THE ASSYRIAN DICTIONARY
VOLUME 7
I AND J

A. LEO OPPENHEIM, EDITOR-IN-CHARGE
ERICA REINER, ASSOCIATE EDITOR
WITH THE ASSISTANCE OF
WILLIAM L. MORAN, S. J.
ELIZABETH BOWMAN, ASSISTANT TO THE EDITOR
Foreword

The basic manuscript of this volume was begun by Prof. William L. Moran, S. J., and completed, after he was called back to the Pontifical Biblical Institute in Rome, by Burkhart Kienast and members of the editorial staff.

The final checking of the references was done by Erle Leichty, assisted by Richard I. Caplice, S. J., and J. A. Brinkman, S. J.

Thanks are due to Prof. W. G. Lambert, Johns Hopkins University, Baltimore, who has read the manuscript and suggested a number of improvements.

In Part Two (J), beginning on p. 321, are included all words written with IA as the initial sign. The use of the letter J in the transcription of these words is only for the convenience of the user in locating them and is not intended to be a phonemic interpretation.

A few of the words whose initial vowel is ambiguous and which, at the time of the preparation of Volume 4 (E), were considered to begin with I, have now been assigned to E. In Volume 7 (I-J) these words are cross-referenced to Volume 4 and will, in due course, appear in the supplement to that volume.

A. Leo Oppenheim

Chicago, Illinois,
September 15, 1959
Provisional List of Bibliographical Abbreviations

The following list of text editions, periodicals, standard publications, etc., is meant to supplement the list of abbreviations contained in von Soden’s Grundriss der akkadischen Grammatik p. xviii, as well as those offered by the Archiv für Orientforschung and the Zeitschrift für Assyriologie.

This provisional list will be kept à jour in the subsequent volumes of the CAD until, in Volume 1 (A), a complete list will be published with all bibliographical information.

The present list also contains the titles of the lexical series as prepared for publication by B. Landsberger, or under his supervision, or in collaboration with him.

A  lexical series á A = náqu
A  tablets in the collections of the Oriental Institute, University of Chicago
Abel-Winckler  L. Abel and H. Winckler, Keilschrifttexte zum Gebrauch bei Vorlesungen
Acta Or.  Acta Orientalia
Actes du 8e Congrès International des Orientalistes, Section Sémitique (B)
AGM  Archiv für Geschichte der Medizin
AHw.  W. von Soden, Akkadisches Handwörterbuch
Ai.  lexical series ki.kal.bi.še – ana štíše, pub. MSL 1
An  lexical series An = Ánum
Andrae  W. Andrae, Die Festungsarbeiten von Assur (= WVDOG 23)
Andrae  W. Andrae, Die Stelenreihen in Assur (= WVDOG 24)
Angim  epic Angim dimma, cited from MS. of A. Falkenstein
AnSt  Anatolian Studies
Antagal  lexical series antagal = šágú
AO  tablets in the collections of the Musée du Louvre
AOS  American Oriental Series
ARMT  Archives Royales de Mari (texts in transliteration and translation)
Aro Glossar  J. Aro, Glossar zu den mittelbabylonischen Briefen (= StOr 22)
Aro Gramm.  J. Aro, Studien zur mittelbabylonischen Grammatik (= StOr 20)
ArOr  Archiv orientalíni
ARU  J. Kohler and A. Ungnad, Assyrische Rechturkunden
Assur  field numbers of tablets excavated at Assur
A-tablet  lexical text
Augapfel  J. Augapfel, Babylonische Rechtsurkunden aus der Regierungszeit Artaxerxes I. und Darius II.
Bab.  Babylonicae
Balkan Kassit.  K. Balkan, Kassitenstudien
Stud.  (= AOS 37)
Balkan Letter  K. Balkan, Letter of King Anum-Hirbi of Mama to King Warshama of Kanish
Balkan Observations  K. Balkan, Observations on the Chronological Problems of the Kārum Kaniš
Barton RISA  G. A. Barton, The Royal Inscriptions of Sumer and Akkad
Bauer Asb.  Th. Bauer, Das Inschriftenwerk Assurbanipals
Belleten  Türk Tarih Kurumu, Belleten
Bezold Cat.  C. Bezold, Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum
Cat. Supp.  L. W. King, Catalogue of the Cuneiform Tablets of the British Museum. Supplement
Bezold Glossar  C. Bezold, Babylonisch-assyrisches Glossar
Bilig Appellativ der kapp. Texte  E. Bilgic, Die einheimischen Appellativ der kappadokischen Texte . . .
BM  tablets in the collections of the British Museum
Böhl  F. M. T. Böhl, Akkadian Chrestomathy
Chrestomathy  F. M. T. Böhl, Mededelingen uit de Leidse Versameling van Spijkerschrift-Inscriptions
Boissier Choix  A. Boissier, Choix de textes relatifs à la divination assyro-babylonienne
Boissier DA  A. Boissier, Documents assyriens relatifs aux présages
Bollenrücher  J. Bollenrücher, Gebete und Hymnen an Nergal (= LSS 1/6)
Provisional List of Bibliographical Abbreviations

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<td>Boyer G. Boyer, Contribution à l’histoire juridique de la 1ère dynastie babylonienne</td>
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<td>Brockelmann C. Brockelmann, Lexicon syriacum, 2nd ed.</td>
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<tr>
<td>BSOAS Bulletin of the School of Oriental and African Studies (London)</td>
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<tr>
<td>CAD The Assyrian Dictionary of the Oriental Institute of the University of Chicago</td>
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<td>CBM tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia</td>
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<td>CBS tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia</td>
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<td>Ciğ-Kizilyay M. Ciğ, Kizilyay (Bozkurt), Kraus Nippur F. R. Kraus, Altbabylonische Rechtsurkunden aus Nippur</td>
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<td>Clay PN A. T. Clay, Personal Names from Cuneiform Inscriptions of the Cassite Period (= YOR 1)</td>
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<td>Coll. de Clercq H. F. X. de Clercq, Collection de Clercq. Catalogue ...</td>
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<td>Combe Sin E. Combe, Histoire du culte de Sin en Babylone et en Assyrie</td>
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<td>Contenau G. Contenau, Contribution à l’histoire économique d’Umma</td>
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<td>Contenau G. Contenau, Umma sous la Dynastie d’Ur</td>
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<td>Corpus of ancient Near Eastern seals E. Porada, Corpus of ancient Near Eastern seals in North American collections</td>
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<tr>
<td>CRAI Académie des Inscriptions et Belles-Lettres, Compromesse rendus</td>
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<td>Craig J. A. Craig, Astronomical-Astrophysical Texts</td>
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<td>Craig ABRT J. A. Craig, Assyrian and Babylonian Religious Texts</td>
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<td>Cros G. Cros, Mission française de Chaldée. Nouvelles fouilles de Tello</td>
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<td>Deimel Fara A. Deimel, Die Inschriften von Fara (= WVDOG 40, 43, 45)</td>
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<td>Delitzsch AL³ F. Delitzsch, Assyrische Lese-stücke. 3rd ed.</td>
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<td>Delitzsch HWB F. Delitzsch, Assyrisches Hand-wörterbuch</td>
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<td>Diri lexical series diri sidku – (w)aturu</td>
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<td>Eames Collection Babylonian Collection in the New York Public Library</td>
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<td>Ebeling KMI E. Ebeling, Keilschrifttexte medizinischen Inhalts</td>
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<td>Ebeling Neu-bab. Briefe E. Ebeling, Neubabylonische Briefe</td>
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<td>Ebeling Neu-bab. Briefe aus Uruk E. Ebeling, Neubabylonische Briefe aus Uruk</td>
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<td>Edzard D. O. Edzard, Die “Zweite Zwischenzeit” Babyloniens</td>
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<td>Edzard Zwischenzeit E. Eilers, Iranianische Beamten-namen in der keilschriftlichen Überlieferung (= Abhandlungen für die Kunde des Morgenlandes 25/5)</td>
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<td>Eilers Gesellschafstformen W. Eilers, Gesellschaftsformen im altbabylonischen Recht</td>
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Emesal Voc. lexical series dimmer = dingir - ilu, pub. MSL 4 3-44
Erimhus lexical series erimys = anatum
Erimhus Bogh. Boghazkeui version of Erimhus
Eshnunna Code
Evetts Ev.-M. Evil-Merodach (texts pub. by B. T. A. Evetts)
Evetts Lab. Laborosarchod (texts pub. by B. T. A. Evetts)
Evetts Ner. Neriglissar (texts pub. by B. T. A. Evetts)
Falkenstein A. Falkenstein, Das Sumerische (= Handbuch der Orientalistik, Erste Abteilung, Zweiter Band, Echter & Zweiter Abschnitt, Lieferung I
Falkenstein A. Falkenstein, Grammatik der Sprache Gudeas von Lagas (= AnOr 28 and 29)
Falkenstein A. Falkenstein, Die neusumerischen Haupttypen der sumerischen Beschworung (= LSS NF 1)
Frankena R. Frankena, Takultu de sacrale Takultu Maaltij d in het assyrische Ritueel
Friedrich J. Friedrich, Die Hethitischen Gesetze (= Documenta et monumenta orientis antiqui 7)
Friedrich J. Friedrich, Hethitisches Worterbuch ...
Gadd Early C. J. Gadd, The Early Dynasties of Sumer and Akkad
Gadd Ideas C. J. Gadd, Ideas of Divine Rule in the Ancient East
Gautier Dilbat J. E. Gautier, Archives d'une famille de Dilbat ...
Gelb OAIC I. J. Gelb, Old Akkadian Inscriptions in Chicago Natural History Museum
Genouillac H. de Genouillac, Premières recherches archéologiques à Kich
Genouillac H. de Genouillac, La trouvaille de Drêhem
Gilg. Gilgâmeš epic, cited from Thompson Gilg.
Goetz LE A. Goetz, The Laws of Eshnunna (= AASOR 31)
Golénischeff V. S. Golénischeff, Vingt-quatre tablettes cappadociennes ...
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<td>Weitere Beiträge zum assyrischen Lexikon</td>
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<td>Hrozny</td>
<td>Code de l'Asie Mineure</td>
<td>Kienast ATHE B. Kienast, Die altassyrischen Texte des Orientalischen Seminars in Heidelberg und der Sammlung Erlenmeyer</td>
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<td>Hrozny</td>
<td>Getreide im alten Babylonien</td>
<td>L. W. King, Chronicles Concerning Early Babylonian Kings</td>
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<td>Hrozny</td>
<td>Inscriptions cuneiformes du Kültepe (= Monogr. ArOr 14)</td>
<td>King Chron.</td>
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<td>Hrozny</td>
<td>Die Keilschrifttexte von Ta'annek, in Sellin</td>
<td>King Hittite</td>
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<td>HS tablets in the Hilprecht collection, Jena</td>
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<td>Kiah tablets in the collections of the Ashmolean Museum, Oxford</td>
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<td>Hussey</td>
<td>Sumerian Tablets in the Harvard Semitic Museum (= HSS 1 and 2)</td>
<td>J. A. Knudtzon, Assyrische Gebete an den Sonnengott</td>
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<td>IB tablets in the Istituto Biblico, Rome</td>
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<td>F. Köcher, Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde (= VIO 28)</td>
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<td>IBoT</td>
<td>Istanbul Arkeoloji Müzelerinde Bulunan Bogazköy Tabletleri</td>
<td>P. Koschaker, Babylonischassyrisches Bürgschaftsrecht</td>
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<td>Idu</td>
<td>Bulunan Bogazköy Tabletleri folg. = idū</td>
<td>P. Koschaker, Über einige griechische Rechtsurkunden aus den östlichen Randgebieten des Helenismus</td>
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<td>IEJ</td>
<td>Lexical Series of Israel Exploration Journal</td>
<td>P. Koschaker, Neue Keilschriftliche Rechtsurkunden aus der al-Amarna-Zeit</td>
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<td>IF</td>
<td>Indogermanische Forschungen</td>
<td>S. N. Kramer, Enmerkar and the Lord of Aratta</td>
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<td>ego</td>
<td>Igituh lexical series igitus = ūdmaru.</td>
<td>S. N. Kramer, Lamentation over the Destruction of Ur (= AS 12)</td>
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<td>IM tablets in the collections of the Iraq Museum, Baghdad</td>
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<td>S. N. Kramer, Sumerian Literary Texts from Nippur (= AASOR 23)</td>
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<td>Imgidda to Erimhu</td>
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<td>F. R. Kraus, Ein Edikt des Königs Ammi-Saduqa von Babylon</td>
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<td>Istanbul</td>
<td>tablets in the collections of the Archaeological Museum of Istanbul</td>
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<td>Izbu Comm.</td>
<td>commentary to the series šumma izbu, cited from MS. of B. Landsberger</td>
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<td>Izi Bogh.</td>
<td>Bogazköy version of Izi</td>
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<td>Dictionary of the Targumim</td>
<td>KT Blanckertz J. Lewy, Die Kültepetexte der Sammlung Blanckertz</td>
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<td>JENu</td>
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<td>F. Küchler, Beiträge zur Kenntnis der assyrisch-babylonischen Medicin</td>
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<td>Ker Porter Travels</td>
<td>R. Ker Porter, Travels in Georgia, Persia, Armenia, ancient Babylon, etc.</td>
<td>Lajard Culte de Vénus W. G. Lambert, Babylonian Wisdom Literature</td>
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<td>Ruins of Nineveh and Babylon</td>
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<td>Le Gac TRU L. Le Gac, Le temps des rois d'Ur</td>
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<td>H. Zimmern, Zum babylonischen Neujahrsfest (BSGW Phil.-hist. Kl. 58/3), Zweiter Beitrag (ibid. 70/5)</td>
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<td>Ylvisaker Grammatik</td>
<td>S. Ch. Ylvisaker, Zur babylonischen und assyrischen Grammatik (= LSS 5/6)</td>
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## Other Abbreviations

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<td>MN</td>
<td>month name</td>
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**Other Abbreviations**

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<th>Meaning</th>
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<td>number not transliterated</td>
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<td>x</td>
<td>illegible sign in Akk.</td>
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<tr>
<td>x</td>
<td>illegible sign in Sum.</td>
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THE ASSYRIAN DICTIONARY
VOLUME 7
PART ONE

I

i interj.; let us!; from OB on.

ga.a[m.s]u en.d₂.en = i ni-il-ki[m] let us come! OBGT VII 97, and passim up to line 124, also lines 224, 225, 284, 287, 290 and 293, corresponding to Sum. ga, to express the first person plural hortative; ga nu ga.i.su en ga.i.su en: al-kam i ni-il-lik-su i ni-il-lik-su come, let us go to him ASKT p. 119:22f., also ibid. 24f., cf. mu. un.na.su en na: i nillik SBH p. 14 r.19ff.


b) in lit. and hist.: KBo 1 3 r. 32 and 42 (treaty), AOB 1 40 r. 9 (Assur-uballit I), JRAS Cent. Suppl. pl. 6 i 5 and pl. 9 vi 14 (OB), En. el. I 32 and passim, also Giig. VI 68, Bab. 12 pl. 5 K. 2527 r. 17 (Etana), Lambert BWL I 160 r. 5 and 10 (fable), Tn.-Epic ii 19.

The exceptional i tu-pa-hi-ra-ma BBR No. 89:7f. is probably a mistake for putah hirama.

von Soden, GAG § 81g.

ianzu see janzu.

ibahú (eibañi) s.; womb, uterine membrane, amnion; lex.*

ḥu-um lum = i-ba-ḥu A V/1:7; uzu.a.alā.ガル.ラ = ri-e-mu = ru-ub-pu, min = i-pu = i-ba-ḥu, uzu.nun.nun = ši-ši-tun = i-ba-ḥu Hg. B IV i 30-32; ši-ši-tá = i-pu, ši-ši-lu, i-ba-ḥu (var. e-ba-ḥu), qu-lip-tá, šir-a-nu Iszbu Comm. 274-278.

ibaru see ibårú.

ibårú (or ibarú) s.; 1. (a mark or discoloration on the skin), 2. in aban ibårú (a stone); SB*; cf. eberú B.

1. (a mark or discoloration on the skin): šumma i-ba-ru ina usukki imitti šakin if there is an i.-mark on the right cheekbone Kraus Texte 37 r. 1, cf. (with left cheekbone, right and left cheek, right and left side of the throat, right arm) ibid. 2-7; šumma (panicu) i-ba-ri malá if his face is full of i.-marks (in the sequence: UM.ME.DA, ḥalá, kittabru, umšatu, u.MES, ripḫu, ugušilá, tirku, urásu, ibårú and ušetu) Kraus Texte 7:21; šumma (ina muḫḫi paniḫu) imitta i-ba-ru if on his face, on the right side, there is an i.-mark (in the sequence: umšatu, tirku, līptu, piñḏu, erimu, ibårú, ḥalá, muḫḫu) CT 28 29:18 (physiogn.).

2. in aban ibårú (a stone): šumma irrū sāḫirāti kīma ṭañḫ i-ba-ri if the intestines are like an i.-stone (followed by kīma aban pulukki, lit. "needle-stone") BRM 4 13:40 (ext.).

The connection with eberú B, "to paint the face," and the etymology there cited favors a meaning "discoloration," "skin blemish." Note that ibårú appears only in the singular.


ibassī (there is, possibly, yes) see bašū.

ibīf (please) see bi.

ibbaru see imbaru.

ibbiltī s.; (a bird); lex.*

x.NAM.mušon = du-u-du = ib-bil-tum Hg. B IV 264.

ibissū see ibissū.

ibbū (eobū) s.; (name of the 19th day of the month, lit. day of wrath); SB*; Sum. lw.

u.19.kam = i-bu-ū Hg. I 189; ud-mu-um e-bu-um (followed by ūmum agum, ūmum ha-a-du-rum, ūmum ezu) Kagal G 32 (Sum. col. broken).
ibbū

\[ u^u\text{m} \text{ib}\text{-}bu\text{-}u = u^u\text{m} \text{ug}\text{-}ga\text{-}ti, \text{UD}^\text{ib}\text{ba}\text{.ba} = \text{ôm} \text{riḥipît } \text{Adad} \text{ Malku III 146f.} \]

a) in hemer.: \[ \text{DI} \text{UD.19.KAM} \text{ib}\text{-}bu\text{-}u \text{ša } \text{Gula} \text{UD}\text{.HUL.GAL ana} \text{GIG naqud} \text{the 19th day is the day of wrath, (day of)} \text{Gula, a} \text{sinister day, critical for a sick man} \text{KAR 176 r. i 5, dupl.} \text{KAR 178 ii 48, also 4R 32 ii 39, 4R 33* ii 38,} \text{ZA 19 378:8, cf. [ib]-bu-ú ša } \text{Ba-ú K.2809 ii 2 (unpub.).} \]

b) in lit.: \[ \text{UD.19.KAM} \text{lipšur} \text{ib}\text{-}bu\text{-}ú ša } \text{[Qula] may the 19th day, the day of wrath,} \text{dedicated to Gula, absolve } \text{JCS 1 331 r. 2; UD.19.KAM (wr. UD 20 1 LÁ KAM) \text{ib}-\text{bu}\text{-u } \text{u}_4\text{mu} \text{Anum} \text{LUGAL ikmú úmu} \text{Marduk} \text{LUGAL. Anum} \text{ikmá} \text{19th day, day of wrath,} \text{the day when he put Anu, the king, in fetters, the day when Marduk, the king, put Anu in fetters LKA 73:6 (eulit comm.).} \]

For Sum. \text{ib. ba, see uggatu.}

ibbū see imbū.

ibbunitu see ippunitu.

iberu see eberu.

ibihu (or iḫḫu) s.; (a small insect); lex.*

[\text{u}]\text{ţag.1á }= \text{ib-hu }= \text{taḫ-x-[x-x]} \text{Hg. B III iv 24, see Landsberger Fauna 38.}

Landsberger Fauna 127.

ibibtu s.; (name of a month); Mari.*

\text{ITI I-bi-ib-[tim/tim] Syria 19 115 n. 3 (translit. of a letter.).}

ibibu (ebihu) s.; rope; SB.*

[...], \text{ēs}\text{.maḫ. gi(n) (gim) al}\text{.sur}\text{.ra} : [a- mē]̱lu kīma i-bi-ḫi (var. e-bi-ḫi) i-za-ār it twists the man like a rope CT 17 25:25.

This ref. belongs to ebihu, q. v. The cross ref. ebihu is therefore superfluous.

ibihu s.; Arabian camel, dromedary; SB.*

foreign word; wt. syll. and (before NA) \text{ANŠE.AAB.BA.}

\text{anše.a.ab.ba }= \text{i-bi-îu donkey-of-the-sea-land} \text{Hh. XIII 368; am.si.kur.ra, am.[si].har.ra.an = i-bi-îu wild-bull-of-the-mountains/from-abroad} \text{Hh. XIV 55f.; anše.a.ab.ba }= \text{i-bi-îu }= \text{gammalu, ANŠE.NIT.A.īm }= \text{ši-nu-dú }= \text{[MIN], am.si. har.ra.an }= \text{i-bi-îu }= \text{[MIN]} \text{Hg. A II 267ff.}

\text{murnisiqi parē a-ga-li i-bi-li (var. i-be-li, with line division after i, i.e., reinterpreted by the scribe as a-ga-li-i (til-li) narkabāti thoroughbreds, mules, riding donkeys, dromedaries, chariots 1R 42 vi 54, var. from dupl. OIP 2 187 vi 68 (Senn.); summa SAL.ANŠE.A.AB.BA.Ú.TU if a mare gives birth to a dromedary LKU 124 r. 9 (SB Alu), cf. ibid. r. 6.}

The Hh. passages show that the dromedary and the special word therefor were known in the OB period and also that the scribes differentiated between the dromedary (anše. a.ab.ba) and the Bactrian camel (am.si.kur.ra, am.si.ḥar.ra.an). In fact, the latter is already mentioned as domesticated in the following Sumerian passage: \text{dDumu. zi ga.a.m.si.ḥar.ra.an. [na siq, m.a.a.ab] am.si.ḥar.ra.an. na ga.bi [ţé. ba.ām] u₄. ga.bi [ţé. ba.ām] O Dumuizi, provide(?)} me with camel’s milk — the milk of the camel is sweet, the cream(?) of the camel is sweet. Ni. 9602:94f. (unpub., courtesy T. Jacobsen).

The word ibihu seems to be borrowed from Arabic, where it is a Kulturwort. It does not occur in any other Semitic language. The logogram ANŠE.A.AB.BA has to be read in SB lit. texts going back to OB originals as ibihu (as in LKU 124 r. 9, cited sub gammalu) and not as gammalu. The replacement of ibihu by another term is already attested in the series Hg., where it appears in the second column and is explained in the lost third column most likely by gammalu, probably an Aram. lW. For the Assyrian designation of the Bactrian camel as udru, see s.v.

Walz, Actes du IVe Congrès International des Sciences Anthropologiques 3 190ff. and ZDMG 101 45f., 104 71f.

ibissa’ū see ibissū.

ibissu s.; (mng. uncert.); NA.*

\text{2350 i-bi-su ša ūṣibhēru 450 i-bi-su ša} \text{kalluri napḫar 2800 i-bi-su ABL 813:4, 6 and 7, cf. [...] ME i-bi-su ša ūṣibhēru napḫi [who] bring [x] hundred i. of apples ibid. r. 9.}

Since this letter mentions only fruit trees, ibissu must refer either to a container or to a weight. Ibissu is possibly an NA form of ibiltu as a dialectal variant of biltu.
ibissū (ibissū, ibissa‘ū) s.; 1. financial loss, 2. damages (i.e., restitution of losses sustained); OA, OB, SB; Sum. lw.; wr.yll. and i.bi.za.

i.bi.za = i-bi-su-ú Izi V 20, cf. i.bi.za = [...] = (Hitt.) lu-ri humiliation Izi Bogh. A 225; i.bi.za = [i.bi]-su-ú, i.bi.za ba.an, ak, i.bi.za ba.an.tuk = MIN ir-ta-si Ai. III ii 23ff.; kù.im. ba = i-bi-su-ú Ai III ii 22.

i.bi.za = qal-tu quarrel, mu-rug pant puller of face Izb. Comm. 485ff.; i.bi.[za] = [sal]-tū, [mu]-ū-tu quarrel, death iibi. 526f.

1. financial loss — a) in leg. and letters — 1’ in OA (always pl.): i-bi-sa-e a la tidi’a u Ámam i-bi-sa-e mádáttim atamar do you not know of my (previous) losses? even now I have sustained many losses TCL 4 54:9f., cf. ana i-bi-sa-e kaspim 10 MA.NA 5 MA.NA ša Ámuru KTS 15:45, i-bi-sa-e atta la t’Ámuru BIN 6 33:21; annakam la ibbi ilimma i-bi-sa-e atamar avitá sarrátum itaptuni unfortunately I have suffered losses here, fraudulent persons have taken me in Chantre 15:5.

2’ in OB: cf. A[ ] in lex. section, and note: kaskal.ta silim.ma.bi i.bi.za dam.gár.ru nu.mu.un.ta.zu.zu at the termination of the journey she will not acknowledge losses YET 5 387:12; and (with šabbu for iibissū) Ai. III i 60 and YET 5 414:11, YOS 8 96:9; harrán’numu i.bi. [za ... ] if their business venture [suffers] losses Szlechter Tablettes 125 MAH 16 351:11.

b) in omen texts: avitilum i-bi-sa-a-am immar the man will experience losses YOS 10 47:14 (OB), cf. LÚ I.BI.ZA IGI-mar CT 31 33:9 (SB, both behavior of sacrificial lamb); ana i-bi-us-si-e ú-ši-a-[am ] he will incur losses YOS 10 54 r. 8 (OB physigin.); i-bi-sú-um u ši-it GUD (text ga) ina bit avitilm ibbašši financial losses and losses in cattle will occur in the man’s estate UCP 9 p. 374:17 (OB smoke omens), also ibid. p. 376:37; lumun lubbim i-bi-us-sú u murgu distress, losses and disease iibi. 30 i 39 (OB ext.), cf. lumun lubbim [šamun t]u-um-ša i-bi-is-su-[um] [šalému] humše murgu distress; second omen, losses—third omen, disease ibid. 33 i 26; LÚ I.BI.ZA IGI-mar CT 31 37:8 (SB ext.); LÚ.BI-Za-a immar Bab. 4 123 K.4856:8 (SB astrol.); LÚ.BI UD.MEŠ-šú GUDx

LAGAB).DA.MEŠ I.BI.ZA immar the days of this man are numbered (lit. short) he will experience losses CT 38 33:3 (SB Alu), cf. ibid. 34:23, and passim in Alu, Kraus Texte 36 i 21, 50:12, and passim in omen texts; I.BI.ZA LÚ.BI eršu isabbassu losses, this man will become bedridden CT 39 39:22 (SB Alu); īna [š.BI I.BI.ZA rakīs losses are permanent in (lit. tied to) this house CT 38 41:18 (SB Alu), cf. i-bi-sú-ú ina bit amēlī GÁL-ši KAR 427:27 (SB ext.); nakrú ana niširtija anā i-bi-si-e ukarrā the enemy will descend upon my treasury to cause losses KAR 428:31 (SB ext.); ilānī ibb-is-sā-[a nu īgī] he is a lucky man, he will not suffer losses Kraus Texte 3b ii 30, and dupl. 4e ii 8.

c) in hemer.: UD.II.KAM qal-ta la igerrī I.BI.ZA immar eleventh day: he should not engage in a quarrel, otherwise he will suffer losses KAR 178 r. ii 50, cf. (wr. I.BI.ZA) KAR 176 i 30, also KAR 178 i 40, 177 r. iv 43; šE KU.ŠE NA.AN.SUM.MU I.BI.ZA immar he must not sell barley, otherwise he will suffer losses ŠR 49 ix 4, cf. ibid. 14, KAR 212 r. iii 12, and passim.

d) in lit.: ĕrbāšu ni-bi-su-u nibritu [hūša][h][u ili-dipitu chills, losses, hunger, want, sleeplessness AnSt 5 102:95 (Cuthian Legend); al-te-qì qa-ta-la i-bi-is-su-ú š-ul i-ga[ti] I have acquired shares (in an enterprise), (now) the losses do not end Lambert BWL 278:6 (proverb).

2. damages (i.e., restitution of losses sustained, OA only): ana XU.BABBAR 1 GIN ēnēka la tanašši i-bi-sa-e a la tadaggal do not covet one shekel of silver (of the money in your hands as my agent), nor take over (the silver for) my damages (i.e., that I owe) TCL 19 39:12; KU.BABBAR 1 GIN lišamma i-bi-ša-i-a lura’ib should (a profit of) only one shekel of silver come up for me, I shall be able to pay damages TCL 4 29:25; ṭupppi 1 GÚ URUDU ša mišam nēlam akkūluni mišam 〈ana〉 i-bi-sa-e asazzu talput you wrote out a tablet concerning one talent of copper (with the proviso that) I could use one half as profit (and) pay damages with the other half TCL 20 110:19.
The Sumerian i.bi.za in the meaning “commercial losses” is quite frequent up to the Ur III period (see Falkenstein Gerichtsurkunden 1 135 n. 2 and 3 121, also UET 3 index, s.v., and sub a.bi.za, Sollberger, JCS 10 15). It occurs frequently in OA legal texts but is attested in OB solely in As. and in omen texts. In omens, hemerologies and such literary texts as the Cuthean legend, the meaning became less specific in OB and later and often seems to refer, in a general way, to personal misfortune (cf. the passage from the Cuthean legend and the Hittite translation, “humiliation”).

The exact nature of the financial loss denoted by ibissu (against imbâ, šitu, huluggâ, intû, bitigu, buhugâ, tamîtu, note: [i.b]i.za = bu-tug-qu-a šk 16 iii 39, group voc.) cannot be established, and the Sumerian word may well represent a loan from Akkadian. The scribe of the Izbu Comm. had no knowledge any more of the meaning of Sumerian i.bi.za.

Meesner, MAOG 1/2 35; Langdon, AJSL 39 141; Landsberger, MSL 1 144.

ibis(s)u

ibis(s)u see ebišu.

ibitu A s. fem.; thick matter; SB*, cf. ebû v.

maslah šinâtišu i-bi-tu DIRI the opening of his urinary tract is full of thick matter KAR 155 ii 24 (med.).

ibitu B s.; (a plant); plant list.*

i-bi-tum; bu-bu-tum CT 37 27 iii 19 (Uruanna). Connect perhaps with ebîtu B.

iblakkû s.; (a watery type of beer); lex.*; Sum. lw.

e-ib-la kaš.a.tar.a.an = ib-la-ku (preceded by kaš.a.sud = šitu small beer, ma-su-u . . . . beer, šikar kašûtu third draft of beer, alappatu sweet beer) Dirî V 242.

**ibnētu (Bezold Glossar 13a); see ibbîtu.

ibratu (ibratu) s. fem.; open-air shrine (a niche in a corner of the street or in a court); OB, SB; ibratu šurpu III 83 (SB), pl. ibratu.; wr. syl. and cbur.la; cf. nibratu.

ub.lîl.lâ = ib-ra-tum Izi J i 13, also Nahmitu M 178; [u]b.lîl.lâ = ib-ra-tu (in group with šubtu and nimedu) Erimûš IV 52; ûb.lîl.lâ = ib-ra-ti (between muhru and pitqu) Igituh I 331; û u = ib-ra-tum A II/4:25.

umun [Mu.]ul.i.lâ ša x. [...] bi.i.n.[iGAM]: belû akûn ša ib-ra-a-tu šd.x.eš tubûmit lord Mullil, who puta to death those who . . . . . open-air shrines SBH p. 131:44f.; gašan ma.u.g.ša ub.lîl.lâ si.a : [bâlet 3] mi-[li]šša ša ib-ra-at ma-la (var. li)-[al] Mistress of the House of the Dead who fills the open-air shrines SBH p. 137:56f., var. from SBH p. 91:1f.; kisal.gur.ra gâ. a[l.g]â.mar. ra.mu : ib-ra-tu, ši-tul-ti-ta open-air shrine (in parallelism with bit iŋiri and kisâtlu) where one comes to take counsel with me SBH p. 92a:5f.

a) as part of a temple: šutebri šâšû ina ib-ra-tim rejoice without cease at the open-air shrines! VAS 10 215 r. 2 (OB lit.).

b) as part of a house or palace: lu muhru lu ub.lîl.lâ lu bår lu parasiｇga lu pitqû latpuš he (the king) may build (in MN) a square socle. an open-air shrine, a dais, a pedestal(? or a mud wall (as a sacred enclosure) KAR 177 ii 13 (SB herem.), cf. KAR 392 3; šumma i tu Nisanni ud.1.kam adi Dirišê ud.30.kam ub.lîl.lâ unakkir if he removes an open-air shrine (mentioned after muhru and before parakku) between the first of Nisannu and the thirtieth of the second Addaru CT 40 10:22 (SB Alu), cf. šumma ib-ra-tam udušiš (after īndu and parakku) ibid. 11:84 (SB Alu); ib-ra-tu šub-ta i.dûg.gā lipšûš rēma irâkši let him anoint a ruined open-air shrine with perfumed oil, and he will find mercy KAR 178 vi 26 (SB herem.), cf. ni-ib ri-ta i.dûg.gā lipšûš ibid. r. v 54.

c) situated on streets, etc.: 1200 Bår Anunnakki 180 ub.lîl.lâ *škar 1,200 daises for the Anunnakki, 180 open-air shrines (followed by manazzu-socles) for škar SBH p. 142 iii 13 (description of Babylon); īpir parak ili īpir abulli īpir palgi īpir ib-ra-ti īpir tîurrû (you crush) dust from a god’s dais, from a city gate, from a ditch, from an open-air shrine (and) from a bridge Crai ABRT 1 66:4, and dupl., see ZA 32 170 (SB rit.); mâmî nēgil kišê biši šēği sulû ib-br-ru, u nēmedûša the
ibretu

curse of field, garden, house, street, alley and open-air shrine with its altar Šurpu VIII 48, cf. māmīt iβ-re-ti u nēmedīša ibid. III 83, with comm.: mā bāra meš ša kā.dingir.raši [šunu] these are the daises in (the city of) Babylon KAR 94:56 (Šurpu Comm.); īlibbal-kissi iβ-ra-tuša u nēmedīša may the open-air shrine and its altar turn against her (preceded by: may street and alley turn against her) Maqqu V 41.

The passages in usage c indicate by their contexts that the iβratu was situated outside the temple and in streets or private houses. Since it is mentioned in parallelism with pituq, pitigu and imdu as well as mωyru (see usage b), it seems to have been a raised mud structure upon which a nēmedu-altar was placed. The logogram indicates that these shrines were recessed in corners of streets or courts (see the Sum. equivalent kisal.gur.ra SBH p. 92). Women seem to have gathered there, as is shown by the Sum. proverb nín.mu ub.líl.lá nam.še.a ama(!).mu íd.da nam.ga.me(!).ám šagar(k)u. da ba.ug, .e.de.en.e.še, "(since) my sister stays at the corner shrine and my mother is (chatting) at the river, I must die of hunger" Gordon Sumerian Proverbs Collection I 142. These gatherings of women could be connected with the fact that the bil. refs. in the lex. section and the only OB ref., sub usage a, refer to shrines of goddesses, and the mention of the 180 niches for Istar in the description of the city of Babylon SBH p. 142 ii 13, as well as with the passage 8 ur.líl.[lá] nin.na. ke₂ CT 24 33 v 36, restored from KAV 145:4, after an enumeration of names of Istar, of which the last (KAV 145:3) seems to have been ściin be-liš iβ-ra[t-ti]. The variant nibretu (see usage b and var. to Šurpu VIII 83) occurs only in ASSur texts.

Schott, ZA 40 13 n. 1; Landsberger, ZA 41 296.

ibretu see iβratu.

ibretu s. pl. tantum; radius and ulna (the two bones of the human forearm); lex.*

ur šu = iš-di qa-ti heel of the hand, šu.bar = ki-im-ki-mu wrist, šu.min = a-tu-li-ma-nu forearm, šu.ba[r.ta]t.ba = iβ-re-e-tum radius and ulna Antagal D 171ff.

ibru (ibru) s.; person of the same status or profession, comrade, fellow, colleague, friend; from OA, OB on; Ass. ebru, pl. iβrū CT 15 1:2 (OB), iβrūt Smith Idrimi 76; wr. syll. (KU.LI PBS 5 100 ii 2, OB); cf. iβrūtu, iβbara-nu, iβbar-tu, iβbaru, iβbarūtu B.


ibrūt, ibrdnu, ibbars... (see) the Sum. equivalent kisal.gur.ra SBH 13 n. 9. KAV 145:4, after an enumeration of names of Istar, of which the last (KAV 145:3) seems to have been ściin be-liš iβ-ra[t-ti]. The variant nibretu (see usage b and var. to Šurpu VIII 83) occurs only in ASSur texts.

KTS 6:4; allānukka āyām u eb-ra-am ula iša apart from you I have no friend nor fellow BIN 6 24:5, also KTS 4b:17, CT 2 31b:8, CCT 3 10:34, TCL 14 41:35, and passim; iši aḥim u eb-ri-im TCL 4 19:14, also ibid. 10; PN e-βa-ar-kā PN is your colleague KTS 4 24a:30; ammas-kan PN e-βa-ar-kā ša'īl ask PN there, your colleague KTS 8b:12.

2' in OB: šumma avilum ana bit ešmu bi-lam uššibil teršatam iddīnma i-bi-ir-šu ukārissu... aššasu i-bi-ir-šu ul iḥḥāz if a man has sent the betrothal gift to the house of his (prospective) father-in-law and delivered the bride-price and then a person of equal status calumniates him, his peer must not marry the girl (lit. his wife) CH § 161:55 and 76, see (for the Sum. prototype) dam.a.ni ku.li.ni.iR ba.aa.nu.sum.uš they gave his (prospective) wife to a man of his status and professional group AJA 52 443 § 29:44 (Lipit-Ittar Code), also dam.bi ku.li.ni nu.un.
ibru
du_{12} du_{12} ibid. 48; PN KU.LI PN_{2} umma šûma PN_{2}, of the same social status as PN, declared as follows PBS 5 100 ii 2.

3' in Alalahk, EA, MB, NB: LÚ.MES aḫ-ḫé.HLAI-a u LÚ.MES ib-ru-te.HLAI-a qaduš šunu ma anaḫu elleq u ana mât GN attâr I took my brothers and comrades and returned to GN together with them (i.e., the army, sāb tillatu) Smith Idrimi 78; I mit inûma ib-ri-šu šišûma one (waštana-bird) died (probably: was killed) when it bit another one. Wiseman Alalahk 355;4 (MB); minûmu jaddînum minmû u baldûm šarrû ana ḫâṣam nûṭi ib-ri-ia u ana jâši lami jaddînum minmû why does the king give things as provisions to my fellow governors but give nothing to me? EA 128:16 (let. of Rib-Addi); PN mêt PN_{2} i-ḫir bišûn naṇazz maḫur šarrû PN, son of PN_{2}, the intimate of his master (the king), attendant to the king. Hinkel Kudurrû ii 17 (Nbk. I); i-ḫir[ra]-ḫi-šu ʾaḫî is a friend of my [brother(?)] YOS 3 109:9 (NB let.).

4' in lit.: mudda lībbašu isēa ib-ra he longed for a congenial companion Gilg. I iv 41; ib-ri-ma-an itappli-ʾim as if my fellow could rise again Gilg. M. ii 7 (OB); ib-ru usširra gurâdu šimeʾa attention, comrades! warriors, listen! CT 15 1:2 (OB lit.); ana alti ib-ri-šu alâku to have intercourse with the wife of a person of the same status šûrû šu 6, cf. (ana) aššat ʾib-[ri-šu lu ʾilla] JNES 15 138;84; RN šarr ON ša ana RN_{2} šarr GN_{2} ib-ri-ši šittaklu Bâl, king of Tyre, who relied upon his ally Taharaq, king of Ethiopia. Berger Esdrh. 112;15; ana lemmu u gallâ i-tu-ra ib-ri my comrade turned into an evil demon Lambert BWL 34:85 (Ludlul I).

b) in direct address to a person of the same status: ib-ri lu ibâdrânû ma ṣâkku u alta comrade! let us be friends, you and I (the eagle to Etana) Bab. 12 pl. 12 vi 6 (Etana), also ibid. p. 41:6; also duqul ib-ri look, my friend ibid. p. 46:25; and passim in this text, cf. ib-ri idnûmma šammu ša alâṣiš friend, give me the plant for (easy) childbirth (Etana to the eagle) ibid. pl. 8:12; [i]b-ri-mi ša nāšir pibis[tija] my friend, who does not keep my secrets Lambert BWL 278:14, cf. ib-ri-mi nāšir pibis[tija] ibid. 15; naʾdu ib-ri ša taqabû idîrtu my pious colleague, who speaks of such sad things Lambert BWL 70:12 (Theodicy), cf. also ibid. 144, 265 and 287; ib-ri isgšar im bārrma catch a bird, my fellow! Gilg. O. I. 14, cf. Gilg. Y. ii 88, iii 105, and passim in Gilg., mostly said by Gilg. to Enkidu, also qibä ib-ri qibä ib-ri urti erṣetim ša tämuru qibä ul aqabbakku ib-ri ul aqabbakku “Tell me, my friend, tell me the customs of the nether world!” “I cannot tell you, my friend, I cannot tell you” Gilg. XII 87 and 89, also (Enkidu addressing Gilg.) Gilg. Y. iii 105, and passim; waappid ana ib-ri-ši (in broken context) STT 34 i 38’ (= Lambert BWL 170).

c) in parallelism with synonyms — 1' with aḫu: aḫhû u ib-ru itanabbusu [kisšasun] friends and peers are angry with me PBS 1/1 No. 2 ii 29 (OB lit.).

2' with tappä: alik maḫri tappä ušezzeb ša šûdu idâ i-ḫir-ši šiṣur he who goes in front can save his companion, he who knows the way protects his fellow-traveler Gilg. III i 5; 'Enkidu ib-ri(for -ra) šiṣur tappä šalālim let Enkidu protect the friend, keep the companion safe Gilg. III i 9, and passim, also tappä muššez ib-ri a companion who can save his friend Gilg. I vi 21; aṣar ib-ri u tappä la irasḫûšu rîmu where neither friends nor companions have pity on him AnSt 6 156:130 (Poor Man of Nippur); itti ib-ri u tappä e tâšame x [x x] do not speak [...] with friend or companion Lambert BWL 104:148; ana ib-ri u tappä lu ʿima if he took an oath by a friend or companion JNES 15 136;14 (tappä-lit.); kîma ib-ri u tappê šallakkû šidâšu he (Marduk) accompanied him (Cyrus) like a friend or a companion 5K 35:15 (Cyr.), cf. kîma ib-ri tappê ... šallakkû šidâšu Streek Asb. 130 vii 78, also Piepkrn Asb. 80:83; ib-ri u tappê (var. niši åliša) šalālim friends and companions (var. my fellow citizens) are always furious with me 4K 59 No. 2:21. Note ib-ri u tappê beside the groupings ru's ... šûtûru šûrû III 10, beside abû ... ummu, abû rabû ... aḥatu rabitu ibid. II 90.

3' other occs.: itti aḫḫu iṣrusu itti ib-ri i-ḫir-ši iṣrusu itti ru'a ru'ašu iṣrusu
*ibrû

who caused a rift between brothers, between comrades, between friends Šurpu II 27, cf. taprusi ititiš še'a še'itu ahu ašatu ibr-ru tappû u kinatū Muçu III 115; lu ibr-ru lu tappû lu ahu lu ībrûru lu ubûru lu màr dî lu mudû lu la mudû either a comrade or a companion, a brother or a friend, an alien or a citizen, an acquaintance or a stranger Muçu IV 77.

The word denotes an institutionalized relationship between free persons of the same status or profession which entailed acceptance of the same code of behavior and an obligation of mutual assistance. In Sum. the connotation “comrade-in-arms” is well attested (šeš ku.li.mu ZA 50 70:79, šeš.a.a. ne.ne ku.li.ne.ne OECT 1 pl. 7 i 31, SEM 1 iv 18, and passim in the story of Lugalbanda), and also that of “equal” (iš.bi ku.li.mu ḫe.âm SAKI 86 status 1 iv 6, ku.li.gâ nam.ba.e.ni.in.tu.ra.âm you cannot become my equal SEM 1 ii 45, enгар.ku.li.gâ na.ba.ni.in.tu.ra you cannot become a fellow-farmer SRT 3 iv 9).

The term occurs after the OB period only in literary texts, mostly in the hendiadys ībrû u tappû. The translation “friend” should be used only for the latter, since ībrû was originally devoid of emotional connotation. See also discussion sub ībrûru. Note that in OA the plural of ībrû is replaced by ībrûtu, q.v.

Falkenstein apud van Dijk La Sagesse 85.*

*ibrûtu

s.; sealed receipt; OB*; Sum. lw.; wr. syll. and kišîb.îb.ra.

a) wr.yll.: sulûppi mala tamâbburu i-ibrî-am idîšuma lișuṟum hand him a sealed receipt for as many dates as you receive so he can keep (it) for me UET 5 12:16 (let.);
PN i-ibrî-a-am uṣṭezib PN issued a sealed receipt YOS 2 41:16 (let.).

b) wr. kišîb.îb.îr.a: kišîb.îb.îr.a-ka luḫâs bilakkum I will send you the sealed receipt TLC 17 65:21 (let.); kišîb.îb.îr.a ỉlši‘amma ỉš-heppî should a sealed receipt (concerning the money deposited) turn up, it will be destroyed Joan Telî Sîr 54a:9; .postMessage(‘se’ 6a PN ina bit DN kišîb.îb.îr.a ỉšzûbu one gur of barley for which PN was issued a sealed receipt in the temple of Nanna YOS 8 180:6.

The word occurs only in texts from the south (Ur, Larsa, Kutalla) and denotes a sealed receipt. The syll. writing ībrîam (from īb.r.a.a) remains unexplainable. For Ur III refs. to i.m.kišîb.r.a.a, see Oppenheim Eames Coll. p. 158.

ibrûtu (ēbrûtu, ebarûtu) s.; 1. relationship between persons of the same status or profession, 2. alliance, 3. collegium (used as pl. to ībrû in OA); OA, SB; ebarûtu in OA; cf. ībrû.

nam.ku.lī : ībr-ru-ru₄ Lambert BWL 259:9, see mg. 1b.

1. relationship between persons of the same status or profession — a) in OA: inmatûma lišûma kîma e-ba-ru-tim laddanan ammatûma du-mu-kâ ammar when will you encourage me (lit. give me heart), as it should be among colleagues, how long (will it be) until I obtain a favor from you? TCL 19 73:49.

b) in SB: nam.ku.lī niq.u₄,1.kâm nam.gi₄,me.a.aš niq.u₄,da.ri.kam : ībr-ru₄ ëa umakkal kinatûtu ëa dârâtî the relationship between persons of the same profession is only ephemeral, but a status association lasts forever Lambert BWL 259:9; [fellûtu] ībr-ru-ut-ka meḫû abûbu [tap-pu]-lukal [pi-ru(?)]-tu ḫurbâbu O fox, to be your comrade is a devastating storm, to be your companion, fright and shivers of fear Lambert BWL 208:20 (fable).

2. alliance: ṣa ... la šṣûru ībr-ru-ti who did not keep the alliance with me Streck Ass. 104 iv 17.

3. collegium (used as pl. to ībrû in OA): Aššûr u e-ba-ru-tim lišûla may Aššur and the gods of the fellow merchants witness (it)! KTS 4b:7; maḥâr e-ba-ru-ti-um maṭṭûta you said as follows in the presence of my fellow merchants TCL 19 59:29; kîma ... e-ba-ru-ti uzni šptattu umma šatûma he said as follows, as the fellow merchants informed me BIN 4 37:5; ṣa ... e-ba-ru-ti 5(1) 1(1) 6 ana nikkassî uššâizzunni who appointed five or six of my fellow merchants (as witnesses) at the accounting KTS 15:37; 5 e-ba[text-ki]-ru-ti aṣbatma I took five fellow merchants as witnesses BIN 4 83:24; e-ba-ru-ti a-pâ-ṭ’am
*ibzu

a-∫e-e I shall be able to answer my fellow merchants BIN 6 198:4; 5 ǝbum e-ba-ru-t-li-ni (for expected ebaratuni) ša paduwannika ina bitini ištattiini fellow merchants, five of them, who have been drinking your paduwannika-beer in our house CBT 4 38:5, cf. e-ba-ru-t-li-ni TCL 4 28:34.

Ad mng. 3: Lewy, RHR 110 53 n. 59.

*ibzu adj.; angry; lex.*

gû.łu = ǝb-zu, šab-zu = (Hitt.) ḫar-ša-la-an-za quarreling Izi Bogh. A 111f., cf. gû. kà.i.šà.1à = šab-zu = ḫar-ša-la-an-za, gû.łu = šab-ša-la-an-za ibid. 150f.

Possibly going back to a scribal error for Šab(FA+IB)-zu, see šabzu.

id (or itu) s.; river (as a divinity); OB, MA, SB; wr. dîd and dîn-id, dîn.Lû.R.U.Gû; Sum. word; cf. id = ša id.


a) in OB: a-na dîd ıllak he goes to the river (for the ordeal) CH § 2:39, also ibid. 41f., 47 and 53, § 132:5.

b) in MA: ana dîn-id u màmûše la isšabbatu they should not be held for the river (ordeal) or for the application of curses KAV 1 iii 93 (Ass. Code § 25), cf. ana dîn-id ılluku ibid. ii 71 (§ 17), iii 67 (§ 24) and ibid. 70 and 74f.

c) in lit.: ina itê dîd ǝšar di inû šibbûru at the bank of the river, where mankind is judged (with comm.: i-te-e dîn = ḫur-ša-an) Lambert BWL p. 54 line 1 (Ludlul III); dîd elku namru qaddûsu anâkû I am the pure, brilliant, holy river Maqlu III 62, also Maqlo IX 44, cf. kûma dîd ina màtija lu ìlêku let me be as pure in my country as the river Maqlo III 77 and 88, cf. also ibid. 72 and 86; dajôn kiti ... ša kûma dîd ubbabu kenu [u raqqu] (Nusku) the just judge, who, like the river ordeal, distinguishes between the just and the wicked Craig ABRT I 36:9, cf. ša ina dîd ubbabu kenu u raqqu (with comm. àšûm ḫursûn ig[lab]) AFO 17 313 C 7; for other refs. to dîd referring to the river ordeal, see ḫuršānu B mngs. 1c and 2a; ıris qâtri kîma dîd.Lû.R.U.Gû CT 39 16:51 and 52 (SB Alu).

The word is used in referring to the river as a deity, in the same way as ašûn, laḫar and šakûn designate their referents as divine. The logogram dîd, because it is constructed as masc., is to be read id rather than nāru, which is fem. Possibly to be mentioned here is the divine name dîl-tu KAR 21 4:38, var. dîl-tu KAR 325:1 (takultu-rit.), see Frankena Takultu 35 n. 38. For the exceptional use of dîd and dîn.Lû.R.U.Gû in writing the ending -itu of kibritu, yappusitu, putitu, etc., see s.v.

The i-ša in LKU 33 r. 2 (Meissner, AFO 8 59) has been omitted as corrupt. For early Sum. evidence for the appellative use of dîd, see Falkenstein, AFO 14 335.

id in ša id s.; ferryman; lex.*; cf. id.

a-şû.daddin (A.PA.BI+IZ.PAD.DIM) = šu-tu, a-x-[x]. râk-ka-ru, ša i-id Diri III 168ff.

'idânu (term) see adanna.

idašû (dašû, tašû) s.; (mng. uncert.); lex.*


The word appears among general designations for living things in masses. An interpretation, “animal with sixty arms,” (from ida šuš) is possible; however, the variant forms speak for a compound or a foreign word, which was perhaps re-formed by popular etymology.

idatitu s.; token, proof; NB*; cf. ittu A.

They said under oath, “Whatever news we hear, we shall write you!” u ana i-da-tu-tu alpê 50 60 ana kaspi ina gâtišu itâbûni and as a token (of their friendship) they bought from him fifty or sixty head of cattle ABL 282 r. 8.

iddanna see danna adv.

iddât see dâtu.

*iddu s.; point; OB Ishehali; pl. iddâtu; cf. edêdu.
iddū

6 id-da-tum ša i-mi six points for the plowshares UCP 10 141 No. 70:12 (coll., courtesy Finkelstein).

iddū see ʾittā A.

idduššu see ituššu.

idʾetu (or iʾetu) s.; bandage; syn. list.*

a) gi-ʾi-ʾa-dū-ʾu, nab-ligal-tum (or niqal-tum, i.e., naṣšattu), ma-ak-nu-ʾu, ma-ak-ra-ku, bi-šin-rum, zap-pu, ti-i-a-tum = ʾi-gin-di ša ʾa.zu. Malki VI 143 ff.

Probably a mistake of the scribe.

Idfinu see edēnu.

idiptu s.; wind; OB, SB*; cf. edēpu.

a) in gen.: gi.ʾēn.bar nir.mud.dā.gin(x) (ginn) (text. da) šu.mu.un.dīb.[ dib]: kiša qanē ṣina i-di-ʾi-p-ti at-[x-x] I am caught like reeds in the wind OECT 6 pl. 20 K 4812:9f. (coll. W. G. Lambert); ʾi-gin.bar.gin.x [na. (x)].a gub.bi.en: kiša apparī ṣina i-dī-i-p-ti tab-la-an-ni you have restrained me like a reed thicket in the wind K 4851+:16f., and dupis. (unpub., courtesy W. G. Lambert).


Meaning based on that of the verb edēpu. The Sum. correspondences remain obscure.

Idišam adv.; one by one, individually; OB, Mari*; cf. edu.

ni-bi eqlīm ʾu-gārīm u ite ša eqlīm ša tanad-dinkaššum i-di-ša-šam ina ṣuppīn šuṭrā write down on a tablet, under separate entries, the names of the field, the district and of the neighbors to the field which you will give him TCL 1 5:21 (OB let.); ʾi-te anān i u-anān i-di-ša-šam ūṭriannim write down (the names) of the neighbors on all sides (lit. this and this) as separate entries BIN 7 50:26 (OB let.); šeʾam mala ta-nāššaru našpak našpak i-di-ša-šam panām šu ṣuḫkum let whatever barley you receive, heap by heap, each separately, be given careful attention by you A 3528:6 (unpub., OB let.); ana zim išzzu i-di-ša-šam ina ṣuppīn šuṭrāmма write down on a tablet (each share) individually, according to the division which they will make ARM 1 7:19, cf. ARM 6 77:16.

Most likely a variant form of wēdiḵam, “one by one,” from (u)edū.

Idīstū (sorrow) see a’dirtu.

idītu s.; (a kind of mash); lex.*

sūn, ʾa-ʾa-kal = i-di-tum crushed mash Hh. XXIII iii 20.

The translation “mash” is based on sūn = nar-ṭa-bu mash Hh. XXIII iii 15.

Idrānū (or irrānū) s.; alkali, potash; MB, SB, NB; pl. idrānātu; wr. syll. and (murn.) kI.nE.(ra).; cf. idrā A.

ni-mu-ur kI.nE = id-ra-nu (also = tābu salt, tumrū aashes) Dire IV 288, cf. kI.nE = id-ra-nu-um (also = tumrum) Proto-Diri 319; [ni-mur] [x].mUN sar = id-ra-nu Dire VI I B 27; [di.n].i-ig = id-ra-nu Hh. X 374; sahar-šeš = id-ra-nu bitter dust = ʾi. Lu Excerpt II 53; […] = [id]-ra-nu (in group with [x]-i-ru and [ku]-u-p-rum) Antagal A 251; kI.I. = id-ra-nu 5R 16 ii 4 (group voc.).

Di-ni-ig kI.nE ki-i-za-ku (sign name) di-ni-ig = id-ra-nu, MIN kI.nE ša-šab-ša RA 13 28:26 (Alu Comm.).

a) appearing in fields: māščä ša plēšā ṣērū palkā šabīd id-ra-nu let the commons become white (with salt) overnight and the wide plain bring forth alkali (Atrahasis), cf. šēpā ṣērū palkā udi id-ra-na ibid. 58; kimi uṭṭiti karda kimi mē id-ra-na ššabā let him (Adad) produce (there) nard grass instead of barley, alkali instead of water BBS1. No. 9 ii 13; kimi urqūši id-ra-na kimi ʾnisaba puquttu liḫnu let alkali grow there instead of green vegetation, thistles instead of cereals BBS1. No. 7 ii 33; šumma eqlīm kI.NE.RA [ukēš] CT 39 6 Rm. 2, 306:5 (SB Alu), for comm., see lex. section; id-ra-na-a-tu (entire apod.) salination ACh Supp. Iṯār 50:10; [e]-gi-il id-ra-na (in broken context) Lambert BWL 246 v 44.

b) appearing on walls: limasū id-ra-nu-um iqmā dūššāti the wetsalt burnt its mud brick to ashes RA 22 59 ii 2 (Nbn.); for similar refs.,
idru A

see idru A; šumma inā bit amēlī igārāti kine údādana if in somebody's house the walls exude wetsalt CT 38 15:38 (Alu).

For discussion, see idru A.

Landsberger Kult. Kalender 121 f.; Thompson DAC 12 ff.

idru A (or itru) s.; salt peter; MB, SB; cf. idrānu.

a) in omen texts: šumma id-ru ta bitī u igārī itabēti if salt peter appears in a house or on a wall (mentioned between dišpu honey and puakku smear) CT 40 2:28 (SB Alu); šumma mā kima mē marty x10-bi-nu-ma kima s id-ri ūmšānu if the water (of the river in MN) looks (?) like the liquid of the gall bladder but tastes (?) like salt peter water CT 39 16:50 (SB Alu); šumma mē nāri kima id-ri ka ūams-ma'atu if the water of the river leaves a burning taste (?) like . . . salt peter CT 39 14:16 (Alu), cf. šumma mē nāri kima id-ri mun ūams-ma'atik min murra šē if the water of the river leaves a burning sensation upon tasting it, like salty salt peter, or also is bitter ibid. 17.

b) in med.: id-ra aban gābi salt peter, alum AMT 84, 4 r. iii 3; id-ra ša tābīi taqalī ina šāmmi gaqqassu tukaṣṣa you burn salty (?) salt peter (near his head), you cool his head with oil (preceded by sulphur prepared in the same way) AMT 1.5.9; id-ra šaškar KAR 201:25; id-ra (in broken context) AMT 5.3 ii 1; id-ra ša kur Mu-u[a]-rt' Egyptian i. A 253?' (unpub., courtesy Köcher).

c) in kudurru, replacing idrānu: eqēš̡i šu id-ra liššārimu let him (Adad) surround his fields with alkali (so that they remain without crops) MDP 6 pl. 11 iii 10 (MB), cf. [eqēš̡i] šu id-ra li ša-as-[š]ur-ma UET 1 186 iii 7.

The refs. to the taste of the substance idru and its appearance on walls suggest “salt peter,” but idrī ka (read šimmu, i.e., tooth-shaped?) and idru ša tābīi remain obscure. The appearance, texture or color of the substance seems to have been characteristic enough so that alkali or potash could be called idrānu, “idru-like.” There is no connection between idru and Syr. ʾitdrā, “incense,” or Aram. ʾitdrān, “tar,” for which see qatrānu.

(8. Smith, RA 22 63 f.; Perles, OLZ 1925 680; Thompson DAC 12 ff.; Ebeling, Or. NS 17 142 n. 1.)

idru B (or itru, itru) s.; (a strap or band); EA, SB.*

idru = ni-ib-šu An VII 262.

šumma amātu qaša kima 1 id-ri diš-meš-at (= tišbatat) if the threads on the lover are entwined like one twisted band TLC 6 1:52 (SB ext.); 3 GADA lu[baru] šu i-du ūams-ma sa 6 GADA lu[baru] EA 14 iii 16, cf. ibid. 17 and 18 (list of gifts from Egypt).

Possibly to be connected with adēru.

idru (barn) see udru.

idu A

du A s. fem. and masc.; 1. arm, 2. side, edge, border, 3. arm or handle of an instrument, 4. span or fathom (a measure), 5. bracelet, 6. wing, 7. strength; from OAkk. on; pl. idātu in mngs. 1c and 2c; wr. syll. (id-da-a-bi ASKT p. 116:12, SB, id-ī-yos 1 52:6 and 9, LB) and ā, āa, cf. idā.


possibly connected with idēru.
2' in idiomatic use: á nu.mu.e.zi (var. á.zu nu.mu.un.nl.), ida-kal; you have not lifted a finger (to come to my aid) Lugale XI 6; lugal.mu ur₅.ra bar₄.bi (var. ba₄.bi) a₄.bu₈ su (var. ba₄.bi) a₄.zu₈ t₈.e nu.an.gi: hei ša parakka ra₄.min₈ is-su ul in-e₉ he (the asakku-demon), my lord, is seated on the dais and is not afraid of anything (lit. does not turn back his arm) Lugale I 41, cf. á.zu ba.ra.ni.zi (var. ba₄.bi mu.un.gi) ida-kal la be₉.an.tum lugal(mu) III 191f., zul.ti₈.a = [šul₈-šu bi₉-šu i₈-da₈-tim] Kagal D Fragnet 6:11.  

3' in personal names: I-sú-arik His(the god's)-Arm-is-Long BIN 6 170:7 and 12 (OA), also I-sú-ri-te BIN 4 19:29, and passim in OA, for OAKk. names of this type, see Gelb, MAD 3 17, cf. Arik-i-di-i-Enlil CT 8 23:35 and i₈.ti₈.a 17a:19 (OB); I-sú-kabi₃t His(the god's)-Arm-is-Heavy TCL I 192:13 (OB), also I-sú-kabi₃t TCL I 15:4.  

b) in dual —1' in gen.: ni.bi.ta nam.kur.re.e.ne ug₅(b₃₄)d₅₄ga.[gin₃(gim) še₉]g. še₉ gi₇.tukul a₄.bi lal₈.e: mala iskudus₈ kakku ina ramanis₆tu₇u kima mità₅u hal₆p₈ i₈-di₈-su u₅t₈ek₆₉ma₈ the arms of all those whom the weapon reached became as stiff as those who perish of cold, at its mere touch 4R 20 No. 1:1f. (lit.), cf. á.zu₈.[ur₈.bi] sud.sud₈ i₈-da₈-[šu] i₈₈am₆₄tu₅ BIN 2 221:37f.; i₈₈am₆₄tu₅ k₆₆t₆₈₉u₉₈ s₃₄šu₈₉₃₆tu₅ ma₈la₈l₆₈₂₆tu₅ la i₈-di₈-su lt₉ar₃₉₇₇₈ if, when you hold a baby up by the neck, he neither quivers nor stretches out his arms Labat TDP 216:3, cf. i₈-di₈-su tar₄₅a₂₂₉ (SB Alu); mung₆₄sa₆ba₄t i₈-di₈-i₄₉₈, paralysis has seized my arms PBS 1/1 14:10, and dupla., cf. Gilg. IV vi 34, also Lambert BWL 42:77 (Ludilu II); a₄.bi₈.ne gi₇.bi₈.ne im₆₄ma.an.gur.re: i₈-di₈-su₅ an₈a arki₆₈tu₅ t₈ɾ₅t₈₃₉₄₂₈ the arms behind them AJSL 35 141b:13f. (inc.), for other refs., seeetur₃u₈; a₄p₄t₉₈₅₁₁₈ ki₈(= a₄h₈z₈ ki₈) muttu₈b₈₉lu₈ akt₈₃₉i₈-i₈-di₈-bi₈ an₈a arki₈₉ Ki₈₈ t₈₃₈t₈₉₄₂₈ your active arms, I have bound your arms behind you Maq₂₉ III 99, cf. ka₉t₈ i₈-da₈-[šu] 4R 54 No. 1:31; gi₇.tukul nu.mu.e.
sig á la.ba.ri.gur (var. gišt. tukul nam. sig.ga.za á. mu ħe. tu.ul) : ina kakki la ambaška i-da-a lu irmd. I have not smitten you with a weapon, (yet) my arms have become limp (Sum. differs) Lugale XII 7, cf. ul irrammd i-di-a-šu. Gössmann Era III KAB 169 r. i 32, also ana zikr šumiya ibbisḫi iruku irmd i-da-a-šu-un their heart trembled, their arms became limp at the mere mention of my name Iraq 18 pl. 46 iv 45 (Sar.), also nadda i-da-a-a Lambert BWL 44:97 (Ludlul II); [ana] manniya PN innaḫa i-da-a-a for whom, O Uršanabi, do my arms grow weary? Gilg. XI 293, cf. ki ša amēli daši i-da-a-šu anša Gössmann Era I 15; [i]g-ša-ta i-da-a-ni burlkū inšaḫa ina alāši uršu our arms have no more strength, our feet (lit. knees) have become weary from travel VAS 12 193:12 (for tamhāri); gag̱ariš ippalsḫi naḫnašše ụšarrīšma uškera i-de-e-šu (Urša) threw himself on the ground, tore his garments and bared his arm TCL 3 411 (Sar.).

2' in special, idiomatic and transferred meanings: [ana m]ahar DN i-di-šu igšši (Ninsun) raised her arms before Šamaš Gilg. III i 9; á. îl. la. zu. še giš. mi u.n.lá.e : ana niš i-di-ša šillu taris when you lift your arms, a long shadow is spread Angim II 28; šibīru ezzu ana rasšip nākiri ušadda i-da-a-a he made my hand (lit. arms) carry the terrible scepter in order to crush the enemy Borger Esarh. 98:33; á. daḫ gurusša giš.gid.da á. mē. mu mu e.da.gal.[la. âm] : rešat ēli arka i-a i-di tāḫaši [jia] naššaḫ I carry the lance, a man's helper, to have it at my side in battle Angim III 34; giš.gid.da á mi. ni. ib.ur. ur. e : dē : arkatum i-da-an šammanasi he holds the lance in the crook of his arms Lugale III 34; lipiš.mē.âm â.nam. ur.sag.gâ á. nam. ur.sag.gâ me[e] ši.in.ga.mēn : sumri tāḫaši i-di qaššidu emûginn qaššidu anšašu I am the heart of battle, the arms and the strength of valor SBH p. 105:27f. cf. á. kala. ga mē zi. ša.gal DiNanna.me.en : i-da-an danndûtša ša tāḫasi šikin (var. šiknit) napišši Ištar anšašu Angim IV 14, cf. also i-da-an danndat Böllemücher Nergal No. 8:7, [á.] [sud]. sud : i-[dan] arakkâtu 4R 24 No. 1:38f., á. daraš i-dan šagâtu SBH p. 20:18f.; zannin Esagila u Ezida i-da-an za-na-a-tum who provides for Esagila and Ezida with ... arms VAB 4 176:15, cf. ibid. 80 i 7, 104 i 15, YOS 1 44 i 6 (all Nbk.), replaced by i-da-an za-ni-na-a-ti VAB 4 234 i 6 and 262 i 3 (Nbn.); In. nikī gišt. tukul sig. ga.su.nir gu.bu.batextne) gäl. zu₉. na. münu. mu.un.d a.a.b gi.gi₉ : Min ina tishub kakkū u šurinni ina petš i-di ki mamman aj i-ipparšu O DN, at the clash of weapons and standards, when you attack (lit. open your arms), may no one escape RA 12 74:21f. (lit.), for other idioms, see petš; PN ina šuḫbišu ina nara'nišu mānaḫ i-di-šu ... ana PN₉ aššatišu iddišši igtuši PN, of his own free will and voluntarily, gave as a gift to PN₉, his wife, what he earned by the labor of his hands (lit. arms) MDP 24 379:3; also ibid. 21, cf. also MDP 18 214:10, MDP 22 11:6, 12:10, 13:10, 160:9; ina šišir [i-di]-šu škerma ina ališu pišu itel he will be successful through the work of his own hands, and what comes from his mouth will pass in his town for the word of a lord YOS 10 54 r. 26, cf. ina šišir i-di-šu šumμu immassik his reputation will be damaged by his own doing (lit. work of his arms) ibid. 24 (OB physiogn.); á.gal i.kü.e šam â.bu.gal.la šam gina. bi e.še : ikkal lo'd šim i-di-šu u la le'4 šim [j]eštu the strong man makes his living by the work of his arms, but the weak man by selling his children Lambert BWL 224 ii 7f. (SB wisdom); but nowthey put obstacles in my way A₂.MEŠ₂-ta me untalliu and have given me empty promises (lit. filled my hands with water) ABL 1364:9 (NB); MA.da.MA.de kalāšina ana i-di-ia an-nam I could call all the lands my own PBS 15 79 i 22 (Nbk.).

c) in pl. (idattu): kakkanu la poda ana i-da-at (var. i-di) beštiša ušatmik he entrusted his merciless weapon to my lordly arms AKÁ 268 i 41 (Ass.), cf. ibid. 215:6.

2. side, edge, border — a) in gen. — 1' in sing.: summa ina muḫḫu ṣiqāri ina i-di šu melûŠ šumu₉ nadi if there is a red spot on the top of the “bird” on the left side YOS 10 51 i 10, dupl. ibid. 52 i 9 (OB ext.); i-du-um ša imittu li-ik-tu-ut let the right side (of the sheep) ... RA 38 85 AO 7031:3 (OB ext. prayer), cf. i-du-um imittum li-ik-tu-ud HSM 7494:26 (unpub.; cited JCS 2 233); navûm ana i-di-im idišen
lidu A

lipṛur let the camp gather on one side (of the river) ARM 3 15:27; x SAR É.D.U.A ... DA Š PN DA-ši 2.KAM.MA sugādā an improved plot of x sar, adjacent to the house of PN, its second side is (along) the alley VAS 13:3 4 (OB); ana i-di-im išten ai išēpma išēt ai išpuš let not (the Southern tribes or the king of Eḫunnû) side together for concerted action Mél. Dussaud 991:15' (Mari let., transit. only), cf. išten i-a-d[i] išen (in broken context) EA 29:178, cf. á.bād = i-di-du-rī side of a wall, a.śi.bād = i-di si-tī side of a tower, a.x = i-đu kar-i side of the granary A-tablet 152ff.

2' in pl. (idātu): DUG [. . .] ār.AMEš-šā i-na līš alappānī tepēḫšī you seal the rim of the [.] pot with dough made of emmer-flour ARM 31,5; 6 also ibid. 81,8; 11 and (broken) 45,2; 5; šumma kāmūnu ina i-da-at šiti innamir if fungus appears on all sides of a house CT 40 K. 10390:7 (SB Alu); ār.AMEš bāštāqalatammi you surround all sides of the reed mat with sand RAcc. 3:13, also ibid. 20:5 (= KAR 60); ina GN ina GN2 GN3 GN4 ana ār.AMEš mittîja āltubu all around the borders of my land I heaped up (grain), in GN, GN2, GN3 and GN4 AKA 240 r. 48 (Asn.); šumma MUL.GIR.TAB i-da-tu-šā ukkūla if all sides of Scorpion are dark Thompson Rep. 272:14; 5 pa (for pagāmu) ša i-ta-tī five saddles with side straps? (beside ša burki) Wiseman Alalakh 416:10 (MB).

b) in prepositional use — 1' išā — aš in econ.: x GIŠ.GIŠIMMAR i-di PN x GIŠ. GIŠIMMAR i-di PN2 twenty date palms adjacent to (the property of) PN, 13 date palms adjacent to (the property of) PN2 Ritīm 28:9f. (OB), cf. x SAR É.D.U.A Â PN Waterman Bus. 14:9, x SAR kīlaš GIŠ.SAR Â PN x SAR kīlaš à é PN2 PBS 8/2 169 ii 5f., cf. BE 6/1 1:3, and passim in OB; é.d.u.a ša bi PN ù PN2 TCI 10 9:2; â e.sir lug.al.aḇ. ašē (a house) along side DN streets PBS 8/1 6:9 (OB), cf. â e.sir.gu.la aš PBS 8/2 169 iv 9’ (OB); UŠ.AN_TA amūrru à GIŠ.SAR its upper side, on the west, is adjacent to the orchard (atypical, the usual term is DA = teḫši) BBSt. No. 2:5 (MB); ša ā SI-ši-na à MUL-ši-na KU.BABBAR GAR.RA (doors) the side of whose “horn” and “star” are mounted with silver PBS 8/2 194 iii 6 (OB).

b' in lit.: šumma sikkāt šili i-di esemṣerēm tiṣbutama i-di .isRequired akē ibēša if the false ribs along the backbone are connected but remain apart along the sternum YOS 10 49:1, dupl. ibid. 48:29 (OB behavior of sacrificial lamb); mektāmašu i-di štu iṣṣu izzaz the incantation priest will take his stand at the side of (the statue of) this god BB Br. No. 38:5; ā uṣē nadī takpriutu ašra šašu ūḥdāb you consecrate that place with a purification ritual (held) next to where the foundations are laid RAcc. 9 r. 13, DN DN2 Â ummānija ittanallaku Nergal (and) Meslamtae will help (lit. go at the side of) my army KAR 446:5 (SB ext.), note: [ummmān]ku i-di nakrim illak YOS 10 17:20 (OB ext.), ummānī ā ili illak CT 20 21 83–1–18, 433:14, and ā ili illak KAR 428:18 (all SB ext.), for other refs. with āidi, ana āidi and āni ādi alak, see alaku.

2' ana iidi: me.lām.ḫuṣ nigin na ānī lū.na.me nu mu.un.na.an.te.gī : meslamē ezzūti šutashur ānā i-di-šā māmma uṭ iṭepēḫšī surrounded as it is by an awesome effulgence, no one can come near it (the divine mace) 4R 18 No. 3:33f.; ā bi uru bi dingir. bī.e.ne ki.bi.še ba.an.gir.ru.uṣ : ana i-di-ṣu lū ša āli ṣuiati ašris ikṭanṣuš the gods of that city bent low at his side Lugale I 40; šumma ina rēš ėṣīṣīri ina imittāna i-an i-di uṣi uṣṭappilamma sīṣum nādi if there is a red spot on the right side of the head of the “bird” and it is depressed towards the “ear” YOS 10 51 i 7, restored from dupl. ibid. 53 i 7 (OB ext.); šumma raggū ša imittā marṭi ana i-di marṭi paṭer if the “kettle” on the right side of the gall bladder is separated towards the side of the gall bladder KAR 150:20 (SB ext.), cf. ana ā marṭi TCI 6 3:41, ana ā īš urāni PRT 129:1 and 15; ana i-di birtī ša GN ana kašādi ʾillaḫa he came up to the citadel of Assur to conquer it CT 34 39 i 8 (Synehron. Hist.); ša ... ana i-di lemuši iṣazzama whoever sides with evil BBS. No. 7 i 1, cf. ana i-di lemuši ūmaʾarū (whoever) sends (somebody) with evil intent Hinke Kudurru iii 21, see mng. 2b-3 (ina iди) and 2b-5’e (idātu); ā nīg.sīg ga Nibrku.4 ke.pād.pād.dē (ē) ana i-di damiṭte Nippurū āni izak[karu] they pronounce a blessing(? on our city Nippur LKA 76:29f.
Note the West Semitic influence in: "summa ṭuppātum šina an i-di-ka šallima tēr[e]m [šē]pīš[ma] an i-di-[a-z] šullim if these tablets come safely to you, perform the extispicy and then send them safely on to me ARM 140:10ff.; ṭuppā an i-di-šu-nu an šēr PN uššāl I sent my tablet with them to PN ARM 1 119:19; māršu an nikši′am an i-di ašišu šērtam šābit his son has an office here from(?!) his father ARM 1 55:11; kanši an i-di-šu šibam let him bring a sealed tablet along for me Sumer 14 21 No. 5:20 (OB let.).

3' inā ida: mārši gāllābi ina i-di mārši ummnēni izzuzzu the members of the barbers' guild take up a position next to the artisans RA 35 2 i 19 (Mari rit.), cf. [iš]a i-di šarrim uššāb ibid. ii 14; kūnušāšāši ina i-di-i-šu izzikam (PN presented himself before the notables, and) a sealed tablet from (his) city came (illicitly?) with him UET 5 246:9 (OB); RN ina i-di GN ṭū GNā la ibbir RN will not cross the Šarram River, bordering the land of Hatti KBO 1 5 iv 61 (treaty), cf. pāla ... ša ina i-di GN ibid. iv 53, and passim; kūsāšāša ina i-di mākkiši tanaddi you set a chair beside the šausku garment BBR No. 67:3 (NA rit.), dupl. BA 5 689 No. 42:4, note (wr. lāmeš): ešša u ardata ina lāmeš šū-nu uššēšāb you have the man and woman sit (one) at each side (of the figurines) BBR No. 49 r. 9; ina āmi šemši ina šalši tēlebbi on a favorable day you step up to the side of the bull RAc 3:8, cf. ina lāim.KUR.RA in the east Craig ABCT 2 12:23, and passim in this text, also (wr. exceptionally DA): ina da rīku BMS 12:11, 14 and 15; mulmul ina šā še du.meš (if) the Pleiades stand next to it (the moon) Thompson Rep. 241:4; ina i-di-šu abītīmi tanadd iškūn put a reliable major-domo in charge along with him ARM 1 18:34; ummnēššu anā šērija ṭūšu da’mma ina i-di-i-[a]-[i]āzaz he sent his troops to me and they are at my disposal ARM 1 24 r. 16', for other ref. see usûunu; ušibaksmis sinnīšši ina i-di-i-ša he made my wife kneel down at my side Gilg. XI 191; ina i-di (var. lā) lemūtu šalīgannimma save me from evil Craig ABCT 27r. 13, var. from ibid. 1 13:9; PN anā ramanimma ina ina i-di iššēnu šā PN lives alone and apart ARM 1 90:8, cf. ina la ālišu ina i-di gar-an he will be set apart in a foreign city Kraus Texte 50:35.

4' inā ida ina ida: i-di an i-di ša bāb marštušāz you will place (the figurines) on each side of the sick man's gate AMT 2,5:3, cf. i-di an i-di (in obscure context) KAR 185 iv 2 (med.); laḫmē kurīššu ša šarīru rǔššu i-di an i-di uššaz I placed statues of šalūmu-monsters and cherubs made of reddish šarīru side by side Borger Eserh. 87:24; [i]-di ina i-di ša DN on each side of the ʾIštar of Babylon Pallis Akitu pl. viii 10; kīma šēr nūši i-di an i-di mēteqa la šatma panāš u arkīš šumrūšu mālša as on the back of a fish, there was no passage on either side, and even the ascent and the descent were extremely difficult TCL 3 20 (Šar.).

5' in the locative — aš in sing.: kakkēšu êzzūti ... i-du-u-a umaširma he (ʾAssur) dispatched his fearsome weapons to my side TCI 3 126 (Šar.); [iš][t][a]lakku i-du-u-ša kindūnu [šu]mum bāšrum šintum (Nānā) is surrounded with (lit. at her side go) truth, health, strength (and) decorum VAS 10 215:9 (OB lit.); allakku ša ur̄ha i-du-u-šu iš̄u a traveler will accompany him (illustrated by a drawing of the sign DU) Kraus Texte 27a III, cf. i-du-u Tiamati tebāni En. el. I 129, and passim; imissima erbet nasmādi i-du-u-šu šālu he harnessed and yoked to it a team of four En. el. IV 51; [q]ůlu u kūru i-du-u-ša šāsi cast off (lit. put far from your side) faint-heartedness Lambert BWL 108:18; kī uţīlu qarnānīti [a]mat miḫrika ina i-du-kuša [l̄iš]ūb may the word of your rival dissolve like "horned" alkali before (lit. beside) you KAR 43 r. 1, see Ebeling, MAOG 5/3 17:29.

6' in dual: lū.ūx.lu dumu dingir ra.na udug sig3-ga ʾlāma sig3-ga ʾhe-en su3 su4 [ge ee]: ša amēli mār iššu šēd dumqi lamassi dumqu i-du-a-šu šu kājāni may a kind genius and a beneficent protective spirit be always at the side of the man who has a personal god CT 16 47:205f., cf. CT 17 14:15f., KAR 34:8f.; šēd dumqi lāmāzi dumqu ukilnu i-di-ia they have provided me with beneficent protective spirits, male and female OECT 6 pl. 11:16 (prayer of ʾAsh.), cf. ʾlu musa-l-
limu i-da-a-la lu kajjān AFO 14 142:14 (bit meširi), ʿGirru tappuka li-tal-lil i-da-a-a (var. ʿā-ā-a) KAR 80 r. 36, var. from RA 26 41:14; ummaššu raspätī ... kakkēššu ānadam ikaddiha i-da-a-šu his vast forces marched at his side with their weapons at rest 5R 35:16 (Cyr.).

6' idāt: mod. bi ʿa di giš. N. 1 A, n.a. n.a. kek: ʿadamiššu i-da-at erekšu ... [sprinkle] its blood around his bed CT 17 5 i. 50f., cf. zig giš. [nā. kek]: i-da-at erkišu along the wharf on the Arahtu, which my father built VAB 4 186 ii 7 (Nbk.), cf. i-da-at ṭurri Lambert BWL 198 r. 9; da e. gal. la. kek nam ba. te. ga. ʻene: i-da-at ekalli aj ʻetiddā let them not come close to the palace CT 16 21:214f.; ʻumma ʻaš ʻapi i-da-a-at ṭī ʿitennarru ʻa-bī a wild swine repeatedly approaches the outskirts of a city CT 28 35 K. 5713:9 (SB Alu); ʿa. min. na. bi. ʻaš an. ti. bal dirig. ga. zu. sunḫ (nūr). na. bi ʻe. en. bal. ba. le: i-da-as-su-nu ʿalṭiššī šatēkār šaqū nanzazkī with respect to their (the sun's and moon's) side may your (Venus') lofty station be as-pu)

3. arm or handle of an instrument — a) beam of a scale: giš. ā. erīn = i-du, a-šu (gišinnī) (see also zibēniā) Hh. VI 117f.; ina i-di ṭu. GI anā pani NA. NA. 1 GI.N u NA. ḫ. GIN parik on the beam for the gold a stone weight of one shekel and a stone weight of one-half shekel are placed across from the stone (weights on the other beam) Rifūin 50:4 (OB), cf. ibid. 19. b) strap of a honey separator: kūš. ʿa-da-hi-din = i-di MIN (= da-ba-šin-nu) Hh. XI 111. c) strap of a siding: kuš. ʿa-da-hi-din = i-di MIN = (as-pu) Hh. XI 109. d) handle of a measure: giš. šīta = i-di MIN = (li-ti-šiš-ti) Hh. VII A 228.

4. span or fathom (a measure): 1 kitam damqam šu 15 i-di-im lu 20 i-di-im [kš] amāna išt[iš]: u ʾākim šiššīnim buy a nice mat 15 or twenty spans long and send it to me with him or with the caravan CCT 4 44b:18f. (OA let.).

5. bracelet: 1 [aš KI].GT i-du-um a gold bracelet (weighing) one shekel (beside gold earrings) Meissner BAP 7:8 (OB).

6. wing: ina muḫḫi ʾirīja šukun [irata] ina muḫḫi nāš kappiša šukun [kappīka] ina muḫḫi i-di-ša šukun [i-di-ka] place your (Etana’s) chest against my (the eagle’s) chest, place your hand on the lower part of my wing, place your arm on the upper part of my wing Bab. 12 p. 45:19, cf. ina muḫḫi nāš kappiša šiṭakan kapp[išu] ina muḫḫi i-di-ša šiṭakan i-di-šu ibid. 22, also (wr. ina muḫḫi ʾaš/išu) ibid. p. 49:13 and 15 (SB Etana); Kīma urinī mupparsi ʾa-sa-kāp šārīja aptē i-da-a-a I spread my wings to overwhelm my enemies like the urinīn-bird in flight Borger Esarh. 44:48; ša šiṭi lemmī kīma īṣṣūrī akassā i-da-a-ša (var. i-di-šu) I shall bind the wings of the evil wind like those of a bird Gössmann Era I 187; for ā meaning “feather,” see kappū.

7. strength — a) in gen.: ū. u. tuk: ša i-dam i-šu-û OB Lu A 49, cf. i-di la šu-û 4R 54 No. 1:32 (SB rel.).

b) in personal names: ṣenzu-ti Sin-ism-My-Strength UET 3 871:5 (Ur III), cf. Ada-ba’-VKU BIN 4 18:1, BIN 6 81:22, and passim in OA; ḪEnlil-is-sū YOS 8 125:36, CT 8 42a:2 (OB), cf. Ṣamaš-Šid-du CT 4 23a:18 (OB), and passim in similar names, see Stamm Namengebung 137f., also Lu-û-i-di-ša May-He(thegod)-Be-my-Strength VAS 5 39:16 (NB).

References to “arm” written with the logogram ʿa for which no parallel phrase or idiom with syllabically written īdu has been found, are listed sub āḫu. For idiomatic phrases not cited or mentioned here in connection with bilingual refs., see abādu, adēku, āpatū, dektu, emētu, nādānu, naparktu, petē,
idu B

saḥāru, šabātu, šakānu, tāru, uzuzzu, also ālik idi.

idu B s.; reason, excuse, objection; OA, OB, Mari; pl. idātu.

a) in gen.: kīma ina la i-di-ēm epšatinima šašatiši lībī dannisšamma intarāq my heart is really broken over the fact that you treated me in an unreasonable way and (nearly) killed me TGL 4 24:32 (OA let.); ina la i-di-ām 1 meāt 60 MA.NA. URUDU issērija ịm tuqut for no reason, I have been charged to pay 160 minas of copper Balkan Letter p. 14 c/k 561:21 (OA let.); avaratūm še ina la i-di-im-ma ịgábịakkum was this (royal, cf. line 13) order given to you without any reason? Fish Letters 13:18 (OB); še'am u kaspām ša addinak-kum ana šimim ana tānimtišim ulu ana i-di-im šanīmima addin (if the merchant says) “I gave you the barley or the silver that I have handed over to you for making purchases, for profit purposes or for some other reason” Kraus Edikt ii 34, see ibid. p. 31; i-di-um mi-nu-um ša aštanašappārkku mehīr ṭuppīja ul ṭusābil for what reason (is it) that I keep on writing to you but you have never answered for your wages, a.bi.ie = a-na i-di-.u = (Hitt.) ku-uS-sa-ni-mi when they come (to summon people to do service) tell (the persons belonging to) my private residence that they should make the servant and the slave girls raise objections! TCL 18 91:25 (OB let.); ana sitāt kaspēja ITT.1.KAM i-dam appa[tīka] as to the balance of the silver due me, I shall put up, for a month, with the objection(s raised by you) TCL 18 102:17 (OB let.); awāt šlum isrē-su ... i-da-ul irāšša one cannot object to things arranged by a god TCL 1 53:28 (OB let.); avaratūm i-da-am la tāšarāda wa-ar-ši-ti apulūšā satisfy him quickly, do not raise objections! VAS 7 192:13, cf. ibid. 196:15, 200:22, CT 4 36a: 29, PFS 7 115:22, and passim in OB letters; obscure: kīma i-di-im ahi ša ṭupparum ul ṭašpuram VAS 7 203:20, i-dam ištēn ātalāl ARM 2 43:22.

The proposed mn. has been established on the basis of the contexts. It is, however, possible that idu B is etymologically identical with idū A, “hand.”

(Landsberger, ZDMG 69 493, OLZ 1923 74.)

idū s. pl. tantum; hire, wages, rent; from OAkk., OB on; idātu sporadically in MB and NB (see usages a-6', b and e), note id-dā-e
dēs Nbn. 651:3; sing. (exceptionally) i-du-um YOS 5 179:6, i-da-ṣu CT 4 28:23, is-su Hh. I 369, Waterman Bus. Doc. 5:4, i-dām TCL 17 8:21, i-di-im OECT 3 62:13 (all OB), Ā-su TuM 2-3 214:9 (NB); wr. syll. and Ā (ā.bi often in OB); cf. idu.

ā.mū.bi.ē = a-na i-di ša-at-ti-ṣu as the yearly rent, ā.ti.bi.ē = a-na i-di ar-ši-ṣu as the monthly rent A-tablet 139f.; ā.in. ṣun.gā = ści ag-ri-im wages of a hired man, ā. 1 = ša-lu-us-tī i-di, 1 = mi-ši-il MIN, ā. 2 = ṣi-nē-pa-at MIN A-tablet 143ff.; ā.mū.ē = a-na i-ti-ia (for idēia) = (Hitt.) ku-uš-ša-ni-mi for my wages, ā. u ē = a-na i-ti-ka = (Hitt.) ku-uš-ša-ni-ti for your wages, ā. bi.ē = a-na i-ti-ē = (Hitt.) ku-uš-ša-ni-
idū

The document contains a text discussing wages and labor in ancient Mesopotamian contexts. It mentions various wages and barter systems, such as:

- Barley ration of two gur
- Silver as his month's wages
- Cook's beer and wages
- Harvesters' wages
- Day labor for hire of a boat

The text also refers to the Ibbi laborers and their wages, with references to the Esnunna Code and other ancient texts. The text is rich in historical and legal references, discussing the rights and obligations of employers and employees in labor transactions.
idū

ana šiprim epēšim kīma i-di-šu one sheep (given to PN) as his wages for performing the work Szlechter Tablettes 121f. MAH 16.482:8; še'um ša apal aušin u i-di šag.GEMEZ the barley for paying the man and the wages of the (hired) slave girl VAS 16 160:8 (let.); i-di GEMEZ.HA x šegur ... ina bab gašim imaddad he will measure out x barley (as) the hire of the slave girls, at the gate of the gašša PBS 8/2 188:7, cf. VAS 8 99:8, 100:7, VAS 9 109:8, etc.: ana minim la kitiš taškuna u i-di warshima taškuna ... ina i-di warshima legōm ukankunatima ina qatātikunu ušam dadkunūt why are you (pl.) not fair to me, but (instead) have collected the hire of my messengers EA 16:30 (let. of ASur-imapsi ibid. 19, come from GN Wiseman Alalakh 269:18, of wheat) as hire of the corvē workers who have extra(?) wages which have been given to wa(?)-ta-ru-um §a ana the cowherd is placed at the disposal of PN for annual wages amounting to one-half mina of silver Dar. 215:2, cf. (slave hired out) VAS 5 16:4, also ana i-di-šu ana šatî Dar. 457:3, VAS 5 125:3, and passim, ana i-di-šu ana arhi AnOr 9 10:4, BE 8 119:4; X KÜ.BABBAR i-di-šu PN ina qāt PN mahš PN (a craftsman) has received x silver from PN as his wages Nbn. 171:6; ina i-di ša lū.ŠUN.GA.ME ša agurrū ilabbinu (x barley) from the wages of the hired men who make baked bricks BIN 2 133:48, cf. i-di-šu PN nappāh siparri YOS 6 229:33, also two shekels of silver ina i-di-šu PN nappāh siparri ibid. 212:1; ITI x KÜ.BABBAR i-di-šu PN u aḥhesu ana PN inan[dīnu] ... uthu ūmu ša kiri inappahu i-di-šu ša ana māḥḥi PN u aḥhesu iammnu PN and his brothers will pay two and a half shekels of silver as monthly wages to PN, from the day when he starts the furnace his wages are to be placed against the account of PN and his brothers VAS 6 84:12 and 16; ḥarrānū mahritu i-du ul nadin ... ḥarrānū arkitu i-du ul nadin first delivery (by the boats), no wages paid, second delivery, no wages paid Moldenke 2 9:7 and 10, cf. ibid. 28; i-di ša maššar[u] ... PN ina qāt PN mahš PN has received the compensation (lit. wages) (for the preparation of meals in the temple) from the account(?) from PN, VAS 5 124:1, cf. i-di-šu ... ša maššar[u] ibid. 97:1, kīma ulammišū [x] qin KÜ.BABBAR x papasu ša if he teaches him (the baker's craft) his wages will be x shekels of silver and the raw materials TuM 2-3 214:9; x KÜ. BABBAR u x šEBAR i-di u šišitu ... ša 3 lū.ŠERIM barri x silver and x barley as wages and provisions for three corvē workers of the king PBS 2/1 114:1, cf. ibid. 7, ibid. 54:4, TuM 2-3 183:1 and 11, also i-di u šek.HA for hired men) YOS 3 33:24 (let.), cf. GCCI 1 312:1, TuM 2-3 216:18, VAS 6 181:1, Dar. 569:4, 572:5; i-di lū-tā jānu u ḫubullu kaspi jānu there are no wages (to pay) for the slave and no interest on the silver Nbn. 803:7, and passim,
idū

cf. i-di galla jānu u ḫubullu kaspi jānu
Nbk. 197:6; wr. i-di-<da>-ṣu jānu
UET 4 78:7. Note the NB pl. idānu: ṣa gALLat i-da-tā-ṣu
jānu ṣa kaspi ḫubullūṣu jānu there are no wages
for the slave girl, nor interest on the silver
UET 4 77:5; kī ... PN PN̄, qaḥarti ṣa
PN̄ ... la ultēṣamma ana PN̄ la ʿiddannu
ūmu x ṣe.BAR i-da-a-ta ṣa PN̄ PN ana PN̄
inandin if PN̄ does not inandin as wages for PN̄
PN̄'s slave girl, and hand her over to PN̄, PN will
pay PN̄ x bar. per day as wages for PN̄
UET 4 197:8; 43 i-da-a-ta ṣa aktaḥallušē 43
(measures of barley) as wages of the boatman(?)
Moldenke 2 9:23; cf. ibid. 33.

b) of animals: 1 BĀN ʿē ANēŠè ʿā BĀN
še ā rēḏēšu one seah of barley is the hire of a
donkey and one seah of barley the wages of
its driver (for one day) Goetze LE § 10:34f.;
šumma avwilum alpam ana diṭīm igur x ʿē
šē if a man hires an ox for threshing, the
hire for it is twenty silas of barley CH 268:92,
cf. ibid. §§ 242, 243, 269 and 270; ʿā GUD.H.I.
ṣa ṭā pūḥ arḥīm ṣa PN ʾilliku (x barley)
as hire for the bulls which went (for work) in
place of PN̄'s cow UCP 10 p. 78 No. 3:8 (OB), cf. ʿā GUD
BE 14 59:2 (MB); i-di ANēŠ.HA ṣepulam I
paid the hire of the donkeys TCL 10 107:7 (OB),
cf. ʿā MEŠ ANēŠ.MEŠ AOR 2 58 r. 1 (MB), also
Nbn. 1092:2, Camb. 176:16, TCL 13 232:4, and
passim in NB; i-da-a-ti ṣa ANēš(!).ME ʿa uṭṭata aṭi muḥī nārī iṣbilu (x barley)
hire for the donkeys which carried the cattle to
the bank of the river YOS 6 171:14 (NB); GUD
ʿi-da-tī-ṣu ṣa 3 MU.MEŠ the ox and its hire
for three years UET 3 16:4 (MB).

c) of boats: šumma māḥīrtam igur x Kū.
BABBAR ʿē ša ina UD.1.KAM ināddin if he
hires a boat going upstream, he will pay x
silver as its hire per day CH § 270:50, cf.
§ 277:56; Goetze LE § 4:23; ᾳ.BE ʿekippika šeʿam
ṣa qāṭika tabal take as the hire of your boat
TCL 1 37:24 (OB); makkūm i-da-mādam la ikkal
the barge(?) should not cost (lit. consume) high wages
TCL 17 8:21 (OB let.); ʿekippam ḫubattu u i-di-
ša τανάδδαί they will take the boat, but
you will measure out its hire CT 29 18a:13
(OB let.), and passim in OB; i-di ʿekippim u kāṣṣārī
hire for a boat and crew ARM 8 94:10; x
(barley) ḫā BE 14 65:10 (MB); I have neither
barrow nor silver mind ki ʿā ana i-di
GIŠ.MA.MEŠ u ŠUK.HA anandī what am I
to give for the hire of the boats and the provi-
sions? BIN 1 38:15 (NB let.); ʿekippu ... ana
i-di-ṣu ... iddin he leased the boat TuM 2–3
34:3, AnOr 8 40:4; ʿekippa ana i-di u līnīm
we have not found a boat for hire YOS 3 172:21
(NB), and passim in NB.

d) of houses: ā.ē.a ā ʿgin màš.kū.ka.
i.ta tur he will deduct one-third of a
shekel, being the rent of the house, from the
interest on his silver. Eames Coll. S 3:6 (Ur III),
cf. ibid. p. 154; 1.E.A.MI.Â.BI MU.1.KAM x
Kū.BABBAR KI PN PN̄, IN.HUNnPN̄ PN̄ rented
a house from PN̄ for a yearly rent of x silver
UET 5 199:2; cf. ibid. 200:8 and 10, 243:6, also
Â.BI MU.1.KAM (with nam.ka.kēb ib.ta.
an.ē) Szlechter Tablettes 58 MAH 16:165:7,
ā.bi ē TLB 1 68:24, YOS 12 2:2 (all OB); 1.E.UR.RA Â.BI MU.1.KAM ... IN.HUNn
UET 5 201:2 (OB); 1.E.KAR.RA Â.BI ṣa MU.1.KAM x
Kū.BABBAR ĩṭī PN PN̄ ʾigurū PN̄, has rented
from PN̄ a storeroom, its rent being x silver
per year BIN 2 83:2 (OB); šumma avwilum ina
bit avwilim šeʿam šēpūk ina šanat ana x ʿēšim
Ā naṣbakīm ināddīn if one man stores barley
in the house of another, he will pay storage-
rent at the rate of x barley per gur per year
CH § 121:29; bitu ḫuṣṣu ... PN ana i-di biti
ana ūmu x uṭṭati ana PN̄ iddin PN̄ rented a
reed hut to PN̄ for x barley per day ZA 3
157 No. 16:4 (NB); ʿā kārī ... ana i-di biti
ana šatti ... iddin (PN) leased a storeroom
for a yearly rent (to PN̄) BE 9 53:3, cf. TuM
2–3 2:22 (NB), also i-di kārī Evetts Ev.-M.
2:12; x Kū.BABBAR i-di dīṭi ša GN u i-di PN
PN̄ ... ina gāt PN̄ maḥīr PN̄ has received
from PN̄ x silver as the rent of the house in
Hursagkalamma and the hire of PN̄ Nbn.
967:1–2; dībbīšu ifna muḥī i-di biti inā PN
jānu he can make no complaint against PN
for rent on the house TuM 2–3 29:13 (= BE 10 1);
i-di biti u ḫubullu kaspi jānu there is neither
rent for the house nor interest on the silver
Dar. 519:5, and passim in texts of this type.

e) of tools and objects: ʿā GIŠ.MAR.GI.DA
hire of a wagon MDP 10 103 r. 3 (OB), also
BE 14 50:4 (MB); ʿā GIŠ.MAR.MI.RI.ZA ʿā GIŠ.IG

2
ZÉNA UŠ 3 KUŠTA KI PN PN, NAGAR 1.HUN. GÁ.Á.BI ITI.1.KAM X ŠE I-NA ITI.KAM ŠE Į.AGE the carpenter PN, has rented from PN one door made of pickets and one door made of date-palm wood, each three cubits wide, as monthly rent he will pay x barley per month YOŠ 12 54:4 (OB); ša pāši ści-šu u kalmakri i-da-ti-šu nun anandin he will pay the rent on the axe and the rents on the hatchets Peiser Urkunden p. 33 VAT 4920:14f., cf. nēpāši u i-da-ti-[šu]-nu u italdimna if he does not return the tools and (pay) the rent on them ibid. 17 (MB); 30 ḫasbatu ... ana i-di ana ᵇatti thirty pots for rent for one year CT 4 21a:5 (NB), cf. ibid. 11; x dannatu PN ina pan PN, ana i-di-šu-nu ina ᵇatti x KU.BABBAR i-di-šu-nu PN, ana PN anandin x vats belonging to PN are at the disposal of PN, and as their annual rent PN will pay PN x silver as their rent VAS 6 40:4f., cf. ibid. 87:8, TuM 2-3 32:7, also i-di düdu rent on the kettle Stevenson Ass.-Bab. Contracts 37:11, and ibid. 3 (all NB); i-di gurīb [PN] ša dannu a₄ ... mahīr the rent on the reinforcements and on the vats has been received PBS 2/1 131:6 (NB); dannatu u i-da-a-tu-šu-nu ... mahrata ejet the vats and their rent have been received and are paid Watelin Kish pl. 14 W. 1929, 140:6 (NB).

f) other occs.: i-di girīde še PN rent on PN’s border path UET 5 251:34 (OB).

The Akkadian word idu, “arm,” was extended to mean “hire, rent, wages” under the influence of Sumerian ā, which denotes both “arm” and “work to be performed regularly and for predetermined periods of time.” For other Sumerian compounds with ā, see also addā (ā. du), inišū (ā. gū, ā. gud and ā. bal. bal), tēnu (anē.ē. bal), mā-nātu (ā. kuš. ū) and iskaru (ā. giš. gar. ra). Note u.d.ā.bi = u-₄-mu si-ma-ni Hh. I 207 and ā.m.u.ā.še annually BIN 7 194:8, cf. ibid. 195:8, BE 6 29:10 (all OB rental of fields), also BE 6/2 28:20 and 22 (OB adoption), and passim in texts dealing with the rental of houses (e.g., OECT 8 14:7, PBS 8/1 90:5, ā. mu. iti.ā.še PBS 8/2 180:8, and passim).

The rare form iḍātu refers to rent on more than one object or for some unit of time.

Falkenstein Gerichtsurkunden 3 p. 89; Landsberger, MSL 1 230ff.; Lautner Personennmiete 44 n. 165; Oppenheim Miestrecht 26ff. and Eames Collection 33 and 86; von Soden, ZA 40 21ff.

idu (edd) v.; 1. to know (something or somebody) (p. 21), 2. to be experienced, familiar with, versed in (something), to be aware of, to care for (something or somebody), to take cognizance of, (with negation) to be unfamiliar with, to be unused to, to be unable to, to disregard, to neglect (p. 27), 3. in adverbial expressions, infinitive preceded by a preposition knowingly, intentionally, (with negation) unwittingly, unconsciously, in a daze (p. 29), 4. uddā to mark, to inform, to make known, reveal, to recognize, identify, to assign (p. 30), 5. wadā to be recognized, revealed, appointed (p. 33), 6. šadd to announce, proclaim, to make recognizable, to mark (p. 33), 7. III/II to assign (p. 34), 8. IV/1 and IV/2 (uncertain) (p. 34); from OĀkk. on; I idī for both tenses (i-te in Mari, see mng. 1a–3'), Ass. (MA, NA) also uddī, "

[Note]

The rare form idu refers to rent on more than one object or for some unit of time. For other Sumerian compounds with ā, see also addā (ā. du), inišū (ā. gū, ā. gud and ā. bal. bal), tēnu (anē.ē. bal), mā-nātu (ā. kuš. ū) and iskaru (ā. giš. gar. ra). Note u.d.ā.bi = u-₄-mu si-ma-ni Hh. I 207 and ā.m.u.ā.še annually BIN 7 194:8, cf. ibid. 195:8, BE 6 29:10 (all OB rental of fields), also BE 6/2 28:20 and 22 (OB adoption), and passim in texts dealing with the rental of houses (e.g., OECT 8 14:7, PBS 8/1 90:5, ā. mu. iti.ā.še PBS 8/2 180:8, and passim).
Nabnitu A 297ff.; uga.uga = ú-du-u [x x] (obscure) Silbenvokabular A Db 85.


lugal.mu bulūg.gà a a.nu.zu = bēbūm tarbit abi ul i-di the lord, seared without knowing his father Lugal I 29, cf. a.a.ni ū la.bá.an.zu ūša: abatu i-di ūša (said of Girru) CT 16 43:72ff.; un.bi ki.šugī.bi.nu.un.zu (var. uguim.bi ki.šugī. ba.nu.zu) = nisētu ašar iltaku ul i-da-a its people do not know where to go Lugal III 2; a-ra.bi lu.na.me nu.un.zu = akalatu akka ni masūtul ūša (i.e., Huwawa) lives Gilg. Y. 275 (OB); ul i-di šimarŠu ummu (wr. Ud-ma-Ša-nu) Adapa the wise Adapa (himself) does not know its (the temple's) name BHT pl. 6 ii 3 (NB); ul i-di abi u ummu amēlī itti irtatūti arba šakku I knew no human father or mother, I was raised by my goddesses OECT 6 pl. 11 K.1290:13 (prayer of Asš., coll. W. G. Lambert), cf. abi ul i-di (var. la ši) King Chron. 2 88 ii 2, var. from CT 13 43:4; ša attu ti-su-šu-nu-ti šakku la i-di-[u] šigašunu ti-du-ma šakku la i-di-[u] šakku manazzunu ti-du-ma šakku la i-di-[u] rubušunu ti-du-ma šakku la i-di-[u] ti-šešes (the demons) whom you know, but I do not, whose tracks you know but I do not, whose lair you know but I do not be AO 14 144:88ff. (SB bit šeširī), cf. attu at-tu-nu-ti ma šakku šu bitu-nu-ti KAR 80 r. 26, also nimma muruš ša marākūma atti ti-šeŠe-ši anaku la i-di-[u] every disease from which I suffer, which you know, but I do not KAR 73:21; ša šiḫiri šubiši šu bitu-nu-ti NÚ-zu-[u] JRAS 1929 283:8, also PRT 7:10, and passim in PRT, also ša at-tu šakku la i-di-[u] Sh., dream-book p. 940 K. 8583:6; lu nimma muruš ša mummā lu zū-ū
idu 1a

or any disease that nobody recognizes KAR 73:3, cf. LKU 57 r. 3; ul i-di šerti ili ul i-di ennit  italia he did not know it was deserving of punishment by the god, he did not know it was deserving of punishment by the goddess Šurpu II 32; erd lumunku i-di-a-ma . . . ul ikkal šira had the eagle known the evil (consequences) for him, he would not have wanted to eat of the flesh Bab. 12 pl. 5:17 (SB Etana); lumna ilika  Ṣamaš lu ti-di you, Šamaš, know the evil that he (the eagle) has committed against me Bab. 12 pl. 14:19 (SB Etana), cf. ibid. pl. 4:9, also  Ṣamaš lu ti-di-dī Lambert BWL 218 iv 14 (SB); also i-di ḫiḫiškū Ṣamaš qurīšu ibid. 10; mimmu attunu tepša anāku i-di mimmu anāku eppunu attunu ul ti-da-a I know what (magic) you (sorceresses) have practiced, but you do not know (what magic I) shall practice (against you) Maqlu I 39f.; la ni-i-di minu ša Tiamat ep[iššaš] we do not know Tiamat's plan En. el. III 128; ša . . . ūnūlu ilu mamman la i-du-ū (Sin) those designs no (other) god knows Perry Sin No. 5a:5; zi du mu e zu nig. erim mu e zu : kēna ti-di ragga ti-di you (Šamaš) know the righteous and the evil one 4R 28 No. 1:11f.; amēliša la šemēti la mit-garti ša ramanša la ti-du-u la pârsâla arkat ūmēša man, unruly, disobedient, not aware of his own nature, without knowledge of what the future holds for him Borger Esarh. 82 r. 15; n.a.m. lu. u.x (Gigal). lu ū šub. am āg nu. u.n.zu . . . te mu. u.n.zu : amēlišu sukkukalma mimma ul i-di . . . minu i-di man is obtuse, does not know anything, what could he know? 4R 10 r. 29 ff.; ramanšu ē nu zu-e he (the patient) is out of his mind TDP 80:3, and passim in med.; ki ša amaš Marduk la ti-du-u tamallikanni jāši give you advice as if you did not know the command of Marduk Gössmann Era III 43; ša kima kakkaš šamē mināta la i-du-u who, like the stars, cannot be counted AOB 1 118 iii 9 (Shalm.); ki tuššu ul i-di-ma ka-la-la mi [nu] ki tāltub ul i-de-e-[ku] since I did not even know that you (mosquito) had settled (on me, the elephant)—to how much does all of you amount?—I would not know whether you had left or not Lambert BWL 218:63f.

idu 1b

2' without object: anāku i-di-ma asakkara ana Ea belija I understood, and said to my lord Ea Gilg. XI 32, cf. anāku i-di-ma attašil takālu I am aware of it and have taken precautions Maqlu VI 123, and passim; [i]-di-ma jāši Enlil izârannima as I know, Enlil hates me Gilg. XI 39, cf. Gilg. Y. 105; ul i-di-ma ittami he has been affected by a curse, unknowingly Šurpu II 82; ili ul i-di šeriška dannat O my god, I do not understand why your punishment is so heavy PBS 1/1 14:24, and passim; ša mamma . . . ana epēšija u šalmaša uma'aru anāku la i-di iqâbba anyone who sends another person to (destroy) his handiwork and my statue and then says, "I know nothing (about it)" AKA 251 v 83 (Ass.), also VAS 1 38 vi 1 (NB kudurrū); īū zu nu īšu ša i-du-ū ul iḫaddu he who knows (about the destroyed temple) cannot rejoice (any more) SBH p. 101:56f.; atta ti-i-di Aššur . . . ulu mahrāti adi arkat ši RN . . . ikkiru-ma ištu nīr bišāšišu you ought to know, O Aššur, (the story) from beginning to end, how (it was when) RN revolted and threw off his vassalage! Streck Asb. 376 i 1.

b) in letters and leg. — 1' in OA — a' with direct object: PN ša ti-di-ū PN, whom you know CCT 317r.19; summanān audūlim anniātim i-di-e if I had known about this matter CCT 4 45b:33; šibtiša ti-di-a you know that I am an elder TCL 14 51:7, cf. šibītaka ulu ni-di ibid. 15, cf. šem avūlim in alaktasu ti-di-e BIN 76:21, šibisēša la ti-di-a TCL 4 54:9, etc.; uzan PN pitu palāḫam lu i-di inform PN he should be cautious! CCT 4 28a:32; teštaka lu i-di let me know your orders CCT 3 6b:33.

b' without object: ša kima šuati u jāši ammakam li-du-u-ma let his and my agents (lit. those who are like him and me) there know KT Hahn 18:19, cf. uša ti-i-di-e mannum ša šaggulaš šabaka . . . ibašši do you not know, whoever can pay, you have salt (for him)? TCL 20 109:10; anniātim lu i-di-ū these people know (it) CCT 3 41a:27, also TCL 19 78:32. Note in an oath: ilum lu i-di may the god be my witness! TCL 14 32:15 (OA), cf. Aššur lu i-[di] CCT 4 49a:29, also Aššur u šabkunnu (li)-du BIN 4 32:27.
idū 1b

... 

idū 1b

4' with object clause introduced by kima: la ti-di-a kima maknakam ša abini PN *iptiuma* (the debtor), PN (the guarantor) will repay the barley TLB 1 143:7, cf. x silver PN u PN PN ul i-de-e-ma PN ašlḫ. kima PN inaddin Boyer Contribution 141:5; bêlam rišam namkaram u mānahat eqlim ul a-i-de-

5' in OB — a’ with direct object: šumma PN i-di-e-su ittisu šumkam šumna la i-di-su šumma ittišu la itilkam if PN knows him (my messenger) well, let her come with him, she must by no means come with him PBS 7 36:19f.; PN kima kāši mannum i-di-e-su ana kima ti-

6' with clause as object: annakam ana GN ušērišu la ušērišu ula ni-di we do not know whether they brought the tin to GN or not TCL 4 95:35, cf. kaspmam laššu ša laššu qūrit-ū (text-ma) la ni-di TCL 19 79:15; šaquli la šaquli mimma ula i-di I did not know that my term had passed long ago ibid. 28b:5;
entire army ARM 1 22:33, cf. annitam lu ti-di-e ARM 1 5:43, also ARM 5 85:16; temam annitam ninu ul ni-di ARM 4 29:27, and passim; akar sa sinnikum sa wakhu illikam likallismanni u Ishbatu ul i-di-ši let him come and show me where this woman lives and let them arrest her — I do not know her ARM 5 8:20; [š]a awat[am] annitam i[n]a lībī[š]u išpu u i-du-šu he who devised this matter or knows (about it) ARM 3 73:13.

b' without object: beli lu i-te may my lord know ARM 2 76:38, beli lu i-di(!) ARM 5 75 r. 10, cf. atta ti-di ARM 2 61:7.

c' with object clause introduced by kima:

kima šalam ṯaqbatu ul i-di-ma I did not know that you had conquered the city ARM 11:10; ul ti-te-e kima ... avat RN ana gāt šakkallim do you not know that the orders of Zimrišum are (entrusted) to the šukkalu? ARM 2 124:8, cf. ul i-te kima ... ibid. 4, also ARM 2 72:24.

4' in Elam: kām šuma šama atta ʾIštar lu ti-di Ṯuppi ʾarrtī la ēpušu he took an oath, saying, "You, ʾIštar, be my witness that I have not forged the tablet" MDP 24 293:16.

5' in RS: 1 lim ṯāšī lu i-du-šu šu a thousand gods should know it MRS 9 63 RS 17.237:10', and passim in RS.

6' in EA — a' with object: u avāti ša i-di u ša aššeme ašpuru ana šarrī and I have written to the king every matter that I know and have heard of EA 108:23, cf. amātē ... ummaka i-di-e-bi-na-a-ti EA 28:43 (let. of Tushratta), and passim in letters of Tushratta; màšīma šat annu i-di-šu when he died, I heard of it EA 89:39, see Albright and Moran, JCS 4 164; u i-te-šu-nu beliša epšēšunu ša iliāni kime šātū and my lord knows the ways of the gods, how they are EA 65:58, cf. ji-di šarrū ēpiša annām EA 270:22, and passim, e-di epšē PN elija EA 254:28; liš'ul šarrū rābišāku ša i-te Kīnāhna let the king question his hearsay, who knows Canaan EA 148:46; immati tašpura šu šamuru ša i-te-e āḥāka when did you send a kamiru who knows your sister? EA 1:18 (let. from Egypt), cf. mār širiša (ši)[r]ija ul i-te-ši ibid. 29, also ul i-du-ši mār širiša ibid. 31; PN ... i-di-me pušgam PN knows the distress EA 68:24, cf. šatu ji-di u jītamar

puš[ga] EA 74:52; li-di-mi arnānu may (the chief) learn what crime has been committed against us EA 239:22; ti-du šunu kitiša they know my loyalty EA 105:37, cf. kitiša ji-du šarru EA 119:39, and passim; šu ḥanippa i-te-i-u who know vileness EA 162:74 (let. from Egypt); attama la ti-te-e amēlātu ša mātija you do not know the people of my country EA 38:19, cf. šarru ... i-te LÚ.MEŠ bel arni EA 157:16.

b' without object: u belīšu li-i-te and may our lord know EA 170:18; [lij]-di u [lj]-ilmād šarri EA 63:14, also u beliša lu i-te EA 161:46, u lu ji-di-mi šarru beliša (all at end of letter) EA 245:46; annuma išpur ana beliša u damiq enūma i-te now I(!) have written to my lord, it is good that he should know EA 147:70.

c' with kē: u te-i-ti atta kī šarru la ḥaššā ana GN and you know that the king does not want (to go) to Canaan EA 162:40 (let. from Egypt); u anāku ašiša la i-te-me ki ittišunu ibaššī my brother, I do not know that they are with them EA 38:15 (let. from Cyprus); [t]-i kima lamīn šumka ana panī šarri know that your name has been slandered before the king EA 97:4; kīmma ana ašiša aqtābi kīme aṣšiša i-du-šu as my brother knows, this is how I have spoken to my brother EA 20:63 (let. of Tushratta); attima ti-i-la-a-an-ni kīme [anāku itti] RN mutika ar[šana'tamu] you know me, how I and RN, your husband, loved each other EA 26:7 (let. of Tushratta).

d' with šumma: šarru i-te šumu šaḵnātānu inas rābiša ina ʾSurri the king knows whether you have appointed me as governor in Tyre EA 149:47, cf. [šarru beliša i-di šumma la ile[šu] EA 92:51, also (in broken context) lu i-te-mi šumman lu EA 45:34. Note in an oath: šānukku u ṣamaš lu i-du-u-nim šumma ina GN ʾabbašu your gods and ʾamaš be my witnesses that I live in GN EA 161:33 (let. from Palestine).

e' with inūma: lu ti-i-ti inūma šalim šarru know that the king is well RA 19 105:22, and passim, cf. ti-di inūma nuḵurta damnat magal elija EA 102:17, and passim; ji-di beli inūma jānumi lemmu ina avāti ardišu let the king be assured that there is no evil intent in the
words of his servant EA 94:5; ina GN abībāku u la i-te ināma kašid. I was staying in GN and did not know that he had arrived EA 161:13; atta ul ti-i-di Amurrī ināma ašar danni šahkūna don’t you know that the country of Amurrū (always) joins the strong(er) side? EA 73:15, cf. ul edī ināma PN ūti Lū.MEŠ 7a.GAZ illa- nallaku EA 254:32.

7’ in MA — a’ from idā — 1” with ki: šumma ... ki aššat a’ilin i-di št‘akš if (somebody) has intercourse with a woman knowing that she is married KAV 1 i 32 (Ass. Code § 14), cf. ki aššat a’ilini la i-di ibid. 36, and passim.

2” without object: šumma aššat a’ilī la ti-i-di u sinnišku ša ana bišīka talqūnīšini ki pīgu a’ilu ana muḫḫīška tiltērin if the woman who took her (a married woman) into her house used a ruse to bring a man to her, and the married woman was unaware (of her intentions) KAV 1 i 27 (Ass. Code § 23); šumma ittekūr la i-di-e-ma iqabbī if he denies it and says, “I acted in good faith” KAV 1 i 66 (Ass. Code § 32).

b’ from idā: šumma la tu-da-a-šu mimma pīšu ša’la if you (pl.) do not know him, inquire for him KAV 107:18 (MA let.).

8’ in Nuzi — a’ with object: šumma amēšati šanātu ša ina 琏ē ša ikkīsin PN la i-te-šu-nu-ti PN knew the other men who cut down the trees (oath) HSS 9 7:10, cf. anāku e-te-šu-nu-ti ibid. 21, also HSS 13 422:9, 12 and 23, JEN 364:12, 654:26 and 34. Note with clause as object: dimtim ša PN ... ana PN₄ la ni-te-mi we do not know whether PN’s watch tower belongs to PN₂ (deposition of witnesses) JEN 321:37, cf. u ninu ni-te-mi Tu 1124:16 (unpub.).

b’ without object: GN anā paṭ PN attadin u lu ti-i-te I have assigned GN to PN’s district — this is for your information HSS 9 1 23 (let. of the king).

9’ in MB — a’ with object: PN ʾiššūma šum abīšu kimi šum abīšu ul i-di they asked PN what the name of his father was, he did not know the name of his father BE 14 8:6.

b’ without object: ʾiššūma ul i-di-mi iqbi they asked and he said, “I do not know” BE 14 8:20.

10’ in NA — a’ with object: the king wrote me, “Make inquiries!” amēla la u-da apī šūtuni ana manni lašal amēla lu-idu-u-ni lašalšu I do not know who this man is, whom I should question — if I knew the man, I would question him ABL 55 r. 1 fr.; ana mārē Bābili ša u-da-kan-ni lašal ask the Babylonians who know you! ABL 670:10, cf. šābē ša abīšu ša šarri bēlíšu u-da-āš-bā-un-ni ABL 1096 r. 4, and passim; mā tankāra ninni nu-du-ud they said, “We know the merchant” ABL 1273 r. 22, cf. mā tankārē la u-ud ADD 812 l. o. 4, mā la u-da-a-šu ibid. r. 7, šumānu ša tankārē la u-da ibid. 15, mā šumēšu la u-da ibid. 4; memēni la usīa ūmu la i-de-e nobody comes out to me, (nobody) knows what to do (I am afraid) ABL 843 r. 2; abutu ša u-du-u-ni ana šarri ... assapara I am sending a report on what I know to the king ABL 85 r. 10, cf. šarri bēlī ʾi-da-[a] abēlī ABL 768:4, also dibī annīūtē ... u-du-u ABL 896:9.

b’ with clause as object: šarri bēlī u-da gāḇēja ... ūšu the king, my lord, should know that I have very few people ABL 482:9, cf. ABL 630:9, also (following the greeting formula) ABL 802:4, and passim; šarri bēlī lu u-di iqabbītu mā the king, my lord, should know that they say as follows ABL 257 r. 7, cf. ABL 119 r. 7, and passim; mār šarri bēlī u-da ḥazannu ša bīt DN ʾiška anāku the crown prince, my lord, knows that I am the chief magistrate of the temple of Nabû, your god ABL 65:11.

c’ without object: ki anni ša ūmu šarri bēlī lu u-di such is the report, this is for the information of the king, my lord ABL 340 r. 23, cf. “Adad pišu ʾiđī šarri bēlī lu u-di there was a clap of thunder — for the king’s information ABL 657:15, cf. also (following an astronomical report) ABL 476 r. 31, also šarri bēlīni lu u-da ABL 988 r. 5, and passim at ends of letters.

d’ with object clause introduced by akī, ki, šumma: šarri bēlī u-da a-ki i-šar-pu-u-te annē dullah gabbu innippahāni the king, my lord, knows that in a very short time this whole work will be finished ABL 778 r. 18, cf. umā nu-u-da [k]ī ardānī ša šarri bēlīni nini
Aβl 685:10, and passim with kî; šumu bâšši an-nûkî u-du-u šumu laššu šumnum u-du-u these people know if it is so, and they also know if it is not Aβl 633 r. 7, cf. šarru bêl u-da šumu šitu anâku šummu la šišu anâku the king knows whether I am careless or a do-nothing Aβl 556 r. 7.

E' in hendiads with šemû: the officials ša ina muḫḫi šiḫi bârti iddiḫḫûnû ... lu ša issûmu ismûnî u-du-uni who plot rebellion and revolt, or those who are in their confidence PRT 44:14; šarru ... lu-û-di lišme šarru bêlî clav iqâbbî mû atâ ki ana epâškanî la u-di la ašmû umâ šarru lu-û-di ki eppâšunî let the king be informed (about it) so that the king, my lord, will not ask, “Why have I not been informed about your performing (the ritual?)”? now the king knows that I am performing it Aβl 45 r. 1ff., cf. anâku la âmûru la ašmû u la i-du-u Aβl 716 r. 22 (NB); mû šummu u-du-unî u šummu šammudkûnî (I swear) I do not know anything (about it) Aβl 896:12, cf. šummu abutu anîtu u-du-unî ismûnî ina libbi qurbâkûnî as soon as I am fully informed against this matter and completely familiar with it Aβl 211 r. 6.

I' in an oath: DN DN, DN, ilânmika lu u-du-u šumma šitu'a ina pan šarrî ibâššûnî I swear by DN, DN, and DN, your gods, that there is no crime (that I committed) against the king Aβl 390 r. 7.

11' in NB — a' with object: PN šarru ebî i-diÂ-su how can the king know PN? Aβl 1443:10 (NB); PN ... u ummânû ša GN ša atta ti-du-u ina qaṭešu qaṭbatma assemble PN and all the scholars of Borsippa that you know CT 22:17 (let. of Asb.); anâku i-di-e aggâ mannu u aggâ mannu I know each man of either group personally Aβl 287 r. 12 (let. of Asb.); PN ... iqiṭbi umma anâku i-de-eš PN declares as follows, “I know him” Camb. 384:12; PN már erîb bîti DN labirî ša ni-du-û-šu u sipîrku la ni-di PN is a member of old standing of the erîb bîti class of (the temple of) the Istar of Uruk, we know him but we do not know his ... AnOr 8 48:26f.; annûtu [mukîn]nê ša ina panîšunu [PN iqiṭbi umma anâku PN ... ul taḫîq u asar ašbi i-di these are the witnesses before whom PN stated, “I myself helped PN to escape, and I know where he is (now)” VAS 6 253:5, cf. asar âšbatu PN i-di TuM 2-3 260:2, cf. also itteme ki asar ašbi i-du-u Dar. 53:8.

B' without object: lu ti-diÂ-ârû ništu arḫu di U-rù for your information, we hereby notify you that this month is an intercalary (month) YOS 3 15:8 (let. of the officials of Esagila), cf. lu ti-i-du ittî MN aggâ ša MU 15. KAM ittî(text UD) di-ir-ri YOS 3 115:6 (let. of Asb.?) ul ni-di illâkûnit jând we do not know, will they come or not? Aβl 917:13; lu ti-diÂ-ârû ina muḫḫiḫa da-anû you must know that my work is very hard YOS 3 33:4; šarru i-di ana ţemi anâku manma šummanma ilitija jânu the king knows that I am acting at my own (discretion), there is nobody else with me Aβl 496 r. 8; ul ti-idi-e ništi muḫḫiḫa śunu do you not know that they are ... people? YOS 3 9:61; ana muḫḫi uṭṭati ... ša bêl išpurannî ... uṭṭatu ana kaepi nadnât bêlî lu i-di as to the barley about which my lord has written to me, the barley is sold — this is for the information of my lord CT 22 38:11 (NB let.), cf. amur PN ... x gême ina qaṭešu šabitu lu ti-i-di CT 22 207:6 (= Nbn. 1134), also lu ti-diÂ-a BûN 1 36:43, šarrû belâni lu i-di Aβl 1274 r. 10, and passim at the end of letters.

C' with object clause introduced by ki: ki attalka iškunu ula iškunu ul ni-di we do not know whether there was (lit. the moon made) an eclipse or not Aβl 985:7; bêlî lu i-du ki ana alâku tîbî my lord should know that it is (now) favorable for going YOS 3 46:25; bêlî i-di ki arâdka anâku u násiru ša maṣṣârīka anâku my lord knows that I am your servant and that I am doing my duty for you BûN 1 13:9; atta ti-i-di ki agurî ... la nišbiâ you know that we have not made any bricks YOS 3 125:33; PN ɦâqi umma ka kâšibî ... ina muḫḫiṭa la i-di PN said, “I do not know whether there is a claim on it (the contents of the sealed bag)” TCL 12 120:21 (NB); ul ti-di-e ma ki rimma ina panîsja jânu don't you know that I have nothing to do? TCL 9 141:36; šarrû bêlî ul i-di-e ki ugmund iłâni does the king, my lord, not know that
lapis lazuli is high (in price) (Assyrianism) ABL 1240:18, and passim. In oaths (often): Nabū lu i-du ki lu māda la māršāku may Nabū be my witness: I am very sick YOS 3 46:34 (NB let.); Bēlti-ša-Uruk u 4Nanā lu i-da ki ulti UD.22.KAM adī muḫḫi ša enna la kalanni DN and DN₂ are our witnesses: we have been held back from the 22nd until now BIN 1 72:7 (NB let.), cf. Bēlti-ša-Uruk lu ti-i-di YOS 3 155:10, also DINIR. MEŠ lu i-di ibid. 17:37, and passim in NB letters.

d' with object clause introduced by ša: ti-i-di ša aba u aba allānumku la daglāku you know that except for you I have neither father nor brother CT 22 43:5, cf. ibid. 139:18; attnu ti-da-a ša mamma ša adalpēru ānnu you know that there is nobody (here) I could send TCL 9 79:29, and passim; atteme ša i-du-ū ša mēšilku trubu ina panija u mēšilkuv ānnu I swear that I did not know that (only) half of you had audience with me and half of you did not ABL 287 r. 9 (let. of Asb.); šarru i-di ša lu ma'da māršāk the king knows that I am very sick ABL 327:5.

c in math.: abnam elqēma šugultaša ul i-di I took a stone, I do not know its weight TCL 18 154:19, cf. GI ša la ti-du-ū 1 šukun posit one for the reed you do not know MKT 1 294:8, and passim, iṣgimm ul i-di MKT 1 322 r. 127; mali uṭellā ul i-di I do not know much (one share) exceeded (the other) MCT 50 D r. 15, also MKT 1 239:3.

d in commentaries: aššu kabtu la ti-du-ū BE kabtu BE miqtu miqtu bennu if you do not know what kabtu means, BE is kabtu, BE is also miqtu, and miqtu equals bennu Ach Sin 19:10; aššum MUŠEN la [t]i-du-ū (VAR. ZU) DAR. MUŠEN šumšu if you do not know the bird, its name is itiddā CT 30 5:56 (Alu), var. from CT 41 22:14; GIŠ ša-la-bi-ša ku-u-un GIŠ Ga-la-bi-ta-ul i-di—salabita-wood (gloss:) ku-u-un, I do not know what salabita-wood is AFO 16 48:9 (= KUB 37 1, med.). cf. ul i-di CT 41 25 r. 6 (Alu), also CT 41 34:2; 4, and passim in this text, ibid. 33:2, r. 3, and passim in this text (both Alu Comm.).

e in personal names: Ili-i-da-an-ni My-God-Knows-Me BE 15 59:7, also Peiser Ur-
kunden 87:11 (MB), cf. zu-an-ni-ilī ADD App. 3 iii 2, Nabā-i-da-an-ni ibid. 1 i 39, also Ili-
ū-dan-ni ADD 162:6 (NA), and passim, see Stamm Namengebung 198; Abam-la-i-di He-Does-
not-Know-(his)-Father VAS 7 113:18 (OB), Aba-ul i-di BE 15 200 iv 34, and passim in MB, Abūša-la-i-di TCL 1 25:33 (OB); ADN.U.ZU Nbk. 198:22, A-bi-ul-ti-i-di AnOr 8 56:12 (NB), and passim; Ul-i-di-ul-āmur BE 14 106:11 (MB).

2. to be experienced, familiar with, versed in (something), to be aware of, to care for (something or somebody), to take cognizance of, (with negation) to be unfamiliar with, to be unused to, to disregard, to neglect — a) to be experienced, familiar with, versed in (something), to be aware of, to care for (something or somebody), to take cognizance of — 1' to be experienced, familiar with, versed in (something): Ištar ṭāturat da-pa-na ti-di Ištar is in every respect pre-eminent, she is expert in knocking down (enemies) VAS 10 214 iii 5 (OB Agųša), cf. gimiš dumqi [e]pē[ša] ti-da-a KAR 296: 297:9, also eṭēra gamāla šuzuša ti-de-e BMS 4:31, and passim in rel.; 4Ea i-de-e-ma ḫalā šipri Ea is experienced in every craft Gilg. XI 176, cf. DN emget mudāt kalama i-di Gilg. III i 17, and passim, also kalama ti-di Gilg. Y. i 152 (OB); ša ṭudu i-du-ū tiširu isýur he who knows the road by experience is able to save his friend Gilg. III i 5, cf. (i)-di ḫarrāna ša ḫišṭi eriši ibid. i 7; qagarru ul i-di isēn amēla mu-di-e ḫarrāni ... lišpuru he does not know the region, let them send a man familiar with the way BIN 1 11:8f. (NB let.); URU GN Šu la ti-di-šu aṭṭa Šuruppak, a city that you know well Gilg. XI 11; aššu anāku puluḫi DN u DN₂ i-du-ū since I am experienced in the worship that is due Bel and Nabū Borger Esarb. 52 iii 67; atta ša manaz panija atta u puluḫa ti-du-ū libbā aqūl teṭeṭuš ša la i-du-ū akkāš ippuš you, who are a personal attendant of mine and know well the respect due to me, have acted like this — how would someone act who is not familiar (with the respect due to me)? ABL 291:15ff. (NB let. of Asb.).

2' to be aware of, to care for (something or somebody) — a' in OB, SB: i-du-ū
that know no fear OIP 2 74:66 (Senn.);
êarrâni ... ša kanâka la i-du-ú kings who are
not used to submitting AKA 64 iv 61 (Tigl.),
and passim in Tigl. I, cf. ša ... la i-du-ú
palâh belûti OIP 2 64:20 (Senn.), also Lie
Sar. 255, cf. ša aktu šâpiru la i-du-ú-ma those
who are unfamiliar with overseers and
officials Lie Sar. 121; niššu me šiqi la i-da-a-
ma ana zunni tig šamê turruša ênâšun its
people were not familiar with irrigation, but
waited for rain to fall from the sky OIP 2 79.7,
cf. hirîti u šiqi ina Aššur mamman la imuru
ajumma la i-du-ú nobody in Assyria knew
from experience about canals or irrigation
ibid. 136:16 (Senn.); ša ultu uša ilku tupšikku
la i-du-ú niššu whom people had never
been subjected to feudal tasks or corvée
Winckler Sammlung 2 1:31 (Sar.); alpu anâ-
kuma im-ra-[a u]'i di I am (like) an ox who
has never tasted fodder JNES 15 132:55',
restored from STT 75:35'; uti di Enkidu akâm
ana akâlim šikaram ana šešîm la hummû
Enkidû has never heard of eating bread, he
has never been taught to drink beer Gilg.
P. iii 6 (OB), cf. la i-di niššu u mâtumma he
knows nothing of (the ways) of people and
countries Gilg. I ii 38; summa awîlum aššat
awîlum ša zikaram la i-du-ú-ma ina bit ašša
wasbat ukabîlîma ina sênîša ittalîma if a
man has forced and lain with a married
woman who has not yet had sexual inter-
course and is living in her father's house
CH § 130:57; summa LÜ.TUR ša SAL Nu Zu
miqit irri iršî if a boy who has not yet had
sexual relations has a prolapse of the rectum
AMT 61.5:12, and dupl. AMT 62.1:7; LÜ.TUR ša
SAL Nu Zu ... ûên a boy who has not yet
had sexual relations shall grind (the grain)
STT 73:88 (rit.), cf. ibid. 101 and 119; kiguâlu
subùålu ša ... epinna la i-du-ú uncultivated
land that had never been plowed Lyon Sar.
6:36; barbaru ša erâb âli la i-du-[u] the wolf
who was not used to entering the city
Lambert BWL 218 iii 55.

2' to be unable to: [summa] amélû ...
idū 2c

3' to disregard, to neglect: ša 350.ām malkī labirīte . . . alāru ul umāššāma šūšbu šu l-di-ma none of the 350 earlier rulers (of Assyria) had discovered its site nor cared to make it habitable Lyon Sar. 7:46, note (with šūšbu šu l-imādu) ibid. 15:46; zēr ṣaḥgatī šunu [ma]mmēti ša ili u addu l-i-du-ū they are miserable people, they do not care for any oath sworn by a god or for allegiance (to the king) ABL 1237:16 (NB); Lu šaddu'a zēr nīrti ša tašintu l-a i-du-a a mountain-dweller, a murderer, who disregards all decency TCL 3 93 (Sar.), cf. ibid. 81.

c) in attributive use, qualifying a preceding noun —1' (with negation) unknown: ana šidā ša la i-di niṣiti u bīrī la manādi[ti] to unknown distant regions and for uncounted double miles Lambert BWL 128 i 43; MU.5.KAM RN iti nu zu in the fifth year of Philip, in a month that is not known BHT pt. 15:6 (chron.), cf. CT 34 50 iii 43 and 49 iv 14, also MUNU zu ibid. i 18 (chron.); qabla ša la i-du-ū imāḥbar gīrū ša la i-du-ū irakkab he faces a battle (the outcome of which is) unknown, he travels an unknown road Gilg. III ii 13 f.; ana šuṣub napṣūtišu ana kur la i-de-e panišu ištakan to save his life he started towards an unknown country ABL 1411:10 (NB), cf. ana KUR NU zu-ū īmānbū Borger Eshr. 45 i 84, ina ēṛṣet la i-du-ū ēḫṣuṣu nuṣratē ibid. 15 Ep. 9:18; [ki nu.][zu]l.a i.lu a [. . .] : ašar la i-du-ū qu-ū{-š . . .} he waits at an unknown place LKU 13:2f.; [rubūd màtt nakrit] ša nu zu-ū qāṣu a ḫaṣṣaad the prince will conquer the land of a (still) unknown enemy CT 27 49 K.4031 r. 14 (SB Izu); ina Ki nu zu īmāqqūt he will come in a fall in an unknown country KAR 212 ii 20 (series iqṣur īpu), cf. CT 38 50:56 (Alu); giγ nu.i.zu šu nu mu nu.i.n.in dib : <ina> marṣiš la i-du-ū gāši gāšī help me in this unknown disease! KAR 73 i 20, cf. GIG NU zu AJSL 36 80 ii 61 (med.); NIG zu nu zu āmuru ana KUR NU zu āl[iki] NINDA la <nu> zu ḫuakkānu tūg nu zu ālābar[šu] if I have seen (in my dreams) anything strange, if I have gone to a strange country, if I have eaten strange food, if I have put on a strange garment Dream-book 341:8'f., also KAR 252 ii 8; ina pi nu zu šuṃšu izzakkār his name will be mentioned by somebody he does not know K.2809 r. ii 14 (unpub., hemer.), cf. CT 39 46:70 (Alu), also KAR 377 r. 35, 382 r. 20, but note ša la i-du-ū zikir šumušu ū-ša-[z-z] kar YOS 10 54 r. 15 (OB physigrn.).

idū 3b

2' in idā (u) la idā known or unknown, i.e., whatever: anā ili ŻU-ū nu zu-ū at-ta-[mī?] if I took an oath(?) by any god whatsoever LKA 153 r. 15, dupl. HMS 61:15, cf. Scheil Sippar No. 2:9, and passim, anā zu-ū u nu zu-ū lu ī[tma] JNES 15 132:95, also māmīk zu-ū u nu zu-ū Šurub III 150, and passim, cf. [rjmīk] nu zu nu zu-ū ḫibās in whatever (dirty) washwater he stepped AMT 100,3:11, cf. i-na zu-ū nu zu-ū AMT 100,3:18.

3. in adverbial expressions, infinitive preceded by a preposition) knowingly, intentionally, (with negation) unintentionally, unconsciously, in a daze — a) knowingly: āvīlum ša ina i-du-ū la amḫasū šatma this man will declare under oath, “I did not hit him intentionally” CH § 206:10, cf. galleru ina i-du-ū la ugalbušu šatmāna ibid. § 227:52.

b) (with negation) unwittingly, unconsciously, in a daze: ama.īnanna.mu a-g.gi,gi,ga nu.un.zu.ta gir.[ūs].aa.a ni : andūš ištarītu ina la i-de-e ukabbīs I unwittingly committed sacrileges against my goddess 4R 10:34f., cf. lā nīg.nu.un.zu. a.ra : ša ina la e-di-e (var. i-de-e) 5R 50 i 33f., var. from LKA 75:17f., also (in broken context) ASKT p. 86–87 ii 2; Di nu.zu {1}.a [ . . . ] : i-na la i-du-ū PBS 1/2 122:19f., see Falkenstein, ZA 45 13 i 14, and ibid. p. 29; ina li i-da-i-ni u šazzuzātīm ša abinī . . . ana Kānīš tērumba without our knowledge and that of the representatives of our father you came to Kānīš Hronzy Kultepe 1:38; naγ gi,gi,ga ina nu zu l[u ikul] if (a man) has unwittingly committed a sacrilege against his god JNES 15 132:83; šumma amēlu ina nu zu quārā ḫibīs if a man steps on a salamander without noticing it KAR 382:15 and 16 (SB Alu); upšēš lemmāti ina nu zu nigīn-šū if evil machinations surround a man without his knowing it 4R 55 No. 2:4 (rit.): bel biti šuštī ina nu zu-ū imād the owner of this house
will die from unknown causes CT 38 42 r. 50, cf. bēl bētī šuātī ina ʿu zu-u iṣṣābāt ibid. 41:20; šumma šarru ina majālīšu ina ʿu zu-u isīi if a baby cries in his bed from unknown causes Labat TDP 230:112; ana la i-de-ʾel śtamārū he will become rich without setting his mind to it AFO 18 66 iiii 17 (OB omens); ina ʿu zu-u urappad (if) he roams around in a daze Labat TDP 104:21, for ina la muđē, see muđē.

4. uddā to mark, to inform, to make known, reveal, to recognize, identify, to assign — a) to mark: ūppuššu ... kīma awat kārim šītām ū-di-a-ma mark his contract with the interest according to the orders of the kārum BIN 6 38:27; naʾṣārī ṣanītām ša PN u PN, ū-du-ʾu-ni PN šāšēma read to PN, my previous message that was addressed (lit. marked) to PN and PN TuM 1 3d:6; ʾippānī kunuššē šumi ū-di-a mark my name on the bulla![... TCL 3 250 (Sar.).

30 line 212) Gilg. XI 214; days he slept on the wall (note ina iṣgārī iṣpī line 212) Gilg. XI 214; uṣṣarūd manaṣṣa ʿNībīrī ana ūd-du-u rīkēšān he established the pole star (its) fixed station in order to indicate their courses to them (the other stars) En. el. V 6; [... Gilgāmēš muna kurummātika [... ūmē ša ta-at-ti-[l]-tu u-e-dak-ka kāša O Gilgāmēš, count the loaves baked for you, I can point out to you how many days you have slept Gilg. XI 224; māmī ūd-e-e mīšrī u ku-durrī the curse incurred through marking border lines and boundaries šurpu III 60; ʾīḏā raḥbātī mala ina nari anmi šummūnu zakru šuṭāšumūnu ūd-da-a all those great gods whose names are mentioned and whose symbols are depicted on this stela MDP 2 pl. 23 viii 30 (MB kudurru), also ibid. pl. 19 iiii 22, cf. ʾīḏā mala ina nari šuṭātī ekrēšumūnu ūd-da-a BBSt. No. 5 iiii 31; šupur PN ... kīma ūppuššu ūd-da-a-ta PN’s fingernail is marked (on the tablet) instead of his seal BIN 2 131:41, also VAS 5 6:40, 105:49, cf. šupur PN kīma kunuššē kīšū ūd-da-a-[a] VAS 5 140:29, TuM 2–3 14:37 (all NB), and, for parallels, see tudād.

b) to inform: akkīma šunu anamkam wasbūnī awālim ūti-du-ma they informed the chief that they were staying there TCL 14 3:29, also ibid. 39; tāmkkārum nu-di-ma we informed the merchant TCL 4 20:7; tāmkkārum ū-di-ū-ni BIN 6 67:7; PN nu-di-ū-ma Golēνicheff 16:9; kimama wa-di-a-ku thus have I been informed CCT 3 32 (= CCT 4 39) 31; tāmkkārum wa-di-u the merchant has been informed TCL 4 22:9; kāṣārka tū-di (this is how) you informed the organizer of your caravan TCL 4 12:14; kīma ū-ve-di-ki-im as I have informed you VAS 16 188:35 (OB let.); waṣīb Zu(!)+<AB>-im bēl pirīšīm ū-da-di (for utaddī) ana ʾibṣīṭu ʾellētim DN (Ea) who dwells in the pure Apēšū, he who knows every secret, informed(?) his pure spouse DN VAS 1 32 i i (OB, Ibiq-Iṣṭar); šumma ʾibāšī šābē ʾuṛād šumma la ʾibāšī ʾu-tu-ni mīnūni aṣdūšī who would I ask him if they had (already) informed me whether there are ʾuṛādū-troops (at your disposal) or not? EA 1:83 (let. from Egypt); diṣpar šērim lilāt šumruma ū-ad-du-u [...]. (the watchmen) saw the torches (raised as signals) at dawn and at night, and they transmitted [the information(?) ...] TCL 3 250 (Šar.).
c) to make known, reveal — 1' in OA: šumi la taşakkara u ina našpertim šumi la ú-du-ú do not mention my name and they, too, should not reveal my name in the message KHahn 17:31, cf. šumu la tu-wa-da-a šumi tamkâmim wa-di-a CCT 4 41b:16ff.; šumišunu u labidi-a ku-nu-ti i shall not reveal their names to you BIN 4 32:22; isṣer tamkârî idî šumi awîlî wa-di-a-ma charge (the merchandise) to the merchants, let me know the names of the men CCT 4 40a:28; tamškâram ša lâbîšu mà tuwa-di-a-am let him designate to me any merchant he pleases BIN 4 35:42, cf. tamkâmam ú-ta-di-a-am ibid. 39; kastype u ümû ina ùppûšiûnu wa-di-a-nim let me know (by your letter) the money (loaned) and the terms TCL 19 21:33, cf. ina ùppû šiqšum lu wa-di-ú BIN 6 55:15; mimma îppûšiûnu ša ekallum ererûšûnu ina našpîritikûa útud-a-ma let me know in your message what ransom the palace asks for them OIP 27 5:19, cf. ibid. 23, also ibid. 23 r. x + 8, also mimma awûtûm ša innašpîritakâ laštanî ula útud-a-ni TCL 14 17:28.

2' other occs.: šûpi îmbara zimika a-ia úwe-ud-di send out a fog so that it will not disclose your presence RA 46 92:67 (OB Epic of Zu), cf. (with var. a-ia ú-ad-di) ibid. 28:12 (SB version), and dupl. STT 21; šumištu škaškan u liûsuwa úwe-di he acquired fame for himself and his victory Syria 32 14 ii 21 (Jadunlim); škaškun muša u baldaša ša múša ul úd-ad-ú uméšu (the gods) allotted life and death, (but) the time of death is not made known Gilg. X vi 39; nànam gi.na.na zu an.dim zê.ib.bi.da.dà.gan.me.a.zu zu.ab.ta : annaka kêna ša kîma šumê kabûl ina pûhûni úd-âši make known in our assembly to her (Ištar) your reliable “yes” which is as firm as heaven TCL 6 51:15ff., and dupl. ibid. 52:9f. (SB lit.), cf. úe-di-šî nárbiša VAS 10 214 vî 16 (OB Agûšâja); iški ümî rûqûti paras ënûm mûša ma ùd-ad-ú ëkûšûnu since the days of old the office of the high priestess had been forgotten and her regalia were not described anywhere YOS 1 45 i 27 (Nbn.); 4Nannarī ... ú-ad-di itsâšu ăššûnm erîb ënûti the moon-god gave a sign concerning his wish for a high priestess YOS 1 46 i 7 (Nbn.), cf. CT 16 43:70f., in lex. section; PN šumu abîšu la ud-da PN, he did not give the name of his father KAV 156:2 (MA); ana šarri belûni lu-ud-dâ-âš-ku let me make it known to the king, our lord ABL 415 r. 2 (NA). Difficult: ki.da.biše giskûma ăma.tuk : ana rûšûlu lu-<ud-wa-di-a-âma I was able to give them (the foreign peoples) instructions . . . . UET 1 146 ir 9 (Hammarabi).

d) to recognize, identify: ina bit PN ... úshû PN nûšûtuùnu illikamûma údi-šû-nu- ma ... nûšûnu PN ana PN 2 útakir (6 persons) were staying in the house of PN, PN 2, a relative of theirs, arrived and identified them, and then PN released his relatives to PN 2 OIP 27 49a:14 = 49b:15 (OA); [šumu màr ÿir.sê.GA ulû màr SAL.ZI.È.KU.UM bit abîšu úwe-ud-di-ma . . . ana bit abîšu ûtudak if the (adopted) son of a court official or of a sekru-woman identifies his family and (leaves his adoptive parents and) goes back to his family CH § 193:13; šumma . . . bit wardûm ulû amatûlu warassû ulû ûmašu ûte-ud-di if the owner of the slave or the slave girl identifies his slave or slave girl (sold abroad) CH § 280:82; [šumma] awîlûm ina napûšûtuùnu awîlûm la ûte-ud-di if a man does not recognize another when he looks (at him) AFO 18 65 ii 12 (OB omens), cf. awîlûm ëšiûtu 1 ûs âna 30 ûgar awîlûm ûwe-ud-di if somebody recognizes another man (when approaching) from (a distance of) one giš to thirty ninda ibid. 14; ul ûdâši màr ÿipriša û mânu [û]-nu-di-ši-ma taqûbbi (you wrote me saying) “My messenger did not know her,” and you now say, “Who may recognize her?” EA 1:32 (let. from Egypt), cf. ša ide ăšatka ... û ni-an-di-šî ibid. 17; if the moon unnuṭma mâmmu la û-ma-an-di-šû is eclipsed(?) and nobody can discern it ACH Sin 2:10, restored from Thompson Rep. 60:2; bit 4Šamaš ša . . . ÿirûšûnu ûbûša ūšûkûma la[s]-ud-da-a ûşûrâti the temple of Šamaš (which had toppled in ruins), where sand had heaped up so that its ground plan was not recognizable (any more) VAB 4 96 ii 16 (Nbk.), cf. bita appâlismû ûd-da-a ûmenûsu YOS 1 45 i 44 (Nbn.).
e) to assign — 1’ objects, etc.: mimma annim ša ... PN ana PN₂ mārtišu ú-wa-du-ši-im-ma all this which PN assigned to his daughter PN₁ CT 8 2a:19, cf. ša ana PN ... ú-wa-du-ši-im VAS 8 3:7 (OB); bissu ... kima abdišu u ummašu ... ú-ve-id-du-šu ... ana PN ú-ve-ed-di (the king) assigned the estate to PN, just as his father and mother had assigned it to him Wiseman Alalakh 6:10 and 14 (OB), cf. GN abi ayyašim ú-wa-ad-de-am ibid. 11:7 (OB); minumme mi-im-šu ša bit abiši va-ad-du-ši ileggi (she the divorced woman) takes all her possessions assigned to her from her father’s house Wiseman Alalakh 92:9, cf. ša ušerību wa-ad-du-ši ileggi ibid. 13 (MB); 产区LU LUM mu-ad-di girišti anina ili DN, who assigns the fields to the gods (one of the fifty names of Marduk) En. el. VII 84; ú-ad-di-kum-ma šuṅkna mūši ana ud-du-ši ūmē he assigned (the moon) as an ornament to the night to determine the (sequence of) days En. el. V 13, cf. ibid. 16, also ú-ad-di šatla ibid. 3, and (Sin) [m]u-ad-du-ši ūmē arshi u šatti Perry Sin No. 6:3; tbišma gaštta kakkasu ú-ad-di he created the bow and assigned it (to him) as his weapon En. el. IV 35; ú-ad-du-ši esētri he assigned sanctuaries (for his worship) En. el. I 76, cf. kumu lu-ud-da-a En. el. V 134; inanna GN ša GN₂ alpu u bit alpešunu ú-wa-ad-du-nim then they assigned cattle and pasture to Kizzuwatna of Hatti KBo 1 i 5 i 31, also ibid. 18 (treaty); ašar bita ud-du-ši-i-ni ... tētarab (if a woman) enters the house which they assigned her KAV 1 i 11 45 (Ass. Code § 24); ina biti ša ina biši Šamaš u Adad ū-ad-du-ši into the temple which Šamaš and Adad had designated to him through extispicy Borger Esarth. 83 r. 29, cf. ibid. r. 25, VAV 4 226 ii 61 (Nbn.), 220 i 51 (Nbn.), also ina parāši arkūši u-ad-du-nim VAV 4 62 ii 39 (Na- bopolissar); šumma uššet biti ana sargi ú-ad-di if the foundation of a house lines up(?), with the street (opposite: ina sargi ilqi encroaches upon the street line 22) CT 38 10:23 (SB Alu).

2’ persons: u kām Ži lu-ad-di ina pūrhi and I shall designate in the assembly (the god) who will fetter Zū RA 48 146:105 and 107 (SB Epic of Zō), cf. [...] dZim lu-ve-di ina pūrhi RA 46 90:33 (OB version); šumma ... mārū ša asšata ú-di-ú-ni-šu-ni lu mēl lu innab if the son to whom they have assigned a wife dies or runs away KAV 1 vi 21 (Ass. Code § 43), cf. (wr. ú-di-ú-ni-šu-ni) ibid. 28; ú-ad-di ana 产区DU LUM tērētu nastānu he assigned (the Anunnaki) to Anu in order to guard his orders En. el. VI 41; li-ad-di-ma salmat gaggadī palāštikku let him designate mankind to worship him En. el. VI 113, cf. (Ningal) mu-ad-da-a-ta šarri palāštika Streck Asb. 288:9; DN ... mu-ad-du-ú ša-kän-ki Enlil, who appoints the governors Hanke Kudurrā 21, cf. Nabû ... mu-ad-du-ú šarrūtu Lambert BWL 114:54 (SB Fürstenpfeigel); kima šašu ana vorredé En. KUR. KUR u-man-du-ú=š Enlil appointed him as his proxy to be the first of the governors the king assigned the estate to (the king) assigned the estate to him Wiseman Alalakh 6:10 and 14 (OB), cf. GN abi ayyašim ú-wa-ad-de-am ibid. 11:7 (OB); minumme mi-im-šu ša bit abiši va-ad-du-ši ileggi (she the divorced woman) takes all her possessions assigned to her from her father’s house Wiseman Alalakh 92:9, cf. ša ušerību wa-ad-du-ši ileggi ibid. 13 (MB); 产区LU LUM mu-ad-di girišti anina ili DN, who assigns the fields to the gods (one of the fifty names of Marduk) En. el. VII 84; ú-ad-di-kum-ma šuṅkna mūši ana ud-du-ši ūmē he assigned (the moon) as an ornament to the night to determine the (sequence of) days En. el. V 13, cf. ibid. 16, also ú-ad-di šatla ibid. 3, and (Sin) [m]u-ad-du-ši ūmē arshi u šatti Perry Sin No. 6:3; tbišma gaštta kakkasu ú-ad-di he created the bow and assigned it (to him) as his weapon En. el. IV 35; ú-ad-du-ši esētri he assigned sanctuaries (for his worship) En. el. I 76, cf. kumu lu-ud-da-a En. el. V 134; inanna GN ša GN₂ alpu u bit alpešunu ú-wa-ad-du-nim then they assigned cattle and pasture to Kizzuwatna of Hatti KBo 1 i 5 i 31, also ibid. 18 (treaty); ašar bita ud-du-ši-i-ni ... tētarab (if a woman) enters the house which they assigned her KAV 1 i 11 45 (Ass. Code § 24); ina biti ša ina biši Šamaš u Adad ū-ad-du-ši into the temple which Šamaš and Adad had designated to him through extispicy Borger Esarth. 83 r. 29, cf. ibid. r. 25, VAV 4 226 ii 61 (Nbn.), 220 i 51 (Nbn.), also ina parāši arkūši u-ad-du-nim VAV 4 62 ii 39 (Na- bopolissar); šumma uššet biti ana sargi ú-ad-di if the foundation of a house lines up(?), with the street (opposite: ina sargi ilqi encroaches upon the street line 22) CT 38 10:23 (SB Alu).

3’ isgu fate: šib[u][u]šu tuqunti isiq[u][u] ša ú-du-ši-im exultation in battle has been allotted to her as her nature VAS 10 214 iii 17 (OB Agulaja); rabāš Išgī isarnaḫunu ud-du-isqašun the great Išgī surround (her) constantly so that they may be assigned their portions AfK 1 25 r. i 20 (SB lit.), cf. ú-ad-da isguq ibid. 24, mu-ad-du-ú isqašun En. el. VII 7, mu-ad-du-ú isqilum VAS 1 36 i 19 (kudurrā), also ana Išgī isqašunu tu-wa-šu=da-a KAR 32:32 (SB lit.).

f) (uncert. mng., NB only): rāŋa u kīnātu ša lubbika šammu u šabūš ša u-man-du-u lu-še-šib gimin dumiqiša lušallimiša let me experience your devotion and the loyalty of your heart, and I shall increase the benefits that I ...-ed (previously) and repay fully the services you have rendered (me) ABL 539 r. 22 (let. of Asb.), cf. u atta ina šiliš ša Aššur u Marduk 4ubudā u ina lubbi i-x-ši-ši-
5. utaddu to be recognized, revealed, appointed — a) to be recognized, revealed: an.ur.ta an.pa.sē ā.dā a.bi im.ta.an. zu.zu.ne : šitu šīd šame ana edāt šame adāšunu ṻa.ta-ad-du-nu from the base of heaven to the top of heaven their (celestial) sections (those of Sin and Šamaš) can be recognized TCL 6 51 r. 5f. (SB lit.); [lû.û.x]. Nu.bi giskim.bi nu.un.[x.x] : ša amēli šāduu itišu (text itašu) ul ū-ta-ad-di the omen referring to this man is not revealed PBS 1/2 116:41f.; ul immar ahu ahašu ul ū-ta-ad-da-a niši ina šame one man cannot see the other, nor can the people be recognized from heaven (any more) Gilg. XI 112; ummāni rapkāti ša kima me nāri la ū-ta-ad-du-ū nibāšu a large army whose number cannot be made out, just like the (drops of) water in a river SB 35:16 (Cyr.), [... ša ī valušu la ū-da-an-du-[ū] CT 13 32 r. 4 (comm. to En. el. VII 98).

b) to be appointed: qipu ajumma ša [ina] GN ū-ta-ad-du-û any official who might be appointed over GN UET 1 165 ii 6 (kudurru), cf. ajumma ša ina ekalli ū-ta-ad-du-û-na MDP 10 pl. 12 ii 23 (MB kudurru).

6. šuddū to announce, proclaim, to make recognizable, to mark — a) to announce, proclaim: šumma kalbum ūkina bābutum ana bēlšušu ū-sē-di-ma kalabšu la isṣumma auštam it šukumma uštāmūt if a dog is rabid and the authorities of the city quarter give an official warning to its owner, but he does not keep his dog in, so that it bites a man and causes his death Goetze LE § 56:21, also ibid. § 54:16, § 58:26, cf. bābāmu ū-sē-di-šum-ma CH § 251:56, mahar šibi šu-di-a-šu-nu-ši-im TCL 17 21:34 (OB let.); amtum uhallig e-li-ē Šamaš bi-l-ki ū-sē-e-da I lost the slave girl, I shall go and inform Šamaš, your master CT 29 26:19 (OB let. of a naditu), cf. Al. IV iv 29, in lex. section; umma anakuma šarru ū-tē-ti-mi u ištābīmi I said, "The king has made a proclamation, saying" JEN 105:12, cf. kinana LUGAL LŪ.MES ša ina [...] uš-te-ti um[a] lu šarruma HSS 14 9:3; ḫāl sukallaka li-šē-da-ak dīnu līblakka may Alamuṣ, your (Sin's) vizier, give you information, bring to you the decision, (put before you the request for a sign) RA 12 190:10, join to Perry Sin No. 5a; DĪŠ ĪT BĀR UD.4.KAM ana ḫādūrkun šumma ū-sē-di-ma ana šumma šumma šumma šumma šumma (text) 10 MARDUK liššēn GISKIM(IGI+DUB).BI bi li-sē-di mu(!) ū (text xul) iš-di-šu (text ri) ūsakkannu GISKIM.BI li-sē-di mā dēnšu ina mahar ilu lidub on the fourth of Nisan he shall prostrate himself before Marduk (and) inform (him) of his "sign," (then) he will be granted fame and wealth — he shall inform him of his "sign" (with gloss īš-ta-ū), that means, he shall plead his ease before the god ABU 1396: 13 and r. 1 (citation from hemer., with added comm.); alakti itišu širti kēniš uš-te-ti-e-du-tu I proclaim again and again the ways of his majestc godhead VAB 4 122 i 36 (Nbk.); ābu mimma ina ṭuppēšu ū-sē-du-ma ana māršišu idinnu u e[m] nu dunnūn ša ... ū-sē-du-ma whatever the father has stated in his tablet that he will give to his son and the dowry that the father of the bride has stated (that he will give) SBW 1889 p. 828 iii 5 and 8 (NB laws), cf. nudunnū ša ḫRN mārtišu ina libbi ū-sē-du-ma idinnu Nbk. 403:6, nudunnū ša ḫRN mārtija nu-sē-di Nbk. 356:23; ṭuppē šušur-ru ... ina libbi ū-sē-di umma he wrote a tablet and stated on it as follows HEBRAICA 3 15:15 (NB), cf. Nbn. 356:14, ina ṭuppēšu ū-sē-du-šumma Cyr. 332:13, also ina ṭuppē-šunu ū-šu-ud-du-šumma Poisser Verträge 113:8, ina ṭuppēšu ū-sē-du-šumma Camb. 286:7; ša naqaš imruru lu-[ē]-ē di-māti let me proclaim to the country (the feats of) him who has seen everything Gilg. I 1.

b) to make recognizable, to mark: bit DN ša ... namātu ḫrassu kisūraša la ū-su-ū( var.
idū 6c

-4) eperi katmu the temple of DN, whose plan had become ruined and whose outlines were not recognizable (any more) and were covered with rubble VAB 4 142 ii 4 (Nbk., var. from ibid. 110 ii 19; [UZU] SAL.UL.BI šu-du-u an evil omen is recognizable CT 20 5:15 (SB ext.), cf. UZU.SAL.SIG₂.BI šu(var. šu)-du-u idfitu 18, var. from CT 20 12 K.10482 r. 3; suppur PN kima kunukkišu šu-ud-da-at marked with the nail-mark of PN, instead of his seal TuM 2-3 9:45, cf. ibid. 8:44, 274 r. 3', Speleers Recueil 278:13, see, for other refs., mng. 4 (uđđū) and ruddū.

c) in abullātīm šādā to confine within a city (OB, Mari); abullātīm šu-da-a-[ku] puš lušāku u lemmēš epēkētu I am confined to the city, I am very much afraid and badly treated TCL 18 95:24 (OB let.); išu ūnum ša šamāššān-mī ana Adab ublu PN isbattanimma abullātīm uš-te-di-a-ni ever since I brought the sesame to Adab, PN has confined me to the city UET 5 39:9 (OB let.); 10 Lū.ŠMEŠ Šubarū ana Terqa iššu-dumim u aššāšātu... abullātīm uš-te-di-šu-nu-ti ten men from Subartu arrived in Terqa, I interrogated them, and I confined them within the city ARM 3 37:23, cf. LŪ.ŠMEŠ LŪ Ešnumma ša maḫrika kalād... abullātīm lu šu-du-u ARM 1 70:9, and see Falkner, BIOR 11 114.

7. III/II to assign: [a]na aššīja u ana Anim šarrūt šamē uš-ve-ed-di I assigned to my brother and to Anu the rule over heaven RA 46 90:49 (OB Epic of Zu), cf. ibid. 50.

8. IV/1 and IV/2 (uncertain) — a) IV/1: ela šdu šemī ūmēšina la i-ad-da ilu mumma their (human beings') life span is not understandable(?) by any other god (or: no other god knows) but him (Marduk) En.EL VII 114, from LKA 8 r. 30, coll. Gurney, wr. la ia-ad-da STT 10:114, [i-m]a-ad-[da] ZA 47 p. 15 n. 20 (all possibly a re-formed present of idād), with comm. Zu = [i]-du-ū STC 2 52 r. 19, also ibid. 60 K.8299 r. 11; im-nin-da-ak-ka it becomes known to you (corresponding to Old Pers. aṣzdā bavāṭīy) VAB 3 91 § 4.27 and 29 (Dar.).

b) IV/2: see CT 17 41:5f. and 3:27, in lex. section, if it-ta-du-u CT 17 41:6 is not to be emended to ut(!)-ta-du-u.


Mng. based on the Sumerian correspondence zu.zu.

igāriš adv.; like a wall; SB*; cf. igāru.

For ref., see igāru mng. 11.

igartu s.; wall; OA, OB, Mari*; cf. igāru.

a) in OA: bit PN ina i-ga-ar-tim kubātim PN₂... i-ga-ar-tām šu-tat inšakkan as to the house of PN, PN₂ put his wall upon your wall CCT 3 20:26 and 28; miššūm i-ga-ar-ta-ka ina bitītu taškuw why did you put your wall within my house? ibid. 33.

b) in OB: ħamšīt gāni [el]jiš šittat ammat i-ga-ar-tum kubāt the wall is five reeds high (and) two cubits thick TCL 10 3:3; i-ga-ar-tum šēret the wall is plastered CT 8 27a:15 (let.); ana i-kar-tim naqārim to tear down a wall JCS 11 107:7.

c) in Mari: i-ga-ar-tam ša dārim ištu pān mi'rīqtišu aququr I tore down the brickwork of the city wall from the point of the breach ARM 2 88:17; i-ga-ar-tam ša bitītu apušma ina napištim ušem I broke through the wall of his house and got away alive ARM 3 71:16.

ígāru s.; 1. wall (of a building), 2. enclosure wall, 3. side of a ship; from OA, OB on; pl. igārūtu (from OB on) and igārū (NB royal); wr. syll. and े.śɨou₄, iz.zi, in OB also 1.İZ.Ţ1 TBL 1 19:8, Ė.ZI Jean Tell Sifr 92:3, UET 5 236:1, and ɬɨq₄[ZI TCL 10 19:3, 8 and 9, 38:10, Jean Tell Sifr 27:4; cf. igārtu.

[i-ğä-a]r șɨou₄, ে.śɨou₄ = i-ga-ru Diri V 276f.; ę.șɨou₄ = i-ga-ru Igitu 1 373, also Lanu I i 3; ga-ar șɨou₄ = ę.șɨou₄ i-ga-ru (interpreting the logogram ę.șɨou₄ as ę.gar₄). Recip. Ea A il 9', also Ea V 20, A V/1:102; ba-ār sɨou₄ = ę.șɨou₄ i-ga-ru um EM[ESAL] A V/1:103, cf. ba-ār bar = ɬɨq₄ iz.zi = i-ğä-ru-um, iz.zi.dal.ba.an.na = i-ga-ar bi-ri-tim Kagal E Part 3:50f.; iz.zi.dal.ba.an.na : i-gar bi-ri-te A1. VI iv 48; i.zi (var. iz.zi) dal.ba.an.na (var. dal.ba.na) = i-gar Min = (bi-ri-tum), i.zi (var. iz.zi) = i-ga-ru, ę.i.zi (var. iz.zi) = bi-ıt Min
igāru

Hh. II 264ff.; i.zi sa.dul.bi (var. sa.du.ul.bi) - i-gar (var. i-ga-ri) a-bur-ru rear wall Hh. II 261.

... he does not reinforce his wall, and the wall collapses and kills a man Goetz LE § 58: 25-27; šumma itinnum bitam ana avūlim ipudma ... ši.śiograms iktimp itinnum ša ina KU.BARBAR ramanīšu ši.śiograms šu’ati udannan if a builder builds a house for a man and the wall buckles, the builder must reinforce the wall at his own expense CH § 233:97ff.; izzi.in NA.AB.KAL.LA.GE.DÉ he will reinforce the wall PBS 8/1 102 v 8; ē.libir.ia izzi.digi.ia ši.gi.BAD an.dub.uš.ē: bita labera ši.śiograms ša ipudma imda immid he will reinforce the old house (by) putting a support against the buckling wall Ai. IV iv 16; izzi.digi.ia ugu.NA.im.ma.an.ūb : i-ga-ru ši.ipudma ilišu imlaqtui the buckling wall has fallen on him ibid. 24; ši.śiograms bi kak nu.ub. rē.bā : i-na i-ga-ru šu sikkata ul iretti he is not to drive a nail into his wall ibid. 36; ana i-ga-ar PN PN₂ ana PN irgunma avīlā ... i-ga-rama imuruma ... x i-ga-ra-ama štu i-ga-ar PN₃ adi i-ga-ar PN ... ana PN uberrā U₄.KUR.ŠE PN₂ atšum i-ga-ri-im ana PN ul iragqa[m] with regard to the wall of PN, PN₂ made a claim against PN, the local residents inspected the wall, and they established in favor of PN x (measures) as the wall, from the wall of PN₂ as far as the wall of PN — in the future PN₃ will make no claim against PN with regard to the wall • BE 6/1: 60ff.; i-ga-ara-šma gamnimim ... ana erištim ītti PN PN₂ ir[i]š i-ga-ru-um ša PN PN₂ claimed the use of the wall of the storage-house from PN, the wall (itself) remaining the property of PN CT 4 14b: 1 and 8, cf. TCl 1 193: 2; i-ga-ar PN adi gamridašu ītti PN₃ PN₂ ana īerištim īriš ana i-ga-ri-im ur avarasu PN₃ has asked PN₃ for the use of PN’s wall in its entirety, (but this is to give him) no claim on the wall CT 33 44b: 1 and 9, cf. also ana i-ga-ri-im ša PN PN₂ ul avaratušu TCl 10 21: 1; izzi. PN izzi ramanīšu PN₃ ēš izzi. ni.ġnu.še.ŠE.ŠE.NU.TUK PN’s wall (remains) his own wall, PN₃ has no claim on the wall Rifina 46: 1ff.; i-na ši.śiograms ši.ĆA.PAḪŠE ši PN ītti PN₂ išu.UL.RA umeš PN, together with PN₂, will rest the beams (of his roof) on the walls of the chamber and of the house VAS 8 108: 6; cf. [ina ši.śiograms ša še.ĎA.PAḪŠE]
igāru

PAH ù Ń.SIG 4 ë ibid. 109:4 (case), and see guārumi usage b; i-ga-ra-ām ša eli i-ga-ri-ka wašašu ināma teppēkù urur šur[kib] tear down and install (again) the wall which I shall install on top of your wall when you (re)build (the house) TCL 1 184:13f.; bamat i-ga-ri IN.SI.NÂ.ŠAM ana šām kaqgārim u mānaḫāt i-ga-ri-im x Kû.BABBAR IN.NA.AN.LÂ (PN) has purchased half of the wall, he has paid (PN2) x silver as the price of the land and the expenses of (building) the wall MCS 7 1:8â, cf. i-ga-ar biritim PN i-puāma mānaḫāt i-ga-ri-im PN2 libbašu ut-ti[text -zi]-ib TCL 1 185:4ff.; gadum i-ga-ra-li-šu kalikina i-ga-ru-um ša guārumi kunnu ša biritim (a house) together with all its walls, (and) the party wall with the beams in place is the common property (of the seller and the buyer) Meissner BAP 35:6â, cf. i-ga-ar PN i-ga-er biritunu Gautier Dilbat 18:2f., and see igār biriši sub biritu; šī-lu-ša ša ina i-ga-ri-im zaqpat ša PN (PN inherits everything) her (the adoptive mother’s) . . . , which in the wall, is PN’s (too) Siezgriter Tablettes 10 MAH 15913:29, see Kraus, BiOr 16 122, cf. mimma annim war[rasu] šu-lu-ša ina i-ga-ri-im CT 6 33a:12.

2’ with specification of measurements: 1 i-ga-ru-im 1 1/4 GAR UŠ.BI-šu 1 1/4 Kûš SAG.BI a wall, one and a half ninda in length, one and two-thirds cubits thick CT 6 7b:7, cf. 2 GAR UŠ 1 Kûš 5 ŠU.SI SAG.BI i-ga-er PN MCS 7 1:2, also Ń.SIG 4 ša ša ŠI 2 PN 1/4 GAR 3 Kûš UŠ (referring to a party wall) CT 4 37d:1, 1/4 GAR 4 Kûš 9 ŠU.SI.MES UŠI 11(?) Kûš SAG i-ga-er biritim BE 17 23:8, see i-gār biriši sub biritu; i-ga-er ša ina i-ga-ri-im zaqpat ša PN (PN inherits everything) her (the adoptive mother’s) . . . , which in the wall, is PN’s (too) Siezgriter Tablettes 10 MAH 15913:29, see Kraus, BiOr 16 122, cf. mimma annim war[krasu] šu-lu-ša ina i-ga-ri-im CT 6 33a:12.

f) in Nuzi: PN . . . aššum GIS.MES ša ina muḫḫi i-ga-ra-šu šaknu ina panini telēšma . . . i-ga-ra ša GIS.MES aššu šaknu ša atuṣama ul ša PN-ni . . . ina šuh.a la zizākumi PN presented himself before us (the judges) concerning the beams which have been placed upon his wall (but PN2 said) “The wall on which the beams are laid is mine and not PN’s, I did not enter into a division of property (with PN) with regard to the buildings” SMN 2607:4 and 10 (unpub.); 2 sikkāti ša eri 2 girberuḫe ša i-ga-ri two bronze nails and two girberuḫe-ornaments (?) for the wall HSS 14 608:8, cf. x takulātuš ša i-ga-ra ša siparri RA 36 135:2, also ibid. 137:56, and passim.

g) in NA: muṣṣārāni laššu ina lībbi Ń.SIG 4.MES ša biṯ ilī la nīṣkun there are no inscriptions, we have placed none on the

height, making it) four ninda and two cubits (long) Böhl Leiden Coll. 2 p. 18 No. 755:13, cf. Ń.SIG 4 . . . bitam annišam Ń.SIG 4 la īpūš u 4 GAR 2 Kûš la uلل[uš] ibid. r. 3.

c) in Mari: [aššu]m guārumi ša anā Ń.SI.GAŠ. NY.ŠI.ŠUL[DIBI] bēli . . . išpuram my lord wrote me concerning the beams (to place) for roofing on the walls ARM 3 23:5, for other refs., see igārumi.

d) in Elam: Ń.DU.A īpūš u mādu qadu i-ga-ra-šu šaknu ina i-ga-ra-šu šaknu u simmilāštu a house in good repair, in its entirety, including its walls, its doors and its stairways (sale) MDP 18 210:2 (= MDP 22 46), cf. qadu i-ga-ra-šu ša i-ga-ri-im 4.TA.AM ibid. 211:3, (wt. IZ.ZL.MES) ibid. 215:2, and passim.

e) in MB: i-ga-ra ša ina kutalli addāma 20 nattaku šuḫḫuru ezerrima atbabak I am about to lay (the last courses of) the wall which I left (unfinished) in the rear and of which twenty courses have been delayed BE 17 23:8 (MB let.); ina muḫḫi naru šu‘atu i-ga-ru ša ušmētu iḫhepi a wall collapsed on this stela, and it was destroyed MDP 2 pl. 19 i 6 (MB kudurru); ina i-ga-ra iṣṭephe (whoever gets another to remove this boundary marker and) he encloses (it) in a wall MDP 2 pl. 22 v 54, cf. ina i-ga-ri ika[lšam] ibid. 113 ii 17 (MB kudurru).
temple walls ABL 157:20, cf. ibid. r. 6; 2 šalam šarrānī ... 8 ša šarru ... ana ʾeṣiq₂.меš ša admeni ša DN ṣepulunī two royal statues which the king had made for (the decoration of) the walls of the chapel of Ningal ABL 1194 r. 1; 8 ša-kan-ni ša kaspi isu libbi ʾeṣiq₂.меš uttasāṣu they have torn off eight sakānu's of silver from the walls ABL 493 r. 7.

h) in NB: nikasi ana libbi āli kī unakkisū šīlaṭaña ʾeṣiq₂. biti ilānī undīllā they breached the city and showered the temple wall with arrows ABL 1339:5; 5 Kūš uš.меš i-gar IM.4 u i-gar IM.3 4½ Kūš šag.меš i-gar IM.1 u i-gar IM.2 naphṣar 3 Kūš 5½ ṣu.ši five cubits (each) is the length of the wall to the west and the wall to the east, four and a half cubits (each) is the length of the shorter side of the wall to the south and the wall to the north, all together three (square) cubits and five and a half inches (sale of a house and its plot) VAS 5 103:9f.; [SAR]AH.ŠI.Å isa ʾeṣiq₂ ša līmnāti ša ṭibnu izabbilunu earth for the brick wall for which (men) are bringing straw UCP 9 63 No. 26.3; gušūrē ulu i-ga-ri ša PN șēkki he will remove the beams from PN's wall Dar. 129:6.

i) in hist.: ina mimma i-ga-ri ʾhimētām u dišpam ušēlāma on every wall I smeared ghee and honey KAH 2 11:27 (= AOB 1 12) (Iššum), cf. AOB 1 184 No. 12:5; ʾi-ga-ra-at bitim ina kaspiṃ ḫūrāṣīm ... ašši I coated the walls of the house with silver (and) gold AOB 1 22 No. 1 ii 20 (Samši-Adad I); ʾi-ga-ra-am ... labīram u širk ʾi-ga-ra-am ēššam ... ʾīpuš he did not disturb the old wall, he built a new wall MDP 2 pl. 13 No. 4–5:11 and 14 (Elam); ʾi-ga-ru ša ēn[a]maḫa that wall got weak KAH 1 5 r. 3 (Adn. I), cf. Streck Asb. 84 x 56, cf. also ša ... šuḫu ʾi-ga-ru-šu whose walls had grown weak VAB 4 216 ii 14 (Ner.); ʾi-ga-ru-ša quppātu adḵēma I removed its buckling walls VAB 4 212 ii 23 (Ner.), and passim in NB royal, cf. ʾisqūpu ʾeṣiq₂.меš-šu its walls buckled Borger Esarh. p. 74:31, and passim in NA and NB royal; ʾi-ga-ar biti šudāti ana dunsununım to reinforce the wall of that temple VAB 4 76 iii 18 (Nbk.); ʾeṣiq₂.меš-šu usalbqša ḫūrāṣa kaspa I coated its walls with gold and silver Thompson Esarh. pl. 14 i 16 (Asb.), also VAB 4 222 ii 13 (Nbn.); ʾeṣiq₂.меš [šurāša] kima širi asir I coated the walls with gold instead of plaster Borger Esarh. 87:25; ʾi-ga-ra-a-te-šu kima šarrū šit kakkabānī wissim I made its walls as beautiful as the brilliance of the rising stars AKA p. 98 vii 99 (Tigl. I); bitu suātu ana niḫirišu u ʾeṣiq₂ adši pu-la-ti-šu ša kutallii ša bit šahūrimma labūritu ... unaqqir I tore down this temple completely, together with the wall, including its buttresses at the back of the old šāhrū-house KAH 2 66:28, for dupla., see AOB 1 30 note 2 (Tigl. I).

j) in omen texts: šumma ina libbi āli ʾeṣiq₂.меš i-qub-ša if walls buckle within the city Bab. 4 110:13 (SB prodigies); šumma ʾeṣiq₂.меš libbi biti šibbat širi ʾšeš if the walls inside a house have crumbling plaster CT 38 15:51 (SB Alu); šumma kataruru pešt ina ʾeṣiq₂.меš ša kiddānu mādu if there are many white fungi on the walls on the outer side CT 40 16:26 (SB Alu), cf. ʾeṣiq₂.меš ša bitīnu (on) the walls on the inner side ibid. 16:27, also ina mišri iz.zi ša šīnē on half of the north (east, west) wall CT 40 16:30ff., cf. also ina iz.zi urši on the bedroom wall CT 38 27:5, and passim, ina ʾeṣiq₂ rupba on the wall of the upper floor CT 38 16:78, ina ʾeṣiq₂ u namēšu ibid. 79, and passim in Alu, wr. ʾeṣiq₂ or iz.zi.x, and cf. kataruru ina muḫḫi ʾeṣiq₂ ša abūssāte qabassāte ittamār ABL 367 r. 1 (NB, quoting Alu); šumma ʾeṣiq₂ tūṭānu ina bit amēli bāšu if there is a twin wall in the man's house CT 38 15:55 (SB Alu); miqīt ʾi-ga-ri-im collapse of the wall YOS 10 18:63 (OB ext.), also ibid. 58:10 (OB oil omens), also ina miqīti ʾeṣiq₂ imāti Dream-book 328:52; AN.TI.BAL ʾeṣiq₂.меš (var. I.ZI.MEŠ) ikkal (mng. obscure) CT 30 16 r. 9, var. from Boissier DA 7:29 (SB ext.).

k) in rit.: enunu ʾeṣiq₂ biti ili iqānu when the wall of the temple buckles RAcc. 34:1, and passim in this text; ina pan igāru šīdā tašaddād you draw a curtain in front of the wall TuL 111:31 (translit. only); šalmāja ina ʾeṣiq₂ tapḥa you (sorceresses) have enclosed figurines of me in the wall Maqlu IV 33, cf. amēlu šuṭku šalāmkū ina iz.zi peḥā AMT 86,1 i 3.
igāru

1) in lit.: kikkiš kikkiš i-gar i-gar kikkišu šimēma i-ga-ru šēssas reed fence, reed fence, wall, wall! listen, heed, wall! Gilg. XI 21ff., cf. i-ga-ru šiṭammi’anni kikkišu šuṣṣirī kalā zikrija listen to me, wall, mark all my words, reed fence RA 28 92 i 10 (SB Atraheias); ūmī ša ititu ina i-ga-ri uddāšku mark for him on the wall the days during which he slept Gilg. XI 214, cf. (with iṣri) ibid. 212, ūmēšina ina i-ga-ra uṣṣar LKU 33:15 (SB Lamāṣtu), and see eṣeru mng. 1a and b; išgū šilla ina ešiṣiq₄ they (the sorcerers) took my shadow from the wall Maqlu VI 59; ūmīd ešiṣiq₄ (var. i-ga-ri) luḥumma iptašaš when she (Lamāṣtu) leans against the wall, she smears it with soot 4R 66 i 33, from ibid.

Add. p. 10, var. from dupl. PBS 1/2 113 i 23 (SB Lamāṣtu); šippam i’butu i-ga-rum iṣeru if there is saltpeter on the house and the enclosure wall CT 40 2:28, cf. ibid. 29ff. (SB Alu).

2. enclosure wall: ḫīṣ₄ ta ba ra.e₄ (DU₅ du₄).dé : ina biṣi u i-ga-rum itelli he forfeits the house and the wall (around the yard) Ai. VII iii 38; biḫ ḫasīme ša berte i-ga-ra-te the storehouse between the walls KAJ 119:5 (MA); [i-ga] kiriš ... ēnīšma the garden wall became dilapidated PBS 1/2 85:6 (MB let.);

iṣtu sippi ē-kal-im labirī adu i-ga-ra ša ḫurīziša from the threshold of the old main house to the wall of the storehouse HSS 14 107:6 (= RA 36 118) (Nuzi); i-ga-ri kiriš ippuš he will build an enclosure wall around the orchard VAS 5 10:5, also Cyr. 200:12, RA 10 68 pl. 6 No. 40–41:18, cf. i-ga-ri ša limitu ippuš VAS 5 49:9, (limitu ... [i-ga]-ri ša) limāmēma ippuš he will surround the territory with a wall VAS 5 26:11, cf. i-ga-ri ša limāmēma YOS 6 33:11; i-ga-ra-tu ša muḥhī ḫīrān ḫatti ippuš he will build the enclosure walls (of the makallēd harbor) along the canal of the royal highway Nbk. 202:5, cf. ibid. 10, also šābē ina ṣamišu jānu ša i-ga-ri ippušu CT 22 196:31 (NB let.), and passim referring to orchards in NB; mé ippušu ina muḥhī ešiṣiq₄ Ezida šetāru the waters have swollen, they have risen up to the wall of Ezida ABL 1214:12; 2 kirāti [ša] 迦š till-lit. MEŠ ša na₅ ša i-ga-[ru] two vineyards with a stone wall ADD 448:11, cf. ibid. 18; i-ga-ru ša rēš bābē ša pāpaḫi the wall adjacent to the gate of the sanctuary AOB 1 94:35 (Adn. 1); bišt Aššur bēššu ešiṣiq₄ MEŠ nēmišu siḫiri šiṭi ina šiṭū uddeš he provided with new plaster the temple of Aššur, his lord, (and) the walls (and) turrets around the temple AOB 1 89 note 13 (Sar.);

bissu ina i-gar limiti Ezida namriš ūpšu I constructed a splendid temple for him (Sin) at the enclosure wall of Ezida VAB 4 130 iv 64 (Nbk.), cf. i-ga-ar siḫiri EMeslam ... ešiṣiq₄ šēssu ina i-ga-ar ša iš biti ma珥[a] šiṭišu šiṭišu šiṭišu šiṭišu šiṭišu if there is saltpeter on the house and the enclosure wall CT 40 2:28, cf. ibid. 29ff. (SB Alu).

m) in personal names: I-gar.Šin-ēmid I-Took-Refuge-at-the-Well-of-Sin Sumer 9 21ff. No. 4:5 (MB); for other refs., see emēdu mng. 1d–2'.

n) as a component of names of plants and insects: eme.šid = ša-ra-ru-u, eme.šid.iz. zi = ša i-ga-ri Hh. XVII 210f.; du.du.me. = as-[gu-du] (var. [x.x]).me = ša i-ga-[ri x x]) Hh. XVII 199; sa-a-mu ša izzi = tulu sa-am-tu Landsberger Fauna p. 41:48 (Uruanna); taš-lam-tu(var. ti) izzi (var. ešiṣiq₄) = bir-bir-ra-a-nu (Uranna); for refs. in context, see kadkusu, šāmānū, sassa, šurātu, šašelantu.

o) in math.: suku₄ i-ga-10 kuš₄ i kuš₄ ina sa-GU₄ i-ga-baš-ta-ma₁ kuš₄ išu-su₄ sukud₄ kī ta suḥu₄ i-ga-lu kar-ma šu₄muru₄ the height of a wall is ten cubits, on top the wall is one cubit wide (lit. opens), a piece of wood (on the wall) is one cubit high, how far should I step back(?) from the wall in order to see it? MKT 1 p. 97:6f. (= TMB p. 77 No. 153) (Sel.)
igāru

3. side of a ship: cf. Hh. IV 370, in lex. section; 10 GAR.TA.AM šaqqā š.SIG₄,MEŠ-ša ten ninda high was each of its (the ark’s) walls Gigi. XI 57; un.bi ki.du.bi(var. .ba) nu.um.zu š.SIG₄,du(var. .du₂) i.ag.dē : niššu: akar ilaka ul iidd i-ga-ra-tē ú-x-x-[...] its people do not know where they are going, the sides [... (perhaps referring to Ninurta’s ship) Lugale III 2; giš.ma š.SIG₂,bi giš. ti₂.bi.ta giš.erin.am the sides of the ship are made of cedarwood (coming) from the forest 4R 25 : 22.

In spite of the late interpretation of the logogram š.SIG₄ as š.gar₃ (see Recip. Ea A, etc., in lex. section), the reading of the sign is igar or agar (wr. á.gar SAKI 110 xxB 26, Gudea Cyl. A), in Emešal a mar (for the meaning lánu, gattu, máša, see Emešal Voc. III 95ff.) or a bar (see A V/1:103, etc., in lex. section). Iqāru is probably a “Kulturwort,” and Aram. iqārā, Sýr. iqagārā, “roof,” Arabic iqāfār and inqārār, “roof,” are borrowings from Akkadian.

Lautner, Symboles Koehaker 76ff.; Landausberger, MSL 1 218ff. Ad mng. 3; Salonen Wasserfahrzeuge 80 (with previous lit.).

igāru (meadow) see ugāru.

igbaru (igparu or ikbaru, ikparu) s.; (a piece of jewelry); OAkK., Mari.*

ig-ba-ri ir-ku-sā (they took off two golden laḫmu-monsters and) put on the i.-ornaments PBS 13 30:5 (OAkK.); 14 gīx NA₄ ZA.GIN KI.LA.BI 12 NA₄ KIŠI₂ ZA.GIN 2 NA₄ takpi₂ ZA.GIN u 1 NA₄ ig-pa-ri-im ZA.GIN 14 shekels of lapis lazuli, the weight of twelve cylinder seals of lapis lazuli, of two kidney-shaped beads of lapis lazuli, and of one i. of lapis lazuli ARM 7 248:8.

The Mari passage is difficult (one expects *igpar urgiši); note also, sub gubāru, an ornament likewise made of lapis lazuli, hence ig- should possibly be emended to gu-.

igbu see igibu.

igiballu s.; (mng. unkn.); lex.*

igis.nim = šip-pa-tum, igis.ba = šip-pa-tum, igi.ba = šu Izi B ii 10ff.

igigallu

igibrū s.; (a synonym for “storm”); SB*; Sum. lw.

ri-ḥa-mun an.su-mir four times, forming a cross (SI ² 323d) = ādamšitu, sāmašitu, meḫdā, tēšī, i-gi-[i]-ib-ru-u, nagāb n.*)ŠE CT 24 44:161 (list of gods), cf. igi.[x] = [sa]š-maṣṭu Igituh 1 28.

igibu (or igipu, ighpu) s.; (mng. unkn.); NA.*

Akkadajā šišīšu abarrim i-gi-ib = Mu-gal-li ubattaq I shall write the (destiny) of the Akkadians in the stars, I shall cut off the i. of RN (king of Tabal) Langdon Tammuz pl. 3 r. i 9 (oracles to Esarh., coll.).

igibū s.; reciprocal of the number called igē (math. term); OB, LB; Sum. lw.; wr. syll. and igi.bi; cf. igiubbd, igitennu, igū A.

a-ra igi.ig.bi.ig.[u]bu [gub.bi] na.šiḥ ku.[ru₃] šid. du₂ ga la₃ du₂ a du₂ a bi₂ du₂ a ḫa₂ la₂ ba₂ la₂ ba₂ a₂ [ši₂].gi₂.dē i.zu₂ : [a-ra-a] i-ga₂ a i-ga₂ b a i-gi-pa₂ (var. -gub₂)-ba₂ a ḫi₂-ku₂ [ši₂ pi-qil₂ sa₂-ga₂]-a-da₂ (var. -di₂) a-da₂ ka₂ la₂ e-pe₂ hi₂ zi₂-tam₂ [sa₂]-a-zu eq₂-la₂(var. -lu) pa₂-la₂ ku₂ ti₂-di₂-e do you know multiplication, reciprocals, coefficients, balancing of accounts, administrative accounting, how to make all kinds of pay allotments, divide property (and) delimit shares of fields? Gadd, BBOAS 20 256 K.2459: 10ff., and dupls. ibid. D.T. 147 r. 1ff. and LKA 66:6ff. (bil. š.dub₂ ba text).

12 IGI.BI 5 i-gu-um the i. is twelve if the igē is five (i.e., the two numbers that, multiplied, yield sixty) MCT p. 129 Ua r. 5; 40 ša taššunu i-gi-ib-um šunma 1,30 i-gu₂-um 40 i-gi-ib-um A₂ ḫa₂ EN.NAM 0.40, which you poited, is the i., if the igē is 1,30 and the i. 0,40, what is the surface? MKT 1 p. 347:27f., see TMB p. 117, and passim in this text; for other refs., see MCT 2 p. 17, s. v.

Neugebauer, AFO 9 200ff. and MCT 1 349ff.; Thureau-Dangin, TMB p. xii; Neugebauer and Sachs, MCT p. 130.

igigallu (kigallu) s.; 1. wise person, 2. wisdom; from OB on; Sum. lw.; wr. syll. (kigallu LTBA 2 3 ii 5) and IGI.OAL; cf. igi: gallātu.

igi.gál = da-ga₂-um, le₂-um, šu₂-tum, ra₃-dē us₃-[i], bi₃-[u] [se₃]-ni Igituh 1 5ff.

A.nun.na dingir.gal.gal.e.ne.ki₃[š]i₃ igi.gál bi ḫe.me.en₃ : ša Anunnaki irti rab biti ša igi.gal₃-la₃-ši₃-nu atta you (alabaster) shall be the
igigallitu

wisest of the Anunnaki, the great gods Lugale XII 10; a.tuk dingir.re.e.ne maššu.mah : igi-gal-la ilt mesed širu (Nergal) wisest of the gods, exalted leader BA 5 p. 642:10.

igi-gal-lu, te-er-tum, giš-šu-te-er-lu-ú = e-er-[l-bu] CT 18 8 r. 29ff.; igi-gal-lu (vars. [ig]-gal-lu, ki-gal-lu) = mu-du-u LTBA 2 1 iv 9, vars. from ibid. 2:73 and 3 ii 5.

1. wise person — a) said of gods: IGI.GAL ili (said of Marduk) VAS 1 37 i 3 (Merodachbaladan), and passim said of Marduk and Nabû in NA and NB hist., see Tallqvist Götterepitheta p. 4f., also BA 5, in lex. section; ra'ba uzni IGI.GAL šamâmî STT 71:1 and 3; [En.lil] nun maszu igi.gal.la dingir.re.e.ne Enlî, the wise prince, the wisest among the gods BE ô/2 133:3' (Samsuditana), see Landsberger, JNES 14 100; apkalû IGI.GAL.LA ën rêmêmî garrad aMarduk ina maššu izzama (the planet of) Bêl, the merciful, wise master craftsman, hero of Marduk, was “angry” during the night Thompson Rep. 170:4 (NB), see ezûzu usage a.

b) said of kings: IGI.GAL mallêš ši kiššati (Sargon) wisest of all the kings of the universe TCL 3 115 (Sar.).

c) other occs.: see Lugale, in lex. section; 9 LU.MES IGI.GAL.MES (mng. obscure) Wise-man Alalakh 229:1 (MB).

2. wisdom: mudî IGI.GAL-im (Hammurabi) steeped in wisdom CH iii 17; ina IGI.GAL ša DN šimûm in the wisdom which Ea allotted to me CH x 26, cf. igi.gal gu.la dMarduk lugal.bi ... ina.an.gar.râ RLA 2 190 Ammiadu nắng year 11, also igi.gal.gl.mu.ta : in IGI.GAL-î[a] rabîm LIH 98 ii 41 (Sum., Samsuditana), VAS 1 33 ii 12 (Akk.), also ina IGI.GAL u nêmêqim UET 1 148 ii 4 (Hammurabi); ina uzûn IGI.GAL-ša ilt umun iddimûnam emuqî izzêti he investigated intelligently, with all the wise understanding that the god gave him RA 11 92 i 8 (OB Kudur-Mabuk); ša igi-gal-la-šu(var. -šû) giš.tukul-šu šâwa šuâtû ikmû tukudu inûru (Enmerkar) whose wisdom (and) whose weapons paralyzed, caught and annihilated that army AnSt 5 98:28 (Cuthean Legend).

igigallitu s.; wisdom; NB, SB*; Sum. lw.; wr. IGI.GAL, with phon. complement; cf. igigallu.

igmuntu

ina IGI.GAL-lu-ti ša DN u DNa ana uduḫ šûmû rabidi izzêti šuḫ-DINGIR with the wisdom which (I obtained when) Aššur and Marduk opened my understanding in respect to renovating the statues of the great gods Borger Eshar. 82:12; ina IGI.GAL-lu-ti ša Aššur ušullimanni izzêti with the wisdom with which Aššur endowed me OIP 2 145:11 (Senn.); ina IGI.GAL-ú-tu ša DN with the wisdom given by Marduk VAB 4 62 ii 15 (Nabopolassar); IGI. GÁ.L-ú-tu ut gim-ri niqištì Apešt all the wisdom (comprising) the secret lore of the Apsû K.3371:15 (to K.232 in Craig ABRT 2 10).

igigu s.; (mng. uncert.); lex.*

ri-i-bu (var. ra-i-bu) = i-gi-gu LTBA 2 2:274, and ibid. 3 iv 10, 4 iv 5; ri-i-bu = AN.NUN.GAL (to be read igigu, see SAI 1735) An IX 38, also Antagal E d 17; zag-qa(var. -qa), i-gi-gî i-bi-ér-tum Malku I 279, note, however, 4I-ér-tum, Kur-la-ba, 4I-igî- 

gi- = 4I-ér-tum) CT 25 18 r. ii 5ff. (list of gods).

