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Foreword

Sections of the basic manuscript of this volume were prepared by Rivkah Harris, Burkhart Kienast and Ronald F. G. Sweet.

Thanks are due to Professor W. G. Lambert, Johns Hopkins University, Baltimore, who has again suggested a number of improvements.

The present volume owes very much to Dr. H. Hirsch, University of Vienna, whose careful reading of the manuscript and constructive criticisms are here gratefully acknowledged.

A. Leo Oppenheim

Chicago, Illinois,
October 1, 1961
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. xviiif., 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 a complete list is 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.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>A</td>
<td>lexical series á A = núq</td>
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<tr>
<td>A</td>
<td>tablets in the collections of the Oriental Institute, University of Chicago</td>
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<tr>
<td>Abel-Winckler</td>
<td>L. Abel and H. Winckler, Keil-schrifttexte zum Gebrauch bei Vorlesungen</td>
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<tr>
<td>Acta Or.</td>
<td>Acta Orientalis</td>
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<tr>
<td>Actes du 8e Congrès International des Orientalistes, Section Sémitique (B)</td>
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<tr>
<td>AGM</td>
<td>Archiv für Geschichte der Medizin</td>
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<tr>
<td>AHDO</td>
<td>Archives d'Histoire du Droit Oriental</td>
</tr>
<tr>
<td>AHw.</td>
<td>W. von Soden, Akkadisches Handwörterbuch</td>
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<tr>
<td>Ai.</td>
<td>lexical series ki. kX. kal. bi. šē = ana šēšu, pub. MSL 1</td>
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<td>An</td>
<td>lexical series An = Arum</td>
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<td>Andrae</td>
<td>W. Andrae, Die Festungsarbeiten in Assur (= WVDOG 23)</td>
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<td>Andrae</td>
<td>W. Andrae, Die Stelenreihen in Assur (= WVDOG 24)</td>
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<tr>
<td>Angim Epig.</td>
<td>Angim dimma, cited from MS. of A. Falkenstein</td>
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<tr>
<td>AnSt</td>
<td>Anatolian Studies</td>
</tr>
<tr>
<td>Antagal</td>
<td>lexical series antagal = saqā</td>
</tr>
<tr>
<td>AO</td>
<td>tablets in the collections of the Musée du Louvre</td>
</tr>
<tr>
<td>AOS</td>
<td>American Oriental Series</td>
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<tr>
<td>ARMT</td>
<td>Archives Royales de Mari (texts in transliteration and translation)</td>
</tr>
<tr>
<td>Aro Glossar</td>
<td>J. Aro, Glossar zu den mittelbabylonischen Briefen (= StOr 22)</td>
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<tr>
<td>Aro Gramm.</td>
<td>J. Aro, Studien zur mittelbabylonischen Grammatik (= StOr 20)</td>
</tr>
<tr>
<td>ARU</td>
<td>Archiv orientální</td>
</tr>
<tr>
<td>Aro Bib.</td>
<td>J. Kohler and A. Ungnad, Assyrische Rechtsurkunden</td>
</tr>
</tbody>
</table>

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. Babylonica
Bab.: K. Balkan, Kassitenstudien (= AOS 37)
Bab. Letter: K. Balkan, Letter of King Anum-Hirbi of Mama to King Warsama of Kanish
Balkan Observations: K. Balkan, Observations on the Chronological Problems of the Karum Kanis
Barton RISA: G. A. Barton, The Royal Inscriptions of Sumer and Akkad
Bauer Asb.: Th. Bauer, Das Inschriftenwerk Assurbanipals
Belleten Türk: Belleten Türk Tarih Kurumu, Belleten Türk Tarih Kurumu
Belleten C: C. Bezold, Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum
Bezold L. W.: Bezold L. W. King, Catalogue of the Cuneiform Tablets of the British Museum. Supplement
Bezold Glossar: C. Bezold, Babylonisch-assyrisches Glossar
Bilgig Appellativa: E. Bilgig, Die einheimischen Appellativa der kappadokischen Texte...
BM: tablets in the collections of the British Museum
Bohl B.: F. M. T. Bohl, Akkadian Chrestomathy
Bohl Leiden: F. M. T. Bohl, Mededelingen uit de Leidsche Verzameling van Spijkerschrift-Inscripties
Boissier Chois: A. Boissier, Choix de textes relatifs à la divination assyro-babylonienne

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Provisional List of Bibliographical Abbreviations

Boissier DA A. Boissier, Documents assyriens relatifs aux présages
Bollenriecher J. Bollenricher, Gebete und Hymnen an Nergal (= LSJ 1/6)
BOR Babylonian and Oriental Record
Borger Esarh. R. Borger, Die Inschriften Assarhaddons Königs von Assyrien (= AFO Beiheft 9)
Boson Tavolette G. Boson, Tavolette cuneiformi sumere...
Boudou Liste R. P. Boudou, Liste de noms géographiques (= Or 36-38)
Boyer Contribution G. Boyer, Contribution à l'histoire juridique de la 1e dynastie babylonienne
Brockelmann C. Brockelmann, Lexicon syriacum, 2nd ed.
BSOAS Bulletin of the School of Oriental and African Studies (London)
CAD The Assyrian Dictionary of the Oriental Institute of the University of Chicago
CBM tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia
CBS tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia
CH R. F. Harper, The Code of Hammurabi...
Chantre E. Chantre, Recherches archéologiques dans l'Asie occidentale. Mission en Cappadoce 1893-94
Christian Festschrift für Prof. Dr. Viktor Christian
Çig-Kizîlyay-Kraus Nippur F. R. Kraus, Altbabylonische Rechtsurkunden aus Nippur
Çig-Kizîlyay-Salonen Puzriš-Dagan-Texte M. Çığ, H. Kizîlyay (Bozkurt), Die Puzriš-Dagan-Texte (= AASF B 92)
Clay PN A. T. Clay, Personal Names from Cuneiform Inscriptions of the Casite Period (= YOR 1)
Coll. de Clercq H. F. X. de Clercq, Collection de Clercq, Catalogue...
Combe Sin E. Combe, Histoire du culte de Sin en Babylone et en Assyrie
Contenau Contribution G. Contenau, Contribution à l'histoire économique d'Umma
Contenau Umma G. Contenau, Umma sous la Dynastie d'Ur
Corpus of ancient Near Eastern seals E. Porada, Corpus of ancient Near Eastern seals in North American collections
CRAI Académie des Inscriptions et Belles-Lettres. Comptes rendus
Craig AAT J. A. Craig, Astrological-Astronomical Texts
Craig ABRT J. A. Craig, Assyrian and Babylonian Religious Texts
Cros Tello G. Cros, Mission française de Chaldée. Nouvelles fouilles de Tello
Deimel Fara A. Deimel, Die Inschriften von Fara (= WVDOG 40, 43, 45)
Delitzsch AL² F. Delitzsch, Assyrische Lesestücke. 3rd ed.
Delitzsch HWB F. Delitzsch, Assyrisches Handwörterbuch
Dream-book lexical series diri D. T. siāku = (w)atru
EA J. A. Knudtzon, Die El-Amarnatexte (= VAB 2)
Eames Coll. tablets in the collections of the British Museum
Eames Collection lexical series ea A = nápu
Ebeling Collection E. Ebeling, Die akkadischen Gebetserien Su-ila “Handerhebung” (= VIO 20)
Ebeling KMI E. Ebeling, Keilschrifttexte medizinischen Inhalts
Ebeling Neu-bab. Briefe E. Ebeling, Neubabylonische Briefe
Ebeling Neu-bab. Briefe aus Uruk E. Ebeling, Neubabylonische Briefe aus Uruk
Ebeling En Triftungen E. Ebeling, Parfümrezepete und kultische Texte aus Assur, Sonderdruck aus Orientalia 17-19
Ebeling Parfümrez.
Ebeling Wagenpferde E. Ebeling, Bruchstücke einer mittelassyrischen Vorschrifteneggung für die Akklimationierung und Training von Wagenpferden (= VIO 7)
Edzard Zwischenzeit D. O. Edzard, Die “Zweite Zwischenzeit” Babyloniens
Eilers Beamtennamen W. Eilers, Irrische Beamtennamen in der keilschriftlichen Überlieferung (= Abhandlungen für die Kunde des Morgenlandes 25/5)
### Provisional List of Bibliographical Abbreviations

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<th>Title</th>
<th>Notes</th>
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<td>Eilers</td>
<td>Gesellschaftsformen im altbabylonischen Recht</td>
<td>W. Eilers</td>
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<tr>
<td>Emesal Voc.</td>
<td>lexical series dimmer = dingir</td>
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<td>Ermišuš</td>
<td>lexical series ermišuš = anantu</td>
<td></td>
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<tr>
<td>Ermišuš Bogh.</td>
<td>Boghazkui version of Ermišuš</td>
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<td>Eshnunna Code</td>
<td>see Goetze LE</td>
<td></td>
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<td>Evetts Ev.-M.</td>
<td>Evil-Merodach (texts pub. by B. T. A. Evetts)</td>
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<td>Evetts Lab.</td>
<td>Laborosoarchod (texts pub. by B. T. A. Evetts)</td>
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<td>Evetts Ner.</td>
<td>Nergilosar (texts pub. by B. T. A. Evetts)</td>
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<tr>
<td>Explicit Malku</td>
<td>synonym list malku = šarru, explicit version</td>
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<td>Falkenstein</td>
<td>Das Sumerische (= Handbuch der Orientalistik, Erste Abteilung, Erster &amp; Zweiter Abschnitt, Lieferung I)</td>
<td>A. Falkenstein</td>
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<td>Gerichtsräte</td>
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<tr>
<td>Falkenstein</td>
<td>Die neusumerischen Gerichtsräte (= ABAW Phil.-hist. Klasse, N. F. 39-40 and 44)</td>
<td>A. Falkenstein</td>
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<td>Prachtistatik</td>
<td>Sprache Gudeas von Lagaš (= AnOr 28 and 29)</td>
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<td>Falkenstein</td>
<td>Die Haupttypen der sumerischen Beschworung (= LSS NF 1)</td>
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<td>Figulla Cat.</td>
<td>H. H. Figulla, Catalogue of the Babylonian Tablets in the British Museum</td>
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<td>Finet L'Accadie</td>
<td>A. Finet, L'Accadie des Lettres de Mari</td>
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<td>Frankena Tukultu</td>
<td>Maaltijd in het assyrische Ritueel</td>
<td>R. Frankena, Tākultū sa sacrale</td>
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<td>Friedrich Gesetze</td>
<td>Die Hethitischen Gesetze (= Documenta et monumenta orientis antiqui 7)</td>
<td>J. Friedrich</td>
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<td>Friedrich Heth. Wb.</td>
<td>J. Friedrich, Hethitisches Wörterbuch ...</td>
<td>J. Friedrich</td>
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<td>Gadd Early Dynasties</td>
<td>C. J. Gadd, The Early Dynasties of Sumer and Akkad</td>
<td>C. J. Gadd</td>
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<td>Gadd Ideas</td>
<td>C. J. Gadd, Ideas of Divine Rule in the Ancient East</td>
<td>C. J. Gadd</td>
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<td>Gautier Dilbat</td>
<td>J. E. Gautier, Archives d'une famille de Dilbat ...</td>
<td>J. E. Gautier</td>
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<td>Gelb OAIC</td>
<td>Old Akkadian Inscriptions in Chicago Natural History Museum</td>
<td>I. J. Gelb</td>
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<td>Genouillac Kich</td>
<td>H. de Genouillac, Premières recherches archéologiques à Kich</td>
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<td>Genouillac Trouvaille</td>
<td>H. de Genouillac, La trouvaille de Drêhem</td>
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<td>Gesenius17</td>
<td>W. Gesenius, Hebräisches und Aramäisches Handwörterbuch, 17th ed.</td>
<td>W. Gesenius</td>
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<td>Gilg</td>
<td>Gilgāneš epic, cited from Thompson Gilg.</td>
<td>Gilg. O. I.</td>
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<td>Gilg.</td>
<td>OB Gilg. fragment from Ḫaḫḫallu pub. by Th. Bauer in JNES 16 254ff.</td>
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<td>Goetze LE</td>
<td>A. Goetze, The Laws of Eshnunna (= AASOR 31)</td>
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<td>Golénicheff</td>
<td>V. S. Golénicheff, Vingt-quatre tablettes cappadociennes ...</td>
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<td>Gordon Smith College</td>
<td>C. H. Gordon, Smith College Tables ... (= Smith College Studies in History, Vol. 38)</td>
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<td>Gordon Sumarian Proverbs</td>
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<td>Gössmann Era</td>
<td>Grant Bus. Doc.</td>
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<td>Guest Notes on Plants and Plant Products with their Colloquial Names in 'Irak</td>
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<td>E. Guest, Notes on Trees and Shrubs for Lower Iraq</td>
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<td>Hallo Royal Titles</td>
<td>W. W. Hallo, Early Mesopotamian Royal Titles (= AOS 45)</td>
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<td>Hermopolis</td>
<td>P. Haupt, Das babylonische Hermopolis</td>
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<td>Havercourt Symposium</td>
<td>E. Grant ed., The Havercourt Symposium on Archaeology and the Bible</td>
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<td>Herzfeld API</td>
<td>E. Herzfeld, Altersperische Inschriften</td>
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<td>Hg.</td>
<td>J. Kohler et al., Hammurabi's Gesetz</td>
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<td>J. Kohler et al., Hammurabi's Gesetz</td>
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<td>Hk.</td>
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<td>H.</td>
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<td>Hinke Kudurru</td>
<td>W. J. Hinke, Selected Babylonian Kudurru Inscriptions, No. 5, p. 21-27</td>
<td>W. J. Hinke</td>
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Hirsch Untersuchungen H. Hirsch, Untersuchungen zur altassyrischen Religion. (= AfO Beiheft 13/14)
Holma H. Holma, Kleine Beiträge zum assyrischen Lexikon
Holma H. Holma, Die Namen der Körperteile im Assyrisch-Babylonischen
Holma Quttulu H. Holma, Die assyrisch-babylonischen Personennamen der Form Quttulu ...
Holma Weiters H. Holma, Weitere Beiträge zum assyrischen Lexikon
Hrozný Code F. Hrozný, Codehittite provenant de l’Asie Mineure
Hrozný Gzebrede F. Hrozný, Das Gzebrede im alten Babylonien ...
Hrozný Kultepe F. Hrozný, Inscriptions cuneiformes de Kultepe (= Monogr. ArOr 14)
Hrozný Ta’annek F. Hrozný, Die Keilschrifttexte von Ta’annek, in Sellin Ta’annek
HS tablets in the Hilprecht collection, Jena
HSM Harvard Semitic Museum
Hussey Syrian Tablets M. A. Hussey, Sumerian Tablets in the Harvard Semitic Museum (= HSS 3 and 4)
IB tablets in the Pontificio Istituto Biblico, Rome
IBot Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri
Idu lexical series Α = idu
IEJ Israel Exploration Journal
IF Indogermanische Forschungen
Igituh lexical seriesриту = tamartu, Igituh short version pub. Landsberger-Gurney, AFO 18 81ff.
IM tablets in the collections of the Iraq Museum, Baghdad
Imigidda to see Ermiňus
Istanbul tablets in the collections of the Archaeological Museum of Istanbul
Izbu Comm. commentary to the series summa izbu, cited from MS. of B. Landsberger
Izi Izi Bogh. Bogazköy version of Izi
Jacobsen Copenhagen T. Jacobsen, Cuneiform Texts in the National Museum, Copenhagen
Jastrow Dict. M. Jastrow, Dictionary of the Targumim ...
JEN Joint Expedition with the Iraq Museum at Nuzi
JENu Joint Expedition with the Iraq Museum at Nuzi, unpub.
JESHO Journal of Economic and Social History of the Orient
Jestin Suruppak R. Jestin, Tablettes sumériennes de Suruppak ...
tables in the Kouyunjik collection of the British Museum
Kagal lexical series kagal = abûlu
Kent Old Persian R. G. Kent, Old Persian (= AOS 33)
Ker Porter Travels R. Ker Porter, Travels in Georgia, Persia, Armenia, ancient Babylon, etc.
Kh. tablets from Khafajde in the collections of the Oriental Institute, University of Chicago
Kienast ATH B. Kienast, Die altassyrischen Texte des Orientalischen Seminars der Universität Heidelberg und der Sammlung Erlenmeyer
King Chron. L. W. King, Chronicles Concerning Early Babylonian Kings ...
King Hittite Texts L. W. King, Hittite Texts in the Cuneiform Character in the British Museum
tables in the collections of the Ashmolean Museum, Oxford
Knudtzon Gebete J. A. Knudtzon, Assyrische Gebete an den Sonnengott ...
Köcher F. Köcher, Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde (= VIO 28)
Koschaker Bürgerchaftsrecht P. Koschaker, Babylonisch-assyrisches Bürgerchaftsrecht
Koschaker NHUA P. Koschaker, Neue Keilschriftliche Rechtsurkunden aus der el-Amarna-Zeit
Kramer Enmerkar and the Lord of Aratta S. N. Kramer, Enmerkar and the Lord of Aratta
Kramer Lamentation S. N. Kramer, Lamentation over the Destruction of Ur (= AS 12)
Kramer SLTN S. N. Kramer, Sumerian Literary Texts from Nippur (= AASOR 23)
Kraus Edikt F. R. Kraus, Ein Edikt des Königs Ammi-Saduqa von Babylon
Kraus Texte F. R. Kraus, Texte zur babylonischen Physiognomatik (= AfO Beiheft 3)
KT Blanckertz J. Lewy, Die Külepetexte der Sammlung Blanckertz ...
KT Hahn J. Lewy, Die Külepetexte der Sammlung Hahn ...
| Küchler Beitr. | F. Küchler, Beiträge zur Kenntnis der assyrisch-babylonischen Medizin ... |
| Kültepe | unpublished tablets from Kültepe |
| Labat | R. Labat, L'Accadie de Boghazköi |
| L'akkadien | Labat TDP R. Labat, Traité akkadien de diagnostics et pronostics médicaux |
| Laessoe Bit Rimki | J. Laessoe, Studies on the Assyrian Ritual bit rimki |
| Lajard Culte de Vénus | J. B. F. Lajard, Recherches sur le culte ... de Vénus ... |
| Lambert BWL | W. G. Lambert, Babylonian Wisdom Literature |
| Lambret Mar- dük's Address to the Demons | address to the Demons (= AFO 17 310ff.) |
| Landsberger Fauna | B. Landsberger, Die Fauna des alten Mesopotamien ... |
| Landsberger-Jacobsen Georgica | B. Landsberger and T. Jacobsen, Georgica (in MS.) |
| Landsberger Kult. Kalender | B. Landsberger, Der kultische Kalender der Babylonier und Assyrier (= LSS 6/1-2) |
| Langdon BL | S. Langdon, Babylonian Liturgies |
| Langdon Creation | S. Langdon, The Babylonian Epic of Creation |
| Langdon Menologies | S. Langdon, Babylonian Menologies ... |
| Langdon SBP | S. Langdon, Sumerian and Babylonian Psalms |
| Langdon Tammuz | S. Langdon, Tammuz and Ishtar |
| Laun | lexical series alam = lānu |
| Lautner Personennmiete | J. G. Lautner, Altbabylonische Personennmiete und Erntearbeiterverträge (Studia et Documenta ad Iura Orientis Antiqui Pertinentia 1) |
| Layard Layard Discoveries | A. H. Layard, Inscriptions in the Cuneiform Character ... |
| Layard Discoveries | A. H. Layard, Discoveries among the Ruins of Nineveh and Babylon |
| LBAT | Late Babylonian Astronomical and Related Texts, copied by T. G. Pinches and J. N. Strassmaier, prepared for publication by A. J. Sachs, with the cooperation of J. Schaumberger |
| Le Gac Asn. | Y. Le Gac, Les Inscriptions d'Assur-nasr-aplu III |
| Legrain TRU | L. Legrain, Le temps des rois d'Ur |
| Lidzbarski Handbuch | M. Lidzbarski, Handbuch der nordsemitischen Epigraphik |
| Lie Sar. | A. G. Lie, The Inscriptions of Sargon II |
| LKA | E. Ebeling, Literarische Keil- schrifttexte aus Assur |
| Lüb | I. Löw, Die Flora der Juden |
| Lu | lexical series lú = ša (formerly called lú = anēlu) |
| Lugale | epic Lugale u melambi nergal, cited from MS. of A. Falkenstein |
| Lyon Sar. | D. G. Lyon, Keilschrifttexte Sargons' ... |
| MAD | Materials for the Assyrian Dictionary |
| MAH | tablets in the collection of the Muséed'Art et d'Histoire, Genca synonym list malku = sarra |
| Maliku | Mémoires de la Délégation en Perse |
| Meissner BAP | B. Meissner, Beiträge zum altbabylonischen Privatrecht |
| Meissner BAW | B. Meissner, Beiträge zum assyrischen Wörterbuch (= AS 1 and 4) |
| Meissner BuA | B. Meissner, Babylonien und Assyrien |
| Meissner-Roet Senn. | B. Meissner and P. Roet, Die Bauinschriften Sanheribs |
| Meissner Supp. | B. Meissner, Supplement zu den assyrischen Wörterbüchern |
| Méd. Dussaud | Mélanges syriens offerts à M. René Dussaud |
| Meloni Saggi | Gerardo Meloni, Saggi di filologia semitica |
| MLC | tablets in the collections of the library of J. Pierpont Morgan |
| Moldenke | A. B. Moldenke, Babylonian Contract Tablets in the Metropolitan Museum of Art |
| Moor Michigan Coll. | E. W. Moore, Neo-Babylonian Documents in the University of Michigan Collection |
| Moran Temple Lists | W. L. Moran, Sumero-Akkadian Temple Lists (in MS.) |
| MR3 | Mission de Ras Shamra |
| MSF | J. M. deMorgan, Mission scientifique en Perse |
| N. | tables in the collections of the University Museum of the University of Pennsylvania, Philadelphia |
| Nabnitu | lexical series sig-alam = nabnitu |
| NBC | tablets in the Babylonian Collection, Yale University Library |
| NBGT | Neo-Babylonian Grammatical Texts, pub. MSL 4 129-178 |
| Nbk. | Nebuchadnezzar (texts published by J. N. Strassmaier) |
| Nbn. | Nabonidus (texts pub. by J. N. Strassmaier) |
### Provisional List of Bibliographical Abbreviations

| ND | tablets excavated at Nimrud (Kalhu) |
| Neugebauer ACT | O. Neugebauer, Astronomical Cuneiform Texts |
| Ni | tablets excavated at Nippur, in the collections of the University of Pennsylvania, Philadelphia |
| Nies UDT | J. B. Nies, Ur Dynasty Tablets |
| Nikolski | M. V. Nikolski, Dokumenty khoziaistvennykh otchetnosti ... |
| Nötscher Ellil | F. Nötächer, Ellil in Sumur und Akkad |
| NT | field numbers of tablets excavated at Nippur by the Oriental Institute and other institutions |
| OBGT | Old Babylonian Grammatical Texts, pub. MSL 4 47-128 |
| OB Lu | Old Babylonian version of Lu |
| OECT | Oxford Editions of Cuneiform Texts |
| Oppenheim Beer | L. F. Hartman and A. L. Oppenheim, On Beer and Brewing Techniques in Ancient Mesopotamia ... (= JAOS Supp. 10) |
| Oppenheim Mietrecht | L. Oppenheim, Untersuchungen zum babylonischen Mietrecht (= WZKM Beih. 2) |
| Oppert-Ménant Doc. jur. | J. Oppert et J. Ménant, Documents juridiques de l'Assyrie |
| Pallis Akitu | S. A. Pallis, The Babylonian Akkadian Festival |
| Parrot Documents | André Parrot, Documents et Monuments (= Mission Archéologique de Mari II, Le Palais, tome 3) |
| Peiser Urkunden | F. E. Peiser, Urkunden aus der Zeit der 3. babylonischen Dynastie |
| Peiser Verträge | F. E. Peiser, Babylonische Verträge des Berliner Museums ... |
| Perry Sin | E. G. Perry, Hymnen und Gebete an Sin |
| Photo. Ass. | field photographs of tablets excavated at Assur |
| Photo. Konst. | field photographs of tablets excavated at Assur |
| Piepkorn Asb. | A. C. Piepkorn, Historical Prism Inscriptions of Ashurbanipal (= AS 5) |
| Pinches Amherst | T. G. Pinches, The Amherst Tablets ... |
| Pinches Berens Coll. | T. G. Pinches, The Babylonian Tablets of the Berens Collection |
| Pinches Peck | T. G. Pinches, Inscribed Babylonian Tablets in the possession of Sir Henry Peck |
| Practical Vocabulary Assur | lexical text, pub. Landesberger-Gurney, AFO 18 328 ff. |
| Proto-Diri | see Diri |
| Proto-Ea | see Ea; pub. MSL 2 35-94 |
| Proto-Izi | see Izi |
| Proto-Lu | see Lu |
| PRSM | Proceedings of the Royal Society of Medicine |
| RAce. | F. Thureau-Dangin, Rituals académiques |
| Ranko PN | H. Ranke, Early Babylonian Personal Names |
| Recip. Ea | lexical series “Reciprocal Ea” |
| Reiner Lipšur Litanies | E. Reiner, Lipšur-Litanies (= JNES 15 129 ff.) |
| RÈS | Revue des études sémitiques |
| Riftin | A. P. Riftin, Staro-Vavilonskie iadicheskie i administrativnye dokumenty v sobraniah SSR |
| OB Lu | tablets in the collections of the British Museum |
| Oppenheim Beer | tablets in the collections of the Royal Ontario Museum, Toronto |
| Oppenheim Mietrecht | field numbers of tablets excavated at Ras Shamra |
| Oppert-Ménant Doc. jur. | RTC |
| Oppenheim Mietrecht | F. Thureau-Dangin, Recueil de tablettes chaléénes |
| Oppe- Ménant | SAKI |
| Oppenheim Mietrecht | F. Thureau-Dangin, Die sumerischen und akkadischen Königsinschriften (= VAB 1) |
| Oppenheim Mietrecht | lexical series Syllabary A Vocabu- lary, pub. MSL 3 51–87 |
| Oppenheim Mietrecht | Salonen Turen |
| Oppenheim Mietrecht | A. Salonen, Die Turen des alten Mesopotamien |
| Oppenheim Mietrecht | lexical series Syllabary B, pub. MSL 3 96–128 and 132–153 |
| Oppenheim Mietrecht | Scheil Sippar |
| Oppenheim Mietrecht | V. Scheil, Une saison de fouilles à Sippar |
| Oppenheim Mietrecht | Scheil Tn. II |
| Oppenheim Mietrecht | V. Scheil, Annales de Tukulti- Ninip II ... |
| Oppenheim Mietrecht | N. Schneider, Die Gotternamen von Ur III (= AnOr 19) |
| Oppenheim Mietrecht | N. Schneider, Die Zeitbestimmungen der Wirtschaftsurkunden von Ur III (= AnOr 13) |
| Oppenheim Mietrecht | Sellin Ta’annek |
| Oppenheim Mietrecht | E. Sellin, Tell Ta‘annek ... |
| Oppenheim Mietrecht | Shileiko V. K. Shileiko, Dokumenty iz ... |
| Oppenheim Mietrecht | field numbers of tablets excavated at Sippar |
| Oppenheim Mietrecht | lexical series Silbenvokabular |
| Oppenheim Mietrecht | A. Sjöberg, Der Mondgott Nanna- Suen in der sumerischen Über- lieferung, I. Teil: Text |
| Oppenheim Mietrecht | SLB |
| Oppenheim Mietrecht | Studia ad Tabulas Cuneiformas a F. M. Th. de Liagre Böhl Pertinentia |
| Oppenheim Mietrecht | tablets in the collections of the British Museum |
### Provisional List of Bibliographical Abbreviations

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<td>Smith</td>
<td>The first Campaign of Sennacherib</td>
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<td>Sommer- Falkenstein</td>
<td>Die hethitisch-akkadische Bilding des Ḫattušili I</td>
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<td>Speleers</td>
<td>Recueil des Inscriptions de l'Asie antérieure des Musees royaux du cinquantenaire &amp; Bruxelles</td>
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<td>Sternkunde und Sterndienst in Babel, Erganzungen...</td>
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<td>Die akkadische Namengebung (= MVAG 44)</td>
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<td>Thureau-Dangin Til-Barsib TILB</td>
<td>F. Thureau-Dangin, M. Dunand et al., Til-Barsib Tablae cuneiformae a F. M. Th. de Liagre Böhl collectae</td>
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<td>Thureau-Dangin TN-Epic</td>
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<td>E. Unger, Babylon, die heilige Stadt...</td>
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<td>Unger Bel-Harran-beli-ussur</td>
<td>E. Unger, Die Stele des Bel-harran-beli-ussur</td>
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<td>E. Unger, Reliefstele Adadinarisas III. aus Saba'a und Semiramis</td>
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<td>Ungnad NRV</td>
<td>A. Ungnad, Neubabylonische Rechts- und Verwaltungsurskunden. Glossar</td>
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<td>Uruanna</td>
<td>pharmaceutical series uruanna: mastakal</td>
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<td>Abbreviation</td>
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<td>UVB</td>
<td>Vorläufige Berichte über die Ausgrabungen in Uruk-Warka (Berlin 1930 ff.)</td>
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<td>Woolley</td>
<td>Carchemish, Report on the Excavations at Djerabis on behalf of the British Museum</td>
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<td>YBC</td>
<td>Wissenschaftliche Zeitschrift der Friedrich - Schiller - Universität Jena</td>
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<td>H. Zimmern, Akkadische Fremdwörter ... , 2nd. ed.</td>
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<td>H. Zimmern, Istar und Saltu ...</td>
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<td>Neujahrsfest</td>
<td>H. Zimmern, Zum babylonischen Neujahrsfest (BSGW Phil.-hist. Kl. 58/3), Zweiter Beitrag (ibid. 70/5)</td>
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**Other Abbreviations**

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<td>abbr.</td>
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<td>apod.</td>
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<td>log.</td>
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<td><em>Ludlul bēl nēmeqi</em></td>
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šāb qātē s.; helper, assistant; NA, NB; wr. LŪ.ERIN šu\(^{11}\); cf. šābu.

a) in NA: treaty of Esarhaddon with PN, his sons, grandsons, the people of GN LŪ. ERIN šu\(^{11}\)-šu gabbu šihir rabi mala baštā all his helpers, young and old, as many as there are Wiseman Treaties 4 (in variant).

b) in NB: [PN ša] LŪ.ERIN,MEŠ šu\(^{11}\)-ia ša mamma pirkē ina panikunu itīšu la idā dibub PN is one of my assistants, nobody must treat him badly in your presence YOS 3 38:14 (let.); bā'irākunu akannaku ana bit PN LŪ.ERIN šu\(^{11}\)-ia kī irūbu there your “fishermen” entered the house of my helper PN (and took two garments out of it) CT 22 56:7 (let.), cf. PN šērkū ša 1štār ša Uruk LŪ.ERIN šu\(^{11}\)-šu PN (and a slave, involved in a jailbreak) YOS 7 97:13; PN, the cattle chief (rab bātu), will bring x yearling sheep ina rēḥišu u rēḥi ša LŪ.NA.QAD.ME LŪ.ERIN,MEŠ šu\(^{11}\)-šu from his balance due and the balance of the shepherds, his assistants TCL 13 162:6, cf. YOS 7 138:6, [LŪ].NA.QAD.ME LŪ.ERIN šu\(^{11}\)-ia YOS 7 123:6; LŪ.ENGAR,MEŠ LŪ.ERIN,MEŠ šu\(^{11}\)-šu ibid. 174:4.

The reading šāb qātē of the Sumerogram is only conjectural.

šāb šarri s.; 1. worker or soldier levied for royal service, 2. tax paid in lieu of outfitting a soldier; NA, NB; wr. syll. and ERIN LUGAL (or MAN); cf. šābu.

1. worker or soldier levied for royal service – a) referring to serfs (NA): LŪ.ERIN,MEŠ. MAN-e-a la urašma I cannot release my royal serfs ABL 455 r. 14, cf. ABL 170 r. 14, ABL 784:25, and passim in NA; 370-šu-šu ERIN,MEŠ 90 DUMU ERIN,MEŠ LUGAL šunu 90 ša kutil 370 of them are workmen, ninety belong to the class of royal serfs, (and) ninety are replacements ABL 99 r. 15, cf. ša ku-tal ERIN MAN ABL 94:14, also ša LŪ.ERIN,MEŠ MAN šu[nu] ABL 246 r. 2; LŪ rak-su,MEŠ LŪ.A.SIG,MEŠ LŪ.ERIN,MEŠ LUGAL šunu gabbu the indentured men (and) the freemen are all royal serfs ABL 242:13; ERIN,MEŠ LUGAL ša GN ša GN₂ ša GN₃ adu GN₂ gabbu idakkia he will levy all royal serfs from GN, GN₂, (and) GN₃, as far as GN₃ ABL 1292:5, cf. ABL 913:5; LŪ. ERIN,LUGAL-šu his (substitute as) royal serf Woolley Carchemish 2 p. 136:36 (NA).

b) referring to soldiers (NB only): ERIN, LUGAL mala ina ālāni ša GN ašbu ina ālī u šerī šabât amēli la šakīnā not to permit (the people of Nippur and Babylon or) those soldiers of the royal (standing) army that are stationed in the villages of GN to seize persons in or outside villages BBSt. No. 6 ii 3 (Nbk. I); LŪ.ERIN,LUGAL ša PN ana pani šakin mātī ... supurranšunatu send the royal soldier, (the substitute) for PN (and other men) to the provincial governor YOS 3 171:12 (let.); PN šarru ana mūhī ša LŪ.ERIN,MEŠ-šu ulteziz umma LŪ.ERIN,MEŠ ul inamurna dulu ša šarrī ul ḫuṣšu the king has placed PN at the head of his soldiers, saying, “The soldiers do not want to do work for the king” CT 22 160:7 and 8 (let.), cf. LŪ.ERIN,MEŠ.LUGAL (in difficult context) TCL 12 76:5; idū u šiditu ša 2 LŪ. ERIN,LUGAL ša MU.4.KAM ša ina mūhī gis. RAN,MEŠ MU,MEŠ the hire and provisions for two royal soldiers during the fourth year that are charged to these “bow” fiefs TA 2-3 183:11, and cf. pūt la šakānu ša DĪM-ŠE ša LŪ.ERIN,LUGAL a‘ 2 PN u PN₂ našē ibid. 16, see Cardascia Archives des Murašū 111f.; kasup rikšu gabbu ša PN LŪ.ERIN,LUGAL ša PN₂ ša MU.X.KAM ... PN ina qāt PN₁ ešir PN has been paid by PN₂ the silver for the outfitting due to PN (serving as) “royal soldier” for PN₂ for the year X Dar. 481:3; silver ana rik(i)ši qablā ša LŪ.ERIN,MEŠ LUGAL E₄ for outfitting
soldiers of the king (stationed) in Babylon
Nbn. 103:15.
2. tax paid in lieu of outfitting a soldier
(NB only): LÜ ga-ab LUGAL ina qa't FN . . .
PN² mahu Strassmayer, Actes du 8e Congrès
International No. 13:6; LÜ.ERIN.LUGAL-SU-nu
uzeziš they put up the "royal soldier" (tax)
(that was required of) them Camb. 137; cf.
ana LÜ.ERIN.LUGAL-SU . . . idin TCL 9 125:23;
and ibid. 15 (let.); 25 LÜ.ERIN.MEŠ LUGAL
šab - šarrūtu

1. to spread (wings), (with kappu) to teach a fledgling to fly — a) to spread (wings):
îl-ša-ab-ba-ša [gappišu] he spreads his wings
AFO 14 pl. 11 and p. 307 r. 17 (MA Etana), cf.
[š]äma i-ša-ab-ba-ša [gappišu] ibid. 11, also
ibid. 14; the strange "swamp fish" which has
two legs like a bird lu gantuppi lu kap-pi
MUŠEN ZAG u GUB ša-bi-ib and spreads either
quills(?) or bird's wings right and left 2R 52
No. 3 K.2848: 32, see Viroloaud, Bab. 4 109ff.

b) (with kappu) to teach a fledgling to fly:
abu la urabannina la iš-[ši]-pa-an-ni kappi[i]
there was no father who would rear me and
put me on my wings ADD 649:5 and dupl.
650:5, see Borger, WZKM 55 72 n. 36; ša abu la
urabannini la iš-šu-ba-ni [...] I, whom no
(human) father has reared, has taught to fly
AAA 20 pl. 90 and p. 81.18 (Asb.); like his own
mother you have reared him (the king)
cradling him in your arms [...] kap-pi
ša ta-aş-pi-pi-ši (for šiši) kap-pu
wings, (you) who have taught him to fly
Craig ABRT 2 21 r. 4 (NA).

2. subbubu to keep something aloft on
wings: [x] MEŠ SIG MEŠ ša šu-ub-ba-ba
gappi green [...] which are kept aloft on
wings Borger Esarh. 112 r. 7.

3. šusbubu (kappi) to teach a fledgling to
fly: u iššuš šāmē māpparu širuš la iba'sma
ana šu-ub-ba-ba kappi mārēšu la iš-nu-šu
qinnam where even the winged bird cannot
pass nor build a nest in order to teach his
young ones to spread their wings TCL 3 98
plus AFO 12 pl. 11 and p. 144.

For an etymology, cf. Arabic saffas, "to
spread wings" Borger, WZKM 55 72 n. 36; for
literature, see Borger Esarh. p. 110 note to line 7.

šabālu see šabaru

šabaru A v.; 1. to be voluble, to prattle
(said of lips), to twitter (said of birds), to
fliet, move quickly, 2. to squint, look
askance, to signal with the eyes, 3. tišburu
to be voluble, 4. subburu to get diarrheea,
to buckle(?) (said of a wall), 5. šusbruru
to cause (a spindle) to oscillate, to swing,
to cause to blab out, 6. šutašburu (mng.
uncert.); SB, NA; I išbur — išabbur, 1/2, 1/3,
\textbf{šabaru A}

II, III, III/2, IV/3; cf. muššabru, šabburu A and B adj., šabburu, šapparrá, šubur pani.

zi-i zi - sa-ba-ru Idu I 40; [z]i, [...] - \textit{min} (= sa-ba-ru) ša muššen Nabnitu X 48f.; [x]jo, [\textit{thm2}] za-zu-u (sign-name), \textit{kak} - sa-ba-ru Nabnitu X 45-47; [...] = \textit{min} ša giš.-bal ibid. 50; [...] - \{[\textit{im}]\}§-sa-nam-bur ibid. 52; [...] - [sa-ba-ru] (Sum. equivalents broken in all five lines) ibid. 53-57; igi-bal - sa-ba-ru (in group with igi.tüm = šapåtu) Erimhùš II 65; a-a sug = sa-ba-ru ša a-meš Ea I 62b; [bi-ir] [ša-na] - sa-ba-ru

\textit{umal} [...] ezib sukan sarritiu ina [ri.[GAL

... il'ut ni~ik pilu ... .] Kastilias jumped 1*

2' said of a snake: šumma širu is-bur-ma amēla ugaḷil if a snake sways and frightens the man KAR 389 (on p. 350) ii 7 (SB Alu), also ibid. 6, dupl. K.8719-6f.

3' said of water: see Ea I 62b, in lex. section.

4' said of a spindle: see šabaru ša pilikki Nabnitu X 50, in lex. section; also see mng. 5a.

2. to squint, look askance, to signal with the eyes: šuğa abä-ša turruša i-ša-bal (text -zu)-na-ši errub ekallišma i-ša-bu-ra inši when I walk the street, fingers are pointed (at me), even when I enter the palace, eyes look askance at me Lambert BWL 34:81 (Ludlul I).

3. tišburu to be volatile: [šítle]ša mudāša ti-iš-bur-ru (var. te-šis-ba-ru) teleši you are clever in stratagems, you know (how) to speak volubly (addressing Kaka) En. el. III 5; ša ... <ana> dabab tušši nullāša ti-iš-bur-ru šapšaša whose lips were nimble in speaking slander and unseemly words TCL 3 93 (Sar.); šapšaša ša i-ta-as-ba-ra šašikšiš éme I, whose lips used to prattle, have become like a mute (the IV/3 form serving as "iterative" to tišburu) Lambert BWL 34:71 (Ludlul I), with comm. [ti-iš-bur-ru da-ba-šu, for restoration, see Malku IV, in lex. section.

4. subburu to get diarrhea, to buckle (?) (said of a wall) — a) to get diarrhea: see Nabnitu X 88, 89, 91 and 93, in lex. section, with the equivalents: du.dup.gá.nu "to come and go" (euphemism, see also dugānu, an.ta.sur.ra, ša.sur.ra to have diarrhea, and ša.ḫu弥brʾir, for which cf. Ea VII 208, in lex. section, note, however, that the other Sum. equivalents found in the subburu-section of Nabnitu refer to constipation, probably through a confusion with suppuru, for which see sešèru; BN ... iššišu iššišu paššašu [šu] ... iššišu iššišu umall[i] ... ĝe-šu-ši šašišu ina šešèru [šu] ... ul iput niššišu pišu ... .] Kaštilias jumped 1*

\textbf{šabaru A}

Ištar ina UD.NA.A iš-ša-bur if Venus, during the neomenia, shifts from one direction to the other (uncert.) ACh Ištar 1:3, also, with comm. [ina] UD.NA.A i-ta-bal-[ma] it will not be visible during the neomenia ACh Supp. Ištar 34:34.

\textit{umal} [...] ezib sukan sarritiu ina [ri.[GAL

... il'ut ni~ik pilu ... .] Kastilias jumped 1*
şabāru A

up and [fled] with (from?) his chair and table, got diarrhea, dropped (his) guts, filled [...], abandoned his royal treasure in the palace [...], did not swallow his mouthful [...] AFO 18 46:8 (Tn.-Epic); uncert. [šūmma amēlu ir-rāšu(?)] ū]-šab-bar-ru-šu STT 89:57.

b) to buckle(?) (said of a wall): ē.sīq₄. hul = min (= šu-ub-bu-ru) šā min (= ir-ri, error for i-ga-ri?) Nabnitu X 95.

5. šušbaru to cause (a spindle) to oscillate, to swing, to cause to blab out — a) to cause (a spindle) to oscillate: kī pilakki lu-šā-ās-bi-ru-ku-nu (vars. lu-šā-ās-bir-ku-nu, lu-šā-ša-bir-ku-nu) kī sinnisti ina ʔan nakrikunu li-ša-ša-ku-nu may (the gods) have you oscillate like a spindle, may they make you like women in the eyes of your enemies (probably referring to an oath taken by the vassals holding a spindle) Wiseman Treaties 616; see also mng. 1c-4'.

b) to swing: [...] šā aḥāmeš imatatāyuma ú-ša-ās-ba-ru [x x] (the actors) who lift each other and swing [each other?] CT 15 44:30 (NA comm. to a rit.).

c) to cause to blab out: ukānu ubarru ú-ša-ās-ba-ru (if he committed a sin by) ex- torting a confession (from somebody), convicting (him by forcing an oath upon him), making him blab out (a secret) Surpu II 60; tērit lībišu ú-ša-ās-bi-ra-an-ni jāti (Anšar sent me), he commissioned me to tell you his secret message En. el. III 14, also ibid. 72.

6. šuṭušbaru (mng. uncert.): uš-tu-na-ās-bar kīma kīkattē arāte kabābōte I . . . . heavy and light shields, as if I were an armorer Streck Asb. 256 i 24.

In order to organize the several distinct usages of šabāru and to delimit them from the various homonyms and near homonyms, it has been assumed that the verb šabāru denotes basically a quick and repeated side-ways movement, attested mainly of the eyes (ranging from strabism to squinting, to a peculiar wry and sneering expression), of the lips (referring to prattling, etc.), and of a series of objects as listed, such as the motion of a spindle, the swaying movement of an angry snake, etc. The verb šabāru B, “to bend, to slant,” has been separated on the basis of the thematic vowel (isbabar as against the isbabur of šabāru A). Şapāru, “to squint,” (pres. isappaša) has been separated because it is a transitive verb, but, in spite of the writings with p instead of b, most likely it should be regarded a variant or secondary differentiation of šabāru A. Ultimately, all three verbs belong together.

Semantically, the use of the same verb (šabāru A) to refer to malicious gestures of eyes and lips is paralleled by the Heb. garōš.

von Soden, Or. NS 20 158ff.

šabāru B v.; to bend, to slant; SB; I isbur—ishbabar—sabir, IV/3.

[da一回事] = [min (= qa-ba-rum) dā] meš-re-ti to bend the limbs Nabnitu X 51; gu. ki. iz. ki. iz — tu-āa-ās-ba-ru šā lū ibid. 108; giš.e gu. ab. ki. iz — i-šu-um sa-bi-ir the tree is bent down (followed by: išum naḥil—for naḥir?—the tree is blown down, išum țiiddi the tree is thrown down) Kagal E Part 3:61.

lū dingir. hul.gāl.e āšu.gir.bi (var. ā.bi gir.bi) in. da.ri a ša ili lemmu mešréšiu iš-bu-ru (var. iš-ba-ura) a man whose limbs an evil god has bent 5R 50 i 50, var. from LKA 75:26ff.

a) šabāru: if a boatman caulks a boat for somebody and does not make it (lit. its construction) seaworthy and ina šattima ša’ati elippum ši iš-ša-bar this boat rides with a slant within the season (and causes damages, the boatman dismantles that boat and rebuilds it in a better way at his own expense) CH § 235:17; iš-ša-bar (in broken context) AMT 35:6.5.

b) IV/3: i-ta-ās-bu-ru ša lū to be bent, said of (the limbs of) a man Nabnitu X 108, see lex. section.

Meaning inferred from the Sum. equivalent gu. ki. iz, which is attested in ab. šim ki. iz = apkissu in Kagal F ii 82, also ab šin ab. ki. iz. bi DU.A contrasted with abšin gilim. ma (= parikdānu) in Landsberger-Jacobsen Georgica 58; compare also zu bār and zābar, the Sum. name of a cluster of slanted wedges, for which see zabaru s. Possibly zabru s., q. v., is also to be connected with this verb.
Note the discrepancy between the transitive mng. attested in 5R 50 (see lex. section) and the intransitive mng. in the difficult passage CH § 235.

**šabat**

prep.; reckoned (from), beginning with; Nuzi; cf. šabātu.

a) directional: bāru u giš.sar ša bīni ša-bat īštu ādī adāni a well and a garden with tamarisks, reckoned from the well to the .... HSS 14 108:5; ša-bat x [....] ša ā bī-tar-ši a-du [....] (real estate) from [....] of the ....-house to [....] HSS 17 2 SMN 2494:9, cf. [tarb]ašu ša- [at ...] -bi ša ā bī-tar-ši -ibi 14.

b) temporal: ana PN ša-bat arhi MN ādī arhi MN apīl PN has received (x wheat) (for the period) beginning with MN until MN, HSS 13 238:12 (translit. only), cf. ana 7 arhāni ša-bat īštu itti Sabāṭi ādī ānā īn īnta Impurtanni nadnu. HSS 14 172:10, ana 2 arhāni ša-bat arhi Hurišē ādī arhi Impurtanni HSS 13 334:7, cf. ša-bat arhi MN ādī arhi MN, HSS 16 52:19, also ana 3 arhāni ša-bat arhi Kīnūnī ... adī arhi Huriser īpiršunu mahīr -ibi 81:27, cf. ibid. 16.

Probably imperative of šabāṭu. For a similar development see ezub.

**šabātu**

v.; 1. to seize, overcome (a person, said of demons, diseases, misfortunes and sleep) (p. 6), 2. to seize, arrest (a person, said of a human action) — a) to imprison, detain a person, to put a person in fetters (p. 7), b) to catch, arrest, apprehend a person (p. 8), c) to seize a person as a pledge, a hostage, a slave (p. 9), d) to take hold of a person (a symbolic gesture when asking for payment of a debt, requiring a person to appear as a witness, or having him make a statement) (p. 10), e) to seize a person or animal by force (p. 11), f) other oeces. (p. 12), 3. to seize objects, animals, etc. — a) to seize objects (p. 12), b) to capture wild animals (p. 13), c) to levy taxes or services (referring to staples, persons, boats, animals) (p. 13), d) to take possession of real estate, to hold in feudal tenure (p. 14), e) to conquer, take a city (p. 15), f) to take over a province or city for administrative purposes (p. 16), g) to put one's hand on something in a symbolic gesture (p. 17), h) to take or accept objects, materials, etc., for specific purposes (p. 18), i) to take into safekeeping (said of documents) (p. 18), j) to hold an object, to manipulate a tool, apparatus, etc. (p. 19), 4. to take up a position, to take to (a specific region), to seize (an exit, a passage, etc.) (p. 19), 5. to begin to do something, to be busy with work, to undertake work, to be concerned, to think (p. 21), 6. to hold, to connect (said of the relation between two objects), to contain (p. 22), 7. in the phrases ina qāt PN šabātu to seize, take, etc., with one's own hands, to treat kindly, ina lībbi šabātu to think, to conceive an idea, to take seriously (p. 23), 8. (in idiomatic phrases, arranged alphabetically according to direct objects) (p. 24), 9. tišbutu — a) to grasp one another, to quarrel, to be connected, joined, and other reciprocal mngs. (p. 34), b) to hold, seize, grasp (same mngs. as šabātu) (p. 35), 10. šubbutu to seize (a person, said of magic, demons, diseases), to seize (a person, said of a human action), to summon as a witness, to capture wild animals, to conquer a city, to levy services, to seize objects, property, etc., to seize an exit, to make fast, to tie, to link, in idiomatic use (pp. 35–37), 11. šusbutu (causative to šabātu, mngs. 1–5) to cause to seize someone, to install someone in a feudal holding, in office, to have someone hold or touch an object, to provide somebody with income, food, etc., to set up an object, to occupy a territory, to settle people, to prepare, to undertake work, to light a fire, in idiomatic use (pp. 37–39), 12. šušasbutu to collect, to assemble from several sides, to hitch (animals in) a team, to cause two people to quarrel, to be assigned work, in idiomatic use (pp. 39–40), 13. nasbutu — a) as passive to šabātu mngs. 1–5 (p. 40), b) to grasp one another, to quarrel (p. 41); from ŠAkk. on; I isbat— isbat — šabāt — šabīt — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — šībat — ş...
ṣabātu 1a

in ṣa bit šibitti, šibittu in ṣa šibitti, šibētu, šibētu B and C, šibṭu C in rab šibiti, šibūtū, šubbutu, šušbutu, tišbutu.

danabu = qa-ba-tum, kullum, ba-ah-um-un (= ba-umun), kamām, šahzum, luwim, aḫzum MSL 2 p. 151:31ff. (Proto-Ea); di-ib ku = qa-ba-ti Er 1 156; di-ib lu = ba-bu, etēgu, qa-ba-ti Er 1 236ff.; di-ib lu = ba-bu, etēgu, zenā, kamām, kultu, qa-ba-tu, aḫzū, bāru, tamāhu Idu II 287ff.; di-ib lu = qa-ba-tum S 1 165; [di-ib] lu = qa-ba-du = (Hitt.) ap-pa-tar to seize, ga-mu-us = (kamē) ści Voc. H 11‘f. (Bogh.). lu = [qa-ba-tu, [...], CT 19 12 K.4143 r. I 14f. (text similar to Idu); dib.bu = qa-ba-tum (in group with nādi and kullu) Erimhūš VI 90; dib.ba = sa-na-qa ša qa-ba-ti Antagal B 231; [šu]. dib.ba = ka-mu-um ša qa-ba-ti Antagal E 2; me.ṣašu, uš = min (= [a-b]yumun) [qa-ba-ti Antagal Fragn. ff i 4; ša za] = kul-um ši qa-ba-ti Antagal A 40; note: gā.šub.ba = qa-pa-a-du (error for sabām since it is listed beside zenā, q.v.) = (Hitt.) ap-pa-tar to seize Izi Bogh. A 109; dib. ša = qa-bi-it ši šab-ti, mu-la-it min RA 16 107 iii 15f. (group voc.).


iš đab = is-ba-at, šikme, uššitiig. Ai I iii 72ff.; lu.zu zaḫ giš.e.dab = ha-laq ṣa-ba-at Ai I IV 13’; [an.ki.bi.ti. ga-ne.ra ba-an.du.bi.eš : šamāt ergeti kisādānumum is-sa-ba-tu-ma they (the demons) have seized heaven and earth by the neck the neck CT 16 45:64ff.; lu.bi na.am. usu ba.an.da.ab. du.e (var. ba.an.da.ab.te.e) : aveltam šiti ana ši-äti ki qa-ba-bi do you take this woman as your friend? RA 24 36:5; see van Dijk La Sagesse 191 for other bil. refs., see mns. Ia 1d, 2e-1’, 8 (ḥabbātu, harrānu, qātu, ṭemu), 10a, 10c, 12b.

ṣa-ba-pu, e-sa-šu, a-ha-bu, ta-ma-ša = ṣa-ba-tu Malku IV 235ff.; ta-ma-hu, ka-ra-mu, tu(var. ta.)-šu = qa-ba-bi LTBA 2 1 27f., var. from ibid. 2:235; ka-mu-um = ṣa-ba-bi Izbu Comm. 5; dib / qa-ba-tu ša-niš us-su-umu ROM 991:19 (comm. to Izbu IV); ra = ṣa-ba-bi STC 2 pl. 52 r. ii 8 (Comm. to En. el. VII 127); ša-ta-bu-šu / šu-ta-ba-tu CT 41 43 5996e r. 11 (comm.).

1. to seize, overcome (a person, said of demons, diseases, misfortunes and sleep) — a) said of demons: amēlu ša līlā dib-su a šīl-demon will seize that man CT 38 28:26 (SB Alu); if a man has sexual intercourse on a roof ḍugal.ür. ra dib-su the Lord of-the-Roof demon will seize him CT 39 44:6 (SB Alu), also (referring to the disease attributed to this demon) šuma ma amēlu ḍugal.ür. ra dib-su KAR 188:23; [l]išma mašm KAR 178 r. v 68, and passim in hemer., also šu. DINGIR. RA DIB-ŠU ibid. r. iv 53; šumma amēlu mukīl reš limutti dib-su if the (demon called) He-who-Offers-Misfortune has seized a man AMT 83,2:8; šumma na qāt ējemmi abīšu u ummišu DIB-DIB-su if the ghost of his father or mother seizes a man repeatedly KAR 184 r.(!) 23; and see, for similar expressions in med. texts and omens, aḫhāzu, allā, ardāt ilīt, ējemmu, gāti, ikribu, labāšu, lámašu, muš minus, mingma lemmu, namtaru, rášīmu, šumnamerimakkum, utukku, also, with unknown Akk. reading, šumma zi ha za ... DIB-DIB-su if breathlessness attacks him constantly Labat TDP 84:35ff.; if the child cries day and night DUMU.SAL 4 A-nim DIB-su the Daughter-of-(Anu) (= Lamaštu) has seized it (diagnosis) Labat TDP 228:108; ējemmu ša ina me imištu DIB-su the ghost of one who was drowned has seized him ibid. 78:75, cf. ša ina kakkī diku ina namē nādi dib-su (the ghost of one) who was killed in battle and lies (unburied) in the open field has seized him AMT 103:4; 4Naṁ-tar ul is-ba-tu asakku ul is-ba-tu ki-tin DIB-DIB-su the demon Namtar did not seize him, the asakku-demon did not seize him, the neter world seized him Gilg. XII 50ff., restored from Weidner, AFO 10 363, cf. taz [ziw]i ergetim is-sa-ba-[s]e ibid. 46, and (similar) 28, rábiš 4Nergal la pādi ul is-ba-tu ibid. 60; imin. bi.e.ne ur.bi.a ba.an.dib.bi.eš : šibitti šunu šišīnī is-sa-ba-tu-šu jointly, the seven of them (the listed demons) have seized him CT 17 9:15f., cf. lu nam.tar ra šu.bi.in. dib.ba = ša namtaru is-ba-ba-šu 5b 50 i 37f. (– Schollmeyer No.1); dingir.dingir.ra (var. omits).na.še (var. dingir.i.e.ne.še) šiškiš še mu.un.dib.bi.eš : šiššu ana (var. ina) kurrummati is-ba-ba-šu (obscure) CT 16 12 i 46f.; niš lišbiša is-ba-[tu] they (my enemies) took away my sexual potency KAR 80 r. 6, cf. ibid. r. 49, also Maqu I 99; [niš] lišbiša ša bit KAR 193:17, and passim, see niš lišbiša. haššišu is-ba-ta diglija uthamτu RA 26 41 r. 9, also KAR 80 r. 33; qibīt pīja is-ba-ba-ta they (my enemies) took away my faculty of speech KAR 80 r. 31, and dupis.

6
b) said of diseases — 1' with a named disease: ú-ri-ḫu-um li-ḫi-ši-iti and may the ra’ibu-disease seize me (oath) KTS 15:40 (OA); mursum i-ša-ba-as-su' disease will seize him YOS 10 54 r. 14 (OB physogn.), ša ... šabatu lb
b) said of diseases — 1' with a named disease: ra’ibu-li-is-bi 4-šu and may the ra’ibu-disease seize ... he who has been held prisoner for many years (now) goes free ABL 2:24 (NA); sab-tu ša i-sab-ba-tu la tapattara

mouth was affected (and he became) in-le’i his stance unsteady Borger Esarh. 102 II i 2;
his stomach sank(?), his insides were affected,
74:38, also ša ... šabatu lb

si are affected CT 23 43:24, cf. ša-šu li’tu li’bu, li’bu, lu’tu, mangu, ŠAG.KI and ša-ba-as-su

army during the campaign YOS 10 31 iii 12 (OB ext.), cf. puṣqum i-ša-ba-as-su' ibid. 42 i 30, nišum i-ša-ba-as-su' ibid. 12:3; E.BI INIM E.GAL ḍib-su a command from the palace will affect this house (he will become poor and have no luck) CT 38 17:95 (SB Alu), also ibid. 10:27, and see arnu, aššūlu, butuğu, dannatu, ešītu, Ḫattu, Ḫupu mg. 4, ša-šu-li’bu, kilu, kimahhu, kišpu, kurussu, lemutu, lu’mu li’bu, lu’nu, mēšu, miḫru, niš ili, šunu, šalta, šēbu, šēpu, tešu, ušurtu.

d) said of sleep: [u.nu.m]u].un ši.dúr. dúr ú.sá nu.m u.un dib.bi.en: ul aṣṣalal šittu ul i-ṣa-ba-as-su' Craig ABRT 2 8 r. iv 1, [la] iṣṣallal la i-ṣa-ba-as-su' ḍib-su AMT 96,2:14; mina šittu ša i-ṣa-ba-as-su' what sleep is that which took hold of you? GIG. VIII ii 2; [ina] Ḫubabishina la i-ṣa-ba-as-su' [šittu] CT 15 49 iii 3 (Atraḫasis), cf. ibid. iii 8 and 41; note KAŠ.MEŠ ša-ba-ni-ma Lambert BWL 216:47.

2. to seize, arrest (a person, said of a human action) — a) to imprison, detain a person, to put a person in fetters: isu rêši ša šarru iṣa-ba-as-su' ni nišu ḫaṣa-ja ina pan šarru ever since the king had me arrested (I have asked), "What are my sins in the eyes of the king?" ABL 890:7, cf. šarru bēši iṣa-ba-as-su' ina bēši amatu the king, my lord, had me arrested, I am dying of hunger ibid. r. 9, also ta bit ša-ša-ba-ka-us-su' ibid. r. 14 (NA); ša šarru bēši iṣa-ba-as-su' ina bēši amatu the king, my lord, had me arrested, I am dying of hunger ibid. r. 9, also ta bit ša-ša-ba-ka-us-su' ibid. r. 14 (NA); ša šarru bēši iṣa-ba-as-su' ina bēši amatu the king, my lord, had me arrested, I am dying of hunger ibid. r. 9, also ta bit ša-ša-ba-ka-us-su' ibid. r. 14 (NA); ša šarru bēši iṣa-ba-as-su' ina bēši amatu the king, my lord, had me arrested, I am dying of hunger ibid. r. 9, also ta bit ša-ša-ba-ka-us-su' ibid. r. 14 (NA); ša šarru bēši iṣa-ba-as-su' ina bēši amatu the king, my lord, had me arrested, I am dying of hunger.
do not release the captive whom you have arrested CT 22 23:10 (NB let.); ana šublime ša abiku ša bit-um-ni (to inquire) after the health of his father who is being held prisoner KAR 143:8 (cuitc comm.), see von Soden, ZA 51 132f., cf. ajāka ša-bit where is he being kept? ibid. 9, also ina muḫḫi ša bit-u-ni ibid. 34; ša Bābilāja i-ša-ba-t[u] mār Bābīti ḫabbilu (Sum. col. broken) whoever detains a Babylonian, or wrongs a native of Babylon KAR 8 r. i 10; ana šabtu ša-ba-tu-sa-ma (he who said) concerning a captive, "Hold him captive!" šēru II 31; PN ša PN₂ u PN₂ ina bit kili is-ša-ba-ti-um aḫq-šu-du (for) PN, whom PN₂ and PN₂ had put in prison but (about whom they) had become worried (three persons assume guaranty) TCL 13 151:3; PN ša ina bit kilu ša-ab-ti ina panini muḫḫi release into our custody PN, who is held in prison PBS 2/1 23:4, also ibid. 7 and 17:6, and BE 9 57:4 and 8; Elemū ḫabtu ša ša bit kili ša PN ša-tu the runaway Elamite who is being kept in PN's prison ABL 274 r. 11, cf. also YOS 7 97:5, ABL 1430 r. 8 (all NB); PN ša ina E.GUR₂, MEŠ ša-bu₄ who is being kept prisoner in the storehouse BIN I 19 21 (NB let.); 7 šanāti agā šibti lemmu ša-ta-bu for these seven years I was held in strict confinement ABL 530 r. 4 (NB), cf. šibṭētu bēšētu ša-ta-šu we are being held in grievous imprisonment BIN I 36:30 (NB let.); PN ina iš qāti is-ša-ba-tu-sa-ma they put PN in fetters YOS 7 137:19, cf. ša ina simēri ša-ab-tu ibid. 77:3, also ina siparrī ša-bu₄ ABL 1380 r. 10, but note: PN ki is-ša-ba-tu ša-iši itādāšunušī when PN arrested (500 persons) he put them in fetters ABL 839:19 (all NB).

b) to catch, arrest, apprehend a person: ammamak aššat PN ša-āb-tu-sa-ma ana kārim... riašīma... muḫḫu pišumu pan kārim kipiti apprehend PN's wife there and bring her to the kārum, and the witnesses should make their deposition before the (assembled) kārum BIN 6 69:21 (OA); ina bit ararī iš-ša-ba-an-ni-ša uṣurīnamma iḫpianni he caught me in the mill and kept me in under lock and key CT 6 8:11 (OB let.), cf. PN iš-ša-ša-su-nu-li-ša ina ēri iḫpianni PN arrested them and kept them in fetters in the fortress PBS 7 22:17 (OB let.); bēlūšu išmaršu i-ša(var. adds -ab)-ša-su-ma iṭarīšu if his master finds him, he can apprehend him and take him away Goetz LE § 33 A iii 8, B ii 18; if any officeholder wadram ḫalqam... ša ekalliu u muššēnm ina-ša-at-ma... ina bitišuma iḫtala catches a runaway slave belonging to the palace or to a subject and keeps him in his own house Goetz LE § 50 B 8; aš-ba-da-si-ša kima mamman la ša iḫtalqanni I caught her, but she ran away from me because I had nobody with me PBS 7 25:14 (OB let.); ana maḫrija ubaḫlunisšuma ina ša-ba-ti-ma u-šu-šu-ri-im anyātum ana mallakim utēr they have been bringing him (the dishonest official) to me (every year) and so, after (lit. through) much arresting and releasing, I put him on probation (lit. I turned the matter into a test) TCL 1 54:10 (OB let.); šarrūtim šumūtu la iš-ša-ab-tam-ma (if the tavern keeper) does not arrest the above mentioned criminals (and deliver them to the palace) CH § 109:31; šīrīna PN ina bitim ittarba[lkatma] ina šurqim PN iš-ša-ab-tu-sa PN broke into the house again, and they apprehended PN with the stolen goods UCP 10 159 No. 91:8, cf. ibid. 177 No. 107:6 (OB Išehalī); šumma... išna šīnāša itāṭ šina iš-ša-ab-tu-sa if he has intercourse with her and they catch him CH § 130:63, cf. § 155:79, and šumma LŪ iššu aššituštu LŪ iš-ša-ba KAV 1 ii 41 (Ass. Code § 15); LŪ MEŠ šarrāgāni šumnu... ša-ba-tu-ni-ša-ma u ina muḫḫi šarri šinaša šumūtu they are thieves, arrest them and bring them before the king HSS 14 20:14, cf. ibid. 21:17; PN iš-ša-ša-su u daḫānē PN₂ iḫṭašu PN apprehended him (the man who stole two goats), and the judges questioned PN₂ (the thief) JEN 343:9, and (in similar context) JEN 391:11; PN ina ikābi ša abūti aš-ša-bat-mi I caught PN within the gates HSS 9 12:10; if he does not return (the loaned objects) on time i-ša-pa-du-šu-šu-šu ina tālaḫši inandūšu they will arrest him and sentence him (to do work) among the tālaḫšu HSS 14 639:10 (Nuzi); ana ṣanī ṣā-ni-ša ina kirī ša PN iš-ša-āb-
The text is a page from a document written in the ancient language of Sumerian or Akkadian. It contains legal and administrative records, including ordinances, laws, and instructions for the administration of justice. The text appears to be discussing the punishment of criminals, the seizure of property, and the procedures for arrest and trial. It also mentions the seizure of goods and the payment of fines.

The text is written in cuneiform script, a system of writing using wedge-shaped symbols impressed into wet clay. The language used is Sumerian, an ancient Mesopotamian language. The text is likely from a clay tablet, a common medium used for recording such documents in ancient Mesopotamia.

The document contains a series of clauses and sentences that outline the legal procedures and penalties for various offenses. It includes references to specific individuals and places, such as PN and PN's garden, which suggest a historical or geographical context.

The text is a valuable source for understanding the legal and administrative practices of ancient Mesopotamia, providing insights into the social, economic, and political structures of the time.
sabatu 2d

promissory note concerning x silver for which
the house (born) slave girl 1PN is being held
as pledge by PN2 (the creditor) PSBA 9 288a:7, cf. ša 1PN GEME qallassu maškānu ša-ab-tu
Nbm. 602:9, and passim in NB; note bissu u
amētušu maškānu sab-ta-tu his house and slaves
are being held in pledge CyR. 321:8 and ibid. 303:7; [ša PN] qallasu LUMU kānu
ana maškānu ša-tu for which (amount)
his slave, PN2, a baker, had been held as a pledge
Nbk. 420:4; LUMU-šu maškān is-ba-tu
Dar. 319:5; maškānu kūm kaspnu a 15 qin ša-
ab-bil(!) RÉg 8 8:1; 1PN 1PN2 1PN3 u 2PN4
mārēšu [...] u mimmašunu ša ālī u šeri maš-
kānu is-ba-at-ma he seized as pledges his children 1PN, 1PN2, 1PN3 and 2PN4 and what-
ever they owned inside or outside the city
tCL 12 122:7 (all NB); liššumu as-bat I took
hostages from them AKA 72 v 39, and passim
in Tgl. I, Adm. II, Asm., Shalm. III and, rarely, in
Sar., e. g., Winckler Sar. pl. 15 No. 32:7, see Lie
Sar. p. 49 n. 5; their sons of royal descent ana liššumu as-bat AKA 70 v 18 (Tgl. I), cf. kl liššume
as-bat ibid. 299 ii 12 (Asm.), also ša-biš liššu
who takes hostages (from everywhere) AKA
214:5, and passim as an epithet of Asm.; note, in
a different context: ana amūtū u urditū la
iššumu is-ba-tu no one may seize (them, the
children of the marriage with an emaneci-
pated slave girl) as slaves KAJ 7:29 (MA), cf.
(prisoners) as(var. dš)-bat ana urditū KAH 1
13 ii 2 (= AOB I 114, Shalm. I).

d) to take hold of a person (a symbolic
gesture when asking for payment of a debt,
requiring a person to appear as a witness, or
having him make a statement) — 1' when
asking for payment of a debt: annamkuma
ša-as-ba-at-kā umma anākuma ḫurāšam ša liššu
bika šugul umma anākuma kaspum 1 gīn ana
akalīja laššu (when) I took hold of you there
saying, "Pay the gold that you owe!" you said,
"I do not have even one shekel of silver
for my sustenance!" CCT 2 46b:20, cf. ša-āb-
ta-tu-ma kaspum šašīšasu take hold of him
and make him pay the silver TCL 20 89:8, also
BIN 4 15:9, and passim in similar contexts in OA,
also ša-ba-sū-ma verša’tum liddinakkum KTS
3b:5; ana ša ... kaspum ilqiu ša-āb-ta-tu-
ma ... ḫurāšam ʾissērišu liqi’a seize him be-
cause he has taken the silver, and take gold
from him (for the silver) TCL 4 22:23 (OA); PN
ša-ba-at-ma ṭaššāram ... šaddīn take hold
of PN and make him hand over the table CCT 4
1b:26; PN annamkum aš-ba-at-ma maškar PN2
u PN3 umma anākuma here I took hold of
PN, saying before PN2 and PN3 TCL 14 30:4,
also CCT 4 30b:34; ša-ba-tašu-ma kaspum ... šašīšasu la tagamīlašu KTS 13a:16, also
ša-ba-tašu-ma la inappuš take hold of him,
he must have no respite BNN 4 42:15; ša-ba-
šū-ma kaspum šašīšu šumma ʾitikir tammišu
take hold of him and make him pay, should
he deny (liability), make him take an oath!
tCL 20 129 9 4; kimia eriuma u a(ša) GN
saššāšu aššāšu la aš-ba-tu since he is desti-
tute and has been taken to Kaniš, I did not
take hold of him TCL 19 5:28; note šumma
la šīqulum PN u PN2 iš-ba-at if they do not
pay (in time) he (the creditor) will take hold of
( or: will seize as debtors in arrears) PN
and PN3 (the debtors) BIN 4 186 case 12, also PN
ana tadmiqiṭa ša-ba-tašu-ma take hold of
( or: seize) PN for what he owes me as a
tadmiqut-šu loan Contenau Trente Tablettes Cappa-
dociennes 22:10 (all OA); UM.MI.ÁPN2
ū-la iš-ba-at UM.MI.ÁPN2 PN ú-la iš-ba-at
PN's creditor will not ask PN3 (PN's partner)
for payment, (and) PN1's creditor will not ask
PN for payment UET 5 114:9 and 11, cf. (for
the corresponding Sumerian formulation)
dam.kār PN PN3 ū PN3 nu.ḫa.s.a.a.b.
ēn ibid. 109:33 and 35, also ibid. 119:47
and 49 (OB Ur); PN ša-ba-at-ma kaspum u
nēmētešīu ... šuṣqišuma take hold of PN and
making him pay the silver and the profits
(acquired to it) IT CT 6 19b:7 (OB let.); aššum
PN ša kaspum elišu iššu ém tammarušu ša-ba-
sū-ma u šīššu šuṣqišu as to PN, who owes
money, take hold of him wherever you find
him and have witnesses against him at hand!
CT 29 12 r. 26 (OB let.), cf. šīšu ... ša mahrišu-
num PN PN2 ša-ba-tašu-ma umma šūma CT 6 34b:6
(OB); avōlē ša-ba-at kaspum u šīššu]m
šuṣqišum YOS 2 27:14 (OB let.); imuršu ši-ba-
sū-ma umma šūma he found him and took
hold of him, and he (the accosted person)
then declared as follows TGL 1 29:11 (OB let.);
PN is responsible (izzaz) to anybody who
claims the partition wall PN, warad ekallim ú-ul i-sa-ab-ba-tu (but) they must not take hold of PN, the palace slave Grant Smith College 274:6 (OB leg.). PN aššat PN, ana zabullû is-ba-[tu] they seized PN, the wife of PN, to (recover) the marriage gift Rifîtin 49:9 (OB); awûlim šu sa-bî-tî-ka umma šâma this man, who is making a claim against you, says TCL 17 24:16, cf. bêl ū-anûllîšu PN ú-ul i-sa-ba-tu Waterman Bus. Doc. 21:10; mērē PN ana bašîtim ša ša-ba-tu [...] is-ba-tu-ma they took hold of PN's sons (after PN's death) with regard to the assets of the estate CT 29 42:3, and cf. (in similar contexts in OB letters, e.g.) VAS 16 197:6, CT 29 3b:15, PBS 7 55:16, OECT 3 61:20; PN PN awûlim anûššum ina awâstim kî-am is-ša-ba-tu-ni-ni ummami these two men, PN (and) PN, took hold of me in the matter, saying as follows ARM 6 31:22, cf. PN ina pan abûlim is-ša-ba-an-ni avatam kî-am īpēm ummami ARM 3 36:6; ana pani PN mār šarri PN, mākišu PN tamkāra ša šarrat Ugarît i-is-ša-at mā 3 meat kaspa āhabulâtami in the presence of the crown prince PN, the tax collector PN, seized PN, the merchant of the queen of Ugarît, saying, "You owe 300 (shekels) of silver" MRS 9 189 RS 17.314:5; Lu. Meš ša Kû. Babbar. Meš-shu-nu ana maḫḫi PN innammaruna u i-ša-ba-tu-na PN (if) persons to whom PN owes silver get together and seize PN ibid. 110 RS 17.28:21; is-ša-ba-su-ma u erä ūmašša he will seize him (the guarantor) and he (the guarantor) will pay the fine in copper TCL 9 10:22 (Nuzi); PN ina qabši Ninua ina pan PN, i-ša-bat should he seize PN within Nineveh in the presence of PN, ADD 102:8; šakin šemî akanna qalla ša PN nanniḫši is-ša-ba umma the official in charge seized here the slave of the smith PN, saying ("You have to deliver twelve iron daggers"—his slave is now in prison) YOS 3 165:30 (NB let.).

2' when requiring a person to appear as a witness or to serve as an arbiter: PN ana PN is-ša-ba-at-ni-a-ti ma umma PN-ma ana PN is-ša-ba-tu-um u nûmmû isšāgânum kuruk abî[ka] la kuruk abîka umma PN-ma kuruk abîja PN took hold of us (to require us to appear as witnesses) against PN, PN said (then) to PN, "Is the seal imprint on this tablet your father's seal or not?" said PN, "It is my father's seal" TuM 1 22b:2, and passim in similar contexts, and cf. (for similar questions) TCL 21 270:2ff., MVAG 35 No. 302:2ff., also OIP 27 18a:4ff.; 3 aḫḫūtim ša-ab-ta-ma ana bit abîja ... erbama take hold of three outsiders (to serve as witnesses) and enter my father's house! TCL 20 99:8, cf. aḫḫūtim i-ša-ba-tu bit PN errûbuma MVAG 33 No. 274:6, 5 ebarûti aš-ba-at-ma ana bit PN ... erûbuma BIN 4 83:25; PN ana PN, iš-ba-at-ni-a-ti ma ... šibûtim niddin BIN 4 110:2; PN u PN, is-bu-ti-ni-a-ti ma awâššu- nu uggammerma PN and PN took hold of us (to require us to act as arbiters), and we setttled their dispute CCT 1 48:2. For other refs., see rábiṣu.

3' when serving notice or having a person make a statement: PN u PN is-ša-ba-at-ni-a-ti ma nikkassû issiûma PN and PN took hold of us and demanded (the settling of) the accounts BIN 4 113:2, also MVAG 33 No. 269:3; šîprû ša kārim Kaniš ina Ḩurrama is-bu-ta-ma umma šûnûma the messengers of the kāru of Kaniš took hold of (me) in GN, saying KTS 7b:4; ina umûm ša terrabu ša-ba-sû-nu ma ṭuppum ... šûrûṭumma take hold of them on the day you arrive so that they may hear the tablet KTS 28:11; annakam awûši ni-is-ba-at-ma umma šûnûma purûtin la ṭâšakkanu ramamu lu ni-is-ba-at-ma we took hold of the chiefs here, and they said, "Do not put us to shame, let us take hold of ourselves (i.e., we are aware of the notice)" CCT 4 23b:5 and 8 (all OA); u ana jâdi šarru is-ša-ba-an-nî ma (the king became very angry) and the king took me to account, saying MRS 9 221 RS 17.383:14; note with dinu: PN ... PN ana pani ... šar Ḥatti anu dinu is-ba-as-su Abdi-Atani took Niqêmepa to court before the Hittite king ibid. 77 RS 17.368:7; (when PN went to take the oath as ordered by the judges) PN PN is-ša-ba-mi u qannasû ina qannisû hûṣummu išpuš u ina dinû PN, ilte'ema PN seized PN and tied his own belt to his belt, PN won the case JEN 331:16.

e) to seize a person or animal by force — 1' in gen.: iš-ša-ba-at Ereškigal ina šarrûša he seized Ereškigal by her hair EA 357:77 (Nergal
and Ereshkigal), cf. [ina] abusātiya is-bat-an-ni-
ma ana maḫrīšu uqar(r)i₂š John 23 39 17-53,
also sig.sag.ki₂.na.k₂.k₂ (KID) mu.ni.in.
dīb : inapanāt pirtīša is-bat-si he seized her by
her forelock ASKT p. 120:11f.; ina šāša lušab-tak-ma
let me only get hold of that god! STT 28 iv 58 (Nergal and Ereshkigal), see Gurney,
AnŠ 10120; dārā sag.gā₂, na si ba.ni.in.
dīb : turāṭa ina gaqqadišu u qar[nīšu uqar[riba]nni ZA 43 17:53,
also ... sibit qdti PN i-sa-ba-at
when they (the partners who borrowed capital
from the sun god and PN) actually set forth
12

bi.in dib.ba : [horns

dīb su.ANSt 10120; sabb-tak-ma
by her

dīb : [also sig.sag.ki₂.na.k₂.k₂ (KID)
ma ana maḫrīšu uqar[riba]nni
and Ereskigal), cf. [ina] abusātiya is-bat-an-
ni maintaining me safely from
my youth VAB 4 214:19 (Ner.); cfša sišit niši
is-bat-u-ni ina nāru it′šbu ša sišit šēlībi is-
bat-u-ni usšisūb the man who caught (i.e.,
rescued) seven people was drowned in the
river, (but he) who rescued seven foxes was
saved ABL 555 r. 4 and 6 (NA, quoting proverb),
see Lambert BWL 281; as-ba-su kī ma-i I
stopped him as (one stops up a flow of) water
unpub. OAIk. inc., for the complete text see Gelb,
MAD 3 242.

3. to seize (objects, animals, etc.) — a) to
seize objects — 1′ to recover stolen objects
or animals: awūlim ša hulqum ina qaššu ša-ab-tu
the man in whose possession the stolen
property was seized CH § 9:8, cf. ibid. line 5;
alpā ša PN ḫulqum ina qaši PN₂ Ṿ PN₃
tamkārim is-ba-tu-u-nu tiŠE iširu uqar.[riba]nni
PN in the possession of PN₂ and the merchant
PN₃ Sumer 14 54 No. 28:8 (OB Harmal let.),
cf. YOS 8 1:16, also (a slave) PN ina qaššu is-ba-
Riftin 46:5 (OB); (the stolen donkey) ištu
qaššu is-ba-ab-tu UCP 9 p. 111:35 (Nuzi); wood
belonging to PN has been stolen 1 šiškušu ina
qāti PN₃ ina lišbi ša abulli as-ba-ba-ti and I
seized one . . . (which was) in the hands of
PN₂ within the city limits (lit. within the
gate) HSS 9 12:10 (Nuzi); šērē u naša ša
ensi ištu biš PN in-a-ba-hat he confiscated the
meat and the hide of the (stolen) goat
in their

CT 39 45:29 (SB Alū), cf. Nergal . . .
ma inašāqiši Nergal took her in his arms
kissing her EA 357:86 (Nergal and Ereshkigal),
also šumma šēa₂ ana biš amēli ūruma sal.
ANŠE dib-ma šēšakši CT 40 34 r. 18, cf. TCT 6 8
r. 11 (SB Alū).

f) other ocs.: ina amāšim ša lamdu iššānā
iš-ba-ta-tuši they may take one each of
the slave girls who are skilled TuM 1 22a:30 (OA);
šumma awūlim ša itturūma aššasu is-ba-ba-
at if this man returns and takes back his
wife (who had entered another household
in the meantime) CH § 138:67; šumma . . .
PN u PN₂ iš-ba-ba-tu-nim PN₂ if PN and
PN₂ take back (the sold) PN₂ (they will give
ten persons as fine) MRS 9 237 RS 17.251:13;
when Marduk selected me ištu mšēšāšašiā
išariš šab-ta-an-ni maintaining me safely from

my youth VAB 4 214:19 (Ner.); cfša sišit niši
is-bat-u-ni ina nāru it′šbu ša sišit šēlībi is-
bat-u-ni usšisūb the man who caught (i.e.,
rescued) seven people was drowned in the
river, (but he) who rescued seven foxes was
saved ABL 555 r. 4 and 6 (NA, quoting proverb),
see Lambert BWL 281; as-ba-su kī ma-i I
stopped him as (one stops up a flow of) water
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MAD 3 242.
on their trip, PN will seize as security sixty head of sheep MDP 22 124:8; (as security for the debt) inasqaq i-sa-bat ... ukal he will select, take over (and) hold (x iku of land) KAJ 27:12 (MA), also ibid. 14:11, 96:14, 101:21, cf. ki šaparte i-sa-bat ukal KAL 30:13; bissu maškānu ša-ab-bit his house was taken as a pledge Dar. 417:9, cf. bit PN ... ana maškānu nūtu šab-tu Nbk. 133:7; bit PN ... maškānu idī biti jānu ḫubulli kāspī jānu šab-tu PN's house is mortgaged (on condition that) there is no rent (to be paid) for the house, nor interest on the debt Nbn. 238:4; bissu ... ina vīllītu maškānu iš-ba-at he took the house in pledge according to the document in his hands BIN 2 134:8 (NB log.); ša ... zēru maškānu ša-ta-tu for which she (the creditor) holds the field as a pledge VAS 4 46:15, and passim in NB.

3' to take over silver, merchandise, etc.: maẖar 5 šābīm kāspam iš-bu-ti umma šunuma they took the silver in the presence of five persons, declaring as follows CCT 4 14a:18, cf. x kāspam ša ummānūdā iš-bu-ti-nī the x silver which my creditors took CCT 3 17b:6; since you left the City thirty years ago kāspako 1 cīx uša ni-iš-ba-at-ša we have not taken one shekel from your silver TCL 19 1:10; kāspam u šibassu ša-āb-ta-ma šunumānimma take the silver and the interest on it and send us word CCT 4 15a:11, and passim in OA; note with qātu: šunumā luqātām qātu iš-ba-at liḇbaḵa u liḇbi iḫaddu when I personally can take the merchandise, you and I will be happy CCT 3 17a:31, cf. aššam liššunu la iš-ba-at-ša CCT 2 48:10, cf. ibid. 25, adī qāšerīm li-iš-ba-at umma anākumma BIN 4 35:40; kāspam beʾušātika biššama qā-ti-li-iš-ba-at bring me the silver which is your capital, and let me take (it) MVAG 33 No. 263:12 (all OA).

4' other occs.: 6 anšē.ha šālāmī ša PN irdianī annakam PN₂ [iš]-ba-sū-nu-ma anā [nabr]iškim nabād PN₂ has taken here the six "black" donkeys which PN drove here, they have now been placed on a pasture (for recuperation) CCT 2 23:16 (OA); ina udu.ha ša i-ša-ba-[tu] from among the sheep that he (the hired man) takes over UCP 10 131 No. 58:9 (OB); 22 gāmīrī ... PN iš-ba-at-ma umma šāma PN seized 22 bolts, saying MDP 24 391:7; bēl mimmā ... umānušu iš-sa-bat-m[a] the owner of the property may recover his animal KAV 6 i 26 (Ass. Code C § 4); ūḇēḇī tiššunu iš-ba-at-ma salimšunu leqē accept their peace offerings, and receive their offer of a peace treaty Laessoe Shermhīra Tablets p. 30:28; ša ta-ša-ba-tu tanaššamma tatabb[a]l you will keep and take away what you have seized RA 27 142:14 (OB ext.); amēlū ša ana īṭi la iš-ba-at this man should not take (the portent) as an ominous sign CT 38 29 r. 44 (SB Au); balṭaṭam ina qūšunu iš-sa-bat (the gods) reserved (the gift of) life (to mankind) as their prerogative (opposite mūlam iššunu) Git. M. iii 5 (OB); uncert.: fire has consumed the palace here and liḇbe bārrūtim iš-ba-at-ša has upset the members of the royal household (it is not appropriate to ask for silver now) BIN 6 23:7 (OA let.); wā išqābi liḇbaḵu iš-sa-bat he cried out, "Woe!" (and) grasped his heart Gössmann Era IV 36; if a man when speaking qāšu iš-sa-ba-at continually touches his mouth CT 28 182-3-23, 56:8 (SB physiogn.), see Kraus Texte No. 55; if water spills and (the puddle) looks like a man liššu ša-bit holding his cheek CT 38 21:14 (SB Au), also šā-šu ša-bit holding his belly ibid. 16 (SB Au).

b) to capture wild animals: 4 amšī meš balṭišī as-bat I caught four live elephants KAH 2 84:126, and passim in Adn. II; I killed twenty ostriches 20 gāš.mūšen meš balṭišī ina qāṭi dib-ta (= ʿaṣṣabba) and myself caught twenty ostriches alive AKA 360 iii 49 (Ass.); note (referring to domestic animals) šunumā iš tizūjuma la iššunu u anāku la aš-ba-du-šu-nu-ti (I swear) that they (the animals) pastured in my lot, and I caught them JEN 124:17.

c) to levy taxes or services (referring to staples, persons, boats, animals) — 1' taxes: 1 emūram ekallum iš-ba-at-ma šimšu PN ilī the palace seized one donkey, PN took its equivalent value BIN 4 144:5 (OA); with regard to the 25 kutānu-garments which you have sent us ša ... ina GN ša-ab-tu ana ekallim
2' persons: sa-bat amelē heřē nāri to levy workmen, to redig canal(s) Hinke Kudurru iii 25, cf. ina ālī u šēri sa-bat amelē la šakkāna BBSt. No. 6 ii 5, but sa-bat kallē nāri the levy done by the kallē-officials of the canal MDP 10 pl. 11 i 23.

3' animals: mārē mūr nisqi šihbirītī ... šu anī kišīr šarrātišu urbbā i-sa-ba-tu šattišam annually they levy the foals of the steeds which they raise (there) for his royal army TCL 3 171 (Šār.); lu ina lābī urāti pāthalla la ša-ba-ti neither to levy a mount from among the horses BBSt. No. 6 i 59, cf. UDU.NIT.A.Ú. H.LA-SU la ša-ba-ti ibid. No. 24 r. 37; ši-bit-ti UDU.NI[TA ... i-sa-ba-tu Lamberti BWL 114:41 (Fürstenspiegel); for sībīt alpē u šēni šabatu, see šibtu C.

d) to take possession of real estate, to hold in feudal tenure — 1' in non-private contexts: šanām warkīšu eqelīšu kīrāšu u bissu iš-ba-at-ma (if) after his (departure) another (soldier, etc.) took over (in feudal tenure) his field, garden (and) house unit (and performed service there for three years) CH § 30:61; aššum PN ša šitu M.3.[KAM] GIš.SAR.GAL ša-ab-tu-á-ma concerning PN, who has been holding the garden of the palace for three years BIN 2 71:9, cf. warkassu [aprus] eqelam ul ša-ba-it I made inquiries concerning him, he holds no field TCL 7 48:11; sībīt PN abīni [a]nuku u PN, ša ḫaṭṭātim ša-ab-ta-nu I and the ša ḫaṭṭātim-official PN uses this field of x ikū the fief of my father, PN OECT 3 16:9, cf. TCL 7 40:6; aššum eqel PN waqil amurrim ša ana PN waqil amurrim aššum šukūsu (aššam šu) innadnu u inanna PN ša-ab-tu-šu as to the field of the overseer of the Amurru PN, which had been given to the overseer of the Amurru PN as a field for subsistence but which PN is now holding PIN 7 50:9, cf. 20 GĀN šukūssi ... ša-ab-tu-

ak-ku ibid. 25:8; this field, which PN claims from me, is not his field at all lu šukūša abīja šītu R.N ẖarrīm PN abī lu ša-bi-it it is my father's fief — ever since the time of King Sin-īddīnīm my father, PN₃, has held it YOS 8 63:24; [na sīpa]MEŠ ša eqelītim la ša-ab-tu eqelītim nadānam aqibīkūnīsim I gave you orders to give fields to the shepherds who hold no fields BIN 7 8:8, and passim; eqelīm šu'āti kīma ša-ab-tu-ma ša-bi-it mamman la ikkīmūšu he may hold that field as he does (now), nobody should take it away from him TCL 7 50:14f., cf. the field kīma ša-ab-tu-ma ša-ab-tu TCL 7 66:10f., and passim in similar contexts; avīlē ša ana eqelīm ša-ba-tim išride đ persons fit to hold fiefs in feudal tenure TCL 7 11:11 and 13ff.; šunnu inšunu mahīr iša-ba-tu if it pleases them (2 GUR.U.SUḪŠUḪ taklītim two trustworthy men) may take over (the field) Sumer14 62 No. 36:21 (Harmal let.); avīlē ša ina aḫ PAN₃ GN eqelītim sa-ab-tu diñkēma ... ikīrū set all the men who hold fields along the GN ditch to (re)digging (the GN ditch)! LIH 71:5 (let.); šumma eqel bit a[ši] ina la šīt-Amurru as (income due to him) TCL 7 51:23; aššum eqelīm ... ša PN ana ša-ba-ti-su i[ka]nuku concerning the field which by means of a sealed document they ordered PN to take over TCL 7 68:30; eqelīm ēma U.KU.ŠU.MEŠ ša-ab-tul() any field which the officers hold CT 19a:21 (let.); x A.SA ša PN₃ ana rēdūtišu iš-a-ba-[i] PN₃ took over a field of x ikū belonging to PN as (income due to him on account of) his rēdū-status BIN 2 98:7; aššūm 9 ERIN BAN(!) ša īti ERIN.IGI.NI (= šāb šukurrīm) eqelīm ša-ab-tu UCP 9 p. 354 No. 25:5; puqītū ša ERIN.MEŠ isakīkimmā eqelīm ana ša-ba-tim išabašī ša kāspsam našā x-ru-ub-ba iša-ba-at the assignment of persons has taken place, (but) there are still fields to be taken — he who comes with the silver (for the payment of the fee) will take ... (the field) TCL 18 86:6f., cf. silver paid ana qaggārim ša-ba-li-im CT 33 29:8; minūm ša PN ... ana ša-ba-at kīrim šātām kāspsam našūma how is it that PN brought the silver (to be paid as a fee) for the taking of this garden? PBS 1/2 11:24 (all OB); aššum eqelītim ša aḫ Purattim
šabatu 3d

zāṣ[i]m u ina eglētim ša sābim ša-ba-[i]m as to distributing the fields along the Euphrates and taking holdings from the fields of the teams ARM 1 6:24, cf. Ḫana ša nawēm ... i-ša-ab-ba-tu ú-ul i-ša-ab-ba-tu-u will the Ḫana men of the open country take (them) or not? ibid. 28; ulti anāku šihrēku u PN bit PN, ša-ša-bu ever since I was a youngster and PN took over PN's manor BBSt. No. 3 iv 30 (MB); minummē ZAG.MEš-ka ša PN iškunakkū ašraššumu lu ša-ab-du all the borderlines that PN has established for you are to be kept exactly as they are MRS 9 188 RS 17.282:12; amminē išēm gagar ṭaṣ-bat (copy -kūr)-ma ina Nippur tušāš why did you take over one lot of territory and settle in Nippur? ABL 540:3; cf. eqliiti itti Nippur ni-iṣ-bat (text -kūr) CT 22 191:33; zēru ša Bēllī ša Uruk ša ʿĀšama ša šarru u ša LŪ.BAN mala ina išibbi ša-ba-tu-² whatever Šāmāš, the king and the bowmen hold in tenure in the territory of the Lady-of-Uruk YOS 7 158:10; riḥšī zēri ša Bēllī ša Uruk ša PN in iš-ba-tu the balance of the territory of the Lady-of-Uruk, whatever PN has not taken (in feudal tenure) TCL 12 90:5; 1 ME 50.AM gaggiro sa-ba-tu (officials) holding land in lots of 150 (measures) each AnOr 9 1:4 and 97 (all NB).

2' in private contexts: if a man gives his garden to a gardener for artificial pollination NUGIS.SAR adi kirām ša-ab-tu the gardener (gives two-thirds of the yield of the garden to the owner of the garden, and himself takes one-third) as long as he holds the garden CH § 64:64; kirām šatū is-ba-at he took over this garden TCL 18 88 r. 25, cf. kirām ... PN iš-ba-at ana pīḥat suluppāšu izzaz Grant Smith College 265:6; aššum ūm kirē šibikka ... anāku lu-us-ba-tu TCL 18 87 r. 33 (let.); šubunūnē kirē PN KI PN PN, ša šubundo iš-ba-ba-tu, PN took over for processing from PN, (the dates) to be processed in the garden of PN 143:7, cf. (in same context) NAM.GAR. GAR.RA IN.DIB YOS 12 153:7; bitam iṣam išāmna middam ša-ab-ta-at she holds a larger house lot than she bought RA 9 22:18 (all OB); šumma eglū ina GN laššu ina kūta[išēšu išabbadq i]-ṣa-bat išālīm if there is no field available in GN, he (the buyer of the field)

šabatu 3e

will select, take over and indemnify himself (with another field) in its stead KAJ 153:21 (MA); bitāti eglāti ina kaspikunu la i-ša-ba-tu, (the merchants from Ura) must not acquire real estate (in Ugarit) MRS 9 104 RS 17.130:19; the garden ša PN ana LŪ.NU.GIŠ.SAR-ū-tu iš-ba-tu Nbk. 90:3; also TuM 2-3 133:5, 134:4, 135:6, 136:5, etc., also zēru ... ša PN ana sūtī iš-ba-tu TuM 2-3 137:4; libbu ša šaṭšessu gišimmarî ina eqlī li-iṣ-bat mamma šupurma suluppā la ṣaḥalliqi' let him take over the date palms in the territory, as (he does) every year, send somebody so that the dates will not spoil YOS 3 42:15 (NB let.); zitaššu ša itī PN iš-sa-bat his share which he has taken (and now holds) together with PN VAS 5 39:19, also ibid. 20, cf. Ṯē itī PN PN inš-ba-tu Dar. 80:9 and 27, also mannu akī zittašu i-sab-bat Nbn. 787:8; should the field be too small when they survey it ina libbi zēri ša PN ana išēšu imāššašma i-sab-bat he will measure out, take over (and place) within his boundary (additional) field land from that of PN VAS 5 3:42, cf. mala itīru PN ana išēšu imāššašma i-sab-bat ibid. 44; zēru ... ša itī PN ... SAG.KI išakkitumna u PN ša itihamēš i-sab-ba-tu Nbn. 760:10; should a claimant to the (sold) garden appear kirā ša PN ... PN, kirē šanū ... ina libbi i-sab-bat PN, (the buyer) will take another (similar) garden (instead of) the garden of PN (the seller) PSBA 10 pl. 5 (after p. 146):43, also ibid. 36 (all NB).

e) to conquer, take a city — 1' in hist.: adi sarrāšija adi ša-ba-at GN until I became king, until the conquest of Nurrugi YOS 970 i 4, and dupls. in AAA 19 105 i 17 (Šamši-Adad I), note adi adi ša-ba-at Nurrugim Laessoe Shemshāra Tablets p. 45 SH.915:8; MU RN GN šanūš iš-ba-tu (VAR. IN.DIB) the year when Zimrilim conquered Ašlakā for the second time Stadia Mariana 54 No. 3, cf. the year names: MU Qobazarštā Ḫādāša iš-ba-tu (VAR. IN.DIB) UCP 10 79 No. 4:22 (Ishchail), var. from Sumer 5 40 No. 13 (Harmal), and MU Mankisuma Ḫādāša iš-ba-tu UCP 10 82 No. 7:18; PN abarakku ana kūr Uluša ba Uru bīrū ša-ba-at (eponym) PN, chief steward, (expedition) against GN — the fortress was conquered RLA 2 431 year 739;
**3e**

sa (text a) -ba-at GN juba’u EA 244:42; the Syrian kings alāmi šitu libbi Ugarit iṣ-sa-ab-tu took cities from Ugarit MRS 948 RS 17:340:6; the persons whom I released went back to their own people u māt Ḥatti aššušuma iṣ-sa-bat and the land of Hatti took over their residences KBo 1 1:24 (treaty); u ālā šanā ina āṣa Puratī la iṣ (var. i) -ba-at but he must not take over any other city along the Euphrates KBo 1 1 r. 34; șa-bit ṣuluggi нская te who incorporates far-off regions AKA 33 i 38 (Tigl. I), ša-bit megrāl nākīrē Weidner Tn. 13 No. 6; 15; the Muški and five of their kings ša ... GN u GN ... ış-ba-tu-ni who had held the countries of Alzi and Purulumzi (for fifty years) AKA 35 i 66 (Tigl. I); ăli GN tiḥulta aššušuma ... ăs-sa-bat āla I made an attack against Cutha and took the city OIP 2 51:23 (Senn.), cf. Bābīlū ăs-sa-bat u Nidintu-Bēl ăs-sa-bat VAB 2 27 § 20:39 (Dar.); annitu mdātate ša anāku ăs-ba-tu- these are the countries which I hold VAB 3 87 § 3:8 (Dar.); șulṭa ana libbi ăli Ĭpušma āla șu-îṣ-bat he attacked Assur but did not take the city Wisman Chron. 56:17, cf. ummanī Aššur GN ış-sa-ba-tu BHT pl. 1:13, cf. GN șa-bit ibid. pl. 3:15, also Sippar bala șulṭu șa-bit ibid. pl. 13 i i 14; șa-bit-īt kiṣṣat nīṣī who holds sway over all mankind KAH 1 3:9 (Adn. I), see AOB 1 60, cf. dū.û.ā = șa-bi-it kiṣṣā-ti, mu-la-ît MIN RA 16 167 iii 15c. (group voc.).

2' in omen texts: ăl paṭīka [a]krum iṣ-sa-ba-[at] the enemy will conquer a city in your territory YOS 10 26 ii 24, cf. ibid. 13:21, 33 v 23 and 27 (OB ext.); ăl șubat rubē nakru ilammima DIB-bat the enemy will lay siege to the town in which the prince resides and will conquer it TCI 6 l:33 (SB ext.), cf. ina pilši ilammima DIB-bat he will lay siege to it and conquer it by means of a breach ibid. r. 37f., also CT 20 33:23f., ina simmillī DIB will conquer it by means of siege ladders KAR 446 r. 6, ina sī郫ī DIB-bat will conquer it by battering down (the wall) KAR 153 r. (1) 21; ana șa-ba-tu (the extispicy is made) concerning the conquest of a city CT 20 44 i 60, also BBR No. 70–82 third piece 21; note šumma nakrum hırtum iṣ-sa-ba-at RA 35 49 No. 27a:2 (Mari liver models); GN ikašṣudā iṣ-sa-b[a-tu-ū] will they reach GN and conquer (it)? PRT 30:3, cf. [la nakru ... āla šuṭu] GN iṣ-sa-ba-tu-ū ibid. 7:9, etc.

3’ other occs.: ălam GN ša PN lawd PN ış-sa-ba-at ARM 1 4:8, etc., also ibid. 5:33, 69:6’, and passim in Mari; GN la ili’ānum ana șa-ba-tu they were unable to conquer Tyre EA 149:66 (Abimilki), cf. ana [șa]-ba-ti-iš EA 134:9, and passim in letters of Rib-Addi, also of Abdi-Hepa (EA 288:25, etc.); we made the soldiers enter through breaches mā āla ni-sa-ba-ta saying, “We will conquer the city” ABL 222 r. 7 (NA); ış-sa-ba-tu Elamta ištalal makkūrē he took Elam (and) took away its possessions as booty BBSt. No. 6 i 43 (MB); kī ša șa-ba-tu ăli ūṣṭābi hašānī(I obscure) Gössmann Era IV 5.

f) to take over a province or city for administrative purposes: GN ana eṣšāti ăs-bat (var. dib-at) I took over the town of Tušha to reorganize it (rebuilding of walls and palace, etc., follows) AKA 296 ii 3, cf. (the renaming and rebuilding of a palace follow) ibid. 170:21, (rebuilding) 345 i 131 (all AAN.); GN ana eššāti ăs-bat (resettling, reorganization, etc., follow) Winckler Sar. pl. 33 No. 69:82, and parallel passages, cf. alāmi šuštunu ana eššāti ăs-bat ibid. No. 71:108, also nāgū šuṭu ana eššāti ăs-bat ibid. pl. 34 No. 72:116, and passim in Sar. in such contexts; GN ana eššāte ăs-bat (resettling) OIP 2 62 iv 87, and passim; nāgū šuṭu ana eššāti ăs-bat (regulations concerning offerings to the gods of Assyria follow) ibid. 28 i 61, etc., note GN ana āl šarrātī u dannat nāgū šuṭu ăs-bat-ma I organized GN as a royal city and the (main) fortress of that district (renaming, resettling) follow) ibid. 28 i 28, URU GN šuṭu ana āl bīrūti ăs-bat (fortification, resettling) ibid. 27 i 81, cf. ibid. 68:12, etc., and passim in Sen. Kur GN ... ana ramaniţa ăs-bat AKA 377 iii 101 (AAN.), cf. (referring to cities) Layard 89:41 and 94:131 (Shal m. III), note the name of the city Ana-Aššur-ū-tir-ăs-bat Layard 89:38 (Shal m. III); GN GN ša abu bānīna iškūtu ana eššāti ăs-bat I reorganized Egypt and Ethiopia, which my father had conquered (refs. to garrisons and treaties follow) Streck Aab. 10 i 114; āla šuṭu ana la ša-ba-te u dārūtu la rasāpī āna muḥī alīur I wrote upon it (the lightning bolt of bronze) that no one should again make this
šabatu 3g

city an administrative center or rebuild its wall AKA 80 vi 17 (Tigl. I); note, in different context: x qaggaru ... kina artaritma lu aš- ba-ta šem šīṭīḥī ... lu uraddima I took over x terrain in addition and added it to the stretch (of land) OIP 2 105 vi 4, and passim in Senn.

**g** to put one's hand on something in a symbolic gesture — 1’ on someone's feet (as an expression of submission) — a’ in hist.: LUGAL Simaĝi illikammas DU RN iš-šu-ab-at the king of GN came and touched the feet of GN MDP 14 p. 12 and pl. 2 v 13 (OAkk.); šar GN tīb tākhazija danna edurma šēpēja iš-šu-at the king of GN was afraid of the attack of my large army and clasped my feet (I spared his life) AKA 81 vi 26, and passim in Tigl. I in similar contexts, also in Shalm. II, Adn. II, Th. II, Asn., Shalm. III, Šamši-Adad V, Adn. III, Sar. and Lugal; note šālāni ... ša RN iš-šu-ab-tu šēpēja iš-šu-tu the cities which RN had seized clasped my feet KAH 2 54:47 (Adn. II), also rabātū ... šēpēja DBT-tu (var. iš-šu-tu) mā ḫadāt du-ku mā ḫadāt ballīt mā ḫadāt ša lubbākani epuṣ the officials grasped my feet, saying, “Kill (us) if it is your pleasure, spare our lives if it is your pleasure, do whatever you please” AKA 252 i 81 (Asn.), ana epe šēpēja arādīt iš-šu-tu šēpēja Līe Sar. 52:3, ša iš-šu-tu šēpēja šarrātija Streak Asb. 20 ii 103, and passim in Asb., also Winckler AOF 2 20:10, see Borger Esarh. § 99; (will RN come and fight against Assurbanapal) lu Aššuraja lu Akkad ... ša šēpē RN ... šab-tu or against the Assyrians, or against Babylonia (the Chaldeans or Arameans) who are subjects submissive to Assurbanapal? FRT 105:13.

b’ in OA, OB, NA letters: ana šānī Aššur šukušši u šēp iliška ša-ša-at place her (the slave girl that has reached puberty) in the lap of Aššur and (you yourself) touch the feet of your god! CCT 3 20:40 (OA); lušmēma dina lu-us-ša-ba-ta šēpika MDP 18 250:6, ḫattum ša belīša elisja nadšat lulikki šēp belīša lu-ša-ba-ta-ma lubut the fear of my Lady (i.e., Aja) is upon me, would that I might go to prostrate myself before my Lady and (thus) get well (again) CCT 6 21b:11 (OB let. of a nadšat); PN šēpē ša PN₂ iš-ša-ba-ta ina muḫḫi šēle tussarikibuš PN did obeisance to PN₂, he set him on a horse ABL 32 r. 2 (NA); (as to the message you sent me) mā šēpēka ni-is-bat mā paḫānī we want to submit to you (because) we are afraid ABL 541:3 (NA), cf. ABL 1148:6 (NA) and 1204:11 (NB); many people in Babylon are loyal to (lit. serve) the king Marduk ū Šarpanitu ilānikā ša še-pit-su-nu ta-as-ša-ta your gods, Marduk and Šarpanitu, before whom you have humbled yourself (will let the king have success) ABL 412 r. 6 (NB); minam-ma šēpē KUR Aššur̂ k ur ša-as-ba-ta’ why did you submit to Assyria? ABL 327:17 (NB) let. from Nippur; the kings, our lords, know ši PN ū mārēšu šēpē ša šar Aššur abikunu iš-šu-ba-tu that PN and his sons did homage to your father, the king of Assyria ABL 578:13 (NB) let. from Babylon; but note with ina šēpē (only NB): ina i-na šēpē šarri la ta-ša-bat ABL 965:12, cf. ina šēpē ša PN ša-bat ibid. 13, also ši allika ina šēpē šarri bēliša aš-ša-bat ABL 716:16, cf. ABL 1274:17, 1260 r. 12, and exceptionally in a NA letter: ina šēpēja iš-ša-bat ABL 1002 r. 9; also in NA lit. ša iš-ba-tu ina šēpē šarrāt- Ninua la ša-ša-at ina puṣur ilī rabāte he who worships the Queen of Nineveh will not falter(? amidst the great gods Craig ABRT 1 6 r. 2, see Streck Asb. 348; for personal names, see Stamm Namengebung 200.

2’ on the hem of someone's garment — a’ in legal context: sikkūnu ana kaspika ... as-ba-sā-ma I grasped the hem of his garment on account of your money TGL 20 129:15 (OA); sikkī PN PN₂ iš-ba-at umma PN₂ PN₂ grasped the hem of PN’s garment, and PN₂ said as follows (“Give me the silver!”) BIN 4 111:2, cf. annakam sikkī iš-a-na-ba-tu CCT 3 11:11, also sikkūnu aš-ša-na-ba-at ma umma šēlma CCT 2 14:7, sikkum la iš-a-ba-[...] BIN 6 49:10, etc.; tamkūrum ... qā-ra-ān(!) šubātīsā ... ul iš-a-ba-at the creditor will not seize her by the hem of her garment Waterman Bus. Doc. 74:9 (OB); qaran šubāt PN [iš]-ba-at he grasped the hem of PN’s garment Sem. 1 18:10 (Mari); ištū ūmim ša qaran šubāṭija iš- ba-tu Laessoe Shemshāra Tablets index p. 102; PN qannīiya iš-ša-ab-ta-an-ni u šēle PN seized me by the hem of my garment and
šabātu 3h

made (me) come along (to the judge) SMN 3109:6 (unpub., Nuzi).

b' as a gesture of supplication to a god: sissiktaki as-bat kima sissikti iliša u ššarītu I grasped the hem of your (the addressed deity’s) garment as if it were the hem of the garment of my own (protective) god and goddess BMS 4:29, see Ebeling Handerhebung 30, and passim in such prayers; aššum sissikti a’Marduk ... ša-ab-ta-kud-ma because I grasp the hem of Marduk’s garment (Marduk loves me) VAB 4 110 iii 26 (Nbk.), etc., cf. ibid. 262 i 8 (Nbn.), še 6Sin ... sissiktašu as-bat Gadd, AnSt 8 46 i 12 and 48 ii 23 (Nbn.), cf. Streek Asb. 262 ii 27; kurbi ana RN ša-ba-qunniki bless Sargon, who grasps your hem BA 5 628 iv 18 (SB).

c' other occs.: šab-ta-kud-ma kī ti-i-ri ina qunniki I hold myself at your side like a courtier (I run after you like a puppy) BMS 18:9, see Ebeling Handerhebung 92, cf. also OECT 6 13 K.3515 r. 4, etc.; note [šumma kalbu] ... sissikti amēli din-bat if a dog seizes the hem of a man’s garment CT 38 50:50 (SB Abl).

3' when swearing an oath, etc.: avūlī patram ša Aššur is-ba-ta-ma šassušu the men touched the dagger of Aššur and are (therefore) free (of guilt) MVAG 33 No. 262:31 (OA); [mānīt] epinna ša-ba-tu u niš iliša zakāru the curse (incurred by) touching a plow and taking a (false) oath Šurpu III 41.

4' other occs.: he kissed my royal feet, swept the ground with his beard manāz magarrija is-bat and touched the running board of my chariot (thus behaving like a slave) Streek Asb. 34 iv 30; said of a person: he made him mount a horse čamru is-sab-tu-niš-šu ussiniqušu they looked at him, touched him (and) thronged around him (excluding, “Bēl and Šarpanitu have sent him!”) ABL 32 r. 5 (NA).

h) to take or accept objects, materials, etc., for specific purposes: ūm mutum ššuzuzi [šel] [ēmeš] nu-šma-tiša ša-ša-ba-at-ma ana bit mutiša irrub when a husband marries her, she will take (with her from the paternal estate) the house, the slave girl (and) her furnishings (described in lines 1ff.) and enter her husband’s house CT 5 50a:9; ipram ša-ab-ta-a-ma 5 gur duh likšudanni take the rations so that five gur of bran may come to me YOS 2 40:31 (let.); gi bēre ša-ab-ta-a-ku I have the reed mats TCL 18 155:22, also haššūri šumma ša-ba-tu-u ša-ba-at at ibid. 87:28; ša,gal gud,hl a ša-ba-tu they have taken (barley) as fodder for the cattle Gautier Dilbat 47:10, cf. (dates) VAS 7 33:5 (all OB); 1 udū PN is-sha-bat PN took one sheep KAJ 187:17, cf. 1 (udu) PN ana nēše is-ša-[bat] AFO 10 33 No. 50:11, and passim in MA; šizib ana napantu ša DN iš-ba-ba-tu he will draw milk for DN’s meal(s) YOS 7 79:10, cf. pāt ša-ba-bu ša šizib ibid. 10, also ibid. 6, 15 and 27 (NB); sheep which in the months of MN and MN, iina mubbi gizzi ina qāt nāgīd ša-ba-tu-nu were taken from the shepherds for shearing YOS 7 143:24 (NB); amat šarri ši mumma qēša ul i-sab-ba-tu this is an order of the king: nobody shall accept a present BIN 1 73:20 (NB); mandit ša PN ... ša uulu kur GN as-ba-ta-ma ana šarri ... ašpuru dišālu ša as to the gift from (the sheikh) PN, which I received from GN and sent to the king, he is a dišālu-agent (of ours) ABL 529:8 (NB); ta-ap-pa-nu iš-ba-bat he will put in boards VAS 5 50:7 (NB), see also guššu usage e; iṣṣūr ṣurri ... dib-bat you take a (male and a female) partridge(?) OECT 6 pl. 6 K.2999 r. 8, cf. ajār ili dib-bat lišašu tepetti AMT 5,1;16, and passim in rituals.

i) to take into safekeeping (said of documents) — 1' as an official act: ṭoppa PN iš-ba-bat PN (the second witness) took the tablet KAJ 39:16 (loan); PN Lū,aba ša-bit epiro PN the scribe, depositary of the contract (one of the witnesses) ADD 230 r. 12, cf. ADD 60 r. 7, cf. also PN Lū,aba ša-bit danniti ADD 328 r. 13, cf. TCL 9 58:58, also, WR. DIB-bit danniti ADD 257 l. e. 1, and passim in NA; PN Lū,aba ša-bit ṭoppa ADD 234 r. 13; PN Lū,aba dib im ADD 161 r. 7, cf. RA 24 114 No. 4:14, and passim in NA; PN DUB. SAR ša-bit kusukki PN the scribe, depositary of the tablet YOS 1 37:30 (kudurrū); DUB.SAR PN ša-bit kom-gi BBSt. No. 27 edgo 2 (kudurrū).
2' in private contexts: šuppam qālka li-īṣ-
ba-at adi kaspum uṣṭabannu take the tablet
until he sends the silver CCT 3 42b:14, cf.
šuppam la-aq-ba-at-ma mala ale’lī laqgema let
me take the tablet so that I may obtain
whatever I can CCT 4 9a:7, also BIN 4 79:25,
CCT 4 25a:32; anāku ęqlam luddināšum u
NA; kīṣer-šē lu-aq-ba-at-ma let me give him
the field and take the pertinent sealed
document from him PBS 1/2 49:7 (MB);
aban la tarī u la rāgāmī ša PN PN, iṣ-ba-at PN,
holds a sealed document made out by PN
expressing his consent not to reopen the case
BBšt. No. 3 iii 33 (MB); ūppta ša dajānē iṣ-
ba-tu u šīpra ęppāš he will receive a pertinent
document from the judges and do his work
KAV 2 vi 14 (Ass. Codo § 17); give the tablets
concerning the PN family to PN, ūpppušu
ša-ab-ta and take his tablet KAV 102:18, see
Ebeling, MAOG 7/1–2 19 (MA); še ana PN
iddan u ūppta ša PN iṣ-a-ba-at he will give
PN to PN and take from PN a tablet
(with a receipt) KAJ 83:17 (MA); kānḫkū
ša-ba-at u bit take and bring the sealed
document Tell Halaf No. 1:8 (NA).

j) to hold an object, to manipulate a tool,
apparatus, etc.: māmīt zībānūt la ketti ša-ba-tī
the curse caused by handling an untrue
balance Šurpu VIII 67, cf. ša-bit zībānūti ēpiš
q̆iliṣṭi Lambert BWL 132:107, and ša kēnī
ša-bit zībānīti ibid. 110, also ša-bit sūti ēpiš
q̆iliṣṭi ibid. 112; ša-bit allī who wields the
hoe (parallel nād marri, zībil ūṣṭiṣku) VAB 4
240 ii 53 (Nbn.); Nabū ūṣṭ̄ar uš ša-bit
gan ūṣṭ̄i ēpēti nābi ūṣṭ̄̄māt uš Nabū, the
scribe of the gods, who handles the holy
stylus (and) carries the official tablet for the
gods Unger Bel-Harran-beli-ussur 3, cf. ša-bit
qān ūṣṭ̄ 1Nabū KAR 25 ii 6; ša-bit kippāṭi
kīṣalli Craig ABRT 2 13 r. 7; in his right hand
[MA: JU.UD.DA DIB-it he holds a . . . star(?)]
Kocher, MIO 1 88:46', cf. ibid. 28', and rīṭāšu
. . . iššēni qussāi DIB-ta ibid. 66:45' (descriptions
of representations of demons); [...] ina
qāṭēšu i-ṣa-ap-pa-tu holding [ . . . in his hand
(description of a precious object) EA 20:82
(list of gifts of Tušratta); ina imittīšu namsāru
ša-[bit] ZA 43 17:50, also ina qāṭēšu kilallē
2 2ṣiš mēṣ . . . ša-bit ibid. 51 (SB lit.); ša-bi-
ta-at šerrēt šarrāni she (Ištar) who holds the
halters of (all) kings STC 2 pl. 77:32, cf.
šerrēt ša-mē ina qāṭēša ša-ab-[ta-ku] I (Ištar)
hold the lead-rope of heaven in my own
hands KAR 306:30; šumma rubāb narkabla
irkabma aṣāti ša-ba-ma if the prince rides a
chariot holding the reins (himself) CT 40
36:42 (SB Alu), cf. almad . . . ša-bat aṣāti I
learned to hold the reins Streck Asb. 4 i 34,
also šab-ta-ku kuš aṣāti kīma assārī ibid.
256 i 23; gaštu dannatu . . . ina qāṭēša ša-ba-
I took up the long bow OIP 2 44 v 72 (Senn.);
as to him, the lord should give him a plow
mala ša-ba-tu ša epinnī maṣī he is well able
to handle a plow YOS 3 110:27 (NB lot.);
adi kīma ikkuri ze-ru-šin[var. -ši-na] aq-ba-at ina
qāṭēša until I (Marduk) took their (mankind’s)
seed into my hands like a farmer Gössmann
Era 1 138; ša-bat-ma askuppātu ša ultu ulūnu
touch the threshold which has existed since
ancient times Gilg. I i 13.

4. to take up a position, to take to (a specific
region), to seize (an exit, a passage, etc.)
a) to take up a position, to take to (a specific
region): šumma . . . surdā zg amēlī
iṣ-bat-ma taḥē amēlī qīn-ak if a falcon takes
up a position to the right of a man and
proceeds alongside the man CT 40 48:2 (SB
Alu), cf. (with gūb, “left”) ibid. 16; mamma
gāpparšu li-īṣ-bat everyone should take his
place (in the battle line) KBo 1 11 obv.(l) 17,
see Güterso, ZA 44 116 (Uršu story), cf.
[ma-z̄a-a-su i-ṣab-bat he (the courtier) takes
the position befitting his rank MVAG 41/3 pl.
1 i 18 (MA rit.); kīṣalli biti i-ṣab-bat DN the
god Ensign takes up a position in the
courtyard of the house AFO 14 148:111 (bi
mēsirī); kīma šurānī teḥi dūrīšu iṣ-bat-ma
ēruba amūḫḫuššu like a cat he kept to his wall
and entered within his walls Winckler Sar. pl.
34f. No. 73:132; šiddī Ḥabur a(var. aṣ)-iṣ-bat I
proceeded along the Habur River AKA 280
i 77, and passim with names of rivers in Asn.,
also KAH 2 84:105 (Adn. II), note šiddī Puratte
ana elīni DIB-bat AKA 375 iii 96; Ubēš maršu
iṣ-ba-tu they took to the Uku River,
difficult (of access) Winckler Sar. pl. 15 No.
32:2, note also (with aḫāzu in the same
mng.) Lie Sar. 50:334; (I constructed boats

šabatū 3j

šabatū 4a
of my own in GN) ana SAG Puratti a-aš-bat went to the embankment of the Euphrates (and went downstream in these boats as far as the narrows) AKA 354 iii 29 (Asn.), cf. also Scheil Tn. II 54, and anāku ana miḫiriššu ina kiššād marratī aš-bat-ma I myself took to the shore of the lagoon to march against them OIP 2 74:79 (Senn.); šiddī Labdānu lu aš-bat AKA 372 iii 84 (Asn.); pēlān birkī ša ıš-ba-tu simmelāt šadē rūqāti the fleet-of-foot, who took to the scarps of remote mountains Borger Esarh. 58 v 12; šēp KUR Nišpi a-aš-bat (var. aš-bat) I marched along the foot of Mount Nišpi AKA 310 ii 48 (Asn.); while my warriors went downstream on the Euphrates anāku ana itiššu nābālu šab-ta-ku-ma I myself kept to the land, (proceeding) alongside them OIP 2 74:70 (Senn.); mudbara (var. adds lu) aš-bat I took to the desert AKA 73 v 46 (Tigl. I), cf. Iš迪šgal šēbir šurītu a-aš-ba-ta I crossed the Tigris, took the desert (road and approached GN) AKA 354 iii 28 (Asn.), cf. also šurītu ša šadē ... ıš-ba-tu Scheil Tn. II 63; gab'ānī ... ša šadē egla marṣā ša ıš-ba-tu they took to mountain peaks, to difficult territory AKA 50 i ii 17 (Tigl. I), cf. šadē [marṣu] i-ša-ab-tu Scheil Tn. II 37, and in similar formulations in Asn., Shalm. III, Tigl. III, Šamši-Adad V, cf. iš-ba-ta šadē Thompson Esarh. pl. 17 iv 43 (Asb.), also Streck Aab. 50 v 112, and passim in Asb., ABL 646 v 3; note šadē ša KUR GN ubēn šadē ša-gišlu ıš-ba-tu they took to the region of Mount GN, a high mountain peak Rost Tigl. III pl. 9:2, cf. iš-ba-ta KUR GN šadē marṣu Streck Aab. 74 ix 26, etc., iš-ba-ta kur-e 3R 38 No. 2 r. 1', see Tadmor, JNES 17 138, also ubēn ašītu ... iš-ba-ta (var. DiB-ta) AKA 275 i 62 (Asn.); DIB-tu (var. DIB-ta) AKA 275 i 62 (Asn.); "Nibiru ... la ša-bit mūhri (KUN.SAG.GI) the "ford star" (Marduk's star) should hold a position at the solstitial(?) point En. pl. vii 127; with birtu: birtu GN u GN₂ egel namrašī lu aš-bat I took to the difficult region between Mount GN and Mount GN₂ AKA 53 ii 42, also ibid. 75 v 69 (Tigl. I), but ina birtu GN GN₂ a-aš-bat AKA 367 iii 70, also ibid. 371 iii 80f. (both Asn.); kina nāni is-ba-tu šu-pul mé rūqāti like a fish he took to deep and distant water Streek Aab. 44 v 20; Ḥusur ša ıšu ušū lēša šuplu šab-tu-ma the River GN, whose waters since ancient times (always) had kept to a low level OIP 2 114 viii 23 (Senn.); if, when I throw the oil into the water ummatum šubir kāṣīm ıš-ba-at the main drop clings to the rim of the cup CT 3 2:1 (OB oil omens), also IOS 10 58 7, etc., cf. išid kāṣīm ıš-ba-at-ma ıla ilišm clings to the bottom of the cup and does not come up CT 3 2:10, and passim in this text; note: if the oil (i) comes out towards the east and kibir i.瓜š is-ba-at clings to the rim of the (previous drop of) oil CT 5 5:27, cf. ibid. 43-44.

b) to seize an exit, a passage, etc.: ıštu ılmēšuma ıš-ba-ta-ma šu-maššu he surrounded him tightly and blocked his exit Borger Esarh. 47 ii 45; nīše šāṭunu ıširma ıš-ba-ta-ma šu-maššu Streck Aab. 14 ii 26, cf. aš-ba-at mašša (by means of an iron grate) I blocked the passage through it (the canal) VAB 4 84 No. 5 ii 6 (Nbk.); [ālu] ša dūršu ṣuklu abullāšu šab-ta-al (var. -tu) a city whose walls are intact, whose gate (is well) guarded CT 40 42 81-7-27, 104 r. 6, var. from ibid. K.2259+:2 (SB Alu); ša la mūṣē as-ba-ta [kā.meš]-[šu-nu] I blocked their gates (i.e., those of the cities under siege) so that there was no exit possible Lie Sar. 219, cf. babāšu ki ıš-ba-tu ABL 281 r. 14 (NB), also ul babāšu ša šēlija ki ša-aba-tu BIN 1 43:14 (NB let.); nibiri (wr. ści-plan) lu ıš-ba-ta he blocked the crossing AKA 357 iii 39 (Asn.); nēbē ṣa maṣqāja lu ıš-ba-ta he blocked the passes and the (access to) drinking places from me KAH 1 13 ii 23 (Shalm. I); ša-aba-tu kali ḫarrātīnu ana kāšu all roads were blocked for him EA 114:37 (let. of Rib-Addi); girī Que ıš-ba-tu ṣupru alaktu they took up a position at the Cilician Gates (lit. road) and thus blocked the passage OIP 2 61 iv 68, also ıš-ba-bit mēteq[tara] Tn.-Epic iii 37; nakru abul ści dib-ma KĀ.GAL.RI ṣepēše the enemy will obstruct the city gate and that gate will be tightly closed CT 40 41 79-7-8, 178 r. 2 (SB Alu), cf. gišru ıš-ba-tu (they marched against us from Elam and) seized the bridge ABL 917:8 (NB); nakru pan abullāja dib-[baṭ] the enemy will obstruct my city gate CT 31 28:14 (SB ext.); the battle lines were drawn up where the river bank of the Ulai was manage-
Able mēlē ummānātiya šab-tu-ma so that any possibility of landing for my (ship-borne) troops was blocked. OIP 2 75:89 (Senn.), nakru ina pan ummānātija eqtam ina bat the enemy will intercept the advance of my army CT 20 13 r. 5 (SB ext.); u-ru-uḫ RN šab-ta-a-ma ibid. 5:47 and 79:4'.

b) to be busy with work, to undertake work — 1° in gen.: lillikamma mešiš li-is-bat let him come and undertake (or: start) work on the (assigned) stretch BIN 1 8:22, cf. mešiš li-is-bat-° ibid. 11 (NB let.); for the phrase ana šabbāt epēši in Assur texts, see epēšu mng. 1c–1', note ana din-tim LKA 79 r. 23; iliši mātāṭi kalšunu udanninu ina bat-tā (var. is-zi-bat-tu) šušunu[ni] all the gods of every country have firmly established (this treaty) Wiseman Treaties 24; la-šab-ta (for laššababata) AN.GU.GAL namrātī ana mātāṭi lašpur I will indeed send to all the lands the shining . . . symbols ABL 1369 r. 2 (NA oracle); (the message which PN sent was) ina paniša li-is-bat-ma “Let him do work for you” (and if this is acceptable to you, send me his wages amounting to five shekels of silver per year) YOS 7 102:15 (NB); for šabbātu in this mng., in OB math., see MKT 2 22 s.v., MCT p. 161 s.v., TMB p. 242 s.v. dib.

