dāmeš (= iriku)} balâṭ ūmē gīd. meš the days of that man will be long, he will have a long life CT 40 48:25 (SB Alu); balâṭ ūmēja gīd. mes liša istoruku may a long life for me be pronounced by you (Nabû) RA 18 96:17, see Bauer Asb. 2 53; \textit{išši Anûm šanârta ša īteršasšum dâriam balâṭam ar-ku-am} (IrStar) has requested for him (Ammiditâna) from Anu, her spouse, a long and lasting life RA 22 171:46 (OB lit.), also ibid. 58, cf. balâṭ â-arka šeβē litâštaša šašakina ina ūkī VAB 4 78 No. 1 ii 44 (Nbk.), cf. ZI:MES GĪD.DA.MEŠ Craig ABRT 1 6:24 (NA oracles for Asb.); \textit{ḫatta ʾa-ri-ik-tī ana riteddī nisīša} ... [u]laamîṯi gâṭān he made my hands hold a long-enduring scepter always to lead my people YOS 9 84 i 6 (Nabopolassar); ša tākulla šätti ṣepūšu aqēm ša ana ilāni iddinnu ar-ka (var. ir-ka) ma’dârpa ša ana itappuli (var. tapp-pu-ši) dinaniššu whoever performs this tākultu-ritual and offers food and drink to the gods, give (pl.) him every time a long, full, and extensive (reign?) as reward Frankenka Tākultu 26 iv 10, var. from ibid. 8 x 20, and, cf. palâ ar-ka (var. ar-ku) ibid. 8 x 14 and 26 iv 1.

2' other occs.: \textit{summa uǎnum réssa ṣarir [x]-gu-ū-um ar-ku-um} if the top of the 'finger' is grooved, there will be a long ... YOS 10 33 ii 54 (OB ext.): A-ri-ik-de-en-li Long-Is-The-Judgment-of-the-God AOB 1 48 i 1 (MA royal name), wr. GĪD-DI-DINGIR ibid. 50 No. 2:1, and passim; uncert.: \textit{dulla ana a-ra-ki-ti inandi} he puts off(?) the work for a long (time?) PBS 1/2 41:25 (MB let.).

2. tall — a) in gen.: \textit{summa ina āli gīd. dāmeš min (= ma’dû)} if there are many tall people in a town (followed by GUDx.DA.MES) CT 38 5:106 (SB Alu); \textit{ar-ka-ku-ma kima ša-m[ē] kima ērēti raps[ī’ku]} I am as tall as the heavens, as broad as the earth KAR 62:1 (SB inc.), cf. ajā ar-ku ša ana šanēm ēla ajā rapṣu ša ērēti ugammu[r] who is so tall that he could ascend to the heavens, who is so broad that he could encompass the nether world? Lambert BWL 148:83.

b) with kurā "short" as per merismum: \textit{kūr̄a kima ar-ki liবā‘u uruhṣa} may the short as well as the tall walk along its road(s) Gössmann Era V 28; \textit{biṭu ša ina liḇišṣu ar-kū kurā bēdu} the temple where the tall and the short spend the night STT 215 iv 69, cf. ši ar-ku-ma (var. GĪD.DA) kurā li-šep-ši-iḫ ibid. 70, cf. dūpπr ar-ku ibid. 65, dupl. KAR 88 Fragm. 3 ii 2–6, see Ebeling, ArOr 21 412; ar-ku sukut kurā la tudabbub be silent, tall
arku

one, you must not speak, short one KAR 71:7 (SB inc.).

c) in OAkk. personal names: Á-ra-ak-ì-ìi (Cig-Kisilyay-Salonen Puzri-Dgon Texte 653:3, for A-ri-ik-ì-ìi, Be-li-àri-ik, Be-li-à-ri-ik, Be-li-à-ri-ik, see MAD 3 64.

arku see orka and arki.

arkú (wariku, barkiui, urkiui, urkú, uskú, fem. warikitu, arkitu, urkitu) adj.; 1. future, later (in time), second, lower in rank, back, rear, 2. guarantor; from OAkk., OA on; wariku in OA, OB, urkiui in OA (rare), MA, NA, barkiui in OA; wr. syll. and egir, cf. arki prep.

gud.à.ù.ù-ra = a-lap ar-ku Hh. XIII 286, see Civil, Studies Landseberger 5, and cf. à.ù.ù-ra = só GUD.UBBU.GUD AR-kí A IV/4:124.

nu.ub.bù.ù.e.ur.gir.rai.me à.ù.dub.sag.gá. à.ù.de; ul iqab[bi] ar-ku-[i] a li só mah-ri-[ì]-ì] a person low in rank does not say (when a person of high rank is dying in a fire): Where is the property of the man of high rank? Lambert BWL 254:6f.; sa. a i.bi mén sa.a a.ba mén : li mah-ru ana-ku li ar-ku ana-ku I am the front string (Akk. bull?), I am the rear string (Akk. bull?) ASKT p. 128 r. 5f.

a-šur-ru-u = ar-ku-u LTBA 2 1 vi 32 and dupl. 2:369; ar-ki-tu = da-ol-tu CT 18 3 ii 8.

1. future, later (in time), second, lower in rank, back, rear — a) future — 1' said of rulers, etc.: ša šarru ar-ku-ú la umaššátu LÚ manma which none among the future kings will be able to equal Gilg. I i 15; rubā a-ar-ku-ú ... niqā liqi any future prince (who rebuilds this temple should make a sacrifice AOB 1 50 iii 49, and passim in Ass. royal building inscr.), note ruba'ù ur-ki-ù AOB 1 52 No. 2:11, 31, 35, 12, and passim up to Aššur-uballit I, ur-ku-ú KAH 1 26:9 and 27:10, see WoI 1207 and 211 (Shalam III), also rubā EGIR-ù ša ina màt Akkādi uskankanušma any future ruler whom they (the gods) will install in Babylonia CT 34 41 iv 23 (Synchr. Hist.); šarru (wr. 200) wa-a-ar-ku-ù warāt šarrī pâni li ītārus ú šarrū gīmillī šarrī litīr if any future king takes care (of the work) of (this) earlier king, one king will show his appreciation of the other (by repairing this building) MDP 2 pl. 25 No. 2:4, see p. 120; lu šarru EGIR-ù lu mār šarrī RA 16 125 ii 20, mannu šarru ār-ku-ú VAS 1 36 iv 15, mannu EGIR-ù lu šarru lu mār šarrī VAS 1 37 v 18, mannu EGIR-ù Unger Bel-harran-beli-ussur 17, and passim in kudurrus, also ajū EGIR-ú CT 36 7 i 16 (Kurigalzu), wr. ajū ār-ku-ú AnOr 12 p. 305 r. 9, ma-na-ma EGIR-ù BBSt. No. 10 ii 32; lu bēl bū ša Bit PN ar-ku-ú or any future chief of the PN tribe BBSt. No. 8 iii 8, cf. lu gīpītu ... ar-ku-ú ibid. Legend No. 3:15; exceptional in a private document: mannu ... EGIR-ù ša ibbalakkutuni anyone who transgresses in the future (gives ten minas of silver to Sin of Harrān) VAS 1 90:14.

2' said of mankind: itšurma itšakkan ana šemē ar-ku-ti he wrote down and deposited for future generations to learn En. el. VII 158, also BA 5 652 No. 16:12, cf. ana šamē ša UN.MES ār-ku-ti (var. ār-ki-tu) CT 34 25 vi end, var. from 37:81 (Nbn.); kimini lilmada nīšū ar-ki-a-tum future generations should learn how it was done RA 15 179 vii 14 (OB Agusaja), and see nīšū.

b) later in time — 1' said of rulers: LUZALGLINA EGIR-ú the second Sargon KAR 174 iv 34 (colophon), cf. possibly Greek `Αρχεων for Sargon II in the "Ptolemaic Canon," see Schmidtke, Der Aufbau der babylonischen Chronologie, p. 98; LUGAL mát Akkādi EGIR-ú (second rule of Sennacherib in Babylonia) KAV 216 iv 4, see AFO 3 71; Tammaritu EGIR-ú Streeck Abs. 54 vi 55 and passim; note the use per merismum: kimāhī šarrānšunu mahārīti EGIR.MES (var. ar-ku.MES) ... appull I destroyed the tombs of (both) their (the Elamites') ancient and more recent kings Streeck Abs. 54 vi 70; mahārī (wr. ma-ḫi-ru-u) a-na ar-ki-i luṣa[ni] let the old (generation) report to the next (generation) LKA 62 r. 9, see Ebeling, Or. NS 18 36; note the atypical attamannu ša ina ār-ki-i kī laqabbū whoever you are among the future (generation) who will say as follows Herzfeld API 30:38 (Xerxes).

2' said of members of a family: ana mutiša wa-ar-ki-im to her later husband CH § 173:44, (with var. EGIR) § 174:52, wr. wa-ar-ki-im (var. ar-ki-im) § 177:42, also mārū mahārūtu um wa-ar-ku-tum the earlier and the later children (from the marriage) § 173:49; another...
man married her ina bit ähizisa wa-ar-ki-im ulissu ana mutiša wa-ar-ki-im ki'am iskur she gave birth to him (the child) in the house of her second husband and took the following oath to her second spouse (I have given birth to your child) TCL 18 153:7 and 9 (OB); mussama ur-ki-ú ilaqqi her second husband takes (the children) KAV 1 vi 78, cf. ana mutiša ur-ki-im bib. 76 (Ass. Code § 45) and iv 102 (§ 36); šumma ur-ki-it-tu šit if she is a second wife (wife) ibid. vi 99 (§ 46); kima ... DAM ar-ki-ti itahzuma when he has married a second wife SBAW 1889 p. 828 (pl. 7) iii 18, cf. mārī ar-ki-ti the children of the second wife ibid. 21, also mārī ar-ki-ti (beside mārī maḫriḫi) ibid. v 42 (NB laws), see Driver and Miles Babylonian Laws 2 p. 340ff.; PN mutišu ar-ku-ú Cyn. 332:9; DUMU EGIR-ú bit abišu usqppǎḥ the later (born) son will scatter the patrimony ARM 1 121:15; IM.DUB.4 107; IM.DUB.HA.LA later (born) son will scatter the patrimony ARM 1 121:15; IM.DUB.HA.LA

3' said of documents: ammala našpiritīšu wa-ar-ki-tim according to his later message CCT 4 30b:17 (OA); warīk DUB.ḪA.LA maḫriḫi ... DUB.ḪA.LA wa-ar-ku-ú-um ... ana PN gummuru (see zítû mng. 4a) BE 6/2 49:15, cf. ṯunuqka maḫriḫi u ar-ki-a-am PBS 7 71:35 (both OB); lama ṭuqqi bēlija wa-ar-ku-um ikaššadam before the later tablet of my lord arrives ARM 2 44:12; rēš našpatija wa-ar-ki-tim ina GN iltiš he should wait in GN for my next message ARM 1 10 r. 19'; ūnam wa-ar-ke-e-[c]m asāmmēna as soon as I hear the next report ARM 1 151:15; IM.DUB biti ar-ku-ú u maḫriḫi inkūkma VAS 1 70 i 24 (NB); ū-ili-tim ar-ki-ti ša 10 gīn kaspi the later document concerning ten shekels of silver Nbk. 320:1, cf. ū-ili-ti ar-ki-tu ša maḫrīṭu ilaqqi BE 8 107:18; šatāri ar-ku-ú ša lapan PN naša' Nbn. 854:1 (all NB).

4' said of an act: ina šimdat šarr[i]m wa-ar-ki-tiš UT 5 253:11; note DUB ḪA.LA (= zītîm) wa-ar-ki-tim BE 6/2 49:5, also LÚ.KI.IM.MA.MES ša ḪA.LA wa-ar-ki-tam iddī the witnesses who know the later division of property ibid. 18 and 24; šumma pitruštu ... ina lērtika maḫriḫi u EGIR-ti iššaknama aḥāmeš iqqalama if in both your first and later extispicy the result is indecisive and they correspond to each other TCL 6 5 r. 34, cf. ša iga-tišu ḪEGIR-tišu ana panika ibid. r. 28, also r. 24 and 27, note the sequence ina EGIR-ti ... tērtaka maḫriḫu ... ina piqitušiša in the later (extispicy), your first extispicy, in its testing CT 20 46 iii 26 (all SB ext.), and note at the end of a report on extispicy: EGIR-ti PRT 16 r. 19 (= Knudtzon Gebete 29).


6' said of the second šapattu (i.e., 15-day) period of the month (NB only): šasem ša UD.15.KAM EGIR-tišu ša Kištimi for the latter half of MN Camb. 47:3, cf., wt. ar-ki-tuš Camb. 152:2 and 10, 342:9, cf. also Dar. 13:4, 510:4(!), Cyr. 279:2, Nbk. 277:3, Nbn. 737:11, Moldenko 2 No. 8:5; oil ina saattuk ša Ajari ša UD.15.KAM ar-ki-tuš from the regular offerings of MN for the latter half Nbn. 595:2; šesem ša UD.15.KAM EGIR-tišu Dar. 32:2, and note UD.151.KAM ar-ki-tuš ša Nisani (as against UD.15.KAM iga-tišu ša Ajari line 7) Nbn. 57:2; for arki šatti (instead of arkat šatti), see Landsberger, JNES 8 259 n. 54.

7' said of deliveries: še wa-ar-ki-ú later (delivered) barley HSS 10 69:5 and 68 r. 1; wa-ar-ki-ú-um MAD 1 229:13, cf. also wa-ar-ki-im MAD 1 270:3 (all Šakk.;) warīk ūm lu paniuš ū wa-ar-ki-ú-um ùdī alākiya lipbi (both) the earlier and the later copper should stay in storage until I come CCT 2 40a:22, also, wt. ur-ki-ím BIN 4 31:9, cf. lu ippazīšt♠ıtu [lu i]-wa-ar-ki-tim TEL 14 49:41, and passim; ina kaspika wa-ar-ki-im alaqti I will take (the silver) from your later (delivery of) silver CCT 4 7a:28, cf. ša luqtitiša ur-ki-tim TEL 4 9:14, also ša šepika wa-ar-ki-tim of your later caravan CCT 2 34:30; note luqtitiš lu paništ li bar-ki-tám RA 58 112:26; wa-ar-ki-ú-um sasam šaptu the later (delivered) garments are affected by moths Contenau Tentre Tablettes Cappadiennes 14:39; ina tamalakkim [wa]-a-ar-ki-im ... iškumma they deposited it in the later container BIN 4 205:16 (all OA); ēl ša panānu wa-ar-ku-
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tum i-te-et-ru the later deliveries have been larger than before ARM 2 113:23; mahriam u ar-ki-am (referring to barley deliveries) CT 8 38c:22, note x silver EGIR (added up with x silver mahrija) VAS 7 124:16, and (in similar context) ibid. 123:15; X KÜ.BABBAR EGIR x silver later (delivery) MDP 23 307:9; also (sig. H.A) wa-ar-ki-tum VAS 9 89:7, and (referring to copper from Telmun) UET 5 796:17 (all OB); from all the property in town and outside belonging to PN ša pa-na-ti w̄a ar-ki-ti whether it is (acquired) earlier or later MDP 24 375:3; 17 boats šiti pa-na-a-ti u ar-ka-a-ti ša iškudani which arrived with all (lit.: the earlier and later) deliveries BE 17 37:11; misku ar-ku-ú later miskupayment PBS 2/2 96:1, cf. ibid. 17:10; adi x qemî ar-ki-i BE 15 168:20; x barley ša URUK ar-ku-ú (beside y barley ša URUK mahru); totaled as x+y barley ša URUK).1 PBS 2/2 112:6 (all MB), also ur-ki-ú-tu (referring to sheep delivered) KAJ 230:11 (MA), cf. also pa-ni-e u ur-ki-e KAJ 260:9; gold ḫatu ar-ku-ú later weighing out VAS 6 1:1 (NB); x mašîtu mahriatu x mašîtu ar-ku-tu x measures (of barley) the earlier, x measures the later (deliveries) Camb. 324:7, cf. ibid. 200:6, 392:2, wr. EGIR-tu4 ibid. 112:2; x silver ar-ku-ú u mahru TCL 12 122:21, also ibid. 100:12, nidintu ar-ki-tu4 u mahriatu PBS 2/1 24:1, and passim in NB, note: silver mahru u ur-ku-ú UET 4 566:2; mišitu us-ti-ki the later loss CT 22 112:18; GUD alpî us-ku-tu the later (arrived) oxen YOS 3 9:24 (all NB); note EGIR.MEŠ (contrasted with šite pa-ni-ta-te the horses which were delivered first line 5) ABL 128 1 1.1 (NA).

8 ʾ said of messengers and contingents of people: šiti ʾiliki wa-ar-ki-ú-tim atalakam I will come with the later messengers KTS 25b:19, and passim; šiti wa-ar-ki-ú-tim usšam it will leave with the next contingent TCL 19 47:8, cf. i-wa-ar-ki-ú-tim ñebilam TCL 20 94:9, and passim; u atla šiti ur-ki-ú-tim etqm as for you, proceed here with the later contingent TCL 4 10:19, cf. PN šiti [wa-ar]-ki-ú-tim nibradam ibid. 28:18, šiti wa-ar-ki-ú-tim tertini zakatum illakakum CCT 4 24b:20, also wa-ar-ki-úm CCT 2 7:34, also (referring to messages) tertini šiti wa-ar-ki-ú-tim illakakum CCT 3 15:32; note the spellings bar-ki-ú-tim BIN 4 91:26, TCL 14 45:13, AAA 1 pl. 22 No. 4:7' (all OA); ḤANA.ŠAR.f fawātim us-ar-ku-úm šašim both the first and the last contingents of Haneans are fine ARM 2 118:5; šubnum ... šiti šātim wa-ar-ki-im innemidma the troop contingent (which was with PN) was joined with the later contingent ARM 1 22:29, cf. LŪ.MEŠ wa-ar-ku-tum ARM 1 14:21; mār šiprija ar-ku-ú ša illaka my next messenger who is to go there (will bring a beautiful present) EA 7:59 (MB royal), cf. mār šiprija ar-ka-a CT 43 59:24 (MB let.); amilūta ar-ki-ta u pšita the later and the earlier groups of workmen Aro, WJ 8 508 HS 111:4 (MB let.); nišē annûte URU GN ur-ki-ú-te these people from GN are the later contingent (which I myself have dispatched) ABL 509:8 (NA); nuptaka šiti ar-ki-i anandakka I will give you your present with the next (messenger) BRM 1 89:8 (NB); ina ḫarrāni ar-ki-ti through the later caravan UET 4 188:20 (NB); EGIR-a ul ʾubi I did not wait for the rear guard AKA 36 i 72 (Tigl, I), cf. EGIR-û la ug-qî TCL 3 130 (Sat.), wr. ar-ka-a OIP 2 50:19 (Senn.), ar-ka-a ul âmûr I did not check my rear guard Borger Esarh. 44 i 64, note pa-an ar-ki-e ul adqul I did not wait for the head of the rear guard Böhl Leiden Coll. 3 21:27 (Asb.).

9 ʾ other ocs.: A-SA.É.GAL.LA wa-ar-ki-a-tim ... ša telqanimma the later (assigned) palace fields which you (pl.) have taken over TCL 7 22:15 (OB let.); bēši A-SA ar-ka-a la inad-daminna PBS 1/2 52:20 (MB let.); ur-ku-ú alla mahri išṭiš the latter is worse than the former ABL 1286:10 (NB); mahri la uhhimmwa ušaḫša maša EGIR-û as for the former (i.e., first mentioned king) I did not tarry, and as to the latter I made haste (to do it within one single year) Borger Esarh. 50 iii 35; Gim EGIR-û (same apodosis) as in the second (omen above, parallel: Gim ĠIR-û, both referring to two preceding parallel omens) CT 39 36:83 (SB Am); Kittu ur-ki-tu ġat ša tēpušu alla gabbisīna [tu]-ta-tir indeed, that last thing you have done exceeds everything ABL 539:10 (NB); kī šibātu ar-ki-ti according to my latest
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demand BRM 1 89:6 (NB); bārētu rēṣṭē ... ligimūša ar-ku-ú her (the cow’s) first calf, her second-born Lambert BWL 86:261 (Theodicy); for uš arkitū (versus uš mahṛitū) “second stationary point (before the retrograde motion of a planet)” see Neugebauer ACT 469 and 469 e.v.

c) second or lower in rank — 1’ said of officials: wa-ar-ki a-ra-ra-ku (see abaraku mng. 2b) TLB 1 151:4; PN wa-ar-ku-un (for egir dUTC, first witness, see below) CT 2 15:20 (both OB); for egir.šakān[u] and other designations of this type in Ur III and earlier texts, see Falkenstein Gerichtsurkunden 3 106, for OB egir.šakān[u] cf. Rifin 2:25, YOS 5 119:17, 123:19, 126:21, BE 6/1 59 case 9, šakānu, egir Jean Tell Sifr 29:18; note the exceptional occs.: PN EGIR.KAR Uruk VAS 7 43:13, and PN DUB.SAR.ZAG.GA «ša» (see lines 21 and 22) EGIR [Kiš] šēbūt Ki šū māri bābtīm VAS 7 56:12; note EGIR dUTC (probably for EGIR.SANGA dUTC) CT 2 42:2; EGIR SUKKAL MDP 28 440:7, but note arkitū sukallī Lu I 108, cited arkitū lex. section; date limmu PN LÜ.EGIR-u ADD 414 edge 2; PN EGIR-u ša lim-nu [PN₃] (in difficult context) PSBA 30 p. 138:28 (NA), and see Weidner, Afo 16 309 and note 11.

2’ said of persons in gen.: EGIR-ū mahṛē išēš the said in rank will look for the higher CT 20 49:19 (SB ext.); īpmmi mugqu ar-ku-un-ma anāku ammerki the laggard preceded me (and) I was left behind even the hindmost STC 2 80:60, see Ebeling Ḥanderhebung 132; īlu [a]r-ku-ú a minor god EA 357:32 and 36 (Nergal and Ereshkigal); EGIR-ū ina kūssū la uššāb KLIN DUMU.NITĀ-xu la uššāb aḫurrū aṣumma KLIN (= ina kūssū uššāb) the next in rank will not ascend the throne, ditto his heir will not ascend the throne, but some commoner will ascend the throne ACh Ištar 20:24; amur gaḫššu ša EGIR.MEŠ u panītu look at the skulls of high and low Lambert BWL 148:77 (Dialogues); Urukaja mahṛūtu u ar-ku-tu the inhabitants of Uruk high and low in rank ABL 815:4 (NB); note the use per merismum: adi girīni mahṛitū u EGIR-ti together with all the family, high and low in rank Streek Aṣb. 56 vi 82; for (u)arkū as a designation of a replacement for either a soldier or a workman (see also sub kuttālu), see the refs. cited Falkenstein Gerichtsurkunden 1 p. 96 No. 9 and the sequences be’rum LÜ.EGIR LÜ.DIDLI u LÜ.UKU.uš ARM 3 26:23, LÜ.MEŠ DIDLI LÜ.MEŠ EGIR ARM 4 10:14’, also LÜ.EGIR kišir šarrim ARM 5 70:27, and šābūm ši’ ul LÜ.EGIR.MEŠ this contingent should not contain replacements ARM 6 23:10, note also the refs. in ARM 7 185 i 6’, 18’, ii 4’.

3’ lesser in value (said of animals): 10 UDU.NITĀ.MEŠ kabṛtu ša EGIR.MEŠ-sū-nu ten strong rams who are less good RACC. p. 78:7, cf. one strong, milk-fed ram u 5 UDU.NITĀ.MEŠ kabṛtu ša EGIR-sū-nu ibid. 15, also (in same context) 5 UDU.NITĀ šānūtu ša EGIR-sū-nu ibid. 20, and note: dough-fattened paspašu-birds 2 paspašu ša EGIR-sū-nu ibid. 16, and passim in this text.

d) back, rear — 1’ a part of a town: URU.EGIR MDP 23 324:5 and r. 3’.

2’ rear ox (in a plowing team, OB only) — a’ WT. GUD. EGIR: aššum GUD EGIR la teggi ukullām damgām ūukumna širūsu la inaziqi  Güncelleme šērī ša GUD EGIR PN «a» ša-al-ma ... igabbiakkum be not careless with respect to the rear ox, feed him well so that his health does not suffer, ask PN about care for the rear ox, but I have been working no rear ox CT 29 28:14, cf. TN GUD. ER.BA damqa ... u kargullašu esrama (select?) one good rear ox and establish(?) its price ibid. 28, also 1 GUD. ER.BA ibid. 17; 1 GUD. UR.BA GUD PN itti PN bēl GUD SI PN₃ ana MU.1.KAM šiṣur PN₃ rented for one year one rear ox, PN’s ox, from PN, the owner of the rear ox Böhl Leiden Coll. 2 26:1, cf. VAS 7 92:1, Gautier Dilbat 44:1; see also Hh. XIII 286ff. and A IV/4, in lex. section.

b’ WT. GUD. UR.BA: 3 GUD.HI. uzzīt u GUD UR.BA ul isu I have been working three oxen but I have no rear ox CT 29 28:14, cf. 1 GUD. UR.BA damqa ... u kargullašu esrama (select?) one good rear ox and establish(?) its price ibid. 28, also 1 GUD. UR.BA ibid. 17; 1 GUD. UR.BA GUD PN itti PN bēl GUD SI PN₃ ana MU.1.KAM šiṣur PN₃ rented for one year one rear ox, PN’s ox, from PN, the owner of the rear ox Böhl Leiden Coll. 2 26:1, cf. VAS 7 92:1, Gautier Dilbat 44:1; see also Hh. XIII 286ff. and A IV/4, in lex. section.
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*c* WT. GUD A.UR.RA: *šumma awróšum ana mu išgur idî GUD A.UR.RA 4 Gur še if a man rents (oxen) for one year, the rent of a rear ox is four gur of barley CH §242:87; 1 GUD A.UR.RA GUD PN īti PN bēl alpim PN Lā isām PN, has bought one rear ox, PN's ox, from PN, the owner of the ox VAS 16 206:1, also Waterman Bus. Doc. 62:2; 1 GUD A.UR.RA 1 GUD 4 2 GUD.HA ana sānaštāmmi ēpēšim ana PN paqāšu one rear ox, one four (year old) ox, (these) two oxen assigned to PN to plant sesame YOS 12 334:1.

d* WT. SYLL.: GUD ša ar-ka 1 GUD ša qā-ab-la alpī kilalin lutuš test both oxen, a rear ox and a “middle” (position) ox RA 30 99:4 (let.).

3* hind legs: it was a normal lion *ina muḫḫi šēpāšu ār-ka-a-ti ušu[z] standing on his hind legs ZA 43 16:46 (SB lit.), cf. he had three legs 2 maḫrūṭi ʾissārī ar-ki-tu alpī the two forelegs were (those of) a bird, the hind leg (that of) a bull CT 31 32 r. 14, cf. *šumma izbu šēpāšu EGIR.MEŠ sīh MEŠ its (the malformed animal's) fore and hind legs (are entwined) CT 27 43 K.4115 r. 6, and passim in Izu.


5* other occs.: see ar-ki-tum = da-al-tu rear door CT 18 3 r. ii 8, in lex. section; *ina ... tarbaṣi EGIR-i in the back yard KAR 298 r. 13; *wā* (text šī)-ar-ki-tum (parallel: maḥrūtum, in broken context) TMB 38 No. 76:3, cf. also TCL 9 106:9.

aruzzi s.; (month name); Nużi; Hurr. word. *ina arḫi ar-ku-uz-zi* HSS 13 403:38, also HSS 14 157:6, 15 178:8.

armaḫḫu (marmaḫḫu) s.; thicket(?); SB*; foreign word(?). *giš.kīb.gal* (var. ar-maḫḫu) HH III 131f. ar-maḫḫu, ap-pa-hu-um = ki-i-it-tu₄ CT 18 4 r. iv 4, cf. ar-maḫḫu, a-ba-hu = ki-i-it-tum Malku II 155f.

armaḫḫu see *armā.*
armāniš

armāniš adv.; like the armannu-aromatic; SB*; cf. armannu.

The king ša atmāšu e[lī ...] ar-ma-niš šabu whose words are as pleasing to [...] as the armannu-fruit. CT 34 6 D.T. 64 + 13 (Sin-šar-iškun), see Borger, JCS 19 77.

armannu (armānu, arwānu, armanā, ramanānū) s.; (a tree and the aromatic substance obtained from it); Mari, SB; foreign word; wr. syll. and GIš. hašhur.kur.ra; cf. armāniš.

hiš. hašhur.kur. ra = šā-par-giš-[lu], ar-man-nu (var. ar-ma-na-[n-u]) Hh. III 35f.; hiš. hašhur ar-[var. ār]. man-nu = min ibid. 37; ir = ar-[man-nu] A-tablet 955, ir ar-man-nu § ir x x ir x x [...] BM 41354 (comm., courtesy W. G. Lambert).

ir. si.im mi. ni.in.ē ir. sim bi. in. d[ir] = armu-nu u šedē 3 gin urudu asli tabbuhu asli tubbuhu asli tiši te tabu-ū the a. gave off a sweet fragrance (preceded by animal sacrifices, zibu and surquin) 4R 20 No. 1: 28f.


a) as aromatic used in fumigations: lišslika zaifty crēni ar-man-ni risati ṣupuṣ ašnan may he (the future king) burn for you cedar resin, first(?) a., (and) choicest(?) wheat AFO 19 59:168 (SB lit.); liš puluquu ašli ṣubuḫu ar-ma-[var. ¬man]-nu qaddušu surruqu kušukki bulls were slaughtered, lambs slain, holy a. was scattered on the censer Borger Esarh. 92 § 61:14, cf. ašli ṣubuḫu liš puluquu ar-man-ni surruqu Streck Asb. 264 iii 8, see also (in similar context) 4R 20, in le. section.

b) other occs.: ar-man-na ḫa- Każa-qa u sirasītu (I know how) to extract(?) the aromatic substance from a. and how to brew beer TuL p. 16:12; attannakki titaš bāšīta ar-ma-na-a giš. hašhur anāku ammānānā bišašīta u ar-ma-na-a giš. hašhur I will give you (worm) ripe fig and a.-apple (to eat and suck on), “What are the ripe fig and the a.-apple to me?” CT 17 50:12ff., dupl. AMT 25 2:28 (inc.), cf. 30 (šila) giš. hašhur a-ra-qa na AMT 12 201:1; in a list of materia medica: šu ār-man-nu Köcher Pflanzenkunde 36 i 5, ūBAL šu ar-man-nu ū.AN.HU.LA.KO Köcher BAM 176:12, cf. ibid. 253:3; PA GIš. hašhur.kur.ra leaf of a. AMT 68 1:16.

The vocabulary designation “foreign apple” in Hh. III 35f. does not give sufficient evidence to establish the meaning of armannu, and the identification with “apricot” on the basis of the Syriac name “Armenian apple” (Prunus armeniaca) is based solely on the similarity of the words armannu and armēnāyā. For the variety of turnip named lapat armanni, see lex. section and laptu.

In VAB 5 256:3 (= BE 6/1 106), the phrase ša šu șa-ar-x-nim illikūnimmu “(fish) which came from ...” seems to contain a geographical designation and cannot be read ša ar-ma-en-ni.

(Zimmern Fremdw. 54; Ebeling, MAOG 14/1 14; Thompson DAB 304f.)

armānu see armannu.

armū see armannu.

armarū see azmarū.

armatu A s.; (coppper part of a door); OAkk. lw. in Sum.

x ma.na x [gin] urudu ar-ma-tum mu giš. ig.kā.[HULUS]ugal.ka. šē x mina x shekels of copper a. for the door of the ... gate of the king AnOr 7 245:2; 24½ ma.na 3 gin urudu ar-ma-tum giš. ig 4 Sul.gi.ka ba.a.gar 24½ mina 3 shekels of copper a. was applied to the door of Sulgi (beside three URUDU a-u₄(gišgol)-a and two bronze door hinges) A 2620:6; 2 ma.na 16½ gin ar-ma-tum urudu du₄,a two mina 16½ shekels cast copper a. (for a door?) RA 49 93 No. 38:5; 2⁵⁄₈ ma.na 5 gin ar-ma-tum (among copper items for doors) Nikolski 419:5 (all Ur III).

The amount of copper armatu is given by weight and not by number as for other parts of doors. It refers possibly to metal sheeting or plating.

Limet, RA 49 82 n. 4.

armatu B s.; (an ornament); MB.*

7 ki-lī ar-ma-tī ḫurāši 11 giš [KLLĀ] seven wreaths of a. of gold weighing eleven shekels
PBS 13 80:8, also 2 ki-šil ar-ma-ti KÜ.GI SA₃ 12 GIN KLLÁ ibid. r. 4; ina muḫḫi lànuqûnî ar-ma-a-tum [...] on the [...]-s (part of a mirror) (there are) a-s (beside figures in walking posture) Sumer 9 34 ff. No. 25 iii 37, iv 13, cf. ibid. ii 2 (both MB inventories).

armêdû s.; (a medicinal herb); plant list.*


armitu see armu.

armu (ḥarmu) adj.; enclosed in a case (said of a tablet); OA, OB, MB, SB; ḫarmu in OA, OB, MB; cf. aramu.

a) in OA — 1’ with indication of the content of a tablet: x silver ammalu āppušunu ḫa-ar-mi-im PN u néršānu ana 26 haṃšātim ana PN₂ īṣṣaqqu PN and his sons will pay (the credited sum) as (stated in) the case-enclosed tablet drawn on them to PN₂ in 26 haṃṣītu-periods Bab. 4 p. 72:9; ḫuppšu ḫa-ar-ma-am ṣa ana šibtim illukušunu a case-enclosed tablet (stating) that (the amount) will increase to his debit through interest CCT 1 35:10; x silver and interest thereof PN ṣa ḫuppim ḫa-ar-mi-im ana PN₂ samallā’ini īṣṣibušma on the basis of a case-covered tablet, PN has been made to owe (this amount) to our samallā’-merchant PN₂ Kienast ATHE 48:20; ḫuppim ḫa-ar-mu-am ṣa 1 GIN kaspiim lu ina biṣija lu ina bit PN lu ina bit PN₂ minma laššu there is no case-enclosed tablet in my house, nor in the house of PN, nor in the house of PN₂ for even one shekel of silver (i.e., nobody owes me any silver) CCT 2 36b:17; ḫuppam ḫa-ar-ma-am ina bit kārim nimurma 6 GÚ 2½ MA NA ANA ina ḫuppim ḫa-ar-mi-im ṣa kārim laššu we saw the case-enclosed tablet in the office of the kāru and (found that) six talents and 2½ minas of tin is written in the case-enclosed tablet of the kāru Hecker Giessen 34:5, cf. ḫuppšu ḫa-ar-ma-am ṣa ḫubullāšu luptu write a case-enclosed tablet stating his debt TCL 20 95:13, and cf. ḫup-pi-ʾam ḫa-ar-mu-am ṣa ḫubul aššu CCT 3 1:24, ḫuppam ḫa-ar-mu-am ṣa x kaspiim ṣa ḫubul PN BIN 4 103:17, etc.; ḫuppam ḫa-ar-ma-am ṣa x kaspiim ṣa tamkārim ṣa ina šiliāmi kunukkiṣa a case-enclosed tablet for x silver belonging to the merchant which is in a container under my seal ibid. 55:5; x kaspiam jām ḫubullamma ḫuppšu ḫa-ar-ma-am ukāl he owes me x silver of my own and I hold a case-enclosed tablet drawn on him BIN 4 224:10, also ICK 1 13:8; ḫuppam ḫa-ar-ma-am ṣa nipīllī abika kārum iddim[a][m] the kārum has given me a case-enclosed tablet dealing with the credit balance of your father TCL 4 111:7, cf. RA 59 33:14; tu mimma ḫabulakkum lu ḫupp ḫarmanm tuakkd whether I owe you anything or whether you are holding a case-enclosed tablet with me (as debtor) BIN 4 112:30, and passim referring to promissory notes; [ippa]ni mehurat ḫuppim ḫa-ar-mi-im ṣa bāb šīlu awēli nuṭassenišma pani ḫuppim ḫa-ar-mi-im KISIB PN KIŠIB PN₂ we have had (the names of) the men removed from the copy of the case-enclosed tablet (written in) the gate of the temple, and PN’s seal and PN₂’s seal are on the case-enclosed tablet ICK 2 147:31’, cf. mehurat ḫuppim ḫa-ar-mi-im ṣa din kārim the copy of the case-enclosed tablet with a decision of the kārum TML 4 77:17, and [ḫuppam ḫa-ar]-ma-am ṣa din dajānī ṣa biṭimu MVAG 35/2 No. 325:31.

2’ other occs.: ḫuppam ḫa-ar-ma-am ṣa kunuṣ PN ukâl I (the creditor) hold a case-enclosed tablet with the seal of PN (the debtor) TML 4 22:10, and passim referring to sealings and with κατα, ḫuppam ḫa-ar-ma-am maḫaṣ PN u PN₂ ukallimšu I showed him the case-enclosed tablet with (the list of) my witnesses in the presence of PN and of PN₂ BIN 4 42:13, cf. you pay x silver ana mala ḫuppim ḫa-ar-mi-im ṣa šibīja TML 4 103:10; šümma ḫuppam ḫa-ar-ma-am ula šibi ana PN PN₂ la uššišu if PN does not bring either a case-enclosed tablet or witnesses to PN (the debtor) BIN 4 147:12, cf. lu šibī šišu ḫuppam ḫa-ar-ma-am tuakkd whether you have witnesses or are holding a case-enclosed tablet MVAG 33 No. 246:13; PN has been paid the silver ḫuppšu ḫa-ar-mu-am ... idduak his case-enclosed tablet will
armu A

be destroyed CCT 1 48:7; ṭuppusu ha-ar-mu-am u ša kumuk kārim īšti PN paqdu his case-enclosed tablet and that with the seal of the kārum are entrusted to PN TCL 20 91:8, cf. ṭuppam ha-[ar-ma-am] u ṭaḫši(stam...) BIN 6 67:10.

b) in OB: DUB ha-ar-mu-am(!) šiḥṭum ihhepe (see šiḥtu mng. 3) CT 6 47a:17.

c) in MB: DUB har-[mu ša] šar Kūšši...NA₄.KIŠIB birimdišu the case-enclosed tablet which the king of the Kassites (dispatched) with the impression of his seal Tn.-Epic “v” 11.

d) in SB: ṭuppi ar(var. ār)-ma la petā tašāṣi you (Šamāš) can read even a case-enclosed tablet that has not been opened BMS 6:109 and dupls., see Ebeling Handerhebung 48.

The reason for considering armu and ẖarmu, as well as arāmu and ẖarāmu, vari form of the same word is the parallelism of the contrasts armu — petā (see usage d) and ẖarmu — patīu (see sub *armū). See also discussion sub arāmu.

Meissner, AfO 7 268; Eilers, OLZ 1931 929 n. 3.

armu A s.; buck (of gazelle or mountain goat); MB, SB, NA.

a) in gen.: ašar ana kussi šuṣṣuqu ina šēpēja ašaḥšiṣ kīma ar-me where (the terrain) was too difficult (for me) to (be carried in) my chair, I leapt along on my own feet like an a. OIP 2 71:40 (Senn.), also 65:41, and 36 iv 6; (blank) ar-me.MEŠ tu-ra-a-ḫi.MEŠ (blank) na-a-li.MEŠ ia-e-li.MEŠ ina sadirate utemmiḥ (see ajalu A mng. 1a) AKA 141 iv 19. cf. sugullat na-a-li.MEŠ DĀR.AMŠ.MEŠ ar-mi (var. adds .MEŠ) turāḫi.MEŠ ša DN u DN₂...epēš buš’ārī išqīšāni...utemmiḥ AKA 89 vii 5 (Tigl. I); [ar]-mu šabitu apsāšt CT 22 pl. 48:6. cf. ana ar-me ajali turāḫi] K.8414:15 (SB lit., courtesy W. G. Lambert); ru(!)-bu u na’du ar-mu ina sapārika [...] famous prince, an a. in (or: from) your net [...]. Craig ABRT 1 31 r. 3 (SB lit.); ar-mi MAŠ.DA.MEŠ šēru ibarramna the snake hunts a-s and gazelles Bab. 12 pl. 1:22, cf. šēru...[a]ş-mi MAŠ.DA.MEŠ ša šēri K.MIN (= ibar-ramma) AFO 14 301 i 20 (Etana); ḫhma Sumu-şan irḫu būṣu laḥra immesā šabītu ar-ma-ša (var. ḫMAR-ša) atāna mūša just as Sumušan impregnated his cattle, (so did) the (lit.: her) ram (impregnate) the ewe, the buck the gazelle, (and) the ass the jenny Manlū VII 25.

b) representations: 12 ar-mu.MEŠ ḫammurātu 2 ar-mu x [...] 8 ar-mu.MEŠ lašmūtu naḫḫar ii 27f., cf. [4] ar-mu.MEŠ ḫammurātu ša gi[8] four recumbent a-s of wood ibid. 306 iv 8 (MA inv.); gaggad ar-me ša PN head of an a. belonging to PN (beside me-su-ki egrūte ša PN₂, see egru, murmū ša PN₃, etc.) ADD 1041 r. 3; ar-mu ANŠE umānu KAR 98 r. 15 (SB lit.).

Armu occurs in enumerations of game animals hunted by Assyrian kings beside turāḫu, najātu, ajalu, etc., which normally occur in the lexical lists beside šabītu, see Hh. XIV 147ff. The equation armu, q.v., with šabītu in the syn. list Malku points to the fact that beside the WSem. loan armū (arum) there also existed a form armu, perhaps originally denoting a different species of capridae, but used for gazelle (buck) in the MA and NA period.

Landsberger Fauna 94f.

armu B s.; (mng. unkn.); syn. list.* ar-mu (var. ar-mu) — kar-mu (preceded by terms for wall and parts thereof) Malku I 243.

Possibly a variant of arāmu, q.v.

*armū (armaja, fem. armitu) adj.; Aramaic; NA.

a) describing objects: 40 MIN (= ri-hi qi-i-tū) ar-me-i-tū (after adšurītu) ADD 999:8.

b) referring to the Aramaic language: PN LŪ.A.BA ar-ma-a-a ADD 193 r. 9, KAV 213:21, wt. ar-ma-a ADD 207 r. 5, note LŪ.A.BA KURLU ma-ar-ma-a-a ADD 179r. 3; ina lubbi nibi ar-ma-a-a in an Aramaic papyrus ABL 633r. 14; egiru ar-me-tū ABL 872:10; kaniku annitu KUR ar-mi-tu PN issu lubbi URB Šurrī uṣšēbīla ma PN has sent from Tyre the accompanying sealed document in the Aramaic language, it
armû

says (translation into Akkadian follows)
Iraq 13 130 No. 13:3.

armû (arw/biu, arwâ, fem. arw/bitu, armitu) s.; gazelle; OAKK., OB, SB.


1 ar-me-e : u kur-ḫi Köcher Pflanzenkunde 31:28.

a) as personal name; Ar-wi-ú-um (vars. Ar-wi-ú, Ar-wi, Ar-wi-um, Ar-bu-um) Jacobson, AS 11 80:14, cf. Ar-bi-um TTT 2/1 p. 48 933, and note the feminine names: Ar-bi-tum TCL 5 pl. 28 v 17, Ar-bi-tum Lgrain TRU 41:1, for other OAKK. refs., see MAD 3 60, Ar-wi-úm CT 47 62:22 (OB); Ar-wi(var. -mi)-tum PBS 11/1 p. 64 No. 276 (OB name list); uncert.: Ar-wi-[tum] JCS 15 8 iii 3 (OB lit.), see Held, ibid. p. 19, Ar-wi-tum CT 6 43:3 and 29, CT 45 11:8 (OB), Ar-wi-ú-tum ARM 1 30:5, cf. ana Ar-wi-em (em) ibid. 10, ana Ar-wi-im ibid. 18, and see Bauer Osteanaäser 13.

b) other ocs.: lu šallâta kîma ar-me-i DUMU.MAŠ.DÂ (see šalûtu mng. 1a-1') K.9171+1' (to AMT 96,2), also ibid. 2', cf. [lit] K[adnušum kîma ar-me-i šalâla Sm.1190+7'.

For Maqlu VII 25, see armu A s.

armûtu s.; desolation, waste; syn. list.*

ar-nu-tu = na-[mu-tu] LTBA 2 2:322.

Probably a scribe's error for arbutu, q.v.

arnabu see arnabu.

arnabu (annabu, fem. arnabtu) s.; hare; OAKK., OB, Mari, Nuizi, SB, NB, Akkadogram in Bogh.; pl. arnabtu.


a) in gen.: ša ar-na-ba-lim ina Ra-ze-e-emk[ iḫâru who hunted hares in GN Syria 20 107:3 (Mari let.); an-na-bu (in broken context) Lambert BWL 214 ii 8 (fable); note as Akkadogram in Hititté: ĀMÛŠ.EN Kû.GI AR-NA-BU Kû.ÇI a golden eagle, a golden hare MVAG 46/2 14 ii 4, see Güterbock, AFO Belheft 7 18f.

b) as personal name — 1’ arnabu: Ar-na-ba AO 8842 (OAKK. personal name, cited MAD 3 65); Ar-na-bu-um (name of a woman) ARM 9 291 i 10; for Nuizi names Ar-na-bu, Ar-na-a-bu, see OIP 57 30; uncert.: Ar-na-ba-a Johns Doomsday Book 1 i 1 (NB).

2’ arnabatu (hypoesthetic): Ar-na-ba-tum (as witness) CT 8 43:22, VAS 8 12:41.

For Arnâbûnu as a geographical name, see RLA 1 152.

arnu (annu) s.; 1. guilt, wrongdoing, misdeed, offense, 2. punishment, fine; from OAKK. on; wr. syll. and NAM.TAG.GA; cf. annu in ša annu, arnu in amēl arnî, arnu in bēl arnî.


[x x x] x = min (= i-ku-pu) ša ar-nî to approach, said of punishment Nabnitu O 74.

dug, ga.zu.ta šul.a.TUM bi ḫe.du, du nam.tag.ga.bi bi ḫe.zi.zi: ina qibitika en-ne-is-su lippatir a-ra-an-su linnasîn may his sin at your command be removed, his wrongdoing eradicated 4R 17:57f., cf. šul(!).a.[lum du, du, on nâm. tag.ga zi.[en] = enni'[tum [topastar ar]-na tuwâl[a] you eradicate sin, you remove wrongdoing 4R 15:57f., also na.ām.tag.ga, na zi ir.ab; an-na-su pusûs obliterates his wrongdoing OECD 6 pl. 10 Sm. 306:6f.; [lû] dam.lû.dâ na.nam.tag.ga.dugud.[âm] : râ[tå] a'ti owemil a-ra-an-su kâ'[tumma] the wrongdoing of one who has intercourse with (another) man's wife is serious Lambert BWL 119:3f.; lû, u.xu(go)al.î, lu dumu dingir.ra. na šul.a.TUM nam.tag.ga an.ki[n]: amēlû nār iššû e-nu-an ar-nam e-mî-ið (see emēšû mng. 3b) 4R 17:49f.; [nam]. tag.ga.bi ab.lî.1 = a-ra-an-su nu i-zâ-bîl the (Enlil) removes their (the Babylonians') sins KAR 8 ii 5; na.ām.tag.ga, gig.gâ hu.ām : an-nî mursû lēmmû BA 5 630 No. 8:7f.; gešâna.e gu bà.an. dé.e gu na.ām.tag.ga su.d.gâ.am : bēlû
1. guilt, wrongdoing, misdeed, offense — a) in gen. — 1° in OA: minam šētanappās ša ilum la uššurru u-a-ra-kā kabbatumma takkabat why is it that you keep doing (things) which the god does not permit, (thereby) making your guilt even greater? TCL 29 94:19 (OA let.): šumma (tablet adds mimma) ar-na-am u šillataš teppaš if she commits a crime or an improper act ICK 1 27a:9 and 27b:12, see Hirsch Untersuchungen 74; 20 MA NA x ēmušu a-šu-ni ăr-i-ni-kā uš-kā-im [u]š-kā-in a-ru-tum [ša]kmata [pa]-ף’šram [la imu'u] they imposed (a fine of) twenty minas [...] I have pleaded and pleaded because of your offense, but the curse had been set and they would not remove (it) BIN 4 84:5.

2° in OB: šumma ar-nam kabtām ša ina apkūtim nasāhim ... itbalam (see apkūtu mng. 1a) CH § 169 : 25, cf. § 168 : 18; sal ši ar-nam u štu that woman (who justifiably complains of her husband’s conduct) is not guilty (if she leaves her husband’s house) CH § 142 : 1, also § 134 : 36.

3° in Mari: ar-nam elīja [utšerma ummāmi šupur ana šarr[i]] he put the blame on me, saying, “Write to the king” ARMT 13 115 : 17, cf. [a]r-na-am ša-te-e[r]-ma ARM 3 12 : 23, see Kupper, ARMT 13 p. 168: a-ra-an namnim u[l...] no one’s fault [...] ARM 1 118 : 22.

4° in EA: kīnanna jipuš ar-na u jutarridni ištu āli thus he did wrong and drove me from the town EA 137 : 24, cf. amur ar-na-[a] [ji]puš PN see, Aziru has done wrong EA 140 : 20, also, abbr. ar EA 138 : 117; ul aspuru[a] ar-na-nu ana šarrī I have not reported our misdeed to the king EA 89 : 67 (all letters of Rib-Addi), see also bū'ī mng. 3b; la jusanniqā šarrū bēlija ar-ni-ia šanētam e-ba-ašī ar-ni-ia the king, my lord, has not checked(?) my (alleged) wrongdoing, moreover, my (supposed) wrongdoing (is the following) EA 254 : 19f.; amur anākū arad kiti šarrū u la ar-na-ku u la ḫaṭāku I am a faithful servant of the king, I am not a wrongdoer nor a criminal EA 254 : 11.

5° in Nuzi, NA, NB: u ūlu emēš an.za. kār šādu ina ar(!)-ni kašād HSS 15 1 : 37; ḫuntu [...] ītib ina pūt ar-ni ša šarrū ti-te-et-zi ABL 439 : 3, see from Soden, ZA 43 257, cf. kal-āpu šipiri ina muḫḫi pūt ar-ni ittalka a message carrier has left about a matter of wrongdoing(?) ABL 1369 : 8 (both NA); PN an-nam u gillāti uma'irma ana amat lemulti
arnu 1a

uzunšu ibši PN instigated a criminal act, his mind was set on an evil act AFO 17 1:2 (NB leg.).

6' in SB: ma'duma an-nu-u-a aḥuṭaši kalama my misdeeds are numerous, I have trespassed in every respect AFO 19 58:137; gellēt mātija šupšuqa inušu ar-nu.šeš serous are the crimes of my country, many are (its) sins Tn.-Epic “iv” 27, also “vi” 33, cf. mi-i-du ar-nu-ia ina maḥār Šamaš še-ri-e-šu [ia] my wrongdoings, my misdeeds are many before Šamaš ibid. “vi” 37; ša ʾilšu la ʾša ma’du ar-nu-ša many are the wrongdoings of one who has no (personal) god AFO 19 57:110 (SB prayer), cf. na.ʾām.tag.ga maḥ.ām še.bi. da maḥ.ām: an-nu-u-a ma’da raḥaḫa ḫiṭṭațiša 4R 10:37, cf. also ina avar. (ar.)-ni ma’zi dāš ša iḥlāṭaš Šurpu II 70; an-na raḥaša ša ultu ṣeḥērjiša ṣaṭušu the serious wrong that I have done (ever) since my youth BMS 11:36, see Ebeling Handerhebung 74; an-ni aḥšu ešṭu ugalšu all the wrongs I have done through negligence and sinfulness CT 34 9:38, see RA 21 128 r. 12; an-nu-ū-a ina qaqqari ukabbalšu I trampled my wrongs into the ground AFO 19 51:71 (SB prayer); kima šubātī labšāku ar-na alme[n] (see šubātī mng. 1b-2’) 4R 59 No. 2:25; Ea Šamaš Marduk minšu an-ni-ma (you recite the incantation) “Ea, Šamaš, Marduk, what is my wrongdoing?” BBR No. 26:79, cf. KAR 90:8; uncert.: Mi-na-ar-ni (personal name) Chiera STA 29 vi 12 (Oākk.); ana an-ni idu u la id[i2] Schei Sippur S. 2:10, see Ebeling Handerhebung p. 8, also KAR 23 i 22, KAR 39 r. 10, see also epēšu mng. 2c (arnu); an-nu-ša la ida źeppuš anā[iku] I have knowingly and unknowingly done wrong KAR 45:19; la mudda ar-na ana dingiršeš šē-му-ut the one who does not know (the nature of his) offense hastens(?) to (his) gods MRS 6 312 RS 15:10:10, ar-nu-šu al pi-ka ša-qa-ta-ma ibid. 12, see Lambert BWL 116, for the loan word ar-na-an in the Hurrian version, see Larocchi, MRS 6 p. 319; māt nam.ér.iš // mūl-ār-ni imāṭ CT 28 29:2 (SB physiogn.), cf. biṭ bitti šūliši bi(= mūṭ) ar-ni be (= imāṭ) CT 38 41:17 (SB Alu), also BBR No. 11 r. iii 19, cf. ina an-nišu imāṭi Dream-book 330:64, also summa amēlu ina šiṭ pišu an-nam kablam TUK-na imāṭ or else the man commits a grievous wrongdoing through what he says and will die Boissier DA 226:20 (SB ext., apod.); amēlu an-ni iṣab-bassu guilt will lay hold of the man CT 38 27:12, cf. [URU].bi ar-nu dib-su ibid. 3:52, also ar-nu na dib-bat ibid. 47:37 (all SB Alu); NA.BI nam.tag.ga // nam.ér.iš dib-su Labat TDP 180:28; mārē Sippur Nippur Bābili Barsippa ša ina la an-ni-šu-šu ina qerbišunu kamā the citizens of Sippur, Nippur, Babylon (and) Borsippa who through no fault of their own were held captive in them Iraq 16 186 vi 64, also Lio Sar. p. 64:9; LÙ.ME-šu-šu ša ina la an-ni-šu-šu zakru KAR.šeš their men who have been accused (lit.: mentioned) without being guilty will be saved ACh Sin 1:17; [a’n]-ni abiaši abia ummi ummi ummi [k]majša nisštija u salštija an ōramaniš aš ašdā may the wrongdoing of my father, my father’s father, my mother, my mother’s mother, my clan, my relatives, my family not affect me BMS 11:22, see Ebeling Handerhebung 74, cf. ār-ni Ad u ama šēš u nin im. RIL.RIA IM.RIA IM.RIA DIB-šu-ma the (consequences of) a wrongdoing of father or mother, brother or sister, clan, relatives (or) family have taken hold on him Kocher BAM 234:11; [ar]-ni ad慕 ad ad慕 ar-ni AM.AMA.‎mu [ar]-ni šēš gal-e nin gal-tu ar-ni IM.RIA.‎mu [IM.RIA.‎mu IM.RIA.‎mu šā(?)] ittisija uxušasi KAR 39 r. 11ff.; ar-na abba ša ša-ša ša šāmāt she bears the guilt (for the wrongdoing of her) father, her unborn child will die Labat TDP 208:89, cf. šīṭātānī ar ama šēš nin dumu dumu sal arad u [gēmē] tappē išbāri ru’u’u utti JIRAS 1929 281:11 (SB rel.); NA.BI ina ār-ni ad-šēši ē-uši CT 28 29:18 (SB physiogn.); šu GIDIM ša ina a-ra-an (var. ār-ni) dingir u šereti šarri miṭu be it the ghost of one who has died because of an offense against a deity or a crime against the king Or. NS 24 244:2, var. from K.2415 (SB inc.).

b) in enumerations: šuppi ār-ni-šu hiṭātišu gillatišu mānātišu tumāmatišu ana mē ŠUB-a may the record of his misdeeds, errors, crimes, oaths, (all) that was sworn, be thrown into the water Šurpu IV 79; GIG tānniši ār-ni šēs šēs gillati hiṭṭuši Šurpu V-VI 68, and passim in Šurpu,
also ʾa-r-nī māmīt ḥišītu gillatu. Šurpu IV 56, a-ra-an-ka māmītika Šurpu VIII 43; [m]ī(?)-liš ʾa-r-nī ʾu ḥišīti counsel of wrongdoing and transgression ABL 924:11 (NA copy of MB let., see Weidner Tn. p. 48); ār-na gillata lu ḫū-ūṣ JNES 15 136:80 (lišūr litanies), cf. ʾugallīt ar-nī ʾišī gillati KUB 4 47 r. 11; ʾhišītum innep-pū ar-[nu]m inneppuš a wrong will be done, a sin will be committed KBo 1 11 obv.(1) 10, see ZA 44 114; DUMU.MEŠ URU ʾepīš an-nī u gillati OIP 2 32 iii 11, cf. DUMU.MEŠ URU ʾepīš an-nī ana sallati anmu ibid. 70:26 (Semn.), also PN ʾepīš an-nī u gillati TCL 3 309 (Sar.), ʾa-nu u gillati maḥārušu baʾuʾu En. el. VII 156; ar-nu ʾišī gāt ilī wrongdoing, transgression, “hand” of a god Boissier DA 211 r. 7 (SB ext., apod.).

c) with verbs for dispelling, eradicating, removing sin — 1° paṭaṭu: ʾaḫuṣ qaṣṣu pu-tur a-ra-anšū take his hand, dispel his guilt Afo 19 59:151 (prayer to Marduk); [ʾiṣibbaʾu a]j ʾikkud an-ni pu-tur-ma sērti puṣur let your heart not palpitate (with anger?), dispel my guilt, forgive my wrongdoing BMS 11:19, see Ebeling Handerhebung 72, an-ni pu-tur an-nī paṣur ibid. 30, and passim in this text, also ar-nī pu-tur sērti puṣur Ebeling Handerhebung 26:38; mu-paṭ-ṭir ar-n[i] Afo 19 119 K.11596 r. 4; jāṣī ār-na ḫū-[r[a]] šīmā tašīti as for me, undo my guilt, hear my prayer Or. NS 34 116:16 (SB namburi), cf. [a]-ra-anšū pu-tur[r] K.9011:8; ʾina šīt muṣī ḫū-ūṣ MEŠ ar-nī-MU(var. -iḏ) luṣne may I learn during the night watch of the dispelling of my guilt BMS 1:26, see Ebeling Handerhebung 8; ār-nī-iā pu-tur gillatēja puṣus(u) dispel my guilt, eradicate my transgression KAR 58:56; ʾa-a-nu ʾiṣī ṭaṣṭaṭṭar (var. ṭuṣṭaṭṭar) ār-nu(var. -nu) BMS 2:23, see Ebeling Handerhebung 26; Šamaš bēl dīnī li-pa-ṭir ār-nī may Šamaš, the god of oracular decisions, dispel my guilt Šurpu IV 93; paṭaṭu damāqa uḷlad niqā bālātu [u]ṭar u ṭešušu ar-nī [i-p]aṭ-ṭir reverence begets favor, sacrifice prolongs life, and prayer dispels guilt Lambert BWL 104:145; inaddinna ʾiṭi Marduk u Iṣtar ŠAM.MAT.GA.AN[U] D[U]Š-ir if he gives (the promised votive offering), his omission toward Marduk and Iṣtar will be pardoned CT 40 35:14, cf. ša NA.BI ŠAM.MAT.GA-ŠU paṭṭir CT 39 47:21, a-ra-an-šū DU-IR ibid. 1:78 (all SB Alu); e-ša[ (text -ka)-a-tu₄ uṣṭešēra daḥātī izakkā ār-ni ʾaṭī DU₄-ār what is in disorder will be set aright, what is troubled will clear up, the country’s guilt will be dispelled ACh Supp. Istar 33:57; a-ra-an-šū DU₄ zi-ši his guilt will be dispelled and he will get up (again) Labat TDP 8:26, cf. a-ra-an-šū DU₄-ši Köcher BAM 318 i 34, and passim with paṭaṭu.

2° other verbs: ār-ni(var. -nu) šussuḫu gillatišu šussuḫu (it is in your power) to extirpate guilt, to remove crime Šurpu IV 14, cf. MU DINOIR lišūr ār-ni li-šu-suḫu ibid. 71; šammi ʾu napisatū ša ʾina īnānku kunu lišu-su ar(!)-nu-ų-a (var. ār-ni-ia) may the medications and salves that are set before you obliterate my guilt BMS 12:76, see Ebeling Handerhebung 80; ar-nu-šū (var. ār-nu-šū) liptašširu šiṭātūsu(!) liptašisaa may his guilt be absolved, his offenses be wiped out JNES 15 136:77 (lišūr litanies); pu-ṣuṣuṭṭi ār-nu AD u AMA (O Šamaš) undo, remove the wrong of (my) father and mother PBS 1/1 14:16 (SB rel.), cf. ʾiṣissī šār bēr līriq ār-ni ibid. 19; tu ṣerpā ṭuṣṣur ar-ni-[i]a may the record of my sins be broken BBR No. 26 ii 5; ār-ni-šū (var. ār-nu-š[u]) kuṣšida ŠUL-ŠU [3]u-su-[ra] drive away his guilt, redress his wrong JNES 15 134:66 (lišūr litanies); šubīma bēl[um] an-na-šū p[uṣur] enniss[u] remove, lord, his guilt, dispel his sin Afo 19 64:73 (SB rel.), ʾaši ār-ni ʾašlu a-ra-an-šū ʾišba my father has committed the offense (whose consequences affect) me, may it (his image) now remove the punishment (from me which) he (incurred) KAR 178 r. vi 39 (SB hemer.), for other refs. with abālu, see abālu A mg. 5a.

2. punishment, fine — a) in OA: ina ʾiḏ MA NA KŪ.BABBAR ša ʾḥabbulākūni ṣa MA NA ar-nu-um of the five and a half minas of silver which I owed, two-thirds of a mina is a penalty BIN 4 29:39; ana ʾaḏānī ʾaṭēm[a] [ša] PN maḥār ʾaḏānī [la-ād]-šu-ma ʾaḏānūm anu ar-ni-im [iddi][n]ānī you led me to the judges and deposited the document of
PN and then the judge imposed a fine on me MVAG 35/3 No. 325a: 13, cf. inêmi abumi ana ar-nim iddinnumina when our father imposed a fine on me CCT 4 7c: 7; atalka bit hôlûqqê'ê lêlikamma ar-ni ūwastima addassum go! let the owner of the lost property come and I will pay my penalty to him personally TCL 20 85:20, cf. inêmi a(text zà)-ar-nam ittadûnûna BIN 6 142: 13; iqqatik Piłama rubû'im Anîta rabi simmilli ar-nu ûa PN TCL 21 214: 23, see J. Lewy, AHDO 2 123f.

b) in OB, Mari: awifum šu sur a-ra-an dînîm šuwâti ittanašši that man is guilty, he will remain liable for the penalty (involved in) that suit CH § 13: 23, also § 4: 3, and passim; sùmmâ mûrášša aššûm ina bitîm šûšîm usûšû šàmuûšu dajânû warkassa iparrasûna mûrî ar-nam imiđû na if her persisr persist in persecuting her to expel her from the house, the judges shall determine the facts in her case and penalize the sons CH § 172: 22, and passim in CH; ar-nam kabbûm ̄eressû rabûtûm ... limûssuma may (Šamaš) inflict upon him a grievous punishment, his great penalty CH xiiii 47; PN a-ra-an múltim ina ramûnûšu i-zê-e-r PN himself will be subject(?) to the death penalty Bagh. Mitt. 2 78:22 (OB); da-'jânû awûštînû imûrûna PN Nû.CûG ... aššûm kûnuûkkiša ubagqûrû ar-nam imiđû màššû after the judges had investigated the case, they imposed a penalty on PN, the qadîstuwoman, because she instituted a (false) claim regarding her sealed document TCL 1 157: 50, cf. VAS 8 102: 7; sùmmâ PN PNû išbu šûtûšû sùtu PN ša išbu(lûšû) ar-nam emid PN if PN has wronged PNû, replace his loss and penalize PN who wronged him LIH 6: 22 (let.); PN ana PNû abišû ulu abi aṭ̄a išqûbûna a-ra-an mãrû avûli imîdû màššû (if) PN says “you are no longer my father” to his father, PNû, they impose on him the penalty (appropriate to) free men CT 4 42a: 26; dajânû dînâm usûšûšûnuûnûna dajânû ana ar-na emêdisû išqûna the judges brought them to trial and decided to punish him (the other party in the dispute) CT 2 47: 27; aššûm ešlam ibqûru šîma ar-nim e-mi-di Dûr la baqûr[im] izî[b] instead of having a fine imposed (on him) regarding the field which he claimed (unlawfully), he made out a document (saying) there would be no claim VAS 13 7: 9, cf. itêr išbaqûrû[...] ̄eqlam kîma ešlim [utêr] u a-ra-an baqûrû[nîm] immi dušû should he make a claim again he will replace the field by one of the same value and they will impose upon him the fine given to one who makes a claim (without good reason) VAS 7 152: 4; ar-nam immiđû màššû uggallûšû they imposed a punishment on him, shaved off half of his hair CT 47 31: 22; [i.Là].E u ar-[na]-[am] in-ne-mi-id ARM 8 19: 1’, also [i.Là]. E u ar-[na]-am [in]-[na]-mi-[i-d] ibid. case 41, cf. ar-na-am i-m[i-id] ibid. 83:17; ar-na-an sùnû (damqam [ina] ālimi umâssaku punishment for damaging our good name in our own town TCL 1 29: 38 (let.); uškîmmûsûnûmûna a-ra-an-šu-nu ina muḫḫîja iššâkan if they do not collect (the barley), I will be subject to the punishment for their (negligence) BIN 7 5: 16 (let.), cf. var[kat]am purûsûna a-ra-an-ši-na luṭtâški investigate the matter — should I always bear punishment for them? TCL 17 10: 37 (let.).

c) in MB, Nuzi, MA: a-ra-an-šu laššû(y) (the man may beat his wife and pierce her ears) he is not liable for it KAV 1 viii 63 (Ass. Code § 59), also ibid. ii 46 (§ 15); SAL šìt a-ra-an-ša tanašši ibid. i 20 (§ 2); urra u muša damiţa ina ar-na-am našâku (obscure) PBS 1/2 54: 3 (MB let.); ūšma ša išgûbû tū-[co]-ar-ama ar-nu ina muḫḫîkamû if you falsify the report that they give you, you will be responsible HSS 15 289: 19.

d) in SB: mār Nippur Sippur Bâbîli an-na emêda an-na bit šibîltîm šûrûbu ašar an-nam innendû ûlu ana bêrûšû Dû-ul ak ana bit šibîltîm šûrûbu nakrû ašû errûb if (the king) imposes a fine on a citizen of Nippur, Sippur, or Babylon or if he puts one of them in prison, the city (of the king) where the fine was imposed will be razed(?) (and into the place where) he was put in prison, a hostile enemy will enter Lambert BWL 112: 19f.; an-nu ka'bûtu ̄emûssuma I imposed a severe penalty on him Streek Asb. 66 vii 10, also ibid. 186: 23, Borger Essch. 45 ii 10; they bound him and took him before Ea an-nam ̄emîdûsumma damêšû iptar[u...
arnu

ina damēšu ibnā amēlētu they inflicted the punishment on him, opening the blood (vessels), and created mankind with his blood En. el. VI 32; māḥār ta’āl la mūšēkēru lašaṣzbal ar-na you (Šamāṣ) make him who accepts a present and yet lets justice miscarry bear his punishment Lambert BWL 132:97; īššad ar-ni la pālīši let an impious person bear my punishment Köcher BAM 316 vi 20; cf. a-ra-an-ši-na uš-pe-[l]u AFO 19 65 iii 2; a-ra-an ʾilišu DU ʾaš-su the punishment of his (personal) god will be released for him Labat Calendrier § 41:9, cf. ar-ni KUR itti ʾilī uḥḥur ibid. § 66:36; e taškun gillatū qatūššu [a]-al a-ra-an-šu-[ma] īšša al ušṭābīl do not put the blame on him, he must not bear his punishment nor be responsible for (his) crime AFO 19 59:174; ina qereb tamhāri sikiptašu šakāni u irīši pāšu ʾilišu turrimma an-na-šu šuṣṣī gāšī aššī I lifted my hands (in prayer) so that I might overwhelm (Ursa) in battle and turn against him his insolent words so that he himself might bear the consequences of his wrongdoing TCL 3 124 (Sar.), cf. ar(var. ʿar)-nu-nuš-su šuṣṣā En. el. VI 26; a-ra-an-šu-li-i-[š-ši] (parallel: [š-ši]) KUB 37 58:8; NAM.TAG.ʾilišu naši he suffers the punishment of his (personal) god CT 39 46:64 (SB Alb).

arnu in amēl arni s.; traitor; EA*; abbr. ar; cf. arnū.

am[ur] LŪ lu ar-ṇu-anni anā nadānāni ... ana PN ʾi[pi]šš īšša ʾa[ba] now a traitor committed a serious crime in order to hand me over to Azīru EA 138:104; 2 DUMU-ia u 2 SAL.DAM nadnu ana LŪ ar-ṇi ša šar[r]ʾi two of my sons and two women have been given to a traitor to the king EA 136:43; Azīru LŪ ar-ṇi šarrī Azīru is a traitor to the king EA 149:58, and passim, also, wr. LŪ-[a] ar šarrī EA 138:121, ar šarrī EA 139:40; LŪ. MŠ ar-ṇu-[u][šš] ša šarrī ša ina naṭ A-[mu]r-[r]ī the traitors to the king who are in the land of Amurrū EA 142:24.

arnu in bēl arni s.; 1. culprit, 2. sinner, wrongdoer; OAkk., Mari. EA, RS, SB, NA; cf. arnū.

arnu in amēl arni...
arpani

Compound of arnur- and -heli (-huli) "maker."

arpani s.; (a type of house); Nuzi; Hurr. word(?)

**anumma** PN ittikama ina ᵃ ar-pa-ni li rub u 2 ʰu urudum eš ... usurma u ana nis biti ... idin now let PN enter the a.-house in your own presence, withdraw two talents of copper and give it to the personnel of the house HSS 14 587:4 (let., translit. only); 2 giš.uru meš ša ᵃ-ibre ar-pa-ni ša 10.ta.šu ina animati two for the a.-house which are each ten cubits (long) HSS 14 246 r. 6; ᵃhu-ri-šu ša li-bi é-ti ar-pa-ni the shed(?) which is inside the a.-house HSS 19 8:29.

**arpu**

Inside the a.-house HSS 19 8:29.

lib-bi -ti ar-pa-ni ten cubits (long) HSS 14 246 r.

two beams for the a.-house which are each 2 GIS.UR.

and give it to the personnel of the house

see and passim said of animals in Hh. XIII and XIV, Hh. III 9b; numun.sig, = šēbu ar-qu Hh. XVII 346; [ga.ú]z.num.sig, = MIN (= šī-sib en-si) är-qu-a-ti green milk from yellow goats Hh. XVII 96; kiši.suma.sig, = är-qu (var. ir-qu) yellow milk Hh. XVII 346, and passim said of animals in Hh. XIII and XIV, see šēbu B, suqippu, zumbu, etc.

ar-qu = ᵃhrūšu Malku V 165.

1. yellow, green (as a natural color) -

a) describing animals: Bi.ZA.ZA sig, ta-zab-baḥ marassu ina ᵃnimēti tubulallu you ... a green frog, mix its gall bladder in ghee

AMT 8.1:13, and passim, see ṣuṣa’irānu; šumma ša.a sig, ina bit amēli innamir if a yellow cat appears in a man’s house CT 39 48:9 (Alu), and passim in Alu, see kulbābū, kuṣiku, ᵲāṣu, ᵳṣkaddūru, šūrānu, etc.; ūz sig, ana Gula inakiss he sacrifices a yellow goat to Gula K.157 + 2788 r. 34 (namburbi, courtesy R. Caplice); [2 šalmē] kalbi sig, two figurines of yellow dogs KAR 298 r. 20; šizzib bīti sig, sig, šizzib immerti šizzib enzi sig, sig, milk of a yellow cow, milk of a sheep, milk of a yellow goat LKA 108:8.

b) describing animals: šam ša ina qīṣišu mitu la inakissu šam wa-ar-qū am ma likišu they should not cut down dead wood from the grove, they should cut down (only) fresh wood LIH 72:22 (OB let.); šu zu mara sāmu MIN (= zamarki) är-qu : ū MIN (= aktam) ša Marhaši the plant which is now red, now green is the aktam-plant of Marhaši Umma 1 216; ū šitu tamši : ū ištubtu inisku sig, u ha-ās the planet for a flux resembles the ištubtu-plant, its flower is yellow and . . . Umma 1 125; šarat šaši sig, . . . šasak AMT 73.1:30, cf. kamānu sig, Köcher BAM 151:19, GAZI. SAR sig, ibid. 123:6, annuḫara a-ra-uq-tam . . . maškal a-ra-uq-tam AMT 85.1 i 15f.

c) describing plants: šam ša ina qīṣišu mitu la inakissu šam wa-ar-qū am ma likišu they should not cut down dead wood from the grove, they should cut down (only) fresh wood LIH 72:22 (OB let.); šu zu mara sāmu MIN (= zamarki) är-qu : ū MIN (= aktam) ša Marhaši the plant which is now red, now green is the aktam-plant of Marhaši Umma 1 216; ū šitu tamši : ū ištubtu inisku sig, u ha-ās the planet for a flux resembles the ištubtu-plant, its flower is yellow and . . . Umma 1 125; šarat šaši sig, . . . šasak AMT 73.1:30, cf. kamānu sig, Köcher BAM 151:19, GAZI. SAR sig, ibid. 123:6, annuḫara a-ra-uq-tam . . . maškal a-ra-uq-tam AMT 85.1 i 15f.

d) gold: 1 ᵃḥuppata ᵃhrūšu är-qu one ewer of yellow gold RA 43 138 i 4, cf. ibid. 3 and 21 (Qatna); see also Hh. XII, in lex. section.

e) other ocs.: ensu arqat . . . ina e-ki sig, šāmnī sig, meš ikkal ina atappi a-ra-uq-tū meš, meš šaši the goat is yellow, it eats green grass on the green ditchbank, it drinks green water from the green ditch (incantation against jaundice, for context see araqu mng. 2)

Kv 99:19 (MA).

1) Küchler Beitr. pl. 17 K 61 + K 3273 ii 48f., cf. [māš. tu]r sig, sig, = la-li-ti är-qu-[ti] 4R Add. p. 4 to pl. 18 No. 5:4f.; šumma šāmnī wa-ar-uq[?] if the oil is yellow YOS 10 57:13, parallel ur-wa-uq CT 5 4:11 (OB oil omena); šumma marbum malatma māša wa-ar-ūq if the gall bladder is full and
arqu
its liquid is green YOS 10 31 x 23 (OB ext.); ṣumma lībbī liśānim wa-ra-wq YOS 10 51 ii 27, dupl. 52 ii 26 (OB ext.); šipḫum wa-ar-qu nādi (if) there is a yellow pastule (on the top of the “finger”) CT 44 37:14 (OB ext.), also, wr. DI-šu SIG, KAR 153 r.(!) 9; ṣumma נוו SIG₂, SIG₂, aṣā SIG₂, SIG₂ ina mātī ibašā if a river is yellow, there will be yellow aṣu-disease (or: jaundice) in the land CT 39 14:7 (Alu), cf. ṣumma māṣu SIG, ibid. 15:36, and passim; ṣumma mīlu kīma mē issē SIG₂ ḫaṣbu if the flood is yellow (and) opaque like the water of a clay pit CT 39 16:43 (SB Alu); ṣumma māṣkīm SIG, ina bit amēlī innamīr if a green rabīṣu-demon (preceded by white, black, red) is seen in a man’s house CT 40 3:74 (SB Alu); ṣumma būtu sāršū SIG2 if the plaster of a house is yellow (in the sequence white, black, red, and a.) CT 38 15:31, see also katarru, and passim in Alu; šalam ifianta ina kunuku SIG, pāšā tabarram you seal the mouth of the clay figurines with a green cylinder seal Maqlu IX 48, restored from STT 82:103a; for arqu describing semi-precious stones see ṣuṣu A, ṣurru A mng. 1c-2′, šubi, etc.

2. greenish, yellow, sallow (as a discoloration of the body): ṣumma amēlu zumurū SIG₂ panāṣu SIG, šibḥat šērī irtanāṣīti amurrit gānuš Šumšu if a man’s body is yellow, his face yellow, his flesh away (the disease) is called jaundice Kūchler Boitr. pl. 18 iii 7, cf. zamar SIG₂ zamar ʾām AMT 86,1 i 12; ʾitlu ša panāṣu SIG,goddess whose face is yellow Weissbach Misc. pl. 15 No. 1:7 (Lamaštu), ṣumma panāṣu U.D.A SIG₂,MEŠ malā if his face is full of green (followed by red, white, black) moles Labat TDP 74:45, see also ṣabuṭu, cf. ṣumma panāṣu SIG₂,MEŠ ibid. 72:11ff., and passim said of parts of the body in diag. and physiogn.; ṣumma ... ṣināšu qē SIG₂,MEŠ malā if his eyes are full of green filaments Labat TDP 120:29.

arqu (warqu, urqu, irqu, maṣgu) s.; 1. greenery(?), 2. vegetables; from OB on; Ass. urqu (maṣgu) VAS 5 110:19, NB, in mng. 2 pl. tantum; wr. syll. and ū.SAR (SAR. MEŠ CT 39 8:1, KAR 394 ii 27); cf arāqu.

u.SAR = ur-qi Practical Vocabulary Assur 56; ni-is-su sar = ar-qu A VII/4:117, also Ea VII 291; sar = ar-qu Nabinitu XXII 240; sar.SAR = ar-qu 2R 47 ii 93 (group voc.).

1. greenery(?): muṣalbiš wa-ar-qi-im gīgunē Aja who clad the gīgūnu (in Sippur) with greens for the goddess Aja CH ii 27.

2. vegetables: ṣumma sar.meš (var. ū.SAR) māḍu gišлагab magal šlā (var. i-tešir) if there are many green vegetables (and) the ḫūruṭu-plant thrives very well CT 39 8 K.8406:11 (SB Alu), also KAR 394 ii 27, vars. from 2R 47 K.4387:63, repeated as ṣumma ur-qi māḍu ibid. 65 (Alu Comm.); ṣumma aṭilu ina la qagqiru šu kirta iddi lu bāra ʾišri lu ur-qi lu ʾissī urabi if a man plants an orchard, digs a well, or raises vegetables or trees on land which is not his own KAV 2 21 (Ass. Code B § 13); ka-ma-ti ār-qi ina lībbī išakkan he (the tenant) will plant ...-plants and vegetables in the (palm-grove) BE9 99:7 (NB); kīrā ša wa-ar-qi ša PN u kīrā ša wa-ar-qi PN, la šeqī the vegetable garden of PN and the vegetable garden of PN, are not irrigated HSS 9 32:16, 18, and passim in Nuzi; kīrā ša ū.SAR ina Ninua a vegetable garden in Nineveh ADD 364:3, and passim in ADD, wr. gišlagab ur-qi ADD 906 iv 5; ar-qa(var. -qu) dēšatu lālā muvarē abundant vegetables, the delicacies of the gardens VAB 4 160 A vii 11 (Nbk.), and passim in this text; akalu kaš.sag mīrus šēr nūnī ū.SAR bread, fine beer, confection, fish, (and) vegetables (from the offerings) RA 16 125 i 26 (NB kudurrū), cf. nūnī išguru ar-qi ʾṣuɡārā AnOr 12 305 ii 2, and passim in NB kudurrūs, wr. ū.SAR.MES BBSt. No. 36 v 2 and 24; māšīl ār-qi (the poor man) who eats (only) vegetables Lambert BWL 80:185,

301
**arqűtu**

cf. ibid. 210:12; *maš-qu ša ina zēri illé the vegetables which grow in this field* VAS 5 110:19 (NB); *ū ur-gi akussu laššia I will take for myself vegetables as food* Craig ABRT 1 25:33 (= BA 2 643, NA oracles); 1000 giš ḫabarāḫu ša *ur-gi* 1000 ḫabarāḫu-crates of vegetables Iraq 14 43:118 (Asn.); *salli ū* *ur-gi šinni piri* ivory baskets for plants TCL 3 355, cf. *salli* *ur-gi kuṣ̄pi* ibid. 380 and 389; ṣannatu iškarē ša Lū. MEŠ Nu.KIR₂ ša *wa-ar-gi* these are the fields of the vegetable gardeners HSS 14 601:56, see also *urqanuḫu*; note also *ra bi ur-gi* TuM 1 27d:2 (OA); PN LŪ. Nu.GIš *ur-gi PN*, the vegetable gardener ABL 167:15 (NA), also ADD 906 ii 1.

**arqūtu** s.; *greenness, freshness* Bohg., SB; wr. syll. and *SIG₂(-su)*; cf. *arqu*.

a) with verbs describing the preparation of fresh plants for pharmaceutical purposes — 1′ with ḫašālu: *ṣiqūši kiri ar-gū-us-su ṭabaššal* you bray the garden *ṣiqūšu* plant while it is still fresh KUB 4 58:8.

2′ with *sāku*: *bīna SIG₂-su tasāk* you crush fresh tamarisk (leaves) AMT 34,1:33, cf. Köcher BAM 264:19, also *azupiša* *SIG₂-su-na* tasāk Labat TDP 222:43, SIG₂-su-nu tasāk AMT 91,5:6.

3′ with *puṣṣu*: *zēr lišān kalbi SIG₂-su tu-pa-ša* you squeeze “dog’s tongue” seeds fresh (and strain their juice into a pot) CT 23 26:2; and passim, *wt. SIG₂-su-nu* GAZ Köcher BAM 124 i 49; note SIG₂-su ina mē temessi gaz mēšuna [...] you wash and crush fresh plants in water, *strain* their juice AMT 13,6:11.

4′ with *ḥussu* to squeeze: *for* *refs. see* *huššu* v.; *note the mistake: SIG₂-su-nu tu-za-az* (for tu-ḥa-za) Köcher BAM 74 iv 3.

5′ with *nasāku* to pick: *UDIL.BAT SIG₂-su ẒI-aḥ K.2262:10* (med.).

b) describing plants as fresh: several plants SIG₂-su-nu ina tinūrī tešekkir you dry in a kiln when they are still fresh Köcher BAM 3 i 45, cf. SIG₂-su itti lipū bullūlu to mix while fresh with tallow ibid. 1 iii 7, restored from CT 14 30 Sm. 698:14, also SUM.SAR SIG₂-su Küchler Beitr. pl. 2:10, AMT 80,1:8f., Biggs Šażig 67 ii 4, and passim.

**arrabu** see *arrabu*.

**arrabu** *arrabab, fem. arrablu*) s.; dormouse(?), jerboa(?); *OB, Bohg., MB, SB, NB*; wr. syll. (with *-pi* AFO 18 349:12) and *PES.(GIŠ.)Ur.RA* (PES.ÜR CT 39 50:23, PES.ÜR.RA KUB 37 28:5).


a) in gen.: *šumma min (= PES.GIŠ.ÜR.[RA]* šalmu ina bit amēli innimir if a black dormouse is seen in a man’s house CT 40 29 70–70,85:2; cf. (red) ibid. 3, cf. also ibid. 1 (SB Alu); *ina* liša karāni kunuk šadīsu (ṣr-ra-bu) m[i-td ittamar] in the wine sealed in its place of origin a dead dormouse was found CT 29 49:27 (SB prodigies), restored from dupl. Sm.1918; *šumma šUL.GAR PES.ÜR.RA ana gušūrī uṣēla* if a dormouse takes the lamp (in someone’s house) up onto the rafters CT 39 36 K.10423+ :10 (SB Alu), restored from ibid. 37:19, cf. *arkisū PES.ÜR PES.KI.B[AL]* CT 39 50 K.957:23 (Alu catalogue), also cf. *PES.ÜR.RA K.14478* (unpub. Alu, cited Bezdol Cat. Supp. p. 101); *ina* *panša ar-ra-b[al] ina arkiša haṣ[-su] in front of her a dormouse, behind her a mouse *JSS 4 10 ii 6* (SB lit.); *PES.ÜR.RA ṣatuḫ teleqīna ana liša mašak ṭam₃su₃ takamēs ... ina liša kimahhi takamēs kispa takasip you take that dormouse, put it into the skin of a mouse, put it into a grave, and make a sacrifice to the dead against zikurudā* AMT 90,1:4, cf. *PES.ÜR.RA ṣatuḫ lu ana nāri lu ina siqī (iit)-la-ad-du-ē* ibid. 11, cf. also *zikuruḍā PES.ÜR.RA K.3278*, cited Bezdol Cat. p. 519, cf. (in broken context) AMT 14,6:5, 66,6:3; (various materia medica) *ina k slightly in PES.ÜR.[RA] DŪ.DŪ ina kisādišu tasakkan you place around his neck in a . . . -bag (made of) dormouse skin Köcher BAM 311:55, cf. *ina* kūš sa PES.GIŠ.ÜR.RA.DŪ.DŪ ina kisādišu
arrabû

tašakkan  Iraq 19 40 i 24, ina SA PĒŠ.Ū.RA Dū Dū ina kišādišu tašakkanma iballutš Labat TDP 192:39, also Köcher BAM 230:19, dupl. 295:10, cf. also ibid. 249 ii 1, LKU 58:2; you make a (miniature) bow SA PĒŠ.Ū.RA matan[ša ...] [you put] on it as string a tendon of a dormouse Biggs Šaziga 52 AMT 73:2:7 and dupl., cf. (in fragm. context) uzni ar-ra-[a]-tu BRM 4 32:33 (med. comm.).

b) as food: ar-rab gis.ūr ul ikkal he must not eat dormice KAR 177 r. iii 14, dupl. (omits gisš) KAR 147:8, cf. šer PĒŠ.Ū.RA ul ikkal KAR 177 r. ii 18, dupl. KAR 147 r. 8 (SB hemer.).

c) as a field pest: ina ikkibi ša ili minam-sa ša ānu 10 GUR utṭaṭu ina libbi a-ra-šu ụ iṣṣur ikk[a]lə is it a sin against the gods — how is it that the dormice and birds eat ten gur of barley of it every day? YOS 3 137:9 (NB let.); [a]-k[i]-lə mu-nu mu-batti-ru ar-ra-bu (among field pests) K.8072:12 (unpub. namburbi).

d) in comparisons: (the enemy princes who) kima šittinš iṣbatu tubuqi u kima ar-ra-ka-[e] (var. -pi) ihtallalu erset la ba'i who) must not eat dormice KAR 177 r. ii 18, dupl. KAR 147:8, cf. GIS.ER 10.TA.AM ina ammat ešemte ar-ra-[a]-tu (four or five) columns, (which) are ten cubits and one esemtu long AFO 17 146 VAT 16381:6 (MA), as against 1 MIN (= timmu) 10.TA.AM ina ammat ešemte ar-ra-ka-[t]um four talents of long štmu-logs HSS 13 315:18 (= RA 36 150); 2 GIR si-prari ar-ra-ku-tum ša sāi-[u]-il-ili-ne/a two long bronze daggers with(?) . . . HSS 14 616:19 (translit. only); 5[.] ar-ra-ga-[d]u five long . . . EA 14 ii 83 (list of gifts from Egypt), but 3 diqarat[u ... ar-ga-d[u] ibid. 84; GIS.MEŠ.GAM.MEŠ ša ina MU.16.KAM PN ikkisə 15 10 ina ammati ar-šral-ku — šaššu-gu-trees which PN cut in the 16th year, and 15 of which are ten cubits long PBS 2/2 69:3 (MB); 20 GIR šaššu-gi ana talli 10-a-a ina 1 ammati lu ar-ra-ku twenty pieces of šaššu-gu-wood for cross-pieces, let them be ten cubits long each AFO 18 125:17 (NA), cf. 20 guṣṭaši ... ša 12.AM ar-ra-ka Nbn. 66:2; 26 guṣṭšaši tapalā ša 10 ammat ar-ra-ku BIN 2 123:2, 2-ta dalāti . . . ša 15.AM ina ammat ar-ra-ku PBS 2/1 173:2, and (in fragm. context) ar-ra-ka-a-ti AFO 177:18 (all NB); šumma immor uzn(ar ra-ak (var. GID.DA.MEŠ) if the sheep has long ears CT 41 9:1, see AFO 9 119:2 (SB behavior of sacrificial lamb); šumma immor ... šuprātu ar-ra-ka if the sheep's hooves are long (variant: kurra are short) AFO 9 120:13, and cf. šumma žepašu ana minālšu GID.DA.MEŠ (var. LAL.MEŠ) ibid. 11.

For the meanings dormouse or jerboa to be assigned to arrabu and akkarru respectively, see Landsberger Fauna 107, Landsberger apud Weidner, AFO 18 353.

arrabû see arrabu.

arraku adj.: long, tall (used as pl. of arku); from OB, MA on; cf. arakū.

a sud.sud : -[dan] ar-ra-ka-a-tum (Nergal) who has long arms 4R 24 No. 1:36f.

a) referring to parts of the body and objects: [šumma avullum šupr]ašu ar-ra-ka-a (for arraka) if a man's nails are long (opposite: kurrī short line 16) AFO 18 63:15 (OB omens); i-za-at (for ezzat?) rittin la-x-ka-at ubinātim šuprātim ar-ra-ka-at she (Lamaštu) is raging(?), has . . . hands, long fingers (and) nails Or. 23 338:5 (OB inc.); [šar] ilūn ša aḫāšu ar-ra-ka (text -kat) (Nergal) king of the gods, whose arms are long Ebeling Handelhebung 116:8, see also lex. section; šamakkam-muš kima adārim ar-ra-ku the sesame(?) is as tall as a poplar(? Kraus AbB 1 33:18 (OB let.); 4 (or 5) K.I.MIN (= timmu) 10.TA.AM ina ammete ĸLEM.NIN maila ešemte ar-ra-ku four (or five) columns, (which) are ten cubits and one esemti long AFO 17 146 VAT 16381:6 (MA), as against 1 MIN (= timmu) 10 ina ammeti ar-i-ki ibid. 3, 7, 8ff.; 4 GUT.ŠI-štu ar-ra-ku-tu four talents of long štmu-logs HSS 13 315:18 (= RA 36 150); 2 GIR si-prāri ar-ra-ku-tum ša sāi-[u]-il-ili-ne/a two long bronze daggers with(?) . . . HSS 14 616:19 (translit. only); 5[.] ar-ra-ga-[d]u five long . . . EA 14 ii 83 (list of gifts from Egypt), but 3 diqarat[u ... ar-ga-d[u] ibid. 84; GIS.MEŠ.GAM.MEŠ ša ina MU.16.KAM PN ikkisə 15 10 ina ammati ar-šral-ku — šaššu-gu-trees which PN cut in the 16th year, and 15 of which are ten cubits long PBS 2/2 69:3 (MB); 20 GIR šaššu-gi ana talli 10-a-a ina 1 ammati lu ar-ra-ku twenty pieces of šaššu-gu-wood for cross-pieces, let them be ten cubits long each AFO 18 125:17 (NA), cf. 20 guṣṭaši ... ša 12.AM ar-ra-ka Nbn. 66:2; 26 guṣṭšaši tapalā ša 10 ammat ar-ra-ku BIN 2 123:2, 2-ta dalāti . . . ša 15.AM ina ammat ar-ra-ku PBS 2/1 173:2, and (in fragm. context) ar-ra-ka-a-ti AFO 177:18 (all NB); šumma immor uzn(ar ra-ak (var. GID.DA.MEŠ) if the sheep has long ears CT 41 9:1, see AFO 9 119:2 (SB behavior of sacrificial lamb); šumma immor ... šuprātu ar-ra-ka if the sheep's hooves are long (variant: kurra are short) AFO 9 120:13, and cf. šumma žepašu ana minālšu GID.DA.MEŠ (var. LAL.MEŠ) ibid. 11.

b) referring to persons: ina kurriššu ina ar-ra-ka-a-ti ina sinniššiš ša ki ḫtir ša ụbbašši among women, short or tall (i.e., among all women), there is not one like me TuL p. 13 ii 12 (SB lit.), for the idiomatic use of kurru
arrasabattu

with arku see arku mng. 2; (as personal name) Ār-ra-ku-tu VAS 1 70 i 4 (NB).

Since arraku occurs only with plural nouns, it should be considered a rare but regular plural formation of arku, as daqqahu, q.v., to daqqu, rabbâ to rabâ, etc. Ar-ra-ak VAS 13 13:1 (OB) is a foreign name in a list of several persons with foreign names.

arrasabattu see aršabu.

arrasu see erēšu usage c.

arratu (erētu) s.; 1. curse, 2. accursed person; from OAkk. on; pl. arrātu; wr. syll. and āš; cf. arāru A.

āš āš = ar-ra-tum Ea I 327, also OB II 338, Idu II 250; in = pi-ē-tu-um, āš = re-ē-tu-um OBGT XIII 8f.; āš.ā.ē = sa er-re-tim OB Lu A 83.

āš.ē-bal = ar-ra-tum, āš.ē-bal.dug, ē-a-[r]a-rum Antagal VIII 113ff.; āš.ē-bal.e = MIN (er-re-tē) āš na-ra-ē Erinnu II 63.

gū.gūn.ā = er-re-du = (Hitt.) hur-ta-ēš curse Izī Bogh. A 100; Dāh = rēšūtu, ar-ra-a-tu Proto-Izī Ackk. 1 ff.

āš.ā.ē ni ĥē.me.a : lu ār-ra atrī āšābī (followed by lu āra umnišu, āšībī ṛabī) be it the curse of his father Surpu V–VI 42f.; āš.ē ėl āgīn.ē(OM) lā.ē ra bā.ē ni.in.gar : ar-ra lemutti kima gallē ana amēlī ītalaskān an evil curse like a galled-demon has come upon (this) man ibid. 1f. and 21f.; ē-lu uē(ašād).lu.bi āš.ē ėl āudu.gīnē šū.man : amēla kwatū ar-ra lemutti kima inmeri ītušū an evil curse has slaughtered this man like a sheep ibid. 9f.; bar.ē.ē ra āš.ē ėl āgī.la.ē.ā : ar-ra lemutta ina zurušī ībē (they) (the demons) caused(!) an evil curse in his body CT 17 2:48, restored from CT 17 47:48; āš.ē.ki.ē.lu ra ēnu.un.zu.ē a : lu ār-ra šogište ṣā amēlu la īdē be it the curse of a bloodshed unknown to the man Surpu V–VI 48f.

a.ē.a.ē.pla.ē.bē ke ēlu.gu.ē šua.bā.an.dī.zi.da : aṣṣūm er-re-tim šandūn uṣābhašu if he incites someone else for (fear of) the curses Sumer 11 110 No. 10:16f. (Šulgi); āš.ē.ē.bal.gi.ē.gā dingir.āma.4 İnnin.kē(kid).e.ne : er-ra-ti marūtu ša ilī urāšārite the baleful curse of god and goddess AMT 102:9f., dupl. Craig ABRT 2 15 ii 20f., cf. āš.bal.e dingir.re.e.ne.kē : ana ar-ra-te ša ilī against the curses of the gods Surpu V–VI 156f.

1. curse — a) in gen.: er(text ni)-re-[tum] ina šapāša la īaškaša may there be no curse upon her lips PBS 7 75:26 (OB let.); ḥimīṭtim u a-ra-tim taštanapparam you keep writing me angry words and curses VAT 9224:5, cf. a-ra-tum [i]aknatma (for context see arnu mng. la-1') BIN 4 84:6 (OA); ar-ra-at rigmika (in broken context) RA 46 92:64 (OB Epic of Šu); ina la ūmašu ar(var.) ar-ra-ēt nišē ikaššušu the curse of the people will overtake him before his time Lambert BWL 132:114; šumma ... lēšānu inašta ša-dē śu ikššušu if he bruises(?) his tongue, his father's curse has overcome him Labat TDP 120:33; ār(var.) ar-ra-ēt abī u ummi (may the great gods release) the curse of father and mother Surpu IV 58, see also Surpu V–VI 42f., in lex. section; did my mother not bake șa ākkalu NINDA.HI.LA pištāti u er-re-e-ti that I should now eat (your) bread prepared with slander and curses? Gilg. VI 73, cf. Gilgāmēt urmmānā pištāti u er-re-ti-ki ibid. 91, cf. also ibid. 86.

b) written in a legal document for its safeguard: ar-ra-a-ti ša ina nari annī ašturuma the curses which I inscribed upon this monument MDP 2 pl. 22 v 22, cf. ibid. 45, cf. er-re īlāni rabūti ina lubi ištār he wrote in it (the contract) the curse of the great gods (should anyone violate the contract) Nbn. 356:18; ar-ra-a-ti mala ina adēšunu šaṭra the curses, as many as are written in their loyalty oaths Streek Asb. 76 ix 60, also Piep-korn Asb. 84 viii 27; aššu ar-ra-a-ti lemēšī ša ina lubī šaṭru ipallaḫunu fearing the evil maledictions which are written therein (the boundary stone) BBSt. No. 11 i 17, and passim in kudurrus; er-re-e-ia imēša er-re-ēt lī la ištara (if) he slightes my curses and does not fear the curses of the gods CH xlii 23 and 25; ar-ra-a-tum anadēnum ina amat Enlil ... likšudāšu may these curses, by the command of the great lord Enil, overtake him MDP 2 pl. 23 vii 41; aṣṣūm er-re-tim šaniṭī šaniṭam šatāštīh (if) on account of these curses he instigates someone else CH xlii 36, cf. ša ... aṣṣūm er-re-tim šaniṭam uṣābhašu whoever on account of these curses incites someone else (to do it) Syria 32 16 v 6 (Jahdunlim), cf. also Sumer 11 110:17, in lex. section, MDP 6 pl. 10 iv 22, and passim in kudurrus.

c) uttered by gods: ar-ra la napsūrī iššakin ina pišū a curse which cannot be dispelled came to his (Marduk's) lips Gōss-
**arrātu**

mann Era IV 37; er-re-ta marulta ša nasāk išdī šarrātšu u ḫalāq nisēšu litaṣgar may he (Aššur) pronounce an evil curse to uproot his kingship and destroy his people AKA 252 v 91 (Asn.).

d) in magic context: māmišu ar-ra-tū la ilehāšu may the spell and the curse not draw near him Bab. 4 106:32; ḫs lemūtti la ṭāḥtu aj iṯā aj išniqt may the evil and inauspicious spell not approach me and not come close to me · BMS 12:74; ḫs lemuttim egirrā la damqu ana aḥtti liskip may it (the phylactery) remove the evil curse (and) the inauspicious words · BMS 12:68; ḫṭaṭa pirīṭtu ar-ra-tā gilita ... iskuna (the sorceress) inflicted panic, terror, curse, trembling upon me · Laessez Bit Rimki p. 39:26, restored from STT 76:27 and 77:27, cf. KAR 80 r. 9; see also Surpa V–VI 1f., etc., in lex. section.

2. accursed person: sīkīpti Bēl ar-ra-tū iliāni Bēl's castaway, accursed of the gods ABL 460:14 and r. 5, also wr. ar-ra-tī iliāni · ABL 521 r. 21, sikīpti ar-ra-tū iliāni · ABL 1000 r. 12 (all NB).

For oecs. of arrātu with arāru from OAkk. on, see arāru A. Note pīšu ana dabābi suhšāšu ana ša(text a)-ra-a-ti ul anandīn. I will not allow his (my adversary's) mouth to speak, his anus to emit flatus · KAR 71 r. 9 (Ebeling, MAOG 5/3 36:8).

Landabeger, MAOG 4 319.

**arrātu** s. pl. tantum; brand mark (on the hand of the oblates of Eanna); NB; cf. ʻurururu.

PN aḥūa kakkabti u ār-ra-a-ti ina muḫḫī rittišu ittādi u ana šīrītū ana DN it-ta-dīn-su PN, my brother, had the star and mark on the back of the hand of the oblates of Eanna); NB; cf. Araruru.

PN aḥūa kakkabti u ār-ra-a-ti ina muḫḫī rittišu ittādi u ana šīrītū ana DN it-ta-dīn-su PN, who is marked with the star and mark YOS 7 155:6.

Delete irratu CAD 7 (IJJ) p.180, read x-ša-tum. Dougherty Shirkūtā p. 82f.

**arrātu** in ša arrātīti s.; (mng. unkn.);

OB lex.*

lū.[g]i4,gi4 – ša ar-ra-[i-tim], lū.a.b.ē – ša ar-ar-i-tim OB Lu A 490f.

**arriš** s.; (a bird); SB*; foreign word.

šūmma ar-ri-iš mušēn munī ana šinunūti masīl ana 101 [...] if a bird called a. — it looks like a swallow — [flies] in front of [the man] CT 41:31 (SB Alu).

For sag.gā.gā. a = ar-ru see arū v.

**arru A** adj.; cursed; lex.*; cf. arāru A. lū.āš.abal = ā-rum Antagal E b 6; lū.āš.šu. hunub = ar-ru-un OB Lu B vi 21.

For sag.gā.gā. a = ar-ru see arū v.

**arru B** adj.; (qualifying sheep); lex.*

udu.gir.gu.lu = ār-ri Hh. XIII 4, cf. udu.še. gur.gu.lu Nippur Forerunner 3, in MSL 8/1 p. 83.

See also arītu B, with the same Sum. equivalent.

Landsberger, MSL 8/1 7 note to line 4.

**arru C** adj.; (mng. unkn.); lex.*

[121.x.x] = ar-ri (followed by bašlu, la bašlu) Hh. XV 288.

**arru** s.; bird used for decoy; MB, SB, NB; cf. arītu.

gid.da.mušēn = ār-um ša ʻissūri gid.da. mušēn means “decoy,” said of birds Antagal E b 7; du₄.ul.lu = ar-ram Nabnitu D a 1; *šn. ār-ri šn.ār.ri (summed up as 4 din gir mušēn. dō.kē line 421) An = Anum 417 and 419.

a) in econ.: x kurummat ʻissūri x kurummat ar-ri x (barley) rations for birds, x (barley) rations for decoys (preceded by rations for sheep) PBS 2/2 34:20, and dupl. BE 14 167:22, also PBS 2/2 143:15 (all MB).

b) in lit.: kī šuškalli ša bā'iri kalū [...] kī ar-ri ša usāndē epēšku ina māš[i]a [...] are trapped as (in) the hunter's net, in my land I am treated like the fowler's decoy KAR 312:14; āšīb Bābīlī šušātī šunu ʻissūrimma ar[ar] var. ār-ša-su'atama these inhabitants of Babylon, they are the birds, you (Era)
**arru**

are their decoy Gößmann Era IV 18; ar-ri attūl[šunu] itiššunu their spy(?) is with them ABL 1275 r. 8 (NB); A[r]-ri-im (personal name) MDP 2 16 20 (OAkk.).

The meaning of the Sum. gid.da.mušen and the connection between this and the Sum. duš.ul-la with arru are obscure.

(Moessner BAW 2 12); Landsberger, ZA 41 227.

**arru IV** (AHw. 71) read pat(!)-rum in LTBA 2 1 x 47 (= Malku III 7); for context see ārīru.

*arrumu* (harrumu) adj.; enclosed in a case (said of a tablet, used as pl. of (h)arrmu); OA; cf. arāmu.

a) with indication of content: he usually pays the creditors of my father u ṭuppēšu ḫa-ra-mu-tim ušeššama and (thus) redeems his (the father's) case-enclosed tablets CCT 1 45:9; mala ṭuppēka ḫa-ra-mu-ti-im șa ḫabbulātini AnOr 6 pl. 4 No. 14:4, cf. ṭuppēka ḫa-ra-mu-tim șa ḫubullika MVAG 35/2 No. 325a r. 6'; ammalā ṭuppēka ḫa-ra-mu-tim ṣaqālām gabiātini (the silver) which you have promised to pay according to the case-enclosed tablets drawn on you CCT 2 46b:13, cf. BIN 6 28:34.

b) other oces.: lu ṭuppē ḫa-ra-mu-tum ša tammārūtim lu nāda lu našpûkûm ana kaspim ta’era turn (them) into money, whether they are (promissory notes inscribed on) case-enclosed tablets drawn either on merchants or on natives or whether (they are) stores (of barley) BIN 6 59:23; tamalakki kunukki u 2 ṭuppē ḫa-ra-mu-tim șa ēzibak-kunni as for the sealed containers, and the two case-enclosed tablets which I have left with you, (give the sealed containers to PN but the tablets (referred to as ṭuppē) should remain in storage until my order comes) CCT 4 21a:7; lu ṭuppē ḫa-ra-mu-tum lu mehru lu taḫsīsātim ša āša tukanûni whatever case-enclosed tablets, copies and memoranda you are holding CCT 2 17b:4, and note taḫsīsātim iš-tū taḫsīsātim pā-ti-a-tim ṭuppē ḫa-ra-mu-tim CCT 1 13a:22; 4 MANA kaspam ša ṭuppē ḫa-ra-mu-tim four minas of silver (debited) in case-enclosed tablets (containing promissory notes) CCT 2 38:12, cf. kaspam u ṭer’ām Ša ṭuppēšu ḫa-ra-mu-tim AnOr 6 pl. 8 No. 22:28; kaspam mala...uṣaqqûlu ṭuppē ḫa-ra-mu-tim iškûnuma he presented case-enclosed tablets (with promissory notes) for all the silver (debts) which he had paid MVAG 33 No. 287:13; mehruš ša ṭuppēšu ḫa-ra-mu-tim (this is) the copy of case-enclosed tablets CCT 1 4:47, also 1a:38, TCL 21 213:46, MVAG 33 No. 226:50; there is no copy mehruš ša ṭuppēšu ḫa-ra-mu-tim nušbalkitma we had a copy of his case-enclosed tablets made TCL 19 44 r. 17', and passim.

The key passage is CCT 1 13a:22 (usage b) which shows ṭarrumūtim “case-enclosed” in contrast to pati’ātum “opened”; see also discussion sub arrmu.

arrūtu s.; use as decoy; NB*; cf. arru s.

10 su-ma-ak-tar-a-tū mušen ana ār-ru-šu ina ige PN u PN₄ Lµ.µušen.DU.ME ten migratory(?) birds (given) to PN and PN₄, the fowlers, for use as decoys GCCI 2 23:2.

The NB ref. ar-ra-ú-tu, qualifying kurbā “geese,” in BM 84020:1 and 10f., cited von Soden, Or. NS 35 6 sub 8, may belong with this word.

arsannu see arsānu.

arsānu (arsannu, ansannu) s.; (a kind of groats); from OB on, Akk. lw. in Sum.; ansannu (beside arsānu) in Nuzi.


a) in Ur III: 2 sīla ar.za.na UET 3 73:6; 1 sīla ar.za.na (beside nīg.ār.ra gruel) UET 3 126:5, also Jones-Snyder No. 188 ii 41, and passim in Ur III, for other refs., see MAD 3 66; note má.ar.za.na.ka boat (carrying) a. AnOr 1 256:3, see Goetze, JCS 2 175.

b) in OB, Mari, Elam: ar-sā-na (beside honey) BIN 7 113:5, 5 sīla ar-s[a]-na Iraq 7 48 No. 927, cf. 4 sīla ar-sā-na ibid. 52 No. 957 (Chagar Bazar, translit. only); 1 sīla
arsēnu

ar-sā-ni(!) (followed by NIG.AR.RA) MDP 18 68:11; 2 sīla pappasu 2 sīla ar-sā-nu (beside various cereals, for the royal meal) ARMT 12 91:4, and passim in amounts of two silas for the royal meal, but note 56 sīla ar-sā-nu ibid. 696:15; 2 sīla isญuq 1 sīla ar-sā-nu (totaled as 3 sīla šipku) ibid. 276:4, cf. 18 sīla šipku 4 sīla ar-sā-nu 2 sīla ṣallūtu (totaled as 24 sīla šipku) ibid. 281:4, but totaled as NINDA “flour” ibid. 167:8 and 384:4.

c) in MB: 5 US.TUR.MUŠEN 4 KUR.GI. MUŠEN ša bēli zīd.da u ar-sa-a-nī šukula īṣpura (as for) the five ducks (and) four geese to which my lord directed me to feed flour as” (ersuppu) s.; (a kind of apple); OB, MB, SB; Ē. Cassin, RA 52 20.

arsēnu (arsēnu) s.; (a kind of apple); see Gipterbock, JCS 10 90 n. a. For Nuzu, see E. Cassin, RA 52 20.

arsikku s.; (a kind of millet); MB(?).

arsu s.; (a cereal); lex.* šē ār-sa-nu – ār-si Practical Vocabulary Assur 32.

arsuppu (ersuppu) s.; 1. carp(?), 2. (a kind of apple); OB, MB, SB; Ē. Cassin, RA 52 20.

arsuppum (arsuppum) s.; 1. carp(?), 2. (a kind of apple); see Gipterbock, JCS 10 90 n. a. For Nuzu, see E. Cassin, RA 52 20.

For AR.ZA-NA as Akkadogram in Bogh., see Gütterbock, JCS 10 90 n. a. For Nuzu, see E. Cassin, RA 52 20.

arsu s.; (a cereal); lex.* šē ār-sa-nu – ār-si Practical Vocabulary Assur 32.

arsuppum (ersuppum) s.; 1. carp(?), 2. (a kind of apple); OB, MB, SB; Ē. Cassin, RA 52 20.
arsuppu

kima gaggad GUD.UD.KU₆ if the gall bladder is like the head of a hoe, (explanation:) like the ...... of an arrow, variant: like the head of the a.-fish CT 28 46:8 (SB ext.).

b) in magical use: qulipti SUHUR.KU₆ qulipti GUD.UD.KU₆ scales of the purādu-fish, scales of the a.-fish KAR 298 r. 28, see AAA 22 72, cf. BAE (= qulipti) GUD.UD.KU₆ ina ištāti turrar you char the scales of an a.-fish in the fire KAR 90 r. 16, see TuL p. 119, cf. MAŠ GUD.UD.KU₆ ina KU₆ (you put) scales of an a.-fish in a leather (bag) Kockeh BAM 35:43' (= LKA 136); IGI GUD.UD.KU₆ ša imitti IGI SUHUR.KU₆ ša šumēli tu-PA-ša-[ap] 3 āmē ina tābti tušnāl tušēlamma IGI GUD.UD.KU₆ ša imitti an imitti IGI SUHUR.KU₆ ša šumēli (ana šumēli tašakkan[?]) you gouge out the right eye of an a.-fish, the left eye of a purādu-fish, you leave (them) in brine three days, you take them out and [put] the right eye of the a.-fish at the right and the left eye of the purādu-fish at the left AMT 28,7:3f., restored from AMT 23,2:14f., and AMT 78,1:6f., cf. IGI GUD.UD.KU₆(!) imitti (wr. šL.DA) šumēli (wr. Š.E.GUB.BU) ina tābti tušnāl K.2571:53' and dupis. (SB namburbi, courtesy R. Caplice).

2. (a cereal): ŠE.GUD (beside ŠE.MUŠ and ŠI.ZA) AMT 3052, cited ITT 2/2 p. 13 (Ur III); 8 SĪLA ŠE.GUD Riftin 62:1, also ibid. 63:1 and (beside ŠE ŠI-ip-kum) 119:3; X ŠE.GUD ana kurummat bitum(!) X ŠE.GUD ana mašīt bitum Riftin 129:1f. (all OB); ŠE.GUD MDP 18 80 r. 2 and 4; er-su-up-pi ši-guši sumun[l] SEM 117 r. iiii 21 (MB lit.); naphar 1 (GUR) 1 (PR) 40 (šILA) ana mīris ar-su-[pi] in all one gur one PR 40 silas for a gruel of a.-grain (for ten geese and ten ducks) PBS 2/2 92:16 (MB); ŠE.GUD ŠE.MUŠŠ ŠE.IN.NU.HA ZIZAN.NA AMT 91,2:5 (SB namburbi rit.), cf. ŠE.GUD ŠE.MUŠŠ ŠE.GIG.BA ŠE.LUGAL ŠE.ZI.ZA.NA AMT 91,4:2, also ŠE.GUD ŠE.MUŠŠ ŠE.IN.NU.HA ŠE.GIG ŠE.ZI.ZA.AN BBR No. 41 ii 25, NINDA ZID.ŠE. GUD.UD LKA 154:21, and cf. CT 17 22:129, in lex. section.

3. (a kind of apple): see Hh. III 44, in lex. section.

In Iraq 14 35:131, read GUD.MEŠ madīlāte, cf. alpu mng. la-3'.

arsātu

Landesberger, JNES 8 282 n. 112 and 283 n. 114, MSL 8/2 p. 84f., and pp. 97-100.

arsābu (arrasabattu) s.; (an agricultural implement); NB*; pl. arsalbatu.

[x] a-ra'-ša-bi 1 akkulu rabā [one] a., one large pick YOS 6 218:47, cf. 2 MA.NA 50 GIN 1 nashiptu .... 1 1/2 MA.NA ar-ša-ba-ti ibid. 46; 3 qulmū parzillī 3-il na[shintu] 1 ar-ra'-ša-bat-tu₄ Camb. 18:8.

arsatu see ersetu.

aršāmaja s.; (a group or organization); LB; foreign word.

egalātišunu gabbi ša LÚ ar-šam-ma-a-a all the fields of the a.-clan BE 9 74:8; unq PN LÚ šaknu ša LÚ ar-šam-ma-a-a seal (impression) of PN, the overseer of the a. BE 10 86:19, cf. ibid. 13, also ibid. 100:7 and 16; PN ša hadri ša LÚ ar-šam-ma-a-a PN who belongs to the organization of the a. TuM 2-3 191-4, and passim in LB Nippur.

A designation of a particular clan or ethnic group holding "bow land" in feudal tenure organized in a hadru under šaknu officials with Persian names.

For Persian officials named Aršam in this period, see Cardascia Archives de Murašu p. 10f.

aršatu s. pl.; wheat(?); OA; wr. syll. and iro.

a) wr. syll.: [20 nar[u]q ar-ša-ti 10 nar[u]q še'îm twenty sacks of a., ten sacks of barley(?)) TCL 14 53:1, cf. 3 nar[u]q u 2 1/2 DUG ar-ša-ti u 1 DUG še'îm three sacks and two and a half pots of a. and one pot of barley(?) ibid. 9, also 2 nar[u]q ar-ša-ti u 1 DUG buqlu PN ilqi ibid. 14; 10 nar[u]q ar-ša-tum CCT 1 33b:8, cf. ibid. 30a:17, and passim; lu qemum lu ar-ša-tum asar še'um ibaššu šešīma bring into (the new house) whatever barley(?) there is, either flour or a. CCT 3 14:13; 1 GIN kaṣpam ana šarsaratim ar-ša-tim aṣqul I paid one shekel of silver for a .... -measure of a. Golènecheff 13:10, cf. 1 1/2 GIN kaṣpam [a]na(!) ar-ša-ti(!) aṣqul I paid one and a half shekels of silver for a. TCL 4 102:15; x minas of silver 29 GIN kaṣpum šīm 4 DUG ar-ša-tim ša ina GN ašīqi CCT 1 23:4; še'um ar-ša-tim ezi...
aršatu

CCT 2 17b:16; 30 narug še’am kīma 12 narug ar-ša-tum īsēr PN PN owes thirty sacks of barley for the twelve sacks of a. ICK 2 2:4; 7 narug še’am u 3 narug ar-ša-tim Studies Landesberger 181 n. 44 I 697:4; 3 MA. NA 5 GĪN šim ar-ša-tum ša ana PN niddinu 45 shekels (of silver), the price of the a. which we sold to PN TCL 20 170:6; x narug nišlam še’am nišlam ar-ša-tim x sacks, half barley(?)(and) half a. ICK 1 172:12; note: 9 GĪN kaspam šim al-ša-tim KT Blanckertz 14:28.

b) wt. GIG: 19 narug ar-ša-tim ša-nim (referred to as GIG line 8) ICK 1 93:2; 2 narug 1½ DUG nišlam še’am nišlam GIG two sacks and one and a half pots, half barley(?) (and) half a. Kienast ATHE 75:7; šim 40 narug GIG šimtiša 4½ GĪN ta a-kār(=)-pi-tim 12 MA. NA kaspam šimṣa (as for) the price of forty sacks of a., my purchase, at four and a half shekels for each pot, its price is twelve minas of silver ibid. 12:23; 2 narug GIG BIN 6 232:1; 1 me’a narug uṭlūtum nišlam GIG nišlam Še’um (as for) the price of one hundred sacks of niṣṭatu, half a., half barley(?)(VAT 13505:x+14 (unpub., cited Hildegard Lewy, JAOS 76 202); [x] DUG ar-ša-tim [a]na na-ar-nu-a-tim [še]-mu-du they ground a. for a. . . . -dish TCL 4 84:18, ina x ar-ša-tim . . . ½ DUG buqlam uṣṣā’išu they exchanged one-half pot of the x a. for malt KT Hahn 35:2, cf. 3 DUG [a]-r-a-tim [. . . bu-aq]-lam(.l) uṣṣā’išu TCL 4 84:16; amṭam šābīzama GIG la-ba-ra-tim ana kurummatim šīne a-bi-ra-am minna la tussab instruct the slave girl that they should grind the old a. for food, but do not add any beer bread CCT 3 8a:30 (coll. M. T. Larsen).

Aršātu is a cereal measured by the narugqu “sack” and its subdivisions karputu and šaršarānu. The reading of the logogram GIG as aršātu is deduced from GIG referring to aršātu in ICK 1 93:2 and 8, from the fact that the two do not occur side by side, whereas both occur beside še’u, see H. Lewy, JAOS 76 202f.

The translations “wheat(?)” for GIG and aršātu and “barley(?)” for še’u in the OA passages are based on the evidence offered by texts from Mesopotamia proper where GIG and še’u clearly denote wheat and barley. There exists, however, the possibility that aršātu (also GIG) refers in OA to processed barley, perhaps to groats or grits (for lit. see H. Lewy, JAOS 76 201 n. 1) as is suggested by CCT 3 14:13 cited usage a. The possibility should, however, not be excluded that še’u and aršātu refer to different species of barley.

aršu (waršu, araršu, maršu, fem. aruštu) adj.; dirty, unclean; OA, SB; cf. aruštu, ṣabīnu, uṣṣā’išu.

tūg.mu.bum-a-ra = ū-ra-šū = şu-šar ar-šu HG. B V 26, also HG. D 429, HG. E 77; tūg.šu-ma-ud-rau = a-ra-šū Nabnitu IV 222.

a) referring to garments: 4 TUG wa-ar-šu-tum four dirty garments CCT 5 340:5, cf. 3 TUG ša Akkide x [w]a-ar-šu-tum ibid. 36a:27; šubāšu ar-šū uabbū (see subāšu mng. 1b–1’) Borger Esarh. 23 Ep. 32:15; qaran alpī (var. gizzi) ša šumēlī qaran ajalī tamar tūg a-rūš-tī(var. -te) ta-man-za’a you char the left horn of an ox (variant: goat), the horn of a stag, you wring(?)(a) dirty cloth Köcher BAM 216:64, vars. from AMT 4,6:8, dupls. AMT 70,2:16+94,7:3, 96,4:2; ezib ša anāku DUMU LÚ. ḤAL aradka TUG gi-ni-e-a ār-šāl-tū labšāku disregard it (if) I, the diviner, your servant, may be dressed in my everyday soiled garments PRT 29:14, cf. ibid. 15 r. 4, 27:3, wr. ār-šat ibid. 73 r. 2 and 4, and passim, see PRT pp. xix and xxi; (Gilgamesh) attādi ar-š[u]-ti-su KUB 4 12 r. (!) 3, cf. iddi mar-šū-ši-su GIG V.13.

b) referring to persons: ša ina šāpīšu uubbānu ar-šu-ti (Marduk) at whose rising (in the sky) the dirty cleanse (themselves) Craig ABRT 1 30:35; [šumma DN ina] šīl-šu 73.ti.meš-šu ar-šu if, when Marduk leaves (Esagil for the New Year’s procession), his face is dirty CT 40 38 K.11004:17 (SB Alu), also ACh Supp. 2 Istar 82:17.

c) other occs.: ša kīma ur-ri-e uurušu eṣīn-šeš uubbū . . . ša ina ar-ša-a-ti uubbū kīma qe ḫurāṣi nummuru (it is in your power, Nabû) to cleanse like . . . . those who became unclean like . . . (and) to make as reaplen-
dent as a gold thread those who are tied(?) with ... (possibly to be emended to ina
up-sa-a-ši(!) with witchcraft) STT 71:32, see
W. G. Lambert, RA 53 135; uncert.: čišq lišbi
ar-sa-a-te he who passes among unclean
(things) AFO 19 63:47, cf. [uš-ta]k(?)-ši-du-šu
ar-[ša]-a-ti ibid. 65.

aršu see aršu B adj.

aršuzul s.; (a medicinal drug); MB*;
foreign word.

10 šiña ar-šu-zi-ili (in a list of drugs)
PBS 2/2 107:32.
See also zuzilu.

artamassše s.; (mg. uncert.); Nuzi*;
Hurr. word.

kimu mulle ša ḫulugge kīma eššī ša GN u
kimu ši-up-ki ša ar-ta-mašši ša mu-lu-₄₄
anni ... mišadin we have given (the three
oxen) for compensation, for the harvesting of GN,
and for the work-
assignment(?) (of this city, see line 13) of the
a. of this fine (imposed on) us HSS 13
31:9 (translit.
only).

Shaffer, Studies Oppenheim 190f. n. 29 (with
Hurrían etymology).

artartena s.; (a textile treated in some
special way); Nuzi*; Hurr. word; cf.
artartennu.ū.

illēnūtu GLIGENCE A.MEŠ PN ēpuš illēnūtu
GLIQUE E.A.MEŠ PN ar-ta-ar-te-na PN₄ ēpuš PN
made one set of nahlaptu cloaks, PN₄ made
one set of a.-type nahlaptu cloaks HSS 13
277:8.

artartennu.ū s.; (a special treatment of
textiles); Nuzi*; cf. artartena.

14 MA.NA SIG.MEŠ ša PN u PN₄ an a-ra-te-
Te-en.-<nu>-ti ili PN₄ took 14 minas of wool
belonging to PN for a. (after the harvest he
will deliver a fine garment to PN) HSS 5 95:5,
cf. (PN declared) 1 TŪ.G.Ḫ.A ša PN₄ an a
ar-ta-ar-ti-in-nu-ti ilēteni ʔi 1 TŪ.G.Ḫ.A
... an PN₄ anansinni ibid. 36:4.

Koschaker, OLZ 1991 226.

artatillu see arدادیللو.
**arṭiš** (or *ardīš*) adv.; (mng. unk.); lex.*

[(x).]gar = ár-diš sú-kip-tum (preceded by [(x)] x = ap-pu-ut-tum) MSL 4 178:4.


**arū A** (eru, ḫaru) s.; frond, leaf of the date palm; from OB on; wr. syll. (ba-ri YOS 2 2:20, 23, ḫa-ru)-ū UET 5 468 ii 29 and pa; cf. artu.

pa = a-ru-m, ubu₆,₄,ku₄ = min ku₄ fish spawn (see dru), peš = min Nabnitu IV 133ff.; pa-ši šeš = šu-šu-šu, a-r[u(um)] Idu I 133ff.; giš. pa gišimmar = min (- a-ru-m) șá giš. gišimmarr Antagal VIII 16; pa-a pa = kap-pu, a-ru Sb II 209; giš. pa gišimmarr = a-ru Hh. III 356; pa-a gišimmarr = kap-pu, a-ru Ea I 229ff.; gar, gar.šu, gar. pa, gar. peš. a, gar. šig. ga, gar. peš. a - ip-šu šá a-ri plaiting made of date palm fronds Nabnitu E 149-154, cf. [...] [gar] - ip-šu šá a-ri A III/6:27; [gu]₆,₄,ür₇,₄,šu₄ = min (= ā-ru-u) šá a-ri to cut off (or: cut, said of) a frond Nabnitu L 71.

giš. pa gišimmarr garza giš. al. la šu. mu₄ mu.un.da.an.gal = a-ru ša parē rumaḫa (ina giš. gišimmarr) in my hands I carry the frond of a date palm, great in its effects CT 16 6:212ff., see also Ai. IV iii 49, cited usage a; giš. gišimmarr aži. da. zim₄ mu.un.da.an.gal = a-ru gišimmarr a-mi₄ ru-mina taanakṣum[a] you hold a date palm leaf in your right hand (parallel: an e’ru-branch in the left) CT 42 10:9ff.; pa giš. gišimmarr u. meni₄ kud šu₇ (giš. gal)₄. lu₄. bi₅. šu₄. gri. bi u. meni₄ kēš₄ da₄ sa₄ subṣu₄ ša anmē šuṣu₄ mebrē₄ tiṣu₄ rukkūm₄ ašu₄ date palm and bandage the limbs of that man AFO 16 300 ii 18.

giš. pa kud gišimmarr = ū-ru-u e-ru-m to cut (or: cut-off), a frond CT 41 29 r. 4 (Alu Comm).

**a)** referring to cultivation of the date palm:

[... p]a gišimmarr [... ū. bi.1]n. ud [šu. ba. ab. te. g]a = šakinu iṣabbata ma ina e-ri₄-k₄ sulup gišimmari ụbbalma ilaqqi (obscure) A[1] IV iii 49ff.; a-ra-am zi-na₄-tim (text -tum) inanṣur ina piḫat kirim izzaz he (the person renting the date orchard) will guard leaves and fronds, and will be responsible for the orchard BE 61/23:10, cf. [ana] e-ri₄-im [na]ṣṣarim YOS 12 251:11, and e-ra-am naṣram ibid. 17, also e-ra-am zi₄-na₄-zi₄-am PBS 8/2 246:11 (all OB); ana gišimmarnim nakṣim ana e-ri₄-im ṣaḥṣim ... bēl kirim iṣa[n] pa₄ will be responsible to the owner of the orchard for any date palm cut down, for any frond that is broken off BIN 2 77:19, cf. BIN 7 182:24, also ana e-ri₄-im la ṣābi₄i VAS 13 100:7 (all OB).

**b)** in economic use: bitām e-pu₄-uṣ bilat a-ri₄ bilat ši₄ šuṣi₄ zinām wēṣiṭu₄ u₁ dalta₄ ṣābilim I am building a house, send me a load of (date palm) leaves, a load of fibers, sixty upper ribs, and a door VAS 16 57:22 (OB let.); ina panṣīṭim aspurkku₄ni₄šimma ana ši₄ u₄ hāra₄ kalukunu ina ṭaṣṣumma tattanṣa₄ dāra inanṣu₄ ši₄ u₄ hāra₄ šālibāmim earlier I wrote to you, and (ever since) all of you have been fretting about the date palm fibers and leaves, now send me the fibers and leaves! YOS 2 2:20 and 23 (OB let.); 120 pa giš. gišimmarr (between ū₄, see šē₄, and peš, murgu) Reisner Telloh 114 iii 16, and passim in Ur III, also wr. giš. pa gišimmarr UET 3 782:11, and passim.

**c)** in rit. and med.: [ina e]-ri₄ giš. gišimmarr gabi₄šunu rakuṣu (the figurines’) hips are girt with (a belt of) palm leaves RAcc. 133:209ff., cf. šēṣgallu 40 GLMEŠ ... ša rikṣu ina e-ri₄ gišimmari irakkasur₄ulu the high priest ties together forty reeds with (a cord of) palm leaves RAcc. 145:455; [ṣu]₄lu₄₃u₄ šu₄lu₄₃u₄ tabku e-ri₄-si₄ ina qaqgarimma my rites are performed (i.e., are performed with me), my leaves are heaped on the ground Lambert BWL 160:3, cf. e-ru₄-si₄ ibid. 9 (Fable of Tamarisk and Date Palm), cf. 7 PA giš. gišimmarr (for a ritual) ABL 977 r. 12 (NA); pa gišimmarr ša ṣa’n₄(shi₄ ina ša la₄ šir₄ inamuzu₄ 7 u 7 rikṣi₄ tarakkas ši₄pta 7-šu₄ tamannu ina piti₄₃u₄ tarakkas you tie seven and seven knots in fronds from the north side of a palm tree that sways even when there is no wind, you tie it on his forehead reciting the incantation seven times AMT 103:25, also AMT 20,1 r. 9, 24, 25, and CT 23 40:21 (SB med.), cf. also BE 31 60 ii 5; kīma piti₄₃u₄ anni₄ bu₄.ma

311


1. product (in multiplication) — a) in OB math.: atta ina èpêšika a-ra-am ana šinêšu šakkan you, in your procedure, take the product twice (the product here denotes a rectangle with an area of 1 iku) TMB 71 No. 1453; i[gi]am tapatu[ar] itti a-re-em sa tsakunu tuštakkalma pâtam inaddi[kkum] you take the reciprocal, and you multiply it by the product which you posited — it will give you the side ibid. 7, cf., wr. A.RA TMB 71 No. 219:4, 6, and passim, see TMB p. 215 s.v.

b) in lit.: ṭapatu[ar] igi A.RA-e (var. A.RA-a, A.RA) itqurûti ša la išu pût pani I can solve the most complicated divisions and multiplications which do not have a solution (given in the text) Streck Asb. 256 i 16; see also RA 28, etc., in lex. section.

2. mathematical table, ephemeris: UD.22. KAM UD.14.KAM UD.25.KAM UD.15.KAM ina a-re-e qabi the 22nd day (corresponds) to the 14th, the 25th (to) the 15th, (as is) said in the ephemeris ACH Sin 3:49 (astrol. comm.), commenting on Bab. 6 pl. 1:16–19, see Bab. 6 19 and ZA 43 313 n. 2; pirîšû Anû Enûlû u Ea ša ki ša dum Iššî a-ra tide šulûtu (see abâlu A mug. 10b–3’) BBR No. 24:18, cf. ina A.RA tuštabbaLBAT 1829:4, also BM 34103:14, cited abâlu A mug. 10b–3’, and ina ša dum ina a-re-e MCT 140 V 10, see BiOr 14 190ff.; DN . . . èpišat nikkassû a-re-e Ninkarrak, who calculates the a. Craig ABRT 2 16:14, see JRAS 1929 10, also Bu. 89-4-26,129:8; a-raû nêmeqi Anûtu pirîšû ša[me] u erseṭî niṣkîti ummānu the a. which represents the wisdom of Anu-rank, the secret of heaven and earth, the scholar’s secret knowledge TOL 6 26 r. 13 (LB colophon), see Neugebauer ACT p. 12 No. 135; KAJ.NT.MA NAM.KU.ZU (= nimeqi) a-re-e šu-a-[tu(?)] (obscure) Bab. 6 pl. 1:15 (SB astron.).

312
arû B

For ammat arê, see ammatu discussion section and mng. 2k-3'.

In the math. expression (x) A.RA y "(to multiply) x by y" the reading of A.RA is not known; for refs. to idioms where A.RA is used, see alâku mng. 4c-15', see also nasû.

In JAOS 71 267:13 (= UET 4 171) read za(l)-re-ê hu-lîq destroy the father (for context see ãåêåtu usage p).

arû B (êrû) s.; (a headband); MB.


I Tûg a-ram tabarrî one a. of purple wool (in lists of clothing) PBS 2/2 121:29, cf. 10 Tûg a-ram ibid. 124:1 (both MB).

See the SB and NB refs. cited sub eru s. "headband"; to eru may belong also the MB refs. 1 e-ru-û hûrâši ša harrâqi u ajarânni 1 gold headband (decorated) with harrâs qânu-bird(s) and rosettes PBS 1380:5, cf. ibid. 6f., r. 2f. and 9, cf. 2 e-ru hûrâši ... [X] e-ru parsîlli (followed by 1 parsîg takîlî) PBS 2/2 120:46.

arû C s.; granary, storehouse; OA(?).

a-ru-u, a-ka-mu = qa-ri-tum granary Malku I 289f.

ina a-ri-im lu ka-an-ku let them be sealed in the storehouse(?) TCL 4 30:31 (OA let.).

J. Lewy, Or. NS 19 11.

arû D s.; (a word for enemy); lex.*

û.ri = a-ram, a.ri = a-a-bu, bar.ri = a-û-tû Antagal N ii 18'ff.

See also ajaru D.

arû A (warû) v.; 1. to lead, to bring (mostly persons and animals), 2. ûtrarû to rule, to guide (a child), to steer (a boat), 3. šûrû to have brought, to send (mostly persons and animals), 4. šûnûrû to guide safely, to conduct; from OAkk., OA on; I uru — urru — imp. ru and uru, I/3 (ûtrarû — imp. ûtrarû), III (OAkk. usûrî and usûrî), III/2; cf. mutûrû.

a-û Tûm = a-ru-u VIII/3:13; tûm = min (= a-ru-u[û] ša ta-b[a][û]-û) Antagal VIII 92; duû-nu.m.a = a-ru-u Ernuhu V 196; [rig].ga = a-ru-u, [ur.ku.rig].ga = kal-bu a-ru-u Nabnitu

arû A 1b

IV 155f.; la-ãh-la-ãh ba-sum - i-tar-ru-û (text -ru) Diri II 31, also KBo I 48:31 (Diri); la-ãh du-du = ru-'-u Diri II 29; su,-u = i-tar-ru-û um MSL 2 p. 144 ii 8 (Proto-Ea); ga, ga = i-tar-ru-û Izî V 171.

bar ra ki bara la(var. ni).e he.ni.i.b. tum mun.dè : ina (var. ana) ahdîš akar la âri li-ru-su may they bring him outside, to an inaccessible place CT 17 35:46f.; õDu dig sig. ga õLa ma sig, ga su gi gi da õHe.en.da.â.rig.es : ina šulmi li-tar-ru-ka may the favorable male and female genii lead you in well-being Schollmeyer No. 1 iv 29f.; hur.sag.an ti um.ma da.an ri: uku ñad i-ta-ra-a he led (them) away from his mountain CT 15 14:22f.; ki za.pa.âg sum.mu u.me.ni.dè : akar rîmnu noâdû ü-ru-sûm-ma use it (the drum) to where the cry was raised CT 16 24 i 29f.

a-ru-u / õSu-ru-uk (incipit of a syn. list. or comm.) ABL 335 r. 2'; [r[i.]-...] -su-ta-ru-û RA 17 124 K.2044+ ibid. 183 D.T. 103 ii 8 (unidentified comm.); õDu.dû = mu-û-tar-ru-û õDINGÎR MEŠ STC 2 pl. 61 ii 25.

1. to lead, to bring (mostly persons and animals) — a) in OAkk.: RN ... in sigirin ana bâb Enûl u-ru-u (Sum. e.tûm) he led Lugalzagesi in a necklace to the gate of Enûl Hirsch, AFO 20 35:28, cf. ibid. 41:12 (Sar.); 30 MA.NA hûrasâm 3600 MA.NA verîam 6 ARAD. GEME ... u-ru-a-ma ma ana Enûl A.MU.ERU he brought thirty minas of gold, 3600 minas of copper, six slaves, and dedicated them to Enûl ibid. 56:59; 34 sheep PN ana GN u-ru PN brought to Gasur HSS 10 171:9, cf. u-ru-am MDP 14 89 No. 33 ii 6, also (men and animals) li-ru-û-nim ITT 1 1057 r. 4, also ibid. 1471 r. 4, cf. li-ru-nim ibid. 1103 r. 1, and see MAD 3 p. 59.

b) in OA — 1' referring to persons: me rê PN ru-a-nim-ma kaspam ... piqdana bring the sons of PN here and entrust the silver (to them) MVAG 33 No. 257:24, cf. alîk suhârî ... ru-a-ma go and bring the servants KT Hahn 14:30, and note ašût PN ... ana kârim ... ri-a-sî-ma bring (pl.) the wife of PN to the kârum BIN 6 69:22; uncert.: š'âm ku-ri-a-lim ammišâm i-ta-ri-a(text -za)-am leave and send the ... there COT 2 17b:20.

2' with qabâšu: šunnu la ku-tî šî'im-sunnu u mu-ri qa-ð-lî-tim ü-li-ba-šî if it were not for you, there would be no one
to buy them (the houses) nor one who would bring the qablitu-object TCL 14 2:13; kassam bit tamkarim lu nilqma qablitam lu nu-ri il-ul atsunuma e-ri-a-ku (text-na) let us take the silver from the business firm and let us bring the . . . , if you do not, I am destitute(?) CCT 4 24a:40f.; concerning the house which PN’s family wants to sell, we said qablitam nu-ra let us bring the . . . RA 58 125:5, cf. PN qablitam ulti OCT 5 1a:13.

c) in OB: ana māt nukurūtu kanīs li-ru (var. adds -ā)-šu may she lead him captive to the land of his enemy CH xiv 23, cf. in slgar ū-ra-aš-šu-ma YOS 9 35:120 (Samsu-iluna); ana šer[ika] it-la-ru-[nīm] LIH 10:15.

d) in MA, NA: šumma absasu la ištar ūra-šu if he has not seen (i.e., taken care of) his case, he will bring him his tablet KAJ 89:16 (MA); issu māt Assur u-ru ABL 1022:9 (NA).

e) in hist.: biltu . . . ana māt Aššur ū-ru-ni amḫur they brought me to Assyria (and) I received (it there) Unger Reliefstele 18 (Adn. III), cf. [[iš]]ulamma ū-ra-ā ana māt Aššur Borger Esarh. 32:14, puḫur nišēšu makkūršu ana māt Assurū-ru-ā Rost Tgl III p. 44:12, Gargamīša jēl hiṭṭi . . . itti makkūršu šunu aššulam ina (var. ana) qere māt Aššur ū-ra-ā Lie Sar. 74; ša nāšesšunu ipūduma ur-ru-ā mahār šar māt Kaldi who put their sheikh in fetters and brought (him) before the king of Chaldea Lyon Sar. 3:18; NA kāšurrā aggara ša šadūšu rāqū ū-ru-am-ma . . . ukti I brought in the precious basalts whose native region is far away and set it up OIP 2 127 e 4 (Senn.), and passim referring to persons and objects in NA royal inscriptions; kamāšsu ana ʾalīja Aššur ū-ra-aš-su-ma Lie Sar. 56, and passim; bilat mātāššunu . . . ana mahrija lu it-ru-ru-ni they regularly brought their countries’ tribute before me Weidner Tn. 28 No. 16:85, cf. sattišammu biltu u maddatia ana ʾalīja Aššur . . . lit-ru-ni AKA 47 ii 96 (Tgl I).

f) in lit.: Enkidu tibi lu-ru-ka ana Eanna rise, Enkidu, let me take you to Eanna Gilg. P. ii 17, cf. alka lu-ūlu-ru-ka [ana] libbi

arū A 1c

Urūk Gilg. I iv 36; alīk šaṣadī itīka ḫarmitu . . . ū-ru-ma go, hunter, and bring with you the prostitute ibid. ii 41, cf. illik šaṣadī itīšu ḫarmiti . . . ū-ru-ma ibid. 46; ina zumrija usūḫunu ū-ru-šu itīka remove it (the evil demon) from my body and take it with you PSBA 31 pl. 6 (after p. 62):23 and KAR 57 r. 20, cf. kaššāpu kaššēptu ana KUR.[NU.GI,] ū-ru-šu-nu-ti LKA 90 r. 23, ana GIDIM arallē ū-ru-šu-nu-ti ibid. 154 r. 13; lu bitu kašṣatma ū-ru-ši ina libbi even if she is powerful in your house, send her away Lambert BWL 102:78; reši [ana(?)] bitu ru- ṣa-am bring me my shepherd to my house (incipit of a song) KAR 158 ii 8; ilqāšu . . . ur-ru-šu aššīš aš[ni] they took him to bring him to the place of judgment 4R 54 No. 1:30, see OECT 6 63 ii 23; ū-ru-ni-[šu-nu]-ti Ev. Ep. “v” 6; note in a colophon: ki pi li[zi] [ša PN iššur]juna ana māt Assurū ū-ra-ā according to a wooden tablet [which PN wrote] and brought to Assyria CT 28 20 r. ii 3’.

2. iturrā to rule, to guide (a child), to steer (a boat) — a) to rule: they (the gods) commanded me un. dag.al.i.na sili.m.m.a . . . DU.DU.mu dē : nišišu rapsūtim in šulmim . . . i-tar-ru-am to rule over its numerous population in contentment LIH 98 ii 30 (Sum.), VAS 1 33 ii 3 (Akk., Samsuluna); the great gods ša ina gimir adniṭi ana i-ta.re-e šalmāti qayqādi ēnu innāšu who elevate rulers (and name princes) to rule over all the black-headed in all inhabited regions OIP 2 78:2 (Senn.), cf. [. . .], bi DU.DU.bad.da : nišēšu ina nuhši ḫaggāl i-tar-ri-[i] 4R 12:21f.; ē.bi ubarru it-tar-ru-šu / u-bar-rum / nak-ri [. . .] i-tar-ru-šu a stranger will rule this house, (explanation:) ubarru means an alien, [. . .] will rule it CT 41 32:13f. (Alu Comm.); nu-tar-ru-māti the guardian of the country En. el. VII 72, cf. mut-tar-ru-ā ba’ulāti ḫinke Kudurrū i 12, also KAR 80:16, mut-tar-ru-unānēṣṣitī KAR 184 obv.(!) 19, cf. VAB 4 88 No. 9 12 (Nbk.), mut-tar-ru-indē rapsāṭe OIP 2 135:2 (Senn.), and passim in such phrases; for reši mut-[l]ar-ru-ši-[na] BMS 12:38, see bišitu mng. 2a; mut-tar-ru-ā šiknat nāpiṭi the guardian of all animate beings 4R 9:51; mut-tar-ru-ā rubē Gössmann Era I 21.

314
b) to guide (a child, etc.), to steer (a boat):
kāti aṭi mati ni-it-ta-na-ar-ri-ka how long still will we have to give you directives? ARM 1 108:5; tarītu it-ta-ar-ri-ṣu a nurse maid guided him (the infant Marduk) En. el. I 86; ša DN u DNa ana bibāt libbišu it-tar-ri-ṣu-ma (the king) whom Aṣšur and Ninurta guided to obtain his desire AKA 92 vii 38, cf. ina tāb libbi u kaṣād ireninte āṭisi lit-tar-ri-ṣu ibid. 104:62, ina qabbi u tāḥazi šalmiš šit-tar-ru-ū-ni ibid. 103:30 (Tigl. I). kīma aṭi u ummi it-ta-nar-ru-un-ni-ma they (the gods) are directing me like parents Bōhi Christomathy No. 25:18 (Sin-šar-īškun); ša eṭa u arduta ina šulmi it-ta-na-ar-ri-ū unnamaru kīna umē who guides young men and women in good health and makes them look as (beautiful as) daylight Gössmann Era 1 22; ina tāb šēri u ḫād libbi i-tar-ri-in-ni āṭemām guide me every day in health and happiness BMS 8 r. 16, see Ebeling Handerhebung 62:35, cf. ina-ta-na-ru (in parallelism to tere'î line 5) BMS 42:6; note it-na-ar-ri anāntim always leading battles VAS 10 214 i 11 (OB Aguṣaja); in broken context: [i/a]-na bītisu i-ta-ar-ra-ām JRAS Cent. Supp. pl. 9 r. vi 12 (OB lit.); eṭippa mašitu ina nārī i-tar-ru-u to steer a laden boat in the canal Surpu IV 29; exceptional: may Ea take intelligence from him ina nišītim li-ta-la-ar-ri-ṣu and may they take him away (into captivity) unnoticed CH xliii 5; when you (Tammuz) scatter the wild animals bālu li-tar-ri-ṣu kāl qerbēti may the wild animals take it (the disease) over all the fields RA 13 112:8.