The name (Igigi) of the Mesopotamian deities of the upper regions is equated in one synonym list with ṛûbu, after synonyms for ra’âbu, showing that the scribe interpreted igigu as a form of aqûgu, and in the other with išîrtu, “sanctuary.”

igigubbû s.; coefficient (math. term); OB; Sum. lw.; wr.yll. and IGI.GUB.(BA); cf. igigubbû, igilennu, igû A.

igi-[gub].ba : i-gi-gu(var. gub)-ba-a Gadd, BSOS 20 257 K.2459:10ff. and dupls. (bil. é.dub.bà text), for context and transl., see igi-igub.

nazâbal lihitîm 45 i-gi-gu-bu the brick-carrying apparatus, 45 is the (fixed) coefficient Sumer 7 141:22’, and passim; IGI.GUB. BA-ŠA nêpištûm its coefficient — the operation (heading of a list) MCT 132 Ud 1; for other occs., see TMB 218, MKT 2 p. 28, MCT 165, Neugebauer ACT 476; 6,40 i-gi-gu-ub-bi-im gub-bi-im 6,40 is the coefficient of the gubbû Sumer 6 134 r. 20.

Neugebauer and Sachs, MCT 132, and lit. cited there; Tahâ Baqir, Sumer 6 144 n. 4; H. Lewy, JAOS 57 310ff.

igmuntu s.; wrath; SB*; cf. aqûmu.

i-gim-ti Ištar qaṭrasu the wrath of Ištar will be taken away from him KAR 212 ii 9 (series iqqur-ĭpas)
igipu

igipu see igibu.

igirrū see egirrū.

ígirtu see egírtu.

ígirū s.; heron; from OB on; wr. syll. and KI.SAG.SAL.MUŠEN.


KI.SAG.SAL.MUŠEN I.GI.SA (var. igii-gi-s) kadra. a ana ag e ku in. dāb nu [nuz] im. ri ri gi zag i ma ni. in. tag what present will the heron, who is wont to give presents, give (to Ea)? — he caught fish, collected eggs (and) pushed aside the reeds PBS 5. 15:4f. (disputation between the Heron and the Turtle), cf. ibid. 10; e.gi ri e sa ba a e ṣa ṣa. MUBUR.MUŠEN a b [x] (you (fowler) have spread a net for a heron, but caught a crow Copenhagen 10068 (unpub., courtesy T. Jacobsen).

a) in hist.: ana šupšu alakti mé šiuniti agammu wašúšma susu giridša ast ší KI.SAG. SAL.MUŠEN. MAŠ ša. MAŠ.GI.ŠI ki ♯ ina ši wbib urašši ... appārašī magal ėšir ėšururā šašim KI.SAG.SAL.MUŠEN ša akaršu raqšu qinnā ignumma šašē api alap kิši warèpši talāštu in order to check (lit. relieve) the flow of this water (at flood stage), I created a swamp and planted a canebake in it, and turned herons, wild boars and water buffaloes loose (there) — the canebakes thrived, the high-flying herons, who migrates to faraway lands, made his nest there, and the wild boars and water buffaloes multiplied OIP 2 115:48 and 57, also ibid. 124:44 and 47 (Senn).

b) in omen texts: šumma KI.SAG.SAL. MUŠEN ana šibbi ûli Ļirubum if a heron enters the city AFO 16 pl. 11 VAT 13802:2 (SB Alu excerpt), cf. (adding ỉḫi̍na and ana bit amali Ļiru) CT 41 3 Sm. 1133:1-3, also CT 41 6:9; šumma KI.SAG.SAL.MUŠEN ina appari qinnā AN.TA-MA iqnuna if the bird whose name is Ŧ if a heron builds a nest in the swamp, high up AFO 16 pl. 11 VAT 13802:3, also (with KI-TA-MA low) ibid. 4, and dupl. CT 41 3 Sm. 1133:4 and 6; šumma KI.SAG.SAL.MUŠEN ša i-gi-ru ū M.U.NI ... if the bird whose name is Ŧ. CT 41 3 Sm. 1133:8, also šumma KI.SAG.SAL.MUŠEN i-gi-ru-ú ina appari ... šumma KI.SAG.SAL.MUŠEN i-gi-ru-ú ina appari qinnā (iqnun)

ikišū

ikišū (gišū) s.; 1. annual tax collected from merchants and priests, 2. gift, offering from OB on; Sum. lw.; wr. syll. (gišū see mng. 2b) and IGI.SA.

giśū (gišū) s.; annual tax collected from merchants and priests (OB only) — a) in letters: aššar IGI.SA ina MN UD.25.KAM ana GN sanāqum [i-ga-bu-u] ina MN. UD.25.KAM ana GN...

ibid. 9f.; for OB omens, badly preserved, with the subscript [x] i-gi-ru-ú x heron-omens, see BM 113915 (unpub., OB Alu, courtesy C. J. Gadd); [šumma] KI.SAG.SAL.MUŠEN [ina ...] babil if a heron lays eggs in [...] (reconstructed from the words commented upon) RA 17 140:10 (Alu Comm.).

c) other occs.: KI.SAG.SAL.MUŠEN // lagāqu ... ina šištakššal you cook a heron, variant: a stork AMT 5.1:6, cf. qaggad KI.SAG.SAL.MUŠEN qaggad Ỉšfur ḫurri (both prescriptions against premature grey hair) CT 23 35:37; i-gi-ru-ú MUŠEN ḫurri DMINUS gadda šētu quddudu paš[nu] šumma the heron is the bird of Tamnuzz, its cheeks are bent down, its face is bent down KAR 125:17, cf. KI.SAG.SAL.MUŠEN gadda šētu quddudu paš[nu] šumma ibid. r. 11 (cultic comm.).

The references point to a swamp bird, but exclude the stork, because igìrd is followed in the lists by "stork" and because in the medical text cited sub usage c) the stork may be substituted for it. The descriptions speaking of its bent head (seeking fish in the swamp) and the logogram, to be interpreted perhaps as "with a woman's head (of hair)" referring to the head plumes of the heron, and the fact that the heron is the most common swamp bird in southern Iraq (see Survey of the Fauna of Iraq Nos. 220ff.), make the identification of igìrd with the heron the most likely.

Jacobson, OIP 24 35 n. 19; (Thompson, PRSM 17 16 n. 1 and AJSL 53 233 n. 89.).
Whereas the coming in of the i.-tax into Babylon had (previously) been ordered for the 25th of Tašritu, it should now arrive (earlier) by the 25th of the second Ululū LIH 14:7 (let. of Hammurabi); ana PN šapir [matim] akšum Kū.BABBAR IGI.SA tamkārī šunāti dekima ana GN šublim [i]ṭakṭer u attunu tamkārī bēl piḫātim Kū.BABBAR IGI.SA tamkārī šunāti[lt] šimšūnu šimšuni šumma Kū.BABBAR IGI.SA-šu-nu la ušša[n][t]u tamkārī šunāti ana māḫrija li₃-dēl[nim] word has been sent to PN, the governor of the country, to collect the silver, the i.-tax, from the merchants and to dispatch it to Babylon, now you are the merchants responsible — let them pack the silver, the i.-tax of those (other) merchants, and take it to you — if they do not send the silver, their i.-tax, they should bring those (specified) year was presented by PN, the military commander of Sippar, and received by the tax collector, PN, BE 8/1 69:2 (from Sippar), cf. (in similar context) x GIN K[ū. BABBAR] šām dū₃.a IGI.SA PN x silver, the equivalent of the bran, the i.-tax of PN BIN 2 95:3; 2 GIN Kū.BABBAR kankum IGI.SA PN NAV.GAL two shekels of silver, under seal, the i.-tax of PN, the chief singer CT 8 51:6, 53:5; 45:4, 56:5; IGI.SA PN ša g[a-gi]₃ CT 2 43:2, and passim in this text. Note in Mari: Kū.BABBAR bēl bitātim u i-gi-si-a-im the silver of those in charge of rents and i. ARM 7 217:22.

2. gift, offering — a) in Mari: 1 GU₄ i-gi-[su-um ša] ekallim šīram išlimma the ox, a gift intended for the palace, became quite fat ARM 2 82:29; GU₄ ... ša ana i-gi-si-e-[il]-u šakikutu the bull which he fattened with the intention of offering it as a gift ARM 1 86:6, cf. alpam [k][ma] alpim inā ālim [il]dinušumma (ana i.gi-si-šu [iša][nika] let him replace one bull with another in the city so that he may present it as his offering ibid. 19.

b) in lit.: uṣamhir irba tā’tī IGI.SA-e (var. [gi-si-e]) TA-AN-du-te I offered them (the gods) revenue, presents and many(? gifts Lambert BWL 60:93 (Ludlul IV); IGI.SA-e šulmānu uššišitu šunnu ana ṣāšu they brought to him (Marduk) gifts and presents En. el. IV 134, cf. ibid. V 82; gi-sā-e (var. IGI. SA-e) KAR 351:10, var. from ZA 4 250 K.3183:8; [...].LU = 1Sin ša i.gi-si-e CT 24 39 xi 25 (list of gods).

c) in hist., etc. — 1’ for gods and temples: ina saṣad ša.DUG₃.E.KUR ina niqē ĕnḫurū ina IGI.SA ḫabštāti by means of uninterrupted regular offerings for Ėkur, large sacrifices (and) abundant gifts Hinke Kudurru ii 9 (Nbk. 1); katre šāṣirī rukšē kasep ebbi IGI.SA-e šadāti tamaṭru kabēti rabiš uṣamhiršunāti I presented them (the gods of Assyria) with gifts of reddish gold, shining silver, rich offerings and impressive showpieces Winckler Sar. pl. 36:186, cf. ibid. pl. 25 No. 52: 454, 53:56; i-gi-sa-a šumušu ... ana māḫrišun ušrimma I brought a rich gift
Igisuśillū

into their presence VAB 4 114 i 30 (Nbk.), and passim in Nbk., cf. i-gi-si-e šurrušu UILDER
qiribšun ibid. 284 ix 46 (Nbn.); bābī i-gi-si-e radešītī ana Esagila who brings important
gifts to Esagila ibid. 144 i 10 (Nbk.), also ibid. 214:7 (Ner.), cf. i-gi-si-e šaqqurūti attanabi-
bāšūnūši ibid. 282:22 (Nbn.); bābī i-gi-sa
rādūtī ana ilāni rādūtī anāku I am a bearer
to great gifts to the great gods ibid. 282 ix 1
(Nbn.), and passim in NB royal; zānin esšētim
mušarrihi i-gi-si-e who takes good care of
the sanctuaries and provides rich gifts (for
them) ibid. 234 i 8 (Nbn.).

2’ for the king: māršu rādū šītī IGI.SA-e šūmnā ti Attalamīnma he gave me his eldest
son, together with gifts (and) presents TCL 3
54 (Sar.); ša šuknuš malšī ša šadē u maḥār
IGI.SA-e-ši- nu širkuš širkitī (Aššur) who granted me the subjection of the princes of
the mountains and to receive their gifts
TCL 3 68; māhīr bīlitī IGI.UT IGI.SA-e šišīnā kūmrāti who receives the tribute and the gifts
of the entire world 3R 7 i 7 (Shalm. III), cf.
1R 29 i 38 (Šamaš-Adad V); šarrāni Amurru kašīnun IGI.SA-e šadēti tāmartušum kabittu ... 
amu šuinja ęšānimmā all the kings of
Amurru brought me their rich offerings and
their heavy tribute OIP 2 30 ii 58 (Senn.), cf.
ša 24 šarrāni ša GN i-gi-si-šu-nu amdaḫar
Layard 92:106 (Shalm. III), also (wt. IGI.SA-e)
OECT 6 pl. 11 K.1290 r. 7 (Asb.).

Igisušillū s.; appearance of awesome splendor; OB*; Sum. lw.

šatu kima aršin annatālim [x-x-(z)] i-gi-zu-
ši-il-la ša šarūši za-nu (Nanā) who is like the
new moon to look upon, whose appearance of
awesome splendor is full of wondrous brilli-
ance VAS 10 215:4 (hymn).

Sum. lw. from igisu.su.zi.ILa, lit. “a face
bearing splendor.” For su.zi, “splendor,” etc., see the Akk. correspondences: šalum-
matu, zimu and puluštū.

Igišgallatū s.; chief igišitu-priestess; lex.*;
Sum. lw.; cf. igišitu.

[BSL+R] zi.gal - šu-tu Lu IV 19, for context
see igišitu.

See igū B.

Igišitu s.; (a class of priestesses); lex.*; Sum. lw.; cf. igišgallatū.

18ff., cf. egizi, egizi.an.na Proto-Lu 230f.

See igū B.

Igišgulu (or imeqgulu) s.; first-rate oil;
lex.; Sum. lw.; cf. iguld.

[1-giš].gu.la = šu-šu Hh. XXIV i 19.

Igištū s.; leader; lex.*; Sum. lw.

i-gi-si-tu IGI.DU = ša-ra-du-um, a-li-iš ma-ab-ra,
a-li-ši pa-n-im, IGI.DU-ú Proto-Diri 102-102c.

For discussion, see geštā, a by-form of
igištā.

Igitennu s.; 1. fraction, 2. proportion; OB*; Sum. lw.; wr. syll. and IGI.TE.(EN); cf.
igubā, igubbā, igd A.

1. fraction: LÚ.1.IGI.TE.EN UD šī-latam ihre IGI.TE.EN UD GIL. iliš[e] for what
fraction of a day did one man dig the upper
level? for what fraction of a day did he dig
the lower level (of the canal)? MCT p. 82
L obv. 16ff.; ina IGI.TE.EN umim within a
fraction of a day (parallel: ina ħamušī umim
within one-fifth of a day) TMB p. 210 No. 613.4
and 6; nig nam.gal.igi.te ad.da.ne.ne
igi.4. gal.bi one-fourth as the fraction of
their father’s kaldu-prebend BE 6/2 26 iv 3,
also ibid. ii 13, iii 14; PN KU.BABBAR IGI.
TE.BI ša PN₂ ši.BI.DUG.GE PN has com-
pen(sed PN₂ with the silver corresponding
to his proportionate share of the cost of the
party wall (that they own in common)
BE 6/2 14:7; igi.te.ni her share (of the
inheritance) JCS 3 148 r. 3 (early OB leg.).

2. proportion: (ina) IGI.TE.EN (var. i-gi-
te-en-ni) ša pātim <ana> šiddim BA.ZI-NA x
I subtracted from the proportion of the
front and the side, and (the result is) x
MKT 1 430 YBC 4712 iii 3 (~ TMB p. 179),
and passim in this text.

Aside from math. texts (see Neugebauer,
MKT 1 p. 28, Thureau-Dangin, TMB p. 218 s.v.),
ote the occurrence in the Sumerian proverb
ša ma.e igi.te(!).en mu Bates (var. i.gi.te.
mu.uš) za.ai.gi.u.nam al.dim.me.en.
igltu

e.še I, in my fraction(al size) was created just as you were Gordon, JCS 12 10 No. 5,1, var. from YBC 9886. The twofold meaning of igtiennu is evident, since fraction and proportion are both the quotient of two numbers.

Thureau-Dangin, RA 33 57 and TMB p. xii f.; ad mng. 2: Landsberger, MSL 1 219.

igitu see egitu.

igizangû see egizaggû.

igparu see igure.

igpu see igure.

igru s.; hire, rent, wages; from OA and OB on; pl. tantum (igru) in OA and NA; cf. ogdrû.


a) in OA — 1‘ referring to houses and objects: 15 MA.NA URUDU ig-ru bitim TCL 20 165:31; x GIN Kû.BÂBBAR ig-ri annikîm dinâḫ šunûti give them x shekels of silver as hire for their tin CCT 2 40a:16; 2 MA.NA ana ig-ri[i] qablištika addin I paid two minas as hire for your qablišti-garments TCL 20 107:13; ig-ri elli[p]m rent for the boat OIP 27 58:29; andiku šûmmu ša ina bitim waššâkunišnu e-lip ig-ru-e la attaddîn while living in the house, I, for my part, never paid rent KT Hahn 5:21.

2‘ referring to animals: 4 GIN Kû.BÂBBAR šitu GN adi GN2 ig-ri emârîm ašqul I paid four shekels of silver as hire for the donkey (for the trip) from GN to GN2 TCL 20 164:15, cf. CCT 4 31a:28.

3‘ referring to persons: šumma balum PN ana ig-ri ittalak ṣikarâqûm if he hires himself out without the consent of PN, it (i.e., his wages) will be taken from him by force Hrozny Kultepe 83:18, cf. ana ig-ri ula ulâk ibid. 23; agram aggar ig-ri PN-ma umalla I shall take on the hired man, but PN will pay the wages KT Hahn 22:13, cf. ig-ri agqi PN umalla TCL 21 246A:9; ig-ri-šu mimma la addâššum I paid him none of his wages KT Hahn 4:5; ig-ri-šu-nu mimma u-la ilqi they have not received any of their wages Shileiko Dokumenty 1:8; ig-ri râbîši ša GN hire for the polecman of GN BIN 6 265:8, cf. ig-ri-šu ša PN ša râbišatšu TCL 4 24:4 and 13, also KT Hahn 4:5, and ig-ri [r]âdîm OIP 27 54:13; ig-ri-e râdîm Mallatum ašqul I paid the wages of the escort from GN OIP 27 54:20; ig-ri šiprê hire of the messengers TCL 4 24:44; ig-ri na-ši di[...] Hrozny Kultepe 113:23; sârîdum ig-ri-šu-«nu» ša adi GN šabbu the donkey driver has been paid his wages in full for as far as GN CCT 4 2b:12, cf. [i]g-ri sâridim BIN 6 165f:7, CCT 1 31a:2, CCT 2 4b:10, and passim; 1 MA.NA ga-zâ-tiu šabû he has been paid for transportation and wages with one mina of goat wool KT Hahn 38:9.

b) in OB (CH only): šumma awîlum ellipâçu ana mašlim ana ig-ri-im idânimû if a man hires out his boat to a boatman CH § 236:30; šumma 4.BÂ.BU.DU.HA awîlûm ana ig-ri-im ittadin CH § 255:88; šumma lu PA.PA lu laputtûm . . . ridîm ana ig-ri-im ittadin if either a PA.PA-officer or a laputtû-officer hires out a soldier CH § 34:55.

c) in Mari: 10 LÜ.MES šapûtûm . . . LÜ.MES šarî[f]um šugrušutûšina ina ig-ri-šu-nu nîšâkunu vaḫallatu the rich people are to hire ten poor men and thus allow their (the poor men’s) families to live on their hire ARM 1 17:11.

d) in Alalah (OB, MB): i-gi-ir LÜ.MES ku-sî Wiseman Alalah 268:14, parallel to i-di ibid. 265:7, and à ibid. 259:15 (all OB); kîme MÂŠ kaspm annîm PN ana bit PN ašîb kaspum MÂŠ NU.TUK u PN ig-ra NU.TUK in lieu of (paying) interest on this (borrowed) silver, PN is to serve in the house of PN — the silver remains without interest and PN without pay Wiseman Alalah 49:13, cf. kaspum MÂŠ NU.TUK šînûti ig-ra NU.TUK ibid. 47:11 (MB).

e) in Nuzi: PN ig-ra u măkala ana 1 lim lûnûti ilqi PN received (wool and barley) as hire, and provisions for (the making of) one thousand bricks HSS 5 98:5; x ȘEMES ig-ri bit qarîti PN ilqi PN received x barley as rent for the granary HSS 13 401:21; barley
received ana ig-ra as hire HSS 5 6:9, and passim; kima ig-ri-su za PN as hire for PN (I gave one ewe, etc.) HSS 15 332:4, cf. HSS 15 209:13.

f) in NA: x GIN.ZAM ig-ri ERM.MES iddan he will pay x shekels of silver per person as the hire of the workers VAS 1 103:12; summa ammar šeni ammar ig-ri ša kāsurī massākuni (I swear by Anu, Enlil and Ea) that I cannot afford shoes nor even the wages of a kāsuru (garment) maker (and there is no change of kusippu-garment) ABL 1295 r. 27, cf. ig-ri-e ša ammar LŪ.TUR-ŠU anīnu la maššānini (with what are we to repair the kusippu garment?) we who cannot even afford the wages for his apprentice ABL 117 r. 12.

g) in SB: ig-ri ša anzanīnu the compensation of the matchmaker Lambert BWL 216 IV 4.

In OB, apart from the CH and Mari refs., igri seems to be replaced by idā. The word disappears early in Babylonia except in lit. texts, where it occurs only rarely.

igu s.; eye; SB*; Sum. lw.

nam.dub.sar giš.sub.ba sigš ga tuk. dLama igi.zalāg.gā nišā.ni.gin ĝal. la.ke (kid) : ūpšarrātū isiq dadāqi i-gi na-miru šiššiti ekallī he who knows how to write has a fine profession (Sum. adds: is lucky), is happy (lit. has a shining eye), is needed (and) a kusippu garment (maker) BSOAS 20 260:14f. (bil. ū.dub.ba text, coll.), cf. igi.ne.ne ha ra. ab.zalāg.gā : i-ga-šu-nu tu namirku ibid. 262:10f.

igu see egu and iku.

igu A s.; reciprocal (math. term); OB, SB, LB; Sum. lw.; wr. syll. and iGI; cf. igibā, igiškābā, igitennu.

igi iba : i-ga-a i-gi-ba Gadd, BSOAS 20 256ff., and dupl., bil. ū.dub.ba text A 25a and b, for repair and translation see igibā.

upatār i-gi A.B.c-e i-gurūti ša la šē pitān īti I can find the complicated reciprocals and the products which do not have a solution (given in the text) Streek Aab. 256:16; IG 7,30 puturma 8 take the reciprocal of 7,30,0, and (the result is) 0;0,0,8 MCT p. 42.
negligent with regard to the oil. YOS 2 17:5

I made (my servants) drench their (the guests') heads with fine oil and i.-oil. Borger Esarh. 63:53; šalam murši ša ści teppus ... i-gu-la-a ana gaggadušu lattabak 〈ana〉 kurķi: zanni kima aššati taḥārušu you make a figurine out of clay, representing the disease, you pour i.-oil upon its head and (thus) expose it to a piglet KAR 60:10 (SB rit.).

b) used in the consecration of buildings: see 2R 58, in lex. section; uššu šuṭāt i-gu-la-a i rūšti kima mē nārī tu aṣṭu I sprinkled this foundation (i.e., that of the bit akīti) with i.-oil and fine oil as if they were water from the river OIP 2 138:54 (Senn.); šāppī šīgārī meššāši u dalāti i-gu-la-a ṣaṭṭīhīšma I poured i.-oil in abundance over thresholds, locks, bolts and doors VAB 4 258 i 13 (Nbn.).

c) in magic and medicine: i.GIŠ i.SAG i.GU.LA i.GIŠ.EKIN dišpa šimēa tanaddāši you put (into the container precious stones) oil, fine oil, i.-oil, cedar oil, honey (and) ghee JRSAS 1925 pl. 2:20 (= Tul. p. 104), cf. BBR No. 31-37:5 (mis pt ritual); i-GIŠ i-GIŠ.SAG i.GU.LA i-GIŠ.EKIN dišpa šimēa šība karaša šāhāti ana ibbīšt turāq you empty into it (the container) oil, fine oil, i.-oil, cedar oil, honey, ghee, milk, wine (and) vinegar AMT 90,1 ii 6 (rits.); ḫasəb i.GU.LA ša kipšam išša ša i.taḥAR.[URUDU] lagik tepqi you paint a sherd of a pomade (jar) which is covered with a crust (of mold), (mix it) with grease containing verdigris (from a door) and dab (his eyes with it) AMT 2,1 r. 11 + CT 23 25:33, cf. ana muḫḫi ḫasəb i-gu-li-e (in broken context) AMT 92,8:3.

While ten to twenty silas of oil could be obtained for a shkel in the OB period, the price of i.-oil in the OB ref. sub usage a was one shkel per sila, which, together with the rareness of its mention, points to a perfumed oil.

Borger Esarh. 63 n. 53.

iṭenunnakku s.; precious oil; SB*; Sum.Iw. šamma šīgārika kima mē liššuri i-ḫē-nun-na-ku liṭaḥḫīša sippīka may he have oil poured like water on your door-bars, may he make your thresholds overflow with precious oil. 4R 54 i 52 (rel.).

Late loan word from Sum. i.ḫē.nun.na (not attested), lit. 'oil of abundance.'
ihzu A

substance (cf. Ebelof, BoSt 10 56, Friedrich, MAOG 4 53), and which may be the logogram for Hitt. zapzagai, of similar meaning (Friedrich 1948, Wb. 260), and may correspond to iḥṣṭu.

(Weidhaas, ZA 45 113 n. 2.)

ihzu A s.; knowledge, instruction, precepts; MB, SB, NB; wr. syll. and nīg.zu; cf. aḥāzu.


SAZ.MEŠ EŠ.GAR maṣmāšī ša ana nīg.zu u šāmratu kunnu MUN.E these are the headings on the cuneiform tablets (which are laid down for teaching and reference purposes KAR 44:1 (SB); PN iḥ-zi-nārītu šu-bi-zu-su (for šubiša) instruct PN in the art of the singer BE 8 98:4 (NB), cf. ibid. 5 and 10, also liššina ana iḥ-zi šūšā let them (the two girls) come out and sit for instruction (in singing) BE 17 31:10 (MB lett.); PN Lu.ŠUR aNabū [... k]al iḥ-zi-bi-šu BBSt. No. 35 edge 3; kūtalt iṭuparratu ša gimir ummnīni mala bašu iḥ-zi-bu-nu ahiš I examined the entire scribal art, the precepts of all the masters Streck Asb. 4 i 33; ša Nabū u Tašmētu ... iṭuparratu nisīq iḥ-zi-bu-un ana šīrīk[i] šūkušu (Assurbanipal) to whom Nabū and Tašmētu presented as a gift the scribal art in its most recondite aspects (lit. the choicest of their precepts) K.9235 r. 12', in Laessoe Bit Rimki pl. 2 (SB colophon); Nabū tuppār gimir iḥ-zi-nāmēšu ša isram[mu] uṣokmena karṣa Nabū, the scribe of the universe, examined in me the precepts of his beloved wisdom Streck Asb. 210:8, plus Bauer Asb. p. 87, cf. Streck Asb. 254:11; ikkib DN ū DN₂ ... mār bārā la kašid iḥ-zi] a diverver not versed in the precepts (of his craft) is an abomination to Nabū and Marduk BBSt. No. 24:41, cf. la kašid iḥ-zi-sušu ibid. No. 1-20:19, also ibid. 25, and ša iḥ-zi-ba kašdū ibid. No. 79:3; ana iḥ-zi-ka (var. nīg.zu-ka) la teggi do not be negligent with regard to your precepts (for the ritual) RA 21 128:19, dupl. CT 34 8:19 (SB rit.); iña iḥ-zi-ka-ma amur iña ṭuppi by virtue of your education, read in

the tablet (quotation follows) Lambert BWL 104:142 and 154.

ihzu B (or ʾiḥṣū) s.; (a synonym for "whip"); syn. list*; cf. aḥāzu.

iḥ-zu = iḥ-tuḥ-šu Malku II 201.

(Salonen Hippologica 168.)

ihzū s. pl. tantum; mountings (for setting stones and decorating costly objects); OB Mari, MB, NB, SB; sing. VAB 4 118 ii 10, etc., cf. aḥāzu.

a) in Mari: ūppūt nikkassāšt ša kasap šalimi šātī kasap iḥ-zi ... šuṣiriṣma šūsilam draw up and send me the written accounts concerning the silver (used for) this image (and) the silver (used for) the mounting ARM 1 74:16; 3 61 KU.GI KI.LA.BI 2 nubaznātim ana iḥ-zi ša i UR-me-et NA₄ pappardillim u 1 GIA.DUB NA₄ dušim five-sixths of a shekel of gold in two rectangular sheets for the mountings of one ... of pappardillu-stone and one plaque of duššu-stone ARM 7 4:7; 1 haṣṣinnu kopsis NA₃ GIN KU.GI I MA.NA iḥ-zi one silver axe (weighing) 42 shekels with a mounting of gold ARM 7 249:2' and ibid. 4', 6', 8', 11'; ana iḥ-zi ša GIA.TUKUL ša DN ša GN (gold) for the mounting of the mace of the Dagan of Subatum Syria 20 107 (citing Mari le.), cf. (silver) ana iḥ-zi ša šalām karri ibid. 107f.

b) in MB: 4 1 GIN muṣgarri iḥ-zi šūriṣi three beads of muṣgarra-stone in gold mountings PBS 13 80:20, cf. 2 NA₄,kīšib uqni iḥ-zi šuṣiṣi two cylinder seals of lapis lazuli in gold mountings ibid. 15, cf. also ibid. 16 and 18f.; 2 šantuppü pappardillušu iḥ-zi šūriṣi two šantuppūs of pappardillu-stone in gold mountings PBS 2/2 105:45, cf. 3 pappardilli ina šiši 1 iḥ-zi šūriṣi three pappardillu-stones, among which is one in a gold mounting ibid. 47; 1 GIA.TUKUL GIŠ.MES ... u naṣbatu iḥ-[zu x x] one mace of meš-wood and its handle with a (silver/gold) mounting Sumer 9 after p. 34 No. 24 iii 6, cf. ibid. ii 13, iii 4, No. 25 ii 30; [... uqni KUR iḥ-zi u bēra šūriṣi (objects) of genuine lapis lazuli with mountings and links(?) of gold EA 13:19, cf. [ma]-ka-lum NA₄ duši iḥ-zi šūriṣi ibid. r. 28f. (let. from Babylon).
ilzii

c) in hist.: GI6.NA KA GI§ nimatti KA ih-zi
tamle a bed (and) an armchair with ivory
strips and inlay 1R 35 No. 1:20 (Adn. III);
GI6.BANxUR ih-zi AKA 283 i 85 (Am.); (various
pieces of furniture) ušš taskarinni ša iš-zi-šu-
nu KU.GI KU.BABBAR of ebony (and) box-
wood whose mountings are of gold (or) silver
TCL 3 390 (Sar.), cf. (furniture) šinni piri ušš
taskarinni ša iš-zi-šu-šu KU.GI KU.BABBAR
ibid. 356; staffs with their cases ša iš-zi-ši-
na šarpku šuruši kaspi whose mountings are
manufactured of gold and silver ibid. 353,
dupl. ibid. p. 76:16; (furniture etc.) ša iš-zi-šu-
nu šuruši kaspu OIP 2 52:31 (Senn.); pašar
parzialli šibbi ša iš-zi-ša šuruši an iron
dagger with golden mountings (to be worn
in the belt) Streck Asb. 14 ii 12; ša talti
šumiši anakkaruma iš-zi-e-ša anšpri šanîni-
ma epupšu who removes these poles and uses
their mountings for another purpose Streck
Asb. 292 r. 16; dalati . . . iš-zi kaspi ebba
uḫḫizma I mounted the above mentioned silver
edge VAB 4 158 vi 40 (Nbk.); dalati . . . iš-zi kaspi šuruši tahlupti siparri
doors with mountings of silver and gold, plated
with bronze ibid. 118 ii 44 (Nbk.), and passim
in Nbk.
d) in NB: [. . . KU.GI s]aš ana iš-zi x red
mounts for mountings UET 4 143:17.
e) in lit.: NA.GI.NA.DIB . . . amilu
na’dumma šakkanšu iš-zi-šu kaspu šubbēšu
kašpumma hematite, only a pious person
wears it, its mounting is of silver, its rings
are likewise of silver KAR 185 r.(?) ii 17 (SB
abnu šikinšu).
f) in parallelism with niḫšu: ušš kaspi la
mithārāti niḫšu iš-zi šuruši and other not
itemized metal objects with gold decorations
and mountings (after a list of silver objects)
TCL 3 381 (Sar.), after šilliši kaspi ša niḫšu (for
niḫšu) u ša šuruši silver arrows with gold
decorations and mountings ibid. 378, also 2
garnāt rimi rabbāti ša iš-zi-ši-na u ni-ši (text
niki-ka)-šu-ši-na (KU.BABBAR) and kommat
šuruši šutatšura iš-zi-ši-in two large wild
bull’s horns, with their mountings and
decorations of silver, and a golden chain
encircling their mountings ibid. 384, cf. also
ibid. 380 and 389; ištušši kaspi ša kipku u
iš-zi šuruši a silver whip with a torque and
mountings of gold TCL 3 387 (Sar.).

The term refers to edgings, mountings, etc.,
for which gold or silver was used for decorative
purposes on less precious material, rather
than to plating. Also, precious stones were
mounted in this way. The word does not
occur in OB texts, nor in the jewelry catalog
from Qatna. While išzii denotes metal rims
or borders, niḫšu (see usage f) may refer to
inlays and fillings.

ilzitu s.; mountings; SB*; cf. aḫasu.

(wooden images) 4 GIŠ.KU Iš-zi-us-su-
nu the weight of their golden mountings
is four shekels RAcc. 133:203.

išlitu see e’iltu.

ia’ubaru see ija’umaš.

ia’umaš (or ia’ubaru) s.; (a plant); plant
list.*

u i-a-š-MAŠ = šam-me [x 2] drug against
[. . .] Köcher Pflanzenkunde 2 v 31.

i(j)um see ja’u.

ikbaru see iqbaru.

ikbinnu s.; (mng. unkn.); NB.*

Dates to be delivered ina ik-bi-in-ni VAS
3 192 ii 5.

ikbū s.; (mng. uncert.); NB.*

If he does not deliver (the bricks) 1 MA.NA
KU.BABBAR kūm niṣīti u ik-bi ša ana muḫši
PN nadā PN₃ ša pūt PN₃ tībā ana PN
inānīd PN₉, who has assumed guarantee
for PN₃, pays one mina of silver to PN to
meet losses and any i. that are charged to
PN TuM 2-3 108:10.

Possibly a word for “fine” or “penalty.”

ikiltu A s.; ruse, trick, treachery; MA*;
 cf. nakālu.

i-kiška ul išni āpuš usūti ana bel Bābili
gimilla iškun he did not commit treachery,
but was beneficent and friendly towards
the lord of Babylon Tn.-Epic v 7.

By-form of nikiltu.
ikiltu B

ikiltu B s.; darkness; lex.*; cf. ekelu.

nig.gul.lu.da = i-ki-tu (in group with ištu confusion, i-tu-tu darkness) Erinhnu V 234.

ikimtu s.; atrophied part (of the exta); SB*; cf. ekimu.

šumma reš marti ekimmu i-kim-tu kima di-ḫi if the top of the gall bladder is atrophied, and the atrophied part is like a šihhu. CT 30 20 Rm. 273+:10.

For other possible occurrences of ikimtu written kar, see nēkimtu.

ikiš adv.; like a ditch; SB*; cf. iku.

nārdā tōkōšunu ina milišina i-ki-iš štiq I crossed the high-flooding rivers of their (the mountains') slopes as if they were ditches. TCL 3 30 (Sar.).

ikištu s.; river (canal) of Kish; lex.*. Sum. lv. [i-ki-ši] [lid].kiški = i-ki-ši-tu Diri III 192.

ikišu (ikišu) s.; (a person of undetermined status); NA.*

lištu=dam = ba'-i-ru, lū.[min]šu.nī.tam = bi-tu-tu, ḫu.šu.tam dam (var. ḫu.šu.tam). [i-ki-su] Igituh short form 287ff.; munus.[...] = i-ki-su, nī.tam dam = [ba]-i-ru Lu Excerpt II 22f.

šarru bēlī Lu.šid lū i-ki-i-su ša PN šu is the king, my lord, the administrator (or) the i. of PN? ABL 633:22.

ikkaru (inkaru) s.; 1. plowman, farm laborer, 2. farmer, small farmer (dependent on a larger organization), 3. farm bailiff (oversee over large agricultural holdings), 4. plow animal (Nuzi only), 5. hired farm laborer, a house-born slave (mentioned as receiving barley) JCS 8 246:31, 22 274:8.

i in MB (Nippur): (barley for) 3 Lu. engar.meš ša iti alpī BE 15 51:15; PN Engar ša PN ša PBS 2/2 130:79; šuk gud šuk Lu.Engar.mu.bi.im. provisions for oxen — provisions for farm laborers — names (column headings) BE 14 57:4; PN gud.meš u Lu.Engar.meš ... ša itišu MN adi MN adi MN adi MN; šu nušun 10 harbu Pat.Eshil. ša ḫa ... še ra 27 Lu.Engar.meš ištu MN adi MN ... šu nušun 10 harbu Pat.Eshil. (x barley as) fodder for forty plowing oxen, from the seventh to the first month, for the
ikkaru

ten plows of the ỉššakkū-farmers, (x barley as)
food rations for 27 farm laborers from the
seventh to the first month, (x barley as) seed
for the ten plows of the ỉššakkū-farmers
BE 14 pl. 57 No. 56a:9; cf. also BE 15 73:1
and 81:1; PN [x x] U LÜ.ENGAR-[šú] ḫal[iq]
beli likšina LÜ.ENGAR-šú likšiniššu the farm
laborer of PN ran away, may my lord give
order that they bring him back to him
PBS 1/2 60:22 (let.); ina bit PN GEM.ŠEŠ.
ígAL ša beliša kā šubaša ana šanīni (ki)
agba ūmma ... ina bit ik-ka-ra-tiša GEM.ŠEŠ.
ígAL.ŠEŠ [ašba] the slave girls of the palace
entered PN’s house and stayed there, when I
told this to the governor, he (said), “Let the
girls of the slave palace stay in the house of
my farm laborers” PBS 1/2 73:10 (let.).

f) in Nuzi: x barley PN ṳq-qa-ri �Қi (in
list described in line 20ff. as: x barley
šE.BA.ŠEŠ inq niš bitu [ana] zēri ina GN ša
nadmu as rations for the personnel and
for seed that has been given out in GN)
HSS 13 413:6; annū šE.ŠEŠ ša šimi šana i
DAL 4 [šili 1] anna LÜ.ŠEŠ in-qar-ru ša
nadmuš these are the amounts of barley
that have been given out in GN (calculated)
at the rate of one tallu-jar and
four silas of oil (for every two homers)
HSS 14 640:28, cf. same amounts paid to 4
LÜ.ŠEŠ ik-ka-ra-ti ša dimši ša PN HSS 13
223:9, cf. HSS 16 439:5; (after a list of
persons) in-qa-ri-e annitu ša URU Anzuguši
HSS 13 No. 126, p. 100; wool (belonging to
the queen) given anna ša 6 LÜ.ŠEŠ iq-qa-ra-ti
HSS 14 162:2, cf. 2 LÜ.ŠEŠ iq-qa-ra-tum ša
GN TÜG.ŠEŠ šiša two plowmen from GN
who received garments HSS 13 287:2 (= RA
36 215), and passim in this text; note: 40
[šili] šE PN in-qa-ri ... šE.ŠEŠ itti šibšiku
gur (a loan of) forty silas of barley to PN,
the plowman, they (the persons listed) will
return the barley with interest HSS 13
132:35; and ibid. pl. 3.

g) in MA: (as glebae adscriptus) 2 SAL.ŠEŠ
1 LÜ ik-[ka-ru] two women, one farm laborer
(in a will bequeathing fields, sheep, etc.)
KAJ 9:4; note: forty straw baskets received
from PN LÜ.ENGAR KAJ 118:13; see ikkaru
in rab ỉkkuṭu.

h) in NB — 1’ in Uruk: anna GES.APIN ME
LÜ.ENGAR.ME ša ina panišu u parzišu anna bitqa
ša GES.APIN ME (1,000 gur of barley for the field
and 200 oxen) for the farm laborers’ plows
at his disposal, and iron for repairing the plow-
shares TCL 13 182:5, and passim in this text, cf.
in similar context) 400 LÜ.ENGAR.ME ša 400
GUD.MEŠ ša 100 AN.GAL.ME ša bitqa ša 400
GUD.MEŠ 400 farm workers, 400 oxen, plus
100 grown cows to replace (the incapacitated
ones among) the 400 oxen AFO 2 108:4, and
dupl. YOS 6 11:4; anna muḫḫi PN ša beli
iššura LÜ.ENGAR-šú ittini jānu PN rēʾādu u
LÜ.ENGAR-šú ibakka LÜ.ENGAR kajaminu šiš
GES.APIN beli liššatku malat šabat ša GES.
APIN maṣiš as to PN, about whom my lord
wrote, no farm worker of his is with us, but
there is PN₂, (who is) his shepherd and his
farm hand — he is a regular farm worker
and, if my lord gives him a plow, he will be
quite capable of handling a plow YOS 3
110:19f. (let.); amur PN LÜ.ENGAR anna pan
beliša altarapšuku ... LÜ.ENGAR alakšušu ina
libbi jānu now I have sent the farm hand
PN to my lord — there are no other farm
hands around but them GCCI 2 387:31 and
36 (let.), cf. LÜ u 5 DUMU.MEŠ LÜ.ENGAR
banu ša the man, together with (his) five
helpers, is a good farm hand ibid. 38; šE.BAR
₄ ša anna muḫḫi taliku šE.BAR ša anna
maškarti 10 LÜ.ENGAR.ME tabdādin ıdīn
that barley for which you came is the barley
intended for food rations for ten farm
workers — have you given (it) out? — give
it (to them)! BIN 1 7:8 (let.); 40 LÜ.ENGAR.
MEŠ ša 4 Belili ša Uruk ša PN ... anna PN,
LÜ.ENGAR širkī ıstar Uruk iddušu LÜ.ERIM.
MEŠ₄ 40 ibbakma dulušu ina ekalluša ša šarri ... ippušu
as to the forty farm hands of the
Lady-of-Uruk whom PN (the šatammu of
Eanna) handed over to PN, the farmer
oblate of the Istar of Uruk, he will bring these
forty farm hands to do work on the royal
premises YOS 7 187:1 and 6; PN u PN,
LÜ.ENGAR.MEŠ ša Belili ša Uruk ša GES.APIN
MEŠ-xu umaššuru u ḫiššu PN and PN₂,
the (two) farm hands of the Lady-of-Uruk
who abandoned their plows and ran away
YOS 7 137:4; amur LÜ.ENGAR.MEŠ ša ina
ikkaru

libbi is qāti kē iiddā ana pāniša itābakunu umma la ḫalliqu now as to the farmers, they threw them in fetters, brought them to me, saying, “They must not run away” YOS 3 146:9 (let.); (one full-grown cow belonging to the temple) ša ultu muḫḫi epinni ... inā qāti PN LŪ.ENGAR ša PN₂ ṣabbatu that was taken from before the plow from PN₁, the farm laborer of PN₁ Nbn. AnOr 8 38:4, also ibid. 9; alpi ša ultu MU.KAM ana LŪ.ENGAR.MEŠ taddiṇi ... nikkaṣi epuṣ account for the oxen that you have given to the plowmen from the year seven on BIN 1 68:7 (let.); LŪ.ENGAR.MEŠ ilāiku [šē].NUMUN ina libbi išišu let the farm laborers come and plant the fields therein BIN 1 60:21 (let.).

2' in Sippar, etc.: ṣuṭṭatu ša LŪ.ENGAR.MEŠ ša ša-aššu Maskedene 2 9:1, and passim in texts from Sippar; x šē.bar ina šuk.Ḫ.A LŪ.ENGAR.MEŠ ina sātē ša mu ... ultu bit šutummu šarrī ana PN ṣēpu ša Ebabbar ... mahyu' barley out of the royal storehouse as part of the provisions for the farm laborers, received by PN, the administrator of the temple Ebabbar, for the (specified) year Nbn. 986:2; LŪ.SIPA.MEŠ LŪ.ENGAR.MEŠ u LŪ.NU.GIŠ.SAR.MEŠ ša šālim ša mar šarrī illaku (list of) the shepherds, farm laborers and gardeners who do service for the crown prince Nbn. 1127:1, cf. 10 LŪ.SIPA.MEŠ 8 LŪ.ENGAR.MEŠ Nbn. 1068:6, also LŪ.ENGAR.MEŠ u LŪ.GIŠ.SAR.MEŠ BRM 1 101:25; barley given ana šē.NUMUN u LŪ ik-ka-ra-a-[ēš] Nbn. 576:8, cf. ibid. 577:7; for LŪ.ENGAR referring to a farm laborer, as against the LŪ.GA.LIŠ.SAPIN, see PN LŪ.ENGAR-šu Nbk. 452 ii 3, and passim in this text, see also ikkaru in rab iškari.

3' in Nippur (LB): PN šē.NUMUN šuṭatu ana errišatu u š투라ṭatu ana PN₁ ṣiddin GUD.Ḫ.LA mala GUD.Ḫ.LA šē.NUMUN mala šē. NUMUN LŪ.ENGAR mala LŪ.ENGAR PN gave the said field to PN₁ in joint tenancy, (he will provide) as many oxen, seed and field-laborers (as the other) TuM 2-3 146:7, cf. BE 9 60:9; and note: miššu ina alpi u miššu ina LŪ.ENGAR.MEŠ BRM 1 101:12; give me seed, etc., ša la alpi u LŪ.ENGAR without oxen or farm laborers TuM 2-3 145:6.

ikkaru

2. farmer, small farmer (often dependent on a larger organization) — a) in eoon. — 1' in Chagar Bazar: LŪ.ENGAR.MEŠ u nišēšunu five farmers and their families Iraq 7 54 No. 973, and dupl. No. 977, see Gadd, ibid. p. 34.

2' in Mari: IGI PN LŪ.ENGAR ARM 8 44:8'.

3' in Elam: 5 (GUR) 2 (PI) šē GUR PN LŪ.ENGAR A.ŠA GN MDP 18 106:2, cf. 10 LUNIT ENGAR ibid. 129:7; IGI PN ik-ka-ri-ša (as) witness, PN her farmer (i.e., that of the lady mentioned line 16) MDP 23 313:10, cf. IGI PN ik-ka-rum (in both instances among craftsmen and house personnel) ibid. 227:25; IGI PN LUNIT ENGAR MDP 18 205:31 (translit. in MDP 22 45), 211:38 (in MDP 22 44).

4' in MB: IGI PN LŪ.ENGAR (as witness) BE 14 41:17.

5' in NA — a' in gen.: PN malaḥ KUS.BAR.RA 3 ZI PN₃ LŪ.NU.GIŠ.SAR ur-qi 3 ZI PN₃ LŪ.ENGAR 5 ZI PN₄ ša sa-ga-te-biš(l) 4 ZI naphar 15 ZI LĀ-e GIŠ.ZU-ia PN the kelek boatman, three dependents, PN₂ the vegetable gardener, three dependents, PN₃ the farmer, five dependents, PN₄ the belt peddler, four dependents, altogether 15 persons are missing from my list ABL 167:16 (NA); LŪ.EN.NAM ... LŪ.ENGAR iḥtesi bissu imtasā' egl̃ iq̃puq the governor mistreated the farmer, plundered his house, (and) took away his field ABL 421:14.

b' as glebae adscriptus: URU.ŠE PN ana girmirtšu aṭi egl̃ištu 1 LŪ.ENGAR aṭi nišēšu ina libbi nagē GN (sale of) the manor PN in the province of GN, in its entirety, including its fields and one farmer with his family ADD 627:4 (= ARU 99), cf. PN LŪ.ENGAR (sold with his family together with a field) ADD 420:4, and dupl. ibid. 421:6, also ibid. 429:29, and passim in sales contracts dealing with manors, farms, etc.; IGI PN LŪ.ENGAR Ė.GAL (as) witness, PN, the farmer belonging to the palace ADD 1179 r. 6', also (wt. LŪ.ENGAR. KUR, same person) ADD 1180 r. 2', both in AJSL 42 202f., cf. PN LŪ.NU.GIŠ.SAR ... PN₁ LŪ.ENGAR.KUR ADD 427:8; LŪ.ENGAR KUR URU Kaš-ḫu farmer of the palace of Calah ADD 693:2; 20 LŪ.ENGAR.MEŠ išâni ša Ninua
ikkaru

gāt PN 110 alpē ana LÚ.ENGAR.MEŠ gāt PN, twenty farmers belonging to the gods of Nineveh under PN, 120 oxen for the farmers under PN, ADD 754:7f.; (a lawsuit concerning a stolen ox against) PN LÚ.ENGAR ša gāt PN, Lú gal ḫ arbī ša rab šagē the farmer PN, who is under PN, the overseer of the plows of the chief cupbearer ADD 160:4; note: UR.U.ENGAR.MEŠ settlement of the farmers ADD 413:8', note also UR ša LÚ.ENGAR.MEŠ ša Lú Ellīpaša VAS 6 70:14 (NB), and UR ša LÚ.ENGAR.MEŠ TCL 13 232:4 (NB).

6' in NB: ŠE.NUMUN ša LÚ.ENGAR.MEŠ gabbi mé šiqi ina muḫḫi alpē la taṣelli alpē uškatsu ša ana LÚ.ENGAR.MEŠ tādēn ina muḫḫi alpē 1 ŪN._UD.BABBAR ... ana LÚ.ENGAR.MEŠ mu-ḫur-ri irrigate the fields of all the farmers, do not be negligent with respect to the oxen — as to the spare oxen which you have given to the farmers, so take one shekel of silver for (each) ox from the farmers (and send me the silver so that I can give it to the governor of Esagila) YOS 3 9:19, 25 and 28 (let.); u ina Sumundar ina tāmirīt beli LÚ.ENGAR.MEŠ šūšīb may my lord settle farmers in the swampland at Sumundar YOS 3 84:28 (let.), cf. (list of tax assessments to be paid in barley, emmer-wheat and wheat) ša ... tāmirīt ša Sumundar ša LÚ.ENGAR. MEŠ śūd (listing groups of persons, probably errēšu, in lines 42, 43, 49, described as ina pān PN, “under PN,” who was probably the ikkaru) TCU 12 20:2; for a similar relationship, see BIN 2 108:9f.; ina muḫḫi masarti ša Eanna ŠE.NUMUN ša LÚ.ENGAR.MEŠ ... la taṣelli do not neglect (your) duty to Eanna with regard to the fields of the (individual) farmers BIN 1 26:7 (let.).

b) in lit.: eqlu ša inaddī LÚ.ENGAR.BI KÚR this field will lie fallow, its farmer will move away CT 39 4:30 (SB Alu); LÚ.ENGAR-ši ina šeri aj illsā alāla his farm worker (i.e., that of the person who violates the oath) shall never sing the harvest song in the field AFO 8 25 r. iv 19 (Aššur-nirari VI treaty); LÚ.ENGAR ina papallāja itākīs [... ] ina uttija marrašu ušēlī the farmer has cut [his ... ] from my (the tamarisk’s) offshoot, he has made his hoe from my trunk (lit. hip) Lambert BWL 158:12 (dialogue between the tamarisk and the date palm), cf. kalama LÚ.ENGAR [...] malašu išu whatever the farmer [needs(?)], I have everything ibid. 17, also unat LÚ.ENGAR ammar išāštā all implements of the farmer that exist ibid. 20; adī kīma ik-ka-ri zērūši ʾaṣbat ina gātija until I (Marduk) took their (mankind’s) seed into my hand like a farmer (to sow it) Gössmann Era I 138, cf. ik-ka-ru ina muḫḫi [ir-m]-u-ša šarpiš the farmer cried bitterly for his plot of land ibid. 54 (coll. W. G. Lambert, AFO 18 401)., cf. lībkika LÚ.ENGAR ina [u][gu ir-mu-u-ša(?)] ša ina a-la-lā() tābi ušēlā šumka JCS 8 92:14, and dupl. K.9997 (Glg. VIII); I increased the number of LÚ.ENGAR LÚ.SIPA LÚ.NU.GIŠ.SAR farmers, shepherds and gardeners Borger Essarh. 106:18.

c) as a title: ik-ka-ru kēnu muššappi[k kāre] the reliable farmer who keeps the granaries heaping full (addressing Ninurta as the star Sirius) BMS 56:5, dupl. PBS 1/2 110, see Ebeling Handerhebung 152, cf. ḫNin.urta engar.zi ḫEn.lil.lā Landsberger-Jacobsen Georgica 109; a.ša ḫAmarat. EN.ḪU.ENGAR.ČEn.lil.lā Legrain TRU 324:8; ik-ka-ru-um kēnum ša GN (Līpīt-Īṣtar) the faithful farmer of Ur Gadd Early Dynasties pl. 3 i 5, cf. engar.zi Urīmktma SAKI 204 No. 3:4, also engar.kal.ga Urīmktma ibid. No. 2:3, etc.; Damiq-iligu ... ENGAR JNES 18 60:10, and passim; ana LÚ.ENGAR bēliša PN aradka to my lord, the farmer, your servant PN ABL 4:1 (NA), and cf. the letters ABL 15, 38, 183, 223, 332, 361, 735, 816, also obo t.U.ENGAR [ana] PN order of the farmer to PN ABL 1435:1 (NA); kī ša ... LÚ.ENGAR mala 2-ši ʾepūšuni just as the farmer has done it (already) once or twice ABL 362:15, cf. ina pan LÚ.ENGAR lu la iṣṣaz he must not serve the farmer ABL 223 r. 10, also ABL 223:18, 128:7:7 (all NA); ik-ka-ri GN (Nebuchadnezzar) the farmer of Babylon VAB 4 104 i 19; obscure: Puzur-Sīn ENGAR da.Ra.TA ʾUrīk, the permanent farmer of Ur Museum Journal 1922 60 (Ur III seal).

ikkaru

3. farm bailiff (overseer over large agricultural holdings) — a) in OB: (fields described as) §A.ŠUKU PN ENΓAR PN₄ maintenance of PN, farm bailiff PN₄ Riftin 136:14 (Larsa), and passim, cf. (size of field) ENΓAR PN L.ŠEŠ.UNUki ibid. 21, and passim; (size of field) PN ENΓAR PN₃ TCI 11 151:6 (Larsa), and passim in this text.

b) in Mari: PN L.Ü.ENGAR PN₄ (large amounts of cereals received from a person by) PN, the bailiff of PN₂ ARM 7 155:6, see Bottero, ARM 7 255 n. 1, cf. PN L.Ü.ENGAR ša URU GN as guarantor ARM 8 67:3.

c) in Nuzi: 26 L.Ü.MEŠ ša ú-ra-zi ša PN LÜ in-qa-ru ša URU Aḫuššē 50 L.Ü.MEŠ KI MIN PN₂ in-qa-ru ša URU Nuzi inandinnu 26 laborers for urđu-duty whom PN, the bailiff of (the holdings of) GN, will deliver, fifty men ditto whom PN₂, the bailiff of Nuzi, will deliver HSS 5 54:2 and 5, and passim in these texts (cities: Ušumu, Anzigalli and Zizza); IGI PN in-qa-ram ša URU GN annātu mušštma ša bitāti witness PN, the bailiff of GN, these are the persons who established the borders of the estates JENu 456:34, cf. IGI PN LÜ in-qa-ram HSS 5 66:32, also NA₄ PN in-ka-ri HSS 5 34:10 (in both refs. as first witnesses).

d) in NB — 1° in Uruk: PN L.Ü.ENGAR ša šākin ūmē (as second witness) BIN 1 142:2; ana L.Ü.ENGAR MEŠ gabbi šupurma man-na-su (text -u) ina muḫḫi nāriḫu maṣṣarī ṭešur u nāriḫu [lidan]nim give order to all farm bailiffs that every one of them is to keep watch over his canal and reinforce it by) PN L.Ü.ENGAR ša URUK YOS 7 24:5, cf. TCI 12 106:4; PN L.Ü.ENGAR iqgapā umma nāru ša GN šēḫḫuru u šēnumun màda ina muḫḫi LÜ urđū u kásṭa šibt inanamma nāra ša GN luḫerri (var. luḫerri) PN, the farm bailiff, tells me, “The canal of GN should be redug, and there is too much land (to be worked by the laborers) — so give me money so that I can redig the canal of GN TCI 9 129:11, dupl. YOS 3 17 (let.): amur PN ... PN₃ L.Ü.ENGAR ME ana panika altarpa nikkasi īṭitišu upiš mina ši ina muḫḫišumu tašakkana (var. bēl šišeffa) muḫḫuršumitū u kāpuš šup(u)raššu šuḫušu nūtu dullu špušu (var. adds: ši ina muḫḫi...)

ikkaru

I am sending you now (five names) the farm bailiffs, settle their accounts and receive from them as much as you, my lord, establish — send them back quickly so that they can do their (assigned) work (because) when they are on their working location their men will not run away TCI 9 129:5, var. from YOS 3 17:3ff.; for ERIM (ṣābu) as designation of the assistants of the ikkaru, note 4 L.Ü.ENGAR ME ša PN L.Ü.ENGAR uṣuzzu TCI 9 129:21 (let.), dupl. YOS 3 17:20 and 52 (let.); 10 LÜ urđuš ša L.Ü.ENGAR ME ... PID idekkēma ... inandin PN will call up and dispatch (to the canal) ten laborers belonging to the farm bailiffs TCI 13 150:1, cf. provisions ša LÜ urđuš ša L.Ü.ENGAR ME AnOr 9 9 iv 11.

2° other occs. 3:3 MA NA ina pan PN u PN₂ PN₄ L.Ü.ENGAR pāt naši X minaš (of silver) at the disposal of PN and PN₂, the farm bailiff PN₃ is the guarantor ZA 4 146 No. 19:10, cf. (in same context, same person) L.Ü.ENGAR DIN.TIRk-[a-a] ibid. 15.

4. plow animal: 4 GUD.MEŠ ik-qa-ra-tu₄ four plow oxen HSS 16 427:9, and passim (always in pairs) in this text, note: [X] GUD.ME I ANŠENITTA ik-qa-ra-tu₄ ibid. 5.

For the Sumerian patron deities of farming see Jacobsen, ZA 52 123; note (for Ningirsu) Van Dijk La Sagesse 68, cf. Ur.ENGAR.gu.din.su Antagal C 235 and G 23, in lex. section, see also (for En.ki.im.dUB) Landaberger, JNES 8 282. Note ŠGIš.bar.ē as engar.gu.edin.na SAKI 132 Gudea Cyl. B xi 24, and Enten as engar.dingir.r.i.e.ne.ke₄(Kid) Van Dijk La Sagesse 49:298. Furthermore ‒ (var. adds: dNI.URTA ša allī) DN with the hoe CT 25 11:26 (list of gods), and see (for Ninurta) mng. 2b, also Ea ša ikkari, in lex. section.

For engar in Ur III, see Oppenheim Eames Coll. 231 index s.v., Falkenstein Gerichtsurkunden 3 107, and note as special designations: for sesame farmers, engar.giš.i.me TCI 5 6098 vii 16 and engar.še.giš.1 UET 3 1129 r. 15, for flax farmers, engar.gu.kex.ne UET 3 150S vi 14.

In the texts of the OB and MB periods, the supervisors of large agricultural holdings are
ikkaru

called *ikkakku*, q.v., meaning approximately "farm bailiff," but that title is restricted to Babylonia proper, while in the peripheral regions and in the NB period *ikkaru* is used for this functionary. Only rarely and in texts from Larsa does engar occur in this meaning in OB. The meanings "plowman," "farm hand" and "small farmer" remain in use everywhere and at all times.

The plowman normally worked with helpers denoted by a number of terms, such as *dumu da ba* (e.g., CT 7 42 iv 4), *dumu di b a* (see Falkenstein Gerichtsurkunden 197), *dumu* (see Oppenheim Eames Coll. p. 71 sub G 19) all in Ur III, and *erim hi a* (e.g., BE 17 39:7) in MB and (TCL 9 129:19ff.) in NB.

The writing LÚ.GIŠ.APIN poses a special problem; cf. *ana e qil* u LÚ.GIŠ.APIN ša bēlēsša *šulmu* BE 17 39:3 (MB let.), also *ana muḫḫi LÚ.GIŠ.APIN MEŠ* TCL 9:95:11 (NB let.), and *PN LÚ.GIŠ.APIN tum* TuM 2-3 201:2 (LB). Possibly to be read *erēšu* and *erēštu*, but note LÚ.GIŠ e-pī-nu Wiseman Alalakh 238:10 (OB).

As to the relationship between *ikkaru* and *erēšu* in NB, see CAD 4305f. s.v. *erēšu* usage, but the interpretation "tenant farmer" for *erēšu* cannot be held any more, since this specific legal relationship (*šuṣṭu*) is not attested after the OB period. In Nippur texts of the MB and NB periods a specific relationship between the owner or holder of a field and certain types of farmers or farm workers evolved, termed *erēššatu* (see s.v. usages a and e) or *erēššatu u šuṣṭšatu*. In NB texts from Uruk, and also in texts from Sippar, there are two types of farm laborers called *ikkaru* and *erēšu* respectively, but it is not possible to state their social and legal positions and economic functions in clear contrast. It can only be said that the *ikkaru* pays to the landowner a tax called *ṣūtu* (he is often under the authority of the official called ša muḫḫi šāti), while the *erēšu* pays a share (zīt̄u). The *erēšu* is always referred to in the plural and is never given a personal name, as is often the case with the *ikkaru*, who is sometimes said to be under the rab ikkari. The taxes or dues paid by both are imposed by the *ēmīdu*, q.v.

As to the designation of the NA king as LÚ.ENGAR (see mng. 2c) in that specific and extraordinary situation of the installation of a šar pāḫē, see Böhl Opera Minora 419ff., von Soden, Christian Festschrift 100ff. The generally accepted reading *erēšu* is without foundation.

The word ikkaru, in the meanings "farmer," "farm laborer," and "plowman," appears as a loan in late Heb. ikkār, in Mandean ikkarā (Nödelke Mandäische Gram. 122), *Syrr. akkāra* (Brockelmann Lex. Syr. 20a) with secondary verb *akkar*, "to till a field," Arabic *akkār* and *ikkār*, "tiller" (Frankel Fremdw. 128f.). The group LÚ.ENGAR cannot be read *erēšu* (as in Torezyn Tempelrechnungen 112 and Aro Glossar 29) because this is not attested in the vocabularies and because of the writing LÚ.ENGAR-šu PBS 1/2 61:24.

Landesberger, MS 1 185.

ikkaru in mār ikkari s.; farmer (a member of the ikkaru-class); SB, NB, LB; wr. DUMU.LÚ.ENGAR; cf. ikkaru.

a) in SB: DUMU.LÚ.ENGAR ina šēri la ḫ[išu] the farmer will not plant it (the seed) in the field Šurpu V-VI 131; ina nimrika DUMU.MEŠ LÚ.ENGAR uqalla zař[išu] upon seeing you (the moon god), the farmers stop sowing Ebeling Parfümrez. 49:21.

b) in NB: DUMU.MEŠ LÚ.ENGAR [...] (in broken context) CT 22 116:16 (let.).

c) in LB (Nippur only): PN šaknu ša ṣubāne DUMU.MEŠ LÚ.ENGAR.MEŠ Overseer of the farmers' ṣubānu's BE 9 82:12, cf. (same person) ibid. 81:11; ḫadvī ša šubāne ša DUMU.MEŠ LÚ.ENGAR.MEŠ association of the farmers' ṣubānu's BE 9 82:11.

ikkaru in rab ikkari (rab ikkarāte) s.; (designation of an official); MA, NA, NB; wr. syll. and LÚ.GAL.GIŠ.APIN, GAL.LÚ.GIŠ.APIN (MEŠ), LÚ.GAL.ENGAR (MEŠ); cf. ikkaru.

a) in MA: 50 ẓiṣīnu ina [turēzi] ša PN gal ik-ka-ra-te ša GN ina muḫḫi PN₃ u PN₃ PN₄ and PN₅ owe (the delivery of 130 homers of barley, fifty sheep) and fifty harvesters to PN, the chief of the ikkaru's of the city of GN, at harvest time KAJ 91:6; one tablet concerning five homers of barley belonging to
ikkarūtu

PN ša ina muḫḫi PN₂ GAL.LU.GIŠ.APIN.ME ša GN šaṭruntu ana PN₂ ana baḫdišu tānadā which is debited to PN₂, the chief of the ikkarūtu's of the city of GN, was given to PN₂ for collection KAJ 114:7; šumu PN [GAL] ik-ka-a-ri KAJ 111:21.

b) in NA: LUGAL.ENGAR.MEŠ (between qēpu and rab ḫalṣi) Bab. pl. 5 (after p. 96) iii 3 (list of officials).

c) in NB: LUGAL.ENGAR.MEŠ TCL 12 73:17, Nbk. 287:5, YOS 6 40:13, (alternating with LUGAL.GIŠ.APIN) Nbk. 452 ii 13'; LUGAL.APIN-ti BIN 1 123:4; for refs. W. LUGAL.GIŠ.APIN, see epipini in rab epipini, and, for the problematic reading of LUGAL.GIŠ.APIN, the discussion sub ikkarūtu.

ikkarūtu s.: agricultural work, plowing; OB, Nuzi; wr. syll. and engar with phonetic complement; cf. ikkaru.

a) in OB: PN ittī rāmanšu PN₂ ana ENGAR-ru-tim adi paṭar ērēša imsurma PN₂ has hired PN, a free agent, for agricultural work until the end of the season PBS 8/2 196:4.

b) in Nuzi: 2 GUD.Ā.B u 1 GUD.NITTA ašar sugullu šidā ana iq-qa-ru-ti ... ana gāt PN nadin two cows and one bull taken from the herd have been given to PN for plowing HSS 13 448:2; also HSS 16 428:2; ana ik-ka-ru-ti ana PN ittaduninini ina kalāme erēš u ina māši ina bītī attalak I was given to PN for farming — all day I farm, and at night I go home AASOR 16 8:38; x AŠA ina iq-qa-a-ru-ti ša PN u ša PN₂ PN₃ ana itennūti ukal PN₃ holds as itennūti-pledge two homers of field under cultivation, belonging to PN and PN₂ JENU 690:8.

ikkibu (or ekkebu) s.; 1. interdicted, forbidden thing, place or action — a) in religious contexts — 1° specifying the god and the interdict: arraba la ikkal NIG.GIŠ.DN NIG.GIŠ (var. maruštā) ṭimmur he must not eat “roof-mouse,” it is a sin against Enlil (var. Ninlil), or else he will experience misery KAR 177 r. iii 15, var. from KAR 147:8 (hemer.), cf. niща karša la ikkal ... ik-kib Dubara KAR 178 r. iv 56, and pas-sermon in hemer.; summatu tarluggala la ikkal gāt ili ṣabbasu ik-kib DN he shall eat neither pigeon nor rooster, or else pestilence will seize him — it is a sin against Nedu (the chief doorkeeper of the nether world) KAR 178 r. iv 54 (hemer.); NIG.GIŠ (var. ek-ke-bel) d Ninurta u d Ninigal la štamma (var. NA TARB) ili ṣabbasu he must not speak about things (to pronounce which constitutes) a sin against the gods DN and DN₂, or else the god will seize him KAR 177 r. ii 39, var. from KAR 147 r. 23, cf. for the same day kalama la ikkal [NIG].GIŠ Ưраš u d Ninigal KAR 177 r. i 33, also Bab. 4 107:17; KU₂ MUŠEN na-maš-ta-a 4aḫn(!) la(!) tib(m)-ma₃ [NIG].GIŠ dina iḍbirma bissu nam: mabbū ḫA.A he must not catch fish, fowl or wild beasts, it is a sin against Sumuqan, if he catches (them), the beasts will destroy his family KAR 178 ii 43, dupl. KAR 178 r. i 2.

ëm.giš.ga dim.mer.ē.μu [nu,un.zu,ta mu.u]n.ki.ē ama.ēNinni.mu ëm.giš.ga nu. un.zu.ta gib.iu saa.a.ni : ik-ki-bi ụdi ina la (idē) akul ụri ụrri la ina la idē ukabbiš unknowingly I ate what is forbidden by my god, unknowingly I trod upon (ground) forbidden by my goddess 4R 10:32ff., cf. ëm.giš.gi mu.un.ki.ē nu.un.〈zu. ām〉 ëm.giš.gi gib.iu saa.a.ni nu.un.〈zu. ām〉: ik-ki akulu 〈ul idē〉 ami ukabbiši 〈ulu idē〉 ibid. 46; [x.x].e.gi.î.in(text.lugal).e ëm.giš.bi.ąg.a [e.gi.î)n.e ana.ana.ām.tag ga ëm.giš.bi.ąg.a : [x]·tum amitum ik-ki-ba ṭakal [am-ţum Ama-na.ām.tag ga ik-ki-ba ṭiepus the woman, the servant girl, has done (Mkk. eaten) what is forbidden, the servant girl, “the mother of sin.” has done what is not permitted ASKT p. 119:6ff. (all Emešal); zid.gi, ba nig.gi gib.ding.ri.ka.ţe (kib) zid.še.muš, nig.gi gib.dilm.ła.ke : gēm kibī ik-ki-bi DINGAR.MEŠ (qēm šigāši ik-ki-bi) esēm me wheat flour is forbidden (as an offering) to gods, šgdīšu-flour is forbidden (as an offering) to ghosts K.166:12ff. (unpub., series utuk(e) lēmmūti); uru.ām nig.gi [...] : sa ili ik-ki-bi [Enlil] OECT 6 pl. 18 K.4652:7ff. (all Emešul).

an-žal-û, mi-pa-ru, ki-in-ki-mu (var. ki-im-ki-im-me) — ik-ki-biMus Malku IV 71ff. 1. interdicted, forbidden thing, place or action — a) in religious contexts — 1° specifying the god and the interdict: arraba la ikkal NIG.GIŠ.DN NIG.GIŠ (var. maruštā) ṭimmur he must not eat “roof-mouse,” it is a sin against Enlil (var. Ninlil), or else he will experience misery KAR 177 r. iii 15, var. from KAR 147:8 (hemer.), cf. nišna karša la ikkal ... ik-kib Dubara KAR 178 r. iv 56, and pas-sermon in hemer.; summatu tarluggala la ikkal gāt ili ṣabbasu ik-kib DN he shall eat neither pigeon nor rooster, or else pestilence will seize him — it is a sin against Nedu (the chief doorkeeper of the nether world) KAR 178 r. iv 54 (hemer.); NIG.GIŠ (var. ek-ke-bel) d Ninurta u d Ninigal la štamma (var. NA TARB) ili ṣabbasu he must not speak about things (to pronounce which constitutes) a sin against the gods DN and DN₂, or else the god will seize him KAR 177 r. ii 39, var. from KAR 147 r. 23, cf. for the same day kalama la ikkal [NIG].GIŠ Ưraš u d Ninigal KAR 177 r. i 33, also Bab. 4 107:17; KU₂ MUŠEN na-maš-ta-a 4aḫn(!) la(!) tib(m)-ma₃ [NIG].GIŠ dina iḍbirma bissu nam: mabbū ḫA.A he must not catch fish, fowl or wild beasts, it is a sin against Sumuqan, if he catches (them), the beasts will destroy his family KAR 178 ii 43, dupl. KAR 178 r. i 2.
ikkibu

of LÚ.SU.HA KU MUŠEN nammaššú [dGir la iibr NIG.GIG 3Gir x x x] mala nammaššé ša iarru ibissu [u-ul-lu-ug] ZA 19 378 Sm. 948:4f. (coll.); nará la iibir ... ik-ki-bi DN he must not cross a river, it is a sin against Ea KAR 178 r. iv 42, cf. elhipp na irakkab ik-ki-bi dNinurta ibid. 33, and passim in hemer.; mudá mudá likallim la mudá la immar [NIG.GIG] Haniš u Šullat šamaš u Ādad the initiate may show it (only) to (another) initiate, the uninitiated must not see it, it is a sin against DN, DN, DN, and DN, 6R 33 viii 30 (Agum-kakrime), cf. TuL p. 111:30, TCL 6 26 subscript, CT 28 49 S. 777 r. 9, RA 16 145 subscript, AMT 105:25, KAR 151 r. 67, LKA 72 r. 20, also NIG.GIG ili rabáti CT 14 6:2', KAR 307 r. 27, cf. also ina NIG.GIG Anim Enlil Ea iib iibr rabáti RAcc. 5 iii 32, and see Zimmerm, ZDMG 74 433; [...] la-za-ši[!] NIG.GIG Nisaba do not efface [the tablet], it is a sin against Nisaba (the patron goddess of scribes) RA 15 76:14; ṭuppī la tašpīl giring[a]ku la tupparraru [NIG.GIG] Ea šar apṣi do not get my tablet dirty, do not scatter my library, it is a sin against Ea, king of the Apsû AnSt 6 158:13 (= STT 38 iv 13, Poor Man of Nippur, subscript); NIG.GIG Haniš u Šullat (the diviner must not touch the lamb when he is unclean) it is a sin against DN and DN, BBR No. 24:40, cf. K.166: 12ff., in lex. section; la nadānu ik-ki-bi Mar- duk to withhold [a promised thing] is a sin against Marduk Lambert BWL 106:164; As šur šar išami rēmnā Marduk ša nullāti ik-kib-šu (var. -ša)-ten Aššur, the king of the gods (and) merciful Marduk, who abhor sacrilegious words Borger Esarh. 42:35; ina la ēlēlija ētērub anē ekur[ri] NIG.GIG-ka danas ētēpūnū anāku ša marīṣi elīka ētētig aḫātu I used to enter the temple without being culturally clean, I repeatedly violated your severe interdiction, I transgressed many times the limits you (imposed), which is displeasing to you KAR 45 r. i 16, dupl. K.3367:6', cf. NIG. GIG-ka [an-na ... ] BMS 12:49; ansīllaki [...] NIG.GIG-ki maršu magal ita[kal] (the sinner) has trodden upon ground that is sacred to you (Gula), has eaten with no restraint what (to eat) is a sin against you LKA 20:7, cf. NIG.GIG ilišu aḫālu anzišu kubbušu šurpu IV 4, NIG.GIG ilišu iklušu NIG.GIG ištar[išu] iklušu šurpu II 5, ina NIG.GIG marši ša ikulušu ibid. 69, also NIG.GIG ilišu iklušu šurpu TDP 84:28, NIG.GIG ilišu maršašu ikul šurpu ibid. 124:22, and passim; note NIG.GIG ilišu itakal šurpu II 95.

2' referring to gods in general: šahū la simat ekuru ... ik-ki-bi ikalama the pig is unfit (to enter) the temple, this is a sin against all gods Lambert BWL 215 iii 16 (table); māsu ša libbi urulāšišu ik-ki-bi ikalama ana nisī [...] the sperm (lit. the excretion from his prepuce) which is abhorrent to all gods, is [...] for mankind ZA 4 254 iv 11 (prayer to Marduk).

3' other occs.: NIG.GIG anzišu arni šertu gillatu ħititu ... lissā may (the punishments inflicted on account of) the infringement (of the interdict), the (transgression of the) prohibition, the sin, the misdeed, the act of negligence go away šurpu VIII 79; itu ... šarā huma iki-ki-bi šipri la mēsu after he (Nabonidus) had committed the sacrilege, the improper building work (on Ehulhil) BHT pl. 7 ii 17 (LB lit.).

4' referring to a secular negligence (NB letters only): iki-bi ša ili minamma temus kururu ul aše me it is a sin against the gods (i.e., the gods will punish you) — why have I not had any news from you? CT 22 40:4; cf. NIG.GIG ša ša mina šetka lapaniya iriq ibid. 6:18, also iki-bi ša šamaš BIN 1 36:5; note with ina: ina iki-bi ša ili minamma ša āmu 10 GUR šEŠBAR ina libbi arrabu u iṣṣur ik-ka-lu-3 it is a sin against the gods — how is it that ten gur of barley are eaten up every day by the dormice and birds? YOS 3 137:6.

b) in secular contexts — 1' in gen.: šarru kēnu dābīb damgāte ša iki-ki-bušu amat tašgirti the rightful king, who speaks (only) the truth, who abhors lies TCL 3 114 (Sar.), cf. dābīb kitti u mēkā ša iki-ki-bušu nullāti anzišušu sarrāti Bohl Loiden Coll. 3 p. 34:9 (Sin-šar-iskun), also ša kiti irammuma šaliṣtu ik-ki-bušu Borger Esarh. 54:26, and 111 § 72 r. 9, ša šillāti ik-ki-bušu VAB 4 274 ii 35 (Nbn.); šillatu magritu lu ik-ki-bu-ka let blasphemy
ikkibu

and slander be abhorrent to you Lambert BWL 100:28, cf. ina [a]q̱iššu[a]잡가범야 ik-ki-bu ammassu KBo 1 12 r.(l) 12, see Ebeling, Or. NS 23 214:11; ṣarrāqug (for ṣarrāqug) ik-ki-

bu-ū-a mimmā ammaru ʿul ezib stealing is abhorrent to me, but if I see something, nothing is left of it 2R 60 ii 13, see TuL p. 13; alqut quturkunu ik-ki-bu I have gathered up the smoke (from the burning of your (figurines), which must be denied (access to) the sky Maqū V 80; ṣe aabulli ḍilišu utirra ik-ki-bu-uš (I laid siege to his city and) made it impossible for him to go outside the gates of his city OIP 2 33 iii 30 (Senn.), [el(e(?))] dar ḍilišu ana ik-ki-bi-ešū aškun (I set siege engines against the city) and made him fear (even) to mount the walls of his own city Borger Esarh. 104:38.

2’ in curses: ana ik-ki-bu ḍilišakīn (may the gods curse him so that) he may become an outcast in his city ZA 9 386:16 (kudurrū); zunnu ana ik-ki-bi-šu-ni ḍilišakin may rain be denied them AFO 8 20 iv 13 (Aššur-nīrāri VI treaty); mimma tābu lu ik-ki-

bukun mimma marṣu lu šīmatkunu may every good thing be denied you, and everything evil befell you Wiseman Treaties 489.

2. sacred, reserved thing, place or action (to a god or king) — a) in gen.: ša gātē kūdinnu ik-ki-bi Anum u Dagan kakkīšakīn tassaqap you made (even) the privileged citizens, who(se privileges) are sacred to DN and DN₃, bear arms Gössemann Era IV 33; dam kūdinnu ik-ki-bi Enlīī gātēka la talappat stain not your hands with the blood of a person who(se privilege) is sacred to DN AnSt 6 154:106 (Poor Man of Nippur); ašār NIG.GIG. mu nakru ileqe the enemy will seize a place reserved for me (the king) CT 31 39:24 (SB ext.), also CT 30 28 K.8032:15, 31 50:19, KAR 423 r. ii 45, cf. nakru ašar NIG.GIG.MU ikaššad Boissier DA 225:2 (all SB ext.); KI NIG.GIG sarrī īšātu ikkal fire will consume the place reserved for the king KAR 152:14 (SB ext.), cf. KI NIG.GIG nakri īšātu ikkal ibid. 15.

b) with našāru, kullu: qaššāti ša ... anṣillu šuṣṣuru ukallu ik-ki-bu the gaddishu-women who respect (special) interdicts, observe what is sacred (to the god) KAR 321:8 (SB lit.), cf. mukil ik-ki-bu Enlīī who observes what is sacred to Enlīī Borger Esarh. 80:30; ūmu ammar ina panšu asiszumī ik-ki-bi-ešū atṭaṣar ... ša la ṣību la ērub as long as I was in his service, I respected his privileges, I did not enter (the houses) without his permission ABL 1285:20 (NA).

Loan word from Sum. (Emesal) emgeb. The translation, “taboo,” is not used although it fits perfectly in a number of instances, because it fails in certain essential refs. (such as mng. 2a, first two quotations, in OIP 2 33 iii 30 mng. 1b, etc.). Note that the violation of the interdict is often referred to by the verb akālíšu, which must not always be taken literally but rather as corresponding to the parallel phrase asakkam akālíšu (q.v.). In later texts, ikkibu is reduced to a more or less vague synonym of words for “sin” and also denotes, as such words do in Akkadian, the punishment incurred by the infringement of the interdict (see mng. 1a–4).

Jensen, KB 6/1 374; Landsberger, ZA 41 219; Thureau-Dangin, RA 38 43. Ad mng. 1b: Ungnad, ZA 38 195; (Jensen, OLZ 32 850).

ikkilīlu (kîllu, angiššu) š.; rumor, clamor, loud cry, din, uproar; from OB on; Sum. lw.; angiššu LTBA 2 2156 and 3 iii 10, kîllu VAS 16 163:8 (OB) and in NA, pl. ikkilištu; wt. syll. and AKKIL (GAD+KID+SI).


ikkilu


AKKIL[x].x.giš = z-um ik-kil-lum e-šir the cry is stifled Nabnitu F al6, see esher B.

a.ri.a.sē diring.bi gi₄, gi₄, diš = šub.šē akkil ga.an.tu : ana (na)-me-il šûšumu itûrû ana bitû naqi terub ik-kil-lum their gods have returned to the ruin, the clamor (of normal daily life) has entered the deserted house Lambert BWL 241 ii 50ff.; for another bil. ref., see usage d.


a) in gen.: PN Sutâ (ina(!)) ik-ki-il-li nakrim ana muḫḫi āpī altardam on account of the rumor about the enemy I dispatched PN the Sutean with regard to (looking after) the oxen VAS 16 10:6 (OB let.); PN ina mašûm ajuμmana lâḫanna issuškuma ki-il-li bit beliša šûurma during the night someone threw a bottle at PN, and he raised a clamor in my lord's house VAS 16 153:8 (OB let.);

ikšummal ik-kil-lum ina māti GAL ša rapēdû ina māti imīdu if there is an uproar in the land, that is, if (there is) much restless running about TCL 6 10:11 (SB Alu); šumma ik-kil-lum ina bištāmi miššarûtu du₄, du₄-si if in house after house a din is raised CT 38 5:138 (SB Alu), cf. (likewise with àsad) CT 40 5:15ff.; šumma bišu ik-ki-[la] šûšišibišu nakru šumma bišu ik-[ki]-la la šûšišišu šûšišu ūb if a house is noisy, its residents will be unfriendly — if it is without noise, the residents will be contented CT 40 5:13ff. (SB Alu), cf. ibid. 8ff.; ki-il-lu isšakku ibšikû they raised a clamor, they wept ABL 340 r. 11 (NA).

b) (the din caused by) the wailing at death or its approach: UD.26.KAM kil-lum ... UD.26.KAM Dumuzi ki annimmû na GIN taktimû ukkatummu 26th day, (ritual) wailing, on the 26th day they are thus to display Dumuzi in Nineveh ABL 1097r. 1 (NA), cf. [u₄]-um ik-ki-lu LKA 72 r. 3 (SB cultic comm.);

ik-ki-lu aḫkē tašme she heard the wailing for her brother (Dumuzi, as he was being led away to the nether world) CT 15 47 r. 53 (Descent of Ištar); AKKIL ittišùma (if a man gets sick and it is said, “So and so has dropsy”) wailing will not take place (and he will survive) Ebeling KMI 55:17; šumma ik-kil-lu KA.KA-šu u ša šanappalšu if, whenever they tell him about a wailing, he always responds STT 91:82ff., cf. šumma ... ik-kil-lu GÚ.DK-šu-ma u ša šanappal ibid. 89:180.

c) as an expression of distress: ana šarrija ki-il-lu laškum šarru beli ŭumma ina muḫḫi niḫḫu lēškum I would make a cry of distress to the king, that he may show mercy to his people ABL 620:14 (NA); atta pāt timeša ša ana Kaduša ša kil-kaša (Assyrian) libbu ša ša šanappal you opened your mouth to me, saying, “Help, O Aššur” — I (Aššur) have heard your cry of distress Craig ABRT 1 22 ii 14 (NA oracles); šEŠ.GAL.E.ŠUŠA ú nārē ummanu ik-kil-lu, annā iqqabdā the š ogłosu-priest of the Ešûa-temple and the artisans are to utter this cry of distress RAc. 142:373; [I]utaddi ik-kil-lu-te-ia [ana] še ĀN.NA-ki I will utter my cries for your temple Eanna STT 52:35; ana ik-kil-li-ši-na at: (the people's) cry of distress (parallel: ana rimmāšišna) CT 13 33:4 (SB lit.).

d) referring to the crying of a child: ik-kil šērrti ša laštišu u wānmā the nurse will miss the cry of the baby and small child (i.e., I will stop the birth of children) Or. NS 27 141:2 (Ira); ik-kil lāku ina šila rībit līž[a][mmā] Wiseman Treaties 438, cf. akkil.gin₄(gim) UD.KA.B[AR... ] šE.GAL Au.2117, šE.GAL Au.2118; m.a.n.gar: ina ik-kil-li šišma [... ] Sm.1190+ ii 8′f. (inoc. to pacify a child).

e) referring to the cry of animals: ana ik-[ki]-lilša ša ana rīgim ḫāšīšu nēpalāšu DN at her (the cow's) bellowings, at her cries in labor, Nanna cowered down KAR 196 r. ii 23 (SB lit.), also ibid. 38; ši nēši ik-kil-lašu like a lion his roar (in broken context) STT 52 r. 49′, and cf. 45′; also AKKIL = rimmu ša EDIN/UB.[MAR], AD.KI.D = MIN MIN Nabnitu B 200f.; šabūtu hursēni ik-ki-lašu šamrīš iddi (var. šemum) (the Zu bird) which attacks from a mountain perch, gave forth a fierce scream STT 19:49 (SB Epic of Zu), var. from RA 46 94:11 (OB).
ikkitti

f) referring to the noise of an earthquake or of thunder: šumma ʾE-ri-i-ki-gal ik-ki-la-sā kima UR.[MAH iiddi] if Ereshkigal roars like a lion. Thompson Rep. 267:10, also ACh Adad 20:64, K. 4458:6 cited Weidner, AFO 13 232 (earthquake omen); ik-ki ʾAdad liзаммeʾumna zunnu ana ikkibīšunu liššakin may they be deprived of Adad’s thunder so that rain may be denied them. AFO 8 20 iv 12 (Aṣṣur-nirari VI treaty, coll.).

Jensen, KB 6/1, 322, 364; (Weidner, AFO 7 270).

ikkitti (yes, in truth) see kittu.

ikku A s.; temper, irritability; from OB on; cf. ikku A in bel ikki.


a) (with karā and kurrā) to be short-tempered, irritable, impatient — 1’ as a result of physical discomfort: šumma amēlu dikkā ina irīšu iltanappassuma kima šinīti epēra šumma (na) ʾšu ina gel[išu] marpa injišrū ina dabābišu ik-ka-šu ik[n]a[ra]rru if a piercing pain recurs again and again in somebody’s chest, and he coughs up dry matter as expectoration, brings up bile when he belches, (and) is irritable when he speaks. Küchler Beitr. pl. 11 i 116, cf. ibid. iii 55, AMT 85,1 r. vi 9; ka[rd] ik-ki la a[kā]lu la šatišu uššaša impatience (resulting from) fasting (lit. not eating, not drinking) disturbs the mind ABL r. 5 15 (NA); išten umu es-eša šarri ik-ku-šu ukarrūni kusāpu la šēkunu adi inamme is one day not too little that the king should (already) be irritated with fasting (and ask) “For how long?” (mng. uncert.) ABL 78:10 (NA).

2’ other ooo.: ina birtušunu ik-ki-ni kuri libbīni šapīl amidst them (the courtiers who enjoy the favor of the king) we get impatient and low-spirited. ABL 2 r. 5 (NA); libbaka liššaka ik-ka-ka aḥḫurri la ikarrū let your heart cheer up, do not be impatient in the future (answer of the king to the letter ABL 2 quoted above) ABL 368:17 (NA), cf. ša da-bābi anat ībī epēte annite dīgī ... anāku aḥḫur ik-ki ukarrū libbī u-sā-ik-⟨pa⟩-al after these sweet words and favors (that the king has bestowed upon me) how can I further be impatient and low-spirited? ibid. 31; atta ik-ki-ka kūrī ku anāku ik-ka-⟨a⟩ kūru both you and I are impatient. YOS 3 69:22f. (NB let.).

b) (with arāku) to be patient: ki pani bēliša mahīr ana biti luṣpuru ... anā bēliša luṣbulunu jānu ik-ki ša bēliša li-ri-ik-ši(for -ki) adī muḫḫi ša ana Uruk erubamma sušuppi ... anā bēliša anaานānu if my lord please, I will give orders to the “house,” and they will send (the dates) to my lord — otherwise, may my lord have patience until I come to Uruk and can transfer the dates to him (myself). YOS 3 83:19 (NB let.).

c) (in la kāšir ikki) forbearing: anāku RN libbu raššu la kāšir ik-ki muḫpassu šiḥṭe I, Assurbanipal, the magnanimous and forbearing, who expunges sins. Streck Asb. 36 iv 38, ibid. 194:14, and also CT 34 6 K.1068:9 (Sin-šar-īškun).

d) ikku (alone): PN aškassu u aʔassu ina ik-ki-im uššerima ikṭala he put PN’s wife and sister in prison and kept (them there) in a flare of temper (?) Genouillac Kich 2 D 11:3 (OB let.); ammēni šarru bēšu ūm[išam] ik-ki tēkuši u malē libb[išti] iltanappara why does the king, my lord, always write me (words of) ill-temper, reproach and hatred? ABL 1240:7 (NB); [...] ik-ka kul-šu gimi marukti turru [ikkib DN] it is a sin against DN to continue in a bad temper, to be vengeful. K.9471:14 (unpub., SB); panišku ana libbīja bīšu umma minəmmana ana Uruk šalūnu Builtum[(k)](14) ṣeṣabtan ni ik-ku ša bēliša la ik-ki-ī he is angry at me, saying, “Why did you go to Uruk without my permission?” — have I become a victim of the irritation of my lord or have I not? BIN 1 18:23 (NB let.).

There is no indication that ikku refers to a part of the human body. It may perhaps be connected with ekēku, “to itch,” and refer to patience, or the lack of it, and physical irritation.

The use of ikku with kašāru, karā (kurrā) and arāku corresponds to such Heb. and Syr. idioms as q̱̱aṣar ṭāḥ, “impatient,” q̱̱aṭīrā nafṣī, “I become impatient” Gesenius17 722.
According to an assumed Sum. ig.la.l.a, probably the frame of the door.

**ikkatu s.; darkness; from OB on; only sing. attested; wr. syll. and M.MI; cf. ekklu.**

ku-uk-ku M.MI = ik-le-[tum] Diri I 254, also Proto-Dir; 44; M.MI-um = e-ti-[tum], ik-le-[tum] Izı H. App. I 11; M[M].zalag.še-gar = ik-le-[tum] nu-mu-rum to brighten the darkness, M[M].zalag.še.zal = min [a]-[na m]-ri min wο to brighten the darkness to light ibid. 5f.; M.MI-um = ik-le-[tum] (followed by mul.bi.sī, ad-tuk = e-ti-tum) 5R 16 i 28f. (group voc.); M.MI-um = e-ti-tum, g[ī]-tē-mēše (var. [hi].sī) = ik-le-[tum], mul.X.DA.X (vars. [a].D.BAD, MUL.DA.X-[X], MUL.DA.MUL) = da-um-ma-tum Erinhu 2117-173; referring to the nether world: [ga-an]-nis [TA-MI] = e-ti-tum, ga-[a-an]-nis TA-MI = ik-le-tum 5R 101f.; ga-an-nis TA-pu-nū = [ik-le-tum] A IV/3:312.

**ik-lul** (these are) Presser Elam; I., BE 15 87:3, L.TU. a bel ik-ku-uk-ku MI.MI = mi-ku MI.MI = min MI.MI = MIN CT 18 4 K.4375 r. i 26.

**ik-lul** s.; door; syn. list*; Sum. lw.; cf. iklailī, idku.

ik-lul = da-al-tum (first in a list of synonyms of dalu) CT 18 4 K.4375 r. i 26.

**ikkū** pron.; yours; NA; cf. bā.

ṣarrutti ik-ku-u-da-na-nu ik-ku-u-ma yours is the kingship, yours also the power 4R 61 v 62f. (oracles); ik-ku-u ummate idbašī teppū you do yours (i.e., the expiatory ritual) whenever necessary ABL 46 r. 16.

**ikkuku** s. (mng. uncert., occurs only as personal name); MB.*

**Ik-ku-uk-[ku]** L/=šU.qA.[D₄] š.GA[LI-lim] I., cup-bearer of the palace CT 14 81:7 (MB Elam); Ik-ku-uk-ku L/=STr I., the oil-presser BE 16 87:3, 103:9, cf. ibid. 185:26, BE 14 160:3.

Connect perhaps with ıkāku, "ill-smelling oil," as a nickname.

Stamm Namengebung 268.

**iklllū** s.; (part of a door); syn. list*; Sum. lw.; cf. iku B, iklu.


According to an assumed Sum. ig.la.l.a, probably the frame of the door.

**ikkali** in bēl ikki (bēlet ikki) s.; (mng. uncert.); SB*; cf. ikku A.

ṣalam bēl dābabija u bēlet dābabija šalam en ik-ki-ia u nin ik-ki-ia šalam bēl dānija u bēlet dānija šalam bēl šerrija u bēlet šerrija (these are) the figurines of my adversary, the figurines of my ..., the figurines of my adversary in court, the figurines of my ...., male and female AFO 18 289:4, cf. šalam en ik-ki-MI u nin ik-ki-MI šalam bēl šerrija u bēlet šerrija KAR 80:28, dupl. RA 2 40:17, also Maqlu I 79 and II 42; ZIKU₄.BU.DB²-še ša aquālitum ša en ik-ki-ia ša (EN) ši-ri-ia ša bēl dānija ša bēl dābabija ša bēl lemutiya PBS 1/2 121:7.

One of several synonyms for "enemy," probably "he who causes irritation."

**ikkau** s.; door; syn. list*; Sum. lw.; cf. iklailī, ikku.

ik-kum = da-al-tum (first in a list of synonyms of dalu) CT 18 4 K.4375 r. i 26.

arāk appaim, "patient," ha-rík nafšū, "to be forbearing" (lit. to lengthen the breath) ibid. 66, and d’nagird rūbā, "patient" (lit. of long breath) Broekelmann Lex. Syr.² 415a.

(Bauer Asb. 2 p. 2.)

**ikkal** A in bēl ikki (bēlet ikki) s.; (mng. uncert.); SB*; cf. ikku A.

**ikku A**
The darkness is dense, and there is no light
Gilg. IX ii 11 and ibid. iv 48, v 30, 33 and 36;
šumma āvirum āvirum ina ik-[-le]-tim (var.
ik-lu-i-tim) iskinna gāsu ištebir if a man
....-s another in the darkness and breaks
his hand  Goetze LE § 44:36 (coll.); bēlē ina
ik-[l(e)-t] išallimu buliwa' my lord, my cures
can be successful only where it is dark AnŠt 6
156:17 (Poor Man of Nippur); dīdī ik-le-tim
you (embryo) when I came out of the darkness
(of the womb), I saw you, Šamaš PBS 1/1 14:5 (SB conj.);
ultu libbi ik-le-ti ušāmma Šamaš āmurku when I came
out of the darkness (of the womb), I saw you,
Šamaš PBS 1/1 14:5 (SB conj.); [i]k-le-tū ina
mātšu išabāšma aj īšulu āmāšē may he
(Šamaš) create such darkness in his land
that they shall not be able to see each other
Unger Reliefstele 31 (Adn. III); ūti kullu šiŋ
limma ina ik-li(var. -ti)-le(var.-ti) ū-ša-la-ka
(var. i-tal-la-ka) let your eyes become so
dimmed that you walk about in darkness
Wiseman Treaties 424.

b) in expressions “to brighten (mostly
nummuru, šummuru, also bēlē, etc.) the
darkness”: ik-le-ta la na-wa-ri-tim .... ana šintim
liššumnu may the gods make never-brightening
darkness his fate CH xii 68; zalāg MI.MI:
munnamir ik-le-tī who brightens the
darkness (said of Šamaš) 4R 19 No. 2 if. cf. (said of
Gibil) 4R 26 No. 3:13, (said of Šamaš)
Schollmeyer 31:1, etc., see Tallqvist Götterepitheta
p. 140; kīma Šin ina nifīnu unnammar tk-let
he (Nabū) brightens the darkness like
the rising moon SBH p. 146:17; munnamir MI.MI
OECT 6 pl. 6 r. 14, cf. attama kīma Šamaš ik-
let-si-[na] šūnammar BMS 12:35, also Maqlu II
78, Perry Šin pl. 4:5, see Ebeling Handerhebung
128; ina MI.MI ZALĀG-ir De Clercq 1 253 (inc.,
amulet); muṣparadā ik-let (Šamaš) who lightens
the darkness Borger Essarh. 79:6; mu-šaḫ-li ih-
le-[ti] Lambert BWL 126 i 2 and 4, cf. muṣāḫli
ik-le-tī JRAS Cent. Supp. pl. 2:2; pētā ik-le-tī
who opens the darkness Lambert BWL 126
17, cf. BBR No. 60:22; [mu]-uk-kiš ik-le-tī
who drives away the darkness ASKT p. 75:11
(= Schollmeyer No. 12), also muṭ (!)-kiš ik-le-tī
LKA 142:20; Šamaš muṣṭērēr ik-le-tī šakin
nūrī Šamaš, who sets right the darkness
(and) creates light KAR 184 obv.(1) 21.

c) in connection with bitu — 1' in gen.:
ē. MI.MI.gā zalāg ab gā. gā : ina bit ik-le-ti
nūra takakkan you (Fire God) bring light to
a dark house ASKT p. 79 r. 12; ašar la amārī
ina ē ik-le-tī wērēribu (whoever) brings (this
kudurru) to a dark place where it cannot be seen
BBSt. No. 5 iii 7 (MB), cf. ana ē ik-le-tī
ašar la amārī [wērēri]bu] UTET 1 165 ii 18
(kudurru), also VAS 1 36 iv 23 (NB kudurru).

2° referring to the nether world: see 8°,
A IV/3, in lex. section; ireddanni ana ē ik-
le-tī subāt irkallā ana biti ša erērišu la āŋa:
he brings me down to the dark place, where
Irkalla lives, a house that those who enter it
do not leave Gilg. VII iv 33, parallel: ana ē etē
CT 15 45:4 (Descent of Ištar); <bi>-it ik-le-tī
kakku bu ušē the dark place whence no
star comes forth LKA 62 r. 17 (Descent of
Ištar); ana [z] ik-le-tū (in broken context)
BHT pl. 5 i 11 (NB lit.).

The word has to be read ikletu, from
*šiklu (parallel formations: šimdatu, išratu,
mišratu, etc.). Ektetu ASKT p. 75 r. 3 is the
fem. pl. of ektu adj., q. v. For a different forma-
tion from the same root, see īktu.

Ad usage c: (Tallqvist, Stor 5/4 37).

ilku A s.; darkness; SB*; cf. īkelu.

šar pānī i-kīl pānī šu-lu-[um pānī] wind in
the face, darkness of the face, blackening
of the face (in broken context) AMT 10,1 r.
iii 29 (inc.).

ilku B s.; victim; lex.*; cf. akālu.

udu.dingir.1.kū.e (var. [udu].ezen.1.kū.e)
i-kīl(!) i-lu victim (referring to a sheep)
of the god (i.e., of an epidemic) Hh. XIII 37,
udu.ur. maḫ.1.kū.e = min ni-e-šu victim of a lion
ibid. 38, udu.ur.bar.1.kū.e = min bar-bar-ri
victim of a wolf ibid. 39.

iknusi s.; (a container or object); OA*;
foreign word.

2 iš-nu-zi (between 4 di-ga-ra-tim four pots
and 1 me-at ma-lā-šu one hundred malāšu's)
BIN 4 118:5.

Bilgiç Appellativa p. 64.

ilikparu see īgbaru.
ikribu

The document contains multiple entries and references to various texts and authors, discussing concepts such as blessings, money pledged by a vow, prayers, and related terminology in various languages. The text spans from page 61 to page 62, covering sections on blessings, prayers, and their contexts in different cultures and mythological settings.

1. blessing, benediction, a) blessing (ikribu)

The text elaborates on the concept of blessings, offering insights into the practices and meanings associated with them. It references various sources and authors, indicating a rich tapestry of cultural and religious traditions.

2. money or goods pledged by a vow

The document touches on the monetary and goods aspects related to vows and blessings, highlighting the importance of these elements in religious and cultural contexts.

3. prayer

Prayer is discussed in relation to blessings, emphasizing its role in conveying messages and requests to deities or higher powers.

The text is rich in historical and archaeological references, with citations from various languages and authors, suggesting a comprehensive exploration of the subject matter.
tion (to be said) upon presenting the water to the hands of the god (for washing his hands after the meal) BBR No. 75:55, cf. (also with 
dabābu) ibid. 21 f., 44 and No. 85:10; [ik-ri]b mē ša laḫanni šaša (this is) the benediction (to be said over) the water carried in the bottle BBR No. 76:11, cf. ik-ri erēna salātimu benediction (to be said) upon cutting the cedarwood ibid. 62, and passim in these texts, cf. ibid. Nos. 78:75, 83 î 4, and passim; ik-rīb mār bāt ina mē pā u [gātē] uku[f]i benediction (to be said) upon the diviner’s ritual cleansing of (his) mouth and hands with water BBR No. 96:3, and passim in this text; ezib ša ik-ri-bi dinim ūmu anni kīma ṣābu kīma ṣaṭṭu regardless of whether the benediction (said upon requesting) today’s (oracular) pronouncement be correct or faulty Knudtzon Gebete 72:9, and passim in these texts, see PRT p. xviii; ina terti ęppuṣu ik-ri-bi akarbaru kittam šukna give a clear answer in the ex-tispicy I shall perform (after reciting the benedictions) RA 32 183:23 (OB rel.); bārē ana ik-ri-bi-šu itār the diviner must repeat (lit. turn again to) his benedictions CT 30 15:11 (SB ext. apod.); [ik-r]ib mul šukūtu (KASS.I.S.A) kīma ina šit šamši izzazu benediction upon Sirius when it stands in the east JRAS Cent. Suppl. 3 r. 14 (NB), cf. [ik]-ri-bi ṣin kaš jānum RA 12 190:13 (NB); ik-ri-bi ša ili [āši]bāt aššur blessings addressed to the gods dwelling in Assur 3R 66 x 36 (subscript of ṭaktulu), see Frankena Ṭaktulu p. 8; annudī ik-ri-bi ša sarāk niqnakki šili erini ina qatāk tan[ad]ši these are the benedictions (to be said when) scattering (incense on) the censer, you hold cedar shavings in your hand (and recite the incantation) BBR No. 78:76, cf. ik-ri-bi ni[text e]-pi-ši Nīg.NA maḫru K.3030:8 (bārā-rit.), also ik-ri-bi un-nin ša uzni lu[bš]i benediction for a lamentation-prayer to be whispered into the ears (of a sacrificial animal) Sm. 998:9’ (unpub., bārā-rit.), and dupl. K.4733:6; ik-ri-bi annudī ina [x x x]-e ak[naru] lu la ša pāja lu-u x [.] I have pronounced these benedictions, may they be not from my mouth but may they be [.]! Craig ABRT 1 8 r. 9 (sub- script); qāt ṣašaašu ana ik-ri-bi qibti pāšu išballu “hand of Šamaš” (name of a disease), he (the patient) will recover after pronouncing on himself a benediction (directed to Šamaš) TDP 88:19, also (wt. Amaреш) ibid. 80:7, and cf. ana [z] ana ik-ri-bi qabē išballu GCC 2 406:15 (comm. to Labat TDP 88:1); [ana il ʾiššu ša šud šadīr (if) benedictions addressed to the god of his city are constantly in his mouth CT 40 11 î 3î (SB Alu), cf. (referring to the king) šud šadīr ibid. 9 Sm. 772:23, and dupl. ibid 8 K.2192:11 (all SB Alu); [i]k-ri-be- šu-nu ana gammuri gal.šeš lu ša sag.man. meš [ulta]nakranu when they have finished their benedictions (on the king), the nobles and the royal eunuchs bow down repeatedly KAR 135 î 14, see Müller, MVAG 41/3 î 12 î 37, also ibid. 8 î 22; ša BAR DU DN ša ina ik-ri-bi u zisagalli maḫar šari bēšu RN iššina kram iššu the priest of Nammu and Nazi approached the king, his lord, with benedictions and blessings and said to him as follows BE 1 83:17 (NB kudurru). Note (with the meaning “curse”): kīma ša avudîm ammu dišim elappunu libbi abbaʾšunu ummānunina abbaʾšunu maḫar šitānu ik-ri-bu um ippišunu upaʾanni as if they had committed such things repeatedly, had treated their fathers badly and a “benediction” had been pronounced by their fathers against them KTS 15:25 (OAlet.). Obscure: ik-ri-bi(var.-ri-bi) šaši hīdāti u niqūtašu ana damaqi šum-ma (or tag-ma) Lambert BWL 40:27 (Lodul II).

b) blessing (conferred by gods or invoked by kings): ik-ri-bi umē rūqīte ikrubannima he Ḡasiur conferred a blessing upon me (granting me) long life Borger Esarh. 6 § 2:22, cf. ik-ri-bi umē rūqīte iktarrabu arkasu may they (the gods) confer upon him a blessing (granting him) a future lasting for many days Streck Aab. 224:19; ana RN . . . ik-ri-bi damiṣtu kurba (O Šamaš) grant me, Nabonidus, the blessings of good fortune OECT 1 pl. 28:49; šaru ana uṣuš. ša [. . .] kami iqabbi lu qurbunnu ik-ri-bi šumē [. . .] the king addresses the intestines (saying), “May they refer to me and [grant me] blessings of good portent” BBR No. 23 î 2; issu dabābī annu ik-ri-bi annudī ša šarru bēši an kalbišu . . . tikpuruni u ikrubuni after (I received) this message and the blessings that the king, my lord, invoked
ikribu

upon (me), his dog, in writing ABL 9:12, cf. ša ik-ri-bi a[mnātī ša] šarru bēši ana arāšu ispensu ibid. r. 17 (NA); annāti ik-ri-bi ana šarrī bēšia aktara šānī ša kūmsišu aškuru liššušu lisnišu ana šarri bēšia ik-ri-bi annāti ana šimšu šissiušu ana šarrī bēšria liddinu as to these blessings which I have invoked upon the king, my lord, may all the gods whom I have named receive and heed them and may they grant these blessings to the king, my lord, a thousandfold  ABL 435:12 and 17 (NA).

2. money or goods pledged by a vow to a deity — a) in OA — 1' referring to unspecified objects: PN ša i-nil-šu-ma ana bit abini ik-ri-biša ša abini wazzisu PN, who acted — ly by pawning for our father's house our father's pledged offering TCL 14 21:17.

2' referring to gold, silver, etc., and goods: we went to the dream interpreters, and this was the god's answer, ik-ri-bi la tūqa jā ekmašina “Take the votive offerings away from them (the sick servant girls) without delay!” KTS 25a:9, cf. aššumī kaspim ša ik-ri-biša annakam PN tamraš the girl PN fell sick here on account of the silver pledged as a votive offering (and withheld) KTS 24:4; atta kaspam ša ik-ri-biša ... pahhirma krumkina šebilam collect, seal and dispatch to me the silver pledged as not a votive offering BIN 6 117:8 (all preceding passages referring to the same incident); 1 MA.NA KÜ.BABBAR ana ik-ri-biša kunkam seal one mina of silver for me as my votive offering TCL 14 4:20, cf. one mina of pašulu-gold ik-ri-buša AŠšur votive offering pledged to AŠšur TCL 19 68:5, also CCT 2 32a:21; kīma [KŪ.BABBAR] ik-ri-buša wadima šadduštam ina harrānim la ilammad since the silver represents our pledged votive offering it will, of course, not be subject to (lit. it will not learn) toll when under way KTS 27b:13; ana mínim ik-ri-bi tukdā šiddina šamšam epudi why do you retain the pledged votive offering? take care to make (of it) the sun disk! BIN 6 30:20, cf. ik-ri-bu ša ilim la tukdā TCL 20 85:23; ina KÜ.BABBAR ša ik-ri-biša ša 1 MA.NA KŪ.GI šamšam ana AŠšur epudi make for me with the silver pledge as my votive offering one sun disk (weighing) one mina of gold for AŠšur CCT 4 2a:3; 4 MA.NA KÜ.BABBAR ik-ri-buša AŠšur CCT 1 21d:6, and passim; 21 MA.NA URU DU SIQA ik-ri-buša AŠšur CCT 2 36a:9, cf. MAH 1620:11 in HUCA 27 18 n. 66, and passim; 9 j MA.NA 9 GIN AN.NA ša ik-ri-biša šišša padaš 34 MA.NA AN.NA ša ik-ri-biša ša PN BIN 6 61:6f, and passim; 4 [TUG kudnuša ša ik-ri-biša ša AŠšur 2 TUG kūšunu ša ik-ri-biša ša 4Ištar four linen garments from among the votive offerings pledged to AŠšur, two linen garments from among the votive offerings pledged to 4Ištar TCL 4 80:20 and 22, cf. 1 TUG ik-ri-buša ša 4Išlar TCL 20 96:10; aššumū TUG. HILA ša ik-ri-bišaša misšum uṣiša la tapatti why did you not inform me with regard to the garments constituting my pledged votive offering? TCL 4 19:4; šim TUG-ba-tiša ša ik-ri-biša ša PN iliqiu erkašu ask (pl.) for the price of the garments in my votive offering which PN received CCT 2 11a:28, and passim; 10 MA.NA KÜ.BABBAR ša twattarannu addinān napašiška 3ilīk ik-ri-buša AŠšur u 4Ištar ša TUG Ga-su-ri-im u ša 4Išlar šima the ten minas of silver that you should add(?) shall serve for your sake — it is pledged to AŠšur and to 4Ištar — consisting of Gasur-garments — and also to 4Išlar CCT 4 2a:31; ina bitika ina GN lu kaspum lu ṭurūšum lu kūštum ša ik-ri-bišaša ... ıššu in your house in Wahṣusana there was silver, gold or cups belonging to my pledged votive offering TCL 21 271:7; note exceptionally in sing.: ik-ri-ba-am ša ana Tašmetim takrubuni apputum la tamaški šitum šitbi do not by any means neglect the votive offering which you pledged to DN, the goddess is angry TCL 19 35:15.

b) in OB: IGI.6.GAL še KÜ.BABBAR ik-ri-buša ana balāti PN ša PN₃ ikrubi ... PN₃ ik-ri-buša inadīn PN₃ will pay the one-sixth grain of silver which PN₃ vowed for the well-being of PN (upon the latter's recovery) as his pledged votive offering RA 13 128:2 and 8; IGI.6.GAL KŪ.BABBAR ik-ri-buša ša ṭutu ana TUG I.KAM PN KŪ.BABBAR ṭutu ṬU.E PN will pay to Šamaš at the end of one month one-sixth of (one grain of) silver as pledged votive offering to Šamaš Boyer Contribution 218:2 (= RA 13 219); 1 j GIN 15 še KÜ.BABBAR ... itti ik-ri-bi-a mādūtim ša ṭuppašunu ina
ikribu

libbu mātit ūšaknu pagar[šu] ubaʾama ḏTU ippal he will personally search for the 7½ shekels (and) 15 grains ... and earth ina i.AMARx§E.AMARx§E B ik-ri-bi ... ramd Iubti VAB 4 282 ix 8 (Nbn.); uJeribuma ana I.AMARx SE.AMARx §E 65

c) in omen texts: īlum ik-ri-bi irriš the deity will ask for a votive offering YOS 10 51 ii 41 (ext.), and dupl. 52 ii 40, cf. avāšum īlšu ik-ri-bi-šu īrissu CT 3 3 r. 4 (oil omens); avāšum ik-ri-bi-šu (var. omits) ša īlam «x» ukallimu škūł the man ate the votive offering that he had served to the deity CT 5 6:62 (oil omens), var. from dupl. YOS 10 58 r. 8; ūšum ik-ri-bi eli avāšim īšu the man owes the deity a (promised) votive offering YOS 10 51 ii 18 (ext.), and dupl. ibid. 52 ii 17, cf. (possibly in the mnG “prayer”) muššuțum eli avāšim ik-ri-bi-šu ibid. 51 i 35, and dupl. ibid. 52 i 33; šarru imātma ik-ri-bi-šu šanâm inaddīn the king will die, somebody else will deliver the votive offering to him YOS 10 17:72 (ext.); ik-ri-bu aḫḫatušu a(n unpaid) votive offering has seized him (the child that is restless at its will die, somebody else will deliver the votive offering pledged by him YOS 10 51 i 8, and dupl. ibid. 52 i 8; qibītu nu KUR.KUR ik-ri-bi 〈NU〉 SUM.MES 3 must you not alter your prayer offering KAR 423 i 50 (SB ext.).

3. prayer: īlum ik-ri-bi-šu ileqi the god will accept his prayer CT 5 6:66 (OB oil omens), cf. dupl. YOS 10 58 r. 11; gā-u-e-en a-ni-ti-in ki-ma KAS ū-ma-lišū-fi-na i-ka-ru-bu-ma īlum ik-ri-šu-šu-nu išamme after having filled these two gā̀-vessels with beer, they shall offer them, and the god will heed their prayer Photograph Assur 4062:13 (unpub., OA); māġir tēsšit šēmī ik-ri-bi lēqi unnēnim (Šamaš) who bestows favor upon supplication, gives ear to prayer, accepts lamentation Syria 32 p. 4 i 11 (OB Mari), cf. 3.KA.DI ik-ri-bi-šu išmēma Speleers Recueil 4 ii 9 (Ilim-mut-tabbil of Dēr), also Šušinak ik-ri-bi-su išmēma MDP 14 pl. 2 p. 13 v 15 (Oakk.), cf. also šēmāt ik-ri-bi lēqdā unnēnim māhrat tāšite (said of Ištār) AKA 207 i 5 (Ass.), also šēmāt tāšite u suppē lēqdā ik-ri-bi u unnēnim (said of Tašmetu) BMS 33:5, see Ebeling Handebung 124; īna ik-ri-bi tāšite u tēmēgi dāriš luzzizku let me stand before you forever in prayer, supplication and devotion BMS 11:27, cf. īna ik-ri-bi unnēnim u labān appi uṣallûšût̄ti Borger Esarh. 42 i 36; rubāḫ urki ināma dārum šē innākuma epphuḫu DN u DN₂ ik-ri-bi-šu isammeu if some future ruler rebuilds this wall when it has collapsed, Aššur and Adad will listen to his prayers AOB 1 32 No. 3:13 (Puzur-Aššur), and passim in this context in Ass. royal inscrs., cf. ibid. p. 34:13, 36 No. 1 r. 7, etc., KAH 1 16 r. 21, KAH 2 27:28, 29 iv 62, etc., Borger Esarh. 76:22, also ADD 646 r. 38, 647 r. 38; mannu urki ša eli dannîle ša[tw]a[t]u la tušam̄ak(<x>) Ninurta ik-ri-bi-ka isëmmi u ša ušambaku Ninurta ša īna ik-ri-bi-šu zakhru līṭû līnûnu O future (rulers) who do not treat this document lightly, Ninurta will listen to your prayer, but Ninurta, when invoked in his prayer, will punish him who does treat it lightly ADD 640:15ff.; [ik]-rril-bi-šu u suppešu šu magir ti tēmē arkušī the god is agreeable to his prayer and supplication, he will live for a long time CT 39 42 K.2328+ i 7’ (SB Alu), cf. īlu AMARx SE.AMARx SE amēli īmûr the god has been receptive to the man’s prayer ibid. 36:80 (SB Alu), also šudx amēli īlu išme CT 31 31:23 (SB behavior of sacrificial lamb), also ibid. 26, exceptionally in sing.: ik-rib rubē īlu uš išme PRT 128:2 (SB ext.); 24 MUB ik-ri-bi muššītim 24 lines of a nocturnal prayerZA 43 306:25 (OB lit.), and dupl. RA 32 183:25, cf. ibid. 33; ḠAMARx SE.AMARx SE šaqūš īna īk-ri-bi li ši-lišīb (var. li-ši-ba-ma) let him as DINGIRx SISKURx take up residence proudly in the “house of prayer” En. el. VII 109, var. from STT 11, with comm.: [DINGIRx].AMARx SE.AMARx SE, šu = ša-gu-ŠU, RA = i-na, ŠE = bi-i-tā, AMARx SE, AMARx SE = ik-ri-bi, RA = ra-mu-ŠU, RA = a-ša-bu STC 2 pl. 55 r. ii 8, cf. on the tenth of Nisan, when the king of gods, Marduk, and all the gods of heaven and earth īna ŠE.AMARx SE.AMARx SE šik-ri-bi ... ramū šubī VAB 4 282 ix 8 (Nbn.); ušeribšuma ana ŠE.AMARx SE.AMARx SE
ikribu

ikribu (blessing, votive offering and prayer) only one, “prayer,” is attested in unilingual Sumerian texts, except for the lone instance of “benediction” in a bil. passage CT 16 2:78f. This illustrates the specifically Akkadian nature of the meanings “blessing” and “votive offering” of ikribu, which, as Latin votum, has both meanings. On the other hand, ikribu as “prayer” corresponds to three Sumerian terms: šud₃, siskur₅ and nâm. šita. All three refer to a type of prayer that contains expressions of adoration and homage rather than requests and supplications, as do the Akk. prayers called taslitu, tespitu, unninu and teninu. Of the Sumerian terms, siskur₅ implies an offering accompanying an expression of homage (Akk. correspondence: niq₇), šud₃ indicates by its writing (K₅₅U “mouth-hand”) a specific gesture of adoration, while nâm.šita remains obscure as to its implications.

With few exceptions, the singular form (ikribu) denotes a benediction to be recited on certain occasions of cultic import, while the plural form (ikribu) denotes both a prayer and (in OA and OB only) a votive offering pledged to a deity in a specific prayer. These offerings (money, cultic objects and merchandise) were sometimes of little value (especially in OB), sometimes, however, they comprised large amounts (especially in OA). The latter were set aside for reasons which we cannot clearly establish, possibly to let the deity share in the business undertaking and thus to insures its success.

In the bil. passages we find a number of phrases that reflect idioms of the unilingual Sum. texts. Thus we have ikribu with alâku, corresponding to šud₃ used with su₅ Bab. 3 pl. 16, with which one can compare, e.g., siskur₅ a.ra.zu.u ši.im.ma.su₅ su₄.gi.shiš they step up to her, praying SRT 1 i 30, or, with qa’d corresponding to šud₃ with gub BA 10/1 p. 94:12, with which cf., e.g., šud₃ mu.gub he stepped up praying SAKI 6 h ii 4 (Ur-Nansê), also SAKI 90 ii 9 (Gudea Cyl. A), and passim.

Landsberger, ZA 35 26 n. 2, and MAOG 4 294ff.

iku

iku (igu, eku) s.; 1. dike, 2. plot of land surrounded by a dike; from OB on; igu SBH 139:140; wr. syll. and E (Ai+oGAN Craig ABRT 2 13 r. 4); cf. ikiš, iku in bit iki, iku₄.

gelb, MAD 3 26.
iku


after Sultantepe 1951/100 (OB 337), var. from Ur X 134; e = i-ki (translit. as e.g LSBA 24 pl. 27; = e.zal.la = MM pa-dâ-ru, e.sa.dul. la = MIN a-bu-ru rear boundary ditch, e. d a 1. b a.

[ ] a n -= ... li-id-di-im ka-la-ka-am
Sa Si-it-ta raml(?)-ma-tim ra-ap-Su-i ~ a-na
am-ma-at Su-up-lim i-na-sa-ah-ma i-ka-pa-ak
675*

beside a bulb) will IV 103; lord of
p. 139:139, in good
open country, who keeps
who provides
heaven and earth, who draws the furrow,
Digger of Ditch and Canal, dike-warden of
seri i-ka u palga ugteeru
mukinnu abenni Sa mereta elleta ukinnu ina
dEnbilulu RA 35 59 made)
lu.su.gâ :... i-ku Ad
dib.ba, e.kal.kala.ga = = MI
di-ku i-ku Ad eq-lu
Sa i-ki Nabnitu K 64; a.a .dib.
dib.ba, e.kal.kala.ga = = MI
(related to)
 OB Lu A 218.

1. dike (for irrigation and as a boundary)
   a) referring primarily to the dike
      mostly in parallelism with palgu; šumma
      i-ga-am palgam hardîš if (the extispicy is
      the digging of a ditch or a canal
      (OB), RA 35 59 pl. VII No. 14:1 (Mari liver model);
      e. Enbilulu e.PA5,dun... gugal šumma ertum
      makinnu abenni ša ešemra ešema anu
      ina šeri i-ka u palga usteškeru DN, the divine
      Digger of Ditch and Canal, dike-warden of
      heaven and earth, who draws the furrow,
      who provides the pure arable land in
      the open country, who keeps ditch and canal
      in good condition En. el. VI 63, cf. SBH
      p. 139:139, in lex. section, and belu robd ša ina
      balšu aš-šâ-šâ u palgi la usteškeru Craig ABRT
      2 13 r. 4; liizziz DN en e u PA5 let Ennugi,
      lord of ditch and canal, be present Surpu
      IV 103; ina e u PA5 la innemmediu (as this
      bulb) will not (again) be reached (by water)
      beside a ditch or canal Surpu V-VI 63, also
      ibid. 132; kima mé i-ki u palgi (they carried
      off their blood) like water in a ditch or a canal
      Bauer Aab. 2 77 B.7673:5; egeš aqitt ša u PA5
      nemkara u kalâ lâ šâ an uncultivated field
      that has neither (boundary) ditch nor canal,
      neither an irrigation reservoir nor a dam
      MDP 10 pl. 11 i 44 (MB); šētê u u PA5 la tettig
      do not cross a border line, a border ditch or a canal
      BRM 4 12:58 (SB ext.), also CT 30 15:10,
      cf. e u PA5 la tettigani you (pl.) must not
      cross a border ditch or a canal (to come here)
      Maqû V 133; māmèt PA5 šumur mētišu
      alakít ša ḫarrānî an “oath” (sworn) by ditch,
      canal, bridge, path and road Surpu
      VIII 62; (a field) qadum i-ki(text -di)-šu to
together with its boundary ditch CT 8 25a:21
      (OB), cf. qīd.da.1.iš in-šu ûm ša bārim shg ite
      its long side (is formed by) the Ditch-of-
      the-Thief CT 4 43b:2 (OB); aš[sùm] i-ki-im
      bārim with respect to the boundary ditch,
      the common (boundary) Gautier Dibat 30:5
      OB, sbg bi 1.kám.ma e GIŠ.SAR CT 4
      19b:5 (OB), da e.gal ša PN CT 4 16b:1
      (OB); kâr[u] ša ahi Idiglat ša ûlu 9 E
      P minimalist adi URU GN 15 KASKAL.GID kalâ lu
      šeŠ[?] (at) the embankment along the
      Tigris a storage basin should be made,
      (extending) one and five-sixths double mile
      from the ditch (connected with) the Euphrates
      to the city GN PBS 1/2 78:9 (MB let.); ša
      ... i-ka mišra šumuru kudurru unakkaru who
      transgresses the boundary ditch or the
      boundary, or moves the boundary stone
      MDP 6 pl. 10 iv 18 (MB kudurru); i-ka mišra u
      kudurru la šuhrû not to disturb dikes,
      boundary lines or boundary stones MDP 2
      pl. 21 ii 12 (MB kudurru); note the exceptional
      i-ki a.TAB (atappi) MDP 22 110:2.

b) referring primarily to the ridge
   of piled-up earth: EREM ेśīp K.H.A. workmen
   banking up dikes TCL 1 174:3 (OB), cf.
   lû.Å亭.gâ e.sg.îe.îne BE 3 88:4 (Ur III);
   reeds ana i-ki-im ša Nār-AAdad dunnûn in
   to reinforce the dike of the Adad-canal YOS
   13 2:2 (OB, coll.); ana e šapkim (barley
   given) to pile up dikes YOS 5 175:12 (OB);
   i-ka-am a-na aša-al ši-id-di-im ka-la-ka-am
   ša ši-l-iš am(i?) ma-tim ra-ap-šu ú a na-
   am ma-at šu-up-lim i-na-sa-ah-ma i-ša-pa-ak
iku

over a length of 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 12 462:13 (OB), cf.

If a field is surrounded by a dike (followed by ru ii laid down, where nothing had been done to been piled up (where no furrow had been put), and passim in this text, note iki

seems to denote a plot of land measuring sixty yards on each side, surrounded by a boundary ditch and thus amounting to one ically). This measurement deriving its designation from the iku-ditches.

in mng. 2, iku seems to denote a plot of land measuring sixty yards on each side, surrounded by a boundary ditch and thus amounting to one ically. This measurement deriving its designation from the iku-ditches.

iku in bit iki s.; (a primitive shed with earthen walls); OB, NA*; wr. syll. and EGA; cf. iku.

1 SAR E EGA E PN KI PN ... PN, ana KAŠIR ana MU.L.KAM IBTA.EA PN, rented from PN a shed of one sar for one year (beside the rental from the same person of an empty gardener’s plot Maqû IV 38, cf. lāmku iṣuru a-šnaa i-ki ša nukaribbi the sea has become the (flooded) plot of a gardener Bab. 12 pl. 10:27 (SB Etana); uncertain: ina i[ṣu] en i-ki PN u ina siqi iššūd (houses in good repair) above PN’s plot (or: dike) and reaching to the street HSS 13 161:9, cf. houses ina šibu GN ašar e-ki ša PN JENa 500:6, also a field ina elenu atappi e-qi HSS 13 433:8.

Both meanings of e, “boundary ditch” and “ditch for irrigation purposes,” are already attested in Sum. texts, cf., for the former, e.g., e.bi id.nun.ta gû.ēdin,na,šê ib.ta.ni.ē he made its (the boundary’s) ditch go from the “Great River” to the gû.ēdin. SAKI 38 ii 1 (Entemena), and e. ki.sur.ra ... a.e. i.mi.ē ibid. 31, for the latter, cf., e.g., Reisner Telloh No. 12, which describes fields as follows: gân.e field irrigated by a ditch i 5, and passim, gân.i.d field irrigated by a canal i 4, and passim, gân.pû field irrigated from a well i 3, and passim.

For iku and palgu occurring side by side, cf. in literary Sum. texts e a bi.in.si paₐₐ a bi. in.si he (Enki) filled the ditches with water, filled the canals with water Kramer, BASOR Supplementary Studies 1 p. 16:154f.

Thureau-Dangin, RA 29 24 and 30 188 n. 2; Bauer Asb. 278 n. 3; Laessee, JCS 5 24ff.; Z immern Fremdw. 44.

iku in bit iki s.; (a primitive shed with earthen walls); OB, NA*; wr. syll. and EGA; cf. iku.

1 SAR E EGA E PN KI PN ... PN, ana KAŠIR ana MU.L.KAM IBTA.EA PN, rented from PN a shed of one sar for one year (beside the rental from the same person of an empty plot upon which he is to build a house in which he may live rent free for three years) Szlechter Tablettes 64 MAH 15.938:12 (OB); for bit iki in NA texts, see ēqu mng. 2.
The OB passage determines the proposed translation and sheds new light on the NA refs. cited sub ฑu, that seem to refer to some religious structure erected in a primitive technique.

ikû (ekû) adj.; weak, powerless; SB; cf. ukkû.

tuššēšir 7aššuru i(var. e)-ka-a ekûtu you give justice to those who are not treated well, to the weak and to the homeless girl BMS 2:20, and dupl. BMS 3:16, var. from LKA 41:10.

For discussion, see ekûtu.

ikû s.; 1. (a unit of measurement), 2. the constellation Pegasus; from OB on; Sum. lw.; wr. syll. and GAN (following numerals), A§.GAN, cf. iku.

[i-ku] [A§] = 1 (wr. A§) i-kuGAN, [i-ku di-iš] [A§] = min Ea II 62a-b; i-ku min 2 (wr. A§+A§) = ši-na i-ki-i two iku Ea II 123, i-ku eš 3 (sign ŠL³ 966) = ka-la-dāti GAN ibid. 130, i-ku lim-mu 4 (sign ŠL³ 972) = er-bet GAN ibid. 132, i-ku ia 5 (sign ŠL³ 972a) = ša-an-ša-at GAN ibid. 134, i-ku a-šu 6 (sign ŠL³ 972b) = ši-iš-it GAN ibid. 139, i-ku .getLongText()
ikzu

qassu tugallab ı.ḥab tapaššaš you shave his head, (and) rub it with ill-smelling oil AMT 5,8:10, cf. ı.ḥab giš.ḫab (in broken context) AMT 44,1 iv 2.

Note that in Practical Vocabulary Ansu 141 ı.ḥab is glossed naptu, q. v. See also ikku[kku].

(Ungnad, Or. NS 12 195 n. 2); Salonen Landfahrzeuge 151.

ikzu (ikṣu) s.; (a door); syn. list*; cf. ikku B, ikkalld.

ik-zu I -su-ā da-al-tum CT 18 3 r. ii 13.

ikzu see ikṣu.

ilālūtu (weakness) see ulālūtu.

ilānu s.; little god (occ. only as personal name); OB; cf. ilu.

I-la-nu-um BIN 9 190:3, YOS 8 29:9, and passim.

Also attested in the hypocoristic forms Ilānūia and Ilānūitu in MB, see Clay PN 85b.

Derived from ilu with the rare diminutive ending -ānu, see Stamm Namengebung 252f.

ilānū (fem. *ilānītu) adj.; blessed by a god, prosperous, lucky; SB; wr. syll. and DINGIR-ni (ilāni), DINGIR-na-at (ilānat); cf. ilu.

a) masc.: Summa šārat qaqqadī K.IM-a (= apparima) pāni arīk i-la-ni if the hair of his head is bushy and his face is long, he is a lucky person Kraus Texte No. 3b ii 27, also ibid. 2b r. 6, and passim, see Kraus, MVAG 40/2 76, cf. DINGIR-ni CT 28 28:25', and passim in this text, also BRM 4 22:5, Or. NS 16 187:8'.

b) fem.: Summa sinništu karšī lībbī rašāt DINGIR-na-at if a woman has a round belly, she is a lucky person KAR 206 ii 6' (SB physiogn.), cf. Kraus Texte No. 11c vi 4', and passim in this text.

Lit. “he who has a (protective) god.” For the development of the meaning, see ilam rašāt sub ilu mng. 5. For parallel formations, see lalānū, lummānū. Note that ilānū and lummānū are attested in the static only.

ilat eqli (elat eqli) s.; (a plant, lit. goddess of the field); plant list*; cf. iltu A.

ildakku

u i-lat ašš (var. GAN) : Aš a-la-pu-u (preceded by màrat eqli) Uruanna III 65, cf. u i-lat ašš : u a-la-pu-u (var. v e-lat(1) ašš) Uruanna II 338, var. from CT 14 42 K.4140 B 4, and ibid. 44 K.4152 +:29.

ilatsu see elātu A.

ilbuḫu see elibbuḫu.

ildakku s.; (a variety of poplar); SB*; Sum. lw.

giš.ildāg(a.aM) = šu-kum (var. š(i)-da-kum), giš.ildāg = a-da-ru (followed by a list of varieties of the adaru-tree) Hh. III 138ff.; il-da[g] giš.aM = (a)-a-da-ru, il-dak-ku, īlu, ībū, namru Diri II 230ff., cf. il-[da-ag] giš.aM = a-da-ru Proto-Diri 159; il-dag šitte = i-[da-k-ku], [gi-[da-ru]] A VIII:4:10ff., cf. giš.štā, giš.aM, giš.ildāg = a-da-ru Nabinu I 142ff., cf. also giš.aM.

MDP 27 188 iii 3 and 189 iv 5 line from end (Practical Vocabulary Elam).

giš.ildāg šittā.na(for nā), ba nu.š. ga.mu giš.ildāg īr.ra.ba aš.aš.ri ra.mu : il-da-kum ša ina rātšu la irišu ša išṭušu innašu (Dumuzi is) an i.-poplar which did not rejoice in its caisson, which was torn out by the roots 4R 27 No. 1:7ff., cf. giš.ildāg šittā.na = min (= adaru) ša ina rātšu niitu Hh. III 146.

The original form of the sign ildāg, already replaced in Ur III by a.aM, is to be found in Thureau-Dangin REC No. 381. The replacement constitutes a paleographic simplification. The tree was common in Lagasā, where it is mentioned among the trees of the gardens of the Bau-temple together with the giš.eš.dūg (lit. “sweet-grain-tree”), the ḫaššur, “apple,” and šiniq, “tamarisk” (see Deimel, Or. 16 3 No. 4, and passim sub the sign described as giš.geštin-kur, and RTC 107:1, 5 and 7), and in the garden (giš.sar) of Ningirsu (see RTC 107 r. 7); it is also mentioned (wr. a.aM) in the dream of Gudea (see SAKI 94 CyI. A v 8 and vi 9).

The wood of the ildakku-tree was used for beds, see, e.g., 1 giš.nū ildāg BIN 8 110 ii 6 (coll.), ibid. 260:1, 4 and 8, 5 ma-al-tum giš.aM ibid. 256:3; for beams of i.-wood, see 1 giš.ildāg gid 5 kuš one ildakku five cubits long RTC 307 v 13. In RTC 221 iv 4, giš.nū giš.ildāg i-ri-a-nūm (beside giš.nū giš.mes i-ri-a-nūm and giš.nū giš.kin i-ri-a-nūm ibid. iv 2f.) may refer to a bed made of ildakku-wood treated in a way to imitate išianu-wood (see erānu). For
ildu

refs. to pre-Sar. texts, see DP 421, DP 414, Or. 16 p. 31 No. 92, VAS 14 98f., and Nikolaki 282. See also Legrain TRU 303:1, (for small chairs) HSS 4 No. 5 iii 12, (a boomerang) UET 3 1489 r. 7.

Since the fruit of the ıldakku is never mentioned, and since it was a common tree in southern Mesopotamia at a very early time, and its wood was not considered precious and is not mentioned among imports, it has been assumed that it was a variety of the poplar (Populus alba or nigra as against the Populus Euphratica called ašaš = šarbatu). The term ıldakku was later replaced by ıldaru, and the refs. in later economic and medical texts written ṭiš-a-ām are listed sub adaru.

(Thompson DAB 312.)

ildu (wildu, weldu, mildu) s.; offspring, progeny; from OB on; cf. alādu.

a) in gen. — 1' in econ.: 1 SAG.GEME PN qādum wi-il-di-ša mala wi-il-du u ivalladu one slave girl, PN, together with her offspring, whomever she has given birth to or is about to give birth to CT 8 25a:16 (OB); ina šatti ana 100 US₆(vu₆) 66½ qātāti mi-il-du a-na 1-it ūz 1-en mi-il-du per year for every hundred ewes sixty-six and two-thirds of the progeny, for each she-goat one kid PBS 2/1 145:6f. (NB), cf. ibid. 144:7 and 17, BE 10 131:6 and 15f., and passim in these publications.

2' in lit.: wi-li-id bitim iššer the progeny of the cattle will thrive YOS 10 35:31 (OB ext.); šašum ša ritim maššibat we-el-di-im rain on the pasture land, which increases the (number of) offspring JRAS Cent. Supp. pl. 8 v 14 (OB lit.); bukur D[N] i-lid DN₄ first-born of Tutu, offspring of Erū'a KAR 25 ii 29 (SB rel.).

b) in ilid biti house-born slave (OB only): aššum SAG.GEME ša tašparum sumer wi-li-id bitim u išparat šamši as to the slave girl of whom you wrote to me, if she is a house-born slave and a weaver, buy her VAS 16 4:25 (let.); PN u PN₃ i-li-id bitim arāja ša ılıki ıllakū PN and PN₃, house-born slaves, are my servants who do īlku-service for me TCL 1 29:14 (let.); 1 SAG.GEME PN MU.NI.IM ana wi-li-id bitim ša GN šamat one slave girl, PN by name, purchased for the house-born slave of Dilbat TCL 1 133:3; [1 s]SAG.GEME PN M[U] NI ... i-li-id biti ki PN₃ LUGAL.A.NI.LIR PN₃ x GIN KÜ.BABBAR ŠAM.TI.LA.BI.ŠE IN.SI.NI. ŠAM PN₃ purchased one slave girl, PN by name, a house-born slave, from PN₃, her owner, for x shekels of silver, her full price YOS 12 275:2 (OB), cf. 1 DUM.GABA ... DUMU.GEME PN wi-li-id bitim ibid. 156:4, PN wi-li-id bitim ša KÁ.DINGIR.R[Ä]\* ibid. 433:6, PN i-li-id bitim mārti PN₃ itti PN₃ bēšā PN₄ šām ibid. 302:2, 1 SAG.ER PN wi-li-[id bi-t]-ša CT 8 28b:8, šumma SAG.GEME PN wi-li-id bitim mār [Numhia ...] ana kaspim innas [din] if a house-born slave, a native of Numhia, has been sold Kraus Edikt v 36.

ildu see īšdu.

iḫu s.; (a type of clothing); syn. list*; cf. ulḫu, uluḫḫu.

ṭi-i-ra, ta-al-tab-šu, ṭi-ḫu, tap-pu-šu = lit-bu-šu clothing Malku VI 82ab-83, also An VII 171ff.

A rare word for a kind of clothing; probably a derivation from elahu, “to adorn.”

ili see eli prep.

ilikiunu see erānu.

ilibbuḫu see ešibbuḫu.

ilikulla see ekulla.

ilimdu (or ilimtu) in ilimduumma epēšu v.; (mng. uncert.); Nuzi*; Hurr. lw.

umma PN u umma PN₄ ma PN₃ ištu sīqi i-li-im-du-um-ma-ni ipušumāi PN₄ niddinim PN₃ PN₄ ša kī mārat Arraphi ippuškuši ana amti la utārši PN and PN₃ (the parents of the girl given in adoption to a woman who is to marry her off) said, “From the street (i.e., in an emergency, under duress) we appealed(?)) to PN₃ and gave her (our daughter) PN₄ (to keep the child alive), therefore PN₃ should treat PN₄ as a free citizen of Nuzi and must not make her a slave AASOR 16 42:17.

The translation “to appeal” is based on the context; possibly ilimduumma epēšu means “to say, ‘Keep (the child) alive,’” a phrase which in similar contracts refers to a special
ilimtu

legal transaction through which children are sold under special circumstances to save their lives. See, for a discussion of this problem, Oppenheim, Iraq 17 72ff.

ilimtu see ilindu.

ilippu see elippu.

iliš adv.; like a god; SB; cf. īlu.

reštām šamsī nisš i-liš īr[e] the shepherd, the sun of the people, pastures (his flock) like a god Lambert BWL 88:297 (Theodicy).

For iliš (also eliš) in connection with muššulu, see iliš mng. 1.

ilišanu s.; (a wooden object); Mari*; foreign word.

1 1 grīš i-liša-an-[na(?)-am(?)] īš-ka-x [x x] ināma PN ana niqi DN ana Ekalātim īlikakam kiriša ītīšu īšram let PN bring back with him one i. . . . when he goes to GN for the (festival) of sacrifices to DN ARM 11 13:31.

Reading and restoration uncertain, the more so since the letter contains several scribal mistakes.

ilittu s.; 1 offsprings, progeny, 2 native, 3 birth, 4 ilitti biti slave born in the house; from OB on; wr. syll. (ū.TU BE 14 1:1; cf. alādu.


za.e.me.en tu.ud da zu+i.ku.gane.ne dumu.dumu "En.ki.ga.ka(kid) : attumu i-liš ti apši Kū.mēš dumu.meš ē-a you are the pure offsprings of the Apsû, the sons of Ea APO 140 235f. (bu šērī); a.ū.tu.ud da "Nin.маḫ nun gal dumugal.text.kum.la.a.ni.še ni. ṣuš gi.dia. [i-lit]-ti 4Belti-li šarrati rubiti dumugal (text kum) ša ana emegēšu takū offsprings of the Mistress of the exalted, the exalted queen, crown prince, who can rely on his own power BA 5 642 No.107f.; a.an.na.a.r.i.a.meš dumu ki in.du.tu.ud da.a.meš ša rišša 4ašīm Šarratu dumumeš i-liš ti ki-tim kunu they are begotten of the sperm of Anu, sons who are the offsprings of the nether world CT 16 12 i 22f.; nam.tar dumu ki.ā.g. ga 4En.lil.la.ū.tu.ud da 4Ereš.ki gal

ilittu


iš-i-tum, iš-it-tum = i-liš-ti CT 17 8 ii 8f. (aum. list); diš wa- i a-mir i-li-ti-ta : i-liš-ti lit-tu-ta CT 41 27:24 (Ahu Comm.).

1. offspring, progeny — a) said of men:
RN i-liš-ti RN2 Merodach-Baladan, offspring of Eriba-Marduk VAS 1 37 ii 43 (kudurrū); DN [...] i-liš ti bitišu may Ninmā [... ] the offsprings of his house BBSt. No. 11 iv 8 (NB).

b) said of gods: DN bukrat DN2 i-liš-ti DN3 Innna, first-born daughter of Sin, offspring of Ningal BMS 5:13 and dupls., see Ebeling Handehebung 60:3, and passim, cf. Tallqvist Götterepitheta 87f.; iš-enkidu ibtani qurādū i-liš-ti kuš-ti she created Enkidu, the hero, the offspring of . . . . Gēg. I ii 35; i-liš ti asakki devil's offspring (as an invective) Borger Ersch. 104:3.

c) said of animals: [i]-liš-ti bālim ỉšēhēr the progeny of the cattle will decrease in numbers YOS 10 56 ii 29 (OB Izbu), cf. i-liš-ti būl šērī [... ] KAR 421 iii 8 (SB prophecies), see īlu, tālittu; ūd uš i-tu-tum iš-i-ta-šu O bull, you are the offspring of Zē ṬAacc. 4 ii 10, cf. ibid. 20:12 (= KAR 60) and 26:19 (= 4R 23 No. 1).

2. native — a) said of men: PN bārā mar PN zēr GN i-liš-ti GN2 ardu ša GN PN, a diviner, son of PN2, of an Isin family, native of Babylon, servant of Marduk Harper Memorial Vol. 1 393:6 (seal); ašt i-liš-ti GN a physician, a native of Isin AnSt 6 156:122 (Poor Man of Nippur); [... ]tu Karaduniaš [a slave], native of Babylonia BE 14 1:1 (MB).

b) said of gods: DN šurī i-liš-ti Duranki Nusku, the great, native of Duranki LKA 51:1, dupl. KAR 58:26, and passim; see Tallqvist Göttenerpitheta 87f.; iš-enkidu i-liš-ta-šu šadāmu as for Enkidu, the offspring of the steppe Gēg. I iv 2; ša išī šibīti qurrād la šanān . . . . i-liš-ta-šu-šu aṭāšma the Seven Gods, the heroes without rival, of strange descent Gössmann Erz I 24.

c) said of animals: mārī mūmmiqi šeḫerūti i-liš-ti māliku rāpašti ša ana kisir šarrātišu urabbā ḫozzabatu šattīšam every year they
iltu

take the young foals native to his vast land, which they raise for his royal bodyguard TCL 3 171 (Sar.), cf. ANŠE udri i-lit-ti mātīšunu ibid. 50.

3. birth: šumma ina i-lit-ti māri if at the birth of a son ZA 43 100 iii 22 (SB omens).

4. šili šiti slave born in the house: see lex. section, and see šili šiti sub šidu.

iltu see elitu.

ilkakāti (pl. of alaktu) see alaktu.

ilku A (aloku) s.; 1. work done on land held from a higher authority (OB only), 2. services performed for a higher authority in return for land held (from OB on), 3. delivery of part of the yield of land held from a higher authority, also payment in money or manufactured objects in lieu of produce, 4. land on which i.-work is to be performed (OB only), 5. holder of i.-land, 6. in kasaq ilki money paid in lieu of performing i.-duty (OB, NB); from OB, MA on; adi balu itti ahhgu i-lik the buyer of the house-estate CT 3 47:21 (let.); ITI.2.<KAM IT> apin.duš.A UD.1.KAM PN ana il-ki-im a-šašu uḫ-ḫu-ur at the first of the month Arah-sammu (the date of the text) PN is two months behind his brother with respect to i.-work Szlechter Tablettes 143 MAH 16281:3; PN u PN₃ šili šiti ardūja ša il-ki ilaku the house-born slaves PN and PN₃ are my servants who perform the i.-work for me TCL 1 29:15 (let.); il-ku-um eseranimma naparkām ū elī the i.-work was pressing me hard, I could not get away TCL 1 43:8 (let.); adi MN UD.X.KAM PN
2' beside ḫarrānu (duty to perform work outside the i-[-field] and ḫikātu (corvée work): PN MUNI KI PN₂ AD.DA.ANI u PN₃ AMA.ANI PN₄ ana KASKAL i-il-ka[-am] alākim (text wrongly i-la-ak) IN.HUN.GÁ ITI([1]KAM x šE PN₂ AD.A.M] u PN₃ AMA.ANI [i-]i-[k] KASKAL i-il-ka[-am] ilak PN₄ hired a certain PN from his (PN's) father PN₁ and his mother PN₃ for (the performance) of outside work and i-.work, his father PN₁ and his mother PN₃ have received x barley (for this service), he (PN) will perform outside work and i-.work YOS 12 253:5 and 11, cf. il-ka-am u ha(!)-ra(-)[-]-na-am kima māri PN i[llak] he (the bought slave) will perform outside work and i-.work like the sons of PN BIN 2 76:7; kima šṭēn ana il-ki u dikuṭi izzaz he (the adopted slave) is responsible for an equal share in the i-.work and the corvée work performed upon summons TCI 1 194:9. Note qualified as aḥā: il-kam a-hi-a-am tereddialaš šunūti you (government of Kish) make them (the members of the cooks' guild) do work which is not their duty Fish Letters 14:13.

3' exceptionally referring to the i. of a village: ĈU.RUKI ĈURUKI ana DN tu uṣṣururu i-li-ik-šu-nu la aḥišū (I swear) that (these) villages are released to the god Samaš and that I do not request i-.work (from them any more) CT 32 2 v 7 (Cruc. Mon. Maništušu); cf. mngs. 3a–2' and 2g and i.

2. services performed for a higher authority in return for land held (from OB on) — a) in OB and Mari (said of administrative duties of higher officials): ūppātim ša il-ki-im mala ṭālīkku A.ŠA GUN A.ŠA GIRA.S.E GA É.GAL A.ŠA BAGABA MEŠ ERIM.GIŠ.GAG.BAN A.ŠA SIPA KA.BAR A.ŠA DUMU MEŠ UM.MI.AU a.ŠA aḥišūtim mala taddina u tukinnu DUB mudassē u tāmari ša il-ki-im eššim ša ištū MU.3.KAM tattallaka A.ŠA É.GAL.HI.A waškišātim ša ūṣurukūntī šešišnāmmā tālīkinnāmmā ina GN ūmēkunu tuterrānīmmā ina GN₂ talkunu liqianīm take the tablets concerning all the execution of your duties (that is, referring to) rent-yielding fields, fields of the domestics of the palace, fields of the persons of ṭakībū-status and bowmen, fields of the shepherds and assistant shepherds, fields of the craftsmen, and all special service fields that you have given out or reconfirmed, (also) the registers and gift (lists) of the new i.-field that you have been administering these three years and of the recently (distributed) palace fields, concerning which they have written to you, and which you have taken with you to make a report in GN and then deposited in GN₄ TCI 7 22:4 and 12 (let.), cf. aši ašlim u šatammi ša ittikunu il-kam illiku ittikunu tādīnāmmā ana Sippar alkanīm come to Sippar and bring with you the surveyors and the administrative officials with whom you do your administrative duty ibid. 25; wardātini bēnī la ḫāṣhī [bēl]i ūppam šibāšilamma [i]-i-ik-šu-nu [lu-]u-[i]-i-ek does my lord not want us to be his servants? may my lord send the tablet (to restore the land taken away), and I shall (again) administer them (the Jantaku tribe, to whom the king has allotted fields) ARM 5 48:19.

b) in OB Alalakh: GN GN₂ pālakunu gamram ... eperi zakātim ša il-kam u dikūt ERIM.MEŠ GIŠ.IGL.DU UD.KA.BAR (la ēxu) u šarrī pābinni la ēgal u eperi ša GN₃ ša il-kam u dikūtan išd u šarrī pābinni ū-wa-a-ru šu KN RN LŪ Alalah P₉ šanga ana šim gamir [i]-šām šumma il-kum u di-kuw-tum ina GN u GN₃ iš破产 na₃ magittum eli RN the priest PN₉ bought from RN, king of Alalakh, and paid in full for, the villages GN and GN₄ to
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their entire extent, (including) exempted territories which are not subject to i.-duty and to the right to levy exercised by the soldiers (carrying) bronze lances and (from which) the king has not exacted the pabimnu dues, as well as the territory of GN3, which is subject to i.-duty and to the levy to which the king does dispatch the (collector of) pabimnu dues — should a (new) i.-duty or levy occur in the villages GN and GN3, the (obligation to pay them normally established by means of) casting a stone (lot?) is upon RN (the king of Alalakh) Wiseman Alalakh 55:7; i-li-ik URU Halaba itti KUR Labān il-lak he (the purchaser of a village) will perform the i.-duty exacted by the city of Halab, together with that exacted by the country of Labān ibid. 58:18.

c) in MB — 1′ in letters: URU GN ša beli ida ša il-ki u dikutu ši GN, which my lord knows is subject to i.-duties and corvée work performed upon summons PBS 1/2 20:6; ša šinnu alpi u šestu PÄ.TES.I.MEŠ il-ka la il-laku (teams consisting only of) two ozen and one farmer each shall not perform i.-work ibid. 10.

2′ in kudurrus: he exempted these villages šibat sugulli šenī il-ki tupši'ki herē näri e-pe-eš kalē X.DINGIR.ŠA šabāt LU kallē näri šamād eriqq ėrēš ludē mašši šammi u šitiš i-lik šarrī maša ša šet from (delivering any part of) the increase in cattle, sheep and goats, from i.-duty and forced labor, the digging of rivers, the making of reservoirs . . . . . from requisitions made by the kallā-tax officers of the river, from harnessing wagons, plowing crown land, (forced) delivery of fodder and straw (and) from whatever other i.-duty due to the king there exists MDP 10 pl. 11 i 21 and 27, cf. ana il-ki tupši'ki ši mumma i-lik šarrī maša ša šet ibid. iii 34f.; ša il-šiši ša KUB GN kallē näri kallē tábal ša šet from i.-duty and forced labor for the land of Namar, not to make requisitions (from them through) the kallā-tax officers stationed on rivers and overland (routes) BBSt. No. 8:1 (and photograph on pl. 50), cf. ana il-ki tupši'ki maša ša šet ibid. No. 24:38, also u il-ka maša ša šet ibid. No. 25:21; ana il-ki diktūš šabāt LU herē näri bagān šammi kallē

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nāri u tábal šabāš (a future king who) orders (his) kallā-tax officers stationed on rivers and overland (routes) to make requisitions with regard to i.-service (or deliveries), forced labor, the seizure of people, the digging of canals (or) the gathering of fodder Hinke Kudurru 25 iii 25; ana i-lik KUR GN gabbša kallē šarru u šakin KUR GN from all kinds of i.-duties due to the land of Namar, from the kallā-tax officers of the king and of the governor of Namar BBSt. No. 6 i 51, cf. ana i-lik KUR GN annī gabbša ibid. ii 6; ša šiši ša KUR Namar ša šarru ana i-lik KUR GN uzakku the villages of GN, which the king had released from i.-duties ibid. iii 31, cf. uttēruna il-ka altalakku they again imposed i.-duties ibid. 32, and ana i-lik KUR Namar irtuša ibid. iv 48; zakū šākku ana il-ki ša utšērunu I did not make enter (again) into the i.-obligation (the field with regard to which a former king had established freedom (from taxation)) MDP 2 pl. 22 iv 6, and ibid. iv 22, 33, 58 and v 31.

d) in Bogh. (precise mng. uncert.): amāta šku askum ʾil-ki ʾalatprakku[ım] this I wrote to you with respect the i.-duty KUB 3 58:2 (let. of the Hitt. king to a vassal); for the Hitt. correspondence šašhan, see Friedrich Heth. Wb. 175, as against luzzi ibid. 131f.

e) in Nuzi: PN ištu ʾil-ki ʾunṭširšu he (the accused mayor) released PN (illegally) from i.-duty AASOR 16 8:23; PN ištu ʾil-ki ʾunṭšimmi u ṣ̄ṣušu ana narkabāt askum PN is stationed in the town where he performs (his) i.-duty, and his brothers are stationed with regard to which the city of Nuzi: PN PN-ma nāši PN (the adopted son) will not perform the i.-duty with respect to this field JEN 498:5 (let.), and of anāku il-ka ina URU GN nabak JEN 327:12; askum ʾA.Š.A.Š.EŠ annī PN i-ši-šu la il-lak PN (the adopted son) will not perform the i.-duty with respect to this field JEN 8:8, and passim; cf. ilqa-a ša ʾA.Š.A.Š.EŠ PN-ma nāši PN (the original holder of the field) will himself perform the i.-duty of the field JEN 426:13, and passim, also il-ku ša širē PN nāši HSS 9 19:22, il-ka ša ʾA.Š.A.Š.EŠ ša qaqqari PN u PN nāši RA 23 155 No. 50:19, ilqa ša PN u ša PN, ana PN la nāši the i.-duty is up to PN and PN, and PN (the buyer) will not

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perform it RA 23 147 No. 20+23:6; askum 
egšati šašunu u dimti šašu a-li̇k il-ki anākumi
I am the one who has to perform the i.-duty for these fields and this tower JEN 321:20;
in a il-ki PN ù-li̇-ri̇-tu-uš (for ul irdēduš) PN
(who exchanged a field and a house) will not take over his (the other person’s) duty with regard to the i. JEN 284:19; il-ki
LUGAL (in broken context) AASOR 16 75:10

f) in MA: il-ka ša ēlājāṭi ana PN u mārēšu illuku they will perform for PN and his sons the i.-duties that village residents have KAJ 7:24.

g) in NA — 1' in leg.: niše šuštunu ina il-ki tupšikki di̇bāt ekalli la irredēdā these people will not be seized for i.-duty, corvēe work (or) the summoning of the palace ADD 650:35;
il-ki īsi di̇šu la īllak he will not perform i.-duty together with (the in-habitants of) his city ADD 370:8 (= ARU 114);
exceptionally for a temple: ana il-ki tupšikki ina ë DN iddaqgal he belongs to the temple of Ninurta with regard to i.-duty and corvēe work ADD 640:12;
exceptionally: ša la il-ki (sale of a house) without i.-duty (attached to it) ADD 340:13.

2' in letters: kū šarru bēlî āl Āšur uzakkāni il-ku ša āl Āšur ina muḫḫiṭu kariruni since the king, my lord, has ex-
empted the city of Assur, the i.-duty of the city of Assur has been placed upon me (I am charged with the repairs of the palace in GN) ABL 99 r. 7; ša il-ka šu-ni il-ku šu īttī[i̇] ša ERIM.MEŠ MAN-šu-[mi] ERIM.MEŠ MAN ītti[i̇] who is under i.-obligation performed his i.-duty, who is the king’s serf performed his duty as king’s serf ABL 246:17
and r. 1; Lû.ERIM.MEŠ LUGAL niše māti ša šaddadīš ina šalsēni ina rabāšēni īštu pan il-ki īštu pan ERIM.MEŠ šarrūte iḫḫiqāni the king’s serfs and other Assyrians who fled last year and two or three years (ago to Šuprīa) from i.-duties and serfdom ABL 252:18;
ta pan il-ki tupšikki maṣṣartu ša šarrī la nitanna we (the scribes of Kalzi) cannot perform our duties towards the king on account of the i. and the corvēe work (exacted
from us) ABL 346 r. 3; x x šarri zakūṭani ilṭakan enna adû itti aḫḫētā ina ekalli ma-sa-ar-ti bit gāṭe eppuš u mārē x x x x itišunu šarru uṣugbitanni ikkara’dā ʿiddūku u jāši usammu’inni umma il-ku ittīn ālik itti aḫḫētā dullu eppuš u maṣṣarti ša šarri bēlīṭa amamsar ammēnī aqā [x x]-ti ippuš the . . . . official of the king exempted us from corvēe work, and so I now perform the . . . work of the storehouse in the palace with my brothers, but the sons of . . . , with whom the king has given me a holding (of fields), have killed my farmer and harass me saying, “Do your i.-duty (on the field) as we do!” but I do (professional) work with my brothers and serve the king my lord! how can this man . . . ? (render a decision in my favor lest I die) Thompson Rep. 240 r. 4.

h) in NB: il-ku ul allâk [ana] Lû.BAN šu-ṭur-a-in-ni-ma [i̇]-ki ša mār šarri lūltīk I cannot perform the (previously assigned) i.-duty, assign (pl.) me as bowman so I may perform i.-duty for the crown prince VAS 6 70:6ff.; zittaka ina zu’u-Za šarri . . . bi innamma . . . il-ku-šu īṭika lul(text lil)-lik please hand over to me your share in the land distributed by the king, and I will perform its i.-duty together with you TuM 2-3 132:4; note (i. due to a temple): il-ku ana Ezida ana muḫḫi biṣa kullūk I am appointed to the i.-duties for Ezida on my father’s (i.e., your) behalf ABL 219:6, cf.
ABL 1034:5; il-ki ša diḫip kalē nārī (on the 16th day) the magicians, musicians and singers are on duty LKU 51:12, cf. (with other days)
ibid. 32, r. 3, 13, 19, 24 and 26 (NB rit.), cf. also adī ša erruβu . . . ul il-ki kī ma ina kisallu bēendedor until I come there should be no duty performed in the courtyard (of the temple) CT 22
21:11 (let.).

i) in LB: PN u PN ša šarrūti itti a-ḫa-me-šu i-ḫa-pa-la-Š (possibly for ḫallāhā’, Aram. lw. from p’lāh to work a field) PN and PN will jointly . . . the i.-duty (imposed by) the king VAS 6 188:13.

j) in histor.: il-ku cudurru Lû urāši eli GN askūn I imposed i.-duty, corvēe work (and) urāšu-officials on Nārī AKA 241:50 (Am.);
iši nagī ša GN itti nīši Āšur amnmūma il-ku
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tupšikku kį ša Akšuré emissunûte I considered the inhabitants of the province of GN as inhabitants of Assyria and imposed i.-duty (and) corvée work upon them as on the Assyrians TCL 3 410 (Sat.), cf. Roet Tijl. III 149; māda šanū ina qat šit-rēšia annūma il-ku (var. adds u) tupšikku kį ša RN šarrī mahri ukīn elišu I put that land in the charge of my palace officials and imposed upon it i.-duty and corvée work like that of RN, an earlier king Winckler Sar. No. 69:83, cf. Lie Sar. 216; ša ensi šanū zaqāsatu aššûr nusāšišu la innaasūtu tībīnu la iššabaš mēšu ... la šabbtag ... niši aššib libbišu il-ku tupšikku la im-〈mez〉-di I established freedom for this town, so that barley fees should not be collected from it (any more), straw should not be delivered by it, its water should not be collected from it (any more), freedom for this town, so that barley fees should not be diverted, and they should not impose (any more) i.-duty or corvée work on its inhabitants Unger Bel-Harran-beli-ussur 21; māḫazu širu ... ša ultu ušš il-ku tupšikku la iddû ... niššišu il-ku tupšikku maršš [timidm]a upon (Assur), the foremost city, that had not known i.-duty or corvée work on its inhabitants Winckler Sammlung 2:131 and 33 (Sat.); kinnīšu šit našī šu mānsūn i-li-ik-šu-nu aṭṭur šubarrīšunu aššûn I canceled the i.-duties for all the categories of temple personnel and thus freed them YOS 1 45 ii 31 (Nbn.).

**k)** in SB lit.: [nam.x.]gal sag.kal [x (x)] x na tag.tag.gā [x (x) ṣa.r]a. ab.bi.na.a : an i-lik mar-ma-šu-ṭi šiûšt qit-ru-ma le-é-u-ma liq-bu-ka be ... laughingly for the task of the paššu-priest so that they say about you, “He is a wise man!” Lambert BWL 252 iii 16ff.; šābī šanātu tupšikku emēdam il-ki šištī nāgiri elišunu ukannu DN ... māšu ana nakrīšu usāḥharmu to impose corvée work on these people (i.e., the inhabitants of Nippur, Sippar and Babylon) and to impose (text: he who imposes) i.-duty at the call of the herald upon them (means) that Marduk will hand over his land to the enemy (and that his people will be slaves of the enemy) Lambert BWL 112:25 (Fürstenspiegel); il-ku ša la nēmēli aššī apšā-

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nu I suffered the yoke of a profitless i.-duty Lambert BWL 76:74 (Theodicy); [Pa]būšanja ša-mīd ana ilkim the Babylonian bound to i.-duty STC 2 73 i 7, cf. ibid. 5; obscure: i-lišī šaannī [...] Kraus Texte 40:8'.

3. delivery of part of the yield of land held from a higher authority, also payment in money or in manufactured objects in lieu of produce — a) in OB — referring to the income of soldiers from i.-duties: bitam mala ikoššu u il-ka-am mithārīš izāsu they have divided the entire estate and the (pertinent) i.-revenue in equal shares Meissner BAP 80:5, cf. aššum il-ki-im eqlim u bitim zāsim JCS 5 80 MAH 15970:3, also il-kam eqlam u bitam ana awīlim mala awilīm zāsim ibid. 81 MAH 15993:6 and 33, also ibid. 80 MAH 15970:5; summa x eqel bit iššunu x eqlam ana il-ki-šu-ну idnasūnūm if the field of their father's (a nukhatimmu) estate was six bur, give (pl.) them (too) six bur (from which) to (receive) i.-revenue TCL 7 24:14 (let.); ½ gin KU.BARRA ana il-ki ša PN ki abi šatūm [...] PN₃ ŠU.BA.AN.TI šu ša IIT.1.KAM PN₄ ½ gin KU.BARRA mahīr PN₅ (a rabīʔanum) owes half a shekel of silver to the abu-šabim-official for the i.-duty (performed) by PN, PN₅ has received his (PN's) wages of one-half shekel of silver for one month PBS 8/2 238:2; ina il-ki-im ša tattanakku kīma kāda-dakku 4 UD.NIT₂.HLI šatūm domqātit [...] šatīlam bring me four fine rams as rent, as last year, as part of the i.-delivery which you have to make YOS 2 80:5 (coll.).

2' referring to the income of a temple: ana i-li-[k] P[ATE.IMEŠ] ša 150 ŠEGUR ... ana bit 4 Śamaš madādim to measure out the i.-income collected from the farmers, consisting of 150 gur of barley, to the temple of Śamaš BE 6/1 68:1.

b) in MB (kudurrū): ša kirāti šināti nukaribbīšina ana i-li šarrī la babāš [...] not to make the gardeners bring (dates) as i.-income due to the king from these gardens MDP 10 pl. 12 viii 28.

c) in Nuzi: mār PN mārijama ina eqlija ina bitiša u il-ki-ia u mārija šanī fānumma the son of PN is (now) my son (i.e., heir), I
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have no other son with respect to my field, house or i.-revenue HSS 5 48:28; (barley rations for three persons) 3 LÚ.MEŠ annātu u el-kū ša hullānāti iippūšu these three men manufacture hullānu garments as i.-duty HSS 13 369:5.

d) in MA: kurummat sitē ša il-ki PN PN₃ māhir PN₄ has received as feed for the horses (barley) pertaining to the i.-payment of PN KAJ 233:3 (- KAV 207), cf. KAJ 253:4.

e) in NA: iti AB UD.25.KAM il-ku ša ṣarrukīn ša Aššur LÚ.EN.NAM i-ki (translit. -gi)-mu-uni limmu PN 25th of Ṭebet, delivery which Sargon, king of Assyria, sequestered(?) from the district governor, PN was eponym Sm. 2276 (seal impression, probably from a jar), translit. in Winckler Sar. 1 p. 196, partial copy in Bezdol Cat. 4 1539 and ADD 766, photo in Iraq 15 pl. 18 No. 5, cf. ibid. 139 ND 3413; sagāši KUŠ ma-za-‘i il-ku [ša] LÚ.SIPA.MEŠ [li]-iḥ-hur he should receive belts of .... leather, the i.-duty of the shepherds ABL 75:8, cf. Iraq 15 146 ND 3467:1.

f) in NB: pāt il-ki ša PN PN₀ u PN₃ nakā PN₀ and PN₃ guarantee for (the payment of) the i.-duty by PN VAS 6 196:10; [x] MA.NA KU.BABBAR ina il-ki ša PN PN₃ ina qat PN₃ aššat PN māhir PN₄ has received x minas of silver as part payment of PN's i.-duty from PN₃, the wife of PN Nbn. 741:1; 5 GIN KU.BABBAR il-ki ša mīšil qurbūš ša PN PN₀ ... ina qat PN₃ māhir PN₄ (the deputy of the slave of the governor of Babylon) has received from PN five shekels of silver, the i.-payment amounting to half (the salary of) a member of the royal guard Nbn. 982:1.

g) in LB: PN ... il-ki libbā nukarībbī illakmā 2 ṣī suiluppu ša PN ina pan PN₃ PN will make i.-deliveries like any other gardener, and two pl. of dates due from PN are at the disposal of PN₃ TuM 2-3 172:12; [i]l-ki ša uthu MN MU.X.KAM adi qīt MN MU.X+1.KAM (PN₃ has received from PN for the account of PN) i.-dues for the period from MN of the year x to the end of MN of the year x+1 TCL 13 197:1, cf. ibid. 198:1; x dates imītru irbi eqṭi ša māhir il-kū ša PN tax, estimated yield from an orchard, placed to the account of PN's i.-dues ZA 4 151 No. 8:5; (dates and barley given) ana kūm kaṣpī ša ana il-ki ša šarri ina muḫḫīšunu in lieu of the silver that they owe for the i.-duties due to the king BE 10 125:13, cf. (dates) šin kaṣpī ša ana il-ki šarri ina muḫḫīšunu SUM.NA ibid. 57:9, also ibid. 51:14, and PBS 2/1 179:10; X KU.BABBAR ... ša il-ki ša PN ina qat PN₃ māhir VAS 4 109:2; cf. ibid. 121+122:3, 123:1, 132:8, also (paid in gold) UCP 9 112 No. 59:14 and 18; ½ MA.NA KU.BABBAR il-ki gamrūṭu ša šēb šarri qēme ša šarri bāri u minna nadanātu ša bēl šarri ša šatī X.KAM ša gāštī ša PN u PN₃ u bēlē qašīšunu gabbī ša ina GN ša ina tán PN₃ u PN₃ šaknu ... KU.BABBAR a' ½ MA.NA ina qat PN₃ PN₄ māhir ešīr one-half mina of silver, the complete i.-duties of a royal serf, the (tax called) king's flour, the silver, the complete i.-duties of a royal serf, (the salary of) a member of the royal guard KAJ 253:4, translit. in Winckler Sar. 1 p. 196, partial copy in Bezdol Cat. 4 1539 and ADD 766, photo in Iraq 15 pl. 18 No. 5, cf. ibid. 139 ND 3413; sagāši KUŠ ma-za-‘i il-ku [ša] LÚ.SIPA.MEŠ [li]-iḥ-hur he should receive belts of .... leather, the i.-duty of the shepherds ABL 75:8, cf. Iraq 15 146 ND 3467:1.

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4. land on which i.-work is to be performed (OB only) (see also *ilk in bit ilki*) — a) in gen.: *kidda u a hobby* ašširā mannam ummašširtumā nāština ašširā waštatura il-ki-i tuḥalliqumā ašširā tutteṣša šeretka ana umī kalīšu (nwi) ul a-ba-ak who has released you and your brother there that you can live there? you have ruined the i.-land and (now) you sit there, I (?) shall not forgive your crime, ever! TCL 1 40:6 (let.); i-li-ik-šiš šalim ul ina ḥalqūtim šā his i.-land is in order, he is not among the runaways TCL 1 36:8 (let.); di-ṣa-ha-ti ul tāṣláš ul di-ṣa-ha-at il-ki-ka la-tāṣláš you take no notice of me nor of your i.-field LIH 55:11 (let.); ana pi kankim ša PN našā nūšātimmam u ṭahšalšūmania warṭam ša ina kanšikim la šařušu ša il-ki-im mulli allot (fields) to the cook and his substitute according to the sealed tablet that PN holds, and place the spare man who is not registered on his tablet to (work in) the i.-field LIH 1:28 (let.); aššum ašša šuk PN ša URU GN mala ina ṭuppi il-ka-tim šumū PN u ba-aq-rum PN šassē šan PNš aššiš ša PNš idīn as to PN’s sustenance field from the City of the Diviners, give to PNš as many as they find (registered) in the i.-field list in the name of PN and PNš’s opponent(?) OECT 3 39:7 (let.), cf. [ina ṭuppi]pi labīrīm ša il-ka-tim šaṭir OECT 3 40:17 (let.), also TCL 7 22:4, sub mn. 2a; [...] aššum KU. BABBAR IGIŠA ša ta-ma-ar-ti [i]-li-ik la-ba-ir-ti šá-ti DAM.GAR.MEŠ na-de-[im] ša a-na E.GAL ša ba-ba-li-[im-ma] i-li-ik ni-iq-bišu ša DAM.GAR.MEŠ mu-ul[n]-ni-e-im ni-iq-bišu-[nu]-ši-im-ma] u-ul in-gu-ru we talked to them with regard to depositing with the merchants the silver payments of the iqiš-tax and the tāmartu-gifts (pertaining to) an i.-field of old status, and not bringing it to the palace, and charging (the dues of) the i.-field of old status to the merchants, but they did not comply. Si. 878:6’ and 9’ (coll., courtesy Mrs. M. Čič, cited Kraus Edikt p. 159, cf. i-li-ik la-bi-ir-[ti] id-du-[u] i-na-an-na at-tu-nu i-li-ik la-bi-ir-ši ta-na-ad-dī-[a] they have ruined the i.-field of old status, and now you yourself are going to ruin the field of old status ibid. r. 5 and 7.

b) qualified as aḫḫu: ana il-ka-a-[šim] a-ḫu-a-[šim] Si. 878:4, cited Kraus Edikt p. 159.

5. holder of i.-land (see also *ašš iš iš*) — a) in OB — 1° in gen.: 2 il-ki-[ka ma][ni]num illsak 2 il-ki-ka nadā ṭuppi ina amārim gaṣu 2 il-ki-ka alākam epīṣm who does the work on your two i.-fields? both your i.-fields are neglected — when you read this tablet proceed immediately, together with your two i.-holders TCL 1 38:8 (let.).

2° qualified as aḫḫu: nadīšum tāmkārūm u il-kum aḫḫu eqešu kīrāšu u bissu ana kāṣīm inaddin a nadītu-woman, a merchant or the holder of an i.-field (given to him) for special reasons may sell his field, garden and house CH § 40:40; KIRq, DAB. MEŠ ša qāṭi̇ja ... PN ana reḍē u il-ki-im aḥīm umallīšummāt PN has put the charioteers who are under my command into (the ranks of) the soldiers and holders of special i.-fields LIH 26:10 (let.); [*ZAG]. HA ša [še]-am ... ša našī biltim ... muskēnīm reḍīm bē-[iirm] u il-ki-im aḥīm ... immakkusu the field tax collector who collects barley (etc.) as field tax (mikēšu) from rent-paying tenants, [...], lower-class persons, soldiers, “fishermen” and holders of special i.-fields (that tax is released, he must not collect it) Kraus Edikt iv 39; exceptionally in SB (copied from an OB original): šumma kakkū ımmiti ša-nam reḏē šaknu ... KIRM. MEŠ a-ḫu-šu la ri-du-ū KIRM. MEŠ ša il-ki if there are three “weapon” marks placed one after the other (comm. taking reḏē for reḏē, “like soldiers”) nonregular soldiers are non-reḏē (soldiers, they are) soldiers who are not holders of i.-fields CT 31 15 K.2092 i 13’ (SB ext.).

b) Akkadogr. in Bogh.: LŪ IL·KI Friedrich Gesetze §§ 40:37, 41:43f. and 46.

6. in kasap *ilk* money paid in lieu of performing i.-duty (OB, NB) — a) in OB: 3 ʻin KU. BABBAR ša KU. BABBAR il-ki-šu ša mu ... three shekels of silver from the silver (payable
ilku A

in lieu of performing) the i.-duty for the (specified) year VAS 7 121:2, cf. (for similar silver payments, all small amounts of silver, from one-half to three shekels) ibid. 116:2, 116:2, Szlechter Tablettes 145 MAH 16.426:2, BE 6/1 71:2, 73:2, CT 4 156:2; 1(?) MA.NA KÜ.BABBAR il-ki-su ... anākuma emdēšu I myself am now charged with the mina of silver which is his i.-payment VAS 16 70:18 (let.), cf. kasap il-ki-su šūbīlam send me your i.-payment PBS 7 126:5; 10 GÍN KÜ.BABBAR il-ki-im ša PN ana pi kanāki URU.KI ša PN₃ ana tažātīšu ilqū ana pi kanāki ša PN₃ nažī 10 GÍN KÜ.BABBAR il-ki-im PN₃ aššum PN₃ ilqū the ten shekels of silver for the i.-duty of PN according to the sealed document issued by the city that PN₃, as his replacement, has taken over — these ten shekels of silver PN₃ has paid on behalf of PN according to the sealed document that PN₃ holds VAS 7 44:1 and 8.

b) in NB: pāṭ šepī ša PN₃ ina qāt PN₃ nažī 1 1 mu ša PN₃ ilaku PN ina panišu ulāzasassu ki la ulāzasīšu ša GÍN KÜ.BABBAR il-ki-šu PN₃ (text PN) ana PN₃ inandin PN₃ accepts the responsibility toward PN₃ of (having) PN (appear), he will place PN for one year at PN₃’s disposal — if he does not place him at his disposal, PN₃ will pay to PN₃ five shekels of silver (as) compensation for his i.-service TuM 2-3 199:8.

The social and political institution called ilku underwent so many changes from OB to LB that an adequate discussion is impossible here. The following outline is suggested by the evidence presented in the present article.

The word is attested from OB and MA on, and no Sumerian correspondence is known, although the code of Lipit-Istar does refer to some kind of service imposed upon brothers living on their father’s estate (hē.ŠU, bi.eš AJA 52 435 ii 29) and on individuals living singly (itu da u₄, 10.ām hē, gin ibid.35). In Babylonia proper, ilku occurs in OB texts, in MB, in NB (but not in letters) and especially in LB texts. Outside of Babylonia, we find it in OB Alalakh and Mari (rare), in Nuzi, sometimes in MA and Bogh. and more often in NA (leg. and hist.). It is absent in OA and RS (however, see pilku).

Generally speaking, ilku denotes the duty of a person holding land in tenure from a higher authority. In the OB period, and sporadically thereafter, the duty consisted primarily in working the field or garden itself. At times (Nuzi, sometimes in NB) part of the harvest had to be delivered, or even silver paid, to the officials of the higher authority or to personnel that received the ilku-duties as their salary (OB, but especially in LB). There is no clear evidence that military service was ever part of the ilku-duty. In fact, in the OB period, the former (termed ḫārrānam alākum) was clearly differentiated from the obligation to work the field. There exist no documents that define the nature and details of ilku-duty nor texts that inform us about the status of the persons under ilku-duty or of those who received ilku-revenues or services either as income and benefit, or in their official capacity as collectors on behalf of the higher authority. Most of our information comes from texts dealing with exemptions from ilku-duty, corvée work, and a number of specific services and taxes. Such texts appear already in the Sum. period (see Sollberger, JCS 10 12 ii 4–8) and become our main source of information in the MB and NA periods.

With the exception of a few isolated references, ilku-duty is mentioned beside corvée work in the Old Babylonian period only in OB Alalakh. Later, it appears in MB and in NA hist. Payments in silver are attested in the late OB period and in LB.

The use of terms taken from Western European feudalism to render ilku, dikūtu, etc., has been avoided here, since the similarities (even those in the texts from Nuzi, Bogh., and LB) are at best superficial.

The Aram. ḫūlākā (corresponding to ilku on the docket of BE 10 78, and passim) represents a calque on ilku (see also Gesenius 903b). It appears as a loan in Persian and Arabic (ḥarāf), denoting a tax or tribute (see Henning, Or NS 4 291ff.). For the Hurrian correspondence irwēšu (in Nuzi), see s.v.

Thureau-Dangin, RA 21 3f. (OB); Cuq Etudes 155f. (OB); Koschaker, NRUA 45 n. 1 (MA), 60f.
illaru

lower part of their body is only one CT 27
24:12, dupl. LKU 122:15 (Izbu).

The mng. of ilku is indicated by the
description of Siamese twins given in the series
_summa izbu_ (K.2297:31, unpub., copy of Table-
let II, courtesy E. Leichty) which ends in _ina_
MURUB-šu-nu 1-ma at their waist they are
one. For MURUB = šuḫḫu, see šuḫḫu and the
commentary cited above.

illä prep.; without; NB.*

_il-la mé zérnu ana errēšūtā ititkunu nirriš_
we have to cultivate the field together with
you, because of lack of water YOS 3 126:26
(let.); _il-la ušuzzu ša PN without PN being
present YOS 7 7:52.

Composed of _ina_ and _la_.

illa-mē see ella-mē.

illabrā s.; (a bird); SB.*

iq-qur ša-di-i mušen † il-lab-ra-a ZA 6 244
Sp. 131:49 (comm.).

illabuḫu see elibbuḫu.

illagušu see elamkušu.

illaja adv. (or adj.); unwilling(ly); lex.*

nu.un še = _il-la-a-q, l-e-mu_ NBGT IV 17f.;
_il-la-a-a = l-a ma-ga-ru_ Malku VIII 116.

illakunu s.; (part of a quiver); Nuzi*;
foreign word.

12 _išpatu il-la-[a]k-ku-un-nu ša KU.BABBAR_
la ašḫu ḫaqqu twelve quivers, whose silver
i.-s are not in place, they are lost HSS 15
2:18 (=RA 36 192).

illamu see ellamu.

illamû see ella-mē.

illānu (apart from) see allānu.

illaru s.; (a tool of the maltster); SB*;
Sum. lw.

_[il-la-ar]_ [x].MUNUS,Šu = _il-la-ri_ (preceded by
[x-ma-an] [L].MUNUS,Šu = _ba-qi-lu_ Diri VI i
B 23′.

_summa amēlu gātāšu_ insēma _ina il-la-ri ú-
[... _]_ AF 18 77 K.1562:20.
illatu A

In Hg. A II 14 is mentioned a maltster's tool with a similar name: gi.dim.dim = qa-an ú-ru-ul-lu = ša ba-qi, see uruki. It is uncertain whether a connection between these two words should be assumed.

illatu eqli

ellatu eqli (ellatu, elletu, illitu, allatlu) s.; (a plant); plant list*, cf. illatu A.

ú el-lat A ša (var. gân): Ašš i-sá-ri a-ša Uruanna III 120, var. gi-lat A šaša: Ašš i-sá-ri a-ša LTBA I 88 ii 22 and RA 17 Sm. 1701 r. i 5.

For ú ilatu eqli, see ilatu eqli; for Ù iLLAT si-kur, see illatu.

illatu A

(ellatu, elletu, illitu, allatlu) s. fem.;

1. kinship group, clan,

2. confederates, clique, cohorts,

3. crew,

4. army, host, troops (always referring to the enemy),

5. donkey caravan (as a means of transportation of goods and as a commercial enterprise),

6. collegium, pack (of dogs);

from OA, OB or; OA illatu, but illitššu BIN 4 145:1, SB illatu, but illitu LKA 76:18, illatu, Illitu 17:8, illatu, illitu.

For Ù ilatu eqli, see Ù illatu eqli; for Ù illatu eqli, see Ù illatu eqli.

illatu A

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6. collegium, pack (of dogs);

from OA, OB on; OA ellatu, but illitstu BIN 4 145:1, SB illatu, but illitu LKA 76:18, illatu, illitu.

2. confederates, clique, cohorts: išpuḫ illatu-ku-nu mār Ša maṣmāšu may Ša’s son, the (divine) maṣmāšu-priest, scatter your (the witches’) confederates Maqlu III 109; išpurumma rikis siviḫ il-lat-su-um all seven of them have assembled their confederates Lambert BWL 32:65 (Ludlul I); il-lat biḫriti issatkana lītu he (Aššur) triumphed over the cohorts of the whole world LKA 62 r. 8 (MA lit.).

3. crew (of a ship, etc.) (OB only): see illatu šabīm, piqiṭti šabīm. Diri II and Antagal E, in lex. section; šUT.TA il-lat-im qadum maṣtīt UD.1.KAM (x beer) received for the crew, besides the daily drink ration BE 61 56:7, cf. ŠU.NIGIN 24 ği KU.BABBAR ša mi-zi ša illatu all together, two and a third shekels of silver for fresh beer(?) for the crew CT 8 42d:15.

4. army, host, troops (always referring to the enemy) — a) in hist.: 8 maṣḏūt i illatu. MEŠ-SI-na akhūd I defeated eight countries
and their hosts KAH 1 13 i 37 (Shalm. 1); musiippih el(var. il)-at māt Šubarti rapalti who scatters the hosts of the vast land of Šubartu KAH 1 3 33 (Adn. 1), cf. KAH 2 35 52, AKA 7 32, also nuparrir el-la-te-šu-nu AKA 19 6 (Aššur-rēšī), upparir el-lat RN (king of Elam) Winckler Sar. No. 56 7, also (wt. ILLAT) Winckler Sammlung 2 1 17 (Sar.), ILLAT.MES-ŠU usappihma upparir puḫuršu OIP 2 39 53 (Senn.), and puḫuršu usappih upparir el-lat-su-un ibid. 82 37, and passim in Senn.; kakkēšu usabaruma el-lat-su kaširu utarru ana šāri (Aššur) who breaks his (the sinner's) weapons to pieces and scatters them well concentrated host in all directions TICL 3 120 (Sar.), cf. ša . . . uppariru kaširu el-lat-su Borger Easah. 105 17, kašrat el-lat-su Rm. 283 4, in Winckler Forschungen 2 20; imquṣtu ḫattu gīmir el-la-šu-šu esibma ana GN innabit fall upon him, and he deserted all his troops and fled to GN OIP 2 51 28 (Senn.); the king of Elam usppahira el-lat-su Streck Asb. 14 ii 23.

b) in rel.: tuiparrir el-lat-su you (Mar-duk) scattered his (the Elamite) army BA 5 386 17, cf. nuparrir el-lat [...] ibid. 665 7.

c) in omen texts: ILLAT.MES šarri issappahama iddāka the king's troops will be scattered and defeated KAR 428 23 (SB ext.). However, this and other occurrences in omen texts written ILLAT are most likely to be read illatu, q. v., this reading being indicated by the syllabic spellings.

5. donkey caravan (as a means of transportation of goods and as a commercial enterprise) — a) as a means of transportation of goods — 1' in OA: kūsum insiqnāti e-lu-tum ištiru tērtaka u emāruka šalunu winter overtook us, the caravan suffered from hunger, but your consignment (of goods) and your donkeys are safe BIN 6 114 15; ina 4 emēri ša PN e-lā-āt PN ša ēlimini 1 emāram ekallum šišmatma the palace seized one of the four donkeys belonging to PN in the caravan (led) by PN which came out (from Assur) BIN 4 144 3; ištī illatu ana Mama la terrab u mala tērti ālim illatu-āt ašša ana kalāiku lippiršu you are not to enter Mama with the caravan, and your brother's caravan should be divided into three by the order of the City TICL 4 18 35; ana 10 āmē e-lu-tum errabum the caravan will arrive within ten days BIN 4 84 13, cf. ištī illatu-tim lērumabum let him come here (i.e., to Kaniš) with the caravan CCT 4 47b 16; ištī illatu la irrubu (the garments) must not come here (come) with the caravan CCT 3 37b 17; lama annukum ša ILLAT-tim ērubanne annakam ana ṣūrāšim ta'er convert the tin (on hand) into gold before the (new) tin arrives by caravan! CCT 4 11b 18; ina erāb illatu-tim ana PN adāmna I shall give to PN (x garments and tin) on the arrival of the caravan BIN 4 149 4; and passim; šumma ištī e-lā-tim illak la illak tērtaka līlīkam inform me whether he departs with the caravan or not CCT 3 29a 16; ina ILLAT-at ILLAT-at-ma tiqqāni illikkunikkum matīma tērtaka ula līlikam our tablets go to you in caravan after caravan, but no consignment from you has ever arrived here TICL 4 11 1 12; amnakam ša'ilma šumma ištī ILLAT-tim PN rūdē luqāṣiṣa illak inquire there whether the transporter of my merchandise, PN, is going with the caravan TICL 14 16 13; šumma damīqiṣum ina ēlā e-li-tim 10 tū pūk-tē damūtim ša kima jati lūkāṣima liddinnukum if it suits him, I shall instruct my representatives that they should give him ten fine kutānu-garments on the arrival of my caravan (from Assur) CCT 2 27 10; šumma ša ILLAT PN mimma ina ekallim ušqam āṣū leqē if anything belonging to PN's caravan comes out of the palace (again), take my share! TICL 19 47 16; 36 kutānu ša ILLAT PN ša PN₂ ušēšu uššadum ša Mama šēlišu šumma ILLAT umallu la umallu tērtakum līlīkam 36 kutānu-garments belonging to PN's caravan, which PN₂ led out (from Assur), have been lost in the mountains of GN — inform me whether he (the caravan leader PN₂) did or did not compensate the enterprise CCT 2 11a 19; luqāṣiṣa annakam yuṣū bāti ina ILLAT PN PN₂ uššiṣiṣakkum PN₂ brought out (of Assur) your merchandise, the tin and the garments, for you in PN's caravan CCT 2 41a 5; ināmā niṣṭānu ša ILLAT-at PN innišānī x kutāni aqātī abini ḫadda iš MANATA niṣṭakkān when the distribution of
expenses was made for PN’s caravan, I deposited x kutānu-garments to our father’s share, and each of us will be charged one third mina.

Contenau Trente Tablettes Cappadoiciennes 15:2; illat-tim PN ukultam ½ MA.NA.5 GIN TA iskunnu bunu šudāti ½ MA.NA.TA usšakimunu miššu annūm ša ina jātimma luqūtim ekkulu they have charged PN’s caravan with food expenses amounting to 45 shekels each (way) but they allowed him to charge himself with (only) twenty shekels each (way) — how does it happen that they eat (i.e., charge food expenses) out of my merchandise? TCL 14 3:31.

2’ in NB: 1-en anēk il-lat ša ½ MA.NA ubbal one donkey valued at half a mina of silver for a caravan BIN 6 61:12.

b) as a commercial enterprise (OA only): annakam ša ana ILLAT tasakkuunu legēma borrow the tin that you want to put on the account of the enterprise! CCT 4 1a:26; [ina] ILLAT-at PN [ma]la talqiu tērā[kas] illiskam inform me as to how much you have taken from the enterprise of PN! CCT 4 8b:31; I paid six shekels of tin in GN aššum ili-lattim on behalf of the enterprise CCT 1 42a:20; aššummēma mumma ina ILLAT-tim la admāku as I hear, I have not been given any share in (the profit of the) enterprise CCT 3 7b:7; išrā-tim ša ILLAT PN bit kārim lapṭāku I am credited with a one-tenth share of the enterprise of PN at the office of the kārum BIN 6 15:4; I gave PN the copper (to buy) five minas of tin u bit ana ILLAT-ti-šu iskunnu but he deposited it in the account of his enterprise CCT 2 5a:22, cf. X AN.NA ana ILLAT šakun CCT 4 1b:20, also AN.NA mala ILLAT-turn isšakunu šālimām ina Kaniš šagallu for the tin that is on the account of the enterprise he will pay an equivalent sum (in silver) in Kaniš BIN 6 239:4; x GIN [ka]šātiša ša ILLAT-at PN ina bit kārim alaqqe x KU.BABBAR ina meš-tim ša e-la-tim alaqge I shall take x shekels as my one-third (share) of the enterprise of PN from the office of the kārum and x shekels from the storehouse(?) of the enterprises CCT 1 38b:16, cf. ina [meš-ši]-ti e-lā-tim talaqqe AnOr.6 15:13, also x silver ina meš-tim ša ILLAT-tim ša e-lā-at PN CCT 1 28d:3, also šalā[tšu] ša ILLAT PN the one-third (profit) from the enterprise of PN BIN 6 158:3, and cf. [sal] šātuka ša e-li-ti-a TCL 19 51:4.

6. collegium (OA only): šu alishkannī PN u ILLAT-sū ekertum ša Ḥabbīm u anāku ana ekallim nitannālima since my arrival, PN and his collegium, the Ten of GN and myself, we have been constantly going to the palace CCT 4 30a:4.

7. pack (of dogs): see, for illat kalbi, Antagal E and Diri II, in lex. section, also kalab illati Hh. XIV, in lex. section.

The reading illatu for the logogram KASKAL + KUR (ILLAT) is restricted to OA and some SB passages (Maqlu and Assyrian royal inscriptions from Shalm. I on). In all other texts, mainly omen texts, and in personal names (Stamm Namengebung 299, etc.), the sign is to be read illatu, as phonetic writings show, but illatu in OAkk. personal names, see Gelb, MAD 3 39, note also 4EN.LI-LI-LA-TI TLM 1 64:12 (OB). The few OB refs. for ILLAT (see mng. 3) are arbitrarily incorporated here. Although both words are derived from alālu and its byform talālu (cf. arāru : tarārum, etc.) and share the same logogram, there is in most instances a clear difference in use and distribution.

Of the two other logograms for illatu, igitušu, also the translation aššum rabūtim in Proto-Diri, hence “people under a leader”) occurs only in lex., while IGINAGAR.SIR (cf. UNin.iɡi.naɡaɾ.sīr as the name of Ea as divine chief carpenter JRAŠ 1925 pl. 3:26, 4:55, etc., earlier Ur. UNin.iɡi.naɡaɾ.sīr.ra (personal name) DP 37:3) in the reading ild̄u(m) (from Akk. illatum) appears also in bil. texts. In OB Proto-Lu 396ff., im.ri.a (cf. Jacobsen, ZA 52 121 n. 63), zag.bar (obscure) and IGINAGAR.SIR appear in a sequence. The designation ninda IGINAGAR.SIR.HI.A beside ninda.hul.gal as part of an inheritance JCS 3 146 r. 1 (OB) remains obscure.
illatu B

The translation "clan" should be taken to refer to the close-knit relationship (see the use of kasdru and its opposites, puḫuru, purruru, both applied to illatu) of such a group rather than to blood ties. At times, see mng. 2 and to a certain extent mng. 4, the connotation of illatu is definitely pejorative. As synonyms for illatu appear often (e.g., En. el. IV 106) kīṣru and puḫru.

Ad mng. 5: Landsberger, OLZ 1925 233.

illatu B (ellatu) s.; exultation; EA, SB*; cf. alātu.

el-la-ti-ia ia-ṣa-at my exultation broke forth EA 227:11 (let. from Hazor); iṣa un.20. Kām rišātu il-la-ta u hiḍāti on the twentieth day you (Šamaš) rejoice in exultation and jubilation Lambert BWL 136:156.

illātu (ellīštu, ellētu) s. pl. tantum; saliva; OB, SB; cf. allāja.


il-la-tu = ru-ṣu-bu LTBA 2 2:266, dupl. ibid. 3 iv 5; il-la-a-[t]-u [...]. Malku V 155.

izannan kīma šamē el-li-at  3 Nergal el-le-tu-šu kīma šēlibim līri[ṇu] Nergal’s spittle pours down like rain, may his spittle (because of jaundice) become as yellow as a fox UET 5 85:3 and 5 (OB inc.), see Landsberger and Jacobson, JNES 14 14 n. 7; e-le-la-tu i-pa-ṣi-id abnam its (the baṣmu-snake’s) saliva splits stone Sumer 13 93 IM 5128 r. 8, and dupl. ibid. 95 IM 5129 r. 4; šūmna amēlu il-la-tu-šu ina ṭiṣu maḫal DU.MEŠ-ma NUT AR MEŠ if a man’s saliva runs out of his mouth in great quantities and cannot be stopped AMT 31:4:18; šūmna amēlu il-la-tu-šu illas [...] amēlu ṣu-aḫu kāḫiḥ ana bulluḫu u il-la-tu-šu pa[rāši] if a man’s saliva runs out of his mouth in great quantities and cannot be stopped AMT 31:4:18; šūmna amēlu il-la-tu-šu illas [...] amēlu ṣu-aḫu kāḫiḥ ana bulluḫu u il-la-ti-šu pa[rāši] if a man’s saliva runs out of his mouth this man is bewitched — to cure him and stop his saliva AFO 1 38:2, contrast: šūmna amēlu ru-aḫu muṣal la ṭiṣer aṣṣennu (see my edition) ibid. 7, and passim in medical texts with ilakku or ilakka (il-la-tu-šu du-ak in Labat TDP 88:9 is an error); šūmna kēru il-la-tu-šu ṭiṣa ṭiṣa if a baby’s saliva contains blood Labat TDP 228:99.

illidiš (the day after tomorrow) see lidīš.

illigu see elligu.

illilatu s.; goddess of the highest rank; SB; wr.  3 EN.LL-(LA) with phonetic complement,  7 NIN.LI-; cf. illītu, illištu.

illilatu  en.lī.tu₄ rabītu Annānītu Craig ABRT 1 56:14;  3 EN.LI- at niši (said of Bau) ZA 32 172:25, cf.  3 NIN.LI- niši KAR 109 r. 12.