5. to begin to do something, to be busy with work, to undertake work, to be concerned, to think — a) to begin to do something: inanna is-ba-tu-ma wardū 1-š[u 2-šu] ina libbi Adda [uṛ]ešānī[nnī] (but) now some servants have begun to outrun me from the affections of my daddy ARM 1 108:18; [ana]tam ša ana šarri šapāram ša-ab-ta-at [ana] šērīa šupram-*** ma write to me what you are about to write to the king ARM 4 70:48; epēšu šapāka ša-ab-ta start to pile up earth! KBo 1 11 obv.(1) 17, see Gitterbock, ZA 44 116 (Uršu story); PN ili PN, u PN, ana panī GN ša-ba-tim ana GN, iliš PN went with PN, and PN, to Andarik before starting out for Babylon ARM 2 43:27, cf. īštu GN adi GN, as-ba-at (I said) when starting out from GN to GN, ARM 2 30 r. 3; ulti gabaddībišu as-bat-am-ma I started (demolishing) from its battlement (tore it down until I reached the solid foundations) TCL 3 180 (Sarr.); ina muḫḫi bušī ša uznī ša as-bu-tū gabbu šakin as to the cure of the ears which I had started, it is all done (now) ABL 465:9 (NA); āla ina madbari . . . as-bat I started a city in the desert (and finished it from foundation to battlements) Unger Bel-Harran-beli-usur 11; note nēbīrū is-šab-tu adī muḫḫi ša nēbīrū uqattū ABL 520:32 (NB).

2° with šipru: terrašunūtima šipiršunu li-is-bat-tu return them (the oxen) so that they can perform (or: start) their work Fish Letters 10:13 (OB let.); īštu šipir nārim ša inanna ša-ab-ta-ti ina herēm tagdamru after you have finished the redigging work on the river with which you are now occupied LIH 1 4:9 (OB let.), cf. TCL 1 100:4, Riftin 141:4, VAS 16 152:16; šipir nār GN ša-ab-ta-ku I am busy with the work on the GN canal ARM 3 1:7, also šipram šaktu as-bat ibid. 79:9; note, without šipru: nāram a-ša-ab-ta-ma ibid. 5:47 and 79:4'.

3° with dulu: dulu ša biṭ bēlīja ša-ab-[tā-ku]-ma I am busy with the work on my


**šabātu 5c**

lord’s house PBS 1/2 15:8 (MB let.), inanna dulli ina bit ili mad u magal șa-ab-ta-ku-u-ma eppuš now there is much work for me in the temple and I am very busy EA 9:16 (MB royal), also ibid. 4:45, 7:63, cf. dul-tu ša šarri . . . la-aš-ba-ta ABL 1375 r. 8 (NA).

c) to be concerned, to think: inanna pīqt PN [an]nītam [ș]a-bi-it even if Isme-Dagan has now conceived that (idea) ARM 2 49:12; annīlam aš-ba-at-ma this is what I decided Sumer 14 23 No. 5:10 (OB), also ARM 2 29:9; șa-ab-ta-ku ummāmī I thought to myself as follows ARM 2 78:30, and passim in Mari, see ARMT 15 268, cf. malī șa-ab-[l]-ku JCS 15 6 i 5 (OB lit.).

6. to hold, to connect, to contain — a) to hold, to connect (said of the relation between two objects) — 1’ in ext.: šumma marṭum x šumēl ubānim șa-bi-at if the gall bladder holds the left [ . . . ] of the “finger” (of the liver) YOS 10 41 r. 77 (OB), cf. qūm qutum x x șis-bi-at if a filament holds the thin part of the . . . YOS 10 25:75 (both OB); šumma qa ta 15 marti șa-ma reš marti ša 15 șis-bi-at if a filament rises out of the right side of the gall bladder and holds the right side of the top of the gall bladder TCL 6 r. 28 (catchline), also said of a șikshu (q. v.), and of šulma, as e.g., TCL 6 3 r. 33; šumma . . . șuṟuṭu parkiš eqrīna . . . șēr šumēli ubānim șis-bi-at if a figure is drawn crosswise (beside the region of the “finger”) and contains (within its outlines) the “plain” of the left side of the “finger” BRM 4 12:64, and passim in reference to șuṟuṭu; if there are two separate gates of the palace bīrīṣumu qūm șa-bi-it and a filament links YOS 10 23:12, cf. ibid. 26 i 14; if there are two “fingers” muḫḫēšina qūm șa-bi-it and a filament links their tops YOS 10 11 iii 32, also [șumma biš eapkallim u reš marṭim qūm șa-bi-it YOS 10 25:25, etc., and note in SB: šumma ĝir 2-ma ĝisuru ĝu șa-bi CT 20 7 K.3999:14; šumma [giš.TUKUL imiš-tim muḫḫēšu qūm șa-bi-it if a filament holds the top of the right “weapon” YOS 10 46 iii 56, and passim in OB ext., cf. šumma giš.TUKUL bī ĝu șa-bi CT 30 44 83-1-18,415:7, also šumma qutum marṭi ĝu șa-bi CT 30 15 K.3841:13, and passim in similar contexts, note gu-e [șa]-bu-ut held by many filaments YOS 10 24:25, and passim, see mng. 10i-2’; UZU GIM ĝu șa-bi held by flesh instead of a filament KAR 454:9 (SB ext.); šitiqša šitiq șa-ab-ta-at the squeezed part is linked together by a membrane KAR 153 r.(?) i (SB ext.); šumma marṭum qablašu(for -ša) șa-ab-ta-at the middle part of the gall bladder is held fast YOS 10 31 iv 21, cf. sag-ša u išissa șa-bi-it ibid. iii 15 (OB ext.), also 150 marti șa-bi KAR 423 r. ii 17 (SB ext.); if the right side of the lung is atrophied nēkimtuša șa-ab-ta-at and its atrophied part is held fast YOS 10 36 ii 22 (OB ext.), cf. sukktiša șa-ab-ta-at YOS 10 40 r. 22; [šumma] dappumu ša damim ka marṭim șa-bi-it if a blood clot holds fast the tip of the gall bladder YOS 10 31 xi 26 (OB ext.); if the upper part of the gall bladder twists toward the right and kakkum rabām șa-bi-is-si a large “weapon” mark covers (lit. holds) it YOS 10 46 v 2 (OB ext.), cf. kakkum reš marṭim șa-bi-it YOS 10 15:10, etc.

2’ other occs.: 118 kurša șuruši ina 2 pingū ina guḫalaša șuruši șa-bi-it 118 golden links held on a golden wire by two knobs YOS 6 216:11, cf. ina ēr ēnāhila șa-bi-it ibid. 8, and, wr. șa-ba-tu YOS 6 211:4 (NB); 1 garu . . . ina ĝablišu șuruša șa-be-it one rhyton, its middle part is held by a golden (mounting) HSS 14 105:25 (Nazi); ifnā ĝiš-bi-šu-nu 30 MA.NA șuruša șa-b-ti (in broken context) Thompson Gilg. pl. 33 K.8281:10; 1 niḫu ša şa-tu-ū qadu irri one leather bag which is reinforced (lit. held), together with (its) pegs MDP 23 309:4; (let the divine gatekeeper of the nether world keep strong surveillance) li-șis-bat ši-šar namazqisunu let him hold the bolt of their (the ghosts’) locks BMS 53:22, cf. ē gig šargullišu li-șis-bat AFO 14 146:128 (bit mēširī), also DN bōkunu li-șis-bat AFO 19 117:28; šadū Nišir elippa li-șis-bat ma ana nāši ul iddīn Mount Nišir held the ship fast and did not let it move Gilg. XI 141; kīma kuppuru li-șis-bat-tu elippa as the bitumen clings to the boat KAR 60 r. 11 (SB rel.); šiṭu ša ina ĝibbi șa-bi-tu-ší aptafar I removed the lint(?) that had become attached to it (the wound) ABL 392 r. 3 (NA);
šabātu 6b

firewood ina kūš āpi šab-tu bundled with leather thongs ZA 36 182:11 (chem.); ina kisiriš pil ... yanī nārišu aš-bat. I consolidated its river front by means of a quay of limestone KAH I 3 r. 3 (Adn. 1); kīma ... šurūšu ṣaqqara la i-šab-ba-tu just as its roots will not take hold again in the soil šurpu V–VI 64, also ibid. 133; siparru ina da'ānišu iš-ša-bat gqagā KAR r. 13.

b) to contain — 1'* referring to measures of capacity: 1 šen.urudu ša 15 (sīla) me i-ša-ba-tu one copper kettle that holds 15 šilas of water UET 5 5:27 (OB let.); 3 kiviri eri damnüti ša 50-a-a i ⟨na⟩ mandat me libbasu nu iš-ba-tu three large copper vessels whose interiors hold fifty measures of water each TCL 3 396 (Sar.); 10 damnuti ša šikāri ša 1 gur-a sa-bīt ten vats for beer, each holding one gur Evetts Ner. 14:2; štēn nak(a)mari ša 1 gur iš-bat-tu₄ one basket that held one gur Piches Berens Coll. 111:3 (NB let.); šappī ša 5 NINDAḪ.LA iš-ba-bat RACE p. 62:11, cf. 5 šappī huṣṣarī ša 1 sīla.ta.ĀM iš-ba-bat ibid. 9; kwr̄p̄am kī maši iš-a-ba-bat how much bitumen does (the surface) need? TCL 18 154:32 (OB math.), see TMB 73 No. 148.

2' said of libbu: this (conjonuction) he recites three times before Šamaš and mala li̠bbasa DIB-tu₄ iddanabb[ubma] uškēn reports whatever is in his heart and prostrates himself AMT 72,1 r. 25, cf. uškēn mala libbasu DIB-tu₄ iddanabbub 4R 55 No. 2:20, KAR 72 r. 2, RA 18 22 i 9, also mala libbasu DIB ana Sin liqbi AMT 90,1:3; cf. AMT 40,2:2, note, in a concrete sense: libbasu li̠mm̄a sa-bīt (if) the belly (of a pregnant woman) contains wind (she will die) Labat TDP 214:19.

3' other occs.: ezub ša bit Ea ša ana rēš sag.nig.ga sa-ab-tu-ma apart from what belongs to the temple of Eas which is included in the capital sum BIN 2 68:25, cf. fields ša ina sunnuqin ana rēš ma-a(k)-ku(ri)-ri sa-ab-tu ibid. 101:16 (OB).

7. in the phrases ina gāt PN šabātu to seize, take, etc., with one's own hands, to treat kindly, ina libbi šabātu to think, to conceive an idea, to take seriously — a) ina gāt PN šabātu to seize, take, etc., with one's own hands — 1' in OB: šumma atta labūšaša ša apalīšu ina qa-ti-ka ša-ba-at if you are yourself well provided with clothes, take what is (needed) to satisfy him TCL 18 147:15 (let.), cf. do not be careless concerning the slave girls and boys and ša 10 še.gur puḫḫurī Šm> ina qa-ti-ku-nu ša-ab-ta take what (is needed) to gather(?) ten gur of barley CT 29 34:20 (let.); šābaka damgam ša-ab-tam-ma ina qa-ti-ka u liam take your best men and come here Laesse Shemshāra Tablets p. 79:43.

šabātu 7b

2' in Bogh.: manna[... ina] qa-ti-ni iš-bat we seized every [.....] KBo I 3 44.

3' in NA: 12 sisē ina šu₂ⁿ-su-nu iš-sab-tu_-u-ni ištal-kūni they took twelve horses and went off (they are now camped around Nineveh) ABL 186:17, cf. emušikušu ina šu₂ⁿ-su-nu ša-ab-tu-ma akī alka take your troops and get going ABL 198:16, also 15 LU Gurraja ina qa-a-ti-sū iš-ba-tu ana GN iłaka ABL 251:9.

4' in NB: ummānu ša GN ša tidd ina šu₂ⁿ⁻ka sa-ba-bat-ma take with you those scholars of Borsippa whom you know (and search for tablets and send them to me) CT 22 1:7; sisē 50 ina šu₂ⁿ⁻ia kī aš-ba-tu ina bāb marraṭ attaṣiz I took fifty horses with me and I took up a station in GN ABL 520 r. 12, cf. Urukaja ... ina šu₂ⁿ⁻ia lu ki-i aš-ba-tu ABL 754:11; note ša ina šu₂ⁿ⁻ka ta-aš-ba-tu dšamaš u Marduk ... ana qaṭē šarri indanā what you have conquered with your own hands, Šamaš and Marduk have assigned to the king ABL 137 r. 4; dibī annūti šu-pakkē bārē ina šu₂ⁿ⁻u šu-nu ki-i iš-ba-tu the scribes (and) diviners held these matters back ABL 1216 r. 8.

b) ina gāt PN šabātu to treat kindly (only Mari and Bogh.): uwištī šunuši ina qa-ti-ka ša-ba-at awākā ina ḫalšišunu sakmat(sic) treat these men kindly (because) your pasture is situated in their region Syria 19 109:24 (OB Mari, transit. only); I, the great king, king of Hatti RN mār RN₄ ina šu⁻ia aš-sa-ba-ma mārti ana ašistiše aṭaṭadinnu treated Mattiwaza, son of Tusratta, nicely and gave him my daughter to be his wife KBo I 1 58, cf. RN mār RN₄ ana šu⁻ia aš-sa-bat ina kusṣi ša abišu uššišibšu I treated Mattiwaza, son of
Tušratta, nicely (and) installed him on his father's throne ibid. 56; [ina qa]-ti-šu ı̱š-sa-ab-ta-an-ni-ma ina muḥḥijā iḥtadū he treated me in a friendly way and rejoiced over me KBo 1 3:22.

c) ina liḇbišu šābatu to think, to conceive an idea, to take seriously: [ina liḇbišu kiʼām ša-bi-it ummāmī he is thinking as follows ARM 2 21:26; u aḫīja ina liḇbišu iš-sa-ab-b[a]-ta-an-ni kī liḇbi Ḭimraṣu mimma ula utable pašra and my brother should always think of me (kindly)—even if he has become angry, let there be nothing but pleasant relations (between us) EA 20:60 (let. of Tušratta); u ina aveatin anummeam mašktu ina liḇbišu la ta-ɑq-sa-ab-bat and do not have any misgivings about that matter (that the message of the messenger and the wording of the letter do not correspond) KBo 1 5 iv 39; ukkuš liḇliššu iš-sa-bat ina liḇbišu he conceived the idea of driving (Enlil out) of the supreme position CT 15 39 ii 9, also ibid. 11 (Epic of Zu); u anāku mu-_ amat Ša PN ina liḇbiša ajiṭamma ul ɑq-bat and I have never taken to heart one word (said) by PN KBo 1 10:33.

8. (in idiomatic phrases, arranged alphabetically according to direct objects, the list also includes phrases constructed with šubbatu, ṣubbatu and naṣbatu):

abbiṭu to intercede, to further a person's cause — a) referring to human beings: as to the fact that my lord has written ša-bi-it ummāmī he is thinking as follows BE 17 27:19 (MB let.); one who does not accept bribes ša-bi-it ummāmī he is thinking as follows ARM 2 21:26; u aḫīja ina liḇbišu iš-sa-ab-b[a]-ta-an-ni kī liḇbi Ḭimraṣu mimma ula utable pašra and my brother should always think of me (kindly)—even if he has become angry, let there be nothing but pleasant relations (between us) EA 20:60 (let. of Tušratta); u ina aveatin anummeam mašktu ina liḇbišu la ta-ɑq-sa-ab-bat and do not have any misgivings about that matter (that the message of the messenger and the wording of the letter do not correspond) KBo 1 5 iv 39; ukkuš liḇliššu iš-sa-bat ina liḇbišu he conceived the idea of driving (Enlil out) of the supreme position CT 15 39 ii 9, also ibid. 11 (Epic of Zu); u anāku mu-_ amat Ša PN ina liḇbiša ajiṭamma ul ɑq-bat and I have never taken to heart one word (said) by PN KBo 1 10:33.
šabātu 8
(already) interceded on our behalf with you (the two hundred of us [are held] for only two men) BIN 1 36:31 (NB let.); see Antagal Fragg. f f 4", in lex. section.

adū to take an oath (of loyalty, NB): adē itti PN . . . is-ša-tu umma ardāni ša šar māt Aššur anīni they took the oath of loyalty with PN, declaring, “We are (now) subjects of the king of Assyr. ABL 280 r. 3, cf. tašlišānu u rab ki-sir. MEM ana pan PN . . . adē i-ša-ba-tu-ū ABL 1100 r. 16; PN ša . . . adē tu-še-eg-bi-tu-u ša ana adēka ihtā adēk I have killed PN, whom you made take an oath, but who broke the oath sworn to you ABL 1380:6, cf. ABL 998 r. 10, also adē nu-ša-aš-bi-is-su-nu-tu ABL 521 r. 2.

aḫāšī to band together (NA only): Zumua ana sīḫirtišu aḫāšī iš-bi-tu-ū nērubu ša GN dūra iršpu the entire land of Zumua banded together, they built a wall at the pass of GN (and were up in arms to fight me) AKA 303 ii 24, cf. GN aḫāšī iš-bi-tu-ana URU GN2 al dannātišu-ūnu erubu the land of Nirbu banded together and entered the city of GN2, their fortress AKA 293 i 113 (Asn.).

aḫītu to withdraw: his gods became angry with him ummašširušu [i]š-bi-tu-aḫ-a-ti left him and withdrew to faraway places Bauer Asb. p. 79:21; for other refs., see aḫītu.

alaktu to organize the course: al-kaši(var. -kaši)-su-nu(var. -nu) iš-ba-tu(var. adds -ū)-ma who organized their (the stars') courses En. el. VII 17.

amatu — a) to convey a message: read this tablet to PN awātim kī'ām ṣa-ḥa-as-sū ummaššami (and) tell him by word as follows ARM 1 91:9; aššum līpit napīṣtim awātim ṣa-ḥa-as-sū umma-a-ti I conveyed to the monarch concerning the matter of the taking of the oath ARM 2 77:5, cf. ana bēlīja awatam i-ṣa-ḥa-ba-tu-umma šunuma ibid. r. 6; in those days my brother was a minor and PN amēlu lemmu ḳi ṣa-niṣu id-šu dibub anāk u-a-ma-zu minā ṭu-ḥa-bat-so why should I repeat now what PN, that evil man, told him? (end of section) KBo 1 10:35 (let.); a-ma-ṭi ša-bat (in broken context) Thompson Gilg. pl. 31 K.8743:16.

b) to conceive an idea: awatam iš-[te-t] iš-ba-at-ma ul uwaššar ummanāmi once he has conceived a (specific) idea he does not relinquish (it), saying as follows ARM 2 29:7, note annīlamma ša-bi-it thus he has decided ibid. 9; awatam kī'ām ṣa-ḥa-ba-tu-umma anākumma ARM 2 99:29, ibid. 23:15, and passim in Mari, see ARMT 15 p. 268.

c) to memorize a message (awātim ina ẓi šabātu): why is it not convenient to write such things down? please do write it down and send me the tablet, (or else) Lū taklām ṣa-a-wa-tim ina pīn i-ṣa-ba-tu m'u'erāššu ana šērija ūrdakšumma awātim ši-nāti maḫrīja liškum give the instruction to a reliable person who is able to keep the words in mind (lit. in mouth) and send him to me, so that he may recite these words before me ARM 1 78:27.

arkatu (arki PN) to follow, to take a rearward position: in boats EGIS.MEŠ-sū-NU li aš-bat I followed them (the enemies) 3R 8 i 77 (Shalm. III), cf. I moved out of this camp EGIS-sū aš-bat and followed him AKA 318 ii 66 (Asn.); imḫullu ṣa-bi it-ta-a ki-pa-ti pu-nušša umṭaššīr he (Marduk) released against her the “evil wind” — it takes up a position in the rear En. el. IV 96, cf. ar-ka-su-nu ṣa-bat-ma x-DU-šu-nu [...] ṭurūsu-umātima ku-tšiššumāti PSBA 37 195:9 (SB conj.); šāb ḫuṣī qaššū ḫa-raššu-uni ṣa-ša-aš-bi-ta-ma I ordered the ḫuṣī troops and the sappers to follow them TCL 3 26 (Sar.).

bābu to take up service: uttu PN bātu PN2 ka-šu ki iš-ba-tu ana bēl ūšātišu itṭur during PN’s entire life PN2 has been in his service (and PN) has become his friend ABL 281 r. 14 (NB).

batqu — a) to repair (buildings and other objects) — 1 building: ẓūr ṣišmu ba-ta-qa ša asurrā i-ṣa-ba-at he (the tenant) is to make the roof tight and repair damage to the foundation walls Nbn. 500:9, and passim in NB rentals of houses, cf., with batqu omitted: asurrē i-ṣa-bat TuM 2-3 27:10, also ba-ta-qa i-ṣa-bat ṣī šī ṣa-nāni Evette Ner. 72:4, and passim, note ina RN itīme ki a-di-i bat-ta-qa ša-bī a-ša-ba-l[a] he took an oath by Darius, “I will repair the house” VAS 4 129:19; 3 GIN
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kaspaṃ ina idi biti kām ba-at-qa ša ina libbi ʾiš-ba-tu ʾitišu inaḫḫi-suni they will deduct for him from the rent of the house three shekels of silver for the repair work he has done on it AnOr 8 58:8; siqurrat šuṭṭi ... ina kūpri u agurri ba-ta-aq-šu ʾaš-bat-ma ... ʾuṣšišma ēpuš I repaired the damage to that temple tower with kiln-fired bricks laid in bitumen and rebuilt it VAB 4 250 i 27 (Nbn.); bat-qa ša uššē bat-[qa ša ...] ʾiš-bat-ta they will repair the foundations and the [...] ABL 1275:9 (NB); ṣa ina šatimmma a-na ba-tu ʾiš-ba-ta PN ʾiš-šaš-bat PN (the tenant) will keep the garden wall he is to build in good repair RA 10 pl. 6 No. 40:19 (NB); PN ina šatimmma a-na ba-tu ʾiš-ba-ta PN has done the repair work this year ABL 154:19 (NA).

2) other objects: bat-qa ša epinnišu ina libbi ʾiš-bat with it (the iron) he (the tenant farmer) will repair the plows YOS 6 150:21, also ibid. 11:16, dupl. AFO 2 108:16; bat-qa LŪ aškapātu ša biti ʾiš-bat he (the apprentice leather worker) will repair all the leather work of the house Dar. 457:9; sA₄ kūnu₄ku ša ana kiššādiya utēbila ba-tu ʾiš-bat-ʿu let them repair the cylinder seal that he has sent for my necklace BIN 1 22:35 (NB let.).

b) to take care of: bat-qa ša ʾiššimmari ʾiš-bat he (the tenant) will take care of the date palms (of the rented garden) VAS 5 10:7 (NB), cf. bat-qa ʾiš-bat (in similar context) VAS 5 26:7 (NB); bat-qa ša ikkarātišumu sab-ta-ʾ take (pl.) care of their farm hands CT 22 116:15 (NB let.); I have sent five minas of silver by PN and PN₂ to my lord bat- qa ša dullikī ina libbi biti li-ʾiš-bat my lord should take care of his (lit. your) work with them (the five minas) CT 22 2:25 (NB let.); bat-qa ša libināti mola PN ina bit PN₃ ʾiš-bat (with regard to) all the bricks of which PN will take care in the house of PN₄ (he will deliver them at the rate of 370 kiln-fired bricks per one shekel of silver) VAS 6 290:6, cf. adu ṣuṣṣu ṣuṣṣu bat-qa ša PN₃ ʾiš-bat he will take care of (the bricks for) PN₃ until further notice ibid. 10 (NB).

dinu to sue in court (MB Alalakh, RS and Nuzi only): ina pani RN PN ʾaššum Ḥanigal-
šabatu 8
direct road (back) to Eanna Thompson Esarh. pl. 17 v 29 (Asb.); šumma . . . aššu šanimmuma harrāna ul-ta-as-bi-si if a stranger makes her (someone’s wife) travel with him KAV 1 ii 108 (Ass. Code § 22); [ḥar]rān la tāri li-ša-as-bit-ki DN may DN send you on the road of no return Maqu III 29, cf. [ḥarrāna ša la] tītu ū-ša-as-bat-ka Lambert BWL 144:8; DN harrāna parikta li-še-es-bi-su may DN make him take an impassable road BBSt. No. 8 iv 31 (MB kudurrā); arḫissamma ḫar-ra-an kitte u mišari šab-tu-ma (Moon and Sun) remained every month on their correct paths Borger Esarh. 2 i 36, cf. kakkabāni šamē . . . ḫar-ra-an kitte is-ba-ti li-sa-as-bi-su (the gods) reigned amidst Elam he graciously took the road to Babylon amidst jubilation and rejoicing 4R 20 No. 1:12f. (MB); uruḫ šumma u tašme u-ta-as-bi-tu-uš (var. ū-ša-as-bi-tu-šu) harrānu (the gods) made him (Marduk) follow a road of perdition and obedience En. el. IV 34; see also harrānu mngs. 1a, 1f, 2b.

b) other occs. — with ana: ana GN ăš-ša-bat har-ra-nu I took the road to Nineveh OIP 2 41 v 10, and passim in Senn., also Borger Esarh. 110 § 71:6, Streck Asb. 218 No. 15:4. With GN: ḫar-ra-an GN ăš-bat-ma TCL 3 321 (Sar.), also Borger Esarh. 88:18, cf. harrān GN ū-ša-as-bit TCL 3 313 (Sar.), also 5R 35:15 (Cyr.), etc. With šer GN: ši-ir RN ... la kanše ăš-ša-bat ḥar-ra-nu I marched against the unsubmissive king RN OIP 2 37 iv 14 (Senn.), and ibid. 72:42. With arki: EGR RN ḥar-ra-nu ăš-bat allik adi GN I followed RN and went as far as Thebes Streck Asb. 16 ii 34.

ido see idu B usage b.

irnittu ăš-bi-ta-at īr-ni-[šu-nu] (said of Ištar, corrupt for ūremu or the like) KAR 233 ii 15.

kussu to take the throne — a) referring to usurpation of the throne: tibum kašdum ša la avassu kussiam [i]-şar-ba-at a successful uprising, one who has no right to it will take the throne YOS 10 56 ii 16 (OB Izbu), cf. ša la ka-su-aš-te di-ba-ta CT 27 47:10 (SB Izbu), ša nu-mat-su aš-te di-ba-ta CT 28 50 r. 12 (SB ext.), and passim in omen texts; rabūnum ina la ăššu kussiam i-ša-ba-at an important person will become king in a foreign town YOS 10 41 r. 62 (OB ext.); for designations of types of usurpers, see la bēl kussi one who has no claim to the throne, mār almatu the bastard of a widow, la ḥassu a fool, nakru a foreigner, aššu a foreigner, aššu a disloyal brother, mār mūtu a rustic, tardu one who was driven out of town, mār mumkēnu a person of low class, aššu or mamma unknown person, šanū somebody else; vardum bēlšu idākma kussiam i-ša-ba-at a palace official will kill his lord and seize the throne YOS 10 39:24 (OB ext.); SAL AŠ-TE DIB-bat a woman will seize the throne CT 27 14:6 (SB Izbu), cf. be-el-tuš (var. N[IN]) kussu i-ša-ba-at (var. di-ba-ta) BRM 4 15:22 (SB ext.), vars. from ibid. 16:20, also YOS 10 35:5; DUMU ḤAL kussu di-ba-ta a diviner will seize the throne CT 27 11 obv.(?) 9 (SB Izbu); ma-ra-ū abāšu idākma kussiam i-ša-ba-at the son will kill his father and seize the throne YOS 10 39 r. 3 (OB ext.), tibu mār šarri kussi abišu di-ba-ta CT 27 25:28 (SB Atu); PN mār la mammana kussu iš-bat KAH 1 30:27 (Shalm. II), cf. PN ina kussi [iz]-šu-ma kussu iš-bat CT 34 46 i 18 (chron.); iššu libbi aḫḫēšu ... ina kūnumu kussi Aššur tu-ša-as-ba-ta-ni (you swear that you will not) place one of his brothers on the Assyrian throne in his stead Wiseman Treaties 70; note, as an unfavorable prediction: mār šarri kussi abišu di-ba-ta the king’s son will usurp his father’s throne CT 27 22 r. 16, cf. CT 28 3:5, Boissier DA 219 r. 12, CT 28 45:13.
b) referring to succession to the throne:

on horseback I took the lead (in front) of my army TCL 3 331 (Sar.), cf. ibid. 25, kima rimi gapši maḫ-rittummāniya aṣ-bat-ma OIP 2 50:19 (Senn.), aNusku ... mi-iḫ-rittummāniya iṣbat-ma Streek Asb. 78 ix 89.

nikkassu to settle accounts (MA, exceptionally OB, NB): usaddan NIG.SID.MEŠ-šu i-sa-bat u ụppuru iḥappi he will have him deliver (what he owes), settle his accounts and break his tablet KAJ 107:14, cf. also ibid. 319:11, also JCS 7 125 No. 7:11, No. 8:10 (MA Tell Billa); iš[t]u NIG.SID.MEŠ ša išt ... aṣ-ab-tu-ni after the accounts from (date) up to (date) had been settled KAJ 80:5, cf. ibid. 120:6; x sheep belonging to PN ša iṣa-bat NIG.SID.MEŠ ina muḫḫi PN₂ ... iššaknuni which had been placed to (the account of) PN₂ at the accounting KAJ 245:4; PN ... NIG.SID.MEŠ iš[t]u maddattēšu iṣ-sa-bat KAJ 307:7; NIG.SID.MEŠ ša PN in iṣ-bu-tu-ni KAJ 311:12; exceptionally in OB: inūma ana bitidišunu awēle šunuši idḏ NIG.SID-šu-nu ṣa-ab-tu-ū-ma ina GN waštu since they have sent these men (natives of Kakmu and Arrapha) to their (assigned) houses and their accounts have been established, but they (themselves) are (still) in Babylon (remove them from the lists) OLZ 1915 171:12 (OB let.); in NB: nikkassu ... itti ahāmeš ū-ṣa-ba-su Evetts Ev.-M. 13:6.

niqē to sacrifice: niqē ana ilānija diib-bat I sacrificed sheep to my gods WO 2 412:4 (Shalm. III), and, wr. aṣ-bat passim in Shalm. III, also AK 273:89, also ta-ṣa-bat ZA 36 198:35 (chem.); the refs. cited as as-be sub zebā v. are all to be read as-ṣat; delete the article zebā.

nukurtu to become hostile: mannummē itti Šanši nukurtu iṣ-sa-ab-bat ana RN lu nakuršu šat anyone who becomes hostile to the Sun is to be (considered) an enemy of Šunaššura KBo 1 5 iii 7, also ibid. 11, cf. šumma mātū šani ... nukurtu iṣ-sa-ab-bat ibid. ii 22 and 25, šumma ālu aṣumma ... nukurtu iṣ-sa-ab-bat ibid. ii 26 and 35.

panu — a) to lead, conduct, to take command of, to march in front of (persons,
troops, animals, boats, etc.): pa-ni šăbi ša maḫrika ša-aba-tam-ma ... uđdidamma singam conduct to me the work team at your disposal, and arrive here punctually (on the first of Tašritu) PBS 7 121:4, cf. pa-ni eřiN.GI.IL šu'atı 1 DUM.GA.DUB.BA-ka li-iš-ba-tam let one of your secretaries conduct that gang of porters to me LIH 27:9, also tamkäri ša iliškidum pa-ni-šu-nu ša-aba-ta-am-ma alakum lipušunim YIM 2 10:9; [pa]-ni šēnim ša te-re-ši-la ša-aba-ta-nim ... ana GN alkanim take the herd you are pasturing and come here LIH 40:12 (all OB letters); pa-šähim kališu a-ša-aba-bat-ma ... ana réš eğiša ... akuššadam I shall take command of the entire corps and start my campaign (there within this month) ARM 1 5:39, also ibid. 10:14', 23:29, and passim; šarru pa-ni ilāni i-ša-bat the king marches at the head of the images ZA 50 195:10 (MA rit.); I left the chariots behind pa-an qurādiša aš-bat and took the lead in front of my warriors AKÁ 46 ii 75 (Tigl. 1), cf. kima rime eği pa-šu-šu-ša-un aš-bat OIP 2 36 iv 2, etc. (Semn.); pa-ni eRIN. ME-šu iš-bat-ma ana GN iššik he (Nebuchadnezzar as crown prince) took the command of the army and marched as far as Carchemish Wiseman Chron. p. 66:2; atta ašlik maḫrīna pānu-šu-nu šab-ta-a-ta (var. šab-ta-ta) you, as the leader, you take the lead you make the advance of my army Borger Esarh. 44 r 71.

c) to block an approach: the battle array was set up in GN on the embankment of the Tigris pa-an mašqīja šab-tu-ma blocking my access to drinking water OIP 2 44 v 61 (Semn.), cf. gimir qurādišun ... pa-an qirīja šab-tu-ma all his warriors were blocking the advance of my army Borger Esarh. 44 r 71.

piḫatu to assume administrative responsibility: [pi]-ḫa-at alimkt šatu anāku a-ša-abbat I shall myself assume administrative responsibility for this town Sumer 14 p. 15 No. 3:18 (OB let.).

pirqu to become the object of a lawsuit: šumma eqlāš ša PN ana PN₂ iđdinu bi-ir-qu uš-ša-pa-du PN uzakāma ana PN₂ iṇandin if the fields which PN has handed over to PN₂ become the object of a lawsuit, PN will clear them and give them (again) to PN₂ JEN 222:14.

pū — a) to silence, to interrupt (a person): I declared, “There are no tablets of mine (in existence) nor furnishings belonging to me (apart) from what is in (lit. fills) the house dŠU.NIR.IMEŠ ... uššāššama ina bātim azzaz pi-ša iš-ba-bat umma šēma ša la taḥassas aḥat abika kiš iššim umma šēma let him bring the holy symbols here, I still shall stay in the quarter,” he interrupted me saying, “Do you not mind the god? your aunt has said to me as follows” CT 2 1:31 (OB leg.); [anāku] ina da-ānija aš-ša-bat pu-u ša qallu u dannī I (the kettledrum) through my loud noise have silenced everybody (lit. the small and the big) KAR 71 r. 15 (NA eglądurra-rít.).

b) to protest(?): PN has taken irrigation water belonging to your territory enna pi-e ki ni-iš-ba-ta mār šipri ša PN ki ʾiššā ana errēšī itṭadin now (even) after we protested,
a messenger of PN has (again) taken (water) and given it to his farmers BIN 1 44:18 (NB let.).

puzu to hide (oneself): ippaniya pu-us-ra-am is-ba-at-ma ittaq'am he hid from me and has left TCL 20 129 r. 21; pu-us-ra-am ina panika is-ba-tam-ma ana Ašīm illikamma he hid from you and came to me to the City ibid. 5; suhuma ummeššu la sabbāma ippaniya pu-us-ra-am i-so-ba-at if his creditor was not paid, and he hid from me CCT 1 10a:16, cf. ipridma pu-us-ra-am i-ša-ba-at CCT 5 1a:14 (all OA).

qātu — a) to do additional work (said of hired men, OB only): ina ITI.1.KAM UD.3.KAM qā-tam i-ša-ba-at in each month he will do additional work for three days VAS 7 47:13, cf. 61:11, 83:12 (all from Dibbat); ina ITI.1. KAM 3 UD-mi qā-tam i-so-ab-ba-at JCS 1127 No. 14 r. 2, also Waterman Bus. Doc. 17 r. 4, YOS 12 527:15; ina ITI.3.KAM qā-tam i-ša-ba-at PBS 8/2 196:16; UD.10.KAM su i-ša-ba (contract for one year’s hire) Syria 5 271 AO 9050 r. 3’, and 10 UD-mi qa-tam i-ša-ba-at ibid. 270 AO 9050:15 (OB Terqa); note the parallel formulation i-na ITI.1.KAM UD.3.KAM šu-su-ab-tum YOS 12531:8, and see šubibu (šešubbu) additional work.

b) to take a person’s hand, to lead a person, to conduct images or sacred objects in a ceremonial way — 1’ to take a person’s hand: Enil went into the ship is-bat qa-ta-ba-ma ulūdanni jāši’i took me by the hand, and brought me out Gilg. XI 190, cf. šuppi šīram sa-bī-tu qā-ti-ka look at the little child holding on to your hand Gilg. M. iii 12 (OB), also sa-ab-ba-tat qa-as-su kina (summi) iraddīšu holding him (Enkidu) by his hand, she leads him like a mother Gilg. P. ii 31 (OB); as a symbolic gesture: you scatter incense before Marduk šu bēl niqē dib-ma ši-aš šdotsu qā-ta-ba-ma taqabbī take the hand of the man who gave the sacrificial lamb, and speak as follows BBR No. 1-20:68 and 148; LÚ.NAR . . . šuš bēl niqē i-so-ba-bat ge-e-su iqqabi iqiṭarrēšu the temple singer takes the hand of the owner of the sacrificial lamb (and) says, “(Here is the gift,)” (then) lets go of him ibid. No. 60:25 (NA), cf. mašmašu šu rubē dib-ma ši-aš šdīem iqqabi Craig ABR 2 12:30, also ŠUH amēlī dib-bat-ma ina igi [...] RA 18 18 ii 7 (SB); igi. Utu.šē šu. na u. me. ni. di b: maḫār šašu šu-su sa-ba-ma 15 r. 50 ii 61f.; šu marši dib-ma šippa . . . tūšamānušu you take the hand of the sick person and have him recite the conjuration BMS 12:16, also CT 23 1:11, cf. qā-ti marṣi sa-ba šīpat d̆a tanaddi AMT 52,1:8; mašmašu šu marši dib-ma ana pan DN . . . iqqabi KAR 58:51.

2’ to lead a person: qā-ti aššita ša-ab-tam-ma atalkam take your wife and come to me BIN 6 52:16 (OA let.); qā-ti PN aḥatiša i-ša-ba-at-ma ittalak she took her sister PN and left BIN 7 173:20 (OB let.).

3’ to conduct images — a’ as a royal privilege and duty: he defeated Elam and šu dN is-ba-ta . . . ana Bābili ʾissā led Bel in a procession to Babylon BBSt. No. 24:11 (Nbk I); šUH Daštar . . . as-ba-ma ana qerešu ušēriš Borger Esarh. 76:14 and dupls.; qā-ti rubē šašu ša-ba-at-ma ušēriš qereš Aššur he (Sennacherib) led prince Marduk (away) and brought him into Assyria VAB 4 270:15 (Nbn.); qa-ti šīn . . . ʾulu GN . . . iš-ba-ma ina qereš GN . . . ušēšib he took Sin (Ningal, etc.) from Babylon and made them dwell in Harran VAB 4 290 ii 15 (Nbn.), and dupl. ibid. 222 ii 20, cf. qa-ti šašu . . . as-ba-ma ina bit UD.1.KAM šanat ušēšibšu I took Šamaš and settled him ( provisionally) in an ordinary house (bit umakkal) for one year (?) VAB 4 254 i 30 (Nbn.), cf. also ibid. 226 iii 6, and the parallel version OECT 1 pl. 25 ii 5; lu-uš–ba šuš šu [lukīni]šu ina šubbi BHT pl. 6 ii 9 (Nbn. Verse Account); šašma šarri šu DINGIR dib-ma lu ina ašēšu lu ina erēši isši if the king leads the god (in procession) and (the image) utters a sound either when leaving or when entering (the temple) CT 40 40 r. 69 (SB omens), and dupl. TCL 6 9:16; luššatu šarri ša ina ša-ba šUH DINGIR.MEŠ illabbīš the attire of the king which he wears when he leads the gods (in procession) UVB 15 p. 40 r. 8 (NB rit.).

b’ in connection with the Akitu festival: ana GN . . . ḫadiš ʾerumma šUH bēl raib šašu ša-ba-ma ušālimma uruḫ bit akīši I entered Babylon in a joyous mood and led the great lord Marduk safely along the road.
to the New Year’s chapel Winckler Sar. pl. 35
No. 74:141, cf. Lie Sar. 385; ŠUL tištuša qa-bit-
ma šadduha [...] Streek Asb. 264 iii 5; is
Nisanni ŠUL Bēl u nār Bēl is-bat istini
aššu ipuš in the month of Nisanne hu
(Nebuchadnezzar II) led Bēl and the son of
Bēl in procession and performed the New
Year’s festival Wiseman Chron. 68:14, also
Šarru-kēn šul ešša-[bat] CT 34 44 ii 15’
(chron.), also RIA 2 433 C8 4 year 709, ibid. p.
432 C6 3 year 729.

c’ other oes.: tuššūnmu šu illi diš-ma
BBR No. 31–37 fragment 1:32; ša u šarru šul
šištar diš-bat-ku tu-ma ina pāpušu ušab
RAcC. 73 and p. 115 r. 9, cf. KAR 132 ii 21, iv 6, and see RAcC. p. 102f., also [šaPapsukkul u
mašmatē] ŠUL 4 Ani ... diš-bat-mašša šu
RAcC. p. 91:14, cf. ibid. 92 r. 6, and šarru maš-
matē u 4INNIN.MEŠ ŠUL An-tum diš-bat-mašša
ibid. 92 r. 9.

4’ to conduct cult objects: ša [u lugal
šullu gisšulu.ningal.la u 4INNIN diš-
bat.mesmana ina kisal bit aššu tu-[ma ina]
ugu biara.gal ... tuš-ab DN and the king
lead the royal scepter-symbol and the god-
ess, and she enters into the ante-cell of the
New Year’s chapel and takes up a position on
the great dais (and the royal scepter-symbol is
set up beside her) RAcC. p. 115 r. 4, cf.
LU.TU.K rabā šUL gizilli ina mašmatē kalē u
nārē ulti zigurrat diš-bat-am-ma ... ana
kisalamba tu-ma the chief erib-bitī-priest
leads the torch — accompanied by the
mašmatē-priests, temple-singers and the nāru-
singers — from the temple tower to the main
ante-cella ibid. p. 119:33, and similar ibid. 120:3;
šarru ... ŠUL Eantu ... [u] maggu hurāsi diš-
bat-am-ma KAR 132 i 18, and see RAcC. p. 100,
see also KAR 132 i 26; ŠUL lišši ina pan ilāni
diš-ma ina šE.NUMUN.MEŠ tušām you lead
the kettledrum (first) before the images and
(them) set it down on (a bed of) seeds RAcC.
p. 16 iii 27.

c) to help, assist a person — 1’ said of
human beings: qa-sū ša-ba-at ana idīšu izīz
help him, stand at his side! BIN 7 32:6; ina
napštīm naddašu qa-ti ša-ba-at I am deeply
hurt, help me! TCL 18 123:20, cf. qa-tam
li-is-ba-at VAS 16 198:8, and qa-ti ša-ab-[ta-
ni-im] CT 4 37a:13 (all OB letters); ina dan-
natu šu-sū ša-ba-at ma ina šalimi liškamma
help him in (his) distress so that he can come
in safety PBS 13 68:10 (MB let.);
šarru bēlija šUL-a ki iš-ba-tu ubtalatūmittu when the king,
my lord, came to my help, he saved my life
ABL 499:11 (NB), cf. qa-ti iš-bat ABL 1385 r.
15 (NA); ša-ba-a-ti ša šUL-ul šešu he does not
want to help ABL 774 r. 6 (NB); when PN fled
from Elam he came as far as GN nūtu Lú
Dahha’-i šUL-su ki ša-ba-ta ulēbirašša marūš
when I helped him (to get) away from the
Daḥḥa’-u-people, I brought him over here
and now I hesišk ABL 282:12 (NB); mimmiši
mala bišešu kunišku panšu šidūlma lu marū
ša-bit šUL-I-i ni šu hand over (to him) in a
sealed document whatever we own, he should
be a son (to us and) our support Moldenke
54:11 (NB adoption), and dupl. Hebraica 3 15f.;
my lord knows that ki-x-su la mašūka u
ša-bit šUL-I-i jānu I cannot ... and (that) I
have no help ABL 912 r. 3 (NB); lu ana pullūlu
lu ana ša-ba šUL whether it is to scare (the
land) or to help PRT 105 r. 18; amēla ša
aṣapparakka šu-ka li-iš-bat let the man I am
going to send you help you Bab. 12 pl.
3:33 (Etana), cf. ibid. pl. 12 vi 1’.

2’ said of gods: Aššur u ilka qa-ti i-ša-aš-
tū-ma astīlim Aššur and your personal god
helped me, and I got well CCT 4 14b:9 (OA
let.); is-ba-tu šUL.ŠEŠ.KA KUB 4 53:8 (inc.);
Zababa šur ūḫaša ina ūḫaša šU-šu la i-ša-bat
Zababa, the king of battle, should not assist
him who is lying in a
swamp! 4R 10r. 37f.; mu.un.kin.kin.e.an
tim.ri.a mu.un.sub
(considering) to scare (the
land) or to help PRT 105 r. 18; amēla ša
aṣapparakka šu-ka li-iš-bat let the man I am
going to send you help you Bab. 12 pl.
3:33 (Etana), cf. ibid. pl. 12 vi 1’.
 előre.

**šabātu**

you help the fallen STT 57:62, and duplus. 58:30, 59:6; ina anniti qā-ti sa-ab-tam help me in this (situation)! (incipit of an inc.) AMT 90,1:14; mursu la īdā qa-ti šab-ti help me with this (unknown disease) KAR 73 r. 20, and passim in SB prayers; ša-bi-ta-at šu INN ina dannate she who helps in adversity OECT 6 pl. 13 K.3515:9, cf. ša-bi-ta-at šu naski she who helps the fallen BMS 9 r. 36, and see Ebeling Handschrift 68, also ša-bit šu INN naski LKA 43:19, and see Ebeling Handschrift p. 32, and passim in prayers, note ša-bit šu INN udāli BA 5 391 K.9593:6; Ša-ba-at-gā-su (personal name) MAD 1 No. 163 ii 37 and iv 29, for other personal names composed with this idiom, see Stamm Namengebung 171, 221 and 311.

d) to guarantee: PN u PN₃ qa-ta-at-ti īs-qa-bat ša PN₄ qadu mārēšu PN and PN₃ guarantee (to the king) that PN₄ and his children (will not run away to another country) MRS 6 37 R₅ 15.81:4, cf. PN qa-ta-at-ti īs-qa-bat ša PN₄ ibid. 11, for the corr. Baby. idiom, see leqā; for ina (ištu) qāl PN šabātu, see mng. 7.

e) to hand-cuff a person: the army of Astyages rebelled against him ina šU INN ša-bit ana RN id[dušu] and handed him over to Cyrus handcuffed BHT pl. 12 ii 2; ina ša-bit šU INN altapaššunti I sent them handcuffed YOS 3 186:25 (NB let.).

qūlū to become dazed: ĭš-ba-tu šaqummeš (the gods) became dazed (and) sat down in silence En. el. I 58.

rēmu to have mercy, to ask for mercy —
a) to have mercy: šarru bēlī ri-e-mu ina muḫḫi ardišu li-īs-ba-tu may the king, my lord, have mercy on his servant ABL 2 r. 20 (NA); minamma ana Uršu šalānuš ri-ma īs-ṣa-ab-tam-ni why does he have mercy on (all of) Uršu with the exception of me? BIN 1 18:22 (NB let.).

b) to ask for mercy: ihtalqa ri-e-mu ana šarrī īs-ṣa-ba-tu he ran away and asked the king for mercy ABL 916:6 (NA).

suppē to beseech with prayers: ana Marduk bēlīja utnēn su-pi-e-šu āṣ-ba-at-ma
šabātu 8

2 G.U.N 12 MA.NA ḫurāṣi šu-qul-tu šab-tu-ma whose weight was established as (totalling) two talents (and) twelve minas TCL 3 376 (Sar.); 5 G.U.N 12 MA.NA sāmu rassī ti-īṣ-ba-tu šaqultu (shields) of dark red (gold) weighing five talents and twelve minas TCL 3 371 (Sar.);

tālu ku to follow a course (said of a planet): ina qibītš šīrte ša ỳNabā ỳMarduk ša ina manzāz kakkābē ša šutē kakkējā īṣ-ba-tu tālu ku upon the august command of Nabā (and) Marduk, who (i.e., whose planets) had taken a course (as follows) among the constellations that (was favorable) for my attack TLC 3 317 (Sar.);

tērum to hold office (Mari): u mārēku anni-kām ama idī abištē še-er-tam ša-bi-it and his son here is holding office along with his father ARM 1 55:11;

ṭēmu to take action: PN died and did not leave a will ūtem-kā ša-ba-at-ma ... šaṭamma atalkam take action and come to me (as soon as you have this tablet read to you) BIN 6 2:6; send him to me ūtem-lu ša-ab-tām I am ready for action CCT 2 50:30; ana awūtīm annītitm PN šībēka šīdīnā ūtem-kā lu ša-ba-ta-kum it is on account of these matters that PN is looking for you—watch out and take action! CCT 3 46b:23; lu nimlikma ūtem-ni lu ni-ūṣ-ba (text -ku)-at we will deliberate and take action Contenau Trente Tablettes Cappadociennes 27:30; alta ūtem-kā ša-ba-ta-kum be ready for action (as for me, I will think it over for two or three days and then give you the answer) BIN 4 105:15 (all OA); ana panika ūtem-mi ša-ba-tak [u] lu kalāma erṣt I am ready to act for you, and everything is prepared TCL 17 6:13; aššum šuḥārtī annītim ūtem-mi ūla ša-ab-[a[k]]u as to this girl, I have not (yet) taken action OECT 3 74:10; ūtem-ka ša-ba-at take action! BIN 7 48:13 (OB letters); ana annītim ūtex-mu-un lu ša-ba-it take action in this respect ARM 1 42:14, cf. Laessoea Shemshārna Tablets p. 39:24, and šeqma lu ša-ab-ta-at ibid. 17; note with subāmutu in Mari: ūtex-em-ka lu šu-bu-at ARM 1 55:10, also ibid. 42:53, and ūtex-em-šunu li-ša-ab-bi-tu ibid. 85 r. 13'; ana ūtex-em ḫarrānīm šu-ta-as-bu-tim to take action concerning the expedition ARM 6 30:8, cf. ūtex-m[i] lu-uṣ-ta-as-bi-it ARM 2 39:23; kīma ina GN ūtex-mu-un ūṣ-ga-bi-tu nakrum ṣummum when action was taken in GN, the enemy saw it ARM 2 30:5; dima (wr. KA.HI) nu.mu.un dib ni.mu nu.mu.uṣ.tuk.men : ūṣ-em-ulu ša-ba-ta-ku ramani ul ḫassītā I am unable to take action, I do not know my own mind 4 R 19 No. 3:47; īṣ-bat ūṣ-en-ša-ma ʿgrub maḥārūm he (Gilgamēṣ) approached them resolutely Gilg. IX ii 12; ina la ša-bat ūṣ-em-me īmū [. . .] Winckler AOF 2 p. 20:7 (unidentified NA king); ulву MU.AN.NA 3-ta ša-ba-ta-ku u aanna ša appaṭtru šenmā ul ʿṣ-ga-bati ki appaṭtā I have been held imprisoned for three years, and even now that I have become free I cannot take any action, although I have become free ABL 1431:8 (NB); as a medical symptom: šamma amēlū . . . . ina dabābīša wpaṭṭat ūṣ-en-šū la ša-bit if (when he gets drunk) a man (keeps forgetting words) becomes unintelligible when he speaks, loses his ability to act Köchler Beitr. pl. 11 iii 52; if his backbone is bent and he cannot stand up Labat TDP 106 iii 34, cf. also ibid. 104 iii 21, and passim, and KU-ŠU NUBKIT ibid. Labat, Syria 33 122:24;

ṭūdū to take the road: ana GN ... ēṣṭakān pani[su] īṣ-ga-bat ū-tu nēṣdu he (Nabonidus) departed towards Tema’ (deep in Amurru), took a road to a faraway region BHT pl. 7 ii 24 (Nbn. Verse Account); see also ḥarrānu and urūb in this section;

urūb (urūb) to take a road: ʿaṣ-ga-bat urūbū I marched against him Winckler Sar. pl. 34 No. 72:114; ana lit PN ur-ḥa ša-ba-ta-ku-ma ḫantiš allak I am on my way to Utnapištim, and I am in a hurry Gilg. IX i 7; the hunter went off [to Gilgamēṣ] īṣ-bat ur-ḥa ina īlibbī Uruk ēṣṭakan [. . .] he took the road (and) set [foot] in Uruk Gilg. I iii 27; īṣ-ga-bat ur-ḥa uṣṭeseru ḫarrānu Gilg. I iii 47; īṣuṣ ūm imāl īṣ-ga-ba-tu ūru-ūḥ šimmī when his time was up he died (lit. took the fateful road) VAB 4 276 iv 35 (Nbn.), cf. ʿaṣ-ga-bat ū-ḥa šallu ḫarrānu MDP 18 251:1 (OB lit.); the legitimate shepherd ʿaš-bi-ū ṣaḥamū ša ṣaša ṣa ʿadad who
şabātu 8

follows the road established by the (favorable oracles of) Šamaš and Adad VAB 4 104 i 4 (Nbk.); they left their possessions behind ʾiš-

bu-tu a-raḥ la tārī and took the road from which there is no return TCL 3 177 (Sar.), cf. ʾgīḇāṣum uruḫ Akkadi ʾiš-ba-ti-nim-ma ana Bābili tebānī they took the road to Babylonia (proper) in masses and pitched camp before Babylon OIP 2 43 v 53 (Senn.), ʾaš-ba-ta ur-ḫa Layard 65:13 (Tigl. III), see Rost Tigl. III p. 22; ʾiṭī ummānāteja uruḫ pādānu ʿu-ša-ʾaš-bi-ṣu-nu-ti I sent (the submissive kings with their troops) on the way, together with my own troops Streck Asb. 8 i 74.

uṣsu to take a course: ša ... māṯām ēṣam kinām u ridām damqām ʿu-ša-ʾaš-bi-tu who directed the country on the proper course and toward the correct way of life CH x 18, cf. uṣsu kīnu ri-id-dam damqu ʿu-ša-ʾaš-bi-it-si-na-a-ti Unger Babylon p. 283 ii 11, also VAB 4 172 viii 30 (Nbk.).

ūnu to mark(?) the ear: PN made an agreement with PN₂ in order to make him (PN₂) his (PN’s) brother, if PN₂ takes a dislike to his brother PN, his brother UZU, ġeštu,meš-šu ʾiš-ba-at u ipaṭṭur will mark his (PN₂’s) ears and then he (PN₂) may depart (but if PN takes a dislike to PN₂, he is to pay 1,000 shekels of silver) MRS 6 75 RS 16.344:11.

9. ʾišḫutu — a) to grasp one another, to quarrel, to be connected, joined, and other reciprocal mngs. — ʾa’ to grasp one another, to hold hands, to grapple with one another, to get into a fight, to quarrel, to become involved in a lawsuit: ʾiš-ša-ʾa-bu-tu ma kimā le-i-im i-lu-du they (Enkidu and Gilgāmeš) grappled with each other and bent(?) like wrestler(s) Gilg. P. vi 15 and 20, cf. Gilg. II ii 48; ʾiš-ša-bu-tu ma qa-ṭu qa-ṭu-us-su-un they took each other by the hand Gilg. III i 19, cf. ʾiš-ša-ab-du-ni illakuni KUB 4 12 obv.(!) 5 (Gilg.), also Gilg. VI 177, II iv 12; ʾaṭā batašīm innumuruma ʾiš-ša-ʾa-bu-thu they met and grappled in the fold Genouillac Kich 2 D 55 r. 3 (excerpt from lit.?:) ʾaṭā u nakirka ta-ʾaš-ša-ʾa-ba-ta-a-ma ʾaṭām ʾašamqat you and your enemy will get into a fight, and one will destroy the other YOS 10 50:8, cf. ʾummānī u ʿummān nakrim pi-ri-it pi-ri-it (for birīt birīt) ʾiš-ša-ʾa-ba-ba-tu ibid. 46 iv 29 (both OB ext.), cf. māṭu birīt birīt DIB-bat 2 R 47 i 22 (ext. comm.), also CT 27 22 35 (Izbu), and Izbu Comm. 215, māṭu birīt birīt DIB-bat CT 20 2:16, cf. CT 30 38 i 12f.; māṭum i(var. ʾiš)-ša-ba-at šakkal (the people of) the country will fight and destroy (lit. eat) each other YOS 10 48:33, var. from ibid. 49:5; ʾummānī u ʿummān nakri ana epēš tāhāzi ʾiš-ša-ba-tū(var. -tu₄) CT 31 49:24, var. from ibid. 18 obv.(!) 16 (SB ext.); šumma šē-e la šatšir anākā u šā ni-ša-ba-at-ma maruṣ libhim ʾaṭām ana ʾaṭām ʾaṭākī if he has not released the barley, should he and I get into an argument? there will be bad feelings between us (lit. one to the other) Sumer 14 38 No. 16 r. 8’ (OB let.); aššum PN u PN₂ ʾiš-ša-ba-tu-ū(?) u umma šēma because PN and PN₂ are quarreling, and the latter (claims) as follows TCL 17 43:13; ana mē ti-ʾiš-bu-ta-ni we have a quarrel concerning the (irrigation) water Fish Letters 15:10, cf. i-ti-šu ti-iš-bu-ta-kū TCL 18 86:43, aššum kanik suluppi ... PN u PN₂ ʾiš-ša-ʾa-bu-tu-ma umma PN-ma Boyer Contribution 124; 8, also anākū iti PN ʾaš-ša-ba-at ARM 2 76:24, also itiššu u a-ša-ba-at Haverford Symposium p. 238 No. 7:7 (all OB); mārē GN aššum alāmi annūti iti PN ina dīni ʾiš-ša-bu-tu₄-ni-in₂-ni the people of Mukiš entered into a lawsuit against Nīqmepa on behalf of these villages MRS 9 63 RS 17.237;9; tušollī (for tušallī) ina Ḥubur ša dīna ti-ʾiš-bu-tū [...] you (Šamaš) make him who has become involved in a lawsuit dare to take the river ordeal Lambert BWL 128:62; la āšittu ina balīka zēra u mērē ul ʾiš-ša-ba-t without you (Sin), the childless woman cannot conceive (from) semen and become pregnant STT 57:65, and dupls. 59:33 and 59:9; li-ʾiš-sab-łam(var. -tu₄)-ma māḥrā likālīm (obscure) En.cl. VII 145.

2’ (in the stative) to be connected, joined — ʾa’ in ext.: šumma kakkum u danānū ti-ʾiš-bu-tu if the “weapon” and the “fortress” are joined RA 38 81 r. 26 (OB ext.), cf. šumma martu u ubānī DIB-ba-tu CT 30 49 r. 5, šumma kallāt 2.TA.ĀM DIB.bī-di-ta if the kidneys are double and joined TCL 6 5 r. 49; šumma 2 ḫ ( = sikkat šēlī) ʾāʾissina ti-ʾiš-bu-ut u
If the newborn animal is joined to its tail YOS 10 56.

They come upon, and send (him) to the palace ABL 1286 r. 15 (NB), cf. atd sabeni tu-sa-bi-ta why have you.

They (are) engaged (in plowing) VAS 16 9:27, cf. I gave orders so that the spare ox is (now) engaged (in plowing) VAS 16 9:27, cf. GUD. H1.A ššpšram ti-is-bu-tu Fish Letters 16:14 (both OB letters).

if the vertebrae of his neck are “loose” DIB.DIB-tu ibid. 24:19, and passim in ext., cf. uncertain: šu u BE (mātu or mātu) Labat TDP 30:98 and 42:35.

to seize (a person, said of magic, demons, diseases) (cf. mng. 1): atti e ša tu-ša-bi-ti-in-ni you (ferm.) there, who have seized me (with your sorcery) Maqiu III 108, cf. ša kišpi šu-ub-bu-tu-in-ni me, whom sorcery keeps in its grasp Maqiu VI 115; uš₃, zu [ḫu₂l.bi.ta] eme ba.ni.[in].[in]l.dib. dibl.bi : kišpi le₃[mi]n[ti] ša lišjarü-ša-ba-tu₃ evil sorcery that seizes the tongue CT 16 2:59f., cf. ša sín₄₁a.an.lan bi.in.dib dibl.bi : ša sinnu₃ anēmi ša-ša-bi-ti ASKT p. 84-85:30, SAG.KI.MU ša-ša-bi-tu KAR 80 r. 27, ša-ša-bit šakṭija BMS 13:22, tu-ša-bi-ta birkija Maqiu V 122, KAMU ša-ša-bi-tu AFO 18 290:16, also Maqiu I 97, cf. me₃ṛṭi tu-ša-bi-ti 4R Add. to p. 56 i i 1; mimma le₃nu mumu ša-ša-bi-tu(var. -bit) anēmi₂₂tu (the demons and)” anything evil,” that seize humans Maqiu I 139, also KAR 80 r. 21; ubbinnu₃ u₃kasanni₃ ša-ša-bi-ta-an-ni u₃rasanni (the sorceress who) paralyzed(? me, bound me, seized me, bewitched me Laessoo Bit Rimki 39:20, note kišpiki ruḥēki ša-ša-ba-bi-tu ki kāši your own sorceries and spells will seize you yourself Maqiu VII 169; šumma₃ MIN MIN-ma ina u₃pîṣi ša-ša-bit-si if ditto (a man divorces his wife) and practices black magic against her CT 39 44:46 (SB Alu); lu qāṭāṣa lu šēpāṣa-ša-ša-bi-ta₃ (if) her hands or her feet hurt (lit. “seize”) her Labat TDP 214:21.

to seize (a person, said of a human action) (cf. mng. 2a and 2c): šābānu ša ša anā labbīšuru iru₂₃u-ša-ša-bi-tu they caught our men who entered among them (their tribes) RA 42 71:25 (Mari let.); šā kiša-ša-bi-ta₃-ni ša anā ma₃ḫi₃ šarrī ute₃līшибка when he arrested us, he sent us to the king BE 17 55:14, cf. li-ša-bi-tu₃-šu₃-šu₃-ši ibid. 58:11 (MB let.); ina mu₃₃lāši [ina kīr]₃ u₃-ša-ba-bi-tu₃ they caught him during the siesta in the orchard SMN 249:17 (unpub., Nuzi); bēš šīṣu₃ mala ina panī šunu₃-ša-ba-bu₃-ta-ma anā ekāli₃ isapparu they shall arrest any criminal that they come upon, and send (him) to the palace ABL 1286 r. 15 (NB), cf. atā šābēni₃ tu-ša-bi-ta why have you.
seized our men? ABL 579 r. 2 (NA), ū-sab-bi-ta-an-na-šu ABL 589:4 (NB), sartennu ... amelutti ša bit abija gāt šubīti kī ū-sab-bi-ta after the chief judge put the slaves of my father's estate in fetters ABL 716 r. 16 (NB), and passim in NA and NB letters; 200 šāšē balṭātu ina gātī ū-sab-bi-ta I personally captured 200 men alive AKA 236 r. 33 (Asn.), and passim in Asn., Tīg. III, Šāmši-Adad V, Sar., Asb., wr. Dīḇ-ta ibid. 320 ii 72 and 339 ii 115 (Asn.); tisīšunu ū-sa-bit I took hostages from them Lie Sar. 329; ūgu ša Bābili ... idākū u uš-sab-bi-tu-su-nu-tu he defeated the Babylonian army and captured them VAB 3 57 § 50:87, cf. [mārbanu].MEŠ-šu ... ša ittišu su-ub-bu-tu? the nobles who were with him were captured ibid. 88 (Dur.); idākku' ina libīšunu 546 u balṭātu ūš-sab-bi-tu-nu 520 they killed 546 of them and captured 520 alive ibid. 33 § 27:51, cf. ibid. 37 § 30:56, 45 § 56:67, cf. also rabbātē ša Aššur uš-sab-bi-tu Wiseam. Clanor 54:8, also ibid. 74:10; ū-sa-ab-ba-at-ka-ma them(!), one after the other, in MN RA 7 155 captive the fortified cities of GN, all of ABL 548:15 (NA); bit dārāni ina battataja ūš-bi-tu I took the fortresses one after the other ABL 223 r. 9 (NA); note as WSem. passive: ul tu-ša-bat (ālka) don't let your city be conquered! EA 85:46 (let. of Rib-Addi).

g) to seize objects, property, etc. (cf. mng. 3a): luqatum ša PN ša-uš-bi-tū ana kaspim ēlimā I will turn PN's merchandise, which I have seized, into cash KTS 30:8, cf. kasap awîlim ša-bi-it ibid. 23, also AN.NA ... ša-bi-šu BIN 6 132:9, URUDU ū-sa-bi-tū-ú CCT 4 25a:38, bābātīja ūš-bi-bi-tū TCL 14 39:13 (all OA); ĀB.HLA ū-sa-ab-bi-it-ma I confiscated the cows (and did the threshing) A 3524:20 (OB let.), cf. ZĪD(?).KUM ana šē ūš-bi-šu-ma (uncert.) CT 2 29:21 (OB let.); 12 UD.UH. A.MEŠ uš-gē-eb-bi-it-ma AASOR 16 7:14 (Nuzi), cf. [immergēte]šunu nu-uš-gē-eb-bi-it ibid. 6:11.

h) to seize an exit (cf. mng. 4b): kūpu harrānūtē ūš-bi-bi the frost blocked the roads ABL 768:8 (NA); I shut him (Šamaš-šum-ukin) and his troops up in Babylon, etc., ū-sab-bi-ta maṣṣāṣūn and seized their exit Streck Asb. 32 ii 132, cf. girrētišu ūš-bi-bit ibid. 16 ii 53; urrad ana qaggārimma ūš-bi-bi-šu kibši[ki] I will go down to ground level and block(?) your (the witch's) track Maqlu III 145 (from STT 82); [harrānūtī(?)].MEŠ-ia uš-bi-bi-tu ekēmu the Snatcher (a demon) is blocking all my roads Gilg. XI 231.

i) to make fast, to tie, to link — 1' to make fast: ina mēṣir siparri ūš-še-bi-šu I fastened (the door leaves) with a copper band KAII 1 6:10 (- AOB 1 96, Adn. I), cf. šagam-mišīna ina kurūsī ša erī miš lu ūš-bi-bit 5R 33 iv 49 (Agum-kakrime), also ina ūš-bi-bi-šu uš-gē-eb-bi-šu Iraq 14 34:70 (Asn.); ganū u gušāru ina libbi luš-bi-bi (give me a section of your wall) I will put in a reed construction and beams VAS 15 35:5 (NB), cf. gušārē ūš-bi-bat ADD 90:9 (NA), also gušārē ta-bi-u-te ūš-bi-bi ADD 917 ii 19, 915 i 6; ina maškīja su-ub-bi-tū [...] ina šerānija su-ub-bi-tū [...] with my (the ox's) hide are fastened [...] with my sinews are fastened the [...]
šabātu 10j
(of the chariot) Lambert BWL 178 r. 11f. (table); didēšina ina ṭurē tu șu-ub-bu-lu they are didu-garments should be fastened with straps MDP 4 pl. 18 No. 3:5 (= p. 167, Elam).

2') to link, hold, connect by something (used in the stative, cf. mng. 6a): summa kubur lībīm qē șu-ub-ut if the thick part of the heart is held by filaments YOS 10 42 i 36, cf. ibid. 54, ii 33, YOS 10 24:25, qē șu-ub-ut ibid. 25:18, 46 v 33 (all OB ext.), CT 20 11:22 (SB ext.); summa amāšu qē DIB MEŠ at TGL 6 1:51, cf. ibid. 52, also summa amāšu šišitu DIB. MEŠ at ibid. 50; note: if the veins on a pregnant woman’s breast GU MEŠ DIB DIB are surrounded by capillary vessels (she will give birth to a male) Labat TDP 204:50.

3') other mngs.: summa ina pāšu DIB DIB ma Labat TDP 64:41 and 42, cf. ibid. 160:35, also pāšu șu-ub-bu-ut ma dabāba la ilē his mouth is obstructed so that he cannot speak ibid. 220:22, cf. șu-ub-bi-ti pi mirānikī 4R 58 i 50, dupl. PBS 1/2 113:83 (Lamaštū), also șu-bi-ti (KA) mirānkī KAR 71:5 (inc.), summa amēšu wāršu DIB. MEŠ at AMT 63:1:14, if the sinews on his hands DIB DIB DIB Labat TDP 94 r. 9; nine garments ša nibhī ḫūrāṣī jār ḫūrāṣī šī-bit-su-nu ina murde șu-ub-bu-ut whose . . . s are edged with a gold border and gold rosettes in . . . thread TGL 3 386 (Sar.); narmaktu ša ḫūrāṣī șab-bu-tu-ú-ni a basin which is inlaid with gold ABL 1203 r. 4 (NA); ana șu-ub-bu-ut qē . . . šābu (days) favorable for spinning(?) thread KAR 177 iv 33 (hemer.); ina muḫḫī 100 GUR 10 (GUR) suluppi ana maḵkasu șa-šab-bat he will prepare (and deliver) ten gur of dates for pulp(?) from each (100) gur YOS 6 36:14, cf. 3 GUR șa-šab-bat (in broken context) Dar. 353:10.

j) in idiomatic use: see mng. 8 s.v. nīk kasse, šēnu.

11. șuṣbutu (causative to šabātu mngs. 1–5) — a) to cause to seize someone (cf. mngs. 1 and 2): șu-āš-bit-an-ni marussu lemmu ša sībīt māmīt she (the sorcerer) caused her evil plague, a seizure caused by a curse, to seize me BRM 4 18:6 (inc.); utukku lemmu tu-șa-șa-bi-ta-in-ni utukku lemmu šišatu kunāšī you have let the evil utukku-demon seize me, (now) may the evil utukku-demon seize yourselves Maqlu V 64; kalkaltu șu-șa-șa-bi-su-nu-ti-ma I starved them out Lie Sar. p. 48:14; lū ḥubtu șu-șa-șa-bi-ti I had prisoners taken ABL 550 r. 6 (NA); mār-sipriati-ni la tu-șa-șa-bat do not arrest our messengers YOS 3 114:12 (NB let.); note (in legal context) niši bāšīṭu kūm māskānū ša PN șu-șa-șa-bit he had people of his household given in lieu of the pledge held by PN VAS 4 46:11 (NB).

b) to install someone in a feudal holding, in office (cf. mng. 3d): saddakdim Sā.GAB. MEŠ L.U.BAN ana egalītim șu-șu-bi-ta-su-nu-ti afrmabl-kum last year I sent you the persons of rabbu-status belonging to the class of “bowmen” to install them in feudal holdings TGL 7 11:4 (OB let.), cf. egalim șu-șa-bi-ta-su-nu-ti ibid. 25, also ibid. 27; note: gardens [ša] RN . . . nukaribbe șu-șa-șa-bi-tu that Assurbanipal granted to the gardeners AnOr 9 2:33 (NB); šīhra u rabā ki īšēnī šu-șa-șa-bit-ma to young and old alike he gave (fields) as holdings VAS 1 37 iii 28 (NB kudurru); [x-r]e-e-ti ittadā qē șa-ta-șa-bit he placed [...] and entrusted (them) to Ea En. el. V 68; mansāzū ša rešīja șu-șa-șa-bit I installed in my personal service (the following officials) Unger Babylon p. 284 iii 34 (Nbk.), cf. ana maṣṣarīt șu-șa-șa-bit-su-nu-ti YOS 7 156:12 (NB); iṣṭuqa parka maṣṣarā șu-șa-șa-bit it he drew a limit(?) (and) installed watchmen(?) En. el. IV 139, cf. erbettā šāri uš-še-ša-bit ana la aṣē miṃmīša ibid. 42.

c) to have someone hold or touch an object (cf. mngs. 3g, 3j) — 1') in gen.: adi patram șa Aššur șu-șa-șa-bi-ta-su until they have him touch the dagger of DN (when taking the oath) BIN 4 37:8 (OA); ṣurra ina qāššu tu-ṣa-ṣa-bat-su you make (the figurine) hold the string in its hands KAR 62 r. 8 (inc.), cf. guršu qinnassu tu-ṣa-ṣa-bat-su you make (the figurine) hold its buttocks with its left hand VAT 35:8 (unpub. inc., courtesy Köcher); summa amēšu musāršu sinnīšlam uš-ta-na-ṣa-bat if a man repeatedly makes a woman hold his penis CT 39 45:28 (SB Alu).

2') in order to do work: PN . . . alla marra lu șu-șa-șa-bit I had PN (my second son)
shalltu 11d

take up the hoe and the spade VAB 4 62 iii 13 (Nabopolassar), cf. ša-ša-as-bi-it-su-nu-ti tupsik kālti. Uunger Babylon p. 284 iii 32 (Nbk.); nīr gīš ša šašādī ša-ša-as-bi-su-nu-ti I had them (the captive kings) take up the yoke of the proce ssional chariot Streek Asb. 84 x 29; rappu la'-i-t-su-nu-mu-šaš(var. -ša-as)-bi-tu-damqāti[i] En. el. VII 81.

3' with lišānu in med.: šīṣā ba šamma lišānu dib-bat (probably to be read tušašāt) you put on his tongue (lit. have his tongue seize) DIB-bat En. el. VII 81.

ubilunimma ū-šā-ąš-bi-tu bābāṭešīn brought the (colossi) in with great difficulty and placed them at its (the palace's) gates OIP 2 118:3, cf. ana erbetī šari ū-šā-as-bi-la sitārāšīn ibid. 97:85, and passim in Senn., Sar., Esarh., also ibnīma šalmaišunu bābā apēŠū-ša-as-[bit] En. cl. V 75; rēnu eldu ... ū-šā-as-[bi-[i]] maḥāršu he set up a fierce wild bull in front of it (Ehulhul) BHT pl. 6 ii 15 (Nbn. Verse Account); the fortresses ša ina ahi tāmti ... sādrama šu-ąš-bu-tu kīma ussi which were lined up along the seacoast in an uninterrupted row TCL 3 286 (Sar.); maqāri ... dalātešu uš-te-es-bi-[tu] the carpenters have hung his doors PBS 1/2 44:14 (MB let.), cf. giš. maSEX.ŠEŠ wēšellenkitma uš-te-es-bi-it BE 17 49:4 (MB let.).

f) to occupy a territory, to settle people: alānīšunu bitātīšunu na-tu-te (for nađāš) ū-šā-as-bi-su-nu I settled them again in their abandoned cities and houses AKA 298 ii 10, also Scheil Tn. II r. 44, alānī na-tu-te ū-šā-as-bi-it ibid. 24; 2400 ummānātīšunu assuha ša ina Kalḫi ū-šā-as-bi-it I deported 2,400 of their people and settled them in Calah AKA 362 iii 54, and passim in Asn., also GN ana šiḫtīšā ū-šā-as-bi-ma Lie Sar. 215, cf. also Borger Esarh. 107 iv 11; gqquru bit tara'im mani lu-šā-as-bit-ku-nu ina libbi šība I will settle you in a territory that pleases you, live there! ABL 541:10 (NA), cf. ina šabbi maṭīšnu ū-šā-as-bat-su-nu ABL 232 r. 6 (NA); alānī ša ana maṣṣarīt ša šarri bēlija ū-šā-as-bi-tu the villages which I had (my troops) occupy in order to (make the villagers) do service for the king, my lord ABL 275:9 (NB).

g) to prepare, to undertake work (cf. mng. 5): akī ḫannima ša-ša-as-bi-it ina libbi alānišū proceed this way in his towns Tell Halaf No. 1:11 (NA let.); UD.25.KAM nu-ša-as-bat ud.26. KAM nippaSH we will prepare (the ritual) on the 25th and perform it on the 26th ABL 51:10 (NA), cf. annūri ū-šā-as-bat ABL 17:7; šarri idī akanna u šu-su-bu-ta-ka the king knows that I am not prepared(?) here (I have no house or servant) ABL 852 r. 5 (NB); takpārtu ... [u]-ša-as-bi-it ABL 52:9; šīše lu-šu-ša-as-bi-
ştātu 11h

**tu** ABL 373 r. 12; with hendiadys: ú-sa-aš-bit ... attidin ABL 317:17, tu-ša-aš-bit-ma ... tašeppar ABL 269:9; with dullu: dullu ... gāšunu nu-us-sa-aš-bit ABL 117:9 (NA), cf. dullu šū [i]a-[2]-um-ma ú-ša-aš-bit e-šu ša (text -sa)-ak-ki (text -ku) who will undertake this rite for you? ABL 57:18; dullu ú-ša-aš-bit-it-su-nu-ti-ma ēmisšunutī tupsikkū I put (the people) to work (on Esagil) and had them carry the pyre VAB 4 148 iii 23 (Nbk.), cf. mekhi lu-ba-ša-bi-it-su-nu-tū YOS 3 97:12 (NB let.); ša alla dullišu alar a-na errēšī lu (text ú)-ša-aš-bit I will give out to the tenant farmers whatever work is too much for him YOS 3 84:33 (NB let.).

**h** to light a fire — 1’ with girru: bitāti ērīšti šuurrūnu girra ú-ša-aš-bit-ma TCL 3 90 (Sat.), also ibid. 181; ina bitāti ērīštišunu girra ú-ša-aš-bit-ma ibid. 294. ina bitātišunu naklāte girra ú-ša-aš-bit-ma qatūr šunu šuurrūna pan šamū kīma imbari ú-ša-aš-bit (possibly a scribal error for uššākip or uššākim) ibid. 261. 2’ without direct ref. to fire: kūru dib-bat you light the kiln ZA 36 188:29 (NA chem.); ēri-biti ta qizillī abra ina pašsūnu ú-ša-ašsa-ba-at-ma a person admitted to the temple will light the pyre from a torch in front of them (the gods) RAcc. 69:13, cf. qizilla igāsamma itti garakkū ú-ša-ašsa-ba-at BRM 4 6:16; garakkū inaddīnu nu-uš-ša-aš-bit (the šangū-priests) set up a brazier (and) light (text sing.) it (or: lights a lamp?) BRM 4 6:39 (NB rit.).

**j** in idiomatic use: see mng. 8 s.v. adda, arkatu, ḫarrānu, kussū, ṣanu, ṣarrūtu, šenū, urušu, ussu.

12. šuttaššu — a) to collect, to assemble from several sides, to hitch (animals in) a team — 1’ in OA: mimma kāššim annēm šu-ta-aš-bit-ma collect all this silver BIN 6 55:12; kāššam lu ša PN lu ša rabi šiṣe aṣí alākika uš-ta-ša-ba-at I will scrape the silver together by the time you arrive, either from PN or from the rabi šiṣe-official TCL 19 16:17, cf. kāššam 10 MA.NA nu-uš-ta-ša-ba-at-ma BIN 4 38:9.

2’ in OB: u šuḫrū ša ʾilīkakakum itti aklim šu-ta-aš-bit-aš-šu as to the boy who came to you, let him join the caravan CT 29 30:22, cf. itti aklim šu-ta-aš-bit-ta-šun-ti-[i]-ma] YOS 2 37:24, cf. also iššéni kāšštum šudama šu-ta-aš-bit-ta(1)-šu-nu-ti-ma šušiššunūti VAS 16 57:14; mārī allīm ša ibussšu šu-ta-aš-bit-it-ma collect (all) the natives of the city that are present Sumer 14 33 No. 14:18 (Harmal), cf. šumma 3 erbenētim šumma 4 erbenētim šu-ta-aš-bit-lam šurdamma ibid. 55 No. 30:11.

3’ in Mari — a’ referring to people: ina-nama ... epištim Kalaša šu-ta-aš-bu-tum-ma uš-ta-ša-ab-ba-at varākūnamma ... epištim ši isappāšma now I can, with constant effort, keep the whole working crew together, but afterwards (when I leave) this crew will disperse ARM 3 8:16f.; alki bitki šu-ta-aš-bit-ti-ma leave, gather your household (and come) ARM 2 113:4, cf. ARM 3 5:21; annūma mārī šprim ša GN uš-ta-aš-bit-it-ma aṭurdaššūnūti šišām šiši itti mārī šprim ša GN šu-ta-aš-bi-su-nu-ti-ma šurmsūnūti now I have made up a group of messengers from GN and sent them to you, let these troops join the messengers of GN and send them on (together) ARM 2 5:17 and 22, cf. ibid. 128:13; itti PN šu-ta-aš-bit-[t]-nu-ti arḫīš ... šurdam quickly send (the troops) in a group with PN ARM 1 43:8, cf. šābām ši kīma šu-ta-aš-bit-im ... ittija lu-uš-ta-aš-[bi-it] ibid. 16f., cf. also ARM 2 21 r. 16′, 30 r. 10′, ARM 6 14:27, 46 r. 2′, 51 r. 15′; 7 MHz šāb [... ] ʿu 3 MHz berhum ... 1 lim šābām anīnēm uš-ta-aš-bit-im[ά] from the seven hundred men [of ...] and the three hundred elite men, I made up these thousand men ARM 5 1 r. 7′; note birtūtim ... ina šābīmma ša ḫalšika šu-ta-aš-bit-[m]a have (some men) among your local troops the fortresses one after the other ARM 1 20 r. 13′.

b’ referring to animals: GUD.HLA ʾerīštim uš-ta-aš-ba-at-ma ... ʾirīšu I will collect plow-oxen, and they will plow ARM 3 33:10, cf. ARM 1 132:24; ʾerinnētim ina hāša Terqa [nu-uš-ta-aš-bit] we have assembled five plow-teams in the district of GN ARM 2 99:39, cf. ibid. 31.

4’ in lit.: garrādu uš-te-ši-[bi-ta] šibittu imḫullī the hero hitched the seven evil

b) to cause two people to quarrel (as causative to šišbutu, e.g., mng. 9a): [...] ām. ērīm (text TA+LA) ba.an.da.ab.te.e [...] du₄₄ ām. ma.gā.gā : kištitišina tu-uš-ta-ša-ab-ba-ti [...] ina bititišina šaltum taštkani you cause both of them (the neighbor women) to quarrel with each other RA 24 36 r. 6, see van Dijk La Sagesse p. 92 (OB).

c) to be assigned work (as passive to šišbutu, e.g., mng. 11g): dultu ša kāri mištu ša PN u aḫḫušu asšar ul-ta-ša-ab-ba-tu the work on the quay, the assignment of PN and his brothers, wherever they have assigned it VAS 6 84:3 (NB).

d) in idiomatic use: see mng. 8 s.v. šenu.

13. nasbutu — a) as passive to šabatu mngs. 1—5 '1' to be caught, arrested (cf. mng. 2): šumma avilīm īdûtu ti-ištum it-ta-ša-ab-ba-at if a man commits a robbery and is caught CH§ 22:25, cf. avilīm ša ... ina kurullīm ina muṣēlim inša-ša-ba-tu a man who is caught in broad daylight (in the field of a muṣēlemu) with the (stolen) sheaf Goetze LE § 12:38, cf. ša ina mišīm ina bitim inša-ša-ab-ba-tu ibid. § 13:42, also ibid. § 49 B:5; inša ma wārdum ina bitim inša-ša-ab-ba-tu when the slave was caught in the house (and the city authorities questioned him) TCL 18 90:6 (OB let.); biš biti šuāti ina la idā dib-at the owner of that house will be arrested for (a crime) unknown to him CT 38 41:29 (SB Alt.), cf. anēlu ša ina barti dib-bat this man will be arrested in a rebellion ibid. 35:55, also BRM 4 23:25 (SB physiog.), cf. dib-ma iddāk he will be arrested and killed Boissier Choix 184:37, also ša lišāni ina lībi ummanīmu inš.meš dib-bat-ma iddāk a spy moving among my army will be arrested and killed ibid. 181:13, cf. also ša lišāni iš-ša-ba-at-ma [iddāk] a spy will be caught and killed RA 38 80:11 (OB ext.), etc.; atummu ... ina gāi nakrišnu ina-ša (var.-aš)-bi-ta be captured by your enemies (like an animal caught in a snare) Wiseman Treaties 500; šumma aššat avilīm itti zikirām šānim ina naṭtim iš-ta-aš-ba-at it the wife of the man will be caught in adultery YOS 10 47:50 (OB behavior of sacrificial lamb), cf. CT 38 50:51 (SB Alt.); girsepp šu ipparkā iš-ta-aš-ba-tu the attendants who fled have been captured ARM 2 35:25; iš-ša-ab-ba-tu šu [u] šumma iš-ša-ba-at-ma [ana] neparim ušerebekšu they will arrest him, and when he is arrested I will put him in prison ARM 2 102:22, cf. ibid. 25; 1 UR.MAḪ ina ruqbiš ša bit GN iš-ša-bi-it a lion was captured on the top floor of a house in GN ARM 2 106:7; ana iš naṭmite la iš-ša-ab-bu-á-tu they (the contesting parties) must not be taken to the river ordeal or (made to take any other form of) oath (concerning the jewelry) KAV 1 iii 94 (Ass. Code § 25); šumma li-iš-ša-ba-tu-ma anašku li[iššir(?)] may they (the sorcerers) be caught but I set free AFO 18 294:79. 2' to be taken, requisitioned, taken as a pledge, seized or stolen: mē qatē inaḫḫi inša-ba-bat washrather is brought in, oil is taken (before the meal) Racco. 67:12; x Diḫ.tatana ša Aalité alšu ša bit avilīm iš-ša-ba-tu x dry bran taken for fodder for the oxen of the chief's house VAS 7 110:5 (OB Diḥbat); x gold ana batqa ša dári(?) u šukulṭu iš-ša-ba-tat taken for the repair of the . . . and the jewelry VAS 6 98:5 (NB); aššum šaksum ... ša bit PN iš-)iš-ib-tu-ni annakum ālam inšurūmum šaksum ša iš-iš-ib-tu ša ikribi šatškār they went here to the city authorities on account of the silver which was seized in PN's house, the silver that was seized was a votive offering—it will be released COT 2 42:11 and 14, cf. [a]na šaksum šatām ibid. 23; epinnašu ul iš-ša-ba-at ... immer šammišu ul iš-ša-ba-at his plow must not be requisitioned, his pasture sheep must not be requisitioned MDP 23 282:17 and 19; ERIN [x]-tim u ERIN epistum ana še[p(?)] ša kun.ni.la ḫd ... iš-ša-ba-tu a [...] and work contingent was levied for the work on the storage basins of the canals LIH 4:7 (OB let.); adi la maskkatāt iš-ša-ba-ta before the pledges are taken YOS
3 136:17 (NB let.); 1 niru ištu biti ša. PN ig-ša-ab-du-[mi] (he said) one yoke was seized in PN’s house HSS 9 8:10 (Nuzi).

3’ to be conferred (cf. mmg. 3e): āš šarrim illawwi ig-ša-ba-at ma innaqqaš a city of the king will be besieged, taken and destroyed YOS 10 9:6 (OB ext.), cf. [āš] lavāšt u ši-ša-ab-ba-at ibid. 46 v 15, māšum lavāštum ši-ša-ba-at ibid. 25:1, cf. also āš māl rubē DIB-bat BRM 4 12:3, also šulṭe rubē DIB-bat ibid. 1, and passim in this text, URU.KI DIB-bat-ma YOS 10 63:3 and 4 (OB ext.); aša-ba-at GN maḥris jama wašīb ištu GN it-ta-āš-ba-tu he is staying with me until Nurrugum is taken, after Nurrugum is taken (he will leave for GN) Laessoe Shemhāra Tablets p. 45 SH.915:11, cf. ARM 1 27:9f., ARM 4 61:6.

4’ other mngs.: ana ištu u ši-ša-bat this need not be taken as an ominous sign Thompson Rep. 236:3; adammu ša šūlim adam U D 4 KAM ig-ša-baš-ta (the god Mār-biti) made known to me that (your) recovery will come within four days ABL 219 r. 2 (NB).

5’ with ina qāṭi to be found, said of lost or stolen property, property in illegal possession (cf. mmg. 3a): šuma na-wārdam šu’āti ina bitišu ʾitkalāšu warka wardum ina qāṭišu it-ta-āš-ba-at if he detains this (fugitive) slave in his house and later the slave is found in his possession CH § 19:2, cf. (stolen seed or fodder) ina qāṭišu it-ta-āš-ba-at ibid. § 253:81, also (said of an unaccounted for pledge) KAV 6 i 14 (Ass. Code C § 9), cf. [ina qāṭišu] ši-ša-bi-[ī]-t KAV 1 i 6 (Ass. Code § 1); lu qāṭi šo(for ša)-biti ina qāṭišu it-ta-āš-ba-tu or if any stolen property is found in his possession TCl 13 142:12 (NB), for other refs. see šibittu mmg. 4; note as referring to black magic: if a man or a woman practices black magic and ina qāṭišumu ši-ša-ab-tu (the paraphernalia) are found in their possession KAV 1 v 3i (Ass. Code § 47).

6’ in idiomatic use — with šēmu: see mmg. 8 s.v.

b) to grasp one another, to quarrel — 1’ in OA: PN u PN, ina maḥris na-āš-bu-tu-ma as PN and PN₂ were quarreling in the market MVAG 33/3 No. 335:3, cf. PN ištu PN₂ ina ār-
nobody can gain insight Maqlu III 54, dupl. KAR 226 ii 11.

Probably to be connected with ṣapparrā. For the formation, see von Soden GAG § 56o No. 36b.

**Ṣabbūti**

adj. fem.; snatcher; SB*; cf. ṣabātu.

māmītu 4Ma-nun-gal ṣab-bu-ti-ti the curse of DN, the (female) snatcher Šurpu III 77.

For the formation, see von Soden GAG § 56o No. 36b.

Zimmern, ZA 30 191 n. 6.

ṣabbutitu see ṣubbutitu.

ṣabi see zabī.

ṣabiātu s. pl.; wish; OB*; cf. ṣebā.

avēšum ša idinni šumšu ittakkar sa-bi-a-ti-ia ippuš annānum avēša ša ša idinninni ṣapparrūnūšīmma sa-bi-a-ti-ia ippušu (now that) a man who knows me has been promoted, he will do what I wish, (since) here (other) men who do not know me do what I wish when I give them orders Fish Letters 1:10 and 13.

ṣabību (or zabību) s.; (a wooden object); SB.*

gīš.zē.ir.1.kā.č = MIN (− ši-rī) a-kīš šam-nī sa-bi-bu(var. bi) (between spade and brick form) Hg. II 93 (comm. to Hb. VII A 168), in MSL 6 110.

[(x) D]Ul.KU šubat šamē gīš sa-bi-bi Gl. Pīsān RA 41 p. 35:7, and also [ ] šubat šamē Gl. Pīsān 4Sin.SIG, ibid. 15 (LB lit.).

 Probably two different words. For the lex. passage, see širu C lex. section.

ṣābibu see zabību.

ṣābit karāni s.; (an official); NA*; cf. ṣabātu.

Kūš.Sal.meš-šu-nu ša ṣa-bit geštin.meš their (referring to maškuru, wine skins) leather bags(?) belong to the “wine receivers(?)” Tell Halaf 14:12.

ṣābit pūti s.; supporter(?); OB*; cf. ṣabātu.

ina ruteškin qaggadna mādiš ugtallil kīšam ippašum ša(1) annīm is(1)-ni-qū pišu-nu ʿu pi ʿi ṣa-bit pu-ti-šu-nu li-ni-ik/y she has brought great shame upon us through her constant blaspheming, she repeats again and again, “The mouth of those who have done the questioning and the mouth of their supporters(?) should be . . .” (either li-ni-ik as IV/1 of nāku, or li-ī-gīs)-ni-iq in a pun on the sanāqū in line 17) TCl 18 135:18 (let.).

Possibly to be corrected to ṣa-bi-it gā(text pu)-ti-šu-nu.

ṣābit qātē s.; helper; NB*; cf. ṣabātu.

6 gīn Kū.BABBAR ana lū ṣa-bit šu.UI ana ud.29.KAM ša ITI MN BHR 1 99:37.

For other refs. to ṣābit qātē, see ṣabātu mag. 8 s.v. gātū.

ṣābitānu s.; captor, one who apprehends a criminal; OB, MA, MB; cf. ṣabātu.

Summa vardum ina qāt sa-bi-ta-ni-šu ʾiḥtaliq if a slave escapes from his captor CH § 20:7; anyone who discovers a veiled slave girl may seize her and bring her to the palace gate ṣa-bi-ta-an-ša ūcí.H.LA-ša ʾiḷaqqi he who has apprehended her takes her garments KAV 1 v 93 (Ass. Code § 40), cf. (referring to a prostitute) lubullaša sa-bi-ta-aš-ša ʾiḷaqqi ibid. v 73; ana ṣa-bi-ta-ni-šu applāša liḥbimma may he prostrate himself before his captor (and may the latter not accept his supplication) BBSt. No. 6 ii 55 (Nbk. I).

ṣābitu adj.; (designation of an official); MB Alalakh, NB; cf. ṣabātu.

PN Lū ṣa-bi-ti (in ration list among scribes, palace weavers, etc.) JCS 8 p. 11 No. 159:4 (MB Alalakh); 30 sīlā PN u Lū ṣa-bi-tu4 VAS 6 53:19 (NB).

ṣabītu s. fem.; gazelle; from OB on; pl. šabītu; wr. syll. and maš.da.


maš.dâ bi.ib.sar.re ṣa-bi-ta ukaššad he (the tenant of the field) will drive away gazelle(s) Ai. IV i 31; maš.dâ gid.da.bi ḫub.mi.ni.ti.b.
x.[x] (is not sar as expected): șa-ba-a-tu ina šid-di-ši ittanasi[suma] gazelles were running about within its (the destroyed temple’s) bounds(?) SBH p. 92b:22f.

ar-mu-u = ša-bi-tum Malku V 42.

a) in hist. and lit.: 4En[kidu ibri unum]aka șa-bi-ti (var. Maš.dà) Enkidu, my friend, your mother was a gazelle Gilg. VII 3, see JCS 8 92; itti Maš.dà.meš-ma ikkala šammī (Enkidu) eats grass along with the gazelles Gilg. I ii 39 and iv 3; īnurašuma 4Enkidu irappuda maš.dà.meš when the gazelles saw Enkidu, they ran about (in the open country) Gilg. I iv 24, cf. kīma sūrīme maš.dà sēra rupda roam the field like a wild ass or a gazelle! Wiseman Treaties 421; armi Maš. dà.meš sēru ibarramma the snake catches mountain goats and gazelles Bab. 12 pl. 1:22, also maš.dà.meš ša edīn AFO 14 pl. 9 i 20 (SB Etana), cf. [ar]-mu șa-bi-tu apsāt nilmuru kīsa[rīqu] CT 22 pl. 48 r. 6 (SB lit.), see BoSt 6 86; madbar ... ša ... sūrīme maš.dà.meš la iktēne'yû' ina libbi the desert where no wild asses or gazelles graze Streek Asb. 70 viii 89, cf. sūrīme maš.dà.meš umām sēra mala ba'dā parjānīš ušarbiṣa gerebšum I made (the formerly cultivated fields) a pasture for wild asses, gazelles, and all kinds of wild animals ibid. 58 vii 104; sūrīme maš.dà.meš wild asses, gazelles (deer, bears, etc.), I gathered in Calah AKA 203 iv 42, also KAH 2 84:127 (Adn. II), cf. (in a list of game killed) AKA 141 iv 25 (Tigl. I); 500 maš.dà.meš (for a royal banquet) Iraq 14 33:110 (Asn.); anaššikkunāši akarabkunāši Amar.maš.dà (-ušša) ella dumu maš.dà I am approaching you carrying as an offering a pure gazelle kid, born of a gazelle BBR No. 100:13, cf. ibid. 14 (SB tāmitu), but note dumu maš.dà (beside maš.dà, referring to a variety of gazelle) ADD 777 r. 5, see AFO 18 341:16; maš.dà 4u.n.gal Nibrāt the gazelle is the Lady of Nippur PBS 10/4 12 i 28, also LKU 45:4; šurbiša șa-ba-a-ti nāḫa harrānāti quiet down, gazelles! rest, roads! BA 5 691:7 (to Gilg. V?); windbabāšu maš.dà elleta ana inbi his food offering is a pure gazelle for the Fruit (i.e., Šin) 4r 33* i 1 (hemer. for the first day of the month), also ibid. 32:13; and dupl. K.2514:2, also K.7079+:3; lusma kīna maš.dà nerruba kīma

nirāḥi anāku Asalluhi šabsāku amahḍarka rush to me like a gazelle, slip to me like a little snake (addressing the child in the womb), I, DN, am a midwife (and) will receive you KAR 196 r. i 2 (SB inc.); [lu]-u šallāta kīma ar-me-i dumu.maš.dà sleep like a buck born of a gazelle AMT 96,2 i 2+K.9171 and ibid. 11, cf. ital kīma šakri nāḫir šā-(ri)-iš kīma dumu.maš.dà sleep like a drunkard, snore . . . .-ly like the offspring of a gazelle Craig ABRT 2 8 r. iii 4 (inc. to quiet a child); kīma Su-myagan irhā bāšū laḥra immerka maš.dà ar-ma-šā (var. Amǎ) alāna mārša just as DN impregnates his cattle, her ram the ewe, her buck the gazelle, her donkey the she-ass Maqiu VII 25; for the horns of the gazelle, see MIO 1 72 r. iv 7, sub edūr usage a-2'; for muš.maš.dà, see šuru B mng. 1e.

b) in econ.: 1 ša.gal, ša-bi-ti one (purīšu-measure of barley) for gazelle fodder JCS 8 18 254:11 (OB Alalah); ki maššartī lapanī sīrrīmī șa-bi-ti la ittąsar if he does not keep watch for wild ass(es) and gazelle(s) (in the field) YOS 7 156:20, cf. ibid. 10 (NB), cf. Al., in lex. section.

c) in omen texts: šumma laḥru maš.dà ulīd if a ewe gives birth to a gazelle CT 27 22:14 (SB Izbu); šumma maš.dà ana abullī iqribamma if a gazelle comes up to the city gate CT 40 43 r. 5, cf. r. 1ff. (SB Alu), also CT 28 34 K.7036 passim (SB Izbu); šumma immeru šikittī maš.dà šakīn if the (sacrificial) lamb looks like a gazelle CT 31 30:9, and dupls., see AFO 9 120, cf. šumma nāḫir maš.dà šakīn if he has gazelle nostrils CT 28 28:23 (physiogn.), šumma izbu ka maš.dà šakīn CT 27 40:15 (SB Izbu); mazzaz maš.dà YOS 10 52 iv 5 (OB behavior of sacrificial lamb).

d) as decoration on vessels: 10 GAL sag maš.dà xū babbar ten gazelle head (shaped) silver cups ARM 7 239:13', cf. ibid. 265:19', also sa-bi-ti (referring to golden vessels) EA 25 ii 1, also 2 ruqqā ša-șa-bi-ti (beside 2 ruqqā ša puḫādi) HSS 14 608:1.

e) in med.: v urzallu : aš ìb-si maš.dà gazelle dung Uruanna III 70; nābasū šerānā maš.dà āšlu zikarū štēnēš tešemmi you spin together red wool, gazelle sinew, and “male”
**šabitu**

rush AMT 103:14, cf. ibid. 104 iii 13, 102:24, 20,1 r. 30, and dupl. CT 23 42:17, also AMT 20,1 r. 33, 7:1:11, also, wr. SA.MUD (= šer'ānu :eqbi) MAŠ.DĀ tendon from the hock of a gazelle AMT 69,9:4, 91,3:8 and RA 18 22 ii 10, SA MAŠ. DĀ ša NITA u SAL KAR 194 i 6; šir MAŠ.DĀ gazelle meat AMT 27,8:5, also AMT 33,3:11, 100,2:5, KAR 202 r. iii 4; LIPŠ MAŠ.DĀ gazelle heart KAR 188:18; lipī kursinni MAŠ.DĀ marrow from the leg of a gazelle AMT 16,1:3, cf. LUDU GIR.PAD.DU MAŠ.DĀ AMT 14,3:9, mašak MAŠ.DĀ KAR 182 r. 15, AMT 49,6 r. 4, 33,3:13, 99,3:11, (for a bandage) KAR 209:8; ganni ša-bi tí turrar tasāk you char (and) Bray a gazelle horn KUB 37 iv 24; A.GAR. GAR MAŠ.DĀ (= piqān šabiti?) gazelle dung (lit. pellets) AMT 73,1:21, 100,2:5, and passim, used for fumigation, in med., besid (beside gābāt (MARUN) alpi cow manure) CT 23 43 K.2611:3, and passim; note kima A.GAR.GAR MAŠ.DĀ quturša libī Maqlu V 50; note also [A]GAR. GAR MAŠ.DĀ šā EDIN dung of a wild gazelle RA 18 25 i 16.

f) in šinni šabiti (a stone): qaqgar bāsi puqattū u NA, ZU MAŠ.DĀ in land (full) of sand, thistles and “gazelle-tooth” stones Borger Esarb. 56 iv 55, see Landsberger, ZA 37 76f.

Landsberger Fauna 100.

**šabitu** (Bezold Glossar 235b) see šapitu.

šabru A (fem. šaburtu) adj.; false, malicious; Bogh., EA, SB; cf. šabāru A.


a) said of persons: see KBO 1, in lex. section; LŪ. MEŠ ša-ab-ru-tim (in broken context) EA 43.4.

b) said of words: ana Azira qadd mašiššu amata ša-bu-ur-ta mamma ul išūraššu nobody plotted against RN and his country (with) false words KUB 3 14:8 (treaty), see Weidner, BoSt 376, cf. manummatam adultima ša-bur-ta u lemutta ana muḫhi RN la uba’ā KBO 1 1 r. 31 and 32; for a similar ref., see šabutors; a-va-te ME ša-bur-ur-ta [an]a muḫḫu ḫiṣa la tuwaššar you must not let (people speak) falsehoods against me EA 158:30 (let. of Azirī), cf. ibid. 23, also mīnu amata ša-bur-ta ašparaššunīti KBO 1 10:29 (let.).

c) other occ.: tašteni’ā ruḫē ša-bru-ti you (sorcerers and sorceresses) always seek tricky spells against me Maqlu V 121.

The adj. šabru, usually referring to words or plans, has to be connected with mussšabru, referring to persons as speaking false or hypocritical words. Only in the Bogh. Lu and in EA is šabru used of persons.

As the parallelisms with lemmutta in KBO 1 r. 31f., and with upšākē la šabiti in Maqlu indicate, the meaning of šabru was very close to that of lemmu and masku, and this is also the meaning associated with it in the lex. passages. See also discussion sub šabāru A.

von Soden, Or. NS 20 158ff.

šabru B (fem. šaburtu) adj.; squinting; OB, MB (as a personal name only); cf. šabāru A.

lū.igi.ṣid = [s][a]-ab-ru B 5R 16 ii 64 (coll.), for another restoration see zaqtu adj. lex. section.

mŠa-ab-rum Grant Smith College 253:23, YOS 8 29:3, VAS 13 30:10 and 98:3, note Ša-ab-ri-ṭa YOS 8 120:22 (all OB), also PBS 2/2 136:5, and passim in MB, see Clay PN p. 134f.; Ša-bur-tum BE 15 190 iv 4 and v 27 (MB).

šabru see zabru.

šabtu (fem. šabittu) adj.; 1. prisoner, captive, 2. seized, held, deposited; from OA, OB on, Akkadogram in Bogh.; wr. syll. and dib; cf. šabātu.

lu.dab.ba = ša-ab-rum, ka-mu-u OB Lu A 377f., and ibid. Part 1:6f.; dasabom = ša-na-gu ša lu.dub to interrogate, referring to a prisoner Nabnitu N 104; di₃₅ dab.ba = bi-bir-ka ša-ab-ta-tum) (followed by birkā ukṣurūtu) paralyzed knees Kagal I 323; na₃₅ ka.gi.na dab.ba – ši-da-nu ša-bi-tu, "captive" hematite Hh. XVI 7, for other refs., see sadānu.
\[\text{šabtu}\]

1. prisoner, captive — a) in omen texts: 
\[\text{ša-ab-tum ú-ši-i} \text{ the prisoner will escape }\]
RA 27 149:6 (OB ext.); DIB.MEŠ nakri tumaššar you will release the enemy prisoners CT 20 28 K.219+14, cf. DIB.MEŠ-ut [nakri BAR.MEŠ] 
ibid. 11 K.6393:10, also nakri DIB.MEŠ.MU u anāku [DIB.MEŠ nakri umaššar] ibid. 9 and 11; DIB-šu-ši šišitta ibbabalki the prisoner will escape from the prison CT 31 20:23; ša-bu ina ekalli ibbašši there will be a prisoner in the palace CT 20 35 ii 15 (all SB ext.).

b) in lit.: let the sick get well, the fallen rise kasa šišir ša-bu šitaššir the fettered go free, the captive be freed Šuru IV 74, cf. šab-ta la umašširu ibid. II 29, ana ša-ab-ti ša-ba-su-ma \(\ldots\) ḫiššu concerning a prisoner he said, “Hold him captive!” ibid. 31; [ša-bu]-tu umašš ġarun kasa ḫaṭṭārur they release the captured, undo the fetters of the bound KAR 321:1 (SB), cf. LU ša-ab-te KAR 143+219:39, see ZA 51 136 (cultic comm.), cf. also TA ša ša-ab-[te] JRAS 1931 111:5, see ZA 51 153; imuru-šuma DINGIR.MEŠ ša-bu-tu the captive gods looked upon him PBS 30 80:6; MUSŠEN DIB-tu šumaššir (on the fourth day) he should release a caged bird KAR 177 r. iii 35, cf. KAR 178 r. iv 22 (SB hemer.).

c) in other contexts: LŪ.MEŠ ša-ab-du-ti (corresponding to LŪ.SU.DIB.BI.HLA) KUB 14 11 ii 28, and passim in this text, see Goetze, KIF 1 210 and 227; šumuša LŪ ša-ab-ta isabbas summa upassar if he catches (a fugitive) prisoner and hides (him) he KUB 3 21:6; IM LŪ Urukaja ša-bu-tu a letter from the imprisoned Uruekanes BIN 1 49:1 (NB let.); ša-bu ša isabbatu la tappaṭara’ do not release the prisoner they are going to imprison CT 22 23:9 (NB let.); PN LŪ ša-bu ša ina muḫḫi kiri PN, the prisoner in charge of the kiln AnOr 9 8:52 (NB), cf. PN nappāh šiṣirar LŪ ša-bu ša ina E.GUR([]) ibid. 59; abū ša PN ša-bu. PN’s father is a prisoner ABL 1341:10 (NB).

2. seized, held, deposited: why did you not inform me whether you or somebody else seized the silver [\(\text{ra}ṇa kaspm ša-ab-tim [ša ālam] imḫurimī \[\ldots\]] the seized silver for which they approached the city authority CCT 2 42:23 (OA); ša pi ṣippa ša-bi-te according to the deposited tablet KAJ 129:5 (MA), cf. ṣippa ša-bi (wr. over ab)-ta idān KAJ 104:7, and see šabatu nmg. 3i.

\[\text{šabū}\]

šabū adj.; dyed; NB*; cf. šabū.


šabū (šapū) v.; 1. to soak, irrigate (a field), to flood, to flow out, 2. to bathe, soak (an object), 3. šabū to soak (a field); OB, MB, SB, NB; I ṣibku — šabu — šabu and šapū, I/3, II; cf. mušabbīu, nasbū, šabū adj., šabū, šibtu B, šipā A, šabītu.

GIS, geštin.sur.ra u.me.ni.su.ū : karāni ṣaṭṭtu šu-bu-[gum]-ma water(?) the “drawn wine”! KAR 42 r. 12f.

1. to soak, irrigate (a field), to flood, to flow out — a) to soak, irrigate (a field) — 1’ in OB: ana egel UBU GN sa-bi-im qātam aššakān I began irrigating the field of GN Fish Letters No. 16:5; eqlum mala ṣipram eqpu u mē ša-bu-ū as much field as has been worked and soaked with water YOS 2 151:9, cf. šiprā šullum[\(\text{mu}\)] ana erēšīmī naṭu [\(\text{u}\)] mē ša-bu-ū the work (on the fields) is completed, they are fit for plowing and are soaked with water ibid. 19; eqlum \(\ldots\) 3 bur ša-a-pī a field of three bur is irrigated (parallel eriš plowed line 18) TCL 17 5:17 (all letters).

2’ in MB: šāra ana ša-pe-e-ma Takkira ana sekerī to let water into the reed bed and to close up the Takkiru Canal PBS 1/2 57:30 (let.).

b) to flood (Mari only): naḥlum \(\ldots\) 1 ME ūn eqlum ša muššēnim iš-bu the wadi (of GN) flooded one hundred iku of arable land belonging to the royal subjects (but the fields of the palace are safe) ARM 6 3:11, cf. naḥlum \(\ldots\) eqlum \(\ldots\) iš-bu u uṣur the wadi flooded the field but withdrew (its water) ibid. 2:9, also naḥlum ša GN daluwaṭīm iš-bu ibid. 3:16.

c) to flow out (only med.): šumma šā, MEŠ-ši iš-ša-na-bu-ū šinnāšu tabākā la šē if his intestines function (lit. flow out) constantly but he cannot urinate Labat.TDP 124:20.

2. to bathe, soak (an object) — a) with ina referring to the liquid: ṣuṭu tubbuktu ša ṣīpātī ina mē-ta-ša-bu ỹou soak woollen rags(?) in water KAR 198:16, cf. taḥapka ina libbi
šabu

3. šabu to soak (a field): akšum egeš GN šu-bi-im: as to the soaking of the field of GN CT 29 5a:6 (OB let.), cf. li-ša-bi-ma lišši: ibid. 17; naru 4šamaš šaPN ... [ ] ú-ša-ab-bu-ú (in broken context): Camb. 19:2.

The nuance “to paint” is attested only rarely (see mng. 2b) and in contexts in which “to soak (in a liquid)” is not excluded.

a) in OAkk. and Ur III — 1’ in hist.: 54,000 ERIN (AKK.: 54,000 GURUS) Barton RISA 110 v-vi 35.

2’ in econ.: 3 GURUS ša-bi-ù gi-nu-lum three regular workers: Kish 1930, 559a (unpub., cited MAD 3 242); erin.e šu.ba.ti the team has received (x sheep carcasses): JCS 10 29 No. 7:3, cf. x carcasses a-na ša-bi-im: ibid. No. 8:11, and see Solberger, ibid. p. 20; for Ur III, see Falkenstein Gerichtsurkunden 3 index p. 109, Eames Coll. pp. 3, 17f., 27f. and 165, see also ibid. index s. v. gurush, add: erin.lugal ITT 3683:3, gurush.eerin Pinches Amherst 84 r. 14, nu.bandā.eerin Eames Coll. KK 28:10, erin.gir.sē.ga Contenau Umma 109:5.

b) in OA: (they took me to the door of the god) 101 ša-bi-im kaslam ībantu: and seized the silver in the presence of a group of five men: CTC 4 14a:17; 5 ša-bu-um čarrutiti ša padutkannika ina bititi šatattumi: our group of five colleagues that used to drink your pa-
šābu

dukannu-beer in our house CCT 4 38c:5 (let.), cf. 5 ša-ba-am aḫištûm CCT 5 3a:30.

(1) in OB — 1' in gen.: šu-ati zirašu māṣu erin-šu niššu u umānnū himself (the king), his family, his country, his people (with) women and children, as well as his army CH xiv 79, and cf. ša-bu u māṭum. Genouillac Kich 2 pl. 3 C 1, in lex. section; ina erin. meš-ku-nu ʾstên aššišram eteqi 1 took one man from your group TCL 17 12:7 (lot.); ina erin. kā.e.gal nīg.šu PN avelē ša ṣibidatim iššana from among the palace-gate personnel that are under the jurisdiction of PN, (compensate) those (individual) men that have suffered damages LIH 103:4 (let.); erin.um ša ana ʾšēnim baqātim šakannaššištim the men who have been assigned to us for the plucking of the sheep LIH 25:12; (after seven names) 7 erin.hila šu.gi seven witnesses TCL 1 132:8; PN u 6 erin mārū ḤanakštPN and six men, natives of Hanat (as witnesses) CT 4 1:14 (let.); ʾqvitišu ša erin.meš iššakimma eqbum ana šabātim ʾibašši the assignment of people has been made and there are fields to be taken over TCL 18 86:5, cf. erin.um ša qāt PN egšītim ʾul šutamālī the persons under the jurisdiction of PN have not been provided with fields TCL 7 25:5, also erin-am ... šutamīššunāti ibid. 8; erin.um ša la ulappatam this contingent must not tarry LIH 23 r. 5 (let.), cf. ina erin-im ša qātikā erin-am blupatum LIH 45:9f. (let. of Hammurapi).

(2) composition: erin.meš uru.didli.bi ša men from various towns CT 29 17:8 (let.); cf. ʾıštu erin urukš ilakımnum UCP 9 336 No. 29:18 (let.); PN ša šērin GN PN, from among the people of GN PSBS 7 101:11 (let.); erin Dilbatšt VAS 7 183 vi 26, erin RababštBIN 2 77:3, erin Nūmhum VI 18 190:10 and 33, etc.; (flour for) erin.hila lû urukš ša iliš PN UGula.MAR.TU urukššana ilakımnum the contingent from Uruk that came to Larsa with PN, the overseer of the Amorites in Uruk PSBS 39 pl. 8 No. 21:2; inumma erin.hila Jamudalam ina Māškan-šabra ana ṣarrăn ʾEššunna ʾịphuru on the occasion when the people of GN assembled in GN4 for a journey to GN5 TCL 10 54:6; erin DUMU.MAR.TU UCP 9 349 No. 22 r. 20 (let.); ʾkimma ana bitāl erin Kašši ʾubebru when they crossed over to the encampment of the Kassites PBS 7 94:10 (let.); cf. erin Kašši BE 6/2 136:14 and 18; qāti erin.hun.gā ʾȘuḫum ša ina Zimbišt wašbšt list of the hired men from Sūhù that live in Sippar PBS 13 56:1; ša erin.hila.dīdīli from among men from various temples Jean Šumer et Akkad 204:8, 203:7; three men ša erin. meš ša ʾ utu from among the personnel of the temple of Šamaš CT 8 8b:12, also erin.hila ʾē.dīngir.ri.e.nene OECT 3 61:9 (let.); 5 erin. hilā ʾgīr.sē. ga ʾNdagā ša ʾMaššan-šabra TCL 18 113:12; 3 erin ša šērin Kā.e.gal three men from among the palace-gate personnel LIH No. 17:15; ša-bu-am ša abūlātim 10 erin ša-bu-am ša abūlātim inaššaru ʾul mad as to the men of the city quarters, ten men are not too many to do service at the gates TCL 18 77:7f., cf. erin. Kā.gal UCP 9 348 No. 22:12 and 16 (let.); erin ʾul ʾiṭurna [ul] allikamā the team did not disband and I could not come TCL 1 30:7, cf. ibid. 5; itti erin.hila ša imatu napištaka (you have will to answer) with your life for the sake of the team that may die (because of your negligence) PSBSA 1911 pl. 41:13 (= VAB 6 1) (let.); see also addī, bihru, ʾeṭāqu mg. 2b-2', ʾepīṭu mg. 3, ʾihatū, kakkū, kāsimu, kallizu, maṣṣar ʾerī, ġāṭu, šābā, šādī addī, ummatu, zabīlu B, zārā B, etc., and note that this list does not include professions that appear beside erin in lists of persons who are qualified by both erin and their profession; šuma lu pā.pā u lu šalumatum erin ʾniṣṣātim ʾirtāši if a pā.pā or a šalumat-officer has deserters (in his contingent) CH § 33:41, see Landsberger, JCS 9 124f.; 90 erin ša erin ʾummatim ninety men from the regular army LIH No. 36:4; cf. erin ummatim TCL 1 1:27 (both letters), and cf. ummat šabi Erinyašu II 59, in lex. section; naphar 12 erin ʾašīrum x erin šu.bar 2 erin UGx (BE) all together, twelve prisoners (of war), x men released, two men dead TCL 10 122:18ff.; UGx PN erin ʾašīrum avīl Zimbištš KASKAL PN₄ EN.NU PN₅ NĪG.SU PN₄ INIM.TA PN₅ ... GĪR PN₄ dead: PN (from among) the prisoners, a native
şabū

of Sippar, gang of PN₂, guard PN₃, jurisdiction PN₄, order of PN₅, acting official PN₆

TCL 10 85:2, cf. ibid. 135:2; ana PA.PA.MEŠ šunūti aššum ERIN.MEŠ-šu-nu šamāddimu ana dārim šālim aš(text at)-la-<pa>-ar-šu-nu-ši-im-ma I sent a message to these commanders concerning fitting out their contingent and manding the walls VAS 16 190:17 (let.); x [...] ERIN.MEŠ birtim să šallat GN x men from the fortress from among the prisoners taken in Isin Speelers Recueil 250:2; ERIN birtim fortress contingent LIH No. 88:14, cf. ERIN birti GN ibid. 56:9 and 21; anā gabē mannīm 4 ERIN UKU.UŠ tāpād on whose orders have you put in fetters a group of four rēd-dō soldiers? CT 29 22:13, cf. ibid. 8 and 16 (let.); ERIN.HL.A tuppim labīrīm ana ERIN ṣabīrām ša[fru] the men are listed in the old roll as an elite troop UET 5 62:16f.; ERIN KA.SĪK LUGAL BIN 2 77:4, also UCP 9 345 No. 20 r. 14, ibid. 348 No. 22:7 and 19, also ERIN LUGAL BE 6/2 89:18, 9 SIMUG.MEŠ ERIN. BANDA LUGAL YOS 5 151:6f.; barley to feed ERIN GI.IL basket carriers VAS 16 162:5, cf. 12 ERIN.LU.GI.ZI.KUD.DA twelve reed cutters BRM 3 22b:1; 20 ERIN ṣE.KIN.KUD.MEŠ twenty harvest workers (under an ugula) Grant Smith College 263:16, also Frank Strassburger Keilschrifttexte 23:1, VAS 7 58:1, 60:9, and passim, note ERIN.MEŠ ēṣidi VAS 7 133:27; ŚA ERIN.MĀ.NI.DUB ṣE.UMER ET ḫakad 183:3 and r. 1, cf. LIH No. 75:8 (let.), and see naṣapkū, “cargo boat”; ERIN GI.SAN TCL 22 7:7 (let.), 412 ERIN.HL.A u ERIN.LU.DIB.MEŠ AJSL 33 225 No. 8:1f., ERIN LU.A.BAL TCL 1 174:6ff.; ERIN.ŠI.NI (= ūkurrīnu) UCP 9 354 No. 25:5, ERIN ṣU.GUD TCL 7 77:17, cf. ERIN ṣa ē.ŠA.GUD UCP 9 354 No. 25:7 (coll.) send (a list of names follows) 3 ŚA UGALA PN 4 ŚA mārē iššakīš 8 ERIN ša ītīka ša ana maṭṭašīšunu la illikūnim from those under the overseer PN, four from among the iššākku-farmers, eight of the contingent that is under your command, (all those) that have not (yet) gone to perform their duty LIH 42:26 (let.); 3 ERIN.MEŠ ša tassahušu the contingent of three that you levied TCL 17 15:22 (let.); 16 ERIN.HL.A īšūnumma they have assigned sixteen men to me TCL 18 113:17 (let.); for lists of ERIN contingents with names, see BA 5 401 No. 12 r. 6, PBS 8/2 227:30, VAS 7 134:50, VAS 9 79:14, and passim; note 4990 ERIN PN 660 ERIN PN₂ UGULA PN₃ BIN 7 216:1f.