3. šūrū to have brought, to send (mostly persons and animals) — a) in OAkk.: ana PN li-iq-bi(!)-ma(!) li-si-ri-am he should tell PN to have (animals) brought to me MDP 14 p. 88 No. 7 edge 3 (coll. I. J. Gelb), cf. [I]i-si₃₂-li-in-ām HSS 10 6:20, li-su-ri-ām ITT 1 1265 (translit. only).

b) in OA: suḥāri ištu PN wasāb iḥidma ippānnimma še-ri-a-ṣu my servant is staying with PN, be sure to have him brought here with the next (caravan) KTS 30:42; suḥāram ana mamman la ṣe-ṣe-ṣi you should not have the servant brought to anybody (else) COT 2 36a:24, also amtam še-ri-a-ni-m TCL 20 103:9, suḥāram la uš-šē-ri-a-ku-um TCL 4 76:19, and passim; śumma eṃārē la uš-šē-ri-um if he does not have the donkeys brought here CCT 3 49b:11, cf. emārē ... ana šēriki u-šē-ru-ni-ki-im CCT 4 30b:7; pīrīš ša taqbd rannī ippānniš ū-šē-ra-um I will personally bring the pidru-animals you wrote me about BIN 4 2:22, and passim; ṭuppeja lu-šē-ru-ni-kum let them have my tablets brought to you KTS 40:26, cf. našperatiš lu-šē-ru-ni-ti TCL 20 115:24; kaspam lu-šē-ru-ni-ma let them have the silver brought to me (so that I will not have to withhold what the man asks of me) KT Hahn 14:46; pazzurūšu mera PN āšēr PNa ū-šē-ri-am-ma the son of PN had the smuggled goods brought to PNa (but they were seized) Kiennast ATHE 62:29.

c) in OB: qābatam ... kusāmmma šu-ri-[a]-ṣu have the persons (whose names are written on the tablet) brought to me in fetters Kraus AbB 1 91:8, cf. kusaššuma [ṣu]-ri-a-āš-šu UET 5 64:8, ana šērija šu-ri-a-āš-šu Sumer 14 23 No. 5:24; aššum rešim ša maḫrika rešam šu-ri-a-am as for the slave who is with you, have the slave brought to me PBS 1/2 14:6; SAG.GEME ul tu-ša-ra-am-ma tušu'um tanaddin if you do not have the slave girl brought here you pay ninefold (her value) Kraus AbB 1 51:18; qadum šipātim ša qatīša šu-ri-a-ši have her (the slave girl) brought here even with the wool (to spin) in her hand ABIM 21:37; suḥāram šu'ati šu-ṣa-ar-ra-ak-kum I will have that young man brought to you TCL 17 48:10, cf. šu-ri-ši-ni (you ordered): Send her to me! Kraus AbB 1 134:9, lu-ša-ra-ki-ši I will send her to you (fem.) ibid. 12, lu-ša-ri-a-ak-ki-im ibid. 51:22; ul tu-ša-ri-šu-nu-ti-ma šub. zabār šarrīn iłlakak kem if you do not have them sent, the king's bronze ... will come upon you Sumer 14 55 No. 28:22; annumma PN uš-ta-ra-ki-um herewith I am sending you PN BIN 7 21:6, cf. PN ša ištu Mutilabal PNa šu-ri-a-am MDP 2 81:5' (translitt. only), see Leemans, RA 55 72; ninu šu-ri-a-nu we have been sent OECT 3 53:10; referring to animals: burtam ša taqāš šu-ri-am BIN 7 55:6, īmeram ... šu-ri-a-ni-im CT 29 2b:9; note also: kunukkātija ana šarrim
4. *šulārā* to guide safely, to conduct: *muš-ša-ra-u-ú Sipparr Nippur u Bābili* (Mero- dodchbaladān) who guides safely GN, GN₂, and GN₃ VAS 1 37 ii 8; one-sixth of a shekel (spent) for cooked dishes on the second day *a-šu-ta-ra-i-su* for accompanying him (home) BIN 4 157:32 (OA).

**arû B**

v.; 1. to vomit, 2. *šurā* to induce vomiting; MB, SB; I *šarru*, I/3, III; wr. syll. and ḫal.

**bu-ru ḫal - a-ru-ú, a-šu-ú** Ea II 266f., also Ea App. A iii 1, also cited TCL 6 12 d iii 2, see Schuster, ZA 44 253; ḫal - a-ru-[ū] Antagal VIII 91.

1. to vomit — a) in med. — 1' as a symptom: *[šumma murus išu išu tumma a-ra-a-am la iprus]* if his illness leaves him, but he does not stop vomiting PBS 2/2 104:2 (MB),

**arû B**
arû C

2. šurû: to induce vomiting: inu ša isgûri

tu-bâ' ra-šu-ma you make him vomit with

a bird’s feather AMT 36,2:7, also ibid. 80,7:6;
tu-bâ' raš-sû Kühler Beitr. pl. 14 i 16, cf. (the
medication) tašaqqûš tu-bâ' raš-sû iballút
ibid. pl. 16 ii 25.

arû C (*varû, erû, *marû) v.; to cut branches;
SB, NB; I (lex. only), II

umarri (umarri) VAS 3 97:21, Gordon Smith
College 88:11, II/2; cf. urûr, urûd.

kù, ha-[a-bu], ha-ra-[ru], ha-ra-[sw], a-ra-ú
Izi D iii 19ff.; ku-ud kud = pa-ra-ú sà šiš, MIN šà šam-mú, e-ru-ú kù šiš, MIN šà (ša)m-mí A III/5:59ff.;
ku-run kud = e-ru-ú šà Giš.tû.la, MIN šà šam-mí ibid. 93ff., cf. ku-ud kud = [e-ru-ú] ibid. 45; ku-ud

[gur-ur] [ourû] = ka-sa-su, ka-qa-su, [u]-ra-ú
A VI/4:34ff.; [ ... ] ur-ru-a Nabnitu IV 159;
[gurj], ra = mu-ra-[u] Erimhûs II 288; giš.gurj,
ARU.KUD= GIš.KUD [MIN] = ur-ru-a šà giš,
Giš.tû.sû.sû = MiN = (û-ru-a) šà Giš.tûr (see arû D), im.sù.sù.ki = ur-ru-a šà IM (see arû D),

[da-ur] [darû] = [û-ru-û], mu-[ur-ru-û], MIN [šà ...
K.11156+ r. 4f. (text similar to Idu); [si-ig]
GAD+KID+Giuš = ur-ru-a A III/1:19, dupl. CT 19 12
K.4143 r. 4f.; [si-ig]-qa GAD+KID+Giš = mu-ra-ú
SB I 230; ni-gin lagab = ur-ru-a Ea I 52n;
ni-gin NIN = ur-ru-a ibid. 47p; ni-gin lagab =
mar-ur[ru]-û A I/2:56; ni-gin NIN = mu-ra-ú
A I/2:143.

ka-pa-[u], a-ra-û = na-ka-su Malku IV 131f.,
also An VIII 170f.

a) in NB date cultivation contracts: lîbî
harûta inašar rašhu ûl ú-ma-ri he will take
care of the central bud of the date palm and
of the branches, he will not cut off any
(branch) with sap (in it) VAS 5 49:7, cf. VAS
3 322:6, 196:13, and passim in NB date
cultivation contracts, note the spellings (all third
person sing.) ú-mar-û VAS 5 26:21, ú-ma-û
VAS 3 69:12, mar-û ibid. 109:23, ú-mar
121:24, i-mar-[u] VAS 3 97:21, i-ma-û
Gordon Smith College 86:11.

b) in omens: šumma lâm giš.gišmmar
šarrû : a-di (text -ki) la gišmmara un-da-
rû-û if before pruning the date palm (expla-
nation:) before he cuts (the branches of) the
date palm CT 41 29 r. 2 (Ala Comm.),
with comm. Giš.PA.KUD gišmmar = ú-ru-û e-ru-
mar cut branch, twig (see arû A s.). ibid. 4; šumma
... mišûšû ú-mar-ri-ma GAR if (Jupiter)
cuts off (?) its brilliance and .... ACh Supp.
2 Istara 63 iv 25, also Thompson Rep. 202:3 and
201A:3.

Two verbs have to be differentiated: a
verb urûd, murrû “to cut” (Sum. KUD, GUR,
GAR), which the vocabularies also list as
arû and erû (see Izi D, A III/5, and Malku IV,
in lex. section) and therefore have been listed
here, and a verb urûd (Sum. sù), which on the
basis of the Sum. equivalence belongs with
the adjective erû “naked,” but to which the
vocabularies also supplied an infinitive arû,
see arû D v.

Ungnad, MAOG 4 223 n. 3.

arû D (*erû) v.; (mng. uncert.); OB, SB;
I (lex. only), II; cf. erû adj.

šû = a-ra-û, mu.mu.sù.sû = giš ur-ru-û
(followed by giš.pâ.kud.dâ = ur-ru-û cut branch)
Antagal G 121f.; giš.tûr.sù.sû = MIN = (û-ru-a)
šà Giš.tûr to ...., said of a forest, IM.sù.sù.ki =
ur-ru-a šà IM to ...., said of clay (or: one's self)
Nabnitu L 83ff.

uga.bi giš.tûr.mu sù. a.bi : arihûdu(!) qìtu
ur-ru-a its crow .... a the forest SBH p. 9:108f.,
cf. eru[sa].na mu.bu.bu ra giš.tûr.mu sù a.bi(!)
qarû qaussû qāûtûa ur-ru-a my roots are pulled up,
my forests .... ibid. 104f.

[J]illik šāru [q]aqqara li-fel-er-ri let the
wind blow, let it .... the ground BRM 4
1:15 (OB Atrahasis); see also SBH, in lex. sec-
tion.

The ref. gulgul amēlāti ina 121 li-ir-ri-ma
Köcher BAM 240:14' is to be emended to
li-ir-ri-îr-â-ma, from ururu “to char,” q. v.,
see Köcher, Studies Landsberger 323ff.

arû E v. (?) (mng. unk.); EA*; foreign
gloss.

u ḫādātī daniš u // a-ra-û ina ūmī and
I was very happy, gloss: a., on (that) day
EA 147:28 (let. of Abimilki).

More likely an Egyptian than a WSem.
gloss.

arû see erû C s. and erû v.

317
årú

årú s.; hide(?); OA.*

3 a-re-e ša alpim 9 gin kaspum śimšunu three ox hides(?), their price is nine shekels of silver BIN 4 162:10, dupl., wr. 3 a-ri OIP 27 55:7, also 3 a-ru ša alpim cited Lowy, Or. NS 19 14; 3 GIN ana śinišu a-re-e KTS 51a:4.

Meaning based on Heb. 'or "hide."
J. Lowy, Or. NS 19 14.

årú (māru) s.; (a fish); lex.o

[NINDAĜUDXAKU] = a-[ru], ni-in-g[ur-ru] Hh. XVIII 93f.; [a r] i ku = a-[ru] ibid. 99; ū-ru( var.-ri) NINDAĜU.ASR.KU = a-ru Nimbu IV 134; NINDAĜU.A.G-ID.RUM.KU = a-ru ša ku Antalag VIII 17.

It is unlikely that the obsolete entry a-ru (before ḫu-ul-la-lu) with Sum. reading gloss [x x t] uru was part of the text. The entry is likely a misunderstanding of the previous entry. However, it is included for completeness.

årú (wūru) v.; 1. to go, advance (against a person), to turn against a person, to confront, oppose, to attack, 2. (w)u'uru to send a person a message, 3. (w)u'uru to give an order, 4. (w)u'uru to rule, to govern, 5. II/3 to direct(?); from OAkk., OB on; I i-ru( var.-ri) NINDAĜU.ASR.KU = a-ru Nimbu IV 134; NINDAĜU.A.G-ID.RUM.KU = a-ru ša ku Antalag VIII 17.

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(translat. of Sum.) Sumer 11 pl. 16 No. 10:7, see p. 110.


a-ru-um / a-la-ku An IX 67; a-ru-um / a-ma-[ru], a-la-[ku], qe-re-[bu] CT 18 18 K.4587 ii 11ff.; i'-i-ir / a-ri / a-lak CT 41 30:18 (Alu Comm.).

w'-u-ri = ū-bā-bi in, šā-pa-rū Isbu Comm. V 219f.; Pitűškē Pituq Ki-šār : Lugal ana Lugal u-ša-ri a one king will send messages to the other 2R 47 K.4387 i 8 (unidentified comm.).

1. to go, advance (against a person), to turn against a person, to confront, oppose, to attack — a) infinitive: ina bit asakki ašar la-ša-ri-a in a tabooed place to which one does not go AAA 20 pl. 99 No. 105 r. 27 (Adn. III), and passim, note the writings: u-ša-ri-a STT 38:129, a-šar la-ša-ri MDP St. No. 11 ii 22, la-ša-ri-a MDP 2 pl. 22 iii 27, note also wr. nu 101 (i.e., la-ša-ri-a) VAS I 36 iv 23, RA 16 126 iii 25; ana šad la-ša-ri-a to the inaccessible mountain CT 15 40 iii 19 (SB Epic of Zu); ina eqla la-ša-ri (to bury the kudurru) in an inaccessible region BBSt. No. 6 ii 36; hašštēle la-ša-ri an inaccessible fortress MAOG 6/1-2 p. 11:4 (Asm.); i'-i'-ma Marduk Marduk came forward, his heart desired to confront Tiamat En. el. III 55f.; atānnūma teppušu a-ri u ta-ša-ri you (gods) alone bring about my attacking and turning around (in battle) PBS 1/2 106:29, see Ebeling, ArOr 17/1 178, cf. a-[ri u ta-ša-ri] teppušu ibid. 23.

b) preterit: im-i-ru (var. i-me-ru) (because) he has been forward Šurpu II 77, with commentary [...] / im-ru ginā šiczur (obscure) Šurpu p. 51:29; i'-i'-ša-ri ašiš išbassima he went up to her and laughed (in her face), he seized her STT 28 vi 30, see AnSt 10 128 (Nergal and Ereskigal); ana šubat šar ilānī lu'-i'-qa-ša me proceed to the seat of the gods Gössmann Era IV 127; ana šabasū a-ri ašar akirāš I did not advance into battle (but) turned back 3R 38 No. 2 r. 12, see Tamor, JNES 17 138:14; šumma amēlu ina sāqi ina lākišū šurārī i'-i-ru-

ma ʿimur if a man sees a lizard head toward him while he walks in a street KAR 382:18 (SB Alu); ina puḥri e la-ša-ri uzuzu do not set out to stand (around) in the assembly (parallel e tuttaggeš) Lambert BWL 100:31; šamma ʿa šas ša ʿa ʿa-ri ru let no plant sprout, let him not venture forward CT 15 49 iii 49 (Atrahasis); e ta-mi-ra ma e tāšīb do not go ahead and sit down STT 28 ii 40, see Gurney, AnSt 10 114, parallels e ta-mi-ra šikari ul šaš-ti ibid. 43, e ta-mi-ra ... e tam-si ibid. 44, and passim, repeated but with errors: e ta-mi-ra (for ul ʾi-mi-ra) u-[ušib] ibid. iii 55ff. (Nergal and Ereskigal); i-me-ir ina maḥra. Tn.-Epic "ii" 25; i'-i'-ma Marduk Marduk came forward En. el. III 55 and 113; a mountain (region) ʾšēṭar šāmē ... gērešu la i'-i'-ru into which not even a high-flying bird ever went AKA 270 i 49 (Asm.), cf. (in the same phrase) la i'-ru KAH 2 84:84 (Adn. II).

c) present: mār bārē i'-a-ra ma ana maḥar [...].MEŠ illak the diviner gets up to go before the [...] BBR No. 1-29:38; ili aṣumma ul (var. la-a) la-ar (var. -ra) no god can advance (parallel maḫāriš Tiʾamat ul uṣṣī) En. el. II 90, cf. Tiʾamat ša sinnišat īa (var. i)-ar-ka ina kakkū Tiamat who is but a woman is attacking you with arms ibid. 111; nisī šuṭīma ul i'-mi-ri (var. ir-ru) ana šašu people are afraid, they do not dare to face him Gössmann Era I 28; ajaš ila ša ina šamē u etsī i'-i'-ru šāša which god, either in heaven or the nether world, could attack you? BA 5 385:14, see Ebeling Handerhebung 94, cf. ana teššu eziš ša i'-i'-ra ul ib-ši there is none who could counter his furious onslaught STC 1 205:11, see Ebeling Handerhebung 94; ša ila la i'-i'-ra šēṭḥā (men approach) where a god does not venture Gössmann Era II (p. 17) 18, see Frankena, BiOr 15 14; ana šubat ili šašu lemmu la i'-i'[ru] to the residence of the gods, where no evil can penetrate Gössmann Era II (p. 21) KAR 169 iv 34.

d) imperative: šalmīši alik u ina šalāmę i'-i'-ra bitka amur go away safely, proceed in well-being and see your house (again) EA 12:11 (MB); i'-i' alik DN qudmešunu izizz-
aru 2a

ma go ahead, Kaka, stand before them
En. el. III 11.

2. (w)u'uru to send a person, a message — a) to send a person — '1' in gen.: adī · PATE. SI la ú-va-e-ru-ú-šu HSS 10 12:11 (Oakk.);
work mārē šiprī ... ina šātim ūtim šētu ú-va-e-ru u PN ittišu uu-ú-ru they sent him the day after the messengers (left) and PN was sent with him ARM 6 19:31; ullānum ināma bēlnī ú-va-i-ra-an-ú-ti when our lord sent us here from there Begh. Mts. 2 p. 13
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En. el. III 11.

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3. (w)u'uru to give an order — a) in gen.: šīmē šiqrija ša ú-va-ru-ú-ki (for uwa'arūki)
āru 3b

epši listen to my command, do what I order you VAS 10 214 r. vi 20 (OB Agušaja), cf. kīma ū-wa-e-ru-ku-nu-ti epša TCL 7 9:14, kīma bēlī ū-wa-e-ra-an-ni ibid. 20:6, kīma ū-wa-e-ru-ku-nu-ti as I ordered you BIN 7 8:11, cf. ibid. 9, and passim in OB letters, note mala š[a] ... tu-a-vi-ra-an-ni ana PN aqbima PBS 7 107:11, tu-a-wi-ra-an-ni-i-ma ibid. 11, ū-wa-e-ši-ir TEL 7 51:15; ūnumma bēl tērtim ... la ū-wa-e-er if the person in command does not give commands ARM 1 61:30; ulumma ullahumma wu-ū-ru or else they have received orders from elsewhere Laessoe Shemshara Tablets 32 SH 920:22; I summoned the kings of Syria ū-ma-š-ir-šu-nu-ti-ši-ši ma gušārē ... wūsaldūnīi gave them orders and they had been dragged (to Nineveh) Borger Esarh. 60 v 73, cf. māt ana Aṣṣur ṣatū ū-ma-ši-ri-šu-in-ni jāši they (the gods) ordered me (to fight) every country that had committed crimes against Aṣṣur ibid. 46 ii 29; mārē ummānī emqūlī ū-ma-š-ir-ma I gave orders to expert craftsmen (and the surveyor made the survey) VAB 4 62 ii 25 (Nabopolassar), cf. nišēja mādūtū ū-ma-š-ir-ma CT 34 31:57 (Nbn.); šapāšu allāk wu-ū-ši-ru ka adabbub I am sent and I go, I am commanded and I speak Maqiši i 61, cf. jāši Ea ... ū-ma-ši-ri-šu-an-ni (var. ū-[ma]-ši-ri-šu-an-ni) Ea has given me orders ibid. VII 66; aši mārē bārē ū-ma-ši-[ir] I called the diviners and gave orders AnSt 5 102:72 (Cuthian Legend); ū-ma-e-ra-ma ummānī Tu.-Epic "iii" 36; Marduk assembled the great gods ūbaši ū-ma-š-ār (vars. ū-ma-š-a-ru, ū-ma-š-a-ra) innadīn tērtu En. el. VI 18; note with ūramū and šapāšu: PN ... ū-wa-e-ra-an-ma itīš šušu ūfardamu I gave orders to PN and sent them with him OECT 3 25:11, also ibid. 8:7, LIH 9:13, Kraus AbB 1 16 r. 3, and passim in OB letters; PN ... ana šeř PN, ū-wa-i-ra-am-ma ūfardamu ARM 1 120:15; turtaṣnu ... ina panāt ummānīja ū-ma-š-ir-šu-pur I ordered the turtaṣnu to head my army and sent (him into the fray) Layard 96:160, and passim in Šalman. III.

b) with words for command (u'urutu, urutu, tērītu, ūmētu, amatu): wu-ū-ša-ri-ka wu-e-e-er give your orders ARM 1 35:12 (OB Mari); bēlī ū-wa(text -te)-ra-an-ni ur-ta-am my lord has given me orders Kraus AbB 1 109:30; aššu la naparšūdāš šētē šēṭāja ... ū-wa-u-ma-š-ir-ma I gave orders to my officials so that none should escape TCL 3 333 (Šar.); ana zamān māḥāzē ... ur-ta-šu kabīti ū-ma-š-ir-an-ni VAB 4 64 i 9 (Nabopolassar); šarru PN ... u PN, ... ū-wa-e-ra-an-ni ūr-ta-šu-e-un-ni ma BE 1 83 ii 8 (kudurru); [lu?] ū-ma-š-ir-tu ū-tu JIRAS Cont. Supp. pl. 3 r. 11 (SB lit.), and passim; tērtam šu-Šu ū-wa-e-ra-an-ni CT 37 2 i 37 (Šamšiluna); ūtu tērtim napharšānī ū-ma-š-ir-ma after he had given them all their orders En. el. VI 45, cf. tērtē šē ilī kalīšu ū-ma-š-ir-[ir] CT 15 39 ii 11 (SB Epic of Ūtu); ūšē ū-ta-Šu-Šu ū-ta-šu-ir-pulū Bagh. Mitt. 2 p. 56 ii 22; anumma ūšēmām gamram ū-wa-ra-Ša-Šu Laessoe Shemshara Tablets 37 SH 887:6; ūšēmam gamram ū-wa-a-ar-ka ARM 2 69:11, and passim; ana ū-wa-šir ūšēmām šēšānu šētilūtu to give orders and make deliberations RA 1 110 i 17 (Nbn.); īna āmatu Aṣṣur u Ištar šē ū-ma-š-ē-var. omits -ś)-ru-in-ni Streck Asb. 50 v 124.

c) with direct speech quoted: kī/ap ū-wa-e-ra-un-ni umma anākūma VAS 16 88:5 (OB let.); Šamsī han anēr Hurrī um-te-ši arādānīja tēr the Sun sent an order to the ruler of the Hurrians, "Return my subjects" KBo 1 5 i 12, cf. kēam um-te-ši-ra-Šamšiluna; ibid. 13, also ibid. 26 and 29; issima kālī ū-ma-š-ār AFO 14 146:108; šēšā ūm-te-ši (var. ū-ma-š-ē-ir) he gave orders to the sixth Gössmann Era 1 37.

d) with reference to the content of the order, etc.: ināma Marduk ana šudēšur nāsī ū-wa-e-ra-an-ni when Marduk gave me orders to lead the people ariht CH v 19, cf. rashū lu ū-wa-e-ra-an-ni VAS 1 33 i 4 (Šamšiluna), also PBS 7 133 i 27; aššum ... šēni šināti šullumīm ū-wa-e-ra-su-nu-ti I ordered them to keep these sheep and goats in good condition TCL 1 4:12; ūšēma šitūša lamādan ū-wa-ši-ra-ni-a-ši he ordered us (to let only the sheikhs enter the city) to learn about your well-considered opinion Bagh. Mitt. 2 p. 56 i 14, cf. ibid. ii 17 (OB letters); wu-e-e-er īna màšīmā màšītū give orders that they die that very night ARM 1 8:13; wu-e-
Aru 3e

ra-an-ni-ma luttalak give me orders and I will leave ARM 2 24:11; wu-'u-ra-ku I am under orders ARM 5 27:36; kima ša bēlī ū-va-e-ra-an-ni ARM 3 33:8, and passim; ū-ta-1-ir-šu-ma šar išāni Maraduk Maraduk, the king of the gods, gave him the command (and he took up arms to avenge Babylonia) BBSt. No. 6 i 12; ana kašād GN Aššur bēlī ū-ma-1-ir-ša-ru-an-ni my lord Aššur gave me orders to conquer GN AKA 75 v 67 (Tigl. I), cf. mātāti . . . ana pēlī šuknušu ū šapāri aqqīš ū-ma-1-ir-ša-ru-an-ni angrily he ordered me to take possession of, subdue and rule the countries AKA 268 i 42 (Am.), cf. ana šapāh [Bélantī] ū-ma-2-ir-ša-ru-an-ni ... a mountain among the gods, was put in command 322

u-wa-e-ra-an-ni ra-an-ni-ma luttalak give me orders and I will leave ARM 2 24:11; wu-'u-ra-ku I am under orders ARM 5 27:36; kima ša bēlī ū-va-e-ra-an-ni ARM 3 33:8, and passim; ū-ta-1-ir-šu-ma šar išāni Maraduk Maraduk, the king of the gods, gave him the command (and he took up arms to avenge Babylonia) BBSt. No. 6 i 12; ana kašād GN Aššur bēlī ū-ma-1-ir-ša-ru-an-ni my lord Aššur gave me orders to conquer GN AKA 75 v 67 (Tigl. I), cf. mātāti . . . ana pēlī šuknušu ū šapāri aqqīš ū-ma-1-ir-ša-ru-an-ni angrily he ordered me to take possession of, subdue and rule the countries AKA 268 i 42 (Am.), cf. ana šapāh [Bélantī] ū-ma-2-ir-ša-ru-an-ni ... a mountain among the gods, was put in command 322

Aru 4c

4. (wu')uru to rule, to govern — a) countries: māt Aššur ana wu-[u-ri] ū šapāri ina qātējā umallī he has entrusted me with ruling and governing Assyria Winckler Sammlung 2 No. 1:14 (Sar.); the officials ša Bit-Simmāgīr [u]-ma-ru-ma who rule over Bit-Simmāgīr BE 183 i 13 (kudurru); šakkānākī ū rádē ma-2-ir-ru-ut mātīšu the governors and officials who rule his country TCL 3 33 (Sar.), cf. [ma]-ma-1-ir-ru-ma Tn. -Epic “i” 32; lu enqēt ū damqīš ū-e-ra be wise and rule well KBo 1 11 obv.(1) 25, seeZA 44 116; anybody whom Aššur will name ū-ma-1-ir-ru-ma and who will rule over the country Unger Bel-harran-beli-asser 17; ša . . . balu ūmājimā ša kussāku šīšīnu ū-ma-1-ir-ru-mašū who sat down on the throne without my consent and ruled his country Winckler Sar. pl. 33 No. 69:84, and passim; the king will die a natural death kabūtim mātām ū-va-e-er a powerful person will rule the country YOS 10 56 i 17 (OB Izbu), cf. mār ekallī mātā ū-ma-er-AT 28 6 K.769:6 (= Thompson Rep. 276, Izbu report).

b) mankind: [ina] qabbāri tu-ma-1-er a-bāriti on earth you rule mankind LKA 17:15, seeEbeling, Or. NS 23 348; ša . . . ū-ma-1-ir-ru (var. ū-ma-2-ir-ru) ba⁻ul-lat Endil OIP 2 94:66 (Senn.), cf. ša . . . ū-ma-2-er tenēšše Lie Sar. 446.

c) other oces.: adāmā bitka la ū-va-a-ar how much longer will you be unable to run your own house? ARM 1 172:45, also ibid 108:8; ū-va-e-rim . . . ū u-[e]li[i] am I not able to manage a slave? ARM 1 108:15; anakkā šehreq ēš ū ū-[u]-a-[a]-am ul elī am I a younger and unable to rule? ibid. 12, also (your brother) ša ummā-nātim . . . ū-va-e-er ARM 1 73:47, also, with ū-va-a-ar ibid. 108:9; pika lībbaka li-va-1-ir u lībbaka li-va-1-ir birkika (see birkaka mng.1b) RA 45 172:15f. (OB lit.); Lê akil markabi li ū-ma-2-ir elī PN the overseer of the chariots has no power over PN MRS 6 41 RS 16:39:2, note the usage of malāku elī in the same phrase ibid. RS 15:37:16; uncert.: ina egli ti li ū-ma-2-ir he has no right of disposition over the fields HSS 13 402:20 (translit. only); šīšīnu šadā īlī šū-[u]-e-ra one, a mountain among the gods, was put in command


aru

CT 15 3 i 8 (OB lit.); lu-ma-š-ir kullat kališunu

Igigi

CT 15 39 ii 15 (SB Epic of Zu); ūn Ešas-
gila tu-ma-ar Gössmann Era p. 25 II 7; nakru

URU.BAD.MU ū-wa-a-ar the enemy will rule my

fortified city CT 31 37 K.7971:7 (SB ext.), cf.

[\[k\]NN(?)] \[\text{LÜ},BAD ū-wa-a-ar \] (obscure) CT 39

47:4 (SB Alu).

5. II/3 to direct(?): alki ... atkaši ... puluššam lu labšši ū-ta-er-ši an-na go,
moves on (to her abode?), an awe-inspiring sheen and give her this (order?)

(obscure) VAS 10 214 r. vi 37 (OB Agušaja);

mu-ta-š-ir (var. mu-ul-ta-š-ir) mimma šumšu

(Nusku) who directs everything KAR 58:28,

see Ebeling Handerhebung 38, cf. (Aššur) [mu-

ul]-š-er-e-š-ir kullat gimi OECT 6 pl. 2 K.8664:5

(prayer of Aššur).

The ref. Mama ištšnam ulišma appam (or:

zappam) našši ū-wa-ri šarrum after Mama

has borne the first (son), he is ... he ... the

king CT 15 1 i 9 (OB lit.) is perhaps to be

translated “he wakes the king,” from

meaning “neck,” see Holma Körpersile 141.

aru

see ajaru D.

aruša (or arupu) s.; (a part of the neck);

SB.*

a-ru-ba šu-ša-ta Šizbu Comm. 176; a-ru-bi šu-

ša-tum ibid. 377g.

šumma izbu a-ru-ub šisšu [šakin] if a mal-

formed creature has the a. of a horse (in

section devoted to kiššatu neck) CT 27 13:10;

[šumma izbu 15-ša ša] 15 ina a-ru-bi-šu našši

if the malformed creature carries its right

shoulder on its a. CT 27 45 K.4129+:3; cf.

[šumma izbu 15-ša ša] 15 ina a-ru-bi-[šu

našši] ibid. 4, also [šumma izbu zaššu meššu

ina a-ru-bi-šu našši] ibid. 5, all restored from

Virolleaud Fragmente 18:10f. (SB Izbu).

The commentary text cannot be used for an

identification of the part of body aruša or

arušu. For possible Semitic cognates in the

meaning “neck,” see Holma Körpersile 141.

aruša s.; (an ornament); Qatna*; foreign

word.

1 a-ru-ul (var. omits)-šu kū.Š.Š one golden

a.-amulet (among various objects for a

necklace) RA 43 152:146 (inv.), also, wr. 1

[a]-ru-ši ibid. 184:10.

arušu (an implement of the maltster) see

arušu.

aruša s.; (a plant); plant list.*

šu.ESI.LI.GIA : tam-ši a-ru-ni — lilīgā-cucumber :

likeness of an a. Uruanna I 252; šu pi-š-um : šu

buroša MIN, (var. oššu) a-ru-nu, ū dam-

ši-lum : ū MIN ibid. 575ff.; ū dam-ša-[šum] : oššu

a-ru-nu Köcher Pflanzenkunde 22 ii 22.

aruša see arušu.

arušu see arušu.

arušu (an implement of the maltster) see

arušu.

arušu A s.; drought, famine (ensuing from

drought); OB, MB, SB; pl. arrātu (BBst.

No. 7 ii 34); cf. araru C.

a-ru-ur-ta, sunqu, nibratu, dannatu, huṣahhu =

bubitu LTBA 2 2:340ff., and dupls. ibid. 3 v 4ff.,

4 v 1ff.; BDALHAMUN (IM) = dAdad ša a-ru-ur-ta

CT 24 40:42.

a) in gen.: sunqu bubitu a-ru-ur-ta huṣahhu ina mātišu lu kaššan may there be constant want, hunger, drought (and) famine in his land AOB 1 66:57 (Adn. I), cf. ūmē

a-ru-ur-ti šānāti huṣahhi ana šimātišu šišimu

BBst. No. 4 v 9 (MB kudurru), also ūm su-šū-

a ur-ru-ti ana šimātišu šišimu BBst. No. 7 ii 34.

b) in omens: a-ru-ur-tum ina mātišum ina mātišum, ina mātišum ina mātišum, ina mātišum ina mātišum ina mātišum, ina mātišum ina mātišum,... barley and flax in the silos will diminish [and there will be a] drought ACh. Sin 35:10; ina mātišum ina mātišum ina mātišum ina mātišum ina mātišum ina mātišum ina mātišum,... in the whole country (there will be a) drought, the cattle [...]. ACh Supp. 2 Sin 8:1; arkat šaṭti a-ru-ur-ti ibašši there will be drought at the end of the season Labat Calendrier § 74:25, cf.

ACh Supp. 1 Istar 34:18, also ACh Adad 2:22;

[z-x-tum] = a-ru-ur-tum, [e]-si-el-tum = a-ru-ur-

tum an isšīlu-mark (on the exta) (predicts)
drought CT 20 40:38f., restored from Meissner

Supp. pl. 20 Rm. 131:3f. (ext. with comm.).

Köcher, Studies Landsberger 325.
arurtu B

arurtu B s.; (a disease); SB*; cf. aruru B.

šu.mā šu.ur, ra ma.al. la. ba: ina gātējā a-ruur-iškuna who made my hands tremble 4R 21* No. 2:16f., see OBECT 6 p. 2.

mātu namtaru a-ru-ur-tū namurratu hurs bāšu death, plague, twitching of limbs, terror, chills AnSt 5 102:94 (Cutean Legend), cf. aššu-tū a-ru-ur-tū ḫūš ḫīpi lībbī gillittu pirittu Maqlu V 75 and 77.

arūru s.; outlet of a canal; SB.*

a-ru-ru – a-mēš sop-lu-tum, mu-se-e me-e, mu-u Malku II 54ff.

id ḫiṟittu īd tuktātesu a-ru-ur-šā askirma mē dū[iššāli] ana rušumdi utīr I blocked the outlet of the canal, his mainstay, and turned the abundant water supply into swamp TCL 3 + KAH 141:221 (Sar.).

Laessoe, JCS 5 25.

arūrūtu (arūrūtu) s.; shouting (to express complaint); SB*; cf. jarūru, jarūrūtu.

dub.kā.dū.dū = a-ru-ra-tum ZA 9 164:23 (group voc.).

ūlīma Ištar ina muḫšī dārī ša Urūk su[pā]ri iššītu ḫuppā ittādī a-ru-ru-ta (var. [a-r]u-ra-ta) Ištar went up to the wall of ramparted Urūk, took up a stance of mourning, uttering a cry of woe Gilg. VI 158, var. from Garelli Gilg. 122 v 3'.

Probably an onomatopoeic expression. Thureau-Dangin, RA 16 170.

arušu see amušu.

aruštu s.; dirty state; SB*; cf. aršu adj.

KUR GN ... [ ] abāra mutummir a-ru-usi text (du)-ti-šū-nu ušaklim [ ... ] Mount(?) GN produced (lit.: revealed) lead which whitens their (buildings?) dirty state Lie Sar. 227.

arutče s.; (a utensil); NA*; foreign word.

a-ru-ut-he parzillī bit bušinni parzillī an iron a., an iron lamp (among booty taken from Urartu) TCL 3 365 (Sar.), cf. 1 a-ru-ut-he an.bar Iraq 23 33 ND 2490+ : 40.

arutū s.; (a word for mountain); syn. list.*

a-ru-tū-um var. -ā, ā-ḫu-m[u], ḫur-sa-an-nu = kad-du-u Malku II 32ff.

324
arzanikkatu

ú ar-zal-lIk[a] (among plants to be mixed in cedar oil and rubbed on the temple) AMT 97,4:23; [û] ar-zal-la AMT 50,1 i 39; ú šihu ú ar-zal-lá šer aprüša AMT 73,1 ii 4; ú ar-zal-lum (among ingredients for a potion against ‘hand of ghost’) AMT 76,1:28; ú ar-zal-la Köcher BAM 161 v 8, cf. ibid. 155 iii 7, 221 iii 16; šIM.ŠEŠ GAM.GAM ú ar-zal-la STT 95:151; for other refs. and use in med., see Thompson DAB 319.

2. (a stone): abnu šišlušu kíma NÀ₄Zú BABBAR NÀ₄Zú MI NÀ₄Zú SIG, NÀ₄ [lar]-za-lum [MU.NI] the stone which looks like white, black (and) green obsidian (mixed) is called arzallu STT 108:25 (series abnu šišlušu), cf. abnu šišlušu kíma kappi raqraqqi NÀ₄ ar-lżal-lum [MU.NI] the stone which looks like the wing of a stork is called a. ibid. 26; NÀ₄ ar-zal-lu KAR 184 r(!) 13, see TuL p. 83; NÀ₄ ar-zal-la AMT 102:33, also (against paralysis) AMT 77,5:16; NÀ₄ me-ku NÀ₄ ar-zal-lum NÀ₄ LAMA Yalvaq, Studies Landberger 332 i 13 (stone list), cf. (in similar context) AMT 7,1 iv 7.

3. (an implement, OA only): 3 ḫaṣṣinnu 1 kalappu 4 ar-zal-la three axes, one pick, four a.s CCT 4 20a:10; ar-zal-lá-am ṣukál he holds the a. (as pledge) TCL 14 61:5; 1 mušālam ... ar-zal-lá-am one mirror, (oil, and an) a. BIN 6 84:21.

4. (a piece of jewelry, NB only): 10½ ǧinn gird ĐIS [...] 30 ar-zal-la-a-nu ša AGALA Zababa ten and 1½ shekels (of gold), one [...] (and) thirty a.s for the double-crown(?) of Zababa UCP 9 108 No. 53:2; ḫiṭeš ājari pani x x ḫiṭeš a-ra-za-al-[lu] one rosette for the front, one a. Nbn. 1081:6, cf. (gold for?) x ar-zal-la Nbn. 1067:2.

For the plant wr. ū.ŠIKU, see šikilu.

Ad mng. 2: Thompson DAC 108f. Ad mng. 3: (J. Levvy, Or. NS 19 21 n. 2; Oppenheim, AFO 12 344 n. 4). Ad mng. 4: Oppenheim, JNES 8 178 n. 17.

arzanikkatu s.; (a medicinal plant); SB*; foreign word.

ú ar-za-ni-ik-ka-tú / ú ku-uk-ka-ni-tú, BRM 4 32:25 (comm.).

Thompson DAB 132 n. 2.

asakku A

asakku s.; (mng. unerct.); Nu zi.*


asaztu see arzatu.

asaztu (asaztu) s.; (a plant); plant list.*


In Köcher Pflanzenkunde 1 i 6f. [û]ar-zu-tu replaces arzallu; this form, as well as arzatu, may be a variant of arzallu, q.v.

asáttu see asáštu.

asakiš see asákišiš.

asakku A (asakku) s.; (a demon and the diseases it causes); OB; SB; Sum. Iw.; wr. syll. (asakku) ZA 45 206 iv 5, Bogh.; and ā.SĀG.

ā.sāg = [a-sa-a]k-kum A-tablet 81.

NIN.URTR ur.sag ni nuzu a.sag mu.un.ši, in.tu:ud : ana MIN garrāšu la ʾādīri a-sak-ku utālīšu (Anu) nado (the earth) give birth to the asakku demon for Ninurta, the fearless warrior Lugale I 27; a.sag me.šam(var.adds.ma).bi a ba šu mi.ni.ib.tu.tu : a-sak-ku(var.-ka) melam mēšu mannu inaḥʃaršu who can withstand the sheen of the a.-demon? ibid. 43; giš.tukul.ē kur šahar.ta in.da.ab šar zē.eh, 1a šaštē ne nu.tuku (replacing the older version’s ūš.aš.gu ka nu.tuku) : kakkū ina šadī ina eper utaballīmu a-sak-ku ūšhu 1dī (see ūšhu lex. section) ibid. V 27; whom the namtaru demon has seized with ūšaštē translating dib.ba) li ū a.sāg.a šu bi.in. dib.ba : ka a-sak-ku iškuršu whom the a.-demon has captured 5R 50 i 39f. (= Schollmeyer No. 1), cf. a.sāg a.ging(um) id da be.an.[...] : a-sak-ku kīna mēšē nāru išḥu the a.-demon overwhelmed (him) like the flood of the river ibid. ii 25f; ā.ašg īl.gal a.mā.uru, īn.gi.zi.[...] : a-sak-ku še:nū kīna abidi tišṭuša CT 17 3:21; ā.sāg lū-kār. āra : a-sak-ku ṣabbūlu lawless asakku-demon 4R 29 No. 2; 2, and passim; a.sāg tu.ru su.na.m. ni.in. gi.ar.re.eš : a-sak-ku (var.-ka) marṣu ina zumušu šuknu they put the evil a.-demon in his body CT 16 2:41, and passim; note the enumerations: udug.ūlu a.sāg.gig.gi.gal.lug.[ā-ru an.ta.šub.ba] : utukku še:nū a-sak-ku marṣu migi in ū-[pri] Falkenstein Haupttypen p. 93f:21, nam.tar a.sāg sa.ma.[na] : namtaru a-sak-ku ša moto[nu] 4R 29 No. 1r. 21f.; note: a.sāg as-sa-sa-a.ni a.gin.gi-ma īl.bim.in.ma.a.[n...] may his a.-disease [run off him] like (this) water ASKT
asakku A

p. 75:4, dupl. 5R 50 ii 71 (= Schollmeyer No. 1); nam.tar.lu.gal ḥ₇₆.a [ā.sāg]; gig.ge ḥ₆.a tu.ran.u.dug.ga ḥ₆.[a.s] ... lu nam.taru lemmu lu a-sak-ku marṣu lu ṭāfu[ ... ] be it an evil namtaru-demon, a dangerous a.-demon, (or) a bad disease CT 17 34:21f., cf. nam.tar.lu.gal ḥ₆.₄₅ a.sāg gig.ge: nam.tar lemnu a-sak-ku marṣu (with Greek transcription [...] yap leukn aexe mouc) Iraq 24 69f.:3f., and passim in the series Å.SÅG. Å.SÅG.MES = asakku marṣīti; a.sāg gig.ge su. lu ka mu.un.gal.[la] : a-sak-ku marṣu ina xumur amēli ittābē the dangerous a.-demon has settled in the body of the man CT 17 6 iii 29f., cf. a.sāg lu. ra saq.bi mu.un.na.[te] : a-sak-ku ana amēli ana qaqqadišu ittēti; ibid. 9:1f, nam.tar a.sāg. gig. jū. ra te.a : ša kina a-sak-ku ana amēli ittēhi; ibid. 29:3f.; a.sāg saq.GU.KUD anē.[e.]

a) in mythological contexts: the 21st of Kislimu ṣuḫu.gal-lā ṣumu-šitti a-sak-ki an evil day, birthday of the a. Bolger Easah. 104 ii 3; ḡuĻu. qed.sin.na, ḡu-La-ta-ra-ak, ḡu-Ab.ha.gu.la, ḡu-E-qa, ḡu-Muš-ra, ḡu-[Ku]-šu,[ā.N]uK.KI,[ā.ŠEŠ.KI(?)] = 8 ḡA-a-sak-ku duMU ḡA-a-nim STT 400:16ff., and cf. 3R 69 No. 3:65ff., also Craig AAT 90 K.2285+: 54 (SB Alu); J Ebeling Hand-rungebung 124; ina a.du ... riḫištu Adad Å.SÅG mar-šu ... ] ina ṣuḫu. šuruppā šu hurbadu li'bu ša sādi ... išēt inēṭṭir iballuš išalīm will he escape, be saved, stay well from di'udisease, storms, a., disease, [...] from the evil of chills and frost, “mountain fever” Craig ABRT 1 81:14 (tamitu), also Å.SÅG (mentioned between di'udiu and ūḫu [libbi]) CT 41 24 79–7–8,53:5 (namburi)
d) other occs.: bēl bēti šuāti i na mišitti u (var. omits u) a-sa-ak-ki (var.: Å.SÅG) ināt the owner of that house will die of seizure of a.-disease CT 40 3:62, var. from ibid. 7:53, cf. iṣiti (wt. kur-it-ti) a-sa-ak-ki attack of a.-disease CT 40 K.2285+: 54 (SB Alu); ū pu-quttī : ū Naq-a-sak-ku(var.-ki) Uruanna II 18a, also III 53.

Asakku as a disease is not found in medical texts and should therefore be taken as a poetic term describing the effects of the a.-demon on a person. For Å.SÅG.GIG.GA glossed di'udiu GIG-um.MEŠ KAR 44:8, see di'udiu lex. section.

The interpretation of the spelling Å.SÅG as “he who smites the side” (Jacobson, JNES 5 147 n. 31) is probably a popular etymology. Ebeling, RLA 2 108f.

asakku B

s.; something set apart (for god or king, a taboo); OA, OB, SB; wr. syll.
asakku B

and AZAG(KU.AN), exceptionally A.SAG (Boissier DA 250 iv 13); Sum. IV.; cf. ašakkiš, asakku B in bit asakku.

K[C].AN = a-sa-ak-ku-um Proto-Diri 582; a-zag (var. a-zag) / K[C].AN = [a-sa-ak-ku] SP II 108; [a-sa-ak-ku] KU = šu Ea III 292.

ša AN = a-sa-alkku MSL 2 131 vi 53 (Proto-Ea); [sa-AN] = šu KU.AN a-sa-ak-ku A II/6 ii 18; [ša-AN] [AN], [a-SAG] KU.AN = [a]-sa-ak-ku MSL 3 218 G i 7'f. (Proto-Ea).

KU.AN / ša-ak-ku = kás-pa DINQR CT 41 33:9 (Alu Comm.).

a) in gen.: x [AN.AN] ša a-sa-ak-ki-[im(? ...] ša DN x [minas of] [tin] from the consecrated property of Adad of Terqa ARM 7 105:2; māmīt arni u a-sa-ki the “oath” of sin or taboo Surpu III 141; mar ša a-sa-ki ishabassu imāt the “oath” of a taboo will seize the patient (for whom the extispicy is performed) and he will die Boissier DA 250 iv 13; E Bi ina KU.AN / ina AN uššab this house will stay under a taboo(?), variant: .... CT 39 35:45 (SB Alu), cf. KU.AN [X] CT 39 39:18 (SB Alu) and Dream-book p. 308 III i 19.

b) with verbs — 1' with ašakku to infringe on a taboo (OB, Mari, SB); see ašakku v. mngs. 7a and 12; note the replacement of asakku by SAR.MEŠ and šargu: bāgirān ibaqaru SAR.MEŠ RN ... ikulu anyone who enters a claim has infringed on a taboo of Šamši-Addu ARM 8 11:31 (Mari); ina minna annım ša itmā ubarrušima šu-rum qum in šarrim insuškal should they prove that she had taken a false oath, a taboo of god and king is infringed upon TLB 1 331:23 (OB Sippar).

2' with legû and šarrû to appropriate which is under a taboo: a-sa-ša-ak-um itlanaaqe he continuously appropriates what should not be touched Kenaṣ ATHE 38:23 (OA); assuṭ UDAK.BAR a-sa-ki-im ša DN legêm concerning the matter of the taking of the bronze, property sacred to Adad ARM 1 101:6; aṣṣat saggim a-sa-kām ṣītanārrīq the wife of the temple administrator is constantly stealing what is under taboo CT 6 3 r. case B (OB liver model), cf. aṣṣat ṣa-gi a-sa-kām ṣītanārrīq ibid. case C, also EN a-sa-ka ištā-narrīq i šaṣṣa[i]sušima ištālūši the entu

priestess will repeatedly steal what is under taboo, they will seize and burn her ibid. 2 case A, see RA 35 77, for an unpub. parallel. see ēnu mng. 2b–1'!

3' with šakānu (mng. uncert.): a-sa-ak šarrim ana pī erēšim šiku[n] (if) he has made the farmers infringe on a taboo of the king (lit.: has placed the king’s a. in the farmers’ mouths) ARM 2 55:36.

Landsberger, ZA 41 218f.; Thureau-Dangin, RA 38 41ff.

asakku B in bit asakku s.; forbidden place; MB, SB; wr. syll. and E.AZAG (E.A.SAG Unger Reliefs 27); cf. asakku B, ašakkiš.

gá KU.AN gá KU.AN = ša-a-sa-ak-ku EA IV 274 and A IV/4:201.

ša ... ina E.AZAG ašar lāmāri ... inakimu he who would store (my stela) in a forbidden place, where it is inaccessible AKA 106 viii 87 (Tigl. I), cf. ana ṣ a-sa-ak-ki (vars. E.AZAG and ṣ a-sa-ki) ašar lāmāri ušēribu AOB 1 164:42, and passim in Adn. I, ana ṣ E KU.AN ašar lāmāri ušēribu MDP 10 pl. 11 iii 21 (MB ku-duru), wr. ṣ a-sa-ak-ki MDP 6 p. 44 v 17, ina ṣ a-sa-ki ašar lā’āri tu-ma AAA 20 pl. 99 No. 105 r. 26 (Adn. III); ana ṣ a-sa-ki la tušerrib Unger Bel-harran-beli-usur 24; note ina ṣ A.SAG ušerraba Unger Reliefs 27; atypical: šatū ṣ ina ṣ a-sa-[ak-ki ... lu] ašak ṣ him I played in a taboosed place AFO 6 84 part 3:12 (Aššur-bēl-kala).

asalu s.; (a bowl of metal or stone); OB, MA, NA.

a-sa-alu UDAK.BAR bronze a.-vessel (listed before doğaru) Practical Vocabulary Assur 434; na a-sal.u BM 98885 iv 19 (list of stones).

1 URUDU a-sa-lu KILÁ.BI 4 MA NA UET 5 792:12 (OB), cf. 2 URUDU.ŠEN 1 URUDU a-sa-lu-um two copper kettles, one copper a.-bowb ibid. 793:4; 1 a-sa-lu GAL 1 a-sa-lu ša na-kām(!)-tu one large a.-bowb, one a.-bowb for the storehouse KAJ 303:3f. (MA), also 1 a-zu-lu JCS 7 132 No. 46:3 (MA Tell Billa); the scepter, the chest, the braziers (and) a-sa-lu en ša ēkallu šargu the copper a. of the palace have been stolen IRAQ 27 28 No. 81:9 (Nimrud let.), cf. asalu (vessel made) of fifty minas of copper ND 433:3 cited Iraq
asāmu

13 109; 4 asa-la-a-te eri 20 diqārē eri four a.-vessels of copper, twenty diqaru-vessels of copper ADD 963:2, cf. asa-la-a-te eri (between namraku and diqārē) TCL 3 395 (Sar.), also, wr. a-sa-al-la-te eri ibid. 362; 2 a-sa-al-lu eri ADD 964 r. 2.

asāmu (wasāmu) v.; 1. to be fitting, proper, suitable, 2. ussumu to make fitting and suitable, 3. šīsumu to make suitable; OA, OR, MB, SB; I šiim (?) — stat. asin (Ass. fem. usmat), II ussim — ussam, usmu, III; cf. asmātu, asmiš, asmu, simānu, simtu, šūsumu, usmu.

du-[u] du; = a-sa-mu SB II 98; du-u du; = [a-sa-mu], sa-as-pup = as-x-x (followed by danda) NaN bitu R 184f.; ru-du du; = [MIN (= [x-x]-nu)] sa-as-mi A IV/3:85.

ta-bal.e.nu du; = pām ša ana atvi lu [u]-as-mu mouth not fit for arguing Kagan D Fragn. 3:9; en ši MU.lul.lil. men sag.e du; = bēlu napisist Enlil ša aga ina qaqduṭu as-mu lord, life of Enlil, whom the crown on his head suits so well Lugale IX 1; kū-U-laša šul ĝal.sš ba.ab.du; = kaspu mešē ešu ša ana ekalli as-mu, fine silver, hero suitable for a palace idol. XII 4, cf. bāra kū-zi ki.in.gi ra du; a = parak šāšu ša ana màti as-mu days of gold which is so beautiful in the country ZA 10 276:30 and dupla., see Böllnerlicher Nergal No. 6, Sum, also CT 42 pl. 44 No. 37:9; 6. mar ša i.bi.bar ḫe.ḫu du; = šiḫa gada šu ana naspur as-mu tall of stature, beautiful to look at 4R 9:23, cf. mu.lu.zi.da i.bi.bar ḫe.[du] (var. me.zi.dē, eš bar.ra ḫe.ḫu du; a = šu ana naspur as-mu) LKU 16:9f., var. from dupl. BA 10/1 75:7f.

giš.tukal . . nam.lugal du; a.bi; = kakku ša ša ana ašrawṭu šu-uru mace fitting for kingship (parallel: šūkuk) 4R 18 No. 3:29f., cf. [. . .], te en giš.šudun giš.gigir šu du; a = [. . .] la(?)-i-mi ša ana niri narkabti šu-uru-mu . . . . fitting for the yoke of a chariot 4R 12 r. 7f. (MB royal); su.lim an.ta.gāl nam.nir ra du; a nūr gaba:ti šalummatu nāši etellūti šu-uru etel ira gamir (see etellū usage a-1) 4R 25 ii 8f.

tu-us-sa-am 5R 45 K 235 iv 31 (gramm.).

1. to be fitting, proper, suitable — a) in gen.: Adad gave plentiful rain šadū i-i-nu iṣu inānu the mountain became seasonally verdant, the trees grew luxuriantly (uncert., perhaps to sāmu “turn red”) SEM 117 iii 17 (MB lit.).

b) in the stative — 1’ in OA: maškū wa-as-mu the hides are suitable KT Blanckertz 3 r. 17; a-li ús-ma-at-ni . . . tuppi šašmes ama a-li ús-ma-at-ni epšama wherever it is convenient have my tablet read and act wherever it is convenient BIN 6 138:6 and 12, cf. ali wa-as-ma-at-ni RA 59 170:22, also ašar ús-ma-at-ni lu nēpūš CCT 2 47:15, ašar us-ma-at-ni lēpušu TUL 14 3:44, ašar wa-as-ma-at-ni epšama CCT 3 30:25, ašar wa-as-mu-ma ibid. 31; kapsam u šibassu mala wa-as-mu šašqilāšu have him weigh out the silver and the interest that (you deem) appropriate KTS 13a:18, see Oppenheim, AFO 12 353 n. 33, cf. kiina us-ma-at-ni kapsam šiblam le TUL 14 49:29; ús-ma-at kiina uzinim palam tasallānī is it proper that you cheat me instead of informing (me)? TCL 20 90:32.

2’ in hist.: zikru gardu ša ana šarrūṭi as-mu valiant warrior, fit for kingship BBST No. 36 ii 24 (Nabu-apat-iddina), cf. zāmin eṣerī [. . .]-e-mu as-mu ibid. No. 35:10 (Merodachbaladan); gisə.e.ni meš användi šīhāti paglāti ša dumuq-su nu šāqṣu šāqṣu bāšnašnu as-mu hīṣib KUR Labnānu taḥdāti (for transl., see bēnu A mng. 2b) VAB 4 174 ix 41 (Nbak.), cf. gušārē erēni ištu KUR Šamaš ša ku du-ka (= šalu-ka?) ana Esarra ana ū-ia as-ma ku bit ḫiddē ana ḫ Sin u Šamaš ḫingir. meš.kū.še < (presented?) to the temple of the luminaries Sin and Šamaš cedar beams from the Amanus which . . . . for Esarra, were fitting for my temple(?) . . . . the temple of rejoicing (obscure) AKA 374 iii 90 (Amm.).

3’ in lit.: ina pīka lu a-si-im-um dayābu ina ḫintka lu namir niṣšu may speak in your mouth be proper, in your eyes may sight be clear JRAS 1920 567 r. 7 (SB lit.); Išum [ti]biḫu na’du ša ana naše kakki cēzū tiqāṭu as-ma the awesome slaughterer whose hands are suitable for bearing (his) raging weapons Gössmann Era I 4, cf. Išum ša qāṭṭu as-ma Strick Asb. 196:22, see also lex. section; mas as-ma-takassap you break off (from the bread?) as much as necessary AFO 18 110:16 (SB rit.).

2. ussumu to make fitting and suitable — a) in hendiadys: iqrāṭešu kīma šarrūr šēt kkabbaḫti i-i-ni um sarriḫ I endowed its (the temple’s) walls with a fitting brilliance like
the splendor of the stars AKA 98 vii 100, cf. ekalla šuati ina erěni u buṭu aršip uškil ušarrīši u-si-im AFO 18 352:66, also [ ... ] u-si-im įgarāšēa KAH 2 67:8 (all Tigl. I); I rebuilt the bit ṭamrī of Adad eli maḫrē u-si-im ušarrīš KAH 101 vii 8 (Tigl. I), cf. (the city) u-si-im ušarrīš KAH 2 84:37 (Adn. II), also (the city wall) eli maḫrē u-si-im KAH 2 89 r. 5 (Tn. II), note (omitting ušarrīš) KAH 2 83 r. 16 (Adn. II); the temple of Ištār īṣtu uššēšu adī gabādišbu aršip u-si-im ušarrīš KAH 159:3; cf. ibid. 171 r. 9, 187 r. 22, 245 v 15, 296 ii 4 var., 326 ii 85 (all Asn.), Wo 1 256:10, 387:11, Wo 2 42:50 (all Shalm. III); ekallīte ... ana esšīša aršipšina u-si-im-ši-na ušarrīššina Iraq 14 34:82, also ibid. 27(1), ekallī ... u-si-im-ši ušarrīš KAH 221:20 (both Asn.); tēbītišu uššēšma u-si-ma ana ekur illišu kimā īme zimnīšu ušannabi; I consecrated its (the temple of Bunene's) tēbīšu-vat and I appropriately made it its luster gleam like the day, for its divine temple VAB 4 232 i 32 (Nbn.).

b) other occs. — 1' in hist.: [ ... ] ina abni šīpir purkullūti abnīma u-si-ma bāba I fashioned (statues in stone) to stone cutters and thus made the gate fitting (for a royal palace) 2R 67:77, see Rost Tigl. III p. 74 r. 27, cf. (I built palaces and) ina bit hilāni tēkallī ḫatti u-si-ma bābēšīn enhanced their doorways with a hilāni-portico like (that of) a Hittite palace Lyon Sar. p. 23:24; ina agurri šurri ugnī u-si-ma sellu nibiḫi u gīmir pāštēšin (see agurru mng. 1e) OIP 2 107 vi 43 and 120:29 (Senn.), cf. also nibiḫi samēt Ešarrā ina agurri abnē ma'dīši u-si-im ibid. 148 No. 4:5; Barsipā al namēšu u-si-im-ma Ezida ... ina qerēšu ušēpišu I enhanced Borsippa, his (Nabû's) residence, and had the temple Ezida built in it VAB 4 126 iii 37 (Nbn.), bitu ana ašaba DN la u-us-su-um šikinšu ... bitu sa ana ašāba DN u-us-su-um ašēšu the temple's condition was not fitting for Ninkarrak to dwell in, I endeavored (to build) a temple fitting for Ninkarrak to dwell in VAB 4 76 iii 17 and 21 (Nbn.), cf. bitu ... esšīš ēpūšma u-si-mi(for-ma) šikinšu ibid. 240 iii 7 (Nbn.).
asarru B

the a. must have been an object of a round shape, possibly a column base.
Poebel, PBS 4 p. 198 n. 1.

asarru B s.; (a type of tablet or literary composition); NA.*

4 a-sar-ru (after le'-u, ūuppū and egirtu) ADD 944 r. ii 6.

asāru see asru s.

asātu see as A and aštātu.
asdu see asdu.

ashar (asḫar, šišar) s.; (a mineral); Bogh., SB; foreign word; iš-ša-ar KUB 37 5:6'.
šīm.bi.zi.da.sig.sig, = asḫar HH. XI 308; imšīm.bi.zi.da.sig.sig, = asḫar = es-kad-ru-ū
Hg. A II 139, in MSL 7 114.

NA₂₄.BALAC.GA, NA₂₄.KU.UM, NA₂₄.KU.A.BAR, NA₂₄.KU.EU.

a) as a charm: anāku (var. adds NA₄ as-šar nasāku NA₄ as-šar pa-ni [...] lišaṭašra (var. lišṭešīr) I wear (a seal of?) a.-stone, let the a.-stone turn away [my adversary]
KAR 71:9 (egalkurra-rīt.), var. from LKA 104:21, cf. abnu ṭiškinšu kimā as-šar [...] NA₄, BI NA₄ ḫuluhḫu [sunšu] NA₄ ana ē.GAL [...] the stone which looks like a.-stone, [...] that stone is called ḥuluhḫu-frit, it is a stone [to wear when going] to the palace Köcher BAM 194 vii 2 (series abnu ṭiškinšu); NA₄ as-šar (worn against sorcery) AMT 7,1:5; NA₄ as-šar 83-1-18,324:1 (list of stones), also KAR 213 iv 16; ina muḫḫī 〈NA₄〉 as-šar šipta 3-šu tamannu KAR 71:12, restored from LKA 105 r. 9, dupl. NA₄ as-šar [...] šipta 3-ša] ana libbi tamannu you [...] the a.-stone and recite the incantation three times over it LKA 104 r. 1.

b) in med. use — 1' in treatment of eye diseases: 〈summa amēlu ṭIGI,meš-šu ū šIRI NA₄ iš-ša-ar ina l.GIš ṭaṣadk inēšu te-te-nilq-qima if a man’s eyes are full of blood, you bring a.-stone in oil (and) keep daubing it on his eyes KUB 37 5:6' (Bogh. med.), cf. [Ν]A₄ aš-šar ina ḥimēši taṣadk tēqqī you daub a.-stone (mixed) in ghee and daub it on AMT 16,1:21, NA₄ aš-šar ina ḥimēši taṣadk ana libbi inēšu ŠUB AMT 9,1 ii 24, cf. ibid. 10 and 12; ẩnah-šI.KU.KU NA₄ aš-šar frit, powdered a.-stone AMT 19,6:12; NA₄ aš-šar lēru taṣadk ina ḥimēši tuballal inēšu MAR.MEŠ AMT 12,8:6, also 20,2:6, cf. NA₄ aš-šar Köcher BAM 12:27', AMT 12,4:5, WT. NA₄ aš-šar AMT 15,4:6, [NA₄] aš-šar AMT 8,1 i 23 (coll. W. G. Lambert), NA₄ aš-šar AMT 50,1:3.


Reading based on the occurrence with saḥāru; asšar rather than *aššur on account of the Bogh. var. NA₄ iš-ša-ar.

(Thompson DAC 52ff.); Landsberger, ZDMG 74 440.

asdu s.; 1. heel (of a human being). 2. part of the sandal covering the heel, 3. lower part of a constellation; SB.
[za-ag] [zaq] = a-si-du A VIII/4:12, also ibid. 8; zaq = a-si-du A-tablet 455; [...] = a-si-du Antagal J iii 3; ku.zaq.e.sir = a-si-du (between maluttu strap and ubānu toe part) HH. XI 135.
[ur] [ūr] = a-[s]-lu-du A VII/2:137.

1. heel (of a human being): kī nakkab šēpē ana a-si-di la iqrirru just as the instep of the foot does not come near the heel (so the evil of the dream should not affect me) KAR 252:iii 35; the scorpion stings a-si-id ištimmušu (šumlíšu) CT 38 38:47f. (SB Ala); šumma amēlu a-si-da-šu pururu if a man’s heel is broken AMT 75,1 iv 17, cf. (with littā) ibid. 19, (with ginā marṣa constantly sore) ibid. 23; šumma sinnišu ulīdina a-si-id(var. -du) ištimmušu (šumlíšu) la bašā if a woman gives birth and his (the child’s) right (left) heel is missing CT 27 16 r. 7f. and ibid. 18 r. 5 (SB Izbī); šumma ina ḥalākišu a-si-di-[ṭIšu]
asikilla

uštanaqqû  if he always lifts his heels high when walking Kraus Texte 23 r. 7 and dupl. 69 r. 8; if he walks like a goose (kurrkattam) a-si-da-šû uštanaqqû (this means) his heels always go high ibid. 22 iv 7f.; if there is a mole ina a-si-di-šu Žag (and GUB) ibid. 38a r. 5f., also ina a-si-id GIN Žag GAR ibid. 36 v 10', also ibid. 12', 14', 16'; (they perform the incantation) ina a-si-du imittišu VAT 35:17 (courtesy F. Köcher), cf. a-si-id imittišu Ebeling KMI 76 K.8505:14.

2. part of the sandal covering the heel: see Hh. XI 135, in lex. section.

3. lower part of a constellation: ultu kiniššu adi a-si-di-šu from its "shin" to its "heel" TCL 6 18 r. 15 (astrol.); šumma ina MN UD.10.KAM a-si-du ša MUL.UD.KA.ŠA ina gabal šamek mehret irtika izzima if the "heel" of the constellation Cygnus stands on the tenth of Simanu in the "middle of the sky" in front of you CT 33 7:19; kakkab a-si-di (after MUL kinašu as part of the constellation UD.KA.ŠA) TCL 6 21:26, also 24, see Schaubberger, ZA 50 228:11, cf. also a-na a-si-du LBAT 1501 i 10; [...] MUL.ŠU.GI adi a-si-di [MUL] EN.ŠEŠ.RA [from the ...] of the constellation "Old Man" to the "heel" of Enmešarra ACh Supp. 2 Istar 53 r. 15.

F. R. Kraus, Or. 16 198f.


asiru s.; (a woman of low status, captive); SB*; cf. esēru B.

a-si-ir-tu ana bit aš-su irrub a captive woman will enter the house of her master CT 30 30 K.3 r. 9 (SB Alu), but note the variant e-si-it (mistake for -ir)-tu₄ ana bit belišu irrub CT 41 31:21 (Alu Comm.).

Landsberger, Afo 10 144 n. 26.

asrú A s.; prisoner of war, captive foreigner used as a worker; OB, MB, EA, RS, Alalak, MA (as personal name only), Akkadogram in Bogh.; often wr. a-si/si-rum as pseudo-log.; see esēru B.

a-si-ru = ša-ab-[ti] Malku VIII 108.

a) in OB: x LU a-si-rum ša ina BAD.LUGAL. L-si-in² LU Ki-sur-ru³. meš prisoners who are (stationed) in GN, men from Kisu̱ra VAS 13 43:3; 2 LU a-si-ru LU.EŠ.NUN.NA² ša 102 LU a-si-rum ša ina MA.D[A] L-si-in² ilêgienim two prisoners of war from Ešnunna from among the 102 men taken captive from the land of Isin ibid. 50:3–6 (both from Isin); [x]+30 wardû [x ERIN] a-si-rum ša ina pirki uterruniššunûti ana maššartim ana PN ipqidubûnûti as to the x slaves and x prisoners whom they have returned from outlying regions and entrusted to PN for safeguarding Bagh. Mitt. 2 78f:2, cf. ana ištēn ERIN a-si-rum ša iyalliqu for each prisoner who runs away (and is seen by witnesses outside the city, without fetters in the compound(?), in the street(!) or at the door of the prison, or stays allegedly without fetters inside the prison, PN is responsible with his life) ibid. 8; for the writing ERIN a-si-rum and a-si-rum in Uruk, see Bagh. Mitt. 2 39 n. 181 and 47 n. 224; BE PN ERIN a-si-rum LÜ GN ša ina GN, uterruniššu dead, the prisoner PN, a native of Neribtum whom they have brought from Isin TCL 10 135:2, cf. BE PN erin a,sirum ša lü. Zimbirki kaskal PN² en.nu PN² nig.šu PN² dead, the prisoner PN, a native of Sippar, team of PN², guardian PN², under the responsibility of PN² ibid. 85,2, cf. also x erin a-si-rum l erin šu.bar 2 erin BE x prisoners, one released, two dead ibid. 122:18 (all Larsa); LÚ a-si-ri ilêqinnûma u itiruma TLB 4 53:7, see RA 55 73, cf. LÚ a-si-ri ilêqinnûma ibid. 13; [x] LÚ a-si-ru ša ... uterruniššunûti RT 20 64:4', see RA 55 69, exceptional: 1 LÚ a-si-rum DUMU PN Kraus AbB 1 101:18; UGULA a-si-ri overseer of the prisoners of war Speleers Recueil 250:11; see Ebeling, RSO 32 59f., cf. UGULA a-si-ri Figulla Cat. p. 152 BM 19905, VAS 13 36 r. 4, 39 r. 8, 40 r. 5, 45 r. 5, UGULA a-si-rum VAS 13 13 r. 10, 43 r. 4, 46 r. 3, 50 r. 3; as personal name: A-si-rum VAS 16 121:2, CT 6 4 r. ii 6, A-si-ru-um CT 6 40a:17, and note the difficult A-si-ir²-Adad ibid. 4, also (hypocoristic) A-si-ru-tum VAS 13 15 r. 2 (all OB), exceptional in MA: A-si-ri-ia KAJ 29:1 and 5, also (same person) A-si-ru-ia KAJ 61:4 (MA).
asiru A

b) in Mari: ina 2 a-si-ri ša PN usširiam ... 1 a-si-ra-am litrānikkuma ana GN šūpuršu (give orders to PN) concerning the two captives whom PN had brought here: they should bring you one captive and (you) send him on to GN ARM 4 53:6 and 12; inanna 1 a-si-ra-am ša awutin kullum il'tū šűrēmmu ana GN supursu (give orders to PN,) concerning the prisoner compound VAS 13 38 r. 1, also ibid. 41 r. 1, 42:5, 44 r. 2, 47 r. 2, MCS 7 3:7, and (with ana kurummat bitim) VAS 13 52 r. 1, 53 r. 1, 55:5, also, wr. š a-si-ri ibid. 48 r. 2, 49 r. 5, 51 r. 2, 54:6; PN ša š a-si-ri ittišunu illakom PN, who is in charge of the prisoner compound, will come with them VAS 16 118:22, cf. UGULA š a-si-[rum] VAS 13 13:10.


d) in Bogh.: L.U.MEŠ A-SI-RU-TIM (in broken context) ABoT 6:12 (description of a festival); for L.U a-si-ru-tim see Friedrich Gesetze p. 150.

e) in MB: L.U ša PN ... itti a-si-ri-ia ihtaliq the man of PN (who lives on his own harbu-field) has run off with my prisoner PBS 1/2 22:11.

The word occurs mainly in early OB adm. documents and in texts from the West (from Mari to Bogh.); the writings and the fact that it does not occur in lexical and literary texts suggest a foreign, West Semitic, provenience.

See discussion sub asirumma.

Leemans, RA 55 57ff. (with lit.); Falkenstein, Bagh. Mitt. 2 pp. 8, 9ff., 49.

asiru A in bit asiru[s.; prisoner compound; OB; cf. esiru B.]

kurummat š a-si-ri food rations for the prisoner compound VAS 13 37:2; x flour

ana KI.LI.GAR L.U GN ZI.GA ša š a-si-ru for a (special) meal (tākultu) for the people from Kisurra, an expenditure from (the account set aside for) the prisoner compound VAS 13 38 r. 1, also ibid. 41 r. 1, 42:5, 44 r. 2, 47 r. 2, MCS 7 3:7, and (with ana kurummat bitim) VAS 13 52 r. 1, 53 r. 1, 55:5, also, wr. š a-si-ri ibid. 48 r. 2, 49 r. 5, 51 r. 2, 54:6; PN ša š a-si-ri ittišunu illakom PN, who is in charge of the prisoner compound, will come with them VAS 16 118:22, cf. UGULA š a-si-[rum] VAS 13 13:10.

From the context of TCL 20 98 it seems that the word denotes an apparatus used for carrying heavy loads on a human back. The other passages do not contradict this interpretation. The personal name Azirum (Balkan Letter p. 61) cannot be connected with this word, nor with asiru A. It belongs possibly to the MA names cited asiru A.

Larsen Old Assyrian Caravan Procedures 53f.

asiru s.; captivity; SB*; cf. esiru B. [na[kar]-mu-lu u a-si-ru-tu ušallakšunušti will he reduce them (the countries) to ruin and captivity? Craig ABRT 1 81:23 (tamitu); matu a-si-ru-tam i[lak] CT 27 42 obv.(!) 5 (Izbu).

asifatu s.; (a word for copper); syn. list.* a-si-su-ú = min (= [e-ru]-ú) An VII 43.

asitu (isitu, asa'ititu s.; 1. tower (as part of a city wall), 2. pile, pyramid (of human heads or bodies as a memorial or warning); MA, SB, NA; pl. asajātī, asi'ātī, esajātē, asāte, ištātē.

332
asitu

1. tower (as part of a city wall) — a) in hist.: kisirta ša a-sa-it-te rabite ša bāb Idiglat the stone foundation of the great tower of the Tigris Gate AKA 147 v 24; dūru suatu ı̄stu a-sa-it-te rabite ša bāb Idiglat adi ši-ma-ra-a-te u adi dūri ša URU.ŠA.URU that wall from the big tower of the Tigris Gate including the . . . s and also the wall of the Inner City (of Assur) (I reinforced by a mound-like earth wall and built a new strong wall in front of it) AFO 18 344:38; dūru šuatu a-sa-ia-te DURU.ŠA.URU ša a-gurru its (the town’s) great wall and its towers of kiln-fired bricks AKA 81 vi 27 (all Tgl. I); the wall adi abul-lā-tēs ša a-sa-ia-te-šu was completed, see OB AOB 1 86:37 (Adn. I); agurru ša dūri ana e-sa-ia-te-šu tu aškun I used baked bricks for its towers (wall of Assur, text in AKA 147 v 24; (and) of skulls AKA 296 i 118; pagqēšunu ana i-si-ta-a-te aršip I made piles of their corpses in front of his gate, (I flayed all officials who had rebelled) and covered the pile with their skins, some I buried in the pile, others I impaled on top of the pile and others I impaled around the pile ibid. 285 i 89f. (Asn.). also, wr. a-si-ta-la-a-te 3R 8 ii 53f. (Shalm. III).

b) other occs.: I immeru ana abul a-sa-te one sheep (to be sacrificed) at the “Gate-with-Turrets” KAJ 254:5; note as decoration or part of a temple: [x a-s]a-a-a-ti ša a-timin 2 ni-bi-bi ša ša šalhu ša URU ARA.PA.A.A ABL 983 ii 1, also 5 i-si-la-te ADD 917 ii 17; [x i]-si-la-te ša URU KAL.HA.A ADD 915 i 6 and 9, note i-si-ta-a-te (in connection with building work) Iraq 17 127 (pl. 30) No. 12:36, with correction ibid. p. 130 (Nimrud let.), i-si-ta-a-te (in broken context but in connection with fortifications, see r. 15) ABL 685 r. 11, cf. also (in similar context) 5 i-si-la-[ti] ABL 158 r. 17, and riṭti i-si-la-[ti] ibid. 19, note also i-si-tī ADD 1119 i 5 and 9, 949:2.

2. pile, pyramid (of human heads or bodies as a memorial or warning): qagqadātēšunu unekkis ana a-si-te aršip I cut off their heads and stacked them into a pile AKA 276 i 64 (Asn.), also ibid. 379 iii 108; a-si-tu ša qagqadate ina pāt ilisu aršip I made a pile of heads in front of his city 3R 7 i 16, also ibid. 25, 34, and 48 (Shalm. III), cf. a-si-tu ša T.L.LA.MEŠ ša qagqadate . . . aršip a heap of living bodies (and) of skulls AKA 234 r. 26, and 336 ii 108, cf. 1-et i-si-tu ša T.L.LA.MEŠ 1-et ša qagqadate aršip AKA 296 i 118; pagqēšunu ana i-si-ta-a-te aršip I made piles of their corpses ibid. 292 i 109 (all Asn.), cf. a-si-tu ina pāt abullisu aršip . . . maskešunu ana i-si-ta-ilī lātālī annūte ina libbi (var. a)-si-te umaqqī annūte ina muḫḫī i (var. a)-si-te ina zigīpi umaqqī anūte battuqite ša a-si-te ina zigīpi usalbi I erected a pile (of corpses) in front of his gate, (I flayed all officials who had rebelled) and covered the pile with their skins, some I buried in the pile, others I impaled on top of the pile and others I impaled around the pile ibid. 285 i 89f. (Asn.). also, wr. a-si-ta-la-a-te 3R 8 ii 53f. (Shalm. III).

The refs. URU išitu ADD 473:3, 474:12, ABL 916:6, and bit išitu ABL 124 r. 3 (cited išitu mng. 1b) should all be taken as variants of išittu “storehouse” on the basis of the writing URU ERIM Iraq 23 31 ND.2465:7. The refs. [x x] i-si-te-šu amaḫḫarsu ABL 1285:15 and ina libbi i-si-ti-šu-nu tumanda ABL 539 r. 12 (NB) cannot with certainty be assigned to either word.

Baumgartner, ZA 36 231.

askaru see uskaru.

askiku see asqiqu.

askuppatsu s.; slab, threshold, doorsill; from OB on; wr. syll. and KUN (I+LU); cf. askuppzu.


1 + ŁU mu.Łu.ne.KA.KU.KU : mutaššibat ăs-ku-pa-pa-at awila she who likes to linger at the threshold (of a house where) men (live) Civil Dialogue 5:112 (= van Dijk La Sagesse 92 r. 2); 1 + ŁU giš. za.ru.ta mu.ŁU.NA.LA.H.E.NE : ša i-na aš-kup-pa-ti u peri iziqqu those (spirits) who drift in through the sill and the pivot CT 17 35:56f.

a) in gen.: put these servant girls under close guard ăs-ku-ul-pa-tam ša bābim la uṣṣia they must not go beyond the threshold
askuppu

of the gate A 3532:21 (OB let., courtesy R. F. G. Sweet); kīma ās-ku-pa-tim lubā'ka kīma arkabinin nitētētika (see arkabinin A) Sumer 13 97:8 and dupl. (OB inc.); if a man washes himself with water in the approach (tallaktu) to the house ša ina muḫḫi as-kup-pa-ti mē irūmam ik this (means that) he pours water (over himself) upon the threshold KAR 52:2 (Ahu Comm.); šumma I+LU-su ana babānu isqi if its (the house's) threshold ... -s toward the outside CT 38 13:96, also (with bitānu) ibid. 95 (SB Alu); ...-mu ša dalīti u nasāḫu ša as-ku-ul-bā-tu₄ irtušu (those who) saw him [remove] the door and tear out the doorsill CYP. 329:3; kalbu ša mār šurri anāku ina as-ku-pe-te ša bitīka I am a dog of the prince, at the threshold of your house ABL 885 r. 18 (NA); as-ku-up-pa-la la [ ...] do not [cross] the threshold KUB 4 16:5 (inc.), cf. ă[s]-šum-pa-[šu] (in broken context) Tn. Epic “v” 4; taltasi bāba as-kup-pa-a-te (var.-ti) irtumma (= irtūšu) gušē re irtūšu you have called at the gate, and the threshold shook, the beams shook ArOr 17/1 203:6 (translitt. only).

b) (in transferred mng.) “threshold” of the parts of the exta called bāb ekallī “gate of the palace” and “middle finger” (of the lung): if the “weapon” mark descends from the rear of the liver mehret I+LU ME.NI facing the “threshold” of the “gate of the palace” (and looks toward the “gate of the palace”) CT 31 11 i 23, cf. šumma I+LU ME.NI CT 30 18 83-1-18,419:2ff.; as-ku-pa-at uṭān ḫaštī qablitu JAOS 38 84:35 (MB ext. report), cf. I+LU uṭān ḫaštī qablitu KAR 151 r. 17f., see Goetze, JCS 11 97 n. 52.

For other refs. wr. with KUN₄ and for the plural askuppātu, see askuppu.

askuppu (aškuppu) s. fem. 1. stone slab, 2. threshold, doorsill, 3. lower edge, step (of a wagon, of a contrivance for drawing water); from OA, OB on; askuppu in OA, NA, pl. askuppā and askuppātu; wr. syll. and KUN₄(I+LU), KUN₄(TUR.KU, TUR.ES, etc., see discussion); cf. askuppātu.

I+LU (= KUN₄) = as-ku-pu (followed by sippu, hittu) Igituh I 352.


1. stone slab: I+LU URU Kaḥat slab from the city of Kaḥat (wr. on a basalt slab) Annales archéologiques de Syrie 11–12 203:5 (Tn. II); I+LU. MEŠ gašši parāti ina šaplišumu askuppu underneath them (the figures at the entrance) I placed slabs of gypsum (and) alabaster Rost Tgl. III p. 76:30; a[š-ku]-pi NA₄ pili GAL.[MEŠ ...] asurrūsīn usāšīra I surrounded their (the walls)’ base with large limestone slabs Lie Sar. 78:4; Winckler Sar. pl. 24 No. 51:427, and passim; so that floods should never weaken its foundation structure as-ku-pat pili raṣṣabītī kisšūs (var. asurrūšīn) usāšīra I surrounded its retaining wall with large slabs of limestone (and thus strengthened its piled-up construction) OIP 2 100:52 (Senn.), also 97:86, cf. the parallel phrase Borger Esarh. 61 vi 7; lamaš: sāt erī māšāti as-ku-pu NA₄.SE.TUR usāšīratī I had two lamassu-statues of bronze support slabs of limestone OIP 2 133:80 (Senn.); NA₄ I+LU. MEŠ agurri ša gišnugallī stone blocks as paving tiles of alabaster (and other stones) Borger Esarh. 61 v 78; ša NA₄ I+LU. MEŠ izabīluninnī those who transport the stone slabs here ABL 1104:7; NA₄ I+LU. MEŠ NA₄ aladlamāma ina muḫḫiša ABL 123:3 (NA), cf. NA₄ I+LU ABL 581 r. 3, 985 r. 1, 1446 r. 2 (all NA), and ABL 1128:8 (NB).

2. threshold, doorsill — a) in hist.: aš-ku-pa-un lu ērat let the threshold be watchful (name of a genius) Belleten 14 224:18 (Irīšum); GIŠ.TUR.ES abnim ıpuš MDP 10 pl. 3 No. 1a:14, cf. ibid. No. 2:8 (Puzur-Insusinak); I+LU. MEŠ NA₄.TUR.MI.NA.BAN.DA šīrītu OIP 2 121 No. 2:6 (Senn.); as-ku-up-pu u nukūšē dalīti šaplišī pitiq kaspi ebbī ēpiq I cast the lower threshold and door pivot of fine silver PBS 15 79 ii 70 (Nbk.), cf. CT 37 15 ii 70, also aš-ku-up-pa-a-tum u nukūṣē PBS 15 79 i 66, and passim in Nbk.; note also (for an a, made of silver) as-ku-pat kaspi [... ] ana tallakti Aššur ... aškir KAV 74:11 (report of unidentified king on a rebuilding of the temple of Aššur); I set in (the gates) dalāti erēnī šīrītu as-ku-pu u nukūšē high cedar doors, thresholds, and pivots VAB 4 228 ii 2 (Nbn.), cf., wr.
askuppu

*as-ku-up-pu* ibid. 132 vi 13, and passim in Nbk.; note the enumeration: *gišṭallu, hittu, gišṭa-kankanaku, sippu, sigaru, 1+LU, E.BAR and daltu* VAB 4 258 ii 25 (Nbn.).

b) In lit. and omens: *nadna as-ku-ba-tu ana ma-ša-[...] the thresholds are there (lit.: given) for [him to sit?]* MDP 18 255:1, see Ebeling, TuL p. 21; *šabatna NA₄,1+LU ša ultu ułannu* touch the stone threshold which is of old Gilg. I i 13; *ina muḫḫi 1+LU ašbat Gulā aṣugallatu rabitu* AFO 14 146:114; *ak-su-pa-no* (Var. NA₄,1+LU.MEŠ) uzâ’īn (ajjerī[te]) he decorated the thresholds with shells(?) KAR 1 r. 31, cf. *ak-su-pa-te* (Var. NA₄,1+LU.MEŠ) ibid. 27, cf. also *ak-su-pa-tu* (Var. *as-kup-pa-tu*) lu műšabbaḵa you should sit around at the thresholds (of the gates) ibid. 23. Var.s from CT 15 47 r. 6 (Descent of Istar); the great sukakkū enters the room *ina IGI NA₄,1+LU [qaqquru inašīq]* and kisses the floor before (crossing) the threshold the MSAG 41/3 60 i i 11 (MA royal rit.); *iṣṣu bāb DN a-di 1+LU* from the Kunuš-kadri gate to the threshold Ebeling Parfümrez. pl. 37:20, see Ebeling Stiftungen p. 24; *lu ša as-kup-pa-a-ti tešenš[īra]* or you who constantly frequent thresholds AFO 17 314 D 8 (Marduk’s Address to the Demons); *kā kalhā* ina I+LU.MEŠ artanabišûma LKA 29d:12; *šumma I+LU bītī ana tarbašī iṣqu* if the threshold of the house rises toward the yard CT 38 13:91, and passim in this section of Alu, note I+LU bābi kāmi ibid. 93, for lines 95f. see *askuppata*; if lichen is seen *ina I+LU* in the storeroom, variant: *the threshold CT 40 16:37*; if ants are seen *ina I+LU bābi kāmi* KAR 376 r. 9, and passim with other animals in Alu, note *ina I+LU KI.TA CT 41 2 K. 6765:5; [šumma] NA ana SAL ina I+LU illsik AMT 65,3:19, cf. *ana SAL ina I+LU TE CT 39 45:35*; *ina I+LU E.NUN etermīr* you bury (figurines) at the threshold of the inner room KAR 298:16, and passim in this and similar texts, cf. Speelers Receuel 312:14, note *ina gabal I+LU bābi kāmi 15 u GUB* KAR 298 r. 27; figurines ina I+LU tušmaḫa you (sorceresses) have deposited at the threshold Maqqu IV 34; this conjugation 3−šu ana muḫḫi I+LU tammanūma you recite three times over the threshold (and no evil will approach the house of the man) K.10333:4* (namburbi, courtesy R. Caplice); *epir I+LU ša pūlī dust from the limestone threshold AMT 1,2:13, cf. *epir I+LU mahritu* dust from the front threshold Köcher BAMS 24 33 i 46, cf. ibid. 3:33, 149 r. 8’, 151:25*, SAHAR 1+LU bābi kāmi KAR 377 r. 39, and passim in magic use.

c) In legal and adm.: *2 as-ku-up-pu ša UD.KA.BAR HSS 15 133:54 (= RA 36 142, Nuzi).*

3. Lower edge, step (of an object) —

a) of a wagon: see *giš₃.1+LU. giğīr* Hh. V 31, in lex. section.

b) of a contrivance for drawing water: see *giš₃.1+LU = dišütu, askuppu* Hh. VI 157f., in lex. section.

The sign group giš₃. TUR.ES with the reading kū₃ is the only writing for *askuppu* attested in Pre-Sargonic, Sargonic, and Ur III texts, while in the OB Sumerian literary texts the writings giš₃.1+ES, giš₃.1+LU and giš₃.1+DiB are in free variation. The Akk. texts with few exceptions use I+LU, though in many cases only collations of the originals could establish the actual writing. The Sumerian word denotes apparently both the threshold (of an outer door) with its step, and the steps of a ladder or of a staircase, while the Akk. differentiates between *askuppu* (askuppata) and *simimmu*.

In YOS 10 1:3 read *i-qa-ma instead of I.DIB.BA, see qdp. Lu. Lanisberger, Belleten 14 250; Salonen Türen 57f.

askuttu *see askuttu.*

asliš adv.; like a sheep (for slaughter); SB; cf. *aslu A.*

a) with *tabāhu:* *ša gimir ba’ulatēšunu as-ši-iš ušabbītu* who slaughtered all their warriors like sheep Lyon Sar. 5:29, cf. *a[s]-li-iš ušabbītu* OIP 2 51:23 (Senn.), cf. also ibid. 77:24; *gišib ali šatu ěrub nišēšu as-liš ušabbītu* I entered that city and butchered its inhabitants like sheep Streck Asb. 28 ii 56, cf. *as-[li]š aššušuma* AFO 8 184:32 (Asb.), *išḫuḫ as-liš* Piepkorn Asb. 74:89, *ušabbītu as-liš* Bauer Asb. 2 80 r. 2.
aslu A

b) with nakāṣut: kiṣādātēsnu unakkis

as-liš (var. -li-š) I cut their throats like sheep

OIP 2 45 vi 2 (Senn.), cf. as-li-š unakkisma

Winckler Sar. pl. 34 No. 73 :131.

aslu A (or aslu) s.; young (male) sheep (as poetic term); OB, SB; cf. asliš.

udu.sug: as-lum = šu-lum Hh. IV 1, also giš as-lum = šu Hh. III 524 (catch line); a-[a] sug = i-pigu (delete išiku CAD 7 (1/J) p. 242), ša giš.sukum <¥> A 1 :1/2:216f., cf. a-šu sug = i-pi-qum (var. i-pi-qum), ša giš.sukum <¥> šu-ma Ia 62; as as-lum sūg = ša giš.sukum <¥> šu A 1/2 :160.

a) in gen.: I offer to you puḥatta mu.1.

kam ša as-lu la išītu a year-old lamb which a young male has not yet mounted BRR No. 100 :36.

b) as sacrifice: erēšetu maṭṭil dam as-li-ia

O nether world, you have drunk the blood of my (sacrificial) lambs Bab. 12 pl. 3:35 (SB Etana), cf. as-li-ia ina ṭubbuḫu ibid. 38; māhpēššu uṣeppi līšu a (text ia)-li namrāši (Ammiditana offered) to them fattened bulls and sheep to satiety RA 22 173 :44 (OB lit.), see Landsberger, MSL 6/1 :62; leʾi pulluq as-li ṭubbuḫu bulls are slaughtered, lambs butchered KAR 300 :13, dupl. Ebeling Parfümrez. pl. 25:12, see Borger Esarh. 92 § 61, cf. Streck Asb. 264 :8; upalliq leʾe marē ṭuṣṣābi as-li I slaughtered fattened oxen and butchered lambs, butchered Borger Esarh. 5 vi 38, cf. [...] upalliq ṭuṣṣābi as-li as-si BHT pl. 10 vi 4 (Bmn.); akarrabku’nāši as-la [...] BRR No. 100 :31, as (as subscript) [ikrib] as-li ṭuḥbi ibid. 34.

c) in comparisons: nāš qasšī azmarē pan šēpēšu kīma as-lu ṭuṣṣābiŋa gaqqadāṭēsnu

unakkis I slaughtered his personal bowmen and spearmen like sheep and cut off their heads TCL 3 136, cf. (with unappīš) ibid. 302 (Sar.) and Bauer Asb. 5 23:21; kīma as-liš[i ina pan] šēpēšu u-tapši(-)pi-ša (var. u-nappī-ša) qurādīsu I massacred his warriors at his feet like lambs Lie Sar. 410; ki-ɪma(?) as-lu ṭuṣṣābišu MVAG 21 80:11 (Kedrolaomer text, coll. from photograph); uncert.: ṣalmāt gaqqadī tereʾ kīma aṣ-liš-a-ti you shepherd the blackheaded (people) as if they were sheep Perry Sin pl. 4:10, see Ebeling Handkerbeung 128, coll. MSL 8/1 7; for other refs. see asliš.

In late literary texts aslu replaces the variety of sheep written from Ur III to MA as (UDU).A.LUM/LU, for which see aslu A. The ref. e-lu meš AKA 90 vii 13 (Tigl. I) has likewise been taken as a variant to aslu, and not as a logogram for aslu. The latter word always occurs in literary context, usually beside the poetic term for bull, īšu.

For UET 3 770:8 (and 1498 i 14), see aslu.

Landsberger, AFO 10 152 n. 56 and MSL 8/1 7.

aslu B s. fem.; (a special cubit measure); SB, NA.

giš as₄-lum = šu-lum Hh. IV 1, also giš as₄-lum = šu Hh. III 524 (catch line); a-[a] sug = i-pigu (delete išiku CAD 7 (1/J) p. 242), ša giš.sukum <¥> A 1/2 :216f., cf. a-šu sug = i-pi-qum (var. i-pi-qum), ša giš.sukum <¥> šu-ma Ia 62; as as-lum sūg = ša giš.sukum <¥> šu A 1/2 :160.

a) in royal inscrs.: 700 ina 1 (var. adds kūṣ) sukum rabīṭi šiddu 162 ina sukum rabīṭi pāṭu elītu ʾillusnu 217 ina sukum rabīṭi pāṭu qabbīti 386 ina sukum rabīṭi pāṭu šapāṭi šūtī iti Idīglat taqaddūm anallama anšušu mešīṭa I filled in a terrace and established its measurements (as follows): 700 large a.-cubits on the side, 162 large a.-cubits on the upper north front, 217 large a.-cubits on the inner front, 386 large a.-cubits on the lower south front, adjacent to the Tigris OIP 2 100 :50f., and dupls., cf. ibid. 111 vii 64; Imqur-Enlil dārū ṭuṭu 30.AM aslu šiddu 30.AM pāṭu ina giš.sukum rabīṭi mišīšašu anšušu I measured its great wall (called) Imqur-Enlil with the large a.-cubit — each side was 30 aslu’s long and each front was 30 Borger Esarh. 25 Ep. 35:37, cf. [...] ina as-li-rabīti ibid. 22 Ep. 26:17, and note 10 sukum gal (var. 10 ina 1 kūṣ gal-ti) uḥabbirma Lyon Sar. p. 24:37.

b) in ext.: ina šu.sī as-li šu.sī gal-ti šu.sī tūr-ti šu.sī bārī šu.sī tūr-ti šu.sī bārī šu.sī as-li...
asmărû

CT 20 44:55, for translats., see bârû usage a-l'e'; obscure: as₄-lum immeru 6 (var. adds DIŠ) KUS as₄-tim IGI.6.GÁL.BI [...] MCT 140 W 9, and dupl. K.8865 obv.(l) 13, see Borger, BiOr 14 194.

c) other occs.: 390 ina 1 KUŠ GİD.DA 150 ina 1 KUŠ DAGAL 660 ina 1 KUŠ U 410 ina SÜK.LUM rabîti SAG.KI 788 ina SÜK.LUM rabîti múlu the length was 390 cubits, the width 150 cubits, the side 660 cubits, the front 410 large a.-cubits, the height was 788 large a.-cubits ADD 777:1-5, cf. ina 1 KUŠ SÜK.LUM WDOG 59 52:17 (Esagila Tablet).

The aslu-cubit was subdivided into "fingers" and seems to have been between the large and the small cubit in size (see above usage b).

Borger, BiOr 14 194f.

asmărû see aszmarû.

asmâtu s. pl. tantum; (mng. uncert.); SB*; cf. asâmû.

as-ma-tum = na-ah-lap-tú ū-ri (var. ū-ri-e) cover for a mare Malku VI 126.

a) referring to weapons or insignia: LU. GAL. MEŠ-ŠU.wu ... ša ina narkabâti kaspi [x-x]-zu as-ma-a-tî þurâši tullû patrâte þurâši šîtkunû (I captured) their (the enemy's) leaders, who were [...] on silver chariots, hung with golden a.-s, girt with golden daggers OIP 2 89:51 and 92 r. 17 (Senn.), for a similar description see aspu usage b; uncert.: ra-šu-ú as(text uk)-ma-tu mûlûku mu'tibbu lûbbi (perhaps to be emended to tu-uq-ma-tu) KAR 321:5 (lit.).

b) referring to a cover for horses: see Malku, in lex. section.

asmidû s.; (a garden vegetable); NB*

[û ... ] : as-m[e-d]u Köcher Pflanzenkunde 31:16'.

as-mi-du sâb (listed in a group with azúpiru, kusibirru, egingiru) CT 14 50:31 (list of plants in a royal garden).

It remains uncertain whether the two references belong to the same word. In the CT reference asmîdû is certainly to be connected with the garden plant samidû which appears in Gordon Smith College 74:6 beside azúpiru; the plant list may refer to the medicinal herb armédu rather than to asmîdû.

asmâš adv.; suitably; SB; cf. asâmû.

ekalallâte šâtina wâlûk as-me-iš I made these palaces beautiful OIP 2 110 vii 49 and dupls., cf. (referring to statues) ibid. 133:82 (Senn.); bita as-miš ú-dam-imiq-ma I suitably embellished the temple VAB 4 128 iii 62 (Nbk.); bitâtiša ina Bâbili ina kvipu u agurrî as-miš abni I suitably built her (Gula's) temples in Babylon with baked bricks laid in bitumen ibid. 128 iv 43 (Nbk.), cf. ibid. 130 iv 60; ana têdiqu îlûtîšunu rabîti as-mi-iš wâlûk I made (various pieces of jewelry) beautiful so as to (serve adequately) as apparel for their great godhead VAB 4 280 viii 15 (Nbn.).

asmu (wasmu) adj.; fitting, proper, seasonable; OA, SB; cf. asâmû.

a) said of prices: šînam wa-as-ma-am ša balațišu šâmmanim(!) buy (pl.) for me (garments and tin) at an advantageous price which will yield a profit TCL 19 69:18 (OA).

b) said of fields and gardens: ugarû asmu ša kî zágindurê šîrpa šaknuma his verdant meadowland that is spotted with color like polished(?) lapis lazuli TÇL 3 + KAH 2 141:229 (Sar.), cf. kirdûšu as-ma-a-tî bunnûnê alîšu (see bunnûnû mng. 2a) ibid. 223; išê' as-ma kird lalîka she seeks the beautiful garden of your charms (incipit of a song) KAR 158 r. ii 26.

c) other occs.: mûr rubê as-mu nâš paltî šîrtî the beautiful prince, carrier of the sublime ax KAR 104:11; uncert.: [...]-mu hîtûšatu mi-lam-[x] as-mu-tu BBSt. No. 10 i 7; immerè šud-di 'LAM.AMA.MES ša aban šadî esîql nakliš ibnîna ana erbettî šârî wâsebîta sigârîn = as-mu he artistically made of massive mountain stone (statues of) mountain sheep and great protective genii and placed them facing in four directions at the proper(? entranceway(?)) Winckler Sar. pl. 37:39, also ibid. pl. 36:164, pl. 24 No. 51:427, and OIP 2 97:85 (Senn.).
asnan

asnan see as nan.

asñu (asñu, assanã, issana) s.; 1. Telmun date palm (a variety of date palm), 2. Telmun date, 3. Telmun copper; OB, SB, NB; wr. syll. and (ZÜ.LUM.MA) Ni+TUK.KI.

giš.gišimmarr.NI+TUK.KI = til-mu-nu-u, as-nu-u Hh. III 284f., with Greek transcription γιγιλαν δια[...], γιγιλαν διανον πανον Iraq 24 66; urudu Ni+TUK.KI = til-mu-nu-u (var. tul-ma-nu-u), as-nu-u copper from Telmun Hh. XI 340f.


1. Telmun date palm (a variety of date palm, NB): gišimmarru as-nu-u ša PN the Telmun date palm belongs to PN VAS 5 66:22; elat istēn giš as-nu-ú u istēn giš.gišimmer kušaja aside from one Telmun date palm and one winter(?) date palm VAS 3 153:17, also 160:22, and note for the planting of a giš.

gišimmer Ni+TUK.KI YOS 6 33:10.

2. Telmun date - a) as offerings: 1½ Sîla ZÜ.LUM 3 Sîla ZÜ.LUM.NI+TUK PBS 13 61 r. v 8 (OB); 30 (Sîla) ZÜ.LUM.MA.NI+TUK.KI CT 36 7 ii 7 (Kurigalzu); makkas as-ni-e tiitu u munziqiu jam of Telmun dates, figs, and raisins RAcc. 77:49; cf. makkas u as-ni-e ibid. 40, cf. also VAS 6 210:4, Camb. 67:3, etc.; ZÜ.LUM.MA dés(var. as)-ni-e GÎS.MA.U.D.A Telmun dates and dried figs VAB 4 160 viii 13, cf. ibid. 154 iv 44, var. from 168 viii 24 (Nkb.), and note ZÜ.LUM.MA as-ni-e x-x-i-bum munziqiu CT 46 45 v 8 (NB lit.), see W. G. Lambart, Iraq 27 7, x dates ana bu-di-e ša ZÜ.LUM.MA.NI+TUK.KI giš.gišimnudu,ud.a u giš.mâ,ud.a TCL 12 1:4 (Tigl. III), cf. also TuM 2–3 200:1, 6, YOS 6 39:26; x as-sa-ni-e rihiti sattuk ša MN as-sa-ni-e guqqū x Telmun dates, the remainder of the regular offering of MN, Telmun dates of the guqqū-offering Camb. 12 2 and 4, as-ni-e ša ginē BIN 1 19:16; 3 sîla 6 gar as-ni-e ... ša 1 um ešeši ša gullupi 3½ sîlas of Telmun dates (and raisins) for making gullupu-cakes for one ešeši-festival YOS 6 39:29, wr. ZÜ.LUM.MA.NI+TUK.KI ibid. 29; as-ni-e ina sattuk ša MN (with Aram. gloss 'šyn) Stevenson Ass.-Bab. Contracts No. 35:1 (all NB).

b) for food: 1-et hallatu ša as-sa-ni-e ana bēšija ultēbil I sent my lord one hallatu-basket of Telmun dates YOS 3 162:15; ZÜ.LUM.MA as-sa-an-nu gabbi ša PN all the Telmun dates of PN (as imittu-payment) Dar. 169:19; note the enumeration 4 BAN as-nu-u 5 BAN qa-as-bi ša istēn kušaja VAS 3 180:11; ana muḫḫi geštin ū ZÜ.LUM.MA.NI+TUK.KI ša tašpurani ... piḫi ša uthi ša as-ni-e ... muḫḫišakku-nūṣi as to the wine and the Telmun dates about which you (pl.) wrote me, we have sent you (two jars of) "mountain beer" and x Telmun dates YOS 3 20:8 and 12; silver ana [...] ša as-ni-e ... x kaspu ... ana PN ša muḫḫi as-ni-e YOS 6 242:19 and 21; ZÜ.LUM.MA as-sa-ni-e YOS 6 139:1; 12½ SIla is-da-sa-ni Camb. 332:7, wr. az-sa-ni-e ibid. 171:1.

c) for medical purposes: ZÜ.LUM.MA.NI+TUK.KI (for a bandage) AMT 32,5:6 and 9, (as ingredient of a lotion) Köcher BAMB 168:16, (of a suppository) ibid. r. 37, AMT 43,1:5 and 18, and passim; šuršumu kaš.sag (var. omits) ZÜ.LUM.MA.NI+TUK.KI sediment of beer (made of?) Telmun dates (beside sediment of beer, of strong vinegar) CT 23 43:11, var. from Köcher BAMB 3 iii 13.

3. Telmun copper: see Hh. XI, in lex. section.

Asñu date palms were probably more valuable than ordinary date palms, as evidenced by the fact that they merited special mention in the NB legal documents, and the dates they produced were apparently very sweet. Giš has-mu-nu-ti N+TUK.KI-е YOS 3 200:5 refers to a tree from Telmun, perhaps also to be read asñu.

Delitzsch, ZA 12 408ff.

aspsychu s.; (an edible garden plant or an herb); NB*; foreign word.

as-pa-as-ti SAR CT 14 50:62 (list of plants in a royal garden).

The previously suggested Old Persian etymology (as-paast "fodder for horses" Zimmer Fremdw. p. 56) assumes that aspsychu
aspastūa

is a type of lucerne (alfalfa), and thus not only supposes that as early as the time of Merodachbaladan a plant with a Persian name appears in a list which contains otherwise only Akkadian plant names, but also that lucerne had more than a utilitarian appeal so that it was grown in a royal garden. For similar sounding words with a possible Old Persian etymology, see aspástuia, aspaśati; for bit as-pa-tu-ú-ta, VAS 5 55:2, see aspatu.

Thompson DAB 65.

aspastūa s.; (a functionary having to do with the feeding of horses); NB; pl. aspaśati

PN LÚ šaknu ša LÚ as-pa-as-tu-ú-a PN, the šaknu-official of the a. BE 10 80:7 and 12, cf. ibid. 5, see Cardascia Murasi p. 111, cf. also (same person) PBS 2/1 95:9; šušanu ... LÚ šaknu ša LÚ as-pa-as-tu-ú-a a šušanu-official, šaknu of the a. PBS 2/1 189:8 and 12; LÚ ha-da-rī ša as-pa-as-tu-ú-a the association of the a. PBS 2/1 189:6, cf. LÚ hadri ša LÚ as-pa-as-tu-ú-ta ibid. 95:7.

To be connected with Old Pers. asp-“horse,” see Eilers Beamtennamen 77 n. 1 and p. 94 n. 2, Cardascia Murasi 111 note to line 5. Cf. perhaps aspasati.

aspatu in bit aspatu s.; (mng. unk.); NB.* (rent of a field) A.ŠA NIG.GA LUGAL ša ina ... ša as-pa-tu-ú bit ritti šá PN VAS 5 55:2.

This unique passage remains obscure. It cannot be emended to *aspastu because a Persian loan word at this time (Camb. fifth year) and in a private context is very unlikely. Hardly a pl. of aspu, q.v.

aspu (vaspu, uspu) s.; sling; Mari, Shemshara, SB.

kus.dal.3mụš - as-pu, kuš.á.šal.3mụš - i-din (as =pi) handle of the sling Hb. XI 108f., kuš.da.lu.us, kuš.á.dal.lu.us Forerunner to Hb. XI 99f., in MSL 7 p. 219.

as-suk-k[u] = [a]-bat-ti as-pu slingstone Izbu Comm. 264; as-suk-ku-[a-ba]-tu-ú šas-pu šas-pu úš-pu Lambert BWL 56 line r (Ludlul Comm.).

a) in Mari and Shemshara: ú naq wa-as-pi-im istēn ašilam imahhasma [ú] ašu ul

ibashi should a sling stone hit a man, there is no physician at hand ARM 2 127:7; wa-as-pi 5 mētim šulqiam collect for me five hundred slings Laessac Shemshara Tablets 79 SH 812:38, cf. 8 wa-as-pu (among military equipment) ARM 9 102:18.

b) in SB: Marduk ša mukaššidija ikim as-pa-ša asukkuššu wasḫḫir it was Marduk who took away the sling of the one who pursued me, (and) turned back his slingstone Lambert BWL p. 56 line r (Ludlul III), for comm., see lex. section; I took ḤAR.MEŠ as-pi ḫurāši ... ša ritṭiuwa the golden ... from their wrists (perhaps referring to a bracelet to which the sling is attached) OIP 2 46 vi 13, cf. ina ḤAR.MEŠ as-pi ḫurāši rūšī ruḫkuwa ritṭiuwa ibid. 45 v 86 (Semn.), see also asmatu.

Landsberger, AFO 18 378f. and Afo 19 66.

asqiqu see asgikū.

asqiqu (or askibu) s.; (a bird); lex.* buru₃, sim muṣen = as-qiq-ku Hh. XVIII 177; buru₃, sim muṣen = as-qiq-ku - ši-liq-ku Hg. B IV 278, in MSL 8/2 169.

asqabītu (asqumbitu, isqubītu, aṣqubītu, iṣqubītu) s.; hump; OB, SB, NB.

uzu.im.tu.ḥu.x (x is neither GUL nor UGUL) Hh. XV 68, uzu.im.nagar[za-]sind bi ibid. 68a, uzu.gū.īsi.ta.la, uzu.gū.īx.ug(ziššal), uzu.silu.dî(var. [uzu].dà).a, uzu.silu.me.hē(var. [źni].a), uzu.as.qu.umor.bit.tum (var. [uzu].iš).qu. bi.tu) = as-qa-un-bit-tum (var. is-qa-ḥ[i]-tu) ibid. 69-73; ṢIM.tu.gu.ul = as-qa-bit-tum, [...].x = is-qa-bit-tum Nabnitu XXII 90 and 90a.

a) in gen. — 1' hump of a camel: udrāti ša 2.TA. AM is-qua-bi(var. adds -e)-ti šakna ana la mani ištu qereb šadē usērīda I brought countless dromedaries with two humps down from the mountain region 1R 30 ii 56 (Šamsi-Adad V), var. from AFO 9 91:52.

2' hump of an ox: 1 as-qa-bit-tum (among cuts of meat) A 3207:8 (OB); 5 as-qa-[u]-bit (as a sacrifice, among other cuts of meat) VAS 6 268:3, also 6 and 10 (NB); note as-qa-bit-tu alpa tašakkak you provide the (clay figurine of the) ox with a hump KAR 62 r. 12 (SB rit.).
asqđđu

b) as a deformity: ʃumma izbu ąś-qu-bi-tú šakin if the malformed animal has a hump CT 27 13 r. 4 (SB Izbu).

For VAT 9718 (Izbu Comm. 264) see asqiddu.
Holma Körpertele 141f.

asqđđu (asqđđu) s.; 1. (a rodent), 2. (a snake); OAkck., OB, SB, NA; wr. syll. and PEŠ.TUM.TUM.ME; cf. asqđđamu.

pęš.tüm.tüm.me = as-[qu-du], tām.tüm.me = bin ša igāri Hh. XIV 198ff.; [kuš].pēš.tüm.tüm.me = min (= mašak) as-qu-du Hh. XI 69; muš.tüm.tüm.me (var. omits me), tūm.tüm.me (var. muš.du₄.du₄) = as-qu-du (var. muš ąś-qu-du) Hh. XIV 48f.; [muš.tüm.tüm.me] = as-qu-du – pur gušu Hg. B I Gap A 6; in MSL 8/2 46. muš.tüm.tüm.j as-qu-du j muš ša ana iš na i... Tablet Funck 2:6 (Alu Comm.), see AFO 21 pl. 9.

1. (a rodent) — a) in gen.: see Hh. XIV 198ff., Hh. XI 68, in lex. section; 1UDU Péš, TUM.ME 1UDU a-a-dr-DINGIR fat of an a, fat of a chameleon (as ingredients in a medication) Köcher BAM 216:17.


2. (a snake): see Hh. XIV 46f., in lex. section.

From the Sumerian muš.tüm.tüm.me ("snake which hoards") and from the fact that human beings are called by this name (perhaps because of a physical similarity in the structure of the cheeks), one might translate "hamster," which is the structure of the cheeks), one might translate "hamster," which is an animal which carries food in its cheekpouches.

Landsberger Fauna 64, 109 and AFO 12 141 n. 30.

asquląlu (var. to ış ku-ra-ri Hh. III 307) see kurāru.
asqumbittu see asqubittu.
asru s.; (mng. uncert.); NB.* a-sa-ar me-e luṣbatu CT 22 217:7 (let.).

It is unlikely that the form is a variant of the inf. esēru as this would be the only evidence for a form *asēru instead of esēru.

assammù see assammû.

assammû (ansammu, assammu) s.; (a large drinking vessel, usually made of metal); OAkck., OB, MB, SB; Sum. lw.; wr. syll. and (in Ur III) an.za.am.
dug an.za.am = as-sà-[mu-u] Hh. X 252 (revised version), also (followed by zarbūtu) Hg. A I 93, in MSL 7 111.
a dug.an.za.am (var. an.za.am.ma) u.me. ni.de: mé a-sa-am-me-e šupukma pour out water from an a.-vessel CT 16 24 i 19, var. from PBS 1/2 127 ii 10 and CT 44 29:1.
a) in adm.: 1 an.za-mu Gelb OAIC 34:3 (OAkck.); giš.an.za.am (with cups and other utensils) UET 3 1122:5, cf. giš an.za.am lam, giš an.za.am mes Pinches Berens Coll. 89 ii 16f.; 1 an.za.am ka (possibly for ka.am.si "ivory," in an account of gold, bronze and stone objects presented to the god Šara) BIN 5 2:36; an.za.am guškin BIN 9 395:22; an.za.am (of alabaster, with red gold appliqué) UET 3 440:2, (with red gold appliqué) ibid. 597:3 (all Ur III); 1 URUDU.ŠEN [...] AN.ZA.AM UD.KA.BAR one copper kettle and [one?] a. of bronze UET 5 100:9 (OB), cf. 1 sāhum UD.KA.BAR I AN.ZA.AM UD.KA.BAR MDP 18 94:13; 7 ḫAR KU.BABBAR 2 AN.ZA.AM KU.BABBAR seven silver bracelets, two silver a.-s ibid. 100:12; pingu ša mar-ši-ša a-sa-am KU.GI Sumer 9 p. 34ff. No. 25 iv 18 (MB inv.).
b) in lit.: see CT 16, in lex. section; šikaram ınti.am 7 as-sa-am-mi-im of beer he (Enkidu) drank seven goblets Giğ. P. ii 18; a-sa-am i-ri-nim an a.-cup of cedar wood Kiss 1930, 143 r. 29 (OAkk. inc., courtesy L. J. Gelb); note in Sum. lit.: ąazakir i.tuš.tuš ga nu.mu.un.dē an.za.am i.tuš.tuš 4Du-mu.zi nu.mu.un.til.le the churning-vessel rests, he (Dumuzi) does not pour milk, the a. rests, Dumuzi has not finished (his work) Genouillac Kich 2 D 53 r. 12 and dupls. (Dumuzi's Dream 39ff., courtesy S. N. Kramer).
c) other occs.: beer ana itaqqim ana a-sa-am-mi-im for libation for the a. (together
with beer for libations and meals of temples) UET 5 507 i 7 (OB), cf. (two measures of emmer) ana as-sä-am-mi (in a list of expenditures of rations and fodder) JCS 8 21 No. 265:19 (OB Alalakh); ana pan a-zä-mi-[li(?)-]fr(?)) PBS 1/2 55:8 (MB let.).

See also anzamü and azamü.

assanü

with beer for libations and meals of temples)

UET 5 507 i 7 (OB), cf. (two measures of emmer) ana as-sä-am-mi (in a list of expenditures of rations and fodder) JCS 8 21 No. 265:19 (OB Alalakh); ana pan a-zä-mi-[li(?)-]fr(?)) PBS 1/2 55:8 (MB let.).

See also anzamü and azamü.

assanü

See also asmnü.

assāru s.; charioteer(?); SB.*

mar šu. bu. i. še sag. bal. ra : ma-ṭar-riš as-sa-ri-x RA 17 121 i 10.

See also asmnü.

assāstaranāni s.; cloth streamers (of a fly whisk); EA*; Hurr. word.

tūg as-sa-as-ta-ra-an-ni gu-hassu hurasi cloth streamers (attached with) golden wire EA 22 ii 46 (list of gifts of Tušratia).

assinnatu see assinnu.

assinnu (išinnu, išinnā, fem. assinnatu) s.; (a member of the cultic personnel of Istar); Nuzi, SB, NA, NB; wr. syll. and (LÜ).UR. SAL; cf. assinnītu.


i-sin-nu-u (var. a-[sin-nu]) = ku-šu-ú CT 18 5 K.4193 r. 9, restoration and var. from LTBA 2 1 vi 45; ug-bab-tum = en-tum, as-sin-na-tum Malku I 134f.

a) specifically connected with Istar: idi ana idi ša Istar Babili malitu as-sin-nu u kurgarru at each side of Istar of Babylon (cry) the flute (player), the a., and the kurgarru Pallaık Kitu pl. 8:11, see KB 6/2 34, cf. [anu] ša LÜ.UR.SAL imannu ibid. 1; [...] MEŠ iroqqudu LÜ. KUR.GAR.RA. MEŠ [...] izammuru LÜ.UR.SAL. MEŠ jarurítu usahhuru the [...]s dance, the kurgarru's sing, the a.-s respond with shouts of joy K.3438a+9912:9, dupl. K.9923:16 (NA), see Landsberger, WZKM 56 120 n. 31 and 57 22; [LÜ. KUR.GAR.RA. LÜ.UR.SAL ša tillë DN rakšu the kurgarru and the a. who have put on the mask of (the goddess) Narudu RACC. 115 r. 7 (ritual of Istar); kurgarru LÜ i-sin-ni ša ana šupluḫ ništ Istar zikrīnну utēra ana [sal]-ti the kurgarru's (and) a.-s whom Istar had changed from men into women to show the people piety Gossmann Era IV 55; as-sin-na tušēšib inūnḫu unnah you have the a. sit down and then he sings his inūnu-songs MVAG 23/2 22:29 (= KAR 42), cf. izziz as-sin-na ki marušši līši may your (Istar's) a. stand by, may he take away my affliction ibid. 48, also karnāna ša pan Gula u gisšinnu as-sin-na tušēšib bābā tušēšītu you have the a. take the karnānu-cakes offered to Gula and the scales, and have him leave by the gate (with them) ibid. 23:67 (translit. only); Ea in the wisdom of his heart created a male išinnu, as-sin-nu (var. ku-šu-ú) he created PN, an a. CT 15 46 r. 12, var. from KAR 1 r. 6 (Descent of Istar).

b) other occs.: šumma amēlū ana as-sin-nī ithi if a man has intercourse with an a. CT 39 45:32; [šumma amēlū] egirrā ana arkišu itanappalšu UR.SAL [...] if a man is continuously having egirrā-utterances spoken behind him, [he will ...] an a. (followed by KUR. [GAR.RA]) CT 39 41:23 (both SB Alu); qagqad LÜ.UR.SAL lilput ajabīšu ikašād if he touches the head of an a., he will conquer his enemy CT 4 6 r. 14 (NB rit.); PN LÜ a-zi-in-nu JEN 200:13, also LÜ a-zi-in-nu JEN 880:14.

The a. seems to have functioned mainly in the cult of Istar, to have sung specific songs and dressed in distinctive garments. There is no specific evidence that he was a eunuch or a homosexual; the Era passage may mean simply that Istar turned his
assinnûtu

interest from the masculine role to the feminine role. See also assinnutu.

For KUB 4 97 i 11, see JNES 23 in assu lex. section.

Landabeger Kult. Kalender 10 n. 1; Oppenheim, Or. NS 19 135 n. 1.

assinnûtu s.; position of the assinnu; OB*; cf. assinnu.

bêl immerim as-sî-nû-u-tam i-pî-e-eš the owner of the sheep will practice a. YOS 10 47:20 (OB behavior of sacrificial lamb).

asu see asu A.

assukku s.; slingstone; SB; Sum. lw.

im.dugud = as-suk-ku (var. as-kub-tum, error for as-suk-ku) Hh. X 504; [im.] dugud = as-suk-ku = kir-ba-na Hg. A II 132, in MSL 7 113; im.dugud = as-suk-ku Igituh I 320.

as-suk-ku [-] [a]-bat-ti as-pu slangstone, [x-u]-zu-qu, [kir]-ban-nu as-suk-ku (SB ext.).

Mardu sa mukadsidija kim aspasu (followed by aromatics) HSS 13 484:4, cf. a-su u etnakabi as the price of six (variant: eight) minas of myrtle is half a shekel of silver OIP 27 55:10, var. from BIN 4 162:15; 1 bilat a-sa-am 1 bilat ganum tāba(m) 1 bilat erēnam šûmama buy me one talent of myrtle, one talent of “sweet reeds,” one talent of cedar CCT 4 44b:11 (all OA); GIŠ.A.ZU u gan-am tābam ša aqbičum u elippum ša karānum ana GN is-niqa-am karānum ša 10 gin KU.BABBAR šimâ ma buy me the myrtle and “sweet reeds” about which I spoke to you, and <since> the boat with wine has reached Sippar, (also) ten shekels of silver worth of wine TCL 18 133:4, cf. 1 bilat GIŠ.A.ZU dāmguš 1 bilat ganâm tābam one talent of “good” myrtle, one talent of “sweet reeds” VAS 16 36:6 (both OB letters); 30 MA.NA a-su(var. -šu)-um ½ gin KU.BABBAR šimâ the price of six (variant: eight) minas of myrtle or copper ana šim . . . a-su u etnakabi as the price for myrtle or etnakabi (or other aromatics) IASS 13 484:4, cf. ana erēnim šurnēni ana daprânu ana GIŠ a-si meš (to be imported with other aromatics and dyes) AASOR 16 77:10 (Nuzi); 1 NA, ūtâbam ša GIŠ.AZ one stone alabaston with myrtle oil EA 22 iii 31 (list of gifts of Tušrattu), 20 MA.NA a-su KAJ 248:3 (MA); [x MA].NA a-su (followed by šurnēnu and kurkanu) PBS 2/2 107:4 (MB list of apothecary’s supplies); 1 GUN GIŠ.GIR u GIŠ.SAL ana 5 gin [KU.BABBAR] one talent of myrtle and šimeššalû for five shekels of silver BIN 1 162:9 (NB); 1 MA.NA GIŠ.GIR one mina of myrtle (in list of erēnu, šurnēnu, šimeššalû, pallukku, ganû tâbu as

asu A

a) the shrub and its wood: GIŠ.GIŠIMMAR GIŠ.SU.UR.MIN u GIŠ.AZ ša šeduc GN ültûnum ina GN, šakin the palm wood, cypress, and myrtle which they brought from Qatānum are (now) stored in Subrum ARM I 7:4, cf. GIŠ.GIŠIMMAR GIŠ.SU.UR.MIN u GIŠ.AZ ana 3-su bûuzu let them divide the palms, cypress, and myrtle into three parts ibid. 9, cf. also ibid 11; erēnu šûrmēnu GIŠ.SI.MA.NI.GIR GIŠ.SI.MA.NI.SU a-su daqra(m) (among trees planted in the royal park) Iraq 14 33:42 (Anš.).

b) as aromatic - 1' in econ.: x šim a-ú-zum MAD I 286:4 (OAkk.); 6 (var. 8) MA.NA a-su(var. -šu)-um ½ gin KU.BABBAR šimâ the price of six (variant: eight) minas of myrtle is half a shekel of silver OIP 27 55:10, var. from BIN 4 162:15; 1 bilat a-sa-am 1 bilat ganum tāba(m)> 1 bilat erēnam šûmama buy me one talent of myrtle, one talent of “sweet reeds,” one talent of cedar CCT 4 44b:11 (all OA); GIŠ.A.ZU u gan-am tābam ša aqbičum u elippum ša karānum ana GN is-niqa-am karānum ša 10 gin KU.BABBAR šimâ ma buy me the myrtle and “sweet reeds” about which I spoke to you, and <since> the boat with wine has reached Sippar, (also) ten shekels of silver worth of wine TCL 18 133:4, cf. 1 bilat GIŠ.A.ZU dāmguš 1 bilat ganâm tābam one talent of “good” myrtle, one talent of “sweet reeds” VAS 16 36:6 (both OB letters); 30 MA.NA a-su(var. -šu)-um ½ gin KU.BABBAR šimâ the price of six (variant: eight) minas of myrtle or copper ana šim . . . a-su u etnakabi as the price for myrtle or etnakabi (or other aromatics) IASS 13 484:4, cf. ana erēnim šurnēni ana daprânu ana GIŠ a-si meš (to be imported with other aromatics and dyes) AASOR 16 77:10 (Nuzi); 1 NA, ūtâbam ša GIŠ.AZ one stone alabaston with myrtle oil EA 22 iii 31 (list of gifts of Tušrattu), 20 MA.NA a-su KAJ 248:3 (MA); [x MA].NA a-su (followed by šurnēnu and kurkanu) PBS 2/2 107:4 (MB list of apothecary’s supplies); 1 GUN GIŠ.GIR u GIŠ.SAL ana 5 gin [KU.BABBAR] one talent of myrtle and šimeššalû for five shekels of silver BIN 1 162:9 (NB); 1 MA.NA GIŠ.GIR one mina of myrtle (in list of erēnu, šurnēnu, šimeššalû, pallukku, ganû tâbu as
asu A

aromatics for the holy water vessel) YOS § 75:8; 3 MA.NA SIM.GIR (listed with GIŠ.SHR. MIN, SIM.SUL, GL.DUG.GA, etc.) UCP 9 93 No. 27:8 (all NB), cf. 1 GIN SIM.GIR (in similar list of aromatics) ADD 1074:4.

2' as ingredient of perfumes: [x] šurmēnū [x] GIŠ [a]-su [x] šimisšakū (for making perfumed oil) ArOr 17/1 328:13 (Mari let.); šumma i.MES ša asānīte tu[ragga . . .] ana 10 SĪLA I.MES GĪ+UN asanīte [e . . .] 1 MA.NA a-su 1 MA.NA GL.MES 1 MA.NA [...] 1 SĪLA dišú ištu asanīte [tuballal(?)] (for translat., see asānītu) Ebeling Parfümrez. p. 46:3, cf. 5 MA.NA GL.MES 5 MA.NA a-su ibid. p. 45:20, for other refs., see ibid. p. 49.

3' in rit. offerings: 7 u 7 DUG.A.DA.GUR₅ uktin ina šaplišša[n]a altabak GIŠ.ERIN u ŠIM.GIR 1 set up seven and seven adaqruru pots and placed reed, cedar and myrtle (in the fire) under them Gilg. XI 157; ½ MA.NA ŠIM.GIR half a mina of myrtle (listed with other aromatics) RAec. 18 iv 3; šumma ki.MIN (= kinnina šarru ana Marduk ippuḫmu) ina GIŠ.ŠIM.GIR illik if the king lights a brazier for Marduk and (the flame) burns first in the myrtle (preceded by reed and cypress) CT 40 39:45 (SB Alu); GIŠ.ERIN GIŠ.ŠUR.MIN ŠIM.GIR GL.DUG.GA ... ina muḫḫi garakku tešēn you pile cedar, cypress, myrtle, “sweet reed” on the brazier BRM 4 6:15, erēna šurmēnā qanā tāba ŠIM.GIR ... tašqapak you pour out cedar, cypress, “sweet reed,” myrtle (and other substances) AR. 55 No. 2:18, see Ebeling, AnOr 17/1 187, cf. ŠIM.GIR ŠIM.MUG Maqlu IX 26.

4' in med. use: GIŠ.ŠIM as-sā AFO 16 48:10 (Boğh. med.); GIŠ erēnu GIŠ.ŠUR.MIN dabīrānu GIŠ a-sā cedar, cypress, juniper, myrtle (also ŠIM.SUL, GL.DUG.GA, and other aromatics) (for an enema) AMT 41,1 iv 1, cf. § GIN GIŠ. ER.LU § GIN GIN MIN § GIN ŠIM.MIN (for an enema) Köcher BAM 54:2, also (in similar sequence) 1 GIN ŠIM.GIR ibid. 4, and dupl. AMT 41,1 iv 12; ŠIM.GIR ... ina pišī GIŠ.ŠU.GIR you (place) myrtle (and other aromatics) on charcoal of adāgu (for a fumigation) Köcher BAM 104:23, also (for fumigation of the ears) AMT 34,5:6; [ŠIM.GIR (among ingredients of a potion) AMT 83,1:16; 10 GIN ŠIM.GIR (for an enema) Köcher BAM 216:21', also ibid. 168:34 and 33, and passim in med.; ŠIM.GIR (in list of aromatics) Köcher Pflänzkunde 36 iv 29.

c) šaman asi myrtle oil — 1' in gen.: šumma šamna ša a-si tu[ragga] if you want to make myrtle-perfumed oil Ebeling Parfümrez. p. 42:38; ša-ma-an a-si-im (in broken context) RB 59 246:44 (OB lit.); šamnam damgâm ša 10 GIN KU.BABBAR 1 ŠU.UR.MIN ša 3 GIN KU.BABBAR 1 a-su u 5 GIN i.GIŠ.ERIN šammana liqiā buy and take for me some fine oil, ten shekels of silver worth of cypress oil, three shekels worth of myrtle oil and five shekels worth of cedar oil CT 29 14:19, cf. ša (603,698),(614,702) 5 GIN KU.BABBAR burū[i] ša 5 GIN 1 a-si ša 10 GIN 1 ŠU.UR.MIN ibid. 13:12 (both OB letters); 1 SĪLA i.AZ ... [ana] pašā šabīm inūma ināŠamaš one sila of myrtle oil (and other oils) for anointing the personnel at the time of the festival of Šamaš ARM 7 13:2, cf. 1 [SIL.A] I. GIŠ.A.AZ (for anointing) ibid. 14:4, 22:1, 15 GIN I.GIŠ.A.AZ ibid. 27:4, 5 GIN I.GIŠ a-si ibid. 17:3, 5 GIN I.GIŠ.AZ ibid. 62:2; 1 SĪLA I.GIŠ a-si ... ana pišā šarrīm ibid. 25:2; 5 GIN I.GIŠ.A.AZ ana qāt šarrīm rabīm five shekels of myrtle oil for the Great King ibid. 81:1, also 2 SĪLA I.GIŠ a-s[i] ana šer šarrīm rabīm ibid. 85:2; 2 NAŠ tabātum i.GIŠ.AZ two stone alabastrons with myrtle oil EA 25 iv 53 and 54; šarru limtesi 1+GIŠ ŠIM.GIR [lippašiš] the king shall wash himself and anoint himself with myrtle oil 4R 33 i 3 (SB homer.); KAŠ IM.KAL [IM.KAL] GUG KA.AA.AB.BA ina i.ŠIM.GIR tuballal [še-su-ma] you mix beer, yellow clay, kalqigu-clay (and) algae(?) in myrtle oil and anoint him CT 38 29:50 (namburbi rit.).

2' in med. use: you grind (various substances) together ina i.ŠIM.GIR u šikarī tušabīl šippa tāl-pap i tasallāḫ ana šatūršā tašakkan you cook (them) in myrtle oil and beer, roll them up, lubricate it (the tampon) with oil and insert in her vagina Köcher BAM 240:49'; 1+GIŠ ŠIM.GIR AMT 98,2:7, also (in broken context) iš ŠIM.GIR
asų B

AMT 19,5:8; i šim.čir (in medication for eyes) CT 23 44:2.

The references with the det. čir refer either to the myrtle shrub as such or to twigs of which the oilbearing leaves are used (fresh or dried) for fumigation.

For OAIC 33 i 5 see asū B s.

Zimmern Fremdw. 55; Ungaard, ZA 31 252; Thompson DAB 305f.

asū B s.; bear; OB, SB; Sum. lw.; pl. asūtā; wt. syll. and az.

a-29 az = a-su SB 1 206; az az = a-su IA Voc. L 62 (from Bogh.), also az = a-[su] IA Voc. K 27; az = a-si Hh. XIV 120; az = a-[su] = [da-bu-ú] Hg. A II 252, in MSL 8/2 44; az = a-[su] bear, šim.čir = MIN myrtle Nabinut K 99f.; az-a-z = a-[su(?)]

Practical Vocabulary Assur 372.

giš az = a-su wooden likeness of a bear Hh. VII/B 159; giš az = a-su = da-bu-ú Hg. B II 184, in MSL 6 143, also MSL 6 159:256 (forerunner).

[da-bu-ú] = a-su-ú IS ina abul sišu Ninua ardikššu-nūtu AFO 8 182:52 (Azī.).

c) other occs.: libbikā a-su būšu nimru mindannu lālimu dumāmu nēšu rimu ajalu turābu bāl nammāšše śēri may bear, hyena, leopard, tiger, lālimu-deer, jackal(?), lion, wild bull, ajalu-deer, ibex — (all) the animals of the wilderness — lament for you (Enkidu) Gilg. VIII 16, see JCS 8 92; 12 GUD.ḪLA 4 na-šu I a-su-um [...].

SUM.GIR (in medication for eyes) CT 23 44:2.

The references with the det. GIS refer either to the myrtle shrub as such or to twigs of which the oilbearing leaves are used (fresh or dried) for fumigation.

Asū A

Asb. 66 vi 12; PN PN PN ina abul šit šamēi ereb šamēi ana tābrāt nīšē itti a-li urakkššu-nūtu AFO 8 182:52 (Azī.).

d) as personal name: A-sa-li Little-Bear VAS 7 133:22, for other refs., see Stamm Namengebung 253.

Uncertain whether the personal names A-sa-nu-um VAS 8 12:2, A-sa/sa-nim Kie- nast ATHE 18:2 and 4, and passim, see Stephens VAS 8 12:2, 44; cited AHw. belong here.

Landisberger Fauna 80ff.

asū A (fem. asūtu) s.; physician; from OAkk. on; Sum. lw.; wt. syll. and (lū.)a. zu; cf. asū A in rab asī, asūtu, azugallatu, azugallitu, azugallātu.

a.zu = a-su-ú, a.zu.anā = nu-na-i-i%-u Lu I 156f., cf. [l]o.a.zu STT 335 ii 10 (SB list of professions); a.zu[u!] = a-su (followed by ašu, q.v.) Nabinut K 98; ni.zu (var. a. zu) = a-su-ú Erimhuš V 137.

giš.tūn.a.zu = min (= ta-k[a]-tu) a-ši]-i physician’s wooden chest Hh. IV 33; kuš.tūn.a.zu = min (= ta-kal-[tu] a-ši]-i) physician’s leather bag Hh. XI 250, cf. kuš.ta.-a = min (= ta-kal-tum) AŠU Antagal III 190; [tūg.bar.si.x] = (blank) =
a) with specific ref. to medical practice — 1' in med.: [l]q-ti ša(!)-mu ma-a-ši ina 101 10 Lū.A.ZU.MEŠ excerpts from twin (column list of) medications prepared by (?) ten physicians Kocher Pflanzenkunde 22 iv 12' (Uruanna); marbašu annu šu[in] A.ZU this lotion is from a physician Kocher BAM 229:16' and dupl. 229:22; summa annu iššu II GŠ, MI KAL.GA ina šu[II] Lū.A.ZU NU DU₄ itandaršu if a man's eyes (are covered) with a heavy "shade" and it does not dissipate through a physician's treatment but keeps recurring Kocher BAM 229:12', cf. ina šu Lū.A.ZU turti muššu irašši he has a relapse in spite of the ministrations of the physician AMT 2,7:4 and parallel AMT 101,3:15.

2' in Mari: 2 Lū.A.ZU-ú ša maḫrija ú-sú-ra-du-šu-ma simmašu inaššu inanna «[RU]» Lū.A.ZU GN uluma 1 Lū.A.ZU ha-ka-am bēli lišramma simmam ... limurama u liš missu the two physicians who are with me are treating him but there is no change in his illness, now let my lord send me either a physician from GN or some (other) expert (?) physician to examine the sore and prepare bandages for him Finet, AIPHOS 14 132:9 and 13; aššum PN a-si-im tašpuram lama ṭūppaka ikakšodam PN₄ a-se-em ana šerkika aštarrad you sent me a message concerning the physician PN, even before your letter reached me I had sent the physician PN₄ to you ibid. 133:6 and 10, also itti summišumu Lū a-si-ši ušuštu u PN ana šer bēlīja aštardasšu₂ nāṭī I have sent those physicians with their medications and PN to my lord ibid. 135:10, and passim in this letter; summišu ša a-su-ka usammidanni mödiš damgu the medicine which your physician used in bandages for me is very effective ARM 4 65:5; Lū a-su-um ūm gerbūti imūt bēlī Lū a-se-em ... la ĭkalla u warrīka ... liballīṭ the physician died recently, my lord should not hold back a physician, but let him take care of the health of your servants ARM 13 147:29f.; Lū a-se-e-em maḫri[šu] kī ša[l]a keep (?) the physician with you ARM 4 63:11; aban wasšipim 1 Lū imahhišma [š][u] 1 Lū.A.ZU ul ibašši should a slingstone hit a man, there is no physician at hand ARM 2 127:9, cf. Lū a-sú-um u Lū itinnu₄ ul ibašši ibid. 3; aššum PN a-si-ši annū šiškim aqī[š] I have already spoken about the physician PN's coming here ARM 1 115:5; note sandhi writing: inanna annumma wSamsi-Addu-tukulti Lū IA-se-em aštardakum šammar šatī [ar[b]]iš limuramma [tur]daššu now I have sent the physician PN to you, let him examine that medication promptly and then send him back to me ARM 4 65:14.

3' in Bogh., EA: annumma anāku aṣṣaraḥ Lū.DUB.SAR Lū a-sú-ú PN itanunu ana alākāšu ana epēši šammē ana LUGAL GN RN now I have just dispatched PN, a learned (lit.: scribe) physician, they permitted him to go to prepare medications for the king of GN, RN KUB 3 67:12, cf. u atta šurub₂ 2 Lū.A.ZU.MEŠ annūṭī ... u atta idin ana alākāšunu ana GN and quickly dispatch these two physicians and let them depart for GN ibid. r. 6, and (in context dealing with šammē medications) Lū.DUB.SAR Lū a-sú-ú PN ibid. 10; [attādin] ana šṣārāṭi Lū a-ra₄ ana kāšu I have consented to send a physician to you (in context with šammē damqūṭī effective medications) JCS 1 244 r. 13, cf. altaprakku 1 Lū a-ra₄[a] ibid. 242 r. 8, also ana Lū.A.ZU.MEŠ ibid. 244 r. 18 (let. of Ramzes to Hattusili); narkabba attartā siṣē šarpu u uḏe ša ana Lū a-si-ša attādinu₂ a chariot, an attārū-chariot, horses, silver and utensils which I gave to the physician KBo 1 10 r. 39, cf. Lū a-sa-a anāku kalumāku heaven forbid that I detain the physician ibid. 41, Lū a-sa-a PN aktašamu ibid. 48; ina aḫiša PN Lū a-si-pa u Lū a-sa-a šläši they took an exorcist and a physician in (the time of) my brother PN ibid. 42; Lū.DUMU ekalli Lū.ZU-a idnanna let me have a physician from among the palace personnel EA 49:22, cf. annaka Lū.A.ZU-ú jantu ibid. 24.

4' in MA, Nuzi, NA, NB: a-su-ú ša bēliš anu kī mazziz pa-ni.meš iḫḫiššu lu ša rēṣ šarri 345
**lu mazziz pani ša la marrurũni iqabbiu** the physician for the inner quarters (and the other officials) when they inspect the personal attendants, will report any uncastrated official or personal attendant — _AIO_ 17 276; 49, see Landsberger, Baumgartner AN 202, cf. (in similar context) _a-su-e_ (VAR. _Lū a-su_)-ša _bētān u_ ibid. 286; 96 (MA harem edicts); _PN Lū.A.ZU ša ċarru bēlija ana būlija ḫisṣura ubtallišanni_ PN, the physician whom the king my lord sent to cure me, has cured me _ABL 274; 6_ (NB); 10 _GīN KLI.MIN (= _aban gabiu_) _ana PN Lū a-su-e ana_ u. _MEŠ-ni ṛēša ana qa-ē-tadîn_ ten shekels of alum given to PN the physician to stock as medications _KAJ_ 223; 9 (MA); _annāšu tu ri-i-gu ša a-zī-i ša GN u PN ābīla_ these are the aromatics of the physician of GN, and PN brought (them, the listed medicinal plants) _HSS_ 14 539; 9 (= 213), for other Nuzi refs. wr. _a-zū-ū,_ etc., see _ażū;_ _issēn āqīpu_ _issēn Lū. A.ZU_ _ina panīja ḫipqīma_ _[is-sa-ša-mēš dūlīṭšunu]_ _lēpūsu_ let him appoint one exorcist and one physician for my service and let them perform their rites together _ABL 1133 r._ 11 (NA); _the girl PN is very ill, she cannot eat (even) bread,_ let the king my lord give an order that _Lū. A.ZU īssēn ḫilīktu ḫēmūṣi_ a physician come and examine her _ABL 341; 13,_ cf. _PN ... mađu marūṣ ... Lū.A.ZU ḫilikma ḫumūṣu_ PN is very ill, a physician come and examine him _Thompson Rep._ 18 r. 15, cf. also _Lū.A.ZU_ _ABL 465 r._ 7 and 11 (NA); _Lū.A.BA.MEŠ [Lū] bērā [Lū].MAŠ.MAŠ.MEŠ [Lū].A.ZU.MEŠ [Lū]_ _dāgīl ṭūṣēn_ _meṣaz ekallī āṣīle ḥīl _MN ud._ _16.kam_ _ina ḫibbi adē ḫerubtu_ the scribes, diviners, exorcists, physicians, observers of birds, (and) palace officials dwelling in the city will take the oath of loyalty on the 16th of _Nisannu_ _ABL 33; 8_ (NA); _silver ana PN Lū a-su-ū nādu_ given to PN, the physician _Cyr._ 382; 3; note as “family name” _Lū a-su YOS 7 28; 16_ , _VAS 3 18; 15_ , also _[Lū] a-su-ū_ _VAS 4 146; 14_ , _[...] Lū a-si-ē_ _AJSL_ 27 217 No. 13 r. 1, _Lū.A.ZU_ _Cyr._ 161; 20, _VAS 3 136; 15_ , _TCL 12 11; 8_ , and passim in NB.

**5' in law codes:** _šumma A.ZU awilam šimman kāšlām inā git.nu ud.KA.BAḪ īpušma awilam ubtalliši_ if a physician makes a deep incision in a man with a bronze lancet(?) but cures the man _CH § 215; 55; šumma A.ZU Gİ.R.PAD.DU awišmā šēbīram ubtalliši udu šērā; nam marišam ubtalliši bēl šimmim ana_ _A.ZU_ 5 _gīn Kū바바바 inadāni_ if a physician cures a man’s broken bone or if he heals diseased flesh, the injured man will pay the physician five shekels of silver _CH § 221; 95_ , and passim in similar contexts; if a woman injures a testicle of a man in a fight, one of her fingers shall be cut off _u šumma Lū.A.ZU urtīkkašma īšku šanītu īlušma tattalpat_ and if the physician puts a dressing on it but the second testicle becomes infected from the first _KAV 1 i_ 81 (Ass. Code § 8).
asū A

1 (OAkk. list of professions) and Fara-period dupls., see Biggs, JCS 20 82; A.ZU (followed by m[Aš. šu],GIS.GIS diviner) MCS 9/1 233:13, and note 1 A.ZUX (in list of personnel) MDP 14 18:8 (both OAkk.); grain received from PN A.ZU PN the physician JCS 13 71 note 5:4; uncert.: PN DUMU A.ZU JCS 13 33 No. 2519, also PN A.ZU CT 8 27a:7 (both from Sippar); PN A.ZU (as witness) TOL 10 32:23, 37:18, TOL 11 156:14f., VAS 13 76 r. 10, MDP 18 130:6, PN A.ZU DUMU PN PBS 8/1 15:22, and passim in OB; note SAL.A.ZU TOL 10 107:27 (OB); 1 Lú a-su-um-ma 5 Lú.MU ana šeriška inna[l]itu one physician (and) five bakers have fled to you ARM 1 28:5; oil a.a PN LÚ.A.ZU ARM 7 30:2; PN LÚ.A.ZU (as witness) JEN 69:12; PN A.ZU BE 14 125:9, also (as witnesses) PN A.ZU u PN.A.ZU PBS 2/2 110:10f., PN LÚ.A.ZU BBSi. No. 8 ii 28 (all MB); PN LÚ.A.ZU bél kirê the physician, owner of the grove ADD 399:2; PN LÚ.A.ZU (as witness) AFO 21 69 No. 2:20, ADD 417 r. 6, 630:38, 349 r. 15, 912 r. 4.

c) in personal names: A.-šur-a-sú TCL 19 64:14 (OA); Aššur-a-su PBS 7 49:2, also CT 29 24:3, Ġ-ši-aši-i AJSL 33 233 No. 22:2 (OB); Bél-a-su-ú-a VAS 4 130:8 (NB); Gula-a-sa-it BE 15 200 iii 13, for other MB refs., see Clay PN 159; uncert.: A.-su-u ADD 233 r. 13.

d) other occs.: šumma LÚ.A.ZU 101 if he sees a physician (preceded by exorcist and diviner) AFO 18 76:13 (OB omens), cf. LÚ.A.ZU LÚ.MAŠ LÚ.GAL LÚ.EN.ME.LI šu-ud-dî the physician, exorcist, diverin, dream interpreter Labat TDP 170:14; a-su-ú a gēreb bīti ippalsumu the scholars (lit.: physicians) saw the inside of the temple OECT 1 pl. 25 i 2 (Nbn.); ana idāši šobi lu LÚ.HAL lu LÚ.A.ZU lu LÚ.MAŠ.MA[š lu LÚ.MU É.B[Î ana la m]aši that brisk trade may not bypass (lit.: forget) the house of the tavernkeeper, the diverin, the physician, the exorcist, or the baker KAR 144:1, see Zimmern, ZA 32 172; [. . . ]: ḍEN.GAL: ধ-াa a-si-[a] CT 25 48:21 (list of gods), restored from BM 47365 (courtesy W. G. Lambert).

e) special types of physicians: PN LÚ.A.ZU ša IG11.MES PN, the eye physician VAS 6 242:17, also ibid. 8 (NB); A.ZU GUD.ḪLA veterinarian for cattle TCL 1 132:7 (OB Sippar), cf. A.ZU GUD šú anšé CH § 224:18, cf. also a.zux anšé, etc. Deimel Fara 2 70 iii 4ff. (list of professions); note in Hittite: SAL.A.ZU KUB 33 42 i 8; see also munāšu.