Read, however, 3 Ninšī rintu 3 EN.LI Lā-tu (= ṣaquitu) Streck Asb. 78 ix 75.

(UGnad, ZA 31 52.)

illišu s.; god of the highest rank; OB, SB, NB; Sum. lw.; wr. syll. and  3 EN.LI.(LI); cf. illītu, illištu.

a) in gen.: (Marduk) [d]EN.LI mātišu the highest-ranking god of his land VAS 1 33:1 4 (OB Samsuiluna); Aššur  3 EN.LI DINGIR.MEŠ Aššur, the highest-ranking of the gods Streck Asb. 210:4, 376 i 1, cf.  3 EN.LI.LA  3 Marduk ibid. 262:32, also TCL 3 315 (Sar.); URU  3 EN.LI.LA DINGIR.MEŠ (Babylon) the city of the highest-ranking of the gods Lie Sar. 267, cf.  3 4 EN.LI DINGIR.MEŠ DINGIR-šu VAB 4 260 ii 50 (Nbn.).


UGnad, ZA 31 52.

illīštu s.; executive power, highest rank (of gods and goddesses); OB, SB; wr. syll. and  3 EN.LI.(LI),  3 BE, with phonetic complement; cf. illilatu, illītu.

a) referring to a god: ṣnu ... ana DN mārim rēšüm ša DN₂  3 EN.LI-ut kiššat niši išši māšium when they allotted to Marduk, the first-born of Ea, supreme power over all people CH i 11; muttabbīl parāṣ  3 EN.LI.-ū-ti (Nusku) who administers the office of executive power Craig ABRT 1 35:8, dupl.
illitu

ibid. 36:4; parakku ša parak šarrūti parak dEN.LIL-ù-ša mudūš iti rubād dMarduk this dais, the dais for the wisest of all gods, the lord Marduk, as king and supreme god VAB 4 126 ii 2 (Nbk.), cf. papaḫa dEN.LIL-ù-šu ibid. 25, also bit akīti dEN.LIL-lùa(for ‑i-šu) ibid. 282 ix 9 (Nbn.); dEN.LIL-lù-tam ıtekım (Zu) stole the supreme power (from Enlil) RA 46 88:1 (OB Epic of Zu), cf. dEN.LIL-ù-li ilteqi CT 15 39 i i 21 (Nineveh version); ıpsēt dEN.LIL-ù-ta inašala inašu his eyes are fixed on the attributes of the executive power CT 15 39 ii 5 (SB Epic of Zu), cf. ukku dEN.LIL-ù-lù-ti išapat ina lühbiša ibid. 11; [ša] ana il-ša lu-ti šaknu (in obscure context) Kraus Texte 54 i 2, see Kraus, MVAG 40/2 47.

b) referring to a goddess: 12 MU.MEŠ Be-lit-KUR.KUR ša dE-be-ti šá twelve names of the Lady-of-all-Lands referring to her rank as supreme goddess CT 25 9 i 11 (list of gods), but cf. 20 MU.MEŠ Be-lit-mâtti šá dA-a-ù-ti šá referring to her rank as Aja ibid. 33.

Ungnad, ZA 31 52.

illitu see illatu A.

illu A s.; playmate, partner; SB*; pl. ıllu; cf. illatu A.

itti il-li nasqi annā ša (eppuḫu) girmir ūmiya this (i.e., riding and other sports) is what I used to do (while I was crown prince) all day with a chosen playmate Streck Ašb. 256 i 19; il-lu nusṣuqu milikka damgu your advice, choicees of partners, is excellent Lambert BWL 74:68 (Theodicy); il-li nasqūti bukri girmiš išati šerri damgīti irāšši he will have distinguished partners, elder sons rivaling (each other) in excellence, beautiful babies VAT 13750+ (unpub., courtesy Koczer).

An ıllu is a member of an ıllatu (q.v.), i.e., a closed group.

Bauer Ašb. 2 85 n. to i 19.

illu B s.; flood; lex.*; Sum. lw.


illuku

na-i-[i](var. ‑i)-šu ‑ il-[i](var. ‑i)-šu = hi-ri-sum (var. TAM-ri-[i]), na-i-[i](var. ‑i)-šu = ha-ri (var. hi-ri-tum), na-i-[i](var. ‑i)-šu = is-su-šu (var. ṣu) Malku II 63ff.

illu (pure) see ıllu adj.

illu see ıllu A and B.

ıllā s.; purple wool of second quality; NB.*

1 ıgīn tabarrū parsi 5 ıgīn il-li-e naphar 5 ıgīn tabarrū one-third of a shkel of special purple wool, five shkelos of second quality (purple wool), total, five and one-third shkelos of purple wool Nbn. 467:2.

SIG.SAG.ME.GAN.DA (beside SIG.ZA.GIN.KUR. RA = takiltu) Nbn. 415:2, which refers to a type of tabarrū-wool (GAN.ME.DA), may be the logographic writing of either parsi or ıllā, referring to qualities or shades of tabarrū.

(Meisson Supp. 8.)

illukku see ıllıku.

ıllıku (ıllıkku, ıllıku) s.; 1. a precious stone, 2. a sumptuous garment; SB; Sum. lw.


1. (a precious stone): see na₄.mul.ug = il-lu₄-ku, in lex. section, also na₄.mul.lu. ug.za.gi SLT 179 i 31 and 233:9, for Sum. refs., see Falkenstein, ZA 49 326 n. 6; [gi₄]immaru is mašre aḥi aqr[u] girmil nagab nēmeqi il(var. šili)-lu₄-ku lig-[ti] O date-palm, tree that gives wealth, dear brother, endowed with all wisdom, jewel of gold(?), Lambert BWL 74:57 (Theodicy), with comm. il-[lu-uk = ...].

2. (a sumptuous garment): see lex. section.

Landsberger, ZA 43 75; Oppenheim, JNES 8 189 n. 28.
illulugišidilū

illulugišidilū (or illurgisidilū) s.; (a throw-stick); SB*; Sum. lw.

šumma martu kima illurima mūša la ụṣṣa ... il-ur-(text il-ur-ur)-piṣ-di-lu <i>ad-du ina šāti šumšu qa-šu ad-du ša ǧiš giğiš ad-du màš-gaš-šú if the gall bladder is like the illuru-berry and without secretion — illulugišidilū is explained as ad-đu in the word-list, ad-đu ..., ad-đu = màš-gašu CT 28 48:4, dupl. ibid. 46:16, CT 30 12 Rm. 480: 10f. (SB ext. with comm.).

In the extispicy text quoted the commentator explains illuru as if it were illulugišidilū, quoting Hb. VIIA 73f. The other explanation there quoted may have been taken from Hg. (MSL 6 109 :70), where in the third column possibly màš-gašu has to be restored.

See also šumma manaszu kima ad-di-im-ма diři [...] ad-đu màš-gaš-šú u diři [...] kima màš-giš-im-ма u x [...] Boissier DA p. 14f. ii 30ff.

In favor of a reading illurgisidilū point the variant il-lu-ru as reading to giš.ŠUB, and the readings i-la-ar and il-ar of variant il-lu-ru as reading to giš.ŠUB, and without secretion — illulugišidilū is explained as ad-đu in the word-list, ad-đu ..., ad-đu = màš-gašu CT 28 48:4, dupl. ibid. 46:16, CT 30 12 Rm. 480: 10f. (SB ext. with comm.).

illüme (behold!) see allā.

illurānu (fem. illuratu) adj.; red (used only as a personal name); OB, MA*; cf. illuru.

Il-lu-ra-tum TCL 1 217:1 (OB seal); DUMU Il-lu-ra-a-ni KAV 26 r. 19; Il-lu-ra-[...] KAV 30 r. 2.

Literally “of the color of the illuru-berry.”

illuratu see illurānu.

illurgisidilū see illulugišidilū.

illuriš adv.; of a reddish hue; SB*; see illuru.

damēšunu ḥurri nubakē nāreš ukaridma šerē kide damēšu āqarba il-lu-rīš I made their blood course like a stream in clefts and gullies, and I dyed red the fields, the open country (and) mountain ridges TCL 3 193 (Sum.); ša pāri PN bēl āšēšunu il-lu-ri-š usišuma who made the skin of PN, the ruler of their city, (red) like illuru Lyon Sar. 5:34.

Schott, MVAG 30/2 100 n. 2.

illurtu s.; manacle; SB.*

šat qa-ti (var. [ći]-qa-tu), il-lu-tu-tu(var. -tū) = ıš qa-ti (var. bi-[r]i-[tū]) Malku I 93f.

il-lu-ur-tū širēja nadā idāja maškan ramani ja muquṭa šēpāja my arms are powerless, my own flesh being (their) manacle — my feet are limp, my own person being (their) fetter (with comm. ǧiš il-lu-ur-tum = ıš qa-tum) Lambert BWL 44:97 (Ludlul II); [zx z] il-lu-ur-ta-[ša] puṭur maksīšu [break] his manacle, loosen his bond 4R 54 No. 1:43; puṭur qunnabrašu ḥipī il-lu-[ur-tāš] loosen his bond, break his manacle ZA 4 240 iv 1.

illuru (illuru) s.; 1. (a plant with a characteristic red flower and berry), 2. fruit, berry or flower of reddish color, 3. rouge (cosmetic); SB, NB; vt. syll. and ū.NINDA; cf. illurānu, illuriš.

illiru

CT 41 10 K.4106:11 (Alu); šūmma martu kima il-lu-ri (var. adds -im)-ma NU E.ME šif the gall bladder is like the i.-berry and without secretion (for comm., see illulugildild) CT 28 48:3, var. from dupl. ibid. 46:15 (SB ext.); obscure: KÁ 0Nilzi m K Á il-lu-ru YOS 7:5:7 (NB).

b) in med. and rit.: ù el-lu-ra eper hiris magarri [nar]kabti ana KÁ.SAG UB you throw i.-plant (and) dirt from the track of a chariot wheel into fine beer KAR 194 i 28 (rit.); ÚNINDÁ U.ÈTU KÁ il-lu-ru YOS 7:5:7 (NB).

2. fruit, berry or flower of reddish color: ina ap-pa-<<pa>-te a GIA ihtannubama il-lu-ru fruit grew in abundance on the tops of the trees LKA 15:3; lamassátē gišnugalli šini pēri ša il-lu-ru naša kituma rittāši ina bābānišēn ulizima ana tabrāte úšāk I set up in their doors female protective deities in alabaster and ivory, (each) carrying a red flower in folded(?), hands, so well done that people admired them OIP 2 107 vi 33 (Senn.).

3. rouge (cosmetic): see im.KÚ GI = il-lu-ur pa-ni rouge for the face Hh. XI 319, in lex. section.

Schott, MVAG 30/2 100 n. 2.

illiru interj.; (an exclamation); MA, SB.

iltappu

see Ebeling, Or. NS 21 144; išassā il-lu-ru isah- šaru zamāru (the sorceresses) cry out, “i.!” they .... the songs RA 18 165:17 (SB inc.).

For the possibly related Sum. interjections a.al.la.ri and al.li.ri, see Falkenstein, WO 47.

ilmû s.; (part of a quiver); Nuzi.*

ša 1 KÚ išpaša ša KÚ Babbar uḫ-ḫu-zi il-ma-šu šanu one quiver, the trimming of which is silver, without its i. HSS 15 2:4 (= RA 36 192); ša 1 išpati il-mu-šu šanu (two quivers) of which one is without its i. ibid. 17:6.

Possibly a circular ornament, from lamû, q. v.

iltišu see elpetu.

iltitu s.; (an insect); plant list.*


For discussion, see ilqu.

Landsberger Fauna 130.

ilqu s.; leech; SB.*

[išma giš]-giš = ušāru maršu] kima il-ki u-ma-gag if the sick penis stiffens like a leech(?) AMT 16 5:9.

Translation proposed solely on etymological grounds, cf. Syr. 'elaqta, pl. 'elqē Brockelmann Lex. Syr. 2 528, and the other correspondent words from Heb. and Arabic listed there. Connect probably with ilqitu.

ilšu s.; arm (or hip); syn. list.*


ilšu see ešu s.

iltētānu see istēnānu.

iltēnu see istēnu and ištēn.

iltappu s.; (a kind of garment); NB.*

[išq.x] = šu-šu = iš-tap-pu Hg. D 431, also Hg. B V i 28.

5 TPG il-ta-pi la hi-ri Nbn. 703:5.

See also iltepitu.
iltat

iltat see išēn.

iltē see ištī.

iltētu see išēšū.

iltēn see ištēn.

iltēniš see išēniš.

iltēnserū see *išēnserū.

iltēnu see ištēnu.

iltēptu (allaptūt) s.; loin cloth; syn. list.

-i-te-pi-tum = na-ah-lap-tu ụ-ri Malku VI 123.


Possibly connected with elēpu. See also iltappu.

iltēt see ištēn.

ilti see ištū conj.

iltu A (elšu) s.; goddess, female deity; from OAkk. on; elatum RA 22 170:13 (OB), elat

BIN 4 126:1 (OA) and in ilat (elat) egli, q.v.; wr.yll. and DINGIR with phonetic comple-
ments, note DINGIR,MUNUS CT 38 28:27, and passim in Bogh.; cf. ilat egli, ilu.

di-gi-ir AN = il-tum A II/6 ii 7; di-mi-ir AN = il-tum ibid. 12; di-mi-ir AN = il-[tum], il-[tum] MSL 2 131 vi 51f. (Proto-Ea); [u] [ḫu+ši] = i-[šu], il-[tu] A II/6 C 9' and B iii 3'f.; [an]zi=i-il-tum (also = tel-tuu) Izi A ii 25; [x].gan.na = il-[t]-i, il-[l]-at K.4177+ i 12f. (group voc.).

gasān.an.an a.na an.an a masa a men : dišu, dar il-lat šimätān anaku I am Ištar, the evening
men : il-tar il-lat šērēti anaku ibid. 39f., also DINGIR-at šērēti (said of Šerua, Sum. col. broken)
KAR 128 r. 30; ama 4Ba, bu digir pa.ē : ummu
4Ba-du il-tu šapātu] LKA 21:13f., cf. ibid. 11f.; amā.2in.nin a.d.a.min.na bi.za šu.tag.gā
gilig(oma) šu-šu.na ša.su.a.b : il-lat šēlēti šima
miššitu pase šīdī godness of the dead, lead the battle as if it were a puppet-play! RA 12 74:7f.

2in.nin dim.me.ru ši.li.bi mu.un.ši.in
kar.ra : ana 2in il-at šennṭii to Ininn, the
goddess whom you deflowered TCH 6 51:17f.

du-ur-du-ū = il-tum, ka-nu-ru = il-tum, il-tum = il-at-ra CT 25 18 r. ii 15ff. (list of gods); il-tum = šēl-šu (obscure) Malku IV 117; DINGIR-ti = il-lat Lambert BWL 76, comm. to il-lat Theodicy 83.

iltu A

a) in gen.: please do not forget the votive offering that you have vowed Tašmetu

i-šē-tum šēštī the goddess is already angry

TCL 19 35:19 (OA let.); ināum ana šērē-

tim el-Shi when I went up to the temple of the
goddess BIN 6 146:7 (OA); šu-ni-ni(for -nu)

ša i-la-tim šētu šu-šu-ni(for -ši-na) innaššān̄i-

ma the emblems of the goddesses are brought out from their shrines RA 35 2 ii 4 (Mari rit.);

luḫḫā inā banduš[tēm] mé ištū bī il-tim u-ba-

lam-na) ana mebreš šē-ti izzama 3-šu mé ana

pan i-la-tim inaddī the luḫḫā-priest brings

water in a drawing bucket from the temple of

the goddess and pours out the water three times

before the goddess (referring to Ištar) ibid.

r. iv 3ff., cf. [i]na pan i-la-tim inaqqi ibid. iv 25;

ta-um ša-maṣ šēštā Naanē suppia pray (pl.)

to Naanē, the goddess (who is) the sun of her
devotees VAS 10 215:1 (OB), cf. il-la-am sumra

rašubši i-la-tim RA 22 170:1 (OB); il-tu-

ištāt il-tum] gardat el kalā i-la-tim she is unique, the
goddess, more heroic than all other goddesses

VAS 10 214 r. vi 21 (OB Agusaja); il-tum šēštā

išášši šēštum goddess with whom there is all counsel RA 22 170:13 (OB); ina

i-la-a-āt atrat she is outstanding among the
goddesses RA 15 176 ii 22 (OB Agusaja);

DINGIR-ti I-im-gi-gi (Ištar, the only) goddess

among the Igiši BMS 30:30, see Ebeling

Handerhebung 122.

b) functions: tišmari DINGIR-at-ni nam-

māštu praise (my beloved) our ever-shining
goddess (Naanē) (incipit of a song) KAR 158 ii

21; il-lat NITA.MEŠ Ištar SAL.MEŠ goddess

of men, Ištar of women STC 2 78:39, cf. il-lat

zi-ik-ka-ri KAR 144:15; il-lat šēmāti goddess

of destiny (Ninlil) BMS 19 r. 34; il-a-t

tašmē (Tašmētu) KAR 158 r. iv 13; il-lat (var.

DINGIR-at) kūzbi u ḍādī (Tašmētu) BMS 33:20,

see Ebeling Handerhebung 124; il-lat šēṣaddī

(Ištar) goddess of battles ABL 1105 r. 24 (NB),

cf. il-lat qabši (Ištar) Streck Asb. 114 v 35, cf.
il-lat šēṣēti RA 12 74, in lex. section; for ilat

šēmētān, išat šērēti (referring to Ištar as
evening and morning star) SBH p. 98, see lex.

section.

c) referring to demons: išišat e-la-at she

is unique, she is divine BIN 4 126:1 (OA
Ilmu B

Lamaštu inc.), cf. ezzet i-lat namurrat 4R 58 1.35 (SB Lamaštu), and passim in this text, also [ezz]et U i-lat namurrat ibid. iii 1; ḫanšu (summa) DINGIR-tum (var. il-tu) ša panniša šakšu (var. SIG.) her (Lamaštu's) fifth name is Goddess-Whose-Face-is-Pale 4R 56 6, also RA 18 198 5, var. from WVDOG 4 pl. 15 6.

d) referring to images: 5 kūlīš ša ana īrti il-tim šaku five (silver) garlands placed on the goddess' breast ARM 7 10 4; ʿI-la-a-tim ša GN ... šābum ... ušūlammakātum the men will bring the goddesses of Emutbalum safely to you LIH 45 4 (OB lot.), cf. i.la-a-tim ana subjīna lišimališum let them transport the goddesses safely into their celas ibid. 11.

e) in personal names: I-la-as-sū-nu Their (her brothers')-Goddess BE 6/1 116 8 (OB), I-la-sī-na ibid. 88 10, Il-la-n[i] Our-Goddess BE 6/1 31 5 (OB), and passim, also I-da-num CT 3 35 24 (Ur III); ʿBa-ʿu-i-lat Nbk. 166 15 (NB), cf. ʿIN.LIL-i-lat Nbk. 318 5; probably personal names: Il-tum YOS 2 152 17, Il-ti-im ibid. 35 (OB lot.), also I-la-tum CT 6 35 20, I-la-tim VAS 6 125 3 (all OB).

In contradistinction to the more frequent ištaru for goddess, iltu is used mostly in OB, and later with epithets or in genitive constructions. Iltu does not refer to the personal goddess, for which ištaru is used in parallelism with iltu, except for iltu parallel to ilu in Lambert BWL 74 54 f. and 76 82 f. (Theodicy). In those cases where ištaru is used to refer to a female deity, as in EA 102 6, the reading is probably ilu, see also ilu mng. 1d. On the other hand, the writing DINGIR MEŠ MUNUS. MEŠ beside DINGIR MEŠ LÚʾ MEŠ KBO 1 11 r. 51, and passim in Bogh., also (beside DINGIR NITA) CT 38 28 27 (SB Alu), is most probably to be read iltu.

Iltu B (iltu) s.; 1. chaff, husk, 2. awn; SB*; wr. syyll. and IN.NU.RI.

This may be interpreted as the writing 'ilmu which means garment, see Oppenheim, Eames Coll. p. 65 6., see also Nougayrol, MRS 6 184 n. to line 12.
ili B

ili B s.; (written) agreement; OB*; cf. e'elu.
i'-la-am a-na e'eili-im ul addinsu I did not authorize him to ... mani itti Ar DINGIR.ME§ mis
n6lu his body is considered of divine nature
AfO 18 50 F col. Y 8 (= Tn. Epic "vi" 16)

Nabnitu N

rejected by the god OB Lu Part 1:8, cf. 16. dingir.

VI 120, in MA DINGIR.ME§-ni KAV 1 iii 90
i-la-nu

ha-ri

and B iii 3'; u

Ea II 271;
i-lu ba-nu-4-tum

AN

i-lum, il-tum

Sing. DINGIR.ME§ RA 41 40:1 and

beside

names)

6. spirit of a deceased child

spirit (p. 101), 5.
ilu

TCL

ili, (elu)

ilu

ilu, ilu

ilu, ilu

TCL

20 94:21 and

OA,

1.
ilu B

(only in personal

names) (p. 102), 7. image of a
god, deity

(p. 91), 3.
i-lu pa-nu-4-tum,

ilu

par.
ilu

i-lu la

nu-un
ilu

ibid. 11, cf. di-gi-ir

didda ilannana

is as perfect as

Utnapistim was human, now Ut nanoparticles and his wife lu em4 ki DINGIR.ME§ n4kimu shall be as (immortal) as we gods Gilg. XI 192; iسلام اننانا دينیر-سين when sated, they (men) feel that they are the equals of their gods Lambert BWL 40:45 (Ludlul II);

[dam]gātu Enki du kina DINGIR tabbāši you are beautiful, Enkidu, you like a god Gilg. I iv 34, cf. anāfalka Enki du kina DINGIR tabbāši Gilg. P. ii 11 (OB); ša illsakkānu UZU DINGIR.MEŠ zumašu he who came to us has a body of divine flesh Gilg. IX ii 14, cf. ši uzu DINGIR.MEŠ iša 2[umrīs] Gilg. X i 7, note also [x x uzu].dingir.re.e.ne.ke₂, (KID) ūm.ka : [x x x]-a-ši UZU DINGIR.MEŠ ušdākusu CT 17 5 ii 22, and UZU.MEŠ DINGIR.

MEŠ (in broken context) ABL 1221 r. 13 (NA); šarru UZU DINGIR.MEŠ šamši ša niššu the king of divine extraction (lit. flesh of the gods), the sun of his people Lambert BWL 32:55 (Ludlul I); mani ites šer DINGIR.MEŠ mi-nišu his body is considered of divine nature Afo 18 50 F col. Y 8 (= Tn. Epic "vi" 16)
NUMUN i-li dārī'um of an old family of divine extraction (said of Samsuiluna) YOS 9 35 ii 71; note the rare ānāku zēru dārū ma-du-du DINIR.MEŠ I am of an everlasting lineage, a . . . . of the gods KAH 1 13 r. iii 29 (Shalm I); [a-na nu] NUS DINIR.MEŠ āmatu izakkar he spoke to the offspring of the gods (i.e., Gilgâmeš) Gilg. IX i 18; šumma KMIN (= bīr-šu) kīma SAG.KI DINIR iltanmar if a luminous phenomenon looking like the face of a god is seen CT 38 28:22 (SB Alu), with comm. SAG. KI / zi-i-mu CT 41 20 r. 8, cf. kīma SAG.KI DINIR šū-la-ma-ti iltanmar CT 38 28:23, with comm. šū-la-ma-ti bab-ru ša pi-i šū-û — šulâmâti is “sheen,” according to an oral explanation CT 41 25 r. 10, also kīma SAG.KI DINIR.NIŠ . . . kīma SAG.KI DINIR.SAL CT 38 28:26f., see discussion sub īlu; šumma katarru panušu kīma garmi i-li if the fungus looks like the horns of a god’s (image) CT 40 18:90 (SB Alu); šarru belšu ina bunîšu namrūtu kīma DINIR hadîš ippalissuma his lord, the king, looked favorably upon him, with a shining face, like a god VAS I 37 iii 41, also BBSt. No. 35 r. 7, cf. isiq ī-li = ḫidūtu lot of the gods = joy (or luck) Malku V 98; PN mār šipri ša aḫiša), u PN, targûman [makušu] Ša aḫiša ki ī-li urte [obīma] I have honored PN, my brother’s messenger, and PN, my brother’s interpreter, like a god EA 21 26 (let. of Tuš-ratta); tanadâš šarrî i (var. e)-liš umâššîl I praised the king as one praises a god Lambert BWL 40:31 (Ludlu II), cf. i-li tumâššal [ibid. 108:1 (SB)]; ful DINIR ētiq ammûnî šamû šērûa if a god did not pass by, why are my limbs numbed? Gilg. V iii 12; KABAD zê DINIR RE. E.NE.MEŠ: imat martî ša DINIR.MEŠ šunu they (the demons) are the bile of the gods CT 16 12 l. 16f.; šumma sininnû DINIR ša bu-na TUK [ušûd] if a woman gives birth to a “god” that has (human) shape(?) CT 28 34 K.8274:12 (SB Izaq), cf. ša bu-na NU TUK ibid. 13; obscure: [u*i].ba.a ki.sa.alan.bî dinir.re.e.n.e.meš: inûšu ašar bûnûnî ša DINIR.MEŠ šunu CT 16 14 iv 28f.; note the unique ref. to the treachery of a god sub dâstu usage a. Note for īlu referring to the king: DINIR Ayadê1 R TC 165 seal i 3 (Narâm-Sin), for refs. in OAKK., see MAD 3 27; RN dinir.kalam.ma-na BIN 9 pl. 93 seal D (Išbi-Irâ), also UET 3 41 seal (Ibbi-Sin), and see Edvard Zwischenzeit 60; amâdu šarrî beliša DINIR-ia [u Šam]šija EA 159:5, and passim in EA; ana šarrî 2Šamšija DINIR-ia DINIR.MEŠ-ia EA 151:1, and note ana šarrî beliša DINIR.MEŠ ša SAG.DU-[ia] to the king, my own god EA 198:2, cf. šarrû DINIR-aa the a king is my god ABL 992 r. 17 (NA); manošu DINIR-û-a manošu belûa who (else) is my god, who (else) is my lord? Thompson Rep. 124 r. 6 (NB); note for the use of the plural in the meaning “divine”: šatûri DINIR.MEŠ divine womb Tn. Epic “vi” 18, see Lambert, AFO 18 50 F col. Y 9.

2’ with identification by domicile and function — a’ identified by domicile — 1” heaven and earth: DINIR.MEŠ ša šamâmi bel Uruk[ki . . .] the heavenly gods [addressed] the lord of Uruk (i.e., Anu) Gilg. I ii 19; ina DINIR.MEŠ ša šamê BâR.MEŠ ša qaqqari from the heavenly gods (and from those residing) in the sanctuaries of this earth šurpu II 121; DINIR.MEŠ ša šamê kalîšunu CT 13 33:14 (SB lit.), and passim in SB; DINIR. MEŠ dūšu šamê d*A-nîm BMS 11:35, see Ebeling Handerhebung 74; DINIR GAL.GAL ša šamê u erešîm CH xiv 70; DINIR.MEŠ rabûtu ša šamê erešî u DINIR.MEŠ rabûtu âkihi bûte Akkâdî (ending an enumeration of gods) ABL 358:7 (NA); 4LUGAL.EN.AN.KIA = bêl DINIR.MEŠ ša šamê u erešî STU 2 61 ii 19; dim. me.ir an.ki.a : DINIR.MEŠ ša šamê u erešî 4R 18 No. 2 r. 9f., note DINIR.MEŠ ša kištâti Ebeling Handerhebung 62:38.

2” geogr. terms: i-li (for īlu) mâtîm ištarât mâtîm the gods and goddesses of the country ZA 43 306:5 (OB rel.); i-li ša mâtîm išaqqa the gods of the country will become important YOS 10 11 ii 19 (OB ext.); i-li kür idannin CT 39 26:20 (SB Alu, apod.); i-li mâtîm ekâl-lam ireddâ the gods of the country will take over the palace YOS 10 22:11 (OB ext.), cf. i-li mâtîmapk2aḫ hurru RA 46 88:6 (OB Epic of Zu); i-li mâtîm išramûra RA 46 90:42 (OB Epic of Zu); īl (for ili) ma-tîm išuḫu the gods of the country march with him (Narâm-Sin) AFO 13 46 ii 3 (OB lit.); mâtâm i-li-ša iṣzes bušû its gods will abandon the country YOS
10 23:2 (OB ext.), also CT 38 49:31 (SB Alu), ersetam i lu-ša izzibu  yö 50 5:7 (OB ext.); Dingir.meŠ rabtu ša kur.kur.meŠ- [ni] KBo 1 19 r. 6; Dingir.meŠ kur u kur-Š- TCL 3 315 (Sar.); Dingir.meŠ ša kur.kur gabbi the gods of all countries ABL 831:3 (NB); note: dingir.kalam.ma.dagal.la. meš : Dingir.meŠ māti raqsīti the gods of the Big Country (i.e., the nether world) CT 16 13 iii 15f.; Dingir.dili.dili Sippar Amnūnīm all the gods of Sippar-Ammānum VAS 16 16:9 (OB let.), cf. Adad Nergal u Namā Dingir.meŠ ša kur Namar BBS. No. 6 ii 48; ana Dingir.meŠ ša GN nadnu (wool) given to the gods of Tilpašte HSS 13 373:8 (Nuzi); Dingir.meŠ Gubla qa-di-šu the gods of Gubla are .... EA 137:31, Dingir.meŠ ša Ḫatti u Dingir.meŠ ša Ḫalab tu šibatu the gods of Ḫatti and the gods of (the city of) Ḫalab shall be witnesses KBo 1 16 r. 9f., Dingir.meŠ lu. u meš Dingir.meŠ sal.meŠ gabbašunu ša Nus- ḥakī all the gods and goddesses of GN KBo 1 4 iv 32, .... cf. Dingir.meŠ rabdīti ša kur Muṣri KBo 1 23:5, Dingir.meŠ u aḫḫi Dingir. meš ša lu. sa.gaz KBo 1 2 r. 27, and passion; Dingir.meŠ kur Mar. Tu miḫšaši īmāḫaššuš; the gods of Amurrū will defeat him in a battle AKA 153:7 (Aššur-bēl-kala); aAššur belu rabū Dingir aḫḫu-ru-ū Aššur, the great lord, the Assyrian god AKA 252 v 89 (Ass.); Aššur, the great lord Dingir.meŠ u ʿinnu. meš dīšibāti ša kur Aššur and the gods and goddesses living in Assyria OIP 298:92 (Senn.); naphar 6 Dingir.meŠ ša kur Akkad ABL 474:7 (NA); ʿugal.marad.da ki u Dingir. meš marad.da ki JRA 44 Supp. 45:24 (NB); Dingir.meŠ kur Šumeri u Akkādi 5r 35:33 (Cyr.).

3° as city god: šumma ina bit Dingir alīšu ša paṭarīšu la šašāti if there is nothing to redeem him in the temple of the god of his city CH § 32:30; ina kakkim ša Dingir urti ki birram establish (it) by means of the weapon-symbol of the city god! OECT 3 40:30, cf. ina kakkim ša Dingir alīšim ibid. 24 (OB let.); Dingir. meš ša alīša lissālim let her (the daughter of the king of Qatna) reconcile the gods of her city (and I will give her ever so many presents and honor her when she meets me) ARM 2 51:10; Dingir alīša Marduk ša īṣuga Marduk, the god of my city, who was angry with me BMS 4 r. 46, see Ebeling Handerhebung 32:24; Dingir alīša ša šabūma the god of my city, who is angry BMS 7:26, and passion; [aniku ...] ša Dingir alīšu 4Marduk din alīšu [DN] I, RN, whose city god is Marduk, whose city goddess is [Ṣarpānītu] RT 24 104:17; kur-masuša ana Dingir alīšu [u īšāri] alīšu liškun-ma let him set out a food offering for the god and the goddess of his city Kar 178 r. iii 10 (SB hemer.), and passion; mannaz Dingir uru ana amēlī sign(?) from the city god with regard to the man CT 31 19:23 (SB ext.); if it rains on the city god's festival day, there will be a plague in the land Dingir uru ki uru-šu zini the city's god is angry with his city TCL 6 No. 9:20 (SB Alu); ana alī ša Dingir.meŠ-šu šurruštū its gods will return to the city CT 38 49:30 (SB Alu), cf. uru Dingir.meŠ-šu i-ṣaḫ-ḥa-ra-šu ibid. 28; Dingir.meŠ māhāzi (in broken context) ABL 809:4, also Dingir.meŠ šēt māhāzi ZA 10 296: 23, see AfK 1 25 r. 24 (SB rel.), etc.; for um ū alī festival of the city god, see ūmu.

4° names of temples: Dingir.meŠ šēt Ekur (in parallelism with Dingir.meŠ šēt 4Enil line 30) BMS 2:31; Dingir.meŠ šēt Ekur u Nippur ABL 797:5 (NB), cf. Dingir.meŠ aššābītu ša bit rēš Racc. 64 r. 2, and passion; aNabā u Tašmētu Dingir.meŠ šēt ša šašani DN and DN2, the gods of this temple ABL 872:5 (NA).

5° other occns.: dim.me.ir kur.ra : Dingir.meŠ šēt šašdi ASKT p. 127:45f.; Dingir. meš šē edin u uru the gods of town and country Mağlu V 42, cf. ana dingir edin Īštar edin RA 17 60:11 (SB ins.); aḤanīš dingir sill.a.si. ga. ke k : aMIN dingir šūqi ša-quumme Hanīš, the god of the silent street CT 16 49:302f., cf. [Dingir].meš ša su-qa-a-ti the gods of the streets 4r 56 i 2, dupl. Dingir.meš ša šil.meš WVDOG 4 No. 14:4; note: aŠušnak il pišlīšūn ša aššu ina puṣṣuši DN, their secluded god, who dwells hidden (from human eyes) Streck Abk. 52 v. 30, cf. Dingir.meŠ ša puṣuri KBo 1 1 r. 38.

b' identified by specifically mentioned functions: an zaggat = Dingir ša šu-na-ti
the god of dreams Izi A ii 15, cf. AN zag. gar.ta = DINGIR ša šu-ut-ti Erimhum I 216; AN.ZA.GAR DINGIR (var. DINGIR.MEš) ša ūnuḫu BMS 1:25, see Ebeling Handehebung p. 8; ina qibti 1スター u 1DINGIR.MEš EN.MEš tāhāzi upon the command of 1スター and Adad, the gods of battle BBSt. No. 6 i 40, cf. 1Suqamuna u 1Sumališa DINGIR.MEš gališi MDP 2 pl. 17 iv 23 (MB kudurru); 1Ha-NI DINGIR ša LÜ.DUB.SAR.MEš Haja, the god of scribes OIP 2 147:19 (Senn.); 1Sin 1Samaš DINGIR. MEš EN kāri Šin and Šamaš, the divine patrons of harbors Borger Esarh. 451 85; 1GIR.RA ša 2MEš [AL.MA.TA.B.A.DINGIR.MEš ša maṣṣarše DN and DNz, the protector gods Maqlu VI 143; 1Zarigga DINGIR 1Gal-š[im] CT 15 i 11 (OB lit.); DINGIR.MEš mušiti the gods of the night (i.e., the stars) ABL 370 r. 2, also Maqlu I 29 and 36, Surpu III 111, KAR 38:9, STT 1 73:44, 53, etc.; note DINGIR.MEš mušiti ʾihārāš[ti mušiti] OECT 6 pl. 12:15, also KUB 4 47 r. 41; note the difficult ʾūm DINGIR KASKAL-ni AFO 17 276:48 (MA haremem edicts).

3' in connection with oaths and other transactions before the deity — a' in OA: ki-me DINGIR bēl māšītim listen, god, lord of the oath! CCT 5 14b:1, cf. TCL 14 49:1.

b' in OB: muddasunu maḥar DINGIR iqab: būma they declare what they know before the god CH § 9:36, and passim in CH, note maḥar DINGIR.ME PBS 5 93 ili 6' (OB copy of CH).

c' in Elam: maḥar DINGIR-lim šakalūšu they will question him before the god MDP 23 275:14; tamū qaqqad i-li-šu-nu lāptu they have taken the oath (after having touched the head of their gods MDP 24 337:12; and passim; note: ma(!)-mi-ta ša DINGIR u šarri i巴 he will “pass through” the oath of god and king (as punishment) MDP 22 131:28. cf. TA ma(text zii)-mi-ta-am ša DINGIR u šarri ibid. 18.

d' in Nuzi: daḏane šibātis ša PN ana DINGIR.MEš šiḫapušunutu the judges sent PN’s witnesses to the gods RA 23 151 No. 35:26, and passim in Nuzi, see adaru and našša, nišu.

e' in MA: ana pani DINGIR štamma he swears before the god KAV 6:6, cf. KAV 1 i 10 (= Ass. Code § 1); bāb ni-š ša DINGIR ma-ti the gate (where) the oath by the god of the country (is sworn) AKA 7:36 (Adn. 1).

1' in NA: ina maḥar DINGIR usāadmešu I had it read to him before the deity ABL 676 r. 4.

b) gods in relation to human beings — 1’ to the king: A-bīr ū 2ša Bel-umu i-li Aššur and Adad and (the god) Bêlum, my god Belleten 14 228:50, and ibid. 225:32 (OA Irišum), see Landsberger, Belleten 14 258 f; DINGIR. MEš ša RN ʾitīka ʾilīku may the gods of the king Burnaburiash go at your sides EA 12:7 (MB); DINGIR. MEš ša šarri irra ṭušu the gods of the king will place their curse upon him MDP 2 pl. 20:11 (MB), note 1Suqamuna u 1Sumališa DINGIR.MEš ša šarri BBSt. No. 3 vi 16 (MB); ṭuppi šukūti ša DINGIR.MEš LUGAL list of treasures belonging to the gods of the king RA 43 174:1 (OB Qatna), cf. ibid. 210:31; Amana DINGIR ša šarri Amon, the god of the king of (Egypt) EA 71:4; summamī jipnumi DINGIR.ŠEŠ-nu šarri belini would that the gods of the king (of Egypt), our lord, permit EA 245:4; DINGIR- ša šarri belija EA 250:20 and 49, also DINGIR.MEš-nu-ka u ša šarri belija EA 250:8 and 49, also DINGIR.MEš-nu-ša Belleten 14 258 f; note the difficult ʾūm DINGIR KASKAL-ni AFO 17 276:48 (MA haremem edicts)

3' in connection with oaths and other transactions before the deity — a' in OA: ki-me DINGIR bēl māšītim listen, god, lord of the oath! CCT 5 14b:1, cf. TCL 14 49:1.

b' in OB: muddasunu maḥar DINGIR iqab: būma they declare what they know before the god CH § 9:36, and passim in CH, note maḥar DINGIR.ME PBS 5 93 ili 6' (OB copy of CH).

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d' in Nuzi: daḏane šibātis ša PN ana DINGIR.MEš šiḫapušunutu the judges sent PN’s witnesses to the gods RA 23 151 No. 35:26, and passim in Nuzi, see adaru and našša, nišu.

e' in MA: ana pani DINGIR štamma he swears before the god KAV 6:6, cf. KAV 1 i 10 (= Ass. Code § 1); bāb ni-š ša DINGIR ma-ti the gate (where) the oath by the god of the country (is sworn) AKA 7:36 (Adn. 1).
gāmes) is divine, one-third human. Gilg. I ii 1, restored from Gilg. IX ii 16; dingir lu.ux. lu sipāuki.kin.gāmes lu.ux.lu : dingir īlu rešēm muste'u rīta ana īlu the god is a shepherd of men, seeking (good) pastures for mankind CT 16 12 144f.; ana bābīm uṣṣēmannāma i-kam muterrum ul ārunāl (if he comes back empty handed) he will cause me to go out by the door, and not even a god will be able to bring me back. Vaṣ 16 140:24 (OB let.); for a special and as yet undefined relationship between a man and a deity of the pantheon, see īlamēli, ī abī and īlu with personal suffixes in the immediately following sections.

3' in īlamēli: massaz i-li a-vo-lim a sign(?) from the gods of the man YOS 10 25:19 (OB ext.), cf. ibid. 24:22, and passim in OB omens; Ki. gun (= massaz) dingir īlu dingir īlu ki īlu zeni [...] a sign(?) from the man's god (indicating that) the man's god is angry with the man [...] Kar 460:21 (SB ext.); dingir īlu. ux.lu dumu.ani.še u.bar. zi.zi.še sunx (būr).e.e ša. ra. da.gub : dingir īlu āššu mārīšu kādu aššu aššu u aššu / aššu ir the man's god will stand by you submissively in order to assist his "son" 4R 17:38f.; niknakka ana in. kur. na ana maḫar dingir īlu tašakkan you place a censer towards the east before the man's god BBR No. 1-20:57, and passim in this text, cf. ana maḫar rīkēš ša dingir īlu dēšăr īlu izzazma ibid. No. 26 8 80; if a fungus ina bit dingir īlu īgi is seen in the temple of the man's god CT 38 19:10 (SB alu); ana upšāde ša dingir u dingir īlu against the machinations of the god and of the "god of the man" AFO 14 142:38 (bit mēširī); ina in. bir. in. m. ma dingir īlu ki īlu [sullum] conjuration to reconcile the man's god with the man LKA 141 r. 2.

4' in ī abī: see J. Lewy, RHR 110 p. 51 n. 58, and Landsberger, Belleten 14 258; Aššur i-li ābīka ušalla u liṭṭula kīma ana aḥūtim ašē'uka I pray to Aššur, the god of your father, that he should look on how I beseech you for a (more) brotherly attitude CCT 2 6:17 (OA let.), cf. Aššur u Iłabrat i-li ābīni liṭṭula CCT 3 160b:5 (OA let.); Aššur u Iłabrat i-li ābīja uwašam annūtum e ıdāma DN and DNk, the gods of my father, must not permit such a thing (to happen) TCL 19 46 r. 10' (OA let.); lipit qāti ana šillim  Comparator  PA NA I LA i-li ābīša extispicy concerning the well-being of PN before her father's god Bab. 3 pl. 9:3 (OB ext. report); note the letter addressed to dingir a-bī-ā YOS 2 141:1 (OB); duṭu en dingir abijā EA 55:57, and passim in this letter (from Qatna); 1 gal ḫuruṣt ša dingir meš ša a-bī one golden cup belonging to the father's god RA 43 178:43 (Qatna), cf. 1 ḫakku ḫuruṣt ša dingir meš a-bī ibid. 44; note: I deported dingir meš bit ābīšu šāšu aššasu mārēšu his (the king of Ashkelon's) family gods, himself, his wife (and) his sons OIP 2 30 i:62 (Senn.).

5' īlu with personal suffixes — a' in letters and leg.: Aššur u i-li-kā qāti iṣṣaptuma Aššur and your (own) god have helped me CCT 4 14b:8 (OA); šep i-li-kā šabat take hold of the foot of your god! CCT 3 20:40 (OA let.); 1 immeram ana i-li-ni ninagqī we will sacrifice one sheep to our god KT Blankertz 13:5 (OA), cf. CCT 4 6f.10 (OA); mahār i-li-šu-nu ikribum ippisunu uṣāni a vow was pronounced by them before their god KTS 15:24 (OA); Aššur u i-li-šu-nu liṭṭula may Aššur and your (own) gods see (this) BIN 4 33:12, cf. ibid. 32:26 (OA); maḥār Aššur u i-li-a akarraš rabakkum I shall bless you before Asšur and my own god KTS 30:18 (OA); 4 Šamaš u i-il-kā aššumijā liballisuška may Šamaš and your god keep you in good health for my sake CT 29 124:2 (OB let.), and passim, cf. 4 Šamaš u i-il-pad akili-nu ša ša iššu-an BS 3 pl. 9:3 (OB let.), and passim in greeting formulas of OB letters; ana abijā ša dingir ušu-bišu lamassam darātim iđinušum to my father, to whom his god, who created him, has given a permanent lamassu-spirit TCL 17 37:1 (OB let.); kussūša ana bit i-li-ša ināššu she (the second wife) will carry her (the first wife's) chair to the temple of her (the latter's) god CT 2 44:20 (OB note), ana ina ε ḫaruš (in the parallel text) Meissner BAP 89:9; i na bit dingir ưšumnu i li-šu-nu (they made the division) in the temple of the god of their city and (in that of) their own god CT 4 9a:6 (OB); ana tamkaršišu 1 subātum and 1 immeram ana i-li-šu inaddin (the redeemer of a slave) shall give one gar-
ment to the merchant and one sheep to his god ARM 8 78:28; 
šumi i-li-ka u mutakkiliška ...
ibli may the name of your god and of
(the god) who incited you be extinguished
TCL 1 40:22 (OB let.); nārā ša hašbi isšurma 
maḫar DINGIR-šu uṣṣiṣ he (the beneficiary of
the grant) had a clay stela inscribed and
placed it before (the image of) his god MDP
2 pl. 18:5 (MB kudurrū); exceptionally with-
out suffix: GUD.HI. ina ša i-li u dŠamaš 
š-p[u]-ša-ma šalmu with (the help) provided
by the gods and Šamaš, the cattle are fine
TCL 17 37:33 (OB let.), also DINGIR-šam u 
dŠamaš gimusma ärūbšušu give him for the sake
of the god and of Šamaš! CT 2 49:16 (OB let.).

b' in omen texts: iškīr iškibšuša il-šu išrišsu
his god asks of him the (actual) dedication of
his (promised) votive offering YOS 10 51 i 8
(OB behavior of sacrificial lamb), cf. awiššum
DINGIR-šu iškibšuša išrišsu CT 3 3 r. 4 (OB oil
omen); awiššum ša a-ka-šum DINGIR-šu ana 
akālim inaddiššum his god will provide this
man with food AFO 18 66 ii 38 (OB physiogn.),
cf. DINGIR ana LÚ NINDA inaddaš ušuša 
the god will provide the man with food or with
water in abundance VAB 4 266 ii 10 (Nbn.),
also CT 20 9 S.625 i 1 (ext.); awiššum ša itti i-li-šu 
sakip this man has been rejected by his god
ibid. ii 44, cf. OB Lu A 379 cf., in lex. section;
DINGIR-šu salimšu his god is reconciled with
him CT 39 4 35 (SB Alu); il-šu tupsikištu ušass 
baḫšu his god will make him carry the corvee-
basket Kraus Texte 47a i 8'; LÚ.BI DINGIR- 
šu ARUS GAR-šu his god will have mercy on
this man CT 39 42 40 (SB Alu); kišir šibbi 
DINGIR-šu NU DU-šu the wrath of his god
will not depart from this man CT 40 10:23 
(SB Alu); NA.BI DINGIR-šu MUTUR-šu 
his god will make this man famous KAR 389b (p. 352)
16 (SB Alu); šumma üm il-a ši an šan DINGIR- 
šu šiššu if he laughs in front of his god on
the day of the festival of the city god TCL 6 
No. 9 4. r. 4 (SB Alu), cf. (with šibbi he cries
ibid. 5; la DINGIR-šu ši amēli [...] someone
else's god will [...] upon the man Boissier 
DA 17 iii 11 (SB ext.), cf. NU DINGIR ši šu 
amēli imaqquṭ ibid. 17; note DINGIR šanumu 
ana amēli iragquṭ another god has a claim
against this man CT 20 2:8 (SB ext.).

c' in lit.: eflum ru'iss ana i-li-šu šabkiki 
a man addressed his god in tears as (he
would) his friend BB 56 242:1 (OB); la nanz 
zas i-li-uš his god does not stand by him
PBS 1/1 ii 25; asak DINGIR-šu u DINGIR alīšu 
inku he has infringed a taboo of his god or
of the god of his city Labat TDP 10:29, and
passim; niqā ana DINGIR-ša lūpsu let me make
a sacrifice to my god Lambert BWL 146:55, cf.
ibid. 56 and 58; DINGIR-a.NI su.a.NA ba.d 
du : DINGIR-šu ina zumrišu ittēsi his god
withdrew from his body Šurpu V/VI 11f., cf.
dingir bi a.bi ba.ni.in.ba.d : DINGIR-šu 
ittūšu ittēsi CT 17 29:25f.; ša DINGIR-šu ittūšu 
zēnu whose god is angry with him BMS 2:24,
see Ebeling Handerhebung p. 26, cf. ša DINGIR- 
šu itšušu šaruru KAR 25:9, and passim in rel.; i-li 
bāniša šab(u)su šellīa my god, who created
me, is angry with me Bab. 3 32:6; piqisum 
i-liš bānišu entrust him (again) to his god,
who created him 4R 54 No. 1:44; dīngir 
sag.du.ga.gin x sag.ga.na a.ba.ni.in 
gub : kima DINGIR bānišu ina rešīšu lizzī 
let him (Išum) stand at your side acting as
the god who created you ASKT p. 98-99:48;
šizzk.ur.a.na a.N.d.a.gan.ga.na gar.mu.un 
r.a.ab : niqāšu muḫurma in-la-am il-šu ana 
idīšu šukun accept his sacrifice, place his
personal god at his side! (Sum. differs) 4R 
17:55f. (SB rel.); tanittu URU-ia (mistake for
iliša) u ʾišariša ina lišibša lišakimma I was
anxious to praise my god and my goddess
Anš 8 46 i 26 (Nbn.), dupl. (also wr. URU) 
Hall Edhem Mem. Vol. 122:18'.

d' with suffixes referring to named deities:
PN MU.NI.M PN4 AD.DA.NI ana 4Adad i-li-šu 
ana NU.GIG igiš PN4, her father, has presented
PN to his god Adad to become a qadiššu 
Grant Smith College 260:3 (OB); ša tēpušanni 
il-ka 4Adad līrammi[qqum] may your god 
Adad show you favor for what you have done
for me PBS 7 61:4 (OB let.); he took the 
 oath ina 6MAR.TU DINGIR.RA.NI PBS 8/1 
82:2 (OB); 4Sin DINGIR rešīšu lu rišīš le-
multišu ana dārēšim may Sin, my own god,
forever be the evil spirit that brings him
misfortune KAHL 1 2 vi 19 (Šamaš-Adad I),
 cf. ʾim i-li ʾišija u ʾSin i-li rešīša Adad, 
the god of my city, and Šin, my own god
Syria 33 65:28 (Mari let., Jarim-Lim); ina amat i-li-šu. aNergal šumšu li-id-mi-iq may his reputation (lit. name) become good upon the command of his god Nergal. Corpus of ancient Near Eastern seals 1 No. 571:4 (MB); ana piišat DINGIR-šu. aLugalbanda (var. aLugalbanda DINGIR-šu) for the anointing of his god DN. Giig. VI 174, cf. DINGIR-ka mukabbit qaqqadiška aLugalbanda ZA 53 216:15 (OB Giig.); DINGIR-ka ši'[gur]ša may your god protect you. Giig. Y. 212 (OB); [Ḫa]mu išti DINGIR-šu . . . Išša ištišu šumu CT 15 49 iii 19 (SB Atrahasis); kurnassu ana aMarduš u aPapsukkal DINGIR-šu liškunna maḫir if he generous, it gives a food offering to Marduk and to his god Papsukkal, it will be accepted KAR 17v 8 47 (SB hemer., and passim; anāku RN ša DINGIR-šu Marduš aŠtaru [Šarpanītu] 1, Šamaš-šum-ukin, whose god is Marduk, whose goddess is Šarpanītu. PBS 1/2 110:8, dupl. ibid. 109:12, cf. anāku aradda maAššur-bāni-apli DUMU-šu ša DINGIR-šu Aššur aŠšaritu BMS 50:12, also (Sin-Sar-šikkun) LKA 41:16f., also Aššur-mudammiq (eponym) and [...] (both with Nabû and Tašmētu) LKA 61:10 and 114 r. 2f.; aḪaldia iš-šu aBagbaru iššarū Hal- dia, his (the king's) god, and Bagbaru, his goddess TCL 3 423 (Ṣar.).

6' to groups of persons: aAššur u i-li um-mesnīša lišṭula may Aššur and the god of my principals look upon this TCL 19 32:31 (OA let.); Aššur u il₂ ebarātim lišṭula let Aššur and the god of the collegium look upon this) KTS 4b:7 (OA let.); PN ana aḫḫisšu marāšu u DUMU-šes ni-ši DINGIR-šu išpuru (you know that) PN sent messages to his gods and his sons and to those who belong to the “people of his god” CT 4 1:5 (OB let.); warri . . . ili-ša išterāši after her (the naditu's) gods (Šamaš and Aja, the gods of the naditu-class of men) have called her (i.e. after her death) BE 6/1 101:29, cf. ištu . . . ili-ša išterāši ibid. 96:13, also CT 8 4a r. 11, inna ma PN ili-ša išterāši. Szlechter 10 MAH 15.913:34 (all OB and referring to naditu-women), note, however, warri ili-šu iq-ru-[šu-ma] Wiseman Alalakh 57:6 (OB); GIŠ(l).TUKUL KASKAL.[eṭ-ri-im] libbi mātim ana DUMU.ŠE 1-šu u DUMU.ŠE iš-ša-šu ša ina libbi mātim wašu še-am aššur-tam šudunimma ana Sippar[8] babālu PN NINGIR Sippark ša iguršu PN, the bailiff of Sippar, hired PN₄ for a journey through the open countryside with the (sacred) weapon (of Samaš) in order to collect barley as a tithe from the men and women belonging to the god (Šamaš) and the goddess (Aja) who live in the countryside, and to bring (the barley) to Sippar. Szlechter 122 MAH 16.147:3 (OB let.); ummānka ina reš eqšiša DINGIR.ŠE 3šu-šu its gods will abandon your army at the beginning of the campaign Boissier Choix 1 45:4 (SB ext.); bitu ša DINGIR-šu inadduš its gods will reject this family CT 38 17:97 (SB Ġlu); ina bit beltija u e i-li ē kurummati liškunu let them make a food offering in the temple of My Lady (Aja) and in the chapel of the family god CT 6 39b:8 (OB let.); kussā tanadā<t> TUG.ḪA.GADA ina muḫḫi tumassu DINGIR ša ina muḫḫi tuššat you set up a chair, spread a linen cover on it (and) place the family god (there) LKA 141:9, also ibid. 11 and 16.

c) used as a generic term — 1' in conjunction with ištaru: nindašu lišnûša DINGIR-ši-na (var. i-lá-ši-[na]) ištaršina let their (mankind's) gods and goddesses bring offerings (to Marduk) En. el. VI 116; DINGIR-šE DINGIR-ŠE MERR.N.MES 1ši libbišu inšurīš . . . elā ša-māmīš the gods and goddesses who lived there (in the cities) flew to heaven like birds Borger Esarb. 14 Ep. 8a:43b; našpari DINGIR-šE našpari messages from the gods and goddesses ibid. 45 ii 6; ša palāḫ DINGIR ša INNIS lišnušu šurrūšu who in his heart knows well the worship due to the gods VAB 4 60 i 17 (Nabopolassar), cf. parāš DINGIR DINGIR 4 31 23 (Nbn.); see ištaru.

2' in conjunction with etemmu: see etemmu mng. 1d.

3' in conjunction with šarru: ša . . . šar-ra u DINGIR-šE ša išṭalḫu who does not respect either the king or his gods BBSt. No. 6 ii 32; kiribi DINGIR u šarrī blessed by god and king alike AKA 388:3 (Aššur-uballītu); ana šuḫuš šibīlē palāḫ DINGIR u šarrī to instruct them with respect to feudal tenure and the loyalty due to god and king Lyon Sar. 12:74;
Ištar ... ana māḫiri DINギR.МE§ ʾә LUGAL.E ana lemutti lirteddātu may Ištar make him unacceptable to gods and kings alike BBšt. No. 8 iv 13, cf. ʾaḫ iizzī ṭaḫār DINギR ʾә šarrī (ʾṣum. ʾbroken) Lambert BWL 228:iii 9; ʾaḫ uγɡat DINギR ʾә šarrī ḫaqādīme ʾlīkil ēróżju let him remain forever under the wrath of god and king ADD 646 r. 30 (NA), also ibid. 647 r. 30; DINギR ʾә šarrū liṣḥā damāqṣī may god and king bless me BMS 33:35, see Ebeling Hander- hebung 126; DINギR ʾә šarrū šērqa do your duty towards the gods and the king! BIN 1 25:35 (NB lelt.); ʾuṣqū rapsu mūṭag DINギR.ME§ ʾә šarrī the wide street for the passage of the gods and the king and the king VAS 15 30:6 (NB), and passim.

Ištar . . . ana māḫiri DINギR.МE§ ʾә LUGAL.E ana lemutti lirteddātu may Ištar make him unacceptable to gods and kings alike BBšt. No. 8 iv 13, cf. ʾaḫ iizzī ṭaḫār DINギR ʾә šarrī (ʾṣum. ʾbroken) Lambert BWL 228:iii 9; ʾaḫ uγɡat DINギR ʾә šarrī ḫaqādīme ʾlīkil ēróżniu let him remain forever under the wrath of god and king ADD 646 r. 30 (NA), also ibid. 647 r. 30; DINギR ʾә šarrū liṣḥā damāqṣī may god and king bless me BMS 33:35, see Ebeling Hander- hebung 126; DINギR ʾә šarrū šērqa do your duty towards the gods and the king! BIN 1 25:35 (NB lelt.); ʾuṣqū rapsu mūṭag DINギR.ME§ ʾә šarrī the wide street for the passage of the gods and the king and the king VAS 15 30:6 (NB), and passim.

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4' in conjunction with amēlū: ana DINギR ʾә amēlitū ana nāthūʾi ʾә bālītū ʾtābūʾu ēṓpāš I acted so as to please god and man, (befitting) the living and the dead Streck Ass. 250 r. 3, cf. ʾaḫ ina ṭaḫār DINギR ʾә šarrū šunu ABL 1330:17 (NB), ʾepṣete anīnī ʾdīqṭe ʾaḫ ina pan DINギR šērīti ṭāḥrutum DINギR.ME§ ʾә šarrū TCL 9 93:8 (NB lelt.); ʾmaṣṣarṭu ʾaḫ DINギR.МE§ ʾә šarrī ʾu ṭāqī ṭāṣrra sha let him remain forever under the wrath of god and king ADD 646 r. 30 (NA), also ibid. 647 r. 30; DINギR ʾә šarrū liṣḥā damāqṣī may god and king bless me BMS 33:35, see Ebeling Hander- hebung 126; DINギR ʾә šarrū šērqa do your duty towards the gods and the king! BIN 1 25:35 (NB lelt.); ʾuṣqū rapsu mūṭag DINギR.ME§ ʾә šarrī the wide street for the passage of the gods and the king and the king VAS 15 30:6 (NB), and passim.

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2. the god (referred to a specific deity) —
a) to the moon: DINギR daʾr,ʾaš.ʾdū = DINギR a-di-ʾir the god has been eclipsed Nabnitu I 145; ʾina DINギR ēʾsī še MN at the new moon of MN HSS 14 229:5 (Nuzi), cf. ina SAG.DU DINギR GIBIL Iraq 16 41 ND 2319:6 (NA), and SAG.DU DINギR.BIL še MN ABL 544 r. 7 (NA); ITT MN DINギR kaṣṭattam ʾilīkmā in the month MN (when) the moon reached the half OIP 27 56:22 (OA); ʾumma ina ṭāʾum ṭaʾum ʾašībūʾiḥ arāšī la ʾibāl if the moon does not disappear from the sky at the right time on the day of the neomeny ZA 43 310:8 (OB astrol.), cf. ʾtu-um ʾiḥaddar ibid. 12, and passim in this text.

b) to the sun (when in conjunction with the moon): ʾina UD.15.KAM DINギR KI DINギR itṭammār on the 15th day one of the gods will meet the other (i.e., sun and moon will be in conjunction) ABL 881 r. 4 (NB), cf. UD. 13.KAM DINギR MEni aḫēl ʾi ʾi nāmārnu ʾi ABL 81:7 and 359:14; ʾeḫē DINギR MEni ʾi ʾgaššī there will be a conjunction of the gods ABL 437 r. 12 (NA).

c) to Nergal: DINギR-tum ʾiḥkal pestilence (lit. the god) will rage (lit. eat) YOS 10 20:16 of silver reserved for the god (hardly: one shekel of the finest silver) ARM 1 62 r. 4'.
(OB ext.), cf. DINGIR ina māt nakri ikkal KAR 152:17, also KAR 454:19, ina UD SU DINGIR. MEŠ ikkalu TCL 6 6 iv 13; DINGIR ikkal ušu attaša pestilence or eclipse Boisnier DA 9:35 (all SB ext.); DINGIR-lum bālam ikkal YOS 10 20:10 (OB ext.); nasāq māti misery in the country (with the gloss DINGIR kù?) CT 39 30:66 (SB Alu); ištu nakram DINGIR-lum uhalšu ṣiqi u ūmu kussīm iškūdu after the pestilence has annihilated the enemy and the cold season has come ARM 2 24:9; ina GN DINGIR-lum ana akāl GUD.ḪİLİ u avilišum qātim iškun pestilence has begun to rage among cattle and people in GN ARM 3 61:10; DINGIR KU/BE nu-šu-[ma] MEŠ the god will eat = plague Izu Comm. 22; i-lā-am sullima i-lu-um linūḫ pryan to the god! let the god (referred to as mātānu and dNergal lines 5 and 10) become appeased CT 29 1b:19f. (OB let.), for līpiš ilīm to an epidemic, see liptu.

d) referring to a specific but not named deity: umma i-lu-um-ma thus said the god (through the šāšu-women) KTS 25a:9, cf. (referring to the same incident, where Aššur replaces ištu) TCL 4 5:7; umma DINGIR-lu aššātina ušu imtu’a thus said the gods (Aššur and Aššūritum, mentioned in line 5) “He neglected our words” TCL 20 93:26, cf. awać i-lī ušur ana ni-ki-ś-tim ša DINGIR i-z-i-ra-ku-ni la tatyar heed the word of the gods, do not turn into a . . ., as such the god will hate you! CCT 4 la:6 and 8 (OA); anništam ana DINGIR-ši damqā are such things pleasing to the gods? Balkan Letter 57 (OA), cf. ša ana DINGIR la damqāni tašpuranim Adana 237 B 19, also i-lu-um lu ide ibid. 16, quoted Balkan Letter p. 16; DINGIR išqebia [mā] the god said ABL 656 r. 6 (NA), cf. ABL 113 665 r. 1 (NB); IGI DINGIR Kišam iqi before its (the temple’s) god he declared as follows BE 6/2 53:2 (OB); ina uzum igišallim ša i-lu-um iddinsušum in that great wisdom that the god had given him RA 11 92 i 9 (OB Kubur-Mabuk); DINGIR-lum kakkī nakrim šušu lišbir would that the god would break the weapons of that enemy ARM 3 15:7; ummāmī DINGIR-lum išpuranni he said, “The god has sent me” ARM 3 40:13, cf. DINGIR-lum annam ipulannima the god has given me a positive answer ARM 3 42:14, and ibid. 84:7 and 25; aššum NAM.LU.ŠE.MEŠ (= avilišum) ša DINGIR ša ina bit PN ašbatu on account of the personnel of the god that stays in PN’s house PBS 2/2 116:12 (MB); DINGIR-um-ma lu idī may the god be witness! BIN 1 58:12, cf. YOS 3 55:9 (both NB letters); LUG.SID DINGIR (= ṣupkar ili) ADD 869 ii 3 (NA), Ner. 23:15; PN Sipa. DINGIR (family name) PBS 2/2 27:4 (MB); ilu ina širī adī ekallī usṣūd the god (Nabû) will come forth in procession from the barn of the palace ABL 65:15 (NA), and passim in this letter.

3. protective deity (daimon) — a) of a human being — 1’ in gen.: ša iša DINGIR-šu [k]iššūda ḫiššūbu ša DINGIR-bū la iššu ma’dū annāšu the sins of him who has a protective deity are dispelled (but) he who has no protective deity makes (lit. has) many mistakes BA 5 394 ii 42f. (SB rel.); ud da ir. pag an. ag.en DINGIR. zu nib.zu : uma takappud DINGIR-ka šu when you act deliberately your god is with you Lambert BWL 227 ii 24, cf. DINGIR-šu la šu (Sum. col. broken) ibid. 228 ii 12; anna ramašu la ikarrab ana DINGIR-šu likrub DINGIR-šu ana amēlī šušī ikarrab he must not pronounce a blessing upon himself but bless his (protective) god, and his god will bless him KAR 178 iii 34f. (SB hemer.); šarru māt i-[lī-ši] imāt the king will die a natural death YOS 10 56 i 16 (OB Izu).

2’ in connection with other protective deities: ša DINGIR a-bi u ㎛aššar um-mi (magic preparations) against the protective god, as father, and the protective goddess, as mother AFO 14 142:37 (bit mēširi); gid.im.sīg. ga šingin inim.me.mu na.gan.gub. bu. dē : šēdu damqa DINGIR muttumā nansagā mahriya place the gracious šēdu-demon, the interceding protective god, in front of me! RA 12 75:45; iñdanna DINGIR. MI šudāšu [mīd] irus alaša ištarā išē[...]. . .] my protective god has rejected me and disappeared, my protective goddess has stopped (being at my side) and withdrawn Lambert BWL 32:43 (Lud-lul 1); ša šēda DINGIR. MI u ㎛aššarā anâku epēk I am treated as one who does not show reverence to his protective god and goddess
ilu 3a

STC 2 81:68 (SB rel.); ina amat DINGIR-šu u ėššartišu bit lāšu ippuš he will live in opulence upon the command of his protective god and goddess BRM 4 22 r. 19 (SB physiogn.);

kīma sissaši DINGIR.MU u ėššartija sissaštaki ašbat I have seized the hem of your garment, as I seize the hem of the garment of my god or goddess BMS 7:11, see Ebeling Handerhebung 46; DINGIR u ėšštar DINGIR-ša-a BBR No. 100:47; DINGIR u DUMA irāši he will have a protective god and a lamassu-spirit CT 4 10:61 and KAR 212 i 15 (SB ıqqur-ıppu);

DINGIR-lam u Dlamassam iršī Corpus of ancient Near Eastern seals 1 No. 571:7; lizzis DINGIR.MU ina īnmiša lizzis [āššartija] ina šumelijā šēdu damqu Dlamassu damigut [lu raškis iššīa] let my protective god stand at my right, my protective goddess at my left, let the good šēdu and the good lamassu-spirits always be near me BMS 22:17, see Ebeling Handerhebung 106, and passim; šēdu damqu lu kajān ina iršīja DINGIR īnnum amēš lūšu salimu iršīni may the favorable spirit always be at my side, my protective god, goddess and all mankind be reconciled with me! BMS 50:25, see Ebeling Handerhebung 148, cf. ibid. 78:61; anāku ... luštammar iššīka ... DINGIR.MU lisšammar (text lu-š-tammar) qurdiša īššari nargiša līgši I myself will praise your godhead, my protective god will praise your valor, and my protective goddess talk about your greatness BMS 12:92, see Ebeling Handerhebung 82, cf. dirig. lu赞美 zu hē.en.ib.ba : DINGIR amēšu nargiša līgši CT 16 8:292f.; anā DINGIR-ša u ėššartija piqdoninni entrust me to my protective god and goddess CT 39 27:9 (SB Ału); exceptionally referring to the king: ina lēbbi DINGIR u šēdu ša šarri bēliša īštalaš he got well through the help of the protective god and the šēdu-spirit of the king ABL 204 r. 12 (NA); see lamassu, šēdu, īštari, īštarta; note a passage in a prayer requesting the exchange of protective deities in LKA 139 r. 26ff., cited sub ḫaṙūša.

3' referring expressly to the functions of the protective deity: DINGIR nāširka rēš da- miššuša lišil may the god who watches over you provide you with good things CT 4 28:3 (OB let.), cf. TCL 18 101:6, 102:6, also DINGIR nāšir abija kēta rēš damigutim likiš CT 29 28:6 (OB let.); i-łum nāšir na[pšiši] kāpīrija šibbatam aj [irši] may the god who watches over the life of the master have all he can wish for (lit. have no wish left) A 3522:9, also A 3524:7, VAS 16 91:9, and passim in OB letters; note the unique, because addressing a woman, DINGIR nāširki šibbatam ja irši VAS 16 64:7; šēdu nāširu DINGIR mishallimu šuziz ina rēšīja send the protective spirit, the god who keeps (me) in good health, to watch over me! KAR 58:47 (SB rel.), cf. Winckler Sar. pl. 36 No. 78:189, and passim in Sar., also dirig. sīlim ma ma [Asalluhij]: DINGIR.MEš mishallimu Mar duk CT 16 8:288f., and cf. dirig. sīlim mu DN BIN 1 91:24 and YOS 3 195:11 (both NB letters); adī balṭu DINGIR-šu lu rābiš šušuk (KIB)-mi-šu may his protective deity be the guardian of his well-being as long as he lives King A History of Babylonia pl. after p. 198 seal No. 4:5; DINGIR mishallimu ina ĪMEŠ.MU lu kajān may the (protective) god who keeps (me) in good health be always at my side KAR 88 r. 7; DINGIR-su ana īššu [gur-ār] his god will return to him CT 39 41:18 (SB Ału); nakru DINGIR-šu-a īlaqqi the enemy will take away the god (who walks) at my side KAR 428:43 (SB ext.), also dirig' ī nakri īlaqqi ibid. 44.

4' in mār ilīšu - a' in gen.: lū. ušu dumu dirig. ra.na u.me.te.gur.gur : amēnlu ma-ri DINGIR-šu kuppirma cleanse this man, (who is) a “son” of his (personal) god CT 17 15:24, and passim in bil. texts, note the writing ma-ri DINGIR.MEŠ-šu CT 17 3:14; [lū.] ušlu dumu dirig. ra.na za.e.me en : lū dumu DINGIR-šu ata CT 33 13:16, and passim; lū. ušlu pap.ḫal la dumu dirig. ra.na : ša a-me-lu mu-tal-li-ku dumu DINGIR-šu of this restless man, a “son” of his god BIN 2 22:182, and passim; lū. tu. ra.dumu dirig. ra.na : marši dumu DINGIR-šu CT 16 18:7f.; su lū. ušlu dumu dirig. ra.na ба ra.an te.gā da : ana Zumri amēnlu DINGIR-šu la tēthinh do not attack the body of the man (who is) a “son” of his god CT 16 15 ν 23f., and passim in this text; māmit kalama ša lū dumu
DINGIR-šu isbatu all kinds of curses that have seized the man, (who is) a “son” of his god Šurpu II 193 = III 1, cf. Ṽu.šu.lu du mu. dingir.ra.an hē.en.kū.ga : amēlu DUMU DINGIR-šu šili širi. Šurpu VII 80; DUMU DINGIR-šu išši (perhaps to mng. 1b-6') Labat TDP 214:20 and 21.

b' referring to the king: lugal.e du mu. dingir.ra.an u₄.sar ²EN.ZU.gin₂ zī kalama.ma.šu.du₄ : šarru DUMU DINGIR-šu ša ki₃ma nannari ³Sin nappṣi šaṭi uкалу the king, “son” of his (personal) god, who like the shining moon god is the carrier of the life (force) of the country CT 16 21:184f.; su lugal.e du mu.dingir ra.an a.gin₃ hē. im.ma.an.sur.sur.ri : zumur šarru DUMU DINGIR-šu ki₃ma mē šīṣrūμa let (the evil) run off the body of the king, “son” of his god, like (this holy) water Schollmeyer No. 1 ii 21f., cf. Aššur-bāši-apli ¹DINGIR ²ŠARI KAR 55:11, anāku ²Šarru₃kī DUMU DINGIR-šu LKA 53 r. 3, see Ebeling Handerhebung 98, and, for the gods of the king named, see mng. 1b-5’d.

b) of a temple (iš biti): maḥār ziqqurrat ²u DINGIR Ša ziqqurrat ²u the temple tower and the protective god of the temple tower RAcc. 63:32, cf. šubaṭ ²Anu u DINGIR Ša ᵃ ki₃parāḥa Antu ibid. 31; ŠE DINGIR Še uṣur bitka ana maḥrišu tamannu you recite the conjuration (beginning with) “Protective god of the temple, protect your temple!” before it (the image of the temple's protective god, made of tamarisk wood, see line 38) KAR 298:40; ana DINGIR biti ²šiṭtar biti u šēdi biti ³.GL.DU₄ tukūn you set up three reed altars for the protective god, goddess, and šēdu-spirit of the temple AAA 22 pl. 18 r. i 47; [ ... ] Še a im.ma.an.da.an.ti.eš [ ... ] ba.an.dib : DINGIR biti ²šiṭtar biti u šardu lamassī biti puza itaḫaz the protective god and goddess of the temple have been driven away and the protective spirit of the temple has gone into hiding CT 16 39 i 6f.; dingir é.a é.a hē.ti uduɡ.ši₂g₂ ga ᵄlam attest. ga é.a ʰē.en. tu.tu.ne : DINGIR Ša ina biti šišeš may the protective god of the temple live in the temple, may the good uduɡ and lam a spirits enter into the temple CT 16 23:308ff.; but note: ša Anum Aṭum ²u DINGIR MEŠ ŠE MEŠ-šu nu for Anu, Antu and the (minor) gods living in their chapels RAcc. p. 64:21, and cf. ²DINGIR MEŠ bitišunu VAS 15 28:8, and often in Sel. leg.

4. demon, evil spirit — a) ili alone: amēlu [šuṭu] šalluṭ DINGIR ša eṣṣu šēbi šaṭu šatē akalu šiḥtu šaṭi this man will recover — the “god” that is besetting him will depart, he (the patient) will be able to open his mouth, eat and drink KAR 33 r. 10, see also gāt ili, etc., sub gāṭu, see also šuđingirakku, and ili saḥḥiru sub saḥḥiru.

b) ili lemmu: dingir ki šu.tag.ga nu. τuk = DINGIR lemm-nu (Sum.) a god who has nobody to decorate his shrine = (Askk.) evil god (in group with ḫallulaj “and DINGIR ša šutti) Erimhus I 215; lū dignir.ḥul.ḥul.é ā.ṣu.gir.bi in.da.r.i.a : ša DINGIR lemmu mešretišu šuṭuru whose limbs an evil god has paralyzed 15R 50 i 49f. (— Schollmeyer No. 1), and passim; ili uṭukku lemmu lu alā lemmu lu efemmum lemmu lu galler lemmu lu DINGIR lemmu (Sum. dignir.ḫul) ili raḫiṣu lemmu whether it be an evil demon, an evil alā, an evil ghost, an evil galler, an evil god or an evil lurker CT 17 34:17, and (in the same sequence) Maqlu V 68, Šurpu IV 49, also šeṣed hu-raḫiṣu alluḫappu šabbītu galler raḫiṣu DINGIR lemmu uṭukku šištu šabitu KAR 58:42; u₄.du₄.du₄ meš dignir.ḫul.a.meš : šuṭtu alaḫišu DINGIR MEŠ lemmnūtu šunu they (the demons) are clashing storms, evil gods CT 16 19:1f., cf. ša.m dignir.ḪUL.A.MEŠ : sibī DINGIR MEŠ lemmnūtu CT 16 13 iii 19f., etc.

5. good fortune, luck: lū.ši.dingir.tuk = ša i-lam i-šu-ū one who has luck, lū.ši.dingir.tuk nu.tuk = ša i-lam la i-šu-ū one who has no luck OB Lu A 61f. and B ii 18 and 21, note the difficult personal name Lū.ši.dingir.nu.un.tuk PBS 8/1 100:14 (early OB); τuk = ra-aš DINGIR lucky person (in group with šarā, lapnu) Erimhus Bogh. A 31, cf. ša.tūn, “lucky”; ilišu i-lam tarši ever since you became rich YOS 2 15:9 (OB later); mārēšu i-lam šīṣu his sons will be lucky YOS 10:54:13 (OB physiogn.). ḪI DINGIR TUK-ši this family will have luck CT 38 14:23 (SB Alu); ḪI ... išappū DINGIR NU TUK this household will become poor (and) will have no luck CT 38 17:95 (SB Alu), cf. CT 39 45:28 (SB Alu); NA.BI DINGIR TUK-ši
this man will have good luck CT 39 44:16 (SB Alu); 𒈧𒈤𒈢𒈦 𒈳𒀀𒊏𒆠 this house will have a (luck bringing) god and a protective spirit AMT 91:4:6, cf. LÚ.ḪI DINGIR u 𒈳𒀀𒊏𒆠 TUK CT 38 40 Sm. 710+.9 (SB Alu), and passim. In personal names: DINGIR-ri-ši PBS 13 68 r. 6f., Ra-ši-DINGIR Dar. 522:14, and passim in NB, ADD 775:6, also TUK-DINGIR ADD App. 1 K.241 xi 37, see Stamm Namengebung 252.

6. spirit of a deceased child (only in personal names, i.e., in the name of a child born subsequently): I-su-DINGIR I-Have-the-“God” MAD 3 34 (OAkk.); I-su-ma He-is-the-“God” CT 8 47a:10 (OB), and passim; 𒈳𒈤𒈢𒈦 DINGIR CT 33 36:20 (OB), and passim; A-na-ki-DINGIR ma I-am-the-“God” TCL 1 81:5 (OB), CCT 1 46a:4 (OA), BE 14 11:16 (MB), and passim in these periods; DINGIR-lami-šu We-Have-the-“God” VAS 7 133:23 (OB); DINGIR-ni-šu JEN 214:30 (Nuzi), and passim; I-lu-ni Our-“God” CT 6 356:7 (OB), and passim; I-lu-šu-nu Their-“God” CT 8 356:27 (OB); DINGIR-ki-šu-um The-Real-“God” VAS 7 10:2 (OB); DINGIR-da-ri The-“God”-is-Enduring OECT 8 12:5 (OB); DINGIR-ḫa-bi The-“God”-was-Snatched-Away CT 2 13:10 (OB), and passim, DINGIR-ḫa-bi-[u][l] MDP 23 169:50, Ḫa-ab-bil-DINGIR PBS 2/2 9:9 (MB); see Stamm Namengebung 129 and 245; note, however, that ḫu may well in some of the cited names have the meanings “good fortune,” “luck,” “personal god.”

7. image of a deity — a) worshiped in temples, etc. — 𒈠 in gen.: (oil given) ana pašša DINGIR.MEŠ to anoint the images ARM 7 11:3; DINGIR.MEŠ-šu u L.U.MEŠ mutšu 𒌦𒆠 Qatnaa šar ḫatte 𒈠 iteššunu the king of Hatti carried off the images and the men of Qatna EA 55:42 (let. from Qatna); 180 copper kettles, five ewers Ṣa-ši DINGIR.MEŠ-šu-šu together with their (gold and silver) images (as booty) AKA 41 ii 31 (Tigl. I), cf. ibid. ii 61; DINGIR.MEŠ Elamû u 𒀀𒆠 uššiššuma šallatiš Šamnu I had the images of the gods and goddesses of Elam brought out and declared them booty Streek Asb. 184 r. 4, cf. ḫalṭa DAdqartum DINGIR.MEŠ-šu ... šallatiš Šamnu Winckler Sar. pl. 33 No. 69:78 (Šar.); DINGIR.MEŠ māššu ina šuššunu 𒈠 they removed the images of the gods in their country from their pedestals OIP 2 86:22 (Senn.); ḫu-Babili ṣuḫḫa DINGIR.MEŠ-šu uššiššuma after they destroyed Babylon and smashed its images OIP 2 137:27 (Senn.); aššu nadān DINGIR.MEŠ-šu uššiššuma he implored me to hand over (to him) his images Borger Esarh. 53 iv 9; Ṣa-ši DINGIR.MEŠ-šu ana māššu utširši I returned her (the queen of the Arabs), together with her images, to her native country ibid. 18; DINGIR.MEŠ ša GN itlabak he led away the images of the gods of GN CT 34 46:5 (chron.), and passim in chronicles; diš GÎŠ.MEŠ ŠU DINGIR.MEŠ where is mēšu-wood, of which the body of the gods (i.e., the images) are made? Gössmann Era I 148; 𒈠userRepository.Baṇā ṭuškunni u ṣu DN, who creates (images of) gods and men ibid. 158; banī DINGIR u ṣuṭar šummu SPATHUKKUN the manufacturing of the images of gods and goddesses is only in your (the gods’) power Borger Esarh. 82:16, cf. ibid. 14, cf. also LKA 76:7; šumma šarru DINGIR KUR.RA uššiššu if the king restores the image of a foreign god CT 40 9 Sm. 772:28 (SB Alu); šarru lu DINGIR-šu lu diššu lu DINGIR.MEŠ-šu šuššuma uššiššu (if) the king restores (on the given day) the image of his god, his goddess or of his (other) gods which had been desecrated 4R 33 iv 5f. (SB hemer.), cf. (with DINGIR-šu šuššuma) K 2809 r. 15; 12 DINGIR.MEŠ šišpari ana šubbi šišipari tanaddina you deposit twelve bronze images inside the bronze kettledrum RAc. 26 i 7 (from 4R 23 No. 1); ina šanî DINGIR.MEŠ kalama niknakkia umalšma he fills the censers before all the images RAc. 69 r. 32; nišši šišpari DINGIR.MEŠ innapaaru ṣuššuma šabaddina the people will go hungry, the images will be destroyed, there will be famine Ach Supp. 20:4; Ṣa-ši ṣuḫḫa ša GN ṣuḫḫa u DINGIR.MEŠ-šu ṣuḫḫa ṣuḫḫu I am as good as dead ever since GN has been destroyed and its images carried off ABL 259 r. 2 (NB); Ṣa-ši Marduk emmed šarru ina šanî DINGIR itilak the chief priest carries (the image of) Marduk, the king walks in front of the image ZA 60 194:20 (MA rix.), cf. šarru šanî DINGIR.MEŠ-šišpari ibid. 10; if some-
body walking on a street ša DINGIR naṣu igi sees somebody carrying an image AFO 18 76 Text A r. 12 (SB Alu), cf. Dream-book 329 r. ii 5f., and see ibid. p. 286 n. 124. Note: *šumma igi DINGIR GAR ... ša 'ibri igiššu aḫâmēš nāṭu* if a person has the face of a god, (this means) the rims of his eye (i.e. the upper and lower eyelids) correspond (i.e., has the same outline, so that his eye looks like that of an image) Kraus Texte 24:14, see Kraus, MVAG 40/2 65f., and see, for *zi'nu,* "face," and *qarunu,* "horn," mng. 1a.

2' in Nuži: *DINGIR.MEŠ ša PN mārkūma ša PN išeggi* only PN's son may take PN's images RA 23 155 No. 51:13 (Nuži), also ibid. 16; *ana DINGIR.MEŠ-ni ša PN PN₄ la irdērē PN₄* must not take possession of PN's images JEN 89:10, cf. JEN 216:14; *māreṣa arkiša DINGIR.MEŠ la i-[li-]ku i-la-nu-ia aḫar māriša rabi addi-[n]u ana mannu an[u ma-[x] sīkur īpuṣ u ī[... ]* after my death, my (other) sons must not take the images — I have given my images to my eldest son, and whoever among my sons performs a sacrifice and [...] HSS 14 108:23f., cf. DINGIR.MEŠ šanūtu la i-[li-ku] ibid. 30; *enûma PN BA."UQ.(BE) DINGIR.MEŠ anu PN ikalâšunu* when *PN (my, the testator's wife) dies,* (my) images shall belong to PN (my eldest son) SMN 3479:11 (unpub., translit. only).

b) as a charm representing gods or their symbols: *ša ina muḫḫi DINGIR.MEŠ-ni ša kīšū šarrī [i-] [...] what (is written) upon the charms (worn by) the king on his neck Boering Esarh. 120 § 101 edge; šarru ulla[ka] DINGIR.MEŠ-ni ša kīšū šarrī iddua[ru] the king comes, they give him the charms (to be worn) around the neck of the king KAR 215 i 3' (NA royal rit.), see Ebeling, Or. NS 20 401, cf. [...] DINGIR.MEŠ ina qāṭ šarrī [i-][da]n the [...]-official delivers the charms into the hand of the king K 3438a r. 2 (NA royal rit.), dupl. K 9923:30; *ṭirtum ša MAḪ dalkūmu ša ḫula qaš(?) TUkUL i-ni-tum ša [Ištar] i-ru amādšum the divine hand, symbol of MAḪ, the dog, symbol of ḫula, the spear(?), symbol of Ištar(?), these (are the) symbols (before which the oath was taken) YOS 8 76:4 (OB leg.).

8. ilān (a pair of gods, referring to two specific but not named gods): *i-la-an šab (= an-an) = i-la-an A II/6:24; i-la-an šab = š[U]-ma Éa II 276; DINGIR"ša-DINGIR = šU CT 25 6:25 (list of gods), cf. DŠ-na-i-la-na : ḫanišu u ḫullat ḫamaš u [Sin] CT 24 18.907 r. 10 (list of gods); i-la-an ERIN-ka x.MEŠ CT 27 33:11 (SB Izbu), with comm.: i-la-an = DINGIR.MEŠ Izbu Comm. 365f.; see Deimel Pantheon No. 1557. In personal names: DINGIR.DINGIR-še-me-a O·Two·Gods·Hear! VAS 8 60:19, BE 6/2 83:19; DINGIR.DINGIR-ra-bi-a CT 8 44b:7; DINGIR.DINGIR-dan-na TCL 1 46:1; Šu-ba-DINGIR.DINGIR (obscure) VAS 9 64 seal; see ʾiššānān sub ʾiššānu mng. 4. For the use of DINGIR.MEŠ for the sing., see Lambert BWL 67.


ilu in bēl la ili s.; unhappy person; OA*; cf. ilu.

*ana be-el la i-li-im ʾiššarum teššer she straightway goes to an unhappy person (lit.: a person without divine protection) BIN 4 126:18 (Lamaštu inc.).

ilu in bēl ili s.; luckless person; SB*; cf. ilu. Išu.dingir.nu.tuk ra sīla.ām gin.a. ni.ta : la be-li DINGIR.MEŠ sāqu ina alākišu when a luckless man walks down a street CT 17 14:7f., cf. šul dingir.nu.tuk : la be-et DIN[I] GER JTVI 26 154 11; [...] dingir.nu.tuk ra gaba im.ma.an ri.eš : [...] la en DINGIR.MEŠ ušlamāršišūti they (the demons) turned against the luckless men Iraq 21 58 r. 13f. (inc.).

iliu in mārat ili s.; (designation of a priestess, lit. daughter of the god); SB*; cf. ilu.


*ana DUMU.SAL DINIGIR-šu nu zu-š alāku to have intercourse, unwittingly, with a woman who is the "god's daughter" (cf) his (own god) Šurpu IV 7, cf. ana xin.DINGIR DINIGIR-šu lu šilîk if he has had intercourse
with the "god's sister" of his god JNES 15 136:84 (lipiur-lit.); DUMU.SAL.MEŠ DINGIR. MEŠ (in parallelism with DAM FOR NIN?); DINGIR.RA.MEŠ Gilg. III iv 23, cf. DUMU.SAL DINGIR.MEŠ aikersi litti ku likanašitu šurpu VII 89; šumma ana DUMU.SAL DINGIR-sú UM if somebody (in a dream) does UM (reading and mng. unknown) to a "god's daughter" (preceeded by šumma ana NIN.DINGIR.RA UM) Dream-book 334 K.6708 ii 8' and ibid. K.6708:6.

For the OB oocs. of marrat Sin, cf. R. Harris, JCS 9 65. The šurpu Comm. explains the term by "his sister" apparently assuming it to be the feminine counterpart to mār ilišu. The cited refs. make it quite clear however that marrat ili refers to a priestess in a way that can be compared with the expressions nin.dingir "sister of the god" (see ēntu) and dam.dingir "wife of the god" (only HSS 10 222 iv 6, early Forerunner to Lu). For mār ilišu, see ili mng. 3a-4'.


Išu / see elā B.

Ilu A (or illu) s.; container, (leather) bag; OA; pl. ilū and ilātum.

a) in gen.: all together, 148 garments, 7 ṭurāpā 4 na-ru-gā-(tim) 7 i-lu seven leather sacks, four nariqu-bags and seven i-bags CCT 1 15a:10; i-lā-am kunukki ša PN u PNš nippurma we opened the bag sealed by PN and PNš CCT 3 29:22; i-lā-am liddinunkumma kunukma lušeribu let them give you the bag, seal (it) so that they can bring it in TCL 21 273:8; and passim in this text; all this has entrusted to us without witnesses, kunukki ša i-lā-im ša PN u PNš iknukma alliibi i-lī-ma [unšuvar] and has sealed over the seals of PN and PNš (that had been) on the bag and has returned (the separate bags, cf. i-lu-u ahdama in line 29) to the same bag CCT 3 29:33 and 35; 3 i-lā-tim ša kunukkišu PN šibanni PN left me three bags under his seal JSOR 11 133 No. 40:9; emdāši i-lā-tim unássunnu u eriqqátim ērurām send me donkeys, bags, (and) their (the donkeys') harness and wagons! BIN 6 94:9; 1 ili-um Hrozny Kultepe 120:13.

b) with ref. to content: šitta i-lī-in ša erim two bags with copper OIP 27 57:13 and 19, and dupl. BIN 6 188:6 and 11; 3 i-lā-tim 5 gû URUDU ... šugultašina kunukkia Kanisūa naš'unikunāti the people from Kaniš are bringing you three bags of copper with my seals weighing (together) five talents CCT 2 40a:4, cf. i-lā-tim BIN 4 31:20, i-lu TCL 4 30:22; ša 1 gû KUBABBAR šibbarātim 30 i-lā-tim for one shekel of silver šibbarūti(vegetables) in thirty bags KT Hahn 6:6.

Ilu B (or illu) s.; bundle; lex., Nuзи*; cf. ēlētlu.

gi.û.dô.ô = i-lu = min ( = q[a-an]) ḫq A II 5; [gi].û, gi.û.dô.ô, gi.û.lâ = i-lum ḫh IX 229f. pā-si-du = i-lu(var. lumn) (followed by qa-ni-nu = qin-nu, a reed) Malku I 245.

40 i-lu-mëš ša GLMEŠ forty bundles of reeds HSS 15 18:5 (Nuзи).

Ilūtu (a vegetable) see alūtu.

Ilūtu s.; 1. divine power, divine nature, 2. status of a deity, divine rank; from OB on; wr. syll. and DINGIR with phonetic complements; cf. ilu.

[..] [kA with additional stroke] [ka-na-g]-di-ri-gu-u (sign name) = ba-ab i-lu-ti Ea IV 3. na.ám.dim.me.ir.zu : i-lu-ka 4R 9:28f., see mng. la; dingir.ri.e.ne : DINGIR-û-ti BA 5 648:3f., see mng. 2b; na.ám.dingir.ra : i-lu-ti TCL 61 r. 33f., see mng. 1b, and passim; iga.dingir.zu : ina mahar DINGIR-û-ti BA 10 4 p. 9f., see mng. 2b; na.Am.dingir.zu : DINGIR-û-ti RA 12 74:31f., see mng. 2b.


1. divine power, divine nature — a) in gen.: anāku ana šalt mat qaqaqti DINGIR-ūt-ku u qurdiḫ kušpi let me make manifest to the black-headed people your (Ištar's) divine power and brave deeds STC 2 83:102; 4Sin DINGIR-ūt-ku 4 Anu malkittu Dagan belittu Sin is your divine power, Anu your princely status, Dagan your lordship KAR 25 ii 3; ša i-lu-sa la īšananna (Ištar) whose divine power cannot be equaled YOS 9 35 i 26 (Samsulluna), cf. ša ... belittu la īšannana la umdašalû DINGIR-su Hinke Kudurrû i 17 (MB);
ša DINGIR.MIN.BI (= ʾili šibitti) ... šunnātā i-lu-su-nu (var. DINGIR-su-un) the divine nature of the Seven Gods is different (from that of the other gods) Gössmann Era I 23; i-lu-ut-ka (var. DINGIR-ut-ka) tušannima tamsaš šahilišši you changed your divine nature and became like a mortal ibid. IV 3; umun na.ām.dim.me.ir.zu an.sud.dam a.ab.bada ma.al.lan mu.un.gir.ru.e; belu i-lut-ka kima šamē raqqiti tāmtim raspaštu puslušta malṭū your divine power, lord, is as filled with terror as the inner (lit. remote) heaven and the vast sea 4R 9:28f.; belu luzmurus zamār i-lu-ti-ka let me sing, lord, a song (in praise) of your divine power (incipit of a song) KAR 158 i 22; šumma ana bāb i-lu-ti avelūti sadir if (a man) stays constantly at the gate of the gods (or) of the people CT 40 11:87; [šumma kalbu ana šīgar bāb] i-lu-ti MIN if a dog lifts his leg towards a lock of the gods of the people CT 39 1:77 (SB Alu), see also Esa IV 3, in lex. section; obscure: šumma kalbu ana šīgar i-lu-ti ir-[kab] if a dog .... at the lock of the gods(?) CT 40 43 K.6857:6 (SB Alu); i-lu-ti-ku aššur Thompson Rep. 257 r. 3 (NA).

b) in the function of an adjective (indicating that objects belong to or are reserved for the gods): narā ... ina šubat DINGIR-ṭi-ū ulsī I set up the stela in the divine abode Unger Bel-Harran-bel-imur 15; tiqni DINGIR-ṭi jewelry befitting the gods TCL 3 391 (Sar.); ša āqā kakkabti DINGIR-ṭi aprü who was crowned with a divine star (studded) tiara ibid. 402, and passim in this text; 1 ēru ... taspūti DINGIR-ṭi-šu (text -ma) one bed on which the god himself used to take his repose TCL 3 388 (Sar.); āqā bēliškā ša i-lu-ti-ku šu his lordly crown, his divine garment CT 15 30 ii 6 (SB Epic of Zu); tētiq DINGIR-ṭi-ū ušdīqēšu he clad him (Šamaš) with a robe (reserved) for gods VAB 4 276 iv 26 (Nbn.), cf. labšāku šubāt i-lu-tim I (the āšipu) am clad in a robe (reserved) for gods OECT 6 pl. 12:25 (= JRAS 1929 786), cf. Maliku, in lex. section; AN.SAR ša ša āqā ša DINGIR-ṭi-šu (var. DINGIR-ṭi-šu) (20-bu-u) who is .... for the divine crown (obscure) KAR 26:17; zēr DINGIR-ṭi of divine descent BA 5 656 r. 20, and passim, see zēr, cf. egesīti DINGIR-ṭi bone of the gods (referring to the tamarisk as a material for wooden images) AAA 22 pl. 11 ii 10; su.lim gir.ru DINGIR.ri.e.ne : nāṣ šalummat DINGIR-ū-ti wearing the divine radiance BA 5 648:2f.; ša uškīšuka ašša simat DINGIR-ū-ti who has made you eat bread, the food worthy of gods Gilg. VII iii 36, also ibid. VI 27; ana marṣin qa-ti i-lu-tim qātum da[nnat] for the sick person (this means) a divine hand (has afflicted him), a severe hand CT 5 4:1 (OB oil omens), cf. qa-ti i-lu-tim da-an-na-[at] YOS 10 58:1 (OB oil omens, dupl.), cf. also šu i-lu-ti Kraus Texte 22 i 23' (SB); an-ki-šu kiš maš.a ām.tag.ga na.ām. dir. ra u₄; gin₂ ba.ni.in.; ; ; ; ; ; "BE-UG-ni šāridu šūdār i-lu-ti kima šumu uššēpšī he made her shine like the day with superb ornaments (and) divine finery TCL 6 51 r. 32f.

c) in personal names: A-mur-i-lu-[zu] CT 8 31r.26 (OB); I-lu-zu, I-lu-za-ma, I-lu-za-na PBS 11/1 No. 28f.; A-mur DINGIR-ti-ész hur ADD 1002 r. 4; 4E-a-DINGIR-ta-ibni VAS 4 99:2; 4iš-e-lu-ti-dū Nbk. 345:15.

2. status of a deity, divine rank — a) in gen.: ūrūdāta DINGIR-us-su his divine rank is exalted BA 5 654 No. 16 r. 14, and passim in rel.; 2 sikkurrātē rabbātē ša ana simat DINGIR-ši-su-nu rabīte šaluka two big temple towers worthy of their (Anu’s and Adad’s) high divine rank AKA 97 viii 88 (Tigl. I), and see simtu; kakki 4Aššur beliša ša DINGIR-ši-su-un aššur. I made the weapon (symbol) of Aššur, my lord, their (the newly conquered city’s) deity Lie Sar. 99, cf. ana DINGIR-ṭi-ša rabīte ina Kalši lu ammušu AKA 310:20 (Asm.).

b) used as a title when addressing or referring to gods in a pious and formal manner — 1’ ilētu alone: ša ʾila duḥu.na nām. dīnīgu. (zu) [for zu] ḫē.ē : ša ’imīrī littā’ūd DINGIR-ul-ki let (any) person who sees me praise you KAR 73 r.23f.; ūḥ. [zu] nāg.ḫul.dīm. ma igi.dīnīru. zu ḫē.en.ḥur.rī : [kišpu] upālušu ina maṭar DINGIR-ka lippādū may witchcraft and sorceries be dispelled before you BA 10 p.2r.9f.; zag.ki.a ka. du₄₄ nām. ama.4Innina. zi li.bi.in.ka.kin.kin : adī aṣrat salīm DINGIR-ū-ti-ka la išṭenu as long as he does not search for your place of for-
ilūtu

giveness (obscure) RA 12 74:31f.; ša . . . nARB
DINGIR-ti-šu mēšuma forgetful of his might
TCL 3 119 (Sar.); ana nūḫḫī lûbbī DINGIR-ū-ti-
šū-nu to appease their (the gods') heart
Borger Esarh. 74:12, etc.; tarârat DINGIR-ti-ša
tusâdgi-la panāa she (the goddess) entrusted me
with her return (to Uruk) Streck Asb. 58
vi 112; šalâm šarrūtiya musâppū DINGIR-ti-
šū-um a statue representing me as king praying
to them (the gods) Borger Esarh. 87 r. 3;
ša eli i-šū-šu-šu luabu which was acceptable
to them VAB 4 276 iii 32 (Nbn.); ŋ
DINGIR-ū-te š.H.A.MEŠ ša alīja the holy
temples, the abodes of the gods of my town
AKA 87 vi o8 (Tigl. I).

2' ilūtu rabītu; lûbbī DINGIR-ti-šu-šu nu rabite
uštû I made them happy AKA 99 vii 113
(Tigl. I); šangītu ina maḫar aAṣšur u DINGIR-
ti-šu-šu nu GAL-ti . . . luššādušu may they
(Anu and Adad) make my status as high
priest secure in the eyes of Aṣšur and their
own AKA 103 viii 36 (Tigl. I); Ṭargû šar
Muṣur u Kûši nizkrī DINGIR-ti-šu-šu rabītu
Tirhaqa, king of Egypt and Ethiopia, accursed
by them (the mentioned gods) Borger Esarh.
98 r. 38; nūḫḫī lubûtu i-šū-šu-šu nu rabite
lu uza'înuma I adorned their (Marduk's and
Šarrūniya's) garments (with precious stones)
šr 33 ii 47 (Agum-kakrime); ina hissat lîbbîjâ
DÂAMA DINGIR-ti-šu GAL-te . . . lu abû I made
his (Ninurta's) image with my special skills
AS 345 ii 133 (Amn.), cf. i unnânê DINGIR-ti-
šu-šu nu GAL-ti nakli šakēšma Lyon Sar 23:16,
etc., and passim in NA royal; qâṭē DINGIR-
ti-ša rabîti almuḫma I led her (Nanâ) by her
hand Streck Asb. 58 vi 119; DINGIR-ti-šu-šu
rabîti zu-û you (Šamas and Adad) know
Craig ABR 1 81:3, cf. DINGIR-ti-ša rabîti zu-e
PRT 7:10; a Šamas u a Adad DINGIR-
ti-šu-šu nu GAL-ti limḫur may you, Šamas and
Adad, accept (this meal) BBR No. 78:70, and
passim in these texts, note ina maḫar aŠamas
u a Adad DINGIR-ti-šu-šu nu GAL-ti kānāku I
kneel before you, Šamas and Adad BBR
101.3; dâši DINGIR-ti-ša rabīti lubûtu I shall
sing your praises KAR 73:23, and passim; ina
ḫîtu DINGIR-ti-ša-ša rabīti kūzînānu save me
from sinning against you VAB 4 252 ii 20
(Nbn.); pâši DINGIR-ū-ti-šu rabiti JRAS 1892
358 i B 10 (NB), and passim, see palâtu, cf. la
ādûr DINGIR-ti-šu BA 5 399 DT 109:22.

3' with ilūtu šârtu; ana šuklûl šarpû
DINGIR-ti-ša šârtu . . . šiḥanappra kâjēna she
continually sent me messages to enable me
to perform her šites perfectly Thompson
Esarh. pl. 15 ii 14 (Asb.); palâtušu i-šū-šu-šu
šârtu šûuzu DINGIR.DINGIR u a[mēlûtu] gods
and men are well instructed with regard to
his (Nabû's) worship PSBA 20 157:7.

Im (wherever) see ēna.

imampâdû (or imampâdû) s.; list; lex.*;
Sum. lw.

im.AM.pâ.da — šu-u Hh. X 465; im.AM.pâ-
— šu-u = ga-šum ša tup-pi Hg. A II 126.

The word appears in Hh. in a fuller form
than in the commentary series. Possibly one
also has to assume the existence of such
variants as *imigipâdû (beside imigipû, q.v.),
and *imigidukku (beside imigidû, q.v.).

imampû see imampâdû.

imaru s.; (mng. uncert.); EA.*

kûš i-ma-ru (in broken context) EA 34:27
(let. from Cyprus).

imatû s.; (mng. unkn.); lex.*

igi.nim.lâ = i-ma(t)-tu(text -lî), igi.nim.lâ
= im-rum, igi.nim.lâ ba-tuš = a-na kilmin a-šîb,
igi.nim.lâ.edin.lâ.e = i-ma-ta i-me-ri Izi B ii
17ff.

imbâ s.; baa (the beat of a sheep); SB.*

šUMMA immeru im-ba-a issimâ kutallâšu
[...] if the sheep bleats, and its back [...] CT
41 10 K.4106:10; šUMMA immeru ištu
karbu im-ba-a issi if the sheep bleats after
the benediction has been pronounced over it
TuL p. 42:5 (both behavior of sacrificial lamb,
coll.).

von Soden, ZA 43 253.

imbarîš adv.; like a fog; SB*; cf. imaru.

GN âl šarrûtišu im-ba-riš āṣûpuma I
overwhelmed GN, his royal residence, like a
fog Winckler Sar. pl. 3:43; ušâti im-ba-riš
imbaru

ersetim uš-[x-x] he made (the diseases) lift like a fog, he made (them) [ ... ] the nether world Lambert BWL 52 r. 13 (Ludlul III).

imbaru (ibbaru, inbaru) s.; 1. fog, haze, 2. mist, mistlike drizzle; OB, SB, Akkadogr. in Hitt.; ibbaru YOR 6/3 pl. 1 ii 70, etc., inbaru KAR 460:18; wr. syll. and IM.DUGUD; cf. imbariš.

mu-ru IM.DUGUD = im-ba-ru, a-ka-mu Diri IV 119f., also Proto-Diri 397; im.dugud = im-ba-ru, as-suk-ku Igtuth I 319f.; im.dugud = im-ba-[ru] Igtuth short version 111; [...] K[...] = ra-a-du, ibba-rum Ea VII 229f.; IM.mas = im-ba-ru, [...].ššš = a'tiban.NA 2R 47 ii 36f. (comm.).

šag.gig im.dugud.dugud.da.gin@im a. ra.bi lu na.me nu.un.zu : di'i ša kima im-ba-ri kabtu akatšakku mammu ul idī the headache, whose ways, (as capacious) as those of a heavy fog, nobody understands CT 17 19 i 27f.; s.n.ki.bi.ta (var. .da) im.dugud.ginš šagš šag šag.nig-in.gar.ra.[a.meš] ina kumš erersetim kima im-ba-ri ša-ru inappu) šamšu (the demons) are raining (disease) like a drizzle, in heaven and on earth, causing epilépsy Šurpu VII 18f.

1. fog, haze — a) as a meteorological phenomenon — 1' in astrol.: šumma ina MN IM.DUGUD ighet if in MN a fog rolls in (lit. smokes) ACh Supp. 2 103:22, and passim in this text; šumma ina māti IM.DUGUD ibabši if there is a fog over the land ibid. 103:30, cf. IM.DUGUD sadir (if) the fog lasts ibid. 31, also IM.DUGUD paras (if) the fog lifts ibid. 32, and ūmikum sadir lasts a whole day ibid. 33 (lines 30, 31 and 33 are cited in Thompson Rep. 111 r. 1-4 (NA), and 252B:1f., lines 30 and 31 in op. cit. 251:3f. and 251A:3f.); šumma TÜR IM. DUGUD NIGIN = ina attāl IM.DUGUD ibabšina if the halo is surrounded by a haze — at the eclipse there is a haze LBAT 1530 r. 10'; šumma ina māti IM.DUGUD sadir ... šumma IM.DUGUD ighetuma im[qul] if there is a fog constantly in the land, if the fog rolls in and then clears ABL 1447:1 and 3 (NA) (= Thompson Rep. 252D); šumma ina MN IM.DUGUD ighet attāl māššē if in MN a fog rolls in, (this means) an eclipse concerning all countries ABL 50 r. 4 (NA), cf. [IM].DUGUD ighet KAR 392:18 (SB series ighet-ipus); šumma ina ūm ilid IM.DUGUD ighet la šaši IM.DUGUD SIG, ši ana ḫUL la uktala if fog rolls in on the festival of the city's god, this is not written up in the omen collection, but) it is a propitious fog and cannot be interpreted as a bad (omen) Thompson Rep. 251:5f. (NA), cf. IM.DUGUD ighet!(1)-ma Lambert BWL 169 i 18' (false); šamš akām la šaši IM.DUGUD NU A.AN IGIL.BAR-ma ūmu ḫadīr tagabbī or else, if a haze without wind (or) a fog without rain is seen, you can call it a cloudy day ACh Addad 33:3.

2' in lit.: šuši im-ba-ra šimēka aj uwweddi send out a fog so he cannot recognize your features RA 46 92:67 (OB Epic of Zu), cf. šuši im-ba-ra šimēka a-a u'addi RA 46 28:12 (Assur version).

3' in an omen text: šumma mā kajamāš šumūma ina yanišum šumumu IM.DUGUD šitu mē DUG+DU-ma [...] if the water (in a river) is normal but a fog rises from its surface (parallel qutru lines 51f.) CT 39 17:58 (SB Alu).

b) in comparisons — 1' in lit.: šušu kima im-ba-ri inappuš šitu like a fog, sleep blows upon him Gilg. XI 201 and 204; [DN] kima qē kasātu kima im-ba-ri (katmša) Šamaš, you bind like a rope (and) cover like a fog Lambert BWL 128 i 39 (SB); nasḫūḫ kima im-ba-ri tebi kima nalkī be dispersed like a fog, away with you like the dew JRAS 1927 537:12 (SB rel.); kima qutru šeṣiš imēš kima IM.DUGUD ši-imša gabašû may he depart up to the heavens like smoke, turn away like fog JRAS 1936 857:5, and dupla. KAR 246, 272, etc., cited ibid., cf. CT 17 19 i 27f., in lex. section, also kima qurîm eli šamâši kima ib-b[a]-ri im x x JCS 9 11 C 9 (OB inc.), also qutrinu ... kima im-ba-ri kabti šamâši(m) the incense covers the sky like a dense fog Ebeling Parfümrez. pl. 25:13.

2' in hist.: līmut nagi šuši kima im-ba-ri [asḫup] I overwhelmed that entire province like a fog KAH 2 141:216 (Sar.); DN šar liš puḫḫuṣ šarratuša kima im-ba-ri (var. IM. DUGUD) kabti ukšipušu šedē kibräti Marduk, king of the gods, made the terror of my royalty cover all the mountains of the world like a dense fog Borger Esarh. 46:34; kima šib mēḫe aṣīma kima im-ba-ri asḫupušu I rushed in like the onslaught of a storm, and like a fog I overwhelmed him OIP 2 83:44 (Senn.), cf. gimšī māṭšu rapaššu kima IM.DUGUD asḫup ibid. 28 ii 15, and passim in
imbaru

Senn.; I set fire to their handsome houses quturunu ashūma pan šame kīma im-ba-ri uṣubit and made the smoke from them billow up and cover the sky like a fog TCL 3 261 (Sar.), cf. qutur naqmūtīshunu kīma im.dugud pan šame kabiti rapšūtu uṣaktim OIP 2 40 iv 80 (Senn.); eper šepēšunu kīma im.dugud kabiti ... pan šame raḥšū-te katim the dust of their (marching) feet covers the entire sky like (a blanket of) dense fog OIP 2 44 v 58 (Senn.).

2. mist, mist-like drizzle — a) in lit.: naška im-ba-ra šurīpa ... [ina] balu DN ul innanadīn without Šamasū neither dew nor mist nor ice is granted KBo 1 12 obv.(!) 5, see Ebeling, Or. NS 23 213f.; šqutur im.du[gu]d ... u’addīma ramanūšt to himself he (Mar-duk) assigned the function of (raising the winds, bringing cold rain) causing the mist to roll in En. et. V 51; ina šerīm ib-ba-ra liš[a]znīn let him cause a mist to drench (the country) in the morning (parallel: liša[znīn] naš[ša] ibid. 72) YOR 5/3 pl. 1 ii 70 (OB Atrahasis), cf. ina šerīm i-ma-ba-ru liš[znin] Thompson Rep. 243 r. 3 (NB); šanāši in-ba-rī u naški years of mist and dew KAR 460:18 (SB ext.); tilī ša-um im-ba-ru šanat naš[ši] nine days of mist, a year of dew Maqlu V 83.

b) in comparisons: dimma kīma im-ba-ri uṣa[k]uš[u]n he lets tears fall like a drizzle 4R 54 No. 1:19 (SB rel.), cf. Šurpu VII 15f., in lex. section.

The mng. “fog” is suggested by the use of the verb qatdru, “to smoke,” in astrological contexts and by those references that stress that the imbaru is able to cover up and to hide persons and movements, as is also illustrated in the Hitt. annals of Murillū (see Goetze, MVAG 38 195), where an advance of the army early in the morning is covered by im.paru. The use of imbaru in parallelism with našku, “dew” JRAS 1927 537:12, KBo 1 12 obv.(!) 5, KAR 460:18, as well as the occurrences of the verb za[n]ašu, “to rain,” in connection with imbaru Šurpu VII 15f., YOR 5/3 pl. 1 i 70, 4R 54 No. 1:18, indicate that the word also denotes a fine drizzle or mist-like rain.

imbū A

Probably a foreign word and not to be connected with a hypothetical Sumerian *im.bar.

A. Schott, ZA 44 170ff. (with previous lit.); Weidner, AFO 14 340 n. 4; Jacobson, JNES 12 167 n. 27.

imbū see inbu.

imbū A s.; 1. fiber (of the date palm), 2. imbū tāmtim (a mineral); Bogh., SB; wr. KA (KA.gīr BE 31 56 r. 30), Na₄ KA. gi₆.KA.gi₆.SAR. gi₆.im₃₃₉₃ (var. gi₆.KA.gi₆.im₃₃₉₃), gi₆.KA.TUR.TUR.gi₆.im₃₃₉₃ (var. gi₆.KA.du₄₃₃₃₉₃.gi₆.im₃₃₉₃), gi₆.KA.pi₆.gi₆.im₃₃₉₃ = im-bu-u Hh. III 368ff., for gi₆.KA.gi₆.im₃₃₉₃ in the Forerunners, see MSL 5 124.

ta a.ab.b a = im-bu-u tam-tim Hh. XI 330.

1. fiber (of the date palm): see Hh. III, in lex. section; KU.UD ukallīm / im-bu-û ukal-līm su[l]lu / bitū (if a date palm) shows KU.UD (that means) that it shows fiber, according to the traditional (oral) explanation CT 41 29 r. 1 (Alu Comm.).


b) in med.: kibītu kurkānam kυppra KA A.AB.BA 4 U.HI.A qutdīrī šimmati sulphur, saffron, dry bitumen (and) i. are four drugs to be used in fumigation against paralysis AMT 91,1 r. 2, cf. kibītu rutītu nikiptu nītā u sal zēr bīnī KA tam-tim 7 ū.meš qutdūri [...] KAR 182 r. 12, cf. (also for fumigation) AMT 33,1:36; ana an.ta.tsub nasāḫi ... KA A.AB.BA ınna maški various drugs and i. (to be worn) in a leather bag to remove the antāsābud-disease KAR 186 r. 8, and passim in this text, cf. KAR 70:17; Na₄ muṣu nikiptu KA A.AB.BA rutītu śiṭṭīnī ashūk ina šammī tuballal pātašu taltanappatma u šapul šepēšu tapaškaš you pound muṣu-stone, nikiptu-perfume, i. (and) white sulphur in one operation and mix (them) with oil, you dab it on his temples and smear it on the soles of his feet KUB 29 58 iv 1, see Meier, ZA 45 200, cf.
imbu B

(in broken context) KUB 4 78:2; if the (disease called) “hand of the ghost” settles upon a man’s body and does not go away ana buluṣšu nA₄.TU kA a.A.B.Ba abatti ħarrābi ina ištāri ṭuṣāḥḥar to heal him, you break tu-stone, i., and carob kernels into small pieces over a fire (you pulverize it and mix it with cedar resin) AMT 97:12, cf. nA₄.TU nA₄ kA a.A.B.Ba AMT 95:2:12, BE 31 60 r. ii 2; LA NUNUZ [ga.sir]mušen kA a.A.B.BA sūd ina šammi šikari ištāti you pound the shell of an ostrich egg (and) i., he drinks it in oil or beer AMT 59:1 i 16; zer bini zer arazzāl zer šī šīrī kA tam-tim šammi annūtu ina nabāši tāl-pap tamarisk seeds, arzalū seeds, ... seeds (and) i., these drugs you wrap in red wool BE 70:56

Since the word imbu tātim occurs in Hh. XI after words for various sediments in rivers, and kibritu, ruttitu and šikin nāri, it seems to refer to some mineral gathered at the seashore, although it appears in Uruanna with the determinative for plants. It is suggested that imbu tātim denotes either corals or coral limestone; the use of imbu to denote the shiny flake on the surface of the palm tree seems to fit this interpretation. The latter is defined as ka gišsar, “imbu of the garden” Hh. III 363. In Uruanna imbu tātim occurs together with ú kU.sA a.A.B.BA (also jame for a.A.B.BA) : ú mul tam-tim, “sea star” Uruanna I 867f.; ku-sa jame may be connected with kʾšitu, “coral” Jastrow Dict. 654a.

Ad mng. 2; (Thompson DAB 238).

imbu B (ibbü) s.; loss, deficit; OB, SB; Sum. lw.

imdu

a.ga.zi = im-b[u-u] Hh. II 159; a.ga.zi (b.s.i.si) = im-bi-e ú-mul-bu-u they will replace the loss Hh. II 160; a.ga.zi ib.di.rī gaš = im-bi-e uku-ra Hh. II 161; še.ba ʿu.zi = im-[-bu-u], še.bar ʿu.zi i.b.s.i.sī = im-[-bi-e] -[ma-al-ki] MSL 1 p. 73 A. V A 18’-20’; du₄, du₄, tāl.14 mu.un.ši gi₄ a.ga.zi 1.hub.b6.e (var. 1.dub.ba) : mālād u mušpāla ʿustāmahār im-bi-e umallī (the storm) even high and low ground, compensates the losses Lugalle II 41; a.ga.zi = [im]-bu-u = mul-lu-u Hg. I 13, cf. [im]-bi-e = mul-le-e CT 41 25:19 (Alu Comm.).

a) in OB: if a man puts his grain into another man’s house for storage and ina garītim i-ib-bu-u (omitted in var.) um iṭṭabā a loss occurs in the granary CH § 120:9; i-ib-bi-e še-e mahrija la imiād the shortage of barley shall not grow larger on account of me PBS 7 123:9 (let.); awilam elqema i-ib-ba-a uṣkaplis I took the chief and showed (him) the loss (in grain) VAS 7 202:23 (let.).

b) in SB: šarrāqākuma ina ḥīṭi aḥtā 50.am im-bi-e lumallī I am a thief, and for what I have done wrong I will compensate the losses fifty-fold Borger Eshar. 103:15.

A loan word from Sum. im.b.a, attested in klu.im.ba rendered by šīḇāṣā and butuqū Ai. III ii 22 and ibid. ii 5. Note that the phrase imbē mulldā survives in lit. texts.

Landesberger apud Bauer, ZA 40 p. 252 n. 20.

imbu’u s.; (a stone flask for perfume); lex.*


imdu (indu) s.; 1. stanchion, support, 2. tax, impost, obligation to work, 3. (a tag or piece of jewelry); from OAkk. on. wr. in₄-du only in NB; cf. emēdu.


imdu

1. stanchion, support — a) stanchion: *summa bitu in-di emid* if a house is supported by stanchions CT 38 13:87 (SB Alu); *summa bitu in-di gušši ummu* if a house is supported by wooden stanchions ibid. 88; *summa bitu in-di (var. -da) asurrı ummu* if the house is supported at the damp courses by stanchions ibid. 89; *summa in-da uddiš* if he repairs a stanchion CT 40 11:82 (SB Alu); *in-du asurrı rabiam išši dir agurri dmidma* I supported the foundations of the baked brick wall with a large stanchion at the damp courses VAB 4 82 ii 5 (Nbk.).

b) support — 1' in gen.: *summa tallu emid i-mi-id ilim* if the tallu clings, (this means) divine support YOS 10 42 iii 37 (OB ext.), cf. *im-di ilim* HSM 749:4:57, cited JCS 2 28; *ša in-du gallı lemmı alăk gırıra išmēma* that fellow, the tool of the evil galla-demon, heard of the advance of my expedition OIP 2 50:17 (Semn.).

2. tax, impost, obligation to work — a) annual tax to be paid in dates or barley (NB Uruk only, always wr. *išu-du*): *x suluppı riḫit suluppı in-x-du ša MU.1.KAM x dates, the balance of the tax (payable) in dates for the year one (of Cambyses) YOS 7 131:2; *suluppı in-x-dı ša šilli ša PN ša MU.5.KAM dates as tax from PN’s rent for the year five (of Nabonidus) YOS 6 63:1, cf. *ina išu-du ša suluppı ša MU.2.KAM* ibid. 32:2, also (referring to barley and emmer-wheat) YOS 6 14:6; *72 gur še.bar elat 20 gur še.bar in-x-dı [ša] PN ... tamḫuruš 72 gur of barley apart from the twenty gur of barley which (the woman) PN (referred to as *sagıttu*) has (unlawfully) received from him (the complaining indentured oblate of Ištar) as additional payment (a total of 92 gur of barley, which the judges charged to her) RA 12 6:23.

b) obligation to perform work (MA, NA only): *[im]-da lımedušu* let them impose the obligation to work upon him ABL 1050 r. 5; *nuḫḫar 7 qinnu bit PN in-di ‘Nabû ša «ana» barē* all together, seven families, the clan of PN, subject to work for DN ADD 891:11, cf. (in same context) *in-di šutumme šarri subject to work in the storehouse of the king ibid. r. 4; uncert.: *3 giš LAL.MEŠ ša 1 ANšE im-dı ša UD.L.KAM KAJ 304:2, cf. 2 giš im-du ša x (SiLA) 3 giš im-du ša 1 ANšE LAL.MEŠ ša 2 UD.MEŠ KAJ 305:1 (MA).*

3. (a tag or piece of jewelry): *in-dı ittadı ana takki[i x ša En]kidu she (Ninsun) placed i.-s on the neck of Enkidu Gilg. III iv 21.

Ad mng. 3: Oppenheim, Or. NS 17 34 n. 1.

imdu (a spice) see suadu.

imdušu s.; (mng. uncert.); lex.*; Sum. lw. *im.dul = šu-lum, im.dul (var. im.nu.dul) = tap-pi-ia(var. omiša)-šu, im.eme(var. .me).dul = min Hh. X 496ff., cf. im.x = šu-lum Hh. X 505.

Perhaps a clay cover.

imekkaruru see imikkaruru.

imeratu (a type of landholding) see amertu.

imēru (emāru, emēru, imēru) s.; 1. donkey, male donkey, 2. homer, 3. (a mechanical device), 4. (a part of the lung), 5. imēr samē (a bird); from OAkk. on; OAkk. imārum, OA emārum, pl. imērū (e. g. 4R 18* No. 6:11); wr. syll. and ÂNšE; cf. himāru, imāru in ša imērišu, imērātu.

an-še gis, ÂNšE = i-me-[ru] A VI/3 ii 3'f.; [an-šu] [ÂNšE] = [i]-mi-ru (Hitt.) ÂNšE-aš S̄8 Voc. L 14'; [. . .] = anāš - i-me-ru Emessal Voc. II 93; anāš = i-me-ri Hh. XIII 354; sin-[i] = i-me-rum A III/4:173; i-me-rum = UD Proto-Izi i 4; di.bi.du = e-me-ru Izi C iv 35; anāš.ni.g1a = i-me-ri-ši-im-tu4 (var. ši-lu-šu) donkey (imitted as a draft animal) Hh. XIII 360; anāš.bàr.là (var. [anše.eš].bár.là) = min su-su-du pack donkey ibid. 361; anāš.gi.šu.zi = min ku-us-us-su saddle donkey ibid. 362; anāš.gi.giḫir = min nar-kab-ti4 donkey as draft animal ibid. 363; anāš.giš.
mar.gid.da = MIN e-riq-qu donkey as draft animal ibid. 364; anše.ša.bi = te-nu-u reserve donkey ibid. 365; anše.gù.dò = na-gi-gu, kà-gì-mu braying donkey ibid. 368f.; anše.gù.ùd = ra-gi-du prancing donkey ibid. 370; anše.dingir.ra = i-me-i-lu donkey of a god ibid. 371; anše.lugal = MIN sar-ri king's donkey ibid. 372; anše.x.x.gàl.kìd.e = i-me-i kà-bab-ra-(pe)-tu-u donkey who opens its leg(s) (i.e., is fast) ibid. 375.

gu-uz LUM = [sal-ka-lu] sa ANŠE to become lame, (said) of a donkey A V/1:47; anše.ù.dù, LUM.gàr = [MIN (= sa-ka-lu)] ìd anšè] Nabnitu XXII 152; igi.tab.gà.gà, anše.igi.tab.gù. sà.kì = gu-lu-tu ìd anšè to be irritated, (said) of a donkey Nabnitu I 203f.; gu.ù.là.a.e = [x-x-x] ìd anšè Emerhus Bogh. C ii 12'; igi.nim.1. èd.in.là.e = i-ma(1)-tu i-me-ri Izi B ii 20; gu.ù.rì. à.l.ì = su-x-[...] ìd i-[me]-ri Hh. VIIIB 151.

su.[ðinx mušèn] = [x-x] x = i-mir anše, dùb.[dùb.ù mušèn] = [akan]-nu = MIN ... bird = wild ìsù = donkey of the sky Hg. D 331f., also Hg. B 256.

gìš.anše.mà = i-me-i-šèl-pi “donkey” of a ship Hh. IV 373; giš.anše.gù.dì.iš = i-me-i MIN (= a-bù-bù) “donkey” of a battering ram Hh. VIIIA 93.

kù.sù.a.n.ta anše.kar.gù.gìn(òm) su.zù bi.in.dùb.[x-x] : ma qinza kiša i-me-i munnari zumurka ù-par-ì-[sp] I restrain your body with a halter, like a runaway donkey CT 16 29:76f.; anše.[bi ka].bi sahar.ra ba.an.ni ki.dùr.bi.šè ba.an.kùr : kà i-me-i-è šùnáti eperti pišunu umallima rubušunu umakkir he frightened those donkeys (lit. filled the mouths of those donkeys with dust) and made (them) change their lairs 4R 18* No. 6:10f.; di.bi.da(!) An.sà.sà, anšè.na : i-mi-iš-an-sa-nil-[im] a donkey from Anšan Lambert BWL 272:5.

[bi]-ma-ru = i-me-ru Malku V 40; a-gà-lu = i-m-e-ruum Izu Comm. 492.

et-tu-tu = gùr.ta anšè Landsberger Fauna 42:50 (Ururanna).

1. donkey, male donkey — a) in gen. —

1’ in OAkk.: PN Sîpa anšè PN, donkey herdsman PBS 9 38 ii 4, also A 3012 (unpub.); 2 KUŠ anšè two donkey hides HSS 10 175 iii 3, cf. ibid. 10 and 12.

2’ in OA: 2 anšè.mer VAT 13514:11, cited KT Bleekertz p. 41, note to I 17:6; 5 anšè. HÎ.A ka ñep PN ñètù five donkeys of the caravan of PN were killed BIN 4 61:70; ñùmìma ìna anšè.HÎ.A tadaggalama [wà]-ni-<gù>-um ìbàsì ìnañùma if there is a young (foal) among the donkeys you own, sell it TCL 4 16:30, cf. anšè sahramana ìna šìnim dìna JSOR 11 120 No. 15:16; 10 gìn KU.

BABBAR ukullà anšè ten shekels of silver (for) donkey fodder TCL 20 43:28; 1 MA.NA KU.BABBAR unull ANŠE thirty shekels of silver (for) equipment for a donkey ibid. 32; 1 1/3 ANŠE sa-là-mit-ìm 1/3 MA.NA 6 gìn KU. BABBAR.pi-šu-nu one black donkey and half a share in another, worth thirty-six shekels of silver BIN 4 30:23; 1 MA.NA KU.BABBAR šim anšè twenty shekels of silver, the price of a donkey TCL 4 27:7 (OA), and passim; 1 e-ma-ru-um 13 gìn KU. BABBAR šírimu one donkey, priced at thirteen shekels of silver OIP 27 55:6, and dupl. BIN 4 162:9. ANŠE 10 gìn KU.BABBAR uša ulu ušu the donkey is not worth (even) ten shekels of silver TCL 20 114:9.

3’ in OB: if a man steals lu alpa lu immeram lu âšàm an ox, a sheep, a donkey, or a pig CH § 8:58; âšùmikà i-mi-i-am ù ñâšîm for your sake I did not buy a donkey CT 33 21:9 (let.), cf. âkama i-mì-rì šàm i-mì-rì ùtî lìbû màtîm ìlànàmìma come and buy donkeys, the donkeys have come up from the open country (and are standing beside PN's house) ibid. 20f.; âšûmù u anše ña egeqêrêdu màţû the donkey mare and the donkey whose back is sore CT 33 22:8 (let.); 1 ANŠE ... ana 5iû gin KU.BABBAR one donkey for five and a half shekels of silver ibid. 10.

4’ in Elam: their oxen, their sheep, [AN]ŠE.HÎ.A-šù-nu ... ziùvi their donkeys are divided MDP 23 171:2.

5’ in Alalakh: ukullì anšè.HÎ.A 3a šàr gn x ukullì anšè.HÎ.A 3a màišû (emmer wheat), fodder for the donkeys of the king of GN, x fodder for his son's donkeys Wiseman Alalakh 269:57f. (OB), cf. ibid. 51 and left edge; 4 (sùtu) kurummat anšè PN four-tenths of a homer, provender (for) PN's donkey PBS 2/2 103:18 (MB).

6’ in EA: let the king, my lord, inquire whether I have taken from him a man ù šùmûa ìšênu alpa u šùmûa anšè or a single ox or donkey EA 280:28.

7’ in Nuzi: PN has given to PN, two women, 1 alpa 1 anšè one ox (and) one donkey HSS 9 17:4, and passim.
imēru

8' in MA: anšē.meš annitu (adding up EME(SAL+1 VB) ša dūr.meš donkey mare, dūr jackass (?), anšē.suḫur(na) BIT male foal, anšē.suḫur sinuwiti female foal) KAJ 311:10.

9' in NA hist.: 12 anšē.kudin 380 anšē.meš 525 alpē 1,285 immere ... ašīlu I carried off twelve mules, 380 donkeys, 525 head of cattle (and) 1,285 sheep TCL 3 424 (Sarr.); 7,200 śēş parrē 11,073 anšē.meš 5,230 gammalē 80,050 alpē 800,100 ūnē OIP 2 55:60 (Senn.), cf. anšē.meš gammalē alpē ū ūnē Streck Asb. 74 ix 42, and passim in hist.

10' in NB: isšē anšē mar,tu ša ki 40 kū.babbar one western donkey for forty (shekels) of silver YOS 1 37 22 i 7 (NB kudurrum), also BBS. No. 7 i 17; PN, herdsman of female donkeys, PNa rē' anšē.meš PN4, herdsman of donkeys (PNs), cattle herdsman, PN4, shepherd) BBS. No. 33 i 11; let my lord send anšē u ude anšē a donkey and the donkey's equipment CT 22 58:20f. (let.); ina muḫḫi anšē ... la tašili ... hāḇūrur ṭukullū do not neglect the donkeys, let them eat green grass YOS 3 76:30 (let.); 1 MA.NA kū.babbar šīm anšē sixty shekels of silver, the price of a donkey Nbn. 140:1; alpē immere u anšē ... isammitu he will brand the oxen, sheep and donkey(s) YOS 7 85:16 (NB).

11' in lit.: [ba'tir] i-me-ri šadī who hunts the (wild) mountain donkey LKA 62:2, cf. baṣārū ana i-me-ri ikkappa ṣabbā the hunter plans his attack on the (wild) donkey ibid. 5 (MA lit.), see Ebeling, Or. NS 18 35; the bull no (longer) leaps upon the cow, anšē atina ul ukāra the donkey no (longer) impregnates the jenny CT 15 46 r. 7 (Descent of lišar); alpū ana anšē iḫḫi a bull (sexually) approached a donkey CT 29 48:15 (SB prodigies), cf. CT 39 26:20 and 26, also CT 40 31 K.5657:2f., 31 K.8013:7, 33:7, etc. (all SB Alu); šūmma šal anšē ulūd šar kiššatā ina māti ībbāšī if a woman gives birth to a donkey, there shall be a despot king in the land CT 27 14:8 (SB Isbu); śinnāt anšē baššīm dirratam u šarrīt zibbatuši teleq-gēma śinnāt anšē ina iḫī ... tuballal tarāk 2 anšē.ha teppūš you take a live donkey's urine, a halter, and a hair from its tail, you mix the donkey-urine with clay, you ... , you make two donkey (figurines) ZA 45 200 i 2ff. (Bogh. rit.); ʾisbat liḇbi anšē ina sugullī (the plant ū ša) seized the inside of the donkey in the herd (parallel: liḇbi alpi ina tarbaṣī, [liḇbi immere] ina su gündū) Küchler Beitr. pl. 3 iii 33 (SB inc.); šūmma alpū ina bit amēli kīma anšē inamagu if an ox brays like a donkey in a man's house CT 40 32:24 (SB Alu), cf. AFO 14 146:103 (bit mēṣēri); mašak anšē ina išatti ṭuṣabbhar you pulverize the hide of a donkey over a fire AMT 17,1 r.(1) iv 2; if his urine is white, kīma śinnāt anšē like the urine of a donkey AMT 66,7:18, cf. KAR 193:12; ina šīṣiši anšē išatti he shall drink (various drugs) in donkey's milk CT 14 41 31 D.T. 136:18 (SB pharm.), cf. AMT 91,5:3, KAR 203 vi 37, cf. also ūḫ anšē ina šammī tuballal you mix donkey's spittle with oil KAR 205:8 (SB med.); for MI PAP.ḪAL anšē see ḫallūšā ūḫūmā.

12' in proper names: I-ma-ru-um (personal name) OIP 14 149:3 (OAkk.); E-ma-ru-um (personal name) CT 7 20b r. 19 (Ur III); agammu ša anšē.meš (geogr. name) YOS 3 107:13 (NB let.); see also imēru in ša imērišū.

b) as a draft animal: anšē.ha naṣpad 12 gur lu naṣpad 20 gur še'im šīmīma harness (enough) donkeys (to haul) a load of ten or twenty gur of barley! TCL 1 11:9 (OB let.); PN LŪ.GI.Š.GIGIR ... anšē e-dašu ina maṣṣarū la šāmīq the single (i.e., not trained to double harness) donkey (parallel: horses) in the possession of PN, the charioteer, is unfit KAV 31:25 (NA), cf. KAV 33 r. 3, 38:4, 131:3 and 6; mimma maššša eriqqalu simitta ṣu anšē  ṣē u amēlašu la naṣē that his wagon, his team, his donkey and his man not be requisitioned MDP 2 pl. 21 ii 52 (MB kudurrum), cf. amēlašu alapū anšē-šē la raḫāši that he shall not use (lit. harness) any man, ox or donkey (of the city) BBS. No. 24 r. 36 (Nbk. 1).

c) as a pack animal: 4 gū anšē.[a ... ...]

2 anšē arkuṣma I loaded four talents of lead on two donkeys BIN 6 100:5 (OA let.); unšīṭam rakṣama bilat e-ma-ri kaʿinma bind on the harness, and fasten the donkeys' loads! CCT 2 18:9 (OA let.); anšē šannam malluṭaša šēbī lanim load the donkey with oil and send (it)
here! KTS 13a:23 (OA let.); 12 kutāni u kīsālūnnama ANŠÈ.HÌA e’tāma bittūnum harness(?) both donkeys so that they may come with (the twelve) kutānu-garments TCL 19 51:25, cf. e-ma-re e-hū-ri₂-ma ibid. 27 (OA); 10 ANŠÈ-ri kāsūrim ten (fully) equipped donkeys CCT 4 12b:15 (OA let.); ANŠÈ.HÌA mallāʾanma ANŠÈ.HÌA rāqūtim la bittūnum load up the donkeys completely—no unloaded donkeys may come to me to KT Hahn 1:20f. (OA let.); 4 ANŠÈ annukum one-half donkey (load) of lead TCL 4 28:11 (OA let.); ku-si-a-am ša e-ma-ri-im pack saddle of a donkey OIP 27 55:18 (OA let.), dupl. BIN 4 162:30, also CCT 2 18:29; e-ma-ru₂-ša sā-ār-du two donkeys are loaded CCT 1 50:17 (OA let.), cf. ANŠÈ-ri-a sardūtim TCL 19 28:5 (OA); 1 ANŠÈ biltim one pack donkey CCT 4 47a:1 (OB), cf. ANŠÈ.GU ARM 1 8:29 (OB Mari), also ANŠÈ.GU ibid. 17:27, for ANŠÈ.GU in Chagar Bazar, see Iraq 7 31; 4 (OUR) 4 (šūtu) še’ām bīlāt 7 ANŠÈ.HÌA four gur, four seahs of barley, load of seven donkeys MDP 22 143:2 (OB Elam); ŠÁ.GAL ANŠÈ.GU.ZA fodder for pack donkeys MDP 28 473:2; sīse ANŠÈ.MEŠ attadim [a]na ḥarrānišu I gave him horses and donkeys for his journey EA 161:23 (let. of Azirî); 2 ANŠÈ še annūma itti ANŠÈ.MEŠ PN ano PN₂ udār PN shall return to PN₁ these two homers of barley with the donkeys JEN 491:14 (Nuzi); gammālā ANŠÈ.MEŠ bilti kima turaḥtā ṭurtū šadi štaṭḥāṭu zuqṭīša the camels (and) the pack donkeys leaped over its peaks like ibexes at home in the mountains TCL 12 26 (Sar.); 1 ANŠÈ babbānā ana zi-bi₂-šu ša kānušu one excellent, docile donkey for carrying TCL 13 165:4 (NB).

d) for riding: ANŠÈ a-na ra-kā-bī-q a donkey for me to ride BIN 6 73:18 (OA let.), also BIN 6 183:12; ANŠÈ.HÌA u-ul ra-ki-i-iād could he not ride a donkey? ARM 1 21:11 (OB Mari); PN rākib ANŠÈ.HÌA PN, the donkey rider ARM 2 45:6 (OB Mari), cf. ARM 2 72:6; 4 ANŠÈ ra-ki₂-šu four riding donkeys Iraq 7 62 A 920(a):3 (OB Chagar Bazar); ANŠÈ ša pit-hal-la₂-ti donkeys (trained) for riding ABL 304:11 (NA); ANŠÈ rukūb šarrī a donkey for the king to ride KAR 430 r. 19 (SB ext.); mār šīpri u₂ ANŠÈ irrubamma a messenger riding a donkey will arrive BRM 4 12b:8 (SB ext.), and passim in ext., cf. edd. u₂ ANŠÈ irrubama KAR 423 ii 14, rākib i-me-ri iṭeḥḥi’takkum YOS 10 44:65 (OB ext.), rākib i-me-ri innabdabb ibid. 46 v 36, rākib i-me-ri nakram udār ibid. 25:25.

e) for threshing: šumma ANŠÈ anu dišūm igur 1 (šātu) še’im idīṣu if (a man) hires a donkey for threshing, its hire is one seah of grain CH § 269:93.

f) qualifications: 1 ANŠÈ șa-lā-mi-mu one black donkey BIN 4 51:4 (OA), and passim, 2 ANŠÈ șa-lā-mi-mu BIN 4 27:7, but 2 e-ma-ře(!) șa(!)-lā-mi Chantre p. 105 No. 14:2, 2 ANŠÈ șa-lā-mu MDP 14 13:6, 14:13, and in pl. always šalamū, e.g., 6 ANŠÈ.HÌ.A sa-lā-mu MDP 14 37:20, 5 ANŠÈ.HÌ.A șa-lā-mu dam-ğūṭim CCT 4 35a:3, once 4 ANŠÈ.HÌ.A șa-al-mu BIN 4 25:7; e-ma-ra raqqūtim ana nablūtim i-di₂-i-ma-rā danūtim annīsam šērībat put the frail donkeys out to pasture, bring the strong donkeys here to me CCT 3 44b:17 and 19 (OA let.); e-ma-ra-am damqam BIN 6 122:17 (OA); 1 ANŠÈ AM.GA.GAN (see imikānu) MDP 28 551:13 (Ur III), also ibid. 11; ANŠÈ.LA.GU.ŠA.HÌ.A...donkeys ARM 1 132:5 (OB Mari let.), also ARM 1 21:3', cf. (with ANŠÈ.LA.GU) ARM 1 59:6, ARM 2 136:16 and 25, for ANŠÈ.LA.GU in Chagar Bazar, see Iraq 7 31; ANŠÈ iz MDP 28 148:4, and passim; 1 ANŠÈ LUGŪ.DA ki₂ 15 K[U.BABBAR one young donkey for fifteen (shekels) of silver BBS. No. 7 i 19 (NB), also YOS 1 37 1 13 (kudurru), cf. 1 ANŠÈ rabū ki₂ 20 K[U.BABBAR BBS. No. 9 iv A 12; ANŠÈ BE (mng. uncert. see Weidner Tell Halaf p. 30 and Salonen Hippologica 59) Tell Halaf 54 edge, ADD 1134:2; 7 ANŠÈ.MEŠ.babbānā ša-rūqu-ur-ra-nu send us seven excellent donkeys YOS 3 127:14 (NB), cf. TCL 9 144:33, TCL 13 165:4; ANŠÈ șal-łam 5₂-šu ša marri u galpu ana šumēlu šēndu a five-year-old black donkey, branded on the left side with a hoe and an axe Nbk. 13:1, cf. ANŠÈ šālmāla 6-š Dar. 550:1; ANŠÈ ša kakkātu šēndu donkey branded with a star YOS 7 192:4 (NB); šumma ANŠÈ peṣd imur if (the exorcist on his way to a patient) sees a white donkey Labat TDP 4:25, cf. šumma ANŠÈ barma imur if he sees a dappled donkey ibid. 26; for DUR = ANŠÈ.NTÀ (and .NITÀ) male donkey see māru, for
imēru

EM and SAL+HiB.ANs see atānum, for donkey-foal see suhīru, for ANšE.sig.gin(18) see sied.

2. homer — a) measure of weight (NA): I imposed on them 1 ANšE kurbāni ša abāri one homer of magnesium ore in lumps (as a yearly tribute) AKA 72 v 39 (Tigl. I).

b) liquid measure (MA, NA): 1 ANšE 9 (sātu) GIŠTIN one homer (and) nine seams of wine KAJ 252:1 (MA); 10 ANšE GIŠ.GEŠTIN ten homers of wine OIP 2 26 i 62 (Senn.); 2 ME ANšE šamu 200 homers of oil ABL 133:7 (NA); 5 ANšE GEŠTIN.MEŠ ina 1 SILA ša šarrī five homers of wine (measured) by the royal sila ADD 124:1 (NA), cf. (said of beer) KAJ 228:2ff., 292:1 (MA), (said of šamnu šalātu) ADD 127:2; (cf. of dam erēni) 3R 8 i 25f. (Shalm. III); 20 diqdrāti eri dannūti ša 2 ANšE-a-a twenty large vessels of bronze (with a capacity) of two homers each ADD 963:4 (NA), see also šarū A mg. 1.

c) dry measure (Mari, Nuzi, MA, NA): X ANšE ūt.ŠEŠ xe li GIŠ x homers of sesame ARM 1 12:22, also ibid. 21:20', cf. X ANšE ūt.ŠEŠ ARM 2 52:4 and 5; 50 ANšE ūt.ŠEŠ.MEŠ fifty homers of barley HSS 9 5:8 (Nuzi), cf. (wheat and emmer wheat) JEN 523:8, (še.harr.ŠA, etc.) RA 23 156 No. 55:7; 3 ANšE 8 (sātu) ūt.ŠEŠ three homers (and) eight seams of barley HSS 9 20:12 (Nuzi), cf. (millet) HSS 9 72:1-4, and passim; x ANšE ūt.ŠEŠ . . . ina GIŠ.BAN ša 10 SILA.MEŠ . . . x ANšE ūt.ŠEŠ.MEŠ ina GIŠ.BAN 8 SILA x homers of barley (measured) by the seah of ten silas, x homers of barley by the seah of eight silas HSS 9 66:2 and 4 (Nuzi), cf. HSS 9 43:1; 1 ANšE 9 (sātu) ūt.ŠEŠ-um ina GIŠ.BAN ša ša šé šiburni one homer (and) nine seams of barley (measured) by the seah of the šiburnu house KAJ 53:2 (MA), cf. KAJ 82:1, 133:2, and passim; 3 ANšE ūt.ŠEŠ ina GIŠ.BAN labirīti three homers of barley (measured) by the old seah KAJ 59:1 (MA), cf. KAJ 72:2, 101:2, (ina GIŠ.BAN ekkēti by the new seah) 119:3, and passim; 2 ANšE 8 (sātu) ša SILA ūt.ŠEŠ.TUR two homers (and) eight silas, one-half sila (measured) by the small seah KAJ 107:1 (= 117:1) (MA); 50 ANšE ūt.ŠEŠ.MEŠ 1 ANšE.lāl. MEŠ 1 ANšE 5 (sātu) ūt.ŠEŠ šamaškāmmī fifty homers of barley, one homer of honey, one homera (and) five seahs of sesame KAJ 302:6-8 (MA); 1 ANšE har-šu one homera of . . . fruit(?) KAJ 306a:7 (MA); 20 ANšE sukippā twenty homers of dates OIP 2 26 i 62 (Senn.); 1000 ANšE šEPAD.MEŠ 1,000 homers of barley (for) food ABL 883:8 (NA); 30 ANšE šEPAD.MEŠ ina GIŠ.BAN ša 10 SILA thirty homers of barley (for) food, (measured) by the seah of ten silas ADD 128:1 (NA), cf. (by the bronze seah-measure of nine silas) ADD 385:7; 2 ANšE riqēš ābūti two homers of sweet-smelling spices ADD 310 r. 9 (NA); for various spices measured by the homer, see Iraq 14 35:133-140 (Assn.).

d) measure of area (measured by the quantity of grain necessary for seeding, Nuzi, NA): 3 ANšE 7 GIŠ.APIN u šarunnī a.ŠA.MEŠ a field of three homers, seven auvihara and one šarunnī JEN 384:6; 1 ma-a-ad ANšE a.ŠA. HILA a field of one hundred homers JEN 552:7; 1 ANšE 2 GIŠ.APIN ku-ma-ni-ma a.ŠA a field of one homera, two auvihara (and) one kumānu JEN 401:6; [X] ANšE a.ŠA bitūti u māgrattu x homers of field, houses and threshing floor JENu 412:4; 7 ANšE 5 (sātu) ūt.ŠEŠ šîmîn 1 ANšE a.ŠA.MEŠ seven homers (and) five seahs of grain, price of a field of one homera JEN 528:9, cf. ibid. 5, 7 and 11; 300 ANšE ūt.ŠEŠ.NUMUN.MEŠ 300 homers of cultivated land TCL 3 208 (Sar.); ūt.ŠEŠ ina 60 SILA ūt.ŠEŠ a.ŠA ina GN property measuring one homera and sixty silas of barley, a field in GN ADD 350:4; the king's father gave me 10 ANšE zērī ina GN ten homers of cultivated land in GN ABL 421:7 (let.), cf. 6 ANšE.MEŠ a.ŠA ABL 1285 r. 21; bit 12 ANšE a.ŠA.GA property (containing) a field of twelve homers ADD 58:5; bit 1 (sātu) maṭi (LĀ) ana 2 ANšE a.ŠA property (containing) a field of two homers less one seah ADD 414:4; 580 ANšE a.ŠA.MEŠ u GIŠ.SAR.MEŠ fields and gardens (amounting to) 580 homers ADD 419:5; 1 ANšE a.ŠA ina sūti 8 SILA a field of one homera (measured) by the seah of eight silas ADD 622:3, cf. (ina sūti 9 SILA erē) ADD 385:4, etc.; for imēru, as an Assyrian measure containing ten seahs, see Ungnad, AFO Beiheft 6 48.

3. (a mechanical device) — a) as part of a ship: see Hh. IV 373, in lex. section, also
imēru

Salonen Wasserfahrzeuge 113f. b) as part of a battering ram: see Hh. VIIA 93, in lex. section.

4. a part of the lung (in ext.): i-mi-ir ḫaššu .errorMessage imittam likṣip litteppīq let (the various parts) and the “donkey” of the lung be firm and solid at the right side RA 38 85:11 (OB prayer); summa anšē ḫaššu  errorMessage imittī 1 舒.st šatiq if the “donkey” of the right lung is split off one finger (length) Boissier Choice 72.1, cf. ibid. 2; summa anšē ḫaššu  errorMessage imittī RESU šatiq if the top of the “donkey” of the right lung is split off ibid. 3, for other occs. of imēr ḫaššu, see ibid. 4ff., p. 133f., KAR 422:21ff., Bab. 3 pl. 9:11 (OB), CT 20 46:61f., CT 31 36:9 and 12, etc.

5. imēr šamē (a bird): see Hg. D, in lex. section.

Salonen Hippologica 44ff. Ad mgg. 2; Gadd, RA 23 90 n. 3, H. Lewy, RA 35 33ff.

imēru in ša imērīšu (ša imēri) s.; donkey driver; from OAAkk.; cf. imēru.

a) in gen. — 1’ in OAAkk.: PN šu anšē MAD 1 No. 163 x 21 (from Tell Asmar); 1 šu anšē MDP 14 p. 102ff. No. 71 ii 6’, as against 2 ša anšē ibid. 7’ and 4 šu-um anšē ibid. 5.

2’ in OA: send me one mina of copper ana ša [anšē] Hg. Dbabium to pay the donkey drivers BIN 40:7.

3’ in NA: JOI PN šaṣu anšē الكريم(!)-šēlu(!) ADD 246 r. 9; PN Lū ša anšē-ni ABL 307:3.

b) as geogr. name: uku ša anšē-šu Damascus K.75+ in Bezzold Cat. 1 21, and see RLA 2 448 sub ḫu-dudija; KUR Ša-anšē-nitā-šu Rost Tigr. III pl. 16:10; KUR Ša-anšē-nitā-šu ibid. 22:15; KUR Ša-anšē-šu Layard 91:88, but note KUR anšē-šu ibid. 92:103, and passim in this text; note PN KUR ša anšē-nitā-šu-a Rost Tigr. III p. 34:205.

For this type of geographical name, cf. Ša(!)-birisu 2R 53 No. 1 i 41, and passim; also (in Elam. text) Ša-imērī MDP 11 p. 42 No. 14, also referred to in HSS 13 433:6 (Nuzi).

Oppenheim apud Pritchard ANET 278 n. 8; (Speiser, JAOS 71 257; C. H. Gordon, Israel Exploration Journal 2 174ff.).

imērītu s.; donkey (as collective); OB Mari; cf. īmērū.

[AN]še.Hla-ru-um šēbīm [ša] maḫar beliṣa līputumma let them make a list of the total number of donkeys (assigned) to the army that are at the disposal of my lord ARM 2 52 r. 1’, cf. ana ukilēt anšē.Hla šunūti I Sīla.A₄ še u ana lu.ŠUŠ ša anšē.Hla ireddā 1 Sīla.A₄ še luddin and then I will give one sila of barley as fodder to each of these donkeys and one sila of barley to each of the men who drive the donkeys ibid. r. 8’ and 10’.

Fine L’Accadie des Lettres de Mari 64.

imešgulū see igenousulū.

imgarrū s.; list; lex.*; Sum. lw.

im.garr = šu-um Hg. X 459; im.garr = qa-tum ša tup-pi Hg. A II 125.

imgiddū s.; one-column tablet; SB*; Sum. lw.

im.gid = šu Hg. X 475.

TA muḫḫi im-gi-da SUMUN GABA.BA Barsip sar-ma copied from an old one-column tablet, an original from Borsippa CT 41 32 r. 8 (Alu Comm.); im.gid.da 23 KAM KAV 8 r. 8 (Al.), and passim in colophons.

See discussion sub giṭṭu. For an im.gid.da tablet containing ten (narrow) columns, see BE 31 22 r. v 1 (copy of CH).

imgipū s.; list; lex.*; Sum. lw.

im.gi.pā = šu-um Hg. X. 466; im.gi.pā = qa-tum ša tup-pi Hg. A II 127.

For discussion, see imampaddā.

imgirassu see ingarasa.

imgurru s.; clay cover, envelope of a tablet; MB, SB, NB*; Sum. lw.; pl. imgurrētu (NB).

im.gur = [e-rim]-um, im.gur-ru Hg. X 471f.; im.gur = šu-rum = e-rim-tum Hg. A II 117; im.gur = im-gur-ru IM.GUR /gif-um pūl-ti ṭup-pi kīma iqṣū — im.gur means i., im.gur is (also) cover, like the clay wrapping around a tablet, this is said (in the lexical texts) CT 28 48 K.182+ r. 6 (SB ext.), see below for passage.

Summa maru kīma im-gur-ri munduratum malak galmu if the gall bladder is soggy like the clay envelope (freshly put on around a
imḫulliš tablet) and the bile is black CT 28 48 K.182 + r. 5 (SB ext.), for comm. see lex. section; šumma martu kima im-gur-ri ina ـــ GU kup-[pu-ta-at] if the gall bladder looks like a clay envelope with massive threads around it CT 30 49 Sm. 986 r. 8 (SB ext.); in im-gur-ri ــــṣa qa- qa- amat ši-i the (artificial) šattu-stone is (then) within its clay cover (in which the frit was fired) Iraq 3 90:30 (MB glass text), cf. ibid. 31; im-gur-(text-zu)-ra-am ša NAM.LU.₁₄[(GIŠ.GAL)]. LU clay cover for a corpse? AMT 98.18; x dates ša 2-1a im-gur-re-tū according to two tablets? YOS 6 35:49 (NB).

See imšukku for another designation of the case of a tablet.

imḫulliš adv.; like the imḫullu-wind; SB*; cf. imḫulliš.

ša tāmûš irammumu iżiqq[a] im-ḫul-iš who roar like the sea, blow like the “evil wind” RA 27 18:16 (Till Barsip, lion).

imḫullu (umḫullu, anḫullu) s.; (a destructive wind); from OB on, Akkadogr. in Hitt.; Sum. lw.; umḫullu (sandhi) JRAS Cent. Suppl. pl. 6 i 9, anḫullu KAH 2 84:20, and in Bogh.; wr. syll. and imḫul; cf. imḫulliš.

imḫul = imḫul-tum, uḫ-bal = meḫ-ū-ii, imḫul.a = de-rum lem-nu Antagšal N ii 9ff.

imḫul tu₄wa₄(giš.gal). lu giš.a (var. giš.šu.a) mu.un.du (var. šu.a) : imḫul meḫa ina ši-retšu (Sum.) he impales on a stake the “evil wind,” the storm wind Lugale II 37; uḫḫul imḫul igi. du₄a.me₄ me₄ uḫḫul imḫul igi. du₄a.me₄ : šatu ša lemumu imḫul-tum šumum ša šummum imḫul-tum lik šaš bit šumum they are evil monsters, evil winds which rap around, they are evil monsters, evil winds (forming) the vanguard CT 16 19:38ff.; imḫul.bi.₄t ma.un.du.u₄u₂ : imḫul-li iżiqq when they storm with an evil wind (they cannot be withstood) CT 16 42:10ff.; imḫul ni.(n)u. te.gal : imḫul-tum la a-di-[ru] fearless evil wind ASKT p. 82–83:5.


a) referring to a specific type of destructive wind with supernatural qualities: ibni imḫul-tum šāra lemna meḫ-aššatu he created the i., the evil wind, the storm wind, the whirlwind En. el. IV 45; imḫul-tu(var. -la) šābit arḫiti parakšatu(var. -ša) umdaššir ... imḫul-la wēširba ana la kašīm šapēša he released against her an “evil wind,” which obstructed the rear, he sent an “evil wind” into (her mouth) so she could not close her lips (any more) En. el. IV 96 and 98, see the bil. passages in lex. section; muštišmušašiša 7 (imḫul-lši she (ṭmah), who drives (a team of) seven evil winds RA 46 92:75 (OB Epic of Zu, coll.), cf. qarradu uš-te-šiši-taši sābittu imḫul ibid. 40 r. ii 9 (Assur version), restored from STT 21 146, also qarradu uš-te-šiši-taši sābit imḫul-lša RA 46 30:31, restored from STT 21:31 and 22:31, also sibitu imḫul-la ka šīlšīšu elišu let your seven evil winds go against him RA 46 28:4, and dupl. STT 21:4; im-anḫ-ul-ul (in a list of eight winds, among zizišišu, šuruppd and aššamšatu) KUB 8 53 r. ii 16 (Epic of Gilg.), see Friedrich, ZA 39 12 and 46, cf. imḫul-tum (in similar context) JSS 5 121 r. 8.

b) referring to a destructive wind in general: imḫu tāmûtu uš’harrirma imḫul-lšu the sea grew quiet, the i.-wind abated Gilg. XI 131; rāḵisum-umḫ-ul-li erētt[i]m (Papul-legarra) who binds the i.-winds from all directions (sandhi) JRAS Cent. Suppl. pl. 6 i 9 (OB lit.); ina imḫul-lšu inambušu kakkušu his weapons flash in the evil wind STC 1 205:15 (SB lit.); ina sābiš imḫul-lšu šumurri šipēštu his (the mountain climber’s) body becomes numb(?) from the blowing of the i.-wind TCL 3 102 (Sar.); kima anḫ-ul-li šītīrāku I rage like the i.-wind (parallel kima šī šīrī KAH 2 84:20 (Adn. II).

c) referring to wind that was thought to bring disease: imḫul-ul-lšu šaḫmaštu šēša aššamšatu šunqu ṣubātu aruru ḥuššušu ša māṭīḫu li kajass may his land always have i.-wind, revolt, confusion, storm, want, hunger, drought (and) famine KAH 2 35:56 (Adn. I), cf. KAH 1 3 r. 35; imḫul šēppā erē tišātu an i.-wind will arise, those with child will die Aḥ Supp. 2 p. 71 (translit. only) Ištar 55:17; (if there is an eclipse on the 15th day) imḫul-ul šikšumma šaḥbašu šapēšu šišmaštu ša ṣuššu šišmaštu ša ṣuššu šatišiqq (and) the i.-wind comes and Jupiter rises heliacally, then the cattle will perish Aḥ Sin 34:3; IMḫUL šeppāšma šušša ša rubē isahhāšu ša šal ba-am-mat (text -mit)
imḫupû

ur-[š] iippattû an i.-wind will arise and disturb the folds of the ruler’s turban or also the folds (of the turban) of the lady of the (ruler’s) harem will be opened (referring to the part of the exta called kudšû cap) KAR 423 r. ii 48 (SB ext.). imḫul-li [ištu išid] šamê īziqa the i.-wind has blown from the horizon Lambert BWL 40:51 (Ludlul II), cf. [udda]ppir imḫul-la ana išid šamê he drove away the i.-wind to the horizon ibid. 52 r. 5 (Ludlul III).

imḫupû s.; (a kind of tablet); lex.*; Sum. lw.

[im].ḫub - šu-Š Hh X 464.

imḫur-ašla see imḫur-ešrâ.

imḫur-ašnan see imḫur-ešrâ.

imḫur-ašra see imḫur-ešrâ.

imḫur-ešrâ (imḫur-ašru, imḫur-ašra, imḫur-ašnan, imḫur-ašla, anḫurašru) s.; (a climbing plant); Bogh., SB; imḫur-ašnan in Bogh., anḫurašru in NA voc.; wt. syll. and U.IGI.NIŠ; cf. mahâru.


2’ in med.: ú imḫur-niš / ú.IGILIM tadsî ina šikari šatti you bray i., variant: imḫur-limsu, she drinks it in beer KAR 194 i 37; ana eṭerīšu ú.TAR.MUŠ (= kammi nifhû) ú imḫur-lim ú imḫur-aša ... tadsî to save him, you bray ... -thistle, imḫur-limsu, i. (and other herbs) AMT 42,5:6, cf. ú imḫur-aš-la tadsî AMT 85,1 ii line d.

3’ in lit. and rit.: ú imḫur-lim ú imḫur-aš-la iкал he shall eat imḫur-limsu and i. Boissier DA 42:5 (rit.); ú imḫur-lim ú imḫur-aš-na-an (against evil magic) KUB 37 43 r. iv 5, cf. ú imḫur-aš-na ibid. i 17, also imḫur-aš-na-an (in broken context) KUB 37 32:4; Ú.TAR.MUŠ ina pâja U.IGI.NIŠ (var. ú imḫur-aš-ri) ina šumālija ... nākûū i hold in my mouth ... -thistle, in my left hand i. PBS 1/13 13, var. from Craig ABRT 2 18 K.11243 ii 4, see Schollmeyer p. 135 and KAR 259:6.


2’ in med.: U.IGI.NIŠ kima šarāru ššar kaniš U.IGI.NIŠ kima ú.ŠU ūtu šuru kima šqudī the i.-plant looks like the “sheen of ššar,” variant: the i.-plant looks like the “Šamaš-plant,” its seed looks like “bitter” barley BRM 4 32:7 (med. comm.); Ú.TAR.ḪU Ú.IGILIM U.IGI.NIŠ ... 10 Ū.HI.A šu.GIDIM.MA ina šikari šamdatîma ina [es] at regular intervals he drinks in beer (these) ten herbs against (the disease) “hand of the ghost” and will get well AMT 76,1:24, cf. ibid. 18, cf. Ú.IGILIM U.IGI.NIŠ Ú.TAR.ḪU ú alũzi ú ḫaltapp[nu] 5 ú ša.[mi] five herbs against the tirik šibbi disease CT 14 48 Rm. 328 r. i 10; U.IGI.NIŠ ina ŠArra šappāšaš you rub on i. in ghee AMT 52,5:12, and passim in similar contexta, cf. ú kurkânam U.IGI.NIŠ tapâš ina šāš ši tuqattaraš you bray kurkânu and i. and fumigate him with a fire made with dogwood CT 23 8:43; 1 GIN Ú.IGILIM 1 GIN U.IGI.NIŠ ... ina šikari tušabšaš you boil in beer one shekel of imḫur-limsu, one shekel of i. KAR 187:7, cf. riššut U.IGI.NIŠ TCL 6 34 r. i 11, IGI.4.GÂLLA U.IGI.NIŠ Küchler Beitr. pl. 17 ii 68, and passim.

3’ in rit.: U.IGI.NIŠ ša wa wašrubû ruḫē ana zu’ru—i., which does not permit (the sorceress’) venom to come near the body RA 18 165:22 (inc.); Ú.AŠ Ú.TAR.ḪU Ú.IGILIM U.IGI.NIŠ ... 7 Ū.HI.A annâtâ ina nabdâ ina bīšunu tal-pap you wind these seven plants with the red thread between them (the beads on the thread) AMT 47,3 r. iii 22, cf. CT 23 8:41, also RA 18 164:10; Ú.HAR.ḪAR Ú.KUR.KUR U.IGI.
imḫur-lime

LIM ú.IGI.NIS ina ḫannu tapaššašma ina maški ina kiššišu tašakkān you make a salve of (these plants) mixed with oil and put it in a leather bag around his neck KAR 56 r. 11; ú.IGI.NIS iššiši tašāk ana lībiša ḫannu tanaddī ina idi rīksi tašakkān you crush (various plants and) i. together, put them into oil, then set them up alongside the cult preparations BMS 12:10.

The variants anhūr-erā, imḫurašan, and imḫurašṭa suggest that imḫur-erā was a foreign word that was interpreted by popular etymology as imḫur-esrā, “it heals (or counteracts) twenty (diseases),” patterned after the plant name imḫur-limu, q.v.

Landsberger, ZDMG 74 445; Ebeling, AfK 1 39; Thompson DAB 120ff.

-imḫur-līme  see imḫur-līmu.

-imḫur-līmu (imḫur-lime, anhullime) s.; (a medicinal plant); Bogh., MB, SB; wr. syll. and ú.IGI.LIM; cf. maḫāru. ú.IGI.LIM = an-ḫu-li-me .Practical Vocabulary Assur 98.


2’ in med.: 2 [ ...] ú imḫur-līmu two (measures of) i. PBS 2/2 107:40 (MB list of medicinal herbs), cf. ú imḫur-lī-[i]-mi (in broken context) AFO 16 49:43 (Bogh.); imḫur-līmu tašāk ina šikāri šiṣṭti you bray i., he drinks it in beer AMT 59,1 i 30, cf. ú imḫur-līmu ina i.nu [. ...] AMT 13,7:6; ana eṣerīšu ú.TAR.MUŠ ú imḫur-līmu ú imḫur-asrā ... iššišu tašāk to save him, you bray together ...-thistle, i., imḫur-esrā (and various herbs) AMT 42,5 r. i 5, cf. ú imḫur-līmu (among drugs) KAR 194 iv 26, AfK 1 37:10.

3’ in lit.: ú imḫur-līmu limhaša lēssā may the i.-plant smite her cheek RA 22 155:10, dupl. KAR 81:15.


-imḫur-līmu 2’ in med.: ú.IGI.LIM ina šikāri tar-bak ina kakābi tašbāt ina šerim lam šēnku ana gaggari šaškānu šiṣṭti you make a decoction of i. in beer, you let it stand overnight, he drinks it in the morning before he sets foot on the ground LKU 61:7; ú.IGI.LIM tašāk ina šikāri šiṣṭtiša ūarru you bray i., he drinks it in beer and will have a bowel movement Küchler Beitr. pl. 17 i 72; ana buššišu ú.IGI.LIM ú.IGI.NIS ú.TAR.MUŠ ú.ḪAR.ḪAR ... 11 ú.ḪI.LA annāti iššišu tašāk to cure him, you bray together i., imḫur-esrā, ...-thistle, i. (and other plants), these eleven drugs Küchler Beitr. pl. 11 iii 52, and passim with imḫur-esrā and other herbs; ú.TAR.ḪU ú.IGI.LIM ú.IGI.NIS 3 malqīt t.IGI.LA ... -thistle, i. (and) imḫur-esrā are three potions against ... CT 14 48 Rm.328 r. ii 5; 15 šE ú.IGI.LIM 15 grains of i. AMT 29,3:11, cf. ibid. 8, also 1 gīn ú.IGI.LIM 1 gīn ú.IGI.NIS KAR 187:7, § siša ú.IGI.LIM AMT 50,6:13, 7 šE.MES ú.IGI.LIM Küchler Beitr. pl. 1 i 32; ú.IGI.LIM: ú himiš šetī : sāku ina šikāri rēšī katš K.I.MIN — i. is a drug against the ague, to Bray (it), to drink it in first-draught beer, ditto (i.e., to smear it on with oil) KAR 203 i-iii 68, cf. ibid. iv-iv 52.

3’ in rit.: ú.TAR.ḪU ú.IGI.LIM ú.IGI.NIŠ tal-pap 7 rīksi tašakkās you wind ...-thistle, i., imḫur-esrā (on the thread), you make seven knots CT 23 8:41; bāša egubba iāmmu nakal bišma šanna ḫalqa ú.IGI.LIM inaddīma ippaššāš the diviner will wash himself with holy water, put i. into refined oil and anoint himself (with it) BBR No. 11 r. iii 4, dupl. ibid. 76;18; ú.IGI.LIM ú ḫalqa ú.KUR.KUR rubuš alpi iša šarāt unīqi la pettit tamalle you wrap into the hair of a virgin kid i., ḫalqa-plant, KUR.KUR-plant (and) ox-dung KAR 298 r. 36, see Gurney, AAA 22 p. 74.

The designation, “it heals (lit. counteracts) a thousand (diseases)” may be based on a parallelism with imḫur-esrā, “it heals twenty diseases,” q.v., a pattern also followed by ṣūr-līme, q.v. For medicinal uses, see Thompson DAB 122ff. The plant anhullu, q.v., may be another phonetic variant of imḫur-līmu, as its association with the verb
imigidû

seti. For the reading, see G. Meier, OLZ 1940 24.

imigidû s.; list; lex.*; Sum. lw.

For discussion, see imampadû.
imikânû s.; animal which has given birth; lex.*; Sum. lw.

amaga = um-um-um wa-li-[ii-tum] (var. [a]-itum), i-mi-ka-nu-um Proto-Diri 490f.

For the term amaga referring to sheep, pigs and donkeys in Ur III texts, see Oppenheim, Eames Coll. p. 120f.; for the expression amaga ša in earlier texts, see Thureau-Dangin, RA 11 103f.

imikkarûru (imekkarûru) s.; (a grass or wild-growing cereal); lex.*


See discussion sub elmênu.

*imirtu A (imîštu) s.; (a symptom of an intestinal disease); SB; cf. emêru.

šumma šerru i-mi-is (text -ka)-ti // APIN-tim libbi išu if a baby has a colic (lit.) Labat TDP 222: 50.

The explanatory gloss APIN-tim, i. e., erĩštî, represents an erroneous attempt of the scribe to make sense of the rare imîštu.
imirtu B s.; (mng. unkn.); SB.*
i-mir-tu márei ıraššî = i., he will have sons Dream-book p. 319 r. iii 7", see ibid. p. 275 n. 63.
imirtu see imratu.
imûru see imêru.
imîštû see *imirtu A.
imitta (imittam) adv.; to the right; from OB on; wr. syll. and zag, 15, A.zi; cf. immûnu.
a) in gen.: šumma aš i-mi-it-ta paṭer if the aš is split to the right YOS 10 44:20 (OB ext.), and passim in ext., cf. šumma nisîḫ marṭi i-mi-tam adî 2 paṭer KAR 160 r. 5 (SB ext.);

šumma šammum mé ina naddēkâ i-mi-tam tarîk if the oil, when you throw water (on it), is pushed down to the right CT 5 5:37 (OB oil), and passim in this text; ina tu li ummâtu (wr. č.čir) e-mi-tam (if) there is a mole on his breast to the right (parallel šu-me-lam) Kraus Texte 62:10' (OB physiogn.), and passim in this text.

b) in contrast with šumêlam: i-mî-ta-um šu-wî-la-am Afo 13 46 ii 7 (OB lit.); ZAG u 150 šamma waqâš šarî fire burns right and left Craig ABRT 1 31 r. 5; šumma padîšum num i-mi-tam u šu-me-lam (LIM) ivîsqîq if the “path” is narrow to the right and to the left YOS 10 11 i 8 (OB ext.), cf. šumma ina reš naplastim šilû 2 i-mi-tam u šumêlam naqî if at the top of the flap there are two abrasions, and they lie to the right and to the left RA 44 pl. 3 (p. 33ff.) MAH 15874:10 (OB ext.), and passim; šumma ina kûltîš mušen åzi (var. i-mi-tam) u GUB (var. šu-me-lam) šumûm nadi if there is a red spot on the back of the “bird,” to the right and to the left YOS 10 52 i 28, var. from dupl. ibid. 51 i 29 (OB behavior of sacrificial lamb), cf. (wr. åzi) ibid. 52 ii 16, (wr. i-mi-tam) ibid. 51 ii 17, iv 16; i-mi-tam u šumêlam belû u belû aña našârika aj igû let my lord and my lady not neglect to protect you everywhere (lit. to the right and the left) PBS 7 108: 12 (OB let.); girîsqî i-mi-tam u šumêlamma izzazzu the royal servants stand to the right and the left RA 35 2 ii 17 (Mari rit.), cf. ibid. ili 5; sîbasu imitta u šumêla umâhhas (if the sacrificial lamb) wags its tail right and left TuL p. 43 r. 11 (translit. only); šumma amêlu mištûtu imkissuma lu zaq lu GUB maḫîš if a man has a stroke of apoplexy (lit.), whether he is stricken on the right side or the left side AMT 77 1: 2, cf. kišāsu 15 u 150 itanaddû Labat TDP 82:14, and passim, also šinātesšu 15 u GUB isallaḥ CT 39 45:22 (SB Alu); šumma kataru sašmu ina im.limmû.BA zaq u GUB šakin if black fungus lies in all directions, right and left CT 40 16:48 (SB Alu); šumma izbu garnāšiq ašar umâhhas zaq u GUB šakna if a newborn lamb has horns where its ears should be, right and left CT 28 32 80–7–19,60:4 (SB Isbu); šalm̄e ṣurdiš za[ŋ] u GUB ulzîš I placed
imittam

statues (plated with) gold (in the chapel of Anu) on the right and the left. Borger Esarh. 87:25, cf. ibid. 88 r. 7, and passim in Senn., Esarh., Bnn.; ittubuna 15 u 150 ottage they enter and take their stand at the right and the left. RAcc. 72 r. 8; [summa ubān] ḫandi qablitu ZAG u GUB paţrat if the middle finger of the lung is cleft at the right and the left KAR 153 obv.(i) 9, and passim in this text, also KAR 422:26; summa kaskasu 15 u 150 paţir Boissier Choix 95:15, and passim; mē Kaš.SAG ZAG (with gloss ši-kasu i-mi-tū) u GUB liqgi let him libate water and first draught beer right and left. ABL 1396:6 (NB, quoting hemer.); šalāmānā ša šarrī ... ina muẖī kīgallī i-mi-tū šummā usṣazasi I have set up the statues of the king on the pedestal to the right and the left. ABL 257 r. 6 (NA); ZAG u GUB assawas-paršu I send him on missions everywhere. ABL 194:15 (NA); 15 u 150 šā ʿulṭu bābīšu adī šiliḫtišu (the canal) right and left, from its branching-off to its outlet. TuM 2-3 147:3 (LB), cf. BE 9 62:2 and 7, 67:2, also ID GN 15 u 150 BE 9 67:6, 86a:9, 80:6.

The refs. written in omen texts with the logogram ZAG or 15 have been quoted here on account of the OB passages which write out imittam. However, a reading imna for these logograms is likewise possible. See the syllabically written refs. sub imma.

imittam A

see imittu.

imittu A (emittu) s.; 1. right side, 2. right hand, 3. wing (of an army), 4. neighbor to the right; from OB on; wr. syll. and 15, š.zi, š.zi.da, ZAG; cf. imnu.


š.zi.da ɗuk š. u š. [u₇], mēš : ima i-mi-tū šAdad ill[ašu šumu] they go at the right of Adad CT 16 19:42f.

im-mu = i-mi-tū Malku IV 221, also An VIII 108.

1. right side — a) without associated substantive: ana i-mi-tim 3-su u ana šumēlim 3-su ... mē inaddi he pours out water three times to the right and three times to the left. RA 35 3 r. iv 8 (Mari rit.), cf. ibid. 28; šumma qurinnum ištu i-mi-tim anā gi-išša šamēlim išdud if the smoke spreads from the right side towards the east. UCP 9 376:39 (OB smoke omens); ina ZAG martim ZAG GUB ikim (if) on the right side of the gall bladder, the right side absorbs the left side. JCS 11 92 CBS 1462a:5 (= p. 98 No. 6), (OB ext. report), and passim in ext.; summa amātim ištu šumēlim anā i-mi-tim elwīma if the liver has grown around from the left to the right. RA 27 149:26 (OB ext.), cf. martum ištu i-mi-tū ana šumēlim [...] RA 38 86 r. 8 (OB ext. prayer), and summa zi (= sikkat šilim) ištu i-mi-tim anā šumēlim išša YOS 10 45:5, cf. ibid. 6ff., and passim; iššēn anā š. zi (var. i-mi-t-im) iššēn anā GUB (var. šu-me-t-im) inaddi (if) one (red spot) lies on the right side and one on the left. YOS 10 52 i 16, vars. from ibid. 51 i 16 (OB behavior of sacrificial lamb); šumma zibbatum ištu šumēlim anā i-mi-tim imāḥās if the tail switches from the left to the right. YOS 10 47:41 (OB behavior of sacrificial lamb); šumma izrum qaqqassiu kajūnma u šummā ina i-mi-tim šakin if the newborn lamb has a normal head but there is another on the right side. YOS 10 56 ii 12 (OB Izbu), cf. ibid. 21, also (referring to the bāb ekallim) YOS 10 24:12f. (OB ext.); šumma padānu 2-ma anā 15 u 150 šub. meš if there are two “patha” and they lie to the right and the left. TCL 6 5:52 (SB ext.), cf. CT 20 39:15, and passim in ext., also šumma ubān ḫandi qablitu anā 15 endet CT 31 40 iv 13; šumma ekal tirānī 2-ma ina ZAG šakinu if there are two “palaces” of the intestines and they lie on the right side. BRM 4 16:26, and (wr. ZAG) passim in this text, and KAR 426 r. 12ff., KAR 437 r. 11, etc.; šumma amē- lu pāšu šapassu anā ZAG kubbulma if a man’s mouth, together with his lip, is twisted to the right. AMT 24,1:3; 7 kiriši ana i-mi-š-[u] taškun she placed seven lumps (of clay) to the right. CT 15 40 iv 6’ (SB Atrahasis), cf. 7-šū ana 15 7-šū ana 150 kaštabī AMT 103:20, also RAcc. p. 62:2, and passim in rit., also 2 diṟāri iššēn anā ZAG iššēn anā GUB liqgišu (see etęq v.) ABL 670 r. 5 (NA); ma’ad issi liqbī-
imittu A

many among them have you dispatched each for a (special) task to the right or left ABL 304 r. 2 (NA), cf. ana 15 u 150 all[text i]-kap-par ABL 276:9 (NB), cf. also mā ša ana 15 īlā[kuni] mā ša ana 150 īlā[kuni] ABL 1110:20 (NB).

b) modified by a noun or a suffix: šumma ʾazī (var. i-mi-it-ti) lūšānim šatiq if the right side of the tongue (of the sheep) is cleft YOS 10 52 ii 31, var. from ibid. 51 ii 33 (OB behavior of sacrificial lamb); šumma ūšum ina i-mi-it-ti kuršīm ittāzīf if the spleen stands on the right side of the belly YOS 10 41:15 (OB ext.), cf. šumma i-mi-ti lūšāni šališ ibid. 42 i 56, and passim in ext., also ina zaq martīm kakāum nābūtuṯum šākin if there is a mark (predicting) flight on the right side of the gall bladder Bab. 2 259:5 (OB ext.), report), zaq kīpī paṭīr KAR 426:28, 15 nīri paṭīr KAR 151:24, and (wt. zaq or 15 and referring to various parts of the exta) passim in SB ext.; šumma rubū tarkabta ʾārakma ana zaq narkabta ittāzi if, when a prince rides a chariot, he falls off to the right side of the chariot CT 40 36:32 (SB Alu), cf. ana zaq sītī bāndātuṯu išdur ibid. 35:19; šumma ubān šāsi qablīnum i-mi-ta-ša šamīt if the right side of the middle finger of the lung is torn out YOS 10 40:5 (OB ext.), cf. šumma ubān šāsi qablīnum zaq-šā ānu šumēlima šumēša ūnā zaq-šā išdur KAR 447:5 (SB ext.), also ēr 15-šā šatiq Boissier Choix 45:6 (SB ext.), and passim; ina 15 nīri šašišu he shall prostrate himself at the right of the diviner BBR No. 11 r. 1 19, cf. ana 15 DN uššab KAR 132 iv 10 (= RAcc. p. 103), and passim in rit.; 15 u 150 šābāri ilappat (the priest) touches the right and left side of the pyre (with the skin of the bull) RAcc. 69 r. 8, and passim in this text; šašīn maḥātšu 15 biṭi u šašīn qūb biṭi ūn ... imannī one conjurer at the right and the other side of the left of the temple recite the incantation BRM 4 6 r. 35; 15 šīn Akkad šāmēl šīn Elamu the right side of the moon (stands for) Akkad, the left side of the moon (for) Elam ABL 1006:11 (NB); ana šumēša šīn šīn ... ana zaq-ta ... šamaš at my left (stands) Sin, at my right Šamaš KAR 184 r.(!) 43 (rit.); zaq paṭrīja u qūṭ paṭrīja šabbaru (the evil demon) are carrying off the right and left sides of my body AMT 97,1:22, dupl. KAR 287:15; šumma amēlu šīgīru ana zaq-šā lu ana gūb-šā šatiq if a bird passes on the right or the left of a man CT 40 50:45 (SB Alu), cf. surād ana 15-šā šatiq Labat TDP p. 6:1, cf. also šumma amēlu ana zaq-šā šantiq if a man falls on his right side CT 39 31 K.11537:3 and 5, also Ebeling KMI 55:2 and 4, and passim in diagnoses and SB Alu; šumma amēlu egīrīr ina zaq-šā šāpušu if an egīrīr-omen answers the man from his right-side CT 39 41:16 (SB Alu); šumma alpu zibbassu ana 15-šā ʾīqtānum if an ox coils on his tail to his right-side CT 40 32 r. 19 (SB Alu); ina 15 man (with gloss i-mi-ti diš-manāt) at the right side of the sun Thompson Rep. 70:9 (NA); MULLUGAL lu ina i-mi-ti šu ina šumēlu MUL.SAG.MEGAR GUB-ma Regulus stands either to the right or the left of Jupiter Thompson Rep. 145 r. 4 (NB); note in topographical indications: a field 15 u 150 šā Nār-PN to the right and left of the canal of PN TuM 2-3 148:1 (LB), cf. BE 10 129:3; šā ina 15 šā ID GN BE 9 46:12, and passim in LB; ana zaq šā Nār-sārri AnOr 8 62:6 (NB); a field ina zaq ṣarrānī to the right of the road RA 23 144 No. 10:7 (Nuzi), cf. [i]na zaq-ti-qa u ina GUB-[...] TCl. 9 29:3, and passim in Nuzi.

c) qualifying a preceding substantive: šumma ina aṣš ʾazī (var. [i-mi-it]-tisum) šumum nadi if there is a red spot on the right side YOS 10 52 iii 9 (OB behavior of sacrificial lamb), var. from ibid. 51 iii 9, and (wt. ʾazī) passim in this text; šumma ina ruqqi nasrapti šī i-mi-ti šīpum ʾaddat if a “foot” stretches out in the “kettle” of the right “furnace” YOS 10 6:1 (OB ext.), cf. šumma ʾaṣš arkat SALLA nasrapṭi padāni šā 15 šepu ṣumma CT 30 32:41 (SB ext.), also ekaš šā zaq KAR 428:47, and passim, said of parts of the exta; šumma ubās nāt qattūšu ša 15 u 150 damā malš if the fingers of his right and left hand are filled with blood Labat TDP 98:40, and passim; [šumma amēlu] wuˇn zaq-šā kabiṭ if a man is hard of hearing in his right ear AMT 34,1:11, and passim in med., Ṣibū and Alu, said of parts of the human and animal body; ṣipta ... ana lūši wuˇn 18-šī tukāḥḥaš you whisper the incantation into his (the bull’s) right ear KAR
imittu A

60:11, see RAcc. p. 20f., cf. TCL 6 34 i 3 (SB med.); if the prince rides a chariot and 

{i-mi-tim ia-i-mi-ti 

if at the top 

'path' YOS 10 26:6 (OB ext.); summa ina rāš 

marti 2 dišikku šakuma ša 15 kuri 

if at the top of the gal bladder there are two severed parts and the one on the right is short TCL 6 2:34 (SB ext.), cf. ša.15 ana šumēli ittur CT 31 49 r. 29, and passim in SB ext.; if a woman bears twins ša 15 êkipu ša imitti la badāt (and) the one on the right has no right foot CT 27 3 obv.(!) 27 (SB Izu), cf. ibid. 1 r. 1, also (said of the right ear) ibid. 16:20, also ša 15 elī ša šumēli rakib ibid. 11:6, and passim; iva annē ša 15 damiq ša 150 nu [sig2(?)] this is why the one (sign) on the right is favorable, the one on the left not Boissier DA 13 i 53 (SB ext.); note idiomatic use: itti māri mātim ša i-mi-tim u šumēlim together with all the inhabitants, those on the right and on the left ARM 3 23:14.

2. right hand: [ina] šumēlišu gāšia naṣī ina 15-šā namāru ša[bit] (I saw) a man carrying a bow in his left hand, holding a sword in his right hand ZA 43 17:50 (SB lit.), cf. ibid. 16:42; iva zagu-šu ṣyppalā naṣī in his right hand he carries a mace MIO 1 80 v 57, cf. ina 15-šā-nu giš.ša.gišMMAB iva gūb-šu-nu irādekunu tamûhu in their right hand they carry a date palm cabbage, their left hand is held against their chests KAR 298:17, and passim in this text, cf. also AMT 89,3 i 3; TĀR.Μ.UŠ iva piša ṣu imḫu-ar-ešra iva GŪB.MU dišir šādī ilī u amēli ina 15.šā naṣāku I have the ......thistle in my mouth, the imḫu-ar-ešra-plant in my left hand (and) beerwort, the appeaser of god and man, in my right hand PBS 1/1 13:14, cf. BBR No. 87 i 10, also NA,M.KUR.NU.DIB.BA iva zagu-ša ... ša li RA 18 25 i 7 (SB rit.), also šarru iva zagu-šu u šumēlišu mullīta ša-na MIO 26 v 39; summa PN ibbalakkat ... i-mi-ta-šu inassas-šu if PN does not keep the agreement (he will pay x silver and) they will tear off his right hand Wiseman Alalakh 455:45, cf. ibid. 56:37, 57:40 and 78:15 (all OB).

3. right wing (of an army) — a) in gen. — 1’ in OB and SB: nakrum ina šī šamši iṭikku ṭabarasm ippuk i-mi-ta-šu ummnānu nakrum ilappat at dawn the enemy will fight a battle with you and the enemy will reach the right flank of your army RA 27 142:32
imittu A

(Ob ext.), cf. i-mi-ti nakrika ta[d]â[k] you will defeat the right wing of (the army of) your enemy YOS 10 46 i 3 (Ob ext.), and nakru kîšir 15.mû idâk CT 31 19:26 (SB ext.); ina kakkî nakru zاغ-ti idâk referring to war, the enemy will wipe out the right wing of my army KAR 428:9 (SB ext.); cf. ina kakkî zاغ-ti nakri [addâk] ibid. 10, note: la upâhîra kişirîa šâ 15 u 150 ana idîja la 〈w〉-te-râm I did not concentrate my army, I did not call back the right and left wings TCI 3 130 (Sar.); PN ša magârrâbu bit i-mî-ti PN, whose chariot (was) on the right wing BBSt. No. 6 i 26 and 36 (Nbk. I).

2' in Nuzi: šun.nîgit x GIS.GI.GUR ša zاغ total, x chariots on the right wing (parallel: ša sumêli line 9) RA 36 173:16, cf. annûtum ša zاغ ibid. 185:41, also SMN 2348:23 (unpub.); note: annâ ahu zاغ this is the right wing HSS 15 39:22 (— RA 36 187); tuppu ša zاغ.mêš-ti list (of the soldiers) of the right wing ibid. 28:42 (— RA 36 194), cf. tuppu ša zاغ-ti ibid. 27:45 (— RA 36 193); x šê mu-ud-du-šu-nu ša zاغ x barley rations measured(?) for the right wing (parallel: mu-ud-du-šu ša gûb line 16) HSS 16 109:31.

b) in titles of officials: gal.sîk.ât.gan. nu.â.zi.da, MIN gan nu.â.gûb. ba = MIN (rapped sîk.ka-tum) kan-ni ša i-mî-ti, MIN MIN šâ šu-me-li general of the . . . of the right wing, general of the . . . of the left wing Lu 1 129:1; Lu tur-da-nu 15 (followed by Lu tar-dan-nu 150) Bab. 7 pl. 5:1, cf. [šar]-tan zاغ (copy GAN) KAV 20 iv 34 (eponym list); hadri ša tašlalîšnu šâ 15 the association of the tašlalîšnu (i.e., "third-on-the-chariot") officers of the right wing BE 10 38:4 (LB), cf. šaknu ša tašlîšnu šâ 15 ibid. 128:17, and passim in LB, also [had]ri Lu mudâši šâ 15 BE 10 34:5; PN Lu mudâši šâ 15 BE 9 56:9.

4. neighbor to the right, in the expression kîma imittu šu) u šumêlîšu (OB only): kîma i-mi-ti šu u šumêlišu šipram îppusî he will perform (as much) work as his neighbors to the right and the left VAS 8 62:7, cf. kîma i-mi-it-tim u šumêliš šê.kin.kud.meš ilaku Lautner Vorträge frontispiece VAT 805:10; kîma i-mi-ti šu u šumêlišu šê.i.â.e UET 5 213:11, BE 6/2 77:8, PBS 8/2 243:8, 244:8, Meissner BAP 76:17, Waterman Bus. Doc. 76:11; kîma i-mi-ti-tim u šumêliš šê.am šumâdum I shall measure out the barley like the neighbors to the right and left (i.e., like those who cultivate fields under the same conditions) TCI 7 77:22 (OB let.), cf. ibid. 32, cf. also kîma i-mi-ti-tim u šumêliš imakkus UET 5 218:6, BIN 7 195:11, and BE 8/1 83:22; kîma i-mi-ti-tim u šumêliš libba 〈u〉fê he will give as much satisfaction as the neighbors to the right and the left YOS 12 328:8, cf. ibid. 146:8, and passim; kîma ša.zi.da u.â.gûb. bu mišarîš izuzzu they shall divide (the yield) according to what the right and left hand neighbors (have produced) BIN 7 194:10, cf. kîma i-mi-ti-tim u šumêliš šê.am . . . mišarîš izuzzu] BE 6/1 83:22; obscure: i-mi-ti-tim pi-ä-am la kînaš idabbub the person to the right of the man will say untruthful things CT 5 5:45 (OB oil omens).

References similar to those cited sub mngs. 1b, c, and 2 also occur with īmmu, q. v. However, logographic writings have been listed here on the strength of the syllabically written references.

imittu B (emittu) s.; estimated yield of a garden or field (to be delivered to the owner—king, temple or private landholder—by the tenant); NB; emittu VAS 3 162:4; wt. syll. (ZAG-mišt VAS 6 90:2 and 5) and ZAG, ZAG.LU; cf. īmmu.

a) referring to gardens and dates: PN PN2 PN3 PN4 īna DN . . . u adê ša bari itēmnî ki suûppû . . . ša giš. bàn ša PN4 ša mu.â.kam RN . . . i-mî-ti nimmidu . . . adî i-mî-tum ša takkaškuduma ana Eanna terrušu nimmalu PN, PN2, PN3 and PN4 have taken an oath by DN and the king (saying) "We shall estimate the yield in dates due from the "bow"-land of PN, for the year 4 of RN, we shall be responsible (lit. see) until the (entire) yield that pertains (to it) enters into Eanna" TCL 13 177:11ff., cf. adî mimma ša iskakâduma . . . ana Eanna terrušu ezû nimmalu u i-mî-tum nimmidu AnOr 8 30:22; for īmûtu īmûtu, see īmûtu mngs. 2i and 7c, also īmûtu s.; see (for rabbând in this context) Nbk. 351:1, 781:1, VAS
imittu B

625:1, 20:1, VAS 3 160:1, 165:1, (for the LÚ.GAN. Dû) Dar. 40:1, Camb. 26:2f., (the mûrû-bânê) VAS 5 121:18; sulûppâ ina mûhhi mangaga immidîwuma inakkas ina îmmû î i-mî-tû la iltâdî kîssin akti LÚ.Us.â.Dû.MEŠ inandaššu he will estimate (the yield) of dates when they are still on the spathes, then he may cut them off, but (even) before he has delivered the yield, he will be given the kîssînu-compensation in the same amount as his neighbors BE 9 99:10, cf. BE 8 132:12; PN and PN₄ have rented from King Nabûnûdus a field and date orchard for a yearly rent to be paid in barley and dates eqêlti gir.î.SAR șallat ša Belît ša Uruk ša ina pan râbbâûtu PN u PN₄ i-mî-tû ul îmmûdu u ana mûhhi ul șallatu (as to) the fields and the hallucu-orchard of DN, which is under the responsibility of the râbbâûtu's, PN and PN₄ shall neither estimate the yield nor dispose of it ĀK 2 109:23, dupl. YOS 6 11; 24 GUR sulûppû ZAG.LU ša mûhhi șîmîmûrri 24 gur of dates, estimated yield of the date palms TCL 13 125:1, cf. VAS 3 121:1, and passim; 30 GUR sulûppû ZAG.LU ebûr eqîli thirty gur of dates, estimated yield of the field VAS 3 75:1, and passim, cf. x sulûppû rîhtu i-mî-tû ša sulûppû ša PN ibid. 49:1, also rîhtum ZAG ibid. 90:3; also sulûppû ZAG.LU la gamrûtu Evatta Ner. 62:1; 68 GUR uûînu i-mî-tû ina mûhhi șîmîmûrri 68 gur of green dates, estimated yield of the date palms TuM 2-3 156:1; sulûppû i-mî-tû eqîli makkûr Ištar Uruk ša MU.8.KAM RN dates, (estimated) yield of the fields belonging to (the temple of) the Ištar of Uruk, for the eighth year of Cyrus YOS 7 95:1, cf. ša Mu.9.KAM Nabû-na'id YOS 6 194:3, and passim, specifying the year; sulûppû i-mî-tû ša šarrî BRM 1 63:1, cf. ZAG.LU ša.LA LUGAL PBS 2/1 59:5; [12 gîn Kû.BABBAR] 30 sîla ėmêč 18 sîla šêkâri kûm sulûppû ZAG.LU eqîli twelve shekels of silver, thirty silas of flour, 18 silas of beer, in lieu of the dates that are the estimated yield of the field PBS 2/1 102:2, cf. 12 gîn šîm sulûppû ZAG.LU eqîli šudî ibid. 70:8; note (obscure): dates as ZAG.LU irbi eqîli ša mûhhi šilku ša PN ZA 4 151 No. 8:1 (Smerrud); (cutting and delivery of dates to the Lady of Uruk on the 15th of Addaru) if they do not deliver aktî le'i ša i-mî-tû ša sulûppû ša ina múhhiênum sulûppû ... inandinu they will give to (the Lady of Uruk) as many dates as are charged against them according to the ledger dealing with estimated yields in dates YOS 7 109:12; ina mašîhu ša i-mî-tû in the measure (in which) the estimated yield (is measured in the temple of Samaš) Nb. 436:10; if they do not deliver sulûppû mala ZAG.A.SA.MEŠ ša Belît ša Uruk mala múhunû ukanniš 1 adî 30 ana Belît ša Uruk inandinu they have to deliver according to the estimated yields of the fields belonging to the Lady of Uruk thirtyfold as many dates to the Lady of Uruk as any witness will establish YOS 7 115:9; rîhtî u'îlti ša i-mî-tûm (dates) remainder from the contract (concerning the delivery of) the estimated yield VAS 3 54:2; note the lakurûppûtu contracta: ūpparrê immidûsimûna aktî i-mî-tû ša ūpparrê sulûppû ana Ebabbar inandinu the scribes estimated the yield, and they (the gardeners) will deliver the dates to Ebabbar according to the yield (estimated) by the scribes Cyr. 200:8, also aktî i-mî[t-tî ... u'îlti Eanna inandinû ebûra ana Eanna [inandin] YOS 7 47:17, cf. sulûppû i-mî-tû ša LÛ.NU.ŠI.GIŠ.SAR.MEŠ Moldenke 2 No. 7:1.

b) referring to barley and other crops: x uṭṭatu ina libbi i-mî-tî ša errêš ša MU.15. KAM x barley, from the (estimated) yield due from the farmers in the 15th year YAS 6 278:6; x uṭṭatu ZAG.LU ša PN TCL 12 67:1, and passim; note zêru ša PN₄ ... irirû ša zêru ša PN₄ ... irirû ulûtu Eanna i-mî-tî inâmmênu the yield of the land which PN cultivate and of the land which PN cultivate will be assessed by Eanna TCL 12 90:18; LÛ.SID.É.GAL ana mûhhi mezûti ša zêru u ZAG.LU ša uṭṭatu anâku u PN LÛ sipirû iltaprannâku the chief palace scribe sent me and the sipirû-official PN on behalf of the soil assignments and the estimating of barley yields YOS 3 132:8 (NB let.); nissîtu ša ZAG.LU.MEŠ ana šâbi kullînuma uṭṭatu lûdûkûmû show the list of estimated yields to the men so that they can move the barley CT 22 87:8 (let.); ŠE.BAR.ZI.GI.ZAM GIG.BA i-mî-tî barley — emmer wheat — wheat — estimated
yield (headings of a list) TCL 12 20:1; 500 šē.BAR aṭi Zİ.LAM endu sułqurū endu ina muḫḫi i-mit-ti la tašlîh 500 (gur of) barley, together with emmer wheat, are estimated (as the yield), dates are (likewise) estimated, do not neglect the estimated yield TCL 9 76:10 (let.); x uţţatu x kibtu zAG.LU zitti zêrî x barley and x wheat, estimated yield of the share of the field TuM 2-3 165:1; šamaš šammû i-mit-ti makkur ¹[UTU] Nbn. 644:1, cf. šamaššammû zAG makkur ²Šamaš Nbn. 883:1; x uţţatu i-mit-ti x saḥlē i-mit-ti VAS 3 13:1f., cf. saḥlē ana PN aṭi i-mit-ti-šu tanans-din VAS 35 38:15.