3' organization: ERIN kalību ša šāpirijama the entire group belongs exclusively to my governor TCL 18 128:8, also ibid. 15 (let.); ina Zimbu₂rīš ERIN-am ša šātušūnumma isāḫḫurru they will look in Sippar for the men that have been assigned to them in writing TCL 18 91:10 (let.); PN ka-du-um ERIN-šu waṣīb PN lives (there) with his men TCL 18 128:21 (let.); awītē šunūti qadu ERIN-šu-nu CT 29 16:15 (let.); ERIN.HL.A aḥšītim ša ībašši šellā ṣāzam iḫīmna my lord has ordered the distribution of what extra men there are YOS 2 92:11, cf. ibid. 14 (let.); šukussi ERIN.DILDI ša ū.BANDA.MEŠ ʿUGULA.MEŠ la izzīmuma the field for subsistence for scattered men who are not under lapputtu-officers and foremen BIN 7 6:6; ina pani DAH.MEŠ ERIN GN ʾīškunninma they have placed me over the replacement contingent of GN PBS 7 77:16 (let.), cf. ERIN.DIRI. MEŠ additional contingent UCP 9 364 No. 30:6, 8 and 17, also ERIN ū DIRI TCL 10 112:4; ERIN.SI.SĀ regular contingent UCP 9 327 No. 2:7 (all letters); 10 ERIN 10 DAH ... ša ʾību u ʾiḫru la ṣabāša a group of ten men (and) ten replacements, none of whom are either too old or too young VAS 13 23:1; awelīm GAL. UNKN.NA ERIN.KĀ.Ē.GAL ana ERIN.MEŠ ʾādalḫannī the honorable commander(?) of the palace personnel has embarrassed me (by his demand) for personnel (take, therefore, and bring all your people) PBS 7 121:1, cf. VAS 7 60:3; ṣūpšar ERIN EN.NU Ē.GAL the scribe of the guard contingent of the palace OECT 3 25:10 (let.), cf. ṣūpšar ERIN VAS 16 66:11 and r. 14, TCL 1 164:22, TCL 7 25:3; ERIN-am aps šītāšūnu ʾīškunuma they should assign the crew in contingents TCL 7 19:9 and ibid. 16; rēši ERIN.A ʾša ša ana pišīr lībā eṣlim ʾīṭu labīrī ṣarrum iddīnu ša qāṭīja šunu ana eqišu ṣībašūnāti he took away the soldiers (and) the adscript serfs whom the king had assigned long ago to do work within (that) field, (who) are under my responsibility, for his own field PBS 7 116:19 (let.); see also abī ṣābi.
šābu
d) in Chagar Bazar, Mari and OB Alalakh — 1' in Chagar Bazar: Nig.DU 2770 sa-bi-im rations for 2770 men Iraq 7 62 A 926:4, cf. Nig.DU sa-bi-im ša ša-bi-su u ša ša-bi-im GN ibid. 6.
2' in Mari (always wr. syll.): šum-ma be-al ša-me-im ša ša-ba-am in za-ri-šu ú-ta-ma u wa-ši-ši if a well-known person makes the army take an illegal(?) (read in sarrišu?) oath and then ...
f) in MB — 1' in letters and econ. from Nippur: 12 Erin.hi.meš PN ki irkusu ana ḥazzonni GN ilaṭìn ummā kār Idiglat enu Erin organized a team of twelve men and gave it to the mayor of GN with the order, “Rebuild the embankment of the Tigris!” PBS 1/2 16:13 (lot.), cf. Erin.hi Ma'δa lirkusuma BE 17 46:9, and Erin.hi idimma Am.eš lišša give the workmen, they shall get wages PBS 1/2 27:16, also asšu Erin.hi ša bīlī ʾēṣura (for digging) ibid. 19:4 (all letters), Erin.hi ša ensi.eši.meš BE 17 39:7, and passim; for other refs., see gandnu usage a; ana min šī.Erin.hi riqma why is the contingent of workers idle? PBS 1/2 50:45; Erin.meš dulli BE 17 13:14, cf. Erin.hi dulli PBS 2/2 41:8; šēba 4 Erin.meš Lu.BAPPIR u ka.zi.dâ barley rations for a group of four men, brewers and millers BE 14 56a:30; Erin.meš ki-lum qût PN (list of) persons, prison (term), responsibility of PN PBS 2/2 116:1; Erin.hi a kā (comprising šakramašūtum, Aḥlamā, Kašša gal.meš and individuals) PBS 2/2 56:7.
2' in royal letters: ana rabbatika ana ša-bi-ka ana narkabatiška ana sēška u ana māšša ēnnūš lu šašma much peace be upon your officials, your army, your chariotry, your horses and your entire country EA 10:8, for

šābu
similar greetings in Bogh., see usage h-1'; nars-
kabātē u erīn.meš iltīša mēšu there are only
a few chariots and soldiers with him EA 11
r. 13.

3' in kudurrus: ana ilki ... ina la šat-ti
erīn.meš irakkasu who indentures people il-
legally for ilku-duty MDP 10 pl. 11 iii 38,
 cf. the king in erīn.hī.a-šū kalā ḫṣu phed
piled up a dike with (the help of) his soldiers ibid.18;
erīn.meš aṣīb uru.meš šudū the people living in
these villages BBS. No. 6 ii 9 (Nbk. I).

4' in Alalakh: lugal erīn.meš Ḫurri
Wiseman Alalakh 2:74, cf. Smith Idrimi 44 and 49,
also erīn.meš ku;r šutī Wisdom Alalakh 2:5;
also Smith Idrimi 15; erīn.meš lū.sā.gaz
bēl kakki uru gn jcs 8 11 180:1, also ibid.
181:1 and 182:1, and cf. erīn.meš lū.sā.gaz
Smith Idrimi 27; erīn.meš narkabti jcs 8 12
182:19, cf. Wiseman Alalakh 226:1ff.; 1006
erīn.meš šananna ibid. 183:2, but lū.meš
šanannē ibid. 352:6; mārē Pīthuwcena ša
erīn.meš šā-ra-te x-xa ina [libb]išunu jcs 8
27 No. 344:3; erīn.meš pa elteqi ana māt
Ḫatte šētē I took the . . . troops and marched
against Hatti Smith Idrimi 64; for erīn.meš
na-me(-e) see Wisdom Alalakh p. 162 s.v. numē.

g) in EA — 1' in gen.: erīn.meš ra-ba
EA 117:26, cf. erīn.meš șil[hr]u ibid. 24; erīn.
meš uru Gn ki EA 62:20, and passim with ge-
ographical names; ana uma erīn.meš aṣat now
the army marched out EA 129:36, cf. šaša
erīn.meš EA 138:32; nadnat erīn.meš šaṣi
(if) soldiers are given to me EA 138:08; ajāmi
erīn.meš [t]išnu maššat where are the sol-
diers that have been sent off? ibid. 125; ina
mādu erīn.meš-kā to your numerous sol-
diers EA 38:5 (let. from Alāša); note ana
erīn.gal.meš-ka (in greeting formula, pos-
tible to be read ḫurdū) EA 20:6, also EA 19:7
(let. of Tufratta).

2' in special designations: the king of
Mitanni with his chariotsry ḫ qadu erīn.meš
kal.kīb (for kārašu) EA 58:6, cf. erīn.meš
kī.kal.kīb EA 106:48; erīn.meš kal.še
kīb EA 92:48; erīn.meš gaz EA 74:14, erīn.
meš sa.gaz/meš EA 68:13, and passim; 2 me
erīn.meš gīr.meš EA 71:24, cf. 9 x erīn.
meš erīn.meš gīr EA 170:22; lū.meš erīn.meš
Su-u-du EA 169:25, also erīn.meš kur
Ḫatte EA 170:14, and passim, šar erīn.meš
Ḫurri EA 60:14; see also ḫurādū A, mašṣartu,
pešātī, rišātu, tillatu.

h) in Bogh. — 1' in gen.: erīn.meš-bi-ia
kub 3 25:4; erīn.meš șinum a small troop
kbo 1 11 obv.(!) 35; 80 narkabātī š erīn.meš
ibid. r. 26 and 34; erīn.meš mādātī (wt. ḫla)
anānu u mādātī annānu inaDashā abīja šīta
kuru these numerous peoples and these countries
rebelled at the time of my father kbo 11:15,
but erīn.meš annā u ibid. 15; kima gīš.
bašur-šu mādātīšu erīn.meš-šū mārēšu u
dumu.meš mumu-šu irāmšūnāti as he loves
his table companions, his country, his army,
his children and grandchildren kbo 1 3 r. 43;
erīn.meš anšē.kur.bā;ẖla ana tillātīšu aš
pur for his support I sent men and horses
(contrasted with the king of Mitanni qādū ki
ṣu.lu.gar.ẖla-šu line 10) kbo 1 4 i 9; ana
šumuššī erīn.meš-šu to quiet his subjects
kbo 1 24:15, and cf. (for erīn.meš as
sumerogram in Hitt. in the mng. "people")
bīot 1 30:3; ana šāša lu šumuššī ana bitika
aššātika mārēša erīn.meš-ka šēšēki [w] narka-
šātika . . . dannīš la šumu much peace be
with you, your family, wives, sons, soldiers,
horses and chariots kub 3 72:5, and passim
in letters in similar contexts.

2' in special designations: erīn.meš gīr.
ẖla foot soldiers kbo 1 5 iv 21; erīn.meš
Ḫurri kbo 1 4 i 31, and passim; erīn.
meš ḫurri kbo 1 11 r.(!) 25; see ḫurādū A,
ḥārū, tillatu.

i) in RS: šumma šarrānī gabbušunu erīn.
meš mimmna ana šabātī ša mātika umāššaru
even if all kings send soldiers to raid your
land mrs 9 36 rs 17.132:30, and passim in
this text; erīn.meš-šu-nu uteḫḫēru they as-
sembled their soldiers ibid. 49 rs 17.340:4; cf.
ispurma ṭn . . . lū.meš.gal.meš-ṭu adu erīn.
meš [narkabāṭī] ana gn ibid. 19, also [x]
mē'y at 10 erīn.meš mrs 6 192 rs 15.183:6, and
passim in this text.

j) in MA — 1' referring to private citi-
zens: ina šalē ana pani erīn.meš ḫbiššu
(if) in a quarrel he says to him in front of
other persons kav 1 i 85 (Ass. Code § 19), cf.

50
2' referring to the army: ana kāša bitika ana kāša bitika u ERİN.MEŠ-ku lu šulmu EA 15:5 (Aššur-Aballit).

3' referring to teams of workers, etc.: 70 ERİN.MEŠ Kaššē seventy Cassites (bringing boats from the sea) KAJ 106:10; še'u anninu ana kurummat ERİN.MEŠ Kaššē ḫubē ša Karduniaš ... tadin this barley is given as provisions for the Cassites that are prisoners from Karduniaš KAJ 103:12; ERİN.MEŠ ekallim personnel of the palace AFO 17 268:1 (harem edict); kurummat ERİN.MEŠ LUGAL KAJ 120:18, cf. ERİN.MEŠ ša ša GN KAV 196:4 (let.); naphar 2 ERİN.MEŠ še ša PN KAJ 306:2; ERİN.MEŠ ša ša PN KAJ 8:23; tablets concerning ERİN.MEŠ u eqglate ša GN the workmen and the fields in GN KAJ 310:12; [PN] abarakku ina muḫḫi 8 ERİN.MEŠ GAL.ME saš-sinnu AFO 10 30:7.

4' referring to men, women and children: (list of six men and three women added up) naphar 9 ERİN.MEŠ KAJ 245:14; (list of men, women and children) naphar 47 ERİN.MEŠ sašśu šatītī altogether 47 persons, taken prisoner KAJ 180:11; ERİN.MEŠ nāššuš ša GN deported people from GN KAJ 121:6, and passim; naphar 6 ERİN.MEŠ (referring to five men and one woman, dividing a piece of property) OIP 79 No. 6:7.

k) in Nuzi: thus orders the king nāgiṣu ina GN līṣī u ERİN.MEŠ ša GN līṣhu “Let the town crier call his summons in GN and the people of GN assemble” HSS 9 6:8; PN took away two sheep ša ERİN.MEŠ iltennu undešširu u uthuṣa iktalā he released (those) of every (other) man but kept mine AASOR 1610:14; barley ana ERİN.MEŠ ḫušṭu ḫaniqalbat uṣṣu AHS 14 217:3; barley given ana rākib narkabṭi u ana ERİN.MEŠ to chariot riders and foot soldiers RA 23 160 No. 75:4.

1) in hist. — 1' referring to soldiers: narkabṭi u ERİN.MEŠ KAH 2 74:5 (Tigl. I); 2' referring to the army: ana kāša bitika ana kāša bitika u ERİN.MEŠ-ku lu šulmu EA 15:5 (Aššur-Aballit).

2' referring to workmen: LÜ.ERİN.MEŠ šu-nāti ša nāra šuṭtu iḫrā these workers, who dug that canal OIP 2 82:33 (Senn.), and ibid. p. 81:24 and 25.

3' referring to special types of soldiers: see aršitu, asmaru, emqatu, _DSP_a šaḫāzi, ḫuṣṣu A, kabābu, kakku, munāḫṣu, muqṭalu, qaštu, šāštu, šaḫāzu, tidāku, tukultu.

4' referring to people, the population of a city or a region: ERİN.MEŠ ana ERIN.HI.A. MEŠ-šu-ru ILLA.MEŠ ītakulum the inhabitants put their trust in their numerous army AKA 361:52 (Asn.), and passim in Asn.; ERİN.MEŠ KUR ḫattel ... [ana un ERIN.MEŠ māšti] amsu (from then on) I considered the peoples of GN and GN₂, (though) “Hittites,” as inhabitants of my country AKA 117:4, and passim in Tigl. I; who extended his (protective) shadow over Harran and ki-i azeera Ḫanim u Ḫagan iṣḥuru zakūṣū wrote his charter so as to be befitting to people belonging to Anu and Dagan Lyon Sar. 1f. 6, and passim in Sar.; ša ERİN.MEŠ kidinnu mal ʾabšu ʾḫiḫalkašunu arib I compensated all people of kidinnu status for the damages (suffered by) them Winckler Sar. pl. 26 No. 56:3, and passim in Sar., cf. māre Bābili ... ERİN.MEŠ kidinnu šuvarē Ḫanim u Ḫenil Boger Esarb. 25:14, cf. ibid. 2:31; nāṣik-kāti ša GN dī LÜ.ERIN.MEŠ-ša-ru ana GN₂ iḫlikunimma the chieftains of the country of Hindarū came with their tribesmen to GN₂.
(and grasped my feet) Lie Sar. 327; LÜ.ERÍN. MEŠ šunuṭi ša bīrī u nāgi these people (those living) in the fortress and (those) in the province TCL 3 174 (Sar.); for refs. using either ERIN.MEŠ or UN.MEŠ, as in Streck Ab. 38 iv 66, see nasami, “to deport (populations),” and gararu B mng. 1a-2’; ERIN.MEŠ EDIN KUR Aḥlamē kū Armāja the desert folk, Aramean (speaking?) Aḥlamu-Bedouins KAH 2 84:33 (Adn. 11), cf. Sutu sa-ab EDIN Winckler Sar. pl. 37 I 14, and passim in Sar.; ERIN.MEŠ ḫuršāni la kānsūti unsubmissive mountain people OIP 2 64:10, and passim in Senn.; ša LÜ.ERIN.HI.A. MEŠ iddinu ša gabbī nuḫšu anā LÜ.ERIN.HI. A. MEŠ iddinu (Ahramazda) who created man, who gave man all prosperity VAB 3 101 e 5 and 7 (Dar.).

m) in NA (ABL and ADD) and NB (ABL) — 1’ referring specifically to soldiers: šakūn māṭī ša LÜ.ERIN.MEŠ-ša namsāri karru ina rēśun鸟 iizzazu the governor and his soldiers are standing beside us with drawn swords ABL 473 r. 14; LÜ.ERIN.MEŠ šīšē ina nāgi ... anā maṣṣāri ... sadru iizzazu men and horses are drawn up to do (their) duty in the province ABL 503:11, cf. ibid. 563 r. 5, 641:2, etc.; PN rab kīšir PN₃ rab kīšir PN₃ PN₄ naphar 4 LÜ.ERIN.MEŠ ABL 631:13; ERIN.MEŠ SIG₂.MEŠ iktala (PN) held back the good soldiers ABL 312 r. 7; 2 LÜ.SAG.MEŠ-ia 6 LÜ.ERIN.MEŠ ˈissišunu ... ina muḫḫī ḫalqūti ša ina GN ˈassūparšunu I sent two of my officers and six men with them on account of the runaway Warrens who are in GN ABL 138:7, and passim in NA letters; ERIN.MEŠ 20 30 ina libbi di-ku-u twenty or thirty men among them have been killed ABL 1386 r. 5 (NB); ERIN.MEŠ-ka ki taṣṣuṣu ni-ka-ai ina libbi āli ki ḫanakkū after you dispatched your soldiers and they made a breach to (enter) the city ABL 1393:3; ERIN.MEŠ ma-daṭāt ša Bābili maṣṣāri ša šarrī bēlija inassāriu numerous soldiers are on duty for the king, my lord, in Babylon ABL 412 r. 2, and passim in NB letters; 6 laba-šāṭe 208 ša ˈumē ˈnaphar 215 LÜ.ERIN. MEŠ six equipped (men), 208 . . . . in all, 215 (sic) men (whom PN brought here) ADD 696:3, and (beside horses) ibid. r. 1 and 5.

2’ referring specifically to teams of workmen: ʾnaphar 100 ERIN.MEŠ TA PN ina libbi GN gušūrē ʾizazzūtu in all, 100 men under PN are carrying beams in GN ABL 490 r. 1; tibnu ana 2 ERIN.MEŠ taṣṣu there is not even straw for two men ABL 122:8; 100 LÜ.ERIN. MEŠ uzakkā e-[x] gušūrē ina nāri ikarr[u] I shall dispatch 100 men, and they will bring the beams by way of the river (I will place the rest of the men in their garrisons to perform their duties) ABL 705 r. 9, and passim in NA, but nearly indistinguishable from refs. dealing with soldiers.

3’ referring to persons and people in general: 3 annātu ERIN.MEŠ šakrūnūtu šunu these three men are drunkards ABL 85 r. 4; 3 LÜ. ERIN.MEŠ dannātišunu ša LÜ GN ʾittalkūni three important men from the GN tribe came here (and said) ABL 208:4, cf. 6 ERIN.MEŠ ša kutumm gabbū ABL 951 r. 3, and passim in NA; ERIN.MEŠ agannātu ul bēlša ḫaṭī šunu bēlša ḫābbā šunu these people are not friends but enemies ABL 326 r. 10; ERIN.MEŠ-ia ṣatnu allu ṣad ša šarru anā muḫḫišunu u šalātu you are my subjects, none but the king of Assyria has power over you ABL 1114 r. 1 (NB); ʾibaṣṣu ERIN.MEŠ ša ʿalṭu GN ... ʾillikūnu ... karšīja itaklu possibly the people who came from Elam (to the king to further their own interests) have vilified me (in the palace) ABL 283:5; PN u PN₂ u 12 ERIN.MEŠ qinnu ša RN PN and PN₂ and twelve (more) persons of the family of Ummanhaldasu ABL 478 r. 5, and passim in NA; TA LÜ.ERIN.MEŠ SIG₂.MEŠ-šu ʾumī izazzkar my name is mentioned among those of the better people ABL 1285:15; ERIN. MEŠ ma-dāṭī LÜ GN ardāni ša šarri bēlija anā GN₂ anā panija ʾittalkūni numerous persons from the Sea Land, servants of the king, my lord, have come to me in GN ABL 521 r. 9; ERIN.MEŠ zēʾirēna akanna ʾibaṣṣu there are people here who hate me ABL 716:25, cf. 2 ERIN.MEŠ ... ʾumussu anā muḫḫī dāktušu ʾu ṭulluqija itadabbū the two people plot every day to destroy me completely ibid. r. 1, and passim in NB letters of the Sargonid period; note with the connotation “man”: ERIN.MEŠ māṛēš šunu u DAM-ŠU NU adi ʾillānīšunu (let) the men, their sons and wives, (and) even their gods
šabu

(take the oath of loyalty to the king) ABL 202 r. 10 (NB); ERIN.MES ša-bi ana nakrim šupātim ittanandī (var. ittanaddī) well-being for my army, my army will throw up earthworks against the enemy YOS 10 52 iv 10, var. from YOS 10 61, cf. šulim ša-bi nakrim nakrum ana pani um-na-ni-ia šupātim ittanandī ibid. 13 (OB behavior of sacrificial lamb), also ša-bi īpaḫḫur YOS 10 63:1 (OB ext.); šumma ana ERIN.KASKAL wēšin teppuš if you perform (the divination) with regard to an army which is ready to depart CT 3 3:36 (OB oil omens), and passim in this text, wr. erin(.hi.a), always masc. and therefore šabu rather than ummānū; *Namtarā ša-a-bi-šu tēma īšakkān Namtaru gives orders to his soldiers EA 357:75 (Nergal and Ereshkigal); kī šallāt nākīrī šallāt unāʾir ša-ba-šu he gave orders to his troops (referred to in lines 22 and 25 by ummānū) as if to obtain booty from an enemy Gissmann Era IV 24, cf. 12 LU.ERIN. ME issa-bi-nu ana nakrim ittanandī; for erin in math. texts (wr. erin and erin.hi. a), always collective, see TMB p. 239, MKT 2 26 and 3 70, MCT p. 162. Note: ERIN in contrast with UN.MES-U--nu ... ittalānī, the men whose families have gone away ABL 537 r. 1 (NA), cf. ERIN.ME akī UN. ME ABL 849 r. 9 (NB), also ABL 459:5 and 8 (NB), and 1412 r. 3f. (NA).

4' referring to special types of soldiers and workers: 33 ERIN.MES narkabī ABL 1009 r. 20 (NA), LU.ERIN.MES gurīl.MES ABL 380:4 (NA), LU.ERIN.ME-ia rākisūtā my indentured soldiers ABL 482:10 (NA), LU.ERIN.ME ša pīḫalātātī ABL 1237:11 (NB); 500 LU.ERIN.MES utūtē 500 additional men ABL 506 r. 16 (NA); see dajālu, qaštu.

5' referring to adscript serfs: lu LU.ERIN. ME ša-bi šumātē [lu marēšunu ... lu bel ilkišunu either these serfs, or their children, or the owner of the income derived (from) their work) ADD 500:4, cf. ADD 751:2, and (including women) ADD 906 iv 4, (among craftsmen) ADD 757:10; napatār 5 LU.ERIN.ME ša PN anā balātī nāpāatēsū anā Bel uzakkānī in all, five serfs whom PN released and dedicated to DN for his own well-being ADD 889 r. 11 (ABL 877); napatār 29 ERIN.ZI.ERIN. ME (men and women) ADD 906:4, also ibid. 882:12, 1099 r. 4, and see napistū.

n) in lit. (OB, SB): ša-ba-a-ka ša anā ki-irri-im tašarrādū ittī nakrim innammar your plan to send on a campaign, will meet the enemy YOS 10 36 i 39 (OB ext.), cf. ša-bi ša-bi nakrim innammaruma ittamāsam ul isqāṭu ibid. 51 iv 17 (OB behavior of sacrificial lamb); ina ḫarrānīm nakrum ša-bi inmanu the enemy will count my army on the march ibid. iii 25, restored from dupl. iii 24; ša-bu-un ša rubīm ina lēbbī ālīšu imaqqut the prince’s army will collapse in the midst of his city ibid. ii 34; šulim ša-bi-ia

šabu

(they kill the men (and) ravish the women) ABL 633 r. 1 (NA), also ADD 763 r. 4; X ERIN.GURUS (beside TUR, DUMU.GARA, SAL and TUR.SAL) ABL 212:20, cf. ibid. 304:2, note: 5 ERIN.MES gi-nu-[te] ADD 940:7, list of LU.ERIN.MES ina bit itti ADD 883:1 (all NA); note ERIN in contrast with UN.MES, “family, women and children”: ERIN.MES ša UN.MES-šu-nu ... ittalānī the men whose families have gone away ABL 537 r. 1 (NA), cf. ERIN.ME akī UN. ME ABL 849 r. 9 (NB), also ABL 459:5 and 8 (NB), and 1412 r. 3f. (NA).
I have received from them hired replacements for all the workmen who are absent according to the list and for all those that have been put in fetters YOS 3 166:16 and 19 (let.); mamma ina L.Ü.ÉRIN.MEŠ ša ina ırı ša RN u RN₄ ana muḫḫija šatar each man (or: soldier) that has been listed as under my responsibility on the roll dated to the time of Nebuchadnezzar and Neriglissar RA 11 187 r. 3; L.Ü.ÉRIN.MEŠ mišitu akbatu u ḫalqatu šullimmuštū replace all men who are dead, taken away or who have run away ibid. r. 10 (let.); L.Ü.ÉRIN.ME ḫalqatū kindū L.Ü.šamīt šupra send the (captured) runaways marked with the slave mark YOS 3 125:38 (let.); dullu ina muḫḫija dānū L.Ü.ÉRIN.ME akanna bīšu’ there is much work (imposed) on me, and the workmen here are bad YOS 3 79:35 (let.); 5 L.Ü.ÉRIN.MEŠ ša ina bit kīlī šabtu five workers who are being held in prison YOS 7 137:9; naphār 28 ERIN.MEŠ Puqudaia ša ina ḫurṣān ḫakānī in all, 28 Puqudaians that have become free because of a decision (brought about) by water ordeal UIN 2 132:42; and, cf. L.Ü.ÉRIN.ME šu-kētu CT 22 174:45; L.Ü.ÉRIN.MEŠ ša mālaku ša nāri iherru’ the workmen that are digging out the bed of the canal CT 22 233:5, cf. ibid. 218:4; 20 L.Ü.ÉRIN.ME ina málāḫē bāṭēkā I am short twenty men and sailors YOS 3 70:13 (let.); 5 ERIN.MEŠ ša nūṣariši ša PN illaku UCP 9 90 No. 24:25; PN u 5 ERIN.MEŠ-šā 60 ERIN.ME ša kurummati šērri PN and five of his men, (also) sixty men provisioned by the king UCP 9 75 No. 87:5f.; L.Ü.ÉRIN.ME šā Comb. 289:4, also NIN 913:2, and passim, cf. ša irti qāti YOS 7 16:12, ša Ė.GUD UCP 9 98 No. 35:12, bit šummuš VAS 6 322:5, and passim in similar constructions; L.Ü.ÉRIN.ME ša Larsam AnOr 8 32:21, ša dār Bābili AnOr 8 60 r. 12, and YOS 7 143:8, beside ša kādu ibid. 5, and passim; see agru, ēpiš dūllī, ēriḫ biti ‘usage b’-1’, pirru’ tithe in barley šā UZU KISĪR.MEŠ ša ina pan L.Ü.ÉRIN.MEŠ (obscure) BOR 1 76 82-7-14, 144:4 (Dar.).

2’ referring to soldiers: taššišu.MEŠ u L.Ü.ÉRIN.MEŠ mār-banātū ina qātēšu la tumāš-šar you must not leave to him the third-men-on-the-chariot and the free soldiers CT 22 74:19 (let.), cf. L.Ü.ÉRIN.ME ša (DUMU).Dū-ti CT 22 174:17; L.Ü.ÉRIN.MEŠ gabbī irtu GN īterunu all the soldiers have arrived from Susa ibid. 59:21, and cf. L.Ü.ÉRIN.MEŠ ša šurūdsuštu tillū īmarū u nammare YOS 3 139:19 (all letters); L.Ü.ÉRIN.MEŠ ša narkabı ša PN Dar. 154:2, L.Ü.ÉRIN.MEŠ ša šeš Dar. 253:2; ina L.Ü.ÉRIN.MEŠ ʾisṭušu with a few soldiers VAB 3 27 § 20:38 (Dar.).

3’ referring to people in gen.: ERIN.MEŠ Nippuri Bābili natives of Nippur and Babylon (see usage f-3’) BBSt. No. 6 ii 3 (Nbk. I); L.Ü.ÉRIN.MEŠ (these are) the men (who were present when I killed Gaumāta) VAB 3 69 § 68:109; L.Ü.ÉRIN.MEŠ agannašu lu mādu suddi treat these people well! VAB 3 71 § 69:112 (Dar.).

4’ referring to special types of soldiers: šaknu ša šu-šāmē L.Ü.ÉRIN.GIR11 PBS 2/1 50 left edge, also ibid. 17, BE 10 90:9, and (with ḫadru) ibid. line 4; L.Ü.ÉRIN.KUR.GAL BIN 1 99:15, cf. L.Ü.ÉRIN.KUR.GAL ibid. 102:14; see qaštī.

The primary use of šābu after the Ur III period (for which see usage a-2’) is as a collective to amēlu, to refer to a group of workers, prisoners or soldiers. It normally occurs preceded by figures or has in apposition the designation of the type of soldier or worker that make up the contingent. Only exceptionally do we find 1 ERIN (Grant Smith College 269:11f.). In OB texts from Babylonia ERIN refers only exceptionally, and in late texts, to soldiers; while in Mari, Alalakh and RS texts this is its primary connotation. The word is extremely rare in lit. and omen texts, where ummānu (later often written ERIN.MEŠ with phon. complement) is used. The usages “people” (and “population”) are attested in OB lit. (usage o-1’), Hitt. (usage h-1’), Nuzi (usage k) and NB (usage o-3’). For sal.ERIN.E.GAL see sikrētu.

The writings ša-bu-ú-um ARM 1 39 r. 13, ša-ba-a-am ibid. 83:28, ša-bi-im ibid. 12:6, ša-bi-em ARM 2 10:7, ša-ba-i-im Dossin, Syria 1938 108, presuppose a form ša-ba-um, for which see Dossin, ibid., and Finet L’Accadien p. 73; note also the OAkk. pl. ša-bi-ū. In
Mari the pl. pronoun occurs in the constructions sa-ba-am šunâti ARM 3 18:20, ARM 2 92:24, and sa-bu šu-nu ARM 1 36:28, besides the more common sa-bu-um ša ARM 1 16:26, and passim.

Erin alone also may stand for ummânu, “army,” which see for refs. where the grammatical context indicates that the referent is fem. and hence the reading is ummânu. Lü. Erin ışu Strassmaier, Actes du 8e Congrès International No. 28:4 (Artaxerxes chron.) is to be read ışu.

Albright and Moran, JCS 2 245ff.

šābu

šābu in rabi šābi s.; (an official in charge of a team, a troop); OA, OB Elam, EA, NA, NB; wr. syll. and Lû.Gal šâb-bu (or Erin. meš); cf. šābu.

lu ša PN ra-bi ša-bi-im or (the silver) of PN, the overseer of persons CCT 2 30:10 (OA); umma mIL.GAL Erin. meš [A]d-ka-ma EA 96:3 (let. to Rib-Addi); Lû.Gal Erin. meš (in broken context, list of Lû. Erin.) ADD 877 r. 5; PN Lû.Gal šâb-bu YOS 6 11:23 (NB); they will deliver the barley ina ša Lû.Gal šâb-bu YOS 6 102:5 (NB); note: PN GAL Erin. 10 (list of barley rations) MDP 28 471:22, and cf. (same person) GAL.[10] ibid. 540:3.

šâbû s.; dyer; NB; cf. šabû.

1 Gû.un 10 MA.NA ana šîg.GAN. (me).DA ina pan PN Lû ša-bu-ú one talent, ten minas (of wool) are with the dyer PN to make red dyed wool VAS 6 24:5; 10 MA.NA PN Lû ša-šu-ú ana šu-bi-ti ten minas (of wool with) the dyer PN for dyeing VAS 6 8:4; naphar 14 GADA ina pan PN Lû ša-bu-ú altogether 14 pieces of linen with the dyer PN Ner. 64:4; oil ration given to Abdi-milkî ša-bu-ú Weidner, Mèl. Dussaud 2 pl. 4 after p. 930 r. ii 12, and, wr. Lû ša-bu-ú ibid. pl. 5:15.

šāburtu s. fem.; falsehood, malice; OB, MB, Bogh., EA, SB; cf. šabûrû A.

[x x ūl].a zi.ir.ra.aš șa aššî šûlû mâtika šāburtu igdmandûlu ša-bur-ta-dû [...] they accommodate each other in order to rob your country, [they ...] into wickedness KAR 128:27 (bil. prayer of Tn.).

šadânu

ša-bu-ur-tum [- ša]-ru-ub-tum Lambert BWL 38 comm. 3 (Ludlul II) (from 5R 47:35).

pištî pâdakta u ša-bu-ur-ti ša-bu-ur-îtu ka]

an insult against me (lit. my insult) is an insult against you, and malice against me is malice against you Boyer Contribution 119:18 (OB let.); uḫšira SAL.DE.MES with gloss šâ-qî(text -di)-tum in line 8) Sîq2 dânnis ša ša-bu-ur-ti jánu ina libbišunu send very able women cupbearers in whose heart there is no falsehood RA 31 128:17 (let. from Egypt); RN ana muḫḫi RN N, aḥšu ša-bur-ta mimma ša-ša-bu-ur-tu ul ummanu, RN sa-bur-tu ul uššâhâz RN must not plot malice against his brother (i.e., ally) RN, nor must he instigate another person to bear malice toward RN KBo 1 1 r. 29, cf. ibid. 30, for similar refs. see šabûru A adj.; mâšu ša ki ša-bu-ur-ti šiŋušu his son who has acted falsely against it (Mitanni) KBo 1 2 30, see Weidner, BoSt 8 16:49 var.; ad kînasi ūmē šitu ušlu lemutlani šutešmâlû ša-ta-ḫu ana ša-bur-ti-ni for how many days, since long ago, has he been planning misdeeds against us, attempting wickedness against us? Tn.-Epic “ii” 16, cf. ša-bu-ur-ti šiŋpu ibid. “v” 29, also [...] giluta ša-bur-ta ibni ibid. “vi” 29; ša-bur-ti ūṣṭâṭa ḫara šas šutti malice toward me keeps increasing (and) I cannot find justice Lambert BWL 38:3 (Ludlul II), for comm. see lex. section.

The inclusion of šaburtu in the Ludlul Commentary shows that the word had become obsolete and probably was not understood anymore, hence the attempt to explain it by [ša]rubû. For discussion see šabûru A adj. and šabûrû A.

šābûtu see šibûtu A.

šada uri s.; (a plant or drug); plant list.*


See šadânu.

šâdânu s.; 1. (a tree or bush), 2. (a medical preparation made from this plant); SB, NA.

1. (a tree or bush): qîš ša-da-nu (among trees and herbs brought back by the king from foreign expeditions) Iraq 14 41:45 (Asn.).
sadānu

GURUN GIS sa-da-ni the fruit of the sadānu-tree (among drugs) KAR 194 r. 31 (SB med.), cf. GIS sa-da-nu (in broken context) A 4746 (unpub., Uruanna).


Thompson DAB 243.

sadānu see šidānu.

sadiru see šadīru.


ḥul.sul zag giš.tir.ra.kex(kid) dū.a : sa-ad-du ša ina pāt giši reštu-ū the sign which is posted at the edge of the forest SBH p. 18:8f., dupl. 4R 26 No. 2:20f. (SB rel.); giš.gal.la ud.da.tum : sa-ad-du la mupparkaš (Šamaš) the never-ceasing signal UBB 15 p. 36:6 (SB lit.); giš.gal.gür.ru 4A nun.na.kex : na-ša-ad-du ana 8MIN VAT 13841 i 6 (copy Geers).

a) in gen.: kima ṣapā tamararu 2 giš ša-ad-di damqātim u 1 giš x x x šābil[a][m] when you see (this) letter of mine, send me two good wooden signs and one wooden Knoepf, Bulletin of the Southern California Academy of Sciences 34 160:8 (OB let.); obscure: ina ni-pim ša-du-um (as pseudo-log. for šaddum?) CT 4 20c:9 and case (OB, coll. W. G. Lambert); idūt erētu itti šamē ša-ad-du ināšāni the signs of the earth, together with (those in) the sky, bear signals (for us) Bab. 4 111:38.

šaddu

b) referring to ominous signs — 1' of Sin: ina balika 4Sin asgar šamē ša-ad-da ana nišš ul i-sag-ga[=x] without you (Marduk) Sin, the heavenly crescent, does not ... a sign to human beings KAR 26:19 (rel.); 4Sin ... µukallim ša-ad-di DN, who shows signs Perry Sin 6 No. 6:4, cf. 4Nanna ... µukallimša-ad-du PBS 15 80 i 8 (Nbn.). 4Sin eiddersaš inu elu pi aṣur rāṣī purussē µukallim ša-ad-di Borger Esarh. 79:5, cf. 4Sin ... pi aṣur rāṣī µukallim ša-ad-di ana RN (= Sargon) OIP 38 p. 130 No. 3:2 (Šar.); µukallim ša-ad-di 4Nanna šamē erēšī Lyon Sar. 9:57; 4Nunnari bēl aṣīt nišš ša-ad-du ana da'dmē DN, the crowned, the bearer of sign(s) to the inhabited world YOS 1 45 i 6 (Nbn.); ana 4Sin nišš ša-ad-du damiqṭiša (I built Edimanna) for Sin, the bearer of signs favorable to me VAB 4 130 iv 61 (Nbn.)., cf. Borger Esarh. 120 § 102a:6; ēna itti ina iteddusika ša-ad-da-ka damiqṭiša ginā luttuqlas let me always see your (Sin’s) favorable sign when you renew yourself every new moon YOS 1 45 ii 43 (Nbn.).

2' of the planet Jupiter: šāpā šumka 4SAG.ME.GAR lū ṣulṭa āṣarād ... ša ina nippisi ukallamun ša-ad-du x-[... ] (O Marduk) your name when you are visible (as the planet Jupiter) is SAG.ME.GAR, the foremost god, the leader of [...], who, when he shines forth, shows a sign Craig ABRT 1 30:42; cf. MUL SAG.ME.GAR nišš ša-ad-du ana da-ad-(text DA)-nu Jupiter = the bearer of sign(s) to the inhabited world 5R 46 No. 1:39 (list of star names), cf. also MUL.BABBAR nišš ša-ad-du ana kalama the “White Star,” the bearer of sign(s) to the universe RA.e. 153 iii 5; DIM dUTU d Šamaš ša īppuḫa šalmu ša Marduk ina itibšiši ūx-ii [...] 4SAG.ME.GAR aṣšumūnī šādān iti ana KUR.KUR ša aṣīš na-[... ] ša-ad-du the pillar of Šamaš, (this means that) Šamaš, who shone forth, (is) the planet of Marduk [...], on account of it Jupiter gives a sign to the countries, another interpretation is [...], another interpretation is šadū (mng. uncert.) STC 1 216:8 (comm.).

3' of Anu: bēl ša-ad-di bēl [aqē] 4Anum pāšir ša-ad-di ... pāšir šumāti lemmēti (Anu) the lord of signs, the crowned, Anu, who
šaddu

explains the signs, who interprets evil dreams
LKA 50:3ff., and dupl. BMS 6:5ff., see Ebeling Handerhebung 34.

In Hh. IV and 4R 26, in lex. section, šaddu seems to designate a sign set up on a wall and in the open country.

Bauer Asb. 2 41 n. 2.

šaddu in ša šaddi s.; sign-bearer; lex.*; cf. šaddu.

lú.an.ti.bal = ša-šad-di Lu IV 234.

šaddu s.; (the mineral) antimony, antimony pigment; NA; wr. syll. with dets. NA₄ and ū.

I received as tribute 10 MA.NA ū ša-di-[da] 8 MA.NA ŅA₄,ším.(ri).zl-da ten minas of antimony preparation (and) eight minas of antimony metal Scheil Th. II 77, cf. ibid. r. 18 and 24; NA₄ ša-di-[šu] (in broken context) ABL 1300 r. 2.

Mng. based on Aram. š'didā, “antimony” Brockelmann Lex. Syr.² 621, Jastrow Dict. 1262.

The mention of šaddu in the Uruanna passage III 478 and in connection with a statue (in ABL 1300) points to the use of antimony as a metal in the NA period, for which see Partington, Origins and Development of Applied Chemistry p. 256 n. 7. See guhlu.

šaddu (or šaddiru) adj.; (mng. unkn.); SB.*

šumma ināšu ša-di-ra-ma Kīma [...] if his eyes are š. and like [...] Kraus Texte 20:4', also ibid. 5ff.

Connect with šuddu or read ša-di-ra (i.e., šaddira, from šaddaru).

šādu see šaddu.

šādu A v.; 1. to prowl, to make one's rounds, to turn about, to whirl, 2. to spin (said of parts of the body), to be subject to vertigo, 3. šādu to cause to turn, to make dizzy; OB, MB, SB; I isšā—išād, I/3, II, II/3; wr. syll. and NIGIN; cf. šādu, šādū adj. and s., šādana, šūdūn, šultu.


e. ne.la.ma.ni gakkul(u+m+n).mena al. šā, bi a ba mu.un.zu.zu (var. mu.un.zu) / ša, ga am.nigin ni (var. ša.a.m.a.nigin [.])! : amassu kakkul küntum giribêli mannu lamdadd / kīna katimti kattrma ina girîtêš i-sa-ad (var. i-sa-a-ad) his (Enlil's) word is a covered fermentation vat, who may know what is inside it? variant: it is covered over as with a net, and it prowl through the fields SBH p. 8:64ff., var. from Bab. 3 pl. 14 (after p. 240) K.69 r. 13f., see Craig, ZA 1300 277; for other bil. passages, see mngs. lā, lād and 3.

NIGIN = ša-a-du, NIGIN = la-mu-u Izbu Comm. 551, comm. to šumma kalāšt ina kā.meš šī-sa-nun-du if dogs prowl through all the city quarters ibid. 549, see mng. lā; ša-a-du = la-mu-u CT 41 30:2 (Alu Comm., for text commented on, see mng. lā). 1. to prowl, to make one's rounds, to turn about, to whirl — a) to prowl: [udug].hul.gal kalam.m.nigin.e : MIN (= utukku-ku lemnu) ša ina māti is-sa-nun-du the evil utukku-demon, who prowl in the land CT 17 36 K.9272:9 (SB inc.), cf. [udug].hul.gal kalam.m.a (copy št) ur.a nigin.na : MIN ša ina māti miṭṭāri iš-sa-nun-du ibid. 12; [e].ne.ne.hul.a.meš uru.a nigin.na.a. meš : šumu [lem]-nu-ti ša ina līš iš-sa-nun-du šunu they are the evil beings who constantly prowl through the city CT 16 31:123f. (SB inc.), see also SBH p. 8:64ff., in lex. section; [šumma ur.k].u.meš iša sāqi iš-sa-[nun-du ...] if dogs prowl in the street CT 38 49:17 (SB Alu), cf. ibid. 24f., cf. also Izbu Comm. 549, in lex. section; šumma šāheap ina rebiši iš-sa-nun-du if pigs prowl around in the public square CT 38 46:3 (SB Alu), with comm. sa-a-du = la-mu-u CT 41 30:2 (Alu Comm.). b) to make one's rounds: ina sāqi zulīliš i-ša-a-a-ad aplu the heir makes his rounds in
the street like a peddler Lambert BWL 84:249 (Theodicy), cf. sulê lu-ša-a-[ad] ibid. 78:141; rubû u šat rēši ku ina šīqi zilulīq iš-ša-nun-du the prince and his lieutenants will make their rounds in the street like peddlers ibid. 112:14

SB (Fürstenspiegel).

c) to turn about: kima atti ina manzii[š]ki tā-šu-ud-di u tasāḫšurima ina manzāzi kā-[fut]-[ri] annamta ardu ḥalqū li-šu-ud u lišaḥ[a] ana bit bēšīmā liti[r] (O door) just as you swing out but reverse your direction and come back in place, so let so-and-so, the runaway slave, move out (as he has, but then) turn about and come back to his masters’ estate LKA 135:13ff. (SB inc.), see Ebeling, Or. N3 52, cf. the parallel formulation: [ana bit akjit] ša šērī lu ša-ša-a-da-ta lu-ša ta-ša-a-rū Tn.-Epio 43; [kumma šamšu ... ina tāmartīšu kima dīpārī šām IM.DIRI BABBAR ina panīšu i-ša-a-d KLMN ina idīšu izzizz if the sun is red like a torch when it becomes visible (and) a white cloud moves about(?) in front of it, variant: stands at its side ACh Šamaš 10:81, and a-šā(copie ERIM)-an-dā-te-ša iš-šu-da su-w-mu-ū la-bišt storm winds whirled(?), (this means) it (the day or the sun?) was clothed with redness (explanation with apparent pun on, or confusion of, šādu A and šādu B) ABL 405 r. 3 (NA); u ša hīms māt asamsātī lēšū i-ša-a-ad ina gabālī(like) sweepings (swept along) by windstorms, confusion whirls through the battle Tm.-Epio 1a 46; [kumma šamšu ... ina tāmartīšu kima dīpārī šām IM.DIRI BABBAR ina panīšu i-ša-a-d KLMN ina idīšu izzizz if the sun is red like a torch when it becomes visible (and) a white cloud moves about(?) in front of it, variant: stands at its side ACh Šamaš 1:2.

2. to spin (said of parts of the body), to be subject to vertigo — a) the face as subject: kaššāptu kima sīhir kunukkī annē li-šu-du li-ri-qq pa-nu-ū-ki O witch, like the twirling of this cylinder seal may your head (lit. face) spin (and) your face become pale (like the green stone of which the seal is made) Maqlu III 103; [kumma amēlu ... pa-nu-šu iš-ša-nun-du] if a man continually has vertigo AMT 97,4:6, cf. IGLIMEŠ-šū iš-ša-nu-du-šū Küchler Beitr. pl. 15 i 47, IGLIMEŠ-šū NIGIN-du KAR 182 r. 18, IGLIMEŠ-šū NIGIN(copie UR).MEŠ-du Küchler Beitr. pl. 15 i 38, [IGLIMEŠ-šū] i-ša-a-du AMT 14,5:12, KUB 37 3:3, cf. Labat TDP 76:53ff.

b) other parts of the body as subject: [kumma IGLIMEŠ-šū iš-ša-nun-du] if his eyes constantly spin Labat TDP 50 iii 8 and 10, cf. IGLIMEŠ-šū (perhaps for parāši) iš-ša-nun-du AMT 85,1 vi 5; [kumma qaqqassu i-ša-a-d u kinsāšu kaṣā if his head spins and his shins are cold Labat TDP 20:25; kumma šēpē šurānī šakīn ... šā ina qin-šū IM-šū NIGIN-da (= isudda) if (a man) has feet (like those) of a cat, (this means) that they move with a twirling motion when he walks Kraus Texte 24 r. 10.

Note: [kumma ina muršīšu i-ša-a-d mē pīlakkī nāri šišī if during his illness he has vertigo: he has drunk water with “spindle of the river” Labat TDP 158:21; kumma ... šišī nāri ina aššīšu iššāma (wr. NIGIN-ma) imqut if when he comes out of the river (where he took a bath) he gets a dizzy spell and falls Labat TDP 190:24 and 25.
ṣādu B

3. ṣuddu to cause to turn, to make dizzy:
me.zé.bi i.nigin.na: issišu-ši-id-ma (the
demon) has made his (the man’s) jawbones
turn(?) SBH p. 126 No. 79:9f. (SB inc.);
[summa ... iš]-ši-ir u šu-ud-da-at if (the part of
the lung) has shrunk and is turned over(?) CT 31
25 Sm. 1365:14 (SB ext.);
ejemmu mu-pal-li-ši-ha ṣa ... SAG.KL.MU ｉḥessu ｕša-ša-na-du
liq ｙiša ｕbbalu the ghost who is frightening
me, who presses against my forehead, makes
me dizzy, dries up my palate BMS 53:10,
also KAR 267:14(!), LKA 85 r. 3, and, wr.
NIGIN-[du] AMT 97.1:19, note the erroneous
var. ša ... IGL.MEŠ.MU ｕša-an-da-ru (see
ṣudduru) 267 r. 8 (SB inc.); [ešenep]iš
Īṣkupu ｐa-ni-mu [uṣ]-[ša]-[na-du] (vars. ｕš-a-
ša-na-du, NIGIN-du) they (the demons) bent my
spine, they made me dizzy AF0 18 291:19.
W. G. Lambert, AF0 18 295.

ṣāḫartu

2. ṣuddu to melt down, to cupel: 30 MA-
na KU.GI ša ki KU.RABBAR epšu ana šulmāniya
tulēbila KU.GI šašu a[n]a pan PN mār šiprika
uš-ši-id-du-ma itammar (finally) you sent me a
gift thirty minas of gold which were (no
better) than silver, they cupelled that gold in
the presence of PN, your ambassador, and he
saw (that it was so) EA 3:17 (let. from Kadas-
man-Harbe); ｈｕrāša kaspa ṣa ina lišbi māk-
kūri ša Sin ... nihtiaq 33 MA.NA KU.GI aду
šu-lu-a-te x-x [ ... ] nu-ši-ia-di annūriq ｕ-ｒa-
qu-quту(!) [ađu] minu ša šarru iqabbānī we
have weighed the gold (and) silver which are in
the treasury of Sin, shall we not melt down 33
minas of the gold together with . . . , or shall
the craftsmen now hammer (it) out thin? (we
will wait) until (we hear) what the king
orders ABL 997:10. cf. 23 MA.NA KU.GI x.x.x
ađu še-lu-a-te x-x [ ... ] nu-ši-ia-di annūriq ｕ-ｒa-
qu-quту(!) ađu minu ša šarru iqabbānī ibid.
1194:5 (NA); ina išši tu-ša-ad you melt (it) in the fire
ZA 36 206:2 and 7 (chem).

ṣāduq adj.; right, just; EA*; WSem.
word.

amur šarru bēlija ｓa-du-uq ana jāši aššum
LÜ.MEŠ GN see, my lord, I am right about
the people of GN EA 287:32 (let. of Abdi-Hepa).

For the form ṣāduq(?) occurring as an
element in Amorite personal names, see Bauer
Die Ostkananer p. 80b, and for Mari, e.g.,
ARM 1 103 r. 17.’

ṣāḫartu s.; small objects; OAkk., OB; wr.
syll. and TUR.TUR.; cf. ｉṣeḥešu.
1½ ganūnī ana ṣa-ḥa-ar-tim one and a half ingots for small items PBS 9 20:4 (OAK.), cf. 2 ganūnī ana TUR.TUR ibid. 21 r. 4; ezub GİS.PISAN.HİA u TUR.TUR GİR NAGAR u šukut-tika ša abusa iddimmūši apart from the baskets and the small items made by the carpenter, and her jewelry which her father gave her CT 2 1:13 (OB). cf., in the parallel text: ezub TUR.TUR šipir naggārīm ibid. 6:15.

ṣaḥartu see ṣiḥru adj.

ṣaḥaru see šehrū.

ṣaḥātu v.; 1. to extract sesame oil, to process wine and juices (of other plants), 2. ṣəḥəḥatū (mng. uncert., said of eyes); from OB on; 1 ṣaḥātū—ṣaḥāhūt, 1/2, II, II/2, IV (CT 22 38:28); wr. syll. and šur; cf. mašhatu, šahiṭ karani, šahiṭu, šahitūtū, šaḥūtu. 

ṣa-ur šur = ṣa-ḥa-[per]-tum MSL 2 137 e 5 (Proto- Ea), see MSL 3 192; ṣu-ur šur = sa-[a]-tum Sb I 11, also A IIII/6:92; bi-iz bi ṣa-ḥa-tum ša i A V/1:171; [ta-až bi-ir] ṣa-ḥa-tum A VIII/2:226ff.; za-an-ga i ṣa-ṣu ša i, sa-ḥa-tum KI.MIN Ea II 22f.; [ṣur] = [ṣa-ḥa]-tum, [ṣur] = [miš šá] i Gilis, [bi-iz] = [miš šá] i Antagal N I 4ff.

tu-ṣa-ah-hat 5R 45 K.253 î 38; tu-ṣaḥmuštihät ibid. vii 13 (gramm.).

1. to extract sesame oil, to process wine and juices (of other plants) — a) to extract sesame oil — 1' in OB: i.BÁRA.GA ša tušabiz lam ana ẹṣẹnim ụl naṭu še.GIŠ.I mažika liḫuṣuma la-ša-ab mažika li-iš-ḫu-tu the ——oil (ṣamumu ṣalum) which you sent me is disgusting (lit. not fit) to smell, (next time) let them perform the ḥalāšu (pressing) process on the sesame in your presence and stay there, then let them perform the š.-process (likewise) in your presence YOS 268:12 (coll. F. J. Stephens); išṭuma i.GIS ša tušhuru la tāmulu ṣāvati ina qāška maṣur ... gamēr šamaššami ana ṣa-ḥa-tim idin ṣa tiddi u ṣem šamaššami mala ana ṣa-ḥa-tim tanad-dinu pōnam ṣušišma šupram since you could not find the oil that you were looking for, keep the money for it yourself, give all the sesame for the š.-process, or else!, and please write me how much sesame you are giving for the š.-process YOS 2 11:25 and 27, cf. ibid. 19 and 34, also ibid. 125:15 (both letters from the same writer to the same addressee); 9 GUR še.GIŠ.AUTHORIZED to BARAGA (- ṣisuru) šalušti i.GIS (- ellen) ... šUBA.AN.TL.MEŠ ana ITI.L.KAM še.GIŠ.I i-ṣa-ḥa-tu-ma i.GIS i.AG.ER.EŠ (three brothers) received nine gur of sesame—the ḥisuru-oil (should amount to) one third of the ellen-oil —within one month they will š.-process the sesame and deliver the oil CT 8 8c:10, cf. 6 šīla i.[GİS] ši-ta-at še.GIŠ.I ša ana ṣa-ḥa-tu PN NAM PN, iddin ina še.GIŠ.I šakūtim i.GIS i.AG.E YOS 12 340:3; 2 (GUR) še.GIŠ.I i GUR 1/2 GIN KI.BABBAR ṣa-ha-at I had two gur of sesame š.-processed for half a shekel of silver per gur BIN 2 100:5; ten gur of sesame [a]na ša-ḥa-[tɪm] namḥarti PN iنشر CT 8 30c:15.

2' in MB: še.GIŠ.İ ša ḥazanammat la tamalḥar attamamnu še.GIŠ.I li-iš-ḫu-tu-ú-ma i.GIS ana bit kunukki lissirku u atta še.GIŠ.I-ka Ša-ḫu-ut-ma i.GIS ana bit kunukki širib do not accept sesame from the mayors, let each of them š.-process the sesame and deliver the oil to the storehouse, and you, too, š.-process your sesame and deliver the oil to the storehouse BE 17 84:6 and 9.

3' in Nuzi: 10 Anše šе.i.GIš.Меš ana ša-ḥa-ti nadnū IISS 14 72:30.

b) to process wine: Gēšī𝑛. Меš ša-iš(var. aš)-ḫu-ut rééšete ana Aššur ... aqqi I drew wine and libated the first wine to Aššur ... also AŠšur 14 41:39, var. from AKA 245 v 9 (Asn.); GIŠ. Gēšī𝑛.ana panāṭūa ša-ḫi-il the wine was drawn in my presence CT 22 38:9, cf. mirīš GİS. Gēšī𝑛.ana panāṭūa [iš]-sa-ḫa-at the residue of the grapes should have been drawn off in my presence ibid. 28, also lupanı nakrī niikt[a:la:mm]a]-iš-ša-ḫa-at (for nissahat) we drew it (without waiting for you) because we feared the enemy ibid. 30; ša 2 Anše GIŠ. Gēšī𝑛. ašl(-)ša-ḫa-a-ta l I will draw (for aṣahhatu) two homers of wine ABL 456 r. 3 (both NB letters); see also saḥiṭ karani. 

c) to process juices (of other plants, in med. only): bīna arqušu šuḫassu ana 1. Gēšī𝑛. NA KAL.A.GA tar-MUK (for tar-bak) ina kakkabi tušbāt ina širī ana lībbī ḥulijām šur- at you press tamarisk (leaves?) while it is green, you steep it in strong "after-wine,"
ṣahātu

let it stand overnight, and in the morning you draw it into a huliam-vessel AMT 9,1:33, cf. ana lībbī hulijam ṣa ta-dā-hu-ta tāsappak you pour (the other ingredients) into the vessel (into) which you have drawn (the juice) ibid. 35; [. . .], meš-šu-nu ana pursîtī [ṣu]-rat at you strain(?) their juice into a pursitu-pot AMT 13,6:14, cf. zēr liṣān kalbi arguṣu tuḥāz-za mēšu ana pursītī šur-at CT 23 25:3, also [arguṣu] tuḥassa mēšu šur-at AMT 25,6 ii 13; arguṣu taṣāk mēšu šur-at AMT 14,3:7, also giš.ṣinig ú.ṣikil išṭen[iš . . .] tuḥassa mēšunu ta<-ṣa>-ḥat KAR 159 r. 14; (various plants) tapāṣ mēšunu šu-[at . . .] AMT 38,3:8, also gaz (= tapāṣ) ʼa.bi (= mēšu) ta-ṣa-ḥat Küchler Beitr. pl. 19 iv 14 (coll.), also taṣāk A(text A) ta-ṣa-ḥat AMT 28,6:2; mēšu šur-at amēda ūṣgū KAR 203 iv- vi 47 (pharm.), also ibid. 35, CT 14 31 D. T. 136:16. Obscure: you boil fruit of the kamkadu-tree tūga bu-bu-ūtu ṣa šippāti ina mē ta-ṣa-ḥu ta-ṣa-ḥat you soak woolen rags(?) in water (and) wring them out(?) KAR 198:16.

2. suhḥutu (mng. uncert., said of eyes, as passive only): ḫuṣišu ùṣ-ṣa-ḥu-la : min-šu ʿul-tam-ma-a its (a lizard’s) eyes contract(?) (explanation) its eyes repeatedly become surrounded CT 41 27 r. 32 (Alu Comm. to Tablet XXX); šumma amēlu ēnāšu ṣu-ūḫ-ḫu-ta-[ma(?) . . .] AMT 13,3:4.

The verb seems to refer to the whole process of obtaining oil from sesame and, in latetexts, a type of wine from grapes. The specific translation “to press” is to be abandoned, since sesame oil is obtained by boiling the seeds and skimming off the oil and not by pressing the seeds. This meaning “to press” is, moreover, excluded by the occurrences in the medical texts sub mng. 1c, where the object of the process saḥātu is not the herb but the already-obtained juice (mēš, lit. water). This suggests the more restricted meaning of drawing this liquid into vessels, which also fits the operations performed on wine and sesame oil. As to the processing of sesame, the verb bālaṣu used in this connection could describe the roasting and grinding of the sesame seeds (see saḥītu), as well as the straining of the liquid through a cloth, while saḥātu could refer to the final stage of skimming, and filling the jars, and be used by extension for the entire process.

Heb. ʿāḥat in Gen. 40:11, with “wine” as the object, Talmudic Aram. ʿāḥat, referring to squeezing the juice of fruits but not to wine, may be adduced as possible cognates. The meaning of suhḥutu, referring to eyes, is difficult to connect with either the previously held meaning or with that proposed here. See discussion sub suhḥutu adj.

ṣahḥaru A s.; 1. mottled barley, 2. minor crop; SB, LB; cf. ṣehēru.

ṣeq.ū.nu = sa-ha-rum Izbu Comm. 559.

1. mottled barley: see Izbu Comm., in lex. section; NA4 ṣeq.ū.nu ša kima še-in sa(var. adds -aḫ)-ḫa-ri šikinšu—pinda-stone, whose appearance is like that of mottled barley OIP 2 127 d 3 (Senn.).

2. minor crop (LB): ina šatti še.bar.a 325 gur še.gig.ba a' 15 gur še.zīz a' 30 gur še gióš.i a' 17 gur še.ud.e.dē a' 3 gur Pap 400 gur še.bar ača-ḥa-ri ... ina ʾdūn each year he will pay the 325 gur of barley, the 15 gur of wheat, the 30 gur of emmer wheat, the 17 gur of sesame, (and) the three gur of . . ., a total of 400 gur of the main cereal crop and of minor crop(s) PBS 2/1 158:18, cf. Ebur še.bar u sa-ḥar ibid. 39:11, še.bar u sa-ḥar-ri ibid. 105:1, še.bar a' u sa(text šā)-ḫa-ri a' ibid. 10, and passim, see ʾēburu. mg. 2e.

The Akk. word for mottled barley, borrowed from Sum. še. ṣān. (nu), is usually ʾešqu, q. v. Only in the Izbu Comm. is this word equated with ša.

Unograd, ZA 38 80; Landsberger, JNES 8 281; Cardascia Archives des Murais p. 135 n. 8.

ṣahḥaru B s.; (mng. unk.); syn. list.* kar-ti-lu-ū = sa-ḥa-rum (preceded by a-ṣā-ru - sa-ra-ḫu) CT 18 9 K.4233+ ii 25 (coll.).

ṣahḥaru see šihīru.

ṣahḥāru see šihhīru.

ṣāḥīt karānī s.; processor of wine; NB; wr. sur. ġeṣṭīn; cf. ṣahātu.

61
The characteristic equipment of the šaḫitu were the oven in which he roasted the sesame seeds and the millstone (see erē B usage c-3’) on which he ground them into a pulp which was mixed with water and boiled in order to extract the oil.

4’ in NA: Lū.ū.ŠUR Bab. 7 pl. 5 (after p. 98) iii 8 (NA list of professions); 4 Lū.ū.ŠUR.MEŠ ADD 775:4, PN Lū.ū.ŠUR ADD 65:6, 244 r. 11, 320 r. 4, KAJ 189:12, note: bread and beer ana ŠUR.MEŠ (for i.ŠUR.MEŠ?) ADD 1077 viii 13.

5’ in NB — a’ in gen.: 18 sila šamaššammū ina sattuk Lū.ū.ŠUR sesame from the regular offerings of the oil makers Nbn. 809:1, cf. sesame sattuk ša MN ... ana PN Lū.ū.ŠUR nadin Nbn. 1060:15, also 901:3, Camb. 395:8, also šamaššammū ša ana makkūru u Lū.ū.ŠUR me nadnu (heading of a list) TCL 13 232:21, but note (in similar accounts and in part to the same person, in barley) Nbn. 762:3, (dates) Nbn. 612:18, (silver) Nbn. 792:2, and Camb. 91:2, also suluppū ša ina pani PN Lū.ū.ŠUR YOS 3 9:44 (let.); PN Lū.ū.ŠUR VAS 1 70 iii 20, Nbn. 762:3, Lū.ū.ŠUR.GI.NA, Nbn. 994:3, also sesame ana Lū.ū.ŠUR.GI.NA me nadnu BIN 1 152:13.

b’ as a “family name”: PN apīl Lū.ū.ŠUR-gi-ni-e TCL 13 131:2, and passim, also, wr. Lū.ū.ŠUR.GI.NA Nbn. 802:4, and passim, probably to be read išurginum. But note: PN apīl Lū.ū.ŠUR-sat-tuk (same person elsewhere named as a descendant of Lū.ū.ŠUR.GI.NA) VAS 3 99:2, see gīnu A s. mng. 2c-1’.

6’ in SB: šalmānija īpušuma ina kanni Lū.ū.ŠUR itmeru they made images of me and roasted them in the oil maker’s oven AFO 18 292:35 (inc.), see kannu ša Lū.ū.ŠUR Nabnitu, in lex. section; šunma ina MN KI NE iddi if he establishes an oven (with variant gloss kannu ša Lū.ū.ŠUR an oil maker’s oven) 4R 33iv 20 (series Inubb), also K.4068+ r. ii 19.

b) *šaḫittu: GÉME sa-ši-da-tum MDP 14 No. 71 iii 6 (O Ak.) the inhabitants of GN ga-ši-ta-a-te ša KUR Aššurki TA Kališ TIMNA ina ša KALAH TA Ninua išaqqī take female oil makers from Assyria, from Calah as well as from Nineveh TCL 9 67:12 (NA), cf. ibid. 24 and 30.

The characteristic equipment of the šaḫitu were the oven in which he roasted the sesame seeds and the millstone (see erē B usage c–3’) on which he ground them into a pulp which was mixed with water and boiled in order to extract the oil.

62
śaḥitu

śaḥitu s.; 1. guild or association of oil processors, 2. prebend of this guild; NB; wr. Lū.ī.SUR with phon. complements, note Lū.ī.TUK-tū Camb. 128:2 and 4, Lū.ī.TUK MEŠ Nbn. 607:2, Lū.ī.NI.TUK-ū-tū ibid. 7; cf. saḥatu.


b) wr. Lū.ī.NI.TUK-tū, etc.: four shekels of silver riḥiš ša pappasu Lū.ī.NI.TUK-tū ša MN PN 1 GĪN ina pappasu Lū.ī.NI.TUK-ū-tū ina pappasu ša DUMU.MEŠ Murānu ana PN ša ana muhhi rāṣṭu illik nadin the balance of the funds assigned for the s. for MN (given to) PN, one shekel from the funds assigned for the s., (namely) from the funds of the members of (the guild of) Murānu (head of the sāḥitu oil processors), given to PN, which (silver) was expended for fine oil Camb. 128:2 and 4; one shekel of silver PN ina pappasu Lū.ī.NI.TUK MEŠ ana rāṣṭu 1 GĪN Murānu ina pappasu Lū.ī.NI.TUK-ū-tū Nbn. 607:2 and 7.

2. prebend of this guild: (sale of) isqašu Lū.ī.SUR-ū-tū VAS 15 28:5.

Note Lū.ī.SUR-ū-nu-tūṭu BIN 1 96:5 and 10, probably to be read isqašuṭu.

The texts sub mng. la are all administrative records concerning expenditures of small amounts of silver or other commodities made to sāḥitu oil makers, and sometimes specified to be used for buying sesame. These amounts were disbursed from the fund (pappasu) that was usually mentioned as being connected with professions concerned with the preparation or serving of food. The mention of dates and the occurrence of ēpišānu, “confectioner,” beside the sāḥitu oil maker (Nbn. 424:6) seem to indicate that the sāḥitu oil makers were connected with the preparation of sweetmeats, of which sesame oil was an ingredient. The expenditures are sometimes specified as ana rāṣṭu, “for fine oil.”

The designation sāḥitu, wr. Lū.ī.SUR-ū-tu, alternates with Lū.ī.SUR (MEŠ), which should be taken as sāḥitu, the pl. of sāḥitu, designating the members of the association, rather than as the abstract term for the association itself. The writing Lū.ī.NI.TUK cannot be explained.

śaḥru see šiḥru adj.

śaḥtu adj.; drawn (said of wine); MB, Bogh., SB; wr. ŠUR.(RA) in (GIS.)GEŠTIN. ŠUR.(RA) for karānu šaḥtu; cf. šaḥtu.

gle. GEŠTIN. ŠUR.ŠA = sa-ah-tu (followed by mu-zi-qu raisins) Hh. III 16b.

Geštin. ŠUR.ŠA u.me.ni.sù.sù : ka-ra-ni qa-ah-tu šu-bu-um-ša (for subūma) watar(?) “drawn wine” (to be used with alum for tanning) KAR 42 r. 12f.

a) in med. use — 1' as a potion: GEŠTIN. ŠUR.ŠA šikara danna isatti she should drink “drawn wine” (and) strong beer KAR 196 r. 5, cf. GEŠTIN. ŠUR.ŠA [...] NAG-ma KAR 202 r, iv 3.

2' as a vehicle for drugs: šarmadu u GIS.GEŠTIN. ŠUR.ŠA batl(q) šišibīlam luštagušīma there is a shortage of šarmadu-herb or “drawn wine,” my lord should send me (some) so that I can give it (to her) as a potion (referring to mašqit kīš libbi potion for stomach ache) PBS 1/272:23 (MB let.); you bray various herbs ina Geštin. ŠUR balū ṣaḥṭima ibalūš he drinks them on an empty stomach in “drawn wine” and gets well CT 23 44 iv 6, cf. Kūcher Beitr. pl. 5 iv 51, pl. 6 i 27, pl. 10 iii 23, and passim, also (parallel to mé nurmin pomegranate juice) AMT 60,1:20, šurna ina Geštin. ŠUR ŠUMMA ina šikari u šammi ḫalṣi <GAZ> NAG MEŠ [...] KAR 193:11.
šaḥtu

3' as a decoction used for a compress: *ina GESTIN.SUR.RA kima ṣaḥḥah tarabbak* you prepare a decoction (from the herbs) in “drawn wine” (and apply a compress) KUB 37 1:17, also (wr. with GIS) ibid. 22, see Köcher, AFO 16 48, cf. *ina GESTIN.ŠUR tarabbak* KAR 188:8, CT 23 39:8, AMT 1:4 2+99,2 r. ii 1’, also *ina GESTIN.ŠUR u Kaš.SAG tulaabbak tuššabsl* CT 23 46 iv 7, cf. AMT 55,6:6; *lu ina GESTIN.ŠUR* lu ṣaḥḥah enṣṭi ina muṣḥahhini [...] either in “drawn wine” or in sour after-wine you prepare a decoction (from the herbs) in a kettle AMT 92,4+92,9 r. 6, cf. *ina GESTIN.SUR.SUR.RA tališ ina muṣḥahhini kima šaḥtu* AMT 82,2:6, also AMT 43,6:8, 57,1:1.


5' other occs.: [šuršum]me šiškar šu šumme GESTIN.ŠUR beer-sediment and sediment from “drawn wine” (for a poultice) CT 23 12:52; *dišip šedē GESTIN.ŠUR u kaš ištišti tuššemmit* you mix mountain honey, “drawn wine” and beer AMT 50,5:3, cf. *ina GESTIN.ŠUR ana ša[...] CT 14 41 Rm. 362:5 (pharm.), KUB 4 58:9, AMT 66,7:3, also (with GIS) AMT 40,4:9.

b) in magic and rel.: *ana muḥḥi mé gassi tābāti GESTIN.ŠUR.ŠUR.ŠUR.ŠUR.RA urušinna tanaqqa* over (the sweepings) you libate whitewash, sour after-wine, “drawn wine” (and) emmer-beer 4R 59 No. 1:33; *ṣaḥḥaḥi ṣu-huši ša GESTIN.ŠUR.ŠUR.ŠUR.ŠUR.RA ana maḥār 4'Anim tarakkaš* you set out before DN four golden bowls with “drawn wine” RAcc. 62:5, cf. ibid. 10, šiškar reššā ṣiškar GESTIN.ŠUR.ŠUR.ŠUR.ŠUR.RA tukanuma (for tukanum) ibid. 68:20 and 25, cf. 66:9; *maqqa ṣu-huši GESTIN.ŠUR.ŠUR.ŠUR.ŠUR.RA tanaqqa* you libate “drawn wine” from a libation vessel ibid. 68:22 and 27.

The reading of the log. GESTIN.ŠUR.ŠUR.ŠUR.ŠUR.RA as karānu šaḥtu is established from the bil. text cited in the lex. section, although the reading *šibtu* may also be considered, as suggested by the parallel formations *miżu* for Kaš. ŠUR.ŠUR and *hišu* beside *šamnu ḥalaṣu*. Since the writing with GIS is attested in Hh., in the MB let., in the Bogh. med. texts, and in AMT 40,4:9 and dupl. 54,3:15, the term must refer primarily to grapes or a grape mash as well as to the liquid decanted (“drawn”) from such a mash, hence the proposed translation “drawn wine.” Only in the NB period is the term used to refer to a wine which could be served to the gods (see RAcc. sub usage b). Previous to this period, the processing of the grape mash seems to have produced a liquid containing a high proportion of tannin (see the use for tanning in KAR 42, in lex. section) which was adequate only for medical use. The term ṣaḥḥah (or possibly ṣaḥḥāti, log. A.GESTIN.ŠUR.RA) seems to refer to the “after-wine” obtained by pouring water over the mash; for this technique see Low Flora I 94.

šaḥu (or zāḥu) s.; oil maker’s oven; lex.* udun.i = ša-a-ḥu, kan-nu Hh. X 363.

For kannu oil maker’s oven, see šaḥitu lex. section.

šaḥu (šeḥu) v.; to laugh, to smile, to be alluring, to act coquettishly; from OAkk., OB on; ḫ isiq—išāh, I/2, I/3, II (inf. and stative only); *a-su-i-a-ḫaš* KAR 158 i 7, 1/3 išša-hāḫ and iišša-hī; cf. mušiḫu, saḫiḫah, saḫiḫu adj. and s., šiḫiḫu, šiḫu, šuḫu, šaḫu, šaḫu.

zu-ur zu-ur = ša-ah-ḫu A VIII/1 32; zu-ur zu-ur zu-ur zu-ur = ša-ah-ḫu Dirī II 16; šu-ur = [pi-a]-hu-um OBGT XIII 11a; ul = ša-[a-ḫu] A-tablet 230; nu.uš.ru.i-a = ša-a-ḫu (var. uš.zu.a.ru.i-a ša-na-ḫu, in group with ir-ru-um, see iru.s, and šaḫu, šaḫu, šaḫu, šaḫu, šaḫu). For šuḫu, šaḫu, šaḫu, see šaḫu, šaḫu, šaḫu.

a) šaḥu — 1’ to laugh, to smile — a’ in gen.: *a-ši-ḫa-me danniši danniš* I laughed very heartily MAD 1 298:6 and 15 (OAkk.); *šumma anumlu* ina šalālišu ḫiṣ-ṣi-ḫi if a man laughs in his sleep (parallel: ibakki cries line 43) AFO 18 64 139 (OB onmen), cf. šumma ... *ana pan ilīšu i-ṣi-ih* (parallel: ibakki line 5) TCL 6 9 r. 4 (SB Alu); šumma amālu ina šalālišu (wr. K.LNA-šu) šama[n]i ša-ṣi-ni-ḫi if a man often cries out or laughs in his sleep LKA 136 r. 24 (catcheline), cf. CT 37 49 K.9739+ :9 (= AFO 18 74), also CT 40 25 K.5642:2 and 7; šumma šu ana pan amālu i-ša-na-ah (parallel: parallel: 64
šāhu

ibakki line 10’ Dream-book 332:12’ idqul šuma Anu iš-ši-ih ana muḫḫišu when Anu saw him (Adapa), he smiled to himself on account of him EA 356:66 (Adapa), cf. iš-ši-ih STT 28 vi 30 (Nergal and Ereškigal); išmēna Gilgāmeš zikir mālīkišu ippalsamma iš-ši-ih ana iḫ[Nišu] when Gilgāmeš heard the speech of his counselors, he stole a mocking glance at his friend Gilg. Y. 201, cf. aḫšmiš ippalsamma iš-ši-ni-ih-ḫu (Dumuzi and Ningizzida) exchanged amused glances EA 356:46 (Adapa); ḫazzu išmēna kal ūme iš-ši-ih when the mayor heard (these words), he laughed all day STT 38:69 (~ AnSt 6 150, Poor Man of Nippur); ūmmunit šerru ubānšu rabītu ʾanālišišu (var. lišī qātišu) tuurrat u māḏīš iš-šen-ih-ḫu if a baby’s thumb is turned inwards (var. towards its hands) and it laughs a lot Labat TDP 224:02, cf. magal iš-ši-ih STT 91:12 (med.); šāh la pakki iš-šen-ih-ḫu (if) he laughs all the time without reason Labat TDP 178:6; gagqadu nakṣu iš-ši-ih a severed head laughed CT 29 48:2 (SB list of portents), also CT 41 22:19 (SB Alu); ēlamgāti annûtu ... ina muḫḫi iš-ši-ah-e-[ta-]pa-[ā]šu I had these sculptures made for? the pleasure (of the population?) AKA 153:5 (Aššur-bēl-kala).

b’ in a personal name: Ta-ša-ah-ana-ādiša She (the goddess)-Smiles-on-her-City CT 4 39a:1 and 9 (OB).

c’ with libbu in reflexive meaning: lišī ana amārīka iš-ša-ā-ah-ni I at the thought of seeing you (soon) BE 17 89:9, also PBS 1/2 36:10 (both MB letters); ana šīla-prašu ṭutenišu iš-ša-ā lišīšu he finds pleasure in hurling his javelin AKA 353:26 (Asn.).

2’ to be alluring, to act coquettishly: Dumu. Sal ša-ra-bi-ši ārdāṭiša ṭa-bašaša u lu. meš ša-qa-x ana pa-ni-sa tuṣerib u itišunu te-ēš-ŠE-ni-ih the daughter of the “Great Lady” allowed you to serve her, your officers, and your ....... s to come into her presence, and she behaved coquettishly MRŞ 6 43 RS 16.270:25; ana naḫši re’ī iš-ša-ia-ah I entice the lusty shepherd boy (incipit of a song) KAR 158 ii 7, cf. keṣ-ša-ā-ku ana naḫši how I entice (my) lusty boy ibid. r. ii 7, also a-ṣi-ih-kum-an tur.tur would that I had tried to attract you, my little one ibid. r. ii 41.

b) šuḫḫu: see A VIII/1, Diri, in lex. section, but note the same Sum. equivalent zur-ra for šūḫḫu, s.v.; my soldiers plucked the abundant fruit of the orchards a-na-an-zi liḫ-bi la īšibu dārēti šu-uḫ-ḫu so that they did not leave any (fruit for) pleasure(?) for the rest of the year for .... TCL 3 225+ KAH 2 141; šumma bitu šiḳinsi ši-ū-ud if the appearance of a house is pleasant (opposed to nēḫ) CT 38 14:3 (SB Alu), cf. (with tarānšu its roof, in the same sequence) ibid. 21.

Landsberger, ZA 40 297f. and ZA 42 163ff.

šā'uru see šuḫḫuru.

ša’i s.; (a type of field); RS; foreign word.


šā’idu (šā’idu) adj.; 1. foraging (said of animals), 2. prowling, roving, 3. roving, restless (metaphorical expression for gold); SB, Akkadogram in Hitt.; cf. šādi A.

za-an-bur BAD.KASKAL = ša-i-du Ea II 94; ur.nigin = ša-a-ida (vars. ša-i-du, ur ša-i-du) Hh. XIV 97; ur.ni-ši-šišišu = ša-a-ia-du = min (~ kal-bu) [...] Hg. A II 279 in Landsberger Fauna p. 36; zaq.nigin mušen = ša-i-du = na-am-x-su Hg. D 321, also Hg. B IV 245; lu.edin.ši-šišišu = ša-i-du Nabnitu 0 261; lu.x.nigin.na = ša-i-du (text -i) PSBA 18 pl. 2 after p. 286 r. i 2’ (school tablet).

ur.geš(ku).gin.šišu nigin e igi.mun.un ši in.bar.re.e.ne = kina kalbi ša-i-du šittamarruru šišu (Akk.) they (the demons) run around in all directions like a foraging dog CT 18 34 217f.; u₄ gal.gal.la.a.meš udug.hu šišu nigin.na.meš = ūmu rabīti utukku lemnitu ša-i-du (var. ša-i-du-ti) šišu they are powerful storm demons, evil prowling utukku-demons CT 16 9 i 40f.

ša-i-du = ḫu-ra-su Malku V 170.

1. foraging (said of animals): see Hh. XIV, Hg. A, CT 16 34, in lex. section.
2. prowling, roving: see CT 16 9, in lex. section; ḫarrānīšu ša la anum ša-a-ia ta[tarru] you (Šamaš) always lead the
saidu
roving man (safely) on unknown paths (lit. that have never been discovered) Lambert BWL 130:67; LÜ SA-A-DU (Akkadogram in Hitt.) the vagrant (belonging to the Hittite king) MVAG 32 32:59, 60, 64 and 66 (treaty).

3. roving, restless (metaphorical expression for gold): see Malku, in lex. section.

Ad mng. 3: Ungnad, Or. NS 4 298.

saidu see sa’idu.

sairinnu see zarinnu A.

sajadu (fem. sajdditu) adj.; roaming about; SB*; cf. sadu A.

a) sajadu: ki munnabti sa-a-a-di e-mid-da saht sadisu
he hid in the recesses of his mountain like a roaming fugitive TCL 3 150 (Sar.).

b) sajdditu: bajartu a mili sa-a-a-di-tum sa kal umu
she who hunts (people) by night, she who roams about all day long Maqlu III 47; mamit utukki sa-a-a-du-ti (var. tuk-ki sa-ia-du-u-te)
the curse (caused by) the demons who roam about (with the parallels sahhiruti and muttaggisuti in the next two lines) Surpu III 85.

The irregular fem. sajditu may belong with an unattested *sajadu. There is no sufficient reason to take the word as *sajdu. (von Soden, GAG § 56 o No. 36b).

sajadu s.; stalker, stalking (hunter); SB*; cf. sādū A.

Landsberger, ZA 42 164.

1Šama]š imábharka bā’ir katimti sa-a-a-du maḫšu mutterr bālí ina punširri ušandā imábharka O Šamaš, the fisherman who catches with nets addresses you with prayers, the stalking (hunter), and the one who drives the game by beating, the fowler (who hunts) from the blind—(each) addresses you with prayers Lambert BWL 134:141; sa-a-a-du ḫābišu-amēšu ina pāt maḫši šāšu uštamārišu a stalking (hunter) (and) trapper(?) confronted him at the edge of the watering place Gilg. I ii 42, cf. ibid. ii 45, iii 1, 13, 26, 40f., 46 and 49, and VII iii 4; šumma ṣēp kalbi šakin sa-a-a-ud if (a man) has (a foot like) a dog’s paw, he is a hunter Kraus Texte 19 iii 8’, cf. ibid. 22 i 33’.

sajāhu (fem. sajāhtu and sajāhtu) adj.; delightful, lascivious; OB, SB*; cf. sāḥu.

[nam.dub].sar,ra nam.in,da,ab tuk.a la, la.bi nu.un,gi,gi,gi,gi,[[up-ša]-ru-tum sa-a-a-ha-at-ma la-la-ša(var.,-a-sū) uš isšēbi the scribal art is delightful and one cannot be sated with its appeal OECT 6 36 Kish 1926–376:3f. (coll.) and TCL 16 pl. 170:2 (praise of scribal art).

a) delightful: ana paššur sakkē eṣēn ukkāš bit ebi sa-a-a-ḥa-tim I have heaped the fancy dishes for the wedding on the festival platter Gilg. P. iv 26, after photograph PBS 10/3 pl. 70; iṣuḫunuṭat anat daqālī aṭbat usa niši ḫašṭa inbā našima ana amāri sa-a-a-ḥu bunches of grapes hang (from it), beautiful to look upon, of lapis lazuli is the foliage, it bears fruit and is delightful to behold Gilg. IX v 51; URU.BAR.SIB.KI KI ana šāmāmi ki maš[i]... mi-im-ma isu sa-a-a-ḥa-DINGIR how Bor-sippa resembles the heavens, all of it is delightful to the god ZA 53 238 VAT 3847:3 (hymn to Bor-sippa).

b) lascivious: māmīt qaGazaba sa-a-[a]-bi-ti (vars. sa-a-[a]-bi-i-ti, sa-ia-ḥi-[i]-te) the oath by DN, the ever-laughing one Surpu III 79; māmīt ṣēdī sa-ia-ḥu-ti (var. sa-ia-ḥu-ite) the “curse” of the ever-lascivious (satyr-like) spirits ibid. 84.

For the fem. form, see discussion sub sajādu adj.

Landsberger, ZA 42 164.

sajāhu s.; (a bird, lit. laughing bird); SB*; cf. sāḥu.


ina ḫUL sa-a-a-ḥu <MUŠEN> against the evil (omen caused) by the š.-bird CT 41 24 ii 15 (SB rel.).

Landsberger, ZA 40 298.

salabitu see salabitu.

salabitu (or salabittu) s.; (a resin); Bogh.*

GIS.ERIN GIS sa-la-bi-ta // ku-u-un GIS sa-la-
šala’ittu

bi-ta ú-ú di Gīš dopārina ... SHM.IA an-
ndīti kalīšina ina esīti ṭaḥāššal cedar (resin),
s.—gloss: I do not know this s.—jumiper (and
various aromatics), all these aromatics you
brush with a pestle KUB 37 1:8, see AFO 16 48.
Possibly the same word as šala’ittu.

šala’ittu s.; (a plant); plant list.*

ú ād.gar, ú šaprū, ú šaprātu, ú ša-la-it-ū, ú
See šalubitu.

šalālu in šalālu s.; restlessness, sleep-
lessness; OB, SB; cf. šalālu.

They rebelled against him from east to west
la ša-la-la i-mi-id-[su] and he (Marduk)
afflicted him (Sargon of Agade) with restless
moving about King Chron. 2 9:23 (SB), cf. la
ša-la-lu GAR.[x] ZA 42 49:19b (chronicle),
also NU ša-la-lu KAR 421 i 5, see Weidner, AFO 13 236;
kima ḫal la ša-la-lum [...] [may she be af-
]flicted with sleeplessness like myself JCS 15
7 ii 8 (OB lit.), also emdēku la ša-la-lu muša u
urra Maqiu I 8, and (similar) Schollmeyer
No. 18:16: ‘u-a a-a-un ša ša-laššu nazzāqū
tanniššu ... ukkiša ina zumrišu re-
move from his (the sick person’s) body woe
and sorrow, his sleeplessness, his worrying,
his gloom, his weariness Šurup IV 85; esmēš-
šunu alqā ana māt Āššur emmeššunu la ša-la-
la emid I took their bones with me to Assyria
and thus prevented their spirits from being at
rest (in their tombs) Streck Asb. 56 vi 75.

Weidner, AFO 13 236.

šalālu v.; 1. to lie asleep, to fall asleep, to
be at rest (said of the spirits of the dead, of an
abandoned city), to remain inactive, to sleep
with a woman, 2. III to let or make asleep,
to put to rest; from OB on; I šalāl—isšalāl
—isšalū III, i-ša-lu-us—only in EA 84:14 (let.
of Rib-Addu), imp. šidal (uncert., only in the
GN A-ša-lu-isšalāl CT 29 5a:5, TCL 10
133:47, UET 5 873:22, OB); wr. syll. (N
KAR 202 r. iv 14, Labat TDP 158:20; cf. masal-
lu, musalū, šalālu in šalālu, šalālu A, šalālu
in šalālu, šallālu, šallu adj., šallālu.

[ku]-ši [ku] = [ka]-la-a-lum MSL 2 127 i 30
(Proto-Ea); ku-šu ku = ša-la-lu MSL 3
150:3 (Proto-Ea App.); ku-šu ku-šu = ša-la-a-lu Ea I
5*

šalālu

nu-šu LU = ša-la-lu MSL 2 152:47 (Proto-Ea
App. 2).

[u]-šu LU = ka-la-lu MSL 2 152:47 (Proto-Ea
App. 2).

[na-šu] [NA] = ŋ ša-la-lu ša-la-lu, [ma]-ba-šu
A VIII/4:193ff.; sa-am = [...], šu-ku-šu =
[ša-la-lu], *na-šu = [MIN] Antagal G 73ff.; nā
// ki-iš-na (pronunciation gloss for giš.na) =
ša(text a)-la-lu-u KUB 3 94 ii 12.

nu-šu LU = ši-ti-tu, ku-a-ru, ša-la-lu] Dirī II 116ff.;
šu-ši-ta, [šu] = ši-ta, [šu] = ši-ta, [šu] = ši-
ku-(lu) la.ku : ša ša(l)-tal sarātā šal-tu he
(Enil) who is awake even when he seems to be
asleep (lit. who sleeps a false sleep) Langdon BL
No. 208:17, cf. (for Sum. only) ibid. No. 56:7; also
SBH p. 52:21, p. 78:25, etc., also Bīr 6 166:12,
see Landsberger, DLZ 25 2101; difficult: šu-ša-la-
liššu ina sar-ti-ša = ša-la-lu, SBH p. 78:21f.; šu-
ba.dib.ba.na ba.na.e.še en.na ši-la.zu.še (late
version: šul.ba.dib.ba.ni ši-la.ba.na.en.na ti-la.zu.še) :
ēnu ša ak-[nu] (var. adds -ka) aššu [ ... ] : šu-ša-la-
lum, ša-la-lu-ma (the Divine i.e., Ištar)
cannot sleep on account of her city (and her
temple BRM 4 9:32; ki.ši.du, ga.a.ni ŋ
[ina adšu ] reRESHAT uši-sal-tal ša (Nimhah)
does not sleep where he (Ninurta) was con-
coined Lugalu VIII 40; note also: sīpa nu.ku.ku.na:
rū šir ti-l-ša-la-la Genouilac Kich 2 C 1:6ff.,
in dalūšu A lex. section; ŋ nu.mu.un.na.[ ... ]
[ ... ] ŋ nu.mu.un.[ku] = ši-l-ša-la-la ul ti-
ša-la-la (SBH) p. 115 r. 16f., also [[g]].da.ku :
ša-la-la KAR 375 i 63f., but [[g]].da.na : let-ši-[ ... ]
ud.1 ga.ba.da.an.nā : še ud-ma lu-us-lu šAKT
p. 88:19-20; [mu] lu.na e.lum lu.mu lu.na
ēnu ša ba.an.nā : [ka] ša-la-lu-tešu ša la-lu-a,
di-ma ti ša-lil how long will the master, who sleeps on
and on, stay asleep? 4R 23 No. 1 i 26f., cf. ibid.
28ff.; [[urū.šā.ša] = al.na urū.bar.ra al.na me.e 〈al.dii.dii.in〉 : [ ... ] aššu la-kil ši aššu [ ... ] aššu la-lu-an-ku (alūššu) SBH p. 54:7ff., also 9f.; am.al.na te.nu.un.xi (var. te.nu.[ ... ]:
be-ša-la ša-la-lu-ma ni-nam la i-da-ab-[ba-ub] (var.
la i-te-e-[ba-]) who does the master, who is asleep,
not speak (var. not arise?) SBH p. 56:19f., Sum.
repeated line 22ff., var. from VAT 7824:1ff., for
which see Nötscher Ellil pl. 1: ŋ u.z ŋ.sā.ni.gin(2m)
šē.uge, ga : e-zu ki-ma ša-la-la-ša ki mu-it-
so that the goat may be dead instead of asleep
Genouilac Kich 2 C 1 r. 15f. (OB), cf. dam.tur (var.
lu) al.na.e : ša it-ti mu-ti ša-la-lu (ni-lu also
possible) SBH p. 37:4f., cf. dam.tur (var.
lu) al.na.e : ša it-ti mu-ti ša-la-lu (or ni-lu-
lu) ibid. 6ff., cf. from BRM 4 9:48f.; na.am.tar.

1. to lie asleep, to fall asleep, to be at rest (said of the spirits of the dead, of an abandoned city), to remain inactive, to sleep with a woman — a) to lie asleep, to fall asleep — 1‘ in gen.: lu ḫṛēla ta tallaka lu šal-la-a-ta la teṭebbā you (evil god) should not come to me if you are awake, not get up if you lie asleep Maqla VI 13; itil la te[tib]i lu šal-la-a-ta la te[tbata] to go to bed and do not get up, you should stay asleep and not be up! Craig ABRT 2 8 i 8, sec Ebeling, MAOG 5/3 11, cf. lu ša-al-la-la ša-li-li tu paṣṣāṣāh iid. r. 10 (restored from dupl. K.9171+AMT 96,2); but note: (when Irna is tired, he says to himself) labi lu-uṣ-lal-la-ma I will go(? and lie down) Gössmann Era I 16; [lu]‘ ša-al-la-la-la ki-*ma a[r-me-i] be fast asleep (ad- dressing a baby) like a gazelle K.9171+2‘, also [lu-ū ša-a]l-la-ta ki-ma ar-me-i DUMU MAŞ.DĀ ibid. 11’, cf. [... šit]-la-ad-nu šum ki-ma ar-me-i ša-la-la may sleeping be given to him as (to) a gazelle Sm. 1190+1409+1538:7‘, also [iš-šu i] ge-el-tu ma la i-sal-lal AMT 96,2:13; zamar ša-liš zamar ėr he (the sick person) is now asleep, now awake VAT 13608 (MA diag., courtesy Koehler); i-sal-lal-la ma šibbi STT 89:184 (SB diag.); if the sick person uštartataš u ša-li-l constantly dribbles from his lips and he is (always) asleep Labat TDP 162:59; [šunma ma avilum] ina ša-la-li-šu šiššē if a man laughs while he is asleep Afo 18 64 i 39 (OB omens), and (in similar contexts) ibid. 41, 43 and ii 1, also šumma amēlu ina KI.NA-ŠU ZAG ša-li-l if a man (habitually) sleeps on (his) right side CT 37 49 K.9739:2, and passim in this type of omen, see Oppenheim, Afo 18 73ff.; šumma ... ina bāššu N-A-ma if he sleeps on his stomach Labat TDP 158:20, cf., wr. ša-li-l ma ibid. 19; šumma avilum i-nu-ma(!) ša-al-lu if a man (dreams) while he is asleep (that the town falls again and again upon him) AFO 18 67 i 28, and cf. i-nu-ma ša-al-lu ibid. 31; ana inīšu ša-esama ša-al-la-lu to him I seemed to be asleep ARM 2 129:22; u i-ša-ulu ul ana bit u[r]išja and now he sleeps in my bedroom EA 84:14 (let. of Rib-Addi); šittu ištēšu ša-li šubbatu ū-ša-as-lil-ma Apsā rehi šittu sleep came upon him, he was sound asleep, while he (Ea) put Apsū to sleep, he (himself) was overcome by sleep En. el. I 64f., cf. šittu la šubbatu-ša-la-[li] Lambert BWL 52:11 (Lud-lul III); ša-li (for ša-lu, var. utulluma) eššīšu ša-(var. omits) ina ma(jal māši ša-lu ša-lil (vars. utulluma and utul) Enkidu šunatā inatat the men are asleep (var. they have gone to bed), sleeping in their beds, Enkidu, too, is asleep (var. has gone to bed) and is having dreams Gilg. VI 190f., cf. šā šal-lu šā šal-lat wormu NIN.A.ZU šā šal-lat Gilg. XII 29 and 47, cf. e[n.shē ba.nā : a-di ma-*li šal-la-at SBH p. 76:18; ada ita tadekkūšu ša-lil urššušu he (Irra) stays asleep in his chamber until you arouse him Gössmann Era I 19; GIS.NA ša-al-lu the bed on which he sleeps (in broken context) AMT 83,2:7, cf. [giš].NĀ ša-la-la-li KAR 69 r. 16; šumma šurārū ina muḫḫi erši
amēli ša-lil-ma imqut if a salamander sleeps on a man's bed and falls off CT 38 39:20 (SB Alu); šupša la mamassatā u kāribatā la-sa-al-la they (the women) must sleep beneath the (statues of the) lamassu- and kāribu-genii MDP 4 pl. 18 No. 3:6 (= MDP 2 p. 121, brickinser.) ina kisal-li ina mūši lu-ú ša-li-il aši allakam he should sleep at night in the yard until I come YOS 2 144:23 (OB let.); ūmešamma ina la mākulē biriš i-sa-lal-he goes to sleep hungry every day, without food STT 38:9 (= Anšt 6 150:9, Poor Man of Nippur); ša-la-lu ki ša-I the sleep with the pigs (explaining tibātu marri u tuضغطki) CT 41 30:3 (Alu Comm.).

2' with negations: utfiš (var. urra) la šupšuḫāku mūšīša la ša-la-la-ku in the daytime I am not at rest when I cannot sleep En. el. I 38, cf. mūšiš lu-ú ša-la-la-at (var. [n]eš-eš) ibid. 50; šudluḫu (var. šudluḫ) karšakima ul ni-sa-la-lal nīnu you (Tiamat) are upset, and we cannot sleep En. el. I 116, cf. i ni-iš-lal nīni ibid. 122; ina nišitika muššātim ul a-sa-la-la for worrying about you I cannot sleep at night TICL 18 152:33 (OB let.), akšumīšu ša-la-la-ul ša-la-laku i-da-li-p[a-ni] TICL 17 60:23 (OBl et.), see šalātu Ammg. 2; šunamru amēlu ina muššāša idaṇašlima la i-sa-la-lal if a man remains restless all night and cannot sleep KAP 300 r. 10 (omen exoenps, physiogn.), urra u mūša la i-sa-la-la (referring to a sick person) AMT 48, 2:2, also Labat TDP 222:44, and passim, note la Nā-lal KAR 202 r. iv 14; [arad]ka ša idulluma la i-sa-la-al anāku I am your servant who wanders around in despair and cannot sleep BRM 4 6:5 (SB re.), ina nēššēma ul i-sa-la-lal (the woman whose lover is angry with her) will not sleep (alone) if she wears this charm (parallel: dū. dū.bi-ma irrāma with this charm she will be loved) RA 18 25 i 10.

b) to be at rest (said of the spirits of the dead, of an abandoned city) — 1' referring to the spirits of the dead: see SBH p. 37:4f., in lex. section; šemamašu ina ērsētim ul ša-lili his spirit is not at rest in the nether world Gilg. XII 152; ša mu-ti an.bar mi-[tu] ina mašīl mūši ša-lil-ma mē zakūti šatti he who died in battle lies at rest on a bed and drinks the clear water (offered to him) Gilg. XII 147, emended from copy in BA 1 51:3; [uttunu GIDIM] kimtiša ... [ma]la ina ērsēti ša-la-lu (ni-lu also possible) you spirits of my family, all you who lie at rest in the nether world LKA 89 r. 5 (SB inc.); ekal ša-la-la kīmaḫa tapšuḫi šubat dārāti house of rest, tomb of repose, eternal abode OIP 2 151 No. 14:1 (Šenn.); ūm ubullannī šimatu a-sa-la-la-lu (var. -lal) ina lūbi when fate will have carried me off, I shall rest in this (tomb) Gössmann Era IV 101; ina ūme PN ... illaku ana šimti ašar igábbu igábbirušu[ma] i-sa-la-la-lu ema bibī lūbīšu when PN dies they shall bury him wherever he indicates, and he will (thus) rest in a place of his preference ADD 647 r. 23, cf. ibid. 734:2, also ašar ša-la-la-lu la tadakkiš[u] do not awaken him where he lies at rest ADD 647 r. 24, and 734:3; attunu ... la tanusha la ta-sa-la-la emmātēkunu ana ašāši lu la igarrība you shall have no peace, no rest, your bones shall not stay together Wiseman Treaties 640.

c) to remain inactive: māssu ša-la-la-at his country remains inactive (unawares of danger) ARM 2 39:28; mūši kāla ūnu la ta-sa-la-lal do not remain inactive day or night! TICL 9 76:12 (NB let.); atta ašrānum ina birīt sinnišātim ša-la-la-at but you lie there idling among the women ARM 1 69:11'.

d) to sleep with a woman: ister ša-la-la-ku iina sūn māri ever since I lay in the embrace of (my) lover (incipit of a song) KAR 158 r. ii 48; luššiška usunmašša ešiša iš-lāl she spread out her garment and he lay with her Gilg. iv 18, cf. ibid. 12, cf. possibly ū.e.dē. na.dē. en : it-ti-ka lu-us-lal Lambert BWL 227:27, and see ibid. p. 231; ina reš NITā u SAL ša ša-la-la-lu tašakkan you place (the bow) at the head of the man and the woman who sleep (together) AMT 73,2:8 (ša.zi.ga rit.).

2. III to let or make sleep, to put to rest: tomb of PN, whom Aššur-etil-ilāni brought
ṣalāmu

from Assyria to Bit-Dakur ina kimahhi . . . ú-tá-as-li-šu-šu and laid to rest in a tomb (in GN) YOS 1 43:3 (NB); see, for musšaššil dálpi K.1296, in lex. section, for uššalšal CT 17 25:6f., in lex. section, also En. el. I 65 sub mng. 1a-1'.

The word has been entered under š solely on the basis of the imperative šilal (see F. R. Kraus, OLZ 1955 518 n. 5), which is once spelled with the sign ši. The reading of the Sumerian correspondence as ū.ku.ku is secured by the quoted vocabulary passages (contrary to Falkenstein Grammatik 1 p. 31, 2 p. 136), especially since the sign TU (REC 50) also has a reading ku₄, see the pronunciation ku₄ in A VII/4 line 73 in JCS 13 124 ii 19.

The relationship between šalālu, "to be asleep, to lie asleep," and nāšu, "to go to bed," is illustrated by the contrast of the former with ēru, "to be awake." In bilingual texts it is at times difficult to decide whether ni-šu is to be read ni-šu or šal-šu.

ṣalāmu v.; 1. to become dark, to turn black (intrans.), to become flushed, purple, šus-lummu to temper (metal), to turn black. 2. šul-šāmu to temper (metal), to turn black. 3. II/3 to become quite dark. 4. IV/3 (mng. uncert.); from OA, OB on; 1 šišlim—šišallim, I/3, II, II/3, IV/3; wr. syll. and gE₄; cf. šallāmu, šallāmu, šallāmu, šalmāt qaqqadi, šalmu adj., šalāmu, šalāmu.

ši₄-ši₄ - ta-ra-ku, ša-la-ma Lzu Comm. 126f. to CT 28 1 K.6790:4; tu-ša-la-mam 5R 45 K.253 ii 2 (gramm.).

1. to become dark, to turn black (intrans.), to become flushed, purple — a) to become dark: šumma šamnum i-mi-il-lam (text -tum) šiš-li-im-ma šumēlam iwuwr if the (drop off) oil turns dark on the right and light on the left CT 3 2:7 (OB oil omens); šišma šašat kuninī šiš-li-ma šapātuš[a] her lips turned as dark as a bruise on a kuninu-reed (parallel: ēruqu panuša her face grew livid) KAR 1 30, and dupl. CT 15 45:30 (SB Descent of Ḫṣtar), also STT 28 iii 22 (Nergal and Ereškigal); šumma klīnamma (i.e., šišma šarri ana Marduk ṣuṣaššaša šiš-li-im // šiš(?)-rj(?)-im if the king lights a brazier for Marduk and it goes black // . . . CT 40 39:35 (SB Alu).
šalāpu

4. IV/3 (mng. uncert.): ta-at-ta-na-ša-li-ma (in broken context, parallel to tat-tanam-biša) AFO 17 314 D:4 (SB Marduk’s Address to the Demons).

Meisner, BAW 2 60f.

šalāpu v.; 1. to cross out, cancel, to distort, pervert, 2. sullu pu to cross out, cancel; SB; I, II; cf. šalipu, šalpu adj. and s., šilpu, šiliptu, šilpu, šalāpu, sullu pu, šuteslu pu.

ša-lā-pu

ba-ār BAR = ša-la-pu A I/6:169; ku-ū ku = ša-la-pu-um MSL 2 150:4 (Proto-En); [...] BAR = ša-la-pu A V/2:285; ku₂,ku₃,ru = na-ka-su to cut off, šu-ul-la-pu, pu-su-su to erase, nu-uk-ku-su to cut into pieces Izi D iii 24ff.

tu-sa-la-lap, tu-ša-la-la-pa 5R 45 K.253 ii 3f. (gramm.).

1. to cross out, cancel, to distort, pervert — a) to cross out, cancel: see A I/6, in lex. section.

b) to distort, pervert: bābil pani [...] še-lipt di-nil-ma who favors [...], who administers partial (lit. crooked) justice (parallel ēpiš eniti) Lambert BWL 207:7.

c) (unkn. mng.): šumma ittanaprašma [ri(?)]-iš-ta-ša i-ša-lap if (in his dream) he flies and [...]-s his hand(?) (reading uncert.) Dream-book 330:31.

2. sullu pu: to cross out, cancel: see Izi D, in lex. section.

For iši pursit dami šu-te-č-sša-pa-tu (for šušelupātu(;, parallel šušarru(i)ahu) AMT 10,1 r. 10, see šuteslu pu adj.

šalā'u v.; 1. to cast, to set down, to put down or back, to throw off, to abort, miscarriage (lit. drop an unborn child), to lie, to be situated, II, III to cause (a woman) to miscarry; MA, NA; I išši–iššalli, I/2, III, III/2.

1. to cast, to set down, to put down or back, to throw off, to abort, miscarriage (lit. drop an unborn child), to lie, to be situated — a) to cast: išu aḫḫušu pārti i-ša-al-li he will cast his lot with his brothers KAV 2 ii 14 (Ass. Code B § 1), note the use of kararu with pāru WO 2 230:174 (Shalm. III).

b) to set down, to put down or back: LŪ [...] a) ana qaqqad šarri iškurunī LŪ x [x ša ...] ana qaqqad šarri išša-li-ū-ni [...] the [...]-official who placed the [...] on the head of the king, the [...]-official who puts the [...] on the head of the king MVAG 41/3 12 ii 28 (= KAR 135 ii 5), cf. [... i-ššal-ū-ni-ni] ibid. 48:10 (– KAR 217:10); mardutu ma- [...] kussa ša šarrutte ša-al-₇-at the carpet is spread(?), the royal throne is set down ibid. 14 ii 46 (= KAR 135 ii 23, MA rit.); askup-pāle gassī purutti ina šapšišunu as-ši-ma I laid thresholds of gypsum (and) alabaster underneath them (the gates of the palace) (reading uncert., possibly to be read az-qupša) 2R 67:80 (Tigl. III); lubulūta ... ana libbe tummināte šu-il-ā put (the rest of) the garments into the chest KAV 98:25, cf. lubulūta ... ana libbe tummināte ta-er-ā ši-čil-a-ḫa ibid. 103:16.

c) to throw off (said of nīrū, “yoke,” in NA royal): aššu ša RN ... nīr šeddiša iš-la-ma because Urzana had thrown off the yoke of my overlordship TUL 3 346 (Sar.), also ibid. 80, Winckler Sar. pl. 31:28, pl. 32:55, Lie Sar. 189, Borger Esarb. 48 ii 67, 112:13, 110 § 71:16 and r. 3, Streck Asb. 22 ii 115, 40 iv 103, 60 vii 19, ibid. 376 i 5, note, wr. iš-la-a ibid. 64 vii 87.

d) (with ša libbi) to abort, miscarriage (lit. drop an unborn child): šumma ... aššasu imḫuṣuma ša libbiša ta-aš-li if he strikes the wife of (a childless man) so that she loses her unborn (first) child (note usadditi, from nādu, in line 64) KAV 1 vii 77 (Ass. Code § 50); šumma sininnitu ina raminša ša libbiša ta-aš-ši-li if a woman aborts through her own doing ibid. 93 (§ 53), cf. ša ša libbiša ta-aš-ši-ū-ni ibid. 103, also šumma ša libbiša ina ša-li-e-emat if she dies due to a (self-caused) abortion ibid. 99.

e) to lie, to be situated (staticive): ďalāni ... ša ina šep kūr GN ... ša-al-‘u(var. adds ā-ni) the cities lying at the foot of the GN mountains AKA 55 iii 62 (Tigl. I), cf. GN šep ammāte ša ina Puratte ša-li Schei Tn. II 74, also 56, 62 and r. 13, wr. ša-al-li ibid. 61, ina šep ammuṣma ša Puratte ša-li ibid. 80, also AKA 349f. iii 12 and 15 (Asn.), ina qobal Puratte ša-li Schei Tn. II 66, 68, 69, AKA 350 iii 16 (Asn.); ina ušalli ša Puratte ... ašā pālu ša Ḥabur ša-la-an-ni in the meadows of the Euphrates
where the Habur canal is situated Scheil Tn. II r. 14.


MA šal’d u corresponds to Babylonian na-dād, and does not appear after Tn. II, except for the isolated ref. in 2 R 67:80 (Tigl. III), and the idiom nîr bé ti or nîr Aššur ishtā in NA royal.

šalbatānu  s.; (a name of the planet Mars); SB.

4 Si.m.u.ut = 4šal-bat-a-nu Antagal G 309; MUL šal-bat-a-nu : nu-u-bar-ru-ú mu-ta-nu (the planet) which always brings pestilence 5 R 46 No. 1:42.

MUL šal-bat-a-nu wisdom Treaties 15; see, for other refs., always wr. šal-bat-a-nu Deimel Pantheon No. 2216 and 2370; note the use of the det. DINGIR: 4šal-bat-a-nu RA c. p. 65 r. 30, and 4šal-bat-a-ni ACT 802 r. 7; see, for refs. in astrol. and astronomical texts Gössmann, ŠL 4 No. 360, and Neugebauer ACT index s.v., and note the isolated astrol. omen in Kraus Texte 25:12, see Kraus, MVAG 40/2 36.

The reading šalbatānu is based on the wr. ša-al-ba-ta-nu in AO 7539 r. 17 according to Virolleaud cited by Thureau-Dangin in R Acc. 79 n. 20.

Opitz, AfO 8 46f. (with literature).

šalillu see šalilu.

šalilitu  s.; (month name); OAkk.

1 Ti ša-li-litum RTC 106 r. 4’, for other refs., see Gelb, MAD I p. 234.

See the month names Šalul and Šišilitū.

šalilu A (šalillu) adj.; sleeping (person); OB, SB; cf. šalilu.

lu ša-li-lit ēta ša-li-li ȗ-paššuš keep on sleeping (addressing a baby), one who sleeps is at rest Craig AbRT 2 8 r. 10, restored from dupl. K. 917 + AMT 96 3, see Ebeling, MAOG 5/3 p. 11; ittikī išuru ša-li-li (var. adds -li)-ki ša lu your (Ištar’s) sweet bedfellow enter with you ZA 32 174:46; ērrussun šalilum ušalliq RA 45 173:40 (OB lāt.).

AN ša-li-litum RT 19 59:3 is probably to be read anšalilu, var. of anšalīnu.

*šalilu B (fem. šaliltu) adj.; covered; MB Alalakh; cf. šilu.

ana li-bbi giš.gigir ša-li-lit-te-a bedāku I spent the night in my covered chariot Smith 13rdm 17.

Irregular as to form and spelling.

šalilu in la šalilu  adj.; restless; OB, SB; cf. šalālu.

nu.kiš.ū = la ša-li-li Antagal III 135.

gidi-nu uš allu laa ša-li-litum the spirit of the dead, the ever-roving evil gillāl-demon CT 16 31:122f.; umun ka.nag.gā sū.bā ū.nu.ku en.u.un.gā bi.in.tu : bēlu màtu re-[“]-a (var. ra-di-a) la ša-li-litum (var. ša-li-lām) ana màšqarti tušēšīb lord of the country, you have placed as a guardian an ever-sleepless shepherd SBH p. 130:14f., var. from KAR 375 ii 31f., cf. dupl. 4R 11 r. 45f.; giš.nu.mi.ru nu.na.ru aši.ru.giš[ar-ra] (...) en šē im ra am [x x] : i-[na ma]-ta-al muš-ti-sha ša ta-ni-ša [tikakku] la ša-li-li ad-me-ta ku li ku ku how long am I to be kept sleepless on my nightly couch, where sorrow is put (on me)? VAS 10 179:1f. (OB).

Gilgāmeš lib-bi la ša-li-li te-mīd-su you have afflicted Gilgāmeš with a restless heart Gilg. III ii 10 from Sm. 2097 in Haupt Nimrodesos pl. 21 (= Thompson Gilg. pl. 12), preceded by am-me-ni taš-kun ana ma-[x] in a double line from K. 8558 imperfectly joined to Sm. 2097 as shown Thompson Gilg. pl. 12, note that the dupl. K. 9885+ (coll.) shows only sa-[li-la] at the end of the line; he (Gilgāmeš) is stronger than you (Enkidu) la ša-li-li ša urru u mūši restless active day and night. Gilg. I v 19, cf. da-an la ša-[li]-lu Gilg. Y. iii 132; kīma attina ératina nāsrātina dalītāna la ša-li-la-li-ā [a] as you (watch of the night) are awake, on watch, alert and never sleeping KAR 58 r. 14, also ibid. 12; nāziq la ša-la-li ceaseless worrying Lambert BWL 252 r. iii 22.

For nukusšu as part of a door, see s.v., and Salonen Tiren 69.

šalipitu (šiliptu) s.; treachery; SB; pl. šalipi; cf. šalipu.
a) in gen.: I, Esarhaddon ša kittu irammuma ša-lip-tu ikišbu who loves truth and abhors treachery Borger Esarh. 54 iv 26, also 111 § 72 r. 9; ša Kur Šumeri kur Akkadi ši-lip-[l]a-[ša] (or -ši-na) lipšēra ana kališ kibrāti let (a future prince) announce to the entire world the treachery of Šumer and Akkad (i.e., Babylonia) CT 34 41 iv 29 (Synchroh. Hist. subscript); Šamaš babi ša-al-pat ajābi who watches the treacheries(?) of the enemy AKA 29 i 8 (Tigl. I).


c) with other verbs: ši-lip-ta i-[a]-mu he will speak treachery AFO 11 223:23 (omens); sabīt zibāniti ēpiš ši-li-pī ti mušēnā aban kīši who practices treachery as he holds the balance, who substitutes weights Lambert BWL 132:107, cf. sabīt sēti ē-pīš ši-li[pī]-ti ibid. 112; note, in broken context: [ez]īb ša ša-lip-[tu ...] disregard that treachery [was committed?] (when the extispicy was performed) PRT 77:3.

šallalu s.; (a nocturnal bird); SB*; cf. šalātu.

na.a mušēn – ē-pur mušē, šal-lam-um Hh. XVIII 212f.; ū.ku.ku mušēn = šal-la-tu ša-la-lam-[u] (followed by itil-imūt) RA 17 140:9 (Alu Comm.).

šumma šal-lam-lam mušē K.MIN (= ana bit amēli īrub) if a š.-bird enters a man’s house (preceded by allalum) CT 41 8:79 (SB Alu); ina īnum šal-lam-lam mušē against the evil (portended) by a š.-bird ibid. 24 iii 17.

Literally, “sleeping (bird)”; see itil-imūt, (a bird).

šallāmu adj.; dark, black, tempered (said of metal); OA, SB; cf. šalāmu.

a) in OA — 1’ said of donkeys: 1 anša ša-la-ma-wum ... ana qātiṣu one black donkey is in his charge TCL 4 108:4, cf. šim anša ša-la-mi-im the price of a black donkey BIN 4 148:15; 2 anša ša-la-mi-in PN iqpidnis ātī he entrusted us with two black donkeys BIN 4 27:7, and passim, 2 anša ša-la-ma-an ... PN iradiikkunūti TCL 19 21:9, but 2 anša ša-la-mu CCT 3 4:28, 2 anša ša-la-ma-me CCT 2 34:5; 6 anša ša-la-ma KTS 55a:23, 5 anša.hla ša-la-ma dam-gū-tim CCT 4 35a:4, and passim.

2’ said of copper: 3 gū urudu ša-la-ma-wum ... nadi’ three talents of tempered(?)
copper have been deposited BIN 4 31:14, cf. x MA.NA URUDU ša-lá-ma-am tészibam TCL 20 107:3, cf. ibid. 18; URUDU ša na-ad-ša ša-lá-am the copper which is deposited is tempered Journal of Juristic Papyrology 11–12 p. 117 MNK 636:12; for šallumu, “to temper metals,” see šallamu v. mnq. 2a.


In OA the word is constructed as a noun in apposition to emārum or werium, which is also true of šalmu, cf. 4 ANŠE.ḪI.LA ša-al-mu BIN 4 25:7. The formation of the noun, its use, and the fact that there is no other known designation referring to the colors of donkeys make the translation offered somewhat uncertain.

Ad usage a-l’: J. Lewy, HUCA 32 74.

šallu adj.; sleeping (person), ruined (building); OB Mari, cf. šalālu.

a) sleeping (person): should we act like the Turukku people ša ša-lá-lam idekkanma ana ša inatālulu kurummatam la inadīnu who wake up the sleeper but give no food to those who have their eyes open? ARM 1 16:13; šal-lu ... a-a i-ir the sleeper should not awaken (until the sun rises) 4R 58 ii 51, restored from PBS 1/2 113 ii 84; anā ėri u šal-lí purussā ṭanandina you give (oracular) decisions to those who are asleep and those who are awake KAR 58 r. 15 (SB), cf. anā ša-al-[li an]-ni-i Iraq 16 81:26; sal(or šal)-lu u mītu kī āḫāmeš [šumû] how alike are the sleeper(?) and the dead! Gilg. X vi 33; ina ṛēš ša-al-li nab[...] I [...] beside the sleeper KAR 323:6, see Lambert BWL 196.

b) ruined (building): ša šaš.MAH šal-lu-tu4 ḥamū those of the ruined palaces are benumbed STC 1 205:21.

šallu s.; (tanned hide, a type of leather); NA, NB; Aram. lw. (?); pl. šallānu; cf. šallu in ša šallāšu.

a) in NB: 7½ šuš šal-lu PN LÚ šārīp dušē maḫir PN, the leather dyer, received seven and a half tanned hides GOCI 1 215:1; 3 KUŠ šal-la ana KUŠ šallu three š.-hides for the equipment of the king GOCI 1 128:1; nikkassu ša ša-lá-a-nu u dušē PN LÚ ši- [...] ittišunu ippušma PN the [...] will settle with them the accounts for the š.-leather and the dušā-tanned leather Evett Ner. 55:6, cf. ibid. 9; silver ana KUŠ ša-al-lu u KUŠ dušē ana PN āskapi nadin given to the leather-worker PN for š.-leather and dušā-tanned leather Cyr. 214:3; (for) silver owed by PN KUŠ šal-la.meš ip-pu-uš šu ana PN šaninamna he will prepare š.-leather and give (it) to (the creditor) PN, Cyr. 148:5, cf. two shekels of silver ana KUŠ šal-la-nu Nbn. 836:5, KUŠ šal-la VAS 6 194:11; istēn KUŠ šallu istēn KUŠ šal-lu ana 1 GIN kaspi one quiver, one š.-hide for one shekel of silver Nbn. 1034:1; ina reḫi ša MÄŠ GAL ŽuME ša KUŠ šal-lu.meš from the remainder of the male and female goats and the š.-leather AnOr 8 57:3.

b) in NA: 84 KUŠ šal-li ina liibī 2 MA.NA 53 GIN kaspi ša KUR Kutmuḫi laqiu 84 š.-tanned hides bought for 173 shekels of silver, from Commagene (I do not know the names of the merchants) (mentioned beside dušā-hides bought for about the same price, over two shekels per unit) ADD 812:13.

For etymology (Aram. šallāš), see Salonen Wasserfahrzeuge 145.

šallu in ša šallāšu s.; dealer in šallu-leather; NA*; cf. šallu s.
5 talents ša LU šal-li-ša-nu ša GN from the šallu-leather dealers of GN (beside ša kurrisu, išpar siprat (or šall)-lu leather) KUS 1 GIN kaspi one quiver, one š.-hide for one shekel of silver KUN. 84 148:5, one quiver, one š.-hide for one shekel of silver KUN. 1034:1; ina reḫi ša MÄŠ GAL ŽU ME ša KUŠ šal-lu.meš from the remainder of the male and female goats and the š.-leather AnOr 8 57:3.

šallumû s.; (meteoric) fireball, meteor; SB*; Sum. lw. (?).

si(!)-si(!)-ig(!) [P]A. PA = [šal(?)-lum(?)]-mu-ā A 17/7 Part 2 iii 22.
šal-lum-mu-ā = mi-šiḥ kakkabi, ša-ra-ār kakkabi, zi-im kakkabi, ša-lum-m[a-tú], ša-lum-ma-tú = mel...
šallumu

[...] CT 26 40 iv 18ff. (astrol. comm.), for text see semantic section, also šal-lum-mu-ú ū me-štih kakkabi min ū zum-im kakkabi ACH Supp. 2 Istar 64 i 11.

šumma kakkabi ša ina panīšu šipru ina arkišu zibbata šaknu innamirma šamē zalg-ir ki-ma šal-lum-mu-[ū] ki-ma me-štih mul-meš šal-lum-mu-ú meš-šu ša mul x ia-a-nu if a star has a beam in front and (a tail) in back is seen and illuminated(?) the sky like a meteor, (variant) like the glow of the stars, (explanation) š. = glow of a star, ... (continued with the comm. cited in the lex. section) CT 26 40 iv 14ff.; šumma šal-lum-mu-ú ša mul dūlu.idim igi if a fireball (coming from) a planet is seen (if Venus) rises very high and (portended by) a .... , a glow, a fireball that back is seen and illuminates(?) the sky like a meteor, (variant) like the glow of the stars, (explanation) (sag.úš = kunnu) a red fireball moves across, variant: at its zenith(?) it is altogether red-hued RA 17 128:23 (= Craig AAT pl. 58:22 = ACH Istar 7, astrol. with comm.); šumma šal-lum-mu-ú šum.šúgi igil.dú ša if a fireball (coming from) the Old-Man star is seen ACH Supp. 45:3, cf. šumma šal-lum-mu-ú šum.lar.gíd.dà ipirka izziz ibid. 4; ina lumun mul x-li mi-š-ši šal-lum-mu-ú ša ina ħarrān šat 4Anim innamuru ana ħarrān šat 4Enlil i útiljikumā iršu against the evil (portended by) a ... , a glow, that was seen at the eclipse of Anu, passed to the eclipse of Enlil and set CT 41 23:10, cf. šumma mul šal-lum-mu-ú ina šût 4Anu innamir Thompson Rep. 183:1; šal-lum-mu-ú TCL 6 11:4.

Reading uncert., possibly nīllumû or zallummû, from a Sum. *nig(or: zal).łum.ma.

Kugler, SSER Erg. 180.

šallu

šallūtu s.; sleep; SB*; cf. šalālu.

diš lu ina sa-al-lu-ti-su if a man in his sleep Meloni Saggi pl. 7 K.3756:15 (SB Alu), and passim in this text, see Oppenheim, AFO 18 p. 77; āla ina šal-lut niši aššabbat I will conquer the town (its) people are asleep CT 20 2:20 (SB ext.).

šalmāt qaqqadī s.; the “dark-headed” (a poetic expression for ‘mankind’); from OB on; wr. syll. and sag.ge CH i 41 and xi 11, sag.ge,ga CT 13 42 i 13, sag.ge,ga A AAH KAH I 13 i 24 and KUB 37 76:7; cf. šalmānu.


sag.ge,ga n gastrointestinal; SB*; in Sum. texts: [ ... ] sar.sar sib.sag.ge,ga CBM 19767 viii 8, see Zimmern, ZA 39 265, cf. also WZJ 9 237:330.

a) alone — 1' in Sum. texts: [ ... ] sar.sar sib.sag.ge,ga CBM 19767 viii 8, see Zimmern, ZA 39 265, cf. also WZJ 9 237:330.

2' in OB, NB: kima šamaš ana sag.ge,ga vāšem to rise over mankind like Šamaš CH i 41, cf. ana sag.ge,ga ša Enlil šurukam rūšasina Marduk iddinam to mankind with whom Enlil has presented me, over whom Marduk has granted me to act as shepherd ibid. xi 11, but ša-al-ma-at qa-ga-di šu liššir ibid. xi 86; ri-i ša-al-ma-at qaqqadim (referred to Šamaš) Syria 32 12 i 7 (Jahdunlim); sipa ša-al-ma-at qa-ga-di-im OIP 43 138 No. 13:5f. (Ešnumma); ina naphar šal-mat sag.du (between niši ... apāši and gimp̂ im kal dadmē) VAS 1 37 i 22, and ana rēdš šal-mat sag.du ibid. ii 55 (Merodach-Baladan); (Enlil) bēl šal-mat sag.du Hinko Kudurru 11 (Nbk. 1); šal-mat sag.du


\[\text{salmāt qaqqadi}\]

... sal-ma-at qā-gā-dam libēlu may my offspring rule mankind (forever in this palace) VAB 4 94 iii 59, and passim in Nbk. in this phrase, cf. ana re'āt sa-al-ma-at qā-gā-dam epēšu ibid. 210 i 9 (Ner.), and ḫūmah ṣa ... re'āu sal-mat qaqq-di bēlu tenēšēti ibid. 234 i 32 (Nbn.).

3' in Assyrian royal inscrs.: [nāqid sal-mat sag.du KAR 260:5 (= KAH 2 143, Adn. 1); ana šēšur sag.ge ṣa KAH 1 i 31 (Šalm. 1); ša gimir sal-mat sag.du ana rinēšēna ipatiša šulēlu when everybody builds shelters (from the sun) to live in Lyon Sar. 15:53, cf. ina naphār sal-mat sag.du Winckler Sammlung 2 1:14 (Šar.); from the Upper to the Lower Sea gimir sal-mat sag.du usaknē šēpānā he made all mankind submit to me OIP 2 23 i 15 (Senn.); mērēšu māmērēšētū tti sal-mat sag.du likēnu ana dūr dārī may his children and grand-children remain among mankind (i.e., live) forever and ever ibid. 139 i 39, and passim in Senn., note ana šēšur sal-mat sag.du qaqqādis mār Ṽiṣiqi to organize the men (i.e., the soldiers) and to muster the steeds ibid. 130 vi 66, also ana itarrē sal-mat sag.du ibid. 78:2; nāqiḍi sal-mat sag.du Borger Esarh. 80:34, ina naphār sal-mat sag.du ḫalāqūnā light ibid. 28:38, and passim in Esarh.; you swear that you will not conceal (it) if you hear unseemly words against Assurbanīpal lu ina pī iḥhēšū ... lu ina pī lū. gal.meš lu nam.meš lu ina pī șa ziqqu ša rēšū lu ina pī ummanī lu ina pī naphār sal-mat sag.du mala bašū from his brothers (and other members of the family), or from noblemen, officials, or from the court personnel, eunuchs or not, or from a scholar, or from any other person Wiseman Treaties 79, cf. lu ina naphār sal-mat sag.du mala bašū lu ina šīkāt napiṣti mål bašū ibid. 164; ēli sal-mat sag.du duššupāt re'āšū whose shepherds-ship is very agreeable to mankind Streck Ash. 244:20, cf. (Marduk) bēnu sal-mat sag.du ibid. 278:10.