Etymology uncertain, but not to be interpreted as “the one who knows the water” since in the Fara period a.zu is invariably written a.zux(azu), while zu “know” is written zu, see Biggs, BA 60 176 n. 4. In NA and SB texts, the logogram (GAL) LÚ.A.ZU is sometimes to be interpreted as scribe, see ṣuṣarru.

Zimmern, Fremdw. 49; Ritter, Studies Landsberger 299ff.

asū A in rab asī s.; chief of the physicians; MB, NA*; wr. syll. and (Lú.)GAL.A.ZU; cf. asū A.

PN GAL a-si-e PN chief of the physicians (as witness) BE 14 111:15 (MB); LÚ 2-a ša LÚ.GAL.A.ZU the assistant to the chief of the physicians (as witness) ADD 470 r. 19, also ADD 277 r. 9 and 408 r. 8 (NA).

For the writing GAL LÚ.A.ZU, see discussion sub asū A.

asū B (esū) s.; (a wooden part of the loom); OAkk., OB, Nuzi, MB.

giš.sag.du = a-su-ú (var. a zu) (preceded by akaju) Hh. V 305, giš.sag.du.an-na = min e-lu-ú, giš.sag.du.ki.ta = min šap-ša-ú ibid. 306f.; for refs. wr. end see esu A s.

2 a-su-an a pair of a-s Gebl OAIC 33:5 (OAkk.); giš.sag.du (among parts of the loom) Hussey Sumerian Tablets 2 6 i 8', 12', and passim in this text (Ur III); 2 giš a-su-ú (followed by bukānu pestle) CT 6 20b:17; 2 giš a-su-ú (followed by 1 GIŠ.PIŠAN GIŠ.BAL malā a basket full of spindles) BE 6/1 84:27, also 2 a-su-ú ša ṣu-ba-ti two a-s for cloth UCP 10 114 No. 70:27 (coll. B. Landsberger, all OB); 5 giš a-su-ú (preceded by kussā chair and pasšaru table) HSS 15 153:10 (Nuzi); 1 giš a-su-ú (in list of wooden objects) Poiser Urkunden 137:3 (MB).

asū C s.; (part of a door); lex.* giš.ig.a.zu (var. giš.ig.a.zu(?)) = dalat a-si-e door with a., giš.ig.a.zu kū Gill = dalat

347
asû

MIN hurāṣi Hh. V 202f., cf. giš.ig.a.zu.gal, giš.ig.sīg.ga, giš.ig.au = dalat ụlị ibid. 204ff.

asù see asû.

asuḫiṇi (AHw. 76b) to be read id(!) A-su-ḫi-ni in KAJ 310:30, cf. in Zuḫiṇi KAJ 198:6 and 212:6

asumatānu s.; (a bird); SB*; cf. asumatu.

a-su-ma-ta-nu mušen iṣ-sur Nergal KAR 125:7.

asumatu s.; (a part of the plow); lex.*; cf. asumātānu.

igiš.kaš-šu.apin = a-su-ma-tu (between kuššu and erimatatu) Hh. V 144.

For an occurrence in Sumerian context, note giš.kaš-šu giš.apin.na.zu kuššu.ima. du₂(var. .du₂) mu šub.ni Farmers Instructions 42 (courtesy M. Civil).

Probably the point of the frame, reinforced with leather pieces, where the share was inserted. Note that *sumatu cited as variant of asumatu sub epinnu mng. 1b–2’ is to be read suginnu, q.v.

asumittu (usmittu) s.; 1. stela (inscribed or with pictorial representations), 2. bronze plaque, 3. stone marker(?). Mari, NB, SB; pl. asumineti; cf. asumumu.

na₄, na₄.uru.a₂ = n[a-r]u-u = a-su-mi-ti(var.-tum) Hg. D 155, also Hg. B III 132, var. from Hg. B 10.

na₄-uru-u = a-su-mi-tum Uruanna III 188/7, from CT 14 16 K.240 r. 14; [na-uru-u] = [a-su]-mi-[t]u Malku V 218.

1. stela (inscribed or with pictorial representations) — a) with royal inscr.: a-su-me-tu ša qurdi āp̄u ina libbi ašqur I made a monument telling of (my) valor and erected it there (in the Amanus) AKÁ 373:89 (Asn.); ina pūl GN . . . ašar na₄ ūs-me-ta ša ilī rabāti ina libbi šo-su-ni near Hit, where the stela of the great gods is erected(?) Scheil Tn. II 60; ša elī a-su-mi-ti ša šumēlī nīšu meḫrāʾ(?) (this is the inscription) on the left stela, first excerpt Borger Esarch. 85 subscript; gabari a-su-um-it-ti ša Šamaš cast of the stone tablet with relief belonging to Šamaš BBSI. No. 36 (p. 127) 18; šarru belī lišu ēṭesir u-su-mi-tu ša-un-qi ana x x uk[!]-(l)-al-lim the king, my lord, has drawn a sketch(?) and shown a fine stela(?) to . . .

ABL 358 r. 25 (NA, coll.); ēpištu Sin . . . ša ina muḫḫi na₄ a-su-mi-ni-e-ti ša galalā aštūruma ana šamē ša nīṣe akītu the achievements of Sin, which I wrote upon the relief stelas made of galalā-stone, for people to hear about in the future (subscript) CT 34 37:30 (Nbn.), ša elī na₄ a-su-mi-tum ša Sippar this is (the inscription) on the stela in GN CT 34 27:40, cf. ša elī na₄ a-su-mi-tum(var. -ti) ša Larsa ibid. 30:27, ša elī na₄ a-su-mi-tum ša Agade ibid. 34:25, ša elī na₄ a-su-mi-tum ša Sippar-Amnānītim ibid. 37:78 (all Nbn.).

b) with a legal deed: a-su-mi-it-tu annitu gabarē šalalti kanīk dimin this stela is a copy of three sealed documents with (royal) verdicts BBSt. No. 3 vi 26 (MB); na₄ a-su-mi-ni-e-ti šina ša galalā šāṭrēš ša ušūlākkū ina e dingir-meš . . . sukūnēnētu deposit in the temple those inscribed stelas made of galalā-stone which I sent you YOS 3 4:6 (NB let.); 11½ GIN KÜ.BABBAR qšši ša a-su-mi-ti x shekels of silver as payment (lit.: gift) for a stela VAS 4 39:2 (NB); PN šāṭaru gabaru a-su-mi-ti kī iṣṭuru PN wrote a document, a duplicate of the stela ibid. 5.

2. bronze plaque: na₄ a-su-mi-ti ši ša sippari ša ṣalam Ištar ša UR.MAḪ sendetu ina muḫḫi ēṣri (send me) this bronze plaque upon which is drawn a picture of Ištar driving lions MVAG 12/3 16 VAT 7:4 (NB let.); ša elī ʿuṣum-me-te URUDU […] which is on a bronze plaque 82–3–23,12, in Bezdol Cat. 1815.

3. stone marker(?): balittu ša GN iššēmma a-su-mi-ni-e-ti im[-x x] the reservoir of GN rose and […] the a-s ARM 3 9:8.

As is also shown by its occurrence in the third column of Hg., asumittu in the meaning "stela" or "plaque" replaces OB and MB nard, from Asn. on. It designates, as does nard, a commemorative stela with inscription and/or reliefs.

In AF 13 pl. 11:13 (Asb.), read [lil-[ir-ma]-a šu(text tv)]-ba-šu.

asūmu s.; relief figure; NA*; cf. asumittu.

lānī šarri li-िः-pu-ru a-su-mu ana LU.ÉN. NAM ša Arrapha [a]-su-mu ana PN […]

asumumu
asupasāti

[li]-pu-ru. let them . . . an image of the king, a relief figure for the governor of Arrapha, let them . . . a relief figure for PN ABL 151:10 and 12.

asupasāti s. pl.; (mng. unk.).; NB.*

adi bābā nār a-su-pa-sa-ti up to the sluice of the a.-canal VAS 6 272:5 (no date).

To be connected with aspastaī only if the cited text belongs to the Persian period, but the copy seems not to support this assumption.

asuppu s.; (a type of building erected of less durable materials than a house, used in outbuildings and on top of buildings); MB, NB; pl. asuppātī; wr. with det. ē in NB and Sel. texts from Uruk; cf. asuppīru.

ē.k[i].šēš = a-su-up-pu (between rubhu and šahūru) Igitūh I 368.

a) in outbuildings of a compound — 1' in MB: (this is) the work in the sanctuaries which I have started īna kā ē.KUR ē.SU.ME. šā4 u ē.BĀR.DŪR.GAR.RA a-su-pa-a-tim urtek-kīs I have erected the outbuildings at the gates of Ekur, Ešumeša and ē.BĀR.DŪR.GAR.RA (i.e., the temples of Enil, Ninurta and Ištar) Biggs, JCS 19 97:7 (let.); aššum bit eršī ša libbi a-su-up-pa-ti ša bēli nēṣa iqrā as to the bedroom which is inside the a.-buildings which my lord has ordered (us) to tear down BE 17 23:14 (let.); (list of awnings) 6 kā a-su-up-pi GID.DA ša ē.GAL a-a-li six (for) the gate of the "long" a.-building of the Stag Palace Sumer 9 p. 34 ff. No. 26:4, cf. 5 kā a-su-pi ṣu-up-pi ti ša ē.GAL UDU.KUR.RA the front(?) a.-building of the Mountain-sheep Palace ibid. 8.

2' in NB: (eight houses in good repair) 2-ta tarbašē a-di īšēn a-su-up-pu two yards with one a.-building RA 16 127:11 (kudurrā); north house, south house tarbašu u 2 ē-su-up-pu yard and two a.-buildings VAS 1 70 ii 30 (kudurrā); tarbašu u a-su-up-pu ša PN BRM 2 43:5; rubhu ša īna muḫḫi a-su-up-pu upper story which is above the a.-building VAS 3 57:5 and 5 50:7; īna ešītu ša īšē a-su-up-pu ʿPN ṣAD ʿPN, dē-ba(t!) ʿPN, wife of PN, will go on living in the penthouse which is on top of the a. Dar. 25:12; bitu ilānu a-su-up-pu bābdānu pi-te-ni ippuš at the north house he will build a good and strong a.-building VAS 5 50:4; bit qal-la ša īna a-su-up-pu the slave room which is in the a. Dar. 163:2; a-su-up-pu ša biti šuātī BIN 2 135:26, cf. ibid. 30; note with det. ē: ahi īna ša a-su-up-pu u ahi īna tarbaši half in the a. and half in the yard YOS 6 114:15 and 17; bit qāte ša ē a-su-up-pu TuM 23 30:1, ē a-su-up-pu u mu-šu-ā — a.-building and exitway BRM 2 41:14 and 19; ē a-su-up-pu bit kāri an a.-house and a storehouse Nbn. 499:1, cf. also ē a-su-up-pu. MEŠ ša PN VAS 15 47:7 and 11, ē a-su-ul[p-pu] ibid. 24:4; ē . . . ša ē a-su-ula ša PN BRM 1 68:1.

b) as a structure atop another building: see Igitūh I 368, in lex. section.

The use of the verb rakkusu in connection with the building of an asuppu suggests that the word refers basically to the method of construction of a building and only later to the use and function of such constructions. The latter is illustrated by the corresponding Hebr. term asuppīm attested in 1 Chr. 26:15 and 17, also Neh. 12:25.

asuptu s.; outbuilding; NB*; cf. asuppu.

x iššēt.mešātu x šanītu mešātu ina a-su-up-tum x (area of a house in good repair) first measuring unit, x (area of wall space) second measuring unit toward the outbuildings VAS 5 103:11.

Possibly an error for a-su-up-pu or a-su-patūm.

asurrakku s.; depths, subterranean waters, deeply placed culvert(?); SB, NA*; Sum. Iw. a.sū.ru = a-sur-rak-ku Antagal III 15.

a) referring to water courses: īna a[rḫi] še(mē ina) ūmī mitgāri qereb katimītī a-sur-rak-ki-ša 60 šiddu 34 pātu aban šuē danna aḫšīma ešē ālu māme uššama nābalīti ušēme in a propitious month, on a favorable
asurrū

day, above (lit.: in) its hidden culvert(?) on the side (a length of) sixty (ninda) and 34 (ninda) on the front, I joined massive mountain stones and made an area rise from the water and made it like dry land. OIP 2 96:76; ša in Tebilti mālakcha uššēnā uššēr mūpšāa qereb a-sur-rak-ša I changed the course of the Tebiltu, I directed its outflow through the (lit.: its) culvert(?) ibid. 118:15, also, with qereb katimi a-sur-rak-ki(var. -ku)-ša (var. omits -ša) ibid. 99:49 (Senn.).

b) as a cosmic locality: ultu a-sur-rak-ka bēlu īlu šūt dadmē ina pan gaššu ezetti immedu šamāmī he (Marduk) is lord of the gods of all the inhabited regions up(ward) STC 1 205:19, sec Ebeling Handerhebung 94; see 4R, in lex. section.

c) other occs.: ema badmuma a-sur-ru-4 nadat libittu wherever a foundation is made, whatever a foundation is made, wherever a foundation is made, wherever a foundation is made, wherever a foundation is made, wherever a foundation is made,... D, in lex. section.

c) in transferred mng.: šumma kakkabu isrubmahā gīrīšu šamūt ina a-sur-rak-ki-šu [...] if a shooting star flares up, and its flaring is quick, it is [...] in its depth(?) (parallel: ina qabal šamēšu) ACh Itar 29:13, also (in broken context) ina ri-bi ina a-sur-rak-[ši] ACh Supp. 2 19:2.

For the use of the literary word anzanunzi in a similar context in NA royal inscr., see anzanunzi.

Poebele, AJSL 51 170.

asurrū s.; 1. foundation structure, lower (damp) course of a wall, 2. (a part of the exta) from OB on; Sum. lw.; wr. syll. and (in mng. 2) A.SUR.
pu-u ūr = a-sur-rum A I/2:161.
ūr. re ki in.ab.a.k.e : a-sur-ra-i-kaš-ši-ùr he will keep the foundation in good repair Ai. IV vi 11; dšin.ki.lim.gīn₃(ûm) ūr. š.gar₃, ra. ke₃(kīd) iv. ši.im in na.a.k.e.n.e : kima škāš a-sur-ra-a-va šašan šumu they (the demons) smell the damp course like mongooses CT 16 34:215f.. id-di š = a-sur-ru-ù Malku I 276; id-di bi-ti = a-sur-ru-ù Explicit Malku II 119.

1. foundation structure of the wall —

a) of a private house (in legal contexts): a-su-ur-ra-ù-da-an-na(!)-ni الل (they) (the tenants) will strengthen the damp course of the wall Szlechter Tablettes 62 MAH 16.594:15, cf. a-su-ur-ra-ù-da-an-na-an PBS 8/2 217:11, 218:11, a-su-ur-ra-am-ù-da-an-na-an ibid. 224:10, CT 8 23b:13, and see Ai. IV vi 11, in lex. section (all OB); batqa ša a-sur-re-e šiṣabbat he will repair the damp course of the walls Cyr. 177:16, also BRM 1 43:7, wr. a-su-ru-ù Cyr. 228:8, Camb. 97:9, 117:6, 147:8, Dar. 330:11, a-su-re-e TuM 2–3 27:10, as <sur>-ru-ù AJS 16 77 No. 24:6; ūri ša-ašnu batqa a-sur-ù-ù šiṣabbat he will mend the roof and repair the damp course of the walls Dar. 499:9, cf. also YOS 7 45:10, ZA 3 132 No. 14:9, BRM 1 85:8, BRM 2 1:8, and passim in NB, see Ungnad NRV Glossar 32.

b) in palaces and temples: he who does not reinforce the brick structure a-sū-ur-rašu la šaššaru (and) does not repair its foundation RA 11 94 ii 3 (Kuduramuk); ša a-su-ur-rašu la ù-da-na-nu he who does not reinforce its foundation (does not replace what has fallen down) Syria 32 16 iv 28 (Jahdunlin); [šumma da-na-nu] ina qaššu pališ a-sū-ra-ka [...] usaplaš if the middle section of the dānu is pierced, then [the enemy] will tunnel through your foundation wall RA 38 21 c 22 (OB ext.); askuppi pili raḫdī ... a-sur-ru-šī-in-ūsšēra I surrounded their foundation walls with large limestone slabs (on which I depicted the cities conquered by me) Lyon Sar. p. 17:78, and passim in Sar., also OIP 2110 vii 43, and passim in Senn. in this phrase, replaced by kiššū ibid. 100:52 variant; askuppišašīšiša a-sur-ru-šī-usa širīna I surrounded its foundation wall with marble slabs Borger Esarh. 61 vi 7; in-du a-su-ra-a rabiam īši dūr aguri ēmida. I supported the lower course of the wall made of baked bricks with a large retaining wall VAB 4 82 ii 5 (Nbk.), cf. a-su-ra-a raḫdī ina īkupri u agurī īšī dūrī ēmīd ibid. 196 No. 28:6, and see in-du A.SUR Antagal D, in lex. section.

c) other occs.: ēma bašumma a-sur-ru-ù našāt šišītu wherever a foundation is made,
asurru

a brick is laid BMS 5:19 and dupls., see Ebeling Handerhebung p. 60; *kima mē musūti a-sur-ra-a umallašunūtu* I will fill the damp course (of the wall) with them (the sorcerers) as (is done with) dirty water Maālū II 178, cf. *kima mē musūti a-sur-ra-a ana mullūya* (var. mul-li-li-ia) ibid. 167, cf. also ibid. VIII 80b, see AFO 21 80; *šī kima šēri ina a-sur-ri-ki* go out like a snake from your (hole in the) wall JRAS 1927 536:9; [*summa* ṣēru ina [a-sur-ri-e] bit amēli ulid] if a snake gives birth in the low course of a man’s house KAR 386 r. 27f., restored from VAT 10905, see Nötheker, Or. 39-42 100, cf. KAR 394 ii 2; *ṣumma bitu a-surru-sū šalīm* (also ṣeṭṭatu ṣāsū, Šaḥār Šub. Šub-a, intanaqqut) if the foundation wall of a house is intact (also: shows disintegration, is covered with dust, keeps collapsing) CT 38 15:33ff.; if lichen is seen *a-su-ri-e bit amēli (between ṣīdi bit amēli and *apīn* bit amēli) CT 38 19:22; *ṣumma bitu in-di (var. -da) a-sur-ri-e ummuṭa* if a house is surrounded by a wall retaining the lower wall courses CT 38 13:89; *ṣumma ṣhallulalu ēli ēmeš a-sur-ri-e uṣādana* CT 38 5:134; for dripping observed on the asurru, see zamānu A mng. 2c; obscure: *if a house ina goqarišu ki a-sur-re-e urut(?) re (= peti or ippeti)* CT 40 2:46, also [*ṣumma na]-bi-lu ša a-sur-ri-e [ ]...* CT 38 44 BM 30427:10 (all SB Alu); *diš muk a-su-ri bitūšu našši* if he (dreams) he carries salt(peter) from the damp course of his house Dream-book 331:17; *eper a-sur-re-e dūtum* (from the damp course AMT 1,2:17, also 17,6:2 and 7; *ū kur-ka-nu-u: ū saḥār a-sur-re-e* Urunnā II 257; *ū kur-ka-nam: Aš saḥār a-su-ru-ri* Urunnā III 105; note also [A].GAR.GAR a-sur-re-e Köcher BAM 115 r. 11; [A].KAL LI.DUR // *kima e-peri a-sur-re-e* BRM 4 32:14, see Thompson, JRAS 1924 455 (comm.).

2. (a part of the exta): *ṣumma šulmu ina A.SUR marsī ittabbi* if a blister is formed in the a. of the gall bladder CT 20 25 K.12648 ii 10, cf. *ṣumma šulmu ina a-sur(text -šā)-ri-e marsī ittabbi* TCL 6 3:17 (SB).

Baukgartner, ZA 36 253; Landsberger, MSL 1 216.

asūtu

s.; medical practice, medical treatment, medical lore; OB, MB, MA, SB, NA; Sum. lw.; wr. syll. and ( đu.) a.zu with complements; cf. astā A.

nam.a.zu - a-su-tu (followed by bārdūtu) Izi O 4; i.zu = [ba-ru]-[tum], a.zu = a-su-tum Silbenvokabular A 39f.

a) in gen. – 1’ referring to treatment in general: lotions for ŠU.GIDIM.MA . . . u kal mursi ša ina dū-ti a-su-ti u ašipāti illazazma ul paṭīr “hand of the ghost” and every illness which perseveres in spite of application of medicine or exorcism and cannot be dispelled Köcher BAM 228:17, also ibid. 229:11’, cf. lu ina nēpīlī [a-su-tu] lū ina nēpīlī Maš. Maš-ti ibid. 225 r. 4’, also AMT 94,6:2, [...] Maš.Maš-ti A.ZU-ti Köcher BAM 125:23; sī-li2-ti a-su-ti (in broken context) AMT 17,9 ii 6 (SB tamitu); a-su-t-am (in broken context) ARM 5 32:8.

2’ referring to medication: A.KAL ŠIM.HAL çr. īš-isū ša ana šū a-su-tum innippuš – šī baluḫki is a resin which is prepared for medicinal purposes BRM 4 32:13 (comm.); [ma-aš]-qi-lū a-su-ti a medical potion ABL 1285 r. 1 (NA); malṯarāt a-su-ti nēpīš na[x][m][a]-dē] medical texts (containing) instructions for bandages (among tablets carried off by Tukulti-Ninurta) AFO 18 44:8; *ana epēš a-su-ti u ašipāti NU īšallim(!) it (the omen) is unfavorable for using medicine or magic Boissier DA 11 i 8, also CT 30 25:7, cf. ana epēš a-su-ti la šalmat TCL 6 5:41 and 46, also [ana] ... epēš šibbūti u mimma(!) ša a-su-ti šalmat it is favorable for doing business and anything pertaining to medicine ibid. 54; *ana epēš a-su-ti ŠU šalmat marsu imat unfavorable for medical treatment, the patient will die ibid. 40; ina la šalimti epēš a-su-ti (if it is in the unfavorable (area), (it is favorable for) medical practice Boissier DA 211 r. 13; *ṣumma ana Dū-ēš a-su-ti teppāš LŪ.A.ZU ana marsi qāssu la ubbal if you perform (the extispicy) about medical treatment, the physician shall not lay his hand on the patient PRT 106:5, also STT 308:12, CT 20 10:8, and, wr. A.ZU-ti ibid. 12 K.9213+ i 17; *ṣumma ana Dū-ēš a-su-ti qiba isakkān if he makes a prognosis concerning the medical
ašābu

treatment (preceded by: if he goes to the house of a sick person) CT 39 30:51 (SB Ahi), cf. ana di-dī a-su-ti ... qibā la tašakkan KAR 151:62.

b) referring to gods of healing: ša tuduqa ʿib bullutu šatirat rabāt a-su-tā (var.-ta) (Gula) who excels in magic formulas and in healing, and is great in medical practice KAR 73:25, var. from AMT 62,1 ii 10; Lú. A. u.x-u-tā ša la igimmara ina qātēja šukun give me (Gula?) unlimited medical knowledge Craig ABRT 2 19:12 (SB lit.), cf. ana Dv-dš a-su-ti ... add (as interest) six suppūsheep Goldnischeff 5:5; when my merchandise comes up (from Assyria) sa kaspim 5

1. to enlarge, to add, to increase in size or number — a) in gen. — 1’ in lit.: birgī bībirīrū ʿū-sī-ib he added lightning and splendor VAS 10 214 iv 6, cf. qurām dunna ... ʿū-sī-ib ibid. r. vii 32 (OB Aggaša); ātturum tu-ṣi-ib tārubkušum you have bestowed additional wealth upon him ZA 44 35:50 (OB); ʿū-sa-ab ʿaraddi awatam ana kārišēa (Ea) enlarged in addition her power of command ibid. r. vii 11; 4'Ea ʿus-ba-āš-šu nuḥšī ʿerṣēt šu x Ea added abundance of the soil to what he (Adad gave) SEM 117 r. iii 16(MB); ana ʿišša ʿus-sa-bat of what benefit is he to the god? AFO 19 57:69; uškēn Tīlā Dāh he procreates himself (in the direction of certain stars), (and thus) increases (his) life span CT 4 5:33, see KB 6/2 p. 44, cf. pālīka ... ʿus-sa-ab ba-la-ši PBS 15 80 ii 21 (Nbn.).

2’ in hist.: ana mala ša abijama dūram elīs ʿū-sī-ib(!) to all that my father had built I added a wall toward the higher ground AOB 11 14 No. 7:44 (Išsim); šēm ina pasārte ʿus-sa-bu tēlītu they increase the yield in barley (so that it is available) to sell cheaply TCL 3 208 (Sar.).

3’ in omens: māš ʿaš-ba-āt the šibtu-feature is enlarged JCS 11 96 No. 3:8 (OB ext. report), cf. (parallel request in a prayer) šibassa lu wa-sa-ba-[al] RA 38 86:17, also, wr. ʿaš-bat RA 14 147:20 and 149:5 (MB), tirāz-na ana 12 1ītūm minātim lu wa-sa-bu the coils should be twelve and enlarged in size RA 38 86:18 (OB); [x x] ʿu-sa-ab (subscript?) YOS 10 7:32 (OB ext. report); in apodoses: uš-an ama ēkāla ināddēn uš-an ēs-sa-bāb the god will give the man bread to eat or he will increase the water (supply) VAB 4 266 ii 10 (ext.), cf. also [...] še-am ʿu-sa-bu KAR 423 i 66 (ext.), mašrād ʿu-sa-bu-ū Or. NS 32 384:32 (OB omens); uncert.: A.KAL ʿuš-sa-pa Aqī ʿĪsār 25:16.

4’ other occs.: ana PN in GN PNš ʿu-zi-ib PNš added (x land) to (the holdings of) PN in GN HSS 10 14:8 (Oakk.); he will pay (the silver) within two months u 6 suppē ʿu-sa-ab and will add (as interest) six suppūsheep Golānisechek 5:5; when my merchandise comes up (from Assyria) ša kaspim 5
MA.NA ú-ša-ba-am ale’akkum I will be able to increase the silver by five minas for you TCL 20 100:24, cf. 2 MA.NA ḫuṣa’ā ʿuṣ-ba-ku CCT 4 1b:10, also x kaspam šī-bī-šum TCL 4 28:30 (all OA), see also tēṣuɓu; aṣṣir epinnišunu epinnam šaṭi’ām ú-ši-bī-šu-nu-ši-ı-im he added a second plow to their plows TCL 17 3:15; x gur ana šipir kūrim ú-ši-ib-šu-nu-ši-ı-im I added for them x gur (for barley) for the work in the garden YOS 2 110:13; if from the barley you have bought (i.e., after having bought it?) kaspam wa-aṣ-ba-ku-um (more) silver came in for you VAS 16 4:19; uṣubbē malatu-ša-bu ... anākū appal Frank Fraschburger Keilschrifttexte 12:11; ša pi tuppī šātī eqlam ... ana tuppika šī-i-ib add a field on your tablet according to the wording of this tablet BIN 7 13:8, cf. ana tuppika at-ta-ša-ab ibid. 10 (all OB); Šī-pa-am-ı-li Give-Me-Increase-My-God (personal name) VAS 7 2:19 (OB); kūrim šmaṭṭišma kaspam šarras ... ivattirma kaspam ú-ša-ab should the garden (sold) be smaller (than indicated) he (the buyer) will reduce the price, should it be larger, he will increase the price MDP 24 355:25; note MU.4.KAM ú-ša-ša-ab-ma PN kūrim ḫissē after four years PN may cultivate the orchard for an additional (year) MDP 28 427:15.

b) referring to the payment of interest (see šibtu A mng. 1a) — 1’ in OA: if they do not pay (in time) 3 gīn.ta kaspam šībām ina varḫīn ú-šu-ū-bu-ū they will pay interest at the rate of three shekels silver per (mina) per month TCL 21 237:14, cf. šībām šītu ūnim ša talqī’ū tū-ša-āb you will pay interest from the day you borrowed (the silver) MVAG 35/3 No. 316:21, šībām ú-ša-ba-kum TCL 14 49:11; šītām ana manaim 3 gīn.ta lu-šī-ib he should pay interest for the balance at the rate of three shekels per mina KT Blankertz 4:24, also 1 1/4 gīn.ta lu-ša-ba-am Kienast ATHE 66:37, and passim, note šī[bt]ām i-ta-na-ša-āb OLP 27 29:2.

2’ in OB: 1 šīqīmuš 1Gīn.6.Gāl 6 šē Māš ú-ša-ā[b] he pays one sixth of a shekel of silver and six grains per one shekel (of silver) as interest Goetze LE § 18A ii 6 (= B i 19), also ú-ša-āb ibid. 7; MĀŠ ṣṭuṭu ú-ša-āb TCL 11 222:2 and 9, BE 61/2 27:2, VAS 8 79:2, 120:3, and passim in OB; in Sum. formulation: nam 1 MA.na 12 gīn.ta,ām ba-ab-daḥ. hi.e YOS 8 67:4, Māš.gi.na daḥ,he.dam BIN 2 84:2, and passim, see šibtu A mng. 1b–1’; išū ūm kaspam ḫādirišum šī-ba-ṭi-tum anā ummiāniši ú-ša-āb he will pay interest to the creditor from the day he gave him the silver BIN 7 44:25; in Ishchali: uṣettīma MĀŠ ú-ša-āb UCP 10 76 No. 1:10, and passim, see šibtu A mng. 1b–2’.

3’ in Mari: wālā kūma šībām ú-ša-ša-bu ulūma kūma qaqqadamma ina eḫbirūm utarru (see šibtu A mng. 1b–3’) ARM 2 81:17; MĀŠ 10 gīn. IGI.4.Gāl.ta.Ām ú-ša-ša-ab ARM 8 24:3, and passim.

4’ in OB Alalakh: kaspī šū ul ú-ša-şu-ab u ul īddarrār this silver does not increase and (the pledged person) cannot be released (with kaspī as subject, unique intransitive use) JCS 8 5 No. 30:8, 29:10, 38:9, Wiseman Alalakh 31:8 and 42:5.


6’ in MB Alalakh: bamat kaspī IGI.4.ta. Ām bamat IGI.6.Ām ú-ša-ša-ab (see bamtu A usage a–1’) Wiseman Alalakh 39:9, also, wr. ú-ša-ša-ab ibid. 35:6.

c) in math.: 1 aña 1,46,40 šī-ib-ma 2,46,40 tammar add 1 to 1,46,40, you obtain 2,46,40 Sumer 6 132 Problem 1:8, cf. 10 a-na 30 2;š-ib ma 40 tammar ibid. 14, also, wr. šī-ima ibid. 134 Problem 2:12; 1 wa-šī-tam tu-ša-ša-ab-ma ... 1 wa-šī-tam ša tu-ša-ša-ab tu-nas-saḥma TMB 9 No. 20:4f., note the spelling tu-ša-ša-ab Sumer 6 133f. Problem 2:20, r. 1 and 4, also ša ... tu-ša-ša-ab TMB 66 No. 137:21, for other refs., see TMB p. 228, MCT 174; for the writing DAH see TMB p. 235f. and MCT p. 161, cf. also, wr. DAH Sumer 6 133 Problem 2:17, MDP 34 p. 58:3, 7, and passim.

2. uṣubbē (same mngs.) — a) in lit.: ú-ši-bi-šu haṭṭa kusā u polā they gave him in addition scepter, throne and
ašābu

royal staff En. el. IV 29, cf. tu-úṣ-ṣa-pa pálāšu BA 5 664 No. 22:5; ṣa šuššunu ḫegalla úṣ-ṣa-[ba] (var. ú-ṣ-ṣi-[bu]) ana nātā he who increases for the country the abundance of the field En. el. VII 8, cf. ḫegalla ú(-)ṣ-ṣi-[bu] ana sarri SEM 117 r. iii 8 (MB); ṣa ins-nukki mešā lu-úṣ(var. -aṣ)-ṣib dumqa lūkšuda ṣa šumēlukki let me add to (my) riches from the (spirit walking at) your (Istar’s) right, let me obtain grace from the one at your left BMS 8:13, see von Soden, ZA 42 222:32, Ebeling Handerhebung 62; urriku āmē úṣ-ṣi-bu (var. ú-ṣ-ṣi-bu) šanāti they (?) lengthened the days, increased the (number of) years En. el. I 13; kaspā ša ana ḫubulli taddina adi 5-ša tu-úṣ-ṣi-pa you have increased fivefold the silver you have given on loan Lambert, Iraq 27 ii 9; ṣa úṣ-ṣu-bu-ṣu naḥāšu for whom wealth was given in abundance in accordance with the old share Lambert BWL 74:52 (Theodicy); šamām ša rītuṣ mu-úṣ-ṣi-ba-at wēldīm (see ibid usage a-2’) JRAS Cent. Supp. pl. 8 v 13 (OB); see also TCL 6 51, SBH p. 27:12f., in lex. section.

b) in hist.: kišitti qātēja ša ana iṣqi šarri ṭēlīja úṣ-ṣi-ba ... DN my conquests which Aššur has added to my royal share Winckler Sar. pl. 36 No. 77:171, also ibid. pl. 24 No. 51:11; sišē ... eli mandattīšu maḫrētu úṣ-ṣib-ma elīšu aškun I imposed an increased tribute in horses beyond his previous one Winckler Sar. pl. 31 No. 65:29; 20 tiṣṭi šēr maḥrētu úṣ-ṣib-ma 180 tiṣṭi ušaqqi elīšnu I added twenty brick layers on the former (terrace) and made it 180 layers high OIP 2 100:54 (Senn.); šanāt šīb libbi úṣ-ṣi-pa-am-ma he added years of happiness to my (years) VAB 4 292 ii 24 (Nbn.), cf. lu-úṣ-ṣib- [... û]mē SUD.MEŠ JRAS 1892 356 ii B 15.

c) other occs.: [...] šu̇b-ma gīm ta-lu-uk muš úṣ-ṣu-pat [if] there is [a [...] and it is blown up(?) like the ... of a snake (parallel: kiṃa muš kunnunat line 9) K.8042:11 (SB Ašu’); ikribā annūti adu li’miṣu li-is-ṣi-bu (possibly for liṣibu) ana sarri ... liidīnu may they (the gods) give a thousand more blessings to the king ABL 435:19 (NA); šumma úṣ-ṣi-ub me šenerriš if he craves for more(?) water (uncert.) Labat TDP 190:27.

3. utassubu to grow larger, to increase (passive to mng. 2): see Ai. II i 27, in lex. section; šaburī ú-ta-ṣa-pa (var. ú-ta-ṣa-ṣa-pa) (see šabartu) Lambert BWL 38:3 (Ludlul II).

The forms usṣib (also usṣib), etc., cited mng. 2, point to a stem *uṣubu (perhaps attested in Izi E 227, see lex. section), although it is difficult to differentiate in meaning between ašābu and usṣubu. Forms derived from (u)ṣābu are used in mathematical texts and in reference to interest, while literary and historical texts favor the forms usṣib (possibly through false reconstruction from usṣab or through a confusion with eșēp); the present forms usṣab in these texts (see mng. 1a) are ambiguous and should perhaps be cited under mng. 2. To this *uṣubu a passive utassubu is scantily attested. The form ia-ṣa-ab in Ai. II i 45f. is more likely an error than a IV present išašab.

ašappu s.; (an equid used as pack animal); NA; pl. ašappāni and ašappū; wr. also with det. anšē.

a) denoting a specific animal: šulmu ana a-ṣa-pe.me ša šarri bēlīja šulmu ana ardānī ša šarri bēlīja everything is well with the a-animals of the king, my lord, everything is fine with the servants of the king, my lord ABL 757:4, cf. [šul]mu ana a-ṣa-pe ša šarri bēlīja Iraq 13 113 ND 462:10 (translit. only), cf. also ana a-ṣa-pe ABL 325:17; 3 bēl pāḥete ina GN ina pātmu issi anšē a-ṣa-pe phbru three governors are assembled with their a-animals in front of us in GN ABL 506:13, cf. anšē a-ṣa-pe-bušu ABL 380:9, cf. also Iraq 25 79 No. 70:11’ and 15’; šē kisstuša a-ṣa-pe fodder for the a-animals ABL 1290:6, note a-ṣa-pe pack animals (beside pithalli riding horses) ABL 371 r. 1.

b) as a collective: ina la a-ṣa-ap-pa-ni la mudī girri libba ġisti artedī I went down through the forest without any pack animals or a guide Scheil Tn. II 51; ina muḫḫi a-ṣa-pe ša GN ša šarru bēli šepuranni ātāšar I held the muster of the pack animals of the land of the Suheans which the king, my lord, has ordered me (a list of chariots, mares,
mule mares, donkeys and camels follows) Iraq 17 18 ND 2771:7, also ibid. 26, cf. ibid. 4.

Meissner, ZA 29 221; Sagg, Iraq 17 p. 136 note to line 5.

aşāpu see aşābu and eşēpu.

aşarru s.; (mng. unkn.); lex.*

giš.ki.á.lá.bi – a-šar-ru (between giš.ki.lá – mašaktu and giš.úḫ = ṣēṣār šārī weather cock) Hh. IV 12.

The context suggests that aşarru refers to some kind of instrument activated by a weight (ki.lá).

aşāru see aşāru.

aşāru (yard) see uşāru.

ašitu (ušātu) s.; 1. export duty, 2. outbound contingent, expeditionary force, 3. drainage canal or ditch, 4. exit, 5. (a palm leaf of a special nature), 6. (a garment), 7. (a part of a building), 8. (a part of an apparatus), 9. (math. term); from OA, OB on; wr. syll. and ʾ; pl. aşātu (but ašāituu PBS 2/1 81:7, NB); cf. aşā.

giš.ta.ē – a-šī-tu šā ṣe-ri Nabnitu M 256, giš.ta.nu.ē = la ṣim šī min ibid. 257; al.bar ra an.gid.i, giš.su.a.na.bar = a-šī-ta i-sad-da-ād ibid. 260f.; for lines 262-64, see ġuṭu lex. section, for other lex. passages see mngs. 5, 6, 7 and 8.

1. export duty (levied in Assur according to the rate 1:120): PN brings you goods 3 ġin Kü.BABBAR wa-šī-sū šabbu he has been paid the three shekels of silver, his export duty CCT 4 10a:7, cf. wa-šī-sū DIRI BIN 4 127:2, also BIN 6 62:13, etc.; ša wa-šī-ti-šu kaš-pam 1 MA.NA habbud he owes one mina of silver on his export duty BIN 6 3:5; Kü.BABBAR 1 MA.NA ša wa-šī-ti-ḵā ša tushīlānī mušīḇu ēriššumma the comptrollers asked me for the export duty on every mina of silver you have sent me. Garelli, RA 59 158:18; ina 1 MA.NA. 5 ġin Kü.BABBAR wa-šī-tām ša ẓēpika ša.BA 5 ġin anā limnim PN from the 65 shekels of silver, the export duty of your
caravan, five shekels thereof for the limmu PN VAT 9218:31 (unpub., courtesy M. T. Larsen); 2 ġin wa-šī-tum BIN 6 65:14, also AnOr 6 pl. 1 No. 3 edge 1, KTS 23:21, TGL 19 36:43, 43:30, CCT 4 7a:17, CCT 3 27a:30 (dual. of KTS 38a), CCT 5 32b:11, and passim in OA beside such dues as nišāitu, šaddu’tu, and such transportation expenses as ša ša’ēdim, tēsūbā; (barley, emmer wheat, dates) qime šālām bīti kīšr ša šēri i-ri-ib u a-šī-tu ša Ekur flour for the "greeting-of-the-temple" (ceremony), the., the entrance and exit dues for the Ekur VAS 5 74:6 (NB); a-šī-tu ša URU Aššur ubaddudu (see buddudu) ABL 419 r. 3 (NA), cf. (obscure) a-šī-tu šī ABL 878:20 (NB).

2. outbound contingent, expeditionary force: aššum šu.ią.MES wa-šī-it GN on account of the bāʾīrū-soldiers of the outbound contingent from Cutha PBS 7 112:6 (OB let.); [fērētēm ana šulum GN [u] wa-šī-it GN [i]pušu[ma] they made an extispicy concerning the well-being of Tillā and the outbound force (or caravan) of Tillā ARM 4 56:6; ī-šī abulli nakra idāk the expeditionary force leaving by my city gate will defeat the enemy, Boissier DA 219 r. 9, also KAR 426:4 and 5 (SB ext.).

3. drainage canal or ditch: ġuṭu kūrī ḫippūš 3 a-ṣa-ti ina libbi uṣṣēšī he (the tenant) builds the garden wall and makes three ditches leading outward VAS 5 10:6, cf. a-ṣa-a-tu ina libbi uṣṣēšī PBS 2/1 215:7, also BE 9 101:9, with ī-šī BE 9 99:8, PBS 2/1 159:7; note a-ṣi-tu ša ina giš. ġuṭu PBS 2/1 81:7, cf. also a-ṣa-a-tu ša zu’uzi VAS 6 196:4 (all NB).

4. exit: bitu ʾūṣu u mādu u a-šī-tu-šu MDP 23 221:1.

5. (a palm leaf of a special nature): ġiš.zi.a.na.ğişimmar = a-šī-tum Hh. III 361; ġiš.zi.a.na.ğişimmar = a-šī-tum = ḫa-ru-ū Hg. A I 30, in MSL 5 142; wa-šī-a-[tum] (column heading of products of a date grove, beside ġiš.mি.려.자, mu-ri-e-tum) TGL 11 159:1; 1 šu.ši zi-na-am wa-šī-tam VAS 16 57:23 (both OB).

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*asitu

asI

(= nahlaptu)KA- U SIG.SAG a-si-tu HS 157 iii 14,

cf 1 TuG na-ma-ru KA-SU SiG.SAG a-si-tu
ibid. 11 (MB, courtesy J. Aro); he (Gilgames)

put on clean garments a-sa-a-ti ittahlipamma
rakis aguhha wrapped himself in a.-garments,

obtain an object (from a storehouse), the
release of a person (from detention), to
arrange a delivery from somewhere, to rent a
house, field, animal, to hire a person, to make

plants sprout, to process materials, to make

fastened the aguhhu-sash Gilg. VI 4, see Frankena in Garelli Gilg. p. 119:4.

fit (p. 377), 8. ~isus

7. (a part of a building): zag.e = a-si-tu
(between dimtu and esretu) Igituh I 339;

duts to escape (passive to mng. 6) (p. 383),
11. Jutesi to fight with one another (p. 383);

[zag.

from OAkk. on; I usi - ussi - (w)asi, imp.
sl (pl. isd Maqlu II 155, esu RAcc. 142:381),


8. (a part of an apparatus): g i.zag.e
= a-si-tu (part of the donkey harness?)

1/2 ittasi - ittassi, I/3 ittanassi, III OAkk.
uisi

Hh. VII B 195; gis.nir.ra= is ni-ri, a-si-i-tu,
si-si-tu (parts of the loom) Hh. V 308ff.

The passage Girru mu-kin a-sa-at GIs.

Ad mng. 1: Garelli Les Assyriens pp. 184, 193;
M. T. Larsen, Old Assyrian Caravan Procedures
p. 152. Ad mng. 3: Cardascia Archives des Murasfi
p. 137.

asser

OB Lu A 310.

see seru A.

asf (wasi, wasa'u, usa'u, usu) v.; 1. to
leave, to depart, to go out (of a room, a
city, said of persons, objects), to escape, to
leave (a position, an employment), to have
a right-of-way (p. 358), 2. to come out (of a
room, a city, a temple), to rise (said of the
sun and stars), to come into the open, to
come out, to protrude, to grow, sprout (said
of hair, plants), to escape (be saved) (p. 365),
3. to leave forever, to disappear (p. 369),
4. 1/2 to go away, to move out (p. 369),
5. in idiomatic phrases (p. 370), 6. dii.d to
make leave, to send off, to send away (a
person, a message, an object), to deliver, to
pay, to release, to extradite (a prisoner), to
let go free, to escape (p. 373), 7.
diizl to

65 and rarely in OB), stat. .8ls Kagal B 305,
III/2 ustesi - ustessi (ustasi CT 29 21:16,
VAS 16 136:10, both OB, ARM 2 3:11),
111/3
ustenessi (OB ustanassi, ustanessi RA 27
149:11); wr. syll. and E; cf. asitu, dsitu in sa
(w)asdtim, dsu, asitu, musesitu, mugest, micsd,

miis4 in rabi musea,
sdtu, S,
s., siatis,
sitan, sita adv. and s., sitis, situ, situ in sa

TUKUL En. el. VII 115 remains obscure;
ki[a]m a-si-it napisti EA 250:35 (see Ungnad,
OLZ 1916 186) is quite uncertain and unique.

lu.e = 9a wa-sa-tim, .a-ki-kum

(usesi BIN 8 144:59), OA, OB and later

uesi (usddi PBS 7 102:7, TCL 18 87:8, CH xliv

9.
(math. term): 1 wa-si-tam tasakkan
bamat 1 teheppe [30] TMB 1 No. 1:1, also 2:1,
3:2, and passim, see TMB p. 228, note 1 wa-sita-am [miSil]su eheppe ibid. 73 No. 149:6.

*asitu (wdsitu) in §a wasitim s.; (mng.
unkn.); lex.*; cf. asi'.

to evict, make leave, to


sit kisddi, si si, sisuitu, suts
testu, tusatu, usi.

adj., tasitu,

e UD.DU = wa-a-su-um MSL 3 219 Gg ii 8'
(Proto-Ea); e UD.[DU] = [a-su-u] Ea III 210 and
A III/3 :145; e UD.DU = a-su-u S b II 82, also ProtoDiri 224, Diri I 149; e = a-su-u Igituh I 411, also
Erimhus III 218 and Nabnitu M 183; ba.ra.e =
i-si, ba.ra.e.e = it-ta-si, ba.ra.e.e.mes = it-tasu-u Hh. I 237ff.; .ba.ra = si-i, he.en.ta.e = lu.i, ba.ra.e.e = it-ta-si Antagal M 109ff.; IR.tus.
ba e.ta ba.ra.e = usimma ina E it-ta-si he moved
into the house and moved out Ai. I i 7, cf. iU.bi.tus
e.ta ba.ra.e.de = uabma ina E it-ta-as-si he
will move into the house and move out ibid. 10.
i I = a-su-u sa NUMUN to sprout, said of seeds
Idu II 141; I = wa-su-t-um MSL 2 p. 143 Excerpt
i 16; i = a-su-u sa NUMUN Izi V 4, also i, [i].i =
a-su-u [sd ze-e-ri] Nabnitu M 190f.
mu'usAR = a-su-u sd GI u GI Nabnitu M 186,
SAR = MIN gd ziq-pi ibid. 187; SI.A = wa-stz--um
Proto-Diri 4a; u.sim.di.ri = ur-qi-tum a-su-u
Izi E 269;
= wa-si-i A-tablet 657; di-ih DUB =
a-su-u a ziq-pi A III/5:15; te-iuM = a-su-u d
ziq-ti Nabnitu M 188; t.giu.d6.a = a-su-u Izi E
319; DU, DAR = a-u-u sd GIg u GI Nabnitu
M 184f.; tag = a-su-u Ad ze-e-ri ibid. 189.
i I = Au-eu-u Ad NUMUN Ea II 136, also Izi V 5;
Su.i-imNAM -= u-8su-u Antagal III 227; sag.bi.
sie.ta.e = a-na be-lu-te e-.su-u fit for lordship
Kagal B 305.
a.da.min.sa, a.da.min.dug4 .ga, DIS'.saDI,
[X.X].X.KAXNUN = Au-te-su-u Nabnitu M 269ff.;

su

356


ašu la
zu.ba [nam] ma.ra.ab.ē.de.en : nāra šērā
mušid pītar tla tu-se-ta-a do not send away the
young singer knowing his strings S. A. Smith Misc.
Assyr. Texts 24:28f. and ibud. 9f., 12f., 24f., cf. (for
unilingual Sum. version) VAT 2 79; ni.numun
nim.ta ē.de : nunum.ni ĥarpī šu-šī-i (see ĥarpū
section) KAV 218 A 42 and 48 (Astrolabe B);
ir.sī.im mi.in.ē ir.sī.im bi.in.d[ī] : armanas
nu tuše-ta-a-[a]-irīde tābu (see armanassu) 4R 20
No. 1:28f.; nam.eri.m gu.bi edin.na.ki.ki.
Ni.numun ha.ru.ni.ib.i.i (later recension: ha.ru.
Srpu V-VI 164f.

Note the Sum. correspondences mū and i: ū šīm
mū.mū : muše-ta-a urūte who makes green
things grow ASKT p. 116:7f.; gu.gu.bi lāl
gēšīn ĥa.ra.an.mū (later recension: [ĥa].ra.
an.b) : [...]li-se-ta-a-kī the river banks should
produce for you date syrup and wine Lugale IX 24,
also ibud. 25; edin.na bi.in.mū : ina gēšīn uš-te-
ša-a 4R 11 r. 26f.; [.hurst], sāg.e ni.dūrdlr.im.e
numun ĥa.lu.ni.i.b.i.i (later recension: ĥa.lu.
āb.i.i) : [bālu ša] erba dē[påššu] zēra li-se-ta-a-kī let
the quadrupeds multiply for you Lugale IX 32.

min : allu u epinnu anā gēšī uš-te-
šu-u) (see allu) KAV 218 A ii 40 and 44, var.
from BA 5 p. 704:13, also guruš gešpū.lirum.
ma ... kā.ne.ne ... a.da.min : etsūt ina
bābīmūnu (ina) umāš uššīr uš-te-
šu-u (see etšu mug. 2b) KAV 218 A ii 7 and 15 (Astrolabe B).

mišaREL = a-šu-ū STC 2 pl. 5i 9 (comm. to En. el.
VII 2); [MA₄₂,M₄₅] = i ibid. pl. 49:20; ē tu-se-
ša-a Ebeling Wagenpferde p. 37 Ko 19a; ē4Innin.
ta ē je [šINNIN še lu-šu × uš-te-
šu-u] 5R 30 No. 4
80–11-12,2 r. 1 and 3 (unidentified comm.:

1. to leave, to depart, to go out (from a
room, a city, said of persons, objects), to
escape, to leave (a position, an employment),
to have a right-of-way — a) in OA: ina
waša PN kaspam ... ušēbalakum KI will
leave the silver when you leave PN Lugale IX 22:
cf. ina ūša-šu[u] CCT 4 60:16; ina
panī waša-ša-ka atama šubātam kērisūnī
you yourself asked me for a garment before
you left Contenu Trente Tablets Cappadocien-
ses 18:4, cf. ina waša-ša-a TUG.ΗΛΑ AnOr 6
pl. 5 No. 15:10; ištu GN šuhtar waša-ša-am gabiru
the junior personnel is under orders to leave
GN BIN 4 37:36; šī-šu-šu waša-ša-am uša.lā
imna (I said:) leave! but he refused to leave
KTS 27a:10; ina bāb waša-ša-šu inūmī ana
alim harrašuni (give him x silver) just before
his departure when his journey is (to take
him) to the City KT Blankertz 2:12; kaspam
tašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašaş
ašu 1b  
tū-šī-ma tēīakama la illikam no report whatsoever has come from you at any time after you left CCT 4 32a:4; kaspum lērumma anama-kum u šubātā lušī as soon as the silver comes in, the tin and the garments will leave KTS 20 r. 17', also CCT 2 5b:17, 46a:21, TCU 14 8:21; ibrāb harrānišu rīkām ša ērāsim... ana PN maḥar kīladdēku⁴nu lēppidma avenutum la ú-sī before he leaves he should entrap the package of gold to PN in the presence of both of you and not a word (about this) should get out TCU 19 68:40; PN PN₂ u PN₃, īzūzuma u PN īš-ṭī bitīm i-ṭī-šī PN, PN₂, and PN₃ made the division of property and PN left the house TCU 14 73:5; īppaniṣu pāzram īṣbatāma i-ta-ša-am he hid from me and left TCU 20 129:22; PN ādi tašānmēma i-ta-ša-am are you hearing that PN, his brother, has left? TCU 3 45a:26; īśī warākišnum ū-šī-a-am ana ša la ū-sa-ni mimma la tapallāh (the tin and the garments) will leave with the next messengers, be in no way afraid because of the fact that they have not yet left TCU 19 47:9; gulullūša īlibbikunu la ū-šī-šī my gulullu-containers must not get out of your hands (lit.: heart) TCU 20 113:27, cf. ina īlibbika e ū-šī Kienast ATHE 30:22; pānīš PN ul atta ul ānāku lu nu-sī šī CTT 4 36a:7, cf. īppaniṣu nu-šī-ma we left before his arrival BIN 4 74:16; adī kasāpka usābbānī tāništum ina ībbīm i-ṭī-šī-i only when I have paid you your silver will the worry (?) leave (my) heart CTT 4 25b:27.

b) in ŦB — 1' in gen.: a slave of Ešnunna KĀ.GAL GN balum bēšū ašu-šī-šī does not leave through the city gate of Ešnunna without his master's permission Goetze LE § 51 iv 9; īṣtu ēmī ša ablū GN ū-šī-šū from the day I left Sippār CT 29 34:25; as you have heard there are hostilities mamman bābam ul ē-uṣ-šī nobody can go out of the gate VAT 16 64:17, also ds-ku'u[p-p]a-tam sa ba-[b]-iš im la ū-šī-šī they (the women) must not go beyond the threshold of the city gate A 3532:21, ana minima anā kiddīm ē-uṣ-šī-šī BIN 7 38:20; āšṣum ina wa-se-e-ia šēnī la uterram because I did not report when I left TCU 18 152:9, cf. ina pānī wa-šī-šī before his departure Boyer Contribution No. 123:11; ināma tu-šū-šī marsātam paši ul ēpūsakkum ul anā'idakka when you left you were ill and I did not raise any objections, I did not admonish you Kraus AbB 1 8:8, cf. īṣtu ēmī ša ēnā harrānim tu-šū-šī TCU 17 74:6, warākā ina harrānim ū-šī-šī UET 5 462:15, ina īmī ša ēnā harrānim wa-šē-e-em [pānī]ša askunu ibid. 82:9; kīma... ina parās ērāṭim āna la a-šī-[e]-em ēptūšīmna since, when the matter was investigated, the diviner told her not to go out PES 7 125:17; there is no barley, it is all gone āna sāqīm lu-ū-ya[?] should I go out into the street (to beg for barley)? TCU 18 110:8; in three days Aṣad āna hāmrim uṣ-šī-šī Aṣad will leave for the ḫamaru-sanctuary Sumer 14 46 No. 22:8; qībīma aṣāšūm ina bitīm li-šī give orders that the tenant is to leave the house TCU 18 134:12, cf. if the owner of a house wa-ša-[am] īqta[bi] Driver and Miles Babylonian Laws 2 p. 36:14 (CH § E); īqammarra uṣ-šī-šī he (the hired man) will finish (the month MN) and then leave BA 5 488 No. 8 r. 1, also, wr. ū-šī BE 61 48:3, MUL.KAM-su umallama u-šī-lil... IAS 9 209:13; ERIN wēṣītum la ū-šī-šī the expeditionary force must not leave Kraus AbB 1 2:15; aṣūm S ūḥ.DU.Ḫ.LA šā ina tarbašim... ū-šī-šī on account of the eight sheep which escaped from the fold YOS 8 1:5; the (ten gur of) barley āna mūḫīš šīšāpiq lībāllīma li-šī-šī should be put in the storage (with the older barley), it should go out (for payment) mixed (with the old barley) Kraus AbB 1 9:31, cf. še'em ina qāṭišā il-ta-šī-ma ul uṭābīlam all barley is gone (lit.: has left my hand) and I could not send (any) CTT 4 29a:12, šūmma ina arḫī annī še'em šī la il-ta-šī Kraus AbB 1 9:26; šīṭī x kaspim ša īṣtu ēkallīm ū-šī-šī-the balance of x silver which was paid out by (lit.: left) the palace TCU 10 100:4, cf. barley ZI.GA ana LU.HUN.GA.MEŠ ū-šu-ši VAS 9 92:17; x iku of land ša āna pī kanšīš ū-šu-šū which were rented according to sealed documents TCU 11 156 r. 19.

2' referring to women: if that woman āna wa-šī-im(var. -e) pānīša īṣṭakan plans to leave (the dead husband's house) CH § 172A 28, cf. this woman īna bit mutiša ul uṣ-
ašû 1c

§ 172:26, summa aššat awilim ... ana wa-si-im panisha ıštakanma if the wife of the man intends to leave § 141:36; summa la naṣratma wa-si-a-at (possibly for wasṣṣat’at) if she is not behaving properly but is wayward (and a spendthrift) CH § 143:7, cf. mussa wa-si-(var. -si)-ma (or wasṣṣima) magal usam-țāsi if her husband is philandering and treats her very badly § 142:70; e-ri-bi-sa irrub wa-si-ša us-si they (the two wives) enter (the household of the husband) together and leave together CT 4 39a:17; awilum ša ú-št-a-am amat sarrim u ana leqiṣa kali’at the woman who ran away is a slave girl of the king and she is (now) being held for me to take (her) away Boyer Contribution No. 119:9; ıriṣṣiša ú-si she (the wife who wants a divorce) leaves (the house) naked BRM 4 52:14 (Hana), cf. (referring to the husband) riqçuus ina bitisū ú-si ibid. 9.

3' referring to rights-of-way: ana ribīl DN us-si he (the owner of the house) has the right-of-way toward the DN square TCL 1 196:3, cf. ana ribītim [ú-ṣ] ibid. 59:5; ina mūṣē ša PN ... us-si-a he has the right-of-way through the exit of PN TCL 1 104:21; ZAG.È itti PN u PN₃ PN₄ us-si PN₅ has the right-of-way together with PN and PN₃ CT 6 45:8; SAG.BI 2.KAM ana a.ṣa ša PN ú-si CT 4 45a:8; šuqu ša ana SİL.DAYALA ... ú-ṣe-Š BA 5 No. 33:6; in Sum. formulations: é nam.e.sir.4 ba.ē the house has the right-of-way to the square BE 6/1 9:6; é a.ṣa kiriš₄ a.ṣa ām.e.(DU+DU)đ.e.ē the house, field and garden have the right-of-way through the field BE 6/2 43:23; é.đ.ū.ē ki ē.ṣa.ē ām.e.đ.e.ē the house in good repair has the right-of-way through one exit (only) ibid. 4 and 8; ú.ṣal igi.bih.ē nig ām.e.đ.e.ē BA 6/2 23:4 and 12; e.sir ba.tur ús.3.kam.ma nu.ub.ta.ē the street being (too) small, he has no right of exit on the (other) three sides (of the plot) PBS 8/1 99 i 12 and ii 10, cf. e.sir ki ē.đ.e.ē ibid. ii 5.

c) in Mari and Shemshara: ana DN ina wa-sé-eša when she went to the goddess DN ARM 7 1:2', cf. ina wa-sé-em ARM 5 2 r. 16; waraki ṭuppija ... mári šiṣ[i]m[... uṣ-sú-nim the messengers will leave after my tablet (has been sent) ARM 1 17:8, cf. ana GN uṣ-ṣe-e-ša-m ibid. 26:7 and 12; itṭenn awilum ul ú-ṣi not one man escaped ARM 1 69 r. 4', cf. 1 ŁU ú-ṣe-em ARM 3 16:26; 1 KUD TTL.1 KAM lišši li-si-ša one contingent should stay (as garrison) for one month and then leave ARM 1 20 r. 8'; ināma beli ḫarrānām um-ṣi-ša when my lord left for the campaign ARM 2 138:7, cf. šab RN ... ana ḫarrānim um-ṣi ARM 2 20:7; awel Baḇilim istu GN u-še-em-ma RA 42 48 r. 12'; PN istu lībi [GN] [r]-ta-ṣe-em ARM 2 78:17 and 29, cf. ni-ša-liš ARM 2 23:7; istu kisal ekallim ti-ta-ṣu-ša they left the courtyard of the palace ARM 2 76:26; summa wa-sa-am iqtabānīkku-usāšim ge-e summa igtabānkku-usāšim šibu leave (pl.) if they order you and stay if they order you Laessee Shemshā Tablets 32 SH 920:13f.; laḫš muṭṣumma istu GN ana šerīja ta-ta-ṣe-em (if) you have left GN earlier to come to me ibid. 48 SH 878:7, cf. adini ana šerīja la tu-ṣe-em ibid. 21.

d) in MB: amassa ıškakanma ana bit abiša uṣ-si if he makes her a slave girl she (the adopted girl) may leave for her father's house BE 14 40:10; cf. uṣ-sa-ma a-tar (i.e., ašar) šaninma ušāša ibid. 127:8; obscure: ana muterrītai uṣ-sa-am-ma itti šaninma idabbumma ibid. 129:7; ašar ašopparku tusi-i-ša-ma talka you will leave and go wherever I order you BE 17 33a:8, cf. li-si-ša-ma līliku ibid. 29:13; istu GN ki ıtallāçušu ki u-ṣu-ša ıtallaku PBS 1/2 53:8; ina la ki-di-[ni] uṣ-sa-a I will go out (there even) without protection(?) PBS 1/2 61:9; ultu GN ki la tūb šeri la u-ṣa-a I cannot leave GN because of bad health ibid. 58:17; zēra ša aqqabku liqama ši-i take the seeds I ordered you (to take) and leave ibid. 34:8; ki kalā ḫa-sa-am-ma ūma liqab(akku) let him depart quickly so that he can inform you EA 11:18 (royal let.); mū ultu ntab[kit] ša PN li-ṣu-ša the water should flow out of the irrigation weir of PN BE 17 3:20, cf. ina ıδ maqūtšišu me la a-ṣi-im-ma MDP 2 pl. 22 isi 7; it-ta-šu-š PBS 1/2 10:35, it-ta-a-sha BE 17 17:11.
ašū 1e

e) in Bogh.: kimē šar Hatti ana ḫabāti ú-ug-ša-[a] when the king of Hatti leaves for a booty raid KBo 1 4 ii 16, cf. ibid. 8 r. 3.

f) in EA: istu a-ši-ia istu muḫḫi šarrī bēlija since my leaving the presence of the king, my lord EA 270:12; lāmī nīle'ā a-ši bīb abullī we cannot leave by the city gate EA 244:16, cf. la iš-e a-ša EA 81:21; these two men are to bring my tablet to the king and they still have not left EA 117:19; ina GN ... [il-t]a-šu-nim u ina mātija aššunuim EA 67:12; enāma šēme amente awāšēka annūstū u a-ši-ti when I heard these orders of yours I went out EA 227:9, cf. illatiša ia-ša-at (see illatu B) ibid. 11.

g) in RS: šumma PN iqtabi bēlija šī- in PN says, “Get out of my house” HSS 13 20:13; gannašu inassakma ú-ug-šī- he cuts off the hem of his garment and leaves HSS 19 19:54; ina ilki ú-ug-ši-ú they leave the feudal service HSS 19 2:46; PN istu bit PN₃ ul ú-ug-ši- ... ašīb PN does not leave the house of PN₄ but stays HSS 19 37:11; adī šuḫārtu PN baḫtu [ušṭ]u bit PN₃ la ú-ug-šī- as long as the girl PN lives she will not leave PN₄'s house JEN 437:14, also JEN 433:14, and passim in such contexts; šumma PN ibbalakkat u ušṭu bit PN₄ ú-ug-šī- if PN breaks the agreement she leaves the house of PN₄ JEN 449:8, also (adding pāḫšu ... umalla he provides a substitute for himself) JEN 463:8; cf. pāḫšu ana PN inandin u úš-ši-ī JEN 465:7; ešnāma 10 šanāti imtala u PN x še ana PN₂ uššila ú-ú-ug-ši- when the ten years are over PN will return x barley to PN₃ (the creditor) and go free HSS 9 28:15; ina GN sidītu uššēribu u it-ta-šu-ū they brought provisions into GN and left AASOR 16 8:11.

i) in MA: šumma ištu biti ina ú-ša-i-ša ... taqtibī if she says on her leaving the house KAV 1 iii 32 (Ass. Code § 23); aššuṭu šīl la tu-ú-ug-ša she is a (legally married) wife, she need not leave ibid. 74 (§ 34), cf. ištu bitisā la tu-ú-ug-ša ibid. vi 91 (§ 46), raqqēša tu-ú-ug-ša she leaves empty-handed ibid. v 19 (§ 37); šumma aššat a-ši ištu bitisā la-at-ti-ši-ma if the wife of a man has left her house ibid. ii 26 (§ 13); ultu babīlī ú-šigēl KAJ 209:13, it-ta-ša OIP 79 p. 88 No. 4:10; the house ana sūqinni ú-ša has an exit toward the narrow street AFO 20 121 VAT 8923:4 and 10, also (with ana riḇēti rabātī to the main square) ibid. 16.

j) in hist. — 1’ in gen.: he abandoned the possessions of his palace ú-ši kamātīs and escaped into the open country TCL 3 84, cf. alūšu úš-ši-ma ina puzrat addī ... ušīb he went out of his city and stayed in a remote mountain region Winckler Sar. pl. 31 No. 66:41, also māšīš úš-ši-ma ana GN ʾiskūna panišu Lio Sar. 365, alūšu úš-ši-ma la innamīr ašarāšu he left his city and was not seen any more Winckler Sar. pl. 34 No. 72:114, cf. also hitmuṭīš ú-ša-am-ma ultu GN ... ana GN₂ ... iliku TCL 3 34; ana la a-ši-e multaḥṭī that no fugitive should escape TCL 3 77 (Sar.); a-ši-e abul alīsu ulta utirra iṣṣibū (see ʾikkību mng. 1b–1’) OIP 2 33 iii 30 (Senn.), cf. ultu Bābili ῖrruḫīš ú-ši- he left Babylon hastily ibid. 156 No. 24:13, also šel-šu-šu-ma innabtu Elamtaš ibid. 98:6; munnuṟibusu ṣu ana nāqšāte ú-šu-ū those of them who, deserting (on the battlefield), had run away to (save) their lives ibid. 47 vi 34; the inhabitants of Babylon ana kātu ēmēš left for the open country BHT pl. 17 r. 33.

2’ with the connotation to sally forth, to attack: horses a-šu-ū šihru u tāru simat tāḫazi la kullumu who had not been trained to sally forth, turn about and come back, the tactic of battle TCL 3 173 (Sar.); kakkēšu ezzūti ša ina a-ši-šu-nu ... la māgīri i-miš-šu his (Aššur’s) fierce weapons which, in advance, smite the disobedient ones ibid. 126; ultu GN kū ú-šu-ū šaltu ana lūbbi ummnā mât GN ēpuṣuma they marched out of Babylon and attacked the army of Assyria Wiseman Chron. p. 50:12, cf. ultu Bābili ši ḫubīt ālī u ʾešī iḥbut BHT pl. 17 r. 27; should Matī’īlu
**ašu 1k**

ana gammurti libbišu la ē-ni la du-ni not march out (to war) wholeheartedly AFo 8 25 iv 3 (Aššur-nirari V treaty).

3° referring to gods in procession: the month of Nisannu arāh a-ši-e DN the month when the Lord of all gods goes out Lie Sar. 384, cf. Nergal ... ii-ta-ša-a ultu ē.MES.LAM Streck Asb. 266 i11 4, a-ši-e bit akiti ibid. 290;23; a doorway a-na [ta-ši-e] e erēba lā mār rubē DN for the coming out and the returning in procession of the primeley son, Nabū VAB 4 158 A vii 47 (Nbk.); Šamaš ultu Ebabbare nu ē Šamaš did not go out (in procession) from Ebabbar CT 34 48 i11 40, cf. nu ē-[a] HBT pl. r.4 7, and passim in chronicles, note Nabū ultu [Baraši] ana ē ē.NU nu du-ku ibid. obv. 18; Bēl and the other gods of Babylonia ultu āl Aššur ā-šu-nim-ma ... ana Bābili tu-ni CT 34 50 iv 36, also HBT pl. r.13; šādīna mala titšu ā-šu-nu kun-mišu all the gods who had left his sanctuary with him VAB 4 284 x 29 (Nbn.).

k) in lit.: bīriš ana nakri la ā-ush-ši (see bīriš adv.) KBo 1 11 r.(ii) 24, see Guterbock, Za 44 122 (Uršu story); abul ā-ša-a a litūr ana mātišu may he return to his native land through the gate by which he is leaving Gilg. XI 208; he set up the four winds ana la a-ši-e mimmēsha that no part of her (Tiamat) could get away En. el. IV 42; ā-ša-am-ma Namtaru Namtaru went out of (the room) EA 357:61 (Nergal and Eešīqgal); the protective spirits of Uruk turned into mongooses it-ta-šu-ū ina nunsabati and left through the drainage pipes Thompson Gilg. pl. 59 K.3200:14; lu-ši-um ana šēri I will leave for battle Gösemann Era I 9, cf. āla tumāširma tu-ta-ši ina (var. ta-at-ta-ši ana) aḫāti you have left the city and have gone outside ibid. IV 20; the mayor ina šišīt elli ii-ta-ši kamētuš ran out of the city (lured) by the shouts of the man STT 38:148, cf. ii-ta-ši ka[mētuš] ibid. 88, and bābā ina [a]-ši-šū ibid. 64, see AnSt 6 150ff. (Poor Man of Nippur); ina a-ši-e āli u erēb āli at the leaving and the entering of the town Šurpu 123, also (with bitu) ibid. 126; tēbēni ši-i gibšu lišme ānuštu tell him, “Get ready and leave,” he should listen to your words CT 15 3:16, cf. ši-[i-ma] puštītu aḫāti go out, appease your (fem.) brother ibid. 12 (OB); to save his life šillaḫi ē-ši he darted off like an arrow Lambert BWL 216:24, cf. ina sūgi šillaḫi ē-ši-ma ZA 43 18:71, cf. also šillaḫi Aššur ... eziši šamriš it-ta-ši Borger Esarh. 63:12 and note; ālik urḫu it-ta-ši ābulā the traveler leaves by the city gate Maqlu VII 154; ē-ša ma KASKAL DIB nu dib ana ašar šanimmā [illak] he may leave but must not take the road which he has taken, he should go elsewhere K.2777 r.7 (nambarbi, courtesy R. Caplice); in an unfavorable case šiti ši ši let a loss occur (lit.: go out) (contrast ziša liddinši) STT 73:80, see JNES 19 34; in rituals: āshīnu ina bābi kamē ē-ma the exorcist leaves by the outer door BBR No. 26 iii 19, cf. ana šēri ē-ma bit rimki īppuš ibid. 22; ana kiri us-ša-a UD kiri Anīm irumma uṣṣab[y] he leaves for the garden, when he has entered the garden of Anu, he sits down (there) SBH p. 145 ii 24; āšīnu u lū.čir.ša ēna šēri ū.MES the exorcist and the slaughterer leave for the open country RAcc. 141:361; and passim in this text, also ana sūga ū.MES-ši-ma they leave for the street RAcc. 120:10; if the wood on the brazier is consumed ā-ša iṣṣī uṣērra ba he (the servant) leaves and brings in (more) wood MVAG 41/3 p. 62 ii 13, cf. illak ē-ša ibid. 27 (MA royal rit.); ana GN ē-šu-nim-ma will they march off to Parsumaš? PRT 38 r.5.

I) in omens — 1° in the protasis: šumma na riqūsu inplušma ū-ši if the smoke forms a ring and goes away UCP 9 366:25, cf. inplušma la ū-ši ibid. 29 (OB incense omens); if the oil ana šit Šamši ē-ši-ma moves away toward the east (and touches the rim of the cup) CT 5 5:27, cf. šumma šanimmā īmmatum u šumēlam it-ta-š[i] if the oil moves out to the right and to the left YOS 10 57:15; šumma ana qabāl šanimmā tutturum ana šit Šamšim ē-ši-ma izziš if a tulturu-formation moves out of the center of the oil and then comes to a standstill YOS 10 58:3 (all OB oil omens); kīna padānimā īmmīta u šumēla ē goes out like a path right and left KAR 423 ii 70 (SB ext.), cf. MAŠ śippi šumēl bāb [ekallim ...] ē-ši YOS 10 26 ii 51 (OB ext.);
aşu 11

[summa mu]š ali ana kidn e i f a city snake goes out into the open country KAR 384 (p. 341) r. 13, cf. summa šaššu ina bit âmeli e CT 38 40:23, cf. also CT 40 34 r. 22; if a man īšu bišu ē-ma ana bīšišu zi-ma has left the temple of his god and is about to go to his own house (and a falcon circles above him) CT 40 48:24, cf. summa âmēnu īštu libbi ālišu ē-ašar pānušu šakanu zi-ma ibid. 50 K.8682+ 13; if a falcon enters the royal palace ina āpāt ē and leaves by the window CT 39 29:29; summa Márdak ... ina rē šatī ina ē-šu if when Marduk goes out (from Ešagila) at the New Year’s (festival) CT 40 38 K.11004 12, and passim, cf. lu ina ē-šu lu ina ērēbišu īssi (if the statue) makes a sound (when the king accompanies the god) either at his (the god’s) going forth or at his coming back CT 40 40 r. 69 (all SB Alu).

2 in the apodosis: aššat avilim uṣ-ši the wife of the man will leave CT 5 4 16 (OB oil omen), cf. aššat avilim inniākma īna bištim uṣ-ši YOS 10 47 13 (OB behavior of sacrificial lamb), also BRM 4 12 18 (MB); aššat avilim āna harānimūtim uṣ-ši the wife of the man will leave to become a prostitute YOS 10 47 65 (OB ext.), also CT 20 43 i 2 (SB ext.), also mārat šarrim āna harānimūtim uṣ-ši YOS 10 47 69; sekrum uṣ-ši the woman of the harem will leave YOS 10 25 26 (both OB ext.), kalibū ē CT 40 43 K.2259 r. 9 (SB Alu), ša šibitūm na-aš-ri āna nakhram uṣ-ši (see šibitu in ša šibiti) CT 6 2 case 22 (OB liver model), also Nougayrol, RA 38 77, šašlam uṣ-ši-i the prisoner will get away RA 27 149 6 (OB ext.), cf. ina kilišu ē KAR 382 r. 34, also ša kilī ē Boissier DA 211 r. 10; enši ina šilli donavi u dannu ina šilli ilišu ē.mēš (see šillu mg. 5d) TCL 6 3 17 (all SB ext.); ši.KU ē.matīšu ē.mēš-na bābā NU TU.TU.MEŠ he who entered this house will leave and will never again enter (its) gate CT 39 33 51 and CT 40 46 11 (SB Alu); šarrum ina ilišu pilšum ipaššma uṣ-ši the king will dig a hole through (the wall of) his city and escape YOS 10 31 i 40, cf. rubū ina ilišu ē-ma ina ēli šašlimma šubta ukān TCL 6 1 22; ša libbi ēli ē-ma nakra idāk the city dweller will march out and defeat the enemy CT 20 33 110, cf. ummānka bē nakru ḫākšu BRM 4 12 82, also ālum ū-[uš]-sa-am-ma nakhram isakkip YOS 10 24 8; a-ši niṣirī (var. ē-e ERIN DAĦ) the marching out of an auxiliary army KAR 148 21, var. from CT 31 28 3, BRM 4 12 42, cf. a-ši ERIN DAĦ KAR 428 37; āna naḥḥarī tu-uṣ-ši YOS 10 25 48; šišara uṣ-ši a spy will leave YOS 10 25 74; summa ’ā-va-at [ek]allim wa-ṣa-at if a secret of the palace leaks out RA 35 69 No. 32b (Mari liver model), cf. summa ’ā-va-at nakram iš qerab mátim wa-ṣa-at ibid. No. 31d 5, also ’ā-va-tum uṣ-ši (i see ajábātu) ibid. No. 30a 3, for avulam šaššu see mng. 5g; NIG.SU ekallī ina āli ē CT 40 32 9 13; bū issušātā ina māt nakrika uṣ-ši YOS 10 22 10; bi-ši qātim uṣ-ši YOS 10 39 11, cf. niṣirtī ekallīšu ē CT 40 12 19, also NIG.GA āli ē KAR 377 5, SAL.SES-ša āna nakriša-kā ē Boissier DA 7 14, šitu ē a loss will occur CT 39 45 21, and passim, also šitu ē-šu he will experience a loss KAR 385 r. 40, ina ē.BI šitu ē CT 38 13 85; šitu ina qāt rubū ē-ši KAR 429 i 13, (with ina qāt nakri) ibid. 14, ē (ašī) šitu KAR 178 r. i 59; mimma ša ē-šī idāru whatever has been lost will come back to you KAR 427 42; SAL.BI 7-šū ināšiq bābā ē he kisses that woman seven times and leaves by the door AMT 65 3 14; mār tāmārī ina māti rūqāt ē the merchant will leave for a distant country KAR 423 r. i 59.

m) in hemer.: bābā Nu ē he must not go outdoors KAR 392 obv.(!) 21, and passim, also bābā la u-ṣa-a ABL 340 r. 18, cf. āna ḫarrāni Nu ē KAR 178 iii 19, āna šeši Nu ē šeši la inād KAR 179 ii 17; šiqi Nu ē ibid. r. iii 30, āna šiqi Nu ē ibid. iv 68, and passim; ša la giskim šu ina bitišu itūr he left before he was given notice and returned to his house (explanation of āna bitišu itūr, see Labat Calendrier § 15 1 and ibid. p. 73 n. 6) BRM 4 24 54.

n) in NA: īna ēmu ša gud.nita uṣharrabāni u-ṣa the day he brings in the bull (to be paid as fine), he (the fined person) leaves ADD 160 edge 1; memēnī la urrammānīku la nu-ṣa nobody wants to release us, so we cannot leave ABL 181 r. 6; issēnātē italkuni ... issēnātēmēna uduša la u-ṣu-ni some have gone
but others have not yet left ABL 444 r. 9; ina šāri št-šu-ša-ni lēpušu tomorrow they should go out and perform (the ritual) ABL 364 r. 1, cf. ibid. 12; la imaggā[ru] la šu-ša-ša-ni they do not agree to leave Iraq 17 26:17; anīnu ana irti ibrated lañe ana bākē ni-tu-ša we went out of town to mourn at the arrival of the body ABL 473 r. 7; āsā GN i-lu-ši ABL 408:18, āsā šu-biši ti-tu-šu-ša-ni ABL 424 r. 14, ū-ša-a-šu TA ša GN his going out from GN ABL 198 r. 4; āsā ekallē nu-šu-ša ABL 433:4, and passim; ti-ta-ša urtañmē ū ībātalēšu he has left, abandoned (the work) and run away ABL 885:10; ī-ni āsāšu-tu-nu ī-i-tu-ša ātālā he left to go to meet them ABL 596 r. 3; erāšu ina šu-bišu ū-še-e minu qurubu how can “to enter” be pertinent to (the hemerology’s) “to go out”? ABL 354 r. 5, cf. la ūbab ana ū-[ši] ABL 20 r. 3; the king should give orders šumma šu-ša-šu šumma lizzuzu whether they should leave or whether they should stay ABL 375 r. 11; [UD].11.KAM Nabū uš-ša-a šepēšu īpašdr on the eleventh Nabū goes out (of the cella) to stretch his legs ABL 366 r. 1, cf. Tašmētu ... ti-ša-a ABL 885:10, Aššur ana gannī i-tu-ši mā āsīnḫur ātārāb Aššur went out into the temple precinct and returned again ABL 611:7, also DN DN, ina šulme it-tu-ši ū ina šaštī čatbūni ABL 42:8; a star TA ša mul Zuqaqipī it-tu-ša-ši ana šu-bišu mul Pabilsag ānanšu inšakan has left Sçcropio and moved towards Sāggtarius ABL 476 r. 30; ilāk šu-ša-un ma it moved out Thompson Rep. 236:4, cf. arēšī ... uš-su-šu ibid. 70 r. 6; kīma it-tu-ši pišīrū ana šarri bēlija [šoppaR] as soon as it (the star) has moved away I shall send to the king, my lord, the pertinent omen prediction ibid. 235:5.

o) in NB: ul inangurma ul ū-su-šu he does not want to leave ABL 459:3; cf. ul inanguruma ... ul uš-su-šu ABL 1010 r. 14; adū abûṭlātēja nuptaḥhī ana pit-bi ul nu-us-su now we have closed our(!) ciy gates and do not go out (even) for ... ABL 327:20; mindeša sartattī ra-manīšu ukannēma uš-su-ša-a it could be that, like a criminal(?) he will disguise himself and leave ABL 292:20; ulūtu bit ana GN ša ū abīšu ū-su-šu ever since he and his father had left for Elam ABL 266:9; Łū Aramū ša ūlūtu GN šu-ša-šu ABL 747:7; ālakī ši ulūtu GN kī tu-ša-a when that caravan moved out of the area of the Namburger ABL 260 r. 2; why are you not doing what is proper to do while I am present u aššā anāku al-ta-ša-šu but when I am gone (you do what you want) YOS 3 63:13; ina pitu bābi ša GN PN ulūtu libbi ul uš(text tu)-ši PN cannot leave town when the gate of Uruk is opened (in the morning) BIN 1 23:28, cf. āmū ša PN uš-su-šu YOS 3 46:8; 300 širaka itti PN ana madakī it-ta-ša-šu three hundred oblates have left for the army camp under PN VAS 6 292:12; ulūtu Bābili ana a-su-tu al-ta-ša-šu I left from Babylon for the expedition YOS 3 105:31; a-su-ša ša šarri ana šeri ībarsu the king’s going out on campaign is imminent YOS 3 190:26, cf. ibid. 36, also TuM 2–3 29:4 and 7, BE 10 1:4; ana muḫḫišunu šu uš-su-šu dīktu ina libbišunu addāk I made a foray against them and defeated them ABL 1028:5; immāti šaknu ulūtu GN uš-suši Bābili gabbī īpallāhu as soon as the governor makes a foray from Bit-Dakūrī all Babylon is frightened ABL 1431 r. 3, cf. Łū Gudūdūnu lu-šu-ša-ša-šu-ša ABL 1237 r. 16; ḫīʿalūšunu uš-su-ša-ša-ša-šu alakī īhabbat their troops make forays and plunder caravans ABL 804 r. 15; ulūtu PN ... ana muḫḫi muadakī ša šarri ... uš-su-ša-ša-ša-ša ever since Šamaš-šam-ukin marched out against the camp of the king ABL 326 r. 2; ki maṣṣartu la itta[šru] ana ẖaṭmat ụru ... la it-ta-ši-[x] they should not keep guard and not march out to offer assistance UCP 9 101 No. 38:12, also ibid. 21; nikkussiša ulūtu bit kīlu nu-ša-ša-ša-ša we cut a hole (in the wall) and left the house of detention (through it) YOS 7 97:17; ina MN deN.LIL ina ălī adī [g]un uš-su (you wrote to me, asking the king, “May Enlil leave the city in the month Ajaru together with the tribute?”) ABL 1172:9, cf. ina šulme lu-šu-ši he may leave undisturbed ibid. 11; adī uš-su-šu maṣṣarī ša ramanīšu šarru liššu the king should take good care of himself until it (the moon) moves out (of the constellation) Thompson Rep. 33 r. 4, cf. ul ikkāši arēšī uš-su-ši (the star) does not tarry, it moves out quickly ibid. 236:17; in the nuance “to exit”: X qantāṭi ... ša ana
ašû 2a

šadi u amurri us-su-ú x reeds (of land) which provide an exit to the east and the west YOS 6 114:6, cf. ina maššedu ana muḫḫi PA₃ us-su-ú they use their right-of-way as an exit along the canal Nbn. 53:4; note: x silver ša ulti uD ... adi uD ... TA lihibbē which was expended from it (the treasury box) from (date) to (date) ZA 3 145 No. 5:6.

2. to come out (of a room, a city, a temple), to rise, said of the sun and stars, to come into the open, to come out, to protrude, to grow, sprount (said of hair, plants), to escape (be saved) — a) in OA: kīma annukum ina ekallim ū-ṣi-ni šēbēlama send me the tin as soon as it comes out of the palace CCT 4 21c:21, cf. (the copper) īna ekallim ū-ṣa-ma came out of the palace (and PN, PN₃, and PN₅ seized it) CCT 2 23:23; luqûtum kīma ina ekallim ū-ṣa-ni la ibī'ad the merchandise should not stay (there) for even one night when it comes out of the palace YOS 12 73:10, cf. inna wa-ṣi-šu-ú tašallīṣu you (fem.) can ask him when he comes out (to you) BIN 7 43:16; the mayor and the elders of the town assembled in the courtyard of the chapel of DN šīṭa(copy: ni) iliššunu (copy: u-tī-x) ū-ṣī-a-ma the mace symbol came out with them(?)(and PN took the oath) TCL 11 245:6, cf. GIS.TUKUL [4]NIN.EZEN ū-ṣi-ṣi-a-ma ma PN kī'am iṣkur UET 5 254:6, also ina bāb dŠamaš NA₄ ŠEN.TAB.BA u ḫar.MUŠ.EN.NA ša Šamaš ū-ṣī-nim-ma ma PN kī'am iṣkur YOS 12 73:10.

c) in MB: šumma bēli ⁱšappara li-ṣa-nim-ma ana ḫiṣzi ʾišība if my lord sends me orders they (the girls) will come out and attend (singing) instruction BE 17 31:10; nakrū ū-ṣa-am-am ma ʾiḥabbat the enemy will come out and loot ibid. 33a:26.

d) in EA: šumma bēlija ana a-ṣi-i-im la [imjāngur if my lord is not agreeable to come out (from Egypt) EA 51:13; a-ṣi-mi ʾābē piṭāṭu u šamī should the archers march out (and news of it) be heard (the city will return to the king the very day they arrive) EA 137:49, cf. anusma ʾābē a-ṣa-at EA 129:36; the regents do not like inūma tu-ṣū ʾābē piṭāṭu ... u anāku ibaʾu a-ṣi-ṣi that the archers march out but I desire their coming EA 19 93:56 and 58, cf. ū-ṣa-am šarri bēlija jīmur mātāti the king, my lord, should come here and inspect the countries ibid. 60; šar Mitanni a-ṣi qa[du ... ] u qadu ʾābē the king of Mitanni has come out with [chariots] and with infantry EA 58:5; elippṭēššunu a-ṣa ... ʾiṣṭu Miṣrī their ships are sailing out from Egypt EA 105:21, cf. send a ship to Jarimuta u u-ṣa-ka kaspū lubūṣi ʾiṣṭu šāšunu and silver (and) garments will come forth for you (but see for interpretation as Hī’il Ebeling, BA 8/2 64) from them EA 82:29; when my brother saw inūma a-ṣi mār šiprijat(!) rēgašam that my messenger came back (lit.: out, i.e., of Egypt) empty-handed EA 137:21, cf. (two Egyptians whom I had sent to the palace) u l-ṣa did not come back EA 117:14, and note the gloss ji-ṣa to li-ṣad-ḥar EA 151:70; my lord is the sun in the sky kīma a-ṣa-i-duTU.MEŠ ʾiṣṭu šāmē as (one waits for) the
ašu 2e

rising of the sun in the sky (so the subjects wait for an utterance) EA 195:18; ināma a-ša-at šarru ša šarrī ... ana ardišu that the “breath” of the king has come forth toward his servant EA 141:14; I shall hold Tyre adi i-wa-šī zaa šarri dannatu ina muḫḫiṣa as long as the strong arm of the king extends over me EA 147:64; note with I/2: as long as the king lives enūma it-ta-ši-u raḫšišu as long as regents continue to come (from Egypt) EA 286:48, li-it-ši-ši Lū. Gal u lidimī arnanu let the official come and learn about our offense EA 239:29, cf. adi it-ta-ši Lū. Gal. EA 239:11; enūma it-ta-šī*išu* šarrī ana muḫḫiṣa u haḍāṭtī when the sweet scent of the king comes to me, I am joyful EA 147:25, cf. šēḫu ṭābu ša it-ta-šī*išu* pi šarrī ... ana ardišu ibid. 19, cf. also ibid. 6; ētem[ī]*ū* šāri ša šarrī ṭōba u it-ta-ša-at ana jāšī I heard about the sweet “breath” of the king, it came to me EA 297:19, cf. la it-ta-šē*išu* pi šarrī EA 149:22; la ti-ta-ša-am [ī]*ī*jītu Miṣrī EA 97:7; ša it-ta-šā-šī*īšu* pi šarrī bēlija ušēšer I execute whatever (order) comes from the mouth of the king, my lord EA 160:11 and 16; u it-ta-šā-šī *ī*jītu Miṣrī ina muḫḫiṣu and the sun rises over him EA 147:43, cf. ibid. 52.

e) in Bogh.: [ultu] a-šē-e šamšī an aere šamšī KBo 1 10 r. 7.

f) in Nuzi: minummē mārē šā ištu libbi *PN ú-ush-ši-šu all the male children who will issue from the woman *PN RA 23 145 No. 12.13, also HSS 19 79:25.

g) in hist. — 1’ in gen.: to save their lives ana taššija ú-šu-nī (var. ē-ni) they came out to meet me (and seized my feet) AKA 281:80 (Assm.), cf. Streck Asb. 68 viii 39, also RN adi āhkēšu ... ina irisija ú-ša-a 3R 8 ii 61 (Shalm. III), cf. palīšu ... isḫuwašuma ú-šu-nī šēpēja iṣbatu WO 2 222:134; ultu gereb Uknē ú-šu-nim-ma iṣbatu šēpēja Lie Sar. p. 43:4; I annihilated niši ḍīšib libbišu ša la ú-šu-nim-ma la iš'alu šalam šarrūtiša its inhabitants who had not come out to me to do me homage (lit.: to inquire after my royal health) Streck Asb. 42 iv 133; note ina nīribī ša GN ... at-ti-ši-a šalmita anā mālitja attāra I came out through the GN pass and returned safely to my country TCL 3 425 (Sar.), cf. ina ḫiqā ša Puratte at-ti-ši ina giriqsim aṣṣuḥra I came out of the narrows of the Euphrates and returned to my (original) campaign route AKA 359 iii 44 (Assm.), also ina rēš GN ú-ši-a I came out near Arbela WO 1 462 ii 2 (Shalm. III); ina iritija ú-ša-a sidīrtu lu ṣēkun he sailed forth against me, drew up the battle array 3R 8 ii 72 (Shalm. III); šā ... abul Zubaba uš-ša-am-ma ina tāmīrī Kiš ... ēpuš tāḫazu he came out of the city by the Zubaba Gate and gave battle in the outlying district of Kish OIP 2 50:21 (Senn.), cf. ultu GN al šarrūtišu šītmurī uš-ša-am-ma ... adi mārija illikam Winckler Sar. pl. 45 F 6; may Istar make him encounter difficulties a-ša-šī*išu* ina šamṣī-ši-qi (for šapṣaqi) may he not escape trouble Hinke Kudurrī iv 23; ina saṣṣarrija aṣjumma ul uši-no one escaped from my net Borger Esarh. 58 v 18.

2’ with ref. to inanimate objects: bi-rātišu dannāte ... elēn KUR GN u KUR GN₂ kakkaḫiš a-ša-ma the strong fortresses which rise above Mount GN₃ and GN₄ like stars TCL 3 288, cf. uru ḥalṣu eli ubān šādi x a-ša-at-ma the fortified city rising on a mountain peak Lie Sar. p. 74:4, also ina KUR GN ... pulukāšiš a-ša-at-ma projecting like a needle on Mount GN TCL 3 169; ēna šamāš a-šu-ū wherever the sun rises VAB 4 214 ii 37 (Ner.), also VAB 4 140 x 14 (Nbk.), and passim.

3’ to grow: 21 cities ... ša kīma* gapmi tarbit šādī eli ubānīt KUR GN u šu-ni which grow like mountain vines atop the pinnacles of Mount GN TCL 3 239; urquṣ šēri lu la ē-na green growth should come forth in the open country AFO 8 20 iv 19 (Aḥṣur-nīrāri V treaty); alonimī inbi šippāt a-šu-ū qerbušu (see alanimtu) YOS 1 45 i 42 (Nbn.).

4’ to protrude: qaqqad kalūbī nadrūte šuruššūn a-šu-nim-ma heads of fierce dogs are protruding from their (the shields’) center TCL 3 371; ubān la a-šē-e ulūn la crēbī not protruding by a finger’s breadth, not re-
ašû 2h

tcoding by a finger’s breadth CT 34 29:8, and passim in Nbn.

h) in lit. - 1’ in gen.: ú-ši ina dummaṣa she went forth in her might VA 10 214 iv 17 (OB Agusaja); Sin ta-at-lag-a ina šanīdi elleti u unction you have appeared, Sin, among shining carnelian and lapis lazuli Perry Sin No. 5a:7, also tu-ša-a Bēlet māti Craig ABRT 1 7:11; utukku ša Enkidu ... ulti ertēti [lit-tal]-ša-a the spirit of Enkidu came forth from the nether world Gilg. XII 84, cf. [utukku] ... ú-ša-a ulti Ekur Lambert BWL 40:54 (Ludlul II), šalu šennu it-ta-ša-a aps-sùšu an evil cough came out of the Apsū ibid. 53; ana biti ša ėriššu la a-šu-ú to the abode from where those who enter do not come out again Gilg. VII iv 34, cf. KAR 1:2 and dupl. CT 15 45:5 (Descent of Istar); mumaštu šitu ali ú-ši-im-ma ūmmā šāma a fugitive came out of the city and said KBo 1 11 r.(1) 28, see Gütterbock, ZA 44 124 (Uruš story); ašēd šišṭiša ut ura ana arkušu u šalmiššu uš-ši-ma uš immašu wa-si-šu-a an evil cough came out of the Apsū ibid. difficulties AF 19 58:138 and 140, cf. ina šētika aj ú-šī[1] may he (the eagle) not escape from your net Bab. 12 pl. 4 K.2527:12 (Etana).

2’ referring to the sun: all the gods ana a-šī-ka namrī barā uznāsun watch for your (Šamaš)’ splendid rising KAR 105 (=361)10, cf. i-na a-šē-e-ka KUB 4 53:6, also Šamaš ana a-šī-ka kitimsu tennētēt people bow down at your rising, Šamaš Lambert BWL 128:15; Šamaš ana ē-ka mé kasaṭu limṭurūka cool water will be ready for you when you arise, Šamaš KAR 248:13 and dupl., also PBS 1/1 13:10; ēma Šamaš a-šu-ú wherever the sun rises BA 5 656 No. 17:23; kīna Šamaš ana šulmat qagqadim wa-ši-im-ma to rise like Šamaš over the blackheaded people CH 4 ii; note referring to Nusku: ina ē-ka (var. ana a-šī-ka) upaqqu ilī rābūti the great gods wait for your rising KAR 58:30, var. from BMS 6:23; Mount Māšu ša ushimaša inašaratu a-šī Šamši u erek šamṣi Gilg. IX ii 3, cf. ibid. 9, also ana a-šē-e Šamši ibid. iii 12, wa-ši Šamši Gilg. M. iv 11.

i) in omens — 1’ in the protasis: ūmmū izbum šinnāṣu wa-ša-a if the teeth of the malformed animal are already out YOS 2 10 56 1 34 (OB), cf. šinnāṣu a-šī-ka CT 27 18:17 (SB); ištu lišbi pišu qagqasu šanām wa-ša-a a second head protrudes from its (the anomaly’s) mouth YOS 10 56 ii 36; ištu lišbi ummīnū garmāṣu [wa]-ša-a its horns are out already when it is born ibid. iii 25, also irrumū E-ma its intestines are protruding CT 27 44 K.3168:8, ir-ri-šu ina abunnātī suwa-ši-ū CT 28 5:6, irr[ušu] [wa-su]-ū YOS 10 56 iv 367

ylinder of the height of a man CT 15 49 iii 49; lām abābi wa-še-e before the coming of the flood Hilprecht Deluge Story r. 4; ištu urigalli ša-ma he comes out of the urigallu-hut (and changes his clothing) KAR 184 r.(1) 47; ištu pan DN š-ša-a ana DN₄ sup₄(KAŠŠUM).BI DU₄₄;ga he comes out of the presence of Bēl and pronounces the blessing before Bēltija RAcc. 135:259; ūjumma ú-ši nāpišti has anybody escaped with his life? Gilg. XI 137; išna dénīku mutuddā aj ú-šī no persecutor should escape your (Šamaš)’ judgment Lambert BWL 200 i 17; lu-u-ši ina šapsaqi let me escape from difficulties AF 19 58:138 and 140, cf. ina šētika aj ú-šī[1] may he (the eagle) not escape from your net Bab. 12 pl. 4 K.2527:12 (Etana).
martum i plano it-ta-si if the gall bladder comes out through a hole YOS 10 31 viii 9, cf. summa martum ibi:ma it-ta-si if the gall bladder dips down and comes out ibid. iv 47, cf. also summa m[artum] wa-si-a-at YOS 10 31 vi 32, medhiš[sa wa]-si-at ibid. 59:5; summa bit zitti ša šumuša ša šumuša ša šumuša if the left bit zitti sags down over the rear of the liver and protrudes(?) TCL 6 1 r. 36 (SB ext.), summa ina eka1 türūni kakkū arišu ša-ma ... irkaš if a perpendiculare “weapon” sign comes out of the “palace” of the intestines and rides (upon the left part of the intestines) BRM 4 15:17, cf. 4 Giš.Tukul.Mes še.Mes-ma KAR 434 r. 12; mé marti še.Mes the fluid of the gall bladder does not ooze out CT 30 45 31-8,18 415 r. 8 (SB ext.); summa ina libbi ummatim šumma maadušum it-ta-na-si-ni if many bubbles(?) come out from the central mass (of oil) CT 3 4:61; ina libbi ummatim erištum ū-si-Š-am-an a erištum-mark comes out from the central mass CT 3 4:59, also (said of šummu) ibid. 55f., and passim in this text (OB oil omens); if after the lamb has been slaughtered damšušu šu še.Mes it does not bleed CT 31 32 r. 7 (behavior of sacrificial lamb); 1 šegē one hair grows Kraus Texte 7 r. 10, and passim, also CT 28 27:30ff., šegē i-rī-šē a-si hair is growing (on his) ... Kraus Texte 9c r. 5; if Venus ziqua še-št (see ziqua usage b) Ach Supp. 2 1štar 50 i 14; summa ina nippuša man ni-đu a-šī Thompson Rep. 182:5, cf. (stars) ana šuši še.Mes-ni ibid. 242:5; summa gisimmarru ina namē āli a-ša-at-am ūnamē if a date palm is found growing in the open land around the city CT 39 31 K.3811+:10 (SB Abu); Dīš aššuwa šabburu ... TA šūnušu it-ta-ši if a stalk grows out of a man’s lap (in a dream) MDP 14 50 i 14 (MB dream omens).

2’ in the apodosis: naširti nakrika us-ši-kuum the treasure of your enemy will come into your possession CT 5 5 r. 43; busururat nūrim us-si-ša-aša end of apodosis) news will come here through fire signals YOS 10 23 r. 13, cf. šašū TE-kku Lī-Lī Lī ša nūrum ū-si-ašu-ašu a liver feature (that was observed concerning) RN to whom news came through fire signals ibid. 12 and 26 ii 34, cf. also amūn šarrukin ša idelum illikuma nūrum ū-si-aš-šu-un RA 27 149:17 (all OB), var. ša ana Maršāši gin-ma Ištar ina nippuša ša-ši (see șabburu D mg. 1) TCL 6 1 r. 1 (SB); našiš DINGIR DUG.GA ša the sweet breath of the god will go forth Boissier DA 218 r. 6; pirišiš nakri ša-ka CT 31 36:6, and passim in SB; awilum ina dannatim uš-si the man will escape from the difficulty CT 5 3:32, also, wt. uš-si-i UCP 9 368:14f., cf. Lū.bi ina PAP.HAL u SAL.KALA.GA še-ma KAR 382:13, ina PAP.HAL u KL.KAL ina KAR 38 CT 38 34:21, and passim, awilum ina pušqim u dannatim uš-si CT 3 3:46, šū ina dannatim uš-si CT 6 pl. 2 case 11 (liver model), šar māti ina dannat ina Labat Calendar 1 § 66:3, rubīš ina dannatim uš-si-a-[mu] YOS 10 31 xiii 41; elippašu(1) ina dannatim ul uš-si YOS 10 25:30; awilum dannat um isṣaabat ul uš-si si difficulties will befall the man, he will not escape UCP 9 368:30, cf. rubā ina KL.KAL DUR-šū še TCL 6 1:48, [ummānuša ina KI].KAL DUR-šī še CT 30 27 K.6907:12; Lū.bi ina arni še this man will escape the punishment (caused by his sin) AMT 87,3 i 7; ina šešti še Kraus Texte 23 r. 9 (catch line) = 24:1; ina ša.ZILGA še he will escape from madness(?) Bab. 7 pl. 18 r. 20; ina kiriši še AMT 87,3-3, ina qat nakrišu ināma ul še he will die at the hand of his enemy, he will not escape KAR 382:19.

j) in med. — 1’ in gen.: if a man falls on his right side lu ina ahišu lu ina šepiušu damu še-ša and he bleeds from his arm or his foot Elbing KMI 55:4, cf. ibid. 10, also summa šarku še-ša if pus comes out AMT 15,3 r. 6; ina usarišu damu šarku še.Mes-šē še (if) blood and pus come out of his penis AMT 61,1:12, cf. Köcher BAM 112 i 17; takār [adi] damu še-ša you rub until it bleeds AMT 36,2:5, also [adi] damu še-ša takār AMT 7,4 i 20; šāru ina suburrišu še.Mes-ša if he constantly emits flatus Labat TDP 66,67, cf. šāru ina suburri lu-šī Küchler Beitr. pl. 2:27, lu-šu-ni šišu ašamūšu ša liššu ša-ša-aša (see zū A mg. 1a) AMT 42,4 ii 7, also lu-šu-šu-ni šišu AMT 45,5:5; summa šaš šepiušu ina pišu še-ša if his breath comes out of his mouth instead of his nose Labat TDP 56,32; damu dīmušin ina
ašu 2k

libbi inšēu ē-a blood and tears come out of his eyes AMT 9:1:31; summa ina SAG.GI. MEŠ-SU UD.A(var. adds MEŠ) LI MEŠ Ė.MES imdāt (var. : iballuj) if black moles (?) erupt in his . . . . , he will die (variant: live) Labat TDP 78:78, also (with red UD.A) ibid. 77; note summa mursu ina šēp amēli ē-a if the disease erupts on the man’s foot AMT 74 ii 13, also (with ina zumri) AMT 44, i 17, 52,3:12; you rub him (with a salve) šārtu ē-a and the hair will grow (again) AMT 3,5:8, cf. šārtu a-ṣa-at AMT 16,1:17; śinnēšu Ė.MES-ni his (the child’s) teeth are coming out Labat TDP 281:12 and 230:115; see also Finet, APHPOS 14 131 A 140:8; cited šitu mng. 2b.

2’ referring to the growth of plants: ašāgu sa muḫḫi pitiṯi a-zu-ā boxthorn which grows on top of a clay wall Köcher BAM 248 iv 32, cf. ašāgu ša ina muḫḫi kināḫi a-ṣi-u AMT 99,3 r. 15, ša ina larramenti a-ṣi-a AMT 88,2:8; šammi šešu ina šadī a-ṣi-ma the medication for colic grows in the mountain Köcher Beitr. pl. 3 iii 40, cf. šammi šibbi ina Makkan a-ṣi-ma ibid. 29, dupl. STT 252:1.

k) in NA: śinnēšu ana ū-ṣi-e his teeth are about to come out ABL 586 r. 3.

l) in NB: ana šarri . . . igābu u uṣ-ṣa-am-ma igābannāši he will speak to the king and then come and tell us ABL 865 r. 4, cf. mār šipri ša šarri lu-ṣa-am-ma let the messenger of the king come here (and question me) ABL 472 r. 3; šarru ana kāAPT ana muḫḫini uṣ-ṣa-2 the king is coming in haste to us YOS 3 21:9; ištēt šappatu ša ina E.KIG.GA tu-ṣa-ū one jar which had come out of the storehouse Nbn. 866:6.

m) in personal names: Pu-hi-li-ṣi May-a Replacement-Come-Forth-for-Me Jean Sumer et Akkad fig. 58 r. 2; Ū-ṣi-da-num A-Strong-One-Has-Come OIP 43 p. 145 No. 11; Ū-ṣi-na-wi-ir He-Came-Out-and-Is-Shining Nikolaki 2 502 r. 2 (all Ur III); Ū-ṣi-ṣa-dar He-Came-Out-and-Is-Excellent AS 11 p. 108:16 (royal name), cf. for other, mostly obscure, names of this type, MAD 3 p. 70; obscure: Ū-ṣi-i-na-bu-am YOS 8 52:2 (OB); Šu-mu-um-li-ṣi May-the-Son-Come-Forth CT 4 17a:19, and passim in OB; Ū-ṣi-i-na-pu-uṣ-qi He-Came-Out-from-a-Difficult-Birth MDP 22 138 r. 13, cf. Ū-ṣi-ip-pu-uṣ-qi OCT 15 18, Ū-ṣi-pu-uṣ-qi BIN 7 73:13 (OB, coll.) and Ina-PAP.HAL-lu-ṣi KAV 135:7 and r. 6 (MA); Re-eš-a-ṣi-Šu Happy-Is-Its(the star’s)-Going-Forth BE 1 151:37, Ė-a-ri-ši-URU Let-It(the star, etc.)-Rise-to-the-Joy-of-the-City BE 15 90:17, and passim in MB; A-ṣu-ṣa-na-mir YOS 7 118:4 (NB), WR. UD-ṣu-namir PBS 2/2 43:3, 59,11, but zalāg-šā-ul-zalāg ibid. 2:14 (MB), note Aš-la-me-er KAR 1 r. 7, var. E-ṣu-na-mir CT 15 46 r. 12f. (Descent of Istar); for another name type see mng. 5d-l’ (ana mūrī).

3. to leave forever, to disappear — a) in Elam: whoever will say, “I have not received my share” ina avat ili u šarri li-ṣi should go into exile under order of god and king MDP 23 172:25, also ibid. 287:9, and passim in these texts, note the spelling li-i-aš MDP 28 404 1 9 and II 9; ina avat PN u PN li-i-ṣi MDP 23 200:52, also 283 r. 4’, and passim, also ina avat PN u ina avat PN li-i-ṣi MDP 23 242b:8, ina avat DINOB.GAL Šušinak li-i-ṣi MDP 23 282:24, 24 338:12, etc., also VAS 7 67:21.

b) in lit.: Ši-er-qa-šu Begone-Evil! (name of a divine judge) Bellesen 14 176:26 (OA); ši-i lumuš šiliši begone, evil caused by the dream AMT 101,2 r. iii 14; ši-i rabiši lumuš erba rabiši dum[qi] begone, evil guardian, come in, good guardian ibid. 6, also KAR 298:43 and 46; li-ṣi-ma mūmī ina šeri lihibiq cētemmi ahipi may the “oath” be gone, the ghost of a stranger disappear in the open country BRM 4 18:22, udug.hul ḫa Individual ne. e : ušušku lemmu li-ṣi-ma may the evil demon go away ASKT p. 98-99 iv 42.

c) in omens: rubā imātuša zikiršu še the prince will die and his fame vanish TCL 6 1 r. 26, and passim, with comm. GAL zik-ru GAL LUGAL Boissier DA 12 i 34.

4. 1/2 to go away, to move out — a) in OB: ta-ṣi iglabā (if) they say, “Move out” BE 6/1 35:21, also ibid. 36:30; ina bitim u unētim it-ta-ṣi-ši he moves (empty-handed) out of the furnished house VAS 8 73:20; MU.10.KAM uššamma it-ti-ta-aṣ-ši he stays
as tenant for ten years and (then) moves out
Jean Tell Sifr 48:8, cf. BIN 7 179:11; MT.3.
KAM BA.ZAL.LA PN ʾi-ta-ši PN moves out of the house after a full three year term
RA 26 111 No. 6:12; pīqat mār šipīr arḫiš it-ta-ši-nim annīṭa la annīṭa šurupanāšim mār šīpīr it-ta-šu-nim-ma ʾadi ʾebāri šeʾum ul ʾuš-ši-am can it be that the messengers have already (lit.: quickly) left? — write us whether or not this is the case, (because) if the messengers have left, no barley will be issued (lit.: will come out) until harvest time ABIM 22 30:15 and 34.

b) in Mari: kasīmum ʾiṣqqalma it-ta-ši-[∫] he will pay the silver and leave ARM 8 52:9; asurri bēši šāmmuṭu ita-ʾkkallim ana šīqīm it-[∫]-uši heaven forbid that my lord leave the palace too early to (appear in) the street ARM 3 18:11; niṣṣitum ibbāšši šumma PN [?]na bitim ... it-ta-ši there will be trouble if PN leaves the house ARM 2 87:34.

c) in Nuzi: šūmma PN ibbalakkat šumma ina bitu ša PNz at-ta-ši if PN (the adopted son) breaks the agreement (or) leaves the house of PNz (the adoptive father) HSS 19 45:14, cf. ʾa lu pāḥṣu ... ana PNz ... [inandin] u at-ta-ši he provides a replacement for himself to PNz and leaves ibid. 18.

d) in lit.: ʾēm a šīqā šī ʾta-ši šarrūmāš may he go out past the cap of the doorpivot like a mongoose K.2450:7; māmīt šī-ša-ša-ma anāku nūra lāmār may the “oath” leave (me) and I become free šarpū V-VI 72, and passim; māmīt lit-[∫]-uši ša zumrija ibid. 196; it-ta-ša-a Sin bēl gārī nīn u šu-ia the horned one (i.e., the crescent moon), has gone forth from the fold RA 12 191:7, cf. it-ta-ši ʾšarrūbē bēlu anumāti (incipit of a song) KAR 158 1 23; it-ta-ša-a ʾBēl Bābili kamsu mātāti ina panišu the Lord of Babylon has set out (for the journey to the akitu), all countries are in prostration before him Pallis Akitu pl. 8 7, ta-at-ta-ša-a šarpānītu ibid. 8 and 9; note the incipit Anu šarrū it-ta-ša-a šalam bonā RAA 119:17 and r. 17; kasītum lit-ta-ši ša zumrīka may Gnawing Pain (a demon?) go away from your body

cf. kiṣpū šīrātū i-ta-ši (var. i-ta-šu-um) ana šīm AMT 67 3:8, dupl. Köcher BAM 128:33; arḫiš it-ta-ša-am-ma liṭṭamar nūr šamāš may it (the child) go out quickly and see the light of day Köcher BAM 248 ii 56, cf. arḫiš it-ta-ša-am-ma limūra nūr šamāš ibid. 1 iv 1; lu tattallak lu terēq lu tenes[ši] lu ta-at-ta-ši begone, be far off, be away, be departed ZA 23 374:88; note in math.: 5 5 KUš it-ta-ša MKT 1 222 i 23 (= TMB 51 No. 99:1).

e) in omens: awišum it-ta-aš-ši the man will leave YOS 10 31 viii 10; nakrum ... ula ikān it-ta-[∫]-uši the enemy will not stay, he will move out RA 27 142:10; the city to which you march to besiege ana panīka gišram inakkis[ma] it-ta-ši-a-ku-um will cut the bridge before you and make a sally against you YOS 10 41:41, cf. ʾal ... innadi-šima it-ta-ši-ši KAR 150:7 (SB); see also mng. 5a-2 (ina qaši).

5. in idiomatic phrases — a) with qaṭu — 1ʾ ana qaṭi as̱ū (negated) to be unable to deal with: attala šamaš ki ša Sin a-na šu-ia ṣu a-ti ʾāši I am well able to deal with eclipses of the sun as well as of the moon ABL 477:9; ašipūta kalama a-na šu-ia-ma ul uš-ši nothing in the entire art of the exorcist is beyond me RS 9 159 K.9287 ii 8, cf. [ašlakātu] kalama aš qa-ti-ia ul uš-ši ibid. ii 17, see TuL p. 17.

2ʾ ina qaṭi asū to become lost, to escape: niškū šur a-na qa-a-te še the property of the country will disappear KAR 403:33 (SB Izbu); eqqum ina q[a-ti] la az-ši (control of) the field should not be lost VAS 16 108 r. 6 (OB let.); namRa uru ina šu-ia u ina sillum-ia i-ta-ši the booty belonging to the city will disappear from my responsibility (?) CT 6 2 case 24 (OB Liver model); eriṉiša i-na qa-tim uš-ši-ma ana piḫat šābīm ša i-na qa-tim us-su-ū bēši apālam ul nileʾi the men (of the team) are disappearing and we cannot discharge our responsibility toward our master for the men who are disappearing UCP 9 364 No. 30:23 and 25 (OB let.); šumma palḫuškiku u ʾadābšu šarrūti aššum a-ši-e i-na šu-ti-ka though
they show you respect, they (the messengers of the addressee) still plot treason in order to escape your overlordship EA 1:88 (let. from Egypt to the king of Babylon); may god, king, an important person, or a noble look angrily upon them ina šu-u-u iššar kaddi u rubi a-a u-ši kaššipī may the woman who bewitched me not escape (the anger of) god, king, important person or noble Ma qa VII 18; no one could flee multātu ul u-ši ina šu-u-u none of the rebels escaped me Streek Asb. 38 iv 63 and 74 ix 40; udug.sig, ga nig. ḫul.gāl.e šu.na nu.e sag.gā.na ḫē.en.gub.bu.uš : šēd dumqi ša ina qa-ti šu minma lemmu la 产业集聚 ū-šu-ū ina rēšī[šu lizziz] may the luck-bringing protective spirit who dispenses any evil stand beside him KAR 2 22:168f.

3' ina (or ana) qāši šūša to lose: šarrum damqitētu i-na šu ū-še-ši the king will lose his best men CT 6 2 case 10 (OB liver model), cf. the enemy came alone a second time damqītika i-na qa-ti-ka uše-ši and removed all your men (for lack of soldiers in GN nobody can hold the fortress) YOS 2 140:8 (OB let.); send me that contingent of soldiers šabam [...] ana bīratīm i-na qa-ti-ka uše-ši they have taken the [former] contingent away from me (because of their assignment) to the fortresses ARM 4 32:33; [...] DN u DN šar i-na šīṣur ana šuši šu ū-ea-ši if he loves Nabû and Marduk he will preserve this tablet and not allow it to get lost (colophon) Wiseman Chron. 64:78, cf. ina šu Su šu Neugebauer ACT 1 p. 24 to No. 811:2; anybody who would say with respect to Hindānu māt Hindānu ta šu lū šakin māt [Rašapa] še-ši take away Hindānu from the authority of the governor of Rašapa AAA 20 pl. 99 No. 105 r. 16 (Adn. III); ša ... narā šūarih ... ša ... i-na šu PN u zērišu ū-še-šu-ši whatsoever takes this kudurru away from PN and his offspring (and gives it to the temple) BBSt. No. 5 iii 22.

4' ina (or ana) šuši šūša to be at hand, to be available: nišpiši li ki ša ana qa-ti šušu-u ... rituals which are at hand KAR 26 r. 39, cf. ša ana [šuši šūša] šu-šu-u AMT 105, 1:21, ša ana qāši šušu-u RS 2 p. 139:40, also 30 [šuši šušu-u Köcher BAM 59:10, 4R 53 iv 30, latuš ša ša šušu-u well proven, at hand Köcher BAM 161 ii 10', AMT 92,7:5; bultu annuš ša dišši ša Šu šušu-u these remedies against dišši are at hand Köcher BAM 217:23 and 218:2; note [...] šul-me ša ma-al(!)-tak-ti ša lišša šuši E.MES ... inšīman anu muḫepišti ṣu Ḫar KAR 151 r. 47.

5' qaštam šūša (uncert. mng.: šu-ka līš()) te-ša-am-ma luptu ṣurtaši Gilg. VI 69, cf. qa-at-ka šu-ša-am-ma luptu ṣurtaš(a)na Frankena in Garelli Gilg. p. 120 ii 35.

b) with pā — 1' ina (or iššu) pā asā to be uttered (said of a command, a promise, etc.): kīma ... abbašēnu mašar ilitūnu ikrīrumum i-pī-šu-šu ū-ša-a-shi that a vow has been pronounced by their fathers before their god KTS 15:25 (OA); minna ša ina ka-šu šī ṣū ṣu portal ša ṣu-sa-anna ša išša ū-sa-anu (the stone Ša.ŠI.A.NA.DI.B) reports to Šamaš what he (the wearer) says, truth as well as falsehood KAR 185 r. ii 16 (series abnu šikinšu), cf. amat i-pī-ša-ši-a isāḫharīm VAS 10214 vi 13 (OB Adnōnu); kīma ša ikṣā-ši iššu pī-Šamaš iššu samē kinanna ivaš-pa-ša-mi (what the king orders) is executed as if it had been commanded by the Sun god in heaven EA 232:16; ša ulla-ši anmuš šizzi pī šarri anu ārdīšu šūtu ippuš what is commanded by the king to his servant, that his servant executes EA 155:43; kīma a-ša-i Šamši iššu samē kinanna tuq'ānuwā arādēšu a-a ša iššu pī uššu ṣu-bēlšušu just as for the rising of the sun in the sky so the servants wait for what will be ordered by their master EA 195:21; ammat ša ina inšīmul u-ša-šutu anu kutallīšu ū idār what is ordered by him (the king) is not rescinded KBo 1 3:26; ina pī-i ka li-ša-am-ma idāmmat šamā ša aladī let the command be given by you yourself; give me the plant of birth Bab. 12 pl. 3:39 (Etana); intercede for me ina ka-ka luša-a bālātu ina šapātika iltākin šitāmu utter life with your mouth, let protection be on your lips KAR 58 r. 33, also obv. 23; šimātē annūte ša išša pī-i lānī rābatī.
aššu 5c

ú-ša-ni-ma (var. Ē·MEŠ-ni-ma) these “fates” have been pronounced by the great gods AKA 266:37 (Asn.); ina ūmēšuma ina pi-i ilāni rabūti šarrūti bēlāti kiššūtī ú-ša-a (var. É-a) at that time pronouncements were made by the great gods concerning my kingship, my dominion and my power AKA 264 i 31 (Asn.), also 198 iv 10, and similar Iraq 14 33:21, cf. ina ūmēšuma ina pi-i ilāni rabūti šarrūti bēlāti lu-sa-a KAH 2 84:13 (Adn. II); naspuḫ maṭišu ḫalaq nisīšu ina ka-i-šu-nu kabti li(var. lu)-ša-am-ma matisu halaq nisisu u kudurrisu ina KA-i-ju-belit 31 (Asn.), also 198 iv 10, and similar Iraq 14 33:21, [summa a]-wa-[at] PN iqabbiCum 4-se-esi 372

2' pē šu-šum to make a pronouncement: ūmēšum ina šarrūti šu-šum lu-šo-ši send me (Gula) your great divine command and (then) I will make the pronouncement (that I am healed) STT 73:20, cf. KA-‘i šu-šo-ši ibid. 41, see Reiner, JNES 19 31f.; pi-i-šu-nu ki-i ū-šo-šu-u elēnitti ša ina KA-šu ū-sa-a KAR 228:9 and r. 1.

c) ina šapiti aššu to be uttered: ina šap-ti-šu elēši li-sa-a Winckler Sar. pl. 40:146, and passim in Sar.; baltā ūmēša arkūti li-sa-a šap-tu-ka Streek Asb. 274:16.

d) with nūru — 1' ana nūru (or nūrum) aššu to see the light of day (in personal names): Ū-ši-nu-ru-um He-Has-Comes-Out Delaporte Catalogue Louvre 2 A 266 (Ur III), and passim, CT 4 9b:26, TCL 17 3:16, YOS 8 104:3, also Nu-ram-li-ši BIN 7 218:12, and passim in OB, Ū-ši-a-nu-rī-su MDP 18 210:6, Ā-nu-šu-mu-nī ša ina šabatu šu-šum lu-šo-ši lu-se-si tu-se-e-si lu-sha-gal šu-šum uš-še-sa-an-ni UET 4 184:15 (both NB).

2' ana nūru šu-šum to liberate: we have nobody to whom we can send word. ana nu-u-ru ū-še-su-na-ši-ma that he should liberate us (so that we may move about in the street) BIN 1 36:23, cf. ana nu-u-ru lu-še-sa-an-ni passim in NB; note Ē-ZALĀG-dEN.LĪL BE 15 95:2 (MB).

e) with šitu — 1’ ana šiti aššu to suffer loss: bit abiqa ana šiti la uš-ši my paternal estate should not suffer a loss BBS. No. 28 r. 3; for aššu with šitu as subject, see mngs. 1k and 1l.

2' ana šiti aššu to release: 1 SAR AŠ šiti[m] lu-še-sa-ES [ši] do not release even one sar of land UCP 9 354 No. 25:16 (OB); see also šitu mng. 4b.

3' ana šiti šu-šum to rent out: see šitu mng. 4c, and see Walther Gerichtswesen p. 37 n. 4; for šu-šum with šitu as subject, see mngs. 1k and 1l, for šitu šu-šum see mng. 6o.

f) pīta, pagra, ramana šu-šum (uncert. mng.): ki ūštakanma pag-ri u puti lu-še-si how should I proceed to act with the approval of the gods? AnSt 5 102:93 (Cuthean legend), cf. ki ūštakanma pa-ag-ri u ra-ma-ni lu-še-si JCS 11 85:15 (OB version); ina nari ul sar ul tam-ma-ma pag-ri u pu-u-ti-MU ul ū-še-si-ma ul aktarrabuš he did not write (his deeds) on a stela and did not leave (it) to me so that I had to act without the approval of the gods and could not bless him AnSt 5 98:30, parallel: learned scribes should read you my (text: your) stela šuṭ narēja tāmumra pu-ul-ka lu-še-su-u you who have read my stela and acted with the consent of the gods (just as you have blessed me for this, a future ruler will bless you) ibid. 108:174; [...] u pag-ri itti ili lu-še-e-si let me save myself with the help of the god Ţadmor, Eretz Israel 5 155:13 (Sar.).

g) amata šu-šum to betray a secret: ša a-va-ad biti ćiš-te-ši-ši-šu u biti liššūnūti my lord should question those who always betray the secrets of my lord ARM 2 124:21; [summa a]-wa-[at] PN iqabbāšum ū-še-[es]-


aṣū 5h

西亚 ana šarrim šanim ú-še-ša-šu-ú if he divulges what Abban says to him and betrays (it) to another king JCS 12 126:45f. (OB Akk.), see Anne Draskovic, JCS 13 95f.; sinnis-tum a-wa-at puḫrīm uš-te-ni-ši a woman will betray the affairs of the assembly YOS 10 36 iv 9, cf. ZA 43 96:3; wāsīb mahrika a-wa-ti-ka uš-te-ni-ši the one who sits in front of you constantly betrays your secrets CT 5 5 r. 44 (OB oil omen), cf. [ša] mahrika ašdu INIM.IMEŠ-ka ana nakri ŠIMEŠ Boissier DA 8 r. 4 (SB ext.), see Nougayrol, RA 40 68f.; a-mat allu ul-te-ni-ši he has betrayed a secret of this town Surpu II 96.

h) ana appi šāqā (uncert. mng., see appu mng. 1d); bit Dākūr ikṣuruma ana ap-pi ú-še-su ABL 886:6, cf. ana ap-pi lu-še-su ABL 875 r. 9.

i) erēbu u aṣū: see erēbu mng. la-3'b'.

6. šāqā to make leave, to send off, to send away (a person, a message, an object), to deliver, to pay, to release, to extradite (a prisoner), to let go free, to escape — a) in OAkk.: Ir [u]-su-ze (obscure) HSS 10 210:7, cf. iš-dē PN li-su-ze-diš-su-ni (see Gelb, MADD 3 p. 300 s.v. tarokumi) RTU 78:12.

b) in OA: šu kaspīki šimam aš'amma PN ú-še-ša-ki-im I will make the purchase with your (fem.) money and send PN out to you CCT 4 28a:14; šuḥarija u našpiri ... ana še-ša-ki-i šišapram I have written (to your father) and my boys and my message BIN 6 104:8; wērīlam liddinunimma kasp̄om ippanījia lu-še-ši-a-kum if they give me the copper I will send you the silver before I leave Kienast ATHE 63:15; PN ištā bit nii'ēm ū-še-ši-a-šu PN made him leave the house of the native OIP 27 12:13; amūl ilišibī lu tiš-še-a-a do not make me lose my slave girl BIN 6 119:29; cf. amtam ū-še-ši MVAG 31 No. 252:23; taḥsīšītim ša abika še-ši-a-ma nu nimur release the memoranda of your father that we may read (them) Kienast ATHE 35:14; I GTI kaspām ana warāhīm nu-še-ša-kum we will release to you one talent of silver in a month OCT 2 13:10.

c) in OB: if her children aššum ina bitim šu-ši(var. -ṣi)-im usahhamuši bother her (the widow) in order to make her leave the house CH § 172:17, cf. waššā[b]am ... ina bitūšu ú-[še-šu-ú] Driver and Miles Babylonian Laws 27 p. 36 § E 20; if a man lu warad ekallim lu amat ekallim ... abullam uš-te-ši allows a slave or slave girl of the palace to leave by the city gate CH § 15:35, cf. abullam ūš-ša-lašn-ūnu-ti UET 5 14 edge (let.); if a man hides a fugitive slave ana šišū nāgirīm lu uš-te-ši-a-ām and does not extradite (him) upon the proclamation of the town-crier CH § 16:46; aššu līhāṣīm[a] lī-še-šu-šu-šu my father should remind (them) to release him PBS 7 60:16; lībib irīnumma uš-te-[ši]-šu I had mercy on him and released him TCL 2 29:35; anā[ku]mi arhiš ū-še-ši-ū-ši-im-in-naš manašša aššatu but as for me, they released me at once so that I may seize those who have given me (illegally ana šišū šarrīm) AS 6 p. 29 TA '30 239:14; šuḥāram ... aššu līhāṣīm[a] lī-še-šu-šu-šu they had released the young man before I, myself, heard (of it) and could send word TCL 17 46:10; ša [š]u-ši-i PN šēli lipuš my lord should arrange the release of PN TCL 18 129:14; PN took a loan of two shekels of silver PN₂ [marašu] ana kasp̄im lI.TA.AN.É and turned over his son PN₃ (to become a pledge) for the silver (when he brings the silver he takes his son away) Grant Bus. Doc. No. 57:6; GUD. ḫI.LA ana na šešūm lu-še-ē-l(i)-ši I will let the cattle out to drink water (for no other reason may they go out of the city gate) TCL 18 78:12; I gave ten shekels of silver to PN's slave girl uš-ta-ši-a-ši and sent her on CT 29 21:16, cf. ERIN nu-še-ši-a-ši MAVAS 16 184:16; PN rēḏām marī PN₂ ana ūši PN₂ uš-ši-ša-ša-ša PN₂ pišunu išme the rēḏām-official PN dispatched the sons of PN₂ to PN₃ and PN₄ listened to their deposition JARAS 1926 437:17; ši-bi u-še-šu-šu-ši-im-ma ana kaspām šuqālim [i]šimūši they brought witnesses against her and (the judges) condemned her to pay the silver PBS 8/2 164 r. 13; ana šešum la šu-ši-im mānum šakna have there been (issued) strong regulations against the distribution of barley? ABIM 1 22:41, cf. ibid. 23,
also [ana 闪过]em 闪-ši-im ibid. 28:17, ina 闪-bim 6 gur 以上-ši I have released six gur
(of barley) voluntarily ibid. 25:9; 闪过 ... 闪.巴-闪-ну la 闪-ša-a-am 闪-pi our lord has
ordered us not to release their rations TCL 7 17:16; 闪-am 闪 GN ana 闪-nārīm
râbûtim 闪-ši-q-ši-a-ši-a-ši I shall dispatch the barley of GN to the embankment of a navigable
channel TCL 17 2:35, cf. 闪minin balum 闪-lāša-a 闪-ti-š-ši ibid. 38, 闪过 ... 闪过-em 闪-
ši-ti-[im] ibid. 41, cf. also 闪过-em ... ana 闪-nārīm 闪-ti-š-ši TCL 17 9:6, and (with ana 闪-nārīm)
TCL 17 1:7.

d) in Mari: eniūtim 闪 PN u nūšišu adini 闪 ul 闪-šu-ši-šu the utensils of PN and his household
have not yet been sent off ARM 2 87:28, ina 闪ar aš[ali] ši-nūtī 闪 ul 闪-ši-ši-[im] these are not to be
released from among the 闪lāši-singers ARM 1 83:11; 1 lim 闪-bam] ... ana 闪-ša-nawām 闪-ši-ši I have
sent one thousand men toward the steppe ARM 2 27:5; 闪过 calašū ... ana 闪-ši em ... 闪-
ti-š-ši I sent out the entire city to harvest the barley ARM 3 30:15; the troops who are
stationed at GN under PN are fine ARM 15 8 išpām 闪-ši-ši-šu-[u]-ši-
-ti-ši-šu they moved up and the ruler of GN sent to them 15 talents of silver (they have
divided the 15 talents into three shares) ARM 1 129:12; ana 闪-nūm ši-tep[ū u] išpām

e) in Elam: an-ru-ka 闪 PN 闪-šu-šu these are (the items) which PN paid out
MDP 22 163:30 (= MDP 4 5), cf. an-ru-ka ku-
-pu 闪 PN (same person) 闪-šu-šu-ma ibid. 13.

f) in MB: ūd.x.kam ... 闪过 ši-pri[ža]
īš-ti-ša-a I have dispatched my messenger on the xth BE 17 33:26, cf. 闪过 ši-prija
[u]-ši-ša-a BE 17 22:18.

g) in Bogh., EA, RS: should the city of PN send secret messages to RN 闪 RN 闪过-
šu-ši-šu and RN betray the secret KBo 11 r. 25; ana 闪过闪-šu-šu KBo 1 27:7; 闪过.Με-ša
ka 闪-šu-šu-[u] (in broken context) KUB 3 16 r. 7; 闪过 ši-pri[ža] la 闪过-šu-šu-na you do not
send me my messenger EA 126:42; 闪过-šu-šu 闪过-šu-šu in the winter time they send (the merchants
from Ura) away MRS 9 103 RS 17:130:15.

h) in Nuzi: 闪过-šu-šu u-šu-šu-u they take off (her) clothing and
drive her out naked HSS 5 71:36, also 闪过-šu-šu PN u uštu bitiša 闪过-šu-šu-u JEN
444:23, and cf. 闪过-šu-šu 闪过-šu-šu HSS 19 10:25 and 39; if he marries another
woman u PN [uštu] bitišu 闪过-šu-šu JEN
434:14; PN mārat PN 闪过-šu-šu PN 闪过-šu-šu PN they will voluntarily leave the house of PN
HSS 9 13:17, cf. ramanija īštu bitiša 闪过-šu-šu PN 闪过-šu-šu HSS 5 40:14, also ramašāu
闪过-šu-šu-u JEN
295:13; mannummē 闪过-šu-šu-u ina ikš[u]闪过-šu-šu-u Whosoever removes a man in the
king’s city from his feudal service HSS 14 9:13.

i) in MA: riqitu anništū ... 闪过 ana pišar-šu-šu [u]-šu-šu this mixture which was processed
for ... perfume Ebeling Parfümrez.
p. 39 KAR 140 r. 5, cf. you return it to its pot
pišar-šu-šu tu-ši-šu you process it into ... perfume ibid. 8, also perfume [t]a ana 闪过-šu-šu
u uštu bitiša 闪过-šu-šu-u which you process for royal
use ibid. 10 and ibid. p. 42 i 36.

j) in hist.: 闪过闪-šu-šu-numu 闪 Šāmaš 闪过 ana Idiglat 闪 la 闪过-ši I let the Šāmaš-river
carry off the corpses of their warriors toward the Tigris AKA 40 ii 24 (Tigl. I); ešmēšānumu
ulatu garea GN ... 闪过-ši-ma attađā ana kamāiti
I removed their bones from Babylon and piled them up outside Streek Asb. 38 iv 84; on the 12th of
Tašritu mātē GN ana GN, 闪过闪-šu-šu the citizens of Babylon
to Seleucia BHT pl. 18 r. 17; 闪过闪-šu-šu-numu 闪 Šāmaš 闪过闪-ši-ma I removed
the inappropriate īstar (image) from Šāmaš and returned the genuine image)
ašu 6k

ú-še-su-ú ušēšibu ina biti šanlimma until I had removed the image of DN from it and had brought it into another temple VAB 4 224 ii 54 (Nbn.), sītāt nīši ša ana šu-še-su-ú napiši iappidu the remainder of the inhabitants who had fled to escape with their lives TCL 3 146 (Sar.), cf. ina gisparrija ul iappidma ul ú-še-su-ú napassu Borger Esarh. 58 v 11, and cf. ibid. 18, but a-a ú-še-su-napi šatkun may he not let you (pl.) escape with your life Wiseman Treaties 651; ana nīšītu dal-pāte ú-še-su-nūra (see dalpa adj. mng. 3) TCL 3 155 (Sar.); twenty elephants which the governor of Bahtar ana šarrī ušēšīl ana Eber-nāri ana muḫẖī šarrī šēn to the king, he dispatched into Eber-nāri to the king BHT pl. 18 r. 13.

k) in lit.: ammagtiya ina lībīja uš-še-šē-ma he removed my strength (bent me like an old man) BMS 11:5, see Ebeling Handerhebung 72; sīriḫ lībīkumu ú-še-šē (see sīriḫ lībī) Maqn V 127; ištu bitīja ina-še-šē-an-ni ajḏašī they had removed me from my house BA 2 634:21 (Ha), when the seventh day came ú-še-šē-ma summatu umaššīr I let out and released a dove Gilg. XI 146, also ibid. 149 and 152, ú-še-šē-ma ana 4 IM. MES I released (all animals) to wherever they wanted to go ibid. 155; ú-še-su-še-su-ma šāri ... sibītīšun he sent out the seven winds En. el. IV 47; he stationed guards mēša la šu-su-še-su-nā bitišišum and ordered them not to let her (Timat’s) water escape En. el. IV 140; ajḏu zikri tāḥāṣaṭu ú-še-šē-ka what man has sent a battle array against you? En. el. II 110; šu-su-šē-šē iši m[uṛē] send out against her against Istar) sixty diseases CT 15 46:69 (Descent of Istar); šattu mahruṭum ina kašṭiši 2 vš lim ērin ú-še-su-šē during the first year I distributed 120,000 men AnSt 5 102:85 (Cuthean Legend), cf. (in parallel contexts) ú-še-su-šē-ma JCS 11 85 iii 2 and 4 (OB version); you bind his hands behind his back E-šē nāra tuṣebbirdū you send him away and have him cross a canal LKA 120 r. 1; ana šēri tu-še-su-šē-ma ana pān šāma tuṣabbaṣa you take (the cake) out into the open country and offer it (there) to the Sun god CT 39 24:31 (SB nambruri), cf. ana EDIN E-šē-ma ZA 16 166:10, also ana ǧēri ú-še-[še-šē-šē] Or. NS 36 34:16 (namburri); šīṭēn bāba ú-še-su-šē-ma he let her out by the first door CT 15 47 r. 39, and passim in this phrase (Descent of Istar); Bab-Istar-Aja ú-še-su-[ka] he (the doorkeeper of the nether world) will let you out by the Istar-Aja gate ZA 43 17:59; ana bābī tu-še-su-šē you remove (the materials used for the cleansing ceremony) by the door BBR No. 26 i 20 and ii 3; ūšāt el ṣamāṭūr ū-še-su-še (see ṣāmu mng. 3b–2) MVAG 41/3 64 iii 40 (MA royal rit.), also ibid. 62 ii 6; ana ḫarrānī ú-še-šē-su-šē-nu-tim if he (the king) sends them (the subjects unlawfully) to do corvée work Lambert BWL 114:52; PN ana mālī rigim ul-še-su Gilgāmeš issued a call to the country Gilg. VIII ii 23, restored from STT 15 r. 17, see JCS 8 94; ina puṣṣa ... ú-še-su-šē KAR 100 ii 3; ḫina naqamti šu-su-šē (see ṣepērū mng. 2a) Lambert BWL 54 line f, with comm.: ḫu ū-šē-su-še ūa Istar ana ḫāšī ḫa one who was saved ; whom Istar had saved from fire (Ludlul III), also kī naqami šu-su-šē ZA 4 258:12, see Lambert BWL p. 299; šarru ka-la šē the king releases a prisoner KAR 178 r. i 43, and passim in hemorologies.

l) in med. [ana] šimmat qabli šu-su-še to remove paralysis of the hips AMT 52,6:11, cf. ana iza ša šu-su-še AMT 40,1 i 59; the sinews of his heels are full of wind (im) a-na šu-su-še-e to remove (this, you prepare a salve) AMT 73,1:18, cf. also AMT 43,6:11; you apply the poultice for three months and Lā-ša ina pi[lšu] ú-še-su-še-su-šē-ma(!) inaʾēš he throws up the .... and will get well Küchler Beitr. pl. 12 iv 36, cf. šammat šāru ina šuburrīšu lu-su šammat gisīṭu ina napsāti li-še-su (see gisīṭu) ibid. pl. 2 ii 27.

m) in omens — 1’ in the protasis: if the gall bladder mé la ú-še-su-šē does not release (its) fluid RA 27 149:21 (OB ext.); napissu ina appāšu šabītu ina pišu P.A.A.N uš-li-šē if his breath is obstructed in his nose and he emits (his) breath through his mouth Labat TDP 24:54; if ants mimma ša abullu ana kiti ē.MES makkūr̥ ali tē take something out of the city gate into open land, its possessions will leave the city KAR 377:6,
aṣu 6n
cf. ana bit ameli tu-ma mimma ana bābi ē
CT 38 47:39 (both SB Alu).

2' in the apodosis: ša šērim irrubamma ša libbālim ū-šī-zi-ši (see šēri A in ša šēri)
RA 38 84:23; rabiāna ina alīšu ū-šī-ša-ū-šu
they will drive the mayord out of his town
YOS 10 31 x 39 (OB ext.), cf. šarru u mārēšu
ina alī ē.MEŠ CT 27 3:17 (SB Izbu), cf. also šarra ina ummāni ē-ma itli ummānišu
KUR-IR BRM 4 13:2; nakarka ina mālīšu tu(copy te)-ši-
ši-ē-šu you will drive your enemy out of your country
RA 27 142:42; pašītum šerri avēšim
ū-šē-šu-ši the pašītu-demon will drive out
the man's children YOS 10 25:69 (both OB ext.); Našad sekretam narāmti šarrim ina sikrim ū-ši-ši
love (lit.: Nanā) will drive out the lady of
the harem, the favorite of the king, from the
harem YOS 10 46 iv 50, cf. ibid. ii 53; ēmiqē-
tum bēlet bēlim ū-šē-ša-ši (see ēmiqē usage b) CT 3 2:8 (OB oil omens); avēšlum ina
a-šu-ši-lī-im ū-šē-ši-šu-šu-ma itturama kušē
abišu iṣabhēt they will drive the man out of
the city but he will return and take his
father's throne YOS 10 31 viii 26; nīša bīšas-
šina ana maḥāriš ū-šē-ši-ā (see bīšu s. usage
b) YOS 10 25:64, cf. mātu makkūrā aqra ana
KLAG ē CT 20 50 r. 19 (SB ext.) and CT 27
47:19 (SB Izbu); bēl šannim šī-tam ū-šē-ēz-ši
the owner of the oil will suffer a loss CT 3 3
r. 1 and 11 (OB oil omens); a-uš-kīm(for -lum)
ina bīšišu [u ma]kākārišu mimma ū-šī-ēz-ši
the man will lose something from his possessions
and property YOS 10 33 ii 58 (OB ext.);
šarru mimmašu waqram ū-šē-ši-ši the king
will lose all that is precious to him YOS 10
61:6; šibīltu ē ū he will suffer damage KAR
178 ii 41, also ibid. r. vi 33; ašīb maḥār šarrri
pirīša ē.MEŠ one who sees the king
constantbly betrays secrets TCL 6 3:41, and passim,
see pirīšū; Enlil haṭṭa kuṣāūa u palē ša šarrri
ta ekalli ē Enlil will remove the royal
c scepter, throne and cirelet from the palace
BRM 4 12:70.

n) in NA: the king should write him
concerning the sheikhs erīn šarrri ki adīš is
lū-šē-šu-ū-ni maṣṣarlu ina GN issija lišurru
they should dispatch the royal army with
them so that they can do duty in GN with
me ABL 424 r. 17; lū ša GN ša ina muḫḫī
nišš māti šalqūtē u-šē-ša-an-ni šēbu issi batta-
baṭṭiṣa ū-šē-ši-ā the commander of GN who
has dispatched me on account of the fugitives
from the open country has removed my
soldiers from around me ABL 245:6 and 8;
issu libbi 6 URB ħal-ṣu.NEŠ ū-šē-ši-šu-nu mu
ališ akā I sent them out of the six fortresses
and told them, "Go ahead (each should build
a house on his lot and live there)" ABL 208
r. 10, cf. nišē annūte URB Abaja . . . ša ēmā
ū-šē-šu-nu-nu ABL 509:9; abulla ipteṭi PN ū-šē-ši
he opened the city gate and sent PN away ABL
473 r. 5; urdānī . . . ša ina libbi kammašēni
ū-šē-šu-ni they removed the servants (of the
king) who had stayed there ABL 251 r. 11, cf.
ina libbi GN kammašu lu-še-šu-nu ABL
414:13; šakin mātī issu libbi ekalli aššuṭušu
ū-šē-ši-ā the governor removed his wife
from the palace ABL 473:5; they should
swing two torches, one to the right, one to
the left ana qanna lu-še-ši-ū (then) bring
them) into the outer precinct ABL 670 r. 7;
you should stay with me to do guard duty
adi gušṭē annūte ū-šē-šu-nu until they
have sent on these beams ABL 138 r. 18;
you anybody who in the future makes a claim
against (this) decision nikkašē annūte ana
PN iddan nišē ū-še-ša will return these
valuables to PN and release the persons
VASS 1 96:20; šēbu damqūte itkala mūrī gallsē
issija ū-še-ši-ū he held back the good men and
sent the bad ones with me ABL 312 r. 8, cf.
lu-še-ši-ši issija lišīki ibid. r. 10.

o) in NB: ina panika uł-te-ša-an-ni
atta tātamranī he has sent me to you and
you have seen me ABL 587 r. 2; what they
are writing to the king is: šaknu la GN šu-ū-
ši remove the governor from Bit-Daktri
ABL 524:13, cf. ina muḫḫī PN ša tu-še-ša-a
ABL 402:7; obscure: mamma ana dīnu uš
ū-še-ša-aššu ABL 1255 r. 13; šu-ša-a-šu-ši
nū-tu kurummašunu . . . innakšumūtē
send them on and give them provisions
VASS 9 111:10; bēlī liširamūma wēšē ū-še-
šu if my lord gives me orders, I will send
his gear CT 22 48:19, cf. ušē ušē Nippur
tu-še-es-ge-e-ma ABL 1074 r. 6; x measu-
res of barley from the barley ša PN u
aşu 7a

PN₂ ú-še-sí-nu which PN and PN₂ have dispatched BIN 2 124:2; niksu nikkisima utlu bii kili nu-ug-i-vu LÜERIN. MES ša ina lúbib šinti nu-še-sí we cut a hole and escaped from the house of detention and let the men who were with us in it escape YOS 7 97:9, cf. niksu ḵ ikkusum ul-te-šu-niš ABL 460 r. 10; note the nuance “to use a right-of-way”: UŠ,SA,DU ša eqši šuši šat šaahmeš ul-te-šu-ú they will use together the right-of-way alongside this field UET 4 205:22 aand 31, cf. UŠ,SA,DU MU,MEŠ adi āmu šatu [šiti ]albabmeš šu-šu-ú ibid. 36, see also mng. 10.