The yield of a date orchard, garden or field was estimated, some time before the harvest, by officials (ɛmīду, q.v.) or representatives (scribes, etc.) of the owner. For the established amount the tenant had to hand over a promissory note (uţţatu) that came due at harvest time. The larger administrations seem to have kept a record of the yields expected from the individual tenants, see YOS 7 109 and CT 22 87. The tenants of date orchards and gardens were apparently allowed only marginal use of the land which they worked and were given compensation, deductible from the imittu, solely for special services. Those who engaged in work of that kind were either slaves (as in the case of the tenants of the Murašû family) or in poor economic situation.

Where cereals were to be delivered, the rent (šiḳbu) is often described as imittu, i.e., the estimated yield, see TuM 2-3 166:2, VAS 3 56:1, and 158:1f., but note the juxtaposition zAG.LU u šiḳbu BRM 1 26:1 and 12 (early NB). The lessors were either the crown (note Lû dam-ga-ar šarrî VAS 3 18:1), the temple administrations in Sippar and Uruk or the Murašû family.

San Nicolò, NRV 1 386f.; Cardascia Archives des Murašû index s.v.; Potschow, BiOr 13 102ff.

imittu G (emittu) s. fem.; shoulder of an animal; OB, SB, NB; wr. ayll. and uzU.zAG, uzU.zAG.LU, exceptionally 16 (SB) and siq₄ (OB, see usage b); cf. emēду.

[uzu.zAG.LU] = i-mit-tum Hh. XV 58, [uzu.zAG.LU]u.ru.i.a = šu-u, uzU.zAG.LU.u.ru.i.a, uzU.si.i.zAG.LU = ni-šiḫi i-mit-tum ibid. 59ff.; zAG, zAG.LU = e-mit-tum Nabnitu IV 50f.; [zAG], zAG.LU = i-mit-ti Igiţu short version 138f.; [uzu.zAG.LU iži.ta šu hu uzU.zAG.LU, [uzu.zAG.LU]a.iši.ta šu hu seziddum, VAS 3 185:1; uTU] a i-mit-tum za.gin = i-mit-tum ornament of lapis lazuli in the form of a shoulder (preceded by na₄ šu um.bu. bit.zag.šin ornament of lapis lazuli in the form of a humpabitu-reptile) Hh. XVI 77, cf. na₄.i.mi.it. tum Wiseman Alalakh 447 i (Forerunner to Hh. XVI).

pu-udu = i-mit-ti Malku IV 222.

a) as a part of the body — 1' of animals: suzu iṣumum udu-nunna i-mi-ta-šu ša i-mitti nasḥat if the newborn lamb, when it is born, has its right shoulder torn off YOS 10 58 i 10 (OB Izbu), cf. summa iṣbu 15-ša ša i-mit-tum CT 27 46 K.53:13, also (said of the left shoulder) ibid. 15 (SB Izbu); summa iṣbum ina i-mi-ta-šu ša imitti šarrat nēšim šabib if the newborn lamb has no left shoulder, ribs or thigh YOS 10 56 ii 43 (OB Izbu); summa iṣbum ina i-mi-ta-šu ša i-mitti šarrat nēšim šabibi if the newborn lamb has a lion's mane on its right shoulder YOS 10 56 ii 31 (OB Izbu); summa iṣbu 15-ša ša i-mitti ṼU ṣAL if the right shoulder of the newborn lamb is missing CT 27 46:7 (SB Izbu), cf. summa iṣbu 15-ša (text 150 for 15) ša sumēli ṼU ṣAL ibid. 10; 15-ša ša i-mitti/sumēli ibid. 16ff., cf. the dupls. (also wr. 15) CT 27 45 K.4129+ and Virolleaud Fragments p. 18 K.3595+ passim, also CT 27 12:3f.; uzU.zAG annitu lu uzU.zAG ša udU.[nim šiš] uzU.zAG ša RN šiši ... ša uzU.zAG ša udU.[nim annitu] nasḥatun may this shoulder be not the shoulder of the spring lamb, but be (i.e., stand for) the shoulder of Mati'īlū, just as the shoulder of this spring lamb is torn out (so may the shoulder of Mati'īlū be torn out) AFO 8 24 i 29ff. (Aššur-nāṣirī VI); išluḫ i-mi-ti-amā ana panaitša iđdi he (Gilgāmeš) even tore out the shoulder of the bull (of heaven) and tossed it before her (Ištar) Gilg. VI 161, cf. ibid. 187; obscure: i.UDU BAR(textAN).GU.NA ša zAG.LU la bundu-d[u] tallow of a hedgehog whose shoulder(?) is not .... KAR 194 r. i 35 (SB rit.).

2' of human beings (Hitt. only, wr. zAG.LU): ZAG.LU-za [pattar uwan] wings
coming from the shoulders (of Šauška) MVAG 46/2 p. 4 i 8 and 22, also giš.TUKUL.ihu. a-uš-šu-ša(š) ZAG.LU-zu da-aḫ-ḫu-un I took their weapons from their shoulders KBo 3 i 1 i 30, cited ibid. p. 25.

b) as a cut of meat — 1' in econ.: sig.UDU shoulder of lamb (between māš.UDU and ūr.UDU) VAS 9 174:20 (OB); 1 UZU i-mi-it-tum ša ūDU.NTÁ PBS 8/2 183:29 (OB); IS.A.GAL.KU.BABBAR ša GUD u ni-si-īḫ i-mi-tim ša GUD one-fourth (shekel) of silver for the neck tendons of an ox and a fine (?) shoulder-cut of an ox (for nisīḫ imittu, see Hh. XV 59f., in lex. section, and nisḫu; 3 UZU ZAG.LU i-pa-qī-id he will deliver three shoulder-cuts (for the nadītu-priestess) TCL 1 106:14 (OB), cf. i-mi šaḫ (abbreviated) VAS 9 174:14; 8 šE UZU(!).

ZAG.LU eight grains (of silver) for a shoulder-cut PBS 8/2 152:8 (OB); 1 UZU.ŪB GUD 8 UZU.ŪR UDU 6 UZU ZAG.LU one leg of beef, eight legs of lamb, six shoulders of lamb (for the meal of DN) PBS 2/2 113:21 (MB), cf. [x] UZU.ZAG ADD 760:1; 1 UZU.ZAG kabaššī [ša] šerī ša ȅrī-bīti ana PN idādin one thick shoulder of meat that the ȅrī-bīti official gave to PN YOS 6 10:14 (NB), cf. UZU.ZAG.LU šu ii ša alpi u inmeri pani DN the shoulder, share from the oxen and sheep (brought) to DN Nbk. 247:11, cf. the dupl. UZU.ZAG.LU šu ii [...] Nbk. 416:3.

2' in rit.: UZU.ZAG.LU alpi aṭī maššiku ištirmu imittu u šumu ša abī ȗlappatu (the ȅrī-bīti priest) takes off the shoulder of the ox with the skin on it and touches the right and the left side of the fire (with it) RAcc. p. 69 r. 7; nįgē tanaqqi UZU.ZAG UZU.MEḪE u UZU.KA.IZI takakk fan you sacrifice a lamb, you offer the shoulder, the fatty tissue and the roast BMS 12:7, cf. UZU.ZAG ūnūša u šumē tuḫhāḫa BBR No. 26 i 19, also AAA 22 pi. 13 r. ii 42, UZU.ZAG.LU ūnūša u šumē tuḫhāḫi KAR 50 r. 5, and passim in this sequence.

The word designates the (single) shoulder of animals, while pūdu in the sing. (see Malku IV 222, in lex. section) refers to the shoulder of human beings or gods and also, in transferred meaning, of objects. The dual pūddu denotes the shoulders of both humans and animals. The writing zag.meš, in šumma izhu zag.meš ša nu gālamēš if a newborn animal has no shoulders CT 27 46:12 (SB izhu), has to be read pūddu, while 15-šu in the subsequent lines renders imittalu, using 15, i.e., imittu A for imittu B. An analogous confusion occurs in KUB 37 186 r. 7, where ZAG.LU, i.e., imittu B, stands for imittu A. However, 15.meš CT 27 45 K.4129+9 has to be read pūddu.

Landsberger apud Güterbock Kumarbi 65f.; von Brandenstein, MVAG 46/2 25f. (with previous lit.).

imittu D (emittu) s.; 1. support, 2. punishment; OAkk., OA, OB, MA; wr. syll. and (in mng. 1 only) zag, ZAG.LU and 15; cf. emēdu.

1. support (in OAkk, OA and OB personal names only): Ėš-a-mar-a-mi-ti Gelb OAIC 23:3, and passim in OAkk., see MAD 3 45; A-šur- i-mi-ti BIN 6 103:7, and passim in OA; ĄSin-i-mi-ti CT 4 50b:4 and 6, CT 8 23a:19, and passim in OB; A-ḫi-i-mi-ti TCL 1 109:4 (OB), cf. Sin-ZAG.LU VAS 5 84:19, Sin-ZAG.VAS 4 149:3, Sin-15 VAS 4 23:24; Ira-ZAG.LU King Chron. p. 12 r. 8, cf. Ira-i-mi-ti ibid. p. 13 r. 11, and passim in referring to this king.

2. punishment (MA only): šumma aṭīlu ... aššassu la unakkis aššassuma ilaqqi e-mi-it-tu mimma laḳku if the man does not cut off (the ears of) his wife, but even takes (back) his wife, there will be no punishment (for her or the adulterer) KAV 1 iii 81 (Ass. Code § 24).

For this type and the parallel formations Imdi-DN, Nimitti-DN, see Stamn Namengebung 211. The use of the logograms in mng. 1 is clearly influenced by imittu A and B.

imittu E s.; (a kind of spear or lance); OB, Mari, Qatna, RS, Akkadogr. in Hitt.

urud.u.i.mit.tū = šu Hh. XI 382, cf. [giš.i.mit.tū] = šu (between words for lances, aṣmarā and aṣriku) Hh. VI 238; urud.u.i.[mit.tum] Wiseman Alalakh 445 r. i 19 (Forerunner to Hh. XI); i-mi-i-tum = šu-ma Izi V 88.

a) in OB: 4giš(1).TUKUL i-mi-tum ša 4Ištar (beside the emblems of ḫMaḫ and Gula) YOS 8 76:3.
imittu F

b) in Mari: three minas of silver 5 亍 1 -im-tim  appName 5 E.TU and five shekels of gold from the 且. of the god Samaš (and x garments that were placed in a leather bag under seal which the woman PN entrusted to the Hittite PN) ARM 8 86:1.

c) in Qatna: 1 -im-tum KUGH  appName 3 ZAG-employees 1 one gold 且. for his (the king's god's) right (hand) RA 43 174:5.

d) in RS: LÜ.MEŠ ZAG.LU UD.KA.BAR (soldiers of the rank characterized by) bronze spears (heading a list of eight names) MRS 6 205 RS 16,235 edge ii1; he liberated PN from serving as a member of the guild of leatherworkers in iskunšu ina LÜ.MEŠ ZAG.LU-employees 1 ZAG.LU ana pâššu ina askapāši iskun and assigned him to (serve with the) i.-soldiers and assigned in his stead an i.-soldier to serve in the guild of leatherworkers MRS 6 78 RS 15, Y 1ff., cf. pilka LÜ.MEŠ ZAG.LU-employees 1 ubeal ibid 16.

e) in Bogh. (Hitt.): 2 URUDU 3-R-TUM GAL 1 URUDU 3-MI-TUM 3 URUDU GIS 1 URUDU GİŞ.ŞUKER 1 GIS.TUKUL UD.KA.BAR 1 URUDU HÀ-AZ-2I-IN-NU two great bronze shields, one bronze 且., three bronze daggers, one bronze lance, one copper mace, one bronze axe (a god's equipment) MVAG 46/2 p. 10 i 8.

There is no reason to assume any connection with either emeđu or imnu.

imittu F s.; (mng. unkn.); OB.*
2 DUBU(?) x-lu -im-tum ša GUD.ḪLA VAS 13 35,1; cf. (in same context) -im-tum ša URUDU.ḪLA ibid. 4.

There is no reason to assume any connection with either emeđu or imnu.

imilu s.; (mng. unkn.); OB*; Sum. lw.; wr. syll. and IM.LA.
18 -im-lu-ú-[um] 18 (is the coefficient for) 且. MCT 135 Ud 40 (OB math.), 18 IM.LA ibid. 136 Ue 14 (both lists of coefficients); 30 IM.LA.BI its 且. is 30 (parallel to the GAM = šuplu depth of the same item) MCT 1 146 ii3 14, and passim in this text (~ TMB p. 27 Nos. 54 ff.); 18 IGI.GUB IM.LA 18 is the coefficient for 且. (between coefficients for spices and those for metals) A 3553:17 (unpub.), cf. 18 -im-li-im (between coefficients for clay and bitumen) Bruins, Université de Paris, Conférences, Série D No. 11 p. 19 (unpub., Suss text).

Thureau-Dangin, TMB 27 n. 3.

immanakku (immanakku, annakku) s.; (a stone); SB; Sum. lw.; wr. syll. (NA 4 am-na-ku) ZA 36 190:18, 194 r. 4, 196 § 11, 198:32, 200:8, 202:12, NA 4 am-nak-ki ibid. 200:13, NA 4 im-na-ma-ku ibid. 186:14, 188:21, Lugale XIII 4) and NA 4 IM.MA.(AN).NA.

na 4 im.mna.ana, na 4 kišib.im.mna.ana, na 4 lagab.im.mna.ana CT 6 12 ii 11; na 4 im.mna.ana SLT 179 iv 5 ff., cf. na 4 im.mna.ana ibid. 185 r. i 8; na 4 lagab.im.mna.ana na 4 4 IM.MA.im.mna.ana Wisoman Alalakh 447 iv 1 ff. (all Forerunners to Hh. XVI); im. kale.gi = dan-ru, im.kale.gi = ku-us-sik-ku, im.an.mna = MIN, ima 4 = MIN, ima 4.im.na.an = MIN, ima 4.im.na.an = IM-ma-na-ak-ku) Hh. X 406 ff.

na 4.im.mna.ana gi.dé.zu na.a[n].gá.šam (var. na.an.gá.gé) én.zu (var. egir.zu) na.an. tar.re = [N]A.MIN šistiša 且. ibuša iškutta ibu iškutta - stone, may no attention be paid to you Lugale XIII 11; 4.im.mna.ana (var. [NA.4]im.mna.ana) na 4.al. li.gi (var. el. li.ge) é.gal.[la] (var. aš) du.ú (vars. um, a) zu nam.dì: na 4 MIN, MIN 4.an ekaši akalkumu 且. iškabbu = -stone, eligu-stone, may it never be commanded that you are to go to the palace ibid. line 12; na 4.im.mna.ana kur.rs.ar[al ... ] išketta [var. na.iš.ketta] = NA 4.im.mna-ak-ku ina šadff [...] x x [...] ibid. line 4, also line 1 and catchline of Tablet XII.


abnu šišinnu kišma ţiruit nārimma abna tukkepu NA 4.im-ma-[-ka] MUNI the name of the stone the structure of which is like river silt dotted with pebbles is -stone STT 108:36; (if you are going to make artificial lapis-lazuli) X MANA IM.MA.NA X MANA šīkenna Û.NAGA X MANA Û.RBAR.BAR æhe ñag[a]riq you pulverize separately ten minas of -stone, 15 minas of alkali ashes and one and two-thirds minas of . . . . ZA 36 182:13; (if you are going to make bēquber-stone) X MANA šīkennu ša Û.NAGA Sİ X MANA NA 4 im-na-ma-ka ... šēniša tuballal you mix together four minas of salicorn ashes, four minas of -stone ibid. 188:21, 200:13, see ibid. 188 § 9:1, (dubš-Dstone) 190:18, (lapis lazuli) 194 r. 4, 196 § 9:19, (glass) 198:32, (dubš-Dstone) 200:8, 202:12; NA 4.IM.
immertu


A hard conglomerate stone used for cylinder seals. The Lugale refs. indicate that the i.-stone was not in great demand, it was quite often used for the fabrication of colored glasses. The writings IM.MA.AN.NA and IM.IMAN.NA indicate some relation to AN.NA, “tin.”

Thompson DAC 36, 142.

immertu (when) see mati.

immat (when) see mati.

immatima (when) see mati.

immatimê (whenever) see mati.

immêne (why) see ammêni.

immertu s. fem.; 1. ewe; 2. sheep (as a generic term); from OB on; pl. immérdatu; wr. syst. and UDU. UDU.SAL; cf. immeru.


1. ewe — a) in gen. — 1” wr. syst.: ana im-me-er-tum la eništum ... la maḫāri lu ušabīti be present so that one may not accept a ewe that is not lean TCL 17 57:24 (OB let.); im-mir-tum ina šeri (in broken context) Craig ABRT I 14 r. 6; 2-ta UDU.MES U 1-ta im-mir-tum two goats and one ewe CT 22 82:24, cf. im-mir-tum U DUMU-ŠU ibid. 26 (NB let.), 10-ta im-mir-tum VAS 6 187:1 (NB).

2” wr. UDU. UDU.SAL: 6 UDU (as against 10 UDU.NITÁ) KAJ 192:3; X UDU ŠTU.ME X ewes that have lambed (beside UDU.ŠU (= laḫru) ŠTU.ME ibid. 12) UCP 9 103 No. 40:32 (NB); 73 UDU DUMU.SAL MU.AN.NA 73 female yearlings ADD 1132:4 and r. e. 1; ana 100 UDU-tum per 100 ewes BE 9 1:32 (NB).

3” wr. UDU.SAL: X UDU.MES ŠA ŠTU X ewes that have lambed TCL 9 26:10 (Nuzi), also HSS 9 49:1, and passim; 8 UDU.MES SAL RA 23 161 No. 77:3 (Nuzi); X UDU.SAL ŠTU X ewes that have lambed HSS 9 53:1 (Nuzi); 2 UDU.SAL HSS 9 101:11, and passim in Nuzi; 4 UDU.NITÁ 3 SAL four rams (and) three ewes Dar. 48:2; 11 UDU.MES 1 UDU.SAL UCP 9 63 No. 28:1 (NB).

4” wr. UDU.AMA: 20 UDU.AMA.ME ana pa-ra-si (text -ra) twenty nursing ewes to be separated from their lambs YOS 7 143:7 (NB), cf. ibid. 74:24.

5” wr. UDU.NITÁ: summa 1 UDU.NITÁ Lu-ub-di-i-ti summa 1 GIN KÜ.BABBAR (give PN) either one of my Lubdu-ewes or one shkel of silver VAS 7 195:5 (OB); ana 100 UDU.NITÁ-tum a-li-tu per one hundred ewes that have lambed PBS 2/1 145:8 (NB), also BE 10 130:17, 132:7 and 15; 1-et UDU.NITÁ Nbn. 371:1; UDU.NITÁ šakultu one fattened ewe Nbn. 490:1.

b) as a personal name (NB only): Im-mir-tu₄ Nbn. 787:10, also VAS 4 70:5, 12, and passim, TuM 2–3 33:14.

2. sheep as a generic term: alpam im-me-er-tam u salḥam ki-mi-is (text -ra) put the cattle and the sheep and the ... in paddocks! TCL 18 78:8 (OB let.), also ibid. line 21, and cf. im-me-er-[tum] ištu [... ] uṣṣima ibid. 14; eqlam ... [u₈]. UDU.NITÁ likula SÁR eqlam aḫḫam ... i-me-er-tum la ikkal the flock should pasture on the field (the men hold) but no sheep must pasture on even one-third of a sar of territory outside (of their holding)! Bohl Leiden Coll. 2 31 No. 943 r. 4 (OB let., translit. only); eḫkā buri tāmīrtu ša bāb dî ina šum-ē-ešu-me-ta im-mir-ta ul i-re'-i šammeša ana ... -a ḥdamār not (even one) sheep is able to pasture on the (entire) twenty bur of the commons before the city gate ... (because) I have used up all its grass for my ... 2R 60 K.4334 ii 26, restored from K.9886 (SB wisdom), see Weidner, AFO 16 311; ana 1-it im-mir-tum 1½ MA.NA šišāṭi gizzassu BE 9 1:8, and passim in PBS 2/1 and BE 9.

All writings with u₈ and UDU ŠU are listed sub laḫru; the latter is attested in syllabic writing, outside of vocabularies and lit.
immeru
texts, only in late NB and there beside
imertu. Since the reading of the plural
writings UDU.HLA, UDU.ME§, UDU.NITA.ME§
and UDU.NITA.HLA cannot be determined,
although they appear at times with adjectives
in the feminine plural, they are listed sub
imernu mngs. 1 and 2.

Landesberger, AFO 10 153 and JCS 9 130 n. 74.

immeru (emmeru) s.; 1. sheep, 2. sheep
and goats, 3. ram, 4. immeruši mountain
sheep; from OA, OB on; pl. immerū, immerūs-
tu; vt. syll. and UDU, UDU.NITA; cf. immertu,
immeru in bit immertu.

ū-du udu = im-me-rum MSL 2 152:49; lu-um
s.; 1. sheep, 2. sheep = im-me-rum (with note eme.sAL
to i-i) Ea I 192f.; e.še. = udu-du = im-me-ru[u;]
še.im.ku.á = udu.še. = KELIM ma-ra-u Emesal
Voc. II 89f.; [ ..] u= še.fu-šu, [im-me]-rum
A1/2/307f.; udu.ṭ-ad = si-up-pu im-me-ru Nabitu
E 283; udu.nītā = im-me-ri Dhr. XIII 1.

Cf. lines 2 to 18 see JNES 4 156ff.; udu.
ši.a = im-me-ri (SB ext.); just as this flock of wool
and udu.mē§, udu.nītā = la štwru will never return to
the sheep it came from Surpu V-VI 95; kīma
kībīsi udu.nītā lisammekūšima litāqūši may
one avoid her (the witch) like sheep tracks
Maqū V 44; udu.nītā the ear (of the
demon) is (like) that of a sheep
MIO 1 72 r. iv 8 (description of representations of demons);
UDU.NITA.ME§ palkūšu ša sig.meš-šu aurgan-
nannu šarpāt hefti(?)? sheep whose fleece
was (as red as if it were) dyed purple
Rost Tigl. III pl. 16:155; 2 šu [. . .] šu-šu ša ši
UDU.mē§ two . . . -objects whose [handles]
is sheep horn
EA 25 iii 33 (list of gifts of Tušratta);
for the pharmaceutical use made
of parts or products of the sheep see esemtu,
kišru, lipā, martu, napištu, qipannu, qabtu,
sānu, šipri, šamnu, širānṣu, tu'lu; see also
hišiq immeru sub hišiq.

b' in econ.: 2 udu ina bit ubrini šabū two sheep have been slaughtered in our inn
BIN 4 157:8 (OA), cf. inūmi 2 e-me-ri šižbu-
ḫunu ibid. 22; 1 udu.nītā u 5 ma.na sig.hla
one sheep and five minas of wool
CT 2 12:15 (OB let.); 1 gīš ša im-me-ri ša ina
UDU.Hла ša PN šabā two shekels for the
sheep that you have taken away from PN's
flock MDP 23 306:4; ina shīt alaša Nippur
UDU.NIŠTA lušām I will buy a sheep in
the square of my city GN AnSt 6 150:13 (Poor
Man of Nippur); minū udu.nītā ša edin
ana gi šiči tamis ša šarri tunakkasu u ana
šubtkunu udu.nītā ša 1 gīš qā kullāb
ubbalu ana 4-qā qin anu nubattu tunak čas-su
why do you slaughter desert sheep for the
silli-tabniti ritual of the king but for the vigil, for your own purposes, slaughter sheep that are worth one shekel of silver (accounting for them at the rate of) one-fourth of a shekel each? BIN 1 25:25 and 29 (NB let.); udu eqsim ... ipaqqisi she will hand over to her (the lessor, a nadiyu) the (customary) sheep for the (rented) field Waterman Bus. Doc. 6 r. 2 (OB), cf. (in same context) UDU.NITÀ eqsim Riflin 39:23, UDU.[NITÀ.A].ṣa-im CT 33 48b 13; 1-en udu battišu ana PN ittaadin he gave the annual sheep to PN (the landlord) Dar. 280:11; ina batti 1-en UDU.NITÀ ša 10 GIN KU.BABBAR ... inandin he (the tenant) will give every year one sheep worth ten shekels of silver (to the landlord) Dar. 378:7; 20 UDU.MEŠ ana 1-en UDU.NITÀ batti ešišunu uktin I fixed as annual delivery twenty sheep for each field (formerly paid) Winckler Sar. pl. 13 No. 28:7; 1 UDU ana TUR.MEŠ UR.MAH one sheep for the young lions KAJ 207:4; cf. 2 UDU.MEŠ ana nêdû AFO 10 36 No. 67:1 (MA); note: PN LÚ DAM. GÁR UDU.NITÀ sheep dealer Dar. 140:10, cf. LÚ.DAM.〈GÁR〉 UDU.NITÀ.MEŠ 6 238:11 (NB); UDU DAM.GÁR AFO 10 43 No. 101 r. 15 and 17 (MA); LÚ 〈mû〉-kâ-kí-il UDU.NITÀ.MEŠ ša KI.LAM fattener of sheep for the market ZA 3 143 No. 1:5 (LB), cf. [udu].šâm = ša(!) ši-i-[mis], [udu.ki].läm = ša ma-[hi-ri] Hh. XIII 119 and 174f.; LÚ ŋi-kí-sî.MEŠ UDU.NITÀ sheep butcher ZA 4 143 No. 19:31 (NB).

ṣa in rel.: udu.ṣûk ṣâ-[in-qa-qa]-šû NINANNA = udu nin-da-qi-i, MIN tak-li-mu, udu.ṣû, ṣâ.[eŠ] = [MIN] ỉš-še-šû, udu.ṣû,[sAR] = [MIN ar]-ḥu Hh. XIII 123ff.; udu.ṣâ.gi.na = MIN [kv-un lib-bi], udu.ṣâ.gi.kârt = MIN ba-bal [libû], udu.ki.maḥî = MIN ki-ma-ḫ[u], udu.ki.maḥî.du.ṣa = MIN MIN ma-lu-ū ibid. 137ff.; udu.a.ra.zu = MIN taš-li-kum, udu.a.ta.ṣu = MIN rim-ki, udu.ki. si.gâ = MIN ki-sî-kî-e, MIN ki-is-pi, udu.ki. šâ.ḥa = ṣû-[u] (var. ki-sâ-hi-e), udu.ṣâ.dug = MIN sat-tuk-ki, udu.ki.ṣa.šû.dê = ỉk-ri-bi, udu.ṣû.ta.ṣu.đe = a-šî-pi, udu.ṣû.ur.ra = kap-ru, udu.ki.an.na = ŠÛ-ku (= kiyanakkû), udu.ki. 僖Tu = ṣû-kv (= kiutakkû) (var. im-mer ãm-ši), udu.ki. 僖EN.ZU.na = Šû-kv (var. MIN ki(!)-zi-ni-gi, see gizinakkû), [udu. ki].僖kur.ru = šu-[u] (var. MIN e-qu) ibid. 151ff.; 1 UDU ana ū.ini ninaqqi we will sacrifice a sheep to our god KT Blankertz No. 13:5 (OA), cf. 1 UDU ana Aššur ibid. 3; 1 UDU in kišim 1 UDU in méḥim âmšam ukinšum he established for him (the god) the daily offering of one sheep in the morning and one sheep in the evening MDP 4 pl. 2 i14f. (OAkk., Elam), but cf. 1 UDU.ŠE anu ki-tâ-zi šâ DN MDP 10 28 No. 11:1, and passim in these texts; eritiš im-me-ri-im (divine) request for a sheep (offering) YOS 10 51 iv 37 (~ 52 iv 36) (OB ext.); 1 UDU ša bit ši ADD 1030:4; kaspu anu UDU.NITÀ nadin the silver (intended for Ebabbar) was given in lieu of a sheep Dar. 241:3; UDU.NITÀ anu ginê matâ there are too few sheep for the regular offerings YOS 3 56:15 (NB let.), cf. ibid. 99:5 and 7; ša ūmi 3 UDU.NITÀ eli 1-en UDU.NITÀ ginê labâra ana Sin ... tu uktin I established (as a sacrifice) three sheep for each sheep of the former regular daily offering for Sin YOS 1 45 ii 21 (Nbn.); šumma muškenu šâ libbi UDU.NITÀ igallu if he is poor he may offer the entrails of a sheep as a burnt offering BBR No. 60 r. 31; 3 UDU.NITÀ KAL.MEŠ inaqqi he sacrifices three large sheep BBR No. 57:7; ūma inanmu nikis UDU.NITÀ ulamṣu after he has recited (the conjunction) he makes her touch the sheep's death-wound RA 18 25 ii 10 (SB inc.); mamit UDU.NITÀ ša-dâgu nikisušu lapatu oath sworn by slaughtering a sheep and touching the death-wound Surpu III 35; UDU.NITÀ šulmâni ša līpû ana paš Šamaš tatarraš you set up before Šamaš a sheep made of tallow as a present KAR 66:12 (SB rel.); UDU.NITÀ līpû teppiš make a sheep out of tallow KAR 66:5 (SB); ina bit ĀŠamaš UDU.NITÀ ana #Sumuqan ul iqarrub one must not offer to Sumuqan the meat of a sheep in the temple of Šamaš RAoc. 65:40; UDU.NITÀ 〈ša〉 ina muḫḫi kinti inadda the sheep that they place on the brazier (this is Kingu) CT 15 44:8 (SB cult. comm.).

d' in ext.: udu.[mâš].šû.gi.dû.gûd = im-me-ri ba-ri-i sheep for the diviner Hh. XIII 70; 5 (UDU ana MÂŠ.ŠU.[ID.GID]) five sheep for the diviner MDP 18 136:3; UDU.NITÀ.MEŠ limurma ana GN lišbîl let him in-
spect the sheep and send (models representing the exta) to Dür-Kurigalzu BE 14 4:11 (MB); ul anattalma ina libbi im-me-ri [ ... ] I do not see [success?] in the exta of sheep Tr.-Epic iv 41; išu libbi UDUMÉ TARTA máštaj ŠAR BE tusēta after you have opened the inside of the sheep and taken out the liver Boissier DA 212 r. 27 (SB ext.); ina libbi UDUMÉ (var. adds .MEŠ) tašarṭar širā you (Šamaš) write the omen in the sheep STT 60:15; and dupl., see Ebeling Handhabung 48:110, cf. ina balika ... sulum kipū šutēsur hāšū ina libbi UDUMÉ ul isšakkan KAR 26:23; ana bel im-me-ri-im musamam ukēl it (the gall bladder) predicts sickness for the owner of the sheep YOS 10 31 v 16 (OB ext.), and passim; esīb šu UDUMÉ šūṭīka ša ana bīri barū maṭūt hāšū disregard it if (this) sheep, sacred to you, that is to be inspected for divination, is deficient or faulty PRT 14 r. 3, and passim, cf. (for restoration) ibid. p. xix; miqittī EN UDUMÉ downfall of the owner of the sheep (used for the extispicy) TCL 6 3 r. 6 (SB ext.), and passim, cf. lēpūt pāt UDUMÉ imāt (the owner) who placed his hand on the forehead of the sheep (before the extispicy) will die Boissier DA 226:21 (SB ext.), see PRT p. xix; uššir UDUMÉ dāk nakra release the sheep, vanquish the enemy! KAR 423 i 10 (SB ext.); note: 9 UDUMÉ MEŠ nine (tablets concerning) sheep ADD 869 iii 11 (catalog of tablets).

2' qualifications — a' in respect to age: udumē su-šu-zi = ši-ib old Hh. XIII 103, cf. udumē gal = udumē ra-ju-ú full grown ibid. 105; UDUMÉ GUL (beside UDUMÉ.NITA) VAS 13 101:4 (OB); UDUMÉ GAL (after UDUMÉ NITA puḫālu) HSS 9 61:5, cf. HSS 9 50:2, and passim in Nuzi; 10 UDUMÉ GAL-ú-tu Nbn. 546:4, cf. TCL 12 123:11, and passim in NB, note BABBAR.GAL VAS 6 19:4, 21:3 (NB), cf. the Assy. correspondence x UDUMÉŠ KAL.MEŠ ADD 994:2, see dammu adj., mng. 3d; 2 UDUMÉ NITA MU.3.KAM nabalbutūtī two more than three years old TCL 18 112:24, cf. ibid. 17 (OB let.); 1 UDUMÉ NITA ša šulluštu damqu RA 23 154 No. 47:15 (Nuzi); 1 UDUMÉ NITA ša 3 bağnu 1 UDUMÉ SAL ša šiššušu bağnu 1 UDUMÉ NITA ša šiššušu bağnu one ram that has been plucked three times, one ewe that has been plucked twice, one ram that has been plucked once HSS 9 106:13ff.; 2 UDUMÉ NITA 3-i two three-year-old rams BIN 2 113:1 (NB); x UDUMÉ NITA šumūtu (MU.2-a) BE 10 131:11 (NB), also x UDUMÉ MU.2 BE 9 1:2 (NB); x UDUMÉ DUMU. MEŠ MU.ÀN.NA x male yearlings BE 9 1:3 (NB), and passim; 20 UDUMÉ DUMU.MEŠ ADD 753:3; UDUMÉ MU.1.ME Or. 5 45:1 (NB); šērūtum im-me-ir ku(!)-zi-im kalmat the omen derived from the winter sheep is favorable CT 4 34b r. 2 (OB ext. report), see Nougayrol, RA 38 73, and Goette, JCS 11 95 n. 38.

b' in respect to feeding, pasture, fattening, etc.: udumēš-ušu = im-me-ri ma-ru-ú fattened sheep, udumēš.sig = MIN MIN dam qa Hh. XIII 2f.; UDUMÉ igiš fat sheep KAR 151 r. 55 (SB ext.), cf. udumēš.i = MIN šam-ni Hh. XIII 11; udumēš-um-šumkū = šu-ú, ma-ru-ú, udumēš MINku = bi-ú (MIN) Hh. XIII 90ff.; udumēš = im-me-ri šam-mu grass-fed sheep Hh. XIII 10; UDUMÉ.HLA pasture sheep Wiseman Alalah 1 350:1 (MB); UDUMÉ.TA ša-am-mi-su ul isabbat he must not seize his pasture sheep MDP 23 282:19, and passim in this text; udumēš ša šeri foraging sheep (contrasted with ša šeri in the fold) UCP 9 107 No. 50:5, also BIN 1 25:25, cf. UDUMÉ.TA ša šiš šeši ibid. 78:8 (all NB letters); 20 UDUMÉ.TA ša SIPA-i-tum TuM 2 3 143:17 (= BE 9 45), and passim in this text (NB); im-mir ri-iši pasture sheep KAR 165:8 (SB rel.); x UDUMÉ.TA.MEŠ pargānište pasture sheep KAJ 115:3, see also refs. sub supāšum; udumēš kalū šum from a field surrounded by a levee RAac. 66:8; UDUMÉ NITA še fattened sheep MDP 10 23 No. 5:1, and passim in these texts with additional qualifications, cf. ibid. No. 8:1, etc.; UDUS.ŠE BIN 7 158:9, and passim, UDUS.ŠE HLA TCL 11 182A:3, UDUS.ŠE PBS 8/1 13:10 (all OB); UDUS.ŠE PBS 2/2 95:24 (MB), and passim in this text; [UDUMÉ kab]-bur šā UZU ADD 997:6, cf. 2 UDUMÉ šab kab-bur ADD 995 i 2; 4 UDUMÉ.TA maratu ... ša 2-ta MU.ÀN.NA ŠEB.BAR KU.MEŠ four fattened sheep that have eaten barley for two years RAac. 64 r. 19, and passim, cf. ša ŠE.BAR la KU.MEŠ ibid. 64 r. 20; UDUMÉ.MEŠ marat[u]e Craig ABRT 2 19:9 (SB), UDUMÉ.MEŠ 9*
immeru

mar‘tī, TCL 3 341 (Sar.), also VAB 4 299 iii 14 (Nbk.), etc.; im-mi-ir mi-ir fat sheep VAB 4 94 iii 12 (Nbk.), and passim in Nbk.; 1-ēn UDU kalā gīnē kab-ri ša šēdi one sheep kept in a kūlā-field, fit for the regular sacrifice, fattened with milk RAcc. 64 r. 6; UDU.NIT.A.MEŠ ka-brātu fat sheep ABL 1202:18 (NA), cf. BIN 1 25:36 (NB let.), and passim in NB, note UDU.ŠE SIG.GA ka-brāti BBS. No. 36 iv 31 (NB); UDU tākkarā fattened sheep AFO 10 38 No. 78:1 (MA), cf. ADD 1033:5, and passim in NA; 1-ēn UDU.NIT.A Sūkulu one fattened sheep YOS 3 122:16 (NB let.), cf. ibid. 195:4; X UDU.NIT.A šā PN ša kaũrīlē x sheep belonging to PN, for the fattening KAJ 255:1, also ibid. 254:15, cf. 4 UDU kurūšātēna HSS 9 52:4 (Nuzi); note X UDU.MEŠ... ana tākulte for a meal KAJ 92:1, ana nāptene KAJ 204:7, UDU šā UDU.MEŠ ADD 1077 vii 27, UDU.MEŠ šā UDU.NIT.A TCL 9 117:47 (NB); see also zibānu.

c’ in respect to provenience: 1 UDU Zi-īt-lu-ni-a-am TCL 19 61:9 (OA), cf. 3 e-me-ri Zi-īt-lu-ni-e CCT 2 18:26; 1 UDU Ḥabbajau AFO 10 41 No. 91:6 (MA), and passim, cf. 2 UDU Ḥabbajau KAJ 193:2; 2 UDU ḤAB (possibly an abbreviation for Ḥabbajau) kabbur ADD 996 ii 2, cf. 1 UDU ḤAB ibid. 3; 4 UDU KUR Te-man-a-a four Šemā sheep ADD 699:1; UDU.Mar.tu = im-me-ri a-mur-ri-i, ša. Urišt = ā-ru-ū, UDU.Urišt = ak-ka-du-ū HH. XIII 18ff.; for Ludištu see immeru ming. 1a–5’.

d’ other qualifications: 10 UDU.NIT.A mar‘tī ebbāti ša garna u šupra šu-klulu ten pure fattened sheep with perfect horns and hooves RAcc. 65:29, note also: UDU bābbar = pe-su-ū HH. XIII 98, and note the sequence: UDU.NIT.A, UDU.NIT.A.BABBAR, UDU.NIT.A.BABBAR, UDU.NIM 2R 44 No. 3 i–ii 12 (NA Practical Vocabulary), see AFO 18 340, and cf. napbār 480 UDU.MEŠ BABBAR ADD 697 r. 2; UDU.geš = šal-mu HH. XIII 99, UDU.sagš = sa-ša-mu ibid. 100, UDU.gūn.nu = bu-ru-ū (var. bar-rū-[mu]) ibid. 101, UDU.sigš, sigš = ār-qā (var. ir-[gu]) ibid. 102; for general qualifications such as bābbādu, bištā, dūšā, ebu, ḫaḏ, rēštā, šalmu, šapāl, šaṣṣu, šugitta, šu-klulu, see s.v.; for peḏā, “white,” i.e. sheep, as against šalmu, “black,” i.e. goats, see s.v.; obscure qualifi-
cations: 240 (ṣīla) še šīm 2 UDU.NIT.A ku-mašt-šī [...] MDP 23 308 r. 11; UDU ŠU YOS 5 219:4 and 6, 224:20 (OB); 18 UDU zi-pu-tu. MEŠ KAJ 272:1 and 3, also KAJ 230:1 and 8; 18 UDU zi-pu-tu adi 2 UDU.MEŠ ū-li-ē? KAJ 238:1; UDU.NIT.A.MEŠ UÇP 105 No. 48:16 (NB), and passim in this text; see also darru, gūšu.

3’ referring to objects: 2 ŠE.N.MEŠ ša amar 2 ŠE.N.MEŠ ša UDU two bowls decorated with calves, two bowls decorated with sheep HSS 14 247:7 (Nuzi), cf. 1 ruqqu ša ēr ša 2 UDU. MEŠ 1 ruqqu ša UDU.MEŠ one bowl of bronze with two sheep, one bowl with sheep HSS 13 174:3f. (= RA 36 159).

b) considered collectively, as a group (always in pl.) — 1’ in masc. (wt. immerū or log. with indications that immerū is meant): 49 e-me-ru ša.ŠA 9 ēṭūdā 8 lā-qa-num 49 sheep, among them nine rams (and) eight lagānu sheep BIN 4 162:5 (OA), and dupl. OIP 27 55:4; e-me-ri ki ekrat šēbilam send me sheep as a tenth share OIP 27 6:20, and passim in OA; ana im-me-ri-š bāmmim takpuram you wrote me to buy sheep BIN 7 31:15 (OB let.); 6 UDU.MEŠ annūtu (adding up UDU and UDU.SAL) HSS 9 101:14 (Nuzi); UDU. NIT.A.ME ana kaspi ina ḫā ṭādın there are many sheep for sale in the city YOS 3 87:17 (NB let.); le’u ša uṭṭaṭi u ṭuppi ša UDU.NIT.A.ME ša ina qāt nāqīdi abkunu the wooden tablet dealing with barley and the clay tablets concerning the sheep that have been taken away by the shepherds YOS 3 147:18 (NB let.).

2’ in fem. (wt. log., with indications that immerū is meant) — a’ wt. UDU.HI.A 2 ME UDU.HI.A šī-[na]-ti ša addinušu liṣṣur let him take care of these 200 sheep that I gave him ARM 1 30:22, cf. 1 ME UDU.HI.A ul ibbaṣma ARM 2 140:9, note that UDU.NIT.A. HI.A is used in Mari when reference is made to sheep to be slaughtered for meat ARM 1 17:16 and 5 9:5.

b’ wt. UDU.NIT.A.MEŠ: napbār 126 UDU. NIT.A.MEŠ-lu KAJ 208:14, also ibid. 187:2, AFO 10 34 No. 55:8 and p. 36 No. 68:1, p. 39 No. 82:1 (all MA), also often wt. UDU.NIT.A. MEŠ ibid. Nos. 51:1, 52:1, 59:1, etc., and note UDU.NIT.A
entries added up as *naphar* 11 *UDU.MES* AFO 10 42 No. 99:5 (all MA, partly in translit. only).

3' without indication of grammatical gender — a’ wt. *UDU.HA* and *UDU.MES*: *šim nqit ša UDU.HA* the purchase price of the sacrificial sheep TCL 20 177:2 (OA); 1 ŠU.ŠI 9 *UDU.HA* UCP 10 146 No. 78:5, also ibid. p. 88 No. 12:13, and passim in OB Ishchali; 1 GIN ša *imme-ri ša ina UDU.HA* ša PN taššú one shekel for the sheep that you have taken away from PN’s flock MDP 23 306:4, cf. MDP 18 214:8 (= MDP 22 14), also 60 *UDU.HA* MDP 22 124:8; *naphar* 44 *UDU.HA.MES* (referring to sheep of both sexes and all ages) HSS 9 53:6 (Nuzi), also ibid. 51:5, and passim; 9 *UDU.ME SAL* *NTA* nine sheep, male and female UCP 9 63 No. 28:3 (NB); 1 *qāpu ša UDU.MES ša muḫḫiš Aššurraḫe* one box (with tablets concerning) sheep charged out to the inhabitants of Assur KAJ 310:21; *kima UDU.HA* šá la LÚ.SIPA like sheep without a shepherd ABL 1394:10 (NB).

b’ wt. *UDU.NITÁ.HA* and *UDU.NITÁ.MES*: *kima UDU.NITÁ.HA šá* šēmēna I heard that you have sheep CT 29 30:6 (OB let.), also ibid. 12 and 19; 62 *UDU.NITÁ.MES* UCP 9 107 No. 50:7 (NB); (I slaughtered cattle) *ašgiš UDU.NITÁ.MES* ūmîšamma daily I killed sheep Gilg. XI 71; 20 *UDU.NITÁ* ina *liši* 10 kalâmê twenty sheep, among them ten lambs CT 22 24:9 (NB let.), note: x *UDU.NITÁ.UG* HSS 10 180:5’ (OAkk.).

2. sheep and goats — a) wt. *syll. — 1’ in sing.: see CT 4 8 and CT 16 9:38f., in lex. section; *alpum u ime-ru-um la iššātum* should there be neither cattle nor sheep and goats Meek, AJSL 33 227 No. 11:7 (OB).

2’ in pl.: *gāmār GUD.MES* im-mi-ri [bāl dSumuqan u avellātum] who is the keeper of cattle, sheep and goats, wild animals and mankind KBo 1 12 r(!) 4, restored after KAR 19 r(!) 14, see Ebeling, Or. NS 23 211.

b) wt. *UDU.NITÁ*: *UDU.NITÁ.HLA* (as meat, mentioned beside bread and beer) LIH 34:16 (OB let.), cf. also BE 6/1 79:2; *UDU.NITÁ.HLA* ša narmātim sheep and goats for fattening ARM 134:6; *ina muḫḫiš AB.HLA u UDU.NITÁ* parbuttu šebir the parbuttu (staff?) has been broken over the cattle and the sheep and goats (to indicate that they are pledged until the loan of barley is repaid) MDP 23 187:9, cf. *UDU.NITÁ.HLA* (adding up sheep and goats) MDP 28 516:10; 150 *GUD.NITÁ.MES* 1000 *UDU.NITÁ.MES* Rost Tgl. III pl. 8:6; la GUD. NITÁ la UDU.NITÁ.MES meméni la napsū nobody brings either cattle or sheep ABL 1384 r. 1 (NA); 1 UDU puḥal 1 U§ 1 MĀŠ.GAL naphar 3 UDU.NITÁ ša kakkabtū šedu one ram, one ewe (and) one full-grown he-goat, total three sheep marked with a star YOS 7 35:1 (NB), cf. four lambs, three young he-goats naphar 7 UDU.NITÁ.[H.LA (or .MES)] ša kakkabtū šedu ibid. 132:1, UDU.NITÁ.ME AnOr 875:1 (NB); chaff for *GUD.MES u UDU.NITÁ.* (MES) TCL 12 80:7 (NB), cf. TCL 9 88:7 (NB let.); UDU.NITÁ ša āli u séru PN limur let PN inspect the sheep and goats in the city and outside BIN 1 78:8 (NB let.).

c) wt. *UDU.HLA*: x *UDU.HLA* MDP 10 72 r. 4, and passim (OAKkk.); *ana GUD.ME u UDU. HLA iḫda* take care of cattle, and sheep and goats! CCT 3 8a:34 (OA let.), but cf. al-pā-ām ú-lu še-na-am Balkan Letter 7:33; x *UDU.HLA* BE 6/2 2:8, PBS 8/1 14:21, 32 iv(!) 14, and passim, GUD.HLA-šu-nu UDU.HLA-šu-nu MDP 23 171:2, and passim, cf. GUD.HLA UDU.HLA KBo 1 11 r(!) 30 (Ursu story), see Güterbock, ZA 44 113; GUD.HLA UDU.HLA u ṣuḥarrā šalmu the cattle, sheep and goats and the personnel are fine TCL 18 88:5 (OB let.), cf. SIPA.UDU. HLA VAS 16 13:6 (OB let.); ŠU.NIGIN 1 tim 2 ME 39 *UDU.HLA* ARM 7 224:8, and passim in this text; naphar 30 *UDU.HLA* HSS 13 379:6, and passim in Nuzi, note UDU.HLA.MES HSS 13 306:8; nikkassi ša GUD.NITÁ.MES u UDU.HLA.MES la epšu the accounting of cattle and sheep and goats has not been done ABL 1202:21 (NA).

d) wt. *UDU.MES*: GUD.MES UDU.MES šāširāte EA 193:20 (let. from Palestine), cf. (for possible reading of *UDU.MES* in this text as šēmu) *UDU.MES* ū su-u-ru EA 263:12; naphar 59 *UDU.MES* HSS 9 62:6, and passim in Nuzi; note x *UDU.MES* ša PN HSS 9 48:1–16, added up as x *UDU.MES* ū en-zA.Meš ibid. 17; naphar 11 *UDU.MES* adi wriš (referring to seven sheep and four goats) AFO.
immeru

imme-ri-im; if the heart is (shaped) like the testicles of a ram YOS 10 9:21 (OB ext.); kima Sumuqan irhá bulu im-mir-ša just as Sumuqan impregnates his cattle, her ram the ewe (her gazelle buck the gazelle, her donkey the donkey mare) Maqlu VII 25; x UDUNITÁ (beside x UDU) PBS 8/1 10:1 and 5 (OB), and passim in OB; UDUNITÁ NITA (beside UDUNITÁ GULA) VAS 13 101:5 (OB); 10 UDUNITÁ NITA beside 5 UDUNITÁ BE 9 50:2 (NB), and passim; UDUNITÁ (to be read zikaru, q.v.); PBS 2/1 150:20, cf. udunita = zi-ka-ru Hh. XII 7; 1-it alittu 6 parrat 'l UDUNITÁ one ewe that has lambed, one full-grown ewe, one ram Nbn. 296:2; šumma GUD NITÁ ... šumma UDUNITÁ NITA šumma mamma NITÁ CT 28 3:19 (SB Izbu); for immeru = mārū; see lex. section.

b) in personal names: Im-me-ru-um UCP 10 201:16, 207:3 (OB Tahchali), also (name of a king) CT 4 50a:16 (OB), and passim, see Ranke PN 108; UDUNITÁ-ia: Nbk. 326:9; Im-me-ir-i-li VAS 16 98:2, also Grant Smith College 269:12 and 15, and passim in OB.

4. simmer šadí mountain sheep — a) in econ. — 1' in OAkK.: udu.kur (between us and mášā) HSS 10 171:2, also RTC 245:2, and passim, OIP 14 127:3, MDP 14 71 r. iii 11, and passim in OAkK.; uš.kur OIP 14 134:1, šilāq.kur RTC 246:1; note sipa.udu.kur:ra AnOr 7 264:1f. (Ur III), and see, for Ur III refs., Schneider, Or. 22 p. 11 and 26, note for udu.kur.sag ibid. p. 26.

2' in NA: 7 qarrāt ša udu kur-e seven horns of mountain sheep Tell Halaf 55:5.

b) other occs.: udu.kur:ra = im-me-ri šá-di-i Hh. XIII 35; é.GAL UDU.KUR.RA Sumer 9 21ff. No. 10:6 and 14, KÁ é.GAL. UDU.KUR.RA (hangings for) the gate of the "Mountain-Sheep-Palace" ibid. No. 29:3, cf. ibid. 9; dalāti ša é.GAL UDU.NITÁ.KUR ibid. No. 1:2 and 2:15; [...] ša UDUNITÁ KUR-í (after a list of bronze objects) ABL 79:10 (NB); UDUNITÁ šad-di lamaši širūti ša aban šadi ešgi nakliš abnima OIP 2 97:85 (Senn.); note: UDU.KUR = ši-š-[nu x] RA 17 141 K.4229 r. 9' (Alu Comm., to Tablet LXXIV, not preserved).

The Kulturwort immeru appears in Ugarit as imru (see Gordon Handbook 3 p. 239 No. 159) and in Aram. as emrā (see Brockelmann Lex. Syr.2 26b). For breeds of sheep, see aslu, gukkallu, maišū, pasīunu, sikkidā, sīsalhu, sulumḥā, šůppu. For age brackets, sex categories, etc., see alittu, bargallu, bāru, ḫurāpu, kalīmu, lāhru, līlidu, līlištu, masīt, mūniq, parratu, parru, paršallu, puḫādu, puḫātatu, sīluq, zirqu. For late correspondences to immeru, see jabitu (NA) and šušu (SB). See also udušidā. As a collective plural of immeru, the fem. form immerū occurs beside immerū, as writings with phonetic complements and adjectives in the fem. pl. show; however, since most of the occurrences are written logographically, all plural forms (masc. and fem., syllabic writings and others) have been listed here.

immeru in bīt immeri s.; sheep shed; NB*; wr. é.UDUNITÁ; cf. immeru.

134
immu

The workmen ša 𒈦.GUD 𒈦._UDU.NITA of the cow shed and the sheep shed YOS 7 16:4, for 𒈦.GUD beside 𒈦.UDU.NITA, see Dar. 293:7, and (also beside bit sīš) 277:18, cf. PN u PN₄ ša 𒈦.UDU.NITA 𒈦.Sumerian 5:8, 𒈦.UDU.NITA Dar. 281:10, Nbn. 357:9, 414:4, VAT 6 88:20, and passim.

immu  s.; day, daytime; OB, SB; cf. emēnu.

ут U = 𒀀(mu) = 𒈦(mu) = um-mi = um-ma = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = 𒈦(mi) = ša immu a-

bēlija allātbar after I received your tablet for my lord CT 22 159:16.

Ebeling Neubab. Briefe p. 138 cites im-mu PN (at the end of a letter) from the unpub. VAT 13613.

immû see imû.

immudašû see mudasâd.

immugubbû (or mugubbû) s.; exercise tablet; lex.*; Sum. lw.

im.mu.gub.ba = šu-u Hh. X 443; im.mug.gub.ba = šu = ši-pir-sum Hg. A II 115.

In the Sumerian edubba texts, the word appears as im.gub.ba and beside sar.šub ba, see Falkenstein, WO 1 173:6 and 176f., Kramer, JAOS 69 201:6 and Landsberger, ibid. 214.

immunedû (letter) see umnedukku.

immunusu s.; (a kind of earth, lit. “female earth”); lex.*; Sum. lw.

im[ma]-ša us = šu-[u], [im.munus] = [šu-x] Hh. X 412f.

Possibly to be connected is i-mu-nu-sû = [..] Malku V 156.

See immmû.

imna (imnu, imni) adv.; right, at right; SB, NB; cf. immu.

ázi da á.gub. bu iqi egir a.má.u.ru₄ mu. un.dib. eš. àm : im-na u šumēlu pani u arku udi ubabandīšu I swept like a flood right and left, before and behind 4R 20 No. 1:3f. (SB lit.); ázi da še u me.ni sar. a.gub. bu. še u me.ni tab : im-na šumēmu šumēla šiṣip let (a woman) spin (thread) at the right, twist (it) at the left CT 17 20:75f., cf. ázi da a.gub. bu mu.un sumu gi [eš] : im-na u šumēlu izzazzu 4R Add. to pl. 18* No. 3:9f., and passim with ázi da in bil.

a) in hist.: im-nu u šumēlu pani u arku ša papaḫu right and left, in front of and behind the cella VAB 4 254 i 31 (Nbn.), cf. 15 150 pani u arki CT 34 28 i 72 (Nbn.), cf. also im-nu šumēlu(!) pani u arku ubašima la akkud ibid. 32 ii 60; šēdē lamaššē šinatu uššipma im-na u šumēla uḫššat uššākārin I had statues of the protective deities fashioned and set them up at the right and the left of their (the doors’) locks OIP 2 129 vi 64 (Senn.), cf. Borger Esarrh. 61:21 and 63:46; arūt biu.
imnanakku

rāṣī ša ina adhānānišu im-nu u šumēlu it‘ulama golden shields which hung right and left in his dwelling TCL 370 (Sar.); im-nām u šumēlū abābāti šiḥāti atskakāktuma I made a border of tall pine trees to the right and left (of the processional road of Marduk) VAB 4 156 v 46 (Nbk.), cf. im-nu u šumēlu abābāti šiḥāti atskakāktuma. I made a border of tall pine trees to the right and left in his dwelling TCL 370 (Sar.).

1. right hand: dZababa ... dliku im-ni-ia asar tamḫarim kakkāšu lišbir -a-zu, or a shrewd spirit may walk at my right, a hostile spirit may walk at my left. Antagal C 240f., zi-i 29 = im-nu Idu I 36.

2. right side: dZababa ... dliku im-ni-ia afar tamharim kakkabu lilbir may Zababa, 136

imnitu s.; (a kind of earth, lit. “male earth”); lex. *; Sum. lw. im.[ni]-tauš = šu-[u] (followed by “female” earth) Ha.X 412.

See immunusu.

immunu s.; 1. right hand, 2. right side; from OB on; cf. imitta, imittu A, imna, immiš, immud.


aži.da.mu = šašur.ur.mu mu.un.da.gál.la. a[m] = ina im-ni-ia šašur.ur.var. add. šu naddu[ma] in my right hand I hold my divine šurur-mace Angim III 24, cf. ibid. 44; udug. ši-ga aži.da.mu mu.un.da.an.gin.na dλašμa.giš qa.giš.giiš.ub.ši mu.un.da.an.gi.na = šēdu dumqi ina im-ni-ia alaktu lamaši dumqi ina šumēlīja alaktu (in order that) a friendly šedu-spirit may walk at my right, a friendly protective goddess may walk at my left. CT 3 91f.; for other bil. refs. with aži.da, see below. imm-nu = im-it-tu Malku IV 221, also An VIII 108; ma-šu-ú, ta-li-mu, im-nu = a-hu Malku I 136f.

1. right hand: ́iškima mišta im-na-šu uḫāhz he lifted the mace, grasped it in his right hand En. el. IV 37, also En. el. IV 108; gu gan.me.de.sikil.la ... aži.da.a.ni. še a.ba.ni.sar : qe na-ša[text -e]-š[u] ellāti ... ina im-ni-ia rumusuma tie red thread on his right hand, (put a ring on the little finger of his left hand) ASKT p. 88-89:48; aži.da.zu lú.eri.m.na nu,[e] a-[g]ub.bu.zu ʰul.ma.al nu.e.a : im-na-ši ka ajaši ul uspu ina šumēlīka lamma ul iva’ no enemy can escape your right hand (Anu), no evildoer can avoid your left hand BRM 4 8:24, cf. BA 5 633:32f.; téressunu tu-[k][a][q][a] im-nu-uk-š[a] you (Marduk) hold(?/)? their decisions in your right hand Scheil Sippar 7:19 (coll. von Soden from Photograph K.380 of the Berlin Museum).

2. right side: dZababa ... ašku im-ni-ia asar tamḫarim kakkāšu lišbir may Zababa,
imnu

who walks at my right, break his weapons on the battlefield CH xiii 85; zag. zi. da. za ú.su, en.ne.en: in im-ni-ka ni-il-la-ak we (the gods) shall go at your (Samsuiluna’s) side Watelin Kish 3 pl. 12 i 14’ (Sum.), and ibid. r. ii 4’(l), dupl. YOS 9 35 ii 79 (Samsuiluna); panukki d.Šedu arkašuq. d.lamasu im-nu-uk mi-šá-ri (for mešrá) šumelukki šumu before you (Ištar) you the protective goddess, behind you at your rightRiches, at your left prosperity ZA 42 221:17, see Ebeling Hand erhebung p. 60, cf. ša im-nu uk-ki meš-ra-a lu-uš(var. -aš)-zip šumqa lūkhuda ša šumelukki ibid. 32; [nig.gi.na á].zi.da.us al.gub.ba nig.si.sá á.güb. bu.zu al.gub.ba : kittu lizziz ina im-ni-ka šumári lizziz ina šumeliku let truth stand at your right side (O Šamaš), justice at your left BA 10/1 65:17f., dupl. BA 5 711:13f., cf. d.Ki[tu] lizziz ina ZAG.MU d.Mišaru lizziz ina GÜM.MU BMS 6 122, and dupl., see Ebeling Hand erhebung 50, also 4R 21* No. 1 C 12, and passim; uga mušen ... á.zi.da.mu bi.in.ta.bur.du mušen ... á.güb. bu.mu bi.in. uš : ariba iberu ... ina im-ni-ia atmuh MIN iberu ... ina šumelija ardišu I held in my right (hand?) a raven, I pursued him with a falcon at my left CT 16 28:64f., cf. mašmāšu ... [āriba ina za]-jšu urdā [ina šumeliku] ARL 24:16 (NB); ú4-im um e-en im-ni-ia ti-ši-ja-an-ni when my right eye twitched (incipit of a song) KAR 158 r. ii 8; GRZ.SIGAHR im-ni šummiša taššarṭa you write his (your adversary’s) name on the right-hand lock KAR 178 r. vi 23 (hemer., rit.); šumma šeru u takāšu irtšalu mažazu padănu ... 15-ka (var. im-ni-ka) if all the exta are complete, the “station,” the “path” (etc.) at your right BBR No. 1-20:114, var. from ibid. 37.

For refs. with the writings ZAG and 15, see imnitu A.

imnu see imna.

imnū (fem. imnitu) adj.; right; OB lex.; SB; wr. syll. and Á.ZLDA, 15; cf. imnu.


3 pakkūtē tūšallak ... pabbāra MUBU-ana Šamaš u Adad ... pabbāra šumelīša ana DN ... pabbāra Á.ZLDA-ana(var. -úš) ana DN₂ you have three tables fetched, the middle table (you set) for Šamaš and Adad, the left table for Aja, the right table for Bunene BBR No. 1-20:105; šumma ekal širāni 2-ma im-ni-u if the “palace of the intestines” is double and (lies) on the right side (next line: šumelū) BRM 4 15:24, and dupl. 16:22 (ext.); [...] im-nu-ti (var. 15-ti) KIN.KIN-ma (in broken context) BBR No. 1-20:28; šumma martu 15-at ina panika NA GIR ... 15 marti šaknuma martu 15-at taqabbi if the gall bladder is right side up(?) before you (and) the “path,” the “station” (and other ominous parts) (all) lie at the right side of the gall bladder, you may say, “The gall bladder is right (i.e., favorable)” CT 28 46:5f., cf. šumma ... martu 15-at ibid. 4 (ext.); NAŠUBA Á.ZLDA NAŠUBA Á.GÜ.B.BA (reading as imnū uncertain.) KAR 194:4; see šubā.

*imnū adj. (fem. imnitu); (a synonym of “mother”); syn. list*; only fem. attested.

im-ni-tu[m], a-li-tum = [im-nu], im-ni-tu[m], a-li-tum = [...] CT 18 15 K.206 r. iii 3ff., dupl. K.265 (unpub.).

impurtanni s.; (name of a month); Nuzi; Hurri. word.

iti Im-pu-ur-la-an-ni HSS 9 106:50, and passim, for variants, see ArOr 10 56.

C. H. Gordon, RSO 15 256; Oppenheim, ArOr 8 294f.; Gordon-Lacheman, ArOr 10 53f.

imqūtu s.; ability; EA*; cf. enqv.

atta amēlu enqu idī šarru u ina im-<qu>-ti-ka štaparka šarru ina rāšī you are a capable man in the king’s circle, and the king has commissioned you to be a rāšīšu-official because of your capabilities EA 71:8 (let. of Rib-Addi).

imrātu (or imirtu) s.; look, glance; SB*; cf. amāru.

ša raštē puţassunuma im- Řat-su-nu-mū Šamaš whose numinous splendor is terrifying and whose look is death Gilg. IX ii 7.
imriqqu

imriqqu s.; sealed document; lex.*; Sum. lw.

im §u-qu², ku-nu-uk-ku, ši-pa̱-tu
Hh. X 476ff.; im-riqqu = im-riq-qu,
ka-ni-ku, ši-pa̱-tu, šu-lu-lu
Diri IV 131ff.

imru A s.; 1. observation post, 2. offering(?); lex.*; see amāru.

ginu.lá = im-ru-ka, ginu.lá ba.tuš =
a-na ki.min-a-šiš Izi B ii 15ff.
1. observation post: see Izi, in lex.
section.
2. offering: [...] / im-ru gi-nu-u AMAR xe
 [...] means imru (i.e.) regular offering VAT
to im-ru Surpu II 77, for which see āru.

imru B s.; (an animal); lex.*

6sin.kilim.bar = tar-pa-šu (var. ta[r]-pa]-šu
im-ru) Hh. XIV 201.
Probably a synonym for tarpašu, “otter.”
Landsberger Fauna 112.

imrû A s.; fodder; OB Alalahk, SB; cf.
marû adj.

mur.gud = im-ru-u Hh. I 28; mur.gud =
[im-ru-u] [bal-lu] Hg. A I 1, cf. mur.gud =
im-ru-u = bal-tum AL.TIL (colophon) Hg. B VI
150, and mur.gud = im-ru-u = [bal-lu] Rm.
150:1, in ZK I 191, RA 28 136 (catalogue); [mu-ur]
[šar] = [im-ru-u, [ma]-u-ru, [ši]-šu-šu A V2:
244ff.; ū.bar.gud = ū-gur-gur-ru] Urunna II 5.
50 giš pa-ši-im-ru-um fifty paradise-
measures of fodder (beside barley, part of
purchase price) Wiseman Alalahk 56:15 (OB);
mār GN mār GN₂ u GN₂ im-ra-ši-šu ana
mûnnaši šarâki mûnnašu šuš im-ra-ši-šu
šikulu ana šimmâtajâ aâridâ if he (the king)
gives the fodder belonging to the citizens of
Sippur, Nippur and Babylon to (his) prize
horses, these very horses who have eaten
their fodder will be driven away for the yoke
of the enemy Lambert BWL 112:33ff. (SB
Fürstenspiegel); im-ru-ka tuhûtu qaøqa[riš nadi]
your feed is bran cast on the ground Lambert
BWL 180:29 (SB fable), cf. (in broken context)
ibid. 184:13; alpu anâkuma im-ra-[a] ul idî
(var. im-ra-šu [u ... ]; im-ra lu k[a ... ]) I
am (like) a bull who does not know (his)
fodder STT 75 r. 38', var. from JNES 15 142:55'
(lipkūr-lit.).

imšku

imrû B s.; family group; lex.*; Sum. lw.

im.ru-a = šu-u, kim-tum, ni-šu-tum, sa-la-tum
Hh. I 117ff.
imsmurpadû s.; (a kind of tablet); lex.*;
Sum. lw.

[im.sar.m]u.pâ-da = šu-u Hh. X 447;
im.sur.bar = šu-u = [ksi] mu-sa-ru-u,
[im.sar.m]u.pâ-da = šu-u = MIN Hg. A II 119ff.
imšurubbû (or sarubbû) s.; exercise tablet;
lex.*; Sum. lw.
im.sur.bar = šu-u Hh. X 442; im.sur.

In the Sumerian edubba texts the word
appears as sar.sub ba and beside mu.gub.
ba, see Falkenstein, WO I 176ff., Landsberger
apud Kramer, JAOS 69 214.

imsuḫtu s.; (a severe wind); SB*; Sum.
lw.
im-suḫtu = ša-ar te-ši, MIN ši-mu-um-tum, MIN
mit-ḫar-tum Malku III 183ff.
im-suḫ (listed between the “seven-wind”
and the “irresistible wind”) En. el. IV 46.
imšu see emšu.

imšugubbû s.; list; lex.*; Sum. lw.
im-su.gub.ba = šu-u Hh. X 444; im-su.
gub.ba = šu-u = qa-tum šu tup-pi Hg. II 118.
Lit. “tablet containing a list,” see qâtu,
“list.”

imšukku s.; clay cover, clay case; SB; Sum.
lw.
im.su = [im-šu]e]-lu, im.su = šu-šu, [e-ri]-
tum Hh. X 468ff.; im.su = im-šuk-šu = qal-pu
Hg. A II 150.
šumma amãtu kima im-šuk-ki-ma marta
saḫrat if the liver is like an i, and surrounds
the gall bladder CT 30 9:14 (SB ext.), cf. kima
im-šuk-ki-ma ina qâliška marta šaknat
ibid. 12, and passim in this text, also šumma amãtu
kima im-šuk-ki (var. im-šu-uk-[ki]) TCL 61
r. 56 (catchline), var. from dupl. CT 30 31 Rm.
153 (catchline), cf. CT 20 1:30, King Chron.
2 133:27 and 30; šumma těrta teppušma ina ᵅalīmiši
amãtu kima im-šuk-ki-ma garrat if you per-
form an extispicy, and the liver on the good
side is like an i, and is round (the city will be
under a close siege) Boissier DA 226:11.
imtaššu

It is difficult to connect the loan word imšukku either with Sum. im.si or with Sum. im.šu. As to the relationship to im-gurrBu, “case of a tablet,” the explanation gülpu, “crust, shell,” given in Hg. for imšukku, as well as the contexts in which both words appear in that series, speak against assuming that they were synonyms. Since a liver completely surrounding the gall bladder is consistently compared with an imšukku, it seems to have denoted a casing or cover, made of clay, for more general purposes than those of the im-gurrBu, which was strictly the clay envelope around a tablet.

(Weidner, MAOG 4 237.)

imtaššu (an onion) see andaššu.

imtanû s.; tuft of black hair (from the rump of a donkey); lex.*

imtu s., fem.; 1. poisonous foam, slaver produced from the mouth of angry gods, demons, humans and animals — a) said of gods, demons and kings: ušx šu. r. s. u: im-tu amēlā izzām the foam of the evil demon) spattered the man CT 16 49:294ff.; dupl. AFO 16 303:34ff.; ušumgal. māḫ ušx i.dub.dub. bu diri. ne: uš-sumgalu šīru tābik im-ti elicunu the august ušumgalu-monster, who pours out (its) foam over them 4R 24 No. 1; 30ff.; cf. garrādu tābīk i-ma-at [mātu] BA 10/1 p. 106 r. 10, and dupl. ibid. 107 r. 5; ušx šu. r. sa sud; im-tā amēlā isall[a] he (the demon) spatters the man with foam CT 16 23:393ff.; [u]g.u.n.b a.an.sí.eš ušx bi gál.la.a. meš: elicu isirmuna im-tā umtalldu they have pounced straightway upon him and filled him with (their) venom šurpu VII 21ff.; ušx šu. nam. tag,g.g a.u.g.na.gál.la.na : im-ta(var. -tu) šerṭa (var. šerṭu) elicu isībā the venom and the punishment for a crime are upon him (obscure) CT 16 2:50ff., and CT 17 47:50 and 50a; u[m]in.bi zē, ta.bi.iz.bi.iz. za.bi gir bi ušxšu. bu.l.a: ina șuprišu martum ittanattuk ki[b]iš[u] im-tā lemuttu gall constantly trickles from his (the demon’s) claws, his step (leaves) venom (behind) BIN 22 2:50f.; niše GN u GNša ašuṣpu im-tu māti I covered the people of GN and GNšu with deadly venom TCL 3 154 (Šar.); ašik panišunu mudāt qabli ša lapan kakkē ippar-baṣṭu im-tu mātite saḫyuma their vanguard, expert fighters, who fled before (my) weapons, were covered with deadly venom ibid. 175; ša ... kullat nākīri isluḫu im-tu māte who spattered all enemies with deadly venom Lyon Sar. 5:29, cf. i-ma-tu “mātite uššu” nišētu mutašṭu Winckler Sar. pl. 34:131, also
imtu

eili kullat nākiri asluḫa i-mat mūti
Borger
Ešarh. 87:12; u₃₃.zé.dingir.re.e.ne.me₅₆
i-mat mārti ša ili šunu they (the demons)
are the poisonous foam of the gods
CT 16 12 i 16f.; azzū̇d izarri im-ta ša ana
sururu izarri
im-ta imat širi i-mat-su i-mat-zuqaqipī i-mat-su
she (Lamaštu) spits venom now and then,
and she spits venom suddenly, her venom is snake
venom, her venom is scorpion venom
LKU 33:21ff.

b) said of animals — 1’ mythological
animals: teṭe šari [š]uzunu ka-ša-ša šuṭur
imba[r]i ka[m]ṭar im-ti-ša u’addima ramanuš
he (Marduk) allotted it to himself to raise the
wind, to cause the cold to rain down, to make
the mist blow in, (and) to deposit her (Tiamat's)
spittle in layers
En. el. V 51; im-tu kima
damī zumurunu u’malma instead
of blood filled their bodies with venom
En. el. II 22, cf. ibid. I 136, III 26, III 84;
paitēni šapī šinn-
naḫunu naša im-ta (var. -tum) their lips are
open, their fangs carry venom
ibid. IV 53.

2’ real animals: u₃₃ mu₃₃ ša.tur ra mu.
lu. ra an (var. na.an), zē. em u₃₃ meri₆₄ ma
mu.lu.ra nu.ē.dē : i-ma-at bašme ša auša
izannu i-mat zuqaqipī ša amēla la uṣpu / la
i-pa-[as]=šaḫ(?)] viper’s venom which fills
the man, scorpion’s venom from which a
man cannot be freed
CT 26 No. 2.2, dupl.
SHH p. 13:18ff., p. 15 No. 7:3ff., see also Kagal D
Fragm. 10, in lex. section; sibā i-mat bašme išen-
šuma (for ižamšuma) he filled the seventh with
viper’s venom Gössmann Era I 38.

2. poison — a) as a substance: šukudāka
im-ta li-bil-lu (var. li-ib-lu) let your arrows
carry poison
RA 46 29:10 (Epic of Zu), var. from
SIT 21, cf. [ . . . ] i-m-tam li-ib-lu RA 46 92:63
(Ob version); giš.tukul.nir.zu ušumgal
ka.bi.ta u₃₃ nu.bi.iz.bi.iz.e.dē :
kakkaka ušumgalu ša nibu pišu im-ti la
inaṭṭu ṣu damu la iṣarruru your weapon
is a dragon from whose mouth venom will
not drip, variant: blood will not dribble
4R 20 No. 5:16f.

b) as a terror-inspiring numinous quality
of sacred objects: 7 mu₃₃u₃₃iši eri šezuzuši ša
lemin u ajabi izanna i-ma-at mūti seven
dragons of bronze, in sheerest rage, who fill
the hostile enemy with deadly terror
VAB 4 210:27 (Ner.); (he says to his weapons)
līpatu i-mat mūti be daubed with deadly venom
Gössmann Era I 7.

3. spittle — a) as a symptom of certain
diseases: a.gal.lu ti.ta = ra-aḫ im-tu
dropsy = the pouring out of foam
CT 19 3 ii 4 (list of diseases); ū šā-mu im-ti : ū IG.LI.
M drug against foam(ing) : imḫur-limu
plant
Uruanna II 391.

b) used for purposes of magic: u₃₃.nam.
ti.ta za.a.ke₅₅ : i-mat balatu kumu₄ yous
is the spittle of life
4R 29 No. 1:37f.; u₃₃.ku.ga.a.ni u₃₃mu gā.l.a.na : i-mat-[šu elleta]
ana im-ti-ša iškun he (Ea) made his pure
spittle mine (the exorcist’s)
CT 16 2:76f.; ka ḫul.gāl eme ḫul.gāl nunu ḫul.gāl
u₃₃ ḫul.gāl zi.a.na ḫe.ḥā pād : ṭi lemnu
išām lemtuṭu šaṣṭu lemtuṭu im-ti lemtuṭu nis
šamē lu tamāṭt may you, evil mouth, evil
tongue, evil lip (and) evil spittle be conjured
in the name of heaven
ASKT p. 84–85:33; u₃₃ḫul.bi.ta su.na gā.la.na : i-ma
temulta ina zumurušu iškunu they have put
evil spittle into his body
CT 16 2:47f., and CT
17 47:47 and 47a; [u₃₃].ḫul.lu su.ni.ta ḫe.
im.ma.ra.an.du₅₅.e : i-ma-tu lemtuṭu <išnu
zumurušu lišpar [] let the evil spittle recede
from his body (parallel ḫiskipu lemnutū)
AJSL 35 142 Th. 1905–4–93:13, cf. u₃₃.bi : im-
tu ši (in broken context) ibid. 142b:6f.; šīa im-
ti-ša išparas alakūtu (the sorceresses) with her
spittle has cut off my advance
Maqlu III 14.

The foam forming at the mouth of a person
or animal in extreme anger or excitement was
considered poisonous. This is shown by the
explanation of imtu by martu (normally
“bile”), which has come to mean “poison”
in the syn. list, as does Arabic marr, Aram.
merā, Heb. m’irē. Note also the use of martu
in the phrase dūr šinnika mar-ti salīḫ your
teeth are spattered with venom
KAR 43 r. 9, where martu appears in the same context as
imtu; see also CT 16 24:10f. In BIN 2 22:35f.
and CT 16 12 i 16f. imtu appears side by side
with martu. The meaning “poison” of imtu
extends from the actual venom produced by
snakes and scorpions to the imaginary spray

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imtu\textsuperscript{a}allatu

from the mouth of the raging Assyrian king that spells death to his enemies. Note the range of meaning of the correspondences of imtu in the cognate languages: Heb. hem\textsuperscript{a}, “poison, rage,” Ethiopic h\textsuperscript{a}net, “bile,” and Arabic hamm\textsuperscript{a}, “poison (of the scorpion and the wasp).”

imtu\textsuperscript{a}allatu (lizard) see andu\textsuperscript{a}allatu.

imt\textsuperscript{u} s. pl. tantum; 1. losses, shortages, depletion, emaciation, 2. chisel; MB, SB; always pl. in mng. 1; cf. mat\textsuperscript{u}.

um-bi-in GAD+KfD.\textsuperscript{b}r = im-tu-\textsuperscript{a} Idu II 359, also A III/1:26; em.ki.l.\textsuperscript{a}b i (var. [\textsuperscript{a}e]m.ki.tab. ba) = n\textsuperscript{a}g.ki.l.\textsuperscript{a}b (text TAB).bi (var. n\textsuperscript{a}g.ki.tab. ba) = im-tu-\textsuperscript{a} Emesal Voc. III 49.

For a bil. passage, see mng. 2.

1. losses, shortages, depletion, emaciation — a) losses, shortages (only in omen texts): šumma liš\textsuperscript{a}n\textsuperscript{a}s kurrat im-du-\textsuperscript{a} šaknušu if his tongue is short, losses are in store for him AJSL 35 157:64, cf. im-tu-\textsuperscript{a} šaknušu ibid. 75 and 81 (MB physig.), see Kraus, AFO 11 224, cf. im-tu-\textsuperscript{a} GAR-\textsuperscript{a} KAR 472 ii 2 (SB physig.), cf. im-tu-\textsuperscript{a} GAR-ME-\textsuperscript{a} GAR-\textsuperscript{a} CT 39 45:31, cf. im-tu-\textsuperscript{a} GAR-ME-\textsuperscript{a} GAR-ME-\textsuperscript{a} CT 38 10:18 (both SB Alu); im-du-\textsuperscript{a} GAR-\textsuperscript{a} ar\textsuperscript{a}kassu su[\textsuperscript{a}g] losses are in store for him, but his future is bright ZA 43 102:32 (SB Sittenkanon); ina im-ti-i ili i\textsuperscript{a}reddtu\textsuperscript{a}šu the gods will persecute him with losses Dream-book 329 K.25 r. ii 28; m\textsuperscript{a}tu im-ti-i i\textsuperscript{a}s\textsuperscript{a}ddad the country will experience losses CT 40 39:49 (SB Alu). b) depletion, emaciation: im-ti-i m\textsuperscript{a}t\textsuperscript{u} GAR-\textsuperscript{a} zu\textsuperscript{a}mul\textsuperscript{u}šu K\textsuperscript{U} a fatal emaciation is in store for him, it will consume his body CT 39 46:71 (SB Alu); im-tu-\textsuperscript{a} tān\textsuperscript{a}h\textsuperscript{a}ja tādr\textsuperscript{a}t\textsuperscript{a}je\textsuperscript{a}a ... ina zus\textsuperscript{a}rija u bitija [...] [remove] from my person and from my household depletion, sighs and sorrows KAR 226 iv 5 (SB rel.), and dupls.; im-tu-\textsuperscript{a} tān\textsuperscript{a}h\textsuperscript{a} u\textsuperscript{a}a u\textsuperscript{a}a wasting away, sighs, woe and wailing Maqvi VII 130, cf. 4R 54 No. 1:14 (SB rel.), also im-tu-\textsuperscript{a} tān\textsuperscript{a}h\textsuperscript{a}ZA 4 253 i 14 and 16.

2. chisel: urudu.nagar za ra ha ra an, gā.gā giš.umbin ḫe.tag.ga : gurguru (var. gurguru) kāta liš\textsuperscript{a}lakinkumma ina im-ti-i lisal\textsuperscript{a}l\textsuperscript{a}ka may you (obedient) encounter the lapidary and may he split you up with a

chisel Lugale XII 41, cf. Idu and A passages, in lex. section.

Landsberger, MSL 1 212.

im\textsuperscript{u} see em\textsuperscript{u}m.
im\textsuperscript{u} (em\textsuperscript{u}, im\textsuperscript{u}md) s.; tuft of black hair (from the forehead of a donkey); lex.*

[im].sag = e-mu-[\textsuperscript{u}] (for context see im\textsuperscript{u}md) Kagal D Fragm. 13:7ff.; im.sag = im-mu = šiŋ saŋ.ki anšē hair from the forehead of a donkey (for context see im\textsuperscript{u}md) Köcher Pflanzenkunde 22 iii 37 ff., dupl. BA 5 690 K.6405; e-mu-[\textsuperscript{u}] = [\textsuperscript{a}l]on pu-\textsuperscript{a}ut anšē (for context see im\textsuperscript{u}md) CT 14 45:14ff., dupl. CT 14 43 K.4140b+:9ff.

See ḫallūtan\textsuperscript{a}n, im\textsuperscript{u}md.
im\textsuperscript{u} see em\textsuperscript{u}m A.
immununed\textsuperscript{u}kku (letter) see un\textsuperscript{u}ned\textsuperscript{u}kku.
im\textsuperscript{a}zd\textsuperscript{r}û (a container) see z\textsuperscript{a}drû.
im\textsuperscript{a}zd\textsuperscript{u} s.; list; lex.*; Sum. lw.
im.zi.da = šu-u Hh. X 458; im.zi.da = šu-u = qa-tum ša ṭup-\textsuperscript{p}i Hg. A II 124.
in see ina.

ina (in) prep.; in, on, from, through; from OAkk., OA, OB on; in in OAkk., OB lit., SB lit. and NB royal, assimilated to the first consonant of the next word often in OA, passim in OB, occasionally in SB (e. g., il-li-gi-mi-ia-ma Lambert BWL 76:72, il-la-ba-an appi ibid. 73), sandhi: i-ni-li (= ina ili) RA 22 170:25 and 27 (SB lit.); wr. i-na and ina (Aš); cf. ana.
e-e\textsuperscript{a} ku = a-na, i-na Ea I 180-180a; še-e ku = i-na, a-na ibid. 181a and b; ša = i-na, a-na PSBA 18 pl. 1 (after p. 250) r. ii 8f. (exercise tablet); e-e\textsuperscript{a} š\textsuperscript{a} = i-na, a-na A II/4:184f. ; [ša] = i-na, a-na Isi B vi 10f.; as = i-na, a-na Isi E 168-168a.

[ina] = [i]-na, [a]-na MSL 2 126 i 5 (Proto-Ea); a-a A = [i]-na, [a]-na A I/1:108f.; ia-\textsuperscript{u} = i-[i]-[na], [a]-na S I 134c and d.
ta-[a] TA = i-na S I/II 99; ra-ra R = a-na, i-na CT 12 29 BM 38206 iv 23f. (text similar to Idu), gi-ci = a-[na], i-[na] ibid. iii 29f.; nam = i-na Hh. I 123a; di-e n\textsuperscript{a} = i-na, a-na A VII/1:111f.; d-o-xe = i-na, a-na ibid. 113f.; [ur \textsuperscript{a}e] = i-na, a-a a A VII/2:141f.; [b]-\textsuperscript{u}-\textsuperscript{a} fu = i-na, a-na A VII/1:187f.; me-e A = [i]-na, a-[na] A I/1:123f.

tax = i-[\textsuperscript{a}n]a STC 2 pl. 56:21 (En. el. Comm. to Tablet VIII), ku = i-na ibid. pl. 54 r. ii 18, ra = i-na ibid. pl. 55 r. iii 6 and pl. 52 r. ii 16.
Annan

...
inanna

Ungnad, VAB 6 No. 181, cf. iš-tu i-na-an-na adī 
UD.5.KAM ibid. 15:22, iš-tu i-na-an-na ana 
UD.2.KAM TCL 17 2:27, and passim, also iš-
tu i-na-an-na 10 UD-mi Frank Strausburger 
Keilschrifttexte 37 r. 1, (wr. iš-tu i-na-an-na) 
YOS 13 16:6, iš-tu i-na-an-na adī UD.5.KAM 
BA 5 526:13; a-di iš-tu i-na-an-na UD.2.KAM 
until two days from now YOS 2 3 3:6, cf. a-di 
is-tu en-an-na UD.2.KAM TCL 17 22:8.

4' in ina ki(ma) inanna: i-na ki-ma 
i-na-an-na ebārum at present it is harvest 
time LIH 33:14, also ibid. 75:9, ARM 1 42:17, 
(wr. i-na-ki-im-i-na-an-na) TCL 17 23:7, (wr. 
i-na-ki-mi-na-an-na) Fish Letters 4:28, i-na 
ki-i i-na-an-na PBS 7 69:11; note: anāku 
ki-ma i-na-an-na ovat ekallimma lušēšib let 
me settle(?) the affairs of the palace as of now 
ki-ma i-na-an-na awat ekallimma lugib 
k-i-i inanna. 

5' inannama: i-na-an-na-ma right now ARM 
4 29:34, also PBS 1/2 7:19, CT 29 39:8; 
i-na-an-na-ma ZA 49 170 r. iv 14 (lit.).

c) in MB — 1' inanna: passim in letters, 
ote i-na-an-na-a (question) BE 17 3:30, a-di 
i-na-an-na EA 10:10. 2' eninna, enenna: 
passim in letters, see, e.g., še-ni-en-na 
PBT 1/2 63:15, e-nin-na ibid. 67:10, e-nin 
BE 17 34:6, and passim, see Aro Gramm. 113f. 
3' inannama: i-na-an-na-ma EA 9:12 (MB). 

d) in Bogh.: i-na-an-na annuma šašān 
namšarī [ušēšib]lakkū I am now sending you 
a sword blade KBo 1 14:23 (let.), cf. ibid. 10 
r. 28 (let.), and passim, i-na-an-na-a (question) 
ibid. r. 44, also a-di i-na-an-na until now 
KBo 1 1:51 (treaty); i-na-an-na ap-pu-na 
KUB 3 54 r. 6 and 55:5.

e) in EA — 1' inanna: i-na-an-na amurni 
inima ipušu šaba itišku now see whether I 
have acted with good will towards you 
Hrozny Ta'annek 2:17, see Albright, BASOR 94 
12f., and passim, often with annuma, appūna, 
anumī; i-na-an EA 85:37, and passim, i-na-an 
161:30, e-na-an-an 253:26; ana dārati ki ša 
i-na-an-na forever as it is now EA 19:15 
(let. from Cyprus). 3' inannama: for i-na-an-
na-ma passim, see VAB 2 p. 1425 s.v.

f) in RS — 1' inanna: a i-na-an-na 
(introducing a new section of a letter) MRS 6
136 RS 18:270:28, and passim. 2' eninna: e-ni-

g) in Nuzi — 1' inanna: i-na-an-na ina 
UD anni now, today AASOR 16 68:6, cf. 
i-na-an-na (preceded by ina panānu formerly) 
RA 23 143 No. 5:9, and passim. 2' inannama: 
i-na-an-na-ma HSS 9 31:4, and passim.

h) in NB — 1' inanna: a-di i-na-an-na 
until now YOS 7 102:18, a-di i-na-an-ni 
BIN 2 134:9, i-na-an-na Nbn. 356:23, YOS 6 
92:20, CT 22 137:30 (let.). 2' eninna: e-ni-ni 
Cyr. 332:14, Nbn. 1113:4, TCL 12 120:11.

i) in SB — 1' inanna (rare) — a' wr. 
syll.: t-na-an-a AOB 1 48 ii 27 (Ariken-ënii); 
i-na-an-na Tn.-Epic iii 21, iv 27, v 18, KUB 4 
r. 12 r.(!) 16 (Gilg.), KAR 158 r. ii 10 (incipit of a 
song), BE 1 83 r. 3 (NB kudurru), passim in PRT, 
also (wr. i-ne-an-na) Knudtzon Gebete 99:2, 
PRT 36:2; note TA-an-ni PRT 26:2, and passim, 
also i-na-an-na KAR 26:43, AMT 100:3;11, BBR 
No. 101:6; i-na-an-ni siqqrurat šûdu labârîš 
itikma now this temple tower had become 
old VAB 4 250 i 19, also (wr. i-na-an-na) 
passim in Nbn.

b' wr. i-šEŠ.KI: En. el. V 120, VI 49, and 
passim, see Weidner, AFO 11 73 n. 32; i-šEŠ.KI 
(in broken context) BA 5 965 No. 22 r. 3, a- 
līk i-šEŠ.KI bit aššu išu-te-pi (obscure) 
Lambert BWL 146:38, also i-šEŠ.KI-na-
an.MI [GAR] Bab. 3 284:8 (astral. apod.); for 
i-šEŠ.KI CT 39 48:17, see našumu.

2' eninna: passim in Gilg., Asb., Maqlu, and 
lit., also BBSt. No. 10 ii 8 (Šamaš-šum-ukin); 
note i-nin-ni PRT 105 r. 5, e-ni-en-na PBS 
1/2 121:10, e-ne-na OIP 2 80:18 (Senn.), 
beside e-nin-na ibid. 79:13, for e-nin-na as 
var. in En. el. to innanu, see innanu.

3' eninnama: e-nin-na-ma Gilg. III i 11, 
and passim in Gilg., note e-nin-na-ma Maqlu 
VIII 69, quoted as in-nin-na-ma ibid. IX 178.

Although the vocabularies give separate 
entries and Sum. equivalences to inanna and 
inannama, also eninnama, (see usages b-5', 
c-3', 4', e-3', g-2' and i-3'), in context there 
seems to be no difference in meaning between
inanni

the two. While in EA, Bogh. and RS, inanna is often used beside anumma for emphasis, the Mari letters use anumma to introduce the first topic of a letter, and inanna for the following, and always for the last topic. Apart from the uses in the temporal meaning proper, the use of inanna in letters is very often more that of an interjection than of a temporal adverb.

inanni see inanna.

inannû s.; (cry of distress, complaint); lex.²; Sum. lw.

inbu (enbu, imbû) s.; 1. fruit tree, fruit, 2. offspring, child, 3. (sexual) attractiveness and power; from OAKK., OB on; i-ni-bi RA 10 p. 68 No. 40<41, pl. inbû, NB inbêti Nbn. 606:1 and 689:1; wr. ylll. and GURUN; cf. unnubû.


ebur pû giš.kirix(šar).ka(e) GURUN m. ni.in.i.l (var. giš. karix.x) šu m. ni.in.i.l): in-[bi kirix šippû] uškii he made the orchard bear fruit Lugale VIII 34; giš.kirix GURUN.u na gur ru: kirî in-bi nàd bûli the fruit orchard which bears fruit 4R 18° No. 5.7ff., cf. 4R 18 No. 3.18f.; giš.kirix.girû nî.1a la im.1i.in.ig sar: kîma i-ni-bi kirî ana tâši lâle uškii he endowed her with beauty like the fruit of the orchard JTVI 26 154 ii 16; giš.rim nî.1b mu.un.dim.ma é.mar é.1i.bar ḫe.đu.1a.1b.nu gi.1i. gi.1i u en-bu ša ina ramanîsu ibbanâ šiša ginš gatša ša ana naplurî asnu lâlûtu la eškîbu (Sin) "fruit," self-formed, who grows in size, lovely to look at, of whose charm one never has enough 4R 9:22ff., cf. gibil GURUN.na sig., ga: in-bu ša ina lâlûtu ibbanâ 5R 51 iif.18f. (Schollmeyer No. 1).


arkî in-bi innoppû (mng. obscure) ZA 10 194 Sl. 276 r.(1) 4 and 5 (med. comm.).

1. fruit tree, fruit — a) fruit tree: kirîmâša taməšî Gîn ša kala rîqqe u GURUN hurrušû itâšû asqûp I planted next to it a large park, another Anamû, with all sorts of incense-bearing and fruit trees Borger Essarh. 62:31, cf. Lyon Sar. 7:42; mušumuššu káš-li u matûtin [...] kârin šaši kalîsun gimir GURUN adnàte rîqqe u sîrdi [...] asqûp I planted (around Nineveh) exotic fruits from everywhere, everywhere type of wild vine and every exotic fruit tree, aromatics and olive trees OIP 2 114 vii 20 (Senm); kirîmâša ša gimir iši GURUN nig.sâ.sâ.îla (probably = mušumuššu) kalama asqupu itâšû I planted around it (my palace) a park with every kind of tree, and fruit tree Streck Assb. 90 x 105; kirîši ana simûtû di-sqûp (var. giš.gur.mès) giš.gurun.êmes dû.â.bî geštin. meš dû-šu-un rítûšû ana Âšûr [...] asqûp I planted around it orchards (with) every kind of tree and fruit tree, I pressed the wine and libated the first fruits to DN Iraq 14 41:39 (Ass.), var. from AKA 245 v 8, cf. kirîši ina simûtû di-sqûp GURUN.êmes dû.â.bî geštin.
inbu

MEŠ ana 4Aššur . . . aqqi AKA 185 r. 14 (Asm.), also ibid. 387 iii 135; alamitti in-bi šippātim aṣaṣ gurūšu — alamitu-date-palms and fruit trees proper to orchards grew up in it YOS 1 45 i 42 (Nbn.); amirtu ša in-bi ša ali ešku survey of fruit trees situated in the new city Cyp. 197:1, cf. GIG in-bi Camb. 48:1; in-bi-i-ti ša GN fruit trees of GN (itemized as vines, pomegranates, and figs) Nbn. 606:1, also (wr. [in-bi]-e-ti) Nbn. 869:1.

b) fruit — 1' in gen.: I planted a sacred orchard in honor of Ištar uššākin ŠA. DU.q in-bi-im ana dār ina maḫriša I established regular offerings of fruit to be made in perpetuity for her YAS 1 32 ii 14 (OB hist.); GURUN kiri kalama kipši akasoppūntūšima I offered as funerary offerings orchard-fruits of all sorts (every year) VAB 4 292 iii 15 (Nbn.); GURUN kiri DUBABI tušarrāḫ you lay out a splendid variety of fruits from the orchard RAss. 68:20 and 28 (SB rel.); GURUN kiri āgra ša ina maḫtiša laššu rare orchard fruits unknown in my land AKA 91 vii 24 (Tigl. I); ana namūbarti ākilati GURUN šippāti to the wasps which feed on the orchard fruit Lambert BWL 216 iii 49; šippāti šummuḫa in-bu the orchards abounded in fruit Streek Asb. 6 i 50, cf. in-bi (var. -ba) ruššāti šumuḫ šippātim VAB 4 168 vii 23 (Nbn.); šippāti G1š.SAR ana dāriš [x x] in-ba šābu litellī[pa] may the fruit trees of the orchard grow sweet fruit forever SR 33 vii 26 (Agum-kakrime); GURUN u GESTIN kiša ūsnini ivašnī he created a marvelous shower of fruit and wine TCL 3 205 (Sar.); kušlat īgge aššīțī GURUN u GESTIN MEŠ all sorts of trees desirable for their fruit and grapes ibid. 327, cf. TCL 3 + KAH 2 141:225, see Meissner, ZA 34 118; GURUN. G1š.SAR DUBABI ŪHLA DUBABI ŠIM.HLA DUBABI all kinds of garden fruit, herbs (and) aromatics AMT 52,5:10; GURUN-ŠU mašuš ša minitiša la šiša īqšipuma (my soldiers) picked the fruit which was so numerous that it could not be counted TCL 3 + KAH 2 141:225 (Sar.); u'a GN ša kiša kiri nišiši qisp[q]upumma la ākulu GURUN-ŠU went to Babylon, which I planted like a luxuriant orchard but whose fruit I could not taste Gissmann Era IV 42; attūja in-bi iše rabē mine (i.e., my branches) have the fruit of a big tree Lambert BWL 162:24 (SB fable), cf. ibid. 23, 28 and 29, also ibid. 158:18f. (OB version); urraḏ aqqi iššīma akkal in-ba I (the eagle) shall descend on the tree tops and eat the fruit Bab. 12 pl. 1:36 (SB Etana); in-bi-i ū ukūltam ša x kū. BABBAR šūblīnim have fruit and other foodstuffs worth a sixth (of a shekel) of silver brought to me YOS 2 15:27 (OB let.); mé gaqunu išaqqu 3-šū in-ba ikkal he will water the young trees (and) have a one-third share in the fruit VAS 5 49:10 (NB), cf. ašı 4 MUMŠEŠ sāši i-ni-bi PN itī PN2 ikkal RA 10 p. 68 No. 40-41:20 (NB); x GUR en-bi-ana bit alpē inna' give twenty or thirty gur of fruit for the cattle-pen YAS 3 113:13 (NB let.), also takkasū ša in-bi VAS 6 313:5 (NB); qimātē ša lārē in-bē ša pirē foliage of branches, fruit and flowers (for statues) AFO 18 302 i 9 (MA inventory), cf. ibid. 3 and 16; sāmtu nasīt i-ni-ib-ša it bears carnelians as fruit GIG. IX v 48, cf. ibid. 51, cf. GIG IN-BA-AM (Akkad. for "fruit tree") Friedrich Gesetze II 9; DIŠ mašu SIĜ GURUN NU SLSA if its water is yellowish, the fruit will not thrive CT 39 17:65 (SB Alu), cf. ibid. 16:41, and in-ba-ša tušēššer LKA 142:32 (SB rel.); if fire breaks out in an orchard within the city, Nisaba ippīr GURUN iṣṣīni cereals will become rare, fruit will . . . CT 40 44:23 (SB Alu), also CT 41 18 left edge; šudīga kiša kiri in-bi pan šattī ēli āmeri šuḫšuḫu qāttuḫa [paqqu] it is in your power to exalt and to make pleasant for the onlooker like an orchard full of fruit in spring STT 71:43, and dupl. Rm. 287, see Lambert, RA 53:137; i-ni-ib šattī[. . .]ru ripened fruit . . . YOS 10 33 iv 60 (OB ext. apod.), cf. (in broken context) GURUN šattī BBR No. 88:11, also in-bu pan šattī muṭumu muṣāṭī[.] early fruiting brings a poor crop of fruit Lambert BWL 279:7 (proverb); šurrū šamtar-ziša ša išāni ša GURUN ša našū a root of the male nāmṭar-plant which has grown on the north side and is without fruit Küchler Beitr. pl. 18 iii 9; GURUN karāši GURUN nur-mi the fruit of the leek and the pomegranate Küchler Beitr. pl. 12 iv 30, and passim in med. referring to the fruit of various plants, and cf. the stone "in-ba karāši," in lex. section.
inbu

(umun gurun x gum-str) (reading uncertain, probably ajar kaspi/hurasi, see ajaru) AFO 16 49:33 (Bohgel med.)

2'. In Uruanna: u ka-du-u ut-liš : u. gin ka-li-ri nu TUK GURUN-su kina ḫašmānī — kalū-plant, also called(? ) “thorn,” it has no fužu(?), its fruit looks like the ḫašmānu-stone II 94; u e-li-ru : aš ḫa-ša-la-a GURUN MI — ḫallulaḫa-plant with black fruit III 38; u iš-ḥabtu GURUN-sū sig/, ḫa-arē the fruit of the išhabtu-grass is green and ... 1 125, cf. 5a GURUN-sū ūm ūm ibid. 401; u GURUN kur-i : u ka-man-ți II 33; u ša-mi kur-i, u GURUN kur-i, u ĝīrum : ĝīš. ĝīr I 173ff.; u GURUN ašā, u GURUN ku-tim : u kir-ba-an ašā I 485f.; u ĝul-gul-la-na : u GURUN ka-ši muš I 672; for ū ḫibri inbu, see ḫibri inbu.

c) An ornament in the shape of a fruit: x in-bu Kū. Gūt. Ī. a x gold i.-ornaments TLB I 69:3, see Leemans, SLB I p. 1f. (OB), cf. ibid. 25; x Kū. Gūt. KI.LA.BI 2 in-bi ša DN ana I in-bi gal ša. BA 1 muššar u x ofekels of gold is the weight of the two i.-ornaments belonging to DN, (to be made) into one large i.-ornament inset with a muššar ARM 7 4:14f.; 1-en in-bi manditu Kū. Gūt. one i.-ornament mounted in gold Nbn. 719:3; x ma-na 5š gīš Kū. Gūt. KI.LA 35 in-bi-e x gold, the weight of 35 i.-ornaments Cyr. 97:2; 2 šslana u išṭen ka-[... ] ša in-bi two rings(?) and one [...] for i.-ornaments (from the goldsmith) Nbn. 1067:6.

d) As an epithet of Sin: enūma arḫu agī taširīti našū GURUN ḫa-dū šarru ina masā' nindābūti ana Sin uka'n when the new moon wears a resplendent crown and the “Fruit” is joyful, the king will make his food-offerings to Sin at night 4R 32 ii 3 (SB hemer.), cf. ibid. i 3, 4R 33* i 3; DUB 8.KAM GURUN bēl arḫim eighth tablet of the series “the Fruit, lord of the new moon” 4R 33 iv 13 (SB hemer., colophon), also DUB 12.KAM GURUN bēl arḫim K.2809 r. ii 21 (unpub.), cf. ina šibbi GURUN bēl arḫi šaṭīr it is written in (the series) “the Fruit, lord of the new moon” ABL 362 r. 7 (NA); ukallimanni GURUN purušṭēšu ša la iñinnā the “Fruit” disclosed to me his unalterable decisions Streck Asb. 110 v 10, for restoration see Piekorn Aab. p. 62; 4In-bi in-nadīma the “Fruit” was eclipsed YOS I 45 i 9 (NBn.), cf. GURUN u ḫītu sunu the “Fruit” and the Sun will be angry ZA 19 352 K.3597:5.

2. Offspring, child — a) In gen.: see inbu ša amēlitū human offspring Nabnitu R 156, in lex. section: ina ūme in-bu akē haddāka ānēkā ḫadāna ḫadā ḫabirī when I was carrying my child how I rejoiced! did I not rejoice? did my husband not rejoice? K.890:5, in BA 2 634 (NA lit., coll.).

b) In personal names: En-bi-Eš'-dar BE 1/2 104:5 (pre-Sar.), also En-bi-DINGIR, En-bi-LUGAL MAD 3 51; In-ba-À-dūr CCT I 9b:22 (OA), In-bi-Ištar BIN 6 61:1, and passim in OA; Tašmetum-i-ni-ib-lu-tim DN-is-the-“Fruit”-among-the-Goddesses TCL 1 133:1 (OB), cf. Aja-i-ni-ib-ma-tim Szlechter Tablets 10 MAH 15913:33 (OB), Aja-i-ni-ib-la-tim VAS 19 158:2 (OB), and Aja-i-ni-ib-re-[i]-tim Scheil Sippar 67:5 (OB); Śu-Sin-i-ni-ib-Eš'-dar UET 3 1357:11 (Ur III), Išbi-Ir-ra-i-ni-ib-Anim BIN 9 259:7, and passim; In-bi-lišu YOS 2 40:1, and passim in OB, In-bi-li-su RA 23 128 No. 53:11, and passim in Nuzi, also In-bi-ri-ṣi-tim CT 2 25:31 (OB), and passim in OB, see Ranke PN p. 109, also In-bi-Ištar BIN 7 Index p. 16 s.v., In-bi-à-Ma-mu Szlechter Tablets 46 MAH 16353:3, etc.; 1ni-ib-sarrim ARM 2 112:3, cf. JEN 501:28, 1ni-ib-sāmaš ARM 2 139:7, In-bi-sāmaš JENU 244:36; In-bu-ša BIN 7 190:17, and passim in OB, BE 15 190 i 20 (MB), In-bi-im VAS 9 22:4 (OB), In-ba-a Nbk. 316:4, and passim in NB, In-bu-iniya VAS 6 316:2 (NB); In-ia-ib-na KAH 2 3:4 (OB Ešunnna), also CBS 3649, in Clay PN p. 89; In-bu-eš-sum BE 15 160:10 (MB), In-bi-âššēka ibid. 165:24, In-bi-ajari PBS 2/2 142:16, and passim; In-ni-bi-âššur ADD 62 obv.(!) 1.

3. (Sexual) attractiveness and power (often in pl.) — a) Referring to a woman: ša ešši damqi dišsu šiin ša aradiš damiqtu i-ni-ib-ša itbāl (the sorceress) deprived the handsome man of his virility, she took away the beautiful woman’s attractiveness Maqlu III 9, cf. ibid. 12; šēt mêlēšīm ru'amam labēšat za'nat in-bi miq-ia-am u kuzbam she (Ištar) is wrapped
indāḥšu

in charm and loveliness, adorned with attractiveness and sexual appeal (and decked out with) cosmetics RA 22:170:8 and 8 (OB lit.), cf. štar belet in-bi u aughhī KAR 357:28 (SB lit.).

b) referring to a man: come,Gilgāneš, be my spouse, in-bi-ka ḍašu q̱amma give me your love as a gift Gilg. VI 8; uttēsi ina zumušk[u] kima šār bīri in-bī-ia urti[q] asahḥur in-bi-[ka] bēši zummāku rām[ka] I have moved my love away from your body as far as 3,600 double miles — (answer) I shall seek your love, my lord, I miss your caresses ZA 49 166 iii 10f. (OB lit.).


indāḥšu (an edible plant) see andaḥšu.

indattu s.; (mng. uncert.); NB.*

indaḥtu (lizard) see andhallatu.

indaḥatū (lizard) see andhallatu.

indaḥatū s.; (mng. unkn.); lex.*

inu in lubari indî (a colored garment) see umdu.

indu see imdu.

induḫallatu (lizard) see anduḫallatu.

induḫḫatu s.; (mng. unkn.); lex.*

induraru (release) see anduraru.

indururu s.; (a waterskin); lex.*

ingā adv.; now; NB.*

ša in-na in-ga-a PN kulu (property) that PN now holds VAS 15 12:3.

For enna agā, see enna and agā.

inaŋu

incharj.; up!; MB; Sum. lv.

Šarrukin pāšu ęppuša igungbi ana garrādšu amātu ıṣakar in-ga-na PN Sargon spoke and said to his warrior, “Up, Nūr-Dagan!” VAS 12 193 r. 11 (EA kor tamāhāri).

For the interjection gana, with the same meaning, and going back to Sum. gana.n.a, see gana.

ingarasu (ingirašu, imgiriašu) s.; (a foreign tree); MA, NA.*


23 GIŠ.PA [...] u im-gi-ri-ša-ša x GIŠ. PA ša supurgili 23 boards of [...] and of i.-wood, x boards of supurgili-wood KAJ 310:54 (MA); Tēṣ zārāni ša ȧdammara ... giš aššu giš in-gi-ša-šu giš kamīšeru giš su-purgilišu ... (I took to Calah) the seeds of every tree I saw, fir, i.-tree, pear, supurgilišu (and other trees) Iraq 14 33:45 (Asn.).


induḫšu (an edible plant) see andaḥšu.

indattu s.; (mng. unkn.); NB.*

indaḥtu (lizard) see andhallatu.

indenunu (a metal object) see angurinnu.

inguru s.; (a garment); syn. list.*

bab-bar-tum, in-gu-rum = min (~ [ru]-bat)
la-bi-ru An VII 157 f.

inhu A s.; suffering; OB, SB*; pl. inhz; cf. anāḫu A.

ita'dar kabatšašu in-i-ni-ši (for ina inhu) his mood was somber because of suffering RB 50 242:3 (OB lit.); in-ši i-na-šu-ú ipaššar eššum the man relates the sufferings he has endured ibid. 11, cf. in-šu i-na-šu-ú ša-en-an-[na ...] PBS 1/1 2 ii 39 (OB lit.); te-mi-gu-šu (for temiḫušu) eliš likilka in-šu u réma aḫuššu lišdāku may his prayers take hold of you on high, may (his) sufferings and (your) pity say to you, “Poor man!” 4R 54 No. 1:36 (SB rel.).

For discussion, see inhu B.
The explanation *inimma* (or possibly *inimmu*) by *la amātu* in the synonym lists indicates that the interjection was used to avoid words of ill portent. For refs. for the Sum. correspondence me. li.e. a in Sum. unilingual texts, see Thureau-Dangin, RA 19 183 n. 7. For other translations of Sum. a. še, “as if,” see *anumma, human.*

**inimmu** see *inimma.*

**inimmū A** (enimmū) s.; word; SB; Sum. lw.; cf. enigmatē, enimmarru.

*bēnāti attāmā* (var. tatāmā) *i-nim-ma-a*(var. -*)*ittija* speak true words to me! En. el. VI 22; *i*(var. e)-nim-me-e kabaṭeši dašī a *taqbi* do not express your innermost thoughts (even when you are) alone Lambert BWL 104:132 (SB), cf. e-nim-me-e kabaṭeši ibid. 172 r. vi 20 (SB); i-nim-me-ša-un (in broken context, parallel to *qiβiissun* in preceding line) OECT 6 pl. 11 r. 3 (prayer of Asb.).

The reading of the logogram *KA.KA.MA,* which it does not correspond to *šiptu* (q.v.), remains obscure. *KA.KA-MA-ak* (var. -uk) dumqi *u tašme* En. el. V 124 and II 97 assures only the ending -akku.

**inimmū B** s.; (a cup); syn. list.*

*i-nim-mu-u = ka-a-su* An VII 130.

**initu A** *(enitu)* s.; 1. services of an ox team, for agricultural work, 2. rate of hire of an ox, amount to be paid; OB; *enitu* in lex., pl. *iniatu* and *enitu*; wr. syll. and *āoud*; cf. *mū.*

á.a[g.x.(x)], á.gud = e-ni-tu Ai. VII i 13f.; á.gū, gū.lá.e = e-ni-tū, á.bal.bal, níg.bal.bal = e-na-a-tum Nabnitu K 117ff.

1. services of an ox team, for agricultural work — a) timing: 1 *i-ni-it erēši* 1 *i-ni-it majāri elī PN PN₃ išū PN* is under the obligation to provide the services of one ox team for seed plowing (and) of one ox team for subsoil plowing to PN₃ Gautier Dilbat 49:1f., cf. 1 *i-ni-it majāri elī PN PN₃ išū ITALPIN.DUG.A UD.10.KAM ... *i-ni-tam inadādi* PN is under an obligation to provide the services of one ox team for subsoil plowing
to PN, he will provide the services of the ox team on the tenth of the eighth month (contract dated the tenth of the tenth month) VAS 7 23:1 and 8; on the tenth day of the seventh month 2 i-ni-a-alt erēškin PN u PN₂ ana PN₃ inaddiṣu ina itti DU₅,KU UD.10.KAM i-ni-a-tim ul inaddiṣuṣu pihat eqlim ittanaṣṣa PN and PN₂ will provide two oxen for the plowing to PN₃, should they not provide the services of the oxen on the tenth day of the seventh month, they are responsible for (the losses occurring in) the field (contract dated the 15th day of the twelfth month) BIN 7 192:3 and 7; 4 i-ni-a-tum  sa PN ina qaṭi PN₃ ana MUL.BAL šem PN irriššu₄ 4 i-ni-a-tim inaddiṣu ul inaddiṣuṣu pihat eqlim ša i-tabbaṣa ina[iṭ] PN has a claim for the services of four oxen (to be provided) by PN₄ during the coming year, whenever PN claims (them) from him, he (PN₃) will provide the four oxen — should he not provide (them), he (PN₃) is responsible for whatever (loss) there will be in the field (dated the 15th day of the sixth month) BIN 7 204:1 and 8, cf. UD irriššu KILAM AL. GIN.A 1 i-ni-tam inadd[īn] whenever he (the farmer) claims (it) he (the owner of the ox) will provide the services of one ox at the rate then currently paid (for plow-oxen) Gautier Dilbat 55:8, cf. TCL 11 228:1; ina A.ŠA ... i-ni-tam šakul ul ilal[kma] kima šimadat š[arj] he (the person engaged to deliver the oxen) will perform the services with the oxen (whenever the farmer requests), if he does not (so) perform (he will be penalized) according to the pertinent royal decree Szlechter Tablettes 118 MAH 16.305, sub mng. la.

2. rate of hire of an ox and of ox and driver, amount to be paid — a) referring to ox and driver: PN ar-ki GUD.H.LA mu-di-ša(text -qa)-tim ḫa adi paṭār erēškin PN, IN.HUN ina ITI.1.KAM 3 i-ni-a-tim iṣeggi in D[UH]L.A ana GUD.H.LA mu-di-ša(tim -tam) u-pa-aš-ša-x PN₃ hired PN (to act) as a driver of threshing oxen until the demand ceases, he (the hired man) will get double rates per month, he may feed(?) straw and bran to the threshing oxen until the demand ceases, he (the tenant) will provide the services of three oxen (for plowing) the (entire rented) 18 iku Szlechter Tablettes 79 MAH 16.174:11; itti nagqūrim ša ina bātim waṣḥu ⟨...⟩ 1 i-ni-tam itti puršāmišu limurakakum (speak) with the carpenter who lives in the “house” that he may provide the services of an ox for you through his “elderman” VAS 16 79:20 (let.).

b) other occs.: kaṭma PN beš pihatija la ebu ṭattišama ina ešširmin šem um kāštum u i-ni-a-alt alqiša šarqātum ina qaṭīku ... ikkašādū (I reported) that PN, my representative, is not trustworthy, (since) every year at harvest time concealed barley and stolen amounts intended for payment for...
my oxen are discovered in his possession
TCL 1 54:7, cf. i-ni-a-at alpia kāšītum
ibid. 13, and warākā in-ni-a-at alpia šarrātum
līpaš ibid. 25; 1 (pri) šu 1 in-ni-tam ana PN
iḏīm give sixty silas of barley to PN as
payment for one ox VAS 7 197:25 (let.); (hire
of a man to serve as plowman, he is to be
responsible for the plow oxen obtained from
a third party) alpī urāgma kāsasp i-ni-tim
šaqqala should he allow the oxen to be idle,
he is to pay the amount paid for the hire of
the oxen PBS 8/2 196:15; IGIV.4.GAL
Kū. BABBAR [šām] i-ni-tim ki PN PN₂ šu.
BA.AN.TI PN₂ has taken as a loan one
quarter of a shekel of silver as (prepaid)
compensation for the services of an ox from
PN Gautier Dilbat 55:2; x barley ša šām
i-ni-a-tum from the (prepaid) compensa-
tion for the services of the plow oxen
(beside barley as i-di āb.GUḪ.ḪA hire for
the cattle) TCL 1 229:9, also ibid. 6; 1 GIN
Kū. BABBAR ana šām ⟨x⟩ i-ni-a-tim itti PN
PN₂ šu.BA.AN.TI PN₂ (the owner of the
oxen) has taken a loan of one shekel of silver
as the equivalent for the services of ⟨x⟩ oxen
from PN (owner of a field) Szlechter Tablets
118 MAH 16.305:2, cf. BIN 7 201:2, sub mng. la;
2 (gur) 2 (pri) še šām ā.gud ugu PN PN₃
in.tug mu.DU EBUR.ka ša.bi in.ne.ib.
dūg.ge PN owes PN₂ x barley as equivalent
to the services of an ox, he will meet his
obligation towards him (PN₃) when the
harvest is brought in (dated in the fifth
month) PBS 8/2 179:2; x barley i-ni-tum
TLB 1 128:5 and 13; 1 GIN Kū. BABBAR ana
i-ni-a-tim TCL 10 39 r. 12; šumma i-ni-a-ti
iddīnumnikkim kaspam ša gūšik šūbilimma
send me the silver that is at your disposal
when they have delivered to you the hire for
the oxen TCL 18 84-12 (let.), cf. šumma
i-ni-a-ti-im la īdīnumimma ibid. 46, cf. also
Sumer 14 51 No. 26:15; še'am u ukullām ša
erēši šūbilam i-ni-a-tum ša erēši šūšûka
have the barley (for seed) and the fodder
(for the animals) for the plowing sent to me and
let the hire for the oxen for the seed plowing
be a present from you YOS 2 126:13 (let.);
PN iṇa šālāmī kaskal (text mi)-šu Kū.
BABBAR 4 i-ni-a-tim PN₂ aḫādu ippal PN
will compensate his brother PN₄ for the hire
paid for four oxen upon his return from
overland JCS 5 85 MAH 15914:32; akṣum
eqlum kūṣsuru ina 1 (gur) GU(!) 20 (śīla)
i-ni-ta šarrāsu he (the tenant) may deduct
twenty silas per each gur of the yield for the
(additional) cost of the services of the oxen
because the field has hard soil VAS 7 32:15;
aṇa aldīm maḫārīm šu(!) i-ni-a-ti legēm
to receive seed and to take the hire for the oxen
Fish Letters 16:7; i-ni-a-ti-šu aṭum kīma ḥāsim ileqqi
they (the purchasers of an ox)
will share equally in the income derived from
its hire Cross Tello 195:10.

It should be noted that it cannot be made
clear whether inšitu refers to one animal or to
a team. Normally only the delivery of the
animals on time was contracted for by the
farmer (often by means of giving the owner a
loan to be repaid by delivery of the oxen at
a certain time), but in VAS 7 87 (sub mng. 2b),
both animal and driver seem to have been
hired, and the use of the verbs reḏē and alāku
(instead of nadānu) in Scheil Sippar 242 and
Szlechter Tablets 118 MAH 16.305 points
in the same direction. However, there are no
texts known that state outright that ox and
driver have been engaged. Since the work was
seasonal (plowing, seed-plowing, harrowing
and, in YOS 12 421 and Gautier Dilbat 50,
threshing) the rates to be paid for the service
depended on the market situation and were
therefore not arranged when the contract was
concluded.

Lautner Personenmiete p. 90 n. 302, 91 n. 304;
Koschaker, Zeitschrift der Savigny Stiftung
57 396 n. 1; Landsberger, MSL 1 233ff.

inšitu B s.; (mng. unkn.); syn. list.*
hi-bi-tum = i-ni-tum An VIII 68.
injānu s.; (a metal tool or object); NB.*
4 giš in-ia-a-nu UD.KA.BAR (in list of tribute
coming from Tellmun) ABL 791:9.

inkaru see ikkaru.
inšitu adj.; luxuriant; syn. list*; cf.
inšitu
šu-um-mu-ku, in-na-šu = šum-mu-šu Malku
VIII 26f., cf. ši-i-bu, šu-bu-u = um-šu ibid. 29f.
innana see innanu.
innani see innanu.

innanu (innana, innani) conj.; when, after; SB.*

ii-a-a-n-nu NBGT I 315; ta = in-na-ni NBGT I 35; ta = in-na-nu ibid. II 35; [... ] = in-na-a-n-nu ibid. IX 344; in-na-an-nu = i-tu An VII 63; in-na-nu = [i-tu] Malku III 117; ul-lu-tiš = i-na-a-nu 2 N-T 319 r. i 10'.

in-na-nu (vars. in-na-an-na, e-nin-na) Kingu dušiq še.t Anūtī when Kingu was elevated and held the power of the supreme god En. el. I 158, also ibid. III 49, (wr. in-na-na) III 107, ([e-ni]m-nu, var. [i].dNa[nna]) II 46.

von Soden, ZA 41 148.

*innantu s.; goddess; SB*; Sum. lw.

in-in-na-at ìlī šatqaš belāti (Ištar) goddess of Innin-status among the gods, exceedingly famous among the goddesses Perry Sin pl. 4:1. Gelb JNES 19 75, see Ebeling Handehebung 128.

innantu see ennittu.

inninu (enninu) s.; (a type of barley); OB, SB; wr. syll. and (še) IN.NU.HA.

še.in = in-ni-in-nu Ilh. XXIV 142; še.in.nu.HA = in-ni-nu Practical Vocabulary Assur 26; še.in.nu.HA = en-ni-nu Nabnitu IV 256; ʿše.IN.NU.HA : t in-ni-nu Urnania II 487.

[še.gu]d še.muš še.in.nu.HA ab.sim.bi ud.de dug,ga.bi um.ma šu.sikil.ta u.me. ni.i,b.ará : arsuppu še.gusšu in-ni-nu ša ina kiriša umka kaškat purûntu ina qattha ertiš šišma šentka an old woman with clean hands grind arsuppu-barley, “bitter” barley (and) i-barley, which has reached in its furrow the day (of ripening) CT 17 122:129.

a) in lit. : arsuppi še.gusšu su-mu-un-[... ] ina gardātim ʾûši ; kudāši en-ni-ni kakkus[si] ... ina gardātim ʾûši — arsuppu-barley, “bitter” barley, ... sprouted in the fields, spelt, i-barley, kakkussu sprouted in the fields SEM 117 r. iii 23 (lit.); šumma ina egliki lī še.in.nu.HA KI.MIN (= iriš) if he plants it, in a field within the city CT 39 3:13, dupl. ibid. 7 95 4-6,1:12 (Alu).

b) in magic: ana libbi mé ... arsuppu še.gusšu IN.NU.HA ... tanaddi you put into the water (various plants), arsuppu-barley, “bitter” barley, i-barley AMT 91 2:5, cf. arsuppu še.reššu še.IN.NU.HA ... bita tukappar BBR No. 41:26.

c) in med.: zid ḫallīru zid kakki zid še.IN. NU.HA istēnis ina šurhummi šikari takāš you make a dough of flour of chick-peas, of lentils (and) of i-barley, with beer-foam CT 23 33:18, also AMT 6 9:7.

d) in econ. (Ur III, OB): 1 sila še.sa še.in.nu.HA one sila of roasted i-barley CT 32 49 r. 18, cf. še.in.nu.HA ITT 4 7129:16, Reisner Teloh 121 ii 8, CT 5 36 i 17 (all Ur III); note: 40 sila en-ne-nu (among various types of wheat) CT 6 39a:4, 9, 13 and 28 (OB).

This type of barley disappears from the economic scene after the Ur III period. Uncertain whether to connect with še (š)ININ of the OAkk. period; cf. Gelb OAIC note to No. 42.

Thompson DAB 104f.

innu conj.; there; syn. list.*

in-nu (var. an-[... ]) = an-nu-[um-ma] Malku III 89.

innū pron.; ours; NA*; cf. nū.

Ṣalbatānuma bāʾil in-nu-ū does it concern us (lit. is it ours) that Mars is very bright? ABL 356 17.

inšabtu (ring, earring) see anšabtu.

inšaḫurētu see inšaḫurētu.

insu s.; (a garment); syn. list.*

in- šu = lu-ba-ši Malku VI 65.

The variant gloss shows that the scribe could not read the first sign of the word. The parallel text An VII 159 has lub-šu = lu-ba-ru.

insu see emšu.

intu (when) see untu.

inu A s.; (a stringed musical instrument); SB.*

Dim, giš.dim, giš.bal, giš.á.gá, giš.tún, giš.sikil, giš.gal, giš.á.gá.var(gal) - i-[nu], giš.gal.30.am = min rab-ba-a-ti, giš.gú.dešá, ux(gigáza), úx.4 = min mal-ba-a-ti, giš.gú.dešá, úx.4.gú.gum-ra = min min rab-ba-a-ti Hh. VI 17ff.; giš.gal.30.am = i-[nu] rab-ba-a-ti [...]. giš.gú.dešá, úx.4 = min [mal-ba-a-ti] [...]. giš.gú.dešá, úx.4.gú.gum-ra = min min rab-ba-a-ti Hh. VI 17ff.; mu.gú. dé = giš.gú.de = i-nu Emesseal Voc. II 152; gišdé-gi4-taogvé = i-nu Emeru 33 III 93.

[p]t-[i]-nu, [ta]-pa-lu, [x-x]-x-lu, [i]-nu (Sum. col. broken) Antagal D 178ff.

Sudduru quqqāné qutrinni nikadābi giš i-ni sammé the regular offerings, the incense for the censers, the i.-instruments the best technical lore of every craft Streck Sar.
The exercise of their (particular) callings and the rest (of the captives) I had trained in from their number a guard asb. 256:25.

For Sum. refs., see Falkenstein, MSL 4 p. 21 n. to line 152.

Landesberger, ZA 42 155 n. 2.

Inu B

s. masc.; knowledge, technical lore of a craft; SB*; used mostly in pl.

a) in Sar.: báru ši-šá-si lei-i-ni(var.-i.ni) kalama the king, intelligent (and) a master of technical knowledge in all fields (Sum.) Lyón Sar. 6:38: möreš Assur mudāte i-ni kalama ana šākūš šibbe palaš ili u bárrī ašš u šāpīri uma'irisunutāI commissioned natives of Assyria, masters to instruct them (the foreign settlers) as to their duties (as tenants) and their obligations towards god and king Lyón Sar. 12:74: 50 narkabāti ina šubšišna akšurma u sittāti i-nu-šu-nu usākhs I formed from their number a guard of fifty chariots, and the rest (of the captives) I had trained in the exercise of their (particular) callings (Sum.) Winckler Sar. pl. 30 No. 64:24.

b) in Asb.: le'ešu ša gimir ummanī kalašnu i-nu-šu-nu(!) rabāI am an expert in the best technical lore of every craft Streck Asb. 256:25.

The meaning suggested is based, apart from context, on the parallel expression mudā šāpīri kalama, which is to be understood in the sense of practical knowledge, as opposed to technical and specialized knowledge.

Bauer Asb. 2 85.

Inu C

s.; (mng. unkn.); lex.*


Not to be connected with Heb. gāyin, “wine,” etc.

(Jensen, ZA 1 187.)

Inū (changed) see enū adj.

Inū s.; (mng. unkn.); SB.*

a) Inu Anu šù išembali bēl amātišu i-nu-a ippūč that man will be seized, and his adversary will . . . BRM 4 23 r. 29 (physiogn.).

Inu (enu, inum, ēnum) conj.; when; OAkk., OB, EA, SB, NB royal; often wr. i-nu-un in NB royal, i-nu-ulli OB (see usages b and c); cf. i-nu prep., inūm adv., conj., and prep., inūm adv. and conj., inūmū, inūšu.

Ta i.nu STC 2 49:16 (comm.).

[u₄ k₂] babar mu.un.túm.da.aš : i-nu kašṭa išbabu when he brings the silver Ai. II iv 39', 41', 43', 45', 47' and 49'; u₄ um.mi.a ku.ga a₄ la.bi.es : i-nu ummānu kašta išrišu [u₄]; when the creditor asks him for the silver Ai. III i 63; u₄ kaskal.silim.ma.taim. ma.mi.in.gur.esa.ta : e-nu štu ēšarrāni šulme šīrumi when they return from a successful trip Ai. VI i 20; u₄ An ₄ En. il. l. ₄ 16 : e-nu min ₆ min when Anu, Enlil (Enki and Ninmah assigned their functions to the great gods) KAR 50:7f., see RACC. p. 22; u₄ An.na giš rab.dingir.re.e.ne.ke₄ (kur) : e-nu (var.) i-nu [e]-nu-ši] Anu rappi ili (Sum.) the light of Anu, and the gods of the . . . (Akk.) when Anu, the . . . of the gods Angim IV 11, cf. ibid. 12.

a) in hist.: i-nu palag GN iptu when he opened the GN canal MDP 4 pl. 2 (p. 4) i 4 (Puzur-Insušinak), and passim in OAkk. royal, see MAD 3 48; i-nu Anum širum u illilīt šiškāt niši išimukum when Anu (and the great gods) entrusted him (Marduk) with the supreme divine power over all people (followed by i-nu-mi-šu line 27) CH i 1, also i-nu . . . i-nu-mi-šu LIH 95:10 and 41; u₄ . . . u₄ ba : i-nu . . . i-nu-mi-šu OECT 1 pl. 18:1 and 25 (Sum.), and PBS 7 133 i 1 and 28 (Akk., Hammurabi); [i-nu] . . . i-nu-šu LIH 59 r. 20 (Hammurabi, copy), cf. u₄ . . . u₄ ba : i-nu . . . i-nu-šu LIH 99 r. i 152
Inu

and 16 (Sum.), dupl. LIH 98, and VAS 1 33 1 i 13 and 12, dupl. LIH 97 (Akk., Samsuiluna), also u₄ ... u₄.bi.i₄ ... i₄.bi.i₄ ... i₄.bi.i₄ ... i₄.bi.i₄ EOS 9 36:22 and 33 (Sum.), and CT 37 2 i 24 and 38 (Akk., Samsuiluna); i₄ Marduk ... irṣā solime when Marduk became reconciled (followed by i₄.bi.i₄) VAS 1 37 i 1 and 43 (Merodachbaladan kudurrū), note: i₄.u ... Borger Esarh. 79:1, e₄-nu u₄ ibid. 98:30; 30 i₄ Marduk ... u₄.bi.a ... u₄.bi.a ... eyes are set(?), [ld.igi.x.x] - [6a i-na] - [il-la-a] whose eyes are raised, [ld.igi.x.x] - [ha]

... u₄.bi.a ...

153 to be excluded by the frequent writings as Anu Enlil (with) "When inuma..."

Inu

beginning of Rm. inu u₄ ana u₄ inu-u ana kaspim alpurakz [ld.igi.bar.zalag.ga] CT 34 35:46 and 48 (Nbn.), see AJSL 32 108, also i₄ (without following in₄(mi)i₄) LIH 94:24, i₄-u ... (without following in₄(mi)i₄) VAB 4 80 i 11 (Nbn.), and passim.

b) in letters: i₄-u-₄ ana kaspim aḵpurakz-kum when I wrote to you for silver VA 16 31:6 (= BA 2 573) (OB); damiqmi i₄.bi.e₄ ... bēliya i₄-u-₄ šapar šarru the king did very well when he wrote EA 92:31.

c) in lit.: i₄-u šašni₄ šaša₄ba'un₄ when they go to battle CT 16 4 i 17 (OB); šu-ti i₄-u-₄ ana [ ... ] atalluk{um ...} CT 15 1 i 1, followed by inu₄ma ibid. 3 (OB); e₄-nu Marduk iṇa šumeri u akkadi (incipit of a lit. text) Rm. 618:11, in Bezoit Cat. 4 p. 1627; iṇa i₄-nu-₄ Anum siri₄ in (the text beginning with) "When exalted Anum" (perhaps the beginning of the CH) STC 1 218:5; e₄-nu Anu Enil u Ea when Anu, Enil and Ea (created the earth) AFO 17 89 K.5981:1 (introduction to astropl. omens), for a parallel see inu₄ma.

Since the derivation of i₄nu from inu seems to be excluded by the frequent writings as ē₄nu, and since it seems unwarranted to consider inu the conjunctual use of a substantive ē₄nu, "time," which is not attested elsewhere in Akk., ē₄nu and its numerous derived forms used as adverbs, conjunctions and prepositions are considered here as belonging to a deictic element in or ἐn (see also the corresponding ēn, in anumēšu, etc.). From an early period on, inu₄ma, inumēšu, etc. were interpreted as derived from ina plus ē₄nu, as variants and rare writings show.

von Soden GAG § 170, 118s, 116b, 114e.

Inu prep.; at the time of; OAKK.; see inu conj.

i₄-nu Narım-Sin dannim at the time of the mighty Narım-Sin PBS 5 36 r. x+i'i 10'.

Compare the use of inu₄ma as a preposition.

Gelb, BiOr 12 111 to § 116b.

Inu (ē₄nu) s. fem.; 1. eye, 2. hole (of a kihn), interstice (of a net), hub (of a wheel), bubble, spring, 3. eye-shaped pebble (of precious stone); from OAKK.; dual in₄ma, pl. ē₄nu (inadī Lambert BWL 34:81, also in mng. 3); wt. syll. and i₄ (IOT II, IGLEMIŠ, IOT II.MEIŠ, also IGLEHIA EA 141:45); cf. damqam ē₄nam, ē₄nu, ē₄nl₄, ē₄nu inu, ē₄nu inu inu inu inu.

Inu

i-na-Au, [ld.igi.x.x] - Su i-na-ku

let them remove the sty from the man's eye

154

AXIGI = MIN

39-v 7.

NAI.gul.gul.[e] ippalla[s] 6m] bMu.ul.lfl.14.kex(KaD) bus.bur.am i.bi la innaha il-lu A.KAL

he fills my eyes with weeping

449:13, and passim in

in Asn.; appu c-e nuw uzn ki ninki niti i deprived them of nose, eye and ear

BoSt 9 122:24; PN IG.MES-[š]-nu unappalununi the king will put out their eyes

JEN 457:12, see 462:7, also IG.MES-šu nu unappi AKA 380 iii 113, and passim in

Sum.) its eye has been completely and wickedly

destroyed SBH p. 62:29f.


1. eye — a) in gen. (referring to the eyes of gods, demons and human beings) — 1' in lit.: summa awilim i-in mār awilim ṣahappād i-in-šu uḥappadu if a man destroys the eye of another man, they will destroy his eye

CH §196:46ff., and passim in, see ṣappadu;

i-in-šu inassabu they will tear out his eye

CH §193:21; i-ni awilim šarrum inassab the king will put out the man's eye

YOS 10 26 iii 51 (OB ext.), see i-[ni]-in awilim ša[rr]um inassab RA 44 36:11f., also YOS 10 25:10 (all OB ext.), also IG11. MES LÜ LUGAL Z.MES-ša KAR 423 i 53 (SB ext.);

igil. IHA-shu-šu la inappal BES 10 114; see IG14:13, 462:7, also IG11. MES-šu-šu nu unappi AKA 380 iii 113, and passim in
2' in omen protases: *šumma avilum šuhrāšu i-ni-su katma* if a man's eyebrows cover his eyes AFO 18 65 ii 31 (OB); *šumma ina iqi-amēli ši-šu-išuru nada* if there is mottling(?) in a man's eye CT 28 29:10 (SB physigron.); *šumma izbum i-in-šu iššmatma* if a newborn lamb has only one eye YOS 10 56 iii 1 (OB Insu), cf. [šumma] izbu iqi-su šiššama rabi'at CT 27 42:15 (SB Insu); *šumma izbum i-inšu ina pātštu* if a newborn lamb has its (only) eye in its forehead YOS 10 56 i 38, cf. [IQMEŠ-SU ina kwatall̄u šošma CT 27 33:18 (SB Insu)]; *šumma izbum usnāšu i-ni-su iššašuma* if the ears of a newborn lamb actually cover its eyes YOS 10 56 ii 23; *šumma izbu ... *IQMEŠ-SU-NU ina lūbbišumu ĪMEŠ if the eyes of a newborn lamb (which has two heads) bulge from their sockets CT 27 11:17 (SB Insu); *šumma izbu inšu ina ûšlàtušu* if a sheep gives birth to a lion IGI-SU ša 15 NU GĀL and it has no right eye CT 27 23:11 (SB Insu), and passim in right eye.

3' in med. — a' in gen.: *šumma asām ... nakkapūt avilim ina gīr.mi[text.kar] u.d.kar.bar šippēma i-in avilim ubaltāš* if a physician opens a man's temples with a copper lancet and cures the man's eye CH § 215:63, cf. asā ša ina sub asaš; *šumma amēlu aḫḫazu ana IGI-SU šišanna* if paralysis(?) spreads up to a man's eyes Küchler Beitr. pl. 20 iv 43, cf. *šumma amēlu ...* IGI-SU aḫḫazu malād KAR 200:11; [šumma amēlu] IGI-SU IGI-SIG, SIG, malād if a man's eyes are affected with jaundice (lit. yellow-eye) AMT 12,6:7, and passim in med., see amurrigū; sig7, sig7, igi. a. ni.še : ana amurrigūša ša i-ni-su against jaundice in his eyes ASKT p. 88-89 ii 47; an. na im.ru.i. aigi.lu.ka gig.ga ba.an. gar: ina šamē šaru izqamama ina i-in amēli simme ilitkan a wind blew from heaven and poisoned the man's eye AMT 11,1:11f., cf. igi.gig.ga gig.ga ba.an.gar : ana i-ni marsaši simma ilitkan. ibid. 14f.; *šumma ...* IGI-SU dirratta išpitu išṭitu murtinma gugal ana if his eyes are blurred by a squint, by darkening, blurring of the vision, stinging (and) by the eye worm CT 23 23:2; igi.gu. lā.e igi.a.ru.še : ana qaqqami ša i-ni-su against his eye worm ASKT p. 90-91 ii 51; igi.gig. a.sag sa.ma.na: murūš i-ni-asaakku šamānu eye-disease, asakkū-demon, šamānu-disease CT 16 31:96f.; *šumma amēlu* IGI-SU šu šill̄a arma if a man's eyes are covered with a shadow KAR 202 iv 46, cf. [šumma amēlu] IGI-SU ši-šu-ur-ma-a AMT 13,1:8, see sīlmumu; *šumma ...* IGI-SU šīma ittuδδ if his eyes have red spots RA 14 125:20, and passim; *šumma amēlu IGI-SU tabilam marṣa* if a man's eyes suffer from dryness AMT 8,1:11.

b' with verbs describing symptoms affecting the eyes: see alāku, apā, arāru, barāru, dalāku, damī, edāku, epēku, galāku, šamātu, šummuru, kabālu, kapâšu, karânu, lašapu, mašānu, napâšu, napâšu, parâšu, petâ, rašbu, salâ, šādâ, sūdâtu, sūhadu, šâhâtu, šapâšu, ummuru, uppudu, urrubu, zaqqâpu, see also turtu s.

4' evil eye: [...] = ša i-na-am lo-em-nu one with an evil eye OB Lu Part 19 r. 7'; lū igi.ggul.gal.e igi.hhùš ba.an.ši.ib.îl.la : ša i-nu lemuttu ešši ikkilmūlu upon whom an evil eye has looked in anger Schollmeyer No. 1 i 71f.; lū igi.ggul.gal : i-nu lemuttu ASKT p. 84-85:31; [igi] nig.gig.ga mu. un.ši.in.bar.ra [igi] nig.ggul.dim.ma
Inu

mu.un.śi.in.bar.ra : i-ni ša ana maruštu ippalsika i-ni ša ana imurti ippalsika eyes which looked at you (Sum. him) to cause pain, eyes which looked at you to cause evil CT 17 33:25f.; ū NUMUN asallet : ū IgI ᾱ prefs. ana amēki la țețe seeds of the asālā plant : against the evil eye affecting a person KAR 203 i-iii 60, cf. dupl. ū.IgI ᾱ prefs.[Mes] CT 14 32 K.9061:8f.; mārē GN u mārē GN2 ina arkā ți umi ina i-ni lemutti[i ...] may the inhabitants of GN and of GN2 never in the future [look upon each other] with a malvolent eye KBo 1 1:68 (treaty).

b) in idiomatic expressions — '1' in gen.: ana i-ni-ša tušama șalikku in his eyes I was apparently asleep ARM 129:22; maris ana IgI1-nu ināma ni-na?(?)-x-ku it is distressing to us that we are going to .... EA 131:26 (let. from Byblos): avinum ul ki-a-ša i-ni-ki libbāšši the lady is not all right, keep your eye (on her) CT 29 15:19 (OB let.), cf. BIN 7 36:9; mé eliša PN legima UGULA.ȘU.i i-na i-ni-ša [...] tu-la-la-a-am above me, PN has taken the (irrigation) water, and do you (now) want to show the [...] in my presence to the head gāllābu? TCL 18 139:8 (OB let.); atta ana la avīšša ina e-nē-kā ṣabānī as for you, in your opinion TQL 19 1:26 (OA), cf. avinum a-la avšim ina e-nē-kā ṣakin BIN 6 119:9 (OA); ū x Kū.BABBAR URUDU šubīšam ina i-ni-ka la țiqir who have sent to me copper worth x silver — in your estimate let it (the copper) not be (too) expensive TCL 17 68:10 (OB let.); ina i-ni pa-ni la i-ik-ki-rū (obscure) KAR 238 r. 11, dupl. A 3445, see MAOG 5/3 42; nāquirrel ki attazzaru ḫazannu ki attassaru bābāma ki aṭāt nakū ki uṣerītu ina IgI1 ša bēšia ki mimma la țiqir (I swear) that I did not utter a curse against the herd or the mayor, that I did not open the city gate and let the enemy in, nor did I do anything without the knowledge of my lord KAR 71 r. 22 (SB egalkurra inc.); akē bārru bēši ina libbi ša IgI1 ša DN imaqqu if only the king would not come in full sight of İstar ABL 1164 r. 3 (NA); ana mannim an-nakam tatakkal țumma la e-nē-kā whom can you trust here except (those whom you see with) your own eyes TCL 19 66:26 (OA let.); [taqbiṭ ša țikālima i-na-ka may he (Šamaš) make your eyes see the fulfillment of what you have said Gilg. Y. vi 258; amur ninu ana muḫḥika 2 IgI-ia see, our (text: my) eyes are upon you EA 204:15; IgI1 ša ṣarri la ana muḫḫiṣa may the eyes of the king be upon me ABL 498 r. 11 (NB), cf. IgI1-a ina muḫḫikuwan ABL 289:6, 1146:7 (NB); on its sides ravines and watersheds plunge down and ana āṭala ṣumīr 1igI1 šitpurat țulụtu the mere sight of it puts fear in one's eyes TCL 3 21 (Sar.).

2' with the following verbs: a.māru, balašu, bašū, dāqalu, ekēlu, katāmu, namāru, našū, naḷālu, petā, ṛapāšu, ṛapāru, šakīnu, tarāšu, tāru, utālu, țusuzzu; see also the adjectives: apād, barmu, dālālu, damqu, ekē, maršu, namru, našū, naṭīlu, pēlā, purreddu, sarriγu, silbunnu, șādiru, qaṭqu, and the substantives diglu, nišu, nițlu.

c) parts of the eye: sig,igi = šu-ur i-ni, ma.da.lā = pap-pat i-ni Igīṭuḥ 1 401f.; ugu.igi, bar.igi, an.na.igi = e-lī i-n-im Nabnitu L 178ff.; ki.ta.igi = ša-pi-lī ša i-n-im Nabnitu M 85; see agnappu, barmu, elītu, ḫuṣṣu, ḫuṣṭu, ḫakkuṭu, kappu, kilbu, lamašu, liibbu, lišētu, pappatu, pēṣu, ṣuṣu, reṣu, šuṭu, šapītu, șe-rănu, șāru, ṭubuγu, tubqūqatu.

d) in personal names: Sin-i-na-ma-tim Sin-is-the-Eye-of-the-Country CT 4 38:12c, cf. Šamaš-i-na-ma-tim ibid. 49b:30, and passim; Šamaš-Igor-a-li-šu Šamaš-is-the-Eye-of-his-Town CT 6 16 vi 34 (all OB); 'I-na-in-ē-ṭim-da-mi-iq It-is-Good-(to-be)-under-the-Eyes-of-the-Lady CT 2 23:31, cf. I-na-i-in-ba-aš-ti VAS 9 109:1 (all OB); Al-la-dēn-IgI1-a My-Eyes-are-Only-upon-Bēl VAS 5 121:1 (NB); In-ba-na-a With-Nice-Eyes VAS 4 165:26 (NB); 'Ni-ši-i-ni-šu Desired-by-Him CT 8 24b:2, and passim in OB, see Stamm Namengebung 125 n. 5 and, for earlier refs., Gelb, MAD 3 7.

e) referring to the eyes of animals — '1' in gen.: ḫu.ru.ug mušen = [hu]-ru-γu = kur-ku-ša IgI1 ša la šanmu Hg. D 344, see ḫurγu; anše.edi.na bū.bū.das.gin...
igi.na IM.DIR an.sí : kíma sirrime ša ḫamra igi.MEŠ-šá upé malá (Sum.) like (those of) a fleet wild donkey, his eyes are clouded : (Akk.) like a wild donkey whose eyes are contracted and clouded CT 17 19 i 23f.; ana i-ni qanni šupri ši sibbatu izzaz he is responsible for the eyes, hooves and the tail (of the ox) PBS 8/2 196:11, cf. ana ... [i-ni]-im gannu ši šuprim() izzaz Bohl Leiden Coll. 2 p. 26 No. 771-12 (both OB); if a sheep gives birth to a lion igoMEŠ-šá kíma mъrānā kātmaš and its eyes are closed like a puppy's CT 27 23:14 (SB Izbu), and passim, see pākatānu; muş.IGI.DIL one-eyed snake CT 40 23:6 (SB Alu); giš.ŠEŠTIN.IGI.GUD = i-ni (var. e-ni) alpi ox-eye (color) wine Hh. III 16a; i-in alpim x igišubduššu the (figure) "ox-eye" has the coefficient x Sumer 7 154 IM 52916 r. 12' (OB math.).

2' in names of stones, plants and birds: na₄.IGI.ku₄ = aban i-ni nu-ši-ni, na₄.IGI.mušen = aban i-ni is-šu-ri, na₄.IGI.šaṣḥ = aban MIN ša-ḫi-e fish-eye stones, bird's-eye stones, pig's-eye stones Hh. XVI D iii 75r.; na₄.IGI.mušen na = aban i-ni is-šu-ri = aban ki-il-la Hg. B IV 78, cf. na₄.IGI.mušen = [aban i]-ni is-šu-ri = aban ki-il-li Hg. D 137, and na₄.IGI.muš, na₄.IGI.ku₄ SLT 125:3¢. (Forerunner to Hh.); na₄.IGI.ku₄ KAR 213 i 2, KAR 202 ii 21, CT 23 34:29, and passim in such lists; abnu šikišnū kíma i-ni nūnī NA₄.IGI.ku₄ [M.NI] the name of the stone which looks like a fish-eye is fish-eye stone STT 108:28, dupl. STT 109 (series abnu šikišnū); abnu šikišnū kíma ḫurāṣima ni-x-x NA₄.IGI.ku₄ [M.NI] the name of the stone which looks exactly like gold, is fish-eye stone ibid. 29; abnu šikišnū kíma i-ni qaši NA₄.IGI.šaṣḥ [M.NI] the name of the stone which looks like a pig's eye is pig's-eye stone ibid. 30; abnu šikišnū kíma i-ni šripi NA₄.IGI.ŠUŠ [M.NI] the name of the stone which looks like a snake's eye is snake-eye stone ibid. 31; abnu šikišnū kíma i-ni TU.ku₄ [mušen] NA₄.IGI.KIAG.[GA] M.NI the stone which looks like the eye of a turtledove is love-stone ibid. 40; ū IG.I.MUŞ snake-eye herb (among herbs) RA 18 10 r. i 4; summa IGI.A.MUŞEN sumšu ana BURU₃.MUŞEN mašši

if a bird the name of which is eagle eye — it looks like a raven CT 41 5 K.3701+:28 (SB Alu); igoSA.A[RA] : [ ... ] CT 14 40 K.14061:8, cf. igoSA.A[RA] : a-a-a-ar KU.011 cat's eye — gold rosette CT 37 26 BM 108859 ii 19 (both Uruanna); see also the bird's name putuš šini.

3' in med. use: igo.NI.UR.ku₄ NTIRI TENEQI you take the eye of a male purâšu-fish AMT 82,2:1, also AMT 28,7:3, and 4, AMT 23,2:14; igo.GU₄.UD.ku₄ AMT 23,2:14; lipi igo UDU. NTIRI tallow from the eye of a sheep (in broken context) AMT 100,3 r. 8 and 12, cf. KAR 183:6; IGI.KUR.GI.MUŞEN eye of a wild chicken KAR 182 r. 1.

f) referring to the eyes of statues: na₄.IGI.za.gi₄ = i-n[u] eye (of lapis lazuli for a statue), na₄ sig7.IGI.za.gi₄ = šur i-ni eyebrow (of lapis lazuli) Hh. XVI 89f.

2. hole (of a kiln), interstice (of a net), hub (of a wheel), bubble, spring — a) hole (of a kiln): ana kūr ša 4 IGI.MEŠ-šá kapšiš tušerredma ina biriš IGI.MEŠš tareddi ši you put (the mixture) into a cold kiln that has four draft holes and place it between the holes ZA 36 182:15 (chem.), cf. ibid. 184:3, 186:17, 192:17¢, and passim.

b) interstice of a net: [giš].SA.IGI.TUR. tur = ša i-naša pi qa (net) with a fine mesh (lit. narrow interstices) Hh. VI 186; ša štíššu i-na śi piqatumma the meshes of whose net are very fine Gössmann Era IV 94.

c) hub (of a wheel): giš.IGI.UMBIN. mar.gi.du₄, giš.si. umbin.mar.gi.du₄, giš.sag.umbin.mar.gi.du₄ = i-in (var. e-nu) šu-um-bi [u] Hh. V 933¢; [giš.IGI.UMBIN]mar.gi.du₄, giš.sag.umm [mar.gi.du₄ = i-nu ša šum-bi Nabnitu I 179f.; in šu-um-bu = tam-li-e ma-gar-r Kalu II 225; ša magarre šàšuru i-na ši-ši nabumma la epšu the hubs of these wheels have not been ..... HSS 5 1:11 (Nuzi).

d) bubble: [x].ŠE.RI, [a].IL.E, a.ki.ta GIM₄, a.ki.ta DU₅+DU₅.dē = i-nu ša AMEŠ Nabnitu I 181f.; U+DIM = i-nu ša KAŠ, kaš U+DIM a.a.b.dē = ši-kara i-na ša-di beer with bubbles ibid. 186f.

e) spring — 1' in gen.: 2 e-ni-en ina Abiš šašušim DN iptedamma ina e-ni-en šuneti
Inu

SIG 4 BAD.KI albin 1 e-nu-um mašša ana bāb A-ū-ši-im imqutunim 1 e-nu-um šanitum mašša ana bāb Wertum imqutunim. Assur opened for me two springs on Mount Ebbih, I made bricks for the wall beside the two springs — the waters of one spring came down to the Aūšum gate, the waters of the second spring came down to the Wertum gate. ZA 43 115:30ff. (OA royal, Ilūsumma), also AOB 1 6 i 27ff.; šabāti i-ni-im šti iti elē; I cannot shut up that spring ARM 2 28:8; [igi ša] a. a.b. ba. ko2(KID) šitā na nam : i-nu ša gerek tamtim rāṣumma the spring in the middle of the lake was nothing more than an irrigation pot CT 13 35:11 (SB lit.); ana bāb e-ni tališkamma you came to me at the spring gate (incipit of a song) KAR 158 r. ii 22; karru ina muḫḫi 1d e-ni ʾilak the king goes to the spring KAR 215 1 8 (NA rit.); kamma dišqa karānas ina lībbi e-ni itabbaḥ he pours oil, honey and wine into the spring ibid. 12, cf. ta lībbi ʾiš e-ni ana bit akite errab ibid. 14, and passim in this text, see Ebeling Or. NS 20 401f.; lībbasu ūlāmmna in-ni tamirtēšu kuppipī karattu petēma he conceived the idea of opening up the springs of the irrigated land (and) the spring-fed pools Lyon šar. p. 6:37; nambaneʾ ānumma IGI 11šu-nu piḏāt waṭabbīma urī ana kuppī I saw streams, and I widened their narrow sources and changed (them) into spring-fed pools OIP 2 114 viii 35 (Senn.); IGI (var. i-na-[...]) x-x-mu u-man-di-ti ša(var. šā)-ki-ka they stopped up the well with silt . . . . . . Lambert BWL 36:100 (Ludlul I); kīrēti e-nu ša mē . . . šarpā laqiṭu the orchards, the spring (etc.) have been acquired upon payment ADD 468:10. cf. eqēti . . . adri ʾiḏ. IGI 11ša ṣaṭtha šarpa laqiṭa ADD 419 r. 2; bit 40(1) e-nu bīrī bīrētē a piece of land (sowable with) forty silas, with a spring between the ditches ADD 624:6; see also ADD 343:9, 386:2 and 6; mē e-ni jānu there is no spring water ABL 327 r. 6 (NB).

2' in rēš ēni (NA royal): ina šag e-ni ʾīd GN ašār šalām ša RN u RN2 šar GN, a bgēša izzazunu šalām karrūšma almi at the source of the Subnab River, where stand the statues of my ancestors, RN and RN2, kings of Assyria, I placed a statue of myself as king AKA 290 i 104 (Asm.), see ibid. 169:10, 180:23, 278 i 69, and passim, (wr. SAG ʾiḏ e-ni) ibid. 344:128; ana GN ša ina SAG e-ni ša GN, šaknumu it erub I entered GN, which is situated at the source of the Habur River KAH 2 84:102 (Adn. II); ina pūt GN ina SAG e-ni ša kuppi (I spent the night) opposite Hit, at the bitumen well(s) Scheil Tn. II 59; adi SAG ʾiḏ e-ni ša GN ašar mūṣā ša mē šaknu alīk I went as far as the sources of the Tigris, where the headwaters are situated Layard 90:69, cf. Layard 02:92, 3R 7 i 50 (all Shalm. III), cf. URU Re-ēš e-ni OTP 279:9 (Senn.).

3. eye-shaped pebble (of precious stone): N4.IGI.MEŠ Meluhha Meluhha-beads (among gifts to temples) 5R 33 i 39 (Agum-īkārine); [X]N4.IGI.MEŠ-te mala b[irkāša] her lap was filled with beads CT 15 47 r. 52 (SB, Descent of Ištar), cf. ibid. 54; KUR GN . . . KUR e-na-te Mount Tila, the home of beads JNES 15 134:35 (lispūr-lit.), cf. (with Mount Saggūš) ibid. 36; N4.IGI 11ša ʾukallumnašši damqa adanniš the beads which they showed to us are quite beautiful ABL 404:8 (NA), cf. ibid. 18 and r. 1, for beads of ḫulālu-stone, muṣgarru-stone, maḥarrabi-lu-stone, etc., see egizaggū.

Ad mgg. 3: Thompson DAC xlf.

Inu see ēnu.

Inum see ēnu conj.

Inūma (enūma) adv.; 1. now, here is, 2. then; Bogh., EA, MB, MA and NA royal, NB royal; cf. ēnu conj.

1. now, here is: e-nu-ša Šamši akkkāša PN ēpuška here is what I, the Sun, have done for you, Benteina KBo 1 8:37; umma karrumma i-nu-ša āla šhaliqu the king said, “Now they are destroying the city” KBo 1 11 r. 10 (lit.), and passim in this text; i-nu-ša ana šulmannika x urudu . . . utebil now I am sending you x copper as a present EA 40:12 (let. from Cyprus); note: u i-nu-ša jilmumnumi ana panika i-nu-ša laqēm gabbi bit abija and after he had blackened me in your eyes, then he took my family estate EA 189:9, cf. EA 59:32.
inûma

2. then: e-nu-ma dûr aûli ... énâḫ at that time the city wall grew weak AOB 1 76:35 (Adn. I), and passim in Adn. I, Shalm. I, Tn., Adn. II, Tn. II, Asn., Shalm. III; e-nu-ma PN mûmût ili râbûte édûrma then PN feared the oath sworn by the great gods KA 2 84:49 (Adn. II), cf. e-nu-ma PN ... épuša lemtûti ... màta ušbalkitma 1R 29 i 30 (Sammâ-Adad V); e-nu-ma Aššur ... kakkašu la podû âdûti bêlûtița tu îmûnâ then Aššur placed in my lordly hands his merciless weapon AKA 192 ii 5 (Asn.), cf. ibid. 382 iii 118; e-nu-ma šalâm DN ... lu abûni then I had a statue of DN made AKA 345 ii 132 (Asn.); e-nu-ma PN ... âtu-irûsame ... Marduk ... šiḫa šîktâm then Nebuchadnezzar, Marduk having commissioned him, made a razzia BBSt. No. 6 i 1 (Nbk. I); e-nu-ma eкалла ... épušma then I built a palace VAB 4 200 No. 36:2 (Nbk.). Note: e-nu-ma (var. inû-nimû-su) AOB 1 116 ii 14 (Shalm. I), i-nu-ma (var. i-nu-su/išû) Borger Esarh. 74:30.

inûma (enûma) conj.: 1. when, after, while 2. that; from OA, OB on, wr. syll. (OB inûma, later enûma, i-nu-am-ma PBS 13 55:2 and 15 (OB), and KBO 1 4 i 2) and UD, UD-ma (see mg. 1j); cf. īnu conj.

ud = e-nu-ma A III/3:5 and 20; ud = e-nu-ma i-dun 194; u-ta = i-nu-ma NBGT II 28; uš₃ = e-nu-ma ušma (ibid. i 321).

u, an, an, ki, a lama al: i-nu-ma šanû um eretî bondû when heaven and earth were created SBH p. 45:27; cf. i-nu-ma Genouillac Kich 2 C 11:1 (OB).

ud = e-nu-ma, e-nu-ma = ul-tu, ta = i-nu, STC 2 49:15 (comm. to incipit of the astrological series Enuma Anu Enil, see mg. 1i–1j).

1. when, after, while — a) in OA: i-nu-ma ellaṭam tašâmmî when you hear of the caravan Böhl Leiden Coll. 2 p. 41 r. 4, cf. i-nu-ma ... addinûnumi CCT 1 34a:16.

b) in OB codes, letters and legal documents: i-nu-û-û itaṭû when (the child) has grown up Goetz LE § 33:7, and passim in LE and CH, cf. i-nu-ma aḫḫa izzûsu when the brothers make a property division CH § 166:61, and passim with present tense; [i]-nu-û-û ma PN ana [... ] ûlikû when PN went to [...] UET 5 448:4, and often in letters and leg. with pres. or pret., (wr. e-nu-ma) VAS 16 87:11; (note construction with stative) i-nu-ma la wašdēkur when I was not there TCL 18 113:22 (let.), also PBS 7 102:5; i-nu-ma rîgat when she (the cow) was idle UCP 10 No. 3:13; i-nu-ma ki (text šu) ma šûltûka šûltûma write me whenever you have a wish PBS 1/2 14:8, cf. i-nu-ma šûltûma tartâši Scheil Sippar p. 105:22; i-nu-ma lû-liktûman when I should have come (the affair with the enemy happened, so I could not come) TCL 18 150:19; in the dating of administrative expenditures: ša i-nu-û-û ma PN unnedukkam ša PN ana PN ana GN ubûl on the occasion when PN brought a letter of PN to Uruk to PN TCL 10 108:14, also ibid. 86:2, 92:9, 94:13, and often in texts from Larsa, also Jean Šumer et Akkad 189:6, YOS 8 141:29, etc.

c) in Mari: u i-nu-ma ina purrusātim immerâtišunu ıṣaqqa i-nu-mi-mû šûltûm rabām šûltûmu and when they bring the sheep ... to drink, then they will be attacked by a great razzia ARM 1 83:36, and passim; note construction with ša: i-nu-ma ša LuMaš ša bilātim šuriptum ... izabbūtû when the carriers bring the ice ARM 1 21 r. 9’; note also: aštûm i-nu-ma inanna nûrum ana gammûša impû on account of the fact that now the river has fallen completely ARM 6 17 r. 5’.

d) in MB: e-nu-ma PN ... RN₂ ... ana šarrûtu ipuškašu when PN made RN₂ king EA 51:4 (Adn.).

e) in EA: i-nu-ma šaṭîr beli ana mahrija when my lord wrote to me RA 19 103:42, cf. i-nu-ma ıkaškadam màṭatăt ibid. 33, and passim, see VAB 2 p. 1425f.

f) in Bogh.: [e-nu]-ma itti šamû RI ... RN₂ ... rikša ırušu when Artatama made a treaty with the Sun, Šûppiluliuma KBO 1 11:1, and passim in Bogh.

g) in Nuzi: e-nu-ma 3 šanûti ımaṭû when three years have passed HSS 9 98:22, and passim; e-nu-ma x šû ana PN utûrma when I return x barley to PN HSS 9 18:7, and passim, note e-nu-û-û-nu-ma PN imttûtu JEN 613:7; e-nu-ma fPN itti Lu mutika ittillu
inûma

as soon as 'PN has slept with her husband
HSS 9 145:14.

h) in hist. — 1' followed by a clause beginning with inûmûku: i-nu-ma Ea ...
[an]a rē'īd Malgimum šumu ibbû ... i-nu-mi-šu when Ea called me to shepherd Malgium, then
AFO 12 365 i 5 (OB Takil-ilîšu), cf. CH v 14; i-nu-ma bit DN ... šedu ... inûmûku AOB 1 24 iii 13 (Šamsî-Adad I), also e-nu-ma ...
ina umûšuma AOB 1 112 i 22 (Shalm. I);
e-nu-ma ... Suburum anâru ... i-nu-mi-šu
when I defeated the Assyrians, then VAB 4 60 123 and 32 (Nabopolassar), cf. ibid. 66 i 21 and
ii 5, see ARM 1 83:36, sub mng. 1c.

2' other occs.: i-nu-ma itabburû when
(this temple) has become old RA 11 92 i 1
(Kudur-Mabuk); i-nu-ma bitum inûmahuma
when (this) temple falls in ruins AOB 1 24 r.
iv 19 (Šamsî-Adad I); (wr. e(var. i)-nu-ma)
ibid. 34:12 (Aššûr-bēl-nesîdu), and passim, also
KAH 2 84:128 (Adn. II), and passim in the inscrs.
of Tülg. I, Tn., Shalm. III, Šenn., Easarh., Aab. and
Sin-šar-šakun, also VAB 4 68:38 (Nabopolassar);
e-nu-ma ... epēš biti šatu akpušu when I
planned to build this temple AOB 1 48 i 14
(Arik-dûn-ili), cf. i-nu-ma bit DN ... šedu
ibid. 24 ii 13 (Šamsî-Adad I), i-nu-ma ana epēš
Esagila ... libbû ublamma 5R 66 i 6 (Antio-
chus I); e-nu-ma Aššûr belu an flashi ... iba'û
when lord Aššûr enters the temple AOB 1
124 iv 27 (Shalm. I), cf. AKA 211:23 (Aasn.),
e-nu-ma Maradûk ... irâmmû qiribkâ VAB 4
64 iii 54 (Nabopolassar), cf. ibid. 282 ix 4 (Nbn.),
BHT pl. 6 ii 8 (Nbn.), cf. e-nu-ma ... i-nu-šu
VAB 4 262 i 17 and 41 (Nbn.); e-nu-ma aldâku
from the time I was born VAB 4 122:26 (Nbk.),
e-nu-ma Sin itûru ašrûšu when Sin was sup-
presented to return to his dwelling place ibid.
284 x 20 (Nbn.), e-nu-ma ana qirib Bâbili irûbu
salîmû 5R 35:22 (Cyr.). Note: e-nu-ma ana
arkû tiûmû when, in the future (for the usual
matûma) VAB 4 123 ii 14 and 6 45 v 8 (kudurru).

f) in lit. — 1' in incipits: e-nu-ma eliš la
nabû šamâmû ... i-nu-šu when heaven
above had not yet been named, then En.
el. I and 29; i-nu-ma îlu šikunu girûta ana
aḫatûšunu Ereshkîgal when the gods prepared
a banquet for their sister DN EA 357:1
(Nergal and Ereshkîgal); e-nu-ma îlu ina puḫi

šunu išmû [...] CT 13 34 D.T. 41:1, cf.
e-nu-ma Anu îšmû šāmē RAcc. 46:24 (both
creation stories); i-nu-ma i-lu a-wî-šum YOR
6/3 pl. 2:441 (Atrahasis), see Gadd, Iaq 4 33f.;
u 4 An.na dEn.lî 1.16 : e-nu-ma dAnum
dEnilî when Anu, Enlil (and Ea, the great
gods, established the plans for heaven and
earth) STC 2 pl. 49:1 and 8 (introduction of astral.
series, used as designation of the series, see
Weidner, AFO 14 179f.), for comm., see lex. section,
for a variant with e-nu see inû; e-nu-ma ana
bit maršî šiṭpu itiku when the exorcist is
going to a patient's house Labat TDP 1:1;
e-nu-ma Enûl ina mātî šikunu piqîttu when
Enûl made a (tour of) inspection in the
country (subscript of a fable) Lambert
BWL 208 r. 15, cf. e-nu-ma Purattu šâlā and
e-nu-ma ana nuḫûsh niṣî Rm. 618:6 and 8
in Bezold Cat. 4 1627, e-nu-ma turagqîdu an-ja
(incipit of a song) KAR 158 ii 40.

2' other occs.: e-nu-ma Ištâr ana Dunuzû
barmaša niṣî màtî ušakkû when Ištâr caused
the people to wait for her lover Dunuzû
LKA 70 i 3; i-n-u ... i-n-u-ma (in broken
context) CT 15 1 ii 1 and 3 (OB); e-nu-ma ...
iṣkunu rikûla abbanî when our fathers
made a treaty Tn.-Epic v 15; e-nu-ma atta-
šuš itûšu when I slept at his side BA 5
394:44, see Lambert, AFO 19.

j) in omen texts, rit. and med.: šumâma
awûlûm i-nu-ma gâllu if a man, while he
sleeps AFO 18 ii 28, also ibid. 3i (OB omens),
cf. e-nu-ma āšbu CT 38 39:17 (SB Alu); šumâma
i-nu-ma usûš biti naddû if, while the founda-
tions of a house are being laid CT 38 10:18f.
(SB Alu), and rarely in Alu, note: e-nu-ma še'-â
kabbar when the barley has reached its growth
CT 39 16:42 (Alu apod.); e-nu-ma ina arḫi Sin
innamru when the moon appears on the day
of the new moon 4R 33* i 2, cf. e-nu-ma
(var. UD) arḫu aqâ tašrîštu naddû 4R 32 ii 2,
and passim in hemer., cf. also UD-ma (var. u₄-
um) adîr when (the sun) darkens Ach Šamāc
10:99, and passim; e-nu-ma iqrâ bit Anî
gâpu when the wall of the temple of Anu
buckles RAcc. 34:1, and passim in these texts,
cf. e-nu-ma bûra teherâ when you want
to dig a well CT 38 23 r. 9 (Alu rit.), e-nu-ma
bûra bûra ibarrû when the diviner wants to
inûma

make a divination BBR No. 11 r. 16, and passim, e-nu-ma šalṭe ... tabannā when you want to make the figurines AAA 22 p. 48f. iii 7 (= BBR No. 45), e-nu-ma maḫār Šamaš abassarù when he pronounces a benediction before Šamaš RA 21 128:20; e-nu-ma uḫḫi kūrī ša abni tanaddā when you lay the foundation of the kiln for (making) frit ZA 36 182:1 (chem.); e-nu-ma Adad ... ris-gimšu ittanandā when Adad thunders BMS 21 r. 73, cf. ina UD.3.KAM UD.29.KAM e-nu-ma eṣṭennu uššāšeru KAR 184 r.(!) 28, and passim as a specification of time; e-nu-ma ināšu burša iddanağgalušu when (thereafter) his eyes look .... AMT 12:4:2, cf. šumu₅ e-nu-ma ištatušu when (the disease) takes hold of him AMT 106:2:3, and passim in med., (wt. UD DIB-šu) STT 89:138, (beside i-nu-ma) ibid. 115, and passim in this text, also STT 91:13ff.; taṣšamid e-nu-ma taṣpušu you make a bandage, as soon as you take (the bandage) off him AMT 92:4:7, cf. UD-ma LI-šu after you have bandaged him CT 23 36:6, and passim (wt. UD-ma) in med.; i-nu-ma l šu GAM DAL EN.NAM when (= if) the circumference is sixty, what is the diameter? MKT 1 144 BM 85194 i 45 (OB math.).

2. that (OB Harmal, Bogh., Alalakh, EA): damiq i-nu-ma qabê tusarraru is it right that you distort (my) words? Sumer 14 28 No. 10:22 (OB Harmal, let.), cf. IM 52427:4 and 27, cited Goetz, ibid. p. 63; šumu₅ Lū Ḥurri iškammī i-nu-ma-mi RN išu maḫār šar Ḥurri išpur if the Hurrians hear that Šunāṣūra has separated himself from the Hurrian king KBo 1 5 rii 50, see BoSt 8 104; īmuru₅imma i-nu-ma mār belišunu anāku they saw me, that I was the son of their overlord Smith Idrimi 25; aددū abnāḫāṭe ša abbāṭeja i-inu₅ma abbāṭeja anu muḫḫišunu infiḫad I told all the vicissitudes that my predecessors had suffered ibid. 47; līlmaq šarru bēlija i-nu₅ma Lū.SA.GA.Z ša jinaški / nakk ina maḫāte the king should know that the Ḥapiru have taken up (arms) against the lands RA 19 106:12 (EA), cf. lu līšu i-nu₅ma šalim šarru ibid. 105:22, cf. also ibid. 103:44, 51ff., and passim in EA, (wt. e-nu-(ma) EA 230:21, see VAB 2 p. 1426f.

inûmi

inûmi prep.; at the time of; OB, Chagar Bazar, Mari; cf. īnu conj.

i-nu₅ma dabḫīm ša GN at the time of the defeat of GN ARM 2 141:12, Syria 19 110:9; i-nu₅ma kakki at the time of the battle ARM 2 31 r. 10'; i-nu₅ma iš-li₅-tim ARM 7 50:3, 55:4, 61:3; i-nu₅ma teḫbītim at the time of the release (from obligations) Iraq 7 62 A 926:8, 51 A 950, and passim in Chagar Bazar; i-nu₅ma erēb Ištar ana ekallim when Ištar entered the palace unpub., Mari text, cited Studia Mariana 40 n. 10; i-nu₅ma NĪ.ĐU GAL on the occasion of the great banquet ARM 7 17:10 and 49:11; i-nu₅ma ir-bi₅-im YOS 5 178:8 (OB); i-nu₅ma ti-i₅-bū-ut-li ša bit abiṣa YOS 8 141:1 (OB).

inûme see inûmi conj.

inûmi adv.; at that time; OAkk.; cf. īnu conj.

i-nu₅mi Zarigu₅um Ensin (= P.A.T.E.SI) at that time PN was the city-ruler (date-formula) MDP 18 219:11, cf. i-nu₅mi PN iššakki Išnum then PN was city-ruler in Ešnunna UCP 9 205 iii 42.

inûmi (inûme) conj.; when; OAkk., OA, OB; cf. īnu conj.

i-nu₅me GN u GN₂ i-gi₅-ru₅št when GN and GN₂ started hostilities against him MDP 14 pl. 1 (p. 10) i 5, dupl. MDP 6 pl. 4 i 3 (Puzur-Inšišinak); i-nu₅mi PN x kəspam išqugulu when PN pays x silver TCI 14 76:9; i-nu₅mi ana Alīm ṭaareṣšuni when he was en route to the City KT Blanckertz 2:12; i-nu₅mi mer₅assu mēḷ₅atnī when his daughter died BIN 4 141:1, i-nu₅mi PN marṣu when PN was sick BIN 4 167:5; i-nu₅mi talluku ibid. 230:10, and passim in OA letters; note i-nu₅mi₅m ša ṭppam takame₅mani on the day you (pl.) read this letter CCT 3 3b:9; i-nu₅mi abuka PN īlam GN MU.9 še ištunu when your father PN laid siege to Harsanna for nine years Balkan Letter 7:29 (OA), cf. i-nu₅me biti ana e-e₅p-ši atu when I resolved to build the temple AOB 1 12:15 (Iršum), cf. ibid. 32:12 (Enlil-nīṣar II); i-nu₅mi kibrāṭim erti₅m ikkiraninnimma when the four quarters of
inûmišu

the world became hostile to me | RA 8 65 i 4 (OB Ašduni-erim); in-umu Zababa beli idinans- na when DN, my lord, gave me a favorable decision ibid. i 21; i-umu-erim Sin māssu ippalkitušu when the country of RN rebelled against him RA 35 42 No. 7:1 (Mari liver model); i-umu-erim Šubariš ana Ibbi-Irra ippalkarapuma when the Subarians sent word to RN ibid. No. 10:1; i-umu šarrum nātām nakartam ana šerišu uširuna when the king annexed the enemy country ibid. No. 22:1.

inûmišu (enûmišu, inûmišum) adv.; at that time; OAKk., OA, OB, NB royal; cf. inu conj.

a) in hist.: after he won these battles in-u-mi-su ... bit DN ... ibni then he built the temple of DN IOS 1 10 ii 1 (Narām-Sin), note in ud-mi-su ma CT 32 2 iv 22 (Cruc. Mon. Manishtusu), both perhaps to ūmu. Following a clause beginning with inu or inûma: ina-ma Marduk ... uwa-erānīni kītām u mišaram ina pi mātim akkan šir nisi uṣīb i-nu-mi-šu when Marduk commissioned me, I established justice and (promulgated) a māšaru-act for the country (and) promoted the welfare of the people, at that time (the following laws were observed) CH v 14 and 25 (end of prologue), cf. AFO 12 385 i 5 and 12, cited sub inûma conj. mng. 1h-1' (Takilišu), and see the OB and NB refs. cited sub inu conj. usage a, and inûma conj. mng. 1h-1'. Note the rare independent use: i-nu-mi-šu RN ... GN ibni at that time Samsuiluna built Kish IOS 9 35 120 (Samsuiluna), (corresponding to u₄ ba) Watelin Kish pl. 12 ii 13', cf. i-nu-mi-šu bilat šarrāni ... lu amatağar AOB 1 24 r. iv 4 (Samsî-Adam I).

b) in letters —1' in OA: ina ūmûm ša PN Illakanni ... i-nu-mi-šu awatum škamme on the day PN arrives, at that time the matter may be heard BIN 4 74:20; i-nu-mi-šu pišašina TCL 14 17:24; i-nu-mi-šu ma anišku u PN ni-li-wi-ma ana kārum ... nillik on that very day PN and I ... ed and went to the kraum BIN 4 83:37, cf. i-nu-mi-šu ma kuşam šqul TCL 19 22:23, cf. also BIN 6 22:36, CCT 4 37a r. 16; kīma i-nu-mi-šu-ma mēhrātim tađāni instead of giving the equivalent at that same time TCL 14 32:9.

2' in OB and Mari: ištu i-nu-mi-šu ana ERIM.GIL. šušu la dubbûšušu šarrum igitu the king has given orders not to pester them for corvée work from this time on Fish Letters 13:18, cf. wa-ar-ki i-nu-mi-šu (in broken context) OECT 3 77:15 (note the same use of anûmišu with ištu and worki); inûma ... udu.la-šu-šu išqagû i-nu-mi-šu šiṭṭam radâm iš-ša-ši-tu when they lead their sheep to drink, then a big razzia will be made against them ARM 1 83:38; i-nu-u₄-mi-šu beli kī-an ul iqabbḫi then my lord should not speak as follows RA 35 122:18 (Mari let.); if there is no responsible person for two or three days, will the post not be neglected? amûnim i-nu-mi-šu ma 1 aušum ana šērim šātū la tuwa'ar why did you not assign somebody to that post that very day? ARM 1 61:31.

c) in lit. (OB only): ina ūmû isininim ... i-nu-mi-šu (in broken context) Lambert BWL 156 r. 15, also ibid. 11 (fable), replaced in SB by ina ūmûšu ibid. 160 r. 4 and 8.

Possibly derived from inûmi, as inûšu from inu, but apparently considered a contraction of ina ūmûšu (note the spelling in RA 35 122:18 (Mari)). The OAKk. writing in ūmûšu may indeed be literally “on that day.” For the parallel usage of ina ūmûšuma, see ūmu.

inûmišum see inûmišu.

inûmti conj.; on the occasion of, when; OB*; cf. ūmu.

i-nu-um-ti irmûši on the day when they bathed UET 5 85:32, cf. [i-[nu]-um-ti irûši] when they led her (the bride) away ibid. 46, [i-nu-um-ti PN u PN₂ ilūkanim when PN and PN₂ arrived ibid. 18, note the parallel usage of i-nu-um ittaklakku ibid. 34, u₄-um ana bišiyā tābām ibid. 36.

inunnakku s.; ghee-pot; lex.*; Sum. lw.

jug.i.nunnakku = šu-šu, kar-pat bi-me-ti Hh. X 16f.

inûšu (enûšu) adv.; at that time; OAKk., OB, SB, NB; cf. inu conj.

u₄ bi.a 4En.lil.lil.dima(kag)i.bi giš.bi.in.tuk.a : i-nu-šu 4Enil šērim ūmûma at that time DN heard this news CT 16 19:52 and 54.
inzāhrētu

cf. Lugale I 22, CT 15 43:3f.; u₄, bi.a i min.bi
... u₄, bi.a du₄, du₄, me₄: i-nu-šu nibûšumu...
inzapum kamei iwurrum at that time the seven of
them danced around at the base of heaven. CT 16
20:70f., cf. ibid. 85f., also [u₄, b₄, a₄]: i-nu-šu
ibid. 14 iv 25f., u₄, bi.a: (var. u₄, bi.a): e-nu-šu
Angim IV 39; u₄, bi.a: i-nu-šu 5R No. 2:53
(Šamaš-sum-ukin).

a) in independent use: i-nu-šu ekal kutallī...
... ša ekallī idumu tamlūka ul ibûšima at that
time, the rear part of that palace had no
terrace OIP 2 131:55 (Senn.), cf. ibid. 144:8,
also (wt. e-nu-šu) ibid. 136:22; i-nu-šu ina
palē šarrī maḫrē... ittdāša idātē lemnēti at
that time, under a former king, there were
signs portending evil (note var. ullašu before
my time) Borger Esarh. 12 i 18; i-nu-šu PN
ana maḫrī šarrī ibûšima at that time PN
came to the king with a complaint BBSt.
No. 10 r. 10 (Šamaš-sum-ukin); MU.1.KAM RN šar
Bābīlī i-nu-šu Kurābī abūši šar mēläti in the
first year of Cambyses, king of Babylon, at
that time his father Cyrus ruled over all the
countries BDBili i-nu-šu 160:3, and passim introducing
the report on the astronomical
situation, note the corresponding
ina šimānišu ibid. 62 BM 35516:5.

b) in correlation with kī, inu and ināma:
i-nu-šu tamši[kī] abni then I had a portrait
of myself made (following a clause beginning
with kī when) UET 1 275 iii 32 (Naām-Sin);
for correlation with inu and ināma, see inu
conj. usage a and ināma usages h and i.

Note as uncertain: i-nu-šu. Craig ABRT 2
17 r. 18; i-nu-uš RAcc. 65:47.

inzāhrētu see inzaḥrētu.

inzāhrētu see inzaḥrētu.

inzāhrētu (inzwrētu, inzāhirētu, inzurētu,
inzāurētu, inzāḫrētu) s.; 1. (a red
dye), 2. (a red-dyed wool); NB; foreign word;
wt. with det. Õ GCCI 2 121:2 and 12, YOS 7
183:4.

SIG.ZA.GIN.NA = in-zu-ra-tu Practical Vocabulary
Assur 205; [SIG.ZA.GIN.NA] = uq-na-a-tum
= in-zu-re-tum Hg. C ii 4.5

ti-ru: in-zi-hi-re-tu (between dēmatu, ṣurrēn[u]
and šimīsūdī, qāšu) Uruanna III 492.

1. (a red dye) — a) beside other dyes:
SIG.GAN.ME.DA ša in-za-hu-re-tum — nabās-
su(red)-wool (dyed) with i. GCCI 2 105:4 and 6,
also ibid. 121:2 and 12, (parallel to sīfo.
GAN.ME.DA ḫāratu(gīs).LAGAB) — ḫāratu-dyed
nabāsu(red)-wool ibid. 10 YOS 7 183:4, 24,
27 and 32; 1 GUN in-ša-aḫ-re-tum babbōšētu
(beside za.GIN.KUR.BA qurrētū, natural lapis
lazuli) Nbn. 657:5, cf. in-za-hu-re-tum (given
to a weaver, beside ḫāṭēru-dye) Nbnk. 180:2,
also (beside ḫāṭēru-dye) GCCI 2 369:3.

b) beside the mordant gabā (alum): anā
gabā u in-ša-ḫer-meš naḏaš gabā u in-ša-
ḫur-re-meš anā ššu ... naḏaš (silver)
given for alum and i.-dyed, and the alum and
i. given for dyeing Nbn. 214:4f., cf. in-za-
ḫu-re-[u₄] ša ššu ša kulītu (silver given
for) i. for dyeing the headband Cyr. 253:4;
11 GIN in-za-hu-re-ti 10 GIN N₄ gabā 3 GIN
SIG.ZA.GIN.KUR.BA anā ṣannāni ša ṣannāni
seven shekels of i.-dyed, ten shekels of alum,
three shekels of genuine blue wool for the
ḥušuṇu-garment of DN Nbn. 794:1; 20 MA
NA ŠIM.MUG in-za-hu-re-ti N₄ gabā twenty
minas of pallukku-spice, i.-dyed (and) alum
GCCI 2 358:6, also Cyr. 190:8, CT 22 98:20 (let.),
YOS 6 186:2 and 13.

c) other occ.: 1 GUN in-za-ḥašt-re-tum ... 
5 GUN erēnu ... 1 MA.NA SIG argamuṇu ...
ultēbu I have sent one talent of i., five
talents of cedar (resin or cuttings), one mina
of argamaru-wool (among imported materi-
als) BIN 14:6 (let.); 2½ MA.NA in-za-hu-re-tē
ana 10 GIN KU.BABBAR (enumerated beside
šimīlī, kūkrū, ṣumlad, qunnābu, šimī.GIR
and šimēkālā) BIN 1 162:7, also (valued at one
shekel per mina) Nbn. 428:8, (at 1½ shekels)
ibid. 353:2, also Dar. 516:14(!), in-za-hu-re-ti (at
one shekel) Camb. 11:2 and 4, cf. Uruanna III,
in lex. section.

2. (a red dyed wool): 1 TUG širām ša
in-za-hu-rē-ti one coat made of i.-wool
YOS 7 7:140, cf. Practical Vocabulary Assur 205
and Hg. C, in lex. section.

In spite of the fact that the word, in
mng. 1, refers to a dye, the Practical Vocabulary
Assur and Hg. refs., by applying this term to
inzarū

wool, indicate that it is probably an adjective in the feminine plural (cf., e. g., also referring to wool, adamātu, “red (wool),” da'mātu, “dark colored (wool),” etc. It is possibly derived from a word *inzuru, which may perhaps be connected with henzuru, q. v., although the latter designates a dye of some shade of green or blue.

inzarū (inzuruḫu) s.; (an aromatic drug); Bogh., SB; foreign word.

šim.HAB // tu-ri // in-za-ru-ú // ḫi-biš-ti “stinking” spice = tūrā = i. = cuttings BRM 4 32:14 (med. comm.).

(various aromatics) [ti i]n-zu-ru-uḫ-a GIs. šim.LI arganna ... riqqē annāti kalīšina ina eštiti ḫaššaḏ i., juniper, argannu, you crush with a pestle all these aromatics AFO 1648:11 (= KUB 37 1, med.).

inzu see enzu.

inzuḫirētu see inzaḫurētu.

inzūrētu see inzaḫurētu.

inzurētu see inzaḫurētu.

inzuruḫu see inzarū.

ipḫu see ibḫu.

ipiru see eperu.

ipis(§)a see ebišu.

ipisṭu see epišṭu.

ipītu s.; clouding over (of the eyes); SB*; cf. apē.

ināšu bīratū i-pi-tū šipitū murtinna qašāna hē Ṿi-dmta itanaddā if his eyes are blurred with bīratū, clouding-over, blurring, murtin- nu, “eye-worm,” and they tear constantly CT 23 23 i 2 (med.). cf. ḫi-pi liḇiš i-pi-[tū] dimitu KAR 80 r. 8.

ipīlū s. pl. tantum; 1. compensation payment, 2. reciprocal discharge of obligations; Nuzi; pl. also ipišṭu; cf. apālū.

1. compensation payment: (if there is a claim brought against that field) eqla šanams-ma ... ip-ši-šu-nu umēlū annātu mārē PN inandinu he will give another field as their full compensations to the sons of PN JEN 617:16, cf. ip-ši-šu-nu JEN 41:8.

2. reciprocal discharge of obligations in exchange transactions — a) ipētu: u PN ip-ši-šu-nu mindat eqšišunu ... imtadadma ... ana PN u ana PN₂ itiadīn itiapalšunūti and PN measured as the reciprocal discharge of (his) obligation due to them a field corresponding in size to their field and gave it as full payment to PN and to PN₂ HSS 9 18:18; [uppi šu-epu]ultī ša PN itti PN₂ kirdāš ušepēihu ina Nuzu u e-ip-ši-šu-nu šakarumma inušu document concerning an exchange according to which PN and PN₂ exchanged gardens in Nuzu — they have fully discharged their reciprocal obligations JEN 249:5.

b) ipētu: PN ip-ši-šu ša PN₂ untellima itiadīn PN has fully discharged his obligation to PN₂ (for the field given to PN in exchange by PN₂) JEN 238:8, cf. (in same context) JEN 223:8, 282:8, 275:6, also (referring to two persons who gave a field in exchange, all [uppi šu-epu]ultī ip-ši-šu-nu JEN 254:12; PN ina dimti ... u ina dimti ... 2-šu ip-ši-šu-nu untellima itiadīn PN has fully discharged his obligation by (handing over) two lots, one in the district of (GN) (and one) in the district of (GN₂) JEN 185:13 (deposition in court), cf. TCL 9 19:7, ip-ši-šu[mallāma JENu 856:13.

ipparu (reed-thicket, marsh) see apparu.

ippatu s.; (an edible marine animal); NB.* 1 ip-pa-tum ša tam-tim ru-ū-ḫu one fine sea-ī. Nbn. 129:1.

The adj. ruḫu (ruḫu) refers in NB exclusively to a good quality of animals and foodstuffs, hence ippatu should refer to some edible marine animal.

ippiru s.; struggle, trouble; MB (Tn.-Epic), SB; Sum. lw.

ippiru

in bir mu. un.ū.s.o: ip-pi-ra redanni Lambert BWL 242 ii 34, see usage a; ša. kin. a.g. s; ip-pi-rum (in broken context) OECT 6 pl. 9 K.5271 r. 5f., dupl. ibid. pl. 20 K.4666, also K.5030 (unpub.).

ip-pi-ru = ma-na-aš-tum, ša(var. ta)-ka-su Malku IV 206f.; u₄-um(var. UD) IB.BA.RA (var. ip-pi-šu) = u₄-um ri-bi-Šu 6 Adad day of downpour (var. misinterprets the Sum. as ippiru) Malku III 147; ip-pi-ru, a-dam-mu-u (and other words for "battle") - qab-lu LTBA 2 1 iv 48, dupl. ibid. 2:114; ip-pi-rum = bu-ba-ta, ip-pi-rum = ma-na-aš-tum (comm. on karru māsū lipp-i-pi-ir, see epēru usage c) Izu Comm. 208f.; ip-pi-ri / [m]a-na-aš-tum / igo Lambert BWL 38 (Ludlul Comm.), of. usage a; ip-[pi-ru] = bu-ba-tum CT 41 33 r. 9 (Alu Comm.).

a) in lit.: dūg. mu an.ta.tum.tum.mu gir. mu nu. kūš.lū sö saig.dū. dū nu tuk.a in bir mu. un.ū.s.o: a laika bērkāja la anīša šēpqāja la rāš tašīnti ip-pi-ra redanni my legs move all the time, my feet are tiredless, (but) a witless person pursues me with quarrels Lambert BWL 242 ii 24; amur ertađē redātu ip-pi-ru (var. ip-pi-e-ri) I look behind me, there is persecution (and) trouble Lambert BWL 38:11 (Ludlul II), for comm. see lex. section; [št]-ul-ia ip-pi-ra [pub]-pu-ša ina māštī lu ki-nu may eminity, (and) quarrels be constant in his country! AKA 253 v 103 (Asm.); ina qībit ša šamaš il ip-pi-ra (var. ip-pi-ra-dāšt) u rāšmaštīt iššēniš liššāniniškama may they (the gods) give you, upon the order of Šamaš, troubles, dishonesty and rebellion all at once ZA 43 18:60; qablu u ip-pi-ra iššānini fighting and struggle are our festivals Tn.-Epic ii 4.

b) in omen texts: ša-nāti ip-pi-ri gālme mātu sunqa donna imman there will be years of struggle, the country will experience severe famine Ach Sin 3:3; cf. mātu sunqa imman ip-pi-ra ti-dī ACh Šamaš 8:5 and 10:33; mātu ip-pi-ra šaddad Bab. 2 pl. 3 K.2144 r. 3 (Izbu).

c) other occ.: šumku laḫmu ip-pi-ru his (the demon's) name is Laḫmu-ippiru (counterpart of the demon Adammu, "Battle") MIO 1 76 v 10 (description of representations of demon).

The sign in bir or gisam with its two lū-signs inverse to each other (see the sign-name in Diri), and the related logograms lū-lū = tešētu, šīnu nu point to a meaning, "rivalry, fighting." This meaning is preserved in the equation of ippiru with qablu in the synonym lists and in the description of the demon called Laḫmu-ippiru, represented as wrestling with Adammu (see Köcher, MIO 1 p. 94). The later commentators did not understand this term any more, witness the explanation of ippiru as mānaḫtu (Ludlul and Izu Comm.) and as buɓātu (Alu and Izu Comm.), most likely from the list in Malku IV.

Jensen, KB 3/2 p. 10*; Schollmeyer, OLZ 1910 538f.; Goetze, JAOS 65 228.

ipraptu (or ibbunu) s.; (mng. uncert.); SB.*

dīš ip/b-b/pu-ni-tum ta šamē ana muḫḫu amēli izannun if (in a dream) it. rains down from the sky upon a man Dream-book 328 r. 9.
ipqā s.; grace; OAkk., OB (personal names only); wr. syll. and sig; cf. epēšu B.

a) wr. syll. — 1° in OAkk.: I-b-iq-Eq₄-dar UET 3 1585 r. vi 18 (Ur III), and passim, also I-b-bi-ši-Eq₄-dar Kh. 1935 11 (unpub., OB), see MAD 3 203. 2° in OB: I-pi-ši-Iṣtar CT 2 22:27, and passim, see Alexander, BIN 7 p. 16 a.v.; I-p-q-u-Iṣtar UET 5 807:5, and passim, see UET 5 p. 41 a.v., also Faust, YOS 8 p. 13 a.v.; I-p-q-š-e-te-im UET 5 607:61.

c) abbreviated forms: I-p-q-a-tum CT 8 8c:5; I-p-q-a-tum VAS 7 46:13, SIG-q-a-tum CT 4 38c:5; also I-p-q-um Meissner BAP 96:24, and passim; I-p-q-ša VAS 7 147:14, etc., Faust, VAS 8 p. 14 a.v.; I-p-q-š-a-tum UET 5 218:2, I-p-q-š-a-tum ibid. 578:9; E-p-q-š-a Eames Coll. p. 186 a. v. (Ur III); for other OAkk. refs., see MAD 3 57.

(Stamm Namengebung 261f.)

iprasakku s.; (an official of the Persian administration); LB*; Old Pers. lw.; cf. patiprāsu.
in a pan PN ip-ra-sak-ku ša bit abarakki TuM 2-3 147:21; PN u PN₂ LU ip-ra-sak-ku[a]nu PBS 2/1 189:16;
ipru

Loan word from Old Pers. *frasaka.

Eilers Beamtennamen p. 5ff.; Cardascia Archives des Mursâb 21 and 22 n. 2.

ipru s.; 1. barly ration (distributed by the administration of a temple, palace, etc.),
2. food allowance for subsistence (among private persons), 3. field allotted for subsistence; from OAkk. on; pl. iprû; wr. syll. and še.ba; cf. epēru.


mu.3.kám še.ba 1.ba sig.ba t"ug.ba.bi in.na.ni.fb.kala : 3 MUN MIS ip-ru piškitam lubuku udannin he punctually delivered (to the wet-nurse) food, oil, and clothing allowances for three years Ai. III 21 i 48.

1. barly ration (distributed by the administration of a temple, palace, etc., to workmen, rarely to animals) —a) in OAkk.: passim in ration lists; še.ba iti 1 è a rations expended during one month (at the end of a list of rations comprising še, áš and gú.gú ibid. v 1–3) MDP 14 p. 107 No. 71 v 4; še.ba-su-nu HSS 10 65:19, cf. ibid. 113 x 5; še.ba-su-nu in GN im-šu-ru they have received their barly rations in GN HSS 10 103:12. Note for animals: x še.gur še.ba anše. bar.an.uš MAD 1 154:2, cf. MDP 14 p. 107 No. 71 ii 12 and 14.

b) in Ur III: gemé.gurû še.ba.dib. ba male and female workers drawing barly rations CT 3 19 ii 32; še.ba.lú.kur₄-ra. kek(kù.kù) še.barley rations for the persons receiving subsistence UET 3 974:4, see UET 3 index p. 162; passim in ration lists, see Falkenstein Gerichtsurkunden 2 p. 10; še.ba lugal Boon Tavolette 304:1; še.ba zagu.mu Jacobsen Copenhagen 49:9. Note for animals: še.ba anšesal Schneider, Or. 47–49 pl. III No. 466:12.

c) in OB —1‘ in gen.: bēlēm . . . še.ba-su-nu la šišim iqbi our lord has ordered (us) not to give out their food rations TCL 7 17:16 (let.), cf. še.ba-su-nu lipšari their food rations should be cut off ibid. 20; ša ana eglim šabattim la ireddu ana še.ba šiša you have assigned to (receive) food rations (men) who are not fit to hold a field TCL 7 11:16 (let.).