4' in lit.: ina pī sal-mat sag.du (var. qaqq-di) ša ibnā gāṭāšū in the mouth of man, whom he created En. cl. VII 32; lu zīzama sal-mat sag.du ilāni although mankind is divided in (the worship of) the gods (he, Marduk, is our only god) ibid. VI 119; naphār sal-mat qaqq-di-nānammaššā tenēšēti all mankind, teeming humanity STC 2 77:24, see Ebling Handerhebung 130; umašša gāṭūšū sa-al-ma-tum qaqq-di mana re'āš[u?] he entrusted him with the shepherding of mankind PSBA 20 157 r. 13; sal-mat sag.du pēhur napiṣti BMS 27:9, and dupls., see Ebling Handerhebung 114; ana šāpārim ša-al-ma-at qa-qā-di niṣī mādātim to rule mankind, the multitudinous people Lambert BWL 155:5 (OB); (Ḫūmah ṣa) abi sal-mat sag.du KAR 184 r.1(?) 43, Gula ummu al'idat sal-mat sag.du mother Gula, creator of mankind 4R No. 2:27, also UN.meš ḫudā sal-mat sag.du kalēšina [... ] RA 12 190:4, and passim in prayers, etc.; note re'āu sal-mat sag.du būl nammaššā [... ] OCT 6 pl. 6 r. 13; kiššātu ša sal-mat sag.du ABL 1007:12 (NB), and sal-mat sag.du (in difficult context) ABL 1222:2 (NB).

b) in apposition to niṣī — 1' in Sum. contexts: for un sag.ge ṣa in Sum. royal hymns, see Poebel apud Meissner, AFO 5 9 note 1.

2' in NB royal: ni-ši ša-al-ma-at qaqq-di mala ibarrā nārēkā namēri all mankind, (all those) who behold your bright light VAB 4 242 i 33 (Nbn.), cf. ni-ši sal-mat sag.du ibid. 290 i 7 (Nbn.), and UN.meš sal-mat sag.du Sīr 35:13 (Cyr.).

3' in lit.: ana UN.meš sal-mat sag.du uṣṣuru šārārūka your (Sin's) sheen is released for all mankind BMS 1:4, and passim in prayers; UN.meš sag.ge ṣa (var. sal-mat sag.du) CT 13 42 i 13 (Šar. legend), var. from dupl. ibid. 43 i 14; ana UN.meš sal-mat sag.du lemuttu takpud you planned evil against all mankind Gössmann Era III 37, and cf. ibid. 41.

The expression (niṣī) sal-māt qaqqādi is a poetic term referring to mankind as a totality, created by the gods and kept in safe pastures by the kings. The Sum. formulation sag.ge ṣa, twice sag.ge ṣa.a) is quite rare, and its Akk. correspondence is philologically difficult (cf. von Soden, JNES 19 163ff.). The literal mng. likewise poses a problem because the ref. to black hair is without any parallel in Akk.

Streck Ash. 224 note 2; for a South Arabic parallel, see Leslau, JAOS 64 56.
šalmu (fem. salimtu, salittu) adj.; 1. black (as a natural color), 2. dark (as a morbid or otherwise abnormal discoloration); from OAkk. on, Akkadogram in Bogh. (BoSt 10 p. 6* II 15, KUB 30 32 iv 16); salittu Practical Vocabulary Assur 203 and Bogh., see mng. Ib; wr. syl. and mi; cf. salāmu.

šaḫ.mi = sal-mu (var. sa-[al-mu]) black pig (after pesū and before sūmu) Hh. XIV 177, cf. ur.mi (same context) ibid. 90, and passim in such enumerations; muš.mi.a = še-er muš-ki = muš šal-[mu] (before muš.mi. = ša-lam-tum) Hg. A 286; šir.bur.mi mušen = sal-mu = a-rib ze-e-ri Hg. D 349, also Hg. B IV 53; ga, kun.gam.mi = alap zib-bal-su šal-mat Hh. XIII 315; sīq.zāq.in.mi = ša-li-tū (probably for upnītu salittū dark purple wool) Practical Vocabulary Assur 203. šir.bat.mi mušen.bi na.na.nam : ōridū ša-al-mu-um-ma (DN) is its black raven ASKT p. 124:18f.; Erīda giš.kin.mi.e ki.sikīl.ta mú.a : ina ērīdú kiskānu sal-mu irbi ina ašī ṣālu nibbāni a black kiskānu-tree grew up in ērīdu, it came into existence in that holy place CT 46:183f.

ḫa·lu-ū = um-su-ti ša-li-m-tā Izbu Comm. 129.

1. black (as a natural color) — a) animals — 1’ in gen.: kalbum ša-al-mu-um i-li-li-im rabiš the black dog crouches on the hill Kültepe ak 611 line 3 (unpub., OA inc., courtesy Balkan), see Hirsch Untersuchungen p. 92; 4 anše.hi.la ša-al-mu (exceptional, see discussion sub salîlmū) BIN 4 25:7 (OA); sal.anše ... mi-ti TuM 2–3 33:1 (NB); 1 šišū ša-al-mu AASOR 16 99:15 (Nuzi), cf. BE 14 12:22, and passim in MB; 1 lūtu mu 4 zumursa mu uzānaša [...] one four-year-old cow, her body is black, her ears are [...] PBS 2/2 27:1 (MB), cf. zumursa kīma iitt mi Racc. 3:4, and see itū.ā; šišēMI.MES ABL 466:8 (NA); anše šal-lam Nbk. 13:1; liša ša-li-im-ta MDP 22 160:13; qa-du anše.nītā.ēr ša-al-mi KUB 30 32 iv 16, also (said of other animals) wr. mi. ibid. 15f.; see also kulbābu, šerū, zuqaqiqū, etc.; šumma enzu mi šīg, ulid if a black goat gives birth to a yellow (kid) CT 28 32 K.3838 + r. 4 (SB Izbu), cf. šumma enzu šīg, šīg, ulid ibid. 5, etc.

2’ referring to goats especially (in contrast to pesū, q.v., referring to sheep) (NB only): two full-grown he-goats, five goats, three young he-goats naphar 10 mi-ti YOS 6 28:8, and passim; (list of sheep) naphar 854 BABBARTUM (list of goats) naphar 22 (text: 12) MI-tum napharma 876 šēnu GCC 2 265:10, and passim, also naphar 1099 šēn BABBAR.MEŠ ... naphar 328 šēn MI.MES-tim 1333 (sic) šēnu šēn BABBAR.MEŠ MI.MEŠ GAL-tū u TUR-tū BE 9 1:18f., and passim, še-e-mu BABBAR-tū u šal-in-du BE 9 24:3, also šēn GAL-tū u qallat BABBAR-tū mi-in-du BE 10 106:8, and passim, (as column heading) BIN 1 176:3; exceptionally in ASS.: 24 MI.MEŠ ADD 1132:9.

3’ for magic use: marīt alpa mi the gall of a black bull AMT 4 1:3, cf. AMT 12 4:6, etc., cf. dom kūrisipī alpa MI AMT 12 7:4; qaqqad āribī mi the head of a black raven AMT 5 1:14; līṭī muš mi fat of a black snake AMT 17 4:8, supur kalbi mi a claw from a black dog AMT 76,1:8, cf. ū ḥašā : aš supur kalbi MI Urnanna 44, also šārat kalbi MI KAR 186:35, and similar oecs.

b) wool and garments: [sig.mi] = šal-ma-tum Hh. XIX 25; sīq.mi 2, tab.ba sur, ra : šipāti šal-ma-tū ša iina tamē ēspa black wool that has been twined (with white) during the spinning ASKT p. 90–91:58; TŪG.SIG.ZA.SIG.MI Scheib Tn. II 72, cf. SIG.ZA.SIG ša-li-im-ta BoSt 10 6* ii 15 (Papanikri rit.), cf. also Practical Vocabulary Assur, in lex. section; 20 MA.NA SIG.MI ADD 955:3; [ik]rib sig.mi u ērinna ūḫḫu ṣāddabub you pronounce the benediction pertaining to the application of the black wool and thefringe BBR. No. 75–78:52; x TŪG.MEŠ bašātu x TŪG.MEŠ šal-ma-tum HSS 14 247:25 (Nuzi); amēlu TŪG.MI labiš a man clad in a black garment MDP 14 50 i 20 (dream oems).

c) other oecs.: zappā ša-al-mu-tum black bristles (beside zappā pasātūm white bristles) Kültepe b/k 19:11, cited Balkan Observations p. 43 (OA let.); for other refs. to “black” in OA, see šalâmu; īlāma ištī īšī šāmē urpušu ša-li-tū, a black cloud rose from the horizon Gīg. XI 97, cf. [...] šēturum šā erpētim [s][a]ntim [na]w[n]irtim u ša-li[i-im-tim] an immense [...] formed by clouds, one red, one white and one black ZA 43 310:22 (OB astr.). ; šumma nāru mēša kīma țikmēni ša-al-mi ulī when the water of the river carries something (looking) like black ashes CT 39
**šalmu**

20:130 (SB Alu); šumma avûlim šârassu kîma gîtîm ša-al-ma-at if a man’s hair is as black as pitch AFO 18 66 ii 37 (OB physiogn.); kîbritu agargaritu / kîbritu ša-li-in-du / kîbritu pappasitu / kîbritu pešitu——agargarû—sulphur is black sulphur, pappasî-sulphur is white sulphur BRM 4 32:12 (med. comm.); šumma katarru mišilû ši mišilû sám if half of the fungus is black and half is red CT 40 17:53 (SB Alu); 1 hîdu MI one black hîdu-bead RA 43 146:95 (OB Qatna), cf. Na₄ MI (beside Na₄ BABBAR) KUB 3 70 r. 13; as name of a god in Bogh.: DINGIR. McEhelf, ZA 43 181 n. 2, see also the refs. in Larocche, RHA 7 102 and 15 55 sub Nos. 430f.

2. dark (as a morbid or otherwise abnormal discoloration) — a) referring to human beings (as a personal name): Ša-lim-tum CT 32 34 ii 8, for other OAkk. refs., see MAD 3 245; Ša-al-mu BE 14 14:9, and passim in MB, see Clay PN 134, also KAJ 32:18 (MA), Ša-lim-tum TCL 9 141:21 (NB), etc.

b) referring to parts of the human body: šumma MI uštamaţa if (his face) is purple he will suffer losses CT 28 28:25 (SB physiogn.), cf. šumma MI-ma minât panîšu šaqû ibid. 29:9; šikîn mûrûšu MI the color of the sore spot is black KAR 192 i 33; šumma panîšu MI.MEŠ lišānû sâmat if his face is purple, his tongue red Labat TDP 72:16, and passim in the following lines, cf. šumma qâṭâšu MI.MEŠ ibid. 90:13ff., šumma tulû imittûšu MI ibid. 100:12f., and passim in diagn. omens, panîšu (wr. 1Gi.MEŠ) Na₄ Siq₄ MI his face is red, green and black KAR 26:8; bubu'ta ša-lim-ta attâdi produces a black absence AMT 92,4 r. 8.

c) other occs.: šumma izbûm tarikma ša-li-im if a newborn (lamb) is bruised and black YOS 10 56 ii 29 (OB Izbu); šumma martum ša-al-ma-at if the gall bladder is black YOS 10 31 v 40 (OB ext.); šumma ḫâšûm ša imittûm šapassu ša-al-imâl-at if the “lip” of the right lung is black YOS 10 36 i 15, also ibid. 17 and 19, cf. liptum ša-lim TCL 6 3 r. 11 (SB), and passim in ext., see discussion section; šumma qutrummûn alâkû ša-li-im if the path of the smoke is black PBS 1/2 99 i 17 (OB smoke omens); šumma bitu sîrûš MI if the plaster coating of a house is black CT 38 15:29 (SB Alu); šumma ganû MI ina api ittammar if a black reed appears in a canebrake CT 39 22:18 (SB Alu); if the water of the river is normal ina muhêt-ḫiššunu mā MI.MEŠ uḫḫulu (but) black water is coagulated on its surface CT 39 14:9 (SB Alu), cf. šumma (A.ZI.GA) MI ibid. 18:93, šumma mēša MI (referring to a well) CT 38 22:24; ID.MI ūbrû they have crossed the Black River ABL 380:8 (NA); Zî.BABBAR Zî.MI white (and) black flour AMT 91,4:4; šumma Šin tarbaša MI šutalmi if the moon is surrounded by a black halo Thompson Rep. 124:10, cf., with ša-al-mu as a gloss ibid. 98:1, also šumma MUL.AN [. . .] MI-ma (with gloss ša-li-im-imâl) ABL 647 r. 2; šumma išûtû ina niknakkî îšâni MA.GAL iqâllu / MI if the fire in a censer belonging to the cult burns high, variant (remains) black CT 40 44 K.3521:2 (SB Alu).

The adj. wr. MI in omen texts (extispicy, diagnostic omens, etc.) is often to be read târuku (q.v.), as is indicated by such writings as MI-ku, MI-ik, and by the fact that MI as a substantive is to be read târuku (q.v.) in such texts; see discussion sub šalmu. However, at times MI occurs with tarik, tarka, and tarkat in enumerations of colors Labat TDP 136:41 and 42, 56 and 57, 129:38 and 40, 100:12 and 14, 102:15 and 14, 104:27 and 28, 108:9 and 10, and passim.

Since turrûk beside tarik is well attested, the spellings MI.MEŠ (and MI.MEŠ-at, e.g., KAR 152 r. 17ff.) are cited sub tarâku. In other instances it is difficult to make a decision. The lexical literature does not use tarâku to designate a color or shade.

Krauss, MVAG 40/2 41.

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**šalmu** s.; statue (in the round), relief, drawing, constellation, figurine (used for magic purposes), bodily shape, stature, likeness (in transferred mngs.); from OAkk., OB on, Akk. lw. in Hurrian (Brandenstein, AFO 13 58); pl. šalmû and šalmânî; wr. syll. and ALAM, NU, (Dûl, An.Dûl in OAkk., see MAD 3 244f.); cf. šalmu in bît šalmê.

a-la-âm (var. a-lam) ALAM MSL 2 91:900 (Proto-Ea); a-la-âm ALAM = ša-al-ma-at SB II 376, also A VIII/4:200; a-lam ALAM = [. . .] a-lam ALAM = [. . .] Ea VIII Excerpt 28f.; giš.alam
The text appears to be a scholarly work discussing various aspects of deities and their images in ancient Mesopotamian culture. It references specific text fragments and their contexts, noting deviations from standard usages and providing additional details on the construction and purpose of images. The text is rich with references to other works and specific historical events, indicating a deep engagement with the scholarly literature on this topic.

The text also includes discussions on the materials used in creating images, the techniques employed, and their symbolic significance. References to specific gods, such as Aššur and Marduk, highlight their importance and the varied roles images played in their worship.

Overall, the text is an in-depth examination of the cultural and religious significance of images and statues in ancient Mesopotamia, integrating historical, linguistic, and archaeological data to provide a comprehensive view of the subject.
šalmu

up golden representations of creatures from the abyss Borger Esarh. 87:25; ibnima sal-mi-[su-nu bab] aysî usas[bit ah]rata la immasha[li] [3'] in put he (Marduk) made representations of them (the eleven monsters of Tiamat) and had them set up to keep watch at the gate to the abyss, (saying) “This is a sign never to be forgotten” En. el. V 75; 4 dša-lam urudu nituhgallu massar bâhânišu ša 4 kûš mûlûšunu adšubâšîšunu urudu.hî.a šapsu four copper statues of “divine chief doorkeepers” standing guard (at) its doors, whose height was four cubits, cast of copper together with their socles TCL 3 399 (Sar.); for nu:meš referring to stone colossi in transport, see ABL 503 r. 20 (NA); I ascended Multi, the alabaster mountain sal-mu giṣrâtija ina gerbijûnu nu ulsîz and erected there a stela (showing) me in my supreme strength KAH 1 30 r. 3 (Shalm. II).

d’ šalmu as the name of a deity; for dalam, see Frankena Tákultu 112 No. 199; note dša-šalmu KUB 37 54:2; for šalmu as the second element in designations of objects of worship, see dšâstar-nu:meš Frankena Tákultu p. 95 No. 100, dšâstar:alam ibid. No. 101, dšâstar:alam ibid. p. 98 No. 112, dšâstar:alam ibid. p. 107 No. 170, dšu-ru-alam ibid. p. 108 No. 176, also Müller, MVAG 41/3 25f., also dšu-za-ra-dalam KAV 78:28.

2’ of a king — a’ named king: mammana dûl su’a wahharu anyone who places this statue in the background (inscr. on a statue of Sargon, see [mu.sar-ra] alam na in line 34) Barton RISA 112 xi 23, also (from the base of a statue, see: ki.gal an.ta igi.ni še a.ab.sar in line 20f.) ibid. 120 xviii 36 (Rimûš), and passim in OAkk. texts, see Gelb MAD 3 244f., note: PN gîr.nita GN ana PN an.dûl-su iṣruk RA 34 p. 174:5, and passim on early royal statues; éalam dšu-denu.zu chapel of the image of RN ITT 2 2390:6, cf. ki.gal alam dšu-denu.zu ibid. 795 r. 1, also (oil ration for) PN dûb.nagar alam.lugal in.dîm.ma PN, the metalworker, when he made the statue of the king Hussey Sumerian Tablets 2 3 × 20 (all Ur III); ula kaspu ula wëri:um dûl-zu(!) his (Puzur-İnšušinak’s) statue is neither of silver nor of copper MDP 2 p. 63 ii 3 (alabaster statues); I am Samsuiluna ša alam giṣrâtija ina 84 gû šipirta imštût šukulûm ina š.ür.kalam.ma uṣziu who placed an alabaster statue (made) of one perfect block (weighing) 84 talents in the temple Eturkala-ma VAS 16 156:6, cf. ibid. 12, and RLA 2 p. 185 No. 176; iti 40 nam.gudu urudu.alam dšin-iqîšam for ... the pašišu-office attached to the (deified) copper statue of RN (of Larsa) Jean Tell Sifr 88:13, and ud 40.kam nam.gudu urudu.alam é.x ibid. 15 (OB); oil ana urudu.alam Sin-idinam Bab. 7 46:4 (OB); I alam ṣurâṣi ša Eviri-ṣarrî RA 43 142:44 (Qatna); 20 ma.na kaspm (ana) ša-al-mi-ka uḫḫu[z]im twenty minas of silver to plate your statue ARM 1 74:4, cf. ša-al-mu ša annikûtam u ina GN inânušpû ibid. 5; šanat RN alam-šu ana dîm ša Ḥalab uštûlû year in which Zimrilim dedicated his (own) statue to the Addu of Halab Studia Mariana 57 No. 20, also ibid. No. 21, and note copper and silver for plating such a statue in refs. cited in Syria 20 107f., also [i]na pânišu ša-la-am bêlîja kâribu cited in Syria 19 125; liṭī qâti ana alam [Ḫa[m]murapi (a lamb) used for extispicy for (obtaining an omen concerning) a statue of RN Bab. 2 257:11 (OB report); for ana nu damêsû, see damû mun. īa–ī’; awâṭija šuqarâtim ina naruja ašṭûra ina maḥar alam-ia šar miḫarim uktû I wrote down my precious dispositions upon a stela of mine and set it up in front of the statue of me (called) “king of justice” CH xi 76, cf. let him come ana maḥar alam-ia šar miḫarim naru šarâm lêkṣassima to the statue of me (called) “king of justice” and read my inscribed stela (referring to the original promulgation of the law in Babylon) ibid. xli 6; ša-la-am šurâtija kûrbâ ēpuṣ ina GN āl šarrâtišu ina bit išnûnu uṣûlû I made a large statue of myself as king and placed (it) in GN, his (the defeated king’s) capital, in his temple Layard 96:156 (Shalm. III); I ša-la-al RN ša GN ša āge kâk-kâbûti ilîtû apruma qâti imûlîtû kâribat adî bîtûšû 60 gû.ūn erê KLLA one statue of Arğisti, king of Uraltû, which (represents) him crowned with the divine tiara with a star, his right hand in the gesture of greeting
(the deity), of copper weighing sixty talents, including its canopy TCL 3 402 (Sar.); I sa-lam utnenni manzaz sarrutia sa RN sar GN subastu siparri si-pi-ku one copper statue representing Istarudur, king of Uruatu, as king, in an attitude of prayer, its base is cast bronze ibid. 400; 1 sa-lam RN itti sitat pitthal litiu sa narkabiitwai adi subtisiwun eri Sapku one statue of Uras with his two steeds and his charioteer, with their socle, made of cast copper ibid. 403; ALAM sarrutia sa kaspi hurasi eri namri ina sipir 4NIN.A.GAL 4Guš-kin.banda 0Ninkurra naklis uṣepiš ana múterrissi balâtitâ mahâr ilâni ... ukîn I had a statue of me as king made out of silver, gold and shining copper sophisticatedly (wrought) in the techniques (under the patronage) of the gods DN, DN (and) DN (and) placed (it) before the gods to constantly request well-being for me Thompson Asbr. pl. 16 iii 49 (Asb.), restored from Piepkorn Asb. p. 5, cf. Iraq 14 34:76 (Asm.); adi ALAN RN ALAM RN ... algâ ana GN I took to Assur, together with the statue of Ummanguâ, the statue of Istarannhundi Streck Asb. 54 vi 32;f; sa-lam-a-ni sa RN sar (GN) ammar sa ina lîbbi ekurr[âle ...] all the statues of Sargon, king of Assyria, that are set up in the temples ABL 1014 r. 12 (NA); note also the damaged passage lu-ù sa-lam RN lu sa-lam [...]-ti lu sa-lam LU[ALAM.MES ...] Wiseman Treaties 402ff., which seems to indicate that the oath was taken in the temple before the images of the ruling king, his son and earlier(?) kings; štiṭ urmijia u sa-lam sarrûtia mahâr Šamaš u Aja ... ukîn I set up (in the restored temple) before Šamaš and Aja an inscription with my name and a statue of me as king VAB 4 232 i 36 (Nbn.), also ibid. 258 ii 9 and 22; ALAM sarrûtia bâbil tu-periodikam lu abnîna ina temenna lu aššakin I made a (foundation) figurine (representing) me as king, carrying the basket of bricks, and deposited it in (each) foundation (corner) VAB 4 62 ii 56 (Nabopolassar); for (early OB and OB) year names referring to royal statues, with indications as to features and materials, see RLA 2 148f. Nos. 67, 100, p. 150f. Nos. 102, 104, 107, 119, 123, 128, 188, 213, also p. 176ff. Nos. 61, 62, 115, 124, 170, 176, 191, 199, 206, 211, 216, 218, 219, 223, 225, 237, 239, 241, 245, 260, 263, 266, 280, 288, 291, and also p. 193 No. 10.

B' kings in gen.: sa-lam LUGAL AFO 18 306 iii 36 and 38 (MA inventory); sa-al-mu sa šarrri rabî KUB 3 39 r. 7, cf. sa-al-me hurâsi ibid. 4; sa-lam eri tamšil galtištu ana šuzzuzi gere ekurrâte a bronze statue in his (each king's) likeness to set up in temples OIP 2 108 vi 81 (Senn.), and 122:15; 32 ALAM.MES LUGAL.MES pitiq hurâsi kaspi eri gisnugalli 32 royal statues, (some) of cast gold, (others of) silver, copper (or) alabaster (as booty from Susa) Streck Asb. 54 vi 48, cf. ibid. 216 No. 14:6; sa-lam-a-ni sa šarrri ... ina mûḫḫi kigalli immiitu šumeli us-sa-za-a-zi I set up the statues of the king right and left on a pedestal ABL 257 r. 5, cf. [š]a-lam šarrāni ... zag u GUB ša [4Sinî lušaziz[î]] ABL 36 r. 3; nu šarrâni ina mûḫḫi ībušu ša šarrri usṣaz α iššu ina pan Bēl iššu ina pan Nabû I placed the royal statues beside (those of) the king's father, one before Bēl, one before Nabû ABL 951:19 (NA), cf. 2 NU.MAN.MES KAL.MES two large royal statues ABL 1194:13 (NA), and passim in ABL; DIŠ ALAM LUGAL KUR.BI lu lam abisù lu ALAM abisù u impûtu źebir lu bunmûnîšu ukkil (for ukkil) if a statue of the king of this country, or a statue of his father, or a statue of his grandfather falls and breaks, or if its face becomes obliterated RAcc. 8 r. 14; note: RN ... ALAM ki-i-tum IN.NA.DIÎM ina mûḫḫirîm užîzi Addahušu made a stela (called) "justice" and placed it in the market-place (so that Šamaš could inform anybody who did not know(?) the just price) MDP 28 p. 5:4 (brick); one-fourth of the meat ša sa-lam šarrâni from (the animals offered to) the royal statues VAS 15 16:8, also ibid. 7 (NB).

c' deified royal images worshiped in temples: 4NU MAN (= sa-lam šarrri) (among the gods of the temple of Anu) KAV 42 ii 6, also (temple of Gula) ibid. iii 6, (temple of Adad) ibid. ii 9 and 43 ii 21, and see for other refs. Frankena Tukultiu p. 112, and Müller, MVAG 41/3 p. 27; note: NU Tukulti-apil-Ešarra (in list of Assyrian gods for cult purposes) KAV 42 i 12; ALAM LUGAL.GIN the statue of Sargon Cyr.
Salmu

256:9, cf. also ALAM(!) LUGAL.GI.NA Camb. 160:4; note the unique name: NU.MAN.E, i.e., Salmu-sarri-iqbi The-(Divine)-Statue-of-the-King-has-Spoken (i.e., promised the birth of the child) ADD 200 r. 14, and passim, wr. NU.MAN-iq-bi ADD 105 r. 5, and passim, 4SU.MAN.E ADD 81 r. 6, and passim, and Salmu-MA.N-iq-bi ADD 164 r. 8, also ABL 469 r. 13.

d’ royal family, etc.: hurasa ana sa-lam sarrani ana sa-lam sa ummi sarri la iddin he did not give any gold for the images of our king (or) the image of the king’s mother ABL 114 r. 4 (NA), cf. sa-lam Meš ša mar[e] ša sarri ... ina pan dSin lu[flazziku] let’s set them up the statues of the king’s sons before Sin ABL 36 r. 6 (NA); ALAM.ŠEŠ ša malki u rubi ALAM.ŠEŠ ša ḫupše statues of princes and rulers, statues of ordinary people KAR 214 i 19f. (takultu); URUDU.ALM in dNama hurāsam uṣabḥaz I (Kudur·Mabuk) will give orders to decorate the copper statue of the high priestess of Nanna with a gold trim UET 5 75:5 (OB let.); for an exceptional example of a statue made of a private person, see ibnā sa-lam idrisu he (Gilgâmeš) made a statue of his friend (Enkidu) STT 15 r. 19, and see Gurney, JCS 8 94.

3’ three-dimensional figures as ornaments, etc.: 1 ALAM uqni šumšu Uṣur-pišu one lapis lazuli statuette (inscribed with) its name “Watch-his-the(master’s)-Word!” RA 43 140:22 (OB Qatna), cf. 1 ALAM uqni ibid. 45, 74, and passim, note: 2 ALAM uqni MAŠ.TAB.BA šumšu šumu mu-šu-ni two lapis lazuli statuettes, twins, they are called mušuni (in Hurrian) ibid. 179, see Goetze, JCS 2 138, also 1 ALAM hurāši RA 43 143:57, 97, and passim; 1 ALAM rabù KÜ.GIL.GAR.RA ... u šupal šepēšu KÜ.BABBAR GAR.BA one large statuette, mounted in gold, and its footstool, mounted in silver EA 14 ii 11 (from Egypt); u ALAM. MEŠ ša hurāši šapkūtu uppugūtu and statues of east, solid gold EA 27:19 (let. of Tufratta, but referring to Egyptian objects), and passim in this letter, note ša uqni šadī of genuine lapis lazuli ibid. 22, and ša giš.ŠEŠ uhḫurūtu those that were of (gold)-plated wood ibid. 33; ALAM.ŠEŠ ša hurāši uppugūtu muššurūtu (for muššurūtu) statues of solid gold, engraved EA 29:162, and passim in this letter referring to the same topic, and note: ALAM.ŠEŠ ša isši ibid. 70, also ALAM.ŠEŠ ... uppugūtu EA 26:53; 1 pišatu rittašu NA4.AN.GUG.ME šakkarû ALAM gišnugallī one ointment spoon with a handle of ....-stone (and) a knob consisting of an alabaster statuette EA 25 ii 44, cf. ALAM SAL-ŠUM ša KA.[x] (the mirror’s knob is) a female statuette of [...] ibid. 56, also (ša uši of ebony, in same context) ibid. 58, ALAM amiltu gišnugallī (knob of a šallulam) EA 22 ii 21; muḫḫašu gabbu ALAM KU.GI i its entire top part (i.e., that of the appatu) is a golden figurine EA 22 ii 26.

b) relief, drawing — 1’ in gen.: sa-lam-du u sa-lam 4INNIN ... uṣiz MSP 6 161 i 4f. (Annubanini), referred to as sa-al-mi-in annin ibid. 9; narā aššurma sa-lam ilāni ina muḫḫi abni ina šubat ilūti uṣiz I inscribed a stela and drew upon it a relief (representing) gods, I set it up in a sacred place Unger Bel-Harran-beli-ussur 15; u[še]pišma narā šiṭir šumija sa-lam ilāni rabāti ... esīqa širūššu sa-lam šarrūtiša mutsuppū ilišišun mahārsun uṣiz tanīti Marduk ... širūššu uṣašīr I had a stela made containing an inscription of mine, (that is) I engraved upon it a relief (representing) the main gods, and had myself depicted as king standing in supplication in their divine presence and had inscribed upon it the praise of Marduk (and my pious deeds) Streek Asb. 270 iv 2 and 3; ina pi nāri ša uṣahrā ina gereb KUR ON 6 narē dannūti sa-lam ilāni rabāti ... abtami gērebūn u sa-lam šarrūtiša lābīn appi mahārsun uṣiz I depicted the great gods on six large stelas (stela shaped rock reliefs) on Mount Tas, at the source of the canal which I had dug, and showed my royal likeness in a position of prayer before them OIP 2 84:55 (Senn., Bavian); sa-lmu šarri ša mi-si-ri anāku etsīri sa-lmu šarri ša kappisutu šumu ēalāpu I made a drawing of the king for a relief (?) while they made a likeness of the king for .... (the king should see them and we will execute the one that pleases the king) ABL 105:1 4 and 6 (NA), cf. ša sa-lmu šarri ša eppašuni ḫatu ina pan aḫišu

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śalmu

pa-ra-ak-at ibid. r. 2; nu meš-šu-nu amur ša kusši aṭtia našu look at the pictures of those who carry my throne (on the relief) VAB 3 91:28, cf. ki narā šatu-tum-mari u šal-ma- ā- nu agannūtu ibid. 69:106 (Dar.), ša-lam-šu u me-te, meš-šu la imur he (the king) could not find the representation (of Šamaš) with his regalia BBSt. No. 36 i 16, cf. usurti šal-mi-šu širpu ša hašbi šušinu u simaštu a relief (consisting of) a drawing of his (Šamaš') picture on fired clay (with) his features and his regalia ibid. iii 19, also šal-mu šātu imurma ibid. iv 8, and Giš.HAR šal-mi šātu RN ukallimma he showed the drawing of this representation to Nabû-apal-iddina ibid. iii 30; note šal-mu PN simat Šin Marduk u Nergal pāšī Nabû u Marduk kāū šarrī belišu stela (showing) PN, (with) the symbols of DN, DN, and DN as a worshiper of Nabû and Marduk, greeting his king and lord BBSt. No. 34:1, cf. ša šal-mu u narā annā ubbatu whoever destroys this inscribed and decorated monument ibid. 10; annā šalumu ša ina pan ša-al-me ṭuṣṣi adē (obscure) Craig ABRT 1 23 ii 26 (oracles to Esarh.).

2' in legends beside a representation of a deity, a king, or another person: ša-lam PN BBSt. No. 9 Face A 1 and 4, Face B 1, also ibid. No. 28 (pl. 103) legend No. 2; ša-lam RN BBSt. No. 28 legend No. 1, No. 29 legend No. 1, VAS 1 37 vi 1; ša-lam ṭUTU EN GAL ašib Ebbahra BBSt. No. 36 p. 121 (= pl. 98) legend No. 5; [NU d]15, Nu 41m WVDG 4 pl. 2 No. 1 a and b; Nu PN WVDG 4 pl. 2 c.

3' on stelas or rock reliefs representing stelas, referring to the entire monument: ina rēš ēni ša Idiglat Purattu allik ša-lam šarrūtiya ina kappišna ulṣiš I went to the sources of the Tigris (and) Euphrates and set up on their banks a stela showing me as king Layard 92:92 (Shal. III), cf. ana kur Lalār āl ša-lam šarrūtiya ina lībbi uṣeṣṣīz ibid. 88:31; ina rēš ēni ša Subnat ašar ša Šukulti-apil-Ešarra u Šukulti-Nimurma šar Aššur abūša itiṣṣinau uṣeṣṣīz at the source of the river Subnat where the stelas of my forefathers, RN and RN kings of Assyria, stand, I fashioned a stela showing me as king and set it up beside them KAK 290 i 104f. (Asn.), cf. ša-lam bunnašija ēpuš tanattā šiššitiya ina lībbi.altur ina šadē GN ina URU RN ina rēš ēni uṣeṣṣīz I made a stela showing my likeness, wrote on it my glorious achievements (and) set it up on Mount GN, in the city RN, at the source ibid. 277 i 68, also 328 ii 91, and note ša-lam bunnašija ša pili peš ēpuš tanattā ... ina lībbi sar ina GN uṣeṣṣīz nārī sar ina dūrušu aškun I made a white limestone stela with my likeness and set it up in GN, I inscribed an(other) stela and placed it in its (GN's) wall ibid. 296 ii 5; I called (the new city) Kār-Sarru-kēn kakki Aššur ... ina lībbi uṣeṣṣīb ša-lam šarrūtiya ina gēršiš uṣeziš (and) installed therein the "weapon" of Aššur and erected in it a stela representing myself as king Winckler Sar. p. 32 No. 68:63; ša ... tamēt šišṣīrā uṣṭennā ALAM šātu v'abbatuma whoever changes the wording of my inscription (or) destroys this relief AKA 249 v 56, cf. ana hulūq ALAM-ia annē u tamēt ana šunnē ibid. 250 v 73, also ana epēkēša u ALAM-ia ibid. 251 v 82, also ša ... a-mat-tu ša peššu uṣṭennā u ana ALAM-ia šātu lemmēši ilēnu ibid. 252 v 87 (all Asn.); ana šadē Atalur ašar Nu ša RN zaqpun allik Nu kI Nu-šu uṣeṣṣīz I went to Mount Atalur, where a stela of Anum-hirbe had been erected, and set up my stela beside his stela (see Balkan Letter 35) 3R 7 ii 10, also Wo 2 412:5, cf. ša-lam bunnušija ēpuš tanattā Aššur ... ina gēreššu altur ina muḫḫi tāmīd uṣeṣṣīz 3R 7 i 26, also ša-lam šarrūtiya ina GN aṣqūp Layard 94:124 (all Shal. III); ša-lam šarrūtiya šurādā šu-ša liššu Aššur beliša ... ina gēriššu altur ina GN ... uṣeṣṣīz 1R 30 ii 20 (Šamši-Adad V); ša-lam šarrūtiya šarrūtiya šamāna šamna liḇāšu niqē lihqī iliš ša-la-mi-šu liššu let him read my royal stela, anoint it with oil, sacrifice a sheep (to it, and) place it beside his own stela Streck Asb. 246:79ff. and 242:54ff.; ša-lam šišir šumī ša RN ... ašmura ki a-na' ina muḫḫi šal-mu šišir šumūši šatīr I discovered a stela with an inscription of Šagarakti-Šuriaš, and this was written upon the stela in his inscription CT 34 35:40ff. (Nbn.); Mu Nu annē dAdašiš-ešušu šumušu the name of this stela is Adad-Has-Made-my-Position-Secure Pignon Inscriptions sémites de la Syrie

83
The text contains a detailed description of various historical and archaeological artifacts, mentioning specific inscriptions, stelae, and documents. It discusses the representations of figures on stelae and tablets, including the depiction of gods and kings. The text also touches on the use of inscriptions in rituals and historical contexts, emphasizing the importance of these artifacts in understanding ancient history and religious practices.

For example, it mentions a stela with the inscription of a governor of Der, and references to tablets and stelae with inscriptions.
\( \text{šalmu} \)

\( \text{maš.tab.ba : 2 ša-lam ma-a-ši Afo 14 150:20ff;} \), nu.mēš ur.māš.lū KAR 298 r. 15, nu.mēš ku.lū.xu6(gišgal).lu ibid. r. 6, nu.mēš gi₃.tab.lū.xu₃.lu ibid. r. 8, nu.nun me ibid. 15, and passim in this text, note nu.mēš pirig.gal ibid. 41; nu su₄.jar.māš. AQA 22 pl. 12 iii 55; Nu.gidim lemmu ABL 461:3; nu ha₄[u]ṭṭi AMT 97,1:16; ša-lam lu.ū₃ šu₄ ibid. 1, also nu ū₄₃ AMT 2,5:9; nu ma-mi₄t PBS 1/1 15:23; nu mu₄-ù₄tui ABL 977 r. 4; alam mimma lemmu AMT 101,2 iv 7, and passim; nu mursi KAR 66:8.

\( \text{2} \) of human beings (used in substitution rituals): \( \text{ki ša ša-lam ša šumu išiši iššarrapuni ša ū₄₃ ū₄₃ ina mē immahha₄₃u just as a figure made of wax is being burnt in fire, one made of clay is being dissolved in water} \)

Wiseman Treaties 608; mu₄₃russu qat amelatti nu.mē₃šu šu₄₃nu₄₃lu₄₃ his disease (was caused) by a human hand—figures of him have been laid (in bed) Labat TDP 176:3; (stones and gold given) anu epē₄šu ša 2 nu.mē₃š (to the woodworker, metal worker and stone-cutter) RAcc. 132:192, cf. ABL 461:3; alam mimma lemmu AMT 2,5:9; nu ma-mi₄t PBS 1/1 15:23; nu mu₄-ù₄tui ABL 977 r. 4; alam mimma lemmu AMT 101,2 iv 7, and passim; nu mursi KAR 66:8.

\( \text{2} \) in personal names: \( \text{be-.ša-lam-mu-.dingir.} \)

Mē₃š Ea-is-the-Very-Image-of-Gohead VAS 5 18:2; \( \text{ša-lam-mu-.pap.me₄š(= a₄₃h₄₃) Likeness-of-.(his-dead)-Brothers} \) ADD 217:3, and passim in NA, also \( \text{nun.pap.me₄š ADD 855:16,} \) and passim in ADD.

E. D. Van Buren, Or NS 10 65ff.

\( \text{šalmu in bit šalme} \) s.; \( \text{nichel(?)} \); NA*; cf. \( \text{šalmu} \) s.

enimma abullu ša Libbu₄t-sallu ša su₄₄ur ša-₄₄me ša b₄₄sb A₄₄ṣ₄ur beli₄ja ša ina pana epē₄šu šu₄₄₄nu₄₃ inu₄₃ i₄₄n₄₃ inu₄₃ inu₄₃ at that time the gate (called) Libbu₄t-sallu, adjacent to the niche(?) at the Gate of A₄₄ṣ₄ur, my lord, which had been built earlier, fell into ruin, (and) I removed its ruins (and) repaired the dilapidated part) KAH 2 41:6 (= AOB 1 150, Shalim 1); ina k₄₄₃.alam b₄₄tika namri šadisi ša ina₄₄₄s₄₄₄bik ina when you (Aja) sit down happily in the niche(?) your splendid abode VAS 4 226 ii 14 (Nbn.).

For a bitu (made of copper) destined to house a statue, see TCL 3 402, and for a ref. in
**sa-al-ta**

which é refers to a chapel in which a deified image is placed, see ITT 2 3390 sub *salmu* usage a-2’a’.

**sa-al-pu** adj.; diagonal, slanting, crooked, dishonest; OB, SB; cf. *sal-pu*.

Itu.ša.bar.ta = ša li-ti-ba-šu ša-al-pu whose heart is crooked OB Lu Part 4:25, also OB Lu B vi 8.

a) diagonal, slanting: šumma ina šumél martî ina e gir-ma ana paniša ša-al-pa-at ana arkiša turrat if at the left of the gall bladder in the ... there is a “foot” and it is slanted towards its front, turned towards its back KAR 454:28 (SB ext.), cf. girt *sal-pat* (in broken context) CT 31 II i 8.

b) crooked, dishonest (said of persons): see OB Lu, in lex. section; *suḫaru ša-li-im-ma itbiamma ittalzam* the boy is dishonest, and he has left VAS 16 501:6, also ibid. 24 (OB let.); daqāna ša-l-pa mēšira tukallam you (Šamaš) make the dishonest judge experience imprisonment (himself) Lambert BWL 132:97, cf. *turarra saš ša lamû* [... ] ibid. 128:61 (SB lit.); *ša-l-pa egru la šēmû* AFO 19 63:83 (SB rel.).

**sa-lpu** s.; (mng. uncert.); SB*; cf. *sal-pu*.

[[Summa K]uš ša-al-pi unassisma bar-šu ippus if a s. fish wriggles and sheds its scales CT 41 14:10 (Alu), cf. [[Summa K]uš ša-lal-pi ... ina bit amēli ittappaš ibid. 8.

Since the next omen ([line 12] lists KUš.AL šēk₂,GA, “cooked fish,” *salpu* may refer to a way in which fish were preserved, or perhaps to the string on which they were dried. See *šalpu*.

***(sa-lpu?)** pl.? *sal-pašam* (Bezold Glossar 238a) see *ni-pu*.

**śaltu** (šeltu, šiltu, šassu) s. fem.; 1. quarrel, disagreement, affray, 2. fight, battle, fighting, 3. lawsuit, litigation; from OA, OB on; šiltu and šeltu beside *šaltu* in OB, MB, SB, LB, šassu in NA, pl. šal-tatu in OB and SB, šeltu YOS 10 54 left edge 3 (OB) and in RS; wr. syll. and DU₂, cf. šaltu.

c) in RS: \text{u} \text{ip} \text{s} \text{e} \text{-le-tu \ ina \ biti \ epši} \text{u \ qadu \ mate \ se-} \text{-le-tu \ ina \ ber} \text{ānî\u2014and quarr} \text{els have taken place in the house, but how long shall there be quarrels between us? MRS 9 229 RS 18.54A:14 and 16.}

d) in NA: \text{ittimali \ PN \ ina \ libbi \ ekallî \ sa-} \text{su-an \ PN, \ in \ LB \ PN \ started a quarrel (or affray) with \ PN \ in the past. Thompson Rep. 55:7. }

e) in NB: \text{[...]} \text{ana \ mu} \text{b̄{i} PN \ ... \ sal-ti \ a} \text{hāme} \text{s \ garû \ they \ were \ involved \ in \ a quarrel on account \ of \ PN \ ABL 1102:3.}

f) in SB (lit.): \text{ina marušikama \ ul \ inašši} \text{ka \ ina \ sal-tu-ka-ma \ e\text{l}i} \text{k} \text{a \ š} \text{s} \text{n} \text{s} \text{a} \text{t} \text{ when you are in trouble, she (the} \text{courtesan) will not support you, when you are in a dispute she will mock you. }

\text{Lambert BWL 102:76; ina \ pa} \text{n \ sal-tim-ma \ (var. sal-ti) \ pu} \text{t} \text{ur \ \text{e} \ takpud \ go your way when confronted with a dispute, do not pay attention (to it) Lambert BWL 100:36, cf. lu-u \text{ sal-tu-ka-ma \ napi} \text{h} \text{a \ bulli \ should it be a dispute that concerns yourself, extinguish the blazing (flame)! ibid. 37, also sal-tu-um-ma \ \text{šuttatum \ šeš} \text{tum \ a dispute is a covered pit ibid. 38; aša} \text{r sal-tim-ma \ e \ tuttaggeš do not loiter where there is a dispute ibid. 32, cf. (in broken context) ibid. 95:15–17; ina biti sal-tu ina \text{sügi puḫuḫuḫa \ iškunu} \text{nima they have caused me quarrels at home, bickering in the streets AfO 18 294:69, also KAR 228:19 (inc.), also KAR 42:14 and dupl. AMT 96:3:10, cf. sa-al-ta puḫuḫuḫa nissa[ta \ ... \ iškuna] KAR 80 r. 7, restored from STT 76:26.}

\text{g) in omen texts: amēlu \ša \text{DU}_{14} \text{imaḫḫaru} \text{ibissâ \ immar \ a quarrel will happen to that person, he will experience losses CT 39 2:96, cf. DU}_{14} \text{inteneniddu} \text{quarreling will follow him constantly CT 38 35:45, also DU}_{14} \text{isabbassu CT 39 2:92; DU}_{14} \text{aššat amēli \ ina \ biti \ [ušši]} \text{quarrels, the man’s wife [will leave] the house KAR 377 r. 21; DU}_{14} \text{DAM \ V \ DAM \ quarrel (between) husband and wife KAR 376 r. 32 (al Alu);}

\text{DU}_4 \text{sad-rat-su} \text{ for him quarrels will follow one after the other CT 39 2:100 (Alu), also DU}_{14} \text{sad-rat-su CT 39 45:39 (Alu), Kraus Texte 47:9, also se-le-tum sa-ad-ra-a-tim YOS 10 54 left edge 3 (OB physig.); DU}_{14} \text{(var. sal-tum) u puḫuḫuḫa šaknušu quarreling and bickering are in store for him CT 27 18:26, var. from CT 28 2:42 (Izbu), cf. sal-ta puḫuḫuḫa imman Kraus Texte 22 i 15; ana kabbi sal-tu CT 20 12 K.9213+.7 (ext.); ālu ša DU}_{14} \text{sad-rat-su} \text{ this town quarrels will follow one after the other CT 38 2:29, cf. ālu ša ina libbišu DU}_{14} \text{sad-rat} \text{ibid. 39 (Alu); corrupt: sal-tu dingir ana alī GAL CT 39 3:12 (Alu).}

2. fight, battle, fighting — a) in gen.: PN in-na ši-ši-[ti] ša Šubar[ti] RN imursu[ma]

Kurigalzu saw PN (distinguishing himself) in the battle against Assyria (and he made a grant to him) MDP 2 p. 93 i 4 (MB); ša sal-ta la idā ḫuṣuša tāḥaza he who does not know anything about fighting wants to go to war Gössmann Era IV 9; apḫuḫaše sa-la-a-ti (var. sa-la-tu) aštitakama yours is the warlike armor ibid. III (p. 25) 13, and see (for a var.) Frankena, BiOr 14 9, Borger and Lambert, Or. NS 27 146, also Reiner, JNES 19 149:22; ašar ša-al-ti (in broken context, contrasted to ašar ṣūbāt) KAR 306 r. 29, also ibid. r. 17f., cf. ina sa-la-a-ti māštā ibid. r. 31 and 19; ina māštā sal-ta ina biti puḫuḫuḫa la ḫuṣuša idā[a]ja fighting within (my) country (and) bickering within (my) family do not stop Streck Asb. 252 r. 6, cf. [še]-el-ta ḫuṣuša puḫuḫuḫa ina māštā lucinna AK 253 v 102 (Asn.); attalbiša sirijam ṣuljam simat ši-ši-[ti] (var. -te) I equipped myself with a coat of mail (and) a helmet, proper attire for fighting OIP 2 182:68 (Senn.); ṭiḥbuṭu ši.-ši-tum sal-ṭuḫu (or ninu unmānī u ummān nakri ana epēš tāḥazi ịṣ sabbatu close quarters, defeat, fighting (or: siege), my army and the army of the enemy will come to grips CT 31 49:24, and dupl. ibid. 18 K.7588:16 (SB ext.); ḫarrān šarri ana sal-tu at-la-lak(!) in the king’s service I marched off to battle YOS 3 163:9 (NB ext.); ukattasṣar ana sa-l-ti-ja he equipped himself for the battle against me Streck Asb. 48 v 76; Sippar bala sal-ṭuḫu sabit Sippar was taken without a battle BHT pl. 13 iii 14, cf. also unmān
šaltu

Kuraš bala šal-tu₄ ana Bābili TU ibid. 15 (chron.); nukurtu šaknat šal-tu₄ sadrat there was a state of war, continuous hostilities BHT pl. 4:16, also ibid. r. 6; [šar] Akkadi u ummānṣu ša ana rēqīt GN iliiku šal-tu ul iḳšudu the king of Akkad (i.e., Nabopolassar) and his army, who came to help the Medes, did not come in time for the battle Wiseman Chron. p. 56:28, cf. šar Elamti iliiku šal-tu₄ ul iḳšudu ana arkšu ʾiḥḥasā the king of Elam, who had come, did not come in time for the battle, (so) he turned back CT 34 48 i 37; [la] ḥassāku ši-liš-su Streek Aab. 104:25.

b) in idioms — 1’ with alāku: šalām Aššur ša ana libbi Tiʾamāt šal-ti ʾillaku the representation of Aššur going to fight Tiamat OIP 2 141 r. 10, also ibid. 140:6 and 12, 141 r. 7 (Šemn.); the citizens of Uruk were loyal to (lit. served) the king, my lord šal-ti ana libbi bēlē dabānu ša šarri bēlīja ʾitalka they fought the enemies of the king, my lord ABL 1437 r. 2, cf. šal-ti ana libbi aḥāmeš kī nilliku ibid. 6; šal-ti ana libbišu ilāk[B] ABL 521 r. 20, and cf. ABL 1105:24, 1341:16, 1456:8 (all NB letters).

2’ with epēšu: see epēšu mng. 2c (šaltu); note šal-tu₄ dunnatu ana libbi ʾālī ʾippūsu Wiseman Chron. 58:43, also arki ši-el-tu₄ nītepušu then we fought a battle VAB 3 27 § 19:37 (Dar.), also ibid. 25 § 18:36, 31 § 25:46, beside šal-ti nītepušu ibid. 27 § 19:38, and passim; ʾitti gimir zēri tēteppusa ši-[i]-te you (Nisaba) fight with every (other) cereal Lambert BWL 170:28 (SB fable).

c) personified: ibannī Ša-al-ta-am ʾaššu-te-ṣi-ṭi ʾitti Istar he (Ea) creates Battle to compete with Ištar VAS 10 214 v 32, cf. Ša-al-ta-am ibani Ea ibid. 27, also ABL ʿŠa-al-tum RA 15 179 B vii 12, ʿŠa-al-tum ibid. vii 4, ʾaŠa-al-ta ša ʾaššumiša ʾibnišu Ea ibid. viii 15, etc.


b) in OB: annunma PN 1 gualām u ša. TAM.ŠEŠ [a-n-a] ša-la-tim ša šitika ʾuwaʾeramna aṭṭardam now I am sending, under (special) order, PN, one court official and (several) administrative officials to (settle) the litigations in your province LIH 15:6 (OB royal let.), cf. ʾittika šililkuma ina ša-la-tim lizzizzu they should go with you and be present during the litigations ibid. 23; aššum še-ellim ša māraṭi PN on behalf of the lawsuit of PN’s daughters PBS 7 125:18, cf. še-ell-tim babi[tum] iššakin an important lawsuit was instituted ibid. 11, arkat še-ellim šuʾati [apru]šoma I investigated this lawsuit ibid. 14, and aššum arkat še-ell-[tim šuʾati] parāsim ibid. 21 (OB let.).

c) in NA: egirtu ša Di-mu ša šal-tu PN ana PN₂ iddbubunni the document concerning the settlement of the lawsuit (which) PN commenced against PN₂ Tell Halaf 106:5.

d) in lit.: ina šašu kusāzu ana ši-il-[l]-te kī iliiku as the wood wasp went along the street to a lawsuit Lambert BWL 220:19; UD.6.KAM šal-ta la ʾippuš qētuša šal-tu₄ during the (sixth) day he must not have a lawsuit (for if he does) he commits a sin Karn 177 r. 128, cf. šal-tum e-yu-tu₄ VAT 7815:9 and r. 8 (Urak hemer.), see also šalū usage b; UD 10 ša-al-tum tenth day (of Duʾuzu) lawsuit Labat, Spamer 8 21 iv 10 (MB hemer.), cf. ana IGI-ka šal-tum VAT 7847 r. 28th day (Urak hemer.); DU₁₄ la iqqerā he must not institute a lawsuit Karn 178 r. ii 49, also ibid. i 39 (SB hemer.); note (in rit.) DU₁₄ ana amēli la ṣeqḫši KAR 178 v 52.

šaltu in bēl šalti (šilti, šassi) s.; opponent, enemy, adversary in a lawsuit; Bogh., SB, NA, NB; wr. syll. and EN DU₁₄; cf. šalū.

a) in Bogh.: mā la EN ši-il-ti [ ... ] KUB 3 60 r. 5.

b) in lit.: ʾitti EN šal-ti-ka e [t]ullamin do not return evil to your adversary (parallel: ana ṣepši šummatika) Lambert BWL 100:41; an[a] EN [DU₄] šu₄ KIŠU i-[ ... ] imprisonment for his adversary [ ... ] CT 39 2; 109 (Alu); EN ši-il-ti-ka šibā karāna let my enemy draw wine for me KAR 62:9 (rel.); ina puḫur šadānušiša la tumaššurannī ṢNaḫi ina puḫur EN ša-as-si-ša la tumaššara napatšiša do not abandon me, ṢNaḫi, among my ill-wishers, do not abandon my person among my enemies
**șală**

Streck Asb. 348 r. 5 (NA oracles); kimâta élapi: palu bēl șal-ti-ia (var. EN u-ti-ia) inârû ĝarîja they (the gods) have always answered my opponents in my stead, defeated my enemies ibid. 4: i 38.

- c) in letters: ša ... itti en șal-ti-ka iza-ziwma (the king of Elam) who sided with your enemy ABL 1380:11 (NB); EN șal-ti-ia ul ʄuɓaa (I love my friends and) I do not put my opponent to shame ABL 295:6 (NB let. of Asb.), cf. (in broken context) ana en si-ēl-[ti] AAA 20 pl. 100 No. 106 r. 20 (let. of Asb. to the king of Telmun); L.Ú.ENGAR la bēl nišēn șa-si-șa-nu u bēl ğabbûlilunu the tenant farmer, who does not own the(se) people, seeks a quarrel with them and puts them in his debt ABL 1287:7 (NA).

- **șală** in şala ittu (Bezold Glossar 236b) see şala’ittu.

șalu (șelu) v.; to fight, to object, to quarrel; OA, OB, EA, RS, Nuzî, SB; I isâl— isâl—șêl, I/2, III/2; cf. mișâlu, mișsâlu, mișsêlu, sałtu, sałtu in bēl șalî, șéltu, șâltu.

[usar(wt. Lâl-sab).us] ar. da duş₄, duŞ₄. mi. dé : šâsum itti šittim tu-uš-ke e-ši-e-li you incite one neighbor woman to quarrel with the other RA 24 36 ii 4 and r. ii 4, see van Dijk La Sagosse 92.

- a) şalu to fight, to object: anâkû a-sa-al-ma umma šûma I objected (to what he said) and he (replied) as follows OCT 3 20:29 (OA let.); źumma dûrâm nakrum șa-î-il-șu if the enemy is conducting hostilities against the fortress (uncertain) RA 35 p. 45 (pl. 8) No. 15a:3 (Mari liver model); šûrûša șa-ba₃-û şê-su-ú šarassa her flesh is to go to war, her hair is to fight VAS 10 214 v 44 (OB Agušâja); adini ina ʃatti la še-lu ittiqâ up to now they have not been unfriendly to me in the land of the Hittites MRS 9 225 RS 17.422:39 (let.); ultu rëssu še-la-nu itti mât Aṣšûkî since we are at war with Assyria ABL 1204:7 (NB).

- b) I/2 to quarrel with somebody, to get into a lawsuit: we two are brothers (and therefore) aš-šî-ēl ugu màr šippîka I took issue with your messenger (who reported to you that I do not give any presents to those who come to Egypt) EA 1:66 (let. from Egypt); annûnî šalûltâ itti amlî ša Lugal ış-šî-il ittîṣu why are you on good terms with a man with whom the king is quarreling? EA 162:25 (let. from Egypt); źumma PN ma ittiqâ la ġis-šê-ê-lu-ma u źumma kînanna la ġîbûma anûnî ša PN aššîmî (she took the oath as follows, “May I perish) if PN did not quarrel with me and if she did not say, ‘You are a slave girl of PN’”’ AASOR 16 75:3, cf. annûnî itti PN ãš-šî-ē-l-mî yes, I did quarrel with PN ibid. 14 (Nuzî); źumma uμ lâ ġalîsu [iš-šî-ē-l] if (a man) has a quarrel on the day of (the festival of) the god of his town TLC 6 9 r. 2 (SB omens); ūmîšam ġis-šê-êl he will have a quarrel every day CT 39 44:1 (SB Abu), also ibid. 43 K.3134:6; şal-tam la ǐš-si)-aš-al he must not have a lawsuit K.11151, cited Landsberger Kult. Kalender 147 (SB hemer.), see Kraus, AFO 11 228, and VAT 7815:2, ana dinim la uṣṣi şal-tum la iš-si-əl vainata en PN aš-šê-êl iš-si-əl kar 178 r. ii 28.

- c) III/2 to cause quarrels: see lex. section.

Kraus, AFO 11 228f.

șalul s.; (month name); OAkk.*

ITI Șa-lul HSS 10 63 r. 2, 144 r. 3 and 170 r. 2. See the month names Șalîltu and Şîlîltu.

șalulu see șalâlu A.

șîlîltu see şalâlu A.

**șamădu**

șamâdâni s. pl.(?) team; SB*; cf. șamâdu. biltu u mandattu gûmâhû šûlûltû șa-ma-ni pi-rê pešiṭu ultu Șamûti šîgambarra he took from Elam tribute (consisting) of uncastrated bulls (and) teams of white mules Borger Esarh. 33 ii 76.

- šâmâdu v.; 1. to make ready, to yoke, harness, to drive, to put on a bandage, to tie, attach, 2. źammuḍu to connect, to put on a bandage, 3. šaṭuṣmuṭu to have harnessed; OB, MB, Bogh., NB; I ışimid—ıszâmid, I/2, I/3, II, II/2, III/2; wr. syll. and Lâ, LâL; cf. naṣṣamudu, naṣṣmattu, šâmâdâni, šandu, šamîti- tu, šendu, šîmdu, šînda, šîmdu, šîmutu, šiṈiṭu, šiṈîṭu, šiṈîṭu, šîmîna, šinîštî, šîndu, šîndu, źammuḍu.

gi-ir šîr = șa-țmâl-du Recip. EA A ii 43’, also A VIII/2:35; [ṣi-ir] šîr = ă kaṣîr șa-ma-du A VIII/2:11; šîr = șa-ma-d[u] (in group with
1. to make ready, to yoke, harness, to drive, to put on a bandage, to tie, attach — a) to make ready (OB only) — 1st persons: um ūppaka [nim]uru PN aš-mi-da-am-ma kuššatum alākam itepšam when we saw your tablet, I made PN ready and he left last night YOS 2 75:8; ū-im-da-aš-šu-ú-ma kasspar a 1 Tūš šabb[lam] make him ready and send with him the silver and one garment TICL 17 55:30; PN u aḫḫišu qadūm isimmānim ū-im-ilal-[ma] īturdu[ma] ready and send PN and his brothers here with their travel provisions LIH 84:16, cf. ibid. 27:7; kīma še-aš kūtu uššušu a-ša-mi-dam-ma afāraddakkum as soon as he has issued the barley, I will make (him) ready and send (him) to you TICL 18 87:18; ana PAPA. MĒŠ šu-nūti aššum aššišḫu ša-ma-di-im-ma ana dūrim šālim at-ta-aršu-nu-ši-im-ma (for aššapparruššima) ERIN.MĒŠ-šu-nu-šu ili-mi-du I sent this message to officers to make their men ready and garrison them in the fortress, but they did not make them ready YAS 16 190:17 and 19; piḥāši ippin ša-ma-di-im ... ināššu they (two persons) will be responsible for getting the builders ready UET 5 28:32.

2. 2nd boats: elippātim ša iššuš ši-ši-mi-di-nim-ma-larkabun[imma] šaššuš ši-pusšinum let them prepare and board whatever ships there are and come here TICL 17 64:12, cf. ERIN.MĒŠ u elippātim ili-ši-mi-id YAS 7 203:33, also MĀ.N.L.DUB ... ša-mi-du YAS 16 122:8, cf. also ibid. 169:16.

3. 3rd silver, staples, and animals: 5 GN kū. BABBAR lu-us-mi-da-am-ma ana bēlija kāta luššibilam I will prepare five shekels of silver and send them to you, my lord CT 2 48:12, cf. ibid. 20 and 41, ana kasspar ša-ma-di-im nīdi aššim laraššī CT 29 40:11, and passim in this text, also LIH 86:14 and 26, and (said of garments) ibid. 44:9; šittāt URU-DU-ka ana UD.5.KAM ša-sa-ma-id-ma-usābbalakum I will make ready and send you the rest of your copper in five days PBS 7 95:23, cf. kasspar ... aššam-ma-id rēšam ukālma TICL 18 152:22, x šE.GUR šiši CT 29 lu-us-ma-di-ma rēš ekallim likil TICL 17 33:16; 5 ŠUŠI DUH.UD.DUA ši-mi-ma-id rēšam kil make ready 300 (gur) of dry bran and have it at my disposal A 3598:16, cf. kīma DUH.UD.DUA ana SAG.GIL ILI ša-ma-da-am la ele’ aqqibkum JCS 14 56:5; aššum šiššīti kūsiššim ša-ma-di-im ša taqpurum as to the preparation of the materials needed for (making) a chair, about which you wrote me YAS 16 167:8; ANŠE.ILIA ... ši-mi-ma-id-ma ana GN t̜urudma prepare and send donkeys to GN TICL 1 11:10, also ibid. 22; puḫāši nēmetaka ši-[im-da]m-ma ana Bēbili šūšibilam make the lambs that you owe as a tax ready and send (them) to Babylon LIH 82:17, cf. 20 AMAR. GUD ši-im-[da]-nim-[im]-im-ma šūšibilānim YOS 2 54:9.

b) to yoke, harness — 1st referring to animals and people: altogether x months (and) days mālaḵ GUD.ILIA ša i-ti PN ni-iš-mi-du of the use of oxen which we yoked with PN UCP 10 94:14 (OB Išchali); u naphar kališkunu dadmi ta-aš-ša-mi-su-nu-ti anniššu you (Istar) have hitched to his (the king’s) yoke all the inhabited regions RA 22 171 r. 52 (OB li.), [iš]-miš-im-ma (vars. iš-mi-ši-[-]), iš-miš-im-ma) erēt (Marduk) harnessed to it (the chariot) a team of four En. el. IV 51; ananta ki iš-mi-du ana Erā iššar he revealed to Ea how she (Tiamat) harnessed her battle-forces En. el. II 4, cf. lu ša-an-da-at ummatki let the core of your army be ready in harness ibid. 85; sīšē ša ina liššu ša-an-du e[jemmu] ša anši the horses harnessed to it (the royal chariot) are the ghosts(?) of (the mythological bird) Anzū KAR 307:25, see Talp. 33; ta[.var. adds-as]-ša-an-da PI.ERI.MÉŠ-ka (var. pa-ra-ka) šā šalmuša šaššuš
șamădu

you (Samaš) have just put into harness your mules, which are straining to go KAR 246:12, and dupls., see Laessee Bit Rimki p. 57:63; the enemy kings of the islands ša kima narkabti clippa rakbu kūm sīsē ša-an-du parrisēti who ride boats instead of chariots, who harness rowers instead of horses Boerger Esarh. 57 iv 84; ina giš ša šadādi rukub šarratiḏa Lände var. aš-mi-lu-si-nu-ti I harnessed them (each defeated Elamite king) to the triumphal chariot, my royal conveyance Steeck Asb. 272:10 and 274:10; [mār Nippur] ša-mi-lu-đi ana ikim the citizen of Nippur is compelled (lit. harnessed) to corvée-work STC 2 pl. 73 i 5, also (with [mār Baḫḫiti] ibid. 7 (SB lit.); 7 labba simat ištāšu šu-mi-id-su he harnessed for her (Ištār) the seven lions due to their rank as goddess VAB 4 276 iii 33 (Nbn.).

2' referring to chariots and plows: šiširma dikannima narkabta ši-in-dam-ma get up quickly and hitch up a chariot for me Lambert BWL 144:18, also ibid. 2; šumma rūbū nars kabta ša-ma-lu-lu if the prince hitches up a chariot CT 40 iii 36:30 (SB Aḫu), cf. ša-ma-um eriqqē (for corvée work) MDP 10 pl. 11 i 24 (MB kudurrum); kima dAdad dšamaš is-ši-me-dī ma-bi ri according to (the oracle of) Adad and Šamaš he hitches up the war-chariots LKA 62:22 (MA lit.), see Or. NS 18 35, cf. ša-me-dī STT 43:16; šumma ina še-um-dū for ša-ma-um eriqqē (MDP 10 pl. 11 i 24; CB 62:22, MA lit.).

APIN ina šerī epīn zēri ši-me-dī O Plov Štar, they have hitched up the seeder-plow in the field (incipit of a prayer) RÉACC 63:44, cf. GIŠAPINMEŠ ši-in-du.1 BÍN 1 35:9 (NB let.).

c) to drive (animals or chariots) (in the stative): lu-ša-as (var. še-es)-mid-ka narkabti ugni u ṭurāṣī lu ša-am (var. -an)-da-ta umē kudānā rabbīti I will have a chariot of lapis lazuli and gold harnessed for you, I will drive ūmē šu-um-men, you drive the animals. Gilg. VI i 12; the Urukean Ištār ša ša-an-da-ti 7 labba who drives seven lions VAB 4 274 iii 14 (Nbn.), cf. salam Ištār ša URMA.HŠI-in-di-tu MVAG 12/3 16 VAT 7:7 (NB let.), cf. also ša-mi-id parē qardātu (said of Bunene) VAB 4 260 ii 34 (Nbn.), but note ša-me-da-at fīrīq.

d) to put on a bandage: našmitta ki irdū ši-ša-an-du-ṣi they put a bandage on her as she requested BE 17 47:17, cf. Tūš ša muṣṭa ša-an-mi-du-ṣi the cloth that they put on her as a bandage at night ibid. 12, also (Istar) ša-an-mi-du-ṣi the cloth that they put on her as a bandage at night ibid. 7; note: (I drive myself) EA 16:6f. (let. of Aššur-uballitu).

e) to tie, attach — 1’ in gen.: ša 5 šimittā maqarrā akkanāš ša ša-ma-di-[f]-u-kiškand-bark] for five pairs of wheels, to bind the...
šamādu

spokes PBS 2/2 81:16 (MB), see Balkan Kassit. Stud. 128, cf. 6 ṫu’u ma-as-si-is ša ša-ma-di-i (beside paqāmāti) saddles) PBS 1/2 30:15 (MB let.); NA,MEŠ MÜR.UM.LEŠ ša la muššěširī ittišunu ta-ša-m[ād(?)] you tie together with them (i.e., other beads) stones worn around their waist by a woman who does not give birth easily KAR 223:5; ummānšīšu ... kas-kēšunu ša-an-du-ma ša-sadīḫa idāšu his army marched at his side, with their weapons tied up 5R 35:16 (Cyr.).

2’ as a technical term in ext.: *summa Aš ki-na šep erbīm ša-am-da-at if the Aš is “tied” like a locust’s foot YOS 10 44:53 (OB), cf. *summa šumēl marī ša-mi-d (next line: sa-mi-d, see šamādu) CT 20 44 i 46, also, wr. ša-mi-d VAB 4 268 ii 28 (Nbn.), and passim in PRT.

2. *summarududu to connect, to put on a bandage — a) to connect: mē šu-um-mi-id-ma mārīš PN mē lūput u ina īškīkama īd GN šu-um-mi-id-ma šukkāsam ... mē lišqā connect the waters (of the canals) and irrigate PN’s plantation, and likewise, in your own district, connect the canal GN so that it may irrigate the field assigned for subsistence CT 29 18b:7 and 12 (OB let.).

b) to put on a bandage: [n]āšmatūtā *clesēkma ū-ša-am-ma-du-š[u] I have assigned a bandage so that they can bandage him PBS 1/2 72:7 (MB let.).

3. šuttamududu to have harnessed: mu-uš-ta-as-mi-da-at 7 inmūlī (the goddess DINGIR MAI) who harnesses the seven evil winds RA 46 92:75 and 77 (OB Zū), replaced in the late version by uš-te-çeš-yi-ba STT 22:31, but uš-ta-as-mi-id (or -biš) RA 48 147 i 30 and 31; for Gilg. VI i 10, see mng. 1e.

Ad mngs. 1e and 3: (Oppenheim, Or. NS 17 35 n. 6).

šamādu see šamātu.

šamaltu see *šamaltu.

šāmānu see zāmānu.

šāmānu see zāmānu.

šamar see zamar.

šamarānum see zamarānum.

šamāris see zamarīš.

šamāru v.; 1. to strive for (something), to pursue, to plot. 2. summuuru same mngs.; from OA, OB on; I (inf. only), II; cf. šum-mi-rātu, šumrātu, tašmāru, tišmāru.

šā,šē,sē,ga = šu-um-mu-ru Igtuš short version 82, also Lu Excerpt II 79; šag. diḇ = šu-um-mu-ru, sarg. diḇ. diḇ = i-te-ek-lim-mu-ū 5R 16 ii 44f. (group voc.); šā,šē = ṣu-um-ru Irz IV 2; šā,šē,šē,ši = šu-mi-ra-tum, [x].[s]ī i 34 BE = šu-um-mu-ru (followed by širimtu and niẓma[tu]) Antagal B 98f., cf. šā šē-bī ṣe:šu :šu-um-mu-ru RA 17 128:28 (astrol. comm.)

u,bi.a ku₇e mušen.ra ni.im.sē.gt (with gloss ū-su-mar) CT 42 47a ii 8 (disputation between a fish and a bird); en ṣinin.ur.ta ra šā,šē,[s],[s]ē.ga.[nī mu.un].na.[hūr,būr]: ū-a-bī Sīnin ma-ru-ra[i] ū-pa-[a]-šar]-ša (the weapon Sarur) explains to its lord DN its endeavor Lugale III 28 (from AJSL 35 140 Th. 1905-4-9,10+ for which see Kinnier Wilson, ZA 54 80f.), cf. the unilingual version: en ṣinin.ur.ta ra šē.ki ak mu.un.na.būr.bū.ē.

1. to strive for (something), to pursue, to plot: see Lugale, in lex. section.

2. summuuru same mngs. — a) with ana or dative — 1’ in gen.: x a-ni-tum ša āquzu ti-ša-ma-ra-ki-im this ... whom I married plots against you RA 51 7:32 (OA let.); [id]Šamaš’ ana nūrika šu-um-mu-rat (var. šu-mu-rat) miḥuratu the peoples, in union, strive towards your light, O Šamaš Lambert BWL 128:32, cf. STT 73:112; ū-ša-am-mar ūmišam mana ħulluq māt 4Asšur šurruṣat ubānū every day he endeavors to ruin Assyria, his finger is pointed (at it with evil intent) Tn.-Epic “ii” 17.

2’ referring to pursuit of the enemy, etc.: ana nakrika ti-ša-ma-ra-ma takaššad you have in mind an action against the enemy, and you will defeat (him) KAR 428 r. 22, also (with ul takaššad) ibid. 21, nakru ša ū-ša-am-ma-ra-k[u tušamqa]šu] CT 20 35 ii 11, also KAR 423 ii 73, cf. also nakru ša ištišeši šu-um-ma-ra-k[a ...] the enemy who is planning action against you in one attack(?) [ ...] CT 20 7 K.5151:3 (all SB ext.); nakru ša ana māt ū-ša-ša-ma-ra mātā ileqqi the enemy who is plotting against (this) country will take (this) country CT 20 33:109 (SB ext.); šarru
šamāru

ana šarrī ú-ša-am-mar one king will plot against the other ACH Supp. 2 Šamaš 32:14; šumma ana lappīšu ú-ša-mar if he plots (evil) against his partner ZA 43 100 iii 13 (SB Sittenkanon), cf. bēl awašīšu ú-ša-mar-šu his adversary will plot against him Kraus Texte 36 i 13; ana Bābili ša ana kaššīdī ú-ša-am-me-ru-šu šitmušī allikma I swiftly advanced against Babylon, which I was endeavoring to conquer OIP 2 83:43 (Senn.).

b) other occs. — 1' in gen.: aqīlum šu-šu-ma-ra-ul [ú-ša]-ma-ru qāssu ikkasād the man will attain what he strives for (see summirtātu) YOS 10 9:17 (OB ext.), cf. ša ú-ša-am-ma-ra ul ina MU.1.KAM MU.[2.KAM ikkasād] ibid. 54:9 (OB physiogn.), ša ú-ša-am-ma-ru ikkasād Labat TDP 14:78f., ša ú-ša-am-mar ikkasād Kraus Texte 36 i 15 and ii 2, also ša ú-ša-mar-ma KUR-d x [...] ibid. 7:3; amēlu ša malu ú-ša-am-ma-ru ikkasād KAR 212 ii 8, also Rm. 2,125 in Bezdol Cat. 4 1648 (both iqquṣu); malu ú-ša-am-ma-ru liksu[du] may he attain what he strives for for ZA 23 373:71 (SB ritual for building a house); umakkal ema ú-ša-am-ma-ru izimtu lu-ku-šu-ud(var. -du) (for lukṣud) for one day let me have (my) wish (to go) wherever I want STT 38:77 and dupl. 39:77 (= AnSt 6 150, Poor Man of Nippur), cf. ema ú-ša-(var. adds -am)-ma-ru šummirātija lukṣud Maqlu VII 173, ema ú-ša-am-ma-ru lukṣud BMS 8 v 18, and passim in prayers; I was elevated to rule over the country, and ema ú-ša-am-ma-ru akāṣadma šāmini ul īši I have success wherever I strive and have no rival VAB 4 276 v 11 (Nbn.), cf. [ema (or mala)] ú-ša-am-ma-ru liṣṣa ṣada从根本 n 37 20 iiii 37 (Nbk.); ina narī ša Huwawa ša tu-ša-ma-ru mīsi šēpēka wash your feet in the river of Huwawa, to which you strive (to go) Gilg. Y. 266 (OB); I will take the goat to the house of the mayor tāba tū damqa lu-ša-am-me-ra ana karšīšu I will try my best (to provide) what is pleasing and fine for his stomach STT 38:22 (= AnSt 6 150 with coll. AnSt 8 245, Poor Man of Nippur); mimmu ša jiššīru a-x-ti šu-mu-ru whenever he has reported is ... plotted (?) EA 139:36.

2' referring to enemies: ema qabli u tāhazī ašar ú-ša-ma-ru šumrāt [lib]iša lu ú-ča-ak-ši-da-ni may he (Ninurta) let me attain the desire of my heart anywhere in battle where I strive (for it) AKA 211:26 (Ass.), cf. rubā ašar ú-ša-am-〈mo〉-ru-ú Nu [KUR] BRM 4 13:43 (SB ext.); ašar tu-ša-ma-ra šakān līti wherever you strive (to conquer), victory KAR 423 ii 4 (SB ext.), cf. nakru [...] ú-ša-ma-ra KUR-[dād] CT 20 35 ii 18, nakru ú-ša-ma-ra-ma [...] ibid. 34 i 16 (all SB ext.), nakru ša ú-ša-am-ma-ru ul ikaš[ad] KAR 454:7 (SB ext.).

šamātu

summa ana lappīšu ú-ša-mar if he plots (evil) against his partner ACH Supp. 2 Šamaš 32:14; ašar tu-ša-ma-ra šakān līti wherever you strive (to conquer), victory.

a) syll. writing — 1' šamīt: PN took (išegi) the vineyard from PN_i for 57 pieces of silver before witnesses giš.geššin-nu ga-mi-it ana PN ... addarīti the vineyard is (now) transferred to PN (and his sons) forever MRS 6 35 RS 15.37:8; (house and
šamātu


2' šamat: PN itleqi ṣe ḫeja ʾidtu PNₙ ina 20 KU.BABBAR ḫeja ša-ma-at ina šamši ʿumī ana PN ... ana dāriti MRS 6 87 15.119 r. 9; ṣ PN ana šarrati (WT. SALLUGAL-ti) ša-ma-[t] a MRS 6 52 RS 15.86:16; A.[SAM.MES] [ṣa]-m[a]-a[t] ... ana PN ibid. 113 RS 16.353:7, [i]na šamši ʿumī x GĀN ša-ma-at ana sakinni ibid. 36 RS 15.182:9.

b) WT. ŠAM.TIL.LA: itleʾe PN ina dini ana pi šibūtišu undu A.[SAM.TIL.LA] PN won the lawsuit to the declaration of his witnesses that the field had been transferred (and King RN took the tablet from the defeated claimant and gave it to PN) MRS 6 72 RS 16.356:9; eqišū šu PN ana PNₙ ŠAM.TIL.LA ana dāriti u A.[SAM.HL]-šu ša PNₙ [a]na PN ŠAM.TIL.LA [ana dāriti] ibid. 89 RS 16.123+:7, 9 and 14, cf. E ŠAM.TIL.LA. ana šamši ʿumī ana PN ibid. 109 RS 16.207:9; note the exception-
alna x Kaspi ŠAM.TIL.LA.BI.ŠE ibid. 61 RS 16.156:10; see also usage c.

c) WT. with logograms plus glosses — 1' ša-
mātu: annaltu ana panī šarrī ŠAM.TIL.LA.BI.
šēk / ša-na-ṭu ana PN ... ana dāriti MRS 6 90 RS 16.147:13.

2' šummušu: ištēnšu PN ina x kaspi ilte-

The terms šamit, etc., are followed by a clause which expressly forbids anyone to take the property acquired by, or assigned to, the buyer away from him and his heirs. The proposed translation “transferred” in the sense of “finally handed over” seems to fit the context.

Only in the two passages sub usage c are šamat and šummut found as glosses to the Sumerogram ŠAM.TIL.LA.BI.ŠE. In MRS 6 90 RS 16.147 line 13 the unique phrasing seems to have the same mng. as all other passages. However, the same text uses ŠAM.TIL.LA.BI.ŠE in line 8 with the mng. “(he bought) at its full price” as in the OB texts. MRS 6 63 RS 16.174:12 shows the phrase likewise in an abnormal context, i.e., before instead of after the našū plus nadânu phrase by which the king expresses his exclusive right to assign real estate. The use of šummut (instead of šamit or šamat) is unexplainable.

One has to assume that ŠAM.TIL.LA.BI.ŠE is used in two mngs. in RS—mainly as a logogram for šamit, etc., and exceptionally in its literal mng., i.e., referring to sales. In
MRS 6 90 RS 16.147 both appear in the same text and are therefore differentiated by a gloss. The expression itself is not Akkadian, as is shown by the use of “Glossenkelle” in MRS 6 52 RS 15.86:18, and may therefore be WSem. as suggested by J. J. Rabinowitz, Vetus Testamentum 8 95.

şamā'u (or zamā'u) v.; (mng. uncert.); syn. list.*  
şam-ma-a = a-ma-ru to see Malku VIII 137 (from Sultantepe).  

Probably a mistake of the scribe.

şamdu (şandu, fem. şamittu) adj.; harnessed; MA, SB*; cf. şamādu.


I narkabta la şa-nu-ut-ta ... ana šulmānika ušēbilakku I am sending you as a present one chariot without a team (and a lapis lazuli seal) EA 16:11 (let. of Assur-uballit); Summa KI.MIN umdm sa-an-du ippussu if ditto (= on the festival day of the city god) a (wild) animal in harness knocks him down TCL 6 9 r. 15 (SB omens).

şamittu s.; attachment; SB*; cf. şamādu.

şamā'u v.; 1. to be thirsty, 2. şummā to allow to be thirsty, to become thirsty, 3. III to cause to thirst for something; from OB on; I şammu, I/3, II, III; cf. naşmā, şamūj adj., şumāmitu, şumāmu, şummā, şumū.  

KAXUD = tu-şam-ma Ebeling Wagenpferde p. 38 Ko. r. 14.

1. to be thirsty: mé arēšî i-şam-am-mu a-[] ... he quickly becomes thirsty KAR 143:48:219:22 and AAA 20 77, see von Soden, ZA 52 226:8 (NA cultic comm.); šumma ... zi. MEŠ-šū iktanarru zi-shū kīma ša mé ša-mu-ú itenerrub if his breath is short, his throat constantly ... s like one who is thirsty for water Labat TDP 76:62, cf. (with i-ša-nu-ša-dā for i-te-ner-ru-ub) KAR 182 r. 19, cf. also [...] i-şam-am-mu ikkalu itkenirru Jasstown, Transactions of the College of Physicians in Philadelphia 1913 p. 399:45, with dupl. CT 23 38 iv 39.

2. şummā to allow to be thirsty, to become thirsty — a) to allow to be thirsty (MA only): KAXUD = tu-şam-ma you allow (the horses) to be thirsty Ebeling Wagenpferde p. 38 Ko. r. 14.

b) to become thirsty (inf. only): bušrē akālu ša-um-mu-ú šatā eli amēti ıllak to become hungry and (then only) to eat, to become thirsty and (then only) to drink is best befitting to man Lambert BWL 144:16.

3. III to cause to thirst for something: šapīš iša ı̇ṛiṭinım etemešmu mé li-ša-aš-mi may (Šamaš) cause his spirit to thirst for
šamū
water down below in the nether world CH xlii 40.

Ad mng. 2b: The unique use of šummā sub usage b in the mng. “to become thirsty” parallels the equally unique nuance of Burrū, “to become hungry,” instead of “to make hungry, to starve.”

šamū see zamū.

šamušēru s.; (a grass); plant list.*


Although copied three times (2R 42 No. 1, CT 14 42 K.274, and Köcher Pflanzenkunde No. 19) as șa, the first sign must be a scribal error for șā, and the word must be emended to šamnu sēri; see šēru A mng. 3d, and išbabtu.

šanāhu v.; to void (excrement), to have diarrhea; SB ; I isnuh—išannah; cf. šinhu, šinnah tiri.

kiše.bar. ra = șa-na-a-șu (in group with alātu, sa-aratu to break wind, tezu to defecate) Erinnu III 67; [niš]-hū / su-dū = șa-na-a-șu, [šē].bar.-ra = MIN K.4177+4402+ Sm. 63 r. iii 19f., in Langdon Archives of Drehem p. 9 n. 1 (coll., group voc.).


Summa amelu šamma iššīma la iṣpu la iṣnu-ah if the patient neither vomits nor has a bowel movement after taking the medicine Köcher Beitr. pl. 11 iii 44; Summa ērück mala śkulu iṣhāḥhū ki.MIN iš-șa-na-ah (for iṣannah?) if the baby vomits whatever he has eaten, variant: has diarrhea Labat TDP 222:48; šumma ki.MIN-ma șū ıš-șa-n[a]-ha ana iš-in-na-ah ti-ri gur-sum (= itüršum) if ditto (a man’s lips are [...] ), and he voids blood, (and) it (the disease) turns into (that called) šinnah tiri AMT 26,8:10, 23,10:8.

Landsberger, ZA 41 223; Kraus, Afo 11 230.

**șanānu (Bezold Glossar 238b) see zānu.

șandu see šamdu.

șansaru see zarzaru.

șa'nū s.; sheep and goats; syn. list*; WSem. word; cf. şēnu s. [șa]-nu = și-e-nu Malku V 35.

șānu see šēnu s.

șapānu v.; to hide; EA*; WSem. word. (the king) who gives life through his sweet breath ư i-za-ḥur i-na șa-şā-na-śu and ... when he is in hiding EA 147:10 (let. from Egypt).

Albright, JEA 23 198 n. 8.

șapāpu see šabābu.

șaparu see šapru s.

șapāpu A v.; to squint; OB, SB*; I isap-par, I/2, I/3.

a) as a habitual tic: šumma awilum ina naplusibu ışnu ša ismimm is-șa-pa-ar if a man has a squint in his right eye (lit. squints his right eye) when he looks Afo 18 65 ii 24 (OB omens), also (with the left eye, both eyes) ibid. 26 and 28.

b) as symptom of a disease: ışnu ša šumelli is-ṣap-par Labat TDP 72:8, also (with the right eye) ibid. 74:29; [šumma n]A 1IG14-šū [iš]-șa-na-par if a man keeps squinting his eyes STT 89:96 (diagn.), cf. šumma 1IG14-šū ış-ṣa(’)-par ibid. 141, 1IG14-šū i-ṣap-pa-rar CT 23 23:1.

c) as signal: [x] x inēja aṣ-ṣa-naq-cpā rak-kām ma I keep squinting at you STT 28 ii 9’ (Nergal and Ereshkigal), see Gurney, AnSt 10 112.

Possibly referring to strabism, as the occurrence as a symptom in medical texts indicates. Separated here from sabāru A because of the writing with p, the present isappur instead of ışappur, and because the eyes are the object and not the subject of šapāru; but most likely šapāru A should be considered a variant of sabāru A; see discussion there.

șapāru B v.; (mng. uncert.); lex.*
sapitu

su-kud sukud = ka-pa-šum, with comm. ṣa-pa-ri ša x A VIII/3:20; fa-šaš Aš = e-de-du // MIN // ṣa-pa-ru VAT 4055 r. 10 (comm. to A 11/2); e-de-du // ṣa-pa-ru ša gar-ni Thompson Rep. 27:6, 36 r. 1 and 34:8.

Since Aš cannot mean “pointed,” and since it is the more common ededu that is explained by ṣapāru, both ededu and ṣapāru in this context must refer to another feature of the moon’s horns, and perhaps be connected with ṣepepu, “to trim,” with the meaning “to adorn (oneself).” The only occurrence of garnu ṣapitu outside lex. texts (see ṣepuru usage c) remains obscure.

ṣapitu s. fem.; (an agricultural product, possibly a weed); NB.

naphar uttatu ša ana e-se-di ša ṣa-pi-tu₄ nadnata all (this) is the barley which was given out (as rations) for the cutting of the š. VAS 6 271:7; 55 bitu ša ṣa-pi-tu₄ 55 loads of š. (owed by, or: charged to, a number of persons) Cyr. 236:6, also [x] bitu ša ṣa-pi-tu₄ ṣa-pi-ku₄ ṣa-pi-ku₄ mana mubī PN (elat suluppū ša guqal-latu apart from the dates (to be paid as tax) to the guqallu-official in line 11) Cyr. 236:1; šissinna ul ešir ša-pi-ku₄ G. GAL.LA u kādu ešir the gardener’s share was not paid, the š.- (delivery), the guqallu (fee) and (the fee for) guarding (the orchard) were paid VAS 3 69:18, cf. ṣa-pi-ku₄ u G. GAL [...]. ibid. 8612; t. ū. eni₂.keš ša-pi-ku₄ ṣu-ši-di-ku₄ (for ušerūdu) iq-qab-bu-šu₂ umma when I sent the work team down for the š., they kept saying as follows CT 22 53:10 (let.).

Possibly the word primarily denotes irrigated land (see ṣapū v.) and only by extension some reed or other plant growing there.

The passage YOS 3 125:21 has been read 14 pi-tu₄ (see pitu); [...]. ṣu ṣa-pi-šum in CT 22 79:8 remains obscure.

(Oppenheim, Pritchard ANET 304 n. 8.)

ṣāpītu s. fem.; tower; SB, NB; pl. ṣāpātī. ṣē ṣa-ši-nu ina pišē nāpiši ša(var. adds -a)-bi-te(var. -tī) ṣē aktuṣad a laiāitū. I laid siege to the city, I conquered the city with mine(s), battering-ram(s) (lit. wall-breaker) (and) tower(s) AKA 362 iii 53, cf. ṣē ṣa-ši-nu ina pišē gitū ṣa-

ṣapiu see ṣapū adj.

ṣapparrū adj.; (mng. uncert.); SB*; cf. šabāru A.

ṣap-pa-r[u-ū] ina babbā ṣišu ṣišu ṣa-šu-kalāṭa ṣa-pa-r[u-ū] ina ṣa-šu-kalāṭa at the gate where cases are tried, he hands out bribes right and left (but Šamaš knows his sin) Lambert BWL 218 iv 8.

Probably to be connected with ṣabbūrītu, q. v.

ṣapītu s.pl.; (mng. uncert.); lex.*

[ninda.x]*.erim = min ( = akal) ṣap-re-e-ti (followed by akal sumēdtātī bread made with groats) Hh. XXII v 28.

ṣapuru (ṣaparu) s.; (a plant); plant list*; pl.(?) ṣapānu, ṣaparātu.


ṣapru see ṣepuru and zabru.

ṣapsu (or zabšu) s.; 1. (a garment), 2. (a precious substance); NB; probably foreign word.

ak-tu-um TUG.ASU = ṣa-ap-šu Diri V 121; [tūg.a.su] = ṣap-šu = šal-šu lu-bar gada outer linen garment Hg. D 422, also Hg. B V 17, Hg. C II 19.

ṣa-ap-šu = ša-ba-tu Malku VI 25.

1. (a garment): see lex. section. 2. (a precious substance) — a) used in a foundation-laying ritual: ḫurāṣu kaspa abnē šadi u tāmīn iku ṣa-ši-nu ina usšišu lu umaṭi ṣa-ap-šum
A) In OB: 1 (pr) NIG.HAR.RA.TA.AM isamu-mu[d] 10 šuramê i-ša-copy -ha-ap-pu he (the slave hired to do millwork) will produce one pr of groats per (day), he will make ten fine šuramu's Rittiûn 38:7; šumma...NIG.HAR.

B) To scorch: DIS lu bztu lu tarbasu nadima ša-ri-ih bel biti šuṭati it-ta-na-aš-ra-âh if ei-

šapû

na-wa-ru-tim ï.dù.qa šîm.hî.a u im.sig-gi, sig; šaplâni libâtši lu aštappâk over the lowest course I spread (beads) of gold (and) silver, beads from the mountain and from the sea (shore), below the bricks I poured white (or: shining) š., perfumed oil, incense mixture and red paste VAB 4 62 ii 51 (Nabopolassar).

b) mentioned in an enumeration of offerings: I came before them (the gods) at their beautiful festivals and august akitu cere monies with gold, silver, choice precious stones ša-ap-šu namru ḫiṣib šadî u [ṭa]mâṭi white (or: shining) š., the produce of mountain (regions) and seas VAB 4 168 B vii 13 (Nbk.).

In mng. 1 šapûšu denotes a garment and occurs only in OB contexts (attested in Hg. second col. and in Diri). The refs. sub mng. 2 do not support the proposed meanings precious jewelry, corals, or pearls. A precious perfume or salve is suggested by the verb šaptu in the Nabopolassar ref.; in the Nbk. passage šapû could refer to a mineral, but the use of the adjective namru in both instances makes it likely that the same substance is meant. The OB term denoting a type of garment was apparently applied to this substance in the early NB period owing to associations which escape us. The type of garment called tug.a.su (or read: tug.a.su) appears also in the OAkk. text Gelb OAIC 7:4.

(Weissbach, WVDOG 5 p. 43; von Soden, ZA 45 79f. and n. 2.)

šapû (šapûšu) adj.; fine(?); MA*; cf. šapûš v.

šarâhu A v.; 1. to heat, to scorch, 2. (in the inf. and stative) to be hot, feverish, excitable, angry, 3. šurrûhu to keep warm (white, smooth), 4. IV to become feverish, to become angry, to become hot; MA, SB; I isârraḥ, II, IV, IV.2, IV.3; cf. šarûhu, širîḥ li-bbi, širiḥtu A, šurûhu.

še min (-ša-ra-ḫu) ša-lib-bi Nabnitu X 19; ša-e.sir, ša-e.sir.ŠI (var. omits this line) = ša-raḫ ša-lib-bi Igtiûti short version 174.

1. To heat, to scorch — a) to heat (MA only): you wipe the pot (clean) me ta-ša-ra-âḫ heat the water (and pour it into the ḫarûvat) Ebeling Wagenpferde p. 8 and M 8.

(Webeling Wagenpferde 23.)

šapû v.; (mng. uncert.); OB, SB; I išaps-pu—šapû, I.2; cf. šapû adj.

a) in OB: 1 (pr) NIG.HAR.RA.TA.AM išam-mu[d] 10 šurame i-ša-copy -ha-ap-pu he (the slave hired to do millwork) will produce one pr of groats per (day), he will make ten fine šuramu's Rittiûn 38:7; šumma...NIG.HAR.

ra-šu i-ša-ap-pa-a-am PBS 7 26:14 (coll., let.); uncert. ša-am (for še-am?)...la is-ša-pî VAS 7 197:21 (let.).

b) in SB: šâbu ša-pû zumûrušu his fair body is fine (white, smooth, shining white) Gilg. XI 241, with var. iš-ša-pî has become fine (or: white, smooth) ibid., also šâbu iš-ša-pî (vars. -pu, -pa) zumûrušu ibid. 250.

The same word seems to describe the quality of the rejuvenated body of Gilgâmêš (white, smooth, fine) and of the groats produced. This identification is supported by the vowel -u both in išâppu (OB) and in the stative šâpu (SB). The ref. in Rittiûn will have to be collated or emended; the suggestion made sub Ḫapû v. is to be discarded because PBS 7 26 has since been collated and found to have ša.

šâpu see šâbû v.

šarâdu see šârûtu.
2. (in the inf. and stat.) to be hot, feverish, excitable, angry — a) to be hot, feverish (said of sick persons): *šūmma šērru i-sa-ri-ih* if the child is burning with fever Labat TDP 228:90, cf. [...] *qaggadišu i-sa-ri-ih* KAR 211:4; *elēnu šērru kaši* [KI.TA]. *meš-nu šemētušu šar-ḫa* on the surface his flesh is cool, (while) underneath his bones are burning with fever KAR 199:12, cf. *sa-ri-ih* adammû (for context, see *surhu* ABL 19:7, ḫu *sa-ri-ih* ibid. 8; ṣa-ra-ḫu ṣa qaggassu idēdu sēpēdu ʾizṣ sarḫušu the feverishness which started out in his head, hands (and) feet ABL 586:10, and see mg. 4a.

b) to be excitable, angry: *ina uggat [i]-bi-bū u ṣа-ra-ah* (kabat)išu in his (Marduk’s) wrath and his angry heart. Borger Esarh. 14 Ep. 50:8; *šumma ša-ra-ih* if he is hot-headed Kraus ZA 43 98:21 (physiogn.); see also *sarḫu* A.

3. *šurruḫu* to keep warm (MA only): *tapbatu tu-ṣa-raḫu tuṣāp* you unharness (the horses), you keep them warm (while) you rub them down Ebeling Wagenpf erde A 5, also, wr. *tu-ṣa-ra-ah* ibid. Ab 6, and passim in this text, see the refs. cited *suppu* v.

4. IV to become feverish, to become angry, to become hot — a) to become feverish: *panūšu iṣṣanuddušuma i-ta-na-ṣa-ra-ḫu zu mursu tāniḫu irtanaḫši* his face twitches constantly, he is constantly flushed with fever, his body has repeated periods of tiredness KAR 199:3; *ṣarḥu ʾaš qaqqasu idēdu šepēdu i-ṣa-ra-ḫu-unī* ṭā pān šinnēdu šinnēdu ana uṣē ṭā pān i-ṭa-ra-ah ʾaš qaqqasu with which his (the infant’s) head, hands (and) feet are hot (comes) from his teeth, his teeth are about to come out, for this reason he has had flashes of fever ABL 586 r. 1 and 5 (NA); for...
**šarāḥū C**

Irra) will not die of the plague Gossmann Era V 53; see also Lugale, in lex. section.

b) to sing a lamentation: see 4R 11, in lex. section; *iš-ša-ra-ra-aḫ(e)* (in broken context, beside *ū-ša-la-dīl-ma-ām*) PBS 1/1 2:43 (OB lit.);

*a* *u* *iš-gībīnu* *u* *iš-rū-[aḫ] *sipītā* he did not say "Woe!" and did not perform [the customary mourning] (for Sennacherib) Borger Esarh. 110 § 71 obv. 3.

2. III to have a lamentation performed, to utter cries of mourning — a) to have a lamentation performed: *ina GN ana paṭ gīnīruši sipītū ū-ša-aš-riḫ-ma gīrāānū* ... *ina GN* ušaššin I caused all of Urartu to perform lamentations, I created (constant) wailing in Na’īri TCL 3 414 (Sar.).

b) to utter cries of mourning: *u ḫāqīmā ... ū-ša-aš-riḫ-hu sipītū* Borger Esarh. 43:57, with var. *ū-ša-aš-riḫ-ha* ki-ša-ta 3R15 B1, also Lie Sar. 370; *si-pīl-tu ū-ša-aš-riḫ-ma* ZA 43 18:71 (SB lit.), cf., in difficult context: *ū-ša-aš-ru-hā* [...]. PSBA 17 137:4* (SB lament.).

Šarāḥu has the mng. "to sing" only in late periods, paralleling the use of *širīḥu*, which means "song" only in late texts.

**šarāḥū C v.; 1. to flare up, to display a sudden luminosity, to twinkle (said of stars) — a) referring to stars: [šumma *a* *u* *inā *pa-ša-ra-hi-[aḫ] if a (shooting) star, when it flares (across the sky) Bab. 4 123 K.12798:3*, and cf. [šumma][2] *MUL inā ugu lu* *iš-[rū-ūḫ] if a (shooting) star flares over a man’s head* ibid. 4*, [šumma][2] *MUL sur-ma* [...]. ibid. If., and cf. (for similar omens with the verb missing) Bab. 4 126 K.3905; *šumma bībīnu inā MN iš-ru-ūḫ-ma* ZA 52 238:8 (= Craig AAT 40:12 and TCL 6 16:8), but *iš-ru-ur-ma* in the dupl. Craig AAT 41:12; *šumma UL ... sur-ūḫ* if a (shooting) star flares (from the right to the left side of a man) Labat TDP 12:83ff., coll. Reiner, JNES 19 29; (samānu) ... *[kima] kakkabi iš-ra-riḫ* it (the samānu-disease) twinkles like a star KAR 181 r. 8; *šumma hamitu ša kima kakkabi* s[ur ...] if a firefly twinkling like a star [appears] Labat TDP 12:61; *iš-ša-ra-ru-ūḫ kima kakkabi š[ur ...] may he (the demon) flare up (for a moment) like a (shooting) star, be extinguished like a shower (of shooting stars) CT 23 10:18; [if the oil] *kima MUL sur ikrib* [...]. *elīšu ba*[ši] flares up like a star, he owes an offering to DN KAR 151 r. 39 (oil omen).

b) referring to other luminous phenomena: *šumma birū ina maṣṣartī barārtī ina simitti anālī sur-ūḫ* if a birū-light flares up during the evening watch to the right of a man Labat TDP 14:72ff.; [šumma ... ina] *ṣṭqī iš-rū-ūḫ-ma ši-iṣ-su kima ištēti* [...]. [if a birū-light(?)] flares up in the street and its appearance is [...] as fire Haupt Nimrodopos p. 76 No. 40:20 (SB Alt.).

2. III to cause to flare up: [diš] Adad 3-*šā* issūma birū ša kima sukullī ū-ša-aš-riḫ-ma [...]. if Adad thunders three times, makes lightning which (looks) like a ball(?) flare up and [...]. ACh Adad 9:9.

The pres. *iṣarrīḥ* in KAR 181 r. 8 stands for *išarrūḥ.*

**šarāḥū D** v.; to dispatch quickly, to hurry; Bogh., SB*; *išrūḫ—išarrāḥ*, I/2, II (KUB 37 96:7’ only).

a) in Bogh. (letters from Egypt): *anumma anāku aš-ša-ra-aḫ lū.dub.sar lū.a.zumū* ū PN ittannu ana alākīšu herewith I quickly dispatch to you the learned physician PN, they let him go (to prepare the drugs) KUB 3 67:12, cf. *u atta šu-ru-ūḫ 2 lū.a.zumū.meš annūti* ... *u atta idīna alākišunu ana GN* and quickly dispatch these two physicians and let them depart for GN KUB 3 67:6, cf. also (in broken context) *anumma aš-ša-ra-aḫ* KBo 1 21 r. 9; *u šā li-is-ru-ūḫ gabbī ekipāti* ana nadāni ana alākišunu ana KUR ʿMisrī and let him be quick to permit all the ships to depart for Egypt KUB 3 34 r. 18.

b) in SB and Bogh. lit.: they place the brick god on a sailboat with travel provisions
\textbf{\textit{saramu}} v.; 1. to endeavor, to strive (for something), to apply oneself (to something), to exert one's influence (upon somebody or on behalf of somebody, with \textit{ana}), to be concerned, 2. \textit{surrumu} same mngs.; from OB on; 1 \textit{isrim}–\textit{isarrim}, II; wr. \textit{sara-im} ARM 1 58:12; cf. \textit{sirimu}, \textit{siruma}.


... \textit{ana} \textit{a-ta} ki. ta [x]?(?), kir, rd mar, mar, meš = \textit{ana} \textit{solputu} âlnika elsî u ûpîtî û-ga-
\textit{ra-ma} they strive to desecrate your cities everywhere KAR 128:29 (prayer of Tn.).

\textit{ka-pa-du} = \textit{sara-mu} Lambert BWL 70 comm. to Theodicy line 13.

1. to endeavor, to strive (for something), to apply oneself (to something), to exert one’s influence (upon somebody or on behalf of somebody, with \textit{ana}), to be concerned — a) in gen.: \textit{ana a-bi-ni ši-ir-mi-mu a-bu-ni} \textit{lipturus} nelti use your influence on our fathers so that our fathers may redeem us LIIH 48:11 (Mari let.); \textit{ši-ir-im-ma ša waštûr âlnê} šenûti ahka la tanaddî apply yourself and do not neglect these cities (from the enemy) ARM 2 62:7 (let. of the king of Iliansûra); \textit{ulûma annîš ul} [tâarrad]âšûma \textit{ana} \textit{têrim ša annîš[œm] aqblû} \textit{ul} \textit{ašakkanû} \textit{ulûma} ûsrâmûm \textit{têrtû[šu]} [ütul] \textit{sara-im} \textit{têrim} \textit{kilallûn} \textit{i-ma-i-[du]} if you do not send him here I cannot appoint him to the office I promised him here, moreover he will not be able to apply himself to his office there—both offices are too much ARM 1 58:12; \textit{ana} \textit{egel ekalliûm} ... \textit{ahum ul} \textit{nadi màdîš ša-ar-ma-λû} I am (lit. there is) not neglecting the fields of the palace, I am very much concerned (about them) ARM 3 77:19; PN \textit{ki ša-ra-a-mî-[šu]} òlanappara PN keeps writing to me in his impetuous way PBS 1/2 21:16 (MB let.).

b) in hendiadys — 1’ with \textit{kaspûdu}: \textit{ši-ir-im-ma kîpîdam} \textit{hantûš šupsra} apply yourself and think hard, and write me quickly PBS 1/2 67:20 (MB let.); \textit{ana šîšû ūl} šîšû ... \textit{wra} \textit{û miša akpûd} \textit{aš-rim-ma} \textit{êpsû} \textit{aqbî} day and night I planned earnestly to resettle that city and gave orders to rebuild it Lyon Sar. 8:49, also ibid. 15:48; \textit{lu nakru mal bašî ū-šar-rî-
\textit{mû-û} ikappûdû ...} GN îsâbattû or will any (other) enemy plan and strive (to) and conquer the city of GN? Knudtzon Gebete 1:6, and passim in PRT; \textit{bêl Mû.Mu} (= \textit{ikribû}) \textit{annî RN li-iš-rim li-kîpîdama} šâbê \textit{emûgêêe} šûnûti kî lihašu ublam lišpur ought Escharadon, for whom this request is spoken, plan and strive to send these troops as he wishes? PRT 26:6, and passim in similar contexts in PRT, cf. \textit{šabê sîse} u \textit{emûgî} ša \textit{Aššur-bän-apli šar Aššur li-iš-rim-mu} li-kîpîdû lîlikka; ibid. 118:13.

2’ with other verbs: \textit{ahka la tanaddî \textit{ši-ir-im-ma} šûjûshû} do not procrastinate, apply yourself to bringing him out (of prison) TCL 17 59:29, cf. \textit{ši-ir-im-šu-[m-ma] li-kîpînîku} ibid. 15, cf. also \textit{ši-ir-im-ma} tapûsû (for \textit{apûlu}) TCL 7 57:16, \textit{ši-ir-im-ma} šûdû [n ...] VAS 16 154:8; \textit{šûmûma ina kînâdîm tarmânîni \textit{ši-ir-im} awûtîša am-mu-ur (for amur) if you are a true friend of mine, apply yourself and investigate her case CT 6 23a:21 (all OB letters); \textit{ši-ir-ma} dammeka epša (do not neglect your work) apply yourselves to doing a good job KAV 113:20 (NA let.), cf. \textit{arhišî li-iš-rî-mu} li-pûšû ibid. 10, see Ebeling Stiftungen 29.

2. \textit{surrumu} same mngs. — a) in gen.: \textit{aššûm bîtqim ... šabâtim bêlî} [š][û]-[u]-ru-um my lord is concerned about starting to repair the breach ARM 3 75:6; \textit{ša tu-šar-rî-mu} epûš tâhsa fight the battle for which you have striven! Tn.-Epic “iii” 27; \textit{šar mâti ina} mûhûšû rabûšî kaspa \textit{uš-šar} // kaspa \textit{uš-šar-rim} the king of the country will regularly collect(?) (if \textit{uš-šar} stands for \textit{ušsar} from \textit{esēru}) silver from the great cities, variant: ....-ed silver 32 52 No. 3:38 and dupl., see Bab. 4 110.

b) with \textit{kâšûdu}: [š][û] \textit{uš-šar-râ-mu} li-kûsha qâlûa may I achieve whatever I strive for
The two verbs šarāmu and šamāru have to be connected because their meanings are so nearly synonymous, and, furthermore, they enter into the same constructions; note, e.g., ana kalpatu ... uṣarrama KAR 128, in lex. section, and usamar ... ana ṣulluq māt Aššur Tn.-Epie “ii” 17 sub šamāru mng. 2b-1’; note also that both šummuru and šurrumu are used with kasādū and with respect to enemies. From MB on, šarāmu frequently appears in hendiadys with kapādu, which refers more specifically to thinking and planning (note the frequent ref. to libbu with kapādu), while šarāmū refers rather to the endeavor to, or the application toward, reaching a goal.

Lambert BWL 231.

şarāpu A v.; 1. to refine (metals by firing), to fire (bricks), 2. to burn (intrans.), 3. šurru pu to burn (trans.), to cause a burning sensation, to groan loudly(?), to melt glass(?), 4. šuṣruru (with qubê) to groan loudly(?), 5. nasruru passive to mng. 1; OA, OB Mari, MB, SB, NB; I izar—iṣarrap—šarip, I/2, II, II/2, III, IV; cf. nasrapu, nasrupu, šarip agurri, šarpī, šarpù, šarrupūt, širipu, širipu B, šurru, šurrupu.


şarāpu A


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şarāpu A

22:11 (MB); ana  ša-ra-pi ša agurrū GCCI 1 291:2, also Camb. 88:2, YOS 6 97:4, etc.; ana ša-ra-ri [p] agurrū VAS 6 220:6; (beer for hired men) ša agurrū i-sar-ri GCCI 1 8:3; la-bi-mi u ša-ra-pa to make (bricks) and to fire (them) YOS 3 125:12 (let.); akī agurrū ... i-lab-bi-in-nu u i-sar-rab-bi Pinesea Peek No. 11:6; agurrī la ša-ri-p the bricks have not been fired YOS 3 125:20 (let.); PN ša ina majhi ša-ra-pa ša agurrī PN, who is in charge of the firing of the bricks AnOr 9 46, cf. ibid. 48 (all NB).

2. to burn (trans.); see şarāpu ša latli A III/2:145, in lex. section; ina qabli ša latliša iš-ru-pu in the battle for which they are burning with desire (lit. your desire burns) Tn.-Epic iii 28; ’u-ú-á iqtabi iš-rp(ori -rup) ka-ba-at-ú he said woe! his vitals burned (or: ached, see şurpu mng. 2) PSBA 30 80:15, see Zimmern Neujahrsfest 2 49f.; ana i-riš akali kabattus sar-ri-pu(or -hat) his vitals burned with the craving for food STT 38:7 (Poor Man of Nippur); šumma eme ša-ri-p if he has a sharp tongue (lit. if he is burning with respect to the tongue) Boissier DA 255 r. i 5, see Kraus, ZA 43 100 iii 21.

3. surrupu to burn (trans.), to cause a burning sensation, to groan loudly(?), to melt glass(? — a) to burn (trans.), to cause a burning sensation — 1’ in med.: šumma amēlu irassu ikkalšu rēš libbišu úša-rap-sū šāmesši-sū [...] if somebody’s chest hurts him, his epigastrium gives him a burning sensation and his intestines [...] AMT 48,4 r. 8, cf. rēš libbišu úša-rap-sū na-piš pūku kabit his epigastrium burns, his breathing is heavy AMT 45,6:5, cf. ibid. 87,1 r. 8; rēš libbišu subburta irtanašši rēš libbišu ú-sha-rap-sū his epigastrium repeatedly has a “break,” his epigastrium burns AMT 48,2:1, cf. STT 102:8; šumma amēlu du-qa-ni šappassu rēš l[i]bišu úša-rap-sū nu patān ú-ga-đā if the duagānu-disease has taken hold of a man, his epigastrium burns and he throws up without having eaten (this man suffers from a disorder of the pi karši) STT 96:9, note šumma amēlu pi karši maris rēš libbišu šappassu ūša-rap-sū zumrnu ú-zaq-gašši ibid. 20.

2’ in lit.: mu ság. ba adda.bi tab. tab.e.dē : nišu māmītu pagarṣu ūša-rri-pu (vars. ū-šar-ra-pu, ū-šar-ri-ip) oat and curse burned his body šurpu VII 27f.; ūš-ša-ri-pu qilibi kal-šu-mi ūša-rri-pu [...] they (the diseases) burned the men all day, they burned [the women ...] CT 23 2:4f., note, however, in the OB version uḥlammȋt immeri kalumi JCS 9 8:11, and the version ūṭabbitu immera ka[šima] ibid. 11 D 8 (= AMT 26,1); [...] di-ma-ti šur-ru-pu ū-šuk-ka-a-a my upper cheeks burn [with the flow?] of tears LambertBWL 36:110 (Ludlul I); sur-ru-up šussuk arim ka-la-a-[šu] AFO 19 52:150; kuš.bi a.n. še.tab.tab.bi.e.n u izi a.n.a.ab.úš. e : tu-ša-ri-ap [kušš-iš] u ištam tuṣaḫaṣašu you burn its leather(?) (i.e., that of the chair) and set it afire (obscure) Lambert BWL 244 iv 17f., and ibid. p. 249; šinbelšu ū-šar-(var. ūs)-ra-pu they passed hot urine (lit. burnt their urine) (they voided their excrement in their chariot) OIP 2 47 vi 31 (Senn.), omitted in the parallel passage ibid. 89:54.

b) to groan loudly(?): ina pit purūdi ū-šar-rap lalariš the next moment he (man) groans as loudly as a mourner Lambert BWL 40:42 (Ludlul II), see also mng. 4, and şarpiš; e-lu-šu šur-ru-pu his songs are bitter AFO 19 52:144.

c) to melt glass(?): for surrupu ša abni, see lex. section.

4. šurru pu (with qubē) to groan loudly(?): qubē li-ša-as-rīp may he (the leper) groan loudly MDP 10 pl. 12 (= p. 92) iv 19 (MB kudurru), cf. ki lallari qubē li-ša-as-rap AFO 19 58:133, also [ana za’mār u qubījā li-ša-as-rap Lambert BWL 36:108 (Ludlul I).

5. nasrupu passive to mng. 1: since my lord left 1-it agurrū ul is-[šar]-ri-[text x]-ip() not one brick has been fired CT 22 174:19 (NB let.); mu-ām ša mu al.tāb.tāb.e : šail[a] libbi is-ša[ra]-ri(mx)] (last year I ate garlic and) it is this year that I have heartburn Lambert BWL 243 iii 59 (proverb).

For šarāpu, “to fire,” etc., see Zimmern Fremdw. 27. There seems to be no reason to assume a mng. “to press” or the like (Thompson, PRSM 17 4 n. 3, Ungnad, ZA 38 200, ZA 31 274 n. 2, OLZ 1927 1076 n. 3, Ebeling, MAOG 12/2 30, Lambert BWL 287 n. 108, 110) on the basis of an Arabic etymology. All the refs. are
shown to belong to šarāpu, “to burn,” by the Sum. correspondences attested in vocabulary and bilingual passages. Even the refs. referring to mood and to complaint belong with “to burn” on the basis of the adv. šarpiš, see discussion s. v. Compare, as a semantic parallel, ḫanātu B.

šarāpu B v.; 1. to dye red, to dye, to steep (in tanning), 2. šurrupu same mngs.; from OB on; I šurup-—šarrup, II, Ass. as-ru-ba TCL 3 135 (Sar.); cf. nasraptu, šaripu, šaripu B, širpētu, širpu A, šurrupu.

1. to dye red, to dye, to steep (in tanning) — a) to dye red — 1’ with color specifically mentioned: šumma avišum šārasu kima nabāsi as-ar-pa-at if a man’s hair is as red as dyed wool AFO 18 66 ii 35 (OB physiogn.), šārat qaqqaddušu kima nabassī as-ar-pa-at Kraus Texte 3b ii 52 (SB physiogn.); úr.a.n.na sig. ga.n.me.da.gin₂(gım) x x : [išš]-št šān kima na-ba-ši ša-rip the horizon is as red as dyed wool Lugale IV 45; GN kima nabāsi lu as-ru-up I dyed Mount Hirīra as red as dyed wool (with the blood of his warriors) AKA 61 iv 21 (Tigl. I); damēšunu kima napāsi šadē as-ru-up 3R 7 i 47, also 3R 8 ii 50(!) (Shalm. III), cf. AKA 272 i 53 and 301 ii 18 (Ass.); damē šurāšitušu kima nabāsi tašißi šurāšitušu lu as-ru-up I dyed the outskirts of his cities as red as dyed wool with the blood of his warriors 1R 30 iii 13 (Šamši-Adad V); mēša as-ru-up kima nabassī I dyed its (the Ulaj River’s) water as red as dyed wool Streck Ass. 2b 6 ii 43, cf. tam-di ina damēšunu kima napāsi as-ru-up 3R 8 ii 78 (Shalm. III), also mê nārītišu ina damē šurāšitušu is-ru-pu nabāsiš Winckler Sar. pl. 34 No. 73:130; ša mašak RN ħamūnā’i is-ru-pu nabāšiš he who dyed the skin of the usurper RN as red as dyed wool Lyon Sar. 4:25; if the flood comes in the month of Nisannu and nūšu kima damē šar-pu its water is as red as blood CT 39 18:79 (SB Alu), also Kar 402 r. 6, cf. nāru kima damē šar-rip CT 39 11:62, ibid. 14:1, etc., cf. (said of the water of a well) CT 39 22:6 (all SB Alu); ina ḫul mēša ša kima damē šar-[p]u against the evil portended by a flood which is as red as blood CT 41 23 ii 13, cf. ina ḫul mêša ša kima damē šar-pu ibid. 14 (namburba-rit.); damēšunu ... banāte as-ru-ba ilūruš I dyed the mountain ridges as red as illūru-berries with their blood TCL 3 135 (Sar.); sheep ša šīpāšunu argamannu šar-pat whose wool is dyed purple Rost Tigl. III pl. 16:156, and cf. birds ša agappīšunu ana takītele šar-pu whose wings are dyed takīl-puti-purple ibid. 156; šumma šūlīninam šīnam sa-ri-ip if the spleen is (as if it were) dyed red YOS 10 41 r. 63 (OB ext.), cf. warqīša šumma sa-ri-ip if the right lung šAš šar-pat KAR 152 r. 4f., and passim in SB ext., note: if the čanāmu has many fissures and its fissures šAš šīlā šar-pu are (as if) dyed dark red Boissier DA 9 r. 22 (SB ext.), also (the river) kima damē pilit šarriş (preceded by kima damē ša-rip) CT 39 14:2; šumma ṣin ( = erimu) magal šAš ša-rip if the mole is very much (as if it were) dyed red (preceded by magal šām) Kraus Texte 50 r. 29’ (SB physiogn.), cf. if his nails šAš šar-pa ibid. 22 iv 2; if Venus kalûšûma šAš ša-rip is completely (as if) dyed red ACh Supp. 2 p. 74 Ištar 49:45, also (said of the sun) Thompson Rep. 181:1, cf. if Venus zag-šā šAš ta-kīp // tir-ku (var. šar-ma) ša-rip is dotted with red, variant: ... . dyed dark red, on its right side ACh Supp. 2 Ištar 49:20, var. from dupl. LKU 103 r. 14.

2’ without naming a color: damēšunu šadā as-ru-up I dyed the mountain region red with their blood AKA 236 r. 22, also ibid. 339 ii 114, cf. damēšunu šīlāšunu as-ru-up ibid. 313 ii 66 (all Ass.), damē šurāšitušu šēra lu as-ru-up KAH 2 84:43 (Amin II), also 3R 8 ii 73 (Shalm. III); šumma martum muḫḫaša takīšma ša-rip if the top of the gall bladder is spotted and it is red YOS 10 31 ix 16 (OB ext.), ibid. 4, cf. dikkūša šar-pu (var. šAš šar-pu) (followed by tarku) TCL 6 2:45 (SB ext.), var. from CT 30 6 obv.(i) 13; šumma šānušu šar-pu u i-ša-šab-ša-pu-šu if his face is red and it ... -š Labat TDP 74:28, cf. (with šAš-šes) ibid. 72:4, cf. also šumma šūlīninam šAš-šes u šērusu šar-pu ibid. 90:10; ša šišnu šišnu šišnu šišnu šišnu šešni

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**şarąpu B**

ana aḫāmīš mašlu ša šinni ilipputu u li-ṣ-r-ṣ-pu-
-umā iliqāni they should fashion tree (ornament-
ments) of ivory and dye (them), (also) they should fashion ornaments (in the shape) of wild plants, all of them matching, and dye (them) and bring (them from Egypt) EA 11 r. 10 and 12 (let. of Burnaburiṣ); the dirty garments ša masiuni ina pi(!)-il-tu-ka ši-ri[p (text -e)-]ū-ni šaknūni which have been washed, dyed in your presence, (and) deposited KAV 108:8 (MA let.).

b) to dye (other colors): if the danānu is full of fissures pītrāsū SIG, sar-pu and its fissures are (as if) dyed green (after sa₃₃ sar-pu, sa₃₃ pilā sar-pu) Boissier DA 9 r. 23 (SB ext.);

DiŠ MAN KUR-ma SIG, sar-rup  ̄u UD.DA SIG, if the sun rises and is as if dyed green and the atmosphere(?) is greenish ACh Samāt 15:10.

c) to steep (in tanning): ina ṣuṣrat u aban gabā ša māt Ḥatti ta-ṣar-ra-pu you steep (the skin of the bull) in ṣuṣrat-dye and alum from Ḥatti RAcc 4 ii 25, cf. ina i.NUN.NA GUD.AB KÛ.GA IM SAHAR NA.KUR RA ša māt Ḥatti u ṣuṣrat ta-ṣar-ra-pu to steep it in ghee from a pure cow, alum from Ḥatti, and ṣuṣrat-dye KAR 60 r. 8, see RAcc. p. 22.

2. surrupu same mngs. (stative only): summa martum piḍaša tukkupama si-ur-ru-pa if the “shoulders” of the gall bladder are spotted and red YOS 10 31 ix 10 (OB ext.);

summa ... tikīplan šītama si-ur-ru-pa if there are two spots and they are colored red ibid. 24; summa eres ġitāti  ̄ū śu-ṣ-r-ru-pa if the soil of the country is dyed red with blood CT 41 22:21 (SB Alu);

summa iGI.MEŠ-ŠU surrupu if his face is red Kraus Texte 13:15, and ibid. 16 i 16, also summa šumma inšu šu-si-[pu] CT 28 27:41 (SB physiogn.);

summa naru kīma mē bāri šanma si-ur-ru-pa if the river is colored red(?!) with oil like the water in the divider(’s bowl) CT 39 14:2;22 (SB Alu).

The use of the verb in reference to tanning can be explained in two ways: either that the tanning technique called šarąpu included the coloring of the leather (normally red—see zirip dusë), or that the verb refers basically to the soaking, either in the tannin or the dye.

**şarąru A**

şarąru C (or sarąpu) v.; to buy, acquire; NA; I (only stative šarpu and *zirip attested), I/2 izzirip.

ā) with legā: PN ina lišbi x kaṣpi  ̄iṣṣi pa₃ māmē annādu elgu i-zi-ri[p [iṣṣi] kaṣpu gommur ta[lin] elgu šatuasi ri-pu [laqi] PN bought the field for x silver from these persons and took it over, the purchase price has been given in full, this field is sold and taken over ADD 374:13 and 15, also, wr. i-zi-ri-p usṣiqi ADD 642:10, i-zi-ri-p usṣiqi ABL 609:6, and passim, note i-za-ri-p usṣiqi ADD 246:11; mārtu šuṭu sa-r-pat laqiat this female child has been sold and taken over ADD 217:11, cf. zir-pat VAS I 89:12, zir-pa-at AJSL 42 182:6; zir-pi-at VAS I 85:11, zir-pa-  ̄iqi ibid. 93:12, OLZ 1905 131:12, zir-pu laqiu ADD 230:10, and passim; [Lu(?)].MEŠ šuṭu  ̄sa-r-pu ADD 432 r. 1, also wr. sa-r-pu ADD 643:18, 208:12.

b) with naṣā: i-zi-ri-p intiṣṣi ADD 318:11, cf. sinništu sa-r-pat naṣiat ADD 72 r. 8, i-zi-ri-p i-ti-[i()] ADD 384:7.

c) with uppušu: for refs. in which šarępu occurs beside uppušu, see epēšu mng. 4a–1’.

The exact mng. of this legal term and its etymology remain uncertain. It seems difficult to separate a term for “to buy”—šarpu—from the word for “silver,” which in this period is quite often sarpu. On the other hand, the spellings izzirip and zarpat, zir-pu/pi suggest a different sibilant. See also the discussion sub sarpu A.