7. šašu to obtain an object (from a storehouse, the release of a person (from detention), to arrange a delivery from somewhere, to rent a house, field, animal, to hire a person, to make plants sprout, to process materials, to make fit — a) in OAkk.: x GURUSH, GURUŠ in URU,KURU.KI Šumerim u-su-zi-am-ana anu karašim iškun he (Rimuš) made x men come out of the cities of Sumer and massacered them AFO 20 53:21, cf. ina aššišunu x GURUSH u-su-zi-am-ana anu karašim iškun ibid. 57:45, also (in broken context) ibid. 59:1’, KÁ ... lišši’tumma šE.NUMUN ... li-si18-zi-ú-ni-ma KÁ ... liknuku they should open the door (of the granary), take out seed barley and seal the door (again) Copenhagen 10055 r. 15, cf. E ... BAPPIR ... u-su-zé-[ma] HSS 10 8:8; x land lúštu PN ... PN₂ ú-še-sí-e-ni PN₂ rented from PN BIN 8 144:59.

b) in OA: ana PN asqulma šuq̱pam ša abini ú-še-sí-a-am I paid PN and obtained the tablet (concerning the paid obligation) of our father KT Blanckertz 11:15, cf. tašq̱ulama ... šuπp̱e šitī PN tu-s̱e-sí-a-nim-ma TCL 14 44:7, nišaqgal šuq̱pam ša šuβul PN nu-s̱e-sa-ma CCT 3 12b:16, šuq̱ulama šuπp̱i s̱e-sí-a-ma TCL 19 36:12, and passim, also [kasq̱pam] u šibassu šašq̱ilašu ... ŧu[pp̱išu] s̱e-sí-a-[mi]a CCT 2 11a:11; note kulu kasp̱ušu šabbu ina erabikunu šuq̱pam s̱e-sí-a-ma ... šebilanim he has been paid all his silver, obtain the tablet when you arrive there and send it to me CCT 4 17a:9; PN kasq̱p̱i ullaš-bima u TŪG,HI šu-še-sí I paid PN with silver and obtained the garments KTS 16:10; kasp̱p̱u šuq̱ulma TŪG s̱e-sí-a-ma pay the silver and obtain the garment TCL 19 51:20; maškši ... šultma išdišu u šir emārim šultma û-še-sí he gave the hides and he also obtained the purchase price for the donkey BIN 4 54:10; the copper ša PN aššušu šitu māt GN ú-še-sí-a-ni which his brother PN had brought here from the country Sawit' CCT 2 23:7, cf. x kasp̱p̱u šitu Burushāttum PN u PN₂ ú-še-sí-a-nim CCT 1 51b:8, garments šitum Alim ú-še-sí-a-ma MVAG 33 No. 295:10, also ana Mama šitu Waḫšuša lu-s̱e-sí-a-kā TACL 21 271:33, and passim with geographical names; x kasp̱u ... ša ina maknikim ú-še-sí-a-ni ni alge I took x silver which they had removed for me from the sealed container KT Blanckertz 14:29; kasp̱p̱u [ša] šuπ̱p̱i s̱e-sí-ma [šiti ]kama lùšibi̱ take out the silver according to the tablets, but it should remain with you only TACL 14 40:17; kasp̱p̱u ... s̱e-sí-a-ma anu PN u PN₂ lu niqqidma take out the silver, we shall entrust it to PN and PN₂ (that they bring it to Kaniš) CCT 3 29:13; kasp̱p̱u ... s̱e-sí-a-ma anu ša kina šiti šuq̱la take out the silver and pay it out to my representative KTS 38v:2; kasp̱p̱u I GIN ša ú-še-sa-ni la klu’tum does not every shekel of silver which I obtain (for you) belong to you? CCT 4 3a:37; luq̱š̱tika ... ina ellat PN PN₂ ús-té-sí-a-kum PN₂ has taken out your merchandise from the caravan of PN for you CCT 2 41a:8, cf. mimma luq̱š̱tika šitiša ú-s̱e-sa-kum. CCT 4 18b:9; ušṯim mala bit PN ibaššu mimma la tissirrhša še-sí-a-ma ina bitiša kunka take out all the objects from the house of PN — and do not leave anything behind — and put (them) under seal in my house BIN 6 182:5; utup̱i u mala ina ſuq̱p̱im alap̱aṯakkinī šjppānki(!) tu-s̱e-sí-a-ma you will move out the furnishings(?) and whatever else I am going to specify for you (fem.) in writing before your departure CCT 4 36b:11; ana tamkär abīja ušaq̱q̱alma u ſuq̱p̱im harrumūtim ú-s̱e-sa-ma šitišu ibaššu he will have it paid to my father's creditors and obtain the case-enclosed tablets and they will be in safekeeping with him CCT 1 45:9.
ašu 7c
cf. tuppini nu-šē-ša-am-ma ICK 2 147:20; tuppī ša PN ... talputuni šē-ši-am obtain for me the tablets which (the woman) PN wrote TCL 21 269:12; cf. tuppī ša ištī PN ašu-šē-ši-a-ni dinam give me the tablets which your father had obtained from PN ibid. 21; tuppam ... lu-šē-ši-a-am ma-ram they should obtain the tablet and then you (pl.) read (it) Contenau Trente Tablettes Cappadoiciennes 27:21; as to the tablet muzzizzūkā šē-ši-a-ni-ša-ma qāssumuna ukāl your employees have obtained (it) and they themselves are holding (it) CCT 3 19b:6; and passim with tuppī; bitam tulaqqītū ū tu-šē-ši you looted the house and took out (everything) CCT 3 24:13; should anybody claim them (the pledges) x kaspam ana PN isqaqal ū-šē-ša he pays two minas of silver to (the creditor) PN and (thus) releases (them) AHDO 1 p. 107:20; note the special nuance: patram ša Aššur šē-ši-a-nim patram nu-šē-ši pull out the dagger of Aššur (in the oath ritual) we pulled out the dagger (and PN declared) OIP 27 2:21, also TaM 1 7d:7.

c) in OB — 1’ in gen.: mamma pūḫšu idīnma šu-aṭi šu-ši-a-am give somebody as a substitute for him (the sick man) and get him released from there PBS 7 35:11; cf. kaliqku ... šu-ši-a-an(?)-ni(?) I am detainted, get me released CT 2 19:36; nipātika ina surparim šu-ši-a-am get your pledges released from the workhouse CT 6 32e:16; cf. wardam ... šu-š[i]-a TCL 18 79:13, šāti ... iktālu ... šīrimnu šu-ši-a-āš ū-šu they have detained him, try hard to get him released TCL 17 59:29, cf. šīrim[n]uša li-šē-šu-ūn-šu-šu ibid. 16; ina šalmāti bēli atta tu-ša-ši-a-an-ni-a ti you, our lord, have helped us come out unharmed (when our lord—the addressee of the letter—was in Sippar and the matter was investigated) PBS 7 102:7; šuṟurna u di-ru-nī šīla₂ arḫīš li-šē-šu-ī-kūm give orders that they quickly release the ram and the lamb for you A 3546:12; fish given ana uku-šu-šē-ša u šu-ši-a-nim UET 5 607:4; kīna še’am šatu [uš]-šē-šu-ū šammiṃmadamma atṭaratdakkum as soon as I have obtained that barley I will package (it) and send (somebody with it) to you TCL 18 87:18; appūtum bilat eqlīqa šu-ši please, get me the rent for my field CT 29 6b:22; cf. še’am ina še.gu.n PN šu-ši-laj YOS 2 13:11; ina GUR, I še.gu.n šē-ši-a-am he should obtain for me one gur of barley from the silo TCL 18 87:8; your letters should go to important persons ina šilīšunu 20 GUR še i nu-šē-ši-a-am let us obtain through their protection twenty gur of barley ARIM 22:40; atbi u biši lišpuramma sušuppī lu-šē-ši if my lord and father sends me word, I will obtain dates YOS 2 93:13; PN 1 1/2 kaspašam šēram tu-šē-ši-a-am-ma (for šuṭaṣṣiqam) have PN obtain for me seed for 1 1/2 (shekels of) silver (send me that much seed) YOS 2 2:7, cf. šu-ta-ši-a-an-ma šibālimin ibid. 143:13; kaspašam šu-te-ši-a-na kaspašam muḫur obtain silver (wherever possible) and cash the silver VAS 16 136:10, and passim; mala ubdū ul ū-šē-[š]-ši (var. ū-šē-ši) he (the widower) will obtain nothing of what he had brought (as marriage gift)

Gotzett LE § 18 A ii 4 and B i 18; referring to the acquisition of real estate: x land the share of PN itti PN₁ PN₂ māraš PN ū-šē-ši PN₃ the daughter of PN has acquired from PN₂ CT 3 34:11, and passim; ina awat šarrīm kirēm ū-šē-e-ši BIN 7 166:9, cf. also, in difficult contexts: PN ū PN₂ aš.eš ib. ta.an.e ur.a,sē.gati i.ba.e.na YOS 12 185:43, and AšPN PN ... PN₂ ana qātī ekallī ū-ša-aš-ši-a-ma BE 6/2 9:7; ŠU.NR. qaš ši Sin ū-šē-[š]-i-... they took out the great symbol of Sin RA 25 43:4; šimmam maršam ... ina binītātišu li-ša-ša-aš-šum-ma (see binātu mng. 1a) CH xlv 65.

2’ referring to the renting of fields: šimmma awšūlum eqlam anu šerēšītim ū-šē-ši-ma if a man has rented a field in tenancy CH § 42:65, and passim in OB legal, also anu šerēšītim anu bālīm ū-šē-ši BE 6/1 74:9, and passim, anu šerēšītim anu tabba šē-šē-ū VAS 7 99:11, and passim, also anu mu₃.kam anu tappūtim anu īlu₃.ch.₃.₃.₃.₃有益 ina Tabba BE 6/2 79:10, and passim, nam.gū.un nam.mu₃.kam ib.ta.e.a VAS 7 17:10, nam.ur₃.u₃.l₃.še ... a.mu.u₃.a,sē ib.ta.an.e BE 6/3 29:11, and passim in Nippur, nam.ur₃.l₃.še še’im u šamaššammi [na]m.u₃.kam ib.ta.
asū 7d

É.A BIN 2 91:7, also NAM errēṣṣūtim NAM še.igiš.É NAM.IGI.4.GALLA ib.ta.É Boyer Contribution No. 193:9; aššum x šukussika ša ana errēṣṣūtim ititka ú-še-ṣi-ú u ūppaka tuṣṣibanni concerning the two bur of your sustenance field that I have rent from you in tenancy and for which you have made out a contract for me UET 5 4:8, also ibid. 51:7, cf. ana e-re-ṣi-im ú-še-ṣi ibid. 212:8; ana še. giš.ī sapānim u še erēṣ ša ana nēsepēlim ú-ši-ši he rented a field in a “collection” contract in order to plant sesame(?) and to seed-plow barley YOS 173:8; and passim; a.ša ki.ṣum.ma.. . . nam.ki.ṣum.ma.še... ib.ta.an.ē.ēš they have rented an onion field to grow onions PBS 8/2 180:10; see also sub tepētu; note in letters: [an]u eqlum šu-ši-im nūdi aḫim la tarāšši do not neglect to rent a field TCL 17 25:11; x eqlum... itti mārī PN ana errēṣṣūtim šu-ša-a-ku I am renting a field in tenancy from the sons of PN PBS 7 103:6; cf. eqlum... šu-šu-ūl(!) CT 29 25:11, x.Ā.ŠA še’im ušt-a-ši-a-ku-um TCL 18 88:9, and passim.

3’ referring to the renting of houses and gardens: É rugbum ana kīrim... ú-še-ši he has rented an upper story against payment of rent BÀ 5 498 No. 23:6, and passim, cf. É ana KAKŠE ša mu.1.kam.še ú-še-ši BE 6/1 30:8, nam.ga.an.dúr.še ib.ta.an.ē PBS 13 33:3, see also aššibūtu; É.KI.ŠUB.BA... ana mānāḫātim i[ả.št]E.A Jean Tell Sifr 60a:5; note in letters: 6 ša [.ŠI].DAGAL ša PN ušt-a-ši-a-kum I have rented for you a house of six sar on the square belonging to PN VAS 16 62:13; kīram ana šākinūtim ú-še-ši BE 6/1 23:8, cf. GIŠ.SAR gāg.ā.dē ib.ta.an.ē PBS 8/1 21:11, and passim, see sub šākinu, tarkubtu, etc.

4’ referring to the hire of persons: PN mu.ni ki PN₂ ad.a.mī PN₁ nam.mu.1.kam ib.ta.ēa PN₃ hired the person named PN from his father PN₂ for a year Grant Smith College 257:5, and passim; note in a letter: 1 SAG.GEMÉ šu’āti ú-še-ṣi-ši-ma he hired that slave girl for her TCL 18 102:19.

d) in Mari: dimtam ú-še-ṣi-im they have delivered the siege towers ARM 2 107:15, cf. aššum šāb PN ištu GN šu-ši-im ARM 4 37:7, šābam... [u]-ši-šu-ni-[i]-ku ibid. 11, also šābam ša ušt-a-ši-e-em ARM 2 3:11.

e) in Elam: A.ŠA... itti PN PN₂ ana 6 GN kaspim ú-še-ši PN₃ has rented the field of PN for six shekels of silver MDP 28 430:6; cf. A.ŠA... itti PN PN₂ ú-še-ši ana esū tabal 1 GN kaspim īṣqul A.ŠA ú-še-ši PN has rented the field of PN₂, he has paid one shekel of silver under the condition “Collect-and-take-away (the harvest),” he has (thus) rented the field MDP 23 250:4 and 6, and passim in similar phrases.

f) in MB — 1’ in gen.: in all four persons [ištu] bit PN PN₂ ú-še-ša-am-ma ina kīlu PN₃ PN₄ ana PN₁ ipqīd PN₂ took out of the house of PN and entrusted them to PN₃ in the detention house of PN₃ PBS 2/2 89:9; five persons are detained in the house of PN PN₂ u PN₃... ana šu-ši-i amēltī ša PN izzizu PN₃ and PN₄ have assumed guarantee to obtain the release of the persons belonging to PN BE 14 2:11; his master put PN under detention PN₂ puṣsu iḫnasma ú-še-ši-si PN₃ assumed guarantee for him and obtained his release BE 14 135:7; he put PN under detention puṣu ikkūma adanna... iṣkūmna aḫkasu ú-še-ši but he made a promise(?), set the term (for the 2nd of the month Simānu) and obtained the release of his wife Peiser Urkunden p. 33 VAT 4920:12.

2’ referring to deliveries: x emmer wheat PN kwuk ekalli ú-še-eš-sa-am-ma ana PN₂ inandin PN will obtain under a sealed document of the palace and deliver to PN₃ BE 15 50:4; cf. emmer wheat aššum... KIŠiB š.ŠUMUN šu-ši-i BE 15 36:19; naphar x erā ša bit kwukki ša ekal ku-us-si šu-ša-a a total of x copper which was obtained from the sealed storehouse of the winter palace BE 14 124:7f., cf. gold sun disks ša [u]-l-tu Š.ŠUMUN. KIŠiB šu-ša-ni PBS 2/2 120:45 and 42; x emmer wheat(?). ša TA NIG.KUD.ŠA KI.MIN šu-šu-ū PBS 2/2 5:22; unīte x ištu bit x KIŠiB(?). šu-ši-āš šu-nu-ti-mi u ušt-e-eq-ši “obtain the [...] utensils from the store-
ašu 7g

house(?),” and he brought (them) out Wiseman Alalakh 113:9f.

**g** in RS: [ig] PN rábiši ša uš-te-ši XA. Kišša Lugal before PN (last witness), the rábišu-official, who obtained the king’s seal (seal described as “sean ‘dionastique’ original”) MRS 6 169 RS 16.145:25 and pl. 50.

**h** in Nuzi: minummē márē PN 1 amta ... anā PN₃ inandinu[ma] u PN₃ ū-se-es-ši-u-uš if any of the sons of PN gives a slave girl to Tehiptila, he obtains the release of (PN’s child) PN₃ JEN 607:21, cf. 1 alpa PN u PN₂ anā PN₃ inaddinuma u eqelēnu ū-se-es-šu-ū JEN 318:13; 4 šimittu narkabatu ištu bit nakkamta PN ... uš-te-ši ana gat PN₂ ittadinšunu PN took out four sets (of reins) for chariots from the storehouse and gave them to PN₃ HSS 13 276:5, cf. anā nakkamta uš-te-šu-ū HSS 9 55:4, and (after a list of persons) annātu amēšu PN u PN₃ ū-se-es-ši-šu-nu-ti these men PN and PN₂ have taken over HSS 16 455:11.

**i** in MA: tuppāte ... ša ina bit majālija šaknani še-ši-a-ni anā PN dīna take out and give to PN the tablets which are deposited in my卧室 KAV 102:16, cf. nu-ul-[te-ši]-a ni-[i]-[l]-dīn KAV 100:29; šinna ša piri ša štu bit nakkamte še-šu-a-ta-ni inā pitti ša muḫḫī biti šaknušunu the ivory which was taken out of the storehouse and was placed under the responsibility of the overseer of the house KAV 205:6; bit nakkamta pilīa tuppātatu še-ši-a-ni open (pl.) the storehouse and take out the boxes KAV 98:12, also 99:14, and passim in these letters, cf. also KAV 105:13, 109:21, KAJ 249:10.

**j** in Hist.: illānišunu busāšunu ... šallasušunu ūš-ša-a I took out their images, their possessions, prisoners, (and burned that city) AKA 59 iv 3 (Tigl. 1), and passim in similar contexts, cf. nīṣigī šalīšu ulu geršisu ūš-ša-am-ma šallatiš amēnu OIP 2 37 iv 28 (Senn.), and passim, šāšu ... ulu gerēšu GN ... ūš-ša-ād-šum-ma šallatiš amēnu Winckler Sar. pl. 33 No. 69:81, also ūš-ši-a anā alīša GN ubla KAH 2 84:88 (Adn. II), ūš-ša-am-ma ... urāšu anā GN Streck Asb. 42 v 4; kunukku anna ... TA makkur GN us-ši-ši-ād-sā this cylinder seal I took out of the treasures of Babylon Weidner Tr. 38 No. 29:7 (Senn.); referring to gods: RN ultu gerēšu Elamitu lemmēti ūš-ša-an-ni-ma usšerrābbani gerek Emmu Assurbanipal will take me out of evil Elam and bring me back into Emmu Streck Asb. 58 vi 114, also ūš-ša-am-ma ... anā aššišunu utiršunāti OIP 2 83:50 (Senn.); šalam [pūḫīšu] ... ina qātī ... mārīšu iškunnuma ... ūš-šu-ni ina mahrija he put an image representing him into the hands of his sons and they brought it to me Borger Esarh. 105 ii 23; atappā la mīna šurrūša ūš-ša-ā[m-]ma he drew water in countless ditches from it (the main canal) TCI 3 204; guppūš me ... ultu lībbī KUR GN ... ūš-ši I obtained plenteous water from Mount Taš OIP 2 79:13 (Senn.); inā geršišun urqitu la šu-sa-at where (since the days of old) no vegetation had been produced Lyon Sar. 8:55, cf. a-a ūš-ši-urqiti may Adad not let (his fields) produce any vegetation MDP 6 pl. 11 iii 13 (MB kudurrū); Gula ... simma ... inā zurnišu li-še-šī may the goddess Gula make his body break out in a sore ibid. iv 9; the legitimate king, the sun of Babylon muš-ši-nūrim who spreads light CH v 6, also nāram ūš-ši(var.-ši)-ši-na-šī-im ibid. xl 21; epēšīna ... ana tanādītim šū-sa-a my deeds are worthy of praise ibid. xlii 1; a temple ša ... ana tanādīti šu-su-ū fit to be an object of admiration AOB 1 122 iv 16 (Shalm.1); kalād ina manzi ḫallalt[i] tanittī qarrādāšītu uš-ta-na-su-ū KAR 360:5, see Borger Esarh. 91; see also Kagab B, in lex. section; sikīr sumiṣa damqu ūš-šu-ū anā rēšēti they (the gods) made the fame of my good name reach the highest point Winckler Sar. pl. 26 No. 56:2, and passim in Sar., also nibīt sumiṣa kabti ana rēšēti ūš-ši Borger Esarh. 46 ii 33, see also JRAS 1932 35, in lex. section; errēšī ša ališu ... qēpu ajumma ... ultu ališu la šu-ši-im-ma that no official takes a farmer away from his village MDP 2 pl. 21 ii 42 (MB kudurrū).

**k** in lit.: ḫattā kippata ... े-ma ana sarri [inandin] he (the priest) brings out the
asû 71

scepter, the circlet and [returns them] to the king (contrasting userribsuniti line 418) RAcc. 145:448, cf. erêna ina ḫuluppaggi ina panišu EMEŠ-nim-na (see ḫuluppaggi) KAR 132 iii 17 (NB), see RAcc. p. 102, also ú-še-ṣa-am-ma paššûru he (Gilgâmeš) brought out a table Gilg. VIII v 46; ana UD.15. KAM ilis siparri ana pani Samaš tu-še-es-si for the 15th day: you bring the copper drum before Samaš RAcc. 16 iii 10; Anunnaki šu-ṣa-a (var. šu-ṣa-na) ina kussi ḫurâši șūšib bring out the (images of the) Anunnaki and set (them) on golden thrones CT 15 48 r. 33, cf. ú-še-ṣa-a(var. -ma) . . . uşṣib ibid. 37 (Descent of Ištar); šu-ṣi imbara produce a fog RA 46 28:12 (SB Epic of Zu), also ibid. 92:67 (OB version); [...] sapârâšu kalîš uš-te-si [he threw] his net, let it out fully En. el. V 64, see JNES 20 160; tuš-te-es-si bitišu pagratu ša uldu (see birkû mg. 3a) AFO 19 66:10; ú-še-ṣa-am-ma te-(ni)-še bitišu sinnušu u zikri he had all the people of his household, male and female, come out AnSt. 6 156:149 (Poor Man of Nippur), cf. ina ma[ja]l m[iši] ú-še-si-ú rabûtu they make the nobles come out of their beds (to celebrate) Gilg. I v 12; na-mir-ta šu-ṣi bring forth light RA 46 28:2 (SB Epic of Zu), cf. na-wi-ir-tam šu-ṣi ibid. 90:53 (OB version); mu-še-ṣu-ú urqile who produces vegetation En. el. VII 2, cf. (Samaš) mu-še-ṣu-u [...] Langdon Tammuz pl. 6 i 9 (Senn.).

1) in omens — 1’ in the protasis: summa immenum lišānu uš-te-ni-si-um if the (slaughtered) sheep sticks its tongue out repeatedly YOS 10 47:6 (OB behavior of sacrificial lamb), cf. DİŠ EMEŠ-uš uš-te-ni-es-ši-a AJSL 35 157:62 (physiogn.), also (referring to a snake) EMEŠ-a CT 38 35:55 (SB Alu); summa amēlu še.NUMUN ū-ma if a man raises (barley from) seeds (and a raven sits on it and calls to the left of the man, the furrow will increase its yield) CT 40 48:38; guššûrē ša bitâti a.MEŠ ĖMEŠ (in the town Daban) the beams of houses produced leaves CT 29 48:15, restored from Rm. 2,286 (SB prodigies), cf. ibid. 9 and 10, see Weidner, AFO 16 282; summa alu tubqinnāšu ū.ukūš ū-še-ṣa-a if the corners of a city’s wall produce cucumbers CT 38 3:46 and 47f. (SB Alu); note summa ina eṣeṣērišu mahšma BÁD-ma KI.DU-šu la ĺ-a Labat TDP 106:35, cf. summa qinnaršu tarkama KI.DU-šu la ĺ-a u mé la ušērid ibid. 132:60 and 236:51; summa šinatišu tammarma lištīšu EMEŠ-ni if, when you examine his urine, it produces marrow? Labat TDP 136:52, also UZU.ME-šū ĖME-ni ibid. 53; if ants ina bit amēli tumurtašunu ū-še-ši-ni bring out their buried eggs (?) from the house of a man KAR 376 r. 4, cf. [na]-kām-ta-šu-nu ú-še-šul-nim-ma itabaku they bring out their stores (?) and spread them out KAR 377:39f.; if a dog ina bit amēli ḫusāba ū brings out a piece of wood from the house of his house CT 40 43 K.8064:11, cf. if a snake ina bit amēli mimma uš-te-ne-es-si KAR 386:48; if a falcon in the window of a man’s house qinna ĖMUSEN ū-še-ṣa-am-ma [...] removes an eagle from its nest and [installs itself] CT 39 23:10 (all SB Alu).

2’ in the apodosis: nakrum šallassu ū-še-es-si the enemy will take booty CT 3 4 r. 67 (OB oil omens), cf. nakru īna lamītu iṣabbatma ŠAM.RA Ī the enemy will seize the city under siege and will take booty KAR 423 iii 28, and passim, see šallat; umman ana kirri[m] (for girrim) taṭarradu niširi nakrum ū-ši-si-a-am the army you are sending out on a campaign will bring back the treasures of the enemy YOS 10 36 ii 43 (OB ext.); kakkū mu-še-ṣu-ā nārāri the sign which brings help CT 31 28 K.187+:12, cf. KAR 148:30 (SB ext.); šarru LÚ.GIL.IMEŠ máti nakri Ī the king will bring away the elders of the enemy country (as prisoners) CT 27 37:8 (SB Ibāb).

m) in med.: tušellamma baḫrûssunu tuše-es-si you remove (the medications from the oven) and take them out hot Kocher BAM 156:9.

n) in NA: ussadbiyuka us-še-ṣu-nik-ka itibûka they have persuaded you to come out and have surrounded you Craig ABRT 1 22 ii 11 (NA oracles); egirri isṣu pan bēl pāḥati LÚ Madaja u-še-si-ia-a the Mede brought me a letter from the governor
asū 70

ABL 208:8; sīmek issu mātīni nu-se-sī-a mā Mannaja ina qabsī mātīsu iktala the Manne-
ans hold in their country the horses we had
brought out of our country ABL 165 r. 4; the
king should give orders to PN lu-se-su-
na-ši memēni la uramāmnāšī la nāṣa so that
he obtains our release, nobody (here) wants to
release us and we cannot leave ABL 181 r. 3;
x nāşēte Aššuraja Tabalaja issu GN issu GNz
u-se-sī-a ina qātē mār šprija ina mūḫṣī šarrī
ussēbīla I have brought out 180 persons,
Assyrians and natives of Tabal, from the
cities GN and GNz and sent them with my
messenger to the king ABL 602 r. 1; qurādu
Irāra ḫurāṣī issu libbi u-se-sī-a he took out
from it the golden (image of) heroic Irār
ABL 1372:15; ila u-se-sā-a u usuḫhar uṣērāb
he will take out the image and bring it back
again ABL 65 r. 2; ulnu annitu us-se-sī-a
ana šarri bēlija aqtībi I found out this matter
and reported to the king my lord ABL 1397:9;
issen bit ša rešī ša šarri u-se-sa-ku-nu mā
gātātekumu ... ātāṣa I took you out of the
house of the royal official and assumed
the release of the (pledged) person ADD 218:8,
debtor) pays x silver LU
guarantee for you VAS 1 96:9; if he (the
debtor) pays x silver LU u-se-sa he obtains
the release of the (pledged) person ADD 218:8,
cf. urdašu u-se-sa ADD 161:9, eqalšu u-se-sa
ADD 81 r. 4, [māršu] u-se-sa Iraq 25 pl. 25
BT 139:9, and passim in such contexts, see Deller,
Or. NS 34 169; 2 ānīr kaspa īṭīdīn ana bu-
su u-se-sī-a ADD 781:7; for DN-mūṣēgī in NA
personal names, see Tallqvist APN 154b.

o) In NB: PN ulu biš kilu [u]-še-sa-am-ma
ana PA inna he obtained the release of PN
from the house of detention and handed him
over to PN, BE 10 10:8, cf. PN ulu biš kilu šu-
ša-am-ma pū-sušu lušāša ibid. 5, also ulu biš
kili ša PN u-se-sa-šu-nu-tu UBL 736 r. 4;
lullikma aḫḫa lu-se-sa-a u nikkassija buttāššā
I will go and bring my brother out and also
carry off my possessions ABL 228 r. 6, cf.
300 ērīn mez ... ul-se-su-nu ABL 459:7;
aššassu šu-sa-am-ma innāššu release his
wife and give (her) to him TCL 9 107:34;
udē kaspi u udē ḫurāṣī ša ana šalām biti
... šu-usu-nu u tuṛruma ka-an-su silver
and gold objects which for the šalām
biti ceremony were given out, returned and
stored (again) YOS 6 189:4, also ibid. 192:4 and
YOS 7 185:3; two marked sheep ša PN
ulu biš PNz u-se-sa-am-ma which PN had
taken out of the house of PNz YOS 7 35:4,
cf. uš-eš-šu-ū addabūma YOS 7 123:7; mimma
mala elat x suluppī TA in PN uš-eš-šu-ū PNz
sarri ša PN šā if he has taken anything
above the x gur of barley from the house of
PN. PNz is a criminal with respect to PN
Pinches Pook No. 15:8, cf. mimma mala ina
bit PN aššānu uš-eš-šu-ū whatever I had
brought into the house of PN I will take out
VAS 35:7, mala PN ana bit PNz uš-eš-ri-bu
u-di-ig-ši Evets Ev.-M. 24:15, also mimma
mādu ulu bit [kare] ina mūḫṣīja uš-eš-ši
TCL 13 170:7, and passim in this text, also
luṭēma lu-ši-ig-ši-ka YOS 7 75:11; aššānu ina
libbi uš-eš-šu-ū they will open outlet ditches
from (the main canal) BE 9 101:10, cf. ibid. 12,
PBS 2/1 215:8, VAS 5 10:6, see āsūlu mng. 3.

p) In astron.: anē ē-ū in order to
transform(?) Neugebauer ACT No. 200 ii 15,
cf. anē šu-su-ū ibid. No. 204:15 and r. 1, 9,
see ibid. p. 248.

8. šāṣa to evict, to make leave, to expel —
a) In OB: awrām šu-ātī ēlam uš-eš-šu-ū they
expel this man from the town CH §
154:71; lu ḫakmu u lu ḫarrāphum ina ē-ĒHLA
nukarrībbē šu-ši-ē evict the men from ḫakmu
and ṭarrāphu from the settlement of the
gardeners OLZ 1915 172:18; if he comes back
empty-handed he will take me by the hand
[ma]babīm uš-eš-št-an-ni-ma ēlam muter-
ram ul arāšī he will expel me and I
will not have a god who brings me back
VAS 16 140:23; šumma lībbaka aṣṣāda[m] PN
li-šu-šu-ma if you wish, they will evict
the tenant PN VAS 16 170:8.

b) In Mari: wārīdā 1-[u 2-šu] ina libbi
Addā [us]-te-šu-ni-[n-ni] some servants have
repeatedly alienated my daddy's affection for
me ARM 1 108:19.

c) In hist.: ša PN ... uš-eš-šu-ū ēlūšu
who removed PN from his city Lyon Sar. p.
5:32; nuš-eš-šu-ātu u ū-sāg The-One-Which-
Removes-Abomination (name of the mušālu-
Gate) CT 26 31 vii 80 (Senn.), parallel SITT
372 6, see JNES 26 198.
ašu

8d

d) in lit.: ina zumri annanna...šu-ša-a-ta nāsištā a tardiša be expelled, removed and sent away from the body of so-and-so KBO 14 53 ii 17 (inc.), lu šu-ša-a-ta lu kuššudāta] ZA 45 204 iii 7 (Bogh. rit.); ina zumri annanna...nāsištā šu-ša-a-ta be removed and driven out from the body of so-and-so KAR 184 obv:(1) 14, cf. li-še-ši limumu Maqlu VII 28; ina pan SCALL šu-ši mukil rēš lemutti drive out the evil spirits with (lit.: before) your divine lamp KAR 58:44; ṭurrissuma šu-ši-šū [ana] bābi send him away – drive him out the gate AnSt 6 152:60 (Poor Man of Nippur), cf. ṭurrissuma ul-te-ši-[šū ana] bābi ibid. 63; the name of the second (clay dog) is: mu-še-šu-u lemutti the one who drives out the evil KAR 298 r. 21; ana mimma lemmu...ušur-balatu ú-še-šu-u AAA 22 62 r. ii 41, cf. tablisu-nāl šu-ši-šū-nu-li 4R 58 i 15, dupl. PBS 1/2 113 ii 43 (Lamaštu).

9. šūši to escape: ēpiš lēmnēti la ú-še-šu-ú itišu from whom no evildoer can escape En. el. VII 36, cf. ú-še-šu-ma nāpāšūtu īšērum ibid. IV 109; for a parallel intransitive use see ṛerbu mng. 5.

10. šūšu to escape (passive to mng. 6): ina...šuruppā ṣurbāšu li-bu ša šadī...išeš innēšīr ībāštu isšalli [uš]-te-ši-ši-ma ina šalinti ana māt nakri šūtu ikkasād will he avoid, be saved from, stay in good health, remain well among chills, frost, mountain fever, escape and arrive safely in that enemy country? Craig ABRT 1 81:15 (tamūta); ina balika ina puṣīqti u dannati ul uš-še-šu-u they cannot escape difficulties and hardship without you KAR 26:26, cf. uš-te-ši-ši inaš bītiqā I escaped from my house Lambert BWL 32:50 (Ludlul I).

11. šūšu to fight with one another – a) in OA: miššu ša atta u āhuqa ša ina barīš-kunu ana kaspiškunu u ṣurūsākunu tu-ṭše-ša-a-ni why are you and your brother fighting between yourselves for your silver and your gold? TCL 20 112:12, cf. mannum šiti ēmmu šitu-te-ša-a-ni ibid. 13, attānu ša tu-ṭše-ša-a-ni ibid. 20; šiti āhuqua lu tā-bā-ti-ma la tu-ṭše-ša-a you should be on good terms with your brother and you must not quarrel (with each other) ibid. 36.

b) in OB: āta u PN [u-u]š-[še]-ša-a-ma PNu 2 PNu līsānikumma dinām qibāšunū-šimmu if you and PN should get into an argument, let them summon PNu and PNu (to come) to you and decide (pl.) the case for them (so that he who has to collect the barley should actually collect it) TCL 17 21:18; he (Ēa) set his mind to create Šaltu aš-šu-te-ši-in itī Ṣistar to fight with Īstar VAS 10 214 r. v 33 (Agušaja).

c) in SB: la uš-te-šu-u itī[ša?] (in broken context) BA 5 651:30, see also KAV 218 A ii 7 and 15, 40 and 44, in lex. section.

The meaning of the III/2 form šūšu (lex. section and mng. 11) is not connected with that of šūšu, passive šūšu (see mng. 10), as is also indicated by the different Sum. equivalents (a-dāmin, etc., and not ū). There are a few non-paradigmatic forms for ašu which seem to suggest a primae yod variant: E-ši-da-num (for Usī-dannum, see mng. 2m) BIN 9 388:4 (OAKK.); mimma lemmu ša ina biti e-šu RAec. 142:380, i-ša-a dEN...i-ši-i Bēletni. Paulis Akītu pl. 8:5f., see Zimmem Neujahrsfest p. 111; i-ša-a-ni (see ūru B mng. 1d) Maqlu II 155, ina UD.29.KAM ša MN i-šu-ši Ina 17 132:22. However, ana aburri iš-ši-a-am (for usši'am) YOS 10 36 i 37 (OB ext.) is more likely to be a phonetic variant. See also von Soden GAG § 103n, and Held, JCS 15 23f.

Ad mng. 5a: Oppenheim, JAOS 61 271. Ad mng. 5b: Borger Esarh. p. 97 note to line 18; Oppenheim, JAOS 61 261.

āšu

(wāšiu, wāšū, fem. āšitu, wāšitu) adj.; 1. going out, departing (messenger, army or traveler), inclined to go out, to stray, wayward, 2. leading out (said of a street or lane), 3. disappearing (disease), protruding (object), solo (singer), future (days), outgoing (month), outgoing (merchandise), 4. (a math. term); from OA, OB on; wr.yll. and ē (SAG.GI4 for la āšu CT 39 45:31); cf. ašu.
ãšû
guruš zag, ē = et-lu a-šu-ú departing young man Nabnitu M 258; sil sag gi₄ a = pe-hu-ú, la-a a-šu-ú blocked (street), (street) not leading out Ira D ii 21f.; sag gi₄ a = la a-šu-ú Nabnitu M 258; an ašan ti-il-la (pronunciation) = a-šu-ú (also = sūtu, ṛibu, silum, etc.) Kagal H 18; la-an ašan = wa-ši-úil, sal lu—an ašan = wa-ši-ú[tum] OB Lu A 25f.; [...] = [a]-ṣu-ú MSL 6 p. 138:6' (Hh. VII).

ā.zāg nu-da ē ā.zāg nu zi xī ā.zāg huː min la a-šu-ú min la-te-bu-ú min lem-nu ASKT p. 84–85:47; [lū], ë-na-ta nam ba tuku ē-da; itti a-ši-i la telrub] you must not enter with the one who leaves CT 16 39:28.

a-ši-tum, a-hi-tum = mu-[...] a-si-tum, a-hi-tum = mu-[...]

1. going out, departing (messenger, army or traveler), inclined to go out, to stray, wayward — a) referring to a messenger: ippaniṭima wa-ši-e-im šeḫilanim send me (the silver) with the next messenger CCT 2 1:19, cf. BIN 4 25:32, 221:15, KTS 42d:3', and passim, note ippaniṭima wa-ši-e TCL 14 1:16, also luqutam īši panimma(!) wa-ši-im ana šerini šeḫilanim TCL 19 69:31, and cf. CCT 2 35:26; [me]her tuppim ... ana wa-ši-im šeḫilanim CCT 3 19b:26; ina bairkiṭum wa-ši-e annakka nušebalam we will send your tin with the later messengers AAA 1 pl. 22 No. 4:8'.

b) referring to the army or an important person leaving the city: wa-ši abullija nakram idāk the one who is leaving by my city gate will defeat the enemy YOS 10 46 v 39, also ibid. iii 3, 26 i 24; wa-ši abullim nēšum idāk a lion will kill one who leaves by the gate YOS 10 26 ii 32; wa-ši abullika itti nakrim ula innammar the one who is leaving by your city gate will not meet with the enemy YOS 10 36 i 42 (all OB ext.), cf. (in difficult context) summa mulaka ... wa-ši-i RA 35 46 No. 18b:2 (Mari liver model); summa ana ERIN KASKAL wa-ši-im teppuṣu if you make (the divination) concerning troops marching out on a campaign CT 3 3:36 (OB oil omens); ēṣepka ana màṭ nakrim ur rađma wa-ši-a-am ileggi your expedition will go down to the enemy country and will take (as hostage) someone who has come out YOS 10 36 iii 5 (OB ext.); āmāt ē gīr a-ši-ič tab-ās an omen concerning leaving, the expedition marching out will be stopped KAR 423 iii 25 (SB ext.).

c) inclined to go out, to stray, wayward: if his right eyebrow is heavy ana sinniši wa-ši he is inclined to philander Kraus Texte 5 r. 15' see also Nabnitu M 258, OB Lu A 25f., and Malku I 129f., in lex. section; in broken context: wa-ši É-ši [...] Kraus AbB 1 28:13, wa-a-ši É.GAL-kim Boyer Contribution No. 125:7 (both OB letters).

2. leading out (said of a street or lane): a house bordering sūqu qatnu a-šu-ú the narrow lane leading out Nbn. 258:6, also Peiser Verträge No. 117:7, Bohl Leiden Coll. 2 p. 55:6, TCL 12 43:6, and passim in NB, see Ungnad NRV Glossar 32; negated: itu sūqi qatnu la a-šu-ú leading the narrow lane without exit Cyr. 128:12, BE 8 115:10, BRM 1 34:11, BRM 2 36:15, 49:6, TCL 12 43:6, Camb. 423:7, Speelers Recueil 298:7, Bab. 15 p. 188:5, and passim in NB, see Ungnad NRV Glossar 32; note sūqu la-šu-ú VAS 5 64:2 (all NB); exceptional in SB: summa āmēlu īna SILA SAG.G1 te if a man has sexual intercourse in a lane without exit CT 39 45:31 (SB Alu); referring to alleys: bīrīti la a-ši-ti TCL 12 10:10, cf. Cyr. 128:21 and BE 8 149:6; mūṣā la-šu-ú blocked exit VAS 5 67:2 (all NB).

3. disappearing (disease), protruding (object), solo (singer), future (days), outgoing (month), outgoing (merchandise) — a) disappearing: see ASKT p. 84–85:47, in lex. section; mursu la-ē KAR 111 r. 8; note with ēribu: dī'u ēribu wa-ši-ú intermittent dī'u-disease Labat TDP 156:7.

b) high-rising, protruding (object): urbānu a-ši-tu(var. -tū) ša pūt GN a high-rising mountain peak (lit.: finger) which is facing GN AKA 235 i 62 (Ass.); di-ma-atim a-ša-a-tim eli temenni protruding pillars upon the foundation terrace CT 37 12 ii 27 (Nbn.); garanda a-ši-[i] her (Tiamat's) projecting horn En. ol. V 44; obscure (referring to a piece of jewelry): kīrūta (of gold) ša qa-rid la a-šu-ú Nbn. 98:3; obscure: ana e-šē-ki wa-ši-i (see adāgu usage a) ZA 45 204 iii 21 (Bogh. rit.).
ašūdu

c) solo (singer): gal.a.zē.ē = a-šu-ū solo (singing kald-singer), gala.sin.da = MIN ki-iş-ri — kald-singer of the chorus Lu IV 172.f.


e) outgoing, past (month or day): irti ē ḫul litbal mu tu-tū du-muša lakallimanni may the outgoing month take the evil away (and) the incoming year show me favor JAOS 59 12:28 (SB, from Tarsus), cf. 20 ūmātā 20 mūšāti ē.sē-tu u ērītāti (see ērītu usage

a) Knudtzon Gebete 43:4.

f) outgoing (merchandise): x GUR (of dates) a-su-i-tu ADD 6 300:7 (NB).

4. (a math. term): 1 wa-si-am ana he:

pima TMB 211:16, cf. 1 wa-si-am simma ibid. 217:20, also [1 wa-si]-am sukunma ibid. 211:10.

Ad mng. la: Oppenheim, AfO 12 349 n. 17. Ad mng. 4: Thureau-Dangin, TMB p. 228.

ašūdu s.; (a dish of food of liquid consistency); NA; pl. ašudatu.

a) with reference to ingredients: DUK a-su-du harse zamri a pot of preserves of harsu and zamru fruits (mentioned after massitu pot) ADD 1018 r. 8, also ADD 1010 r. 4, 1017 r. 4, 1022 r. 5, 1024 r. 5, 1029 edge 3, note DUK a-su-da-a-te ADD 1126:3.

b) other occs.: a-šu-da-ti-ku-nu (wr. li-kul) may they (your sons and daughters) eat an a.-dish (made) of your (ground bones) as a dough Wiseman Treaties 447; obscure: ½ a-kal a-šu-di ½ DUK massitu ša šikari tōbi Craig ABRT 1 25 r. i 31, see BA 2 p. 629; mā nim-[... ] ša a-šu-di ḫu-ur-[ša] lu-ut-ka ABL 874:8 (NA).

von Soden, Or. NS 35 7.

ašulimtu s.; (mng. unkn.); lex.*

[e-s]-ir lagabnumun = itātu, kupru, a-šu-lim-tum A I/2:238ff.

ašur pindi see aşurpindi.

aşurpindi (or aşur pindi) s.; (mng. uncert.); lex.*

aştu

di-ig-bi-ir KINE.4INNIN = a-šu (-) pi-in-di[-i(-x)], a-mar ū-sa-an-dī[(i-x)], a-šar ū-sa-an-dī[(i-x)] Diri IV 294ff.

The writing and the context suggest that a. refers to a hearth or hearthlike installation (cf. pindu “charcoal”) dedicated to the goddess Istar; the other two Akkadian correspondences are “lookout(?) of the fowler” and “place of the fowler.”

aşušimtu (ašuštu, aşušumtu, aşušitu, şušimtu) s.; (a medicinal plant); SB; foreign word(?)

v. KI.4šēš.ki = su-pa-lu, a-šu-si-im-[i(-x)], a-Sar i-sa-an-[i(-x)] Dirī IV 294ff.; [...] [v. KI.4šēš.ki] = su-pa-lu, a-šu-si-im-tum Diri IV 23ff.

a) in Uruanna: [v. KI.4šēš.ki] : ū a-šu-si-im-tu (var. a-šu-ši-tu), [ū a-šu-ši-im-tu] : [ū x x] GUD (in şaşumtu-group) Köcher Pflanzenkunde 1 i i 37ff. (Uruanna II); ū ga-šu-um-tu: ū šī-[mu ... ], ū a-šu-ši-tu ANŠE = ū ša-[mu ... ] Uruanna II 331f.


For occs. wr. v. KI.4šēš.ki, see supālu. See also şaşumtu.

aşušitu see aşušimtu.

aşušumtu see aşušimtu.

aşušūtu see aşušimtu.

aştu (waştu) s.; moving out, waywardness; OB, SB, NB; cf. aşū.

a) in gen.: ultu Bābili ana a-šu-tu attaṣī I have departed from Babylon YOS 3 106:31 (NB let.); nakir a-šu-ta illakū a-ši ERIN DA[H x] the enemy who makes a sally(?) will [meet?] a relief contingent coming (against him) KAR 428:37 (SB ext.).

b) with alaku (in the idiom “to gad about,” OB): see alaku mng. 4a (aşūtu).
ašābu (wašābu) v.; 1. to sit down physically (on a seat, an object, etc.), to sit and wait, to sit idly, to sit down to weep or to mourn, to sit down to exercise a function, to be present (in an official capacity, said of kings, judges, witnesses, and gods and their symbols), to stay somewhere temporarily (on a journey, on a flight, etc.) (p.387), 2. to reside and live somewhere, to have a domicile (said of gods in their temples, cities, etc., kings in their palaces, officials in their seats of office, soldiers in garrisons, temporarily (on gods and their symbols), to stay somewhere to reside and live somewhere, to sit down to exercise a function, to make a person sit down, to install officers, kings, gods, etc., to mate things), as a dependent, a servant, or a pledge to do a tenant, to live in another person's household, to live in a house as a tenant, to live in another person's household, to assign a residence in their city Nippur JRAS 1919 190:1. 

su-uš ku = wa-ša-bu-um MSL 2 p. 151:20 (Proto-Ea), cf. [sa-uš] [ku] = [wa-ša-bu-um MSL p. 127 i 31; su-ša ku, su-ša ku = -I uu Ia 139f.; [si-e] [sre] = aš-ba ša ME 73.237. 

(a Active) aš-ba = šī-im-ma Ai I i 6; ū.bi. ku = ṣa-iš-ma ibid. 9, in ku = ṣu-šē-šib ibid. 11, ti-ill ti = wa-ša-bu A I/3 Part 4 ii 7, cf. [...] ti = wa-ša-bu ibid. 12; en.ne 6 ta til la, ašd adi ina ṣi-bašu Ai IV iv 9. 

[du-4] du₄ = a-ša-bu Idu II 28; 4 e.b.mar = du₄-gar = 4-š(štut) gar Emeas Voc. III 17, dur. mar = du₄-gar = min ibid. 18. 


Dur. an.ki uru.na.nam ām dū.rū.ne.en. dē.en: ina mišašu ṣu-ši-ta they took up residence in their city Nippur JRAS 1919 190:1 ff.; inim bi kur.ta dur. ū.na.meš: sahituššu ina eseret aš-bu the seven of them live in the nether world CT 16 45:129f.; ki.in.dar kur(var. kin) ra.kex(Kin) durun.na.a.meš: ina mepiš eseret il-ta-na-aššu-ba they always dwell in subterranean crevices ibid. 44:88f.; Eridu ki. tuša, ga, ni dū.rū.na.eš.am: ina Eridu ša šušu terrifying ina Eridu, the sacred residence ibid. 18:15f.; dur. ū.na.ku, ga: aši-bat šamé elāti residing in holy heaven BA 5 711 No. 66:4f., cf. dur.ri.eš: ṣu-bu SBH p. 76 r. 2; du₄-ka, ga, na.un, na.na.dū.rū.am: ina birkuš eseret aš-ši-ba-um a she seated him on her holy lap BA 5 638 No. 7 r. 15f.; dingir.re.e ne ki. tuš ša, dur ga bi in, dur. ū.na.eš.am a iš ina šašu ši iška anu šu-bi to settle the gods in a residence of their hearts' delight CT 13 35:19 (pl. 36); Ķiķaš.gar ba na.un.im, ib.dur. ū.na: ina šašiti ši-ši-bi I will make (the wife of Anzu) sit down at the banquet CT 15 41:20. 


gub ba nu.un nu.un zu. meš ku nu.un nu.zu. meš: uassu uš ida aš-bašu uš ida they do not
ašābu


giš.gu.za.ū.gu ku mar.am : ina kussi elīti ši-bi ibid. 88; ina kussi šu-šu-liba SBH p. 10/1 83 No. 9 r. 3f., cf. ku.bi.gar : uš-bru KAR 375 r. iv 6f.; [ša.k].kūša.ū.ki.ku.gi.ru.br : šištāti ina aš-dā-bi-br CT 16 44:80f.


RA = aš-šē-bru STC 2 pl. 55 K.4406:10 (NB Comm. to En. cf. VII 109); [ē] bi-i-tu sı gaj aš-šē-bru giš giš-ru-šu-a UFO 17 133:12 (NB Explanation of the name Esagilia); mãmm ki. ku. ana pan Šumā aš-šē-bru the oath (sworn) sitting on a seat facing the sun, with: mãša ša ana tarḫī mul.sag.me.č.gar uš-šē-bru that is when one sits (looking) in the direction of Jupiter (because the Sun corresponds to the planet Jupiter) Surpu p. 50 KAR 94:46ff. (comm. to Surpu III 23); aš-šē-bru ū uš-šē-bru tenant (is) one who lives (for rent) in a house Tablet Funka 2 r. 3 (Comm. to Aš Tablet XXII in CT 40 21 Sm. 532:7), see Weidner, AFO 21 46.

1. to sit down physically (on a seat, an object, etc.), to sit and wait, to sit idly, to sit down to weep or to mourn, to sit down to exercise a function, to be present (in an official capacity, said of kings, judges, witnesses, and gods and their symbols), to stay somewhere temporary (on a journey, on a flight, etc.) — a) to sit down physically (on a seat, an object, etc.): ina kussēm la tu-ša-bru you must not sit on a chair RA 23 25:16

ašābu 1a

387
passim in this phrase; *kallatu … šepē tannasiq*
tallaka tu-uš-šab the bride kisses the feet,
goes off and sits down ZA 45 42:6 (NA rit.);
kīma šarru ina šubrišu it-tu-ši-[bu-ni] as soon as the king has sat down on his seat
MVAG 41/3 60:4 (NA royal rit.); when Sunas-
sūra appears in audience before the Sun
roabāti ša Šamšī ištu GIS.ŠU.₃ elisšu manman
uš-uš-ab kimē < ... > none of the high
officials of the Sun shall remain seated on his
stool in front of him when he enter> KBo
5 5 i 43 (treaty); two statues of gold išten
 [...] išten li-išib one should [be standing],
one sitting EA 41:26 (let. of Supphiliumus);
mānim ina šubli ina maḫar DN a-sá-bu the
oath taken sitting on a chair before
Šamaš Šurpu III 23, for comm., see lex.
section; kalād ... adī tu-bübasnu ištissi
uš-šab as long as the kalā-singer (wears)
the lubār-garment, he does not sit down
beside the līlissu-drum UVB 15 p. 40:10', cf.
[ina] l[i]lissi siparri ina a-sá-bi-šā ibid. 14'
(NB rit.); tallik minu tu-si-ši-bi mi[u] you
went, what [is your profit]? you sat down,
what [is your profit]? Lambert BWL
278:7 (Bogh. proverbs); išlu razmu ša eli ameli uš-šā-
[bu] a destructive spirit that settles on the
man (opposite: ištebbi) KAR 33:1; zī-ki lišub
a-sab-ki lu-si-bu (text -i) they may rise with
you and sit down with you UET 6 410:9, see
Gurney, Iraq 22 222 (inc.); [šunma] ina a-sa-bi-
šā šīnātu [...]-šū x ra x if (a man dreams
that), while sitting, [his] urine [...] him Dream-
book p. 311 Tablet VII y+1, see p. 266; if a man
during his sickness shivers zī-bi u ku-āb
is restless (lit.: stands up and sits down)
(preceded by ištebbi u ikammis) Labat TDP
158:24, also ibid. 90:9 and 114:34'; 
Mummu ... uš-ba-am-ma birkāšu Mummu
sat down on his chair En. el. I 54; ina kussi
tamī it-ta-šab he sat down on a chair (used
by) an accursed person Šurpu II 101; one of
the officials of the king ina kussi šappittim
[t]r̓u idī šarrum uš-ša-[ab] sits down on a
lower chair beside the king RA 35 2 i 14, cf.
šarrum ... ina kussi mallāḥim uš-ša-ab
ibid. 10, also r. iii 26, and uš-ša-am-ma r. iii 15
(Mari rit.); kussi ša a-sa-bi-ka the throne
upon which you are sitting EA 195:8, and
while he was sitting on his hams (sleep overcame him) Gilg. XI 209; the man (suffering from kis libbi) ina muḫḫi šēpēšu ūkmatmama ū-šab should sit crouching (with šūšubu in line 11, see mng. 4a) Küchler Beitr. pl. I i 13; ina uruš biti it-ta-šab DN ... ina apši biti it-ta-šab šešnu [DN₄] ina bābi kāmi urgula a-šib ina muḫḫi aškūppati aš-bat DN₃ Nusku took his seat in the bedroom, the expert [Ištar] took her seat at the window, Urgula was seated at the outer door, Gula on the threshold AFO 14 146:111ff. (bit mēēšir); said of sitting in a boat: aš-bu ina libbišu kaššāpu u kaššāptu in it (the makurrū-boat) sit the sorcerer and sorceress Maqlu III 130, also ibid. 111f.; Bunene of wise counsel rākiš narkabī a-ši-bi saslu driving the chariot, crouching on (its) floor VAB 4 260 ii 33 (Nbn.); uncert.: Ištar ul ʾimmālik elēnuša uš-bi (see elēnu mng. 1c) CT 15 46:12 (Descent of Ištar), perhaps to šubētu; note referring to birds: if a bird TA GUB NA ana zag din-ma ū-šib passes from the left of a man to the right and (then) alights Boissier DA 34:7, also ibid. 6, cf. also (if a falcon) ina qaqqari a-šib-ma sits on the ground (to the right of a man and eats something) CT 39 30:54ff., cf. (if a falcon) ina muḫḫi iši abli a-šib-ma perches on a dead (lit.: dry) tree ibid. 52, cf. ibid. 53, and passim in this text (all SB Alu).

b) to sit and wait, to sit idly: minām ša adī ṣamīm anām ta-ta-ša-ba-ni why have you been waiting until today? Kienast ATHE 42:4; ina GN kāram la ša-ša-bī inūmi terrubu allān 10 ūmē la tu-ša-šab you should not stay in the kūrum in GN, when you arrive, you should not stay more than ten days CCT 3 4:43ff. (both OA); ITI.Š.KAM maḫrikunu uš-bu-ma 1 avelām ul tāpula they (the persons send to take over fields last year) have been waiting for you for eight months and you have not given his due to any (of them) TCL 7 11:6, cf. šattam ina GN ARAD MEŠ kalušumu uš-bu ibid. 8 (OB let.); I have written you on account of the bull belonging to PN a-wi-lum{text -lam}) ina ṛēš eqlim wa-ši-bi āšparakkum the man sits waiting beside the field (to do the plowing), I wrote you (why did you not return the bull to him?) PBS 1/2 7:6; lu-ši-bu luteqqi šumma ša giriša let me sit and wait, in case he (the lover) should come my way. JCS 18 8 iv 5, cf. anāku uš-ba-am ma pi bēliša etsinenme I sat down to keep listening for the voice of my lover ibid. 15 (OB lit.); ana sēr rīṣuma wa-aš-bu on top of that he is without work and sitting around (should we still pile up provisions for him?) Kraus AbB 1 95:20; an expedition is being undertaken bāʾirū ša maḫriša amninni uš-ša-ba-ma rēq why (then) are the bāʾirū-soldiers under my command sitting around doing nothing? ARM 1 31:26; thus now aš-ba-ti u qa-la-ti I am sitting doing nothing and saying nothing (unable to go out of my city) EA 81:20, cf. aš-ba-ta [u] qa-[a]-[ta] (why) are you (the Pharaoh) sitting doing nothing and saying nothing (when the Hapiru take away your cities)? EA 91:3 (letters of Rib-Addi); Šamsī aṣīr šānimmu ana nakri ana tāhāzi u-šī-b the Sun (in the meantime) waited elsewhere to make battle against the enemy KBo 1 5 i 24; they called him šarru ša kakō iššoknuma [uš-ša] bu a king who puts on battle array and then stays (at home) KBo 1 10 r. 53 (let.), cf. la aš-ba-a-la ana māt nakri alīkma nakra dāk do not stay home, go against the enemy country and defeat the enemy ibid. 54; RN ... ina matišu lu a-šī Aṣšur-šum-lišīr sits in his country (doing nothing) AFO 10 p. 2:8, cf. u a-šīb PN ina la bēlištu (see bēlišu mng. 1b–1') ibid. 10 (MB let.); istēn ūma šina ūma ina pit maṣqī it-tak-bu(var. adds -ni) they waited one or two days at the drinking place Gilg. I 115; 50; ana pan Šamaš [u]škinnu it-tak-bu aḥhe kilālān they made a prostration before Šamaš (and) both companions sat down to wait Gilg. VI 156, cf. sajādū u ḫarimtu ana uṣbišumu it-tak-bu-ni Gilg. I 119; [ina] bit maḫālija a-šīb mātu death waits (for me) in my chamber Gilg. XI 232; when he learned about the march of the king's soldiers ina muḫḫi naḥal ana uṣubi ša arānī ... it-ta-šab he took up a position above the wadi to (surprise) the soldiers (the soldiers, however, changed their route) ABL 520:19 (NB); ēpišti ... aš-bat(var. -ba-at) ina šīli amari ... aš-bat-ma īpišja īppusa she lies in
ašābu 1c

wait, the (lit.: my) witch, in the shade of the brick pile, she lies in wait to work witchcraft against me Maqūl V 2f.; lu ša anā pan maršši ta-at-ta-na-ašš-ša-or you (pl.) who always sit around the sick man AFO 19 116 D 25 (Marduk's Address to the Demons), cf. [an]a 101-šš il-ta-na-ašš-ša-bu JTVI 26 153:2; nakru ina Ki.TU ša-bu inmacqu the enemy will go down in defeat in his own ambush CT 30 11 83-8-18,431 i 10 (SB ext.); nakru ina šubat amirītiša KU-ab (see amirītu mng. 3) CT 20 13:7; cf. ibid. 9 (SB ext.); note also in the mng. to: nūḫ ti-šab šupāšqi quiet down, take a rest, appease (your heart) KAR 58:19 (SB), and the rendering of nu kūš.ū.e.ne by nu a-ši-bu nu a-ni-šu not resting, not tiring Hg. B VI 51.

c) to sit down to weep or to mourn: ukammisma at-ta-saš abaki I sat down crouching, and cried Gilg. XI 136; cf. Gilgāmes šī-ta-saš ibaki ibid. 290, also ti-šab bi-ki [...] lu-šī-ib-ma lu-uš-ki Gilg. XII 91f.; kēšitu tabku bikiti tuš-ba-nu the goddess of Kēš cried, sitting in mourning PSBA 23 pl. after p. 192:10; ilū aššu ašš-ši ina bikiti Gilg. XI 125; ina umī šāšu abtakī [...] at-ša-ab EA 29:57; aširiš u-šišī (see aširiš) Winckler Sar. pl. 31 No. 66:41 and Lio Sar. 371, also (in my city GN) at-ta-saš šu-ḫar-rīš 3R 38 No. 2 r. 64; see Tadmor, JNES 17 138 r. 15' (Sar.); u-šīb ina sipitti ašar kihullē he sat down in sorrow on the stool for mourners Streiek Asb. 60 vii 15; šuqmimmī uš-bu En. el. I 58 and II 6, cf. qāštī tu-uš-[bi] (vars. uš-bu, tuš-bi and tuš-ba) ibid. I 114, for vars. see BiOr 9 168.

d) to sit down to exercise a function, to be present (in an official capacity, said of kings, judges, witnesses, and gods and their symbols) - 1' in OA: išṭēn u šīna lu-uš-bu-ma ašar usmatāni šepāšu one or two (of them) should sit down in conference and do what is appropriate TCL 14 3:44; 2 kuṣṣatum 2 jāšṭum uš-bu-ma two (persons) from your side and two from mine sat down in conference CCT 3 30:15; annimītum lu uš-bu these (persons) have indeed sat down ibid. 20; ninu wa-dā-ba-ni-ma kasopka ṣiṣābutu we will be present when they take your silver TCL 14 41:33; PN u PN, anā PN, aššat PN, [...] šuburunātīma PN wa-ša-āb PN and PN were seized us because of PN, the wife of PN, being present TCI 21 266 4, cf. (after the list of witnesses) u PN, mussa wa-ša-āb ibid. 32, also PN wa-ša-āb CCT 5 17a:4.

2' in OB, Mari: this judge ul itārma itti dājānī ina dinim ul uš-ša{text-la}-ab must not sit again with the judges in a legal case CH § 5:30; PN rabiān[u]m u [...] Sippar uš-bu [dinim u]ẓāhirušūnūti the mayor PN and the [...] of Sippar sat down and granted them legal proceedings VAS 8 102:5; anā immētim la enšisīm [...] la maḫāri lu wa-ša-āba ti ana enšētim ūmūrišim wa-ša-āa-at (see ensū usage c) TCL 17 57:27 and 29; lu ebbān šu-kumma maḫrisīnu lu-ši-ši appoint a trustworthy man that he may sit with them A 3529:28; awīlā ša wa-ša-šu šībūṭam ikāšāšu da u GUD.ůl.la ippagūtu the men who are sitting (in council) will do what they plan and assign the cattle Kraus AbB 1 37:9; du.BA.ū. Nū.l.la [...] u-ši-im-ma the (divine mace symbol) DN (of Ninurta) was present PBS 5 100 ii 10, cf. DN [...] uš-bu ibid. iv 2, DN wa-ša-ba-am-ma ibid. ii 4; ištu ina kussi abiţa uš-ba RA 33 17a 2 (Mari; transit. only).

3' in MB: ul aš-ša-bu I was not present PBS 1/2 16:12, cf. ul aš-ši-im-ma ittiša ul idabbub BE 17 83:31; lišānīmna anā iḫṣi lī-ši-ba (see ašû mng. 2c) BE 17 31:10.

4' in Bogh., EA: RN anā kussi šarrūti it-ta-saš Muršili ascended the royal throne KBo 1 8:8, also anākū RN anā kussi aḇija at-ta-saš ibid. 16, KUB 3 14:12, cf. šarru a-šib eli kussi-ši KBo 1 15:10; ištu ina kussi ša aḇija uš-ba u geherēkī when I ascended the throne of my father and was still young EA 17:11 (let. of Tuṣrata); oil to pour on your head inūmā tu-ša-ab anā kussi šarrūtaka when you sit down on your royal throne EA 34:52 (let. from Cyprus), cf. I have heard [en]ūmā aš-ba-ta eli [k]ussi bit aḇika that you are sitting on the throne of your ancestral home EA 33:10.

5' in Nuzi: umma PN šumma anākū lu aš-pa-ku-mi u PN, mārē u mārēte u aššatāja iṣṣabat thus said PN, "I swear that I was
ašābu 1d

present when the woman PN₂ seized my children and my wife” AASOR 16 60:25; PN ina qaqqari ša dini als-bu PN₂ itti PN₃ ana pani PN ana pani PN₂ dina idimu PN₂ ana PN iqtabi annānī taḥabbillānnī when PN was presiding in court (and) PN₂ was arguing his case against PN₃ in front of PN and in front of PN₄, PN₃ said to PN, “Why are you prejudiced against me?” JEN 332:2, cf. (the other judges asked PN to name witnesses) kimē PN ina qaqqari ša dini li-ši-bu PN₃ iqtabi that while PN was presiding in court PN₃ had (actually) said (“Why are you prejudiced against me?”) ibid. 9; PN itti’nīma a-šī-ib u ina arkini illası PN, though he was present with us (as a witness), brought in a claim against us JEN 335:40.

6′ in NA: issu bit mār šarrī ina kussi ú-šī-bu-u-ni ever since the crown prince ascended the throne ABL 464:16; ḥazzannu úš-šāb the mayor is to be present (during the rite) ABL 366:10; as to the substitute king with regard to whom the king has written me as follows kī maṣī ʿūmē lu-šī-ib how many days should he exercise his function? ABL 359:10, cf. 1 ME 6:15, also ibid. 8:26, 10:20, TuM 2-3 144:36, BE 9 48:37, etc.; ina a-šā-šī ša PN ašāt PN₃ nādin bīti VAS 5 38:48, also Peiser Verträge 117:39, etc.; ina a-shā-šī PN ašāt PN₃ was present as witness at (the transaction) as witness Nbn. 164:14, also ibid. 14: Senn. 391, cf. ahumu dup puss inac kussZiutl-mib-ma OIP 41 v 16 (Senn.), ABL 1237 r. 21, ina kussī ša Lū Gurāsim ki ú-šī-bu ABL 1236:15, and passim.

b′ referring to female witnesses: PN ašāt PN₂ was present at (the transaction) as witness Nbn. 903:8, cf. PN ana Lū. ABL. MAES ina ṭuṣṣi mahārī ša PN₂ a-šī PN was present as witness at (the writing of) the sale document of PN₃ VAS 6 101:10, also PN ašāt PN ina mukinnātū ina ṭuṣṣi ša PN₃ aš-ba-at Evetta Ner. 34:8, ašāt PN₃ was present as witness at (the writing of) the sale document of PN₃, the daughter of PN₂, was present at the sealing of the document and received three shekels of silver TaM 2-3 8:39; ina a-šā-šī ša PN ašāt PN₃ was against us JEN 332:2, cf. (with ana mukinnātū) Nbn. 681:8, YOS 6 18:13, VAS 5 57:15, CT 4 32a:8, (with ana šibātu) VAS 4 197:10; ina a-šā-šī PN BE 9 15:14, cf. Nak. 101:13, Nbn. 957:2, and note ina la a-šā-šī ša PN Nbn. 65:9, Evetta Ner. 60:2, GCCI 2 359:36, VAS 3 20:3, 21:3, see San Nicolò, Or. NS 192ff., note also: minamma ina la a-šā-šī ša bel ṭeḥāti talikani why did you go without the permission (or: in the absence) of the governor? ABL 771 r. 13, and the answer: ultu šū aš-šī-šuš nīšīšu kī nillika we went twice already with his permission (or: when he was in charge) ibid. 14.

8′ in hist.: ultu ina kussi abi bāniṣa ú-šī-bu ever since I ascended the throne of my own father Streek Asb. 211 r. 2, cf. ina mahrē palējā ... ina kussi šarrūṭi rābiš ú-šī-bu AKA 269 i 44 (Asn.), and passim; ša ... balu ūmēja ina kussišu ú-šī-bu who ascended his throne without my consent Winckler Sar. pl. 33 No. 69:84, cf. ahusu dupu puss ina kussišu ú-šī-ma OIP 41 v 16 (Senn.),
and passim in such contexts, also kima la libbi īlima ina kussi šarrūti ú-ši-im-ma VAB 4 276 iv 42 (Nbn.); ina Ajari UD.23.KAM RN ina kussi it-tu-šib Tiglathpilesar ascended the throne on the 23rd of Ajaru RLA 2 430 r. 26 (year 745), cf. Ibid. p. 426 (year 681); PN EN.NAM bel sīhi ina kussi KU-ab the governor PN, the leader of the rebellion, seated himself on the throne CT 34 46 i 16, also Wiseman Chron. p. 50:15, and passim in Chron., wr. it-ta-[ša]b BHT pl. 2:18; itti malkī māšīlān bel pāḥati māṭīja ... ina gereb eukkanāja ú-ši-ma aštakān nīgātu I sat down in my palace in the company of princes from all over the world and the governors of my realm and made a feast Lie Sar. p. 80:15 and dupla.; ašar ... sattāšīmā Aššur bēlī ana parakkī šētu ana a-šā-bi ill[a]ku into which chapel my lord Aššur goes every year to take up his seat AOB 1 94 r. 2 (Adn. I); maḥār Marduk u Šar-pa-nītu ... īlūa u dīnīr gīmiršunu a-šīb si-ḥi-šū āktū ša šar īlī before Marduk and Šar-pānītu, my gods, and all the other gods present on the trip to and from the Akitu festival of the king of all gods VAB 4 234 ii 29 (Nbn.).

9' in lit.: wa-šī-ib A-nu šar-ri [ša]-me-e ... rabūtu Anun[naki w]a-aš-bu Anu, the king of heaven, is seated (in the assembly), the great Anunnaki are seated (with him) CT 46 i 1 i 45 and 47 (OB Atrahasis); līṣīna līṣ-kūnu ina gerēti līṣ(var. lu-uš)-bu they (the gods) should engage in conversation and take their seats at the banquet En. el. III 8, cf. ina gerēti uš-bu ibid. VI 75; ti-šam(var. šab)-ma ina pūṛi lu šaqāti(a) amātak take your seat and your voice shall be powerful in the assembly En. el. IV 15, cf. ina Ūpšukkin-nakkī ... taš(var. ta-aš)-ba-ma take your seat in the divine assembly hall ibid. III 61, also ū-šī-bu-ma ina unknīnāšunu ibid. VI 165, ḫadīš taš-ba-ma (var. ti-iš-ba-ma) ibid. II 126; nūgā ... taš(var. ta-aš)-ba-(var. omits)-ma ibid. VI 73; ilū rabūti ḫamāšassunu ū-šī-bu-ma the fifty great gods took their seats (in the assembly) ibid. 80; they (the gods) assigned seats to Marduk, Enlil, and Ea ina tarbāti maḥāršunu ū-šī-ba-am-ma and solemnly took their (own) seats facing them ibid. 65; šaqīš ... li-šī-ma (vars. li-šī-ib and li-šīb-ma) ilū maḥrīšu lišēribu katrašūn let him take his seat (in the Esiskur) and let the (other) gods bring their presents to him (there) ibid. VII 109; eterūḫ ašar aḫšu-ba-ma iššu he entered where the gods were convened EA 357:9 (Nergal and Ereškilgal); rabūtu Anunnaki ... uš-bu inliku milīk ša māštātim the great Anunnaki were convened and discussed decisions concerning all countries Bab. 12 pl. 12 i 2 (OB Etana); ina šili erērī ti-šam ma (see burāšu mng. 1b–2') 4R 17 r. 9; ti-šabšī-šu ina kussī STT 28 iii 51', see AnSt 10 116 (Nergal and Ereškilgal); wa-aš-bu uštaddanu umnīz ānū the craftsmen convened and deliberated Gūg. Y. iv 29; uš(text du)-bu puḫuršunu uššāmā ina šaplika they (the gods) all convened, they discussed matters under you(r guidance) BMS 1:15; garrābu Nergal ina kussī šarrūti a-šī-ib ZA 43 17:51; [ōš. GU.zA].MEŠ ellsīti ana a-šī-ibšu-nu addī I have set up holy thrones for you (the invoked gods) to sit upon Iraq 18 62:21, cf. ina šobīka ti-šab-ma mār bēlī ZA 53 237:17 (NB hymn to Ezida); ta-āš-ba-ma dīnī dīna be present (addressing Šamaš and Adad) and give me a decision BBR No. 75–78 r. 60, cf. i tupahhirama ... ti-iš-ba-nim-ma ina niqē i ta-pul-[...] assemble (divine judges), go into session and answer me (correctly) during the sacrificial act ibid. No. 89–90:9; mār bārē ina maḥār Šamaš u Adad ina kussī dajašlišti KU-ma [in ...] idāni the diviner sits down in front of Šamaš and Adad on the judge's seat and gives a [just] decision ibid. No. 1–20:122, cf. ina maḥār Šamaš u Adad ina niqē annē ina kussē KU-ma ibid. No. 11:8; ana Anīm šarrūšunu malam aš-ba-as-su-nu she is seated (among) them equal (in rank) to their king Anu RA 22 173 r. 34 (OB); [tuštes]šer tērētešīna ina niqē aš-ba-ta you (Šamaš) direct their oracles, you are present during the sacrificial act Lambert BWL 134:151; Anu, Enlil, and Ea convened an assembly ina bēršunu a-šī-be Šamaš KLI.MIN ititilat šī rabītu us-[ba]-lu-at among them was seated Šamaš, among them was seated the outstanding (lady) among the great gods ibid. 162:5f. (MA); a-šīb Ea ki ap-su-u Ea is present (in the ritual) as the apēš RA 10 147:2.

392
ašābu 1d

10' in omens: [...] šerrišu adi ḫamsim ina kussim [uš]-ṣa-ab [each generation] up to the fifth of his (the king's) children will ascend the throne YOS 10 31 vi 3 (OB ext.); the king's days are over ina kussišu šannum uš-[ṣa]-ab someone else will ascend his throne ibid. 56 i 35 (OB Izbu), cf. also sukkallum ina kussiši bēlišu uš-[ṣa]-ab ibid. 22:3 (OB ext.); ša kussām wa-āš-bu B.A.U.4G he who sits on the throne will die KUB 4 63 ii 28, cf. ša kussām wa-āš-bu iḥalliqq ibid. iv 4 (astrol.); ša la-mat-su ina aš-te ku-āb one who has no right to it will ascend the throne BRM 4 13:68; šēḫru ina kussiši ku-āb the younger (son) will ascend the throne TCL 6 4:32 and r. 2 (SB ext.);
NU KU G.JU.ZA no occupancy of the throne CT 28 16 K.9614 r. 1 (SB Izbu); mār šarri ša ina kussiši uš-ṣa-bu (var. dā-bu) mātū UR.BE ippalakkassumma Iraq 29 120:14 (prophecies); the adversary of the prince will make peace with him ana salīmme uš-ṣa-bō-ši and will meet(?) with him for peace TCL 27 38:33, dupl. ibid. 36 r. 11 (SB Izbu).

e) to stay somewhere temporarily (on a journey, on a flight, etc.) — 1' in OAkk.: in bit kišertim [aš]-dima [aš]lakam li-īš-bu they should stay in the .... until I arrive HSS 10 10:11 (OAkk. let.).

2' in OA: šumma PN ammākakm wa-ṣa-āb ašsērişu ẓardaniššu in case PN is there, send (pl.) him to me KT Hahn 12:5; šumma ammākakm la ú-ṣa-āb ali uš-bu ʿurdum liššum in case he is not there, the slave should be when he happens to be at CT 3 40e:8f.; šumma ašhika ašar wa-āš-bu-ni šurpa write me about your brother's health, wherever he is OIP 27 5:26; šumma PN ammākakm wa-ṣa-āb šīṭalama if PN is there, make inquiries BIN 4 45b:9; atta ina GN ši-ib-āma you yourself stay in Kanīš (until PN is free to leave) KTS 20 r. 18; ināmi wa-āš-ba-ku-ni ʾiqbišīn umma šumma when I passed through, they told me as follows TCL 20 111:13; anāku i-Ḥa-kā uš-ba-ku Kienast ATHE 41:7; ammākakm ina šiibrīni PN ú-ṣa-āb-āma PN is staying here in our inn CCT 4 45b:10; ina bitim ēṣīm ina ṣurīm ra-kū-um (for rāqam?) šāl ú-ṣi-ib-ba he moved into the new house, in the storehouse, doing nothing TCL 20 129:9; adī ammākakm wa-dā-ba-li-ni lakšudakka I would like to meet you while you are staying there CCT 4 35a:12; adī ša annakakm kaššakuni ina GN wa-āš-ba-ku as long as I am detained here, I will be staying in GN TCL 19 75:5; ammākakm Timilišišē šipir paneitišin ša wa-āš-bu ni šili ask (pl.) there the recently arrived messengers from Timilki who are staying over KTS 10:19; ina ālīm GN bit PN ... uš-bu they are detained in Akkuwa in the house of (the chief burullu-official) PN OIP 27 49b:13; ammākakm ināmi wa-āš-ba-ku umma annakumma when I was there I said as follows TCL 19 64:5; atta adī ūmim annīm ammākakm ta-ta-ṣa-āb you have been staying there until today (and have never heard any news from the city) TCL 20 101:11; PN ina ālīm la wa-ṣa-āb ina alaḫšu nisabbassu PN is not in Assur, we will seize him when he comes BIN 4 91:15; anāku annakakm ula ú-ši-ba-ma ula ʾazzaz I did not stop here to stay KT Hahn 17:26; adī ina ṣagginim ṣammim wa-ṣa-āb my father is in a dangerous region KTS 37a:16, cf. CCT 2 47b:26; anāku eglam wa-āš-ba-ku I am en route TCL 19 32:11, cf. eglam wa-āš-ba-[ni]-ma KTS 14 51:1; note in ref. to staying in someone's employ: adī 5 šanat isti PN ú-ṣa-āb AAA 1 pl. 27 No. 14:11, also ʾīqgabīh ḫarrānīšu ula ʾīqgabī umma PN-ma ula ú-ṣa-āb CCTV 1 10a:8.

3' in OB: šumma awlišum ina ḫarrānim wa(var. a)-ṣi-ib-ba ma if a man is on a journey CH § 112:52, cf. ina gīrri wa-āš-ba-ak-ku Holma Zehn altbabylonische Tontafeln 7:6, also adī anāku ina ḫarrān bēliša kātu ina Siqqa wa-āš-ba-ku while I am staying in Sippar during a journey made on your, my lord's, behalf CT 6 27b:22; ʾīqgēma ina ṣli aš-ba-at ṣagginum when I heard that you are staying in the city, I was happy TCL 18 147:7; PN ḫolišma ... wa-ṣa-ṣa-šu ina ālīm māḫrika ṣibšīn PN has run away and they told me that he is staying with you in the city YOS 2 62:18; istu inannā ana UD.5.KAM ina māḫrika wa-āš-ba-ku five days from now I will stop over with you VAS 16 73:13;
aššu bi

aššum avilum ina Bābili wa-āš-bu u anāku itti avilim wa-āš-ba-a-[k]u because the boss stays in Babyl and I am there visiting with the boss Kraus AbB 1 68:16; SAG.GEME ina bit PN wa-āš-ba-at the slave girl is staying in PN’s house ibid. 67 r. 9; UD.3.KAM ina GN us-šu-ma u liškesšunāšim though they stayed for three days in Isin, he did not come to them VAS 16 75:3, cf. mārū Inšīn UD.3.KAM.MA ina bitim uš-šu PBS 7 22:12; adi allakam ina GN-ma lu wa-āš-ba-a-... ittu inanna UD.5.KAM ina GN wa-āš-ba-a-ku you must stay in Sippar until I come, five days from now I will stay over in Sippar YOS 2 117:8 and 11, cf. ana alākim ul tanaggara a-ba-ri-š-ma tu-ūš-ša-ba you (pl.) do not want to come here but are staying there ABIM 26:30; antum navirtum wa-āš-ba-at (see aliku usage b) CT 2 49:22; lu illikina mu.1.kam ... ina lihī alīm lu wa-āš-ba-ba the troops did come here and stayed inside the city for a year (or two or three) Bagh. Mitt. 2 58 iii 35, cf. ummāndukā ša illikinam ina aḫšīm(!) wa-āš-bu ibid. 17; UD.10.KAM uš-ša-ba-am-ma asapparakī I will stay over for ten days and send you (fem.) a message JCS 11 107 No. 3:7; šumma wa-šī-ba-ku anāš-kum mušbat if I stayed (there), I would take over (the garden) myself TCL 18 87:33; PN lu URiš ša ina Adab wa-āš(!)-bu TCL 11 232:9; adī šarrum ina ... wa-āš-bu-ū VAS 13 71:5 (= 71a:7); ašar wa-ša-ba-a-la wherever you stay YOS 2 83:16, cf. TCL 17 58:40; PBS 7 25:11, and note a-la-am wa-ša-ba-li PBS 7 39:25, URU.KI wa-ša-ba-a-la PBS 7 105:16, a-lum ša-ša-ba-a-ku Kraus AbB 1 26:13, URU.KI ša-ša-ba-a-ku TCL 17 60:16, cf. also TCL 18 148:7, TCL 17 56:14, UCP 9 338 No. 14:13.

4’ in Mari and Shemshara: ammīnim ... ina GN wa-ša-ba-at ina GN₂-ma ... ši-ib why are you staying in GN, settle rather in GN₂ ARM 1 18:21 and 24, cf. nakrum ša itti PN ... us-šu ibid. 5:27; adi ašapparakkum la tallakam asrānumma ši-ib do not come here until I send you word, stay there Laessoe Shemshara Tablets 49 SH 878:23; mārē šipri ša Guti ša ina GN wa-āš-bu the messengers from Guti who stay over in GN ibid. 32 SH 920:5, cf. if they order you (pl.) to leave, leave (še-e) šumma iqtabānikkušum ši-ba but stay if they order you to ibid. 14, itti PN-ma ašša PN₄ ahīja wa-āš-ba-at the wife of my brother PN₄ is staying with PN ibid. 66 SH 858:6, cf. adī šabūt GN maḫrijama wa-ši-ib he will stay with me until the seizure of GN ibid. 45 SH 915:9; ina panātim inūma ... ina GN us-š[u] earlier when they stayed in GN ibid. 57 SH 861:15.

5’ in Elam: ammīnim wa-ša-ba-ta(!)-ma šulunka la sapparrannima why do you not send news about yourself while you are staying over (there)? MDP 18 237:6.

6’ in MB: 10 ūmi ina GN us-šab I shall stay for ten days in GN Aro, WZJ 8 567 HS 110:6 and 16; PN ultu GN usšima a-tar šanima illaka uš-[šam]-ma PN may leave GN, go elsewhere and stay there (PN₂, who put up bail for him, will be held responsible) BE 14 127:9.

7’ in Bogh.: panānu ana pani abi ahīja ana GN illikummi asarna uš-bu-un-mi formerly in the time of my grandfather they came to Hurri and stayed there KBo 1 5 i 15, cf. u ša a-ši-ib ina GN ibid. 15+19:12.

8’ in EA: šar Ḥatte ina GN a-ši-ib u pailāku ittu panīšu the king of Hatti is (now) in Nuhāšše and I am afraid of him EA 106:22, cf. ibid. 26; 2 iti a-ši-ib ittīja he stayed with me for two months EA 114:41, also mār šiprika 3 šanāti aš-bu ina mātiša EA 35:36; ina GN aš-pa-ku u la ide inūma kašīl I was staying in Tunip and did not know that he had arrived EA 161:12; ḫurāša ... mārē šiprija ... ša ina GN aš-bu itamrumu my messengers who were staying in Egypt saw the gold (with their own eyes) EA 27:24, cf. ardāniya ... ša ina Miṣri u-ši-bu EA 29:174; [am][ur alta ana pani [šarri bel][ija aš-pa-ta see, you are staying in the presence of the king, my lord EA 158:21; the Istar of Nineveh came to this country u kimē ina panānumma it-ta-baš-ma ukebbištūši and they gave her due honors just as it was when she had visited (there) before EA 23:21 (let. of Tuṣratta), and passim.
ašābu 1e

9' in RS: minumme ardāni ša šar GN ša libbi GN, aš-bu whatever subjects of the king of Ugarit stay in the country GN MRS 9 163 RS 17.341:26', cf. lu ardu lu anšu ina māt Ugarit aš-bu-mi šar māt Ugarit ... lišur ibid. 22'; ki lam [ill]ak ina māt šaniši ki ina ašrānīm a-ši-ib (my brother knows) that (the person about whom inquiry is made) stayed there before he left for another country MRS 9 111 RS 17.315:20; aši [ašrānū] a-ši-ib [ki] ṭabi duqalū as long as he stays there, kindly look after him MRS 9 197 RS 17.78:17.

10' in MB Alalakh: ana mu.7.kam. MRS aš-ba-ku I stayed (there) for a full seven years Smith Idrimi 28.

11' in Nuzi: ina Akkadi aš-pa-ku-mi I was staying (at that time) in Babylonia (and did not know that the field was lying fallow) JEN 346:18, cf. istu Ḥanigalbat aš-pa-ku-mi JEN 328:14; anāku ina GN aš-pa-ak u PN ina bitti tarumma I was (away) in GN when PN entered my house (forcibly and tore out the door and took it) AASOR 16 10:19; a slave girl of mine ran away ina bitti ša PN ana a-sā-bi iqtabāš and they said about her that she is staying in PN's house HSS 9 9:7.

12' in MA: šumma šarru ina 2 bēr eqlu ú-sāb if the king stays at a distance of (only) two "miles" AFO 17 270:17 (harem edicts).

13' in NA: šarru illak ina GN ú-šāb the king is coming, he is staying (now) in GN ABL 409:14, cf. aṣāka ú-šāb where is he staying (now)? ibid. 8; [bē]lid lilliša ina GN tu-šib my lord should come and stay in the town of GN ABL 1127:9.

14' in NB: ardāni ša šarri ša ilakumminma 3 ūmā 4 ūmā ina Nippur aš-bu-ma the officials of the king who are arriving are staying three or four days in Nippur (they do not want to let them pass through) ABL 238 r. 12; ūmā malu šunu ina GN aš-ba aḫḫēšunu ... dulla ša šarri ... ul ippušu as long as they stay in Bit Amukkānī, their brothers do not work for the king ABL 258 r. 9; ašar aš-bi idī I know where he is VAS 6 253:4, cf. Dar. 53:8, also ašar aš-ba-tum PN idī PN knows where she is TuM 2–3 260:1; ša ina bāb nakri ša aš-ba-ak (this is nice) that while I am staying in enemy land (the barley disappears as soon as I am gone)! YOS 3 164:5; qallā ša PN ki īrubu ina Eanna a-ši-ib PN's slave has stayed in Eanna ever since he arrived (here) BIN 1 25:40, cf. bētu lu idī amur ina GN a-ši-ib my lord should know that he stays in GN ibid. 43:17; amūti ... la aš-ba-ku taḥtelīq my slave girl ran away while I was absent Thompson Rep. 183 r. 6.

15' in hist.: ki ina GN us-ba-ku-ni while I stayed in GN Scheil Tn. II r. 11, also ibid. obv. 9, ki ina pitu GN us-ba-ku-ni AKA 319 ii 70, and passim in such contexts in Ass., cf. also WO 2 412:6, and passim in Shalm. III; he abandoned his wife and children ana ite Muṣri ... innabimta šarrāqis ú-sīb flew over the Egyptian border and stayed there like a thief Winckler Sar. pl. 26 No. 56:12, and passim in such contexts in Asb.; he abandoned his wife and children ana ite Muṣri ... innabimta šarrāqis ú-sīb fled over the Egyptian border and stayed there like a thief Winckler Sar. pl. 26 No. 56:12; cf. 20 šanātī diEN Aššur a-šīb-ma Bēl stayed for twenty years in Assyria, BHT pl. 2 r. 9, cf. also Marduk ša ina [palēš] šarri maḫšir ... ú-sī-bu ina qēreb Aššur Streck Asb. 244:40; DN ša 1635 šanātī ... talliku tu-ši-bu qēreb Elamti Nanāš, who had left and stayed for 1,635 years in Elam Thompson Esarh. pl. 17 v 11, and passim in Asb.; Nabû Tāsmētu ina bit Istar Aššuriti aš-bu-ma (because their temple was in ruins) Nabû and Tāsmētu have been staying in the temple of the Assyrian Istar (receiving only surqinnu-offerings) Böhl Chrestomathy p. 36:25 (Sin-šar-īškun); ištū gēreb Eanna tāshuma tu-ši-bu la šubaresu (the Istar image) which had gone away from Eanna and stayed in an unseemly place VAB 4 274 i11 26 (Nbn.).

16' in lit.: etellīma ina [šamāni] uš-šām-ma urrad ina appi isšimma akkāl inba I (the eagle) will fly up, I can stay in the sky, and descend to the crown of the tree only to eat the fruit Bab. 12 pl. 13:19 (OB Etana, from Elam), restored from ibid. pl. 1:35f.; [iš]ū isibilma aššu-šumu šubūšunu masšiš uš-bu the gods had abandoned their cities and stayed forgotten in their (temporary) abodes CT 15 2 viii 10
17' in rit.: ilāni ša GN ina āl Āšur uš-bu the gods of Kar-Tukulti-Ninurta are staying in Assur MVAV 41/3 16 iii 41; kišā DN ina biš akitu ina paramāhi it-taš-bu as soon as Bēl takes up his seat on the supreme dais in the Akitu chapel Pallas Akitu pl. 11 r. 28, cf. ibid. pl. 8:4; ina biš labbānī KU Speleers Recueil 308:5 (MA); the exorcist and the butcher ištu UD.5.KAM ašī UD.12.KAM ina šēri KU.MES stay in the desert from the fifth to the twelfth day RAcc. 141:363 (New Year's rit.), cf. šarru ... ina biš rimki KU-ab BBR No. 26 iv 36; kišā sa DN bišī šiddī īktaldū ina muḫḫi šubat šurāši ... KU-ab as soon as Anu arrives inside the curtained-off space, he sits down on a golden seat RAcc. 80:29, cf. ilāni šunātu ... ana šubtišunu išurruma uš-ša-ba ibid. 93:22, and passim in this context referring to images; ašīpu ḫaṭṭa uḫāyma tu-ma ina šubtišu KU-ab the exorcist purifies the (divine) mace, it enters and “sits down” in its place RAcc. 118:4, and passim said of objects of worship; it is prescribed as follows UD.7.KAM ina liḇbi urigalī ša-šab he (the king) is to sit for seven days within the reed shelter ABL 370:12 (NA); ina liḇbi kikkisi [er-ra]bab uš-šab he (the king) enters the (ceremonial) reed hut and sits down ABL 4:9; DN tuṣṣa ina liḇbi bit akiti tu-ū-šab the goddess Tašmētu goes out (of her cella) and takes up her seat in the Akitu chapel ABL 658:12, cf. tērāb ina šubtiša tu-ū-šab (toward evening) she enters (her cella again) and sits down on her postament ibid. 20, also Sin ... ina akīt ša-šab ABL 667:9, ina šūme ina šubtišunu iš[t-ta]-uš-bu ABL 42:13, išu ana šubtišu ša-šib ABL 841:6, Nabū ... ina šubtišu uš-šab ABL 366 r. 5, and note Adad itebbi ina liḇbi akīt ša-ša-ab ABL 1197:8; UD.15.KAM lu-ši-ib UD.22.KAM liḇbi he (the king) should take up residence on the 15th, he should rise on the 22nd (and go to the river on the 24th) ABL 53:9 (all NA), cf. 2 āmu ina biš mēṣir KU CT 4 5:14, see KB 6/2 p. 42.

18' in omens: kakā ṣirāṣīti māḥār abullīja KU.MES a dangerous enemy will be before my gate CT 20 3:11; DINIR.MEŠ KUR NIM.MA.KI KU.MEŠ the gods will stay (temporarily) in Elam TCL 6 1:25 (both SB ext.); wa-ša-ab šībi[ti] a stay in prison YOS 10 54:30 (OB physiogn.); if (the image of) Marduk during its leaving or its entering Esagila ibalkītma ina gaqqari u-šib slips off (its vehicle) and lands on the ground CT 40 38 K.13290:2 (= ACh Supp. 2 18 r. 14); [rubā] ina māt nakri ina namēšu KU-ab the prince will stay in the open country of the enemy KAR 437:8.

2. to reside and live somewhere, to have a domicile (said of gods in their temples, cities, etc., kings in their palaces, officials in their seats of office, soldiers in garrisons, individuals and groups in cities, regions, houses, rooms), to be in residence (said of debtors and women), to live in a house as a tenant, to live in another person's household as a dependent, a servant, or a pledge to do service — a) to reside and live somewhere, to have a domicile (said of gods in their temples, cities, etc., kings in their palaces, officials in their seats of office, soldiers in garrisons, individuals and groups in cities, regions, houses, rooms) — 1' said of gods: Šamaš wa-ši-bi bitim šatu Šamaš, who resides in this temple Syria 32 12 iv 14 (Jahdunlim); ʾistarītu Anim a-šī-bat tuʾe ša Eanna heavenly goddess who resides in the tuʾu-chapel of Eanna AKA 1 26 iii 34, cf. Innin a-šī-bat atmanu ṣurāši who resides in a golden shrine VAB 4 274 iii 13 (Nbn.), cf. also enūma Ninurta ... ina aṭna[m]išu ... ana daraṭe u-ša-bu AKA 211:24 (Asm.); may Nabū a-šī-bib mumme who resides in the mummu-house (take the life of the person who takes a tablet away) Köcher BAM 1 iv 35 (curse in colophon), cf. Aju ... a-šī-bat bit erṣī VAB 4 258 ii 20 (Nbn.), Ningal ... a-šī-bat e.gi₅₄ PAR ša gereb Harrāna (see gippuru mng. 1c) Steck Aab. 288:10, and cf. gippuru ... Ea u Damkina

ašābu 2a

(BO); saparriš nadāma kamāriš uš-bu they (the defeated gods) were lying in the net, caught in the meshes En. el. IV 112; you draw a line around the sick person's bed UD.3.KAM ina biti a-ši-ib he stays home for three days AMT 88:2:6; kišiš ... tu-ši-ib ina āli ki šeri ... tu-ši-ib ina biti like an old man you stay in the city, like a small child in the house Gössmann Era 1 47f.
Ašābu 2a

... ina rabbatű uš-bu En. cl. I 78; ina qimir ilī a-sīb parakkī, among all the gods on daises Craig ABRT 1 31 r. 51; ina patpaḫī bēlūtika ... ina a-šā-bi-ku when you (Šamaš) reside in your lordly chapel BAB 4 258 ii 18 (Nbn.), cf. ina qereb bit patpaḫī ... ḫadīš ina a-šā(g. adds -)bi-ki) Borger Ershr. 76:16; bi tu ana a-ša-ba DN la ussum šikinsa a building not fit for Ninkarrak to reside in BAB 4 76 iii 16 and 20 (Nbk.); šalam Šamaš bēlī rabī a-sīb š. BABBAR.RA ša qereb SippAR BAB 36 legend No. 1 (pl. 98), cf. Aššur ilī širu a-sī-bi Er. UR. SAG. KUR. KUR.RA AOB 1 64:48 (Adn.), and passim with names of temples; DN a-sī-bi-ku URU Išin Gula, who resides in Išin PBS 1/2 30:4 (MB), cf. Nīnrarta a-sī-ba Kalḫi ADD 493 r. 6, also ilāni a-sī-bu-ut URUK OIP 2 87:17 (Senn.), and passim with names of cities; note the writing a-sī-bat GN Kar 109 r. 9, ADD 376:18, 460:5, note also mātū su liška a-sā-bi-šu ublu in any country in which your heart prompted you to reside (you establish the worship of your great godhead) Anš 8 60 ii 26 (Nbn.), ilāni a-sī-ba-šu-ut māḫāzi māt Šumeri u Akkadi Winckler Sar. pl. 33:143; ilī rabātu ša inaūlī ša šarrī ... aš-bu ABL 895 r. 6 (NB); referring to cosmic localities: ilī rabātu a-sī-bi šāmē Anūm Šurpu VIII 78, cf. ilāni a-sī-bu Anūm BMS 11 r. 35, see Ebeling Handerebung 74, 4MIN.BI Ilqig a-sīb šā-ma-mi JNES 19 53:54, Anūm a-sī-bu šāmāmi AFO 19 62:36, Šamaš u Adad a-sī-ba šāmē ellāti BB 75-78 r. 69, Aššur ... a-sī-ba šāmē ellāti OIP 2 149 No. 5:5 (Senn.), and note, said of stars: a-sī-bi šāmāme BAB 4 278 vii 3 (Nbn.); Sin ... bēl ilānī u Ištar a-sī-bu-šu šāmē u ersetē CT 34 27:43 (Nbn.), and passim; Ea-šarrī ... wa-as-bi EB+(AB)-im VAS 1 32 i 8 (Ipiq-Ištar), cf. ilī rabātu a-sī-bu-ut qereb Irkalla STT 28 v 8, see Anš 10 122; Šumaliqa bēlē šadē ellāti a-sī-bat réšēti DN, the Lady of the pure mountains who lives on mountain tops BB 75 No. 6 ii 47, cf. a-sī-bu šadē ellāti réšēn ellāti Šurpu VIII 39; note the personal names: Ta-āb-a-aš-ba-aš Sweet-Is-His-Presence VAS 7 82:15, 153:20 (OB), wr. Ta-ua-ša-aš-bu MDP 28 445 bis 2, for similar names in NA, see Tallqvist APN p. 235f.

Ašābu 2a

2' said of kings: šarrum mamman wa-ši-b Mari ti'amtam la ikšudu no king residing in Mari had ever reached the sea Syria 32 12 i 36 (Jahdunlim); āla u ekallā šātu ... ana ʾūmē rāqāti līqā biš-šū-un may he (Aššur) command that they (the kings of his line) reside forever in that city and palace Winckler Sar. pl. 25 No. 54:3, cf. ibid. pl. 36:193, also a-sī-bi liḫiša (referring to the palace) ibid. pl. 40:146, and [a]-sī-bē ekallā šātum. Lie Sar. p. 82:8; RN Lū Kaldaja a-sīb qereb agamme the Chaldean Sūzubu, who lives amidst the swamps OIP 2 34 ii 53 (Senn.), and passim in such phrases; šarrāni a-sī-bu-te tāmēti the kings living in the sea (whose fortifications are that same sea) Borger Ershr. 57 iv 82; [ina āl Aššur] ina la a-sa-bi-ia while I was not in residence in Assur (the king of Elam attacked my troops) Streck Ab. 224 No. 21:2 and Bauer Ab. 2 56:5; the goddess Dilbat ša ... la a-sa-ab-ša itti nišē māt Aribi taghā who had expressed her wish not to reside any more among the people of Arabia Streck Ab. 222 No. 19:4, restored from ibid. 218 No. 15:4; āl paš ālu ša šarru ina liḫiš aš-bu the “city of the dynasty” is the city in which the king stays ABL 895:5 (= Thompson Rep. 274); do you not know that I have given you the kingship of Telmun ina liḫiš lu aš-ba-a-ṭa there you can reside (now, there you can live under my protection) AAA 20 pl. 100 No. 106:25 (NB let. of Asb.); šarru ina E-aš-bu M[u]-šu ana damiqtē izzakkar in the palace where the king resides his name will be blessed Kar 178 v 8 (hemer.).

3' referring to officials: ana PN rabi sikkatum u bārē ša ina GN wa-āš-bu Qibūma tell PN, the rabī sikkāti, and the diviners who officiate in Sippār-Jahrūrum VAS 16 59:4 (let. of Amniṣaduqa), also ibid. 27:4, 60:4, 61:4, 97:4, also Lū:Mes šūt pihatim ša ina GN wa-āš-bu LH 56:6 and 13, also LH 88:12 (all OB royal letters); PN šatammum ša mahrija wa-āš-bu 1 GUR ukultam trišānī PN, the šatammu who is stationed with me, asks me for one gur (of barley) for fodder Šumer 14 29 No. 11:5 (OB let.); anaḫku adī māti aš-ša-ak-ku ana naṣāri aššalika as long as I am on duty to watch your wife MRS 9 140 RS 17.372A+:8,
ašābu 2a

cf. anaku adi immati aš-la-ku u anaṣṣar bēl ḫtiška ibid. 141 RS 17.228:7; ina aš-ša-ab bēlīja ana bēlīja altapra u inanna . . . altapra I wrote to your lord during the time when my lord was in residence and now I am writing (again) BE 17 3:22; amēlu ša PN ša ina muẖīḫī ḥarbišu aš-bu itti aṣṭāri iḫtišiq the man belonging to PN who is in charge of a ḥarbu-field ran away with a prisoner of mine PBS 1/2 22:16, cf. ša ana pan namkari ša bēlīja a-ši-ib he is in charge of my lord's irrigation canal BE 17 40:16 and 18 (all MB letters); the king should give us archers so that we can reconquer the cities of the king u ni-ša-ab ana alānī šarri and reside (as rulers) in the cities of the king RA 19 107:21, and passim in EA; [I]jšaš ṣarru rābiṣa enīma aš-bu-nim ana GN the king should ask the regent whether they are stationed in GN EA 155:66; u jaddi ʾala GN ana a-ša-bi-ia would that he (the king) would give (me) the city of GN as my residence EA 137:65, cf. ana a-ša-bi-ia EA 88:39; the two kings have made peace with each other u anīnī mannu ina bit abišu it-ta-šab and as to us, each has taken up residence in his paternal house ABL 214 r. 13, cf. adu PN ṣīpī ša GN ʾip-ḫi-tu ina GN uš-šab now the ṣīpū-official of GN has . . . and resides in GN ibid. r. 16; in the Sealand, where ʾultu bit PN la aš-bu ever since (the governor) Naʿid-Marduk has ceased to be in office (Sin-baḷassu-iqbi has seized 500 of the displaced persons and fugitives) ABL 839:15; LU-GU-EN.NA.MEŠ maḫūtē ša aš-bu-un-ni-ka libbušša libbaššu itti bēlēšunu ki pašu as to the former guennakku-officials who have been residing in it (Nippur), on what good terms have they been with their lords! ABL 540:5, cf. ammenī . . . ina Nippur tu-šīb why did you take up residence in Nippur? ibid. 4; the Elamite officials ask ki ina LU Ḥuḥān u ki ina ṢURU GN nu-uš-šab should we take up residence among the Huhan tribe or in the city GN? ABL 281:15 (all NB); šīruḫsuṭ erumma u-šīb qereb GN he (Tarqu) made an invasion against them (the Assyrian governors in Egypt) and made Memphis his residence Streck AbB 6 i 60, cf. if they are able to remove Tarqu from Egypt attūni a-ša-ba-ni mínū what about our staying (here) in power? ibid. 12 i 122, cf. also (if they remove the palace personnel) mínū wa-ša-ab-ni kī RA 42 76:27 (Mari let.); mār šarri ša ina aš paṭṣāja aš-bu the prince who is stationed in one of my border cities (will rebel against his father) ZA 52 242:35 (astrol.), also cited ABL 1216 r. 14; mār šarri URU aš-bu ana nakī inaddin the crown prince will deliver to the enemy the city where he is stationed TCL 6 3:21, also (with kabtu an important person) ibid. 20; the enemy will abandon its entrenehment URU aš-bu usṣi and leave the city which he occupies KAR 423 iii 26 (SB ext.).

ašābu 2a

4' referring to soldiers in garrisons, workmen and other groups: PN ʾišt-ḏē PN₂ u-ša-ab Kish 1930,170a r. (OAkk.), and passim in OAkk., see MAD 3 p. 73; 3 LŪ GN ša wa-aš-bu kalūšunu mā LŪ GN all three persons from Zibbatu who are stationed (here) are indeed from GN VAS 16 127:14, cf. 4 LŪ Ḥiritum kl. MEŠ ša maḫrika wa-ša-bu TCL 1 21:5; ana ERIN. ḤI.A ša maḫar PN wa-aš-bu PSBA 33 221:16; itti ERIN PN um-ma-ti-su nu li-ʾiš-bu LIH 23 r. 4; šēḫerūtim ša maḫrija wa-ša-bu Klaun AbB 1 107:2; ina MĀ.LAḪ₂ 1 awīlum maḫrija ul wa-ši-ib not one of the sailors is stationed with me VAS 16 23:7. cf. itti NAGAR ša ina bītim wa-ša-bu ibid. 79:19; as my lord knows, my grandfather PN in the time of Hammurapi ša ʾerīḫ kl. . . a-ši-ib GN belonged to the [ . . . ]-men stationed in GN PBS 7 83:3; qāṭi ERIN.ḪU.NĠ.قيقة . . . ša ina Sippur wa-aš-bu list of hired men who are stationed in Sippur PBS 13 56:2, nādītu-women GĀ.GI₂ aš-bu PBS 8/2 256:11; šāb bītim ša ina Sippur wa-aš-bu the soldiers of the fortress who are stationed in Sippur LIH 88:14 (all OB); šābūm . . . ana bītim ʾuš-aš-ab ARM 1 20 r. 6; PN itti šābīm ʾuš-aš-ab . . . 1 awīlam ša ina bīrušunu ʾuš-ba-bu . . . bēlī šūpurum PN is stationed with the troops, my lord should send here one of the men who is stationed among them (with orders) ARM 6 29:10 and 13; u atta qadum šī-ta-al šābīm šātt . . . ina GN ši-ib ina GN₂ wa-ba-ba inam ul maḫir but as for you, stay in GN with the rest of these troops, it is not
desirable that you should stay in GN ARM 1 53:10f.; NAM.LU ša PN ina GN as-bu-ma PN PN₄ išpurma uššēlimma ina GN₂ usēšimma the retainers of PN were stationed in GN but PN sent PN, and he brought (them) up and settled (them) in GN₂ BE 14 127:2, cf. (after a list of twenty names) amēl sûtu ša bēlija kūnûtu ina GN ina bit PN as-bu Aro, WZJ 8 573 HS 115:19, also amēl sûtu ša īli ša ina bit PN as-ba-tu₄ PBS 2/2 116:12; naḥār 4 qinni PN PN₄ umassî ina URU GN a-si-ib PN₄ released in all four (previously named) members of a family belonging to PN, (they are) settled in GN BE 14 128:12 (all MB); ERIN.MEŠ a-siš alâni šūtu ... ukînûnûti he has assigned the soldiers stationed in these towns (to help the governor) BBS. No. 6 i 9, cf. ERIN.MEŠ Nippurâ Bābîtlu ša šarri mala ina alâni ša Bit-PN as-bu₄ all the contingents of soldiers from Nippur and Babylon as well as the royal army stationed in the towns of (the district) Bit Karziabku ibid. ii 4; the Hittite troops ina libbi mātišu ana nāṣīri as-bu₄ are stationed in his (Šunaššūra’s) country to protect (it) KBo 1 5 ii 48, also ibid. 58, cf. šābu u narkabtu ša [ina] libbi ālī as-bu KBo 1 3:43, arďâniya ša ina libbi ālī as-bu ibid. 14:15; amēl sûtu ša as-bu-nim ina ekallûši the servants who lived in his palace EA 62:25 and 28, also ibid. 24; and the city saw that another army had come into the city u tîmâŋgaru a-sa-šu erēši and they agreed that the newcomers should take up the garrison EA 138:62; mārē Ura ina kuṣṣi ina libbi māt Ugarti la uša-sbu the inhabitants of Ura must not sojourn in the country of Ugarit during the winter MRS 9 104 RS 17.130:18; šar māt Ugarti ana a-sa-bi ina libbi mātišu la umâššaruš the king of Ugarit will not permit him (a merchant, native of Ura who has lost his capital in Ugarit) to settle in (the king’s) country ibid. 23, cf. also lu as-bu-mi ibid. 97 RS 17.79+:18; ina URU GN mārē Ḥalab ... as-bu natives of Halab have settled in GN Smith Idrimi 23, cf. as-ba-nu ana GN aḫḫēša ... itiṣajma aš-bu-₁ we settled in Emar and my brothers settled with me ibid. 6 and 8; PN ina āl ālī a-ši-im-mi u aḫḫēša ana narkabate aš-bu-mi PN is stationed in the town in which he has to perform feudal obligations and his brothers are stationed with the chariots JEN 498:5 and 7; PN mār PN₄ ša URU GN itti aḫḫēša la a-ši-ib PN, the son of PN₄ from GN, is not (listed as) present with his brothers HSS 15 25:2, and passim in this text; minumûm bitātu ša ekalli ša ḫēšika aš-bu all the families belonging to the palace who are settled in your district JEN 551:4, cf. minumûm nišūti ekalli ša ina Nunzi as-bu HSS 9 3:8; 4 NAM.LU.LU MEŠ annûti ša aš-bu-u ṣerrišu ša ʿPN these (previously named) four individuals who are living in (the house) are the offspring of (the slave girl) PN AASOR 16 34:9, cf. minumûm šerrūšu riḥûti ša la aš-bu ibid. 15; naḥār 22 SAO.GEME ša šarri ina GN aš-bu HSS 16 346:26, cf. PN PN₄ ina bit PN, reʾi ša ekalli a-ši-ib 2 LÜ.MEŠ annûti ša GN HSS 14 554:3 (all Nunzi); alâni eglâte kûrâte nisî a-ši-b libbišûm villages, fields, gardens (and) the people living in it (given to Šamaš-šum-ukin) Streck Asb. 28 iii 76, cf. ERIN.HLA-ŠA.MEŠ ša ina nišiš mātišu aš-bu ibid. 290 iv 11; ina GN li-ta-ša-₂ they should become settled in Bit Amukkanâ ABL 258:10 (NB); they should show them (the refugees from Babylonia) a house in Nineveh ina libbi lu-ši-bu u nišē bītûja ... itišunu lu-ši-bu they should settle in it and the members of my household should live with them ABL 960 v. 7 and 9 (NA); (sheep and goats belonging to four named persons) LÜ URU Lahitaja ša ina harri PN aš-bu natives of GN who are settled on the PN canal AnOr 8 5:9 (NB). 5° referring to people living in cities: the owner of the maintenance field (ṣukussu) and the spear (field) will come šukûṣa wa-ši-bu-ut libbi a-lam immarma and inspect the maintenance field of the people living inside the city Kraus AbB 1 29:25 (OB); ša ēntum la ū-ūša-bu anāku ušēšibùnu those who did not want to live in settlements I made do so Smith Idrimi 85; ajāmî telqî amēlûtu ana a-sa-ab ina ālî from where will you take people to live in (my) town? EA 138:41; I encouraged them ana a-sa-ab ālî epēš biti zaqāp šippâti to live in the city, construct
houses, plant gardens  Berger Esarh. 25 vii 29; nišê a-sî-bu-ut ali šâbu any inhabitant of this city OIP 2 153 No. 17:24, cf. baḫulṭi mât Kaldî a-sîbu URU GN ibid. 75:83 (Senn), nišê a-sî-bu-te alâni šâtunu Berger Esarh. 55 iv 43, also nišê a-sîb liḫḫušu Thompson Esarh. pl. 17 iv 51 (Asb); a-sîb Bābili šúnūti šunu issārumma these inhabitants of Babylon, indeed they are birds (and you their decoy) Gössmann Era IV 18.

6' referring to people living in a region: Lû. Minš Rabbaja ša ina ebirītim ina mât GN wa-aš-bu the Rabbaja tribe, which is dwelling beyond the river in the land of Janhad ARM 1 6:11; ardānîšunu ina ṣur. SAQ aš-bu KBo 1 11 obv.(.) 23; šadā annātu ... eberti mât URU GN ina liḫḫu nakri aš-bu these people (now) live across the GN country among the enemy KBo 1 11:16; I released to them the country which I had taken away ana ašridumuna it-la-aš-bu and they settled where they were before ibid. 24; ša tämti ana šadā ša šadī anša tämti a-sab-šū-nu aqqī I ordered those from the seashore to live in the mountains, those from the mountains (to live) on the seashore Berger Esarh. 58 v 20, cf. a-sî-bu-tú(var. -ti) šadā u māti Lyon Sar. p. 18:93, nišê GN ... a-sî-bu-te ṣurrānī pasqūti Berger Esarh. 51 iii 48, amēlāti GN a-sî-bu-ut šadī marši OIP 2 86:16 (Senn); šadē ... ša ina nīribi ša KUR GN ana kādi uš-bu the men who do guard duty in the pass of Mount Wasdirika TCL 3 86 (Sar); Arbaja rāqūti a-sî-bu-ut madbari remote Arab tribes living in the desert Lie Sar. 121; nišê a-sî-bu-ti mâtāti šâtina Thompson Esarh. pl. 16 iv 27 (Asb); nišê a-sî-bu-ut nagī šaṭatū the people living in that province TCL 3 170, and passim in this text (Sar); a-sî-bu-ut tämti those who live on the seacoast Winckler Sar. pl. 44 D 27; tämti ebrūnuma ū-sî-bu qerebšum they crossed the sea and settled among them OIP 2 86:23 (Senn); ina bīrūt KUR GN KUR GN₂ ū-sî-bu-ni they (the refugees) settled between Mount GN and Mount GN₂ AKA 324 ii 82 (Asm); Lû Puqīdū ina qaqqrīšumu aš-bu the Puqīdū tribe lives in their region ABL 275 r. 10; nagâb Lû Arama a-sîb aḫ när Idīglat the main body of the Arameans living along the Tigris Winckler Sar. pl. 40 v 19, cf. Lû Puqīdū ša ina nār Kaddanu aš-bu ABL 1052:4 (NB); sittî nišê a-sî-bu-ti URU Bit-Imbî the balance of the people living in the (main) city of Bit Imbi Streck Asb. 44 v 9; Jamāna ša ina nār marrat aš-bu-ū u ša aḫullā ša nār marrat aš-bu-ū the Greeks who live in the salty sea and those who live beyond the salty sea Herzfeld API 30:18f. (Xerxes Ph).

7' referring to individuals: bitum ša PN wa-aš-ba-na-ni bituš bit PN₂ as to the house in which the woman PN lives, it is a house belonging to PN₂ TCL 21 255A:3, cf. ibûtītim erimm wa-aš-ba-ku I am living in an empty house CCT 3 24:32; ašṣumî bitim ša wa-aš-ba-na-ni as to the house in which we live (I became afraid that the house was in bad repair) AAA 1 pl. 19 No. 1:4 (all OA); bitum ša jām aḫātti ina liḫḫušu wa-aš-b[a-at] this house is mine, my sister lives in it Pinches Berens Coll. 99:7; ištu ina ālini wa-aš-bu ina sartim matīma šumšu Uri ḫasis for as long as he has stayed in our town his name was never mentioned in connection with any misdeed TCL 18 90:26; ša kanikī la našūma ... ana wa-aš-bi-im la tanaddīššum do not permit anybody who carries no sealed document (of permission) from me to settle (there) Sumer 14 23 No. 5:23, cf. ina kapirişu li-sî-b[a-ma] bissu u egesu limur he should stay in his village and look after his house and field ibid. 13 (OB Harma); annākām wa-aš-ba-unma wa-aš-ba-at you are indeed living here Kraus AbB 1 36:14f. and 22; ana PN tānkārīm Lû. Ziprê₃ša ša ina GN wa-aš-bu to the merchant PN, a native of Sippur, who lives in Kār-Šamaš LIH 90:11; PN a-sî-ib-ku Dunni-baštî RA 10 67 Nö. 84.8', also, wr. wa-sî-ib-ī GN ibid. No. 53:2, 6, and 12; who has released you and your brother there asarīša wa-aš-ba-tu-nu ilki ṭuḫallīqatu a-asrīša ta-at-ta-aš-ba so that you have settled there and have ruined my iklu-field and are just sitting there? TCL 1 40:6f.; ina [new word] wa-aš-ba-a-ku ṭaṭa atta you know that I live in a city (where there is) famine BIN 7 53:10; give one gur of barley to your mother ḫirišša la wa-aš-ba-at she must not
așábu 2a

remain destitute AJSL 32 280 No. 5:13, cf. (why do you write me) suḫārtum maḫar maḫrat PN uš-ša-ab “The girl is to live with the daughter of PN” CT 29 9a:9, also anumma PN maḫrika wa-ši-ib CT 6 27a:20, PN u PN₂ maḫrikina wa-aš-bu TCL 1 23:9, aššum ... mārē PN ša maḫrika wa-aš-bu TCL 17 54:8 (all OB); aššu šēl i-šu-nu uš-bu AS 6 p. 29:4 (Tell Asmar); PN ša ina panītim ina GN wa-ši-ib PN, who formerly lived in GN (has left for GN₂) ARMT 13 107:7; DA 〈ša PN wa-aš-bu〉 adjacent: the house in which PN lives MDP 18 204:7 (= MDP 22 51), cf. ina bitim ša PN wa-aš-bu MDP 22 21:8; [a]nāku [i]na kīdiš DN aš-ba-ku-ma 2 〈iṣṣīja ikkīšma ana〉 PN 〈iddin iki ina kītim〉 Šimūt aš-ša-ba-ma 8 〈iṣṣīja ikkīš〉 while I was under the protection of DN, he cut down both of my trees, and gave them to PN, while I was under the protection of the god Šimūt he cut down eight of my trees MDP 24 390:2 and 5; [S]AL.YENNI aššassu a-šib-ti šillišu Craig ABRT 1 4 i 12 (SB tamitu); his brother’s death and is buried in GN u PN abusu ina GN ū-ši-ib and his father PN has settled in GN BE 8:17 (MB); may Šin cover his body with leprosy ina kamāt aššu li-šīb so that he must live outside his own city BBSt. No. 11 iii 5, and passim in such curses; what shall I myself do 〈ša aš-ba-ti ina libbi Ḥāpiri〉 since I am living among the Ḥāpiru? EA 130:37; jamuttu ana muḫḫi etsi lirṣip lu-šī-ibu each one should build (a house) near (his) field and reside (there) ABL 208 r. 13, cf. jamātu bissu lirṣībi īribun ina bitīšu lu-šē-bi ABL 314 r. 10 (both NA); ki aššalu ki 〈uṣṣību ina GN aš-ba-ba-ti〉 when I inquired carefully (I found that) she lives in Dilbat ABL 1208:9; that the kallād-officials proceed ana ṭarṣī 〈āli ša aš-ba-ba-ti ina libbi aš-bi〉 in the direction of the town in which they live ABL 275 r. 15; šītah-haṣṣu lu-šē-šib-ib each should live near him CT 22 43:28 (all NB); ša DA biti ša PN ina libbi aš-bi (a house) which is adjacent to the house in which PN lives Dar. 378:2; cf. TCL 13 218:2, and passim in NB; PN ṣumūs ... ina URU GN ina māt Parēu aš-bi a certain PN lived in the city GN in Persia VAB 3 29 § 22:41, cf. RN abūa ina KUR GN a-šib-ma ibid. 43 § 35:64 (Dar.); ina ališu Nippur ša-šuḫiš a-šib-ma he lived in poor circumstances in his city Nippur STT 38:3, see AnSt 6 150 (Poor Man of Nippur); Enlil dislikes me ul uš-šab ina aš[liku]numa I cannot live in your city (any more) Gilg. XI 40, cf. aš-bi ęnu u laqišu Gilg. VII iv 46, and passim, Sidu[ri sābi- tu] ša ina supan tānti aš-ba-t Gilg. IX vi 37, cf. wa-aš-ba-ti ina bāṭit ina su[p[a[n tānti]] CT 46 16:7, see Iraq 26 100; the allallu-bird a-šib (var. iz-za-az) ina qīšāti stays in the forests Gilg. VI 50; aš-ba-ba-ti ina irnaggar the town in which you will live will be destroyed YOS 10 36 iii 14, cf. aššūtim ina aš-ba-ba-ū nakar the person will be treated as an enemy in the town where he lives ibid. 24:26 (both OB ext.); É.BI KU ša-šu itēb the person living in this house will be happy CT 38 12:60, cf. Ša-šib libbišu ihtanaddī CT 40 5:27 (both SB Ału), and passim; LÚ.BI ina biti KU-ab that man will go on living in (that) house Kraus Texte 5 r. 6', cf. mimma ina ali aš-bu šu-[su ikašad] he will obtain everything in the city he lives in ibid. 38a:9, also ina ali aš-bu isarru he will become rich in the city where he lives ibid. 11 (SB physigogn.).

b) to be in residence (said of debtors and women) — 1’ referring to debtors: mannum- mé ina libbišunu aš-bu ŠE.MEŠ ... umalla any one of them (the debtors) who is present will pay the barley HSS 9 80:17, cf. mannummé ... a-ši-ib u eqta annunm uzsakku JEN 603:23, and passim in Nuzi: if I do not pay u anāku la aš-pa-ku-mi u PN mārēja ... [ ... ] and I am not present, then PN (the creditor) [may take] my children [as pledges] RA 23 156 No. 54:16; šumma ina ūmi isinni ša Šehalī ina GN la aš-pa-ta-a-mi if you are not present in GN on the day of the festival of (the month) Šehalī JEN 390:30; šumma 1 ūmišu PN la aš-bu ana 1 ămišu ... umalla if PN is absent for one day, he pays as fine (one mina of copper) per day JEN 295:15; šumma PN la a-ši-ib PN₂ ina bitišu murēšu iršabb ul ša mullē if PN (the debtor) is not present, PN₂ (the creditor) may enter his house and seize his wife and children, there (will) be no fine (for it) JENu 710:2 (all Nuzi).
2' referring to women: 

mu `PN é.a.b.ba.

na.ka ab.da.tuš.a (var. a.ba.da.til.a)

because PN was going to live in her father's house Falkenstein Gerichtsurkunden 2 No. 169:20, var. from No. 204:18, see ibid. p. 269; he (the husband) does not divorce her (the wife suffering from la'bu-disease) 
inā bit iqūsu uš-ša-am-ma adi baltat ittanāššiši she lives in a house (or: room) he has built (for her) and he supports her as long as she lives CH § 148:80, cf. adi baltat ... uš-ša-ab-ma Waterman Bus. Doc. 56:5, and passim in OB legal, CH § 148:80, cf. adsum kaspim 402

agabu 2b

house Falkenstein Gerichtsurkunden 2 No. 169:20, because PN was going to live in a house (or: room) he has built (for her) and he supports her as long as she lives (three indebted fowlers) live as pledges in the household of Ammitakkum Wiseman Alalakh 18:9, cf. as̱sum kaspim

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house Falkenstein Gerichtsurkunden 2 No. 169:20, because PN was going to live in a house (or: room) he has built (for her) and he supports her as long as she lives (three indebted fowlers) live as pledges in the household of Ammitakkum Wiseman Alalakh 18:9, cf. as̱sum kaspim

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because PN was going to live in her father's house Falkenstein Gerichtsurkunden 2 No. 169:20, var. from No. 204:18, see ibid. p. 269; he (the husband) does not divorce her (the wife suffering from la'bu-disease) 
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agabu 2b

house Falkenstein Gerichtsurkunden 2 No. 169:20, because PN was going to live in a house (or: room) he has built (for her) and he supports her as long as she lives (three indebted fowlers) live as pledges in the household of Ammitakkum Wiseman Alalakh 18:9, cf. as̱sum kaspim
ašābu 3a

annim PN ina bit RN wa-ši-ib because of this (debt of) silver PN lives in the house of Ammitakkum ibid. 19:10; x silver ša RN eš PN ana bit RN ana manazzannūtim wa-a-aš-bu ibid. 22:7, cf. ana ma-za-za-im wa-a-aš-bu-ú JCS 8 5 No. 20:10; kima kaspim PN ana bit ekallim ana biti wa-ši-ib Wiseman Alâlık 23:6 (all OB Alák); PN PN₃ u PN₄ 3 mārī PN₄ ina bit tamkārē aš-bu-ma three sons of PN₄, PN₁, PN₂, and PN₃ are staying (as pledges) in the house of the merchants BBSs. No. 27:3; u mārī PN kimā šemēš ina bit PN₂ 8 šanātī a-ši-ib and his son PN will serve for eight years in the house of Tehiptilla for the barley (he owes) JEN 293:5, cf. u ša kimā ša urudu meš ina bitātī ša Tehiptilla aš-bu JEN 295:18, also kimu 2 amlātī u 2 simmātī PN ina bit Tehiptilla aš-ši-ib JEN 309:6; k[a ... ina bit Tehiptilla aš-pa-ku JEN 387:10; Asšur: aţu u šumma Aššuraitu ša k[ ] šapart[ ... ina bit aššu us-bu-ú-ni a native Assyrian or an Assyrian woman who lives in the house of a(nother) man as pledge KAV 1 vi 43 (Ass. Code § 44), cf. šumma ... k[ ] šapart[ ... us-bat ibid. v 20 (§ 38), cf. also (if somebody sells a man, that man’s son or daughter) ša ki kaspī u k[ ] šapart[ ina bitšī us-bu]-nu ina bit ša aššu에서 us-ba JEN 6 i 9 (Ass. Code C § 2), and passim, note also marad aššu ... ša k[ ] šubulli ina bitšī us-bu-ú-ni KAV 1 vii 34 (§ 48); ki ša[p]arti aššassu ša PN ina bit PN₂ us-bat the wife of PN (the debtor) lives as pledge in the house of PN₂ (the creditor) KAJ 70:16.

3. to sit, to be (said of inanimate things), to be settled, populated, to live, said of a(nother) man as pledge KAV 1 vi 43 (Ass. Code § 44), cf. šumma ... k[ ] šapart[ ... us-bat ibid. v 20 (§ 38), cf. also (if somebody sells a man, that man’s son or daughter) ša ki kaspī u k[ ] šapart[ ina bitšī us-bu]-nu ina bit ša aššu에서 us-ba JEN 6 i 9 (Ass. Code C § 2), and passim, note also marad aššu ... ša k[ ] šubulli ina bitšī us-bu-ú-ni KAV 1 vii 34 (§ 48); ki ša[p]arti aššassu ša PN ina bit PN₂ us-bat the wife of PN (the debtor) lives as pledge in the house of PN₂ (the creditor) KAJ 70:16.

ašābu 3b

(hemer.); note however the deviating omen: ummānum ana pā šāpirīša uš-sa-ab u šā annim PN ina piššākku uš-sa-ab neither will the army listen to its commander nor the king to his advisors YOS 10 11 i 9f.; mātum aburri uš-sa-a-[ab] the country will dwell in the open ibid. 44:71 (both OB ext.), WR. KU-ab CT 30 9:19, and passim in SB ext. and Izu, also Thompson Rep. 10 r. 1, 12:6, 32:2, 42:3, see aburru mg. 2a; mātum šubām nēštam uš-sa-ab the country will live a quiet life YOS 10 13:18, 20:13, 56 iii 30, and passim in OB ext. and Izu, also KU-ab CT 39 20:131, and passim in SB Alu, ext. and Izu, also Thompson Rep. 183:7, note mātum DAG nēštum KU-ab CT 27 10:6 (SB Izu), (with var. ne-ba) CT 39 22:10 (SB Alu), etc.; note napār šatima šubām KU-ab{text -ba) Craig ABBT 2 13 r. 16; ašša mātātī šubā nēštum[txt] Streck Asb. 290 ii 23.

b) to be settled, populated, to live, said of cities, etc. (for a Heb. parallel see Gesenius’ p. 325b): URU.BI innaddima nu KU-ab this city will fall into ruins and will not become settled again (lit.: will not live on) CT 39 10:24, cf. URU.BI KU-ab ibid. 11:45, and passim in SB Alu; itilišunu zenāti iturrusušu nūtimu KU-meš their angry gods (of the abandoned cities) will return to them and they (the cities) will be settled CT 20 5:19 (SB ext.); URU itebbima ina ašši šanimma ku-ab the city (inhabitants) will move and will live on in a different place TCL 6 1:12 (SB ext.), also Boissier DA 248 i 12; rubā māssu ku-a-ma URU.BI KI [...] the land of the ruler will become settled (again), this city will [...] CT 27 11:18 (SB Izu); alāni ḫarītu KU-meš devastated cities will become settled (again) KAR 423 ii 7 (SB ext.), also URU.BEŠ ŠUB.meš KU-meš [...] KAR 421 r. i 4; URU.BI uš-ṭah-šar-ma (for ušṭahar or ušṭaharrar) KU-ab CT 40 43 K.2259+ r. 8 (SB Alu); said of houses: E.BI KU-ab BRM 4 21:10; wa-sa-ab biti the house will be lived in CT 38 11:40; note KI.BEŠ ŠUB-ma nu KU-ab CT 39 11:35, KI.BI ṭharrumma ana arkāt ūmē ku-ab this locality will fall into ruins but (then) will become settled later on CT 39 21:168, also A-SA A.GAR.BI innaddima nu
aššubu 3c

[KU] 39;5:59 (all SB Alu); KUR šub-di-ta₄ ku-ab the abandoned country will become settled CT 31 19:16 (SB ext.); [māt₄u] ša šulputat ku-ab the country that has been devastated will become settled again TCL 6 10:19 (SB ext.); šu-bal nāmēt ina amat 50 (var. 4) uš-ša-bu settlements in abandoned outlying regions will be settled at the command of Enlil RA 34 2:4 (Nuzi astr.), restored from ABL 1080 r. 1, cf. also Thompson Rep. 211 r. 2; nārum lu šerîtum iḫḫerri kišassu šu-ab-tum ú-ša₄l-a₄b-a₄ a canal which had not been (re)dug will be redug, its bank will be settled YOS 10 17:40 (OB ext.), also TCL 6 6 r. ii 20 (all SB ext.), CT 27 10:8 (SB Izbu).

c) in legal contexts, said of objects (Nuzi and MA only): iššēnati₄ [ḫu]limmu šīlāmu ina ūluḫī in PN aš-bu umalla PN owes the (delivery of) one set of garments, he will deliver in full HSS 13 275:6, cf. (referring to a kusitu-garment) HSS 15 201:9, (to a nahlaptu-garment) ibid. 191:2; 1 DAL piššatu ša magarrir ina PN ša aš-bu one container with axle grease which is charged to PN (seal of PN) HSS 13 439:2 and 4; various animals of PN ina muḫḫišu aš-bu u anāku ana PN anandin are owed by me and I will give (them) back to PN HSS 9 26:9; kids muddusu ša PN ina muḫḫišu aš-bu u ana PN₄ umalla are charged to PN as his assignment(?) he will return them in full to PN₃ (the owner) HSS 9 45:6, cf. HSS 13 295:6, also (same context with the clause ina šatti 2-ni ... anan-din) HSS 9 26:9; exceptional: ūppu ša PN u ša PN₄ aš-bu PN₄ aš-bu JEN 534:4 and 8, also ūppaṭi ša aš-bu HSS 19 3:52; the judges asked PN, “Where is the chariot you took?” umma PN narkabtu ina GN a-ši-ib PN said, “The chariot is in the town GN” AASOR 16 70:18, cf. also (a list of carefully described horses followed in each item by) ašar PN aš-bu ibid. 99:5, 9, 14, etc.; [summa q[u]... lu] imēra lu šaxa u lu minna la ú-[... ša kī šapartē ina] bītīšu us-bu-ni if a man (sells) either a donkey, a horse or any [other animal] not his own which has been kept as a pledge in his house KAV 6 i 23 (Ass. Code C § 4).

d) other occs.: if the sick man eats food ina liḫḫišu la ku dum-ka (but) it does not stay in him, he throws it up(?) Labat TDP 156:10; x aklu (la) aša-bu (see aklu B usage a) BE 14 64:3, and passim in MB; la aš-bu not accounted for (in contrast to ḫalgu “lost,” in list of objects) HSS 15 2:19; maru ana šapšiš it-tu-šiš the gall has “settled” downward ABL 363:15 (NA).

4. šašubu to make a person sit down, to install officers, kings, gods, etc., to make exercise a function, to make a person live or be in a place, to assign to a official or a workman, to garrison soldiers, to settle people in a city or a country, to set up an ambush — a) to make a person sit down: marṣa [ana muḫḫi ki-ib] you make the patient sit on it (the sieve) CT 23 1:3, cf. tu-še-šib-ši-rena LU 62 r. 10, also [ina muḫḫi] erṣi ku-šu AMT 94,9:8, ina muḫḫi litti ku-[šu] Köcher B14 62, and passim, note NA.BI ina muḫḫi šepēšu tu-še-šab-ši Kücher Beitr. pl. 1:11; note ina muḫḫi Aššur tu-še-šab-šu you make him sit down on (the image of) Aššur (parallel: īsšu muḫḫi Aššur uṣaddūšu line 26) BBR No. 60:20 (NA); īnā bišū uṣaddūšu ku-ib-šu you have him sit in the reed shelter KAR 156 r.1 39; [u-še]-šib-ka šubtu nēḫta šubat šumēlī I will have you sit on the seat of honor(?), the seat at the left Gigm. VII iii 43, also ibid. VIII iii 2; īlī abēbišu erētašu uš-te-šib he had the gods, his fathers, sit down at a meal provided by him En. el. VI 71; ina īrētu u-še-šib-šu-tu-ši-ma ašmakkan nīgītu I made them (the officials of the realm) sit down for a banquet and arranged a feast Winckler Sar. pl. 38 ii 44, cf. rubūtī u nibi mātiṭa ... ina ... tākultu u īrēti ... u-še-šib-šu-tu-ši-ma Boer Esarh. 63 Ep. 23 vi 51, itītī nibē māt Aššur ina pasšīr bidadū u-še-šib-šu-tu-ši-ma I made the (Manneans) sit down together with the Assyrians for a joyous meal TCL 3 63 (Sar.): itī itī kalī ṣaḫu u šaḫu u-še-šib-šu-tu-ši-ma I made them sit in fetters
together with a bear, a dog, and a pig (beside the gate to the inner city of Nineveh) Borger Esarh. 50 ii 42; may the gods inflict a defeat on him ina pan nákîrištû kamûši šu-šê-ši-bu-šu and make him crouch in fetters before his enemies AKA 108 viii 83 (Tigl. I), and passim in the inscrs. of Asn., also (replacing ina pan by ina KÌTA, i.e., šapâšn) Lyon Sar. 12:77, Wiseman Treaties 574, and passim in Sar. and Esarh.

b) to install officers, kings, gods, etc., to make exercise a function: nu-šê-ši-ib-ma x kaspar ukalluniàti we called a meeting and they offer us nine minas of silver BIN 6 28:4, cf. nu-šê-ši-ib-ma ... naphar 10 MA.NA kaspar ... alge CCT 4 9a:11, also aššumi avâšim ša PN annakam nu-šê-ši-ib-ma x kaspar imiqbi Hecker Giessen 31:6, cf. āhêni nu-šê-ši-ib-ma ibid. 48:17, šê-ši-ba-ma KTS 4b:18 and 40 r. 34 (all OA); adi ševâm mûrêš alim uqattat daqani šu-šêtû-ba-a-ma ana abullim nasâtirû la igašû have (pl.) the judges be present until the barley from the city plantation has been fully brought in, they must not be careless watching the gate TCL 1 8:17, cf. awâš šu-na-šê-ši-ib-ma we have made (several) persons be present BIN 7 38:10 (both OB); šibûti annûti PN ana šibûti ū-šê-ši-bu-šu-nu-tî-i PN assembled these (listed) witnesses to bear witness JEN 382:17, cf. šibûti ul-le-ši-î-mi kîmî nîlanmasêšûmi he assembled witnesses (to testify) that they have summoned him repeatedly HSS 5 49:26; if a man intends to put the veil on his concubine 5 6 tapišû ū-šê-šab he assembles five or six persons of his own status KAV 1 vi 2 (Ass. Code § 41); (they will bring certain persons) ina u-šîti ša PN ana mu-kinnatu ū-šê-es-šê-bu and put them as witnesses present at the writing of PN’s document DSS 6 97:12, cf. YOS 6 5:10, ana mu-kinnatu ina lîbbû ū-šê-šî-[ib()]! Nbn. 442:6, also ina IM.KISIB ... ū-šê-es-šê-ma Nbn. 837:15; šumma ... ša ilâni ū-šê-[var.-ši]-ša-bu-ù-ni (var.-šu-ša-ba-ù-ni) adî ina maḫar ilâni tašakkunûti (you swear) that (you will not violate) the oath you take before the gods when they have the gods sit (as witnesses) Wiseman Treaties 153; šarram ana kussî abika ul-le-ši-ib-ka I have installed you as king on the throne of your father MRS 9 88 RS 17.353:2, also ibid. 85 RS 17.338:3; RN ana qâtija aššabat ina kussî ša abîšu ū-šê-ši-ib-šu I took RN by the hand and installed him on the throne of his father KBo 1 1:56, and passim in Bogh.: PN mārâšu ina kussîšu ū-šê-ši-bu Winckler Sar. pl. 31 No. 66:37, and passim in Sar., Senn., and Asb.: PN mārâšu ina kussî bêlûšu ū-šê-ši-bu-ni-ma bêlû màtâte uşadgîlu paniqû Borger Esarh. 47 ii 47, and passim in Esarh., also (replacing ina kunnûsu ina kussî mât Akkûr tu-šê-šab-â-ni Wiseman Treaties 57, wt. tu-šê-šab-ba ibid. 48; šar Elamûtî PN ina Bâbîtî ina kussî ul-le-šîb CT 34 48 ii 44, and passim in this text; [ina k]ussê ša šar-rutte ū-šê-šu-bu-šû they have him (the king) sit down on the royal throne KAR 135 iii 1, see Müller, MVAG 41/3 14 (NA royal rit.); pût mini ki anni āpušû u aṭa ina lîbbî GN ū-šê-ši-bu for what reason have they acted in this way and why have they installed him (the substitute king) in the city of Akkad? ABL 48:10 (NA); minu itu la qābatu ina lîbbî ša šar pâšu tu-šê-ši-ba what was the untoward sign in it that you should have installed a substitute king? ABL 223:16 (NA); sekretum šarrû ibârama mårâša kussî šu-šê-[ši-bi] (see bûru B v. usage b-2') CT 30 15:6; ûmmerûja ... aššûma ina [si]jânkuk lu ū-šê-ši-bû I captured the image of DN and installed it in the sanctuary MDP 10 pl. 10:4, cf. ibid. 11; DN bêlû ina ẖidadû rîšatû ina parakkîša ū-šî-ši-bû u nariqû aškûn I installed the Lady Annunatu on her dais amidst general rejoicing Weidner Tn. 22 No. 13:28; lamassat Ištûr ... abni ina parakkîša ū-šê-ši-ib-ši I made an image of Ištûr and installed it on her dais AKA 165 r. i (Asn.), cf. šûmûtu šî usûm ušarrî hu NE.ÇNT DN ... ina lîbbî uš-šê-šib AKA 171 r. 10; meḫret abûlûšu šaltûši ū-šê-šê-ši-ba-ma in my triumph I had (Urzana) placed in front of the city gate (when I led the royal family and the inhabitants into captivity) TCL 3 348 (Sar.); simat îlûšika ... ušarrî ū-šê-šê-ši ina paramušû I made her beautiful paraphernalia according to her divine status and installed her on the main dais Thompson Esarh. pl. 15 ii 21, cf. qûtu DN ...  asbat
ašābu 4b

u[šerib ú]-šē-šib ina parak dārati I brought Sin in myself and installed him on a permanent dais ibid. iii 14, and passim in Asb.; išini ša GN ša GN₂, ibukumminna ina Uruk ú-šē-ši-bu the images of Susa which Assyria had taken away and installed in Uruk Wiseman Chron. p. 50:16; ina ... rēš šatti Marduk ... Garnerù ú-šē-ši-im-ma VAB 4 156 A v 33 (Nbk.), cf. ibid. 254 i 31 (Nbn.); kī ... Anurring ina bit 4A-nim ú-šē-šib-u-ni ABL 1378 r. 11 (NA); 4LAMA la simat Eanna ú-šē-bu ina simakkisu they installed an image unfit for Eanna in her (Ištar's) shrine VAB 4 274 iii 28 (Nbn.), cf. išini mat Šumeri u Akkad ... ina maštasīkumû ú-šē-ši-b išep 5R 35:34 (Cyr.), and passim in royal inscrs.; ú-šē-šib-daš-sū ina karri she (Tiamat) installed him on a karru-throne En. el. i 152, and passim in En. el.; DN šišī ina kussi ħurasi šē-šib bring out the Anunnaki and install (them) on a golden throne CT 15 47:12, ina kussi ħurasi ú-šē-šib ibid. 16 (Descent of Ištar); [karrur u ša]ag DN ina parak šimāle ú-šē-šu-[u] rīštī išini ħabbal la ú-šē-šu-b[u] the king and the high priest install Marduk on the official dais (but) do not install any of the other gods ZA 50 194:11f. (MA rit.); aga ša Aššur u akkē ša Ninlil inaššia ina šep parakki ina muḫḫī kusse ú-šē-šib he brings the tiara of Aššur and the “weapons” of Ninlil and places them on a chair at the foot of the dais KAR 137 ii 16 (MA rit.), see Müller, MVAG 41/3 p. 10; biriŋ ... ina lišib ú-šē-ši-b (see birgu mg. 2) AKA 80 vi 21 (Tigl. I); GIS.TUKUL Aššur bēlija ina lišib ú-šē-šib Winckler Sar. pl. 32 No. 68:63; šalam šarrātija ... eprüa ina GN ... ina bit išanišu ú-šē-ši-b Layardi 96:156 (Shalm. III); išani 12-šu-nu ina muḫḫī tu-šē-šib you place the twelve gods on it (the linen cloth) RAcc. 12 ii 1; ilā ṣalātu ina muḫḫī buṣe ... ku-šū you place this god on a red mat BBR No. 31+37 ii 6, No. 34:38, and passim; salme šuṣulī 3 āmē ina rēš marşī tu-še-eš-šib-su-nu-ti you place these images for three days beside the sick person KAR 184 r.(1) 27, cf. ŋu ... ina rēš maršī KU-ši 4R 56 ii 24 (Lamaštu), 3 āmē ina rēš maršī tu-še-eš-šib ibid. i 25; ul-še-šib ina bābija Lugalgirra Maql VI 15; Kūbu tu-še(var. -š[i])-šib you place the DN (images at the kiln) ZA 38 182:4, also ibid. 198:34 (glass texts).

c) to make a person live or be in a place, to assign a residence to an official or a workman, to garrison soldiers, to settle people in a city or country — 1' to make a person live or be in a place: miššu ša ú-šē-ba ina bitim tu-šē-ši-bi₉-ni u ana mutim tallikīnī why did you (fem.) allow tenants to live in the house while you (yourself) left to (live with) a man? (if you are indeed my daughter, watch the house!) BIN 6 20:23; he must not bring her into the paternal house asar lišīšu tu-šē-ši-bē he may have her dwell wherever (else) he wants BIN 4 11:12; summa la išatabunu PN u PN₉ lu ú-šē-šu-bu-su-nu even if it displeases them (the adopting parents), they must let both PN (the real son) and PN₉ (the adoptive son) live (in their house) AAA 1 pl. 24 No. 8:13 (all OA); ammīnin ina bitim wakēbdam tu-šē-ši-b why do you allow people to live (as tenants) in the house? TCL 18 134:10, cf. [u]a-ša-ba-am Šū-ši-b VAS 16 196:16; šanišam ša ittiša ši-šē-ši-b TCL 18 101:22; usallimšuššiš tumûšinnūti maḫrija uš-še-ši-bu-su-nu-ti I reconciled them and had them take an oath and had them live with me TCL 17 30:18; šumī iltika u mutakkiša ša kāta ... ašarīš Šu-še-šu-bu-u lišī (see balū v. mng. 1d) TCL 1 40:24 (all OB); ina arḫi šāsumma PN uš-še-šu-bu-u šanā immera PN illegi in that same month PN summoned him (into his presence) and took the second sheep away AASOR 16 6:52; according to the tablet concerning thirty minas of tin ša PN kī šarpiri še-šu-bu-ni for which PN is made to live (with the creditor) as pledge KAJ 150:5; cf. ina bit PN še-šu-ub KAJ 16:15; if a woman lives in her father's house lu mussa biša ṣanā batte ú-šē-ši-bē or her husband has made her live elsewhere KAV 1 iv 84 (Ass. Code § 39); the king has granted me asylum in Nineveh (and so) niṣṣ biṭiṣa marēṣa u m apparent ... ina lišī ul-še-ši-bī I have assembled the members of my household, my children and had them live there ABL 456:16 (NB), cf. ina bātī issēt lu-še-ši-bu-su-nā (see battu usage a–2’) ABL 375 r. 5 (NA); ašar niṣṣirti

406
ašābu 4c
ú-še-ši-bu-ni-ma they (the gods) made me stay in hiding Borger Esarh. 42 i 39; ana dallātī tu[t(errīšu)] tu-še-ši-bi-šu-ma ina qabal mānā[ḥāti] (see sub dallātū) Gilg. VI 77; ina birū ṣinnā u lašī šu-ši-ba-an-ni let me (the toothache worm) live between the teeth and gums CT 17 50:16.