2‘ referring to workmen: PN šidim in.ē.gal . . . īšū um imādūtim ina ekullim še.ba u sig.ba imāḫār inanna šarrum še.ba-su u sig.ba-šu šibal the mason PN, a palace slave, has for a long time been receiving barley and wool rations from the palace, now the king has taken away his barly rations and his wool ration TCL 7 64:6f. (let.); še.ba lú.má TCL 17 8:20; še.ba lú.ság.güタル TCL 17 1:8, also Riftin 53:7; še.ba sī.pu.e ne YOS 5 181:20; še.ba šū-ša-tim BIN 7 92:3, and passim in this text; še.ba PN (heading of a ration list) BIN 7 150:1, cf. also BIN 7 112:1 and 30; še.ba iš råtion of the slaves TLB 1 86:21, cf. Ai. V, in lex. section; še.ba gur ša MN food rations for MN (heading of a ration list) TLB 1 78:1, and passim, (but summed up as sšukù.gur) ibid. 24 and 84:8; PN [lù] ma-hi-ir še.ba TCL 7 67:9, cf. šu.ha ma-hi-ir še.ba BIN 7 182:2, also awilē māḫirūt še.ba Sumer 14 63 No. 37:12 and 18; eglam ū šabīt PN abušu ina ma-hi-ir še.ba he holds no field, his father PN is a recipient of barly rations TCL 7 48:13 (let.).

3‘ specified as to content: 16 šilâ še.giš.i in.ta.gu še.giš.i šu.tla PN ša ip-ri-im 16 silas of sesame oil, balance of (his) sesame oil, received by PN as a ration Riftin 82:4; 40 (šilâ) še.ba nīg.har.ba PBS 7 26:17 (let.).

d) in Mari: 3 gur še.ba 2 ur.giš.(kù).ra . . . še.ba-[u-nu i]klâ šukû-nu ū u [i?d[in] three gur, barly rations for two dogs, he held back [x barly from?] their barly rations and did not give their food allowance ARM 7 263 iii 5f.

e) in OB Alalakh: še.ba sa.gemé.meš food allowance for the slave girls Wiseman Alalakh 251:9, cf. še.ba sa.lim.meš sa.gemé.meš NTA.meš ibid. 258:2, also 265:12; še.ba sa.limeš-tim ibid. 253:2, and passim; še.ba lu.sīpā ša anše.kū.rā ma.ta tu Wiseman Alalakh 253:9; še.ba lugal ša MN food allowance for the king’s household) for MN

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ipru


f) in MB — 1’ in gen.: ŠE.BA UŠ.BAR Ú LÚ.TEG.KA.KEŠ MU.X.KAM RN barley rations for the weaver and the tapestry weaver, xth year of RN (heading of list) PBS 2/2 13:1, cf. ibid. 53:4; x ŠE ... ana ŠE.BA nadnu BE 14 91a:3 (list), and passim; [f]e-niš-tum ŠE.BA MU.[NE.M] (number of) people — (amount of) barley ration — name (column headings) PBS 2/2 144:1, cf. (in same context, with ŠE.BA TIL full ration) ibid. 9:2.

2’ in GIŠ.BÁN ŠE.BA sētu-measure (standard) for food rations: x LOŠ GIŠ.BÁN ŠE.BA x oil in the seach measure for food rations BE 14 155:1, 161:1, and passim, PBS 2/2 68:1, and passim; (for barley) BE 14 5:8, PBS 2/2 64:1, and passim; (for ŠE.HAR.BA) PBS 2/2 82:1, 131:3, (for sesame) ibid. 34:34.

3’ in relation to other kinds of rations: x barley ri-muš-tum PN x ŠE.BA 4 KERIM.MEŠ LÚ.SIRAS Ú KA.ZID.BA x barley as a “gift” to PN, x (barley) as rations for four workers, brewers and millers BE 14 56a:29f., cf. (rimtu) beside ŠE.BA) BE 14 60:8ff. and 79:6; x emmer wheat in TAG ŠE.BA PN (beside ŠŠ.KÁR PN) balance of the ration of PN BE 14 113:5, cf. BE 14 56a:5; PN received x barley from PN ŠE.BA Ú ŠŠ.KÁR inandinuma nīg.ŠID uṭepiš he will pay out food rations and working material and render accounts BE 14 93:5.

4’ specified rations: ŠE.BA EBUR rations for the harvest PBS 2/2 13:28, also ibid. 42; barley given ana ŠE.BA ra-ak-su-ti PBS 2/2 62:14; ŠE.BA qin-ni PN rations for the family PN BE 14 62:5, and passim in this text, cf. BE 14 91a:6, and passim in this text; ŠE.BA MUMEŠ ration for the bakers BE 17 85:8 (let.); ŠE.BA 2 E-la-mi-i food ration for two Elamites PBS 2/2 103:10, cf. ŠE.BA 2 SAL ḤAR.BA ibid. 73:31; note ŠE.BA bōbānu PBS 2/2 53:41, as against š-nu (i.e. bitānu) ibid. 137:11, cf. BE 15 71:7.

g) in Nuzi: PN and PN, have taken over x barley in GN u ŠE.BA.MEŠ ana niš biti ša PN, mār šarri ītādināšnūtāi and have paid out barley rations to the personnel of the house of PN, the crown prince (at harvest time, they will return the barley) HSS 9 43:6; 12 SILA.TA.AM ŠE.BA.MEŠ išeq[ši]t RA 23 161 No. 82:27 (list of rations), cf. 10 SILA.TA.AM ŠE.BA.MEŠ šu-nu ibid. 30.

h) in lit.: amēlu ša šE.BA ana mātišu inandinu one who distributes food rations to his country Lambert BWL 148:31’, cf. ŠE.BA ana māti ul anandin ibid. 32’, and ŠE.BA ana māti luddin ibid. 30’, also HSS 15 161:2 and 6.

2. food allowance for subsistence (among private persons) — a) in OAkk.: 2 GUR ... ŠE.GUR 5 MA.NA SIG [x SI]LA 1 [a-na] ŠE.BA two gur of barley, five minas of wool, x silas of oil as subsistence MAD 1 291:9.

b) in OA: mala akal šerrīku a aššītika nišu ip-ri-šu-nu lu niddin we will give them subsistence, enough to feed your children and your wife KT Hahn 9:35.

c) in OB — 1’ beside ḫ.A and SIG.BA, etc.: kima emāq zittīska ŠE.BA ḫ.A u SIG.BA inaddinumma they will give, according to the value of her share, allowances of food, oil and clothing CH § 178:84, cf. ibid. 91; ŠE.BA ḫ.A u SIG.BA u ub.[kala.ɡi.eš] if they do not punctually furnish the food allowance, ointment and wool rations RA 26 106:32', cf. BE 6/2 70:19, 48:31, PBS 8/1 16:22, 8/2 116:11, CT 4 45c:2, (only ŠE.BA u SIG.BA) YOS 8 105:3; 15 sīla šE.BA PN PN iti. da in.na.ab.sum.mu PN will give to PN, 15 silas as a food allowance every month PBS 8/1 1:15; tēniq MU.3.KAM ŠE.BA ḫ.A SIG.BA food allowance, ointment, and wool clothing rations for three years as wet-nurse see YOS 12 331:9, also VAS 7 10:7, see AI. III, in lex. section; ŠE.BA šalmam inandiššum UET 5 88:13 (case).

2’ other ocs.: 5 GUR šE i-du-šu 2 GUR 120 (sīla) ŠE.BA 1 ġN KU.BABBAR SIG.BA (hire of a person for one year) five gur of barley are his wages, (and he gets) two gur, 120 silas (as) food allowance (and) one shekel of silver for clothing UCP 10 p. 131 No. 58:7 (Ishchali); i-pi-ir-ka mamman ana ummika ula iṭṭidin nobody has given your food allowance to your mother OECT 3 67:31 (let.); kima
ipru

ṭuppi tammaru la tabittam ip-ra-am šabbama 5 GUR DUH likbudanni do not stay overnight when you read so that the five gur of bran may reach me (quickly) YOS 2 40:31 (let.);
i-pi-ir šattiša ina bitika tanaddin you must give (her) her annual food allowance from your estate CT 29 6a:16 (let.), cf. ibid. 4 and 10, also Şe.ŠA šattiša gamram la tanandinanidšim UCP 9 p. 304 No. 30:11 (let.), and ibid. 9, 13, 21 and 35; ana PN ana mínim i-pi-ir-ša taprura why did you stop the food allowance of PN? CT 29 1a:17 (let.), cf. ibid. 19; ana PN 1 TÚG te-ir-ZUM damgay epšašum 120 (SİLA) Şe.ŠA.ta.m ša urudu mar-[ra-am] idnašum ţiktaša la irašši make a good . . . garment for PN, give him 120 (silas) per (month) as a food allowance (and) one copper hoe, so that he will not want anything CT 29 1a:10 (let.); exib i-pi-ir-šu pandšim (x silver and x barley) apart from his earlier subsistence payments TÇL 10 96:3.


e) in Nuzi: ip-ri u lubušti inandinsšu he will give him (the adopted son) and clothing allowances JEN 456:15, cf. (in similar contexts) i-[pi]-iršu u lubultaššu JEN 571:23, and ip-ru ū id-du-uš (see ītuššu) JEN 465:14, also Şe.ŠA u lubulta JEN 405:10 and 613:13, Şe.ŠA u lubulta RA 23 155 No. 51:6.

f) in EA: jānu īṣē jānušu mē jānu tibnu jānu ip-ru ūrā šammu there is no wood, no water, no straw, no food, no fodder EA 155:20 (let. of Abdi-Milki).

g) in NB: mala ṣalbušu ŠUK.HI.ÎA ip-ri piššatu u lubuššu tibni inimmā provide me subsistence, food, ointment and clothing allowances as long as you live VAS 5 21:7, cf. ibid. 15 and 21, i-pi-iršušu u tūg lubuššu Nbn. 697:7 and 11, i-pi-iršušu tūg lubuššu OLZ 1904 39:8 (translit. only).


i) other occ.: ip-ri nap-[sā-te] RA 46 pl. 3 (= p. 5):3 (Topzawa Bilingue).

3. field allotted for subsistence (OB only): 9 GÂN Şe.BA SAL+ME =DùTU ana sip[.NIM.BA.LU] ipriššuma he set aside(?) for . . . an i-field of nine iku of the naditu-woman of Šamaš CT 32 1 117 (OB Cruc. Mon., Maništ-tušu).

Another derivative of ep eru is nipru, q. v.
Note: x barley Şe.BA nēparim ni-ip-re-tum ša tīl.kam rations for the prison, food allowance(?) for the third month ARM 7 283 ii 1.

ipru see er eru.

ipšu A (eipšu) s.; 1. act, deed, 2. evil machination, witchcraft, 3. work, achievement, equipment, 4. in epšu/epšu nikkassí rendering and settling of accounts, 5. ipši pī speech, command; from OA, OB on; pl. ipšu, construct state ipši, epšu and epšu (see discussion section); wr. syll. and DU; cf. epešu.

ka.ba, murubah.ai.il = e-piš pī speech Nabnitu E.142f.; ka.ba - e-piš pī Namšitu IV 8. dug. ga.zu im.ze.eb.ba zi kur.kur ra. Kes(KID): e-piš pīka šarù tabi naptši matāti your (Enil's) command is a sweet wind, on which the winds live SBH p. 45:17f.; nun en ka.ba,a,ni ba.a.dug.ga.zu.e.se : rubā bēlu e-piš pī-išu taqbi magrat (Akk.) a noble whose command is like that of a lord, (if) you pronounce it you are like that of a lord, (if) you pronounce it you are ka.b, kalbi an 1. act, deed (EA, Ta'annek, RS only) —
a) in gen.: damigmi ana pani šarrī i-iš PN kalbi do the acts of Abdi-Asītī, this dog, please the king? EA 84:7; adabs buba kalį ip-ši-šu-nu I shall report all their acts EA 119:23; amur i-iš Šurri see the deed of Tyre! EA 89:10, cf. ip-šu-šu-nu [. . .] um itiša ibid. 116:53, and passim in EA.

b) with epešu: ḫadānu ša eppāš ip-ša annia amminim šarrī ša ša'alšu why has the king not brought to account the official who...
does such a deed? EA 289:9 (let. of Abdi-
Hepa); piqid ana alānika u lu ṭippušu ip-ša-
šu-nu organize your cities so that they do 
their work Hrozny Ta’annak No. 4:14, see Al-
bright, BASOR 94 12ff.; u ip-ša šilišu ina 
(tekst ū)-ti epšūni u godu mate šilša ina 
berūni they have committed belligerent acts 
in the house — long shall there be (such) 
struggles between us? MRS 9 225 RS 18.54A 
14’ (RS); for further refs., see epšū 
mng. 2c (ipšu).

2. evil machination, witchcraft — a) evil 
machinations: šimi <ana> me annulti ip-šū 
bartu amat lemutti la išēhḏ la iqarrība ip-šū 
bartu amat lemutti la išēhḏ la iqarrība šādi 
just as evil machinations, rebellion, slander 
cannot approach or affect this water, (so) evil 
machinations, rebellion (and) slander shall 
not approach or affect me Maqlu VII 182, cf. 
(š) ip-šū (var. duš-šū) bartu amat lemutti 
Maqlu V 13, and passim in Maqlu; (my enemies) ša 
(š) ip-ša bartu amat lemutti ipušu PBS 1/2 133:š, 
and dupl. PBS 10/2 18, cf. PBS 1/2 121:9, also 
RA 26 40:18, and dupl. KAR 80:29; ip-šu bar[tu] 
ina ekalli ibaššu evil machination and 
rebellen will take place in the palace 
ina ekallī ibaššu ina ekallī ibaššu 
organize your cities so that they do 
their work Hrozny Ta’annak No. 4:14, see Al-
bright, BASOR 94 12ff.; u ip-ša šilišu ina 
(tekst ū)-ti epšūni u godu mate šilša ina 
berūni they have committed belligerent acts 
in the house — long shall there be (such) 
struggles between us? MRS 9 225 RS 18.54A 
14’ (RS); for further refs., see epšū 
mng. 2c (ipšu).

3. work, achievement, equipment — a) work, 
achievement (mostly pl.): fi-nu-mū qā 
(text ū)-ti ana e-ip-šū addiu when I started 
the work KAH 2 11:16 (Iršum), cf. RN bit 
Adad ipuš u e-ip-ši-[šu] x x AOB 1 20 No. 
1 i 10 (Ikunum); litu u danānu [ša ...] eši 
kullat nakirī ašak[kanu ...] mimma e-ip-šū 
gāteja ušāfiṭr [...]. I had inscribed (on the 
stela) the great victories I gained over all my 
 enemies, and all my personal achievements 
OIP 2 154:13 (Senn.).

b) equipment: (a chariot, etc., utensils for 
washing, a garment) e-piš špiri (wr. KIN.HI.A) 
gabbišunu u engāš mimma šumūg ša[m[a 
ittadnanni] all kinds of equipment, and all 
 kinds of artistic objects has he (the king) 
given me KBo 1 3:34 (treaty); imma e-piš 
tāḫasi simat gātešu ... ašula I carried off 
as booty all his choice personal battle 
equipment Streck Asb. 52 vi 18.

4. in epišepušu nikkassī rendering and 
settling of accounts — a) in OB: xīo.ŠID 
ina e-kallim i-šē-šē-ni-a-ši ana i-pi-iš xīo.ŠID 
ana Bābiši i-te-li in the palace they asked 
us for the accounts, so I went to Babylon 
to render the accounts TCL 17 70:9 (let.); 
i-pi-iš xīo.ŠID n[a-am]-ri-a-tim qurub the 
time to render accounts on the fattened 
animals is near CT 29 20:9, cf. Nīo.ŠID 
namrātim guer CT 33 24:10 (let.); i-pi-iš nikkassī ša ūBU GN (this is) the settlement 
of the accounts of the city GN Goette, JCS 4 
70 NBC 6801:7; for further refs., see epšū 
mng. 2c (nikkassū).

b) in NB: e-pu-uš nikkassī ša KAS.SAG 
ša MU.13.KAM RN settlement of accounts 
concerning fine beer for the 13th year of 
Nabonidus Nbn. 815:1, cf. e-piš nikkassī Nbn. 
561:1, and passim; e-piš Nīo.ŠID-nu ... ša 
PN PN PN šu aṭāmē gatū the account 
which PN, PN (and) PN have settled CT 
22 238:1, cf. e-pu-uš nikkassī ... u qatū 
Moldenke 28:7, also (wr. e-pu-uš Nīo.ŠID) GCCI 
2 275:2; Dū-uš Nīo.ŠID-šu-nu gabbi itti aḥā:
a) in hemerologies: UD.7.KAM e-piš nikkaši 6Naḇu ina lišu ša balāti nikkaši ša šarri ... (false) the seventh day is the day of accounting, may Naḇu [write] in his list of the living the accounts of the king (and his sons) ABL 545:7 (NA); UD. 21.KAM Dū ŠIŠI.ID ša Šamaš the 21st day is (the day of) the settling of the accounts with Šamaš KAR 176 r. 19, dupl. KAR 178 ii 64, also (wr. e-piš ŠIŠI.ID) JCS 1 333 r. 4*, cf. UD.21.KAM Dū ŠIŠI.ID ša Sin u Šamaš 4R 33 iii 1, and passim, see Landsberger Kult. Kalender 135.

5. epiš /DD speech, command — a) speech, utterance: [i]p-Siš pišu ana Ea i[zaškar] (with) this word he spoke to Ea. En. el. VI 3, cf. ip-Su pišu itašana ana šaš this word, until my death! (incipit of a song) KAR 158 r. ii 5, cf. ibid. 47.

Although the vocabulary passages, En. el. and NB refs. consistently use the form epišu as against the OB, MB and EA epišu, the word is considered a pil formation and listed here as epišu. Consequently epišu s., q.v., should have been listed as epišu in spite of the fact that nearly all spellings indicate the pronunciation epišū.

The refs. to epišu dūlī and epišu bēši that are cited sub epišu s. mng. 1e and d should be eliminated from that article because they belong here. The form epišu is a purely phonetic variant of epiš, the construct state of epišu, and is thus comparable with epiš beside epiš in epišu dūlī, q.v. Hence, the variant
ipṣu B

epābu listed sub epēbu s. in accordance with Ungnad, NRV Glossar 26, should be eliminated.

ipṣu B s.; matting (of date palm fiber or reeds), fence; lex.*


a) as matting: see Nabnitu, Igituh, in lex. section.

b) as a fence: see Hh. IX 307ff., in lex. section.

Landsberger, MSL 1 210.

ipṣur-lime s.; (a plant); plant list*; cf. paṭāru.


The name means lit. "it releases a thousand (curses)." Cf., for this formation, imḫur-limu (also imḫur-esrā).

ipten nu s.; food; SB*; cf. paṭānu.

ip-te-en-ni (D) ma-ka-lu-ā Lambert BWL 54 K.3291 line b (Ludlul Comm.), see below.

imaḫtar ip-te-en-ni ubba-la mašgīla (the inside) receives food (now), carries liquids Lambert BWL 54 K.3291 line b (Ludlul III), for comm. see above.

iptu A s. fem.; tribute; SB, NB*.

ip-tum = bi-tum CT 41 44 r. 3 (Theodicy Comm., coll. W. G. Lambert, see Lambert BWL p. 80).

bīštī šādiṭī ḫṣīṭī tāmātī ip-ṭi ki bātīṭī igīšt šummuḫu-anā ʿāliya Bābili-ana maḫrišu uṣērimma I brought to my capital Babylon, before him (Marduk), the produce of the mountains, the yield of the seas, heavy tribute, sumptuous presents VAB 4 124 ii 36 (Nbk.), also ibid. 112 i 30; -ip-ṭa-al kibārāt erētsi niḫuṭu tāmātī ḫṣīṭ bāṭi-u māltiṭ šaṭiši-anma ʿanā Esagila ... inšerīl let me bring into Esagila every year the tribute of all regions, the abundant yield of the seas, the produce of the mountain region and of every (foreign) land VAB 4 270 ii 46 (Nbn.), of (silver, gold, etc.) ša ina šu-kin-ni-e ina i-paṭi maš-šiḫ ṣadāni ibid. 282 ii 16.

iptu B s.; (a plant); SB.*


ṣumma (wr. DiŠ UD) ʻe ip-tum ṣittābī if i. springs up (in a field) CT 39 9:22 (Alu).

iptirū s. pl. tantum; 1. price paid for redemption or release, ransom, 2. person given in exchange for a released prisoner or pledge; from OA, OB on; used in sing. ARM 7 117:7; cf. paṭāru.


1. price paid for redemption or release, ransom — a) price paid for redemption of property; ana baqri u rūgimbā PN ana PN₄ iṣṣaż uł ip-ṭi-ri ul manzaḫānu ši₄mu gamrūtu kīma abu ana mārī šēšumma inadād[itu] PN₄ ... ana dārāti šām PN (seller) guarantees to PN₄ (buyer) against any claim or contestation, this is no redemption price nor payment of a debt but the full purchase price, PN₄ bought (the property) forever, just as a father buys to give to his son MDP 28 416:10, and often in such clauses in Elam; PN ana PN₄ izzazma ubbeb ul ip-ṭi-ri ul manzaḫānu ši₄mu gamrūtu kīma abu ana mārī šēšumma inadād[itu] PN₄ ... bīta ana dārāti šām PN guarantees to PN₄ and will make the property free of claims (if necessary), this is no redemption price nor payment of a debt but the full purchase price, PN₄ bought the house forever, just as a father buys (to give) to his son MDP 22 49:11, also ibid. 79:6; PN ... eli
iptirų

PN₂ dinam u avatam ul išu PN₁ u PN₁ akšum ip-ši-ri-šu dinam u avatam elišu ul išu PN (buyer) has no claim or suit against PN₁ (seller), PN₁ and PN₂ have no claim or suit against him (PN) on behalf of the redemption price (of the cattle) MDP 22 160:13, cf. akšum ip-ši-ri ša PN [u] PN₂ ip-[šu-ru] ibid. 7; [...] ul manzazānu ip-ši-ru gamratu kima abum ana mārim iptiru izibu PN ... ana dārdin iptur this is not money to pay a mortgage (on the property), but the full redemption price, PN redeemed (the property) forever, just as a father would redeem and bequeath it to his son MDP 18 229:3 (= MDP 22 158); (sale of a field) α-[na ip]-ši-ri-š[u g]a-am-ru-ši for its full redemption price ARM 8 6:5'.

b) price paid for release of persons — 1) in gen. — a' in OA: avuši šunši putur minima ip-ši-ri-šu ša ekallum eresakkanu ina našpi[rīka] udišma lušebilakum redeem these men and let me know in your message what ransom the palace asks from you, and I shall send it to you OIP 27 5:17, cf. avuši ip-ši-ri maddiš šid ibid. 24.

b) in OB: šumma ... ša pašširšu la ibasši ekallum ipaššaršu egeššu kurššu u ëssu ana ip-ša-ri-šu ul innidan if there is no (money) to ransom him (the prisoner of war), the palace will ransom him, but his field, orchard, or house cannot be given for his ransom CH § 32:37; ana PN ana ip-ša-ri-šu iddin he gave (x silver) to PN for his ransom CT 6 40e:6.

c) in Mari: u asurri ina šallat DUMU.ŠEŠ Jamīna ana ip-ša-ri-šiši iriššinni anaddin by no means will I give up any of the prisoners taken from the Southern tribes, which they have asked me to release against (or as) a ransom Mél. Duusaud 2 p. 994 (let.); 3 MANA 4 sin kāsap ša ša-ši-ir 4 urdu ša PN 44 shekels of silver for the ransom of four slaves of PN ARM 7 117:7, cf. silver paid ana ip-ša-ri-šu-ša ARM 8 78:7 and 21.

d') in MB: x barley PN [...] ana ip-ši-ri ša PN₃ PBS 2/2 103:17.

e') in EA: šabat 12 amēššatiša u šakkan ip-ti-ra berinu 50 kaspē he seized twelve of my

men, and set their ransom at fifty (minas) of silver, which was agreeable to both of us EA 114:9, cf. EA 108:28 (let. of Rib-Addi).

2) in kasap iptirų — a') in Mari, RS, EA: (silver paid to a creditor by two persons for their respective brothers) Kû. BABBAR ša ša-ši-ri ša PN maḫîr ARM 8 77:10; ardūtiša PN šuqšunu ... igašma bēliša kaspē ip-ša-ri-šu-šu nu kime šušu u luddin kaspē. Aziru has taken my subjects captive, my lord said, "Whatever their ransom is, I shall give the silver" EA 55:51 (let. from Qatnas); u PN laqšiša kaspē ip-ši-ši-šu ina qatšu but PN has taken their ransom himself EA 245:34 (let. from Megiddo), also kaspē ip-ši-ri EA 116:44 (let. of Rib-Addi); 3itami adi la ʾiddinne arldika kasap ip-ši-ši-šu-šu nu ana ʾiddi he spoke that he would give me the ransom for your slaves MR 6 19 RS 15:11:15.

b') in SB: gišširša inašša kasap ip-ši-ši-šu i-dan u šamaš ... kasp ip-ši-ši-ša(!) širšija aššātiša (mārēštā mārēššia) nadnuka he will hold the balance and weigh out the silver for his ransom (and say), "O Šamaš, the silver for the ransom of myself, my first wife, my (other) wives (and) my sons and daughters has been given to you" AMT 72,1 r. 28f., see Ebeling, ZA 51 174; [kasap ip-ši-ši-ši šima ... kasp ip-ši-ri-ša mahūša napiti qšam he will hold his ransom (and say), "You have accepted my ransom, (now) give me life!" 4R 59 No. 1:24 and 29.

2. person given in exchange for a released prisoner or pledge — a) in MA: 1PN Aḫḫurulti ša ... ana biš PN₂ ša-aššušu ša PN₁ šušrīta ip-ši-ša ša PN maḫîr apil zakumu PN₃ ... ana 2PN la ʾiragummu PN₁ ip-ši-ša ʾiššiša for PN, an Assyrian girl, who was adopted by PN₁ (and then married to PN₂), PN₂ has received (from PN₁) a Subarian (slave) girl as a substitute for 1PN, he is satisfied and free (of any claims), PN₂ will not have any claims respecting 1PN, PN₂ has given a substitute for 1PN, an Assyrian girl, who was adopted by PN₃ (and then married to PN₂), PN₂ has received (from PN₁) a Subarian (slave) girl as a substitute for 1PN, (which) frees her (same persons as in KAJ 167) KAJ 7:31.
ipu

b) in SB: [ṣumma] ipp-t-r-ša (var. nap-ti-r-ša) la id[
\textit{[nakkama ti]rasiš bring her (Ištar) back (to the nether world) if} she cannot give
you a substitute for herself KAR 1 r. 35 (Descent of Ištar), var. from CT 15 47 r. 46, for
Sum., cf. sag.aš sag.a.na ḫa.b.a.a.b.sum, mā
let her give one substitute as her sub-
stitute Kramer, JCS 5 11:277, also [en.ša
tum]m.a.n.zē.en take him away as my
ransom(?) ibid. 341, and [en. ta. gīn x nām.
ibid. 321.

ipu s.; 1. membrane, film, 2. afterbirth,
3. blinkers; from OB on.

uš țš = i-pu, și-li-tum SB 1 314f.; [ar-ḫuš] [țš] = i-pu / re-e-mu womb, [uš] = i-pu, și-li-ta
e Ea III 300f.; uš nun+lagarrab = [i-pu]
e Ea V 149, also (followed by sītu) A V/3:94; [uš]
nun+lagarrab = [i-pu] Ea V 153, also (followed by sītu) A V/3:96; [uš] kaš-bad, gâ-sal, šī-sal, [nun+lagarrab] = i-[p].u,
[si-li-tum] Recip. Ea A V 4-11; [...] [ziq] = i-pu,
šī-tum A VII/2:200f.; te-e-te = i-pu, ru-ub-šu,
šī-tum A VIII/1:197ff.; [ṣi-la šila - i-[li]-tum,
i-pu] A I/6:27f.; uz[u.a šila]gar.ru = re-e-mu =
ru-ub-šu, uzu.a šila. gar.ru = i-pu = i-ba-šu,
uzu.nu.nu = šī-tum = i-ba-šu Hg. B IV
30ff.; [...] = i-pu Nabnitu J 92a-b.
šī-ti-ta = i-pu, și-il-šu, i-ba-šu, qu-liš-ta, ši-su-a-nu
Izbu Comm. 274ff.

1. membrane, film: șumma šamnum ana
i-pi itūr if the oil (on the surface of the
water) turns into a film (OB oil omen);
șumma šišṭānā panâšumu i-pa armu
if the surface of the intestines is covered
with a membrane (followed by šišṭu armu)
Boissier Choix 92 K.3670:9 (SB ext.);
șumma maru mata ina qalâša i-pa saḫpat if the
gall bladder is wrapped in a membrane around
its middle CT 30 16:11 (SB ext.).

2. afterbirth, or the like: see lex. section, in
parallelism with ibšu, another type of uterine
membrane, and sītu, afterbirth, also with
šišṭu, șumma sinništu i-pi ulid if a woman
gives birth to an afterbirth CT 28 34 K.8274:16,
cf. șumma enzi i-pi ulidi (preceded by sīliša
ulid) CT 28 32 r. 27 (SB Izbu); șumma sinništu
i-pi šad uzu țš dir ulid if a woman
gives birth to a fleshy membrane full of blood
of blood CT 28 34 K.8274:17 (SB Izbu); for PN țš nēpiša
ana i-pi ekkallim epušāni PN, mašmāšu maḫir
PN, the mašmāšu-priest, received (a sheep)
when they performed the ritual for the
"womb(?)" of the palace AFO 10 37 No. 75:4
(MA, translit. only), cf. ki nēpišu ana i-pi
kā lu [... ] ša pē ekkallim epušāni (referring
to the same woman) ibid. 38 No. 80:5, see
Weidner, ibid. p. 12.

3. blinkers: [kuš.igi.tab], ba anā =
nal-pa-sa-tu = i-pu Hg. A II 165.
Holma Köperteiko 105; Albright, RA 16 170f.

iqbušu s.; (mng. uncert.); lex.*; cf. qabd.
bī is = iq-bi-nu A V/1:145.

The context suggests that this is a gram-
matical term.

iqbā s.; order, direction; NB*; cf. qabd.
x silver ina iq-bi ša PN upon the oral
direction of PN Nbk. 260:1.

irā see erā.

irana s.; (mng. uncert.) Nuizi.

1 qin ku:i,i ra-na one shekel of i.-gold
JEN 551:2 (coll.).

Either a qualification of gold or referring
to its provenience.

irarazakku s.; (a lament); lex.*; Sum. lw.
Lit. "lament (with) prayer."

iratu see irtu.

irbi s.; (title of an Egyptian official); EA*;
Egyptian word(?).

liššu šarri lu ir-bi šu Pāru paṭar ina maḫrīṣa
by the life of the king, his i.-official, Pāru,
has left me (he is in GN) EA 289:38 (let. of
Abdi-Heps).

Possibly to be connected with Egyptian iry
štu (see Ebeling, VAB 2 p. 1427). The official,
mentioned by name, is elsewhere called rābišu
(see Albright, JNES 5 7ff.).

irbu (erbu, urbu) s.; 1. gifts, presents (to a
god or king), 2. income, 3. import duty,
offering, 4. amount; from OA, OB on; urbu
VAS 1 35:4 (NB); wt. syll. (TU UET 4 48 and
irbu

49, NB, KAR 148:7 and 382 r. 39, SB, MDP 14 55 r. i 10); cf. erêbu, irbu in bit irbu.

mu = ir-bu Hh. II 191; [nu-áá] máš = ir-[bu] Idu I 165; máš, Dar, mi, máš, Dar, máš, ne, máš, da, a, ri = ir-bu = (Hitt.) ar-kam-ma-áá tribute (followed by máš, da, a, ri = i-tišu profit) Izi Bogh. A 312–317; [udu,máš], da, a, ri, [udu, x].da = i-im-me-ri ir-bi Hh. XIII 71 f.; ir-bu (in group with tamartu gift, Sum. col. broken) Antagal Frags. sg 6 f.

dim.me.ir an.ki.a NG.ÍN.bi.ir máš, da, ra nig, á á a igi. zu héen, si, á á e ne : i-ta napšaru: nu ša samé u ērētī ina ir-bi u katre lište u maḥārka let all the gods of heaven and earth present themselves before you (Anu) with gifts and presents RA Loc. p. 70:19 f.

iš-di-šu = ni-me-[šu], iš-di-šu = ir-[bu] BRM 4 20:67 f. (comm.)

1. gifts, presents: ina élé ša šarrī ana Sippar ir-bi x šarru umaḫḫir u maḥār šarrī ušē[š]u when the king came up to Sippar, I presented to the king the gifts [of the city?] and prostrated myself before the king PBS 7 83:26 (OB let), cf. x silver inūma ir-bi-im at the (delivery of the) i-presents YOS 5 178:9 (OB); šar GN u GN, šiš ir-[var. ir]-bi u qīšāti maḥār d Śamaš ... lu uširā I brought the kings of Anšan and Kurium before Šamāš with (their) gifts and presents RA 7 180 ii 13, var. from CT 32 1 ii 22 (OB Cruce Mon. Maništastu); ša ... ir-ba u qīšāti šuḫmuḫu maḥār bel belē (the king) who promptly brings to the lord of lords (tribute, etc., gifts and presents VA 1 37 ii 17 (Meroadach-baladan kudurru), cf. ir-bi kal dadēm ... uširibbu-nāti VAB 4 284 ix 18 (Bib.); usam-siš ir-ba šatī tiššu TA-an-du-te I offered a donation, presents and many gifts Lambert BWL 60:93 (Ludul IV); šu maḫrušu širēbu katrašun adi i-rib-šu-nu imaḫḫarunī let the gods bring their tribute to him until he has received all their gifts En. el. VII 111; šu amēla ir-ba erreš the god will request a gift from the man CT 28 44 K.717:4 (SB ext.), dupl. of CT 30 12 K.1813 obv.(i) 16; u šattīšam la napaškū e-rib ša (var. omits ša) nar-ba-a-ti bilat mālāki kibrāt arbaš imdanahuḫḫuš garīšušu and (the kings, my predecessors) received therein (the palace) the ... gifts and the tribute of the kings of the whole world every year without interruption OIP 2 94:67 (Senn.); ir-ba NIG.ŠU ša māt nakri CT 30 38 K.9084 i 14. cf. ir-bi u NIG.ŠU ... CT 28 49 K.6231 r. 4 (both SB ext.).

2. income — a) in omen texts and lit.: kabašum ša šumum ša šuššāšina e-rišiš ana ekkallim irubu ana bitišu irrub there will be an important person who is well known, and the income that used to go into the palace will (henceforth) go into his estate YOS 10 24:3 (OB ext.), cf. ibid. 14 (and correct erbu mng. 2), also ir-bu-um ana ekkallim irrub ibid. 23:3; rubām ir-ba-am iкал šanū šumšu šukkallum ir-ba-am iкал the prince will receive (all) income, other interpretation: the vizier will receive (all) income YOS 10 24:5 (OB ext.), also YOS 10 22:2; ir-bu ana ekkallim irrub KAR 427:42 (SB ext.), also CT 27 40 K.10244:1 (SB Izbu); TU (var. i-rib) māšu ana ekkalli irrub the income of the country will enter the palace KAR 148:7 (SB ext.), var. from CT 30 24 r. 31; ir-bu ana biti amēli irrub income will flow into the man’s house CT 38 32:18 (SB Alu), dupl. KAR 389b ii 25, and passim in Alu., also ana biti šuši ir-bu irrub KAR 382:58; ir-bu irrubu income will come to him CT 38 11:49, 13:95 (all SB Alu); ir-bu sadirēšu he will have a regular income Kraus Texte 24 r. 11; š.BI TU-ba ụ-zā-am-ma that house will lack income KAR 382 r. 39 (SB Alu), cf. ụ ŠI TU-bi less of income MDP 14 p. 55 r. i 10 (dream omens); š.BI i-rib-ša isapppa(h) the income of this house will be scattered CT 27 40 r. 12 (SB Izbu); i-rib-ka bi-lat your income will be (measured in) talent(s) Lambert BWL 104:140.

b) in NB: guqqa ṣagikarē ir-bi tēlit u mimma šurubē ekurrī mala bašā monthly offerings, votive offerings, i-income, tēlitu-tax, and any other type of revenue of the temple AnOr 12 305 r. 4 (NB kudurru), cf. ibid. obv. 26, also BBSt. No. 35 r. 11, note ur-bu u tēlītu mala bašā VA 1 35:4 (NB kudurru); šu ša ir-bi gabbī PN ṭupkarru kuullu u li’u ša tēlīt gabbī PN, ṭupkarru kuullu the (keeping of) the records of all the i-income is assigned to the scribe PN, and the (keeping of the) records of all the tēlitu-tax is assigned to the scribe PN, VA 3 331:9, dupl. ibid. 178+189; various staples rišu ir-bi u arē ša MUL 3 KAM u
irbu

MU.4.KAM the balance of the i.-income and the rent of the years 3 and 4 TCL 13 227:23; kisir ša šeri ir-bi ša Ekur VAS 5 161:5.

3. import duty, offering — a) import duty (payable from gold, silver, goods, etc., entering a city, spoken of as a gift, OA only): raqqatam u lūbāšam ana rubaim aššima u aššama 10 šubāti u aššam uššūma aššiam u šubāti uš̄ašramma er-ba-am intašar umma šūtma ulu alaqqi ana er-bi-im ša aššūkuni x veštamm [...] ušširašim. I took to the (local) ruler a thin fabric and a garment (as a gift), and furthermore, I had delivered (to the palace) the ten garments and the iron — he returned to me the iron and the garments (but) accepted the import gift, saying, "I will take nothing (from the merchandise)," and in exchange for the import gift that I had taken to him, they sent me x copper [...] TCL 4 39:13 and 15, cf. (various goods) ina Mama ana er-bi-im ištimm BIN 4 201:7; 9 gin šūrāšam er-ba-am ana Šalpa'im niš-e umma rubašmmuma šūrāšam gaggidi ukāl we took an import gift of nine shekels of gold to the (ruler) of Šalpa, and the ruler said, "I will keep the gold" TCL 20 85:6; šuppam ša Ašīm nukāl ša adi ir-bu-um u šuššoum šabbbū [...] we hold a tablet from the City (Assur) to the effect that, until the import duty and the debt are paid, [...] TCL 4 46:22; lu ešantiago egur lu ir-bi ušširib lu bitam ışšam mannum [ide] (the chiefs assembled in Assur said) "Who knows whether there were any shady dealings, or whether he paid out gratuities, or whether he bought a house (with the money)?" TCL 14 10:8.

b) offering (presented at the gate when entering a temple) — 1' made in silver (mostly NB): isiq atštu ša bābi nīribu 𒀀Nabū ša Ezida bit 𒀀Nabū adi ir-bi šišt the gate-keeper's prebend of the Entrance-of-Nabū gate of Ezida, at the temple of Nabū, together with (all) the offerings upon entering and leaving VAS 5 37:3, cf. ir-ri-ib u .fasta ša ữu.KUR ibid. 74:6; [x] MANA Kû.BABBAR ulu ir-bi ša bābi ša bit karē ūltu x minas of silver were smelted from the offerings (collected) at the gate of the storehouse Camb.

223:1, cf. kaspa ir-bi ša bābišu piši[t]aš[a]nim-ma smelt the silver (collected) at the (temple's) gate! TCL 9 147:6 (let.), also kaspa uluša ir-bi ša bābi šānind Nbn. 264:12, and passim; 1' MANA Kû.BABBAR ir-bi ša gi' quppi šarri ša bābi ša šuš ša uštu UD.9.KAM ša MN adi UD.24.KAM ša MN 11 Gû.Kû.BABBAR ana Kû.GI nad[anu] PN 12 Gû.Kû.BABBAR ana piša șa adeša šišt nānind thirty shekels of silver, offerings, from the wicker cash-box of the king, (collected) at the gate from the ninth of MN until the 24th of MN — eleven shekels of silver were given (to) PN (to buy) gold, twelve shekels of silver were given for casting objects for the temple YOS 6 13:1, cf. silver ir-bi ša bābi ụlu quppi Nbn. 1088:1 and 5, also silver ir-bi ša giš quppi u pandt quppi ZA 3 145 No. 5:2; exceptionally a bridge toll: kaspa ir-bi ša gišri the silver from the bridge toll TCL 13 196:16, cf. ibid. 4, dupl. Pinches Peak 78 No. 18:15 and 4; x silver ir-bi ša ulu pišanni ša 𒀀Nanā nānā — i. brought from the (collection) box of (the temple of) Nanā BIN 1 145:1, cf. ir-bi ša bit An-nunimtu u Gûla VAS 4 41:1, ir-bi ša bit Gûla Nbn. 1088:1; x silver ir-bi ša arhi the offerings (collected) during the month Camb. 59:2, cf. Nbn. 119:19, and passim, also ir-bi ša UD.20.KAM the offerings from the festival of the twentieth day Nbn. 214:13; kaspu mišil e-rib-ša bitu liddiš TCL 9 96:16. Exceptionally in NA: kaspu annii ša ana šarri bēlija ašpuranni ša ir-bi ša laqì la masi this silver that I have sent to the king, my lord, comes from the offerings, it is neither smelted down nor cleaned ABL 1194 r. 9 (NA).

2' made in bronze or gold (rare): 2' MANA siparru ir-bi ša bit Gûla Nbk. 229:1, also x gold ir-bi ana piša Nbn. 758:1, also ibid. 406:1, GCCI 1 404:2; gold and ingots ir-bi ša šarri YOS 6 54:3, also ibid. 121:2; ir-bi ša šurāši Gordon Smith College 99:1, 105:1; uncertain: ba-a-ri ša TU LUGAL the bārū-tax, income of the king UET 4 48:2, 10 and 15, ibid. 49:2, 11 and 16.

3' made in staples: suluppū ir-bi ša URU GN ša MU.16.KAM RN dates, the income from GN for the 10th year of Darius Dar. 438:1, cf. barley ir-bi ša GN YOS 6 42:2 and 13,
irbu
also x barley ultu ir-bi šutum šarri from the income of the royal treasury Nbn. 906:1, 1 GUR suluppû ultu ir-bi ša bible Camb. 332:1, cf. also TCL 13 227:15, (ssesame) Dar. 197:8, (barley) Nbn. 292:7, Dar. 320:13, 106:8, VAS 6 175:7, 238:1, and passim; išten TÜG.KUR.RA ir-bi ana PN ... ... irginu me(?)-ra-nu (among horses described as SAD SAD 5 me(?)-ra-nu) Iraq 13 111 ND 445 (translit. only).

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food offerings HI.A


irdu see išdu.

ir'emu s.; loved one, favorite; OAkk.; cf. ṛamu.

Enki ir-e-ma-am è-ra-a-am-su Enki loves him as (his) beloved Kish 1930 143:1 (unpub., cited in MAD 3 61); ir-emu-mu mār ìnín the beloved, the son of DN ibid. 3; ir-emu udabbibiššiša u škunušša anu maḫḫubim the beloved ones have ... -ed her and installed her as ... ibid. r. 30.

irgididakku s.; lament to the accompaniment of the flute; Sum. lw.; lex.*; cf. irigisidakku.

irgilu s.; (a locust); SB.*

buru, ir.gi.lum = šu-lum Hh. XIV 239; buru, ir.gi.lum = šu-lum = [buru, su-uh-si-lu] Hg. B III iv 1, restored from Landsberger Fauna p. 40 ± 17 (Uruanna); ši-tam-mu = ir-ki-lu (followed by zi-za-nu = su-uh-si-lu) Practical Vocabulary Assur 422h, also Landsberger Fauna p. 44 D ii 14.

mišil raqqi mišil šešipši ir-gi-la šilamnu ... iššiti tiššemid you mix (various herbs), half of a soft shell crab, half of a tortoise, an irgilu-locust, a šilamnu-locust KAR 91 r. 12 (rit.).

See irgilu.

Landsberger Fauna p. 123.

irginu adj.; (a color, describing horses); NA.*

16 šisē SA₃.MEŠ 13 šisē ir-qi-ni 14 šisē MLEŠ 1 šisē ḫarkā 1 šisē tu-a-ru 6 KUR SAL.KAB.MEŠ 16 chestnut horses, 13 i-.horses, 14 black horses, one horse bred in Harša, one ...-horse, six ...-mares (totalled as 51 horses of the king) ABL 466:7; [x] KUR SA₃ 6 KUR ir-gi-nu [x] SAL.KAB.KUR naphar 16 KUR.MEŠ ADD 989:1, and (wr. ir-qi-ni) passim in this text, also ADD 988 passim; irginu ... irginu me(?)-ra-nu (among horses described as SA₃ nad SA₃ me(?)-ra-nu) Iraq 13 111 ND 445 (translit. only).
irgisu

irgisu s.; (a locust); lex.*

buru, ir-gi.zum = šu-su Hh. XIV 240;

Phonetic variant to irigulu, of a strange but not too rare type, cf., e.g., magilu and magisu.

Landsberger Fauna p. 123.

irhu s.; insolence; SB*; cf. arahu.

ina qirib tamhari sikiptau lakdni u i-ri-ih pilu eliu turrimma annaJu §u i qdti asima I lifted my hands (in prayer) so that I might overwhelm (Ursa) in battle and turn against him his insolent words (lit. the insolence of his mouth) so that he himself might bear the consequences of his sin TCL 3 124 (Sar.).

iruitu s.; impetuosity; MB* (Tn.-Epic); cf. arahu.

qd'edat ir-hu-su tuhammat la aemi his impetuosity is blazing, it burns the unsubmissive Tn.-Epic “vi” (= i) 11 + AFO 18 48 Rm. 142 col. Y 3.

iria see erd.

irianu see erdnu.

irijannida s.; (mng. uncert.); OB Alalakh*; Hurr. word.

10 GIN ana PN LU.AN§E Ja ana i-ri-ia-an-


Possibly referring to a payment for deliveries or services.

irimmu see erimu.

irimu s.; (mng. uncert.); Qatna.

1 SAG i-ri-mu uqni one (bead in the form of the head of an i.-animal?) of lapis lazuli RA 43 156:180 (list of jewelry).

Possibly to be connected with irimu.

Bottéro, RA 43 16.

iripu see eripu.

irištu see erištu A and B.

irišu see erešu A.

iritu s.; (mng. uncert.); SB.*

sarrīš kala lumnu šūhušuš la īšd i-ri-tam all sorts of evil machinations are set up against him as if he (the poor man) were a criminal — because he has no protection(?) Lambert BWL 88:285 (Theodicy).

Connect possibly with arā, “to lead.”

iriu (erd) s.; beer dregs; SB.*

mug.munu 4, gul.munu 4 = i-ri-'u Hh.XXIII iv 20f.

e-ra-a ša KAŠ.ÜS.SA baḫrūsu tašammisset you put a bandage (soaked in) hot beer dregs on her KAR 195 r. 17.

Oppenheim Beer n. 86, with etym. (Heb. ḫārē).

irkabu s.; (a bird); lex.*


irkallu s.; nether world; MA, SB.*

bī-līb iLGoR = ir-kal-la Dirī II 147, ga-an-zīr IGoR.ZA = 2ir-kal-la ibid. 152, for context, see glossir lex. section; ḫa-li-lb iLGoR = ir-ka-al-la Proto-Diri 111a; x-li-biIGoR, [(x)-a]-bīIGoR = ḫar-[kal-la] K.4177+4402+ Sm. 63 i 14f. (group voc.); [IGoR.ZA = ir-kal-[tum] (in group with kāmā, ertetu, naq[bu], tam[atu]) Antagal D b 15; ki-ir BAD = ir-kal-la, ki-bi BAN(f R = kur-nu-gi Es II 121f.; lam-ḫu KUR.KUR senā = ir-kal-la Es II Excerpt ii 6'.

da-ne-ne, ki-ū-ru, ir-kal-lum, lam-mu = er-šu-tum LTBA 2 2 i 2ff.

Delete the unpub. OB passage in CAD 4 295 sub erimmu mng. 1b. The present word is to be regarded as a masc. byform of erimmatu, q.v.

von Soden, ZA 44 32 and 38.

irimmu see erimu.

irimu s.; (mng. uncert.); Qatna.

I saq i-ri-mu uqnā one (bead in the form of the head) of an i.- (animal?) of lapis lazuli RA 43 156:180 (list of jewelry).

Possibly to be connected with irimu.

Bottéro, RA 43 16.

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Delete the unpub. OB passage in CAD 4 295 sub erimmu mng. 1b. The present word is to be regarded as a masc. byform of erimmatu, q.v.

von Soden, ZA 44 32 and 38.
irkatardudû

a) nether world: ir-ku-lu(var. -lu) lu-nišma lišbu'u šamāmî I shall shake the nether world and make heaven tremble Gössmann Era IV 123, cf. ir-ku-lum(var. -lu) ša ināšu ibid. I 135; irnittu

b) as the name of a goddess, as a personification of the nether world: Ištār āšībāt qirī ir-ku-lû & Ir-ku-lī ša alīkīšī īlā taḥāru Ištār, who dwells in the nether world in the House of Irkalla, whence nobody who goes there returns LKA 62 r. 13f., also ibid. 11 (MA version of the Descent of Ištār), see Ebeling Or. NS 18 35f.; ana bīti cēt šubat 1Ir-ku-lû ... ana ḫarānī ša ālakūṣa īlā taḥāru to the dark house, the dwelling of Irkalla, on a road from which there is no return CT 15 45:4, dupl. KAR 1:1 (SB Descent of Ištār), cf. (with var. mušāb 1Ir-ku-lû) Gilg. VII iv 33; Dûr 1Ir-ku-lû ipqiddāšu he entrusted to him the dwelling(?) of Irkalla RA 16 145:7.

Tallqvist, StOr 5/4 34f.

irkatardudû s.; (a lament); lex.*; Šum. lw. [ir]-ka.ta.ru du₄₄ du₄₄ = šu Kagal A 18. Lit. “lament with doxology.”

irkitušakku s.; (a lament); lex.*; Šum. lw. [irt]-ki.tū.ta = šu Kagal A 10. Lit. “lament of the dwelling-place.”

irkku s.; (a garment); syn. list.* ir-ku = ṣu-ša-mu Malko VI 27.

irku (long) see arku.

irkū s.; stake; lex.*; Šum. lw. giš.i-ir = ir-ru, giš.i.ša-ša, giš.i.ša-ša-šu, giš.i.ša-ša = maḫ-ra-šu, ti姆-mu Hh. IV 422ff., also Hh. VI 138ff.

irkulla see elkulla.

irmu s.; plot of land; SB*; cf. ramā.


napišti māti gīpāra raḫīš bālu ikkaru ina muḫḫī [ir-m]u-[u]-šu ibakki ṣarpiš the cattle trample the meadow, the sustenance of the land, the farmer cries bitterly over his plot of land Gössmann Era I 84 (from STT 16); [...] u-tar-baši ir-mu-u bīti sūqi u āli who [...] cattle pen, garden plot, house, street and city RA 51 108 K.7257:3’ (Epic of Zu, coll. W. G. Lambert).

W. G. Lambert, AfO 18 401.

irnangtagsûdû s.; (a lament); lex.*; Šum. lw. ([ir]-nam.tag.gu du₄₄ = šu Kagal A 16. Lit. “lament to obtain absolution for sins.”

irnittu see irnittu.

irnittu (irnittu) s.; 1. outbreak of divine anger against a specific enemy, terminating with a cry of triumph over his annihilation, 2. triumph, victory; from OB on; irnittu KAH 2 58:9 (Tn.) and AKA 104 vi 39 and 106 viii 62 (Tigl. I), KAR 429:22 (SB); wr. syll. and Ŭ.MA.

û.ma = ir-ni-ti Igiuḫ I 125, also Lu Excerpt II 80; [...] [šu.x] = ur-ram, ir-ni-ti-tum Diri V 98f.; [giš.iɡ].û.ma = (da-lat) ir-ni-ti Hh. V 251a. ib.du₄₄.giš.iɡ.ša.zu ý.ma.zu ša ib.du₄₄.giš.iɡ.ša.ka.zu (KID) sag.tu.KU ša.na.na nam : ana ša uγaš-ti rāba ša ir-ni-ti-ta-ka(var.-ki) kašiša ša rābiška šu let him against whom your wrath was great and whom your raging has overcome be your attendant RA 12 75:49ff., dupl. BiOr 9 pl. 4 r. 11f. (exaltation of Ištār); ý.maš-pi e-šen.su ša ša : muḫaḳiṭ ir-ni-ti-ti-šu (Nabû) who makes him (the king) triumph StOr 1 32:5 (NB), cf. ý.maš-pi ša.na.ša.[ša.e.da(?)] : muḫaḳiṭ ša ir-ni[t-ti-šu] 4R 12:5f. (MB royal); for other refs. from bil. texts for ý.ma = irnittu, see mng. 1.

[û].ma.pi ša.su : ir-ni[t-ti]-šu ikkašad CT 41 25:13 (Alu Comm.), for the passages commented on, see mng. 2a-2’.

1. outbreak of divine anger against a specific enemy, terminating in a cry of
irnittu

triumph over his annihilation (only bil. and OB lit.): BALAG.di ib.bi ū.na.nam ū.main.gan.nam: ina girši nuggatumma ir-ni-tum-ma there are both anger and triumphal annihilation in the songs Langdon BL 16 i f.; ū.m.a.ta kur.ra bi.in.si: ina ir-ni-ši-ka mātim taspun you have leveled the country in an outburst of your anger 4R 24 No. 3:22f.; ū.u.kām.mā ū.m.a du [...] ūnšu ir-ni-ti my (Ištar’s) fifth (name) is Triumphal-Annihilation (of the enemy) SBH p. 109 r. 65f.; e.ne.em ū.m.a.ni.ta mu.un.da.an. duğ, ga.ni: amatu ša ina ir-ni-ti-šu iqḍā the word which he pronounced in the outburst of his anger Langdon BL 158:9f. (= p. 65f.), dupl. SBH p. 27; nišimme ir-ni-ta-šu wa-ād-ta-at we hear his (Adad’s) outburst of anger — it is fierce CT 15 3 i 4 (OB lit.); ultu ... 4 Ea ušekku ir-ni-ta-šu (var. ir-ni-tuš) eli gäršu after Ea had established the triumphal annihilation of his enemies En. el. 1 74, cf. šetu ... ir-ni-ti Ankar eli nakiri kališ ušekku (parallel: nizmat DN išku-du DNu) ibid. IV 125.

2. triumph, victory — a) with kašādu — 1’ to triumph over an enemy (referring to gods and kings): see StOr 1 32:5 and 4R 12:5f., in lex. section; Lugalbanda lizzizka ina ir-ni-ti-ka kima šešir ir-ni-ta-ka kušda may (your father) DN stand by you when you triumph, obtain your victory (over Huwawa) quickly! Gug. Y. 264f., cf. [lušakšid][ka] ir-ni-šu-ka Samaš ibid. 257; kašid ir-ni-šu-ši Enlíl (Ninurta) who gains victories for Enlíl KAR 83 iii 12, dupl. KAR 127, 297+206 (SB lit.); ir-ni-ti Marduš eliš u šapšiš ikšud he gained victories for me CH xii 28, cf. LIH 95 i 6 (Hammurabi); mušakšidu ir-ni-ti-i-a (Nergal) who gains victories for me CH xiii 28; kašid ir-[ni]-šu (Zababa) who gains victories for him (the king) YOS 9 35 i 23 (Samsuiluna), cf. Samaš-mušakšid-ir-ni-ti-ia (name of a gate in Khorsabad) Lyon Sar. 11:67, and passim in Sar., also ibid. 7:43; karu ša ir-nin-šu liššušu šabāni ušekšidāsūma the king, whom the gods let gain the victories he wished KAH 2 58:9 (Tu.); ina ūšu liššu u kašād ir-nin-te ūšišu litarrāšu may (the gods) graciously lead him (my successor) in happiness and triumph AKA 106 viii 62 (Tigl. I); [...] ir-ni-šu-ši-ia akšudumu amšu mal libbiṣa [after] I had established my victory and attained my heart’s desire Borger Esarh. 104 ii 12, and passim in NA royal, cf. ša ina šukštu ili rabāti iššalikumā ikšudu ir-ni-tuš VAS I 37 ii 28 (Merodachbaladan kudurrū), also kašād ir-ni-šu-ši-ia 5R 66 i 26 (Antiochus Soter).

2’ to reach one’s goal (in private contexts): ila karra ... itišu ana sullum etelliš ana atalluki [u].ma-šu ana kašādi (ritual for) conciliating god and king, to walk about as though a lord, to attain one’s desire 4R 55 No. 2.11, cf. šetu zanuttu itišu issalimu ū.ma iškašad etelliš ištañallak ibid. 22; akiššad ir-ni-šu-ši [x z] eli dāzišštātāša I shall win over the girls (who are) my rivals ZA 49 166 ii 25 (OB lit.); ir-ni-ta-šu štakanāšad he will always attain his ambition CT 39 44:18 (SB Alu), cf. comm. CT 41 25:13, in lex. section, cf. also amēlu ir-ni-ta-šu iškašad KAR 428:22 (SB ext.) also ū.ma ša ša-ša-ad KAR 178 iv 19, r. ii 65 (hemen.), ū.ma ša ša 5R 48 vi 31, ū.ma ša ša ša ab ibid. 48 vii 28 and x 25, and ū.ma duš.a ibid. 48 iii 4 and iv 3 (hemen.), see Labat, RA 38 26ff.

b) without kašādu: I inscribed on a stela šīšu qurdiša ir-nin-ti tamḫarija the victories I achieved through my valor and the triumph(s) of my battles AKA 104 vii 39 (Tigl. I).

Although irnittu shares the Sum. correspondence ū.mā with nizmatu and although the idiomatic expressions irnittu kašādu and nizmata kašādu both mean simply “to reach one’s goal, obtain one’s desires,” the early refs. to irnittu, showing a concept of divine anger that resulted in an annihilating outburst, differentiate this word from nizmatu, with its connotation of complaint, grumbling, etc. It seems, further, that irnittu implies a specific enemy and a specific wish, while nizmatu lacks this quality. The relationship to the Hebrew correspondence remains obscure.

von Soden, Or. NS 16 68ff.

irqu (green) see arqu.
irratu

irratu s.; (mgm. unk.); Nuzi.*

1 mūrū ... ina p(l) (text unD)-u ša ina arkišu ni-ru ū ir-ra-tum one foal, on his ear(?); in back there is a mark(?) and an i. (list of horses) HSS 15 104:4.

Possibly a variant of arratu, "brand."

irrazī s.; (a profession or status); Nuzi*; foreign word.

A garment for Lū ir-ra-zi ša Akkādi (parallel ana suhāri ħāpiri) RA 36 200:12, see HSS 13 123.

Possibly to urāsu.

irrišu see errēšu.

irritu (or erretu) s.; 1. pigsty, 2. dam (of reeds); OB, Mari, Nuzi, SB; pl. irritu.


1. pigsty: ḫisbat libbi imēri ina sugulli ... ḫisbat libbi šalī ša ir-ri-šū (the disease) took hold of the donkey in the herd, took hold of the pig in the sty Küchel Beitr. pl. 3 iii 34 (SB inc.); obscure: ana tarbaş śise u su[gul]li uṣuršuma ANŠE.A.A[.B.BA.MEŠ gi]mir mātišu kuttuma uṣalmedma išoppaktu ir-re-šū he (the king of Urašu) turned it (his country) into folds for horses and herds of cattle, and domesticated the camels of his entire far-off country so that they ... ed in enclosures(?) TCL 3 + KA 2 141:210 (Sar.).

2. dam (of reeds): asšum šipir ir-re-šū ša ina pa[n]tišım anu bēluši aṣpuram kaṣādumma akṣudma mà ša parānum [in] ir-re-šū ittanaqlap (...)[šiš][ir ir-re-šū šināti [UD].4. (KAM) eppeš concerning the work on the dams about which I previously wrote to my lord, I have arrived here, the water that was previously running through the dams, (I have asked for reinforcements, now) I hope to do the work on these dams in four days ARM 3 7:5, 9 and r. 1'; ana ir-re-šū akṣudma šuš mum bitqum īla ša abnim ... mē ubba ... ir-re-šū qablitum šaplānum šutirim usuk kaša šaplēm mà iṣquruma īna ša niškas iṣmaq iš-rim ša abnim abtuqna ana ir-re-šū qablitum mà imṭaša ana usukkî ša ir-re-šū epēšin gātuš šaknut I have arrived at the dam, and everything is all right, the breach on the upper part of the stone construction lets the water through, the water tore off the lower side of the middle dam below the bridge, and it collapsed for a distance of one reed and a half, I made a breach in the stone dam so that the water level fell in the middle dam, and the repair work on the side of the dam has been started ARM 6 1:10, 17 and 22ff., cf. ([i]jr-ri-tum ša ab-nim) ibid. 30; ḫšu ir-re-šū ša ḩabur ... apṭurammena I left (on my journey) from the dam on the ḩabur River ARM 3 80:9, cf. [ana] ijr-ri-tum [ša] ḩabur ARM 3 2:12; īd ijr-ri-tum (name of a canal) YOS 8 121:4 (OB).

irru A s.; peg, stake; Elam, Nuzi.

gi.ş. ir-ru, gi.ş. ir.ku5, gi.ş. ir.dim = ir-ku-u, gi.ş. ir.dim = mah-ra-sū, šim-mu Hh. IV 422ff., also Hh. VI 138ff.

1 nānu ša šab-tu-ū qadu ir-ri one leather bag, ... together with the peg MDP 23 309:4; qud šāku ina libbi ir-ri ūn ittaššuma u ulebbiršu u šintu PN drove this cow away from the stake (it was tethered to) and caused it to become disabled, and it died JEN 335:8, cf. ina libbi ir-ri ʾimṭašu ibid. 18.

irru B s.; tangle; OB.*

šumma šulmam kiša ir-ri giššem išdud if (the oil) forms streaks like the tangle (made) by cucumber (vines) CT 3 3:33 (oil omen), cf. CT 5 5 r. 48.

Possibly the same word as īrrā, “intestines,” and to be connected with the plant name īrrāA.

irru C s.; (a salve); SB.*

[x.a.] gar₄ = ir-ri [MIN (= a-ba-ru)] Hh. XI 303.

ina ir-ri a.qar₄ lasāk īnḥa teqgi you bray (the drugs) with i. of lead and daub his eyes (with the mixture) AMT 16,1:4.

For a parallel formation, see itqurti abārī sub itquru mgm. 3.
irrű

irrű (wirru) s.; 1. intestines, 2. gut; from OB on; used as pl. tantum, OB also wurrum; wr. syll. (UZU.şā BRM 4:15:8ff., ŞA ibid. 16:7ff.).


ša. maḥ şā. siq (var. gīn (gīn)) šu mu un. di. di. [x] : ša-[ma]-ḫu (var. [ka]-ma-ḫu) kitma ir-ri qat-ni ıṣ-patu (the sāg. gīg-disease) takes hold of the colon as if it were the small intestine CT 17 25:34ff., dupl. Kar 368:7ff.

su-ru-un-mu = ir-ri ga-mir-tu Malku V 14;

1. intestines — a) in gen. — 1′ in Izbu: šumma ʾizbu ir-ru-šu ina muḫḫišu ša-šu if the newborn lamb's intestines are on his head YOS 10 55 i 31 (OB), cf. šumma ʾizbu ir-ri-šu ina qaqqadšu KUB 4 67 ii 9; šumma ʾizbu ušušuqumma luḫḫušu petima iš-ru-[š]-u [wašš] if, from the beginning, the belly of the newborn lamb is open and its intestines protrude YOS 10 56 i 1 (OB), also CT 27 44 K. 3166:8 (SB), also ir-ri-šu ina abnutumma wašš its intestines protrude from its navel CT 28 5 K.4035+:6 (SB), also ir-ru-šē giMEŠ CT 27 47:14, ir-ri nu tuk CT 27 17:33, ir-ri-šu nu gảLMEŞ CT 27 44 K.3166:4; and paššin; šumma ʾizbu luḫḫušu petima iš-ru-šu kīma piššišu patašu if the belly of the newborn lamb is open and its intestines are interwoven like matting CT 27 44 K.3166:3; cf. šumma amēšu libbašu petima ir-ru-šu patašu MDP 14 p. 55 r. i 11 (dream omens), ir-ri-šu la patašu ibid. 12.

2′ in med.: šumma ir-ru-šu išarruru if his bowels rumble PBS 2/2 104:5 (MB), also Labat TDP 128:31 ff., AMT 21:2:6, 22:2:4, 43, 5:8; šumma ir-ru-šu patašu if his bowels are flabby (?) PBS 2/2 104:6 (MB), also Labat TDP 128:26; ir-ru-šu martu ukallu (the baby's) bowels contain gall Labat TDP 228:102; ir-ru-šu išarlu he has diarrhea ibid. 218:7 and 9, also ibid. 128:27f.; ṭu-pu-pu-ḫu : ū ir-ri marṣûtū the purpura-herb is for sick bowels KAR 203 i-iii 35, dupl. RA 13 37:23; cf. CT 14 32 K.9061:1; ir-ru-šu šešur (if) he has a bowel movement Labat TDP 188:101, if ir-ru-šu ša ša MEŠ CT KAR 195 r. 32; šumma amēšu išišir ir-ri išišir if a man has a prolapse of the rectum AMT 61:5:17, cf. išišir irrī Eririmhu V 110, in lex. section, also ri-du-ur ir-ri išišir AMT 48:1:12+ 78, 3:9.

3′ in ext.: mudē uzu ir-ri (the diviner) expert in the (interpretation of the) intestines BBR No. 1-20:25, cf. [uzu ...] = ir-[ru] (among parts of the exta) Practical Vocabulary Assur 922; šumma ina ʾekal tirānī ir-ru (vars. uzu.šā, šā) atru illatāš if there is an extra bowel in the “palace” of the intestines Boissier Choix 87:4, vars. from dupl. BRM 4 15:9, and ibid. 16:9; šumma ʾištu waršat amūtām ṣēpu ana bāb ekallim i-pi-ir-ma (for ibirma) ina ir-ri-im ʾu-ša (or -la)-dišum if, from the back of the liver, a mark (lit. “foot”) comes over to the “gate of the palace” and .... (obscure) YOS 10 26 ii 57 (OB).

4′ other ooms: ir-ri-šu lu ʾāṭlu ina ʾaḫiši (I would treat you, Ištar, as I treated the bull of heaven) I would hang his intestines around your arm Gilg. VI 164; [šumma uzu i]-šir ir-ri išūk (if in his dreams) he eats the “base” of the intestines Dream-book p. 314 ii 10; ša ninda meš u geštin meš ina libbi ir-ri errabāni ki ṣannī tamētu annitu ina libbi ir-ri ša mārēkušu mārēkušu tubērišu just as (this) bread and wine enters the intestines, so may they (the gods) make this oath enter into the bowels of your sons and daughters Wiseman Treaties 560ff.; ir-ri-šu-Šu Ša gür̂h, meš-šu-Šu karkMari their intestines (i.e., those

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of the lambs slit open) roll down over their legs. Wiseman, Treaties 552; uzu ir-ri uzu pu-gur-ru ša gud.ni.tā the intestines and the meat of the bull. (as share from the sacrifices) Ebeling, Stiftungen 13:34 and r. 1 (NA); lipā ša birī ir-ri internal fat (as part of the sacrificial portions of a bull) VAS 8:268:4 (NB), cf. uzu bi-rū [ri-ri] VAS 5:155:4; [x ir]-ri uzu ša uzu.ša.ning uzu.ša.mūd uzu.ḥar OCT 1 pl. 20 W.-B. 10:19 (NB), coll. Or. NS 13:229, cf. uzu bišānu šu.ša.ning uzu.ḥar uzu ir-ri uzu kursanāt e 2R 44 No. 3 r. 4 (Practical Vocabulary Assur, Nineveh version), see Landsberger, AFO 18:340f.; ša ir-ri ša.ning HA: šu.ig.šī.āti (i.e., šu.ig.šī) Uruanna II 421; ša ir-ri ub.šu : šu min ina Kāti-šu-ḫi ibid. 428.

b) specific parts of the intestines — 1' irru kabru large intestine: see Hh. XV 103, Hg. D i 58, in lex. section.

2' irru gatum small intestine: see Hh. XV 104 and CT 17, in lex. section; šumma ša ša.ri.šu kima ir-ri šig.ša.še šif the intestines look like the small intestine BRM 4:13:18.

3' irru šalmu “black” intestine (spleen?): see Hg. D i 56, in lex. section; ša uzu wi-ir-ra ša-ša.ri-mu-um A 3207:19 (unpub., OB list of cuts of meat); for ša.ša.mi, see šušumu.

4' irru šašīru convolutions of the intestines, replaced later by šašīru: see Hg. D i 61, Hh. XV 109, Nabnitu X 220 and O 319, in lex. section.

5' irru gašamtu end of the intestine: see Hg. D i 66, Malku V 14, in lex. section.

6' irri damāt blood (colored) intestine: see Hh. XV 104a, in lex. section, (and wr. uzu.ša.mūd) OCT 1 pl. 20, sub ming. la-4'.

2. gut: ir(text ni)-ri šaltūtim ša pi-ri-ig gumeš ana 3-ša tešip you twine three-fold black gut instead of (?) threads KAR 195 iv 7 (rit.), cf. BE 31:56 i 10; see A-Tablet 667, in lex. section.

The reading of ša.ša.meš as irru, proposed by Landsberger apud Holma, Körperteile 173, does not seem to be justified, read rather gerbū or even lībbā. For ša.ša.ning see širīnu. Holma, Or. NS 13:229.

irru A s.; (a medicinal plant of the cucurbitaceae family, possibly the colocynth); OB, Bogh., SB, NB; wr. syll. and (u.)kuš₂(gūl). ḫab.

šu.šu.kūš₂.ḥab, šu ša-mu šig₂ green plant, šu na.-tīl-lā, šu.na.mi.tā, šu.ig.šī.īm, šu im-ḫu-ur-lu-ši, šu a-šu-mu, šu ša-mu šēš bitter plant; šu ir(var. me)-ru-šu Uranna I 266f.; ša uzu urmaḥ lion tallow, ša uzu urmaḥ ša ina mišali ša(gaz) tallow of a lion killed in sport : ša ir-ru-šu ibid. 266f.; ša hu-la-li : ša ir-ru-šu ša ša-ba-ri ibid. 268; ša uzu urku ša ša ina miḫu-ši (gaz) tallow of a dog [killed] in a fight, ša uzu nam.ü.ež ša(gizgal).lu ša uzu šu.šu.kūš₂.ḥab ibid. 269f.; šu nam.ü.ti.la - šam-me ba-la-ši = ir-ru-šu Hg. D 227.

ir-ru-šu = mar-ru bitter (plant) Malku VI 223.

a) in gen.: 10 (sīla) šu.din.ti.kaš u 10 gūn ir[ri]-ru-šu PN aššapprakuwe I have sent PN to you (with) ten silas of cumin and ten talents of i. VAS 16:91:14 (OB let.); 2 NINDA ša a-si-ša 5 (NINDA) šu.šu.kūš₂.ḥab (among various drugs) UET 6:148:2 (NB), cf. 5 gūn ir-ru-[ri]-šu ibid. 147:5, 4 ša iz ir-ru-šu ibid. 146:10; abnu šiškūtuš kima šašalši ir-re-e the stone whose appearance is like that of the stem(?) of the i. (parallel: kima šašalši žinė of the rib of the palm leaf) STT 109:45'; šamu šiškūtuš kima šu.šu.kūš₂.ḥab ana pan eretš išak the plant which looks like i. and creeps on the ground (is the imḫur-šimlu plant) STT 93:58, cf. ibid. 63.

b) in med. — 1' the plant: 2 gūn ša ir-ru-šu ša šiškara tuššabal you boil two shekel of i. in beer (to be used as a lotion) KAR 187:8, cf. KAR 193:3, ša ir-ri-šu AMT 79:1-17, šu.šu.kūš₂.ḥab ... 10 šu.mēš allān teppūš you make a suppository (with) i. (and other herbs), these ten herbs AMT 57,5 r. 9, cf. KAR 201:22, AMT 94 ii 7; šu.šu.kūš₂.ḥab ša šiškara šašši he drinks i. in beer AJSIL 36 82 iii 6, and passim, also šu.šu.kūš₂.ḥab šu.šu.kūš₂.ti.gi.li AMT 40:5-17, šu.šu.kūš₂.ḥab AMT 43:2, 8, and passim.

2' parts of the plant: še.kas šu.šu.kūš₂.ḥab šašak you bray a shoot of i. Küchler Beitr. pl. 15 i 36, cf. ibid. pl. 10 iii 34, AMT 69,1:10; guroš šu.šu.kūš₂.ḥab fruit of the i. AMT 65,5:11, and passim, guroš šu.šu.kūš₂.ḥab AMT 8,1:7, and passim, šu.šu.kūš₂.ḥab ša šu.šu.kūš₂.ḥab ... urqušūnu the green part of i. ... (and other plants)
irru B

KAR 202 i 44; SUHUŠ Ū.KUŠ₂.HAB tuṣaḥḥar tasāḥṭ you chop the root of i. KAR 191 r. iv 9, cf. šuruš Ū.KUŠ₂.HAB CT 23 50; 8, also šuruš Ū.KUŠ₂.HAB ša iššāni root of an i-plant from the north (side) KAR 201:40, PA ʿir-ri-e tablam taṣaḥḥal you bray and sift leaves of i. when they are dry Kūčher Beitr. pl. 8 i 12, cf. a-ar-ri ir-ri-e KUB 4 49 ii 1, PA KUŠ₂.HAB KAR 191 ii 4, PA Ū.KUŠ₂.HAB 1.UDU KUŠ₂.HAB AMT 73,1:22, and passim; NUMUN KUŠ₂.HAB NUMUN KUŠ₂.TI.GIL.ši.i. seed, melon(?) seed KAR 188 i 1, dupl. (wt. NUMUN Ū.KUŠ₂.HAB) CT 23 39 i 1, and passim, cf. KUŠ₂.HAB NA₄.KUŠ₂.HAB—i. i.-stone (i.e., seed) AMT 22,2:11; KUŠ₂.HAB NA₄ Ū.MIN (= KUŠ₂.HAB) KAR 207:1, and passim; ŽID KUŠ₂.HAB powdered(?) ši. AMT 74 ii i 13, KAR 192 ii 21; 1.UDU ŠIM.GIG 1.UDU KUŠ₂.HAB kanaktu-salve, i.-salve AMT 58,2:4, cf. 1.UDU KUŠ₂.HAB šiṭi 1.UDU ŠIM.HAB šiṭ paluḫḫi tuballal you mix i.-salve with šurṭ-salve (and) extract of ..... AMT 40,6:10, and passim, also RA 18 9 ii 4; note KUŠ₂.HAB with variant gloss ŠIM.HAB, i.e., šurṭ, AMT 17,4:9.

The identification as colocynth is based upon the writing with the determinative (KUŠ₂), used for cucumber-like plants, and the reference to the bitter taste of its fruit. It is possible that the designation of the plant (irru from irru B) refers to its characteristic tangled creeping vines (cf. the English plant names composed with tangle-).

(Haupt, ZA 30 6ff. (poppy), Meissner BAW 2 65f;); Thompson DAB 225ff.; Landsberger, ZA 41 231f.

irru B s. (mng. unkn.); MB.*
sha ... lu ana nārī ina[ddā] lu ana ḫiriṭi ina[ssuku] lu ʾa]-na i-ir-ri i-im-[nu]-u whoever throws (this stela) into the river, or throws it into a ditch, or ....... MDP 6 p. 45 v 16 (kudurru, translit. only).

irṣaḥṣubbakku s.; (a lament); lex.*; Sum. lw.

[ir].šaḥ-.hūb.ba = šu Kagal A 11.

Lit. “lament (to be recited while) covered with dust.”

irṣipitu s.; (a lament); lex.*; Sum. lw.

[i]r].si.bi.it.tum = šu Kagal A 19.


irṣizkurakku s.; (a lament); lex.*; Sum. lw.

[i]r].a.ma-ra x.še.m.a-ra = šu Kagal A 20.

Lit. “lament with prayers (or sacrifices).”

irṣuppy (a type of barley) see arṣuppy.

irṣabadar s.; (a lament); lex.*; Sum. word.


irṣānissakku s.; (a prayer in the form of a lamentation); SB*; Sum. lw.

[i]r].ša.ne.še₄ = šu Kagal A 14.

ir.ša.ne.še₄ a.ra.[......] ina ir-ša-an-ni-šak-[ki ...] OBCT 6 pl. 16 K.6231:7f.

For Sum. ir.ša.ne.še₄, see ir.ša.ne.še₄ = ta-ak-ri-ib-di ša.ne.še₄ OBGT XIII 11.

Langdon, RA 33 195ff.

irṭānū adj.; with a big chest; SB*; cf. irtu.

ir-ta-nu-ša ša gaba meš šaknu : iš-ta-nu-ša — irṭānū or one who has a (big) chest, explained as “unique” CT 41 29:21 (comm. to Alu Tablet XLVI).

irtu (iratu) s. fem.; 1. chest, breast, 2. breastbone, 3. pectoral, breast strap (of a harness), scute (of a snake), 4. (a type of song); from OAkk. on; pl. irtūt; wt. syll. (na-a-e ir-tim PBS 5 36 r. iii 21', OAkk.) and GABA, UZU.GABA; cf. irṭānū, irtu in muḫḫi irti.

a donkey’s leather breast-strap Hg. A II 168; lu. gaba.gāl = ra-ap-ša-am x[z], ša i-[ir]-tam ma-[lu-[di] OB Lu Part 6:11f., also OB Lu Bii 57f.; DINGABAL = ma-ši er-ši izbu Comm. W 376d; u, ša a-ra-ia-ra toward NBGT II 24, cf. NBGT I 317 and IX 279.

gaba kūlugal.ša ke₂(kid) me.te. aš gāl.ša: ana ir-ti elleti ša barri ana simiti šakantu to put (precious stones) as ornaments on the pure breast of the king 4R 18* No. 3:11f.; gaba gi-ša.an. gini₈(gim) an.sil.sil.e : ir-tum kima gišinu šulatu (the disease) strife open the breast as (effortlessly as) a reed basket CT 17 25:31, dupl. KAR 308:3; gaba māš gaba ša ba.an suma : ir-ti utiši ana ir-ti amelī šutadin he gave the breast of the kid (as a substitute) for the breast of the man CT 17 37:22f.; a.l.₈₂₈₂ gaba.bi [mu].un.na te : alā lēmmu ana ir-ti-si šutē the evil al-demon drew near his chest (parallel: his neck, his waist, etc.) CT 17 9:7f., cf. 4R 29 No. 2:7f.; ēm.₈₂₈₂, gaba.na.kē₂ ša me-tiš ir-tišū whose girdle around the chest (in broken context) SBH p. 101 r. 3f.; for other bil. refs., all with Sum. gir.ti la šatēr=R̃ฉากur R̃ uptime šalati R̃ upantā šatēr=R̃ ap̃al (cf. KAR GABA Dagal CT 28:29:23 (SB physiogn.)), see OB Lu Part 6:11f., in lex. section, also nir gaba til : etil ir-ta gamir 4R 25 iii 8f.; [gaba.a].ni gi.gid i.lu.zé.ib.bi.da.ginx ir.[.] ina ir-tišū ša kima mališi qubl ihallulu ina ir-tišū ša kima mališi qubl ihallulu (he lamented) with his chest, which wheezes like a reed pipe used for wailing ASKT p. 122:10f., cf. uru'dū ... ušībma ina ir-tišū(var. -tu)-ša mališi ihallalu (the demons) have compressed my chest AFO 18 290:17, cf. UZU.GABA ir'ipu KAR 80 r. 32, and dupl. RA 26 39; ištū pika ina mūḫḫi i-riṭ amēlī tanaddīma you spit (the stalk of straw) from your mouth onto the man's chest KAR 43 r. 23 (cit.); aguẖā ina GABA-šū labīš (the demon) is clad in a ... garment around its chest MIO I 76 v19 (SB description of representations of demons); šarrat suḫāttišu šarrat GABA-šū u liqti suprišu itti ālātu taballama galma teppūs you make a figurine by mixing this clay with hair from his armpits, hair from his chest, and his nail-clippings ZA 45 200 i 11 (Bogh. rit.); GABA-ša petā ina sumēška šerra našaṭma tuluša ikkal her (the statue of Nintu's) chest is bare, she holds a baby with her left hand and it sucks her breast CT 17 42:6 (= MIO 1 70 iii 42) (SB description of representations of demons); [ ... ] du'dutāku petī tuluša [ ... GABA(?)].MEŠ-šā rummu kirimmušu LKU 33:38 (Lamšūtu); šumma sinništu tuluša itti GABA-šā šummu if a woman's breasts have been pulled off her chest KAR 472 ii 4 (SB physiogn.).

2' in med. and physiogn.: 1PN iš udział ša ir-tišā ša ittu šā (var. i-ra-ti) a-ga-šš-gū-u it-teš-[i]-[u] a whippet could push me back, broad-chested me Lambert BWL 34:75 (Ludlui I); [r]apšam i-r-tim (Ningiru), the broad-chested (i.e., brave?) RA 46 90:40 (OB Epic of Zu), cf. rapsa ir-ti (said of Nergal) Bollenriecher Nergal No. 8 K.9880:7, ŠUMMA ... GABA Dagal CT 28:29:23 (SB physiogn.), see OB Lu Part 6:11f., in lex. section, also nir gaba til : etil ir-ta gamir 4R 25 iii 8f.; [gaba.a].ni gi.gid i.lu.zé.ib.bi.da.ginx ir.[...] ina ir-tišū ša kima mališi qubl ihallulu (he lamented) with his chest, which wheezes like a reed pipe used for wailing ASKT p. 122:10f., cf. ur'udū ... ušībma ina ir-tišū(var. -tu)-ša mališi ihallalu (the demons) have compressed my chest AFO 18 290:17, cf. UZU.GABA ir'ipu KAR 80 r. 32, and dupl. RA 26 39; ištū pika ina mūḫḫi i-riṭ amēlī tanaddīma you spit (the stalk of straw) from your mouth onto the man's chest KAR 43 r. 23 (cit.); aguẖa ina GABA-šū labīš (the demon) is clad in a ... garment around its chest MIO I 76 v19 (SB description of representations of demons); šarrat suḫāttišu šarrat GABA-šū u liqti suprišu itti ālātu taballama galma teppūs you make a figurine by mixing this clay with hair from his armpits, hair from his chest, and his nail-clippings ZA 45 200 i 11 (Bogh. rit.); GABA-ša petā ina sumēška šerra našaṭma tuluša ikkal her (the statue of Nintu's) chest is bare, she holds a baby with her left hand and it sucks her breast CT 17 42:6 (= MIO 1 70 iii 42) (SB description of representations of demons); [ ... ] du'dutāku peti tuluša [ ... GABA(?)].MEŠ-šā rummu kirimmušu LKU 33:38 (Lamšūtu); šumma sinništu tuluša itti GABA-šā šummu if a woman's breasts have been pulled off her chest KAR 472 ii 4 (SB physiogn.)
irtu

[l]ibbišu inarrut his chest and epigastrium quiver PBS 2/2 104:3 (MB); summa amelu GABA-su reš lübbišu naglabišu ikkalubu ḫar. Meš gig if a man's chest, epigastrium and loins hurt, he has a disease of the lungs AMT 49.4:1, cf. AMT 50.3:11, GABA-su ikaesanšu AMT 39.1 i 41, and passim; summa amelu GABA-su pašratma usu[al] if a man's chest is "open" and he coughs AMT 51.1:11, cf. summa GABA-su pašrat (GABA-MEš-d) Labat TDP 100:2, and passim in this text, see dikšu; īna dēri GABA-su ina mē šunu irtašša in the morning he shall wet his chest with juice of šunu-wood BE 31 No. 56 r. 49, cf. gaggasu GABA-su tašammid you bandage his head and his chest Küchler Beitr. pl. 9 ii 36, and passim; ūḫ. luḫ bar zu ti gaba.bi ḫu.nu.e : ghumu suduš i-ra-su išnniš cough (and) phlegm have weakened his chest Surpu VII 299; [...] NINDA u mī ina GABA-šu GABA-MEš-su haḫḫa irtašši (if bits of) food or drink get stuck in his chest and this he has a coughing fit AMT 25.4:10, cf. GABA-MEš-ši itana(h[?]) LKA 102:20; summa šerēniš GABA-šu urgah ileqāq if the arteries of his chest assume (?) a yellow color Labat TDP 100:6; for a bil. conjuration addressing the chest, see AMT 61.1:13ff.; summa avušim šalmušim panušu i-ra-su [?]ibbašu ... mali if a man's face, chest (and) belly are covered with black moles AFO 18 66 iii 8 (OB omens), cf. (if a mole) īna GABA-šu hakin Kraus Texto 60 r. 20', and passim in physiogn.; summa avušim kārum ša i-išti-išu suḫḫuratma if the hair on a man's chest is turned upward AFO 18 63 i 19 (OB omens), cf. ūguš GABA-šu KAR 466:6 (physiogn.), summa ūguš GABA-šu idammu Labat TDP 100:8.

3' in idiomatic use — a' in gen.: [an]a ʾaḫītim [a]na āḫaim u mer-em e-kā (for ēnka) i-i-r-ta-ka [w]yruṣ turn your eye and your chest to anybody, brother or son (to juice me) HSS 10 223:5 (OA lot.); summa šaḫkunu kasāp PN mamman i-i-r-ti-išu iparrīk if anybody creates obstacles concerning PN's silver TCL 19 62:38 (OA lot.); lēl lemmi maḫṣā šep lemmi kubus GABA lemmi sākīp hit the cheek of the evil, tread upon the foot of the evil, repulse the chest of the evil! KAR 58:6 (inc.), cf. sākīp GABA lemmi KAR 298 r. 20; īna [assembly šeṣer GABA aḫāmeš imḫašuma they fought in close battle on the open battlefield Wiseman Chron. p. 70 r. 7; ummāni ir-tu (for īrtu) ʾappar (GABA)-ma [...] my army will bare its chest (fight without armor?) and [will (not) be defeated)] KAR 422:12 and 13 (SB ext.); UZU. GABA-ša ina Urûk ul maggat (obscure) ABL 456:9 (NB); for īrtu turru see īrtu, for īrtu ne'd, see ne'd; see also ḫamāmu.

b' in mīli (mali) īrti success, courage: mi-li i-iš-tim ummān šarrum īrtum ummān nakrim mattam idāk success, the king's army, though small in number, will defeat the numerous enemy army YOS 10 11 i 6 (OB ext.), cf. DIRI GABA abuñnat nakri idāk success, I will defeat the central part of the enemy army CT 31 19:29 (SB ext.); DIRI GABA rubū īna ekališu pā etella tšakkan success, the prince in his palace will make a lordly speech KAR 423 ii 52 (SB ext.), also TCL 6 3 r. 30; mi-li i-iš-tim avušim āšar ilaku zittam ikkal success, the man will have profit wherever he goes UCP 9 374:15, also ibid. 35 (OB smoke omens), cf. DIRI GABA makkūr amēli ana panušu ilak success, the man's property will prosper TCL 6 1:3 (SB ext.); mi-li i-iš-tim avušim idannin success, the man will become important YOS 10 47:70b (= 83) (OB behavior of sacrificial lamb); D[RI GABA] (var. me-li GABA) rubū ēl bēl amatišu ḫizz success, the prince will triumph over his adversary CT 27 45 K.4129+ :10, var. from Virolleaud Fragments pl. 18:14; mi-li i-iš-tim YOS 10 26:33 (OB ext.), and passim, D[RI GABA] CT 20 33:113, CT 31 26:15 (both SB ext.), CT 27 40 K.3997+ :15 (SB Īṣu), with comm. D[RI GABA] = ma-le-e ir-ti Īṣu Comm. W 3764; note: 6Sin ... dunni zikrutši ma-le-e ir-ti ʾišš imātiši Sin has endowed me with strength, manhood, and courage Borger Easarh. 46 ii 32.

c' in šipir īrti alaku to have success, to triumph(?): nakru ina liḫḫi māni ši-pūr GABA du. Mešš the enemy will triumph(? within the boundaries of the country KAR 428:33, cf. ina liḫḫi māni nakru ši-pūr GABA DU. Mešš ibid. 34, also KAR 454 r. 7, CT 20 37 iv 4, CT 31 20 r. 5 (all SB ext.), explained as mīli īrti and ḫabaratu Īṣu Comm. 270, see ḫabaratu.
irtu

4' female breast — a' in gen.: *i-rat-s[a k]išma pūr sikkati ul šaddatu* her breast is not .... like a stone bowl (said of Ninazu) Gilg. XII 49, cf. ibid. 31.

b' in mār (mārat) īriti and ša īriti sucking (OB, MB, MA, see also dumugabdi): 1 DUMU.GABA ša mu.1 one sucking child, one year old YOS 12 156:1 (OB), cf. PN à DUMU.GABA.A.NI TCL 1 65:25, (a slave girl) īdu DUMU.GABA ša CT 8 27a:2, īdu DUMU.MEŠ.GABA Meissner BAP 107:1; 1 DUMU.NI.GABA PBS 8/2 107:1, UET 5 93:1, cf. PN DUMU.SAL.GABA DUMU.SAL.A.NI VAS 13 39:2 and ?', also PN īdu DUMU.SAL.GABA BE 8/1 96:1, cf. also PBS 8/1 45 ii 23 (all OB); [DUMU].SAL.GABA PN DUMU.SAL.A.NI (among seven members of PN's qinnu, family, sold) PBS 13 64:7, cf. DUMU.SAL.GABA PN (receiving rations, preceded by saltur and parsu weaned child) PBS 2/2 53:22, cf. ibid. 29 and 34, also 8 DUMU. MEŠ-ši-na DUMU.GABA [...]. Iraq 11 146f. No. 8:19 (all MB); 4 LÜ.MEŠ tariitu 4 LÜ.MEŠ pīr-su 3 LÜ.MEŠ tari[t]itu 4 SAL.MEŠ pīr-su 1 SAL ša GABA four small boys, four weaned boys, three sucking boys, three small girls, four weaned girls, one sucking girl KAJ 180:6 and 10 (MA list of prisoners); uncertain: *rig[mam] rabi'am e-[li ša] ir-ti u elija taštaken* you raised a great wailing over the sucking and me VAS 16 193:18 (OB let.); DUMU.GABA īna SILA (in broken context) CT 20 29:16 and dupl. ibid. 22 81-2-4, 279:6 (SB ext.).

b) as part of the animal body — 1' in omen texts: *summa īna reš i-ri-tim šūmmu nādi* if there is a dark spot on the top of the chest YOS 10 51 iii 38, dupl. ibid. 52 iii 36 (OB behavior of sacrificial lamb); *summa ībudum īna i-ri-ti-bi petīna u dalīnum ša širi šaknat* if the chest of the newborn lamb is open but there is a door of flesh YOS 10 56 ii 1 (OB Izbu), cf. *summa ... GABA-su šatqat Izbu Comm. 197 (= CT 27 19:16, SB Izbu); *summa ībudum 2 kisīdalata 2 GABA.MEŠ-ši 2 zibīd[t]atu* if the newborn lamb has two necks, two chests (and) two tails CT 27 13:15 (SB Izbu), and passim in Izbu, cf. *summa ībudum šīnama GABA-su-šu-nu 1-ma* if there are two newborn animals but they have only one chest CT 27 25:18, also CT 28 31:14, also *šumma ... 2.TA.ÅM GABA imitti šaknat* CT 28 14 79-7-8, 127:6; *summa ībudum liškašti petīna irtukū īna GABA-šu šaknu* if the newborn animal’s belly is open and its intestines are in its chest CT 27 44 K.3166:2, and passim said about other parts of the body in Izbu; a-šu-um i-ir-tum HSM 7494:25 and 81, (unpub., OB ext., cited Hussey, JCS 2 22); *summa MUL.GIR.TAB 'Išbara ... GA[BA]-šu namrat sībbassa ētāt* if the breast of Scorpion, which is the goddess Išbara, is bright, but its tail is dark Thompson Rep. 223:6.

2' in lit.: *īna mūḫḫi GABA-ia šukun* [GABA-ka] place your chest upon my chest (the eagle speaking to Etana) Bab. 12 pl. 9 K.8563:17.

3' as a cut of meat: *īna nīqiṣṭunu i-ra-tim ana PN i-da-nu* they will give to PN the breasts from their (sheep) offerings Hrozny Kultepe 12b:32 (OA); UZU GABA UZU ZAG.LU breast and shoulder KBo 2 4 iii 13 (Hitt.), and passim in Bogh.: *īna lībbī immēri UZU.GABA ū(!) UZU.UR pani PN* ... *udagīl* from (each) sheep, he assigned the breast and the leg to PN VAS 1 35:5 (NB kuduru), cf. UZU.GABA ša immēri GAL-ī YOS 6 10:12 (NB), also 6 UZU.GABA,ME ibid. 13, UZU.GABA (among cuts of meat distributed from the offerings) OECT 1 pl. 20:4 (NB); 2 UZU.GABA.MEŞ ADD 1077 vii 25, UZU GABA ša par DN ADD 1073:5 and 7; 3 SAG.DU GABA. MEŞ ša 4 UDU šu-bi-e three top parts of breasts from four roasted sheep ADD 1030:5, cf. ADD 760:5, ADD 1021:5, and passim.

c) in transferred mng. — 1' in gen.: a.a.mu gaba,a.e ma.an.ni.du : *abī īna i-Mar me bītā īpuṣkumā* my father built a house for me at the edge of the water SBH p. 101 r. 7f., cf. *īna i-ri-ša me* (in broken context) Gilg. III p. 31 BM 34191:3; mu. lu.lul.la gaba.kur.ra.ke₂ : *sarī ū i-Mar šadī* the brigand from the flanks of the mountains RA 33 104:26; *kapāš arāši i-Mar-su-nu kāṣdat* (the mountains reach the height of heaven) their lower edge (lit. breast), below, reaches the nether world Gilg. IX ii 5, cf. gaba.kur.ra.[ke₂] : *āna i-Mar ersēlim 4K 30 No. 2:22f.; śīssā ina
irtu

i-ra-at kigalle ana šuršudam in order to find firmly its base (that of the temple tower of Babylon) as deep as the nether world VAB 4 60 i 36 (Nabopolassar), cf. išissa ina i-ra-at kigallam miši(rat mì ina kuву r agurri iššidāma I set its base firmly with baked bricks laid in bitumen as deep as the nether world, at the level of the water table ibid. 118 iii 18 (Nbk.), and passim in Nbk., also in kigallam rēšām in i-ra-at ērēšām rapaštim ibid. 94 iii 33 and 172 viii 58 (Nbk.); ina i-ra-ērēšām (parallel: a:na išiš šāmē) Lambert BWL 52 r. 5 (Ludlul III); ina i-ra-gāši qand ubiišsummā he placed an arrow upon the "chest" of the bow (directed) against him (Zû) STT 19: 59-60, see RA 40 32 i 8, and cf. RA 48 148 iv 3 (all Epic of Zu); uncertain: 1 kuš išpati ša kasspa ūḫ-ḫu-zi-šu ša i-ir-ši-šu šāunu (for context see išpatu) HSS 15 2:2, cf. i-ir-ši-šu KU ibid. 16.

2' in prepositional use — a' in OB: šumma ina kūtalā šišṣā i-na i-ir-ši-šemtim ... šāmu šīna if there are two red spots on the back of the (extreme) "bird," opposite the bone YOS 10 51 i 32 (OB behavior of sacrificial lamb), cf. ina i-ir-ši qagg[a][dim] ibid. ii 6, ina i-ir-ši liššištim ibid. 13, also ina i-ir-še šišṣī ibid. iv 11 and 15, cf. also ibid. iv 7; i-na i-ir-ši (in obscure context) YOS 2 93:18 (let.).

b' in Nuzi: a field ina gaba-meš ti-la-li opposition to the mounds?) JEN 140:8.

c' in SB: ana epeš gāši u tāhāsī ana gaba-ia šišām they marched against me to do battle AK Apr 356 iii 36 (Asm.), and passim in Shalm. III, Šamši-Adad V, Sar., cf. ina gaba-ia ušš ina came out against me 3R 8 ii 72 (Shalm. III), also ina gaba-ia šiššumu OIP 2 80 47 (Senn.), cf. TCL 3 307 (Sar.), and cf. ina gaba-ia šiššumu Streek Aab. 16 ii 33, and passim; anu gaba qaššur šešuš mišišši IM.KUR. RA bāba eṣṣet aṣṭēma I made a new gate towards the east, facing my lord Aššur OIP 2 146:16 (Senn.).) šumma surud bušura inušmma ana gaba karišša šinšušu if a falcon hunts and flies towards the king and drops (its prey) CT 39 28:4 (SB Alu), cf. anu gaba amāli sadīrma ibid. 30:50; barbaru ina gaba-ša kì e-la-a when the wolf came upon him Lambert BWL 216:45.

d' in NA: ina i-ir-ši PN ašli ... adu šibbi nīribi ina i-ir-ši-ša attālak (the king said) "Go to meet PN!" — I went as far as into the pass to meet him ABL 128:8 and 13, cf. i-ir-ši-ša nu ittuši attālak ABL 596 r. 2, ina i-ir-ši-ša [a] (for iritišša, i.e., ina iiritu) išilākuni ABL 529 r. 8 (NA), also ibid. 9, r. 3, and 18, and passim in NA letters with alatu; mār šipriša ina gaba PN asapara I sent my messenger to meet PN ABL 251:14; anānu ina i-ir-ši-ša ana bakē nūttuši we went out to meet (them) in order to weep over the dead ABL 473 r. 6; šumma ta šibbi gaba ša mul Uurgula ana ki-in-ši-šu isšušur if (Jupiter) turns towards . . . from the edge of the constellation Uurgula ABL 519 r. 13.

e' in NB: a field ša gaba abul šababa facing the Zababa gate Cyr. 337:1, cf. gaba abul šababa 3Enil Cyr. 188:3; gaba abul ša TnM 2-3 174:2, 175:2, 176:2, 177:2, gaba id abarašši BRM 1 64:7, gaba uru PSBA 10 p. 146 pl. 5:39.

2. breastbone: see šitiq šitiq Hh. XV, etc., in lex. section; šumma kar.ti ša gaba ina šamāšu šina tišbuta if, when you tear the ribs from the breastbone, two are joined YOS 10 49:5, dupl. 48:33 (OB behavior of sacrificial lamb), cf. šumma kar.ti idi eṣemšerim tišbutama idi gaba aššiš šēša if the ribs are joined at the backbone but are separated at the breastbone ibid. 1, dupl. ibid. 48:29; šumma gaba ana mi-ša-(rav. adds -i) ša li-te-at (var. li-e-ti) if the breastbone is cleft towards its . . . YOS 10 48:9, vars. from dupl. 47:71.

3. pectoral, breast-strap (of a harness), scute (of a snake) — a) pectoral: kadru eṣṣe ana tešša bālu taḫliši ša Nehhišu i-ra-ā-ti uttak: kiru luḫuši they are ready, fiercely, for the melee, without armor, they take off the(her) pectorals, tear off() the(her) clothing Tn-Epi i 39; šaššašši ša i-ra-ā-ti ša-x xi šišā nušša the sun disks of her pectorals glow like the sun Craig ABRT 1 7:8 (SB lit.); tukēš ṭamara gaba šurāšu rukkē (the queen) had made (for Belilt Ninu) a pectoral of red gold ADD 645 r. 4, cf. gold ana uzu.gaba ša DN ABL 438:12 (NA), also ibid. r. 3, 1 gaba ud. aš.aš (among cuts of meat!) ADD 1063 i 9;
irtu

GABA ḥurāši ša Nānā YOS 6 29:4 (NB), also GCCI 2 52:1ff., 141:3 and 7, gold ana GABA ša kulūšu ša ʾrašš. i-ti Knopf Hewett Anni-versary Volume pl. 26 B 1, ana ʾqabaši. meš ša GABA ša ĐN GCCI 1 386:9, cf. also GCCI 2 261:1, 3 and 7, YOS 6 211:2 (all NB), ADD 933:5 and 6; GABA-ka ša ḥurāši STT 15 r. 20 (Gigl. VIII), see JCS 8 91.

b) breast-strap (of a harness): see Hg. AII 182, in lex. section; 2 gablānum ša ša i-r-ṭim two . . . . .šš for the breast-strap UCP 10 No. 35:10 (OB Ishachali); 2 GABA UD.KA.BAR two bronze breast-straps(?) (between ʾhasinnu axe and hattu) MDP 28 545:2; 2-ta GABA.MEŠ kaṣīr two silver breast-straps (for the horses of the chariot of Šamaš) JTVI 60 p. 132:9 (NB).

c) scute (of a snake): summā aš kīma muš i-ra-tim šu if the AŠ has scutes like a snake YOS 10 44:59 (OB ext.), cf. summā padānum . . . . .šš kīma širi GABA.MEŠ šiš PRT 139:13 and 19, also summā šulnu kīma GABA.MEŠ šiš TCL 6 3:35, summā tirānum kīma GABA.MEŠ šiš širi BM 4 13:8 (all SB ext.); [summā] šišu ēgr nasraptim išr i-ra-tim šišiša mana libbi padānum išr šu ina ṣarrānim anu pani ummānim iššir if the “foot” has scutes beginning from the back of the nosraptu and is marked towards the middle of the “path,” a snake will go straight to the army on the campaign YOS 10 20:26 (OB ext.).

4. (a type of song): 23 i-ra-ka ša e-šir-te 23 i.-songs about(?) the sanctuary KAR 158 r. ii 6 (catalog of songs), cf. ibid. r. i 45, 17 i-ra-a-tu ša kīme ibid. r. ii 24, also ibid. r. ii 46, 24 GABA.MEŠ ša eb-bu-te 24 i.-songs to the (accompaniment of the) flute ibid. 47, 4 GABA. MEŠ ša pi-š-te ibid. 48, [x] GABA.MEŠ ša ni-it mūru ibid. 49, [x] GABA.MEŠ ša ni-il gabi for the deposition in the tomb ibid. 50; naše ina summe . . . . .šš x-bu-tu GABA.MEŠ DUG.GA. MEŠ us-par-da(?) . . . . .šš KAR 360:3, and dupl., in Borger Esarh. p. 91.

The tentative reading mār (mārat) irti for the OB and MB logogram ĐUMU GABA (also DUMU.NITÂ GABA and ĐUMU.SAL GABA) sub meng. 1a-4b' is not attested by syllabic writings. Since the MA word for “suckling” seems to be ša irti, it is possible that this logogram should also be read ša irti.

Holma Körperteile 44ff.; ad mng. 1a-3'b': Nou-gayrol, RA 44 10ff., Borger Esarh. 125.

irtu in muḫḫi irti s.; (a chasuble); syn. list.; cf. irtu.

[x-x]-su = ēḫu ʾir-[ti] (between upāruru headdress and qanna [x x] headband(?)) Malku VIII 61.

irtu see erd B.

irtu s.; (mng. unk.n.); lex.*

[x]-ri = e-ri awakē, [x.x.-] BU = i-rum Nahmitu IV 151ff.; ʾrānī (vars. š[x.x.-], a ri = i-ru-um (var. šr-ru-um) (in group with ʾāmā, ʾādu (var. šāndu)) Erimuš V 102.

i-ru = ga-dē-ru Malku I 52, cf. a-ru-um = min (= qar-ra-[du]) CT 18 7 i 42.

Probably two or more different words.

irwiššu s.; 1. tax obligation, 2. tax income; Nuži*; Hurr. īwr.

1. tax obligation: i-r-šiš-ša ša nuš še he (the adopted son) is responsible for his (the adoptive father’s) i.-tax obligation JEN 410:11, cf. i-r-šiš-ša ša ša eq śi . . . . .PN-naši PN (the original holder) is responsible for the i.-tax obligation that is on the field JEN 33:19, cf. ibid. 28:24, also ibid. 221:19; [biššiti] riḫšu PN ṣeqqe u i-r-šiš-ša ša-n[i-ša] išišad (the adopted son) PN takes over the remaining houses and assumes the i.-tax obligation on them JEN 216:31.

2. tax income: ana i-r-šiš-ši u ana ilāni ša PN PN₂ la iqušrib PN₂ (the adopted son) has no claim to the i.-tax income nor to the (house) gods of PN (the adoptive father) JEN 216:14, also JEN 89:10.

For the Akkadian equivalent of the irwiššu-tax, see išku.

Koschaker NRUA 15 note 6 sub b, and ZA 45:209ff.

is lē s.; the constellation Hyades (lit. jaw of the Bull (Taurus)); SB in astron. and astrol. only); wr. syll. (iš le-e ACh Supp. 2 Istar 66:86ff.) and MUL.GUD.AN.NA, MUL.GA.AN.NA, for the writing GISH.DA, see Gössmann ŠL 4/2 No. 96; cf. išu.
**isaru**

mul gud.an.na = is le-e Hh. XXII 40; mul gud.an.na = zu Zu mez-e le-e = la-be-e al-pi Hg. E V 43.

iti sig, mul.gud.an.na aga (text), an.an.a, keg (kid) mul.bu kai隽 zu an.an.a: iti sig, is le-e a-xi Anim [mul.], mul.gud.an.na the month of Simnau is (in the sign of) the constellation Hyades (wt. GAN NA for GU, AN, NA), variant: the tia of Anu, this constellation rivals Gibil (in luminosity?) KAV 218 A i 26 and 32 (Astromabe B), cf. mul gud.an.na = le-e a-xi Anim Ach Supp. 2 Istar 97:9, cf. KAV 218 B i 8.

a) wt. syll.: summa ina libhi mul is le-e dSin iziz if Sin stands in the Hyades Ach Supp. 2 Istar 66:37, cf. ibid. 36; summa 4 Adad ina qabul mul is le-e rigimku iddi if Adad thunders in the midst of the Hyades Thompson Rep. 256 r 1; summa kakkabu niba sa mul is le-e ana libhi Sin SUB.ME if the brightest star of the Hyades ... to the center of the moon Bab. 7 pl. 17 ii 3.


c) wt. mul.ag.an.na: summa mul Kit’tu ana mul.ag.an.na ifthe if the ... star approaches the Hyades Ach Istar 50:20.

For refs. from astronomical texts, see Gössmann S 4/2 sub MUL.GI§.DA (No. 96), MUL.GUD.AN.NA (No. 77) and mul is le (No. 200).

For doubts expressed with respect to the astronomical identification of is le, see Large, ZA 52 255f.

**isbarru** (Bezold Glossar 51a); to be read GIŠ.BAR; see SITU.

**ishappu** (aškappu) s.; rogue, rude man; MB, SB; Sum. lw.

lú.is.ha-b = ašha-ap-pu-um OB Lu Part 10:11; ha-ar lu.lagab = mudd, aburdi, is-šap-pu, guzallu Diri VI E 38f., also A VIII/2:80; ha-ra lu.lagab = is-šap-pu SB II 330; lú.a = is-šap-pu, lú.is. šap.pu = ša-šedu CT 37 24 ii 12f. (App. to Lu); za-al ni = ša ka.gr is-šap-pu = zal (the reading of) ni in kani (if it means) ishappu rogue (also gazallu, nu’d, aburdi) A II/1 iii 11’, cf. za-al ša kani = is-[a]-ap-pu / lagab / iš-šap-pu / ... ] A II/1 Comm. r. 1.

is-šap.pu = gu-šal-lu Malku VIII 126.

maimma ... sakla sakka nu’d is-šap-pu la natiša uma’aruna narad anna ullaššuma whenever (an official) gives an order to remove this stela to a silly person, to a deaf and dumb person, an imbecile, a rogue (or) to one who cannot see BBSt. No. 7 ii 9 (MB), cf. ibid. No. 11 ii 19 (MB); ša la ili is-šap-pu rabi makkušu kaggāku kakkašu irreddāku the rogue who has acquired wealth against the will of the god is persecuted by the weapon of a murderer Lambert BWL 84:237 (SB Theodicy), cf. [ ... ] Kalisunu is-šap-pu (with comm. is-šap-pu : sak-lu) ibid. 82:222; ana is-šap-pi iqtablīm māti išanni if he (the king) heeds a rogue, the country will become restless Lambert BWL 112:6 (SB Fürstenriepel); PN Sarrabu is-šap-pu ḭabbilu la pališu sikri bēl bēlē Šamašīni, its (GN’s) king, a lout, an outlaw, who does not fear the command of the lord of lords Borger Eserh. 52 iii 63.

Loan word from Sum. aš ḥab, cf. lú.aš ḥa-b = lu-aš-ḥa-ab (pronunciation) = nu’-ṣa = Hitt. dam-pu-pi-iš uncivilized KBo 1 30:8.

Kramer, BASOR 79 25.

**ishatu** see isištu.

**ishenabe** see ishenabe.

**ishu A** s. fem.; 1. arm, 2. strength; OB, SB*; dual isḫān.


[agrigšu.d]im, ma[s.arka³ kala,g]ame.en: avarakkatu sanqu isḫa-an domnatu andaku I am an exacting, strong-handed steward Lambert BWL 257:9 (proverb), restored from STVC 3 iv 27 (Sum. only); us.; i; il la(li)la guš. na.da.d. a = u; na a-di ne-e er si-iḫ-ma isḫu-uk li-ma-al-lu-u (obscure) Lambert BWL 252 iii 13 (proverb).

1. arm: isḫa-ka (in) Ebabbar ... lu daria may your arms be ever present in Ebabbar CT 4 12a:7 (OB let.); see Lambert BWL, in lex. section.
isḫu B

2. strength: see Diri, in lex. section.

A poetic word for arm, isḫu (as also emāḫu) is used in the dual meaning. USU is-ḫiḫu ZAG, referring to a cut of meat, is to be read nisḫ(miš)-ḫu/i imitti, as USU.ZAG.LU.Á.RI.A, USU.SILA.ZAG.LU = n-is-ḫu i-mit-tum. Hh. XV 60f., and USU ni-ši-šu i-ni-tim (beside nisḫišiši and nisḫišubūni) A 3207 (unpub., OB list of meat cuts) show, for which see nisḫu.

(Ungnad, ZA 34 44; Holma, Or. NS 13 225; Meissner BAW 2 7f.)

isḫu B s.; appurtenances(?); SB*; cf. esēḫu.

ana āli tatārmu is-ḫa tammar you return to the city and inspect the appurtenances(?) PBS 12/1 7 r. 8, dupl. K.8117:4 (beginning of BBR No. 39); ana bit is-ḫi tatārmu pāšra taškakan nārā tammar you return to the house where the appurtenances are, prepare an offering table (and inspect) the model of? the river BBR No. 31-37:22 (both mēš ṣṭītes); šūn-ma is-ḫa ša ne-ḫeši an-nu-ti ma-la baš-u-u a-na iqišā-kā when you see all the appurtenances(?) of this ritual K.2596 iii 30 (unpub. rıt.)

isḫu see isḫu.

isḫunnatu (išḫunnatu) s. fem.; cluster of grapes; OB, SB, NA, Akkadogr. in Hitt.; wr.yll. and (giš.)KIŅ.GEŠTIN; cf. išḫunnatu.


GIŠ.GEŠTIN iš-ḫu-na-du NA₄ bunch of grapes made of precious stones KUB 22 70:20, and cf. GESŠIN GA.RA.AN ibid. 25, and GIŠ.GEŠTIN GA.RA.AN NA₄ ibid. 71; SUMMA KIN.GEŠTIN ʾikul if he eats a bunch of grapes (between GIŠ.GEŠTIN a single grape and GIŠ.GEŠTIN.BAD.A a raisin) Dream-book 316 iv x + 12; šēmu nakū inišqa is-ḫu-un-na-tu, uullul ana daygā ṭābab it bears carnelian fruit, bunches of grapes hang (from it), beautiful to behold Gilg. IX v 49; 1 ANŠE ZID.DA.MEŠ 18 SILA GIŠ.KIŅ.GEŠTIN.MEŠ ADD 1095:7 (list), cf. 1 BĀN 1 SILA NINDA.MEŠ 9A GIŠ.KIŅ.GEŠTIN ADD 1013 r. 5, also (in broken context) ibid. 693 r. 3, 388:4; x SILA GIŠ.GEŠTIN ša GIŠ.KIŅ.GEŠTIN x sixas of grapes in clusters Iraq 15 154 ND 3488:4 (NA); 100 GIŠ.KIŅ.GEŠTIN.MEŠ (among fruits) Iraq 14 33:123 (Asm.); (as a personal name) ḫIš-ḫu-na-tum TCL 1 222:11 and 27 (OB), CT 6 4:3 (OB).

The relationship between the individual grape and the cluster is illustrated by giš. GEŠTIN ga.RA.AN.BA BA.NA.AB SUM.MU he was giving her the grapes in bunches Kramer Enki and Ninhursag 177, cf. giš. GEŠTIN ga.RA.AN.BA TAMU.UM ibid. 150 (courtesy T. Jacobsen). The Sum. garan seems to refer not only to a natural cluster of grapes but also to some sort of packaging of grapes. This is indicated by the Forerunner to Hh. XXIV, which lists, after ga.RA.AN, ga.RA.AN ḫašḫur, ga.RA.AN pēš, ga.RA.AN nu.ūr. ma, etc., apples, figs, pomegranates, etc., each in a garan SLT 15 x 20ff., with dupls. OECT 4 154 x 25ff. and CBS 6115 r. (unpub.). This enumeration is then followed by a group of lines dealing with baskets (ṣu.gur₄, i.e.,ṣugurr₃ of the same fruits. The word išḫunnatu is a Kulturwort and is possibly to be connected with Heb. eḵqol and Syr. segōlā, “bunch of grapes,” see Jensen, cited in Stamm Personennamen 255 n. 6. Note segōlā and segollūā (see Lōw Pflanzennamen 1 73f.), in the meaning “egg” and “ovary” that should be connected with the passage ellagx.tūn.na = MIN (=išḫunnatu) x x [x] KAR 40:8, in lex. section, which explains . . .-bladder as i. of [ . . .].

Oppenhein, Dream-book 272 n. 52.

isḫunnu s.; bunch of grapes; SB, NB; cf. išḫunnatu.

iš-ḫu-un-ni ina kišādīki (in broken context) Craig ABRT 1 55 i 13 (SB); ḫIš-ḫu-un-nu (personal name) VAS 4 160:4 (NB).

For discussion see išḫunnatu.

išḫutu (išatu, ešiḫtu, isiktu, esiktu) s.;
1. assignment, task, duty, assigned working
**isîhtu**

material (for a craftsman), share (assigned to an official), 2. certificate of assignment; OB and Mari, MB, SB; in Mari and Harmal isîhtu, evîktu, in OB evîktu CT 4 31b:4, beside isîhtu; cf. esîhî.

im.gi, a = ū-pū-pu i-sî-ḫ-ti, me-i-sî-ḫ-tum Hh. X 454f.

1. assignment, task, duty, assigned working material (for a craftsman), share (assigned to an official) — a) assignment, task, duty: ana eqel ekallîm ša ḫālîṣia i-sî-ik-ti ahûm ȗl nādi‘ as for the field of the palace in my district, (which is) my assignment, there is no neglect (there) ARM 3 77:18; PN kî‘am i(plu)[luma] ummâni ȗl i-sî-ik-ti PN₂ ulab-balûntûši u PN₂ kî‘am i(plu)lumanni ummâni 1 me šâbûm ša ummûnûm ulabbiši 1 me-ma i-sî-ik-ti u šapûlûm PN [ul][j][b]aš PN replied as follows, “This is not my duty, PN₂ has to give them clothing!” (and) PN₂ replied as follows, “I have (already) given clothing to one hundred of the personnel — my duty is (to provide) one hundred only, PN must provide clothing for the rest!” ARM 6 39:14 and 20; ana še‘îm ša ekallîm i-sî-ik-ti-ia esêdim qâtim aškûn I have already started to harvest the barley of the palace as far as my share goes ARM 3 32:10, cf. i-sî-ik-ti ekallîm Sumer 14 57 No. 31:4 (OB Harmal); šêm 3 TUG šugnû (wr. TUG.SUG.GLNA) ša bit šama§ es-i-sî-ḫ-ti PN u PN₂ (x shekels of silver) the value of three šugnû-colors for the garments of the temple of Šama§ are the assignment for PN and PN₂ CT 4 31b:4 (OB); awûlam ... ana i(-sî-sî-ḫ-ti) UD.9.KAM ana 1 šiqûl kaspûm adûb I came to an agreement with the man concerning the assignment of a nine-day period for one shekel of silver PBS 7 26:9 (OB let.); mimma ṣa-ha-at diqqâliya ṣûm namah she took away all the assignments (I had made to her) of my (few) provisions (uncert.) PBS 7 101:16 (OB let.).

b) assigned working material (for a craftsman to do a specific piece of work): naphar annâ ša ana saparrû ina i-sî-ḫ-ti-ša ina qût PN ... PN₂ nagûrû maḫîr PN₂, the carpenter, has received from PN all that (wood) which is for a saparrû-wagon from the pertinent assignment TCL 9 50:22, cf. ibid. 5, cf. 1 saparrû la(-na) i-sî-ḫ-ti-ša PBS 13 72:3, cf. also ûš.KIN ana i-sî-ḫ-ti ûš.MAR(!)ŠUM u magarri — ḫûkkanûd-wood for the assignment (intended for) a wagon and wheel ibid.; annîtu m i-sî-h-tium šû.TIA PN this consignment (of working material) was received by PN YOS 12 84:9 (OB list of materials); ina šerîm 3 paštirâ na[a ... 3 x x i-nâ i-sî-ḫ-ti-šu-nu […] you set up three reed altars in the morning to [DN, DN₂ and DN₃], three […] from(? their) assignment […] (uncert.) LKU 48:8 (SB rit.); i-sî-ḫ-ti kimâhûšu i-sîh (if a man, having become old) prepares the appurtenances for his tomb Labat TDP 154:23.

c) share (assigned as income or wages, etc., to an official or worker): inanna i-sî-ik-ti NIG.DU.la-šu bēlî lisi[ša] ša my lord now assign to him (food) from his share of the provisions ARM 2 82:24, cf. i-sî-ik-ti NIG.DU.la-šu lîqûnûkkum ibid. 9 and 22; note beside šuttu: gaddumma i-sî-ik-ti bêlija [zi-it-tî] la tadînimim you did not give me my share in addition to the assignment (from the booty) made by my lord ARM 2 13:25, but cf. zitti is-ga-am [...] idnî[nimm]a ibid. 13f.; e-sî-ik-ti dišim nisîk we have assigned shares of pasture land (to the harvesters) ARM 6 23:8; ana [GN] ana e-sî-ik-ti ebûr ekallîya attalâ[k] I went to GN for my share in the crops of the palace ARM 6 4:22; UDû.NIT.A aqqabbatma ana i-sî-ik-ti-ia ana[ndim I will take the sheep and give it as my assignment PBS 1/2 47:22 (MB let.); x GNU KU.BABBAR i-sî-ik-ti PN ša kár Urûk ana PN₂ ana eêdim isîhûšu x shekels of silver, assignment of PN, which the kárûm of Urûk has assigned to him for harvesting work VAS 7 43:2 (OB), cf. i-sî-ik-ti PN cited Goetze, Sumer 14 57 n. 4.

2. certificate of assignment (referring to fields, only in OB letters of Hammurabi to Šama§-bašîr) — a) isîhtu: ana pi i-sî-ḫ-tim ša uktinnûnûlûšim eqlam šubbitabûnûši let them take possession of the field according to the certificate of assignment that they legally made out to them TCL 7 11:24, cf. ana pi i-sî-ik-tim annîlitm idnâ OECT 3 18:21; ana pi i-sî-ik-ti-šu-nu eqlam arêšî aplûnûši — }
isikku

tima deliver the field quickly to them according to the certificate of assignment! TCL 7 30:6.

b) ṭuppî isîhti: ana ṭi DUB i-sî-iṭ-tîm ša úšâblâkkâm märi isîkkâk ... eglam apûl deliver the field to the farmers according to the certificate of assignment which I sent to you! TCL 7 8 r. 2; DUB i-sî-iṭ-tîm ... amrama ana ṭi DUB i-sî-iṭ-tîm eglam u șe’âm ana PN terrâ read the certificate of assignment and restore the field and the grain to PN in accordance with (this) certificate of assignment! OECT 3 15:15ff.; ana ṭi DUB i-sî-iṭ-tîm ša mâhrija útîñnu egłàtim idnašûnûšim: ma give them the fields according to the certificate of assignment which they have legally made out before me TCL 7 7:7; annumma ṭûppî i-sî-iṭ-tî mirátîm ša ana GAL.NÎ.ME (kandanakki) īzzuzzu úšâblâk kunnûšim [ana] ṭi ṭûppîtim šîndî [mirátîm] zûzânsûnûšim I am sending you herewith the certificates of assignment concerning the orchards which are to be apportioned to the gardeners—apportion to them the orchards according to these tablets! TCL 7 26:4; for refs. with esîhû, see esîhû mng. 10-1'; see also Hh. X, in lex. section.

The possibility that the Mari and Harmal forms isiktu, etc., should be considered fem. variants of isqu (q.v.), rather than as derived from isqu (esîhû) may be pointed out here, especially since in ARM 2 13:35 and 13 isqu seems to appear in the same context as isiktu.

Landsberger, ZDMG 69 502f. and 503 n. 1.

isikku (or isîkkû) adj.; (mng. uncert.); lex.*; Sum. lw.

im.kal (var. im.kala qa) = aq-rû(!), âd-û, i-sî-kû, dan-nu Hh. X 404.

Probably an adj. (from Sum. esig), since it appears in a row of adjectives. For im.kal in med. texts, see kusîkkû.

(Thompson DAC 23f.)

isiktu see isîhû.

isiltu (esîltû) s.; 1. contracting muscle, sphincter, 2. constipation, constriction, 3. control(?); OB, SB; cf. esîltû.

isiltu = e-sîltû constipation, šâ.ta.ḥa.ar. gig = pi-me-ir-tu colic, šâ.ḥa.ar. dig = ki-sî-ir-tu closure CT 19 3 K.207+ ii 6ff. (list of diseases); šâ.(1).mâb šâ.ta.ḥa.ar.geq : e-sîltû si-mir-šu CT 4 5:11 (Sum.), Akk. in K.12919 (unpub.), see Falkenstein Haupttypen p. 94.

1. contracting muscle, sphincter — a) of the gall bladder (i.e., sphincter Ochi: lower end of the common bile duct): marûm i-imûša imît[a]m lánu šumâk nás[ma] u șe’âm rakat i-sî-il-ti šumâl[im] ana x x pâfâr as to the gall bladder, its base was firm at the right but loose at the left and it was surrounded (lit. bound) with ... , the left sphincter did not contract towards ... YOS 10 8:9 (OB ext. report), cf. šumma žî i-imûša imît[a]m lánu šumâk nás[ma] u șe’âm rakat i-sî-il-ti imît[a]m if the base of the žî (here exceptionally = gall bladder) is firm at the right but the right sphincter does not contract RA 27 149:32 (OB ext.); šumma i-sî-ti imît[ti] KÎ.TA ekmet if the right sphincter (of the gall bladder) is atrophied towards the bottom (followed by mâlak imît[ti] marti the right duct of the gall bladder) CT 30 21 83-1-18, 467 r. 4, (with AN.TA ekmet) ibid. 5, cf. šumma i-sî-ti imît[ti] marti KÎ.TA ekmet (followed by mâlak imît[ti]/šumâlî/rēš marti ibid. 9ff.) KAR 427 r. 7, (with AN.TA ekmet) ibid. 8, also i-sî-ti šumâlî, ibid. 15f., cf. also i-sî-ti šumâlî mehrem imîti (followed by mehrem mûšem) CT 31 6 ii 4', i-sî-ti imîti mehrem tarbaš imît[ti] ibid. 12' (all SB ext.).

b) sphincter ani: šumma izbu i-sî-il-ta-šû pâfâr[i] if the sphincter of the anus of the newborn lamb does not contract (preceded by șuburrašu pâfîr) CT 28 7:24 (SB Izbu).

2. constipation, constriction — a) in gen.: see lex. section; if a man suffers from colic, scratches himself constantly, šâra ina șuburrašu ukâl akâla u mē turra i-sî-ti șuburri marîš dir ussul his anus is full of gas, food and drink have been thrown up, he suffers from constriction of the anus, ... AMT 58,1 + 58,5:1.

b) in esîltû libbi: ana e-sîl-ti libbišu šâbûrî to relieve a man's constipation STT 97 iii 29, also KAR 157 r. 25, cf. e-sîl-ti libbišu šâbûrî ibid. r. 9; [ū ...]nu : ĕ šâ-mi e-sîl-ti libbišu
isimmānu

[...]-plant is a drug against constipation CT 14 36 81-2-4, 267 r. 7, cf. [ ... ]: ū e-sil-ti īša ni dišpi u šikari šat-ti a drug against constipation — he drinks it in honey and beer RA 13 37:10.

3. control(?): i-si-il-ti mātim īpāṭāt [hu]lugutm ibrattāq control(?)) over the country will be lost, a breach of a dike will occur YOS 10 36 ii 28 (OB ext. apod.); šīt kabitim ana kakki i-si-il-ti ummāniṭa īpāṭāt defection of an important person, relating to warfare: control(?)) over my army will be lost KAR 150:21 (SB ext.).

isimmānu (simmānu) s.; 1. (a malt preparation as the basic ingredient for beer brewing and for food when traveling, travel provisions), 2. (working and raw materials and pertinent utensils used in connection with brewing and for other purposes); OB, MB, SB, NB, LB; Sum. lw.; OB isimmānum, simmānum TBL 1 60:8, simmānum TCL 18 110:32, SB simmānum PBS 1/2 113:57, NB simmānu passim; wr. syll. and zī.BULUG (read zī munu4), zī.BULUG (= zī munu4).

2 kutum -bulug simma-nu-u (var. i si-ma-nu) (followed by tūṭpu mash) Hh. XIII iii 26, or restore possibly zi(!):[e buqli] according to bulug,šik iPad. meš - hu-qu-lu, lagar.BULUG, meš - ši-pi-ir-ti šin, šī.BULUG,meš - zi-e šin residue of malt (followed by nartabu mash and tūṭpāi) Practical Vocabulary Assur 194ff.; [x-(x)-m]a-nu zī.BULUG - i-si-ma-nu (preceded by tūṭpā) Sg I 67a.

1. (a malt preparation as the basic ingredient for beer brewing and for food when traveling, travel provisions) — a) in gen. — 1’ in OB: see Hh., Sg, in lex. section; 6 paršiktu (wr. 1 (gur) 1 (fr) gur) zī.BULUG, 4 fr šē.BA 6 šīlā 10 gur 1 la 6 GIN KU.BABBAR šig.BA six paršiktu-masures of beer-brewing ingredients, four paršiktu (of barley) as barley rations, six silas of oil as oil rations, one shekel of silver (in lieu of) the wool ration CT 4 465:11; 3 2 gur KU.BABBAR zī.BULUG ša PN šikulu x silver (worth of) i. that PN has consumed PBS 8/2 1401.0, cf. ibid. 8, cf. also 10 šē.gur i-si-ma-nu-um ana PN u PN2 nadin VAS 9 66.2; 5 gur zī.še u i-si-ma-nu-um ša ibāšša rēšam likiti let there be in reserve five gur of tappinnu-flour and beer-ingredients from the supplies TCL 18 110:32 (let.).

2’ in MB: zī.BULUG (heading of list of items distributed to various persons) BE 14 23:1, cf. (parallel to barley) BE 15 158:3, 164:4 and 7, cf. also BE 14 65:13; 2 (gur) ri- nu-tum PN NAGAR 2 (gur) kl.min PN2 kāširum 2 (gur) †PN2 2 (gur) šē.GAR PN4 bitānu [napṭar] 10 gur rimāṭu two gur (of barley) as a bonus to the carpenter PN, two gur as a bonus to the carpet weaver PN2, two gur to †PN2, two as brewing-ingredient to PN2, two as material to the “inside man” PN, total: ten gur (of barley) as a bonus BE 15 19:16.

b) travel provisions — 1’ in OB: ana kurummat šišrātim ninda kašūd udu.nītā, hālā, mā.gār,ba u zī.BULUG kēsrātim ša adi Babilim kašātim burkibam load bread, beer, sheep and .... on the boat as food for the šīšratīt-women, and also travel provisions for the kēsrātīt-women (who are accompanying them), enough to last until they reach Babylon LIH 34:17 (let.); PN u aḫššu qādum zī.BULUG simdi[ma] ... šurāma send PN and his brothers, provided with travel provisions LIH 84:16; šāni Erim,gi,il šu’ati i dumu,šišr.BA-ka šišrātām zī. BULUG ITI.1.KA[M] ri-ši-ši-tum ša nām,1.0 E 1 MA 10 GUR ilqi’amma one of your storehouse-keepers should take command over these basket carriers, and take travel provisions for one month of the rigištu, and ...., for one boat of a capacity of ten gur LIH 27:10; gimir i-si-im-ma-ni-ka upa[ras] I shall stop paying for your travel provisions CT 4 56a:30.

2’ in Mari: aššum i-si-im-ma-ni-(im) u tūg.ŠIG.HA ša ēsikakkum i-si-im-ma-na-am ši[a], ajiš šuššum tušakkušš [šu] as to the travel provisions and the garments that I have assigned to you, where do you want to transport these provisions? ARM 1 72:5ff., cf. (in broken context) ibid. 10 and 13; enūtka ana GN lišbat šīštam i-si-im-ma-na-am šišu GN4 teleqeq let him (PN) take your equipment to GN, and you should provision (your troops) in GN4 ARM 1 35:20.
Isimmānu

3' in SB: umallima elippaki sim-ma-na-a I filled your (Lamaštu’s) boat with travel provisions PBS 1/2 113:57, cf. (for the enumeration corresponding to isimmānu) tu našši nādu ša summeki liddinki sirīkkī (var. ḫSirī) munda šE.BU.LUG hoppira patiḫātu limalliki carry a waterskin for your thirst, let the brewer give you groats and malt, and let him fill your knapsack with wort KAR 239 ii 26ff., var. from 4R 56 iii 34f. (all Lamaštu); nādī mē ana šatⅰšu zī.BU.LUG šinšīšu NINDA. KASKAL addīnu I provided him (the ghost to be expelled) with (clothing, shoes, a belt) a waterskin to drink from, provisions (to make beer from), I gave him bread prepared so as to keep on a trip BMS 53 r. 18, dupl. KAR 267 r. 12, see Ebeling TuL 140.

2. (Working and raw materials and pertinent utensils used in connection with brewing and for other purposes) — a) In OB, specially for beer brewing: (a small plot, a slave, ten gur of barley as a food supply, eight gur of barley for malt (munû₄₄sar), which have been given to the maltster (munû₄₄sar), pigs (to feed on the refuse), laḫtanu-vessels (all referred to as) si-im-ma-nu-um ša PN PN’s beer-brewing materials TLB 1/1 60:8 (OB).

b) In NB, LB as a far more general term — 1' referring to materials: sim-ma-nu-ú u tĕrōti ša nadē ušu ša Eanna (do not neglect) the materials or any of the utensils (needed) for the ceremony of the laying of the foundations of Eanna YOS 3 5:9 (let.); ana si-ma-ni-e dulušu peša naṣqa (x silver) for materials for the laundering of fine linen (given to the laundryan) Nbn. 281:2, cf. ana si-ma-nu-ú ša kūši šenu (x silver) for material for shoes (given to the leather worker) Dar. 4:8; ulušu [rūgu si-im-ma-nu-úša našši (this building material (for this palace) was brought from far away) MDP 21 p. 6:17, cf. si-im-ma-nu-ú ša uširtu [ulušu Jamanā našši] the material for the reliefs was brought from Ionia ibid. p. 8:29 (Dar. Sf), see Herzfeld API p. 13ff.; immati šatšu ša elippaki itabbbi si-im-ma-nu-ú PN ana PN₂ u PN₃ inandin if there is a leak in the boat, PN (the lessee) will give the materials(?) to PN₂ and PN₃ (the lessees) CT 4 44a:14; minū si-im-ma-nu ša ana PN addīnu nikkāsī ittišu epša’ what happened to the materials I gave to PN? account with him! YOS 3 138:33; rištu sim-ma-nu-[u] the rest of the materials VAS 5 138:1, cf. ibid. 5 and 10.

2' referring to utensils, equipment, etc.: tili qarābi si-ma-nu-u mimma epīš tāḫazi simat qârtšu (I took as booty) weapons, appurtenances, all his personal battle equipment Strek Ašb. 52 vi 17; naphar si-im-ma-nu-ú ša 8 Lû.BAN.MES (various weapons) the total equipment of eight archers TCL 12 114:11; anāku kurumāṭi (šukhILA) u si-im-ma-nu-ú attādin. I gave food provisions and raw material (in broken context) ABL 898 r. 7; kaspu šidditu si-im-ma-nu-ú gamri silver, provisions (and) all equipment (given to a messenger) UET 4 109:2, 9 and 11; obscure: kapā da imērē ½ kannu šammi ana diz-pa-ra ša si-im-ma-ni-e let (PN) bring immediately five donkeys and half a jar of oil for the torch .... YOS 3 130:32.

As is shown by the context of the lexical texts, isimmānu originally referred to a type of malt as the basic ingredient of beer brewing. Only in the Practical Vocabulary Assur is zī.BU.LUG₄.MES explained as zē buq(u)li, i.e., detritus of malt, but this entry is probably taken from the section of Hh. which follows the section on malt and beer-mash, and should be compared with the sequence lag₄.BU.LUG₄ = širitu, egir.BU.LUG₄ = nakpûlu, mug.BU.LUG₄, gû.BU.LUG₄ = irri₄ (all referring to dregs, leftovers, etc.) Hh. XXIII iv 18ff. The zī.BU.LUG₄ occurring in SB rituals and med. should therefore be read zē buq(u)li (q. v.) rather than isimmānu.

Since the sprouted and dried barley could be used to take along on trips, isimmānu became a general term for the food rations apportioned to travelers and assumed the meaning “travel provisions.” Later, the meaning seems to have been extended even further to cover all kinds of raw working material, and even utensils. The NB refs., however, may belong to an altogether different word, e. g., a pl. of an otherwise not attested *sim(m)d.
isinnu

s.; 1. religious festival, 2. secular festival, 3. food portion; from OB on; Sum. lw.; pl. isinnū (OB) and isinnāti (OB and later); wr. syll. and ezen (šīr).

[i-zi-en] [§]i

von Soden, Or. NS 18 397; Oppenheim Beer p. 50 n. 76 and JCS 4 191 n. 12; Landesberger, MSL 2 95f.

isinnu see *isinā.

isinnu

The OB refs., where zi.buluq4 replaces the usual kaš, and the SB refs., where simmnēt, on the one hand, replaces the three specific ingredients for beer mentioned in the parallel passage, and, on the other hand, occurs beside Nindakaskal (lit. “bread for the road,” possibly to be read ṣidītu, “provisions”) may be a further indication that isinnānu primarily denoted the material for making beer en route. The signs read zi.buluq4 in LIH 27, 34, 54 (all sub mng. 1b‘-1’), and perhaps those in PBS 7 51:6, which look like zi.kaskal, may be a rare logogram for ṣidītu (usually = Nindakaskal).

I went to the New City for months Sabaiu festivals for him (to (referring to the festival on the 11th day in the temple where Istar dwells in the temple for the monthly festival, the festival of happy rejoicing ZA 10 298 r. ii 47, see AKF 1 27 (SB rel.); isin-nu ina ITU.DU7 UD. 8.KAM 44:9; isin-nu ana lemnu.mes la teppuka’a do not perform religious festivals for false gods Herzfeld API pl. 12 and p. 30:31 (Xerxes Daiva inac.), and passim in this text; i-pa-išu i-si-na(!) Lambert BWL 160:8.

b) festivals celebrated by gods: ina balīka i-sin-na ul iippuḫu ilu erēti the wise gods cannot celebrate a festival without you (Šamaš) KAR 26:22, and dupla.; ilu šu šarrī ilēti ina i-sin-na šērū the gods of the king went out in procession and were present at their festival ABL 831:9 (NB); qirib bit akitu šētuḫu irrubuma iippuḫu i-sin-ni bit išūd Šamaš and Ninlil will enter into that New Year’s chapel and celebrate the joyous festival Thompson Esarh. pl. 18 vi 11 (Asb.), cf. usēpīa i-si-ni bit akitu' ibid. vi 2.

c) festivals identified by the names of gods: ina ezen Dumu ina zimbaš4 on the festival of Šamaš, in Sippar PBS 7 73:5 (OB let.), cf. ezen Dumu ibid. 123:15 (OB let.); ināmna i-si-in Dumu (delivery of ointments for the personnel) on the occasion of the festival of Šamaš (dated Ab 18th) ARM 7 13:8; UT 23.KAM ezen ša Dumu aššu 23d (of the intercalary Elulu) is the festival of Šamaš and Adad 4R 33 iii 15 (SB hemer.); UD.18.KAM Ezen ša Sin u Šamaš the 18th (of Simanu) is the festival of the moon and the sun (unfavorable day) K.4086+ ii 25 (unpub., hemer.); UD.22.KAM ... Ezen ša Dinš. (intercalary Elulu) 4R 33 iii 12 (SB hemer.), cf. (Arahsamnu) 4R 33* iii 5, Ezen ša.
1' the New Year's festival: I laid the foundation of bit akītu i-sin-ni āriti. 4Ashur the festival house for the New Year's festival, the banquet for 4Ashur OIP 2 143:8, cf. i-sin-nī āriti ša ēr īli 4Ashur ibid. 136:25 (Senn.); elip mašaṣa zigmukku i-si-in-nim Šu.AN.NA. the barge for the procession of the New Year's festival, the festival of Babylon VAB 4 128 iv 2 (Nbk.), and passim; ina i-si-in-ni zammukku taba... Marduk at the festival of the New Year, when DN goes out (in procession) ibd. 134 vi 23 (Nbk.), and passim; i-si-na-a-ti-šu-nu damaqati akissu-ku rabāti at their (Nabū's and Marduk's) beautiful festivals, their great New Year's celebrations VAB 4 94 iii 7 (Nbk.), and passim, cf. ZAG.MUK ṚŠ šatti i-sin-nu akītu ibid. 234 ii 30 (Nbn.), and passim in similar contexts, also anā i-si-nu tarbātim akītādu širīt ibid. 155 v 34 (Nbk.); arāḫa ša balāti i-sin-ni akīti līšašākin nimātu 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 (SB); (for twenty years DN stayed inside Assur) i-sin-nu akītu batil the New Year's festival was omitted BHT pl. 2 r. 9, and passim in chronicles referring to Babylon, cf. lūṣī i-sin-nu ZAG.MUK lubābišī BHT pl. 6 ii 11; i-si-nu ša Bābili ša this is the festival of Babylon (referring to the New Year's festival) ABL 971:12 (NA).

2' festival of the month (in dates referring to the first day of the month): ina i-si-in Aby Waterman Bus. Doc. 53:1, also Meissner BAP 14:9 (OB), and (WT. ITII.EZEN A-bi) VAS 8 47:9, (ITII.EZEN ITII.NE.NE.GAR) ibid. 28:8; for īsin ḫuntu, see ḫuntu; ina elīnim pišasēnu u šaḥ.TUR ina EZEN u nabī ipaqqesēti at the īnu-estival he will provide her (the nādītu-woman) with ointment and a piglet, for the feast of the first day of the month and the nabū festival CT 33 42:15 (OB), cf. EZEN elīnim u na-[a-b-ri-i] ibid. 43:20; UD EZEN ša A-ŠA.DINGIR.RA.URU₄.A (name of a month) MDP 10 No. 80:3; cf. UD EZEN širhum ITI širhum-ŠE.KIN.KUD.A (= šer'īm ša āṣēti) ibid. 12 r. 1 (Elam); ina i-zī-ni Kinūni ša Al-ilāmī AASOR 16 83:6; ina arki i-zī-[nī] ša Arkas-inni HSS 14 185:7; ina ūmī i-zī-nī ša Šēbalī JEN 390:29, also HSS 15 228:29; ina i-zī-ni iti Tirunni JEN 388:21 (all Nuzi); ana ina i-sin-nu ša iti Addārī YOS 3 76:25 (NB let.).

3' identified by the name of a god or city: lu ina i-si-ni ālī or at the festival of the city KAV 1 viii 19 (Ass. Code § 54); ina ūm īl ālī īm i-sin-nī anāku dalākū even on the day on which the god of the city (is celebrated), on the festival day, I remain perturbed Streck Asb. 252:10; ūm DINGIR u LUGAL: ūmū i-sin-nu ša DINGIR u LUGAL the day of the god and the king (means) the day of the festival of the god or the king CT 41 26:21 (Alu Comm.); flour for the šalām bīti (“greeting-of-the-temple”) ceremony ša i-sin-nu ša (text GIA) ša Belīt-Sippar for the temple festival of the Lady of Sippar Nbn. 707:2, cf. (also with i-si-nu bīti) Camb. 236:3 and 8.

2. secular festival — a) in gen.: ūm[išam]-mā ūmu šakin i-sin-nu (in Uruk) there is a festival every single day Gilg. I v 8; ili Igīgu i-zī-nam anā nišī šīmu (before kingship existed) the divine Igīgu assigned for mankind a (permanent) festival Bab. 12 pl. 12 i 5 (Etana); i-si-in-nu nabā kī taškunu mār šiprika ul tašpura when you arranged a great festival you did not send word (i.e., an invitation) by your messenger EA 3:18 (MB), šulūmī ša i-si-in-ni present on the occasion of a festival ibid. 20; lubar i-sin-na-ti-ia my garment for festivals Gilg. VIII ii 6; I made the workmen drink (beer) as if it were
water from the river i-sin-na ippu-shu kina (var. kš) ūmi akītšuma and they made a celebration as if it were the New Year's day Gilg. XI 74; lu āši-būtū ubu Aššur ina ezen meša li̱bbi ekalliša anērē ikallā anē ekalli šanitema īkassū or if he (a future king living in the palace) should keep the gods residing in the city of Assur from entering (this) palace of mine for the festive repasts, and invite (them) into another palace KAH 2 58:102 (Tn.); ina ūtim rēgim ma[ihar] āḫiša ul i-si-nu-um-ma-a is there no festival possible for my brother on any day off work? ARM 2 78:28; cf. ina ūm i-si-nim ul [talūdām] i-si-in māṭī ul tāmūr you did not arrive on the day of the festival and did not see the festival of the country ARM 2 78:28f.; x karaṇu ša i-si-na-a-te wine for the festivals KAV 79 r. 12, also (wt. ana ezen ni) KAV 110:3, 111:5, 157:3; i-sin-nu gībil ša mu.l.kam R U N LUGAL (begūšu-barley to various officials) for the new festival of the anniversary (lit. year one) of king Itti-Marduk-balātu AfK 2 61:3 (early NB).

b) in transferred mng.: i-si-in-ša tamhā-ru battle is a feast for her (Ištar) VAS 10 214 iii 7 (OB Āgušāja), also ibid. 11; gablu u iippiru i-si-na-ni battle and struggle are a feast for us Tn.-Epiz ii 4, cf. ina i-si-in tamhari ibid. iv 20; alāk šeri ša eļālī ši ša i-si-nu-umma to go to war is a festival for young men Gēsamān Era I 51; gis. tukul. sig (var. adds .sig). ge ezen nam. gurūša : [ina miftušu kakki i-sin-ni eļāši] to the clash of weapons, the festival of men Lugāš IV 1; [i]-si-nu-um ša māṭī inniŋgu a festival of death will be celebrated RA 45 172:19 (OB lit.), cf. a-x iši-in-nam inaṭṭalu ū(?)-šu-ur-ru ibid. 22.

3. food portion (OB, consisting of meat, beer, flour, contributable by the lessee of real estate owned by a woman of the nadītu-class, to be presented on her account at certain festivals in the temple of Šamaš to this god): 6 ezen 1 uzatu.ə 2 (bān) zī. da. ta. a ipaqqidd he will contribute on her account (lit. provide her with) six food portions, each (consisting of) one piece of meat and twenty silas of flour CT 4 44c:13, cf. 6 ezen. hi. a 1 (bān) zī. da. ta. a_4 1 uzatu.ə_4 ipaqqissi ibid. 45c:5, and passim, also (referring to five portions) BA 5 487 No. 5 r. 1, No. 42 r. 4, PBS 8/2 262:15, Waterman Bus. Doc. 12 r. 2, 77 r. 3, BE 6/2 72 r. 3, (referring to four portions) BE 6/1 21:4, BA 5 486 No. 2 r. 3, PBS 8/2 228:11, 239:13, Waterman Bus. Doc. 4 r. 1, 11 r. 3, VAS 9 24:3; ša 3 i-si-na-ši 1 sīlA sha kaš gīn(!) 1 sīlA širum ipaqqidd Waterman Bus. Doc. 3 r. 3, also (referring to three portions) 3 i-si-ni 3 (bān) zī. da.ta ipaqqissi CT 8 42c:13, and passim; 4 i-si-[u . . .] Scheil Sippar 102 r. 5; note (referring to the months Dumuzi, Abu, Arahṣamnu) TCL 1 228:1ff., (the writing iti.ezen) BE 6/1 38:13, (the addition ina e duṭu) Ritfin 59:10, also 3 ezen duṭu 1 zuu.ta u 1 (bān) zī. da.bi inadiddiši CT 6 48b:15, 4 ezen duṭu ... utanaddiššim CT 2 41:36. 486 No. 2 r. 5, note (referring to the months Dumuzi, Abu, Arahṣamnu) TCL 1 228:1ff., (the writing iti.ezen) BE 6/1 38:13, (the addition ina e duṭu) Ritfin 59:10, also 3 ezen duṭu 1 zuu.ta u 1 (bān) zī. da.bi inadiddiši CT 6 48b:15, 4 ezen duṭu ... utanaddiššim CT 2 41:36.


**isinnu** see išinnu.

**isinnu** (male prostitute) see assinnu.

*isinu* (fem. isinītu, isinītu) adj.; pertaining to Isin; SB.*

(id Id. Sal. 5, šīm : i-na i-si-ni-ti through the Isin Canal KAR 16:30, cf. [id] x x x = i-si-ni-tum Sultantepe 51/50+106 ii 16’ (Hh. XXII).

**isīqtu** s.; mark; OB*; cf. esēqū. ana i-si-iq-tim ul isannīq (the water in the clepsydra) does not reach the mark MKT 1 145 ii 43 (~ TMB 26 No. 52:3) (math.).

**isīrtu A** (esīrtu) s.; collection of payment; MB, NB; cf. esēru A.

a) in MB: x gīn kū. gi ša Pn i-si-ir-[ı] PN_2 x shekels of gold, belonging to PN, collected from (or: by) PN_2 Peiser Urkunden 133:4; i-sīr-ti ša PN u PN_2 i-si-ru (x gold) which PN and PN_2 have collected Sumer 9 34ff. No. 15:1, cf. ibid. 12, also i-sīr-tī ša gīGal ajali collection of the Stag Palace ibid. No. 9:2 and No. 16:20; napḫar ... e-sīr-tum nin.dingir.gal total (x sheep) (tax) collected for the high priestess BE 14 131:17, cf. udutānu e-sīr-[tum] (heading) ibid. 1.

b) in NB: i-si-ir-tum ša ina muḫḫi gīri u kārī erēdu u ēlā collection (of the toll from boats) which are at the bridge or at the
**isirtu B**

harbor, going downstream or upstream

**isirtu B** s.; confinement, enclosure; Nuzi; cf. esēru B.

*ištu i-zi-ir-ti uنتهššir* he has been freed from confinement HSS 15 56:23 (= RA 36 120).

**isittu** see *išitu*.

**isitu** s.; (mng. uncert.); MB (Tn.-Epic).*

*qi-ti i-si-la-ni* our patience(?) is at an end (in obscure context) Tn.-Epic ii 20.

Connect possibly with *esē ša aveṭtim, see esē A v.*

**isītu** (tower) see *asītu*.

**iskarū** (*iskarad* or *gišk/garad*) s.; (part of the construction of a boat); NB.*

*zarāti musukanni u 2 is qa-ri-e erēni šīhāti* (I plated with red gold) the cabin of musukannu-wood and the two tall i.-s of cedar wood VAB 4 160 A vii 26, cf. *is qa-ri-e killātan* ibid. 38; I plated with gold, etc. *is-ka-ri-e-šu zarāti gerbišu* its (the sacred barge’s) i.-s (and) the cabin therein ibid. 128 iv 3; *ištātu parru u arki ûntetu* is-ka(var. *qa*)-ru-šu šiddātušu its (the boat’s) sides, prow and stern, its appurtenances, its i.-s (and) its railings(?) ibid. 156 A v 21, and PBS 15 79 ii 21 (all Nbk.).

The context seems to refer to two tall flagpoles or the like as part of the decoration of the boat. The interchange of the writings (all Nbk.).

**iskaru** (crescent) see *uskaru*.

**isītu** (or *išītu*) s.; (a festival); Mari.*

Oil rations for a man or a woman *inūma* *iš-li-tim* on the occasion of the i.-festival ARM 7 50:3, 55:4, 61:3, cf. ARMT 7 p. 200.

Connect perhaps with *salād* v.

**ismarā** (lance) see *asmarā*.

**ispillurtu** see *iṣpaltu*.

**ispillurtu** see *iṣpaltu*.

**isqarrurtu** see *iṣqarrurtu*.

**isqaru** see *iskarā*.

**isqillatu** see *iṣqillatu*.

**isqippu** see *iṣqippu*.

**isqu A** (*iṣeq, eṣqu*) s.; 1. lot (as a device to determine a selection), 2. share (a portion of land, property or booty, income from a secular or a temple office, assigned by lot), 3. lot, fortune, fate, destiny (assigned by the gods), 4. nature, power, special qualification, emblem; from OB on; for *eṣqu*, see mng. 2b–3', pl. *iṣqāti, iṣqēti* passim; wr. syll. and GIŠ.ŠUB.BA. with det. LÜ UET 4 57:10, 12 and 58:5; cf. esēqu, *isqu A* in bēl iṣqi.


*giš ba.ŠUB.bu.za.na.ginx* (var. giš.ŠUB.ŠU[.b][u][.z][a][.n][a][.g][i][n][x] (var. giš.ŠUB.ŠU[b ...]) = ša ... is qa.ta-[nam-du] Lugale XI 21, see mng. 1b; giš.ŠUB.BA sig4.ga = iṣ-qiq damaq Gadd, BSOAS 20 260:14f., see mng. 3a.

*iṣ-qu = zi-ṭ-tū* LTBA 2 1 v 33 – 2:241; i-ni-q i-l = [min] (=[hi]-du-tu) Malku V 98.

*B[A = iṣ-qu]* STC 2 pl. 55 r. i 8 (Comm. to En. el. VII 86).

1. lot (as a device to determine a selection)
   a) cast by human beings — 1' in OB:’
   l.b.a.e.ne giš.ŠUB.BA i.[šub.b]u.ne they made the division (of the property) and cast lots (to distribute it) Jean Tell Sifr 5:9 and r. 4, cf. giš.ŠUB.BA.ŠUB.BU.DE.e ša ibid. 6:15 (= 6a:13); še.gane.ni.ta giš.ŠUB.BA.ŠUB.BU.DE.e they have made the division according to mutual agreement by (casting) lots PBS 8/1 12:22, cf. ibid. 16:13, 19 r. 7, 99 ii 11, PBS 8/2 115:25, OECT 8 17:46, 18:44, BIN 7 71:89; *ina mūgirtusunu is-ga-am iddušma* Jean Tell Sifr 44:46, cf. ina mūgirtusunu *ina iṣ-qi-im iṣuši* ibid. 68:25; *ina mūgirtusunu māri PN ina is-qi-im iṣqā* the sons of PN have, according to mutual agreement, taken
isqu A

(is their described shares) by (casting) lots

TCL 11 200:24, cf. Ḩ.A.LA PN ina is-qi-im ... iḫi Scheil Sippar 287:6; ʾaššum PN eqlam ša PN₂ ... ša ina is-qi-šu-im il-qi-ū OECT 3 60:9 (lot.); ana šena šizama ina is-qi-im ana PN u PN₂ idna (establish (pl.) the amounts of field land, plowing cattle, farmers, etc.) divide them in two and give one to PN and the other to PN₂ according to lots (cast) TCL 7 23:21 (lot.). Note, with maqātu: eqil bitišu ša ana PN ina is-qi-im imqatu the rent-producing field that fell to PN by lot LIH 38 r. 8, cf. ibid. 6 (lot.); (a house) Ḩ.A.LA PN ṭemì i-si-iq-šu imaqqutu the share of PN that falls to him by lot Jean Tell Sifr 29:5, cf. ʾE.Š.Š.A akar is-qi-im ša PN imaqqutu (one sar of) the house which the lot (by cast) PN (the father of the brothers who are dividing the property) will indicate (lit. where PN’s lot will fall) ibid. 44:1.

2' in Elam: ina mu PN u PN₂ is-qi iddā šizu mesī under an oath sworn by Tanulī and Temtiḥalkī they have cast lots, they have received the divided property and are (now) free (of mutual claims) MDP 24 339:4; šizu mesī duypuru tamū is-qi naddū they have received the divided property, are free of claims (and) satisfied, under oath, they have submitted to the decision by lots MDP 22 6:9, also MDP 23 168:8; and passim; ina bitāšitišunu aḫdīti is-qi iddāma they have cast the lots with respect to the other houses MDP 22 21:6, cf. ina eqštīšunu is-qi-am iddāma MDP 23 167:6; ša annūni ʾisšu PN is-qi-ti iddāma u ninu wariki is-qi-ti ša annūni iddāšu nittakal kima šizānuma šizānu we have received (our shares) through division and are satisfied with (lit. as received) what our fathers established by (casting) lots at the time of Temti-agun, and we have kept to what our fathers established by (casting) lots MDP 23 173 r. 5f., cf. ina niš PN u PN₂ ina is-qi-im ilgā MDP 23 178:13; pān 11 ʾibīti annūti ina is-qi u ki-ʾip-pu-uṭ-ta-ti ilgā they have taken the shares before these eleven witnesses by (casting) lots and by MDP 22 21 r. 14 and 2.

b) cast by gods: na₄,na me.gá (var. mē.mu) giš ba.e.šub.bu.xa.na.gin₄(šiṭma)

isqu A (var. giš.šub.šu[b ...]) : na₄,MIN ša ana ša nāṣṣaša is-qi ta-[nam-][dū] you, nā-stone, who have been cast as a lot (to determine the outcome of) the battle against me Lugale XI 21; is-qi pe-ši u ša-[lim ...] (in broken context) CT 13 43 D. T. 41:12 and 13 (SB lit.).

2. share (a portion of land, property or booty, income from a secular or temple office, assigned by lot) — a) referring to land and property to be divided — 1' in Elam (always pl.): (a house) is-qi-at PN PN’s share MDP 24 339:2, and passim; (a house sold) is-qi-at PN ša itti šal+me PN₄ aḫaṭiušu ʾisšu the share of PN that he holds in common with his sister, the naditu-woman PN₂ MDP 18 211:9 (= MDP 22 44), cf. MDP 23 224:4, 24 353:4, and passim, also ša itti PN izīšu MDP 23 212:2, and passim, also ina eqštīšunu ... is-qā-ti-šu-nu PN šikkassu maḫṣat the peg of PN has been driven in on their field, their shares MDP 22 66:22, cf. MDP 23 239:18.

2' in MB: whosoever plans to alter the borders of their fields u pūrrur giš.šub.ba kūnni annī or to split up this consolidated lot MDP 10 pl. 11 iii 16, cf. giš.šub.ba annī la uptarriru ibid. ii 30, and (whoever covets these villages and) giš.šub.ba annī ibid. ii 24.

3' in NB: mannu ina libbi giš.šub.bašu u kirišu ušùnu nidittu ana šarri inandin u utur ʾikkal everyone who has been placed in his lot and in his garden pays a “gift” to the king and enjoys the additional income BIN 1 70:16 (let.), cf. giš.šub.ba.meš u gišسار.meš ša Bābīlī ibid. 13, cf. giš.šub.ba (mentioned beside eqšu) ABL 1074 r. 14.

b) referring to shares of inheritance or booty — 1' in Mari: zi-it-ti is-qi-am (in broken context, referring to shares of booty) ARM 2 13:13.

2' in Elam: daltu ... ana is-qi-šu ša PN šaknat the door was put into PN’s share MDP 24 339:12.

3' in SB: with the help of (workmen from) the conquered peoples ša DN DN₂ ... šuruku is(var. is')-qū-šu whom Aṣṣur (and) Nabû gave him as his share (of the booty) Winckler Sar. pl. 39:93; the booty which Aṣṣur ana eš-qi šarrūtiša [šuruka] granted me
isqu A

as the share due to me as king Borger Esarh. 59:45, cf. ḫubut qaṭisu ša ana eš-qī bēlātiša išruka ibid. ibid. 116 ii 9.

**c** referring to income received or expended — 1′ among members of a family: ʾul ʾikṭr PN u a-ḥī-a(text ṭ-ḥa)-tu-šu(text ʾṣa) ana bitim is-qi tētiru ana PN₂ aḫišunu ʾul iragamnu PN and his sisters will not claim again from their brother PN₂ (more of) the house (and of) the income of the office (the latter is referred to as uguₐₐₐₐ in line 12) TCL 1 104:23 (OB): (gift of husband to wife) ʾe ... ʾiš-qā-am K.A.GAL abīša a house and the income (called) “city gate” (which she brought to the marriage) from her father CT 6 38a:10, cf. In.tag iš-qi-im ibid. 20 (OB); ana gis₂ban₂šub₂i is-qi gur₂ši income will come back to this table (i.e., the one mentioned in the protasis) CT 38 42:53 (SB Alu), cf., for the connection between pāḫšāru and isqu, mng. 2c-4a′.

2′ referring to income assigned by the ruling gods to the lesser divinities: nādin iš-qī u nindaṭu he (Marduk as ʾzuₐₐₐₐ who assigns fields) distributes income and (food) offerings (among the gods) En. el. VII 85, for comm., see lex. section, cf. Craig ABRT 1 31 r. 11; rabdu lu ḫigi isamahḫuru ana uddā is-qīši-un maḫāru uirīšu the great Igigi surround her (Ṣarrat-Nippuri) all the time to be assigned their income, to receive their offerings AfK 1 25 r. iii 20 (SB), dupl. ZA 10 296:19, cf. [a-n-a] iš šu māhazi uddā is-qi ibid. 23; iina baliku gis₂šub₂ba zittu nindaṭu u kurummatu ʾul iš ṣarrak (without you, canals are neither opened nor closed) without you neither income nor shares, food offerings nor food rations are distributed Craig ABRT 1 15:18 (SB), cf. nādin gis₂šub₂ba (in parallelism with nādin nuḫši, said of Marduk) RT 24 104:3.

3′ referring to income assigned by a ruler to cities, temples and individuals: (he made the inhabitants of Assyria and Babylonia who had been carried off as prisoners return) iš-qi gīnu kurummatu ukinšunuṭi and established for them income, regular (dues) and food rations CT 34 41 iv 20 (Synchcron. Hist.), cf. (to the people of Borsippa) Thompson Cat. pl. 2 C 6:7 (NB let.), cf. gis₂šub₂ba.meš ša šarru TCL 12 57:8 (NB), and passim in this text; gis₂šub₂ba nindaṭu gutrimni ana ʾišni šunuṭi ukin dāriš he (the governor of Dūr-Bel-Harran-bēl-ussur) established for these gods income, food offerings and incense forever Unger Bel-Harran-bel-ussur 16, cf. ibid. 18; sattukki lu nARB₂ is-qi uṣ-šu-un u[kīnna] he (Sargon) established for them (the mentioned gods) offerings unsurpassed in number as their income Līo Sar. 76:12, cf. ukin is-qi uṣ-šu-un Borger Esarh. 74:23.

4′ referring to income derived from temples (prebends) assigned to officials of the sanctuaries (NB and LB only) — a′ in gen.: allotted by kings BBSt. No. 35 and 36, RA 1 125, AnOr 12 303ff., VAS 1 57 (all kudurru) income consisting of food, drink, etc. BBSt. No. 36, Peiser Verträge No. 91 and 96+123, VAS 5 37, 57, 87 and 106, TCL 13 242, VAS 15 16 and 37; distributed from offerings (see gugqānunu, gīnu, eššu, niqē barri/kāribi), or from the divine table BRM 2 36, VAS 5 57 and VAS 15 37, but also consisting of staples VAS 5 41, 76, 107, 161 (all mandaṭitu); deliveries made in exchange for income, always with stress put on punctuality (see msnaqtu) and regularity (see baṭṭu, also palāṣ umu), of beer VAS 5 109, TaM 2–3 211, of baskets VAS 6 37; defined as pertaining to a temple, e.g., ša bit ḫaḫara Peiser Verträge 112:6, and passim, or as pan(it) DN, e.g., pan iN.URU-ŠA GN VAS 6 89:3f., and counted by days (see umu) and months, but see the exceptional immēru ša AN.MI.MEŠ sheep (offered) at (occasions of) eclipses of the moon Peiser Verträge 91:4; requiring consecration and special social status on the part of the recipient: PN ša ana gullubu ana muḫḫi gis₂šub₂ba siraḫtu pan DN ana pan PN₂ šamaṭti Eanna illiku PN, who went before PN₂, the administrator of Eanna, to be “shaved” for the brewer’s prebend in the service of DN YOS 7 167:3, cf. ʾummašu ellet his mother is a free woman ibid. 10 and 14; PN u PN₂ ana Eanna la irrubu gis₂šub₂ba MEŠ-šu-nu ana rabbaṭi piqiṭ PN and PN₂ (the sons of PN₂) must not enter Eanna (any more), entrust their i. (obligations) to the
isqu A

chief! YOS 6 10:19; listed in the li'u ša GIŠ.SUB.BA.MEŠ register of prebends VAS 15 11:21f. and 26:17, also li'u makkār Anu BRM 2 19:19ff., and li'u ša kislaqqu YOS 7 167:15.

b) designations — 1” according to profession, etc.: āšīpātu BRM 2 16, akkupātu VAS 6 37, ašītu VAS 5 37 and 100, BRM 2 3, TuM 2–3 4, Dar. 77, UET 4 24, bā’irātu TuM 2–3 206, ēriba-bītātu BBSt. No. 33 and 36, BRM 2 19, 46 and (combined with ūbītātu) 55, TCL 13 243, (with ūbītātu) 242, AnOr 8 48, VAS 5 108, VAS 15 7 and 25, Speelers Recueil 297, Gordon Smith Coll. 90:8, ēriba-bitpirūtu (combined with kudimmātu) VAS 15 37, gālišātātu UET 4 57 and 58, garbāntātu UET 4 57 and 58, AJSL 16 71 No. 10, gīrgātātu BRM 2 15, VAS 15 18 and 32, kalātu RA 16 125 (kudurru), kudimmātu VAS 15 37, mandīdātu VAS 5 21, 41, 74, 76, 107 and 161, mubāntātu Strasmaier App. 3, AJSL 27 196 No. 6, BRM 2 22 and 24, nūhātimītu VAS 5 83, Speelers Recueil 297, rabbāntātu BRM 2 123, rē’ī-alpātu BE 8 117, VAS 5 105, rē’ītu šīzī YOS 7 79, sirāšātu YOS 7 167, BRM 2 8 and 11, VAS 5 69 and 109, TCL 13 245, TuM 2–3 211, VAS 15 10, sābītātu VAS 15 28, šaggaša BRM 2 36, ūbītātu VAS 5 28 and 153, BRM 2 40 and 47, TCL 13 236, 237, 238, and (combined with ūbītātu) 242, JRAJS Cent. Supp. 44, Peiser Verträge No. 91, and (combined with ūbītātu) 113. Not identified: LŪ.NI.GAL.ŠEN-ūtu (beside sirāšātu, nūhātimītu, sābītātu, ūbītātu and māntātu as šamū šākā) TCL 12 76:6.

2” other ocs.: is-gt[A lagamal VAS 1 35:3 (kudurru)]; GIŠ.SUB.BA ša ina ī.GAL.EDIN GIŠ.SAR ḫallatu BRM 2 12:9, and passim in this text; GIŠ.SUB.BA ša ina pan-اغان. EDIN ina GIŠ.SAR ḫallatu BRM 2 4:2f.; GIŠ.SUB.BA ša-nu ina GIŠ.SAR ḫallatu TCL 13 244:3; GIŠ.SUB.BA ḫa-rū GIŠ.SUB.BA 4 69:6, cf. ina GIŠ.SUB.BA ša pan-�کریبی Peiser Verträge 91:9, VAS 5 87:2.

3. lot, fortune, fate, destiny (assigned by the gods) — a) in gen.: balāt šamū maiṣūr ... ana is-giš-a līkinnu may (the gods) establish as his fortune a life lasting through many days MDP 2 pl. 23 v 19 (MB kudurru); DN ... ša kisšatu u danāna ana is-giš-a

išrūkuni Aššur, who granted me as my lot power and dominion AKA 33 i 47 (Tigl. I), cf. ana is-giš-a išrūku KAH 1 16:6 (Th.); māt kibrat arbā’a ina is-giš-a lūkaltimû let (the gods) entrust the four quarters of the world as his lot AKA 249 v 52 (Am.); ša ana is-giš-a bārûtiša uṣṣiba ... Aššur which Aššur has added to my lot as king Winckler Sar. pl. 36:171; see išqū and išqū lemmu Erimhuš 1 208f., in lex. section; ša ani is-gitumū SÔBA acceptance of a (good) fate (uncert.) KAR 178 v 35 (SB hemer.); giš.ŠUB.BA bi ḫē.nun nīg.tuk may abundance and riches be his lot PBS 14 No. 531:3 (MB seal); nam.dub.sar giš.ŠUB.BA ūṣīg.ūa: ṭupkar-rutu i-sīq damāgī to be a scribe is a fine lot Gadd, BSOAS 20 280:14f. (bil. ē.dub.ba text).

b) in epithets of gods: muššimu šimāti muṣṣiru uṣṣiru miṣṣiqū is-qi-e-ti šamāne u ersētim you (Ša, Šamaš, Asalluhi) are the ones who establish the nature of things, who prescribe the course of events, who allot (good and bad) destinies for heaven and earth JRAJS 1929 265:3, cf. Irq 18 62:4 and 5, also (wr. muṣṣiqū is-qi-e-te) RA 7 24:12; muṣṣiqū is(var. is)-qi-e-ti (referring to Šamaš) KAR 80:14, var. from RA 26 39f.; attamannuški is(var. is)-qiš-šu-nu you (Šamaš) are the one who establishes their (heaven’s and earth’s) destinies KAR 80:19, var. from RA 26 39f.; muṣṣi’az is-qī-e-tu (Bēl) who distributes the lots RA 129:14; mu’addu is-qī-e-ti (Mārbiti) who assigns lots VAS 1 36 i 19 (NK kudurru).

4. nature, power, special qualification, emblem — a) said of gods: dištar bētu ša bullūtu i-si-iq-ša Ištar, the mistress, whose nature it is to heal ZA 5 79:11, cf. bullūtu i-si-iq-ša Craig ABRT 21:10 (SB); i-si-iq-ša lamdat she (Ištar) is well versed in the exercise of her powers VAS 10 215:14 (OB); ḫūb[u][y] tugunti i-si-[iq-ša] uddāšim they made her (Ištar’s) nature to enjoy battle VAS 10 214 iii 16 (OB Aguṣṣa), cf. išq ili = ḫādātu joy Malku V 98, in lex. section, and cf. Dinin.ku.KID (KID) ē.an.na.KA.ta šk. ḫūl.ta giš.ŠUB.BA.ŽA mi.ni.in.gar from Eanna Ininn established joyfulness as your nature OECT 1 pl. 12 v 20.
isqu A

b) said of kings: "haṭṭu ... šibirru kēnu muballitum nisī lu i-sī-iq šarrētiya may the scepter and the rightful staff ... NINDA em.u, NINDA mersu, lipku, oil, honey and chick-peas as NINDA bu-rum) ibid. 146:8, cf. also (added up with 202

isqu A in beḷ isqi s.; holder of a share of the income of a temple office; NB; wr. en GIS.ŠUB.BA; cf. isqu A.

ana lū Urukaja EN.MEŠ GIS.ŠUB.BA.MEŠ to the citizens of Uruk who hold shares BRM 2 47:14; EN GIS.ŠUB.BA ʾšṣa he is indeed the holder of the income YOS 7 167:14, cf. ibid. 9.

isqu B (or is/zku) s.; (mng. uncert.); OA.*

The conveyor sealed (the silver and the gold) in boxes and is-kam isbatma ana GN aṣṣer rabi-sšikrim ʾubbalaššu took the consignment(?) in order to bring it to Wahšušana to the general KT Hahn 14:13 (OA let.).

Possibly the same word as isqu A.

isqu (choice) see nisqu.

isqubbītu (hump) see asqubbītu.

isquqqu see isqūqu.

isqūqu (isqsuqqu, išqūqu) s.; 1. (a kind of flour), 2. bread made of i.-flour; OB, Bogh., Nuzi, SB; Sum. Irw.; wr. syll. and zī.kum, in Mari also NINDA.KUM.

zi-ku-u[m] [zī.kum], zī-ku-um [zi.ud] = [iz-qu-qu] Diri V 158f.; ZI.KUM = iz-qu-qu Practical Vocabulary Assur 167; [ninda.z]Ht[-]kumup = min (= a-kal) is-qu-uq-qu, [ninda.z]un₄₃ig₂₄ga = min = dam-qu Hh. XXIII 21f.

zi.še zī.kum kù.ğa [...] tappinnu iš-qu-qu eštu [...] bailey flour, pure i.-flour AFO 11 366:11f.

1. (a kind of flour) — a) in econ.: x sīlu zī.kum ... uštablakkim I have sent to you x silas of i.-flour VAS 16 22:34 (OB let.); x sīlu zī.kum ana ʾe [x ʃ] YOS 12 345:1 (OB), cf. x sīlu zī.kum NINDA.SAL PBS 13 61 i 13 (OB); 1 dug nīg 5 sīla 组织生活 one pot with a capacity(?) of five silas, for i.-flour TCI 1 199:17 (OB); 55 silas of zī.kum beside 55 silas of zī.summādišum Iraq 7 51 A.950 (except only), for other occs. in Chagar Bazar, see ibid. p. 44 s.v. ḫamlum; x sīlu zī.kum ARM 7 109:3, and passim, cf. ARMT 7 p. 262f.

b) in lit.: miris zī.kum ĥimêti iktal she will eat a confection made with i.-flour and ghee KAR 195 32, cf. rabiti zī.kum īti īpti iktal AMT 54,1:10; ina zī.kum tuballal you mix (various ingredients) with i.-flour AMT 100,3:14, and passim in such phrases in med., cf. 4 sīla zī.kum taptu Küchler Beitr. pl. 6 i 16, zī.kum tuṣāḫḫar tasdi AMT 7,4 i 20; zī.kum suluppī sasqā tasarraq you scatter i.-flour, dates, sasqā-flour ZA 45 204 iii 21 (Bogh. rit.), cf. NA₄ mu-ṣu is-qi-qū (in broken context) ibid. 210 v 31; mašak alpi ʾšši tallyēgīna ina ZI.KUM ... ina mê šikari rešti karāni erekēn you take the hide of this ox and soak it with i.-flour in water, beer of the best quality (and) wine RAcc. 4 ii 21, parallel KAR 60 r. 5, see RAcc. p. 24.

2. bread made of i.-flour — a) in OB: x [sīla] a-na a-ka-al [zī.kum] x silas for i.-bread YOS 12 345:4, cf. x zī.sāla NINDA zī.kum PBS 13 61 i 14 (OB), see Hh. XXIII, in lex. section.

b) in Mari: 1 GUR 10 sīla NINDA.KUM (beside 4 sīla zī.kum) ARM 7 134:1; 2 GUR 35 sīla NINDA.KUM (followed by NINDA meru, NINDA emsu and NINDA mudu, added up as NINDA) ARM 7 94:1, and passim, cf. NINDA.KUM (added up with NINDA emsu, NINDA meru, šipku, oil, honey and chick-peas as NINDA bu-rum) ibid. 146:8, cf. also (added up with
**Isribû**

NINDA emu, zi.KUM, saaqqi, pappasu and hallûru as NINDA) ibid. 151:1, 153:1, etc., always for the royal table (naptan šarrû), see Bottéro, ARMT 7 285f. and 262.

c) in Nuzi: kibtu ana NINDA emu ana NINDA is-[q]-û-lgû ina & [pal]-pa-ah-û-hê wheat for bread made of sour dough, for i.-bread in the “east house” (parallel: ana mutqu for sweetmeats) HSS 14 181:5; [xi] GIŠ.BANŠUR [51 NINDA is-[q]-û-gû] ana pani šarrû 11 KLMIN 10 NINDA is-qi-un-û ana séshertû 15 KLMIN 5 NINDA KLMIN ana naptan x servings, five (?) loaves of i.-bread for the royal table (lit. for the king), 11 servings, ten i.-loaves for the personnel, 15 servings, five i.-loaves for the meal HSS 14 94:1ff., and passim in this text, issued to various persons, also (always NINDA is-qi-un-û beside GIŠ.BANŠUR) ibid. 99 passim, 97 passim, 99 passim, (also written without NINDA) 1 is-qû-gû ibid. 94:16, 1 is-qi-un ana LU ḫa-bi-[ru] ibid. 95:10, etc., also (designated as annû šumu pani ša URU Zizza this is one day’s (expenditure) (for the royal household?) provided by GN) ibid. 97:13f.

Isqûqu denotes a fine quality of flour, according to its logogram zi.ud, “white flour.” The Sumerian reading zikum of zi.ud (see Hh. XXIII, in lex. section) is phonetically rendered as zì.gu in Ur III, where it occurs beside zi.še (Akk. tappinnu), “coarse flour,” and as zì.kum in SB and SB.

**Isribû** (Bezold Glossar 53b); see sahar-saddû.

Isru A s.; collected payment; MB, NB; cf. estru A.

a) in MB: šeḪAR.RA GIŠ.BAR.GAL ina kandûre ina MU.16.KAM is-(rum) groats measured with the large seah-measure, in jars, year 16, collected payment (heading of a list) BE 15 59:2, cf. naphar x šeḪAR.RA is-rum ibid. 12 and ibid. 17, also PBS 2/2 80:10; x hallûru adî x še (text MU) is-ri x sahû širuš GIŠ.BAR.GAL ša GN x chick-peas, together with x barley, collected, x cress, tax-delivery from GN in the large seah-measure BE 15 5:1; i-šir PN šatâkki payment collected from PN, farmer (in a list of payments of barley) AFK 2 51:10.

b) in NB: suluppi a 4... ina šumuttu is-ri PN ana PN₉ inandin PN will repay the dates to PN₉ when the payment becomes due Strassmaier, Actes du 8° Congrès International No. 20:6; 340 makṣur ša is-ri ša PN 350 ša is-ri in.š. GAL.MEŠ elat 50 ša ultu is-ri ša PN ana šarip agurrû nadinat 340 bundles (of straw) from PN’s delivery, 350 from the delivery of the “palace-slaves,” aside from the fifty (bundles) which have been given to the brickmaker from PN’s delivery YAS 6 220:1ff.

Isru B s. masc. and fem.; (a part of the exta); SB.

a) masc.: [šumma is]-ri imitti namir taqabbi [x] nam-rû kîma kakkabi šiškîšu [...] pašinu imitti namir ulu-[wa] lêbî namir pašinu-[n]-u is-ru ina lišši if the right i. is bright, you say, “[...] bright,” (that is), it looks like a star, if the right pašînu is bright, it means joy, ... pašînu is explained as isru in the vocabularies K.3978 i 7f., and passim in this tablet, for excerpts, see Boissier Choix 106, cf. šumma is-ri imitti namir ulûš lêbî namir CT 20 59:21; šumma is-ri 15 namir if the right i. is bright K.3978 i 1, dupl. LKU 133:1, and CT 31 44 K.3825 obv.(!), cf. CT 30 43 Bu. 89:4–26, 171 r. cacheline.

b) fem.: šumma is-ru zâq na-ma-ra-at if the right i. is bright (followed by a section with omens derived from the ūpasû) Boissier DA 98 r. 2, šumma MIN namrat ibid. r. 3, igša mî-ku-u ibid. r. 4, but EGIS-ŠU KUR-ka ibid. r. 5.

c) other occ.: 10 liqte ša šumma is-ri ten excerpts from (the series) “if the i.” (preceded by ten fragmentary omens, followed by excerpts from omens derived from the kaskašu) KAR 423 i 16, ibid. r. ii 52; šumma is-ri nilû (NE.GAR) šakin PRT 8 r. 18; šumma ina is-ri ša imitti u šumêli šîlu nadi if there is an abrasion on the i. to the right and the left TCL 6 5:17, also CT 20 15 i 25, CT 30 11 K.6785:8, etc.

In spite of the writings is-ru and is-ri, it is possible that GIŠ.RU/BR represents a logogram. Cf., for such variations, e.g., gu.ŠU and gu.DI = qinnatu buttocks, and di-bî-ru/i, sub dibirû s.
isu C (isru) s.; fold; lex.*; cf. esbru B.

[ri]-ri-ig PA.DAG+KISIM×KAK = iš-rum, [ri]-ig-ga
PA.DAG+KISIM×KAK = ni-rum, u-pu-rum, [ri]-ri-ig-ga
PA.DAG+KISIM×KAK = iš-rum, na-ar-ba-qum,
tar-ba-qum. Diri V 35ff.; cf. PA.DAG+KISIM×KAK
= iš-rum Proto-Diri 281.

isu D s.; small granary; lex.*

e-sag-tur MALKŠETUR = iṣ-si-ru (var. is-ru) (preceded by garitu) SB I 318, var. (between garitu and arbu, na%paku) from Ea IV 251;

issanu (date from Telmum) see asnu.

issen see istring.

isseniš see istringiš.

issi see istringi.

issillatu see iṣkilatu.

issu see isu and ištut prep.

issú (isē, ešd) s.; pit, clay pit; SB; Sum. lw.

pu-u tum = bur-tum well, šil-u clay pit,
is-[u-u] A I/2:148ff.; tu-ul tum = bur-tum well, is-su-ú, mi-isšu marš A I/2:160ff., cf. Ea I 52;
tu-ul tum = is-su-ú (var. is-su-[u]) MSL 2 128 i 16
(Proto-Ea); iš-su = ba-[aq-pu] sand, is-su = iš-su-[u](-u)?(?) Lu Excerpt II 48f.

tul 1a tul 1a gũ. bi. di urī. na ba. e. si. si. ana
iš-su-8 text da as-su-ú damā immittā (you Enlil)
called to the pits, they filled with blood SBH
P 131 r. 7f.

na-(var. `-)lu = ilu, birtu, baru, is-su-u(var.
-ú) Malku II 63ff.; is-su-[u] = [...] CT 18 10 r. i
23; še-su-u = ša-ar-šu plant of the water hole
(followed by šu ṭantu) Urunna II 537.

epir e-še-ša Bābili isšušma šē Āgadek
GAB.ARI Bābili īpuš (Sargon) removed soil
from the pits of Babylon and built a replica of
Babylon next to Akkad King Chron. 2 8:18,
note the dupls. epir šatpuš isšušma ZA 42 49
r. 17, see von Boden apud Güterbock, AFO 13 50,
and [SAHAR].HILA ša SALS.KABA.I.TUN.NA isšušma
King Chron. 2 28:9, 1 sar ālu 1 sar kirtu
1 sar is-su-u one sar is city (territory), one
sar is orchards, one sar is clay pits (description
of Uruk) Gilg. XI 306; šumma mišu kišma me
iš-e-si šašpu if the flood (water) is

yellow (and) opaque like the water of a clay
pit CT 39 18:43 (SB Alu); kupri ša is-si-ē(!)
bitumen from a pit (among drugs) AMT 79,
2:10.

Loan from Sum. isi.

issurri (perhaps) see surru.

*istatirru s.; stater; LB; Greek lw.; pl. wr.
is-ta-ti-r-ri.meš and is-ta-ti-ra-nu, etc.

x kaspa qalā is-ta-ti-ra-nu ša RN babbānūtu
x refined silver, in staters of Antiochus in
good condition TCL 13 245:8 (Antiochus),
and passim in refs. to silver paid as purchase price
in documents of the time of Alexander, Antiochus,
Seleucus and Demetrius; 3 mana šu.BB.BABBAR qalā šu šu babbānūtu
ša Anti'ikusu minitu ša Bābili two-thirds of
a mina of refined, (and) undebased silver,
in staters of Antiochus, currency of Babylon
ZA 3 150 No. 13:1.

The writing is-ta-ti-ri.meš is prevalent in
the time of Alexander, cf. BRM 2 8:8, but
rare under Antiochus, cf. TCL 13 236:16; the
writing is-ta-ti-ra-an-na occurs only in BRM
2 39:13 and 40:13 (both Antiochus), and
BRM 2 46:11 and 48:12 (both Demetrius);
is-ta-tir-an-na in BRM 2 16:10 (Antiochus).

Krückmann Babylonische Rechts- und
Verwaltungs-Urkunden p. 14 n. 3.

isu (issu) s.; (upper and lower) jaw, cheek-
bone; OB, SB; wr. syll. and (uzu) me.zē;
cf. is īš.

uzu.me.zē = iš-išu(var. -ši) (var. uzu.is.si =
isu-[u]), uzu.me.zē gud = la-lab-hu, uzu.me.
zē gid.da = la-hu-šu Hh. XV 12ff.; si-i [si] =
isu-šu II III/4:149'; me.zē.bi : is-si-šu
SBH p. 126 No. 79:9f., see usage a-l'.

a) referring to human beings — 1' in
.gen.: me.zē.bi.in.gin.na : is-si-šu uṣidma
(the demon) has made his (the man’s) jaw
w twitch SBH p. 126 No. 79:9f.; uzu.me.zē-šu
uṣidma ina laḥšu-šu attidi girritu I pierced
him under his chin (lit.: his jaw), and I put a
rope on his jawbone (lit. gum) Streck Asb. 80 ix
106.

2' in Izbu: šumma imittu uṣidma uzum
imittīšu ina i-si-šu XI.ta-ma šaknat if a
woman has given birth and his (the child’s)
right ear is placed on his lower jaw CT 27 17:9, cf. ibid. 16:16f.

3’ in med. and physiogn.: šumma is-sa-aššu ḫesdima if his jaws are swollen (?) Labat TDP 70:22, cf. ME.ZE-šu ḫe-ša₃ ibid. 82:27; [šumma] in šumušu khabat u i-sa-šu NUN Uṣ if his left eye is deformed and his jaws do not touch each other (?) STT 89:208 (med.); šumma i-si nulturma la ikkal if his upper jaw is cleft and he cannot eat Kraus Texte 13:25, dupl. 14:8’.

b) referring to animals: šumma immerum eṣematum ša i-si-šu ša eṭimmim palkat if the sheep’s right jawbone is perforated YOS 10 47:11 (OB behavior of sacrificial lamb), cf. ibid. 10 and 12; ME.ZE dašši ... išlēniš taḫaššal you crush together (with other drugs) the jawbone of a pig AMT 103:18, dupl. AMT 47,2:2’; [šumma] išbu ME.ZE-šu la išbašša if the newborn lamb has no jaws KAR 403 r. 24 (Izbu), cf. [šumma išbu] ME.ZE-šu lašhiššu naḫišaššu la išbašša if the newborn lamb has neither jowl nor jaw nor nostrils ibid. 22, and passim in this text, cf. ME.ZE-šu AN.TA u KI.LA [ ] his upper and lower jaws ibid. r. 26.

c) referring to a plant: šu-am ina lāgimēšku i-ma-arḫa an-na-tu-[x] i-su-šu ina rabišuma bili u[maštu] the ear of barley is affected by ergot while it is growing, when it ripens, its husks (?) decrease their yield ZA 4 254 r. iv 10 (SB lit.).

Only in the Izbu text KAR 403 do isšu and laḥdū occur side by side (see usage b). It seems likely, therefore, that isšu and laḥdū are synonyms, differentiated, however, in Hh.XV, where me.żē is called isšu, and “long me.żē” is explained by laḥdū, while laššu, “short me.żē,” refers to the part of the jaw inside the mouth. The relationship between Sum. me.żē and Akk. is(s)u remains uncertain.

Holma Körperteile 33f.

isū see issād.

iš qāṭī (ʾiš qāṭi) s.; fetter, handcuffs; SB, NB; cf. išu.


iš qāṭī [pa]šlat : ina iš šuvu išerī išiḏa [ .. .] ša qaš u šēpi kalū limping (means) in handcuffs and fetters like [a prisoner] bound hand and foot ROM 991 r. 23 (unpub., Izbu Comm. to Izbu XIV), cf. CT 27 46 r. 9; gis ūlu-ur-tum iš qa-šu Lambert BWL 44, comm. to line 97 (Ludlul II).

a) in gen.: šāšu adī mundaḫṣuššu ina ʾissi u iš qa-ti adī maḫṣrija ubūnī) they brought him, together with his warriors, in bonds and fetters before me Lie Sar. 74:5, cf. ina ġisšu ʾiš qa-ti parzilli biriti parzilli utammimāta Streck Asb. 20 ii 109, and (with var. šat qa-ti) Aynard Le prisme du Louvre AO 19.1939 ii 19 (Asb.); PN ina māṣṣaritā iš šuvu parzilli lilliku let PN come, under guard and in iron fetters YOS 3 182:11 (let.), cf. CT 22 174:21f. (let.); 4 MA.NA 10 GIN parzilli ana iš qa-a-ta ana PN nappāḫ parzilli nadna four minas (and) ten shekels of iron are given to the ironsmith PN for fetters Nbk. 226:2, cf. Camb. 98:2 and 5; ina iš šuvu MES ṣupra send me (the fugitives) in fetters YOS 3 125:39 (let.), cf. BIN 1 49:19 (let.).

b) with tummuḫu, naddi, ṣabātu: šarrāni annûrī iṣbatummina ina biriti parzilli ʾiš qa-ti parzilli utammēḫu ʾaṭti u šēpā they seized these kings and put (them) in irons, hand and foot Streck Asb. 12 i 131, cf. ibid. 28 iii 59; PN ina qa-a-ta parzilli idinma put PN in iron fetters! YOS 3 19:25; ana parzillā šuwarīš mašma iš šuvu MES ṣaddikā send him to me and I will put him in fetters BIN 1 24:13; ḫabūṭe u munnabitu〈te〉 ... niṣṭ 5 ME šumu PN kt iṣbatu iš qa-a-ti ṣṬadāššūnāti when PN seized the displaced persons and the refugees, five hundred of them, he put them in fetters (and handed them over to their lord, the king of GN) ABL 839:19; ERIM.MES-šu-nu mala ina tuppi maṭā u ERIM.MES mala ina ina iš šuvu MES nadā ... andāḫaššūnāti I received from them all the persons that are not listed on the tablet and all the persons that have been put in fetters YOS 3 166:19, cf. ibid. 33, cf. also ina iš qa-a-ta idinma CT 22 62:11, cf. TCL 18 219:28, and passim in NB letters; PN ... ina iš qa-a-ta iṣbattuma ana PN₂ ... ʾiddimu they put PN in fetters and handed (him) over to PN₂ YOS 7 137:19 (NB leg.).
The replacement of *iq qāši by šāt qāši as well as the fact that the designations for fetters in Akk. mostly have the determinative al š (cf. illīturu, šēṣru) suggests that we have to read *iq gāši instead of *isqāši. The spelling išqāši renders the actual pronunciation.

**išāru** (or *išarû) s.; (part of the temple complex); OA.*

a) time of Šalimahum: *u ekal LUGAL Dagan kūmšu i-zā-ri-šu [x x x] bit ḫūbûri u abusšēšu (he built) also the “palace of king Dagan” (as) his (i.e. Aššur’s) cella, his i., [his . . .], his brewery(?) and storehouse(?) AOB 1 4 No. 1:15.

b) time of Irišum: I set an area aside for my lord Aššur gimi (?>) i-zā-ri-im ēpuš and built (there) the entire i. Belleten 14 224:12, and passim in the inscrs. of Irišum, see AOB 1 10ff. sub Nos. 3, 5, 6 and 7, and cf. i-zā-ri ša Aššur ibid. No. 4:12; bišam u i-zā-ri-šu the temple and its i. ibid. No. 10:23; šērrīti i-zā-ri ša bit Aššur u muššalām kāššam ša Aššur (he built) the entire i. of the temple of Aššur and also the muššalu gate (and) the kāššu of Aššur ibid. No. 8d:12, cf. ibid. No. 8b-e.

The term apparently denotes a special section of the temple complex, outside of the main building that harbored the cella, and possibly all buildings within the precinct that were not actually the house of Aššur. The word should be connected either with *ušārû, ašārû, “courtyard,” see Gelb, MAD 3 71, or with the foreign word *isaru, attested in later texts from Assyria, see Landsberger, Belleten 14 237f.

**išru** s.; plan of destiny; lex.*; cf. eṣerû A. giš.šur = i-[-]-[r]u (in group with manšu, ḫurtān, nī i ī) Erimhuš VI 80.

For discussion, see *uṣurtu.

**išratu** (mišpātu) s.; plan, design, border line; SB, NB; pl. išrēti, mišratī; cf. eṣerû A.

a) with eṣerû: váddā šatā mi-iš-rā-ta ī-ma (var. omites)-as-ṣi-ir Marduk defined (the course) of the year (and) drew the border line(s) En. el. V 3; Ninua . . . ša altu ulā itti šiṭir burummē iš-rā-tu ēṣet Nineveh, whose design has been drawn in the stars in the sky since the beginning of time OIP 2 94:64 (Senn.); es-su-ra (for išṣu-r) iš-rā-tu I drew its (Esagila’s) ground plan Borger Esarh. 22:16.

b) other o.ccs.: *Asari šārik mērīši ša iš-ra-ta ši-[-] [.kī-nu] Asari (a name of Marduk) as the one who bestows (the blessings of) agriculture, who has established the border (of the fields) En. el. VII 1 (from STT 10), with comm.: *{AsARI.ŠI = šā-rīk, BU = šā-RA-ku, ŠAR = mi-rīš-tu, A = iš-ra-tu, šīA = ka-anu} STC 2 pl. 51 i 4, also iš-rā-tum = a-x-. . . STC 2 63 r. (!) 7; iš-re-si-šu (var. ašróti) ašle’ti . . . maqittas ša Aššur. I sought out its ground plan and repaired what had fallen in Borger Esarh. 76:13, from RA 11 96; U Ella . . . ša šītu ām uļāti . . . bitu la šutēšumma namātu iš-ra-at-sa kisurrāša la šašu ēṣeru kaṭmu the temple Eulla, which since long ago had not been kept in good repair, so that its ground plan had become obliterated (and) its outlines unrecognizable, covered with dust VAB 4 142 ii 3 [Nbk.], also ibid. 110 iii 18; iš-ra-tu (in broken context) STT 34 i 7, see Lambert BWL 169 (fable of Nisaba and Wheat); iš-ra-su-nu ZA 4 256 r. iv 20 (SB lit.).

The context of En. el. V suggests that mīṣratu is a variant of *išratu, and has to be connected with eṣerû, since for the word mīṣru a variant iṣru, q. v., is attested.

**iṣru** s.; frontier, territory; SB*; cf. eṣerû. KUR GN ana i-ṣir māl Aššur turi to incorporate the land of the Manneans into Assyrian territory Lie Sar. 12:82.

Used instead of misrû, see discussion sub išratu.

**iṣṣāбуtu** (ring, earring) see ansabtu.

**iṣṣu** see iṣru.

**iṣṣū** s. fem.; gecko; lex.*


šu-bī-di-qī qīlī = *iṣ-su-ū qal-tū (var. -tu), MIṬ.TA. gam.ma = *iṣ-su-ū TUR-tū (var. -tu), MIṬ.TA.gam.
ışşûr appari


For refs. wr. EMEDIR, see şurûd.

Landsberger Fauna 115, 117.

ışşûr appari s.; (a bird, lit. “marsh bird”); SB*; wt. MUŞEN AMBAR, ış-sur AMBAR MUŞEN; cf. ışşûrû.

ış-sur ap-pa-ri 4 ni-qu-du ZA 6 244:50.

SUMER alû kima MUŞEN AMBAR ithaddu[đ] if a town hums like the “marsh bird” CT 38 1:5 (SB Alu); SUMMA ış-sur AMBAR MUŞEN ana bit amelî irub if a “marsh bird” enters somebody’s house CT 41 7:50 (SB Alu).

See ışşûrû.

MUŞEN ha-ši-ba-ru MUŞEN Nusku the haššûr-bird is the bird (sacred to) Nusku CT 40 50:43 (Alu), cf. ha-ši-šur muşen ış-sur dNusku KAR 125:5.

See haššûrû.

ışşûr şorûsû s.; (a crested bird); SB*; cf. ışşûru.

MUŞEN ha-ši-ba-ru MUŞEN Nusku the haššûr-bird is the bird (sacred to) Nusku CT 40 50:43 (Alu), cf. ha-ši-šur muşen ış-sur dNusku KAR 125:5.

See ışşûrû.

ışşûr şorûsû s.; partridge(?); Bogh.; SB; Akkadogr. in Hitt.; wt. syll. and MUŞEN ḤABRUD.DA, BURU₃ ḤABRUD.DA, MIŞEN, BURU₄ ḤABRUD.RU.DA (MUŞEN), in Bogh. also NAM ḤABRUD.DA/TA; cf. ışşûrû.