**şarəru A**

v.; 1. to flow, drip, 2. surruru to libate, pour out, OB; SB, NA; I izzur—  ̄iṣarru, durative inf. naṣarəru (see lex. section); wt. syll. and sur; cf. mayarritu,  ̄astru A,  ̄astru B.


sararu B

1. to flow, drip - a) said of spittle, pus, blood, etc.: cf. OB Lu, and 4R 20, in lex. section; [mul.an.gin.gin] sur.sur ra a.gin.gin: kima kakkab šamāme i-sar-ru-ur kima māši ilāk (the headache demon) flashes like the stars of the sky, and moves (swiftly) like water at night CT 17 19 i 11f.; [lu ra] hu̱ bi tàe mul.gin.x sur.sur ri e [ne]: (ana amēli) ēnnimá kakkab i-sar-ru-[ru] they (the demons) flash evilly like stars for the man CT 16 25 i 52f.; the net of Nisaba should bind the demons z1 sur ra ∆Nisaba ke [kid] sag ib tàe an bu i: ša ana za urū ša Nisaba i-sar-ru-ru who fit in against the (protective) magic flour lines CT 17 34:27f., and cf. giš.ča na giš nu kuš ša₅(x) (u) tā (var. adds .am) mu u n sur sur e d; ša ina ēnikanakkt (u) nukkē i-sar-ru-ru who fit in through the ēnik (ka) kānakkub (of the door) and past the pivot CT 17 35:58f.; [k]i sikkīl 11ilā [a] b. ba ča ta [lu] sur ra a.b: ordat līš ša ina aqi ti ša ana amēli i-sar-ru-ru the ghost maiden who fits through the window of the house at the man Bab. 4 pl opp. p. 189 iv 5ff.

2. surru-ru to libate, pour out (NA only): they place drinking vessels with beer and wine before the great Antu and before Gigi-ga-meš ta lībbi ū-so-ru-ru and make libations from them ZA 45 44:47; [ina lībbi gidimāt ša ra-a-ru-ua-[ru-ni] they make libations by means of ladies?) ZA 52 226:9 (eulitic comm.); the beer which ināh-bu ni ū-sar-ru-ru-ur-ni they mix (and) libate ZA 51 138:49 (eulitic comm.).

von Soden, ZA 45 52.

sararu B v.; 1. to flash (said mainly of shooting stars): diš ul ina pan amēli sur-ur if a shooting star falls in front of a man Bab. 4 p. 125 K.139 10; diš ul ina imiti amēli mehra sur-om ibid. 8f.; [diš] mul sur ma kima kiši [ra] erab šamši ana ši šamši irbi if a shooting star flashes and goes down from west to east like a meteor(?) Thompson Rep. 28 r. 2; diš mul kima di-pāri uto ši šamši sur ma ina erab šamši šu if a shooting star flashes (as bright) as a torch in the east and goes down in the west ABL 1327:3, also Thompson Rep. 187 r. 5, 202 r. 8; after one double hour of the night had elapsed mul gal ta ilāni ana sū ti i-sa-ru-ur a large shooting star flashed from north to south Thompson Rep. 201:4; [šumma kakkabu] kala ȗmi i-si-su-ur if a shooting star flashes during daylight(?) ACh Supp. 2 Ḫêr 63 iv 27, cf., wr. sur (with directions specified) ibid. 6ff., also sur ma (gloss is-su-wa) ina lībbi mul lile [ne] ši šir īrub ibid. 2, restored and gloss from Thompson Rep. 237:7; šumma Zappu i-su-ur-ma du tu nin if the Pleiades flash and go around the sun ACh Supp. 2 Ḫêr 66:15, cf. ibid. 14, also ACh Ḫêr 5:5, and passim, also Mul. Meš
§1. to break wind, emit flatus: [§umma] immeru ina ñêlìka iš-ri-it if the (sacrificial) lamb breaks wind when you approach. TuL p. 41:1, cf. [§umma immeru] ištu naksu 2-su 3-su [išrit] if the sheep breaks wind two or three times after it has been slaughtered. ibid. r. 1, also §umma immeru ištu naksu iš-ru-ut CT 41:12:17; §umma immeru iš-ša-ri-it if the sheep breaks wind once. TuL p. 43:13 and r. 1 (all behavior of sacrificial lamb); ša uštu ùm pa[̌ni] la íbabṣa ardatum šìhir[tum] ina sū[n] mutī[s][a] iš-ša-[u]-ut what had never happened since olden days, a young woman broke wind in her husband’s lap (Sum. broken) Lambert BWL 260:10, cf. the unilingual version: ñig.ù, bi.ta la ба.гāl la ki,šikil, tur úr, dam, na(var. adds .a).ka dūr nu, u, b. dūr re Gordon Sumerian Proverbs 47 No. 1.12, see ibid. p. 496f.; am-me-ni ta-aš-ru-tí-ma ta-ba-š[i] Lambert, JSS 4 10 K.5082 Col. B 11; obscure: ta-as[s]z-ru-ti UET 4 189:26, and liš-ru-tu ibid. 172:15; piqam la piqam i-par-ru-ud // i-ša-ru-ud he may or may not shiver, variant: .... CT 23 13:18 (med.); ù a-ša-ša-ša-tu : ù x [....] Köcher Pflanzenkunde 22 iii 7 (Uruanna III).

2. §urrulu to break wind repeatedly: see Lambert BWL 251, in lex. section; §umma immeru ina niqē ù-ša-ša-at TuL p. 43:14, dupl. CT 41 12:10 (behavior of sacrificial lamb).

Landsberger, ZA 41 222; von Soden, ZA 43 253; Gordon Sumerian Proverbs 495f.

§arbabu see zarbabu.

§arabu

*šarāru C

šamē magal sur.mēš-ma ACh Ištar 25:48; 2 kakkābāni rabātī ... arki aḥāmēš iš-šar-ru two great shooting stars flashed one after the other. Thompson Rep. 202 r. 4; 2-šū-ru mul.mēš i-šar-r[u-ru] ACh Supp. 2 Ištar 64 i 20, cf. diš mul.mēš šamē sa-ra-ra [. . . ] ibid. 90:1; diš mul sur-ma ši-ri-ir-šū (for šīrīšu, see šīrīšu) kīma šēṭi namir ina ša-ra-ri-šū kīma nammašī zuqāqī bizzāba šakīn if a shooting star flashes and its flashing is as bright as daylight, and it has a tail like a scorpion (i.e.) the animal (not the constellation) while it is falling. Thompson Rep. 200:1 and 2; [... ] du,ba-(d)-iš-ru-ur-ma dūtu īlim Thompson Rep. 89 r. 6, see also ZA 52 238:8 cited šarāru C mng. 1a; lu-u [. . . ] mišiš kakkābi lu-u sa-ra-ār mul (the evil portended by) either the (ominous) glow of a star or a shooting star. Landsberger, ZA 41 222; von Soden, ZA 43 253; Gordon Sumerian Proverbs 495f.

§arbabu see zarbabu.

§arabu

*šarāru C v.; (mng. unkn.); SB*; only static attested.

§umma muhāṣu ša-ri-ir if the top of his head is .... Kraus Texte 2a:15, with var. ša-hi-ir[?] (followed by hāšiš, rapaš wide, mišār symmetrical) ibid. 4a:5.

To be considered the static of a transitive verb (*išrur—*šarrar—šarir) of unknown mng., or to be connected with the adj. šarrriru (or šārīru), cf. šarāru.

šarāru D v.; (mng. unkn.); lex.*


Name for a part of the harrow.

šarātu (or šarādu) v.; 1. to break wind, emit flatus, 2. šurrulu to break wind repeatedly; SB; I ışrur; išrit TuL p. 41:1, OBGT IX 147, imp. širit OBGT IX 146—išsar rut, I/2 (iṣṣarit TuL p. 43:13 and r. 1), II; cf. širit.


dūr.dūr.a = ši-[ri]-iš, ga.ḍur.[dùr] = [lu-u]-ri-iš, ḫe.ḍur.ḍur = (blank) OBGT IX 146ff.; gu.du dūr.dūr.ṛa ša.ṛiŠa.ṛiŠa ba.ab. tūm : [gin-na]-tum ši-ru-tum gu-ù ba-bu-nu-lam ub-lam the anus emitted much flatus, the mouth gossip(?). Lambert BWL 251 K.5888:2, for the Sum. version gu. du dūr.dūr.e ka.Ša.ṛiŠa.ṛiŠa go âm.ta.ab.tūm see E. I. Gordon, JAOS 77 78 No. 4.61.

1. to break wind, emit flatus: [§umma] immeru ina ñêlìka iš-ri-it if the (sacrificial) lamb breaks wind when you approach. TuL p. 41:1, cf. [§umma immeru] ištu naksu 2-su 3-su [išrit] if the sheep breaks wind two or three times after it has been slaughtered. ibid. r. 1, also §umma immeru ištu naksu iš-ru-ut CT 41:12:17; §umma immeru iš-ša-ri-it if the sheep breaks wind once. TuL p. 43:13 and r. 1 (all behavior of sacrificial lamb); ša uštu ùm pa[̌ni] la íbabṣa ardatum šìhir[tum] ina sū[n] mutī[s][a] iš-ša-[u]-ut what had never happened since olden days, a young woman broke wind in her husband’s lap (Sum. broken) Lambert BWL 260:10, cf. the unilingual version: ñig.ù, bi.ta la ба.гāl la ki,šikil, tur úr, dam, na(var. adds .a).ka dūr nu, u, b. dūr re Gordon Sumerian Proverbs 47 No. 1.12, see ibid. p. 496f.; am-me-ni ta-aš-ru-tí-ma ta-ba-š[i] Lambert, JSS 4 10 K.5082 Col. B 11; obscure: ta-as[s]z-ru-ti UET 4 189:26, and liš-ru-tu ibid. 172:15; piqam la piqam i-par-ru-ud // i-ša-ru-ud he may or may not shiver, variant: .... CT 23 13:18 (med.); ù a-ša-ša-ša-tu : ù x [....] Köcher Pflanzenkunde 22 iii 7 (Uruanna III).
**śarbatu**

*śarbatu* (s.; *serbatu*, *serbetu*) s.; Euphrates poplar (*Populus euphratica*); from OB on; *śarbatu* BE 6/2:2 (OB), *serbetu* in OB Elam and Nuzi, pl. *śarbatu*; wr. yyll, and giś.asal (A.TU.GAB+LIŠ; cf. *śarbu*, *śarbū*).

a) 

- giś.asal ⋅ ṣa-ra-ba-ti ḫa ma-usarrila papallu (diri) sar-ba-te if a man plants a poplar (in a field) CT 39 13, cf. BE 31 23 ii 16, and Langdon BL 197 ii 35f.; *ina șilli parakki šašu apat ša[r-ba-tu] in the shade of that chapel a poplar was growing*

b) 

- sar-ba-te (a material for manufactured objects: giś.nă giś.asal ITT 2 694 r. 1, also ITT 3 6418:3ff., and passim in Ur III texts; 4 giś.nă giś.gu.za ša giś.asal four beds, four chairs of poplar TCM 11 174:5, cf. ibid. 20, 34 and r. 11, also cf. 2 giś.asal x x ana giś na-āš-ka-x-x TCM 10 16:7 (both OB), cf. also kī mín (= giś.gu.za) giś.asal BE 14 163 ii 15 (MB); 1 giś.asal ana 2 tu-li-*i* (part of charriot) TCM 9 50:3 (MB); *puršitu ša giś zi-ir-be-ti* a bowl made of poplar wood HSS 14 520:19 (Nuzi),


b) 

- as timber: 11 ša-ši giś.ā.(TU).GAB+LIŠ ša ana ša ru-gi-bi irodia eleven (times) sixty poplars which are suitable for roofing VAS 16 62:8 (OB let., coll. Köcher), cf. *šumma gūšēr ša giś.asal* [...] *usallil* if he roofs (his house) with poplar beams CT 40 7:57 (SB Alu); 6 *hi-risk ša [a]-[a-]ra*-ba-tum six planks of poplar wood BE 6/2 137:13 (OB); giš *şa-a-ra-ba-tim ša baššēma* u 1 giš urnam šīblam send me the poplars which are available and one pine tree (log) ARM 6 63 r. 5; if they find him guilty of having fished unlawfully in the pond of DN *hilēpu* giš šar-ba-ti qanātī u ḫusābī ana šigīlī ... *išša* (and of) unlawfully having taken away willow, poplar wood, reeds or twigs (from DN’s fields, forests and marshes, he will repay it thirty-fold) YOS 6 122:6, also ibid. 148:6 (NB), cf. 40 giś.asal qattanātu PN mahīr PN received forty small (logs of) poplar (as well as willow and šumātu wood) BIN 1 165:14 (NB); giš šar-ba-tum u giš maštā aškišma te-me-en (text e) *Eulmāšlu īʾeqima* I cleared away the poplars and the brush of dogwood and laid the foundations of Eulmāš CT 34 31 ii 42 (Nbk.).

c) 

- as a material for manufactured objects: giś.nă giś.asal ITT 2 694 r. 1, also ITT 3 6418:3ff., and passim in Ur III texts; 4 giś.nă giś.gu.za ša giś.asal four beds, four chairs of poplar TCM 11 174:5, cf. ibid. 20, 34 and r. 11, also cf. 2 giś.asal x x ana giś na-āš-ka-x-x TCM 10 16:7 (both OB), cf. also kī mín (= giś.gu.za) giś.asal BE 14 163 ii 15 (MB); 1 giś.asal ana 2 tu-li-*i* (part of charriot) TCM 9 50:3 (MB); *puršitu ša giś zi-ir-be-ti* a bowl made of poplar wood HSS 14 520:19 (Nuzi),

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**šarbatu**


d) as fuel — 1' in gen.: giš-H.LA ša ina šapl šiŠu tašarrapu giš-asal kabbarta qalipatu ... ina ITI Abi naksu the wood that you burn under the smelting oven (should be) a thick, barked poplar cut in the month of Abu ZA 36 182:10, cf. ibid. 186:8 (NA gloss text).

2' in rituals: 4 šalnu šahā tanadđī lutē giš-asal tešēn you arrange four bricks at an angle, you heap (them) with cuttings of poplar AR 55 No. 2:16, also STC 2 84:108, cf. lutē giš [šar]-ba-ti AFO 18 296:4; giš hupē šar-ba-te ina muḫḫi [labr]i tešēn you heap poplar cuttings on the burning pile AMT 84,4 r. iiii 11; 1 silā dē giš-asal. 1 silā dē ū ambara tabballal you mix one sila of poplar ashes, one sila of ambara-plant ashes KAR 194 r. iv 9, cf. dē šar-ba-te ina mē kasi tašē you knead poplar ashes with a liquid made with mustard CT 23 32:1 and 6, also dē giš-asal] tašēk KAR 194 r. iv 21.

e) leaves, seeds, and other parts (used in medicine): PA giš-asal tapāš you bray poplar leaves Küchler Beitr. pl. 12 iv 31, cf. AMT 43,1 ii 8, 63,7:6, 91,5:1, KAR 208:11; šulu kīma zēr šar-bat the mole is as (big as) a poplar seed TCL 6 6 i 24, cf. šumma NUMUN giš-asal ikul Dream-book 318:11', imiv giš-asal ibid. 6', giš-asal ibid. 12'.

f) sap (ḥīl šarbti): see lex. section; ū A.KAL giš-asal (var. šar-ba-ti) : ū su-a-lim poplar sap is a drug for cough KAR 203 iv–vi 32, var. from RA 17 179 Sm. 22:15 (pharm.); A.KAL šar-ba-te (in a list of drugs) AMT 59,1 i 35; ū BABBAR ša A giš-asal šumušu "white plant" which is called "poplar juice" AMT 40,5 iv 3; for refs. wt. ū.BABBAR see šumma pešē.

g) other occs.: giš-asal kiššā aršum dšar-bi the poplar is DN, because .... LKU 45 r. 6 (cultic comm.); for dšašu giš-asal see šarbū usage a.

Apart from the willow (ḥilēpu, q.v.), the poplar native to the region (Populus euphratica) is the most common tree of lower Mesopotamia. Its Arabic name šarab (Heb. ṣarābā, Syr. šarštū) should probably be connected with šarbatu in view of the alternation giš as attested by the pair semēru and emēru A, q.v. A certain confusion between willow and poplar is shown by the regional use of the term jarrab for the willow (see Guest Notes on Trees 16), but in Akk. hilēpu and šarbatu are carefully distinguished. The facts that the fruit of the šarbatu-tree does not appear in economic contexts, that its wood is cheap and is used for inexpensive furniture and often as fuel, invalidate the identification as mulberry tree. In Ḥh. II 412ff., the "mountain šarbatu" and a "sweet fruit bearing" variety, giš-asal.lā(l.,lā), are listed as species of the šarbatu; the latter is explained as tiṣālu and girgiššu in Ḥh. III 413-417 for reasons which remain unknown. The sap of the tree is called šumu pešē, "white drug," as well as ḥīl šarbati (me šarbati in AMT 40,5 iv 3) and its seeds or fruit (NUMUN and šīd) zanjalikku, q.v.; see also kullāru and kazzaluru. The dē of šarbatu, probably short for dē.dal = tišmēnu, denotes either poplar ashes or embers.

The writing of the sign group A.TU.GAB+šaš as A.TU.NIR in early texts (cf., e.g., BRM 3 3:17, RA 15 138f. i 2,8, etc., Nikolski 5/2 200:3, 201:1) as well as A.SIG4.GAB.LIŠ (TTT 4 7012:1, see Eames Coll. p. 55) should be pointed out here.

Thompson DAB 292ff.; Lambert BWL 164 (for previous literature). For the Populus euphratica see Low Flora 3 323ff., and Guest Notes on Trees 15.

**šarbu** s.; Euphrates poplar (only in the divine names Bēl-šarbi and Bēlet-šarbi); MA, SB, NB; cf. šarbatu, šarbi.

a) in Bēl-šarbi: ḍšar-bu-u : ḍEN šar-be CT 25 36 r. 26, and dupl. ibid. 35 r. 20, also ḍšar-bu-u šar-bu ḍu+GER ibid. 37:16 (list of gods); ḍBE-EL-GIŠ.ASAL SLT 122 iv 21 (list of gods); ḍTU.GIŠ.LIŠ ša URU Ba-az ana ḍEN-šar-bi bēlīja ekšiš ēpuš I rebuilt the temple Etušgina of the city Baz for my lord Bēl-šarbi VAB 4 92 ii 48 (Nbk.), replaced, in similar context, by ḍLUGAL.GIŠ.ASAL ibid. 74 ii 29, 108 ii 60 and 182 iii 7; PN mār šaŋgeššu ša ḍEN.LUGAL-ŠAR-.A.TU.GAB.GIL VAS 5 95:1, see Ungnad NRV Glossar 143; ḍIR-šar-bi Dar. 244:7 and 10.

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šarbū

b) in Belat-sarbi: ḏNIN-Šar-be 3 R 66 ix 22 (tākultu), MVAG 41/3 p. 16 iii 37 (MA rit.).

Probably the name of this god of the Nergal circle was read as Sum. Lugal.asal except for the cited occurrences of syllabic spellings; note the occurrence ḏLugal. ṣišasal after ḏLugal. ṣiššinig in the OB god list TCL 15 10:445 and between ḏLugal. ṣiššinig and ḏLugal. ṣiššimmar in the god list AFK 2 72:13ff. For other refs., wr. ḏLugal.GIš.asal, see Weidner, AFK 2 72 n. 6, Šurpu VIII 29 (SB), JNES 15 144:16 (SB), LIH 98 iii 53 and 99 iii 32 (Sum.), LIH 97 ii 51 (Ack., Samsuluna).

Frankena Tākultu 106.

šarbū adj.; pertaining to the poplar; SB*, cf. sarbatu, sarbū.


šarḥu A adj.; 1. fiery, hot, 2. (a hot dish); Bogh., SB, NA; cf. sarḥu A.

1. fiery, hot — a) fiery (said of animals): sīšē plān bīrē ṣar-[ḥu]-ti fast horses, fiery mules TCL 3 50 (Sar.), see (referring to horses) Malku V 38, in lex. section.

b) hot (said of water, etc., of body temperature): ana muḫḫi a.meš ša-ar-[ḥu-te] upon hot water KAR 220 ii 6, see Ebeling Parfümrez. p. 29, see Kagal E, in lex. section; ina ki šar-ḫi in a hot place AMT 5,1:17 and 4,1:2; šar-ḫu (referring to fever) ABL 740 r. 10 (NA); šumma amēlu mušāru u rēḫ liḥbišu ȋži šar-ḫa ukal if a man’s penis and the top of his belly are hot with fever Labat TDP 178:14, also ibid. 134 i 34, cf. umma ša-ḥa-liša dānna u zul’at ma’dam iš manašši ZA 45 209 v 17 (Bogh.). ȋži šar-ḫa liša TUK KAR 159 r. 12.

2. (a hot dish): 10,000 ḏuk lu-um-mu ša šar-ḫi ten thousand small pots with š. Iraq 14 35:117 (Asn.).

šārip dušē

šāru B adj.; plaintive; SB; cf. šarāhu B.


šāru C adj.; glittering; SB; cf. šarāhu C.
in ḫa ṭakkabbanī ša-nāš la mušū namnu-[ti šar-ḫu]-ti šar-su-ti among the uncounted shining, sparkling, glittering stars of the sky STT 73:97, see Reiner, JNES 19 34.

šāriḫu s.; singer of lamentations; lex.*; cf. šarāhu B.

[LU.BALAG-di = ša-riḫ-um], mun[abbr] OB Lu A 252f.; ka.rs.ah ’, i.u.BALAG.di, i.u.Ša[K]a, i.u.LU, di, i.u.KA.KA, i.u.di.ša = ša-riḫ Nabitu X 22ff.

See also ēpiš DUB.(DI) cited sub ēpiš balaggi, and širḫu A in ša širḫi; for a possible variant, see šāriḫu B.

Zimmern, ZA 31 121.

šarīnnu see sarīnna A and B.

šārip ašgarri s.; brickburner; NB; cf. šarāpu A.

From the food rations of the year five ša 3 LU ša-arip a-gur-ru for three brickburners AnOr 9 9 iv 8.

šārip dušē s.; tanner who produces colored leather; NA, NB; cf. šarāpu B.

LULU ša-arip KUŠ.DU₁₅.SI.A (after LUC.AŠŠAR) Bab. 7 pl. 6 (after p. 96) v 17 (NA list of professions).

a) in NA: 25 UDU MĀŠ.GAL LU ša-arip ḏu₄₅Sp-e ADD 1036 v 2, cf. PN LU ša-arip ḏu₄₅Sp-e (as a witness) ADD 75 r. 9, wr. [LU] ša-arip KUŠ ḏu₄₅Sp-e ADD 216 r. 7, see ARU 517, also LU ša-arip₄₅(PAB) ḏu₄₅Sp-e ADD 806 (= 626) r. 4 (delete sarabba CAD 21 (2) P 65); PN LU GAL,50 ša LU ša-arip ḏu₄₅Sp-e ADD Ebeling Parfümrez. pl. 30:32, see Ebeling Stiftungen p. 5.

b) in NB: ina MĀŠ.GAL ša ina pan LU ša-arip KUŠ.DU₁₅.SI.A 160 mašē ša MĀŠ.GAL rabbātu išūma ... lušakili bring here 160 large kids hides from the kids that are at the disposal of the tanner so that they can tan them BIN 1 26:19 (lot.); x šalu PN.LU ša-arip DU₄₂.SI.MA maḥir PN, the tanner, has received x (pieces of) šallu-leather GCCI 1 215:2, cf.
šarīpu
(in connection with leather objects, see iššu)
Lû ša-ri-pî du-šul-lû BIN 1 172:5.
The fact that goatskins were given to the šarīpu dušē tanner indicates that he produced some kind of coriodan leather. See also dušû A and šarāpu B.

šarīpu (širīpu) adj.; (a class of persons); Bogh.*; only masc. pl. attested.


Forrer Forschungen 1 90f., Sommer Ahhiyāvā 348.

šarīmu s.; dye-marked sheep; Nuζi; cf. šarīpu B.


(Oppenheim, JA 1938 654ff.)

šāriru A (or zāriru) s.; 1. (a poetic term for a fine quality of gold), 2. (a star, constellation); SB, NB; wr. syll. and (in mng. 2) AN.TA.SUR.RA; cf. šāriru B.


šāriru A


1. (a poetic term for a fine quality of gold) — a) mentioned beside gold: kitšušu ša-ri-pu xīr.gi ša liqi its (Ezida's) battlements are š.-gold, (of) gold from nuggets ZA 53 237:8 (NB lit.); ansabta KŬ GI ša-ri-pi šišunu uṣēša they put gold earrings, of š.-gold, on its (the image's) ears KAR 98 r. 17 (SB lit.).

b) alone — 1' in lit.: [aqr]a ša-ri-ri iḫīṭa ana ˦Mami iken did he (the rich man) dedicate precious š.-gold to the goddess Mami? Lambert BWL 74:53 (Theodicy); maṣṣar buqaš ša-ri-ra i[... ] he who only keeps watch over the (drying) malt [...] s.-gold (while one who is used to measuring the red (gold) in bushels has to carry [...] ) ibid. 80:183.

2' in hist.: kʌtɛs ša-ri-ru rūšṣe šarpî ebbi ..uṣamṭir[su]nûṭi he presented them (the gods) with gifts (made of) reddish s.-gold (and) bright silver Winckler Sar. pl. 39 iii 127, and passim in same context in Sar.; ina [5][0]? lû mašil ša-ri-pu rušṣu ana ša-ri-pu rušṣu Aralli epir šadīšu ša ana šiṣṭa la paṭq[i I decorated the divine images) with fifty (or thirty) talents of reddish š.-gold, the product of the nether world, (from) mined ore, not melted down (from scraps) for this work Borger Esarh. 88 r. 14, cf. ina ša-ri-ru rušṣe nabišti Aralli epir šadīšu ibid. 84 r. 36, also (in similar use) 1.Lahmû 4.Kuribi ša ša-ri-ru rušṣu ibid. 87:24; ša-ri-ru rušṣu eṣmarā ebbi niṣqitu abni the reddish s.-gold, the shining eṣmarā-silver, the precious stones, (jewels, and royal paraphernalia with which the former kings of Babylon and even Šámāš-šum-ukin had bought the Elamite's help) Streck Asb. 50 vi 11, cf. chariots, etc. sha ḫüzūšina ša-ri-ru(var. -ri) zaḥalû whose mountings were of š.-gold (and) zaḥalû-silver ibid. 52 vi 23, also (in broken context) ša-ri-ru Craig ABRT 1 55 i 14; [...] MEŠ URB.TIL.KI eb-ba sa-a-ma K[U.BABBAR [...] ... [u-pa-a]-ḥir šukuttu ša-ri-ra[i ... [he filled the temples] of Assur with pure red (gold and) silver, he gathered a treasure of š.-gold [...] AFO 18 44:23 (Tn.-Epic); ūnuṭi ˓he ṣurarga rušṣiši GÎ.Š.MA.TU.SA ša-ri-ru u abnē uzāʾin I decorated the furnishings of
šārīru B

Esagila) with red gold, the processional bark with irtschaft, the processional bark with s.-gold and (precious) stones VAB 4 126 iii 10, cf. (referring to such a boat) itādūšu ... unātūšu ... ša-ri-ri usalbišš I coated its sides and its appurtenances with irtschaft ibid. 156 A v 24, also zarīt ša-ri-ri ibid. 160 A vii 37; Kā.lliššu ... ša-ri-ri usarīnma ibid. 152 A iii 44, cf. rimu dalāti ... ša-ri-ri um-ru (corrupt) ibid. 128 iii 50 (all Nbk.).

2. (a star, constellation) — a) (a star): see Hh. XXII 42, in lex. section; Diš mul an.ta.sur.ra mādīš śām if the istrator is very red Ach Ištar 25:16, cf. ibid. 13; Mul.an.ta. sur. ra ḫuṭṭu [. . .] CT 26 41 K.11283:6.


The synonym lists and the passages in the historical texts (only from Sar. to Nbk.) indicate that šārīru denoted a reddish gold which was used with silver (kaspu, sarpu) or silver alloys (esmardi, zahalu), or combined with precious stones, to decorate images and precious objects. It was used also for the personal jewelry of images, as we know from descriptions of them. Whether the star called šārīru derived its name from a specific color cannot be established.

Ad mng. 1: Thompson DAC xxxviii and 59; ad mng. 2: Gössmann, SL IV/2 No. 30.

šārīru B s.; (mng. uncert.); SB.*

Balag. ū = ša-ri-ru (between nāṣ balangi and mumambū waier) Lu IV 175.

u₈.mi nam.ga.mul.un.lu me.e u₄

Diš Nanna rī bi.gub u₈.babbar nam. ga.mul.un.lu me.e šir. rašīruu bi.gub he (Dumuzi) has multiplied the black ewe(s), I (Ištar) .... moonlight, he has multiplied the white ewe(s), I .... BE 31 46 i 5f.

In both refs. šārīru is probably a phonetic variant of šārihu s., “singer of laments,” q.v.

šārīru see šarraru.

šārītu adj.; flatulent (said of a person); lex.*; cf. šarratu.


šarpānītu adj. fem.; (the goddess) from istrator; from OB on.

[i]š-ruq-ši Uru Šar-pa-an [. . . a-n]a istrator-ni-tum he (Marduk) gave her as a present the town Šarpan, [. . .] to the Lady-of-Šarpan K.6794:3f.

For the name of the spouse of Marduk, see Deimel Pantheon No. 1326, and note the spelling 째نى in the Aramaic Sujin inscription line 8, see Donner, AF 18 390.

Besides the etymology which derives the name of the goddess from the name of an otherwise unattested town Šarpan, there is also the theological explanation istrator-ni-tum ša kima šumīkama bānāt zēri DN, who, according to her very name, creates progeny K.3371 (joining K.232:22 in Craig ABRT 2 16 and JRAS 1929 10f.). For similar passages see zēru s. mng. 4a–1'.

šarpīš adv.; bitterly, grievously, loudly; OB, SB; cf. šarpu A.


a) with baki, “to cry”: nangulakuma abaksi šar-pīš I am dejected and cry bitterly STC 2 pl. 80:65, cf. PBS 1/1 14:13; Gilgāmeš ana Enkidu ibrišu šar-pīš ibakkīma Gilgāmeš cried bitterly for his friend Enkidu Gilg. IX i 2, cf. abaksi šar-pīš Thompson Gilg. pl. 59 K.3200:5 (SB lit.), also Lambert BWL 194 r. 12 (fable); old men and women mounted upon the roofs of the houses šar-pīš ibakkū crying bitterly TCL 3 344 (Sar.); kneeling on the wall of his city "u-a a šar-pīš ibakkīma petlu uppāšu usallā bēlāti bitterly crying woe and oh, praying to me with extended palms Borger Esarh. 103:6.

b) with nabā, “to howl”: I am crying for my friend Enkidu kima lālitātā [a-n]am-ba šarr-pīš howling bitterly like a (hired) female
șarpū A

mourner Gilg. VIII ii 3, dupl. STT 15 r. 4, see Gurney, JCS 8 93.

c) with ēšu, “to cry out”: ēmiš šarp-šiš (var. šar-šiš ēmiš) also kima Adad asqum (against all their soldiers) I cried out like evil spirits, loudly, and roared like Adad OIP 2 44 v 7 (Senn.)

d) other ocs.: ša-ar-pi-iš ma-ah-ri[... ] CT 15 5 iii 2 (OB lit.); šar-šiš u-zi-zu (in broken context) Gilg. II iv 4.

The Sum. (Emesal) correspondence ša, zē, eba connects šarpiš with šurūp ubbi, see šurpu, and with šarpu A.

šurpu A (fem. šariputu) adj.: 1. refined (said of silver), fired (said of earthenware), 2. silver; from OB on; wt. syll. and (nu) al. šēk, šā (in mng. 1b); cf. šarpu A.

giā.gu.za gār.ba kū.babbar šar.ra — min (= kuṣatā) kt kār-ši kās-pa (var. šar-ši) u-hu-ži chair whose knob is mounted with silver līh. IV 105, var. from a Nineveh text; ud = par-zu-lu, šar-[pu] CT 18 29 i 52f. (group voc.); Kū.babbar = ša-ar-šu-pa LTBA 2 2; 283 and 4 iv 14; […] = šar-šu (after wuq) An VII 22f., see also mng. 2a.

kū. gi kū.babbar šaši, ga.bi za.e.me.en: ša šar-ši ēnu-ra-si mu-dam-iq-iq-su-nu at-a you (fire) are the one that refines gold and silver ASKT p. 79–80:18f.; kū.babbar šin, gin ti(gi) mu.sir.bi ūmi.tā.ḫād : ki-ma šar-ši šur.šu-šu li-tan-bit may his (the sick person’s) impurity become as shining as refined silver CT 17 23:12f.

1. refined (said of earthenware), fired (said of silverware) – a) refined (said of silver): 10 gin ḫas-pam ša-ar-šu-šu-at damqam ēnu kuneqqiţa kuneqqua … šābil seal ten shekels of fine, refined silver with your seal and send (it here) CT 29 32; 25 (OB let.); x Kū.babbar ša-ar-šu-pa JCS 13 106 No. 1:1 (OB Harm);

Kū.babbar ša-ar-[pa-am] TCL 10 125:1, cf. Scheil Sippar 103:1, and BE 0/1 27:1, VAS 9 183:1 (all OB); x Kū.babbar ša-ar-[pa-am] ARM 8 23:2, also ibid. 22:2, 26:2, 32:1, 32:1, 35:2, also, wt. ša-ar-[pa] ibid. 33:1; Kū.babbar šar-pa Syria 37 206:14 (Hana); ḫas-pa ša-ar-šu-šu šābilāma send me refined silver! EA 37:18 (let. from Cyprus); x Kū.babbar šar-pa HSS 9 115:8, and passim in Nuzi referring to silver as a means of payment; 9 kāsālu ša Kū.babbar ša-ar-bi nine goblets of refined silver HSS 14 589:7 and 11; exceptionally: 3 MA.NA Kū.gi 7 MA.NA šar-pa Kū.[b]abbar Scheil Thn. II r. 8, cf. šar-pa Kū.[...] ibid. r. 23, beside 10 MA.NA Kū.babbar ibid. r. 24.

b) fired (said of earthenware) — 1’ containers: īna kāši la ša-rip-tu, mē šatū to drink water from an unfired clay cup Surpu III 21, cf. 3 BUR.zi.GAL.MES ša-ar-pa-te 3 BUR.zi.GAL.MES la šar-pa-te KAR 178 r. vi 44f. (hemer.);

DUG.BUR.zi (var. gū.zi, i.e. kāšu) la ša-rip-tu Or. NS 24 264 r. 25 (rit.), cf. BUR.zi.GAL NU.AL.ŠE,k,ša KAR 26 r. 21, also DUG.NI.GUR.BUR (nəmāṣu) NU.AL.ŠE,k,ša KAR 184 obv.(i) 9.

2’ bricks: 80,000 agurrū ša-rip-tu[u] GCCI 2 385:1 (NB), cf. 10,000 agurrū šar-rī-ip-tī YOS 6 34:6 (NB).

3’ other objects: musarē im (var. ti-id-dī) ša-ar-pu-ti (vars. -tu, -te) inscriptions on fired clay Borger Erasr. 28:10; ki pī im.giš šar-pa copied from a fired one-column tablet CT 15 31 r. 18, cf. [ki pī im-g]iš-dī ša-ar-pa LIH 97 subscript, also GABA.RI IM.GI.DA ša ana pī šatār šar-pa labirim CT 17 50 subscript (all NB colophons).

2. silver — a) in lit.: see ASKT, CT 17, in lex. section; she must not give to any palace official lu ṭarūṣa lu šar-pa u lu abna either gold or silver or a (precious) stone AFO 17 273:34 (MA barem edicts); 1 MA.NA.TA. ām šar-pa lu.MEŠ ša šar-ra šīṣimu i(la)qqišu the men who have carried the king take one mina of silver each KAR 135 ii 17, see Müller, MVAG 41/3 12 ii 40 (MA royal rit.).

b) in MA econ.: whoever among them breaks the contract 5 MA.NA šar-pa šīṭāṣ pay five minas of silver KAJ 1:26, also ibid. 7:15, but note: Kū.babbar šar-pa KAJ 4:23, cf. x [MA].NA šar-pa šīṭāṣ AFO 12 pl. 5 No. 2 r. 5’ (= p. 46), also ibid. line 4’; ammar šīṭāṁ un NA šar-pa Kū.gi what he has brought (whether it is) tin, silver (or) gold KAV I iv 37 (Ass. Code § 30); kisīla garrāšunu ša šar-pa the bases of their horns are of silver (parallel la šarūṣa) line 21) AFO 18 302 i 20 (MA inventory), cf. [ša] šarūṣa u šar-pi ibid. 304 ii 4, also ša šar-pi ibid. 302 i 35, and šar-pa garišu ibid. 308 iv 19, 20 and 27; narkabba attāriš šēš šar-pa
ṣarpu B

_ū udē_ a chariot, an _attartu_-chariot, horses, silver and utensils (which I gave to the physician) KBo 1 10 r. 39 (let.); note the exceptional occ. in EA: _u ḫurāṣa u ṣar-pa ša šaru beliṭa iiddināni gabbā PN ilīggi_ PN has taken all the gold and the silver which the king, my lord, has given me EA 161:44 (let. of Azirī).

c) in hist.: _kardē šāriri rušē šar-pū_ (var. -pu) _εbē_ gifts of reddish _šārīru_-gold (and) shining silver Winckler Sar. pl. 39 i11 127, also ibid. pl. 24 No. 51:8.

In MA _šarpu_ was used to designate silver, which, however, does not allow us to read _KU.BABBAR_ simply _šarpu_, as von Soden, Or. NS 26 131 n. 2, suggests, because a syllabic spelling of _kaspu_ is attested in KAJ 6:23, and on account of the passage KAJ 4:23 cited sub mng. 2b.

ṣarpu B adj.; 1. tanned and dyed (leather), 2. colored, red; SB, NB; cf. _ṣarrūpu_ B.

1. tanned and dyed (leather): _9 KUS UD.U.NITA.MES_ _šaškulītu_ _ina libbi ša šar-pu-tu_ nine steeped sheepskins, among them five tanned and dyed ones YOS 3 195:5 (NB), cf. _KUŠ.TAB.BA_ šar-pu ibid. 7.

2. colored, red: _ṣumma p[in]dā ša-år-pu-tu kāl puğrišu malā_ if he is covered with red carbuncles over his entire body BRM 4 23:11 (physiogn.), cf. Kraus Texte 38a r. 15.

**ṣarrapu** (Bezdol Glossar 240a) see šārip dūšē.

ṣarraru _ṣarriru_ or šārīru_ adj.; frightening(_(?))_.; OB, SB.

_šāmḥat_ na-biṣṣu ša-år-ir (var. [ša-a]ṛ-ra-ra) _niši inēšu_ his (Marduk’s) stature is exuberant, his eyes, when they look, are frightening(_(?)_. En. el. I 87; _muṣḥuš ši-na-ti ša-år-ru-um ru-a-at […] — muṣḥušu-dragon (armed) with teeth, frightening(_(?)_. JRAJ Cent. Supppl. pl. 8 v 11 (OB lit.).

The OB ref. may possibly be interpreted as šārīrum (for šārīram) _ru-a-at […]_ “dribbling […]-venom,” and connected with šārāru A. The En. el. reference may be linked to šārāru B in the sense of “flashing.”

ṣarraštu see zarrasuštu.

ṣarratu see šuratej A.

*ṣarriḫu_ (fem. šarriḫtu) adj.; sparkling; SB*; cf. _ṣaraḫu_ C.

_ima-[š-rra]-ḫa-at_ Eš-dar ša-ar-ri-iḥ-tim upon the luminous sign (given by) the starlike sparkling Istar RA 16 163:32 (lit.), see Poebel, AS 14 24.

ṣarrišu see šarraru.

ṣarru A adj.; flowing, leaking; SB*; cf. šarru.


In spite of the unusual position, preceding the substantive which is followed by another adjective, šarrištu must be taken as an adjective referring to simmu.

ṣarru A adj.; flowing, leaking; SB*; cf. šarāru A.

_ša-år-ru-ti ša dEa i’irru_ who walks against the flowing waters of Ea CT 17 34:23f.

ṣarru B adj.; _flashing_; SB*; cf. šarāru B.

_ina libbi kakkabdni same la maniti namru[ti ša-åru-ti_ ina šar-ru-ti_ MUL ME ni-bu-ti_ x [x] flashing (means) which have a birsu-light [said] with respect to shining stars CT 41 45 Rm. 855:9 (astrol. comm.).

ṣarru see šerru A.

ṣarru (false) see šarru.

ṣarrputu see šurputu.

ṣarrupu see šurputu.

ṣarrupūtu _s.; refining (procedure);_ OA*; cf. šarāpu A.

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sarsartu

aššumi 1 MANA 6 GIN KÚ.BABBAR sár-ra-pu-lám ša ilqiuni as to the x silver (subject to later) refining which they have received CPT 3 41a:5, cf. (first take the oath, both of you) u ša-ra-pu-lám ša-ru- (subject to) refining which they have received CPT 4 50a:30, cf. ša-ra-pu-lám (in broken context) ibid. line 24.

sarsartu

s; (a synonym for “forest”);
syn. list.*

sarsartu

s.; (a synonym for “forest”);
syn. list.*

sar-sar-tum = qi-is-tum CT 18 4 r. iv 17.
See also sarsaru D.

sarsaru A

(gāširu) s.; cricket; SB, NB.
būru₃, balag.ga(var. .ka).na ša sarsar-ru(var. -ri) Hh. XIV 244; būr₂, za-pa.₃a,g₃(var. būr₂, xum.₃a,g₃) sa-si-ru (var. sā-ra-ru), būr₂, za-pa.₃a,g₃ tir.ra = min qis-te (var. qil-te) Hh. XIV 236ab.

šāri-in-pag.kisim₃,x₃,gir = ša-si-ru (same sign with the readings kisim = šītu, zibin = nappillu, šarin = išid bukanu) Hh. XIV 247; šu-ur-un dag.kisim₃,ne = ša-si-ru (between dag.kisim₃ with inscribed qīš, kād, and balag, with the equivalents šītu, nappillu, išid bukanu) Ea IV 63, for forrunners see Landsberger, MSL 2 111.


a) in gen.: šumma ša-si-ru ina URU x [...] if crickets [...] in a city K. 6429+ in Bezdol Cat. p. 786 (SB Ahi); šumma ša-si-ru 162 if he sees a cricket (in the street) K. 2244:10, see AFO 18 75 n. 35.


The identification is based on the interpretation of būru₃,za-pa.₃a,g₃ as “noise (making) locust” (for za-pa.₃a,g₃ = ṅa-gu see Nabnitu B 205) and of būru₃, balag.ga,na as “harp of the field(?)” and is confirmed by the Akk. loan word in Syriac šēsrā Brockelmann Lex. Syr.² p. 636a (gryllus) and šaršērā ibid. 639b (genus locustarum). The god name Ša-rā-ru-um MVAG 21 33 r. 16 (excerpt of a list of gods) may refer to this word or possibly to šaršaru C.

Landsberger Fauna 124, MSL 2 113.

šaršaru B

s.; (a container for water storage); SB, NA.*

māmīn ina šar-ša-ri mē šaṭū the oath (sworn by) drinking water from a š.-jar Šurpu III 62; mē šar-ša-ri tassēqšunu dušu masūtu ša 10 šillu mē šar-ša-ri tumātā attāmāšunu you have given them water to drink from a š.-jar, you have filled a drinking cup of one seah capacity with water from the š.-jar, and given it to them (saying, “If you drink of this water, you will be mindful of this oath that I made you take to Esarhaddon”) Craig ABRT 1 24 r. i 2 and 4 (oracles to Esarh.).

šaršaru C

s.; (a snake); lex.*

muš.sag.kala, muš.eme.si.il.la = šar-ša-ru Hh. XIV 29f.
The Sum. terms can be translated “important, noble snake” and “snake with forked tongue.” See discussion sub šaršaru A.

Landsberger Fauna p. 63.

šaršaru D

s.; (a synonym for “forest”);
syn. list.*

šar-sa-ru (var. -ri) = qi-is-tum Malku II 162.
See also šaršaru.

šaršaru see šarzaru.

šaršatu

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

za-al-su = ša-ar-ša-ri-[tum] A II/1 i 6'.

šaru

adj.; (afflicted with intestinal trouble); OB lex.*; cf. šurrušu.
lū.zē.a.ri.ri = ša-ar-[šum] man ... in (his) gall bladder = š. OB Lu A 354.
The entries preceding šarušu all refer to diseased persons: ša libbašu emru, ša libbašu maršu, ša īrrāšu šābulu.

šaru

s.; snake; syn. list*; foreign word; cf. šērū B.
Šaru seems to be an existing or reconstructed WSem. form for Akk. šēru, as is suggested by the citation of WSem. forms in this tablet, e.g., ša-nu = šēnu Malku V 35.

Landsberger Fauna 54.

šaru

s.; (a part of the date palm); lex.*

[gīš].x₃,gišimmar = ša-ru-ū Nabnitu XXII 211.
Reading with š established from the context, since in this section of Nabnitu are
\[\text{şaru}\\
\text{listed words with ş, see, e.g., şeru A, "back." Not to be connected with the adj. şaru.}\\
\text{şassaru see şarzaru.}\\
\text{şassu see şaltu.}\\
\text{*ş aşruru v.; (mng. unk.)}; SB,* [şeg ɢ, ba]r mi. ni. in. lu. u.g.: \text{atāду şappari iš-ša-äš-ru-šu} the wild boars . . . . . . ed ħim CT 13 37:6 (SB lit.).\\
\text{şāsiru see şarzaru A.}\\
\text{şasuntu (şasuntu, şasutu) s.; (a medicinal plant); SB; cf. aşusimtu.}\\
\text{a) in gen. — 1' wr. şasuntu: ū ša-su-um-tu . . . ina šikari tašaqišu ina šammi taraššasumu iballuť you give him š. (and other herbs) to drink in beer, you apply (it) as a salve in oil, and he will get well AMT 88,2 r. 9, cf. KAR 208:22, AMT 2,1:20, also ū ša-su-un-tu KAR 201:21; ū ša-su-un-tu: šammi hipster šeti: ina šikari rēši šaq-ša ina šammi pāššušu medication against hipster šeti to give to drink in first draught beer, to apply as a salve in oil KAR 203 i–iii 49, cf. ū ša-su-un-tu: ū.NIN:NIN: šu.bīaš.lam (= šakū ina šammi pāššušu) ibid. iv–vi 19, also ū ša-su-un-tu (var. ša-su-un-tu) šammi aši medication against the aššu–disease ibid. iv–vi 3, var. from CT 14 29 K.4566:25; note, in magical use: ū ša-su-un-tu (one of 51 ū ša-burruda herbs against sorcery) KMI 50 iii 6, (in ša.zi.ga–rituals) AMT 73,2:4, (as one of 7 qutāri ša šu.[GIDIM.MA] seven fumigants against “hand-of-a-ghost”) AMT 99,3:14, cf. also AMT 97,6:12 ff., Labat, Sem. 3 17 ii 8, ADD 1042:5.\\
\text{şatu}\\
\text{2' wr. şasuntu: ū ša-su-un-tu (used as a salve) KAR 202 r. iii 38, cf. KAR 193:6, 202 ii 49, 207:9. ū ša-su-[un(?)]-tum AMT 22,2:14, cf. also BE 31 56:33, AMT 55,2:8, TCL 6 54 r. i 2, ša(text ša)-ša-su-un-tu KAR 157:41; note (as a fumigant, among 7 ū.meš qutāru) AMT 78,10:2.\\
\text{3' wr. şasu(׳)tu: NA₄ μu-su ū ša-su-tu esmet šahī ina šammi tapāntaššasu you salve him repeatedly with (a salve containing) mušu-stone, š-plant (and) pig bones KAR 196 r. i 43.\\
\text{b) parts of the plant: NUN UN (text: MU) ša-[ša]-ša-su-un-tum esmet amelātā ina šammi tapāntaššasu you anoint him with š.-seed (and) “human bones” in oil KAR 205:12; šišd ū ša-su-un-tu (worn in a phylactery) AMT 29,1:2; ū ša-su-un-tu argūšu fresh š. AMT 88,2:7.\\
\text{The form ū šā(׳)-gi(׳)-im-tū Küchler Beitr. pl. 19 iv 31 (coll.) and the variants and parallel occurrences with aşusimtu and its variant aştātu suggest that these plant names are related.}\\
\text{For med. use, see Thompson DAB 277.}\\
\text{şasuntu see şasuntu.}\\
\text{şasutu see şasutu.}\\
\text{şateru see şateru.}\\
\text{şatu see şatu.}\\
\text{ba-är bar = ši-a-[či]-aš, ši-a-[tum(?)] A1/6:190 ff.; ba-är bar = ar-ša-[či], ah-ša-[či], ah-ša-tu, uh-ša-ru, ri-ša-a-tu, ša-a-tu A-I/6:194 ff.; ul d₄·a = ši-a-tum OBGT XI v 14; [u₂]·(l.d₄.a) = ša-ša-tu (between […] = labīru original (tablet), and [nam] dub. s[ar] = tu-šarrātu scribal art) Igitūh I 46; [nig.z]i.gal.edina.na, [x al], dug₄·ga = ša-ta-l-a-tu commentary Igitūh I 50 ff., restored from NIG.ZI.GAL.EDINA.NA INIM.BAL.E.DÈ UN EME₄₄.MES to interpret the (voices? of) wild animals and (to know) various languages KAR 44 r. 14, cf. nīg.zi.gal.edina.na, ud.ud.d₄.a, ul = min (i.e., a-sta from the previous line, error for ša-a-tu) Nabišt M 202 ff., ki.in.ši = ša-me-ru, ša-a-[tum], ma-a-tum Lanu App. 2 ff.}
shall establish your nature forever! KAR 1 r. 19 (Descent of Ištar); aḫrattu nisī labarīš ūmē liššēma (var. liššima) la ukallti lirīq anā sa-a-ta(var. -ti) may she (Tiamat) depart and not be held back until the time of future people, until time grows old, may she go far off forever En. el. VII 134; kīma libnāt Etemenankī kunna aṣ-si-i-tim isīd kussija āṣūراد id anūm āṣū radītim even as the bricks of Etemenankī are established forever, so may you make the fundamento of my throne firm until distant days VAB 4 64 iii 40 (Nabopol- assar), cf. a-na sa-a-tim ibid. 190 No. 23 i 17 (Nbk.), and passim, but aṣṣu AFO 5 pl. 8 No. 2:5 and see ibid. p. 13; ša alu dārīti [...] ana epēši LÚ.KUR inā bēr[iššunu a]-n[a] sa-a-dī ı̇ a-du kul (an agreement) which from days of old [...] to have enmity between them forever and ever KBo 1 7:13 (treaty), cf. a-di ša-[a-tu] (in broken context) KUB 3 84 r. 11, a-di ša-a-ti MRS 9 52 RS 17.389A:19', cf. a-di ša-ti (in broken context) AOB 1 54:28 (Arik-dān-īi).

2' qualifying a preceding noun: adušku u anāku ... [anat] aḥhē ... [ša] UD.1.KAM u-l niṯūr ul aḥhētu u aṭṭēluta ša sa-a-ti ūlāšu your father and I did not become allies for (just) a day, did we not (rather) form an alliance and friendship which (should last) forever? KBo 1 10:8 (let. from Hattusa); tems-mennu dārī du-r[u]-uš sa-a-ti (Nīniveh) the enduring foundation, a basis (which will last) forever OIP 2 94:64 and 103:27 (Senn.); zērum ša tamīriti GN bani u me-e sa-a-tim the field in the GN commons is fine and (there is a) perennial water (supply) BIN 1 76:11 (NB let.).

3' in anā šāti(u) imni and adi šāti(u) imni: šā ṣalākhā hita ina nari anā šumšumē šakatu ... šīmat la nāṭilī ṣakāk uṣu u šībit pī a-na ša-a-at ud-mē liššīmuš may all the great gods whose names are mentioned on this stela appoint him the fate of not (being able) to see, deafness, and dumbness, forever MDP 2 pl. 23 vii 39 (MB), cf. also anā sa-a-tim BBS. No. 34:6 (NB); ina bit ūmrū ša ḍAdad bēlija u-na sa-a-at U.MEŠ aškūm I deposited (precious stones) in the sacred precinct of Adad, my lord, (to remain there) forever
The image contains a page of text in a language that appears to be a mix of Syriac and Assyrian dialects, with some Latin script and numbers. The text is not clearly translatable without a trained linguist, but it seems to be discussing historical or religious events and possibly provides insights into ancient Babylonian or Assyrian contexts. The page includes references to names, dates, and locations, indicating a scholarly or academic document, possibly related to Assyrian studies or historical records.
2. explanatory word list (commentary based on traditional interpretations, lit. excerpted words) — a) in gen.: annu U₄,UL.DU.A  ǔ [sāt pi . . . ] this is an explanatory word list and comments STC 2 pl. 58:12 (subscript to NB comm. to En. el.), cf. sa-a-tū (subscript of a comm.) RA 13 137 r. 4; sa-a-ti šimnitū sumnu u nišartī word lists, collections of laws, and statutes BBR No. 115; Summa ina sa-a-ti šumūsa ana panikā BAL enū BAL nabalkutu if you have at your disposal (a reference to) its (i.e., the omen’s) line in a glossary, (you will see there the equations) BAL = enū, BAL = nabalkutu CT 31 40 r. iii 12, cf. ibid. 12 i 21, also sum-<mo> ina sa-a-tum šumnu ana panikā GI šalūmū GI lāpatū TCL 6 5 r. 32; ṬTI.NE ṬTI ša-a-tu NE ša-a-ti ina sa-a-ti qābi— ṬTI.NE (usually the month of Ab means) “this month,” in the word list it is said that NE equals ša-a-tu Ach Sin 3:50, cf. ilkurgisillū ad-du ina sa-a-ti MUNI qābi CT 28 48:4, and dupl. ibid. 46:16 (SB ext.); šarru light šitta līgndištē sa-a-te li-iš-sur-ru šitta  ša bārāde liškum may the king order excerpts of the two small tablets containing commentaries to be prepared (and) may he (also) make available the two (tablets) on divination ABL 722 r. 3 (NA).

b) with titles of particular series or tablets of series: Summa ina mē našulū pirštī Anin ḞEnilī u Ḟ[a] šā ki sa-a-ti UD AN ḞEnilī u A.RA-a šutābulu to observe oil on water, the occult lore of Anu, Enlil and Ea, together with the traditional explanations, to make computations based on (the series), “When Anu, Enlil,” and the ephemeris BBR No. 24:18, and dupl. K.3357, cf. NU DAM KUR bārtītē šā ki sa-a-ti ibid. No. 1:9; sa-a-tum ša Šumma izbu [ilu-šu 11-ma rabiqt word list on “If the fetus has (only) one eye and (this) is a big one” (i.e., on Izbu X) Izbu Comm W. 365; U₄,UL.DU.A ša Šumma laḫ(aru nēša) ulsdma word list on “If a ewe gives birth to a lion” (i.e., on Izbu V) Izbu Comm. 280, and passim in this text; sa-a-tu ša Šumma amēlu ina giš.gir (text GAN), giš.tamši a[sib] MU.MEŠ MEŠ-tim ina libbi uš al[i] Šumma amēlu ina šabišīṭa iyanallū[t] sa-a-tum ta libbu-tu ŠI-ZI-[ḫa] (this is) an explanatory list on “If a man sits on an inlaid(?) stool,” of which I was unable to read many lines—(as for) “If a man always gives a start in his dwelling,” no explanatory list has been excerpted from it CT 41 33 r. 21ff. (Alu Comm.); UD AN EN.LIL ES.KAR DINGIR.MEŠ a-dī ša-a-ti-šū “When Anu, Enlil,” the series of the gods, together with an explanatory word list on it RA 28 136 Rm. 150:11’ (catalog); iqqur išpu a-dī BAR. MEŠ ša-a-tu mukallītu [...] the series iqqur išpu, together with the non-canonical (omens), the explanatory word list and the running commentary ibid. 14’, cf. sa-a-tu  šāt pi ša Šumma marṣāzu arīk explanatory word list and traditional (interpretations) for the tablet beginning with “if the ‘station’ is long” TCL 6 6 r. i 8, sa-a-tu  šāt pi ša Šumma marṣāzu rit- (<a-)> GCCI 2 406:11, see Labat TDP 88:1; [sa]-[a]-tū u šāt pi maš-a-al-tū LÜ ummanu ša a-š[. . . ]” Lambert BWL p. 88 colophon of Theodicy Comm.; note: Ulu u šāt pi ša ṬTI.BARA UD.10.KAM UD.DA.KAM ŠA.BAL.BAL BLM 4 20:78, see Ungnad, AFO 14 260; for additional refs., see Falkenstein, LKU p. 3 to No. 4 line 19.

G. Meier, AFO 12 237; Ungnad, AFO 14 273; von Soden, ZA 44 303.

**šā'u** (Bezold Glossar 232a) see negā.

šā'upu see šuppu.

šēbū (gabū) v.; to wish, desire, need; SB, NB, LB; I ʾišābi, I/2 iš-pi-(-)-bi, II (lex. only); šābū Lambert BWL 82:218 (SB); cf. šābūtu, šibātu A, šibātu A in aviel šibāti, šibātu A in ciš šibāti, šabītu.

du-ub DUB = še-ba-ū A III/5:5, also Idu II 42; da-ub DUB = še-ba-ū, b[]=[s]e-ša-ub-du, [s=]a, dub = [m][i][n ši] ša bi Antagal I 18'-20'; ša.dub = se-ba-ū Nabnitu I 327; [si]-še-ba-ū = (flitt.) imul-ga-a-ū-[wa-]ar to pray (i) Ḫizi Bogh. A 197.
a) in lit.: ša kašap eqli la še-bu-ú egiš mišīr eqli ašar paššušu šaknu addinšumāti
I gave to those who did not want (to take) silver for the(ir) fields, a field corresponding (in size) to the(ir) field in locations of their choosing Lyon Sar. 8:52; rēšī na-šu baši ša-bu-ú-šu (var. ša-bu-šu) he is honored, there is need for him(?) Lambert BWL 82:218 (Theodicy).

b) in LB royal: DN li-bi-ú-šu iš-šī-e-bi īt was the pleasure of Ahuramazda Herzfeld API pl. XII No. 15:22 (Xerxes Pf), cf. [... iš?-]šē-ši MDP 21 p. 77 No. 22:5; ša anākku a-qab-ba-dāš-šī-na-a-tū īp-pru-aš-šā-ša ıš-šī e-nilī ša anākku še-ba-a-ka what I command them they carry out just as I desire VAB 3 91 § 4:24 (Dar. Na).

c) in NB legal — 1' in hendiadys: ul iš-šab-bi-ma PN ana kaspi ul inandin u ana ardī ul iš-šī-ri PN (declares that he) does not intend to sell (the slave girl dedicated to the Lady of Uruk) nor to marry her to a slave YOS 7 66:18; PN ul iš-šī-bi-ma nishiši ... ul inassāti PN (declares that he) does not intend to deduct anything (from the promised subsistence) Nbn. 113:8.

2' other occs.: mulē ki ša gipānī ša Eanna še-bu-ú undaltū they may pay any compensation the officials of Eanna demand TCL 13 221:19; ana ilāni ša še-bu-ú ı̂PN u ı̂PN, [uzak]ku he may dedicate ı̂PN and (her daughter) ı̂PN, to any god he wishes TuM 2-3 20:9; zēra ... muskira ašar še-ba-ka anandīn release to the field to me, I will dispose of it as I wish PBS 2/1 137:5; pūl aẖāmeš ana eḏerī naššu ašar PN še-bu-ú innēṭir they are mutually responsible for payment, PN will be paid where he wishes UET 4 49:23, also 48:21; ašar še-ba-a-tū tallak she (the divorced wife) may go wherever she wishes Strassmaier Liverpool 8:13; ūmu mala PN še-bu-ú isqēti šuššī ina líši ša isqēti ša ina bit ilāni ina šumišu ušallīm whenever PN (the buyer) wishes, he may enter(?) these prebends (duly) under his name in the list of prebends which is (deposited) in the temple Moore Michigan Coll. 91:18, also VAS 15 26:17, also ūmu mala ı̂PN še-ba-at (in same context) VAS 15 11:21, cf. also BRM 2 56:18, ina ūmu ... ša PN še-bu-ú. BRM 2 33:14 and 16, VAS 15 35:9; ZA 3 150f. No. 13:10; note [ina ša PN iš-šī-ri še-bu-ú VAS 4 76:9; sūtu ašar še-ba-ti-nu ina] ı̂PN give the lease (on the field) to whomever (lit. wherever) you (pl.) wish TCL 13 182:9.

d) in NB letters — 1' with static: ki šarru bēlā kalā ša PN ina GN še-bu-ú if the king, my lord, wishes the arrest of PN in Nineveh ABL 792 r. 16, cf. ki šarru bēlā harāšu ša dibbi aḡa še-bu-ú ABL 296 r. 10; minma ša šarru še-bu-ú whatever the king wishes ABL 928 r. 12, ki PN še-bu-ú CT 22 208:19, cf. ki uṭṭata bēlū še-bu-ú ibid. 200:22; Elamtu naddānu ša Nabā-bēl-šumāne anā šakku še-bu-ú Elam wishes to extradite PN to Assyria ABL 792:14; ki rubūšu ina māti še-ba-tu-nu ... šu-pur-ra-šu-na if you wish to raise him (to kingship) in the land, send him (to the king of Assyria) ABL 576:18, cf. minma mala şe(l)ba-a-ta ABL 815 r. 21; ki kabāšu ša hīšī šarru la še-bu-ú if the king does not wish to pardon his sins ABL 791 r. 9, cf. ibid. r. 7; PN ... šal-mu-ú ša māti ana pa-an šarri bēlīja ul še-bi PN does not want to swing(? the land to the king, my lord ABL 774 r. 3, cf. šabāti ša šu11 ul še-bu-ú ibid. r. 7.

2' other occs.: enna ardīti ša šarri aš-ši-bi I hereby request (permission to enter) the king's service ABL 283:14 and 793:16.

šēbu s.; (a profession); OB Elam.*
IGI PN ši-bi-ī MDP 24 383:19.

šēhēru (šaḥēru) v.; 1. to become small (in size or quantity), to become few, to be young, to be a minor, to count as a credit, to appear as a credit, to be pressed, at a loss, 2. šuḫḫuru to make smaller, to reduce (in size or number), to break up small, to reduce a credit by entering a debit against it, to debit; from OA, OB on; I iš-īhīr—išēḫḫir, I2/1, I3/3, II/2, note i-ša-ḫē-ir RA 35 38 No. 12a:3 (Mari), i-ša-ḫē-ir EA 136:25, i-ša-ḫē-ir ABL 629:18 (NA), i-ša-ḫē-ir CT 38 3:55 (SB), i-ša-ḫē-ir YOS 10 23:8, 25 r. 55 (OB); wr. syll. and TUR (note ALT.TUR CT 40 10 i 20, KAR 212 r. iv 32, 403:12), also TUR.TUR for I3/3 BRM 4 22:4 and
6, Kraus Texte 9a:15, for pl. subject CT 27 49 K.4031:4; cf. mesheris, mesheritum, sahartus, sahabaru A, sehheru, sihiritu, sihiru, sihiritutu, sihiru adj., sihru A and B, sahartu, sahbaru, sahharu, sahbaru, sahurtu, sahurtu.

u.tur.ru.za.ta nam.šul.la.[zu.šé] é.dub. ba.a i.ti.ši.[en] : iinu üm se-he-ri-ka adi meššu [tik] ina bit teppi dā-[bat] you have been sitting in the college from your childhood to your manhood KAR 111 i and ii 5.

ā.kūš.ō aša.ga ... ša kakeš.da é.a b.i.b.tur.re : mānah egli ... ina lābbi kisir biti a-ša-ša-ar he will deduct the (value of his) investment (in labor and materials) in the field from the rent of the house Al. IV iv 21: b.i.šu.annu.tur.re : u-ša-[ša-ar] Al. I iv 64; kin.še n.nan.ag.ša en tur.tur.bi til.la.ab : a-na šip-ri i te-ena-né-pu-űk ina su-uh-hu-ri nagmir may you (stone) not be usable for working, be used up by being reduced (to dust)! Lugale XI 23; gur.ru.zu tur.ru.bi (var. tur.tur.la.bi) ĥē.gē : ra-batā ēlī šu-hu-ri (var. šu-uh-hu-ri) ī-im-ra-ša it will indeed be difficult to break into pieces your (the elatum/stone's) solidity ibid. 30; un.šu.šu.ru.na.ša ĥā-[hā]-ar ra f šu-šu.ru.na.šu : ni-še aš-ba-a-ti ina su-uh-hu-ru) li-im-ra-ša, it you have reduced in number, variant: afflicted, the settled peoples SBH p. 77:16f.; nam.šu.:u(xigšal).lu x.x.e.dē : ni-še ina su-uh-hu-ru ibid. p. 74 r. 6f.

ina mar-ti-su ī ina se-he-ri-su during his childhood when he was young ROM 991:13 (unpub. fragm. of Izbu Comm., courtesy W. G. Lambert); [ur]-šaš-šaša 5R 45 vii 12.

1. to become small (in size or in quantity), to become few, to be young, to be a minor, to become small (in size or in quantity), to become few - 1' in apodies of omen texts: šumma Amurrum i-se-ḥé-ir [kī]am šīšakkan when GN becomes smaller, (the liver) looks like this RA 35 55 No. 12a:3 (Mari liver model); mātum [i]-se-ḥi-ri the country will decrease (in size) YOS 10 42 i 13 (OB ext.), KUR in-ši (text -su)-iš-ḥi-ri KUB 4 63 i 19, also CT 27 48:9 (SB Izbu), and passin in SB, note šar Amurrum ināt šūm šāšu i-ša-ša-ḥir ABL 629:18, cf. Thompson Rep. 103:5, note KUR ALT.tur. ir CT 403:12; se-ḥe-er KUR-ti KUB 4 67 iii 3 (Izbu), wr. se-ḥe-er [nāti] ibid. 59:4; mātu ... mu-wa-iš-ša ša šu-ir-tur the sphere of influence of the country will decrease KAR 403 r. 17 (SB Izbu), cf. mul-ta-liq-ti múl našr KUR-[ir] KAR 426:10 (SB ext.); awilum se-ḫe-er bitišu u nēšišu ināšu immara the man's own eyes will see the decline of his household and his chattels YOS 10 56 ii 33 (OB Izbu), cf. bit bēšīšu TUR-ir CT 38 48 ii 56 (SB Alu), and passim; [i]litter bālim i-se-ḫi-ir births among cattle will decrease YOS 10 56 iii 30 (OB Izbu), cf. bālim i-se-ḫi-ir ibid. i 38, and, wr. i-se-ḫi-ir ibid. 43, also bāši TUR-ir ABL 405:14, bāši amēlētu TUR. TUR CT 27 49 K.4031:4 (SB Izbu), and similarly passim in SB; TUR-er TUR / TUR-er AMAS reduction in the cattle fold / reduction in the sheep fold CT 30 26:25 (SB Alu), cf. tarbašu ša irrappiš tarbaši nakri TUR-ir CT 27 37:12 (SB Izbu); nisē TUR-er the population will decrease CT 39 16:45 (SB Alu), also KAR 212 r. ii 23, also TUR ERI-NI CT 38 49:24 (SB Alu), TUR ālī CT 40 43 K.2259 r. 11 (SB Alu); mahšur i-se-ḫi-ir mana the exchange rate will get smaller KUB 4 63 iii 26 (astrol.), cf. GĀN.BA TUR-ir Thompson Rep. 88:5; mahši ālī TUR CT 39 3:16 (SB Alu), and passim, cf. ana se-ḫe-er ma-ḫi-ir as to the diminishing of the exchange rate Thompson Rep. 277T r. 3, also TUR GĀN.BA Bab. 3 284:19 (SB astrol.), kurrā inā ālī TUR the kur measure will become smaller in the town KAR 384 r. 19; EGIR LŪ TUR the man's estate will diminish CT 27 50 K.3669 r. 10 (SB Izbu); maškār awēlim i-se-ḫi-ir the property of the man will become smaller reduced YOS 10 42 i 21 (OB ext.); mimmah ekallī TUR.MEŠ KAR 212 r. iii 60 (iqquir-ipūṣu); NĪG.BI ALT.TUR CT 40 10:20 (iqquir-ipūṣu), also, with TUR-ir (= ʾissēnēḫi) BRM 4 22:6 (SB physiogn.), ʾēṣēnā TUR-ir Thompson Rep. 274 r. 11 (= ABL 895).

2' in protases of omen texts: šumma kalīt inimītē elī kalīt šumēlī TUR-ir if the right kidney has become smaller than the left kidney KAR 152:16 (SB ext.); also šumma martu ḫimā a.GAR.GAR TUR-ir-ma rēṣa tarik if the gall bladder has grown as small as (gazelle) dung and its upper part is dark CT 31 26:12 (SB ext.), cf. ibid. 10 and 11, also Boissier Choix 94:4; [šumma ... elī] mināṭiša TUR-ir CT 31 25 Sm. 1365:5; šumma ina šumēl martu ṭīrum ana ʾēṣī in-ḫi-ir if the gash on the left of the gall bladder has grown smaller towards the “foot’’ KAR 150:6 (SB);
**Sheheru**

SUMMA HASKA SA IMITTI TUR-MA IRABBI if the right lung now is small, (and) now expands KAR 151:40, cf. TCL 6 I r. 12; DIS SAMA TUR-MA if the ... becomes smaller and smaller (preceded by DIS SAMA GAL.GAL) BLM 4 22:4 (SB physogn.), and dupl. Kraus Texte 9a:15.

3' other occs.: [KU-RU:]SUM-MA TI IS-SE-[I-HI-IR] MY FOOD RATIONS have grown small CT 29 19:8 (OB let.); cf. DISPU U HIMETU A-KAN[text i-na ]JANUDISPU U HIMETU IS-HIR there is no honey or ghee here, (supplies of) honey and ghee have run low YOS 3 89:9 (NB let.); ana HIRITIM ME ABTUQMA INA BIRIT X [ ... ] IS-SE-[I-HI-IR] I have diverted water into the ditch and so (the water) has diminished in between [...] TCL 18 77:18 (OB let.), cf. ASUM DIPATIM SA IS-HI-IR [A] YOS 2 100:5 (OB let.); EGUD.HILA U SENI...ANA R[DI] [... PIQIDMA LISSURU EGUD.HILA U SENI] KINA LA IS-SE-EBHI-RA enthrust the oxen and the flocks to the soldiers so that they may guard (them), these oxen and flocks must not diminish (in number) LIH 74:18 (OB let.); SA RIKNAI NAPIBIT NABNISINA IS-HIR-MA the progeny of human beings diminished Gossmann Era 1 137; A-SA-HIR ANA SI-HIR-U-TI [ANA] SIPLATI ASSIPILI I have become as lowly as servants, as humble as those of low status STT 65:15 (NA prayer), see Lambert, RA 53 130.

b) to be young, to be a minor (inf. only) —

1' in lit.: ANNA RABI SA ULTU SE-HE-RI-IA, I-PU-SABI SUPPINMA ADI 7-SU QA'TUR do away with and absolve seven times the great sin which I have committed from my childhood up! BMS 11:38, see Ebeling Handeburg p. 74, cf. OECT 6 pl. 13 r. 8, also [SA E-PU-SABI] [IS-HI] SE-HE-RI-IA [ADI] RA-BI-IA KAR 55:18, see Ebeling Handeburg p. 54; [IS-HI] TA SA IQA-DU-NI [MARDUK] SA INA TUR-I-SU X [...] the fire that they light (represent) Marduk, who, in his childhood [...] CT 15 44:4, cf. [SA DN] INLA INA TUR-I-SU IL-MA UNASQAQUU ibid. 7 (obscure comm.); SUMMA NA INA TUR-SU QAQQUSSU SEBITU MAJI if a man's hair (lit. head) is full of gray in his youth AMT 51:5; RE'AM KINU MIGIR ITI RABITI SA ULTU SE-HE-RI-IA [ASHUR] [SAMA] ... ANA SARRITI KUR ASSUR IBBA ZIKIRU (RN) the legitimate shepherd, the darling of the great gods, whose name ASHUR, SAMA (and other gods) mentioned from his childhood (as destined) for dominion over Assyria. Borger Esarb. 39:5, cf. ibid. 74:10, also [SARRU SA ULTU] SE-HE-RI-IA ADI RABI'TU BELLASUMU PUQQUMA (for a var. see SIHURU) ibid. 80:32; NAZASSUN ULTU SE-HE-RI-IA ADI RA-BI-IA A'STE'A from my childhood until I grew up, I have had a regard for the place(s) where their (the gods') (statues) stand Thompson Esarb. pl. 16 iv 4 (Asb.), cf. DN u DN2 SA ULTU SE-HE-RI-IA WRABB'INNI ibid. pl. 18 vi 7, ELI NAKRUNIJA SA ULTU SE-HE-RI-IA ADI RB-BI-IA IGRUNINNI] Streek Aab. 210:14; ULTU SE-HE-RI-IA ADI IBBI [...] [ upklaka] ana SARRATI 'ASPARA[WITU] since my childhood, until [...] I have relied on Queen DN ABL 926:11 (let. of Asb.); SUMMA RN ... ANA SA-HE-RE MARESHU ANA SMITI BITALAK if Esarhaddon goes to his demise during the minority of his sons Wiseman Treaties 83 and 237.


c) to become young: SUMSA SIBU IS-SA-HIR AMELU ITS (THE PLANT'S) NAME IS THE-OLD-MAN-REJUVENATED Gilg. XI 281.

d) to count as a credit, to appear as a credit (OA only): NAPHR 1 MANA 3'5 GIN KU.BABBAR TANAPPAL 2' GIN KU.BABBAR SA INAPPUULUNIKKUNI IS-HI-IR-MA 1 MANA 1 GIN 15 SE KU.BABBAR ANA PN APUL you have to pay a total of one mina and three and a third shekels of silver, (but) since the two and a quarter shekels of silver which they will have to pay you has been credited (against this) (lit. the sum has diminished by two and a quarter shekels of silver), pay PN (only) one
min a and one shekel (and) 15 grains of silver
TCL 19 24:39; summa batiq i-ša-ḫi-ir summa wattr umalla if (the amount realized by
cashing the debtor’s assets) is less (than the debt due), it will appear as a credit, (but) if
it is more, (the creditor) will pay the (excess balance) in full AnOr 6 22:40, cf. TCL 14 11:10;
summa šāma ĭmīšu ḫarrānam i-ta-ra-īš ina kurummitišu kaspum i-ša-ḫi-ir if he (the
debtor) completes the commercial trip before the day (set) for him (to return), (the amount
of) his (unused) food allowance will be credited on the silver (which he has to repay)
lit. the silver will diminish) Golēnischeff 6:18, cf. kaspum ina tāḥṣistiša li-īš-ḫi-ir TCL 19
59:10 and 13, x kaspum ippāṭāṭkunušu i-ša-ḫi-ir KT Blanckertz 3:8, cf. also TuM 1 22a:31, TCL 20
90:40; CCT 1 24a:18, KT Hahn 19:20; 2 čin şa-ḫa-ḇa-ti you have been credited two
shekels TCL 4 29:18; note ina 3/8 MA.NA 4 GIN KU.BABBAR . . . ūtam niššāṭim u muṭṭa
bil(text: e)-lim iš-ḫi-ru-ma (anomalous, usṭāḥhiruma is expected) TCL 14 69:9.
e) to be pressed, at a loss (EA only): šanītu u in-du-im ji-ša-ḫa-ram ana jāši u
im-lu-uk īštu liḇbiya also, when I was pressed
(lit. it became too tight for me), I deliberated
(and decided to make peace with RN)
(corresponding to Heb. ḡēṣēr) EA 136:25 (let.
of Rib-Addi).
2. suḥḥuru to make smaller, to reduce (in size or number), to break up small, to reduce a
credit by entering a debit against it, to debit
— a) to make smaller, to reduce (in size or number): see Lugale XI, in lex. section;
de) Enlil māṭa ina ḫusāḥḥi u-ša-ḥar DN will
make the land smaller through famine CT
28 24 K.3817:18 (SB Izbu), cf. 3 šanāṭi ilā māṭa
TUR.MEŠ CT 27 48:18 (SB Izbu), nakru . . .
māṭa TUR ulāṭāṭam uṭallak CT 27 3 obv. (1) 25,
quoted with TUR-ār Izbu Comm. 50; erēb
mu-ša-ḫi-ir māṭi locusts will make the land
Wiseman Treaties 443; īlāni mešrē māṭi //
ekallī u-šaḥ(text -soḥ)-ḥa-ru Kar 212 iv 22
(iqqu-irpuš); nakru māṭa u-ša-ḫar Kar 403 r. 27;
šarru bēlī māṭušu u-ša-ḫa-ḥar the king, my
lord, will reduce his (the enemy’s) country
ABL 629 r. 9 (NA); īlāni ekallā adī ulla TUR //
DU-ak (u-šallak) the gods will reduce the
palace to nothing KAR 212 iv 26 (iqqu-irpuš);
ū-ša-ḫa-ḫi-ir (var. u-ša-ḫa-ri) nišī māṭi AnSt 8
58:22 (NBn.), cf. Marduk . . . li-ša-ḫa-ra niššu
YOS 9 80:27 (NB); adī la bašī ušāliška
u-ša-ḫi (var. u-ša-ḫa-ḫi-ir) māṭušu I brought
him to nought and reduced his country
OIP 2 28 ii 22 (Senn.), cf. ibid. 33 iii 34, 70:30;
summa [rē]/ā ša ĀBGUD.[HLA] u lu se[n]um
ana re'[im] innuḫušum idīšu gamrātim māṭi
. . . ĀBGUD.HLA [u]-ša-ḫa-ḫi-ir šēnām uš-ša-
ḫa-ḫi-ir talīttam uṃtuṭṭi if a shepherd to
whom cattle and also sheep and goats have been
given for him to tend, after receiving his full wages, lets the cattle diminish in number, (or) the
sheep and goats diminish in number, (or) lets the number of newborn animals decrease CH § 264:53ff.;
bašī māṭi nakri tu-ša-ḥar-ma you will reduce the (number of)
the cattle of the enemy’s country CT 27
37:4 (SB Izbu); ammaši taškunu abūba nēšu
līḫānma nišē li-ša-ḫa-ḫi-ir instead of your
bringing on a flood, would that lions had risen
to diminish mankind Gilg. XI 182, cf.
ibid. 183; nakirka u-šē-ḫi-ir-ka piṃ matəšam
taškkanšu your enemy will make you small,
and you will . . . him YOS 10 23:8 (OB ext.),
ibid. 25 r. 55; [u]-gat ilī raḥūti ša ḫepē māṭišu
u-ša-ḫa-ḥar nišē elīšu iḫšima the anger of the
great gods was vented upon him by de-
validating his country and reducing the popu-
lation Winckler Sar. pl. 45 F 2:5; saqēšu mešeq
girri šarrī ušandīšma . . . girri šarrī ana la šu-
ḫa-ḫa-ri narē ušēpišma I broadened its (Nine-
vēh’s) streets for the passage of the King’s
Way, and I had stelas made (as markers) so
that one should not reduce the King’s Way
(by width) OIP 2 153:20 (Senn.).
b) to break up small: ḫarrātu ina liḇbi šarrā bātuša iṣṣabat aqqušatu u-ša-ḫa-ḥar me
ḫarpātu [i]-šaqqa he (the gardener) will dig
ditches in (the orchard), he will make all
repairs, he will break up the clods(?), he will
irrigate (the orchard) at the proper time
VAS 5 26:8 (NB).
c) to reduce a credit by entering a debit
against it, to debit (a person for an amount)
(OA only): x KU.BABBAR īšī PN šā.ŠA
šēḫeru

šadduātam u nis̄hātim ú-ṣa-ḥu-ru PN has x silver, from it they will reduce (the debt for) the transportation taxes and the expenses of the administration of the kūrām, their (credit) is memātim uth ṣa-ḥi-rum from your two minas (and) six shekels of silver, from it they will reduce (the debt for) the transportation taxes and the expenses for the garments have been debited CCT 4 13c:21, cf. BIN 6 157:13; Sahabu 16 GIN ... nu-ṣa-ḥa-ar against it we will debit 16 shekels CCT 1 20a:13.

šēḥeru s.; finely ground flour; MB; wr. syll. and zīd.tūr.; cf. šēḥeru.

šumma zīd.tūr.tur u zīd šīb-ri la teq-i-in šīb-qa lu teq-i-na if the š and the groats are not ground, crush (it) and have it ground PBS 1/2 31:15 (let.), cf. 2 (Pl) 3 (BAN) zīd šīb-ri 1 (GUR) zīd.tūr.tur ibid. 12; zīd šī-ḥi-rum (followed by zīd ar-sa-ni, zīd mi-iq-qu, zīd pi-ḥi-du, izīb ri-du) PBS 2/2 71:3, cf. ibid. 97:2, BE 14 117a:1; zīd.da šī-ḥi-rum (followed by zīd.da kī.min x) BE 14 47:1.

Torchyner Tempelrechnungen 127a; Waschow, MAOG 10/1 16.

šēḥtu see šēḥtu.

šēlānū adj.; with protruding ribs (said of a bull); lex.*; cf. šēlu.

gu₂,ti₁ = ṣi-li-nu-ú (after gu₂,ša.ša(var. .ga) = karkānū with protruding belly) Hh. XIII

**šēltu (Bezold Glossar 236b) see *šēlu adj.

šēlu see šēlu.

šēltu see šēltu.


šē-li qut-rinnu ereš za’i ʾṭābī the burning of income, a fragrance of sweet resin Borger Esarh. 5 vii 4; qutrinni šābūti mahāršunu ú-ša-as-li I burned before them (the gods) sweet-smelling incense Lambert BWL 69:92 (Ludlul IV); ʾša-aš-li-ka za’i ʾerēni may he (the future king) burn cedar resin for you Afo 19 59:165 (royal prayer).


ěli ana narkabti ú-še-li gu-šu[n-šu] he (Kaštīliāš) mounted his chariot (and) told lies to his troops Afo 18 46:13 (Tn.-Epic).

The cited references represent the only unequivocal occurrences of a verb šēlu, “to cheat,” with initial š. Wherever the other occurrences allow us to establish clearly the nature of the subject it is š. Therefore they are cited sub šēlu, q.v.

šēlu (šēlu) s.; 1. rib, side (part of the human and the animal body), side (of an object), 2. side (as a direction), 3. side (as a structural part of a manufactured object); OB, MB, SB, NB; pl. šēlū (šēlānu referring to the ribcage); wr. syll. (abbr. ši YOS 10 45:64ff.) and ti (also uzu.ti in mng. 1); cf. šēlāniš, šēlānu, šēlu in ša bīt šēlū, šēlu.

šēlu

uzu.kak.ti = sik-kat ši-li Practical Vocabulary
Assur 919; ti-ib-nu Ti-tend (i.e., Ti wr. obliquely) = ti-ib-nu ša a-na ši-li-šu na-du-ū štar (i.e., probably dry stalks) which is lying on its side Ea II 100, also A II/3 Part 4 ii 13.

1. rib, side (part of the human and the animal body), side (of an object) — a) referring to human beings: šumma ina rīš libbišu SAG.KI-šu u TI-šū mahīš if he has the attack in his epigastrum, his forehead and his side Labat TDP 114:39', cf. šumma ina SAG.KI-šu rīš libbišu u TI-šū mahīš ibid. 36:44; šumma KLIN-MA ma TI-sū ša imittī MI (turiš) if ditto (referent lost) and his right side is dark (i.e., bruised) ibid. 236:42, and (referring to the left side) ibid. 43; ina ši-li šī.ū.īr šumelam (if there is) a mole on the side at the left Kraus Texte 62 r. 1f. (OB physig.), šumma šinnišu tu'lime ulidma ina TI-sū-nu DIB. DIB-ma (var. Ti-iz-bu-tu) if a woman gives birth to twins and they are joined at their side CT 27 1:1, var. from ibid. 3:23 (SB Izu); in difficult context: nanā TI.TI gīd-tu u arkat na na-di (text -ki)-a-as-su this man's ribs will ... and the man's backside will ... CT 39 44:14 (SB Alu); ištāttu ša ši-li-ša uẖbara the abscesses on her side persist BE 17 31:28 (MB let.); itṭirannī ši-la-ni-ša ulebeb hit me up, he broke my ribs BIN 194:26 (NB let.); murūš ši-li-mu ana ši-li-ka MIN may the soreness of my side ditto (= be transferred) to your side (between tulū' breast and sūnu hip) LKU 37:9 (SB lit.).

b) referring to animals — 1' in gen.: šumma izbum imittānu ši-šu ša pēmūš ša šumelīm la ibāšī if the newborn animal has no shoulder, no ribs and no thigh on the left YOS 10 56 ii 43 (OB Izu); cf. if there are two newborn animals, one placed on the shoulder of the other and grown together (with it) 2 TlMEŠ-šū-nu (but) they have two sets of ribs CT 27 25:23, and cf. (in similar context) 2 TLMES-šū-nu ibid. 12:15; Diš ši-lim ša imittīm damam luppīt if the right rib(cage) is spattered with blood YOS 10 47:86f., and dupl. ibid. 48:23f., note ši-lu kilāšum dama luppīt both rib(cages) are spattered with blood YOS 10 48:25; Diš ši-lim ša imittīm pališ if the right rib(cage) is pierced YOS 10 47:84f., dupl. ibid. 48:21f., and, wr. ši(()) ibid. 45:64f., Diš ši(()) ša imittīm tururr if the right rib(cage) is bruised YOS 10 45:66ff., Diš amānum kīma ši-ši-im īqṭin if the liver ends as thin as a rib RA 27 149:6 (all OB ext.); šumma ša ši-lim (var. ši-li-im) šanīm ša šumelīm sūnum nādi if there is a red spot on the second left rib YOS 10 52 iv 33, and, referring to ši-lim šalīm ibid. 35, ši-lim rebī ibid. 37, and dupl. ibid. 51 iv 34f. (all OB behavior of sacrificial lamb); Aš ... Ti ana šumelīm ittūš if the ribs faces left YOS 10 40 r. 17, cf. kakkum ... šēr τi ittūš the “weapon” mark faces the rib RA 27 142:16 (OB ext.); šumma ina rēš ši-lī-im alīm (var. elīm) sīūnum nādi if a red spot is on the “head” of the upper rib YOS 10 51 iv 23, var. from dupl. ibid. 52 iv 23, cf. šumma įu-piš ši-li-im ša imitīm (var. A.21) sūnum itdādū if the ūppu of the right rib is dotted with red spots ibid. 51 iv 19, var. from 52 iv 20; for sikkat šēl, see sikkatu; šumma ina ši-li-mušēn ... sūnum nādi if there is a red spot on the rib of the “bird” (see īṣṣūrnu mng. 4) YOS 10 51 iv 30 (OB behavior of sacrificial lamb).

2' a cut of meat: uzu.ti udu rib-cut of mutton VAS 9 174:9, and, wr. ti.udu ibid. 51 (OB); 2 UZU ni-si-ih Ti.HLA (between nisiš imittim and nisiš OR.Ḫ.LA) two fine rib-cuts A 3207 r. 1 (unpub., OB); ti.ṣaḥ rib-cut of pork VAS 9 174:13 (OB); 1120 UZU.TI VAS 6 216:3, cf. TiLUGU.DA short-rib VAS 6 268:3 and 7 (NB); UZU ga-an-ni ši-li [...] Nbk. 247:4, Peiser Verträge 107:6, see gannu s.; 10 imittītu rāpaštu u UZU.TI kurummat šarri ten shoulder-cuts, loin-cuts and ribs, food portion of the king OECT 1 pl. 20 W.B. 10:2 (NB list of sacrificial shares), and passim in this text; ana īṣparī Ti for the weaver, (a piece of) rib RAcc. 132:198; 7āšū UZU.TI 1-te the third of one rib-cut ADD 1077 viii 31, cf.
ADD 1056:8; UZU.TI (as a sacrifice) BBR No. 52:21, ZA 45 44:34, also UZU.TI.MES BBR No. 66 r. 10 (NA rit.); KAK.TI TI UDU turrar you char a rib from a sheep's ribcage AMT 8:2:3.

c) referring to the side of an object: šumma 2 napisatšu še-el-lu-ši-na nimm[uudu] if there are two flaps (and) their sides are in contact YOS 10 11 iv 22 (OB ext.); diš ši-li paddanir imit[tam] pališ if the side of the "path" is perforated at the right YOS 10 18:76ff.; maš 6 tallā ina ši-li-šu-nu purs ruku if six crosspieces are placed across beside each other YOS 10 42 ii 62 (all OB ext.); if potsherds (on a street) ana ši-li-ši-ša ittanazzaza stand (upright) on their sides CT 38 8:34 (SB Ahu).

2. side (as a direction) — a) in gen.: ipṭēma abullāti ina-ši kilallān he opened gates on both sides (of heaven) En. el. V 9, see Landesberger and Kinnier Wilson, JNES 20 150; ina rēše u arktē ina še-li kilallān mūrīt šāri 8 abullāti ipṭēma in front and in back, on both sides, facing the eight winds, I opened eight gates (in the wall) Lyon Sar. p. 10:66, and passim in the same phrase in Sar., cf. also ana erbetti šāri 15 abullāti panu u arka ina ši-li kilallān ... ušaptā OIP 2 111 vii 71 (Senn.).

b) wing (lateral building of a house complex): [ina aj-p-ši-li la terrassu] do not enter to him through a window in the wing AFO 12 pl. 14:3, see Meier, ibid. 241, and cf. ina ap-ši-li a-hi-e through a window in the other wing ibid. line 5; aš ti.ta igitu mu. un. či).in.bar.r.e.dē : ša ina ašši ši-li ippallāsa who looks through the window of the wing CT 17 35:69f., see also šēlu in ša biti šēli.

c) in IM šēli draft: IM.TI.BA = MIN (= šē-a-ru) ši-il-li (var. IM ši-ši), MIN i-da-a-tum Malku III 191f.; ša-ar-ši-il-li le tezenni (pleasant) draft (lit. wind coming from the side) do not be angry with me! (incipit of a song) KAR 158 r. iii 16.

3. side (as a structural part of a manufactured object): giš.ti mar.gi.d.da = še-e-lu rail (or stanchion) of a wagon Hh. V 84, followed by: giš.kak.ti mar.gi.d.da = šēlu

kat MIN line 86, and see Salonen Landfahrzeuge 96; giš.ti.mā = ši-il MIN (= e-lip-pi) Hh. IV 369, followed by: giš.ti.ti.mā = iqa-ra-a-tē (var. ši-la-[mi]) MIN line 370, see CT 17 25:32ff., in lex. section, also Salonen Wasserfahrzeuge 84; midrib of a dagger: gis še-el patri zaqip (wr. beside a drawn lozenge representing the cross section of a dagger) Lenormant Choix No. 94 ii 11.

Holma Körperteile 49. Ad mng. 1b: Nouyagrol, RA 44 21f.

šēlu in ša biți šēli s.; servant; OB lex.*; cf. šēlu.

šēlu see šalu.

šēlītu (pālātu) s.; quarrel, dispute; SB; cf. šalu.

iršima ulša libbašunu ippūša ša-lu-ú-ta they (the horse and the ox) became high spirited and they had an argument Lambert BWL 177:23; ša itti RN ... íkpadū lemmultu ippūša še-e-lu-ú (var. -u)-tā (var. še-lu-tā) (I shall allot death) to all those who plot against Asurbanipal (or) act in a hostile way Streck Asb. 32 iii 123, also ibid. 214 iii 9. Kraus, AFO 11 229.

šemēru s.; distension(?); SB*; cf. šemēru.

ša.maḫ = e-si-tu, ša.ta.ḫa.ar.gif = șe-me-er-tu CT 10 3 ii 6f. (list of diseases).

ša(!) maḫ ša.ta.ḫa.ar.geq : [e-sil]-tu ši-mir-[lu] CT 4 3:11 (Sum.), Akk. in K.12919 (unpub.), see Falkenstein Haupttypen 94.

 För discussion, see šemēru.

šemēru v.; to become distended(?); SB*; I (static šamru, šemuru, fem. šemret), II (only static šummu); cf. šemēru, šimru B.
Şendu

zi(var. zō). pa.ág = pa-a-x-mu, šá.ti.dil.il = se-mu-ru (var. [ši]-mi-ri) Erimhus VI 236f.

SUMMA AMELU SUMMA IŠITMA U VARRU SE-ME-ER IF THE MAN, AFTER HAVING DRUNK the medicine, does not vomit (and) is distended Küchler Beitr. pl. 11 ii 42; SUMMA SINNITDU ULIDMA SE-EM-RAT U KARA UDUPAT IF A WOMAN, after having given birth, is distended and inflated with wind KAR 195 r. 25, cf. parallel em(text e')-re-et ibid. 27; SUMMA PANĀŠU SE-EM-RU (var. adds ma-lu-ii) IF HIS FACE IS SWOLLEN Labat TDP 74:32; ŠAMAŠ-ŠU SUM-MU-RA (among symptoms) STT 89:129; SUMMA MARTU MEŠA SE-EM-RET-MA INA LIPPIŠA ŠĪBHU NADI IF THE GALL BLADDER IS DISTENDED by its fluid and there is a pustule in it CT 30 15:23 (ext.); Ċ. HA-RA. MEŠŠA BĀ BĀNA-AM-RA DRUG FOR LUNGS THAT ARE DISTENDED(?) WITH WIND KAR 203 iv–vi 26, dupl. CT 14 31 D. T. 136:6 (pharm.).

SEMERO IS A VARIANT FORM OF EMERU AND ETYMOLOGICALLY CONNECTED WITH SYR. ‘MĀRĪ, “STRANGULARIA”’ (Brockelmann Lex. Syr.² 632b). This connection is borne out by the Sum. correspondence ša.ti.dil.il, in lex. section, and [lū. ša.ta.dili] = em-ru, lū. ša.ta. ha. ar = ša lippiša emru, and [lū. ša.ta]. ha. la = emru, cited emru adj. lex. section, but note ša.ta. ha. ar. gig = se-me-er-ru cited SEMERTU lex. section. Both EMERU AND SEMERO REFER PRIMARILY TO THE INTESTINES. Only THE LABAT TDP REF. AND THE KAR PHARM. TEXT REFER TO PARTS OF THE BODY OTHER THAN LIPPIŠA. The var. in Labat TDP (SEMERO / MALU), cited above, may indicate an interpretation of the text’s SEMERO AS ZÉ (= MARTA) EMRU. THE PASSAGE SHOULD NOT BE USED TO READ ZÉ (= MARTA) EMMAT INSTEAD OF SEMMAT IN KAR 195.

Şendu adj.; harnessed; NB*; cf. SAMADU.

80 urāši ina nāri ša GIŠ.APIN.MEŠ Ī ṚINDU-_DU EIGHTY OF OUR WORKMEN ARE AT THE RIVER FOR THE HARNESSED PLOWS BIN I 35:6 (let.), cf. (in broken context) ī-EN-DU ABL 866 v. 5.

Şennitu see Şennitu.

Şennitu (Şennitu, Şirittu) s.; (a skin disease); OB, SB.
šēnu A

the evildoer from among the people  VAB 4 112 i 27, cf. ibid. 124 ii 28 (both Nbk.); ša narka-biti tāḥaṣaṣa sāpinat ṣaggī  u še-ni  daumu  u pīršu  ritmaku magarrera the wheels of my battle chariot, which roll over the wicked man and the evildoer, were bathed in blood and the evildoer from among the people VAB 4 112 i 27, cf. ibid. 124 ii 28 (both Nbk.); sa narka-bti tahazija ... ... ina sadim ema rztum ibassu izuzzimma US.UDU.~TI.A Sinati sullumim uwa'ersuniti I sent them off with orders to lawbreaker Lambert BWL 128:58; proclaim judgment on the criminal and the evildoer ibid. 17;  licts of locusts which destroys the crops, the evil zirzirru-locust which makes the orchard (look) dry Craig ABRT 1 54 iv 24 (= BA 5 629), see Landsberger Fauna 122, and see šennarbu.

Since šēnu rarely qualifies a substantive, except in the unusual preposed position, it is uncertain whether in the OB inc. šēnu is an adjective or the name of another disease. In favor of the adjectival use note zimnu maṭqu JCS 9 9:6 and 26, and šuruppâm lemmun ibid. 10:8 and 26.

šēnu B adj.; laden; lex.*; cf. šēnu.

[gi. ma. sā. a.b] , sāma = rak-su tiud(?) basket, še-nu laden basket Hh. IX 133f.


e.še,gin(m) amaš,gin-x lu.lu.a.nu : kīma še-nu ina supiru dussu (a temple) as flourishing as sheep and goats in the fold SBH p. 60:9f., cf. ibid. p. 15:18-21, p. 108:19f.; e.še,ta e.še sāg. tug nām.mā.rā.š.ā.b a-n a-na ši-e-ni ši-e-ni harāši la tuskēp la do not cause healthy sheep and goats to leave the flocks ZA 31 114:15 (SB), cf. BA 5 710 (= BA 10/1 120) K.5117:6f., 4R 11 r. 43f., SBH p. 73:15f.

[šu]a-nu = ši-e-nu Malku V 35; še-e-nu, ad-na-a-[tu]-m = ni-[š] CT 18 10 iii 20f.

1. flock (of sheep and goats) — a) in econ.: ša-nam luṣuṣu they should shear the flock Cop. 10055 r., cited MAD 3 241 (OAkk.); išu a-bu-ul ši-n[i]-im adi abul nišim gaqgerē ana Aššur beliṣa ḫāṭib I reserved the ground (extending) from the Gate of the Flocks as far as the People’s Gate for my lord Aššur Belleten 14 224:9 (frišum), for further refs., see ibid. p. 235f.; šumma išu UDU.H.LA ina uqārim itiš-anim if, after the flocks have come up (to the city) from the commons CH § 58:65; UDU.H.LA ʿa-na-ri-ša šārām send me the flocks with their young TCL 17 23:15 (OB lot.); ašar šammū ibaṣṣu ši-e-nu da PN likula let PN’s flocks graze where there is grass BIN 7 54:8 (OB lot.); aššum UDU.H.LA ʿa-gātika ... ina šadīm ēma ritum ibaṣṣu uṣumarra UDU.H.LA ši-nu. šūllumin uwa’ersunūti I sent them off with orders to
station the flock under your care on high ground where there is pasturage, and that (they) should safely deliver this flock TCL 12 43:16 (NB); 1 U₇ 1 ʿuz 2 ʿsi-e-nu 1 eone, one she-goat, (total of) two sheep and goats TCL 13 132:1, similar GCU 2 32:6; 14 UDU pu-ḥal 164 U₈ ME 31 ka-ḫum 60 par-rat PAP 269 BABBAR-tum 5 ᴵMAS₂GAL 35 ᴵŪẒ.LME 8 MĀŠ.TUR 10 SAL.AŠ-GAR PAP 58 GE₄-tum PAP-ma 327 ʿsi-e-nu fourteen rams, 164 ewes, 31 lambs, 60 young ewes, total of 269 white (animals), five full-grown he-goats, 35 she-goats, eight male kids, ten female kids, total of 58 black (animals), (grand) total of 327 sheep and goats YOS 7 48:12 (all NB); SİTTU₂ ana nāḫāzī ... pāhatīja rābatīja gimir karāṣ šīja kima ši-e-ni usaʾīz I divided up the remaining (prisoners), like sheep and goats, among the cities, my lieutenants, my captains (and) all my camp Strack Asb. 60 viii 8, cf. Borger Esarh. 106 i 2. 22. OIP 2 61:60 (Seenn.): 1-en 7 libuku (for libuku) kima ši-e-ni one (man) shall lead away seven (as prisoners), like sheep and goats Gößmann Era V 28; kima ši-e-ni dibuka nisēṣum šamḥati their well-fed people I led away like sheep and goats Borger Esarh. 58 v 9; minūṣsunu kima ša marṣīt ši-ni-ma (var. UDU ši-ni.MEŠ) lu ammi I counted up their (the captured wild animals') number as if (it were) of flocks of sheep and goats AKĀ 90 vii 12 (Tigl. I), cf. kima marṣīt UDU ši-e-ni.MEŠ ibid. 14:12; ma-anza-az ši-ni ʾerīšti ʾSumuγan a ‘station’ of sheep and goats (meaning) a request by DN (the god of flocks and herds, for offerings) CT 5 6:56 (OB oil omens).

b) as distinct from cattle: Taišamajum ana maṭīja imqutama ... al-ʾsi-šu-nu u ši-ni-šu-nu ἶλεγε the Taišamean invaded my country and carried off their cattle and also their sheep and goats Balkan Letter 22, cf. alpam ulu ši-ṇa-ṭam ibid. 33 (OA); reʾām ša AB.GUD.ULU u lu U₇ UDU.H₇.LA ana reʾim in-nadnaššum a shepherd to whom have been handed over cattle or sheep and goats to pasture CH § 265:63, etc., and YOS 2 83:12, TCL 18 120:15, BIN 7 8:4, 17, and passim in OB, note, however: ana al-ʾpi-im u U₇ UDU.H₇.LA (beside alpum u immerum line) AJSL 33 227:2 (OB), GUD.H₇.LA U₇ UDU.H₇.LA u ĀNSE₂.H₇.LA MDP 23 177:5, 24 345:8, for writings
UDU.NITÁ.Ḫ.LA in similar contexts, see immeru mng. 2b; alâd amêlûti GUD.Ḫ.LA.MEŠ] u U.Š.UDUḪ.LA.MEŠ ši-ša-kilušu may (Ninmah) put a stop to birth among his slaves, cattle, and sheep and goats BBšt. No. 9 ii 28; ši-bit GUD.MEŠ u ši-ê-ni ša šarrû u šakin mâtû GN la šabûti that nobody is to take a levy of cattle or sheep and goats for the king or the governor of GN BBšt. No. 6 i 55, cf. ši-bat al-pi ši-bat ši-en-ni ibid. No. 8:21f. (p. 51), cf. also ši-bat AB.GUDḪ.LA U.Š.UDUḪ.LA MDP 10 pl. 11 i 20 and iii 33, also ši-bal GUD.MEŠ u U.Š.Ḫ.LA Unger Bel-Harran-beli-usur 21; [ši]-

3. sheep (as a collective) — a) in gen.: 12 UDU.NITÁ.Ḫ.LA 5 U.Š.Ḫ.LA 3 SAL.SILAḪ.LA šu.Nigin 20 U.Š.Ḫ.LA twelve rams, five ewes, three female lambs, total of twenty sheep Szlechter Tablettes 99 MAH 16224:4; 94 U.Š.Ḫ.LA 22 SAL.SILAḪ.LA 51 UDU.NITÁ.Ḫ.LA 34 SAL.SILAḪ.LA 29 SAL.SILAḪ.GUB 28 SAL.SILAḪ.GUB 258 U.Š.Ḫ.LA 1 MÁ.S.GAL 94 ewes, 22 female lambs ready to be shorn, 51 rams, 34 male lambs ready to be shorn, 29 female lambs, 28 male lambs, (total of) 258 sheep, and one goat YOS 8 123:7; úm unnedukki tammara attunu u PN la tabittu alkama U.Š.Ḫ.LA ša PN₂ buqma anu šipâtim la teggia when you see (this) letter of mine, you and PN should not spend (another) night (there, but) come (immediately) and pluck (the wool of) PN₂'s sheep, don't be negligent regarding the wool TČL 16 116:11 (OB let.); [...] 10 UDÚ ŠI-nu ina 10 UDÚ ši-na[tim] ša iššâša dSin Amurrnu 1 UDU.NITÁ ikkalu dŠamaš u dAdad 1 UDU.NITÁ ikkalu ten sheep, of the ten sheep which there are (all together), DN (and) DN₂ will eat one ram (and) DN and DN₂ will eat one ram BE 62 78:5f. (OB econ.); anumma awilâ ebbâtim anu U.Š.Ḫ.LA ... šubqumin wa'ērâmmat aṭ-
tardâmma I have given instructions to some trustworthy men, and I am now sending (them) to get the sheep plucked OECT 3 8:5 (OB let.), cf. U.Š.Ḫ.LA ... tibbaqla A 3521:25f. (let.), cf. also LIH 25:10, and passim in OB; 1 pu-hal 8 U.Š.Ḫ.LA 4 par-rat PAP 13 si-en-nu one ram, eight ewes, four young ewes, total of 13 sheep UCP 9 66 No. 43:4 (NB); 143-ta U.Š.Ḫ.LA 4 UDU ka-lu-nu 60 UDU

šênu

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\textbf{šēnu}

par-rat PAP 207 u₈, UDU.HLA muššerētu ša aḫurallā ša Idiglat 143 ewes, four lambs, sixty young ewes, total of 207 sheep left (to graze) on the other side of the Tigris YOS 7 145:2; sig. HLA ultu giziš ša ši-e-nu wool from the sheep-shearing. Nbn. 953:12, also ibid. 754:2. Note, qualified as “white” (as opposed to goats which are qualified as “black,” e.g., as in ši-e-nu šalindu BE 9 24:2, etc., see šalnu adj.) 85 UDU pu-ḫal 36 UDU.NITĀ MU.2-ū 229-ta u₈ GAL-tū a-līt-tī 58 UDU.NITĀ DUM[U] MU.AN.NA PAP 469-[tal] ši-en BABBAR.MES 85 rams, 36 two-year-old rams, 229 full-grown ewes which have lambed, 58 rams less than one year old, 58 ewes less than one year old, total of 466 (text: 469) white š. BE 10 132:5. cf. (with BABBAR.MEŠ omitted) ibid. 13, cf. also BE 9 1:4 and 18 (all NB); [ṣu-ḅa-at ši-e-ni = MIN (= [ši-pa-a-tum]) Malku VI 6, cf. na-al-ba-diš ši-e-ni (in difficult context) OIF 2 109 vi 87, also ibid. 122:19 (Senn.); note that in TCL 11 162:6 a group of various kinds of sheep, termed u₈, UDU.HLA in the sub-total, is added to a group of various kinds of goats, termed UZ.MĀŠ.HLA (line 11) in the sub-total, and that both categories together are termed u₈, UDU.HLA in the grand total (line 12).

The transliteration u₈ here renders the sign-complex LAGAB=SUM.ZIB, the exact reading of which is uncertain, since the Sumerian reading in A 1/2 307f. is broken. In Ea I 109f. the readings ū, ū-a, are given for this sign, but there the Akk. equivalents are broken. A reading commencing in ū is indicated by the gloss us-du-ḫa-a for u₈, UDU.HLA in Thompson Rep. 103:11, cited sub mnj. 2b.

In OAkk. and OA (exceptionally also in LB), šēnu is a collective used in the singular, while from OB on it is a fem. pl. tantum. Beside the normal pl. šēnā, the gen. pl. šēnātim is to be restored in BE 6/2 79, cited mnj. 3a, unless we assume a scribal mistake for š-i-ni.

This plural šēnā is used parallel to alpū (GUD.HLA) or lišītim (AB.GUD.HLA), while it is immumer in that it corresponds to the singular alpū, except in alpū ẖul źēnam Balkan Letter 33 and ana alpum u₈, UDU.HLA AJSL 33 227:2. Hence, all writings ending in HLA (i.e., the normal u₈, UDU.HLA as well as u₈, UDU.NITĀ.HLA and even U₈.HLA) are considered to be read šēnu, while for UDU.MEŠ, etc., see immumer, and for u₈ or u₈, MEŠ, see lahāru. Note also the spellings UDU.MĀŠ.HLA MDP 10 No. 1:2 and 7, and UDU.₈ MDP 23 184:8, 186:6, and 197:10.

\textbf{šēnu} v.; to load a boat, to load cargo (on a boat), to heap food on a table or fuel on a brazier; OAkk., OB, SB, NA; I išēn (OAkk. išān) — išēn (NA i-š-an); cf. šēnu B adj., ši-jānu.

[giš.mā.gal.gal.tur.tur.lá] ba. o.m.ar. ra. ta [...] kar.ra ūs. sa. ta : [ul-tu e-lip-pe-ti rab. ba-ti] ši-ih- hi-re-e-ti i-se-nu (ulu ...) i-na (kār-t) ik-lu-u after (Enil) had loaded the big and small ships, after he [...] moored them in the harbor (Kar 375 iv 33f.

na.i.zi bi. in. si si : se-e-ni qurinna incense is healed up 4R 20 No. 1:26f.

\textbf{a)} to load a boat (with cargo): šumma avutum malāhām u elippim ḫurna še-em ši-pātim šannam suluppī u minma šumšu ša še-nim i-se-en-ši if a man hires a skipper with his boat, and he loads it with barley, wool, oil, dates, or any other cargo CH § 237:43f.; [minma išū e]-se-en-ši minma išū e(var.)-se-en-ši kaspa minma [išū e]-se-en-ši hurūṣa minma išū [e-se-en]-ši zēr nāpsāti kalama I loaded it (the ark) with all my possessions, I loaded it with all the silver there was, I loaded it with all the gold there was, I [loaded] it with all the living creatures there were Gilg. XI 80–83; see also lex. section.

\textbf{b)} to load cargo (on a boat): in MĀ.MĀ i-ša-na-ma he loaded the (stones) on boats (and moored the boats in the harbor of Agade) UET 1 274 v 15 (Manišāsu); I UR 15:25, and ana elippim še-na-am-ma u atta alkam load one gur of locusts (and fish) in the boat and come yourself UET 5 32:13 (OB let.), cf. X ŠE.GUR = na makurrim še-nam-ma Fish Letters 15:25, and šamāššammē ša ina makurrim še-nu ibid. 31; še-em ... limburuma ina MĀ.DUB re gióm še-nam-ma ana Bābilim šubilam they
should accept the barley, then load it on an empty cargo boat and send it here to Babylon LIH 37:12; GL'H.A še-e-nim-ma (for šenamma) liblam load the reeds (on boats), and let him bring (them) here VATS 16 141:14, cf. a-wilam GL'H.A iše-en-na-am I šu śi GL'H.A šäbilam as to the man, he will load the reeds for me — send me sixty (loads) of reeds TCL 17 65:13; ullânum régissu la iturram DUB.U.DU šünûti liše-nam muhûr kîma še'im usûr he must not return from there empty-handed, he should load that dry bran for me, accept (it) and look after (it) as if it were barley (A 3598:30 (OB let.), cf. Gîš. MA.ù ša 40 GUR ... ana PN ... idîmmâ sulûppâ u lîtâm (wt. Gîš.Î.H.A) ana Sippâr liše-en-en give a passenger boat of forty gur capacity to PN and he should load dates and figs (for transportation) to Sippâr A 3533:12, also sulûppâ u šamašīkannī ... liše-nim-ma ... libûnûm LIH 22 r. 6; anumûna PN qadûm elîbbûm ana eperî še-e-nûm italkûnîsînumûšîn ina libbi ēmû šêṭên [I]u še-nu PN has just left to come to you with a boat to load “earth,” it (the “earth”) should be loaded in one day YOS 2 95:10 and 14, cf. TCL 18 145:5 and 10, 146:4 and 7, TCL 17 1:10, cited elîbbû usage e-2'.

 Listening to the flood on a table: ana paššûr sakki e-se-en uklût bit ēmû šašûṭâṭûn I shall heap the fancy dishes for the wedding on the table platter Gig. P. iv 17, after photograph PBS 10/3 pl. 70; LU kimru ina muhûh paššûrî te-se-en you heap ... artificially ripened dates on the table (you offer the light collation simultaneously) BBR No. 60:27 (NA rit.), cf. paššûra tâssakkan ... mirîs diše epithêti te-se-en ibid. No. 1-20:82 and 139 (SB).

d) to heap fuel on a brazier: nappatâ lâ-as gimus te-se-en you arrange a brazier (and) heap reeds (on it) JCS 1 331 r. 19', cf. nappatû ina panisû lâ-as Gîmes karûtî lûtu šâạnhî ina muhûh te-se-en you arrange a brazier before him (the patient), you heap out reeds (and) cuttings of apple wood on it KAR 90 r. 1; hûlûppaqqâ ana maḫûr Šamaš tâssakkan lûtu šarbatu te-se-en you set up a brazier in front of Šamaš (and) heap (on it) cuttings of Euphrates poplar (for the burning of the figurines) AFO 18 296:4; 4 luḫmûti kâhû tanaddû lûtu šarbatu te-se-en you set up four bricks at an angle (and) heap cuttings of Euphrates poplar (on them) (followed by abra tuṣṭâḥâzah you set fire to the pyre) 4R 55 No. 2:16, also STC 2 pl. 84:108, see Ebeling Handwergung 136, cf. 2 luḫmûti ... taṣšakkan lûtu te-se-en KAR 26 r. 20, also luṭu eґri ina muhûh gârakkû te-se-en BRM 4 6:15, rigqâ kalûšunu GIS ḫu-te-e arabût ina muhûh [ab-ri] te-se-en AMT 84,4 r. iii 11, flour, dates, salt 8[M.Œ] kalûšunu 7 laḫûnûm dišqa ... tumallâmûna ina muhûh ab-ri te-se-en KAR 25 iii 19; note braziers, etc., as direct object: ab-r[t]i-te-se-en ibid. 14, K.I.NE i-ṣi-an K.3455 r. 3 (NA rit.); maṣmaṣû lam šarûrî kinûkkâ kalûšunu dû eddîte i-te-se-en the communion priest heaps all the censers with embers(?) of boxthorn wood before the king (comes) BBR No. 26 iv 38; obscure: šûmmû amêlu rës libûbûhun um-ma-am še-le-en AMT 39,1 i 27.

For i-ṣi-en-šu-ma in Gössmann Era I 38, see zûnu usage a-1'a'.

Thureau-Dangin, RA 22 174 n. 5.

ṣepēru

1. to strand (hair and linen), to dress (hair), to trim, decorate (with stones), to trim away, to pinch(?)
2. suppuru to pare (vegetables and nails), to keep a ditch trim(?)
3. to trim a branding iron; Nuzi, SB, NA; I ïsepēr (ïsepīr)-stative sapīr, II; cf. musappirtu, ñepur, ñepīrū A and B, ñipuru, suppuru.

Ag(?) = șe-re-par ñò 101 BRM 4 3311 (group voc.): a.ṣā.dib.dib.ba, e.kal.kala.ga = șu-up-pu-ru šâ i-kî Nabûnit X 86f.; an.ta.sur.ra, šâ.dib.ba, šâ.ṣû.dib.šûl, šâ.ṣû.dib.še[li]-ibid. 89ff., šâ.sur.ra, šâ.ṣû.dib.še = MIN šâ ir-ri ibid. 93f., šâ.ṣû.dib.še = MIN šâ mi ibid. (to be emended to i-qa-r[u]) ibid. 95, for the group: an.ta.sur.ra, šâ.sur.ra, šâ.ṣû.dib.še see gas bûrû A lex. section.

šâ.ṣû.dib.še[li]-ibid. see šâ.ṣû.dib.še[li]-ibid. see şâ.ṣû.dib.še see šâ.ṣû.dib.še[li]-ibid. see gas bûrû A lex. section.

Thureau-Dangin, RA 22 174 n. 5.

ṣepēru

1. to strand (hair and linen), to dress (hair), to trim, decorate (with stones), to trim away, to pinch(?)
2. suppuru to pare (vegetables and nails), to keep a ditch trim(?)
3. to trim a branding iron; Nuzi, SB, NA; I ïsepēr (ïsepīr)-stative sapīr, II; cf. musappirtu, ñepur, ñepīrū A and B, ñipuru, suppuru.

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šâ.ṣû.dib.še[li]-ibid. see šâ.ṣû.dib.še[li]-ibid. see šâ.ṣû.dib.še see šâ.ṣû.dib.še[li]-ibid. see gas bûrû A lex. section.
trim away, to pinch(?) — a) to strand (hair and linen): *mushuššu teleqi kuniššum ta-ša-pīr* you take combings from her hair, strand it into a roll of hair (to be put into the hair of a woman who loses hair) AMT 3,2:7, also, wr. *ta-ša-pīr* KAR 202 i 24; *ana bališšišu ga[da]* ta-ša-pīr šaman šumušši tasallaḫ ana libbi uznušu tašakkan to heal him you strand (or roll) linen, sprinkle it with cypress oil, put (the tampon) into his ears AMT 37,2:6, cf. TUG.GADA ta-ša-pīr ... ana niḫ̃̄ ṣaku AMT 25,6 ii 10, also AMT 28,3:7, 90,2:18 (coll. Thompson, PRSM 19 66 n. 6) and r. 5; note: TUG.GADA te-se-pīr ... ana ṣakku AMT 16,5:6.

b) to dress (hair): *madattu ša KUR Sī-par-mene-na ša kima MUNUS.MES (var. adds -te) sa-pi-ru-ni amḫur* I received the tribute from (the men of) Mount GN who dress (their hair) like women AKA 322:76 (Asn.); see also Kraus Texte 25 r. 6 cited *ṣepuru* usage a.

c) to trim, decorate (with stones): *ḥattum uqniššu la ša-ap-ru-ṭat* (when) the scepter was not (yet) trimmed with lapis lazuli Bab. 12 pl. 12 i 8 (OB Etana); see also Gilg. Y. 169 cited *ṣipru* mg. 4.

d) to trim away: whoever damages or hides my inscription on stone *lu amēlaṭa šīkin napiṣṭi uma’aruma uṣaḥazu iṣpāššu i-ša-ap-pi-ru* or orders anybody else and instigates him (so) that he erases or trims away (words, or changes its contents into the opposite) AKA 250 v 71 (Asn.).

e) to pinch(?): see CT 17, in lex. section, and see *ṣepuru*.

2. *ṣuppuru* to pare (vegetables and nails), to keep a ditch trim(?) — a) to pare (vegetables and nails): *kima azupirāni li-ša-pi-pi-ru-šī kīšpāša* may her spells “trim” her as (one trims the vegetable) azupirānu (play on the words *ṣuppuru* and azupirānu) Maqūl V 31; *kima naqintu šōši ū-ša-pi-ru-ša ṣu-pi-ru-a-a* he (Marduk) trimmed my nails as if (attending to his task of) expelling a tabooed woman (from the city) (mng. obscure) Lambert BWL 54 line f (Ludlul III).

b) to keep a ditch trim(?) — see *šu-up-pu-ru* ša i-ki Nābītut X 86f., in lex. section.

c) to trim a branding iron — *šēndu pāržulī ... ana šu-up-pu-ru ūna ūnati PN SIMUG.AN.BAR* x branding irons are with the blacksmith PN for trimming GCCI I 194:3.

The middle radical p, the thematic vowel i, attested in the present *îṣappir* and *îṣeppir* and in the inf. *ṣepuru*, suggest uniting under this verb a number of sometimes disparate meanings. They are concerned on the one hand with arranging, decorating, etc., and on the other with paring off superfluous parts, cutting down, etc. In the first group of meanings *ṣepuru* refers to human hair (see *muṣappirtu*), to fibers (wool and linen), to the decorating of manufactured objects with beads, tassels, etc.; the second group usually is expressed by *suppuru*, and only exceptionally (see the ref. cited mng. 1d) by *ṣepuru*. This shows that *suppuru* in the refs. sub mng. 2 cannot be considered a denominative of *ṣipru*, “nail.” The etymology proposed by Thompson in PRSM 17 p. 11 n. 1 of Arab. ḍafara, “to braid a woman’s hair, a rope,” should be mentioned here; the semantic and etymological background of the verb or verbs listed here is much too difficult and complex to admit of simple explanations.

von Soden, Or. NS 20 158f.

*ṣepuru* (*ṣapru*) adj.; pinched; OB, Bogh., SB; cf. *ṣepuru*.

a) in physiogn. (as an abnormal feature): *šumma šapṭi K[U₄]L[U₄]U₄[OISGAL]LU šokīn ... imitta u šumla arkaša šap-ra* if his lips are like those of a “fish-man,” (commentary:) they are long at the right and the left and pinched Kraus Texte 12c iii 2; *šumma appa ša-pīr* if (a man) has a pinched nose Kraus Texte 13:34 and 25:10; *šumma sal appi tulīša ša-pi-ir* if a woman has pinched nipple(s) ibid. 11b viii 18', also KAR 472 ii 12'; *šumma šuṭṭi šep-rat* if her chin is pinched KAR 296 i 2', see Kraus, MVAG 40/2 54, also *ṣuṭṭu šep-rat* Kraus Texte 11c viii 13'; *šal ... * [SAG.KIŠ]: ša-piš* LBAT 1593:6'; *šumma šututu appaša* 133
**še’pu**

**še’pu** Labat TDP 200:15; šumma sal abbutu sap-rat (possibly tressed, for which mng. see ẓerê ru mng. 1b) Kraus Texte 25 r. 6.

b) in diagn. (as symptom of a disease): šumma ... appašu ša-pi-ir Labat TDP 82:25, dupl. appašu ša-pi-ir KUB 4 14:4; šumma panuṣu ẓep-ru talammasu purrur if his face is pinched, his .... (with bad prognosis) Labat TDP 78:71, also, wr. ẓap-ru ibid. 72.

c) other occs.: Ninkarrak cursed ir-ra-am ša-ap-ra-am the pinched intestines Bohl Leiden Coll. 2 p. 5:36 (OB inc., translit. only), cf. sa-ap-ra-ṣu Labat TDP 78:71, also, wr. the pinched intestines Bohl Leiden Coll. 2 p. 5:36 (OB inc., translit. only), cf. sa-ap-ra-ṣu Labat TDP 78:71.

**še’pu,** šiḥpu (Bezold Glossar 233a) see ẓe’pu.

**še’pu** see šarbatu.

**še’ru** see šarbatu.

**še’riṣ** prep.; towards, against; OB, SB; cf. še’ru A.

[x x] x.si – ši-ri-iš Nabnitu XXII 208.

alkamma še-ri-iš(var. ṣe-ri-iš) DN i ni-[i-li]k likkuma qudišiš DN ẓišbu “(O Mummu) come and let us go to Tiamat,” (so) they (Apsu and Mummu) went and sat down (on the ground) before Tiamat En. el. 1.32, cf. še-ri-iš Tiamat ša ikūma ītāra arkiš he (Marduk) turned back to Tiamat, whom he had bound ibid. IV 128; itti LU qurādiya la gāmelāti še-riṣiš RN ana Kiṣk₁ aṣṭakān panuṣa accompanied by my merciless warriors, I directed myself toward Kish against RN OIP 2 51:25 (Senn.); ina littu ḫiṣiti qiti še-riṣiš nākiri lišišanni may they (the gods) set me up over (my enemies) in triumph and victory Borger Esarh. 27 ix 12; aban nadā hargulli še-riṣu Tāmtim the stone for placing locks upon Tiamat (mng. obscure) ibid. 85:52; še-riṣiš īltabbi imtiš lāniṣu losses and sorrows fell upon him ZA 4 252 i 14 and 16 (SB rel.); ši-ri-iš q[i...i]-la-ra-ā-ki-im (in broken context, possibly še-riṣu, not še-riṣu) VAS 10 215 r. 13 (OB lit.), see von Soden, ZA 44 34:41.

von Soden, ZA 41 145.

**še’ru** see še’ru A.

**še’ru** see še’ru A.

**še’ru** s.; open place, open country; Nuzi; wr. syll. and EDIN.MEŠ; cf. še’ru A.

ki-i-du (explained as) ẓe-ru ẓe-ri-i-tum CT 31 39 i 31 (gloss in ext.).


For EDIN.MEŠ possibly to be read še’ru in HSS 5 52:7 and JENu 240:6, see še’ru A mng. 3c.

The word is here considered a derivative of še’ru as kišitu is of kidu. It now seems likely that ziritu (mng. uncert.) CAD 21 (Z) p. 134b, occurring only twice in Elam, should be connected with še’ru.