2’ to assign a residence to an official, a workman, etc., to garrison soldiers: ana ½ DA.NA.TA makkātī zu-ši-ba-ma garrison police stations(?) at half-bēru distances JRSA 1932 296:13 (OAkk. let.); birātīm ú-še-ši-bu ud-an-nūna they reinforced the garrisons in the fortresses Bagh. Mitt. 2 56 ii 23 (OB); gāḥam damgām ... ebīrma ana bazaḥātim uš-še-ši-ab (see bēru Ā v. mang. 1) ARM 3 30:18; ušē-lāmma ina GN ú-še-ši-im-ma he brought up (the slaves of PN, living in the new town) and assigned (them) a residence in GN BE 14 127:5 (MB); they viliify me to my lord asserting bēlī ana pašīna u-te-shī-ba-an-ni “My lord has assigned me a place in his presence” (but I have always served my lord) BE 17 20:10 (MB let.); munabbāta [...] ana ālī RN ... u-še-ši-sā-ša-ab-su RN allows the refuge to live near(?) the city KBo 1 1 r. 13; ina magratti uš-te-ši-bal(]-)an-nī: he has assigned me work on the threshing floor AASOR 16 2:4 (Nuzi); ša-rišīna ana ḫazannāti uš-še-šē-eb he installed his own official as mayor ABL 473:7, cf. šāniu ša raḫ muqā uḫu datnu uš-še-ši-bi ABL 154:17; riḥūti ana maṣṣaráti šunu ina bit šubtišunu uš-še-sā-[ab] I will assign the rest of them (the workers) to their stations to perform their duty ABL 705 r. 12; paššāru ... ša RN ēpušānu nappāḫ ḫurāštī ina muḫḫī us-še-ši-eb he set the goldsmith to work on the (golden) table which Sargon had (had) made ABL 931:11; ina libbi GN lu-še-šē-šī-šu ina bit sarrišu andku ina libbi GN lu-še-šē-šī-šu he should settle them in GN (and give them houses and gardens) ABL 414:15 (all NA); he is rebuilding Larak u PN adi qinnišu u lī Amāšku ina libbi uš-še-šē-šib and is assigning it as residence to PN together with his family and his retainers(?) ABL 542 r. 8; nasīkiṭī ša ina muḫḫī GN šu-šu-bu the sheikhs who have been installed over GN ABL 831 r. 7, cf. ina LŪ GN u-te-šी-bu ABL 1114:12; ina tamūrīṭi ša DN ... EN LŪ.ENGAR.ME šu-šē-šī-bē ṣēra šīrīṣ appoint in all the irrigation districts of the Lady-of-Uruk overseers for the farmers, they (text: he) should cultivate the field(s) YOS 3 84:29 (all NB); mārī ummāni lu uš-še-šī-šu-nu-ti I installed (these) craftsmen (metalworker, goldsmith and seal cutter) 5R 33 ii 23 (Agum-kakrime); I entered Qatna PN Qatnaya dāgil panī [u-še-ši-b] (there) I installed PN, a native of Qatna, a subject of mine KAH 2 84:106; cf. PN tartānu ina libbi lu-še-šē-ši ibid. 64 (Adn. II); PN adi kimisțū assuhamma qereb GN uš-še-šē-šib I deported PN with his entire family and assigned him the country Amatti as residence Winckler Sar. pl. 32 No. 97:49, cf. PN ... u qinnišu ... itūasaḫ ina LŪ Bit Amunikā us-še-šib ABL 896:17 (NA); seven cities ša ṣaḥēšu ... ina libbišunu šu-šu-bu-ma dunnunu marṣaratu wherein his (the king’s) brothers had their assigned residence and (which) were heavily fortified TCL 3 278 (Sar.), cf. gābē ṭiḏāḵšu ... šu-šu-bu gerbušu ibid. 300; mārī ummānī leḏūtī ... ina bitī ... lu ušērīb lu uš-še-šē-bā-nu-ti I had expert craftsmen (naggāru, zadimmu, gurgurrū, purkullu) enter the house and assigned them work (there) Borger Esarh. 83 r. 30; I seized Thebes ERIN.ḪL.A-ia ušērīb uš-še-šī ina libbi had my troops enter and garrisoned (them) there Streek Asb. 10 i 89.

3’ to settle people in a city or country: x. MEŠ ša ana libbi mariḫa Ki.TUS šu-ub-tam uš-še-šī-šu-nu ša šubṭam la u-še-šā-ba anākū uš-še-šī-šu-nu I settled the ... -s who were living in my country, and those who did not want to live in settlements I made do so Smith Idrimi 85f.; PN urassipšunu u uš-šē-šī-šu-nu PN will (re)-build them (the mentioned villages) and settle (them) MRS 6 125 RS 15.147:13; riḥūt nakri ša ina Nippur u-te-šī-bu ABL 960 r. 8 (NA); Aššuraja ... ina GN u-te-šī-bu ABL 1000:14, cf. ina bit šarri bēliḫa ... lu-še-šē-šu-nu-tu ABL 258 r. 7 (both NB); nišē māṭ Aššuraja ina libbi uš-šē-šī AKA 372 iiii 83 (Ass.), and passim in Shalm. III, Sar.; nišē māṭāti kisīti qaṭēja ina libbi uš-šē-šī Rost Tigl. III p. 2:10, and passim, also in Sar. and Senn.; nišē GN ... assuḫušunu tima in GN₂ ... uš-šē-šē-šu-nu-ti I deported
the people of GN and settled them in GN.

Winckler Sar. pl. 32 No. 67:57; amēšāti māt
Hatti ṣḥubt qaṣṭīja ina Ninua ʿuš-šī-šī-ma
OIP 2 73:58 (Senn.), cf. Borger Esarh. 49 iii 11;
sāṭi mārē Bābīli ... qereb Bābīli ʿuš-šī-šī-
nu-ti Streck Asb. 40 iv 96; anāku ina aḏrīsīna
uṭ-te-šī-šī-na-a-tū VAB 3 89:23 (Dar.), cf. Herz-
feld API 27:28 (Xerxes Ph.).

d) to set up an ambush: while I stayed on
the approaches to GN puṭṭahu kullābu ana
šūṭe ʿuš-šī-šī I placed cavalry and light troops
in an ambush (and killed fifty of PN’s
soldiers) AKA 320 ii 71 (Ass.); GN šubtu ina
pa-na-tū ʿuš-šī-šī the people of Šupriya set
an ambush in my line of advance (but my
two officers with their six men escaped)
ABL 138:21.

5. šāšubu (causative to mng. 3) to place
objects, etc., to make a country live under
one command, to repopulate a city or coun-
try, in the phrase šubta nēhta šāšubu —
a) to place objects, etc.: timmē ... eli pīrīs
gallē ʿuš-šī-šī-ma I placed pillars (of cedar)
upon the lion column bases Lie Sar. 78:3;
(list of animals and persons) nīqē ša bāb īlānī
ša ʿuš-šī-šī-šī sacrificial animals for the
gates of the gods which they have imposed(?)
(cf. mng. 3c) HSS 13 94:2; he (Zimri-Addu)
should remove him anāku kīna ḫamna avat
ekallimma lu-še-šī-ib then I will ease(?)
the worries(?) of the palace as quickly as possible
ARM 2 31 r. 10’.

b) to make a country live under one
command: kiōrāt erbettim ana qibīṭišu ʿuš-še-
šī-ib he made the four quarters live according
to his command YOS 9 35:128, cf. CT 37 3 ii
52 (both Šamsu-iluna); mātim ... ukanniš ša
pīm ʿuš-šī-šī-ib-šī he subdued the country
(along the sea) and made it live according to
(his) command Syria 32 14 ii 24 (Jahdunlim);
māt GN kalāša ... ana pīm išṭēn uṭ-te-šī-
šī-ib-šī ARM 1 5:35.

c) to repopulate a city or country:
Marduk ... muš-šī-šī īlānī DN, who resettles
cities Unger Bel-harran-beli-usṣur 2, cf. ana
šu-šu-ub īlī šāšu Lyon Sar. p. 8:49, and passim
in Sar.; ʾala ḫepī ... anāku uṭ-te-šī-šī u
durārū altākan ABL 702:10 (NB), also (the
king) muš-šī-šī Bābīli Streck Asb. 240 No. 6:16,
also 244:23; ša Bābīli ʿuš-šī-šī-bi because he
has repopulated Babylon (all countries trust
in the king, my lord) ABL 418 r. 9 (NB), cf.
ki šarru bēli URU Akkad [ʿuš-šī]-šu-bi-um-u-ni
ABL 749:8 (NA); ana uddūšu ešrēt šu-šu-[ub
mēḥāzī to renew sanctuaries, to repopulate
cities VAS 1 37 ii 23, cf. BBSt. No. 36 ii 30
and VAB 4 274 iii 5 (Nin.), also ana šu-šu-ub namē
nadāte to repopulate abandoned regions
Lyon Sar. p. 6:34, and passim in Sar., cf. also
ana šu-šu-ub niḏāt ADD 809:3, [ina n]-a-di-ti
šu-šu-ub OECT 6 pl. 5:16; Nabū ša šu-šu-
šu-ba bēšū ītilū in whose power it is to
let (cities) fall into ruins and to repopulate
(them) 1R 35 No. 2:5 (Adn. III), also JCS 19
122:15 (Simbar-shīnu), cf. Borger Esarh. 79:8,
also Aššur ... šu-dūd u šu-šu-bu ... umallā
gātīn Borger Esarh. 46 ii 30.

d) in the phrase šubta nēhta šāšubu (see
also mng. 3a): nīši Šippar ... šubat nēhtu šu-
ba-am to make the people of Šippar live in
security(?) PBS 7 133 i 20, Šum. version: ki:
tuš ne-ḫa ku-ū.da OECT 1 pl. 18 i 18 (Ham-
murapi), AFO 9 246 i 29 (Šamši-Ilunu), cf. niši-
šunu ... šubat nēhtim lu ʿuš-šī-šī-ib-ši-na-ti
LIH 95:40, also ibid. 57:35 (Hammurapi), note
the variant in šubat išu lišīm ʿuš-šī-šī-ib-
ku-nu-ti YOS 9 35:32 (Šamši-Ilunu); māti šutam
nēhātum ʿuš-šī-šī RA 33 50 i 25 (Jah-
dunlim); šubta nēhta ʿuš-šī-šī var. -še-šī-ib-su-
u-nu-ti AKA 92 vii 35 (Tigl. I), and passim in
Tigl. I, Ass., Tn. II, Sar., and Esarh., also 5R
35:36 (Cyr.).

The reference to ašabu in the phrase in
ḥṣu ... ʿuš-šī-šī-im-ma VAB 4 84 No. 5 ii 9
(Nbk.) has been omitted as corrupt.

Meissner BAW 2 p. 27f.; Salonen Möbel 228f.
Ad mng. 1b: Oppenheim, Or. NS 5 226; Jacob-
son, JNES 2 164 n. 27. Ad mng. 1b—9b’; Petschow
Pfändrecht pp. 71, 125, 142, also notes 208, 268;
Cardascia Mursâši p. 23. Ad mng. 2a—4’; Finet, RA
59 75 n. 2. Ad mng. 2c: J. Lewy, OLZ 1923 535,
ZA 149 n. 2 and 160; Schwenzner, AFO 7 248;
Oppenheim, AFO 12 154; H. Lewy, Or. NS 11 243
n. 3.

ašāgu (ešēgu) s.; (a kind of acacia); Bogh.,
SB, NB; wr. syll. [in Bogh. ešēgu] and (orš.)
ū.āfīr; cf. ʾisār ašāgi.
ašāgu


tat.ú.ofin.tir.ra = ša ina ašā-gi maš-ru (cloth) teased with (the thorns of) the a.-plant, Hh. XIX 194, cf. [tu.tat.ú.ofin.tir.ra] = ša ina ašā-gi-im imaškaru OB Lu B 5; nig.ki.luhi.giš.û.ofin var. ašā-gi (preceded by at-tu gis..GfR = ašā-gi-im imaškaru) OB Lu B 5.

ü.lum.a.lu = e-še-gu u bal-tu IzI E 313.


a) in gen.: inā šidi ana e-še-ki wāṣī isqāqa sulvypa saṣṣāt tasarraq (on your way) from outside (the house) up to the … a.-shrub you scatter isṣqaq-flour, dates, and saṣṣā-flour ZA 45 204 ii 20; cf. ana […] e-še-ki tutabbak [...] e-še-ki šūtum ana u urbatī tarakkas ibid. 206 iv 27ff.; the exorcist recites facing the sun e-še-ku šit Enlil atta O a., you are the offspring of Enlil ibid. 206 iv 16; difficult: utammika ilu rabāti ša ša-ū e-še-ki ibid. 208 v 9 (Boğh. rit.); GI.GIR ša ina muḫḫi kimahši aṣš - a.-plant which grew on a grave CT 89 3 r. 15, cf. u-paṭ GI.GIR ša ina muḫḫi kimahšu du-exudation(?) of an a.-plant standing over a grave CT 23 41 i 13, cf. AMT 91:1,5; cf. GI.GIR ša ša ša [... u-paṭ-se-šalq] AMT 99 3 r. 1; KU.KU GI.GIR ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša ša sha...
ašāgu

ina pēnti GIS.Ū.GĪR NĪG.NA ZĪ.DA u SIM.LI tasrarraq you scatter flour and cedar upon the a.-coals (in) the censer Or. NS 36 34:9 (namburbi rit.), cf. ZĪ.D.ŠE burāṣa ana IGI pēnti GIS.Ū.GĪR tasrarraq AMT 54,1:8 and 11, also ana IGI pēnti Ĥ.Ē.R ĤANADĪ AMT 27,2:20; NĪG.NA SIM.LI ina dē GIS.Ū.GĪR ana IGI ŠAMĀṢ tasrarraq KAR 56 r. 2, BMS. No. 21 r. 24, see Ebeling Handerhebung 104, cf. NĪG.NA ŠIM.LI ana pēnti GIS.Ū.GĪR tasrarraq K.157+2788 r. 8 (namburbi rit., courtesy R. Caplice), dupl. LKA 116:9;

c) in med., pharm. and rit. — 1’ root: û SUHUS GIS.Ū.GĪR : SUHUS [û] KLMIN : ina šAMNI ES.MEŠ root of a.-plant : a medication against ditto: to rub on repeatedly in oil Köcher BAM 1 i 38; [û šurṣī] GIS.Ū.GĪR 5a ina nasāṭhika ṣUTU NU IGI.DU, ŠA : û tulte KLMIN (= ina muḥḥi KA-SĪ šabānū) root of the a.-plant while still fresh which is not exposed to the sun when you pull it up: a medication against the "worm": to be placed on his tooth ibid. 1 i 7, restored from CT 14 23 K.259:7; SUHUS GIS.NIM šA ELI [KLMH].SUHUS GIS.Ū.GĪR 5a ELI KLMH root of camel thorn from a grave, root of a.-plant from a grave AMT 102:38, also ibid. 99, ii 2, cf. SUHUS GIS.NIM SUHUS GIS.Ū.GĪR Labat TDP 194:50, šur-ṣī GIS.NIM u GIS.Ū.GĪR 5a ELI kinaḥḥī ibid. 45, SUHUS GIS.NIM SUHUS GIS.Ū.GĪR Köcher BAM 311:79, and passim beside balūtu; GIS.Ū.GĪR 5ašād ina šAKARI SUHUS GIS.Ū.GĪR 5ašād ina šAKARI ŠIṢIKI a-sd-gu.œ a.-plant: a medication against "fallen heart" (= mi-qit) to cook and give to drink in beer RA 13 37:15; GURUN GIS.Ū.GĪR SIC₃-SU flower(?) of the a.-plant while still fresh Köcher BAM 124 i 37; 15 ŠE si-ib-ṭī GIS.Ū.GĪR 15 grains of pulverized a.-seeds?) AMT 31,4:9; 10 GIS.Ū.GĪR [...] AMT 83,2:11.

d) other uses: [û.GIS].Ū.GĪR : û MIN (= mi-git ŠA) : šubṣulu ina šikari [ṣagū] — a.-plant: a medication against "fallen heart" (= mi-qit) to cook and give to drink in beer RA 13 37:15; GURUN GIS.Ū.GĪR SIC₃-SU flower(?) of the a.-plant while still fresh Köcher BAM 124 i 37; 15 ŠE si-ib-ṭī GIS.Ū.GĪR 15 grains of pulverized a.-seeds?) AMT 31,4:9; 10 GIS.Ū.GĪR [...] AMT 83,2:11.

2’ leaves: û PA GIS.Ū.GĪR : û UD.DA : sāku ina šAMNI pašābu leaves of a.-plant: a medication against šēṭu-fever: to bray and rub on in oil Köcher BAM i 42; iṣtu ṣUTU ıtṭapṭa ina muḥḥi PAMEŠ GIS.Ū.GĪR GUB-su-MA as soon as the sun has risen, you have him stand on leaves of a.-plant Biggs Šaṣīga 53:26, cf. kima ṣUTU ıtṭapṭa ina UGU PAMEŠ GIS.Ū.GĪR] izzu ibid. 55 iii 4, cf. PA GIS.NIM PA GIS.Ū.GĪR KUB 37 43 i 12; PAMEŠ GIS.Ū.GĪR ina mí tanaddi you put leaves of a.-plant into water Biggs Šaṣīga 53:23, cf. PA GIS.Ū.GĪR PA GIS.NIM Köcher BAM 124 i 42, also Köcher Beitr. pl. 6:35.

3’ pods and seed: see ḥarūbu; NUMUN GIS.Ū.GĪR NUMUN GIS.NIM seeds of a.-plant and camel thorn seeds (to be brayed and drunk in beer) Köcher BAM 237 iv 5, cf. NUMUN GIS.NIM NUMUN GIS.Ū.GĪR ibid. 161 ii 23, also AMT 29,5:17, and passim beside balūtu; NUMUN GIS.Ū.GĪR : žē summati Uruanna I 189; NUMUN GIS.Ū.GĪR AJSL 36 82:81; see also abān ašāgi, in lex. section.

4’ shoots: ŠE.DÎ.GIS.Ū.GĪR ŠE.DÎ.GIS.Ū.GĪR shoots of camel thorn and shoots of a.-plant AMT 77,1 i 13, also Köcher BAM 311:23’, AMT 91,1:5, and passim, see balūtu usage b-2’, note ŠE.DÎ.GIS.NUL.HI NUNUZ GIS.NIM NUNUZ GIS.Ū.GĪR CT 23 41 i 12, ŠE.DÎ.GIS.NUL.HI [...] ŠE.DÎ.GIS.Ū.GIR Köcher BAM 216:18’, also [ŠE.DÎ] GIS.Ū.GIR ŠE.DÎ.GIS.NUL.HI Rm. 950:4 (unpub.), see ziqpu A mng. 1b.


6’ other occs.: [û.GIS].Ū.GĪR : û MIN (= mi-git ŠA) : šubṣulu ina šikari [ṣagū] — a.-plant: a medication against "fallen heart" (= mi-qit) to cook and give to drink in beer RA 13 37:15; GURUN GIS.Ū.GĪR SIC₃-SU flower(?) of the a.-plant while still fresh Köcher BAM 124 i 37; 15 ŠE si-ib-ṭī GIS.Ū.GIR 15 grains of pulverized a.-seeds?) AMT 31,4:9; 10 GIS.Ū.GIR [...] AMT 83,2:11.

d) other uses: 11 KUS [...] 24 pirḥi a-šā-gu ... ina IGI PN ŁU.ASAG eleven leather [...] (for) 24 rosettes in the form of a.-blossoms, at the disposal of PN the leatherworker GCCI 2 275:2, cf. (silver for) 10 pirḥi a-šā-gu ibid. 210:3 (NB); ina libbi KATAR ĥallāšma ina GIS.Ū.GĪR tašabbū[î] with them (seven wooden knives) you scrape off the fungus and sweep it up with (a broom of) a.-plant K.157+2788:14 (namburbi rit., courtesy R. Caplice); for use of thorns in teaseling cloth, see Hh. XIX, OB Lu, in lex. section.

The ašāgu can be identified with the modern Arabic šok (Prosopis farcta or
ašaḫḫu

stephaniana), a kind of acacia, one of the most widespread thorny shrubs of southern Iraq. It remains an important source for fuel, either dried or as charcoal. See also baltu and eddatu discussion sections. The writing with 𒌋.𒌋.ck also occurs in Sumerian as early as the Fara period, see Civil, RA 54 p. 67 n. 1.

Meissner, ZA 15 418; (Thompson DAB 182ff.); Adams, Land Behind Baghdad 5, and Landsberger apud Adams op. cit. 168 n. 8.

ašaḫḫu s.; storehouse; OB, Mari, SB; pl. ašaḫḫātu.

a) in sing.: anumma вшего its fine (clothes) [like] something taboo Gilg. VIII ii 22, var. from JCS 8 93:16.

ašakku see ašakku A.

ašalafu see ašilalātu.

ašamšaniš adv.; like a dust storm; SB*; cf. ašamšātu.

The goddess Istar of Uruk ša ina qereb tēšē a-šām-šā-niš isurrū who whirs around in the meele (of the battle) like a dust storm UCP 9 385:3, and dupl. ZA 31 33:3 (Ashb.).

Asamšutu see ašamšutu.

ašamšūtu (ašamšutu) s.; dust storm; from OB on; pl. ašamšūtu (ašamšūtu ACh Supp. 2 Šamaš 32:37, ašamšūtu ABL 405 r. 2); wt. yyll. and (IM.)dál.ha.mun (IM.GA ACh Adad 19:30, 39, 42, 44f.).

ašamšutu (ašamšutu) s.; dust storm; from OB on; pl. ašamšūtu (ašamšūtu ACh Supp. 2 Šamaš 32:37, ašamšūtu ABL 405 r. 2); wt. yyll. and (IM.)dál.ha.mun (IM.GA ACh Adad 19:30, 39, 42, 44f.).

dal-ḫa-m(u)·u·n īm.x, IM.GA = a-šam-šu-tu Dirī IV 126f., cf. [IM.GA] = [a]-ša-am(!)-šu-tu) Proto- Dirī 399; IM·dál-ha-mu·n.G4 – a-šam-šu-tum (in group with ašumku) Antagal C 102; [dal-ḫa-mun] IM.x = a-šam-šu-tu Ea VII 232, also SB I 40; IM·dál.ha.mun = a-šam-šu-tu Igituh I 517.

dal-ḫa·m u·n.su·m+mu·r·k ∀ 9 385:3, and dupl. ZA 31 33:3 (list of gods).

[IM]a·ri.me.ri [IM]a.la.ha.mu.munu di.ir. gu.ur (gu.ur) (syllabic Sum.) = enki qa-xī in-group (forming a cross) MA+MUK gur; me-lî=am a-ša-am-su-tam ša te-er-ku-ul·lam u-ka-ap-pa ru the storm, which snaps the mooring pole CBS 11319+ iv 45; (courtesy M. Civil); IM·dál.ha.mun.an.an.ki·e.ki (Kid) šur.bi nigin. na·meš: a-ša-am-su-tu ša ina šāmāt ezišį isšanudumu šunu they (the horde of demons) are a dust storm which whirls furiously around in the sky CT 16 19;31f.; IM·dál.ha.mun im.sūr.hu·u·zī.gi·gir (GIM) [n]i.bi.še.l in.gi.nin [IN]: a-šam-su-tu ša ezišį šanriš ti-ka-tim ina ra-ja-ma-ri šu i-ka· dust storm which, risen in all its fury, whirs about by itself BIN 2 22 i 45f., see AAA 22 78; IM·dál.ha.mun li·li(var. adds li) gid·gid.[da] [a]-ša-am-su-tu su-ma-[mi-tu xx] Falkenstein Haupttypen 96:24 (coll.); IM·dál.ha.mun.gi.x (with gloss) ki-ma a-ša-am-šu-tu Kramer Two Elegies 24; IM·ux((GIGAL)).lu·mu·dál.ha.mun.in.nā: [ina šūtī] a-ša-am-šu-ti [gallu] 4R 30 No. 2 r. 14f., restored from SBH p. 67:25.

See discussion sub a-raaḫḫu A.

asakkīš (asakkīš) adv.; like something set apart, a taboo; SB*; cf. asakku B.

inassāšu u inandī damqāti a-ša-ā{k-kiš?} (var. a-sak-[kiš] he tears off and casts away
ašamšūtu

\[ \text{Summa ina libbi aš-šam-ša-tu₄ iššanunda if dust storms blow around in a town CT 38 8:40, cf. ibid. 41, cf. also IM.DAL. ḤA.MUN iššanunda (preceded by meḫu ilλak) K.6424:7 (unpub., Aku), šumma šamšu ina narpāšu aš-šam-š[u-tu] ... if when the sun rises there is a dust storm ACh Supp. 32:7, cf. summa ina nīpiḫ šamši 2 aš-šam-ša-[a-ti ... if at sunrise two dust storms [rise] ibid. 8, also 3 aš-šam-ša-[a-ti] ibid. 10, šumma šamšu ippūḫma aš-šam-ša-[a-ti ...] ibid. 11, also šumma AŠ.ME ippūḫma aš-šam-š[a-a-tu ina ľ ...] ACh Supp. 2 Samaš 32:37; šumma MAN SŪ-MA aš-šam-ša-[a-tu] NIGIN.MEŠ-da ... AN.MI ḪITU GAR-ma aš-šam-[ša-tu₄] ... if the sun sets and dust storms are still blowing, (explanation:) there will be an eclipse of the sun, a. [equals ...] ACh Samaš 16:6f., cf. a-ša[l]-an-ša-te-e iš-šu-da dust storms whirled(?) (for context, see šađu A mng. 1d) ABL 405 r. 2 (NA); šumma Adad īssēma IM.GĀ DU.MEŠ if Adad thunders and a dust storm keeps blowing ACh Adad 19:30 and 39; šumma Ina la minātīšum KAM-U a-šam-ša-tu₄ NIGIN.MEŠ-da if (the sun) is eclipsed at a time not calculated and dust storms blow ACh Samaš 10:31; šumma Adad nigimšu iddīma NIM.GĪR SAG.KULLA GIM IM.GĀ ana ḪITU.ŠA.DU if Adad thunders and SAG.KULLA-lightning like a dust storm (perhaps to be read meḫū) passes toward the west ACh Adad 19:42, also 44f.; šumma Adad nigimšu iddīma a-ša[(l)-an]-ša-[a-tu₄] KAŠ.MEŠ if Adad thunders and dust storms race about ibid. 27, see adantu discussion section; aš-šam-ša-tu₄ DU LBAT 1533:24'; ina MN UD. 1.KAM aš-šam-ša-tu₄ ina šeri la ušamhar on the first of Šaṣiru he shall not face a dust storm in an open area KAR 177 r. iii 8, also ii 48 and KAR 178 r. iv 34 (hemer.).

\[ 2' in lit.: a-šam-ša-tu iššanunda išr meḫu dust storms blow, the storm rages BBSt. No. 6 i 32 (Nbk. 1); Adad ina riḥiṣ lemtūtī tīriṣṣu ašabūa ḫimballu šalmāštu tēṣā aš-šam\(\text{(vars. -saṣa-am)-su-tu} \) sungu bubūtu arurtu ḥuṣaḥḫu ina nāṭīšu lu kajān may Adad wreak havoc in his (land), let flood, evil wind, revolution, confusion, dust storms, famine, hunger, drought, want be continual in his land AOB 1 66:58 (Adn. 1); ibni ḫimballu šara lemta meḫa aš-šam-ša-tu₄ (var. -tē) he created the ḫimballu-wind, the evil wind, the storm wind, the dust storm En. el. IV 45; uṣṭaḥiṣšu gummurta aš-šam-ša (var. a-šam-šu-ut₄) I have raised against him all the dust storms RA 46 28:9, var. from STT 21:9, cf. garrādu ušṭeṣbita sibittū IM.ḪUL mummiš-[la] epri x a-šam-ša-tu (var. a-šam-šə-a-tū) STT 21:150, var. from RA 46 40:10, cf. ibid. 30:32 (SB Epic of Zu), cf. also muṣṭaṣṣumata [7 [imḫallī] muṣṣumillat epri[m sib] a-ša-am-sama-[a-tim] ibid. 92:76 (OB version).

b) in similes: 115 alāni ša limitiša kimā ašri aqūṭma turqtūnut kimā a-šam-ša-ti pan šamē uṣaktim I set fire to 115 villages around it as if they were piles of brushwood and filled the sky with smoke so that it looked like a dust storm TCL 3 182, also ibid. 268 (Šar.); all his felled tree trunks kimā himmat aš-šam-su-ti upabḥirma ina ṭešil-gi aqūṭma like the sweepings of a dust storm I gathered and burned ibid. 267; u ša himmat a-šam-ša-ti tēṣā išdā ina gabilī and like the sweepings of dust storms, confusion whirls through the battle Ta.-Epic "ii" 43; a-ša-am-su-tu₄ tum ūṣur-tum JRAS Cent. Supp. pl. 8 v 8 (OB lit.); note in transferred mng.: a-ša-am-su-tu₄ (var. -tū) ša libbišu šīšamma may the "dust storm" come out from his belly AMT 45,5 r. 6, restoration and var. from AMT 42,4:8.

c) other occs.: SAḤAR aš-šam-ša-ti ša ṭēri dust left by a dust storm in an open area Lebat, Šemiteca 3 17 ii 10, also SAḤAR DAL. ḤA.MUN ša şerī ibid. ii 6 (SB med.), cf. eper a-šam-ša-ti (among dust from various sources for use in rit.) KAR 144:3; in broken context: a-ša-am-su-[tā] KUB 37 120:6'.

412
ašannu

The passages ACh Supp. 1 32:7 and 10 suggest that ašamšalu can also designate spirals of dust, “dust devils.”

ašannu (a soldier) see šanannu.

**ašannu see šamšānu.

ašar (ašarna) adv.; right now; lex.*; cf. išarna.

i.da.al = a-ša-a-a[r], i.da.lam = iš-tu a-ša-a-a[a-r-ma], i.da.al.ta = iš-tu a-ša-[a-ar-ma], a.da.lam.ta = iš-tu a-ša-[a-ar-ma] OBGT In r. i 19'ff.

Variant of išar(ma), q.v.

ašar conj.; 1. where, whereto, wherefrom, 2. as soon as, while, 3. if, in case, 4. what; from OA, OB on; wr.yll. and ki; cf. ašru A s.


ki.māš.anē.kū.a ki.māš.anē.na.ga.a : a-šar bu-lu-um i-ku-lu a-šar bu-lu-um iš-tu-ú (OBGT XIII 20f.); ki gub.bu.dē ba.ra.an.da.gub. bu.dē.en : a-šar azzi.su la ta.zazzi you must not stand where I am standing CT 16 6:220f., and passim in similar phrases; ki n.a.m.iu.uq,pišgal. lu ba.ni.in.dim.eš : a-šar anltišu ibbanaq where man was created KAR 4 r. 29; dingir.mu ki <mu>.ni.ti.en.na.ta (vars. mu.un. [...] [...], ti.la.ta)i.bi.zi.bar.[ra.sąb] : iš-tu a-šar (var. e-ma) ašša.ta kīnīši naq[pš] look steadily upon me, my god, from where you dwell OECT 6 pl. 20 K 4812 r. 15'f., vars. from pl. 18 K 4854 and pl. 24 K 3941.

ki = a-[šar] Izbu Comm. 259.

1. where, whereto, wherefrom — a) in OA: a-šar alta u PN tannammarāni where you meet with PN TCL 21 272:10; take silver there u a-ša-ar wašu šupuršum and write him where he is staying TCL 19 20:20; a-šar ṭuppū ibaššūnī tēraka ... lillikamma you should inform (your representative) as to where the tablets are available BIN 4 5:26 (OA); a-šar ša-ḫu-zu-ni liddinū they should give (the silver and interest to my representative) wherever they are instructed to do so PSBA 19 pl. 3 (after p. 288) edge 3; kaspar ša mer'ā PN ... a-šar šumšunu mal'unī ula tušašgīma as to the silver of the sons of PN, you have not made them pay where the terms were completed TCL 14 15:16 (OA).

b) in OB: if this man mimma ša šābašu a-šar šūbušu la iddišima does not deliver what is to be transported where it is to be transported CH § 112:61; šumma sininišum ši a-šar irušu ana mutiša warākim mārī ītālād if that woman bears children to her second husband into whose household she has entered, (her children, whether from her first or from her second marriage, have the same rights) CH § 173:42; listen to what she orders and a-šar iqābbā kaspam liddin I will pay the silver wherever they may indicate CT 6 3c:12; bašši ekallim a-šar ātamru už akattom I will not conceal any property of the palace wherever I discover (it) Sumer 14 35 No. 14:7, cf. a-šar eliša [a-bu-šum] wherever she pleases Meissner BAP 7:27, also Kraus Ab 1 70:19, cf. a-ša-ar eramma Waterman Bus. Doc. 22:15, etc.; šumma ... ana ki( )-di(!)-im šumma ina libbi ākīma a-šar tappaλassou wherever you see him, whether it is in the open country or even in the city CT 6 25b:26.

c) in Mari: a-šar šarrūm iqībātim to where the king has ordered you ARM 2 15:35; as for the house ša a-ša-ar ugap[tum] ... uššābu wherein the ugbatū-priestess will live ARM 3 42:9, cf. ibid. 84:22; a-šar bēlī iqab-bāmāna ana hišisīšu iṣappuru they will write to wherever my lord indicates for the things needed by him RA 35 122:11; note with ša: a-šar ša sininīšum ši wašū lilliši likallī manni let him (the husband) come and show me where this woman lives ARM 5 8:16.

d) in Elam: a-šar tarāmu ana aläk arki it-ta-ad-di-in she (the wife) can give away (the inheritance) to any heir she wants MDP 24 379:39, cf. ibid. p. 74 note to line 39.

e) in EA: see, I myself, my soldiers and chariots ana šanī pāni šabbē piştē adī a-šar jupbu šarru bēlija are at the disposal of the archers where the king, my lord, orders (me to wait for them) EA 201:22.

f) in Nuzi: PN PN₂ ana aššu[ti] a-šar ḫassenā nindašši PN will give PN₂ in marriage to whomsoever she wishes TCL 9 7:8, and passim with ḫassenā and ḫadā.
ašar

g) in MA: ina bit mārē raminīša ašar pa-nu-sa-a-nil tušṣab she lives in the house of the one of her own sons whom she prefers KAV I vi 106 (Ass. Code § 46), ašar bita udduššini wherever they assign a house to her ibid. i 45 § 24; ašar šarru iddununi iddān to whomsoever the king wants to give (the field and the house) he may give them ibid. vi 87 § 45; ašar taddinuni tuppaka ana mūḫḫi PN šuṭar write a letter to PN about where you have delivered (it) KAV 104:20 (let.).

h) in hist.: at the bitumen wells ašar NA usmēta ... ina lībbi ša-uzu-ni (see asumittu) Scheil Tn. II 60; I hunted him down as a falcon (does) from the mountains bit marākišu ašar ittanaprassidu the hiding place to which he had fled Streck Ass. 88 x 14; they will bury him [a]-šar īgabbû wherever he indicates ADD 648 r. 1; ašar sallu la tadakās kilīšu do not remove him from where he lies (buried) ADD 647 r. 24 (both Assb.); ašar kadrūti ukтанāsatu (the palace) where (even) the mighty bend their knees VAB 4 94 ii 30; the kings used to build palaces ina ādāni niš inišunu aš-ar irtāmu in their favorite cities wherever they pleased ibid. 114 i 45 (both Nbk.); ašar māhrû isinnu ... epšu where formerly a festival was held (for the evil gods) Herzfeld API 30:32 (Xerxes Ph).

i) in lit.: ašar iwevaldu where he (Enkidu) was born Gilg. P. ii 5; ašar DN īṭallaku where Humbaba used to walk Gilg. V 14; ašar ūsimē kājan izakkarā where they constantly mention my name Gόssmann Era V 96; ina bit mārē ummānī KI DINIGIR ḫū-u in the workshop of the artists where (the image of) the god is made BBR No. 31-37:23; ašar tappallasi ibaštum miṭu itebbi maršu where you (Ištar) only turn your look, the mortally ill recovers, the bedridden arises CT 40 50:53 (SB Alu). 14

j) in omens: ummănū ašar īlaku ša-lăsīna ītrurā the army will return safely from where it marches YOS 10 48:43; [mā]r šipīrika ašar tašappurarušu iddāk your messenger will be killed where you are going to send him RA 44 17:36, cf. aš-šar tudannuru tapaṣṭṭar RA 38 81 r. 3, see Nougayrol, RA 40 58:20 (all OB ext.); ašar tēḇātu ḫa'ik go ahead wherever you are about to go CT 40 50:53 (SB Alu).

k) in NB: ina mašarati ašar šarru ipqi-душu in the post to which the king appointed him ABL 797:18; tašritic aš-ar usarrū u ašar Sin attalašu išaḫḫaṭumā the starting point where it begins and where the moon draws away its eclipse ABL 1006:4; īṭappāni ṭaṣku ašar innammarā ša makkīr Eanna šunu wherever tablets and contracts are found they belong to the treasury of Eanna AnOr 8 70:23; šaṛārēnu māhrūtu ša ina šumī ša PN āqē epša ša bīti šuṭui ašar ša ikkāššidu ša PN ... šunu the earlier documents which are made out in the name of said PN concerning that house, wherever they will become available, belong to (the buyer) PN PN BRM 2 27:19 (NB); the canal from its mouth to its distribution point ašar māšū ildī wherever its water reaches TuM 2–3 147:4; they canceled their agreements PN bitu ašar panišu māhrī inandın PN can give the house to whomsoever he pleases VAS 5 99:7; isContained with PN as (witness) ibid. 57:10; note with ša: ašar ša tāraṃ ... tanandın VAS 6 90:11; these men ašar ša šunu wherever they are BIN 1 49:18, cf. (the tablet) ašar ša šū wherever it is JRAS 1926 443:23.

l) in technical texts: aša-alā ḫagamranāni 4 kūš where it (the reed) is used up, four cubits (remain) TCL 18 154:35 (OB math.), see TMB 73 No. 149:2; ašar(!) larkasu tapaṣṭṭar you undo (the knots) where you made (them) AMT 5,2:4; ašar Lā-ū TA simann[ika] LĀ where (the correction) is negative, subtract it from your preliminary duration Neugebauer ACT No. 200 ii 27, cf. (referring to a positive correction) ašar TAB KI simannika TAB ibid.

2. as soon as, while: aš-šar PN PN, u PN ... īpaṭu PN PN ḫlanaq as soon as PN had
aṣar

PN₁ and PN₂ put in fetters, PN₃ strangled PN₄ ZA 43 315:6 (OB); šiṣṭapiṭa ša tuterram a-ṣa-ar ana GN aṭrudusināti PN maṣṣar kārin ibāl PN, the harbor guard, confiscated the wool which you returned to me as soon as I sent it to Šippišar VAS 16 157:13 (both OB).

3. if, in case: a-ṣa-r-ma ḫabbūłatīnī anna-kam . . . la tašaqqal in case you do owe (this), will you then not pay the tin? BIN 4 102:9 (OA); a-ṣa-r-ma qāṭka la tašqul . . . la tašaqqal in case you have not paid yet, will you not pay? TCL 21 262:14; ana a-ṣa-r amagguru minam amaggar ICK 1 63:44 (OA); PN seized PN₃, saying, “Give me the silver you owe PN₃,” PN₃ said, “He (PN₃) has been paid the silver,” PN said a-ṣa-r la testify kāšpam u ṣibātī ina dīlim šīlima tašaqqal “suppose you have not satisfied (him), will you pay the silver and interest completely in the City?” (PN₃ said, “I will”) KTS 48a:10 (OA); egešu ša taššuru a-ṣa-r tattadnu lu nadin the field you have granted him should remain as you have granted (it) TCL 7 55:10 (OB).

4. what: a-ṣa-ar damquni lu nipūsu let us do what is correct COT 2 16a:19; a-ṣa-r vaqum aṣeša muni epšama do (pl.) what is appropriate CCT 3 30:25, and passim in such phrases in OA; if a man gives (valuables) in trust without witnesses and written contracts and a-ṣa-r iddišu ittkrusu they deny (having received from) him whatever he has given (this case is not subject to claim) CH § 123:48; ruvbē KI ū-ṣa-a-am-ru-u ūN KURI the prince will not achieve what he is planning BRM 4 13:43 (MB ext.).

Ad mng. 3: J. Lewy, Or. NS 29 39 n. 5.

aṣar prep.; with, before, in the presence of, from, instead of; from OA, OB on; cf. aṣru A s.

ki.tuš,a.na ki.ḥilib(io1.kur).ām : šubāsnu a-ṣa-r āṣetāmma his abode is in the nether world CT 16 46:189f.

a) with, before, in the presence of (a person), toward, at (a place): PN and PN₂ should open the house a-ṣa-r kuṭti adi alla-kanni lībšu but they should stay with you until I come CCT 3 45a:29; a-ṣa-r niṭṭi

nīṣḥatum linništā the deductions should be made (there) at our place TCL 19 54:18, cf. the copper ša a-ṣa-r PN CCT 4 24b:25 (all OA); help me Ea, Šamaš, and Marduk a-ṣa-r-kū-nu lūbiš maḫarkunu luzu may I be cleansed before you, become clean in your presence PBS 1/1 14:23 and dupls.; aššar paṭarāt [a]-ṣa-r amēšāti GN the city of the king has deserted to the people of GN EA 290:18; tuppum . . . ina GN a-ṣa-r abulli šaṣīr the tablet was written in Nuzi at the gate HSS 9 20:49, and passim in Nuzi in this phrase; 1 iṣpaṭu a-ṣa-r qinnassu kaspa uṭṭuuzu one quiver, coated with silver at its bottom JEN 527:29; PN a-ṣa-r hadē a-ṣa-r ardāništ u PN₂ ana aššalṭāl ināndinsi the woman PN will give the (adopted) girl PN₃ in marriage to whomsoever she wishes among her slaves AASOR 16 30:7 (Nuzi); he took the oath: I will bring your servant women PN, PN₂, and PN₃ by the 5th of the month of Abu a-ṣa-r mār šarrī anandakku and hand them over to you in the presence of the crown prince (Belshazzar) JHAS 19 1926 107:12 (NB), also (in similar context) ibid. 22; illak urha rūgata a-ṣa-r Ḥumbaba he is going on a long journey, to Humbaba Gilg. III i 12, cf. alka . . . ana bēti elli . . . a-ṣa-r Gilgāmeš Gilg. I iv 38. b) from (a person, in Nuzi and EA, in the phrases: to ask, demand, obtain, etc., something from somebody): annūtu a-ṣa-r PN kima zittini nilēqi all these (listed objects) we have received as our share from PN RA 23 155 No. 50:17, cf. (x barley) a-ṣa-r qīṭi PN la elegi I have not received from PN JEN 669:49; a-ṣa-r libbi šē annūtu x šē . . . ilqi HSS 9 44:3, and passim in Nuzi; dojānī mudēšu ša eglīši a-ṣa-r PN ertēšūsu-nūṭēti the judges demanded from PN (the bringing of) persons who knew the fields JEN 654:18, cf. inanna šipāṭi šēšunu a-ṣa-r PN errišma now he is demanding that wool from PN JEN 663:15, cf. also a-ṣa-r PN . . . čerēš HSS 9 11:16; PN a-ṣa-r ilāni . . . itūtīr PN turned back from the images (instead of taking the oath) JEN 385:34; and passim in this phrase in Nuzi; note immāštēnu uštu a-ṣa-r marē PN PN₂ iiriqqū whenever PN₁ leaves the sons of PN (he furnishes them with a scribe as sub-
ašarānu  

stitute for him) JEN 456:17; ėteriš [3 šalmānu ...] a-šar RN [abi]ka I have wanted two (golden) statues from your father Amenophis (III) EA 29:50, cf. a-šar abikama RN ėteriš EA 27:29; nobody else knows about these things u a-šar(!) Teje ummika tiša‘alšūnūtima but you can inquire about them of your mother Teye EA 28:45 (all letters of Tušratta).

c) instead of: ki rSUšu damā štanaddi he expectorates blood instead of spittle AMT 45:6:9; a-šar gīrrānu [l]u širīḫī (see gīrrānu usage b) AK I 28 r. 42, cf. a-šar šāb kabbät tu šīnšīkuki ibid. 44.

d) before infinitives: a-šar epṣāšim epṣušu do to them what should be done TCL 20 137:4; a-šar malākīm lu nimlīk let us consider what should be considered TCL 19 49:40; a-šar pazzurim lupazziru they should put in hiding as much as they can possibly hide CCT 3 36b:15; šēpēja a-šar ukkušim kūkamušna (see ašēšu mng. 3a) CCT 4 38a:5; a-šar panā‘ija asapparakku I will write you (from) where I am going. 416

ašarīdu  

(aš)arīdu (fem. ašarītu) adj.; 1. first in rank, foremost, 2. lead (animal), high ranking (court official), vanguard, leader, 3. (qualifying an object); from OAkk., OB on; wr.yll. and SAG.KAL (rarely SAG.ZI TCL 6 2:14–19), IG.LDU. cf. ašašarītu, ašarītu.


ašaridu

ašaridu

LÚ.MAŠ.SU TUK = maš-šu-u a-šá-ri-du 2R 47
K.4387 i 13 (ext. comm.); maš-šu-u // a-šá-ri-du //
MIN // a-tik maš-ši TGL 6 17:21 (astral. comm.);
[š.sag] a.n.gil = a-sá-ri-du ša milišu damqi
(explanation): [...] bi-i-tu sag ašá-ri-du ša milišu
ša₄ da-ma-gu AFO 17 132:17 (comm. on the name
Esgila); […] u ā-lu-š a-šá-re-du CT 20 24
82-3-23,23 i 10 (ext. with comm.).

SAG.KAL, ba-ba-tu, sag-bu-[u], ša-sag-gu-[u], nu-
ti-a-x, maš-šu-u = a-sa-ri-du. Malku I 50ff.; [ba]-
ba-tu = a-sā-ri-du. An VIII 10; na-ba-na-tu = a-
šá-ri-du. Malku VIII 150; [maš-su]-u = a-ša-ri-du

1. first in rank, foremost — a) describing a deity
(you are) foremost, son of Enlil JRAS Cent.
Suppl. pl. 6 i 4 (OB); Nabium a-sá-ri-du bukur
3TU.TU BMS 22:70, cf. Nabâ apkallu SAG.KAL
eršu mudâša ibid. 37; garda a-šá-ri-du En. el.
IV 70; ašá-rid ašá-ri-du (parallel: qarrâdā
qarrâdā) STT 70:4, see RA 53 132; malâku
ašá-ri-du illî il PSBA 20 156:17; aplu rēštā
ašá-rid ašá-ri-du (parallel: paralel: qarrâdā
qarrâdā) STT 70:4, see RA 53 132; malâku
ašá-ri-du illî il PSBA 20 156:17; aplu rēštā
ašá-rid ašá-ri-du (parallel: qarrâdā
qarrâdā) STT 70:4, see RA 53 132; malâku
ašá-ri-du illî il PSBA 20 156:17; aplu rēštā
ašá-rid ašá-ri-du (parallel: qarrâdā
qarrâdā) STT 70:4, see RA 53 132; malâku

2) ranked with other gods: Ninurta gardu
ša-aš-rid ili Ninurta, the heroic; first in rank
the incantation: “Seven foremost wise
men” KAR 298:11, see AAA 22 64; ašá-rid
ē.MAḪ.TLI foremost in the temple Emahtila
AFO 14 140:5, also BMS 9:5 and dupls.; Nabû
... SAG.KAL šu-an-na BMS 22:6; SAG.KAL kibrâti
BA 5 360:10; Ninurta ... SAG.KAL ub.MES
AKA 256 i 4 (Asn.); ašá-ri-du ša-samē u ašerī
ti-AK-šamē u ašerī u ersetī KAR 26:11, and passim,
(said of goddesses) SAG.KAL šamē u ašerī
ti-WO 2 28 i 5, etc.

2 ranked with other gods: Ninurta gardu
ša-aš-rid ili Ninurta, the heroic, foremost among
the gods Tn.-Epic “ii” 31; ašá-rid ili rabûti
BMS 50:29, and passim, ašá-ri-[d]
4u-nu-nu-khe JRAS Cent. Suppl. pl. 2:1, and
passim in lit., also 1R 29 i 7 (Šamsî-Adad V),
(said of goddesses) SAG.KAL ti (var. ašá-rid
iš-ti) iš-ti RA 27 14:13, aša-ri-di ili Craig ABRT
1 55 i 4; ašá-rid napbar bēši En. el. VII 93,
WT. SAG.KAL LU 30:4, Streck Asb. 276:2, etc.;
SAG.KAL aḫḫaša foremost among your
brothers CT 16 4 i 3.

b) describing kings: aš-ša-ri-id šarrī
foremost among the kings CH iv 23, cf.
ibila SAG.KAL RN first among the sons of
Hamurapi AFO 9 242:22 (Samsuiluna, cf.
also aš-ša-ri-du-um RA 45 171:10 (OB lit.);
aš-ša-rid kal malki foremost of all princes
OIP 2 23 i 8, and passim in Senn., also Borger
Esarh. 45 ii 13; DUMU.NITA aš-ša-ri-du ša RN
AFO 4 70 No. 1 i 9, and passim, also WT. SAG.KAL
in Nbk.; DUMU.NITA SAG.KAL ša Silukku šarrī
5R 66:4; aš-ša-rid tūqmatē foremost in battles
AKA 183 r. 2, and passim in Asn., WT. SAG.KAL
ibid. 266 i 35 (var.); ašá-ri-da-ku KAH 2
84:15 (Adn. II), also (VAR. SAG.KAL-ku) KAH
265 i 32 (Asn.).

c) as personal name: Aš-ša-ri-id (ensi of
Kazalla) AFO 20 54:45 (Oakk.); = Bi-e-li-a-ša-
ri-id PBS 13 58:16 (OB), also ARMT 3 1 iv 10;
Ninurta-SAG.KAL PBS 2/2 133:18 and 137:25,
also Ninurta-SILUŠI ibid. 1:16, Ninurta-
SAG. ibid. 95:43, and passim in MB; Aš-ša-ri-du
AFO 10 p. 40 No. 89:23 (MA); Šulmunā-SAG.
KAL AOB I 110 No. 1 i 1, and passim; Aš-ša-ri-
du Nbn. 14:7, and passim in NB, NA, also WT.
MAŠ, e.g., Šergal-MAŠ ABL 307 r. 11, and passim
in NA, see Tallqvist APN 272.

d) other occs.: la aša-ri-du-um-ma ša
šibbišunu anâkū am I not foremost in their
heart? ABL 453:17 (NA); SAG.KAL ina bit
amēlī i'allad an outstanding person will be
born in the man’s house CT 27 16:12, and,
with var. DUMU.SAG. ibid. 15 (SB Izu), var.
from K.3695 and BM 68908 (courtesy E. Leichty);
the eagle aš-ša-rid šeṣṣārī the foremost among
the birds OIP 2 36 iii 77 (Senn.).

2. lead animal, high ranking official,
vanguard, leader — a) lead animal, lead
goat: see ûz.sag. ga ASKT p. 126:2f., in
lex. section; MÂŠ í-ú du ša iga u₄₈ UŠ.DU-HA
sib [...] the lead goat which [...] in front of
the flock CT 28 16 K.12527:7’.

b) high ranking court official — 1’ in
omens: mīqittī aš-ša-ri-di fall of a high
official YOS 10 42 ii 28 (OB ext.), mīqittī aš-
ša-ri-di CT 20 11 K.6724:25 (SB ext.); aššakili
nakirka qātka ikkâšad you will yourself
capture the highest official of your enemy
ašāridu

YOS 10 33 iii 51; aš-ša-ri-id ekallim nakrum ileqqi the enemy will take away the highest official of the court YOS 10 24:42 (both OB ext.); SAG.ZI nakri takammu you will put a high official of the enemy in fetters TCL 6 2:19 (SB ext.); šarru SAG.KAL.ŠEŠ ša mâtšu KUR-šu UD bi-el (obscure) CT 27 10:21 (SB Izbu).

2' in hist.: I captured alive LÚ.SAG.KAL. MEŠ-šá Rost Tlg. III p. 34:201; I slaughtered his warriors, I smashed the weapons of SAG.KAL.MESŠ-sú máliki manzas panisu his high court officials, the advisors who are (always) in his presence TCL 3 137 (Sar.); RN itti kimti niššät zêr bit abišu a-ša-rid-du-ti (var. LÚ.SAG.KAL-ul) mâtšu RN with his and his wife's families, all the male descendants of his paternal house, the high court officials of his country Winckler Sar. pl. 31:31, var. from Lie Sar. 201.

3' other occs.: abat šarru anin ... LÚ.SAG. KAL.MEŠ ša [...] Iraq 21 163 No. 54:4 (NA let.); LÚ.SAG.KAL.MEŠ ša Nippur ABL 1074 r. 13 (NB); they cover the warrior (qarrādu) like a net kīma šasqallī a-ša-rid-du (var. -di) ibarru and catch the leader as if in a throw net Maqqi III 163.

c) in omen texts: amlu 4l ina ahhB u u kinattisu a-,d-ri-du-ti Dv-a that man will let); LÚ.SAG.KAL-MEŠ ša Nippur ABL 981 r. 3 (NA).

The traditional etymological interpretation, deriving ašāridu from ašru plus ēdu (Albright, ZA 37 140, Goetze JNES 5 187 n. 6) is not convincing and does not fit the apparently primary meaning of lead animal, the animal that walks in front of the flock, except, possibly, as popular etymology of a foreign word.


Ad mng. 2: Landabeger, MSL 2 103f.; Falkenstein, ZA 45 36, ZA 55 48, Göttleried p. 33. For the Sumerian see Sjöberg, AF 18 140, For the Akkadian see Wilken, AKA 58 iii 171, cf. šarru in the very spirit which makes me fight in the front ranks (and) due to which I have defeated my enemies (before, I took my chariotry and infantry across the Lower Zab) AKA 58 iii 92 (Tlg. I), cf. ša ... aš-ša-ri-du-ta širat [... su]-qardita taqsassu to whom you have granted leadership (in battle), high position, and heroism ibid. 30 i 23.

b) in lit.: SAG.KAL-ul-ka Ninurta dannuška Nergal your leadership is (that of) Ninurta, your strength (that of) Nergal KAR 25 ii 7; aš-ša-ri-du-tu (parallel: uššanatu) AFO 19 54 r. iv 225; ša šarru aš-ša-ri-du-tu aššāna šarrāni aššāna aššāna šarrāni šarrāniššu; (status of) highest rank, leadership (in battle), prowess; SB; wr. syll. and SAG.KAL, IGLDU, with phonetic complement; cf. ašāridu, ašāriditu.


a) in hist.: ina aš-ša-ri-du-ti-ia-ma ša nakrātija akšedu in the very spirit which makes me fight in the front ranks (and) due to which I have defeated my enemies (before, I took my chariotry and infantry across the Lower Zab) AKA 58 iii 92 (Tlg. I), cf. ša ... aš-ša-ri-du-ta širat [... su]-qardita taqsassu to whom you have granted leadership (in battle), high position, and heroism ibid. 30 i 23.

3. (qualifying an object): I have sent to the king 2 KASKAL.MEŠ ša-ša-ki [KAS] KAL. MEŠ aš-ša-ri-du te two ... -objects of second(?), class, [x] ... -objects of first class ABL 981 r. 3 (NA).

The traditional etymological interpretation, deriving ašāridu from ašru plus ēdu (Albright, ZA 37 140, Goetze JNES 5 187 n. 6) is not convincing and does not fit the apparently primary meaning of lead animal, the animal that walks in front of the flock, except, possibly, as popular etymology of a foreign word.


Ad mng. 2: Landabeger, MSL 2 103f.; Falkenstein, ZA 45 36, ZA 55 48, Göttleried p. 33. For the Sumerian see Sjöberg, AF 18 140, For the Akkadian see Wilken, AKA 58 iii 171, cf. šarru in the very spirit which makes me fight in the front ranks (and) due to which I have defeated my enemies (before, I took my chariotry and infantry across the Lower Zab) AKA 58 iii 92 (Tlg. I), cf. ša ... aš-ša-ri-du-ta širat [... su]-qardita taqsassu to whom you have granted leadership (in battle), high position, and heroism ibid. 30 i 23.

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ašarik ppm
reach the highest rank among his brothers and colleagues CT 39 44:13 (SB Alu); apil ameli IGI.DU-tu DU CT 40 7:51, also, WR. SAG.KAL-tu CT 38 21:2 (SB Alu), šarru SAG. KAL-tu DU-ak ABL 1373:5 (astrol.), qarradu SAG.KAL-du-tu DU.MEŠ JCS 6 60:12 (LB horoscope), also [a-ša-ri]-du-tu DU-ak ABL 1140 r. 10 (hemer.); note KUR.BI SAG.KAL-ti DU this country will reach pre-eminence ACh Supp. Sin 1:16; in broken context: a-sa-ri-du-ti DU-ak CT 20 24 82-3-23,23 i 11 (SB ext.); for other refs. to ašaridutâu see alaku. x land ina tawirtim sa PN ... x A. A
ašarimu adv.; in the same place or region; OB; cf. ašru A.

x land ina tavirtim ša PN ... x A.ŠA a-ša-ri-ma ... x A.ŠA a-ša-ri-ma BE 6/1 3:5 and 7.

ašaritā see ašaritū.
ašariš see ašriš A.
ašarittu (ašaritūsu, šaritu) s.; crack troops; NA; wr. syll. and SAG(KAL); cf. ašaridū, ašaridūtu.

qurādiššu a-ša-ri-tu ummanīšu ... šāli gereššīn therein were garrisoned his soldiers, the crack troops of his army TCL 3 289 (Šar.); GIŠ.GIGIR.MEŠ da'tū šīẖuštu SAG.KAL-su (var. SAG-su) issija aṣṣege I took with me the great chariots, the cavalry, the crack troops (and advanced all night until dawn) AKA 312:53, cf. (in variants of the same phrase adding: and crossed the Tigris on improvised rafts) wr. šā-ri-su (for ašaritušu) ibid. 232 r. 21, SAG-su (for ašaritāšu) ibid. 324 ii 18 (all Asn.).
ašarma see ašar.
ašarmada s.; (a medicinal plant); pharm.*; cf. šarmadu.


Variant of šarmadu, q.v.

ašaršana (ašaršani, ataršani) adv.; elsewhere; from OA, OB on; ataršani BE 14 127:8; cf. ašru A.

a) used alone — 1’ in OA: šumma ūtēri ūlēšiḫa a-šar-ša-ni-um ittalak if he disregards my instructions and goes elsewhere TCL 4 24:9; miššum kaspam a-šar-ša-ni-im usēriḫ why did he take the silver elsewhere? TCL 14 7:37.

2’ in OB: amlam šu’ātu a-šar-ša-ni itlē[qi] he took that slave girl elsewhere PBS 7 119:14; šumma ṣu.UDU.HA-kā a-šar-ša-na tanassuḫ Speiers Recueil 231:21; note with nadānu: bitum a-ša-ar-ša-ni ūt innaddīnu the house must not be given to anybody else (lit.: elsewhere) VAS 9 199:8, cf. eqlam a-ša-ar-ša-ni na tanaddīninuma PBS 7 41:8, eqlum šā-ša-ša-na innaddīnuinuma TCL 7 68:39; pūḫšu 2 BUR šāti ṣuḫpēlu a-šar-ša-na šabat instead of these two bur (of land), take two bur elsewhere in exchange ibid. 20; pūḫšu a-ša-ar-ša-ni eqlam ukkaddīnušīm they offered us a field elsewhere in exchange ibid. 37:10, also 23 and 27, cf. also a-šar-ša-ni eqlam taddinaššūnīšīm ibid. 15 and (negated) ibid. 21; [a]-šar-ša-ni šaknu VAS 16 188:43, cf. kišma a-šar-ša-na TCL 18 86:23, a-šar-ša-na-nīl (in broken context) VAS 16 194:9.

3’ in Mari: qaqqassu a-šar-ša-nī ūt usahḫ[u] he will not turn elsewhere ARM 2 23 r. 14’, cf. a-šar-ša-ni bēli paniš[su] aj usahḫītor Syria 19 126a:13; aššum šuripim a-šar-ša-nī-[s]u[n] nukkurim bēli ʾiṣpuram my lord has written me to remove the ice elsewhere ARM 3 29:8; a-šar-ša-ni-im Ṣubariḫ issahḫuš ruma (when) the Subareans turned elsewhere (after having sent messages to Išbi-Ira) RA 35 43 No. 10:5 (Mari liver model).


5’ in Bogh.: Šamši a-šar-ša-ni-im-ma ana nakri ana lāhāzi ušib (I) the Sun waited elsewhere to do battle with the enemy KBo 1 5 i 23.

6’ in SB: a-šar-ša-nam-ma panūšu šaknuma Gössmann Era II 5, cf. (remove the evil)
ašarsani

a-šar-šá-nim-ma panis[u šukna] LKA 108:2', also uzunka a-šar-šá-nam-ma la tašakkun Borger Esarh. 83 r. 26; nišē ... a-šar-šá-nam-ma [ib)b]iquma the people fled elsewhere Borger Esarh. 15 Ep. 9:47.

7' in NB: ki a-šar-šá-nam-ma ittalku' if he goes elsewhere TCL 13 168:11.

b) with ana — 1' in Bogh.: a-na a-šar-ša-ni-ma la tallak KBo 1 8:41, see BoSt 9 130.

2' in SB: ana a-šar-ša-nim-ma suhghuru panašu STC 2 pl. 81:77.

3' in NB: a-na a-šar (new line) šá-nam-ma ittalku' Cyr. 147:5, and passim; a-na a-šar-šá-nim-ma ittalka' TuM 2-3 203:12, cf. also BIN 2 114:14; a-na a-šar-šá-nu-um-ma ittalku' BIN 1 126:12.

c) with ina: if a document ina a-šar-šá-nam-ma innammaru is found elsewhere (it belongs to PN) VAS 6 66:18; the crop of the feudal fields which are in the neighborhood of Nippur on the embankment of the Sin canal u ša ina a-šar-šá-nam-ma or elsewhere TuM 2-3 181:3 (both NB).

ašarsani see ašarsana.

ašartu (ataratu) s.; hard, unusable soil, wasteland; SB; atartu Hh. XIV 39, pl. ašaršu.

ašāru A

piqitti šisê šimitti niri u unût tāhazija ul a-šu-sur (var. a-šu-sur) I did not check the assignments of horses harnessed to yokes nor of the battle equipment. Borger Esarh. 44 i 65, cf. ṣābē šattunu a-šu-ra ma ina muḫḫi [...] Winckler Sar. pl. 13 No. 28:8.

b) in private and administrative contexts — 1' in OA: aššātī ana a-ša-ri-ša PN niṣ-puram for this reason we have dispatched PN to take care of you. TCL 19 71:13; u atta PN la ta-ša-ra-ni ula kuṭṭi mamman šāniam la išu but if you, PN, do not take care of me (who would?), I have nobody else but you. BIN 4 22:10, cf. ula e-ta-āš-ru-ni ibid. 8; álum u beli e-ša-ra-ni the city and my lord take care of me. BIN 6 199:13; the children are dying of hunger la la-ša-ra and you are not taking care (of them). BIN 6 197:15; annakkam bi duumu ummešānim la ša šaḫātim a-šar ta-šu-ru ša₂šē it is stored here in the house of a reliable agent where you have checked (it). CCT 2 48:14, cf. la i-šu-ru CCT 2 19b:12, luq₃tam a-šu-ru CCT 5 7b:30.

2' in OB: a-še-ir (var. a-še-ir) É (var. bi-it) É.MAḪ who organized the temple É.MAḪ CH iii 68, var. from RA 45 74 iii 23; x KU.GI ina NA₄ ½ MANA u NA₄ 15 šē a-ši-šir-na ma x gold was checked with the weighing stones (weighing) twenty shekels and 1⁄12 of a shekel Rüfin 50:3; also ibid. 9.

3' in MA: I have sent you (the garment) muhru aša-ra ina pittu ša muḫḫi bitīma lu šaknak receive and check (it), it should be placed on the account of the overseer of the house. KAV 99:41, cf. (garments given) ana a-ša-ra AFO 19 pl. 6 r. 16, also (in broken context) le-šur KAV 203:22, ana a-ša-ri ibid. 24; these ten donkeys šē x-x-e PN e-šu-ru ma KAJ 311:11.

4' in royal inscrs.: nīṣē māt Gurgume ana paṭ gimrīša ana eṣuša a-šur šat ṭēšīja bēl pāḥati ešīnunu askun itī niṣē māt Aššur annašumūtī I reorganized (and made a census of) the people of all of GN, I placed my own officials as governors over them, listed them (on rolls) as are the other (in-habitants) of Assyria Lie Sar. p. 38:5; šal-lasu kabitta ana panīja lu e-šur I inspected personally the heavy booty taken from him KAH 2 84:59 (Adn. II).

5' in NA: aду bit illakuninni a-sa-ro-uni addanaššununni as soon as they come and I will check and give them to him. ABL 487 r. 16, cf. ālkanī la-šu-ku-nu come here so I can give you instructions ABL 610:7, issu bi anāku a-šur-ū-ša-nu-ni. ABL 701 r. 2; nīšē alpē ša issu GN naṣṣuninnī ina ṣar-tūšūnu attalak a-ša-šar attaḥar as to the people and cattle which they bring here from Guzana, I went to meet them, checked on them and accepted them formally ABL 167:11; anūtu ... pittu litē e-taš-ru itṭaḥrušu they have checked with the list and received the equipment ABL 425:12; ana mīnī bēl iḥassīšu lū la a-šē-er why does my lord mistreat him? the man has no one to take care of him. ABL 221 r. 10; note the unique colophon aš-ša-ri a-šal ma Köcher Pflanzenkunde I vii 3'.

c) referring to gods — 1' in gen.: 4A-ša-ru ša kīma šumīšuna i-šu-ru ili šīmāti kullat kal niši šī lu paqid DN who according to his name (Ašaru) has organized the gods (who determine) the fates, let him be in charge of all mankind En. el. VII 122; 4Na. de₂₂₄ lugal. dim. me. er. an. ki. a ... a-ši approves and assigns to take care of him. En. el. VI 143; Nabū a-ši-šir Igi gu Anunnaki multaddin kurmite Nabū who directs the Igigī and Anunnaki gods, who hands out rations Unger Bel-harran-beli-ušur 4, cf. [Nabū] ... a-ši|Igi gu Anunnaki paqid kiššat naqbi Borger Esarh. 79:9, Marduk ... a-ši-šir Igi gu Anunnaki VAB 4 60 i 3 (Nabopollassar). Marduk ... a-su-umgal Anunnaki a-ši-šir Igi gu BMS 12:32. see Ebeling Handerhebung 78, and passim said of Marduk, see Tallqvist Götterepitheta p. 35; be₄₈ a-ši-šir ili STC 2 pl. 61 ii 14.

2' with specific localities and functions: Nergal a-ši-šir É.ENGUR.RA Bollenriecher Nergal No. 3:10, Nabū ... a-šir É.SAG.İA BMS 22:3, Marduk ... a-šir kibrātim BRM 4 51:36 and YOS 9 84:37 (Nabopollassar), a-ši-ri pl[uʃj]i iši KAR 304 r. 24; Nergal ...
aāṣaru B

a-ši-ir dannaṃ sāniq nir Bollenrücker Nergal No. 8:4.

d) referring to the care of gods toward man — 1' in gen.: jāši ... șa ta-șu-ri-in-ni șaqatu bēl[tu] me of whom you, sublime lady, have taken care Ebeling, MVAG 23/2 p. 23:44 (= KAR 42 and dupls.).


2. III/2 to be mustered, to be provided with food: ištu kakkab ṣamāmī uš-ta-și-ru-ni as soon as the stars of the sky have been mustered (i.e., have become visible) BBR No. 1-20:41; on the third and the 29th days enūma țemmnū uš-ta-șe-ru when the spirits of the dead are provided with food offerings KAR 184 r.(!) 28, but note (on the 29th day, the disappearance of the moon) ūm Igi-i u Anunnaki iu-niš-șe-ru see eētur mang. 15) 4R 33 iii 46, and passim in hemer. in this phrase, and cf. UD.26.KAM . . . ašar te-șirtu Anunnaki AFO 18 292:44.

In ZA 579:12 read maš₃ tāmmaru a-maš₃-šar (coll. W. G. Lambert). In Gilg. XII 85 one has to emend to uš-ta-na[(j)]-aṣ-qi “they kissed each other” on account of the Sum. parallel ne mu.in.sin.šu.ub.bi (courtesy A. Shaffer); in VAS 16 93:27, read elippam . . . jāši,[iota]ra-nim send the boat to me, see țulu.

Thureau-Dangin, RA 11 155; Bauer, ZA 42 174 n. 4; Landsberger, Belleten 14 201 n. 82; Stamm Namengebung 181; J. Lewy, Or. N 8 15 387 n. 4. For the Sum., see Sjöberg Mondgott p. 100; Gordon Sumerian Proverbs Coll. 1,170.

aāṣaru B (wašāruru) v.; to be humble; lex.*; 1, II; cf. ašrīš B, ašrū A adj.

șu-șu șu = a-ša-[ru] Idu II 206; šu-șu șu = a-ša-rum A 178:40, also SB II 38; șu-șu = wa-ša-a-rum[u], wa-ṭu-șu-ṭu-um Proto-Diri 93 b and c; șu-șu șu = a-ša-[ru] af pa-la-łu AO 3555 r.(!) 13 n., in RA 6 131 (Comm. to A VII/2).

aāṣaru C (wašāruru) v.; to release; OA.

ṭuppī PN wa-șa-ra-am la imn'a VAT 9223:12 (unpub., courtesy M. T. Larsen); perassu wa-șa-ra-at (for wašāruru) her (La-maštu's) hair is loose BIN 4 126:16, see von Soden, Or. NS 25 146.

The rare occurrences of wašāruru in OA instead of (w)ušāruru, q.v., may be considered errors rather than attestations of the use of the stem (w)əšāruru.

aāṣaru D (wašāruru) v.; (mng. uncert.); OB.* wa-âšru-ú sikkārū the bolts are . . . ZA 43 306:2.

The passage is unique (wašāruru is replaced by naddū in the parallels) and uncertain since the activity involved cannot be established with certainty.

aāṣasu A s.; (a bowerlike reed cover used by water fowl), reed shelter, encampment; lex.*

gi.kid.mā.șu.a (var. gi.usahaan,mā.a) = a-šā-šu = ghinnu șa mušen,meš Hg. A II 21, in MSL 7 68; a-za-ad șa.esir-[mā.șu.a] ~ a-šā-šu (among words for bird nest) Dir IV 28, cf. [10]. esir.x.[x.x] = [a-šu-um] Proto-Diri 194; [ ... ] = [a]-šā-šu șa min (= mušen) Nabnitu J 137n. muš.șa = a-ša-[rum] OBGT XI v 18.

a) (a bowerlike reed cover made by birds): see Hg., etc., in lex. section.

b) reed shelter, encampment: see OBGT, in lex. section.

Ad usage b: Falkenstein Götterlieder p. 41 n. 36.

aāṣasu B s.; (a moth); lex.* uḫ qa = a-šā-šu (followed by sāru, but in two copies replacing it) Hb. XIV 268, cf. zi-[iz] [šad] = [sa-a]-šu (restored after Ea II 75), [a-ša]-šu A II/3:3f.

Schulthess, ZA 24 53 n. 1 (with etymology); Landsberger Fauna 127.

aāṣasu A v.; 1. to become worried, disturbed, in despair, 2. to cause distress, 3. atāšāšu to suffer from spasms, to be distraught, to be in continual distress, 4. ušušu to cause distress, to mistreat a person,
5. utasusu to become apprehensive,

6. SutadsuS to become (very) worried; from OA, OB on; wr. syll. and (in mng. 3) ZI.IR.MES

... if during his illness his muscles (?) are flabby and he is in constant pain Labat 423

Izbu Comm. 26f., see mng. 6. re : p. 42; dingir.ra.a.ni zi mu.un.si... ir.zi.ir: MIN (=...)

overcome, and cannot see 4R 10 r. 3f., see OECT 6 p. 44; ... mu.un.su... ka... ina dimmatim

... (for translat., see adaru A mng. 8b) Lambert BWL 128:41; i-ta-su-us [lb]bi my heart became distraught,

BM 6:60, see Ebeling Handerhebung 44; [in]a dimmatim u bikitim [ai]-ta-su-us VAS 16 135 r. 27 (OB);

...ti-a-u-na ! me, I am in distress UET 6 175: 28.

... di ma-a-tad i-d"cd-a-su plague the country CT 16 14 iii 41f., cf. [udug].

... si.mu lenum) di ma-a-tad i-d"cd-a-su isus (i'aSaS as...)

... (said) of suffering, Antagal V 11.

... u.S... sa-a DIRI = (Hitt.) an-ad-su-var...

... (Hitt.) an-ad-su-var... Antagal G 136ff.; ib.si... mu.un.dug :... a-su-us ustanih

(about him) CT 17 10:70f.

...a-su-gam-ma "iii" 29; cf. [ka]-su-us... "u... a-ka-ad(!) I became... a-su-us ustanih... AnSt 5 102:88 (SB version), cf.

paras arkati nesanni "DU"-[i]-a-tu-us... ma ina mashi uqa'a riska...
2' itanaššu: summa 'āll[i]tu ša, MES ša ita-na-aš-ša-šu if a pregnant woman's innards keep hurting(?). Labat TDP 210:105; summa anēlu ša-šu e-ta-na-ša-as (var. -aš)-ma NINDA KAB. ašim ha imāhar if a man's belly keeps hurting(?) and he cannot keep down food or beer Kiichler Beitr. pl. 10 iii (coll.), var. from ibid. pl. 2:29, cf. MES šešu kimia ša A.MES šamū ita-na-ša-dš. Köcher BAM 216:66, cf. also ša-ša e-ta-na-ša-as Köcher BAM 145:7; [ša]-šu i-ta-na-ša-as ša iš-pa-na-as [r-ru] AMT 86,1 iii 2, cf. [...] il-ta-ša-as-za-su u ita-na-ša-as (in broken context) AMT 85,1 obv.(!) i 18, also i-ta-na-ša-as ša KUB 34 6:6; for parallels, see šu; in difficult context: ī-az-za šu-dš K.3628+ r. 19, see Bezold Cat. p. 550.

b) to be distraught, to be in continual distress — 1' itanaššu: ita-na-šu-šašibbi Gray Šamaš pl. 10 K.3387:18, see Schollmeyer No. 27; summa a-ta-aš if (he always says) "I am in continual distress" ZA 43 104:62, also Or. NS 16 201:14, see also OECT 6 pl. 21, in lex. section.

2' itanaššu: umma šama la ta-ta-na-ša-as a[ši] ak[kasšadamma he says: "do not be distressed until I get there" ARM 2 69:9, cf. ummami la ta-ta-na-ša-as [aši] a[ššadamma the men are in distress ARM 2 133:18; summa anēlu ī'-ta-na-ša-as šu šu [b. šub]-šu if a man keeps worrying and fright overcomes him Köcher BAM 174:25', also, wr. [ī]-ta(-la)-na-ša-as AMT 48,3:6; ša ī-taša-ša-šu(!) tattasaš aššatu you remove fright from the one who is constantly worried KAR 321 r. 6.

4. usšušu to mistreat a person, to cause distress — a) to mistreat a person: summa nizpatum ina bit nēpiša ina maḥaṣim ulu ina uš-ša-ši-im imnāt if a distracted person dies in the house of her distrafter either from beating or maltreatment CH § 116:41.

b) to cause distress: uš-ša-ša-ku rašāku zenāku I am in distress, I am angry (and) furious BA 5 657 No. 18:6, see Nougayrol, RA 36 p. 34, cf. PN uš-šu-wa PN was distressed STT 38:140, see AnSt 6 156 (Poor Man of Nippur); [dal-lu-wa] 3 uš-šu-wa Winckler Sar. pl. 45 F 2:23; uš-šaši-na-ti-ma paššina ite-[ša] he caused them distress and they neglected their rites Gössmann Era IV 60; ardu tarkulun muš-ši-šu bēšu a servant is a stake which annoys its owner KBo 1 12 r.(!) 16, see Ebeling, Or. NS 23 214.

5. ušaššu to become apprehensive: uš-ła-as(var.-ta)-ša-ša ma idabbubu arad ikallu when they become worried, they talk about going down to the nether world Lambert BWL 40:47 (Luîilul); see CT 17 10:70f., in lex. section.

6. šulšušu to become (very) worried: uš-ul-ta-asša // na-aq-sa-pu I am very worried EA 82:50, cf. [ul]-ta-ša-as anāku // na-aq-ša-ap-ti EA 93:4; summa sinništu akâm uššuša NA ul-ta-ša-as if a woman gives birth to a cripple — the house of the man will be in distress CT 27 2 obv.(!) 7 (SB Izbu), dupl. ibid. 14:28, for comm., see lex. section, cf. ul-taša-as CT 41 16:20, also NA.BI ul-ta-ša-sa // ul-ul-ta-sa-dš CT 38 21:13 (both SB Alu), also NA.BI ul-ta-ša-[aš] KAR 178 vi 22 (hemer.), wr. ul-[t]-a-[š]-ša-[aš] Labat Calendrier § 34–35:20.

Due to the consistent writing with the sign i- and not it-, the verbal forms itanaššušušu cited mng. 3 have been considered I/3 and not IV/3 formations, in spite of the atypical variation ila(na)šašša for ila(na)ššušu.

For VAS 10 179:13f., see aššušu B. For mng. 2, see the discussion sub aššušu B.

Lambert BWL p. 302; Römer Königshymnen 113.

aššušu B (eššušu) v.; to catch (in a net), to engulf, overwhelm; OB, SB; I šasšu — iššušu (šaššušu) — aššušu, 1/3; cf. āššušu, aššušu, esšušu, iššušu, mēššušu.
aššu B

ur₄ = ha₂-sa₂-sa  İz  H App. i 8; [û]r.ri = e-e₂-sa₃-sum (in group with bāru, sa₃hāsu)  Errinu₂ H 117; […] = a-sa₂-sa₃ šā ta₃-ma₃ to net (said) of muzzling (followed by aššu₂ A, q.v.)  Errinu₂ H III 157.

nig.mo.gar.ra tāg.gin₃ (GIM) ba.an.dul ka. ša.an.ša₃ : qālu kūru kima ūma₂₃tu iktum₃sum₃ i-ta₃-na₂-sa₂-sa₃ (var. iktum₃s₃atu) dumbnese (and) daze have covered him like a cloak and overwhelm him constantly šu₃ru₃ V-VI 15f., for var. see ku₃šu₃u₃.


a) to catch (in a net): umun ka.nag.gā₃ sa in.gā.na₃.e buru₄ in.g₃a.ur₃.re : bē₃lu₄m māt₃u šē₃tu tadd₃ma išṣ₃r₃ātu ta-sa₂-su₃ O lord of the land, you cast the net and caught the birds SHB p. 130:22f., cf. [sa in.g₃a.an.]a₄.e buru₄ in.g₃a.an.ur₃.re : [šē₃tu] idd[i]ma₃ [išṣ₃r₃ātu] i-s₃u₄-su₃ KAR 375 ii 16f.; [g]ū₃u₄.mā₃[i]ši₃.[i]i₄ : ki₃-sa₃-di i-si₄-si₃ i-[l]a₄-[na]₄-su₄-su₃ they keep catching my neck in a stock VAS 10 179:12; […]s₄.i₄.me₃š Lū₃g₃a₃n₃en₃(i)₄ nu.un. g₃a₄.g₃a₄.me₃š : […] iš₃-sa₃-su₄ šag₃₃a₃ ša₄ ikt₃l₄₃l₄₃₃ they catch the […] do not refrain from murder Iraq 27 164:27f.

b) to engulf, overwhelm: ud.dē uru₃du₄. šen.ma₃.h₃.a₃m₃.e uzu.i₄.u₄du₄ in.ur₃.ur₃.re : ūm₃u₄ kima ūma₃ši₄ ši₄ri₃ līp₃a i₃-a₃-si₃-si₃-āš the ūmu₃ demon contains (his victims) as (effectively as) an excellent copper pot does fat BA 5 617 No. 1:1f.; umun e.ne.ēm₃a₃.ni₄ a.zi₄.g₃a₄.ām₃ ki₃r₄ al.ū₃[r.ri] : ša bē₃lu₄m a₃ma₃tušu₃ mē₃₃u₄ ša₃ app₃-a₃-si₃-si₃-si₃ (var. sō₃(i)₄ app₃-i₃-a₃(i)-i₃-a₃(i)-sδ₃-a₃) SHB p. 7:30f., var. from BRM 4 11:19f.

The present i'akša₃š (which occurs beside ḫša₃š) is attested only in the bilingual passages BA 5 617 No. 1:1f., SHB p. 7:30f. and dupl., cited usage b, where it renders Sum. ur.(ur) and ūr. Since in bilingual texts cited sub aššu₂ A such an irregular present likewise occurs in a context where the translation “to overwhelm” is acceptable (see aššu₂ A mng. 2), one could assume an error of the scribe. However, there the corresponding Sum. verb is zi₄.ir. The difficult passage [i]₄-i₃-t₃-i₃-sa₂ a₃nu₇ e₇t₃t₃t₃i₄ Lambert BWL 220:25 is possibly a unique IV/2 formation, to be translated “(the lizard) set a trap for the spider (above her net).”

Falkenstein, ZA 49 128; Lambert BWL p. 302.

ašatu (aša₄tu) s. pl. tantum; reins; MB, Nuzi, SB; ašatu₂, ašu₄t₃a₄ CT 38 28:24 and CT 41 25 r. 12; cf. ašatu₂ in mukil aša₃ti₂.


a) in MB: 1 nī₃.L₃A KU₃ ša-sa₂-a-ti₂ (among items in a chariot outfit) PBS 2/2 54:6, also ibid. 4 and 8.

b) in Nuzi: [x] ši₃mim₃tu a-sa₄-tu₄ ša₃ šē₃ri₃ (among equipment for soldiers and chariots) HSS 14 616:29, cf. 1 ši₃mim₃tu kU₃ ša-sa₂-tu₄ HSS 13 196:9 (translit. only); 3 MA.NA 50 GIN sī₃ tā₃-nu₄-tu₄ u₃ a₃nu₇-tu₄ du₃-ti₃-ka₃-nu₃ du₃-₃₃a₃-nu₇ M mới HB 15 212:5 and ibid. 2, cf. ibid. 17:27.

c) in SB: I learned ša₂-tu₄ KU₃ ša-sa₂-a-ti (var. a-sa₂-ti) Streck Asb. 4 i 34, cf. ša₂-tu₄ KU₃ a-sa₂-a₃tı Kima assēr₃₃ in MB I am holding the reins like a (professional) driver ibid. 256:23; if a noble rides a chariot a-sa₂-a-ti ša₂-bt₃ma holding the reins (of the chariot of) Iṣṭar AFO 8 184:44 (Asb.); uncert.: kima a-sa₂-ti / KU₃ ša-sa₂-tu₄ CT 38 28:24, with comm. a-sa₂-ti = r₃i₄m₃t₃ ša₃ dalt₃, KU₃ a-sa₂-a-ti = MIN ša₃ MIN (see ajili) CT 41 25 r. 11f.

For CT 18 9 i 35f., see ašā C s.

Poebs, AS 14 37; Salonen Hippologica 123ff.

ašatu in mukil aša₃ti₂ s.; driver of a chariot; NA*; cf. aša₄tu₂.

Lū₃ mu₃-kil [a]₂-sa₂-tu₄ MVAG 41/3 pl. 2 ii 1.

ašátu see aša₄tu₂.

ašbatu s.; cushion(?); OAkk.; cf. ašabu₂.

1 aš₃a₂-bam₃ sia₄₃ B 5 51:1.

Since the ašbatu is made by the TUG.DU₃₃, who usually works with leather and string, one is inclined to think of a stuffed leather cushion, cf. also nū₂s₃a₄bu₄ used in Nuzi to denote such an object.
ašbu A

ašbu A (fem. ašibbu) adj.; inhabited; MB, SB, NA; wr. syll. and ku; cf. ašābu.

[URU].DIL.DIL ša ittiṣa la āl-bu-ṭu la na-du-tu the villages which are under your authority, whether inhabited or abandoned BE 17 24:16 (MB let.); KUR a-šib-tum šub-di an inhabited country will become abandoned CT 31 19:15, cf. Uru.MEŠ KU.MEŠ SUB.MEŠ ma CT 30 16 K.3841 r. 19 (SB ext.), and Uru KU.MEŠ karmis immû inhabited cities will become ruins BRM 4 13:62 (MB ext.);

ašbu B (wasbu) adj.; living (in a house) as a tenant, inhabitant (of a town), sitting, present; OA, OB, Mari, NB; cf. ašābu.

a.KU = wa-as-bu-um Silbenvokabular A 29.

ašbu B (wasbu) adj.; living (in a house) as a tenant, inhabitant (of a town), sitting, present; OA, OB, Mari, NB; cf. ašābu.

ašbu (or ašpu) s.; (a tree or shrub); SB; Akk. loan in Sum.

giš aš-bu-.um – [...] Hh. III 480, cf. giš aš-bu-.um MSL 5 33 line r (Forerunner to Hh. III).

PA giš aš-bu-.um leaves of the a.-tree (between almond, olive and pomegranate trees) AMT 68,1:19, cf. PA giš aš-bu- KAR 208:15.

The reading *dilbu for the lex. passages is excluded because the sign AŠ does not have the reading dil before the MA period.

ašbutu see ašubbatu.

ašštunu (wašštunu) s.; presence; OB*; cf. ašābu.

ina la wa-aš-bu-ut PN PN, tappāšu šum PN usapṣiṭma šumsu ... usaššiṭ in the absence of PN, his partner PN had PN’s name erased and his own inscribed TCL 7 15:9, cf. ina la wa-aš-bu-ti-ia VAS 16 116:7.

aššānu s.; (a medicinal plant); SB.*

ú aš-da-nu: ú DUR.GIG.GA.KE₆(KID): sig-ṣu itti šiŋi bullulu ana šuburrišu šakīnu — a.-plant: medication for anus trouble: to mix fresh with tallow (and) apply to his anus Köcher BAM 1 iii 7, restored from dupl. CT 14 30 Sm. 698:14.

ašštunu see iššānu B.

ašdu s.; (mng. unkn., occurs only in OB personal names); OB.


The Akk. verb form itur suggests that the theophoric element should likewise be considered Akk. though the same ašdu (and/or aṣdu) also occurs in WSem. names of the period.

Bauer Ostkanaanaier 71; H. Huffmon Amorite Personal Names 169 and 270.

ašduttu see ašštunu.

ašštunu see ašštunu.

ašduzzu see ašštuzu.

ašseratu s.; (a type of garment); Mari.*

[x TÚ] [a]-ṣe-ra-um [š] [1] a.-garment (or x aširtu-garments), second quality
ašgāgu

(after a garment of first quality) ARM 7 252:2.

Possibly a plural of aširu or aširtu.

Bottéro, ARM7 p. 276.

ašgāgu (ašgūgu) s.; battle, fray; MB, SB. a


dā-ga-gu dannu lib maḥār ugu-šu-un [...] a great battle, an irresistible assault [came] against them Tn.-Epic “iii” 43; ša ... ina šītmun aš-ga-qi aggī irriḫušma kakkešu usābbaruma (the god) who rushes against him (the impious) furiously in the clash of battle and shatters his weapons TCL 3 120 (Sar.), cf. tušpaṭar aš-ga-ga Afo 19 64:89.

**ašgandu** (AHw. 80a).

The NB family name Ašgandu (wr. Aš-gan-du₃, Nbn. 693: 17, etc.) is probably to be connected with Aš₃.gan.[aš]du₃ = Amē₂-l₃-Pap-sukkal 5R 44 ii 11 (see Lambert, JCS 11 12, Landsberger, MSL 6 134), and not with Mandaic ašganda “messenger,” itself a loan from Iranian, see Happ, Glotta 40 (1962) 198ff.

**ašgašu** (AHw. 80a) to be read diš Ma-ga-x-[x] (probably a personal name) ADD 1039 iv(!) 4 (coll. E. Sollberger).

ašgikū see ašgikū.

ašgikū (ašgīqū, ašgīgū, ašgīqū, atgīqū) s.;

1. (a stone), 2. (a plant); Bogh., SB, NA, NB.

na₄.gurun.ga-raš sar = i-ni-ib ka-ra-ši = aš-gi-ku-u (var. [aš]-ki-gu-ū) Hg. E 19, var. from Hg. B IV 114; NA₄.at-gi-gi CT 6 11 ii 22 (OB Fore-runner to Hh. XVI).

1. (a stone) — a) ašgīqū, ašgīgū — 1’ for jewelry: 1 NA₄.kišBu Aš₃.gi₂ GT 993 16, cf. ibid. ii 5, cf. also (in broken context) NA₄ Aš₃.gi₂ ABL 1292:13 and ABL 689 r. 2 (all NA); 88 kuršud ḫurāṣi šāntu NA₄ Aš₃.gi₂ ša bīri ina 2 pingu ḫurāṣi ina ṭurri šīti šašīl 88 golden links, (with) carnelian (and) a. between (them) held by two golden endpieces on a linen string (for a necklace)

2. (a plant): see Hg., in lex section; NUMUN ū Aš₃.gi₂ seed of a.-plant AMT 55:4:7.

(Yompson DAC 54ff.)
ašgugu

ašgugu see ašgagu.

ašḥalu s.; (a box made of metal, wood or reed); O Akk., OB, MB Alalakh, NA, Akkadogram in Bogh.

a) in O Akk.: 1 ašḥal-lum UD.KA.BAR one a. of copper (weighing one mina and ten shekels) Reisner Tellah 124 viii 6; 1 giš ašḥal-lum (of haluppu wood, its base (?) encrusted with ivory) HSS 5 5 iv 16.


c) in Bogh.: ašḥa-šu-luM (Akkadogram) KBo 9 99:5.


e) in NA: ašḥu-šu UD.KA.BAR Practical Vocabulary Assur 447.

Goetze, JCS 14 116.

ašḥappu see išḫappu.

ašbar see ašhar.

ašha-usṣuḫu (ašha-šuḫu, ašušuḫu) s.; (a container); Nuzi*; Hur. word.


For CT 18 10 iii 39, see adašḫu.

ašḫušu see ašha-usṣuḫu.

ašiarru s.; (a class of servants); Nuzi; Hur. word.

Monthly wheat rations ana Lū. MEŠ a-ši-a-rī-e u ana gal-la-du (beside wheat for the abulunni, ṭābāru) HSS 14 186:8; barley ana Lū. MEŠ a-ši-a-ar-ra (beside ana SAL. MEŠ ša kur Kuššuḫhe, note also ana abulunni, taluḫše, etc. line 1ff.) HSS 15 272:13.

ašibu (ašibu, jašib(u), jašuḫu, šubā, šupā) s.; battering ram; OB, Mari, Bogh., SB; wr. syll. and giš.gud.slaš.


šumma al šumim ina wa-ši-bi-im ú ša-mu-kā-te, ú-ra-x if a famous town . . . through a battering ram and . . . RA 35 49 No. 27b:2 (Mari liver model); alām šātī alurnina dimtam u giš ia-ši-ba-am utsissumma. I laid siege to that city and set up against it a siege tower and a battering ram ARM 1 151:12; ināma dimtim u giš ia-ši-ba-am ana GN umtalḥūrūnim as soon as they have brought the siege towers and the battering ram upstream to Mari (they should load them on wagons) ARM 2 7:12, cf. dimtim u giš ia-ši-ba-am ibid. 18, dimtam u giš iaq-ši-ba-am ARM 5 2:13; GIŠ.AN.ZA.KAR u GIŠ.GUD. SLAŠ . . . bēlī . . . lipuḫ my lord should construct a siege tower and a battering ram ARM 13 146:16, cf. aššum giš iaq-ši-bi-im ARM 6 63 r. 6; oil ana iaq-ši-bi-im ARM 7 16:2, 63:2 and 69:3; GIŠ.GUD.SLAŠ iesbru they broke the battering ram KBo 1 11 14v(!) 13, cf. GIŠ.GUD.SLAŠ awēlē ḫurri epēja make a battering ram (like that of) the Hurrians ibid. 15, GIŠ.GUD.SLAŠ GAL ibid. 16; AN.ZA.KAR u GIŠ.GUD.SLAŠ nubbalam ibid. 29 and 32, see Guterbock, ZA 44 116ff. (Uršu story); limestone which makes a stone wall collapse ia-šu-bu-šu muṭal[bit . . .] māt nukurīīi battering ram which destroys . . . does not . . . the enemy country Gilg. VI 40, see Frankena in Garolli Gilg. p. 120 ii 5; I conquered the town [ina šišip epeḫ] ʿu giš šu-pi-i by siege ramps and battering rams Rost Tlgl. III p. 58 (pl. 34) 16; ina giš a-ši-bi danni dūrāniḏušu dūnnunūti [sipparī] I crumbled their strong walls with big battering rams Lia Sar. 63, gurub šu-pe-ci nimgalî dāru ù kalbānāte through the attack with battering rams, . . . and siege ladders OIP 2 62 iv 79, cf. ina šuḫḫu arammu u qitrub šu-pi-i ibid. 33 ii 22 (all Senn.), JCS 12 81:7 (Sar.), also
āšibu

[ina šuk]bus aramme mišiq ĠIS šu-pe-e (see arammu) Iraq 7 101 col. B 15 (Asb.); lu ġis [šu]-bi-i lu ina pi ša through battering rams or through persuasion PRT 1:10 and 9:7, lu ina pišši šimmilīt u nabals-kattī lu ġis aramna lu [ina ġis šu-bi]-i Knudtzon Gebete 18, ina dimiti ina a-ši-bu ina ri-it-tu ina [ši]-šimmil ina kalbanātitı ND 5492:54 (tamitu, courtesy W. G. Lambert); [ši]-šimmil ina kalbanātitı ND 5492:54 (tamitu, courtesy W. G. Lambert); [ši]-šimmil ina kalbanātitı ND 5492:54 (tamitu, courtesy W. G. Lambert);

Kupper, RA 45 125ff.; Güterbock, ZA 44 126.

āšibu (wašībū) s.; inhabitant (of a city, a region, a building), dweller, person in a sitting position, one who does service; from OAAk., OB on; pl. (wašībū and (wašībūtu); wr. syll. and (L.)KU (KU.A CT 38 1:1); cf. ašābu.


He decreated the holy house durunx(IM.šu.Nig.Ki.NA).eš.ām a.gin3(gim) ba.an.da.ri.:i a-ši-bu-šu ki <mē> stattātil its inhabitants were carried off like water WRM 4 9:23f.; dim.me.er gal.gal.e.nu bār.aša.ku: šu ši:ši rubāti a-ši-bu pa-ra-ak-ka 5K 62 No. 2 i 49f.; bār.aša.gé.e.nu mu.un.da.aab.sig.sig.go : a-šib parakki īratūni those installed on daises shook with fear ASKT p. 127:49f.; lā.ti.la a.ri.a a.ri.a ša gin.[na] : a-šib namē ana namēka adak go, you inhabitant of the wastelands, to your wastelands CT 16 28:56f.

a) āšibu: (after a list of names) 15 GURUS GUGula PN wa-ši-bu Kish 1930, 150 r. 4 (OAAk.), also wa-ši-bu Kish 1930, 177 r. last word; [li(?)]-wa-ši-bu-ša (in broken context) JRSA Cent. Supp. pl. 9 vi 15 (OB lit.); ālu u a-ši-bu-šu īhālligu[u] the city and its inhabitants will disappear RA 44 12 and pl. 4 VAT 41029:9 (OB ext.), cf. URU gada a-ši-bi-šu īhālliq CT 27 47:27 (SB Izbu); URU a-ši-bu-šu izziburu the inhabitants will abandon their town Boisser DA 225:7 (SB ext.); URU.BI a-ši-bu-šu ilappinu the inhabitants of that town will become poor CT 38 2:36 (SB Alu); ša a-ši-bi-šu iṭāb the hearts of those who inhabit it (the house) will be happy CT 40 5:14, and passim in SB Alu, note šā KU.BI iṭāb CT 38 15:33, with the contrasting KU.ABI inānīḫi ibid. 34; KU.A BI URU.BI NU DUG.GA the inhabitant(s) of this city will not be happy CT 38 1:1, cf. KU lībbīnī ittanānīḫi ibid. 14:10, and passim, also a-šib šā.BI ul ulabant ibid. 16 (all SB Alu); nišī a-ši-bu-ut lībbī ēqātī šīṣu people living on these fields ADD 809:27, also ADD 739:3; [LÜ].MEŠ a-ši-bi ša URU GN the inhabitants of Dēr ABL 1349:4 (NA); a-ši-bu-ut KUR [GN] PRT 43 r. 5; PN a-šib Nippurī Lambert BWL 48:25 (Ludlul III), see Lu I 133f., in lex. section, and passim with geogr. names.

b) in compounds — 1̃ a-šib ali: destroy the fortress wa-ši-bi lāmā šēṭi[h] but spare the inhabitants ARM 1 39 r. 5; pi muskēnim wa-ši-bu-ši alim the gossip of the city-dwelling muskēnu’s RA 42 76:24 (Mari let.); nipāt awīl[m] la wa-ši-ba-li-[im] teppē have you taken a pledge from a man who is not a city dweller? UET 5 68:22 (OB let.); a-šib aš-māsštika ana nakri GAM-ās (= uktanāš) the inhabitants of a fortified town will submit to the enemy CT 31 17 K.7588:5, also ibid. 24 82–5–22,500:12, Boisser DA 6:7 (all SB ext.), CT 27 12:16 (SB Izbu); errēšī ša ālīšu lu qattīnī la a-šib URU.KI lu amēltū ša tēšišu the tenant farmers of his city, whether they live outside the town or are town dwellers or (other) persons under his command MDP 2 pl. 21 ii 36; ana a-šib ālīšu māk qāsū lingug (see akū A usage b) BBSt. No. 6 ii 45 (both MB); a-šib ālu lu rubū-ul išebi aklā the city dweller, even if he is a noble, does not get his fill of bread Gössmann Era I 52, cf. ša a-šib ālu lu puggulat kubukkūs even if a city dweller is provided with superior strength ibid. 55; they murdered the rulers of Tema a-šib ālu (āl māti sugulštunu uṭṭabbī[h]) he slaughtered the flocks of town and country people (ālike) BHT pl. 7 ii 26, see Landsberger, ZA 37 91; for other refs., see ālu mng. 2c; šarrum wa-ši-bāl pātīm inaṣṣāš the king deported the inhabitants
äšibu

of a border town YOS 10 26 ii 29 (OB ext.), cf. a-šib URU ZAG-ka ana nakri GAM-aš (= ukkannaš) the inhabitants of a town at your border will submit to the enemy CT 27 58:28 (SB Izbu), with the opposite: a-šib āl pāṭ nakri GAM-ka ibid. 29; a-šib āl pāṭīka ana nakri KIN.MEŠ the inhabitants of a town at your border will send messages to the enemy ibid. 22, with the opposite: a-šib āl pāṭ nakri KIN.MEŠ ibid. 23, note also a-šib URU birīkā āla ana nakri x [...] KAR 423 r. i 46.

2' ašīb namē inhabitant of wasteland: see CT 16 in lex. section.

3' ašīb parakki one who is installed on a dais, king: ina naphar bēši a-šib pa-rak-[x] among all the lords installed on daises Lugale I 24 (Sum. broken), cf. ina naphar a-šib BĀRA AnOr 12 303 i 9 (NB kudarru), šarrāni a-šī-bu-ul BĀRA.MEŠ KAR 434:13 (SB ext.), a-šīb pa-rak-ki KAR 384:11 (SB Alu); eli gimri a-šīb pa-rak-ki OIP 2 23 i 12, and passim in Senn., Thompson Esarh. pl. 14 i 11 (Asb.); ina naphar a-šī-ib BĀRA VAB 4 234 ii 17, cf. PBS 15 80 ii 17 (both Nbn.), also 5R 35:28 (Cyrus).

4' ašīb kussu — a' referring to the king: wa-šī-ib GIŠ.GU.ZA di'um isabbassu the di'udisease will afflict the one who sits on the throne YOS 10 13 r. 25 (OB ext.), cf. a-šī-ib GIŠ.GU.ZA ikabbit CT 28 5 K.7200+ : 7 (SB Izbu),

b' referring to court officials: ana pašāš šābim wa-šī-ib GIŠ.GU.ZA for the anointing of the persons sitting on chairs (at the occasion of the “presents for the rēdū-soldiers”) ARM 7 14:9, also (at the Great Repast) ibid. 40:3 and 48:6.

5' ašīb ekalli: wa-šī-ib É.GAL-im pišīštām ušēṣši one who lives in the palace will betray a secret YOS 10 36 iii 40, also ibid. 42 i 35 (OB ext.); a-šī-ib É.GAL HSS 16 54:8 (Nuzi, list of barley rations).

6' ašīb mašār šarrim: wa-šī-ib mašār šarrim pišīštā šarrim ana māt nakrim ušēnišši one who serves the king (personally) constantly betrays secrets of the king to the enemy YOS 10 25:31, cf. ibid. 26 ii 48, also a-šīb JIG LUGAL AD.ḪAL É.MEŠ TCL 6 3:41 (SB ext.); with suffixes: wa-šī-ib mahrika pišīštaka ušēnišši RA 27 149:10, and passim in OB ext., also wa-šī-ib mahrika avētiška ušēnišši CT 5 5:44 (OB oil omens), (with [kar]šiška itanakkal will slander you) YOS 10 41:55, (with [lawatka] [...] izabbūl) ibid. 33 v 12 (all OB ext.), also wa-šī-ib mahrišu avētišu [...] ibid. 54 r. 32 (OB physiogn.);

difficult: a-šīb IGI-ka ašī-ub amāteka ana nakri ušēšši CT 30 16 K.3841 r. 21, Boissier DA 8 r. 4, and KAR 423 ii 35 (SB ext.); note Kittu Mīšaru u Dayānu ilāni a-šī-ib mahrika your (Šamaš’) attendant gods, DN, DN₂, and DN₃ VAB 4 260 ii 29 (Nbn.).

7' ašīb panī attendant: rēš šarri ... qēptū ... ina muḫ dūli kariššunūti u a-šī-ib panišṇu ana pēṭe uū inandinšuūnīti the royal official obstructs the work of the gépuofficials (of Nippur, etc.) and does not permit their attendants to open (the canals) BE 17 13:9 (MB let.).

8' ašīb kultāri tent dweller: Sūtē a-šī-še-te kultāri Borger Esarh. 58 v 15, cf. šarrāni māt Amurri a-šī-ib kultāri 5R 35:29 (Cyrus); šarrāni a-šī-ib-tu(var. -ti) kūl-ta-ra JNES 13 210:10 (Ass. king list).

9' wāsīb kudānim: oil ana pašā PN wa-šī-ib ku-d[a]-ni for the anointing of PN (allowed) to sit sidesaddle on a mule(?) ARM 7 12:5.

**ašīktu** (CAD 7 (I/J) p. 242a) read išīqu, see aslu B.

ašilalū (ašilalu, ašalalalū) s.; something fancy; OB, Mari; Sum. lw.

a-si-la-al širxa = a-sā-la-la-a-[ti], mi-i-rum A VIII/2:88f., cf. a-si-[l[a] širxa MSL 2 p. 87:775 (Proto-Ea).

alūm ša wašbāku mimma a-šī-ša-le-e ul ibaššima ul uššabalku there are no fancy things in the town in which I live so I cannot send you (anything) Kraus AbB 1 26:14 (OB let.); mimma ašā-la-li-e [ša ištu] GN GN₂ u GN₃ išša šišra nuqra [uub][alum] something fancy which one can bring from Kaniš, Harsamna or Hattuša, a ... piece of work RHA 35 71:7 (let. from Carchemish).

von Soden, BiOr 23 53.

430
ásı̈pu

ásı̈pu s.; woman exorcist; SB; cf. așı̈pu.
naršindatu a-ši-ip-tu₄ ḫeḫḫēmtu mushāḥatu aqg̦illtu (addressing witches) Maqūl III 43; for ašĭpu₄ (said of Gula) see Or. NS 36 128:183, cited ašı̈pu usage a.


It is the incantation of Ea and Asalluhi, the incantation of the exorcist among the gods, Marduk, they have “cast” it BE 31 56 r. 21, cf. [šipta] DN. MAŠ(!) MAŠ(!) DINIR. ME īddima ianāku aṣṣi Asalluhi, the exorcist among the gods, “cast” (the incantation), I “raised” it AMT 45,5 r. 8, also AMT 42,4:9; emqu massā MAŠ MAŠ iili DN the wise, the leader, the exorcist among the gods, Asalluhi, The Exorcist Among the Gods AMT 100,3:12, cf. Asalluhi MAŠ MAŠ DINIR. MEŠ radištī BMS 12:88, see Ebeling Handerhebung 80, also Surpu IV 99; note, with divine name omitted: anamāt me ša MAŠ MAŠ ili I have poured the (beneficent) water of the exorcist among the gods (incipit of an inc.) Köcher BAM 215:38, see AFO 21 18, text preserved in Sm. 497:’7 and K.9943:6; [p]utur MAŠ MAŠ ili bēlu rēmēnu AMAR. UTU release it, O exorcist among the gods, merciful lord, the leader, the exorcist among the gods, son of the wise Ea, divert your (the sorcerers’) magic Maqlu IV 6f., cf. Maqlu V 182, and passim said of Ea, Asalluhi and Marduk in similar contexts in Maqlu, for refs., see Tallqvist Götterepitheta 132 s.v.  mašmašu.

b) as diagnostician (in connection with medical practice): ul ušāpu a-ši-pu (var. -pa) šikin mursija u adanna silētišja LŪ H A L ul īddin the exorcist has not been able to clarify the nature of my illness, and the diviner has not set a time limit on my sickness Lambert BWL 44:110 (Ludul II); enūma ana bit marši KA.PIRIG illaku when the exorcist is on the way to a patient’s house Labat TDP 2:1; cf. always WT. KA.PIRIG (in subscriptions) ibid. 6:44, 60:50, 230:124, and passim; [...] LŪ.A.ZU LŪ MAŠ LŪ H A L LŪ E N ME LI šu UD di [...] the physician, exorcist, diviner, dream interpreter Labat TDP 170:14; ina balika LŪ H A L ul uššēšer gāsū KI.MIN LŪ.KA. PI RIG ana marši ul itabbal gās[u] ina balika LŪ a-ši-pu eššēpu mašlašu ul ibā’d sūqa without you (Šamaš) the diviner cannot make the proper arrangements, without you the exorcist cannot lay his hand on a sick person, without you the exorcist, the ecstatic, the snake charmer cannot go about (their business) in the streets KAR 26:24f.

c) performing exorcisms — 1’ against diseases: šipîr šU.GIDIM.MA lazzi (wt. ZAL. ZAL) ša LŪ MAŠ MAŠ nasāḫšu la ile’ā the lingering effects of “hand of ghost” which the exorcist cannot remove Köcher BAM 9:55, dupl. AMT 99,3 r. 11, cf. šumu MAŠ. GIDIM.MA iṣbassuma LŪ MU,MU (var. LŪ MAŠ MAŠ) nasāḥšu la ile’ā AMT 95,2 ii 8, var. from Köcher BAM 221 134 and KAR 184 r.(1) 19, cf. also šU.GID.MA a-ši-pu ki iva itēppu the disease is (caused by) “hand of ghost,” the exorcist should do as he knows (?) best CT 23 44:7; kirṣāšu kisallāšu ištēniš KI ME šu u ina iga MAŠ MAŠ NŪ DÛ, efemmu iṣbassuma (if) his shins and his ankles both hurt him and (the pain) will not subside (even) before (i.e., with the ministrations of) the exorcist, it means a ghost has seized him Labat TDP 20:14; murussu niqittu irāšši MAŠ MAŠ ana bulluṭšu qiba NŪ isškan his illness will have a crisis, the exorcist should not give a prognosis for his recovery Labat TDP 154:8, also 188:13, see Landsberger apud Ritter, Studies Landsberger 203 n. 14; aššum LŪ a-ši-pu ša aḫu[a išpuru ummā LŪ a-ši-pa ša aḫu išpur[a ra x] x ikṣuda nīpīša ulṭēpiša as for the exorcist about whom my brother wrote me, saying “the exorcist about whom my brother wrote me has arrived [...] and has begun the ritual” KUB 3 71:7f. (let. of Kadhumanturga to Hattušili); mindāma LŪ a-ši-pu mit perhaps the exorcist has died KBo 1 10 r. 45, cf. un-du ina aḫiša RN LŪ a-ši-pa u LŪ a-sa-a ilqənī when in the time of my brother Muwatalli they took in an exorcist and a physician ibid. 42.

2’ in apotropaic rituals: EGIS ŚU MAŠ. MAŠ ina DUG A.GUB.BA [NIG.NA] [GIR] IZIL.LA biša u[hāp] after that the exorcist purifies the house with the holy water vessel, censer and torch Capíce, Or. NS 36 22 r. 4’ (nambarbi rit.); when it is two hours after sunrise
and the table ceremony of Bel and Bēltija is finished. The exorcist and the builder (in dedication of a building) AMT 34:2:13 (inc.); Lú.šaš.aš ana šeri uṣṣama ʾrīmikkī ippu (the exorcist goes out in the open and prepares the bit ʾrīmikkī BBR No. 26:11:22, cf. also Lú.šaš.aš šašnit šašīna bitiššāna ʾrīmikkī ippu the exorcist stands behind the exorcist and enters the reed hut AMT ii 6; Lú.šaš.aš bitiššāna bitiš driving and mixes it with honey and ghee ibid. i 23, also, wt. Lú.šaš.aš ibid. ii 6, cf. also Lú.šaš.aš ina arki rikši izzazma the exorcist stands behind the exorcist and enters the reed hut AMT ii 21; qātu[!]Lú.šaš.aš,šašīna bitiššāna ʾrīmikkī ippu (the patient) takes the hand of the exorcist and enters the reed hut AMT ii 6. Lú.šaš.aš šašīna bitiššāna ʾrīmikkī ippu (the exorcist and) the second exorcist go around the bed of the patient, with a censer and a cultic torch following them ABL 24 r. 5, cf. Lú.šaš.aš tūg šāma illabišš the exorcist puts on a red garment ibid. 14 (NA); ina pan šaš.aš dušu ʾaššīna DN Ninagal marches before the exorcist AFO 14:16:117 (bit mēširi).

3° Other rituals: ana pašt nāri šaššīna bitiššāna ʾrīmikkī ippu (ceremonial) opening of that aqueduct I sent an exorcist and a kalš-singer OIP 2 81:27 (Senn.), cf. šippī Lú.šaš.aš kalš nāri ša šimir ummānāna šašīna DN Ninagal marches before the exorcist AFO 14:16:117 (bit mēširi).

4° Other rituals: ana pašt nāri šaššīna bitiššāna ʾrīmikkī ippu (ceremonial) opening of that aqueduct I sent an exorcist and a kalš-singer OIP 2 81:27 (Senn.), cf. šippī Lú.šaš.aš kalš nāri ša šimir ummānāna šašīn DN Ninagal marches before the exorcist AFO 14:16:117 (bit mēširi).
āšipu

[...] [brandishes?] a whip and recites the incantation "You are indeed evil" LKA 108:6, but [Lu]muşa maša *ana muḫḫi šarrī ēn u duugu šul. meš šid-nu* the exorcist recites over the king the incantation "Evil utukku-demons" ibid. 9 (nambarri rit.); [štēn *Lù.Ša.maš išittī bitī u šanū šumēlī bitī ēn u₄ du₇ du₇ a.meš imannā u šittī Lù.Ša.maš meš ēn u duugu šul. meš imannā* one exorcist (standing) at the right of the house and a second at the left recite the incantation "butting storms" and the rest of the exorcists recite the incantation "Evil utukku-demons" BRM 4 6:35f.; ana *igī Samaš lù a-ši-pu kī'am i(!)-gab-bī-ra* the exorcist recites as follows the sun ZA 45 206 iv 15, also ibid. i 30 (Bogh. rit.); Lù. Ša.maš *gāt marṣ[i] ḏib-ma ēn 3-šū kým du₄₄ [ga]* the exorcist takes the hand of the patient and recites the incantation three times thus 4R 60:28' (nambarri), see RA 49 38, cf. Mašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašašaša ša ina PN [. . .] (witness) ADD 481:17; LuŠa.maš.meš ADD 953 iv 1; note naphar 17 Luša.maš.meš total 17 exorcists (after list of names, followed by list of bārū's)
āšīpu

ADD 851 i 18; naphar 7.KAM Lū a-šī-pu. MEŠ.

The parallelism in contexts indicates that Lū. MAŠ. MAŠ represents the same person as the ašīpu, and most likely is to be read as ašīpu, except in a few literary contexts where mašmašu occurs as a learned word. It is to be noted, however, that in a few cases (e.g., LKA 108, see usage d), MAŠ. MAŠ seems to refer to a person other than the also mentioned Lū. MU. MU. If the latter is to be read ašīpu, mašmašu would have to be read mašmašu, or else the log. Lū. MU. MU, very rare in Akk. contexts, must be given another reading.


āšipu in rab ašipi s.; overseer of the exorcists; NA, NB*; wr. syll. and Lū. GAL. MAŠ. MAŠ; cf. ašīpu.

Lū. GAL a-šī-pi akī ša i-le-[*u ...] the chief exorcist should [act] as best he knows (to avert the portent of the eclipse) ABL 1006:18 (NB let.); PN Lū. GAL. MAŠ. MAŠ (as witness) ADD 444 r. 12, also (followed by Lū. GAL. MAŠ šā bit mār šarrī) ADD 450 r. 2f.

āšipūtu s.; exorcism, craft, practice of the exorcist, corpus of texts of the exorcist; MA, SB, NA, NB; wr. syll. and MAŠ. MAŠ with phonetic complement; cf. ašīpu.

a) in gen. – 1′ beside asūtu medical practice: (various afflictions) ša ina Dū-ti A.ZU-ti u MAŠ. MAŠ-ū-ti illazzazma NU DU₄-tur which persist even after the (application of) medical and exorcistic rituals and cannot be dispelled Kocher BAM 228:17, also ibid. 229:11, cf. [ina] ne-pil-ti MAŠ. MAŠ-ū-ti [ilazzazma NU DU₄] ibid. 225 r. 4; powders, [herbs?] and aromatics [lu ina] A.ZU-tim [... lu ina] MAŠ. MAŠ-tim K.12669:6f.; MAŠ. MAŠ-ti A.ZU-ti [pertaining to?] exorcism and medicine Kocher BAM 125:23; ana epēš asūti u a-šī-pu-
ti ul išallim (see asūtu usage a-2′) Boissier DA 11 i 8 (SB ext.).

2’ in medical contexts: a-šī-pu-us-su du.DU-uš-su-[T-U] if you perform the appropriate exorcistic ritual several times and he will recover Kocher BAM 174:4′, also Labat TDP 196:69, wr. MAŠ. MAŠ-su (ibid 40:27; MAŠ. MAŠ-su du-uš u šU.GUR(!). GUR(!)-uš-ma iballūt you perform the appropriate exorcistic ritual and purify him, then he will recover Labat TDP 116 ii 6, also ibid. 70:2; UD.6.KAM MAŠ-su teppuš AMT 24,1:4, also, wr. a-šī-pu-[us-su] ibid. 8.

3′ other occs.: aluzin minâ tele’i a-šī-pu-ta kalama ana gâṭêjama ul uṣṣi aluzin ki a-šī-pu-ut-kê O aluzinnu, what are you able to do? “None of the exorcist’s art escapes me” – O aluzinnu, what is your performance as exorcist like? Tol. p. 17:17f.; ina muḫḫi dulli ša šarru bēši ʾispurrani dullu a-šī-pu-ti ... ʾispūsu as regards the ritual(s) which the king my lord wrote me about, they should perform the ritual(s) of exorcism ABL 553:9 (NA); uncert.: a-šī-pu-ʾu-tu (in broken context) ABL 1321 r. 10 (NB); GIS. SUB.AA. MEŠ-sū-nu a-šī-pu-ʾu-tu 101 Anu Antum (sale of) their prebends of exorcist before Anu and Antu BRM 2 16:3 (NB); Šamas šurub a-šī-pu-tu (vars. -tā, -tā) ša akpal ili ʾispūsu Marduk O Šamas, magnify the exorcism which Marduk, sage among the gods, has performed AMT 18 294:84 (SB inc.).

asiru A

c) referring to the corpus of texts for use by the ėšpri: SAG.MEŠ ĖŠ.GAR MAŠ.MAŠ-ti ša ana ｉṣzi ｕ tāmari t ḫunu  the first lines of the corpus of texts for the exorcist which have been set for teaching and consulting KAR 44:1, also SAG.MEŠ ĖŠ.GAR MAŠ.MAŠ-ti ša PN ibid. r. 4 (both as headings), see W. G. Lambert, JCS 16 68; napsalti ŠU.GIDIM.MA ... niširi MAŠ.MAŠ-ti salves against "hand of ghost" — secret of the exorcist's craft AMT 94,2 ii 18, cf. mētu latku niširti MAŠ.MAŠ-[i] AMT 40,2:9; see Reiner, AFO 19 150, also, wr. niširti LŪ.MAŠ.MAŠ Köcher BAM 199:14, 6 a-ši-pu-te six texts of the exorcists' corpus ADD 1053 ii 6, 6 a-ši-pu-tu ADD 944 ii 1, cf. 1 si-ta-te MAŠ.MAŠ-tu ADD 889 iii 4, also 1 kispu MAŠ.MAŠ-tu ibid. 13, iv 2, 980 i 5f. and iii 1; NAM.DUB.BI ma’dēte bit rimki bit salā mē nēpeše ša a-ši-pu-te šā.RA.HUN.GA.MEŠ naq(a)bāte ša ūṣallimtu ėpāšu they have completely performed numerous namburbi-rituales, the Bath house ritual, the ritual for sprinkling the house, the rituals of the corpus of the exorcist, the lamentations, (all) belonging to the (corpus of) written rituals ABL 437:19 (NA); liginnu (wr. IM.GI.DA) ina lībbi LŪ a-ši-pu-te ana mārišu iqtībi UZU.MEŠ iषaštī ša bārdāte uktallimusā he taught his son about the exorcist's art (and) they indeed showed him the liver omens ABL 1245:7; a-ši-pu-ta (among texts carried off from Babylon by Tukulti-Ninurta) AFO 18 44 r. 5.

For writings KAKŪ.GAL-ú-tu, etc., see kakuγallūtu.

W. G. Lambert, JCS 16 69f. n. 8.

asiru A (ēšertu, ʾišırtu, ēšerçu) s.; 1. sanctuary (as a general designation of a temple, originally, the cella), 2. a special small room in a private house for cultic purposes, 3. socle (in the form of a sanctuary, for images, symbols, etc.); from OB on; pl. āšriți, ēšerți; wr. syll. (ēšertu more often than aserçu, abbreviated to AS.MEŠ VAS I 37 ii 7) and ZAG.GAR.RA (rarely Õ.ENGIR.MEŠ).


asiru A


zag.6-makān = ʾē-re-e-tum, zag.gar.ra = ʾē.še DINGIR.MES Antagal A 226f.

zag mu.un.šub.ba mu.un.da.ab.sag.e.ne = mulnābdū ʾē-re-e-ti nābū šumēdūn he who establishes sanctuaries, giving them their names 4R 9:30f.; zag dingir. dingir.gal. [...] = ʾi-šir-ti [...] OECT 6 pl. 26 K.2323:6f.; zag līl.lā ba.ni.in.ri: ummanme ʾē-re-e-ti JRAS 1932 39 r. 1f., cf. zag.še = ʾa-šir-tū TCL 15 16:48; zag.meš ʾḫē.im.ma.an.ḫu.la: mulnāpti ʾē-re-e-ti CT 16 3:80f.; note ʾē.sag ki.tū.bā mi.ni.ib.dar. dar: ʾē-re-t(i)-re-ti šu-nu ina šušallimu šuipparr (var. šu[i-pa][ri)r] you have smashed the sanctuaries in their emplacement BRM 4 9:32f., vars. from SBH p. 37 r. 1f.; dingir.bi zag.gu.ša.bi mu. un.sikil: dingir šē e-šer-ti šu līl may the sanctuary of this god be purified RAcc. 24:15f. and dupl. K.10820.

zag.ān ʾē.š.e.ta na.mba.gub.bu.de: ina še-re Eā la tattananzaz do not loiter in the sanctuary of Eā CT 16 29:82f.


ʾē-re-e-tu = ʾē.še DINGIR.MEŠ Izu Comm. 89, comm. on CT 27 1:20, see mng. 1b-3'; ʾi-ši-ir-ti = [...] LKU 6:6' (Alu Comm.).

1. sanctuary (as a general designation of a temple) — a) asiru: ša ʾa-šir-ti ši-qunāda ... lūbutma I will destroy the tower of the sanctuary Gössmann Era IV 117; the god who praises this song ina ʾa-šir-ti-šu likdams mera ṭeγαlu let abundance be heaped upon his sanctuary ibid. V 49; ʾušarrurat a-šir-ti (parallel ʾušarrūrat sogēja) STC 2 pl. 81:75, see Ebeling Handbuchung 134; ʾē.šā ra-a-ti (Šamši-Adad) the shepherd of the sanctuaries 1R 29 i 27 (Šamši-Adad V); muṣlušir aš-ra-a-ti he who brings the sanctuaries in order VAB 4 86 i 4 (Nbk.); a field UŠ.SA.DU a-šir-tu adjacent to the sanctuary(?); RA 19 86:5 (early NB); uncert.: i-šu-šu-tu a-šir-tu ʾēš (everything) is fine with the gods(?) (and) the sanctuary Thompson Rep. 257 r. 3 (NA).
aširtu A

b) ešertu (iširtu) — 1' in OB: ištu...
ina ŠU.NIR ša dE.N.LI.M ina e-sér-er-tim ša iššunu PN ana PN... ubbi[u] (see ebebu mng. 2d) CT 8 3a:24; MU ALAM KÜ.GI a-na i-sē-er-tim ištu year when the golden statue entered the sanctuary (vars.: MU RN ALAM KÜ.GI ana e-sē-er-tim ušēlū, mu alam guškin zag.ga-ra ba.an.ku₄,ku₄) (year date of Ibalpiel of Eshnunna) JCS 13 74; e-si-ir-tum (as designation of a small room in a plan of an OB temple in Sippar) LIH 2 107; ana i-si-ir-ti nakirim terrumma niqiam tanaqgi you will enter the sanctuary of the enemy and make (there) a libation RA 27 149:43, cf. ina i-si-ir-ti nakrika [niqia]m tanaqgi YOS 10 44:43 (ext.): iš-ra-tum in... naddia the sanctuaries will become ruins YOS 10 9:2.

2' in royal inscrs.: ša iš-ra-at uru d[Aššur] unaqqiru[ma] he who tore down the sanctuaries of the town of Assur WVDOG 46 pl. ii 12 (Puzur-Sin), see Landsberger, JCS 8 32, cf. bitu u e-sīr-ata-šu (destroyed through a conflagration) AOB 1 126:12; eš-re-su ina piši [u līnā] ti li ubellit I constructed(?) its sanctuary with stone blocks and bricks Weidner Tn. 10 No. 3:27; eš-re-su-nu kīma rībe lura’ib I toppled their sanctuary as an earthquake would ibid. 3 No. 1 ii 28, eš-re-ti-šu ušen[sik] I removed its sanctuaries ibid. 33 No. 20:6; patti mēšari ana iš-re-ti-ši ušpelki I directed a wide canal (named) Patti-mēšari to its (the city’s) sanctuaries ibid. 25 No. 13:45; at that time I cleared the rubble from a great area ina iš-re-eš ešir atēš Aššur ibid. 12 No. 51:70; mušēšib āšalī mukin māhāzi pāqid eš-re išatā kalisiša (Marduk) which resettles cities, establishes cult centers, provides for the sanctuaries of all gods Unger Bel-harran-beli-usur 2; ša māhāzi upeštā wušinnu iš-re-ti (var. iš-re-e-te) AKA 264 i 31 (Ass.); pāqišu eš-re-e-te VAS 1 36 i 18, cf. ana uddušu [eš]-ret VAS 1 37 ii 22 (Merodach-baladan kudurru), ša ina eš-re-māhāzi ilāni rabdiš ištašišu simatuš ibid. ii 45; Aššur without whose permission la uš-ša-en-nu-un eš-re sanctuaries cannot be changed Winckler Sammlung 2 1:4 (Sar., Charter of Assur); the major gods and their spouses took up residence in GN eš-re-ti namratū sukkī naklitū in splendid sanctuaries, artistically constructed shrines Winckler Sar. pl. 35 No. 75:156; I completely (re)built eš-re-e-te māt Akkādi ana siḥirtēšina all the sanctuaries of Assyria and Babylonia Thompson Esarh. pl. 16 iii 35 (Asb.), cf. eš-re-ti māt Aššur u māt Akkādi Bauer Asb. 2 14:80; ēpiš Esagila ... zānin Ezida muddiš Banna musakil eš-re-e-te māhāzi Borger Esarh. 76:9, cf. ibid. 45 iii 20, cf. also Esagila ekal iššu eš-re-e-te šu ibid. 21 Ep. 23:17; [ša] ina āmē palēšu ilāni rabdiš ana eš-re-ti nešēšišuna salīmū irūš during whose rule the great gods became reconciled with the sanctuaries of their cult center (i.e., Babylon) ibid. 80:33; he flooded alū šubassen eš-re-e-te šu (omitted in var.) ibid. 14 Ep. 7:42; eš-re-ti māt Elamti aši bašē usalpit I desecrated the sanctuaries of Elam so that they became (as if) non-existent Streck Asb. 54 vi 62, cf. ša ... anā eš-re-ti māt Akkādi qāššu idānna ibid. 178:14; ša eš-re-e-te kalisiša šibušišina usallim he who repaired the damages on all the sanctuaries ibid. 244:16; I heaped up the (new) terrace lāpan eš-re-ti ilāni rabdiš ... apšašma ... ušaqqi maddī but did not make it too high out of respect for (the adjacent terraces) of the sanctuaries of the great gods ibid. 86 x 78; muddiš eš-re-e-te kullat māhāzi ibid. 228:6, note, wr. muddiš kališ AŠ.MEŠ VAS 1 37 ii 7 (Merodach-baladan kudurru), cf. muddiš eš-re-ti OCT 1 pl. 23 i 16, cf. also zanān māhāzi šukul eš-re-e-te šubšur [kid/]adē kajān usšaddana karšā Böhl Leiden Coll. 3 35:20 (= Böhl Chrestomathy 35, Sin-šar-isken); ana zanān māhāzi uددušu eš-re-e-ti VAB 4 64 No. 2 i 7 (Nabopolassar), zanān eš-re-e-te PBS 15 79 iii 57 and CT 37 17 iii 22 (Nbk.), uštēšešši eš-re-e-te eš-re-ti VAB 4 210 i 19 (Ner.); the temple was covered with dust itti eš-re-e-te ilāni la innambā was no longer mentioned among the (known) sanctuaries of the gods VAB 4 142 ii 5 (Nbk.); for Gula I built Ē.GU, LA É.TIL.LA É.ZIBA.TILLA 3 eš-re-e-te-ša ibid. 130 iv 55, cf. (after a similar enumeration) eš-re-e-te-ši ilāni rabdiš ibid. 74 iii 36; ina eš-re-e-te ilāni rabdiš šumāši štakkan YOS 1 44 i 22, cf. mutaḫḫid eš-re-e-te-tim VAB 4 104 i 19, and passim in Nbk.; purussā
aširtu A

kini ša šalmu šiprija u kunnu eš-re-e-ti a reliable oracular decision concerning the completion of my work and the permanence of the sanctuaries VAB 4 254 i 28, uššāriḫīti eš-re-re-ti the sanctuaries were laid waste VAB 4 284 x 15, cf. tīlānā naddāti eš-re-e-ti šālāni ibid. 274 iii 9 (all Nbn.).

3' in omens: eš-re-ti rubē ịnharru the sanctuaries of the prince will become ruined TCL 6 1 r. 37, cf. ibid. 38 (SB ext.); eš-re-ti (var. zag.mes) māṭī šub.mes (var. adds -ma) ṣuṭu ināḫḥara (var. igi.mes) the sanctuaries of the country will collapse and (their interiors) will see daylight Thompson Rep. 271 r. 8, var. from Labat Calendrier § 73;3 eš-re-ti rubē ṣuṭu igi the sun will shine into the (destroyed) sanctuaries of the prince TCL 6 1 r. 48; ḥ̄arab eš-re-e-ti devastation of the sanctuaries CT 20 50:19, and passim, cf. zaḥi eš-re-e-ti ACh Supp. 2 İstār 50 K.7629 i 8 (SB ext.); šumma eš-re-tiši ukṣammama if the sanctuaries of the city are silent (this city will fall into ruins) CT 38 8:26 (Alu); the enemy will rule over the land of Akkad eš-re-ti-šā uṣalpat and deecerate its sanctuaries CT 27 1:20, restored from ibid. 7 K.3793 r. 7 (SB Izbu), for comm., see lex. section.

4' in lit.: iḫdāti eš-re-e-ti-šīn kūmmašin ịbarri she checks its (mankind's) sanctuaries, inspects its shrines AfK 1 25 iii 23; ina bašika eš-re-ili u ištari u uššēkeru Kar 26:21; eḫIr ništ en eš-re-ti (Nabû) who saves man, the lord in (many) sanctuaries CT 20 50:19, and passim, cf. zaḥi eš-re-e-ti ACh Supp. 2 İstār 50 K.7629 i 8 (SB ext.); šumma eš-re-tiši ukṣammama if the sanctuaries of the city are silent (this city will fall into ruins) CT 38 8:26 (Alu); the enemy will rule over the land of Akkad eš-re-ti-šā uṣalpat and deecerate its sanctuaries CT 27 1:20, restored from ibid. 7 K.3793 r. 7 (SB Izbu), for comm., see lex. section.

he called it The Apsû and assigned (there) sacred places En. el. I 76; Ša naphar ılı munabi uṣērišu eš-re-su-un who brought all the fugitive gods back to their sanctuaries En. el. VII 53; sukku eš-re-e-ti nimeda parrakkī STC 2 pl. 75:14, see Ebeling Handerhebung 130; ana eš-re-tē GN ... ittādi ʾisāta they set the sanctuaries of Babylon afore Gössmann Era IV 14; eš-re-tē ilānī rabāti uṣṣādī the sanctuaries of the great gods will be destroyed Kar 421 side 1 ii 12 and CT 13 50:18, cf. eš-re-tu-šā uṭalpa[t]a Iraq 29 124:36 (all SB prophecies).

c) WT. ZAG.GAR.RA: lu bit ilī dū lu ZAG.GAR.RA KUR uddīš Labat Calendrier § 32:1; ZAG.GAR.RA lite[ppus] Lambert BWL 169:14 (= STT 34); note as diagnosis: ŠU ZAG.GAR.Ra iballūt "hand of the sanctuary," will he recover Labat TDP 88:18, but see discussion.

d) WT. E.ĐINGIR: TA lībbi E.ĐINGIR an-ni-te from that sanctuary Iraq 4 186 and 189 r. 8 (NA); šulmu anā E.ĐINGIR.me-te anā sigṣur-rēte anā ekallī anā dārī anā bitāte ša āli gābbī everything is fine with the sanctuaries, the temple towers, the palace, the wall and all the houses of the city AB2 191 r. 1 (NA); see also Izbu Comm. 89, in lex. section; note in NB letters: šulmu anā E.ĐINGIR.meš-ka ABL 498:5, also ABL 994:7ff., 1047:5, 1200:4, and passim, also E.ĐINGIR.meš Nbn. 265:13; in late texts (reading aširtu uncert.): ina le' ʾiša ʾisgāti ša inā E.ĐINGIR.meš on the wooden tablet concerning the prebends which is (kept) in the temple VAS 15 26:18; makkūr Anū E.ĐINGIR.meš ša Uruk BRM 2 31:9, dullu inā E.ĐINGIR.meš kal šatti arhu anā arḫi BRM 2 17:20, kirātī ša E.ĐINGIR.meš AnOr 9 3:1, and passim, exceptionally pl.: E.meš ĐINGIR.meš VAS 15 34:8 and ibid. 5.

e) with det. ē: unnēn ē iš-er-tim ša GN liqī grant the request of the sanctuary of Kurda (there is nobody else who would grant its demand and give beams for its roofing) ARM 1 122:5; lightning struck it ē iš-er-tašu sukki sāgil parakkī nimēdi šupāti ... iqmī AOB 1 120 iv 4 (Shalm. 1); šumma anā ŠE.ĐAG.GAR.RA sadir if he is constantly in the sanctuary (note anā E.ĐINGIR sadir) line 86,
asirtu A

ana KÁ ilāti awēlāti sadir line 87) CT 40 11:88 (SB Alu); if a bitch gives birth ina E.ZAG. GAR.RA (cf. ina urši E.IG1.A line 6) CT 28 12 K.6667:5 (SB Izbu).

2. a special room in a private house for cultic purposes: (a house) gadum ZAG.GAR.RA TCL 11 174:14 (OB); ʾes-ʾe-ti nīši ... aḫḫūti AOB 1 48:35 (Arik-den-ilu); ʾsummā katarru peṣu ina ZAG.GAR.RA bit amēlī ʾišṭubāsi] if white lichen forms in the a.-room of a man’s house CT 40 15:9 (SB Alu), cf. ina nēreḫ bāb ZAG.GAR.RA bit amēlī ibid. 10; ʾes-ʾe-ti nīši ʾŠamaš immar the sun will shine in the (ruined) a.-rooms of the people TCL 6 1 r. 50, cf. ʾeš-ʾe-ti e(kallīja) the a.-offering of my palace Weidner Tn. 7 No. 1 v 24; ina a-šīr-ti ummānī aṣar šumu kašān izkakaru in the a.-room of the craftsmen where they constantly mention my name Gössmann Era V 58.

3. socle (in the form of a sanctuary for images or symbols): mu-um u suḫūrmasū a-šī-ir-tum rabīti ša ʾEa the .... and goatfish (on) the great socle of Ēa MDP 2 pl. 17 iv 6; ina narī šuṭu ʾeš-ʾe-ti šuš-u-udā their (the gods’) socles are shown on this stone BBSt. No. 5 ii 31; ʾes-ʾe-ti bit ʾiššu šammē lipūšu he should anoint the socles in the temple of his god with oil KAR 178 vi 36 (hemer.); I placed (the sacred objects) on their pedestals (šubtu) of cedar wood adī aš-ra-ti išṭutīšunu rabīti uṣuḫbītuma until I had made ready the socles befitting their great divinity SR 33 iv 5 (Agum-akrimme), cf. I gave precious stones ana ʾāš-ʾe-rat Marduk u Šarrīnatu ibid. ii 43, and cf. (in broken context) ʾāš-ʾe-rat Marduk King Chron. 3 p. 60:11; ʾilāni rabāti ʾāš-ʾe-rat māti ṣalluru ʾE.ŠUG.ZU.MEŠ GAL.MEŠ ʾuladādaša the great gods will abandon the socles of the country and the sanctuaries of the great gods will be renovated Thompson Rep. 207 r. 6; ʾsummā ina bit amēlī ZAG.GAR.RA (var. ʾeš-ʾe-tu) lu ina ʾiššu ina kisalli šakatu if there is a cult socle in a man’s house, either on the roof or in the yard CT 38 17:97 (SB Alu), var. from CT 40 2:49; for the Bogh. refs. to ZAG.GAR.RA (Hitt. istana) see Zimmern, ZDMG 81 pl. xiii, Goetze, KIF 1 231 n. 4, Goetze Kleinasiens² 162, 168 and 168 n. 9.

asirtu B

The refs. igigi = iširtu Malku I 279, and ʾI-šīr-tum, ʾKur-rib-ba, ʾI-gi4-gi4 = ʾI-šī[r]-tum) CT 25 18 r. ii 5-7 (list of gods) both cited igigu s., and the spellings ʾu-te AKA 87 vi 88 (Tigl. I), ʾu-tu 3R 66 ii 5 (tākultu-rīt.), MVAG 41/3 16 iii 18, indicate that iširtu means “group of ten (gods)” and is a variant to eširtu, and belongs with eširtu s., correct igigu CAD 7 (I/J) p. 40.

eširtu in KAR 158 r. i 45 and r. ii 6 probably has been connected with the numeral eser and interpreted as referring either to a musical instrument with ten strings or to a choir with ten voices or the like.

The passages šu man mu ʾku.abašar ZAG.GAR.RA Labat TDP 100:5 should most likely be interpreted as “hand of Šamaš, on account of silver due from a tithe (obligation),” assuming that ZAG.GAR.RA stands here for eširtu “tithe.” This would also confirm the reading of MAN as Šamaš since this god is typically connected with tithe payments, see asirtu B.

For TLB 1 76:8 see eširtu s.

(Goetze, JCS 19 129ff.; Seux, RA 60 172ff.)
asirtu B (iširtu) s.; (an offering or a pious gift to the gods); OB.

igi.kār = a-šīr-tum (after igišed and before tāmaru and sattu) Hh. I 31; gi.bugini.igi. kār = ša a-šīr-ti basket for the a-offering Hh. IX 220; udū.igi.kār = ŠIN (= ŠDU) a-ši-r-ti (var. i-šīr-ti, between sheep for kiššū, tāmaru, sattukku and ikribu) Hh. XIII 155a.

šē’um a-šī-ir-tam šudduninma ana GN babāli to collect the barley, the a-gift, and to bring it to Sippar Szlechter Tablettes 123 MAH 16 147:6 (OB); ʾašī of a shekel of silver ša a-na a-šī-ir-tum šuṣu which was deducted for the a-gift TCL 1 101:8; 5 GI. GUR.MEŠ šaša sankuttī a-šī-ir-tim ša kunuk-kāt ša(!) .TAM(!) .E(!) .NE(!) aknukkamma I have sealed for you with the seals of the šatammu-officials five large reed baskets of sankuttumreed for the a-offering TCL 18 119:21.

The meaning of aširtu is suggested by its equation with igi.kār, see ša.igi.kār.ra (sub biblu usage b, and šagikaru).
asiru C

asiru C s.; advice, instruction, muster; NA, SB; cf. asiru A.

am na-ši-ir-ti-i{a lu tasaddad} take my advice to heart Gilg. XII 13, cf. the Sum.Version [na] ga.e. de₃ na.[de₃].mu ḫē.ē.dab Gadd, RA 30 129:56, see Kramer, BASOR 79 25 n. 25 and JAOS 64 21; na.de₃.ga.mu šu nam.bi.bar.re : a-šir-ti [...] do not forget my advice Instructions of Suruppak na.de = a-4i-ir-tum Kagal I 330; se.U.

Now I have sent an officer of mine a-šir-la-ši-nu šākkān he will make a check with regard to them ABL 304:8, cf. (in difficult and broken context) PA a-šir-te uṣaššimū Borger Earsch. 114 § 80 i 5; [ina šip]šitu elleti ša ṣā-ḥēliti [ina bu-ua]-na-si-ši KUL.MEŠ ša a-šir-ti with his ( Ea’s) purifying incantation which brings purity, with his shining face which offers advice K.2761+15 (unpub. inc.).

In the reference K.2761 the parallelism between ṣā-ḥēliti and asiru is based on the use of the Sum. na.de₃ for both.

asiru see aširu B adj.

ašīru s.; fem.; supervisor, organizer; SB; cf. ašīru A.

elleti a-ši-rat biwāt E.NAM.NIR she, the one born in (the temple) Enannīr, is majestic, is supervisor (incipit of an incantation) JNES 15 138:122; sānīqāt rëd(a) a-ši-rat she is in control, is the shepherdess, the supervisor Craig ABRT 2 18 r. 28.

ašīru s.; supervisor, organizer; OA, SB; cf. ašīru A.

lu.igi.du₃.ka.a = a-ši-ru (followed by sag. LE₃.tar = pa-qī-du) Erimhū 148.


kīma aḥḫākunu a-ši-ra-am la ish tēšanappas šāmi you keep on treating me as if you were a helpful friend ICK 1 17b:18, cf. anāku a-ši-ra-am la šīma. Becker Giessen 34:43: kīma bit la a-ši-ri-im tēpu šu you have acted as (toward) a house without a caretaker CCT 3 20:35; miššu varadka kēnum anāku

ina la a-ši-ri aḫalliq why should I, your faithful servant, perish without someone to take care of me? VAT 9301:22 (unpub.).

For Sum. na.ri, see van Dijk Götterlieder 119.

ašīrūma s. pl.; (persons of a special status); RS, EA, Taanach; WSem. word.


b) in EA and Taanach: 5 LŪ.MEŠ a-ši-ru-ma EA 268:19 (let. from Gaza); exceptionally without pl. ending: u kalī LŪ.MEŠ a-ši-ri ša ibašša ittiša uššerāššunu and as for all a-men who are with you, release them to me BASOR 94 No. 5:10 (Taanach let.).

The passages LŪ.MEŠ a-ši-ru EA 287:54 (let. from Jerusalem) and LŪ a-ši-ri MRS 6 8RS 8.333:24 and 27 cited aširu A usage c may well belong here as deviating writings.

A. F. Rainey, JNES 26 269ff.

ašišu s.; poor; syn. list.*

dun-na-mu-u, a-ši-šu-u – ū-la-lu Malku IV 48f.

Lambert BWL 18 n. 1.

āšišu adj.; 1. wise, sage, 2. engulfing(?); SB*; cf. ašišu B v.

a-šišu a-ra-sa šu u daššum (let. from Jerusalem); exceptiona-ally without pl. ending: u kalī LŪ.MEŠ a-ši-ri ša ibašša ittiša uššerāššunu and as for all a-men who are with you, release them to me BASOR 94 No. 5:10 (Taanach let.).

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A. F. Rainey, JNES 26 269ff.
ašitu A


Lambert BWL 302 n. 1.

ašitu A s.; 1. confusion, battle, 2. blurring of vision; SB; cf. ešī v.

1. confusion, battle: a-ši-tum la šattu a battle not his concern KAR 153 obv.(!) 9, also ibid. 27 (exxt.); a-ši-tā šakn[u] LKA 63:17 (lit.); i-sam-mu-ra-ma a-ši-tum ip-pir-ra-[as] will they rage and the battle be broken off? K.8623:10' (tamītu).

2. blurring of vision: a-šī-tu ana šilī ilār (see šilī mng. 3) AMT 9:1:32.

For lexical references, etc., see ešītu and ešītu.

ašitu B s.; (a metal part or decoration of a door); MB.

šu-ru keš.šim - mi-i-si-ir-u-um, iš-çe-tum, a-šī-tum Proto-Diri 575ff.

53 shekels of gold KLLA 1 a-ši-ši-ana kušarti the weight of one a.-object for the ... (followed by 1 pisannu ša dalīti) Sumer 9 34ff. No. 10:2, cf. ibid. 10, also ša 1 a-šī-šī ibid. 13:3', a-na a-šī-šī ute šimitti ibid. 12:5, silver ana a-šī-[šī] ibid. 5:5; ina a-šē-at UD.KA.BAR nik ku ri lu āš-bu-šī-šī-šī I ... them (the doors) with ... copper a-s passage collated but corrupt, parallel ina kurussi ša ērī) SR 33 iv 43 (Agum-kakrime).

Uncertain whether the lex. ref. and a-šī-šī EA 266:7 belong here.

ašitu C s.; (a word for noon); sym. list.*


ašī'u s. fem.; (a precious metal); OA.