[bu]ru₄, us muşen = bu-su = ış-sur şorûsû Hg. B IV 265.

a) in gen.: kima ış-sur şorûsû ša lapan erî ispensiddû bu-ru-lû ši his (Ursa’s) heart palpitated like that of a partridge fleeing before the eagle TCL 3 149 (Sar.); Erim.meš pargi muşen (var. -şur) şor-ri a-me-łu-ta(var. -ti) aribu pràššunu inšàsûnuštà ma ša šalûtati the great gods created them as people with partridge bodies, men with raven faces AnSt 5 98:31 (SB Cuthean legend), vars. from CT 13 39 i 5; BURU₃ ḤABRUD.DA ış-sur asakki the partridge is the bird of the asakku-demon KAR 125:12; BURU₄ ḤABRUD.DA MUŞEN nîšik dámê lûbûšu the blood dripping from his heart is a partridge KAR 307:5 (cult. comm.); ina ḤUL BURU₄ ḤABRUD. DA MUŞEN against the evil portended by a partridge KAR 387 ii 44f.

b) in omen texts: SUMMA surdû BURU₃ ḤABRUD.DA A.MUŞEN UR.[ši-im-me]-[ši-la] if a falcon, a partridge, and an eagle play with each other CT 39 23:3 (SB Alu); SUMMA surdû BURU₃ ḤABRUD.DA MUŞEN nasîma ana ekal şarri iru if a falcon carrying a partridge enters the king’s palace CT 39 29:31, and pass in Alu, qualified as BURU₄ ḤABRUD.DA BABBAR MUŞEN white partridge CT 41 8:87, ibid. 93, CT 38 7:12, cf. also CT 29 48:16 (list of prodigies), BURU₅ ḤABRUD.DA GE₂ MUŞEN black partridge CT 41 8:88, CT 39 22:28f., CT 38 7:13, BURU₅ ḤABRUD.DA SA₃ MUŞEN red partridge CT 41 8:90, BURU₅ ḤABRUD.DA GE₂ sa gir12 şim black partridge with colored feet ibid. 89, BURU₅ ḤABRUD.DA MI₃ p-par-šam(!)-ma MUŞEN nocturnal partridge (lit. he flies by night) ibid. 91; SUMMA MUŞEN ḤABRUD.DA ina nàri mé irammuk if a partridge bashes in the river KAR 381 ii 7 (Alu); SUMMA MUŞEN ḤABRUD.DA ina múhûh harsî iziz if a partridge settles upon the sick man Labat TDP 8:17.

c) in rit. — 1’ in gen.: MUŞEN HUR-RI (Akkadogr. in Hitt.) KBO 5 1 ii 85, see Sommer-Ehelof, BoSt 10 69f.; INIM.INIM.MA BURU₃ ḤABRUD.DA MUŞEN sa ana múhûh amelî in:sundu (wr. šur) lu:nušku […] conjunction to [remove] the evil effect of partridges gathering over a man OECT 6 pl. 6:20, cf. (wr. BURU₄ ḤABRUD.RU.DA [ME₂]) ibid. r. 4, also (with kitipûnsûnu ana múhûh amelî ŠUB.ŠE gather in flocks over a man) ibid. r. 5; qaqqad igirî qagqad BURU₅ ḤABRUD.DA NĪTA (in a ritual against baldness) CT 23 35:38, cf. (in broken context) AMT 76:6:10.

2’ in šà.zi.ga-rituals: NAM ḤABRUD.TA zkara tasabbat (if a man’s potency is diminished) you take a male partridge KUB 4 48:2, cf. NAM ḤABRUD.DA NĪTA ša ana rîkûbi tebû a male partridge that is ready for mating ibid. 8, ùsar NAM ḤABRUD.DA NĪTA the penis of a partridge ibid. 17; ra-am BURU₄ ḤABRUD.DA MUŞEN 12-šû […] [you repeat] the mating call of a partridge twelve times LKA 103:6’, cf. dam BURU₄ ḤABRUD.DA MUŞEN ibid. 14, BAD MUŞEN şor-ri NĪTA
**İşşür kezrêti**

LKA 96 r. 5, also (wt. BURU₆.HABₓ.RU.DA NITA) KAR 70:18, and passim in these texts, see Ebeling, MAOG 1/1 28ff.

Sommer-Kelhof, BoSt 10 59ff.; Landsberger Fauna 79 n. 4.

**İşşür kezrêti** s.; (a bird, lit. “bird (with a crest like the hair style) of the kezrêti-women”); SB*; cf. ışşûru.

MUŞEN ke-e-zî-ti MUŞEN =Gû-la the . . . . bird is the bird (sacred to) Gula CT 40 49:21 (Alu).

See ışşûr kubdiş.

**İşşür ki-di** s.; (a bird, lit. “rustic bird”); SB*; cf. ışşûru.

ina ÛUL MUŞEN ki-di MUŞEN against the evil portended by the “rustic bird” CT 41 24:20 (inc.).

**İşşür kilfil** s.; (a bird, lit. “garland bird”); lex.*; cf. ışşûru.

⁵⁷⁵1.NIN.BUL+MUŞEN = ki-li-li, iš-šur MIN, MIN (= iš-šur) le-mut-ti Ur X 133 r. ii 17ff. (unpub. fragm. of Hh. XVIII, courtesy Gurney).

**İşşür kîrî** s.; (a bird, lit. “orchard bird”); SB*; wt. iš-šur kîrî (GIŠ.SAB) MUŞEN, MUŞEN KIRI MUŞEN; cf. ışşûru.

iš-šur kîrî = ha[text za]-an-zi-[i-tum] ZA 6 244:47.

둠umu iš-šur kîrî MUŞEN ana bit amêli ırub if an “orchard bird” enters somebody’s house CT 41 7:47 (SB Alu); ina ÛUL MUŞEN KIRI MUŞEN against the evil portended by the “orchard bird” CT 41 24 iii 11 (inc.).

**İşşür kîsi** s.; (a bird, lit. “cane bird”); SB*; cf. ışşûru.

burû, gi.zi MUŞEN = iš-šur ki-i-si = si-nun-du swallow Hg. B IV 270; [burû, gi.zi MUŞEN] maš-ki-iz-zâ (pronunciation) = MUŞEN ki-iz-zâ KBo 1 57 i 18.

ina lumun MUŞEN ki-i-si MUŞEN against the evil portended by the “cane bird” CT 41 24 iii 16 (inc.).

**İşşür kûbsî** s.; (a bird, lit. “crest bird”); lex.*; cf. ışşûru.

burû, ba.kûûr.ru MUŞEN = ha-si-ba-rû = iš-šur kubû-rû, KUN.LAGAB MUŞEN = ba-si-ba-rû = iš-šur kubû-rû, sipa MUŞEN = re-šû = iš-šur kubû-sû Hg. B IV 234ff., also Hg. D 335.

See ışşûr kezrêti.

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**İşşür lemutti** s.; (a bird, lit. “evil bird”); lex.*; cf. ışşûru.

[ni-in-na] [BUL] = [iš-šur-rû] HUL-tû A I/2 333;
¹²⁵¹⁵NIN.BUL+MUŞEN = ki-li-li, iš-šur MIN, MIN (= iš-šur) le-mut-ti Ur X 133 r. ii 17ff. (unpub. fragm. of Hh. XVIII, courtesy Gurney).

Note also 둠umu išburn pan i-šû-ri-im le-mu-[tim] Bakin YOS 10 56 i 28, cited at ışşûru mng. 1c, which possibly stands for ışşûr lemuttim.

**İşşür mas-kânî** s.; (a bird, lit. “bird of the threshing floor”); SB*; wt. iš-šur KISLAH (KI. UD) MUŞEN, MUŞEN KISLAH MUŞEN; cf. ışşûru.

думumu iš-šur KISLAH MUŞEN ana bit amêli ırub if the “bird of the threshing floor” enters somebody’s house CT 41 8:73 (SB Alu); ina ÛUL MUŞEN [KIS]LAH MUŞEN CT 41 24:15 inc.).

**İşşür mê** s.; (a bird, lit. “water bird”); SB, NB, LB; wt. syll. and A MUŞEN, MUŞEN.A; cf. ışşûru.

¹⁰⁵¹⁵MUŞEN.A RA 18 59 vi 6 (Practical Vocabulary Elam); iš-šur me-e MUŞEN f-ara-bû-û ZA 6 244:48.

둠umu iš-šur A MUŞEN ana bit amêli ırub if a “water bird” enters somebody’s house CT 41 7:48 (SB Alu); x dugḫu išbi innanâssima 300 MUŞEN.A.MEŠ GAL-u u tardiimmâ middakku please give us x millet, and we shall deliver to you 300 “water birds,” large and small (fattened with it) BE 9 109:5 (LB), cf. ibid. 7; obscure: šE.NUMU.MEŠ ša iš-šur me-e (in broken context) CT 22 7:6 (NB let.).

**İşşür müšî** s.; (a bird, lit. “night bird”); SB*; cf. ışşûru.

[g]e.Š MUŞEN = iš-šur mu-šî = qa-lam-du black Hg. B IV 261.

**İşşür qâdê** s.; owl; SB*; wt. syll. and MUŞEN URU.HULA.MUŞEN; cf. ışşûru.

думumu išna takkap abullî ali MUŞEN.URU. HULA.MUŞEN qinna išburn if an owl nests in the niche of a city gate CT 39 32:32 (Alu); cf. ibid. 33; [думumu šuru aḫna pan amêli kišma MUŞEN.URU.HULA.MUŞEN išsi if a serpent
calls like an owl in front of a man CT 38 35:54 (Alu); dam MUSEN qa-di-i blood of an owl TCL 63:6 i 5 (Sar. legend).

See qaddā, "owl."

ișṣur samēdi

s.; (a bird); lex.*; cf. iṣṣūrri.


iṣṣur šadī s.; (a bird, lit. "mountain bird"); OB, SB; wr. syll. and iṣṣūr KUR-i-MUSEN, MUSEN.KUR.RA, cf. iṣṣūrri.

iṣ-sur ša-di-i MUSEN / i-lab-ra-a ZA 6 244 Sp. 131:49 (comm.).

sumer iṣ-sur KUR-i MUSEN ana bit amēli īrub if a "mountain bird" enters somebody’s house CT 41 7:49 (SB Alu), cf. ibid. 8:74; sum-ma iṣ-sur ša-di-i ša pan amēli šaknu zīna zaqnu kA 13 i 8 NUNDUN GAR [..] .. innamir if a "mountain bird" which has a human face, has a beard, (and) has a mouth(?) and lips(?) is seen CT 41 4 K.3701+:5ff., cf. sūmma MUSEN.KUR.RA (in broken context) ibid. Sm. 402+ :5ff., note the writing iṣ-sur KU[R-i] ibid. 14; iNa lu-mun iṣ-sur KUR-i MUSEN against the evil portended by the "mountain bird" ibid. 24 iii 12 (rel.); but note: sum-ma [iṣ-sú-u]r ša-di-im ša ma-[ti]-ma ma-am ma-an la-a (i)-mu-ru⁻u⁻šu if a mountain bird which nobody has ever seen before Ur 113915 i 19 (unpub., OB Alu, courtesy C. J. Cadd). Note: [MUSEN]HUR.SAG.GÁ RA 18 59 vi 7 (Practical Vocabulary Elam).

iṣṣūr šāri s.; weather vane(?)?; SB*; cf. iṣṣūrri.


[i]ṣ-sûr ša-â-rî ana malkâk šâri inâṭâlu [..] they look at the weather vane for the direction of the wind Lambert BWL 186 K.8413:13 (false).

iṣṣūr šâri s.; (a bird, lit. "bird of the reed-thicket"); SB*; cf. iṣṣûrri.

sumer iṣ-sûr šu-rî MUSEN ana bit amēli īrub if a "bird of the reed-thicket" enters somebody’s house CT 41 7:51 (SB Alu).

iṣṣūr tuḇaqi s.; decoy bird; lex.*; cf. iṣṣūrri.


For iṣṣūr tuḇaqi mentioned in plant lists, see iṣṣûrri in šammi iṣṣûrri.

Meaning based on the passage ki ša MUSEN ina du-ba-qi iṣṣabatunî just as a bird is caught in a decoy Wiseman Treaties 582. It is not known why the bird species marratu was used as a decoy, or perhaps caught in decoys, since beyond the fact that marratu-birds are mentioned as sacrificial birds in NB texts, no clues as to the identity of the species are available.

iṣṣûriš adv.; like a bird; SB; cf. iṣṣûrri.

ša a-xa la iidd iṣṣûriš iš'ûru (var. iš'ûru) who do not know the ....., fly (var. flies) like a bird GÖSSMANN Era IV 10; PN alâk girîrîja iššmēma iṣ-su-rî iṣṣubirîma PN heard of the advance of my campaign and flew away like a bird Lie Sar. 153, cf. Winckler Sar. pl. 32:60; ilî ... iNa šubîšunu ūkîma gēreb clîppētā usôrûkma ana GN ša qa-bel lámmi iṣ-su-rî iṣṣubirî he removed the (statues of the) gods from their shrines, loaded them into ships and made off like a bird to GN, which is in the middle of the sea OIP 2 35 iii 65 (Senn.); ilû ištarû ša šiib liššû iṣ-su-rî iṣṣubirûm the gods and the goddesses, who dwelt therein (in the town) flew off like birds Borger Esarh. 14 Ep. 8a i 44.

iṣṣûrtu s.; 1. (female) bird, 2. (a wooden object); Elam, SB, LB; wr. syll. and SAL. MUSEN, AMA.MUSEN; cf. iṣṣûrri.


1. (female) bird: SAL.MUSEN bašitu ša kî summati ... idumma a weeping female bird which mourned like a dove Bab. 4 110:16 (SB list of prodigies, translit. only); iṣ-su-rî ti-it-ku-ur-ri lâllarû riqînî O Dame tîkûr-ru(?) your voice is (like that of) a wailing-priest (incipit of a song) KAR 158 r. i 34; note: kîsas A.M.A.MUSEN.MEŠ (dates) as food for the female birds Dar. 54:10, cf. Dar. 8:4.
Note as personal name: 1'is-gi-ur-ti  MDP 23 261:5.

2. (a wooden object): see lex. section.

ıṣṣūru

1. bird, 2. poultry, 3. (a bird-shaped rhyton), 4. “bird” (as a technical term in extispicy, referring to a bird-shaped(?)
(grouping of certain parts of the exta); from OB on; fem. in Lagile III 3 (mng. 1a–1'), EA 74:45 (mng. 1b).

isgiru s.; 1. bird, ... ila'ad qereblu ibid. 70 viii
88; 3 KUR ubandt ad .. . Sa is-sur mupparu
la iba'd alarin three peaks where not even
210
wild oxen of the mountain CT 15 43:3ff. (Lugal-
}

íṣṣūru

Note as personal name: ı's-ṣi-ur-ti  MDP 23 261:5.

1. bird — a) in gen. — 1‘ in lit.: ā.gū.zi.ga.ta burger zi.ga nu.me.a a.
burger ka bi nu.tum.ma: ina šerim lam
ıṣ-su-ru šabarı mé ša ıṣ-su-ru qeši la ulla in
the morning before the birds twitter (Sum. have
risen), when the mouth of the bird has not
(yet) taken up water JRAS 1927 538 r. ii lff.
(incl., translit. only); mulen.dal.e.bi sag
ib.ta.du ā.ba ki mu.un.te.gä.e (var.
mulen.dal.a/var. ... la).bi ugu(var. adds
.bi) ib.ta.an.dä ā.bi ki a mu.un.te
gä) müsenšu mapparrīstu muhhaa imma
ḫiša kapparše erteta imtā[kid] its winged bird
hastens away (Akk. its head was struck), its
wings trailing on the ground Lagile III 3;
ša ištu ūum šeš širkin napšiši aškaršu la
šigu ... u ıṣ-su-nam mapparrīšu şerūšu la
šibšuma where never a living soul had
passed and (even) the winged bird of the sky
had never come TCL 3 98 (Sar.), also múšen
šamen mutpatšiša (among game animals) AKA
86 vi 82, also ibid. 142 iv 31 (both Tigl. 1); u
šugenšu šamen mutpatšišu gersēšu la šatru
and not even the winged birds of the sky came
to it (the mountain peak) AKA 270 i 40 (Asn.),
cf. KAHI 2 84:83 (Adn. II); gersē mađba ... 
ša ıṣ-su-nam širrimi la šatšu ina šibšu ... 
ardēma I advanced through the desert
where there are not even soaring birds or wild
assess Streck Asb. 204 vii 11, for mađba ... 
ša murenšu šamen la šatšu gersēšu
ibid. 70 viii; 3 KUR ubašuš šatš ... ša ıṣ-su-nam mapparrīšu
la šatšu aškaršu three peaks where not even
the winged bird can pass 1R 30 i 47 (Sāmāni-Adad V); asār umām šerī la ḫabbāšī muṣēn šamē la ḫakakanu qinnu—where wild animals do not live and the soaring birds do not nest Streck Aab. 72 vii 110, cf. ibid. 204 vi 32, cf. muṣēn šamē iṣīrāq qinnu iqnūnuma wild birds, (even) herons, nested (there) OIP 2 125:46 (Senn.); kīma qinnī erī asarid muṣēn.īlu like the nest of the eagle, the first among the birds OIP 2 36 iii 78 (Senn.); [īt]i mārī iṣ-su-rāt (var. [ṣ]iṣ-ṣu-rī) ul iikkal šīra he (the young eagle) does not eat the flesh with the (other) birds Bāb. 12 pl. 5 K.1547:18, dupl. ibid. K.2527:15, var. from ibid. pl. 2:2 (SB Etana), cf. ibid. pl. 5:15, pl. 20: muṣēn an.na. kek xu 4.gin.x im.mi.in.ri.ah : iṣ-su-rāt šamē kīma Adad iṭīṣī like the storm he beats down the soaring bird 5R 50 ii 44f.; gīš. pār gīš. a.g.a.zu muṣēn nu.bu.āb.bā : ina gīṣ-parrika iṣ-su-ul ipparsidū from your trap (Sum. adds: which you have set up) no bird can escape BRM 4 8:26; muṣēn bi u.gu₄₉ē l.dal.la.bi u.gu₄₉ē ba.da.a[b.x] muṣēn bi u.gu₄₉ē l.dal.la.bi u.gu₄₉ē ba.da.a[b.x] muṣēn bi ki dal.a imma[ka×ud].na ba[a.n.x] : iṣ-su-rāt ša āna ipparsidū ina ipparsidū imdī[f] iṣ-su-rī ša ana elpeti ipparsī ina ārītīl iṣ-su-rī ša āna ἰλλὦ ἴδα ina šu-mu [...] its (the temple’s) bird, which had flown to the reeds, died among the reeds—its bird, which had flown to the rushes, died among the rushes—its bird, wherever it had flown, [died] of thirst LKU 14 ii 13f.

2’ in hemer. and omen texts: bā’iru nūnā muṣēn namāššu [la ibdžum] the hunter must not catch fish, fowl or wild beasts ZA 19 378:4; cf. KAR 176 r. i’l, 178 i 42 (hemer.); šīr muṣēn la ikkal muṣēn šabdū lumaššēr he must not eat the flesh of a bird, he must release any caged bird KAR 147:20, dupl. KAR 177 r. iii 35, cf. šīr muṣēn likul 4R 33* 6, cf. šīr alpī imepri muṣēn likul ABL 1405 r. 4 (hemer.); also muṣēn šabdū lumaššēr KAR 178 r. iv 22 (hemer.). šūmma surdū ina gissalī ši amēlī muṣēn ilqe if a falcon catches a bird on the reed roof-fence of somebody’s house CT 39 23:11 (SB Alu).

3’ in rel.: arnī muṣēn ana šamē šādīi may a bird take my sin up to the sky JNES 15 140:22’ (iṣṣur-light), and passim in rel.; muṣēn lu ūṣākī[θ] nūnā lu ūṣākī[θ] he fed (dough-figurines of me) to fowl and fish PBS 1/1 13:23 (inc.), cf. AFO 18 292:25; muṣēn.emesānuṭī amélī ina qīṭīnu ināsšūnuṭī [...] zikāra ina qīṭīnu ināsšūnuṭī ināsšūnuṭī ināsšī the man carries these birds in his hands, he carries the male in his right hand, the female in his left. OECT 6 pl. 6 r. 10 (SB lit.); sur. dī muṣēn muṣēn ka.zal.la igi.ḥul.gal.zu. šē &.gāb.μu.μu.bi.in.ūḥ : min (= surdū) iṣ-su-ra mu-tā-lu ina panika lemniti ina ʾumu-li šunī (var. ir-)di-šu I (var. he) have sent out the falcon, the noble bird, (which I hold) in my left hand, against your maliciousness CT 16 28:66f., cf. ibid. 64f.

4’ other occs.: iṣ-su-rāt šamē muttaqāṣiti ša agappūsu ṣu ṣatku ṣaṭpu (among items of booty) wild birds whose plumage is of a blue color Rost. Tigl. III pl. 16:4 — p. 25:156; minamma ša ūmu 10 gur ʾubatu ina lībī arabū u iṣ-su-rū ikkalati (text -ma) how does it happen that ten gur of barley are eaten every day by mice and birds? YOS 3 137:9 (NB let.); for other refs., see the designations of the parts of the body of a bird, such as abru, appu, ekiḫuḫu, ṣuzu, kappu, šepu, šikinnu.

5’ unknown readings: muṣēn lēdīn.na CT 38 31 r. 12 (SB Alu); uṣuṣagi muṣēn CT 41 4 K.3701:15 and r. 1ff.; iṣ-su-rū ba-aš muṣēn CT 41 8:95 (SB Alu).

b) in similes: iṣ-su iṣ-su-rašṭī libī ḫīma iṣ-su-rāt šamāmi my heart flies and flutters like a bird in the sky STC 2 pl. 80:63 (SB lit.); kīma muṣēn ina šamē daš daš fly around in the sky like a bird! WVDAG 4 pl. 15 No. 1:10 (inc.), cf. ʾīṣu muṣēn šamē lu teparraka 4R 56 i 8, and dupl. PBS 1/2 113 ii 2 (Lamāṣu); muṣēn.gin.xi da.gal.la.še ḫa.ba.ni.1b. daš.[da] : kīma iṣ-su-rī aṣrī rāṣṭī līṭṭarṣḥā may (the disease) fly away like a bird to the desert (lit. wide place) CT 17 22 iii 143f.; ana gisallāt šaṭṭī šaqūṭī kīma muṣēn ipparsū they fly like birds to the ledges of the high mountain AKA 42 ii 42, cf. ibid. 55 iii 69
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(Tigl. I); ana qereb biriṭi hu’dīna kīma iṣ-su-ri ṭippardu they flew like birds into those fortresses TCL 3 291 (Sar., cf. Lī. Sar. 282; quriddīja kīma muṣen elliṣunu iṣe’u like birds my warriors flew wərg them (the enemy) AKA 378 iii 105 (Am.), also (wr. muṣen.meš) AKA 276 i 63, AKA 306 ii 36; ša šāri lemmi kīma muṣen akassē idēšu I shall bind the wings of the evil wind as one does to a bird Gössmann Era I 187; kīma muṣen nuḫḫutu abrǔ’u uṣemmiḫ kappāji ṣiṭaprūkā uth ali’i my wings are clipped like those of a bird, he plucked my feathers, I cannot fly PBS 1/1 14:8f. (SB rel.); abši Bābili šumūti šunu iṣ-su-make iṣ-su-im-ma (var. iṣ-su-ru-im-ma) āraṣṣunu ātama as for those inhabitants of Babylon — they are birds and you their fowler Gössmann Era IV 18; petān birki ... kīma iṣ-su-ri ulti qereb šadi abarkū I hunted down even the swiftest one, like a bird from the remote part of the mountain Borger Esarh. 58 v 13, also ibid. 50 iii 50; kī ana iṣ-su-ri kuṣudī i (text al)-tar-ra-[ku] libbūšuṣun their hearts beat like (text to) a pursued bird OIP 2 89:42 (Senn.); kīma iṣ-su-qappe iṣ-su-ru I shut him up (in the city) like a bird in a cage Rost Tigl. III pl. 22:9, cf. šāšu kīma muṣen qappe gerek Ursalimmu al karrūtišu iṣ-su-ru OIP 2 33 iii 27 (Senn.); kīma muṣen ša ina libbi ḫuḫāri/iilubi šaknat like a bird who is in a trap (gloss: cage) (I am trapped in Gubla) EA 74:46, and passim in letters of Rib-Addi.

c) ominous birds: 6 muṣen ša ana nēpēši maš.šu.oid.(gld) six birds that are (to be used) for divination BE 6/1 111:18 (OB); naphar 8 muṣen.hīa wa-ad-te-na zi.gā-šu-nu all together, their loss is eight oracle(?)-birds Wiseman Alslakhl 355:12 (MB), see dāqīl iṣṣūri; purussū kakkābet muṣen.meš u alpē bāl šeri? oracles by means of (falling) stars, birds, oxen and wild animals KAR 44 r. 2; [šumu[m amēlu] əqurrī muṣen ina šamē ıpuḷ[šu] if the utterance of a bird from the sky answers a bird from the air CT 39 42:33, cf. ibid. 32 (SB Alu); [šumu[m] ... muṣen ıṣṭu šumēli amēli [ana imiṭti amēli ṭeq] if a bird passes from the man’s left to the man’s right CT 40 49:1 (SB Alu), and passim in Alu; lumun muṣen anni ša ina bitīja innin(miru) [ina] muḥḫiša iṣṣūru the evil (portended by) this bird, which has appeared in my house and has settled on me OECT 6 pl. 6:8, also lumun muṣen.meš ša ina muḫḫija iṣṣūru ibid. r. 19, and passim in this text; šumu mazum pani iṣ-su-ri-im le-ru-[tim] šakti if the face of the newborn lamb is (like) that of an evil bird YOS 10 56 i 28 (OB Izbu).

d) birds sacred to a deity: šumu muṣen ša gabāl guḥullī pešūmū ... u zurnuš šām muṣen Anīm if a bird which has a white spot in the center of its skull and whose body is red, the bird of Anu (enters a house) CT 40 49:29 (SB Alu), cf. nannaru muṣen ǧīn CT 40 49:41 (SB Alu); nasnitu muṣen  Jazeera ibid. 37, see ʾiṣṣūr kezreti, ʾiṣṣūr ḥāṣibaru.

e) demons, etc., with birdlike features: šēpā muṣen (the gatekeeper of the nether world has) the feet of a bird ZA 43 16:47, cf. ibid. 48 (SB lit.), also (said of humans) Kraus Texte 22 i 32; 7 نū apkalle ša tiki ṣan muṣen kappi šaknu seven clay statues of the Wise Ones, with the faces of birds (and) wings KAR 298:12 (inc.); labšuma kīma iṣ-su-ri (var. muṣen.meš) šubāl kappi (they are dead) are clad like birds with a garment of feathers CT 15 46:10, very from dupl. KAR 1:6 (Descent of Ẓāṣar), and STT 28 iii 4’ (Nergal and Ereb-kīgal), cf. Gilg. VII iv 38.

f) as a personal name (NB only): Iṣ-su-ru TCL 13 221:1, and passim; Iṣ-su-ru YOS 6 14:30, and passim. Not connected with the very rare NB names of the type Iṣṣūr-DN TuM 2–3 137:2, and elsewhere, for which, see naṣārū.

2. poultry — a) in private documents — 1’ in OB: 8 muṣen.hīa PN ana maḥār bitiḥa ultišṭam I have sent PN to my lord (with) eight birds VAS 16 147:13 (let.), cf. muṣen.hīa šēbillaššu CT 6 39b:23 (let.); x šīla šāgal muṣen.hīa x silas of bird feed Riftin 119:1.

2’ in MB, EA, Nuzi, Aššu 14 muṣen.meš ša bēli š[iš][p][u][ra] umma ultišṭat 14 muṣen.meš ki [...] muṣen.meš mišu as to the 14 birds about which my lord has written to me as follows, "[...] barley for 14 birds," the birds are dead PBS 1/2 43:18ff.; ša bēli qēma u aršāni šukula ıṣpūra ıṣṭu UD.8.KAM 9 muṣen.
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Harry kite aprusu ikkalu (as to the geese and chickens) which my lord ordered (me) to feed with flour and groats, they are eating since I separated (these) nine birds eight days ago PBS 1/2 54:15 (all MB letters); kurummat MUŞEN.HLA poultry food BE 14 187:21, cf. PBS 2/2 143:14; kurummat MUŞEN.MES PBS 2/2 103:7 (all MB); ana panišu alpi X.MES u MUŞEN.MES akalšu šikaršu i-din-nu-nim they gave (him) oxen, . . . , and birds for his meal (lit. bread and beer) RA 161:21 (let. of Azirri); barley ana MUŞEN.MES HSS 14 48:46 (Nuzi), and passim in ABL 223:11.

3° in NA: [eqṣu niš] MUŞEN.MES šu‘atši tararpuru latušu] the field, the people (and) the poultry (that go with it) are bought and taken over ADD 443 r. 2, cf. ibid. 2; MUŞEN. MES ammutu ussabil ušakillunu I have boiled those birds (and) given them to them to eat ABL 223:11.

4° in NB: ki is-šur-ku-nu ikaššu 1 is-šur belā lušebiluni if you have poultry, let the lords send us one fowl YOS 93 24:18 (let.); ana muḫḫi is-šur da belu isšurušu is-šur ina āli jānu as to the poultry about which my lord has written, there is no poultry in the city TCL 9 101:18ff. (let.); is-šur . . . ina panišu maššu 20 30 is-šur ša iššen arhi aḫḫa lu-še-bi-la-ū-ni we do not have much poultry, let my brothers send us twenty to thirty one-month-old chicks YOS 3 93:8ff. (let.); X Sīla utṭatu kiasat 215 MUŞEN.HLA x silas of barley, food for 215 birds Nbn. 1086:10, cf. X utṭatu ana kiasat MUŞEN.HLA Camb. 236:15; utṭatu ša is-šur barley for the poultry (parallel: for cattle, sheep) VAS 6 256:5, cf. utṭatu PN ana kiasat ša is-šur Camb. 7:2, cf. also ana kiasati ša is-šur AnOr 8 33:20, also TCL 12 59:50; pani ša alpi UDU.NITA.MES u MUŞEN.HLA la iššēnu cattle, sheep and poultry must not look bad TCL 9 143:14 (let.); MUŞEN.HLA iššari ana 1Bēlti ša Uruk tušu make the delivery of birds to the Lady of Uruk YOS 7 69:10 (NB); see also Ṛḫešišu sub Ṛḫu, mušākiši isšūri sub mušākišu.

b) as a sacrifice: paššāra tarakkas šir alpi šir immeri u MUŞEN.HLA tarakkas you prepare the table, you arrange the meat of oxen, sheep and birds RAcc. 68:19, cf. ibid. 25; šir MUŞEN ana 1Bēlti-šeri ul išqarrib šir alpi u šir MUŞEN ana 1Eresšigal ul išqarrib he must not offer the flesh of birds to Bēltišeri, nor the flesh of oxen or the flesh of birds to Eresšigal RAcc. 65:42; ana esēšu . . . MUŞEN.MES lušebilunu let them send us the fowls for the esēšu festival TCL 9 134:19 (let.), cf. MUŞEN is-šu-ru ana esēšu . . . maššu ibid. 9; KUR.GI.MUŞEN.MES UZ.TUR.MUŞEN. MEŠ MUŞEN.MES šamē muttaprišūte maḫaršun aggī I offered before them (the gods) (wild) chickens, geese and wild birds Winckler Sar. 48:20; izḥēt niši MUŞEN.MES šegal apši ša la isša miššu strings of fish and birds, the inexhaustible wealth of the deep Winckler Sar. 36:169, cf. niši MUŞEN.MES (as an offering) BBSr. No. 36 r. 10, also niši MUŞEN.MES VAS 1 36 ii 7 (NB kuduru); niši MUŞEN.HLA (in list of food items granted to the temple) AnOr 12 305 r. 2 (NB kuduru), cf. iōn niši apši is-šur šamē VAB 4 168 vii 19 (Nbk.), also (in similar context) ibid. 94 iii 13, and passim.

3. (a bird-shaped rhyton): L 1 MUŞEN ša siparri one bird-rhyton of bronze (preceded by copper kettles decorated with bulls and sheep, and a dūdu-kettle) HSS 13 174:6 (Nuzi, = RA 36 159).

4. “bird” (as a technical term in extispicy, referring to a bird-shaped(?)) grouping of certain parts of the exta: bu-ru šERU = ši-lum ša MUŞEN abrasion on the “bird” AIP 4: 133; . . . = min (= ba-ru-ul) ša te-er-li, [min ša] MUŞEN to make a divination from the exta, from the “bird” Nabnitu I e 7?; summa MUŞEN teppūšu if you prepare the “bird” (various features of the exta follow, such as kāgal “gate of the palace,” o’ir “path”) KAR 426:26, and passim in this text, dupl. CT 20 9 K.2618 + 6408 + 14148 + Sm. 1453 + Sm. 1617, also K.6973 + 13998 (CT 20 plates 5 and 9); summa ina SAQ (var. re-ēs) MUŞEN ina simitum sūmmu iš-te-(text -tu)-en nādi if there is one red spot on the head of the “bird” at the right side YOS 10 52 i 1, var. from ibid. 51 i 3 and 6 (OB ext.), and (referring to ominous features found on the “forehead” (pētu), “between both eyes” (birīt inin kilātīn), on the “cranium” (muḫḫu), the
"head" (qaqqadu), the "back" (kutallu) of the "bird," also ina irri ilišītim ina libbi eqtim, in the "eye" (ina libbi iniñtim), on the "tongue" (ilšānu), the "neck" (kīšāšu), the "trachea" (uršūdu, wr. ērīšūdu), the "side" (ašu), the "flank" (nağalšu), qaqqad kurīt kappim, the šāḥātu, the "wing" (kappu), the "top of the chest" (rēš irri), appi šīlim, rēš šīlim, the "rib" (šīlu) passim in this text, and dupl., but appi kakkim ibid. 51 iv 5 = 52 iv 6, appi qaran [...] ibid. ii 1; also (with kuš MUŠEN, SI MUŠEN, NI-SI SAG MUŠEN, UM dib MUŠEN, also with kutallu "back") ibid. 53 passim; 2 šu-SI šītu 3 šu-SI SĪD MUŠEN two fingers (long) is the šītu, three fingers (long) the measurement(?) of the "bird" (among measurements of parts of the exta) CT 20 44 i 57 (SB ext.).

In literary texts certain names of birds occur also, beside the simple term, as a compound with isšūru, such as isšūr gādā, beside gādā MUŠEN, etc. These are listed under the compound. Note also the unique MUŠEN, for 22 ducks Sa fowl run Cyr. (received 213 i 1. lex. section, and passim; 4 is-sur pa-aš-pa-su Stevenson Ass.-Bab. Contracte 31:1 (NB). Names of birds of the type āribu-šūlu, ittišūlu-hū, šiia-šūlu and šašayu-šūlu are quite rare.

isšūru in aban isšūri s.; (a stone, lit. "bird stone"); lex.*; cf. isšūru.

na₄, mušen — a-ban iq-šūri (preceded by aban nūmī "fah stone") Hh. XVI D iii 5; na₄, mušen — a-ban iq-šūri — na₄, NiR.PA.MUšen.Na (= a-kappi iššūri) Hg. B IV 78, also Hg. D 136.


isšūru in bit iššūri (iššūrati) s.; fowl run; NB*; cf. isšūru.

Barley given for feed for ducks and doves, (received by) PN ša ṣa is MUšEN PN of the fowl run Cyr. 5:6, cf. x uṭatatu ana ṣa is-qur Dar. 540:11, ana PN ša ṣa is-qur Camb. 89:9, also Dar. 540:10; barley given as kurummatu ša 22 UZ.TUR.MUšEN.BA ṣa ṣa MUšEN-ti feed for 22 ducks (kept) in the fowl run GCCI 2 90:2; kurummatu ša UZ.TUR.MUšEN ana lu ṣ MUšEN.MEŠ feed for the ducks, (given) to the man in charge of the fowl run UCP 9 62 No. 22:8.

isšūru in ša ana muḫḫi isšūri s.; overseer of the (royal) poultry; LB*; cf. isšūru.

PN ša ana muḫḫi MUŠEN ša šari PN, the king's poultry-overseer BE 10 128 left edge 3, cf. ša ana muḫḫi MUŠEN.HI.ŠA šari PN ibid. 16.

isšūru in šammi isšūri s.; (a plant); lex.*; cf. isšūru.

šu mušen = ku-pa-tum = šin-mu is-qur[r]. šu mušen = šam-me is-qur-ri = la-ag-ba-ṣ[u] Hg. D 223f., cf. Hg. B IV 196; šurūn = i is-qur-ri = ša-la-ba-ṣu, [ç H]-ba-ṣu = i is-qur-tu-ba-qiš[i] Uruanna III 417f., from Köcher Pflanzenkunde 12 v 18f.; [ç šašaša]mušen = i is-qur-ri = ša-la-ba-ṣu, [ç H]-ba-ṣu = i is-qur-tu-ba-qiš[i] Uruanna III 417f., from Köcher Pflanzenkunde 12 v 18f.;

ša šurūubu ša; duck (lit. "large bird"); NA, NB; wr. iš-qur-gal, MUSEN GAL; cf. isšūru.


100 MUŠEN.ME GAL.ME (in list of tribute) Scheil Tn. II r. 28, cf. ibid. 19 and obv. 78, also 1000 MUŠEN.MEŠ GAL.MEŠ (beside 600 US. MUŠEN.MEŠ, for the royal banquet) Iraq 14 35:111 (Ann.). 1 MUŠEN GAL (list of offerings) ADD 1035 r. 7 (NA), and passim in ADD, beside kurkā ADD 1013 r. 10, beside ù-šur, ADD 1011:5, cf. the writing MUŠEN GAL-ú ADD 1078 i 1, and passim; naḫar 242 iš-qur gal ina bit uru ina par PN total of 242 ducks in the duck pen at the disposal of PN Nbn. 32:5.

A late word for pašqašu, "duck" (Sum. "small goose").

isšūru sāmu s.; (a bird, lit. "red bird"); SB; wr. MUšEN.SA; cf. isšūru.

MUšEN.SA ša MUšEN dNergal the "red bird" is the bird (sacred) to Nergal CT 40 49:31 (SB Alu).

šu (iššu, esu, ēsau) s. masc.; 1. tree, 2. timber, lumber, wood, wooden implements,
aromatic wood, firewood, 3. wooded area; from OA, OB on, Akkadogr. in Hitt. (IZ-ZU Friedrich Gesetze II §§ 8 and 9, KUB 8 50 r. i 5); pl. is(š)u, in OA also eṣītum (see mng. 2a); wr. syll. and is; cf. iš qāṭi, išu in rabī ʾesti.

[gi-iš] išu = i-šu Idu II 185, also (wr. iš-pu) Sb I 303; i-is giš = i-šu, gi-šu išu = i-šu, mu-u giš = i-šu EMESAL Ee IV 199 and 201f.; [mu-š] [giš] = i-šu EMESAL Recip. Ee E 6; mu-u μш = i-šu EMESAL (var. GIš EMESAL). Giš.šu nīgin. na = naphar giš Hh. VII 30ff.; Giš.NIM hī-sē-nī-im (pronunciation) = išu-ig tām-rum. Giššu-dān. TL.LA hi-išu-ul-la (pronunciation) = išu-a-šu-ni MDP 18 53:1ff. (lex. text from Susa).


For other passages from vocabularies, see mngs. 1a, 2c, e, o.

gi.nu.ē giš nu. din : ganū ul api i-ši (var. iš-šu) ul bani no reed yet (come forth), no tree had (yet) been created CT 13 35:2; var. from ZA 28 101 (Eridu Creation story), cf. ibid. 34; [giš nu. ba-an. til] : igdamar i-ši-šu he has used up his firewood Lambert BWL 238:20; giš.tir.ku.ga giš šu. da.bi ʾē : [ina] qāṭi elleti ša i-šu-šē šēnu in the holy forest, whose trees are tall AR 18 No. 3 i 42; me.ri mu. mu. wa. ba. ab. te. en : śēpēga išu šēnuma its wood pierced my feet RA 33 104:32; [šu. uq. lu] pap.ḫal. la. šē ab.i.gī.in.bār giš. kū, kū, da.gin(gīm) giš ki. a.im.mi.in.gam : ana amīlu mutallikku ippalīsma kiši iš-ši nakū šēbī kīšānu liqadud (the evil eye) looked upon the man, and his bent down like a cut (and) broken tree CT 17 33:9f.; giš. ušu.ku nam.ugal. la (gloss: ušu.ku nam.ugal-la) giš.ḫuš i. la. na. sāg. bi.šē nam. šē ba. an. ag : ulūš šarrāti iš-ši ezza kā la giš mi anā idīša ušēb he grasped her arm with the royal scepter, the terrible staff, the merciless weapon TCL 6 51 r. 35f.; im.ḫul tu. 1X (gišgal) lu. giš. a. (var. giš.šu) mu. un. du (var. dū) : imḫullu meḫē šu a-ši ṭemāša (Sum.) he impales the “evil wind,” the storm wind, on a pole Luγa 37.

ne-er-um, a-nu, ne-ma-šu = i-šu CT 18 3 r. i 8ff.; cf. a-nu, ne-ma-šu [var. -šu] = i-šu Maku II 132f.; iš-šu lu-šu-da ti-ru-šu, ra-šu, me-šu, mu-šu, iš-šu, ṭu ūk = i-šu nim “tree” in Elamite CT 18 3 r. i 12ff. 1. tree — a) in gen.: qāṭi iš-ši ubbatiq Gilgāmes fells the trees Gilg. O. I. r. 21 (OB); šātu ʾetebīma Giš.še šubak the south wind will rise and uproot trees Ach Adad 2 16, cf. ibid. 18:11; išpik gišta Giš.še ša ībuk (the demon) barred the forest, uprooted its trees Borger, AFO 17 358:18 (inc.); atta binu Giš.ša la ḫišēte you, tamarisk, are a useless tree Lambert BWL 162: 22 (SB fable); inna apī Giš erā alīdūma ina ʾēṣi ṣarbatte śīru ʾitallā the eagle gave birth on the top of the tree, the serpent gave birth at the base of the poplar AFO 14 pl. 9:8f. (p. 299) (SB Etana); urrad inna apī iš-ši-ma akkal inba I (the eagle) will descend to the top of the tree (and) eat its fruit Bab. 12 pl. 1:36 (SB Etana); šadē ʾēṣi ša gimir Giš.ši huṭupuma high mountains where all kinds of trees were intertwined TCL 3 15 (Sar.); qāṭīšu rabbiti ša kīma apī ʾēṣi lu ṣalām I (felled) the trees of their big forests which were (as the reeds of) an impenetrable swamp ibid. 266; bitī Giš.še rabbiti ... śēṭāq šalām I passed safely among tall trees Streck Asb. 70 vii 54; Giš.še šātu nu ... lu alqāma ina kirātī mātija lu azqup I took these trees (cedars, taskarīnu and Kanim-ak) and planted them (in) gardens in my own land AKA 91 vii 19 (Tigl. I); Giš.še šērāni ša āttama (wherever I went I collected) the seeds of the trees that I saw Iraq 41 41:1 (Asn.); naphar Giš.še šēṭūma wūṣṣīšu papallu (cypress, muskamnu) all kinds of trees grew tall and sent out shoots OIP 2 115 vii 54 (Senn.); ēmi karmin šalātu inbi šuppāti aṣu qirbušku akitšma iš-ši epiri karμišu assuḫ (the temple) had become a ruin, date palms (and) fruit trees sprouted within it, I cut down these trees and removed the rubble of its ruin IOS 1 45 i 43 (Nbn.); Giš.še šu rabīṭe simat šallūku ... gupnu ʾuṭušu iš-ša maḵ-ṣī-šu upāḫūrīna ... ina gurra āmu I gathered the tall trees, the pride of his palace, as many as I could fell, and burned them TCL 3 + KA 2 141:226f. (Sar.), see ZA 34 118; 1 kūš kippat iš-ši-[i]-nym one cubit is the circumference of a tree MCT 57 Ec 1, cf. 1 kūš kippat Giš ibid. r. 3, cf. also 2 šī-šu kubur išši two sillars are the thickness of the tree ibid. 5, cf. kubur iš-ši-im ibid. 137:35; giš.gurun = Giš ša-ni-bu blooming tree Hh. III 622; ū. duru = iš-šu raṭ-šu fresh tree Izi E 277; gišša. a. luḫ = iš-šu na-ah-[rum] withered tree Nabnitu
A 153; giš.e.gú.ab.ki.iz = i-su-um sa-pi-
ir, giš.e.gú.ab.hi.ir = i-su-um na-ḫi-il (for
na-ḫi-il?), giš.al.di.di.bi(?) = i-su-um
šu-ud-di(?) Kagasi E Part 3:61ff.; ú.dug₄.g₄a
= giš maḫ-šu beaten-down tree Izi E 270;
giš.kur.₄ ра = šu (i.e., giškururu), giš (var.
ış-și) ṣadi Hh. III 152f.; giš.ge₄ = giš (var.
ış-și) sal-mu Hh. III 11.

b) fruit tree — 1’ in lit.: kirimḫu
tamšī šad Ḫamānī ša kala riqqē u inbi (vars.
giš.Ḫ.A, giš.msṛ) ḫurrusū šašu emid I laid
out along its (the palace’s) sides a great park
(looking) like (the forest of) the Ananus,
which was planted with all kinds of aromatic
and fruit trees Borger Esarh. 62:31; var.
from 1R 47, see Borger Esarh. p. 63, cf. Streck Asb.
88:104; ša ginim riqqē inib šippāte giš.msṛ
biblat šaddi u Kaldī girišū ḫurrusū which was
planted with all kinds of aromatic and fruit
trees, trees both imported from the mountain
region and native to Chaldea OIP 2 97:87
(Senn.), and ibid. 101:57; ša iš-și šurrussu šip
parīma (var. luippērma) la isšummu pišišu
let the root of the tree be cut (var. i shall cut)
so that it will bear no fruit Gössmann
Era IV 125, after Frankena, BiOr 15:14; murra
iš-šī šaddi tašāk you crush mountain-grown
myrrh Küchler Beitr. pl. 18 iii 9; nurnā
maqqa ša ina muḫḫu giš-šā zaqpat mē ta-še-ṣa-
you squeeze the juice of a sweet pomegranate
fresh from the tree (lit. that has just been
hanging on its tree) AMT 105:8; mīna
dārka [ošš x la [inšī] what are your branches
for? […] tree without fruit Lambert BWL
162:23 (SB false); [giš]išimmaru giš [mašš]ē
O palm, tree that brings wealth Lambert
BWL 74:56 (Theodicy).

2’ in econ. — a’ referring specifically to
the date palm: šumma aštum Walters bēl
kirim ina kiri aštum iša-am ikkis if a man
cuts down a (palm) tree in somebody’s
orchard without (the consent of) the owner
of the orchard CH § 59:7; ana piḫat kiri
i-ši-im naksim u piṣsim la ša[ḫ]iṣim iž-za-a-az
he guarantees for the orchard, for there not
being any trees felled and for … taken
(away) YOS 12 72:13 (OB), cf. ibid. 280:7; cf.
ana piḫat kiri ruqkuši u giš nakṣi iša-unna
duššunnuṭi they will be responsible to them
for the pollination of the garden and every
cut tree Haveford Symposium 242 No. 9:15;
ana … i-ši-im la nakši not to cut down a
tree (in a palm grove) VAS 13 100:9 (OB);
puḫat i-ši-šu 72 gišimmari … FN ana PN₄
IN.SUM in exchange for his trees, PN has
given to PN₄ 72 date palms YOS 8 37:7 (OB),
cf. ana tattapal i-ši 1 GIN KU.BABBAR PN
1.L.A.É PN will pay one shekel of silver as
compensation for the trees TCL 11 141:8
(Ob), 10 GAN GIŠ.SAR GIŠ GUB.BA an orchard
of ten iku, planted with trees Jean Tell Sifr
66:19 (NB), cf. Grant Bus. Doc. 18:2 (OB,
= YOS 8 74), also 1 GAN GIŠ.SAR i-ši [1]B.SA
i-ši SI Grant Smith College 273:1; ešu išu u
maḍu … qadu giš iš-ši-šu a field, as is (lit.
be it less or more) including its trees (sale)
MDP 23 229:2; 2 iš-ši-ia ikkisoma he has cut
two down two of my trees MDP 24 390:3 (Elam),
cf. ibid. 6, also naḫpar 10 GIŠ.HA 5A PN
ikkisuma 1b; iš-ši ša ina [libbi] tuqap-
piru bilassu iššen adi 3 an bab eši tanandān
for the trees that she cut there (in the date-
orchard) she will compensate the owner of
the property threefold for the produce of each
SHAW 1889 p. 328 (pl. 7) ii 30 (NB laws),
2 GUR zərû egel šērī kiriğišimmar iš-ši bilti
tāš šehrūtu two gur of land outside of the
city, an orchard planted with date palms,
bearing trees as well as young saplings BRM 1
64:2 (NB), and passim in NB and LB, cf. giš
bilti Dar. 26:2; dates inittu ina muḫḫu
giš 5 maššu 1 GUR estimated yield on the
trees (in the ratio of) five measures per gur (of
yield) VAS 3 104:2 (NB); giš gišimmarr
1.gun = iš bi-lat Hh. III 323, giš
ša.gišimmarr, giš.ša.ša.gišimmarr = lib-
bi iš-ši palm-cabbage Hh. III 351f., giš
suḫur.ša.gišimmarr = giš-mat iš-ši crown
of the date-palm ibid. 355.

b’ other oecs.: šumma aššu ina la
gagqirišu … lu urqī lu giš.msṛ urabbi if a man
raises vegetables or trees on land that
does not belong to him KAV 2 v 21 (= Ass.
Code B § 13), cf. ibid. 15 (= § 12); 110 gapmu ša
karāni iš-ši biltu 110 vines bearing grapes,
full bearing trees Nbn. 616:5; iš-ši u
gišimmari the fruit trees and the date palms
VAS 6 66:19 (NB).
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3. timber, lumber, wood, wooden implements, aromatic wood, firewood — a) timber, lumber: [x] GIN kaspum šim [2 ši-ta le-sal-tim x shekels of silver, the price for two pieces of lumber (cf. line 8, where a carpenter is mentioned) OIP 27 32:2 (OA); 15 e-si-ū šaqša-um-ba ša-in akšatu 17 e-si-ū PN ilge there are 15 pieces of lumber at hand, PN has taken 17 pieces of lumber BIN 4 90:7f.; 1 ellippam ša 40 GUR ša i-ši qadum mailāška iyyarna he will hire one boat of forty gur capacity (to carry) timber, together with its skipper A 3540:17 (OB let.); ana GISHUL aqibikum umma andkuma ... GISHUL damqātim šubilaš[am] concerning the timber, I told you the following, “Send me (only) good timber” VAS 16 182:4 and 6 (OB let.); 1 GISHUL elippu ulēbīl I sent (copper, ivory, taskarinnu-wood), one boatload of wood EA 40:15, cf. ibid. 8 (let. from Cyprus); GISHUL ša gīnē ša E.DINGIR.DIL.DIL ša MAUN NA timber (constituting) the regular annual offering for several temples PBS 1/2 63:29 (MB let.); ešib udē ṣaruqi ... uši taskarinnu umir GISHUL kalāma (all that I took as booty) not counting the objects of gold, ebony, boxwood and all kinds of (precious) wood TCL 3 406 (Srâr); erēni pagātu la minu ašḫu šīḫāti šurīni is-ši damqāti musakānu is-ši-adārti (I made them use 1,050) thick cedars, uncounted tall firs, cypress whose wood is fine, musakānu-trees whose wood is everlasting VAB 4 256 ii 4 (Nbn.), for other refs. to isu dârā describing musakānu-wood, see dârā mng. 2b; ali mēsu ... is-šu ellu ellu śiru where is the mēsu-tree, whose wood is pure, which is a noble hero (a play on words, ellu on account of Sum. mēsu) Gôseman Ens 1 151, cf. atla ... binu ... GISHUL AAA 22 p. 44 ii 11 (= BBR No. 45) GISHUL, GISHUL tag ga = ma-ḥa-šu ša GISHUL to do woodworking Nabnitu XXI 45f.; ba-la-wur = QA-ra-šu ša GISHUL to split wood Antagal G 29.

b) wood (mentioned as the material of which specific objects are made): nēkam šēlu ana muballīšīm ša GISHUL ušereb I have put this lion into a wooden cage ARM 2 106:20; 15 GISHUL ša narkabtu rubtu 15 pieces of lumber (for making) one large chariot (as material for carpenters) PBS 2/2 81:2 (MB), and passim in this text; u 5 gismita ša 8šis ša 5 narkabtāti GISHUL ulēbīlaku and I have sent you five teams of horses for five

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2. timber, lumber, wood, wooden implements, aromatic wood, firewood — a) timber, lumber: [x] GIN kaspum šim [2 ši-ta le-sal-tim x shekels of silver, the price for two
wooden chariots  EA 9:37 (MB), cf. EA 19:84 (let. of TuSratta);  šità dalâtì šà gâmâšåna ịq-ṣî two doors which are entirely of wood PBS 2/1 173:1 (NB);  dalâtì ịq-ṣî šà ina bitâtí ... kaṣpa ebbi usâlûti ... bâb Emâš šà dalâtìšu dalat lubûši ina ịq-ṣî basmu dalâtìšina dalâtì lu-li-mu šà erëni ẹbbi abni émmâr uñhìs I had the wooded doors of the temple covered with shining silver, and I rebuilt the doors of the Gate of Emah, which had been fashioned (only) as doors covered with (ordinary) wood, as luṣimu-doors of cedar and plated them with émmâr-silver VAB 4 282 viii 31ff. (Nbn.); u inanna aḫuja šàlmânû uppuqâti ... la tušêbîla u šà giš.šeš ụhûzuâtu tušêbîla and now, my brother, you have not sent me the tuštûla u a hhuμa šà giš.mâšulleta a gamušnu ina i8-si two doors which are entirely of wood EA 22 iv 16 (list of gifts of TuSratta);  giš.šeš a ụhûzuâtu a ina bit li-im ụri tušêbîla you bring up to the roof all the wooden statues and the statues of clay you made BBR No. 48:6 (NA rit.), see AAA 22 44; uđé naqqâri 1 kunnmu 4 sikkat parziali ịq-ṣî ana sikkatı utasilu utasilu (made) by the carpenter: one . . . , four iron nails, wood for (making) pegs RAcö 6 iv 33; 1 šà kûpal kanûni šà giš one wooden stand for a brazier AFO 18 308 iv 16' (NA inventory); 1 šu dâk.kil šà giš one set of . . . made of wood EA 22 iv 16 (list of gifts of TuSratta); see also naqqâri ịṣi.

c) wooden implements (referring to specific tools or objects):  gamuru mârēšunu mârēšunu giš.šeš bitšûmuna ina nadâni ina GN ina bâtal nap̄sînunu their sons, their daughters, the furnishings of their houses, all have been given in GN to preserve our lives EA 85:13, cf. ibid. 74:18, 75:12, 81:39 (all letters of Rib-Addi); bit giši attâkâš ina ẑ rēš ina bit ṣAnu ina bit ịq-ṣî the wing belonging to you in the Ṣēš-temple, the temple of Anu, in the “house of wooden furnishings” VAS 15 31:4, cf. ibid. 7, for the bit ịṣi as a part of the Ṣēš-sanctuary of Anu in Uruk, see Falkenstein, Topographie von Uruk p. 16; ina muḫšu ịb bit giš.šeš šà kanûni parziali . . . ana haz̄ûnutâ . . . aṣṣal I have consulted with the city prefects with regard to the (repair of the) storehouse(?) of the iron brazier ABL 91:10 (NA); ina giš idâk he will die a violent death Kraus Texte 12c iii 23', cf. ina giš immaḫḫâš ibid. 17:17, 23:15 and r. 2, also mút giš imāt ibid. 21:7', for ana ịṣi zaqâpu, “to impale,” see zaqâpu; šà qasû kȋam šûnsa ịq-su (var. giš) arik lu ilēnumma the name of the bow shall be the following: “Long Wood” as its first (name)! En. ci. VI 89, var. from comm. STC 2 63 r. 4, with comm. giš. gid.Da a-rik-[tu] lance ibid. 5, see STC I 177; obscure: šûrįfu[m] šûnašûjı[u] ina ịq-ṣi-im ka-bi-i u šittam d(am)ńskiš limed let them collect ice, . . . , and let them clean the rest well ARM I 21 r. 14'; giš.šeš anâku arâkâš: sunûti I (the joiner) manufactured (lit. “joined”) these wooden implements (i.e., the yokes) HSS 13 283:8, cf. ibid. 19 (= RA 36 171); giš. bûr = giš piš-ri Hh. VI 226; giš. bûr = giš piš-ru = gam-lu Hg. B II 50, also Hg. A I 105, cf. bu-ûr bûr = [pa-ša-ru] šà giš K.11807:23 (unpub., text similar to Idu); giš-ši ta giš.štû = giš pi-îš-ri Diri II 308, cf. giš. šû, giš. u giš piš-ri Hh. III 518f., all referring to a tool used for magic purposes, see giššūru and pišru; for giš.lâ.a = i-ṣi-li-îk-tum standard measure Kašâl E Part 3:72, see litiktû, for giš. šûtim(Šûm). ma = ịq-ṣi mi-nu-ši, giš.nig.Šûm = ịq-ṣi nîk-kîš-ṣi wood (used) for (ac)counting Hh. IV 16f., see minâtu, nikkatsu.

d) aromatic wood (for perfume, Mari):  u giš.Šûm a-na rummukûštu ina gâṭiṣa maṭî there are too few aromatic woods for his washing at my disposal ArOr 17/1 328:7, cf. nāšî giš.Šûm sunûti . . . la kâlî do not detain the porter of these woods ibid. 17; giš.Šûm riq̄qûnunu ... ana ekallim liq̄ku[nu] they may deposit their aromatic woods for the palace ARM I 88:29, cf. giš ta-ni-î-tim, giš ti-ni-tim = šûm.giš (= kanakêtu) CT 18 3 r. 18f., also sum. giš.a sab = ịq-su lap-ši = zi-im-zi-me Hg. D 230.
e) firewood: la aklum isṭ'en la e-ṣú-ú la šubātu allubūššīniša ibašši there is not a single loaf of bread, no firewood and no garments for their clothing CCT 4 40b:23 (OA let.); mišu ša ina bit[i]ya tinbam u e-ṣi taššanakkunu bitāškunu la taddaggala why do you always store straw and firewood in my house, do you not have a house of your own? BIN 6 119:19, cf. tinbam u e-ṣi ša kaspim ½ MA.NA (u) e-liš šāmanim KTS 12:38 (OA); 1 GIN KU.BABBAR e-ṣi eriqqam ana aššitišu alge I received one shekel of silver for a cartload of firewood for his wife TCL 21 197:17 (OA), cf. x kaspum 1 immerum u e-ṣi eriqqam ʾiss̄er PN x silver, one sheep and a cartload of firewood are charged to PN Contenau Trente Tablettes Cappadoiciennes 13:2 (OA); ana e-ṣé-e niqqu we paid (x) silver for the firewood TCL 20 185:9 (OA), and passim, cf. silver ana e-ṣi (list of small expenditures) TCL 4 30:25, TCL 20 176:9 (OA), cf. CCT 1 27b:8, and passim; ½ GIN ana e-ṣi ½ GIN ana e-ṣi-imma three-fourths of a shekel (of silver) for firewood, three-fourths of a shekel likewise for firewood CCT 5 30b:12f. (OA); nāši i-ṣi-ša PN ana PN₅, mārtišu ʾiddin PN gave to PN₅, his daughter, (a slave) to carry firewood for her Waterman Bus. Doc. 25:9 (OB); see also zabīl isš; adīna GĪŠ.HA ana karri al anakkis u ša GĪŠ.HA inakkis until now I could not cut wood for the king, but he cuts wood PBS 1 28 r. 10f., cf. GĪŠ.HA ana nakäši ibid. 63:31 (both MB letters); ana nadān mē ana šutājya u GĪŠ.MEŠ ana šuḫšuniya to give me water to drink and firewood to warm me EA 147:66, cf. la i-na-an-din-ni LUB šiḏāna amēltiša arāda ana erēti ana laqš GĪŠ.MEŠ laqš mē ana šīš[if] the ruler of Sidon does not permit my people to go to the mainland to get firewood (and) drinking water EA 154:17; jānu mē jānu GĪŠ.MEŠ there is no water, there is no wood (here) EA 149:76, cf. ibid. lines 51, 151:43 (all letters from Tyre); summa GĪŠ.MEŠ TA muḫḫi kanāni ugdadammeru ʾuṣṣa GĪŠ.MEŠ uṣseraša ina muḫḫi kanāni šaškan if the wood in the brazier is used up, he (the servant) goes out, brings (more) wood (and) puts (it) in the brazier MVAG 41/3 pl. 2 p. 62 ii 12f. (NA rit.), cf. GĪŠ.MEŠ K.L.TA dišār erī išarrupu they burn wood under the metal pot Ebeling Parfümres. pl. 33:31, see Ebeling Stiftungen p. 13; summa šāšu ina kinušā bārri GĪŠ.HA ablātu ʾugqattar if the fire in the king's brazier makes the dry wood smoke CT 40 44 38:21:1 (ŠB Alu), cf. KAR 304 ii 20 (Alu catalog); su-ḫi-in GĪŠ.BAD = GĪŠ la-ba-rū old wood Diri III 314, GĪŠ₄-mu₄-BAD = ig(var. i)-ṣu la-bi-rū Hh. VI 63; [g]īš-gi-bil GĪŠ.GIBIL = GĪŠ kab-bu, GĪŠ er-rū Diri III 5a-b, also GĪŠ₄-gi₄-gi₄-gi₄-gi₄-gi₄- pi-er ṛum MSL 2 143 i 18 (Proto-Ea); [g]īš-gi₄-gi₄-gi₄-gi₄-gi₄-gi₄- pi-er ṛum MSL 2 143 i 18 (Proto-Ea); GĪŠ GĪŠ.MEŠ GAL la inakkis summa GĪŠ.MEŠ TUR la uradda he gave PN₅ as his share a wooded area in Nuzi, to the south of PN's wooded area, to the north of PN₅'s wooded area if the wooded area is large(r), he will not curtail it, if the wooded area is small(er), he will not add to it AASSOR 16 58:4, 7, 8 and 18f., and passim in this text.

Išu in rabi ʾesī s.; (a court official); OA*; cf. ʾesū. IGI PN GAL e-ṣi (followed by IGI PN₅ gal) pā-su-ri-e) Chantre 2:18.

One of the designations of court officials at the courts of the native kinglets in Asia Minor; cf. ʾiššê in rabi ʾiššê, alpu in rabi alṭātī, reʾā in rabi reʾē, kakku in rabi kakkē, simmmšt in rabi simmmšt, etc.

Išu (ʾesū, mišu, wišu, fem. ʾisṭu, ʾiššu) adj.; 1. (too) small, little, few. 2. ʾesu (u) mādū complete, as is; from OA, OB on; OB ʾesu, fem. ʾiššu, but note mi-ʾišša LII 25:16; ʾis-ṣi MDP 2 380:1, from MB on also mišu etc., in Ass. ʾisṭu etc., in Elam also wišu, see mng. 2c–1′; cf. ʾiššu.

tu-ur ʾur = [el]-[ṣu] 8a Vocab. V 14; [pi-er] ʾur = i-ṣum MSL 2 143 1 (8a Proto-Ea); ʾur = i-ṣu Gš̄íluh 1 264; [...] = ma-a-du, [...] = iṣu Ernhus
Iṣu

11f.: iṣu.κ  Ṽ  = n.κ  – m.κ  = .Chrome.κ (preceded

₁-tak-ka-ki  – m.κ  (obscure) Izбу Comm. 500.

1. (too) small, little, few – a) in adj. use – 1’’ in gen.: iṣ-ṣa-ti-ka L.κ.κ.  tādakka you will defeat the
large army of the enemy YOS 111:6 (OB ext.);
ṣabum iṣ-ṣa-um u[l] iṣṣaabat ṣabum mādumma iṣṣaabat
not a small troop, but a large one
should have been taken prisoner ARM 3
18:8; PN aḥat abikī iṣa-am ʾissamma
mādam ʾissat BN, your father’s sister,
bought a small house lot, but she took
possession of a larger (one) RA 9 22:17 (OB leg.);
(kaspum mādumma ustaddimmma [kaspum]
ṣa-ṣa-am-ma ʾiddinunim much silver
was collected, but they gave me only a little
Holma Zohn altbabylonische Tontafeln 9:12, see
OLZ 1919 9; [iṣu]  e-ṣa-a-ti lu ma’dāti ikkimā
will they (the troops) take little or much
(booty)? Knudtzon Gebete 48:11, but lu e-ṣu-
[u]-[ti lu ma’dāti ikkimā] ibid. r. (NA);
[makkar aušīlim iṣ-ṣa-um a-na] mādū įdār
to get the scanty property of the man will become
plentiful YOS 10 35:21 (OB ext.), cf. ʿSamaṣṣa
... i-ṣu-um ana mādīm littirma CT 33 39:11 (OB leg.), also
ana mimmani iṣ-ṣu ana ma’dē
utirru En. el. VII 22; nīṣī māti e-ṣa-at litturra
ana ma’dāš let the people of the land, few
(in number), become more (numerous) Göss-
mann Era V 25.

b) in predicative use – 1’’ in gen.: e-ṣa-ṣ-
ma ūmā ʿkas ʾiṣu ʾalīn kaspam 1 MA.NA
adī ʾumīm annīm tabedānī from the day that
you took possession of one mina of silver in
the City until today only a short time has
elapsed TCL 19 63:13 (OA let.), māmintum
panītum e-ṣa-at is the previous treaty in-
sufficient? Balkan Letter 51, cf. annīd iṣ-ṣa-
ma is this too little? TCL 17 20:26 (OB);
ṣabum epīstum ʾa epēbru ʾiṣa-at the crew which is
to do the work is (too) small ARM 3
1:14; šiprum šū ... ul i-ṣī this task is not small
ibid. 10, also ibid. 3:6, cf. šiprum šū i-ṣī ū mādū
ibid. 5:16; ṣabum šū ana ʾenām baqāmin
šašānnašīʾām ana bu-ni ʾenām mi-ṣi-ṣa
the men who have been assigned to us for the
sheep-shearing are too few in view of the
(number of) sheep LIH 25:16 (OB let.), ʾumma
šašum u šašākallum iṣu īna muḫḫaša
ākkān if the garlic and the onions are not
sufficient, I will put the blame on you CT 4
33a:18 (edition line 5, OB let.); ʾumma šinniššu
ūlima ʾirrūšu iṣu if a woman gives birth and

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the intestines (of the child, whose belly has remained open) are few BM 68608 (unpub.; = Izbu III 66), cf. ṣumma iz-šu-um [šarāšu] i-šu-ma (text -šu) YOS 10 56 i 44 (OB Izbu); i-šu būšātam išnu akalam he (the demon) is short of food, poor in bread BiOr 11 82 LB 2001:9 (OB inc.); mē ultu namgar PN kā ēṭāt mi-šu when he opened up PN’s irrigation ditch, there was too little water BE 17 3:16 (MB let.), cf. ibid. 12:20; kuburrā mi-šu (the door jamb) is too thin BE 17 20:19 (MB let.); šarru belā idu kā akalu ina qāṭēja mi-šu the king, my lord, knows that there is little food in my possession ABL 794 r. 16 (NB), cf. ṣumma šē. mēš mi-šu if there is too little barley SMN 2579:14 (unpub., Nuzi); LÜ E.R.I.M.M.E a 8 ša belu išpura mi-ši.3 these eight men whom the lord has sent me are too few YOS 3 58:28 (NB let.); ūmušū i-šu his days are numbered CT 28 28:25 (SB physiogn.), cf. ibid. 29:2ff., also Kraus Texte 3b ii 58; bitu ša’tid ana mūšād da Samāš ... u dAja ... [ta]|laktušu i-ša-at-ma [š]uḥṣuru šipiršu the approach to that temple was too puny for the dwelling of Šamāš and Aja, and its structure was too tiny VAB 4 236 i 52 (Nbn.); qaqquru ana sa’dāri e-ši the space is too small for maneuvering ABL 17:9 (NA); T9U III ša i-ša his eyes are ... (obscure) Kraus Texte 21:16; šubtum i-ša-at-ma ādam ʿuraddī the area being too small, I added a (new) city (wall) eōd Šumma Mšerim Assyr. p. 32:3 (OB math.); [ša] x alta y i-ša the amount by which X is less than Y Neugebauer ACT 1 200 r. i 1 (p. 201), cf. ibid. 201:2 and 15 (p. 227), for the writings is-am, is-a, is-ma, is-am-ma, see ibid. s.v. giš (reading uncertain.)

2' in parallelism with mādu — a' in gen.: PN ... ša tašpura narkabātu u šabī ʿittušu mi-i-šu [narkabāti] u šabī māda šupramma concerning PN, whom you sent to me, he has not enough chariots and troops, send me many more chariots and troops EA 11 r. 13 (MB); inanna ḫurāšu mād mala ša a-bi-ka šūbīla u ẓumma mi-i-ši mēši ša a-bi-ka šūbīla now, if there is plenty of gold send me as much as your father (did), but if there is little gold (available) send (at least) half as much as your father did EA 9:13 (MB); inanna aẖuṣa ḫurāšu ultēbil aqabbī umma mi-i-šu-um ma-a-ku ʿula la mi-i-šu ma-a-ḥad now my brother sent some gold — should I say perhaps, “It is too little,” or not? it is much, not little! EA 19:60 (let. of Tašaratta); when you make an extispicy and lemmûtuša ma’dū damûtuša i-šu u pîtrušu šaknatan its evil (portents) are numerous, its favorable (portents) few, so that there is an inconclusiveness CT 51 46:12, cf. CT 20 47:38 (SB ext.), and passim in ext.

b' in leg.: ṣumma egštēti mādu la inakkīšu u ṣumma mi-e-ši la ʿuradda if the field is larger (than agreed), he will not cut off anything from it, if it is smaller he will add nothing (to it) RA 23 154 No. 48:7; summa mādu u mi-i-šu PN la inakkīšu u la ʿuradda if (the field) is too large or too small PN will not take away (from it) or add (to it) RA 23 152 No. 43:13, cf. JEN 573:12, and passim, also ša mannumē egštēti mādu la inakkīšu e-sa-um la ʿuradda HSS 13 380:20; but note ṣumma egštēti mādu la inakkīšu ṣumma egštēti ṣur (= șeṣer) la ʿuradda RA 23 143 No. 3:20, and passim.

c' in independent use: e-sa-um cēbat ma-du ḫalaq only a little (of my merchandise) is left, much is lost CT 3 7a:19, cf. kaspum e-sa-um aḫḫur only a little silver is (still) outstanding Kienast ATHE 35:11 (both OA).

2. ḫuṣu (u) mādu complete, as is — a) complete — 1' ḫuṣu (u) mādu: ša epēšām eššama e-sa-um u mādam šēbīlānim make (whatever money) you can and send to me as much as there is (lit.: be it less or more) KT Hahn 19:34 (OA let.), cf. e-sa-um u mādam ammahārišunu laškun BIN 4 32:7 (OA let.); PN u PN₂ aḥāšu ina makkūrim ša PN PN₂ e-sa-um u mādam irašši PN and PN₂ are partners, PN₃ has a claim on any property of PN MDP 28 425:4, also i-šu u mādu maš iššāštā MDP 22 87:1, and passim; me-ši u ma’ad anāku šimūr I want to see (them) all ABL 400 r. 7 (NB let. of Aab.); note the inversion minā maḏqua’u la mādu u mi-i-ši alteme I heard everything you said YOS 3 26:9 (NB let.), also asaṭṣar ki ma’adu u ki mi-i-ši) ABL 900:11 (NB); i-šu u mādu maši bāšī gabbī Speleers Recueil 298:12, and passim; i-sa-um u mādam upābẖiruma (the judges) collected everything
(referring to an itemized list) CT 2 43:12 (OB), cf. [ga]-bi-a-ja[t] [il]-sa-am u [m]ādam (in broken context) ARM 2 56:17; šiqin muršuṣu [i]-ṣi u [m]ādu ištaka ... išu[ ] your divine majesty knows all the symptoms of his disease PRT 106:19; note the inversion šumū mātu u ṣiš-tu₄ [izannun] there will be some rain (lit. more or less rain) ACh Śamaš 1 ii 24; note with ruddā: i-na ginē i-[ṣi u] ruddā ... u mimma šūrūbi Ebabarra ... from all the regular offerings and the entire income of Ebabarra BBSI. No. 35 v 28.

2' išu[ ] u [m]ādu[ ] (MA): ana sikiliši ša PN₂ māri PN e-su-tum u [m]ādušum la iqa[l]ribu PN's sons must not contest any of the property of PN₂ KAJ 8:9; x kaspa ... KI PN PN₂ u LÜ.ME₃ tappēšu e-su-tum u [m]ādušum ana tappēšu(!) ... ŠU.BA.AN.TI-4 PN₂ and his partners borrowed x silver from PN for a partnership in everything KAJ 32:5.

3' essumu māmunu (OA): e-sū-nu ma-si-nu ša 3-sinūti all their (income belongs) to the three of them TCL 1 240:10 (OA).

4' mādāti ištāt: ma'dāti i-[ṣa-a-ti] ina libbišu ana 3Šamaš idābabuma he will tell Šamaš everything that is on his mind BBR No. 73:14, also [. . .] ti-šu i-[ṣa-a-ti] u mādāti (in broken context) MDP 22 160:10.

b) as is: eqšum i-[ṣa-um] u mādu ... itti PN PN₂ ṣām PN₂ has bought from PN a field as is (lit. be it smaller or larger in size) MDP 22 200:1, and passim, cf. (referring to a garden) i-[ṣa-um] u mādu ibid. 245:1, and passim, (referring to a house) i-is u [m]ādū MDP 24 354:1, cf. (wr. wi-su u mādu) MDP 22 155:9, 23 225:1, MDP 22 47:1, i-ṣi u [m]ādu[M] MDP 22 84:1, i-ṣi-u u [m]ādu MDP 22 380:1, cf. i-ṣa u [m]ādu MDP 22 16:6, i-ṣun u [m]ādu MDP 28 413:1; note: a garden of 20 silas (area) i-[ṣi-u] u [m]ādu MDP 24 380:1; a field of three iku, one kummu and three feet e-ṣi u mādu ... ana šim gamer ... išdinna he sold as is for full price KAJ 149:3, cf. (without measurement) ibid. 174:7; zēru i-[ṣi-u] mādu pani PN išdagal the field, as is, belongs to PN VAS 5 7:14 (NB), and passim in NB and LB; note the writing mi-[iš-ṣi u mādu] VAS 5 105:47, note the inversion mādu u mi-[iš-ṣi u mādu] AnOr 9 4 r. iv 8 (NB), all referring to lots of specific dimensions, exceptionally išu i-[ṣi-u] mādu pani PN išdagal the income (consisting of barley), as is, belongs to PN VAS 5 74:21 (NB); kima zitišu eqšāti ... lu mi-[ṣa-a] u lu mādu PN ana PN₂ išdīn PN (the adoptive father) gave the fields, as they were, to PN₂ (the adopted son), as his inheritance JEN 404:9; cf. JEN 256:11; eqšu šāšu miššruma ukul mādu u mi-[ṣa-a]u PN ištu eqšišu la inakkis u la wudda its (actual) borders surround (lit. hold) this field, it has been given as is, and PN will neither cut off nor add anything to his field JEN 573:12.

Meissner BAW 2 22f.

Išurtu (drawing) see uṣurtu.

Išusu adv.; (mng. unkn.); lex.*

[x].x = i-[ṣa-u-nu] (followed by [x].x = apputtu) MSL 4 178 NBGT App. 2.

Iš prep.; for, to; (early) Mari.

Summa avatum iš nakrim uṣ if the word went out to the enemy RA 35 pl. 17:1 (= p. 69) (ext.); 3 GUR kukkušum iš nappāḫ bit i Belšītīram amḫur I received three gur of kukkusu-flour for the smith of the temple of DN RA 46 pl. 4 No. 28:2 (after p. 192), and passim in these econ. texts.

Gelb, RA 50 4f.

Iš qāti see iš gāti.

Išaḫu see išḫu.

Išānū s.; powerful; syn. list*; cf. išdā.

[iš]-tu-[nu, [a]-rat-[u, [a]-iš-[u, [ru]-uš-šu-nu, išd-nu-ši = kab-tu Malku I 17ff. (wrongly reconstructed in the composed text in CT 18 27).]

Išānū in la išānū s.; poor, powerless, dependent; SB*; cf. išdū.


**išarīš**

la i-ša-ri-u = muš-ke-nu Malku IV 44, also Malku VIII 15; [x]-x-gu = la i-ša-ri-u, [x-x]-gu = muš-ke-nu Izbu Comm. Z 13'f.

en-la tu-qar-ra[a]d la i-ša-ri-a tu-ša-ša-ra you (Šamaš) make a fighter of him who is weak, a rich man of him who is poor LKA 49:16.

**išarīš (išerīš, ešerīš) adv.; 1. normally, easily, 2. duly, correctly, fully, fairly; from OB on; Ass. ešerīš, MB išerīš; cf. ešerū.**

si.ša.bi nu.ši.gā.da.kām = ša i-ša-riš la a-pa-lim 2 NT-344:7 (unpub., gramm.); ša ša si.ša.bi ba.an.tu.tu : [a]na bitim ša-ti i-ša-riš ša.ti (Sun.) you bring into that house what is proper to it : (Akk.) do you enter that house opp. OR 14 36:6, and ibid. r. 6 (OB lit.), see van Dijk La Sagesse 91.

1. normally, easily: *šumma ina ekal ubāni uṣurtu kuriti i-ša-riš esret* if a short design is drawn on the "palace of the finger" in the normal position BRM 4 12:67 (SB ext.), dupl. PRT 21 r. 12, cf. BRM 4 12:68, also RA 44 16:4 (OB ext.), PRT 20 r. 7, KAR 434 r.() 14; *ši-kin(text -im) bānāniša i-ša-riš ušskuluma* (the great gods) have given me in every respect a perfect appearance KAH 2 84:6 (Adn. II), cf. ibid. 90:8 (Th. II); *kima Gemē-den-zi-una i-ša-riš i(for u)-ša-da liš Handbook mukāpšitu* just as (the cow) Gime-Sinnu gave birth easily, (so) may the woman who has difficulty in labor give birth easily, (so) may she have pain in labor LKA 199 r. ii 33 (SB inc.), dupl. AMT 67,1 iii 23; *KASKAL i-ša-riš ti* (obscure) TCL 6 3 r. 41 (SB ext. apod.).

2. duly, correctly, fully, fairly — a) with *apalu* — 1' to lead a good life: *šarrum ša i-ša-riš ittalakuma ikša-niakum* the king who, by leading a good life, attains his desires Borger Esarh. 97:28, cf. ibid. 81:40; 2' to prosper: i-ša-riš luliki let me prosper! BMS 6:117, and dupl., see Ebeling Handerhebung 48; cf. i-ša-riš GIN.MEŠ Kraus Texte 2b r. 18, and ibid. 3b r. iii 13, also i-ša-riš alāku Šurpu IV 30.

c) with *dabābu* to come to an agreement (OB, Mari only): *anāku u[i-ša-riš iti]ddu*nu you and I, we have come to a formal agreement TCL 17 23:24, cf. VAS 16 128:15; *ḥāram ša salimim gutulma ittišunu i-ša-riš išub[ya] slaughter the soul of peace and come to a formal agreement with them (the people of Idamaraš) Syria 19 109:23 (Mari let., translit. only), cf. ana minim ... i-ša-riš itišunu tadabbū Mél. Dussaud 991 (Mari let., translit. only); *ina la dabābami i-ša-riš ittiḫa la ḫāšītu* if you did not want to come to an agreement with me ARM 5 20:12.

d) with *dīna dānu, šūhu* to give a fair judgment: *dīnām kima zimdat belija i-ša-riš*
išarma

šūissu give him a fair judgment in accordance with the decree of my lord! YOS 2 6:12 (OB let.); dinša i-ša-ra-iš dinma la tushaši give her a fair judgment, do not wrong her! PBS 7 5:12 (OB let.).

e) with other verbs: išām ša kirm ša iššaššū i-ša-[r]iš ul kullumānu we have not yet been duly shown the actual border of the garden TEC 17 37:29 (OB let.); iš-ša-ra-iš līms š[u]ru let them receive it (the barley) in full YOS 2 88:16 (OB let.); ištu meshēritija iš-ša-ra-iš šallāni (Marduk) has provided for me carefully from my youth VAB 4 214 i 19 (Ner.).

išarma adv.; right now: lex.*; cf. īšaru.

īšar-tū dumuši gar-ša prosperity (and) good fortune are in store for him Or. NS 16 187:12' (SB physiogn.), cf. iša-ar-tum lu šaknat RA 38 86 r. 2 (OB ext. prayer); [... kitiši u īšar-ti [ina] matišu iššaššu there will be [a reign? of justice and righteousness in his country Thompson Rep. 246:6; šapurri ultiša šapa išar-ti (var.) tum, ūšar-tū ul šaši my ill luck has increased, and I have increased prosperity in my country Bandi BWL 38:3 (Ludlul I); ina iša-ra-a-tim išak he will live in righteousness AFO 18 65 ii 27 (OB physiogn.); ina līššu[išu]nu išar-tu eš-ra-a-ni of your (the gods') own free will(?) bring me prosperity STT 87:20.

išaru (išaru, īšaru, īšantu, išantu, īšetu, īšetu) adj.; 1. normal, regular, straight, ordinary — a) referring to time: [šumma išar-tum ina anšsup] er-eš-er if (at the New Year's festival) Marduk moves normally (i.e. at normal speed or on time) in his coming out (in procession from Esagila) (after ṣamūtu fast or ahead of time and la ṣamūtu slowly line 13f.) CT 40 38 K.11004:13 (SB Alu, = ACh Supp. 2 190 82); [šumma] mišu šišā if the flood is on time (followed by ūrušu early and uppušu late) CT 39 21:152 (SB Alu); [šumma ina šāri mišu ūrušu K.LMIN (= lu) sarbu pu-ru-uk pu-ru-uk ūrušu reša šīšima mišu šišā if ilitikam in a river if an early flood rises, (variant) sarbu, (explanation) it (the river) raises its head early, (appearing) here and there, and the flood is normal (on time), variant: arrives CT 39 20:136 (SB Alu); cf. īšarma.

b) referring to material, objects, use, procedure: kūssu aqallā ša ścišim iša-ra-im teppuš you make a mule-saddle of ordinary clay ZA 45 200:8 (Boğh. rīt.); 40 ganši ... la parsuū la šērūti āšišiš ma forty reeds which are not split or broken, but in good shape RAcc. 145:455; id iša-ar-tum year date of Gumgunum (year 22) Ersard Zwischenzeit 117; [x x] šišā ti bal sal la gb sum til la [bi iuzu.] ul : [x x] išar-ta i-ni-ta šiš-ta raq(t)1-qa-[a
doi: eš-re-e-ti O river, you are just (referring to the river ordeal) STC i 128:9; ūmu i-ša-ru dayānu širu ša Lagaš (you write upon the sixth figure) "fair ghost, sublime judge of Lagaš" KAR 298:9, see Gurney, AAA 22 64.

2' in personal names (mainly OAkk., also OA and OB): passim in the forms I-šar-DN and, more rarely, DN-i-šar, see, for OAkk. and early OB refs., Gelb, MAD 3 77f.; I-šar-be-li CCT 1 32a:10 (OA), and passim; I-šar-re-3-i-ni (var. I-šar-re-e-i-ni on case) YOS 8 9:2 (OB), and passim, see Stamm Namengebung 122; note I-ša-ra-um-ga-[mēl] YOS 8 9:13 (OB).

b) said of human beings: see OB Lu, in lex. section; lū. gi lū. su.sā : ki-nu-[um] awšum i-ša-[rum] (in broken context) UET 1 140 vi–vi 1 (Hammurabi); anā eššum ša i-ša(!)-ru žumāšu to the man of fair appearance (i.e., Gilgāmeš) Gilg. P. v 19 (OB); ūmšum i-ša-imtu šakānšu arkasu idammiq ūmšum lemun šūš karassu ihalliq if he is just but suffers losses, he will be happy in the end, if he is unfair but prosperous, he will come to a bad end ZA 43 102 r.iii 2' (SB Sittenkanon); ište'ēma malki i-šā-ra he (Marduk) sought out a just ruler 5R 35:12 (Cyr.); a)Marduk ... epšēti ša dāmmāšu u libbāšu i-ša-ra šadīš ippalis Marduk looked with joy on his (Cyrus') good works and his just heart ibid. 14.

c) said of the scepter: ḫattu i-šar-ta ušparu kēnu ana rē-di niši rāpšāti i-Nabū ... ušatmešu ritūšku Nabū put into his (the king') hand the just scepter (and) the legitimate staff for shepherding his widespread subjects Bohl Leiden Coll. 3 34:6 (Sin-šar-iskun); šu iddīnam ḫatta i-šar-ta anā qaḏāma kal daḏmi (Nabū) who gave me the just scepter to guide all people VAB 4 128 iv 19 (Nbk.), and passim; for further refs. (also wr. ešretu), see ḫattu mngs. 1d and 2a.

d) said of actions: alakti māti eš-ret the country will act straightforwardly ACh Supp.2 Sin 23a:21; kībša i-ša-ra ina šepēja šuk[un] lead me in the right way! LKA 29i r.(!) 5, cf. Ebeling Handerhebung 108:16 (= BMS 22:60); kībša i-ša-ra ikabbas he will behave correctly (lit. walk the right way) Bab. 7 pl. 18 r. 11'
Išaru

(physiogn.); ḫarrāna i-šar-ta tapaqqiessen you (Marduk) send him (whom you love) on the right path VAB 4 122 i 60 (Nbk.), cf. ḫarrānu i-šar-[fu] KAR 423 ii 69 (SB ext., apod.).

e) other occs.: see (said of ʾāmu) ʾizī C, in lex. section, also Igituh short version.

4. loose (said of the bowels): šûmma amēlu šl.meš-šu i-ša-ru-ma PBS 1/2 111:1 (MB diagnosis), cf. šûmma irrūšu šl.ša Labat TDP 128:23', also irrūšu i-ša-ru ibid. 218:7 and 9, cf. also [ša ... ] = [ša] i-šar (followed by libbu ittanpaḥ, libbu esil) CT 19 3 K.207+ 4 i 4 (list of diseases), ir-ru i-ša-ru-tu Nebnitu R 287; šīpat ša.meš i-ša-ru-ti the incantation against diarrhea PBS 1/2 111:5.

Išaru in la išaru (ʾiše ru, ʾešru, fem. ʾešertu) adj.: 1. irregular, abnormal, unjust, polluted, impure, 2. unjustly treated, unfortunate, 3. impotent; SB; cf. išaru adj.

di.si.sā = di-nu i-ša-ru, di.nu.si.sā = min la-a min unfair judgment ʾIZ C iv 20f.; giš a.pin si. sā = i-ša-a-ru, giš a.pin nu.si.sā = la-a la-a (var. i-ša-r[u]) irregular(?) plow Hh. V 121f.

For bil. refs. (all si.nu.sā), see mgn. 1.

1. irregular, abnormal, unjust, polluted, impure — a) irregular, abnormal, unjust: see lex. section; ḫēn [bur s]i.nu.sā ab. [si]n.e na.an.ni.ib.tu.ud : ḫabburu la i-ša-r[u] šāru aj u[lid] let the furrow now bear a bad shoot Lambert BWL 244:30ff.; šûmma ina âši la i-ša-ru-ti mēnu (= mādu) if there are many abnormally constituted(?) people in a city (between akū cripple and šarrāq thief) CT 38 4:84 (SB Alu); [A].GAarrison la e-ša-maṭharīst tukēšīr you (Šamaš) bring produce to all the unproductive fields LKA 142:34; [gi]g(?) mu gur nu mi [...] [gi]g(?) mu ša nu si.sā [ša] : [murru(?)] ša ana libbi la šābu ana libbi la i-ša-ru (I shall tear you out) disease, who are bad for the heart, unwholesome for the heart PBS 12/1 6r.1ff.; ṣa la kēnu alaktu la e-šēr-ti ina Akkaddi (ibabūti(?) there will be disloyalty and crooked dealings in Babylonia ACh Supp. 2 Sin 23a:14, cf. LBAT 1526:4; ḫaggā la i-ša-ri ul šābi girībīa no wicked or unjust person is allowed to walk in it (the palace) VAB 4 118 ii 56, also ibid. 138 ix 36 (Nbk.); um.me.da liru šu.kal) ir(var. omita) si.nu.sā : šaritu ša kirimmamsa la i-ša-ru the nurse whose baby-sling is in disorder (cf. the parallel: uškururu loose, patru open) ASKT p. 84–85:43.

b) polluted, impure: la su.na si.nu.[ša]. šal šu mu.ni.[tag] : ša zumārušu la i-ša-ru gīšū išarp [apat] (the demon) touched him whose body was polluted CT 17 38:3ff.; a si. nu.sā a gir ni bani in gar : ina mé la i-ša-ru-ti šēpsū šāktan he stepped into polluted water ibid. 41 K.4949:8ff., cf. ibid. 38:12ff.

2. unjustly treated, unfortunate: ašar tappalasi šuballu mītu itebbi marṣu iššīr la i-ša-ru āmirū ūnikī whatever you look (Ištar) when they see you, the dead come to life, the sick arise, the unfortunate man becomes prosperous STC 2 pl. 78:41, cf. LKA 144:7; [ša] eš-ru-tum limḫu u dirāṭiḫa Craig ABRT 1 14:15, also LKA 25 ii 6, cf. la eš-ru-ti limḫu(r)u dirāṭiḫa la-ša-ru-ti limḫu(runinni) šišurūti litene(š ... ) VAT 13608 + O.A. 13759 (unpub., courtesy Köcher).

3. impotent: ana la i-šā-ri(var. -ru) tanandin aplyu you (Šamaš) give a son to the impotent PBS 1/1 12:10, and dupls., see Ebeling Handerhebung 48:106.

Išaru s.; 1. penis, 2. appi išari glans penis; OB, SB; wr. syll. and qis; cf. ʾešru.

gi-šu = zi-ka-ru, i-šā-ru, re-ṣu-u Idu II 34ff.; mu-u mu = i-ša-ru mum.sal. A III/4:15; uzu. gišr[u], uzulugal si.sā, uzu si.sā, uzul.gi = i-ša-ru (follows uzul.[šar] = iššu) Iraq 6 177 No. 77 ii 6–10, dupl. ZA 8 206:17 (to Hh. XV); i-ša-aru = (Hitt.) la-a-[lu], mu-ša-aru = (Hitt.) la-a-[lu] KBO 1 51 f. r. 19f.; bi-ir ṣu = šabburu ša i-ša-ru to shrink, said of the penis A III/3:76; i-šā-ru (first and second columns broken) Hg. B IV 15–17, min kalbi (followed by kalītu, ʾišku) ibid. 18.

mu ba.ab.dug, ga.in.ga.an zu : išāri reḥā išuเมห (the slave girl) has experienced the in-seminating penis ASKT p. 119:18ff.

1. penis — a) in OB: la anšīkuši i-ša-ri ana biṣṣāriša la iruḫu (I swear that) I have not slept with her, that my penis has not entered her vagina PBS 8 156:5 (early OB leg.); šûmma umṣātu [ina] qīš-šu šākat if there is a mole on his penis YOS 10 54 r. 13, cf. ina libbi i-ša-ri šu gar ibid. 14, ina šapal i-ša-ri-šu gar (followed by ina ʾiskīšu) ibid. 15 (physiogn.).
b) in SB: i-ša-ra (var. a-ša-ra) lu šer’ān samāle la urrada ultu muḥḫēša let my penis be (like) the (taut) cord of a lyre, not to withdraw from her LKA 101 r.(1) 15 (ša-zi.ta.gi rīt.), for other refs. from the same text type, wr. usāru, mušāru and ġis, see usāru; ī ellat eqgi : ġis i-ša-ra eqgi Uranna III 120 (uncert.).

2. appi īšaru glans penis: summa ina ka ġis umṣā[tu šakīn] if there is a birthmark on the glans penis Kraus Texte 9d:13', cf. ina ap-ši-ša-ra ū.gīr. ibid. 62 r. 7f. (OB), cf. (in broken context) ibid. 41:7f.

With the exception of the omen passage cited sub mng. 1b, the syll. writings in SB texts show either usāru or mušāru. For this reason, SB occurrences of ġis are listed sub usāru.

Landberger, MAOG 4 321; Kraus, MVAG 40/2 25 n. 1.

īšāru see ēšāru.

īšarūtu s.; 1. righteousness, 2. in īšarūtu ālāku to prosper; SB, NB; wr. syll. and st.šā-tū; cf. ēšāru.

ō-ē ġē = i-ša-rū-glāms A II/4:181.

1. righteousness: ana i-ša-ru-tī ša qaqaḍā abūlšu ana kānšūlu ša kūjāni pułuḫši īlāšu ašte’d on account of my righteousness which I constantly prayed to him, on account of the god-fearing attitude in which I constantly honored him VAB 4 214 i 22 (Ner.).

2. in īšarūtu ālāku to prosper: *Ea i Sāmaš u ĽMarduk īšāri rūṣānīmmu ina annuniku ša-ša-ru-tam (var. st.ša-ša-tam) lullik help me, O Ea, Sāmaš and Marduk, give me your consent that I may prosper BMS 53:5, dupl. KAR 267 r. 4, cf. [ina] gištikušku i-ša-ru-tam lull[ikt] 4R 60 r. 22, also Sāmaš ina diniša i-ša-ša-ru-tam lullik PBS 1/2 129:12, and dupls., see Laesse Bit Rimki 40/89, dupls. also STT 76 and 77:61, cf. Schollmeyer No. 22:8; ana diniša ġūlima ana D1.KU-k i-ša-ša-ru-tam lull[k] ana diniša st.šā-tū li-[zi-x] (in obscure context) LKA 58:7f., see Ebeling Handebergh 152; ālu ša i-ša-ša-ru-tam / namātu illak this city will prosper, variant: will become deserted CT 38 2:38 (SB Alu).

The context cited for mng. 1 seems to suggest that īšarūtu is used there as a term for humility or the like, related to āšru, “humble,” rather than to īšāru.

īšātīš adv.; ablaze; SB*; cf. īšātu.

x-na-ad-ru-nim-na manḫusu i-šā-šiš they (my friends) are furious at me, set ablaze (with rage) Lambert BWL 34:68 (Ludul 1).

īšātu (ēšātu) s. fem.; 1. fire (as a natural phenomenon), 2. fire (produced for specific purposes), 3. fire signal, 4. abscess, inflammation; from OA, OB on; e-ša-te EA 189:12 and RA 19 107:14, pl. īšātātu in mngs. 3 and 4; wr. syll. and izz (zi.ša.ša in NA royal, also EA 53:39, and passim, 4zi EA 125:40, etc.); cf. īšāši, īšātātu in ša īšātā.
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ku.ē = ṯā i zi ak-lu Hh. III 342; [giḥ.izj.kū.ē = e-pu ṯā i zi ak-lu Hh. VII 2 209; muš.izi = ṣe-e-er i-kā-tum Hh. X 33; izi.ḥa = nu-ū-nu i-kā-ti Hh. XVIII 3 C, cf. izi.ḥa = ṯā i-kā-tum Hg. D 259; na₄.izi = na₄ ṯā-kā-tum Hh. XVII C 3; na₄.ṣektile = i-pi-in-du-ū = na₄ i-ṣāt Hg. E 16, cf. na₄.izi = a-ban i-[iṣ-a-ti] = [pi-in-du-ū] Hg. B IV 91.

izi il.la mu nu.te.ēn : i-ṣā-ti uṣīlba u ul ibilli the fire that I (Isātar) kindle does not go down ASKT p. 296:17... and passim, always corresponding to izi, see munga. ia’-1’, b, 2a-2b’, 2b-1’ and 3, 4b; im mu.un.da.ru.us su mu.un.da.ab.sieg, sig, ga : izi ṣarrari ṣumru ṣuraratu the fire(?) burns, they (the demons) make the body shake PBS 12 4 r. 14f.

di-pa-ru, gi-ir(var. gir)-ru, nab-lu, ab-ru, tu-um-ru, šu-um-mu, a-ku₄-ku₄-ti, an-qu(var. qu)-lu = i-ša-ti, an-qu(var. qu)-lu = i-ša-ti an-e LTBA 2 i iv 22-30, dupl. ibid. 3 i 87-95; ku-ū-ū = kum-mu-ū ṯā i-kā-tum An VIII 195; lu šu-šu-ū = ki₄ ki₄-tr ara izi è-a (= uṣṭēd) Lambert BWL 54 K.3291, line f (Ludlul Comm.); izi i₄ i₄-i₄ EA 185:19, and passim in EA; mu. u.pakab (both copies di en) = bākku₄-ku₄-ti, mu = i-ṣā-tu, emesal, gi-ra-a = [gi-]i₄-[kur-ru-ū] gi-ē-sh tar kap-pa-ak-ku = ṯā-mu-ū = mu. u.pakab equals akšatum, mu is isātu in Emesal, (the signs named) pigurti šēštar kapakkassu (i.e., upa₄-ka₄₄-ka₄) with the reading gi-ra-a mean šāmu ACh Adad 33:42 (- Boissier DA 74 r. 10f., astral comm.), cf. gi-ra-a u-baar-kab = šāmu A.II/4:141; šu₄.gus₄-pa₄-ti i₄-ša₄-tu, gēn (the signi of gmud) = gu₄-ru-ū, gē₂ = ga₄-ru-ū, ne = i-ṣā-tu PBS 10/4 12r. ii 8ff.

1. fire (as a natural phenomenon) — a) fire caused by lightning or other non-human agency — 1' in gen.: šēg.izi. na₄.bi.ta gū.ērimma : mušāmān abī ṯā-šati eli ajābī (Elli) who makes stones and fire rain upon the foes OECT 6 pl. 8 K.5001:9; for abān iṣāti, see Hh. XVI C 3, Hg. E 16 and B IV 91, in lex. section; [izi.i₄.ṣeg.izi.₄.su₄ su₄ izi.bi zal.zal.e : [x x i₄]ninum i-ṣā-tum šammat/i-[i-ṣā-tum] šammāti [...] rains down, the fires scourch,Sal: they burn in fire Lugal II 42; [iṣṭiṣṭir buqur innapi i-ṣā-₄-ti₄₄ lightening flashed, fire broke out Gilg. V iii 17 (iv) 17, cf. ibēli i-ṣā-tu the fire went out ibid. 19; i-ṣā-tum anabiṭ Tašpina Bēšunna innuta inniṣiṭma kali mūṣim ikul lightening struck the temple of DN in GN, (the fire) spread and ravaged (the building) all night Syria 19 121 b 4 (Mari), cf. ud₂.kam ša MN ina mūši i-ṣā-₄-ta₄₄ ina bit Nergal tandaqut YOS 3 91:9 (NB let.); šumma [izi iṣṭišṭir ṭāmēm ṭamītum muṣṣari if lightning strikes from heaven and burns anything CT 40 46 r. 50 (SB Alu), cf. 4giṣ.bar (= giṣṣar) ultu šāmēm ṭamītum ... uqal' šēšumātī (upon divine intervention) fire fell from heaven and consumed them AAA 20 88:160 (Asb.); šumma ina mūši i₄ i₄ ana bit amēli ṭamīt KAR 212 r. 45 (series iqqr ṭumūt), and passim, see Weidner, RSO 32 191 Nos. 34 and 35; ina Arāṣamma miqīti i₄ i₄ ina Esagila ina bit tinīrī ittiḥāšī fire (caused by lightning) broke out in the eighth month in Esagila in the bakery CT 29 48:17 (SB list of prodigies), cf. (ina abulli Uraṣ in the Uraṣ-Gate) ibid. 18, (ina ṭ.uruduš.ēn in the kitchen) ibid. 22; for miqīti iṣāti, cf. the name of the planet Mars Hg. B VI 29, in lex. section, and miqīt giṣ.bar (followed by liṣṭī Iraṣ) Streek Aṣb. 32 ii 125, see also izi₄ subsidū; i₄ i₄ ana girbiši ṭamīt bitu ... muṃma makktār bit Aššur ina i₄ i₄ lu ilmu lightning struck it (the temple) and consumed the temple and all the property of the Aššur-temple AOB 1 120 iv 4ff. (Shalm. I.); biṣqi i₄ i₄ ilāja u [lu ša ma]muṣa uqall[uṣu] (whether) lightning and fire have burned the city god or any other god BMS 21:17, see Ebeling Handheerbung 100:19; šumma ina liḥi ekallī iṣāti lemuṃ miqīti i-ṣā-ti if it happens in the palace, it is a bad portent, (corresponding to) a stroke of lightning ABL 74:18 (NA), followed by šumma ... Adad i럴iš ... lu i-ṣā-ti muṃma uqallī if Adad devastates (a field) with a rainstorm or fire (caused by lightning) burns anything ibid. r. 4 (quotiation from Alu), cf. šumma ina iṣīqšu i₄ i₄ muṃma uqallī CT 39 4:32 (SB Alu); šīkin i₄ i₄ Boissier DA 211 r. 14 (apod.), cf. nakmē šīkin i₄ i₄ umtal[i ...] (obscure) AnSt 6 156:117 (Poor Man of Nippur); šumma ina ṭa imīti amēli naphat if a fire flares up at the right of the man Labat TDP 14:78, cf. šumma nār i₄ i₄ imītišī i₄ tiq if a spark(? ) passes at his right ibid. 80.

2' other, unspecified, causes: annakam ekallam i-ṣā-tum ūkūma a fire has consumed the palace here BIN 6 23:6 (OA let.); appadan ... i-ṣā-tum ta(var. ṱš)-ta-ak-ka-al-šu fire consumed the Apadana VAB 3 123:3 (Artaxerxes II); šumma ina bit uṣūšim i₄ i₄ uqalṣiṣma if fire breaks out in a man’s house CH § 25:52, cf. ina liḥīlīm i₄ i₄ ūnna₄ ṭaḥ YOS 10 42 iv 36 (OB ext.), cf. also ibid. 32
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and 34, IZI ina biti innappāḫ TCL 6 3:45 (SB ext.), and passim in omen apodoses, nīpiḫ i-ša-a-[tim] YOS 10 54:31 (OB physiogn.), cf. nīpiḫ IZ[1] inna[phu] (prayer when there is a rainstorm and) when fire breaks out BMS 21:27, see Ebeling Handeberung 100:27, also KAR 178 vi 28 and 44 (hemer.); i-ša-a-tum illī'ām a fire will occur YOS 10 36 i 25 (OB ext.); ālam i-ša-a-tum ikkal YOS 10 31 xii 26 (OB ext. apod.), ekallam i-ša-tu-um ikkal ibid. ix 34; i-ša-at apīm ša danhnamām šepu the marsh-fire which cracks the ground (epithet of Papulegarra) JRAS Cent. Supp. pl. 5 v 24 (OB lit.), cf. iNergal ... kina i-ša-tim etsētim ša apīm ništīšu ligme let Nergal devour his people like a raging marsh-fire CH xiv 31; šumma mār bārē šamma ana mé ıddīma ızi ina lišīšu mú if the diviner throws oil into the water and it catches fire KAR 151 r. 31 (SB oil omena); ta-Dan-ri (read tanattal?) agqullu ikbabābu kī i-ša-ti ... the desert wind scorches (the skin) like fire BBSt. No. 4 iii 3, and passim with nadd, also ina izi iqamm ma ızi.gin.x mú.m u : ša mētu i-šā-tu igammū the evil Namtar (demon) that scorches the country like fire CT 17 29:1f.; bar.bi.ta izi.pil.la.gin x ba.ab.dū(!). uṣ : zumurūšu kina i-šā-ti ħum-mu-du uṣ-[e-mu]-u they (the demons) make his (the patient's) body look like ... fire CT 17 9:17f.

c) in transferred meaning: i-šā-tu-um-ma i-šā-tum i-šat meḫū i-šat [gabli i-šat] mētu ızi šēti ızi ka-[ ... fire! fire! fire of the storm, fire of battle, fire of death, fire of punishment, fire of ... JRAS 1927 555 D.T. 57:3 ff., cf. i-šā-tu-um-ma ızi ızi meḫū ızi gabli ulū du-nnī šītu uṣṣama ibid. 537:17, and parallel [i-šā-tum]-ma ızi [ızi meḫū ızi gabli ızi mētu ızi šēti [ ... ulū du-nnī ša šītu uṣṣama LLK 59:8; ippuḫ eli nakhī ızi naspantı the overwhelming heat flared over the enemy (Enlil burnt the enemy with his flame) Tn.-Epic ii 25, cf. ina bīrišunu inna nipiḫ i-šā-tu BBSt. No. 6 i 30 (Nbk. i); i-ša-tum uzza namurrati puḫti Éa u Asalluḫi išru-kusnikkuma Éa and Asalluhi have endowed you (River) with fiery wrath, awe-inspiring splendor STC 1 201:5 (SB lit.); ina erēbīti ana biti eṣ ızi ū zalāq la immar ēribū when he enters the Dark House (i.e., the nether world) where he who enters sees fire and light no more AMT 88:2.3.

2. fire (produced for specific purposes) — a) destructive — 1' in gen.: ina ızi la taqalli you must not burn (my stela) Unger Bel-Harran-bell-ussur 25, cf. ızi ... ina ızi iqallū AKA 9 r. 18 (Adn. I), also KAH 1 3 r. 14 (Adn. I), AKA 106 viii 66 (Tigl. I), Borger Essarh. 99:55, and passim in NA royal, BBSt. No. 10 r. 37, and passim in kudurrus, note the atypical formulas: lu ana mé lu ana ızi inaddū he who throw (this stela) into water or fire BBSt. No. 4 iii 3, and passim with nadd, also ina ızi igammū VAS 1 36 iv 21, ina ızi išarrapu 1R 70 iii 4

2' in connection with demons: ša.bi izi mu.un.bīl ku₄ ba.ni.in.še₄ : ina lišīšu...
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(all kudurrus), also ša ... kudurri eqlu šuātu ... i-sa-ta usakkalu BBSt. No. 3 v 44, and VAS 1 58 ii 4; aššat amēli ina kubbub suṣešu īzi ana bit amēli inaddi the man's wife will set the man's house on fire by burning his bed. Boissier DA 19:7 (SB ext.), cf. qināma ša qinuša īzi ana bit amēli inaddi she is jealous (¿?) and in her jealousy(¿?) will set the man's house on fire ibid. 9; šiti bābim ana bit awilim i-sa-tam inaddi rēṣēṣu (!) stalla-kamma u-ka-sa-si the neighbor woman will set the man's house on fire, she will come to his aid and put it out YOS 10 37:3 (OB ext.);
aša šigilim ša ḫabbāma šurrum i-sa-a-tum ikkalu ... šarram iyyu may be responsible for any damage that occurs if fire destroys the reed-thicket. YOS 2 130:10

(BO leg.).

2' in warfare — a' in hist.: šittāt alānišnu ina īzi tu eqlu I (text he) burnt down the rest of their cities KAH 13 r. iii 7 (Shalm. I), cf. dūrū ḫallāṣu u nibīšu i-i-sa-tu iqši Isim-Wiseman Chron. 74:19; naphar alānišnu ina īzi meš (for the usual ina girri aqmu) I burnt down all their cities AKA 46 ii 82 (Tigl. I), cf. alāni dannāti ... ikalū ina i-sa-a-ti aššru LIs Sar. 141, and passim with saṟūp, wr. īzi or īzi meš, in the inscrs. of Tigl. I, Adn. II, Tn. II, Asm., Shalm. III, Šamā-Adad V, Tn. III and Sar., while Šenn. and Esarh. use the phrase ina girri qamā, cf. also ina īzi ʾišrup Isim-Wiseman Chron. 82:71 (Fall of Nineveh), ibid. 64:3, ina i-sa-tu ʾištarap ibid. 76:25, cf. also CT 34 38 ii 6 (Synchron. Hist.); GN u GN2 ina libbi i-sa-tu ʾištarpu ABL 520:12 (NB); ašma ṣabi ḫa[ti] j u šarrappa māṭāti [in]a īzi I have heard that the Hittite troops are scorching the land EA 126:52, cf. EA 185:60, 186:16 and 31, māṭātu ša šarrāpu ina īzi meš išarrīpu EA 53:39, šar māṭ Ḫatti ina i-sa-ta iškarīpu mūnu īzi meš išarrīpu EA 55:41, cf. also [u ṣu še šeš] u-qa-nu īzi šarr[u] alānuka ... [ina īzi].MEŠ / i-sa-ti EA 308:32; u šabbīmu LU.SA.GAZ[.M]EŠ GN ... u šallāsibi u usširumīna ina īzi the Hapiru have seized GN, and they have plundered it and let it be ravaged by fire EA 183:24, cf. tuvaššruša alāni šarrī ina īzi EA 126:45, alāniya ʿuṭšir ana īzi MEŠ / e-sa-le EA 189:12; kime gabbā bitija ina libbi īzi i-sa-ti alṭakannu (you know) that I have set my entire house on fire MRS 6 p. 14 RS 16.111:12; cf. u šakān alāni šarrī biḫija ana e-sa-te RA 19 107:12 (EA), cf. EA 174:17, 178:13 (identical letters by different writers); UBU Ugariti ikul i-sa-tum miššalu ikul u miššalu jānu u lu.MEŠ ERM Ḫatti jānu fire has consumed Ugarit, that is, it consumed half of it but did not consume the other half nor the Hittite troops EA 151:56; kultarte mušābi-šunu īzi uṣābišu iqmā ina qīš.BAR they set fire to and burnt down the tents where they dwell Streck Asb. 66 vii 122, but note qīš.BAR (= girra) uṣābišu iqmā ana qīš.BAR ibid. 132 viii 4; ina qūli mušā aramušu [šu]ātu naptu šallūnuma iddi ʿa in the dead of night they sprinkled the ramp with naphtha and set fire (to it) Borger Esarh. 104 ii 4, cf. ana ekallāṭīšu īzi meš addi 3R ii 89 (Šalm. III); iša-an īzi addi Isim-Wiseman Chron. 50:5; iša-a-tu ana alānišu ša na-[du-... ] CT 22 248:6 (NB lat.), and ibid. 3; qīš.BAR ṣeltaqnmu ... utākkīš ša-iša-a-tu (Cyrus) set fire (to the temples and) had them consumed by fire BHT pl. 10 vi 24 (NB lit.); attunu tidd ša ina libbi namṣāri ša Aššur DINGIR.MEŠ-e-a màttīl gabbīša ša-iša-a-tu ūtkāša you know that with (the help of) the sword of my god Aššur you have burnt to the ground the entire land beyond (the Tigris) ABL 292:7, also 297:7 (NB).

b' in lit. and omen texts: kur.kur.nīgin, na.zu izī mu.un.da.an.šub.še,mur.gīnu.bada.dub : ina naphar māṭātīki iša-ta iddiā kima tumin šikpu' he (the enemy) may set fire to all your countries (those of the Istar of Agade) and has turned them into heaps of ashes 4R 19 No. 3:7f.; [?]lū.dub.sag.gā izī an.kū.e nu.u.ni.lū.egir.ra me.a lū.dub.sag.gā.e.še : maḥrā-iša-tum iš[ka]l u iqaš[bi] arka ali ša [maḫrē] if fire consumes the "first one," the "second one" does not say, "Where is that which belongs to the 'first one'?" (obscure) Lambert BWL 254:3ff.; izī an.na.ub.ū.e : u iša-tam tušahhāzamu you (pl.) light a fire for him Lambert BWL 244 iv 18; giš.tukuč zā.kin.dī.dē kur.re izī ba.ub.śum (late formulation giš.tukul zā.sag.dī.dī kur.ru izī ba.ub.śum) : kakku mundarsu ana šaši iša-ta iddi the...

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mace has set the mountain country afire!
Lugale V 20, for izi.su.mu, see Izi I 76f., in lex. section; mu.gi da.m.a.al izi.mu.da.
an.âub : ina a pi rapšu i-šā-a-tu ittandī fire has been laid to the vast marsh BRM 4 9:21;
ana ekrīt Bābīlī kī šālīl mātī ittadā i-šā-tu4 (vars.-tu, izi) they set fire to the temples of Babylon as if they were raiders. Gossmann Era IV 14, cf. nakru ana datat abullīja izi
inaddīma ana lippī ālī irruβa KAR 148:6; ana urpat nakrī izi tanaddī you will set fire to the huts of the enemy TCL 6 4:13, and passim in SB ext., also ana šâ urpatim i-šā-tam
inandi YOS 47:71 (OB ext.); i-ša-tü ina GN ummad I (Ištar) shall send Ellipi up in flames Craig ABRT 1 22 ii 2 (NA oracles); note: 20 GI. mKš ša izi twenty incendiary arrows (among
to her types of arrows) EA 22 iii 54 (list of gifts of Tušratta).

3' for purposes of magic: salmī sunūti ... šāman nūni tasallāḫšu[nūti] ina izi tagallāššu
sunūti you sprinkle these figurines with fish-oil (and) burn them 20 RO. 16; kīma šami annī igallespuma ina izi inaddā as this
onion is peeled and thrown into the fire Surpu
V-VI 60, cf. ibid. 73, and passim, cf. šangams-
māḫkuma attapāḫ i-šā-ta I am a purification
priest, I kindled a fire ibid. 173, and dupl. JNES 15 138:108, also eli āli attapāḫ i-šā-tum Maqlu III 22; izi ûš-ru-pu ū-ra-a-ša I am ex-
tinguishing the fire I lit Surpu V-VI 177, cf.
kīma ... izi aṣṭuṟu urabbā (urabbā) ibid. 180, dupl. JNES 15 138:114 and 118; kī ša salmu ša šLibi
ina izi ištarrāšini ... kī ānūmā lānku nu ina
girri līmuš as they burn this figurine of fish-oil in the fire, so may they burn your body Wiseman Treatises 608 and 610; (Sin) ana miqīt mē u izi ištādkīma Maqlu III 101, for which cf. the epithet of Sin tāmīḫ4Gir-ri ū me-e 4R 9 i 81; māmu ana pan amēli i zi nādā the oath (taken) by making a fire before the man Surpu V-VI 18.

4' other occs.: avatûm ša ana i-ša-tim
šwātī innaddī that man who has robbed a
burning house will be thrown into that fire CH § 25:64; izi.âub.bu.da.ginâ in.tab.
tab.e : kīma ša ina i-šā-ti nādā uḫtammāḫ he (the sick person) glows like one who has been thrown into a fire CT 17:19:21f.; šummān ūmattam i-šā-tum-ma-an itakallāššušūti I wished that fire had consumed them before
that YOS 2 41:25 (OB); bissu u šē i-ša-tam
līqqāq he lit (the man who has thought up
or knows about the plot) and his house be
burnt ARM 3 73:15; annūti ... ana lippī
i-ša-ti ana nāsākī ubašša those men (who
have instigated you) seek to cast you into a fire (where you yourself and those whom you
love dearly will be burnt) EA 162:31 (let. from Egypt).

b) for cultic and practical purposes —
1' for ritual and cultic purposes: [i-ša-t]ū
ša ina pan dNinlīl innapha UDU.ŠIŠA (<ša) ina
eḫḫu KI.NE innaddā dLI.GI iqmammāšu dKiŋu
šu kī ina izi iqmammāšu the fire that was lit
before Ninlil, the sheep that they place on
the stove (and) which the fire devours, this
is Kiŋu as they burn him in fire CT 15 44:8ff.
(= Pallas Akitu pl. 5, cultic comm.), cf. [i-ša-
tu ša igaddi] dMarāku šu ibid. 4; gizzūlā ina
izi kīribi taqdadā abra tuššāhaz you light a
torch from a sulphur flame and set fire to the
pyre 4R 55 ii 17, cf. Surpu I 5, KAR 26 r. 22,
Aasc. 68:30, also izi ana nappātana innandi
Surpu I 7, and passim; izi ana kinnūni innandi
BRM 4 25:16 (rit.), cf. LKU 51 r. 16 (NB rit.),
also [i-ša]-a-ta ana DN itti KI.NE.NE.MEŠ ša ili
kaššu inappahu) ibid. 18, with parallel itti
KI.NE ša ili malu hadšu éric ūššu i zi ina pan
DN ... inappahu SBH p. 144 r. 5ff.; šummāa izi-ša-
tu ina eḫḫu kanāni ma'dat ... i-šā-tu
eṣipu if the fire is too high in the stove, they
scrape the fire together MVAG 41/3 62 ii 14f.
(MA rit.), cf. šummāa i-ša-tu la tarṣat iar Robbins
ibid. 11; i-ša-tu ummudu kišma i-šā-tu ikkabu
they build a pyre — after they have ex-
tinguished the fire the ZA 45 44 33f. (NA funerary
rit.), izi ina eḫḫu garakkū la tebel/ši you
must not extinguish the fire on the hearth
BRM 4 6:18, cf. i zi ina eḫḫu garakkū ina
KAŚ.DIN.NAM tukebabu you extinguish the
fire on the hearth with fine beer ibid. 29; ēra
ša ina appa u išši i zi kabbu a staff of corn
wood that has been charred at both ends
KAR 298:3, cf. 7 hārišš ša eši eššēnu šīissunu i zi
tukkabbātu CT 25:11:30; ūr. pa.bi izi ū.bi.tag:
appa u išši i-šā-ti(var. -su) luwputma char
(the stick of cornwood) at both ends! CT
2' used for fumigation: lutē sarbatīTESÉN 
IZI TANADDĪ ṭIQQI ... TASARRAQ you heap up poplar-cuttings, set fire to them (and) scatter aromatic incense (on them) STC 2 84:108, see Ebeling Handerhebung 136, cf. lutē ḫaḏāhirī ina muḫḫīTESÉN ina lībbi ta[naddī] KAR 90 r. 1; burāša ... ina ẒIZI TANADDĪ ʾIZNAṢU TUQATRĀ you throw juniper on the fire and fumigate his ears KAR 203 r. iv 15, cf. AMT 33:1:29, and passim in med., cf. ʿU.KUR.KUR niṣkiptā ina ẒIZI TUQATRĀ CU 23 40:25, cf. also AMT 20,1 obv.(i) 13, and passim, ina ẒIZI ʾABNU ẒIZI AMT 99,3 r. 13, and passim, see gatturu.

3' used in the preparation of food, drugs, glass, perfume: izi.gin₃ m.u.e.₃.l₄.e.₃.en: [kê][m]₃[a] i-ša-a (var. omits)-ti ṭANNAḪANĪ you (the immanakku and the ʾellīšu-stones) have set fire for me LUGAL XIII 6; ina ẒIZI TUKABBĀH you cook (various ingredients) over a fire KAR 202:55, and passim, cf. ina ẒIZI TUQATRĀ CT 23 28:20; KAR 203 iv-vi 8, and passim; (bones) ina ẒIZI ṬQARRAP AMT 5:1:11, cf. 7 U.HLA ... ina ẒIZI ṬAQALLU you roast seven plants over a fire AMT 19,6:11, ina ẒIZI TUKABBĀB AMT 18,9:8; mē bīnā ša ina ẒIZI ʾAKKUMNA ... TAŠARIQ-JUICE which is kept hot over the fire AMT 14,3:8; ṭIṣṭA ina ẒIZI TUKABBĀH the rest (i.e., feathers and bones of the ʾeskīb-bird) you reduce to ashes AMT 95:2:6, and passim, see ūḫasū, also gulgul amēlēti ina ẒIZI li-ir-ri-MA ... adī ina ẒIZI mi-ša ʾiš-ti-MA ... ṭAMMANA <ANA> muḫḫī la iğaṟa let him scorch ... a human skull, nobody must approach until it blakens in the fire KAR 195 r. 13f.; note the construction with pan: anA PAN ẒIZI TANADDĪ you throw it into the flames(?) KAR 202 l. 38, also anA PAN ẒIZI GISH.Ü.iện TASARRAQ AMT 54:1:8 and 11; ṭAMMANA ša ẒIZI ṬAḤTU ul ikkall he must not eat any cooked food 4R 32:14l (series IImu), cf. ša i-ša-ša ṭALPITUNI ṭARU la ʾakkall (quotation) ABL 553 r. 2 (NA), see Landsberger Kultur. Kalender 122; i-ša₂₂-AT₄-kā lū c₃₂₃(ī)₃-li-ā-AT₄ let your fire be high IRAQ 3 90:22 (MB glass text), cf. adī ... ẒIZI ANA ELĪŠ TELLĪA Ebeling Parfümrz. p. 21:19, and passim; ẒIZI ʾĪBBU la qatera TASARRAQ you light a fine, smokeless fire ZA 36 182:16, cf. ibid. 184:22, and passim in chem., cf. ẒIZI TAŠADDĀD ibid. 192:20; ẒIZI TUKABBĀB ṬUBEʾAṢ ẒIZI la ṭUĎAḤAN you light the fire, you stir it, (but) you do not let the fire become too strong Ebeling Parfümrz. p. 21:22f., and passim in these texts, cf. also ẒIZI-ṢU ki annīmMA the fire for this (proceeding) is the same as above ibid. p. 39 KAR 140 r. 3; 5 ʾpārānu ša šENU ša i-ša-ti TUKABBĀB five carcasses of sheep which a fire has charred GCCI 1 157:4 (NB), cf. UDP.NĪ.GI. ẒIZI (reading unknown) UCP 9 105 No. 48:16, 18 and 21 (NB), also NĪ.GI.LA₃ NĪ.GI.ẒIZI ibid. 8, 11 and 14.

4' for branding animals: LITTU ... ṭIMAT i-ša-tim ul ʾISU a cow without brand PBS 2/2 27:2 (MB), cf. ẒIZI ṬIMAT ẒIZI I 83, in lex. section, also 1 ANŠE. KUR.RA ... šA ẒIZI ʾAKKUM SNM 248:11 (unpub., Nuzi).

5' other occs.: Ṭ SUMMA KalBū ina bit amēlē ẒIZI NAṬṬAṬA ṭUBALLĪ if a dog puts out a fire burning in the man's house Boisser DA 103:9 (SBAlu); Ṭ SUMMA ẒIZI ʾAKKUMAR (= nūrī) māḫu ṭiṣṭA if the drippings(?) of the fire of a lamp are white CT 39 34:16, and passim in this text, dupl. ibid. 37 K.11973:3ff., summed up as 13 ṬIẒI ʾAKKUMAR 13 (omens) about the fire of a lamp (from Tablet XCl of Ṭ SUMMA ALU) CT 39 34:16a (subscription); Ṭ SUMMA ẒIZI ṭIẒUḪAKKĪ ṭIḪAL īqallu if the fire flares up in the censer of the gods CT 40 44 K.3821:2 (SB Alu), cf. (with nēḥat is low) ibid. 3, (with nāʾnāʾḫ flares up) ibid. 4, also ṭAMMANA KIMMA ẒIZI ʾĪBĪTĪ NEH CT 38 29:59, and passim in Alu; note fire specified as to the fuel used: ṭAMMANA ṭIṢĪKĪḪU ṭIẒI ṭIKĪRĪ the stone which looks like sulphur fire (is called anāḫḫu-frit) STT 108:46, and dupl. 109:49 (series ṭIṢĪKĪḪU), cf. ṭAMMANA ṭIKĪRĪ ibid. 79, also 4R 55 ii 17, etc., sub mng. 2b-1, cf. (referring to the rainbow) MANŠAT ša SIMMA ṭIẒI ṭIKĪRĪ ACh Adad 18:5, also BAB. 3 283:5; ṭINNA ẒIZI GISH.Ü.ḲAḤ (= ṭEDDET) KAR 201:24, also CT 23 26:11, AMT 54:1:11, ṭINNA UR-BA-TE CT 23 34:34, cf. ṭINNA ẒIZI ʾUGUG KAR 194:38.
3. Fire signal — a) In OB: i-ša-tu-um ina māši ittananaµaḫ[a] fire signal(s) will be lit here and there in the country YOS 10 31 ix 51 (ext.).

b) In Mari: aššum i-ša-tiµ beli išparum umnami ana māšim i-ša-tam tašši concerning the fire signal, my lord wrote me, “Why did you make the fire signal?” RA 35 183:5f., cf. aššum šitta i-ša-ta-tum ina māšim tašši about the two fire signals that you made at night ARM 4 31:5, cf. also šitta i-ša-tu-tum innaš ibid. 19, 24 i-ša-ta-tim ittašša ARM 4 32:25, and ibid. 14, and ana māšim i-ša-tam tašši RA 35 183:6, and ibid. 8 and 16, and passim; i-ša-tam iššina ʾālānu kalūšunu ... imḫurušu he made the fire signal, and all the cities received him (i.e., his message) ARM 2 131:30, for the use of ʾāšši with other words in connection with fire, see dispuru and pizilla; i-ša-as-su uš tappal should you not answer his fire signal RA 35 184:14; [aššumri aššum i-ša-ta-tim šiništi] libbi bēlīja igalluñ heaven forbid that my lord become worried on account of these fire signals RA 35 181:13; qālim ana qaššima 3 i-ša-ta-tim išttaḫ RA quickly kindled three signal fires RA 35 183 n. 27, cf. ittāl ʾalim i-ša-ta-tim nuppuḫ kindle signal fires around the city! RES 1938 128 n. 4.

c) In NB: ina libbi i-ša-a-ta altappar I sent the message by means of fire signals ABL 1430:16.

4. Abscess, inflammation — a) Abscess: i-ša-ta-tum zātu it[tadd] the abscesses have produced a secretion BE 17 33:24, also PBS 1/2 71:9 and 22; šanišu i-ša-tu ša uḫḫuratu šipat addad the second abscess that persists has formed a scab BE 17 31:16, cf. i-ša-ta-tu ša qalāša uḫḫura the abscesses on her ribs persist ibid. 28, mišil i-ša-ta-ti [uḫḫura] ibid. 26, i-ša-ta-tu bašt the abscesses are cured ibid. 12 (all MB letters).

b) Inflammation (in lit. only): innapiḫ iš-a-ta-tum sikkatum imlaqtu eli kalī bālim inflammation flared up, the sikkatu-disease took hold of all the cattle YOS 11 12:2f. (OB inc.), cited Goetze, JCS 9 11, cf. sikkatum iš-a-ta-tum JCS 9 11 C 1, and cf. ibid. 14, kiṣṣatum iš-ša-tum CT 233:9 and 12 (all in enumerations of diseases); ša i-ša-tam ištappaḫ who causes inflammation (name of Lammašu) RA 18 198:4 (Lammašu, amulet); [ina raḫḫiš iššaḫa iššaḫu i-ša-tu they caused an inflammation in my epigastrium Lambert BWL 42:64 (Ludlul II); ša itāššu tassaḫa aḫiltu iš-a-tu tu-šal-bi-šu tušiš šešīšu you (Šamaš) have removed the suffering of him who was suffering, you made him ... (his) inflammation, you have made him feel well KAR 321 r. 6 (SB lit.).

The two names of the fire god, dGuardi and dBIL.GI (to be read dGirru, cf. AF 2 10 line 7, for gibil see Thureau-Dangin, TCL 1 p. 60), when used as logograms have to be read girru, q.v. In the meaning “fever,” izi is to be read ummu, q.v.

Ad mng. 3: Dossin, RA 35 174ff.

išatu in iša išāti s; 1. Person scarred with burns, 2. (A type of heater); OB lex., EA; cf. išātu.

[16].izi = ša i-ša-tim OB Lu A 231.

1. Person scarred with burns (OB): see lex. section, cf. [16].izi.ku a = ak-tam i-ša-tim OB Lu B iv 38 and Part 16:8’.

2. (A type of heater, EA): 1 ša iša kasp i one heater of silver (weighing 66 shekels, among table utensils) EA 22 ii 21, cf. 10 ša iši siparrā ibid. iv 22, also EA 24 iv 61 (list of gifts of Tušratta); but note 1 hušiam siparrā ša iši one bronze helmet-shaped implement for heating EA 22 iv 16.

Perhaps a type of heater, cf. 1 māšašnu siparrā šarpā qarim pa-ni išī-šu 8 šú sišmeš ʾaššur la qarim one bronze poker, covered with silver, that part of it which is to be near the fire is not covered (with silver for a length of) eight inches AF 18 308 iv 27’ (MA inv.).

išbatu s. fem.; (A grass or a weed); SB.

u kul.la, u kul. išbatu, u šī iš-bab-tu Hh. XVII i 39-42; muš. iš-bab-tu, u šī iš-bab-tu weed snake Hh. XIV 41.

išburnatu

tú tam-sil : ú G1š.HAŠUR a-di, ú ši-i-tu₄
   tam-sil : ú iš-bab₄-₄u₄ GURUN-SIG₄ u ḫa-as
   — i., whose fruit is green and . . . , ú ša-mi
   šeri : ú iš-bab₄-tu₄, ú iš-bab₄-tu₄ ṣeqi : ú Si-₄a-tu₄
   Uruanna I 123–127; ú [...] : ú iš-bab₄-tu₄, ú iš-bab₄-tu₄
   Uruanna I 128 f.; ú ši-i-tu₄ : AŠ Iš-bab₄-tu₄
   Uruanna III 99.

b) other occs.: [ú] iš-bab-tum : ú a-ši-i :
   amēla qatturu — i., drug against the ašu-
   disease: to fumigate the man (with it) KAR
   203 i-iii 65, dupl. CT 14 29 K.4566 + 21; šumma
   (wr. Diš.DU) ú iš-[ba]b₄-tu₄ i-te-pi i.f. i-grass
   appears (between alapā and arantu) CT 39 9
   r. 26 (Alu); uncertain: iš-pa-pa-ta ma-[lu-
   u(?)] (in broken context) AMT 30.6 r. 4 (inc.).

   Thompson AH 34 and DAB 15 f.; Landsberger
   Fauna 69 n. 3.

išburnatu see išpurnatu.

išdaḫu (or išdaḫu) s.; (a type of soil or
   plot); OB.*

18 SR 2½ GIN iš-daḫu PN 22 SR PN₂
   BIN 7 110:1, added up as [x ši]-daḫu יבִד bibid.12.

išdiḫu A s.; brisk and profitable trading,
   profit, prosperity; from OB on; wr. syll. and
   N.MEGAR; cf. šaddaḫu.

ad-di-iR a.PA.BIL.ZAD.DIR = [iš-di]-ḫu
   Dirī III 167, also iš-di-ḫu-um (beside igrum and nebируm)
   Proto-Diri 214:3; šum₄m, sa₄, bûr = iš-di-ḫu
   BRM 4 33 iii 8 f. (group voc.), cf. ša₄ša₄bu₄(b)ûr = iš-di-ḫu
   CT 18 50 iii 5 (comm. to ext. 7).

N.MEGAR AL.KUD = iš-di-īḫu KUD-as
   prosperity will come to an end CT 41 27 r. 10
   (Alu Comm.); iš-di-ḫu = ni-me-ḫu Ibzu Comm. 548, cf.
   iš-di-ḫu = ni-me-ḫu CT 41 32 r. 1 (Alu Comm.),
   iš-di-ḫu < ni-me-ḫu ABL 353:16 (comm. to
   quoted omen passage), iš-di-ḫu = ni-me-ḫu TCL
   6 6 i 20 (gloss in ext.); iš-di-ḫu = ni-me-[u], iš-di-ḫu
   = ir-[u] BRM 4 20:67 f. (iqquir-irpu Comm.); ku-
   ši-ri = iš-di-ḫu, MIN = tak-si-tu welfare — pros-
   perity, increase Lambert BWL 72:28 (Theodicy
   Comm.).

a) in rel. and lit.: AŠ iš-di-iḫu šābī bārī ḫu
   ašt lu maštāši [lu] m[a][t]-immiti bitu šuatu la
   madd (ritual) that brisk trading (i.e., the
   coming and going of customers) should not
   bypass (lit. forget) this house of a tavern
   keeper, diviner, physician or conjurer or
   baker ZA 32 170:1 (rit.), cf. INIM.INIM iš-di-īḫu
   sa-bi-i ka-ar-i.KA conjuration for (obtaining
   brisk trade for the keeper of a harbor tavern
   ibid. 60, epiš bāb bit šābī ša iš-di-īḫu ma[d’u]u
   dust from the door of a tavern in which
   trading is brisk ibid. 66; he recites this
   conjuration and (then) explains what is on
   his mind iš-di-ḫu ana bit šābī išaddira (var.
   isaddūr) and there will always be
   brisk trade for the tavern ibid. 19, and ibid. 41;
   note also iš-di-ḫu LŪ.DIN.NA STT 63:10° (inc.),
   and iš-di-ḫu (var. -iḫu) LŪ.KAŠ.DIN.NAM
   (var. LŪ.DIN.) šurri to cause trade to occur for a
   tavern keeper BRM 4 20:25, var. from BRM 4
   19:14; ana iš-di-ḫu nebīr kārī ša šīturāt
   alaktušu for the traffic of the harbor ferry
   which is choked full of coming and going
   ZA 4 38 r. iii 9, and dupl. OCT 6 pt. 8 K.2872:5,
   also STT 70:1; kuβukku tiššu bāšī iš-di-[ḫu]
   my strength has weakened, prosperity has
   come to an end Lambert BWL 72:29 (The-
   odicy); attima ... luppnu iš-di-ḫu(var. -ḫu)
   tukannī you (Istar) establish (for mankind)
   poverty (as well as) prosperity Ebeling Hand-
   erhebung 60:13, also erdi āški iš-di-ḫu šušma
   I followed your path, (so) let prosperity
   be with me ibid. 24 (= BMS 8:5); [X NA₄,
   MEŠ iš][di]-ḫu tuḫdi u ATUK ṬUK-i x beads to
   provide prosperity, abundance and profits
   Istanbul Metni 44/19 i 33, and cf. the parallel
   9 NA₄ MEŠ iš-d[i]-ḫu tuḫdi KAR 213 iv 18 (list
   of charms); ina ruḫša iš-di-ḫu išpras she
   (the sorceress) brought prosperity to an end
   through her witchery (parallel iptaras alaktu)
   Maqū III 15; NĠ.TUK KUR(or šār).RA LŪ
   KAŠ.DIN(!).NA with gloss iš-di-ḫu CT 39 27 r.
   13 (rit.), cf. LKA 133:7 and 9.

b) in omen texts; iš-di-īḫu ana bēl [ . . .
   isṣ]ḫušur his prosperity will move on to [his
   . . . ] YOS 10 54:15 (OB physignon.); iš-di-ḫa
   TUK-ši he will have profits CT 38 22:17 (SB
   Alu), and passim in omen texts, cf. ABL 353:15;
   iš-di-īḫu biti šušši there will be prosperity
   in the house CT 40 17:68 (SB Alu); iš-di-īḫu
   ka-a-man permanent prosperity CT 40 15:44
   (SB Alu); iš-di-īḫu š[u]ḫall[iq] its (the house’s)
   prosperity will disappear CT 40 16:21 (SB
   Alu); iš-di-[ḫu] t-ma[t]-[u] its prosperity will
   decrease CT 39 39:16 (SB Alu); iš-di-īḫu KUD-as
   its prosperity will come to an end CT 40 15:25
   (SB Alu), and passim in Alu; ba-
āṣṭādhu B

še-ē / ḫā-dāh lu šu-nu-ul-lu the possessions, variant: profits, of the man are asleep TCL 6 6 i 19 (SB ext.), with explanation: ḫā-dāh / ni-mē-lu šu-nu-ul-lu / zab sa-lu 20; ḫā-dāh-am i 12 19 (SB physiglon).

As indicated by the meaning of šādāhu, ḫā-dāhu in its primary mng. implies the movement of customers, buying or selling, passing through the tavern, by the ferry, etc. The other nuances such as profit and prosperity are derived from the former. The word is literary and was in omen texts very often thought in need of an explanation.

The Sultantepe fragm. has šādāhu, as against the Khorsabad text, which shows ḫā-dāhu.

MA, NA, SB and MB personal names, masc. in sing., fem. in pl., dual ḫā-dāhu (mostly in mng. 1), pl. šādānu 4R 27 No. 1:11 (SB), ḫā-dāhu LKU 121:3, šādāhu MVAG 41/3 pl. 3(iii) 40 (NA); wr. syll. and šaاهر (DU ZA 406:22 (= King Early History p. 206, OAKk.) and CH xliii 24 and 29, also ūR BE 31 48:25; TMB p. 45 No. 9:2, and especially in AN.ūr (see mng. 3g), and ūR KAR 423 iii 23, 434:10, for Dūr, see mng. 3e-1’; cf. šādāhu.


As indicated by the meaning of šadāhu, ḫā-dāhu in its primary mng. implies the movement of customers, buying or selling, passing through the tavern, by the ferry, etc. The other nuances such as profit and prosperity are derived from the former. The word is literary and was in omen texts very often thought in need of an explanation.

īṣiddahu B (āṣiddahu) s.; (a garment); syn. list.*

īṣ(Var. ʿaš)-di-hu = MIN (=- ma-ba-hu) Malku VI 36.

The Sultantepe fragm. has ʿiddahu, as against the Khorsabad text, which shows āṣiddahu.

īṣdu (iṣṭu, iṣṭu, iṣṭu, iṣṭu, uṣṭu, uṣṭu) s.; 1. damp course, base, foundation (of a building, wall, gate, etc.), 2. foundation (of a reign, government), administrative or political (re)organization (of a country or city), discipline (of an army), social status or position, support, assurance of continuance (of a family), 3. bottom (of the interior of a container or of the exterior of an object), potstand, base (of a tree), root (of plants, of parts of the body and the exta), lower extremities, stance, horizon; from OAKk. on; īṣ-ṭi LKA 2:12, AFR 14 pl. 9 i 9, cf. e-ṭi-iṣ-su BBSk. No. 8 iii 27, ʾīṣ-tu-um Frank Strassburger Keilschrifttexte 38 r. 6, ʾīṣ-ṭi PBS 12/1 7:21, ʾīṣ-ṭa-hin Lambert BWL 52:27 (Lodul III), ʾūṣ-ṭi ARM 4 27:13, 20 and 25, ḫā-dāh KAR 220 r. iv 7, and passim in
da-nsu-ú innašu an išdakkur-tree whose roots were pulled out 4R 27 No. 1:10f.; ãr.pi.bi izi ú.bi. tāg : appi u ʾš-di inātu lūptum a char (a staff of cornel-wood) at the top and at the butt! CT 17 18:10f., cf. CT 16 45:14ff.; ãTU an.ār.ra ʾhi.i. ni-šir : Šamaš ina ʾš-di šamē tappumušna you, Šamaš, have risen on the horizon 4R 20 No. 2:1f., dupl. ibid. 28 No. 1; an.ār.ra nim.šir.gīnu (om) [] : ina ʾš-di šamē kima birqi itti[nabriqu] they (the demons) flash on the horizon like lightning CT 16 19:44f.; ud.šam an.ār.ra[a ib.šam mu.ni. ū.bi.] (var. ud.šam.gīnu) an.ār.ra ib.šam mu.ni. (ib.ža.) kima ūme ina ʾš-di šamē utazzam like a storm he is rumbling on the horizon Angim II 15.


1. damp course, base, foundation (of a building, wall, gate, etc.) (mostly in dual) —

a) base, foundation of a building: ʾš-di-šu ina abni danni kima kisir šadī uršāḥid. I laid its (the palace’s) foundations on massive stones as solidly as in bedrock AOB 1 122 iv 11 (Shalm. I), cf. ʾš-di-šu ... uškin ibid. 50 ii 41 (Arık-dān-ii), and passim in building inscrs., see kunnu; ša biti šuHuš uškin di umunnu-ma u li di umu qagari kisir šadī ši šuršudā ʾš-da-a-šu the foundation of that temple had not been made firm, its damp-courses had not been set on firm ground, on bedrock. Winckler Sar. pl. 48:14, cf. šuHuš-sa ina irat ši=kali šuršudām VAB 4 60 ii 56 (Nabopolassar), and passim, see rašāṭu; ša temenni labiri adad uššiša ši=kšu umaninna I laid its (the chapel’s) foundation on its original site, made its damp-courses firm (and built the walls up high) VAB 4 256 ii 1 (Nbn.); ʾš-di-šu 30 ammata tamīla zqrīm umallī I had a terrace of thirty cubits’ height filled in for its (the temple-tower’s) base VAB 4 148 iii 25 (Nbk.); ina me-li mili ši=ši-da inūsuma its (the palace’s) foundations had been weakened by floods VAB 4 114 ii 9 (Nbk.), cf. OIP 2 128 vi 44 (Senn.); ina Eṣagila bitīm ša kima šamē u ʾezētim šuHuš-šu (= ʾšdāšu) kēnā in Eṣagila, the temple whose foundations are as solidly established as heaven and earth CH xi 69; šuHuš bitī šuHāši kēnā CT 40 16:50 (SB Alu); šuHuš biti nādā to lay the foundations of a house (goes to the ritual šuHuš) KAR 44:2; šamma MIN (= [UZ].DIR) ša šuHuš biti amēli innāmir if mushrooms appear at the base of someone’s house CT 38 19:21 (SB Alu); (sale of a small shrine) ʾš-ši di ʾš tot kārim at the foundation of the house, facing the harbor Meissner BAP 35:2 (OB).

b) base, damp courses of a wall: ʾš-di-šu ina kisir šadī danni lu arme I laid its (the wall’s) damp course on solid bedrock AOB 1 76:42 (Adn. I); uršāḥid rá ṣa kuṣu ṣa aqṣāšir ʾš-di dāri ʾemīd I placed a big supporting wall of baked bricks laid in bitumen against the base of the city wall VAB 4 196 No. 28:7 (Nbk.); ʾš-ši=šu apṣa uṣašrīšma rešitsa wasq-gir ṣuHūšī I grounded the base (of the embankment) as deep as the subsoil water, and raised its top mountain high VAB 4 180 i 68 (Nbk.), and passim, cf. ʾš-ši=šu ina irat ši=kali ʾuṣušrīšma ibid. 72 i 31, and passim; ša ši=kali ʾuṣušrīšma lu šašmaḫ pirišu ša igār išuš=šu lušsuḫma litru rašāṭu I shall cut off the root of the tree so that its fruit will not grow, I shall tear out the damp courses of the wall so that its top will totter Goesemann Era IV 126, cf. šuHuš igār (in math.) MKT 1 97:7.

c) other occs.: dalat ʾuṣaš UŠšUMU atī ina šamē u kurumni uškin ʾš-di-šišī Kīl O door of the bedchamber, who are solidly set in (place), I have set your base firmly with (offerings of) oil and beer LKA 135:12 (inc.); rūšam ša šuHuš Gīš.KAL ... teleggī you take dirt from the base of the door of the city gate AMT 20,1 obv.(i) i 21; ina šuHuš tarbaši ... telemmir you bury (the figurines) at the base (of the fence) of the yard KAR 298 r. 25, cf. ibid. 14; 1 NINDA rupḫum ina UB šaHu š.Ḫ.ÌA the width at the base of the earthen wall (of the
isdu

arammu-ramp) is one ninda TMB p. 45 No. 90:2, and passim in math., see Thureau-Dangin, TMB p. 236 s. v.


2. foundation (of a reign, government, etc.), administrative or political (re)organization (of a country or city), discipline (of an army), social status or position, support, assurance of continuation (of a family, used of a male child) — a) foundation of a reign, government, etc. — 1' with kussu throne: abî ana īš, di kusija kunnim u māti nuḫtim šurudakka my father sent you to me to make secure my foundation of the throne of my land ARM 2 39:50, cf. u kâ īš, di-šú [ukt]in ibid. 30, also īš-da kussika lu kēna Toll Asmar 220:11 (unpub., OB let., courtesy T. Jacobsen); īš-di kusšitu kinni make secure (O Nanâ) the foundation of his throne! Craig ABRT 1 54 iv 21 (= BA 5 629), cf. mukin suhuš kussi abîšu anâku 5R 33 i 29 (Agum-kakrime), also dŠamaš . . . suhuš kussi šarrušu ana ūmi arkimûm likin ibid. vii 10; kûn suhuš kussi šarrûtu YOS 3 7:10 (NB let.), also ABL 328:7, ABL 1387:8 (all NB); īš-di kussi šarrûtika kima šippik šâdi šarkûdu ana ūmē šâti may they make your foundation of your royal throne as secure as a massive mountain for all future time ABL 1285:10, cf. ABL 453:11, 979:3 (all NA), also suhuš kussi šarrûtu ana ūmē rēguš VAB 4 64 iii 47 (Nabopolassar); muškaršidat suhuš kussi šarrûtuša ibid. 282 vii 41 (Nbn.); suhuš kussi šarruša šummu mašubûru may he make the foundation of my priestly throne as unshakable as a rock Borger Esarr. 26 viii 26, cf. suhuš kussi šarrûtu šummu mašubûru isubûš Su Shurûtu ši-ibûši ibid. 77 § 49:19, cf. also Streck Asb. 242:43, 246:72, also ibid. 178:10, 366 i 10, and passim; suhuš kussi šarrûtuša kis suhuš may they tear out the (very) foundations of his royal throne AKA 107 vii 78 (Tigl. 1); for PBS 12/17:20f., 4R 18 No. 2:13f., see lex. section.

2' with šarrûtu kingship: šarrûtum dārīš-tam ša kīma šamē u erṣetim īš-da-ša šurkûda

ukinnāšum (when Anu and Enlil) established for him (Marduk) a lasting kingship whose foundations are as solidly grounded as heaven and earth CH ii 24; ina bidšu šarrûtuša ū ĕ-halāq mātīšu šikkum šum may he (Šamaš) give him in his ex- tispyic an evil omen predicting the uprooting of the foundation of his kingship and the ruin of his land CH iii 29, cf. erreta marulta ša nasāh ū ĕ-di šarrûtušu ū ĕ-halāq niššu AKA 252 v 92 (Ash.).

3' other occs.: é. gân. giš. šú.a = ī šid ma-ti = é d Nin-lil KAV 43 r. 5, dupl. Ebeling Parfümrez. pl. 44 (temple list); [...] kīma šadê ul ut̂tāssā ši-ša-so like a mountain, the base [of Aššur's command] cannot be shaken BA 5 652:20 and 23; ri-ša-tu-ma ū ĕ-dum a-na UR.T.KI (obscure) (refrain of unpub. Īstar-hymn in the Jena Museum, cited by von Soden, RA 52 133).

b) with verbs such as kunnim, rakâšu, referring to a specific royal act concerned with an administrative or political (re)organization (of a country or a city) — 1' in hist.: mukin suhuš Sippurim who organized Sippur CH ii 25; mukinnu īš-di (text-ki)-ši-in ĕrbum Bābilim šulmānīš who organized them (the people, to live) safely in Babylon CH iv 41; suhuš mātim ... ukinnim (when Šamaš) organized the (entire) country PBS 7 133 i 13 (Hammurabi); naghā māšāšim suhuš-ši-na ukin I organized (the administration) of all countries VAS 1 33 i 18 (Šamsuiluna), cf. mukin suhuš māti VAS 1 37 i 44 (NB kuduru), cf. BBSt. No. 10 i 13, (wt. īš-di) AnOr 12 303:10, also VAB 4 64 No. 3 i 6 (Nabopolassar), also Hinke Kuduru ii 24, VAB 4 140 i 4 (Nbk.), ana kunnim suhuš māti Bohl Leiden Coll. 3 34:3 (Sin-šar-iskun); īšLu-ki-in-ši-di-aššu Enlil-is-the-Organizer-of-my-City (name of a gate) Lyon Sar. 11:68.

2' in OB Mari: īš, di Māri u māṭija ukinna ana ūm šātim (I extended my country's boundaries) I organized the administration of Mari and the country forever RA 33 50 i 25 (Jahdunum); īš-di[i] Māri kin the administration of Mari is (well) organized ARM 1 52:51 (let.); mannum annām taklim ša . . . īš-di ekallim annām irakkasu who might this
trustworthy man be who would be able to establish the organization of this palace? ARM 1 109:16, cf. ibid. 18 and 34; amminim uš-de Māri u Tuttul adi inanna la tarkus why have you not yet established the organization of Mari and Tuttul? ARM 4 27:13, cf. ibid. 20 and 25.

3' in lit. (SB): suḫuš māti uš ikān the country will not be well organized CT 40 38:25 (Alu), cf. CT 38 1:18, cf. also lušaršidu i-šíd mātika KAR 3:13, of. suḫuš māti ukal (in broken context) CT 27 49:14, cf. also CT 28 36:31 (Išbu).

c) discipline of an army: du ummānīšu liššeši may he (Šamaš) cause the discipline of his army to collapse CH xili 24; suḫuš ummānīša ukānma nakri adāk I shall strengthen the discipline of my army and defeat the enemy KAR 428 r. 17 (SB ext.); ummānku ina kakki suḫuš.ŠEŠ-kā la kīna the discipline of your army will not be maintained in the battle CT 31 25 Sm. 1365:12 (ext.), cf. suḫuš-ša-an ummānīša la kīna CT 30 50:7, and passim in omen texts, cf. iš-di awil nakri kīnātu YOS 10 20:8 (OB ext.); suḫuš ummānīša kīna suḫuš ummān nakri nasja the discipline of my army will be maintained, the discipline of the enemy army will be lost CT 28 48:4 (ext.), and passim in omen texts, cf. ummān harrānim iš-da-šu na-as-ša CT 3 3:28 (OB oil omen), cf. suḫuš ummānātika i-na-sa-[aš] KAR 448:16 (ext.);

Šamaš-suḫuš. ERIM.MIN-SA Šamaš Keeps-the-Discipline-of-the-Troops-Strong (name of a gate of Babylon) SBH p. 142 12, see Urner Babylon 234.

d) social status or position: annikīšam ina āli wašbāku u kulliši iš-di-ia tuqalilīši you have damaged my status here in the city where I live, even in the eyes of the ox drivers TCL 17 56:16 (OB let.); may the gods kina šamē u erṣeti iš-di piriša lubkīnu establish the social status of your descendant as firmly as heaven and earth ABL 334:7 (NB); ša itti Bel kūnna ikunna iš-da-a-šu whoever is true to Bel, his position will be secure VAB 4 68:36 (Nabopolassar), cf. tukdān iš-di-šu STT 57:67, and dupls. ibid. 58:35, 59:12; [bel nīqē] išallim suḫuš.ŠEŠ kīna the owner of the sheep will be well, his position will be secure KAR 448:2 (SB ext.), cf. ibid. 7, also suḫuš-a-an GI.NA.MEŠ secure position KAR 423 ii 37, 426:17, and passim in omen apodoses; iš-da-an ki-na-a-tim UCP 9 376:36 (OB smoke omen); suḫuš-ša-an ki-na-a-tum CT 40 3:55 (SB Alu); the tablet was written ana ... balūt napīšu šušu u bānīt suḫuš.ŠEŠ-du BRM 4 7:46 (colophon).

e) support, assurance of the continuation (of a family, used to refer to a male child, in personal names only): Iš-du-ki-nu-um Waterman Bus. Doc. 23:17 (OB), cf. Iš-du-ki-in ibid. 22 r. 6; Adad-iš-di-tirīš VAS 6 276:10 (NB), cf. Nabā-suḫuš-ia-ukin RLA 2 422 year 777 (NA), also suḫuš-ahhēšu ADD 373:7, and passim in NA, also ʼIl-dā-ḫi-ia (= Išdi-ahhēša) BE 15 184:8, ʼIl-du-ḫi-ia ibid. 200 ii 17 (MB); for names composed with išdu (wr. suḫuš) and a divine or geographical name, see Tallqvist APN 103f.

3. bottom (of the interior of a container or of the exterior of an object), potstand, base (of a tree), root (of plants, parts of the body and the exta), lower extremities, stance, horizon — a) bottom (of the interior of a container): summa šāmnūnu ana mé ina nadēja išbu i-šī kāsim isbatna ula ʾiš-ʾām if the oil, when I throw (it) into the water, sinks (and) stays at the bottom of the cup and does not come up (again) CT 3 2:10, cf. ibid. 11-13 (OB oil omen); midduhra ša ʾišna iš-di digāri išḫumun tunakkar you remove the deposit(?) that has been left in the bottom of the bowl KAR 220 r. iv 7, see Ebeling Parfumrez. p. 31, cf. iš-di tamšīšika te-esši ZA 36 190:6 (chem.); iš-di a-ga-ri-[in-ni] from the bottom of the crucible (in broken context) Nbk. 208:13; kuninšu ša abni libbašu u i-šī-šu ṣurṣa ṣuḫuš a stone trough, its inside and its bottom are mounted with gold EA 25 ii 60; ṛub šedibu ana eš-di ḫurri ʾīriš barbara ina gabal ḫurri the fox entered the bottom of the den, the wolf crouched inside his den Lambert BWL 192:12 (tablet).
il-da sassi  the bottom of the running board

KJ 310:6 (MA).

2' with words for 'top': summa qutru muḫḫasa kima ǧiššimmarim ʾiḫurma ana iš-đi-sū qatan if the top of the smoke gathers (and looks) like a date palm but is narrow at its bottom UCP 9 p. 375:23 (OB smoke omens); GI.NĪ.Ḫ.GAL.GALLA (= ganū ṭarrabu) appa ʿ ił-da taḫarrim you cut off the top and the bottom of a thick reed (and fill it with a mixture of dust and oil) KAR 196 r. i 49; ʾera ʾa ina appi ʿa sūḫuṣ iššā ḫabbū a stick of cornel wood which is charred at the top and bottom KAR 298:3, also BBR No. 461 (= K. 11885) 17, for CT 17:18 10f., etc., see lex. section, cf. sūḫuṣ ʿu qimmassu (said of a plant) KAR 196 r. i 30, also KĀ a ʿa sūḫuṣ AMT 31:4:6; kima ziegu ṣammurat gišīgirri ʿiḫanmar usṣarrab ił-da-ṭe inaḫḫar uṣṣēṣṣē when the torch has burned to the end, he (the servant) lights (another) with a spill (?) (and) brings it in, he receives the butts (of the torches and) takes (them) out MVĀQ 41/3 p. 64 iii 40 (NA rit.); qarrāṣ šuṇu ʿu ił-di qarrāṣuṇu ... ῥūraṣa ʾaḫḫuṣu their (the couchant gazelles') horns and the base of their horns are mounted with gold Dossin, Syria 20 112 (Mari, translit. only); 1 KUŠ ṣappāti iš-ši-is-sū ʿu m[a]-ra-as-sū ῥūraṣa ʾaḫḫuṣu EA 22 i 24; iš-ši-is-sū u nūmū ʾaḫḫuṣu its (the fly-whisk's) handle is of genuine lapis lazuli UCP 9 p. 375:23 (OB smoke omens; note iš-ša-as-s[u]) EA 25 iii 44; sap ṣari ʿu ṣuwūli ʿa ʾiḫ-dūm ṣallu a shallow bowl and a trough with a narrow bottom BN 301:3; sūḫuṣ NA.IM.KISĪB ṣa PN the base of the (stamp) seal of PN (as a pledge) GCC 1:2 400:3, 6, 9 and 11 (NB), cf. 1 sūḫuṣ NA.KIŠīB BIN I 140:5, cf. ʾa ʾa ʾiš-dī ṣa qūḏšī ka-bī-di (the herb) which looks like the base of a heavy earring (is very precious) ABL 1370 r. 13 (NA).

c) potstand: 2 ḫu. uṣ ... ina iš-dī-su-nu aškun ʿa placed two ... at their (the ṣubārū-vats') stand AOB 1 126:22 (Iršum), cf. ibid. 18 No. 13:14, and note the parallel 2 uṣṭēn ... ina ʾarṭiššu�u ʿa Belleten 14 174:14; 1 giš iš-dī-um ša diqarim one wooden stand for a pot Frank Strassburger Keilschrifttexte 38 r. 6 (OB), cf. [1] kannu ... [ša] iš-ši-su šu ARM 7 264 i 19, cf. (in broken context) ibid. i 3; 1 narmaktu ʿa iš-du one jug (and) one stand KAJ 303:2 (MA); 1 MIN (= AL) URUDU 50 sīlā ša sūḫuṣ one ... -container of copper of fifty sīlās (capacity), without a stand ADD 964:2.

d) base (of a tree): ina appi išī erā alidma ina iš-dī żibarte šīru ʾittelā lu the eagle gave birth on the top of the tree, and the serpent gave birth at the base of the poplar tree AFO 14 pl. 9 i 9 (Etana); × sīlā ina iš-dī-šu iḥbir 8 sīlā ina ʾappišu iḥbir (the cedar) is one and four-sixths sīlās thick at the base, eight sīlās thick at the top MKT 1 368 i 2.

e) root — 1' of plants: išī-su ʾiḫṣūda šupul aralli ʾitše (the mēṣu-tree's) root reached (one hundred double miles down through the water) to the bottom of the nether world Gössmann Era I 152; abnu ʾšīkinšu kima sūḫuṣ ša karāš[i] the stone the appearance of which is like a leek bulb STT 109:42 (series abnu ʾšīkinšu); ʿuš E.SIKIL.SAR ... iš-dī ʿu kur-ka-nu-u Uruanna II 252, cf. ʿu sūḫuṣ ʿu kurkanā KAR 203 i-iii 36 (pharm.); ʿuš-dāt KI.MIN (= ʿu.TIQ. NIM) ʿu ša kurkanā KAR 203 i-iii 36 (pharm.); ʿiš-dāt KI.MIN (= saggišatu) Uruanna II 276a, from CT 37 30 ii 34; for išī karāš Hh. XVII 320f., išī aššīgī Ṣurpu VII 64, and passim, see lex. section; ... ; ʾaš išī bu-ka-ni (name of an insect) Uruanna III 33, see buḵānu, cf. išī buḵānu (among drugs) CT 14 28 K.4140A i 9, Hh. XIV 248, Hg. B III 21, in lex. section; sūḫuṣ GI AMT 50:3:2; for īšū ṣi ʿušušu, but note gi. ūr. gi ʿišī qanē Hh. VIII 153, in lex. section, for sūḫuṣ referring to roots of other plants, see ʿurušu; for the Sum. correspondence dūr, see Ṣurpu VII 64, etc., in lex. section, and note (perhaps to ʿurušu) DŪR GIŠ.NAM.TAR.NITA DŪR GIŠ.Ū.GIḪ.HAB AMT 59:1 i 30, also DŪR ū nam-tal NITĀ DŪR

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2' with nasdhu to uproot: [i-š]-sū lissuḫ šuḫu zēl[išuḫ] liqquṭu may (the gods) uproot him (like a plant) and (even) gather up his seed (so that nothing will sprout) AFO 12 365:32 (Takil-ilāšu), cf. [Sūḫ]u-[iš]uḫ [u 'ze] rēšu liqquṭ RA 31 144:22 (Jasmah-Adad), RA 11 88 ii 16 (Narāš-Sin), and passim in OAkk., see Gelb MAD 3 74, also RA 16 126 iv 4, and passim in NB kudurrus, (wr. e-ši-šu lišuḫu) BBSl. No. 8 iii 27; [Nāsīt]-iš-di-raq-gi. d Marduk; Marduk-Exterpates-the-Evil-One (name of a gate in Babylon) SBH p. 142 i 15; note Sūḫuš-t[išuḫ] (= išdū) līšalkītu MDB 2 63 iii 5 (Puzur-Insīšānīn), also Sūḫuš-su līšit BBSl. No. 4 iii 15; i-šīḫ lētu ṭutilaš kiṃa šammī he tore up the lētu-disease by the root like a plant Lambert BWL 52 r. 10 (Ludul III); for 4R 27 No. 1:10f., see lex. section.

3' of parts of the body: Sūma ṭina i-šī-iš līšēnim ... sūmmum nādi if there is a red spot at the root of the tongue YOS 10 51 i 39 (OB behavior of sacrificial lamb), cf. ʾiš-ṭī (text -ki) ubānim ibid. 42 iv 9 (OB ext.), for išdī qāṭi Antagal D 171, see lex. section, for other refs., wr. syll. and Sūḫuš, see līšēnu “tongue,” appu “nose,” isu “jaw,” kappu “hand,” šīnu “tooth”; lētu Sūḫuš zībbatī adī gatum zībbatī from the base of the tail to the tip (lit. thin part) of the tail KAR 443 r.(1) 2 (SB ext. excerpt).

4' of parts of the exta: [mār]ṭum iš-dā-ša imittam lu kēna ūmmēlam lu naṣṣa let the base of the gall bladder be solidly attached to the right (and) loose at the left RA 38 88 r. 7 (OB ext. prayer), cf. Sūma marṭum šag-ša u i-šī-ši-si-gābit YOS 10 31 iii 14, also appaṣa u i-šī-ši-si-gābit KAR 423 i 17 (all OB ext.), and passim said of the gall-bladder, note (wr. sur): Sūma šīṭa marṭūṭu sūr-šī-nā aḥē if there are two gall bladders and their base is separate KAR 423 ii 23, also Sūr-šī-na išēn KAR 434 r.(1) 10 (SB ext.); for Craig ABRT 2 11 ii 8f., see lex. section; for other refs., wr. syll. and Sūḫuš, see amītu, bāb ekalli, dānaṣu, ekallu, kusuṣ ša ūbdāni (r.Š.A.T.B), lēbu, manṭṣuṣu, marṭu, mūt ūbdāni, naplaṣu, paṣānu, qabaltu, sikkat šēlī, šūlmu, tullu, ūbdānu. (Kent)

f) lower extremities, stance: šuma maḏēlu Kāš.ŠAG išīma Sūḫuš-meš-šu pa-al-qa digla maṭi if a man drinks fine-beer and then his stance is unsteady (and) his eye-sight is weakened Küchler Beitr. pl. 11 iii 49; [d]muru Sūma ittarrūra iš-dā-a-a when I saw him (Nergal) my stance was unsteady ZA 43 17 r. 54 (SB. lit.), cf. ittarrūra iš-dā-a-a Boger Essarh. 102 ii 2; kūṣiṭi GN nagē išēunu ēmu-ruma ittarrūra iš-dā-a-a-un when they saw the conquest of GN, their neighboring province, they staggered TCL 3 290 (Sat.); šūrīš mal-mališ ittura iš-dā-a-a she began to tremble in all her lower members, to her (very) roots (said of Tiamat) En. el. IV 90; kiṃa šurūš kibri nāri irbūba Sūḫuš-šu-un (they saw the defeat of PN, their lord, and) swayed (with fright) like roots on the river-bank TCL 3 174; la tapalāla la tattarrū ittura iš-dā-a-a-ka (lit.) his stance is unsteady, tremble not, let your stance be firm! AnSt 106:165 (Cuthean Legend); iẖusma bēlum ša Tī'amatu i-šīt-sa the lord (Marduk) trod upon the lower extremities of Tiamat En. el. IV 129.

g) in išīd šamē horizon: ilāmmī ʾištu i-šīd šamē urrapu šalimum a black cloud rose up from the horizon Gilg. XI 97; kiṃa an.ūr šāmuša inteša when the horizon reddens BBR No. 1-20:101; i-šī-šī šamē (in broken context) LKU 105 r. ii 9 (OB astrol. omen), cf. 4R 20, CT 16 19, Angim II 15, Schollmeyer No. 20, KAR 375 and Lu Excerpt II 160, Igituh 123f., in lex. section, and for additional refs., see elātu A mng. 5e.

Bauhartner, ZA 36 236ff.; ad mng. 20: Stamm Namengebung 47 n. 1; ad mng. 2: Oppenheim Dream-Book n. 108.

išdūn (mng. unkn.); syn. list.*

iš-dū-um = a-aš-ū Malkhu IV 89 (~ LTBA 2 1 xii 118).

išēnuu see išēnuu.

išēriš see išēriš.

išēru see išēru adj.

išēru see ešēru.

išhanabe see išēnabe.
isāneba

isāneba (isēneba, isēneba) s.; (a garment); MA, MB; foreign word.

a) in MA: 1 TUG is-ša-na-be ša b[i-r-me] 1 TUG G.U.E ša b[i-r-me] ša IP one i.-garment of multicolored wool, one cloak of multicolored wool for(?), IP (with other garments, summed up as delivery of IPN and PN) KAJ 231:5.

b) in MB: [x] TUG is-ša-na-be ša SUš (probably = birmu) šipu x i.-garment(s) with a multicolored(?) trimming(?) with šipu-decorations BE 14 157:21, cf. (in these lists always as first item) (with la šipu) ibid. lines 44 and 61, (with ka šipu) AUR-tum šunu Tukriš) ibid. 39, (with ka šipu) šu-pu R. 114; [x] TUG is-ša-na-be ša šipu 11 TUG Kimin šipu 1 TUG Kimin qalpu PBS 2/2 124:3ff., cf. TUG is-ša-na-be šal pu ibid. 121:28; x wool and 1 is-ša-na-be ša nam-šum šipu PBS 2/2 142:8, cf. [x] TUG is-ša-na-be ša ka Tukriš x TUG Kimin ša nam-šum ibid. 127:14f.; 1 TUG is-ša-na-be ša iš-arab ša PN PN2 u.d-mu šu-baš šipāti šumur (one talent and two minas of wool received by PN). PN2 received one i.-garment and one arība garment from (the shepherd) PN on the day (they paid out) the balance of the wool BE 14 94:9.

If the word is Hurrian, as is suggested by the fact that it occurs in MA apart from MB (Nippur) texts, it may have to be analyzed as isēneba plus the derivative suffix -iwwelibbe, such as hinzišū, q.v.

See also isēneba.

isēneāšē s.; (mng. uncert.); MB Alalakh*; Hurr. word.

13 GIS. GIS.GUB ša is-ši-na-še 13 stools made of i. Wiseman Alalakh 423:4, cf. [x GIS.GUB ša is-ši-na-be (in both instances beside chairs and stools of šukkubbe) ibid. 2, cf. [x ...] MSš ša šiš-ha-na-a-še) ibid. 435:11, and [...]-na ša is-ši-na-na-še) ibid. 430:4.

Probably a material (wood) or a type of ornamentation. Cf. isēneba.

isēlisšē adv.; to pieces; SB*; cf. isēlisšu.

[iš-ši]-el-še iš ūparrir ṭubdollīga niğrišu you (Marduk) smashed (the enemy country) to pieces, you exterminated its progeny BA 5 387 r. 15 (rel.).

isēlišu s.; potsherd; SB; wr. syll. and ŠIKA.KUD.DA; cf. išišilšiš.

ši-ka-la ha-aa-gi, is-hi-il-ša A III/4:61f., also Ea III 230; [šiša] = [ha]-aa-gi, šiša.kud.da, šiša.tur.ra = is-hi-il-ša Hh. X 375ff.; [lug. šiša.x] = [is-hi-il]-u = haš-bat-[um], lug.šiša.tur.ra = [is-hi-il]-ša = haš-bu ga-aa-baru Hg. A II 11ff.; šiša = ha-aa-gi, šiša.kud.da = is-hi-il-ša Igituh I 288f.; ku-ud KUD = ša ŠIKA.KUD.DA is-šišašu A III/5:64.

is-hi-il-šu = ha-aa-bat-tu Izbu Comm. 487.

uttammir inna u šumèla uddappir is-hi-il-ša I have made illumination to the right and the left, I have removed the potsherd(s) BBR No. 83 ii 7, also ibid. No. 82 fragm. 4:14 (rit.), māmit kima is-hi-il-ši liptarrir may the curse be shattered like a potsherd JNES 15 140:32' (lit.);

summa šiša.kud.da.mēš ina sūqi izzizzu if potsherds stick out on the street CT 38 8:32 (Alu); summa nāru mē kajamānītu utha ina lībīšu šiša.kud.da ana kibiš ištanaḫḫît if the river carries normal water but a potsherder keepsjumping forth from it to the bank CT 39 17:58 (Alu); meḫē šati itebbima is-hi-il-ša KMIN NA, izan-nun a south wind will rise and it will rain potsherds, variant: hailstones Ach Supp. 2 Šamäš 37:11, restored from LBAT 1552 r. 32', cf. ŠIKA.KUD.DA [...] is-hi-il-ša (in broken context) Ach Supp 2 Adad 106:5f.

Meissner, MAOG 1/2 36f.

īšḥiṭu s.; razzia, incursion of an enemy; Mari*; cf. šahēṭu.

ana isḥi-ṭi šu-nūtī with regard to these razzias ARM 4 10:11, but note šeḥiši mali šaḫḫišū ibid. 16.

īšhišu s.; contract; OA*; Hitt. word.

1 4 gīn ana isḥi-ṭi li one and a half shekels (of silver expended) for the contract BIn 6 145:9.

Landabarger, ArOr 18/1-2 342 n. 67 No. 5; Bīlig Appellativa 65 (Hitt. išhiu, "contract").
išu (išahu) s.; (a leather object); NB.*

2 KUŠ dá-lu-tu 2 KUŠ i-ša-šu ina pani PN ... šaripu two šalatu's and two i.-s are at the disposal of PN, the dyer BIN 1 172:2; (silver) ana KUŠ iš-ḫu u KUŠ šal-ḫu UET 4 117:8.

išû s.; lover, husband; syn. list.*

e-rī-šu, ha-a-a-ru, iš-ḫu-ū, na-aḫ-šum - ba-i-[ru] 2R 36 No. 2 ii 6' ff., dupl. CT 18 15 K. 206 r. i 7ff.

išunnatu see išunnatu.

išīgallu s.; chief purification priest; lex.*; Sum. lw.; cf. išippu.

MEi₁*šāgal; gal = iši-gal-um Erimhū V 9; išib. gal = šu (= išīgallu) Lu IV 45.

išīkīgallu s.; (a type of purification priest); lex.*; Sum. lw.; cf. išippu.


Lit.: purification priest of the nether world.

išibmaššugallu (a type of purification priest); lex.*; Sum. lw.; cf. išippu.

išib.maššu.gal = šu (= išībmaššugallu) Lu IV 47.

Lit.: purification priest distinguished by a marking.

išikku see išikku.

išikutu (ašiktu) s.; marsh; lex.*

a[a] sug = i-šik-tum A 1/2:213; am-bar sug = ap-pa-ru, su-ug sug = šu-šu-u, a-a sug = a-šik-tú Ea I 60ff.

išinītu see *isinā.

išinnu (išennu, išinnu, išēn̄u) s.; 1. stalk (of grain), 2. išīn eglī (a weed); OB, SB, NB.

PA₁ši-[n] (iši-) = [i-ši-nu] (followed by ḫabburu) Hb. XXIV 218; iši-in PA.še = i-šē-nu (var. iši-in[nu]) Dirī V 60; šE {x}, šE {x}, šE {x}, šE {x}, šE {x} iši-lušu-ur iš-šē-en ( pronunciation) = ḫu-šu-um ū i-[ši-nu] MDP 27 41 (school text).


for it (the enemy country) whose grain is on the stalk, DN is its white crow (who pecks at it) (preceded by ḫabburu) ASKT p. 124f.: 20ff.

1. stalk (of grain): šubumma ulūd i-ši-na i-ši-nu-um ulūd šubumma the dirt bore the stalk, the stalk bore the ear JNES 14 15:ff; (OB inc.): bitgūt (for bitgūt) ša ḫabburu ša ni-ḫu-ū iš-šē-e-nu la ammar I am not willing to be a witness to any damage to the sprouts, .... or to the stalks CT 22 193:11 (NB let.).

2. iši-egli (a weed): ū i-ši-in A.ŠA : ū um-[pa-tum] CT 14 30 79-7, 19:6; ana mursu kabbarti ū i-ši-in A.ŠA tūṣahār ana pan murṣi tannaḍī for varix, you chop išīn eglī (and) put it over the affected spot AMT 74 ii 15.

išippu s.; purification priest; OB, SB, NA, NB; Sum. lw.; wr. syll. and išib (ME); cf. išīgallu, išīkīgallu, išībmaššugallu, išippūtu.


a) in econ. — 1’ in Ur III: see for išīm priests of specific deities Or. 45-46 92, and add there: PN išīm dNin.ḫur.sag Or. 47-49 No. 181:9, note especially PN išīm Ag.gizkib ibid. No. 379:6, and the damaged seal inscription išūn In.si₂₄ ibid. No. 408; for ME after personal names in a list, see dAnOr 1 284:ff.; for the designation dumu.išīm.ba “member of the išib class of priests” in Ur III, see Falkenstein Gerichtsurkunden 3 125.

2’ in OB: dAdad-bāmi išīb dAdad BIN 7 67:30, also E-lā-li išīb dNin.urta.gal dumu Lū₄.Dumu.zi ibid. 66 case 18, but note E-lā-li x-x dumu me dNin.urta.gal ibid. 215:18f.

b) in lit.: ana bit epri ša erubu anāku ... ašū i-ši-ippu u lumahḫu in the house of dust, which I entered, dwell the purification priest and the lumahḫu-priest Gīg. VII iv 45; Lū i-ši-pi āšipā kālē nārī ... ukīz maḫarkun I assigned to them (the rituals of Eṣagila)
išippūtu

purification priests, ēšipu-priests, exorcisers and temple singers Borger Esarh. 24 vi 24; ramkūt Egišūngal ... enu i-ši-pù ... īlāššunu āptur I relieved the priestly collegium of Egišūngal, the ēnu-priest, the purification priest, of their obligations YOS I 45 ii 26 (Nbn.); 4Enlībanda i-šip-pu Eridu DN, the purification priest of Eridu LKA 146:11.

c) as a title of kings: i-ši-pu na’du the exalted purification priest AK∅ 32 i 31 (Tigl. I), cf. (wr. i-ši-pu) ibid. 182:35 (Ass.), 261:21 (Ass.), cf. 384 iii 127 (Ass.); i-ši-ši-pu reštū the foremost purification priest KAH 2 60 i 8 (Tn.); [i]-ši-pu muddib šuluhhi ilit the purification priest, who keeps pure the rites of the gods KAR 260:7 (= KAH 2 143, prayer to Šamaš).

The word is a loan from Sum. išib which is itself borrowed from Akk. ēšipu, q.v. Aside from literary texts, īšippu is only attested as a royal title, from Lugalzaggesi (išib. An. na SAKI 154 i 6) on, see Hallo Royal Titles p. 142. In the NB period, vocabulary evidence shows that the reading of LŪ.IME, as well as that of LŪ.IME.īME, was ēšipu.

išippūtu s.; 1. craft of the purification priest išippu, 2. prebend of the īšippu-priest; OB, SB, NA; cf. išippu.

1. craft of the purification priest īšippu: ka.zu nam.išib.ba ig(text nam) im.mā. ni.in.kid : piƙa īna i-ši-pu-ti īpte by means of the i-craft, he has performed upon you the (ceremony called) opening-of-the-mouth 4R 25 iv 16f.; 4Nun.ur₄,ra lugal. nam.išib.ba.[kex(kid)] : īa bel i-ši-pu-[iš] Ea, the patron of the īšippu-craft 5R 51 iii 71f. (= Schollmeyer No. 1); [...] u.me.ni. du₂; mē šunūti īna i-ši-pu-ti šuklima make this water fully effective by means of the craft of the purification priest! CT 17 39:9f.; (these techniques you should master) adī rikis i-ši-pu-ti including the corpus (of tablets) dealing with the craft of the purification priest KAR 44 r. 13 (SB lit.); īnā šipir i-ši-pu-ti parakkēšunu ubbū I cleansed their sanctuaries according to the craft of the purification priest Streck Aab. 40 iv 86, cf. īnā šipir ēšipūṭu i-ši-ši-pu-ut-su īpušma YOS I 45 ii 11 (Nbn.), cited sub ,optu (išippūtu).


išītu see ešītu num.

išītu s.; (mng. unkn.); lex.*


Possibly to akāšu.

išītu A (išītu, ešītu, ešītu) s.; 1. treasury, storehouse, 2. treasures; from OB on.

e-rim uruxgar = i-ši-tu 8b II 261, cf. e-ri-im-

ma uruxgar = [i-ši-tu] Ea VI iii C 10; e-rim

gāikud = i-ši-tu Ea IV 260; [e-ri-[m]] [xu]d = [i-

ši-tu] EA III 307; [e-ri-im] [ābeš] = i-ši-tu A


erim.mā giš ibi es.a.na : i-ši-ta-ša

iši-tu ittūbit nišāšu ittagmar her (Ištar’s) treasury is destroyed, her people ruined BRM 4 9:17; nīn. erim.mā [a].m.gurš 4EN.ZU.NA.KEX(KID) : bēlit

i-ši-ti makkāri ša 4Sin (the goddess Ninnigar)

Lady of the Storehouse, the treasure (Sum. the boat) of Sin LKA 77 r. v 41; for other bil. refs., all with Sum. correspondence erim(URUXGAR), see mngs. 1e and 2.

i-ši-i-mu (var. si-i-bu), si-i-su-ru (var. si-i-

ru) = i-ši-tum (preceded by kurā granary) Malku I 272f.; la-gi-in i-ši-ti = ša-ru-u he who ...-a the storehouse = rich Malku IV 43; Lū la-ערים i-ši-

tum [s] Lū e-u-ú [i-ši-tum] 34 bu-šu-u VAT 4955:11ff. (comm. to A I/2, in the section commenting on the sig i8).

1. treasury, storehouse — a) royal treasury: Nergal īna kaššāmāmi i-ši-ta-šu u i-ši-ti maššu lāttadda may Nergal take away by force his treasury and the treasury of his country AOB 1 24 vi 11f. (Šamši-Adad I); i-ši-ta-šu īlār ana tili u [karme] his treasury will become a heap of ruins ZA 42 50:28 (chron.).

b) private storehouse: e-ši-il-tu x i-gi-

gu-ša-ba Sumer 7 145 d 2 (OB math.); iš-ši-te [u]rammāni GLAMBARMERES anā ę i-ši-te-ia lāšu they leave the treasures unattended, I have no reeds for a storehouse for myself ABL 124:59f. (NA).

c) part of a temple: erim.mā kalam.

ma.ke x gū.bi, dé du₄,lu.da.aš mi.in.in. šīd : i-ši-ti mātu tassīma anā tili tammu you
ishitu B

(Enlil) have called to the treasury of the country and turned it into ruins SBH p. 131 r. 9f.; erim.ma.mu te di.dil.in : ana i-it-ti-ba mina iddâ why does (my lady) wander around (in distress) on account of her (destroyed) treasury? SBH p. 11:19f., cf. na. âm. erim.ma.a.ni.i see kur.kur ra âm. du₄ du₄ : aššum i-it-ti-ba ina mātâti idâp she wanders around everywhere on account of her destroyed treasury ibid. p. 73 r. 20f., and dupl. Langdon BL No. 16 ii 1f.; gu ama.na gu erim.ma.na gi gi (Di. âm.me) : min (= šisit) maštakīša min i-it-ti-ba min (= mara šiš [...] ) she mourns bitterly over her women’s quarters and her treasury (that have been desecrated) SBH p. 113:22f.; erim. ma erim.ma é erim.ma é erim.ma é.zi.da erim.ma erim.ma un.zu ma. a.a.₁₄₄ a₂₂ es : [bīt?] i-it-tim i-it-tum i-it-tum bitu kēnu i-it-tum nīkāka eka iškalā treasury, treasury, house of the treasury, solid house — whereto have your inhabitants been taken away captive? SBH p. 110:1ff., restored from Langdon BL 19; sig₄. erim.ma : ina libbitu i-it-ti (in broken context) CT 169 ii 1f.

2. treasures: erim.ma kaskal.a see mu. un.ma.al.la : i-it-ti ana harrān taškun you have sent my treasures abroad SBH p. 37:10f., dupl. BRM 4 9:53; dū b. di erim. ma mu ur.ri.eš ba.₄ al.mu [...] : ina širiši i-it-ti ana nakri ittasšan my treasures fell prey to the enemy amid lamentations SBH p. 80:17f., cf. (in broken context) PBS 1/2 125:13; bušā makkarū nisîrte [nakimtu] šušu: nimma i-it-ta-šu-nu kitmuru ikkīmu (my soldiers) brought me (his) riches from heaped-up, hidden caches, they took away their stacked treasures TCL 3 257 (Ser.), cf. [...] nakmuši ša i-it-tu kitmuru duššu(ki) nisîrtešunu upattima I opened the seal of their caches, their heaped-up [...] which were overflowing with stacked treasures ibid. 351, also itti i-it-ti-ba-nu kitmuri ibid. 316; see also ABL 124:9ff. sub mng. 1b.

ishitu B s.; base, foundation; lex.*; cf. išedu. an.ʿār̂ - i-iš-tu₄ AŠ Ti Antagal III 164.

ishitu (stuffing of a cushion) see šešetu. išitu see ešitu.

isharu A

s.; (mng. uncert.); Nuzi; Hurr. word.

One whip ša i-ši-i za-aš-rū-ud-ši HSS 15 17:12, cf. one whip i-ši-i ša ṣurûṣa uḫḫušu ibid. 33.

Probably a variant of uššu, “ebony,” q.v.

iskardi (ištâmdu) s.; (bit for a horse); MB; Kassite word.

2 NIG.LA iš-tam-di sippari adī kuš šiši ša 2 NIG.LA kuš šitlū two sets of bronze bit(s) provided with a šišu of leather for two sets of reins PBS 2/2 54:3, cf. (weight of) 2 ŠIG. LÁ iš-kam-{di} ibid. 99:2; [š] 2 MA NA LÁ. NI iš-kam-di twelve minas (of bronze) are left over from the bit(s) PBS 2/2 93:3.

Balkan Kassit. Stud. 133; Salonen Hippologica 115.

iskarissu s.; (a rat or other rodent); SB; wr.yll. and PES.GI.GI.KU.E.


PES.GI.GI.KU.E itehbima šamakšammu gišimmara [...] ikkal there will be an invasion of i.-s, and [they will] eat the sesame and the date palms ACh Sin 18:9; [ina lumun iš-ka]-ri-is-si kurîsissi išqippu ūlu[mesi] against the evil portended by the i., the kurîsissu-rodent, the išqippu-worm (and) the chameleon KAR 257:6.

According to its Sum. designation, the animal normally attacked reeds. It could, however, move into sesame fields and date groves. The refs. from Recip. Ea and Proto-Izi, in lex. section, may belong to another word.

iskaru A s. masc. and fem.; 1. work assigned to be performed, 2. materials or supplies for workmen, 3. finished products, staples or materials, to be delivered, 4. (a kind of) tax (NA only), 5. field on which i.-work is to be performed (OAkk. and OB only), 6. literary work, collection of songs (SB, NA, NB); from OAkk., OB on; fem. KAR 158 i 1', etc., pl. iskarātu; wr. yyll. and EŠ.GAR (GIS.GAR in MA [mngs. 2d and 3e], NA [mng. 6b]); cf. iskari A in bēl iskari and in ša iskari.
let the hoe exist, the day dawned, he established the daily work assignment (of the hoe) SRT 19 i 9, see Jacobsen, JNES 5 137; šitu ana šitu [š(!)-kā-ri-im telleqū idêššum give him (x field land) after you have taken it over for i.-work! OECT 3 45:8 (OB let.): x gān a šā mikrum š GUD.H.LA 4 šā.GUD x gur šē NUMUN u šā. GAL.GUD.H.LA šē.GAR PN x iku of irrigated field land, six oxen, four ox drivers, x gur of barley seed and fodder for the oxen constitute the work (material, assistance and assigned task) of PN Rittin 60:5 (OB); [x] gis. apin. gud. ši a šā šē.gar.bi x gān šā 'mu' PN du 198 ga. a.a.b giš. apin. gud. ši. a 8 gur šā GN še lā.g. e satisfy PN with x) plow-and-oxen (teams for) the work of x iku of the field, he will deliver in GN eight gur of barley (per) plow-and-oxen (team) YOS 5 164:2 (early OB letter-order); īmīšam šē.kā- ar-šu-nu šīṭi check their assignment daily (referring to GUD.H.LA u šā.GUD.MEŠ oxen and ox drivers line 2) VAS 16 134:4 (OB let.); šīma a vûldî šē.kā-ra-šu-nu ra bi-a-am nabdā atûnu fidia (you pl.) know that the men have a big assignment! OECT 3 53:11 (OB let.); for the workmen at your disposal šē. GAR UD.3. KAM-ma this (work on the canal) is a task of only three days LIH 5:10 (OB let.).

c) in math.: x šē.kā-ar a-wi-lim(!) šišēn MCT 90 r. 7, cf. šē.GAR 1 LÜ TMB p. 126 No. 227:16, and passim; šē.kā-ra-ša ku-zi-im idinunimma (in obscure context) MCT 99 Q 1; [šē.kā-ar ēepišam šē.kar zari ša šē ';'ēpēšam Sumer 7 145 d 4f.

2. materials or supplies for workmen to process or with which to manufacture objects — a) in Ur III (always wr. á.gis. gar. ra): l gū šig. gi ... á.gis. gar. ra mu uš. bar. e ne šē one talent of wool as working material for the weavers Fish Catalogue 239:2, cf. also (in similar contexts) ITT 1 702:3, 3 5630:4, etc.; šē.kīšība. 9Nin. gal. e gar. ra.ta á.gis. gar. ra. aš PN ugula uš.bar šu. ba. an. ti PN, the overseer of the weavers, received from the storehouse Ningalegarra (x wool) as working material UET 3 1515:3, also ibid. 1524:5', etc.; 9 na 4 [...]. ... á.giš.gar. ra [mu.] zadi.m e ne šē nine [...]. stones as working material for the stone-
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cutters UET 3 362:3, and passim in UET 3, see ibid. index p. 61 s.v. á.giš.gar.ra.

b) in OB (including Mari): barley received \textit{ana} es.gar lu.habar to be processed by the miller JCS 2 107 No. 11:4, cf. wool as es.gar sal.uš.bar.meš Jean Šumer et Akkad 181:5; giš.ba.an es.gar-ri seah-measure for i.-deliveries ibid. 182:5; 3 šu.ši gi.sa. hil.a šu.ta pn ... is-ka-ar pn₂ 180 reed bundles received by pn, the working material for pn₂ ba 5 501 no. 27 r. 1; beams, etc., as es.gar pn arm 7 254 r. 5'; \textit{ina} minma is-kár ḫurāsim eš.gal.la ba.nu.ri pn u d'uti nam.tab.ba.ne.ne.še izzazu pn is responsible to the palace for all the gold (he holds) as working material, he and the god Šamaš guarantee as partners UET 5 127:2.

c) in MB: es.gar ša kasiakkāli x gur še x gur of barley, to be processed by the millers PBS 2/2 64:17; x barley \textit{ana} es.gar gazzid. da pn mahir Be 14 84:4, cf. (said of wheat) ibid. 91:4, also (said of emmer wheat) ibid. 17:2, 92:4; pn received x barley from pn₃ še.ba u es.gar inandimmu nikkasē ʿudēppāš he will pay out rations and working material and render (pertinent) accounts Be 14 93:5; x barley es.gar 4 lú.sirašeš to be processed by four brewers Be 14 144:2, cf. x gur es.gar pn lú.siraš eš.gar 14 60:3, 62:17, 56a:7, cf. also Be 15 3:1, 14 29:1, 65:5; is-ka-rū ša lú.nagar.meš \textit{ina} mu.23.kam working materials for the wheelwrights in the year 23 (a list follows in three columns containing: material, object to be manufactured, name of worker) PBS 2/2 81:1; x ma.na ku gi an 20 gaa.meš \textit{ina} ti ... ana es.gar-su-nu mah[r]u they have received in the month (of mn) x minas of gold for twenty pegs(?), as their working material Šumer 9 21 ff. No. 4:16, cf. ibid. 31.

d) in MA: bit tumpināte pitia širpa giš.gar ša gn dina bit nakāma pitia giš.gar ša burgulli šēšāni dina bit ešši pitia ešša ša gašši šēšāni anu giš.gar ša sesini dina open (pl.) the storehouse with the chests and give red wool as material to the city gn, open the treasury and issue working material to the stonecutter, open the room in which bast (is stored) and issue bast for bows as working material to the weapon maker kav 100:14, 17 and 21 (ma let.), cf. afo 10 30 vat 15400:8, and šiḏ širpa ... \textit{ina} libbi giš.gar KAV 99:23 (let.).

e) in Nuzi: 1 nari šio [PN] \textit{ana} iš-ga-ri ash [PN₂] ḫešiqi pn took one nari-measure of wool from pn₃ as working material AASOR 16 11:3, cf. x šiḡ.meš pn ana iš-ga-ri-su ḫešiqi u apīt HSS 13 274:11.

f) in NA: maškē ša paqar šūḫuru an ṣek-ēr liddinu let them take the skins from the carcasses and give them as working material (possibly to mng. 4) ABL 75 r. 4; ku.nukku ša pn rabi nappāḫ ḫursiqi inā muḫḫi mā tā libbi es.gar-ia šu es.kar mēnmmi inā pantūš lādū the seal of pn, the chief goldsmith, is upon (the silver deposited), saying, "This belongs to the working material given to me" — (however) there is no working material at all at his disposal! ABL 1194 r. 5f.

g) in NB: 220 gûkūrē ... \textit{ina} es.gar ša pn 220 beams from the working material of pn VAS 6 218:2; silver given \textit{ana} 2700 šuゥ ša qitē ana 18 ḫāḏa šaši is-k[a-ri] ša šu lū. eri.meš for 2,700 spans of linen, for 18 linen šaši's as working material for nine workers (given to pn and his workmen) Nmn. 163:7, see mng. 3f-2' for the same persons; 1 ḫa. gir. giš.ku Gi. gi ... ša is-kar bēlī ša ʾĪštar one golden necklace from the material that belongs to the temple of ʾĪštar (given to the goldsmith for smelting) GCCI 2 49:2.

3. finished products, staples or materials, etc., to be delivered — a) in OAKK.: 65 (gur) 1 (pri) še.gur pn es.gar lugal ilše pn₃ še pn received from pn 65 gur (and) one pri of barley as i., due to the king HSS 10 64:3; amounts of fish a. giš.gar ra šu. ḫa delivery of the fisherman RA 19 192 no. 84 (ur III), cf. birds as a. giš.gar ra nu. giš.sar kek xe ne ibid. No. 7:2.

b) in OB: 1 giš. ba. nūṣṭur ka. karā giš.meš es.gar pn one koṣuškaraku-table of mes-wood to be delivered by pn Rātūn 104:2, cf. (referring to giš.gu.za ḫa.lu. ud₃ a chair of ḫaluppā wood) ibid. line 7f., (to giš.nā
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giš. mes gišil gur.ba) ibid. 13f., and passim, added up: three kagiškaraku-tables, two beds, five chairs es.gar.hi. a) ibid. 23; es.gar ud.11.kam (referring to delivery of giša.

nigin-baskets) uet 5 644:17, also ibid. 655:12, 659:17; (field rented out to a tenant) iš-kar-ri-im in. nu. da u kioskam bel elqim ippal the owner of the field will pay the i.-delivery, straw and fodder tcl 1 142:15, cf. iš-kar in.nu u 3 z z x pn ippal pn (the owner of the rented field) will pay straw and three and as i.-delivery yos 12 436:15.

c) in MB: all together, x gur ... še iš-kara-um be 14 5:7, cf. PBS 2/2 137:7, and passim.

d) in Nuzi — 1' referring to garments: naphar 2 mati 39 tug.mes 1 mati 22 tug(!) q[ ].šeMes iš-ka-ru ša ana Nuzi usši[ribu] all together, 239 garments (and) 122 coats which they brought to Nuzi as i.-products hss 14 7:26, cf. hss 15 171:8(!).

2' referring to chariots and teams: 1 narkabtu ina iš-qa-ri ša gn ana ubišati ša gn one chariot from the i.-delivery quota of Nuzi to the alien residents from Hanigalbat (given at the festival of MN) aasor 16 83:2, cf. annatu iš-qa-ri-e ištu GN these (two chariots) are the i.-delivery from Nuzi hss 15 87:3, 1 narkabtu iš-qa-ru hss 15 105:1; wool given ana giš.GIGIR-li-šu iš-qa-ri(?) ibid. 208:7, also ibid. 3 and 11; 2 šimittu giš.GIGIR. mes štu iš-qa-ra-li ša ana pn našu PN aši šišeq PN3 has taken two chariot teams from the i.-delivery that was given to PN SMN 2685:3, cf. 2 šimittu giš.GIGIR.lemes iš-qa-ri štu GN HSS 15 84:2; exceptionally: 4000 giš.mes šušuši štu iš-qa-ri ša ana pn ašbu ašar PN PNa[...] PN5 has taken] from PN, 4000 arrows from the i.-delivery which are with PN HSS 14 586:2.

e) in MA: tuppakunu šüra ma akkia lubulta ina libiš tupmintaš akkia ina libbi giš.gar la mahri write down on a tablet how many garments are in the chests and how many have not (yet) been received from i.-deliveries kav 98:42 (let.), cf. tug.hi.a. mes giš.gar ša uru GN kav 103:10, also ibid. 108:10; garments as še.gar of women kaj 231:9f.

f) in NB — 1' referring to bricks: mu.an. na 6 lim agurru iš-ka-[ri]-šu 6,000 baked bricks per year are his i.-delivery gcci 296:5, cf. mu.an na 4 lim agurru iš-ka-ri šu bin 211:9; ša šatti ana išten amelši 12 lim agurru iš-ka-ri pn ana dištar ša Uruk inandin PN will deliver per year for every man 12,000 baked bricks to the Istar of Uruk (referring in all instances to the obligation of širku-oblates to deliver bricks as i. to their temple) anor 8 52:9; iš-kar-ra-a-tå šig5 ina muḫḫini x-x the i.-delivery of bricks is hard(?) on us bin 1 40:14 (let.), cf. vas 6 166:3, 177:3 and 178:3.