Oppenheim, Or. NS 7 378f.

**šeretu** (Bezold Glossar 239b) see muškū.

**šerrānīṣ** adv.; past the cap of the door-pivot; SB; cf. šeru A.

apānīš irrubu ši-ra-niṣ iḫallup (Lamaštu) enters through the window, slips in past the cap of the door-pivot RA 18 163 r. 17, cf. iḫallup ši(var. ši-ra-niṣ) LKU 33:30, var. from KAR 239 i 19; kīna šikkē la tāḫallupi ši(var. ši-ra-niṣ) do not slip in past the cap of the door-pivot like a mongoose 4R 58 i 19, also ZA 16 168:19, var. from PBS 1/2 113:54.

von Soden, Or. NS 23 341f.

**šerratu** see šeret A.

**šerratu** A (šerratu, šarratu) s.; 1. nose-rope, lead-rope, halter, 2. rope used as an oarlock, 3. nose ring (as a piece of jewelry), 4. lead-rope (in transferred mngs.); from OAkk., OB on; šarr-ru ADD 1053 ii 4. ši-ru OECT 6 pl. 2 K.8664 2, wr. zir-ri-tu ADD 941 ii 4.
2. rope used as an oarlock: for šir-rīt pārisu Hh. IV 409, see lex. section; šumma šulmu kīma šir-rīt pa-ri-su if there is a pustule like a rope used as an oarlock TCL 6 3:41, and cf. šumma šipāšu NA kīma šir-rīt pa-ri-su[?]. Boissier DA p. 15 iv 3, see Boissier Choix p. 206 (SB ext.), also CT 31 23 K.3490:7, also K.3746 (unpub. text, courtesy W. G. Lambert).

3. nose ring (as a piece of jewelry for women): ana ši-ir-rī-tim u ħār kāṣpām aššānum šūpiš convert (the balance of this silver, amounting to seven minas and fifty shekels of silver) there into a nose ring of silver and a silver ring ARM I 46:30 (lot. of Šamši-Adad to his son); 2 ħār.ḡīr Kū.gī Aš.āš 1 ši-ir-rī-tum Kū.ğı two ankle rings of gold, double, one nose ring of gold RA 43 174:12 (Qatna inv.); 1 ḫuppā ḫurāṣi 2 šir-rī-tā MIN 2 qāpātu kāṣpi ADD 941 ii 4.

4. lead-robe (in transferred mngs.) — a) referring to a cosmological feature of heaven: iš-ti ši-ir-it [ša-me-er uardu] (the diseases) have come down from the "lead-robe" of heaven JCS 9 10:10 (OB), cf. iš-tu šir-rīt an-e uardu AMT 26,1:7; note the variants istu ziggurat šamē JCS 9 9:10 (OB), and istu mul šamē ibid. 11 C 5; his (Agum's) rule shall be steeped in prosperity šir-rīt an-e rapūtu li-ip-pē-ta-šu the "lead-robe" of vast heaven shall be opened for him (and the clouds [...] rain) 5R 33 vii 16 (Agum-akkrime); [mum]a.zin nišu ina šir-rīt šāmāmī he (Marduk) lets dew fall down the "lead-robe" of the heavens AFO 19 61:9 (SB rel.), cf. Lambert BWL 126:17; 1 gar-rat an-e one (tablet titled), "The 'lead-robe' of heaven" ADD 1053 ii 4 (list of literary texts, followed by iqqu šufru, coll. A. Sachs).

b) in descriptions of gods, referring to their rulership: tamhākūru PA.AN.MEŠ šir-rīt šamē ina gūtēša šab[tak]u I (Istar) am in possession of the (symbols of the) divine offices, in my hands I hold the "lead-robe" of heaven KAR 306:30, cf. i-na še-re-etu a-bu-bi (in broken context) ibid. r. 25; ukkinuma itumma d Marduk ritusū ši-ir-rīt [di]gīṣi Anunnaki (wr. 600) markas ša[mē] u erseti Marduk made firm and took into his hand the "halter" of
serretu A

the Igigi (and) Anunnaki, the connecting link between heaven and earth Craig ABRT 1 31 r. 8; [qur]ādu Išra ši-rīt (var. ši-rat) šanē tamẖātu you, heroic Išra, hold the “lead-rope” of heaven Gossmann Era p. 25 r. ii 2, var. from JNES 19 149, cf. tāmiẖ ši-rī-[ti šanē] (referring to Ninurta-Kaksaisa) JNAS Cent. Supp. pl. 2:9, ṭāmeẖ ši-rat AN-e (said of Aššur) OECT 6 pl. 2 K.8664:2 (coll.), cf. also mukil šīr-rīt šanē u ersetī ibid. line 12.

(2) referring to the rulership over mankind, in a figurative sense — 1’ said of gods: Ištar rituḫša ši-rī-[ti nišī ū-ki-a-al Ištar holds in her hand the “halter” of mankind VAS 10 214 ii 10 (OB Aguṣaja), cf. gābatāt ši-rīt šar-rānī STC 2 77:32.

2’ said of kings: iunu ḫEnil ... ši-rā-at nišī qaṭiššu idīnu when Enil gave him into his hand the “halter” (guiding) mankind PBS 5 36 r. iii 15 (Narām-Sin); when Enil gave him the land and the people to rule ši-rā-stī-na ana qaṭišša umallī and placed their “halter” in his hand LIH 95:28, cf. šīr-ri-is-sa ana qaṭiša umallī LIH 95:17, with the Sum. correspondence šā.kiri₄.bi šu.ni šē bi.in.sī a LIH 62:28 and 61:31 (all Hammurapi); tāmiẖ ši-rī-tī (said of Agum-kakrîme) SB 33 i 21; ši-rīt (var. ši-rī-tī) kala nišī qaṭiša uṣmalā (Ṣagarakīti-Šūrā as reported by Nbn.) CT 34 35:47, var. from VAB 4 248 ii 26; [ṭāmeẖ ši-rī-[i-] ... Borger Esarh. 118 § 95:7, also Streck Asb. 278:7; šarrānī šadē nesūtī ... šu ḫMarduk ... ana šadād sīridū ši-rā-at-si-na umallī qaṭiša the kings of distant mountain regions, whose reins Marduk placed in my hand so that they now pull his (Marduk’s) ropes VAB 4 146 ii 32 (Nbk.); [rubū] ši-rū ši-rī māšt iškāl Iṣbu Comm. 322; note the exceptional māt rubē ši-rū irẖāš the land of the prince will have “reins” (imposed on it) TCL 6 5 r. 49 (SB ext.).

The mng. “halter, lead-rope” fits all refs. from literary texts and denotes in nearly every instance the rope passed through the nose or around the muzzle of an animal (bull, donkey) in order to guide it. It was also used on human beings, actually or figuratively. This mng. is fully supported by the Sum. correspondence šā.kiri₄., “nose-rope.” The use of the word to denote reins represents a transfer to draft animals; it is attested only in Hh. VI 56 and Diri III 7, which use šerretān in parallelism with appadān and šinnūtān. Only appadān, however, should be translated “reins,” because it alone refers to the equipment of animals pulling a vehicle and directed by a driver. The late passage VAB 4 146 ii 32, sub mng. 4e–2’, with the comparison to an animal pulling a chariot, which suggests a translation “reins,” rather than “halter,” is unique.

Complications arise from two sources, first the use of the determinative gīš in the vocabulary passages cited, and second, the unpub. Hh. passage (Ur X 138, in lex. section), which speaks of the “rope of the šerretu” suggesting that the šerretu was an object (cf. mng. 3, “nose ring”) to which a rope was attached. The Sumerian gīš šāбир as well as eškīri (wr. gīš šāбир, see Diri III 39) refer clearly to staffs or the like (see šībiru and paṭdu), and gīš. ti. ba. kūr. ra is equated not only with šerret imērī (Hh. V 189 and Hg. II 158, in lex. section) but also with kaju, “donkey goad,” and makkūru ša imērī ibid. On the other hand, the “Akkadian wood” which in Hh. VI 55ff. and Diri III 6ff. is rendered by appadān, šerretān, and šinnūtān may refer to an originally wooden device through which the reins of the team passed from the driver standing on the chariot. If this be acceptable, šerretu as a lead-rope or halter attached to the nose or muzzle of an animal would represent an early stage, and šerretān in the mng. “guiding device for reins,” would represent a later stage.

Though šerretu does not refer to any kind of metal ring passed through the nose of an animal, the term was used as the designation of such a ring worn by women as an ornament. The refs. to šerret imērī and the relation of the terms for “staff,” “goad,” etc., remain obscure. All later refs., in which the word occurs only in figurative mng., are based on the original connotation of šerretu or eškīri.
The cosmological term seems to denote some kind of rope which keeps the rain tied up in heaven and on which (or by means of which) the diseases are said to descend to earth.


**şerretu B**

The cosmological term seems to denote some kind of rope which keeps the rain tied up in heaven and on which (or by means of which) the diseases are said to descend to earth.

In the BM passage, şerretu occurs in a section dealing with teeth. In the other refs. it is between a passage dealing with nostrils and another dealing with the mouth. Therefore, şerretu is probably a feature near the mouth, perhaps the whiskers.

**şerretu B (şurritu) s.; whickers(?)**

[somma] izb u šur-ri-it / šir-ri-it nēši šakin if an izb u has the whiskers(?) of a lion BM 99078:15, and BM 66997:7; wwwa izb u šir-ri ta šakin if an izb u has whiskers(?) CT 27 40:28, and dupl. LKU 121:4, for comm. to this passage see şirtu A lex. section; wwwa izb u šir-ri ta šakin na x[... ana] wumeli rakīs if an izb u has whiskers(?) and ... is bound on the left CT 27 40:30, and dupl. LKU 121:6, cf. also succeeding lines (all SB Izbu).

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**şerretu C s.; sheen; SB*; cf. sarāru B.**

summa mulu bad îna iti mn ippûma / du-ma ge-re-es-su (šor)-al-mat (var. šal-mat) if a planet rises with the sun (var. becomes stationary) in MN, and its sheen is dark TGL 6 16:10, see Largement, ZA 52 238.

**şerretu** see şerru B.

**şerru A (şarru) s.; 1. door-pivot, 2. pivot cap; from OB on; şarru CT 17 35:57; cf. şerraniš.**

giš. u+sag. ig, giš. kul. ig, giš. za. ra. ig = sa-ar-ru Hh. V 261ff., vars. [giš. x. ig], [giš. šu. ig], [giš. u+s]a. ig and giš. su. ig, giš. kul. gišim. ig] in Sum. column, see MSL 6 p. 27 note; [urud. kul]. giš. ig, [urud. za. ra]. giš. ig, [urud. u+sag. giš]. ig = şerru Hh. XI 418ff.

i.lu giš. za. ra. ta mu.un.zal.a.ab.e.ne : ša îna askuppata u šir(var. šir)-ri ziqqû (the demons) who drift in through the (openings between the threshold and the pivots (of doors) CT 17 35:56f., cf. giš. za. ra im.gin[.u]m [ina] šer-ri kima šoli CT 16 12 i 34f., and, wr. îna šer (var. šer-ri) ibid. 9 ii 22f.; giš. za. ra an.ta nam (for: nam.mu.un.da.tu.tu.dê) giš. za. ra ki.ta nam : îna šer-ri eši la terrubû ūna šer-ri kapši min do not enter to him past the upper pivot, do not enter to him past the lower pivot ASKT p. 94-95:56f., dupl. RA 17 125 iii 10f., also, with comm. ša [...] šikškâ šaknu, [...] b'ırit dalâti AFO 12 214:17ff., cf. also giš. za. ra nam.ba.kas₄[kas₄, e.dê] : îna šer-ri ifa [...] CT 16 22:258; ma. mù.gin(₄) za.ra nu.mu. [...] : kima butti îna šer-ri like a dream, past the pivot (referring to Nergal) 4R 24 No. 1:45f.

1. door-pivot — a) in gen.: summu simuntu îna šeri ⽼ 2 x 2 if a swallow [builds a nest] in the pivot (of the door) of a house (followed by “in the lock,” and other parts of the door) CT 41 2 K.6765+ r. 2′ (SB Alu); NA₄ kašarrû aqar 2a šadêšu rûgu ĩrâmma îna šapal šer-ri dalâti băbânî ekallâja ukin I brought back with me costly “stone from Gašûr” (quarried) in faraway mountains and set it up under the pivots of the door leaves of my palace’s gates OIP 2 127 I 13:5 (Senn., wr. on a black stone); îna bâri kamî u šer-ri dalî tetemmir you bury (the magical preparation) at the outer door by the door-pivot KAR 298 r. 44, see Gurney, AAA 22 74.

b) as a means of entry for demons: see bil. refs. in lex. section; bâb bîtî îrrubâm ĭhullûp še-ra-o[m] ĭhullûp še-ra-am she enters through the door of the house, she slips in past the door-pivot, she has slipped in past the door-pivot BIN 2 72:7f. (OB lit.), see von Soden, Or. NS 23 338; see also şerraniš.

2. pivot cap (made of copper): see (with u+šag, describing exactly the metal cap on the pivot) Hh. XI, in lex. section.

Salonen Türen 66f. (with prev. lit.).

**şerru B** (fem. şeretru) s.; enemy, second wife, rival; OB, MB, SB; wr. syll. (dam. tab.ba in usage b); cf. şerru B in bel şerri. dam.tab.ba = tap-pu-ã, tap-pat-tum, şer-re-tum Hh. I 93aff.; dam.tab.ba = [şer]-re-tum = ki-nil tum Hg. I 10, in MSL 5 44; me.îm.xa. = şer-re-tu, me.îr (var. me.îm.ru) = c-me-û, a²-brib = mar-ti e-ne. Ermiššu II 220ff.

a) şerru enemy: îla anà šer-ri-šu šarru anà šer-ri-šu šarru ùtûrušu may they (the gods) turn (his personal) god into his enemy, the king into his adversary MDP 6 pl. 11 iv 14 (MB kudurru); anà šer-ri-ka [kabaštreka limmišu
be friendly to your enemy (preceded by ana raggika to your ill-wisher) Lambert BWL 100:44.

b) serretu second wife, rival: see lex. section; if there are two kidneys in the right renal region NIN-tu DAM.TAB.BA TUK-ṣi the lady (of the house) will have a rival KAR 152:12 (SB ext.).

The OB mng. of serretu is to be separated from the SB, where DAM.TAB.BA means "rival" rather than "second wife" as a legal status.

Ad usage b: Landsberger, AFO 10 145 n. 28; Ungnad, AFO 14 273.

**šerru** (Bezold Glossar 240a) see širī B.

šerru A

še-ru B

be friendly to your enemy (preceded by ana raggika to your ill-wisher) Lambert BWL 100:44.

b) serretu second wife, rival: see lex. section; if there are two kidneys in the right renal region NIN-tu DAM.TAB.BA TUK-ṣi the lady (of the house) will have a rival KAR 152:12 (SB ext.).

The OB mng. of serretu is to be separated from the SB, where DAM.TAB.BA means "rival" rather than "second wife" as a legal status.

Ad usage b: Landsberger, AFO 10 145 n. 28; Ungnad, AFO 14 273.

**šerru** (Bezold Glossar 240a) see širī B.

šērū A

še-ru B

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Ad usage b: Landsberger, AFO 10 145 n. 28; Ungnad, AFO 14 273.

**šerru** (Bezold Glossar 240a) see širī B.
onto the ground OIP 2 156:16 (Semm.); KUR Simirrja ša ... kima EDIN nu-ú-ni ida ana ida mētega la iṣat Mount GN, which, like the back of a fish, has no pass from one side to the other TUL 3 20 (Sar); ana 2 šēpē šarrī bēlija ... lu amqutma kabattu u še-ru-ma I have fallen at the feet of the king, my lord, (on my) belly and (on my) back EA 299:11; lu iṣatḥāšëni kabattuma u še-ru-ma I have protruded myseon on (my) belly and on (my) back ibid. 298:14, and passim, UZU kabattuma u UZU še-ru-ma ibid. 303:12, and passim, še-ru-ma u kabattuma ibid. 314:9, and passim.

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b) in ext.: šumma še-ra-an ša ḫasiš am.l.zi u A.GUB iṭaṣabatu if the right and left backs of the lungs hold each other YOS 10 36 i 50 (OB ext.), note, WR. LUM,HAŠ ibid. i 34-48, also ina LUM ša ḫ.iz HAŠ ibid. iii 12, cf. še-[er]-ḫaš-im HSM 749:30 and 87 (OB ext.), cited Hussey, JCS 2 25, also JCS 11 98 No. 6:9; še-[er]-ḫaši the back of the lung YOS 10 40:1, 4:4 (model), RA 38 85:11; šumma še-[er]-māši ubānim ana [ši]na ilṣur if the back of the region of the “finger” is parted into two YOS 10 33 v 11 (OB), and passim in this text, cf. še-er ubānim ibid. 18ff., cf. še-[er]-ḫašin gabištim the back of the middle “finger” of the lung YOS 10 39:5, cf. EDIN U ḫar MūRū TUL 6 5:52; i-na še-[er]-šu’s MūRū Bab. 2 257 r. 22 (OB); še-[er]-šemūl ubānim the back of the left side of the “finger” YOS 10 44 r. 41, also PRT 9 r. 14, [še]-er imlitši ubānim the back of the right side of the “finger” YOS 10 34 r. 34, še-[er]-biruši ša ubānim the back of the partition of the “finger” YOS 10 33 r. 14, also ii 28ff., etc., ina še-[er]-ištim ša ubānim imlitšim šumēlšim] on the middle ridge of “finger,” right and left RA 38 86 r. 15 (OB ext. prayer), MAŠ i-na še-[er]-niši šurum ... šakin if there is flesh on the back of the “yoke” YOS 10 42 iv 39 (ext.), also passim, WR. EDIN, in SB ext.; note rēš EDIN CT 31 20 r. 13, beside iṣid EDIN ibid. 14, ina qabal [EDIN] ibid. 18 K.4061 r. 7, mešret EDIN CT 20 50:8, ana ā EDIN PRT 129:15, and passim
šēru A 2a

in SB ext.; šumma EDIN.MEŠ ša uḫānī ina saq-šu-nu 3-šu-nu uš-te-mi-šu (exceptional for ušēlimu) if the ridges of the “finger” come together, all three of them, at their tops CT 28 50 K.2714+ r. 19 (SB), cf. [šumma] uḫānu 3 EDIN.MEŠ-ša ana mēru [ ... ] KAR 423 iii 43 (SB), cf. EDIN mari the back of the gall bladder CT 31 14 K.2090 i 3 (SB), še-er šēlim the back of the rib RA 27 142:15 (OB); šumma ušēša šuḫma EDIN uš-ıś if the “station” has been torn away and has no back (explained by šu-lul-ta-uš ša-šum-ma-ša) TCL 6 6 r. i 3 (SB).

2. (as prep., adv., and conj.) over, upon, above, on top of, in addition to, towards, to, against — a) as prep. — 1' šēr (SB only, rarely NB royal): EDIN tamlē šu-āti uššēšu addī I laid its foundations upon that terrace Streck Asb. 86 x 81, cf. ši-ir mešīti ... ša uraddīma OIP 2 165 vi 4 (Senn.); EDIN RN uššēša ḫarrānu I took the direct road against Šamaš-šum-ukin Streck Asb. 32 vi 129; añīni ša EDIN KUR GN cities on Mount Nīṣir AKA 307 ii 39; me ša ši-ir GN water courses upstream from GN OIP 2 79:10 (Senn.); zikir šum ša DN ... še-er kalbi šatīm the name of (the goddess) DN was written upon a dog (figurine) VAB 4 144 i 19 (Nbk.); note in the locative before pron. suffix (only SB): teḇāni še-ru-u-a coming against me OIP 2 43 v 57 (Senn.), and passim; guṭārē ... ukin še-er-ru-ūš-šen I laid beams upon them Winckler Sar. pl. 40; 22, and passim in Sar., Esarrh., also uma’ir še-ru-uš-šū. Borger Esarrh. 47:33, also EDIN-uš-šu Thompson Esarrh. pl. 14 i 30 (Asb.).

2' ana šēr (OA, OB, EA) — a' often in OA: a-na šēr manak ṣālim in addition to the tin kept on hand TCL 19 24:31, and passim, also ana še-er PN atāramma KT Hahn 3:22, and passim, ana še-er-kā lilliša BIN 6 95:10, and passim, and passim, also aššar: a-šē-er PN šupurma TCL 19 74:27, a-šē-er-ia šēbīlam OCT 3 39a:18, and passim, a-šē-er ūšubān šuḫtem in addition to the earlier interest BIN 6 39:5, and passim in OA.

b' often in OB: a-na še-er šuḫtem illikamma he went (for help) to important people UET 5 246:6, ana še-er PN u PN, ana iñ GN alikma go to PN and PN, to the GN Canal BIN 7 7:9, and passim in OB, ana še-er PN JRAS 1926 437:16; ana še-er nizqītuja u nizqītaka šēsinma in addition to my (own) worries I heard of your worries Fish Letters No. 2 12; [a]na še-er TCL 1 29:8 (let.), YOS 2 88:10; ana še-er annim epēšim on account of this act YOS 2 40:23, and passim, also in Mari in letters (ARM 1 5:29) and lit. (RA 35 47 No. 22:5, RA 35 3 r. iv 11), also in OB, note (in SB lit.) ana EDIN ṣuḫšu Gilg. I iv 23, etc.: rarely aššar: aš-še-er lēnuq MU 3.KAM in addition to the compensation for giving suck (to the baby) for three years VAS 7 10:16, also aš-še-er epiniššunu TCL 17 3:13 (let.).


3' ina šēr (in OA, OB, EA) upon, on top of, to the debit of — a' in OA: i-na še-er emārim id'asunu put them on the donkey KTS 36c:11, and passim; šubāl i-na še-er tamkārim kēnim ana ūme id'a charge the garments on long-range credit to a reliable trader BIN 4 53:25, cf. avilum i-na še-er bit abīni la išalla KTS 21b:9, etc.; x gold i-na še-ri-kā PN illusion (see išša mmg. 2b-2') CCT 2 46b:7; gimillam i-na še-ri-a šušnā bestow a favor on me! (see gimillu mmg. 1b) CCT 2 46a:26, and passim; narkabē ša 1 Ġūn Ta i-na še-ri-šu-nu [u]kazzīz I placed upon them “riders” (weighing) one talent each Belleten 14 224:15 (OA royal); the man is here in Nahur e-ni-ki i-na še-ri-šu lilliš look at him TCL 20 105:17, cf. i-na še-ri-šu lēmušu let him look at him ibid. 93:8; also iššēr; i-še-er panim šuḫtem ... šaptaš i MANA TA raddīma TCL 19 17:15, also i-še-er avēltum še-kā lilliš OIP 27 2b r. 8, and passim; we have heard kēna pirittem i-še-ri-kā ekallum iššunu that the palace has threatened you TCL 19 71:5; awatam i-še-ri-a ē tēzīma ē tattalkam do not leave the matter to me and walk off TCL 19 15:18; i-še-er PN ilē he charged PN (with the interest) (see legā) TCL 21 177:10.

b' in OB: era ittalad i-na še-ri-šu the eagle brought forth young on top of it (the...
sēru A2b

poplar tree) Bab. 12 pl. 13:7 (Etana); note šumma i-nu se-er-ia šumma i-na se-er-ka BIN 7 220:9f.; for ina sēri used for eli sēri, see von Soden, ZA 41 143 n. 2 and ZA 49 178.

c’ in EA: mārē PN i-na zi-ri ě UGUG (obscure) EA 104:48 (let. of Rib-Addi).

4’ eli sēri (SB only): dadāšu ūḫubub uGUG EDIN-ša Gilg. I iv 20, also ibid. 15; kiša kišru ša ãnim ıntonaqqut e-li EDIN-ia ibid. v 28, also (in same context) e-li (var. UGUG) EDIN-ka ibid. 42, also (in obscure context) e-li EDIN-šu ibid. iii 15, UGUG EDIN-šū ibid. vi 12.

b) as adv. (ana šērumma on top of that): the lady has terribly exaggerated the affair a-na še-ru-ma ūmīnam ... ina ruteššim qyyqaddni mâdiš iqalilî on top of that, we are denigrated by (her) constant gossiping TCL 18 135:12 (OB let.); a-na še-ru-ma adannam ... tustišiqannin on top of that, you have made me miss the term YOS 2 19:15 (OB let.).

c) as conj.: a-šē-er lēbbi lannu kaspaš amsima since I felt uneasy, I had the silver refined (and, indeed, out of five minas only three and a third minas of fine silver came out) TuM 1 3b:3 (OA).

3. hinterland, back country, open country, fields, plain, steppeland — a) in gen. — 1’ in contrast to the city: uuru ša. ba uuru barr. ra edin edin.na sig.šig bi.ın.si a.ri.am un.ugg.ug.in: lēbbi ali aḫāti ali ši-ir-ru basātri šaqummatu usāmima ušālik na-ma-iš he filled the center of the city, the outskirts of the city, the open country, (and) the hill country with silence and made (them desolate) like the surrounding plain 4R 20 No. 1:3f.; šuḫarrur še-ē-ru parka dalāti the open country is silent, the doors are barred OEQT 6 pl. 12:8, see TuL p. 163 (SB prayer to the gods of the night); a-šu lu ina lēbbi Äli lu ina še-ē-ri lu ina māša ina ribetē lu ina bit qaretē lu ina isinnî ali a-šu kā daʾāni batulī igtatma u-ma-an-zi-e₂-ši (if) a man seizes a young girl by force and rapes her in the City, or in the fields, or by night in the square, or in a barn, or during a city festival KAV 1 v 16 (Ass. Code § 55); pāru ša ... ina muḫḫi kaskal šarrī ša edin du-[x] the lot along the king’s highway to the steppeland KAV 186:3 (= KAR 149), pāru ša ina muḫḫi ... ana kaskal šarrī ša edin[.] ibid. r. 3; mašmāšu u šaḫšu ana edin usṣu malu ša dNabū ina Bābīli ina Bābīli ul irrubu the exorciser and the butcher go out of town, as long as Nabū stays in Babylon they must not come back to Babylon RAcc. 141:361, and ibid. 360 and 363; [êtesiššuma ittasi] EDIN [hazanu] pāšallattī ēṭerū ana ali (the poor man) left him and went out to the open country, (while) the mayor came clawing back into the city STT 38:159 (Poor Man of Nippur); EDIN.MEŠ Nippurū Bābīli ša zāb šarrī ... ina ali u edin šabāt amelī la šakina the Nippurian and Babylonian troops, or (any other) soldier of the king, must not organize a press-gang in the city or in the country BBSt. No. 6 ii 5 (Nbk. 1); liibalkituššima DINGIR. MEŠ ša EDIN u URU may both the rural and the urban gods turn against her (the sorceress) Maqla V 42; qereb URU u EDIN ina la meni ašṭakkana dabdāšu I defeated him (Samāš-šum-ukin) in (both) town and country uncounted times Streeck Asb. 32:133; ina URU u EDIN ki aškunamma bik[itu] hubtu ša Aššuraja ana EDIN. MEŠ a-šad-da-[x] when I have caused weeping in the city and in the country, I will haul(? ) overland the loot (taken from) the Assyrians CT 22 248:7f. (NB let.); hubtu EDIN. MEŠ-ša u āšāšu šīḫritu šobbattu will he carry away booty from his open country and his villages? Craig ABRT 1 82 r. 9 (query for an oracle), cf. PRT 1:18, 7:12, also ABL 1237:20; hubut (wt. SAR-ut) ali u EDIN SAR BHT pl. 17 r. 27 and ibid. 40; ina nimma ali u [EDIN] ša PN išša PN u PN aḫḫu PN and PN₂ are joint owners of whatever PN owns in (both) city and country MDP 24 365:14 (OB Elam), cf. ina ali u še-ri-šu ša išša u šarāšu šikkatū ša PN maḫṣat MDP 23 202:18, and passim; ali u [še]-ra luqmānu ša maṣrāšu šizzu when they have divided (their property situated in) the city and the country, whatever there was (lit. their poverty and their riches) MDP 23 172:20, cf. aššum makkār ali u EDIN eglī bīti (wt. Š.D.U.) a kirī MDP 23 321:1, NīG.GA-šu ališu u še-šir-šu ibid. 285:5, also ša ališa u EDIN-ša MDP 24 381:8,
şēru A 3a

and similar passim in OB Elam; eglītiku ina EDIN-rī u bitāte ina ālī your fields out in the country and your houses in the city RA 23 148 No. 29:17 (Nuzi); ina EDIN.NA PN irdišanni PN has beaten me up in the open country AASOR 16 72.6 (Nuzi); ana EDIN ālī bit ālī u bit bēlī šulmu greetings to the (adjoining) countryside, the city, the temple, and (my) lord’s household PBS 1/2 43.3: cf. ana ālī u EDIN ša bēlīja šulmu ibid. 16.2; BE 17 9:3, also ana URU.KI še-ri u bit bēlīja BE 17 26.2 (all MB letters), for the term pan šēri to a suburb of a city see s.v.; mimmāšu ša ālī u EDIN mala bāšū maškanu ša PN his possessions, both in the city and in the country, are, one and all, surely held by PN Nbk. 91.6, cf. NIG.SID-su ša ālī u EDIN BRM 1 47.6, also NIG.SID.MEŠ-tū ša ālī u EDIN VAS 5 57.8, and passim in NB econ.; mimmāšu ša ālī u EDIN mala bāšū šumukma kām 7 MANA KU. BABBAR nūmmu ša 1PN pāni 1PN aššatīšu usādgil he made out a seal(ed document transferring the title) to whatever he owns in or out of town and handed it over to 1PN, his wife, in lieu of seven minas of silver, the dowry of 1PN Nbk. 265.13, and passim in NB; mimmā mala ina ālī u EDIN ina muḫḫi ippuš ina utur aḫu whatever (profit the debtor) may make on (the capital loaned), be it in or out of town, he (the creditor) will (count) as an equal (with the debtor) in the division of the profit Moldenke 1 15.4 (NB econ.), also TCL 13 184.7, and passim in NB.

2' beside šaddā, bāmūtu, namū; šumma malkū u-ša-ad u-sē-er wāsī if a prince has set out for the mountains or the steppe RA 35 61 pl. 9 No. 18 ii 2 (Mari live model); mišil um-māni kur Akkadīlugug-tū ina harrī ša GN EDIN u bamāṭī umallāma half of the mighty army of Akkad will fill the open country and the hills in the wadis (?) of Tupliaš KAR 421 side 1 ii 17 (SB prophecy); ḫušu qereb EDIN u bamāṭī ʾiššēniš ugapḫīr I rounded up (the enemy’s runaway horses) from both the open country and the highlands OIP 2 52:35 (Senn.); še-e-ri kīdi bamāṭī ʾasruḫa illūrīš I dyed the plains, the lands outside (the towns), and the highlands (as red) as the illūrā-plant TCL 3 153 (Sar.); ana EDIN kīdi u namē tap-gi-da-in-ni you have handed me over to (meet my fate in) the hinterland, the open country, and the surrounding lands Maqlu IV 23.

3' other ocs.: lū edin.na sug.tā ugā(bad).ga lū edin.na ud.dē.ra.a ša ina še-rišu u šūše inātū ša ina še-rišu 4Adad irṣiqūšu he who died in the plain and canebrates, whom Adad flooded away in the plain ASKT p. 88-89: 28f.; EDIN pališa uṭid idrāna the wide plain brought forth alkali CT 15 49 iii 58, cf. ibid. iii 48 (SB Atrahasis); ašamušatu ina EDIN la ušambar he must not face a storm in the open country (on that day, otherwise the hallulaja-demon will ”espouse” him) KAR 177 r. iii 9 (SB hemer.), also KAR 178 r. iv 34, and (with 4Nisaba) KAR 174 r. 20; x kiln-fired bricks (brought in) ultu EDIN from the open country UCP 9 66 No. 44:3 (NB).

b) used for agriculture: AŠA mala mašā uṣār GN ša ḫiltū u še-riš as many field(s) as there are in the irrigation district of GN, (whether) in the brushland or in the steppe-land BE 6/1 112.3 (OB); nāšpākī aṣjīšim ū ṣuṣṣad išrišan ina še-ri-im ma-ga-šu-ūšī he did not hand over to me the heaps (of barley due to) me, (even though) he brought up (barley) from the fields ..... VAS 16 8.11 (OB let.); alpa bišlamma ina še-riš bāriš bring me an ox so that I may cultivate (my land) in the open country BE 14 41.6 (MB leg.); eḫušu ... ina EDIN.NA ša dimti ŠN a field in the steppeland in the district of PN HSS 5 89.4 (Nuzi); [x] LUŠ MEŠ ina EDIN.NA ana eḫušu ana madadī ʾistaparušuḫ[ūtī] he dispatched x men to the open country to survey the field JEN 662.73; eḫušu ina EDIN.NA ša URU Nuzi ina šupal URU Nuzi a field in the countryside (under the jurisdiction) of the city of Nuzi, south of (lit. beneath) the city of Nuzi JEN 924.5; cf. AŠA.GA ina muḫḫi EDIN URU Aṣšur ADD 58.6, see ARU 150; a field with well suḫur ṻaḫal suḫur šu-e-rišu ... suḫur eḫušu ša PN-ma adjacent: the wadi, adjacent: (the property of) PN, adjacent: the open country, adjacent: the field of the same PN ADD 621.7; šu. numun mērušu ša ina EDIN an arable grain field in the open country TCL 12 43.23 (NB); 5 GUR 59 šīla
šēru A 3b

še-numun a.šā še-erī kirū gi-immarī zaqpu a.šā mērēšu u kišubba a field in the open country, (requiring) five gur (and) 59 silas of seed, an orchard planted with date palms, a field (containing both) arable land and fallow land. Nbn. 116:1. cf. Dar. 194:1, and passim in NB econ., cf. a.šā edin PBS 8/1 93:27, 29 and 31 (OB econ.); šim bitlı u kirī qaq-[qar] edin the price of the house and garden situated in the steppeland TCL 12 12:26, cf. ibid. 31 (NB econ.); Ļuťatu u ina bit PN ša ina edin inandin suluppī ... ina bit PN ša ina edin inandin he will pay the barley at PN’s barn which is in the fields, he will pay the dates at PN’s barn which is in the fields Nbn. 678:7f.; išqū lū man-di-di-ú-ú tua ina É.im.bi.4.anum ... u ina edin lū mandi-di-ú-ú tua lu-ú-uš-a-di-gi-li so that I may hand over (to you) my surveyors’ income (receivable) from (the temple) E-imbi-Anim and from the fields belonging to the surveyors’ (prebend) VA5 21:10 (NB econ.); ikkaršu ina edin ašil sa-a ala še-ru-us-su ša ina bit PN lu la usšed Ĺu tua la inammar may his farmer raise no jubilant cry in the field(s), may no plant of the field(s) spring forth and see the light of the sun AFO 8 25 iv 19f. (Abšur-năšû V, treaty); še-im suluppī ša qirib kirātešku vaqākku ša edin ummāni usākīl I had my troops eat the barley, the dates of their (the enemy's) groves, (and) their harvest (standing in) the open country OIP 2 54:51 (Senn.), cf. ibid. 53; butugu šu tua gēreb in Puratte ištur qaš dušar šu-ru-us-sha (var. tamirtūš) he constructed a cut from the Euphrates, (so) leading (it) to the fields (var. to the commons) Winckler Sar. pl. 11 No. 24:3, var. from ibid. 21 No. 44:6; kima zēr upuntu anni ... môr ikkari ina edin la irriš[u] just as no plowman will plant this upuntu grain (again) in the field šarpū VI-VI 131; të'im ... mulapin ina edin epin zērī ismišu naqbit iqábbī the grader says "O plow-star, they have yoked (oxen) to the seeder-plow in the fields” RA 56 63:44; a.šā ša edin 4-adad ištarḥāš Adad will flood the field(s) out in the country TCL 6 8 r.18 (SB Alu); šummu sabitū ina a.šā edin nu-di-i 1 ulā if a gazelle has given birth to (just) one (fawn) in an uncultivated field out

in the country (incipit of Izbu XXIV) Izbu Comm. 583.

c) used for stock raising: šarqāq edin šēlibu mutāhāšīl ... the thief of the open country, the fox, the prowler [of ...] Lambert BWL 204 G col. B 8; màr 4-šamaš bēlu bāli ina edin usābā ri-2-i-ti the son of Šamaš, the lord of cattle, created pastureage in the plain RACC. 64 r. 10; alpu ina edin.na tappūšu ušebbīr another (ox) in the steppeland broke the bone of the ox JEN 341:6, cf. kimē ina edin.na tappūšu ušebbīr ibid. 10; PN gud.meš anše.meš ina edin(!), meš issabat PN seized the cattle and the donkeys in the steppeland (possibly to šēritu) HSS 5 52:7; alpu ša edin kī őhuku panišku uduagalu since I brought the oxen (which were grazing on) the steppe, they have been waiting for them (the herders) BIN 1 51:16 (NB let.); 1 āb.gal ... ša PN uštu edin ibukamma a full-grown cow which PN brought from the open country YOS 7 125:2; immērē ina Uruk ša alla ša ina edin ma-a-du’ the sheep in Uruk, which are in addition to those on the plain, are numerous YOS 3 87:26 (let.); minā immērē ša edin ... tunakkasu why are you slaughtering a desert sheep (for the king’s ritual)? BIN 1 25:25 (let.), cf. 1 immērē ša edin (contrasted with ša urē of the fold) UCPR 9 107 No. 50:5; ana edin kī őlik u gud. meš kūnu gud.meš ul őddin when he went to the pasture land he (the person who carried off the cattle) did not give compensation for the cattle TCL 9 120:25 (let.); šēne muššערתē őltu edin ina qāt mār bāni ibukuma they took from the freemen the sheep and goats that had been left (to graze) away from the plain (but did not deliver them to the exchequer of Eanna) YOS 7 146:5 (all NB).

d) as the habitat of various plants: šammī ša še-e-ri ša ana aḥāmīš mašlu ša šinnī šulputu u lišrēpuqa lišūnī let them fashion out of ivory (ornaments in the form of) wild-growing (lit. from the steppe) plants, which should be all alike, and let them color (them) and (then) bring (them from Egypt) EA 11 r.11 (MB let.); šammī edin ina ęqlī liubbī līl innammar (if) wild-growing plants are seen in a field inside the town CT 39 3:19 (SB Alu); māmī šammī
haled) the oath (taken) by tearing up grass in the plain Surpu III 25, cf. JRAS 1936 586:20 (SB); for sammā EDIN, see CT 14 18 K.4554 i 11, and ibid. 40 82–5–22,576 ii 2, see also gamuššu; šumma kamān (UZU.DIR) EDIN ina bit amēlī innamīr if wild-growing cumin is seen in a man’s house CT 40 19 K.10390:1, cf. UZU.DIR ša EDIN ibid. 10, also cf. ibid. Sm. 1408:4, CT 40 14 K.7930+ r. 7; X Kū.BABBAR ... ana urqi EDIN x silver for vegetables from the country UCF 9 104 No. 43:2 (NB econ.).

e) as habitat of wild animals — 1’ in gen.: 1Ninurta u 1Palīl ... bu’ur EDIN uššāmanušu ma DN and DN, gave him (Tiglathpileser I) hunting in the steppeland (instead of the usual bāl šēri) AKA 138 iv 1, cf. ibid. 142 iv 32, cf. also mugammeru bu(text mu)-3 ur šē-ri the accomplished wild-life hunter ibid. 84 vi 57 (Tigl. I); ’ul inandinanni ana e-pe-[s]i ibid he does not permit me to hunt Gilg. I iii 39, cf. ibid. 12, also epēš EDIN (apod.) Boissier DA 212 r. 26 (SB ext.).

2’ with umāmu: umām EDIN šadē kalašunu ina alīja ... lu akṣur in my city (Calah) I put (into cages) every (kind of) beast of the open country and the mountain(s) AKA 203:46 (Anm.); kīma umām še-ri še-ra kirpuš may he roam the plain like the beasts of the plain MDP 2 pl. 23 vii 1f. (MB kudurru), cf. AFO 8 20 r. iv 6 (Aššur-nīrārī V, treaty), and passim in curse formulas; šumma umāmu EDIN aḥa’ agru ana libbi ali ērubma if a strange and rare wild animal enters a city (quoted from SB Alu) RAcC 8:4, cf. [šumma] umāmu EDIN agru ina mātī innamīr TCL 6 10:13 (SB Alu); šumma umām ša’ma EDIN ina pān abullu innamīr if a beast of the open country is seen in front of the city gate CT 39 50 K.957 r. 17 (SB Alu), cf. CT 40 41 K.4058:9f. and 12 (SB Alu), umām še-rim ʾissār šamē Hilprecht Deluge Story pl. 2 r. 11; bīrit GN u GN1 ina madbar ašru rīṣu ašar umām EDIN la ibbašša la ʾissār šamē la šakāšu ginmu between GN and GN2, in the desert, a distant place where even wild beasts cannot live and (where) no wild bird builds (its) nest Streck Asb. 72 viii 109, also ibid. 204 vi 31; siriṣim šaštā šumma EDIN mala baššu pargānīš ušarbiqa geredšun there I put wild asses and gazelles, all kinds of beasts of the steppe, safely within paddocks Streck Asb. 58 vii 105, cf. bāl kur Akkada 1 pargānīš ina EDIN irabbīšu ABL 1391:12 (astrol. omens).

3’ with nammāššušušu ša EDIN kalīš paḫranik[ku] the cattle and the wild animals of the open country gather all together unto you (Sin) RA 12 190:6 (SB rel.); nammāššu EDIN CT 38 44 Sm. 472+ r. 8.

4’ with bālu: edin.ba (var. edin.na) MĀŠ.A[NŠE].b1 u.ugu mi.ni.bi.du11 (var. mi.ni.in.dū) [i]na EDIN bālu uk-ku-uk-ma (var. omits) the wild animals in the open country are starving (uk-ku-uk renders Sum. u.ug) (they are becoming parched like locusts with the heat) Lugale III 5; mīgitti bālu nammāššu ša EDIN losses among the cattle and the wild animals of the plain Thompson Rep. 94:6, cf. mīgitti MĀŠ.A[NŠE] EDIN CT 39 8 K.8406:7 (SB Alu), also […] še-ri ina šiši uštunmīt (Sum. line destroyed) 4R 23 No. 4:2; igdanalludu umām EDIN bālu EDIN kašānum ušamqitu the wild beasts are becoming restless, they (the lions) bring down the grazing cattle of the plain Streck Asb. 214 r. 7; enūma išu ... bālu EDIN [umām] EDIN u nammāššu […] ibnā when the gods created the wild cattle, the wild beasts and the (other) wild creatures of […] CT 13 34 D. T. 41:4; inakkrīšu bālušu ša śu ṣiši ina EDIN-šu his animals, which grew up on his (Enkidu’s) steppe, will act differently towards him Gilg. I iv 14, cf. ibid. iii 24, iii 45, iv 25; ma’dā ašu EDIN Lambert BWL 78:162 (Thoediey), and see ašu as a synonym for bālu; 4Ninurta u 4Palīl ... bālu EDIN uššālimūnī epēš ba’āri iğbāni AKA 205 iv 66 (Anm.), cf. Scheil Tn. II r. 52, KAH 2 84:122 (Adn. II), WO 1 472:41 (Shalm. III). Exceptionally qualifying domestic animals: bālu EDIN umām EDIN mārē ummānī kalīšunu ušēli I made all the animals, the wild beasts, and the craftsmen embark (on the ark) Gilg. XI 85.

5’ with specific animals: šumma awilum alpam īmēram iğurma ina še-ri-im nēšum
śēru A 3f

iddākšu if a man hires an ox or an ass and a lion kills (it) in the open country (it is the owner’s loss only) CH § 244:3;  
Šamaš  

Adad ... anaššiškā ... wūša ella mār šabītu ulissūma ummašīna ina EDIN EDIN šābu šillašu ēlušu iškur rīmabbisēma EDIN kī abīšu gīrdētu kī ummišu O DN and DN, I hold up before you a pure gazelle kid, born of a gazelle, its mother gave birth to it in the steppeland, the kindly steppeland placed its protection over it, the steppeland reared it as if it were its father, (and) the fields as if they were its mother BBR No. 100:14f. (– Craig ABRT I 60), cf. šabītu ša EDIN AFO 14 pl. 9 i 20 (SB Etana); [ibiru kušāni ša-tirid] (var. šar-du) akkānu ša šadī nimru ša EDIN (O Enkidu) my friend, fleet wild ass, wild ass of the mountains, leopard of the steppeland Gilg. VIII ii 8, see JCS 8 93; šurīritā ša EDIN turrar šasāk! you char and bray a lizard (found in) the steppeland AJSJ 36 83:114 (SB mod.); ṭiṣalluṭiti ṭuštāti ša EDIN šasāk ina šīkāri šādīti you bray a full-grown lizard from the steppe and he (the sick man) drinks it in beer Küchler Beitr. pl. 19 iv 27, cf. AMT 105,1:15, ḫumṣabbītu = ṭiṣalluṭiti ša EDIN ḫuṣu Comm. 43; ūṃma ina (bīt) [amēlē] [išgūr] EDIN.NA šinquit if a bird from the open country falls into a man’s house CT 38 31:12 (SB Alt.).

f) as the home of nomads, lawless persons, etc.: ūṃma awēšu lt uardām šu amām šalqam ina še-ri-im šībatma ina ša šurīritā ša EDIN šu-abitiša ša EDIN ... šāknu the defeat of the peoples of the steppeland was effected KAH 2 84:33 (Adn. II); gudūdānu šālušma šabēšunma ša EDIN luṣabbītuma ša-lušu let detachments make sorties, capture their nomadic (auxiliary) troops, and interrogate (them) ABL 1237 r. 16 (NB); ina šu-lī-ša EDIN muṭtuggāša imābbharu (var. imābbharka) (O Šamaš) the marauder on the trails of the steppe complains to you

śēru A 3g

Lambert BWL 134:144 (Šamaš hymn); elli šag-gāša ša gabaltu EDIN (Enkidu) the murderous fellow from the heart of the steppeland Gilg. I iv 7, cf. attannagī kīma ḫābīlim gabaltu šī-gī Gilg. M. ii 11; Gilgāmeš ... irappud EDIN PN roams about the steppe Gilg. IX i 2, cf. ibid. IX i 5; ša kīma kātī ina še-ri īnuwašīma (O Gilgāmeš) someone who is just like you has been born on the steppe Gilg. P. i 18, cf. Gilg. I v 3, II iv 7.

g) as the haunt of demons: [udug] Ḫul a.lā [Ḫul] [edin.na.t]a ē,tür,ra ba, an, diib: utukku lemmu alā lemmu ina še-ri tarba ša-ta-šu-u the evil utukku-demon (and) the evil alā-demon from the steppe have passed through the fold 4R 18* No. 6 4f., cf. udug.edin.na udug.ḫur.sag.gā: utuk še-ri utuk šādi ASKT p. 82–83; 2; Ḫul gāl gidim dalla (MAŠ.Ū.GAR) edin.na: utukku lemmu établmu ša ina še-ri šūpū the evil utukku-demon, the ghost which is dominant in the steppeland CT 16 32:156f., cf. [udug.Ḫul] an.edin.na gin.a: [utukku lemmu ša ina še-ri ilakkū the evil utukku-demon which goes about the plain ibid. 37:14f.; Ḫul edin.na udin.na lu.ti.ša ba, an, gūz: utukku lemmu ša ina še-ri (var. še-ri) amēla balṭu inarru the evil utukku-demon which murders the healthy man in the steppeland CT 16 1:28f., cf. Lušu edin.na taq.gā.zu ša ina še(var. adds -e)-ri amēla talpalušu ibid. 33:173f., also CT 17 31:1f. and 5f.; ī-emumu mur(copy MA)-tap-pi-du ina EDIN išbassu a ghost that roams about in the steppeland has seized him KAR 182 r. 20 (SB mod.), cf. ī-emumu murta(ppidu ina EDIN išbassu Labab TDF 76:82, also ī-emumu šarbatu EDIN išbassu ibid. 70:15, cf. also ina EDIN laqīt (the sick man) was afflicted while in the steppeland ibid. 30:104, 106–109; a.lā,Ḫul edin.na.zu šē gidim.Ḫul edin.na.zu šē gāl,Ḫul edin.na.zu šē alā lemmu ana še-ri-ka ī-emumu lemmu ana še-ri-ka gālī lemmu ana še-ri-[ku] evil alā-demon, (be off) to your steppe, evil ghost, (be off) to your steppe CT 17 8 vii 15–22 (SB rel.), and passim; Ḫul a.lā edin.na l.bū.bū.eš.am šīša ša ina še-ri-m ūtanāšrabbītu the šīša-demon which roams
over the steppe CT 16 1:36f.; nam.tar an.edin.na lîl.gin(â) l.ù.ù. ù ; ša ina se-ri kima wasqû itanakhabûtu the namtaru-demon which roams through the steppeland like a wind CT 17 29:5f.; nam.erim edin.na ki.kû.ga.še ḫa.ba.ni.ib.è.dè : mâmît ana se-e-ri ašši ēlī littāšû may the oath go out set (by) all the open country, the pure place ASKT p. 78 No. 9 r. 1f., cf. nam.erim gu.bi edin.na ki.kû.ga.še ḫa.ba.ni.ib.è.dè. ; mâmît qâša ana se-e-ri ēlī lîtûši mummu V-VI 164f., lîšîma mâmît ina EDIN lu.lîq BRM 4 18:22 (SB rel.); kax.batl.ḫul sa.lah nu.dul.la inu.gi4 edin.na.kehx ; rimtû le♠ùtù ša ešíri la kuma ša-er se-e-ri la ēdpu spittle (spat for) evil (purposes) which has not left the body of) one who lies (unburied) in the open coun-
derground (the city) ASKT p. 86-87:12, cf. ša šallātušu ina EDIN naddat Gilg. XII 150, cf. also A.B[1],[2]edina.edin.na KAR 44:23; lû edin.na šub.ba ḫê.lu.mè.en : [ša ša ina] se-e-ri naddû ūta whether you are (the ghost of) one who lies (unburied) in the open country CT 16 10:47f., for restoration see pl. 50.

h) as a locality where rituals are performed: ina šerî ina EDIN lu īnû kinâm nārî ašqû šērûparkat qaqqara tasallaḫ in the morning you sprinkle the ground in the open country or on the bank of a river, in a place to which access is barred RAcc. 8:8; ūn ina īrû lu ina EDIN qaqqara tašabbût you sweep a surface either on the roof or in the open country AFO 18 296:1; ana EDIN tuṭeššûma ana ṣan ṣamāš tuqafaḫa you take (the freshly baked cake) out to the fields and present it to the sun CT 39 24:31 (SB rit.); [ina] erēb ṣamēš īnâ EDIN bûrā tepetêša you dig a well in the fields at sunrise KAR 184 r.(!) 5; mašmašu ana EDIN usṣamma bit rîmkî īppûš the mašmašu-priest goes out to the steppe and builds a hut (there) for the (ritual) cleansing BBR No. 26 iii 22, cf. šē.

NUMUN.MEŠ ina EDIN tuṭeša ibid. No. 68 r. 3; see bit akû šeri, akû šeri, bit kišîr ša šeri, and note ekal šeri (f.gal.EDIN) BRM 2 12:2ff.

i) as a place of battle — 1' in gen.: gurûn šalmut ummûnâššu ina se-e-ri-im lušaddû may she (Ištar) cast up a (burial) mound (made) of the bodies of his soldiers on the battlefield CH xiiv 15; īntâḥaš dadâb umâlû še-ra he defeated (them) and covered the battlefield (with their bodies) JCS 11 84 iii 3 (OB Cuthean Legend); šalmut qurâdišunu še-ra (VAR. EDIN) rašqû lu umelli I covered the wide plain with the corpses of his warriors AOB 1 120 iii 23 (Shalm. I), cf. 3R 7 i 39 and WO 2 414 No. II 3 (Shalm. III), with your dead rimallâ EDIN Wiseman Treaties 426; šalmut qurâdišunu ina EDIN (VAR. se-e-ri) madât šádî u idâti ālânîšunu kîma šud-ma-še lu-mî-ši I scattered the corpses of their warriors in the plain, on the foothills of the mountains, and around their cities... 

AKA 67 iv 92 (Tigl. I); dasi qurâdušu EDIN lu āṣûp I dyed the open country with the blood of his warriors KAH 2 84:43 (Adn. II), and similar passim in NA hist.; munêkkir šîrîja u šumûja ša-[al-mi(?)] DINGIR.MEŠ KUR.MAR. tu mišûš se-e-ri imahâšunu the images(?) of the gods of Amurrû will smite with defeat on the battlefield whoever removes my inscription containing my name AKA 155:7 (Aṣšûr-bêl-kula); šâbê ša GN ina mitušû ina EDIN adâk I slew the troops of GN in an engagement on the battlefield AKA 293:112 (Ass.), and passim; inēš EDIN ana ūsmû x I almost the plain was too little for... of them 3R 8 ii 100 (Shalm. III); ina dâbdê se-e-ri-umûnâššu mâtû umâšqît I defeated their numerous troops in a pitched battle TCL 3 421 (Sar.), cf. ibid. 56, cf. ina tâḥû EDIN ši.šî-šû aškun OIP 2 39 iv 49 (Senn.), and passim in Senn., Asb., Wiseman Chron. p. 70 BM 21946 r. 7, etc.; nakra ina tâḥû EDIN adâk I will slay the enemy in a pitched battle CT 30 23:8 (K.1802+8178, SB ext.), and passim in omens.

2' battle, warfare: ina se-e-ri-im ina dannâmâtim bûrûm ūṣû the king will (safely) get out of danger on a campaign YOS 10 31 iv 15 (OB ext.); 2 LU. MÊŠ LI-IM še-e-ri two soldiers from a field battalion (lit. thousand of the plain) IBoT 1 36 ii 56, cf. UGULA LI-IM
šēru A 3j

šē-ri field battalion commander ibid. 58; sa-
am-tum, lu-lu-un-tum = MIN (= naḫlaptu) še-ri battle cloak (followed by MIN šahrā) An VII 204f.; ina muḫḫi til-li-e EDIN-ni šalā qe-ettātu cobwebs are woven over our armor (lit. camp outfit) Gossmann Era I 88; lāšti ma EDIN let me go out to battle ibid. 0, see ʾāšī šēri; nāgišu inā ša muḫḫiššu līši u šābē ina EDIN ina muḫḫiššušu bēlu šīṣur let the herald make a proclamation concerning it in the city, and let the lord send troops to the campaign (to add) to those (already there) BIN I 49:24 (NB let.).

j) other oecs. — 1' referring to overland journeys: ana erēbitšu (wr. cf-ri-ti-šu) ḫarrān še-ri-im ginram u ba-[ub]-ja-am inadzi-šin he will pay the group of his four (partners for) the cross-country transportation, the expenses, and the babātu-payments Jean Tell Sifr 70:7 (OB); narkabta šinimmma ina EDIN lunšur hitch up the chariot so that I may drive to the open country Lambert BWL 144:18, cf. ana EDIN-na ul a[māššar] ibid. 23, cf. EDIN-na DIB.B.LDA (ritual for) travel overland KAR 44:24, CT 22 1:22, AFO 12 p. 142f. i 20 and ii 31; 2-ta šinettu narkabtu ša EDIN-na two yokes for overland chariots HSS 13 283:9 (− RA 36 171), cf. narkabtašu ša EDIN.[NA] HSS 15 59:7; narkabāti u [...] šītu URU GN ina EDIN uktēšušušu HSS 13 383:13; 2 TŪĜ.HI.A ša sīšu ša še-ri-ād ma-ak-li-līšušu-tu two woolen country garments, together with their accessories KAV 99:15 (MA let.); x barle sya maššartu u kurrum-māti ina EDIN u ina muḫḫi nāri as an advance withdrawal and as rations for (journeys) across the steppe and by river YOS 7 179:13 (NB), cf. 200 GUR šē.bar kurrummati ša EDIN ... šēbil[a]nim YOS 3 103:13 (NB let.); PN ana arši 2 ʾām kāspī šīlu PN2 ... ana EDIN ilalk for a payment of two shekels of silver per month PN will travel overland with PN2 Nbn. 839:5, cf. also PN ša la PN2 ... ana EDIN ul ilallk Evetts Ev.-M. 13:3, and šišu la PN2 ana EDIN ittalka ibid. 8.

2' referring to deities residing in the wilderness: dLatarak LUGAL še-ri DN, the king of the wilderness KBo I 12 r.(!) 3, see Ebeling, Or. NS 23 213; [dNin edin].na na sug. zag.bi.kē ša nomerimin-a ni šu(!).u. me.ni.sum ; ana dBe-šē EDIN u bašāti māmāsiša pūqišma enthrust his “oath” [to] the Lady of the plain and fields Surpu VII 67f., see Maqlu IV 25, cf. Surpu VIII 22; dLugal. edin. na (beside dLatarak) Surpu II 177, Maqlu VI 7 and VII 165 and 167, cf. šu dLugal. edin. na CT 38 31 r. 12 (SB Alu); dGu-la dBe-šē EDIN ABL 977 r. 9; dGī.du Lugal. edin. na ABL 1105 r. 20 (NB); dSumugan mu.lu edin. na CT 18 31 r. 12 (SB Alu); dSumugan šē-rim SBH p. 139:135f., cf. dGu.bar.ra gašan gu.ūn.na : Asratu bēš še-[šē-ri] ibid. 143f.; dNin. gestion().na dubb.s. sa.na maḫ [. . .] : dBe-šē ri DUB.SAR [. . .] CT 16 9 ii 4f.; ana dinger EDIN dEš+dar EDIN 2 pāṭšīri tarakkas you arrange two reed arbors, (one) for the god of the wilderness and (one for) the goddess of the wilderness RAcc. 8 r. 11; see also Frankena Tāktuṣu p. 81 No. 29, and the Hittite passages: d[La][ma][līl] KBo I 1 r. 44, dupl. [dL][ma] EDIN ibid. 2 r. 21, cf. also d[La]ma šē-ri KUB 20 48 vi 7, d[La]ma līl-ri KUB 19 50 r. iv 8, dEš+dar līl ibid. 11, also KUB 27 I:13, see Laroche, RHA 7 95 and 101.

Ad mng. 2: Landsberger, AFO 3 164 n. 2. Ad mng. 3: Landsberger, JNES 8 274 and 276 n. 91; Oppenheim, Or. NS 7 378. For the Sum. edin as a geographical name, see Deimel, Or. 15 45ff., Jacobson, ZA 52 98, and Archeology 7 54.

šēru A in bit šēri s.; pavilion, tent; SB*; wr. šē-edi; cf. šē-ru A.

100 narkabatāšu 200 pīṭhallušu šē-edi kūlar šurrātāšu giš.na uṣmānīšu ekīmāšu I took away from him his 100 chariots, his 200 riding horses, the pavilion—his royal tent—(and) his camp bed 1R 31 iv 44 (Šams-Adad V); šē-edi kūlar mišašāššušu ina girī aqmāma I set on fire the pavilion(s), the tents in which they live OIP 2 27 i 78, cf. šē-edi kūlar tukullītasšušu ina girī aqmāma I set on fire the pavilions, the tents on which (they placed) their reliance (for shelter) ibid. 58:23, also ibid. 67:11 (all Senn., referring to Aramean tribes).

Meissner, MAOG 1/2 29.
šēru A

šēru A in rabī šērī s.; (an official); OA; cf. šēru A.

kaspa'm lu <ša> rubātim lu šā ga zī-ri-im šāqiqa (please be careful) have the silver paid to me, either that (due from) the princess, or that (due from) the . . . . . . BIN 4 93:6.

Provisional listing, see discussion sub šēru B. Possibly to be corrected to ga zī-ga-tī-im, see sikkatu.

šēru A in ša šērī s.; country dweller; OB*; cf. šēru A.

[ša] šābbī šalīm ša ge-ri-im idāš the city dweller will dupe the country dweller YOS 10 40:8 (ext.), cf. [ša ge-r]i-im ša li bī-li-im ubeşši the country dweller will enter (the city) and force out the city dweller RA 38 84 r. 24 (ext.).

šēru B (šerru) s.; 1. snake, 2. (a jug); from OB on; wr. syll. and muš; cf. šarru, šīrtu B.


ni.bi.a muš.gin(um) mu.un.sur.sur.ro. o.[dē]; ina ramišūnum kiša še-[er](var. -ri) utamāšalu they (the demons), like snakes, slither around effortlessly CT 16 34:213f., cf. ibid. 9 i 20f. and 12 i 32f.; [ša].tur nam.lū.su(z)biqašlu,ša muš.šu.gi.gi.dllu,ga, ina kassur nišši muš ukānumu they have coiled (that man like) a snake in the womb of men (corrupt) CT 16 23:333f.


1. snake - a) in gen.: qaqqar bāši puquttu u naššini šaštī ašar muš u zuqaqīpu kīna kūlēbī malūt uqāru a region of sand, thistles and "gazelle tooth" stones, where the terrain teems with snakes and scorpions as if with ants Borger Easar. 56 iv 56. cf. qaqqar muš u zuqaqīpu ibid. 57 B iii 29; for other refs. mentioning snakes beside scorpions, see zuqaqīpu mg. 1a; ašbat pī še-[ri] (var. še-ri) kalīma u kūsiddam še [šer]-ri la šišāti(m) I seized the mouth of all (kinds of) snakes, also the viper, the snake that cannot be conjured Sumer 13 93:1 and 3 (OB inc.), var. from ibid. 95:1f., cf. ibid. 6f. and 13; the eagle brought forth young in the crown of the poplar ina šē šarītu muš iltalda . . . . erū muš-ma ittawīni ittuwnī ul-la-li-pu-ni the snake brought forth young at the base of the poplar, the eagle and the snake swore mutual friendship, (and) entered a partnership AFO 14 300 i 9ff. (MA Etana), cf. Bab. 12 pl. 13:6ff., and passim in this text, also qinni muš damānīšiši (Var.) Bab. 12 pl. 14:16 (Susa version); muš itešīšiši šamnu a snake smelled the fragrance of the herb (of youth) Gilg. XI 287; kīna muš ša šūtu hurri uššammu yesāri ina muḫḫīšiši iḫabubu just as when a snake slips out of a hole and the birds chirp over it ZA 32 174:31 (SB rit.); pīʿāzu lapan šēkki ina hurri muš erūba a mouse, escaping from a mongoose, entered a snake's hole Lambert BWL 216:19, cf. ki ša muš u šēktā ina liššī šu-re-te la errābūni la irābūnā ina muḫḫīšu iḫabbūbu just as a snake and a mongoose do not share one and the same lair (but) plot to kill each other Wiseman Treaties 555; šumma amēlu muš ištakku if a snake bites a man AMT 92:7:6; šummu l-iš-bar-im : u niššiši še [šer]-šimnu plant is an herb for snakebite Knorr Pflanzen-kunde 1 v 26, and passim in this text, cf. CT 14 K.9283:5-10, u niššiši muš u kalbi ibid. 11, cf. also KAM MUŠ TIL LA KAR 44:19; MUŠ muš[tek][text šu]-tab-bī-ik matru the snake, spattering poison JTü 29 85 Sp. II 987:12 (Kedorlaomer text); UD.20.KAM MUŠ lidāk on the 20th he may kill a snake Sumer 8 20 ii 20 (MB herem.), also 5R 48 ii 23 (in RA 38 28), (with apod. ašuridūtam ilak) ABL 1140 r. 9 and Thompson Rep. 146A r. 4, and passim in herem. for the month of Ajaru; mā tu muḫḫiši še [šer]-šimnu (mir)anti attalka mā muš ša ina liššīša assadda abtatq u mā oš nirtantu aḫšepi u mā Elamu ti aḥppe hu said, "I have come from the mace, I have pulled off and cut off the serpent which is on it, and (as) I have broken the mace, (so) shall I destroy Elami" ABL 1280:6 (oracle);
šēru B

ina qāti šumēlišu muš ša erēni na[ši] (the first figurine) holds in its left hand a snake (made) of cedarwood RAcc. 133:205 (New Year's rit.).

b) in Alu (the "snake tablet"): šumma ina biṭ amēlī muš.mes ikkalipitu if snakes become entwined in a man's house KAR 384:4, cf. CT 38 10:27, and passim, see also īṭuru s. usage a, egērū mg. 1b, garāru ṁmg. 3b, zaqāpu ṁmg. 1f, 3b-2', and 5a; šumma muš ina biṭ amēli ṣignun if a snake nests in a man's house KAR 386:56; [šumma muš ki mẽn (– īṣṭu gušši) ana bābi uṣqallila] if a snake hangs down from the beams over the door KAR 389b (p. 350) 13, cf. CT 40 25 K.5642 r. 11, and passim; [šumma muš] ana pan amēli innaddirna irammum u lišānu ēmeš-a if a snake becomes enraged and "roars" and its tongue protrudes CT 38 35:55, cf. (with īmešam īštannassī cries every day) KAR 386:4, cf. (also with amēla ā-bāb-ab) ibid. 8, (kiqassās unappāh bares its fangs and hisses) CT 38 35:53, and passim with nāpāhu, also with nāṣāq, labā, q.; v.: note: ina ūpāpi ša muš uhlāʾi I found (this omen) in the "snake tablet" CT 28 37 K.798 r. 4 (report), and the apotropaic rituals nammurbi ūšu muš ša na īṣṭahu (wr. sud-[ḫu]) apotropaic ritual against the evil portended by a snake that has spattered a man (with its venom) Sm. 1573:1 (unpub.), and passim in nammurbi rīts.

c) in apodosis of omens: muš ina ħarrāš nim waṭṭaṭ inaššak a snake will bite a man on the campaign (or: road) YOS 10 18:64 (OB ext.); ana ħarrāši šīḫīṯ nēšī ṭu šīḫīṯ muš with reference to a journey, attack of a lion or attack of a snake Boissier Choix 63:9, cf. šīḫīṯ muš CT 30 11 i 12, muš ħarrāša īṣḥāšīṯ CT 29 31:38 (all SB ext.).

d) in comparisons: šumma īzbu mum kīma še-rī-im if the newborn animal is like a snake YOS 10 56 i 38 (OB Iṣu), cf. šumma īzbu kīma muš CT 28 7:31 (SB); if on the forehead of a man ib kīma muš there is a mole in the form of a snake Kraus Texte 43:3, cf. ibid. 6:46; šumma uḫānu kīma qaqqad muš if the "finger" is like a snake's head Boissier Choix 47:20 (SB ext.), cf. šumma martum qaqqad še-rī-im udānum qaqqad erām ibtāni YOS 10 31 xii 46 (OB ext.); qaqqadu qaqqad muš the head (of the monster) is a snake's head Köcher, MIO 1 72:52; ittanappāša kīma ṣu-ni ittanakkīt kīma muš he (the patient) ... s like a fish, distends himself like a snake Köcher Beitr. pl. 2 ii 24 (SB med.); ši kīma muš ina asurriki (O fire) go out from your (hole in the) wall like a snake JRAAS 1927 536 D. T. 57:9; kīma muš literrubama [littašəni] (var. erbana (wr. tu-ba-ma) ṣištəni) come and leave (again) like a snake (addressing the sorceresses) Maqu II 155; quliptu kīma muš atāt she (Nintu) is ... with scales like a snake Köcher, MIO 1 72 iii 49'.

e) varieties (descriptive names): muš sāg.min.bi = še-er ši-na qaq-qa-da-šu snake with two heads Hh. XIV 16, cf. muš 2 sāg.du.mes ši ṭa-šu CT 40 24 K.6294:3, muš 7 sāg.du.mes ši na šu CT 40 24 K.6294:4, muš 2 sāg.du.mes Borger Esarh. 112 r. 5, cf. [muš muš].ši.min.sag.ga (as a name of the planet Venus) LBAT 1564:12 (= PSBA 1909 24), see SL 4/2 No. 109, and Weidner Handbuch p. 119; muš.e.me.imen.bi = še-er šib-lišā-na-šu snake with seven tongues Hh. XIV 17, cf. muš 7 e.me.mes-šu CT 40 23:34, and dupl. 24 K.6294:5; muš.si.gur.ru, muš.si.gur.gar = še-er qarni horned snake Hh. XIV 18f., cf. muš.si CT 40 22 K.3674:1f., and passim in Alu, cf. muš ši ša ni.tuk ibid. 14, ša še ši ša še-er ša šu mountain snake Hh. XIV 26, cf. šumma muš kūr ša mamman la īḏēšu CT 40 23:5; muš giš.ūr = še-er gušši snake of the roof beams Hh. XIV 27; muš giš.ŠEŠTIN = še-er karāni wine snake Hh. XIV 28, cf. muš giš.ŠEŠTIN. na muš CT 40 25 K.11668:5; muš.izi = še-er īḏēšu fire snake Hh. XIV 33; muš.mi.a = še-er muš-ši night snake Hh. XIV 34, also (with explanation muš ša-[muš]) Hg. A II, in Landsberger Fauna 36:46; [muš] MI CT 40 24 K.8038:15 (Alu); muš.ki.in.dār = še-er ni-ги-is-ṣi crevice snake Hh. XIV 36, muš ki.šu = še-er ši ṭa-šu ibid. 37, muš ki.ŠEŠTIN = še-er rušši snake of wet ground ibid. 38, cf. [muš.ki].dur₂u = še-er rušši Hg. B III iv 4'; muš.ki.kal = še-er a-tar-ši Hh. XIV 39, muš.ŠEŠTIN.kal = še-er ša sa-sa-ši grass snake

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ibid. 40; also indemullatu = kallat muṣ lizard = bride of the snake Landsberger Fauna p. 42:59b and 53 (Uruanna); muṣ mâṣ.dâ Tablet Funck 2:11, in Landsberger Fauna 51; muṣ kīdī outdoor snake CT 40 23:37, and passim; muṣ. qē. 10.11.11 one-eyed snake CT 40 23:6; giš ka-za-lā: aš eμe muṣ.gûn.a tongue of a multicolored snake CT 4 10 i: 11, dupl. RA 17 181 Sm. 1701 (Uruanna); see also šer šēbatī, šer qinnu, šer mē, šer abni, šer kassībānē Hh. XIV 41–45; [muṣ] S.A red snake CT 40 24 K.038:16 (SB Alu); muṣ ur-nu / še-ru ṣa-ga yellow snake Tablet Funck 2:7, in Landsberger Fauna p. 51; obscure: gān. gid. da = muṣ kī-ki-št-ti Antagal F 157; muṣ. kīdī (referring to one of the “snake tablets” of Alu) CT 39 50 K.957:16; for the scute of the snake, see ištu mng. 3e, for snake’s venom, see imtu mng. 1b–2′, also qē. šēri (wt. bar muṣ) CT 40 13:40, AMT 09,3 r. 2, KAR 205:16, lašṣi muṣfang of a snake (beside qē. šēri) sting of a scorpion) AMT 20:1:32, note also šēri muṣ ge AMT 17,4:8, dam muṣ ge KAR 60:3 and AMT 16:5:1.

1) in the names of stones and plants, in proper names — 1′ stones = a′ aban šēri: na₄ muṣ = na₄ še-ri snake stone Hh. XVI D iii 10; abnu šēkinū kišma ṣedī muṣ na₄, muṣ [mu₄ni] the name of the stone which looks like snakeskin is “snake stone” STT 108:32; na₄ muṣ (beside iron, ū.barbar, black frit, etc., worn in a phylactery) KAR 186:31, cf. na₄ muṣ (among twelve stone beads tied on the hand to ward off paralysis of the hand) BE 31 60 ii 12, also ibid. r. i 6, and passim in magic texts; note also (with det. ū): ū muṣ (beside iron and other substances to be worn in a phylactery) KAR 70:17, also na₄ muṣ sa₄ red snake stone AMT 102:33, AMT 7,1 r. 6, KAR 213 ii 28, also ū.barbar (determinative na₄ omitted throughout in this text) KAR 213 ii 28.

b′ aban iši šēri: see išu mng. 1e–2′, also KAR 213 iv 19.

2′ plants: ū. m[uṣ] = [. . .] Hh. XVII 208, cf. ū. [muṣ] (followed by ū.gir.ta) Wiseman Alalakh 447 vii 30 (Forunnerer to Hh. XVII); ū. muṣ, eμe. muṣ : ū šēša kalbi Uruanna I 469f., see also KAR 70:17, sub mng. 1f–1a′.

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3′ in proper names: ku-ni-ga-ra id. ṣaḫu, ṣaḫu muṣ x muṣ = ṣaḫu še-ri Diš III 188c.; [id. muṣ] = na-ri še-er-ri Sultantepe 51/50+106 ii 17 (Hh. XXII), cf. id. muṣ min (= lišūr) id. muṣ. mesa JNES 15 134:58; for ṣuṭu, read 3. niqāri, for mul muṣ, mul. muṣ, see šl. IV/2 No. 284.

2. (a jug): dug. muṣ = dug še-ri Hh. X 244; dug. muṣ = kar-pat še-er-ri = kar-pat ṣa-ha-ri a jug for “second” wine Hg. 71 in MSL 7 110.

Landsberger Fauna 45ff. and WO 1 366ff.

şēru s.; (a profession); NB; wt. lu. ed. -ū.
lu ša. da. gil. ti = muṣ ša-i-du (see dagiltu in ša dagiltu), lu šu. kiš. ka. gil. i m. (text .gīš = še-ru-ia, lu. en. nun. ge-4-a, lu. xi. zi = du-ku-ia CT 37 25 iv 29 (Lu App., coll. A. Sachs).

PN lu. ed. -ū ša kur īa man-na-a-a PN, the ša, from the country of the Greeks. Mél. Dussaud pl. II (after p. 926) 12, cf. PN lu. ed. -ū ša kur īa man-na aš išu. 16, PN lu. ed. -ū ša kur Par-su-maš PN, the ša, from Persia išu. 17.

It is uncertain whether the term in the lex. passage and that in the NB passages refer to the same profession.

leşūma s. pl.; salt marsh; RS; WSem. word.
[šamītam bitiṭi] u aša muṣ.meš / šī-ša-ma ... PN [išegi] secondly, PN has acquired houses and fields of salt / salt marshes MRS 6 124 RS 15 167+.12; [ana] PN [adī] dārītu [u] pilka išu in[a] / šī-ša-ma ašnāmūn there will never be pilka-duty for PN on these salt marshes ibid. 125 RS 15 147+.4; [kiši] karāni seri ... u aša.meš ša muṣ.meš / šī-ša-ma gardens, vineyards, olive groves, and fields of salt / salt marshes MRS 9 108 RS 18 144+.9.

Moran, Bib. 39 69ff.

şētu s. fem.; 1. light, shining appearance of the sun, moon and stars, weather, sultry weather, air, open air, open sun, 2. (a sickness caused by exposure to sun or heat), 3. (a worm); from OB on; pl. šē-tāte (ZA 24 169:13, NA); wt. syll. and u du. du.

ud = mu-me-du-un, ṣamāš, ṣadad, še-š-u-muṣ MSL 2 p. 133 vii 59ff. (Proto-Ea); ṣu du = ud-mu,
1. light, shining appearance of the sun, moon and stars, weather, sultry weather, air, open air, open sun — a) said of the sun — referring to the sun itself: *sarru mihirsu* laššu akī gi-it ʾŠā-maš namīr there is no king equal to him, he is as brilliant as sunlight

Craig ABRT I 22 ii 7; *kima* ʾše-ē-ta ʾŠāmšī māšāše gibbi ina ʾše-ē-ta-ka namru all the countries are lit up with your (the king’s) light as if it were sunlight ABL 916:14 (NA); *ina namirī* UD.DA-ka kībissina in-na-[mar] by the brightness of your (Šamaš) light their path becomes visible Lambert BWL 126 i 10, cf. *ina namirī* UD.DA-ka KAR 105 r. 2; *[summā ṜTU UD.DA-su ma]-diš namrat if the appearance of the sun is very bright ACh Supp. 2 Adad 104:11, cf. (with ʾānīn red, ʾālmat black, ʾargat yellow) ibid. 12-14; summā UD.DA-su dannat (mng. uncert.) ACh Šamaš 13:24, cf. *gi-tum dannat* KUB 4 63 ii 12 (= RA 50 14), and KUB 37 152-53:8; *summā ina UD mašīl Šamaš innamirma UD.DA-su duʾummat* GĀL ina rabīšu IM.KUR Ẓ2-am if the sun becomes visible at noon but its sheen is dimmed, when it sets the east wind will blow ACh Adad 35:42.

2’ referring to daylight: *summā katarru panišu kima UD.DA namru* if the appearance of lichen is as bright as daylight CT 40 18:88 (SB Alu); *ilā rabātu ša šāmē ersetī* ... *giš.mi u UD.DA liktāššadukanu* may the great gods of heaven and earth ever pursue you (both) in the shadow (of the night) and in full daylight Wiseman Treaties 477; *summā UD ... UD.DA-su ukkalat* if the daylight is overcast ACh Supp. 2 Adad 105b ii 5; *summā UD UD.DA su nu GĀL ... ištu šeri aši lišāti birbirī uš ukallam* if (during) the day there is no daylight, (this means Šamaš) does not make any brightness visible from dawn till night ACh Adad 33:8; obscure: *summā UD UD.DA-su gāla-at ... UD.DA hu-su-ū LUM ga-la-tu, KLNM UD.DA-su da-2-mat ACh Adad 33:25, see ḫusū A.

b) said of the moon: *[summā šamū kima [g]-iṭ wa-ar-hī-im paniššu namru* if the surface of the sky is as bright as the light of the moon ZA 43 309:3 (OB astrol.); *summā UD UD.DA-su kima UD.DA ītī kaṣṭūl ... ar-hū ŠIN* if the daylight is as cold as the appearance of the moon, (comm.:) month = moon (i.e., if it is as cold during the day as it is on the night of the new moon) ACh Adad 33:19; URU Ḥarrān ana paṭ girmišu kima ši-it ar-hī unnamīr šarūrāšu I made the splendor of the entire city of Harran as brilliant as the appearance of the moon VAB 4 222 ii 25 (Nbn.); for a bil. ref., see lex. section; namrat UD.DA-ka ina šāmē [ellātī] brilliant your shining forth in the clear sky BMS 1:5, see Ebeling Handeherung 6; ʾšuturā UD.DA-ka kima ʾŠamaš bukriška your appearance is excellent, like (that of) Šamaš, your firstborn ibid. 10; *summā UD.DA ŠIN magal elket* if the moon’s appearance is very dark ACh Supp. Sin 8:20; *summā UD.DA ŠIN magal duʾummat* if the moon’s appearance is very dark ibid. 21, cf. ibid. 23 and ACh Supp. 2 Sin 2 r. 8; *summā UD.DA ŠIN sigī* if the moon’s appearance is green ACh Supp. Sin 8:24; *summā UD.DA
If the moon's appearance is very changing(?) ACh Supp. Sin 8:19; 
summa Sin ina tämartisu UD.DA-su me nadāt (mng. uncut.) ACh Sin 3:6.

c) said of the sun and moon: summa Sin ina igILÁ-ŠU qarnu qarnu irdi ... ša UD.14.
KAM itti Śamaš igI ... UD.14.KAM UD.DA-su-nu ahdamiš igo-ma if, when the moon is first
seen, one horn meets the other, (that means) on the 14th day it appears together with the
sun, on the 14th day their appearance(s) are seen together ACh Sin 3:36, cf. Thompson Rep.
142:8; summa Sin u Śamaš UD.DA-su-nu du'ummāt if the appearance of the moon and
the sun is dark ACh Sin 3:39, also Thompson Rep. 82:7.

d) said of stars: qiribšu kima lībī šanē unbenī igārāšešu kima šarūr ši-il MUL.MEŠ uṣsin ušarīṣ I made its (the temple's)
interior as bright as the innermost heavens (and) I adorned its walls with a beautiful
brilliance like the splendor of the stars AKA 98 vii 100 (Tigl. I); DIŠ DuIL-bat UD.DA-sa [ ... ]
if the light of Venus [...] ACh Supp. Istar 39:19f., cf. siriršu kima UD.DA namir (see sirīnu B usage a) Thompson Rep. 200:1; note
(in personal names) Si-šu-na-wa-ra-at, Si-su-na-na-am-ra-at Its-(the Star's)-Luster-Is-Bright Stamm Namegebung 184; for 4Nam-ra-ši-il, see Tallqvist Götterepitheta 387, von Soden, JNES 19 166.

e) weather, sultry weather, sir: ammēnī akla littāka quddudu Panama ... šarba u UD.DA 
gummā Panama (O Gilgámeš) why are your cheeks emaciated and your looks cast down,
(why do) your features (look) burned (from exposure to) rain and weather? Gilg. X
etanakkalanni jdi Fi si-ta-a-te sarabdte I pass
to and fro through the hills and mountains,
I am ever crossing all the rivers, the weather
and the rains constantly cut me ZA 24 169:13
(NA); summa UD ha-dir-ma UD.DA-su kašāt if the day is gloomy and its weather is
cold ACh Adad 35:10; summa UD ha-dir-ma UD.DA IZI hašmat if the day is gloomy and
its weather is as hot (as) fire ACh Adad 35:11; 
summa ina itti še Śamaš ỉqamma UD.DA kima GIrri hašmat if the sun rises high in the
month of Addaru so that the air glows like
fire ACh Śamaš 11:55, cf. ibid. 53; [ultu UD.1.
K]AM ša itti šk adi UD.30.KAM ša itti [LSÁ d]UTU ina ḫarān šat 4Anîm DU-ma zi-[q u UD.DA] from the first day of the month of
Addaru until the thirteenth day of the month of
Ajaru, the sun travels along the ecliptic
(lit. the way of the (stars) of Anu), (it is a
time characterized by) wind and (bad)
weather RA 17 119 r. 2, Bab. 7 pl. 1:2 and 6
(after p. 18); naṭū ana muḫšī ši-tim mé ruddū is it proper to add water to weather? (proverb quoted in an OB let.) CT 29 23:12.

f) open air, open sun: [mārē šprip ina ši-ti ammēnī ułtanazz zu na ina ši-ti imattu summa 
inā ši-ti isuzzu ana šarri nēmelu ilb̲aššu u
lizzima ina š[i]-[i-m]a limūl anā šarrima [lu nēmelu why are (my) envoys kept standing
out in the open sun, they will die out in the open
sun—if standing out in the open sun is profitable for the king, then let him stand
out in the open sun himself and let him die himself, let there be profit for the king himself!
EA 16:43 ff. (let. of Aššur-uballit); EA 
GIŠ.GIŠMMAR ša ina ila šarī inanuzzu teleggi 
ina UD.DA tubball you take a (thin and young)
branch of a date palm that sways even when
there is no wind (and) you dry it in the open
air CT 23 40:22 (med.); note busul šēti (dates)
ripened by exposure to the open air (or: sun)
HB. III, in lex. section, also the formula: LŪ(?) šēti ina ši-ti dUTU i-mit immidūsu the team
(of tax experts) will establish his tax when
the (dates) are dry (or: in broad daylight)
VAS 5 11:12 (NB), also [LÜ.ÉR]IN.MEŠ ina 
ši-z (text: UD?)-tu4 dUTU [imi]štā immidūsu i-bid. 26:28 (NB); lišī kalīti tumālī ina UD.DA
tanaddī you fill up (the concoction with)
tallow from the kidney (and then) you put it
out in the open air AMT 8,1:5, cf. ibid. 101,3
ii 8; IM.GÚ (= qadūta) UD.DA kaldu4 (DL.DI) 
tapās you crush yeast which has been exposed
to the open air AMT 78,7:7, also CT 23 31:62, cf. Küchler Beitr. pl. 12:1; qadūta ša UD.DA di-ktar tapās you crush yeast which has been killed by (exposure to) the open air Küchler 
Beitr. pl. 14:11, cf. [IM.G]E ša ina UD.DA di-kt 
AMT 72,2:13, IM.GÚ ša UD.[DA ... ] AMT
śetu

31,7:10; ina kalli šuḥar[ri] ina se-e-ti tašakkantubbal 2-ta am-ra-ta NA amnakka te-ōt-ši si-tatunabhorna tašakkanyou place (the glass mixture) in a porous bowl (out) in the open air (and) you dry (it), you . . . two full measures (?) of immannakku-stone (and) expose it (the mixture) to the open air and set it down ZA 36 198:30 and 32 (chem.). Note the nuance “fresh” air: aptī nappā害羞  
UD.DA  
intaqat elī dār appiJa I opened a hatch (of the boat) and the fresh air fell upon the sides of my nose Giig. XI 135.

2. (a sickness caused by exposure to sun or heat) — a) with ħamātu: you are a cedarinas ililika se-[tum] a-a īmu masnī in your shade let the s. not burn me BIN 7 41:19 (OB let.); śumma amēlu širīti lībi irtīma lībašu ištā u[kīl . . . ] irassu ikassassu amēlu ša UD.DA ha-mit ifa man has a burning sensation inside and his stomach is feverish (and if) his chest gives him a gnawing (pain), this man is feverish with s. AMT 39,1:41, cf. Labat TDP 136:40 and 150:45; śumma amēlu ināšu UD.DA ḫunto ifa man’s eyes burn from s. AMT 16,1:9, cf. śumma amēlu ināšu la inataša amēlu ša UD.DA ḫumīt (wt. TAB.BA) AMT 17,4:6, śumma amēlu muẖbašu UD.DA TAB-ma KAR 202 i 20, cf. also KAR 199:1; śumma SAG.DU-su UD.DA TAB-ma u su-šu ikkalu qaqqassu nuppūh if his head is feverish with s. and then his skin (?) hurts (or: itches) (and) his head (feels all) blown up CT 23 33:17; for ħimīt ētī, see lex. section, and ħimīt mgng. 2b, also śammam ša ḫi-mi-[i]  [se-e-tim ša ātim ša bīt tēritim bēlī iluḫuwa u śammam ša īn-mī-ī/ti se-e-tim ša ātim Mardananai anāku ilūkšu šūma damiq my lord has tried out the herb for s. inflammation (given) by a physician, and I have tried out the herb for s. inflammation (given) by a physician from GN, and it is effective Finet, Annaire de l’Institut de Philologie et d’Histoire Orientales et Slaves 14 135 A 2216:15ff. (Mari let.), also ibid. 4; (various drugs for) ḫi-mi-[i] UD.DA BE 8 133:4 (pharm.).

b) with kašādu: śumma amēlu UD.DA kašīd (wt. KUR-id) if a man has been overcome with s. Küchler Beitr. pl. 20 iv 47, cf. KAR 159:4, cf. also Küchler Beitr. pl. 14 i 9, KAR 155 ii 17; [śumma amēlu . . . ] ūḫ-šu NU ūB.ŠUB-a kiširte lībbī marīš UD.DA kašīd (wt. DL.DI) if a man cannot spit out (and) is sick with an internal constriction, he has been afflicted with s. Küchler Beitr. pl. 12 iv 11; śumma amēlu akala ikkal šiška in  
štāma šā-ša in-nammeru Kāš-šu DIB.DIB-at UD.DA DL.DI if a man’s intestines are taken with colic (and) he cannot urinate when he eats bread (and) drinks beer, he is afflicted with s. AMT 48,1:10+78,3:7, cf. AMT 39,1:30, Küchler Beitr. pl. 6 i 21, Ebeling, AGM 13 33 Sm. 937:7, and passim as a diagnosis.

c) other oeces.: amēlu ša UD.DA ina e-te-qīštū šumma šiška tašqāqišuma you give that man beer to drink when he has got over(? the) s. Labat, Syria 33 122:14 (SB med.); [n]juk-mai šāri (wt. IM) u UD.DA [if his . . . ] are full of pent up (lit. a heaping up of) wind and s. LKU 61 r. 7, cf. amēlu ša nikintī šāri u UD.DA marīṣ KAR 157:2, AMT 52,4:3, cf. GIG UD.DA GIG AMT 4,7:10, UD.DA GIG-su UD.DA TDP 164:74f., GIG UD.DA ibid. 175 r. 6, Līlī/ti ( = sili’ti) UD.DA ibid. 156:9, LĀ-ti (= ḫa’atti) UD.DA ibid. 154:16, lipti UD.DA ibid. 168:102; ki-iš-su-at se-e-ti KBo 9 49:13; note mūl išl-eti imāt he will die of the s. Dream-book 328:83f.

3. (a worm): see Hg., in lex. section.

The two words šetu and śetu have to be kept apart, since the latter is wr. ši-e-tu(m), even in OB, when the vowel is indicated, except ši-e-tim JCS 9 10 B 6 and 24; while štu from(wʾašd, when the vowel is indicated, is wr. ši-i-tu(m), except the writings ši-e-tum for ZL.GA Hb. II 158, and ši-e-tī corresponding to ē OBGT I 821. Moreover, the log. for śetu is UD.DA, but not ē or ZL.GA, which are restricted to šitu.

The refs. cited sub mgng. 1a–1’ may refer to the sunrise, in spite of the spelling and the use of the log. UD.DA, since the scribe may have mistaken one word for the other. No verb etymologically connected with śetu is attested in Akk.; for an etymology, see Landsberger, ZA 42 161f.

Landsberger, ZA 42 161f., JNES 8 252 n. 30, Ad mgng. 2: Labat TDP 150 n. 258 with lit.
ṣī šamsī

ṣī šamsī s.; sunrise, east; MB*; cf. ašū, šītu.

ud.tu = si-i šam-ši, c-ra-b min CT 18 30 iv 21f. (group voc.)

ina šamāti šapilti ša si-i ḏuṭu-ši ṭānish mušir mātiya aškum. I established the border of my country on the Lower Sea (which is) in the east Weidner Tn. 12 No. 5:68; ša bilat mātāti si-i ḏuṭu-ši u šalam šamši inadšbaru (the king) who has often received the tribute of the countries of the east and the west ibid. 26 No. 16:23.

siāhu see saḥu.

ṣi'anu see šenū s.

ṣīṭātās adv.; forever; lex.*; cf. ašū, šatu.

ba-ār bar = ši-a-[f]-ši-aš ši-a-šu ([?]) A 1/6: 100f.

ṣīṭātu see šatū.

ṣibārātu s. pl. tantum; (mng. uncert.); OA.

a) counted: ša 5 ġinn kaspim ši-ba-ra-tim x meaṭ munussina [kunuk]kimi PN [n]uṣkak-šaš-kum for five shekels of silver PN is bringing you under our seal 3 (in the amount of x (any number from three to eight is possible) hundred BIN 6 121:7.

b) weighed: 3 MA.NA 4 ġinn ši-ba-ra-tim OIP 27 55:27, and dupl. TCL 21 159:6; 5 MA.NA qa-nu-e 45š MANA ši-ba-ra-tim hursi`ī`inum ša šibihk kunakkikā five minas of (aromatic) reeds(?) (and) 45š minas of ši in(?) one . . . package under your seals OIP 27 55:16, and dupl. BIN 4 162:26; 5 MA.NA ši-ba-ra-tum illibbi PN one-third mina of ši. is with PN TCL 21 156:6; ina 1š MA.NA ši-ba-ra-tim 1š MA.NA 6 ġinn šittum illibbi nappāhimmma. I took 26 shekels from the amount of one mina and forty shekels of ši, the remainder is with the smith CCT 1 21a:2; 1 MA.NA kaspam u 2 ġinn ši-ba-ra-tim ana PN [u] PN₂ apq[i][d] I entrusted one mina of silver and two shekels of ši to PN and PN₂ TCL 14 54:16; 10 ġinn kaspam 1š MA.NA ši-ba-ra-tum(?) (beside one mina of zigaskarru) TCL 4 81:1.

c) evaluated in silver: ši-ba-ra-tim ša 2 ġinn kaspim šāmamma lušakšādānim buy me ši for two shekels of silver and let them send (them) to me CCT 4 28b:22, cf. ša 1 ġinn kaspim ši-ba-ra-tim KT Hahn 6:5, also (same amount) BIN 4 227:12; šaš šittī kaspim ši-ba-ra-tim u murrām šāmammad buy me ši and murrī for the balance of the silver TuM 1 3e:13; ši-ba-ra-tim ša 5 ġinn kaspim (mentioned beside sandals) BIN 4 71:5; ši-ba-ra-tim ša kaspim 2 ġinn šebilmun unpub., cited J. Lewy, JAOS 78 94 n. 33.

d) other occs.: ša 10 ġinn kaspim saḥīrt[am] lu ši-ba-ra-tum lu dudinātum (send) merchandise worth ten shekels of silver, be it either ši or (small) pectorals KTS 12:26, cf. ša-ma-la-tim it-qa-ru-tim u ši-ba-кра-tim CCT 3 20:13.

It seems that about one hundred of the objects called sibārātu weighed twenty shekels and were worth one shekel of silver. They are mentioned together with perfumes (qanū, murrū), spices (KT Hahn 6), small objects (combs, kibūnānu, maršā-straps TCL 21 159 and OIP 27 55), and passim beside metals. In KTS 12 sibārātu and pectorals (see dudittu) make up the type of merchandise called saḥīrtu (miscellaneous items). There is no evidence that the sibārātu were made of metal (the ref. to the nappāh in CCT 1 21a:2f. may be accidental). All this suggests that sibārātu are to be considered small, cheap, but indispensable household items, hardly a food-stuff or a perfume. It should also be noted that the sibārātu were bought (but not sold) in Anatolia and were not traded overland.

The word should not be connected with šīpru or other similar words because it is dispensable household items, hardly a food-stuff or a perfume. It should also be noted that the sibārātu were bought (but not sold) in Anatolia and were not traded overland.

The word should not be connected with šīpru or other similar words because it is consistently wr. sibārātu. Possibly zibārātu or sibārātu.

(J. Lewy, JAOS 78 94 n. 33.)

ṣibaru (ṣiburu) s.; 1. (a pointed garden tool), 2. (a fleshy excescence), 3. (a plant); SB. giš.gag.ta-ra, giš.gag.du₄ = ši-ba-ri (followed by giš.gag.du₄, giš.gag.kud = musāfittu opener) Hh. VI 129f.; ku-uk-su ku₄ = ša ku-ak-ši kud ši-ba-ram A III/5:129, cited MSL 6 62 n. to line 132.

ṣibāru

1. (a pointed garden tool): see Hh. VI, A III/5, in lex. section.

2. (a fleshy excrescence, perhaps in the shape of the š.-tool): ṣīmā Matthew al šī-ba-ra ʾšakin (preceded by maštu bump) CT 27 42 obv.(!) 3, cf. ibid. 20:7, for comm., see lex. section; ṣumma šapat šī-ba-ri šakin if he has a š.-lip (preceded by šapat mašti, with explanation: 1-et ša muštušum gid. da-an one is long(er) in(?)) the middle line 9) Kraus Texte 12c iii 8; ṣumma šārat qaqṣadišu šīma šī-ba-ri zaqpat if the hair of his head stands on end like a š. Kraus Texte 3b r. iii 6, also 2b r. 14.


The different meanings of this word are connected on the assumption of a characteristic shape common to the tool, the excrescence on the body, and the plant. It is possible, however, that the cited refs. include two or more different words.

ṣibāru s.; (a bird, probably the sparrow); lex.*

ṣibittu

ṣibāru suggest the translation “sparrow,” which is confirmed by the Arabic ʿusfār, to which is related the general term for bird in Heb., ʿippōr, and Aram. ʿippār. Neither of these words is etymologically related to Akk. īṣṣāru, whose cognate is to be found in Ugar. "sr."

ṣībātānu s.; tenure, holding(?); MB*; cf. ʿabātu.

URU GN ša šarru ra-in-ga u bēli ana šī-ba-ta-an-ru-ti idāna the town GN which the king, who loves you and my master, has given me as a holding(?) BE 17 24:19 (let.).

ṣībātu s.; (a harp); SB.* māmist Emmā u šī-ba-a-te (var. šī-ba-ti) the oath (sworn) by lyre and š.-harp Surpu III 91.

The word ṣībātānu cannot be connected with sīnittu, as it is in MSL 6 129 sub D, because there are two variants confirming the reading ṣībātu.

ṣibbu s.; color, paint; lex.*; Sum. lw. zi-ib [ziwr] = ʾī-tib-[b[u] S+ Voc. T 17'.

For Sum. zib, “paint,” see ebēru B v.

ṣībittu s.; 1. prison, imprisonment, 2. hold, grasp, 3. pond, reservoir, 4. in qāl ʾibīttī stolen property (found in the thief’s possession), 5. correct behavior; OB, MB, SB, NB, LB; wr. syll. and EN.NUN, EN.NU.UN; cf. ʿabātu.


1. prison, imprisonment — a) in OB letters: PN ša ʾebādim ša ana ši-bi-tum ši-rubbu tašpuram the flute player PN, whom you ordered me in writing to put into prison
Sibittu

VAS 16 144:8; 3 ni-[pa]-ti-ka ana ši-bi-tim uštērīb arḫīš alkamma 3 ni-pa-ti-ka ina ši-bi-tim _BANK_ he has put your three pledges in prison, come quickly and get your three pledges out of prison Genouillac Kich 2 D 39:15 and 19, see Kupper, RA 53 178; ana [ ...] ši-bi-tim uštērīb he has put (your wife, your sons and your slave girls) into prison TCL 17 74:13, cf. come here quickly and throw yourself at the feet of PN aššatka mārika u amatika ina ši-bi-tim Šāātum and get your wife, your sons and your slave girls out of prison ibid. 22, cf. also ana ši-bi-tim šūribaššunāti CT 29 2c:11; concerning the slave who uttered a blasphemy (see miqīl pā) against his master’s son and ša ... ina ši-bi-ti-im ka-lu-[4] who is being held in prison PBS 7 60:11; atta ana ši-bi-tim ta[nad]līšu VAS 16 105:15; SAG.EME ... ina ši-bi-ti-ša intāt the slave girl died while she was imprisoned RA 15 140:18 (= Boyer Contribution 122, let.).

b) in Mari, Shemshāra: māhiš qagqadišunu annikēm ina ši-bi-tim ināṣṣaru here they keep their accuser well guarded in prison Symbolae Koschaker 113:16; LŪ.MEŠ na-āṣ-[ru-tim ina] ši-bi-ti-tim [. . .] ARM 2 46:11; PN ... ša ina ši-bi-ti-tim nakā (for) PN who is put in prison (appoint guardians so that they can bring him) Laessoe Shemshāra p. 40:46.

c) in OB omens: awēlum ina a-[l[i]-ka ana ši-bi-ti-tim innaddi somebody in your city will be thrown into prison YOS 10 33 iv 21; ši-bi-ti-tim ībbalakāt the prison will revolt YOS 10 47:57, also YOS 10 11 ii 30 (all ext.); wa-ša-šab ši-bi-[it-tim] ibid. 54:30 (physigσn.);

ta-a-zī-im-ti ši-bi-ti ana šarrīm complaint from the prison(? to) the king YOS 10 48:14 (physigσn.), and dupl. ibid. 49:13.

d) in SB: NUN ina ši-bi-tim be the prince will die in prison LBAT 1526 r. 11 (astrol.). cf. ina EN.NU.UN ināt BRM 4 23 r. 23 (SB physigσn.);

DIB-tu ši-bi-ta ībbalakkit CT 31 20 r. 23 (SB ext.), cf. EN.NUN āli ībbalakkit CT 39 47:32 (SB Alu); șipdātū GAL.MEŠ KLMIN ši-bi-tu₄ N.T.E there will be mourning, or an imprisonment (from which there is) no escape Ach Śamaš 10:4; citizens of Sippar, Nippur,

Babylon and Borsippa ša ... ina giriḫu karnā ši-bi-ta-[ša-[nu] abūtna ukallimšunāti nāru who have been kept imprisoned in it (the conquered city), I destroyed their prison and set them free Winckler Sar. pl. 35 No. 75:135, also ibid. pl. 22 No. 47:8'.

2. hold, grasp: ʾelī ʾišu kamātū ši-bit-ta-[šu] udanninma he (Marduk) strengthened his hold over the fettered gods En. el. IV 127.

3. pond, reservoir (LB): ŠE.NUMUN.MEŠ ina miṣarišina itti ši-bit-tā A.MEŠ-ši-na fields in their (full) extent together with their ponds (to store) water BE 10 43:14, and ibid. line 9; he accepted (lit. listened to) their application A.MEŠ MU.MEŠ ina ši-bit-tū ša šARRI arḫīšsu ... iddinušunāti and granted them the (requested) water from the pond belonging to the king, every month (from the 12th to the 15th) BE 9 7:14, and ibid. line 6; nār GN ŠE.NUMUN.MEŠ usbarra ša šARRI ša ina muḫḫišu u A.MEŠ ši-bit-ti šARRI ša ina libbīšu (rent) from the GN canal, the royal usbarra-fields along it, and the water from the king's reservoir which belongs to it TuM 2-3 147:12, and cf. A.MEŠ ši-bit-ti ša ina libbī ŠE.NUMUN.MEŠ usbarra ša šARRI ibid. 5, cf. A.MEŠ ši-bit-ti šARRI PBS 2/1 158:5.

4. in qāt šibittu stolen property (found in the thief's possession, NB): șadōš ša alpi ki iupaš ŠU11 ši-bit-tō ina qātāšu ki aš芭ta ki ābuku he stole my ox, and I caught him red-handed and brought (him here) YOS 6 183:15; the object which PN took from the house of PN₂ and which PN₂ took out of his (PN's) hand ŠU11 ši-bit-ti-ša ina E.AN.NA iškuunu has been deposited in Eanna as corpus delicti (against him) (PN) AnOr 8 27:18; (whatever barley in excess of a certain quantity) mukinnu uktin-nuḫšu u ŠU11 ši-bit-tu₄ ina qātāšu šabūtu witnesses have established with respect to him or he has been seized as stolen property in his possession YOS 7 196:5; (PN has declared) "I have not taken more than 110 sheep or goats" ānu ŠU11 ši-bit-tu lu bǒtīqū lu mukinnu arkišu elāt šēnu a’ 110.TA itākkadu 300 šēnu PN ana PN₂ ònadin should he, at any time hereafter, (through actual) possession of the stolen property (or through) an informer (or
sibittu

through) witnesses, be found to have more than the 110 sheep or goats in his possession, then PN will give to PN, 300 sheep or goats BE 9 24:6, šuH ši-bi-it-ṭti ina qātika la is-sa-bat no stolen property must be found in your hands YOS 3 57:18 (let.); šuH ši-bi-tu ibaṣṣu ina qātesu ḥaṣ-sa-ta-a has any stolen property been found in his hands? UET 4 191:16 (let.); [x-x]-eš šuH ši-bi-ti [ša] ikka-ra-šu la-pa-šu rēš ibukunu [list(?)] of the stolen property (here: cattle) which the farmers have taken away from the shepherd VAS 6 274:1; amēlāti ša bit abīja šuH ši-bi-ti kūṣabba iddamni after he had seized the slaves of the estate as stolen property he gave (them) to me ABL 716 r. 16; lu qāt ša(for ša)-bit-ti ina qātesu ḥaṣ-sa-ta-a or if any stolen property is found in it in possession TCL 13 142:12; exceptional in NA: naphar 3 lu urktā ša sininnā ta iga sarte šuH ši-bi-bit-ti ḫabbāli all together, three persons who guarantee for the (sold) woman against her being claimed as a criminal, as stolen property (or) as a pledge ADD 307 r. 13.

5. correct behavior: ana šaḥuṣ ši-bi-tillvar,-te pašiš ili u šarrī aktā šākāri umārāšunāti I sent overseers and supervisors to teach them (the natives to be Assyrianized) correct behavior (and) to serve the gods and the king and hence the unique occurrence of sibittu for the more usual massartu (see dānānu v. mg. 2b-2') sub mg. 2 may indicate that the two terms are interchangeable.

Ad mg. 4: Ebeling Neubab. Briefe 180.

sibittu in bit šibitti s.; prison; SB, NA, NB, Sumerogram (ē.EN.NU.UN) in Hitt.; pl. bit šibittē (NA); wr. syll. and ē.EN.NU.NI-t; cf. šabātu.

a) in concrete sense: mār Nippuri Sippur Bābili ... ana ši-bit-tim šārubu to put a citizen of Nippur, Sippur (or) Babylon in prison Lambert BWL 112:20, cf. ana bit ši-bit-tim šārubu ibid. 22 (Füüstenspiegel); ša ina ši-bit-tī naṭā tuṭakallam nār you (Marduk) liberate him who has been thrown into prison AFO 19 66:8, cf. abka ša ina ši-bi-it-ti ...] Lambert BWL 130:74 (hymn to Šamaḫ); [ana] ši-bit-ta-te šu tuṣēbaḷaštēšu ... she (the goddess Taṣēmētē) brings him (Marduk) into his prison [...] von Soden, ZA 52 226:24 (cuttie comm.); ašu u ēpeš siparra itaškānu ina ē.EN.NU.NI-ti it-ta-x(read -ṣaʔ)-tu šu he put him in chains, hand and foot, and kept him in prison ABL 460 r. 7 (NB); mubbiršuwa ina kōr ē.EN.NU.NI (read bit maṣṣartī) KIM.IN ina kōr ši ši-b[it-ti ...] their accuser [will beheld] in prison, variant: in the bit šibitti CT 13 50:12 (SB prophecies); see, for the Hitt. ē.EN.NU.UN-iba Güterbock, ZA 44 p. 58 C iii 8 and 10.

b) as a design made for ritual purposes: ši-bit-te ša qēmi ina lišī tiššir you draw a “prison” therein with flour KAR 90:19, cf. gāt marṣī taṣabbatma ta ši-bit-tē tuṣēṣṣišu ma ši-bit-tē ina muḥḥi bi horē GI.KID.M[AH tuṣēšab] Sm. 2132 r. 9.’

sibittu in ša bit šibitti s.; prisoner; SB; cf. šabātu.

L.U.MEŠ.SAL.MEŠ-sā ša ši-bi-bit-te ina lišī la eṣṣir he must not keep its male and female prisoners there (in the palace) AKA 247 v 37 (ASEN.); Lamasū tiška ša ši-bi-bit-te teppuš you treat the Lamasū like a prisoner 4R 56 i 22 (SB Lamasū); šā ši-bi-bit-tī nūrū limuru may the prisoner become free Šurpu IV 75; šā ši-bit-tī la ukallimū nūrū (who) has not released a prisoner ibid. II 30; šā ši-bit-tī šāqū nūrū kullumu to let a prisoner go, to set (him) free ibid. IV 31.

See šibittu in ša šibitti for the OB form.
**Sibittu**

Sibittu in ša šibittu s.; prisoner; OB, SB; wr. syll. and ša EN.NUN; cf. šabātu.

lu.en.nu.un = ša ši-bi-tim (followed by lu.ki. en.nu.un = ša ma-ša-er-tim) OB Lu A 272.

Kal Lugal ippalla ša ši-bi-tim našri (for našrum) ana nakrim u-ši the stronghold (?) of the king will be breached, the well guarded prisoner will escape to the enemy CT 6 2 No. 22, after Neugayrol, RA 38 77 (OB liver model); ša EN.NUN limāššu he should free a prisoner (ša EN.NUN replacing kalù or šabita, see Landsberger Kult. Kalender 116) Thompson Rep. 215 r. 4 (SB hemer.).

See šibittu in ša bit šibittu for the SB form which replaces OB ša šibittu except in the isolated hemer. reference.

**šibētu** s. pl. tantum; fetters, imprisonment; NB; cf. šabātu.

a) fetters: 2 AN.BAR šib-te-e-ti ša ana ša PN two iron fetters to put on PN GCCI 1 219:1, cf. [x šib]-te-e-ti AN.BAR ibid. 51:1.

b) imprisonment: ever since PN and PN₂ have run away from among us gabbī nāši šib-te-e-tuš šēštētu šab-ta-ni we others have all been held in grievous imprisonment BIN 1 36:29 (let.): x silver that was received ana kūm bat-āqa ša rit-tu ša PN u ... kūm šib-te-e-ti ša PN₂ in lieu of the (corporal punishment consisting of) cutting off PN's hand, and (x silver) in lieu of the imprisonment of PN₂ TA 3224:5, cf. ibid. 8, 13, 17.

**šibtu** A s. fem.; 1. interest, 2. (a part of the liver), 3. (a garment), 4. (a type of bread); from OA, OB on; pl. šibītu; wr. syll. and màš; cf. asāpu.

[ma-gū] màš = šib-[tu] Idu I 182, also SB 1 60; ma-gū màš = šib-tum (with comm. ni-es [hup]) A VIII/3:17; [ma-gū] màš = ši-bu-tu A II/6 C 44; [màš] = šib-tum; [x] x = min ša this ditto (i.e., seizure) said of a disease Antagal E a 28f.; ma-gū màš = šib-tum, tal-tum A I/6:106f.; uzum màš = ši-bā-ta Practical Vocabulary Assur 913.

màšš = ši-bē-tu Ai. I iv 78; [màš] še.gi₃(min₃) = ši-bu-tu k[i-ma] še-im interest like that on barley Ai. II i 29; màšš še.dan.anu.sāša = min šu-ša še-im in-ta-ta-im the interest corresponds to that on barley ibid. 30, màš.kilam.gi₃.min₃ = min ki-ma kilam i-lak interest at the current rate (on barley) ibid. 31, màš.kilam.gi₃.min₃ = min ki-ma kilam i-lak interest remains at the present rate ibid. 32, màš.bi.su.gur.ru.dam = a-na ši-bi-ti šu ú-[jar] he will return as interest on it ibid. 33; màš.ru.gur.ru.dam = ši-bi-tu k[a]na [uru] interest as (customary in the city) ibid. 34, màš ba.ra=bal = min it-ta-bal-kit the (rate of) interest has gone down ibid. 35, màš.ru.l.kam = ši-bat ša-na-at ibid. 36, màš.ši.i.šu.lu.ru.ru.ti ša ma-sa-ar-tim ibid. 97, màš.ru.l.kam = ši-bat ša-na-at ibid. 98, màš.ru.l.kam = ši-bat ša-na-at ibid. 100, màš.ru.l.kam = ši-bat ša-na-at ibid. 101.

**šibatu** A

1. interest — a) in OA = 1' in gen.: x Kū.barbar ū ši-ba-su kunukma ana PN dimna tābilam seal and give the x minas of silver and the interest on it to PN, so that he may bring it here BIN 6 74:24, and passim; 2 MANA kaspm gušum 9ašum 9a ša ištu 10 šānun two minas of refined silver and the interest on it for ten years OIP 27 62:27, cf. ša ištu mu₃.bi.šu BIN 4 19:31; kaspm ištu 13
sandātim ana si-ib-tim illakakkum for thirteen years the silver has been accumulating interest with you CCT 4 9b:7; silver ṣi-ba-sū ša aḏi ʿānim annīm and the interest on it up to this day BIN 4 98:24; kaspam ʿu ṣi-ba-sū mala wasmu silver and as much interest on it as is correct KTS 13a:17; note also uṣṣuttum ʿu ṣi-ba-ti-šu barley and the interest on it on it TCL 21 177:4, ana wērim ʿu ṣi-ba-ti-šu OIP 27 56:42; Kū.BABBAR qadum ṣi-ba-ti-[šu] AAA 1 pl. 21 No. 3:17, cf. 27 62:6, TCL 4 87:33, 36, 40; a tablet concerning ṣi-ba-tim ʿu ṣi-ba-ti-šu x silver and the interest on it on it BIN 4 79:15, cf. ṣitti kaspim ʿu ṣi-ba-ta-šu BIN 4 146:14, ana wērim annīm ʿu ṣi-ba-ti-šu TCL 20 110:9, and often in the plural; ʿṣi-ba-[lām] ʿu ṣi-ba-at ṣi-ba-tim nimannakkum we shall charge you interest and compound interest according to the order of the auwat karim ṣi-ba-tim ʿu ddikram la ikāṣād should his goods not be equal in value the silver and the interest on it according to the order of the auwat kārīm ṣi-ba-tam sa sattim suʿatī ul inaddin bin Blāncertz 4:21.

2 with indication of the rate of interest: 1½ ʿGī.N.TA ana 1 manūm ina itt:i.kam ṣi-ba-tām usṣāb he adds one and a half shekels per month for each mina TCL 21 213:8, and passim, note 1½ ʿMĀ.NA.TA ana 1 bitīm ʿuwwarḫīm ṣi-ba-tām usṣāb CCT 1 7b:17, also MVAG 35/3 No. 316:20, cf. 1½ ʿGī.N.TA ana 1 manūm ṣi-ba-tām ina wērīm usṣāb TCL 21 229:15, as against 1 manūm 1½ ʿMĀ.NA ṣi-ba-tām usṣāb TCL 20 91:26; note the formulation: 1 ʿGī.N.TA Kū.BABBAR ana 10 ʿGī.N-TIM ʿu ṣi-ba-tām BIN 4 57:18; if they do not pay when the term has elapsed kīma awat kārīm ṣi-ba-tām usṣāb they will pay interest according to the order of the kārum TuM 1 13b:16, and passim, note (with kīma awat Kānīš TCL 21 239:10f., and šuumma ʿanā šanat la ʾīṣaqal 1 ʿGī.N.TA ṣi-ba-tām kīma awat kārīm usṣāb BIN 6 51:8; kīma awat kārīm ṣi-ba-tām ʿuddīma indicate the interest according to the order of the kārum BIN 6 38:27.

3 in special phrases: kaspam bit tamkārīm a-ṣi-ba-tim alq ʿu ṣi-ba-tim imaʾīdīma liḥbi ʿimār-raṯ I took the silver at interest from the merchant’s house, I shall be angry should too much interest accrue TCL 19 73:28f., and passim, for refs. see legū (ana ʿātim), cf. ʿṣi-ba-tim la imaʾīdam BIN 4 218:24 and BIN 6 39:16; any tablet which appears in my house saying ʿa ḫubul PN ana ṣi-ba-tim illakūšumi saʾr that the debt of PN accrues interest to his debit is false TCL 21 264A:17, cf. 1 manūm ʿiwwar-ḫīm TA ʿa ṣi-ba-tim [i]l[alak] Berytus 3 76:15, also aḏi MN 6½ ʿGī.N TA ʿṣi-ba-tum illik TCL 4 21:17 and ibid. 13, for other refs., see alāku; ana ṣi-ba-tim dina lend it out at interest BIN 6 25:21; šuumma ʿṣi-ba-tūm ša ʾattīm annītim taḏānīm li ʾimāʾa if he refuses to pay the interest for this year KTS 12:17, also ibid. 13; as to x silver the term (for repayment) of which has elapsed ʿṣi-ba-tūm la tašānūma do not listen to (offers of) interest (but collect it and send it to me) BIN 4 28:35; šuumma ʿṣi-ba-tūm ṭušāršīa if you have let interest accrue (to him) BIN 4 3:19; for other refs., see gamālu v. mng. 1a–1’.

b) in OB — 1’: From Babylonia — a’ in the codes: 1 šīqūm IGi.6.GAL ʿu 6 šē MĀŠ usṣāb 1 kūrrum 1 (PI) 40 (ṣīla) šē MĀŠ usṣāb per shekel one pays as interest 36 grains, per kur one pays as interest 100 (silas) of barley Goetze LE § 18A:6f. and 19f., cf. ʿeʾam ʿu MĀŠ.BI 1 kūrrum 1 (PI) 40 (ṣīla) ileqqē ibid. § 20:12, Kū.BABBAR ʿu MĀŠ.BI 1 šīqūm IGi.6.GAL ʿu [6 šē] ileqqē ibid. § 21:14; cf. also CH § L, see Driver and Miles Babylonian Laws p. 38, after PBS 5 93 i 6 and 10; barley ša kaspīšu ʿu ṣi-ba-sū ša ʾitti tamkārīm iliqā for the silver—and the interest on it—which he received from the merchant CH § 49:38, but cf. up to the value ša kaspīšu ʿu ṣi-ba-sū ša ʾitti tamkārīm iliqā of his silver and the interest on it, which he received from the merchant ibid. § 51:62; ʿṣi-ba-tam ša ʾattīm šuʾatī ʿu inaddīn he need not pay interest for that year CH § 48:15; kaspam ʿu MĀŠ-sū ša ʾpi ʾṭuqīšu tamkārīm īppal he pays the silver and the interest on it according to his tablet CH § A:20, see Driver and Miles Babylonian Laws p. 34; ʿṣi-ba-a-at kaspam mala iliqā interest on the entire (amount of) silver which he has received CH § V, see Driver and Miles Babylonian Laws p. 42, after PBS 5 93 ii 1; ʿṣi-ba-tim ana gaqqad-dim ʿutṭēḥhī (if) he has added the interest to the capital ibid. p. 40, after PBS 5 93 ii 4.
šibtu A

b’ in leg.: ḫubuttatum зи-ib-ta ula ʾišu a ḫubuttatu-loan without interest TCL 1 188:3; anākū šeʾam u ʾi-ba-[sā] uṭer I returned the barley and the interest on it PBS 8/2 175:11; ʾi-ba-tum elī PN PN晽šu PN owes (five shekels of silver) to PN as interest BIN 2 87:1; màš 1 MA.NA ʾi ʾuṣṣāb he pays one-third mina(!) for one mina, as interest PBS 8/2 195:2; cf. màš 1 gur 100 (silā) še ʾiḥ.ḥā dam BE 6/1 38:2; cf. Gautier Dilbat 58:2; màš. bi 1 gīn 60 še.ta sixty grains’ (i.e., one-third shekel) interest on each shekel PSBA 21 pl. opp. p. 159:2; màš 10 gīn 2 gīn.ta.ām ʾiḥ.ḥā dam PBS 13 54:2; fīmaš 1 ṣe gur 1 gūḫa baggage màš in.tuk Jean Šumer et Akkad 220:2; màš.ge na (rate of) interest Gautier Dilbat 51:2, TCL 10 135:2, 11 196:2, 211:2, 213:2, 214:2; Schoel Sippar 103:2; màš.ge na ṣaḥ.ḥā dam BIN 2 84:2; Màš.ge na ʾuṣṣāb[a] BA 5 517 No. 55:2; màš.Ūt.u ge na ibid. 499 No. 25:2; màš. Ûtu.מ.ק.ם.ע.א BE 6/1 27:2, also TCL 11 222:2 and 9; màš.ne.ḥa (rate of) interest Gautier Dilbat 7:5; see also qēptu, màṭalû; màš nu.tuk without interest VAS 13 2:2, and passim, màš nu.ub.tuk BE 6/2 15:2; màš nu.tuk.א PBS 8/2 214:1, màš nu. me.א VAS 7 106:2, PBS 8/2 214:11; fīmaš in.tukl with interest BE 6/2 13:2; see also Ai., in lex. section.

c’ in letters: šumma šeʾam u ʾi-ba-as-sū la taanaddima in case you do not deliver the barley and the interest on it YOS 2 19:33, cf. kaspam u ʾi-ba-as-sū ibid. 27:20, but kaspam u ʾi-ba-[am] šuṣgilma ibid. 15; ʾi-ba-tam i-di-ni-šu give (fem.) him the interest! VAS 16 68 r. 11; šeʾam u màš,šu PN lišaddimum let them collect the barley and the interest on it from PN LIH 24:14; ʾi-ba-a-tim ana ummīsš nīm ʾuṣṣāb he will pay interest to the creditor (from the day he gave him the silver) BIN 7 44:24; màš-su ittanarbi the interest on it has accrued UCP 9 p. 357 No. 26:10; ana ʾi-ba-at kaspim VAS 16 5:14.

d’ in math.: 1 gūr ana ʾi-ba-at idinna ina kīmaši šanātim limatḥar lend out one gūr (of barley) at interest—in how many years will (capital and interest) become equal? TMB 72 No. 146:2; for other math. texts, see MKT 1 351ff. and TMB No. 219ff., MKT 553 and TMB No. 217ff., MKT 516f. and TMB No. 614.

2’ from Ishchali, Khaṣafaj: uṣṣέqμת màš ʾuṣṣāb if he lets (the term) elapse, he pays interest UCP 10 162 No. 93:10, and passim concerning ḫubuttatum-loans, also màš i.āg.e ibid. 101 24:10, màš.bi ʾuṣṣāb ibid. 107 32:9; màš ḫutu ʾuṣṣāb ibid. 79 No. 4:2, and passim referring to loans of silver; [GUR].1-um 100 (silā).TA. [AN] màš ʾuṣṣāb he pays 100 silas as interest on each gūr of barley ibid. 129 No. 46:3, also No. 51:3(!) and 68:2(!); for Khaṣafaj, see Rivkah Harris, JCS 9 37f.

3’ from Mari: asūrūrima ina ʾeḇūrim šeʾem u màš-sū uṣṣadumnuṭīl heaven forbid that they collect from us the barley and the interest on it at harvest time ARM 2 81:23, cf. ulâ kīma ši-ib-tam ʾuṣṣāb ulâma kīma qaqqadamma ina ʾeḇūrim utarru whether they have to return (the barley) with interest at harvest time or the principal only ibid. 17; now the palace is suing him ana 10 A.GAR šeʾem gadum ši-ib-ti-šu for the ten A.GAR of grain plus interest on it ARM 1 80:9; kīma màš-ti-šu 2 udu, Nīṭā itṭabāḥ he will slaughter two rams in lieu of the interest on it (the silver loaned by Šamaš) ARM 8 48:10, and see Rivkah Harris, JCS 14 132.

c) in Elam: šeʾam u ḫubilašu kaspam šu màš ʾutār he returns the barley and the interest on it, the silver and the interest on it MDP 23 197:7, also, WR. Màš.NI ibid. 198:11, and cf. ul màš ū ḫubillašu ibid. 199:8, also [ul ʾi-b]-ib tu ūḥub[ulu] MDP 22 31:6; should he not pay in the month of MN ši-ṭa ti inaddin MDP 22 28:14; kaspam aḥ-wa-a-tu màš.NI. tuk qaqqadamma ʾutār the silver is held in common, it bears no interest, he returns it (the silver) in the capital amount MDP 24 345:4; 1 gīn ʾi ʾuṣṣāb he will add one-third shekel interest per shekel MDP 23 185:7, cf. (in the same formulation but wr. 10 for 1) MDP 22 26:6 and 30:6, (exceptional rate) ibid. 23:7; Màš IGI.4.GAL.TA one-fourth (shekel) interest per (shekel) MDP 28 434:3, also (for 1) GIN IGI.4.GAL.[L] Màš ʾuṣṣāb[a] MDP 22 22:3.

e) in Nuzi: after the harvest še.MES ši ti Mâš.MEŠ ana PN utârma he returns the barley with interest to PN (the creditor) TCL 9 45:6, cf. wr. qadu Mâš-ti-šu HSS 9 86:7, adu Mâš-ti-šu RA 23 146 No. 16:9, HSS 9 93:7, itti Mâš-šu HSS 9 75:8, and passim with turru; note: whoever is present among us ši.GE.MES ši ti ši ši ši ši-ši šu ana PN umalâl will pay in full the wool and the interest on it to PN JEN 663:9; ana Mâš-ti 悌pi (the debtor) received (x tin) at interest HSS 9 95:5, and passim, ana Mâš . . . ittege HSS 9 120:1; ḫurâṣî Mâš la i-šu JEN 489:8, cf. JEN 609:9; šunma la inandin ana pani Mâš-sî գին-ակ if he does not pay, (the loan) accrues (additional) interest SMN 2363:13, cf. šunma . . . la utârma ana Mâš-ti ana panišu ɨllak SMN 2384:14, also ḫurâṣî ana Mâš [illağ] JEN 489:12, 609:13, and še.MEŠ 1 BÂN še ana Mâš-šu ɨllak JEN 625:18.

f) in MA: edânu ettigma annuku ana Mâš գին if the term elapses, interest accrues on the tin KAJ 19:9, and passim; annuku u Mâš.MEŠ-šu ɨi hiat KAJ 19:14, and passim, see ʰaṭu mngs. 4a, 4d and 4o, also passim (with ɨadânu) KAJ 28:19, 70:17, etc., (with ɨ.L.A.R) KAJ 37:8, note, wr. mâš-ti-šu KAJ 25:16; kîmâ Mâš.MEŠ an.na anner in lieu of (paying) interest on this tin KAJ 50:9, also ibid. 52:10, 77:8; libûtu ana Mâš ɨllak the bricks will accumulate interest KAJ 86:9.

g) exceptionally in NB: kâssî aṭa ana șib-țu șe-im ana ḫâr.ta silver interest, barley at ʰuｂûl-ulu-interest TCL 12 86:18, cf. idî biti jânu [Mâš] kâssî jânu Nbn. 239:5; ša la Mâš [ina pet]ê ka tanandin she pays back (the loan) without interest at the opening of the gate (of the besieged city) TuM 2–3 35:26, cf. ša la Mâš [ina petê k]â uṣâllam ibid. 18; obscure:

Giš.apin Mâš գին PBS 2/1 56:17, see Cardascia Archives des Murašu p. 152.