šumma a-mu-tum ša istī PN talge'u tabaššī annakam šibilika atallakma a-mu-tam annīsam šibilama kārum la idē annakam rabi sikkītim GN u rabi sikkītim GN₂ igdanarrwi umma šunuma šumma a-ši-um ašikamna ibaššī šupurna if the ašītu-metal which you took from PN is still there with you, go and send me the ašītu-metal here, (but) the kārum should not know. Here the generals from GN and GN₂ are threatening me with a lawsuit, saying, "should there be any a.-metal anywhere, write!" BIN 4 45:11; 10 TūG. HLA u a-šī-ā-am ušēlima a-šī-am u TŪG.HLA ušēramma I brought ten garments and the a.-metal up (to the palace), and (the palace) returned the a.-metal and the garments to me TCL 4 39:10f.; mimma ina a-šī-ā-la anāku ula alge ... a-šī-ā-kā šī'ī I did not take any of your a.-metal, look for your a.-metal! TCL 21 271:37 and 39; kasqam u ḫurāṣam šā ana PN PN₂ PN₃ u PN₄ ana a-šī-e-im ša'ānim taddinuma kasqam u ḫurāṣam ana li bītim ušērimma a-šī-ā-am qīsānū la isbatma (concerning) the silver and gold which you gave to PN, PN₂, PN₃, and PN₄ to buy a.-metal, they have brought the silver and gold into the interior (i.e., Anatolia), but could not find a.-metal OCT 2 48:5 and 6, cf. ištūma illībi mātim a-šī-ā-am gātum la ʾūṣābūt ina naqrībīnuma a-šī-ū-im ibaššī kasqam ḫurāṣam [šē]šilma a-šī-ā-am [...] although they did not find a.-metal in the interior, a.-metal will be available in the near future, send silver or gold and [I will obtain] a.-metal [for you] ibid. 25, 27 and 28; aṣi ḫurāṣiā um kasqam ša ana PN ana a-šī-ā-im taddīnum a-šī-um pāzir as to the silver and gold which you gave to PN for a.-metal, the a.-metal is hidden OCT 2 43:6f.; avālima ana a-šī-ā-im mādīm ana ekallīm pišū ēddīn the boss made a promise to the palace for much a.-metal ibid. 22; a-šī-ā-kā ebar GN la ēttiq your a.-metal must not go beyond Luhussaddia ibid. 26; šumma a-šī-i ʾēgal-lēm ina bitiška imšuṣ if the palace has confiscated my a.-metal in your house TCL 21 271:10; šīm a-šī-im TuM 1 26:19, cf. a-šī-a-am ana šimīm(!) dinama TCL 19 81:9, ana a-šī-[im] ša’ānim BIN 6 214:18; a-šī-ā-kā ša tūšēšaganni (leave in GN in a reliable house) the a.-metal which you intend to bring over Kianett ATHE 62:38, cf. a-šī-ās-su ina GN ilaqqqētu they will
obtain their a.-metal in Kanis ibid. 64:30, cf. also ibid. 25, TCL 14 23:32, TCL 21 135 r. 11'.

The meaning suggested for aššu’u is based on the assumption of its being a synonym of amētu (Landesberger, ArOr 18/1–2 331 n. 14), as shown by BIN 4 45:11 where the two terms seem to alternate, and by the correspondence CCT 2 48 and CCT 2 43 where the terms alternate from letter to letter. The tentative identification of both with “iron” is supported by the very high prices attested for amētu, while the word aššu’u never occurs with indications of price or quantity.

Landesberger, ZA 38 278 and ArOr 18/1–2 331 n. 14; J. Levy, JAOS 78 95 n. 43; Goetze Kleinasien 73; Bilgiç, Sumeroloji Araştırmaları 948 ff.

aššu’u (a kind of wood) see usšk.

ašktu s.; (a medicinal plant); pharm.*

aškāpu s.; leatherworker; from OA, OB on; Sum. iw.; wt. syll. and (Lū).ašgab; cf. aškāpūtu.

e-rī, aš-gab ašgab = aš-ka-pu, šī-ka-an-gu ašgab (var. of preceding sign) = MIN Ea II 50ff.; i-rī-iš ašgab = dī-iš-ka-pu Sb I 110f.; lū.ašgab, lū ga-rīp kuš.ddu.tI (see gīrīp dušu) Bab. 7 pl. 6 (after p. 96) (NA list of professions), cf. lū.ašgab, lū.ašgab kūšiši a-ri-te, lū.ašgab kūš da-la-te, lū.gīriš (sa-) kuš du₄ ki-ša leatherworker, shieldmaker, doormaker, dyer of dūdī-leather STT 385 ii 17ff., also ašgab, ašgab.gal Proto-Lu 992f.; 

aškāpu see arkatūu.

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aškāpu s.; leatherworker; from OA, OB on; Sum. iw.; wt. syll. and (Lū).ašgab; cf. aškāpūtu.

aškāpu see arkatūu.

aškāpu s.; leatherworker; from OA, OB on; Sum. iw.; wt. syll. and (Lū).ašgab; cf. aškāpūtu.

aškāpu see arkatūu.
askāpu

KID.MEŠ ...-workers, door carpenters, seal-cutters, leatherworkers, mat-makers
AnOr 8 26:20 (NB), also LÜ.BU.R.GUL.ME LÜ muššanimānu LÜ.NAGAR.GIŠ.GME LÜ.AD.KID.
ME ... LÜ.AŠGAB.ME YOS 7 4:14, also AnOr 9 9 iii 4; PN LÜ.qallāqu LÜ.AŠGAB hummuru
PN, his slave, a crippled leatherworker YOS 7 114:7.

b) with ref. to shoemaking: bênin
tagbiammu u ana aš-ka-pi-im [ta]ppidanni
you promised me a pair of sandals and you
sent me to the leatherworkers JCS 17 85 No.
13:14 (OB let.); aššum PN AŠGAB šwâti ... mîšenam īpuš as for that leatherworker PN,
he made the sandals VAS 16 70:15, also ibid. 8,
for mešênu produced by the a., see aškâpâtu
mng. 1.

c) with ref. to making saddles: PN,
a fugutive from Hanigalbat pagûmi ana
RN igmurma x zêru ... ana PN LÜ.AŠGAB
iddinu delivered some saddles to Kadiššašáš
and (the king) gave the leatherworker PN
x land MDP 2 p. 95 (pl. 20) 8 (MB).

d) with ref. to shields and coats of
mail: 7 KUŠ MĀŠ dušia ana 2 NĪG.LAL siriam
ša sîšê 1 siriam ša amêli PN LÜ.AŠGAB ina šu
PN, LÜ.AŠGAB imhur seven dušâ-dyed goat晗
skins for two sets of coats of mail for horses
and one coat of mail for a man the leather-)
worker PN received from the leatherworker PN2
PBS 2/2 99:6f. (MB); LÜ.AŠGAB si-ri-ia-
qâ[m] (field granted) to the maker of leather-
coats of mail PSBA 19 71 ii 3 and 6 (kudurrû
of Marduk-nādin-ahhê); PN LÜ.AŠGAB KUŠ
ariête PN, leatherworker (making) shields
KAJ 5:3 and 5 (MA), and see askāp arîte
STT 385 ii 18, in lex. section.

e) with ref. to work on chariots or doors
(with a joiner-carpenter): háratu-dye, alum,
hides ina muhîti PN LÜ.AŠGAB given to the
a. (for repair of chariots) KAJ 130:14, cf.
alum ana šipar narkabit ... ana PN LÜ.
AŠGAB tadin KAJ 223:6, also (same person)
KAJ 124:2 (all MA); 9 KUŠ.MEŠ ša UDU ana
[nak-ba-sî(?)] [ša] GIŠ.GIŠ.LMEŠ [ana] PN
LÜ.AŠGAB nad[nu] nine sheepskins issued to
PN the leatherworker for the step(?) of the
chariots HSS 15 333:5; silver for 15 hides

f) other refs. to leatherwork: šim maški
ša bari PN u jâti iši aš-kâ-pi-im šašqilatu
have him collect from the leatherworker the
price of the hides which belong to PN and me
jointly CCT 3 7b:23 (OA let.); maška ... ana
dâ[()]-ka-pi attadîn I gave one hide to the
leatherworker CT 43 59:22 (MB let.); bit šâ-
ta-ra-nu a4 LU Aš-ka-pu ul i-pu-us the leather-
worker did not make that container for scribal
materials(??) BIN 1 50:19; 2 mar-ri ḫaš-mi-it
ina liši 1-en eš-e-e-tî lê-li-si-ir-ri ina ûG PN
LU.AŠGAB VAS 6 219:4; ana risittu ... ana
PN LÜ.AŠGAB(!) nadna (alum and háratu-
dye) issued to PN the leatherworker for (use
in) tanning Camb. 155:7, also Nbn. 413:6;
rosettes and other ornaments ina pan
AŠGAB.MEŠ Nbn. 1097:8 (all NB).

g) as “family name” in NB: PN mârša ša
PN2 DUMU LÜ Aš-ka-pu TIC 13 190:4, dupl.
Dar. 321:4, also BE 8/1 37:12, PN LÜ aš-ka-pi
UCP 9 p. 98 No. 35:21, also TuM 2-3 171:11,
wr. LU.AŠGAB Nbn. 182:2, Camb. 96:28.

h) as a geogr. name: nasphar ša 7 GIŠ.BAN
kisâṭ GN ša ina URU ša LÜ.AŠGAB.MEŠ PN LÜ
šaknu ša AŠGAB.MEŠ ... maḫir a total of
seven “bow” (fiefs) on the banks of the Sin
Canal which PN the overseer of the leather-
workers has received in the town of the
leatherworkers BE 9 70:7f., cf. (delivery of
dates) ina URU LÜ.AŠGAB.MEŠ BE 9 100:5:6,
also GIŠ.BAN-sî ša ina URU LÜ.AŠGAB.MEŠ ibid. 6 (all Seleucid Nippur).

The craftsmen askāpu produces leather
objects or objects covered with leather and
is often mentioned receiving hides and
materials for tanning and dyeing. The pro-
fession of the ašgāb is attested from the
Fara period onward, and the workshop
(a. ašgāb) in Ur III, e.g. UET 3 1498 r. iv 18.

The AŠGAB-sign is clearly distinct from
the IR, SA and ZADIM (and its variant MUK)
signs. Only in the two MA refs. KAV 100:22
and AFO 10 p. 30:3 (photograph on p. 50) does
the ZADIM-sign resemble AŠ+SA, and for this

443
aškāpūtu

reason has been taken as ašgab. Since, however, in both these refs. the craftsman is a bow-maker (see sasinunu), the two occurrences must be emended to lū.āsag (sasinunu). The NA list of professions Bab. 7 pl. 6 r. i 6ff. has lū.āsag.giš.ban.meš, etc., see sasinunu.

For a type of mold on leather or a tanning agent, see kamme aškāpī Uruanna II 363ff., in lex. section; for other refs., see kammu, and note kur.ru sa aškāpī AnOr 8 20:12 (NB), ana umni danni zi-åḥ kur.ra sa aškāpī sumun to eradicate high fever old ... of the a. Kočeš 147:13, and dupl. 148:13; mi anšē kur.ru sa ašgab. ibid. 315 i 33, kūš.aškē kur.ru sa lū.āsag hide of a donkey (and?) ... of the a. Ar 58 i 30, also stt 281 iv 6 (SB Lamastu), probably to be read sadaru.

aškāpūtu s.; 1. craft of the leatherworker, 2. leatherwork; OB, SB, NB; wr. syll. and lū.āsag with phon. compl.; cf. aškāpī.

1. craft of the leatherworker: PN PN, galla[sa] lū.āsag ana idīsu ana šatti 10 kuš me-e-še(!)-e(!)[-u] ana PN, galla sa PN, taddin lū.āsag-å-Å-Å-a qaliti ulammassu uulu ud.l.kam sa MN PN, ina igi PN, batqa lū. āsag-å-Å-Å-a ša bīti iqabat PN hired out her slave PN, a leatherworker, for the annual hire of ten (pairs of) sandals to PN, slave of PN, he (PN) will teach him the entire craft of the leatherworker, from the first day of Ajaru PN shall do the leather repair work (for PN). Dar. 457:5 and 8, see san nicòlo, sbaw phil.-hist. Klasse 1950 Heft 3 pp. 22ff.; šamma lū.āsag-la īpuš if he (in a dream) exercises the craft of a leatherworker Dreambook 308 i 9, cf. šamma nu lū x āsag-Å-Å-a īpuš (obscure) ibid. 10.

2. leatherwork: dalatum ... gamra aš-ka-pu-u-[s-s]-jī-na-ma uḫḫurat the doors are ready (but) the leatherwork on them is still outstanding TLE 17 1:34 (OB let.).

aškikītu (bašpigītu) s.; (a bird); lex.*


See also asqīpu.

aškīrušu s.; (an item of feminine finery); EA, Alalakh; Hurr. word.


aškuppu see atkuppu.

aškuttu (askuttu) s.; 1. wedge (as a device to bar a door), 2. (an earth structure in fields and houses); OB, SB, NB; Sum. lw.; wr. syll. and (giš).Å.suH.


1. wedge (as a device to bar a door) — a) in gen.: [u]ppi siku kum zamqagi åš-kut-ta (vars. -tū, giš.Å.suH) handle, lock-pin(?), latch(?), bar Lambert BWL 136:183 (Samaš hymn); 1 x x x qarni še-Å-la-la-te åš-kut-ti kā.meš-šū one horned [...] (of cast alloyed gold weighing two talents) (from?) the a. of his gates (listed before sikkūru, sikkatu and namzaq) TLE 3 372 (Sar.), cf. 7-šū u 7-šū ina mu[ši dalti] u giš.mud Å.suH tasalašma you sprinkle (a mixture of plants and urine) seven and seven times on the door and the handle of the a. CT 40 13:46, cf. giš.ÅG u giš.mud Å.suH 7ÅM tag.meš-ma seven times you rub (blood) on the door and the handle of the a. ibid. 38 (namburbi rit.); šamma
aškuttu

MIX (= sikkat namzagī ša ekallā) ina libbi GIS. MUD Ą.SUH NU LĀ if the copper peg (of the palace door) is not attached(?) to the handle of the a. CT 40 12:21, also ibid. 12, also ina māhabi GIS. MUD Ą.SUH NU LĀ ibid. 3, ina māhabi GIS. MUD Ą.SUH āsakat lies on top of the handle of the a. ibid. 1, 10, 19, (with sakalū) ibid. 13:27, and passim in this text (SB Ahn).

b) in comparisons: šumma i GIS kīma a-as-kut-ul-tim qašunu ana šī[šāmṣī] kuburšu ana ēreb šāmṣī itāška[n] if the oil is like an a., its thin part formed toward the east and its thick part toward the west BM 87635:13', also (with directions reversed) ibid. 17' (OB oil omnea, courtesy A. Sacha); šumma martu kīma aš-kut-tī CT 30 20 Rm. 273+:13 (SB ext.).

2. (an earth structure in fields and houses) — a) in math.: a-as-kut-tu '20 intamāar A.ŠA EN.NAM the a. is twenty (SINDA) square, what is the surface? CT 9 10 iii 1 (OB math.), see Thureau-Dangin, TMB p. 27 No. 53, and von Soden, Or. NS 27 253f.

b) in NB econ. — 1' belonging to a field: x kūš šiddu elā iltānu a '20 kūš āš-kut-tu ša 1 kūš pāsu x cubits, the upper north side adjacent to 20 cubits of the a., whose width is one cubit Cyr. 128:15, cf. da 9 kūš 8 šu/iš āš-kut-tu ša 8 šu/iš pāsu ibid. 12; aši āš-kut-tu (a field of specified size) including the a. Dar. 80:19, also āš-kut-tu libbu eqli the a. within the (original) field ibid. 18.

2' belonging to a house: šiddu elā iltānu da aš-kut-tu ṣabitu ša biti šuāti VDI 54/4 (1955) 164:15, also da aš-kut-tu šalutu ša biti šuāti ibid. 12; SAG.KI āš-kut-tu da E PN BE 8/1 137:3.

The passages listed sub mng. 1b which speak of the a. as a tertium comparationis suggest that it was an object with a characteristic shape, and reference to the thin and the thick sides of the a. suggests a wedge or wedge-like object. This seems to fit the passages in which the term denotes a means of closing and barring a door. According to the lexical texts the a. is provided with a peg, a rope and a handle (uppū). In the passages sub mng. 2, the word denotes an earth structure in fields and around houses. This meaning is confirmed by the Sumerian passage z[i]g.dī₂₃.zu Ą.SUH. kū.an na "your (the temple's) threshold is the holy ramp(?) of heaven" OECT 1 2 i 9.


ašlāku

s.; fuller, washerman; from OAkk., OA on; Sum. lw.; wr. syll. and LŪ.TUG.(UD); cf. ašlāku in rab ašlāki, ašlākūtu.

a-a-as-ku-tum LŪ.TUG.UD a-la-la-kum S LŪ.TUG [公用] = a-la-la-kum LŪ.TUG.UD; a-la-la-kum LŪ.TUG.UD as-ku-tum LŪ.TUG.UD; a-la-la-kum LŪ.TUG.UD a-la-la-kum LŪ.TUG.UD.

a) WT. GIš.TUG.(PI.)KAR.DU (Pre-Sar. only): GIš.TUG.(PI.)KAR.DU (VAR. GIš.TUG.KAR) ABS-T235 ii 14 (Pre-Sar. list of professions) var. from dupl. HSS 10 222 ii 11 (OAkk.), also GIš.TUG.KAR.DU OECT 7 12 v 5; note GIš.TUG.KAR.DU gal Jastin Šuruppak 78 iii 8, for other Fara refs., see M. Lambert, Sumer 10 168; note GIš.TUG.(PI.)KAR.DU DP 625 i 8 (Pre-Sar. Lagaš).

b) WT. LŪ.TUG (OAkk., OB, Mari, Elam, MB, MA): PN LŪ.TUG MAD I 163 x 7, also ibid. 326 iii 9 (OAkk.), also UET 3 1779 r. ii 10 (Ur III), see Eames Coll. p. 93 sub I 10; alкам LŪ.TUG luwa'rkaša ṣabīti zukki come on, fuller, I will give you an order: whiten my garment UET 6 414:1, see Gadd, Iraq 25 185, cf. LŪ.TUG īppalēšu ibid. 27, also ibid. 37 and 39 (OB lit.); PN LŪ.TUG PBS 13 55:18 (OB), Ā.LŪ.
TUG(!) 1(!) TUG(!) 5 GIN libilma 2 GIN A.BI the fee of a fuller is one shekel when the garment is worth five shekels of silver and two shekels when it is worth ten shekels. Goetz LE § 14 B i 8; for BE 6/2 126:2 see aslākuë; sirašū LÚ.NAGAR LÚ.AŚGAB LÚ.TUG.DU5 LÚ.TUG DUMU.MEŠ ummēni enušišunu ukanna (see askāпу usage a) RA 35 4 i 17 (Mari rit.); SAL.UŠ.BAR u LÚ.TUG.MEŠ ša ḫaṣṣum anānim . . . ina GN was[i]b ištu SAL.UŠ.BAR u LÚ.TUG.MEŠ réqi UD.15.KAM inamašt the female weavers and (sheep) washers of this entire district are assembled in GN, it is now 15 days since that the weavers and (sheep) washers have been idle (the sheep were washed long ago) ARM 5 67:29 and 33; let my lord write to 1 PN and let that kušānu-bag (with fine wool) be opened in her presence LÚ.TUG.MEŠ šipātīm li-[iš]-šū-[qi] (and) let the a.-men select the wool ARM 13 10:19; I have sent to my lord two lambs, the first of the flock šipātīm nisīq LÚ.TUG.MEŠ u šīšam wool chosen by the a.-men and (fresh) milk (in letter dealing with plucking of sheep) ARM 2 140:31, cf. LÚ.TUG ARM 13 137:4; iš[k]ar LÚ.TUG.[MEŠ] work of the a.-men (at end of a long list of garments) ARM 9 97:24, cf. oil ana šipīr PN LÚ.TUG for the work of PN the a. ARM 7 57:3, also ibid. 78:3; 17 LÚ.TUG.MEŠ ARM 9 27 i 42 and 24 i 44; PN LÚ.TUG[ ] (among craftsmen) MDP 18 139 r. 4, see also usage d; PN LÚ.TUG BE 15 111:17, PBS 2/2 47:6ff. and passim, flour for LÚ.TUG PBS 2/2 118:50, BE 14 73:50, and passim in MB Nippur; TÚ.GHILA . . . [ . . . ana LÚ.TUG ana masādu iddin . . . halagme ḫabī (if) he gives clothing to the a. for washing, and (the latter) says “it has been lost” AFO 12 52 r. 5 (Ass. Code); LÚ.TUG (as Sumero-gram in Hitt., listed between AŚGAB and UŠ.BAR) Friedrich Gesetze II § 61:25 and 80:29.

c) WT. LÚ.TUG.UD (SB, NA, NB): LÚ.TUG.UD (followed by LÚ.UŠ.BAR weaver) STT 383 iii 9’ (list of professions); you have buried figures of me ina burē ša LÚ.TUG.UD in the reed mats of the fuller Maqiu IV 37, cf. Antagal F in lex. section, cf. also who has cut off the hem of my garment ina bit LÚ.TUG.UD Maqiu II 186; PN LÚ.TUG.UD ADD 619:6 (NA); [GADA miš[u] ša ana LÚ.TUG.UD SUM-NU] a change of linen given to the washerman Nbn. 78:1; (new and old linen) napḫar 21 GADA.MEŠ ana PN LÚ.TUG. UD SUM-in total of 21 (pieces of) linen given to PN the washerman Nbn. 143:7; (various pieces of linen) ina pani PN u PN₂ LÚ.TUG. UD ME GCCI 1 26:5, also ZA 4 137:12; LÚ.UŠ.BAR u LÚ.TUG.UD ša taṣpurānu lubārī lu tadnaššunātu as to the weaver and the fuller, note among temple personnel: LÚ.TUG.UD OBCT 1 21:20; lubnušu . . . ana PN LÚ.TUG.UD nadnu Cyr. 7:2, GADA šaḫū ša ana PN LÚ.TUG.UD nadnu soiled linen that was given to the launderer Nbk. 312:2, note 3 GADA šalhe eṣes ša UGU LÚ.TUG.MEŠ ibid. 5; PN LÚ.TUG.UD (receiving rations) YOS 6 32:46, cf. AnOr 9 9 iii 20, and passim in similar NB texts; note as “family name”: PN A-šu ša PN₂ LÚ.TUG.UD Nbn. 316:4, and passim in NB, also ADD 307 r. 11 (NA); note as a section of a town: PN TA(!) līḫī URU LÚ.TUG.UD.MEŠ PN from the fuller’s quarter ADD 307:4.

d) WT. syyll.: [4 ...] = 4 Ea ša aš-ša-ki (followed by ša िषपा, ša िषपा) CT 24 43:126 (list of gods); amma aš-ša-kam aṣṭapraḵkuṃ here, I send the fuller to you (so that he can fetch me acorns) OIP 27 5:3 and 6:4, cf. aš-ša-kam u 1 šuḫānam ar[hiš] ūrdum return the fuller and one boy quickly ibid. 6:23 and 5:25; x kasqum ʾiši aš-ša-ki-im x kasqum ʾiši aš-ša-pi-im x shekels of silver are with the fuller, x shekels of silver are with the leatherworker CCT 5 35e:5; cf. TCl4 87:9, 22 and 23 (all OA); 1 SAG.ARAD PN aš-ša-ku CT 8 49a:30 (OB division of property); PN aš-ša-ku (as witness) MDP 22 76:19 and MDP 23 227:24; 1 LÚ aš-ša-ku HSS 15 42:35; note, wr. aššāku: annuštu ana aš-ša-ša-ka-[] la epšu ana qāti PN nadnu inessiamu ana bit nakkamti uṣerri[u] these (garments) were not treated by(?) the a.-man (but) handed over to PN, they will wash (them) and put (them) in the storehouse HSS 14 620:7 (translit. only), also PN aš-ša-ša-qi-im HSS 9 13:18;
aššaku

PN LU aš-la-ku (mentioned after uspāru in a list) HSS 16 460:2 (translit. only), also PN LU aš-la-ku HSS 13 230:21, cf. ibid. 132:24, 236:4; A.SA ša PN aš-la-ki HSS 13 363:5 (= RA 36 128); note as geographical name: UET 5 607:48, cf. (wages for) PN, UET 5 607:48, cf. (wages for) PN Ll.

The distribution in time and region of the several logograms listed here indicates two spheres of activity of the craftsman: the work connected with the preparation of wool fabrics (after weaving), and the cleaning, sizing and bleaching of linen (garments). The name of the craftsman who is concerned with the fuller’s craft is first (in the Pre-Sar. texts) GIŠ.TŪ.G.(PL.)KAR.DU, then LU.TŪ.G or aššaku (note also SALL.LŪ.TŪ.G Gelb OAIC 36:11); in vocabularies, bilingual texts and, exceptionally, in SB (Mağu II 186, IV 37) it is also written LŪ.TŪ.G; for this writing see also aššaku in rab aššaki. In NB administrative texts, however, the craftsman named LŪ.TŪ.G.UD deals exclusively with the “whitening” (pusėd) of new and used linen garments in the divine wardrobe. Since it is known from other NB texts that a craftsman called LŪ pusajā performed the same work, and since no syll. writing aššaku is attested in these texts, the reading of LŪ.TŪ.G.UD, in NB at least, is most likely pusajā. This is corroborated by the fact that both LŪ.TŪ.G and pusajā refer to the craftsman and to a “family name” as well.

The reading [DU]MU.IMEŠ KAR.DU ARM 6 43:16 is uncert. and cannot be taken as aššaku since the writing GIŠ.TŪ.G.KAR.DU does not occur in the OB period outside lex. texts.


aššaku in rab aššaki s.; overseer of fullers; MA, NA; wr. (L.U.)GAL.TŪ.G.UD; cf. aššaku.

[PN] mukil appāte ša GAL.TŪ.G.UD PN the chariot driver of the overseer of the fullers KAJ 287:11 (MA); (liml)-mu PN GAL.TŪ.G.UD eponym: PN the overseer of fullers VAŠ 1 96:22 (NA); bilat erē GAL.TŪ.G.UD one talent of copper: the overseer of the fullers ADD 1036 i 17, cf. LŪ.GAL.TŪ.G.UD ibid. ii 21 and ADD 1077 i 4.

aššākītu s.; craft, work of the fuller; OB, SB; cf. aššaku.

X KŪ.BABBAR ... [ana] šišip aš-la-ku-tim cpeši [KI] PN PN₃ LŪ.TŪ.G [ŠU.BA.AN].TI PN₃, the aššaku, received from PN x silver for performing a. BE 6/2 126:2 (OB); aluzin mina teli’i [aš-la-ku-la] kalama ina qatuša ul uṣṣi [aluzi]n kī aš-la-ku-ut-[ka] “O aluzinnu, what do you know how to do?” “Nothing of the aššaku-craft is beyond me!” “O aluzinnu, what is your a. like?” TuL 17 27ff. (SB lit.); ėmman aš-la-ku-tam īpuš if (a man in a dream) does a. Dream-book 308 i 14.

aššalu see aššalātu.

aslāmu see aššalātū.

aslāu a s. fem.; 1. rope, tow rope, surveyor’s measuring rope, 2. (a measure); from ŌA, OB on; pl. aššatu; wr. syst. (eš.gid for šāṣid Šalim).

[e-es] [KU] = aš-tum = (Hitt.) šu-ma-an-za Sā Voc. H 2; ēš. ra.laš = aš-tum Sultantepe 1951/53+106 v 15’ (Hh. XXII); a.bi = aš-tum = šu.[a.n]a (followed by [a.ba[b]a = qanām) Sollberger, Studies Landsberger 23:44 (Silbenvokabarular).

GAN.GID = ša-di-id ša(!)-li-im Proto-Diri 566, cf. lu.ganmu-ša.gid = a-bi ša-[li], ša-di-id a.[š-ši] Lu 1 144–144A; sag.usa-ni-ru ša a.Š width of a field, ū.s.i.ša = ši ši ša ši ši ši ašši simply width of an a.-measure Nubnitu XXI 309ff.

1. rope, tow rope, surveyor’s measuring rope = a. tow rope — 1’ in OB; šābam šāṣid ašši-im u šābam be’tam šukumm aštātum a. GN lišallimānim assign men to tow (the boat) and (a guard of) elite troops so that they can bring the goddesses safely to Babylon LİH 34:20; x a.bi šāṣid ašši-im x the wages of the towers (beside wages of the boatman) Tlıb 1 160:15; A.GA.US.MEŠ qadu GIŠ.TUKUL-šu-nu u 10 ER.BI.ŠEŠ elika ana aš-la-šalidad šimma add soldiers with their weapons and ten men to tow (the boat) Fish Letters 15:27; ināma PN ittē eš.gid ša PN₃ appāram ʿilliku when PN crossed the marsh with the boat tower of PN₃, UET 5 607:48, cf. (wages for) PN LŪ.eš.gid.DU PBS 8/2 242:8.

447
ašlu A


b) surveyor’s measuring rope: muttabībat āḏ-šu am-
māt gi.-nīg-la-nak-kū (Nan-šē) who carries the surveying rope (divided into) cubits and reeds, (and) the measuring rod Or. N 9 3918:41, for parallels, see gininandasakkū; āḏ-lam bi-l epēma I started using a new measuring rope MKT 2 44 ii 29, cf. āḏ-lī usanniq ibid. 31 (OB math.); āḏ-la-am ana tārasīm u sīkkatum ana maḥāšīm ul addīššum I did not permit him to stretch the measuring rope and to implant the peg (indicating possession) TLB 4 55:22, cf. a-sā-al šarri kuhburat the king’s rope is “thick” ibid. 25, also a-bi āḏ-lī-im ša maḥriqa izzazzu ibid. 22 (OB let.); ab-bi āḏ-lī-im atta taṣbatma you yourself have taken hold of the surveyors (as witnesses) Čiğ-Kizilyay-Kraus Nippur 82 r. 6; for other refs., see ašīšī.

c) other oecs.: 1 āḏ-lum (followed by gis. šar, in list of ivory statues and objects) UET 3 770:8 and 1498 i 14; a-am-šē-c ša 2 ēš aš-la-tim ināṭbaššūm give them enough date palm fiber for two ropes (and send me seventy date fronds) YOS 2 95:16 (OB let.); 2 gīn KU.BABBAR ana KUŠ šallānu 1 gīn hūrātu 1 gīn ana aš-la-a-ta nadin two shekels of silver given for šallū-leather, one for šarātu-dye, one for ropes(?) Nbn. 836:7, cf. 2-ta aš-la-a-tum Nbn. 1017:8; 6.TA aš-la-a-ta 1-et ha-la-kīp-tum ... utēlibkūnašī I have sent you these ropes and one ... YOS 3 191:22 (NB let.); x barley rations ša [ ... ] āš-la-a-ta izbišīnu for(?) [ ... ] (who?) brought a. UCP 9 90 No. 24:27; [x x] āš-la-a-ta ... PN maḥīr UCP 9 65 No. 35:1.

d) in ina muḫšī aššī (unkn. mng.): ina ekallī ina bit ridītī ina ugu āš-lī italak mā dalta petēnī in the palace, in the crown prince’s residence ... he went saying “Open the door!” ABL 473 obv.(!) 17, cf. [. . .] aš-lī ābulī erēšī ibid. 4, also Bābīšu ina muḫšī aššī i(kab(?))-tu ša Kurigalzu [rub.] ABL 32 r. 10 (NA letters).

2. (a measure) — a) as linear measurement — 1’ in math. and metrology: 20 or = 1[kud-lu] gar, 5 āš-lum = 1 Uš RA 23 33:5f. (Assur tablet copied by Thureau-Dangin); [x x] aš-lu gar BE 20 30 i 18, [x x] aš-lu [subbañ ibid. 19, also 30,5x60 sā-la-āš aš-lu subbañ ibid. 24, and see Hilprecht, BE 20 p. 35f. (NB metrology); aš-a-al šiddum eser[t mu-ša-ar] lībittum ina KLI.SU(?)-i[?] im šaknak one a. is the distance, ten mušār of bricks are on the threshing floor(?) Sumer 7 33:2, see for other refs., see ašīšī.

2’ other oecs.: iskam ana ašša-al šiddim kalakkam ša šīta [am(?)]-ma-tim rapsū u ana ammat šupīm inassāhma išappak over a length of one a. (= 120 cubits) he (the tenant) will throw up a dike two cubits wide by lifting up (the earth from the ditch, the ditch being) one cubit deep YOS 12 462:12, cited JCS 2 36 (OB); egla uzakka ina ašša šarri imaddad u ṭuppa ḏannana ana pani šarri isṭaṭṭar he keeps the field free of claims, he measures it by the royal a.-measure and draws up a valid document before the king KAJ 147:20, cf. egla adra qaqqar āli burra uzakka ina ašša šarri imaddad KAJ 149:19, and passim in MA, wr. ina a-[ša]-al šarri KAJ 64:14; egla ina aš-lī (x) field (measured) in a.-s KAJ 135:2; Imgur-Enlil dāšru rabā 30.].[m āš-lu šu ṭu 30.].[m pātu ina ašlu rabiti mištāštu amšīḥ I measured the dimensions of its great wall Imgur-Enlil by the large cubit measure — it is thirty a.-s long and
aslu B

thirty (a.-s) wide. Borger Esarh. 25 Ep. 35:35, cf. áš-šu subbān šiddū áš-šu (var. adds u) subbān pātu (see subbān) Borger Esarh. 24 Ep. 34:30f., var. from ibid. b 20; [...] mīdūšu 1 ušt.ázám subbān [...] x zi-nu-sú ana áš-la, tázám [...] x is its height, 1 ušt (and one) subbān each its [...] [...] its [...] per a. [...] CT 22 pl. 48 r. 12 (mappa mundi); obscure: [x]. ME 57 a-šal x a.- measures (referring to work on a canal) VAS 6 272:1, cf. ibid. 3 (NB); áš-la tázám lapan durisu rabi unessima 200 ina 1 ušt Dagal ḫarṣi ṭiskunma he removed (earth) for a distance of one a. from its main wall and made a moat 200 cubits wide Winckler Sar. pl. 34:127, also Lie Sar. 405; a-šal bāru λišpma ʾedu amīnu nāpišatu la ṭallat that be one a. deep so that no one can escape (from it) alive Gossmann Era IV 48; uncert.: AN.RA ša ina a-ša-ʾil ṭilqū tin which was lost [...]. CCT 3 46b:15 (OA).

b) as surface measure: 45 šá tázám meš ša 4 aš-la-a-tim 45 šátmmuwšu who are responsible (?) for (measuring) four a.-s of land (?) TCL 7 21:13, also 101 šá tázám meš ša 10 aš-la-a-tim ana maḫřiṭa ṭurdum ibid. 27 (OB let.); in broken context: [...] aš-li qaq-gu-ru [x] a.-s of territory Streek Asb. 156 i 20 (= Piepkorn Asb. p. 10); x arable land ina barāt a qaqqad aš-lu ša PN at the ball at the top of the a. of PN BE 8 132:4 (NB).

Hilprecht, BE 20 35; Ungnad NRV Glossar 34.

aslu B s.; (a rush); MB, SB; wr. syll. and

45 šá tázám meš ša 4 aš-la-a-tim 45 šátmmuwšu who are responsible (?) for (measuring) four a.-s of land (?) TCL 7 21:13, also 101 šá tázám meš ša 10 aš-la-a-tim ana maḫřiṭa ṭurdum ibid. 27 (OB let.); in broken context: [...] aš-li qaq-gu-ru [x] a.-s of territory Streek Asb. 156 i 20 (= Piepkorn Asb. p. 10); x arable land ina barāt a qaqqad aš-lu ša PN at the ball at the top of the a. of PN BE 8 132:4 (NB).

ašlu B s.; (a plot of land); Nuṣi; pl. ašlu and ašlátu.

iššin aš-lu 1 Anaši 6 awihar ... ša-nu-ša aš-lu 1 Anaši 4 awihar u kumānu ašša 1 Anaši 5 awihar ašša ... naphar 4 Anaši 5 awihar ašša first plot one homer six awiharu, second plot one homer four awiharu and (one) kumānu of land, total four homers five awiharu of land JEN 826:1 and 3; 8 Anaši 3 awihar ašša ... u ša-nu-ša aš-lu 2 Anaši ašša ... naphar 10 Anaši 3 awihar ašša eight homers 3 awiharu of land, second plot ten homers of land, total ten homers three awiharu of land JEN 297:9, also (in similar context) JEN 126; 6, AASOR 16 65:8, HSS 9 144:9, RA 23 157 No. 59:8; 2 Anaši 2 awihar ašša.meš 3 aš-la-ša two homers and two awiharu of land (in) three plots RA 23 147 No. 26:4, šaššu aš-lu JEN 608:11, cf. 2 aš-la-tim ina dimšt ša GN two plots in the GN district RA 23 142 No. 2:13; (a field) ina aš-ši gal SMN 2314:12 (unpub.).

Meaning and relation to ašlu “rope” uncertain.

ašlu s.; (a piece of apparel); Nuṣi.*

5 aš-la-ša (beside tūg and nābaptu items) HSS 14 7:8, also in the total ibid.

ašlu B s.; (a kind of wood); Nuṣi; Hurr. word; pl. ašluḫēna.
ašlukatu
6 GIŠ [mu-ma] r-i-tu, elupatu ša aš-lu-uh-hé-na six wooden currycombs whose elupatu's are of a-wood(?) (list of wooden objects and their materials brought as muddā-deliveries) HSS 14 562:18 (translit. only).

ašlukatu s.; (a kind of rush); lex.*

aslu-ku-štum, a-ši-ši-[ku]-tu, ud-ši-[ku]-tu, višTRA=b a-šu-ka-tu, ši-šu-ka-tu, ki-li-ti Hh. XVII 75-79.

Thompson DAB 12.

ašlukatu (ašrukku) s.; storage chamber; OB, SB, NB; Sum. lw.; wr. syll. and ūš. gīd.dā.


[b] as a private building (OB only): aššum k aš-lu[!]-ka-ti ... k aš-lu-ka-ta-am kima héli uklēnimūši usālim[u] as for the storehouse, she roofed the storehouse as my lord had shown her YOS 2 82:5 and 8; 2 SAR Ē.xa-usurā aš-lu-ga-tum two sar of ... , open lot and a storehouse CT 8 16a:16 (division of property); sale of 3 SAR ūš.gīd.dā da Ē.saq.gar.ra ša-ša-at PN BE 61 63:1.

b) as a public building (OB only): x še gur ša ana ūš.gīd.dā ša šill digsal-lā ša-ša-at PN ēšubu x gur of barley which came into the storehouse on Wide Street (beside barley ša ana ūš.gīd.dā ša PN ēšubu) YOS 5 169:6; (large amounts of barley stored in) ē.dub aš-lu-ka-tum the granary (provided with) narrow storage chambers UCP 10 153 No. 87:16 (Iahchali).

c) as part of the temple complex: d. da, di mu.ām ud.20 kām ūš.gīd.dā ša ... ga.kā (?) maḫ (?) kā.īn līl.lā mu.ām ud.12 kām twenty days per year of the eda-di-office at the storehouse (called) ... (duty at) the Ninlil gate for 12½ days per year (individual share of prebends in a division of property) OECT 8 19:6 (OB Nippur); mu.sar ša aš-ruk-ka-ti ša diru Ezida (copy of the) inscription on the storehouse of the wall of Ezida JRAS 1892 p. 357 ii B 31, cf. ša aš-ruk-ka-ti šuātī ibid. 1 B 6, also ibid. 4; erēnē šulālu aš-ru (var. adds -uk)-ka-ati ša bēb ilišī kapša uḫḫi I plated the cedar (beams) of the roof of the storehouse of the northern gate (of Ezida) with silver VAB 4 158 A vi 45 (Nbk.).

d) other occs.: ūš.gīd.dā in nu.dā storehouse for straw (in group with ū.sīd in nu.dā) Anne Daffkorn Kilmer, Or. NS 29 295; [x Kūš x] šu.si uš aš-ru-ka-tum ša kā ši.ši.sā x cubits x inches, the length of the storehouse of the northern gate CT 22 50 r. (NB plan of a sanctuary); 8 ina ammati liḥli aš-ru-ka-ī [ṭī ...] KAR 364:5 (= AFO 20 pl. 7), cf. 6 ina ammati aš-ru-ka-ti ša kā šaša.amara ar.x ibid. 13 (measurements of Esagila and Ezida), see Unger Babylon p. 250f.

The lexical texts and the OB references have ašlukkatu while the later texts write ašrukku. The form bit ašrukktāti occurs only in OB administrative and legal texts.

The Sum. designation “long house” suggests that the word denotes those complexes of parallel long and narrow rooms which are attested as storage rooms in temples and palaces in all parts of the ancient Near East in the second millennium.

In Nbn. 776:1 the reading pa-ru-ka-atī (in the description of a boat) need not be changed to ašruktūtī; for parukku see UCP 9 103 No. 41:3.

von Soden, Or. NS 22 223f.

ašmarû see ešmarû.

ašmētu s.; (a word for dust storm); syn. list.*

Dal. ha.mūn, aš-me-tū = aš-ša-tu Malku III 193f.

ašnan (asnan) s. fem.; grain, cereal (as a generic term); OB, MB, SB; wr. syll. (also with det. Dingir, asnan Lambert BWL 158:15) and 4še.tīr.
ašnan


zi §[E.TIR] kū,ga kā,tila, u.me.ni.[gil] : gi-in ḏ-a-na-an kū ti bābā kanā pirīk bar the outer door with (a line made of) pure cereal CT 17 1:9f., cf. du₄ §[E.TIR] : laḫ-ru ₂̀min CT 16 14 iv 31f.

a) in gen.: ḏ-a-na-an sarratu ušāri [...] queen grain [filling?] the fields SEM 117 r. ii 20 (MB); mudeššu aš-a-na-an ana nīši desāti (Marduk) who provides grain in abundance for proliferating mankind KAR 26:15 and dupls., cf. mušāmilul ḏaš-a-na-an nādir nindabē ana ʾili who increases the yield of the grain, gives food offerings to the gods BA 5 385:5, nādir še-uru mušābā aš-a-na-an who gives emmer wheat, creates grain En. el. VII 67, bānū ḏaš-a-na-an u laḫrī creator of grain and sheep ibid. 79; dumuq aš-a-na-an u Laḫar gerebā kājañ. The Chocest-of-Grain-and-Sheep-Should-Always-Be-in-It (name of the gate toward Šibānu) OIP 2 112 vii 81 (Senn.), cf. also CT 16 14 iv 30f., cited in lex. section; ḏaṭaš ḏaš-a-na-an u Laḫar bānū ṣe-ša-n u qe mudešša urqiti who watches over grain and sheeps, keeps green things sprouting BMS 12:30, see Ebeling Hand-erhebung 76, cf. as-na-an (in broken context, parallel Nissaḫ) Lambert BWL 158:15; ibnā ḏaš-a-na-an ʿLaḫar ḏaš-šaraš ... ana mudešša sat[u]kkiššunu] RA. 46:33, cf. ḏaš-a-na-an ḏaš-šaraš KAR 233 r. 17; ina eretimū ḏ[SE.TIR] napīšti nīši ajūsāḏi let him not permit grain, the livelihood of people, to grow in his country CH xliii 11 (epilogue), cf. ušūbā aš-a-na-an PSBA 20 p. 155:6, cf. [...] aj ušūbā ḏaš-a-na-[a]n [let Adda] not permit grain to grow (in his field, but produce nard-grass instead of barley) BBSt. No. 9 ii 11, eglatiššu [... lizammi] ḏaš-a-na-an MDP 6 pl. 11 ii 12 (kudurrû), also AFO 19 61:8, gerēbē napsūṭiššu inassāḥ ḏaš-a-na-an LKA 63 r.16; zī,ā,AN (VAR. aš-a-na-an) Addad irāḫiššu the storm will devastate the grain Labat Calendrier § 88:2; ṣuṣu aš-a-na-a[n] AFO 19 59:166, cf. ṣuḥdi aš-a-na-an Lambert BWL 60:100 (Ludlul IV).

b) with indications as to appearance, uses, etc.: ḏaš-a-na-an rumkā ṣāḥidā reddish grain VAB 4 154 A iv 48, also Lambert BWL 58:25 (Ludlul IV); ḏaš-a-na-an likulu šipṭu kurunnu let them eat grain, drink fine beer En. el. III 9, cf. ibid. 134; aqqiqa duššuṣu šikar aš[VAR. aš]-a-na-an I have made libations for you of sweet beer made from grain BMS 2:29, see Ebeling Hand-erhebung 26; ḏaš-a-na-an šumma daddiresh ašaṭu the grain (tastes) as if I were swallowing (the stinking) daddar-plant Lambert BWL 44:88 (Ludlul II); kaṭe ḏaš-a-na-an lu aṭappak I piled up heaps of grain LIH 95 i 25 (Hammurapi), cf. mušṭappip kaṭe [dAš]-a-na-an KAR 297:4 265:5; ḏaš-a-na-an u piššatu gurrina tūmuṭu stock his fields with grain and oil ZDMG 98 p. 32:5 (Sar.); ina ḏ[SE.TIR] elleti sāmnāšišnunu aminating I made figurines of them from pure grain IV 17 r. 19, see also CT 17 i 9f., in lex. section; senu erebu muḫallig aš-a-na-an lemnu zirzirru maṭṭil šippāti (see šēnu A usage b) Craig ABRT 1 54 iv 24 (= BA 5 629).

c) as name of a goddess: ḏ[SE.TIR] u Sumu-gan māṣṣu šikkia may the Grain goddess and the Cattle god starve his country RA 33 52 ii 16 (Jahdunlim); ḏ[SE.TIR] A.sūd ẖa, m.u.un.SAL.SAL : ḏaš-a-na-an ḏMIN [...] SBH p. 138:90f.; see also Tallqvist Götterepitheta p. 265 with lit.; note ḏ[UTU] ḏ[SE.TIR] aššu mija liballīkuṯūti YOS 2 134:5 (OB let.).

In spite of the passage Diri VI C 5'ff. and Hg E 16 (NA₄ ḏ[SE.TIR] = pi-in-du-ā = NA₄ i-Sat) not all occurrences of NA₄ ḏ[SE.TIR] should be read pindā. The latter denotes a rather precious red stone (also a red boil, a red berry) while in Esarh. and Senn., the stone NA₄ ḏ[SE.TIR] is used for large figures (adalammā, apsāṣṭi, thresholds, paving slabs, etc.) some of which are extant and certainly do not show a material that could be called pindā. Moreover, the NA₄ ḏ[SE.TIR] is clearly described as ša kima šeʾi šaṣṣari škimnu nusṣuq whose structure is as finely granulated as mottled(?) barley OIP 2 127 d 2, with the variant kima ṣer qīšē as cucumber seeds ibid. 132:72 (Senn.). This fits rather well the actual quality of the stone of which these figures are made. The Akk. reading
of NA₄ $#ETIR in such contexts, whether ašnan, ezennd, or other, remains unknown. See also ezennd.
ašni adv.?; (mng. uncert.); EA*; Hurr. word(?).

umma lu anākuma kimé kini a-aš-ni unūta eppušmaku indeed I said, “In truth, . . . . I could make an implement” EA 19:46 (lot. of Tušratta), see von Schuler, ZA 53 190.
ašnu see ašnu.
ašnugal (aššunugal) s.; (mng. unkn.); OB*; foreign word(?).

ašbat pī . . . šēri la šipi aš-šu-nu-gal-lam (var. aš-nu-ga-la-am) burubahām. I seized the mouth of the snake that cannot be conjured, the a., the burubahā Sumer 13 93:i, var. from ibid. 95:2.

A descriptive term applied to a snake; probably not to be connected with ašnugalu, attested in Bogh. as variant of gišnugalu, q.v., also (among stones) aš-nu-ga-la-la KUB 37 46 i 5'.
ašpaltu s.; person of low social standing; SB.*

ašptu see ašpū.
ašpū see jašpu.
ašqiqū see ašgikū.
ašqubbītu see asqubbītu.
ašqudānu adj.; hamster-like (occ. as personal name only); Ur III, OB; cf. asqūdiu.

Aš-qū-da-nūm UET 3 1582 r. iv 19; Aš-qū-da-nūm RA 19 43 113 r. 10 (both Ur III), see MAD 3 76; Aš-qū-da-nu-um UET 5 553 iv 23; aAš-qū-da-na-am (acc.) PBS 7 60:17 (OB).
ašqūdu see asqūdiu.
ašqulālu

ašqulālu (issqulālu) s.; 1. (an atmospheric phenomenon), 2. (a weapon), 3. (a medicinal plant).

1. (an atmospheric phenomenon): enūma [... attalā lu ša Sin [lu ša Šamaš lu ša Istar lu mišitu [lu [lu [lu lu [lu lu lu lu AN].DU lu aq-qu-lum lu is-qu-[la]-l]U IG MEš(for transl., see angullu usage b) LKA 108:14 (namburbi); aš-qi-la-al ūšenem an a.-phenomenon in the sky YOS 10 22:21 (OB ext.); summa aš-q̆-la-lu inšu šāmē ina qabil ūšēnul if an a. hangs down from the sky as far as the middle section of the sky CT 39 32:24 and dupl. ibid. 38:3, parallel summa aš-q̆-la-lu [...] CT 38 7:2f. (all SB Alu); summa aš-[q̆]-la-lu-um ša ina AN.DU [...] ACh Šamaš 14:91 (catch line); summa aš-q̆-la-lu ēna mārārī marṣī [...] Labat TDP 12:51, cf. summa Aš (abbr. for asqulālu) ibid. 52ff., parallel CT 41 i K.6791:1'−4' (SB Alu), for comm., see lex. section; for CT 40 29 K.10437, see ankinutu; note also arkišu Aš // (text: u) an-ki-nu-[f] follows (the tablet concerning) Aš, variant: ankinutu CT 39 50 K.957:27 (Alu catalog); aš-q̆-la-lu mušum īsq[bbat] an a.-phenomenon will seize the country YOS 10 42 iii 40, cf. ki-e-ru-um aš-q̆-la-lu-um ibid. 31 x 33; [...] pa-ki-tum aš-q̆-la-lu-um ša x [...] ibid. 11 vi 12; aš-q̆-la-al ummānīša an a.-phenomenon concerning my army ibid. 46 iv 42 (all OB ext.); obscure: x-ba-[šu kima kalakkimma gim aš-q̆-la-l[i] VAS 1 69:9 (unidentified king, time of Shalman III).

2. (a weapon): summa aš-q̆-la-lu iš-qu if (in his dream) he balances an a.-weapon (preceding line: balances a giš.ru throw-stick) Dream-book 329 r. ii 18, see ibid. p. 286b.

3. (a medicinal plant) — a) in Uruanna: ū.lal, ū AN.c.LI.DI, ū ha-šī : ū aš-q̆-la-lu Uruanna II 37ff., ū aš-q̆-la-lu tam-liš
ašqulālu


b) in the series šammu šikīnū: ʿU.LAL / kīma ḫašūrī iina nisaḥ tānīt ašar šammū u qanū la banā ina pan mē ē ina muhīšu [...] the a-plant (looks) like an apple, grows on the surface of the water at the edge(?) of the sea where there is no vegetation nor reeds, on it [...] BRM 4 32:18 (comm.), cf. [šammu šikīnū kīma ḫašūrī iina nisaḥ A.AB].[BA KI GLAMBAR UB.ULAA X [...] ʿU.BI ʿU.LAL šumūlu ana GIG [ŚU ...] tasāk ina šaman erēni [...] the plant which looks like an apple, (growing) on the edge(?) of the sea where reed swamps and vegetation [are nonexistent] is called a-plant, [it is good for ...] disease, [...] you bray (it) [and apply it mixed] in cedar oil SST 93:79-81, also [šammu] šikīnū kīma x [...]-du ʿU.BI ʿU.LAL MU-[ŚU] ibid. 82', also (with kīma ġU.GAL SIG,) ibid. 84'.

c) in med. and rit. — 1' WR. ʿU.LAL: you bray one sila of juniper, one sila ʿU.LAL ZA 45 208 v 24 (Bogh. rit.), cf. ʿU.LAL KUB 4 98:2; ʿU an-ki-nu-te ʿU.LAL Iraq 18 pl. 25 ND 4568:13, see Iraq 19 40, and (also beside ankinūtu) AMT 91:1:9, KAR 184 r.(!) 19, Köcher BAM 171:52'; ʿU.LAL (but ankinūtu line 2) K.8080:17 and 20, also Labat, Semitica 3 11:11, and passim in this text; see also mng. 3b.

2' WR. ʿU AN.KL.NU.DI: ʿU AN.KL.NU.DI Köcher BAM 227:6', dupl. AMT 14,5:4, also Köcher BAM 237 iv 36, Köcher Pflanzenkunde 1 v 34 (pharm.).

d) other occ.: ʿU.LAL ū amēlānu (in a list of tribute received from Sealand) Rost Ttgl. III pl. 23 No. 35:28.

See also the discussion sub ankinūtu.

Nougayrol, RA 44 11; Ebeling, MAOG 10/2 27; Kinnier Wilson, Iraq 19 47 note to line 13; Oppenheim, Dream-book 286 n. 134.

ašrāku (ašrašam, ašrakamma, ašaritšam) adv.; in that place, there; OA, OB; cf. ašru A s.

[ašrašam (OB only): aš-ra-ki-am aššumi babtišu ana PN qibšum speak there to PN on behalf of his outstanding payments(?); PBS 1/2 1:16 (early OB), cf. also OBGT, in lex. section.

b) ašrakama (OA only): tērtaka aššēr PN PN2 u PN3 lilišamma aš-ra-ka#:m aowātim lugammeru let your orders come to PN, PN3, and PN4 so that they will settle the affair there CCT 2 47b:20; šāpatam ... qāti aš-ra-ka#:ma šiddīnušu they should give him there my share of the wool CCT 4 60:24, cf. 1 kutšānam aš-ra-ka#:ma ana qātiya addī I have deposited there one kutšānu-garment on my account CCT 1 10b:6; kaspam aš-šra⁻ka#:ma aigipuni the silver which he entrusted (to the tamkāru) in that place BIN 4 26:39; aš-ra-ka#:ma lagoçe KTS 31b:14, cf. Kienast ATHE 40:15, also aš-ra-ka#:ma kāšapka liqi VAT 13458:28, cited MVAG 35/3 p. 104 n. a; aš-ra-ka#:ma šabbu BIN 6 29:36, cf. TCL 14 26:9.

J. Lewy, RA 35 85 n. 3.

ašrakamma see ašrakam.

ašrāku (ašrānumu, ašrānumma) adv.; 1. from there, there, to there, 2. here (RS and EA only); OB, Mari, Bogh., EA, RS, Alalakh, Nuzi, SB; cf. ašru A s.

[ašrānu (ašarānu, ašrānumma) adv.; in OB: aš-ra-ru-nu-um libunim they should bring (the person) from there Kraus AbB 1 53:22.

b) in Mari, Shemshara: aš-ra-ru-nu-galbēt mātim u ḫañameš kalūšu aš-ra-ru-nu-um-ma pažir there half of the population of the country and there, too, all the Haneans are assembled ARM 1 37:34 and 36; alta aš-ra-ru-nu-um ina birīl sinništītim šallāt you yourself are lying around there among the women ARM 1 69 r. 10', cf. aš-ra-ru-nu-um-ma in that very same place ARM 1 132:14;
ašrānu

ṭuppī annūm aš-ra-nu-um-ma ikkašdakama... la tallakam aš-ra-nu-um-ma šib (if) this tablet of mine reaches you there, do not come here, stay there. Laessoe Shemshāra Tablets 48 SH 878:19 and 23, cf. aš-ra-na-um šibma ARM 1 18:28, aš-ra-na uwašu they live there ARM 2 21 r. 14'; atta aš-ra-nil-um šanēmma... šukun appoint somebody else there ARM 1 118:28, aš-ra-na-um-ma ašra-ni-im ašib

MRS 9 111 RS 17.135:19; šinništu šaši ina šanūtiši ina aš-ra-nu la u'a'eršī I have not returned that woman there a second time (I have placed her under the supervision of her brothers) MRS 9 133 RS 17.116:17'.

f) in MB Alalakh: enūma PN aš-ra-nu-um illakam u zukkūšunu when PN comes there, give them permission to proceed Wiseman Alalakh 108:10, cf. ina aš-ra-nu ana panika ibid. 116:10 (both letters).

g) in Nuzi: x land ina aš-ra-na-um ma ina waššimma in the same location in the same region JEN 281:13, cf. JEN 589:18; we brought (the sheep) into the house of PN aš-ra-nu-um ma iktalū and they held (them) there AASOR 16 7:16.

h) in SB: kimti amēli aš-ra-na pahrat the family of the man is assembled there LKA 70 i 4, see TuL p. 49.

2. here (EA and RS only) — a) in EA: amur aš-ra-na ša i-ba-ša-te alānika gabbu anāku... lu našraku see, I am watching over all your towns here where I am EA 230:6.

b) in RS: enūma itti šarri u ittiša gabba šulnu aš-ra-na itti šarri bēliša minummē šulmanu ŋemā literruni while everything is fine here with the (matters of) the king and myself, they should inform me about whatever happens with the king, my lord MRS 9 222 RS 17.383:7.

ašrānumma see ašrānu.

ašratu s.; (a poetic word for heaven); SB*; cf. ašru A s.

šamē ibir aš-ra-lā(var. -tum) iḫḫamma (Marduk) crossed the heaven, surveyed the sky En. el. IV 141; šapliš aš-rā-lā udannina qaqqarša under the sky, whose region I made firm (I will build a temple for my abode) ibid. V 121.

ašriš A (ašariš) adv.; there, thereto; OB, SB; cf. ašru A s.

[kij].bi.eš = a-ša-ra-iš OBGT II 15.
ki.bi.a nam.nin.zu hé en.ga.e : a-ša-ra-bēš lušta lu šāpatu there your overlordship is indeed famous RA 12 74:43f.; ki.bi.a *Innin nam.nin

454
ašširī A

gū.sā.bi sāg.a.n.šē u₄.mī.ni.in.ił.la : a-dā-ri-ī šītar ana šarrātu nāḫārsunū ruttibīnā be elevated there, O šītar, to the queenship over all of them TCL 6 61 r. 11f., see RA 11 149:31; ki.bi.a ab.gā.gā.e.dē : dā-ri-ī isā-kā-na (in broken context) BA 5 646 No. 12:7f.

uru.bi dingir.bi.e.nē ki.bi.še ba.an.gū.ru.ukī : ša ša šulūt aš-ri-ī ikkanū ūnā the gods of that city remain crowing there Lugāle I 40; xa.a.ugu.ña.šē ki.bi.še ba.ma.da : ana amat a-bi(!) ădīnū aš-ri-ī țillīnī he (Nergal) went to his place according to the command of his begetter SBH p. 74 r. 13f.; difficult: in.kīn.kīn.kī ḫīdīn ḫī.ū ḫī.ab.kīn. kīn.kī : ûšēmēma amat qibitišu šītu aš-ri-ī ûšēmēma BIN 2 22:84f.

a) in OB: ăšītu panānumma matīma 1 šē.gūr 2 šē.gūr še'am šītu a-ša-ri-ī us alqē'mma never, previously, did I get less than two gur of barley from there TCL 18 150:12; šumma a-ša-ri-ī ḫaspmā ḫasēh if he needs the silver there (give him the silver) VAŠ 16 79:22; inanā a-ša-ri-ī la tataddā[ā] kī now, do not go there ABIM 19:15; the slave girl should come to me (and) I will send you (the money) a-ša-ri-ī ûdēnūa pa(y) (pl.) it there PBS 7 51:15; altu a-ša-ri-ī ûšēm idēnūa ûšēm kīnā ûšēm a-ša-ri-ī qa-du(!) x ūdū[â]kūnm hand out the barley there and I will give you barley with . . . for the barley (you have given out) there Sumer 14 55 No. 30:19 and 22; ana mimma a-ša-ri-ī ša aţāt išbāšū ūppis make calculation as to whatever (staples) are there, according to the prevailing rate of exchange TCL 18 147:16; a-na a-ša-ri-ī wa-sa(text -aš)-bi-im us tâppalār are you not afraid to live there? TCL 1 40:20, cf. a-ša-ri-ī ūšēšibū ibid. 23, also (with waššū) ibid. 4, 5 and 7. Krauss AbB 1 111:8, YOS 2 38:17; the gardeners ša a-ša-ri-ī wsābišu TCL 17 13:18, cf. ibid. 57:23, aţāszā ša a-ša-ri-ī waššat Krauss AbB 1 28:33, a-ša-ri-ī bâṣib CT 6 21b:17, a-ša-ri-ī ûazz OECT 3 73:18; note a-ša-ri-ī-sa ma tuššaša ABIM 26:30, a-ša-ri-īs ma TCL 18 82:8.

b) in Mari: there half of the population is assembled a-ša-ri-ī kušū get there! ARM 1 37:37, cf. a-ša-ri-ī akassādam ibid. 5:42 and 22:15; ēlē a-ša-ri-ī ġerub the time is near to march there ibid. 5:23, cf. a-ša-ri-ī a-na elīm ARM 2 21:25, also ibid. r. 7; since you are in GN a-ša-ri-ī ġerub (which) is quite near to there ARM 1 91:7.

c) in lit.: aš-ri-ī [LÚ].MEŠ rabātī aš-ri-īšī UGULA LÚ.MEŠ GĪS.TUKUL(!) ul iz[zau] at that place neither the officials nor the overseer of the armed men are in position KBo 1 11 obv.(b) 36, see ZA 44 118 (Uršu story), cf. ana aš-ri-ī šaškālū(!) (for waššākū) ibid. r.(b) 27; ana kisigisunu aš-ri-ī šištumma (Sum. damaged) RA 17 178 Sm. 20+ ii 18; for aššī Tiamat En. el. IV 60, and similar passim in En. el., see aššu A s. mg. ia.

Landsberger, OLZ 1923 72; von Soden, ZA 41 105 and 127 n. 1.

aššu A (*waššu) adv.; humbly; SB; cf. aššu A B v.


ana šišṭūši Anunnaku aš-ri-ī šuḫarruru upon whose counsel the Anunnaku remain humbly in silence Hinke Kudurru i 8.

aššu A (waššu) adj.; humble; OB, MB, SB; cf. aššu A B.

i₂.lu.₄.sunx(ûnû).na = wa-ak-[rum] OB Lu A 95 and B ii 21.


a) said of themselves by kings: wa-ak-ûmun muštûqimûqûm CIH ii 18 (prologue), aššu rabûtu LHII 59 i 13 (Hammurapi); aššu na-i-du AOB 1 38 No. 2:3 (Aššur-uballiṭ I); aššu kanšū šaššû mutnennû pâlûh DN the humble, submissive, pious, ever praying, worshiping Nabû (and Marduk) AnOr 12 p. 303 i 4 (Šamaš-sum-ûkin kudurru), cf. 5R, in lex. section; rēšû mutnennû aš-šru kanšû pâlûh ilûtiššûnu rabûti Boğer Eschar. 12 i 17; aššu kanšû mutnennû pâlûh bēl bēl VAB 4 86 i 2 (Nbk.), also ibid. 214 i 3 (Ner.), aššu kanšû ša ūštâ puḷuḫûti
ašru B

ibid. 262 i 5 (Nbn.); va-āš-ru-um šaštam ša palāḫ iši ... šummu šurrušu VAB 4 60 i 16, cf. va-āš-ri šašti ibid. 64 ii 2, and passim in Nabopolassar; wa-āš-ru šaštu VAB 4 100 i 3, and passim in Nbk.; jāši āš-ru šaštu ša palāḫa iši mutūḫ ibid. 210 i 25 (Ner.); āš-ri sanqa VAB 4 176 i 9 and dupls., va-āš-ru sanqa ibid. 104 i 9; āš-ru sanqa ZA 4 240 i 13.

b) said of other persons: āš-ru kanšu Lambert BWL 80:166 (Theodicy); āš-ru-um-ma palāḫ kitmsu Afo 19 63:62.

c) negated: lā palāḫ iši lā āš-ru OECT II 6 pl. 8 K.2872 r. 7, cf. māra lā āš-ru lā sanqa ZA 4 240 r. 14, [la] palāḫ iši lā āš-ru Afo 19 63:63; see also Lambert BWL, in lex. section.

Landsberger, JNES 14 146 (for the reading summa); Falkenstein Götterlieder p. 40.

ašru B (fem. ašīrtu) adj.; taken care of; OB; cf. ašāru A.


For Thompson Rep. 257 r. 3, see ašīrtu A.

ašru A (ašaru, āšru) s. masc. and fem.; 1. place, site, location, emplacement, 2. region, country, city, building complex, sacred space, cosmic locality, 3. in idiomatic expressions; from OAkk., OA, OB on, Akkadogram in Bogh.; masc., but fem. in a-sar ša-ni-ti (KBo 1 1:62), ašaru OAkk. only, see MAD 3 p. 76, āšru OA only (Belleten 14 226:22, KT Hahn 6:13), pl. ašrā, ašrātu (ašrānī EA 147:42; wr. syll. and KI; cf. ašar, ašarimmā, ašaršana, ašrākam, ašrānu, ašrā, ašrō, A).

ki-ki = aš-ru, er-šem.tum Sb II 180f.; ki = āš-ru, eretu. Hh. I 122f.; ki sag. gaštu nam.m-e = ašar la a-ri, ki pād. da.nam.m-e = ašar la ud-di Antagal G 143f.; di-bi-ir ki ne.ŠININ = ašar u-ša-an-di(i-e) (the place of the bowler Diri IV 296; Sumerian compounds beginning with ki - Akk. ašar, e.g. Izi C i 1–55, ii 1–31, iii 1–15, Kagal C 81–91, 294–303, are listed under the second noun. lu ki.ba.ud = ša ašar-šu ša-bu-lu OB Lu A 293.

za-ag zag = aš-ru[u] Idu I 155.

ku.ē ki.si.gi.ga.a.aš (gloss: aš-ra-am ša-qum-mi-š) mu.in.kin.kin the Fish, in silence, looked for the (Bird's) place Bird-Fish Disputation 107 (courtesy M. Civil), gloss from CT 42 47 BM 65147 ii 10; (ēvar.) ki.šu.me ša ki.igi.la.ni in. ne.a. gin.na: o-ne šu.me ša, a-sar ni-iš i-ni-šu il-šuš-sum ma he went to Esunmēš, his preferred sanctuary Lugal LX I 7; Dara ki.ki.gu.gi.ni ši im.ma ra.an.tū.m mana: En ana aš-ar tištīti ithalka Ea has taken you away to the place of purification 4R 25 iv 45; ed.in-na ki.ki.šu ud.dan.še = ana sēri āš-ri el-li ASKT p. 78 No. 9 r. 1f.; ki.ki.šur.še = ana aš-ri ša-nam-ma CT 16 46:166f.; Dugal.bān.dā kur ki.su.ū.dā.še = [še ...] 3min ana kur-i a-sar ru-u-gi [...] DN [went] to the mountain, the far-off region CT 15 41:1f.; engur ra ki.šu.ū.ba a mu.da.an.dē: ašar a-sar ma-dī mā wādāš the water carried it (the ruined city) away to the nether world, a region of desolation BRM 4 9:20f.; ki.si.ili.ma: a-šar šanlim Sumer 11 pl. 6:3 (OB).


AN = aš-rum, aš-ru = kum-šu STC 2 pl. 5 2f. (comm. to En. VII 135); zi = [ša]-rug Comm. to En. VII 40; ki-bi ma-la-šu / ki / kaš-d ū šā-e te-ši CT 41 30:16 (Alu Comm., to Tablet XLV).

aš-ru = bi-i-tu Malku I 259; [aš]-ru = bitu Explicit Malku II 108; aš-ru = [šubtu] ibid. 159; aš-ru = ša-m[u-š] Malku II 100.

1. place, site, location, emplacement — a) in gen.: aš-ru-un-ni ta-šu šišāti (see šišātu mng. 2) KAR 158 r. 31; ima aš-ri šuštu attādi karāši I pitched my camp in that place OIP 2 74:74; PN aš-šar dalītim lunāl let PN sleep at the place where the door is KT Hahn 6:27 (OA); whatever borders PN has established for you aš-ra-šu-ma lu šatu their location should be kept MRS 9 188 R8 17.292:11; if a falcon hunts KI Lugal šmā
a§ru A

and flies around the place where the king is
CT 39 28:6, cf. summa LÚ KI LUGAL NĪĞ-N-sá
if a man walks (in a dream) around the place
where the king (stands) MDP 14 p. 49 i 8, and
passim in this text; a-sá-r li-bbiṣšu lauššiṣši
he will establish her where he wants BIN 4
11:11, cf. a-sá-r li-bbiṣšu lullik CCT 2 4a:30
(both OA), also MRS 9 127 RS 17.159:39; a-sá-
li-bbiṣa VAS 10 214 i 9 (OB Aguṣaja); you mix
these medicinal plants into the blood of a
black snake a-sá-r ma-ka-li-šu TAG.MEŠ and
smear it on the place where it hurts him (the
person seized by a ghost) KAR 56:4; note in
the adverbial case: dš-riš Tiamat ...
panuššu iskun he set out to Tiamat’s place
En. el. IV 60, cf. dš-riš Laḫmu u Laḫmu
ibid. III 4 and 68, cf. also dš-riš īli[n]ī AFO 19
58:142; for ašru in construct with nouns
describing the activity typical of a locality
such as ašar šiṭṭim see šiṭṭu, see also sub ūrur,
dīnu, piṣiru, pursuṣu, šulmu, šimtu, tāpizuru,
tēbibu, tēdištu, tēšitu, ūnu (u milku), also of
a locality of a specific activity such as ašar
tāḫaṣ, see tāḫazu, see also sub kukku,
kīmītu, marktu, mīšṭu, naqrabu, nukurtu,
tallaktu, tamḫāru, taqrubu; for a specific
situation see ḫuṭu, ikkibu, lemtutu, nēṭu,
nišṭru, parṣu, purzu, šulmu; for a locality
having characteristic features such as ašar
ṣānumu, see ṣānumu, see also ḫubūr, ṣeru, šunāmu,
ṣumā, ṣuqāqiu, etc.

b) place destined for a building: aš-ra
šātu ana šiḥšišu ina ṭinnatu ... ašpik I
piled up that entire emplacement with bricks
AKA 96 vii 79 (Tigl. I); aš-ra šātu inīššu
nīnna that location had become too small for me
(to train horses, drive chariots) Borger Esarh.
59 v 47; wa-ši-ri-im šāti ṭillīna I purified
this place VAV 4 62 ii 42 (Nabopolassar), cf.
ibid. 146 i 49 (Nbk.); aš-ar-ša la ēnīma la
unakkīr temēnṣa I did not change its (the
temple tower’s) location nor move its
foundation ibid. 98 ii 7 (Nbk.); ummānu
mušu aš-ar-ša uš-ta-[am]-hir I assigned
expert workmen to its (the temple’s site)
(and they explored the foundation terrace)
ibid. 240 ii 56 (Nbn.); aš-ra-uš-šu gi-paradu
ušarṣidma in this location (i.e., in the Apsū)
he founded his gi-paru En. el. I 77; aš-ar-šu
umassāna dannassu aššud I cleared its
emplacement and reached the rock under-
neath Winckler Sar. pl. 48:16.

c) emplacement of cities, gates, etc.: GN [a]-ša-rī-su il-ni he moved the emplace-
ment of Kiš AFO 20 43 ix 20 (Sar.), also
(corresponding to Šum. ki.bi bi.gi) iii 31f.,
ibid. 36 iv 31, wr. Ki-su ibid. 76 v 16 (Naršā-
Sin); ašar-šu u unassītma šāšubu ĕl imnudu
none (among the former kings) had its
location cleared nor conceived the idea of
resettling it Lyon Sar. 15:45; ašar mas-
kan-šu uḫalliq I even destroyed the very
place on which it (the city of Sidon) stood
Borger Esarh. 48 ii 70; the old Tabira gate
aš-ar-šu umassī dannassu aššud WO 1 256:8
(Shašm. III); referring to water courses:
from the Husur River māmē dārdāti aš-ar-ša ušardā
I made its course bring down a permanent
water supply OIP 2 98:90 (Senn.), cf. aš-ar-
ša ubahā ašṭē’ēma I searched for its (the
Euphrates’) old bed VAV 4 212 ii 3 (Ner.).

d) location of stelas: narē ištu aš-ri-šu-nu
la [u]šamsak šāmni lēpšus he must not
topple the stelas from their location but
anoint (them) with oil Scheil Tn. II r. 62, cf.
narā ētu Ki-šu la ṭadakki do not remove my
stela from its location Unger Bel-harran-bēl-
susur 23.

e) location of an ominous feature in
extispicy: šumu martu Ki-ša pa-rīk if the
emplacement of the gall bladder is crosswise
PRT 131:3; ašar īdi māt ubānim kakkun
šakīma a weapon mark is at the base of
the “finger” region RA 27 142:7, cf. aš-ar
inīlitī ubānim ibid. 17 (OB), aš-ar mukīl rešī
JCS 11 96 No. 3:9 (OB ext. report), wr. Ki
mukīl rešī Boissier DA 39 ii 3 (SB), etc.; note in
Izbu: if its horns aš-ar uznēšu ... šakna
are placed at the location of the ears CT 28
32 80-7-19,60:4 (Izbu).

2. region, country, city, building com-
xplex, sacred place, cosmic locality — a)
region: ašar Šamaš la ēnimmār a region
where the sun is not seen CT 22 pl. 48 obv.
(mappa mundi); aš-ri šulnim eštešināšim I
searched for safe regions for them (the people)
ašru A

CH x17 (epilogue); šadé marsūti aš-ri pašqūtī steep mountains, difficult regions OIP 2 114 viii 37 (Senn.), cf. ina dš-ri namrāši AKA 267 i 40 (Aan.); ĥursānī šaqūtī ša a-šar-šu-nu šarru ajumma la iba’ā high mountains through whose regions no king ever passed AKA 52 iii 38 (Tigl. I), cf. ša šarru ajumma a-šar-šu-nu la šiguma TCL 3 328 (Sar.), also ĥursānī bērutī a-šar la mēloqi Weidner Tn. 12 No. 5:34; difficult paths ša a-šar-ši-na šugūdul. Lyon Sar. 2:11; dš-ri bērutī remote regions Weidner Tn. 31 No. 17:48; I had brought various stone blocks and precious stones ultū gēreb ĥursānī a-šar nābītinšunu from deep in the mountains, the region of their origin Borger Esarh. 61 v 81; towns in the neighborhood of Sidon a-šar rēti u mašqūtī bīt tuklatīšu a region of pastures and watering places on which it (the city) depends ibid. 48 iii 8; he crossed over to GN on the other side of the lagoon ina aš-ri šuṭu imid šaḍāšu and disappeared in that region OIP 2 85:10 (Senn.); ša ina šadē nesātī a-šar ru-uq-te usbūma who lives in far-off mountains, a distant region TCL 3 65 (Sar.); māṭīti ša aš-ri umēššāršunātī ana aš-ri-šu-nu ittašū I released to them the country I had taken and they settled (again) in their native region KB o 1:23 (treaty); a field a-šar saḫmi; in the region (called) saḫmu RA 23 152 No. 43:8, cf. a-šar Tawarre ibid. 152 No. 44:1, a-šar Įtēna HSS 9 98:4, a-šar Kabaraša JEN 487:9, field ina Nuṯi a-šar kušti ša PN HSS 9 109:5, and passim in Nuṯi referring to specific regions; ina KI NU ZU imaqqūt he will perish in an unknown region Labat Calendrier § 41 ii 11, and passim, cf. LKA 120 r. 2, also a-šar la iḏā [ . . . ] CT 38 50:56 (SB Alu).

b) country: kur Ādašu . . . a-šar-šu-nu lumaššēru (the people of) GN (became afraid of my attack and) left their country AKA 55 iii 67 (Tigl. I), cf. ultu dš-ri-šu-nu assuḫšūnātī I deported them from their country Lie Sar. 67; RN ša a-šar-šu rīgu Nātnu whose country is far away Streck Asb. 136:46, cf. ibid. 20 ii 96; ina aš-ri-šu-nu ulēššēnšātu I settled them in their own country VAB 3 p. 89:23 (Dar.).

c) city (EA only): uṣṣur šu naṣ(α)ratā aš-ru šarrī ša ittika you must indeed guard the city of the king as is your responsibility RA 19 105:5, cf. naṣ(α)ratā aš-ru šarrī ša ittika EA 99:8, also 293:11, 321:25, 322:16; šalim a-šar šarrī bēlija ša ītēja EA 267:18; neither my father nor my mother šaknāni ina aš-ri annē has placed me in this city EA 286:11, cf. ina aš-ri annēm anāku šātu aradka EA 53:4; he has sent his men ina šabat māṭīti Amqī u KI.KI to seize the lands of Amqī and the towns EA 140:30.

d) building complex — 1’ in secular context: PN u antum rabitat a-šar bītim nāḫhidama put the entire extent of the house into the care of PN and the oldest slave girl CCT 3 14:25, cf. appūtum a-šar bītim šaṣṣira BIN 6 5:7 (both OA); enūma aš-ru šu uššal-šarumā when this building becomes old AOB 1 70 r. 10 (Acd. I), cf. aš-ru šātu uṣṣur ša:nī; bīt ūdātī aš-ru nakī the seat of the administration, the sophisticated place (which holds the realm together) Streck Asb. 4 i 24, ina . . . aš-ri suggūdū in the awe-inspiring place (in which resides the very essence of kingship, referring to the bīt ūdātī) Borger Esarh. p. 41 ii 21; referring to a royal residence: [ina] GN ina aš-ri aḇibika in the land of the Hittites in the place of your grandfather JCS 1 243:15, cf. ina aš-ri Ĥatušili aḇišu KB o 1:7:41, ana aš-ri ša šarrī KUB 3 34:1 and 6; referring to a tomb: do not commit an offense against this tomb and these bones a-šar-ši uṣṣur but safeguard its emplacement YOS 1 43:6.

2’ in sacral context: aš-ri šādu ina qibītika temenšu ina maḫrīka li-bur pitigṭasu . . . ina īrsēti šu kinaš may this temple’s foundation, upon your command, last to serve you, and its clay walls remain firmly established on the ground Creig ABRT 2 13 r. 9, cf. ītī aš-ri u kīgalli likūna temenšu may his (kingship’s) foundation be as secure as (this) temple and (its) foundation ZDMG 98 36:13 (Sar.); aš-ri saqīšūnu šu kīn aš-ru-uḵ-ka (var. aš-ru-uḵ-ka) let your sacred place be established in their sanctuaries En. el. IV 12; aš-ru-ušš-su ša nubāṭṭašu En. el. V 126
and 128, cf. āš-ru-uš-šu-un iḫduru šunu āš-ruk-ša ibid. IV 74; takpirtu KI.BI ukū-ša you consecrate this building with a takpirtu-ceremony RAcce. 44 r. 13, cf. ša biti šuḫtu āš-ri-šu bārā uššar the diviner releases this temple (from the status of holiness) RAcce. 44:2, also ibid. 40:2; āš-ri šumdulu spacious temple (in broken context, referring to Eneslam) Böllnicher Nergal 3:5, cf. kisš uššar ēš-ri šumduli 1R 29 i 24 (Šamši-Adad V); ina ... āš-ri ša qaš on (the dais of Šamaš) the elevated place AOB 1 48 i 20 (Arik-dān-ilī), cf. KAR.ZA.GIN.NA āš-ri ēšš la Streck Asb. 288 iii 19; the goddess who had left her abode taššu aš-šar la simātī[aša] and had taken up residence in a sanctuary not befitting her (standing) Thompson Esarh. pl. 14 ii 11 (Asb.); aš-šar-šu nadima emi karmīs its (the īqāpu)’s complex was in ruins, it had become a pile of debris YOS 1 45 i 41 (Nbn.); note the use with ēš-šar aš-ša-e-ki āššene’u allika ana palāš il[aši] I constantly visited your shrine, came to worship your godhead Streck Asb. 190:13, and passim in Asb., Esarh., Sin-šar-iškun, Nabopolassar, Nbk. and Nbn., wr. ina āš-ša-ru-at DN u DN₂ VAB 4 66 No. 4:5 (Nabopolassar), also mušṭēš āš-ša-e-ši-šu Hinke Kudurrur i 24 (Nbk. I), mušṭēš āš-ša-e-ka Streck Asb. 300:8, and passim in Esarh., Nbk., Nbr. and Nbn., also āš-ša-at DN u DN₂ bēšēš iššē’ema VAS 1 37 iii 8, ša āš-ša-at ilāni [iššē’ad] BBSt. No. 10 i 8 (both NB kudurrur); rare in lit. texts: āš-ša-at balatī lušiṭi’ma BMS 11:13, āš-ša-at ilā išṭāni’i KAR 321:9, āš-ša-at ilī u parakkī KIN.KIN-ma CT 40 35:10, cf. ibid. 7 (SB Alu), also mušṭēš āš-ša-at OECT 6 pl. 13 K.3515:14; note in a protasis: summa aš-ša-at ilī išṭēnē’i if he always visits the shrine of the deity CT 40 11:67; NABI āš-ša-at Ḫtār KIN-ma ādamqta īmmar this man will find favor when he visits the shrine of Ḫtār (as a prescription) AMT 37,2:8, also AMT 47,3:34,4 r. 8; note with lamādu: aš-ša-la-ša-a (for ašrāṭiṣa?) litammad RA 15 174:7 (OB Aquaja).

e) heaven: Enmešarru rubā ša aralli en āš-ši u KUR.NU.01.x.A the prince of the Arallu, the lord of the heaven and the nether world Craig ABRT 2 13 r. 2; aššu āš-ri(vars. -ru, -ra) ilnā ṣutṣa ṣaḫa because he has created the heaven, fashioned the nether world En. el. VII 135, for comm., see lex. section, see also aššu.

3. in idiomatic expressions — a) in verbal idioms: see aššu, ena, nakāru, paḫaru, šakānu, tāru, uṣuzzu.

b) in adverbial phrases — 1’ ašar ... ašar here ... there: aš-ša-ar 2 u₈[H.L.A] aš-ša-ar 3 u₈[H.L.A] aš-ša-ar 5 u₈[H.L.A] TCL 18 125:16f. (OB); aš-ša 2 mētim aš-šar 3 mētim two hundred here, three hundred (men) there ARM 1 42:32, cf. aš-šar 1 KUŠ aš-šar 2 KUŠ aš-ša[r] 3 KUŠ] PBS 1/2 63:9, cf. also Aro, WZJ 8 572 HS 114:24f. (both MB); aši abulallētu u saṣṣašiṣu aš-šar iksir aš-šar ulabbī[s] (the wall) with its gates and towers (RN) had repaired in places and resurfaced in others AOB 1 86:37 (Adn. I); aš-šar 1 KUŠ urradu u aš-šar ... 1 KUŠ u u-tu urradu in places they are going down (digging) to one cubit, in others to one cubit and a half BIN 1 8:15 and 17 (NB let.).

2’ ašar šumű everywhere: aš-ša-ar ina āššar ina āši (in broken context) ABL 1342:7 (NB).

3’ ašar Šamši in the open: aš-šar 1 ṣu-raš maṣṣikta uḫ išnu (he) the king did not employ a ruse openly(?). Tn.-Epic “v” 7; ašar 1 ṣu-raš la tuṣaribši you must not bring it (the image of Ištar) into broad daylight AKA 165 r. 5 (Asn.), cf. ki.[U]tu = ki ṣu-ṭu-[ši] Iṣi C i 23.

4’ ašar iṣṭēn together, unanimously, at one place: pišunu a-[šar] iṣṭēn iškunuma they made an unanimous agreement CT 4 2:12 (OB let.); nisḫātu aš-ša-ar iṣṭēn lišmiṣa CCT 2 25:18 (OA); še’uṣu aš-ša-ar iṣṭēnma kapik LIH 28:10; aš-ša-ar iṣṭe-en tupahḫarši you will collect it (the enemy country) in one place YOS 10 11 ii 26, but aš-šar iṣṭ-e-a-at ... tu puḫḫuru Bagh. Mitt. 2 57 iii 4 (all OB), cf. also (the oil bubbles) aš-ša-ar iṣṭēnma izīqa CT 3 4:60 (OB oil omens).

For aš-ru[H.L.A] as Akkadogram in Hitt., in the meaning “sacred places,” see
ašru B
A. Archi, Studi Micenei ed Egeo-Anatolici 1 83ff. For the mng. “building site,” see Baumgartner, ZA 36 30ff.
ašru B s.; (a disease affecting the head); Bogh., SB*; Sum. lw.
sag.ki.dū.bē = aš-ru Kagal B 248.
asrukkatu see aslukkatu.
ašša (aššu) conj.; 1. as soon as, 2. because, inasmuch as; NB.
1. as soon as: aš-ša šutēlāšu x-x-ša ana šarrī bēlīja ašṣappara as soon as it (the star) has come near it (the constellation), I will report about its .... to the king, my lord ABL 1113 r. 1, cf. aš-ša šibātu attassā as soon as I report it (see šibātu A mbg. 4b-2’) ABL 1286 r. 1; aš-ša anāku attassī mimma ša šebātunu ... teppuṣa’ as soon as I leave, you do what you want (and what is bound to cause losses for the Ekur) YOS 3 63:12, cf. aš-ša anāku ina Uruk as long as I am in Uruk ibid. 7; aš-ša atteṭṣu anāku ana kūnu niqē anandakk a as soon as I leave, I will give you offerings as replacement YOS 3 60:18, cf. aš-ša ittarādu as soon as they (fem. pl.) come down YOS 6 71:22, aš-šu atta u PN ina šulum tattalkanu as soon as you and PN have left safely YOS 3 22:6; aš-ša an[a pani]ja tallaki as soon as you come here UET 4 174:13.
2. because, inasmuch as: aš-ša a nittekiruš ana biltiši i-ta-ra because we have rebelled against him (the king), it (the crime) will be charged to us ABL 301 r. 3, cf. aš-ša itti bēl dabābijā tuttatassū because you have sided with my enemy ibid. r. 7; 1 me l lim ša aššu aṭṭāa ana kuppāri ša šarrānī bēla illīku u aš-ša la pāršišu šunu ina ūtupārətu lā šatrū as to those which are mine, (there are rites) a hundred thousand which should be used for the purification of the kings, my lords, but because they are not among our rites, they are not written in the scholarly literature ABL 1215 r. 8f.; aš-ša anāku eμuqqiš aṭṭārə ṣepṣu they have done (it) because I have sent my army ABL 289 r. 5; aš-ša-a Nisanna uṣṭētiq tušū tēnəmmēna ... niṣap-pa ra inasmuch as he has already let the month of Nisanna pass by, we will (soon) hear news and report ABL 261:12; aš-ša lību ša aq̱arrakku ēṭəpsu̱ma because you have done what I ordered you ABL 291:8; cf. TCL 9 138:27; aš-ša UCP 9 57 No. 2; 8 (coll. J. J. Finkelstein) remains obscure.
ašša s.; (a designation of an alabastron); EA; Egyptian word. [x N]A4 ir-ri-du šumma šūma mali aš-ša šumu š x stone ērritu-containers full of scented oil, called ašša EA 14 iii 44 (list of gifts from Egypt).

asšābu see asšum prep.
asšābu see aššābu.
asšābu (waššābu, uššābu, fem. (w)aššābu) s.; tenant, resident; OA, OB, MB, Nuzi, SB, NB; waššābu ABIM 33:7, pl. aššābu RAcc. 76:19, 24, 77:34, 50, r. 2; cf. aššābu. [lā].ku(copy ur), [l]ā.gan.ku = aš-ša-[b]u CT 37 24 r. ii 21f. (App. to Lu); E.xa.xē}s da ṣ.gal.la ku.la = kēṣīri u uš-šā-bi house for rent, house of a tenant Ai. IV 4.
gan.ku niq.ne.ru : uš-šōb rag-gru Lambert BWL 241 ii 54.
em-me-di = uš-šā-bi (var. aš-šā-bi) Malku IV 208; Ē.naṟ.ṛa / Ē aš-šā-bi... Ē.naṟ.ṛa / Ē ḫubulī
aššābu

house pledged against interest: house of a tenant, house pledged against interest: house of a debt

RA 13 28:19f. (Alu Comm.); aš-šā-bu 𒌑 ša-aš-bu
Tablet Funck No. 2 r. 3 (Alu Comm.), see AFO 21 pl. 10.

a) tenant (of a house) — 1’ in OA: măššu ša ú-ša-bi₂ ina bišim tiššēšīnī: why do you let (others) live as tenants in the house? 
BIN 6 20:20

2’ in OB: ammēšin anā bišim wa-ša-ba-am tiššēšīb gibima [wa-ša-ba-um ina bišim liši] why did you allow a tenant to live in the house? give orders, the tenant should leave the house TCL 18 134:9 and 11; šumma liškas a-ša-ba-[am] PN liššēšīma if you wish, let them evict the tenant PN VAS 16 170:7; you have not sent me a report about my house [wa-ša-ba-am šu-ši-ib let a tenant live (in it) ibid. 196:16; ana wa-ša-bi-im ... iqtabi (when the owner) says to the tenant BE 6/135:20 (case and tablet), cf. ūm wa-ša-ba-um ... ittasi when the tenant moved out ibid. 23, also BE 6/1 36:29; ana mānahti bišim ša wa-ša-ba-im išakkantu as to the improvements to the house which the tenant will make BE 6/1 35:18; PN wa-aš-ša-bi ša sḫq Akūtim BE 6/1 82:17; aššu ḫurqim ša wa-aš-ša-ab-im ša ina biš PN ẖaqluna on account of the woman tenant’s stolen property, which was stolen from the house of PN ABIM 33:7; bēl bišim aššum wa-aš-ša-[am] ... ina bišišu n[ēšši] ina kaspim ša wa-aš-ša-bu-[um] iddi[nuššum išši] the owner of the house forfeits the silver which the tenant has given him because he (the owner) has evicted the tenant (before the completion of his term) Driver and Miles Babylonian Laws 2 36f. § E 17 and 21, also ana wa-aš-ša-bi-[im] ibid. 12 (CH).

3’ in SB: [there will be] evil magic and sorcery in the house EN 𒆠 u NIN ša aš-ša-bu ša uš-[...] they will [...] the lord or lady of the house, variant: the tenant (living in) the house CT 40 21:7, cf. 𒆠 šu [or ša]-ša-ba-ša ša-aš-bu ša KUR.MEŠ (preceded by lišbi aššišku ul išš) ibid. 5:11 (SB Ahu).

4’ in NB: bat(!)-gu aš-šā-bi ina lišbi išakkān the tenant will make repairs in (the house) RA 10 68 (pl. 6) No. 40:41-22.

b) resident (said of a deity with respect to his city): Anu Antum Iṣtar Nanā u ilāni aš-aš-bu-šu ša Uruk and the (other) gods residing in Uruk RA 28 32f. 47, also ibid. 19, 77:34, 50, and r. 2.

c) alien(?) resident (of low status) in a town — 1’ in MB: ša LÚ.SI.AŠ GN 9 amī-li šu ana pa aššu nina ša aššu ša ši aššu ši še bar idnāššu[nāšši] (see amīlūtu mng. 2b) BE 17 83:17.

2’ in Nuzi: naphār 5 LÚ.MEŠ aš-aš-bu ša GN ša PN ana qaš PN₂ ša naddu in all, five men, “tenants” of the town GN whom (the prince) Šilwaṭeṣu has given to PN₂ (the latter will return all of them to the haššuḫu-official PN₂) HSS 13 265:6; ṭuppi LÚ.MEŠ aš-aš-bē ša diqti PN PN₂ tablet with the (names of the) “tenants” in the district Nushru under PN₂ RA 28 38 No. 6:1, also (following a list of persons qualified as GIS, ŠAN, Šuṣarru and four who have been “released to their houses”), in all 11 LÚ.MEŠ aš-aš-bē ibid. 16; PN aš-aš-bu-e (first in a list enumerating names summed up as naphār 12 LÚ.MEŠ ša aš-aš-bu line 32) RA 28 39 No. 7:22; PN PN₂ PN₂ e-te-nu na-aš-ša LÚ.MEŠ aš-aš-bu-ú ibid. 37 No. 4:11; barley for LÚ.MEŠ aš-aš-bē (beside barley for ṭarkib narkabti, iliš iliši and nakkuṣši) RA 23 158 No. 63:11, and note the summing up: barley for 97 ša ṭarkib narkabti 83 ša nakkuṣši 167 ša iliš iliši 118 ša aš-aš-bē. MEŠ ibid. 18; distribution of large quantities of barley to named persons, to ṭikaru-farmers and ana LÚ.MEŠ aš-aš-bu ša ēbētān[n] to the “tenants” living beyond the canal HSS 13 223:2, cf. ana aš-aš-bē HSS 13 367:15; list of persons in groups (x LÚ.MEŠ ša PN after each group) x LÚ aš-aš-bē HSS 15 60:47; (distribution of small amounts of barley to persons, animals, etc.) 10 (šila) ŠE.BAR.MEŠ 3-ri-qa ana 35 LÚ aš-aš-bu išišu HSS 16 234:31; note in a declaration in court: LÚ.MEŠ annātu aš-aš-bu these men are (only) “tenants” (they hold our fields by force) JEN 388:9; uštu biš PN aš-aš-bi šērē ša kirkizzu[ni] iššābu they seized the meat
aššābūtu

of the (stolen) piglet from the house of the “tenant” PN JEN 397:10.

3’ in NB: officials of Eanna addressing five persons u Lú dš-dš-bi-e ša īna URU GN LÚ.QAR ša ibrīši ša Uruk a-saš-bu (for aššu) and the “tenants” who live in GN as the . . . of the Lady of Uruk (demanding the grinding of flour which is their obligation as “tenants”) YOS 7 18b:6, cf. aki Lú dš-dš-bi-e ša īna alānī ša Bīšī ša Uruk a-saš-bu ibid. 9 and 15; PN ša aššu Adad dš-dš-bi ina biti ša ramanišu itti LÚ.EKÁN.MEŠ muška leave behind PN from the (city quarter) Gate of Adad, (living as) a “tenant” in his own house, together with (his) men! TCL 13 215:3; ina šupalū ša a-saš-bi ša īna pan aši below the house inhabited by “tenants” which is outside the city TCL 13 223:8, cf. ana ašša-bi-e to the “tenants” Nbn. 26:14; 14 empty old clay vats ša īna qat Lú dš-dš-bi-e ša GN adi 2 dannātu ša Lú dš-dš-bi-e ša GN, due from the “tenants” of GN, including two clay vats from the “tenants” of GN (and ten from the LÚ.API.N.MEŠ, all belonging to the exchequer of the Lady of Uruk to be returned by a LÚ.API.N who is an oblate to the royal commissary of Eanna at a stated time) YOS 7 174:2f., cf. PN Lú dš-dš-bi ša PN 44 72:11.

Ad usage c: Gadd, RA 23 134f.; Koschaker, OLZ 1936 153; Hildegard Lewy, Or. NS 11 10 note 7 and ibid 327.

aššābūtu s.; tenancy (of a house); OB, NB; cf. aššubu.

nam.ge.an.ku.a = ašša-bu-tu Ai. IV iv 5; nam.ge.an.ku.a še ib.ta.an.e = ana ašša-bu-tim ū-eš-ē ibid. 6 and 7f.; na₃,kišib nam.ge.an.ku.a = min (= kunuk) ašša-bu-tim Ai. VI iv 5.

a) in OB: ana wa-ašša-bu̇̃tim E IB.TA,E he rented the house in tenancy Böhl Leiden Coll. 2 18 No. 75519, cf. še . . . ana ašša-bu̇̃tim ana kiširum . . . ušēši CT 8 28b:8; in texts from Nippur: nam.ga.an.ku.a . . . IB. TA.AN.E OECT 8 14:6, é . . . nam.ga.an.ku.a . . . IB.TA.AN.E PBS 8/1 90:4, also ibid. 102 ii 13 and v 4, nam.ga.an.ku.a . . . IB.TA.AN.E PBS 13 53:3.

b) in NB: bitu ša PN . . . ana ašša-bu̇̃-tu taddinu the house which PN let in tenancy TuM 2-3 26:3, also ibid. 27:2, 28:3, cf. še . . . ana ašša-bu̇̃-tu adi 4 šanāti taddin GCCI 1 35:6, ana ašša-(text -sù)-bu-tu adi ūppāi ana ūppāi . . . iddin Evetts Ner. 29:5, also ana ašša-bu̇̃-bu-ti adi 5 šanāti iddin Bn. 261:4.

aššaliḫuḫu s.; (a profession); Nuzi*; Hurr. word.

2 TUG.MEŠ SIG-tum ašša-al-šu-uk-[lu] two fine garments (made by) the a. (given to a woman along with other expensive garments, silver cups, purple dyed wool, oil, perfume) HSS 13 225;16 (= RA 36 203).

aššanu see aššunu.

aššaru adj.; expert; SB*; cf. aššaru A. dub.sah.um.na = ašša-ru (reading unerct.) Lu I 141 I.

dš-dš-ru ūfanī šūṛu [...] your expert mind, [your] precious [...] Lambert BWL 80:167 (Theodicy).

van Dijk Götterlieder 117.

ašṣatta see šūṭī.

aššatu (*aṣṭu, *altu) s. fem.; wife; from OAkk. on; stat. const. gen. aštī (rare in OB, PBS 7 100;10, CT 5 4:4, YOS 2 146:12, 8 141:38), altī (rare in SB, normal in NB); pl. aššatū; wr. syll. and dam (rarely sal in OAkk., OB, SAL.DAM in Mari, Alalakh); cf. aššatū, ištī.


lu.ERI.MI.Ezi dam dumu.bi gù ba.an.dé: a-a-ba ta-šu-u dš-sat-su u ma-raššu is-iš-ma the advancing enemy called for his wife and children Lugalo V 25; dam.nu.tuk.a.meš damu nu tu. ud.da.meš: dš-dš-tum(var. -tum) u šah muširi ušu šumu šumu they do not marry, bear no children CT 16 15 v 41f.; [dam].nu.ši: la muttāšku ašš-ti he who does not support a wife Lambert BWL 255:11, for Sum. parallels see Lambert, BASOR 169 63; dMe.dim.ša dam dIškur.ra.

462
aššatu

ko₂(kid) mēn : Šala al-ti Adad anaku Langdon BL 16 ii 4f.; [lū] dam.lū da nā.ā nam.ta-ga dūgad.[âm] : rāša aš-ti awīllum arišašu kābtums ma grave is the guilt of one who has intercourse with another man's wife Lambert BWL 119:3f.; dakkānu(KLIGBA.L) na mu.lu dam.tuk.a ku nam.bi.ā.gā : [ina] takkāni itti aš-ti amēlu la tūška do not stay (addressing Nergal) with a man's wife in the room OECT 6 pl. 29 K.5158 r. f., see ibid. p. 86, Sum. only in VAS 2 79:27, a. a Mu.ul. iff dam.zu dIN.lil.le a-ra.zu de-ra.ab.bi : abu DMIN dāš-at-ka [DMIN] tēlitu lāgbika father Enlil, may your wife Ninlil pronounce for you the prayer SBH p. 133:14f.; dam.mu ħē.me.en ma.ē en ħē.a : atā lu dāš-kitā anaku lu mutku you be my wife, your husband JTVI 26 p. 154 ii 13f.; she pays two minors of silver nig.mi.ū.ša as dam.mā.a.na : teraḏ dam-šu as the bridegroom's gift for his wife Ai III iv 45; lū dam.nu.tuk.a ħē.me.en : lu-u ša dam-ti nu.tuk at-[a] KUB 37 111:16.

iš-šu, mar-ḥi-tum = ašša-tu Explicit Malku I I74-174a; a-šu-ba-tu-nam = ašša-tum Malku I 164.

a) in OAkk.: Si-a-sa-at She-Is-the-Spouse MAD 1 p. 218 and 3 54; for sal used instead of dam, see Geb, MAD 3 54.

b) in OA: mutum u a-šu-tum ittapsu husband and wife separated TCL 21 214 A 3, also TCL 4 122:3; ʾissēr PN PN₃ PN₃ a-ši-tī-šu darrišu u bitišu to the debit of PN, PN₃ (and) PN₄, his wife, his children and his house TCL 21 237:4, cf. bīsū u a-ša-su u ērrišu Golenischeff 10:15; see MVAQ 33 No. 14; PN a-ša(!)-tām šuḥātim merat PN₃ eḫu a-ša-tam šantim ula eḫuza PN married the young daughter of PNₑ, he will not take another wife TCL 4 67:5 and 8, cf. PN panānum a-ša-tam la išuma ūnam a-ša-tam irtiši PN had no wife before, he now has a wife TCL 4 105:4f.; PN ur-a-ša-su-an-a-šu PN is his (the creditor's) slave, his wife (the creditor's) slave girl AHDO 1 p. 106 r. 13; annakām ašša-anamēma a-ša-at-ka ana mutum tattalaq I keep hearing here that your wife (left) for (another) husband Chantre 15:16.

c) in OB: sal-as-su PN BE 6/1 95:25; šumma awīllum māri wallāduma dam-su izimmu if a man abandons his wife after he has had children (by her) Goetze LE § 69; 29; šumma awīllum ana šugitum ša māri uldušum ūlu dam ša māri uṣaršišu cērim panišu ištakan if a man intends to abandon a concubine who bore him children or a wife who provided him with children CH § 137:75; šumma bēl aš-as-tam aš-sa-sū uballat if the husband of the woman sparing the life of his wife CH § 129:50f.; he does not abandon aš-sa-sū ša lašmu isbaṭu his wife whom the lašmu-disease has seized CH § 148:75; aš-sa-at-ka mārika u amātika ına šiβitišum šašišum get your wife, your children and your slave girls out of detention TCL 17 74:19, cf. ibid. 10, also UET 5 9:23, cf. [paga]ršu aš-sa-as-su himself (or) his wife Kraus Edikt § 18:29; put all the men listed in the sealed document in fetters and if you cannot find them aš-sa-ši-su nukušama put their wives in fetters Kraus AbB 1 91:11; they asked him awīllum annitu aš-sa-at-ka-a is this woman your wife? CT 45 86:19; PN ... ana PN₄ a-ša-at PN is the wife of PN₄ CT 8 228:5; should PN say ana aš-sa-li-šu ul aš-sa-tu-ia [attina] to his wives, "You are not my wives" Meissner BAP 89 20f.; PN nadit Marduk aš-sa-at PN TCL 1 157:59.

d) in Mari: aš-ša-t PN RA 35 118b:5, cf. DAM PN ARM 5 8:5; note the writing SAL.MEŠ DAM nakrim ARM 3 16:6, cf. ana ʾēr SAL.DAM.MEŠSU-nu iṣṣarum uṣṣu ibid. 14, also [S]AL.DAM.MEŠ LU.MEŠ šunisti ARM 3 69 r. 8'.

e) in Shemshara: aš-sa-at rēdim ina ekullum išbaši the wife of a soldier is (held) in the palace Lassea Shemšara Tablets 65 SH 876:4, cf. aš-sa-as-su uṣṣerum la takallāši ibid. 9.

f) in Elam: PN [išš]u muḫḫi dam ittalakma MDP 32 237:7; note IGI PN PN PN₄ DAM-su ibid. 324 r. 13, IGI PN aš-sa-at PN₄ MDP 22 135 r. 8.


h) in MB: barley ration for PN DAM PN, BE 14 91a:30f., and passim in such lists; for MB Alalakh, see Goetze, JCS 13 98ff.

i) in Bogh.: ana kāša lu šulmu ana bitika DAM.MES-ka mārika šābekā sisēka narkābēka ... lu šulmu KUB 3 72:5 (to KBo l 10).
aššatu

j) in EA: undu DAM-ti ša ērīēu ahīja inandinname if only my brother would give me the wife I desire EA 27:17; greetings to my sister u ana rēahiši DAM.MEŠ-ka and to your other wives EA 19:6 (let. to the Pharaoh); PN qadu mārēšu qadu DAM.MEŠ-ši-šu */ aš-sā-te-e-šu EA 162:73; eglīja aš-sā-ta ša la muṭa mašī aššum bali errēšīm my wife is like a wife without a husband on account of the lack of a plowman EA 74:17, also, wr. DAM EA 75:15, 81:37; one figurine overlaid with gold ša DAM LUGAL (parallel: ša marī šarri) EA 14 ii 13.

k) in RS: DAM.MEŠ-šu mārēšu MRS 9 90 RS 17.333:16, and passim; mārāl SAL rābiti DAM-ka ša ḫīša rābu tēlāpaš ana kāša the daughter of the Great Lady (i.e., the wife), who has committed the "great sin" against you MRS 9 141 RS 17.228:6, cf. aššum amatī ša DAM-ti-ka amur SAL-tum kāši ištum pāņummu ana kāša tiḥlaši as for the case of your wife, that woman has been unhappy to you for a long time ibid. 132 RS 17.116:8; ḫunuk PN ... kisib an-nu-um ša aš-sā-ti-šu ša i-ra-šī seal of PN, this seal is that of his wife whom he will (?) have RA 13 14 (= pl. 3 No. 24, seal from Syria).

l) in Nuzi: PN la aš-sā-at-ti ħorintum PN is not a wife (any more, she is) a prostitute JEN 666:14; šumma la ulla ṣu PN DAM-ta šanita iḥbaš if she does not marry, PN can marry another wife RA 23 145 No. 12; 10, cf. aš-sā-ta šanita ileqqi HSS 19 64:10 and 12; if, after my death, she intends to contract another marriage TŪG-šu ša DAM-ta mārēša īḥammušu u ṣu bīṭa šiṭa uṣeṣṣa my sons will strip my wife of even her garment and send her out of my house JEN 444:21.

m) in MA: [šumma] SAL lu DAM-at šī lu māraš Lū if a woman, either the wife of a man or the daughter of a woman (utters a blasphemy) KAV 1 i 14 (Ass. Code § 2); if her husband does not declare DAM-ti šit la aš-sā-at esirtumma šit "she is my wife," she is not a wife but a concubine ibid. vi 9 (§ 41); ki mūT SAL DAM-šu eppussūn as the husband of the (guilty) woman does to his wife ibid. iii 11 (§ 22); lu ʾammi šarri l]u DAM-at šarri either the mother or the (main) wife of the king AFO 17 290:119, cf. lu DAM.MEŠ-at šarri lu SAL.MEŠ māḏitu either the wives of the king or other women ibid. 279:56 (harem edicts); PN mu-ut-sa u PN DAM-SU KAJ 7:10; PN māraš PN, DAM PN, ki šapart PN ukāl PN (the creditor) holds the woman PN, daughter of PN, wife of PN, as pledge KAJ 28:16, cf. (as soon as the husband pays) DAM-SU iaṭṭar he redeems his wife ibid. 20; PN ... PN ... DAM-SU ana šīmi ... ana PN, šiṭidin PN has sold his wife PN to PN AFO 20 123 VAT 9034:4, cf. šim DAM-SU ibid. 9, also ibid. 14.

o) in omen texts: aš-sā-at awēlim inniak-ma i(na) bitim uṣṣi the man's wife will have intercourse (with another man) and leave the house YOS 10 47:13, cf. aš-sā-at awēlim bāšātum ana bitišu itār ibid. 48; rubām aš-sā-tu îvāršu his wife will rebel against the prince YOS 10 42 iv 30 (both OB ext.); aš-sā-ti awēlim zikram umlaa the man's wife will bear a male child CT 5 4:4 (OB oil omens); DAM amēša paniša GUR.MEŠ-ma māresā ana kaspi inaddīn the man's wife will change her attitude and sell her children KAR 386 r. 42, KAR 389b (p. 352):14; DAM.MEŠ amēš aššēgāma DAM.MEŠ-ši-na ina kakki inarrā the wives will become enraged and kill their husbands with weapons CT 39 21:157; DAM u DAM imnenzišu husband and wife will separate CT 40 16:42 (all SB Alu), cf. DAM u DAM u DAM NU ŠE.ŠEG.A CT 27 6:12; DAM.LUGAL be the wife of the king will die CT 27 46:1 (both SB Izbu).

in hist.: DAM.MEŠ-šu mārē nabnit lībūšu ellassu his wives, his own offspring, his kin AKA 41:28 (Tigl. 1); šāmišu ʾummašu NIN.MEŠ-šu DAM-SU qinnušu his gods, his mother, his sisters, his wife (and) his wider family Streck Asb. 72 ix 3; DAM-SU SAL.MEŠ.ŠE.GAL-šu (his (the king of Babylon's) wife), his harem women OIP 2 56:9 (Senn.); LUGAL ERIM (text UD).MEŠ-šu DAM-SU u NUN SIG-šu ina GN ... umākkār the king left his army, his wife and the infant(?) prince in GN BHT pl. 18 r. 10; DAM.LUGAL mēštā the wife of the king died CT 34 49 iv 22; Ḥaldia u
**aššatu**

Bagbarti DAM-šē TCL 3 391, cf. Bagbarti al-tī Ĥaldia ibid. 385 (Sar.).

p) in lit.: aš-ša-at šīnātim the lawful spouse Gilg. P. iv 32; dam.ki.āg.gā.zu ne na.an.ub.uk.dam.lu.gi.gg ga. zu nīg na.mu.ra.ra.an: aš-šat-ka ša taramma la tanašiq aš-šat-ka ša tazirru la tamašqas do not kiss (if you enter the nether world) your wife you love, do not hit your wife you dislike Gilg. XII 24f., Sum. from Kramer, AS 10 15:67f.; dāku aš-ša-[la] ḫulliq māri ĦAR 373:3, cf. za(!)-re-e ḫulliq dāku DAM ḫulliq māri destroy the father, kill the wife, destroy the sons (if I swear falsely)

UET 4 171:14, see von Soden, JAOS 71 267; atta lu mutima onāku lu aš-šat (var. aš-sā-at-ka) Gilg. VI 9, also EA 387:82 (Nergal and Ereškilgal), cf. also aš-ša-tum u mu-us-sa (in broken context) CT 46 4 iv 6 (OB Atrahasis); ša anā al-tī tappēsu iššu [inēšu] he who covets his friend's wife Lambert BWL 130:88, cf. al-tī kabti ibid. 218 iv 7; aš-sā-ti ḫirti ašlu ŠURU VIII 72, cf. SAL.UDU.DAM.MU DAM MEŠ.MU AMT 72,1 r. 29; šumma zikarkama lu DAM-ka šumma sinniškitama annû lu DAM-ki if you be a man (this be) your wife, if a woman, this be your husband BBR No. 49 r. 2f.

q) in NB: PN aḥāṭqa kulmisāti bi innamma lu DAM šē give me, please, your sister PN, who is living independently, let her be (my) wife RA 25 81 No. 23:5; DAM-su mahbruštu māra tuttakā (should) his first wife give birth to a son VAS 6 3:11, cf. DAM ēgr-tī SPAW 1889 p. 828 iii 18 (NB laws); ki PN PNu undāširuma aš-sā-tuš šaništu irtāša if PN abandons PN and acquires another wife VAS 6 61:9; sale of PN u PN DAM-su napāru 2-to amēltatu TCL 12 65:4; ammēni DAM-su ina bit kilu ina panika šabat when his wife kept in imprisonment with you? TCL 9 107:23 (let.); DAM-tuš ša nudənušu mussu iššu a wife whose dowry the husband has taken for himself (and who has not had any children) SPAW 1889 p. 828 iv 8 (NB laws); PN al-tī PN NA 4 281:4, and passim in NB.

For the form aššu see von Soden, ZA 40 221 n. 5.

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**aššijanni s.**; (a decoration sewn on garments); EA, Nuzi; Hurr. word.

a) in EA: 1 TŪG GADA a-aš-ši-a-an-ni one linen garment with a-decoration EA 22 ii 39 (list of gifts of Turāṭṭa).

b) in Nuzi: šumma PN itti a-aš-ši-a-an-ni šumma la ikalāšunu PN held them back (the garments given to him for sewing work, see kūbbā) along with the a. (oath) HSS 15 137:5, cf. šumma i TŪG itusšu ša a-aš-ši-a-an- ni ša ekalli ... idīmā (for context, see itusu ša) ibid. 6, cf. also ibid. 23f.; 2 TŪG lubuštu ša a-aš-ši-a-an-ni two sets of garments with a-decorations HSS 14 118:1, cf. 3 TŪG MEŠ lubuštu ša a-aš-ši-a-an-ni HSS 15 182:1 (= RA 36 213), 2 gē tu-ut-tu-pu ša a-aš-ši-a-an- ni ibid. 10 and 12; 1 TŪG ša SAL ša a-aš-ši-a-an- ni one woman's garment with a-decoration ibid. 6, cf. 1 TŪG ša SAL a-aš-ši-a-an-nu HSS 14 6:1, cf. 2 TŪG SIG ša a-aš-ši-a-an-nu ibid. 2, 1 GĒ KLIM IB ibid. 2; 1 TŪG udu-ud-pu-aš-ši-a-an-nu [kina]he ši-la-an-nu HSS 14 643:36; 2 TŪG MEŠ SIG-tum ša a-aš-ši-a-an-ni labūrūm two fine old garments with a-decorations HSS 13 225:17, cf. 1 TŪG ši-la-an-nu ša a-aš-ši-a-an-[ni] ša aššu-aššu HSS 15 225:17; 2 TŪG MEŠ SIG-tum ša a-aš-ši-a-an-ni labūrūm two fine old garments with a-decorations HSS 13 225:17, cf. 1 TŪG ši-la-an-nu ša a-aš-ši-a-an-[ni] ša aššu-aššu

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**aššišu in la aššišu adj.(?) unruly(?) lex.*; cf. aššušu B v.**

x-um-a-bar = la še-mu-ri, la ma-gi-ro, la sa-an-qu, la aššu-ši Antagal E a 3ff.

**aššu see ašša conj. and aššum conj. and prep.**

**aššultu s.**; (a grass); SB; cf. uššulūtu.

u ša.sar.tur.rra = a-ra-ru-ur = aššul-tum Hg. B IV 181; u ša.lamlam-bišar = el-meṣ-[nu], u ša.lam sar. gu. la = di-[ṣu], u ša.sar.tur.rra(1) ra(1) = aššul-tum Erimhuš c 7ff.

u šu-ul-tum // aššu-ul-tum CT 41 45 BM 75487:7 (Uruanna IIIb Comm.); el-meṣ-tum – aššu-ul-tum LBAT 1377 r. iv 16’.

a) in gen.: ina pi utappī ỉddā aššu-ul-tum let them put a. at the mouth of the canal (to dam up the break) BM 98589 ii 20, in Bezoïd Cat. Supp. pl. 4 No. 500 (inc.).

b) in pharm.: u i.udu e.ruš-ti : u aššul-tu, u ša.LAM.BIL.TUR.RA : a-ra-ru-ur, u
aššum

aššu-ul-tu  Uruanna II 170ff.; ĽUĎU e-[šš]-ti : Û aššu-ul-tu Köcher Pflanzenkunde 28 i 19, dupl. CT 37 26 i 7, also Û ĽUĎU e-riš-ši : aššu-ul-tu Köcher Pflanzenkunde 2 vi 41; aššu-l-tu : a-[... ] ibid. p. 9 No. 32b iii 19'

Thompson DAB 225.

aššum (aššu) conj.; 1. because, on account of the fact that, 2. so that, 3. that; from OB on; aššum in OB, Elam, MB, MA and, rarely, SB; wr. syll. (MU BBSt. No. 4 iii 5); cf. aššum prep.

na₃, kišib, lu₃, la an, da, gal₃, la, ke₂(kid), eš : aššum kunuk sartī nātā because he carries a false sealed document Ai. VI iv 17; mu₄.ā.ē.ā sā nu. ub. du₄₃, ga : aššu ī-bi-ta la kādā because one house does not equal the other (in value) Ai IV iv 45; mu₄.ig. ga, me, en i. gi. šē a,a gub. ba : aššu marṣākuma mahārki asāz I am standing before you because I am sick KAR 73 r. 11f.

1. because, on account of the fact that —
a) in OB: aššum ana GN alāku tāskunam šēni u vita₃kum because you planned to go to GN, I have not (yet) reported to you CT 33 21:7; aššum PN ... kanikam ī-zi-bu-ū because PN has made out a sealed document VAS 16 85:12; aššum mahār vakīl Amurri ĝerbetunu masiktam ana damiṭim tutarra because you (pl.) are so near to the —...— official, you can turn what is evil into good PBS 7 42:23; aššum kunukšīša ubaqqiru ānam ināmūšī (see ānum mng. 2b) TCL 1 157:49; aššum ana pani awilim ālīkam because I had left before the boss YOS 2 117:5; aššum šarrum [mišš]aram ... iskunu because the king has established a release of debts Kraus Edikt § 2'13'; aššum tuppāšu uṣuvā because he has falsified his tablet ibid. § 5'40; aššum ina šallim mahāritīn mānāhāṭīšu la ỉlgā because he had not taken out the compensation for his expenses last year CH § 47:59; cf. aššum šamallūṣu ỉkkīru CH § 107:9, and passim in CH; note (for the usual šumma): aššum ina kīṭtim ta-rawaam-mi-in-či 1 rugqam šūbilim YOS 2 81:13; aššum ỉfka la tašpūram TCL 7 73:13; in Šum.: mu ... in sum. ma₃.ām OECT 8 4:1, mu₄.ē. du₄₃.ā. dere BE 6/2 10:24, mu ē. a ni bal₃.ā.[a.aš] PBS 8/2 165:19; aššum ina rēṣīn šu līḥāṣbu because, at

first, one fifth was broken off TMB 94 No. 190:23, also ibid. 95 No. 191:21; what is the cube root of n aššum n BAŠI la iddi₃nūkum since they have not given you the cube root of n MCT p. 42 Aa 3, and passim, see ibid. index and MKT 2 p. 15 index (OB math.); note with aššu ša : aššu ša la īpaṭṭaru ărānūnūm VAS 10 214 vii 18 (OB Agusaj); note introducing a full sentence: aššum umma šidūmma because the witness (said) as follows PBS 5 100 ii 1, aššum umma attumama YOS 2 106:5 and UCP 9 364 No. 30:32; aššum ināma tašapparašu₃nim babbīlīi anā mahriku₃nu itaššurinum šupra babbīlī anā mahriku₃nu li[līkum] inform me whenever you write to them (third persons), and porters will be sent to you and porters will indeed go to you LIH 57:14.

b) in Mari, Shemshara: aššum napiṭṭaka ana PN talputu because you have sworn an oath to PN ARM 2 62 r. 9'; aššum LU₃.HA. NA.ME₃ šáltu šēnu šēnu niḫṣi because the Haneans had already left, we suppressed that report RA 33 172:13; aššum qaggad PN ... akkīnu ARM 2 33 r. 5'; aššum tuppāšu ina alākim uḥḥiru because the tablet was late in going Laessee Shemshā Tablets 49 SH 878:23.

c) in Elam: he gave her a gift aššum itišu inaḥu because she had toiled with him MDP 24 379:7, cf. aššum war[kassu] ana PN ... it[iši₃šim] because he had given his estate to PN MDP 28 399:2.

d) in MB: PN aššum aḥāṣu rabā' imḥaṣu PN (is in prison) because he has hit his elder brother PBS 2/2 116:15, cf. aššum umma₃šu itti because he has struck his mother ibid. 9; for other refs. see Aro Gramm. p. 153.

e) in EA: aššum qittē Nergal ibaṣē inā mātīja because the "hand of Nergal" (i.e., pestilence) was in my country EA 35:37 (let. from Cyprus); aššum ṢPN ... balṭat because Teye is still alive EA 29:66; eqiṭīja aššota ša la muta maṣil aššum bali erēṣim (see aššu usage j) EA 75:16.

f) in MA: aššum riḳṣa la tuq'a⁻u₃ni because she did not respect the (terms of
aššum

the) agreement KAV 1 v 12 (Ass. Code § 36), cf. [aš]-šum ahšēša [i]gabbiōni ibid. vii 58 (§ 49).

g) in NB: aš-šu atta u PN ... tattalkunu because you and PN left YOS 3 22:6; enna aš-šu ša arḫu maṣṣartu ša Šamaš ša ABL 477 r. 5.

h) in SB: aš-šu la intalkuma iššunu abaḫu because he thoughtlessly brought about the flood Gilg. XI 168, cf. aš-šu (var. ša) anāku ina puḫur iltro aḫḫi lemmata because (variant: that) I spoke up for an evil thing (i.e., the flood) in the assembly of the gods ibid. 119; anāku aš-šu li ʾiššu ʾezikī because they did not respect our command Gossmann Era I 121; aš-šu šarrāt Anum ilgiḫ because he had taken away the kingship of Anu SBH p. 145 i 25, cf. aš-šu iktī Anum LKA 73:1; aš-šu ipūsā lemmetā because they have done evil Maqūl I 18, and passim in Maqūl; aš-šum anna taqbi because you have said this CT 17 50:21; aš-šum eṭera ... tīdē because you know how to use BMS 6:78, and passim in similar phrases in prayers, cf. aš-šum būḫtu ... bašī ittiki ibid. 75, and passim; aš-šum muppaltā because you are one who looks graciously BMS 27:17, and passim; aš-šu (var. aš-šum) muruḫ maṛṣākuma ilu atta tīdē because (only) you, O god, know the (nature of the disease) I am sick with Laessoe Bit 30*.

1) in hist.: aš-šu arrātī lemmēti ša ina lībbī šatru išpallāḫūma because he is afraid of the evil curses written on it BBSt. No. 11 ii 17, also No. 9 v 3 and, wr. Mu. No. 4 iii 5; aš-šu ana turri gimillišu ša šattišam la-pa-rak-ku-ū because I never missed a year to avenge him (in a campaign) TCL 3 32 (Sar.); aš-šum puḫuṭī Marduk bēliša bašī lībbīna because the fear of my lord Marduk is in my heart VAB 4 136 v 31, and passim; aš-šum nēmedi šarrātija ina ša šanimmā la irammā lībbā because I did not want to have my royal abode in any other city ibid. 116 ii 22 (both Nbk.); aš-šu ʾištu ūmē rūqūti paraš enti maššuma because the office of the entu-priestess had been forgotten a long time ago YOS 1 45 i 26 (Nba.); note with aššu ša: aš-šu ša RN ... ana zikir DN la ʾiššūtuma because RN did not respect the command of Aššur TCL 3 34, also Winckler Sammlung 2 1:28, and aš-šu ša (replaced by ša in the same phrase) Streck Asb. 20 ii 112 and 16 ii 51.

2. so that: aš-šum wšt[a]maḫḫaru ittika so that he can rival you Gilg. P. ii 1; aš-šum dēlima u mārika ša-al-[mu] so that your towns and children may be safe ARM 1 1:13; my lord should send me an answer aš-šum halši elūtim araggaḫu so that I can call up the upper districts ARM 5 25:21; aš-šu adē ana lemutti aj iḫḫīnu (see adu B usage b) ZA 43 19:74; negated: aš-šum ḡadām la ḫebbīru ana ʾalīm u ṣannāṣīq I do not approach the town too closely lest they defeat the troops ARM 2 131:34; aš-šum ḡadām sidissu la igamaru lest the soldiers use up (all) the provisions ARM 1 71:11.

3. that (with šemū): aš-šum PN maršūma šemēma I have heard that PN is sick PBS 7 35:6 (OB let.), āssurri aš-šum avil šu-mim ḫiku ina aḥkitikunu tešemmēma if you happen to hear, from people around you, that a famous man was killed ARM 1 90:22.

For OA refs. to aššumi (= ana šuni) see šumu, although there are rare usages of aššumi as conj., as in a-šu-mi tērtī u anāku errabāni (find out the intentions of the palace) whether my message or I ought to come KT Hahn 13:21, cf. a-šu-mi ana qīptim taddinināni BIN 6 26:18.

aššum (aššu, ašša, aššumi, aššuma) prep.; concerning, on behalf of, on account of, because of, with respect to, related to; from OB on, Akkadogram (aššum) in Hitt.; aššuma passim in EA, also Bagh. Mitt. 2 57 ii 34, iii 6 (OB), PBS 1/2 27:4 (MB); wr. syll. and (rarely) mu.; cf. aššum conj.


mu, mu.šē = aš-šum NBGT I 308ff.; ke₄.e₄, nam, ke₄.nam = aš-šum kīta ibid. 310ff.; mu.
aššum

aš = aš-šum AN.TA MÚRÚ.TA ibid. 313; keš-eš, ka.nam = aš-šum KI.ta, nu = MIN AN.TA NBGT II 28f.


bélíjia PBS 1/2 135:13f.; a.áš.pala.bá.ka

lú. gu.ur šu. ba.an.ú. zí.dá : aš-šum erēt šinám usāhāzsu (he who) commissions someone else (to erase my name) on account of the curses Sumer 11 110 No. 10:16f. (Sulgi), but aš.bal.a. ba.ge.eš UET 1 294:29 (unilingual version).

na.am.gil.a. na.šé : aš-šum šukutịšu on account of her jewelry BRK 4 9:10f., cf. na.am.
erím.ma.ni.šé : aš-šum ḫutušu on account of her treasury Langdon BL No. 16 ii 1f., and passim; na.am.tar.ra egí.ra ta.am ma.ra gi.a.šé : aš-šum šittišu ibid. 15:8; (also with omitted na.am.) na.am.tag.gá dugud.da : aš-šú anni kalbu OECT 6 pl. 10:15f.; í.bá ba.nnám.éní : ina ug-gat aš-šum bitiša SBH p. 140:203f.

a) before a substantive, a proper name: aš-šum PN ša tašpuram ša umma attama concerning PN whom you wrote me and said as follows TCL 1 41:5; aš-šum PN kimá la šešúma rabá ul šidi as for PN do you not know that he is (no longer) a youngster but grown up? TCL 7 53:5; aš-šú bélíjia kátu for your sake, my lord CT 2 19:21; he claimed aš-šum šimdat šarrim on the basis of a royal decree Grant Bus. Dce. 23:3, cf. aš-šum avar šarrim ibid. 15:8; a-šú-um šukusšika šarram [ša]’alma ask the king about your sustenance field BIN 7 47:6, cf. a-šú-um ṅambahšu CT 4 220:6; aš-šum zikarim šaním on account of another man CH 1 53:62; note aš-šum ma 1 lim u 2 lim Bagh. Mitt. 2 p. 57 ii 34, also aš-šum ma népeš śim anním ibid. iii 6 (all OB); aš-šum anním inklášu for that reason I have detained him ARM 6 19:22; aš-šum apáštšu šarram u dānnam ul imāḥār he will not petition the king or an influential person concerning his inheritance MDP 24 330:25; aš-šum bišt aššat PN PN i ši PN šinám igiri PN sued (his sister) PN about the estate of PN’s wife Wiseman Alalakh 7:1 (OB); PN aš-šum PN ana PN ul ṭaggum PN will not sue PN regarding PN; BE 14 8:24; aš-šum abika for your father’s sake EA 9:30 (both MB); aš-šum-ma DN u DN ša bēli šipurá PBS 1/2 27:4 (MB let.); aš-šum mār-šipráti ašpura KUB 3 61 r. 1; ki ... aš-šum Aḫlamē mārē šipkārt taprusu that you have stopped (sending) your messengers on account of the Arameans? KBo 1 10:38 (let.); aš-šum annímim EA 20:14, 18, and passim in letters of Tušatta; aš-šum-ma EA 138:53, and passim in letters from peripheral areas; aš-šum šapáte mimma isšarinni he asked me about the wool KAV 106:7 (MA); PN and PN went to court aš-šum 2 awuḫar eḫli PN ina di-im šátna and PN won his case concerning the two awuḫar of land RA 23 150 No. 37:4, cf. aš-šum PN ... riksa irkus JEN 440:3, also aš-šum ša.mil.lú.šal-shu ... ina béríšunu ittanga-ruma JEN 468:5 (all Nuzi); he communicated a plan to him aš-šú VAR. šum tapšušti ša šátna concerning relief for the gods En. el. VI 12; aš-šú pikka šū ṭuša gaddu ummáni wpaqqūka my shepherd, everyone listens to you, because of your sweet mouth (citation from a song) ABL 435 r. 11; aš-šú kalbi annám ... paššakuma I am apprehensive on account of that dog (who urinated upon me) KAR 64:29 and dupl.; a query aš-šú miti concerning the dying man STT 73:33, see Reiner, JNES 19 32, but note aš-šú liš-luš ibid. 13; aš-šum šarrtí imtahāzsu they fight for the kingship KBo 1 11 r.(!) 7, see ZA 44 120 (Uršu story): aš-šum errēt šinám usāhāzsu (he who) on account of the curses (written herein) instigates another person Syria 32 16 v. 6 (Jahdumín), cf. aš-šúm izziršt šinátina nakra ... uma’aru AKA 250 v. 67 (Asnin), see also Sumer 11, in lex. section; aš-šú šičušu ṭuša mānḥat mār māt Aššur 100-a-a rišatu lurī I will give you a hundred replacements for each fugitive who is a native of Assyria Boor Esarh. 103:16; aš-šú mašk šeš ūnti in order to (provide) a course for this water OIP 2 114 viii 36 (Semz).; aš-šú lu nats temenna Eulmaš not to allow the foundation of Eulmaš to be forgotten CT 34 33 iii 5 (Nbn.); aš-šú mārtīti kimija šulītu ēpušma I made an extispicy with respect to (the eligibility of any of) the daughters of my family YOS 1 45 i 19 (Nbn.); kūm nudunmēnu ša aš-šú-ū (for aššum) PN ... PN iknukma instead of the dowry AŠŠUM
aššum

which he had pledged in a sealed document for PN and PN, Nbk. 265:11; aš-šu uṣur ba šarru bēl ippurua concerning the lapit lazul against which the king my lord has written ABL 1240:16, cf. ABL 721:8, 747:4, 1307 r. 8, aš-šu PN ABL 1316 r. 8f. (all NB).

b) with suffixes: aššum eglī u mēressīm aš-šu-mī-ka u ṣadabbub I will not complain for your sake about the field and (its) cultivation Sumer 14 No. 15:26; may the gods aš-šu-mī-ia ana dārātim čibālītuka keep you in good health forever for my sake UCP 9 342 No. 18:5, and passim in OB letters, wr. aš-šum-ia CT 29 12:4, BIN 7 41:5, ABIM 9:4, etc.; aš-šum-mi-ia TCL 1 46:27, BIN 7 53:5, etc.; aš-šu-mi-ki ana bārim u šū-emtim a[llak] for your sake I will visit the diviner and the female dream interpreter VAS 16 22:7; aš-su-mi-i-šu mimma ḫišeķaka supramma for his sake write all your needs to me Sumer 14 48 No. 24:15 (Harmal); aš-šu-mī-šu-nu rimānni have mercy on me for their sake YOS 2 141:16 (all OB); aš-šu-mī-šu-ma [ana] śeriḳa ittαkam he went to you only on his behalf ARM 2 54 r. 6', cf. 2-šu 3-šu aš-šu-mi-ia ana PN īṣpurma ARM 2 113:33; nīnu aš-šum-ika ništana’alama we have repeatedly inquired about you MDP 18 237:8 (let.); ask your messenger kī màtum rūqaṭum aš-su-mi-ka aḫyuka la iṣmūma ... la iṣpurua whether (your) country is not far away and (this is why) your brother has not heard news concerning you and could not write to you EA 7:29 (MB), wr. dš-šum-mi-ia BE 17 27:44 (MB let.); aš-šum-mi-ka-ma ana šar GN alltαpar MRS 9 133 RS 17 116:13; aš-šum-mi-šu-nu ina arki PN la ašṣassī I will make no claims against PN in respect to them JEN 118:6; aš-šu-mī-šu PN ummāni ... ana šaṣubātu uṣṣēśibma because of this RN had the troops make an ambush against him Wiseman Chron. 74:5.

c) before infinitives: if her husband has made a stipulation aš-šum bēl ḫubullum ša muṭiḥa la šaḇaṭīṭa that no creditor of her husband may seize her CH § 151:29; aš-šum 10 še.glur ana zērim u 10 gur ḫud.ḥad.du ana ukullē alpī nadānim ašpurakkum I have written to you to hand out ten gur of barley for seed and ten gur of dry bran for fodder for the oxen PBS 7 66:12; aš-šum alākīnu arkalum aprus I have made a decision about our departure VAS 16 64:13; [aš-šu]m ... sunnuqimma mimma ša ippuq šālim ša šuṭarrakunāšimma umma attumuma you have answered) as follows concerning the checking of (what gold and silver was taken from the Bit-Hegalla-treasury) and the listing of what is missing about which they have written to you PBS 1/2 12:4 (all OB); aš-šum ... rummikunu ana GN inam u māḥir it is not appropriate for you to move to GN ARM 1 19:4, cf. aš-šum inanna sībīm ana șēriḳa la alakīm ARM 1 22:7, also aššum ... ubbus bim taṭpuram ARM 1 6:6, and passim; you have sent a tablet to my lord Išme-Dagan aš-šum warkāt alāne ... parašīm to take care of the towns (of the north country) Laessoe Shemšā Tablets 53 SH 921:4; he took the oath aš-su la ġerī not to claim in court (again) MDP 18 228:17 (= MDP 22 37); aš-su-um ana aḥāmēš qerēbīni ... ašpurakkū I have written to you (to arrange a marriage) so that we may become related to each other EA 4:18 (MB); many men are with me aš-šum-ma alakīja ana nukurti šarri so that I can march out against the enemies of the king EA 106:14; alāni utīr ana šarri ... iṣṭu Ḥapirī aš-šum urrudīšu I returned the towns to the king from (the possession of) the Hapiru so that they serve him (the king, now) EA 189 r. 17; PN aš-šum mulle ša PN ina arki ša PN, la iṭassī PN will not claim full payment for PN, from PN, JEN 559:12; mimma annīši aš-šum la maṣīṭišatīr all this was written down not to be forgotten KAJ 256:12 (MA); aš-šum eṣēr ebīr māṭiṭa to make the harvest of my land copious AOB 1 48 i 15 (Arik-dēn-il); aš-šu la napsarūdūśišu in order not to let him escape TCL 3 333 (Sar.); aš-šu nēpīṭe la qaṣīšu because he was unable to move the siege engines CT 34 39 ii 6 (Synchr. Hist.); aš-šu ... qaqqar aṭī šāṭu u bitāti aṭī la maṣīṭiši so that the emplacement of that city and (its) temple should be unrecognizable OIP 2 84:53 (Senn.); aš-su[va[r. -šu] ilūsu rabītu niše kullumimma
aššum

šupũḫi belušu in order to show the people the greatness of his godhead and make them respect his lordship. Borer Easr 20 Ep. 21:12b; aš-šu Kếtukku Aššur la baţlī so that the offerings to Aššur should not cease ADD 660 r. 6, cf. aš-šu liqtišu la [bašı] ibid. 809:21 (Asb.); aš-šum lemnna u ašgīšu ana GN la sandāqā not to let the murderous enemy approach Babylon VAB 4 80 i 6 (Nbk.); aš-šu pari ... šukhu u [aš]-šu šuluhha šuluhha ilti]kušu bašā because it is in your power to perform the rites completely, to arrange the rituals correctly Iraq 18 pl. 14:24f.; aš-šu šulmušu erēni to protect the cedars Gilg. II v 5; aš-ša matima la šaharīnumma ... la ragūni never to raise a claim again Nbn. 668:18; for many refs. see Aro Infinitiv 266ff.

d) used in commentaries, etc.: a-[lit] aš-ša la-tāti “swallowed,” from la-tātu “to swallow” Izbu Comm. V 250, cf. [ha(?)]-as-ra (or [ka]-as-ra) aš-šu ḫesāru ibid. 3661, [šimšul] aš-šum ša-ma-tum AO 3555:9 (comm. to A VIII/1:119), and passim; note also Bilet-ilī ... ginna ʾiškun aš-šum kinaḫtī kima DUG₄-u. DN established a nest, (nest is a word) related to the designation kinaḫtū as they say (in the vocabularies) CT 13 32 r. 13 (En. el. comm.), cf. Mu Zababā ki DUG₄-u ibid. r. 6, and passim, also AFO 17 315 F Comm. 4f.; ʾa šūminna la wašabbāši mu (?) DUG₂ šu [qa-bi] KAR 94:6 (Maqqu Comm.); qat Šamaš MU kusap eṣirtī “hand of Šamāš” on account of silver due from a tithe (see aššur A discussion section) Labat TDP 100; 5; qat Ištar MU ṭaq-te “hand of Ištar” refers to a skin affliction ibid. 88:17, also (with added u NA₄-[NUNUZ] Mēš 3arbuncles) ibid. 5; qat Ninurta MU DAK[LU(?)] “hand of Ninurta” refers to the wife [of the man?] ibid. 166:79; note aš-šum ina bārūti ša mār bārī (catch line) Boissier DA 232 r. 45. Note in the meaning “connected with, derived from”: ušṭaḫâ / aš-šum reḫû (?) nakū TCL 6 17 r. 32; AMBAR. zî / aš-šum GAN.NA.ZI / mēšisu ibid. 35; isur aš-šu namaru RA 17 128:27; širḫi aš-šu šarratu CT 41 15 Rm. 855:12, and passim in this text (all astrol.).

e) in math.: aš-šu-um SAG.AN.NA u SAG. K[HA.TA] amārika in order to find the upper and the lower width (multiply the area by two) MCT 50 D 21, also, wr. aš-šu ibid. 28.

f) aššum ša: aš-šum ša ki-Am tašpuram umma attama because you wrote me as follows VAS 16 127:7, also TCL 7 19:4, etc.; aš-šum ša agabbakum ARM 1 2:4; aš-šu ša PN ana PN₄ še-um i.A.G.E MDP 23 312:14; aš-šu ša ʾabu napišti ... na(dāni)mmu u kunnu [palē]ja ... akmīna [uṭṭa]n I prayed on my knees for the granting of good health and the stability of my reign Winckler Sar. pl. 24 No. 51:12; aš-šu ša arāḫ maššartī ša Šamaš ša because this is a month for observing the sun (for an expected eclipse) ABL 477 r. 5 (NB).

g) aššum mīni: aš-šum mi-ni-im ša ana jāšim iddinunin ina biṭiṣa ... ʾiṣiqqûma how does it come that they take from my house what they have given me (and do not return to me what they have taken before) TCL 17 21:24, cf. aš-šum mi-ni-im (amaši) la idī PBS 7 110:24; la watar aš-šum mīnīm anīnīm ʾiṣqābbi enough! why should this be said (again) Bagh. Mitt. 2 p. 59 iv 7, cf. aš-šum mi-ni-im mi ibid. iii 22 (all OB), also aš-šum mīnin Sumer 14 30 No. 12:4 (OB Harmal); aš-šu mi-ni-i BE 17 58a:13 (MB); aš-šum mi-ni-i tallaka KBo 1 3:38, aš-šum mi-ni-i-i EA 29:153; aš-šu(var. -šu) mi-na-na (var. me-na-na-a) imtallaku ʾiš ūrabāti why are the great gods taking counsel? Gilg. VI 194; aš-šum mi-ni-i aš-šum mi-ni-i aš-šum kabāti aš-šum lībbi Küchler Beitr. pl. 4 iii 68f. (inc.).

h) aššum ki-Am: aš-šum ki-am tašpurum umma attama as for the fact that you have written me as follows TCL 18 88:6, cf. aš-šum ki-am ʾiǧbāši VAS 7 10:15; aš-šum ki-am ʾiṣpurakkuši for this reason I have written to you PBS 7 42:28 (all OB); aš-šum ki-am ša inanna ul ʾaṭrusušu for this reason I have not sent him until now ARM 1 21:9.

i) rare uses in EA: let the king inquire ūmanu laqīte mīnma aš-šum hāzanni whether he has taken anything from the official EA 251:3; aš-šum KAM.6 ānī iinizmi ina GN
for six days he has been staying in GN EA 55:23, cf. aš-šum ēmē PN abīnu since the days of our father PN EA 224:16.

The OA references for aššumi (= ana šumi) are listed under šumu, although very rarely can indications be found that aššumi and ana šumi were already used as preps. (a-na šu-mi la saḫḫērika BIN 4 51:47, a-šu-mi ki-a-am CCT 2 35:28, a-šu-mī-ku-nu CCT 5 3a:36) or conj. (see aššum conj.).

**a(§)šum** (AHw. 84a) read 2(!) šē<ne>-en in TC 3 (= TCL 20) 117:10, see šēnu “sandal.”

aššumi see aššum prep.
aššumma see aššum prep.
aššunu (aššunu) pron.; they; Bogh., NA; cf. šunu, iššini, iššunu.
a-šu-nu šābu they are the witnesses KBo 1 24 r. 7 and 10, see Edel, ZA 49 196; 100 šābē ina qātiya a-šu-nu one hundred men are in my charge ABL 102 r. 5 (NA).

aššunagallu see aššunagallu.
aššūrū (fem. aššūrītu, aššūrītu) adj.; Assyrian, from the city of Assur; OA, Bogh., MA, NA.
giš.mā.lāš.sarkī = aš-šu-ri-tum Hh. IV 278.

a) describing objects and materials: Nā.4.GUG Aš-šur kī ZA 36 198:19, cf. parāte Aš-[šurkī] ibid. 21 (glass texts); 40 ri-ḥi(-)qi-i-tū aš-šur-i-tū 40 min ar-me-i-tū forty Assyrian . . . (and) forty Aramean diotto ADD 969:7; DUG 20 (sīla) sīr-di-e x aš-šur-a a twenty-sila pot with Assyrian olive oil (beside olive oil from Carchemish) ADD 1018 r. 5, cf. also ibid. 1024 r. 2, 1029:3; see also (referring to a boat) Hh., in lex. section.

b) referring to the language: PN EME aš-šu-ra-i-ti the woman PN speaking Assyrian AFO 13 pl. 7:3; Lū. DUB. SAR. MEŠ aš-šu-ra-a-a the scribes writing Assyrian Winckler Sammlung 2 52 r. 14, see Tadmor, Eretz Israel 5 156; bukru PN LŪ. DUB. SAR. LUGAL BAL.TIL kī-ū firstborn of PN, the royal scribe writing Assyrian TCL 3 429, as against PN LŪ. ŠID.xA BAL.TIL kī-ū PN the scribe, native of Assur KAR 150 r. 18 and passim in colophons; possibly also PN LŪ.NAR aš-šu-ra-a-a (as witness) ADD 50 r. 3; ina libbi aš-šu-ra-a-a in a document (written) in Assyrian ABL 633 r. 13, cf. ina libbi ar-ma-a-a ibid. r. 14.

c) referring to deities: kakki A-šūr u A-šu-ri-tim TCL 20 93:5, cf. ibid. 17 (OA); bit ëlûninn aš-šu-ri-tim AOB I 30; 6, and passim; Aššur bēlu rabā ili aš-šu-ru-ū Aššur the great lord, the Assyrian god AKA 252 v 89 (Am.); dEN.LÍL Aš-šu-ri-tim ADD 647:64 and 67, also KAR 128:39b; note, as a personal name: išṣēr PN u A-šu-ri-tim TCL 4 74:3 (OA).

aššutu prep.; concerning; NB.

aš-šū-ut dāīkānē . . . ša šarru bēlī išpur (see dāīkānu) ABL 848:4.

aššūtu s.; marriage, status of a wife; from OB, MA on; wr. syll. and DAM with phon. complement; cf. aššatu.
nam.dam.an.mī.nī šē ba.ŠTU : ana aš-šu-ti šīhu he took (a woman) in marriage Hh. I 360; [nam.dam.][a][m], nam.dam.šē in.tuk, nam.dam.šē ba.an.tuk, nam.dam.šē mi.nī in.tuk (Akk. destroyed) Av. VII ii 15ff. dumu munus zu nam.dam.šē ga.tuk gi. na.zu sum.ma.ab : māratk[i] ana aš-šu-ti lūhū [ki]t[a]ki id-dīn I want to marry your daughter, give(!) me your consent STT 151 r. 5 and dupls., see Civil, JNES 26 203:32.

a) in gen. — 1 with nadānu to give (a girl) in marriage: PN MU.NÍL . . . ana PN, SES.A-NI-ša ana aš-šu-tim idāššum she gave (the girl) PN in marriage to her brother PN TCL 1 90:6, cf. nam.dam.šē in.na.ann. sum Gautier Dibat 14:4, also ana NA.M. DAM. šē IN.NA.AN.SUM BIN 7 173:13 (all OB); ana DAM.ut-ti šî attadīnšu KBo 1 1:58; undu . . . ana DAM.ut-ti iddin[u]ši EA 22 4v 48 (let. of Tušratta); PN aššunu PN ana aš-šu-ti ana PN, ittadin HSS 9 24:5, cf. ana aš-šu-ti [i] ašar ḫāšu inandāni HSS 7 7:7, also ana aš-šu-ti [ana] mutīšu inandānu ibid. 6:12, andāku PN ana aš-šu-ti attadīn kasūp ashī mutīšu elēti HSS 5 11:6, and passim in Nuzi; RN, the king of the Scythians, who has just sent his messengers to Esarhaddon, asking kīma RN, šar māt [Aššur] mārat šarrī ana
aššūtu

ād-šu-ā-tu iddanaššu that Esarhaddon, king of Assyria, give him a princess in marriage PRT 16:5 (SB); māransu batilatu ana DAM-šu-tu iddaššu VAS 6 3:9, cf. māransu sal. NAR-tum ana ād-šu-tu ana PN laddīn ibid. 61:3, also ana DAM-šu-tu iddanni TCL 13 32:5.