2' referring to garments: iš-ka-ri ša ulla iti.še [...] adi iti.še mu.7.kam PN ... u erim.mes-šu-nu [...] ana Ebabbara iddinün — i.-deliveries which PN and his workmen made from the month Addaru [of the sixth year] to Addaru of the seventh year (a list of linen šullānu and šalḫu garments follows with added personal names) cyr. 326:1, see mng. 2g; ina šatti 3 tug gušši ina iš-ka-ri ana 4 Šamaš ta ramansina inandina' they (three women) will deliver as i. at their own expense three gulunu garments per year to Šamaš Dar. 43:12; (PN will deliver to Šamaš in the month MN) 7500 spans of linen for two kipu pieces twelve cubits long and four cubits wide iš-ka-ri ša mu.14.kam as i. of the year 14 pinches peek no. 2:5, cf. ibid. 12.

3' referring to animals: (list of ducks, male, female and young ones) iš-ka-ri ša mu.3.kam (to be delivered to Ebabbara) camb. 194:5; mušen.hi.ia iš-ka-ri ana 4 Ellī ša Uruk inna give (addressing the oblates of the temple qualified as usšandā-fowler) the birds as i.-delivery to the Lady of Uruk yos 69:10; ša iš-ka-ri umattā hittu ša šil barri șaddad whoever delivers less than (his) i. commits a crime against god and king ibid. 22, cf. lū.mušen.dū.me u iš-ka-ri-šu-nu tcl 13 108:10; see iškaru in bel šikari.

4' referring to agricultural products, etc.: es.gar.mes ša uṣatā ša mn ud.x.kam mu.x. kam deliveries of barley on the xth day of MN, year x (a list of persons follows, in the arrangement 2 PN še PN, two (deliveries) by
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PN for PN₄; VAS 6 164:1, cf. (same type of text) ibid. 159:1; ES.GAR.MEŠ ša qime ša MN UD.X.KAM MU.SAG RN delivers of flour on the xth day of MN, accession year of RN (a list of persons follows in the same arrangement as above but in groups of eight) ibid. 174:1, cf. napiš 8 ES.GAR.MEŠ GAL-ú ša šeri naptan PN PN₄ pārisu all together, eight deliveries for the main course of (the) morning meal (under the responsibility) of PN (and) PN₄ is the ... ibid. 10, also (with tardinnu ša šeri second course of the morning meal) ibid. 20; napiš 8 ES.GAR GAL-ú ša kisū PN maḫšir all together, eight deliveries for the main course of the evening (meal), received by PN ibid. 30, also (with tardinnu ša kisū) ibid. 39; TA MN ... adi ṭup-pi (text -i)-ša PN INI 8 iš-ka-ri ša qime ginā naptanu ša NAbá ... ina gat PN PN₂ isabbat ippuš PN will accept eight regular i.-delivers of flour per month for the meal of Nabú from PN₂ and perform the service from MN on until further notice VAS 6 173:3, cf. ʿumu 1 iš-ka-ri ša qime ginā naptanu ša Nabû PN anu muḫḫi PN₄ inandin ibid. 12; (delivery of sticks and bitumen) iš-ka-ru ša sattu the annual i.-delivery (to be used for the calcining of boats) UCP 9 90 No. 24:21; in broken context: UD [...] 2 ME gid-dil iš-ka-ri [...] Nbn. 839:6.

4. (a kind of tax, NA only): ina muḫḫi iš-ka-ri ša šarri ina muḫḫi egli biti kiri ši x x x (18 persons) ... on account of the i.-tax due to the king and on account of field, house and garden (in broken context) Wooley Carchemish 2 136 and pl. 26a line 22 (NA leg.); 1 M.A.NA KÜ.BABBAR ina ša šarri iš-ka-ri imu šarri ša PN ina pan PN₂ PN₂ owes one mina of silver according to the royal standard to PN as part payment due on the i.-tax due to the king’s mother ADD 33:2; ardāni ša šarri ša AŠA ... uḫšalliqi ES.GAR.MEŠ ša šarri KU the servants of the king who have ruined the field, they (now) eat up the taxes due to the king ABL 557:13, cf. ES.GAR (in broken context) ibid. r. 2; ši ša anāku ina rameniša iš-kar amaḫtušum mā ša anu ramenišu tuntuḫu just as I deliver the tax at my own expense, let him (now) deliver (it) at his expense ABL 231 r. 10, cf. [iš-ku] ša intataḫ ibid. 9; ŠUTU ES.GAR-šu upṭaḫiš that one cheated on his i.-tax ABL 1432:13, cf. nūk ES.GAR-šu lu-rim-ma-ka (obscure) ibid. 16; ES.GAR.MEŠ šarru ana kašpī upaṭṭišra the king has released(?) the i.-tax against (payment of) silver ABL 702 r. 2; kašap ES.GAR ša reši ina ulti širī Aššuraja ... iṣṣaqar (the father of the king, my lord) wrote down the amount of silver of the shepherds’ i.-tax in a document in Assyrian (and in Aramaic) ABL 633 r. 13.

5. field on which i.-work is to be performed — a) in OAkk.: PN in GN ES.GAR ŠU.DU₄. A PN holds (a field of x iku) in GN as an i.-field HSS 10 26:11, cf. AŠA.BI x GAN ES.GAR PN in GN ŠU.NIGIN x GAN ES.GAR its surface is x iku, an i.-field of PN in GN, all together, an i.-field of x iku ibid. 27:13 and 16, also ibid. 28:4, and passim in this text, note x GAN ES.GAR ibid. 7; x GAN ES.GAR 5 GIS.APIN an i.-field of thirty bur, five plow (teams) BIN 8 144:2; in broken context: ana ḫalālim in GN PN AD-XAŠ URUK in GN imḫuru [x x] ES.GAR LUGAL PN, the city elder, received in GN (x emmer-wheat) for grinding in GN — (from) the king’s [...] i.-field(?) HSS 10 132:17.

b) in OB: kirū ... ša PN u iš-ka-ri-im ša ḫUTU garden adjacent to (the property of) PN and the i-field of Šamaš CT 2 50:4, cf. DA AŠA ES.GAR Rittin 18:3; ina AŠA ES.GAR ša bit 4Sin in the i-field of the temple of Sin YOS 2 103:35 (let.); x GAN AŠA ES.GAR 4DUMU. [xz] (rented field) Jean Šumer et Akkad 182:3; iš-ka-ra-at šarri[m] 4Adad iraḫḫiš Adad will beat down the i-fields belonging to the king YOS 10 46 iv 33 (ext.), cf. iš-ka-ra-at šarrim 4MIL e-ra-[- ...] ibid. 43:6, and (exceptionally, in an SB omen) ES.GAR É.GAR 4Adad iraḫḫiš Adad will beat down the i.-field of the palace TCL 6 1:45 (ext.).

c) in Nuzi: (after a list of names) annaṭu amēlē ša iš-qa-ri ša ekalli [la] ʾišidu u iš-qa-ri šu-nu [x x]-u-šu-um-ma [iṭpušu] these are the men who [did not (thus after line 11)] harvest the i.-fields of the palace and [did ...] their (own) i.-fields HSS 13 300:19 (transl.-lit.); (after a list of names) together, 22 charioeters šumma štu bitšišumma ḫa[š] la uzizzu šumma iš-ka-ri-šu-nu la i-zi-[bu] who
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have neither portioned off their estates (by sale adoptions) nor abandoned their i.-fields
HSS 13 212:24, cf. (after a list of names) summa a.Sā iš-qa-ri Śu-nu ittezi b u ittabišu
nāti charioteers who have abandoned their i.-fields and have run off ibid. 36 (translit.
only).

6. literary work, collection of songs —
a) literary work — 1’ in gen.: sumu anniu la śa eš.GAR-ma šù śa pi ummaši šù this line
(cited in the preceding) is not from the written text, it is from an oral tradition ABL
519 r. 1 (NA), cf. anniu la śa eš.GAR-ma šù ahiš šù ibid. r. 8, also ina libbi eš.GAR šažir
ibid. r. 15; anniti ša eš.GAR summa Šin tarsaša lamima these (quotations) are from the
work “If the moon is surrounded by a halo” Thompson Rep. 94 r. 5 (NA); eš.GAR Mē mala
bašē as many texts as there are concerning battle (magic) CT 22 No. 1:18 (NB let. of
Asb.); SAG.MEŠ eš.GAR māšmaru ša PN titles (lit. first lines) of the texts dealing with the
exorcist’s craft according to Esagil-kin-apli KAR 44 r. 4 (SB lit.), cf. ibid. 1.

2’ in catalogs: eš.GAR dAtdu Bezold Cat.
4 1627 RM 618:10, also eš.GAR bišu (text
d.Nisaba)  gišümmaru ibid. 12, and passim in
this text, see Lambert BWL p. 161, 164 and 175;
eš.GAR Zaqiqu series Zaqiqu ADD 869 iii 10
and iv 3, also 980:7,1, see Dream-book p. 261 n. 12;
eš.GAR Hāra series Hā. ADD 1053 ii 7;
eš.GAR Enlil-ibni 1 min a.Gišgāmeš A 301
943 i 8f., also Haupt Nimrode No. 51:21 and
No. 52:28, see W. G. Lambert, JCS 11 11, and
RA 28 136 RM 150:7; UD.AN.EN.LŪ. eš.GAR
DINGIR.MEŠ adša šašišu “When Anu and En-
ilil,” the series dealing with the gods (i.e., sun
and moon), is one of the few tablets that are a commentaries
RA 28 136 RM 150:10; eš.GAR GILGAMES Ša pi
Sin-līqi-unninni LŪ.M[AS.MA] series Gilgāmeš according to the exorcist PN Haupt
Nimrode No. 51:18 and 52:23, see W. G. Lam-
bart, JCS 11 11.

3′ in colophons: ̊îppaš.KAM ša naqqi imuru
eš.GAR GILGAMES sixth tablet of “He who has
d seen the Depth,” series Gilgāmeš Gilg. VI 186;
\̊îppaš K.AM.MA iš-ka-ri bārditu 48th tablet of
the series on the diviner’s craft TCL 64 r. 16;
eš.GAR bārditu BRM 4 13:78, and passim, also

būmmu martu eš.GAR 〈BE〉 LŪ.HAL-ū-tu TCL
6 2 r. 27, also (wt. eš.GAR NAM.UZI) ibid. 3
r. 40; eš.GAR ZE CT 30 21 79-8-129 r. 2′,
cf. eš.GAR summa Še . . ibid. 20 Rm. 273 r. 6;
nipipēŠ am[māti] ša eš.GAR ŠU.g[DIM.MA] 2 x
ABL 25 r. 4 (NA), cf. ̊îppaš[KI] anniti ša eš.
GAR x-[x]-ri ABL 18 r. 8 (NA); PN eš.GAR
ugdammir PN has finished (copying) the
text ABL 447:9, cf. anniti 3 ša aši ̊îppašku
eš.GAR ugammaruni ibid. r. 20 (NA); see also
multabiltu.

b) collection of songs: [6 zamārū ʻlIl]ād giš.
GAR six songs (forming) one collection KAR
158 i 1′, cf. (after five titles) [2 ʻIl]-ka-ra-a-tu
11 zamārū two collections (amounting to)
eleven songs ibid. 9, also (after five titles)
[3] iš-ka-ra-a-tu 16 zamārū ibid. i 17, etc., up
to [6 iš-ka-ra-a-tu] 31 zamārū ibid. 42, and
similar on col. ii, also iii 8, 16, 28 and 37, up to ŠU.
NIGIN 6 iš-ka-ra-a-tu 31 zamārū giš.GAR reši
reši all together, six collections (amounting
up to) 31 songs, series (called) “My shepherd, my
shepherd!” ibid. ii 45f., also [...] giš.
GAR SİPA-ād šı̂n SİPA ibid. r. i (from left) 5′.

In Sum. lit. texts eš.GAR occurs beside
a.gis.gar.ra, while the Ur III econ. texts
use only the latter, whereas in those of the
Akkad period eš.GAR alone is found. In bil.
texts and vocabularies both Sum. words
appear and are rendered by iškur. In Akk.
contexts, however, we normally have eš.GAR
and rarely a late logogram giš.GAR.

The Aram. ʻeskārā, “field” (also Arabic ʻskār) corresponds to mng. 5, although
the latter occurs only in OB, while Heb. ʻeskār, “tribute,” seems to correspond to mng. 4
(NA).

Hrozny, WZKM 25 318ff.; Torczyner Tempel-
rechnungen 87; Dougherty Shirkutu 69 n. 77;
Zimmern Fremdw. 10, 38, 40 and 47; E. Cassin,
RA 52 24f.

iškaru A in bēl iškari s.; person under the
obligation of delivering iškaru; NB*; cf.
iškaru A.

PN u PN, EN.MEŠ iš-ka-ri ʻštēn pūt ṣašī nābd
. . . ša iš-ka-ri umaṣṭā bišu ša ša u šašī nābd
PN and PN, are under an obligation to
deliver the iškaru, one guarantees for the
iskaru A

other, he who delivers less than (his) iškaru commits a crime against god and king YOS 7 69:20ff., also ibid. 14, 16, and 18.

iškaru A in ša iškari s.; person with an assigned task; OB lex.*; cf. iškaru A.


iškaru B s.; rein; SB.*

ineddi RN GABA.RI.NU.TUK ul iddar dannat eqši iš-ka-ra-a-ti ullaš Nebuchadnezzar, who has no equal, leads the way, he does not fear the difficult ground, but gives (the horses) rein (lit. lengthens the reins) BBSt. No. 6 i 24 (NbK. 1).

This meaning of iškaru is based on the assumption that it is a loan word from Sum. éš.kiri₄, “nose-rope.” If it should be united with iškaru A, the meaning of the above phrase might be “he lengthens the daily march.” See Oppenheim, JNES 6 127.

iškawa s.; (mgm. uncertain.); EA; foreign word.

iš-ka-pī 1(?) ul t|m|håhas EA 77:12 (let. of Rib-Addi).

iškiḫurru s.; (mgm. unkn., probably a profession); Nuzi*; Hurr. word.

1 SAL iš-ki-ḫu-ru (in a list of persons receiving clothes) HSS 13 208:6.

iškinītu s. (mgm. uncertain.); SB.*

šipāti sāmāti šipāti pegāti š薏šniš tešemnī 7 MA₄,ŠC₄ U NITā tašakkak šiš-ki-niš NU.GI.LU düš-ki-niš SAL.NU.UṬU šiš-ki-niš kalbi salmi zēr lapši zēr šE.SA₄ ša ina šipāti sāmāti šisipi tal-pan 7 kšērī takasāš you spin both red and white wool, thread on it seven “male” šU₄.10 stones, you wrap red wool seven times (around) an i. from a blind man, an i. from a woman who has had no children (or: who is sterile), (and) an i. from a black dog, (and) around turnip seed (and) roast grain, (and) you tie seven knots CT 23 10:23f. (med. inc.).

Since the material to be used here can come from human beings as well as from a dog, and since the color of the dog is specified, one is inclined to think of a flock of hair coming from a specific part of the human or animal body. See, for similar terms, imād and imītīnā.

iškinīš s. pl. tantum; money paid in addition to the purchase price of fields and houses; OAkk.*; wr. syll. and NIG.KI.GAR (NIG.KU.GAR CT 32 7 iv 9' and right side 5'); cf. šakānu.

(after the purchase price) iš-ki-nu-su x KÜ.BABBEAR (also barley and wool) MAD 1 45:4', also ibid. 50:4', and passim, see Gelb, MAD 3 269; x barley ana iš-gi-ni Kiš 1930 138 (unpub., cited MAD 3 269); x silver NIG.KI.GAR CT 5 3 v 9', and passim.

Used, like NIG.DIRIG in Pre-Sar. and ST.BI in OB deeds, to refer to an additional payment in silver, staples, etc.

Gelb, MAD 3 268f.

iškiški s.; (mgm. unkn.); Nuzi*; Hurr. word.

UDU.MEš annā šiš šipātšunu ina šiš-ḫi Kispatum ša iš-ki-ši-ki PN ušq PN received these sheep with their wool in the month of the funeral offerings of i. AASOR 16 66:31, see Speiser, ibid. p. 115.

išku s. fem.; 1. testicle, 2. iški alpi (a variety of cucumber), 3. son; OB, SB; wr. syll. and šīr, dual šīr², šīr. MEŠ (šīr SBH p. 148 ii 22ff.).


iš-ku = ma-ar CT 18 20 K.107+ iii 1.

1. testicle — a) of a man — 1' in omen texts: šumma awilum tukkānāt iš-ke-šu rabbi'a u iš-ka-šu nakallula if the serotum of a man's testicles is large and his testicles are hidden AFO 18 64:23f. (OB); šumma umșatu ina iš-ki-šu ša imittim šaknat if there is a birthmark on his right testicle YOS 10 54 r. 16 (OB physiogn.); cf. ibid. 17, also CT 28 27 r. 18f. (SB physiogn.); šumma sinnītu ultiša mušarbu u šīr.MEŠšu la išakšēl if a woman gives birth and (the child) has neither a penis nor testicles CT 28 5 K.403+ : 8 (SB Išlu); šumma išbu šīr-ši ša imittim reqat if the right testicle of a newborn child is empty CT 28 7:5 (SB Išlu), cf. ibid. 6, also šumma išbu šīr.MEŠšu

250
kišku

kilatēn règa

ibid. 7; šumma išku šir.meššu

u mašārku ina īrīšu šaknuma

if a newborn child's testicles and penis are on its breast

CT 28:7:9, and pašin in Išku.

2' in med.: šumma šir-šu (var. šinII-šu) šuma

if his testicles are red Labat TDP 138:54,

var. from CT 37 44 K.3826 ii 4, and pašin in this

text referring to various colors and shapes of

the testicles of a sick man; šumma amēlu šir-šu

gig if a man has a disease in his testicles

AJSL 36 83 r. iv 107 (NB); [šumma] amēlu

šir-šu munga if a man's testicles are para-

lyzed(?). AMT 61:5:5; šumma amēlu šir-šu

šarka ukāl if a man's testicles contain pus

ibid. 6; šumma muršu ina šep amēlu lu ina šir

amēlu šumma iršakšuma uqqaq if a disease

spreads upwards from a man's foot or from

his testicles and makes him itch and he

scratches AMT 74 ii 32; ʿ in·ba·gūrun : aš

šinšir NAM.LU.UX.LU-ne-lu-ta (possibly refer-

ring to a specific fruit named "human testicle")

Kōchō Pflanzenkunde 4:25 (Uruanna III 7), cf.

šir NAM.LU.UX.[LU] (in broken context)


3' other occs.: šumma sinništu ina šalle

iš-ku ša aššu taḫtepi 1 ubānša inakkusu u

šumma asa urtakkismu iš-ku šanitu ilišama
tatalpat [e]rimma tartiši [u] lu ina šalle

[iš-ku] šanita taḫtepi [IGI.M][BA]-ša kilāšun

inappulu if a woman injures the testicle of a

man in a fight, one of her fingers shall be cut

off, and if the physician puts a dressing on it

but the second testicle becomes affected from

the first and becomes atrophied(?) or, if she

 crushes the second testicle (too), both of her

eyes shall be put out KAV 1 i 78-87 (Ass.

Code § 8).

b) of an animal: alpu šir-šu ša imištu

the right testicle of an ox

CT 40 32 r. 25 (SB Alu),

cf. (of a horse) ibid. 34 r. 10, dupl.

TCL 6 8 r. 6 (SB Alu); šir ša garidi

the testicle of a bea-

ver (among ingredients of a potion) AMT 41,1

r. iv 29; šin immeri the testicle of a sheep

KAR 152 r. 26 (SB ext.),

cf. kimā iš-ki

immerim YOS 10 9 r. 21 (OB ext.);

šumma biš (= kalitu) šir (išku?) igdalut . . . šumma šir

biš igdalut (mng. obscure) KAR 152:35f. (SB

ext.), cf. possibly kalit birki as a synonym of

išku in Hg. B IV 19f., and see birki.

iškurutu s.; (mng. uncert.); NB.*

[iš]kur-ra-tu₄ u tamlittu [aḫḫatu šunu

they are partners with respect to the i. and

the young (of the cow given in baiment)

Dar. 257:11, cf. ina iš-ku-ra-tu₄ u tam-lit(!)₄-

tu₄ 5.AM ½ 1 MA.NA KU.BABBAR šim šāštu

in-neššir the half mina of silver, the price of

the cow, will be paid from the i. and from

each of the five calves Dar. 348:5.

According to the context, probably some
dairy product.

iškuru (eškuru) s.; wax; from OB on, Akk.

lw. in Sum., Sumerogr. in Hitt.; wr. syll. and

GAB.LAL.

lāl. ūr = ʾiš-ru, gab.lāl = [min] Hh. XXIV

i 11f.; ʾiš-ru-rum = gab [diš-pt] (preceded by syno-

nyms of dišpu) Malku VIII 175.

a) in gen.: 2 ma.na 10 gin eš.ku.ru.

um.kū.bi 1 gin 15 še 130 shekels of wax

valued at one shekel and 15 grains (of silver)

TCL 5 6037 r. vii 11, cf. 1½ ma.na gab.lāl

ITT 5 6758:1 (both Ur III); 1 MA.NA GAB.LAL

TCL 10 71 i 36 (OB); 1 bilat GAB.LAL ana ½

MA.NA one talent of wax for one-half mina

(of gold) YOS 6 115-8 (NB), cf. 5 MA.NA GAB.

LAL ulu Eanna luššištunu YOS 3 62:26, 10

MA.NA GAB.LAL (beside Egyptian alum) YOS

3 20:20, ša 10 gin KU.BABBAR GAB.LAL

(beside kalā-ochre) BIN 1 47:12 (all NB let-

ters), also VAS 6 222:2 (NB); dišpu u GAB.LAL

upahšara šubbulu ša dišpu u GAB.LAL anāku

aleši u L.U.NUG.IŠ.SAR.MEŠ šeš'ama (bees)

now collect honey and wax (in Suhi), I know how

to heat honey and wax (so as to separate

them) and (my) gardeners know it too

WVDOG 4 No. 4 v 1f. (NA); elān (var. elānum)

era GAB.LAL kimā uppü ukš širšuššun over

them (the beams) I put wax as a protective

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coat(?) over the copper PBS 15 79 i 48, var. from CT 37 8 i 46 (Nbk.); kšt GAB.LAL ma-
ah-ša-an šal-li-ia-it-ta as this wax melts KBO 6 84 i 43, see Friedrich, ZA 35 162.

b) for casting in the cire perdue technique: § MA.NA GAB.LAL ana urudu nam-zu-gum ... epēkimm two-thirds of a mina of wax (received by the gurgurru) for making a bronze key VAS 8 103:1 (OB); šalam ėr ... ana šuzuzi ... šamma iš-ku-ru nabas šeni ūqiru qirib mātātisunu (the former kings) used up (lit. made rare) the oil, the wax (and) the ... in their lands in order to set up bronze statues (in the temples, whereas I cast bronze in clay molds) OIP 2 109 vi 87, dupl. Sumer 9 162 vii 13 (Senn.).

c) to coat wooden tablets used for writing (NB): x GAB.LAL 14 gin kalš ana mulš ša leš 2 2/3 minas of wax (and) 14 shekels of kalš-clay to coat wooden tablets GCCI 1 170:1; cf. (wr. GAB Dišpu) GCCI 2 167:1; GIŠ.DA ša la GAB.LAL wooden tablet without wax (coating) GCCI 2 58:2; cf. GIŠ.DA u GAB Dišpu ibid. 189:2, see San Nicolò, Or. NS 17 67 ff.

d) for making figurines: kšt ša šalmu ša GAB.LAL ina isša[i] ušarrapun[i] (ša šiši ina mē imāḫḫaḫuni) as one burns a wax figurine in fire, as one dissolves a clay one in water Wiseman Treaties 608; 2 šalmē binni 2 šalmē erimi 2 šalmē šepi 2 šalmē GAB.LAL 2 šalmē Duḫ.ŠE.GIš.i 2 šalmē šipit 2 šalmē šepi 2 šalmē šepi teppuš you make two figurines of tamarisk-wood, two of cedarwood, two of tallow, two of wax, two of sesame residue (left after pressing), two of bitumen, two of clay (and) two of dough RA 26 40 r. 17, dupl. KAR 80:10, and passim in inc.; NU GIG ša GAB. LAL teppuš you make a wax figurine of the disease KAR 21:15, cf. KAR 90 r. 7, Maqu IX 25, PBS 1/1 15:30, and passim; ALAM.HI.A GAB.LAL KUB 24 9 iii 11, cf. (figurines) ša GAB.LAL ša UZU.ILU DUK 7 53 ii 14, and passim in Hitt.; IN šadi illūši šipit GAB.LAL (var. iš-ku-[ri]a) uballilma šalamšu abni I mixed pure mountain clay with tallow and wax and made a figurine of it (the evil) KAR 267:18, var. from LKA 85 r. 9 and K.3398+ 7188; minu ina libbi dulul ʾilabš šammu šabu GAB.LAL riggē šabbūtē ... udē ša dulul (if the king’s mother asks) “What shall be used in the ritual?” — perfumed oil, wax, aromatics (etc.) are the necessary items for the ritual ABL 368:12 (NA), cf. lu-ʾu-ū (for šipit) GAB. LAL (among various items required for a ritual) BE 9 154:13 (NB).

e) as a carrier of medicinal substances: šammu annāti ina GAB.LAL lā-ma inaššu you bandage him with these drugs in wax, and he will get well AMT 75 iv 9; ina šammu GAB.LAL tubballal ina kuš šturri šašammišma you mix it in oil and wax, smear it on a leather (poul tide) and bandage (him) KAR 202 ii 51; ina lišt GAB.LAL tuballal ʾalāmu teppuš you mix (various ingredients) in tallow and wax and make a suppository KAR 201:31, and passim in med.; šumma čappušu ʾebūt GAB.LAL la balla dira ina[sš] if his lip is chapped, you fill (the cracks) with unmixed wax, and he will get well AMT 23,10:10+ 28,8:12; note: ina šammu u GAB LAL.BABBAR ʾasāk you chop (the ingredients) in oil and wax from “white honey” AMT 19,6 iv 8.

The syll. spelling iškuru (eškuru) is attested only in Ur III (see usage a) and in SB (see usages b and d). The NB refs. which show GAB Dišpu beside GAB.LAL, and AMT 19,6 iv 8, which refers to GAB LAL.BABBAR, indicate that beside iškuru, another term for wax was used; the reading of the latter may be kispi Dišpu (for which see Dišpu usage g). Refs. wr. GAB.LAL have been listed here, but many of them possibly belong to GAB Dišpu.

Landsberger, WO 1 (1950) 371 ff.

iškušu s.; (a blanket or cover); Nuzi*; Hurr. word.

4 tapalu iš-ku-uš-ḫu four sets of i. (among garments) HSS 16 167:9 (— RA 36 140); 2 iš- ku-uš-ḫu ša[text-ra] narkabti 1 nari šipāti 3 iš-ku-uš-ḫu ša[text-ra] šu-šu two i.-s of one narš of wool for the wagons, 3 i.-s of ... HSS 13 288:6f. (list of garments, translit. only).

iššitu see iššitu.

išmannu see iššimannah.

išmarū see ešmarū.

išmekku see ešmekku.
**išnu**

**išnu** (Bezold Glossar 74a); see išnuu.

išpa adj.; (mng. uncert.); OA*; foreign word.

15 GIN KÜ.BABBAR iš-ba TCE 21 246A:1, corresponding to 15 GIN [KÜ.BABBAR] ša-rù-pša-am case 5.

Bilge Appellativa 65.

išpālurru (ispilurru, išpilurru, pilurru, pilīrurru, pilērurru) s. fem.; 1. cross (shaped design), 2. crossroads, 3. cross (shaped object); OB and SB (mngs. 1 and 2), NA (only mng. 3); foreign word; pl. išpilurātu; vt. synt. and BAR-ti/tum.

bā-{BAR} = pa-lu-ur-ti, pal-ur-ti = it-uru-num ḪB Belt Comm. 240f. (to CT 27 27:9); [iš]-pal-ur-ti: u-ур-ти AFO 14 pl. 7 i 18 (astron. comm.).

1. cross (shaped design) a) in gen.: šumma išbu 2-ma ƙinma pi-il-ur-ti it-uru-nu ma if there are two newborn (lambs) and they are (grown together) crosswise like a cross CT 27 25:2 (SB ḪB), and passim in this text, also (wr. synt. and BAR-ti/tum). "išma pi-il-ur-ti" ibid. 29, but note: "ƙinma pi-il-ur-ti" ibid. 10ff., for corr., see lex. section.

b) in astron.: šumma Sin ina tāmarīšku pal-ur-ti kakkabi e-bi-iš if the moon, when it appears, is a cross (formed by stars) as a cross ACH Supp. Sin 7:12; šumma ina šamē meššu ... ƙinma pi-il-ur-ti iš ga-r if a light in the form of a cross ... in the sky ACH Supp. 2 Istar 64 i 18; šumma ina šamē ... pi-il-ur-tum ƙitaqar if he (the god, i.e., the moon) "binds together" (light in the form of a cross) ZA 43 310:18 (OB); šumma bidbu iš-pa-ur-ta ga-r if a planet has a cross (shaped halo) ZA 52 250:89; šumma bidbu iš-pa-ur-t[a ... ] (in broken context) ACH Supp. 1 66 ii 6, cf. šumma MUL.BAN iš-pa-ur-ta ... ] ibid. 8; [BAR?]-tum GAR iš-pa-ur-tum gu-ur-un[... ] ACH Istar 28:37.

c) cross-shaped mark or design on the exta or forehead: šumma ... ina imitti niri pi-il-ur-tum ešer et if a cross is drawn on the right side of the "yoke" RA 44 13:15 (OB ext.); šumma ina muhhi danāni pi-il-ur-tum if there is a cross on the danānu RA 38 81 r. 15, cf. šumma ... ina appīša pi-il-ur-tum RA 44 16:9, cf. šumma [...] ŠU.SI pi-il-ur-tum YOS 10 33 iv 33, cf. ibid. 25:10 (all OB ext.), also šumma ṭirānu ṃi̇ma BAR-ti BRM 4 13:31 (SB ext.), and passim in ext., see Nougayrol, RA 44 11f.; šumma pal-ur-ta BAR-ta Dīr 1 (a man’s forehead) is full of crosses Kraus Texte 2a r. 39, dupl. ibid. 4a r. 5; note: pi-il-ur-ti te-šir you draw a cross K.3400:3 (unpub.), dupl. K.2565 + 3509:3 (unpub., SB lit.).

2. crossroads: šarru bēli uda ki GN ina libbi is-pi-il-ur-te kiriruni the king, my lord, knows that GN is situated at a crossroads ABL 408 r. 6 (NA let.); eṣir (iš)-pal-[var.-pa]-ur-ti ša 4 KASKAL MEŠ dust from the crossing of four roads (used for magical purposes) KAR 144 r. 10, see ZA 32 183.

3. cross (shaped object): ina libbi NĂ is-pi-il-ur-te liknu'u let them seal (the report) with an i. of stone ABL 434 r. 13 (NA let.); ina pan šarru uṣṣeribunu is-pi-il-ur rat isak-nušunu he brought them before the king, (and) i.-s were placed on them ABL 628 r. 7 (NA); obscure: is-pi-il-ur-ti kisirtu ša 4 NAbū ššarru bēli uda ina muhhi is-pi-il-[ur]-tu šimmu ša nāšarru ABL 1277:3f., cf. is-pi-il-ur-tu itkun (in broken context) ibid. r. 1 (NA).

The variety of spellings and the occasional dropping of the first syllable (iš-, iš-) suggests a foreign word, possibly beginning with the consonant cluster išpl-, referring to a special characteristic cross formation.

Jensen, KB 6/2 p. 10* Ad mng. 1b: Th. Bauer, ZA 43 311; Weidner, AFO 16 269; Largenton, ZA 52 262f. Ad mng. 1o: Nougayrol, RA 44 11f.

išpar s.; muzzle; syn. list.*

iš-pa-ar — na-ak-lam pi-i (between synonyms for niḫbu and tapu) An VII 265.

išpar birmi s.; weaver of multicolored fabrics; NA, NB; vt. (LÚ.)UŠ.BAR birmi or GUN; cf. išparu.

a) in NA: LÚ.UŠ.BAR bir-me the slave of two brothers, sons of the queen’s weaver) ADD 642:5; PN LÚ.UŠ.BAR GUN ADD 741+ 749:24.

b) in NB: LÚ.UŠ.BAR bir-mu išpar kiti ina panija ānu there is no birmu-weaver nor linen weaver with me CT 22 57:5 (lot.); (x silver) ana aban gabā ana taḫapu ana PN LÚ.
ispak ne

uš.BAR bir-mu for alum for (dyeing) purple wool (given to) the bir-mu-weaver Nbk. 392:6; sīg tabarru u sīg ḫaṣṣāti ... ina pan PN LÚ.UŠ.BAR bir-mu red wool and green wool for PN, the bir-mu-weaver ZA 4 145 No. 18; sīg ZA.GIN.[KUB.RA] ana ḫuṣṣānu ... ana PN LÚ.UŠ.BAR bir-mu nadnu lapsa lazuli colored wool for a ḫuṣṣānu-saṣ in issued to PN, the MIR-mu-weaver Nbk. 392:6; Sfo tabarr u sīg ḫaṣṣātu LÁ.BAR.ME8-te Sa 6arri let them bring the king's woman weavers ABL 196:24 (let.); 1 SAL uš-pār-tu SIG₉-tu ša

ispak ne

uš.BAR bir-mu for alum for (dyeing) purple wool (given to) the bir-mu-weaver Nbk. 392:6; sīg tabarru u sīg ḫaṣṣāti ... ina pan PN LÚ.UŠ.BAR bir-mu red wool and green wool for PN, the bir-mu-weaver ZA 4 145 No. 18; sīg ZA.GIN.[KUB.RA] ana ḫuṣṣānu ... ana PN LÚ.UŠ.BAR bir-mu nadnu lapsa lazuli colored wool for a ḫuṣṣānu-saṣ in issued to PN, the MIR-mu-weaver Nbk. 392:6; Sfo tabarr u sīg ḫaṣṣātu LÁ.BAR.ME8-te Sa 6arri let them bring the king's woman weavers ABL 196:24 (let.); 1 SAL uš-pār-tu SIG₉-tu ša

isparkat s.; linen weaver; NB; WR. LÚ.Š.BAR GADA; cf. isparu.

isparkat lúš.BAR GADA ina ḫanīja jiūu there is no bir-mu-weaver nor linen weaver with me CT 22 57:6 (let.), cf. PN LÚ.UŠ.BAR GADA ibid. 45:10; GADA ša LÚ.Š.BAR GADA ina gāt nukaribbi ša GN isēthi (accounting of) linen, which the linen weavers took from the gardeners of GN Moldenke 2 13:1, cf. epēš nikkassī ša it-tī! LÚ.UŠ.BAR GADA Nbn. 164:1; 20 maṣṣaši ... ana qēmi ana PN LÚ.UŠ.BAR GADA nadnu twenty measures are given to PN, the linen weaver, for flour Nbk. 169:4, cf. PN LÚ.UŠ.BAR GADA (list of rations) PSBA 19 140:18, also Camb. 36:7.

isparkat šēprāti s.; weaver of šēprātu-garments; NA; WR. UŠ.BAR (USBAR ADD 172:4); cf. isparu.

LÚ UŠ.BAR TÚG šēpr-šat arassu ša PN (sale of) the ....weaver, the slave of PN ADD 172:4; cf. 2 GUN LÚ UŠ.BAR šēpr-šat (list) ADD 933 r. iv 7; PN A PN₂ šaš šuš LÚ UŠ.BAR šēpr-ša-ša šuš LÚ ENGAR PN, farmer, son of PN₂ from among the ....weavers Johns Doomsday Book pl. 3 ii 17.

Šēprāti is possibly a metathesis for šēprāti, colored (wool).

ispardu (ušpardu) s. fem.; female weaver; from OB on; WR. syll. and SAL UŠ.BAR (GEMÉ. UŠ.BAR YOS 12 293:9, and passim in OB); cf. isparu.


a) in OB and Mari: ašḫum PN UGUL.Š.BAR ... PN šu ina GN mārija SAL UŠ.BAR. MENš šēppar as for PN, the overseer of the weavers, this PN manages the female weavers in Sippar, under my authority PBS 7 32:10 (let.); ašḫum amtim ana PN nadānām aqīśi kūšāmmu amtim la iš-pa-ar-ta taddānakš; šumma as to the slave girl I ordered you to give to PN, you gave him a slave girl who is not a weaver VAS 7 188:6 (let. from Dilbat); ašḫum amtim ... šumma wild bitim u iš[text zu]-pa-ra-at šamši as to the female slave, if she was born in the house and (if) she is a (good) weaver, buy her! VAS 16 4:25 (let.); šēkar SAL UŠ.BAR.MEŠ (wool) delivery from the female weavers Jean Sumer et Akkad 181:5; PN ša PN₆ ana SAL UŠ.BAR namharti PN₃ PN (property) of PN₆, received by PN₆ as a weaver VAS 13 46:3; x šiiday ma ša ana PN SAL UŠ.BAR šaṭlu x seals of sutū-wool which was weighed out to the female weaver PN BE 6/1 114:3; x TŪG UN.LL ša SAL UŠ.BAR X naramu-garments, (delivered) by the female weaver TLI 1 160:2, 6 and 10; SAL UŠ.BAR.MEŠ (in list of rations) VAS 7 187 i 24, and passim in this text, cf. Jean Sumer et Akkad 179:14 and 190:14, SAL UŠ.BAR.ḪI.LA (preceded by ašlaku) UET 5 682:21, GEMÉ. UŠ.BAR ibid. 583 vi 2; barley ša ... ana šE.BA GEMÉ. UŠ.BAR.MEŠ innadnu which is given as rations to the weaver YOS 12 293:9; PN UGUL.Š.BAR TLI 7 10:7 (let.), and passim in OB, cf. PN UGUL.Š.BAR GEMÉ. UŠ.BAR (as witness) YOS 8 176:19, cf. Cîk-Kizilyay-Kraus Nippur 7 r. 7, VAS 13 40 r. 3, ibid. 39 r. 6, and passim in OB; 10 (SİLA) šaman širdim ana paṭṭāš SAL UŠ.BAR. MEŠ ten silas of olive oil as ointment for the female weavers ARM 7 74:3, cf. (adding maršātim sick) ibid. 76:3.


c) in SB: [šumma] šitu ana [muḫḫi] SAL uš.BAR [...] ma ana šaṭṭi [...] irūb SAL uš.BAR ... (in broken context) KAR 386:36 (Alu).

d) in NA: šabili šal SAL UŠ.BAR.MEŠ-te ša šarri let them bring the king's woman weavers ABL 196:24 (let.); 1 SAL uš-pār-tu SIG₉-tu ša
PN ina mumhi PN, one good female weaver, (claim) of PN against PN, KA 98:2.

e) in NB: 1 SAL UŠ.BAR kî 60 gîx KU. BABBAR one female weaver for sixty shekels of silver BBSt. No. 9 iv A 11, cf. ibid. iii 16; šim(text AMA) še-par-ti (in broken context) CT 22 201:28 (let.).

For slave girls working as weavers in Ur III, see Jacobsen, Studia Orientalia Pedersen 178ff.

isparu (ušparu) s.; weaver; from OB on; foreign word; pl. šparatu HSS 14 168:7; wr. syll. and (LÚ.)UŠ.BAR; cf. išpar birmî, išpar kîti, išpar šipräti, šparatu, išparu in bit išpari, išparu in rabi išpari, išparutu.


a) in OB: MUTUM PN UŠ.BAR (garments) delivery from PN, the weaver TCL 1 160:4, 8 and 12, added up as MUTUM 3 UŠ.BAR [LUGAL] ibid. 15; PN UGULA LÚ.UŠ.BAR (as witness) AJSL 34 136:23 (= Gordon Smith College 42), for UGULAUŠ.BAR, see PBS 7 32:5, sub šparu usage a; for the organization of the weavers, see urula ē.uš.bar Proto-Lu 153, šà.tam.ē.uš.bar ibid. 37, nimgin. uš.bar ibid. 424.

b) in MB:SUBAŠ šà PN ana LÚ.UŠ.BAR u kāširi kî mandattīkīnu iddīnu the garments which PN gave to the weavers and the carpet(?)-weavers instead of their wages BE 17 35:18 (let.), šà.bà.uš.bar u LÚ.TU.GA.KA. keš barley rations of weavers and carpet(?)-weavers (heading of list) PBS 2/2 13:1, and passim in ration lists; LÚ.UŠ.BAR ištēn šà utu 1 MU ḫalgu one weaver who disappeared one year ago BE 17 44:12 (let.); 1 SAL.TUR ... PN ulqi u ana PN šà UŠ.BAR ana ūmāti idδīkašina PN took (from the governor) one girl and gave her to PN, the weaver, for spinning work UET 6 3:6 (courtesy Gurney); 1 AB ... PN LÚ.UŠ.BAR ardu šà PN 6 IN.ŠIŠK.ŠAM PN, a weaver, the slave of PN, bought one cow (and paid the purchase price in garments, see lines 9ff.) PBS 2/2 27:5.

c) in MB Alalakh: PN LÚ.UŠ.BAR ekallim JCS 8 11 No. 159:6.

d) in Nuzi: x šeša ša karrani ana iš-ba-re-e ina qalPN x barley belonging to the queen, for the weavers under the command of PN HSS 13 179:17 (= HSS 14 109, = RA 36 122); 17 LÚ.MES.Eš.BAR šà Nuzî HSS 13 33:18; 6 šu-hāri UŠ.BAR annātu [...] šà PN nadnu minumme LÚ.MES.Eš.BAR gabb[ušunu] rihatu ina qal PN nadnu these six weaver's helpers are placed under the command of PN, also all the remaining weavers are placed under the command of PN HSS 13 46:7ff., cf. LÚ.MES.Eš.BAR u ša[iš]-ru HSS 13 483:7, also LÚ.MES.Eš.BAR ša-pa-ra-tum.MES HSS 14 168:7; ina išdānānu šà an.ZA.QAR Eš.BAR.MES (a field) to the north of the weavers' quarter RA 28 33 No. 1:8; for weavers of ḫupšu-status in Nuzi, see ḫupšu A usage b.

e) in MA: 1 mardutu šà 5 pi-x- [...] šišpar uš.bar bīrmūšu x- [...] one carpet(?) with five [...], work of the weaver, its colored work [...] (preceded by 1 mardutu šà šišpar kāširi line 27) AFO 18 306 r. iii 33' (inventory); see šišpar birmî.

f) in Hitt., LÚ.APIN.LÁ ... LÚ.UŠ.BAR LÚ. NAGAR LÚ.AṢGAB ... EN QA-TI (fugitives who are free men shall not be extradited, but fugitives who are) farmers, weavers, carpenters, leatherworkers or craftsmen of any kind (shall be extradited) KBo 54:39 (treaty), cf. PN DUMU.E.GAL UGULA LÚ.MES.Eš.BAR PN, court official, overseer of the weavers ibid. 7 r. 27; LÚ.UŠ.BAR Friedrich Gesetze I § 51, and passim.

g) in NA: LÚ.UŠ.BAR.MES šà E.KUR šiškaršunu la šturunu urdūtu eppuš the weavers, whose deliveries the temple has not ..., (now) perform urduš-service ABL 209:7, cf. LÚ.UŠ.BAR.MES šà ʾIštar šà Arbatil ABL 413 r. 8, LÚ.UŠ.BAR šà SAL.E.GAL queen's weaver ADD 642:3, LÚ.UŠ.BAR šà bit SAL.E.GAL ADD 808 r. 11, and passim in NA, note PN rab kāšir šà UŠ.BAR.MES (as witness after the kāširu šà ekaši) ADD 59 r. 3, also LÚ.UŠ.BAR šà bit sukallui ADD 416 r. 11; note (with a list of 145 weavers from various Assyrian cities) ADD 950 r. 10.
\[\text{išparu}\]

**h)** in NB — 1') in gen.: LŪ.UŠ.BAR u ašaku (LŪ.TŪ.G.BABBAR) ... lubari tu tadnaššunatu the garments have been given to the weaver and the fuller TCL 9 105:6 (let.), cf. dulu ša MN ša ina qāt LŪ.UŠ.BAR.ḪA Nbn. 320:1; 10 GIN ŠIMU ša SIG.ZA.GIN.[KUR.RA] PN u PN, LŪ.UŠ.BAR.ME maḫru the weavers PN and PN, received ten shekels of spun blue wool TCL 12 109:12, cf. ŠIG [...] hātuši UŠ.BAR.MEŠ VAS 6 24:1, also UCP 9 67 No. 47:4, and passim in NB; PN LŪ.UŠ.BAR ana panī abīni nilṭappar we sent PN the weaver to our father (with wool, etc.) YOS 3 94:8 (let.); ana muḫḫi šiṣṭāti ša LŪ.UŠ.BAR la taqarrub do not touch the weaver's wool BIN 1 26:17 (let.); miḫṣī ... ša ina qāt LŪ.UŠ.BAR maḫ[ir] fabric received from the weaver VAS 6 17:4; dulu ṣepū ša PN LŪ.UŠ.BAR ana Ėbabbara iṣdīnu laundry which PN, the weaver, delivered to Ėbabbara VAS 6 71:1; ana aban gatā ana PN LŪ.UŠ.BAR nadīn (silver) given to PN, the weaver, for alum (with Aramaic docket zi 'iṣ-pr) Stevenson Ass.-Bab. Contracts 39:5; LŪ.UŠ.BAR ša dNergal Nbn. 410:10; PN LŪ.UŠ.BAR šīrku ša Ėstar ša Uruk TCL 13 161:3; for a weaver working with his slave (gallu), see Nbn. 788:4, 789:9, and (slave called LŪ.UŠ.BAR) Nbn. 547:8.

2' as a "family name": PN māršu ša PN₂ A LŪ.UŠ.BAR PN, son of PN₂, descendant of I. TCL 12 50:11, and passim in NB.

1) in lit.: [iš-pra-ra-ak-ma qe amāḫḫas ulabbaš ṣummi-anma I (the tamarisk) am a weaver, because I beat the threads, I (thus) clothe everybody Lambert BWL 156 IM 53975 r. 5 (OB fable), cf. UŠ.BAR-ku-ma qe a-maḫḫi-[p]ši] ibid. 162:35 (NA version of same), cf. also ibid. 158:24. Note mār išpari: kina šipri anni innappasušma anna ištī innaddi ... DUMU.LŪ.UŠ.BAR ana šubāti la ubarramu as this red wool is plucked apart and thrown into the fire, so that the weaver will not weave (it) into a colored garment Šurpu V-VI 115.

In the Ur III and OB periods, the work of the išparu was either done at home and for domestic consumption, or in the workshops of temples and palaces, where the weavers were mostly women or slave girls organized under an overseer, akīl išpari. The independent, itinerant weaver was called kāmidu (wr. LŪ. TŪ.G.DU₈.(A)) in OB and appears, instead of išparu, in CH § 274:25 (wr. LŪ.G.DU₈.A) and in the Mari ritual RA 35 2 i 17, also, not too rarely, in OB economic texts. Even as late as in MB and NA, the išparu's seem to have been attached to the palace, or to private individuals; the lone MB contract where an išparu appears as a buyer describes him, however, as a slave. Note also that the Hittite references contrast the weaver with free men.

The išparu's not only wove but also did the spinning, as shown by the MB reference where a slave girl is given to an išparu for spinning.

In NA and NB, the craft became specialized, and an išpari bīrmi, išpar kilē, išpar šiprāti, q. v., are mentioned.

This designation of the weaver is a "Kulturwort" and comparable in form with nagar, bahar and damkār.

Jacobsen, Studia Orientalia Pedersen 177ff.

išparu in bit išpari s.; weaver's workshop; OB, NB; wr. šil.ŠU.BAR; cf. išparu.


12 MA.NA ŠID.MA ša šubārūtim ša ŠU.BAR twelve minas of sutū-wool for the girls in the weaving establishment YOS 5 177:6 (OB); note (wool delivered to the) ESAL.UŠ.BAR workshop for weavers (to make garments for the gods) Rifīṭin 61:6 (OB); silver ana gabāt bitqa ša ša LŪ.UŠ.BAR.MEŠ for the repair of the weaving establishment BRM 1 99:36 (NB).

For the ŠU.BAR in Ur III, see UET 3 index p. 55, Eames Coll. KK 24:16, etc. Note also the plan of an ESU.BAR REC 148:3 (OAkk.).

išpari in rabī išpari s.; chief weaver; MB, NA, NB, Sumero-gr. in Hitt.; wr. (Lū.) GAL.UŠ.BAR and LŪ GAL.UŠ.BAR.MEŠ; cf. išparu.

PN GAL UŠ.BAR (in ration list) BE 14 91a:49 (MB); GAL LŪ.MEŠ UŠ.BAR (participating in a ritual, twining threads of red and white wool) KUB 11 20 i 9, cf. ibid. 15 (Hitt. rit.); PN
išparūtu

LÚ GAL. UŠ.BAR.MEŠ (as witness) ADD 453 r. 15, cf. PN LÚ GAL. UŠ.BAR.MEŠ (in broken context) ADD 679:5; PN LÚ GAL. UŠ.BAR ša ĄŠAMAS (addressee) Strassaier, Actes du 8e Congrès International No. 16:3 (NB let.), cf. ibid. No. 18:3.


b) in NB: x gur suluppā ina pappasu LÚ. UŠ.BAR-ta ša MN x gur of dates of the pappasu-alлотment of the weaver's guild for MN Camb. 70:7, and passim in NB, cf. 2 šiqil kaspū ina pappasu LÚ. UŠ.BAR-ši-ta ina PN ... nadin Nbn. 302:2, also 14 MA.KA. ISPATU ina pappasu LÚ. UŠ.BAR-ši-ta ina mughī PN ... nadin Nbn. 598:12.

2. weaver's craft — a) in Nuzi: u ana iš-pa-ru-ti ulammassu and he will teach the weaver's craft JEN 572:7, cf. šumma PN PN₃ ana iš-pa-ru-ti la ulammassu ibid. 16.

b) in NB: 1PN PN₃ ana LÚ iš-pa-ru-ti adi 5 šAN₃I₃ ana PN₃ taddīn 1PN has given PN₃ for five years to PN₃ to (learn) the weaver's craft BOR I 88a:3; iš-pa-ru-tu ĝadī šam-mad-du 'he shall teach (him) the entire craft of weaving' ibid. 6, cf. ki iš-pa-ru-tu la ultams midūŠ ibid. 9.

ISPATU s.; lodging; OA*; Hitt. word.

10 MaNa lu iš-ba-da-tu lu ukulī emārī ten minas (of copper), partly for lodging, partly for donkey feed TCL 20 106:20.

Biliği Appellativa p. 66 (derived from Hitt. ispant-, ‘night’).

ISPATU s.; 1. quiver, 2. bow case; OB, Alalahk, EA, Nuzi, SB, NA, Akkadogr. (KUŠ IŠ.PA-DUZA 44 86:18') and Sumerogr. (KUŠ. É.MA.URUₜ, see Eheloff, ZA 35 46f. and ZA 45 71 n. 3) in Hitt., lw. in Hurri. (ISPATU, see Eheloff, ZA 45 71 n. 4, von Brandenstein, AFO 13 58); pl. ISPATU, also ISPATU in Nuzi HSS 15 2:8, note the Hurr. pl. ISPATN A Wiseman Alalakh p. 110 No. 430 r.; wr. syll. (KUŠ. AMAR.RU, for KUŠ. M.AR.URUₖ in EĀ).


1. quiver — a) in gen. — 1’ in lit.: ḡatū ša KUŠ (var. omits) iš-pa-tum iššu ši-lū he (Marduk) hung the bow and the quiver at his side En. cl. IV 38; 2 Ištar ... inna u šUMU₃₃₅₃₅₃₃ tullata iš-pa-ša-ti tamhat qalti ina šuša Ištar is hung with quivers, one at her right and one at her left, she holds the bow in her hand Sack A. 116 v 53; KUŠ iš-pa-[u] ... / KUŠ la ba-[ru-šu] ḡatū (explained by) labarušu = quiver (among twenty divine emblems) LKU 31:12f., and see Hb. X 102, in lex. section; ana 1Annunitum bešet šalāzi nāša ḡatū iš-pa-ša-ti for Annunitu, lady of battle, who is equipped with bow and quiver VAB 4 228 ii 22 (Nbn.); naşṭi ḡatū ušu iš-pa-ti carrying bow, arrow and quiver Bohl, BiOr 6 p. 166:4 (hymn to Nergal); [qatāšṭm] u iš-pa-tum [ina] qāš ḡatūni they placed bow and quiver in (Gilgameš') hands Gug. Y. 238; qāšṭi iš-pa-ša-ti ina iššunu [... ] bows (and) quivers [hanging] at their sides (said of wooden statues for magical purposes) KAR 298:24 (SB rit.); ana aḥḥēšu iš-ša-as-su GIL. MEŠ umāli (Imin) filled her quiver with arrows for her brothers Craig ABRT 2 15 iv 6, see ArOr 21 410, cf. id-di-su (= iddišu) 2Ninūl iš-pa-ma-li-ti Hg. 41 39 21 (LBlit.); ziqāši ša ... ušammaru mulmillu la pāḏa[t] Ša qat iš-pa-ša ḡatū the torches which they light are merciless arrows from the quiver of Bel CT 15 44:11 (cultic comm.); uši manuḫṣiši iš-pa-ta[u] ... the arrows of the warriors, the quiver ... [ ... ] Lambert BWL 178 r. 13 (table); māḏ ġatū ana šuḫrīša kīma iš-pa-ti umāli I filled the entire land of Assyria (with soldiers)
oi.uchicago.edu

1Mpatu

i9pikfi

like a quiver (ready for war) Borger Esarh.
106 iii 20; ana §utg.ur salmdt qaqqadi paqddi
murnisqi ... i6-pa-a-a-te tilpdndte u u8s8
mimma gumru unitu t hazi in order to organize the men (lit. black headed) and to
muster the steeds, the quivers, bows and
arrows, all kinds of battle equipment OIP 2

is missing, from one quiver mounted with
silver, the circle(?) ornament is missing, ten
zakku ornaments of gold are lost from the
quivers, (and) one zakku-ornament of silver is
lost from one of the quivers HSS 15 2:lff.;
12 il-pa-tu illakkunnu Sa kaspi la abu halqu
twelve quivers (whose) silver illakunnu-orna130 vi 67 (Senn.); [asm]ard u Kv§ iS-pat.ME§ ments are not in place, they are lost HSS
lances and quivers (in broken context) BHT
152:17; 2 kakkabdte Sa ildi Sa 2 il-pat two
pl. 14 iii 27 (Nbn.).
star (ornaments of gold) for the bases of the
2' other occs.: [21 KUX il-pd-tum BE 3/1 two quivers ADD 819 ii 1 (NA), cf. ibid. 6;
§itta il-pa-a-ta kaspi two quivers of silver
76:30 (early OB list of objects); qa§ta u KIT
iS-pa-tum u hurhutiitum ana qati PN addin JTVI 60 132:6 (NB).
I gave a bow, a quiver and hurhuttu-arrows
c) capacity: naphar 7 KU i -pa-t .ME
to PN HSS 5 44:6, cf. ibid. 11 and 16; 2 KU§
annitu 1 mdt 78 GI.ME § a ina libbilununadd
i-pad-tum
qata XI.MIN (= ilteqd) they all together, these are seven quivers, (with)
received two quivers and a bow HSS 5 93:8;
178 arrows placed in them HSS 15 17:8;
bitati ... ana GI KAK.TAG.GA KUi iS-pa-ti ...
5 KU§ i-pa-tum 30 TA.AM GI.ME§-nu ina libbi
iddi he exchanged the houses for arrows and gunu §a nadi five quivers with thirty arrows
quivers JEN 196:8; GI.ME§ KAK.TAG.GA ina
placed in each of them HSS 13 195:3; 6KU§
libbi iS(text zu)-pa-ti arrows in a quiver JEN ik-pa-tu.MEA 2 mdti [251 GI KAK.U.TAG.GA
519:7; 1 KUX ik-pa-tum a kaspi uhhuzu 2 siparri§a libbi KU§ i§-pa-ti nadil six quivers
KU§ iS-pa-tum a siparriuhhuzu 1 KU iS-pa- (with) 225 arrows of bronze placed in the
tum aSar qinnassu kaspa uhhuzu 18 KU§ iS- quivers HSS 14 616:15ff.; 1 il-pu-tu Sa pani
pa-tum riqutum 1 mAt 47 GI.ME KAK.TAG.GA.
narkabti 50 KAK.U.TAG.GA.ME§ one quiver for
ME§ one quiver that is mounted with silver, the front of the chariot, (with) fifty arrows
two quivers mounted with bronze, one quiver KAJ 310 r. 52.
the bottom of which is mounted with silver,
2. bow case: see gi. . b an = bit qalti Hh.
18 empty quivers, 147 arrows JEN 527:27ff. VII A 49, in lex. section.
(all from Nuzi).
For utpt in Ugar., see Virolleaud, RA 37 22
b) material and decoration: lapis lazuli, note to No. 6:14-16, also Gordon Handbook 3
gold and silver ana i-pa-ti ana qdti PN for No. 352.
(the ornaments of) the quivers for PN JCS 8
30 No. 427:4 (MB Alalakh);
[x] GI§.BAN(!).
ME§ 3 KU§.P.AMAR.RU [KU.aI1 GAR.[RA]
80+[10 G]I.ME§ UD.KA.BAR
x bows, three

quivers inlaid with gold,
arrows

ninety bronze

EA 29:184 (let. of Tugratta), see Ehe-

lolf, ZA 45 70f.; 2 i-pa-ti aa kaspi uhhuzu ina
libbilunu Sa 1 iS-pa-ti ilmuSu j nu two
quivers decorated with silver, of which one is
without its circle(?) ornament HSS 15 17:4ff.,
cf. 4 il-pa-ti Sa la uhhuzu ibid. 7; a 1 KU§

il-pa-ti Sa kaspi ub-<bu>-zu Sa i-ir(text -sa)ti-lu jdnu Sa 1 KXu il-pa-[til Sa kaspi ub<hu>-zu ilmau jinu 10 za-ag-gi-e Sa hurdsi
iltu KI il-pa-ta-ti calqu 1 za-ak-ku Sa kaspi
itu 1 KUV il-pa-ti halqu from one quiver
mounted with silver, the chest(?) decoration

Ehelolf, ZA 35 46f. and ZA 45 70f.

itpiki s. pl. tantum; 1. yield, produce (of
a field), 2. storage bin or jar; OAkk., MB,
SB, Nuzi; wr. syll. and i.DUB; cf. gapdku.
ie.i.dub =

[i.d]ub.se

=

e-im i.-p[i-ki], i.dub = i-pi-ku,

is-pi-ki 4e-im, [i.d]ub.9e.gis.i

=

MIN gam-Ad-me, [i.d]ub.zu.lum.ma = MIN su-lu-

pi, [i.dub.s]ig= [...], [i.dub.(x.x)] ib.gi4 .gi4
= MIN i-ta-na-pal, i.dub B

i.dub = MI

lib-bi iS-

pi-ki, 4a i.dub = lib-bi i-pi-ki Hh. II 121-125a,
126-128, cf. i.dub = is-pik-ki = naq-bu Hg. I 12a.
e-e-du, hu-un-du, ku-tal-lu, zfZ.A.AN, i-pi-ki =
de-im LTBA 2 2:202.
6.i.dub.ba =
iA-pi-ki = 6 dA-a KAV 42 r.
6, dupl. RA 14 172 (temple list).

1. yield, produce (of a field, etc.) -a)
in
OAkk.: if you do not watch over the cattle,

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I shall claim the regular yield (as rent) from you JRAS 1932 296:38 (let.); x barley iš-bi-ku PN BIN 8 205:2 and 226:2.

b) in Nuzi: dajānū ana 40 ANšē še’i ana 40 šaḫirru tīmnu ana iš-pi-ki ša 4 šaḫātī PN ana māri PN2 iṭṭadāš the judges condemned PN to (deliver to) the sons of PN4, forty homers of barley (and) forty bundles of straw, the produce of four years JEN 654:39, cf. JEN 662:81, cf. also ana 39 ANšē še’i ana 39 šaḫirru tīmnu iš-pi-ki ša 1 ANšē 3 awiḫāri eqli ša 3 šaḫātī . . . iṭṭadāš JEN 369:46, and passim in sentences at law; eqli imaddadu iš-pi-ga ša eqli PN umaldu they will survey the field, and PN (who is responsible for the field) will make restoration for the (expected) yield of the field HSS 5 51:9, cf. x še’um iš-pi-gi ša eqli JEN 130:3; 3 ANšē kibtu iš-pi-ku ana PN three homers of wheat, (the yield of the field) for PN HSS 16 201:1 (fragm. of an envelope).

c) in SB: bēl ḫegallī ṭūḥdi [u] iš-pi-ki (var. iš-pi-kī[tekst -tu]-ki) rabāltī (Marduk) the dispenser of plenty, abundance and abundant crops to the arable fields, [who is responsible for the field] and profit ZA 4 36 K.3459 i Iff., dupl. K.6906 + (idihu kudurrus); iš-pi(kī)-text iš-pi-ki tuhdi ana mirīš še’im ugāri [x x x s]-im-ri kubutte iš-pi(kī) (išđūḫu expected) tāturri (Marduk) [who gives] abundant crops to the arable fields, [who dispenses] large amounts of . . . gain(?) (and) profit ZA 4 36 K.3459 i Iff., dupl. K.6906 + (unpub., courtesy W. G. Lambert); [iš]-šur eqlū iš-pi(kī)-e-šu let the field diminish its produce CT 15 49 iii 46 (Atrahasi), dupl. YOR 5/3 pl. 1 i 18 (= BRM 4 1), cf. ibid. 56; eqlū ša i.DUB šu imatī the crops of that field will become scanty CT 39 9 r. 16ff. (SB Alu).

2. storage bin or jar: [summa kulbādā] ina bit amēli ina i.DUB še’i innamru if ants appear in the barley jar in somebody’s house KAR 376 r. 18 (SB Alu), cf. (with i.DUB ša-marshammi) ibid. 19, (i.DUB šammi) ibid. 20, cf. (wr. ši.DUB) CT 38 20:46ff., and passim in Alu, possibly to nasšaku, and cf. Hh. II 123f.; iš-pi-ik-lišu summā elleta Nisaba his storage bin lacked pure grain AnSt 6 150:8 (Poor Man of Nippur); u`allā ša ḫabbūtu ni-
1. (an agricultural tool): see lex. section; if the “weapon” at the right side kīma iš-gā-xu-ur-tim ga-rī is curved like a i. (note the crescent- or ring-shaped design on the model) RA 35 70 AO 8894:3; (OB) YOS 10 46 iv 51 (OB ext.); RA 27 142:24; (OB) šumma danānu kīma iš-gā-xu-ur-tim garir if the danānu (of the river) is curved like an i. RA 38 81 AO 7028 r. 36 (OB ext.); šumma . . . šīrum kīma iš-gā-xu-ur-tim garir YOS 10 24:36 (OB), šumma ZI . . . kīma is-gar-xu-ur-tim ELM. (═ garir) Ki. 1904-10-9, 92 in Bezdol Cat. Supp. (SB), and kīma iš-gā-xu-ur-ti (in broken context) K.6764:14 (unpub., SB ext.); šumma izbu pēšu uppugma uznā kīma iš-ga-rū-[ur-tim . . . ] if the mouth of the newborn lamb is solid and (its) ears are [curved] like an i. CT 27 39 K.3925:11 (SB ZU).

2. (an emblem of Istar): is-gar-xu-ur-tum purrutum ša ʾIštar beliti mālti the star-shaped(?) i. of Istar, as lady of (all) countries (refers probably to the eight-pointed star within a disk MDP 2 pl. 18) MDP 2 90 iv 14, cf. is-ga-xu-ur-[u₄ purrutu(?) ʾIštar] LKU 31:4 (comm. on divine emblems). Probably referring to a gardener’s tool consisting of a rotating disk, or rather a roller (cf. šaugaruru sub garāru A mg. 2), provided with spikes (or ridges) used to crush and pack the tilth. The side view of this tool seems to have suggested a comparison with the eight-pointed star of Istar.

Reiner, RA 46 110ff.

išqillatu


1. pebble — a) in gen.: adāppi hālītū silitte šurriša uẖatta simma ša [ . . . ] iš-qi-la-si-na uḵallim šamšu I blocked the ditches and hālītū-canals derived from its bed and thus exposed the pebbles of . . . to the sunlight TCV 3 222 + KAH 2 141 (Sar.); nāru ši ʾiškēr-kēma na₄.pē₄₄.sī šamšu immar that river will be dammed up and its pebbles will be exposed (lit. see the sun) CT 39 19:126 (SB Alu); šumma nāru me kajamānu šubmi ina lībīšu na₄.pē₄₄.mēš ana kibī ištānaḥšu if the river carries normal water but pebbles jump out from it from time to time onto its bank CT 39 17:57 (SB Alu); dālīla ša lībī na₄.pē₄₄ a frog(?) living amidst the pebbles AMT 80,1-17, also Iraq 19 41 r. vi 17, cf. BIL. ZA SA ša lībī na₄.pē₄₄ i6-ki-il-la-ša ina piškī tussar you lay out two drawings with pebbles, crosswise LKA 139 r. 32; note Is-si-la-šu (personal name) MDP 24 369:4 and 8.

b) in med. use — 1’ wr. na₄.pē₄₄: ḫaṣaḥti na₄.pē₄₄ (you pound) a sherd, a pebble(?) AMT 1,2:15, cf. na₄.pē₄₄ šaṣāḥṭar KAR 195 r. 29, cf. ibid. 31, also ana lībī na₄.pē₄₄ tu-[ . . . ] AMT 19,1:8.

2’ na₄.pē₄₄ i6.da river-pebble: na₄.pē₄₄ i6.da gaz you pound river-pebbles AMT 73,1 ii 3, dupl. KAR 192 ii 27, cf. ibid. r. 32, also AMT 44,1 ii 11.

3’ na₄.pē₄₄ a₄₄.a₄₄.ba pebble from the seashore: various drugs na₄.pē₄₄ a₄₄.a₄₄.ba ššēniš ina dam erēni [ . . . ] KAR 182,20, cf. pe₄₄ a₄₄.a₄₄.ba KAR 186:16, also 2 gīn na₄.pē₄₄ a₄₄.a₄₄.ba (among charms against rebellion: U. HLA H.HAR) K.6811 r. 3 (unpub.).

2. (a stone vessel): 1 iš-qi-la-at šannim one i. for oil UET 5 882:26 (list of Akkadian words); 38 iš-ki-il-la-du ša abiš 38 i₄-s of stone (among stone vessels) EA 14 iii 65 (list of gifts from Egypt).

Possibly na₄.pē₄₄ i6.da and na₄.pē₄₄ a₄₄.a₄₄.ba refer to specific stones. For na₄.pē₄₄ anšē, see bēṣṣur atāni.


iṣqippu

iṣqippu (iṣqappu, iṣqippu) s.; 1. (a worm), 2. (a bird), 3. (a disease); Bogh., SB.*


1. (a worm) — a) in gen. [ina lumun iṣka]rissi kurusissi iṣ-qi-pu ḥula[mesu] against the evil (portended by) an iṣkarissu-rat, a kurusissu-rat, an i.-worm (or) a chameleon KAR 257:6.

b) in a personal name: =Is-qi-p-[u] Lugal ḫursag erin — I., the king of the Cedar Mountain (name of a legendary king) KBo 3 13:13’ (= 2 BoTU 3), see Güterbock, ZA 44 68:13.

2. (a bird): Summa iṣ-qi-pu mušen klīmin (= ana bit ameli irū) if an i.-bird enters somebody’s house CT 41 7:42 (SB Alu).

3. (a disease); see CT 19, in lex. section.

The context in Hh. XIV shows that iṣqippu is a worm; “earthworm” has been suggested on the basis of its equation with massaṛ fidī, “guardian of the mud.” Its occurrence in Uruanna indicates medicinal uses. It is uncertain whether, on the basis of its occurrence in the disease list, one should take iṣqippu as the name of a disease, or whether it may denote a tapeworm.

Ad mng. 1b: Güterbock, ZA 44 75.

iṣqu see iṣqu A.

iṣqu (green) see arqu.

iṣqū s. pl.; vegetables; NB.*

elat imitti li iṣ-qi-e apart from the estimated yield of the vegetables(?) VAS 3 73:8.

Connect probably with arqū, “vegetables,” q. v.

iṣqubütu (hump) see aṣqubütu.

iṣqūqu see iṣqūṣu.

iṣrā see eṣrā.

iṣrīš (there) see aṣrīš.

iṣru A s. fem.; (a woolen belt or scarf of special make); OA; pl. iṣrātim.

iṣ-ra-am PN našakkum PN is bringing you one i.-belt KT Hahn 7:34; 1 iṣ-ra-am u 1 puṭram naṭbaḥam damgām šēbilamāna send me one i. and one good butcher knife TCL 4 19:19; iṣ-ra-am Talḥatātim one i.-garment of Talhat-quality (or make) TCL 21 210:8, cf. ana 16 iṣ-ra-tim 3 Talḥet eṣqūl I paid (x copper) to three natives of Talhat for 16 i.-garments BIN 4 180:7, also 3 iṣ-ra-tum 4 Mal.Na URUDU three i.-garments (costing) forty shekels of copper OIP 27 58:26, also 1 iṣ-ra-am BIN 4 88:4 and 5; Tūg iṣ-ra-am kisām tadmiqla PN našakkum PN is bringing you one i.-belt (with an attached) money bag as a present for you Hrozny Kulture 88:16; iṣ-ra-am aqqabika šāmama buy me one i.-belt to (put around) my waist VAT 92:13, cited by J. Lewy, HUC 27 34 n. 117.

J. Lewy, HUC 27 34 n. 117.

iṣru B s.; (rural district); OB*; pl. iṣrātu. mé šummidma mārīš PN mé lu(text ku)-pu ut u iṣ-ra-ka-μa 1D GN šummidma šukussām (aš.šukku) ... mé iṣqiš connect the water (of the canals) and irrigate PN’s plantation, and likewise, in your own district, connect the canal GN so that the water may irrigate the field (assigned) for subsistence CT 29 18b:10; [na-qi]-ru-[um] lissima ta-apḫu-ri ina iṣ-ri-im ana DN šūnāma štum sullis ilum linuğ aṭi ṭaḥpūršū let the herald announce it, and (then) organize gatherings(?) to DN in the district, pray to the god so that the god may be appeased as long as the gatherings(?) for him (last) CT 29 1b:16; ina aššuša ina iṣ-ri-ka aqabbīkum. I shall speak to you when I arrive in your district TCL 18 113:25 (all letters); iṣ-ra-tum inaddia maṭum farbātim ilak the rural districts will be left fallow and the country will become wasteland YOS 10 9:2 (ext.).
ishru

ishru C s.; (a payment due); OB, Mari.*

a) in OB: ša tuššabilanim ina iš-ri-ki-na-ama šūršama šištātum ... šabilanim deduct (fem. pl.) from your own i. what you have (already) sent me, and send me the rest. PBS 7 51:17.

b) in Mari: IG1.4.GÁL KU. BABBAR iš-ir PN one-fourth (of a shekel) of silver as the i. of PN (first witness) ARM 8 18:5, for witnesses receiving such payments, see Boyer, ARMT 8 p. 35 n. 3.

ishru see ışru C.

ishru (place) see ašru.

**ishrubû (Bezold Glossar 77b); see sahar, ḫubbā.

ishša conj.; whereas, although; OB Mari.*

inaanna isšērkū u uu.uram ul eli iš-š[a]-a Addaja istsennima ana piš[šu] šim[ši] ... how can I now be considered a child and incapable of giving orders, whereas my "daddy" (himself) has promoted me and [my] office [has been established] upon his own command (only recently)? ARM 1 108:13; iš-ša-a ištu šērkū maḫa(r) Addaja) arbūma inanna isbutu wardā 1-š[u 2-šu] ina libbi Addaja [uš]ēšāninn[i] how is it that now one or the other of the servants has ousted me from my "daddy's" affections, whereas I, ever since I was a child, have grown up under my "daddy's" eyes? ibid. 17.

iššaddagiš (last year) see saddagiš.

iššakku (iššakkku) s.; 1. territorial ruler (of cities, countries, etc.), 2. member of a class of privileged farmers; from OAkkk, OA on, in mng. 2 from-OB (Hammurabi) on; Sum. lw.; pl. iššakkātu (see TCL 7 23:8, OB, and the use of the 3rd pers. fem. pl. verb PBS 1/2 49:12, MB); WT. syll. (iššakkku) Sumer 11 110 No. 10:18f. and Belleten 14 224:4 and 36) and ENS (PA.TE.SI) PA Belleten 14 224:1, etc,) from MB on with det. LU; cf. iššakkātu.

PA.TE.SI = iš-šak-ku (followed by šangâ and šâbrī). Hh. II 10, cf. [.... PA.TE.SI = iš-šak-ku] Dirî V 25; sukkal S ēnš = suk-kal iš-šak-ku) Lu I 100; PA₂, ENS = PA₂ (= palag) iš-ša-[k[i], PA₂, ŠA₂, TŪN = PA₂, ši-[q-e]-Šu.[k[i], PA₂, PA+AL = PA₂ šab-ri-e

VAT 9420 iii 15ff. (Hh. XXII), cf. id. luγal, id. en. na, id. ensi, id. ša.[r], id. šabra, Sulantepe 51/50-106 iii 22ff. (Hh. XXII); u-mุม u = iš-sak-ku A II 4:78; [u.m]u.un.si = PA.TE.SI = iš-[ak-k]ú) Emešal Voc. II 10; gū. ena, ensi, sanga OB Proto-Lu 27ff.

lū bi lū ṣaẖi a in ni in ni śi hā a ra. bu. um śi a: awilum šu lu karrum lu šumum lu iš-ša-ku-um u lu rabám be this person a king, an ēnu, an i.-ruler or a nobleman Sumer 11 110 No. 10:18f. (OB), cf. luši lugal ṣaẖi a ensi ēnu a nam ī.lu, ša mu. sa₂.[ba] ṣaẖi a amilu ŠU lu šarru ŠU iš-šak-ku lu amīlatu maša šuma nābu 4R 12 r. 29f. (MB royal); diš (text AŠ) Lugal gi. na PA.TE.SI ... diš (text AŠ) MIN (text A) iš-ša-ak-ki ŠUR A ... ida) lugal šaka-ku rabā u Ninurta 4R 21* No. 2 r. 8f., cf. iti D Nin.gur.sur ur saḫ. eṣṣānu, gal D En.lil.la.kox; itti Di Nin.gur.sur qarrādi iš-ša-ak-ki rabā ša Di Enläl KAV 218 A i 18 and 25 (Astrolabe B), cf. SBH p. 145 i 12.

1. territorial ruler (of a city, a country, etc.) — a) rulers of a city or a country — 1' in Sum. texts: bār. bār Ki. en.gi en.sī kur. kur. ra the kings of Sumer (and) the ensī's of the entire world (bowed in Uruk to his rulership) SAKI 154 ii 22 (Lugalzagisi), see Jacobsen, ZA 52 108, and ibid. 123 note, cf. the list of ensī's of foreign countries ZA 42 40:11-25 (lit., Lugal-anne-mundu text), and ibid. 42:27f., as against the sukkal.maḫ of the same countries ibid. 42 A iii 29f.; for ensī's as city rulers in Sumer of the period, see Hhalo Royal Titles 36f. (Adab), 38f. (Kish), 39f. (Lagab).

2' in OAkkk: he (Sargon) defeated Uruk, and 50 ensi in štā 4.A.MAL and 50 i.-s with the help of the mace of the god Amba Barton RISA 110 vii 49, cf. u 50 ensi u LUGAL su₄-ma šu. DUG₄ A I captured 50 i.-s and the king himself ibid. vii 1, cf. ENSI Elamti (beside the king of Elam) ibid. 114 xii 12, also ibid. 33 and 36; RN LUGAL Urim šu. DUG₄ A u ENSI.ENSI-su šu. DUG₄ A u E-lu-[i-su]-su. DUG₄ A he (Rimšu) captured RN, king of Ur, and captured his i.-s, and captured his men Barton RISA 118 xvii 8, cf. capture of the Lugal and the Ensi of Ki.An ibid. 122 xx1 38, also (i. of Kazallu) ibid. xvii 45, (i. of Ubum = Umma) ibid. xix 2, (i. of Adab) ibid. xx 48, (i. of Zabalam) ibid. xx 53; inūma PN ENSI-ki II-nun₄ when PN was i. of Ešmunna UCP 9 205 83:45.
iššakku

3’ in Ur III — a’ as a ruler of a foreign country: see (referring to ensi’s of Anšan and Zabšālī) Hallo Royal Titles 46f., (for an ensi of Subartu) Gelb Hurrians and Subarians 38f.

b’ as governor of a city: see C. E. Keiser, Patesis of the Ur Dynasty (YOR 4/2), (with names, places and discussions) W. W. Hallo, The Ensi’s of the Ur III Dynasty, also Falkenstein Gerichtsurkunden 1 25; note (for ensi bala) Falkenstein ibid. 25 n. 9 and Jacobsen, JCS 7 38 n. 17, (for the special position of the ensi of Nippur) Hallo Royal Titles 47, (for the title a b a u r u of the ensi of Lagās) Falkenstein ibid. 1 36 n. 3; ensi’s of Ur and Uruk are rare and apparently exceptional.

4’ in lit.: avilum ša lu Lugal le Ensi ulu avilišum ša šumma nabiak this person, be he a king, a lord, an i.-ruler, or whatever his title CH xii 42, cf. Sumer 11 110 and 4R 12, both in lex. section; avilum ša lu Lugal le Ensi RA 33 50 iii 8 (Mari, Jabhumum); attammunu lu Lűk. Ensi lu rubaš šumma šanama ša ili inambūšum šarrāta īppuš whoever you may be, an i.-ruler, a nobleman or anybody else whom the god will name to rule as king Anšt 5 106:147 (Cuthean Legend).

b) as an official of undefined functions (in the period between the downfall of Ur III and the reign of Hammurabi) — 1’ in lists: PN ensi (beside šabrā) BIN 9 320:1, ensi (beside nin.dingir [Ninurta]) ibid. 216:7; (sheep) šu.ti.a ensi PBS 8/1 14:10, also 62:7, 64:5; PN ensi ē(!) din.In.si.ina (as first witness) BIN 7 62:20; (35 gur of barley as) mu.du ensi PN šabrā PN, VAS 13 62:3; PN aga.šu ensi PBS 8/1 81:9, and (same person and title) PBS 13 67 r. 3 (both from Isin of Hammurabi years 31 and 33).

2’ in econ. and leg.: (a field rented by the mayor of Kish) itt Ensi ana errēšūm from the i. in an errēšūtu-tenancy VAS 16 119:9 (Kish); (132 harvest workers from among the hired persons paid in silver) Ensi PN oir PN, the i. was PN, the responsible official was PN, JCS 5 98 YBC 6189:7; 3 ensi Kazāllu ki di.ku, three i.-s of GN were the judges (one of them was a prince — dumu.lugal, according to line 8f.) BIN 8 121:51, and ibid. 9, 13 and 19, cf. di ensi a.l.[ku] PBS 8/2 166 iv 21.

c) as (archaic) title — 1’ referring to gods: u. mu.un.si.en.LIL u. mu.un.KAL.a Umunkala (= Ninurta) the i. of Nippur (beside g.h. dé. dé. ga.ša. an en.LIL) VAS 2 11 r. ii 11f., cf. 5R 52 i 12f., TCL 15 pl. 4 AO 3926:3f., Genouillac Kich 2 pl. 14 C 72 r. 1, and (with Akk. transl.) 4R 21* No. 2 r. 8f., in lex. section, see also (both referring to Nin-giru) SBH p. 145 i 12f., KAV 218, in lex. section, also ensi.gal SBH p. 132:26, and dupl. Langdon BL 92:7, CT 24 16:38, and dupl. 29:88, ensi.mah RA 19 184:24, VAS 10 101:18, and passim, and ensi.gal.mah CT 24 16:39(!), and dupl. 29:89, see also Hallo Royal Titles 48 n. 10; for ensi.gal in Sum. econ. texts, see discussion section.

2’ referring to kings and rulers, in connection with divine names — a’ in Sum. texts: ensi.gal din.gir.su.ka Sumer 14 110 ii 12 (Enannatum I); ensi.gal din.gir.zu.ka (also called ensi of Lagaš) SAKI 34 h 8 (Entemena), and passim, exceptionally ensi din.gir.zu.ka ibid. 34 k 4; ensi.gal din.gir.zu.ka ibid. 40:8 (Enannatum II); ensi.gal din.Lil ibid. 154:16 (Lugalzagesi); RN lugal Mari ensi.gal din.Lil RA 31 140:3 (Lamgimari) and CT 5 2 c 3 (Itūr-d.Samaš, both of pre-Sar, Mari).

b’ in OAkk.: ensi.gal din.Lil (corresponding to Akk. Ensi ’en.LIL) Barton RISA 100 i 11 (Sar.), also Ensi ’en.LIL ibid. 110 vii 43; Ensi ’en.LIL CT 32 1 i 8 and RA 7 180 i 5 (OB Cruec. Mon., Manštuasu), cf. RA 16 161:6 (apocryph, Nāraš-Sin).

c’ in early OB: ensi-dUtu RT 32 44:4 (Warad-Sin); RN ensi ’d Dagan u d.A.MAL Lugal Ḫa-nā RA 34 186 seal and RA 41 43 seal (Hana).

d’ in OA (with dAskur alternating with AsSur’): A-Bīršun Lugal Ṣi-lu-lu Ensi A-Bīršun the city of Assur is king, RN is the i. of the city of Assur Hrozny Kutepe pl. 63 No. 29a, see Balkan Observations 54f. and fig. 6, also Balkan Letter fig. 22; Salim-aḫum Ensi A-Bīršun AOB 1 4 No. 1:2; Ilušuma Ensi (A-Bīršun(with var. A-Bīršun) ibid. 6 No. 2 i 2, also WVDOG 66 10 seal; Irišum Ensi 6 A-Bīr mār Ilušuma Ensi
Aššakku

1. aššakku

Ašširāk mār Šalim-ahum Ensi Ašširāk AOB 1 16 No. 9:5, and passim but without ki, (wr. PA) Belleten 14 224:1, and passim, (iš-ša-ak-ki) ibid. 4 and 36, see ibid. 230f.; Ikūnum Ensi dAššir AOB 1 20 No. 1 i 2; Šarru-kēn Ensi dAššir ibid. No. 1:2, and passim in the inscrs. of these kings.

1. e in MA and NA: passim wr. Ensi and from Adn. I on. I on isša-ak-ki, and, from Aššur uballiš I on, often replaced by Sanga; note Ensi rēšā ša dAni u dEntil AOB 1 112:8 var. (Shalm. I); [PA.TE].SL.MAH Unger Reliefetelo 7 (Adn. III); note Li(var. Līl)-bu-ur-Ensi dAškur (name of a city gate of Assur) OIP 2 112 vii 74 (Senn.), var. from AFO 8 180:33 (Aššur); note (for a lit. ref.) Ensi miiğribi ZA 5 80:23 (prayer of Asn. 1).

1. f in NB: Ensi gardu (said of Nbk. I) BBSt. No. 6 i 3; Ensi dŠamaš u dMaruduk (said of Šamaš-Šum-ukin) AnOr 12 303 i 2; Ensi ĝiru VAB 4 88 No. 8 i 5 (Nbk.), and passim in Nbk., also ibid. 230 i 10 and 252 i 3 (Nbn.); iš-ša-ak-ku ĝiru ibid. 70 i 3 (Nbk.), and passim; Ensi (said of Ner.). ibid. 214 i 6.

3. referring to kings and rulers, in connection with the names of cities — a' Assur: see mng. lc-2'd'. b' Nippur: dNanna lugal dEn.līl.lā.1.ša₂₁q₂̆ Ensi En.līl.kī₂ UET 1 87:4.

c' Enšununa: see Jacobsen, OIP 43 132ff.

d' Kisuṛa: Itūr-Šamaš ... Ensi Kisuṛa dAškur MD 15 13:5.

2. member of a class of privileged farmers (from Hammurabi on) — a) in OB — 1' wr. Ensi: PN ina pi ramaniku kimā dūrku Ensi paparbu uḫur PN has himself declared under oath that his (inherited) status was that of an i.-farmer LIH 43:16, cf. ibid. 11, and see mng. 2a-2'; kimā simāṭ Ensi ġuflat ul ūdē — do you not know that the law concerning the expulsion of i.-farmers is (still) valid? VAS 16 75:6 (let.); (large amounts of barley, etc.) ša A₂.A₂ GN pihat PN Ensi ša PN₂ nadī₂ dŠamaš from the field in GN under the supervision of PN, the i.-farmer of PN₂, the nadī₂-woman of Šamaš TCL 1 167:13, cf. (all referring to the i. of nadī₂-women who are princesses) VAS 9 202 (Meissner BAP 77), JCS 2 110 No. 22, JCS 5 90 MAH 15983; GUR PN₂ DUMU.É.DUB.BA.A PN₂ ša PN Ensi responsible officials: PN₂ the secretary, PN₃ and the i.-farmer PN TCL 1 167:22 (Sippar); (money for harvesters paid by the GAL.ukin, NA-official to harvest) ina A₂.A₂ pihat PN Ensi in the field under the responsibility of the i.-farmer PN VLAN 7 80:8, cf. (same persons) Szlechter Tabl.lettes 108 MAH 16448:10, 110 MAH 16418:7, 111 MAH 16508:7, 112 MAH 16346:8, 113 MAH 16381:8 and 114 MAH 16374:7 (all from Dilbat); PN RÁ.GABA Ensi PN, an i.-farmer with rakkū-rank (or status) LIH 18:4 (let. of Hammurabi); (barley taken as an usūtu loan) KI PN VLAN 7 81:3 (Dilbat); 2 KUŠ.UDU [X.X].LA PN Ensi usūtilakku the i.-farmer PN is bringing you two [...] sheepskins YOS 2 116:5 (let.); ina qētu PN Ensi LĪB.RA from PN, the i.-farmer of old status BE 6/1 68:7 (Sippar); ana SAMS 4 GUD.SAGUD ana Ensi MEŠ A₂.A₂ dUTU ... inānu (silver that) had been given to buy four team bulls for the i.-farmers of the field of Šamaš CT 8 30c:12; PN SANGA Annunītim Šippar-Annānum [A],ša Ensi MEŠ ša Annunītim [ī]s[er][r][i] PN, the chief administrator of the temple of (the goddess) Annunītu in Šippar-Annānum, cultivates the fields of the i.-farmers of Annunītu LIH 91:10 (let. of Abišik), the last three refs. above come from and refer to the Šamaš temple in Sippar; PN u PN₂ Ensi MEŠ ša i(m)šurumim ... mā ... eqal biltini ul ikašsadu the i.-farmers PN and PN₂ have written me (Hammurabi) as follows, “The water does not reach the field from which we have to pay taxes” TCL 7 39:4; aškur PN Ensi ša qētu PN₂ ša ana rēde tašurus ana Ensi ana qētu PN₂ nadānim aspurakkīm I have written to you concerning the i.-farmer PN, who is under PN₂ (and) whom you have enrolled as a soldier, that you give him (back) to (the work/status as) an i.-farmer under PN LIH 43:3 and 5 (let. of Hammurabi); ina Ensi MEŠ ša qētušu 1 Ensi pāḫ PN ana PN₂ ṭiddin let him give to PN₂ one of the i.-farmers under him as a replacement for PN LIH 38 r. 12f.; Ensi MEŠ te-qi-tam la irtakō no i.-farmer should grumble (for lack of irrigation) CT 29 17:24 (let.); rībbā[l] Ensi MEŠ x x x [u-]ja-bē-ir I have released the arrears of the i.-farmers (and the shepherds) TCL 17 76:11 (let. of Samsu-
### iššakku

iluna), see Kraus Edikt 226; PN u PN, ENSI.MEŠ kī'am tēpurumium umma šumumā ina a.ŠA GU. un[text EŠ.GAR]-ni ša ināddannisisti 80 (bur) a.ŠA šīkmunistišim ana PN, iḏdīnu the i.-farmers PN and PN, wrote me as follows, “They have taken away a field of eighty bur from the tax-yielding field-land that had been given to us, and given it to PN, (who does not cultivate it himself but has given it to a tenant farmer)” BIN 7 3:5 (let. of Hammurabi to Šamaš-hašîr); ināma ina i-di-im ana GUD.APIN.HI.A ša ENSI.MEŠ Emutballum šú-tamlim [...] when you did [...] in order to assign(?) with good reason plow oxen for the i.-farmers by sending seven more, so that they may save the field (from remaining uncultivated) PBS 1/2 61:14; PN 265>

are employed by the palace to members of the i.-farmer class that written orders concerning the apportioning of irrigation water ibid. 14 (let. of Hammurabi); DUMU.MEŠ ENSI ša dūrkunu ENSI.MEŠ ana rēde la tumalla you must not assign as rēde-soldiers members of the class of i.-farmers who are by status i.-farmers LIH 43:21, and ibid. 18, see also mng. 2a-1; 2 ša DUMU.MEŠ ENSI.MEŠ (parallel: ša DUMU.MEŠ MĀŠ.ŠU.GI.D.GI.D) LIH 17:12, and cf. DUMU.MEŠ ENSI LIH 42:25.

b) in MB — 1’ in kudurrus: whosoever gives these fields lu ana ili lu ana šarrī lu ana ENSI šarrī lu ana ENSI šakīn mātī lu ana ENSI bit šemīšu either to a deity or to the king, or to the i.-farmer of the king of the governor, or (of the administrative unit that is under) his own authority BBSt. No. 7 i 3f.; lu šakīn mātī lu bel pīḫāti lu ḫāzzānu lu šakīn šemī lu ENSI lu aṣumma either a governor, a head of a district, a mayor, a (royal) executive officer or an i.-farmer or anybody BE 1/2 149 ii 4; lu aklu lu lapāṭālu šāpîru lu šakīn šemī lu bel pīḫāti lu ḫāzzānu lu ENSI lu muʾirru lu itā be it an overseer, an officer, a commander, an executive officer, the head of a district, a mayor, or an i.-farmer, a foreman or a neighbor MDP 6 pl. 10 iv 3, cf. lu ENSI DI (read e-.mi?) lu [...] lu gugallu lu mušērīšu lu [...] lu šakīn šemī [lu ...] BBSt. No. 14:11; a field adjoining LŪ. ENSI.MEŠ ša uš-tim (obscure) BBSt. No. 4 i 6.

2’ in letters and adm. texts: x ḫarbā ša ENSI.HI.A att[a] lu of the i.-farmers’ plows belong to me BE 17 68:5, cf. ḫarbā ša ENSI.MEŠ [...] ibid. 14 (let.), also BE 17 3:22 (let.); GU[.MEŠ Š] a errēši ša ENSI.MEŠ kī ugaribū itel[u] after they had brought the oxen for the tenant-farmers and the i.-farmers, they left BE 17 3:24 (let.), cf. kurummat GUD.HI.A ENSI.MEŠ provisions for the i.-farmers’ bulls PBS 2/2 34:26, cf. also PBS 1/2 49:12 (let.), sub errēšu usage c; ERIM.HI.A ša ENSI.MEŠ u šu-la-pi-e ... ḫatānī the crews of i.-farmers and sharecroppers failed to do the work for me BE 17 39:7 (let.), see PBS 1/2 20:7 and 9, sub iklu A mng. 2c-1; šumma šutapû la imurpru 15 ḫarbī ša ENSI.MEŠ ana 7 ḫarbī mutlīma tērna šābilamta tamirța šēštēbu if the sharecroppers refuse (to plow), make up the 15 plows of the i.-farmers by sending seven more, so that they may save the field (from remaining uncultivated) PBS 1/2 61:14; PN
mār PN₂ ENSI ina kāši PN₁ belšu iklāšuma his master PN₁ kept the i.-farmer PN₁, the son of PN₂, in prison BE 14 135:2 (log.); aššat ENSI Dūr-EN.[Līt₃] Sarqatma the wife of the i.-farmer GN was abducted PBS 1/2 83:4; for PN ENSI, see BE 14 101:19, 118:6, 146:8, RT 20 63:4f., 9 and 12, AFI 2 51:2, 3 and 10; for ENSI.MEš, see PBS 2/2 15:9, Feiser Urkunden 127:4, BE 14 23:6; for ENSI.IMEš, see BE 14 37:4, 88:4, PBS 2/2 137:8. For ENSI beside iškāru, see BE 14 151:35, and refs. sub iškāru mng. 1e. Note URE ENSI.MEš ki PBS 13 78:9.

c) in Nuzi: x barley for seed ana PN LÚ ḫš-ša-[ki] našitu given to the i.-farmer PN HSS 14 86:6, also 127:16, SMN 3226:6, LÚ ḫš-ša-ak-ku ša URE Nuzi HSS 16 11:3, (said with ref. to wheat) HSS 13 155:8; x kunišu ana NUMUN.MEs ana x anšE.Ā₂A PN LÚ ḫš-ša-ak-ku ilqi the i.-farmer PN received x emmer wheat as seed for a field of x (surface) HSS 16 114:5, also 134:6; PN SIPA PN₂ masṣar abulli PN₁ ḫš-ša-ku 3 LÚ.MEs nakūšē PN the shepherd, PN₁ the guard at the city-gate, PN₂ the i.-farmer, (together) three persons of nakūšē-status RA 28 37 No. 4:16.

d) in NB — 1° in gen.: lūbā LÚ ENSI.MEš ina lūbī ebāri zitta ʾitti Eanna ʾikkal he (the tenant) will share in the crops with Eanna as do the i.-farmers TCL 12 18:7 (Nabopolassar); LÚ.NU.GIŠ.SAR ša AN šu ti ʾa LÚ.ENSİ.MEš AnGr 9 2:2 (Uruk, Asb.). 2° as “family” name: LÚ ENSI VIAS 6 115:18, 312:17, TCL 13 159:10, as passim.

The arrangement of this article is based upon the two contexts in which the word appears: 1. in Sumerian and Akkadian literary and historical inscriptions referring to a ruler over a territory, usually a city, rarely independent but rather under a god or king, and 2. in legal, administrative and economic texts from the time of Hammurabi on as a designation of a class of persons to whom fields are assigned. In the first meaning, the arrangement takes cognizance of the functions of the i.-ruler that undergo a definite process of restriction, especially clearly after the downfall of the kingdom of UR III, when the i. was a provincial governor residing in a city. For the historical background of the subsequent period, when the function and role of the i. are ill defined (see mng. 1b) and subject to local variations, see Edzard Zwischenzeit 45ff. For the special situation in Ešnunna, see ibid. 56f., and in Kazallu, Falkenstein, ZA 49 63f. As an archaic title, the designation ensi lived on in and outside of Babylonia proper. The use of the term to denote a class of landed gentry seems to have begun under Hammurabi, in whose correspondence with his governors they play an important role. In MB texts, i.-farmers appear side by side with errēšu-farmers (q.v.) and šutappā-farmers (q.v.). The last refs. to the iššakkū-farmer disappear in the early NB period, being replaced by the designation iškāru (q.v.). The word survives only as a “family” name. Since a semantic development from mng. 1 to mng. 2 seems unlikely, it may be suggested that Hammurabi’s reorganization of the feudal structure of his kingdom introduced a new class of hereditary farmers, following a specific northern OB practice of which we have no traces in the extant few texts of that provenience and period.

The etymology of the Sum. ensi or ninsi (wt. PA.TESI, also PA.SI and PA, and note GAR.PA.TESI, see Hallo Royal Titles 35ff.) remains a moot question. Note the writing e.si U.r.i.ma, “ensi of Ur” VAS 2 1 i 3 and 6, see Falkenstein Sumerische Götterlieder 1 113. The writings suggest that both te and si are phonetic indicators, thus supposing a form *tenši beside ensi (and ninsi), which, like such pairs as tibira—ibira, seems to have been a Pre-Sumerian term, that was etymologized by the Sumerians as en “lord” + si in a genitive relation, as is indicated by the form of the loan word.

Halévy, ZA 3 348ff.; Deimel, Or. 1 63; Poebel, PBS 4 219; Meissner BoA 1 121; Thureau-Dangin, RA 21 2 and p. 10 n. 1; J. Lewy, ZA 36 25; S. Smith, JRAS 1927 589; Schott, OLZ 1930 882f.; Falkenstein, ZA 42 152ff.; David, RHD 14 4f.; Cadd Ideas 39; Landsberger, Belleten 12 230f.; Falkenstein Gerichtsurkunden 1 25 and 3 107f.; Jacobson, ZA 52 123 n. 71; Kraus Edikt 226.

iššakku (iššakkūtu) s.; 1. position of territorial ruler, 2. position of the holder of
iššalšeni
the iššakku title; OAkk. and SB; Sum. lw.; wr. syll. and ense (PA.TE.SI) with phonetic complements; cf. iššakku.

1. position of territorial ruler: DUMU.DUMU Agadekī ensi-gu-a (var. adda-a)-tim (= iššakku) ukallu (from the Lower Sea on) natives of Akkad held the positions of ruler (in the cities) Barton RISA 104 iv 17 (Ser.).

2. position of the holder of the iššakku title (SB only): ša iššakku-šu-šu-šu eli Aššur iššuma (the preceding kings) whom Aššur loved to hold for him the title of iššakku Borger Esarh. 81:50.

iššalen (the day after tomorrow) see šalšu.

išsaššume (the day after tomorrow) see šalšu.

išsebu see ešsebu.

išsebū see ešešu and ešsebū.

išsenu see išsinnu.

išsēta (tomorrow) see šertu.

iššēsu see eššēsu.

iššēu see eššēu.

išši pron.; she; NB; cf. šī.

umma sal qallatā iš-ši-ši he said, “She is my slave girl” AnOr 8 56:10.

Oppenheim, Or. NS 9 222.

iššakku see iššakku.

iššakkūtu see iššakkūtu.

iššāri (tomorrow) see šeru.

iššimanna (išmannu) s.; (a bronze object); MB Alalakh, Nuzi; foreign word.


iššini pron.; they (fem.); NB; cf. śina.

sig.škA iš-ši-ši-in a bit DN šaknu this wool is stored in the temple of DN YOS 7 78:7; u-

iššunu

il-tim.šeš la attūa iš-ši-šeš the documents belong to me (oath) TCL 13 181:14.

Oppenheim, Or. NS 9 222.

iššisamma see eššisamma.

iššu s.; woman; OB*; pl. iššū; cf. aššatu.


litta’id bēlet iš-ši-i-rabbit Igigi may the patroness of women be honored, the greatest (goddess) among the Igigi (parallel bēlet ni-ši line 2) RA 22 170:4 (SB hymn to Ištar); iš-šu-šu u aššun ṣalāšima men and women alike revere her (Ištar) ibid. 32.

Thureau-Dangin, RA 23 31; von Soden, ZA 41 164 n. 2.

iššū pron.; he; NB; cf. šā.

Any day when PN’s donkey is found in the house of PN or his brother, and witnesses have established this lū sarri ša PN iš-šu-šu he (PN) is a thief (who has stolen) from PN TCL 12 60:7, cf. YOS 7 167:14, and passim in NB texts, see Oppenheim, Or. NS 9 222; in personal names: mšA-Anu iš-šu-šu He-Belongs-to-Anu BRM 2 3:5, and passim.

Oppenheim, Or. NS 9 222.

**iššubū (Bezold Glossar 73a); see sahar šubbū.

iššušru s.; (an object); Nuzi*; Hurr. word.

2 iš-šu-šu-šu-šu ša UD.KA.〈BAR〉 4 iš-šu-šu-šu-šu ša iššu two i.‘s of bronze, four i.‘s of wood HSS 15 130:8 (= RA 36 138).

iššušurriwa s.; (mng. unkn.); Nuzi*; Hurr. word.

2enzū SAL.MRŠ ana iš-šu-šu-ur-ri-wa u be-er-ta-a PN ilqe PN took two she-goats for i. and .... HSS 14 627:1.

iššunu pron.; they; NB; cf. šunu.

He held back PN and the horsemen umma attūa iš-ša-nu saying, “They belong to me!” CT 22 74:11 (let.); ša manna iš-ši-nu to whom do they (the tablets) belong? TCL 13 181:8.

Oppenheim, Or. NS 9 222.
ištānu

ištānu see eštānu.

ištāḥṣu see ištāḥṣu.

ištamdi see ištəmdı̂.

ištānānu (ištānānu) s.; northern border; Nuizi; cf. ıštānānu.

a) ištānānu: ıšt-ta-na-an ęqı̂l ša PN (a field) on the northern border of PN's field HSS 9 18:23; cf. ıšt-ta-na-an atappi ibid. 9; ina pani ıšt-ta-na-nilitti ęqı̂l ša PN nênud on the north side it borders PN's field RA 23 150 No. 34:12; ina ıšt-ta-na-nu magrattı̂ JENU 529:5.


ištānu (ištānu) s.; 1. north (as one of the four cardinal points). 2. north wind, north, east, west directions), 2. north wind, ıštānu.

ıštānu see ištānu.

ıštānu ıštānu (ištānānu) s.; northern border; Nuizi; cf. ıštānānu.

a) ištānānu: ıšt-ta-na-an ęqı̂l ša PN (a field) on the northern border of PN's field HSS 9 18:23; cf. ıšt-ta-na-an atappi ibid. 9; ina pani ıšt-ta-na-nilı̂ in tę ša PN nênud on the north side it borders PN's field RA 23 150 No. 34:12; ina ıšt-ta-na-nu magrattı̂ JENU 529:5.


ištānu (ištānu) s.; 1. north (as one of the four cardinal points). 2. north wind, north, east, west directions), 2. north wind, ıštānu.

ıštānu see ištānu.

ıštānu ıštānu (ištānānu) s.; northern border; Nuizi; cf. ıštānānu.

a) ištānānu: ıšt-ta-na-an ęqı̂l ša PN (a field) on the northern border of PN's field HSS 9 18:23; cf. ıšt-ta-na-an atappi ibid. 9; ina pani ıšt-ta-na-nilı̂ in tę ša PN nênud on the north side it borders PN's field RA 23 150 No. 34:12; ina ıšt-ta-na-nu magrattı̂ JENU 529:5.


ištānu (ištānu) s.; 1. north (as one of the four cardinal points). 2. north wind, north, east, west directions), 2. north wind, ıštānu.

ıštānu see ištānu.

ıštānu ıštānu (ištānānu) s.; northern border; Nuizi; cf. ıštānānu.

a) ištānānu: ıšt-ta-na-an ęqı̂l ša PN (a field) on the northern border of PN's field HSS 9 18:23; cf. ıšt-ta-na-an atappi ibid. 9; ina pani ıšt-ta-na-nilı̂ in ša PN nênud on the north side it borders PN's field RA 23 150 No. 34:12; ina ıšt-ta-na-nu magrattı̂ JENU 529:5.


ištānu (ištānu) s.; 1. north (as one of the four cardinal points). 2. north wind, north, east, west directions), 2. north wind, ıštānu.

ıštānu see ištānu.
ištānu

rantus): bad for Elam and Amurru, it cleared up from the east and north (quadrants); good for Subartu and Akkad ABL 1006:9 (NB, - Thompson Rep. 289).

c) in med.: 1 GIŠ nu-úr-ma-á ša IM.SI.SÁ half of a pomegranate (grown) on the north side (of the tree) Küchler Beitr. pl. 8 ii 7, also (said of šuruš GIŠ.NAM.TAR UŠ) ibid. pl. 18 iii 9, KAR 196 r. left col. 19, (šuruš ĻRŠ) KAR 201:40, (harûbu) CT 23 34:34 and 35:41, (PA GIŠ.GIŠMMAR) AMT 103:25 and 34, (TūGU GIŠ GIŠMMAR) AMT 3.2 i 7; note gišimmaru ša pan IM.SI.SÁ KAR 202 ii 25.

d) in descriptions of the border lines of real estate (rare in OB, from MB kudurrus and Nuzi on) — 1' formulation ana/ša il-tānim (OB): SAG.BI ša il-ta-ni-im DA PŪ SAG.BI ša-ni-tum PN its (the orchard's) narrow side to the north borders on the well, its second narrow side (on) PN('s property) CT 4 48b:3, cf. UŠ.SAG.BI ana il-ta-ni-im CT 8 49b:6; x A.SÁ ana il-ta-ni-im izbasnu ezbat a field of four iku — to the north is a remainder (not to be cultivated by the tenant) Waterman Bus. Doc. 5:2.

2' formulation UŠ AN.TA IM.SI.SÁ ÚS.SA.DU PN—upper side, to the north, adjacent to PN: see TCL 13 190:3, and passim; note (SAG for UŠ) BRM 1 34:7, and passim, also note (measurements added before UŠ) TCL 13 248:4, etc., (before SAG) VAS 5 38:15, etc., (IM.2 for IM.SI.SÁ) VAS 15 24:5, etc., BRM 2 43:3, and passim, pan added before il-tānu: pa-an IM.SI.SÁ BBSt. No. 3 iii 47, GI IM.SI.SÁ ibid. No. 4 i 4, etc., (ÚS.SA.DU replaced by DA) VAS 1 58 i 4 (kudurrus), Nbn. 293:18, and passim; exceptionally AN.TA (eld, elîtu) replaced by KI.TA (kiptû) TCL 12 33:5 and 13 205:7, VAS 5 6:6, 159:4, Nbn. 178:6, TuM 2-3 248:4, AnOr 8 3:7, etc., in kudurrus: VAS 1 35:19, 70 iii 20, BBSt. No. 9 i 8, No. 28 r. 13. Note SAG.XI AN.TA ÍD GN IM.SI.SÁ upper front, canal GN, north BBSt. No. 2 i 7.

3' formulation IM.SI.SÁ ÚS.SA.DU the north side is adjacent to (a place): TuM 2-3 144:4, and passim, (with DA instead of ÚS.SA. DU) VAS 15 50:9, and passim, also (WT. IM.2) VAS 15 24:9, etc.

4' for the use in Nuzi, see C. H. Gordon, RA 31 106.

2. north wind — a) in gen.: summa pani šamé adi bidbulim il-ta-nu-um ilår if the north wind blows over the sky until the disappearance of the moon ZA 43 309:7 (OB atrol.); IM.SI.SÁ KI.MIN (= li-zi-qa-am-ma) let the north wind blow (followed by IM.KUR. BA KI.MIN, etc.) AMT 72, 1 r. 21, see Ebeling. ZA 51 174; MIN (= mûhri) IM.SI.SÁ narašti 4Sin grant favor, north wind, beloved of Sin (beside šatu considered fem., and šadu and amurrâ, masc.) AFO 2 p. 143 (pl. 10) ii 25 (SB inc.); IM.SI.SÁ 4NIN.LİLL ṅel zaqiqū the north wind is DN, the lord of wind K.8397:3 in Beizold Cat. 3 923; ertebtu šârî uṣṭešbîta ana la aqē mimmisâ šatū IM.SI.SÁ šadâ umurrâ in the four directions he stationed the south wind, north wind, east wind (and) west wind so that no part of her (Tiamat) might escape En. el. IV 43, but note šûlu il-ta-nu ana pašub ušâbîl the wind from the north carried (her blood) to undisclosed places ibid. 132; IM.SI.ŠA [...]-ḥa panišu the north wind blew into his (Gilgâmeš') face Gilg. IX v 58; [azžaquškimma kima IM.SI.SÁ] IM.MAR.TU [u]appâ urpâtki I shall blow against you (sorceress) like the north wind (and) the west wind, I shall scatter your clouds Maqlu VII 4, cf. also ibid. VI 53; atebbakkimma kima gâlûbab šâmè IM.SI.SÁ I shall rise against you like the north wind, the shearer of the sky (I shall scatter your clouds) ibid. V 85.

b) referring to propitious qualities of the north wind: ina qibî Marduk šar iltâ iti isgàmâma IM.SI.SÁ manût bel il ôtâ the north wind blew — that propitious breath of the lord of the gods — upon the command of Marduk, the king of the gods Boeheer Aradh. 104 ii 5, cf. il-ta-nu ūnta mânît nišî šâ[ha] your mind is (like) the north wind, a pleasant breeze for everybody Lambert BWL 74:67 (Theodicy); (if on the day somebody prays) IM.2 bitâma ilår the north wind begins to blow CT 39 38 r. 3 (SB Alu), cf. IM.SI.SÁ ilår (connected with the New Year's festival) CT 40 40 r. 60 (SB Alu); summa KI.MIN (= ūm amēla ana nun-ṭi (var. GAL-ṭi) ỉškunu) IM.SI.SÁ ilår if the north wind blows the day a person is elevated to a higher
position CT 40 39 r. 53 (SB Alu), var. from TCL 6 9 r. 16; šumma šumu adirna IM.SI.SÁ rakib if the sky is cloudy even though the north wind is sweeping (across it) ABL 406:12 (NB), cf. also ibid. r. 22, cf. zi IM.2 (in broken context) KAR 423 r. ii 72 (SB ext.).

3. north country: aššum warkat a-la-ni-e ki ša iš-ta-ni-im parāsim with regard to the investigation of the matter concerning the cities of the north country Laessoe Shemshāra Tablete 53 SH.921:5, cf. ibid. 11 and 26; cf. also tēm mātim ša iš-ta-ni-[im] the report concerning the north district ibid. 51 SH.886:4 (OB Šuššāra).

The form ištānu occurs only in Šuššāra (Mari period, see mng. 3). In the vocabulary Antagal III 156, and in texts from Nuzi. All other syllabic spellings are ištānu, which presents a difficulty in view of the Aram. correspondence ištānā (cf. Delitzsch Assyrische Studien 140, also Zimmern Fremdw. 45).

Tallqvist Himmelegegenden und Winde (StOr 2 105ff.); Weidner, AFO 7 299ff.

ištānu in bit ištāni s.; north wing (of a house or temple); NB; wr. š IM.SI.SÁ and š IM.2; cf. ištānu.

š IM.SI.SÁ š IM.U₂(GIŠGAL).LU tarbašu u 2 asuppā the wing to the north, the wing to the south (of the yard), the yard and two sheds(?), VAS 1 70 ii 29 (kudurru); bring me two talents of the wool ša ina š E IM.SI.SÁ which is stored (there) in the north wing BIN 1 26:12 (let.), š E IM.SI.SÁ erēnu VAS 15 39:17, 29 and 41, 40:20; š E IM.2 VAS 5 50:4, 15 17:6, š E IM.SI.SÁ VAS 5 7?:1, VAS 15 35:3 and 7, 38:18, BRM 2 41:16; note ša ša IM.SI.SÁ VAS 4 25:15, also VAS 15 27:2, (wr. ša ša IM.2) ibid. 23.

ištānu see id-šān.

ištārtu s. fem.; 1. (an epithet of Ištār, lit.: the Divine), OB, Elam, Mari, SB; pl. ištārtu; wr. syll. and šaša-i-tum (Mašqu III 45); cf. ištārištu, ištāru.

m[u].gi₄x(uno) = nu.gig = qa-šē-[da-tu], išt-a-ra-[i-tu], [m[u].gi₄x-gašan.an.na] = nu. [gig].₄<sup>4</sup>Imn = išt-a-ra-[i-tu] (followed by amalu) Emešal Voc. II 78ff.; ga-šē-an gašan = išt-a-ra-tum A II/4:219; a-ma-[u] (AMA₂) = ma-la-tu, išt-a-ra-tū Di Ir IV 188f., also with (AMA₂) ibid. 190f., but note AMA₂ = amalitum, ištārum Proto-Diri 485ff.


2. (a woman of special status) — a) in OB: annumma PN abaddām PN₄ rakbam anā išt-a-ra-a-tī ša Emutalim redem atjadram kōma bi-tim išt-a-ra-a-tī ina malattēm kurkū bammā anā Bōbīlim līlikānīm u kezārēm

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istartu

warkiṣina lillikanim ana kurummat iš-ta-ra-a-tim aklam šikaram immeri MĀ.QAR.RA ū isim-mān keezretim ša adi Bābītim kuššidim šurkibam

I am sending herewith the ababdā official PN, and PN of rakbu status, in order to bring the i.-women of Emutbalum, . . . put the i.-women aboard barges so that they can come to Babylon and the keezretu-women should come here after them — put bread, beer, sheep (and) . . . aboard as provisions for the i.-women and enough travel provisions for the keezretu-women to last as far as Babylon! LIH 34:4–19 (OB let), cf. ibid. 23; [šina bitim šešu样的] SAL.MEŠ iš-šal-[r]-e-[i-tum L]U.MEŠ.HUN

u mārū ummēni w[a]ş[iš][u] in this house live the i.-women, the hired men(?), and the craftsmen ARM 3 84:11; 1PN šabōitu PN iš-ta-ri-tu . . . iğdī umma šinama 1 DUMU UD. 30.KAM PN iš-ta-ri-tu . . . [an[a] PN, [muš še]mi]gị taddīšuma PN, the midwife, (and) PN, the i.-woman, made a deposition as follows: PN, the i.-woman, gave to PN, the wet nurse, (her) one-month-old child MDP 23 288:2 and 7, cf. PN iš-ta-ri-tu (as witness) ibid. 285 r. 12'.

b) in SB: ḫuḫuḥ šarīmutu ša šari mutuša iš-ta-ri-tu ša ana iši zakraš kulmašitu ša qereb§a ma’d[a] do not marry a prostitute, whose husbands are legion, nor an i.-woman, who has been vowed(?) to a god, nor a kulmašitu-woman, who has to do with many men(?). Lambert BWL 102:73 (SB lit.); gadištu nadištu diš-tum kulmašitu Maqlu III 45.

The status of the istaritu in OB, as well as that of the women of special status who are mentioned with the istaritu in the lists and lit. texts, such as the gadištu, kulmašitu, amašitu, etc., is not clear. The evidence indicates that they were dedicated to a god (see Lambert BWL 102:73) and that they had children (see MDP 23 288:7), but the enumerations in lit. texts do not offer contexts that would allow a clearer specification. See also gadištu, with which istaritu shares the log. nu.gig, which seems to refer to the sexual organs (nu = šišitu, see nu.bar = gadištu, nu.nunuz = sinnišitu, also ša.gig ASKT p. 82f.:12, in lex. section) as tabooed(?) (gig = marşu).

istaritu

s.; (status of a concubine); OA*; cf. istaritu.

lu annakam lu ina alīm amtam ana iš-ta-ri-tiša-na iššiqa he may acquire a slave girl to become a concubine of his either here (in Kānīs) or in the City (Assur) TuM 1 22a:26.

istartu s. fem.; goddess; SB*; cf. ištaru.

iliqimijama šem ili asḥ[u]r illabān appi u temiqi aše eš-ta-ra-ša ever since my youth I have sought and searched for the will of my god and my goddess with prostration and prayer Lambert BWL 76:73 (Theodicy); šeša la izkur škul akališu izziš 4iš-tar-taša maṣḥatu la ušša (like one who) has eaten his food without (first) invoking his god, (who) has disregarded his (personal) goddess by not bringing (her) the flour offering Lambert BWL 38:20 (Ludlul II); ela 4šarpānitu 4iš-tar-tu4 ajitšu iqiša nāapkasu except for Šarpānitu, which goddess grants life to him? Lambert BWL 58:34 (Ludlul IV); 4iš-[tar]-tu4 (var. 4iš-tar-tu) 4Antim goddess of heaven(?) Afk 1 26:34, var. from dupl. Rm. 2,164 + (courtesy W. G. Lambert).

This fem. form is possibly secondary, built from the pl. istarātu of ištaru.

ištaru s. fem.; 1. goddess, 2. personal or protective goddess, 3. statue of a goddess, 4. ištarān (mng. uncert.); from OB on; pl. ištarātu; wt. syll. and iš-ta-ra ša. personal or protective goddess, 4. ištarān (mng. uncert.); from OB on; pl. ištarātu; wt. syll. and iš-ta-ra ša.

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AMA.qINN = a-ma-a-šu-tum, iš-ta-ra-šu Pro-}

Proto-Diri 485f.

dingir.bi á.bi ba.ni.in.bad ama.4qinni. a.ni su.ni.ta ba.ni.in.sud.sud : išu štišu šu.e ša iš-ta-ra ša maçašitu ša qereb§a ma’d[a] do not marry a prostitute, whose husbands are legion, nor an i.-woman, who has been vowed(?) to a god, nor a kulmašitu-woman, who has to do with many men(?). Lambert BWL 102:73 (SB lit.); gadištu nadištu diš-tum kulmašitu Maqlu III 45.

The status of the istaritu in OB, as well as that of the women of special status who are mentioned with the istaritu in the lists and lit. texts, such as the gadištu, kulmašitu, amašitu, etc., is not clear. The evidence indicates that they were dedicated to a god (see Lambert BWL 102:73) and that they had children (see MDP 23 288:7), but the enumerations in lit. texts do not offer contexts that would allow a clearer specification. See also gadištu, with which istaritu shares the log. nu.gig, which seems to refer to the sexual organs (nu = šišitu, see nu.bar = gadištu, nu.nunuz = sinnišitu, also ša.gig ASKT p. 82f.:12, in lex. section) as tabooed(?) (gig = marşu).

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wrath, the protective goddess is angry with me and has made me a sick man 4R 10:52f., ibid. 54ff.; 
dim.me.ir ama.4Inn.bi ki.bi ša.dib.ba : šiš ušš-tar-šu zērd šituš his personal god (and) 
has been angry with him 4R 29**:13f., cf. 
dim.me.ir ama.4Inn.mi ki.bi.še ḫa.mā. 
št.M.s.g (var. šiš-ša-ša) (Madanu) god, 
judge of gods and goddesses (var. gods and 
goddesses known to mankind bow to her 
important than that of the other goddesses 
Nineveh and the Lady 
U 
ME§ 
DINNIN.ME (said of 
Ab.A.I.KR 250:11, var. from K.6179 and 
among the gods, 
ma ina i-t[a-ra-ti] 
(OB lit.); 
ig-ta-ra-ta-gi-in [siq]räSa 
(Sarrat-Nippuri) 
OECT 6 pl. 11 
Kult. Kalender 108, 
2.KAM K.7243, see Ebeling Handerhebung 60:15; 
goddesses KAR 250:11, var. from. K.6179 and 
also ibid. 5-12. 
and passim in Alu, 
and the Lady 
U 
ME§ Streck Asb. 26 iii 32, also ibid. 118 v 77; 
Šumma širu ina bit 4Inn.innamir if a 
snake appears in the temple of a goddess 
(preceded by ina bit ilš) 4R 40 21 K.743:5 (re- 
port), and passim in Alu, 
Šumma šikkat nam- 
zaqi ša bit 4INNIN iskiš if the pin of the lock 
of the temple of a goddess gets stuck 
CT 40 12:7, also ibid. 8ff., dupl. CT 40 14 K.7030+ :7ff. 
and (wt. ES4.DAR) 8 K.K.2192:17 (all SB Alu). 

b) in parallelism with ilš: ilš mātim šš-ta- 
ara-at mātim 4Šamaš 4Sin 4Adad u šš Tar- 
išra anu utāl šaμē the gods and goddesses 
of the land, Šamaš, Sin, Adad and Ištar have 
entered heaven to sleep 
ZA 43 306:5 (OB lit.); 
baūltā lu ῥiṣṣuwu šaššiu liṣakra epuju šišu 
[4šš-tal-riš (var.4šš.TAR-riš) liqiqqu ninda
dē šiššu šasa šiššina 4šš-šir-ši-na let mankind be 
ever mindful that their gods are to be in- 
voked, let them pay attention to (their) 
goddess, at his (Marduk’s) command, let them 
bring offerings to both their gods and god- 
esses En. el. VI 114ff.; 
anu iltīšu DINGIR.NAM. 
MEŠ 4INNIN.MEŠ ... lu šilimu to the official 
gods (and) goddesses (living in Ehursagkala- 
ma), greetings TCL 3 3 (Sar.), 
cf. (referring to the city of Assur) ibid. 3; 
4Adšur belu rabā šišu 4št.TAR-šiša šiššišt 
Aššur ina gerbiša aqrima I invited thereto (to the royal palace) 
Aššur, the great lord, (and all) the gods 
and goddesses who dwell in Assur 
OIP 2 116 viii 66 (Senn.), cf. ibid. 98:92, parallel 125:49, 
našul pa šānim raši lamass [var. maddiši 4šš.TAR-šiša šiššišt 
ukammar šu]da he who waits on the gods 
as a protective angel, the humble man who 
holds the goddesses accumulates wealth 
Lambert BWL 70:22 (Theodicy); 
ašušk šum rušku kabiti šalrušk DINGIR u 
4šš.DAR I honor all gods and goddesses at the in- 
vocation of their august name 
VAB 4 122 i 60 (Nbk.), cf. ibid. 112 i 19, also 
šalrušk šaššu šaššu šaššiša šalrušk DINGIR u 
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VAB 4 122 i 60 (Nbk.), cf. ibid. 112 i 19, also 
šalrušk šaššu šaššu šaššiša šalrušk DINGIR u
c) goddesses with special functions — 1' ištar āli goddess of the city: [anāku annanna] ša 5ti ālišu dMarduk 5i15 5uru-sā [dŠarpānītu] I, NN, whose city-god is Marduk, whose city-goddess is Šarpānītu RT 24 104:17 (SB rel.); šarru kurummasu ana 5ti ālišu 5i15 5uru-sā ūškumma mahīr the king may set his food-offering before the god of his city (and) the goddess of his city, (and) it will be received KAR 178 r. v 56 (SB hemer.), and passim in hemer.; lu kaįjan šagigurika ana ili bānīka ana īš-šar uru-ka lu kaššātama liddinka pi'ir' a let your freewill offering be constantly before the god who created you, bow down to your city-goddess that she may grant you off- spring Lambert BWL 108:13, cf. (following ili and ištaru) Craig ABRT 2 9:17, Surpu V–VI 194. 2' ištar šērī goddess of the open country: ana ili šērī dinnin.ėdin 2 pašēri tarakktas you prepare two altars for the god of the open country (and) the goddess of the open country RAc. 8:11.

3' ištar biši goddess of the temple: [1] dannu mahār dinigir è 1 dannu 5i15 è one vat (of beer?) offered to the god of the temple, one vat (to) the goddess of the temple VAS 6 234:2 (NB), also (broken) ibid. 10; panamu 5i15 è (in broken context) BBR No. 47 II 17.

4' ištar ša ekallī goddess of the palace: 1 udu ana īšs.,dar ša ekallim one sheep (offering) to the goddess of the palace Studia Mariana 43:4 (Mari), see Bottéro, ARMT 7 p. 194.

d) in qāt ištari (name of a specific disease): šumma amēlu śu.gidim.ma ispāsama qāt ili u īšs.,dar īlišu išadšī if a man suffers from (the disease) “hand of a ghost” and the “hand of a god or a goddess” afflicts him AMT 103,5, cf. šumma amēlu AN.ta.su.ba lugal.taśra śu.dinigir.ra śu.in.nin śu.gidim.ma śu. nam.emirmi śu.nam.lū.ū.ču lilišu išadšī KAR 26:1, dupl. (with different sequence) AMT 96,7:1f., cf. also śu īšs.,dar (as diagnosis of a disease, among others termed śu DN) KAR 379:3; see qātu for names of diseases of this type.

e) ištaru in geographical names: ina nirībe ša īšs.,dar.meš šarba I entered the Ištaratī pass AKA 226:39, cf. (wr. kūr dinnin. meš) ibid. 327 ii 88 (both Asm).

2. personal or protective goddess — a) in gen.— 1' with personal suffixes: anāku annanna apīl annanna ša ilišu annanna īšs., dar-sā annannitu I, NN, son of NN, whose god is NN, (whose) goddess is NN KAR 28:31 (SB lit.), and passim in inc., cf. KUB 29 58 i 36, in ZA 45 200; ili lintu ša ištīna išninja īšs.,dar. mu lintu ša šumelija my god stand at my right side, my goddess at my left KAR 59:17, and passim, cf. ilišu 5i15-sā ina dinnuhi GUB.2[u] BBR No. 52:3; šarru kurummasu ana ilišu dinnin-sā šlkišumna mahīr the king may set his food-offering before his god (and) goddess, and it shall be received KAR 178 r. iv 30 (SB hemer.), cf. ibid. r. v 64; taprūši ittīja dīnigir.mu u īšs.,dar.mu you have alienated my god and goddess from me Maqlu III 114; ilišu u īšs.,dar-sā u šanqubu neither his god nor his goddess are near him AFO 18 64:38 (OB omen); datilīšunu ana ilišu īšs., tar-su idallāt he will render to his god (and) goddess the reverence due to them ABL 370 r. 7; amēlu šuātu ilišu īšs.,dar.-sā ittišu zenā his god (and) goddess are angry with that man CT 23 35:48 (SB inc.); la pātāš ilišu u 5i15-sā ina qātīja šimur he who does not honor his god and goddess should look on my fate Craig ABRT 2 6:13, dupl. PBS 1/1 14:35 (SB rel.), cf. Streck Asb. 252:15; ita alešina ul iddina panišu usalli īš.s. tar(var.-ta)-ri ul waqqušiša I called to my god, but he did not turn to me, I prayed to my goddess, but she did not raise her head Lambert BWL 38:5 (Ludlul II); ul iriša ili qātī ušpat ul tirmanni īš-sa-ri idājaša iliši (my) god has not come to the rescue by taking me by the hand, nor has my goddess shown pity on me by coming to my side Lambert BWL 46:113 (Ludlul II); ili šabu šituša īšs.,dar.mu zenītu [lislima] my angry god turn back to me, my angered goddess become appeased Ebeling Handerhebung 32:23 (= BMS 4:45), cf. ili šenu šitūša šituša STC 2 pl. 82:86; ili nashīra iš-ta-ri napsūri turn back to me, O my god, relent toward me, O my goddess!}

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ištaru

AMT 89,3 ili(!) 4; [summa amēlu] lu ana bit ʾilšu lu ana bit ʾdINN₂-šu ... [alāka sadēr?] if a man [regularly visitors] the temple of his personal god or goddess CT 39 42:59 (SB Ahu).

2’ without personal suffixes: 1 niknakka lu ana šadē lu ana mahār ʾdMarduk taṣakkān 1 niknakka lu ana šadē ana mahār il amēli taṣakkān 1 niknakka lu ana šadē ana mahār ʾdeš₄,₅,₆,₇ DAR LU taṣakkān you place a censer before Marduk towards the east, a censer before the personal god of the man towards the east (and) a censer before the personal goddess of the man towards the east BBR No. 1–20:58, cf. ibid. 65 and (with var. ʾd₁₅ LŪ) 78, cf. also ibid. 87; ana mahār rikši ša il amēli ʾdeš₄,₅,₆,₇ DAR LU ʾizzama he takes his stand in front of the cult preparation for the man’s personal god and goddess BBR No. 26 v 80; ʾu idī šerti ili ul idī ennit ʾdeš₄,₅,₆,₇ DAR ili idēš ʾdeš₄,₅,₆,₇ DAR imtēš ana ʾilšu arnušu ana ʾdeš₄,₅,₆,₇ DAR šu ṣillasu he does not know what a crime against the god is, he does not know what a sin against the goddess is, he scorned the god, despised the goddess, his sins are against his god, his crimes are against his goddess Šurpu II 32ff.; šibsat ili u ʾdeš₄,₅,₆,₇ DAR šišaknumimma Ebeling Handerhebung 114:12; ili ʾdeš₄,₅,₆,₇ DAR (var. adds .MU) amēlušu salīma likšāni may my god (and) (var. my.) goddess (and) all men be conciliated with me BMS 12:61, see Ebeling Handerhebung 78; lizziz ʾdGirru musallim ili zenti ʾd₁₅ zenītu let Girru, the conciliator of angry gods and goddesses, stand by Šurpu IV 108; ili šākinka ʾd₁₅ šākintaka ila zurnī ... marši issušuka whatever god or goddess has placed you (evil, there), they have pulled you out from the body of the sick man KAR 184 obv.(!?) 16.

b) referring to a temple: 3 rikši ana il biti ʾdINN₂-šu lamassī biti tarakkās you set up three preparations for the protective god, the protective goddess (and) the genius of the temple RAcc. 9 r. 6 (SB rit.), cf. ibid. 8:5; 9:3; see also ilu mg. 3b.

3. statue of a goddess: ʾilšu ʾd₁₅,MEŠ-šu bišaš šu makkūrū niši ʾševerbī ṣerīlu ana ʾdŠur I carried off as booty to Assyria its (the city’s) gods (and) its goddesses, its possessions, its property and the entire population, young and old Thompson Esarh. pl. 17 v 3 (Ausb.), paral-

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ištarūtu

GIŠ(!).TUKUL KASKAL[giš] libbi mātim ana DUMU.MEŠ iš iš-iš🔹 aš na izzibbi mātim wabii šeš amišim šudunimmanna ana Sippar[giš] babāli PN NMIGIR Sippar[giš] PNz šigurku Szlechter Tablettes 122 MAH 16:147:4 (leg.), for translation, see ili mng. lg−b'.

ištarūtu s.; (a type of song); SB*; wr. ʾešša. DARR-ú-ta; cf. ištaru.

3 iškarūtu 15 zamāra ʾešša,DARR-ú-ta amnu I have listed three series (consisting of) 15 (individual) i-.songs KAR 158 ii 19, also ibid. ii 2, 11, 25, 36 and 46.

ištāt see ištēn.

ištātan num.; each; Nuzi*; cf. ištēn.

The judges condemned PN, who had for three years illegally held a field of six awiḫar-measures ana 1 AŠš 2 GIŠ.APIN A.A [x x] u A.A ši-ta-a-an ana 18 AŠš še ... šipiki ša 6 GIŠ.APIN A.A ša 3 MU.MEŠ to (pay) a [...] field of twelve awiḫar (i.e., the duplum) and for each field 18 homers of barley as the yield of a six-awiḫar field for three years JEN 348:38.

Distributive with a formative not attested elsewhere, unless in mātītan.

ište see iški.

ištēat see ištēn.

ištēn (iškin, iššet, iššen, iššena, iššanu, iššu, fem. ištēat, ištēat, ištēl, ištēš, ištēš, ištēš) num.; 1. one, a (indefinite article), 2. unique, outstanding, 3. first, for the first time; from ŠA, OB on; iš-tē-na MVAG 33 No. 287:30 (OA), iš-ti-a-na CT 37 3 ii 43 (Samsu-tiluna), išša NU CT 17 34:8 and CT 16 13 ii 35 (both SB bil.), il-ṭe-en Lambert BWL 74:69, il-ṭa-al Nu CT 15 49 i 37, il-ṭa-a-nu Ebeling Wagenforde p. 20 F 8, fem. iš-tē-a-at OECT 3 62:20 (OB), iš-tē-i-at JCS 5 88 MAH 15985:13 (OB), BIN 4 126:1 (OA), iš-tē-a-at YOS 2 106:18 (OB), eš-te-et TCL 4 8:14 (OA), il-ṭa-at KAR 158 iii 37, il-ṭe-et EA 357:42 (Nergal and Ereški-gal), for iššen (NA), see i-si-nu-te sub mng. 1g, for dual and pl. see mng. lg and h; wr. syll. and 1 (with phonetic complements), note 1-en-it KBO 1 23:4 and KUB 3 42:2; cf. ištētan, ištēna, ištēnēret, ištēniš, *ištēnēr, ištēnu, ištēnūtu s. and num., išštērēšišu, ištēštu, ištēšū, ištēšūtu.


ešmek ša.mu.nu (mnu) dili.gim ka.mu.ni.ib si.A.Š.E: iššu šu-šu-ša kima iš-te-en šume Sippar 4R 19 No. 2:45ff., also 5R 50 i 79f.; for other bil. refs. see mngs. 1c, e, f and 3c.


I. one, a — a — in gen. — ı' in OA: šuḫāram iš-li-in āṭaradakkūm I shall send you a boy BİN 4 34:5.

2' in OB and Elam: zittam kima aplim iš-te-en ileggi he takes a share like a son CH § 172:14, cf. § 180:54 and 137:10; kima 1 šes. A.NI like one of her brothers Grant Smith College 280:7 (OB), cf. kī māritu iš-te-en UET 5 98:6 (OB), also kima mārē PN u PN, iš-te-en Meisner BAP 97:18 (OB); kī 1-ni aplī ša PN like an heir of PN MDP 23 234:30; iš-te-en taklam šuḫāram I shall send you a trustworthy person VAS 16 57:5 and 12; adi iš-te-en rē'ām šuḫāram anādimmuna until I have given another shepherd in his place UCP 9 345 No. 20:8.

3' in MA, Bogh.: zittā [ša] ašš 1-lēn a brother's share KAV 1 vii 61 (Ass. Code § 48); mārtā 1-en-ū itṭalātu ana LUGAL Mišri a daughter was born to the Egyptian king KBO 1 23:4.

ištēn

(NA), cf. 1-en LŬ.SAG ibid. 565 r. 7, etc.; ina libbi 1-en bit gātē in a storehouse ABL 378:14 (NA); ina pan 1-en manzas-panītū to one among his attendants ABL 415 r. 9 (NA); 1-en kīrā ertē GN one garden in the section GN (of Babylon) BBSt. No. 36 ii 11 (NB), cf. MDP 10 pl. 12 viii 6, and ABL 456 r. 1 (NA); 1-en mudē ħarrānī itišu āḥējā lišpurū’ my brothers should send a guide with him BIN 1 11:9 (NB); 1-it šipīrī ... nūtēbila we have sent a message ABL 865:4; 1-en gurbātu lišpuramma he should send a courtier ABL 792 r. 12, and cf. 794 r. 17; 1-en bēbilu šumūtu the house of any Babylonian ABL 878:10 (NB).

5° in LB: 1-en amēlu PN šumūtu a man by the name of PN VAB 3 45 § 38 (Dar.), cf. ibid. 23 § 16.

6° in lit.: uktēzuma ina birīṣunu lūmāšu ištēn through their joint efforts, they (the gods) set up a lūmāšu-star En.en.IV 19; linnad-namma ištēn aḥāṣunu one of their brothers should be handed over En. en. VI 13; ištēn ěštu ša [illiку] there is a man who has come Gilg. I iii 29, cf. 1-en LŬ.K[AL] a man KUB 4 12 obv.(!) 15 (Gilg.), ištē-nu ěštu a man Lambert BWL 48:9 (Ludlul III), 1-en LŬ.GURUŠ Streck Asb. 32 iii 118, 1-en ți-še PN VAB 4 278 vi 6 (Nbn., all referring to dream apparitions); išu ištē-en ina pi bōbi izzaza there is a god standing at the door EA 357:55 (Nergal and Er晒กgal); DINGIR ištē-en liš♀ụmna let them slay a god CT 6 5 ii 22 (Creation Story); note for the concordance of gender: awatam ištē-iš-in KT Hahn 5:11, BIN 4 39:25, awatam ištē-it TCL 19 52:23, [iš]-ištē-in šētaka KT 36a:8, ina ištē-in ẖurṣiānim TCL 20 159:20, but ina ištē-ī ḫurṣiānim OIP 27 55:34 (all OA); ana 1-en šatī KBo 1 1:48, cf. 1-en me-at one hundred ibid. 15 r. 8; ištē-en amtu JEN 554:4 (Nuzi); 2 NĪG.NA 1-en ana šit šamšī 2-tū ana ereb šamšī two censers, one towards the east, the other towards the west KAR 25:22 (SB rel.); 1-en ritu one delivery Nbn. 451:12, and 1-it ritī BIN 1 111:8, and passim in NB; 1-en šoppat BIN 1 21:14 (NB let.), also Dar. 91:8, and 1-en šoppu Dar. 115:1, and often in NB leg., note 1-en šittu VAB 6 298:1 and 4, beside 1-it šittu ibid. 3, 5 and 6.

b) partitive constructions, etc.: with ina: ištē-in išbārīšunu one among you CCT 3 46b:14, and passim in OA, also ištē-in išluḫāri CCT 2 15:17, also ina puḫāri ištē-in CCT 3 36b:13 (all OA); ina mārišu ištē-en one of his sons YOS 10 54:20, cf. ina ašī išluḫ-en Goetze LE § 38:23, ištē-en ina vardi šarrīm one of the king’s servants RA 35 2 ii 11 (Mari rit.), and passim in this text; išluḫīšunu ištē-en one of you TCL 7 34:12 (OB let.); ina šabišunu ištē-en avīlam ętēgi I took a man from your workers TCL 17 12:8 (OB); with TA: 1-en TA libbi aḫḫīnu ABL 1041:9 (NA), 1-it TA U.P.LA YOS 7 128:14 (NB); with libbi: 1-en libbāšunu one of them BIN 1 13:22 (NB let.), cf. 1-en libbī šabīnī ABL 1114 r. 4 (NB). Note without prep.: ina libbi 1-en ālāniya in one of my villages ABL 1070:10 (NA).

c) in predicative use: šu. ne. ne Aš. ūm : MIN (= gissunu) ištē-a-[at] their “hand” is one Ai. II ii 50; a. ri. a. Aš. a. meš : ša riḫissunu ištē-at (the demons) who were all spawned in one (spawning of Anu) CT 16 15 v 1f.; šēmum šu u ištē-en their reports do not agree ARM 6 44:10; i:-ba-šu-tī 1-en I am alone EA 284:9, cf. anāku 1-en i:-ba-ša-tī EA 282:9; ninu māš RN šarri rabī gabbinī u bitini lu 1-en we, the sons of the great king Šuppiluliuma, all of us and our families are of one mind KBo 1 6 r. 9; šumma 1-it ana 2-šu nibattaq if it (the timber) is in one (piece), we will halve it ABL 467 r. 8 (NA); ša PN 1-en ša-ummašunu both PN’s and PN’s crime is the same ABL 633 r. 10 (NA); ša ištē-ēt ummašunu who are of the same mother AnOr 8 48:27 (NB), cf. 1-en abăšunu 1-it ummašunu VAB 3 p. 15 § 10 (Dar.); ištē-ēt šeršunu they are one flesh Lambert BWL 32:67 (Ludlul 1); ana UŠ u SAL 1-ma this is the same for men and for women STT 1 89:204 and 211 (prognosis); MAŠ 2 tallā muḫḫāšunu ištē-ēt-ma išissunu ana śina ītar if there are two diaphragms and their top forms a unit but their base ends in two (parts) YOS 10 42 ii 52 (OB ext.), and passim in OB and SB ext., cf. šumma ina šumēl marṭi piṭrū 2 pišunu ištē-ēt-ma if there are two fissures at the left side of the gall bladder but their starting point is the same KAR 150:15 (SB)
ištēn

ext.; DIŠ izbum inšu iš-ti-a-at-ma if the newborn lamb has only one eye YOS 10 56 iii 1 (OB Izbu), and passim in SB Izbu, cf. summa izbu 2 pagrūšu zibbassu 1-ma if the newborn lamb has two bodies but only one tail CT 27 26:i 6 (SB Izbu); gīmmat qaqqadišu adi kišādišu 1-et-ma (var. 1-ma) his hair forms a unit from his head to his neck Kraus Texte 23 r. 9 = 24:1.

d) idiomatic uses: ina iš-te-en usūš ana iš-te-en ĝimma deduct from one, add to the other TMB No. 207:38f., and passim in math., cf. ibid. p. 229, also (in broken context) iš-ten iš-ten-ma Gilg. V ii 20; 1-at ana kutalliša kiraš ... 1-at ana ġapiša ĝaddat one (horn, bent) backward, is short, the other, (bent) forward, is pointed MIO 1 72 iv 8f. (description of representations of demons); iš-ti-a-at uškurimma iš-ši-a-at kāša to release one (of the bondwomen) and to hold the other TCL 18 101:14f. (OB let.), cf. iš-ti-a-at ša PN iš-ti-a-at ša PN₂ one (of the letters) belongs to PN, the other to PN₂ ibid. 140:9f.; 1-en a-di 30 thirtyfold YOS 7 196:7, and passim in NB leg.; ina tamkārešu ša ġammašam iš-ti-in u śina ġispuruni they sent some of the traders that were there TCL 14 36:8 (OA), cf. iš-ti-in u śina lušbuma ibid. 3:43, and passim in OA; kazzutam (wr. za-zu-ta-am) iš-ti-ni ša-ni-a-am ušazziz once or twice he set up a representative BIN 6 103:14; ḫarrāntum ... iš-te-a-at u šītu lidikuma let them do one or the other of these invasions UCP 9 363 No. 29:21 (OB let.); 1-en ṣu-ma 2-a ṣu-ma ina pū šakši ġittalšu they sat at the approach to the watering place for one day and into the next (when the wild animals came to drink) Gilg. I iii 50, cf. also Gilg. IV (— VII) vi 7; 1-en ūmu 2 ūmu u uqgi I did not wait even for the next day Borger Esarh. 43 i 63; 1-en mamma pū šēpēšu šišū somebody should warrant for him BIN 1 19:21 (NB let.); 1-en pū šabi ṣāšši they are responsible for each other YOS 7 33:14, and passim in NB leg.; ūmu 1-en la ġalāššu not to remain alive for even one more day RA 16 130 iv 12 (NB kudurrū), and passim in MB and NB kudurrū, note 1-en ūmu la ġalāššu AKA 108 viii 87 (Tigl.), AAA 19 97:13 (Āšur-rēš-ši-ši), also RT 36 189:20 (NB leg.); 1-en ana idī 1-en one beside the other EA 29:178 (let. of Tuš-

raita); ina nēmilīšu kīna iš-te-en-ma PN ikkal PN receives the same share of their profit as (any of them) MDP 28 426:12; kīma 1-en amēlu (the countries turned to me) as one man Smith Idrimi 37, cf. ana 1-en utēs šunatima he won them over to his side KBo 1 3:37 (treaty); puḫuršušu kīna iš ten aḫšaš ma I considered all of them (guilty) to the same extent Borger Esarh. 45 ii 10; PN u iš-te-en šuknaššima appoint PN or someone else for her PBS 7 94:35 (OB let.); note: tu-ubu Tuš = a-šab DIŠ to sit (said of) one (i.e., sing.) NBGT II 11, cf. đúr.ru.un = MČIŠ to sit (said of) many (i.e., plural) ibid. 12, also [ ... \(D\)U] = a-la-shu ŠIŠ, MIN ša ĐIŠ [ma-ra]-[šu]-[šu] ibid. 15, and su-ubm Du = šu-zu-ur ĐIŠ ha-am-tu, su-uršušu = MIN MŠ ma-ra-ur ibid. 5f.; for other idioms, see pū, ḫepu, āmatu, ūmu, šatu, idu.

e) with ana or adv: ana iš-tē-en u šin[a] once or twice BIN 6 196:23, cf. BIN 6 113:12 (both OA); a-ra 1 a-ra 2 : ađi 1-tu ađi 2št Ai. IV iv 28, cf. [a-n]a iš-ti-tu u šin-ni-šu PBS 7 67:22 (OB let.).

f) (negated) none: la NINDA iš-tē-in la ešē not a (piece of) bread, no wood CCT 4 45b:23 (OA); 1 LŪ ul tāpula you have satisfied no one TCL 7 11:7; ina MĀLAH 4 LŪ mahrija ul waššē none of the boatmen stays with me VAS 16 22:6 (OB let.); 1-en la šēšē nobody should be negligent YOS 3 19:31 (NB); dingir dišt.nu balael.e = DINGIR iš-ta-a-nu la mutpēšu no god can interchange (the plans) CT 17 34:7f.; dingir dišt.nu arb.nu um.ma.shi. in.go = DINGIR iš-tē-en la uma'aru he will not send out another god Angim II 36, and ibid. 38; 1-en balšu ul itūra none returned alive AnSt 5 102:85 (Cuthesan Legend), cf. dug-ga.anaš An.nun.na dišt.nu sa.gu.nu.un. gá.ča.da : ša ana qibīša Anunnaki iš-ta-nu (var. iš-tē-nu) la ṣāruru CT 16 13 ii 35, etc.

g) in plural: iš-ṣi-nu-te italkuni ... iš-ṣi-nu-te-ma uština la ušnī some are gone and some have not yet left ABL 444 r. 6 and 8 (NA), cf. iš-ṣi-nu-tim (in broken context) ARM 2 24 r. 3; 1-ni-ata šuḫuratu one series of šuḫurratu-objects KAJ 128:2; 1-ni-ii-lu šuḫurratu siparrri one copper chain KAJ 124a:2, and ibid. 11.
h) in dual: ʾiš-ti-ni-in šé-ni-in one pair of shoes VAT 9281:10 (OA), cited J. Lewy, Ar Or 17/2 120 n. 76.

2. unique, outstanding (as an attribute of deities and kings): ʾiš-ti-a-at ʾella šešú is unique, holy BIN 4 126:1 (OA inc.); ʾiš-ti-a-at šilum qardat el kala ʾiššim is she is unique, a goddess more warlike than all the other goddesses VAS 10 214 r. vi 21 (OB Agušaja), cf. ʾiš-ta-la qurādu VAS 10 214 iii 4, ʾiš-ti-a-at bu[kaṭ] RA 15 178 r. vi 8; ʾkima ʾiš-te-en-ma ummaka uṣidka your mother has borne you to be outstanding Gilg. P. vi 234, cf. ʾiš-ten ʾe[l]-lum ibid. iii 116; ʾšarqa ʾiš-te-en ʾaššanā mādātu ʾiš-te-en muṭṭešīmu mādātu they made (me) an outstanding over the other kings, the outstanding one who gives orders to the others Herzfeld API 30:4f. (Xerxes, Daiva inscr.); ʾiš-ta-nu-ʾu : ʾiš-ta-nu-ʾu with a big chest (explained as) unique (second explanation: one who has a big chest) CT 41 29:21 (Alu Comm., to Tablet XLVI).


b) in OB: ʾiš-te-at šanšātam ina warḫim šelahšat ina urri warḫūm for the first time in the month of MN on the first day (i.e., on the day the new moon was first seen), for the second time on the New Moon Day, for the third time the day after the New Moon Day TCL 17 6:7.

c) in Nuzi: ʾSumma ʾiš-di-en museu ʾimṭat if her first husband dies JEN 437:8; ʾ1-en šatū in the first year (cf. šaniti šatti, etc.) HSS 16 46:14.

d) in NB: ʾ1-en bābu first item Nbn. 557:1, and passim.

e) in lit., etc.: ʾina ʾ1-en palēša during my first reignal year Layard 88:26 (Shalm. III); šatū ʾiš-ta-at the first year En. el. VI 60; ʾ1-en bābu ṣeṭeṣṣēša he let her through the first door CT 16 45:42 (Descent of Ṣtar); eli ʾ1-en ʾaššanā šanšū [ ... ] after my first dream (I had) a second KUB 4 12 obv.(?) 12; ʾsumma ʾ1-en her first name WVDOG 4 15 No. 1,2, cf. m.u.

心仪的

ishêna see isêñ and isêndā.

ishêndā (ishêna, isêndā) num.; 1. singly, one by one, one apiece, 2. once; from OA, OB on; isêndā in OA, isêndā in OB, isêndā from Elam, MB on; wr. syll. and 1.TA.EM; cf. isêñ.

di. di.ta. ʾaššašna AASSR 23 No. 35 i 6 (in MSL 4 p. 40).

1. singly, one by one, one apiece — a) in OA: PN u PN, ina ʾamātim ša lamdu ʾ1st-i-na ʾiṣafātum ina ʾiṣafāṭišu ʾiṣafāṭhu PN and PN, shall each take one of the slave girls that have been trained, and she will be deducted from their shares TuM 1 22a:30; inšumi ʾiští-na ʾiṣṭapkuni when they have deposited (the garments) one by one BIN 4 158:5, cf. ʾiští-na din give singly ibid. 88:7; ša ʾṣubātim ʾiš-ti-ni-na šambušu la qittāspuku they should press one by one each surface of the (desired) garment, they must not tear it TCL 19 17:12; naṭperdaša ... ʾiští-na ina ʾuṭum šašmeš̄ušu read my messages to them every single day TCL 4 43:30.

b) in OB, Elam and Mari: ʾSumma ausilum ḫalti [sa]lmutim ʾiš-[1]i-na-a šettiḏu if a man is dotted with isolated black moles AFO 18 66 iii 6 (physiogn.); MAŠ ʾiššu ʾubāni ... ʾi-mi (text-μu)-tam ʿu ʾšu-me-lam ʾiští-na-a šṭur if the base of the “finger” is split, once to the right (and) once to the left YOS 10 33 v 43 (ext.); DUMU.ŠENJ-ma šašti-na-a šarratu everyone in the southern tribes is a criminal ARM 3 12:17; ʾiš-te-nu-ʾu (in obscure context) MDP 22 147:2 and 5.

c) in MB: šinnum GUD.MEŠ u ʾiš-ti-nu-ʾu ENSÁ (WT. PA.TE.SI) MEŠ (teams consisting) of
two bulls and one plowman apiece PBS 1/2 20:9; il-te-en-nu-u (in broken context) PBS 1/2 50:14 and 16.

**d)** in Nuzi: ana il-ti-in-nu-u GUD.MEŠ kimmā kunukkāti ištepā PN u PN2 dajānā ana iPN2 ittdāšūnūti the judges condemned PN and PN2 to pay one bull each to PN2 for the breaking of the seals JEN 381:17; 2 UDUM, MEŠ PN iltēqi ša ERIM.MEŠ il-ti-in-nu-u untoš širu u uttuja ittalu PN took two sheep (from us), from those of the (other) workmen he released one for each, but mine he is holding back AASOR 16 No. 10:14; 1 UDUM.NITA ša 1-en sime šaripu 2 UDUM.SAL ša 1-nu sime šaripu one male sheep that is dyemarked with one spot(?), two ewes that are dyemarked with one spot each (as against ša 3.TA.ÂM sime šaripu line 12) HSS 9 101:10f.


f) in lit. and hist.: ittu ištenā īgār il-ti-nu-u ana rimīlit ištar a one-room temple with (only) one wall on each (side) for housing Ištar KAH 2 59:86 (In.); qurādīja ... il-ti-nu-u uṣuṣiṭa I formed my soldiers in single file (lit. one by one) and (thus) brought them through their (the mountains') defiles TCL 3 332 (Sar.); if a woman gives birth to a boy and a girl 1.TA.ÂM īGM.IMEŠ-bū-nu and they each have (only) one eye CT 27 48:5 (Izbu), cf. [SAL].UR.MEŠ 1.TA.ÂM [...].] CT 28 12 K.6667:3 (Izbu); 2 šibnāti ... ZAG u GÛB ša rikši 1.TA.ÂM šakšakan you place two bricks, one to the right (and) one to the left of the arrangement KAR 26 r. 19.
ištěniš

išša.iš.gi : šatš še-te-nil-iš aspanpan. I level mountains everywhere Delitzsch AL 136 r. 5, cf. SBH p. 99:52f.; e.lum ur.ū.zu ba.an.zē.em ur.rī.ēš kū ḫu.šu ḫu. ṣa ṣa ṣa idināma še-te-nil-iš iascošu (var. ṣakītu ur.ū-si idinnama nakri ikkal) the important one of the city (i.e., Enlil), what he has given will be eaten up at once (var. the important one has given up his city and the enemy will devour it) SBH p. 78:29f., cf. ur. bi : še-te-nil-iš PB 9:11 14 1, 83; ḫu. ṣa ṣa ṣa idināma še-te-nil-iš iascošu (after he has said) to the neighbor (living) adjacent to his house, “Build (it, the wall) jointly (with me)” Ai. IV iv 31f.; ur. bi mu.ugal.bi in. pa. da.e.meš : ša šarrīšuša še-te-nil-iš (var. 1-nil-iš(1)) šeoprīa each of them took the oath by the (ruling) king (concerning their (act) Hh. I 313f., cf. Ai. IV iv 60f., and dili.e.eš mu.dingir.bi in. pa. da. ne.eš (var. in. pa. dē.ēš) : min (= iš-te-nil-iš) išša išišuša ḫu. ṣa ṣa idināma še-te-nil-iš iascošu (the partners) will provide the same amount of seed pl. Ai. IV i 64f.

a) in lit.: ramūma iš-te-nil-iš parakkam they (Ištār and Anu) are enthroned together on the same dais RA 22 171 r. 37 (OB); mūš šunu iš-te-nil-iš šišquama their waters (those ofapsu and Tiamat) intermingled En. el. I 5; iš-te-nil-iš lu (var. la) kubbutuna ana šina lu zizu they (the gods) shall (not) be honored as one group but divided into two (bodies) En. el. VI 10; la banū iš-te-nil-iš parakkum no dais (for a king) had been built anywhere Bab. 12 pl. 12 9 (OB Etana), cf. la banū kibratši 1-nil-iš [...] ibid. pl. 7:16; [amēl]ātu išša ibanū iš-te-nil-iš iqattu mankind and their achievements together come to an end Lambert BWL 108:10; gēbra u rabā iš-te-nil-iš (var. 1-nil-iš) tušmatī (var. ūmušma) to death put and young alike! Gossmann Era IV 28; [u]ṟa u mūšu iš-te-nil-iš anassas day, I groaned I groaned Lambert BWL 48:7 (Ludlul III), cf. [šiš][niša ša īttašbata 1-nil-iš innib[a] my teeth that were locked, were clenched, all the time ibid. 52:28 (Ludlul III), 1-nil-iš ūhuwāni they attacked me as one ibid. 42:58 (Ludlul II); naptan gāti iš- si-nil-šu bugarrāb you offer the light collation simultaneously BBR No. 60 r. 28.

b) in omen texts, rituals, etc.: gargādū jašātu u ša nakri iš-te-nil-iš imaqqumu my warriors and those of the enemy alike will fall YOS 10 42 iv 23 (OB ext.); šumma ina amātim 4 naplasātim iš-te-nil-iš izazzu if four flaps of equal size appear on the liver YOS 10 11 i 24; people will sell their children for any price māltāš iš-te-nil-šu innikšša every one of the countries will fall into anarchy CT 13 49 i 12 (SB prophecies); nakri 1-nil-šu idnakanni the enemy will defeat me in one (battle) KAR 423 i 19 (SB ext.); šumma uznāšu u šibitti šēpšu 1-nil-šu kaṣa if his ears and the soles of his feet are cold at the same time Labat TDP 70:15, cf. also ibid. 96:22f.; šumma šarrāt gaggadāšu u zjumršu 1-nil-šu uzqoppašu if his hair stands up straight on his head as well as on his body Labat TDP 30:109; if a ewe gives birth to a lion ur.bi lipā kussāš and it is circled with tallow all over CT 27 21:16 (SB Izbu); 1-nil-ša互联互通 he anoints himself all over Dream-book 339 x+16; šārru ša ur.bi idammug this king will be lucky in every respect K. 2899 r. i 12 (SB hemer.), cf. KAR 178 r. ii 77; if on the fifteenth day dSin dŠamaš 1-nil-šu izazzu the moon and the sun appear together KAR 184 r. (!) 37, and passim in astrol.

c) in legal, admin. and letters — Y in OA: iš-te-nil-iš 6 gaggadalū all together, six persons OIP 27 49a:6; iš-te-nil-iš 30 MANA KU all together, thirty minas of silver Hronzy Kultepe 116:12, and passim in this meaning, for the pertinent logogram šū.nigim, see J. Lewy, AHDO 2 138; unšuši u unnassanu iš-te-nil-iš PN idnima PN conducted my and their packaged goods simultaneously TCL 14 3:22; iššu GN iš-te-nil-iš nūsimu we left Kaniš together TuM 20a:5, and passim; iš-te-nil-iš kaspam künkama ana PN ... šēbīlam seal the silver at the same time and send (it) to PN BRF 6 224:22; iš-[te-nil-iš]-ma TCL 14 49:10.

2' in OB: PN is not a stranger iš-te-nil-iš le'am nikul we have eaten the same bread Fish Letters No. 3:15, cf. iš-te-nil-iš nirβū (since) we grew up together YOS 2 15:8; iš-te-nil-iš udabbabunni jointly they pester me YOS 2 93:9; iš-te-nil-iš izazzu they will divide in equal shares BIN 7 191:13, but see mēhariš; iš-te-nil-iš šumma each of them has sworn VAS 8 71:5, but see mēhariš.

3' in Mari: [iš]-ti-nil-iš-ma ana GN ikaššatu they shall arrive in Mari in one group ARM 1
ištēniš

36:44; iš-ti-ni-ši ušbuma they stayed to-
gether ARM 2 24 r. 4’; iš-ti-ni-ši illaku they
will depart at the same time ARM 6 72:6.

4’ in Elam: aššu biṭ PN u PN₂ ša iš-te-ni-
iš șisu as to the estate of PN and PN₂ that
was divided into equal shares MDP 4 13:3 (–
MDP 22 5), cf. iš-te-ni-ši i-zu-az-[zu] MDP 24
333:11; [iš-t][e]-ni-ši igmuru MDP 22 20:13.

5’ in MA: šuma tūg.meš ... išaški iš-te-
iš-ma šēbilani if any garments are at hand,
send (them) here at the same time! KAV
103:24, also ibid. 109:28.

6’ in NA: ḫuṣṣi kaspi is-ši-niš napḫar ina I
tupmiši all silver scraps, the entire lot in a
(wooden) chest (after a list of silver objects)
ADD 932:9; eglu ... adru bitu i-ši-niš ina GN
a field, a barn and a house, likewise in GN
ADD 413:8; pūḫi-āmēši ana DN ana mār
šarrī nippaš ana PN is-sin-niš la nippaš we
shall perform the replacement ritual before
Ereški(ti)gal for the crown prince, (but) we
cannot do it at the same time for Šamaš-sum-
ukin ABL 439 r. 3, and passim in NA letters;
i-si-ši-ma asaddiš I shall train (the horses)
at the same time ABL 71 r. 11.

7’ in NB: (I omitted nobody) seḫer u rabā
ki 1-niš ulašbitma ukin old and young alike
I fitted out and settled (again) VAS 1 37 iii 28
(kudurrū); niš RN šarrī belišunu iš-te-ni-ši
iskuru of them took the oath by the life
of their king and lord Nebuchadnezzar Nbk.
164:37.

d) in hist.: kibrāt arba’i iš-ti-ni-ši šibalkitus
inšī the four quarters (of the world) joined
in rebellion against me Barton RISA 138 No.
9:13 (Naram-Sin), for further refs. see Gelb,
MAD 3 80f., cf. iš-ti-ni-ši ipḫurūsumma Syria
32 12 iii 18 (Jahdunlim); boats made of skins
ša ina ḫulu ši-tu-šiš (var. ta-niš, i.e., ištiniš
or issinši) i-du-la-a-ni that moved along on
the road at the same time AKA 355 iii 34 (Ass.);
mišpu taḫānu 1-niši uk[innu] they established
on that occasion the entire boundary
line CT 34 41 iv 22 (Synchron. Hist.); RN RN₂
mārē aššidšišu (text NIN.MEŠ but Annals 404
has DAM.MEŠ) ašši kusši šarritšišu ... iš-te-niš
išūsumma ippušu taḫazu RN and RN₂, sons of
his two wives (those of the king of Comma-
gen)e divided evenly the right to sit upon his
royal throne but (eventually) came to fight
(each other) Winckler Sar. pl. 34 No. 72:118,
and rarely in Sar. and Senn.; nišši Akku šeḫer
rašu aḫḫēša zēr bit aḫ)iša iš-te-niš uraḫhur he
convened in one assembly all the citizens of
Assur, young and old, also my brothers and
all male descendants of my father’s family
Borger Esarh. 40:16, and rarely in Esarh.; iš-te-
iši alamād simāt belāti at the same time
I became familiar with what behooves a lord
Streck Asb. 256:26, and rarely in Asb.

e) in ref. to the preparation of medication,
etc., in med. and rituals: taḫāškal iš-ti tусas-
maḫ you crush and mix together (various
herbs and other ingredients) AFO 16 48:2
(med. from Bogh.), cf. UR.BI taballal ibid. 18;
quātā ... mala ... šatra 1-niši tuballama
tuqattaršu you mix together all the fumigation
materials that are prescribed and perform a
fumigation for him (the deity) CT 29 50 ii 22;
1-niši ša kīma išen itti aḫšami ḫḫi “to-
gether” (means) to mix together in one pro-
cedure BRM 4 32:8 (med. comm.), and passim
in SB, mostly wr. UR.BI, also 1-niš, and iš-te-niš
AMT 85,1 ii 11; note: UR.BI 2 GIN.TA₄
taqqalluma you roast two shekels (of each of
the listed ingredients) together AMT 90,1 iii 9;
ḫiḫi ša eri 1-niš iššīnu iššu tuḫabbab
you char the ends of seven pieces of cornel
wood in the same way CT 23 11:30; you
drip (medication) into his ears i.dI.9At
iš-te-niš iššu uṣušu MIN you do the same at the
same time into his ears with pork fat KAR
202 iv 24.

ištēnšeret see ištēnešet.

*ištēnšerū (ištēnešerū) num.; eleventh; MB;
cf. ištēn and ešīr.

ina iš-te-en-se-er-i-DN at the eleventh
(gate) was DN EA 357:72 (Nergal and Ereški-
gal).
ištēnu (ištēnu, fem. ištētenu) num.; first; OA,
OB, SB; cf. ištēn.

išu arik iš-ti-nu-um-ma (var. lu iš-te-nu-um-
ma) “Long Wood” is the first (name) En. el.
GID.DA a-rīk-[tu ...] STC 2 pl. 63 r. 4f. (En.
el. Comm.); she stripped off her clothes iš-ti-


nam ulabbisum lib{sam} aniam šitušaša with the first garment she clothed him (Gilgâmêš), with the second garment she clothed herself. Güg. P. ii 68 (OB); "Mama iš-ti-nam ulidma Mama gave birth to the first (parallel: šena, šalašiti) CT 15 i 18 (OB), iš-ti-na[m] (in broken context) ZA 49 170 iv 2 (OB lit.); appāš 2fr-a šuglēn iš-ti-ta-ma ukal-linka instead of the two loads, he showed you only the first one (cf. i-2fr-a iš-ti-ti tanassaq choose one of the two line 11) TCL 20 92:29 (OA).

The difficult ref. iš-ti-a-num šadda uš CT 15 3 i 8 (OB lit.) may be interpreted as išti Anum šadda uš.

ištēnū

ištēnūtu num.; 1. for the first time, 2. once; EA, Nuzi; cf. ištēn.

1. for the first time: 1-en-nu-tum itatalku mār šipri ana [abikja ... šandit italku when the messengers came to your father for the first time (they said unfriendly things), and (now) they have come for the second time (and have said unfriendly things to you) EA 1:72 (let. from Egypt).

2. once: a sheep ša 1-nu-du baqnu that has been plucked once HSS 9 99:15 (Nuzi).

ištēnūtu š.; 1. set (consisting of several objects), 2. (undivided) unit; Bogh., EA, RS, Nuzi, Akkadogr. in Hitt.; cf. ištēn.

1. set (consisting of several objects forming a unit) — a) in EA: 1-nu-tum ansabatu šurâši one pair of gold earrings EA 17:45, cf. 1-nu-tum dudinâtu šurâši ibid. 42, also 1-nu-tum na, šeš EA 26:66 and 27:112f.; 1-nu-tum sariam ša maški ša šišê gülêna ša siparri mahûsh one set forming a leather coat of mail studded with bronze ĝâlu-ornaments, for a horse EA 22 iii 39, and passim (all in letters and lists of Tušratta).

b) in Bogh.: 1-nu-tum TUG.B.LA ša eliya (with) the one set of garments that I was wearing KBo i 3:32, for the Akkadogr. in Hitt., see Goetz, ZA 40 79f.

c) in Nuzi: il-te-en-nu-tum šenu one pair of shoes HSS 5 17:10, also 76:6; 1 il-te-en-du erênu one bed fully equipped TCL 91:10; 1 TUG 1-en-nu-tum nahîaptu one outfit of clothes HSS 9 25:7, also RA 23 155 No. 50:16, cf. il-te-nu-ti šullanni AASOR 16 94:9, and passim; il-te-en-nu-tum[m] mugirru one set of wheels JEN 587:10, cf. il-te-en-nu-tum magarrê HSS 13 326:2; 1-nu-du sariam kuš. MEš ša luœ one set of leather coat of mail for men JEN 533:1, and passim.

2. unit: 6 ANŠE eqlâši annâ ana ilti-in-nu-tum-ma itadnu these six homers of field-land have been given as an undivided unit JEN 651:14, see H. Lowy, Or. NS 11 297 n. 1; ultû labiri šar Ugarit u šar Sijanni 1-en-nu-tum šunu from olden days, the kings of Ugarit and of Sijanni have formed a unit MRS 9 71 RS 17.335+:4, also ibid. 80 RS 17.382+:4 (both letters of Mursîli); [...] il-ti-il-tum nînu we form a unit ibid. 133 RS 17.116:28 (let. of the king of Amurrû).

Goetz, ZA 40 79f., Landsberger apud Güterbook, Or. NS 12 102.

ištēšerišu num.; eleven times; OB math.; cf. ištēn and eôrî.

šanûm iš-ti-ši-ri-šu the second (man) eleven times MKT 2 pl. 38 iv 11, see MKT 1 p. 112 and TMB p. 70.

ištēstu (ittēltu, ittēltu) num.; 1. one, 2. once, 3. at the first time, first; MA, MB, EA, RS, Nuzi, SB; cf. ištēn.

1. one: [at]a 2 qätânu liqîmi u šPN il-di-il-tum liqîmi take two shares, and šPN may take one HSS 5 46:20 (Nuzi), cf. il-ti-il-[tum] liqîmi JEN 166:12, il-ti-il-tum ileqî HSS 71 7, il-te-il-tum ileqî HSS 5 69:9.

2. once: a she-goat ša il-ti-[š]-tum gazzu that has been shorn once HSS 9 26:4, cf. (said of sheep) ša il-ti-il-du baqnu RA 23 161 No. 77:4, and passim in Nuzi; uncertain: a slave girl ša il-[ti-il]-tum udîtu who has given birth (only) once JEN 608:19; possibly to mg. 3 šumma il-til-tum (in broken context) EA 27:47 (let. of Tušratta), il-til-ta šissma he called out once Güg. IV v 11.

3. at the first time, first: il-ti-il-tu imékkinu they will irrigate for the first time BE 17 3:58, cf. PBS 1/2 67:29 (both MB letters); [i]-til-
ištēt

tu-ū tašappara [...] ... u šanātikka tašaps para umma first you send word that [...] and then you send word as follows 4R 34 No. 2:12, see Weidner, Afo 10 3, and Landausger, ibid. 142; išt-ti-il-la (replacing ištikē, q.v.) PN ilteqēnu u šanāma sāru itqadmovu first PN acquired them (the fields), and then the king granted them (to him and his sons forever) MRS 6 166 RS 15.139:14; išt-ti-il-du dajāni PN PN šakaš prēš first the judges sent PN to PNšakaš (followed by šanēna and šāšrēna) HSS 5 40:7, cf. (in same context) išt-ti-il-tum JEN 375:13, (wr. išt-ti-šum) JEN 386:7; annaktu išt-ti-il-du ana PN [nadnu] all this was at the first time given to PN (followed by ana šanēna and ana šāšrēna) HSS 13 225:15 (= RA 36 203).

Secondary development from ištēn/ištēn, difficult to explain.

Gadd, RA 23 131 n. 9; C. Gordon, RA 31 56 and Or. NS 7 44; Landausger, Afo 10 142 n. 15; Speiser, JAOS 75 158 n. 34.

ištēt see ištēn.

ištētu see ištēnu.

ištī (ištē, ištē, issi, essi, istsu) prep.; with; from Oakk. on; wr. syll. and kī (also ṫa for the dialectal variant īštētu).

išt-tum = išt-tum An VIII 72.

a) in Oakk. — 1' with nouns: always wr. īšt-dā, passim, see MAD 3 80. 2' with suffixes: īštī- passim, but īšt-u in the name Maništētu, see MAD 3 80.

b) in OA — 1' with nouns: īš-ti šubātēšu CCT 2 3:20, īš-ti šērēštēmu CCT 4 31a:14, īš-ti AN.NA-ki-a CCT 2 4a:12, and passim, often wr. kī, for the phrase īštī kaspīm ukālā, see kullu; note īš-tū CCT 1 13a:20. 2' with suffixes: īš-ti-kā BIN 4 50:22, and (often wr. kī) passim.

c) in OB (rare, only with suffixes): īš-ti šu Afo 13 46 ii 3, īš-ti-kā ibid. r. ii 4; īš-ti-i-ka VAS 10 214 v 18 (Agūsaja); īš-ta-ā-ša RA 22 170:13, and passim in OB lit., see von Soden, ZA 41 138f.; exceptionally with a noun (only occ.) īš-tī An-nim RA 22 171:43.

d) in MA — 1' with nouns (ištētu): īš-ti īštēn tuššāb she will live with one (of her husband's sons) KAV 1 vi 101 (Ass. Code § 46), cf. īš-tu bēlet bīti usbat ibid. iii 47 (§ 24), and passim; if a palace official īš-tu šalēgēlîm (iḏabbūb speaks to a woman in the harem Afo 17 288:107, and passim beside īštē, "from"; īš-tu akēāhā KAJ 1:23 and 167:15, īš-tu makēēa KAJ 310:7, note: īš-tu PN ilge he bought from PN KAJ 147:6, beside kī PN PN ilge KAJ 13:4, and passim in MA.

2' with suffixes (îstē-): il-te-ša-nu KBo 1 20 r. 4 (probably MA), il-te-ša-ma KAV 1 i 82 (Ass. Code § 8), and passim in this text, also il-te-ša-nu Afo 17 285:92 (harem edicta), and passim in this text.

3' in the formula īštē āḥā(m)īšt īš-tu a-ha-îšt KAV 2 vi 6 (Ass. Code B § 18), also ibid. 25, cf. KAV 28:11, 109:10, Afo 18 308 r. iv 15'.

e) in NA — 1' with nouns (ištētu): ša īš-tu qantī bēdēnī which has been standing overnight with the reed Ebeling Parfumres. p. 25 i 10, and passim; īš-tu gēnī tubballit you mix it with flour KAR 192 i 35; kēsirā ... īš-tu kupīr u agurri aksīr I had the quay wall built of burnt bricks laid in bitumen KAH 2 35:28 (Adn. I); sēdērā ... īš-tu RN ākūn I put (the chariota) in battle array against RN KAH 2 71:32, see Weidner, Afo 18 351:51 (Tigl. I); īšt-tu tanattī šubarrūšēš with songs in his praise KAH 2 84:75 (Adn. II), cf. īštēni īš-tu nīšē āššur ibid. 79.

2' with suffixes (issi-): is-iš-šu aptigīd I have appointed him (beside īš-ti dūllī ibid. r. 6) ABL 361 r. 10, also iš-sī-šu (beside TA ummāṇī) ABL 11 r. 9f., is-sī-šu abīdū (beside TA ḫabīrija anāku (line 18) BA 2 634 K.890:19 (lit.)), e-sī-sī-šu ABL 1369:7, iš-sī-sī-šu ABL 557 r. 8, and passim in NA letters; i-sī-ša assege I took with me AKA 365 iii 63, and passim in the inscrs. of Amn, iš-sī-šu Bor-ger Esarh. 54:29, is-sī-šu Craig ABRT 1 24 r. iv 17 (oracles), iš-sī-šu ZA 51 134:17, and passim in this text (cult. comm.).

f) in Nuzi: īš-tum īgārī ša PN nēnmuwad adjacent to PN's wall RA 23 150 No. 34:10, also ibid. 7, beside īš-ti eq̣lī ša PN nēnmuw ibid. 12

g) in SB (rare, with suffixes only): īš-ti(var.-te)-ka Lambert BWL 70:6 (Theodicy).
iššu adv.; once, one time, firstly; from OB on; wr. syll. and 1(-en)-šu; cf. iššu.

dia.a.kām = iš-ti-šu ŠNBGT IV 34.

a) in gen. — 1' in OB: iš-ti-šu šinišu ana šuk šuštērē ... aškapparakkum I have already written to you more than once (lit. once or twice) for the servants’ rations A 3527:6, cf. iš-ti-šu u šinišu aškapparakkum TCL 7 58:8, also CE 6 39b:1, also iš-ti-šu u šinišu VAS 16 168:8 (= Frank Strausburger Keilschrifttexte 13), iš-ti-u ša-la-ši-ši YOS 2 103:23; kimā iš-ti-šu 5-šu [ašp]urarakkum ARM 1 58:6, cf. iš-ti-šu (in broken context) ibid. 87:8; 1-en-šu PN ina kaspī iltešiū ... šaniu itadašišu šarru u idāšnu ana PN first PN acquired it (the field) for (135 shekels of) silver, and then the king transferred it and gave it to PN MRS 6 63 RS 16.174:9, and passim in RS, see Speiser, JAOS 75 157ff.

2' in math.: iššu iš-ti-šu-ū ši ... iliš-ti-šu-ū iliš-ti-šu-ū which he brought once ibid. pl. 4 iv 1, see MKT 1 111, also TMB 141.

3' in NB: nadēnu ša kusitī ultu Eanna ana GN ānu alla 1-šu ana ānrēši RN only once, at the time of Nebuchadnezzar, did the giving of the (sacred) kusiti garment from Eanna to the city GN take place YOS 6 71:29, dupl. 72:29, cf. 1-šu ši tannīšu once when it was given ibid. 32, dupl. 72:31; ammonēni iš-ti-šu-Šu šišišišišu mamma ul iš-alamni how does it come about that nobody asks me for information though I have already approached the king, my lord, more than once? ABL 716:5, cf. 1-en-šu 2-šu ABL 1237:23.

b) with ana: (if the adopted son has committed a crime against his father that is grave enough to warrant his removal from the status of son and heir) ana iš-ti-šu panišu ubbalu the first time (only) they may forgive him CH § 169:30.

c) with ina: § MANA ina iš-ti-šu five-sixths of a mina for the first time VAS 9 190:2' (fragm. of adm.).

Quite irregular is: a sheep ša 1-nu-šu bağnu HSS 9 106:15 (Nuzi), see iššu. Since the word occurs as iššu in every syllabically spelled ref., the 1-en of the spelling 1-en-šu is to be considered as standing for iššu, a variant by assimilation of iššu before -šu.

štu (uštu, ultu, iltu) conj.; since, after, as soon as; from OAkk. on; štu in OAkk., OA, OB, Mari, Elam (beside uštu MDP 22 p. 5 school tablet line 1), MA, SB (beside ultu), ultu in SB, NB (štu BIN 1 7:26; wr. syll. and TA; cf. štu prep., štu conj.

u₄.ta = iš-tu u₄-um NBGT I 320, cf. u₄.ta = iš-tu u₄-um ibid. II 27, IX 282.

ba-da.zah.ta : iš-tu iššīqu after he had run away Ai. II iv 8' ; itšar.giš.gub.a.ta ba.an.ti.la.ta : iš-tu kūra ana zaqṣi ipdammu after he has planted the garden completely Ai. IV iii 31ff.; en dumū.en.zu.na ra niq.gal.gal.la un da.an.gar.ta : iš-tu šilišu ana mārat Sin narib iššīmi after the Lord had established pre-eminent status for the daughter of Sin TCL 6 51 r. 23f. and 27f.


a) štu — 1' in OAkk.: see MAD 3 80.

2' in OA: iš-tu mārūnšišim as soon as the country is (again) in good condition TCL 20 112:30 (let.); iš-tu abūka îmîš tuni allikamma I came after your father died TCL 21 269:14 (let.); iš-tu kikpam ša šep PN nisibulani after we had dispatched the silver of PN’s caravan KTU 29a:3; iš-tu rikša kanakuni after the packages had been sealed TCL 19 12:4 (let.), and passim.

3' in OB: iš-tu anāku u kāta ninnamur matima ūma ūla šāpuram ever since you and I met you have never sent me any news of you TCL 17 71:5 (let.); whatever her hus-
band and she acquired iš-tu innemdu after
they moved in together CH § 176A 13; for
one month and five days iš-tu ina GN waštāku
ever since I have lived in GN TCL 17 128:19
(4); note with ma: iš-tu-ma aššā[ku] šu-
lu-<um> -ka ulam[s] tašpur[am] ever since I
have been (here), you have not sent me any
news about yourself Holma Zehn altbabyloni-
sche Tontafeln No. 8:12; iš-tu zizu itū irgumma
after he had received his share, he made a new
claim Meissner BAP 80:2, cf. iš-tu PN ana šimmim
illiku after PN died BA 5 503 No. 33:17, cf.
iš-tu . . . il-a ša igerđaši BE 6/1 96:12, also CT 8
4a r. 11; DIŠ immerum iš-tu ū-ab-šu-u ši
the sheep, after it has been slaughtered YOS 3
4a r. 11; iš-tu ikṣiš su ina kussi itūm na
karruni adunaganni after he had killed
360,000 warriors JCS 11 85 ii 6 (Cuthean Leg-
end).

4' in Mari: iš-tu GN itašqatumma lišum
iššitu (send this tablet) after the city GN
has been taken and morale has improved
ARM 1 27:10, and passim; iš-tu annum kunnu
after they have been properly done RA 35 2 i
20 and ii 8 (rit.).

5' in OB Elam: iš-tu RN kubbassam išku-
numa (send this tablet) after Temtì-Agūn had established
the (new) regulation MDP 23 282:9, cf. uš-tu
cubbussā iššaknā MDP 22 p. 5 school tablet line 1;
iš-tu nikissūša mudī after his account had been
clarified MDP 23 275:1, cf. ibid. 190:1;
iš-tu īppanašu . . . ana hāši naddama after his
tablet had been assigned for destruction ibid. 275 r. 11,
cf. iš-tu nakru italkku MDP 18
244:26, etc.

6' in later texts: iš-tu PN mētuni after PN
died KAJ 212:7 (MA), cf. iš-tu nikissūšu
ša[bt]u[ni] ibid. 120:5; iš-tu Bābili āḫḫad after
I destroyed Babylon OIP 2 137:36 (Senn.);
iš-tu alā ināru Gilg. VI 153 (SB), and rarely in
SB lit.; with ma: iš-tu-ma igmuru (var.
tanmut) ši-ippasa as soon as she (Mama) had
finished (var. recited) her conjuration BA 5
688 No. 41:17, var. from CT 15 49 iv 3.

b) ultu (Bogh., SB, NB): ultu PN illika
since PN came KUB 3 34:8, and passim, see
Labat L’Akkadien 225; ultu liḇbašu inuḫḫu
(var. liḇbašu immirū) after she has quieted
down (var. her mood has become friendly)
CT 15 46 r. 16, var. from KAB 1 r. 11 (Descent of
Ištar); ultu aḫi bānūa iššu nan[muḫšu]
after my own father passed away ADD 649:4;
ultu kaṣap rīši ši-im zērīšu i-si-iš-su after he
paid the balance of the purchase price for his
field VAS 6 50:4 (NB).

c) TA: šumma rēš immeri ta nakṣu if the
head of a sheep, after having been cut off
CT 31 33:26ff. (SB ext.); TA ēppašu isšinu bi-t
aššu after I celebrated the New Year’s
festival VAB 4 284 ix 41 (Nbn.).

d) in combinations — 1' iš-tu ša: iš-tu ša
ana GN attalku ever since I left for Mari
ARM 3 1:22, cf. iš-tu ša bēš ša ḫarrānim
uḫširu ibid. 12:21, and passim.

2' ultu muḫḫi: ultu muḫḫi išmā umma
after they had heard as follows ABL 1275 r. 4
(NB), cf. ultu muḫḫi ina kussi [...] ibid.
1007:11 (NB).

3' ultu muḫḫi ša (NB): ḫarrāni . . . ultu
uḡu ša ina kussu ušbīnu ever since our
(former) kings sat upon the throne ABL 878:2;
ultu uḡu ša bēš ša ḫarrānim ana GN uḫširannī
ever since the great king made me come to
Borsippa ABL 808 r. 7, cf. ABL 280:21, 790:4,
and see Ebeling Glossar 36; ultu muḫḫi ša
anāškū ana ṣarri ṣarur āšurū ever since I became
king Herzfeld API 30:23 (Xerxes).

4' ultu agā ša: ultu a-ga-a ša bēš ši-iliku
YOS 3 190:6 (NB let.).

5' TA bi-t: TA bi-i ḫišamā ṣi-nappāḫannu adu
irabbānu from sunrise to sunset ABL 992:10,
cf. TA ṣi diṭu ṣi-nappāḫu(!) ABL 1139 r. 4, also
Craig ABRT 1 22 ii 4; TA bi-i sarru bēš ši-ipi-
dannīni ever since the king, my lord,
appointed me ABL 733 r. 7, cf. TA bi-i uššu
karruni aduṣannāni from the time its foun-
dations were laid until now ABL 476 r. 12,
and passim in NA letters. Note with ultu: ultu
ē . . . iššamā . . . adu ša enma from the
time he brought (the letters) up to now ABL
266 r. 6ff.; māt Tāmīm ša ultu s PN la
ašū the Sea Country where, (ever) since
Na'id-Marduk has not been there ABL 839:14.
"ištu

6' TA mar (NA): TA mar šarru beli išpuranni after the king, my lord, wrote me ABL 411:9, cf. also ibid. 164 r. 10, 211:15, 251:6, 563:4.

7' other oecs.: ul-tu ullašumma Ištar ana erset latārī āridu ever since Ištar descended to the Land-of-Non-Return CT 15 46 r. 6 (Desc. of Ištar); iš-tu annini allikam after I came here (I became sick but recovered) TCL 18 91:5 (OB let.); iš-ti-i-nu-ú (see iš-mu conj., usage c) CT 15 ii 1 (OB let.); iš-ti immati tallika since you came BIN I 7:26 (NB let.).

ištu (eštu, eštu, ėštu, īštu, īštu, īštu, īštu, īštu) prep.; from (space in time, place, or space in time), out of (a place, an object, a quantity), since, after, by (in Achaem.); from OAkk. on, Akkadogr. in Hit. (Sommer Ahhijavā index 408); wr. yyll. and TA (also with a TA-like sign, see Poebel, AS 9 159 n. 2); cf. īštu conj., īštuma.

ta-[a]-TA = ul-tum 8b II 100, cf. ta-TA = ul-tu, a-na Ea IV 223f.; ta = iš-tu KI.TA from, as suffix NBGT II 32, cf. ta = iš-tu PASAN ibid. 1314; me. a.ta.ta = iš-tu ia-nu whence Izi E 70; gi.ri.ta = iš-tu an-ni-ī hence Kagal I 380, įū.e.ta = iš-tu ul-li-īthence ibid. 381, gi.e.te = iš-tu a-na-um-mi-[iš] ibid. 352, also (with the Hitt. translations an-ni-ī, ka-a-a and e-ni-i-pāt) Izi Bogh. A 173ff.; [gi].še.[t]a = iš-tu an-nu NBGT III I 7.


nam.ērim.ta im.m.a-an.gr: iš-tu māmītī īštumā he turned back from (taking) the oath Ai VI I 50; kur.ta im.ta.ē: iš-tu adā (var. mātī) uštēra CE 17 22:156 and 156; an.ša.ša.ta im.gin(gim) kalam.ta i.i.gu.mās: iš-tu qirib kamē kūma īštu ana mātī šubāni šunu from the inner heaven they (the ghosts) attack the country like a storm CE 16 20:106f., cf. āa.še.ē.ta ib.ta.ē: iš-tu qirib bitī ši ibid. 31:108f., also ē.ē.ku.ta = iš-tu (var. ul-tu) biti ekurri CT 16 I 25; u₄.tur. ra.zu.tu: ul-tu um šērētika from the time of your youth KAR 111 i-i 5 (bil. šedu ba text).

ša-an-ša-ša = iš-tu U.D.3.KAM day before yesterday Malku III 151.

a) distribution — 1' in OAkk.: iš-tum passim, see MAD 3 80. 2' in OA: īštu passim, īštu (rare) BIN 6 58:6, etc., also iš-ti TCL 14 73:4, ul-tu OIP 27 15:20. 3' in OB, Mari: īštu passim, note iš-tum PBS 11/2 38 and 45; note sandhi iš-ti-i-na-an-na TCL 17 22:8. 4' OB Elam: īštu (beside īštu, rare) MDP 23 319:9, etc. 5' in Bogh.: īštu (beside īštu), for TA, see Sommer Ahhijavā 295. 6' in Nuzi: īštu (often) JEN 396:12, and passim. 7' in EA: īštu (passim beside īštu). 8' in MB: īštu, īštu, also TA. 9' in MA: īštu (beside īštu). 10' in SB: īštu (normally, also wr. TA) and īštu (note īš-tu CT 16 60 to CT 16 10 iv 43 and SBH p. 107:85, both bil.), īštu (rare) KAH 297:8 (Shalim. III). 11' in NA: usually wr. TA, wr. yyll. only in īš-su harramme ABL 20:6 and 665:10; in NA royal also īštu (Babylonianism). 12' in NB, LB: īštu (normally, īštu (rare in NB royal), also wr. TA; exceptional writings: īš-ī ABL 781:10, īš-ī TA-VAS 6 46:1, Nbk. 125:1, īš-ī-ū VAS 3 27:4 and VAS 4 30:1, īš-ū Nbn. 871:2, Camb. 441:2, īš-te VAS 15 50:7 (LB), īš-ī BRM 1 73:2.

b) in īštu/ūltu ... adi (or ana): passim in local and temporal contexts. Note: šīram īš-tu 3 adī īš-sakānu there are from three to six red spots YOS 10 52 i 4 (OB ext.); iš-tu 3 MA.NA adī 1 [M.A.N.A] from one third to one mina Goetze LE § 48:42; īš-tu 3 ŠILA ŠILA adī 1 ŠILA LIH 72:10, and iš-tu 2 KUŠ 3 KUŠ adī 4 KUŠ ibid. 11 (OB let.); (brick structures) ul-tu šīpir bāltūti adī kināhī simat mitūtu from buildings for the living to the tomb for the dead OIP 2 136:18 (Senn.); īš-tu šērēm ana rab[lm] Mēl. Dussaud 2 993:10 (Mari); tu gēpūt GN se-her ra-bi mala babā or any other official of Namar, be he important or not BBSt. No. 6 ii 29; iš-tu zikārum īši sinnidūtum CT 50 20:19 (OB); īš-tu pēm anašīdī ūrāsīm passim in OB leg., see ūrāsīm meng. 4b; (you, Aššur, should know) ul-tu mābūtī adī arākātī (everything) from beginning to end Streek Asb. 376 i 2; iš-tu pandūnum ana warānum ša la kāši abam u bulam ulla īšu I have not had and will not have any father and master but you alone TCL 18 95:4 (OB let.); with added muḫḫī: iš-tu īgu dumu īgal-e adī muḫḫī dumu šērī ša 10 šanaddūšu from the eldest to the youngest son, who is ten years old KAV 1 vi 24 (— Ass. Code § 43); ul-tu īgu 1 īgī adī 2 īgī KU.GI ABL 1034 r. 9 (NB); (to cast gold and silver objects) ul-tu īgu 1000 gū adī 1 īgī ranging from 1,000 talents to one shekel OIP 2 141 r. 2 (Senn., coll.); Note with ma: iš-tum-ma GN a-ti-ma GN[N] UET 1 275 ii 9 (Narām-Sin).
ištu

c) in prepositional constructions with a second element to which a pronominal suffix is attached, since ištu does not take a pronominal suffix; also occurring without suffix — 1' with itti: ersetum ajumma iš-tu il-li-ka iḫššarman does any country secede from you (and turn to Hatti)? KBo 15 i 27 (treaty).

2' with lapan: ša ul-tu la-pa-an kakkēja ipparsšidu who fled before my onslaught Boerger Erarth. 57 B iii 41.

3' with libbi: iš-tu li-ib-bi pišu out of its [the malformed newborn animal’s] mouth (grows a second head) YOS 10 56 i2 36 (OB Izbu); 43 MUMES TA ša be sal arāma ... nasha 43 omens excerpted from (the series) “if a woman is pregnant” CT 27 2 r. 3 (SB Izbu); replacing simple ištu: 82 kings of Assyria TA ša RN EN RN₄ from Erišu to Assurbanipal KAV 216 iv 17, and ibid. 20 (SB); dēnu TA libbi PN TA lib-bi GN judgment against PN from the city GN ADD 160:2f.; TA lib-bi ša MN ištu ina panišu the house is at his disposal from MN on BRM 1 78:11 (NB).

4' with mahār: kīma iš-tu maḫriki ušiam when I left you VAS 16 2:5 (OB let.), cf. PBS 7 06:21; replacing simple ištu: [salmāni] ... iš-tu ma-ha-ar RN [ēteriš] I asked (your father) RN for (golden) statues EA 29:136 (let. of Tušratta).

5' with muḫḫu: šumu iš-tu muḫ-ḫi-šu i-šak-kan-ša-nu a (good) name has been made for them (the royal ancestors) by him (the Sun God) EA 55 r. 55 (let. from Qatna); ša ul-tu ugu miššu ša PN mutšu ... maḫir (silver) which was received after the death of PN, her husband Moldenke 1 18:4 (NB); (a cow) ul-tu ugu epinni ... abkattu that was taken away from the plow AnOr 8 38:2 (NB); TA ugu id GN attumnu ušiam I moved on from the Sangura River AKA 371 iii 80 (Amn.), cf. TA ugu Puratte Issuhruni ABL 424 r. 11 (NA); note: ul-tu muḫ-ḫi šarru lu idī may the king know from this ABL 1059 r. 2 (NB).

6' with panī, pištu: mūnu PN TA pa-ni-šu-nu ippāšu whatever PN took away from them ABL 131:13 (NA); ša ul-tu pa-ni-ia ippabbāššušīti what is told them by me (that they do) Herzfeld API 30:13 (Xerxes); replacing simple ištu: ul-tu pa-ni RN adi mu.6(var .9). KAM RN₄ from the time of Assurbanipal to the sixth (var. ninth) year of Nabonidus VAB 4 292 i 24, and dupl. AnSt 8 48 i2 26 (Bn.); ul-tu pa-ni RN since the time of Šaggarakti-Sūriš VAB 4 228 iii 28 (Bn.); ētapa qaqiku TA IGI DN the answer came in a wafting of air from Nabû Craig ABRT 1 6:23 (NA, = Streek 346); ša iš-tu pi-il-ti PN maḫrōnuti KAJ 238:5 (NA); cf. ša PN ul-tu pa-ni PN₄ iššā VAS 5 25:3 (NB), TA IGI PN (bought) from PN ADD 642:8f.; TA pa-an sunqi būbûte on account of hunger and want AKA 297 ii 7 (Amn.), cf. TA pa-an ซาgi ABL 110 r. 5 (NA), note: TA pa-ni damē uṣšāni for this reason the blood continues to flow ABL 108 r. 12 (NA); uttur TA IGI a-hi-šē Jacobson Copenhagen 68:17 (NA), cf. utturu TA IGI a-hi-še RT 20 203:8 (= ADD 780); ša ... dēnu ... TA IGI PN igarrūni who would start a lawsuit against PN ADD 474:9.

7' with qerbu: TA qir-ri Bušuknā ašar ṛuqā illikuninma they (the refugees) came out from the inaccessible reaches of the River Uknū Lie Sar. 50:13, cf. iš-tu qir-ri īli šātītu 1R 31 iv 13 (Šamsī-Adad V), and passim in Sar. NA.

8' with šūrī: TA EDIN šaddi GN ana id Zaba šapļē from the top of Mount GN to the Lower Zab Scheil Tn. II 39; ul-tu si-ir sīšē qaqqariš imqat he fell off the horse to the ground OIP 2 156 No. 24:16 (Senn.).


10' with tarṣu: iš-tu tar-ṣi GN adi GIN₃ ... ina ištēn ūme aḫḥut from Suhi I made a one-day raid as far as Carchemish AKA 73 v 48 (Tigl. I).

d) with adverbs and in idiomatic expressions: see ajaka, ajānīš, ajū, ammakia, ammū, anna, annūnum, anāmīšu, arka, ašrānumma, elīš, īrāma, inanna, labariš, labīrtu, labūr, maḫra, mašī, pana, panānumma, rēšu, šapšiš, ušū, šumu.

e) special and rare mngs.: mannumme ina biršunu ul-tu 2 mu ša raksu ibbalakakatu whoever breaks the agreement within the two years that are agreed upon HSS 9 97:27,
ištu

and passim in Nuzi, cf. (wr. iš-tu) RA 23 154 No. 47:30; [šar]-ku-ub gaddi māti iš-tu rigmišu all the country . . . .s before his (Adad’s) thunder EA 147:15 (let. of Abdemiški); imluk iš-tu lubūjā alikmi. I took counsel with my heart (and decided) “Go!” EA 136:26; mimma dāllu malta ta muḫḫī 1 Gīn Kū.BABBAR all repair work exceeding the amount of one shekel of silver VAS 5 81:12 (NB), and passim, see Oppenheim Miet- recht 79.