2. (a part of the liver) — a) in lex.: uzu. Mâš = ği-ıb-tı (between martu and ubânu) Practical Vocabulary Assur 913; possibly also ma-šš Mâš = ビジ-tum, tal-tum A/1/6:106f.

b) in OB: ği-ıb-sâ lu va-aş-ša-[at] let its գ. be protuberant RA 38 86 r. 17 (ext. prayer), cf. Mâš as-ša-at JCS 11 96 No. 3:8; ビジ-tum šâlnat the գ. is perfect YOS 10 7:16 (ext. report), cf. ibid. 5 and 28, YOS 10 8:16, but note Mâš ba-lim YOS 10 19:18 (ext. report); šumma giš.tukul riši ビジ-tam iṭṭul if the “mark of assistance” faces the գ. YOS 10 46 ii 36, and passim; if the right mark meḥret ビジ-ti-šam maššama ビジ-tam iṭṭul is placed opposite the գ. and faces the գ. ibid. iii 10f., cf. warkat ビジ-ti-šam kakku šakimma ビジ-tam iṭṭul YOS 10 42 iv 16f.; šumma ina biṭir ビジ-ti-šu u ɨbdîm ɨšûm nàdî if there is an abrasion between the գ. and the “finger” YOS 10 11 iii 13; if a “mark” is on the “gate of the palace” ビジ-ša-at nîrim iṭṭul and faces the գ. of the “yoke” YOS 10 9:11, cf. ibid. 27:10; diš Mâš ruššukat if the գ. is dry YOS 10 35 r. 1; diš Mâš ɨrtağiq if the գ. becomes thin ibid. r. 2; 2 Mâš ɨrtağia if two գ.-s follow each other ibid. r. 21, dupl. RA 38 88, and passim in this text; note 4 ビジ-tum YOS 10 35 r. 26, and (referring to the color of the գ.) ibid. 30f.; Mâš šiqiṭi amâšiš šâlnat (if) the գ. has the texture of the liver ibid. 33; diš ビジ-tum [kîma] uzun ɨlāc if the գ. is like a kid’s ear RA 38 82:14, (kîma uṣulta ša ṣaman) ibid. 12, (kîma ɨṣi) ibid. 16; diš ビジ-tum ana 6 ɨṭrâṭ if the գ. is split sixfold RA 38 82:6, cf. (with ana 10 ɨṭrâṭ) ibid. 8, (ana 20 ɨṭrâṭ) ibid. 10. Note 2 as Akkadogram (abbr. of ビジ-tum?) in Hitt. ext., see Laroche, RHA 54 29f.

c) in MB, SB: šumma Mâš ebat if the գ. is thick CT 20 39:14, cf. Mâš ḫalâqat KAR 434 r. 4, Mâš râpšt KAR 423 i 82, see (for kubbuta, kazzat, ekmet, šîrât, šalâh) Boissier Choix 1 98; šumma Mâš malâ ɨbâni ɨmṭasi if the գ. is as big as the “finger” CT 20 39:10; šumma ina amâši Mâš u ɨbas šemâlî la tuk-ši if there is no գ. and left fissure on the liver TCL 6 1:21, cf. ibid. 15; šumma ina imîti marti
pištu MĀŠ issal if there is a fissure on the right of the gall bladder and it faces the š. KAR 150:19, cf. ibid. 4; šumu šitu ē antis me. ni ʾusurun ana MĀŠ egerma ēbbasa BABBAR-MA TIR if there is a design (extending) from the "gate of the palace" toward the š. and its inside is white and .... Boissier DA 217:1, cf. [šumu ʾelēnu me. ni kakku šakinna] MĀŠ issal KAR 442 r. 17, and Boissier DA 219 r. 8, cf. ina šumēti marī šēpu suhuurat ina UGU MĀŠ ʾusurū rāḥsat JAOS 38 82:11 (MB), also šēpu suhuuratma bīrit MĀŠ u ʾubānī [ ... ] CT 31 11 obv.(4) i 4; šumu ina pādī MĀŠ šīlu nādi if an abrasion lies on the shoulder of the š. KAR 423 iii 5, cf. [šumu ina ni]šiši bīrit MĀŠ u ʾubānī šīlu nādi if an abrasion lies on the yoke between the š. and the "finger" KAR 151:31; [šumu ina] rēš nīri meẖreš MĀŠ ʾusurū (bar-tu) šīlu nādi if a detached section lies on the top of the yoke opposite the š. KAR 151:17; šumu MĀŠ ana 2 bar-ma if the š. is divided in two PRT 131:7; šumu kakku MĀŠ ana šumēti tebī if the weapon mark on the š. rises towards the left PRT 138:8, cf. šumu di MĀŠ ina muḫḫi MĀŠ eṣir PRT 102:6; also KAR 423 iii 2; ina UGU MĀŠ ʾusurū JAOS 38 82:16 (MB); šumu ina qabal nīri šēpu MĀŠ ikkis if the "foot" mark cuts across the š. in the center of the "yoke" KAR 454 r. 11. cf. [ ... ] MĀŠ šēpu mišariš eṣer if the "foot" mark is drawn correctly(?) [on the ...] of the š. ibid. r. 13; padānu datamu šulmu šīlu MĀŠ (list of exta) BBR No. 1-29:37 and 114; note the exceptional: 1 ʾubānu nīrī u MĀŠ the "yoke" and the š. are one finger (long) CT 20 44 i 53, cf. Boissier DA 12 i 27.

3. (a garment, used mainly in clothing sacred images, NB only) — a) used in clothing sacred images — 1' in Sippur: the clothing of Šamaš, great lord, lord of Sippur, seventh day of Ninanunu 2 gada šalhu 4 TŪG šib-ti kutinnu 40 MANA šugultaškunu two linen šalhu-garments, four š.-garments of kutinnu-cut, weighing forty minas BBS. No. 36 p. 127:3 (NB), cf. (for the third of Ulūlu) 2 gada šalhu 3 ūtu šib-ti 1-en gada ṣullānu 1-en mēzītu gada, etc. ibid. 12; 2 MANA KLLA TŪG.HI(!)AM(!) TŪG šib-tu4 ša Marduk Camb. 312:12, cf. (for emendation) Nbn. 726:9; 36 MANA dullu {gamru} KLLA TŪG.HI.A TŪG. MĀŠ (for Šamaš, beside a ḥusannu for Šamaš and Aja) VAS 6 17:6, cf. (for Bunene) ibid. 8, also (for Šamaš, beside a kusitu for Aja) VAS 6 28:8; TŪG.HI.A MĀŠ ʾutu VAS 6 208:2, and (for Bunene) ibid. 3; 20 MANA KLLA 2 ši-ba-tu4 ša ʾShašaš VAS 6 71:6, cf. [ ... ] 2 TŪG šib-ba-tu4 (for Šamaš) Camb. 414:4; 20 MANA KLLA 2 MĀŠ (for Šamaš) Nbn. 726:4, also ibid. 826:4, cf. 2 MANA KLLA TŪG.HI.A U TŪG.MĂSH (for Šamaš) ibid. 1015:8, Cyr. 232:5 and 16, (for Bunene) ibid. 12; [x] MANA KLLA šib-tu4 ša ʾAdad Camb. 413:19, cf. [ ... ] KLLA UD.HI.A U šib-tu4 ša ʾHAR (= Bunene) ibid. 9, cf. (for Bunene) šib-tu4 Nbn. 826:9, and Cyr. 289:10, cf., WT. TŪG.MĂSH.HI (for TŪG. MĀŠ. QI.X.A) Cyr. 201:5, and (for Bunene) TŪG.HI.A U TŪG.MĂSH.HI ibid. 11.

2' in Uruk: 20 MANA miḫṣu peša 2 TŪG. MĀŠ (for the Lady-of-Uruk) TCL 13 107:2 and 5, [x]+6 MANA KLLA šib-tu4 ša ʾAnnun nitu Camb. 413:14; 20 MANA TŪG miḫṣu peša 2 TŪG.MĂŠ.ME twenty minas of white thread for two š.-garments (for the Lady-of-Uruk) YOS 7 183:1, cf. 5 MANA TŪG miḫṣu peša 1 TŪG.MĂŠ (for Nană) ibid. 9, also (for Belet ša) rēš ibid. 16, (for Usur-amassu) ibid. 22, all given to the weaver, also GCC 2 121:5; 16 MANA KLLA TŪG šib-tu4 ša Annun nitu 16 minas, weight of the š.-garment of DN (beside TŪG urša) Camb. 312:14; three minas of alum ana TŪG.MĂŠ.GAL ša ʾNana ša (for dyeing) a large š.-garment for Nană BIN 2 128:2.

b) in secular use: in all one-half mina of silver in one piece u 1-en TŪG šib-tu4 a-kil(!) 5 gīn kāspī u 1-en TŪG šib-tu4 ša a-kil(!)-i yā ṣaṭar and one š.-garment worth five shekels of silver and one š.-garment as an additional gift AnOr 8 8:15 f.; 38 MANA kiṭinnē ana šibba-ta 38 minas of kitinnu-fabric for š.-garments (at the disposal of PN) AFO 16 p. 307 No. 2:5 and pl. 15; uncertain: two and a third minas of wool from the storehouse, one mina and twelve shekels of tabarru-colored (wool) ana šib-tu ša x [ ... ] Nbn. 785:4, also 100 [gusulu] ana 1 gīn KU.BABBAR ana ši-ba-a-[ti] Nbn. 753:19.

4. (a type of bread): barley flour and emmer wheat flour ša ana 243 šib-tu4
\(\text{ṣibtu}\) B

nuhatimmu ippu which the baker is using to bake 243 (loaves of) bread RAcc. p. 62:26, cf. 30 sib-tu4 nuhatimmu inandin ibid. 27, ina rabû u tardinnu ša šeri ST.A.M sib-tu4 nuhatimmu inandin for the main and the second courses of the evening (meal) the baker delivers eight (loaves of) bread for each ibid. 28, and passim in this text; note elat ši-ba-at rabbû u akal makkas ša ana šibtu ilâni apart from the bread for the rabbû and the date jam cake which are for the provisions of the gods ibid. 35; 1 mašihi ša 1-en sib-tu4 one measure for one (loaf of) bread (included in barley delivered to the baker) CT 4 41c:13; 1 sîla ina sîši ša 10 MA.NA ša ana sib-tu4 Camb. 150:6, cf. (for the sātu of this capacity) RAcc. 62:22, and ibid. p. 81 n. 3; ša 3 šib-ba-tu4 guppinè Cyr. 40:17.

For the expression màš.a ša.ga, referring to payments of small amounts of silver, attested mainly in Ur III and earlier texts but which appears also in the early OB text Çığ-Kizilray-Kraus Nippur 18:9, see Kraus, JCS 3 137f., Oppenheim, Eames Coll. p. 57.

The words under mngs. 3 and 4 have been listed here solely on account of their plural šibātu. The use of the logogram màš alone is not a sufficient criterion, since màš is also used for the word šibtu derived from šabātu; see šibtu B and C. However, no etymological connection between šibtu (a garment) or šibū (a kind of bread or pastry) with aṣāhu can be suggested.

Ad mng. 1: Falkenstein Gerichtsurkunden 2 229 n. 2; Meissner, MAOG 11/1-2 66f. Ad mng. 2: Hussey, JCS 2 29; Nougayrol, RA 40 82f.; Goetze, JCS 11 97.

šibtu B s. masc.; 1. seizure, attack (referring to diseases), 2. (agricultural) holding (in feudal tenure), 3. imprisonment, 4. capacity (of a container), 5. illegal seizure, 6. portion, 7. in idiomatic expressions šibit tēmi action, decision, šibit tulé (oath performed by) touching the breast (of the partner), šibī appī sneeze, instant, šibī qātē security, manipulation, manacles, šibī miggali harvest; from OA, OB on; stat. const. šibit, pl. šibātu (see mng. 2b); wr. syll. and dib (māš in mng. 1a, i.dib in mng. 2); cf. šabātu.

[...].x = MiN (= sib-tum) ša gig (after màš = šib-tum) Antagal E a 29; uḫ.KA.dib = ši-bi ap-pi sneeze, instant Izi J ii 18; aḪ.AŠ = ši-bi ap-pi (in group with kaṭāmu, rappaḫum) Er Nimhuš V 165, cf. [a].pa.uš = ši-bi al[p-pi], zamar, surru Izi G 240; oš.BE = ši-ba-ta-at re-di Silbenvokabular A 57.

ši-bit ap-pi = MIN (= sa-mar) Malku III 75; be-en-nu, šu-dingir-ra-ku = ši-tu Am IX 42f., also LTHA 2 2:320f.

dib kur ši-bit(!) [...], sa-ba-a-tum [...] RA 17 141:9 (Alu Comm.)

1. seizure, attack (referring to diseases) — a) in gen.: šumma šinšitu marṣatma diib-sa ina màši ʾiṣṣanabbasi if a woman is sick and her attack always comes at night Labat TDp p. 214:12, cf. ibid. 13; šumma ina alāk giriš diib-tu ʾiḥsasuma if the attack seizes him on a journey STT 89:174, cf. ibid. 180; elēnītu elamāt ši-bit-sa mu-[a]-tum] the deceitful woman is an Elamite, her attack means death Maqlu III 81, cf. dānī ši-bi-[ša] ibid. 80, also dēn ši-bit-su AMT 46:2:6; ana ši-bi-ša-[ka] against your (the demon's) seizure (in broken context) AMT 36,2 r. 5; màš be (abbr. for bennu) (guarantee against) an attack of epilepsy VAS 1 86:26, also ibid. 89:24; màš-te benni VAS 1 90:30, ši-bi-[or -bat] be ibid. 91:17, ši-bi-[or -bat] be PEQ 1904 231:3' (all NA); for other refs., see bennu.; ana ši-bit li'[i šadī nasišti] in order to allay an attack of mountain fever KUB 29 58:1, cf. ibid. v 15, see G. Meier, ZA 45 200, cf. li′bu ši-bit šadī Maqlu II 66; see also Antagal E a 29, in lex. section.

b) used alone, denoting epilepsy: šib-tu ina 100 ūmē sartu ina kal ūmē (guarantee against) epilepsy for one hundred days (and against the slave's being) stolen property against) epilepsy for one hundred days (and against the slave's being) stolen property KUB 29 58:1, cf. ibid. v 15, see G. Meier, ZA 45 200, cf. li′bu ši-bit šadī Maqlu II 66; see also Antagal E a 29, in lex. section.

c) in names of diseases — 1′ with names of parts of the body: šibit pī aphasia (or a similar speech impediment): šimat la Ṽašši šakāk uṣū ni u ši-bi-pī-i ana ša ša ūmē lišinmušu may they assign him as a permanent fate blindness, deafness, and loss of speech MEDP
šibtu B

2 pl. 23 vii 38 (MB), for the corresponding Sum. loan word kadibbidù (always wr. KA.
DIB.BL.DA) see S. v.; šibit libbi “seizure of the belly” (probably referring to an intestinal
disorder): DUR₂ ša iršú (among symptoms)
Labat TDP 44 r. 42; [ų-x-x]guššu ša-mi DUR₂
libbi medicine for seizure of the belly
(between esšitli libbi and miqitli libbi) CT 14 36
81-2-4,267 r. 8 and 12 (Uruanna).

2 with names of gods and demons:
ši-bi-it ÚTU CT 5 5:31, ši-bi-it 1šara ibid.
4:11, ši-bi-it DINGIR.MAḪ ibid. 10, ši-bi-it
KU-bi ibid. 6:64, cf. YOS 10 57:12f. (OB oil
omens, in all instances complete apod.); ši-bi-it
DINGIR.MAḪ YOS 10 42 i 51 (OB ext., apod.);
ši-bi-it 4KU-bi Labat TDP 229:34; DUR₂ 6MAŠ.
TAB.BA ibid. 118:20; DUR₂ 4Lamašši šu mārat
štani 142:25f., ši-bi-it mārat šAnīm ibid.
229:106 (all apod.), but note šunna LÚ.TUR
kima DUR₂ ši-bi-it 4Lamašši ši-missama ši-si-anbasu,
if the small child has attacks every day like
(disease) “seizure-by-Lamaššu” ibid.
224:58; uššubitanni murussu lemmu šu ši-bi-it
māmi šešu (the witch) has inflicted upon me
her terrible disease caused by the attack
(released) by a curse BRM 4 18:6; ina DUR₂ šu.GIDIM
through an attack of the disease called
“hand of a ghost” AMT 33,1:28, cf. KAR 182:14, and passim in med.; 
ši-bi-it eṭemma
Labat TDP 112 i 18’, and passim in Labat TDP,
but note: if he loses his senses and constantly
runs around in a daze GIM DUR₂ eṭemma like
one seized by a ghost ibid. 22:37, cf. ibid. 24:49;
if a man’s forehead hurts him ina DUR₂ eṭemma
owing to a seizure by a ghost AMT 97,4:25, cf. KAR 202 ii 52; INIM.INIM.MA ina DUR₂
GIDIM šΗšassu ši-kalšu) conjunction for the case
when his neck hurts him because of a seizure
by a ghost AMT 47,3 r. iii 20; ina DUR₂ kima DUR₂ udug zî-
ma uznašu ši-axšama pulsate like (those of one
suffering from) a seizure by a ghost, and his
ears ring AMT 14,5:6, cf. (in broken context)
AMT 19,1:9; DUR₂ udug KAR 178 r. ii 43 (hermer.);
DUR₂ LÚ.LA.EN.NA Labat TDP 214:122f.

3 other oecs.: for lycanthropy, see kima
ši-bi-it UR.BAB.RA AMT 61,1:12.

2. (agricultural) holding (in some kind of
feudal tenure, mostly relating to Larsa, OB
only) — a) in gen.: fields DUR₂ PN TACL
11 156:4, and passim in this text, also 145:14,
etc., A.ŠA ... ši-bi-it PN YOS 12 360:2, ex-
cepticularly from Sippar BE 6/1 119 iii 14 and
11; DUR₂ PN ša šēššu holding of PN
and his brother TACL 11 239:16; A.ŠA ... ši-bi-it PN a field within PN’s
holding TACL 11 154:5, cf. ša DUR₂ PN TACL
11 229:2’, also YOS 5 161:7; GIŠ.SAR ši-bi-it
PN Haverford Symposium No. 9:2, cf. YOS 12
434:2; note in Mari: qitam ša ūmsu ši-
bi-is-su-ma panem likiš let every man keep
his former holding as it was before ARM 1
6:36.

b) referring to officials: DUR₂ UKU.ŠE.KÁ
the rēḏū-officials’ holding TACL 11 156:11, cf.
A.ŠA ši-bi-it rēḏūšunu the field that is
(their) holding because of their rēḏū-status
JCS 5 78 MAH 15916:6; X A.ŠA ši-bi-it UKU.ŠE...
ālum iddinamma the city has given me a
field of x extent, the holding (due to me as)
rēḏū-official (I have had its usufruct for
thirty years, now the elders of the city have
taken away half of my field and given it to
somebody else) CT 6 27b:14 (let.), see also
GIŠ.BE = ši-bi-ša-at re-di Silbenvokabular A 57,
in lex. section; PN, the overseer of the
Amuru, has (illegally) placed guardsmen on
duty on A.ŠA ši-bi-it PN naggarīm ... ša
panānum PN PN iḫbālu the field, the holding of PN,
the carpenter, which PN some time ago took away from PN TACL 7
36:5 (let.); A.ŠA.H.LA.ŠU ši-bi-it-ni labāram ša
abbānī ikulu UKU.ŠE.MEŠ ihtagrāniti the
rēḏū-officials claim from us our fields, our old
holding, of which our forefathers (already)
had the usufruct TACL 7 43:5, and passim in this
let., also ibid. 40:12; a field ši-bi-it kar Sippar
NĪG.ŠU PN UGULAMAR.TU a holding in GN
in the hands of PN, the overseer of the
Amuru CT 8 7a:9 (Sippar).

c) other oecs.: ina A.ŠA ši-bi-it PN uabdišu
(give a field of two bur in GN and four bur in
GN₂) from the field holding of PN and his
brothers (back to PN and his brothers and
the balance of the field to the LŪ.GEST.GA
of GN₂) TACL 7 28:4 (order of Hammurapi),
cf. OECT 3 16:7; A.ŠA ša GIŠ.SAR ši-bi-it PN
ana PN₄ LŪ.NIM.MAKI idna give the holding
of PN, field and garden, to the Elamite PN to the Elamite PN 2 TCL 1 6:16, cf. (with these same PN-s identified as NiG.SU PN Ugula,Mar.Tu) ibid. 5:5 and 16; si-bi-is-su-nu laburam kita sabtuma lu sabtu they should hold their old holding as they do (now) TCL 7 43:16', cf. LH 76:6. also I.dabr SUMUN TCL 11 145:1 and 2; x egal aẖīm 以习近平 to eli si-bi-ti-kunu watru the special field of x extent, which exceeds your holding Bohl Leiden Coll. 2 p. 31 No. 943 r. 3 (translit. only); aẖsum tēm kirti si-ib-ti-ka as to the report concerning the garden that is your holding TCL 18 37:32; x Aẖa GIS sar si-bi-is-su 以习近平 ina GN sabtu iddima he has abandoned the x field (and) garden that he had as a holding in GN TCL 1 5:11; note the unique late occurrence referring to a country: [ul tu] umē rūqāti si-bit KUR Aẖṣur since the far-off days of the taking over of the land of Assyria VAS 1 71 left side 32 (Sar.), and see J. Lewy, HUCA 19 468.

d) as a geographical name: URU Sīb-tū 以习近平 uru Ma-ak-ka-ame-e OIP 2 53:40 (Senn.); ina uru Sīb-te ABL 95 r. 5 and 7 (NA); URU Sīb-tī 以习近平 ša Lu šakin mātī AFO 16 p. 42 and pl. 6:16 (NB).

3. imprisonment: ina bubtū ina sīb-ti-īd la anātu may I not die of hunger in my imprisonment ABL 530 r. 12, cf. ina bubtū NINAN ḤLĀ ina sīb-ti-īd anātu ibid. 6; 7 sanāṭe agā sīb-tī lennu sabbāku for seven years I have been held in this grievous imprisonment ibid. 3 (NB).

4. capacity (of a container): 6 ġur šamnu (var. adds anā) si-bit kīlallē six ġur of oil is the capacity of both (horns of the bull) Gilg. VI 173, cf. sabtū mng. 6b.

5. illegal seizure: ellippašu anā si-ib-īlim la i-ṣa-ab-ba-tu they must not seize his ship illegally PBS 7 122:11 (OB let.); ellippam taṭarradima ellippam isabbatu u ġidiša tamaddadī si-ib-tum ma-ad if you dispatch the boat they will seize the boat and you will have to pay its hire—(cases of) illegal seizure are (now) frequent CT 29 18a:14 (let.).

6. portion: šammē ma-la si-ib-te turad-daššunu ekkulu you add for them (the horses) one portion of grass, and they eat it Ebbing Wagenpferde F r. 11, also mala si-ib-te-ma ibid. H 7, D 4 and S 8 (MA); PN abūa ina si-bit mē 以习近平 PN šaṭīr my father PN is entered (in the list) of PN among those who have a right to water PBS 1/2 77:10 (MB let.); (various cuts of meat) u si-bit UDU.NITÁ-šū (obscure) YOS 3 194:24 (NB let.).

7. in idiomatic expressions sībit tēmī action, decision, sībit tušē (oath performed by) touching the breast of the partner, sībit appi sneeze, instant, sībit qāṭe security, manipulation, manacles, sībit niggali harvest —

a) sībit tēmī action, decision — 1' with raṣṣu: adī asapparabkūnušim si-ib-it te-mi rišā be active until I send you word (again) VAS 16 100:9; si-ib-it te-mi riṣī[ma] ana avātim ša asapurakku nidi aẖīm la tarasšī take action, do not be negligent with regard to the orders I have sent you (sing.) TCL 17 31:17; si-ib-it te-mi-im rišīma avēltam apru take action and pay the man! TCL 17 24:20, cf. si-ib-it teq-mi-im riṣī TCL 1 35:16 (all OB letters); si-ib-it teq-mi-em riṣī ARM 2 122:20, but ūmēka šabat ibid. 12, cf. bēši si-ib-it teq-mi-im lirši ibid. 30:17 and ibid. 7; adī irṣā si-ib-it [ṭā-m] until she (Tiamat) has taken action En. el. III 127.

b) sībit tušē (oath performed by) touching the breast (of the partner): si-bit māmīt u si-bit tu-li-ia ša ru-u-a (var. ru-u-a) itbārī isabbatu lu qāsu ikkā [lu] ina pišu usā ... li‰ši itāšīka ellippašra your divine heart be appeased (with respect to) the seizure caused by the curse and by (the oath sworn by) the touching of my breast, which my good friend
did, whether he lifted his hand or pronounced the words KAR 228:7, var. from Sm. 1155, cf. ana ṣibī ti-tu-li-ia ša PN ina tu-li-ia₃ dīb-an-ni against the evil caused by the touching of my breast when PN touched me on the breast ibid. 14f.; ININ.INIM.ŠU.ÍLLÁ, KAM ši(!)-bit ubur ibid. r. 12; adē ina pan ilāni tašṣakkanuni ina ... ši-bit tulē a-ḫe-ši tulammanā should you perform an oath by the gods taking the oath mutually by touching the breast Wisemen Treaties 155, cf. mānim ši-bit tu-te-e ʿSurpu III 98.

c) šibit appi sneeze, instant: see Erimebaš V, etc., in lex. section; ina ši-bit appi iṣanmu ilīla one instant man sings a joyous song (a moment later he moans as loudly as a professional mourner) Lambert BWL 40:41 (Ludlul II).

d) šibit qatē security, manipulation, manacles: ina ēreb gিṭišuunu 60 udu₄.l₄ ši-bit qa-ti PN iṣabbat at the beginning of their (the debtors’) journey, PN (the creditor) will seize sixty sheep as security MDP 22 124:8; ina ḫṭnē mo-še-ri ši-bit qatēja (I pierced his jaw) with the ... javelin which I myself held Streek Asb. 80 ix 105; (PN) Uruzkaja ina ši-bit qatē ultu Uruk [...] [they brought PN] the native of Uruk, in manacles from Uruk ABL 1106:8 (NB), cf. ina ši-bit qatē ana pan šar Aššur nišapparšu ABL 576 r. 3 (NB); see also qatu usage e sub šabātu mng. 8.

e) šibit niggalli harvest (lit. handling of the sickles): ana ši-bi₃-it ni-qa-li kum šiṣaqqal they will pay back x silver at harvest time BIN 4 208:8 and case 12 (OA), cf. ana ši-bi₃-it ni-qa-li taṣṣaqual KT Hahn 20:7 (OA).


šibtu C s.; (a tax levied on domestic animals); MB, NA, NB; wr. syll. and màš; stat. const. šibet and šibat; cf. šabātu.

a) in kudurrus: ēlāni šunūti màš ša āb.gud. ḫ₄.l₄ u₃.udu₄.l₄ ... baṣṣamam ... ana ēlāni šunūti la erē[bim] ... uzakksimma with regard to these villages, he (the king) has exempted her (the grantee of the property) from having the mayor enter these villages (to collect) the š.-tax on cattle and on sheep and goats MDP 10 pl. 11 i 20, cf. ša ēlāni šunūti màš àb.gud.l₄ ša u₃.udu₄.l₄ iṣa-ab-ba-tu₃, who seizes the š.-tax on cattle and sheep and goats in these villages ibid. iii 32; màš gud. meš u šeni ša šarri ša šakin màti Namar ša qa-ba-ti not to collect for the king or the governor of Namar the š.-tax on cattle and sheep and goats BBSt. No. 6 i 55; ši-bit alpē ši-bit še-en-ni màkisu ana àlišu ana la ērbē not to let the tax collector enter his city for the š.-tax on cattle and the š.-tax on sheep and goats BBSt. No. 8 p. 50:21f.

b) in NA: ina muḫḫi ši-ib-ti ša gud.meš udum.meš ša ēn Nābu ša Nergal ša lú nam.meš iša-ba-tu-ni concerning the š.-tax on cattle and sheep and goats belonging to the gods Bēl, Nābu and Nergal, which the governors are collecting ABL 464 r. 1 (NA let. referring to Babylonian affairs): 13 šišē kuru Kusrāja 3 kur.meš ši-ib-te kur Kusrāja naphar 16 kur.meš ša nīri thirteen horses from Kusū (plus) three horses as tax from Kusū, all together 16 horses broken to the yoke (beside saddle horses) ABL 372:8, cf. [x] ši-ib-ti ša kur.meš kur Kusrāja (in identical context) ibid. r. 2, also 7 anšē.kur. ra ši-ib-te ša kur Kusrāja (in similar context) ABL 601:13, also ABL 623:7; (referring to mules) [x ku-dīn ši]-ib-te kur Kusrāja ABL 376:8; [ši]-bit gud.meš-su-nu ša u₃.udu₄.l₄ ša šu-nu la ši-šabbat he will not collect š.-tax from their cattle or their sheep and goats ADD 646:30, and see ibid. 647:30, also ARU 20:58 and 21:37; 30 anšē.kur.meš šib-ti Johns Doomsday Book 1 vii 2; naphar 104 alpē ana màš ADD 754:5.

c) in NA royal: ši-bit alpē u šeni la ši-šabbat he must not collect the š.-tax on cattle or sheep and goats Unger Bel-Harran-bel-usur 21; ši-bit alpēšunu šenišunu ana ën ... ukiš šattīšam I imposed upon them a š.-tax on cattle and sheep and goats (to be paid) annually to Bēl (and the son of Bēl) Lie Sar. 331, cf. [...] ši-bit alpē u šēni [...] RA 30 54 B 17 (Sar.7): màš.meš ša anšē.kur.ra.meš ištu kur Gilzānī amḫur I received the š.-tax
ścię P

consisting of horses from the country of GN MAOG 6/2 pl. 16:2' and p. 11f. (Assn I).

d) in NB: x MÄŚ.GAL.MEŚ ina šib-ti ana 35 GIN kaspi GCCI 1 192:1; napḫar 9 GUD. MEŠ šib-tuš ša UD.9.KAM YOS 6 118:19; napḫar X UDU.NITÁ šib-tuš ina bit uré ina pan PN in all, nine sheep, as š.-tax, are in the pen at the disposal of PN Camb. 100:9, cf. the heading UDU.NITÁ šib-tuš ša ... MU.1.KAM RN ibid. 1; 3 GUD 3-ú ana šib-ti three three-year-old bulls as š.-tax YOS 6 130:6; for CT 22 80:19 see侦查 in rab ścię.

The use of the verb šabātu with ścię is taken as a basis for assuming an etymological connection between the two, in spite of the use, in some MB, SB, and NA passages, of the logogram MÄŚ, normally used for ścię A, and the possibility of reading the stat. const. in BBSt. No. 8 either ši-bit, as if of ścię A, or ši-bit. Nevertheless, the fact that all the refs. deal with the taxing of flocks makes a derivation from (w)ṣabātu possible, since the tax was levied on their increase.

San Nicolò, Or. NS 18 306.

ścię C

ścię C in rab ścię s.; official in charge of the ścię-levy on cattle; NA, NB; wr. syll. and GAL.MÄŚ; cf. šabātu.

atra PN GAL.MÄŚ ša GN ina pani bēlīja illika now PN, the chief of the cattle levy of the country of Arpad, has gone to my lord (he is a great friend of mine, and my lord can well trust him with regard to the sheep) ABL 221:12 (NA); šīrītu ša LÚ GAL šib-ti anašša’ anaaddakka ša šib-ti ša bērī nārēš ša momma itika la idabbubu I shall fetch and hand over to you a letter of the official in charge of the charge of the levy so that nobody will bother you concerning the levy from the region between the canals CT 22 80:17, cf. LÚ GAL šib-tuš ibid. 28 (NB let.); ina 101 (text: 91) UDU.NITÁ sattukki ša PN LÚ GAL šib-ti ina qāt PN še pura 86 UDU.NITÁ ME ina libbi maḫir 15 ina pan PN reḫiu from the 101 sheep for the regular offering which PN, the official in charge of the cattle levy, has sent through PN, 86 of the sheep have been received (and) 15 are (still) outstanding with PN GCCI 2 68:2; 363 UDU.NITÁ [ina qāt] LÚ GAL šib-ti TCL 12 123:52, cf. ibid. 38 and 61 (all NB).

ścię A

ścię A (šabātu, šabātu) s.; 1. need, want, request, 2. purpose, 3. business activity, enterprise, 4. disposal, power of disposition; from OB on; ścię UET 4 109:6, and passim in LB, ścię in OB, RS, Mari, NA, pl. ścię TCL 1 16:9, and passim in OB, NB, ścię UET 5 32:15 (OB), ścię Sumer 14 74 No. 49:5 (OB Harmal); wr. syll. (ši-wu-ti CT 29 8b:15, OB) and Ā.AŠ (ĀŠ BRM 2 50:10, etc.); cf. šēbā.


šiš-tu-tum = ši-bu-tu Izbu Comm. 32.

1. need, want, request — a) in gen. — 1’ in OB letters: kaspam šābilimma anā ši-bu-ti ša luṣibālikki send me the silver, and then I will send you (goods) according to your request CT 29 15:24; še’am šwāti šaPN liqēma anā ši-bu-ti ša liṣkin šaPN may take this barley and use it according to her need TCL 1 52:20, cf. ašar ši-bu-ti nī līpuš Sumer 14 53 No. 27:11 (Harmal), ṭuṣpātim maš ši-bu-ti-ka laqgiyamma allakam CT 2 10a:19; [ana ša] aṣpurakkum nidi ahi la tarasšina ši-bu-ti lukjud do not neglect what I have written you to do, so that I may obtain what I want
śibūtu A

PBS 7 115:21; ilum nāṣir na[pūṣti] šāpirijā ši-bu-tam aj [irši] may the god who protects the life of my master have no demand (unfulfilled)! A 3522:10 (let.), cf. CT 6 32b:7, ilum nāṣirki ši-bu-tam aj irši VAS 16 64:7, and passim in OB letters.

2' in Mari, RS letters: ana ši-bu-ti-ka momma ana šērija šūppar[a]jumma ši-bu-ut-ka luttaddīna[k]umm] always send me word about your needs, I certainly will give you what you request ARM 5 6:19 and 21; alla ašqiya ana muḫhija ana mērišštia u ši-bu-ti-ka šūpra anāku lu anaddīnakkū u anāku ašqiya ana muḫhija ašappar mērišštia u ši-bu-ti-ia tanaddīnm my brother, send word to me about your needs and requests, and I will give them to you, and I myself will send word to you, my brother, and you will give me my needs and requests MRS 6 18 RS 15.24+:15 and 20, cf. mammūn ši-bu-te-ka ana muḫhija [ša šašappara anaddīnakkū [u a]šqiya ši-bu-ti-ia lu luttaddīnina MR 9 132 RS 17.116:25' and 27'.

3' in NB: mina ši-bu-tā ša bēlija bēlu lišpūra let my lord write me what my lord's needs are CT 22 184:23, cf. mina ši-bu-tā u ši-bu-tā u bišštāt ša bēlini bēlu lišpūra TCL 9 114:15; attunu ina ši-bu-ut-ti-ku-nu la taqabbā' umma and you must not say thus according to your need BIN 1 40:8; gabbī ši-i-tu ša ana ši-bu-ti-ka bēlu lūteršu (my) lord, I shall return to him all the . . . which you need CT 22 87:28, see Ebeling Neubab. BrieFo p. 52; ana muḫhija ši-bu-ti-ku-ta ša okanna taqba' ilu ki ušallā ina gāšt ikallām when I prayed to the god according to your request that you uttered to me here, I quickly(?) got well YOS 3 90:4; mina . . . ana ši-bu-ti-ku-nu immera ša I qinam kasa pa ubbalu . . . tunak kasū you do not slaughter for your own needs sheep worth one shekel of silver? BIN 1 25:28; ḫPN mammā [ak] ši-ba-tu, ina lišṣu tunakassī ḫPN may install there (in the house) anybody according to (her) wishes TNm 2-3:3:7.

4' in SB: annaši-bu-ta ša ḫudā kabätti here he is! a request (whose fulfillment brings) happiness! (incipit of a song) KAR 158 r. ii 4.

b) referring to a specific request, needed supplies — 1' in OB and Mari letters: send me flour ša ši-bu-tim maḫrija ibaššī there is need for it here PBS 7 51:12; ši-ḫa-ra-a-tum (text -tim) arḫiš illiškanīm ina ši-ba-ti-ši-na amāt let the girls come to me quickly, I am dying for need of them TCL 1 16:9; šuḫārum ina ši-ba-ti-ku(!)-nu i-gā(!)-ti the boy is perishing for want of you VAS 16 38:8; send me one of your men ši-bu-tu tašapparam ana šērika luṣābīlaššu ši-bu-tum ina bitija amēšma ul aqbiḵum with him I will send you what you want me to write that you need—there is (also) something needed in my house, but I forgot to mention it to you VAS 16 57:18 and 20; summa ina ālim ša waṣšāṭa ši-bu-tum kaspīm tartāši supramma [k] ša māla ḫaṣṣāṭa luṣābīl-kaḫkūm if you need any silver in the city where you are staying, write me, and I will send you as much as you need TCL 18 148:8, cf. Scheil Šipparp, 105:18, 20 and 23, kīma aqāmākum ši-bu-tum šu lu CT 33 25a:9; ina alātēa ši-bu-ut gērim araṣšī when I leave, I will need flour YOS 2 14:10; ša-bu-ut ḫubūnāt nišu ARM 4 60:14; ši-bu-tum ša ana abija ašpuram itti abija I šila še ul ubbal what I asked from my father will not cost my father even one sila of barley CT 29 20:20; summa šaṣquram ša ši-bu-ti-ka supramma write me whatever you need even if it be costly! PBS 1/2 4:22; matima ana ši-bu-ti-ia waqartīm ul aṣpurakkūm I have never before written to you concerning a need for (such) a precious thing Sumer 14 73 No. 47:5 (Harmal), cf. ši-bu-tum mādiš ši-ašu la takallām ibid. 20, ši-bu-tum ma-di-[iš] TCL 1 38:13, also VAS 16 11:11, 53:16, ši-bu-tum ma-di-šši UT 5 24:8; send me two shekels of silver [ši]-wu-ti la tu-ši-ti-ši-ši-ti-ši-an-ni I have need (for it), do not cause me to let (the term) expire CT 29 86b:15; umma škma eqlam ul eleqqe ina lišbišu 2 bur eqlam ši-bu-tam kullimānnāma lu[llq]e he said, "I will not take (this) field, show me in its stead a field of two bur that (satisfies my) needs and I will take (it)" OECT 3 60:13, cf. ibid. 17; u pīqat ši-bu-tum ibbāššimā ištu ekallīm ikapparānim and if by any chance there will be need (for the barley), they will send word from the palace TCL 18 110:29; 2 šiš kaspam usur ŏna ši-bu-ti-ia keep two shekels of silver for my own use PBS 7 53:23.
2' in NB (with šakānu): kā gidīl ana ši-bu-ūt PN la it-tas(!)-lu-a nu x gidīl ina pan PN, if the strings (of garlic) will not be needed (and used) by PN, x strings are at the disposal of PN. Nbk. 406:8; I wrote to my lord that my lord should send me five minas of silver kā ana ši-bu-ti-ia altaknuš ina MN kaspāna bēlī̂ša if I need and use it for my (purpose), let me send (the same amount of) silver (back) to my lord in the month of MN (if not, I will send it under its original seal) CT 22 71:13; x sułuppi šīnma ana ši-bu-ūt-ī-ka šākūn take and use for you(r purposes) the x dates! GCC 2 299:10, cf. ana muḫḫi mimma ša [ana] ši-bu-ti-šā sak-nu CT 22 87:17; ana ši-bu-ūt-ī-ia raḫāti šākin nubatti la tabātu ḫanīš tūlā nubatti la tabātu ḫānit ḫāniš kuldām I have a very great need of it, do not wait until tomorrow, come quickly, do not wait until tomorrow, come here very quickly YOS 3 50:7 (NB let.), cf. kaspāna ana ši-bu-ūt-ī-ya šākīn ibid. 184:7, also CT 22 144:21, BIN 1 68:35, 77:13, and passim in NB letters, cf. also ana ši-bu-ūt ša bitti šākin YOS 3 20:27, ana ši-bu-tū ša šarrī šākīn ABL 1215 r. 7, also ABL 281 r. 27.

3' in NA: various medicinal plants mal-la ši-bu-te-ka (teleqqil x gidil ina pan PN 2 in NB (with šakānu): ki gidil ana si-bu-tu PN la it-tas(!)-lu-a nu x gidīl ina pan PN, if the strings (of garlic) will not be needed (and used) by PN, x strings are at the disposal of PN. Nbk. 406:8; I wrote to my lord that my lord should send me five minas of silver kā ana ši-bu-ti-ia altaknuš ina MN kaspāna bēlī̂ša if I need and use it for my (purpose), let me send (the same amount of) silver (back) to my lord in the month of MN (if not, I will send it under its original seal) CT 22 71:13; x sułuppi šīnma ana ši-bu-ūt-ī-ka šākūn take and use for you(r purposes) the x dates! GCC 2 299:10, cf. ana muḫḫi mimma ša [ana] ši-bu-ti-šā sak-nu CT 22 87:17; ana ši-bu-ūt-ī-ia raḫāti šākin nubatti la tabātu ḫanīš tūlā nubatti la tabātu ḫānit ḫāniš kuldām I have a very great need of it, do not wait until tomorrow, come quickly, do not wait until tomorrow, come here very quickly YOS 3 50:7 (NB let.), cf. kaspāna ana ši-bu-ūt-ī-ya šākīn ibid. 184:7, also CT 22 144:21, BIN 1 68:35, 77:13, and passim in NB letters, cf. also ana ši-bu-ūt ša bitti šākin YOS 3 20:27, ana ši-bu-tū ša šarrī šākīn ABL 1215 r. 7, also ABL 281 r. 27.

2. purpose — a) in gen.: alta kaspām ša ana ši-bu-tim la iressed tušābīlam you have sent me silver that is not fit for the purpose (send me “sealed” silver!) YAS 16 31:13, cf. x šē’am damqam ša ana ši-bu-tim ... iressed ana PN idin give PN x good barley which is adequate for the purpose TCL 17 32:10, cf. also (referring to sheep) YOS 2 80:9; as this unraveled matting ana šīpīr ši-bu-ti la iللaku will not serve for the work intended Šurpu V–VI 86, cf. ibid. 106; amēlu šī šī nēšu lu ḫabbātī šī-su ušādāšu a lion or a robber will cause this man to drop what he intended to do CT 39 25 K.2898:15, cf. nadē L.Ă.Ă. ibid. 41:9 (SB Alu); šumma amēlu ana L.Ă.Ă šī-sa taṣga tiqlma if a man is walking along the street on an errand AMT 65:4:21, see Afo 18 175, cf. CT 40 48:1 (SB Alu); idēti ša ana ši-bu-ti ša šarrī ūḏātī šr Akkādi šīpīrū īkaššad (these are) signs which are favorable for the king’s purpose, the king of Babylon will carry out his intentions Thompson Rep. 201:6 (NB); minū ši-bu-us-su ana Elamiš ana minū ana Elamiš illīk (the king should question him as to) what his purpose was (in going) to Elam, what he went to Elam for ABL 998:10 (NB).

b) with epēšu: anumma mār šīpīra an[nū] aššum epēš ša-bu-ti-ia ... altaparšu now I have sent this messenger of mine to act as my agent MRS 6 13 RS 11.730:8; extispicy performed ana epēš ši-bu-tim to (determine the advisability of) undertaking an enterprise Bab. 2 258:2 (OB ext. report); ummānī ina ḫarrān iللaku L.Ă.Ă īppuš my army will attain its objective on the campaign where it will go KAR 426 r. 9 (SB ext.); ana epēš L.Ă ana zamān šāmē (you) will carry out an enterprise, to (inquire about) rain BBR No. 82:22; ši-bu-ūt-ka tep-pu-u’s you will carry out your enterprise KAR 413:9, cf. L.Ă teppēš Boissier Choix 127:1 ff. (SB ext.), and passim; šumma ana epēš L.Ă teppuš šumma> mimma iđiđinuš ší-su ikaššad la iđiđinu ul ikaššad if you perform the (divination) to (predict the success of) undertaking an enterprise, if they give him something (in his dream) he will succeed in his purpose, if they do not give him anything, he will not succeed STT 73:70; the day ana epēš L.Ă la naṭā̀ is not propitious for carrying out an enterprise KAR 178 iii 41, and passim in hemer., see Landesberger Kult. Kalender 125, also du n[s]a (text a)-bu-tu KUB 4 44:4; šīb lībbī ḫād lībbī e-peš ša-bu-tū 3R 66 x 7 (Ḫubšu rit.); [šum]ma epēš L.Ă iṣimtašu ikaššad if (the ritual is performed to determine the advisability of) undertaking an enterprise, he will attain his wish LKA 139 r. 12; teppūša ši-bu-tū tuḥṭarrabā kal màšī you (stars) perform your duty, you are at your watch all night KAR 58 r. 16; see also epēšu mng. 2c (ṣibāṭu).

2') with kašādu: šābām ūrdūmanna ši-bu-tam šātī lūšūmna itti šābika šābām ēmūgātīm lūṣrūdakumma ši-bu-ūt-ka kuṣūd send me troops so that I can achieve this objective, and then I will send you (back) with your troops (my) full contingent, (so that) you (too) may achieve your objective ARM 2 33:7 and 9, cf. adī ši-bu-ti ina šābī abīja la akšūdū ibid. 39:53; ša-bu-su-um īkaššadū will they (the
 Assyrian troops) reach their objective? PRT 14:10; ina barrān tebāku ṣi-[bu-ti] akas-
šad should I succeed in this enterprise (or: journey) on which I am about to start STT 73:74, cf. ibid. 75; rubū ša ašar ilaku lāš-su ikaššadu (so that) this prince attain his goal wherever he goes CT 34 8:7, see RA 21 128, cf. NA.BI lāš-su ulla ikaššadu lummun libbi immar CT 39 30:60, cf. the apodoses kaššad (or la kaššad) ĀŠ STT 73:122ff., also sumeria ... lāš-su ikaššadu ibid. 117; ana kaššad lāš libbašu la naššu he has no interest in pursuing any activity KAR 26:10; šarru ṣi-bu-us-su ikaš-
šad the king will succeed in his enterprise ABL 542 r. 15, cf. aši šarru ṣi-bu-[us-su] ikaššadu ABL 781 r. 13, ṣi-bu-ut-ka kushād ABL 451 r. 4, and passim in NB letters to the king; note ilāni kā usallu ṣi-bu-ta-a ak̄tašad when I prayed to the gods I succeeded in my enterprise CT 22 194:8, cf. ina su-li'-ṣa ilāni ṣi-bu-us-su ak̄tašad YOS 3 162:8.

3. business activity, enterprise — a) in OB — 1’ in gen.: NAM.TAB.BA.ŠE ana ṣa-bu-
tim kī PN PN.u PN šU.BA.AN.TLM[ēš] PN and PN received (ten shekels of silver) from PN to (enter into) a partnership to do business Jean Sumer et Akkad 188:3; šē’um ana ṣa-bu-tim la takallāšu the barley is for (doing) business, do not withhold it (possibly to mg. 1) YOS 2 8:8 (let.); PN ana Bābili ilaku ṣi-bu-us-su ana Nippuri gīšma la ikkal (ø) PN is traveling to Babylon, he has business in Nippur, give orders that he should not be detained PBS 13 58:8; kunukkî(!) ina amārikā la ṭuh̄aram ṣi-bu-ta-ka lu ṭamī kūššāni when you see my seal(ed letter), do not tarry, arrive here even if you have many (lit. five) things to take care of! UCP 9 328 No. 3:16, cf. ši-bi-a-tu-ù-ka lu mādā alkamma UET 5 32:15; ešer ši-bi-ta-ka idima ... ṣumtan u (ku)ššānni leave your multifarious (lit. ten) business and arrive here quickly Sumer 14 76 No. 49:5 (OB Harmal), cf. shi-ba-ti-ka idima annita e-pu-us drop all your business and do this! UET 5 73:22; obscure: ina šīm UDU.HA ša-bu-tum ul i-ba-aš-si i PBS 7 127:25 (let.).

2’ with epēšu: ašikāram awilum ša ṣi-bu-ti ippēšu ippēšu ippēšu ippēšu (you said) “Where is there a man who can take care of my affairs?”—here is a man who can take care of your affairs! Sumer 14 35 No. 15:15 (Harmal), cf. anāku waradka ṣi-bu-
ut bēlīja kātu epēšum e-li’ CT 2 48:29, ṣi-bu-ut šāpirija ills(?)-pu-us TCL 17 34:17; annumma suhārija ana minma ṣi-bu-tim aššapram x kaspm anni’am idiš̄unāšišma ṣi-bu-ti li-
[pu]-ṣu I am sending you the men in my business I have, give them this x silver so that they can do business for me UET 5 43:6 and 10, cf. PN šuprammata ṣi-bu-ta-ka ša tašapru tāpu Spears Recueil 231:19.

b) in NB: ana ṣi-bu-tu ša šarri ana alāku ana Uruk1 ippēšu inumma please give me (military equipment and one mina of silver for provisions) to go to Uruk (to do service) at the request of the king UCP 9 275:11, cf. ibid. 15, see Ebeling, ZA 50 209, cf. sułppu šīm sidītu lubūš [ul] unūt ina šípri ana ṣi-bu-tu ša šarri ana alāku ana Uruk nadnušu BE 10 62:11, cf. also u šu-bu-tu ša šarri ašar ša šarri ţīmā isakkana ana maḫīku the mission of the king, whatever the king orders, is your obligation UET 4 109:6 (LB).

4. disposal, power of disposition (NB only) — a) in gen.: x silver iriša ṣi-bu-ti PN u 4 UVULA.ME coming from (temple) revenues are at the disposal of PN and the four overseers UCP 9 p. 69 No. 54:1; ippēšu ippēšu ippēšu ippēšu ippēšu (you said) “Where is there a man who can take care of my affairs?” — here is a man who can take care of your affairs! Sumer 14 76 No. 49:5 (OB Harmal), cf. shi-ba-ti-ka idima annita e-pu-us drop all your business and do this! UET 5 73:22; obscure: ina šīm UDU.HA ša-bu-tum ul i-ba-aš-si i PBS 7 127:25 (let.).
šibūtu A

w’iltu šu’āti ana ši-bu-tu₄ ʾetet this document was drawn up under power of disposition only (it is invalid wherever it may be presented, lit. seen, see line 7, which says that the silver was never given) BRM 1 80:8; w’iltu ana ši-bu-ud₄ ša PN PN₄ i-te’-p’il PN₃ (the seller of two slaves) has assumed the obligation under power of disposition given by PN (who is not the buyer) VAS 4 43:11, cf. ana ši-bu-tu₄ ša PN šatūrū ša-tar (with PN, elder brother of the seller, as the third person) Dar. 466:6, and similar (same persons) Dar. 467:7, also, wr. i-na ʾāš BRM 2 56:10.

b) with našū — 1’ ana našē šibūti: ana na-bu-ʾu ši-bu-tu₄ ša PN kunuškku ša ʾērī ku-an-nak the document concerning the sale of the field was sealed upon the authorization of PN (the buyer of the vendor) VAS 6 157:9, cf. w’iltu ana (na’)-še-ši-bu-tu ša PN e-le-et Dar. 531:7.

2’ šibūt PN našū: 2-ta šanāti a’ ʾ500 gur 50 gur še-bar ši-bu-tu₄ ša bēliša kī ašša anāšu munraqātu bīta u-kallām during these (last) two years, whenever I acted under power of disposition for my lord (whether it was) for five hundred or for (only) fifty gur of barley, it was I who always cleared (my account) completely with the temple CT 22 164:7, cf. ši-bu-ta-ni ištaši he acts under power of disposition for us YOS 3 11:22; kaspu ša ʾāša w’illi ana PN nadnu ... 2 ma-na ... ušēbaššimma ina ʾNabū ūnašša kī ši-bu-ta-a arkti ina kaspi šiši as to the silver which was given without document to PN, I sent to her (a third person) two minas and he declared under oath to her that “I did not use my power of disposition as collateral(?)” BRM 1 89:6; cf. (obscure) PN ana ši-bu-tu₄ ša PN ṣidānu našū Nbn. 619:9, and dupl. Nbn. 375:10; ašša ši-bu-ta attašā ana ajāliša u kitriša lizzi as soon as I request it, let him be ready to be my ally and help ABL 1286 r. 1.

šibūtu A in awil šibūti s.; needed person; OB; cf. šebā.

awilum ša aṣpurakkum a-wi-il ši-bu-tim la ikkallām the man I am sending to you is someone I need (lit. a needed person), he should not be detained VAS 16 57:10 (OB let.).

šūdānu

šibūtu A in bēl šibūti s.; needed person; OB; cf. šebā.

lū. ašš.a = bi-el ši-mu (error for -ba)-tim OB Lu B ii 82.

lauwilum bēl ši-bu-timā ʾám issaqakkum la takallāšu the man is someone I need, when he comes to you, do not detain him TCL 5 51:17 (OB let.).

šibūtu B s. fem.; 1. dyed fabric, 2. soaked mash (in brewing); lex.*; cf. šabū.

tūg. a. gi₄.a = ši-bu-tum, ši-ni-tum Hh. XIX 208f.

šibūtu B in ši-bu-tum ši-ni-tum Hh. XIX 208f.

1. dyed fabric: see Hh. XIX, in lex. section.

2. soaked mash: see Hh. XXIII, in lex. section.

Ad mng. 1: For tūg. a. šā.a = ši-ir-pu, see širpu A lex. section.

Oppenheim Beer p. 50 n. 78.

šīdānu (ṣadānu) s.; vertigo (as a disease); SB*; šadānu Practical Vocabulary Assur 1000; wr. syll. and nīg.nīg.nīn (Labat TDP 22:36); cf. ṣadū A.


**ṣidārē**

UD.30.KAM ana  Adad liškēn karāna la šiṭṭī ina nāri ši-da-nu la isabbassu on the 30th day (of the month) let him prostrate himself before Adad, he must not drink any wine, (then) vertigo will not come upon him (while he is) on the river Bab. 4 106:39 (humer.), with dupl. (omitting ina nāri) K. 10629 r. i 32 (unpub.); šumma  Nīg.Nīnīg iršī šûmmā ha’aṭṭu] ḫiṣṭaššu] if he either got vertigo or fainted Labat TDP 22:36. Note as the name of a demon: Ṣi-i-da-na EA 357:49 (Nergal and Ereshkigal).

Landsberger apud Falkenstein Haupttypen 95 n. 9.

**ṣidārē** (Bezdil Glossar 236a) see īsu mng. 2a, and dārā mng. 2b.

ṣiddu (ṣidnu) s.; mob, riffraff (only in the phrase ṣiddu u birtu); OB lex., SB.

	niši šeṭib parišu ana ši-in-di u bi-te (var.-ti) zuwašiiškku réšatu its (Babylon’s) inhabitants, distributed among the foreign riffraff, went into slavery Borger Essah. 15 Ep. 9e 10, cf. mārē Bābili ša ana réšati šaluku ana ši-in-di u bi-te zuwašu ibid. 26:31; ana ši-in-di u bi-te zuwašu minmadā they divided my possessions among foreign riffraff Lambert BWL 34:99 (Ludlul 1).

There are no grounds for the previously proposed translation of ṣiddu u birtu as “fetters.” The spellings in the OB and Bogh. refs. indicate an original form ṣiddu, of which šinu must be a later dissimulation, which vitiates the supposed connection between siddu and šinu, from ūmadu, “to harness.” Birtu, q. v., is not a variant of birtu, “fetters,” and this meaning does not

attach to it. For ṣiddu u birtu the Sum. equivalences all point to a mng. “foreigners, worthless persons.”

(Lambert BWL 286ff.)

ṣidīitu 

ṣidīitu s.; viaticum, travel provisions, provisions; from OB on; pl. sidīitu YOS 3 19:38, 73:7 and 20, sidīitu BIN 1 13:16 (all NB), sidīitu ABL 579:5 (NA); wt. syll. and NINDA.KASKAL; cf. šuddī.


a) in OB: alākam epāšu ina panika ša ½ GIN KU.BABBAR ši-di-tum liqiṣa make the journey here, also take half a shekel’s worth of travel provisions with you TCL 18 128:16ff. (let.); cf. ibid. 45:23; aššum ši-di-it BD.16.KAM šīpiri la-qi-a-am ṯqīam ši-di-it BD.16 текст: 14.KAM alqīam with reference to the fortnight’s travel provisions, my commander ordered me to fetch (them), (so) I fetched a fortnight’s travel provisions (from the depot) TCL 18 128:16ff. (let.); šumma ʾalum ana šibāṭišu la na(text nu)-zu-ax ši-di-su-ma-an uḫalliqi should the city not grant him what he needs, it would cause him to lose his provisions (to the enemy) Sumer 14 21 No. 4:38 (Harmal let.).

b) in Mari: ši-di-tam isimmānum ištu GN telegqi you should provision (your troops) in GN ARM I 35:20; ši-di-tam ša ITI.I.KAM šābom šumḫir let the troops get provisions for one month ARM I 39 r. 9’, cf. ši-di-it BD.16.KAM ibid. 43:7; ši-di-it BD.16.KAM ša adī Qātānim ikkāṣādu liddinušumāšīm let them give them (the caravan) provisions for ten days, until they can reach GN ARM I 66 r. 4’; ši-di-tam mani irrisāku apulšunūti deliver as many provisions to them (the envoys) as they ask you for ibid. 17:44; šābum ... ana bašatušu ana ši-di-ti-šu ku-[un]-nim waššur the troops have been released to go home to prepare their provisions ARM 2 8:9, cf. aššum ši-di-ti-šu nu u ši-di-it šābim ARM I 60:11.

c) in MB: PN ša ašpurakku akla u šikara ana pi amīššu idin u NINDA.KASKAL-šu ša adī lētā epuš give PN, whom I sent to you, some
bread and beer according to (the number of) his men and make up his travel provisions (sufficient for him) to reach me BE 17 84:17 (let.), cf. ibid. 38:19; 畿-di-ti-ia bêli líkpuramma ša(!) Nippur si-di-ti-gēma u GÚ; text: GA. GAL.MEŠ lípušuma ita ahiška tullik let my lord send word concerning my travel provisions, and let the people of Nippur make up travel provisions (consisting of) flour and chick-peas so that I can go to your brother PBS 1/2 70:9 and 11 (let.); 2 (BÁN) ŠE.BAR ... kurummat ŠN ... adi 4 (PN) si-di-ti-su two seals of barley, the rations of PN, together with four seals as his travel provisions PBS 2/2 141:7 (econ.), and passim, cf. (flour) si-di-su PN iidín BE 15 168:30 and 35, also si-di-tum GN ibid. 154:45, NINDA.KASKAL PN 2 KASKAL for travel provisions for PN for two trips PBS 2/2 143:13, cf. ibid. 21, and passim, wr. NINDA.KASKAL, in MB.

d) in Bogh.: Šamsi šumma ina māti šani ... allâk RN 100 šindê sûsê 1 lîm šâbê GîR. HâL aItanandinin ... NINDA.KASKAL-su-nu ša ileqqû adi ana maḫar Šamsi ša-liššaddûnîm NINDA.KASKAL-su-nu Šamsi itanandininšumûti if I, the Sun (i.e., Muwatalli), go against another country, Šunâšsura will regularly give 100 teams of horses and 1,000 foot soldiers, as for their travel provisions, which they will take (for the time) until they reach the Sun, you, O Sun, will always pay them their travel provisions KBo 1 5 iv 23f. (treaty).

e) in Nuzi: 2 ahiša si-ti-ta ileqquma u itttalaku ... si-ti-ta ušêribû u ittâša 1 ahiša ša si-ti-ta ušêribû LiKUM.ÎMEŠ idâsûkšu two of my brothers took travel provisions and set off, they brought the provisions in (to the prison where another brother was detained) and got away, but the enemy killed one of my brothers who had taken in the provisions AASOR 16 No. 8:7 and 11 (let.); 5 (BÁN) ŠE.TU.MEŠ ana si-ti-ti ... ana amelû nadin five seals of barley, given as travel provisions to the men HSS 13 221:61 (econ.), cf. ibid. 234:21.

f) in SB: suppi hurqāš ša ana si-di-it ili golden bowls to (hold) the provisions of the gods RAocc. 62:20, cf. ibid. 63:36, and note si-di-it ili Oppert-Ménant Doc. jur. p. 301:5, 7, etc. (NB); si-di-it girrija ul ašpun I did not (even) stock up travel provisions for my campaign Borger Esarh. 44:66; gârdâti ... ina qereb elîppáti ušarkibšumûti ša si-di-tu ad- din (copy: RU)-[šu-nu]-ši šê'im u tibna ana mûr nisqû ušêlā ittišun I made the warriors embark in boats and gave them travel provisions, I loaded barley and straw for the steeds with them OIP 2 74:68 (Senn.); muḫrî ša tāmkāri qannasû u si-di-«si»-su take (addressing Lamastu) from the merchant his horn (filled with oil) and his travel provisions! RA 18 167 r. 24.

g) in NA: 6 šâbê ša ku e si-di-a-te ana halku ušêlāni ušṣûbûti they have caught six soldiers who were bringing up ... provisions to the fortress ABL 579:5.

h) in NB: kurummatu ina lībbi jānu alla si-di-su-nu ša ittišunu inâšûna there are no rations in (the fortress) but their (the soldiers') travel provisions which (soldiers) usually carry with them ABL 774:8; 7 Gur gême ina si-di-ku ša qêpi ittasû seven gur of flour which the qêpu-officials took from the travel provisions BIN 1 95:5; alla 6 šâbê ša la si-di-ti ul taddinu you gave me only six men without (even) travel provisions TCL 9 109:8 (let.), cf. YOS 3 156:19, and passim; note the writing si-di-ti-su eṭîr Camb. 13:13; 1 MA.NA KÛ.BABBAR 2 Gur ŠE.BAR idî u [ši]-di-tum [gan]-ri ša 3 šâbê šarri ša ana [la]-[ša-ku ana mašak šak[riri] one mina of silver and two gur of barley, three king's soldiers' full pay and travel provisions for going on a royal expedition PBS 2/1 114:1, cf. ibid. 7, also TuM 2–3 183:1; idî si-di-it hubûš u uṣûnu ši-tamannašimma please give us (our) pay, travel provisions, clothing (allowance) and equipment PBS 2/1 54:4, cf. ibid. 194:11, BE 10 62:10; si-di-tum ša 3-ša Šanâti Dar. 253:9; šîrki ša ana șanîja tašappara si-di-tum ittišunu jânu the oblates you are sending to me do not have any provisions with them YOS 3 69:7 (let.); 1 MA.NA KÛ.BABBAR ana si-di-tum ana šibâtu ša šarri ana šalâku ana Urûk ibbî innamma (see šibâtu A mng. 3b) UCP 9 275:11 and 15, see Ebeling, ZA 50 263ff., and passim in LB in ref. to feudal soldiers, see
Cardascia Archives des Murais p. 40; note the late ref. to offerings called sidit ilānī: isiq ērib-bīšu u giatan itānī Strassmaier AV p. 873 No. 7204 (Sél.).

For the possibility that zi.KASKAL represents a logogram for siditū, see the discussion sub isimmānu, and note the additional reference: PN ... ša zi.KASKAL.MEŠ anā GN ublānī PN, who carried travel provisions to GN KAV 119:6 (MA).

*ṣidu

ingot (lit. melted-down object); NB*; pl. ṣidānu; cf. ṣidū B.

MA.NA [... elat 8 gīn 2 [...] rikhen ina pani PN nappādhi ana ši-da-nu one-third of a mina of [...], in addition to (a former delivery) of eight shekels (and) two [...] (being) a bundle (of scrap metal) for PN, the smith, to (be made into) ingots Strassmaier, Actes du 8ème Congrès International No. 15:5.

ṣiḥhrūtu s.; 1. minor crop, 2. scraps, small items; OB, SB; cf. šeḥrūtu.

[... nīg.tur-tur = nīg sulfur = [... stone (for weighing) (sahharutu) (being) a bundle (of scrap metal) FnK AV 119:6 (MA).]

[... nīg.tur-tur = nīg sulfur = [... stone (for weighing) (sahharutu) (being) a bundle (of scrap metal) FnK AV 119:6 (MA).]

Euβ Gīd.δa = ha-ar-pu, Euβ sā irruba = ṣiḥhrūtu 2R 47 K.4387 iii 25f. comm. qī-human (var. u) = ṣiḥhrūtu S.TC 2 63:9 (comm. to ṣasāri [... bānī še’ām (var. še’īm) u En. el. VII 3). 2. minor crop: [mākṣuṣu [ṣla luqāla] (eqlīm še’ām ša) muṣammāni u ši-hi-iš-tam [ṣla nāṣī bišlim x] rabī Lū muṣākānim rédim bā’ürim (var. from dupl. SBH p. 110:14ff.; TUR.TUR.bi = [...] TUR.TUR.1a a.gi.a in gin a.gi 6.a gal.gal.la a.gi 6.a.bi : ag si-ih-hir-tu ag & ilāku agu rab-bū-ti 174 in order to buy up the minor crop TCL 10 56:7 (OB econ.), cf. asūmū n (BUR) GĀN A.ŠA-LIŠM ša PN ša A.GĀR ši-ih-hi-iš-tam [... ša PN ši-ih-hi-ri-tim [... ša PN ši-ih-hi-ri-tim šamīmu šimdat šarrīm TCL 7 56:7 (OB lat.). Note TUR.TUR (referring to staples other than cereals) ARM 9 223 i 3, ii 2 and iii 4, see Birot, ARMT 9 295 § 80d, and Bottéro, JESH 4 135 n. 3. 2. scraps, small items: see Hg., Ea, in lex. section.

Ad mng. 1: replaced in LB by šahharu A, q. v.

Kraus Edikt 156.

ṣiḥhrūtu (ṣahharu) adj.; small, broken up; lex.*; cf. šeḥrūtu.


For ṣiḥhrūtu (ṣahharu) and ṣiḥhrūtu (ṣahharu), plural forms to šihrūtu, see šiḥhrūtu; for the substantive šahharu, see s. v.

ṣiḥhrūtu (ṣahharūtu, fem. ṣiḥhrūtu, šiḥhrūtu) adj.; pl. 1. small, young, 2. servants, retainers; from OB on; static ṣiḥhrūtu[a]; wr.yll. and TUR.TUR (TUR.TUR.LA MDP 238:411); cf. šeḥrūtu.


**şihirîtu**


1. small, young — a) in adjectival use (small, young): šumma esmûtum ša [šingagaretim ści-i-hi-re-tum (var. siggagarêtim ści-ī-hi-re-tum)] ša inimtim pullûša if the small bones of the . . . (for singagarîtu see ūhamûritu) at the right are perforated YOS 10 47:66, var. from dupl. ibid. 48:6 (OB ext.); amûtuš ša naqâr âši ṣa-ḥa-ru-tû liver (model showing signs predicting) the destruction of small towns RA 35 61 pl. 9 No. 18 a 3 (Mari liver model); 46 IOL.mešši-ši-ī-hi-tu 46 small “eye stones” AFO 18 304 ii 15 (MA inventory); 100 GADA lubârû šig ści-ī-hi-ru-ti one hundred small, fine linen garments EA 14 iii 21 (let. from Egypt), cf. [2 mšakultu . . . [u 2] ści-ī-hi-ru-tum k[i ši]âšunuma two bowls and two small ones like them ibid. 51, cf. EA 22 iv 2; [...] ści-ī-hi-ru(t)y or -ir(t)-i ša 13:21, also ści-ī-hi-re-tim (in broken context) ARM 2 15:50; mûrê mûr nisgi ści-ī-hi-ru-tû ilitti mûtišu rapasîš ša âna kisîr suraṭatû urâbûd young foals of steeds native to his (the king’s) broad country, which they raise for his royal palace T.C. 3171 (Sar.); ści-ī-hi-ru-tum ša Șubûnuu mārâ ṣi-ī-hi-re-tim [. . .] PBS 7 45:9 (OB let.); the eldest son takes two-thirds PN istu āḫḫēšu TUR.TUR-ti giatan mîthar (the adopted son) with PN shares equally with his younger brothers KAJ 1 23 (MA).

b) in predicative use (small, young): šumma almatûnum ša màraša ści-ī-hi-ru-ana bitim šanîn erêtim panûša štakkan if a widow whose children are under age intends to go (to live) in another household (i.e., to remarry) CH § 177:24; īštu ści-ī-hi-re-nu-ma isticchû nîrbû from the time when we were small and grew up together YOS 2 15:7 (OB let.); šumma ana qâd 10 MU. MEŠ mârmâre ści-ī-hi-ru-ânu ša mûrê šadîma mûrtûšu idducu šadîma tārûtu ana mîthar údâr if the grandsons are younger than ten years (of age), the girl’s father may, if he please, give his daughter (to one of them), or, if he please, he may return an amount corresponding (in value to the gifts) KAV 1 vi 32 (Ass. Code § 43); šumma ša ina lîbbi ummatîm šûmlû . . . ali mañtâm ši-ī-hi-ru-tu if the bubbles in the mass (of oil) are smaller than their (usual) size CT 3 4:52 (OB oil omen); atâñâtûm jatûn . . . gattûm ši-ī-hi-ru-tu my she-donkeys are small in size ARM 1 132:21.

c) in substantival use (children): bitim inaqâšarû u ši-ī-hi-re-tim uraâbû they (the widow and her second husband) look after the house and rear the children ARM 1 132:48; šem PN PN2 PN3 u ši-ī-hi-re-tî-[i]m ša ina bitim ēžibû su[p]ram send me news of PN, PN2, PN3 and the little girls whom I left at home T.C. 17 19:18 (OB let.), cf. 2 SALL ši-ī-hi-re-ti šallû 16 55:14 (OB let.); toy boats ści-ī-hi-ru-ti ša ʾisîdaddu which children pull EA 14 ii 18.

2. servants, retainers — a) in OB: āvîîlu nuqariššû mûrâ Sippar āššum ši-ī-hi-re-tišu-šu-šu ša šilqûmu inšagûmu ippûnumma . . . āvîîlu šumûti âṭṭarâddûm . . . šuš̲á̲rûnu waššêrunâšîm the gardeners of Sippar have spoken to me about their servants who ran away and have been caught, I am now sending these men to you, release their servants to them V.A.S. 16 32:8 (let.), cf. ši-ī-hi-re-tu warûkûa la i-mu-tum don’t let your slaves, the servants, die T.C. 17 34:23 (let.); GUD.HIL ša ʾinsi ekallûm u ši-ī-hi-re-tî . . . apram find me plow oxen which are suitable for palace (service) and personnel Sumer 14 14 No. 1:12 (Harmal), also ibid. line 23; ēštu MN aššûm ši-ī-hi-re-ti-ia šî̂t̂ušum unahḫidika UD.4.KAM aši inanna šem šiptûtim mala ēšpušu u A.ŠÁ šamaššamûni ša ēšpušu u tašûram I gave you instructions back in MN about keeping an eye on my personnel, (but from) the fourth day (of that month) until the present you have not sent me any report on what jobs they have done or on the sesame field which they have tilled A.S.I. 29 187 obv. (!) 2 (let.); ana ši-ī-hi-re-ut bitim našârîm ša


\(\text{šiḥḥirūtu}\)

teggi don't be negligent about looking after the personnel of the house A 3520:16 (let.);
še'um ana kurummat ši-iḥ-hi-ru-tim barley as rations for the personnel (and bran to feed the plow oxen) ibid. r.(1) 7, cf. GUD.ḪA A ši-iḥ-hi-ru-ti-ia TÇL 1 34:24, also CT 2 11:12, PBS 7 61 r. 29, TÇL 17 60:24; 10 TUR.TUR. MEŠ ... linnagruma ten persons should be hired VAS 16 179:30 (let.); 7 DİM MEŠ taṭrū-damma ina šibbi 3 DİM ši-iḥ-hi-ru-tum you sent me seven house builders, but among them there are three young house builders UET 5 26:29 (let.); note: PN PN₂ 2 TUR.TUR. LA PN (and) PN₂, two young men (added with 7 ERÌN.KASKAL to make up 9 ERÌN lines 8 and 12) MDP 28 438:11, also Lograin TRU 378:4, and passim in Ur III; [Sal ši-ḥiḥ-ru-tu-um servant girls (referring to personnel, wt. SUL.TUR.) ARM 9 24 r. iii 32, and passim in such lists.

b) in MB: PN ši-ḥiḥ-ru-ti ki ikimannāšu ki nillku anā PN₂ niqṭabi PN₂ anā šarru ki šiğā šarru PN₃ šēna šṭlakān umma šūpurma Lù.DAM.GAR.ŠIŠ ו תער-ברמה ša PN₂ šūpurma šiṭšširu when PN took the servant boys away from us, we, after we had gone, spoke to PN₂, (then) when PN₁ had spoken to the king, the king ordered PN₃ as follows, "Send a message and send word that they should release PN₂’s dealers and servant boys" BE 17 55:šIlf. (let.), cf. ibid. 2, 4, 18 and 24.

c) in MA: [1] anā pah-ra-to one (sheep) issued for the servant girls AFO 10 32 r. 32, 33 No. 50:32.

d) in NA: aṣṣābhir ana ši-ḥir-u-ti [ana ša]pšātī ḥaṣāpìlī I became as lowly as servants, as humble as the humblest STT 65:15 (NA lit.), see Lambert, RA 53 130.

Šiḥḥiru (in the staticive) and šiḥḥirūtu (used as adj. and substantive) are used as the plural of šiḥhu, often beside the similarly formed plural rabbātu of rabīḥ, and they correspond in bil. texts to Sum. TUR.TUR, or are written TUR.TUR; for the simple plural šiḥḥiru see šiḥhu adj. mng. 1c-3'. The reading of TUR.TUR,ā is didîlā, as is shown by Proto-Diri 73 cited šuḥāšu lex. section, the gloss di to TUR.TUR in the comm. RA 13 137 r. 3 cited šiḥhu lex. section, the gloss ti-il to TUR.TUR (Akk. equivalent broken) EA 351 iii 10' (App. to Ea VII 155), and the phonetic spellings in Sum., e.g., di-di-li, etc., Sjoberg Mondgott p. 19.

\(\text{šiḥhu}\)

\(\text{giš.tukul.e kur šaḥaḥ.ta}(\text{var.im}),(\text{da.ab. šār ze.eḥ.ḫa}.\text{še.ni.nu.tuk}(\text{replacing the older version ŠEŠ a.ŠI.KA \text{nu.ŠIቢ.tuk})(; \text{kaкра} ina šadu ina epiš ubatālīma (ša ḫu-Šuishments the Šaru) mace has become strewn (lit. mixed) with dust in the mountain (while fighting) the asakku-demon, but it has (received) no scar(?)) Lugale V 27.

ši-ḥu-Šu = ez-Šu, uz-Šu, mar-Šu Malku I 73-75af.

a) in extispicy — 1' wr. šiḥhu (only OB or literal copies from OB tablets) — a' location — 1" with nadā: maš ina rēš šaḥānim zi-ḥu-Šu na-di if a š. lies on the upper part of the "finger" YOS 10 33 iv 57, also (with ina muluš šaḥānim) ibid. 55, EGR [SU.SI] ha-ŠI> MURU(!) zi-ḥu-Šu nadi ibid. 39:37, diš ina muhhi giš.tukul imitti zi-ḥu-Šu um nadi ibid. 46 iv 38, cf. (referring to pādānu "path") YOS 10 18:51, etc., also (to Šummu spleen) YOS 10 41:53; note šumaš marum zi-ḥu-Šu um itadū if the gall bladder is dotted with š. YOS 10 31 v 26.

2" with šakānu: šumaš ina rēš naplāstīm zi-ḥu-Šu um šakin if a š. is placed on the upper part of the "flap” RA 44 31 AO 9066:54, cf. (referring to the left "doorjamb" of the Šāb (ekallim) YOS 10 24:14.

3" other occs.: diš ina muhji ṣānāni zi-ḥu RA 38 81:33, also YOS 10 45:38; [...] eljenum zi-ḥi-im rakib [...] rides on top of the š. YOS 10 25 r. 38.

b' features — 1" color: zi-ḥu-Šu nadima u torīt there is a š. and it is dark YOS 10 25:22, (followed by u peši and it is white) ibid. 23. (u pāšam tukkup and it is spotted with white spots) ibid. 24; zi-ḥu-Šu um šašum nadi YOS 10 46 iv 41; zi-ḥu ŠU.R-Ša šaš YOS 10 46 iv 41; ši-ḥu ŠU.R-Ša šaš ... LUGALE 454:17 (copy from OB).

2" texture: šumaš ... zi-ḥu nadima mé la ūēši if there is a š. but it does not exude a

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liquid RA 27 149:21; zi-hu-um nāşīma māšu șal [nu] there is a ș. and its liquid is black YOS 10 16:2; zi-hu nāşīma murrub di lūšu there is a ș. and it is soft, it has a šulmu Bab. 2 259:17 (MB), also zi-ih-hu murrub nāšīi RA 44 13 VAT 4102:16 (translit. only); inā Kā. Ė.GAL zi-hu-um ruššuk a ș. is dry at the “gate of the palace” YOS 10 22:18, also 18:52; zi-hu šu-ru-uš ibid. 22:23.

3rd other characteristics: [diš ina Kā. Ė.GAL zi-ih-hu šūruma qaqqarsu akil if a ș. is encroaching upon the “gate of the palace” but its (own) location is destroyed (lit. eaten) YOS 10 25:17; diš ina Kā. Ė.GAL zi-hu šābijma u dām if a ș. in the “gate of the palace” is well defined (lit. held) and hard YOS 10 22:21, diš ina Kā. Ė.GAL zi-hu lu-ūh-hu-um elūnu if a ș. has eaten up the flesh (at the upper part of the “gate of the palace”) is like stars YOS 10 42 l 50; diš martum kīma zi-ih-hi-im ṣahirurat if the gall bladder is as puckered as a ș. YOS 10 28:8; šīrum kīma nāšīi zi-hi-im na-x-ši the flesh (at the upper part of the “gate of the palace”) like a ș.-mark YOS 10 24:38.

2nd wr. di-hu (or di-hi) (SB only) — a’ location — 1st with nāšū: šumma ina maškan di di-hu šub-dī if a ș. lies in the emplacement of the šulmu TCL 6 3:43, also šumma ubānu ḥalqatma ina maš-kān-ša di-hu šub-dī if the “finger” is missing and there is a ș. in its place Boissier Choix 60 K.6752:1, etc.

2nd with arānu: šumma rēš amāti di-hi (var. -hi) a-rīm if the top part of the liver is covered with ș.-s TCL 6 1 r. 47, var. from Rm. 153:3, also šumma di-hi rēš ɩš arim TCL 6 1 r. 47, also (said of the bāb ekallī) Boissier DA 217:13f., (of the top of the gall bladder) TCL 6 2:49f., cf. di-hi ɩš, ār-μu CT 29 K.3999:22.

3rd with mašu: šumma amātu di-hi dir-at TCL 6 1 r. 4, also, with di-hi BABBAR.MEŠ ibid. r. 7, (with SA₅.MEŠ red) ibid. r. 8, (with SIG₂.MEŠ green) ibid. r. 9.

b’ features — 1st color: šumma ina ekal tirānu di-hu ɩš, šub-dī if a green ș. lies in the “palace of the intestines” Boissier Choix 87 K.8272:1, also (with MT black) ibid. 2, cf. also di-hi ɩš, (referring to the padānu) CT 20 3 K.3671:3, and passim, di-hu nāšīma šum TCL 6 2 r. 6, see also usage a’-2‘-a’-3‘.

2nd texture: šumma ME.NI (i.e., bāb ekallī) di-hu a-rīm ma ru-ūš-šub if the “gate of the palace” is covered with a ș. and it is dry Boissier DA 217:14, also TCL 6 2:51, etc.: šumma ina imitti martu di-hi šub-di ma nu-ūr-ru-bu (var. -ub) if there is a ș. at the right of the gall bladder and it is soft (and wet) TCL 6 2 r. 10, etc., note di-hi nu-ūr-ru-bu-ti TCL 6 1 r. 6, also Boissier DA 217:3, etc., KAR 153 r.(!) 10, cf. di-hu nu-ūr-ru-ub šub-dī CT 20 2 r. 9; šumma ina bāb ekallī di-hu nāšīma šumnu if there is a ș. in the “gate of the palace” and it is very hard Boissier DA 217:4.

3rd other characteristics: šumma martu ana di-hu (var. -hi) gur-ār if the (entire) gall bladder turns into a ș. TCL 6 2 r. 19;
śihhu

śūmma martu mēša šemretma ina lībbiša di-ḫu šub-di if the bile in the gall bladder is clogged up and a š. lies in it CT 30 15 K.3841:23; śūmma martu di-ḫu ul-lu-lat TCL 6 2:8, also, wr. di-ḫu Mēš (said of ŠU.SI HāR MURU) KAR 153 r.(!) 16; di-ḫu nadima Lā-al (= išqallal, see usage a-‘l’beit-‘3’’) Boissier DA 217:9; śūmma ina lībbi Mē.NI di-ḫu nadima šu-lul if a š. lies in the center of the “gate of the palace” and is covered Boissier DA 217:6, cf. di-ḫu temir u sullulu the š. is buried and covered CT 30 22:67; if on the middle “finger” of the lung di-ḫu ḫugq xmmu mēšu nurrubu ina šerī temer (see ḫugq xmmu adj.) KAR 153 r.(!) 11, also śūmma ina lībbi Mē.NI di-ḫu šu-ḫu-ra-nadī if a small š. lies within the “gate of the palace” Boissier DA 217:12; śūmma ina inimi marti di-ḫu nadima mē marti [ana] di-ḫu [mē di-ḫi] ana marti uštanadas-danu (var. uštaddanu) if a š. lies at the right of the gall bladder, and the bile communicates with the liquid of the š. and the liquid of the š. with the bile TCL 6 2 r. 12, restorations and var. from CT 28 44 r. 7, cf. di-ḫu šūm-ma A.Mēš(?)-šā SUM.MĒŠ CT 28 44 r. 15; śūmma martu ana di-ḫu šīr-ūr if the gall bladder is linked to a š. ibid. r. 16; śūmma amātu di-ḫi malātma i-ru-di if the liver is full of š.-š. and they penetrate(?) TCL 6 1 r. 5; di-ḫu nadima uzū.šā₆ panēšu armu u innaːfiṭli there is a š. and it is covered with red flesh but (still) can be seen TCL 6 3:45; di-ḫu ina lībbi di-ḫu one š. is within an(other) š. Boissier DA 217:8, also TCL 6 2 r. 17, CT 28 44 r. 14, and cf. di-ḫu nadima di-ḫi ugu di-ḫi šākin ibid. r. 10; śūmma ina inimi marti di-ḫu nadima ina lībbišu BABBAR GIM ajartī šUR.MĒŠ if a š. lies on the right side of the gall bladder and in it something white like a shell is drawn CT 28 44 r. 13.

4” number: di-ḫu 2 ŠUR.MĒŠ Boissier DA 217:10.

c’ in comparisons: śūmma martu kīma di-ḫu ṣăḥḥurmat TCL 6 2 r. 20, also GIM di-ḫi NGIN CT 30 20 Rm.273+10, also GIM di-ḫi ṣuḫ̲ur ibid. 49 S. 988+ r. 3; śūmma ina inimi amātu šēru kīma šīkin di-ḫu nasīš if the flesh on the right side of the liver is torn out in the shape of a š. TCL 6 1:43, and ibid. 2 r. 15, cf., wr. di-ḫi CT 28 44 r. 12.


b) in OB Izbu: diš izbum ina muḫḫišu [izi]-iḫ-šu-um šākin if on the skull of the newborn animal there is a š. YOS 10 56 i 18.

b) in OB Izbu: diš izbum ina muḫḫišu [izi]-iḫ-šu-um šākin if on the skull of the newborn animal there is a š. YOS 10 56 i 18.

c) in lit.: see Lugale, in lex. section.

The correspondence between OB śihhu and SB diḫu was pointed out by Nougayrol in RA 44 31 and is confirmed by a number of parallel formulations. The replacement is unique and cannot be explained as a phonetic development. It is also unlikely that di-ḫu (di-ḫi) is to be taken as a logogram (but note di-ḫi Mēš in KAR 153:16) of the type di-biru/dibiri, GU.DU/GU.DI, nor should the term be related to the disease di‘u. It should furthermore be noted that the nature of the initial sibilant remains uncertain; neither the OB spellings with the sign ši nor the Lugale ref. solves the problem. The etymology for diḫu proposed in AHW. sub daḫā II, “stoßen, drücken(?),” cannot be accepted because the KAV 108:5 reference cited AHW. sub daḫā I is to be read ša(-)ḫu-ṭu, “dirty,” and the passages cited ibid. sub daḫā II refer to šēḫu, q.v., as do those sub deḥā and deḥātu.

The term denotes a surface scarification on the intestinal tissue, normally depressed (see the use of the verbs nadd, temērū, sullulu, but also separated though loosely connected with it (sullulu, šuqallulu, naṣāḫu, raḵšu, šabātu). The mark varies in its coloring (black, red, etc.) and texture (danno, ṣānum “hard,” lu‘u “dirty,” šuṛuru “proliferating,” nurrubu “soft,” raḫu “wet”) and is very often said to contain a liquid (mā). The characteristic exudation of the śihhu
deformation determines by association the nature of the predictions derived from it: the apodoses very frequently contain references to rain (zunnu, šamūtu), inundation (mīlu) and devastating floods (rišu).

The passages from outside the extispicy texts are difficult. The Izbu ref. could denote a rare deformation of the head of the animal, but the Lugale, where zē.eḫa appears as an Akk. loan word in Sumerian (replacing earlier piš), remains difficult. The explanation in Malku shows that the meaning of siḫḫu was forgotten, and it is possible that the term there refers to a different word.


siḫirtu see siḫru adj.

siḫiš adv.; laughingly; SB*; cf. šihū.

[...].gal sag.kal [x x g]i.na tag.tag. ga [x x (x) ḫa.r]a.ab.bi.na.a : an ilik marnaḫūti ši-ḫi-ši qit-rad-ma le-ḫum-ma liqāba ši be ... laughingly for the task of the paššu-priest, so that they will say of you, “He is a wise man!” Lambert BWL 252 K.7674+ r. iii 17; [...].zū.ne.ne.ra.bi igi.duš guš ud dAšar.ri.ke.qid (kid) : [išu ša-ma-me u qa qa-ra ši-ḫi-ši iš-[n]a-la-šu. dMarduk gardu the gods of heaven and earth with (happy) laughter look at Marduk, and the brave 4R 20 No. 1:34f. (early NB royal).

siḫittu (šihittu) s.; desire; NA.*

Sarru bēši ši-ḫi-šu-šu iskašad the king, my lord, will attain his desire ABL 629 r. 3, cf. ši-ḫi-šu (in broken context) ABL 1454:19; ṣuru ša-ḫi-ši-ta ša šarru [...]. ana šarru bēša lašpuru I will send to the king, my lord, the tablet desired by the king ABL 1173 r. 7.

The context in ABL 629 suggests that šiḫittu is a variant, possibly to be reconstructed as *šiḫimmu or *šiḫintu, of širimmu, q.v. The existence of such a form may be supported by the fragmentary vocabulary passage [ši?]-hi-šum-tum (Sum. equivalent broken) Nabnitu B 288, which occurs in a group with [x]-ha-mu, most probably to be restored as [sa]-ha-mu.

Schott, ZA 47 114; (von Soden, Christian Fest-schrift 104).

siḫru see šiḫru adj.

siḫru (šiḫru, šahru, fem. šiḫirtu, šahirtu, šahṛtu, šiḫretu) adj.; 1. small, young, second in rank, 2. child, 3. servant, 4. šiḫirtu girl, 5. few (only in EA letters and RS); from OAkku. on; wr. syll. and TUR, TUR.RA (SAL. TUR in mng. 4); cf. šēḫru.


siḫru see šiḫru adj.
šīhr ṼU.nLit, Min ša al-mat-ti to support the child, the
widow Nahnit K 144f.; ka₃.a = še-li-bu fox,
[...]

sihru
LU.TUR, MIN sd al-mat-ti to support the child, the
widow Nabnitu K 144f.; kas.a = se-li-bu fox,

[...]

LU.TUR, MIN sd al-mat-ti to support the child, the
widow Nabnitu K 144f.; kas.a = se-li-bu fox,

[...]

LU.TUR, MIN sd al-mat-ti to support the child, the
widow Nabnitu K 144f.; kas.a = se-li-bu fox,

[...]

LU.TUR, MIN sd al-mat-ti to support the child, the
widow Nabnitu K 144f.; kas.a = se-li-bu fox,
sihru 1a
kásāte ina kāsi TUR-te two cupfuls (measured) with the small cup KAR 220 i 16, see Ebeling Parfümlerz. p. 28; mahšuru TUR.RA ina māti i大巴š there will be a low exchange rate in the country CT 39 16:50 (SB Alu); tēlī mār Nippuri ša-qa-a-la bēbka u kī šumān sā-[aḫ-ri] ublīka enza my lord, a citizen of Nippur is waiting at your door, and he has brought you a goat as a small gift STT 38:29 (Poor Man of Nippur); mātī TUR ana māti GAL-ša anu bulallu[i iliak] (the inhabitants of) a little country will migrate to a big country to keep themselves alive CT 39 16:48f. (SB Alu), also ibid. 5:56; šaḫšūtī āli ša-āḫ-ru-tē-devastation of small towns RA 35 66 No. 28:2 (Mari liver model), cf. nakār āli ši-ih-ru-tim YOS 10 47:47 (OB ext.); amēlētu ša KUR Lukki šattā šakīlama ina māšīja URU ši-ih-ru-ta i-li-gi the men of GN capture a small town in a my country every year EA 38:11, cf. ina URU GN ši-ih-ri SMN 2630:5 (Nuzi); GN rašū GN TUR (var. ši-ih-ru) Great Sidon, Little Sidon OIP 2 29 ii 41 (Senn.); 75 šāmīsu šāmātī bit dāruāna ša Kalkūdū 420 URE.MES TUR.MES ša šimištūnum akīdu I conquered, after a siege, 75 of his fortified cities, fortresses of GN, together with 420 small towns in their surroundings OIP 2 25 i 37 (Senn.), and passim in Senn., rarely in Esarh. and Asb.; kūppa lūpittīmu nūrāti ša-ḫar-a-tē (VAR. TUR.MES) ušušala me nubēšī I will obstruct the source so that the small canals will not carry fructifying water Gössmann Era IV 122; šumma eglu ma-ad la inakīšum šumma ši-ḫe-ir la uradda if the field is larger (than specified), he must not cut it down (in size), if it is smaller, he must not add to it) JEN 212:15, cf. šumma eglu GAL inakīšum šumma eglu TUR la uradda HSS 9 97:20 (Nuzi), and passim; šārku ina māšī ūlīšī ša-aššī a-mmar ŠAG.DU šu-si ši-ḫi-ir-te there is as much blood on the bagadage as (you could get on) the tip of (your little finger ABL 392 r. 8 (NA), cf. ubān ḫEN.LIT ši-ḫir-tē CT 38 38:64, and passim referring to the little finger; ubān ḫaṣšī TUR the small “finger” of the lung (parallel: ubān ḫaṣšī GAL-tē) KAR 428:9.11, etc.; ša alla ... TUR-ir-MA ta ... [LAL] subtract from (a number the amount) which is less than (a number) Neugebauer ACT 2 439 No. 821a:3, for astronomical texts cf. Neugebauer ACT 2 index p. 494 s. v. TUR; šumma alītu šēpēša TUR.MES if a woman who has given birth before has small feet (this means: she is pregnant and will carry the child full term) Labat TDP 210:99, and passim in physiogn., Izbu; for taḫāmu TUR (as against taḫāmu GAL) KAV 2 iv 20, see taḫāmu. Note: 6 UD. 20 KAM GAL.MES ... 6-ma UD. 20 KAM TUR. MEŠ six great “twentieth days,” similarly six small “twentieth days” KAR 151 r. 64.

sihru 1c
b) small, young (said of animals): emāram ša-āḫ-ra-am ana šīmim dina[ma] sell (him) a small donkey JSOR 11 120 No. 15:15 (OA let.); pagāla GAL-tu pagāla TUR-tu šēbūlu ša GN ... amūḫur I received (as tribute) a large monkey and a little monkey, brought from GN KAH 2 84:48 (Adn. II), also AKA 373 iii 87 (Ass.); atnu ši-ih-ru atar šāṣīa an exceedingly wise little chick Bab. 12 pl. 1:37, and passim in Etana; kīma līlīdī šaḫšī ši-ih-ru ša ina māšī šin-nīšīšu šālu like a young boar which has mounted its mate ZA 43 18:70 (SB lit.), cf. šaḫ apīm (wt. šAḪ.GIŠ.GI) TUR.RA VAS 7 108:1 (OB let.); kalīš kalāmī TUR ša adina šammu la šemmu the kidney of a little lamb which has not yet eaten grass AMT 85,1 ii 7; PN ša kīma mīrāmī ša-ḫa-ri gēreb ekallāja iṟub PN, who had grown up in my palace like a little puppy OIP 2 57:13, 54:54 (Senn.); šēn BABBAR.MES u ML.MES GAL-tē u TUR-tē sheep and goats (both) white (= sheep) and black (= goats), cattle large and small BR 9 1:6 (NB), and passim in NB; 2 GUD šakultūštī TUR. MEŠ mār šaltī two young, unheaded bulls, yearlings BRM 1 91:22 (NB), cf. GUD.AMAR TUR ... AB TUR UCP 9 p. 60 No. 11:1f. (NB).

c) young, second in rank (said of persons) — 1' in gen.: kīma x aḫuša ša-āḫ-ru-am ē-nī-ú-kaštā that your younger brother cheats you Contenau Trente Tablettes Cuppadociennes 27:38, cf. ana aḫuša ša-āḫ-ri-im ša kīnāṭīnum aturrūma KTS 15:32 (OA); šumma ... ana mãrīšu ši-ih-ri-im aššatam la iḫus if he did not provide a wife for his youngest son CH § 108:55, cf. ana aḫišuni ši-ih-ri-im ibid. 65; šarrū ša māti nakirī ina balašīšu mãrīš GAL-a ḫurradma TUR ina kūṣṣ uṣšab the king of a
şihru 1c

foreign country having exiled his eldest son, a younger (son) will sit on the throne during his (the king’s) lifetime. TCL 6 4 r. 2, cf. ibid. 32 (SB ext.); uncertain: [ṣu]mmā umerum rabītum i-ta-ri-ik aqīm rabūm kūsām iṣābāt šumma ẓī-ḥī-rum i-ta-ri-ik aqīm ẓi-ḥī-rum kūsām iṣābāt if the larger umeru (on the gall bladder) is . . . , the elder son and heir will ascend the throne, if the smaller (umeru) is . . . , (then) the younger son and heir will ascend the throne. YOS 10 31 i 8 and 10 (OB ext.); īnā mārēṣu rīḥāt eṣṭu māḥī māre rāb āḏī ṣiḥī ᵇī ᵇī MU. MĒṣ-šū-ni ānā ẓa ṣā hāḏīni iddān he (the father whose engaged son has died) may give (the betrothed girl) to whichever he pleases of his remaining sons, from the oldest to the youngest son, who is (at least) ten years old. KAV 1 vi 25 (Ass. Code § 43); mārē ṣi-ḥī-ru usṣaq the youngest son apportions the lots (and the elder brother chooses one share). KAV 2 i 10 (Ass. Code B § 1), cf. kīmē DUMU-šu TUR-ri HSS 13 298:16; PN mārēṣu-ṣa-ḥī-rī . . . inā kūssū ṣarrūtā ʿusīnna PN, his younger son, ascended the throne. VAB 4 276 iv 38 (Nbn.); PN . . . inā ḫādī ḫābīruPN2 uPN3 DUMU-šal-ṣu-ṣa-ḥī-rum mārū 3 MU. MĒṣ . . . anā PN4 anā ṣīmī ṣarrātī iddīn PN has, of his own free will, sold PN2 and PN3, her little daughter aged three, to PN4 for the exact (?) price Nbk. 100:3; cf. Dar. 355:2, cf. also mārē ṣa-ḥār-ā-ṭu YOS 6 164:8 (NB leg.); mārēṣu ʿa-l{l}a ṣa-ḥī-ru-tu lu urābbī I will raise my small children Camb. 273:7; PN u PN2, mārēṣu-ṣa-ḥī-rum anā mārūtū . . . ʾiḥnuš PN u PN2 mārūtū (wr. DUMU-MĒṣ) u LŪ tādīnīnūti he gave PN and his baby son PN4 for adoption, PN and PN4 (are to be) first and second sons (of the adoptive parent) OLZ 1904 39:3 (NB, translit. only); ʾiḥnuš i̇nā takannā tuštāmīt ūrādī ṣa-ḥar-a-ti (VAR. TUR.MĒṣ) i̇nā uršīṣina tuštāmīt you have killed the old men in (their chambers), you have killed the young maidens in their beds. Gössmann Era IV 111; 1 SAGR TUR.RA one adolescent slave BE 6/1 116:2 and 4; LŪ ʾṣēs-ʾi̇a TUR.[TUR]R my youngest brother EA 298:22; PN ʾṣēs GAL u PN2 ʾṣēs BĀN.DA Syria 28 275:6 (RS), cf. 2 DUMU-MĒṣ-īa PN GAL u PN2 TUR Syria 18 246 RS 8145:15; aḥīja TUR anā ʾṣēgallūti . . . ugdallīb I consecrated my youngest brother (after aḥīja tādīnīnu) to be a ʾṣēgallū-priest. Streek Aeb. 250:17; ʾaḥīja rāṭātī ṣāhuṁu ṣi-ḥī-rū aṭāku I was the youngest of my elder brothers. Borger Esarh. p. 40:8; i̇nā LŪ.GAL. MĒŠ TUR.MĒŠ (in broken context, referring to the young kings, (Asb. and Šamaššumukin) ABL 870 r. 2; māli šittin a-ḥī-sī-ḥī-rī-im (text corrupt) MCT p. 99 Q 9, cf. ṢAL.LA ʾṣēs TUR (followed by ʾṣēs.GAL and ʾṣēs.UŠ) TMB No. 602:5 and 6, cf., wt. ʾṣēs BĀN.DA Jean Tell Sifr 5 7.

2' referring to rulers who are the second of their name: Kurigalzu ṣi-ḥī-rū Kurigalzu the Second CT 34 35 i 16 and 18; Kuraṣ Sār Anzan arassu ṣa-ḥā-rī Cyrus, king of Anzan, his (Astyages') subject, the second (of his name) VAB 4 220 i 29 (Nbn.).

3' referring to apprentices, persons of second rank, etc.: LŪ.ŠID ša ʾĒ.LŪ.MU ṣi-ḥī-rū RN ugdallibšu RN consecrated the apprentice scribe of the kitchen. ABL 43 r. 6 (NA); PN DUB.SAR TUR PN, the apprentice scribe YOR 5/3 pl. 2 viii 443, RA 28 94 viii 4, cf., wt. TUR.RA CT 40 49:2 (colophon); LŪ.ʾUŠ.KU TUR.SBH p. 12 r. 20, also, wt. LŪ.Šū TUR RAcc. p. 9 r. 16, and see RA 16 p. 133 n. 22; PN LŪ. RAPPER ṢNABBU ṣa-ḥā-rī Labat TDP 16:87 (colophon), and passim in LB, see RA 44 136ff.; LŪ.ŠĀMĀN (text: DUGUD).LĀ TUR KAR 115 r. 8; note PN TUR . . . PN GAL HSS 10 160:6 (OAkk.); the tablet of PN u PN2 ṣa-ḥa-l{l}a-r̄-rī-im PN and the younger (or: the other) Daḍā BIN 6 96:18 (OA); PN TUR UCP 10 p. 103 No. 27:3 (OB Ischahili), PN son of PN2 ʾṣa-har YOS 6 17:0 (NB); iṭṭiqu dammaḫtu anā ʾṣēs LŪ. 2-a-ti iṭṭīn ʾa-tš x-x-ti LŪ ṣi-ḥī-rū-ti iṭṭi šub ugdallīb šu kudānē aṭāku ina šēpējā the mighty go (i.e., are carried) on chairs, the assistants on . . ., the rank and file on mules, (but) I (go) on foot ABL 1258 r. 19 (NA); 5 urāle ša ṣi-ḥī-rū-te five mares belong to the rank and file ABL 649 7 7 (NA).

2. child - a) in gen.: šumma awilum ṣi-ḥī-ra-um anā mārūtim ṭiq if a man adopts a child CH § 186:40; šumma awilum mār awilim ṣi-ḥī-ra-um āṣṭariq ʾiddāk if a man kidnaps an in-
fant, he shall be put to death CH § 14:27, and passim; ina ER.IN.gi.IL šu-ati i LÚ e₅[e₆]um\nŠU.GI₄ u TUR la innanmar ʾilam dannamma ūrdam let there not be found among this basket-carrier crew a single weak or old man or child, send only strong, young men LIV 27 r. 3 (let.), cf. workmen ša ši-bu u ši-ih-ru la ʾibašša VAS 13 23 S (econ.); ana ukullī ši UD[u] GUD.SI₄ ukullī šītim u [ši]-ih-ru-ti-ka šeʾum ul[l] [ši]-aššī there is no barley for fodder for the shed of the barley-fed sheep and cattle (or for) the virtuals of the household and your children TCL 18 110:6 (let.); LÚ.TUR šā šī maqālibu naktisuma this child (referring to [DU]UM.GABA in line 5) was cut in half (nobody knows whether it was male or female) ARM 6 43:8, cf. [B]iLÚ.TUR šātu iqbini ibid. 20; for LÚ.TUR.MES, see also VAS 16 54:16 (all OB); 10 ḤAR.ŠU KU.GI 10 ḤAR.GIR KU.GI ša 10 LÚ.TUR.MES ten golden ankles rings for ten children EA 25 iii 65, cf. ibid. 67 (list of gifts of Tušratta); exceptionally: TUR.RA GABA sucking child YOS 12 275:2; possibly: LÚ.TUR e-miqa ga ʾrašu suctioning child PBS 2/1 65:5 (NB); Numhā Jamuḫal qadum ši-ih-ri-im ši-ḫi-ir-tim SAG.IR.MES GEME.MES GUD.HILA u ANŠE.HILA pānam u ṣabūm u di-šu-ū GN and GN₄, inclusive of boy(s), girl(s), slaves, servant girls, oxen, and asses in countless numbers ARM 2 99:8, cf. ʾiš-ḫu-ram u[l] [ši]-ḫi-ir-tam VAS 7 156:23 (OB); ālam kalašu adī ši-ih-ri-im ukammisuma I assembled the whole town, including the children ARM 3 30:12, cf. kaluma adī ši-ih-ri-im ligdammir ARM 1 6:17; ʾušbi ši-ih-ri-am ʾabītu qātīka look at the child who is holding your hand Gilg. M. iii 12; ša-ʾap-ti ši-ih-ri-ia anaššiqna ina ḫuḫar Šamaš akkarakkum I will swear to you by the emblem of Šamaš, kissing the lips of my child YOS 12 325:9 (OB); ṣaḫša ša-ih-ri-im šā ina niḫu la ʾuttā ša-lilibja ibrēma ina māti abbanda iškunnni ana ṛēketi (Marduk) found me when I was a child still invisible to human eyes, unborn, and (though) I was born among country people, he placed me in an exalted position VAB 4 66:10 (Nabopolassar); u kī ša LÚ.TUR.MES-im-ma ʾiḏabī mā and as children speak, they say ABL 362 r. 5 (NA); note: X TUR.MES 5 raṭi x chil-
but young when I sinned Schollmeyer No. 18:21 (NB); ultu si-ih-re-ku (text -šu) adi mughši ūnum agā šarru bēlā vertybānāi from my youth until today, the king, my lord, has reared me ABL 499:6 (NB); si-ih-ri-ti-ma Gilgāmeš lībbaka našika mimma ša lēṭetenēp qašu la tudi you are young, Gilgāmeš, (and) your enthusiasm carries you away, you do not understand what you persist in doing Gilg. III v 10; rāmānni rāmānni aššu si-ih-ra-[ku] love me, love me, for I am youthful LKA 103:7.

c) used as a per merismum — 1' in the phrase sihr (u) rabi: kārum ša-ḫi-ir rabi the (corporate) colony, (including) the youngest (and) the eldest MVAG 35/3 48 No. 319 VAT 13515:1, cf. kārum TUR GAL BIN 48:33:40, kārum GN ša-ḫi-ir GAL TCL 21 273:18, and passim in OA; kunukkē ša ša-ḫi-ir GAL the seals of the entire assembly BIN 4 103:30 (OA), cf. TUR GAL tupkarru ... uṣṣamhar ... the scribe assembles the entire assembly) JSOR 1 112 No. 19:5, also ibid. 3, 10 and 13; qinni si-ḫi-ra-ti amur aššumišunu rēmānni ṣarāttu šakūda arišu a per merismum — 1' a regard for my (whole) family, young and old, be kind to me for their sake, may (some token of) your help reach me YOS 2 141:15 (OB let.), cf. kinišši TUR GAL ... mala baštā VAS 1 36 iv 5 (NB kudurru); TA GN a-a gabbu TUR GAL mala baštā Wiseman Treaties 5; si-ḫi-ra (VAR. TUR) u ra-ba-a (VAR. GAL) īstēniš i-talmāli Gūšamān Era IV 28; īdu amēla la īṣibma TUR u GAL kē īstēniš uṣṣapitiša he did not leave out a single man but settled them, young and old, all together VAS 1 37 i 27 (NB kudurru), īṣib BAR nādin mākaldā ana TUR.MEŠ GAL MEŠ the fire god, who provides dishes for everybody Wiseman Treaties 524; īsšu libbi aḫḫēšu GAL MEŠ TUR.MEŠ among all his brothers ibid. 56, 69 and 219; īnāšu GAL MEŠ U TUR.MEŠ the oath of old and young Šurpu III 7; ana GAL u TUR īṣṭemma this refers equally to old and young Labat TDP 112 ii 29' amēššu GAL u TUR TCL 12 43:15 (NB); nišē Aššur TUR u [GAL] ADD 650:10, cf. ABL 240:4 (NB); note: īpṣarrī ra-bu-šu u si-ih-ru ABL 954 r. 2 (NB); nita īmāššumātimu si-ḫi-ra-ti ba-li īppāršidu (my lieutenants) surrounded them and none escaped, neither the young nor the old Lie Sar. 383, cf. ibid. 119; 208,000 nīši TUR GAL zikor u šinnid x people, young and old, male and female OIP 2 255:10 (Senn.), and passim in Esarh. and Asb.: īṣṭumātimu šim-mat šūt e. ka ša-ḫi-ir u ra-[bi] he fixed for them, (both) young and old, the fate of the citizens of Babylon JTJ 29 84:5 (Kedroa lomer text), cf. SBH p. 155 add. to No. 56:6f., in lex. section; note, with īṣtu ... adi: lu ina màri PN lu màmmu šānumma ... lu ṣināt ši-ḫi-ir u TUR GAL BIN 4 83:40, cf. ABL 240:4. ši-ḫi-ri-im a-di ra-bi-[im] Mél. Duussen 2 993:10 (Mari let.).


3. servant: ši-ḫi-ra-am ša šapārim tišu ... ulu tašpuramma you have a(n errand) boy who can be sent (with messages), but you have not sent (your answer) to me OECT 3 67:17, cf. matimmu ši-ḫi-ri ul aṣṣurarakkum TCL 17 33:9; ši-ḫi-ra riqīssu la taṭṭarrad do not send the servant empty handed VAS 7 91:5; ši-ḫi-ra-am ša kīma tattaplam maṣkānam lu nadi as soon as you see the servant, he should be put in fetters CT 29 34:28 (all OB letters), cf. 1 TUR.RA ša awšīm CT 8 19a:18 (OB); (in ration lists) TUR (referring to young workers receiving smaller rations) ARM 9 24 iii 30f., also ibid. i 47, 55, ii 47, etc.

4. šihištu girl — a) in OB: ana bišīm ši-iḫ-ri-imu u ši-ḫi-ri-tim na[s]jarim nāši aḥīm la tarāšši do not neglect to take care of the household, (both) the boy(s) and the girl(s) A 3530:6f. (let.), cf. ši-iḫ-ru-am u šiḫi-ru-šum VAT 7 158:23 (econ.), ši-ḫi-ri-im ši-ḫi-ri-tim ARM 2 99:8; terḥat SAL.TUR-šu ARM 1 46:11;
**šihru A**

ahšum sablim ša ḫaldija TUR u SAL.TUR ana donnātim kamāsim belī ṣuṣuram my lord ordered me to assemble in the fortresses the corvee party of youths and girls from my district ARM 3 38:6. Possibly to šuḫārTU: SAL.TUR DUMU.SAL PN akkāsim elegq[el] I will take the girl, daughter of PN, for you (as wife) ARM 1 77:8.

b) in MB: 1 sal ši-hi-ir-tum UTU GN ¼

kūš lānsa a (baby) girl, born in GN, half a cubit tall BE 14 128a:1, cf. sal ši-hi-ir-tum ib[baqqarma] 2 sal ši-hi-re-ti [...] should a claim be raised for the girl, [they will give] two girls ibid. 18f.; for OB and Mari refs., see mng. 2.

c) in SB: ultu ši-ih-ra-ku-ma DUMU.SAL-ku (= batālāku) ul idī melulu ša arādūtī ul idī dōkāra ša ši-ih-ra-a-ti (var. ši-hi-ra-a-ti) ever since I was a child and a young girl, I took no part in the dance of the maidens, I took no part in the romping of the little girls SHT 28 v 20' (Nergal and Ereškigal), var. from ibid. 4', see AnSt 10 122, cf. [ši-ih-re-tum = ši-hi-ir-tum CT 18 15 K.206 r. ii 28.

d) in NA: naphar 121 TUR.SAL.MEŠ (adding up sal 5 (or 4, 3) rūṭi girls 5 (or 4, 3) spans tall and sal parsī weaned girls, sal ša GA sucking girls) ADD 1099 r. 2.

e) in NB: PN ina ḫud libbišu 1PN ša-ḫar-ta-ša ana x KU.BABBAR ... ʿiddīn PN has, of his own free will, sold 1PN a girl owned by him, for x silver TuM 2-3 19:2 (NB), cf. 1PN sal ša-ḫar-la-ša ibid. 18:3, cf. also ibid. 267:3, UET 4 190:17 (NB let.); 1PN ša-ḫar-ta-ša ABL 912 r. 10 (NB).

5. few (only in EA letters and RS) — a) by Byblos: amur ma-ah(!)-du amēltu rāʾināja ana libbi āli TUR LŪ.MEŠ ša-ru-ru ana libbišī behold, the men that favor me in the city are numerous (and) rebellious men are few there EA 137:48, cf. ināma ji-la-[ku-na] PN ina ERIN.MEŠ ši-[i[h]-r[i] EA 117:24; kali amēltāti maṣṣari ša irītu mar-ša u ši-ih-ru amēltūtā ina libbi āli all the men of the fort who are left are hard pressed and the men in the city are (quite) few EA 103:50; jū-šar-mī šarru ab-[u-ka] ERIN.MEŠ piṭātu TUR u ji-[i[t]-q[i] gabba ... jišm[u] šarru awat ardiši u

[ju-[šar-mī] ERIN.MEŠ piṭātu [gal]-tā ji[li] gabb[a] your father, the king, sent (only) a few archers to capture the whole (region), let the king listen to his subject’s advice and send a large (contingent of) archers and capture the whole (region) EA 131:33.

b) from Alašša: aḥī kī ši-ḫi-ir erā ina libbīko la i-ša-ki-in dear brother, do not take it to heart that there is so little copper EA 35:12.

c) in RS: whosoever says to the king of Ugarit mā KŪ.GIL.MEŠ annū ši-hi-ir-ma u KŪ.GIL.MEŠ šanā idinini as follows: “This gold (given in payment) is not enough (lit. too little), give me more (lit. other) gold” MRŠ 9 p. 142 RS 17.228:39.

It is often difficult to decide what the readings of LU.TUR and SAL.TUR are in certain periods, since both šihru and suḫāru occur in OB and Mari in contexts where LŪ.TUR is found. In lit. texts, it is most likely that LŪ.TUR is to be read šerru, q.v., when referring to a newborn baby or small child. SAL.TUR in Mari can be read šiḥirtu or suḫārtu, but in MB and NA ration lists it should most likely be read batālūtū, since it corresponds to the age group designated by GURUŠ.TUR when referring to males.

**šihru B** (šihruš) s.; a short time; OB, NB; wr. syll. (OB) and BANDA, BĀN.DA (NB); cf. ṣeḥēru.

a) with kima (OB only): kima ši-ih-ri irmattaka kuṣāda achieve your success quickly Gilg. Y. 265.

b) with akkī (NB only): šipirtu a-ki-i BĀN.DA išamma luḫēbu take the message quickly, and they should send (it here) CT 22 66:26 (let.), but note šipirtu BĀN.DA ina qaṭē PN uṭēbu they are sending the express message through PN ibid. 22; mimmaša maamma la inaššū ... a-ki-i ši-ḫi-ri qaṭē id-di(text-ki)-ku-niš-ša nobody is to take away his property, they intend to remove him (lit. his hands) quickly TÇL 9 130:22; a-ki-i BĀN.DA tašappar BIN 1 92:11.

Oppenheim, JAOS 61 269 n. 103 and Or. NS 17 33 n. 2.
šihru B

šihru B s.; youth; SB*; cf. šeḫêru.

anâku lákulma lutâr ana si-ih-ri-iša ... (var. ana ša šu-uh-ri-iša-a-ma) I myself will eat the (Plant of Life) so that I may return to my youth. Gilg. XI 282; šarru šaḫtu ša ultu ūmē si-ih-ri-šu bêlûssunu putuqquma the humble king who has revered (their) (the gods') overlordship since the days of his youth. Borger Esarh. 12:14.

In these two refs. šihru replaces the infinitive šeḫêru, which is usually used in similar constructions. For refs. written with the log. tur, see šeḫêru. See also šuḫru.

šîhtu (șîhtu) s.; 1. smile, laughter, delight, 2. amorous dalliance, 3. in šuppu šîhtu fraud; OB, SB, NA, NB; pl. šîhâtu; cf. šîhû.


mul.an.na dil.bad.du i-sî.lâ.a.gin.(ûm) mûmulakab šamê nobâ malî ši-ah-a-ti like a shining star of heaven, full of delight for glory it again, its laughter would depress me CT 15 25:28 (Sum. only), var. from PSBA 17 pl. 2 after p. 64 K.41 iii 16f. (bil.), see Falkenstein, ZA 52 66; ummu ša mêtî ina ši-ah-a-[ti-] ... [in broken context] Gössmann Era p. 21 KAR 169 iv 33.

b) qualifying another substantive: kîma kakkad šamê ina giš.šar ši-b[a]-te šannu.bâ giš.Ša-MA the pomegranates glow in the pleasure garden like the stars of heaven. Iraq 14 42:50 (Asm.), cf. ina giš.šar ši-l[a]-he-ter ibid. 51; giš.šan ši-ah anû qêša ši-ah-a-sha (Ninil) put into his (Nergal's) hands a superb bow RA 41 40:22 (LB lit.); upurkunu ša ši-ah-a-[ti] JBS 4 8 Col. A 15.

2. amorous dalliance: ašbâku ina punzirri ša ši-ah-a-[ti] bu-ur-û-ra aj ašfi I sit in the blind of dalliance, may I not miss the quarry KAR 70 r. 20 (inc.); ina ši-ah-tî ša ši-e-[ri] amid dalliance in the open fields (incipit of a song) KAR 158 r. ii 3; aš-r-rum-ni tagûša tiši-ah-tî you have come to our place, the month of amorous dalliance KAR 158 r. ii 31; ūm x ina uru Larsan ši-ah-a-šu qêša when (I was) in the city of Larsa, dalliance came wafting through the air ibid. 37; râmkâ lu ssurû (NA.SU) ši-ah-ta-ku lu hûrûšu your love is truly obsidian, your love-making is gold ibid. 44; bîši zummašûš rûm[ka] ig-û-ša-št ši-ah-a-ša ku- [...].] ZA 49 170 r. iii 13 (OB lit.), see JCS 15 8.

3. in šuppu šîhtu fraud (OB): ullamûm [OB] zitišunu dûb ši-ih-[tum] ša ina qâtîšunu illi'am sor šepi any fraudulent tablet that should turn up apart from the tablet concerning their division is to be considered false and (therefore) be destroyed TCL 1 104:26; šup-pu šî-ih-tumu ša lîbîtim labûnîm u še.kîn. KUD ša PN eli PN₄ išši ina qâtî PN₁-la-ama šepi sar ana PN₂ ul iraqqum should a fraudulent tablet turn up in PN's possession (saying) that PN₄ is under obligation to PN to make bricks and do harvest work, it is to me [n]a.âm.da.gá.gá.dè um.mi.du₁ (var. na.an.da.ra.dè.dè.en im.mi.du₄i) i.sî.bu ša ra.x (var. mu.un.da.zê. ge) : la ut-taq qa-asi-su aqûma ši-ih-ta-šu ušakânni I declared that I would not ... it again, its laughter would depress (amâšu), for enêšu me CT 15 25:28 (Sum. only), var. from PSBA 17 pl. 2 after p. 64 K.41 iii 16f. (bil.), see Falkenstein, ZA 52 66; ummu ša mêtî ina ši-ah-a-[ti-] ... [in broken context] Gössmann Era p. 21 KAR 169 iv 33.

šîhtu
sihu

be destroyed (as) false, and he (PN) will have no claim against PN₂. YOS 12 224:1, cf. \(\text{tupp}-\text{pu-um si-ih-tu[m]} \) ṣa PN \(\text{el} \) PN₂ ınıša mahrat libbisdňu (for libbâša) tāḥ any fraudulent tablet which PN holds against PN₂ is (to be considered) received and she as satisfied VAT 9 196:1, cf. \(\text{tupp-pi} [\text{i-i}]\text{-h-tum} \) ṣa ści-im ını-im u kašpim [ṣa] PN [el] PN₂ inš-su]-u \(\text{tupp}-\text{pu-um si}-\text{ih}-\text{tum} \) (text-šum) ṣi-li-a-am-ma sar ḫepī the fraudulent tablet through which PN holds a claim for barley or silver against PN₂ is (indeed) a fraudulent tablet, if it turns up it is (to be) considered false and be destroyed (case of the above tablet) ibid. 197:1 and 9.

Ad mng. 3: Not only were deliberate forgeries called sihu but also drafts or unauthorized copies when presented as genuine. Before such a tablet could be voided and destroyed, it had to be declared sar in court.

The spelling with ści in VAT 9 197 case sub mng. 3 (compared to the si of the tablet) has to be considered a mistake of the scribe.

Landsberger, ZA 40 299; (Schott, OLZ 1933 520); Ad mng. 3: (Schorr, VAT 6 322); Walther Gerichtswesen 249 n. 1).

siłu s.; laughter; lex.*; cf. ṣāḥu.

i-ṣi-šaš [ṣ]-i-ṣu Ea IV 89.

ṣijanu s.; (a synonym of “incense,” lit. the heated up); syn. list*; cf. ṣēnu.

ṣi₂(a)-u, ṣe-su, \(x \times x \) - ṣi-ā-a-a-nu LTBA 2 2:332ff.

ṣilbu s.; crosswise arrangement (of bandages or wood); NA*; pl. ṣilbānu and ṣilibānu; cf. ṣalānyu.

ṣi₃ina muḫḫi karārī ša ṣil-li-ba-a-ni ṣa šārru beli iḫbānī mā šarīḫ in regard to the putting on of bandages crosswise that the king, my lord, has ordered, saying, “He is feverish” ABL 19:6; kīma ši-il-ba-ni ṣa ṣun šārru ṣeṭṭaši-ānu kē ṣa māla 2-šu ēppuṣāni parītuk lipriku when they bring the bandages in to the king, as they have brought one or twice (before), let them put (them) on crosswise ABL 391 r. 9; [ṣē]ḥtu giš gassīti giš šil-li-ba-nī a censer (filled with) kindling wood arranged crosswise BBR No. 67:5, dupl. BA 5 689 K.7726:6.

The identification of this word with the term for “licorice” rests upon a single occurrence of a Syr. ṣulbānu (see LOW Flora 2 436). Licorice is called ṣāḥu in Akk., and such a meaning cannot fit the ABL refs. where something like a bandage is indicated. In the BBR ref. siłu may refer to pieces of kindling arranged crosswise.