PN L1j d-ta-bar-ri PN the lance bearer (as witness) VAS 5 128:32, also (same person)

su-ti ana wife MRS 9 126 RS 17.159:5; fPN ilteqi gar joined in marriage (incipit of an inc.) STT as-Su-ta taken zhu[zu] BE 6/2 40:3 (all Nippur), also dam.s in.tuk BE 6/2 48:3, and similar PBS.

Note in Hittite context:

lu fPN NAR-tum ana d4-su-tu bi innamma lü DAM šī E vets Ner. 13:5, and passim in NB.

da-su-4-tu iddanaisu that Esarhaddon, king of Assyria, give him a princess in marriage PRT 16:5 (SB); marassu ... Pers. lw.; pl. attabarianu.

PN L1j d-ta-bar-ri PN the lance bearer (as witness) VAS 5 128:32, also (same person)

6' with šurubu to make (a girl) enter (the house of a man) as a wife: PN ramaššu ana aš-šu-ti ana PN ... ušērib JEN 434:3 (Nuzi).

7' with bu'ā to request (a girl) in marriage: anumma tuba'a mārīja ana DAM-ut-ti-ka (see bu'ā mg. 3a) EA 1:11 (let. from Egypt).

8' with rašū to obtain as a wife (NB): PN ana aš-šu-tū iršannima x kaspa nudunnā ilgēma Nbn. 356:3; PN ana DAM-šu-tū ul ir-šā-ā-nu (for iršannu) TCL 13 138:13 and dupl. AnOr 8 47; 6'PN aḥāṭka ana DAM-šu-tū aršēma TCL 12 32:13; ultu MU.28.KAM ... ana aš-šu-tū ki ar-šu-ka māra u mārtā it-ti [a(?)-ha(?)1-med ul nirSu]

9' with šakānu to establish (a girl) in the status of wife: ina anumma uzzakkisi ana aš-šu-tū-it-tu īltakan he cleared her from her status as slave girl and gave (her) the status of being his wife KAJ 7:9 (MA).

10' other occ.: mārāteja ša ina DAM-ut-ti itti šarrāni daughters of mine who are married to (other) kings EA 1:53 (let. from Egypt).

b) in the expression aššātu u mutūtu: I shall keep (našṭru) my daughter for PN [an]a aš-šu-tim u mutūtim [lu] addinnušuma until I have given (her) to him in marriage YOS 8 51:12, cf. Genouillac Kich B 75:3, TCL 1 61:7, CT 2 44:4, 6 a-šu-ti-im VAS 8 4:7, CT 6 26a:5 and (with aḥāzu) Meissner BAP 90:5, CT 4 39a:5, CT 6 37a:3, Bohl Leiden Coll. 2 20 No. 772:5, Speleers Recueil 230:6(!); ana 6'PN ana aš-šu-tim u mutūtim PN irgumma PN sued the girl PN regarding their marriage JCS 11 29 No. 18:2 (all OB); inūma aš-šu-[ti] u nu-tu-ti ... 9 ūnī [līšš]akin ḫidātum let there be a joyous (celebration) for nine days at the time of the wedding CT 46 1 vi 21 (OB Atrahasis).

aštabarru (aštebarru) s.; lance bearer; LB*; Old Pers. lw.; pl. aštabarānu.

PN Lū ād-ta-bar-ri PN the lance bearer (as witness) VAS 5 128:22, also (same person)

472

5' with abalu to bring (a girl) as a wife: māratka ana DAM-ut-ti-ia bilamme EA 19:18 (let. of Tušratta).
aštakissu

ibid. 20; PN LÚ šak-nu ša LÚ āš-te-ba-ri-an-na BE 10 76:5.

Loan word from arštibara “lance bearer.”

Eilers Beamtennamen 106 n. 3.

aštakissu (aštakiššu, ašikissu) s.; (a rodent); lex.*

pēš.nig.gilim.ma = āš-ti-ki-[š][u] Hh. XIV 196; kuš.pēš.nig.gilim.ma = mašak āš-ta-ki-
ši (var. aš-ta-ki-[š]-š) Hh. XI 65.

Landsberger Fauna 108.

aštakiššu see aštakissu.

aštalú s.; (a type of singer); SB; Sum. lv.

aš.ib.tu = āš-ta-lú Izi E 181; for Sum.
ēš.ta.lú see sub āštalú.

PN āš-ta-lú-u 4Sin Ḥarran 81–2–4,306 colo.
phon.

For OB Mari references (add 2 sal.meš āš-ta-le-tim ARMT 13 22:40 and 44) and the writings ēštalú (ēštalitu), see sub āštalú.

aštammu (altammu) s.; tavern, hostel; from OB on; wr. syll. (often with det. ī) and (ē) ēš.dam.

Ē. ki.āg.gā = bi-it āš-tam (unpub. temple list, cited AOB I 91 n. 3).

ēš.dam.āni šu mi. ni. in.gur : āš-ta-(am-ma-
šu) ši-[ti-ra-āš-š] (he married her while she was a prostitute) and returned her tavern to her Ai. VII ii 25; kā.xa ēs.dam. ma.ka [tuš.a.mi] [dā] : ina bāb āš-tam-mi ina aš-bi-ia when I (referring to Istar, described as a prostitute, [KAR].

kid line 51f.) sit at the door of the tavern SBH p. 106:49f., cf. CT 42 35:20.

a) in gen.: if a man has intercourse with another man's wife lu inā ē-šal-tam-me lu inā tal-be-te either in a tavern or outside the city walls KAV I ii 31 (Ass. Code § 14); c-a-ak GN āš-la-nu ši-i-[r][u] shrine of Arbela, sublume hostel LKA 32:6; āna gerēl āš-tam-
me la laššma do not hasten to a banquet in the tavern (Sum.; [...] u.l.la.tu)
Lambert BWL 258 K.9050+9; šumma amēšu āna ē.ēš.dam erēba sadīr if a man goes regularly to the tavern CT 39 44:5, cf. āna ē.ēš.dam usaddirma itenerrub CT 38 31 r. 19 (both SB Alu); āna ē āš-tam-me ši-[š]-šub] he may visit the tavern K.11703:10’ (hemer.);
sin-nišānu ina ē āš-tam-me kī ēru buga when

the effeminate man enters the tavern Lambert BWL 218 r. iv 3; sal āš-tam-mu ina ništīni (camels were given) to the tavern keeper as a gift Streck Asb. 76 ix 50, also ibid. 134 vii 20, 376 ii 3; obscure: āš-sum ki-gul-
lim u āš-[š]-ši [aš]-[š]-me-[i] (as diagnosis) Labat TDP 22:33, with explanation [x ki]-gul-lim u āš-tam-mi // ku-zi-[r]u u ḫa-rim-[t]u STT 403 r. 41 (Comm. to Labat TDP); [aš]-ni-[š]-[a]-ti-
mi (incipit of a song) KAR 158 ii 5.

b) referring to an actual building: ħuruš Istar ša tarbashima ša al-tam-mu ša Istar iqabbiušuni the “kitchen” of Istar in the same courtyard which they call the tavern of Istar AOB I 90:18 (Adn. I); eper askuppāru ša pāš ša āš-[š]-me dust from the lime-
stone threshold of a tavern (for magic pur-
poses) AMT 1:2:13, cf. eper bāb ē.ēš.dam
LKU 33 r. 28 (Lamaṣu); šumma amēšu ki
dam-ša ina ē.ēš.dam šinātesu izzi NU sīšā ana la tehe sippē ē.ēš.dam šinātesu imitta u šūmāša isallahma sīšā.mēš if a man urinates in the tavern in the presence of (?) his wife, he will not prosper, in order that (the evil) not affect him, he should sprinkle his urine to the right and the left of the door jambs of the tavern and he will prosper CT 39 45:22 (SB Alu).

In the list of the 17 ēš.dam of Istar (OECT 1 pl. 15 ii 8 ff.) the expression ēš.dam refers to the entire temple of the goddess, not to a specific part of it. The translation of ki.āš.te.wa (var. ki.ēš.dam.m.aka) by a-šar ši-tul-lī Smith Misc. Assyr. Texts p. 24:18f., var. from VAS 2 79:18, possibly repre-
sents a misinterpretation of *ki.āš.te.mā as ki.āš.tar (Emesal for ki.ēn.tar = šiṭiltu).

Landsberger, OLZ 1931 135; Jacobsen, JNES 12 184 n. 32; Falkenstein, ZA 56 118f.

*aštapišu see altapipu.

aštapišu s.; slaves (collective), servants; from OA, OB on; wr. syll. and saš.gemē.

ARAD (in OB also GEMÉ.sag.arad and GEMÉ.
arad); foreign word.

saš.gemē.arad = āš-ta-pi(var. -bi)-ru Hh.
I 132, cf. saš.gemē.arad = [dē]-ta-bi-ru = ar-di-um GEMÉ. Hg. I 12, in MSL 5 44.
aštapi
ru

l.uma.a.tu-me-du = ḏ-ta-bi-ri CT 37 24 r. iii 10 (App. to Lu).

é a.ša kiri₉ sag.gemé.arad : é a.ša gi₈.sar
sag.gemé.arad (he has pledged) house, field, garden
(and) slaves Ai. II iv 28; šuku sag.gemé.arad : 
min (= ku[rumma][tu]) ḏ-ta-[pi-ri] CT 37 24 r. iii
food for the slaves (beside šuku.ē.a food for the family) Ai. V
A₉ S', also (with epru) ibid. 13'; zag.10 sag.
gemé.arad = […] Ai. IV ii 67.

āš-ta-pi-ru = ar-du u am-[d[u] Maliku I 179;
āš-ta-pi-ru / šit-pi-ru / kšēṣuru (popular etymological
explanation of aštapi) ZA 10 194 Si 276 r.(i) i
7, see usage e.

a) in OA: in all 40 (persons) minna
annim ď-ti-pi-ru-tm ša PN rabī simmillim
all this is the personnel of PN the rabī simmillī-official
Biliqū, Anatolia 8 148 No. 1:29.

b) in OB and OB Alalakh — 1' wt. sag.
gemē.arad: sag.gemē.arad ḫalqum ša PN
the fugitive slaves of PN LIH 59:8 and 17;
šē. ba sag.gemē.arad.meš Wiseman Alalakh
265:12.

2' wt. gemē.sag.arad: é a.ša kiri₉
gem.sag.arad gud u₄ <udu>.nitā
Waterman Bus. Doc. 13:2, also TCL 10 34:23,
etc.

3' wt. gemē.arad: é a.ša kiri₉ gemē.
arad ū nig.ga é.a.gal.la BE 6/2 48:9, cf.
(beside wiḍi bitim) Kraus Edikt § 19':36,
probably also gemē.arad.li.a TCL 10 39:21,
YOS 5 178:2.

4' wt. syll.: ina aš-ta-pi-ir bit avēlim
mamnāna inād someone from among
the servants of the mans' household will die
YOS 10 17:49, cf. ina ništā avēlim ušu ina
aš-ta-pi-ir avēlim mamnāna inād RA 44 33f.
MAH 15874:2 and 8 (both OB ext.).

c) in MB: (after a list of slaves sold)
8 nam.lu₄.u₄(gi₈.gal) … sag.gemē(cop)'y
kūr).arad.ne.ne ša PN BE 14 7:10; note
(after a list of seven names) 7 qinnu ša PN 12
sag.gemē.arad (valued at 2 minas 19
shekels of gold) PBS 13 64:9.

d) in Bogh. (as Sumerogram): sag.gemē.
arad.meš (denoting the personnel, or retinue
of the ruler) Geotze Madduwattaš 10, cf.
KBo 3 23:9, KUB 31 115:5.

e) in SB (lit. and omens) — 1' wr. syll.: 
āš-ta-pi-ri-ka lu šepēšu may your servants
be effective (your horses fast) JRAS 1920
568:16; ša x-ri ď-ta-pi-ri bullušu ilē'ē
RA 41 31 AO 17656:3, see ibid. p. 41, for
comm., see lex. section; maḥar ď-ta-bi-ri
gasses maq[ra]t his (the physician god's)
hand is pleasant to the personnel BA 5 628
iv 8.

2' wt. sag.gemē.arad: ina sag.gemē.
arad lū. be imād one among the man's
slaves will die CT 40 16:34, cf. sag.gemē.
arad be CT 38 18:123, sag.gemē.arad.i
ba.be CT 38 27:6, sag.gemē.arad ina
(wt. diš) ď ē BE CT 38 16:77, and cf. (in broken
context) KAR 386:39 (all SB Alu); sag.gemē.
arad irāšī Labat Calendar § 43:5; note the
writing sag.sal u gemē Kraus Texte 24 r. 3.

f) in NB — 1' wr. syll.: PN arassu PN₄
arassu PN₃ naphar 3-ta lū ď-ta-piřr (whose
right hands are inscribed with the name of
PN₄) VAS 15 3:3; PN lū. be PN₄ gemē
naphar 2-ta lū ď-ta-piřr BRM 2 2:3, cf. ibid. 5;
(exchange of real estate, slaves and slave
girls) naphar […] annē eqlu u ď-ta-pi-ri
Camb. 349:23, cf. (uppi šupēlu ša eqlī bitu
u ď-ta-pi-ri) ibid. 1.

2' wt. sag.gemē.arad: I provided (the
temple) with an abundance of
eglī kīratū sag.gemē.arad ā.b.gud.hi.a u u₄
dud.hi.a fields, gardens, personnel, cattle, and sheep
and goats YOS 1 45 ii 14 (Nbn.).

While the term is used in Mesopotamia
proper to refer to slaves (male and female), the
references from OA, OB Alalakh and
Bogh. indicate its use for personnel, servants,
retinue of a ruler or official.

For KAV 115:18, see ṣēru mg. 1a–1'.
Speiser, JAOS 73 136.

aštāru s.; goddess; god list; WSum. word.
il-tum / iš-ta-ru, aš-ta-ru / min (= il-tum)
mar goddess = istsaru, aštāru = same in (the
language of) the West CT 25 18 r. ii 16 (list of
gods).

aštattillu see aradaddinu.

aštebarru see ašṭabarru.
aštikissu

aštikissu see aštakissu.

aštikittišu adj. (?); (qualifying horses); Nuzi*; Hurr. (?) word.

'aše.ku.ra aš-ti-ki-it-ti-šu šar-pu i
mūru ša šu PN one horse a., ... (and) one
colt belonging to PN (list of army horses
which are either sick or for other reasons are
unfit for harnessing, see ša la šašmarītu
line 36) HSS 15 117:31.

aštu s.; woman (in Hurr.); syn. list*;
foreign word.

aš-tu = sal edin Explicit Malku I 75.

aštu see artu and aššatu.

ašū s.; throne; SB*; Sum. lw.

aš-tu = min (= [boštū]) Explicit Malku II 150.

'ina ešnāši aš-š[i-šu] ... 'ina šimakkušu
in the quarters of his throne, in his cella
En. el. V 103.

ašturru s.; mosquito; lex.*

nim.mud, nim.tur = aš-tur-ru (var.
aš-tu-ri) Hh. XIV 316f.; nim.mud = aš-tur-ru = min (= zu-[um-bi]) Hg. B III iv 11, in
MSL 8/2 47.

Identification based on Sum. nim.mud
“blood fly.”

Landsberger Fauna 131.

aštuttu (or ašduttu) s.; (mng. unkn.);
Nuzi*; Hurr. (?) word.

15 tapalu nahlaptu aš-du-ud-du 15 sets
of cloaks of the a.-type RA 36 204:66 (= HSS
13 431).

See also aššuzzu.

aštuzzu (or ašžuzzu) s.; (a garment);
Nuzi*; Hurr. (?) word.

1 tug aš-du-uz-zi 1 tug šinašitu HSS 15

See also aššuttu.

aštu (waštu, alšu) adj.; strong, fierce,
hard, difficult; OA, OB, SB; cf. aššūtu,
muttaššītu, uššūtu.

ka-la kal = ak-šušu, aš-šu, dan-nu Idu II 321ff.;
[ka-al] [ka]l = aš-šu A IV/4:264; ī.kaša.ga =
aš-tu Lu Excerpt II 186; im.kal = aš-tu Hh. X
404.

'ilu a kal = mu-šu dan-nu-tu, mu-šu aš-tu-ta Diri
III 138f.; [ka]la.du.s = pu-um wa-aš-kal-[šu-
[um] Kagal D Fragm. 3:2, ka.du.du = pu-um wa-aš-
[du-um] ibid. 4, also, pu-um al-du ibid. Fragm. 4:10'
(- Kbo 1 38).

du.du.bi u.gin[um] mu.mi.ib.dar = aš-tu-
[ti]-šu [kima šammi ...] [he smites] his fierce
(warriors) like grass SBH p. 108:35f.; dā.dāta
(var. da.da.a.tā) la.ba.an.da.lā: šitu
aš-tu-ti(var. -te) la-a at-ta-(ta-šu-ka) (var. at-ta-
[ta-lu-ka]) I did not see you among the fierce (enemies)
Lugale XI 42.

aš-ta = dan-šu CT 41 29:20 (Alu Comm).

a) strong, fierce — 1’ in sing.: dannāku
dandannāku aš-ta-ka I am strong, very
strong, fierce KAH 2 84:14 (Adn. II); nisemme
irmittashu wa-aš-ta-at we hear of his (Adda’s)
anger, it is fierce CT 15 3 i 4 (OB lit.); DN
dandannu aš-tu CT 46 51 r. 24; aš-ta-ša-na
alpu you are strong, ox Lambert BWL
180:27 (fable).

2’ in pl. (referring to fierce and dangerous
enemies): kābīs al-šu-te he (Tigl. I) who
treads upon the dangerous (enemies) KAH 2 84
v 64, cf. šāpīnu gimīr al-šu-ti ibid. 47 ii 88,
mušeknušu gimīr al-šu-á-te (var. al-šu-ti)
ibid. 93 vii 44 (all Tigl. I); mu-la-ak-šu aš-tu-ti
who weakens the fierce AOB 1 134:8 (Shalm. I);
munīr luš al-šu-[ti] WO 2 410:2 (Shalm. III);
ušu-la-šu-te KAH 2 84:17 (Adn. II), see
MAOG 9/3 p. 13 n. 3; al-šu-te nikirūš DN aṣār
tagrubte ana ḫalle ukīnušunuma I assigned the
fierce enemies of Aššur to the pit on the
battlefield KAH 2 63 i 5 and dupla. KAH 110:9,
Afo 18 349:9 (all Tigl. I); ana qamē aš-tu-te-ia
to burn my fierce (enemies) Iraq 24 94:35
(Shalm. III); ḫar ... saqīpat aš-[šu]-ti RA 27
14:7 (= Thureau-Dangin Til-Barsib p. 143);
rare in lit.: [ša ina muhhi] aš-tu-te usamraru
kakkēšu ezētu who makes his angry weapons
rage against the fierce enemies OECD 6 pl. 2
K.8664:17, cf. [na-i]-ri aš-[šu]-ti [itu] BMS 21+42;
see Ebeling Handerhebung 102.

b) hard, stiff (in med. contexts): if his
neck, his hip gaddušu u šepadušu aš-ta ša duggud
his hand and feet are stiff (this is the disease)
“heavy ....” Labat TDP 80:10, cf. uzu.meššū
aš-tu his flesh is hard Köcher BAM 55:5;
aššūtu

(list of eight medications) naphar ū maššu MURU aššu-ta-te all medications for stiff hips Köcher BAM 80 r. 9, also šumu a-na MURU ašša-ta-ti [...] AMT 69,8:11; ubānatā gatēšu u šēpēšu am-sā ašša-ta-ma (see amēšu) Labat TDP 152:52, cf. mušarāšu ašša-ta-ti ibid. 144 iv 52.

c) difficult: nikassu wa-da-tu kappām šēbašlamu lu niddi the accounting is difficult, send silver so that we can deposit it IKC 1 63:32 (OA); psugi wa-[a]-tu-tim u[p]ēttī I removed serious difficulties CH xl 13, cf. psugi [...] wa-[a]-tu-tim [...] (Sum. broken) LIH 60 iv 17 (Hammurapi); ḫurštāni bērāti ša nīrīšunu ašš-tu remote mountains whose passes are difficult Lyon Sar. 2:10, and passim in Sar.; urtū ašš-tu-tim padānī peḥīti difficult paths, obstructed roads VAB 4 112 i 22, and passim in Nbk.; dūr a-bni ašš-tu tūtār ṣīdū you reduce to mud the strong stone wall PSBA 17 138:12; šullūnu Akkadū ana šuṭēšari ašš-tu the obscure Akkadian (writing) so difficult to unravel Streek Aarb. 256 i 17; dīnu šupṣuqma ana lamūda ašš-tu JRAS Cent. Suppl. pl. 3 r. 3; pīṭa ša ukktēšti šašāriš aš-[ṭu] (see šabāru A mag. 1a) Lambert BWL 52 r. 24 (Ludul III); adī utha ana emēdi ašš-ta (the yield of the furrow became so little that) it was difficult to levy taxes (on it) Gössmann Era I 135; obscure: giš.tā ašš-ta AMT 17,9:9 (tamūtu).

Meissner, ZA 17 247 n. 3.

aššūtu s.; stiffness; OB; cf. aštu.


šumu ḫurṣṭād iṣṣūrim ašš-du-tam uṣṣāširmā zī-iz issī if the throat of the bird relaxes its stiffness and hisses (lit.: cries zīz) YOS 10 52 i 5 and dupl. 51 ii 5, cf. šumu kiṣṭādum (copy ki-[ša-dam] ašš-du-tam uṣṣāširmā ibid. 52 ii 41 and dupl. 51 ii 42, see Nougayrol, RA 61 33.

ašu see asu A.

ašu adj.; (a word for important, noble); syn. list.*

ašša-u = kab-tum, ru-bu-u Malku VIII 119f.

aššu A

(a disease) — 1. (a disease) — a) affecting the head: šumu a-mēlu qaggassu ašša-a aštīz if a man has a.-disease in the head AMT 6,9:10, cf. [SAG.D]U-su ašša-a šabitu ibid. 11, 55,8:1 and dupl. 64,1:20; šumu a-mēlu qaggassu ašša-a [...] Köcher BAM 3 i 35, also šumu a-mēlu ašša-a DIB-su ibid. 37 and 40; [šumu] N ašša-a iṣbasu if a man is afflicted with a.-disease AMT 55,8:4, dupl. AMT 64,1:22; ašša-i parāsi a medication to stop a.-disease AMT 16,4:2, dupl. AMT 64,1:33, cf. [INIM]. INIM MA ašša-u DIB-su-ma AMT 16,4:8, cf. also ašša-u iṣbasu Labat TDP 184 r. 1.

b) affecting the vision: ittini tarkusi ašša-a dāma u šāra (why) have you (Mami) brought a., blood and wind upon us (eyes) AMT 11,1:35; for other refs., see aššu adj.

c) other occs.: PN has been sick for four days anāku tu-ša haššu-um-ma I (thought), “Perhaps it is a.-disease” AMT 3 64:11, see Falkenstein, BIr 11 117; šumu šarru ašša-a u amānī iṣbasu Labat TDP 222:38; [šumu] N A ašša-a pašitti u lubāti maris RA 40 116:1, cf. Köchler Beitr. pl. 16:12, also [a-na] ašša-a pašitti[u] lubāti maris ibid. 16 (coll.). šumu nāru sig.sig, ašša-u amurrīgānu (wr. sig.sig) ina maši ibašši if a canal is yellowish, a.-disease and jaundice will be in the land CT 39 14:7 (SB Aiu); Damu kisup dīʾam u a-šī(?)-a-am ša zumrika may Damu draw out the dīʾu-disease and a.-disease from your body Bohl Leiden Coll. 3 8:6 (OB inc.); sikkatum iṣātum miqṭum šanūd ašša-a-um samānūm JCS 9 11 C 2 and 15, cf. sikkatum iṣātum ašša-a (var. a-šī-a) zigta ibid. 9 A 22, var. from B 20, cf. sikkatum iṣātum a-[šša-a-um] ziγηm ibid. 8:2 (OB inc.), also a-šī-a KLI (= nīṭa) ibid 11 D 17, ašša-u KLI ibid. 6 (= AMT 26,1); miqṭu sikkatu ... ašša-a muṣkādu saggalī (etc.) KAR 238:26, restored from dupl. K.6335; mūl a-šī-i death from a.-disease Kraus Texte 6 r. 40.
asū B

2. in *sammi asī* herb for a.-disease —
a) in pharm.: u a-ši-e : u nu-ša-bu [x]-sū Uruanna I 383; u BAR-tē : NUMUN šá-mi a-šī-i (vars. u NUMUN a-šī-e, u šá-mu a-še-e), u NUMUN šá-mi a-šī-i (var. u šá-mu a-še-e) : NUMUN u (var. u NUMUN) ka-man-šu Uruanna II 168f.; 1 DUG.BĀN u a-šī-i one sātu-vessel with a. BE 14 163:44 (MB); u a-šī-i ba-[ə]-iq there is no a.-plant PBS 1/2 72:12 (MB., cf. 2 GAR u a-šī-i two nindas of a.-plant UET 4 148:1 (NB list of drugs); U.ĀR.Dūḫ : U a-šī-i : sāku in *sammi paššu* — kamati-plant : medication for a.-disease : to bray and rub on in oil Köcher BAM 1 i 62, cf. ibid. 63ff., and dupl. CT 14 29 K.4566+ :30, cf. ibid. 4ff.
b) used as medication for other ailments: MŪN emesallīm šī-MM.GAM.GAM u a-šī-i — emesallū-salt, kukru, plant for a.-disease (among medications for the eyes) Köcher BAM 159 iv 18, dupl. AMT 18,4:3, also (for eyes) u a-šī-i AMT 16,3 i 13 and AMT 18,10:5, CT 23 44 r. 2; šī-MM.GAM.GAM šī-MM.GAM.LI u a-šī-i nikīptu tāšāk (for a salve for drawing out fever) Köcher BAM 147:16 (= LKA 162); saḥlāh u a-šī-i kibritu ruttītu (for a suppository) AMT 19,6:2, also Köcher BAM 152 iii 4; u a-šī-i (among ingredients for an enema) Köcher BAM 108 r. 13, dupl. ibid. 106:7, 107:5, 109:10; šī-MM.MIN (= SAL CU-MA NE irri irlašī) GĪŠ.GAM. GAM u a-šī-e saḥlē if a woman gives birth and then has intestinal fever (you mix) kukru-plant, a.-plant, cress, (etc., in beer, for a potion) Köcher BAM 240:55', cf. ibid. 56', also (for a vaginal suppository) ibid. 52'; u a-šī-i (among medications for a potion for urinary trouble) Köcher BAM 111 ii 32'; u a-šī-i (among 51 u U][-],BुR.RU.DA 51 medications for dispelling sorcery) AMT 87,5 r. 8, dupl. RS 2 141:13; u a-šī-i (for a fumigation) AMT 64,1:28; 'ī-sīla u a-šī-i (among medications for an internal complaint) Köcher Beitr. pl. 14 i 5.

asū B s.; animals; SB.


a-ka kq = a-aš-[u] Idu 1 91.

asaḥthane


ma-da a-šī-ū šērī numerous are the wild animals Lambert BWL 78:162 (Theodicy), cf. [šīknat] napišti a-šū-[text -šu]-ū šērī KAR 184 obv.(1) 25; pirāša a-šī-ū šalmāt qaqqadi li[... .] let animals and human beings [enjoy] her (Nisaba’s) produce Lambert BWL 172:12.

*ašū C s.; (a headdress); syn.list.*; pl. ašātu. [x]-šu-tum, [ku]-uḫ-šō-tum = a-šī-tum CT 18 9 ii 35f.

Probably a variant of esā B.

asū D s.; (mng. unkn.); MB.*

qaqqadāt eqāṭī ša ina mēr[es(t)i] la imlād a-šū-ū uhhur BE 17 66:10 (let.).

In KAJ 152:4 and 5 read qaqqar a-im.

asū see esā and usā.

āšu (aš'āšu) v.; to be nauseated; SB; I pāš, I3 ihandāš. šā-šī i-na-ša-āš(!) : ša[ś]-šū ana arē-ēte-nī-la-ā he is constantly nauseated : his stomach(‘s content?) heaves to the point of vomiting STT 403:19 (comm.).

He (the sick person) talks with himself šā-šī i-ā-pā-ta ma he is nauseated Köcher BAM 231 i 11; isa′ul u ša-šū ana arē-i-ēt-ni-la-ā heoughs and he is constantly nauseated to the point of vomiting Labat TDP 180:26, cf. ša-šū i-ēt-ni-la-ā [spa]qqānah ibid. 25, ša[ś]-šū i-ēt-[a][n]a-dāš ibid. 28, also ša[ś]-šū-[i]-na-ša-āš ibid. 18:3, for comm., see lex. section.

ašubbatu (ašubutu) s.; woman, wife; syn. list.*

a-šu-ba-tūm = ar-[d]a-tūm Malku I 163; a-šubba-tūm = a-dā-[tum] ibid. 164; a-gi-ra-tūm, a-šubba-tūm, a-šū-ba-tūm BM 123364 r. ii 1ff.; a-šu-[b]-ba-tūm = [ašubatu] Explicit Malku I 87c; ašu-ba-tum = si-ni-ēt-tum ibid. 72.

ašubu see asūbu.

ašuḫhe s.; (a profession?); Nuzi*; Hurr. word.

3 LUB.[MEŠ] ašuḫ-[u]-ḫe-en-nu three a.-persons (receiving or delivering garments, beside taluḫlu-men) HSS 16 382:9.
ašūhu

ašūhu s.; fir; from OB on; foreign word; wr. syll. and GIS.u.suh (in Bogh. ʿuṭū).

GIS.ū.suh = a-šu-ḫu, GIS.ū.suh₂, tur = āmmu, nēḫu, sīq(u), šīlītu Hh. III 74–78; GIS.ē.su.suh₂, GIS.nu.mun.ū.suh₂ = te-ri-na-tu, GIS.nu.mun.ū.suh₂ = zē-er a-šu-ḫi Hh. III 83ff.; GIS.pa.ū.suh₂ = ar-tu, MIN a-šu-ḫi ibid. 88f.; GIS.tir.qiS.tum GIS.ū.suh₂ = MIN (= GIS.tum) a-šu-ḫi Hh. III 181; GIS.īgGIS.ū.su.suh₂ = MIN (= datat) a-šu-ḫi Hh. V 224.


GIS.ū.suh₂ (var. GIS.ē.su.KU) : mi-šu-ru (followed by lammu) Uruanna II 509f.; lam-mu = GIS.ē.su.KU CT 38 3 r. i 20; a-ma-lu GIS.ē.su.KU (see anālu B) Lambert BWL 54 line d (Ludlul Comm.).

a) as a tree: GIS.SAR PN ... DA GIS.SAR GIS a-šu-ḫi (var. GIS.ē.su.KU) u DA GIS.SAR biltum u PN₄ the garden of PN beside the fir tree garden and the tax garden and (the garden of?) PN₄ Jean Tell Sirū 71:3 (OB), var. from 71a:3 (case), cf. ʿīd A-šu-ḫi (in year date) Meissner BAP 10:9; kīma GIS.ē.su.KU ina nīqku šīlītu pi-ir-ʿam la šētu akī GIS.ē.su.KU anni anāku RN gadu aššar ... akī GIS.ē.su.KU zēra la nīṣu just as a fir tree when it is cut down has no (further) shoots, so may I, RN, together with my wife (etc.), like this fir tree, have no offspring KBo I 8 r. 9 (treyt); GIS a-šu-ḫu (listed among trees brought back from foreign lands) Iraq 14 33:45 (Ann.); [Summa KI.MIN (= [ina] AṢA ŚĀ.URU)] GIS.ē.su.KU KI.MIN (= QUB) if a fir tree stands in a field in the center of town CT 39 3:24, cf. ibid. 12:10, CT 38 9:26 (SB Ašu); fūl (var. omit ʿū) GIS.ē.su.KU : A.DAR : En ina apṣi AN.MI īšakkan Köcher BAM I iii 54, dupls. CT 39 9:1, also Köcher Pfanzenkunde 22 iv 27.

b) parts of the tree: GIS.ē.su.KU anu ma šīlu bīrī [fanaddāt ina ʿūl tuštīt] GIS.ē.su.KU you (various woods and) fir (chips?) into well water (and) set out over night CT 38 29:48 (nambarbi rit.); PA GIS a-šu-ḫu GIS.līpš Ninurta羽毛 leaves AMT 5:9, cf. PA GIS aš-bu PA GIS.ē.su.KU Köcher BAM 173:15, also ibid. 159 ii 40; GIS.ē.su.KU šīpšu GIS.ē.su.KU GIS.ē.su.KU GIS.līpšuanni may the fir cone free me Maqlu I 24, cited as te-ri-na-at a-šu-ḫu GIS.līpšuanni KAR 94:16 (Maqlu Comm.); zēr GIS a-šu-ḫu-[ḫi] KUB 37 1:38, cf. [NUMUN] ū a-šu-ḫu-ḫu (to be mixed with ghee and beer) ibid. 34, see AFO 16 49.

c) timber: 1 šu.ši GIS a-šu-ḫi ša qā-나 ša 2 qā-na arku ša 1 šīlā ša 2 šīlā kabru (see arku mng. la-2') VAS 16 52:6 (OB let.); šu-un-tum GIS a-šu-ḫu šītu KUR Ḫanigalbat ubbalu u šaṭīr (tablet) written when the fir was brought from GN AASOR 16 65:48 (Nuzi); erēni dam-nūti šītī šaṭīr GIS a-šu-ḫu šīpšu GIS šurānī nīṣī bērūtī anā sulūšī šarātīs (beams of) mighty cedars, produce of the high mountains, strong firs, and fine choice cypress I placed it over the roof VAS 16 95:8 (OB let.), also AKA 114 r. 7, 146:10

478
ašušku
(both Tigr. I), AFO 3 155:34 (Aššur-dan), wr.
GIS.U.KU.MES AKA 245:16 (Assm).

Probably a foreign loan word in Sumerian.
See Falkenstein, Genava n.s. 8 313.

Thompson DAB 266ff.

ašku s.; (a dais); syn. list.*
ma-šu-za, a-šu-uk-ku = pa-rak-[ku], a-šu-uk-ku =
ni-me-[du] RA 14 107 ii 21ff. (syn. list).
The OA ref. a-šu-ka-am-[...]. OIP 27
32:10 can hardly be connected with
the word in the late syn. list, and remains unclear.

ašušu see aššaussušu.

ašuštu s.; worry, dejection, depression;
OB, SB; wr. syll. (aššuštu Maqû V 75 and
77 var.) and ZI.IR (NIG.ZI.IR Labat TDP 178:8
im ir = zi ir = a šu u šu-tum Eneal Voc. III
127; [...]. ašu šu-tum (preceded by aššušu)
Antagâl VIII 261, cf. [...]. ašu šu-tum (in group
with ša marû and zi[tu]) CT 19 15 K.8962 r. 18
(group voc.).
sag du zé ir i g i n i g i n n a a š u š u-tum qaq
qudi ša duze of the head, vertigo RA 28
138:33ff., cf. zé ir zé ir ra še še, dē = a šu u šu-
tum qulû bûr bûšû ibid. 391f., Sum. only CT 4 3:19,
see Falkenstein Haupttypen 65; ama Ïn i n i
1.xu nu.un.ZU diri.ga mar ra-am = a šu u šu-tu
štûnu a known or unknown mother goddess has
put woe on me 4R 10:57, see OECT 6 p. 41; zi ir.
zi ir r[a n ].ka = :na a šu u šu-ti-[ê]û Ai VII 140.

a) in gen.: râmkî eli diliptim u a šu u ši-
tim la wa tu inâ sêrija your love is more
worth than more than worry and trouble to me
JCS 15 9 iv 9 (OB lit.); zînî tuurarqi bunnanâ
tuš[pe]ll[i] ašu u šu-tu[t] lanamû you (Lamaštu)
make the appearance pale, you bring about a
change in the face, you cause depression
4R 56 ii 4 (SB Lamsâtu), cf. idâda a šu u šu-tum
ZA 4 237 ii 16 (SB hymn); tattasâq a šu u šu-tu
you have removed worry KAR 321 r. 6.

b) as affliction or symptom in med.: šumma amelû
cûl la-na-ša uš a šu u šu-tu im-
tanakqussu if a man is constantly worried
and plagued by depression Köcher BAM
174:25', also AMT 48,3:6, see aššuštu A v.,
cf. a šu u šu-tu šu šu šu šu AMT 45,6 r. 7,
787:2, LKA 88 7:7; šumma a šu u šu-tu imta-
nakqussu Labat TDP 66:64, also, wr. ZI.IR
ibid. 192:29, NIG.ZI.IR ibid. 178:8 and 182:35;
minatûtu ittan[a]špaka a šu u šu-tu iršî his
limbs keep faltering and he is in a state
of depression Köcher BAM 231 i 2, cf. kusṣu
šur šur šu šu-tu šu tukšu šiši(!) he keeps
having chills and he is continually
depressed Biggs Šaziga 64 LKA 102:19; [šikzka
katu] miqtu šanidû sâmânu a šu u šu-tu] [x x] a šu u ni tu egge t(etc.) AMT 26,1:5
(inc.), also ibid. 16, see JCS 9 11; aḥḥāzu
šur šur ṣa šu šu-tu šišu KAR 233 r. 7,
cf. aḥḥāzu ši ru up pa a šu u šu-tum ibid.
obv. 16, dupls. K.6335 and K.8104; a šu u šu-tu
(var. a šu u ur-tum) arur tu hâš kîš libbi depression,
trembling, intestinal pain Maqû V 75
and 77, var. from AFO 21 77.

c) in omens: a šu u šu-tu im-ši imtanakqussu
(apod.) Kraus Texte 36 i 14, cf. ibid. 11, 10-
šu šu-ši u ummanni x x there will be(?)
dejection among the troops VAB 4 288 xi 30
(Nbn.), cf. dir ti ummanni i sâkkan BRM 4
12:64 and 72, also dir ti umman nakri ibid. 66;
dir ti šišu šapâk ekkâl dejection, disturb-
ance, scattering of the (goods of the) palace
KAR 423 r. 32, also dir ti šišu šapâk bit amêli
Boissier DA 225:15, and amût Apišâl šâniš
dir ti mâtî TCL 6 1 r. 3; gîlîti dir ti îqâttar
trembling and fear will be dispelled CT 31
35 r. 3 (all ext.).

ată adv.: why, for what reason (also used
as interj.); NA, NB.

a) in NA letters from Nimrud: muk a-
ta-[a] ina biti kammusâtunu he said, "Why
are you staying in (your) encampment?"

b) in NA letters from Assur: x a-ta-a la
ta ši-pur why are you not sending a message?
KAV 115:28, cf. a-ta-a pirîtâ issakku
KAV 197:56 and (in broken context) ibid. 15.

c) in NA letters from Nineveh in Ass.
script: pâl minâ ki anni épâšu u a-ta-a ina
libbi Akkadiani ušêšîbu for what reason have
they acted that way and why in the world
have they domiciled him (the substitute
king) in Babylon? ABL 46:10; the king
should not say tomorrow to his servant mû
urdu ša abi ja atta(!) a-ta-a la tamlikanni la

479
atu’isu

tusahkimanni you (who) were (already) a servant of my father, why have you not given me advice and information? ibid. r. 19, cf. a-ta-a la tusahsiani ABL 50 r. 12; a-ta-a gabi egiri la tašpura why have you not sent me an answer to the letter? ABL 357 r. 6, cf. a-ta-a la īspura ABL 975 r. 16; āsatu’ālṣu muk a-ta-a akanni talīka I asked him: why did you come now? ABL 58 r. 10; u atīnu a-ta-a ki-i anīnu tāmarani... la tašbata but you, why did you not seize (those who are to be seized) as soon as you saw this? ABL 1186:3; masṣarta ša šarri a-ta-a turammea tallikani why have you abandoned the service of the king and left? ABL 186 r. 1; mā a-ta-a ki-i anā ēpāšikani la ṣdī la ʾāšme why do I not know and why have I not heard about your actions? ABL 45 r. 4; a-ta(ī)-a ina būšātu ša akalli amu’at why should I die for lack of food? ABL 659 r. 6; a-ta-a šikin murṛjī anīnu la tammār why can you not find out the nature of this illness of mine? ABL 391 l. 8; a-ta-a šarrā bēlā la tamaḥhār why do you not approach the king, your lord? ABL 1148:3; I asked him muštāṣir [ša] Šanāš a-ta-a takarrara why are you setting the table of Šanāš? ABL 611:5; niqṭibī nuk a-ta-a anīnu nibākkī we said (to PN), “Why should it be we who mourn?” ABL 473 r. 13; a-ta-a anīnu salmānī attānu attānu ḫalīnī tusabāta why! are we in good relations and are you seizing our fortresses? ABL 548 l. 12; a-ta-a anāku PN... lībbīn šāpīl why should we, PN (and) I, be downcast? ABL 2 r. 4.

d) In NB letters from Nineveh: a-ta-a turrā ša šāfi’a irričuka why, they are asking you to do me a favor ABL 291 r. 3; mār šīṟṭīja a-ta-a ga-a šamāti kilā u alā sakatā why are my messengers retained all these years and (why do) you remain silent? ABL 1380 r. 7.

In YOS 3 125:35 read mu.an.na a-ga(!)-a, see age usage a.

Ylvisaker Grammatik p. 60; von Soden, ZA 43 31.

atu’isu (atīsu, ādišsu) s.; (a medicinal plant); MB, Bogh., SB, NB; wr. syll. and Ú.KUR.KUR.

Ú.KUR.KUR, ū šī-mi kur-ī, ū māl2; ū at-i-su Uruanna II 206 f., ū ibb-ši, ū ni nī ibb-ši; ū KUR.KUR ibid. 23 f., ū KUR.KUR : ū mtaltillik mu-ši ibid. 24a, ū a(πī)-a(πī)-wi(πī)-ṣum = ū at-[i-su] ibid. 26; ū KUR.KUR : Aš mtalt-šik mu-ši ibid. III 94; ū KUR-ī : ū at-i-šum 〈ʃ〉 Ú.KUR.KUR Köcher Pflanzenkunde 28 ii 37.

a) taken internally: Ú.KUR.KUR (with six other herbs to be drunk in beer against the disease “hand of the ghost”) AMT 76:1:18; Ú.KUR.KUR ū ša-[HAR.HAR] u šurur apuṣiru ina kirbān tāḥti balū patūn ikkalma šatu ana amēli la ḫeḥbi (the 18th day is unfavorable, but if) he eats a., ḫaṣū and a clove of apuṣiru in a “lump of salt” on an empty stomach, that man will have no quarrel KAR 178 v 49 (hemer.); a-ta-i-ši (in broken context) KUB 37 58:4; Ú.KUR.KUR ū amurriqīni sēkū [ina] šikarī ṣaqū – a. is a plant against jaundice, to crush, and to give to drink in beer RA 13 37:28 (pharm.); a-ta-i-ši (for a potion) AMT 90,1 r. 20, also, wr. ū a-ta-i-ši AfK 1 38:3 and 8f., a-ta-wi-ši Köcher BAM 318 iii 1.

b) applied externally: Ú.KUR.KUR ū aktam tusahbal kinīšu taṛṭanahhāš you boil a. and aktam and repeatedly bathe his thighs LKU 56 + 61; 62; Ú.KUR.KUR... ina KUS. EDN tēṭerī 5 āmē ṭašammīṣu you spread a. (with four other herbs brayed, mixed with bal(hu)šu-resin and tallow) on a waterskin and apply it as a poultice for five days Köcher BAM 3 iii 43, cf. ū a-da-i-ša (for a bandage) KUB 37 1:26, cf. ibid. 23, see AfO 16 48; Ú.KUR.KUR (between lišān kalbī and bāšīnu, for an ointment) STT 95:111; for the use of the seed of the a.-plant note Ú.KUR.KUR zēr ū KUR.KUR (among ingredients for a medicinal bath) Köcher BAM 253:16.

c) used in suppositories and enemas: 15 gīn ū kūbra 15 gīn urnu 15 gīn Ú.KUR.KUR šīmērī takasimm ina šamāni šikarī rēšī tusahḥān ana šururrišu tašoppak ana šī-bi taṣaqqīsū you chop separately 15 shekels of terebinth, 15 shekels of urnē-plant and 15 shekels of a., heat in oil (and) fine beer, give it to him as enema, alternatively(?), give (it) to him to drink Köcher Beitr. pl. 16 ii 22; Ú.KUR.KUR
**atāku**

(for a suppository) AMT 94,2 ii 7, cf. also Köcher BAM 186:4.

d) used for fumigations: Ģ.KUR.KUR : ú aši : amēla qutturu — a. is an herb for ašē-disease, to fumigate the man Köcher BAM 1 i 64, cf. CT 14 29 K.4506+21 (pharm.); Ģ.KUR.KUR nis[kip]la ina izi tugattarušu you fumigate him with a. (and) nikiptu over coals CT 23 40:25, also AMT 20,1 r. 13; Ģ.KUR.KUR (among 10 fumigants) TCL 6 34 r. 4, also BRM 4 32:19 (comm.); nīkann burasi Ģ.KUR.KUR tašaks kanši you set up a censer with juniper and a. for her Köcher BAM 237 i 11; burasa ú. Ģ.KUR.KUR ana nīkannki 7-šunu tasarraq you scatter juniper and a. on all seven censers BBR No. 26 ii 17; nīkann Ģ.KUR.KUR ina immiši babi ana Anum tašakkun you set up a censer with a. for Anu at the right of the gate CT 4 5:4 (NB rit.).

e) other oec.:

hašd Ģ.KUR.KUR imhur-limu imhur-šrā ina šannu šēš-šu ina mahši ina kūšāšu tašakkun you rub(?) hašd, a., imhur-limu (and) imhur-šrā in oil and place (them) in a leather (bag) around his neck KAR 56 r. 11, cf. Ģ.KUR.KUR (in a phylactery) AAA 22 74 r. 36.

f) in lists of remedies: a kukubu-jar with ú a-ta-i-šu BE 14 103:47; 2[1] š[ia] a-ta-i-šu PBS 2/2 107:34 (both MB); a-di-š-šu (among objects and materials for a ritual) BE 8 154:5 (NB); ti-ia-ta a-ta-iši (against witchcraft) KUB 37 44:22', dupl., wr Ģ.KUR.KUR. RA ibid. 43 i 8'.

Thompson DAB 151ff.

**atāku** (AHw. 88a) see etēqu B (correct Labat TDP 42:29 to [summa šer'ān] nakkapštēšu u šēpēku it-ta-na-la-ku, cf. ibid. 28 and 30); in STT 105:16 and 18 it-tāk(-)ṣa remains obscure; see Landsberger Date Palm 13 n. 32.

atānu see adāmu and aṭmu A.s.

atānu s.; (a piece of jewelry); Nuži; Hur. word.

4 simēri ša kāspi ša SAL.MEŠ uzuligiri ... 1 māt u 1 šūši šullu ša šurāši iššātu a-ta-anu ša šurāši four silver anklets for the uzuligiri-women, 160 gold necklaces, a pair of gold -ornaments HSS 13 61:6; 1 a-ta-anu ša šurāši (beside a golden star and a ring) HSS 15 167:29 (= RA 36 140), cf. x a-ta-anu Ša šurāši (inventory) RA 36 147 A 19 and B 10, [1-nu]-tum a-ta-anu ibid. 150:6.

atānu s.; 1. mare, 2. she-ass, donkey mare; from OAkk. on; wr. syll. (also with det. ANŠE, ANŠE.KUR.RA) and emē (= ANŠE. SAL, SAL+HUB), SALANŠE, ANŠE.SAL+HUB, etc.; cf. aṭān nāri.

e-me SAL+HUB, SAL.ŠAL, SALANŠE = a-ta-nu Diri IV 175ff.; e-me ANŠE.SAL = a-ta-ṣu A VI/3 7; SALANŠE = a-ta-nu Hh. XIII 382; [e-me] SAL.ŠAL, SAL+ŠE = [a-ta-nu] Sb I 342a-343; ANŠE.S[AL] = [a-ta]-num Proto-Dirí 432.

SALANŠE, SALANŠE.KUR.RA Afo 18 340 iii a 9 (Practical Vocabulary Nineveh).

na₄,peš₄,anše = bi-ṣur a-ta-ni = pu-ra-da-a-ti donkey vulva stone (a designation of a shell) = croch Hg. D 150 and Hg. B IV 106.

SALANŠE Ša,Ša,Ša,Ša,Ša,Ša,Ša,Ša,Ša,Ša a-ta-nu ša,ša,ša,ša,ša,ša,ša,ša,ša,ša a-ta-nu (var. a-ta-na-ti) muraps piškē šašušu šašušu šašušu šašušu šā hiššēšēšē (the assakudemon) prevented easy birth for the donkey mare (var. pl.) about to give birth, the donkey mare which was widening (its) birth canal 4R 18* No. 6 12ff.

1. mare — a) in Nuži — 1’ wr. aṭānu: these three horses šumma lu a-ta-anu Ša šumma lu zikaru whether they are mare(s) or stallion(s) (three or four years old) HSS 9 36:16, also ibid. 42:9; 1 ANŠE.KUR.RA-ia a-ta-nu [ši]-na-ar-lu intītmī my two-year old mare died JEN 360:6; 1 ANŠE.KUR.RA a-ta-nu ... 2 ANŠE.KUR.RA.MEŠ NITA.MEŠ HSS 15 104:5.
atanu

2' **wt. SAL+HUB:** 1 ANŠE.KUR.RA SAL+HUB
(beside 1 ANŠE.KUR.RA māru zikaru) JEN 264:7 and 14 (exchange of horses); 1 ANŠE.KUR.RA SAL+HUB (text JUR) babrunnu a brown mare HSS 15 102:7.

**b)** in MB — **1' wt. atānu:** KIMIN (= puhalu) a-ta-nu (list with the headings māru, mūrtu, puhalu) Anro, WZJ 8 p. 572 HS 114:6.

2' **wt. SAL+HUB:** 6 SAL+HUB ANŠE.KUR.RA ki 300 kaspī 1 ANŠE.MAR.TU ki 30 kaspī 2 SAL+HUB ANŠE.MAR.TU ki 30 kaspī six mares for 300 silver (shekels), one western donkey for 30 silver (shekels), two western donkey mares for 60 silver (shekels) BBSt. No. 7 i 16.

**c)** in SB: *šumma* SAL+ANŠE ANŠE.KUR.RA mūršu ulu sī[l][s]a iktul if a mare of a horse eats her foal or her afterbirth CT 40 34:31 (SB Alu).

2. she-ass, donkey mare — **a)** in OAKk.: enzu(m) kašunāša lahurum puhalu a-da-num mūr[aš] the she-goat her kid, the ewe her lamb, the donkey mare her foal Kish 1930, 143:175:24 (unpub. OAKk. inc.).

**b)** in OB: a-ta-nu u imēru ša ešemērūnu mahṣu uštazziqumīnu the she-ass and the donkey whose backbone is sore have been causing me aggravation CT 32 22:8; aššum PN ANŠE.SAL iktlu kima ANŠE.SAL ana PN₂ la ikallā because PN withheld the she-ass — ⟨...⟩ that he should not withhold (it) from PN₂ Kraus AbB 1 44:7.


**d)** in Mari — **1' wt. atānu:** [ḥa]ram mār a-ta-ni-im [a]naku uṣaqtil salīmam birit Hanē u Idamaras ašk[u]n I had a donkey foal, the young of a she-ass, slaughtered, I (thus) established peace between the Haneans and Idamaras ARM 2 37:11.

2' **wt. SAL+HUB ANŠE:** SAL+HUB ANŠE.HL.A jattān ša mātim [e]tiqtim gattām [e]tathera inanna 10 SAL+HUB.R.ANŠE.HL.A Quttītim [d]amgātim [su]šubsītammā [šuš]tam the she-asses of mine from the Upper Country are of stature, now round up and send ten Gutean she-asses of good size to me ARM 1 132:19 and 22, see Oppenheim, JNES 11 135.


**f)** in Nuzi — **1' wt. ANŠE.SAL and atānu:** ANŠE.SAL itti mūrisu one she-ass with her foal HSS 19 63:12 and 23, cf. 1 ANŠE.SAL ANŠE.SAL RA 36 140:6, 1 ANŠE.SAL JEN 102:10, 12, 25; 1 ANŠE a-ta-nu 1 ANŠE one she-ass, one donkey RA 23 151 No. 38:11.

2' **wt. ANŠE.SAL+HUB:** 1 ANŠE.SAL+HUB JEN 297:10, 1 ANŠE.SAL+HUB-ša PN ʿulēqi PN has taken a she-ass of mine UPC 9 405:23.

**g)** in MA — **1' wt. atānu:** 1 a-ta-nu ša ANŠE ⟨šu⟩ 2 ša PN one two-year-old she-ass belonging to PN KAJ 90:2, cf. a-ta-nu annitu šulmānu this she-ass is a gift ibid. 8.

2' **wt. SAL+HUB** (perhaps to be read urītu): 3 SAL+HUB ša ANŠE GAL 1 DUR MU 2 ša qat PN 13 SAL+HUB ša ANŠE GAL() Meš 3 DUR.MEŠ MU 5 2 DUR MU 3 2 ANŠE šuḫrī NITAM.urple 1 ANŠE šuḫrī sinnīše three full-grown she-asses, one two-year-old stallion, belonging to PN, 13 full-grown she-asses, three five-year-old stallions, two three-year-old stallions, two male donkey foals, one female donkey foal (added up as 8 DUR.MEŠ 3 SAL+HUB ša [DUR] KAJ 311:1 and 5.

**h)** in SB: sisū tibi ina m[u]ḫḫi a-ta-ni pare ši ēlā ša rakhtuma ina uzniša ul[a]ḥḫaš u[m]ma māru ša tullidi ši jāšt lu lasim u[a] imērī zābil tupsīkki la tumāššaši when the rutting horse mounts the she-ass, he whispers in her ear while mating, “may the foal you bear be as swift a runner as I am, do not have it resemble the donkey, the beast of burden” Lambert BWL 218:16; zummerāti kī a-ta-ni I can bray like a she-ass 2R 60 ii 12, see TuL p. 13; [i]šūša mūrisuša SAL+ANŠE Meš [i]zīrā būrišina AB.GAL Meš she-asses trampled their foals, cows rejected their calves Thompson Gilg. pl. 59 K.3200:7; ana burtu alpu ul išahhīt ANŠE SAL+ANŠE ul usarrā the bull no longer springs upon the cow, the
atanu

donkey no longer impregnates the she-ass CT 15 46 r. 7 (Descent of Istar); kīma Sumuqan irḫu bāšu ... SALANŠE mūraša just as Sumuqan made his beasts pregnant, the she-ass (was fertilized) by her male AMT 67,3:5, also Maqlu VII 25, and see MSŁ 8/1 p. 31; šumma SALANŠE iššēgūma LŪ.MEŠ unāšaq if a she-ass becomes enraged and bites people CT 40 33:8, cf. šumma SALANŠE iššēgūma mūrašu īdāk if a she-ass becomes enraged and kills its foal ibid. 10, and cf. T.CL 6 8:8f.; if a horse enters a person's house and SALANŠE īšbatma iššuqṣi seizes and bites a she-ass CT 40 34 r. 18; šumma SALANŠE ANŠE.KUR.BA ulūd if a donkey mare gives birth to a horse LKU 124:3, and passim in this text (all Ašu); šumma ANŠE SALANŠE irkabma īmūr if he (the āṣṭūru on his way to a patient) sees a donkey mount a she-ass Labat TDF 4:24; Ningirsu ... ina ma-hir-ti ANŠE.SAL.ŠU-sul limḥaṣ may DN hit its (the evil's) hand with a ... of/for a donkey mare KAR 88 frgm. 3 iīi 16 and dupl. STT 215 ii 70 (inc.), see AROr 21 413.

i) in NA: 1 SALANŠE ina īšippu 37 GIN one she-ass worth 37 shekels ADD 732:3, and passim in this text; 8 urṭtī pīṭḫallu ša ANŠE.SAL.MEŠ eight mares for riding (borne) by she-asses Tell Halaf 38:8; for refs. wr. SAL-HŪŠ see uruṭu.

j) in NB: 1-ēt SALANŠE 6 šanāti salimti ... ša PN ana 13 GIN kaspi ana zīlīt anā PN₂ adī 6 šanāti idīn pūtī suudduṭu rēṭūti u maṣṣarī ša SALANŠE PN₂ naṣī ša SALANŠE šu taliṣṭī aḫāṭuṣuṇu ina taliṭīšu ḫaspā a' 13 GIN PN ulūk karīṣuṇu išallīm SALANŠE ana rīdī ul inandīn PN gave one six-year-old black she-ass to PN₂ against a payment of 13 shekels of silver for six years in partnership, PN₂ bears responsibility for tending, pasturing and guarding the she-ass, the she-ass and offspring belong to them in equal shares, PN receives these 13 shekels of silver from their common fund at (the birth of) the offspring, he will not let the she-ass be bred TUM 2-3 33:1, 7 and 11; 1-ēt SALANŠE u DUMU-su ana 15 ōx kaspi one she-ass with her foal for 15 shekels of silver YOS 6 110:6, cf. Nbn. 323:6; also 10 GIN KŪ.BABBAR šīm 1 SALANŠE BIN 1 160:1; a-ta-nu ANŠE ina pan PN ūmu 1 šīla uthātu inaddašu the she-ass will be at the disposal of PN, he will give it one and one-half silas of barley daily YAS 6 207:8; SAL+HŪŠ ša ina gabutti ša PN a she-ass who is from PN's stable GCCI 1 65:2; SAL a-ta-nu Nbn. 436:6; 2 ANŠE.MEŠ GAL.MEŠ DUMU.MEŠ SALANŠE GAL-ti īu-muk-tar two large donkeys, offspring of a large, half-breed she-ass (for sixty shekels of silver) YOS 1 37 i 11 (kudurrū);

[1-ēt] SALANŠE GAL-ti u DUMU-ti ša ma-rat 20 šanāti one large twenty-year-old she-ass and her foal YAS 5 34:1; PN SIPA SALANŠE.MEŠ the herder of mares (beside SIPA ANŠE.MEŠ) BBS. No. 33 i 10; note as geographic name: BĀD.SALANŠE-ĂL 408 r. 13 and URU.BĀD-a-ta-na-te ABL 635 r. 2 and 4.

For CT 18 21 D.T. 105, see Diri IV, in lex. section.

Salonen Hippologica index s.v.

atappiš adv.; like an atappu-channel; SB*; cf. atappu.

ušēšir pattu mé šunûte ... qereb šippâte šātina ušābbīta a-ta-piš I directed a pattu-channel (toward Nineveh), I made those waters murmur through the orchards like an atappu-channel OIP 2 114 viii 30, parallel (with ušēšir harru ... pattiš) ibid. 101:60 (Senn.); ana masqîl šišē ina qer(e)beša pattu ušēšeramma ušābbīta a-ta-piš for watering the horses I directed into it (the palace complex) a pattu-channel and made it murmur (with running water) like an atappu-channel Borger Esarh. 62 vi 34; ġimîr ummâniṭijā Ḫidīlat râpaṭšu a-ta-piš-ušāšît I had all my troops jump across the broad Tigris as though it were an atappu-channel ibid. 45 i 86.

atappu (adappu) s. fem.; 1. (a small branch of a canal), 2. (a major canal); OB, Mari, Elam, MB, Nuzi, SB; pl. atappū, atappatu; wr. syll. and PA₅ (PA₅.LAL K 6336, see mng. Ig, PA₅.SIG in math.); cf. atappiš.

[pa-a] [PA₅]+ē = pal-gu, pal-tum, ra-a-la, a-tappu, mi-dir-tum A 1/6:29ff., [pa-a] PA₅+ē = (same equivalents) ibid. 34ff.; PA₅ = (palgu), PA₅,[161], PA₅.SIG, PA₅,SÎTÀ — [a-ta-pu] HH. XXII B iii
atappu
13ff., cf. pa₄.lāl = a-tap-pu LTBA 1 93 ii 8 (excerpt from Hh.); pa₅ = pal-gu, pa₅.lāl, pa₅.su = a-tap-pu (var. a-tab-ba), with Greek transcription ødɔ̱x and ødɔ̱工商局. Hh. II 208ff.; pa₅.mu.un. bāl = a-tap-pu (var. a-tab-ba) išt-ri, with Greek transcription ødɔ̱x εīθα ibid. 213, see Iraq 24 65; e = i-šu, pap-pu = pal-gu, pap+p⁺ = pa-a-tū, pap+p⁺.lāl = a-tap-pu Practical Vocabulary Assur 875ff.; [...]. [x.gis.s]ar = a-tap-pu, iku Dini VI B 30f.

na-ar-ši-tū = a-tap-pu Malku VIII 139.

1. (a small branch of a canal) — a) in OB: ina a-ta-pi-im ... [...] mē udbalam PN u PN₃ mē šissatu PN and PN₃ will have the use of the irrigation water from the a. [which?]; brings water from ..... TCL 1 63:6, cf. a-ta-pu-um mašqit PN u PN₂ ibid. 10, cf. also ibid 12; a-ta-ap-um ša PN aššum PN₃ mašqitam la šīš imatguru the a. belongs to PN, and the company to receive that agreement because PN₃ has no irrigation water Szlechter Tablets 140 MAH 16.342:1, cf. a-ta-pu-um maš-q-[]itur CT 45 113:5; summa awilum a-ta-pa-šu ana šiqtimg ipte aššuš idimmā if a man is negligent, opening his a. for irrigation (and causes damage to an adjacent field) CH § 35:32; addīni mā ul iššunāštī a-ta-pa-tu-nī šutēṣura so far the water has not reached us (even though) our canals have been put in good condition ABIM 6:11, cf. mā [i]šùnímma a-la-[ta-pal-ti-ni [nu]-uš-te-šēr-era ma A 7455:9 (unpub. let.); egsum ina pi-ti šīu a-ta-ap-uml-pi-im šīṣu innekkimmī should a field rented at the time of the opening of the a. be taken away? CT 29 25:9, cf. (a field) ki PN PN₃ ina pi-ti a-ta-pi-im ušēši PBS 8/2 239:7, also Waterman Bus. Doc. 1:9, ištu piti a-ta-pi ušēši ibid. 11:8 (all Sippar); a-ta-ap-pa-um ašena I dug an a-canal TCL 7 42:9; PA₅ a-ta-ap ibaštā Jean Tell Sifr 68:22; a-ta-pu-um ša bīrisumuma the a. belongs to them in common BE 6/1 50:16; A.GAR PN u a-ta-pu-um the commons of the PN and the a. BE 6/1 28:2, cf. GIS.SAR ... šīa a-ta-pu-um u PN date grove beside an a-canal and (the property of) PN ibid. 7, also ita a-ta-pi GIS.SAR PBS 8/2 247:3, DA a-ta-pu-um ša harrānim TCL 10 46b:2; SAG.BI L.KAM a-ta-ap-um its first side is the a. VAS 9 9:4, also SAG.BI L.KAM a-ta-ap A.GAR

atappu
BE 6/1 119 ii 14, CT 47 63:6, šīa A.ŚA.L.KAM a-ta-ap šu-iš-im CT 4 16a:2, cf. SAO x x a-ta-pu-um ištū a-tap qunu ana ad-di-im ša Bur-Sin (see addu) CT 4 16b:4; a-tap PN — a. of PN BE 6/1 70:11.

b) in Mari: a-[a-ta]p-pa-tim ša A.ŚA ekallim kalīša ušaštī I had all the a.-canals of the palace dug out ARM 3 34:11; ina pan a-ta-pi [ša] l Lū u i-na-aš (obscure) ARMT 13 142:8.

c) in Elam: ḫarrānum ul ippeš PA₅ ul ḫērrī he will not have to make any road or dig any a. MDP 28 398:12; [m]ašqit PA₅ a-tap PN irrigation (to be supplied from) the a. of PN MDP 22 90:2, cf. mašqit[]it a-ta-ap PN ibid. 128:2, also, wr. a-tap ibid. 92:2, 96:2, 109:2, wr. PA₅ MDP 25 245:3, 267:2, and passim; mašqit PA₅ ēš-šī irrigation supply of the new a. MDP 22 105:2; mašqit PA₅ mē GN MDP 23 209:4, mašqit PA₅ nāri MDP 23 252:2 and 250:2, also mašqit a-tap ra-bi MDP 23 247:2, cf. PA₅ tūr the small a. MDP 18 233:1 and 24 380:4; a field DA kīrī kišād PA₅ E.DU.A MDP 24 359:7; note i-ki a-ta MDP 22 110:2.

d) in MB: summa anāku a-ta-pi-su-nu ša-pa-at-tiš-šu-nu-tim if I have them open their a.-s PBS 1/2 53(10) (let); a-tap šo-te-e, a-ta-pu-um-x-i, a-ta-pa-aš-su-ri, a-ta-pa-kurru-ti JNES 21 80 (map).

e) in Nuzi: a field ina šapat a-ta-pi at the edge (lit.: lip) of the a. JEN 154:6; E.HI.A.MEŠ ša PN ina šapat a-la(a)-ap-pi ša PN₃ JEN 206:12, and passim in Nuzi; ina šapat a-ta-pi ša PN HSS 9 109:6; A.ŚA.MEŠ ina a-aḫ a-ta-la(a)-ap-pi fields on the bank of the a. JEN 69:5, also A.ŚA ina a-aḫ a-ta-pa-pi DN JEN 242:10, and passim in Nuzi; (a grove) ina šišum a-ta-pi ša PN KASKAL-men north of the a. along the road JEN 29:8, štānānu a-ta-pa-pi ša PN HSS 9 18:10, also A.ŚA ina šapal PA₅.MEŠ JEN 526:16, cf. JEN 98:7; (a field) ina a-ta-pi nakis cut by the a. HSS 9 98:11, cf. (fields) šinišu a-ta-pi ša GN inkušu JEN 226:19.

f) in hist.: a-da-ap-pi ḫa-li-li širāt šuṣris arāṭṭimmā KAH 2 141:222+TCL 3 222,
atappu

cf. a-tap-pi la mIsa ñurušša uṣṣa[mm]a he had branch off from it (the palgu-canal) a.-s beyond counting ibid. 204 (Sar.), see Laessoe, JCS 5 21.

g) in lit.: after Anu created the heavens and the heavens created the earth ērēšu ıbnā ınd.mEš ınd.mEš ıbnā a-tap-pa-ti a-tap-pa-ti ıbnā rušumna (after) the earth created the canals, the canals created the a.-s, the a.-s created the swamps CT 17 50:4f.; lipattā ınd.mEš lipattā a-tap-pa-ti let (the daughters of Anu) open canals, let them open a.-s AMT 42,4:6, dupl. AMT 45,5:4; ina a-tap-pi aruqtī mé aruqtī īšattī it drinks green water from the green a. Küchler Beitr. pl. 17 K.61+ ii 48f. + K.3273 (inc. against jaundice); etellā ... kimā ẖ.Ḫ.KAL ina aḥi a-tap-pi leave as grass (sprouts) on the bank of the a. Maqû VI 93, also III 178; ina ka a-tap-pi īidā aššultū let them place rushes at the opening of the a. (to block the breach) BM 98589 ii 20, in Bezold Cat. Suppl. pl. 4 No. 500; [nāmqurī itī ıd a-tap-pi itti namgari ... inakkiruma the reservoir will become estranged from the canal, the a. from the reservoir ACh Supp. Adad 60:3, restored from ACh Adad 17:35f., cf. PAš itti a-tap-pi-šā ACh Supp. Adad 59:14; unāmbā hirātē lanappala a-tap-pi the ditches babble and the a.-s respond TuL p. 58 r. 2; note the sequence E PAP+E (= palgu) PAP+E.LAL K.6336 ii 7' (unpub. SB rit.).

h) in math.: [a]-ta-[a[p] tarabhīm MCT 90 M r. 1 (OB math.). cf., wr. PAš,SIG (in problems of volumes of earth excavated) ibid. 76f. K passim and 81f. L passim.

2. (a major canal): a-tab-ba Sāhi illiku labērī a the a.-canal of Suhî fell into disrepair Weissbach Misc. p. 10 ii 28, also a-tab-ba šutū 22 ina ammaši uratpisši titurrū ša kā a-tab-bu uṣṣa[p]ima M.A.V ša 25 ina ammaša a-na lūbi ulērī this widened the a. by 22 cubits, I took down the causeway at the entrance of the a.-canal so that I could send a boat of 25 cubits through it ibid. 32f. (Šamaš-rāš-šurū, governor of Suhî and Mari); a-tarp-pu nadēmu ša ḫutu kur [...] ... lu ākkir I repaired the abandoned a. which [led] from [...] MAOG 1 9 18:12.

ataru A

Because PAP+E is a logogram shared by palgu and atappu, it is difficult to distinguish the two words. Refs. wr. PAš in Nuzi and Elam, where no syllabic writing of palgu is attested, have been cited here; for OB and SB refs. wr. PAL, see palgu.

In SB literary texts palgu normally occurs as the final item in lists of types of canals and has been assumed to be the smallest. Outside Babylonia the atappu is sometimes clearly a major canal, see mng. 2.

Laessoe, JCS 5 25f.

atappū s.; (a medicinal plant); pharm.*

ū a-tap-pu-u tam-liš : ü nam-ḫa-ru-u ša4 Uruanna I 678.

ataršani see ašāšana.

ataru A (wataru) s.; 1. excess, excessive growth, balance, 2. lie, exaggeration; from OA, OB on; pl. (w)atātū; wr. syll. and (rarely) dir.; cf. atāru v.

1. excess, excessive growth, balance — a) overage: ina ša iššišu batqatam u wa-ta-ar-tám alappatakkunni lubbaka la ilamin you should not worry because I am going to write down for you the accounting with him (lit.: what is shortage or overage) CCT 4 8a:25 (OA); I MAN.A wa-at-ra-tišu (in broken context) MRT 2 pl. 46 VAT 7530:6, see TMB No. 201:3.

b) excess (houses and fields): ana wa-tar-ti bitišu i gin kasparum ... PN usāmgiuruṁa they made PN agree to pay one shekel of silver for the excess land of his house VAS 7 16:24, cf. ša wa-tar-ti bitišu apil ibid. 31; UD.KUB.ŠE PN ana PN, ana wa-šar-rio ša 1 PN E INIM NÚ.GÁ.GÁ PN will never sue PN, on account of the 1 PN excess of his house ibid. 33; ana x SÁR EDU.A wa-tar-tišu ša PN Meissner BAP 50:17; a payment made aššum wa-ta-ar-šišu TCL 1 74:13; ša wa-tar-tum CT 8 9a:1, and passim in this text, note wa-tar-ta-su-nu ... ismnunu ana PN iddinu they separated their excess (in land) and gave (it) to PN ibid. 16, (in broken context) wa-ta-ar-tum OECT 3 61:27 (all OB); x šE.NUM.UX a-tar-ti egli bit PN

485
atartu A

MDP 2 pl. 21 i 12 (MB kudurru), cf. a-tar-ti eqli āli ša PN ibid. 16; in broken contexts: kī [a]-tar-ti TCL 79 79:17, a-tar-ti BIN 1 82:14 (NB letters); x mašītu DIR-ti ittadin BOR 2 143:18 (NB).

c) excessive growth: a-tar-tu, 4 zakār šumu excessive growth (means) fame (see atāru v. mng. 1a–5") CT 20 39:5 (SB ext.).

d) other ocs.: DIR-rat kuš(!).TAB.BA tagebber you bury what is left of the skin (of the black bull) RAc. 14 ii 32; note as gramm. term: [... nīg].ti lā.nīgin mūrūt.bī : uḫḫurta a-tar-ta gamīrta šuss.ḫurta qabdiyta (do you know) the “left-over,” the “excess,” the “complete,” the [...], the middle? (all gramm. terms) Bil. Edubba A 16.

e) with kīma: 2 nāmāri annāti ša ina maḫī la epēšu kīma a-tar-ti-ma lu īpuḫu as an addition I built these two towers which had not been constructed before AOB 1 132 r. 3 (Shalum I), cf. nāmāri kīma a-tar-te-maāli Weidner Tn. 17 No. 8:20; kišūbbā maḍdu ... kīma a-tar-tim-ma lu īṣaṭata ina maḫī lu uraddi I incorporated much unused land as an addition OIP 2 128 vi 47, cf. qaqqaru ... kīma a-tar-tim-ma lu īṣaṭata. ibid. 105 vi 4, cf. ibid. 131:60, etc. (Senn.); qaqqaru maḍdu kīma a-tar-tim-ma īlu lībbī ēqāti ākṣiyya I took much land away from the fields as an addition Borger Esarh. 60 vi 51 and dupls.; exceptional: he was not afraid of the battle, went against the enemy u ana nakri bēlīšu īterub a-tar-ta-adā, indeed, he penetrated deeper and deeper(?) against the enemy of his lord BBSt. No. 6 i 39 (Nbk. I).

2. lie, exaggeration: qābi wa-la-ar-tim ina muššalītu he who tells an untruth at the Musšalu Gate Belleten 14 226:39 and 44 (Irišum): my lord will find out kīma wa-at-ra-tim anā bēlīšu la āṣurām when I have reported untrue things to my lord ARM 2 13:38; wa-la-ar-tam-ma ighiškum ummāmi 3 ANŠE.HI.ŠADDU he told you a lie by (saying): three donkeys have been taken away (only one donkey was taken) ARM 4 58:19.

See also atartu A in ša atrāti.

atartu C

Ad mng. 2: Falkenstein Gerichtsurkunden 2 p. 39 and BiOr 11 114.

atartu A in ša atrāti s.; one who lies, exaggerates; lex.*; cf. atāru v.


See atartu A mng. 2.

atartu B (atirtu, adartu, adirtu) s.; (a plant growing wild, used for medicinal purposes); SB; adartu in Assur and Sultantepe.

a. dar sar = a-tar-tum, numun a. dar sar = ze-er [min] BM 36316:9f. (Hh. XVII); a. tar sar = a-tar-tum = ša-ra-a-tum Hg. B IV 208 and Hg. D 246; U.GAZI.PISANX1§.SAR.am.ha.ra = a-tar-tum = ša-sar-rat Hg. B IV 175b.

a) in med.: ú a-dar-tū šammī mūru.mēš gig.meš arqūtu tuḫaḫuš qal amēši tafṣīmmed a.-plant: a medicine for sore hips; you bury it fresh, you make a poultice on the hip of the man STT 92 iii 29.


The Assyrian spellings adartu and adirtu cannot be adduced to posit a reading *atartu for the well attested atartu, confirmed by the logogram A.TAR.

atartu C s.; disk wheel (of a wagon); lex., Akkadogram in Bogh.; cf. attartu.

gīš.līg.lagab = a-tar-tum (preceded by pukku and mekkā) Hh. VI 45; gīš.lagab = [...]. [...]. [...]. (three times repeated) Hg. A I 56ff.; el-lag gīš. īg.lagab = pu-uk-ku, me-ek-ku-u, a-[tar-tu] Diri II 296ff.; el-lag lagab = a-tar-tu (preceded by pukku, mekkā) Ea 1 37; la-gab lagab = a-tar-tu (between kudtu, kutānu and wulatu, pišitu) Ea 1 41; el-lag lagab = a-tar-tu (in group with kubitu, hištu, šibitu, [pukku], mekkā) A I/2:71; gīšılması mar. gid.da = šā-bu, gīš.a.tar.mar.gid.da = a-tar-tu, gīš.sic, mar. gid.da = surfur.’u Hh. V 80ff.
atartu

GIŠ.GIGIR GIŠ.UMBIN GIŠ.GIGIR A-TAR-TUM chariots with spoked(?) wheels, wagons with disk wheels (enumeration of objects, silver and gold which were not accounted for properly) KUB 13 35 iii 45, also ibid. iv 2 and 9 (legal text), cf. 1 GIŠ.GIGIR A-TAR-TI Bo.208/e:2, cited Otten Totenrituale p. 130 n. 1.

The translation is suggested by the Bogh. passages and supported by the fact that atartu is listed as a part of a wagon and occurs in a group with pukku hoop, mekkû stick, in the cited lex. passages. See, furthermore, the Bogh., MB and SB references to a wagon called atartu.

Salonen Landfahrzeuge 87, Salonen Hippologica 98 n. 3.

atartu see ašārtu.

ataru s.; (mng. uncert.); lex.*

ataru (watārû) v.; 1. to exceed in number or size, to surpass in importance, quality, 2. (w)utturu to augment in number or size, to become more important, richer (in possessions), 3. II/2 passive to mng. 1, 4. šüturu to make increase, surpass (in quantity or quality); from OAkk., OB on; I itir - itīr (ivattīr in Elam) - (w)atar, I/2 (rare), II uwatīr (uattār, uttar) - uwatīr (uattār, uttar) - uttar (muttur Lambert BWL 160 r. 18), imp. wāttīr (Mari), II/2, II/3, III/1; wr. syll. and diri (in OB rarely sti); cf. ašārtu A, atartu A in ša atrāti, atriš, atru adj. and s., atartu a., atartu (ittīru), šütur, tattūrī, uttar, ūtrūrī, ūtrurū, ūtruru, watār in la watār/matar, wātturu, watturū.

ḫe.diri.ga nam.ba.lā.ē ; li-tir aš imti it may be more but not less Ai. I iv 72 and Hh. I 357; ib.diri.ga.e.meš : ut-ta-ru Hh. I 356; in.diri : u-ωa-ta-τar Ai. I iv 69; a.ga.zi ib.diri.ga : im-bi e ut-ta-ar he will increase the deficit Hh. II 116.

Asal. lā.ē diingir.mu.sa.q.a.ta za.e šī.in.diri.ge.e.n : Mar-duk ina iš maša šum niba [...] aš-ra-at you, Marduk, are pre-eminent among the gods whatever their names 4R 26 No. 4:55f.

Dum-ad[-diri] s[a] lā būr kū. bala kū.diri[ί] in za.kam : šu-tu-rum (for tatātu) šī-da·a-šu·um mi-kū [...] (for makkāru) šu u·tu-rum kūmm[a ištar] pros-

487

ataru 1a

perity, profit, wealth and becoming ever richer is up to you, Ištar Sumer 13 71:3f.; nam.ba.an.dug.ga.aš a.na.ām ba.ab.diri : ú-ul (var. ē) aš-bi mi-nam ú-ωa-te-er (var. ú-ωa-ta-ar) I did not say, "What (profits) have I added" UET 6 380:4 and 10, var. from 381:4 and 9; lūtuš.a Din.tir

am.ti.la bi.in.diri.gā : dēk-Bābili bālaṣa ut-tar) he who dwells in Babylon lives long KAR 8:12f.; ēm.bi.dug, ga.zu ba.o.diri : sa aš-taqqad tu-ta-er you have achieved more than you have promised KAR 373 ii 25f., also, with var. gloss [tul-kâ-tir / tu-ta-tatir] 4R 11* r. 40, and ēm mu.o.dug, ga.ta im.mā.ni.[in].diri : e-li ša aš-taqqad tu-ta-ta-[at]er OECD 6 pl. 20 K.4812 r. 5f.


1. to exceed in number or size, to surpass in importance, quality — a) to exceed in quantity (number or size) — 1' in econ. texts: šumu bātiq PN umalla šumu diiri PN šalqiqi if it is less, PN will replace the shortage, if it is in excess, PN will take (the excess) Anör 6 pl. 8 No. 22:32, cf. šumu bātiq ʾsāḥ̄ir šumu diirum PN umalla ibid. 40, šumu wa-tār PN šalqiqi MVAG 33 No. 226:19, šumu kasāqqa iš-ti-ir allibbi kasāpiška lu niddi TCL 14 9:16; ġi-tim I 13 MANA.TA iš-ti-ir there was one and one-half minas in excess for each talent CCT 4 23a:7; note also šumu ina šalqiqi wa-ta-ar kasāppu iš-ti-ir if (the lot sold) is larger than the three (šubtu-measures), the silver (purchase price) will increase TCL 14 11:12; nisšāt kasāpišku ū hurāṣīm wa-ta-ar the deductions (to be made) from the silver and the gold have been added BIN 6 75:9, cf. nisšassu wa-ta-ar ICK 2 129:19', also CCT 5 7a:27, usually wr. nisšassu Diri BIN 6 31:27, also šuddassu Diri(1' KTS 35b:7, but note nisšassu wa-ta-ar Kienast ATHE 65:25, ula wa-ta-ar TCL 4 28:6, nisšassu u
atårū la

hadassu wa-ti-ir  Hecker Giessen 35:36; note nīṣḥat kaspim la DIRI ša ḫuruṣim DIRI BIN 4 47:33f., nīṣḥassu DIRI umma anākuma la DIRI BIN 4 47:10f. (all OA); li-tir limti be it more or less Waterman Bus. Doc. 26:2, also 40:3, 69:7, CT 8 13b:1, Gautier Dilbat 36:6, wt. li-ti-er ibid. 6 r. 1, and passim, limti li-TAR PSBA 33 pl. 35 No. 9:6, also limti li-te-er VAS 8 58:16; in Sum. formulation: ḫे di-ri ḫे. ba.lā TCL 10 36:12, and passim, ḫे.ib. diri ḫa. ba.lā RA 25 p. 112 No. 6:2, BIN 7 71:3, 170:3, etc., ḫे. si ḫè. ba.lā Jean Toff Sifr 47:1, ḫè. si ḫè. ba.lā VAS 5 63:1, etc.; i-ti-ir imaṭṭima TCL 10 18:2, i-ti-ir u imti ibid. 117:2; egulum mala i-tu-ru-a ša PN-ma as much land as exceeds (the indicated size) belongs to PN CT 8 31b:5, ša i-ti-0( )i-ppaluma they will pay for what is in excess ibid. 31c:3; ša 耶 1/4 sar ina sunnuqim i-te-ru for whatever, on checking, was in excess above the one-half sar VAS 7 16:28, cf. 1/4 sar 4 bitu wa-tar ši-sa-na-an-ka (for usannaqka) the half-sar house is your house, it is in excess, I will check it for you ibid 15; 1 sar e i-te-ir-ma Gautier Dilbat 13:11; x ğer e ša 耶 1 sar wa-at-ru house of x shekels, in excess of the one sar VAS 7 16:26; šà. ba 1/4 küš iz. zi. da i. ib. si of which the wall has an excess of half a cubit PBS 8/1 99:16; wawtarum ina tuppı ḫa.la ša PN wa-at-ru the field, garden and house in excess are noted as being in excess in the division document of PN CT 8 9a:13, cf. ša ... ana zittim wa-at-ru ma TCL 7 23:10; kima bitum wa-at-ru šabrim tatruḍna you sent the šabrim official because the house (plot) was too large PBS 7 10:6 (all OB); egulum ša i-ti-0 ARM 2 99:35; kiru imaṭṭima kaspa uḥarraš ... i-va-ti-ir-ma kaspa usṣub should the garden be smaller he (the buyer) will deduct, should it be larger (than indicated) he will add (the appropriate amount of) silver MDP 24 355:24, cf. MDP 22 64:11, and note imaṭṭima umalla i-ul-ma-ta-ti-ir-ma kaspa šaqqala MDP 24 357:5, also [i]-wa-ti-ir-0-ma iṭharraš ibid. 356:6; the barley is for the food rations of the plowmen and you know (it), so give (it) to them summa še.meš wa-at-ru la tanandina še.meš-tu ša PN idīnšu if there is additional barley in store, do not give (it) out, the barley belongs to PN, give (it) to him HSS 16 439:6 (Nuṣi let.); minū i-ta-ti-ir-ma (in broken context) EA 11:20 (MB); šuru e-ta-at-ra (see šurru A mng. 1b–l′) ABL 404:17 (NA); zēru ša ina mešḥat i-tu-ru a field which exceeds the (given) measurements Cyr. 320:8, also 346:4, VAS 6 254:5, cf. ša i-ti-ir u imattā be it more or less Dar. 295:18, mala it-tu-ru u maṭṭu-ū Nbn. 477:33; kī insaḫwūma at-ru zēru mala it-tu-ru PN ... iṣabbat if there is an excess (of land) when they (re)measure it, PN (the seller) will take as much as there is in excess VAS 5 3:42f., cf. (he measures the land) kaspū ši-pī ṭuppi it-tir u la-mi and the silver (to be paid) will increase or diminish corresponding to the wording on the tablet VAS 5 6:42, wr. i-tur-ru VAS 4 205:3; tatu ... ul at-ra-at CT 22 213:12; mimma mala i-tel()-ir aḥāta šunu whatever is in excess belongs to them jointly GCCI 2 84:10; note with alla: ša alla ḫubulli kaspī it-ti-[ru] ... ša alla ḫubulli imaṭṭā Dar. 491:11, mala alla 60 [gar ...] it-ti-ru-un-nu ... mala alla 60 GUR imaṭṭ[a] Dar. 494:13, also mimma ša alla ša zeri a4 24 sīla it-ti-ru YOS 7 196:6, mala alla 3 pī it-ti-ru ma TuM 2–3 161:26; mala alla manzaḥīšunu it-ti-ri šaḥma[mal]iš uza'azu whatever exceeds their official delivery they divide equally YOS 7 90:17, and passim; with elat: mala elat 27 it-tu-ru-nu YOS 6 180:6; with elic: 4 ša e-li qanati ša PN at-ti VAS 5 38:24; with ina mukhī: mimma ... ina muḫḥi it-ti-ru Nbn. 300:7, cf. also BRM 1 32:13; with ana la: 4 ša ana la git i-ti-4 YOS 3 126:39; dates mala ina amiru it-tu-ru-nu as many as have been in excess at the inspection VAS 3 74:10, and passim in NB; in the stative: bit PN a-tar u maṭṭu mala bašš PN's entire house (lit.: more or less), whatever there is AnOr 8 2:8, and passim in NB; zēra at-ri u maṭṭi ši maḫirīšunu aḥāmeš ippalu they will make mutual adjustments on the price should the field be in excess or deficient (in relation to the figures on the tablet) Dar. 321:28, also (with ši-pī ṭuppi aḥāmeš ippalu) VAS 5 4:39; zēru a-tar [u maṭṭi] Camb. 288:7, and passim; qandu at-ri u maṭṭi VAS 5 79:1,
atāru 1a

and passim; eglu DIRI u LAL-ti pan PN iḍdaqgal the land, as much as there is, belongs to PN BRM 1 34:34; ina rēḥī ša ṣēnu u šipāṭi ša ina muḫḫi a-tar u maṭu mala baṣā from the amounts of sheep and wool still outstanding, however much there is AnOr 8 15:7 (all NB).

2' in math. and astron.: IGL 7.GAL UŠ UGU SAG I-te-ru BUR.BI one seventh of that by which the length exceeds the width is its depth MCT 71 J 25, and passim, see ibid. p. 174 index s.v. ytu and dirig, also see TMB p. 228f. s.v. waṭaru; ṭūtim ellen eli ṭūtim šaqṭim 20 e-te-er Sumer 6 132:2, also, wt. i-te-er ibid. 18, and passim in math.; ki m al-la n a-tar if m exceeds n Neugebauer ACT 202:12 (astron.), and passim with alla and al.

3' in lit.: [mīšû] la imṭâ ana ša ḫana i-ta-at-ra people have not become fewer but are more numerous than ever CT 15 49 iii 39 (Atrahasis); he who makes loans uṭṭasu ulla (assuma ḫubullûšu at-ri) his barley remains his and the interest he (obtains) accumulates greatly Lambert BWL 148:64.

4' in omens: DIŠ AŠ pa-da-NUM i-te-ir if the “foot(?)” exceeds the “path” in size YOS 10 44:25 (OB); kunukku imittam a-ta-ar the vertebras is oversized on the right JCS 11 100 No. 9:14 (MB ext. report); summa kunuk imitti a-tar if the right vertebræ is oversized CT 31 45 Sm. 236:1, and passim in this text, also CT 30 18 ii 8, wt. DIRI Boissier DA 231 r. 28, and passim; if of his toes ša te .Formatter-1a-Num the one beside the big toe is larger than the big toe Kraus Texte No. 23:13 (SB physogn.); a-tar-tum / zakār šu-mu/ summa sikkat šēli ša imitti istēt a-ta-rat excess (means) fame (because the army) if the breastbone on the right is (fused into) one and oversized (the army will achieve fame) CT 20 39:5; sikkat šēli ša šumēli iḫallû ša imitti 10 ana ša šumēli i-ti-ir-na the left breastbone is deficient (is said if) the right exceeds the left by ten CT 31 49 K.6720+29, cf. KAK.TI ša imitti u šumēli 1.TA.AM DIRI.MES TCL 6 5:25; [damqāṭīša ana lemīnīṭiša 1.TA.AM DIRI.MES] (if the extispicy’s) favor-able marks exceed the unfavorable ones by one CT 20 47 ii 40, also ibid. 41.

b) to be exaggerated: there is not one single true word in these reports kaludšina wa-at-ra all are exaggerated ARM 1 47:12.

c) to surpass in importance, quality: šatt in i-li a-ta-ar naṭṭu-ūš as to her, her position among the gods is pre-eminent RA 22 170:25, also ibid. 27 (OB), cf. ina ilāt ti-ra-at RA 15 176 ii 22 (OB Agušaša); ibušu ṭelī a-TIŠ šikīt[a] one man of giant size Lambert BWL 48:9 (Ludul III); wa-ta-ar binītam CT 15 3 ii 3; rāmkī eli diliptim u usuṣṣim la wa-at-ra inā šērija your love is not more to me than trouble and vexation JCS 15 9 iv 9 (OB); 7-su a-ta-ar seven times bigger Tn.-Epic “” 24; DN u DN2 ḫuṣubamā isṭiṣṭu a-ta-ar Anšar and Kišar were created exceeding those (before them) En. c. 1 12, cf. eliṣṣum a-tar mimmu ibid. 92; I-te-ir-pi-ša Her-Command-Is-Surpassing PBS 13 4 r. 8, cf. Li-ir-pi-āTU CT 4 50b:25 (both OB), and see Stamm Namerugung p. 148; lu a-ta-rat lamassāšu eli ša qa-x [...] AFO 19 60:176; paṣḥat a-ta-rat ema ıllaku ŚEG.A she (the baby born that day) will be pleasant, outstanding, will find favor wherever she goes TCE 6 14:30 (astron.); anāku ina panīkā napīṣti lu-ti-ir may I, myself, become rich in life in your presence JRAS 1924 Cent. Supp. pl. 3 r. 11.

2. (u)ṭutturā to augment in number or size, to become more important, richer (in possessions) — a) to augment in number or size — 1' in gen.: x MA.NA KU.BABBAR ša ti-wa-la-ra-ni (see dinānu mng. 1a-3'a’) CCT 4 2a:29; muṯa'ē annakamma ṭi-ir here I added (to make up for) what was missing BIN 4 47:24 (OA); ęqlam wa-at-te-ra-nim-ma (Assyrianism) increase the amount of land for me (and I will set the plows of the palace to work) ARM 2 99:30; if a woman has stolen something anā qaṭ 5 MA.NA ANNA tu-at-tu-at-ir and has exceeded the value of five minas of tin KAV 1 i 60 (Ass. Code § 5), cf. (in broken context) [...] tappaṣṭu-ta-ti-ir [...] KAV 6 ii 16 (Ass. Code C § 10), also
ataru 2a

[... ] ú-ta-tir ilitat [... ] ibid. ii 20 (§ 11); ša I MA.NA kaspi ana ša 1½ MA.NA kaspi aḫu lu-tir let my brother increase the (amounts of barley) from what (is worth) one mina of silver to what (is worth) one and one-half minas of silver TCL 9 141:27 (NB let.); ši'rî bilassa ut-tar the furrow will augment its yield CT 40 48:38 (SB Ahu); šabi eli Šamaš balâtu ut-tar (this is) pleasing to Šamaš and he will increase (his life) Lambert BWL 132:100, 106, and 119; niqû balâtu [ut]-tar sacrifices prolong life ibid. ii 20 (§ 11); sa 1 MA.NA kaspi ana sa 1l MA.NA kaspi ahua lu-tir let my brother increase the (amounts of barley) from what (is worth) one mina of silver to what (is worth) one and one-half minas of silver TCL 9 141:27 (NB let.); ši'rî bilassa ut-tar the furrow will augment its yield CT 40 48:38 (SB Ahu); šabi eli Šamaš balâtu ut-tar (this is) pleasing to Šamaš and he will increase (his life) Lambert BWL 132:100, 106, and 119; niqû balâtu [ut]-tar sacrifices prolong life ibid. 104:144, cf. also TLLA ut-tar CT 40 40 r. 59 (SB Ahu) and ibid. 9 Sm. 772 r. 22, balâtu lu-ut-tir RA 16 126 iv 32 (kudurrû), cf. also ABL 614 r. 9, and KAR 8:13, in lex. section; iltar zikra muttaka lut-[i]-ir let me add one more word in your presence Lambert BWL 74:69 (Theodicy); umē rāqāti lirrik šanāt masrē li-at-tir may he live for long days, may he increase in years of wealth may he live for long days, may he increase in years of wealth Driver and Miles Babylonian Laws 2 38 123 (CH § M); isîsê ... eli ša pana ut-tir-ma elisû aškun I imposed the delivery of more horses upon him Lie Sar. 71, cf. ut-tir-ma emissu Borger Esarh. 49 iii 15; difficult: īgabbû ut-ta-ru does he say exaggerated things? Surpu II 17.

b) to become more important, richer in possessions: mārašu kussa īṣabbat ana abisû uwa-at-tar [the king will die], his son will ascend the throne and become more important than his father CT 27 42 obv.(1) 18 (SB Ahu); amēlu īwa-at-tar the man will become important CT 40 17:52; LÚ.BI mimma ut-tar that man will increase in riches CT 38 39:17 (both SB Ahu); ina maḥār qadmi ... minē īwa-at-tar what importance can I have before the superior in rank? Lambert BWL 86:251; ina qibītika ut-ta-ra (var. ustešširi) apātī the multitudes prosper upon your (Šamaš') command Gray Šamaš pl. 8 Sm. 1612:8 (joins Sm. 635 and 1188), see Schollmeyer No. 25 and p. 133; šumma šarāt qaqqadi ut-tar if he has an excessive amount of hair (preceded by dan) Kraus Texte 3b ii 58; anāku eluka 6-su mu-la-ra-ku 7-šu x[... ] I am six times more important than you, seven times [more ...] Lambert BWL 160 r. 18; obscure: šimtašu wa-ta-tar CT 15 11 15 (OBlit.); uncert.: ut-tar pišu šešpal gišimmaru the Date Palm answered with a proud utterance Lambert BWL 158:7; exceptional: ūmu ut-tar the day-number will increase by one Neugebauer ACT 202:11 (astron.).

3. II/2 passive to mng. 1: tūr.bi ú-ta-tar this fold will be enlarged CT 28 32 80-7-19,60:2 (Izbu report).
atušu 4a

4. šatūru to make increase, surpass (in quantity or quality) — a) in gen.: mu-šat-ūru URU GN who has enlarged the city of Cutha CH iii 2; mu-šat-ūru ana naphaš ili ši'bu taklime (see zibu A usage b) AOB 1 110 i 4 (Shalm. I), cf. [...] ana šu-ti-ru ibid. 136 r. 2, also satukku EN.EN ú-ša-šir BHT pl. 10 vi 5; a stela ša epšetušu ana dayalú lullušu-ši-ru whose workmanship is extremely pleasing to behold Iraq 24 93:37 (Shalm. III); ki ... ulu ūmu uši 2 GUN kaspa dullâ beli la ú-šati-ru my lord has not increased for a long time the two talents of silver for my labor BIN 1 55:22 (NB let.); bilat lu-ša-šir bilat lumatši VAT 14452:9 (NA leg.), cited Deller, Or. NS 35 313; énissu lu šu-ti-ru En. el. VI 106, [ú]-ša-šir-ru bēlussu ADD 809:6, also PSBA 20 p. 155:11; šullum libbiša ... ú-ša-ši-ru he increased her (the goddess') [...] VAS 10 215:15 (OB), cf. ú-ša-šir-ši zik[ra] AFK 1 22 ii 15 (SB); [ú-ša-šir nabnissu] Borger Esarh. 95 1, 20; ú-ša-ši-ru akassu they (the gods) made his position pre-eminent En. el. VII 144, also CT 13 22 r. 12, STC 2 pl. 58:34 (both En. el. comm.); tu-ša-šir nemeqi Apši u gimir ummanū[t] you have surpassed the wisdom of the Appsú and of all scholarship ABL 923:9; ú-šat-ūru dumqu he (Šamaš) increases the good fortune (of the honest merchant) Lambert BWL 132:118; šu-ti-ru šalak kima Šamaš you are as bright as that of Šamaš BMS 1:10, cf. Istar šu-ti-ru-at VAS 10 214 iii 5, also AFK 1 20 iii 35 and 37, (Gula) šu-tu-ru KAR 75:25, šu-tu-ru biniz annim VAT 10 214 vii 7; puḫḫiššu enet gabâša šu-tu-úr in their assembly her utterance is pre-eminent, surpassing (all others') RA 22 171 r. 33 (OB lit.); šu-tu-ru ḫasis my hearing is excellent VAB 4 292 ii 31, cf. ša šu-tu-ru ḫasiš STC 1 205:6, cf. [...] šu-tu-šir bina'tu Craig ABRT 1 30:25; šu-tu-ru-šišu (var. šu-tu-ru) zinnum Šamaš I am the foremost in taking care of sanctuaries RA 11 110 i 28, var. from CT 36 22 i 28 (Nbn.); ina šamē šu-tu-šir manzakzi your position is pre-eminent in heaven STT 73:6 and 26, see Reiner, JNES 19 31; there is no god ša šu-tu-šir kima kāta who is as pre-eminent (among gods) as you Lambert BWL 128:46; *Nabû-su-un-

atušu 4b

šu-tu-šir Nabû-is-Pre-eminent-in-Beauty VAS 4 167:14, also VAS 3 13:6 (NB).

b) in comparisons — 1' with eli: e-li ša pana li-ša-šir let him enlarge (the city) beyond its former (size) YOS 9 35 i 49, cf. ibid. ii 88 (Samsuiluna); ša el mahrī tarmēššu šu-tu-šir naklifti epšu (the temple) which was larger than his former abode and sophisticatedly constructed AOB 1 122 iv 15 (Shalm. I), also Weidner Tn. 16 No. 7:47, cf. ša el mahrī mašdi šu-tu-šir ratabā u naklat OIP 2 129 vi 56 (Senn.), cf. also Borger Esarh. 3 ii 44; eli abi alidika Ēa šu-tu-šir-a Scheil Sippar No. 7:17, see Ebeling Handerhebung p. 94; zarān eššiti ... ša el šarrāni abbejā šu-ša-šir providing for sanctuaries which I did on a larger scale than my royal predecessors VAS 4 74 ii 46 (Nbk.); niabdāšu ... ša ša pani šu-ša-šir I increased the niddī-offerings for him (Marduk) beyond their former (amount) ibid. 90 i 14 (Nbk.); ušeshu ušalligma eli ša abāšu našanāšu šu-ša-šir I destroyed its foundations i a devastation worse than that wrought by a flood OIP 2 84:53 (Senn.); hisṣ[zat uznija] ... ša el šarrāni abbēja DN ... ū-ša-ši-ru ḫasiši Lyon Sar. p. 7:48; eli šarri ašiški mahrī ū-ša-šir šumāš he made his name more famous than that of his predecessors Hinke Kudurrur ii 7; note šu-tu-ur e-li [...] (catch line) Gilg. P. vi 35.

2' with ina: saruru ša in šarrī šu-tu-šir anāku I am the king who is pre-eminent among kings CH xi 80 (epilogue), cf. šumēš ... in kibrātim ū-ša-šir-šu whose name he made important in all the parts of the world CH i 19 (prologue), cf. ina naphaš mal[iki] ... ū-ša-šir šikšitu Winckler Sar. pl. 30 No. 64:1; ša šangissu ina Ēkur rašši šu-tu-šir whose priesthood is the most important in the awe-inspiring temple AOB 1 62:29 (Adn. I); ina ili aṣṣēka šu-tu-šir amatka your command is pre-eminent among your fellow gods BMS 60:12, cf. ina puḫur ili milikku šu-tu-šir BMS 27:5, see Ebeling Handerhebung p. 114:7; ina šitarri šu-tu-šir naštāna AKA 206 i 2 (Asn.), cf. ina apši šu-tu-šir-[aš] naštāna] PSBA 20 p. 155:5, ina naphar ù-gar-ti šu-tu-šir manzakzi they made your position pre-eminent among 491
atāru 4c

all the Igigi STC 2 pl. 76:19; enūsselū ū-sā-ti-rū ina pūḥur šāt malku VAB 1 37 i 42, ina mahāzās māt Šumeri u Akkadīm šumūsū ū-sā-te-ir VAB 4 92 ii 17 (Nbk.).

c) in hendiadys: ḫa-zi-nu-um šu 4 EMES-šu AM.MU.NA.RU ū-sā-ti-ir ū-lām-si-in kaspim AM.MU. NA.RU he presented an ax with four blades and added as a present their . . . of silver MDP 4 pl. 2 iii 16 (OAkk.); ēli ša pan ū-sā-ti-ir arkus I established in writing (the number of persons as tribute) in greater number than before Scheil Tn. II 49, cf. ēli ša [ālān] u-lātī ū-sā-[l]-[i-r-ma] arkus Thompson Esarh. pl. 18 iii 48 (AAbb.); īli ša pan ū-sā-ti-ir ēli šušu uškun I imposed a heavier tribute on them than before AKA 323:79 (AAsn.), and passim in such phrases, cf. šē-DUB.MES šē-labānī īli ša pan ū-sā-ti-ir aṭabuk I heaped up larger cereal stores than before KAH 2 84:121 (AAnn. II), also šē-AM.MES šē-ṭīnē . . . ū-sā-ti-ir at-šuk WO 1 474:46 (Shalm. III); īli ša ālān pan ū-sā-ti-ir aṭāri u-saggi ušarīh I gave them (freedom from encumbrances) on a larger, more extensive, more important scale than ever Borger Esarh. 3 iii 6; ū-sā-ti-ir-ma īli ša mahārī abū-bānī ṣapun I smashed (Elam) like a flood even more severely than (I did) before Streck Asb. 184 r. 2; prisoners ša ṣēlu DN īli šarrānī a-liq mahāriḫa ū-sā-ti-ir-an-ni-ma umallā gātuwa with which Lord Marduk provided me even more profusely than he had my royal predecessors VAB 4 284 ix 36 (Nbn.); exceptional in lit.: šaknuma ṣuḫru šu-ti-ru i-ba-a-a šimīt convey the assembly and assign me foremost status En. el. III 60, and passim in this phrase; [mala] atammaru kēniš aṭabū [. . .] ul ū-sā-ti-ir ul aṭabū I have faithfully reported what I have seen, I have not spoken exaggeratedly KAR 130 r. 20; āna manzazīn ū-sā-tar-ma šiṣaqēma arkišu . . . ikān (the star of Marduk is Mercury) it will move higher and afterward become stationary Thompson Rep. 91 r. 4; note with atāru in second place: usim ušarrīḫ īli ša pan ū-sā-te-ir AKA 325 ii 85 (AAsn.), and ušarrīḫ māḥāziḫun ū-sā-ti-ir aṭūbiš VAB 4 274 ii 30 (Nbn.).

atāru see aṭāru s.

atāru (or aṭāru) s.; (a hard stone for millstones, perhaps basalt); OB, SB, NA; wr. syll. and (NA).AD.BAR. atāru 4c

a) used as millstone: 1 NA.ḤAR aṭāru ad.bar PBS 8/1 19 r. 3, Bohl Leiden Coll. 2 p. 20 No. 772:15; 2 ḫar ša a(sic)-ba-ri TCL 1 89:8 (all OB); NA.ḤAR AD.BAR AMT 42,1:4, also CT 38 23 K.2312+:55’ (namburbi, courtesy R. Caplice).

b) used for statues, parts of a building: I surrounded the temple īn aṣaṣṣur ṣa NA.ḤAR AD.BAR with orthostats of basalt AFO 18 352:63, cf. tamūlisūna ša NA.ḤAR AD.BAR I made replicas of them (the ūnārū and the burāšu animals) of basalt ibid. 70; 4 neṣē ša NA.ḤAR AD.BAR four lions of basalt AKA 147 v 17 (all Tigl. I); rimānī NA.ḤAR AD.BAR kīṣīr šaddē wild bulls of quarried basalt Thureau-Dangin Arslan-Tash p. 62:23 and (referring to lions) ibid. p. 86:2; eṣurū ša aṭāru AD.BAR (see eṣurū B mng. 2) ABL 1049:5 (NA); šumma NA.ḤAR AD.BAR innamār if basalt is found (in a city) CT 38 9:9 (SB Aṣlu).

c) in magical use: NA.ḤAR AD.BAR ša 7 qū[n] tāk-pu an a.-stone with seven spots Köcher BAM 237 iii 2, cf. NA.ḤAR AD.BAR ša 7 pil-š[u paš]-šu ibid. ii 36; šikū NA.ḤAR AD.BAR powder of a.-stone ibid. i 39, cf. NA.ḤAR AD.BAR . . . tāṣāk ibid. i 40, also LAI-te NA.ḤAR AD.BAR AMT 46,5:3; note (for phylacteries) RS 2 p. 140 K.8094:15, Köcher BAM 311:11 and 60, (to string on a charm) Köcher BAM 237 i 23, 31, and passim; NA.ḤAR AD.BAR AMT 67,2:3; [mna] NA.ḤAR AD.BAR ṣādi elli aṭūṣku I stand on basalt from the holy mountain to (conjure) you PBS 1/1 13:15, cf. ina kur el-līn NA.ḤAR AD.BAR aṭūṣku Craig ABRT 2 2 18 K.11243 ii 6’ and dupl. KAR 259:11; gassu ša aṭība NA.ḤAR AD.BAR (see gassu s. discussion section) AMT 77,5:15, also Köcher BAM 311:39.

Meissner, MAOG 11/1–2 p. 5.

aṭīgū see aṭīgū.

aṭīgū s. pl.; members of a group of persons of equal status and age, partners in an
athū

athūtu relationship; from OA, OB on, Akkadogram in Bogh.; cf. ahu.


Dumuzi ki šeš.a.na.ta : it-ti at-še-e-ku Langdon BL 8 r. 7f.; dim.me.er šeš.zu.ta gaba.ru nu.tuk.am: ina ili at-ši-ka màšhtu ul tši 4R 9 r. 1lf., see OCT E 6 p. 10, cf. dim.me.er šeš.e.ne : ilāni at-ši-[u] ibid. p. 8:38f.

[atl-hu-4] at-ši-u = a-ši (var. šeš.me-[ši]) LTBA 2 2:392; at-ši-u i-tib-šu = šeš.meš i-ti-iš-bu CT 41 29:16 (Ahu Comm., to Tablet XLVI).

a) in letters and legal contexts: summa ahi attama kīnātim at-hu-a-ni if you are my brother, and we are truly equals BIN 6 16:7 (OA); summa ina at-hi-i ištēn if one among several partners (wants to sell his share) Goetze LE § 38 A iii 23 (= B iii 7), note ahiuš šānmar āšeš he wants to buy it (it) ibid. 24; obscure: at-hu-ka ša pa-ra-šu AJSK 32 278 No. 3:20 (OB let., coll.); PN u PN₃, at-hu-4 ina makkāri ša PN PN₄, āššā PN and PN₃ are partners (with equal rights), PN₃ has (equal claim) to the property of PN MDP 28 425:5, cf. PN PN₄, PN₃ at-hu-[u] MDP 24 332:4; ĖḪA.LU.MEŠ at-ši-i u màš makkārišnum the encampment of the seven partners and their property ARM 13 23:12; anumma at-ha-nu anāku u aṭtā kilalēnu see, and you I, both are (like) brothers EA 1:65 (let. from Egypt).

b) in lit.: he had no rival ina ili at-še-e-šu (var. aD.meš-[ši]) En. el. I 20, cf. itti iššā at-še-e-ša ibid. VI 91 and at-hu-[u] iššā ibid. I 21; ālikat màšht šāt šubit at-še-e she marches in front of the seven brothers BA 5 626 No. 4 i 6; 7 šarrāni at-hu-at-šepāu šāmētu AnSt 5 100:37 (Cuthian Legend); [i]uzzamur at-še-e binēt Anūm let me go on singing the praise of the brethren, created by An (incipit of a song) KAR 168 i 80; obscure: minūtu at-še-e-ša BBK No. 24:37.

c) in omen texts: at-hu ib-ta(ši) (or<i{-a})-aru-[u] partners will be set against each other YOS 10 17:23, cf. at-hu ib-ta(ši)-aru ibid. 45:55, at-hu i-pa-ra-ru partners will break up ibid. 50 (all OB ext.); at-hu-[u] i-zu-uz-[z][u] partners will divide CT 40 20:8, cf. at-hu-[u] i-zu-uz-zu CT 39 35:42, at-hu-[u] [i-zu-uz-[z][u] CT 28 39 K.6286:3 (all SB Alu).

d) in math.: kippurum anu ši-na at-ši za-za-am ēpēšam Goetze, Sumer 7 140:19', cf. at-ši-i (in broken context) ibid. 152:53'.

e) as Akkadogram in Bogh.: at-šu-ú-tim, earlier version at-šu-ú Friedrich Gesetze II § 80, Güterbock Kumarbi p. 19*:10' and ibid. p. 70.

athūtu s.; relationship between brothers and sisters, friendly political relations (between allies of equal standing), partnership relation; OB, Mari, EA, Akkadogram in Bogh.; cf. ahu A.

a) in polite phrases: ina annītim at-hu-út-ka lāmun let me see in this your brotherly attitude (to me) Sumer 14 42 No. 18:6 (Harmal), also VAS 16 166:15, TCL 17 31:13, 52:17, YOS 2 15:29, Kraus AbB 1 3:22, TCL 1 41:23(!), at-hu-út-ka lāmun TCL 17 25:16; at-hu-út-ka lāmun establish good sisterly relations in this way YOS 2 15:6; summa ina kīnātim at-hu-út-ka lāmunmi if you truly love brotherly relationship PBS 7 41:7 (all OB letters).

b) in political contexts: at-hu-tam ina birītīni ana dārētim i niškūn let us establish a permanent brotherly relationship between us ARM 4 20:25; at-hu-tam šupurēm send him a message of brotherly relationship Mé. Dussaud 2 990 a 5; milkam ša at-hu-ta-am apṣurakkum I wrote brotherly advice ARM 4 27:29; šukumma at-hu-ú-ti šettā ina birītīni establish good brotherly relations between us EA 1:64 (let. from Egypt).

c) in legal contexts: PN ... ki PN₃ PN₄ ... ana at-hu-tim iššā the woman PN took the woman PN₃ from PN₂ (parents) into a sister-relationship (i.e., as the second wife of her husband) BIN 7 173:7, see Kraus, JCS 3 113ff., note also the Sum. formulation nam.sal.nin.a.ni šu ба an.ti UET 5 87:5; PN gave x silver to (his partner) PN₃ at-hu-ú šām (because) he desired a partnership with him MDP 28 425:20.
atkallu (AHw. 87a) see atkalluššē.

atirtu s.; (an official); NB*; foreign word.


atirtu see atirtu B.

**atkallu** (AHw. 87a) see atkalluššē.

atkalluššē s.; (an official); NB*; foreign word.

atkam see aktam.

atkuppu (askuppup) s.; (a craftsman making objects of reeds); OB, MB, Nuzi, SB; foreign word; wr. syll. (askuppup) Igišūth short version 256 and (LŪ.)AD.KID; cf. atkupputu.

[lu.ad].KID = at-kup-pu Hh. XXIV App. A:12; lu.ad.KID = dī-kup-pu Igišūth short version 256, cf. lū at-kup Bab. 7 pl. 5 (after p. 96) ii 6 (NA list of professions), [ad.KID] = [at-kup]-pu (between [kuppi] and [mašīhu]) Lu IV 326; [ad-gu-ub] [AD.KID] = at-kup-pu Dire VI B 9; AD.[!]KID = at-ku-wp-pu Proto-Diri 551; x.sur.sur = at(!)-kup-pu (preceded by askuppup, ašiaku) ZA 9 159:22 (group voc.); x ad-gi.gaz.zā = pi-it-nu ša AD.KID Antagal A 156; giš.gām.gir.ad.KID = [sikru ša mašlati] Hh. VII B 296, cf. ma-ad-la-lum // pas-ti ša AD.KID / [...] BAR pas-ti AD.KID RA 6 131 A0 3555 r. 11f. (comm. to A VIII/2 235), see MSL 6 133.

gir,ad.KID = ki-ir-at-kup-pi oven of the a. (for melting bitumen) Xx 354; na.ŠAK.ŠAR.RU = (blank, i.e., šakkar) = NA ša lū.ad.KID Hg. D 148, also Hg. B IV 129.

a) in OB, Mari: LŪ.NAGAR.MEŠ LŪ.MA. LAH₂.MEŠ u AD.KID,MEŠ ša mātim ša tašaṣaṣ paru li-iš-ša-ru-ma MĀ.NI.LUB īpuṣu let the carpenters, the boatwrights and the a-s whom you are sending from the interior of the land . . . . so they can build the cargo boat LĪR 8 r. 7, cf. (in connection with building of boats) LŪ. AD.KID(!) OECT 3 62:10; LŪ. AD.KID.MEŠ gamsərušunu u ʿairaš māniš kana ŠNUNU aša GN mātāš šiṣpušm niti aḥim la tarašši I have not brought all the a-s here, they are with you, do not neglect to have (bitumen-coated) reed buckets made A 3536:5 (unpub.); šuṣaraka AD.KID ša māhiriš šiṣram beṯqam īpušu u šiṣru ša īpušu ul šiṣir nēmelīm your servant, the a., who is with me does poor work, the work which he does is unprofitable CT 4 33a:7 (all OB letters); 5 še KŪ.BABBAR Ā AD.KID five grains of silver, the wages of an a. CH § 274:39; 3 šū.ŠI GL.ŠA(!).HLA ŠU.TLA PN UGULA AD.KID(!).MEŠ 180 bundles of reeds received by PN the overseer of the a-s BA 5 501 No. 27:3, cf. one shekel of silver AD.KID GL.HA.AN to the a., for baskets UET 5 462:3; my lord has spoken thus: ina Ekallaṭīm 2 LŪ at-ku-wp-pi taliqqā ana ana PN šiṣpurma umma šāma 2 LŪ at-ku-wp-pu ša qāṭiqiš ūl anaddinakkun bēlī ana GN šiṣpurma 5 LŪ at-ku-wp-pi littis: kūnimmā “you should take two a-s from Ekallātūm,” now I have written to PN and he answers “I cannot give you the two a-s who are with me,” may my lord write to GN so that five a-s will come here ARMT 13 139 r. 5’ff.; PN LŪ.AD.KID (as recipients of NINDA) ARM 9 24 ii 10 and 27 ii 25; 3 (pt) at-ku-wp-[u]-üm UET 5 588:18; PN Ú AD.KID (hired) VAS 7 61:2, cf. 3 AD.KID Weitemeyer 58 No. 116:1 (tag); PN AD.KID (as witness) UCP 10 112 No. 36:14 (Ishchali); PN AD.KID UET 5 120:25, RA 8 69:3, and passim; ana PN DUMU.[SAL] PN₂ at-ku-wp GN (letter) to PN daughter of PN₂, the a. from GN Kraus AbB 1 63:2.

b) in MB: LŪ.AD.KID pa-ḥa-ri — a. (and) potter (in context dealing with reed containers) Aro, WZJ 8 565 H8 108:16, cf. LŪ. AD.KID LŪ.DUG.QA.BUR u LŪ.MA.LAH₂ the a., the potter, and the boatwright PBS 1/2 54:27, also LŪ.AD.KID.MEŠ BE 17 66:23 (all letters), cf. also AD.KID.MEŠ (preceded by potters) BE 14 22:26; GURUŠ PN ṬTI LŪ.AD.KID ša GN one workman PN is with the a. of GN PBS 2/2 111:14.


d) in NB: 100 gusušu ša GL.MEŠ . . . PN LŪ.AD.KID . . . mahīr PN the a. received one hundred bundles of reeds Evetta Lab. 1:2, also (with ana gi burinē for making reed māte) ibid. 5; 4 šī līgītta u 4 DUMU.MEŠ-šu-nu 40 MA.NA KŪ.BABBAR 3 LŪ.AD.KID(!).
atkuppu

MEŠ 4 GIŠ.MÁ.MEŠ allaprakka I have sent you four officials and their four assistants(?) (as well as) forty minas of silver (and) three a.-s (for building?) four boats BIN 1 46:14 (let.); [u]dē ša LÚ.AD.KID [a]na ḫa-ri-e-a [3]ūbita send me the tools of the a. for my harā-offering UET 4 169:9 (let.), cf. ude LÚ.AD.KID 24 GI. DU₄, 24 GI si·l-li 5.TA [gi] si·l-la šU₂ 3 GI.KID. MAŠ.TA 3 GI kutummu supplies of the a.: 24 reed stands, 24 reed baskets, five small (lit.: hand) baskets, three reed mats, three reed covers (items furnished for a ritual) RAcc. 20:34; PN A-šu ša PN₂ A LÚ.AD.KID PN₂ A-šu ša PN₄ A LÚ.AD.KID (for context see atkuppitu) VAS 6 37:6f., cf. PN A-šu ša PN₂ A m₄.LÚ.AD.KID VAS 4 156:18, and passim as “family name”; LÚ.AD.KID.ME (bread and beer issued to) the a.-s (preceded by LÚ.AŞGAB) AnOr 8 26:21, cf. also, wr. LÚ atkuppu 333:8.

e) other occs.: x is the coefficient ša GI₄.A.D.KID of the a.'s oven MCT 135:55 (OB math.), cf. Hh. X 354, in lex. section; šumma tirānu kima er(!)-ši ša LÚ.AD.KID if the intestines look like a bed (made) by the a. BRM 4 13:25 (MB ext.); kima LÚ.AD.KID (in obscure context) Lambert BWL 160:15; LÚ.AD.KID ša ri-mi-[ki] (in broken context, in parallelism with LÚ.MÁ.LAH₄ and LÚ.MU) BA 5 694 No. 47 ii 9 (SB lit.);LNin.du(var. .tu).ud.ra(var. .ru) = de₂-ša LÚ.AD.KID(D) CT 25 48:13, vars. from BM 47365:13 (courtesy W. G. Lambert), also, wr. at-ikut-pit CT 24 43:131.

The atkuppnu was a worker in reeds, not only a weaver of mats but also a maker of reed boats and reed containers, which were coated with bitumen to make them watertight.

In the Fara period, a.d.KID is consistently written with KID (REC 425), later with LILÉ (REC 423), see, e.g., PN ad.KID Jestín Suruppak 89 iii 10; ad.KID (preceded by giš.tug.kar.DU fuller) Abs-T231 ii 11 and duplas., also Deimel Fara 2 70 i 7 (both lists of professions), for other Fara-period refs., see M. Lambert, Sumur 10 160f., note ad.KID.gal BIN 8 105:8 (Pre-Sar.); 6 nagar 6 ad.KID six carpenters, six a.-s (among craftsmen working on ceremonial boats for deities) ITT 2 3488:2, and passim in Ur III, see also Sollberger, ZA 54 p. 33.

A. Sachs apud Goetze, JCS 2 176; Meisner, MAOG 1/2 18; Thureau-Dangin, RAcc. 53.

For atkuppnu, see von Soden, BiOr 23 52b.

atkuppūtu s.; craft of the reed worker; NB*; wr. LÚ.AD.KID with phonetic complements; cf. atkuppnu.

pūt dulla baštāl masnaqtī ša 5 ūmē ... arḫussu GIŠ.ŠUB.BA LÚ.AD.KID-ū-tu Ė Nabū ša PN māršu ša PN₂ A LÚ.AD.KID PN₄ māršu ša PN A LÚ.AD.KID nashi five days a month PN₃, son of PN, of the family Atkuppūtu is responsible for uninterrupted work and supervision concerning the reed workers’ prebend in the temple of Nabū which belongs to PN, son of PN₃, of the family Atkuppūtu.

for VAS 6 37:14, cf. massaqti ša LÚ.AD.KID-ū-tu ša Eanna the massaqti-offerings pertaining to the service of reed workers in Eanna YOS 6 135:3, also (dates) ina kurummati ša LÚ.AD.KID[text KAL]-ū-tu TCL 12 59:36.

atlulu see *alālu B.

atmanu (watmanu, or (w)admanu, (w)atmanu) s.; 1. cella, sanctum of a temple, 2. (a poetic word for temple); OA, MB, SB, NB; pl. atmanatu.

tir = at-ma-nu, sub-tum (in group with pāpātu and massaqtu) Antagal III 253f.


1. cella, sanctum of a temple: bit at-ma-ni Ninurta bēlīja ina ḫurāṣi uqni usabbīt I lined the room of the a. of my lord Ninurta with gold and lapis lazuli (I placed bronze tablets to the right and left of it, I placed fierce usumgallos-monsrter-s of gold at his seat) Irq 14 34:69 (Aṣn.), cf. ina at-(ma)-ni-šu AKA 211:23 (Aṣn.); at-man Aṣsur bēlīja ḫurāṣa uḫḫiṣ звучи ḫurāṣa uḫḫiṣ ḫurāṣa uḫḫiṣ ḫurāṣa uḫḫiṣ... idi ana idi... I placed the a. of my lord Aṣsur with gold and placed īahmu-monsters and cherubim to either side Borger Esearh. 87:23; six golden
shields that were hung ina at-ma-ni-šu immu v šumētu in his cella, to the right and left TCL 3 370 (Sar.): an omen ša epēš biti šatu udduš at-ma-ni-šu concerning the building of this temple and the renewal of its a.

Borger Esarh. 3 iv 5; (after the completion of the temple of Nusku) 2 rimē kæspī munakę kl[pu] gãrīja ina at-man [Sin] ... ušiz I placed in the cella of Sin two silver wild bulls (represented as) going my enemies (follows a description of the door decoration of Ehulul) Thompson Esarh. pl. 16 iii 6 (Asb.), cf. rimē zaḥalē ebbī munakkīp gãrīja kadiš usžiz ina at-ma-ni-šu VAB 4 222 ii 15 (Nbn.); five talents less twelve minas of silver ša šarru ... ana igãrâte ša at-me-ni ša Ningal ēpušuni which the king has assigned for the walls of the cella of Ningal ABL 1194 r. 1 (NA); at-mu-nu bit Anım (with measurements given) AFO 8 43 n. 56 Assur 19763:1 (NA), cf. [a-ša-a-a-ti ša at-mi-ni] ibid. 3, qusûrû ša alt-[mi-ni] ibid. 7, also ibid. 5; ʾĪsâr Uruk ... asibat at-ma-nu ṣarāši the Istar-of-Uruk who lives in the golden cella (driving a chariot drawn by seven lions) VAB 4 274 iii 13, and note at-man-šu idkûma they removed her cella ibid. 21, at-man-šu uktinšu ibid. iii 30 (Nbn.);

2. (a poetic word for temple — a) in hist.: [v]-ja-at-ma-nam [ana bēlējīja ēpuš] I built an abode for my lord Belleten 14 174:5, cf. AOB 1 16 No. 8c 17 (Irisum); bit Enlil ... pas rakkaım râšbam wa-at-ma-nam rabûm šubat Enlîl the temple of Enlîl, the awe-inspiring dais, the great a., the seat of Enlîl AOB 1 22 ii 4 (Šarad-Adad 1); š ... kišu șarru pas-ka šîra at-ma-na râşšuša ibid. 122 iv 14 (Shalm. I), cf. (in similar context) parak lašša at-ma-na râššuša Weidner Tn. 16 No. 7:44, and passim in Tn.; epēš at-ma-ni-šu șqâh he (ʾĪsšur) ordered me to build his abode ibid. 31 No. 17:42 and No. 16:91, cf. (in similar context) AKA 96 vii 74, bita ella [at]-ma-na quššada AKA 97 vii 90, bita ella at-ma-na šîra ana mūšâb Anu u Addad AKA 101 vii 17 (all Tlg. I); taken from city, palace u ē. DINGIR at-ma-na-at DN DN, and temple, the abodes of ʾĪsšur (and) Marduk TCL 3 407; to resettle that town zuqgur parammahı at-
the spelling in ABL 1194 which requires *atmanu instead of the posited *atmānu, makes the traditional etymology *atmanu unlikely. In mng. 2, the word is mainly used for euphonic purposes as the second member of phrase pairs (parallelismus membrorum) due to its length (beside kīṣu, bitu, parakkau). The WSem. gloss or word inā A.Šā / at-ma-ni MRS 6 123 RS 15:145:8 and 12 is obscure.

*atmaru (fem. atmartu) adj.; all-seeing(?); SB*; cf. amāru A v.

at-mar-ti ḫigī šanūdat ištā all-seeing among the gods, most famous among the goddesses (incipit of a song) KAR 158 ii 31. von Soden, ZA 41 165.

atmu A (atamu, watmu, watnu) s.; 1. small young animal, fledgling, 2. young man; OB, SB; wr. syll. (watnu CT 39 20:139) and AMAR.


amar mušen, LUGA[te-es-lu-ug] mušen = at-mu Nabinu IV 108f.; amar mušen = at-mu Hh. XVIII 381; amar[a-mal] mušen = at-mu / li-da-a-nu = mar ištīru Hg. C 38, in MSL 8/2 173. [amar an.im.dugu mušen] [a]-mar-[tu] (pro-nunciation) = a-dam an-tu (after [an]ē and pēl anē) MB Forerunner from Bogh. to Hh. XVII, in MSL 8/2 p. 159:3; amar.nig.būn-na = a-tam min (= șellep) young turtle (precended by turtle egg) Hh. XIV 219, cf. amar bal.gi = a-tam min (= șellep) ibid. 322.

ušik[ēi] zu uši.rni.amar.tur.tarra. giš(gum): [...] ka ki-ma wa-at-mi šī-ih-ri-tim PBS 1/2 122 r. 3f., see Falkenstein, ZA 45 14:46 and ibid. 33f.

at-mu-um = ma-a-tu LTBA 2 2:288 and 4 iv 19; a-ta-mu = ma-ar Explicit Malku 1 194, at-mu = ma-ar ibid. 198.

1. small young animal — a) a fledgling — 1' in lit. ištīrum bārma šam illaku wa-at-mu-šu catch the bird and where will his fledglings go. Giš. O.I. 14, cf. wa-at-mu itaranappu ibid. r. 2; šamuwa-at-mu-šu laššu mārūa his (the eagle's) fledglings are safe but not so my (the serpent's) young ones Bab. 12 pl. 14:17 (Etana); at-mu šēhrur atar hasīsa the youngest of the birds, exceedingly wise (said to his father the eagle) ibid. pl. 1:37, pl. 5 r. 18, also at-mu-um [šēhrum] Bab. 14 pl. 13:22, amar tur atar [hasīsa] Afo 10 301 ii 3; saphu at-mu-ā-a my little ones are scattered Bab. 12 pl. 4:17, and passim in Etana; note at-mi ištīra-rī Bab. 12 pl. 8:3 and 8.

2' other occs.: šumma izbu ina libbišu pilumma ina libbi pil šatu if there is an egg inside the anomaly and in the egg a chick CT 27 26:5 (SB Izbu); šumma ina nāri SA₄.₅. mušen KL.MIN NIM.SA₄.₅. AMES ištāšu u wa-at-mu purruru KL.MIN wa-at-mu purruru if there are . . . -birds or . . . -flies in a river and the young ones are separated(?), variant: the . . . . -s are blocked CT 39 20:139 (SB Alu); ki ša-at-mi summatu kuššudī urarraku libbišun their hearts beat like that of a fledgling dove chased away OIP 2 47 vi 29 (Senn.), also Lambert BWL 192:11.

b) referring to other small animals: see (for young turtles) Hh. XIV, in lex. section, also amar ga. šīr mušen = [...] Hh. XVIII 308, in MSL 8/2 p. 144, and amar ku₃ = [...] Hh. XVIII 137b in MSL 8/2 p. 120, which may correspond to atmu since they seem to follow the entry pelā "egg."

2. young man: at-me-su-nu unessiq āšbat I selected from among their young people and took (them to be slaves of mine) AOB 114 ii 2 (Shalm. I); note as personal name: PN mār WA-at-mu-um CT 45 5 r. 4 (OB).

atmu B s.; (mng. unkn.); lex.*

นิจ. bārā ga = at-mu, nīg. lā = ku-su-u, a. nā.ām. ne = me-nu-ām-ri-um Erimbi IV 220f.

Note that Sum. (tūg) nīj. bārā ga means elsewhere a spread for beds, see, e.g., Civil, Studies Oppenheim 80.

atmū A (atūd) s.; 1. speech, pronunciation, wording, 2. speech, ability to speak; OB, SB; wr. syll. and (in Labat TDP 70:14) KAKA; cf. atmū A.

[e.me.bi] ba.anšir inim.inim nu.mu.un. da.gi,gi₃ = liššu ištāčtu at-ma-a ul uṭarrā he bound his tongue, he could not talk back, ZA 45 26:7f. and 15f.; eme ibi₃ eme.mā.la₂ du₄, du₄ bi inim.inim.bi sum.mu l.zu.a : li-kā-an
1. speech, pronouncement, wording — a) in hist.: the people from the four (ends of the world) lišānu aḫītu at-mi-e la milḫurī of alien languages, different speech Lyon Sar. p. 11:72, also, wr. at-ma-e p. 18:93; at-mu-šu-nu ša teninti asmema I listened to their pleas for mercy TCL 3 59; Aššur at-ma-a-ša misšar išmantā listened to my well-justified words ibid. 125; PN, a friend of his master nanzaz maḫar šarrī ... ša at-mu-šu nasqumā serving the king, whose words were (always) well chosen Hinke Kudurrī ii 19.

b) in lit. — 1’ in gen.: I shall not change for you at-wa-a-am mali šabtāku any of the words I have said JCS 15 6:5 (OB); at-wa-a-am elī šeṣīra tuṣṣūb you use more words than I do UET 5 62:29 (OB let.); at-mi-e liṭib elī ili u ištāri may my words be pleasing to god and goddess KAR 59 r. 10, see Ebeling Handerhebung 66, cf. [li-ṭib at-mu-ū-a] ibid. 146:9, elī rubī u šarrī dameq (var. liṭib) at-mu-šu Gössmann Era V 54, also [a[na ...] šuṭubbi at-me-e-šu 4R 55 No. 2:13, also elī šarrī šeṣīṣī at-mu-šu šuṭubīna to make her words pleasing to her royal spouse ADD 644:7, and see usage c; nussuqa še-gar at-mi-e-a the choice expression of my words Lambert BWL 86:266; ina sanaq at-me-e tuṣṣanāḫ ūnka exert yourself to restrain your speech Lambert BWL 104:134; nīqubā bōma at-mu-ni ... we are speaking, [listen] to our speech Gössmann Era I 78; arkāti la parsikā at-ma-a [la] ku-lu-ku I am not taken care of, my words are not listened to Schollmeyer No. 21:25, restored from LKA 155 r. 12; difficult: mu-kiš-šu at-me-ki BMS 7:40, see Ebeling Handerhebung 58; li-šal-līm at-ma-[a] AFO 19 60:170, cf. [...] x at-me-e piṣa ittaš[at] ibid. 50:64.

2’ in parallelism with other expressions for word, etc.: at-mu-šu nussuqa še-gar-šū šākūr his utterance is choice, his word right AFO 19 57:112, cf. zikir šaptēṣīna ... at-mu-ši-na OECT 6 pl. 11 K.1290:7; anā at-mu-u-a šānuḫi lībāš uṣūnī (parallel: anā sīqīra šurminiṣ) pay heed to my woeful words ZA 5 79:13 (prayer of Asn. 1); lu šanīg ākā lu nāṣir at-mu-ka let your word be under control, your utterance guarded Lambert BWL 101:26.

c) in omen texts: [a]ṭ-wa-a-am la kīnām ša[tanappa]laṣṣū it will always answer him with unreliable talk YOS 10 29:6 (OB ext.), cf. at-mu-ū-kēnā ša nakri CT 30 24 K.8178 r. 24 (SB ext.), at-mu-ū-kēnā ibid. 23:1; mātu iktān at-mu-ū-kēnā ina pi niṣē GAR-an the country will be steady, reliable talk will be in the mouths of the people Thompson Rep. 127 r. 1, cf. ibid. 128:2; at-mu-šū ēli ili u šarrī īṭāb his words will be pleasing to god and king Kraus Texte 44:9, also ibid. r. 8’; ina at-me-e piṣu ih-h[a ...] ibid. 21:18’.

2. speech, ability to speak: šumma [ina p]iṣū at-mu-ū il-le-ne-et-ū-ū if the words tumble over each other in his mouth Labat TDP 64:45’, cf. KAKA-šū itṭeneprikū his words hinder each other other ibid. 70:14, also ina piṣu ut-amu-šu itṭenepri[ku] ibid. 22:42; obscure: pāšū ana at-me-e il-la-a ibid. 43; imšūs ūpušīšama x-da-ad at-mu-u-[a] he wiped off its (the tongue’s) ... , my speech became ... Lambert BWL 52:29 ( لاذل III); itṭapīl at-mu-ū-a my speech is subdued ibid. 88:292.

For lex. refs. to I/2 infinitives, see amū A v.

atmū B s.; (a piece of wooden furniture); Nuži*; foreign word.

40 gīš at-mu-ū ša taskarinnī uḫḫuzzu forty wooden a.-s edged with boxwood (listed after chairs and before chairs and tables) HSS 15 132:2 (= RA 36 136f.), also 79 gīš at-mu-ū (of šakullu-wood) ibid. 3, 7 gīš at-mu-ū tar-šū-ū-tu4 seven straight a.-s ibid. 4.

atmū rēšētu s.; (a word for mankind); SB.*

at-mu-u re-še-e-tum (replaced by at-ri mu-se-e-ti line 186a) = nāp-ḫar šal-mat šag.DU Malku I 186.
atm[u]tu

at-mu-ú ri-še-e-te ša ina sunqi hǔšāḫḫi eṭerimma to save all mankind from hunger and want Lyon Sar. p. 6:40.

atm[u]tu see adm[u]tu.

atnan[nu] s.; stable(?); Nuzi*; Hurr. word; wr. with det. ē; cf. atnan[nu]hl[u].

Barley ana ê a-at-na-an-nu (distribution of barley to persons and horses) HSS 16 111:1 (translit. only); one black horse ana ê (copy ū) a-at-na-an-ni illeqa HSS 15 102:2.

See discussion sub atnan[nu]hl[u].

Hildegard Lewy, Or. NS 28 13 n. 1.

atnan[nu]hl[u] s.; (official in charge of the stable); Nuzi*; Hurr. word; wr. with det. ē; cf. atnan[nu]tu.

One and a half horses for the horses, one horse of barley a-na ê (copy ū) a-at-na-an-nu-ū-h-li for the official in charge of the stable HSS 14 56:2, cf. (in same context) a-na ê a-at-na-an-nu-ū-h-li ibid. 55:2.

The reading ū for ū is based on the fact that the Nuzi scribes express initial names in NPN) and not by adn[u].

Hildegard Lewy, Or. NS 28 13 n. 1.

atnu (or adn[u]) s.; (a word for prayer); SB.

a-tu-nu = šu-ke-nu Malku V 66, also An VIII 76; [a]-nu-su = šu-ke-nu An IX 90.

[...] ša-a-ti at-nu-ūš li-kun tas-lit-šu ZA 4 256:18 and 241 iv 40 (prayer to Nabû).

atriš (wariš) adv.; exceedingly, in addition; NB; cf. atāru u v.

a-triš = [...] Malku III 108b.

Whoever will appear and exercise lordship in the country ana amat DN ... līpiša līš-kudma at-riš līqissu should fear and respect the command of Nanak and make even larger grant(s) VAS I 36 iv 18; ana amēli šuṭu la bāṭaša at-riš ana dumm[u]qi to show even more favor to that man and without interruption BBS. No. 5 ii 26.

atru (watru, utru, fem. atartu, watartu, utartu) adj.; 1. in excess, additional, kept in reserve, 2. oversize, excessive, superfluous, 3. pre-eminent, foremost, 4. excellent (qualifying metals, objects and merchandise), 5. exaggerated, untrue; from OAkk. on; wr. syll. and dire; cf. a[t]āru.

di-rī dir = a-tu Sb II 176; di-rī dir = wa-at-rum A III/4:231; [di-rī] [s]-rā = wa-at-rum, šu-ru-um Proto-Diri I.f., and passim in colophons of Diri; dirī = a-tu, šu-[u]-ru Izi M 18f.; iti dirī. šē.kin.kud = or-hu at-rum (varn. a-tar, at-rat) šā min (see addaru) Hh. I 233; [k]a.diri.gā qa-a-ad-rī-ka (pronunciation) = [pu-u] at-rum Kagal D Fragnm. 4:7; uncert.: [ka-al] [kal] = wa-at (text -ad)-ru-um, [wa-a]g-ru-um A IV/4:288f.

gestū diri: at-ru ha-siš Bollenrücher Nergal No. 6:28f., also SBH p. 64:13f.

wa-tar // a-tar ROM 991:11 (Isbu Comm.);
sa - at-ru STC 2 pl. 51 i 15 (Comm. to En. el. VII 3).

1. in excess, additional, kept in reserve—
a) excess measurements: e-li 3 SAR f.6.GAL šā ša ad-di-nu-kum bi-tam wa-at-ra-am te-pu-u (you) (the buyer) have built a house larger than the 3½ sar of plot which I sold you YOS 12 557:9; 4 gin kislah diri mu ē. dū.u.dē four shekels of empty lot in excess, to build a house upon BE 6/2 10 r. 2 (both OB); GI MEŠ at-ru-šu the “reeds” in excess VAS 5 113:7, wr. a-tar-ru-[lu] VAS 4 205:2 (both NB).

b) goods, merchandise, etc.: šunna wa-at-ra-am mimma tuddinam sahit if you have given him anything in surplus, return it BIN 4 72:2; cf. šunna diri mimma ušṭēbal šaddaššuma TuM I 1a:13; šunna wa-at-rum ibašši šeššanim if there is a surplus send (it) here CCT 3 27b:27; kaspam 1 Gin wa-at-ra-am agannmarra aššiššadam I will spend every single shekel of silver of what I can spare up to the amount necessary BIN 4 7:14; ana kaspim 1 MA.NA u 2 MA.NA Diri ēnēša la tančši do not set your eyes on even one or two minas more silver (for the copper) ibid 34:17; don’t you know kima ḫarrān kūšim alluku kaspam 10 Gin ut-ra-am agannuru that I will go over the winter route and (thus) spend ten additional shekels of silver ibid. 97:21 (all OA); send me under seal these [18] shekels of silver [u] 2 Gin Xū. BABBAR wa-at-ra-am and two additional shekels Kraus AbB I 85:11, cf. ibid. 14, also ABIM 20:76 (OB); difficult: 6 GIN Xū. BABBAR
wa-at-ri utarr[u] kaspa išaqqa[lu] MDP 22 142:13; the owner of the garden takes suluppı wa-at-ru-tim ša ina kirım ībasāša the remaining dates which are in the grove CH § 66:24; note the sequence of figures qualified BA.ZI and DIRI in BIN 2 68:12, and note X BA.ZI . . . šutahruṣma DIRI y ibid. 21 (OB), DIRI BE 14 152:8 and 23 (MB); (after an itemized list of chairs) anuₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐ₌

c) other occs.: ἀνα μάτι Α.ΚΑΛ ΔΙΡΙ ἰλλακάμ an excessive flood will come over the country CT 39 19:120, cf. Α.ΜΑΗ ἀτ-ᵣᵻ ἰλλακάμ ibid. 110 (SB Ahu); mandattu bilat mātāti a-tar-tu ša Maḏaja rūqāti the immense tribute, the yield of (many) lands, of the far-off Medes OIP 2 133:87 (Senn.).

3. pre-eminent, foremost: ἀτμου σέθρου a-tar ḫa-ṣi-ṣa the young bird, precocious in wisdom (said to his father) Bab. 12 pl. 1:37, also AFO 14 301 ii 3, and passim in Etana; lēṭām aṭ-ra ḫa-ṣi-ṣa ša Anunnaki ṣāma he is the expert, the foremost in wisdom among the Anunnaki RT 20 p. 127:8 (Adapa); [...] līgī ἀτ-ṣar ḫa-ṣi-ṣa[u] BMS 36:10, cf. a-tar ḫa-ṣi-ṣa KAR 38 r. 21; see also (as name of the hero of the legend) A[t-ṣar-α]l-ku The-Command-of-Samaš-Is-Pre-eminent Scheil Sippar 10 r. 4, Wa-ṭa-ar-pi-ṣu CT 6 48b:25, and other OB names in Ranko PN p. 177b.

4. excellent (qualifying metals, objects and merchandise) — a) metals: ¼ MA.NA KŪ.GI ῖσα-λλαμ SIG₃ ΔΙΡΙ CCT 2 46b:6, cf. [KŪ.GI] [w]a-a[t-α]-[r]u-um HSS 10 224:7' (both OA); for later refs. τοῦ ΔΙΡΙ see σānū “red”; ⅔ GIN KŪ.BABBAR wa-αt-α-umu-um CCT 4 7α:25 (OA), cf. 1 GIN kaspam wa-αt-α-umu-um u kaspam damqam VAS 16 31:9, cf. ibid. 73:23, BIN 7 189:1 (all OB); KŪ.AN SIG₅ ΔΙΡΙ BIN 4 50:6, URUDU ΔΙΡΙ BIN 4 1:5, AN.NA SIG₅ wa-αt-α-umu-um TCL 4 2:21 (all OA).

b) merchandise: buy for two shekels of silver σατπαμ ... ναριταμ αρακταμ ραιμιγινταμ ἕλλατα λατ-α-τμ wool, fresh, long-stapled, good quality (and) extra fine TCL 19 65:21; ⅔ MA.NA ἰσα-δραμ SIG₃ wa-αt-α-umu-um TCL 14 22:15; 25 kūtān SIG₅-tim wa-αt-μu-tim CCT 2 4b:5; 2 me`at 12 TŪG SIG₅ ΔΙΡΙ KT Hahn 13:4; 1 TŪG burāṭam SIG₅ ΔΙΡΙ BIN 4 160:12, and passim in OA.

c) other occs.: šim pîrdim wa-αt-ri-im price of an excellent pîrdû-animal(?) JSOR 11 112 No. 3:8 (OA); marrē parzilli at-ᵣᵻ-e-ti [t]aḥšulu you have destroyed excellent iron hoes YOS 3 88:14 (NB).