Meek, RA 34 63f.

ištu see ıšdū and ḫšī.

ištuḫu (ištuḫu, ištuḫu, ištuḫu) s.; whip; Nuzi, MB, EA, SB, Akkadogr. in Hitt.; foreign word; ištuḫu and pl. ištuḫētu in Nuzi; wr. with det. ıš in Nuzi, EA and Bogh.; cf. ištuḫu in ḫšī ıššūḫī.”


a) in EA: 1 Gīš il-tuḫ(dah)-ḫu ša biš-ša-ta ḫurāšu uḫḫuṣu paratitiñaḫu huḫḫal šadī 1 ku- nuk ḫulāl šadī ina lubūjū ʾukkuk 5 Gīš ḫurāšu ina lubūjū nādi one whip (with a finial shaped like?) a pīšaḫ, gold plated, its paratitiñana is of genuine ḫulāl-stone, a genuine ḫulāl-stone seal encircles it, five shekels of gold have been used on it EA 22 i 4 (list of gifts of Tušratu).

b) in MB: 2 masakkātātum MEŠ u 2 il-tuḫḫu-ḫu-ı̂-a ama ıššī bēlējīa utebīlā (wr. il-ı̂-bī-la) I am sending to my lord two chariot beams and two whips BE 17 38:16 (MB let.).

c) in Nuzi: 1 Gīš il-du-uh-lu ša išši šatruḫši itaḫu Kū.Ø. uḫḫuṣu u sunukraṣu ša kaspı one whip of ebony, . . . ., its “chest” is gold plated, and its . . . . is of silver HSS 15 17:11, cf. 1 Gīš iš-tuḫḫu-ı̂-a ša Kū.Ø. uḫḫuṣu ibid. 33, also 1 Gīš il-du-uh-ḫu paṣṣakšu šatruḫši Kū.Ø. uḫḫuṣu ibid. 16, 2 Gīš il-du-uh-ḫu paṣṣakšu 1 Gīš il-du-uh-ḫu bišaḫūḫu annātu la uḫḫuṣu two whips (with finials shaped like?) a duck, one whip (with a finial shaped like?) a pīšaḫ, these are not plated (all issued and returned to the treasury) ibid. 19f., cf. also 2 [ošš il-ı̂-u-}

išuma

(ı̂š-tuḫ-ı̂-a) in a list of equipment for a chariot) HSS 14 416:21, GIš il-tuḫ-hu, [iš-tuḫ]-hu (both in broken context) RA 23 125 No. 49:1', HSS 15 8:8.

d) in SB: 7 ŠU KUS DA GIš ša šIR (probably for ıššī šarī) ša kakkabi ḫurāšu muḫḫu iššī iš-tuḫ-ha kasiš ša kiplu u ıšši ḫurāši seven sets of leather . . . . to Purushanda, bring the tin TCL 4 95:24, and passim, see von Soden GAG § 176e, Balkan Letter p. 9f.; iš-tu-ma

these are not plated (all issued and returned to the treasury) ibid. 19f., cf. also 2 [ošš il-ı̂-u-}

uḫḫuṣu (in a list of equipment for a chariot) HSS 14 416:21, GIš il-tuḫ-hu, [iš-tuḫ]-hu (both in broken context) RA 23 125 No. 49:1', HSS 15 8:8.

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these are not plated (all issued and returned to the treasury) ibid. 19f., cf. also 2 [ošš il-ı̂-u-}
\textbf{ištuma}

\begin{quote}
\textit{šumi PN la talappatani} ... \textit{ništāma} if you really are not willing to enter (the item) in the name of PN (or add it to her account), we shall reconsider BIN 4 21:18.

b) in OB: \textit{iš-tu-ma} \textit{dinam ušāhzukama dīni la tēmā ul vašrāta} if you really disobey (me) when I order you, are you in subordinate (come to me in Babylon!) VAS 16 96:4; \textit{iš-tu-ma \textit{šammam ša} ashrūlā la tāmuru kāsām šu'ātī ina bitikama uṣur if you really cannot find the oil I was looking for, keep this silver (which I sent you to buy oil) in your house YOS 2 11:8; \textit{iš-tu-ma} aššum alākīja ana aššum taŋpurima aššum limū ... bilišna paqitti ūpqīd if you have indeed written to the principal about my coming (to you) and he has not given his permission, bring me (the listed commodities) so that I can pay my fee Genouillac Kich 2 D 18:3, see Kupper, RA 53 31f.; \textit{iš-tu-ma} \textit{a} [t]a\textit{nem kūš[a]išōttaki} if you really intend to do evil things VAS 16 188:32; \textit{iš-tu-ma} \textit{ki} [a\textit{m}] if it is really so CT 29 26:11, cf. \textit{iš-tu-ūma} lāmnun lēbīja la tīdā VAS 16 177:26; \textit{iš-tu-ma} PN la rigumna la ûlkakám ūppi belija ana PN₂ u PN₃ bilišmama if indeed PN is not free and cannot come here, a letter of my lord should go to PN₃ and PN₄ PBS 7 02:23; \textit{iš-tu-ma} tu-iš-ta-ak-li-tu-ma nižāram tušēṭēpšam nižāram ... arik if you have really made a perfect belt, (you must know that) the belt is (five inches) too long (shorten it by five inches!) TCL 17 62:25; \textit{iš-tu-ma} ši(t)-ib()-tu \textit{ul išābbī} šiṣaṭu ūppi ēpli his tablet is invalid even if one reads(?) (in it) “There is no interest” (uncert.) CT 29 41:11; \textit{iš-tu-ma} ... \textit{piḫatka ana āšīnija āšīniumma aškākama šanappalānī if it is indeed your responsibility, I shall appoint another person over my builders so that he may fulfill his duty to me UET 5 26:11.

c) in Mari: \textit{iš-tu-ma} šiṣṣu-ṣum ul māḏi šutāṣ ꜜbiṭamma ana Terqa kuṣšam if there is not really much work, get ready and come to Terqa ARM 3 5:20; \textit{iš-tu-ma} ana bit DN mānān minam iqabbī if (the doors) actually belong to the temple of Dagan, who can object? ARM 2 15:40; \textit{inanna} [iš]-tu-ma ta[š]apālu šaṣ-pārām šaš ū adṣapperakkum but now if you really keep silent, I shall not send you the message in question ARM 4 50:14; \textit{iš-tu-ma} napšaṭaṣ ša māri unmmēti taddīnā takāl u uḥlūnnuma qātamma beli ûppēš if you indeed hold back the drill(?) that you have promised to give to the craftsmen, then my lord will act the same way in the future ARM 2 126:14; \textit{iš-tu-ma} DUMU.ŠEŠ Jāminim kājantum irštub šiṭaḫuṭum if the southern tribes indeed continue to make regular raids Mēl. Dusaud 2 987:20.

For \textit{ištu(m)ma} in OAk., SB, see \textit{ištu} prep. and conj.

von Soden, GAG § 176c-e; for OA, Balkan Letter p. 9f. (with previous lit.).}

\textbf{ištuniš} see \textit{iššēniš}.

\textbf{išū} v.; 1. to have, to own, 2. to have a claim (against somebody), 3. (used as a copulative in EA); from OAk. on; pret. \textit{išū} and \textit{išu} (fem. \textit{iši}, pl. \textit{išū}, \textit{išī}), ventive (\textit{ḥurṣa} ul) \textit{iš-ā (parallel ul i-ši kaspa)} AnSt 6 150:5 (SB), with negation wr. \textit{ul-ši-šu} PBS 7 27:28, TCL 1 27:10 (both OB letters), and paseim, staticive \textit{išāku} AKA 35 i 58 (Tigl. I), Borger Esarr. 98 r. 20, \textit{išu} Gilg. I iv 29 (fem. \textit{iša-ša} TCL 3 20, Sar.); wr. syll. and \textit{tuk}; cf. \textit{išāni}, \textit{išā} in la \textit{išū}.

\textit{tuk} = \textit{išu-šu} Nabnitu C 75; \textit{[tu-tuk] [tuk]} = \textit{[i]-šu} - (Hitt.) e-es-zi he is Sā Voi. AG 7; \textit{tuk} = \textit{išū}, \textit{nu.tuk} = ul i-ši, \textit{an.tuk} = i-ši, \textit{nu.an.tuk} = ul i-ši Hh. I 70ff.; \textit{ugu.bi an.tuk} = e-līšu i-ši, ugu.bi \textit{nu.an.tuk} = \textit{un ul min} Hh. I 273f.; \textit{maš.an.tuk} = \textit{šib-tu-i-ši}, \textit{maš nu.an.tuk} = \textit{min ul i-ši}, \textit{maš ba.an.tuk} = \textit{šib-tu-i-ši}, \textit{maš nu.ba.an.tuk} = \textit{min ul i-ši} (the money) bears (no) interest Hh. I 61ff., cf. Ai. I 11f. and 78; \textit{maš bi maš ib} (var. an.) \textit{tuk} = \textit{šib-bat-nu šib-tu-i-ši} (the money) bears compound interest Hh. I 68, cf. Ai. II 1 23; \textit{kū.dun.an.tuk} = ta-at-tu-Šu i-šu he has a profit Ai. III ii 3; \textit{ad da ū ama nu.nu.tuk} = \textit{ka a-ba ū um-umu la-a i-šu-ū one who has no parents Ai. III ii 29; \textit{giš.zu ūm.tuk} = \textit{ša-a-am i-šu} Nabnitu M 265.

\textit{lū.Ā.KAL.tuk} = \textit{ša e-mu-ga i-šu-ū}, \textit{be-e₃ e-mu-gi₁-im} OB Lu A 471f.; \textit{lū.ā.tuk} = \textit{ša i-dam i-šu-ū} OB Lu A 49; \textit{lū.ni.tuk} = \textit{ša pu-šu-šam i-šu-ū} one who is reverent OB Lu A 54; \textit{lū.kū.tuk} = \textit{ša kaṣpa i-šu-ū}, \textit{lū.ā.e.tuk} = \textit{ša ke-šam i-šu-ū}, \textit{lū.ni.gi₃.gi₃.tuk} = \textit{ša makalāra i-šu-ū} one who owns silver, barley, property OB Lu A 56f., also ibid.

\textit{Bii} 12ff. and Part 8: 15f.; \textit{lū.dingir.tuk} = \textit{ša išam i-šu-ū}, \textit{lū.ā.nu.na.tuk} = \textit{ša išam la i-šu-ū}, \textit{lū.Ś.KAL.tuk} = \textit{ša šidam i-šu-ū}, \textit{lū.Ś.lama.tuk} =
a. pú. gin₃ (gim) a. gi₄, a nu.tuk : kimo mé börti a-gi-a-u-ul i-šu (a sick heart) has no tide, like the water of a well CT 4 8₄:19f.; sizkur nu.un. zu₃ (zi.ma).a. gá nu.tuk.a : ša niqqa la id₃ maḫata la i-šu-u (the evil demon) who receives (lit. knows) no sacrifice, which son does not (even) have a flour-offering PBS 1/2 116:52f.; dirigirere ne.gin₃ lu.ki.la.zu nu.gá.la.ar sag u₃. hé. ri.in.o.še : kima ina üt niṣqa la te-ši-i ništ libráki let the people admire you as (a goddess) who has no equal among the gods TCL 6 222:6 (all OA); whatever he possesses will be the guarantee ana kaspim annim izzaz you exercise your office (lit. have your place), so should such things happen? PBS 1/2 11:27 (OB let.); ušidé kima elaunikki askatam la i-šu-u don’t you know that you are my only sister? PBS 1/2 5:6 (OB let.); šumma amelu mištti pani i-šu if a man has a stroke and his face is paralyzed AMT 76,5:11; šumma bitu asurrašu šeḫḫatu i-šu if the damp courses of a house crumble away CT 38 15:34 (SB Alu), cf. šumma iššar šibbi šeḫḫatu sīri i-ša-4 (OB) 51; for other refs. with nominal object, see lex. section.

b’ in idioms and phrases: with negation: see bašštu, gullultu, ḫišṭu, ḫiṣu, ḫištu, lamaszu, livu, māḫiru, minitu, minu, minātu, miššu, muarru, nibu, nidi aḥī, nišū, panu u bābu,
c’ in personal names: A-ša-am-ni-šu We-Have-a-Brother CT 4 45a:20 (OB), cf. I-šu-ši-im (genitive) BIN 4 137:3 (OA); Ni-šu-dan-nam We-Have-a-Strong-Boy Gautier Dibbat 65:2, cf. I-šu-dan ITT 4 p. 64 7619 (Ur III), Išnam-ni-šu VAS 7 133:23, and passim, also Aššur-ni-šu CCT 1 4:2 (OA), and passim, En-zil-ni-šu BE 14 40:27 (MB), and similar names passim, see Stamm Namengebung 130ff., also Gelb, MAD 3 72f.

b) to own — 1’ in legal formulae from Elam: Ē.D.U.A ... isqat iP Nšu ūiti apliša tišu-ma ... xi iP PN šum Šum iP šum bought from iP a house, iP’s portion, which she holds together with her sons MDP 23 224:5, cf. ibid. 281:5, MDP 18 204:5 (= MDP 22 51), 211:10 (= MDP 22 44), MDP 24 383:4 and 23; eli nīq. GA ša i-šu-sikkatu maḥsat the peg (as a symbol of ownership) is driven in in whatever (real estate) he owns MDP 23 217:26, cf. ibid. 179:10, also avilum ša bišša mādāši i-šu-ū MDP 24 365:5, and passim in this text; kidru eglāši ša PN ša i-šu MDP 4 p. 175 No. 4:14 (= MDP 22 73).

2’ used beside rašš: PN šanānum aššatam la i-šu-ma ūnam aššatam irtišš previously PN did not have a wife, but now he has gotten a wife TCL 20 105:4 (OA let.); iššu pē adī hurāššim ša PN i-šu-ū u irašša ana PN šum iP has bequeathed to PN whatever PN owns or will acquire CT 6 33a:16, cf. CT 8 25a:29, 46:25, cf. mala i-šu-ū u irašša iP diqge UCP 10 173 No. 105:16, but note ša iššu u iraššā ša PN-ma CT 6 37a:11 (all OB wills); ana ši ... ša PN i-šu-ū u iraššā ... IN.MU.U.M.GA.GA. A.E they will not raise any claim against the property that PN owns or will acquire TCL 10 34:27, cf. eli minma ša PN ... i-šu-ū u iraššā ... minma ul išš. Jean Tell Sifr 35:19 and 23 (OB); kima ... iššu lašim aršima 3 AB.GUD.ḪI.Ā UZILIS U GUD.ŮR.RA UL I-ŠU as you know, I have become prosperous and put in three head of cattle, but I have no leading ox CT 29 28:12 (OB lot.); še’um šu rēš namkări i-šu ... še’um šu rēš namkări iššina

2. to have a claim (against somebody), to have money or property owing (from somebody, with erti, OAkk. also erti, OA also ertiš - a) to have a claim (against somebody) — 1’ in OB: ivitam u sarrtam lā epušu izakkaršumma minnum elišu ul i-šu if he takes the oath, “I did not cheat or defraud (you),” he (the depositor) has no claim against him Goetze LE § 37:23; nik- kassašunu gamek aḫum eli aḫi minnum ul i-šu their account has been settled, neither has a claim against the other Boyer Contribution 135:12, cf. PBS 8/1 81:18, PN eli PN, minnum la i-šu-ū-Ši UT 5 691:23, Gautier Dibbat 14:10, 33:15, and passim, also šeš ugu šeš NĪ.GU.NA.ME NU.TUK VAS 13 90:23, TCL 11 224 r. 53; PN ugu šē zi NĪ.GU.NU.ME.EN NU.TUK PN has no claim on the wall Riftin 45:6, and passim.

2’ in Elam: iššu duppuuru aḫum eli aḫīmin um ul i-šu they have divided (the property), they are satisfied, neither has a claim against the other MDP 24 334:9, cf. eli PN PN, minnum uli ti-šu-ū ibid. 332:23, cf. also ibid. 382:28; with avatam and dinu: šunu awata eli aḫāmīmi ul i-šu-ū MDP 18 214:16, aplašu eli apli ša PN dinam u awatam ul i-šu-ū MDP 24 330:24, and passim.

3’ in lit.: ilum ikribi eli avilim i-šu the god has a claim on a (promised) votive
offering from the man YOS 10 51 ii 18, dupl. ibid. 52 iii 17 (OB behavior of sacrificial lamb), cf. išum eli aššūlim šališūlum i-šu the god has a claim on a (promised) meal from the man ibid. 51 iv 6, dupl. ibid. 52 iv 7.

b) to have money or property owing (from somebody) — 1’ in OAk. x barley PN al PN₃ i-šu Kish 1930, 170d (unpub.); x šE PN i-ti PN₃ i-šu MDP 14 96 No. 49:7.

2’ in OA — a’ with ʾiššēr: [x MA.N]a KÜ. BABBAR šarrup ʾiššēr PN tankārum i-šu PN owes the merchant x minas of refined silver BIN 6 244:4, and passim, cf. x kaspam ʾiššēr PN i-šu CCT 1 4:6, also x kaspam ša PN ʾiššēr PN₂ i-šu-ū Shileiko Dokumenty 3:4; ina šērika PN i-šu PN owe PN (x gold) CCT 2 46b:8; mēnām ʾiššēr PN ti-ši-šu-ma what does PN owe you? KTS 21a:7, cf. mimma [ʾiššēr]iya uli i-šu BIN 6 29:2.

b’ with ina šabbē: ina x kaspim ša PN ina šabbē PN₃ i-šu-ū from the x silver that PN owes to PN KTS 48c:4, cf. x kaspam ʾillibja PN PN₂ i-šu-ū BIN 4 121:3, and passim; mimma ʾillibja la i-šu-ū I do not owe him anything BIN 4 411a:23, cf. mimma ʾillibja la ti-šu Shileiko Dokumenty 7:19; also x annuškum ša ʾillibja ti-šu-ū CCT 2 6:31; šumma mimma awatam ʾillibja i-šu-ū if I owe him any merchandise VAT 9215:41, in MVAG 35 No. 325.

c’ with ʾišši: x kaspam ʾišši PN PN₂ i-šu-ū PN owes PN x silver MVAG 33 No. 185:2 (translit. only), cf. only KT Hahn 36:20.

3’ in OB: šumma awatam eli aššūlim mimma la i-šu-ū-ma amat awatim šeṭepi if somebody does not owe anything to a man and he (the latter) takes as pledge the slave girl of the other Goetze LE § 22:16, cf. ibid. 17, § 23:19, § 24:22; also mimma eli PN ula i-šu-ū nipāšu wašir YOS 2 29:11 (let.); eli PN PN₂ i-šu-ū PN owes PN x silver UET 5 320:6, cf. ibid. 411:6, x silver eli PN ʾdUTU IN.TUK TIL 11 204:5, and passim, but a.n.tuk FSBA 33 pl. 31 No. 2:11, and passim in these texts from Kish; šiṭu šeṭam .. ša ʾdŠamaš eli PN i-šu-ū ʾdŠamaš šalu after he has paid (the temple of) Šamaš Boyer Contribution 212:3, cf. x kaspam .. eli PN ʾdUTU IN.TUK ibid. 133:8, 147:4, Scheil Sippar 76:6; maši eli [šu]nu i-šu-ū šā.BL.NI Bī.ŠUB.DUG.GE.EŠ they repaid whatever they owed him PBS 8/2 125:11, also ʾdUTU UGU(text 1).NI TUK .. ša ʾdUTU Bī.ŠUB.DUG.GE EŠ PBS 13 19:3; šeṭam ša eliša še N U-šu-ū ina biš ēmiqija appalka I will repay you the barley I owe you in my servant’s house CT 29 23:7 (let.), cf. eliša mēnām ti-šu-ū CT 4 37a:22 (let.), and passim; ūmmā šašam atadīn mimma eliša ul i-šu-ū he said, “I gave (back) the barley, I do not owe him anything” TCL 18 109:13 (let.), also (wT. NIG.NA.ME UGU. NA N U.TUK.) BE 6/2 14:10; mimma eli PN ula i-šu .. ša pi kunukkāša eliša i-šu-ū (if PN has not guaranteed for PN₂), PN does not owe him anything, he owes him (only) as much as is stated in the contract UET 5 266:24 and 29, also ibid. 262:14 and 19, see Kraus, WO 2 134; 97 šE.GUR ana 80 šE.GUR ša eliša tarī ša ša liqti ti-šu-ū you have taken 97 gur of barley for the eighty gur of barley that I owed you, (now) it is you who owe me YOS 2 105:18 (let.).

4’ in Mari and Elam: PN kaspam ūmādam eli PN₂ i-šu PN₂ owes PN a great deal of silver ARM 1 130:7; ana nāš tuppīšu [KÜ. BABBAR] šaqqal eli šalmi u kēnī i-šu-ū he (the debtor) will pay the silver to whoever brings the contract, (the creditor) has a claim on whichever (of the debtors) will be available and solvent MDP 22 123:12, also ibid. 24:7, 121:11 and 124:9.

5’ in Bogh.: 3 GŬ.UN KŬ.BABBAR ana muḫḫi ʾlu.ŠEŠ GN i-š[u]-me he said, “The people of GN owe me three talents of silver” KBo 1 10 r. 27 (let. from Hattuša).

3. (used as a copulative in EA): šumma [šu] URU.DU.MEŠ ū šennī ana jāši if there is copper or ivory (?) for me EA 77:9 (let. of Rib-Addi): ina rābši šarrī ša i-šu-ū išna GN Balat Gubla Byblos has been saved by the king’s governor, who was in GN EA 68:20, cf. ardatīšu ša i-šu-[šu] išna GN EA 145:21; ŠU.MEŠ mār šipī ša i-[šu]-ū šaltika the messengers who are with you EA 1:22 (let. from Egypt).

The defective verb ʾišši is used only in the preterit, and rarely in the stative. Forms of raššu are used for other constructions, such as
išū

present-future, infinitive, participle, and, usually, for the stative. As to meaning, however, išū and raMū can sometimes be differentiated as “have got” and “will acquire,” as has been done sub mng. 1b–2’. For an exceptional use of išū in the future, note abā ušmātma qēbira u l-šī (instead of irašī).

“I shall put the father to death, and he will have no one to bury him” Gössmann EIA IV 98.

As early as in OB, la išū is contracted to lašā, note amūt šarrukin ša māḏiram la-āššu-ū (OB ext.).

îšū in la išū s.; merciless; syn. list*; cf. išdē. see ekū adj.

la pa-du-u, la i-šū = la ga-mi-lu LTBA 2 2.128f.

îšu (mercy) see ušdē.

îšu (legal obligation) see hīšu.

išuḫḫu in ša išuḫḫu s.; (mng. unkn.); EA*; foreign word.

1 TŪG ša i-šu-ḫḫu EA 25 iv 41 (list of gifts of Tušratta).

îšumaka (išumaki) s.; (a present or a kind of payment); Nuzi*; foreign word.

x šE.MEŠ i-šu-ma qa PN ana PN2 nadin PN has given forty silas of barley to PN2 as an i. HSS 13 32:16; 2 tapalu ša aḫātim išu-šu-ma qa ana SALLUGAL two sets of (garments) with sleeves, as an i. for the queen HSS 13 127:14; 1 KUŠ sijanatum ana sinmišdūt esētu ša GN i-šu-ma qa ina ITI-ḫḫi MN ana PN ša GN nadnu one sijanatu of leather for the concubines in GN as an i. given to PN in GN in the month MN HSS 13 185:5, cf. 3 sijanatum.ME i-šu-ma-ki ša URU.DINGIR.MEŠ HSS 9 23:7.

Speiser, Or. NS 25 7.

îšumaki see išumaka.

išūtu s.; joy (?) ; syn. list.

i-šū-[sum], šu-ta-du-[u], i-šī-q ti-li, šu-par-su-ḫū = [bi]-du-tā Malku V 90–99.

išūtu s.; confusion; lex.*; cf. ekū.

nig.sukud (var. adds .da) = i-šu-tū (in group with šuštu, u-ta-tū, i.e., uttu from ekū) Erimhuš V 233.

itānu

itāḥlaṣānu adj.; dislocated; SB*; cf. neḫemēḏa.

šumma i-taḥ-la-ṣa-nu if they (the coils of the intestines) are dislocated (lit. alip around) (followed by qunnunu braided) Kraus Texte 2a:11.

itallitena adj.; (mng. unkn.); MB Alalakh*; Hurr. word.

LŪ.MEŠ [...] i-na URU GN / i-tal-li-te-n[a] urumma šunu-ma the [...] men were i. (persons?) in GN and said as follows Wiseman Alalakh 107:7 (let.).

Marked as foreign word by a Glossenkeil. Probably a plural ref. to the functions or activities of the persons mentioned.

itālma’u (or irima’u) s.; (mng. uncert.); Nuzi; foreign word.

7(?l) pašṣāru turmi u 7 i-tal-ma-u ša UD.KA. BAR seven turmi tables and seven bronze i-s (followed by maṭqānu tripods) HSS 15 130:15 (= RA 36 138).

Reading uncertain. Apparently a metal part pertaining to a table.

iṭannu s.; interstice (of a net); SB*; probably Sum. lw.


Nets are described in terms of the size of their interstices (giš.sa.igi.gal.gal = šal-ḫu-u and giš.sa.igi.tur.tur = ša i-na-ša pi-qa Hh. VI 185f.). Ibi. ten or ibi. tan is to be considered an Emešal form containing igi, “eye.” The Akkadian itannu should be regarded as a loan word from Sumerian in spite of the irregular contraction of igi to i.

(Zimmern Fremdw. 15.)

iṭannu s.; (mng. unkn.); lex.*

si = qar-nu, i-ta-nu CT 19 J.11155 r. 1’f., joining CT 11 44 K.14938, also CT 19 12 K.4143 r. 2f. (texts similar to Idu); [si-] [si] = [i]-ta-nu S* Voc. N 2’.

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itartu

itartu s.; additional pack (of a donkey load); OA; stat. constr. it(i)rat-; cf. atšuru.

4 Gto AN.NA ? it-ra-s8 ... cf. ku.li.li 3.8m,
"there were three on the team" TCL 16 pl. 147

No. 80:1. With the exception of the bil. passage

associate, is lying in fetters in the dung K.9027:6.

Translation based on etymology; the term refers more likely to an additional pack than to additional weight or to profit.

(Lewy, KT Hahn p. 31).

itbārānu adj.; cooperative, sociable; SB*; cf. ibru.

a. This man is sociable CT 28 29:20 (physiogn.).

b. In lit.: abu itti abi ahu itti abi ešu itti eštu ru'a itti it-ba-ri itti aššēmes kīnātu ul itammād fathers, brothers, young men, associates (lit. friends and associates) do not speak the truth with each other Anšt 5 106:138 (Cuthean Legend); [a]-ka ni-nu ru'-a-[ū]-la i ni-pu-uš] lu-[u] it-ba-ru a-na-[ku u at-ta] come, let us make an alliance, let us two be associates! Bab. 12 pl. 1:2 (Etana), cf. ibri lu-ša it-ba-ru a-na-[ku] u at-ta ibid. pl. 12 vi 6; rešīš u atallal ina puhur it-ba-[rī-i-aa] (modest) as a slave, I was never boastful in the assembly of my colleagues Lambert BWL 88:294 (Theodicy); māmāt ru'a u it-ba-ri upasšar he (Marduk) will undo the oath (sworn) by close associates (lit. friend and associate) (preceded by māmāt ibri u tappē) Šurpu III 11; māmāt aššu it-ba-ri ru'a tappē ubārī mār āli nāzāru the oath of curing brother, associate, friend, partner, alien and citizen Šurpu VIII 58, cf. Maqlu IV 78, cf. also the sequence ħišš arni abi ummi ašši aḥaṭi mārī mārtī arūdi u [amti] tappē it-ba-ri ru'a rúti u šu-tap-pu šup[išri] JIRAS 1929 283:12 (coll. Lambert); (Istar) muššamḥquat ašši mitgurāti mutaddina it-ba-ru who causes brothers who are at peace to fight with each other, who always provides an associate STC 2 75:10 (SB).

The Sum. correspondence ku.li.li (as against ku.li = ibru) indicates by its reduplication that it refers to a group of persons forming an association; cf. ku.li.li 3 Anm, "there were three on the team" TCL 16 pl. 147 No. 80:1. With the exception of the bil. passage
**itbaritu A**

in K.9027:8 (see lex. section) and the late rows of synonyms, itbaru is attested in the plural.

The Sum. ku.li.zi (Itiguh I 172), occurring only in vocabularies, seems to mean “good companion” or the like and may have to be connected with kullizu.

**itbaritu A** s.; skill; LB.*

Sa tēme thisat LU it-ba-ru-tu, ana RN šarri iddinu (DN) who gave understanding, intelligence and skill to King Darius Herzfeld API fig. 5:3; agā LŪ it-ba-ru-ta-a tēme thisatā these are my skills, understanding (and) intelligence ibid. 20; īna LŪ it-ba-ru-ti agā šētū this I did due to my craftsmanship ibid. 31.

For the Old Persian correspondences āvnara and aruvasta, see Kent OP 177 and 170.

**itbaritu B** s.; partnership (of a specific type); OB, SB*; cf. ibru.

It-tu-tu / lit-tutu / lit-litū, also itbārātū. ROM 991 (unpub., Izbu Comm., courtesy W. C. Lambert).

ŠU.NIGIN 18 ǦIN K.UB.BABBAR ša ana it-ba-ru-tim babbu all together, 18 shekels of silver that were taken for an i.-partnership UCP 10 167 No. 98:24.

*Iituru* (fem. iitburtu) adj.; strong (epithet of īstār); SB*; cf. abru adj.

It-bur-ti belet tušāri muttakkipat ša-di-ia the strong (īstār), the lady of the battlefield, who strikes down the mountain tribes STC 2 75:11.

Emend possibly ḫu-bur-tu (see ḫubburu adj.) to it-bur-tu.

**Itellu** see etellu.

Itépšu see itépšu.

It'etu see id'etu.

**Itgurtam** (Bezold Glossar 16a); see itguru.

Itguru (fem. *itgurtu*), adj.; crossed, intertwined, entangled, complex, difficult, crooked, distorted, untrue; wr. syll. and gil; cf. egēru.

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itgurūtu

sa.[pār] gil.lī : še-tūm it-gur-tum artfully knotted net ASKT p. 128 r. 9f.

šur.ṣag gil.gilim,sum. ma gaba.bi šu.ḥa. ba.ab.gi,šu. ḫa.dī : šudā it-gur-ṭi irušišnu litūru let difficult mountains turn them back ASKT p. 98–99 iv 37.

ba₂-gur₂ = pal-lu-ur-tū, pal-lu-ur-tū = it-gu-rum — bar (sign) = cross, cross = crossed Izbu Comm. 240f.

a) crossed, intertwined, entangled: gals māni sīparri it-gur-ku-ti (var. adds ša) kaškās pīja u kaškāptija the copper figurines placed crosswise (representing) those who have bewitched me Maqu II 37; šūmma it-gu-ru if (the lines?) in his forehead are crossed (preceded by šūṣur straight and parruku criss-cross) Kraus Texte 6:42; šūmma šīru it-gu-ru-tu īna qabal ālī izazaṣuma if intertwined snakes appear reared up in the middle of a town (and several people see them) CT 39 33:46 (SB Alu), and passim in Alu, cf. īna ĤUL MUŠ.MES GIL.MEŠ against the evil portended by intertwined snakes KAR 388:8f., see ASKT p. 128 r. 9f., in lex. section.

b) complex, difficult: ṣapṭṭar ʾigē arē it-gur-ku-ša la išū pīl pān! I can find (in the lists) the complicated reciprocals and products that do not have a solution (in the problem) Streck Asb. 256 i 16, see ASKT p. 98f., in lex. section; kīna labārī gil.meš (= itgurūti) ša LŪ.[GABA]. Ḫī la šēk according to a difficult original which has no (other) copy Iraq 18 pi. 24 r. 9 (colophon), see Lambert, JCS 11 13.

c) crooked, distorted, untrue: šarku ana amēlāti it-gu-ru(var.-ru) da-ba-ba mankind has been endowed with (the faculty of) crooked speech (in parallelism with sarrāti la kīnāti) Lambert BWL 88:279 (Theodicy); mušē šīr ketti nāš[i] it-gu-ru da-ba-ba who administers justice, removes crooked speech En. el. VII 39; PAP it-gur-ru (referring to the x-shape of the diagram) TCL 6 13 circle left lower quadrant (astrol.).

Itguru s.; (a bird); SB.*

Šūmma it-gu-ru MUŠ.EN ana bit amēlī īrub if an i.-bird enters somebody’s house CT 41 7:63 (Alu).

Itgurūtu s.; difficulty, obscurity; SB*; cf. egēru.
ithū

[...] x še-še-ti inam-dīn it-gu-ru-tū [ul] i-di he will give..., a difficulty — I do not know (the meaning) CT 41 54:14 (Alu Comm.).

ithū v.; (mng. uncert.); syn. list*; I/2.

it-ḫu-ū = [ḫu]-du-[ū] CT 18 10 r. i 19.

itḫūrānuṭu s.; posthumous fame(?); SB*; cf. aḫāru.

šūmu ... šalum ili rabāti ... la anāku ušābulu iti-ḫu-ra-nu-ṭi (I swear that I myself have cast the statues of the great gods) ENGU.RU.RA 196.9–11, 16–19 (unpub.).

The suggested meaning is based on the context and the possible derivation from aḫāru.

ithuru s. masc.; (royal) standard; Nuzi, MA, NA*; pl. ʾiḫurāte.

ū-r-i-gal-lu = it-ḫu-ru LTBA 2 1 iv 61, dupl. ibid. 2:127.

šēnu ša ana bit DN upakan ν i-ḫu-ur šatū the shoe which they bring to the temple of Belāt-Bābili is a standard ZA 51 138:64; ana ekallim ... maškan it-ḫu-ū šaknumi to the palace, where the (royal) standard is AFO 17 277:53 (MA harem edict); iti-ḫu-ra-a-te inā qatē mār Bābili niṣpurāšunu we shall send them the standards by a Babylonian (context obscure) ABL 438 r. 28 (NA); 3 igit it-ḫu-ru-ū (in list of wooden objects) Hu 339:5 (unpub.).

von Soden, ZA 51 151f.; Weidner, AFO 17 278.

itiṣu in bit iṭiṣi šu; (a type of field); NA.*

50 sīla aša e it-ḫi-ṣi ina šep tilū a field of fifty silas, a bit iš (field), at the foot of the hill (sale) ADD 623:18.

itišlu s.; (mng. unkn.); OA.*

tu_ppam ša anu 15 gīn KUB.BABBAR šim it-ṭi-ḫi-lim ana PN ... apqid I have handed over to PN the tablet concerning the 15 shekels of silver, the price for the iš. TCL 4 81:31.

itiṇnu A (etiṇnu) s.; house builder; from O Akk. on; Sum. lw.; pl. ʾiṭinnat ī (NA, see usage g); wr. syll. and (lū.) dém; cf. iṭinnatu, šṭingallu, šṭimmānuḫu.

[iš], i-ti-nu dém = i-ti-nu, [iš]-dītí-im, ENGUR-nur.RA = se-ši-ru canal builder Erim-


a) in O Akk.: PN iti-num Gelb OAIC 40:16.

b) in OB — 1' in econ.: šuμma dém bitam anā avel-im iti-numa itišštum ana 1 sar bititim 2 gīn KUB.BABBAR ana gisšitu inadīššum if a house builder has built and completed a house for somebody, he gives him (the builder) two shekels of silver per sar of the house as his "gift" CH § 228:56; cf. ibid. § 229:64, and passim in CH, note: [L]UB dém (among the DUMU.UM.MIA receiving wages of five grains of silver per day) ibid. § 274:41; 10 GUR še LÜ.HUN.GA ša 1 GAN šIQ ša ana bit ašaḫātim ... šibinu 5 GUR A LÜ.HUN.GA ša šibitam itisibī 5 GUR šuk dém.MES ša LÜ. HUN.GA.MES ša bit ašaḫātim ... išpušu ten gar of barley for the hired man who made one iku of bricks for the ašaḫu-house, five gar as wages for the hired man who brought the bricks, five gar as rations for the house builders and as wages for the hired men who built the ašaḫu-house Rifin 53:11; for HUN. GA mentioned in lists beside dém, see (ratio: eleven hired men to one LÜ.dim) VAS 9 85:13, (twelve to two) ibid. 86:10, (seven to one) ibid. 103:10, (two to one) ibid. 106:5; PN dém warad ekallim LÜ URU GN šunu umi mādīšim ina ekallim itap lambūšum inaḫḫar PN, the house builder, a palace slave, a native of the city of GN, has received food and clothing rations from the palace for many days (now the king has taken his food and clothing ration away from him and said, "One should give him a field of one bu in his town") TCL 7 54:4; AŠA š.IGAL ... ša dém.MES šaliluna iršīšu the field of the palace (in GN) which the house builders hold and cultivate AJSL 39 141:7 (let.), cf. (in broken contexts) i-na it-ṭi-ni CT 6 27a:13, and it-ṭi-in-ram ibid. 23 (let.); PN UGU.LA dém PN, overseer of the house builders (as witness beside PN dém
itinnu A

line 6) VAS 13 84 r. 3; note: PN DUMU.DIM (members of a family working as house builders) BE 6/1 104:2, VAS 9 129:3, cf. PN DUM DUMU.DIM TCL 1 93:4, ibid. 94:4, 2 DUMU.DIM ibid. 95:5, also DUMU.SAL DIM VAS 9 177:15 (list of women); 7 DIM.MEŠ tatrudamma ina lūbī 3 DīM šēhēritūm you sent me seven house builders, but among them three are youngsters UET 5 26:28f. (let.).

2’ in math.: inanna i-ti-nu-um ušēpiranni now the house builder has made me provide (the workers who carry bricks) with food rations RA 29 p. 3 (— pl. III) iii 35, cf. ibid. iv 7, see Neugebauer, MKT 1 p. 108ff., Thureau-Dangin, TMB 68f.

c) in Mari: ša ... wakūti LŪ.DIM.MEŠ-ka- ma ippeš he should act (as before) as overseer of your house builders ARM 2 2:17; LŪ.DIM ina hašipim ul išāšti there is no house builder in the district ARM 2 101:12, cf. LŪ adšum u LŪ.DIM ul išāšti ARM 2 127:3; 1 LŪ.DIM bēlī ėrišma PN DĪM išāšiminuma bit šūripim ušēpšu I asked my lord for a house builder, and they have given me PN, the house builder, and I have had him build the ice-house ARM 2 101:20f.; akšum PN LŪ.DIM u 10 LŪ a-ra-ri bēlī išpuram my lord has sent me word concerning the house builder PN and ten millers (?) ARM 5 28:5.

d) in Elam: PN DĪM (as witness) MDP 18 205:33 (— PL 22 45), and passim.


f) in Nuzi: PN LŪ i-ti-in-nu RA 23 156 No. 58:12, and passim.

g) in NA: LŪ e-tin-na-ti (in broken context) ABL 1178:13.

h) in NB: i-tin-ni ša he is a house builder TCL 9 118:9 (let.); LŪ šaknu ša LŪ.DIM.MEŠ overseer of the house builders PBS 2/1 24:8, cf. [...] LŪ.DIM.MEŠ [...] ša bit īšāni BRM 2 17:2; uŋga.MEŠ ša LŪ.DIM.MEŠ (these) are the seals of the house builders ibid. r. edge (subscript under seal impressions); LŪ.DIM ša ka-da-na (mng. uncert.) AnOr 8 73:10; PN LŪ.DIM AnOr 8 44:20, BRM 2 23:27, and passim; as “family name”: LŪ.DIM AnOr 8 57:14, VAS 6 275:8, BRM 1 73:37, and passim; LŪ i-ti-in-nu Nbr. 687:36; kimti ničiti u salāti ša bit DUMU.LŪ.DIM household, family and kinsmen of the family descending from I. VAS 5 41:18.

1) in lit.: LŪ.DIM ša bitu šutāu šubāta ebba illabbaš ... libittu mahritu idekku the house builder of the temple puts on a clean garment (places a tin bracelet on his arm, takes an axe made of lead and) removes the corner (lit. first) brick RAcc. 9:13; aššu wa LŪ.DIM pa-nišunu usāḫ[a]ru the conjurer and the builder of the (newly erected) house turn their faces away ZA 23 374:90 (SB inc.), cf. 3 ūmī LŪ.DIM ana biti la irrub for three days the house builder must not enter the (newly erected) house ibid. 375:93.

The OB passages show the itinnu as a craftsman directing the building of houses with the help of hired men who make and deliver the necessary bricks. Neither the translation “architect” nor “mason” quite fits. The OB refs. indicate furthermore that the itinnu’s were organized in guilds, under an overseer (akšu, see also šitimagallu) and were connected with the palace which granted them holdings for their support.

The word is of Semitic origin, but its exact relation to musdamma and šidim (see Falkenstein Grammatik 1 28) remains to be established. Since the reading of DĪM.MAH as šitimmāšu is clearly established, DĪM.GAL has most likely to be read šitimagallu, q.v.

Ad usages h and i: Some of the LŪ.DIM may have to be read bēnā, since a late commentary gives this reading ([UŠ.Ü]).SUB.BA NA DĪM = na-al-ban-ī LŪ ba-nu-ū CT 41 25:5, Alu Comm.); cf. LŪ ba-nu-ū BE 14 167:23 (MB), and earlier PN ba-ni-ī MDP 23 211:21.

Meissner, OLZ 1912 58ff.

itinnu B s.; (mng. uncert.); OA; foreign word.

i-na i-ti-ni imdukuš they will kill him by means of. TLC 14 73:11, also TLC 1 242:16, but cf. šuwāti ikkarpatim (for ikkarpatim) idukkuš OIP 27 19a:17.

Büläği Appellativa 27 n. 60, with previous lit.
**itinnūtu**

**itinnūtu** s.; craft of the house builder; OB, MA*; Sum. lw.; wr. syll. and LÚ.DIM with phonetic complement; cf. itinnu A.

a) in OB: I built the temple of Enlil ša ina šipir nēmeg i-ti-nu-tim šutegbu which was constructed in workmanlike fashion according to the utmost art of the house builder's craft KAH 1 2 i 10 (Šamši-Adad I).

b) in MA: ina šipir LÚ.DIM-te (var. LÚ.DIM-nu-ti) maʾdiš nussuqu (a temple that had) a very sophisticated architectural structure AKA 98 vii 94 (Tigl. I).

**itirtu** A s.; (metal part of a wagon); MB.*

5 ūtin AN.NA ana i-tir-ti māširi five shekels of tin for the i.- of the wagon PBS 2/2 93:6; all together, 13 minas and 17 shekels of copper ana i-tir-ti ǧis.MAR.ŠUM for the i.-part of the maršum-wagon BE 14 124:16.

(Salonen Landfahrzeuge 112.)

**itirtu** B s.; (a dairy product); lex., Akk. lw. in Sum.

[... u-[aa] = [i]-tir-tum (mentioned after zaḫannu and diktu) Ea IV 38.

2 šilga i.ti.ir.da (preceded by i.nun ghee, ga milk) UET 3 1210:3 (Ur III); for the sequences 1.te.er.da before ga.HAR VAS 2 68:15, ga.i.ti.ir.da before ga.HAR.du₃₂,du₂₀ and ga.HAR.gal.gal VAS 10 123 iii 12, see Falkenstein, JAOS 72 42f. and n. 20.

See discussion sub diktu.

**itšišudu** s.; (mng. unk.); Nuzi; Hurr. word. (deposition before witnesses) as long as I live min unnīš šipru i-tiš-du ša PN u māršulu u anāku eppuš u šumma aqabbī šippr[i] i-tiš-du ša PN u [māršulu] la ep[,]šummu I shall perform all the i.-work for PN and his sons — should I declare, "I shall not do the i.-work for PN and his children," (they may seize me and condemn me to [...]) JEN 123:5 and 8.

**ittu** see itātu A.

**itku** (utku) s.; (a wooden peg); lex.*

giš.dim.KAK, giš.dim.KAK.KAK = it-ku-šu (var. ut-[ku]-u) (also = pasuttu and merētšu) Hh. IV 398f.

For giš.dim.KAK.KAK as part of a wagon, see ścišku.

**itkudu** (or itkušu) adj.; (mng. uncert.); OB.*

šumma la it-ku-ud ul avülim miširku if he is not serious(?), he is not a man (worthy of) himself ZA 40 102 i 8 (OB lit.).

Connect either with naqādu or with ekēdu.

**itkupu** adj.; impending; SB*; cf. ekepu.

ina birit tuqmāte anantu it-ku-pat (var. it-[ku]-pu) in the battle the clash is impending STT 19 and 21:53 (Epic of Zu).

**itlupu** adj.; crossed; syn. list*; cf. elēpu.

it-šu-pu-ti = min (mu-pu-u) ex-šu-ti crossed garments = musṣ-garments tied (around the waist) An VII 254.

**itlurtu** (Bezold Glossar 38a); to be read itquurtu; see itiuru.

**itmū** v.; to nod; syn. list; I/2 and I/3.

nu-šu qaq-ga-di = it-mu-u (var. i-ta-mu-u), kaš-qu (var. ka-mu-mu) = min Malku II 288f.

Derived either from a verb *amū or *namū. Mng. based on kamānu, "to nod," q. v.

**itmudu** (etamdu) adj.; agglomerated, collected, joint; OA, SB*; cf. emēdu.

a) itmudu agglomerated: šumma urpāti it-ma-da-tu ina IM.LIMMU.BA GIN.ME if an agglomeration of clouds spreads in all directions Bab. 7 pl. 17 ii 17 (SB astrol.), also ACh Supp. 2 Adad 112:7.

b) etamdu collected, joint (OA); kaspam lu ša PN ḫabbalāni lu ša bā kārim ... lu šim ašim ša uṣebišakkunī ramakka zakkima kaspam e-ta-am-dam ššēpika bilam clear yourself (with the authorities) and bring with your caravan the collected silver, (i.e.) the silver that PN owes, as well as that of the kārum and the purchase price for the iron that I have sent you TuM 1 2b:22; ša tuurima aturram adi ūppam ša šibē šina e-ta-am-du-tim alaqeqannina la ni-pa-dī (text -ku) I shall return whatever (money) I have to, but we cannot do anything until I obtain a tablet with two witnesses in agreement BIN 4 70:18.

**itnušu** adj.; insignificant, negligible (person or thing); OB, SB*; cf. enēšu.
**itpēšu**

*īṣ jubātam it-ru-uš akalām* with scant food and a negligible amount of bread BiOr 11 82 LB 2001 obv.(!) 4 (OB inc.); u īšī it-ru-uš(var. -šū) bel pānī ridānumu and the prominent person persecutes me, the insignificant Lambert BWL 86:275 (Theodicy).

(Lambert BWL 303.)

**itpēšu** *(itpēšu)* adj.; wise, expert; from OB on; *itpēšu* BMS 22:2; cf. *epēšu*.

**[text]***

a) said of kings and rulers — 1’ in hist.: šarru it-pe-e-šū mušābil amat damīqti the wise king, full of kind thoughts Lyon Sar. 6:34, cf. malka it-pe-šū rapša usni VAS 1 37 ii 47 (Merodachbaladan); rē’d it-pe-šū OIP 2 23 i 3 (Senn.); le’u it-pe-šū hassu muddā Borger Esahr. 45:18, cf. engu it-pe-šū ħāsīs kal śipri ibid. 74:24; šukkanakkū it-pe-šū Böhl Leiden Coll. 3 34:10 (Sin-śar-iskun); šukkanakkakū it-pe-šū your wise commander VAB 4 120 iii 45 (Nbk.), cf. eršu it-pe-šū ibid. 140 i 2 (Nbk.), cf. also (wr. it-pe-e-šū) ibid. 104 i 5; malka it-pe-šū VAB 4 230 i 5 (Nbn.), and passim in similar contexts in the inscriptions of the mentioned kings.

2’ other occs.: gārrādē le’i it-pe-š[u] BE 17 24:2 (MB let.); it-pe-e-šū hassi muddā MCT pl 19 V 7, see ibid. p. 140; tūba it-pe-šu (in obscure context) KAR 321:10 (SB lit.).


**itpuqu adj.; solid, strong; SB*; cf. *epēqu* A. *ā*.*sud.* sud ... *ā*.*kā* [⋯] : *e-mu-qa-an it-ru-qa-[tum] with strong arms BA 10/1 p. 100 r. 66f., dupl. ibid. 107 r. 1f.

**itpuqu** *(fem. *itpuqušu)* adj.; expert; OB, NB; wr. syll. and Dū; cf. *epēšu*.

**tuk.tuk** = *it-pu-šu*; sal.tuk.tuk — *it-pu-ša*-um Nabnitū E 16f.; munus.tuk.tuk ama-ra me.tel.gar: sin Sendsū it-pū-tu ummu sin ana šimāti šaknāt expert woman, ornament of all mothers CT 15 41:24f.

*it-pu-šu* — le’-u, gara-da-du Malku VIII 111f. [x x x]-am ša-ti it-pu-ša-at VAS 10 214 r. viii 19 (OB Aguṣāja); *d*EB. DŪ-UŠ-DINGIR Ea-ia-the-Expert-Among-the-Gods Dar. 226:4, for similar names, see *epēšu* adj. usage b; *d*EB. DŪ-UŠ AnOr 8 14:22, and passim.

**itqu** *(etqu)* s. masc. and fem.; 1. fleece, 2. lock of hair, wad or tuft of wool, 3. (a garment made of a fleecy textile), 4. lump (of earth); from MB on; *etgu* in mg. 4, fem. in mg. 1 only; wr. syll. (mngs. 1, 2a and 4) and sīg. *ād* (always in mg. 2b).

ak *ād* = *it-qu* SB II 238; a-ka *ād* = *it-qu* Ea VII 104; ni-na-a sīg aA *it-qu* Ea I 211; *ād* = it-qum Proto-Izi k 12, sig. *ād* = *it-qu* Hh. XIX 93, also Practical Vocabulary Assur 227; sīg. *ād* = su-lum-ša-ū, it-qum, qi-ti-tum Proto-Diri 415ff.; zu-lum-hi *tug.sīg.sud* = *et-ṣu*, it-qu, qi-ti-tum, raq-qat-tum, lu-bu-šu-tum, la-ma-šu-šu-ū Diri V 131ff.; su-bu *tug.oγ₂₄* = *it-qu*, qi-ti-tum, raq-qat-tum, lu-bu-šu-[tum], la-ma-šu-šu-ū Diri V 142ff., also Hh. XIX 162ff.

1. fleece: śipāti ... malo baqna it-qu bo-niṯu jānu in all the wool that has been plucked there is no good fleece available BE 17 44:11 (MB let.); mamma 1-it sīg it-qu ina lōbi ana šemā na[baši] la ināšī nobody must take even one fleece from it (i.e., the shorn wool) for spinning (wool) for clothes TCL 9 84:11 (NB let.); note, obscure: it-qu *d*Ī*M.a.MES ṣt-i qī seri-ṣu *d*U ṣU ṣU+UR the fleece is Adad, the water of the fleece is the message/work of Šamas and Nergal BBR No. 24 r. 4f., cf. *śe.g.ād* *d*Ram-ma-na PBS 10/4 12 i 23.

2. look of hair, wad or tuft of wool — a) look of hair: i-iq piriṯu uḫaniššu kima Nīsāba the locks of his hair grew as abundantly as barley Gilg. I ii 37.

b) wad or tuft of wool (for med. and magical purposes): ina sīg. *ād* tālimma ina kīši-dišu lašakkan you wrap up (various drugs) in a wad of (unspun) wool and place it on his neck AMT 14,3:10, cf. *ina sīg.ād*
lalammi ina šasurišša tašakkan you wrap up in a wad and put it into her vagina KAR 195:15, also sig.SS! tambam anina lilibbi uznibu tašakkan KAR 202 r. iv 13; ina sig.SS! talammi ina sig.GAN.ME.DA tar-kas ina pūšišu tar-kas you wrap (a plant) in a wad of wool, bind it together with a thread of red wool and bind it to his forehead AMT 20,1 r. 29, and passim in similar contexts; šu(!).SS!-ka sig. SS! tambam you wrap a wad of wool around your finger KAR 201,45, cf. sig.SS! i-g-iš tasallah ina šuburriššu tašakkan ina kilidi ina tagakkan 195:1, also siG.AID talamme ina dam ereni tasallah ina kuš. MI.DU.DU ina kisšāšûšu tašakkan these five drugs you wrap up in a wad of wool, sprinkle (them) with cedar resin, (place them) in a leather bag (phylactery), hang (it) around his neck KMI 51 r. i (v) 12, dupl. (wr. sig.) AMT 89,1 vi(!) 14, cf. 7 tamme [anniti ina] sig.SS! talamap AMT 14.3:14, also ina sig.SS! tambam anniššu lilibbi me tanaddi ina iššišu tušššal ina lilibbi uznibu tašakkanma itaballu you wrap (the drugs) up in a wad of wool, put it into water, boil it and put it into his ears, and he will get well AMT 33,1:38; kina sig.SS! anni inappasšuma [ana iššišu innadāšu] as this tuft of wool is plucked and thrown into the fire Sūpu V-VI 93, cf. kina sig.SS! anni inna[pisama] ibid. 100, and sig.SS! inappasšuma ibid. 120; sig.SS! hurāpi sig.SS! ūr.ku šaibu sig.unisigi la petiti teleqqi take a tuft of hair from a female spring lamb, a tuft from the rear of a ram, hair from a female virgin kid (and spin a yarn of it) CT 23 4 K.2473 r. 6 K.2551 r. 6 (SB), cf. CT 23 8:40, AMT 93,3:18, also sig.SS! hurāpi u ūrāpišu teṭemmi CT 23 12:43 and 48; ina sig.SS! hurāpi u ūrāpišu tašaškak you string (them on yarn made) of the fleece of male and female spring lambs KAR 185 iii 5 (SB).

3. (A garment made of a fleecy textile): see Diri V and Hh. XIX, in. [section].

4. lump (of earth): ša... sissikijja itquu e-ti-[var. -te]-qu sašar.hi šepēja išbišu she (the witch) who cut off the hem (of) my (garment, to practice witchcraft), who scooped up a lump of earth (touched by) my feet Maqlu I 133, cf. i-ti-iq šašar šepēja iš[būšu] KAR 94:10 (Maqlu Comm.); ša mindātiša itquu e-ti-iq šašar.šešepēja išbuša they (the witches) who took my measure (for purposes of evil magic), who scooped up a lump of earth (touched by) my feet KAR 50:31, and dupl. RA 26 40:20.

Without verbal connection in Akk., cf. Srd. *ıtr*ē. The expression itiğ eper šepī (mng. 4) has been cited here on the basis of the common log. sig. for tuft (of wool) and lump (of earth).

Jensen, KB 6/1 425; Meissner, MAOG 11/1-2 16.

itquu see itkudu.

itquu (itquurta) s.; 1. spoon (for eating, dipping up ointments), 2. shallow bowl (as the dish of a scale, blade of an oar, bowl of the seeder of a plow, etc.), 3. (a salve); from OA, OB on, Sumerogr. in Hitt.; pl. (to both itquu and itquurta) itquurtaum (OA), itqurešu (OB Elam); wr. syll. and qit.SS!-dilim, in mng. 3 diLIM.A.BAR (or diLIM.A.LU as graphic variant of same).

di-ŠEŠ = it-qu-ru Sb II 293; di-li taš = it-qu-ru Ea II 227; di-li im tašProto-Ea 730; giš. dilim = it-qu-ru (var. it-qur-[ur]-tu), giš. dilim gal = maššu-tu, giš. dilim.tur = tan-nu, na-al-patum Hh. IV 174ff.; giš. dilim.banṣur = it-qur-ti pa-[di-šu-ri] spoon as a table utensil Hh. IV 200; giš. dilim.ermi = it-qur-ti giš-ši-ri-ni dish of a scale Hh. VI 115; giš. dilim.gizal = it-qur-ti MIN (= ša gisalli) blade of an oar Hh. IV 416; giš. dilim.zi.gan = it-qur-ti MIN (= ši-ka-nu) same Hh. IV 419; giš. dilim.ninda sniper = it-qu-ti kilmin (= it-tu-š) bowl of the seeder (of a plow) Hh. V 148.

1. spoon — a) for eating — 1’ of metal (OA, exceptionally OB): it-qi-ra-tum ša siparrum CCT 4 37a:20, cf. 2 it-qi-ra-tim ša UD.KA.BAR CCT 3 20:8, also ši-ša it-bu-tu rum ša siparri CCT 4 20a:7, etc.; 1 it-qi-ra-tum ... ana šapartim innidima one spoon was deposited as a pawn BIN 4 90:17, cf. ibid. 20; šerrum u it-qi-ra-am puṭurma redeem the
itquru

pivot mounting (of the door) and the spoon

CCT 4 19b:9; and ibid. 15; 2 it-gü-re-en BIN 4 133:7; exceptionally in OB: 2 di.lim Kû.

BABBAR K.LA.BI 54 MA NA. UET 5 544:9 (early OB), see Gadd, Iraq 13 29.

2' of wood (OAKK, OB, MB, MA, Nuzi, NB): 5 izil di.lim five spoons for flour ITT 1 1091:2 (OAKK); 1 giś.banšur.zag.gü.i4 4 giś. di.lim one . . . .table, four spoons (also beds and chairs) PBS 8/1 12:4; u mimme aḥāṭija NÀ, H.A.R. GI§. D.I.L.I.M u GI§.NÁ mimma šumšu la eqqāma (I swear) I did not take any property of my sister, neither millstone, nor spoon, nor bed, nor anything ibid. 82:9 (OB); 2 giš. di.lim GI§. TASKARIN two spoons of boxwood OECT 3 74:30, cf. 3 GI§. D.I.L.I.M ša GI§. NINIG(!) three spoons of tamarisk (beside spoons of two more kinds of wood among household goods) ibid. 29, cf. 5 GI§. D.I.L.I.M. HÌA CT 6 25b:9, 1 GI§. D.I.L.I.M TÇL 10 116:15, YOS 12 157:17, and note 1 it-gü(text -lu)- ur-tum CT 6 20b:25 (all OB); . . . . it-gü-re-tu (in broken context, list of objects) MDP 22 151:10; 8 GI§.D.I.L.I.M (in Hitt. context) KUB 12 36 i 9, dupl. KUB 30 37; 1 GI§. D.I.L.I.M ša clam.nakki EA 22 iv 6, cf. 5 GI§. D.I.L.I.M ibid. 36; 3 GI§. it-k-u-ru-ù HSS 14 570:5; 1+x it-k-u-ru ša adāri KAJ 310:41; 1-et GI§. it-qur-ri BE 8 123:10 (NB).

3' rare in SB lit.: lu ina karāni lu ina šikari ina GI§. D.I.L.I.M bini šatti he drinks (32 drugs against witchcraft) either in wine or in beer from a tamarisk spoon KMI 51 r.v(?) 7, dupl. AMT 89,1 i 10 and K.249 (unpub.); [in]a it-qur-rī ia ekkalu garrādu warriors eat with the spoon (made of my (the tamarisk's) wood Lambertz BWL 158:23 (fable).

b) for dipping up ointment (Nuzi, SB): šamna šāba ina GI§. D.I.L.I.M itkaḍaš (at your command, Gula) he (the patient) is anointed with sweet-smelling oil from a spoon KAR 247 i 16 (prayer), cf. 8 GI§ it-k-u-ru ša šamni HSS 15 130:49 (= RA 36 139), also ibid. 133:18 (= RA 36 141) and HSS 13 435:50 (= RA 36 157); 3 GI§ it-k-u-ru HSS 14 570:5.

2. shallow bowl (as the dish of a scale, blade of an ear, bowl of the seeder of a plow, etc.) — a) dish of a scale: see Hh. VI 115, in lex. section; 1 giś. e.rim urudu.gar.ra di.lim bi urudu one scale, copper-plated, its dish is of copper Hussey Sumerian Tablets 2 5 iii last line, cf. UET 3 272 vii 18 and 21, 1 di.lim giś. e.rim múrub zabar ibid. 752 ii 6 (all Ur III): 3 it-ku-zibri ši.nīti BE 14 149:3 (MB).

b) blade of an ear: see Hh. IV 416 and 419, in lex. section.

c) bowl of the seeder of a plow: see Hh. V 148, in lex. section.

d) part of an instrument (for cosmetics? Ur III only): 1 alal di.lim kun.dû guš[kin] one tube with a spoon with a golden finial UET 3 745:10, cf. ibid. 723:15, also 365:1.

3. (a salve, lit. "leaden salve-bowl," SB med. only) — a) wr. syll.: pān murṣi takāpar it-qr-tam teqqi you wipe the surface of the sore spot (and) daub it with i.-salve AMT 74 ii 23, dupl. KAR 192 ii 50; udāna teppuš šašur ribšaša šu takāpar ina mē šu tătanadda šu[burrašu] it-qr-tam teqqi you make a suppository, place it in his rectum, dip it repeatedly in šu[t]-juice (and) daub his [rectum] with i.-salve AMT 56,5 58,1:7; [it-qr]-ta ana libbi inīšu tunattak you drop i. into his eyes AMT 11,2:17; for AMT 19,6 iv 17, see mg. 3b.

b) wr. D.I.L.I.M.A.BAR: 13 ingredients D.I.L.I.M. A.BAR qaṭ lû-á.[u x x] as i.-salve for the use of the physician AMT 19,6 iv 13, cf. it-qr-ti ni-p[i]-thušu([i]) — i. for medicinal use ibid. iv 17; D.I.L.I.M.A.BAR ša išmi u suḫši tasād teqqi you make a salve of (?) oil and verdigris (and) daub his (eyes) AMT 11,2:21, cf. [D.I.L.I.M.A.LŬ] tasād teqqišna ibid. 25, also D.I.L.I.M.A.BAR tasād inššu [eqqi] AMT 8,1:10 and 12,8:13 (to 8,1:5); your command, Gula) he (the patient) is anointed with sweet-smelling oil from a spoon KAR 247 i 16 (prayer), cf. 8 GI§ it-k-u-ru ša šamni HSS 15 130:49 (= RA 36 139), also ibid. 133:18 (= RA 36 141) and HSS 13 435:50 (= RA 36 157); 3 GI§ it-k-u-ru HSS 14 570:5.

2. shallow bowl (as the dish of a scale, blade of an ear, bowl of the seeder of a plow, etc.) — a) dish of a scale: see Hh. VI 115, in lex. section; 1 giś. e.rim urudu.gar.ra di.lim bi urudu one scale, copper-plated, its dish is of copper Hussey Sumerian Tablets 2 5 iii last line, cf. UET 3 272 vii 18 and 21, 1 di.lim giś. e.rim múrub zabar ibid. 752 ii 6 (all Ur III): 3 it-ku-zibri ši.nīti BE 14 149:3 (MB).

b) blade of an ear: see Hh. IV 416 and 419, in lex. section.

c) bowl of the seeder of a plow: see Hh. V 148, in lex. section.

d) part of an instrument (for cosmetics? Ur III only): 1 alal di.lim kun.dû guš[kin] one tube with a spoon with a golden finial UET 3 745:10, cf. ibid. 723:15, also 365:1.

3. (a salve, lit. "leaden salve-bowl," SB med. only) — a) wr. syll.: pān murṣi takāpar it-qr-tam teqqi you wipe the surface of the sore spot (and) daub it with i.-salve AMT 74 ii 23, dupl. KAR 192 ii 50; udāna teppuš šašur ribšaša šu takāpar ina mē šu tătanadda šu[burrašu] it-qr-tam teqqi you make a suppository, place it in his rectum, dip it repeatedly in šu[t]-juice (and) daub his [rectum] with i.-salve AMT 56,5 58,1:7; [it-qr]-ta ana libbi inīšu tunattak you drop i. into his eyes AMT 11,2:17; for AMT 19,6 iv 17, see mg. 3b.
itrānu

The use of *iquru* to denote the dish of a scale and the receptacle holding the seed on the seeder plow shows that it referred to a bowl-shaped object. The term was also applied to the scoop or spoon made by providing the bowl with a handle. It also refers to the blade of an oar, but in this use it does not include the handle. The *itguru* for household use must have been a spoon or ladle, rather than a bowl, because it was made of wood or metal, usually precious metal, and never of clay. The determinative *dug* in the Sumerogr. *dug.dīlim.gal* in Hittite (BoSt 10 3), which would indicate that the object was made of clay, represents a special and foreign development (see Laroche, RA 48 48). The two Akk. correspondences *mākalātu*, “eating tool,” and *nalpatu* (also *napsaštatu*), “spoon for ointment,” for *gīš.dīlim* in Hh. IV, illustrate the typical uses of the *itguru* in Mesopotamia.

The occurrences of *itquru* in medical texts pose a problem. As the logogram *dīlim.a.bār* (instead of *gīš.dīlim*) shows, the term refers to a bowl or spoon made, for unknown reasons, of lead. Since *itquru* appears as the direct object of the verbs *sāku*, “to bray,” and *eqā*, “to daub,” it most likely refers to the typical contents of the bowl or spoon rather than to the container. Thus, it seems that in the *itquru* — repeatedly referred to as the characteristic implement of the physician — a salve of specific composition was prepared and denoted by the name of the implement itself. This is corroborated by the fact that no specific ingredients of the salve are normally mentioned, it apparently having been a definite and standardized type of medication. Unfortunately, most of the refs. occur in broken contexts.

(Thompson, Bab. 14 102 n. 2 and DAC 120; G. Meier, OLZ 1940 307 n. 2; Oppenheim, Afo 12 344 n. 4.)

itrānu see *idrānu*.

itru see *idru* A and B.

*ittamir* (*ittelmir, iltiamir*) s.; (a stone or form of it thought to insure easy childbirth); SB; *ittelmir* Köcher Pflanzenkunde 12 ii 66f. A 3476 r. 7f.

*ittamir* A 3476 r. 7f.

*nā₄,ā.tu* = *mīn* (= a-bān) *a-la-di* = *na₄ it-ta-mir* stone for (easy) childbirth = i.-stone, *nā₄.nu.ū.tu* = *mīn* *la* *mīn* = *da-a-a-ātu* stone against childbirth = killer (stone) Hg. B IV 74f. and Hg. D 130f., cf. *nā₄,ā.tu*, *nā₄.nu.(i).ā.tu* Wiseman Alalakh 447 iii 15f. (Forerunner to Hh. XVI), and note *ū.ā.tu* plant for (easy) childbirth, *ū.nu.ā.tu* ibid. vii 39f. (Forerunner to Hh. XVII); *nā₄ ār-zal-lu NITĀ : nā₄ it-te-mir N. SIG₄, nā₄ ār-zal-lu SAL : nā₄ it-te-mir SIG₄ Köcher Pflanzenkunde 12 ii 66f. (Uruanna); *nā₄ a-la-da : nā₄ na-sa-sum, nā₄ la a-la-da : nā₄ it-ti-ia-mi-ir A 3476 r. 7f.

*ābu nāšinšu ki-ma nā₄ sa-bi-ma an.bār tukkup nā₄ it-ta-[mir sūm.sū] the stone which looks like the tavern keeper’s stone but is dotted with (specks of) iron, its name is i. slate of the tavern keeper’s stone but is dotted with (specks of) iron, its name is i.

*ittān* s. dual; (mng. unkn.); lex.*

*kit.su.ub* = *it-ta-an, šu-ki-nu* Isi C ii 17.

*ittētu* see *išētu*.

*ittelmelu* (yesterday) see *timali*.

*ittelmir* see *ittelamir*.

*itti* (*ittum*) prep.; with; *OAkk., OB, MB, EA, RS, SB, NB; *ittel* in *OAkk., ib* (it EA 85:91, and passim in EA); *ittel* in OE, *ittel* in OE.

*itti* (it-tum) prep.; with; O.Akk., OB, MB, EA, RS, SB, NB; *ittel* in O.Akk., (it EA 85:91, and passim in EA); *ittel* in OE, *ittel* in OE, and following lines (corresponding to ki) with other personal suffixes; *ki.sul+ sul* = *it-ti an-na-an-na* ZA 9 103 iv 9 (group voc.).
itti

an.da = it-ti da-nim, MIN AN-e, it-ti-šu Izi A iii 2ff.; e.ne.da = it-te-šu-nu Izi D iv 18; an.da, gáš = it-ti-šu-na-šu Izi A iii 12; da, da, da, da, a, a, a, a, zag, ki = it-ti Nabnito I 42ff.; a, a, a, a, ki = it-ti NBGT I 379f.; ío.ne.da = it-ti en-
ni-im OBGT I 507, and similar ibid. up to line 316, note ki.lú.ne.ta.án = it-ti en-ni-i-im-ma line 314; mu.da, mu.ta, ki.mu.ta = it-ti-šu NBGT I 338f., and similar up to line 394; me.da = it-ti-ni ibid. II 194, cf. ibid. 198 and 205.


gíl -= ... to be confused with itti, “with,” written at times it-ti-i, e.g., Moldenke No. 15:5, Dar. 499:1, CT 22 208:29.

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ittiamir

ittiamir see ittamir.

ittidu (ittidā-īṣāṣrū) s.; francolin; SB*; wr. syll. and DAR.MUŞEN.


If the burrumtu-bird hatches in the fields in MN MUŞEN NU [But]-du-ú DAR.MUŞEN MUNI CT 39 5:55, dupl. addum muşen burru-ntu nu zu [...] if you do not know the name of this multicolored bird, its name is i. CT 41 22:14 (SB Alu); ki DAR.MUŞEN ušenels luma šumu ramaniku (the prisoner moans like a dove and) calls his own name all the time like a francolin STT 1 52:53; šumu ina bit amēli DAR.MUŞEN ib-biš-ru if a francolin cries (var. ipru'-throws up) in somebody's house CT 38 31:16 (SB Alu), cf. šumu d[a]-mušen an a bit amēli irub CT 41 8:96 (SB Alu), and šumu it-ti-du-[u] [... ] ibid. 2 K.6734:3ff.; it-ti-du-ú MUŞEN īṣṣār ḏa-ga mušul š.ž.l.š.š.a the francolin is the bird (sacred to Gaga (and?) the Orion [...] KAR 128 16; ina ḫUL DAR.MUŞEN ... ) (preceded by ina ḫUL DAR.[R. LUGAL MUŞEN?]) KAR 387 ii 3’.

According to the STT ref., the name is onomatopoetic.

Weidner, AFO 13 220f.

ittidū-īṣāṣrū see ittidū.

ittil-imūt s.; (a bird, lit.: IT-Lies-Down-and (-Pretends-to-be)-Dead); SB; wr. (ῦ)DŪR. DŪR.BA.UGx(β); cf. utulū.


[šumu] ū.ū.ū.ū.ū.ū.ū.ū.dūr. DŪR.BA.UGx MUŞEN an a bit amēli irub if an i.-bird enters somebody's house CT 41 8:69 (Alu), for comm., see lex. sect.; ina ḫUL DŪR.DŪR.BA.UGx MUŞEN against the evil (portended) by the i.-bird CT 41 24 r. iii 14 (conj.).

Meissner, MAOG 11/1-2 63.

ittimali (yesterday) see timali.

ittu A (ittu) s. fem.; 1. mark, sign, feature, characteristic, diagram, 2. omen, ominous sign, 3. password, signal, inside information, 4. notice, acknowledgment, written proof; from OAkk. on; stat. constr. ittu- and itāt- pl. ittu- (from OB on) and idātu (NB), for an exceptional sing. as a back formation in NB, see mngs. 1a–2; wr. and gismūk, also ā.MEŠ. ā.ŠMEŠ (SB only); cf. idatūtu.

gis-ki-im igdūb = -i-tum (also = gis-ki-im-mu) Dirī II 100, also Proto-Dirī 107; gis[kim] = [i]-t-tu

Iṣtiitu 1 i 24, also SB 1 355 and LTBA 2 1 20; 101 i-t-[i]-m-[i]-dūb = -i-tum Izi B 21.

future En. el. V 76; minû ḫarrān ša PN [minû] it-ta-šā which is the road to Utnapištīm — what is its landmark? Gilg. X ii 17, also ibid. iii 34; uladdim  i GISKIM baʾi urūḫša 1 gave a landmark, (now) take the road according to it! En. el. V 23; [lū. u.x.] lu.bi GISKIM.bi nu.un.[zu.u] : ša amēlī šātu it-ta-šā (text -šā) ul ʿuttaddi  the diagnosis concerning this man cannot be established PBS 1/2 116:41 (= r. 7'ī'), cf. ana biti ina el [rebi]šu it-ta-šū ul [utta]iddā he cannot be recognized when entering a house CT 17 3:27 (Sum. col. missing), cf. also ittu ša amēlī AV/3:53, in lex. section; GISKIM.til.la.bi ka.kēš.bi lū.na.me nu.un.zu : it-ta-šū gamirtu markassu mamma ul idī nobody knows his (the headache demon's) complete characteristics, his nature(?) CT 17 19 i 29f.; ḫarrmī it-ta-ka xu xu [. . .] my lover [. . .] your mark (incipit of a song) KAR 158 ii 4; it-ti Ištar šarratiin inaddamši he provides her with the mark of Ištar, the queen of the exta, or to the explanations of the commentators: summa GISKIM-šu-nu ana panīka if their i.'s are before you (on the tablet) CT 30 22 i 19, cf. summa kīma SIG₂ GISKIM-šu-nu ana panīka CT 20 27 ii 15; ša ana SIG₂ iqbi  GISKIM-šu-nu SUM-nu ibid. ii 2; [ša ana] SIG₂ u ḫul iqbi GISKIM-šu-nu SUM-nu ibid. 25 ii 16 and 29:3 (dupl.), also ša iqbi GISKIM-šu-nu SUM-nu Boissier Choix 192; 20 and ibid. 209 iv 27, also TCL 6 5 r. 30, cf. also (in broken context) CT 30 28 K.11711:7, CT 31 14 K. 2090 ii 2; note the form iṭṭā in taqābbima (wr. DUG₄.CA-ma) it-ta-šu-nu [tanaddām] BiOr 14 194 K.8865 r. 12, and dupl.

b) diagram: it-ta-šu (beside the drawing of a rectangle) VOC 6598 r. ii 280.

c) obscure mngs. — 1' in the explanatory texts of the bārūtu, referring to the features of the exta, or to the explanations of the commentators: summa GISKIM-šu-nu ana panīka if their i.’s are before you (on the tablet) CT 30 22 i 19, cf. summa kīma SIG₂ GISKIM-šu-nu ana panīka CT 20 27 ii 15; ša ana SIG₂ iqbi GISKIM-šu-nu SUM-nu ibid. ii 2; [ša ana] SIG₂ u ḫul iqbi GISKIM-šu-nu SUM-nu ibid. 25 ii 16 and 29:3 (dupl.), also ša iqbi GISKIM-šu-nu SUM-nu Boissier Choix 192; 20 and ibid. 209 iv 27, also TCL 6 5 r. 30, cf. also (in broken context) CT 30 28 K.11711:7, CT 31 14 K. 2090 ii 2; note the form iṭṭā in taqābbima (wr. DUG₄.CA-ma) it-ta-šu-nu [tanaddām] BiOr 14 194 K.8865 r. 12, and dupl.

2' from the base idat- : kšaki [. . .] i-da-at dunnīša what are the characteristics of her strength? RA 15174 B i 8 (OB Agšaša); i-da-at dunnīša kalā niši ušekši he announced the characteristics of her strength to all mankind ibid. viii 18; ši i-da-at dunnīša these are the characteristics of her strength ibid. ii 26, cf. i-da-at qurḍīki ibid. vii 24; ḪMAN-nu-i-da-at-su-i-di Who-Understands-hia(he god’s)-Nature? VAS 5 56:i 4 and 10 (NB), cf. ḪMAN-nu-šī-kal-i-da-as-su Who-Can-Comprehend-his-Nature? BE 14 89:14; also (wr. A-šu) ibid. pl. 90 99a:39 (MB), cf. dummuqa i-da-at-su-ii-a (the ox speaking) Lambert BWL 177:25 (fable); see GISKIM.bi : i-da-as-su KAR 111 i 7f., in lex. section. Note in Sum.: tukum.bi ama.mu nu.zu GISKIM [ sama.mum a.r.a.b.sum] if you do not know my mother, I shall indicate to you the sign (by which to recognize) my mother TCL 15 pl. 80:8, cf. GISKIM ama.
ittu A

2. omen, ominous sign — a) from the base it-ta-: it-ta-ku-nu damiqtum libgiumma make (pl.) an auspicious sign occur for him YOS 9 35 i 40 (Samaulluna); it-tum damiqtum ša kalu aibrāti auspicious omen (referring to Ištar) for all mortals Perry Sin pl. 4:6; see Ebeling Hand-erhebung 128; it-ta damiqtu nisīja ukt[allim] he showed his propitious sign to my people Lambert BWL 50:47 (Ludilul III); ana it-ta-dzmīqti ... šuknaššu ZA 23 371;34 and 373:68, cf. ana GISKIM SIG GAR-šu KAR 212 ii 57, also KAR 392 r. 16 (SB iqqur-špu), cf. also 4R 33* iv 21; ABL 437:16; see von MEW kalilina ittahar r. GISKIM.ME §

any among the kings (of foreign countries) meni ina 6arrdni as the right side of the moon refers to Akkad, meni etamar (I swear) I have not seen (pl.) an auspicious sign occur for him YOS 40 (Samsuiluna); a confused sign occurred ibid. r. 4, also it-ta malu ana tarṣi šarri abika talt[iiku] ibid. r. 9, and šumma GISKIM ina šamē GISKIM.KUR.KAL.KAM.ME§ ABL 1391 r. 8 (NA); šumma it-tu memēni āmurunī (I swear) I have not seen any sign ABL 594 r. 5 (NA), cf. it-ta- u mezēni elamar ibid. 10; it-tum ša māṭātē gabbī the sign concerns all the countries (inasmuch as the right side of the moon refers to Akkad, the left side to Elam, etc.) GISKIM.BI GISKIM.BI šulâ ... GISKIM anitti šubīl any among the kings (of foreign countries) assumes (the evil consequences of this sign) ABL 629 r. 1 (NA); šar pūḫi ša Akkad GISKIM.ME§ itaḫâranni the substitute king of Akkad has taken the signs upon himself ABL 223:13, cf. it-tum imahṭaruma ABL 1006 r. 3, cf. GISKIM.ME § šamē  u erṣētim kalīšina itaḫar GISKIM.ME§ kalīšina pāšā (for passa) all the signs are eradicated ABL 437:16 (all NA), see von Soden, Christian Festschrift 102f.; maqāt šarrī ana attali daʾna GISKIM-šu laptat adanniš the decrease of light is dangerous with respect to an eclipse, this is indeed an unhappy sign ABL 1134:17 (NA); ina muḫḫi it-ti anniti šarru bēlī [ina lib/]šišu lu la idabbū the king, my lord, should not worry about this sign ABL 51:12 (NA); when, sometime ago, I reported to my lord bēlī it-tam ukkall[im] bēlī it-tam ša ukkall[u] šišakilam my lord (i.e., the river god) has given me (lit. shown) a sign, now would my lord amplify the sign he has given Syria 19 126:7f. (Mari let.); DNGIR-šu GISKIM SIG DÙ-SU his god will make an auspicious sign for him Virolleaud Fragm. 13:2 (SB Alu); Annunitiu ... ša ina šit 頁 Šamēši ... udammas-qu it-ta-tu-ù-a the goddess DN who causes the signs that occur for me to arise presage good things VAB 4 228 iii 26 (Nbn.), cf. arḫissama ina nipḫu u riba liddanmq it-ta-tu-ù-a may (Sin) make the signs that occur for me favorable every month when he rises and when he sets ibid. 224 ii 35, and (referring to Šamaš) umkissama ina nipḫu u riba šamēni u gaggari dummiq it-ta-tu-ù-a ibid. 226 ii 19; GISKIM.ME§ ūnqa šušina āmurma I saw these favorable signs Borger Esarh. 2:23; GISKIM.BI haštī this is a bad omen CT 40 43 K.2259+ r. 5; šumma GISKIM. ME ū ŠUL.ME haštītâ aḥatû ... ina māti ālamī ekallāti u A.ŠA A.GAR IGIL.ME§ if evil portending, wrong and strange signs are seen in the country, the cities, palaces and outlying fields CT 40 46:20 (SB Alu); GISKIM.ḪUL.LA ša ina supārīja ʿAAL-û the evil omen that happened in my fold CT 39 27:6 (SB Alu); NA.BI ana GISKIM la ʾIssû this man should not take (the happening) as an ominous sign CT 39 29 r. 44 (SB Alu); GISKIM.ME§ lu ša šamē lu ša erṣēti lu ša šumma izbi ammaršinini assatar I copied all the ominous signs (occurring) in the sky or on the earth or (mentioned) in (the series) šumma izbu ABL 223:6 (NA); šumma GISKIM ŃUL.TUM GISKIM BAR-TUM ša šumma itti lii ʾīgīr ʾīr if an evil or strange sign is seen in a temple RA 8 r. 16; ana šitqùqi GISKIM. MEŠ lumni to make the evil consequences of signs pass by KAR 105:12 (SB), dupl. KAR 381:12; ʾEN at-ši GISKIM ša GAR-NI šummanu you recite the conjuration (beginning with), “You, sign, that have occurred for me!”
itru A

79-7-8,115:16' (SB); u it-ti sunqu ina maštî šunu ittasbih and a sign predicting famine occurred in their country ABL 281:19 (NB); it-ti šamsa ana zanni ana mêli this portent (predicts) rain (and) an inundation Thompson Rep. 178 r. 2 (NA); šarru ana sêqu la uṣṣad adî addaštu ša it-ti ittiqo it-ti ša kakkabi adî itti. UD.IMEŠ the king must not go out into the streets before the period (during which) the portent (is valid) has passed by — a portent derived from a star (is valid) before the month Thompson Rep. 245:4ff. (NB); it-tu mehir it-ti ša UD.13.KAM ša this is an omens that counterbalances (i.e., annuls the evil portended by) the omen (resulting from the fact that it happened) on the 13th day Thompson Rep. 180:6 (NA); GISKIM mehir HUL(!) ana SIGQ ina šamè ibaššu there is an omen in the sky to counteract the evil, (even changing it) into a good portent Thompson Rep. 95 r. 1 (NB), cf. [GIS.KIM(!)] mehir GISKIM (with gloss [š]-t-ti m-ID-ir it-ti ibid. 57 r. 4 (NA); anana GISKIM šedî annûtû limurkama may I see you (Dumuzi) for a (good) sign for these days KAR 357:42, and dupl. PSBA 31 pl. 6:25; GISKIM BI ina abîti [gub] HUL BI ana amêli u bitišu u šeṭṭu this sign will bypass (the man), the evil it portends will affect neither the man nor his family CT 39 27:13 (SB Alu); SUMMA TA bit amêli GISKIM IG1 CT 40 1:1, cf. GISKIM ILGI ibid. 2, SUMMA TA bit amêli GISKIM u-bar-tum GĀL ibid. 3 and with (IG1) ibid. 4 (SB Alu); 7 MU.MEŠ GISKIM parakki seven lines on portents occurring on a dais CT 40 3:57 (SB Alu), cf. 12.AM.MU.MEŠ GISKIM karpati CT 40 4:96 (SB Alu); 47 GISKIM. MEŠ aḥâti ša ana nadê Akkadi GIN.MEŠ-ni 47 strange signs that predicted the downfall of Babylonia CT 29 49:34 (SB list of prodigies), cf. ibid. 1; ina lûbbi it-ti ša MUL.SAQ.ME.GAR ša this is among the omen(s) dealing with Jupiter Thompson Rep. 178:6 (NA).

b) from the base iDAT: šûṭen lû.SAQ ša šenâdu namratuni i-da-at 4Sin lu-kallîmûsu (should the king not believe me then) let me show the features of the moon to an official whose sight is good ABL 565 r. 9 (NA); Â. MEŠ-ša-â UZU.HAR.BAD-û-a daḫlarna my signs and the omens derived from the exta are con-

fused. BMS 12:58, cf. šinâ i-da-a-tu the signs are contradictory Lambert BWL 84:243 (Theodicy), cf. šinâ i-da-a-tu JRAS 1932 35:25 (rel.); i-da-a-tu nabalkuta the signs are perverted KAR 312:20; ina KÁ.Ú.E.DI.BABBAR. BA id-da-tu-û-a immerra at the . . . Gate my signs became bright Lambert BWL 60:67 (Ludlul IV); ina i-da-at lemuntu on account of an evil sign RA 11 92 ii 10 (OB Kudur-Mabuk), cf. mimma i-da-ti lunnini ul ibašši VAB 4 278 vi 10 (Nbn.), and passim; ukkibanimma i-da-at dumqi ina šamâme u gaqgari propitious signs in the sky and the earth followed each other for me Borger Esarh. 45 ii 6, cf. i-da-a-ti dumqiya YOS 1 45 ii 39 (Nbn.), also TCL 3 318 (Sar.), i-da-at du-[un-qi] ABL 36 r. 12 (NA), and passim; i-da-at piritti Lambert BWL 32:49 (Ludlul I); [SUMMA er-se]-tša i-da-tu-ša MEŠ ana šalâq bâlu u namâššê if there are many signs on earth (it means) annihilation of domestic and wild animals TCL 6 No. 10:17 (SB Alu); [SUMMA er-se]-tša GISKIM.MEŠ-ša ma'da (wr. MEŠ) ana šalâq nišš if there are many signs on earth (it means) annihilation of the population ibid. 16; 4Sin mudammiq i-da-ti-ia VAB 4 128 iv 26 (Nbk.); mukapšir Â.ME HUL.ME (Šamaš) who removes the (consequences of) evil signs OECT 6 pl. 6 r. 15; litâra i-da-tu-û-a let my signs be propitious PBS 1/1 12:24, and passim; nambaru Â.MEŠ šamê u eretti mala basš apotropaic rituals against all kinds of signs occurring in the sky and on earth KAR 44 r. 6; 14 DUB. MEŠ i-da-at eretti 14 tablets (whose incipits are listed in the preceding lines) concerning signs (occurring on) earth 3R 52 No. 3:45, see Virolleaud, Bab. 4 110:22, cf. 11 DUB.MEŠ (VAR. ūpu-ū) i-da-at šamê ibid. 36; i-da-at eretti it-ti šamê sadda inaškunu šamê u eretti šeṭṭin GISKIMMÉ utbaštu [aḫ]-NAMMA ša IL‑BAR. MEŠ šamê u eretti šeṭṭu the signs occurring in the sky as well as those on the earth give us signals, heaven and earth bring us omens in the same way, they are not released separately (because) heaven and earth are interconnected ibid. 38 (SB).

c) GISKIM in parallelism with Â.MEŠ (i.e., iDAT — iDAT): šumu ū-su namâššê Â.MEŠ GISKIM. MEŠ ana amêli la šeṭṭî that the evil portended by dreams, by ominous happenings and signs
ittu A

should not affect the person šurpu IV 22, cf. lunnel šunātā a.ME§ GISKIM.ME§ lemnēti la šabāti Maqš VII 123, cf. lunnel šunātā a.ME§ GISKIM.ME§ ša šamē u erēti BMS 12:64, and passim; also askum lunnel a.ME§ GISKIM.ME§ lemnēti ša ina bitāja GÅL.ME§-ma ASKT p. 75 r. 8 (= Schollmeyer No. 12, to Schollmeyer No. 1 ii end); ina lunnel a.ME§ GISKIM.ME§ šikin āspērdāti u mimma āpsē amēltāti ša ina panīja ipparriku from the evil portended by ominous happenings and signs, from the nature of (ominous) features and from human behavior that occurred in front of me ibid. r. 4; lunnel a.ME§ GISKIM.ME§ lemnēti la šabāti ša ina ekallija u mālīja GÅL-a BMS 7:21; see Ebeling Handerhebung 56, and passim; mupassisu a.ME§ GISKIM.ME§ lemnēti who annuls evil ominous happenings and signs BMS 62:10, and dupl., see JRA S 1929 285, cf. mupadēsign namburē ēma a.ME§ GISKIM.ME§ mala bašā who make the exorcisms able to dispel whatever (was portended) by ominous happenings and signs ibid. 14, and mupadēsign a.ME§ GISKIM.ME§-HEL.ME§ Irqš 18 61:17 (SB rel.); [4] u a.ME§ GISKIM.ME§ four medicinal plants against ominous happenings and signs CT 14 48 Rm. 328 r. ii 4’.

d) in obscure contexts: ṣumma šubulta ina GISKIM.ME§ a-SA kannuša 1.TA.AM KLIN 3.TA.AM innamir if barley in ears appears at the normal time(?) in a field and its stalks form one or three (units) (preceded by ṣumma šubulta ina la ši.nlmisika innamir if barley in ears appears outside of its season) CT 39 5:52; ṣumma ina GISKIM eqli ëUL ša magal rabā innamir if an abnormally large cucumber plant appears in the field at the normal time CT 39 5:59 (SB Alu), cf. ibid. 53 and 58; GISKIM ertu īsabbasu CT 38 33:11, see īsabbasu mg. 1d–2’.

3. password, signal, inside information —

a) password, signal: iddu[bu]b it-tu hit (Irra) indicated his password Gissmann Erz II 51, cf. issima Išum idabbub it-tu ibid. V 23; ina it-tu bhūtāku dumāṭī muštāt mitti[k] upon your welcome signal as commander let us act as brave men Tu.-Epic ii 6; annāitu tu it-tu šantu ašappar u kukkubu galmu ša šammi idinnī šantu id-du-ū šantu aqtabi ṣumma

ubānkama ša qūb īşabbuši u 1 dal ša šammi 2 kukkubu ša x siparri ina papanumma šākin u xuš gušānu ša šipāti idinšuntātā u libiluni ana na ŞAL PN₄ gībina annātu lu id-du ūmman bēnta ša qūb īşabbuši tūg u tulūninu u annak 4 šibītu 7 MA.NA-šu-NU 1 kāsu siparri Na₄ ḥašenni annātu ina libbi xuš gušānu šu-kunu u idin this is the sign: when I write to you, “Deliver (one) black kukkubu-pot with oil,” the second sign is, as(?) I told (you), if they grasp your left finger, give them one container with oil and two kukkubu containers of bronze . . . which are in the storeroom(?) and a leather bag with wool, so that they may bring (them) to me. Also, say to PN₄ “This is the sign: if they grasp your left finger, give (them) a garment and a box and four blocks of tin weighing seven minas, one bronze goblet (and) some ḥašennu beads — put these into a leather bag!” HSS 15 291:4, 8 and 19 (let.); allūtu lu id-du šantu ana PN ertu mē wa-ru-un-du (mng. obscure) ibid. 255:12 (let.).

b) inside information: ašlāšuma it-ta-tim ša šat in.Å.ÅLGAL idubbam I asked him, and he gave me inside information from the circles of the royal officials Laessoe Shemshara Tablets 32 SH 920 r. 2, cf. ana it-ti iqēm on account of the inside information which he gave me ibid. r. 5, it-ta-tim kalāšina idubbam ikkem awassunu aqīp he gave me all this inside information, therefore I trusted their word ibid. r. 10; u it-tu ša karrūti ša RN mār kārri bēlija ana PN mašmūšu u ummi kārri aqīb and also the secret information concerning the (future) kingship of Esarhaddon, the son of my lord, that I gave to the maš māšu-priest PN and the mother of the king ABL 1216:13 (NB); u it-ta-am u awwatam tēran Ḥrozny Ta’amnek 1:23, see Albright, BASOR 94 18f.

4. notice, (written) acknowledgment, proof —

a) notice (act and content) (from the base ittā-, O Akk., OA, OB and Nuzi) — 1’ in lex.: ki.KI.KAL bi.še, ki.giskim.bi.še : ana it-ti-šu upon pertinent notice given Ai 1 i ff., also (with giskim.bi.še, KI.KAL bi.še) Hh.I 235f.; ki.KI.KAL bi.še in.dā.gāl : ana it-ti-šu ihabši it remains (with him) pending
ittu A

pertinent notice given Ai. I i 3f.; ki.KI.KAL.bi.še [i(text ir).tuš.ba é.ta ba.rra.é: ana it-ti-šu uššimmu ina iššu ittasi upon pertinent notice given he took up residence (in the house and) he moved out of the house again ibid. 5ff., cf. ibid. 8ff.; [ki.KI.KAL] bi.še [in].na.ab.gur.re: ana it-ti-šu útárku he will return (it) upon pertinent notice given ibid. 11f., cf. (with apalû, nadânu) ibid. 13 and 15; Kit [⁰]lu-dil²KAL = it-tum, UD.men = it-tum (in group with adannu and adannum: ma) Erimhu II 264 and 266; ú-lu-din KI.KAL = it-tu Diri IV 267, cf. KI.KAL. ki.KI.KAL = [it-tu] ša a-dan-ni Nabiitu 1 240f.

2' in Ur III — a' Akk.: a-na it-ti-šu tti Mamiâtim nadânuš gabi it has been orally agreed that he will pay in the month MN upon pertinent notice being given RA 13 133:8.

b' Sum.: itu duq.ki ki.lu.it.im.ba sum.mudam TuM NF 1 2 3 7; ki.lu.ti ba gu²gi₄, dam Ni. 425:9, see Kraus, Symb. Koschaker 52 (translit. only).

3' in OA: 10 M.A.NA kaspaša ... ana e-ti-šu šuqellaša pay him ten minas of silver upon pertinent notice TCL 4 8 9; ali inannamuru išaqqaša KI.KAL.MN ... ana e-ti-šu išaqqaša wherever they meet, he will pay in MN (but) upon pertinent notice (only) AAA 1 pl. 24 No. 7:8, cf. ana e-ti-šu išaqqulu BIN 4 189:6; x M.A.NA kaspaša šaḫbulakku e-ti-šum ša-a-šak(!)-nam ... ammalu 2 umiššu kārum ... ušširku (he said) "I owe x minas of silver and the (customary delay indicated by) the notice has (already) been set," but the kārum released him for two (more) days CCT 5 44b:9' (coll. J. Lewy); 10 M.A.NA kaspaša ana e-ti-šu taqašqal you may pay the ten minas of silver at your convenience upon (i.e., after the customary and reasonable delay indicated by) notice given you TCL 20 92:13; šumma la išqul ana e-ti-šu ... šiblàm usṣub if he does not pay, he will pay interest (to the customary and reasonable extent indicated by) a pertinent notice Golénisheff 5:6; ṭuppaka u ša GIN kasapka ša ana e-ti-šu ši-ri-x [z] KBO 9 27:11.

4' in OB — a' Akk.: ana it-ti-šu-šu nu KU. BABBAR u MÂŠ.BI I.LA.E.MEŠ they will pay the silver and the interest on it upon notice given to them Waterman Bus. Doc. 38:11; note without suffix: ana it-ti truu ušši he will leave (the service) upon notice, (just as) he entered (it) JCS 13 107 No. 9:13.

b' Sum.: itu MN giskim.bi.[šēl] lu. silim.ma mà. silim.ma u [šu*<kāra]!]bi. silim.ma kar. ra GN gur(!).ru. dam. meš they will return the crew, the boat and its outfit in good condition at the harbor of Ur, in the month MN (with the customary and reasonable delay) upon pertinent notice given UET 5 228 r. 5, cf. mà. silim.ma u gi. šu<kāra] bi. giskim.ti. la. ni.še kar. ra GN lugal.bi.šē in[...].] ibid. 230:22.

5' in lit.: ana GISKIM-šu šalāq bit abišu in due time: ruin of his paternal estate STT 89:177 (omen), cf. ana GISKIM-šu-ma LĀ-šu ibid. 91:6.

b) (written) acknowledgment, proof (from the base idat-, pl. tantum, NB only): rikus u i-da-duša eṭerū su PN iššumu la ušlabām he did not bring the contract and acknowledgment of payment which PN requested Nbn. 1128:11; adu UD.Š.KAM ... babu u i-da-duša eṭerū su iššumu ša wīlim ū ukallām before the eighth day (of MN) he will present the list and acknowledgment of the payment of the promissory note YOS 7 49:1; šipitātu u i-da-duša su PN ... naššamma ana PN₄ inandān he will bring and hand over to PN₄ the writ and acknowledgment of PN Coll. de Clercq 2 pl. opp. p. 126 and pl. 26 Tablet C No. 3:9, cf. also ibid. 13; babu u i-da-duša ... ana pūhri la ukal[l][am] should he not show to the assembly the list and acknowledgment (concerning the sheep which PN had entrusted to PN₄) YOS 6 169:11; lu-ū i-da-a-tā it should be proof BIN 1 9:19, cf. CT 22 88:18 and PSBA 33 pl. 22 S+ 375 (30648) 4; aqā i-da-a-tu this is his proof ABL 266 r. 12 (NB), cf. i-da-a-ta an[i]ku] la[id] ṭidin TCL 9 79:27 (lett.); ina muḫḫi id-da-duša ša ṭuš sa suša S(u)дол(text Pr).MEŠ (give food rations to the workers) according to the document(?) for men and women YOS 3 136:28.

The facts that ittu and *idatu show identical semantic ranges and that the logogram GISKIM renders both, suggest that the word
ittu (from *id-tu) had two bases, itia- and idat-, as is shown by the two forms of the construct state. From the former the pl. itātu was formed, attested from the OB period on, and from the latter the pl. idātu, appearing only in late (SB, NB) texts. Since a sing. idatu occurs only late and is very rare (back formation of pl. idātu), one cannot assume that originally two words existed side by side: ittu and *idatu. The situation is further complicated by the secondary logogram used from MB on for idātu, i.e., A (and A.MÉ), due probably to some scribal association or transfer. Note that the OB lit. texts use idat (construct state) beside ittu and itātu.

In mng. 4 ittu (K.L.KAL) refers to a formal notice given to a person under obligation to pay or deliver, with the implication that the person is therewith given a reasonable or customary delay to meet his obligation in due time.

Landesberger, ZA 35 32, MSL 1 109ff., JNES 8 288; J. Lewy, Festschrift Haupt 178ff., MVAG 33 50 n. d; David, MAOG 4 17; Kraus, Symb. Koschaker 59; Rowton, JNES 10 189ff.

ittu B s.; (mng. uncert.); OA.*

kaspam i-na i-ti le-ra-1-ši-im ťaqqala they will pay the silver at the . . . of the planting TCL 14 66:9, cf. kaspam i-na i-ti arāšim tašaqqal TCL 21 240:6.

Not to be connected with ittu A, which appears in OA consistently as ettu and is always provided with a suffix. The maintained i indicates that the first radicals of ittu A and ittu B differed.

Landesberger, JNES 8 294 n. 146.

ittu see id.

*ittu see ettu.

ittu A (ittu, idātu) s. fem.; crude bitumen; from OB on; ittu and idātu in lex. and, rarely, in OB, SB lit., for fem. see Gilg. VI 37; wr. syll. and ESIR, A.ESIR (A.BUL KAR 80:9 and 289 r. 6, ESIR.BA ARM 7 263 iv 21).

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šubila send either refined or crude bitumen YOS 3 161:12 (let.); 115 GÚN. A.ESÍR.50 GÚN. ku-pur Nbk. 28: 1, naṣaphar 320 GÚN. ku-pur 45 GÚN. A.ESÍR. Nbk. 1003: 6, also Nbk. 478: 2, CT 4 146: 2, Nbk. 84: 1, and passim; six shekels of silver as hire for two boats ša A.ESÍR.UD.A u A.ESÍR. PN ina lēbi ušela' on which PN loaded the refined and the crude bitumen TCL 12 74: 18, and passim in this text; 100 A.ESÍR. ana ½ gín KU. B. BABBAR Nbk. 753: 23, and note 100 A.ESÍR.UD.A ana 5 gín ibid. 28, also 550 GÚN. A.ESÍR.UD.A ana ½ 5 gín KU. BABBAR 701 GÚN. A.ESÍR. ana 1 MANA 10 gín KU. B. BABBAR TCL 12 74: 16, cf. YOS 3 98: 23.

2’ other oecs.: zazzib ša A.ESÍR šabā eight baskets that have been soaked in bitumen Nbk. 433: 7; gas-šu ša A.ESÍR gypsum (and) bitumen Nbk. 457: 8, cf. also Nbk. 876: 10, and passim.

b) in hist.: A.ESÍR la SUD (= tasallāḥ) you must not smear (the stela) with bitumen Unger Bel-Harran-bel-usarr 25; abnē šadā dan-ni itti A.ESÍR aksima I joined large stones (quarried in) the mountains, by means of crude bitumen OIP 2 99: 49 (Senn.); kima gassī u A.ESÍR uqna u gasnuqalla lapis lazuli and alabaster instead of gypsum and bitumen VAB 4 124 ii 48 (Nbk.), cf. ina gassī u A.ESÍR ušānbītu zimmāšu BHT pl. 6 ii 14 (Nbk.); A.ESÍR.UD.A u A.ESÍR Acherche tumābil I made the Aarchtu carry (boats loaded with) refined and crude bitumen VAB 4 60 ii 11 (Nabopolassar).

c) in lit.: istēn ešlim sumumūšu kima it-te-e šalim a man whose body was as black as bitumen ZA 43 17: 50, cf. (referring to a bull) summa sumumūšu kima A.ESÍR šalim RAcc. 3: 4; summa šerrum appāšu kima i-di-im šalim if the child's nose is as black as bitumen YOS 10 12: 1 (OB Ibu.), see Kraus, JCS 4 144 n. 10; kima it-te-[e] u kupri ša ušu naqiši ittimma like crude and fine bitumen that comes up from the ground ZA 43 14: 9 (SB); [...] bu-ri ša šu-šu e-gibīl tušahaz you set fire to the bitumen pots Lambert BWL 194 r. 17, cf. šu-šu kar. KAR 69: 25; summa esir kū if he eats bitumen (in his dreams) (beside kupri and nāppu) Dream-book 318 r. ii 15; ittu-ū mu-[kappila] našša bitumen that makes the one who carries it dirty Gilg. VI 37; 6 šār kupri attabak anā kēri 3 šār A.ESÍR. [... ] anā lēbi I poured 21,800 (gur) of refined bitumen into the kiln and 10,800 (gur) of [...]-bitumen [came out] of(!) it (text corrupt and damaged) Gilg. X 65 f.; ina A.ESÍR bādīya iphi he made the opening of my (basket) watertight with bitumen CT 13 42 i 5 (Sar. legend), cf. liddītu bābīha ina A.ESÍR.ḫu.ṭa u A.ESÍR.[ Luật D.DU. (A)] Gilg. X v 33, and see CT 17 25: 26, in lex. section; IM.BABBAR dušu, ša A.ESÍR. fiđ PBS 10/4 12 ii 18, and dupl. BBR No. 27 ii 11, cf. IM.BABBAR dNinaru A.ESÍR a-sak-ku gypsum is Ninurta, bitumen is the asakku-demon Gilg. VI 242: 15 (cultic comm.).

e) for medicinal purposes: kašūša ša A.ESÍR taṣamūmilma you make a bandage with mixed beer and bitumen AMT 15, 3 r. 7, cf. A.ESÍR (in an enumeration of ointments or fumigations) AMT 92: 4 r. 2.

The differentiation made in all vocabulary passages (except A I/2: 238 f.) between itti and kupri indicates that the latter was the result of a special refining process (see usage a) and was called esir.ḪI.A, esir.ḪA(UD).A or esirḪA.DU.A, probably "dry bitumen." Note, however, OECT 8 17: 21 (OB) mentioning a crusher for esir, also Langdon, OECT 8 23 n. 9. While kupri is always used as mortar for brickwork, itti seems to have been utilized to make objects and walls watertight (see the vocabulary passages, but note also kupri in NB texts). Only itti is the material for magic figurines, but both are used in shipbuilding. There are, however, passages that indicate that the bitumen coming out of the pit was called kupri (Scheil Tn. II 59) and that the terms kupri (OIP 2 105 v 89, Senn.) and itti (OIP 2 99: 49) could be interchanged. Apart from itti and kupri, only gīru, "fresh bitumen," is mentioned in Akkadian texts. The
Sumerian nomenclature is far more diversified, see, e.g., Oppenheim Eames Coll. 37 for the Ur III period. For the relation of ittā with the name of the city of Hit, see Landsberger, ZA 41 226 n. 2.

For šaman ittē, see šamnu.

Forbes, Bitumen and Petroleum in Antiquity, passim; Salonen Wasserfahrzeuge passim; Thompson DAC 41ff.

ittū B s.; seeding apparatus of the plow; OB, SB*; Sum. lw.; wr. syll. and giš.ninda.

[nin-da ninda = [i]-tu-um MSL 2 140 C r. i 13' (Proto-Ea), also A VII/1:1; nin-da ninda = it-tu-um SP ii 105; ninda = it-tu-u, mu.ninda = [MIN EM][s][AL] Nabnitu 1 ibf., ninda = it-tu-um Antagal B 83; giš.ninda.apin = it-tu-um Hh. V 146, followed by sik-kāt ki.min, it-qu-ti ki.min and pi-il Ki.mIn ibid. 147ff.; šu-ur-ru-u ša ninda to plow with the seeding apparatus Nabnitu XXIII 220.


it-tu-u = a-bu (var. ši-ka-bu) Malku I 117.

1 Giš it-tu-um UCP 10 142 70:20 (OB inventory of agricultural tools); it-tu-ù šer'a uthā the seeder plow bore the furrow AMT 12, 1 K.3465:52 (SB inc.), see Landsberger, JNES 17 56; MUL.UR.BAR.RA Giš.ninda ša MUL.APIN the Wolf Star is the seeding apparatus of the Plow Star CT 26 47 K.11251:2, restored by CT 33 1:2 (series MUL.APIN I).

The Hh. passages which mention the nail, the bowl and the hole of the ittā, together with the funnel form of the sign ninda, indicate that ittā denotes the seeding apparatus of the seeder plow, the "bowl" being the funnel, the "hole" the tube that directs the falling seeds into the furrow, and the "nail" the plug to close the tube.

Sum. loan from ninda, which is also attested as inda Proto-Ea 609.

Landsberger, JNES 17 56 n. 4.

ittū C s.; (a garment); OB Alalahk.

2 Tūg it-ittā-lā two i.garments (part of a purchase price) Wiseman Alalahk 54:9.

Probably a foreign word.

ittū A see ittū B.

ittum see ittū.

ittu prep.; with, beside; MB, NA royal; cf. ittā A.

šābū ... ittallaku it-u-ù-a mamma ja'nu the soldiers went, and there is nobody with me BE 17 11:21 (MB let.), cf. PN it-tu-ù-a littīgam ibid. 78:4; it-tu bi[li][ja ana alāki to go with my lord ibid. 24:36, cf. it-tu-ù ašikā lullik PBS 1/2 70:13; it-tu PN PBS 2/2 55:4, 75:22 and 24, and passim in MB letters, see Aro Glossar 42; it-tu-ù-a EA 11:16, it-tu-ka EA 10:32, it-tu-šu EA 8:35 (all MB royal); šalam sarritija abni it-tu-ñu ušēzā I made a stela representing me as king and set (it) up beside them (i.e., the stelas of my fathers) AKA 291 i 105 (Am.).

ittu s.; (mng. uncert.); OB.*

ga-ni-in bi-bi-ì iti *Enlil u *NIN.LIL-ti-im (I had) two horns (made) ... Enlil and Ninil Radd Early Dynasties pl. 3 i 21 (Lipit-Star), and dupis.

Possibly to be interpreted as bibil idi DN.

ittū B see ittū B.

ittum see ittū.

ittu prep.; with, beside; MB, NA royal; cf. ittā A.

šābū ... ittallaku it-tu-ù-a mamma ja'nu the soldiers went, and there is nobody with me BE 17 11:21 (MB let.), cf. PN it-tu-ù-a littīgam ibid. 78:4; it-tu bi[li][ja ana alāki to go with my lord ibid. 24:36, cf. it-tu-ù ašikā lullik PBS 1/2 70:13; it-tu PN PBS 2/2 55:4, 75:22 and 24, and passim in MB letters, see Aro Glossar 42; it-tu-ù-a EA 11:16, it-tu-ka EA 10:32, it-tu-šu EA 8:35 (all MB royal); šalam sarritija abni it-tu-ñu ušēzā I made a stela representing me as king and set (it) up beside them (i.e., the stelas of my fathers) AKA 291 i 105 (Am.).

ittu s.; (mng. uncert.); OB.*

ga-ni-in bi-bi-ì iti *Enlil u *NIN.LIL-ti-im (I had) two horns (made) ... Enlil and Ninil Radd Early Dynasties pl. 3 i 21 (Lipit-Star), and dupis.

Possibly to be interpreted as bibil idi DN.

ittū A s.; 1. border, border line, 2. adjacent to, alongside (in prepositional use), 3. territory, region, confines, 4. ittāi circumference, borders, sides (of a boat), 5. itti around, alongside, adjacent to (in prepositional use); from OAkk., OB on; stat. constr. ita (it-ta ARM 8 3:2f.) and itē, pl. itti (for ittiā, see lex. section); wr. syll. and Š. "du; cf. ittu prep.; itū B; itītu B.

ú-uš viš = it-tu-ù-um MSL 2 144 i 16 (Proto-Ea); Š.Š.Š.DU = it-tu-ù (after da = it-bu) Ai. VI iv 45, cf. [Š.Š.Š.DU] = [i]-tu-ù, [Š.Š.Š.DU id.da] = [MIN n][a-a-ri], [Š.Š.Š.DU a.š.a.g[a] = MIN es-ši, Š.Š.Š.DU giš.sar = MIN ki-ri-i Hh. II 247ff.; Š.Š.Š.DU = it-tu-ù (in group with zag = pa-tu, da = je-bu-um) Erimhuš V 228.


it-tu[da] A-tablet 126; da da = it-iti MSL 2 139 C ii 3 (Proto-Ea); ba-šar bar = it-ti-a-tu A I/6:202; it-ta-ma-šar A-tablet 603e; giš-da.da mâ = [i]-ti-ši MIN = (e-li-pi) Hh. IV 384; im.du. a zag.bi ba.ab.dub bi=pitiq[i]-tu-ù lammi
he surrounds his borders with a wall of stamped earth Ai IV iii 30 and 40.

... they did not draw near me 4K 10:60 f.,
da ena dingir ri e ne ke2 (KID) : e-te-eq i-te-e sa dit transgressing the limits set by the gods AMT 102:10.


2' in OB: a field of xiku is-tu i-te-e GN adî x gâ'n imâllî from the border of GN until x iku are reached (lit. filled) OECT 8 15:2; a field a-di i-te PN as far as the border (of the property) of PN YOS 12 328:4, also ša i-te (text -di) en PN OECT 3 60:8; akkum awîle GN ša ṣa an i-te-e-šu-nu kunnim la ismqquir-kumma with regard to the inhabitants of GN who did not come to you to establish their boundaries TCL 7 9:5 (let.), cf. i-ta-am ukan- nusumma TCL 17 20:14 (let.); i-ta-am ša kirim ša ibbak šišari ul kullumanu we have not been shown correctly all the border lines of the garden TCL 17 37:28 (let.); they desecrated the chapel of Marduk, who loves you, u i-ta-a unakkiru and changed (its) outlines CT 4 2 r. 25 (let.); i-tu-um e-[lu-um] ARM 8 6 r. 23', beside i-tu-um ša ap-lum ibid. 24', and contrasted with påtu ibid. 25f.; US.SA.DU 1.KAM.MA PN . US.SA.DU 2.KAM.MA PN₄ YOS 8 65:3f., cf. US.SA.DU 1 . 2 VAS 13 77:2f.

3' in Nuzi: álú ša ṣa ina i-du-u PN u PN₄ šak-nu the city situated at the border of (the property of) PN and PN₄ HSS 13 402:3.

4' in Alalakh: and I made my cities (look) as they had at before the time of my fathers it-ti.mes ša šatâ ša URU Alalah ukinnîš ma ... anâku šenâpûkuru and I also re-established the border lines as the gods of Alalakh had (previously) established them Smith Idrimi 88.

5' in SB: kištiti GN nagî i-te-e-šu-nu the conquest of GN, their border region TCL 3 290 (Sar.); Gambuluushing i-ti-šu the Gambulians, who live along his border Winckler Sar. 248; ša mamma aḥā ... la ikkabasu i-ta-ši-in whose borders no stranger is allowed to tread upon Streck Asb. 54 vi 67; anu i-te-e Muṣri ša paṭ [Meluhha] innabîma he fled across the Egyptian border at the border region of Meluhha Winckler Sar. pl. 26 No. 56:12, and passim in Sar.; ina i-te-e dīd ... i-te-e dīd = hurān at the embankment of the river, river side = ordeal Lambert BWL 54 line 1 (SB Ludlul Comm.), cf. GN anu i-te-e nabâl Muṣur Borger Esarh. 112:17; exceptionally with suffix: kirimāḫu ... ita-ša azqup alongside it (the palace) I set out a great park OIP 2 111 vii 57 (Senn.), and passim in Senn., cf. i-ta-ša emid (with var. i-ta-ti-ša azqup) Borger Esarh. 62 vi 31 and p. 63.

6' in NB: malak mēnu ... anu i-te-e Esagila uštāšišir I directed the course of its water to the borders of Esagila VAB 4 212 ii 5 (Ner.); anu i-te-e gipārī dâra ... ¡mā they surrounded the gipārū with a wall YOS 1 45 ii 4, cf. anu i-te-e gipārī bit PN ... ēpūš I built a house for PN up to the edge of the gipārū ibid. ii 5 (Nbn.); bitu ša US.SA.DU-šu šaknu the house that was at its border line VAS 1 70 i 18 (NB kudurrû); ina US.SA.DU ša ekalli UCP 9 p. 74 No. 82:10 (NB), also anu US.SA.DU PN YAS 5 101:2; US.SA.DU Tu15.MAR.TU DA PN the west border is contingent with (the property of) PN YAS 1 35:9, and passim in this text, note US.SA.DU Tu15.SI.SA DA Puratti ibid. 11, also US.SA.DU AN.TA Bit-PN US.SA.DU XII.PN₄ BBSt. No. 11 i 4f., and TCL 12 6:4f.; akkum ajābi la bēbûl pani i-te-e Bēbûl la šanāqa that no merciless enemy should ever draw near the borders of Babylon VAB 4 134 vi 40 (Nbk.); gqgqar ... anu i-tu-u ša PN u anu i-tu-u ša PN₄ anu i-tu-u ša PN₄ ša PN₄ ša PN₄ the territory up to PN’s border and up to PN₄’s border, up to PN₄’s border is pledged to PN₄ AnOr 9 14:7–10.

7' in personal names: I-li-i-te-e Meissner BAP 110:20 and 23 (OB); Da-an-i-tu-šu CBS 10743 ii 10, in Clay PN 69 (MB), see Stamm Namengebung 212.

b) with etequ — 1' literal sense: the name of this boundary marker is etequ i-ta-ša i-te-e.
Ištu A

tusahhi mįg[ra] Do-not-Overstep-the-Border-Do-not-Éfface-the-Border-Line BE 1 83 ii 22 (kudurr); ana nakri i-ta-am ul etiğq as to the enemy, I will not cross (his) border KAR 428 r. 29 (SB ext.); aššu i-te-e RN ... la etiğq because I have not overstepped the border line of Ursa, the Urartean TCL 3 123 (Sar.), cf. etiğq i-te-e šu who ventures into its (region) ibid. 102. cf. also it-ti-iq i-te-[e] itiğq iba’a sulā SBH p. 146 v 48; I will not eat bread with them, I will not drink water with them i-tu-ul-šu-nu ul etiğq I will not cross their threshold ABL 1240 r. 7 (NB).

2' in metaphoric use: mamman ina iši i-tuk-ka la itiğq none of the (other) gods transgresses the limits set by you En. el. IV 10, cf. i-ta-a ša iši i-te-e BMS 11:17, i-ta-ka magal etiğq PBS 1/1 14:28, see also PSBA 34 76, māšīt i-te-e (var. [x]-ti-it) itiğq Surpu III 59; ša i-ta-a ša dŠamaš iti-qiʁu Bab. 12 pl. 2:40 (Etana), and passim in this text; ša i-te-e dŠamaš dMarduk itiğquna TCL 3 148 (Sar.), cf. la etiğq i-te-e Aššur dŠamaš ibid. 156, ša i-ta-a šu la innedtiğq Streck Asb. 276 5, etc., also (wr. i-ti-šu) Winckler Sammlung 2 1:6 (Sar.); kīna ša i-ta-a-am rābiam tētiğq panūkunu ul ibbāb-balū because you have gone beyond the absolute (lit. great) limit, you will not be forgiven TCL 7 11:31 (OB let.); i-te-e kiti itiğq (who) transgressed the border line of what is right Surpu II 67, cf. pa-ra-kum, pa-ra-su = e-te-qi i-te-e to lie = to transgress Malku IV 109f.

2. adjacent to, alongside (in prepositional use) — a) ita (OB only): a garden babân dZababa i-ta GN at the DN gate adjacent to GN TCL 1 5:9, also CT 29 18b:13, i-ta AN.ZA.QAR šilu VAS 16 25:13, a field i-ta PN BE 6/1 3:4, etc., Scheil Sippar 178 and 718 (mape), and passim, i-ta AŠA PN VAS 7 101:3, and passim, it-šu AŠA PN ARM 3 3:2f.; i-ta SIL adjacent to the street Scheil Sippar 178; i-ta KASKAL Haverford Symposium p. 230 No. 3:1, i-ta ID A.A.ŠAG RSO 2 539:2, cf. BE 6/1 70:8, etc.; i-ta PÅ GN Szlechter Tabletttes 90 MAH 16 510:4, and passim; a field [je]-hI PÅ GN i-ta PN BIN 2 78:3.

b) iti (SB, NB only): štēn i-ti šanī one (wall) beside the other VAB 472 28 (Nbk.), and passim in this context in Nbk.; my heroic troops went down the Euphrates in boats anāku ana i-tiš-u-un nābālu šubālu but I kept to the dry land alongside them OIP 2 74:70 (Senn.).

c) itē (OB Alalakh, from MB on): ite-e Agade GABA.RI Bābili ipuṣ he built a counterpart to Babylon beside Agade King Chron. 2 8:19; (a house in GN) i-te-e š-ti PN Wiseman Alalakh 59:3 (OB); (a field in GN) i-te-e kiri šuṭu MDP 10 pl. 12 viii 2 (MB), cf. (a field) i-te-e Bit PN BBST. No. 24 24 (NB kudurr); abīn ša DN i-te-e 1 PN šaknu the stones of the goddess DN are deposited with 2 PN PBS 1/2 60:2 and 5 (MB let.); GN ša i-te-e Etānti the country GN, that lies beside Elam Winckler Sar. pl. 30 No. 64:6, cf. i-te-e Ninua i-na erseti GN OIP 2 108 vi 62 (Senn.), and passim in such contexts in Sar., Senn. and Esarh.; ša i-te-e sīqquuratiš reta temenē (the cella) the foundation terrace of which is laid alongside the temple tower VAB 2 240 iii 14 (Nbn.); GN naḏa ša DN i-te-e š-ti šēnu ša PN the stones of the godess GN, which borders his, and if the field is too large upon measuring, PN (the seller) may place under cultivation what is in excess and seize it for his own territory VAS 5 3:41 and 43 (NB).

d) WT. US.SA.DU: ½ SAR ŠE.ŠU.A US.SA.DU SILA u PN an improved property of one-half sar bordering the street and (the property of) PN BIN 2 86:2, and passim in OB leg., also pātu šītu TU 15.MAR.TU US.SA.DU Bit-PN the upper side to the west adjacent to GN MDP 6 pl. 9 i 20, and passim in MB and NB kudurrus; qaggaru ibaššī US.SA.DU-ši if there is a piece of land adjacent to it VAS 1 70 i 8 (NB kudurr); (a field) ša US.SA.DU mįg i PN which is adjacent to the border line of PN VAS 4 149:9, and passim in NB; note ana US.SA.DU PN VAS 5 26:2, ana US.SA.DU aḥāmeš VAS 5 142:3, 157:6; note that US.SA.DU TCL 10 413:3f. (OB) is replaced by DA ibid. 414:3f.; note also US.SA.DU OECT 8 3:2, BE 6/2 1:3,
**itū A**

68:5, ÚS.sA VAS 7 19:2, PBS 8/2 103:2, 6, 106:3, also ÚS A.sA PN BE 6/2 9:3 (all OB); ÚS.sA.DA UCP 10 125 No. 52:2 and 3 (Ischchali).

**e**. ita analiti from one side to the other: abulla ina erēbika i-ta-na-i-ti qēma tanaddi when you enter the gate, you sprinkle flour from one side to the other KUB 29 58+5, see G. Meier, ZA 45 208, also i-ta ana i-ti ibid. 7f.

3. territory, region, confines: the shrine of Marduk ša i-na i-te-e PN u i-ta a.sā mārī PNdu šunūti which is in the territory of PN and adjacent to the field of that PN tribe CT 4 2 r. 18f. (OB let.).

**4. itūti** circumference, borders, sides (of a boat) — a) circumference, borders: šumma šammum qablišu itlušma u i-ta-tu-šu dištam saḫra if the central part of the oil is full of dew and its edges are surrounded by droplets CT 6 5:71 (OB oil omena); šumma MIN EGIR-sā pe-ti i-ta-tu-šī SIGu u GEš šUB.[SUB] if the rear of the ditto is red, (and) its edges are drawn in green and black ACh Supp. 61:5; šumma ina i-ta-at MIN (= abunnati) ZAG if on the right side of the circumference of the nave (followed by ina MIN MIN 150) Kraus Texte 36 iv 7’, cf. i-ta-at abunnatiša ibid. 11e vii 19’; ina parak Šamaš ... ša ... inanna ana tǔbīši u karmī itāru i-ta-tu-šu in the chapel of Šamaš, the surroundings of which by now have become ruins KAH 2 29:33f. (= AOB 1 48, Arik-dēn-ili); i-ta-at būti u saḫirištūšu ézib I left the sides and the surroundings of the house intact RS 9 159 ii 14 (SB lit., coll.), see TuL p. 17:24; if a man (before he goes to the temple of his god) has dreamt that he had intercourse with a woman but did not have an emission e-eb hi-tam NU.TUK i-ta-ti ŠIN.GIN ana pan iši NÎ GIIL he is cultically clean, he has not committed a (cultic) sin, he may go around (in the temple) but must not face the god CT 39 38 r. 13 (SB Alu); šumma nāru šamma ubiš nāra šuštu šapiku di-r ma i-ta-ti šā rigmu ZAG if a river carries oil, silt will fill this river and a ... will destroy its surroundings CT 39 19:124, and dupls. (SB Alu); i-ta-tu-šī šutashšura balāšām šulma on all sides you are surrounded (lit. your sides are surrounded) with health and well being Ebeling Handerhebung 60:19.

b) sides (of a boat): I decorated with gold i-ta-tu-šū pāni u arku the sides, the prow and the stern (of the sacred bark of Marduk) PBS 15 79 ii 21 (Nbk.), cf. (for itūtu) Hh. IV 384, in exc. section.

5. itūti around, alongside, adjacent to (in prepositional use): sakbā i-ta-at Kiš wašbusu the vanguard is staying around Kish YOS 2 118:4, eglam ša i-ta-at GN mé muli the fields around Larsa! OECT 3 7:8 (OB let.); imna ša DUM.ŠEŠ-Jamīna ša i-ta-at Terqa in the settlements of the Southern tribes that are around Terqa ARM 3 16:6; A.GAR GN i-ta-a-te PN u i-ta-a-te PNdu (a field) in the commons of GN adjacent to (the property of) PN and adjacent to (that of) PN tribe CT 4 10:39f. (OB); i-ta-at kār ḫirštišu 2 kārī ... abnima I built two moat walls alongside the embankment of its moat VAB 4 132 v 27 (Nbk.); i-ta-at-di ērī āgurri ērī šūbu ina abni ... ēpšma I built a big wall of stone alongside the wall of kiln fired bricks VAB 4 118 ii 49 (Nbk.), cf. i-ta-at -i Niššiti-Bēl ... ana kidāni ibid. 116 ii 31; 4000 ammat qagqara i-ta-at ēli (at a distance of) 4,000 cubits alongside the city VAB 4 74 ii 13 (Nbk.); i-ta-at šalma šūši ... umūl iši mala bakkū u umūl mārē ummāši tanaddima you place all the paraphrasalia of the god and the utensils of the craftsmen around this image BBR No. 31 ii 7; MUL.ŠEŠ i-ta-ti-ša šarhu stars surround it (the right horn of the moon) K.6883:10 and 12; 3 šilī erīni i-ta-ti-šu tuzagqap you plant three slivers of cedar wood around it KAR 184 obv.(1) 8, cf. [ziurr]i i-ta-ti-šu teḫṣir AMT 44:4:6; musārē kuzuš i-ta-ti-šu ušámī I surrounded it on all sides with luxuriant gardens OIP 2137:36 (Senn.); ša Araḫti ... i-ta-ti-ša gummurama itāđīša ana maḫširī (the people?) being assembled(? at the banks of the Arahtu canal, he (Marduk) moved in procession upstream (with his boat) KAR 360:11, dupl. Ebeling Parfümroz. pl. 25:10, see Borger Esarh. 91; mé quppā ša imma u šumēš ša i-ta-at nārāti šṭiu[a] spring waters (flow) from right and left around these rivers Sumur 2 51:4, cf. mé quppāni ša šadē ša imma u šumēš ša i-ta-ti-šu-šū OIP 24 20:6, also mé imma u šumēš šadē ša i-ta-ti-šu-šū OIP 2 79:14 (all Senn.);
itū B

i-ta-at Idiglat ina namē ugarī arbaši in the desolate countryside on the banks of the Tigris KAH 2 69:33 and 61:44 (Tn.).

The few instances in which ūti and itū are given as the reading of DA notwithstanding (see lex. section), all the occurrences of DA in legal texts where it appears in the same context as ūSA.DA are read as tešī (see DA = [ti]-h[u] II 242). For DA in NB literary texts in the phrase ina DA, see idu.

itū B (itūt) s.; neighbor (whose property adjoins); from OB on; pl. itū and itātu VAS 7 11:17 and 22:15, itānu BE 1 83 ii 9 (NB); wr. syll. and (LU) ūSA.DA; cf. itūtā A.

1. in descriptions of boundaries of real estate — 1' in OB: i-te-e anānu u annim itdīšam šuṣranim write down for me separately the names of the neighbors on both sides (lit. this neighbor and this) BIN 7 50:25 (let.);
i-te-e ša eqšim ... šuṣranimma send me (the names of) the neighbors of the field TCI 1 6:19, also TCI 1 5:19, cf. i-te-e paṭīm u x x [ša] eqšim šuṣramma PBS 7 92:23 (let.).

2' in MB: kī pi Lūū̄ŠA.DA.ME šašaddad he will survey (the border line) according to the indications of the neighbors Anūr 9 7:10, also TUL 12 22:27, Anūr 8 8:9; UŠ KI.TA Lūū̄ŠA.LD PN the longer side (bas) PN (as) neighbor BRM 1 38:5; i-tu-ū ētu u šapli the neighbors above and below TuM 2-3 140:11.

2) with reference to the yield obtained in adjacent fields, etc. — 1' in OB: bilat kirīm a-na i-te-šu [imaddad] he will deliver the rent on his garden on the basis of (the deliveries of) his neighbors CH § 65:76, cf. še'am kīma i-te-šu ana bel eqšim inaddin CH § 42:3, also §§ 43:8, 55:37, 62:43; ana qāti i-te-šu šulụppi 1.A.G.E. he will deliver dates according to (the deliveries of) his neighbor UET 5 394:7, cf. ibid. 396:9; note: kīma i-ta-ti-šu še'am 1.A.G.E. VAS 7 22:15, also ibid. 17:11.

2' in NB: zittī gaqqar akī i-te-e ētu u šapli ina qāti PN inkašu they will have the usufruct of (their) share of territory, as have the neighbors above and below BE 8 6:10, cf. YOS 7 51:13, VAS 5 11:5, 33:12.

c) other occs. — 1' in OB: A.ŠA i-te-šu me uštābil (if) he has let water carry off a neighbor's field CH § 55:35, cf. § 50:41; ana bit ilkim ša ša i-te-šu for an ilku-field that belongs to the estate of a neighbor of his CH § C:5, ba-tum i-te-šu] CH § D:19, see Driver and Miles Babylonian Laws 2 p. 34; LūMEŠ i-tu-ū (in broken context) PBS 7 103:25 (let.); note: um-māni nakrum idākma i-tu-ū-a-a tiebōma nakram idākku the enemy will defeat my army, but my neighbors will rise and defeat the enemy YOS 10 46 v 11 (OB ext.).

2' in MB, NB: lit-ti massē i-ta-ni-e išāwuma (the šakku-officials) inquired from the . . . . the notables(?) and the neighbors BE 1 83 ii 9 (NB kudurrū); lu i-tu-ū u lu ajumma ša il-lamma either a neighbor or also anybody else who might appear 1R 70 ii 6 (Caillou Michaux), cf. (wr. ūSA.DA.ME) MDP 6 pl. 10 iv 5 (MB); lu ūš[ext LA] ša il-lamma or one of his 34 neighbors who might appear MDP 6 pl. 11 ii 5 (MB), li♭♭ū ŪŠA.DA.MEŠ (in broken context) VAS 5 115:10. Note (perhaps to be read bel iši): lu mamma EN.MEŠ ŪŠA.DA.MEŠ BBSt. No. 11 ii 5.

The word has been interpreted as a nisbe of itū A, "border," and therefore separated from the latter.

ituḫu (an official or craftsman, Nuzi) see atuḫu.

itūlu (to lie down) see uṭūlu.

itusarra see ituzarrī.

itusarrī see ituzarrī.

itussu (to stand) see usbuzzu.

itussu š.; clothing, (a specific garment); Nuzi*; Hurr. word.

a) clothing: ippa u i-du-du-šu PN (conj) PN₂ inanāni PN will give food and clothing to PN₂ JEN 5 466:14.

b) (a specific garment): 1 TŪO i-tu-ū-du-šu šu-ub-ba-[x kaburu] one . . . . thick i.-garment RA 36 203:22 (= HSS 13 225): šumma 1 TŪO id-du-uš-šu ša aššījanī ša ekallimma ša PN
itūtu A

ana qubbi ana PN  iddinu  PN did not give one i.-garment .... , also from the palace, to PN for sewing (oath)  HSS 15 137:6.

The word i. appears in the same context in which we find lubuštī in RA 23 155 No. 51:6, AASOR 16 27:15, and passim, see iṣru mg; 2e, and, like lubuštī, it refers both to clothing, as a general term, and to a specific piece of apparel, most probably a simple garment, a shift. Note that in HSS 14 118:1 lubuštī has the same adjective as ituštī in 2 Tūg bu- us-du ša a-ši-ia-an-ni  HSS 15 137:6.

itūtu A  (itūtu, itūtu) s.; selection; SB, NB*; itūtu PBS 15 80 i 6; cf. atā.

ī-ti-[i][u](var. -i) = sal(or ši)-[i]-[i-x] (after synonyms of ištu, šītu)  Malku IV 122.

tirīg qātē Aššur itu-ut kūn lībbī den līlī appointee of Aššur, permanently selected by Enlil Borger Eschar. 73:9, cf. Winckler Sar. No. 52:442 (= Lia Sar. p. 80:2); itu-ut kūn lībbī šī rabdāt VAB 4 70 i 8 (Nbk.), cf. itu-ut kūn lībbī Marduk  ibid. 86 i 2, and passim in Nbk.; iti-it  Mūšī apīl Esagila PBS 15 80 i 6 (Nbn.); ina  itu-ut kūn lībbī šī  AKA 93 vii 46 (Tigl. 1).

The ref. from Malku IV probably deals with another word.

itūtu B s.; circumference; SB; cf. itā A.

[...] kakkaḫānī ina itu-ut šā ʾṣaru x stars is drawn on its (the constellation’s) circumference VAT 9428:13, in AFO 4 74 (astronom.).

Weidner, AFO 4 80 n. 6.

ituzarri  (or itusarri/a) s.; (a piece of jewel- ery); EA*; foreign word.

One set of arapšašnu 6 i-du-u-uz-za-ar-ra hūraṣi (with) six i.-s of gold  EA 22 i 14 (list of gifts of Tušratta), cf. i-du-u-za-ri-ma [hùraṣî] (its) i. is also of gold (in broken context) ibid. i 65.

iṭemmu see eṭemmu.

iṭru see iḍru B.

iṭṭu see itṭā A.

i’ū s.; (mg. unkn.); lex.*

LUL.NINGIN = i’-u-[ū] (in group with nagā and i-x-[x]) Imgidda to Erishmu III (CBS 348) 17, corresponding to LUL.NINGIN = ša-a’-u, LUL.NINGIN = ša-a-[ū] (in group with utullā and ummu[...]) Erishmu III 125.

itūṭ s.  (an outcry for justice); lex.*; Sum. lw.

i. 4 Utu = ha-ba-lu oppression, ta-za-im-tu, šu-um (i.e., itūṭ), ma-ša-ru ša 4 dUtu to address Šamaš, i. 4 dUtu.dug,  ga = nu-zu-mu to complain - Izi V 22ff., cf. i. 4 ga, ki = šu-ū (i.e., inannī), maḫāru ša 4 Sin ibid. 27ff.

For Sum. refs. to i. 4 dUtu, see Falkenstein, Or. NS 19 105, and Gerichtsurkunden 2 206. Note (wr. i. 4 dUtu) SAKI 138 xvii 11 (Gudea Cyl. B), and ibid. 54 ii 14 (Urukagina Oval Plate); see also inannī. For Akk. refs. wr. i. 4 dUtu, see lasshiitu.

iwaru (or iwruru, iwaru) s.; (a piece of lumber); Nuizi*; Hurr. word. 1 ma-at ġīš i-wa-rū (in a list mentioning a gušarū-beam and a taliu-pole) TCL 9 13:4.

iwiru see iwaru.

iwitu s.; fraud; OB*; cf. ewā.

kūr.bal.-bal = i-wi-(sum) (in group with kurpu, talsigurta, taltik̄u, tuku) Imgidda to Erismu 13’, cf. kūr.bal.-bal = bar-ū Erismu I 284.

i-wi-tam u sortam la ĕpušu (my property was lost together with yours) I have not counterfeited (the burglary) Goetze LE § 37:21; ina i-wi-tam la imāt he must not come to grief due to a fraud TCL 17 59:17.


iwuru see iwaru.

izalli (azali) s.; (name of a month); OB Alalakh.*


izbu s.; malformed newborn human or animal; from OB on; cf. uzuzu.

lu-gu-udлагаб = iz-bu A I/2:65; a.bar.ka = iz-bu-[um] (also = kūbum, ašām, nakal[rum]) CT 18 49 ii 8 (restored from CT 19 33 80–7–19,307); a.bar. gar.ra = iz-bu-[um] (also = kūbum, sištu) ibid. i 13 (coll.); lu.[siliq], [lu]  maš = iz-bu (followed by kirpu and kūbu) Hb. XV section γ 1f.; zur du₄, ga, lu. sišitu, lu. sištu, lu. maš, lu. gid = i-zu-bu CT 18 50 r. i 18ff.; gw. gid = mēn = kišādū) iz-bu (also = kišādū endu) Izi F 124; udu.gā(i).gīg.
izbu

duₐ₁,gₐ₂ = iz-[bu] Hh. XIII 172, cf. [udu,gₐ₁.na],gₐ₃ du₁,gₐ₂ = iz-[t] bu ibid. 117 (in both instances before uszbu).

niṣiṣu iti u.ti.l.lₐₐ : iz-bu ku-bu ša [...] the prematurely born fetus that has not completed its months ASKT p. 83:13, cf. gaₐ₃,gₐ₄ du₁,gₐ₂ ša u.ti.l.lₐₐ : iz-bu [ku-bu ša ...] x bu ibid. 89:35.

iz-bu = pi-ir-[ju] CT 18 2 K.4375 iii 16.

a) in econ.: 1 iz-bu-um (in list of sheep) AJSL 33 235 No. 28:6 (= A 119) (OB).


c) in omen texts — 1’ in OB: summma iz-bu-um YOS 10 58:1, and passim in this text, always referring to sheep; iz-bu KUB 4 67:6, and passim in Bogh. Izbu.

2’ in SB: summma iz-bu ina llibbi iz-bi-im-ma if there is a newborn animal within the newborn animal CT 27 55:34, cf. summma iz-bu iz-ba-am alit if one newborn animal is swallowing another ibid. 26:3; summma sa liz-ba-am ulid if a woman gives birth to a malformed child CT 27 14:21; cf. summma [sal]LU.GAL liz-ba [ulid] CT 28 3:1; summma iz-bu sal. ANŠ.E.KUR.RA if the malformed foal of a mare CT 27 50 Rm. 2 181:5, and passim.

3’ (summma) izbu as designation of the series or an individual omen: ṭuppu 3. KAM MI summma iz-bu 140 MU.SÍD.B.LÍM third tablet (of the series) summma iz-bu, 140 omens CT 27 16 r. 11, and passim; ittāṭi lu ša šāmē lu ša ērētīm lu ša [be iz-bi annar šinani asṣaṭar I have copied as many omens as there were, occurring in the sky (i.e., in the astrological series), on earth (i.e., in the series summma ālu) or in (the series) summma iz-bu ABL 223:7, cf. ina llibbi

BE iz-bi šaṭṭar ABL 688:8, and ibid. 6 and r. 1; [iṣṭu] llibbi BE iz-bu BAR-i nasḥa excerpted from the non-canonical series summa izbu CT 27 49 r. 15; 26 MU šID.B.LÍM iz-bi a-[bu]-i] CT 28 32 K.3838+1:11, note izbu alone: ŠU. NUN 53 terti iz-bu-um all together, 53 omens (beginning with) izbu YOS 10 56 iii 38; 31 iz-bu UR.GERₓ Boissier DA 104:21, DĪS iz-bu (mentioned between hemerologies and dream-omens) ADD 869 iii 9 (list of texts belonging to the maymānuṃ-craft), also 2 iz-bu ADD 944 iii 2.

The word izbu (for a cognate see Holma, OLZ 1912 442f.) and its derivative uszbu adj. (q.v.) have to be separated from ezēbu v. and ezbu adj., “abandoned child,” which occurs in personal names.

izbu (izbu) s.; belt, string; SB, NB; pl. izēṭu; cf. ezēbu.


ša um ... i-si-ḫ nūnīm isṣūrum usummu pilid ... paḫṣur dNabium u dNannā bēlēja olī ša panīm waḫḫid every day I heaped up on the table of Nabu and Nanā, my lords, a string of fish, birds (and) usummu-mice, more than before VAB 4 92 ii 29, cf. i-si-š (var. iš-ḫi) nūnu apṣi ṣisīr šamē ibid. 168 B vii 19, usummu i-si-ḫ nūnu apṣi ibid. 154 A iv 38, also ibid. 160 A vii 10 (all NBk.). iz-ḫe-et nūni iṣṣūri strings of fish and birds (in list of offerings) Winckler Sar. pl. 36:169.

izi s.; side piece (of a chair or a bed); syn. list*; Sum. word.


See discussion sub erim; cf. izzidarā, zigarrā.

izibtu see ezibtu.

izimtu s.; desire, wish; OB, SB; cf. nazāmu.

i-zi-im-tu = ta-az-[zi-im-tu] Izbu Comm. 98.
izirtu

avilum i-zi-im-ti libbišu qātāšu ikaššad
the person will obtain his heart’s desire
through his own efforts RA 44 23:31 (OB ext.);
āmakkal ema usammaru i-zi-im-tú lukšūd let
me do whatever I desire for one full day!
AnSt 6 150:77 (Poor Man of Nippur); mār
śarrī elī bēl dababbīsu izzazma i-zi-im-ta-šū
KUR1 la-1’; IZI.SUB.BA-a ina bi amēli ibašši
the crown prince will win out over his
adversary and will obtain his desire CT 27
2:26 (SB Izbu), for comm. see lex. section;
[ina mim’]ma epēš šibūti i-zi-im-ta-šū ikaššad
he will obtain what he desires in everything he
undertakes LKA 139 r. 12, and dupl. ibid. 140
r. 6 (SB rel.); [i-zi]-im-ta-šū ikaššad KAR 178
r. i 42, also K.2809 r. 8, also i-zi-im-tum kaššā
du RA 38 33 vii 19, (with var. an-na-šu KUR-
ad) Sumer 2 23 vii 19 (all SB hemer.).
Landsberger, MAOG 4 316 n. 1.

izirtu s.; help; EA*; WSem. word.

lu liddinakku sābe u narkabūti i-zi-ir-tu ana
kātu u ti-zu-ru āla let him give you soldiers
and chariots as help for you so that they may
protect the city EA 87:13 (let. of Rib-Addi);
anākume ip-ša-4ti i-zi-r-[a] ana GN I have
provided help for Tyre EA 89:18 (same).


izirtu see izzirtu.

iziru s.; arm; NA.*
birtī i-zi-ri-a ammāteja ašakkanka (fear
not, Esarraddon) I shall place you in the
crook of my arm (lit. between my upper arm
and my forearm) (parallel: birtī agappaḫa
urtabbika I have brought you up in (lit.
between) my wings) Langdon Tammuz pl.
3 r. i 24 (orasees).

Cf. Heb. ‘ezrō, zerō, “arm.”

izisubbā s.; stroke of lightning; SB*; Sum.
lw. wr. syll. and IZI.SUB.BA.

izī-sub-ba = [...] izī-sub-ba = [...] Izi I
57f.; izī-sub-bu-ū [... ] izī : šīṭātu : šub : maqātu —
izisubbā (stroke of lightning) (from) izz “fire (from
heaven)” (and from) šub “to fall” Tablet Funck
2 r. 9f. (Alu Comm.).

Summa ... ina ăli IZI.SUB.BA.1.GAL if light-
ning strike in a city K.6424:10 (SB Alu); ana
HUL IZI.SUB.BA-a ana amēli lā teše so that
the evil (portended) by a stroke of lightning
should not affect the person’s house K. 2782:16,
cf. ana ŪN IZI.SUB.BA-a (in broken context)
KAR 241:3, cf. ibid. 6; IZI.SUB.BA.IMEŠ GĀL.IMEŠ
lightning will strike repeatedly ACh Sin 35:16,
cf. išātu imqit, migittu išātu mng.
la-1’; IZI.SUB.BA-a ina bi amēli ibašši
Tablet Funck 2 r. 9 (Alu Comm., quoting Alu Tablet
XXII), for comm., see lex. section.

izku see isgu B.

izru s.; curse; SB*; cf. ezēru.

läžīrka iz-ra rabā I will curse you with a mighty
curse (for context, see ezēru) CT 15 47
r. 23 (Descent of ʻIstar), cf. [I]uzzurki iz-ra
rabā [... ] ĕparrī iz-ru-ū-šī lābakki kđō I will
curse you with a mighty curse — her curses
will soon overwhelm you Gilg. VII iii 8.
izūtu (sweat) see šātu.

izuzušši s.; (mng. unkn.); Nuzi*; Hurr.
word.

Connect probably with ızzusuššę, q. v.

izuzzu (to stand) see uzuzzu.

izzidarū s.; bed provided with a side piece;
syn. list*; Sum. lw.
iz-zi-da-ru-ū = er-šū CT 18 4 r. ii 17.
Loan from *izi.da.ri.s, “provided with
a side piece,” see izi. A parallel synonym list
passage has zigarrū, q. v., loan from (i)zi.
gar.ra.

izzihu s.; (a piece of jewelry); OB Qatna.*
1 iz-zi-šu pappardili ina turuni ḥurā[ši] one i.-piece made of
pappardillu-stone on a golden turuni
RA 43 170:351.

Bottéro, RA 43 16 and 22.

izzirtu (izirtu) s.; curse; Bogh., NA, SB, pl.
izzirēti; cf. ezēru, nažēru.

aššum iz-i-zi-re-li ša mātā ša aḫiša PN ana
pani PN, mār šiprīka ana يليša u-ta-ma u
summa aḫuša ul .githubusercontent(315,946),(424,965)
PN ilēmmā kī mātā ša aḫiša ittazzaru līlīkamma
PN shall make a statement under oath to your
messenger PN, in respect to the curses directed
against my brother's country, and if my brother does not believe (this) let your servant come who has himself heard PN curse my brother's land KBo 1 10 r. 29 (let. from Hattuša); addum iz-zi-ir-ti šinātina nakra ... uma'aruma should he send an enemy (to destroy the inscription) on account of these curses AKA 250 v 67 (Ass.), also Weidner Tn. No. 1 v 20; i-zir-tu-u memēni ina libbi šaṭrat uba'ī lākku i-zir-tu la šaṭrat is there any curse written in this (text)? — I searched (and found that) no, there is no curse written (therein) ABL 31:9 and r. 2 (NA); i-zir-ti pi nišē ana pa[šāri] to remove a curse uttered by other people (preceded by arrat abi u ummi curse by father or mother, etc.) LKA 141:3 (SB rel.); i-zi-ir-tū (in obscure context) KAR 178 r. vi 48 (SB inc.).

Note that all SB refs. come from Assur.
ja (prohibitive particle) see aj.

jabilu s.; ram; NA.*

UDU.HI.A = i-me-ri sheep, UDU.NITÁ.IME = iabilli rams, UDU.UG.MEŠ = a-gu-ru-tí ewes Practical Vocabulary Assur 305ff.
Landsberger, AfO 18 340.

jabīš (like an enemy) see ajābiš.

jabītu (born of the sea) see ajabītu.

jābu (enemy) see ajabu.

jabītu s.; (a medicinal plant); plant list.*

v i-a-bu-tu v AS [ina A]b-la-mi j. is the name of the AS plant in Aramaic Uruanna I 421.

jahilu s.; (a garment); NA.*

TOG ia-hi-li (between TOG za-ru-tu and TOG kirku) Practical Vocabulary Assur 268.

jahadi adj.; (garment) of Jamhad make; Mari.*


Jākū (where) see ajakku.

jakitu s.; (a thrusting weapon, a javelin); EA*; foreign word; pl. jaditu.

10 GI ia-ka-a-tum ša ḫabalkinnu 10 GI ia-ka-a-tum ša [si]parri 20 GIMEŠ ḫu-ut-ti g[I ia-ka]-tum ten (reed) javelins with (points of) ḫabalkinnu metal, ten (reed) javelins with (points of) bronze, twenty reed ḫuttu's for javelins EA 22 iii 49ff. (let. of Tušratta).

The spacing between GI and ia- makes it necessary to read the former as a determinative.

jājaja indecl.; aye, aye (expressing acceptance of an order); EA*; Egyptian word.

When the king, my lord, says, “Do this!” before the entire army u ḫqī ardū ana bēlīṣu f ia-a-ia-ia then the servant says to his lord, “Aye, aye!” EA 147:38 (let. of Abdi-Milki).

Albright, JEA 23 197, and ibid. notes 4 and 5.

jakā (chapel) see ajakku.

jālu (deer) see ajalu.

jamatu see jamutu.

jamhadū adj.; (garment) of Jamhad make; Mari.*


Bottéro, ARMT 7 278.

jammin (jammina) num.(?); seven(?); SB*; Sum. word(?).

mammu kunni (var. kunnu) mala (var. mal) Sarrat-Nippur i-li-i-šun (text ša) (var. i-li-
jammina

šun) is-su-ni <<DINGIR>> (var. omits) ia-am-mi-na (var. ia-am-me-in) šu-mi-ešša (var. šu-mi-ša) 4Igigi who is as cherished as the Queen of Nippur, their (the gods') idol? the Igigi called (her) by her . . . . names ZA 10 297 r. 40 (with photo Scheil Sippar pl. II), dupl. AFK 1 28 and 79-7-8, 181 (courtesy W. G. Lambert); ia-min šezuzu [x x x] mannannu ina ılı ine [iratka] (Marduk) . . . . raging . . . ., what god can overawe you? BA 5 393 No. 22:28 and 28.

Probably a Sum. word, "seven," from a form *ja.min, postulated basic form of imin.

(von Soden GAG § 47.)

jamnuqu s.; (a garment); lex.*

TÚ.GIG.GILL, TÚ ia-am-nu-qu, TÚ ṣul-su (right col. blank) Practical Vocabulary Assur 240ff.

jamu s.; sea; plant list*; WSem. word.

Ú KUS.A.ABA, ú KUS.sa ia-a-me : Ú MUL tam-tim Uruanna I 667ff.; Ú ku-si-ia-me : [Ú] MUL tam-tim Uruanna III 412.

Occurs only in the plant name kusā/i-jame, which is composed of, or perhaps was etymologized as kusa + jamu "sea," as the alternate writing with A.AB.BA as second element shows. Cf. Heb. yam.

jamutu (jamatu) pron.; each; MA, NA; jamatu in MA.

a) in gen.: the king says to them (the officials of the court), ia-ma-tu [pīh PASU luka'ī] "Everybody may keep his office" KAR 135 r. 12, see Müller, MVAG 41/3 p. 14 (MA royal rit.); ia-mu-tu ina bit ubrēšu each (of the chieftains from Sidon) in his inn ABL 175 r. 5; ina bir-tu-[kū]-nu [a]-mut-tū pilkušu ępaš each among them perform his assignment ABL 486 r. 21; ia-mu-ut-tu ēduljušu [ep]paš ašrātu memeni lāšu there is work for each (of the men), there are no supernumeraries ABL 123:17, cf. ABL 173:11; ia-mu-tu ina ribbi āšīšu kammusu everyone is staying in his (own) town ABL 1008 r. 5, cf. ABL 208 r. 2 and 12, 314 r. 7.

b) referring to a substantive: mā LŪ.GAL. MEŠ-šu ia-mu-tū ana lūbbi māštu italak each of his officers went home ABL 197:28; ana bētēa ia-a-ma-at-tu . . . ūtar write down for each family (uncert.) KAV 203:29 (let.).

Ylvisaker Grammatik 22; von Soden GAG § 49b.

jāna see jānu.

jāni see jānu.

janibu (ajanibu) s.; (a stone); SB; wr. syst. and NA.NI.BU/BA (NLBU KAR 213 i 27).


a) wr. syst.: NA₄.PA ša 7 GĪN.MEŠ-šē NA₄ ia-ni-ba AMT 3,2:16, also (wr. NA₄.ia-ni-bu) ibid. 102:23; NA₄ id-ni-ba . . . 7 abni annšši . . . tašakkak you string j. (and six other stones), these seven stones KAR 194:5, cf. AMT 40,5 ii 20, also (wr. id-ni-bu) KAR 192 r. 30, KAR 77:28.

b) wr. ia₄.ni-bu/ba: ia₄.ni-ba raksāku NA₄ GUG.MEŠ malā gabbāṭu I have j-stone(s) tied around me, (the belt on) my waist is studded with carnelians KAR 194:5, cf. Ebeling, MAOG 5/3 33; ia₄.ni-ba (among other stones for magic use) RA 18 164:4 (rit.), cf. Oefele Keilschriftmedizin pl. 2 K.9684 ii 10, AMT 47,3 iv 30, LKU 32 r. 9, BE 31 No. 60 ii 10, 16 and 24, (with gloss NA₄.ḫa-ha-a) ibid. r. ii 11; note (wr. ni-bu, parallel with GUG, ZA.GIN, etc., all without NA₄) KAR 213 i 27.

Landabeger, ZDMG 74 441; Thompson DAC 94f.

jāniš (whither?) see ajāniš.

jannussu

s.; fetters(?); NA.*

(before a list of nine names) annutte ša kīta ia-am-nu-si karrumā dēnumū these are (the men) who have been placed in fetters(?)) and found guilty ADD 880 i 8.

Probably going back to a *jannulišu.
ja'nu see ja'nu.

ja'nu (ja'nu, jañi, jaña, jañum, jañumma) indecl.; 1. (there is) are not (negating nouns), 2. no; MB, EA, Bogh., Nuzi, SB, NB; jañi Evette Ner. 36:4, jaña BIN 1 42:27, (sandhi with alla) YOS 3 37:15, ja'nu passim in MB and NB letters, also BBSt. No. 6 i 19 (Nbk. 1), jānum and jānummi passim in EA, also BB 17 26:20, janumma passim in all periods; wr. i-ia-nu KBO 1 15:23, etc., also passim in EA; cf. jānī adv. and indecl., jānumma.

1. (there is) are not -a) jānu — 1' in gen. — a' in MB; see Aro Glossar 42, also PBS 2/2 135 ii 18 and 27. b' in EA; see Ebeling, VAB 2 1418f. c' in Bogh.; see Labat L'Askadien p. 133. d' in Nuzi; see RA 23 155 No. 51:16, HSS 9 143 r. 3, and passim. e' in SB: (Gula) sāninkī ia'-nu nobody can rival you LKA 17:7; inēšu ia'-nu CT 29 49:25 (list of prodigies); panisū ia'-nu Kraus Texte 24:16; ia'-nu (in broken context) BBM No. 89-90:19;note: ia-a-nu bābu TuL 112 (diagram, text from Assur). f' in NB; see Ungnad NRV Glossar 1 67, Ebeling Glossar 104; (wine) ša ina gēreb matija ia-a-nu that does not grow in my country BBSt. No. 37:10 (Nbn., Harran).

2' jānu alla nothing but (NB); uṣatu ša belija ina panija ia-a-nu al-la. 20 GUR nothing but twenty gur of barley belonging to my lord is at my disposal CT 22 159:7, cf. uṣatu ia-a-nu al-la ša 5 qin kū. BABBAR YOS 3 33:30, ia-a-nu al-la 1-en gūd u 1-en ikkaru CT 22 112:12; alū ina libbi ša iṭti mā Aššur uszuzu ia-a-nu al-la Urim is there is no other city that stands on the side of Assyria but Ur ABL 1241:16, cf. alū aššu ina libbi ia-a-nu ul-la Urim ABL 942:9, mamma ina libbi ia-a-nu-ia al-la 2 MP šābu ABL 774:6; kurmatu na libbi ia-a-nu al-la šidīsunu ša ittišunu naškina there are no other foodstuffs there but what they (the soldiers) carry with them ibid. 8.

3' jānū contrasted with ibbašši: ša BA. UG[BE] ori ša šalluq ina ia'-nu šumma [ibašši šī] bitisšu umallā there should be no (plowing bull claimed as) dead or disappeared — if this is the case, he (the farmer) will replace it) from his own stock HSS 16 427:3 (Nuzi), and passim in this text; atta šidī kī amat bi'-šī ina pi ibaššu u kī mimma ia-a-nu you know whether or not calumniation goes around BIN 1 22:8 (NB let.); šarru uznā liškūnna ki ibaššu u kī ia'-nu(text -te) the king should pay attention to whether this is case or not ABL 477 r. 13.

b) jānum, jānumma — 1' in MB: kal-makru u pāšu ana nadānišu ia-a-nu-um-ma having neither a kal-makru tool nor an axe to deliver Peiser Urkunden 33 VAT 4920:8; they asked him for the name of his brother šum aššu ia-a-nu-um-mi iğbi he said that his brother had no name BE 14 8:8.

2' in EA: ana alāki ana mahār šarru belika i-a-a-nu-um-ma should it be impossible for you to come to the king, your lord (send your son!) EA 162:52, cf. ibid. 45 (let. from Egypt); ia-a-nu-am-mi amēlu there is nobody RA 19 102f.:29, cf. ia-a-nu-am amēli ibid. 37; ia-a-nu-um-ma-a (in broken context) EA 29:141 (let. of Tuṣrat). 3' in Nuzi: 886 GIL.KÁK.Ú.TAG.GA ša URUDU ia-a-nu-um-ma šumma PN ili the 886 copper arrowheads are not here, PN has taken them HSS 15 129:11, cf. (referring to other objects) ia-a-nu-um-ma šumma ina GN ubihum ibid. 8, gēle... ša irtēšu ia-a-nu-um-mi no fields whatsoever have been left over (deposition) JEN 107:18; ia-a-nu-um-mi (in broken context, deposition) HSS 13 286:60f. (transl. only).

4' in SB: ia'-nu-ma (in broken context) Craig ABRT 1 4 i 14.

2. no: [šumma i-ba-ašši-ma ia'-nu ina pāšu sadīr if there is always no in his mouth (when one expects) yes Kraus, ZA 43 92 i 38 (SB physiogn.), cf. [šumma ia'-nu]um-ma GĀL. meš iqtanabbi if he always says yes (when one expects) no ibid. 40; ana ia'-nu i-ba-[āš]-ši iqtabi ana i-ba-āšši ia'-nu] iqtabi he says yes for no, no for yes Šurpu II 38f.; i-ia-nu la kīti idabbubuka O no, they do not tell you the truth EA 1:81 (let. from Egypt).

Etymologically jānu belongs to ajanu "where?" (q.v.) that appears already in OB as jānum and in vocabularies with the same unexplainable - that we find in ja'nu. The
word begins to be used in MB, EA, and Bogh., replacing OB 𒅁 𒅁, and it is found there, as well as in NB, nearly exclusively in letters. NA letters use 𒅁 𒅁 instead. For the interrogative form 𒅁, used as an adverb “else,” see 𒅁 adv.

von Soden GAG § 111b.

jānu (where?) see ajānu.

jānū adv.; in the negative case, or else, if not; NB; cf. jānu.

a) in letters: ia-a-nu-alım 𒅁𒅁𒅁 or else the king will hear (of it) CT 22 46:11, cf. ia-a-nu- salarié ṣamātu ṣimmātu imarrū ibid; 63:26; ia-a-nu- dūlu ištabāl or else work will stop CT 22 57:22, and passim; ia-a-nu- anal PN anal méhūi luqātina or else I shall tell Gobryas about it RA 11 167 r. 12, and passim in letters from Uruk and the south of Babylonia; ia-a-nu- là qātē šarrī nillī or else we shall be lost to the king ABL 295 80 r. 1. if I do not pay, rent (the field) or else work will stop CT 22 57:22, and passim; ia-a-nu- anal PN anal méhūi luqātina or else I shall tell Gobryas about it RA 11 167 r. 12, and passim in letters from Uruk and the south of Babylonia; ia-a-nu- là qātē šarrī nillī or else we shall be lost to the king ABL 295 80 r. 1.

b) in leg.: u ia-a-nu- ul ina pan PN iššat if not, he belongs to PN YOS 7 102:17, cf. ia-a-nu- suluppī ... anandine ia-a-nu- ṣītu ša RN isabbī if not, I shall pay x dates—if (he does) not (pay), he commits a crime against Cambyses YOS 7 116:12 and 15, cf. also ibid. 113:15; ia-a-nu- ul anaddin sītu āšar ṣibātu nīna’ if I do not pay, rent (the field) to whom you (pl.) want— TCL 13 182:8; ia-a-nu- (<u) I adi 30 ... inandin YOS 6 208:19.

Negative of 𒊏 𒊏 for. For jānū in the NB letters of ABL meaning “is it not so?” see jānū indecl.

Ungnad, OLZ 1907 518f.

jānū indecl.; is it not so? (Latin nonne); NB; cf. jānu.

uṭir rimu aškunakka ia-ın-ū I have again shown mercy to you, have I not? ABL 290 r. 6; līškakam iti PN lišbat ia-ın-ū he should come and consort with PN, shouldn’t he?

jānumma see jānu.

jānumma (jānummā) adv.; if not, conversely; Bogh., RS, MB, NB; cf. jānu.

a) jānumma: ia-a-nu-um-ma ana bīšīu ileg-qima dulla ana arīkīt inaddī if not, he will take (his working material) home and postpone the work PBS 1 1/2 41:23 (MB let.); ia-a-nu-um-ma ana pan bīšīa la allikamīma if not, I would not have come to my lord TCL 9 37:14, cf. ia-a-nu-um-ma šarrāna ana šēpēku līškun BIN 1 42:24, also ia-a-nu-um-mu CT 22 56:18, ia-a-nu-um-ma CT 22 112:16 (all NB); ia-a-nu-ma ana GN illakma if not, he will go to Carchemish MRS 6 43 RS 16.270:21.

b) jānummā: u ia-a-nu-[um-ma]a ammāni [ina šiti imattu or conversely, why should they (the messengers of the king of Assyria) die out in the open? EA 18:50 (let. of Assur-uballit 1); ia-a-nu-um-ma aippāti ul šakna (none of those scribes of old are alive any more) and there are not even any tablets extant KBo 1 19:19 (let.), cf. ia-a-nu-um-ma-a mári ḫattī immātāti māri Karduniāš usṣen-niqū conversely, did the Hittites ever put pressure on the Babylonians? ibid. 28, also ia-a-nu-um-ma-a ... ana ḫamātikunu ul allaka or else I shall not come to your aid ibid. 31, cf. also ia-a-nu-um-ma-a ibid. r. 12, and KUB 3 22:17.

jānumma see jānu.

jānumma (where?) see ajānumma.

janūqu s.; (mng. unkn.); NA*; foreign word(?).
janzi

(after a list of seven persons called GUD, short for SIPA.GUD?) naphar annûte ša GA.MES ša salûte ša qa-rû-ḫi ša ia-ru-qi ša guḫûrê all these who (deliver?) milk, baskets, . . . , ḟ, (and) beams ADD 900 r. 2.

janzi s.; king; Kassite word.

ia-an-zi = šar-ru JRAS 1917 103ff. : 24 (Kassite Vocabulary), see Balkan Kassit. Stud. 4 and 155.

For the title Iansu taken as the name of foreign kings, see Balkan op. cit. 58, and the parallel instances cited in Oppenheim, RHA 9 111.

janzu (or ianzu) s.; (a plant); lex.*

li-biš-ḫi.is sar = i-a-an-zu = [ta-x-x] Hg. D 243, cf. li-biš-ḫi.is sar = [i-a-an-zu] = [ta-x-x] (preceded by varieties of look) Hg. B IV 206.

japu adj.; beautiful; EA*; WSem. word.

u ia-pu // hamudu ša šapir ištu šarrī beli la nadin jāši and I have not been given anything nice (gloss: desirable) that was sent down from the king, my lord EA 138:126 (let. of Rib-Addî).

jaquqanu s.; (a vegetable); SB.*

ia-a-qu-qa-nu sar CT 14 50 iii 47 (list of plants in a royal garden).

jarahu (jaraḫu) s.; (a fine quality of barley); SB; wr. še.sag.

še.sag.lugal = ia-ra-[ab-ḫu] (followed by še. za.gin.duruš = abâhinnu) Hh. XXIV 152; še-sag še.lugal = ia-ra-ab-ḫu Diri V 205; še.sag = ia-ra-ab-ḫu Ai. V A; (= MSL 1 p. 73) 15°, cf. [še.sag] = ia-ra-ḫu Ai. III i 46.

še.sag (among foodstuffs as an offering) KAR 298 r. 24.

This kind of barley is not mentioned in econ., but note še.sag-gûnû. Nikolaski 2 76 i 1 and ibid. 77 i 1 (OAss.). To be connected with ajarahu, urijaḫu, q.v., designating a stone.

Landsberger, MSL 1 142; (Thompson DAC 89, 97).

jariatu s.; (name of a month); Nuzi.

anûtu gi̇.meš ana itti Im-pur-an-ni u ana itti Ia-ra-ti išqi they have received these wheat (rations) for the month of Impur(t)anni and the month of J. SMN 710:27', cf. ana itti Ia-ra-ti ibid. 2'.

A variant of the name of the month Ḥiari, which follows Impuranni, see C. H. Gordon-E. R. Lachman, ArOr 10 53. Hence, probably to be connected in some way with the month name Ajaru, q.v.

jarburānu s.; (a plant used in the preparation of perfume); NA.*

2 kāšētē ša ia-ar-ru-ra-ni Ebeling Parfümrez. 4 r. ii 20, see ibid. p. 7 and 52.

Possibly to be considered as Assyrian form of *ajar-burānī (so Ebeling loc. cit.). Note the parallel names of plants ia-ar-ši(?)-xur(?)-[. . . ] ibid. pl. 6:26, ia-ar-shi[. . . ] ibid. pl. 7:32, ia-ar-ki(?)-piš ibid. 36, also jaržibu, q.v.

jarhu s.; water hole, pond; MA, NA, SB.

būra ša ia-ar-ši ša kūtal tamlē the well that (flows into) the pool which is behind the terrace KAH 1 64:11, see AOB 1 p. 38 and notes 61; kīma mē bērī tu taqīnu kīma mē ia-ar-ši lu nēhātu be as serene as water in a well, as quiet as water in a pool Craig ABRT 2 8 r. iv 7 (SB inc. to quiet a baby), cf. [ši]nā mē ija-ar-ši (you sprinkle it) with water from a pool BBR No. 62 r. 8 (NA); (its border is) naḥallu ša ina libbi ia-ar-šu itallakuni the wadi that sheds (its water) into the pool ADD 414:26, cf. ia-ar-šu ibid. 32; bitu ina libbi kiri ia-ar-šu a house (and) a pool within the garden ADD 444:8; u e-su-u plant of the clay pit, u ak-la-bu-u: u ia-ar-šu plant of the pond (followed by [t]u.A.AB.BA: [u]tam-tu) Uramma II 537f.

See jarru, with identical mng.

Meissner, OLZ 1918 151; (Thompson DAB 272).

jariitu s.; heir; NB; Aram. lw.; cf. jariitu.

arki PN ia-a-ri-tu ša PN₂ . . . ana mahriš kunu uballama afterwards I brought PN, the heir of PN₂, before you TCL 12 122:15, cf. PN ia-a-ri-tu ša PN₂ (referring to same transaction) Nbn. 668:6.

Loan from Aram. jariṭā.

Oppenheim, WZKM 44 140; Meissner, AFO 11 153f.

jariṭitu s.; legacy; NB*; Aram. lw.; cf. jariitu.
jarqānu

ia-ri-tu-tu ša PN ul eppuš I will not accept PN's legacy Nbn. 668:7, cf. ia-a-ri-tu-tu ša PN ul nippuš (referring to the same transaction as Nbn. 314 and 668) TCL 12 122:18.

jarqānu s.; (a garden plant); NB.*

ia-ar-ga-nu SAR CT 14 50:48 (list of plants in a royal garden).

jarru s.; pond, pool; OB, Nuži, NB.

a) in OB: abušu šapārum lidanninaššumma ia-ra-am rāqam ana alpī la isṣkan let his father write to him in strong terms so that he will not assign the cattle a distant watering place TCL 17 40:27.

b) in Nuži: fields ina šapāt ia-ar-ru on the bank of the pond(?) JEN 483:4, cf. ina šapat šarrānī ša ia-ar-ru along the road to the pond(?) JEN 400:9, ina li ša-ar-ru JENu 173:5, also JENu 555:5.

c) in NB royal: ebešunu kīma ebēr tiamti gallati ia-ar-ri martī to cross them (the flooded regions) was like crossing the ... sea, a stagnant pond VAB 4 134 vi 46 (NBk).

Cf. MA and NA jarbu with the same mng. The occ. in Nbk. is difficult to explain.

(Zimmern Fremdw. 44.)

jartu (pl. jerēti, a stone) see ajaritu.

jaru (Ass. ārēti, an ornament) see ajaru.

*jāru s.; (mng. uncert.); OB*; wr. i-ia-ri. i-ia-ri anummatū[m] ša ina Sippār liqi (when the silver has reached you) get these (elsewhere mentioned) j.-objects which are in Sippār VAS 16 30:9 (let.). A commodity or merchandise of unknown nature.

jarūḫu see jaraḫu.

jarūru s.; shouting (to express complaint, joy, etc.); SB; cf. jarūrātu.

ka.ru.ru = ia-ra-ru (followed by fr. ir = abulas bakkû) CT 18 30 r. i 6 and dupl. RA 16 167 iii 20; ū.ru.ru.dug, ga = [...] (followed by ū.a.dug, ga = [...] Antagal III 4.

nu-uri ina summī lišabbīqa ina ia-ra-ru the nu-uri-singer shall sing with shouts of joy to the accompaniment of the lyre Ebeling Or. NS 17 420:19 (= Parfūmrez. pl. 49).

jarūrātu (ajarūrātu) s.; shouting (to express complaint, joy, etc.); NA, SB*; pl. jarūrātī; cf. jarūru.

A.l.a.lab.ki : 'Ištar ša ia-a-ru-ra-te (between ša lallarāte and ša tanūgāte) CT 24 41:84; Sutu Sutāti naddū (var. nadā) ia-ru-ti the Suteans, male and female, shout their battle cry Gössman Era IV 54; [...] ūkī-la-te šmaḫḫasu ia-ru-ra-te [...] CT 15 44:29 (= Pālī Akitu pl. 5f.); LŪ.UR.SAL.MES ša-iru-tū (var. a-ia-ru-tu) usḫḫuru the assin-nu's respond with j.-cries K.3438a+ K.9912:9, var. from dupl. K.9923:16 (NA).

An onomatopoeic expression in Sum. as well as in Akk. See also arurūtu.

Thureau-Dangin, RA 16 170.

jaruttu s.; (a spice or perfume); MB, EA, MA, NB.

1 sīlā ša-ru-ut-tum (in list of spices, etc., between namruqqu and ka'atu) PBS 2/2 107:36 (MB); 1 NA, ia-ā-pa-tum ša ia-ru-ut-ti (between alabastra containing murru myrrh, ... , asū and kanakku) EA 22 iii 30 (list of gifts of Tušratta); mé ša ia-a-ru-[ut-te] Ebeling Parfūmrez. pl. 7 VAT 9659 i 29 (MA), and passim in texts of this type, cf. ibid. p. 8 index s.v. (= Or. NS 19 269); 2 sīlā šīm ša ia-a-ru-ut-tu (in a list characterized as ṛiqqē u šamma perfumes and medicinal herbs) UCP 9 93 No. 27:24 (NB).

Meissner, MAOG 11/1–2 58; (Ebeling, Or. NS 17 136).

jarzibnu s.; (an aromatic plant); MA.*

1 sappu ša ia-ar-zī-ū-nī one bowl with j. KAV 98:30 (let.).

See discussion sub jarburānu.

jasū (physician) see asū.

jaširuma s.; potter; RS*; WSem. word. ia-zī-ra-ma MRS 6 195 RS 15.09 B i 12.

Alt, ZA 52 330 (from Ugar. ārēti).

jašu (weasel) see ajašu.

jāša see jēši.
jāši (jāšīm, jāšu, jāša, ajāšī) pers. pron. (dative); to me, for me; from OB on; in EA also jāšīa EA 136:10, and jāšīnu EA 73:31, 85:11, 149:51, 151:44.

gā = ma = ia-[ṣi] E managerial VOC. III 175; 8a. muggle = [a]-na(!) ia-[ṣi]-im to me Proto-Diri 587; um, ām, im, mi = -na ia-[ṣิ]-im [NBGT II 75ff.; um, ām, im, mi, muṭa, ta-min (x)] ibid. 79ff.; gā(!), ga(!)a = na-ni-ṣilim (for a-na ia-ṣi) NBGT II 196ff.

gišt. ugu: na = ipimi a-a-ṣi hear me! KAR 73 r. 99; gā. e nu.un gā e a: ia-ṣi-[var. -ṣi] tiqunāni may he (Ea) protect me CT 17 10 7:243f., with var. in CT 17 18, gā. e ba.dā. lā. a: ia-ṣi-[var. -ṣi] kullimmāni CT 17 38:22ff., also BA 6 834 No. 10. r. 7ff., also me: kē ia-ṣi-[in broken context] TCE 6 54 r. 4f.; [ma. da] tu.zu. dē ma.da gir.ā. dē: [ai-ṣi] mé ina ranāsitka ia-ṣi ina tataqunāsika when you bathe for (Sum. with) me, when you adorn yourself for (Sum. with) me SBH p. 121:11f.; ma. ra. a. u. sa. ra. mu.un.na.gub.bar: ia-a-ṣi abi? 3annaru ubisi zanni my father DN made me (Ishtar) take up my stand A II 135:29ff., cf. (with var. kē ia-ṣi) SBH p. 99:29f., also BRM 4 10:11f.

a) without prep., OB: ia-a-ṣi-im TCE 18 151:22, and passim, also ia-a-ṣi-im CT 6 334a:11, and passim, ia-a-ṣi YOS 2 64:8. MB: ia-a-ṣi MDP 2 pl. 22 iv 28, also ia-ṣi, see Aro. Gramm. 51. EA: ia-ṣi, cf. marīṣa-ia-ṣi (parallel: pašik anu šunu) RA 19 103:59, and passim, see VAB 2 1419. SB: ia-ṣi-ṣi and ia-ṣi passim, note iā-ṣi (with var. a-na ia-a-ṣi) BMS 12:109. NA and NB: ia-a-ṣi passim, also ia-a-ṣi, YOS 3 5:3, TCE 6 139:4, ABL 846 r. 17, etc. Note ia-ṣi ib-bal-ki-tu they revolted against me (late var. of itiballenim) RA 7 180 ii 1 (Manišatšu, NB copy).

b) with ana — 1’ wr. ana jāši: ana i-ia-ṣi-im CT 6 332c:8, ana ia-i-ṣi-im CT 4 6a:21, also Scheil Sippar 85:8, also ia-ṣi-ma TCE 18 151:30, ana ia-a-ṣi PBS 7 60:31 (all OB letters); ana ia-a-ṣi-im (im) JCS 11 84 i 9 and 11 (OB lit.); ana ia-a-ṣi-ma EA 10:16 (MB); ana ia-a-ṣi-im Smith Idrimi 39; ana ia-a-ṣi-ma EA 117:74, ana ia-ṣi-ma-a (question) EA 23:31; ana ia-ṣi-ia EA 136:10; ana ia-a-ṣi ABL 872 r. 5 (NA), 1461:14 (NB).

2r. wr. ajāši: a-ia-ṣi-im VAS 16 8:9 (OB); A-ia-ṣi-im-va-qar Precious-to-me (personal name) TLB 1 86:28 (OB); a-ia-ṣi-im ARM 2 13:18, see Fines L’Accadien des Lettres de

Mari 23; a-ia-ṣi KBO 1 r. 33; a-ia-ṣi BA 2 654:21f. (NA), also ABL 329:3 (NA); a-ia-ṣi ABL 1100:3 (NB).

3’ with redundant ana (ana ajāšī): ana a-ia-ṣi CT 29 35a:8 (OB); ana a-ia-ṣi KBO 1 7:28; ana a-ia-ṣi (var. ia-a-ṣi) AKA 303 ii 26 (Ass.), ana a-ia-ṣi KAR 256 + 297:16 (SB); ana a-ia-ṣi Craig ABRT 1 25:24 (NA), also ABL 479r. 6 (NA).

c) with other prepositions (as oblique case): jānu ḫannu barri kīṣīma ia-ṣi-there there are no officials of the king like me EA 138:29, and passim in EA, cf. ša kē ia-ṣi KBO 1 15:4, and (in broken context) KUB 3 31:11, kē ia-ṣi ABL 892 r. 12 (NB), ana ša ia-ṣi EA 47:17, itti ia-ṣi with me EA 53:12, nakar štu ia-ṣi he is hostile toward me EA 298:24, cf. also ilegi 3 dānī itti ia-ṣi RA 19 104:20 (EA); ša a-a-ṣi ardika (a decision) concerning me, your servant BBR No. 101:2 (NA); e-li ia-a-ṣi (var. a-ia-ṣi) gāšu la ubulu nobody except me (ever) laid his hand (on such booty) Streek Aab. 50 vi 4.

d) used instead of jāši: passim in EA, see VAB 2 1419, and in SB; la tumaššaru-ani ia-a-ṣi Craig ABRT 1 5:20, tamallikannāna ia-a-ṣi CAR 169 r. i 43 (Gössmann Era III), kēniṣi napli-si iā-iši STC 2 79:54, ia-a-ṣi aṣannā marry me! BRM 4 12:79 (SB ext.), ia-a-ṣi bušliannāma Maqiu II 17; kišma anāku ana kūšun uhalukenūši attunu ia-ṣi-ullušanni just as I purify you, so you yourself purify me! Maqiu I 49; umaššišanni ia-a-ṣi (var. ši) Borger Eaarh. 46 ii 29; etc.; see Mullo Weir Lexicon s.v.

e) emphatic use: ia-a-ṣi šarām · · · šikṣi-nāna ani reššitum but me, the younger, he (Marduk) elevated to an important position VAB 4 66:10 (Nabopolassar); ia-a-ṣi RN · · · šilbirim let me, RN, grow old! ibid. ii 16; ia-a-ṣi arāṣu · · · ana epēš šērtiši lūbbām šīmūruma as to me, his (text: her) servant, I desired to build sanctuaries VAB 4 100 No. 12 ii 6 (Nbk.); šunu u ia-a-ṣi · · · nillaka they and I myself will come CT 22 185:21 (NB let.).

The EA letters from Palestine and Phoenicia sometimes consider jāši a noun and add to it the suffixes of the first person sing. and pl. -ia and -nu. Cf. the similar treatment of jāši.
jašibu
jašibu (battering ram) see ašubu.

jāšīm see jāšī.

jašpū (ašpū) s.; jasper; EA, NA, NB, SB, Akkadogr. in Hitt. (see usage b); foreign word.

a) in gen.: ultu KUR U-a-uš adî KUR Zimur ša-dî NA₄ aš-pe-e ina sîgit mulmulî ardusse I pursued him at the point of the javelin from Mount Uauš to Mount Zimur, the jasper mountain TCL 3 145 (Sar.); šamû šaplîši NA₄ aš-pu-u the lower heaven is made of jasper KAR 307:33 (cult. comm.), see Tuč p. 33; abnu šikinšu kîma šamû zakûši (var. nišûši) NA₄ aš-pu-u šumšu the name of the stone whose appearance is like the pure (var. faraway?) sky is j. STT 108:76 (series abnu šikinšu), and dupis, cf. (with kîma urpat rišši like a storm cloud) ibid. 77.

b) used as a precious stone: 1 šumhiru NA₄ ia-aš-pu one šumhiru of jasper EA 22 iv 6 (list of gifts of Tušratta); NA₄ IA-AŠ-PU (as Akkadogr.) KUB 15 5 i 4 and ii 21 (courtesy A. Goetze); eli musarrî šuruši kaspi ugni NA₄ aš-pe-e . . . dumnušin adî I built their (the palaces') foundations upon inscribed tablets made of gold, copper (and) jasper Bauer Asb. 1 pl. 27 K.2608:12; NA₄ KISIB NA₄ aš-pi-u šûgûru aban barritu . . . ina kišûd Sin ukinnu (Assurbanipal) put around the neck of Sin a seal made of precious jasper, the royal stone VAB 4 286 x 31 (Nbm.); 1 takkas aš-pu-u one cutting of jasper ADD 993 i 7 (coll. Thompson DAC 171), cf. 2 aš-pu-u ibid. iv 9; 3 NA₄ aš-pu-u (in a list of stones) 5R 30 No. 5 r. 60.

c) in magic use: aš-pu-u . . . 9 abnu šilim dEuhi jasper (and eight other stones): nine stones for the appeasing of DN KAR 213 i 4, and passim in this text, cf. 4 aš-pu-ul ș[a išten ina li]ṭibûšunu ša uskari four (stones of) jasper, of which one (has the shape) of a crescent ibid. 11 (restored from Istanbul Metni 44/19 ii 38, unpub.), cf. NA₄ aš-pu-ša UD.SAR ša lîbbi 6Sin ACh Supp. 2 Sin 19:8; NA₄ aš-pu-u . . . ina kišûdû tuškkan you place (beads of) jasper (strung with other beads) around his neck AMT 7,1 i 6, cf. NA₄ aš-pu-u ina maškî KAR 188:40, also (among other magic stones) KAR 184 r.(!) 13, KAR 252 iv 5.

For refs. wr. ia-šu-bu-u, see šubû.

Thompson DAC 170f.; Zimmern Fremdw. 60.

jāšû see jāšī.

jašubû (battering ram) see ašubu.

jāti pers. pron. (acc., gen. and, in OA, also dative); to me, me; from OA, OB on; tāti or irdīti in OB (i-a-ia-ti PBS 7 49:10 and 22, i-ia-ti TCL 17 42:9) and Mari (ARM 2 20:7 etc.), in EA jāta EA 109:43, 128:46, 280:13 and 15, and jāsinu EA 74:26.

[an] [an] = ia-ia-ti A II/6 ii 2; un, an, in, en, mu = ia-ia-ti AN.TA KI.TA MÜ.RU.TA — un, an, in, en, mu, as a prefix, suffix, or infix, mean "me." NBGT I 54ff.; un, an, in, en = a-na-ka ia-ia-ti [ma-li-ti] — un, an, in, en mean "me," as full form? NBGT II 96ff.; [g]â.e, [g]â.e.m.e.on, me, en, i.me.en = ia-ia-ti NBGT I 106ff.

me.e.mu RN : ša ia-ia-ti RN (decree a good fate) for me, Šamaš-Sum-ukin 5R 62 No. 2:63; gâ.e.mu.un.ši.in.gina : ia-ia-ti têpuranni he sent me Schollmeyer No. 1 ii 3f. (= 5R 50), also 4R 17:40ff., and passim; m.b.e.gin.(îm) : ktma ia-ia-ti-ma TCL 6 51 r. 41f.; ma ra mu.da.gig. ga : ia-ia-ti ukarmisanni (your wrath) has made me suffer OECT 6 pl. 7 K.4648:15f., and passim; a.ba mu.un.dâ.â.bâ.e.m.e.d[a] : maru ummananni ia-ia-ti who is equal to me? SBH p. 109:81f., and passim in this text.

a) as acc. pronoun, with a verb plus acc. suffix: ia-ia-ti ina Hāššim ęzibanni he left me in GN TCL 20 105:11 (OA), and passim in OA as acc. object to a verb; atî tu-î ti ul tarâms mišînu but you (fem.) do not love me TCL 18 111:31, cf. tuldinu ia-ia-ti ibid. 26; i-ia-ia-ti gišimanni do me a favor too PBS 7 49:16 and 22 (OB let.); ia-ia-ti kušpam gamram ekkallum ušakilanni the palace made me pay the full amount LIH 30:14 (OB let.); PN i-ia-ia-ti PN₄ 3-ni-ti ūg.HI.i liabbûšunûti they clothed the three of us (in festive) garments, PN, me, and PN₈ ARM 2 70:7, cf. i-ia-ia-ti lišuranni ARM 6 73:2'; i-ia-ia-ti RN . . . uttanîma (Marduk) chose me, RN Winckler Sar. No. 41:339, and passim in Esarh., Asb., SB lit., also (wr. ia-ia-ti) in Nbk., Nbm.
jātī

b) as dat. pronoun — 1' in gen.: šu kuātī šu i-a-ti šīmama buy either for yourself or for me TCL 20 98:18, and passim in OA as dat. pronoun, also i-a-ti illuku (the garments) come for me TCL 20 175:8, and passim, note i-a-ti-mi-in illak BIN 6 91:9; lu abum i-a-ti be a father to me! BIN 4 39:27 (all OA).

2' with a verb plus dat. suffix: bālāṭa dārā i-a-tī šūrkam grant me everlasting life! Kolde- wey Die Tempel von Babylon u. Borsippa p. 56:8 (Nbk.), also i-a-ti šurka Craig ABRT 1 30:39 (hymn of Asb.), i-a-ti išpurunu VAB 4 220 i 44 (Nbn.), iñbā i-a-ti Streck Asb. 14 i 27, and passim, replacing jātī.

c) as emphatic personal pronoun, in asyn- detic construction: kaspam . . . i-a-ti u PN ana TAB.BA išdinannīšim (PN) gave the money to me and to PN in partnership YOS 12 186:6 (OB), i-a-ti RN . . . bālāṭi nāpišṭi . . . lišīm śīmātī as to me, RN, may (DN) decree long life as my fate Winckler Sar. No. 76:450; Ḥammurabi rubām na’dam pālīṭ iši i-a-ti . . . šumī iñbā they chose me, RN, the pious prince, who worship the gods Ch i 31; ẖarrāni ana Kūnīš la-Būr[uṣuṭtim] i-a-ti ina alākiša anūkūma kaspam ašaqqal I am going to Kūnīš, not to Buruṣummi, I shall pay the silver when I come myself TCL 19 49:26; i-a-ti RN . . . pītīg erti ubaššīmatu as to me, RN, I cast bronze OIP 2 109 vi 89 (Senn.), and passim in Senn., Esarh., Asb., Nbn., often used as subject of a verb, even when this immediately follows: i-a-ti appallāsumma as to me, I looked at it VAB 4 254 i 23 (Nbn.), i-a-ti pālišš ašē- niššu iši iñbā 142 i 16 (Nbk.), i-a-ti šīšunu balāḳ ibid. 122 i 47, etc.; i-a-ti u PN mutišā I and PN, my husband Nbn. 356:4 and 19, cf. (in broken context) Cyr. 329:23f.; i-a-ti EA 125:38, and passim in EA, also i-a-ti-iA EA No. 27. Note an-niš i-a-ti an-nu-um-mēš šā it-tal-ku “here” refers to me, “there” to him who went away (explanation) Boissier DA 12:36 (SB ext.).

d) with prepositions — 1' ana: ana i-a-ti u PN išpurunnīma BIN 6 80:42 (OA), and passim in OA; šu aššānum . . . ana i-a-ti from there to me EA 145:26; utāmā ana i-a-ti he spoke to me En. el. III 57, also VAB 4 278 vi 8 (Nbn.); ana i-a-ti . . . iñbā VAB 4 142 i 26 (Nbk.); ana i-a-tim RN . . . u-qa-a-ma-an-ni ibid. 236 ii 6 (Nbn.), cf. ana i-a-ti RN . . . šūrkam ibid. 270 ii 43, ana i-a-ti RN . . . kūrba bless me, RN ibid. 148 iv 25 (Nbk.), also ana i-a- ti RN . . . iškurūma 5R 35:27 (Cyr.).

2' kīma — a' in gen.: ša kīma i-a-ti-ma he is my equal En. el. VII 140; iškurū ma- numē ki i-a-ti-ma išgābbī (that man) will get rich and say, “Who is my equal?” KAR 382:11 (SB ext.); jānu kīma i-a-ti-i aruša ana šarrī the king has no servant like me EA 109:43; ša kīma i-a-ti ana kāšīm mannum liddīn who will give you (as much) as I? YOS 2 141:5 (OB let. to a god), cf. ša kīma i-a- ti ARM 5 34:14, also TCL 17 42:9, and passim, also VAS 16 158:11 (Samsuiluna), kīma i-a- ti-ma AOB 1 96:16 (Adn. I), ki i-a-ti-ma Borger Esarh. 64 vi 71, and passim in Esarh. and Asb.

b' in the meaning “in my stead” (OA only): šarrūn šumūšu ša kīma i-a-ti bitam ippaq if any king who (rules) in my place wants to rebuild the temple Belleten 14 224:20 (Irišum); išižammatu kīma i-a-ti ina mašši qākānu šuša be present and place your hands on the hides in my stead (i.e., as my representatives) TCL 4 4:21, cf. TCL 19 69:28, cf. also ammaktu kīma i-a-ti u šuḫtītim atta išiž CCT 3 41b:8, kīma i-a-ti-liẓiz BIN 6 138:18, and passim; ina nikassā ši-[ma] i-a-ti ammaktum šu[šu] kīma kuāṭī ṣaḥab[aṭju] atta ammaktum ana nikassāšia kīma i-a-ti šuḫt uš azzaz (you said) “Act in my stead there at the accounting!” I indeed acted in your stead, and now will you act in my stead there at my accounting, (since) I cannot be present CCT 3 47b:17 and 21; x kaspam u x ḫursām ša ki-ma i-a-ti u PN ina Ḫāni šīnam šaumūnaši ma my agent(s) and PN bought in Assur x silver and x gold TCL 14 70:6; ša ša kīma i-a-ti qābbīna I shall speak to my agents CCT 3 27:5f., and passim, cf. ša ša kīma i-a-ti u PN ana PN ša qīm(i)ma (address of a letter) BIN 4 97:1, also CCT 3 40c:2, BIN 4 19:21, and passim; šumma ša kīma i-a-ti erriška la takallūšušī “if my agents ask you (for silver or copper), do not withhold it from them TCL 19 32:5f.; note: ša ki i-a-ti TuM 1 5b r. 3, also KT Hahn 12:2; ša ša kīma ša-a-ti ū i-a-ti lušāšīmā let them send (the silver) to his agents and mine TCL 20 89:17f.,
Jattum

śa kima šu-a-ti ú i-a-ti ammakam lidāma KT
Hahn 16:18.

3' other preps.: ina 5 še.gur la mādim ša
ia-ti u errēsim from the five gur of barley,
which is not much for me and the farmer
PBS 7 33:13. cf. isēk mālimum ezib la ia-a-ti
TCL 17 23:17 (both OB letters); mimma annīm
ša PN u ia-a-ti all this that belongs to PN and
me CCT 4 11b:7 (OA), and passim; kaspum
annīm ša bari PN u i-a-ti this silver belongs
jointly to PN and me CCT 1 37a:7 (OA), and
passim; e-la ia-a-ti without me Lambert BWL
178 r. 5 (table), cf. āhiṣa geher āstu ia-ti my
brother is younger than I EA 137:16.

The EA letters from Palestine and Pho-
nectia sometimes consider jāsī a noun and add
to it the suffixes of the first person sing. and
pl. -śa and -nu. Cf. the similar treatment of
jāsī.

jattum see jāśu.

jāttun see jāśu.

jattun see jāśu.

jātum see jāśu.

jau see eau.

jā'u (which) see ajū.

jā'u (jā, fem. jattum, juttum, jutte, uttum, masc.
pl. jā-uttum, jā'-uttum, jātum, fem.
pl. jātum, jāttum) possessive pron.; mine; from
OA, OB on.

hā.mu [e] = [śa-ū] ia-a-tum he is mine.
ša.mu = [śa-ū] mine, ša.mu e = [a-na(!)] ia-śim to
me, ša.mu = [tia-a-tum mine Proto-Diri 585ff.;
mu, ni.gā, mu = ia-ū-um mine NBGT I 258ff.,
cf. [...] = ia /ia-ia-um ibid. IX 120; mu = ia-ū-um
KI.TA — mu, used as a suffix — mine NBGT II 195.

gū-ū mu = [ia-u] Ea III 224; [an] [aN] ia-tu
A II/6 ii 1, cf. AN.gā — DINGIR-šu ra-bi, DINGIR
ia-ū-um Silbenvokabular A 80, also = ra-bi-ū in
parallel version; ni-im GAR = [...] ia-ū AIII/8.5ff.
me.e e.e,em kū.mu sa.par.gal = ia-ū
awṣim aletum šapparu rābi SBH p. 108:68f.

a) maec. sing. —1' in OA: i-a-tum passim,
i-a-ū-um KTS 31c:7; gen.: (ana) i-a-im
passim, (ana) i-a-in KTS 39a:28; acc.: i-a-am
passim; for OA refs., see J. Lewy, Or. NS 15 381ff.
2' in OB: ia-um CT 6 34b:28, etc., ia-um-ma
UET 5 7:11, IA-ú-um (= jām) TCL 17 67:19,
UCF 9 342 No. 18:8, and passim, note in Mari:
i-pi-ū-um (= tām or iaum) ARM 2 109:10,
also i-a-ū-um BIN 7 22:5 (from Eānumma?);
gen.: (kima) ia-le-em PBS 7 40:15, (ana)
ia-im-ma TCL 18 151:30; acc.: ia-ma (un-
cert.) CT 33 25a:11, ia-a-am UET 5 5:4. 3' in
MA: ia-a-ū KBo 1 14:9f. (let.). 4' in SB:
IA-ū Gilg. X iv 17; bīrē uṭ-ma IA-ū-ma
šumēl ša nakāru the right half of the middle is
(= pars familiaris), the left that of the
enemies ( = pars hostilis) CT 20 44:59 (SB ext.);
atta IA-ū anāku ku-ū Maqlu VIII 100.

b) masc. pl. —1' in OA: i-a-ū-tum passim;
oblique case: i-a-ū-tim passim, for refs., see
Lewy, loc. cit. 2' in OB: i-a-ū-tu-um YOS 10
42 iv 22, IA-ū-tu-um YOS 8 1:22; oblique case:
i-pi-ū-ti-in ARM 2 63:12.

c) fem. sing. —1' in OA: i-a-tum passim
gen.: (ana) i-a-tim passim; acc.: i-a-tām
passim. 2' in OB: ia-a-tum TCL 17 36 r. 19',
ia-a-at-tu OECT 3 56:14; acc.: ia-a-at-tum A
3353:27 (let.). 3' in Mari: i-ia-[tu]m RA 35 119:4,
i-ia-[a]-tam Syria 33 65:5 (let.); acc.: i-ia-
tum ARM 2 113:28. 4' in Elam: IA-ū-tu-
6' in SB: in the formula šiptu ul ia-tu-um
the incantation is not mine LKU 32:17, and
passim, cf. (in OB) ši-ip-tum ū-ul ia-a-tum
JCS 9 10 UOMIC 1058:31, and šiptum annītum
ul i-a-at-tum Böhl Leiden Coll. 2 No. 2:41, (w.
ia-at-tu-un) AMT 10 1:4, ul IA-a-tu-un KAR
76 r. 17, 1A-ū-tu-um KAR 79:3. Note with
šiptu: šiptu... la IA-ū-[t-tu]-un šī Dream-book
343 79-7-8, 77 r. x+12, cf. ibid. x+8, also ibid.
p. 340:9, and (wr. ia-tu-un) ibid. 13; note u-l-
u-tu-[un] AMT 3.4:1, ul-tu-um KAR 88 fragm.
3 ii 8.

d) fem. pl.: i-a-ā-tum BIN 6 176:16, i-a-tum
ibid. 11 (OA); i-a-ā-an ARM 1 132:19.

Landsberger, ZA 35 24 n.2; von Soden, ZA 40
193 n. 3 and GAG § 44; J. Lewy, Or. NS 15 361ff.

ja'umma

ja'umma (any) see ajumma.
ja'uru

ja'uru (an ornament) see ajaru.

jā'ūtum see jā'u.

jā'ūtun see jā'u.

jū see jā'u.

jū (prohibitive particle) see aj.

jū-jū see jau-jau.

jušru s.; (mng. unkn.); EA*; foreign word.


jutte see jā'u.

juttun see jā'u.

jūtun see jā'u.