5. exaggerated, untrue: see lex. section, see also ἀτρατ'u A mng 2, ἀτατ'u A in ἀτρατ'u, w̃atturā."
atu

UET 4 20:11 (NB); ana ... sa 10 eli SAG.KI.
Ta itnu ana 10 wa-at-ri-im tanaššina you
multiply by ten, the excess by which (the
upper width) exceeds the lower width
MCT 45 B 11; DIRI-Sú its excess Neugebauer
ACT No. 206:8.

b) in adverbial expressions: u ana at-ri-
im-na (var. at-rim-na) itti ili tušššir then you
will get along excellently with your god
Lambert BWL 104:141; i-na wa-at-ri-im PN
ušaddinuma in addition they have collected
(a garment) from PN TCI 17 65:22 (OB);
eli mat Aššur mata nišša nišš a-na DI[RI][7] uraddi on a large scale I added land to the
land of Assyria and people to its people
Iraq 14 34:101 (Asn.).

2. additional payment (in sales trans-
actions) — a) in the Fara period: níg.diri
Deimel Fara 3 30 i 4, 32 i 5, 33 i 7, and passim,
TuM 5 71 i 5.

b) in OB: u x kaspm si.bi iskun and he
the (buyer) established as her (the sold slave
girl's) additional payment x silver (preceded
by the price) VAS 7 50:11, also Syria 5 272:12
(Hana), and passim in deeds of sale of slaves,
animals, see San Nicolò Schlussklauseln 16ff.,
also, see San Nicolò Schlussklauseln 16ff.,

2' with lubaru "garment": the full price
and 4 GIN Kaspa ki ã-ta lar iddisu and gave as the additional payment
two shekels of silver VAS 5 105:17, cf. ki
at-ri Dar. 26:19, and passim, (in all x silver
is the price of his field) ã-ta ã-a-DIR na-don
TCL 12 8 16, ã-ta ã-DIR VAS 5 76:10, note adí
3 GIN kaspi ã-ka-ku ã-DIR SUM-na VAS 5 6 14,
also, WT. DIRI BE 8 137:5, VAS 5 4:14, etc.,
ki-at-ri BBSt. No. 22 i 3, note adí 2 GUR ŠE.BAR
sa ki IDIR SUM-na TCL 12 6:12, and (referring
to a payment in dates), wr. a-tar BE 8 3:16.

2' with lubaru "garment": the full price
and 4 GIN Kaspa [k]i a-la-ri ã-ú lu-la-ri bēši
bēši iddin he gave four shekels of silver as
additional payment and a garment for the
lady of the (sold) house Camb. 423:15, cf.
Cyr. 345:26, Nbk. 4:13, and passim, also ki-at-ri
ã-TUG.H.A Böhl Leiden Coll. 3 p. 55 No. 2:114,
a-ta-ru ã-TUG.H.A BE 8 115:18, ki at-ri ã-ú
lu-la-ri så be-él-ti-su iddinšu OR 68 No. 2:28;

da ū 2 x GIN kaspi ã-ka-ku ã-ta lar
VAS 1 70 iv 33.

3' atypical uses: bīša khi bīši ... bi in-ni u
6 GIN Kaspa ki ã-ta lar luddakka please give
me the house in exchange for (my) house and
I will give you six shekels of silver as addition-

nal payment VAS 1 70 i 15, cf. 6 GIN KU
BABBAR ki ã-DIR ... iddin ibid. 21, cf. also
VAS 5 38:29, see San Nicolò, Or. NS 16 278 n. 4;
x ūru ana x kaspi a-di at-ri x GMEŠ ... 
ana x kaspi a-di at-ri ã-ú lu-la-ri Cyr. 161:35f.

3. fee (paid for sealing a document or
applying a nail impression): purchase
price a-di 1 GIN Kaspa ã-ka-ku a tar
SUM-na AnOr 9 4 i 18, cf. a-di 1 GIN Kaspa ã-ka-ku
a-ta lar sum-na ibid. iv 16; a-di 1 GIN [kaspi ki] ã-ta lar kanak
NA, ki[ŠIB] UET 4 21:20; a-di 1 GIN kaspi kanak
sum-na ã-ta lar AnOr 9 4 ili 14, ili 16; 5
GIN Kaspa ã-sa sup[a-ra] a-ta lar sum-na
BE 8 149:14 and cf. (in the same context)
ki ka DARI na-[d-nu] BE 8 1:9.

Ad mng. 1: Christian, RSO 32 31ff. Ad mng. 2:
San Nicolò Schlussklauseln 16ff., RLA 2 235ff., and
Or. NS 16 273ff.

atrū see adrū in immer adrē.

atta (atu) pron.; you (masc. sing.); from OAkk. on;
cf. attammunu, atti, attimannu, attina, attiunu.

za-a za-a = at-ta MSL 2 134 viii 58 (Proto-Ea);
za.e = [a]-ta Proto-Diri 592; me-en = at-[ta]
ibid. 593b; mēn = me-en = at-[ta] Emesal Voc.
III 174; me-e = at-ta A 1 i 128; a-a-ša =
me-e ibid. 114; ū ã-ta = at-ta izidinuma
be-at-ta ša a-na-[ku], šu-[Ré][1]
Diri II 125ff.; be-e bi = at-ta A V1 i 155 =
at-ta ngin KI TA. ibid. 158; [bi]-e bi = at-ta ša-a-ti
Ša Voc. F 9'; = at-ta ri-[ku KI TA] ibid. 11'; bi = at-ta
ša-a-[ku] NBTG IX 214; [a] = [a]-ta = (Hitt.) zi-ik
Ša Voc. P 9'; ū = šu-šu-šu-šu-at-ta CT 19 6 K.1155+ ii
5f. and CT 19 12 K.1413:2 (text similar to Idu).
me.a an.ti.en = a-li at-ta where are you?
OBGT I 658; za.e = (blank) OBGT II a 11'; za.a,
a.e.me.en, me.en, i.me.en = at-ta NBGT I
110ff.; me.a.e.me.en = MIN (= ja-nu)
at-ta Izi E 40f., me.a.ti.me.en = MIN-na at-ta
ibid. 43, [me.a.me]en = a-li at-ta ibid. 49,
me.a.e.me.en = MIN (= ja[nu]) at-[ta] ibid.
62, see MSL 4 200; ū, a, i, e = at-ta ri-[ku KI]
NBGT I i 5f.; ū, a, i, e = at-ta ma-la-[ku]
MEŠ ibid. 59ff.; ū = at-ta ū-šu-šu-at-ta
<ma-lí-ti> MÜR TA ibid. 86; ū, a, i, e = at-ta
a) in OÁkk.: atta-eqlam 'arúš do plow the field JRA 1932 296:14, cf. atta-māš. Anšē ula tanassar (if) you do not watch over the cattle ibid. 36; ula sāšlu at-ta At walnut Kish pl. II 1929,160:6.

b) in OA: kaspm anāku u at-a ... ništ-gulma we you, and I, paid the silver TCl 21 267:5; lu at-a lu anāku 2 MA.NA ħurāsam addaššum either you or I will give him the two minas of gold CCT 4 49b:27; inā Ālim a-ta u PN tātawuwa you and PN will discuss (it) in the City BIN 4 114:9; a-ta ina ṭuppika umma a-ta-ma you (said) as follows in your own letter TCl 19 46 r. 15'f.;

c) in OB: I shall not send you any message more anāku u at-al-ma dummigra let us do a favor to each other TCl 17 51:30, cf. ibid. 23:23, iššu at-ta ū šu-ū ūtuṣṭallāhu ... kaspm šā kī išqal how should he pay the money since you and he frighten each other? Genouillac Kich 2 pl. 41 D 33 r. 4, see Kuper, RA 53 38, also PBS 7 15:8; at-ta la kı'ām anāku lībbaka uḏḏ did you yourself (not say in the merchant's house): “I will satisfy you”? PBS 7 53:13; at-ta-a kaspm ša ana ẓibātim la irodētu tuṣṭālima ... kaspm šā šā išqal how should he pay the money since you and he frighten each other? Genouillac Kich 2 pl. 41 D 33 r. 4, see Kuper, RA 53 38, also PBS 7 15:8;

at-ta ... törtaka la illikam your own report did not reach me TCl 4 12:10; šumma a-ta-ana GN ḥarrakkama should you yourself plan to go to Burushaddum Contenau Trento Tablettes Cappadoiciennes 14:12; a-ta ṭemka šabbakkam your mind is made up BIN 4 105:14; a-ta ana gamrim Kū.BABBAB I GIN lībbaka marış you are worried about expenses amounting to even one shekel of silver BIN 4 70:13; u a-ta amnīnīm bīlqātim tašṭanapparam but why do you keep on sending me messages about losses CCT 3 27b:16, cf. a-ta la tuṣṭēbilam CCT 4 19b:13, ana ḥurāşim ša a-ta taltaplu BIN 4 42:46, šumma a-taṭaṣṣakkanamma BIN 4 95:19; a-ta-ma taqbiām umma a-ta-ma BIN 4 23:27; a-ta-a ammakam waššātim AnOr 6 pl. 6 No. 1817; ammakam a-ta-ma ša'īlī CCT 4 8a:33, a-ta-ma 'iḏma CCT 2 19a:24, a-ta-šīṭapparma TCl 19 14:11, and passim; for atta malāka see maša.

d) in Mari and Shemshara: at-ta u šāt rēšika rēgu you and your officials are idle ARM 1 31:30; inanna a-ta-a ... kutannima erişṭaka ... erēṣ do me now the honor of making your request ibid. 27:24, cf. at-ta ... sinig ibid. 31:7, at-ta ammīnīm ki'am lā ṭaqbi umma a-ta-ma ibid. 24, ša a-ta taṣṣakkanu ARM 2 62 r. 13', etc.; māṭum mimma la iqab bišum at-ta-a-ma tāle pāšunu the country must not make any objections to you, you ...
atte

yourself know their opinion Laessoe Shemshara Tablets 81 SH 812:53, cf. at-ta tiḇēma atakam ibid. 67, at-ta-ma ... alkam ibid. 48 SH 878:11, etc.

e) in Elam: kām itma umma šūma at-ta d'ININ lu tidi he swore as follows: “You, DN, know (that I did not forge the document)” MDP 24 393:16; at-ta-ma mut[i] at-ta-ma mārī at-ta-ma aplī MDP 28 399:9ff.

f) in MB: šarru at-ta ki liḇbiqa tep[puš] you are a king, you can do as you like EA 4:8; at-ta ki la šāšulmnma ul tušēbīla but you have not sent anything at all ibid. 14; ki ša pana at-ta u aḇbū[ia] itti aḥāmiš šāḥātus [nu] inanna anku u kāša ... ina birunni amatu[mmma] šāniṭumma la iq-[qa-bt] just as you and my forefathers have in the past had mutually good relations, so should there not be said anything untoward between you and me EA 6:8, and passim.

g) in Bogh.: [u a']t-ta mār šipra la tašpura but you did not send me a messenger (when I assumed kingship) KBo 1 14 r. 6; māṭati ... at-ta taḥabbat u anāku aḥabbatma KBo 1 17; at-ta kāmnna taḡi KUB 3 69:9; at-ta RN KBo 1 1 r. 60, and passim in this treaty; at-ta šuruḥ ... u at-ta idin (see šarāḥu D) KUB 3 67 r. 6f.; note lu la at-ta iskopar if you do not actually send (troops against this enemy) KBo 1 4 ii 30.

h) in EA: aḥi at-ta taqabbi ana jāši you, my brother, are telling me (cf. u anāku aḥiša la idēme ki ... line 15) EA 38:13, cf. at-ta ana jāši šupur ibid. 17; at-ta itti RN aḥika [r]yā'imatku la tamašāši do not neglect your friendly relationship with your brother RN EA 26:25; ala ad-dā šuma māraka šupur come yourself or send your son EA 162:48; at-ta šamaš ša ittasi ina muḫḫiša you are the sun that rises over me EA 147:52; at-ta u anāku ina berini ... lu īṭānu EA 41:19.

i) in RS: anumma at-ta RN lu akannama itti nakrija lu nakratā now, you Niqmandu yourself should be like that, be an enemy to my enemy MRS 9 36 RS 17.132:10, also ibid. 14 and 19.

j) in Nuzi: kaspišu at-ta-ma-mi akulmi take (lit.: eat) the silver (obtained for) her (the girl) for yourself RA 23 151 No. 35:23.

k) in hist.: help us tukultani lu at-ta be our support OIP 2 42 v 37, cf. at-ta-mi bēšu lu tuklassun JRAS 1892 366 ii B 28; temenna at-ta ša RN ... ana DN qībi you, foundation document, speak to Aṣṣur for Sennacherib ibid. 138:55, and passim in Senn.; šarru ša išu idāšu at-ta you are a king whom the god knows Streek Asb. 22 ii 123; hasus GN ša ina uguṭ liḇbiqa tabutuṣu at-ta remember Babylon, which you have destroyed in your anger ibid. 262 ii 29; at-ta tabannima you (Marduk) have created me VAB 4 120 iii 37, and passim in Nbk.; at-ta qīpi ša anāku ĕpušu u amat kītu ša ĕgu qī[bi] believe what I have done and tell the truth to the people VAB 3 65:101, cf. mannu at-ta šarru ibid. 67:105 (Dar.).

1) in lit. and omens: ki jṭīma at-ta u at-ta ul šanṭa ki jṭīma (var. jāšīma) at-ta you are like me, you are not different but you are like me Gilg. XI 3ff., cf. elippu ša tabannūši at-ta the ship which you are to build ibid. 28, at-ta ... taddar mātum Gilg. Y. iv 9, at-ta Gilgāmeš ... hitaddu at-ta Gilg. M. iii 6f., at-ta šabassu Bab. 12 pl. 5 K.1547:6 (Etana), šuṣṣir at-ta RA 28 92 i 9 (OB Atrahasis), and passim, note, wr. a-at-ta RB 59 246 r. 19 and 24 (OB); muttis DN izizza at-ta take your stand in front of Tiamat En. el. II 75, cf. at-ta-ma kaḥṭa ibid. IV 3, etc.; note anu aši šūš ša ašurparaku at-ta amēlu that city to which I am sending you, O man Gösemann Era IV 26; aṭi at-ta tadekkūš until you rouse him ibid. I 19; šumma al-ta u šumma at-ta be it you or you ZA 44 116:25’ (= KBo 1 11, Uršu story); ibrī lu šiḫrān̄u a-na-čuvu u at-ta (see šiḫru usage b) Bab. 12 pl. 12 vi 6; at-ta šēmēni ikribišu you, do listen to his prayers CT 15 4 ii 13 (OB lit.); ša ḫīṭu ʾiḥṭu taqammišu at-ta you spare him who has sinned BMS 18:18; at-ta-ma itṭašu at-ta-ma bēši at-ta-ma daḫani at-ta-ma rešītu at-ta-ma muṭer-ru ša gīmīliša you are my god, you are my lord, you are my judge, you are my helper, you are my avenger Maqlu II 100ff.; at-ta
binu [giš.meš la ḫišiḥti] you, tamarisk, are a useless tree Lambert BWL 162:22; at-ta Ṽ nakīrka tuddanannana (see danānu v. mng. 4b) YOS 10 47:80 (OB); at-ta a-a-ú la-[lē]-w-āmīl[am] ša ... tišera ana mahrija (see aju mng. 1b-2') Lambert BWL 200 r. iv 3, and see discussion.

m) in NA: at-ta ina lībbi ekallika lu at-ta but you, who are a court official of mine ABL 1397 r. 7; ana kāša adaggalka ša bēli at-ta-a-ni to you I belong, to you who are my lord ABL 1149 r. 8; at-ta-ma sa'al inquire yourself ABL 55:8; a-ta-a at-[ta] adī arāndika tāsī why did you yourself and your servants go out? ABL 88 r. 6; mannu at-ta LŪ.A.BA ša tasseasāni whoever you are, scrive, who read (this) ABL 1250 r. 17; at-ta la tapallāḫ Craig ABRT 1 27 r. 25 (oracles for Asb.).

n) in NB: at-ta ša manzaz panīja at-ta you, who are a court official of mine ABL 291:13f; ki at-ta tagba ABL 1090:14; enna at-ta emūqiqa dikēma âikā now, move your troops and go on ABL 540 r. 4, cf. at-ta ina šillī ša DN u DN₃ us̱użda you are under the protection of Aššur and Marduk ABL 539 r. 10; at-ta ul tamaššaš onīni nimaššaš you must not measure (the barley), we are going to measure (it) YOS 3 13:25; ša at-ta lē'e ina panīka v kurummatița ŭdā who have the register in front of you and know what my rations are YOS 3 106:9; ul mārua at-ta ul anākuma urabbita are you not my son, have I not raised you? TQL 9 141:13; ŭmu ša at-ta taqābbā annāku ... ṭišuka the day you indicate I will bring (to PN what you have given me) VAS 6 185:6; at-tu tiddā BIN 1 66:18; note with third person: at-ta dēn idi YOS 3 816; cf. at-ta dēn imuru ibid. 11; at-ta EN iqtabē BIN 1 55:34, at-ta EN iqtabi BIN 1 92:20; at-ta pūt dullu EN lišši ibid. 18.


p) in math.: at-ta ina epēšika when you proceed MCT 106 Sb 7, corresponding to za.e ki.ta.zu.dē (kid.da.zu.dē) ibid. 56 Eb 4, 50 D r. 17, etc.; at-ta 5 itti 5 šūṭākīmla multiply 5 by 5 ibid. 57 Ec 3, and passim with following imp.

In Lambert BWL 200 r. iv 3, cited usage 1, an interpretation as indefinite pronoun attājû composed of atta "you" and aju "who," parallel to the indefinite pronoun composed of atta (atti) and mannu, is also possible, just as in the similar atti(j)e cited atti usage h.

attādû s.; spillway(?); OB*; Sum. lw. aššum at-ta-de-e ... sekērīm as to the blocking of the spillway(?) (for five days, about which my father wrote me) Kraus AbB 1 127:6, cf. I have given orders and at-ta-da-am warkiam ... isšekrušu they have blocked the rear spillway(?) ibid. 15 (let.); itšu atap Samaš ana at-[da]-di-īm ša PN (delete addu) Ö CAD 1 (A) Part 1 p. 111) CT 4 16b:4, see von Soden, OLZ 1966 338.

For the etymology from Sum. *an.ta.dé, see Landsberger apud Kraus AbB 1 p. 95.

attajû see atta discussion section.

attalû (antallû, antallā, nantallû, nantallā) s.; (lunar or solar) eclipse; from OB on; nam/ntallû in OB; wr. syll. (antallām in Mari, Bogh.) and an.mi (rarely an.tallû).


a) eclipses of moon and sun — 1' in gen.: see Neugebauer ACT p. 469 index s.v. an.ku₁₆; PN ša GN šītu ina URU Aššur ina Simāni 4UTU AN.MI.GAR-AN PN (governor) of Guzana, (eponym of the year 763 B.C.): rebellion in Assur, the sun was eclipsed (lit.: the sun made an eclipse) in MN RLA 2 430 r. 8; [...] šīkinšu Sin AN.MI its (the image's) looks
attalû

(are like those of) the moon in eclipse BHT pl. 5 i 25 (Nbn. Verse Account); ki aṣṣurù IM.DIRI išdšši AN.MI iṭtas̱šina ūrsamma ūṣp̱ra I watched (but) there were clouds, write me an exact report telling whether the eclipse took place UET 4 168:4 (NB let.); rāmi nīru muṣṣāmmeru AN.MI my love is a light that can clear up an eclipse (incipit of a song) KAR 158 vi 45; uʾiltu ša AN.MI Šin ana šarri bēlija uēbala I shall send the king, my lord, a tablet with (forecasts based on) eclipses of the moon ABL 407 r. 5, cf. ina muḥhi uʾilti ša AN.MI Šin (called uʾilti ša ūṣḇšar Enṉama Anu Enil tablets of the astrologers line 12f.) ABL 1096:8; ina muḥhi maṣṣarti ša AN.MI ša šarri ... iṣpuranni ... AN.MI šakin concerning the observing of the eclipse of which the king sent me word (we observed): the eclipse took place ABL 1392:2 and r. 6, cf. ABL 337:5, and 1069:8; Šin AN.MI ʾissakan ABL 816 r. 1; since the king left for Egypt ina MN AN.MI ʾaṣ-kun-努 ABL 276:17; maṣṣartu ša AN.MI ḍuṭu nitaṣgar usṣētiq AN.MI la iṣkun we were watching for the (predicted) eclipse of the sun, (but) it (the sun) failed to become eclipsed (lit.: let it pass by and did not make an eclipse) ABL 744:10f., cf. ina pan AN.MI Šamaš nusṣadgil AN.MI Šamaš la iṣkun ABL 359:10 and 12, also ina muḥhi AN.MI Šamaš ša šarru iqbdani AN.MI la iṣkun ABL 687 r. 12f., Šamaš AN.MI la iṣkun usṣētiq ABL 657:18, Šin AN.MI usṣētiq ABL 1381:9, Šin AN.MI la innanmu ABL 881:10; AN.MI nu GAR pāṭ [a]-di 7-sā nu-šā-kā AN.MI ul iṣ-šak-kan no eclipse took place, I guarantee seven times that no eclipse will occur ABL 1448:5 and 12 (= Thompson Rep. 52, NB); maṣṣartu ša AN.MI Šamaš anaṣṣar summa ʾissakkun summa la iṣkun minu ša šitini ana šarri bēlija aṣṣappra I will be on watch for an eclipse of the sun, I shall report to the king, my lord, whether it has taken place or not (and) what it concerns ABL 337 r. 8; ana muḥhi AN.MI Šamaš ša šarru ... iṣpuranni umma ʾissakkun ul iṣakkun amat paristu ūṣp̱ra AN.MI Šamaš ki ša Šin ana qatējua ul aṣi as to the king's writing about me and the king's writing about the eclipse of the sun as follows: "Will it take place or not, send me a definite answer!" I am able to deal with eclipses of the sun as well as those of the moon ABL 477:1 and 6.

2' with specifications — a' in letters and reports: [UD.X] KAM AN.NU N UD.ZAL-li AN.MI issakan an eclipse took place during the morning watch of the 2nd ABL 432 r. 2, cf. ina EN.NU.UN UD.ZAL.LA[a]-nu-um 4-ne-al-ia ... AN.MI EN.NUN UD.ZAL-li ʾissakkan ABL 869:8 (NA), cf. also ina EN.NUN MūBU Šin AN.MI ṣṭakkan ABL 137:7 (NB); 2 ŠU.SI AN.MI issakan an eclipse of two fingers (width) occurred ABL 1444 r. 5, cf. also ABL 470:7 cited usage c, and note as prediction: 2 ŠU.SI AN.MI AFO 14 309:9 (= pl. 14), 3 ŠU.SI AN.MI ibid. 10; AN.MI TA ṣadi ṣasshaṭ ina muḥhi umurri gabbu ʾiktar GAR-MUL.SAG.ME.GAR MUL Dil-bat ina AN.MI ʾizzazzu adu uzakkāni the eclipse withdrew from the east side (of the moon) and stayed over the entire west side, Jupiter and Venus were visible during the eclipse until it cleared up ABL 4078 and 14, cf. ina AN.MI [\.\.\.] MUL.SAG.ME.GAR ṣzzz ABL 1006 r. 3.

b' in omens: UD AN.TA.LU ʾāl ṣamăši iḥmuṭma ana IM.MAR.TU i-wi-ir if an eclipse begins in the east and clears up in the west RA 50 16:25 (Boğh.), and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-wi-ir if an eclipse occurs unannounced(? and clears up of its own accord(? and passim in this text; note UD AN.TA.LU raqma ina lēmišuma i-
attalû

mimma nu TAG if its (the moon’s) right side is crossed(?) by the eclipse, (and) nothing is left(?) ACh Sin 31:6, cf. ibid. 9, AN.MI zag-sa KUD ibid. 12, for Tablets XV–XXII of Enûma Anû Enûl dealing with lunar eclipses, see Weidner, AFo 14 187 and AFo 17 71ff., cf. also MDP 18 258:14 and 7 (astrol. omens); 22 tablets IG.DU₄.A.MES AN.MI.MES EŠ.BAR AN.MI.[MÈŠ] u ḫAR(?) MEŠ ša Sin on the first appearances, the eclipses, the . . . of the eclipses, and the . . . of the moon AFo 14 187:23 (catalog of astrol. series).

b) referring to predictions derived from eclipses: UD.14.KAM an-ta-al-lu-[ḥ-u-um] ša Sin iššakin u naskûn an-ta-al-li-[e-č]n [kidši maruš] an eclipse of the moon took place on the 14th and this occurrence of an eclipse is ill-portending 2nde Rencontre Assyriologique p. 47:5f. (Mari); the great gods have covered the sky and so AN.MI la ukailimû umma šarrù lu iči kI AN.MI aga la ina muḫḫi šarrî belîja u māṭišu ša they did not let (me) see the eclipse but the king, my lord, should know: that eclipse has no bearing on the king, my lord, nor on his country ABL 895 r. 4; AN.MI ša iḫḫušu iškûnu for whom (the eclipse) is necessary ABL 1006:3f., cf. minšu AN.MI-šu the extent of its eclipse ibid. 8; ša AN.MI bit lunnû ibaššāni lubaʿišu let them find out whether there is any evil portent in the eclipse ABL 1080 r. 2; ina lībbi AN.MI annī ša Nisannû during that eclipse (which took place) in the month Nisannû ABL 46 r. 8; AN.MI annī ša ina MN iškûnnû iša mat Amûrû ištappat this eclipse which (the moon) made in Ƭēbetû concerned Amûrû ABL 629:15; UD.14.KAM AN.MI 4Sin iššakan ḫul ša Elami u Amûrû ušu ša šarrî belîja lībbi ša šarrî . . . lu šaji (if) the moon is eclipsed on the 14th day (of the month): bad for Elam and Amûrû, good for the king, my lord, the king may be of good cheer Thompson Rep. 273:1; la AN.MI šu maqṭūt šarrû ša AN.MI daʿna it is not an eclipse, the decrease in brightness (of the sun?) is worse than an eclipse (it is a very bad sign indeed) ABL 1134:15 and 17.

c) apotropaic and cathartic rituals performed on account of an eclipse: ibašši akkī 2 šuši AN.MI ithub mā namburbišu laššu it so happened that an eclipse of (only) two fingers (width) occurred, no namburbi ritual is necessary ABL 470:7, cf. nam.bur.bi ša AN.MI ša šepušu mīnu ūṣu as to the namburbi ritual which they have performed on account of the eclipse, what does it matter? (it is good to perform it anyway) ABL 895 r. 4; šerpi ša AN.MI ša MN kī aṭšša I performed the conjuration against the eclipse in the month Tammûz ABL 276:13, cf. dulla ša AN.MI . . . inneppuš ABL 263:10 (NB); [x] MÂŠ.TUR ša AN.MI ša MN x kids for the eclipse of MN GCCI 1 339:2, cf. four silas of bread, four of beer UDU.NITA ša AN.MI.MES pani Sin Egišnugal a ram from the (ceremonies performed during) eclipses before the image of Sin in Egišnugal Peiser Verträge 91:4 (both NB); annā ša ana Sin ina AN.MI iṣṣamir this was what sung to Sin during an eclipse BRM 4 6:14, cf. baru u AN.MI aj īṭānu ana Uruk rebellion and the (evil predicted by the) eclipse should not affect Uruk ibid. 22 and 26, ina ʾumu AN.MI on the day of the eclipse ibid. 38 and 42, also adī AN.MI iṣakki išṣasā they shout until the eclipse clears up ibid. 41; širiḫtu
nissätē u bikiti anā Sin inā an.MI našē (see bikiti mng. 3c) ibid. 45; kā šalšu ḫAB.RAT šikin an.MI when the extent of the eclipse is one-third of the disk ibid. 48 and cf. (with two-thirds) ibid. 49, kā gamartu turti šikin an.MI ibid. 51; diš inā Nisannu lu ud. 12.KAM lu ud.13.KAM lu ud.14.KAM an.MI Sin īškun ḫUL šātu šarru la ša[nādi if in Nisan the moon is eclipsed on either the 12th, 13th, or 14th day, in order that no evil befall the king CT 4 5:2, see KB 6/2 p. 42, cf. ūm an.MI Sin šak-nu-um ibid. 3; šarru ta an.MI uttarmaru ana šāti uškēn the king prostrates himself toward the south as soon as the eclipse clears up ibid. 7; ina ḫUL an.MI Sin ša inā ITI annanna ud ananna gara-na from the evil portended by the eclipse of the moon which occurred in such-and-such a month on such-and-such a day BMS 7:20, see Ebeling Handerhebung 56, also BMS 1:39 and passim in śu-ila prayers; note: šumma bitu uššēnu ina ITI an.MI nadā if the foundations of a house are laid in a month (in which) an eclipse (occurred) Labat Calendrier § 3.

d) eclipses predicted in omens and hemerologies — 1' in ext.: if there are three red stars on the “yoke” na-[an-ta-al]-li-e dēb.Š.KI YOS 10 42 iv 38; šumma maratum médištum edțessima ... na-am-ta-li ṣUTU if a network covers the gall bladder, eclipse of the sun YOS 10 59:5, cf. šidtum (maš) tarkat na-[a]-l-[a]-lu-uy YOS 10 35:30, also, wt. na-an-ta-al-lu-uy-lum] ibid. 33 r. 41, YOS 10 11 iii 15, and note ina ūmim réqim na-an-ta-lu-u eclipse on a daily day ibid. i 21, ana ud.14.KAM na-an-ta-al-lu-um YOS 10 33 iv 31, (referring to the 15th) ibid. 36, (to the 16th) ibid. 39, (to the 17th) ibid. 41; na-am-ta-li barārtim eclipse during the evening watch RA 44 pl. 3 MAH 15874:3, cf. (with gabšītim) ibid. 6, with gubernām ibid. parallel YOS 10 17:49ff.; note: nam-ta-lu-ū bikit [...] eclipse, mourning for [...] YOS 10 42 iii 50; nam-ta-lu-ū-un two eclipses (i.e., of sun and moon) YOS 10 53:5 (all OB); šumma šumûnt kīmu Kur an.MI if the blister is shaped like the Kur sign: eclipse TOL 6 3:40, dupl. KAR 423 i 55, cf. if the finger is separated and black an.MI 4Ša-maš KAR 153 r.(1) 3, also an.MI gara-an CT 20 47 r. iii 57, an.MI nu gara-an Boissier DA 13 col. B 8 (all SB).

2' in astrol. omens: ud ēTU tarbasu lamāma [...] pari an-ta-al-lu-ū ša [...] if the sun is surrounded by a halo and [...] is separated: eclipse of [...] KUB 37 160:5' and 7', cf. šumma ina MN [...] lawi an-ta-lu-ū ibid. 162:10', an-ta-le-e ēTU ibid. 4', wt. an.TALU ibid. 150:13; [šumma] Sin uṣurta NIGIN an.MI gara-an an.MI 4šu-lu-hu-ū if the moon is surrounded by a halo, there will be an eclipse, an.MI means confusion Thompson Rep. 112:4, cf. an.MI du-lu-u-hu-hu-ū / an.TALU LUL [x],LULUL AFO 14 pl. 4 i 16 (comm.), also ēTU an.MI gar-ma Adad irahhiš Thompson Rep. 181:4, also (said of the moon) ibid. 30:9, and passim, note an.MI Sin u Šamaš gara-an ibid. 192:2; ITLI an.MI ukāl this month holds an eclipse (in store) ACh Supp. 2 Sin 2 r. 8f.; note an.MI nu.tag4 the eclipse will not ... ZA 52 244:44; for eclipse predictions derived from bibbu stars see ZA 52 240:19, 244:40 and 41a, 250:82, 87, 252:104, see also Bab. 3 303 Rm. 310:21ff.; šumma Sin ina la minditišu bibbu ubil an.MI gar-an if the neomenia occurs earlier than usual, an eclipse (of the moon) will occur Thompson Rep. 85:3, ZA 35 305ff.; šumma ina MN imbaru īqtur an.MI Kašši if fog blows in the month of Sabātu, eclipse concerning the Kassites Thompson Rep. 249A:2, cf. diš ina ITI Tebetu imbaru īqtur an.MI kur.kur ABL 50 r. 4.

3' in oil omens: nam-ta-al-li ēn.ZU awilim imāt eclipse of the moon, the man will die CT 5 5:38. cf. nam-ta-al-li ēTU ibid. 6:71 (OB).

4' in other omens: if a black partridge(?) is seen in a city ina ITLI an.MI gar-an an eclipse will take place during the same month CT 39 32:28; if a falcon flies low all the time and skims the ground Sin an.MI gar-an the moon will be eclipsed CT 39 29:25; if the king lights a brazier before Marduk ana šIM.MAR.TUL ispu an.MI kur.me sādir and it flickers(?) toward the west, a series of eclipses affecting (foreign) countries CT 40
attamannu

39:40 (SB Alu); AN.TA.LU ba-ra-[ri-ši] (also qa-ab-[li-ši], ša-tu-ur-[ri]) KAR 366 r. 2ff. (protases destroyed); [šumma Marduš] ina Esgila ina aššušu ṣum AN.MI 3[ar-an] if Marduk’s face looks dark when he sits down in Esagila, an eclipse will take place Bab. 3 303:35, dupl. CT 40 38 K.11004:19; šumma izbu lišānu šar taški AN.MI kur x if the malformed animal’s tongue is dark, an eclipse affecting the country . . . . CT 27 41 r.(!) 21 (SB Izbu). 5' in hemer.: AN.TA.LU dUTU RA 38 26 iii 22, and passim in this text, cf. AN.TA.LU dUTU 5R 49 vii 22; AN.MI Sin u Šamaš KAR 178 iii 43 and vi 40, AN.MI dUTU Sumer 8 21 iv 15, KAR 178 r. ii 21, and passim in this text.


The word written antalû, attalû, etc., with its earlier and unexplained variant nam-tal(l)û (see Goetze, JCS 1 251f.), is taken here as a foreign term in Akkadian. No reading can be proposed for AN.MI while AN.TA.LI is obviously a learned Sumerian creation to render antalû, which was also borrowed into Aramaic as ʾatalīša.

See also adēru A v., lex. section and mngs. 2 and 8.

attamannu pron.; 1. each and every one, 2. whoever you (masc.) are; MB, Nuzi, MA, SB, NB, LB; cf. atta.

1. each and every one — a) in MB: at-ta-ama-nu šamaššammi liššatumma . . . u at-ta šamaššammika šubatum everyone should process sesame(?) seeds (and bring the oil into the storehouse), you, too, process your sesame(?) seeds (and bring in the oil) BE 17 84:5.

b) in Nuzi: should the woman PN die u mārē ša! PN, at-ta-ama-nu ki šešišu zitta ileggu then each and every son of PN will take a share according to his rank HSS 5 73:16, also HSS 19 10:30, cf. ina amāti ad-dam-an-nu ƙi gatišuma ileggu each and every one takes from among the slave girls according to his share HSS 5 72:37; if there is a claim ad-dam-an-nu egšišumma uzakka each and every one clears his fields of claims SMN 2498:14, also, wr. at-ta-ama-nu JEN 265:29, JENu 1065b:9; [at-ša-ama-nu] ḥannun any mayor HSS 15 1:3.

c) in MA: at-ta-ama-nu [bē]l pāḫite ša ukal-luni every official (lays down in front of the king) whatever (insignia) he holds MVA 41/3 14 iii 10 (MA royal rit.).

d) in NB (with negation “no one”): when I said to him as follows at-ta-ama-nu nikkassši mamma ittiši u īpuš no one has settled the accounts with him (yet) TCL 9 123:26.

2. whoever you (masc.) are — a) in SB: the conjuration (beginning with) at-ta-ama-nu ša kima ṣarrāni īprusu alāṭiti (see alaktu mng. 4) Biggs Šaziga 52 AMT 88,3:9, also ibid. 11; at-ta-ama-nu li šakšāpu u kašš[ašu] išpuruniššu ana šagāš[a] whoever you are, evil spirit, whom a sorcerer or sorceress has sent against me to destroy me Maqlu VI 10; at-ta-ama-nu mār manni attimannu mārāt manni (see attimannu) ibid. IV 3; at-ta-ama-nu (in broken context) CT 39 32:19 (SB Alu).

b) in NB: at-ta-ama-nu ša diibbi annātu tennu tušanānu whoever you are who would change or have another change this agreement TCL 12 36:17.

c) in LB: at-ta-ama-nu ša ina arki kī taqabbā whoever you are who would say in the future Herzfeld API 30:38 (Xerxes Ph).

attamukaru in attamukarumma (doaab-bu) s.; conspiracy; Nuzi; Hurr. word (derived from Akk.); cf. magarru.

PN u PN ittiḥāmīša ina beršunu at-ta-muqa-ru-um ma idbubuma u karite ša iPNI, iptetā PN and PN joined in a conspiracy and opened the (sealed) storehouse of PN, JEN 381:10.
The word is derived from a form (e.g., ittamgaru) of the Akkadian verb magaru, q.v.

**attana (attanati)** s.; (name of a month); MB Alalakh; Hurr. word; cf. attanaswe.

a) *attana*: ITI At-ta-na JCS 8 16 No. 247: 26, ša ITI At-ta-ni ibid. 2, and passim, see Wiseman Alalakh p. 160.


**attanaswe** s.; (name of a month); Nuži; Hurr. word; cf. attana.

ana ar̲ği At-ta-an-aš-we u ana ar̲ği Šeḫši HSS 13 177:9; cf. ibid. 322:3, also HSS 14 169:7, 216:7, 218:4, etc.

C. Gordon, ArOr 10 61.

**attanati** see attana.

**attartu (attaru)** s.; wagon with solid wheels; Bogh., MB, SB, NB; cf. atartu C.

a) in MB: lu sîše lu parē dannāti ana at-tar-ti-iā liqā take (pl.) either horses or strong mules for my wagon Arō, WZJ 8 568f. HS 111:34 (let.), cf. 10 at-ta-rum BE 14 73:2, 5 at-ta-rum PBS 2/2 118:2.

b) in Bogh. — 1' in Hitt. contexts: in all 20 GIŠ.GIGIR GIŠ.UMBIN GIŠ.GIGIR A-TAR-TUM KUB 13 35 iiii 45, and (in the same sequence) ibid. iv 9, GIŠ.GIGIR A-TAR-TUM (GIŠ.GIGIR) GIŠ.UMBIN ibid. iv 2, also 1 GIŠ.GIGIR A-TAR-TI cited Otten Totenrituale p. 130 n. 1.

2' in Akk. contexts: GIŠ.GIGIR GIŠ at-ta-ar-ta sîše šarpā u kitē ša ana asī attadinu (write down) the chariot, the wagon, the horses, the silver and the linen which I have given to the physician (and let them send the tablet to my brother that he can take cognizance) KBo 1 10 r. 39.

c) in SB: GIŠ.GIGIR.MEŠ GIŠ at-ta-ra-te eriqqi chariots, solid-wheel wagons, carts (in a list of military equipment) OIP 2 130 vi 67 (Senn.).

d) in NB: bronze given to the smiths ana manditu ša šuḫup ša GIŠ at-ta-ri ša DN for (making the) mountings of the wheel rim of the solid-wheel wagon of the god Irragal Nbn. 1012:4; bronze supplied to the smiths for making drums and GIŠ at-ta-ri ša šē Lū. GIr.LA UCP 9 64 No. 34:2, cf. 55 MA.NA siparru 2 kušarī ana at-ta-ri ibid. 37:2.

Salonen Landfahrzeuge 36f. and Hippiologica 80; (von Brandenstein, AFO 13 39 n. 14).

**attaru (wattaru)** adj.; replacement; OB, Mari, Elam; wr. syll. and DIRI (in OB also šI); cf. atāru v.

gu₄.ud.diri.ga = at-ša-ri Hh. II 328, cf. gu₄.ud.diri = at-ta-rum Hh. XIII 291, gu₄.ud. diri.ga = at-ta-ri Izi G 253.

a) replacement for a man, worker or soldier — 1' in OB: aššum šē šE.BA ĖRĪN. DIRI.MEŠ nadānīm concerning the instruction to give rations to the reserve men UCP 9 364 No. 30:6, cf. ūmma ĖRĪN.DIRI.MEŠ ma eper šatīnī gamram idnannūšīm thus (say) the reserve men: give us the rations for an entire year ibid. 8, cf. also ibid. 17; ša I ĖRĪN u ša šU.D.ŠI.ME for one man and (his) replacement for 55 days TCL 10 112:4; note the sequence ERĪN PN DAH PN₂ SI PN₃ PN is the man (conscripted), PN₂ is (his) replacement, PN₃ (his) second replacement CT 6 15 ii 9, and passim in this text; uncert.: 3 GEMĖ.HŁA wa-a-ta-ra-tum elī PN PN₁ IN.TUKU (in all) three slave girls are replacements(?), PN₁ owes (them) to PN TIM 3 120:8.

2' in Mari: šunuuma lu L ŠE.BA ĐIRI.GA šE.BA I.BA ŠIQ.ŠA ina ekallim šenlāḥaru these are replacements, they should receive from the palace rations in barley, oil (and) clothing ARM 4 86:34; L ŠE.BA ĐIRI Larsē ARM 7 191:6'; silver ana L ŠE.BA ĐIRI ARM 7 117:3; 46 L ŠE.BA ĐIRI.GA (in an enumeration of wool pluckers) ARMT 13 30:11.

3' in Elam: (royal grant of a field) A.ŠA. HŁA ŠEP.MEŠ AGA.LUŠ.MEŠ wa-a-ta-ri Amurrī u lášimi fields (for the sustenance) of shepherds, soldiers, replacements, Amorite (mercenaries or workmen) and runners MDP 23 282:6; should PN declare: the field is
attaru

ours ītti rēī ītti wa-a[t-ta-ri] illak he has to do service among the shepherds (and) the replacements (as a punishment) ibid. 200:48; the field was bought arki kubussē ša at-ta-ri [lāṣimī u sukkisukkī bābil bī[ ... ] after the regulations concerning the replacements, the runners, and the sukkisukkī carrying [...] (had been promulgated by the sukkallu) ibid. 200:27; [IGI PN] wa-at-ta-ri ibid. 323 r. 13', IGI PN šā-tin wa-at-ta-ri ibid. 325:24.

b) replacement bull (for a plow team): see lex. section; 1 GUD.UR.RA GUD PN ītti PN be-el GUD.SI PN, . . . īgur PN rented one rear bull from PN, the owner of the replacement bull (for one) year Bohl Leiden Coll. 2 26 No. 771:4 (translit. only).

Ad usage a: Koschaker, Or. NS 4 41. Ad usage b: Landsberger, ZA 42 156 n. 5. see also sub gīmu.

attaru see attartu s.

attašīhu adj.; pertaining to the paternal estate; Nuzi; Hurr. word.

Land īnā ībbī GN īṣū bīlūti at-ta-āš-šī-ḥe zīttašu in GN, together with the houses, his share in the paternal estate (together with the courtyard of PN, etc.) JEN 256:7, cf. bīlūti at-ta-[śi-[ḥe] HSS 19 8:6 and 8; GUD Sī PN a.šā anēš ... y anēš a.šā at-ta-āš-šī-ḥu su. GUD PN AN.SI AN.E.MEŠ ša dīmī Pšarranni (at the end of a list of fields) JEN 641:29; (list of sheep and goats belonging to several persons) 27 UDU.MEŠ[sal]MEŠ u 1 enzu annūlu at-ta-āš-šī-ḥu HSS 16 268:8.

attu s.; fang(?); SB.*

(mūṣhūšu-snakes) zaqtuma šinnū (var. šinnī) la pūdā at-ta-[i] (var. at-ta-[a]-ām, at-ta-[a]-um, at-ta-[a]-um) with sharp teeth, merciless fangs(?) En. eî II 21, cf. ibid. I 135, III 25 and (with var. at-ta-[i]-im) 83.

Possibly to be translated “(not sparing) anybody,” see Landsberger, ZA 41 172 n. 1.

ätteru s.; friend(?); EA*; foreign word; cf. attertūtu.

anākū attadīn āna ālākī mār šipri ānā at-te-ru āna ašī ša šarrī now I have permitted that messenger (as a friend) to go to the throne of the king KUB 3 34:5 (let. from Egypt).

attērtūtu s.; friendly (political) relations; EA, Bogh.*; foreign word; cf. attēru.

a) in EA: PN mār šiprišu ša āḥiša ittalaka āna at-te-ru-ti āna ašāṭišu ša āḥiša ... āna legē PN, the messenger of my brother, has come here in friendliness to take with him a wife for my brother EA 20:8 (let. of Tūratta).

b) in Bogh.: ul āḥīštā u at-te-ru-ta šāštii nīḥūš have we not established eternal brotherhood and friendly relations? KBo 1 10 + KUB 3 72:8, cf. at-te-ru-ta nīḥūšma āna āḥīḥē nīṭūru ibid. 57; for other refs., see epēšu mg. 2c (attērtūtu), cf. also (in broken context) īnā berunī [... ] at-te-ru-at-lat[copy -ša] [...] KBo 1 8:18, see Weidner, BoSt 9 128.

Winckler apud Bohl, LSS 5/2 p. 69 n. 1.

*attētaumma (epēšu) (to be summoned?) see šattētaumma.

atti pron.; you (fem. sing.); from OAkku; cf. atta.

igi maḥ zi ba nam. ti la keš̲U̲ (KID) za.e.me.en: rubātū šīrtu qāʾšātū nāpišti bāštī at-ti-ma you are the foremost princess, the one who grants life, health KAR 73 r. 15f.; ki.gin2 (om) rib.ba za.e šī. in.ga.me.cn.dē : ša ki.ma erēsī šātuqat at-ti-ma you are the one who is surpassingly great, like the earth Delitzsch AL3 p. 134:5f., cf. izi.gin2 mā ki.ta za.e ši.in.ga.me.cn.dē : ša ki.mā isītī inā nāpih at-ti-ma ibid. 1f.; 4IN.nin za.e di.l.bat.bi ḫē.ana.na.mē : 4IN at-ti lu na-bit-su-nu-ma you, Istar, be the brightest among them TCL 6 51 r. 13f., see RA 11 146:32; ama.mu nu.me.en : ul umnī at-ti Ai. VII 30.

a) in OAkku: at-ti in uz-ni-ki di.kud-nī ti-nī grant us judgment in your wisdom MDP 14 pl. 3 No. 2 ii 3.

b) in OA: ummīni a-tī you are our mother TuM 1 4a:24, cf. summa merīti a-tīi BIN 6 20:25, summa āḥštī a-tī KT Hahn 5:3; ītuwārišu a-tī akīm come here, you (too), when he returns CCT 4 28a:27, cf. a-tīi bitam usri BIN 6 182:16; anākū u a-tīi niṣṭēhram you and I love each other BIN 6 14:5; a-tī u PN kunkāma seal (pl.) (it), you and PN BIN 4 55:22.
atti

c) in OB: his mother loves him at-ti jāti ul laramminni but you, you do not love me TCL 18 111:31, cf. at-ti matima kima ummātimul tašpurimma you have never written to me as mothers (do) TCL 1 43:10; šumma ina killim mārti at-ti if you are truly my daughter UCP 9 339 No. 14:23, and passim.

d) in Bogh.: annamta attadin PN ana gabē gabi amā inclination you, you have told him KUB 3 69:11, and passim.

e) in EA: at-ti-[i] [PN] u PN, ide u at-ti-imma ... el gabiš Nunni is fall you, PN and PN, know (what he has said) but you know more than any of them all EA 26:14f., and passim in this letter.

f) in Nuzi: amtu ša PN at-ti-mi you are the slave girl of PN AASOR 16 75:19.

g) in MA: ul mārti at-ti [ul ummi at]-ti KAJ 3:9, cf. ibid. 11.

h) in lit.: binš qatiya at-ti you are my own creation VAS 10 214 vi 47, cf. inanna alki at-ti ibid. 34 (OB Agsaja), and passim in this text; at-ti-ma rabdiš u širati you are great and excellent STC 2 pl. 77:23, and passim in hymns to goddesses; at-ti ūd ba-na-ta kalamma you, river, create everything KAR 64 r. 6; at-ti šabtu ša ina ašši eliš iibanuš you, salt, who were created in a holy place Maqiu VI 111, cf. at-ti marim BMS 61:10, and passim; at-ti-imma [š]assarru bāniat aššiti you are the birth goddess (lit.: womb), creatress of mankind CT 46 4 iii 7; minnum musru ša mārškumma at-ti irtē anāku la idī you know the disease from which I suffer, I do not KAR 73:21; at-[i]-ma ul ša eli you are one who is not inclined to come up (to us in heaven) STT 28 i 31’, see AnSt 10 110 (Nergal and Ereshkigal), cf. at-ti ul tellinnāši EA 357:5; at-ti lu mešlumma(!) anāku lu mešlu (see anzinnu) Lambert BWL 218 r. iv 5; at-ti la-e (var. e) ša tépušišni O, you who have bewitched me Maqiu III 104, note, wr. at-tu e ša tépuši kalama ibid. iv 69, and see atta discussion section.

i) in NA: at-ti mārat kallat bēlet bīti ša RN you are (only) a daughter-in-law of the lady of the house (i.e., the queen) of Assurbanipal ABL 308 r. 5.

attimannu pron.; whoever you (fem.) are; SB; cf. atta.

at-ta-man-nu mār manni at-ti-man-nu mārat man-ni ša aštūnunuma whoever you are, male or female, who are present Maqiu IV 3, cf. at-ti-man-nu kaššāptu ša zikurudā tépuša ibid. 76, also V 51, 82, VII 58, IX 36, and passim; at-ti-man-nu kaššāptu ša tublaʿenni Afo 11 367 K.885+:1, also Maqiu II 206; at-ti-man-nu šumki mannu 82–5–22,569:1' (unpub. inc.).

attina pron.; you (fem. pl.); OA, SB; cf. atta.

ummātišu aḥḫuṭušu a-ti-na you are my mothers, my sisters BIN 6 182:8 (OA); kīsma at-ti-na erātēna nasrātina as for us, (watches of the night) are awake and on guard KAR 58 r. 13, see Ebeling Handerhebung 40.

attinaša s.; (a topographical term); Nuzi*; Hurr.(?) word.

A field ina ad-di-na-ša ša kurzahhēna in the a.-land of the kurzahhē JEN 864; cf. a field in the town Ulamme ina ad-di()-[-na]-ša kurzahhēnaša JEN 377:6, ina ad-di-na-ša ašar kurzahhe JEN 378:3.

attu (uttu) pron.; 1. concerning, as for (used with suffixes as personal pronoun), 2. belonging to (in predicative use and attributive use); MB, Bogh., EA, RS, Nuzi, SB, NB, LB; uttu in Nuzi.

1. concerning, as for (used with suffixes as personal pronoun) — a) in MB: ana ša at-tu-ū-a a-m[a ...] ... ana kāša BE 17 92:13.

b) in EA: u ad-du-ia libbi aḥjiša ša ša ušamras as for me, I would not cause any worry to my brother EA 19:65 (let. of Tušratṭa).

c) in SB: ipši tépuši Ĺa ša at-tu-ki let the witchcraft you have wrought be against you yourself Maqiu V 6; ša at-tu-ū-ni at-tu-ū-ni Nabū bēlani as for us, Nabū is our lord Sumer 13 119:4; aḥulap
at-tu-ú-a mercy for me! CT 13 48:5; u at-tu-u-a (var. jáši) la šihatu šēpē šarrūtiša and as for me, they have never seized my royal feet (in submission) Streck Asb. 20 ii 105.

d) in NB: at-tu-kū-nu minū dumqikunu u fābtukunu ina paniša and as for you (pl.) what has been your good and friendly attitude toward me? ABL 289 r. 7; PN u PN₂ u mārē šipri ša PN₁ ana paniša šittukunu ina libbi ša at-tu-ú-a suðdirma, PN₁ and the messengers of PN₁ have gone (to you), my father, treat (them) kindly for my sake (and send them on their way) BIN 1 9:10, cf. ina libbi ša at-tu-ka TCL 9 114:18; at-tu-ka u ikkarēka as for you and your plowmen CT 22 8:7; note: kī la šittuka u gannāti ana at-tu-šē-šu la iturrū if he does not come (to court), and the “reeds” (of land) do not revert to him (the buyer) VAS 6 99:9; obscure: ša šā-at-tu-ú-a-a-na-kū ABL 1215 r. 8.

2. belonging to — a) in predicative use — 1' in MB: ajātu at-tu-ú-a which are my own (horses)? PBS 1/2 50:60.

2' in RS: marštû ša bitija ana kunāšunu u mārē šiptu ša bitikunu at-tu-ī[a] the possessions of my house belong to you (pl.) and the possessions of your house to me MRS 9 229 RS 18.54A:20'.

3' in Nuzi: eqlu annā ... la ad-du-ú-ia-mi this field is not mine JEN 338:29, also 342:15, 359:9, igāru ... at-tu-ia-mi ul ša PN-mi SMN 2607:11 (unpub.), etc., note ud-du-ú-ia-mi JEN 329:11, ud-du-ia JEN 336:11; prove kimē eqlu anna ad-du-qa that this field belongs to you JEN 654:29; with ša: eqlāti annūti ša Nu ud-du-ia-mi u ša abijami ibid. 16.

4' in SB: apluḫati šālāti at-tu-ka-ma (see šaltu mng. 2a) Gössmann Era p. 25 III 13.

5' in NB: lu šagūti ša Uruk at-tu-ka iniša ana mamma šanama[ma ...] the rulership of Uruk belongs to you, my eyes are [not directed] to anybody else ABL 965:7; Elamtu u māt Aššur at-tu-ka Elam and Assyria are yours ABL 961 r. 6; [amē]lułtu at-tu-ú-a at-tu-ka my slave girl belongs (now) to you CT 22 201:11; amēlułtu at-tu-ú-a šī the slave girl is mine ibid. 202:11; Ŝēnu at-tu-ú-nu šiši the sheep and goats are ours YOS 7 41:9, cf. imēre at-tu-ú-a šunu YOS 7 30:15, eqlu at-tu-ú-a ša BIN 1 94:11; at-tu-ú-a iš-šū-nu they are mine CT 22 74:10; aliḫšunu ša PN at-tu-nu the oxen of PN are ours TCL 9 120:23; ul-il-tilim.me ša at-tu-ú-a ẖiššini the tablets are not mine TCL 13 181:14; immeru kī iddīnu immeru ul at-tu-ú-a utepīl when he gave the sheep, the sheep was not mine, he had substituted (another) CT 22 82:10; certain fields ša PN ša ul at-tu-ku-nu šunu belong to PN, they are not yours PBS 2/1 135:8, contrasted with [at-tu]-û-nu šunu (they do not belong to PN) they are ours ibid. 10, he will bring a parchment document saying ša A.SA MU.MES at-tu-su-nu that this field belongs to them ibid. 14; ul at-tu-ka-a ul taqabbya' you must not say (the slave girl) does not belong to you CT 22 224:16; šābē aga u dullu aga la at-tu-ku-nu these men and that work are not your concern JAOS 36 335:26.

6' in LB: šarrūti agāta ... at-tu-nu u ša zēruni šī this kingship is ours and it belongs to our line VAB 3 17 § 12:18 (Dar.).

b) in attributive use, in apposition after the noun — 1' noun without personal suffixes — a' in MB: GIS.BAN at-tu-ú-a u GIS.BAN ša bēl pāhāti [šo?] iknušuna iddinam [...] my own [šu]-container and that of the governor which he sealed and gave [...] PBS 1/2 32:5; 1 LUC at-tu-ú-a PN šēpēšu kī unakkisū and they cut off the feet of a man of mine (named) PN EA 8:35; ḫurduša ma'da at-tu-ka-a-ma litqini let them bring much of your gold EA 11 r. 28 (let. of Burnaburias); lu KASKAL at-tu-ú-a u lu mārē šiprika (they will kill) either (the people in) my own caravan or your messengers EA 8:31; šīḫu ša šamāššammi ša PN at-tu-šū u ša šutappišu mušširma release the rent (payable) in sesame, (both) what belongs to PN and what belongs to his associates PBS 1/2 23:6; for other refs. see Aro Gramm. 53f.; for the good health of the king u ţubbi libbi at-tu-šu and for his happiness
Iraq 11 143 No. 3:8: ina lê‘i at-tu-u-a ki úmuru ul sêfrû when I looked for it on my wooden tablet, (I found that) it was not written (there) PBS 1/2 77:5.

b’ in Bogh.: may my brother quickly permit to come to me mâr šîpri annâ du-tu-ia this messenger of mine KUB 3 69 r. 9, cf. istêni karâšû at-tu-i[a ...] û šânu karâ[šu ...] KBo 1 15:27 and cf. ibid. 19:6, cf. also [ak]i ardi du-tu-ka JCS 1 243:7.

c’ in EA: šûmma šâbê ibašši at-tu-ka šûmma ibašši sîsin at-tu-ka-ma whether you have soldiers or even horses EA 1:84f. (let. from Egypt); ina mätî ad-du-ia u ina [mät aḫḫiya] in my land and in my brother’s land EA 29:58 (let. of Tušratta).


e’ in SB: ana sinništi aḫḫi la īlak ana DAM at-tu-šu-ma limekî he must not go (on that day) to a strange woman but should go to his own wife KAR 177 r. ii 45, and dupl. KAR 147 r. 26 (hemer.).

f’ in NB: enna PN at-tu-ku-nu see, (that) PN of yours (pl.) ABL 1380 r. 15; uḫḫatu at-tu-šu-a ša 〈mät〉 Tammû my barley from the Sea country CT 22 139:6, cf. sulûppû a₄ 44 GUR at-tu-šu YOS 3 178:8; [amê]litti at-tu-šu-a at-tu-ka my own slave girl is (now) yours CT 22 201:10; all the other men mešḫišunu ītepuš u mešḫi at-tu-ku-nu maḫmann ul īpuš have done their (assigned) stretches but nobody has done your own (assigned) stretches BIN 1 8:25; ītarâ at-tu-šu-a u ītarû ša PN TCL 9 115:10; 2 GUD at-tu-šu-a īna eglati ... luṣkun let me place my two oxen together with your two oxen on (your) field (and we will share in whatever grows from our planting) BE 10 44:27; bit gâti at-tu-ka your storehouse VAS 15 31:3, cf. bit ištâni ša biti at-tu-šu-ka ibid. 35:3.

g’ in LB: ina silli ša DN uqu at-tu-u-a ana nikrâtû iddâku my own army defeated the rebels with the help of Ahuramazda VAB 3 35 § 25:52, and passim in this phrase in Dar.; ša kussû at-tu-u-a nasḫî those who are carrying my throne ibid. 91 § 4:26 (Dar. Na); diḫatu at-tu-u-a ina bikit mâtati agannêtu ūšṣî-gû my own laws I established in these lands ibid. 13 § 8:9; adî muḫḫi ša bitu at-tu-nu ina aṣrîsu [uṭûr] until I had restored our family ibid. 21 § 14:27, cf. bitu at-tu-nu ibid. 28; dâtu at-tu-u-a šâš kullû they observe my own law Herzfeld API 30:14 (Xerxes Ph).

2’ noun with same suffixes — a’ in MB: umma ana bêlijama at-tu-šu thus (I said) to my own lord BE 17 33a:10.

b’ in Bogh.: ana muḫḫi ardânîšu at-tu-šu against his own servants Weidner, BoSt 9 118:37, cf. at-tu-ka ša RN [kuššâka] KBo 1 3 r. 13, 20.

c’ in EA: aḫḫa ad-du-ia ša lībîjâ līpuš may my dear brother do what I wish EA 20:76; mårassu ša aḫḫa īḫti ad-du-ia ki īruš when he asked for the daughter of my father, my own sister EA 29:19 (both letters of Tušratta).

d’ in Nuzi: LU.MEŠ mudêkâ ša ad-du-qa bilammi bring some acquaintances of yours JEN 321:41.

e’ in NB: istên mâr šîprika at-tu-ka lîgi one messenger of yours should take (it) Pinches Peek No. 22:32; minû ēnku a tu-tu ku bêlî liṣpurû my lord should write me what is your own opinion ibid. 87:34; egl našparîšu at-tu-šu his own assigned field BE 9 25:9; ina lībījâ [ ...] at-tu-ša CT 22 77:14.

f’ in LB: ša anâku īpušu ša RN šarru abnu at-tu-u-a īpušu what I did and what my own father, King Darius, did VAB 3 113:23, and passim in this phrase; 8 ina lībī zērija at-tu-u-a eight of my line (exercised kingship) ibid. 11 § 4:3; ša la-pa-ni-ia at-tu-u-a iqqabâšûnu what is told to them as coming from me ibid. 13 § 8:9 and 89 § 3:10 (Dar. Nb).

c) in attributive use, before the noun — 1’ noun without personal suffixes — a’ in MB: ul at-tu-u-a ŠE.BAR 1kkalu are they not eating my own barley? BE 17 83:13.
attultu

b' in Nuzi: ud-du-ia lubarī ikṣala he held back my garments AASOR 16 7:52, cf. ud-du-ia ikṣala ibid. 10:15.


d' in NB: at-tu-nu še nikištani our .... barleyn BIN 1 53:21.

2' noun with same suffixes — a' in MB: at-tu-ku-nu-ū amēlēkunu ina karēja epra immahār should your staff care for receive food rations from my stores? Aro, WZJ 8 568f. HS 111:8.

b' in Bogh.: at-tu-ia a-bu-ia KUB 3 61:7.


d' in NB: if they drive out Tirhaqa from Egypt at-tu-ni asdbani minu what about our own staying (in power)? Streck Asb. 12 i 122.

e' in NB: at-tu-a er-bi-ti-ia malātu (obscure) YOS 3 125:15.

f' in LB: at-tu-u-a abīa VAB 3 9 § 2:1.

For the lex. passage CT 19 6c:6, etc., see atta lex. section. In MDP 24 332:4 restore at-[tu-ū], in 331:3 at-tum ap-lu-tim sa'atuni is most likely a writing for aššum applūtim.

attultu s.; 1. (a piece of apparel), 2. (a vegetable); Nużi*; foreign word (?); pl. attultūtu.

1. (a piece of apparel): [x m]āti ad-du-lam tamamtulūtu x hundred a.-garments of dušā-color HSS 14 520:47.

2. (a vegetable): 4 a[t-u-ul-te (beside small quantities of spices, deliveries by the vegetable gardeners, see line 56) HSS 14 601:53, also (in broken context) ibid. 40 and 48.

attunu pron.; you (masc. pl.); from OA, OB on; NA attunu and attunu(ni); cf. atta.

me.en.zē.en, za.e.me.en.zē.en = at-tu-nu OBGT I 376f.; me.en.zā.na.m, za.e.me.en.zē.en = at-tu-nu OBGT I 376f.
attunu

whether you are to move toward me or I toward you ARM 1 103:11, and passim.

d) in Bogh.: then let you, RN and the Hurrians ana lim ilani lu nakru at-tu-nu likassidkununi be the enemies of the Thousand Gods and let them chase you off KBo 1 3 r. 17 and 1 r. 69.

e) in EA: at-tu-nu tusablitunanu u at-tu-nu // timitununu (see balatu v. mg. 12) EA 238:31f.

f) in MA: at-tu-nu PN PN2 u PN3 ishu aheris bit nakakmuta (piliia open, jointly you (three), PN, PN2 and PN3, the storehouse (and bring out the chest) KAV 105:8, cf. at-tu-nu-na ligmai ibid. 29; at-tu-nu ilekunu izizza you (pl.) should be present with them KAV 102:9.

g) in hist.: lu nurdu na-wa-ru-um at-tu-nu ma you (pl.) should be his (the king’s) shining light YOS 9 35:39 (Samaulunu); I compelled them under oath (saying) summa at-tu-nu sise ... tadnuni if you furnish horses (to my foes and enemies, Adad [will curse you]) Scheil Tn. II 25.

h) in lit.: at-tu-nu kakkbabi so heteri you are the stars of the morning KAR 69:8, and passim in addresses at the beginning of incantations; kima anaku ana kasanu ullahkununus at-tu-nu jasii ultilaiinni just as I am consecrating you (city gates), so you (pl.) consecrate me Maquu I 49; at-tu-nu-na ilu rabiti muisteiri purussi samme u rertsi ... at-tu-nu-na munakkiru lumnu it is you, great gods, who manipulate the oracles occurring in heaven and earth, it is you who remove evil Iraq 18 pl. 14:12 and 16, cf., wr. at-tu-nu-uma ibid. 9f.; at-tu-nu kinesis naplisanimini as for you, look upon me steadfastly BMS 7 r. 46; adi sa at-tu-nu tabna even those whom you yourselves have created En. cl. II 14; at-tu-nu nehi tusarara u ninu sarra nusarrar you are lying to us and we have to tell lies to the king KBo 1 11 obv.(1) 31, see ZA 44 118 (Urusu story).

i) in NA: these people do not like you u at-tu-nu la tara’amašunu and you in turn do not like them either ABL 561 r. 4, cf. ra’imatu sa bit bēlikunu at-tu-nu ibid. r. 6; I have heard ki ginnu këntu at-tu-nu-uni that you are a loyal family ABL 6:16, cf. ardanimija at-tu-nu ABL 561:12, also, wr. at-tu-uni TCL 9 68:13; la at-tu-nu-uni tuaškarena have you (pl.) not informed me? ABL 364:10; at-tu-nu ait hubtu taḫbûta why have you made the razzia? ABL 1115:12; šumma at-tu-nu tunakkarsuni if you withdraw allegiance to him Wiseman Treaties 55, cf. šumma at-tu-nu ... la tanâs̄gârani ibid. 82; ki annaka at-la-ntu-uni ABL 484:6, cf. ABL 1423 r. 9.

j) in NB: at-tu-nu appûittimma surrâtešu la tašemmâ do not, even for a moment, listen to his lies ABL 301:18; dinkunu sa sar mat Assûr janu šâbêja at-tu-nu your loyalty is not to the king of Assyria, you are my people ABL 1114 r. 11, also ibid. r. 1; at-tu-nu ëkûnu where are you? ABL 459 r. 1; at-tu-nu liða’ sa mumma sa ašgarraru janu you know that there is nobody whom I could send TCL 9 79:28; adi nuḫḫi sa at-tu-nu-uni šiṭa laḫaṭṭa’ anaku ḫītu ul aḫaṭṭu even if you have committed a negligence, I will not do so YOS 3 17:35, dupl. TCL 9 129:34; at-tu-nu kisataša sa alpî u immeri a-mu-ra wipe inspect the fodder for the oxen and the sheep YOS 3 29:20.

atû A (atû’u, utû) s.; doorkeeper; from OB on; utû Proto-Diri 499, atû’u Igituh short version 235; wr. syll. and (LU).i.DU4; cf. atûtu, atû A in rab atè.

[1a.i] duû = a-tu-û (before maṣṣara and maṣṣar bâbi) Hh. XXIV App. A 13; lû.i.DU4 = a-tu-û (between ekallu and ġallu) Igituh short version 235; ni.tuû = ú-tu-un Proto-Diri 499; sukkal. i.DU = suk-kaž a-tu-û, a-tu-û, pe-tu-û, mu-le-tu-û Lu I 92ff. ga.na i.DU4 é ma.al.a: a-tu-u-a a-tu-u e pe-tu-u my doorkeeper, come, doorkeeper, open the house SBH p. 75:18.

LU.i.DU5 Bab. 7 pl. 5 after p. 98 iii 7 (NA list of officials and professions).

a) in lit.: alik Lû.i.DU5 pitašši bâb[ka] ... ilitik Lû.i.DU5 ipitašši bôb[šu] go, doorkeeper, open your door for her, the doorkeeper went and opened his door for her CT 15 45 37 and 38, var. from KAR 1 r. 11f., cf. Lû.i.DU5-me-e piṭā bâbka ibid. 14, also ana Lû.i.DU5 bâb
atū A

(var. șa bābī) ibid. 13; LÛ.i.DU₈ șaṭšu îpušma iqabbi ibid. 21, ērumma LÛ.i.DU₈ ibid. 25, and passim in this text (Descent of İstār); īssāsi a-[i]-u-û [piṭ to bābā he cries: Doorkeeper, open your door! EA 357:52, cf. a-tu-û iqtabi ana Namtari ibid. 54, also LÛ.i.DU₈ piṭ[i]anni [ibabal] STT 28 vi 20, cf. LÛ.i.DU₈ șa bābī ibid. 21 and ibid. iv 22', see Gurney, AnSt 10 108ff. (Nergal and Erēškigel); ana LÛ.i.DU₈ mukil bābī anata izakkar he says to the doorkeeper in charge of the door STT 38:65, see AnSt 6 150ff. (Poor Man of Nippur), cf. LÛ.i.DU₈ ibid. 27; liqipākunāši ana 7 Lû.i.DU₈.MES [șa] Erēškigel may he entrust you to the seven doorkeepers of Erēškigel AfO 19 117:24; 4Ne.du LÛ.i.DU₈ īrseti DN, the doorkeeper of the nether world (has a lion head, human hands and bird feet) ZA 43 16:47, cf. Lugal.su.îa LÛ.i.DU₈ ibid. 59, cf. 4Ne.du 1 i.Du.îa 1 i.Du gi.î.kur.â.kê 1Ds 17 13:69; lu LÛ.i.DU₈ la masâr bābī LKA 115:16 (namburbi).

b) in adm. and leg. — 1' in OAKk. and Pre-Sar.: 1 i.Du Deimel Para 2 70 vi 8 (list of occupations); PN i.Du Falkenstein Gerichts- urkunden No. 209:16, and passim, note a woman: 1țum 1 i.DU₈ HSS 10 187 ii 12.

2' in OB: 2 i.Du KISAL 1 DAM i.DU₈ KISAL 1 DUMU.SAL i.DU₈ KISAL two doorkeepers of the yard, one wife of the doorkeeper of the yard and one daughter of the doorkeeper of the yard PBS 1/2 12:15f., cf. ibid. 19, cf. KISAL.LUḪ 1 i.Du UET 5 868:14; PN i.DU₈ ša belejo TCL 17 58:32, PN i.DU₈ Holma Zehn Altbabyloneische Tontafeln 1:14, 18, and (as witnesses) ibid. 27, 29f., also PBS 8/1 23:16, 8/2 142 tablet 22, 116 case 27f., Ritūn 2:33, BE 6/1 90:15f., CT 2 3:23, 4 50a:28, and passim; note i.DU₈ ša dTU TCL 10 37:4, 131:4, 11 141:2, 173:19f., 174:25; i.DU₈ bāb gānim BE 6/1 90:14, CT 8 9b:26, CT 4 49b:23, CT 47 41:23, 43:26, Waterman Bus. Doc. 72 r. 5, and passim; PN i.DU₈ GĀ.DUB.MAH Grant Smith College 274:11.

3' in Mari and Chagar Bazar: 14 SAL.i.DU₈ ARM 7 269 r. 1; for female doorkeepers, see also Gadd Iraq 7 56 A 982, 57 A 987 and 59 A 993.

4' in MB: ištu bābī ša PN aši mutērtī gabīlti massartu ša PN LÛ.i.DU₈ ša mutērtī ša kīlim the guard duty of PN, the doorkeeper of the mutērtu door of the prison, (extends) from the gate of PN to the middle mutērtu- door BE 14 129:5; PN LU.i.DU₈ BE 15 71:10, 59:19, PBS 2/2 95:41.

5' in Nuš: PN u PN i.DU₈.MES HSS 14 259:5.

6' in MA: PN i.DU₈ iqibi mā ulla X[Â] ša the gatekeeper PN declared: he has left by the gate KAJ 209:12, (as witness) KAV 189:8; sheep assigned to PN LÛ.i.DU₈ KAJ 264:12f., cf. ibid. 9; lubullaša rab ekalli u LÛ.i.DU₈.MES [im]munuru the overseer of the palace and the doorkeepers inspect her clothing (but do not detain her) AFO 17 272ff.:45, cf. also ibid. 26, 129, 132 (harem edicts).

7' in NA: lu LÛ.i.DU₈ ša ganni the doorkeeper of the (temple/palace) precinct (in an enumeration of officials, between LU ša biṭāni and LÛ.SAG.MES) PRT 44:17; la LÛ ša muḫḫī ăli ša LÛ.i.DU₈.MES Iraq 17 139 No. 20:32; LÛ.i.DU₈ ša bit kitmuri ADD 318 r. 11, cf. (ša bit Ninurta) ADD 50:9, (še ekalli) ADD 255 r. 11, 450:14, (še ekalli ešši) ADD 50:8, (ša abulli rabiti) ADD 77:11, (še Nabû) ADD 450:13, (še Lû turtannu) ADD 50:10; PN.LÛ.i.DU₈ ADD 230 r. 6, and passim.

8' in NB: ē akītu ša Bēlti ša Urūk ša PN LÛ.i.DU₈ ša umāššu u îḫiqamma ... šīna bābīšu la in-na-mar massartu inā šibī jānu there is no guard in the New Year's chapel of the Lady-of-Uruk since PN, its doorkeeper, left (his post), ran away and has not been seen at his gate YOS 7 89:2; PN who was caught during the night of the 16th of Nisan- nu inā bābī qatnu inā šītu šummu ša PN LÛ.i.DU₈ at the small gate of the storehouse which is (guarded) by Rīmūt, the doorkeeper ibid. 78:3, cf. (confession of a thief who stole) ultu šītu šummu ša Rīmūt LÛ.i.DU₈ ša bābī qatnu ibid. 42:15, also ibid. 8, and note bit šītu šummu ša PN LÛ.i.DU₈ ša Bāb šalimu ibid. 4 and cf. ibid. 78:4; PN LÛ.i.DU₈ ša šītu šummu šarri Rīmūt LÛ.i.DU₈ ša Bāb šalimu
atû A
ibid. 88:10ff.; bit qâlê sa LÜ.i.DUg BRM 2 9:4; LÜ.i.DUg bakeûr Anu BRM 2 49:1, and passim in Seleucid texts; LÜ.i.DUg.mESê sa bit karê YOS 7 16:24, also TCL 13 170:15; LÜ.i.DUg.mESê LÜ kinaštû YOS 7 16:10; LÜ.i. DUg sa babi rabû YOS 7 121:2; LÜ.i. DUg sa bit dul[i] BIN 2 133:16; LÜ.i. DUg sa bit alpê BIN 1 174:33; LÜ.i.DUg sa bab šutum sarri Camb. 202:7; LÜ.i.DUg me már banê (among craftsmen receiving rations of bread and beer) AnÖr 8 26:10; note the sequences: pûl qêpî LÜ.i.DUg u bêl pîhati našî VAS 3 71:10, kurummati sa bêl pîhati Esagila LÜ.DUB.SAR. me LÜ.i.DUg.mESê u LÜ mandidi TCL 13 182:27, also kurummat LÜ.i.DUg.mESê u LÜ mandidi Camb. 357:11; as a "family name": Dar. 77:4; and passim in NB, wr. 5A-te-e VAS 4 94:13.

Perhaps a loan from Sum. See also atûgallû. For the reading of the Sum., see Sjöberg Mondgott 156, Falkenstein Gerichtsurkunden 3 p. 148.

atû A in rab atê s.; chief doorkeeper; NA; wr. LÜ gal i.DUg.mESê; cf. atû A s.
LÜ gal i.DUg.mESê (as witness, after the rab kirîş) ADD 372 r. 11, 423 r. 14, 453 r. 12, 537 r. 4, also ADD 470 r. 17, (before LÜ.i.DUg) ADD 241 r. 8, cf. also ADD 599:4.

atû B s.; throwing stick (of the Suteans); lex.*

atû C s.; black wool; lex.*
atû D s.; (mnq. uncert.); SB.*
dMIN ( = Enbilulu) d.EPA.DUN EN a.LA u a-te-e Enbilulu (i.e., Marduk), the divine ditchdigger, the lord of the open country and the flood(?) En. el. VII 61.

The context suggests a variant of add "flood," see edû s.; note Marduk called bêl kûppâ naqqû edê u tâmtâti Streck Asb. 278:10.
atû (wadû) v.; 1. to discover, to find by accident, 2. to search for and find, to select, to recognize, 3. šûtâš to meet, to confront each other, to look at each other; OA, OB, SB, NB, I bit (ša i-tu-û) KAR 428 r. 45ff. - utta = atu, imp. fem. uti, III/2; cf. šûtâš adj., šûtâštu.

pa-ad šad = [a]-ma-ru, [a]-tu-û Idu I 54f.; pa-šad = [a]-tu-û Ea V 186; [pa-] šad = [a]-tu-û Sb I 352; šad = a-tu-û (in group with subjû,נשים) Erninû H 132; di.pâd.da = a-tu-û (in group with burû, nûppûdu) Erninû H 201; gis-kim-in 101-DUB - vaš-tu-û Diri II 104; [x]-û-ni-x = a-tu-û Ea V Excerpt 24; [in.].pâd.dê - ú-út-[i]-ça (also izakkar, úmanna) Ai I 33 24, cf. [in.].pâd.pâd.dê - ú-út-û (also izakkar, úmanna) ibid. 27, [in.].pâd- - ú-út (also izquur, itma) ibid. 18, [in.].pâd.eš - ú-út-û (also izquur, itma) ibid. 21.

ri-i = ša tu(-tu)-û A II/3 A 9; i.gi.in-zu - pi-in-û-u, ni-in-û-u, ša-tu-û-u ZA 9 159:14 (group voc.).

naq. kišâb libir ra nu.pâd = kurrâku labêra ul ú-út he could not find the old sealed document Ai IV 13; pû.ta pâd.da = ina burtu a-tu it (the child) was found in a well Hh. II 3, cf. pû.ta pâd.da = ina burtu a-tu-û Ai III 32; ša.ab su.ud dingir na.me nu.mu.un.pâd.da e.ne = ša lašbabu rašû ili mumman la ut-tu-û whose innermost nature no god can discern 4R 9:36ff., cf. [...] sù.ud.dî.ça(ûm) dingir na.me nu.mu.un.pâd.da e.ne: [...] ša ki.mâ qere apsi rašû ili mumman la ut-tu-û BA 5 646 No. 12:5f., also èm.name nu.mu.un.pâd.da e.ne: ša mumman la ut-tu-û 4R 9 r. 7f.; u, gîng ki.am.uš [ša. bi nu.pâd.dê]: ša ki.mâ ûmû burûdu qereka la a-te-e whose interior, like that of a well-established ûmû, is not to be recognized SBH p. 7:1f., restored from p. 149 No.1:1, a.i.pâd.da [...]: mè ut-tu-û [...] BA 5 640 No. 8 r. 3f., cf. a.i.pâd.da gîng: ki.mâ ša mè ut-tu-û [...]; ibid. 9f.; u an.nè é.îi.gal.a ni.sè.pâd.dâ.me.en: [èn-us] Anun ina emâqišû rabûti (var. rabbûti) û-tu-û-û (var. ut-tu-û) ânûku (Sum.: I am the light) whom (Akk. when) Anun has chosen in his great wisdom Angim IV 12.

munûs ši.li.a pâd.dâ.mu: sinnâtu ša ina kubî a-tu-û woman chosen because of (her) loveliness STT 151:19f. and dupls., see Civil, JNES 26 204:41; 4En.ki luqal abzu.kaq dr. pâd.[da] [...]: Er kar apsi-a-[...] CT 16 7:261, cf. di.pâd.da ka.hi: a-ta mil-kî te.-e re ME NA 12 74:47f., gal.an.zu di.pâd.da: [èr]-è-a-ta mil-kî OECT 6 pl. 4 K.4897:3f., smŒ mi an na di.pâd.da: bêlu šagû a-tu[...] BA 10/l 106 r. 1f., for Sum. di.pâd.da see Falkenstein, ZA 49 139; à.[šu].šu si sig.sig.g laure a i.a.b; [ifdan] arrâkatanu ša mihissu ša tu-tu ... 4R 24 No. 1:36f.

a-tu-û, hi-a-rû, hi-a-û = a-ma-rum An IX 19f.; a-tu-û = a-ma-[ru] An VII 230f.; a-tu-û = a-ma-[ru], da-ga-[lu], na.gi-in-[su] CT 18 18 K.4587 ii 8f.
1. to discover, to find by accident — a) in gen. — 1’ in omen texts: avēšum ḫalīqasu ú-ta-a the man will find again what he has lost YOS 10 35:35 (OB ext.), cf. ḫalīqasu ut-ta CT 3 4 r. 35 (OB oil omens), ḫalīqasu ut-ti TCL 6 1 r. 12 (SB ext.), ḫāq-ṣu ut-tu CT 39 25 K.2988:18 (SB Alu); mimma a-tu-u iḫalliq whatever is found will disappear KAR 178 iv 58, cf. mimma ú-ta-ibid. r. iii 60 (hemer.); amētu mimma ša i-tu-ū ZAH the man will lose whatever he has found KAR 428 r. 46 (SB ext.); nakirka ša i-tu-ū ZAH ibid. 45; ut-tu-ū ZAH Kraus Texte 22 iii 6 (SB physogn.); adī balṭu ṅig ну ut-tū he will find nothing as long as he lives ibid. 16 i 13; mimma ú-tu ślappinn whatever he may find, he will remain poor ibid. 25 r. 12; mimma mala ut-tu-ū īnā bišīšu _UL_ iktān whatever he may find, it will not remain in his house CT 39 45:20, cf. KAR 427 r. 5f. (all SB Alu); mimma mala ut-tu-ū GUR-ṣu (var. GARR-šu) whatever he finds will be returned(?) to him Labat Calendrier 13:1; uncert.: šumma be’al ūtim šūmān ɪn sarrīšu ú-ta-ma if a famous man finds a warrior among his enemies RA 35 48 No. 24a:3 (Mari liver model); šumma kulīli ut-tu if (the flood) . . . butterflies CT 39 19:110 (SB Alu).

2’ in lit.: šīqa aḥā’ma 2 ṣekrēti ú-ta-a walking along the street, I meet two women of the harem (incipit of a song) KAR 158 r. iii 9; bālāṯām ša tasaḫḫuru la tu-ut-ta you (Gilgāmeš) will not find the (eternal) life you are looking for Gilg. M. i 8 and iii 2, cf. īl ū-ta-ū bālāṯām. I did not find life ibid. ii 10, bālāṭa ša ṭubā’u tu-ut-ta-a atta Gilg. XI 198, liḫīṣūšu ṭu-ā-ū-ū šarrāna may the path evade him, may he not find the way Bab. 12 pl. 13:1 (OB Etana); ū-ti-i migirki look upon your (Ištar’s) favorite KAR 107 r. 37, see Ebeling, MVAG 23 59; mala ut-tu-ū aj izība may I(2) not lose what I find Lambert BWL 78:165 (Theodicy); [mājkūr la niḫī geraḫušu tu-ut-ta you will find therein untold wealth ibid. 102:85; šagalla ut-ta-a (parallel: qas balka it-na-ṭa-la) Ṭn. Epic “iv” 18; obscure: šammāritu tu-te-e tu-te-e-ma (incipit of a song) KAR 158 r. iii 25.

3’ other occs.: if it were not for Adad and Jarimlim ʿušm GN . . . našššapan kiṃa pēm ulaman ú-ta-šu the city of Dēr would have been but windblown dust, no one could find it just as if it were chaff Syria 33 65:17 (Mari), cf. ARM 6 44 r. 4’; mimma ut-tu-ū ana ẖurri īsqu la ikẖāṣad (see ḫurru usage d) 1R 70 iv 19 (Caillou Micheaux).

b) (in the stative) to be found, to seem: ša ina ṣ界限 šīkin 𝐮bbe nin a-tu-ū in which can be found something resembling a finger Boissier DA 11 i 19 (SB ext.), dupl. CT 30 25:18; ištu misirriša adi kantappiqa qulītqa kiṃa ʿerī a-ta-at she (Nintu) appears(?) with scales from the waist to the tip of her tail like a snake MIO 1 72 iii 49’ (description of a representation of a demon).

2. to search for and find, to select, to recognize — a) in hist. (said of gods with respect to rulers): enīma Aššur . . . ana pālḫištu kiṃiš ú-ta-ni-ma when Aššur chose me in the correct way to serve him (and gave me the scepter to guide the black-headed) AOB 1 112:23 (Shalm. I), also Weidner Th. 1 No. 1 i 22; ša ina kēnī libbīkun tu-ta-a-šu whom you (the gods) have chosen in your steadfast heart AKA 30 i 20 (Tigl. I); šarru ša ina șebrāṭīšu Aššur . . . ut-tu-šu-ma the king who was still in his youth when Aššur chose him 1R 35 No. 1:3 (Adn. III); ina naphar malīki kiṃiš ut-ta-an-ni-ma îllā rēṣṭīṭa he chose me from among all the kings in the correct way and made me exalted Lie Sar. 270, cf. rē’u kēnū ša Aššur Marduk ut-tu-šu-ma zikīr šumīšu uṣēnā ana rēšṭē Winckler Sar. pl. 48:2; ina puḫur āḫḫēja rāḇāti kiṃiš tu-ut-ta-ni-ma Bojer Esarh. 16 Ep. 11:14, also [ša Ištar] . . . ina niḫē nēšē namrāti tu-tu-šu-ma ibid. 80:26, îlāni . . . jāṭi IN . . . ina niḫēnunu ellipse kiṃiš ut-tu-in-ni ibid. 14; šarru . . . niḫē niḫ DN u DN ša ina kēnī libbīkun kiṃiš ut-tu-šu-ma Mereb Sar. 288:17, also ina niḫē nēšē [...] ut-ta-an-ni-ma ibid. 376 i 14; among the
kings, my successors ša DN₂ ut-tu-šu-ma ... inambū zikiršu Piepkorn Asb. p. 6 vi 31 (Asb.); utlu DN₂ ina bīrīt maštāša uttu-un-ni-ma ššašu šarrūtī Böhl Christmethy p. 35:17 (Sin-šar-ēšun); Nanū ... RN šarru ut-tu-šu Craig ABRT 1 12:9 (oracle), for writings with ḏ in NA royal inscriptions see idū mng. še-2; ina naphār šalmāt qaqqid gistirm kal daadmē kiniš ut-tu-šu-ma VAS 1 37 i 24 (Merodachbaladan); išāni rābatī ... rābitī ut-tušu VAB 4 234 i 26 (Nbn.); note the special nuances: atmēšunu unessiq ašbat ana arduši u palāšija-ša-šu-nu-ti I selected and took away their own men, chose them to serve me as servants AOB 1 114 ii 4 (Shalm. I); jāšša šāhrī ša ina nišša la ut-tu-šu (see šīrnu mng. 2a) VAB 4 66 No. 4:10 (Nabopolassar).

b) in lit.: šut-tan-mi īredānā ina bit iškētē he discovered me and now leads me to the House of Darkness Gilg. VII iv 33; iš-ār-ti ul ut-tu (var. ū-šu) I do not find what is right for me Lambert BWL 38:3 (Ludhul II); uncert.: [ ... NA₂]AGIN.NA tu-ut-ta you select a [ ... ] of lapis lazuli BMS 40:5; [k[i]ma ša akala ut-tu-šu ina rammīšu ikulu ... [k[i]ma ša me ut-tu-šu ina rammīšu [išṭā] like one who has discovered food and eats it alone, like one who has discovered water and drinks it (alone) MDP 14 p. 47:5f. (= RA 9 66) and dupl. K.8870, etc., cf. ibid. 3f.; ut-ta-a ajita what could I find? Gilg. XI 299.

c) in other texts: lubiššam damqam ašēma ula ulla-ta-ma ula uššēlāšši I looked for a fine garment, but could not find one and so did not send her one RA 60 140:21 (OA); inanna šolamtašu ul ūta now I could not find his body ARM 6 37 r. 7; a-ba-at UBU GN la-da-du-ul-ta-a KBo 1 14:12 (let.); if a man opens a well geredšašu-šu and looks inside CT 38 22:22, also ibid. 24 BM 34092:7' (SB Alu), for comm., see lex. section; ā.GI.HûR.ÂN.KI.A = bitu ša uṣurrat an-e u ki-tim ina šibīšu ut-ta-a ū qašša-nēnna the temple in which the designs of heaven and nether world can be found, the temple of Bēlat-Ninua KAV 42 r. 10, restored from Ebeling Parfümrez. pl. 42:20.

d) in personal names: U-ta-miša-ra-am I-Found-Redress (for my childlessness) TCL 7 62:5, and passim in OB, for OAkk. refs., see MAD 3 82; Aḫa-am-nu-ta We-Found-a-Brother Jean Tell Sifr 29:2, and passim in OB, also Ū--da-a-ḫi-i cited MAD 3 p. 82, Aḫu-na-ta VAS 9 192:2, A-ḫa-am-ū-ta VAS 7 11:25, and passim in OB; for other OAkk. names with atū see MAD 3 81f.

3. šutātū to meet, to confront each other, to look at each other — a) to meet, to confront each other: inūma ina GN anakū u abīja šutā-šutā-na uššē-ša-ta-u-ti when you, my father, and I met in Sippur TCL 18 101:12, also PBS 7 108:11, cf. anakū PN u PN₂ ina GN uššē-ša-ta-u-ti-ma Krāus AbB 1 10:16, cf. also Fish Letters 21:1, inūma ... uššē-ša-ta-u-ti Krāus AbB 1 21:17, irtū šīm uššē-ša-ta-u-ti PBS 7 94:17: atta u mār ahi abīka šutā-ti-a you and the son of your father's brother should meet Krāus AbB 1 13:17, also 52:25, cf. itī PN ... šu-ta-ti-a ibid. 17:24; anakū u PN ina GN šu-ta-ta-nu-ma PN and I have met in GN TLB 4 53:11, see RA 55 73; uncert.: iti PN₂ ... šu-ta-ti-a-ma umma šūna VAS 16 70:16 (all OB letters); ūš-ta-at-šu-u uššē-parrāsūma ... uwaššaru they (the creditor and the debtor) will confront each other, make the deductions and release (the balance due) Krāus Edikt. § 9 iv 6; uncert.: check(!) the sesame which you intend to send me x ša.GIŠ.i 6 CUR ša.GIŠ.i kârûtim šu-ta-ta-a-ma ana maḫriṣa šābišam YOS 2 127:11 (OB).

b) to look at each other — 1' said of sun and moon: diš 30 u 20 šu-ta-ta-u-ti if moon and sun are looking at each other (i.e., are in opposition) ACh Sin 3:62, and passim in the static in ACh and Thompson Rep., see Gössmann SL 4/2 p. 158 No. 352/7; ina ūmu adānissu šēši šāmsī uššē-ta-a Thompson Rep. 148 r. 4 and 147 r. 7, also [ittī] šāmsī uššē-ta-ta-ma Bauer Asb. 2 42 No. 2:11.

2' other occs.: šumma GAB 150 2-ma ana panisunu šu-ta-ta-u ana arkatisunu pitrūnu if there are two fissures on the left and (they) are parallel to each other toward their front, diverging toward their rear CT 20 43 i 31, also (in opposite context) ibid. 33, also 3-ma šu-ta-
atūdu

tu-ú ibid. 44 i 43 (SB ext.); šumma amēlu enāma itti sinmīšitū (šu)-ta-tu-ú if while a man is with a woman, looking at each other, (she keeps touching her vulva) CT 39 45:36, cf. šumma NA Ki Sal ina šu-ta-li-šu ibid. 20 (SB Alu).

The interpretation of the name ud-napištim remains obscure, the etymological connection with (w)atū is based only on U-ta-na-[i]-ti-jim (or U-ta-na-p[i]-ti-jim) He-Found-(Lasting)-Life Gilg. M. iv 13, while in the SB Gilg. it is always ur. UD-ZI, note UD-ZI-tim Gilg. X iv 12, UD-na-pu-u-[š]-te Lambert BWL 95:2 and 4, z1. SUD da = UD-na-piš-te CT 18 30 r. i 9 (group voc.).

For netū (von Soden, Or. NS 24 136ff.) see netū “to feel, to follow closely.”

Kienast, ZA 55 149. Ad mngs. 1 and 2: Maissner, OLZ 1916 144 and 308. Ad mng: 3 Zimmer, ZA 9 110; von Soden, ZA 41 150, Or. NS 16 437.

atūdu (etūdu, dūdu) s.; wild sheep (male); OB, SA; etūdu in OA, dūdu in lex.
si-tu-ga šēq = a-tu-du SP II 47; si-gr šēg = a-tu-du En I 370, also A I/8:247; šēg(var. šēq) = a-tu-du (var. du-ú-du) (followed by šēq) bar = šap-pa-ri) Hh. XIV 143, cf. šēq = a-tu-[du] = [...] Hg. A II 250, in MSL 8/2 44; [kuš].šēq = min (= mākku) a-tu-di Hh. XI 30.

šēq šēq, bar ra kur ra kuš munzub bi in. dib ba: a-tu-du šap par šadī šuportakānu šuhabat he seized the wild ram, the mountain ram by their fleece 5R 50 ii 48f. (= Schollmeyer No. 1 i 51f.); šēq šēq bar ra ir ma amar bi nu mu un. zur zur ri: a-tu-du šap pa ru imašma bārkīnu ul akanni he hit the wild ram, the mountain ram he did not spare their young CT 17 26:42f.
sa-ap-pa-ram, a-tu-ú=dē-šu-ú Malku V 46f.

a) in OA: 2 e-tu-dī kabūtī šēbīlam send me two sturdy rams OIP 27 5:7; cf. še-tu-dī damgātim ibid. 6:9, also 2 e-tu-dī ibid. 11; 50 e-me-ri 10 e-tu-dī fifty sheep, ten rams CCT 2 18:21; cf. 49 e-me-ru šā BA 9 e-tu-du 8 lakāmī 49 sheep, among them nine rams (and) eight lakānu-animals (valued at 59½ shekels of silver) BIN 4 162:6 and dupl. OIP 27 55:4.

b) in SB lit.: māmū a-tu-du x-du-ú dal-la-[lu] the curse caused by wild ram, owl(?) (and) frog(?) Surpu III 68; [...] mi ni in. lu ug: a-tu-du šap pa ri izz-za-zu (text -nu)-šu CT 13 37:30; if water spilled before a man’s door kīma a-tu-di šu-bī looks like a ram drawn (there) CT 38 21:7 (SB Alu); šēg aš A-tu-du (title of a series) Bezdol Cat. 4 1827 Rm. 618:10 (catalog); in broken context: [...] a-tu-di us [...] PBS 10/2 18:42; [n]a-tu a-[t]u-di (parallel: passīnu) Gilg. XI 51, see von Soden, ZA 53 232.

In MAOG 1/1 50:15 read tār-kaš, see Biggs Šaziga 55.

atūgu see atūdu.

atūlu (itušu) s.; (a class of persons); Nuzi; Hurr. word.

a) receiving barley rations: (in a list of 85 are Families receiving monthly barley rations) PN PN₂ 2 LÚ.MEŠ iš-du-uh-šu(!) (between atku-ppu and ampannušu) HSS 14 593:56; barley ana LÚ.MEŠ a-tušu ša Ḥanigalbat (among expenditures for seed, for horses, for women, etc.) HSS 16 163:5.

b) receiving garments (from the storehouse of Nuzi): 2 šilannu-garments ana LÚ.MEŠ a-tušu ša narkabti ša māt Ḥanigalbat for the a-s of the chariots of GN (followed by “when the chariots gave battle in GN”) HSS 14 523:17 (= pl. 103 No. 249).

c) other occs.: (after a list of 25 persons, mostly women and children, receiving NIG.BA, described as 25 NAMLÚ.LÚ.MEŠ niš bit ša al-šālā) PN a-tušu ša NIG.BA.MEŠ HSS 14 625:1; LÚ a-tušu (in charge of a maṣṣartu) HSS 15 284:32; LÚ a-tušu-lu(!) (with seven other men called 8 amēlāti šībūti, under a bā’iru) HSS 13 5817; obscure: tāmarti LÚ(?!) ša māt Ḥanigalbat a-tušu PN ina URU Abena ša asšu HSS 15 32:27; a-tušu-la HSS 15 282:17, a-tušu-lu HSS 14 37:18.

The evidence is not sufficient to establish the meaning of the term.

Hildegard Lewy, Or. NS 28 17 n. 4.

atūlmānu (tulīmātu, talīmānu) s.; both hands; SB.*

šu min = a-tu-li-ma-ru (in group with išdi qalīt, kimkimmu and irētu) Antagal D 173.
**atūmu** ab-ru = rit-tum, tu-li-ma-tu – MIN ki-la-tu-u Malku IV 215f.

*li-li-ma-ni ina tēmeqi usaggīma* I raised both my hands in prayer Lyon Sar. p. 8:53; [...] a-tu-li-ma-ni-ša-nu šurinni tāmtu (the laḫmu-monsters) holding in both their arms a standard (description of a decoration) Streck Asb. 172:57, coll. Bauer Asb. 2 34 n. 1. **atūmu** (AHw. 88b) read a-tum 

*a-tu-mu ab-ru = rit-tum, tu-li-ma-ša = MIN ki-la-lu-u* Malku IV 215f. *ta-li-ma-ni ina temeqi uSaqqima I raised both my hands in prayer* Lyon Sar. p. 8:53; [...]

*ta-lī-ma-nī ina temeqi u Saqqima I raised both my hands in prayer* Lyon Sar. p. 8:53; [...]

**atūnu** (oven) see utūnu.

**atuplu** (a garment) see utuplu.

**atutu** s.; (a thorax plant); plant list.*

v a-tu-tu; v bat-tū CT 14 22 r. i 33 and 18 r. i 7' (Uruanna I 193).

**atūtu** s.; prebend of the doorkeeper; OB, NB; wr. Lū.ī._DU with phonetic complements (Lū.ī._DU.še VAS 5 100:1); cf. atā A s.

a) in OB — 1' in texts from Nippur: nam.i.du₄ kā 3.a.bi šā E.kur.ra the doorkeeper's prebend at three gates of the Ekur PBS 8/2 133:6 and 15, (beside that of é Nusku) ibid. 1, 11, 20, (ē.kišib.ba E.kur.igi.gāl) ibid. 7, 16, (kā Āsal.ā E.kur.igi.gāl) ibid. 10, 19; nam.i.du₂ kisal.la Nīn.līl OECT 8 5:1 and 7:1, (of kisal.la šā E.kur.igi.gāl kā Āsal.ā Ub.šu.ukkin.na kā.Ā.Lama.lama šā E.kur.ra) ibid. 10:1f.f., etc., for other designations see OECT 8 8:1ff., 16:4ff., 17:11, 20:7ff.; nam.gudu₄ nam.lū.siráš nam.pā.lił nam.i.du₄ nam.kisal.luḫ u nam.bur. šu.ma BE 6/2 39:2, also ibid. 36:2, 66:2', PBS 13 66:2, Goetze, JCS 18 102:2, and passim in the texts and comments discussed and there.


b) in NB: dates given ina kīšri Lū.ī._DU₄-ú-tu as compensation for the doorkeeper's office Camb. 264:2, also (with ša MU.16.KAM) Nbn. 1035:6, cf. silver ina pappasu ša Lū.ī._DU₄-ú-tu Nbn. 456:2; x silver ina kurummatušu ša MU.6.KAM ša Lū.ī._DU₄-ú-tu ša kā ... YOS 6 51:2; pledging (for a loan of one mina of silver) daltu ša Lū.ī._DU₄-ú-tu ša Bāb salimu the "door" of the doorkeeper's prebend of the Salimu Gate Nbk. 129:4, cf. (in similar context) ġiš.SUR.BA-šu Lū.ī._DU₄-ú-tu (pledged by a man of the family Lū.ī._DU₄) Dar. 77:5, maṣṣartu ša bit akītu ana Lū.ī._DU₄-ú-tu iqqid YOS 7 89:10 and 18, also kurummatu ša Lū.ī._DU₄-ú-tu PN iḳ[ikal] ibid. 22; Lū.ī._DU₄-ú-tu ša bit makkūrī ša bit ilāni ša Uruk u kurummatu u minma gabbī ša īkkaššidu, BRM 2 34:2, and passim in this text; epēš nikkassi ša qēme miḥir u kiskirī Lū.ī._DU₄-ú-tu Nbn. 658:2; kām isqi Lū.ī._DU₄-ú-tu PN qīšta ana PN₂ igtīš PN gave (x silver) as a present to PN₂ for the prebend of the doorkeeper VAS 5 37:15; the royal commissary of Eanna PN ana Lū.ī._DU₄-ú-tu ina bāb bit ašši iqqid installed PN in the doorkeeper's office at the stable gate TCL 12 80:4; cf. isqi Lū.ī._DU₄-ú-tu ša bāb nērebu Nabū ša Ezida bit Nabū adi irbi šīti YAS 5 37:2; ġiš.SÛR.BA Lū.ī._DU₄-ú-tu TuM 2–3 4:7, and passim; note the writing NA₄.Kišib ša isqi Lū.ī._DU₄.še ša nērebu Nabū YAS 5 100:1; note isqišunu Lū.SUKKAL.i.DU₄-ú-tu ša bāb ša Anu u bāb nērebi u minma aguru ša ana Lū.SUKKAL.i.DU₄-ú-tu īkkaššidu (see aguru mnng. 3) BRM 2 3:3 and 16, isqi Lū. Sukkal.i.DU₄ ibid. 20, ṭuppi isqi Lū.ī._DU₄-ú-tu ša kā A-KUR-nu (in Uruk) UET 4 24:1, cf. (in broken context) ibid. 26:6.

*a'tu'u** s.; (a person of low status); Nuzi. Rations given ana 2 Lū. MEŠ a-tu₃-e (beside rations to taluḫḫu men) HSS 16 22:18, cf. (in similar contexts, beside taluḫḫu) HSS 16 23:5 and 15.

Not to be connected with atū “doorkeeper" which is wr. i.DU₄ in Nuzi.

atū'u see atū A.

atwū see atmū A.

atārū see adārū s.

atāmanu see atmanu.

a'U (AHw. 89a) see a'U pron. mnng. 1a-1'.

522
a'ū

a'ū s.; ferryman; OB; wr. A.U₅.

A-U-6 A.PA.BI+IZ.PAD.DIR = gU-u, a-x-[x], rak-ka-bu, ia'itu

Diri III 168ff.; a.₅, addir = a-ų Lu IV 230f.

agilum, ia'itu Diri III 168ff.; a.u ⁵, addir = a-x-[x] Lu IV 230f.

See discussion sub āgilu.

awa§§u see amugsu.

awarrānu see amirānu.

awatamušhe s.; (a household utensil); EA*; Hurr. word.

1 a-ā-a-ta-a-mu-lu-u-u-u-he sa KA.GUL one made of ivory (?) among household utensils) EA 22 iii 20 (list of gifts of Tušatta).

awatu see amatu A.

awēltu see amilu.

awēlu see amilu.

awēluttu see amilātu.

awirānu see amirānu.

awiru s.; field; Nuzi; Hurr. word.

una sa ašša-ga = min a-wi-ri-we = [i-ta] eq-li Syria 12 243:25 (Hh. with Hurr. middle column).

mennum eqalati a-wi-i-ru minumme qaqqaru paihu u qaqqaru sa bitati epsu ina libbi URU GN all the a.-fields and all the empty (?) plots and plots built with houses inside the town of GN JEN 101:3; naphar 62 AN§E eqalati a-wi-ru [dimti] kirhi (a transfer of fields and houses under the supervision of sosukku-officials) HSS 13 363:63.

While in the Hurr. column of Hh. awiri translates eqalū, the two references from Nuzi show that the word was used there by the scribes to qualify eqalū.

awitu s.; shipment of merchandise evaluated in tin; OA.

a) in gen.: a-wi-ta-rum ša tamkārim TCL 4 70:7; a-wi-it PN the shipment of PN BIN 6 153:2 and 5, ICK 2 339:1 and 4, a-wi-it tamkārim ibid. 4, cf. also TCL 14 57:2, a-wi-it abini CCT 1 36a:2, and cf. ibid. 34b:13; ina a-wi-ti-ni 6 kutāni uššalšumma I will send him six kutānu-garments from our shipment KTS 12:7, cf. ina a-wi-ti-ku-nu BIN 4 224:11, ana a-wi-ti-kā KTS 14a:25, ammala a-wi-ti-i-a BIN 6 41:10 and 18; x annukum a-wi-it

dorothy cross movable property in the nuzi documents p. 12f.

awil gimilli see gimillu in awil gimilli.

awil šibūti see šibātū A in awil šibātū.

awilānu s.; (a bird); SB*; cf. amīlu.

Dīs a-wi-la-nu MUŠEN MU.NI MA.GAL ñmti; duna if the bird whose name is “man-like” becomes very numerous CT 41 5 K.3701+ r. 26, cf. [DIS] āi-wi-la-nu MUŠEN (enters a man’s house) CT 41 7:65 (both SB Alu).

von Soden, AFo 18 394.

awilīš see amilīš.

awilū see amilū.

awilū see amilū.

awilātu see amilātu.

awirānu see amirānu.

awirū s.; field; Nuzi; Hurr. word.

uš sa ašša ga = min a-wi-ri-we = [i-ta] eq-li Syria 12 243:25 (Hh. with Hurr. middle column).

mennum eqalāti a-wi-i-ru minumme qaqqaru paihu u qaqqaru sa bitāti epšu ina libbi uru GN all the a.-fields and all the empty (?) plots and plots built with houses inside the town of GN JEN 101:3; naphar 62 AN§E eqalāti a-wi-i-ru [dimt] kirhi (a transfer of fields and houses under the supervision of sosukku-officials) HSS 13 363:63.

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awū

ellat PN x tin, a shipment (included) in the
caravan of PN VAT 9210:41, cited J. Lewy,
JAOS 78 92 n. 17; a-wi-i-lám (in broken
context) CCT 5 13a:6, see also CCT 1 24a:22,
cited babtu mng. 2b–2'; difficult: 4 a-wi-
i-ti a-wi-i-a ICK 2 321:18.

b) referring to the value of the shipment:
ana 2 GÚ 18 MA.NA annikum a-wi-ti-kā 13\frac{2}{3}
MA.NA annukum šatum iksūduka the expenses
for your shipment valued at 138 minas of tin
amounted for you to 13\frac{2}{3} minas of tin
TCL 19 24:22; ana 7 GÚ 10 MA.NA a-wi-ti-kū-
nu 1 MA.NA 3\frac{2}{3} GIN k[aspm] šatum ina GN
emudu they established in Kaniš as expenses
63\frac{2}{3} shekels of silver on the value of your
(pl.) shipment amounting to 430 minas
CCT 2 6:28, cf. ana 2 GÚ a-wi-ti-limhudukama
KTS 56d:8; all this (tin, garments, and
donkeys) PN brings to you ina a-wi-ti-ni
mimm a šatum ukullam u ša sārīdim ulla
ulammuddanna he will not charge me con-
cerning the fees paid, the fodder or what
(has been paid to) the donkey packer in
relation to the value of our shipment
BIN 4 13:11; all this I entrusted to PN naphar
13\frac{2}{3} GÚ a-wi-ti šatum lūṣabheruma let them
deduct the expenses from the value of my
shipment (amounting to) a total of 13\frac{2}{3}
talents KT Hahn 18:23; 9 GÚ a-wi-ti-kā 3\frac{2}{3} MA.NA 2
GIN 33\frac{2}{3} MA.NA šatum adi GN iksūdu
as to the nine talents, the value of your shipment
(inclusive of tin, garments, donkeys), the
expenses for me amounted to 33\frac{1}{3} minas
(figured) at the rate of 3\frac{1}{3} minas and two
shekels per (talent) as far as Timilkia
BIN 6 79:7; cf. 5 GÚ 20 MA.NA a-wi-ti-kā 5\frac{2}{3}
MA.NA 5 GIN 7a šatum ša adi Kaniš 30\frac{2}{3} MA.
NA šatum iksūdu BIN 4 29:3.

awū see amū A.v.

awurriqānu see amurriqānu.

awutu see amatu.

aza'illu see azamillu.

azal s.(?); (mng. uncert.) lex.*
\textit{bu} Antagal G 43ff.

Possibly a loanword from Sum. a.zal
"flowing water," or an error for nazālu
"to drip," q.v.

azalli see iza'lli.

azallū s.; (a medicinal plant); OB, SB;
Sum. lw.; wr. syll. and ā A.ZA.L.LĀ (ū A.ZA.L.
LA Labat, Sem. 3 10 ii 16, AMT 102:39).
ū a.zal.lā, ū a..[za.a]lā = ḥaṭṭi re'-i, ū.a.
lā = [...] = [...] Hg. B IV 192.
ū A.ZA.L.LĀ / ki-ma č ka-na-bi-u u ša, ā / ū A.ZA.L.
LĀ / ī ni-is-suma me-e the a-plant looks like
the konasā plant but it is red, the a-plant is a plant for
forgetting worries BRM 4 32:19, see JRAS 1924
456.

a) in pharm.: ā A.ZA.L.LĀ, ā šā-mi ni-śa-
ša-ti, ā ḫu-ur-lā-bi-u, ā gur-gur-ru, ā ḫā-
ḡa.na.zi gū.nu : ā a-zal-lu-u Uranna II 1f.;
ū A.ZA.L.LĀ : bur[..], ū Mīn tam-li : ā ġīm
k[a-na-šu-u] u ša, ā [iš] ibid. 1f.; ā a-zal-lu-u : ā ša-
na-bu Uranna III 93; ā [u A.ZA.L.LĀ : ā
gī.ū.ša šāb (= ḫāṭṭi re-'t) Uranna I 238; ā [gur]-
ru-u-u = ā a-zal-lu-u] CT 14 37 81-2-
4,269:7; [...] : ā a-zal-lu-u Körcher Pflanzen-
kunde 2 iii 37'; ā a-zal-la-a KÌ.MIN (= Kū):
Sag.PA.KIL.NU TUK-ši if he eats a-plant he
will have no sorrows Körcher BAM I iii 35.

b) in med. — 1' in potions: ā A.ZA.L.LĀ
išāttīna AMT 97,2:4, also AMT 41,2:7, and
passim; ā A.ZA.L.LĀ ... ina šikāri NAG.MEŠ-
ma ina'eš he drinks in beer a. (among 12
herbs for the "hand of a ghost") and gets
well AMT 76,1:21; ā A.ZA.L.LĀ (among 15
plants to dispel witchcraft) lu ina karānī lu
ina šikāri išalli RS 2 140 K.249:45, and passim;
note, wr. ā A.ZA.L.LĀ Körcher BAM 161 iii 17',
ā a-zal-la ibid. 155 i 5'.

2' in salves: ā A.ZA.L.LĀ [ina i].NUN
tapāšāš you put on a salve of a-plant
mixed into ghee Köcher BAM 124 ii 19, also
AMT 32,2:6, cf. ā A.ZA.L.LĀ ... tapāšāsšu
AMT 94,2 ii 12; (list of plants) ā A.ZA.L.LĀ 7
u.á.la šinda ša qāt etemmi — a. (in all)
seven plants for a bandage against (the disease)
"hand of a ghost" AMT 1,4:4 + 99,2 r. iii 3,
also AMT 102:39.

3' other uses: ā A.ZA.L.LĀ ina pēni tu
qattāršu you fumigate him with a. (along

524
azálu

with other dried plants) AMT 91,1:10; û A.ZAL.LÁ (and other plants) ina KUŠ Köcher BAM 311:16, and passim, note ina itqi (Italamma) dam eréni tasallah ina KUŠ you wrap in a wad of wool, sprinkle it with “cedar blood” (to be worn) in a phylactery ibid. 13, also, wr. û a-za-la STT 95:21, û a-za-lu Köcher BAM 312:7, û A.ZAL-û Bigga Šaziga 61:18.

4' parts of the plant: NUMUN a-za-li-(<-) seeds of the a.-plant Bigga Šaziga 55 ii 7 (Bogh.), cf. NUMUN û a-za-li-e Köcher BAM I i 60, 237 iv 1, 253:11, AMT 7,6:5, 90,1 iii 20, LKA 102 r. 1, and passim; PA û A.ZAL.LÁ leaves of the a.-plant Oefele Keilschriftmedizin pl. 2 Rm. 265:16, SU[HU§ û A.ZAL-e Bigga Šaziga 62 r. 1.

Apart from the commentary passage BRM 4 32:19 (see lex. section), and Köcher BAM 1, there is no indication that the plant a. had any narcotic qualities.

The copy A.ZAL.LÁ SAR KAR 192 i 34 is corrected to A.SILA=SAR (= kasél) in the new copy Köcher BAM 124. (Thompson DAB 220ff.)

azálu (or azánu) s.; (a type of wood); OAkk.*

1 giš.ná giš.a.za.lum(or .num) BIN 8 260:3.

azalwaunu s.; (a precious stone); Qatna*;


Bottero, RA 43 19 and note 4.

azamillu (azaillu) s.; sack, with netlike reinforcement; OA, OB, Bogh., MA, SB; pl. azamilláttu.


a) in OA: 7 a-za-mi-lá-tim šibnim seven sacks filled with straw BIN 4 146:26, cf. 2 a-za-mi-lá-an OIF 27 58:32, 1 giš ša a-za-mi-lá-tim VAT 9218:17 (unpub.).

azamru tu

b) in OB: 2 a-za-mi-il-la-tim damqátim šánamma buy me two fine sacks Kraus AbB 1 60:17, cf. (concerning the buying of) 2 a-za-mi-il-la-tim (at the market gate) ibid. 14; a-za-mi-la-tum SUM.SIKIL.LUM SAR mali[a] sacks filled with onions YOS 2 109:18; û 3 giš šám a-za-mi-lum and two thirds of a shekel (of silver) the price of a sack CT 6 21a edge.

c) in MB: ana pan a-za-mi-ii(l-la-li) PBS 1/2 55:8.

d) in Bogh.: is-tén a-za-mil-la [...] tumalla you fill a sack with [flour] (and place it on the donkey) ZA 45 200:16, cf. [...] a-za-mil-la šá qêma malät a sack filled with flour ibid. 18 (rit.).

e) in MA: 2½ a-za-i-lu šá IN.NU two and one-half sacks filled with straw JCS 7 156 No. 23:3, cf. 40 a-za-i-lu šá IN.NU KAJ 118:1, 34 a-za-i-lu šá IN.NU KAJ 122:3.

f) in SB: šumma a-za-mil-la šumma tugu. Mi tukattam šumma šubâta ina băb bitîšu tatarras you cover (him?) with either an a.-sack or a black cloth or you spread a cloth in front of his doorway AMT 85,2:4; a-za-mil-sú apšu the abyss is his bag (in difficult context) En. el. V 102.

The a. seems to be a bag used to hold barley (see Kramer, Enmerkar and the lord of Aratta 282), straw and flour, reinforced probably by an external net. For izml in Ugaritic, see Aistleitner Worterbuch 129.

For JCS 7 132 No. 46:3, see asollu.

G. Meier, ZA 45 212; Falkenstein, ZA 48 84.

azammu see asassammu.

azamru (VAT 10550:17, NA) var. to zamru s., q. v.

*azamru (fem. azamruš) adj.; (mng. uncert.); MB*; cf. azamruš.

[x] giš.PA a-za-am-ri-[tu] [one?] shaft with a lance point (?) (in an enumeration of weapons) BE 14 163:37.

Possibly to be connected with azmaru, q.v.

azamruštu s.; lance; SB*; cf. *azamruš.

2 NU.meš ša 1 uþaš teppuš(text nu) bunnâš karrâš tešakkân na qa imiššunu a-za-am-ru-la tušaššaššûnu ina qaš šumêššunu
azamû

şibira tušaššidunûti ... patra ina qablišunu
tarakkassuniti a-za-am-ru-ta ina aḫišunu
tallal you make two (clay) figurines of one
finger (length), you give them the looks of
a king, you have them hold in their right
hand a lance(?), in their left hand a staff, you
grid them with a dagger, you hang a lance(?)
on their side STT 251:9 and 12, dupl. STT 72:43 and 47.

The context indicates a royal symbol,
probably the lance, compare azmritu,
cited discussion section. Not to be connect-
ed with (a) zamru.

(von Soden, OLZ 1966 563.)

azamu

(zami); (an architectural term); SB; cf. zamû.

a-za(text -sd)-mu-u4 a up-u-ukkin-na
WVDG 59 p. 52-3, cf. za-mu-û ša up-šu-ukkin-[na] BM 40813:14 (topography of Baby-
lon, courtesy W. G. Lambert); parakkašu ša
ina a-za-me-e [ša E]]šursagtila ana 1M.3 nadû
his (Marduk's?) cela which is placed in the
a. of Ehursagtila oriented to the east. Unger
Babylon 234 F 3, cf. a-za(text -sd)-mu-û ina
libbi ibid. 252 i 8 (= CT 22 49, map of Babylon).

The passage K a-sa-mu = MIN (= bâh)
q[... ] AFO 13 127 iV 4 (list of the gates of Babylon)
do not belong here. For other SB refs.,
see zamû.

This word seems to be another example of
the variants of the type atulimanu - tuli
manu.

(von Soden, GGA 1938 519 n. 2; Jacobsen,
JNES 12 166 n. 2.)

azangunu

s.; (a bird); SB*; Sum. lw.

a.zag.gun.nu MUsEN = [....] = [....] Hg. B IV
246, in MSL 8/2 167.

summa mušên a-za-an-qi-[nu ...] CT 40
49 footnote referring to K.12511 (SB Alu).

azannu A (ḥazannu) s.; bitter garlic;
OB, SB; wr. syll. and (in OB ḤA.ZA.
NU.(UM) SAR.

sum.sig.sar, a.za.an.nu.sar = a-za-an-nu
Hh. XVII 271f.; sum.siš.sar = a-za-nu - ha-
š[u-tu] Hg. D 233; ḤA.ZA.an.nu sar Wiseman
Alalakh 447 vii 69 (Forerunner to Hh.).

a) in OB: 3 siša ḤA.ZA.NU [SAR] TCL
10 71 iiii 24, cf. ḤA.ZA.NU SAR Rûfin 125:1-3,
ḤA.ZA.NU.UR erûš (followed by ezizzu- and
sikillu-onions) ibid. 4, ḤA(copy ZA).ZA.NU.
UM SAR Gordon Smith College 74:13; ḤA.
ZA.NU.UR TLB 1 65:10; let them pre-
pare a field of two iku a-na ḤA.ZA.NU.UR
UM SAR A 3528:10, cf. 9 šu.št 47 birûštû ša
ḤA.ZA.NU.UR SAR ibid. 13, cf. also ḤA.ZA.NU.
UM ibid. 11, ḤA.ZA.NU.UR SAR ibid. 17 and 19;
ḤA.ZA.NU.UR SAR maša zûrim šûlima let the
bitter garlic go to seed ibid. 16; NUMUN ḤA.
ZA.NU.UR SAR seed for bitter garlic Kraus
ABB 1 No. 37:11.

b) in Mari: 20 (siša) Ḥa-za-[nu] (beside
same amount of kamûnu) ARM 9 177:1, cf.
also (before zûbû, ninû, kamûnu and asûpurû,
etc.) ARM 9 238:1, and (in similar context),
wr. Ḥa-[a]n]-u-û ibid. 239:2, (beside amûnu)
ARM 11 216:2.

C) in Bogh.: 1 bân az-za-an-nu sar
(among foodstuffs for offerings) KBo 14 142
r. iii 25.

d) in SB: you eat kabût sirrimi ina
a-za-an-ni wild donkey's dung with bitter
garlic 2R 60 i 52, restored from K.6392:5 in
Bab. 7 pl. 16, see Ebeling, TuL p. 18:11.

azannu B (azânû, zannû) s.; quiver;
MB, NA; pl. azannâbu; wr. syll. (a.ZA.AN
BE 14 163:35).

10 qaštê ... 10 a-za-na-[te] ten bows,
ten quivers (equipment of ten soldiers)
Tell Halaf 48:8; 700 sikkâte 5 qaštê damqête
a-za-a-nu seven hundred arrowheads, five
good bows, (and) a quiver ibid. 49:6; note
kuš a-za-[na-te] ibid. 50:2; qaštê erî a-za-
na-te erî u šillaḫê erî bows, quivers, and
arrows of bronze (in list of booty) TCL 3
394 (Sar.); uncert.: (after an enumeration of
objects) napharma 24 za-na-te giš.meš ADD
1089:12 (all NA); note [x] kuš a.ZA.AN.GAL
(among weapons) BE 14 163:35 (MB).

Weidner, Tell Halaf p. 34 note to line 8.

azannu C (zannû) s.; (mng. uncert.); MB,
NA.

73 dardaraḫ hurâšî ta[b ...] ina libbi ša 1
a-za-nî 73 gold dardaraḫ-ornaments [...]
v 12, cf. also [x] dardaraḫ ... 5 kâ a-za-[nî],
Kâ a-za-nî ibid. v 11 and vi 7, 5 [a]-za-nî mu-

526
azānu
ru-du-[(u)] ibid. v 6, a-za-nī ibid. ii 29, [...]
1 a-za-nī ibid ii 19 (MB inv.); 5 a-za-na-at
kaspi (among vessels, censers, etc.) TCL 3
361 (Sar.).

azānu see azālu and azannu B.

azappu see zappu.

azappuru see azupiru.

azarkiru s.; (mng. unkn.); lex.*
KI.EN.DI.EN = a-za-ar-ki-ru Proto-Diri 329.

azaru (azzaru) s.; lynx; from OB on; wr.
syll. and SA.A.RI.RI.
sa.a.ri, sa.a.gal = mu-ra-ėu-a wildcat, sa.a.
ri, sa.a.gal, sa.a.si, sa.a.sig, sig = zi-ir-qa-ri
caracal, sa.a.ri, sa-a.ri = az-za-ri lynx Hh. XIV 109ff.,
cf. kuš.sa.a.ri, ri = ma-šak a-[za-ru] Hh. XI 50;
SA.A.RI.RI = [a-za-r]i Practical Vocabulary Assur
378.

a) in gen.: a fear of doing battle with me
fell upon him, and kīma az-za-ri ēdīs ippar:
šidma ul innamir asarsu
he fled alone like
a lynx, and his (hiding) place was not discov-
ered OIP 2 34 iii 56 (Senn.);
summa SA.A.RI.
ina bit ameli issZma
if a lynx utters a cry
in a man's house CT 40 41 K.4083 r. 15' (SB
Alu), cf. SA.A.RI.RI KAR 257:9 (namburbi), see
Ebeling, RA 48 76.

b) as personal name: A-za-ru-um CT 8
49b:30, cf. ina ugar A-za-ri-im (Flurname?)
CT 4 45a:1 (both OB).

In OIP 2 34 iii 56 above, reference is to
Šuzzubu, a ruler of the marshes. Possibly
therefore azaru denotes specifically a lynx
of the marshes.

Landsberger Fauna 87.

azāru (or aşāru) v.; to help, forgive; SB.*
šu.a.k.a, šu.bar.zi = a-za-ru (followed by
talantum help) Nabnitu J 168f.; [šu].bar.zi =
a-[za-ru] Erimhuš I 21, šu.bar.zi = az-za-ru

a-za-ru = re-emu, ka-a-šu Malku V 86f.; uncert.:
ta(? = a-za-rum šR 39 No. 4 (80–11–12,2):1
(unidentified comm.).
[... šu-pa-a a-za-[u] ibid. 60:201 and 203.
To be connected with hāṣiru, q.v.

Lambert, AFO 19 54 note to line 226.

azaz̄u s.; (mng. uncert.); OB Alalakh*;
Hurr. (?) word.
ina ni-iq-gi a-za-az-ši-[im] for the a.-
offering Wiseman Alalakh 126:17; šumma
a-za-az-ša-am teppuš if you perform the a.-
offering ibid. 24, cf. šumma a-za-az-ša ul
timeš 28.

azāzu see azū v.

azibatu s.; (mng. unkn.); lex.*

azikiru s.; help; lex.*; cf. ezēbu.

azilatu s.; help; lex.*; cf. ezēbu.

azīda s.; (a vessel); EA*; Egyptian(?)
word.
One stone vase filled with perfumed oil
a-zi-da (see huttu s.) EA 14 iii 34 (list of gifts
from Egypt).

For a possible Egyptian equivalent, see
Lambdin, Or. NS 22 364.

aziru s.; (mng. uncert.); SB.*
ina a-zi-ri-~4 marta ihahhu
he coughs gall
in his sputum(?)
Labat TDP 140 iii 56'.

Either sputum or, less likely, a new and
rare designation of
a part of the human body.
No connection with NA iziru, q.v., can be
assumed.

aziru see aṣiru B.

azīlu see aṣlu A.

azmarū
(armard, izmaru, azzami)
s.; lance;
MB, SB, NB, LB; armard
Cyr. 93:2, azzamu
Nbk. 332:4, pl. azmard
and azmardni.

[giš́ ša.ux.(uru).ša₄] = az-ma-ru-u Hg. VI 237,
restored from urudu.ša.ux.ša₄ = az-m[a-ru-u]
Hh. XI 381; ša.ux.ša.zabar (unpub. var.
šu.ux.zabar) Forerunner to Hh. XII 7, in MSL 7
p. 231.

[...]-bu = az-ma-ru-[u] CT 18 9 K.4233 + ii 5.

a) in gen. — 1’ in hist. and lit.: narkabōti
kabābē az-ma-re-e siriam namšar šibbi ūlpani
u ūšši chariots, slings, lances, armor, swords
for the belt, ūlpanu-arrows and arrows OIP 2
60:57; ina giš́ az-mar-ē ša qātējā ashul zu-
maruš I pierced its body with my own lance
(under a representation showing the king
527
holding a lion by the ear and killing him with a lance) Streck Asb. 306 B 3; ašallu kiina šillāši az-ma-ra-nē-e nurrūrūlī I can throw unwieldy lances as if they were darts Streck Asb. 256 i 22; [a/iz]-ma-ri-e u ʾišpat. Mš BHT pl. 14 iii 27 (Nbn.); sīš [ ... ] ša giš ama-ru-ú Herzfeld API fig. 5:27 (Dar.); ša amēlu Parsaja giš az-ma-ru-šu rāgu ilīk to produce unnatural sounds; OB, SB; i ihazzu (and i'azzu/i'assu). i-ha-az-zu // i-d-as-su CT 41 27:9 (Alu Comm.).

528

see Salonen Landfahrzeuge 127f.; in a chariot and) either the yoke, or the pole, husab narkabti idsebirma lu VAB ma-ru-U,iltahi az-ma-ra-ne-e nurrūtuti with a lance) Streck Asb. 306 B 3; holding a lion by the ear and killing him lances, thirty arrows Nbk. 332:4.

4 AN.BAR Ebeling, ZA 50 206; [ ... ] GIs two iron lances UCP 9 275:10 (Dar. II), see Herzfeld API fig. 5:27 (Dar.); sīšlu kiina az-ma-ra-[i-i ... ] CT 46 49 v 15; obscure: usirra iz-ma-ari tu-uḫ-ri (for tuḫḫu?) they smeared the lances with bran(?). Tn.-Epic "ii" 40.

2' in NB (let. and econ.): iz-ma-ru-nu parzilli ša ina bi ʾaš Mari irion lances which are in the armory YOS 3 170:12, cf. 6 qašāte ina libbi 2-ta Akkadēti 6 giš az-ma-ru-ú 6 patra an.BAR six bows of which two are Akkadian, six lances, six iron daggers TCL 12 114:2; 4 qašāti 2 az-ma-re-lēl [ ... ] (among weapons) K.9726:9'; sīšlu kiina az-ma-ra-[i-i ... ] CT 46 49 v 15; obscure: usirra iz-ma-ari tu-uḫ-ri (for tuḫḫu?) they smeared the lances with bran(?) Tn.-Epic "ii" 40.

The reading with z is suggested by giš. za.a.m.ru.tum (var. giš.ta.a.m.ru.tum) MSL 6 152:124 (Forerunner to Hh. VI), which possibly represents azmarū of Hh. VI 237, and by azamrū and azamritu, q.v., both of which seem to refer to lances. Note also the spelling az-za-mu-ú Nbk. 332:4, probably an error for azamarū.

For Sum. giš.ša, uq(uRV).ša 4 and var., see MSL 6 p. 135 note to Hh. VII B 304.

azunu (ear) see uznu.

azū s.; (a craftsman?); Nuzi; foreign word(?).

Barley rations for PN L.U a-zi-ú (listed among bowmakers, leatherworkers, etc., summed up as rations ša L.U.ŠEŠ a-la-a-te-e ša ina eqlati ekalli for the village residents who (do work) in the fields of the palace) HSS 13 230:11, cf. HSS 15 52:9, also PN L.U a-zi-ú (concerned with bows) HSS 15 21:12, cf. PN a-zi-ú (among soldiers) ibid. 12:31, 35:28; L.U a-zi-ú (assigned fields) ibid. 231:24; 9 L.U.ŠEŠ a-zi-ú (after a list of ten persons, one of whom is an ʾeḫēnu) ibid. 71:9; PN a-zi-ú (among people receiving rations) HSS 16 191:16, ibid. 407:15, 331:23; [um]ma PN-ma u umma PN₄-ma L.U.ŠEŠ a-zi-ú eḫēti anantu L.U.ŠEŠ anantu ú-qa-al-lu PN and PN₄ the a-s, state, "These men (mentioned above) do hold these (mentioned) fields." SMN 2354:13 (unpub.); PN mārat aḫātisšu ša PN L.U a-zi-ú HSS 15 150:5.

azū (azū) v.; to produce unnatural sounds; OB, SB; I ʾihazzu (and ʾiʿazzu/ʾıʾassu).

i-ha-az-zu š i-kā-ṣa-su CT 41 27:9 (Alu Comm.).
azugallatu

a) produced by a human being: if a man when asleep (dreams that) the town falls upon him and he screams (for help) but no one hears him AFO 18 67 iii 29 (OB omens), cf. i-za-az-za-ru ma išemmušu and he screams (for help) but no one hears him AFO 18 67 iii 29 (OB omens), cf. i-za-az-za-ru ma išemmušu 33; ġumu ma aratma ša libbiša i-za-uzu if a woman is pregnant and her fetus... -s (between babkki and idammum) BM 54038:2 (SB Izbu I 2, courtesy E. Leichty); (the child) i-az-za i-ta-na-ša-ša K.3628+ r. 19, see Bezd Cat. p. 550.

b) produced by animals: ia-as-su (the dog) yelps CT 39 2;92, 93, and 94 (SB Alu); ia-as-su (the slaughtered sheep) gurgles CT 41 10 K.4106:5 (SB behavior of sacrificial lamb); if a lizard (in a bedroom) i-ša-az-zi if his (the patient’s) ears ring (instead of iša-az-zi typically said of ear ringing) Labat TDP 70:17.

For li-šu-zu (obscure) VAS 10 214 v 11, see šesu E v.

azugallatu (azugallatu, azugallutu) s.; chief woman physician (epithet of Gula); MB, SB, NA, NB; Sum. lw.; NA azugallutu; cf. aṣû A, azugallu, azugallutu.

a.uz.[gal mah] : a(mN-eSinna) a-za-un-gal-lat širtu ArOr... 37:30 and 32.

a) as epithet of Gula: aQu-la a-za-gal-la-tum MDP 6 pl. 11 iv 5 (Marduk-apal-idinnu kuduru), cf. a[Qu-la] a-za-gal-[I]-[a-tú][var. -I]-a-tú] RA 27 14:7 (= Thureau-Dangin Til-Barsib p. 143); aQu-la la-za-gal-tu Wiseman Treaties 401; aQu-la a-za-gal-la-f[u] Borger Esarr. 109 iv 3; ina muḫḫi askuppata aššat aQu-la a-za-gal-la-tum širtu at the threshold sits Gula, the chief physician AFO 14 146:114 (SB bit mēṣiri); aQu-la a-za-gal-la-tu širu BBSt. No. 7 ii 29; a[Qu a]-za-gal-la-tu širu Maqlu II 218, KAR 111 r. 8, Sm.312:7, UET 8 393:14, [a-z]u-gal-la-tu širtu KAR 73:15; Gula (wr. ME.ME) a-za-un-gal-lat gal-tum Thompson Cat. of Late Bab. Texts pl. 1 ii 28, a-za-gal-la-tu šāninkī ša’īnu LKA 17:7, note a-za-un-[gal-la-tu] AMT 42:6:3.

b) as epithet of Ninkarrak (another name of Gula): aNin-kar-ra-ak a-za-gal-la-tu rabītu Śurpu IV 107.

For Sum. refs. (naming Bau, Ninisīnna, etc.), see Römer Königshymnen 244.

azugallu s.; chief-physician; OB, SB; Sum. lw.; cf. aṣû A, azugallu, azugallutu.


PN A. Z U. GAL VAS 9 149 seal; note PN DUMU A. Z U. GAL Jean Tell Sifr 77 i 2 and 77c:2f. and 5, DUMU.SAL A.ZU.GAL CT 8 18c:2 (all OB).

azugallutu see azugallatu.

azugallutu s.; higher medical art; SB; Sum. lw.; cf. aṣû A, azugallu, azugallu.

I wrote on tablets a-za-gal-la-tu (var. -ti) Ninurta (var. adds u) Gula mala bašmu whatever pertains to the higher medical art (which is under the protection) of Ninurta and Gula Streck Asb. 370 q (colophon).

azukaranu see azupiranu.

azukaraštum s.; (an administrative term referring to horses); Nuzi*; foreign word.

(at the end of a record of distribution of barley for the horses of the palace to two persons for a specified number of days) šuṇu šarri ina GN ANŠE.KUR.RA.MES ša-zuqa-ra-aš-tu-um allātu ana PN u allātu ana PN₂ SUM-in u annātu šE.MES-š[u(?)]-nu) at the time when the king in Nuzi gave some of the a.-horses to PN and some to PN₂ and these are the pertinent amounts of barley for them HSS 14 41:15.

azukirānu see azupirānu.

azumu s.; (a plant); plant list.*

verbs a-za-mu: ši ir-ru-u Uruanna 283; ši ba-la-li. a-za-mu, ši ša-mu šeš : ŠI.OX ina ŠU-ba-ri CT 37 32 iv 32.

529
azungallatu

azungallatu see azugallatu.

azupirānu (azukirānu, azukarānu) s.; (a specific azupiru-like spice and medicinal plant); from OB on; cf. azupiru.

a) azupirānu: ú a-zu-pi-ra-na (for an ointment) AMT 98,4:10; ú a-zu-pi-ra-nu Köcher Pflanzenkunde 36 iii 2; ú a-zu-pi-ranu [u] Köcher BAM 52:30; in broken context: a-zu-pi-ra-nu BIN 1 34:30 (NB lot.); ú a-zu-pi-ru-nu: ú MIN (= KUŠ.GEŠTIN) Uruanna I 605, cf. ú a-zu-pi-ra-nu: tam-liš ú ḤUR. [SAG] ibid. 607; note the geogr. name TRU A-zu-pi-ra-a-ni CT 13 42:3 (legend of Sar.).

b) azukirānu: giš a-zu-ki-ra-ni (beside ú a-zu-pi-ra) AFO 16 46:18 (= KUB 37 1); a-zu-ki-ra-na (in context similar to AMT 98,4:10) AMT 33,3:7; ú a-zu-ki-ri-ni (for a suppository) Köcher BAM 240:54; NUMUN ú a-zu-ki-ra-ni Küchler Beitr. pl. 8 ii 9.

c) azukarānu: a-su-ka-ra-nu SAR (beside azupiru) Gordon Smith College 74:5 (OB); û a-zu-ka-ra-nu (for a potion to produce abortion) Köcher BAM 246:3.

The separation of the two words azupirānu and azupiru is supported by the fact that the contexts in which the two plants appear are distinctively different. That the variations between p and k are attested only for azupirānu might be accidental since the Sumerian reading of the "Mountain Plant" (ú ḤUR.SAG sar) is azukna (see azupiru lex. section), which seems to be connected, as a "Kulturwort," with azupiru.

For discussion see azupiru.

azupirānu (fem. azupirānušu) adj.; looking like azupiru; lex.*; cf. azupiru.

ú ŠE.LU.ḪUR.SAG SAR, ū ḪUR.SAG SAR = (kisibirru) a-zu-pi-ra-ni-tu Hh. XVII 308f.; ū E.BUR.ḪUR.SAG SAR = (šamalitlu) a-zu-pi-ra-ni-tu Uruanna I 170.

The designation is used to qualify the plants called šamalitlu (ū E.BUR.SAR) and kisibirru (ū ŠE.LU.SAR).

azupiru (azappuru) s.; (a garden plant used as a spice and for medicinal purposes); from OB on; wr. synl. (azappuru in Nuzi and Köcher Pflanzenkunde 28 ii 35) and ú ḪUR.SAG (SAR); cf. azupirānu, azupirānu.

a-zu-uk-na ḪUR.SAG SAR = [a-zu-pi]-rum (between ninid and kamānu) Dirî IV 2, cf. ḪUR.SAG SAR = a-zu-pi-rum (in same sequence) Proto-Dirî 191; ú ḪUR.RA, ú ḪUR.SAG gā RA 18 59 vi 19 (Practical Vocabulary Elam); ú ḪUR.RA SAR, ú ḪUR.SAG SAR, ú ḪUR.SAG SAR, ú ḪUR.SAG SAR, ú ḪUR.SAG SAR Wiseman Alalakh 447 viii 15ff. (Forerrer to ḪH.).

ú ḪUR.SAG SAR zag.ḫi.[i ...] : a-zu-pi ri saḫ-il-e BA 10/1 105 No. 24:11ff.

[ú ...] : [ū] a-zu-pi-ri [u] Köcher Pflanzenkunde 6 iii 27; ū ḪUR.SUR: al-lu'-tum (see alatu A), a-za-pu-ru, sa-me-du ibid. 28 ii 34ff.

a) as a spice: a-zu-pi-ru-[um SAR] (after samisum SAR and beside azukirānu) Gordon Smith College 74:6 (OB); 10 (SILA) a-zu-pi-rum (after kamānu, zibā and kusibirru, all ana šipīr abarakktūm) ARMT 11 275:4, cf. ARM 9 238:5; NUMUN a-zu-pi-ri (among other spices such as kamānu, kusibirru, samidu) ARMT 12 728:7, 10 (SILA) a-zu-pi-ru (in similar context) ARMT 12 730:4, also 734:5; 20 (SILA) a-za-ap-pu-ri (with kusibirru, kamānu, ninid, etc., as riqqi ša asī) HSS 14 213:3 (translit. HSS 14 539:3); šeguṣu: ninid: ú ḪUR.SAG (column headings in a list totaling deliveries from several gardens) PBS 2/2 108:1 (MB); a-zu-pi-ri SAR (between asmīdu and kusibirru) CT 14 50:32 (NB list of plants in a royal garden).

b) as a medicinal plant – 1’ uses: ú ḪUR.SAG (after Û.KUR.RA for an enema) AMT 94,2 ii 4, also AMT 56,1 r. 2, Köcher BAM 104:18, 168:3, AMT 22,2 r. 23, (in other sequences) AMT 94,3:10, Köcher BAM 3 r. iv 43, 168:11 and 22; Û.ḪUR.SAG urissuma tasdi ... taptanakassuma iballūtu you bray (several medicinal plants and) only the green parts of the a-plant, rub it on him and he will get well Labat TDP 222:43, also (likewise beside Û.KUR.RA) AMT 88,2 obv. 7, cf. also KAR 184 r.(!) 20, Köcher BAM 147:18 (= LKA 162), 151:52; Û.KUR.RA Û.ḪUR.SAG tasdi inā šikari [išatti] Köcher BAM 237 r. i 1, cf. also (for a potion), wr. Û.ḪUR.SAG SAR (preceded by Û.KUR.RA) ibid. 159 ii 38; Û.ḪUR.SAG (in a poultice) AMT 70,7 i 5, also, wr. ú a-zu-pi-ru AFO 16 48:7 and 18 (= KUB 37 1);
azzamu

Ú.KUR.RA Ú.HUR.SAG (for a fumigation)
AMT 99,3:14, cf. TCL 6 34 r. ii 15.

2' parts of the plant utilized: for seeds, see Wiseman Alalakh, in lex. section; NUMUN Ú.HUR.SAG CT 23 39 i 2, Küchler Beitr. pl. 8 ii 9; SUŠUŠ Ú.HUR.SAG SAR — a.-root
AMT 41,1 r. ii 27; Ú.HUR.SAG SIG7 the green parts of a. (for an ointment and in a phy-
lactery) Köcher BAM 221 iii 15, dupl. AMT 95,2 ii 9; Ú a-zu-pi-rum SIG7: šammi ḫiniq
ellabuḫi: sāku ina KAŠ.SAG šatā green (of the) a.-plant: a medication for stricture of the bladder: to bray and drink in fine beer CT 14 35 K.4180A:27, dupls. ibid. 27
K.4430:5 and Köcher BAM 1 i 26, also Ú a-zu-
pi-rum SIG7: Ú [...]-ba-ti: sāku ina šammi
paṣāšu: ibid. 47.

c) for magic purposes — 1' to dispel evil magic: kīma Ú.HUR.SAG liqṣappiuruši kisipāštā (see sepēru mng. 2a) Maqlu V 31, cf. AMT 87,5 obv.(?) 10, dupl. Ebeling KMI 50:17, cf. RS 2 139:37.

2' in hemer.: Ú.KUR.KUR Ú.HAR.HAR u supr a-zu-pì-rì ina kirkūn ṭabī bāšu paṭān
ikkalma on an empty stomach he eats ataššu, ḫaštā, and a clove of a.-plant in a lump of salt KAR 178 v 50.

The traditional etymology (saffron) is not supported by the use made of either the azupiuru-plant or the azupiuru-like plants (see azupirānātā) especially since in both instances the seeds are mentioned. The unique use of the word supru to denote a part of the plant could refer to a crescent-shaped pod which held the seeds of the plant.

Landsberger, WO 3 260 n. 56.

azzamu see azmarā.

azzaru see azaru.

azzatu (ḥazzatu) s.; she-goat; OB (Chagar BazAR), Nuzi, Akk. lw. in Hurr.

a) in Chagar BazAR: 2 ḥa-za-du NĪG.SU LU.SIPA.MEŠ Iraq 7 p. 65 (= pl. 4) 13, cf. 1 ḥa-za-du ibid. 28.

b) in Nuzi: 15 enzu SAL.MEŠ ša [...] 1 a-za-tum 7 enzu [...] 15 she-goats which [...] one a.-she-goat, seven she-goats (which have been plucked once) HSS 16 324:17, cf. 6+x
a-za-tum 12 en-[zu ...] ibid. 325:9, also 3
a-za-tum ibid. 15; 1 MĀŠ 2 a-za-a-tum x en-zu SALAM.A one he-goat, two a.-she-goats, [X] mother goats HSS 13 311:8, and note 13
MĀŠ.MEŠ GAL [x] en-zu a-za-[tum x] en-zu
SAL ibid. 368:7; 1 a-za-te (between MĀŠ and MĀŠ.TUR) HSS 16 258:5, 1 a-za-tu (between MĀŠ.MEŠ and enzu SAL.MEŠ Ū.TU)) ibid. 291:2; 3 a-za-tum (between MĀŠ.MEŠ and kalāmu)
ibid. 243:4; note as a loan in Hurr.: 2
MĀŠ a-za-te-na.ME (followed by sheep and enzu SAL) HSS 14 556:1.

The contexts suggest a word for an age category of she-goats, possibly old ones (older than those plucked once or twice). In view of West Semitic ḥanzu (q.v.) “goat,” the form azzatu presents itself as derived from (ḥ)anzatu.

azzubutu s.; status of a divorced woman; Elam; cf. ezēbu.

PN ana az-зу-bu-tim tērubma PN₃ PN₃ iqissi inanna PN ana PN₄ raʾimīša u pālīša PN₅ taqiš when the woman PN entered the state of a divorced woman, PN₄ (her former husband?) presented her with (the slave girl) PN₂, now the woman PN presented (the slave girl) PN₂ to (her son) PN₄, who loves and obeys her MDP 28 400:2, note (in the oath) ina pī PN ana PN₄ tallak she (the slave girl) is going to PN₄ upon the order of PN ibid. 23ff.

The proposed translation assumes that azzubitu is a variant of uzzebūtu. If this be correct, PN₄ is the former husband of PN and PN₄ is her son, though none of these relations is expressed in the text. The slave girl may have been part of the dowry of the di-
vorced wife which thus is returned to her or, rather, to her child.

azzūzā see zūzā in ana zūzā.