ṣili₃anu (or ṣili₃anu) s.; (a storage jar or container); OA*; pl. ṣili₃anu

ṭuppē ina kunukkiššumma ši-li-a-nam šēzi-nimma ana ummeānān kēnim pigdaššumma take out the tablets in their seal(ed bags) from the š. and entrust them to a reliable businessman BIN 6 80:13, cf. ši-li-a-nam šēzišša ibid. 18, ṭuppum ina [ṣi]-li-a-nimma ibašši ibid. 31, ina libbi ši-li-a-ni ma ibašši ibid. 34; ṭuppam ḫarram ... ša ṭamkēru ša ina ši-li-a-ni kunukkia ... apqiddakkinni ammakam ši-li-a-ni kunukkišša ana PN u PN₂ dinama lublānim ... šumma ši-li-a-nu u kunukkišša paṭru ... kunkama šībānām I have entrusted to you (fem.) the merchant’s case tablet (concerning x silver) which is in (one of) the š.-s under my seals, (over) there give the š.-s under my seals to PN and PN₂ so that they can bring them to me, if the š.-s and my seals are opened, seal (pl.) them (again) and send them to me BIN 4 55:8, 14 and 20, cf. ši-li-a-nu kunukkišša TuM 1 16f r. 5’; ši-li-a-ni ša ṭuppē piṭiama ṭuppam ḫarram ša ḫubul PN ... dināšum open the š.-s (or: my š.) with the tablets and give PN the case tablet recording his debt Giessen 3-3:4, cited MVAG 33 p. 136 n. c, cf. ṭuppia ši-li-a-ni (for ši-li-a-ni ṭuppia) piṭiama ṭuppam ... ša ḫubul PN šēlamia ... u ši-li-a-ni kunkama ana PN piqa do open the š.-s (or: my š.) with my tablets, take out PN’s promissory note, then seal my š. (again) and entrust it to PN TCL 4 33:5 and 13, cf. (in difficult context) ši-li-a-ni PN ībil VAT 13480:15 (– MVAG 33 No. 155); aškalāššu tama-lākā ṣa ṭuppē ina ši-li-a-ni kanku three
sililitu A

boxes with tablets are under seal in the s.-s BIN 4 90:16, cf. ūppā ša lūbbi ši-li-ā-nīm ibid. 28; i-tū-er šubārika ši-li-ā-nī tamālāki u ma(or ku)-zi-bi uṣēbalakum when your agent returns, I shall send you the s.-s, the boxes and the . . . . TCL 19 5:30; k capsam u ḥurṣām . . . ina ši-li-ā-nī-šu rādīum iṅnakūma the caravan leader placed the silver and gold under seal in his s.-s. KT Hahn 14:12, cf. ši-li-ā-nī nāqūtim the empty s.-s ibid. 17 and 31, cf. also umma kārunma ši-li-ā-nī-šu ši-li-ā-nī-šu-na the kārum said, "His s.-s. indeed belong to him" ibid. 23, ši-li-ā-nī asṣēr rabi sikkītim ula uṣṭēlī I did not send the s.-s to the general ibid. 25, cf. also ši-li-ā-nu (in broken context) JSOR 11 128 No. 34:2.

sililitu A (or zililitu) s.; (month name); OB Elam.

a) in early texts: ITI Zī-li-li-ă-tum MDP 23 292:5, and passim, note ITI Tamūrkhum u ITI Zī-li-li-ă-tum BALA IGI.URU.KI MDP 10 p. 18 No. 2 r. 6, also (with BALA URU.DAG.KI) ibid. p. 53 No. 67 r. 2, and passim.


See the month names Šalītutu and Šalilu.

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


šiliptu s.; diagonal, hypotenuse; OB, MB, LB; w.t. s.yll. and BAR, cf. galōpu.

BAR.NUN BAR.NUN.ē.(text: ē) ib.ta.ē : ši-lip-ta ana ši-lip-te u-šē-šē he rented (a field) . . . . AL IV 46.

a) hypotenuse (of a right-angled triangle): šiddu pātu u BAR.NUN 40 u 2 equl the short side, the long side, and the hypotenuse are 40, and the area is 2 TMB 77 No. 156 (LB math.), cf. x BAR.NUN the hypotenuse is x MCT p. 141 Y 6.

b) diagonal (of a square): 1,24,51,10 ši-li-ip-tum lāshīs x is the diagonal, square root (i.e., y² used to compute the diagonal of a square, see MCT p. 43) MCT p. 138 Ue 10 (OB list of coefficients), cf. 1 ši-li-ip-tum ibid. 11 and p. 135 U 63; BAR.NUN tamārti 10 ṭēš ten cubits is the diagonal of a square TMB p. 78 No. 158 (LB); a door, one-half ninda two cubits high, two cubits wide ši-li-ip-ta-šu minūm what is its diagonal? TMB 130 No. 232:1, also ibid. 233:1, and x ši-li-ip-ta-tammar you find x, the diagonal ibid. 4 (OB).


For BAR.NUN in astronomical texts, see Neugebauer ACT 470 s.v.

šilāntu (fem. sillāntu) adj.; providing shade, dark, somber, growing in shade; SB; cf. sulūlu A.

u.ē.ē.ú.ŠI.GU.MI SAR = (kisibirru) ši-la-nī-tā Hh. XVII 307; ū.e.bi.ú.ŠI.GU.MI SAR : (šambolītutu) ši-la-nī-ta Uruanna I 169.

a) šillāntu providing shade (referring to a porch or awning), dark, somber: šumma bitu tarāḥšu ši-il-la-nī if the awning (or porch) of a house provides (good) shade CT 38 14:23 (SB Alu), cf. šumma bitu šikinšu ši-la-nī if the structure of a house is (so that it is) shade-providing ibid. 5; šumma nāru ša ina gizillī našū ši-il-la-nī if the flame which they carry on a torch is somber CT 39 34:23 (SB Alu), cf. šumma nāru ša ina bit amēlī kummu ši-il-la-nī if the fire which is lighted in a man's house is somber ibid. 35.

b) šillāntu growing in shade, shade-loving (describing certain plants): see lex. section.

Ad usage b: Thompson DAB 64 and 66.

šillātu s. pl.; storeroom; NA*; cf. sulūlu A.

The king knows that the tribute for the month Tēbitu is at hand u ši-il-la-a-te laššu
šilliānu

bit [GIS].GEŠTIN.MES ša šarru nišākkanunni šarru bēlini ligbi and there is no storeroom, the king, our lord, should tell (us) where we should put the king's wine ABL 86:15.

(Oppenheim, JAOs 61 263 n. 9.)

šilliānu see šiliānu.

šilišānu see šilbu.

šillu s.; 1. shadow, shade of a tree, shaded place, 2. awning, covering, 3. (an opaque spot or discoloration in a diseased eye), 4. likeness, 5. protection, aegis, patronage; should put the šilli šarru belini liqbi and there is no storeroom, the king, our lord, ... A 22:19; ina sil-li ser betim ulid gsru the serpent gave birth in the shade of the poplar Bab. 12 pi. 13:6 (OB 189 4. likeness, 5. protection, aegis, patronage; should put the šilli šarru belini liqbi (light in his body) BIN 2 22 i 31f.; is a dark (day), a clouded dark shadow (without light in his body) BIN 22 2 i 31f.; šu.tu.a.ni.ta giš.tir giš.MI lā.e ša.bi nu.mu.ŠU nu.du. ku₄, ku₄, dē: ina biti ellu ša kima giš.ti šil-li-sa šarru aša šabbišu mamma la šruru in the holy house whose shade is cast (as densely) as that of a forest, into which no one may enter CT 16 46:103f., cf. [igi.bi] giš.tir giš.MI lā.e: [pajšašu šil-li var.-lu] šarre ša-as-bul.var.-bi) (corrupt for sarre?) (Akk.) its face (is like) the shade cast by a forest CT 17 25:12f.; sigi₄ En.

šillu 1b

šillu...
Etana), cf. *ina ši-lī šarbēte šu-uša erē širumma īrānī* in the shade of that poplar the eagle and the serpent became friends *AFO 14 pl. 9 i 10 (MA Etana); *atla urēnumma ina ši-lī-ka š[l-tum] aji iḫmuṭanni* you be the cedar, so that in your shade I may not suffer from the burning (of the sun) *BIN 7 41:19 (OB iat.);* erēnu  ... ṣānu šīl-la-šā the cedar’s shade is pleasant Gilg. V i 8; *ina GIS.MI erēni tišammatu* sit down (addressing Šamaš) in the shade of the cedar 4R 17 r. 9 (SB bit rimki); in the high mountains covered everywhere with trees *kîma qiṣṭe erēni ēli tamīrīti ṣu-ṣnu šīl-la-ṭarsūnu a shade is cast over their region as if it were in a cedar grove TCL 3 16 (Sar.); *aštu ina GIS.MI amāru ša łu bititti* she (the witch) sits in the shade of the city wall shall be your resting place, threshold(s) your seat CT 15 47 r. 20 (Descent of Ištar); and dupl. *KAR 1 r. 22; [<išš]</i> GIS.MI ša dārī GIS.MI 16 156:13 (OB let.); ṣānu  ... ina GIS.MI bit Marsûk belīja ukitumma bûr ū me ḫasĀli ina šiibīšu āptā* the structure (most probably containing tombs) which I dedicated, (situated) in the shade of the walls of the temple of Marsûk and where I dug a well (containing) cool water *AOB 1 40:5* (inscr. of the scribe of Aššur-uballit I); *[iνa] GIS.MI parakki šāšu aṣāl šarbaṭu* a poplar grew in the shade of that chapel CT 13 31 K.8572:4; *[šammi annāti] ... ina GIS.MI tibbal* you dry these herbs in a shady place AMT 6,1:10, cf. *KAR 191 r. iii 10; in transferred meaning: its (the gazelle’s) mother bore it in the desert *ṣeru ūba GIS.MI-ša ēlimu išken* the desert bestowed its pleasant protection on it *BBR 100:14* (SB tamiṭu).

2. awning, covering: *elippam gadu GIS.MI-ša idimma* give one boat with its awning *VAS 16 166:8* (OB let.), cf. GIS.MI GIS.MI.mā Hh. IV 377, in lex. section, and see, for a.n. dūlāmā Salonen Wasserfahrzeuge 97f.; see also *tarēnu = sillu,* in lex. section; uncertain, in ext.: *ānīpu ina GIS.MI-ša ēretum u rēssa ušērū the second [...] enters into its “shade” but its head is loose *KAR 453:5,* also (with *rēssa rušak*). ibid. 6; note, for *sillu* used like *šulullu:* if the flap (of the liver) has a gap like a furrow [*ṣ]-il-lam la <i>-šu* and has no “covering” *YOS 10 14:1* (OB ext.).

3. (an opaque spot or discoloration in a diseased eye): *šumma amēlu išišu GIS.MI arma* if a man’s eyes are covered with a “shade” *KAR 202 r. iv 46* (med.), cf. *išišu GIS.MI malā* his eyes are full of “shade” *AMT 18,6:4,* cf. *AMT 13,2:3* and 6, *KAR 183:13,* also *AMT 11,2:45,* Labat TDP 36:28f., cf. also *šumma amēlu ina šiibī ināšu GIS.MI ukāl VAT 13732:16* (courtesy Köcher); GIS.MI lamassat išišu umaqqaq a-kī-tu ana GIS.MI GUR (if) the “shade” encroaches (?) into the pupil, the disturbance has turned into a “shade” *AMT 9,1:32; ana GIS.MI nastibu* (medication) to remove the “shade” *KUB 37 2 r. 13,* see also Labat, JA 1954 212 and ibid. n. 2; also see *šillu.*

4. likeness: *atla GIS.MI atla bāšti* you are (my) likeness, you are my alter ego *MAquv VIII 90* (translit. only), cited ibid. IX 188; [<i]m[a- GIS.MI DINGUR a-me-tu [x x] GIS.MI Lû a-me-li-e [a]-me-tu // LUGAL // (what one says is this) “The ‘shadow’ of god is man [...] , the ‘shadow’ of men” (commentary) man (means) king ABL 652 r. 10f., see (with literature to this difficult passage) Lambert BWL 281f.

5. protection, aegis, patronage — a) said of a deity — 1° in gen.: *ši-il-[]<i>am šuku[n elīja>* bestow (O Šamaš, your) protection on me! Gilg. Y. 220 (OB); *lurṣi ina ši-li-ka nēmēqi [...] may I obtain wisdom under your (Marduk’s) protection BMS 13:10,* see Ebeling Handerebung 84; *ši-il ilim eli awēlim ibāšši* divine protection will be upon (this) man *YOS 10 24:20* (OB ext.), also ibid. 22:15, *RA 38 80:9* (OB ext.), *wi.* GIS.MI ili eli amēli ibāšši *SR 63 No. 2.33* (= VAB 4 270), also *(with därā)* CT 31 10 K.11030:5, *KAR 148 ii 22* (all SB ext.); *amēlu ina GIS.MI ilišu ittamallak* the man will live under the protection of his (personal) god *KAR 423 ii 23* (SB ext.); *ša [...] ana nuḫḫi šiibī ilātišuwi [...] GIS.MI-ša-nu därā itr̃ušu elīšu* (Esarhaddon) to whom they (the great gods) have extended their lasting protection, in order to calm (the worry in) their divine hearts. *Borger Esarh. 74:12,* cf. *Ištar [...] šil-la-šā ūba[ta] itr̃ušu elīša* Streck Asb. 210:9, also GIS.MI-šu-nu ṣābar [k][a]riš el-ỉ
šillu 5a

VAB 4 152 iii 19 (Nbk.); ina GIS.MI ša 4Uramiz-da PN idduk ana nikrātu agāšunu PN defeated these enemies under the protection of DN VAB 3 43:65, and passim in the royal inscrs. of this period; note, wr. ina ši-il-ši ša DN ibid. 119:17 and 125 No. d 3.

2′ in NB (rarely NA) letters: ina GIS.MI ša ili šulum anāku I am well off through the protection of the gods CT 22 6:5, cf. YOS 3 88:6, and passim in the introductions of NB letters, note ina GIS.MI ša ili šulum anāni BIN 1 29:6, ina GIS.MI ša ili šulum ina biti šakin owing to the protection of the gods, well-being is granted the household TOL 9 123:11; ina GIS.MI ša 6Anu šulum ina panija ina pani ummānu ša šarrī mala akkā akki mādē šakin owing to the protection of Anu, I am fine and the royal army, as many (of them as) are here, are very well YOS 3 1:6 (royal let.); ina GIS.MI ša ili šuma unāšširanni owing to the protection of the gods, the fever has left me CT 22 191:10; ina GIS.MI ša Šamaš u ina GIS.MI-la dūlu šeri šulum ana dūllāja (addressing the Šangū of Sippar) CT 22 184:13; ina GIS.MI ša ili dūlu ša šēlija innēp qa'āšu the work for my lord is being executed under the protection of the god CT 22 53:8; ina GIS.MI DINGIR.MEŠ ša [šarrī] ina šulmi ana E-[x] nīterub under the protection of the king we entered the [. . .]-house in good order ABL 188:4 (NB), cf. ina GIS.MI ša DINGIR.MEŠ ša bēl šarrāni ABL 1311 r. 23 (NB); ina GIS.MI-la u ina GIS.MI ša 6Bēlša-Uruk ina tub lībī ina Uruk luttalākat may I live happily in Uruk under your (the king's) protection and under the protection of the Lady-of-Uruk ABL 451:11f.; ina šil ša 6Aššur u 6Marduk ušuizzāta you stand under the protection of Aššur and of Marduk ABL 539 r. 10 (edict of Esarh.), cf. ina GIS.MI ša 6Bēl ša Marduk ABL 1089:6; in NA: ina šil-li 6Aššur u ṭanīna ša utakkilūninmi under the aegis of Aššur and my gods who encouraged me ABL 1210 r. 6.

3′ in personal names: Ši-lu-uš-ša-Da-gan Into-the-Protection-of-Dagan Eames Coll. I 1; Ši-lúm-šu-en UET 111:2 (OAk.), and see, for Ša-lim-mi The-Protection-is-Safe, and other OAk. names composed with š. MAD 3 243f.; Ši-láš-Adad BIN 473:1, and similar names in OA; Ţa-ab-ša-Samaš Pleasant-is-the-Protection-of-Samaš CT 6 7b:5, Ra-pa-ši-šil-ši-ša Broad-is-the-Protection-of-Ea CT 2 41:43, etc., also Ra-bi-šiš-la-[šu] CT 8 31:32, and similar names in OB; Ša-šil-li-ša-Nusku BE 15 53:5 (MB), A-na-šil-li-ša-Sim-šašid ibid. 178:2, and similar names in MB, see enētu mng. 1d–2′; Šiš-lí-DINGIR.MEŠ-ši KAJ 86:16, and similar names in MA; for NB, see Tallqvist NBN 328b index s. v.; note the divine name 6šu-md-šu-du10 = šu, šil-[u-uš]-ša-ab It-is-Sweet-in-her-Shade CT 24 15:11 and 28:66 (list of gods), also SBH p. 146:44. For names with šillu referring to buildings, etc., as a theophoric element, see mng. 5b–2′.

b) said of a temple or a sacred locality — 1′ in gen.: ana ši-il-ši šu dāri kūtlat nīši īṭāš ṣaḫṭīr 1 united all mankind peacefully under its (Babylon’s) everlasting protection VAB 4 94 iii 23 (Nbk.), also ibid. 172 iii 34, cf. (for a Sum. example) Nibrū urū.gis.mi. dagal.la.bi.šē un.sag.ge.e ga nī.im.ši. ib.te.en.na Nippur, the city in whose broad protective shade black-headed men have found a cool resting (place) PBS 10/4 1 i 9.

2′ in personal names: Ša-kā-šil-li BE 15 177:7 (MB); Šiš-láš-Iš-dig na (wr. zūhlla) KAJ 179:27, etc. (MA); Ina-šiš-li-ša-kā-kī-tum Nbn. 212:3, etc., Ina-šiš-li-ša-E-u-bād Nbn. 243:8, etc.

c) said of the king — 1′ in gen.: ši-il-ši šum anāšišaša tarīš my comforting protection is cast over my city CH x 14 46; ana ši-il-ši Akšak(?)[kn]i-še-[i]-le-[il]-iš-am manman la ša-siš-[š]-la he entered into the protection of the city of Akšak, nobody can make claims against him CT 29 3a:14 (OB let.); ina ši-il-ši šēlša 2 še šur išūma anāšišaša šarukr if I were allowed to take two guru of barley under the protection of my lord, I would bless my lord PBS 7 104:10 (OB let.); i-na zi-il-ši-[š]-ša-ebaru māda lu nikul let us enjoy an abundant crop under his (Mattiwaza’s) protection KBo 1 3 r. 39, see BoSt 8 56:56; [a]nāku ina šiš-li šēlša [nap]šatum hurši (my lord, i.e.,
ṣillu 5c

Zimrilim, must not keep the irrigation water from me) so that I may obtain (my) living under the protection of my lord, ARM 2 28:29, and cf. ina ṣi-il-li ṣēlija (referring to Jasmah-Addnu) ARM 5 46:12: egalāt kīratī [niṣṭā] ū ina GIS.MI-ia [iqn] la fields, gardens (and) personnel which he acquired under our aegis ADD 646:21, also ibid. 647:21, 648:24 (all NA); (he appropriated for himself the fields) ū ina GIS.MI ṣarri bélija amḫuru which I had received under the aegis of the king, my lord BBŠt. No. 10 r. 3 (NB kudurru).

2' in NB and NA royal correspondence: ina GIS.MI ū ṣarri bélija dikti ... iddāku they inflicted a defeat under the aegis of the king, my lord ABL 1000 r. 7; ina GIS.MI ṣarri bélija lū.GIS.MEK 5 6 āq̄umu I acquired some five or six “souls” under the aegis of the king, my lord ABL 1285 r. 22 (NA), cf. ammar ū ábuja 〈ina〉 ṣil-li ṣarri ignāti as much as my father had acquired under the aegis of the king ABL 152:16 (NA); ḫuršān itiššumu ki nilliku ina GIS.MI ū ṣarri nizzaka’ when we went with them to the ordeal we cleared from me) so that I may obtain (my) living under the protection of my lord ARM 5 46:12: egalāt kīratī [niṣṭā] ū ina GIS.MI ṣarri bélija amḫuru which I had received under the aegis of the king, my lord BBŠt. No. 10 r. 3 (NB kudurru).

Ṣillu

3' in personal names: Ŝīl-šu-MAN KAV 100:16 (MA); Ina-GIS.MI-LUGAL Camb. 391:10, GIS.MI-LUGAL Nbk. 227:6, also BE 8 138:7.

d) said of other highly placed persons: attama ṣi-il-la ina muḫ gaggdiya tabɑkkɑn you (a high official) indeed extend protection over my head PBS 1/2 35:19 (MB let.); I went to meet them (deported people and cattle) atāšar attašar GIS.MI ussaqib ststered (them), accepted (them) and granted (them) protection ABL 167:12 (NA); lu šaknu lu šāpiru lu dajānu lu rubu ... ṣi-il-li ūbaŠ elištu türūs YOS 1 43:7, dupl. YOS 9 82:6, etc. (NB funerary inscr.); enki ina GIS.MI dammū ša ina GIS.MI ūluğša the weak (man) will lose the protection of the powerful (man), the powerful (man) the protection of his (personal) god TÇL 6 3:17 (SB ext.), cf. CT 20 30 i 7 (SB ext.); [SAL] NENNI aššassu a-šiḫ-ši GIS.MI-šu Craig ABRT 1 4 i 12 (SB tamētu).

Ad mng. 5; Oppenheim, JAOS 61 264 n. 67, BASOR 107 7ff.

ṣillu in Ša ṣillī s.; umbrella (as a royal symbol); NA, SB; wr. syll. with the dets. GIS.MI-ia akul plant, harvest, and fill the storage pits, and enjoy (them) under my protection! ABL 925:7 (NB); may the son of the king, my lord, assume the throne of his father’s house and I ina GIS.MI-ia šu lāmmur nūru become free under his aegis ABL 916:11 (NA), note also ina GIS.MI ṣarrani abbe[k]a ABL 1148:5 (NB); šu-tna-a ina GIS.MI ṣarri bélija ibtanī my name has become good under the aegis of the king, my lord ABL 892:7 (NB, coll.); ina GIS.MI-[a] ta-bak (text -rī)-ki-iš you may mourn him under my protection ABL 400:10 (NB).

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1. thorn, 2. pin, needle, 3. (an iron tool); OB, Bogh., SB, NB; *gullā* CT 6 33a:12 (OB), pl. *gillātu*; wr. syll. and GIS.IGI.Dū.


ki.aškil lá.gurūs sig,ga IGIDU.a.ni nu. [mu].un.du, a : MIN (= ardatu) ša etu dumgu *sil-la-ā* la ipturū a woman whose pin a handsome man has not opened Bab. 4 pl. 4 (after p. 188) No. 2:21.

*šil-la-atu* 4 ka-ta-atu 4 Lambert BWL 44:100 (Comm. to Ludlul II); [ed-de-e]-tā, [pu-uq-d]a-tā = *ši-lu-u* LTBA 2 3:399f.; pal-lu-uk-ku, ši-ša-sa [nu.(var. -nu)], me-di-du = *šil-lu-ā* Malku II 140f.

1. thorn: — a) *šumma amēlu dīkā širīșa kīma *šil-le-u ā-dāk-ka-s[u] if somebody feels a piercing pain and it stings him as if it were a thorn KAR 182:31; gašā ša GIS.IGIDU leyyuš kerīn arrabi matan[a ...] you make a bow of a thorn, you [...] its string of the sinew of a dormouse(?) (place it at the head of the sleeping man and woman) AMT 73:2:7 (ša.zi.ga-rīt.). *qinnazu išmāni malāt *šil-la-atu 4 the whip (that) struck me was full of thorns (possibly belongs sub mg. 2, parallel: *ziqīta labkat, see ziqtu A*) Lambert BWL 44:100 (Ludlul II), for comm., see lex. section; *šubāt UD.1.KAM tulabbassi ši-il-la-tī [...] you clothe it (the figurine) in an everyday garment, thorns [...] KUB 37 64a r. 9 (Bogh. rit.), cf. *šubāt UD.1.KAM bašmānu tulabbassi GIS.IGIDU gišimmār tu-na-da-a[š-ši] 4R 55 No. 1 r. 27 (SB Lamaštu); *šumma GIS.IGIDU* gišimmāri nendud if (in his dream) he was pricked by the thorn of a date palm Dream-book 329:61, cf. GIS.IGIDU ... is-hul(!)-šu the thorn stung him ibid. 62; *ina šil-le-e ašyulma damē ittāšāni* I pricked (them) with a pin and blood came out (so they proved to be human) AnSt 5 102:71 (Cuthean Legend), cf. ibid. 64 and 65; *šumma man-zāzu kīma appi GIS.IGIDU zaqīt if the “station” is as pointed as the tip of a thorn (or read appi *šukurri* tip of a spear) Boissier DA 11 i 13, also ibid. 14, TCL 6 3:32, cf. *šumma mar tum apaška kīma ši-il-ī-im ēd YOS 10 31 ii 18 (OB ext.), also kīma tikīp IGIDU *sūma tukkup* (if the liver) is spotted with red spots like pinpricks KAR 422 r. 33 (all SB ext.).

b) referring to a disease: *te = ša-ša-lum* to prick, GIS.IGIDU te.te = ši-ši-il-tī GIS.IGIDU (var. *sil*-li-e) prick of a thorn, gitē.te = MIN GIS (var. *gē*-ni-e) same, of a reed, GIS ra.aḫ = MIN GIS (var. *uš*-ni-e) same, of wood BM 13128 ii 8’f., (list of diseases), var. from CT 19 4 K.207+ r. 6ff.; GIS.IGIDU bar.ra = me-ši-š GIS.IGIDU (var. mi-ša-ti IGIDU) BM 13128 ii 13, var. from PBS 12/1 13 iii 7.

2. pin, needle — a) as a fastening of a woman’s garment: see Bab. 4, in lex. section; *ši-lu-ša ša *ina igārim zaqpat ša PN her (the adoptive mother’s) pin(?) which is in the wall, is PN’s (too) Szlechter Tablettes 12 MAH 15913:29, cf. *ši-lu-ša *ina igārim CT 6 33a:12 (both OB leg.), see Kraus, BoOr 16 122b.

b) other occ.: [...] X.IGI.MEŠ-šu-nu *ina GIS.IGIDU tuṭakku* you dot their [...] with a pin(?) AMT 11:2:33, also ibid. 10:3 r. 2; for pin (or needle) made of metal, see Hh. XI and XII, in lex. section.
šillû B

3. (an iron tool, NB only): 27\(\frac{a}{b}\) MA.NA AN.BAR gamru 4 ši-il-ú.šil-u.MEṣ AN.BAR ... ana haqê ša gũšṣûr 27\(\frac{a}{b}\) minas of iron, finished work (consisting of) four iron š-a and one iron for hewing beams GCI 1 187:2, cf. 10\(\frac{a}{b}\) MA.NA AN.BAR gamru 3 ši-il-ú.šil-u.MEṣ ibid. 75:2, also 5 MA.NA AN.BAR gamru 2 ši-il-ú.šil-u.MEṣ ibid. 130:2.

For the “thorn of the date palm,” used for carding, see kũnšillu.

šillû B s.; (a person afflicted with an eye disease); lex.*; cf. šullulu A.


a) in gen.: ši-il-ú.šil-u ša nûš ša.zammur (incipit of a song) KAR 158 r. iii 28.

b) in personal names: DINGIR-ši-il-ú.šil-u IRAQ 5 173 No. 22 iii 1; 4 Šil-gi-ši-il-ul TCL 5 6047 r. ii end, etc., see Gelb, MAD 3 244; Ši-il-ú.šil-u PA.TE.SI AŠšurki Balkan Observations p. 54:3 (OA seal).

šilpu s.; (referring to a preparation of fish); OB*; cf. šalâpu.


See šalâpu, referring to a technique for preserving fish.

šiltu see šallu.

šišû s.; (mng. unkn.); lex.*


Probably a mistake for šimâtu, q.v.

šîlunu s.; (a tree); plant list.*

ši-il-ši-ur-ta (between dišbu plane tree, and haḫḫu pear tree) Köcher Pflanzenkunde 11 iv 13, cf. ŠIr.šēš.NA, ši-nir-lu (var. ka-ni-lu-[text-iu]-[i]] : ši-x-[... ] (in same context) ibid. 1 iv 46f., var. from CT 14 31 K.8846+r. 20, ka-ni-lu, ši ma-a-nu šig₃, šēš.NA : ši-il-šu-urma Köcher Pflanzenkunde 12 iii 72ff., ši-il-šu Ur-ta Körcher Pflanzenkunde 12 iii 72ff., šu-

šimdatu

[ši]-lu-ur-ta : ū MIN ina Šu-b[a-ri] ibid. 75, ū MIN : ū mu-ur-[ri] ibid. 76, also (right col. only) CT 14 40 82–5–22,576 r. 3ff.

The term šiluru seems to be the Assyrian name for the chaste tree (Vitex agnus-castus Low Flora 3 492) called ṣardâ in Babylonian. If the plant names wr. ka-ni-lu-ru, etc., have to be read kaz/salṭur(ṭu), there may exist a relation between this name and šiluru.

(Meissner, ZA 17 249 n. 2.)

šilûtu s.; (mng. unkn.); SB.*


šimdatu (šimdatu) s.; 1. royal decree, 2. (specific) royal regulation, 3. temple regulation (NB only); OB, NB; cf. Šīmadû.


1. royal decree — a) promulgation: wa-ar-ka-at mu Šumu-li-el(!) Šumu-ja-mu.bâ’d ši-im-da-la-am i-iš(?)-ku-nu after the year when RN and RN₂ decreed a š. RA 52 217 No. 3:22; wa-ar-ka-at ši-im-da-ti ša Su-mu-li-el (case adds Šumu-e[mutbal]) iš-ku-nu after the ş. which RN and RN₂ decreed OECT 8 3:15; wa-ar-ki ši-im-[da]-ti RA 54 39 No. 41 upper edge (line 23) (Šumu-jamutbal), also VAS 8 13 upper edge (line 18) (Sin-muballitš year 9); ina ši-im-da-at šarr[im] warš(ik)im PN u PN₂ DLKU.ŠE.NK [...] PN and PN₂ [went] to the judges on the basis of the second royal š. (sale of land) UET 5 253:10 (35th year of Rim-Sin), cf. (sale of prebend) ibid. 263:3 (no date preserved); warš ši-im-da-at šarr[im] 3.KAM.MA ina ši-im-da-tim (mistake for išzikīm, see ezīku mng. 1b) 1 GAN GTŠ.SAR šīmama he left one iku of the (sold) garden as a “remainder” after the (promulgation of the) third royal š. VAS 13 81:9 (41st year of Rim-Sin); ina šewirīša na-ar-ki ši-im-da-at šarr[im] šīmš (PN, a nāšitu) bought (a slave girl and an ox) with her “ring-money” after the (promulgation of the) royal š. CT 8 35b:8 (Hammurapi).

b) actions taken on the basis of the decree: anā yāḥāt š.KI.SL.ŠA ša ši-im-da-at šarr[im] ša PN anā PN₂ iñdi-nu as compensation for the house plot which PN has given to PN₂, re-
quired by the royal ȝ. TCL 10 76:2, cf. ibid. 67:2 (both Larsa); āna ṣuṭḥat bitum ... ša ... PN ʾṣṣāmu āna ši-im-da-at šarrim x Kū. BABBAR ... iddin PN gave (the seller) x silver as compensation for the house that he had bought, according to the royal ȝ. TCL 10 132:6, cf. ibid. 105:11 (Larsa); āna PN ... āna ši-im-da-at šarrī-ri ʾiš-kū-ul-šūm he settled(? the house on PN according to the royal ȝ. VAS 13 82:7 (Larsa); āna eglim tasunniy ini ši-im-da-tim ini mānāḥtika uselliku if you occupy the field (in which I have invested), I will oust you from your investment according to the royal ȝ. Bohl Leiden Coll. 2 p. 32 No. 976 r. 2 (translit. only); GIS.SAR PN ʾaṣṣum ši-im-da-at šarrim šibquruna 8 ʾiš Kū. BABBAR GIS.SAR liḥbāšu tāb (the (date) of the harvest month) of PN to which he asserted a claim on the basis of the royal ȝ., he obtained satisfaction by (receiving) eight shekels of silver for the orchard YOS 8 32:3 (Grant Bus. Doc. 23); ʾaṣṣum GIS.SAR ša PN ... PN, ūna ši-im-da-at šarrī ibquruma ūna dašānī ʾillaḫkuna PN, asserted a claim to the orchard of PN on the basis of the royal ȝ. and went to the judges Jean Tell Sifr 58:3, cf. ibid. 22:4, and Strassmaier Warka 23:7 (all from Kutalla); note with ina: ina ši-im-da-at šarrim PN eglam PN šibqur VAS 7 7:4 (Dilbat).

2. (specific) royal regulation — a) in gen.: šī-im-da-at šarrīm kima tiḏīmā eglim šīmāḏum turra you know that the royal ȝ. (says), “The purchased field is to be returned to the buyer” TCL 7 56:9; ul tiḏia kima īna ši-im-da-at šēlījā anawatum ūna ʾiš-kūšu 1 sīla še’a la ṣibhābāšu do you not know that, according to the ȝ. of my lord (the king), the wording of a sealed document cannot be infringed upon even by the amount of one sīla of barley? UCP 9 343 No. 19:21; ʾaṣṣum IVED MA.NA 5 ʾiš Kū. BABBAR ūna PN PN, ūna PN ʾašqul iqḥā ʾiš PN PN, a-nam ša-ša-pa-al PN šu-ul ša-pa-la-na ki-ma ši-im-da-im PN (ina) PN i-x-a-x concerning x silver belonging to PN, which PN declared, “I have paid it to PN,” — PN must get PN’s corroboration, if he does not get PN’s corroboration, PN will repay(?) (it) to PN according to the ȝ. YOS 12 236:10; kima ši-im-da-at šēlakku ṣuṭṭurim bā-lat ul tiḏ[ē] do you not know that the ȝ. concerning absentee field holder(s) is (still) valid? VAS 16 75:6 (let.); šī-im-[da]-tum ūna jāṣim aḥtam ša-ni-a-at has the ȝ. been set aside (lit. changed to the side) for me (only)? TCL 17 21:29 (let.).

b) referring to tariffs (only in CH): ēṣ’ām> u šāmaṣṣamīni āna māḫirāṭum ša kaspīšu u šībīšu ... āna ka ši-im-da-at šarrīm ūna šumkārim inaddin he will pay the merchant (i.e., the creditor) in barley and sesame equivalent to the market value of the silver and the interest on it established by the royal tariff CH § 51:64; kima ši-im-da-[at] šarrīm šumkārum ūna MĀ.SI ma-la še-ma ʾileqqu (if the debtor cannot pay in silver) the creditor must take his interest in barley according to the royal tariff CH § M 16 (in Driver and Miles Babylonian Laws 2 38).

c) referring to court proceedings: napiš-tum ši-im-da-at šarrīm it is a capital case, jurisdiction is with the king Goetze LE § 58:28; dinam kima ši-im-da-ti ša māhrīkā ibaṣṣī qibīšīma give her a verdict according to the royal ȝ. which are before you PBS 7 101:24; šumma ṣuṭṭam ṣu’mātī dašānī ṣibaššu mašīšu ši-im-da-am šīqumikkum if he shows this tablet to the judges, they will bypass the pertinent ȝ. for you (i.e., will render a verdict against you) Bohl Leiden Coll. 2 p. 29 No. 948 r. 6, cf. īna [ši]-im-da-at šēlījā itteq (see še’eq A mgng. 3b) Genouillac Kich 2 D 24 r. 9 (= RA 53 34), cf. ibid. r. 4; lissūnīnūtī dinam kima ši-im-da-tim šāḥissūnūtī let them summon (the parties) and institute legal proceedings for them in accordance with the ȝ. JCS 11 106:14, cf. avat PN amrana dinam kima ši-im-da-at šēlījā šāḥizzānim TCL 18 130:8, dinam kima ši-im-da-at šēlījā šāḥissu YOS 2 6:11, cf. also ibid. 25:8; warkatam purusma kima ši-im-da-tim [šī-im-dā-tim] šāḥissūtī TCL 1 2:24, also LIH 19:12, VAS 16 138:12 and 19, 142:11 (all letters), note di-nam kima ši-im-da-tim (end of document) VAS 16 80 r. 1.

d) referring to transactions between private persons — 1’ hire of harvesters: ul ʾīlakku kima ši-im-da-at lugal if (the hired harvester) does not come (in the harvest month, the penalty will be) according to the royal ȝ. CT 33 46a:11, cf. BE 6/1 111:9, 6/2 115:10, kima
shimdatu


2’ in sales contracts (with ref. to slaves and animals) — a’ slaves: ana baqrīṣa kīma ši-im-da-at LUGAL izzaz he will be responsible according to the royal š to anybody who claims her (the slave girl sold) VAS 7 50:14, also ibid. 53:17, CT 33 41:14, also TCL 1 147:18, 168:18, Meissner BAP 3:17, CT 8 27a:19.

b’ animals: ana baqrīṣu kīma ši-im-da-at šarrim izzaz he will be responsible to anyone who claims it (the ox) according to the royal š. VAS 16 206:14, also BIN 7 297:12, Waterman Bus. Doc. 33:13, BIN 7 298:14, 209:13, Riffin 26:14; kīma ši-im-[da]-at LUGAL MCS 2 28 No. 4 r. 3, (exceptionally, real estate) MAOQ 4 292:28.


A chronological arrangement of the refs. mentioning shimdatu may be found in Kraus Edikt 196ff. and 224ff., an arrangement according to the type of legal document in Driver and Miles Babylonian Laws 1 17ff. This article arranges the refs. according to the situations in which the shimdatu applies.


šimdu A

šimdu A (šimdu) s.; 1. bandage, 2. team (of draft animals), 3. brickwork, 4. arrangement, regulation; from OAkk., OB on, Akkadogram in Bogh.; pl. šimtēti (see mng. 1) and šimdu (mngs. 2–4); wr. syll. (šin-du) Malku VIII 56 and NIG.LA.; cf. šamādu.


nām.gig.gā.bi.šē tūg.ēm.lā.a.ta nu šed, dē : ana marutūtā ina ši-in-di ul ināḥh for his illness he cannot get relief with a bandage 4R 22 No. 2 12ff.; ni.kī.lā.a n.tag.gene : ši-im-da-at-su-nu ša-qa-lā (the singers’ voices are in unison) their arrangement is balanced PBS 1/1 No. 11 r. 85 and 53 (OB lit.).


1. bandage: 1 túg ši-im-dum Geb OAIC 35:9, see MAD 3 245; sinnam maršam ša la lāpāṣšu asūm qiribšu la ipparmaddu ina ši-im-di la unāḥhušu (may Ninkarrak cause to erupt on his limbs) a painful sore that does not heal, whose nature the physician cannot diagnose, which he cannot relieve with a bandage CH xi 61, cf. 4R 22, in lex. section; if the SAG.KI.DIB.BA-disease ina pan ši-im-di ū šēpi la ipparras does not cease through treatments with bandages and conjuration(s) AMT 102; 2; itti napāššu u ši-im-di ša SAG.KI.DIB.BA.XX SAG. KI.MES-šu taptnaššaštšammiš yousalve and bandage his temples with the ointment and the bandage for the SAG.KI.DIB.BA-disease(?) ibid. 35; 9 ū.HA ši-in-di ša ŠU.GIDIM.MA (these) nine drugs are (to be used in) a bandage against the “hand-of-a-ghost” AMT 99,2 iii 4+1,4:6, cf. 7 ū.HA ši-in-di ŠU.GIDIM. MA AMT 102:40; ina túšu ši-in-[di] (in broken context) AMT 6.1:6; enqāš ši-im-de-ti ligerribu may the sages apply (lit. bring close) the bandages AMT 9,1 ii 28 (inc.), see Landseber,
2. team (of draft animals): UD 2 ana ši-im-di-im two days for a team (added up as mālaš GUD.HILA line 12) UCP 10 163 No. 94:5 (OB Ijehbalī); 4 ši-[i]m-du ša hu-mu-ši-im four teams for . . . . (obscure) ARM 7 161:10; RN 100 ši-im-ti šās ... ittanandin Šunaššura shall furnish (in case of war) one hundred teams of horses (and 1,000 foot soldiers) KBo 1 5 iv 21 (treaty); ši-im-ti GUD.HILA a team of oxen Friedrich Gesetze II § 51, cf. ši-im-tuıı [GUD.HILA] ibid. § 44; ši-in-di-ia uššara akṣuša uššānna I prepared my teams, I set my camp in order Lie Sar. 272, cf. ibid. 58:15, also OIP 2 50:19 (Senn.); narkabāti šummi ešura ešiš parē insiqa ši-in-di-šu he mustered his chariots and wagons (and) checked the horses and mules of his teams OIP 2 43 v 43 (Senn.), also nakruk Elamē uššār ši-in-di-šu JTVI 29 89:30, see MVAG 21 90; mūr nisqatu šutēšu šullima ši-in-di-šu (O Ninurta) lead his choice stallions aright, keep safe his teams OIP 38 131 No. 5:6 (Sar.); ši-[i]-duša GUR [šar šunī] širtu the team of the great chariot of the king of the gods (i.e., Marduk) AFO 13 205:28 (Asb.); i-bir ši-in-di-ia (disease?) Iamed my teams (parallel mūr nisqatu) 3R 38 No. 2 r. 61, see Tadmor, JNES 17 138:12‘.

3. brickwork: šumma NIG.LA ikkis if he cuts through the brickwork (of the house) KAR 177 ii 3, followed by: šumma šitu qaššīri NIG.LA ikkis if he cuts through the brickwork from the beams (down ?), šumma ša kullumūtu NIG.LA ikkis ibid. 5 and 8, dupl. RSO 32 196 VAT 10375:14f. (iqqr-ıpaš), explained by ša kā [. . .] lu-u ap-ta [. . .] BRM 4 24:84 (iqqr-ıpaš with comm.); ekallu … iq̄qum̄a upatttîri ši-in-du-šu the palace had become dilapidated, its brickwork had fallen apart VAB 4 219 ii 22 (Ner.).

4. arrangement, regulation: ša ultu ulā šiti šũṣurumār ṣrassu oṣreṭma šũṣur ši-in-du-šu (Nineveh) whose design, since the beginning of time, had been outlined by the stars of the sky and whose arrangement was manifest (in them) OIP 2 103 v 29, and dupls. ibid. 94:64, Sumer 9 152 v 59 (Senn.), note the explanation ši-in-du, šu-ṭu-u = kakkabu (preceded by synonyms of samid) Malku 11 102f.; riḫšatiqiša la ṣapphire la innu ši-in-di-ua (my successor) shall not make invalid what I have decreed (or) change my regulations VAB 4 176 x 17 (Nbk.); see also PBS 1/1 No. 11, in lex. section.

šimdu A

JNES 17 57; for šindu ša asā, see lex. section, and for refs. wr. NIG.LA or LAL.MEŠ, see nass mattu.

2. team (of draft animals): UD 2 ana ši-im-di-im two days for a team (added up as mālaš GUD.HILA line 12) UCP 10 163 No. 94:5 (OB Ijehbalī); 4 ši-[i]m-du ša hu-mu-ši-im four teams for . . . . (obscure) ARM 7 161:10; RN 100 ši-im-ti šās ... ittanandin Šunaššura shall furnish (in case of war) one hundred teams of horses (and 1,000 foot soldiers) KBo 1 5 iv 21 (treaty); ši-im-ti GUD.HILA a team of oxen Friedrich Gesetze II § 51, cf. ši-im-tuıı [GUD.HILA] ibid. § 44; ši-in-di-ia uššara akṣuša uššānna I prepared my teams, I set my camp in order Lie Sar. 272, cf. ibid. 58:15, also OIP 2 50:19 (Senn.); narkabāti šummi ešura ešiš parē insiqa ši-in-di-šu he mustered his chariots and wagons (and) checked the horses and mules of his teams OIP 2 43 v 43 (Senn.), also nakruk Elamē uššār ši-in-di-šu JTVI 29 89:30, see MVAG 21 90; mūr nisqatu šutēšu šullima ši-in-di-šu (O Ninurta) lead his choice stallions aright, keep safe his teams OIP 38 131 No. 5:6 (Sar.); ši-[i]-duša GUR [šar šunī] širtu the team of the great chariot of the king of the gods (i.e., Marduk) AFO 13 205:28 (Asb.); i-bir ši-in-di-ia (disease?) Iamed my teams (parallel mūr nisqatu) 3R 38 No. 2 r. 61, see Tadmor, JNES 17 138:12‘.

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šimdu B

ba-an-ni-in ra (i.e., 2 BAN) – šilti ša-a-ti, ba-an-eš ša (i.e., 3 BAN) – ši-mi-id, ši-mi-d ša = min (followed by erbi šatī, šamiš šatī) En I 320ff.; […] nindāxx = ši-in-du A VII/1:21 and 43, also […] nindāš = ši-in-[du] ibid. 50; [giš.šaš], giš.šaš, nindāš, giš.šindāš, ša = ši-in-du Hh. VIL A 215ff.; dug ba-a-ef = ši-in (var. šimdu) (for the ši-in-du-ū, see šin) Hh. X 25.


1. three seahs: še‘am 10 ša lašam I will buy ten š.-measures of barley CCT 3 24:37, see Landsberger, JNES 8 256 n. 43; ši (abbreviation for šimid, beside BAN) RA 44 117 B 3, etc.; for ši added up as 1 ra, probably for I parsiu, see Thureau-Dangin, ibid. 115 (OB Qatna).

2. measure of three seahs’ capacity — a) in OB: 33 gur of barley giš.ba.an ša kar. re Jean Šumer et Akkad 182:5, cf. Ai. III i 25f., in lex. section, also TCL 11 149:19; x gur (of barley) ša ina giš.ba an immaddu measured by the purškūtu (or seah) of one š. (parallel: ša ina giš.ba.ša immaddu measured by the purškūtu (or seah) of one š. — Boyer Contribution 205:2, also BIN 2 96:2, YOS 12 66:2, etc.; giš.šaš Marduk TCL 115:3, Boyer Contribution 130:2, giš.šaš ša TCL 1 197:1, and passim.

b) in NB: 3 šA.MEŠ šēru three š.-measures of grain Pinches Berens Coll. 110 r. 8, cf. šē NUMUN ibid. 2 and r. 6, [x] šA.MEŠ ibid. r. 2 (NB list of offerings): 1-en UD.KA.BAR muskalša-hinu ša šaš VAS 6 246:5, also Nbk. 426:2, Nbn. 241:2, Dar. 301:7, for a parallel see: 1-en UD.
Şimittu

Ka.Bar mušaḫḫušu ša šalammu one cooking pot of one šalammu's capacity VAS 6 246:6, also Nbn. 258:11.

For practical reasons, units of measure are not collected in the CAD when they merely denote quantities. Therefore, the refs. in which the sign ẖš (a symbol indicating three times one BÂN, i.e., three seahs) denotes quantities of barley, dates, oil, and beer, or is used as a surface measure, have not been cited.

Weissbach, ZA 41 279.

Şimittu s.; 1. crosspiece of a yoke, 2. team (usually a pair, of draft animals), 3. (animal) trained to go in harness, 4. pair of objects, 5. (an architectural term), 6. bundle of silver scrap; from OB on; pl. śimātatu; wr. syll. and LÁ, NIG.LÁ; cf. šamādu.


[9 nīg(?)].erīn. na 4Ut. ke₅(BU) : [9 ša gī]-mits-[u]-tē Samaš nine (genii) belonging to the team of Šamaš KAV 64 iv 25. (list of gods); ši-mits-tā šā  Ṝa, gēp-par-ra-aš // En[iš] ši-mī-it-tā šū.ur ši-mī-it-tā // ūn-na sa-mī-mi-ṭu šī [ekalli ìpparru] Tablet Funck 2 r. 4f. (Alu Comm.).

1. crosspiece of a yoke: see Hh. V, in lex. section; 20 ši-mī-id-du gīš šalamdu twenty yokes of šalamdu-twenty HSS 15 99:1 and 6, and passum in Nuzi made of šalamdu, q.v.; 4 ši-mī-it-tā narkabātu itu bit nakkamti PN u PN₄ uštēši PN and PN₃ withdrew four yokes for chariots from the storehouse HSS 13 276:1; 10 nīg.gi₄.da.gigir (= mašaddu) 10 x bubātu gīš.gigir 1[9 ši-mī]-it-[u]-[u]gigir ten chariot poles, ten axles, ten crosspieces (followed by sasu footboard and nīru yoke) EA 22 iv 38, cf. ibid. 33, also ibid. 40f. (list of gifts of Tušratta).

2. team (usually a pair, of draft animals) — a) in econ.: twenty silas of barley ana 1 ši-mī-it-tim (beside forty silas for four horses) Iraq 7 54 A.972 (OB Chagar Bazar), cf. barley ana 3 ši-im-da-tim (15 silas for each) ibid. 48 A.929, cf. also ibid. 49 A.938, 55 A.979; ši-im-da-aṭ damdammiša u šēqēšu ana akāšim bīd[iš]īr[n] let them drive hither your teams of mules and horses for the Akitu-festival ARM 1 50:11; 5 ši-mī-it-ta ša šēqēšu ana aḫpīa utebīla I have sent five teams of horses to my brother EA 7:58 (MB), cf. 5 LĀ ša šēqēš ša 5 narkabāti gīš.meš ibid. 9:37 (MB), 5 narkabātu 5 ši-mī-it-ta šēqēš EA 17:40 (list of gifts of Tušratta), cf. ibid. 19:84 (list of gifts of Tušratta), and, wr. ši-mī-it-tum ibid. 37:9 (lot of the king of Cyprus); 4 ši-mī-it-ta šēqēš four teams of horses (a total of eight horses) AASOR 16 100:13 (Nuzi), cf. HSS 16 99:2, 149:2, also x barley ana šēqēš ša[2] ši-me-el-ta ša PN HSS 16 238:15, also ana 14 ši-mī-id-du ša aŋanza-nu šēqēš HSS 16 443:2; 36 chariots ša 3 ši-mī-it-tu gīš.gigir.mēš šēkēnā saramušu each of the three teams for the chariots has one coat of mail HSS 15 82 r. 16; barley 4 ši-mī-it-tu anē.kur.ru.meš Kū HSS 16 149:2 and ibid. 99:2; 2 ši-çiš-mī-it-ti gīš [gigir].mēš šēkērā itu GN ... anu udārī ša GN nadumu two teams for chariots, delivery from Nuzi, given to the guests from GN HSS 15 84:1, cf. 2 ši-mī-it-tu gīš.gigir.mēš šēkērā SMN 2685:1 (unpub.), cf. 83 ši-mī-it-tu gīš.gigir.mēš HSS 15 94:1; 5 ši-mī-it-[tu ...] 5 L.U. meš ša anē.ku.ru.mēš HSS 15 54:1, also ibid. 5 (all Nuzi); 1 nīg.lā irṣīpi u šalmu one pair (offoals), (one) brown and (one) black BE 14 12:2, the pairs added up as, e.g., naḫpar 7 Niṛg̣ lā ibid. 42, also naḫpar 6 nīg.lā šēqēš Balkan Kassit. Stud. p. 17 No. 5:7, cf. also BE 14 43:2ff.; kurummat 2 4 nīg.lā šēqēš ibid. 58a:11, cf. ibid. 17, see Balkan Kassit. Stud. p. 12ff., and passim in MB texts from Nippur; mimma maṣṣāṭu eriq-guṣu gīš.lā-kū imērṣu u amē̄ša la našē (that) his wagon, his team, his donkey or his people be not requisitioned for corvee work MDP 2 pl. 21 ii 51 (MB kudurru).

b) in lit.: mūr mēši šēl imrāšunu šēku ana ši-mī-it ti aḫdī irredē the steeds who have eaten the fodder (illegally requisitioned) from them (the citizens of the exempted cities) will be led away to the enemy's team Lambert BWL 112:34 (Fürstenspiegel), cf. ši-in-da-at alpīšunu upāṭtaruma if he unyokes their teams of oxen ibid. 38, šīru šāl allā la ḫālim aššišru u lāru šimāt 1حو 198
širimu ši-mi-it-tu (the foals) had not been mounted, had not been taught the art of advancing, turning, and turning again in battle, had not been assigned to teams TCL 3 173 (Sat.); ša ša-an-da-ti 7 labbu ša ... Urakaja ... še-mi-it-tuš (Istar) who (is represented with) seven lions harnessed (to her chariot), whose team the people of Urūk unharnessed VAB 4 274 iii 22 (Nbn.): ni-g.LA ippasu (if) a team knocks him down TCL 6 9 r. 14, cf. umdum šandu ippasu a harnessed animal bowls him over ibid. 15 (AKütu omen); a-di ANŠE ši-mi-it-tuš (in broken context, addressing Šamaš) Ebeling Handebung 70 r. 2.

3. (animal) trained to go in harness (mostly with nīru, lit. only): šiše ši-im-da-at nīru la ikli̇ they held back the harness-broken horses due to me (as tribute) KAH 2 84:96 (Adn. II), cf. šiše Lā-at nīri 1R 31 ii 6 (Šamāš-Adad V), also 3R 8 ii 102 (Shalm. III), šiše ši-in-da-at nīri a di tillišunu draft horses, together with their harnesses TCL 3 36 (Sat.), and passim in Tīlāg. I, Adn. II, Asn., Šamāš-Adad V, Shalm. III, Sar., cf. šiše ši-mi-it-ti nīri ši-mi-it-ti Winklek Sar. pl. 26 No. 55:332 (= Lie Sar. 411), Borger Esarh. 44 i 64; šiše KUR Muṣuri ši-mi-it-ti nīri rabate full-grown Egyptian horses broken to the harness Winklek Sar. pl. 24 No. 51 last line, and passim in Sar.; lasmuši mūr nīsu ši-mi-it-ti rukābiša the swift harness-broken steeds of my chariots OIP 2 46 vi 6 (Senn.); a di ... 120 narkabāte ši-mi-it-ti nīrušunu algāšunātimu I took them (4,000 Hittite soldiers), together with their 120 chariots, and harness-broken horses AKā 49 ii 4 (Tīlāg. I), cf. ummānāšiš narkabātish Lā-su asuha ibid. 359 i 45 (Asn.); šullume mūr nīsu ši-in-da-at nīrušu keep well (O Nanā) his harness-broken steeds BA 5 629 iv 22 (= Craig ABRT 1 54); DN ši-mi-it-ti nīrušu še-mi-it-tuš (for a similar term, see Š. SN 14 247:27, also (referring to misarratū and ku-tu-ni-qa) ibid. 32f.

c) in MA: 10 MA.NA šešen.siq(?)(?) ana 1 ši-mi-te su pi ri ten minas of paint (for še-gen?) for one š ... KAJ 217:2, cf. 5(text šē) ši-mi-it-tu ku-tu-[ni-qa(?)] KAJ 266:6.

5. (an architectural term): ši-im-mi-it-tu šiṭikis he cut through the š. ABL 951:9 (NA); for a similar term, see šimūdu A mnng. 3.

6. bundle of silver scrap (OB Mari): ina 2½ MA.NA 6 1G KU.BABBAR ina NAḪ.LA(!) ni-g.SU.LUGAL KI.LA.BI 4 hu-ul-la-tim 4 šu-prātim 8 kanesarrātim u 3 GIN KU.BABBAR ši-mi-it-tim iḥ-ha-li-iš-ma 1½ GIN KU.BABBAR šimi from the 156 shekels of silver (consisting of) four rings, four claw-shaped ornaments, eight kanesarrū’s and three shekels of silver scrap bundled together (cf. the use of rākāsu in line 14, and see rikēu), weighed by the weight-stone used for royal property, there was a loss of one and two-thirds shekels of silver after it was melted down(?) ARM 8 89:7.

šittam in Ša muḫḫi šindāta s.; custodian of the teams; NB*; cf. šamādū.

ana PN apīšu ša PN2 ša muḫḫi ši-in-da-at nadin it was given to PN, the son of PN2, who is in charge of the teams Camb. 322:15.

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šimmu (a disease) see šimmu.

šimmu A s.; riches, treasure; SB*; cf. šimmuru.
mušabbi ši-im-ri u kubuttê who brings about riches and profusion (with comm. zi = ba-šu-ū, kū = ši-im-ru, connecting this function of Marduk to his name ṣzi.kū) En. el. VII 21, cf. [mušabbi ši]-im-ri kubuttê Afo 19 62:12 (hymn to Marduk).

šimmu B s.; riches, treasure; SB*; cf. šemêru.
im ina ši-im-ri-šu because of his dispersion(?)[he is inflated with] wind (in broken context) Labat TDP 48 E i 8.

šimtu s.; (a type of beer); lex.*
KAS.BUR = [ši]-im-tu Practical Vocabulary Assur 179.

šindatu see šindatu.

šindētu s. pl. tantum; fittings; lex.*; cf. šamâdu.

Referring to ring-shaped fittings of the plow. A variant plural form of šimtu, specialized in this technical meaning.

šindu see šiddu, šimdu A and B.

šindâ s.; earthen container of one šindu capacity; NB; wr. syll. and Aš-; cf. šamâdu.
duk.ba-es-šu (var. duk.ba-es-šu) = ši-in-du-[ū] (for var. šindu, see šindu B) Hh. X 25.


šingabrû s.; (a precious stone, carnelian?); LB; foreign word.
Na₂Za₂O₅Na₂[š[i]-in-ga-[ab]-ru-ū ša akanna epšu ulu KUR Šudu naša the lapis lazuli and the š.-stone which were used there were brought from Sogdia MDP 21 pl. 2 26:26 and 3 L+M:26, see MDP 21 p. 8:26, MDP 24 p. 107:15, and Herzfeld API p. 15.

The Elamite text MDP 21 pl. 4 ff. has ši-in-ga-ab-ru-iš, see Hinz, JNES 9 1 ff., the Old Pers. has ši-kabru- for which see Kent Old Persian p. 2069 (with literature).

šinhu s.; excrement; lex.; cf. šanâhu.

Landesberger, ZA 41 1923.

šinnâḫ tiri s.; (an intestinal disease or its characteristic symptom); SB*; cf. šanâhu.
šumma KILIMIN-MA UŠ iṣannâḫa ana ši-in-na-āḫ ti-ri ilûšum if ditto (i.e., if a man’s lips [...] ), and he voids blood, (and) it (the disease) turns into (that called or characterized by) šinnâḫ tiri AMT 26:8:10 and 23:10:8, and see Thompson, PRSM 1928 63.
(Kraus, Afo 11 230.)

šinnarabu see šinnarbu.

šinnarbu (šinnarabu) s.; (a locust); lex.*; cf. šēnu A adj. and erbu.

A kind of locust which was a field pest, the term composed of šēnu (šennu), “evil,” and erbu (erbras, arbā), “locust.” For šēnu erbu, “evil locust,” see šēnu A adj. usage b.

Landesberger Fauna 122.

šinnarbutu s.; node of a reed; Bogh.*
gi-ā [x x], gi-ši, gi-ši, gi-bar-ra, gi-šal-dim, gi-dim, gi-nig, sa-ḫi, a, gi.ama.ta-ḫi.a = ši-na-ar-bu-ub-tum (followed by taritum) Hh. VIII 123–129 (coll.).

[...] se-en-na-ar-bu-ub-ta ša ʾiš li-x [x x] a-šar ta-ri-ti ša pani taškkan [you take] a š. of a ... reed, you place [...] at the point where the frontal taritu (leaf sprouts) KUB 37 70:2, and dupl. 69:6, cf. muḫḫi ši-in-na-ar-bu-ub-ti [...] tašammišma you split the top of the š. ibid. 70:7 and 69:11 (rit.).
šinnatu A

The Bogazköy ritual refers to the making of a substitute female figurine out of a šinnarbubtu which, according to the Hh. equivalents, seems to be the part of a reed between two nodes and the node itself.

šinnatu A (šinne tu) s.; (a wood wind or wooden percussion musical instrument); SB.


シュ somme še-bi-tu u kanzaši ša malili ši-in-ni-ti u arkaši(ši) those (who play) the lyre, the small harp and the clapper, the (players) of the flute, of the š., and of the “long (pipes)” Craig ABRT 1 15 5 i 8; ši-in-na-ta O Istar ša šabā rigimša. O Istar, š., whose voice resounds (cf. malili šalliša ša rigimšu šabā line 6) Craig ABRT 1 15 K.2001:2, see TuL p. 50:91; giš.iš ši-in-na-ta ša šurāša aḫušu ... ana DUMUZI TAQAŠ you present to Dumuzi a flute (and) a š.-instrument which are set with gold LKA 70 ii 18, see TuL p. 50, cf., wr. gi ši-in-na-ta KAR 357:11; li-is-ši ši-[in]-na-ta šapal-ki muḫ-ḫur li-is-suğ giš ša sumriša šabu-u ri-ḫim em-bi-bi-ki let the š. call ... , let the resounding voice of your flute tear the disease out of my body LKA 70 ii 7f., and dupl. K.6199+ii 6f.

The parallelism to “flute” and the determinative gi in KAR 357:11 suggest a wood-wind, while the Sum. correspondence giš.papa and the Akk. tapalū seem to indicate a set of wooden objects, hence a percussion instrument.

The parallelism to embabu identifies šinnatu in the last reference as a musical instrument, but the entire line in which šinnatu occurs is unintelligible. For šarpu III 91, see šibātu.

The word gi šinnatu in Mari (for refs., see ARMT 15 p. 270 s. v.) must be separated from the šinnatu denoting a musical instrument and read gi-shi-in-na-tum; it refers to a metal object used for both agricultural and military purposes. It is possible that the word gizimsu natu represents a WSem. form of šassinnu, “ax,” which appears in Heb. as garzen.

Landesberger, MSL 6 119f.

šinnatu B (šinne tu) s.; halter; NB.*

giš.a-riurlıki ši-in-ni-tan (preceded by ap-patān, šerratān) Hh. VI 57; [u]-ri giš.urei ši-en-ni-tan (in same context) Diri III 8; giš-pa-ru ši-in-na-a[š] MSL 2 140 C r. i 3’ (Proto-Ea).

XUS.TAB.BA aš ša ina im-bu-ti ša ši-in-na-ta tagdum uma amur ušēšilakka (concerning) those nose ropes which are in(?) the . . . of the halter, you told me, “I am sending (them) to you” YOS 3 142:34 (NB let.).

The only ref. in texts is the NB let. above; elsewhere the word šerretu, q.v., is used. For the pertinent discussion, see šerretu. Since šerretu and šinnitu occur side by side only in the vocabularies, the two words may be phonetic variants, the more so since among the Sum. equivalents of the homonym šinnitu, “musical instrument,” those of šerretu, “halter,” also occur, see šinnitu A.

šinnetu see šinnatu A and B.

šīnu A s.; (a synonym for “help”); lex.*

ši-ta-abān – ši-i-nu, saq.ta-abān = ri-i-šu, saq.tab.ba = na-ra-ru Erinhūš VI 165f.

šīnu B in šīnī s.; criminal, murderer; OB lex.*; cf. gīnu A adj.


šīpirtu A s.; (a sash woven or treated in a special technique); NA; pl. šīpirtu (often wr. šīpir-ru); cf. šēpērū.


2 AN.TAMES MI 2 ša šAHR 2 KIHAL.MES MI 2 šIP–RU (two pairs of shoes of dušša leather, two pairs of silver rings) two black overcoats, two “dust-garments,” two black . . . s, two sashes (gifts to two chieftains) ADD 1058:9 (coll. A. Sachs), cf. 2 kabūšu 3 šīpir–tum DIR.KAR ADD 957:8; x kabūšu x ši–pir–tum ADD 1085:11; 50 TŪGU šīpir–tum BABBAR.MES fifty white š.–š Iqr 23 18 ND 2086:1; 1 zarat
*şipîrtu B

şamē tūgar ši-ip-pa-ti kūsē šēpātē direk.ark one canopy with tassels(?). for a chair with .... legs ADD 1039 ii 12.

See also īšpar šiprātī.

*şipîrtu B (şipištū) s.; (a shape of precious stones); SB; pl. šiprētū; cf. šepērū.

na₄,nunuz.3.tab.ba, na₄,nunuz.tur.tur, na₄,[e.kal.di.e]tu[m] = ši-pi-re-ti HH. XVI B 4ff., restored after na₄,nunuz.tur.tur, na₄,e.kal.di.e.tum = ši-pi-re-tu = bur-da-a-tum Hg. B IV 104f., and Hg. E 5.


See šiprū mng. 3.

şiştū see *şipîrtu B.

şipparatū A s. pl.; morning; NA*; WSem. lw.

ša nubattī maqlāt(!) šarru eppāš ina ši-p-par-ra-a-tē riḥātī (dulli(??)) šarru eppāš at night the king will perform the maqlō ceremony, in the morning the king will perform the balance [of the ritual] ABL 17 66:8.

A term referring either to a part of the irrigation system or to a topographic feature.

şipštū see *şipîrtu B.

şipparatū B s. pl.; (a cosmetic); EA*.

i ἔ ši-ip-pa-ti ša ħurāšī one golden container for š-.cosmetics (mentioned beside mišitu lines 3 and 6, after toilet utensils such as naqalbu) EA 14 ii 5 (list of gifts from Egypt), and cf. [1 ἔ ši-ip-pa-du] kašpa ħurāša ūḫḫušu (in similar context) ibid. 60.

Possibly to be connected with šepērū as referring to cosmetics used in dressing hair.

şippatū A s.; orchard; from OB on; pl. šippatu.
All evidence points to šippatu as being a poetic synonym of kiri, “orchard.” The only non-poetic passage (Ai. IV iii: 25) is obscure, and may refer to the terracing of a garden, see Landsberger, MSL 1 197.

šippattu B s.; (a vegetable); SB.*


sungira ina lašti in šip-pa-ta ina ú (var. omits) ku.nu.lu.ha tapattan you eat ... plant in turnips(?) and š. in tiyyatu-vegetables 2R 60 No. 1 r. i 9, and dupl., see Ebeling, TuL 18, Langdon, Bab. 7 223.

See also šippu B.

šippatu C s.; 1. (a metal or alloy), 2. (uncert. mngs.); OB.


šippiri s.; (a type of field); RS*; WSem. word.

RN has given him a.ša // PN u a.ša // ši-ip-pi-ri u a.ša // ka-an-na-bi-me the field of PN, the š.-field, and the kannabiše-field MRS 6 79 RS 16.239:6; RN has given them a.ša. MEŠ PN aša ina GN u a.ša.MEŠ // ši-ip-pi-ri ina in Rahbani u giš.sar ina // na-ap-ki-na the...
šippu A

fields of PN, which are in GN, and the š.-fields which are along the Rahbani canal, and the orchard in GN(?) ... (a metal ornament): patr ispuku
rabim meslīum 2 GUN.TA.AM si-ip-ru 30 MA.NA.TA.AM Ja a s ina they cast great
204

the double date:

KAJ

and passim; ITI.KAM

and passim, note ITI.KAM ši-ip-ru 30 MA.NA.TA.AM Ja a s ina they cast great
204

for

the

string of a bundle,

NA

for s.-trees (or:

parallel: for

kiskand-bark)

the (field of the) sons of

area, its (the triangle's) summit adjacent to

a star (i.e., comet) was seen which had

a newborn animal is showing (with comm.

the protuberance of the right horn of the

animal's head), 3. precious stone trim, 4. (a metal

ornament); from OB on; pi.

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

ana

for š.-trees (or:

parallel: for kiškanā-bark) Iraq

23 pl. 12 ND 2424:9.

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

(straps) ana et šip-pu-ut-e for š.-trees (or:

wood for š.) (parallel: for kiškanā-bark) Iraq

23 pl. 12 ND 2424:9.

siperitu s.; (a dye); NB.*

9 minas 25 shekels is the weight of ši-pi-ri-e-tuš ša šippātu the dyed wool for strips of
carded wool Camb. 235:2.

Possibly a metathesis for šipītu, see šarāpu B.

šipru s.; 1. crest, coma (of a comet), summit (of a triangle), excrecence (on an animal's head), 2. feather(?), trim (of an arrow), 3. precious stone trim, 4. (a metal ornament); from OB on; pl. šiprātu; cf. šepēru.

ba-ār bar = ši-ip-rum ša mušen a i/6:328;

arhuš da.ri, mušnu-xa-oejaka, muš.šidpe-pšid,

šippu B s.; (a vegetable); lex.*

māšt.tur-ra-šar = šip-pu = kiš-šu ša šam-[me?] "bundle of herbs" Hg. D 256.

In Hg., šippu is preceded by šippatu B, q.v., and māšt.gu.lu šar = na-ga-bu bundle = i-si-ih-tu ša kišši string of a bundle, which shows that these words were no longer understood when the third column was added to Hh.

šippitu s.; (mng. uncert.); NA.*

šiprētu s.; (a dye); NB.*

2. feather(?), trim (of an arrow): kimnu šip-rē štilalu like the feather(?) of an arrow (in broken context) Borger Esarh. 113 § 76 r. 15.

3. precious stone trim: 4 NAši-ip-ru H.I.A four assorted stone š.-s (part of the jewelry of Ištar of Lagaba) SLB 1/1:8 (OB), cf. 1 ši-ip-ru-um (among pieces of jewelry) TCI 10 120:2; see A V/2, Hh., etc., in lex. section, referring especially to lapis lazuli used as trim.

4. (a metal ornament): patrī šipuku rabātum mekēlētum 2 GUN.TA.AM ši-ip-rum 30 MA.NA.TA.AM še ašīšina they cast great
śiptu

swords, each blade (weighing) two talents, the š. of their edge (weighing) 30 minas each Gilg. Y. 169 (OB); bronze shields šip-rat eri gur-piš ši erti bronze š.-s, bronze helmets TCL 3 392, cf. šip-rat kaspi (preceded by silver shields) ibid. 382, also kādāte šip-ra-a-te UD. SAR.MEŠ  Hạ.MEŠ cups, š.-s, crescents, rings ibid. 360; obscure: 1-it šip-pa-ri UD.KA.BAR BE 8 514:27 (NB).

For discussion see šepēru. In Nabnitu X 103-107 the first and last equivalences may be connected with šabāru B and šepēru respectively.

(Thompson DAC 133 ff.)

śiptu s.; (an ornament or mounting for a precious stone); MB; wr. syll. and mãš.

NA₄.ZA.GIN 35 mãš-šu PBS 2/2 120:39, cf. NA₄.ZA.GIN NA₄.KA.AŠ.GI 41> 35 mãš-šu ibid. 38, and note, in descriptions of golden jewelry: 41 ši-ip-tu-šu ibid. 34 and 35 ff.; 1 MA a-na 4 AG.SU.MEŠ šā ši-pa-â-ti one mina (of gold) for four heads of the š.-ornaments Sumer 9 p. 34 ff. No. 4: 6, 8 and 12, and passim, added up as naphar 5 MA NA KU.GI a-na 20 KAR. MEŠ total: five minas of gold for twenty nails ibid. 14, and similarly in line 29; KU.BABBAR ši-pî-tî ibid. No. 6: 2, also (beside KU.BABBAR uḫ-ḫu-zi) ibid. 4.

śiptu see šibtu D.

śip’u see šippu A.

śipu A (šibu) s.; 1. soaking (referring to irrigation), 2. dyeing, 3. dyed fabric (or an article of clothing); MB, SB, NC; cf. šabū.

[tug.a]gi₄•a = ši-bu = lu-bar pu-di shoulder wrap Hg. B V i 13; [tug.a]gi₄•a = [ši-bu] = kudšu pu-qi headdress (reaching to) the upper back Hg. D 418; [tug.a]ši₄•a = ši-bu = lu-bar um-di Hg. B V i 15.

1. soaking (referring to irrigation) (MB, SB): mikru ša imluš ši-pa la ʾiskakkan the irrigated territory which has filled up (with water) should not soak up (any more) PBS 1/2 33:8 (MB); (the crest of the flood has come early) šašā ši-lu-lu ši-pa ʾiltaknu the canebreaks have become tangled and soaked ground Lambert BWL 178: 28, see Landsberger, JNES 8 276.


3. dyed fabric (or an article of clothing): see lex. section.

śipu B s. (a mineral); SB.*

I reduced (the city) to piles of rubble u NA₄.MEŠ ši-pa az-[ru] and scattered (over them) š.-stone(s) AKÁ 119: 14, cf. NA₄(var. adds .MEŠ) ši-pa ina muḫḫušu azru ibid. 79 vi 14 (both Tgl. 1).

Instead of saḫlā-seeds and kudimmu, alone or with salt, the symbolic act signifying the annihilation of the destroyed settlement is described here as performed by scattering over the ruins a mineral called šipu.

śipu see šipu.

šiḫēš adv.; like a dirge; SB*; cf. šarrāhu B.

unaḫḫas surri šir-ši-iš šum’ud[u ...] my heart wails in laments (lit. as does a dirge), [my ...] are numerous PSBA 117 137 K. 8204: 5.

širēhu A s.; 1. dirge, 2. song (of a special type); SB; cf. šarrāhu B.

BALAG.dg, ka.BALAG = širēhu Nabnitu X 20f.; i.lu.šir-ra = nu-be-a šir-ši, MIN za-mar Izi V 48 f.

BALAG.dg er im.m.a.mu ur.ri.eš ma.al.mu. x [x] : ina šir-ši šišši nu ana nakka ʾittakka[na] amidst lamentations, my storehouse has been made hostile against me SBH p. 89: 17 f.; An.na i.lu. BALAG. <di> ēr.ra [...] 4 Anum qubē šir-ši u bi-ki-f[i... ] heaven [is full] of woe, lamentation and weeping SBH p. 125 r. 21 f., cf. i.lu. BALAG.dg : ina qubē šir-ši ibid. 235 f. (coll. Köcher); for another ref. to širēhu corresponding to BALAG.dg, see mgng. 2.

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širhu A

lex. section; [ši]r.ri edin.na u₄. du₄. ga.ta edin.na u₄. [di] : ina šir-hi bata ina bare bit nibi (Akk.) when he inspected the house amidst dirges, it was the house of a dead man SBH p. 122 r. 16f.; for other refs. to šir : širhu, see nmg. 1b and c.


1. dirge — a) in gen.: ašar girrānu [lu] ši-ri-išt-ku ašar ūkabalti lu titnākī wherever there is wailing let there be a dirge (sung) for you, wherever there is rejoicing, a song in your honor(?) AFK 1 27:43; nišē ašib tibīša ēmeda si-pit-tu ʿu šir-ḥa I put upon all the people who lived there (in Urartu) mourning and dirge (singing) Winckler Sar. pl. 33 No. 69:78, cf. (in lamentations) šir-hi (in broken context) SBH p. 116 No. 65 r. 7, tel-niš-ki ina ši-ri-īš (obscure) PBS 1/2 125:11f.

b) with qabū to recite a dirge: edin.na. aš lu.ši.in. di šir.ra [...] ; ama šeri (wr. Lū) dullahšī šikak šir-ḥi i-qab-bi he goes into the desert in a perturbed mood, he recites dirges SBH p. 122:16f., cf. širḥ̣a mu.un.na.ab.bi : šir-ḥa i-qab-bi 4R pl. 11 r. 33f.; [...] ēr.ra šir.ri.eš ga.an.na.ab.dug4 : [...] ina takribti šir-ḥa luqbišu let me recite a dirge for him with wailing BA 10/1 116 No. 33:1f.; šir,ri nu.ṭi.li ba.ni [...] ; ši-ri-išt la qatēliq[bi ...] let him recite an endless dirge ibid. p. 76 No. 4:35f., cf. šir.ri mu.un.na. a.b.bi : šir-ḥa luqbišu OECT 6 pl. 7 K.4648:5f., and (exceptionally with zamāru) šir.bi du₄,ma. ra.hun.e ša.zu dè.en.[ṣed. dē:] šir-ḥa munēha ina šumzur (var. adds ina šūtām) by having the dirge sung which is to appease (var. adds: by having it recited) 4R 21* No. 2 r. 5ff.


2. song (of a special type): balag.bi ib.bi ú.na.nam ú.mā in.ga.na.nam : ina šir-ḥi ʾnu₄-ug-ga-tum-ma ir-nit-tum-ma in the songs there are (both) anger and triumph (over annihilation) Langdon BL 16:1ff.

Since širhu has the Sum. correspondence šir (besides balag.bi) and is once glossed zinmu, the term may refer not only to the content of the dirge but also the art form and the use of an accompanying stringed instrument, as does zamāru s., q. v. However, the use of the verb qabū seems to indicate that the širhu was recited rather than sung. Yet, in late usage, širhu seems to mean “song,” just as sarrāšū is used for “to sing.” For šir.sag, see also ʿersagā.

Compare also ēpiš balaggi, širhu A in ša širī.

Zimmer, ZA 31 120ff.

širhu A in ša širī s.; dirge singer; lex.*; cf. sarāšū B.

lū.i.lu.di = mu-na-[ṭu-ū], ša ʾși-[šir-ḥi] OB Lu A 245f., and note lū.lūkalagi, di = ʿa-ra-[i-hum] ibid. 252; lū.šir.sag = ša še-[er-[sa]-ši-im], ša ʾși-[šir]-[i-im] ibid. 255f.


The ša širī (as against the šarīšū) seems to have been a person uttering sounds of mourning and woe rather than a performer of dirges accompanying himself on a stringed instrument (balag).

širhu B s.; flare, a sudden luminosity; SB; wr. syll. and sur; cf. sarāšū C.

šir-ḥi dāšā ga-ra-ra CT 41 45 Rm. 855:12 (astroī. comm.).

a) in gen.: ūmmu mu₄ Dilbat šir-ḥa tuk if the planet Venus has special splendor CT
sirih libbi

40 40 r. 56, (with NU.TUK) ibid. 57, cf. Ach Istar 5:1f.; [DIS MUL Dilbat] ina MN SAG.uš šir-ba sig, TUK if the planet Venus constantly has a green luminosity during the month of MN Ach Supp. Istar 35:31, cf. RA 17 128:23 cited sub šallumma; šumma MUL SUR-ma sur-šu neš if a star flares up and its flare is slow Ach Istar 29:12, also (with hamut) ibid. 13, and, with ši-ri-ir-šu (for širihšu) kima šiti namir Thompson Rep. 200:1; [...] šamé ši-ri-ši MUL.MES KAR 233:20.

b) in comparisons: kima sur mul ana erseti limqtum may it fall upon the ground like the flare of a (shooting) star LKA 70 ii 24 (SB inc.); šumma biršu kima ši-ri-ši kakkabi innamir if a star flares up and its flare is slow ACh Istar 35:31, cf. RA 17 128:23 cited sub zassallumzu; Summa MUL SUR-ma sur-ši neh if a star flares up and its flare is slow ACh Istar 29:12, also (with hamut) ibid. 13, and, with ši-ri-ir-šu (for širihšu) kima šiti namir Thompson Rep. 200:1; [...] šamé ši-ri-ši MUL.MES KAR 233:20.

See also ur-pat zi-ir-šu Malku III 107, cited sub širihšu.

širih libbi s.; ardent desire; SB*; cf. šarahšu A.

ši-ri-ši MUL.SUR ana ši-ri-ši libbi Malku IV 82.

kubattakunu uballi ši-ri-ši libbišunu ušgii šešmašašu ušanni I have quenched your “spirit,” driven out your elan vital, disturbed your mind Maqlu V 127.

širiḫtu A s.; 1. anger, 2. inflammation; SB; cf. šarapu A.

1. anger: ina ši-ri-ši-ti ši-ir-šu ša RN la ūnu ušša [... gereb Elam šta ši-irištu atšallak šaššaši I marched as victor through all of Elam in my anger over the perfidious Tammaritu, who had committed a crime against me Streck Aab. 46 v 37; ši-ri-ši-ti (in broken context) KAR 48 fragm. 3 A 2, see Lambert BWL 204.

2. inflammation: šumma amelšu ši-ri-šu-ši ša iršma libbišu umma u[kú] if a man has an attack of intestinal inflammation and his intestines are feverish AMT 39,1 i 40, cf. ana ši-ri-ši-ti ḫazz ša nasāša to dispel the inflammation of an intestinal fever ibid. 34; likṣaša ḫazz ši-ri-ši-tu ša ši-ir-libbi ēnēšu let them (the daughters of Anu) cool off the fever of the inflammation which (is) in his eyes AMT 10,1 r. 3.

širiḫtu B s.; lamentation; OB, SB; cf. šarāḫu B.

ina puḫḫu ši(text ūm)-la-ši idbudu ū-a ši-ri-ši-tu they (fem. pl.) uttered slander in the assembly—woe (and) lamentation! VAS 16 124:17 (OB let.); (they shout) ana ši-ri-ši-ti rigšimšunu inandā calling loudly in the manner of a lamentation BRM 4 6:23, and also ibid. 27 and 41, cf. ši-ri-ši-tu ūsati u bikiti [... naššu ibid. 44.

širimtu s.; striving; SB*; cf. šarāmu.

[...] daḫ - ši-riš-tum (proceeded by summirāš-tum and summunuru) Antagal B 100.

kispa kisip 4Enliši ši-riš-ta ka uššadšaka make a funerary offering, Enliši will let you attain what you strive for K.2309 r. 5 (series inbu, for the 29th day of Tebetu).

For a possible variant, see šihiṭtu.

širiptu s.; burn (a disease); MB, SB; cf. šarāpu A.

BAR.taبغ, ši-irBU, gig.ubad, gig.taš = ši-riš-tu šuš [muršši] Nahinatu XXIII 149.

šumma kisiršu ... ši-riš-tu šubšub-ša if his (the sick person’s) throat is spotted with š. Labat TDP 86:32, cf. šumma ši-riš-tašu iddišamma u ši-riš-ta-[šu ... ] PBS 2/2 104:11 (MB diag.); in enumerations of diseases: šaššatu šennitu ši-riš-tu4 epqennu CT 23 3:10, also AMT 31,2:2.

While the Sum. equivalents connect širiptu with šarāpu A, “to burn,” in the med. ref. širiptu may refer to a red spot and be connected with šarāpu B.

širipu see šaripu.

širiš adv.; magnificent, majestically; OB, SB; cf. širu adj.

a) in OB (in a year name): mu RN lugal. e aš.me dili.dili.a na₄.du₈.si.a.ke₄(kid) šu.nir.ra u₄.dim.izalag.gi.eš.a na₄.za. gi₄.na κ.μ.6 hu₄.s₄.a k₄.μ₄.l₄h.a.bi.da.ke₄ šu₄.a maḥ.bi iplina.an.du₈.u₈.a bi.in. ma₄.m₄.am : šallitu šu RN šarrum šamšašu ši-riš-tu ša dušši šuriniša ši kima ūmi naman ulla uqni šuraušu ši-riš-tu šu₄-[uk₄]-la ibni₄ma the year when RN, the king, made the sun-disks of duššu-stone, the emblems

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shining like the day, which are magnificently adorned with lapis lazuli, bright gold, and pure silver JNES 14 153 (year 7 of Samsudiana).

b) in SB: [uru] kù-ga ki.tuš ša. dug.ga.kex e.ne mu.maš.a mi.ni.in. sa₄.a : altu elli šubat tāb libbisunu <sumku> ši-riš imū they (the gods) called it (Babylon) augustly (Sum.: by the august name) the pure city, their favorite residence CT 13 36:16 (SB lit.); urú.zu Bād.Ku.ri.ga.la.zu.še a maḥ súd.súd.da.żu.ne : ana  aliqua Dür-Kuri[galu] zi-ri-iš ina šā-[da-și-ku] when you majestically walk in procession to your city GN KAR 97 r. 11 (SB rel.); [...] gal.la kin.gal.ma [ma] [...] ši-riš rabīš ana ší[pir niki]lē i neppuš (the bronze drum) was artfully fashioned, magnificently and in great style (in broken context) CT 17 4 ii 14ff. (SB rel.).

The word occurs only in Akkadian translations of Sumerian texts.

shīrtu see zīrtītu.

šīrmu s.; endeavor; Mari*; cf. šarrēmu.

libbisunu tāb ša ši-ir-mi-im-ma epēš kakki u dāk nakrimma libbi varāš belija idabbub they are fine, the hearts of my lord’s servants are set on the endeavor of fighting battles and defeating the enemy ARM 2 118:20.

šīrmnu see zīrmu.

šīrmntu see ţennītu.

šīrpu s. pl. tantum; (a dish made with barley and milk or fat); SB; cf. šarāpu B.

ut 41.bíl.da.a σιρ-πε-τā Hg. B VI 107; utūl.mig.la.laki σιρ-πε-τā, Nabūtuu II 155; ga.še.ri.a σιρ-πε-τā milk (soup with) soaked barley Lzi V 152, cf. ga.še.ri.a σιρ-πε-τā oil (soup with) soaked barley Nabūtuu III 154; i.še.ri.a σιρ-πε-τā oil (soup with) soaked barley Nabūtuu III 153.

UD.3.KAM 9 kurummasu utešu ši-ri-mu tašakkan on the third (day) you place before it (the magic figurine) nine dishes of š. as its food ration KAR 184 obv.(!) 6; buḥra um-muš ši-ri-šu-šu gur-[an] you place a dish of š. while still hot (for the spirits of the dead) LKA 79:22, and dupl. KAR 245:22(!), see TuL 68.

šīrpu A s.; 1. red dyed wool (or fabric), 2. colored spot; from OB on; pl. šīrpaši, cf. šarēpu B.

tū.g.a.sá.a, tū.ga.šu,[šu]r-ra = ši-ir-pa (after tū.g.a.qi.a = ši-ur-pa-tim, ši-ni-tim) Hh. XIX 210f., cf. [tū.g.a.sá.a] = ši-ir-pa = [lu-ba]-ri in-di Hg. D 420; [tū.ga.šu.šur-ra, [tū.ga.du],]gwa.ša, ša.sá.a, [x].x.r-a, la.la .súd.súd = [ši-ir-pa] Nabūtuu X X X I 144ff.; śīg šir-pa-a-ni Practical Vocabulary Assur 220.

šī-pa ši-ir-pa, za.ina - uq-na-a-[tum] Malku VI 183f.; c ša-mi šir-pi ; c uq-na-a-te a plant for dyeing (wool) red ; a plant for (producing) blueish wool Uruanna I 440.

1. red dyed wool (or fabric) — a) wool — 1’ in MB: napāhir 7 MA ši-ir-pa (adding up SAG- and takiltu-wool) PBS 2/2 44:3, cf. ibid. 127:9; utlu PN mār šīrija ši-ir-pa ušēbīla since PN, my messenger, brought me the colored wool (or: a piece of apparel) EA 12:15 (let. from Babylonia).

2’ in MA: śīq ši-ir-pa iši nappiša ina libbi šīkari dina pluck the dyed wool and distribute working assignments from it! KAV 99:22 (let.); bit tupnimnātē pitia šir-pa šīkara ša GN dina open the storehouse and give out the dyed wool as the working assignment of GN KAV 100:14 (let.); Tūqa aḥāte ša šir-pa sleeve garments of dyed wool (or: with a šir-pa-colored decoration) KAV 105:15, also Tūq a-ḥāta ša šir-pa ibid. 12; guhašepuš ša šir-pa-ni its thread is of colored wool AFO 18 306 iii 31’ (inventory).


4’ in lit.: they cut a stick in the orchard šir-pa-a-ni ḫattā udbarānu and decorate the stick with dyed wool KAR 33:5 (NA); 7 lapāp kap-pu ša 7 šir-pa-a-ni tal-pap 3 kanaṣṭa ša 7 šir-pa-a-ni takannan 4R 55 No. 1:5, see ZA 16 184, cf. also 7 šir-pa-a-ni 4R 58 ii 54, see ZA 176 (SB Lamaštu); kīma śīq šir-pi annu limna-[pišma] may it (the disease) be plucked apart like this dyed wool Šurpu V-VI 120, cf. [šēn] kīma šir-pi the conjuration (beginning with) “Like dyed wool” (referred to as sīq sa₄ line 21) Šurpu I r. 14’; see Practical Vocabulary Assur, Malku, Uruanna, in lex. section.
b) fabric: see Hh., Hg. and Nabnitu, in lex. section; ša și-ir-pi-im for the colored (garment?) (parallel: ša qitmim for the black line 12, after two entries referring to gold given for work, possibly referring to a gold-decorated piece of apparel) Riftin 50:6 (OB); 7 ĝû ši-ri-ip ḫû ši-ri-im seven neckbands of dusû-colored wool (in list of garments, among them one linen neckband line 7') ARM 7 250:9; obscure: 1 K[uš] GIS.BAN šir-pu PBS 2/2 54:11 (MB).

2. colored spot: meadowland ša kî zaqindurû šir-pa šāknuma that looks as if it had color(ed spots) like polished(?) lapis lazuli TCL 3+KAH 2 141:229 (Sar.); [šumma al]pu ši-ir-pa șu-la ša-[rip] if a bull has a colored spot CT 40 31 K 8013 r. 10 (SB Alu); ădi sâmu pan peșe peșa pan ši-rip Ŝû šâša[ before her] until the red color (of the magic twine made of white and red wool) becomes white (and) the white (twine) the color of red (let the ghost white and red wool) becomes white (and) the pork does not get fat through (sucking) it and .... -s and keeps losing weight Labat TDP 216:1, cf. šir-ta mala NAG ustanarra he throws up whatever he drinks at the breast ibid. 224:55.

The use of the form širpûni cannot simply indicate the plural of širpu, but must designate strands or the like of širpu-colored wool.

širpu B s.; 1. fired (clay) object; 2. refining (process); OB Qatna, NB; cf. šurûpu A.

1. fired (clay) object: usurti šalirîšu šir-pu ša haṣbi šîkinû u simâtišu a kiln-fired clay (mold showing) a relief with his (Šamaš') likeness, his appearance and his regalia BBSt. No. 36 iii 20 (NB); kî pû šurûpu GABA.RI šîr-pî dir ša PN after a tablet which is a copy of a .... baked tablet of PN JIRAS 1925 pl. 4:67, cf. [GABA.RI] Bâbîlî GIM šîr-pî dir šatâri šu-ul-lu-pi Gray Šamaš pl. 11 r. 13, also kî pû šurûpu GABA.RI Ezida šîr-pî dir kîma labirîšu šatîrma bari CT 39 27:24 (all NB colophon).

2. refining (process): Kû.ĜI šî-ir-[pu] refined gold RA 43 215 Inventory IV r. 4; x ḫûdu Kû.ĜI šî-ir-pu x ḫûdu-beads of refined gold ibid. r. 5 (OB Qatna).

širru see širu B and C.
ṣīrū A (or ṣerū) s.; brim; SB, NB.

a) in a concrete sense with mulld, to fill: KÁ:MEŠ ... ša ina amāt šarru ukanniki minamma i-pet-ti-ma(text -šu) uđēšu ana ši-rē umalla why does he open the gates which I sealed on royal order and want to fill his vessels to the brim? TCL 9 106:17 (NB let.); zēra usappaḫu maṣi qāṭēšunu šē ana ši-ri-e u[mallā] (that) they scatter the seeds (this means) they will fill (the barns) to the brim with their shares LKA 72:11 (SB), see TuL p. 46.

b) in transferred mng. with mulld, to become full to the brim, i.e., fed up (with a situation): we must not forsake the king out of thirst (and) the whole world must say Nippurā ša bēpē ša māt Aššur iṣubatu ina šumēl a-na ši-re-e in-da-lu-ū (these are) the people of Nippur who submitted to the land of Assur because they were fed up with the lack of water ABL 327 r. 21 (NB); the kings, our lords, have always been concerned with strengthening our privileged status ever since they ascended the throne u aniš ša a-na ši-re-e nī-im-lu-ū ša šal Ėlamitī šal šal Tabluitī ša šal Abḥālimitī yet we are (now) up to our necks in Elamite women, Tabluitian women, and Aramean women ABL 878:4 (NB); LU. ERIN.MEŠ a-na ši-re-e in-da-lu-ū ša kaspa iṣisirununim the workmen have become fed up (and) are pressing me for silver YOS 3 80:5 (NB let.), cf. LU ši-ri-ka ... a-na ši-re-e in-da-lu-ū UCP 9 89 No. 24:12.


The mng. of the phrase was correctly established by Ebeling, but the Aramaic etymology he proposed cannot be used for a word already attested in SB.

(Ebeling Neubab. Briefe aus Uruk p. 68 n. to 80:5.)

ṣīrū B s.; (an object); OB.*

I ši-ru-ū (among household utensils such as esittu, maḥrasū, etc.) VAS 9 221:9.

ṣīru (fem. šīrūtu) adj.; first-rank (in importance, quality), outstanding (in size), august, excellent (used only as a poetic term); from OB on; wr. syll. and maḥ, cf. šīrū, šīrū A s., šīrūtu, šurrū v.


a) said of deities: inu Anum ši-ru-um ... ana Marduk ... illāti kāṣšat nīši šīšumûm when august Anu allotted to Marduk supremacy over all peoples CH i 1, also (as title in colophons of the CH) Driver and Miles Babylonian Laws 2 114, and STC 1 218:5; an.na z a.e maḫ.ē me.en za.e maḫ.ē me.en : ina šamē alṭa ši-ri-ī atta ši-ra-at (O Anu) you, the majesty one in the heavens, you are majestic BRM 4 8:1f. (SB rel.), and pasim in this text; Aššur ilu ši-ri Aššur, the august god AKA 10:28 (Adn. 1), cf. Ḡ.Nabd āqul ši-ri-ī 5R 66 i 16 (Antiochus I); Ǧibil gīr. gāl maḥ : Ḡ. Min šīṭra ši-ri BA 5 648 No. 14:1; dingir. nun maš.sū.maḥ : (ana) ruḥē mas-su-ū ši-ri-ī to the prince, the supreme leader CT 16 20:124; cf. ibid. 19:58, KAR 184 obv.(f) 19, etc., see also Tallqvist Götterepitheta s.v. šîru; Ǧ. LUGAL.DUR.MAḪ ... ša ina šubā šarrūtī
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śluru

$urbā an (var. ina) ili ma'diš și-rū DN, who is exalted in royal residence(s) (and who) is very important among the gods En. el. VII 96, with comm. MAH = rubšu ... MAH = ma'du MAH = și-i-ri STC 2 pl. 55 ii 2ff.; 4 Nabū suk-kal-lu și-i-ri Nabū, the august vizier 1R 70 iv 16 (MB Kudurrū), cf. 4 Narsu suk-kallu și-i-ri VAB 4 224:42 (Nbn.), also Ebeling Handerhebung 38:28, and passim in SB; 5 Samaš u 4 Adad ... DI.KU, MEŠ MAH, MEŠ Šamaš and Adad, the august judges Hinke Kudurrū iv 16, cf. VAB 4 264 i 41 (Nbn.), CT 16 44:113 (SB rel.), and passim; 6 Šimunu MIN și-ir-tum CH xlv 41; ana ... 7 Ištar Uruk ru-ba-a-šī șīr-tī for the deckings of divinity TCL 6 51 r. 33f. (SB rel.), cf. tiqni MAH, MEŠ Borger Erasb. 84:36; gu. maš gu. gal: șa și-ra șa raša šurpu V-VII 152f.; mašak řimti șīrti mašt DN DN wears the skin of a sacred wild cow ZA 36 212 r. 9; 8 Dinurta u 4 Palīl ... Qašassunu și-ir(var. șīr)-ta idi belātija širku DN and DN, presented me with their magnificent bow for my lordly arm AKA 84 vi 59 (Tigl. I), cf. 9 Dinurta tiqni [giš] tukul maš [ba]. ra. an. sum: 8 Dinurta kakkum șīr-a-am iddikkum DN has given you a majestic weapon LIIH 60 i 12 (Hammarupi), cf. [giš] mašu. giš. tukul. maš An, na. kačē: [čra kakk șī-rī ša 4 Anīm 9] (take) a staff of corneil wood, the august mace of Anu CT 17 18:8f., and passim; išu elu el-tu șī-rū holy wood, August (man on mes, “mēšu-tree” and “eššu”) Gössmann Era I 151; giš. mar maš.bi: šu șī-rū august spade symbol KAR 375 r. iii 27f.; iša ša-ta-ka șī-ri multiš palubki with your sublime staff which establishes boundaries SR 66ii 14 (Antiochos I). 10) 

c) said of temples, palaces, cities: enuima Aššur belu ana șīrī šītu i-ba-umā barṣa-ba șī-ri șadīš iramadama when the lord Aššur
śi-ru

moves to this temple and joyfully takes up residence on his august dais KAH 1 13 iv 28 (Shalm. I); zikurrātī gigunanū ši-ri VAB 4 236 ii 16 (Nbn.), cf. CT 37 1 i 13, ibid. iii 84 (Samsuiluna); Aššur... ina kunnīku ši-ri ušarūnu šubassu I induced DN to take up residence in his august shrine CT 36 6:17, and dupl. BIN 2 33:3 (Kurigalzu), also VAB 4 226 iii 16 (Nbn.), cf. kiına anāku E KU ătmăna ši-ri ana māshāb Aššur... ina Nippuru parakkū ši-ri ša [...] BA 5 644 No. 11:7f.; šu-ub-ta ši-ir-ta Weidner Tn. 36 No. 25:4, cf. SBH p. 126 No. 79:2 (SB rel.); ki. dūr. maẖ: šubtu ši-ru šebassu OECT 6 pl. 17 r. 4f., and passim; kišal. maẖ. a ki am.gub. a. m. u: ki-sul-lu ši-ri ašar rimā izzazu sublime propylon, where the (figures of) wild bulls stand SBH p. 92a:7f.; Ninuakī ši-ri nu-rām Aššur Streck Asb. 84 x 52; Aššur... ma-ḫa-zi ši-ri Assur, the august city Winckler Sammlung 2 1:30 (Sar., Charter of Assur), and passim said of Sippur, Nippur and Babylon; E. maẖ = bitu ši-ri = bit [...] E. gaš.ḪI. maẖ = bitu rabā ši-ri = bit Gula KAV 42 r. 16 and 12, see Frankena Tāktušu p. 126:172 and 168; E. gaš.ḪI. ši-ir-šu epēš KUR Aššurkī... ušēpiš I had a magnificent palace built in the Assyrian style OIP 2 129 vi 55 (Senn.), see also gigunanū.

d) said of rulers: zikurrātī aššarēdāku ši-ra-ku (var. adds šitmarūku) anāku I am virile, I am the leader, I am majestic, I am fierce) KAH 2 84:15 (Adn. II); šangū ši-ri ša Enlīl (RN) the august priest of DN ACA 5:13 (Adn. I); RN... [PA.TEL.] MAḪ RN, the august governor Unger Relieffstèle 7 (Adn. III), cf. RN... iššakkū ši-ri VAB 4 86 i 6 (Nbk.), and passim in Nbk., Nbn.; ûšam[gal]šu ši-ri-ru Borger Esah. 96:18; RN... šatammu ši-ru (var. ši-ri) ša Aššur KAV 32 ii 36 (Tigl. I), cf. RN rabā ši-ri ibid. 92 viii 36 (Tigl. I); iššatābi... šu-me kaššu zikurrāši ši-ri-ru (var. ši-ru)... iškuminni the great gods endowed me with an honored name (and) an illustrious
title 3R 7:4 (Shalm. III), var. from WO 1 456 i 10, cf. VAB 4 100 No. 12 i 23 (Nbk.).

e) used in NA, NB royal inscrs. as an epithet—1' used of troops: gigimar quirāšišu ši-ri-ru (var. MAḪ.MEŠ) pan girīru šabtumma all their crack troops blocked my path Borger Esah. 44:70; ina kakki urassip mandaḫšēbu ši-ri-ru (var. MAḪ. MEŠ) I defeated his crack warriors Streek Asb. 48 v 110; adke ľu emaqūši ši-ra-ā-te I set my crack forces in motion Streek Asb. 8:66.

2' said of objects, etc.: agē garnī ši-ra-ā-te crown with mighty horns 5R 33 ii 51 (Ağmurkāprime), cf. Aššur... našī SI.MES MAḪ. MEŠ Unger Bel-Harran-beli-usur 6; ina giš.ĢIGIĠIR mu-ia šir-ti... ina uggāt ṭibbiya artakab ḫanṭiši energed, I quickly mounted my excellent war chariot OIP 2 44 v 70 (Senn.); ina elippāti ši-ra-ā-te ana ăṭānna ušēbūrūni marṣiq (the workmen) brought (the statues) laboriously to the near bank in large boats OIP 2 105 v 71 (Senn.); gušīrē erēni ši-ri-ru tārbit KUR ḫāmanīm immense cedar logs, the produce of Mount Amanus OIP 2 129 vi 59 (Senn.), cf. Borger Esah. 61:8, Streck Asb. 88 x 98, VAB 4 222 ii 10 (Nbn.); timmē erē MAḪ. MEŠ adi timmē erēni rabāte (GAL. MEŠ)... misēr u annakī urakkīna I reinforced high copper columns and also large cedar posts with a casing of copper and tin OIP 2 110 vii 26 (Senn.), cf. Borger Esah. 62:22, Streek Asb. 16 ii 41; for similar refs., see gišmahšu; alādād.la ṾI.MEŠ ši-ri-ru-(var.-te) ušēpišma imina u šumēla ušabīta šitgārin I had magnificent adaddalmīnu-figures made and I set them (up to the right and left of their (the doors’) lock OIP 2 129 vi 64 (Senn.); 2 kalbi ḫurāši 2 kalbi kaspi 2 kalbi erē... ina K.KA.-šu ši-ra-ā-te usērēdē ina ḫigallu I placed on a pedestal two golden dogs, two silver dogs, (and) two copper dogs at its (the temple’s) magnificent gates VAB 4 164 vi 23 (Nbk.), cf. K.KA.-šu a.m. zu- tai... ina bābīki ši-ri-ru OECT 6 pl. 25 K.3131:9; dalāt ašāši ši-ri-ā-te ľeš I made magnificent door leaves of firwood AKA 146 v 10 (Aššur-bēl-kala), cf. WT. MAḪ. MEŠ ibid. 246 v 17 (Asn.); askuppāti NAḪ.ĐUR. MI. NA.BĀN. DA MAḪ. MEŠ abni I fashioned mighty slabs of breccia OIP
Mannaean chieftains Langdon Tammut pl. 3:6 (NA prophecy); *ina mubhīh annām ša apuwarūnu anna aḫḫīna* with reference to the ships of that chieftain concerning whom I wrote to my brother ABL 1385:7 (let. of Šamaš-šum-ukin); LÚ MAḪ.MEŠ-ni KUR Kummuhaja italkūnû madattu naṣṣīni the chieftains of the Kummuhaeans have just arrived, bringing tribute ABL 196:8, cf. ibid. 13; LÚ MAḪ. MEŠ KUR Ṣu-purr-a-a (among them a LÚ GAL URU MEŠ line 8) ABL 252:4, and passim in this letter; *ina muḫḫi LÚ MAḪ. MEŠ ammāṭitu KUR Urartaja ABL 306:3, etc.; [LÚ]. MAḪ. MEŠ-ni ša mātātu gabbu [ina pān abika šīgūnī] [K]š annīma ina pān mār šarri ... [į]lūtu just as the chieftains of all the countries marched in review before your father, so let them march in review before the crown prince ABL 948 r. 6, cf. ABL 90:13, 680:8, 936 r. 7 (all NA letters); PN LÚ MAḪ ša KUR Zi-ki-ri-ta-a-a ABD 865 r. 2, cf. LÚ MAḪ. MEŠ LÚ Zi-kiril-ṣi[t]-ta-a-a ABL 205:3, and passim in this letter, cf. ADD 758:10, 1036 iv 15; LÚ ŠI-RA-NA-ŠI ᵃ PN Nabatia ina pān šar Bābītī kī illūkūnī when the chieftains of Nadnu, the Nabatean (ruler), came to the king of Babylon ABL 1117:6 (NB).

Godbe, AJS 21 70; Klauber Beamtentum 7; W. J. Martin, Stör 8/1 26.

**širu B** (širu) s.; (mng. uncert.); OA. *zi-ra-am paṣṣārum kaššūma ša eμārim ṣaḫpiṭum* (in GN I took) a s., a table, a donkey saddle, thick hides (and one pirīk announcements worth five shekels of silver) BIN 4 162:28, and OIP 27 55:17, cf. *zi-ri-am paṣṣārum maštak ša ṣalpiš kassīsma ša eμārim (all this should be ready)* CCT 2 18:27; send me with the next man of yours who is coming here *zi-ru-am šiṭu 20 MA NA u šeṣši ša GN a s*, weighing less than twenty minas, coming from Māmā (or: of the kind made in Māmā) CCT 3 18:b:4, cf. *zi-ru-a ša 20 MA NA* (among various objects) CCT 4 20a:10; *zi-ri-tim ša qāli PN u PN šaknatnu luḫu[nī]m* let them bring me the š.-s which have been claimed by PN and PN₂ KT Blankertz 5:17; *qābilām ša abīni zi-ri-am u ʿiqrām paṭurna ... šēbilām* redeem and (send to me here at
şiru C

Wahšušana) our father's qablitu, the š. and the ladle CCT 4 19b:8; cf. ibid. 15; zi-ru saḥırtum ēlānumma e x-ša-ki-šu (obscure) CCT 4 20a:23; uncert.: 10 lu-bu-xi <nu?> zi-ri-im BIN 4 118:3.

Probably a household object. The term ra-bi zi-ri-im is listed provisionally sub şiru in rabi šerî.

Lowy, KT Blankertz p. 24; Oppenheim, AFO 12 344 n. 4; Bilgiç Appellativa p. 41 n. 98.

şiru C (şirru) s.; (a copper tool with a wooden handle); lex.*


Since the scribes in Hh. VII and XI carefully separate zē.ır (şiru and şirru) from za.ır (ṣerru and sarra), the two words have to be kept apart; the former is probably the designation of a tool made of copper and wood. The characterization "oil-eater" could refer to a whetting tool of some type. The explanations in Hg. are not helpful.

şiru D (şirru) s.; (mng. unk.); lex.*

[giž-ša-ri-şu (šē) = šir (var. šu-[u]) mu-uş-na-lim (for muš-išu) Nabnitu XXII 207.

A synonym for aquyllu. The expression seems to refer to the midday heat. The reading birx for NE is based upon ANašt-ip NE = mu-uş-la-lim Einhmuš III 89.

şrūtu s.; majesty, excellence; SB; cf. širu adj.

E. babbar. ra ki.tuš nam.lugal.la.zu ša nam.mā; su pa.ša.ni.ib : ona Ebabbarra šubat bitalika ši-ru-ut-ta še-pi (O Šamaš) reveal your majesty to Ebabbarra, your lordly residence Abel-Winkler p. 59 BM 33,328:9f.

akaredātā ši-ru-la gardsā taqīšātu you (the gods) have bestowed on him (the king) first rank, majesty (and) heroism AKA 30 i 23 (Tigl. I).

şiṣitu s.; (a part of the loom); SB.*

[giž]-ša-lagabšē.Ši; giš, min lagabšē, [giš].


[...] = ši-ṣi-tum CT 41 28:10 (Comm. to Alu Tablet XXXIX).

ša ušître le=-e(?)-[?][i](-؟) tašlibir ši-ṣi-ša you (evil eye) have broken the š. of the expert woman weaver ArOr 17/1 204:11 (translit. only); šumma tirānu šima ši-ṣi-tum if the intestines look like a š. BRM 4 13:54 (SB ext.); obscure: [...][ši-ṣi-ši šam-ša] im-ḫaṣ PBS 1/2 116:5 (inc.1); [šumma [...] ina ši-ṣi-tu malā; Haupt Nimrod-epos p. 76 No. 40:18 (SB Alu).

Probably the harness of the loom or simply the heddle.

Ebeling, ArOr 17/1 205.

şiṣṣatu s.; (an ornament); OB Qatna*; pl. şiṣṣītu.

kišādu ša 1 ši-ṣi-ša-tu (var. Šu) šurāṣu tamli uqqi duši a necklace (having) on it one golden š.-ornament with a lapis lazuli (and) duššu-stone inlay RA 43 142:41, cf. ibid. 55, also ibid. 144:60, 146:86, 150:123, cf. also 3 ši-ṣe-e-tu šurāṣu ibid. 180:16.

To be connected with Heb. šīš (pl. šīšīm) denoting golden floral ornamentation.

Bottéro, RA 43 15.

şiṣṣu s.; manacles, handcuffs; SB.*


min.[ra]š-gi-a = ši-ṣi-ši maḥiş the handcuffs are clamped on Nabnitu XXI 56.

ina ši-ṣi-ši [iš qāti] biritu parziali iddīsumma... adi mahrija u♭buni he put him in handcuffs, manacles, (and) iron fetters, and they brought (him) to me (at Asur) Winckler Sar. pl. 34:112; ina giš ši-ṣi-ši iš qāti parziali biritu parziali utammeša qāti u še-pa Streck Asb. 28 3i 59, for other refs. from Sar. and Asb., see š qāṭī.
şişu

The Sum. designation suggests that the manacles called şişu consisted of bracelets rigidly connected by a bar instead of a chain.


şişu see şışu.

şiťan adv.; at the rising (of the sun), in the east; SB*; cf. aşu, şitu.


šarru ša ultu ši-ta-an adi ši-la-an kibrat arbaʼi ibelu the king who has become master of the four quarters (of the world) from east to west Lyon Sar. 23:4, 27:4, wr. ši-tan ibid. 25:5.

See also the refs., possibly to be read šiťan, sub šiťas.

şiťas adv.; at the rising (of the sun), in the east; SB; wr. šyli and giš.nim; cf. aşu, şitu.

giš.nim = ši-taš, giš.sig = ši-la-an Antagal D 228f.

a) adverbial use: [išat] ši-ta-dš u ši(var. šil)-la-an ba-ú-ut ša Ebla (Enlil) (Šarpanitu) goddess of all the subjects of Enlil in the east and west BMS 9 r. 41, var. from LKA 48:6, and see Ebeling Handerhebung 68; malkti rabáti ša šiťas u ši-la-an ana kitr[iš]unu upaqqáni the great princes in the east and in the west (by the terms of) their alliance with me Thompson Esarh. pl. 16 iv 34 (Asb.).

b) with ina: ina giš.nim u šišan (wr. giš. ši) lu-maš-ši ušúzima harránu málku [iš]kukk šomuna (Marduk) placed the lumákšu-stars in the east and in the west and assigned them a course as a way (along which to travel) Craig ABRT 1 31 r. 9 (SB); [da]šúan ša ša šu ši-taš u ši-la-an šu[-...] (Šamaš) the judge of the great gods, the king of the great gods, who is [... in the east and in the west JRAAS 1892 352:10 (votive inscr.).

c) with ultu ... adi: tenēkēti mālitan ša ultu ši-taš adi ši-la-an ina emaš akšur bēša aššuduma the peoples of all the countries which I had conquered by the might of DN, my lord, from east to west Winokler Sar. pl. 24 No. 51:5, cf. OIP 2 152 17:10 (Senn.).

Note that it is possible to read the spellings TAš as tin, see von Soden Syllabar No. 310.

şiťaš s.; (name of the month of Simânū); SB*; cf. aşu.

iti [ši]-i-taš : iti.SIQA.GA 5R 43 i 9.

ina iti ši-taš iti bi-in dāRA.GAL in the month of Ši., the month of the son of DN (= Enlil) Lyon Sar. 9 : 57.

See Landeberger Kult. Kalender 69, Langdon Monologies 116 for this designation, which appears in 5R 43 as a month name from Ur instead of the expected ū.BES.TES.KU (see Schneider Zeitbestimmung 73 No. 3).

şiš adv.; like a sunrise(?); SB*; cf. aşu, şitu.

šu-uh-li-ši ši-ti-ši make (it) shine like a sunrise(?) AFO 19 54 r. iv 201 (SB hymn to Ištar).

şišu s. fem.; 1. rise, rising (of the sun), east, 2. birth, emergence, place of growth, habitat, 3. produce, product, offspring (also šiš tibbi), utterance, command (šiš pi), 4. expenditure, debit item, loss, release (with aşu or šišša), exit tax, departure, act of leaving, 5. (a gramm. term); from OAkk. on, Akk. i₇u₄₃₇₃₃₃ in Elam. (šiš mana), Sumeroagam in Hitt. (ša₇u₄₃₇₃₃₃, see Friedrich Heth. Wb. 270); wr. šyll and š (in mngs. 1 and 4), zi₄₃₇₃₃₃₃ in (mng. 4); cf. aşu, šiš mana, şitam, šišas adv., šiššu, šišu in ša ši šišša.

ba-ab-bar urd = ši-it duṭu A III/3:68; ni-gi-in nii nin(ub + kid) = ši-it duṭu ši A III/3:213; duṭu, š = ši-it duṭu-ši īgitum short version 121; ubdu-ab-ba-ra = ši-it šam-dši Antagal C 39; duṭu, š = ši-it duṭu-ši Antagal D 226; u, š = ši-it duṭu-[m] OBGT I 817 (in all refs. followed by erēb ša šam-ma, giš, u, bi = ši-it duṭu-[m] ᵗʰ u=c-re-eb duṭu-[m] OBGT I 819f.; ša ša ši-it duṭu-[m] ᵗʰ u=c-re-eb duṭu-im OBGT I 821f.; ka.tan. š = ši-it-pi-in Nabnitu IV 12.

zi₂₃₇₃₃₃ = ši-it-um Hh. II 155; zi₂₃₇₃₃₃ = ši-it-um a-ḫi-um special expenditure Hh. II 155; udu.zi₂₃₇₃₃₃ = ši-it-um a-ḫi-um a sheep (given as) an (extra) expenditure Hh. XIII 169; ša ša zi₂₃₇₃₃₃ = ši-it-um a-ḫi-um expenditures therefrom Ai. VI iv 40; [giš.bān] AMAR UD zi₂₃₇₃₃₃ = ši-it-um a-ḫi-um (measured) with the saḫḫu measure (used in the temples) of Marduk for outgoing items Ai. III i 31; giš.bān, š = šu-it Ši-it-um saḫḫu measure (used in measuring) outgoing items Hh. VIIA 233; [giš.bār.ги₂₃₇₃₃₃]
šitu la

-  [min (- *porisitu*) ši]-tā = two-bushel measure (used in measuring) outgoing items Iib. VIIA 221.

  nir.gāl dim.me.ir.e.ne uninka ga ar na dim.me.ir ga gal.gal.e.ne ka ta.bel.e.ni.sā sunuš (būr).na ag.ág.đa: etellu iš-ša *ina* psikku šakna šu-ša iš-ša rabûtâ šuttuš *ši*-ši *šu* prince of the gods, whose utterance commands assent in the gathered assembly of the great gods RA.ē. 70; 4. aṣlam.ta mu-ul.lil inim.ka na šu. nu. bal.e. dē: kabbu 6min ša *ši*-ši *šu* la udenētuš the honored one, Enli, whose command cannot be changed SBB p. 94; 10ff. and p. 133; 10ff. 6Utu.ē. tā 6Utu. šu. a. šu. tu. ū. (grāgāt). lu tu.ši. mir. ra gū (šam. dē.dē): štu *ši*-ši *štuvu*-ši ana ereb *štvu*-ši ana šūti i šúnu šen-ši šiši šiši (šass) she utters a wailing over the city from the east to the west, (also) to the south and the north SBB p. 83; 19ff.; inim. bi ṣur. ga-bBar. ra ba. dim. a. meš: sa-bittāšumū ina šad *ši*-ši *štuvu*-ši ērudb they seven grew up on the Mountain of the East CT 16; 44; 80ff., cf. (with Sumer. kur bab. bar. ta) ibid. 100ff.; zalāq. ta mu. un. ši. b. kuku. (ŠAM). ga zalāq. ta ki 6Utu.ē ṣe-ni. ši. zii. (var. adds . . .). dē: ša *ina* nāmrāri șanikkuša ina nāmrā-ar ša *šu* *štvu*-ši lemušu let them snatch him (the demon) who grows ever darker at dawn away from where dawn breaks, the place in the east CT 17; 35; 80ff.; ṣe. ša. gā. lā: iš *ši*-ši *štuvu*-ši the household of (one's) offspring Ai. III i3 22.

  [... ] x ša-am-ši, [... ] x x ša-am-ši - *ši*-šu *šu*-ši [... ] x pi-li-li-en = KLMūN <nim> same <in Elamite> RA 14; 167; 5ff. (syn. list); *ši*-ti. lu-ši-tu, tu-da-a-tu, li-da-a-tu, na-ab-ni-tu = i-li-iš-tum CT 18; 7 ii 8ff. (- Explicit Malku). 1. rise, rising (of the sun), east - a) in gen.: atta lu šamšurna ši-šu-ka lu-uš-ta-ša-an you (the addressee of the letter) are the sun, let me warm myself at your rising BIN 741; 17 (OB let.); šī-tuk-ka ippuru šelmati the gods of the land assemble when you (Šamaš) rise Lambert BWL 128; 47, cf. ši-tuk-ka uš-taš-ta-na kala abrutu when you rise all mankind warms itself KAR 184 obv. (1) 24; abnu šikinšu kima *ē*-šu *šu*-ši a stone, the characteristic feature of which is (that it glitters) like the rising of the sun (next line: ereb šamuš) STT 108; 74, cf. šī-ša-tum tam-tiši: šī ša-bab-tum gurun-šuši sig. u ha-as Uruanna I 125.

  b) referring to the sunrise as a point of time: ina kēri šum 6Utu.ē šum še-ša ana erëti gär-nu škatti he drinks (the potion) at daybreak, before sunrise, before he puts his foot on the ground AMT 59; 12; 28; ina 6Utu.ē ina kēša šari gqurrara šaššadāt mê ilšaši tassallā at sunrise you sweep the ground on the bank of the canal and sprinkle (ritually) pure water around 4R 25; 30 (SB rel.); S[a]šum ši-ši 6Utu.ē er-ešu 6Utu.ē ana Marduk biši (O Nusku) bid Marduk good morning and good evening KAR 58; 4: ina ši-ši 6Utu.ē u erēb šeši ša inša he asked (for a sign) at sunrise and at sunset Surpu II 120: Annunittum ... ša *ina* 6Utu.ē u 6Utu.šu.ā *u* šumup marqap itašša DN, who renders my omens favorable at sunrise and at sunset VAB 4 228 ii 26 (Nbn.); nēpišu anna šu[ra]mu ina 6Utu.ē šumma ina 6Utu.šu.ā leppuma škiššu ippāšu šaru if you perform this ritual either at sunrise or at sunset, the spell will be broken KAR 80 r. 19; [šumma anšlu sa]k.II ša šammā lišša ištu 6Utu.ē *en* 6Utu.šu.ā ikkalāša (wt. k.II šu) if both a man's temples hurt him from sunrise to sunset AMT 14; 5; 11, cf. CT 23: 44; 7 and 48; 17, cf. ina 6Utu.ē mašēš Labat TDP 108; 25 and 236: 50.

  c) referring to the sunrise as a direction, the east - 1') in OB: PN PN₂, ... ušillīšu ana ši-ša-am-ši parišu iškuš PN₂ has freed PN (and) has turned his face towards the east CT 8 48a; 6PN ... ša PN₂ ... ana marûšiška iškuši ... ušillīšu parišu ana 6Utu.ē aššu PN₃, who has adopted PN as her daughter, has freed her (from previous slavery and) has turned her face towards the east BE 6; 1 96; 8; 2; 3 SAB ... KI.U.UD ša Uri.šu.₃ šumma 6Utu.ē *one-third* of uncultivated land in East New Town VAS 13 24; 2; še-in ša ebrīti 6Utu.ē.a the barley from the east bank (of the river) ARM 2 67; 4; matam ištu ši-ši-ša ana er-bi-ša the land from the east to the west (lit. from its [i.e., the sun's—] fem. in Mari) rising to its setting) Studies Robinson 104; 22 (Mari let.).

  2') in omens: šumma 1.tiš ša-an-ši išam-ši ippuru 3 tu-tu-ru ụṣṣim if the oil becomes divided towards the east (and) three streams (?) move outwards YOS 10 57; 8, and passim in OB oil omens; šumma qutrumina ina sarāqiku ana ši-ši 6Utu.ē-im iłšak (if the smoke) goes towards the east when you
scatter the incense UCP 9 p. 373:9, cf. ibid. 26, also, wr. si dUTU ibid. 38, 48 and 50 (OB smoke omens); nakrum ina si-it ša-am-ši ittika tāḫazam īppuš an enemy will do battle with you in the east RA 27 142:31 (OB ext.); git ina dUTU.E.A (text ed.) ERIM.DAH (there will be) an arrival (of someone) from the east (as) a helper BRM 4 12:42 (SB ext.); šumma kulūbē KASKAL dUTU.E šabdū if ants set out eastward KAR 377:5 (SB Alu); šumma bitu KĀMES ša ana dUTU.E petu if the doors of a house open out towards the east CT 38 12:58 (SB Alu).

3' in rel. and lit.: [ikrj]d MUL KAK.SI.SA kīma i[p]a [dUTU.E] izzazu a prayer to the star Sirius (to be recited) when it is in the east JRAS Cent. Supp. pl. 3:14; ina KĀ dUTU.⟨UD⟩.E itti bāltāti ammani I was reckoned among them at the living at the Eastern Gate Lambert BWL 60:83 (Ludlul IV); ša alīja Zabban šītu abūliāti šištu ana dUTU.E šaniṭu ana dUTU.ŠU.A šištu ana ši-it dUTU-ši šaniṭu ana e-reb dUTU-ši of the two gates of my city, Zabban, one faces sunrise, the other faces east, one faces west Maqūl I 44f.; Antum ilakma ina manzāzīsu [ina ki]SAL.MAḪ ina muḥḥi šubat ḫurāši ʾanišu ana dUTU.EA išakkanna uššab Antum goes and, facing east, sits down on a golden throne at her station in the Great Entrance Hall KAR 132 i 19 (SB rit.), cf. RAcc. 72:16; salmē ša iṣṣē u ša [i[d]i] ... ina māši ina kīṣāt nāri telegi ... ʾanišu ana dUTU.E ša taškakan at night, by the bank of a river, you take the figurines (made of wood) and clay and you set them up facing east AAA 22 pl. 13 No. 1 r. i 8 (SB rit.), cf. ibid. 36, KAR 25 i 22; for bil. refs., see lex. section.

4' in hist.: šēbētu narkābišu ma-a-du ina máti ēlīti adi máti ša-pširi si-it dUTU-aš [ad]i ērebū dUTU-ši magal šalūmu his (the pharaoh's) many troops and chariots, from the Upper Country to as far as the Lower Country, (and from) east to west, are (all) very well EA 162:80 (let. from Egypt), also EA 163 r. 4; ša ... šarrāni eqdūte la pāḏūte šišu ši-it dŠam-ši (var. dŠa-maš) adi ērebū dŠam-ši pa šīṭīn ušākīn who forced into conformity the wild and uncivilized kings from east to west AKA 219:14 (Ass.); šarru ša uštu ši-it dŠam-šī adi ērebū dŠam[šī] nagab zamānišu sa-qīʾ(-qīʾ)-iš imnum the king who counted as nought all his enemies from the east to the west Layard 17:2 (Tigl. III); ʾešu gardu ša ... matāti kalašima šitu ši-it dUTU-ši adi ērebū dŠamši ibēlu the brave warrior who has gained the mastery over all lands from the east to the west Winckler Sar. 48:5, cf. uštu ši-it dUTU-ši adi ērebū dŠamšī ABL 277:8; ša ... ištu māt Ḫašmar adi māt Šimašpati KUR Modajā rāqitē ša ši-it dUTU-ši ... ikš푸dub rabītu qāṣṭu (the king) whose strong arm conquered from GN to GN, the land of the distant Medes (who live) in the east Lyon Sar. 3:14; SU.NIGIN 7 KĀ.GAL.MEŠ dUTU.E a total of seven gates (facing) east OIP 2 112 vii 84 (Senn.), cf. KĀ.GAL-ši-it dUTU-Šī Sreek. Asb. 80 ix 109, Thompson Esarh. pl. 14 i 3 (Asb.), also VAB 4 222 i 17 (Nbn.); niṭiḥ ḫubut qaṭība ša šadū u tāmti ši-it dUTU-ši ina libbi ušēšīma I settled people there who were my share of the booty taken in the mountains and (lands bordering) the Eastern Sea. Borger Esarh. 49 iii 11, cf. ibid. 46 ii 27, cf. adi tāmti šapširi ša ši-it dUTU-ši OIP 2 23 i 14 (Senn.); ďaru danna ṭabri dUTU.E Bābilam ušāšira I put a strong wall around (that side of) Babylon (which faces) towards the east VAB 4 82 i 15, and passim in Nbk.; mātāti ištu ši-it dUTU-ši adi ērebū dŠamši ikš푸dub qaṭāja may I conquer with my own hands all the lands from the east to the west 6R 66 ii 17 (Antiochus I); MUL dUTU.E ša dUTU.ŠU.A the Star of the East and West BE 8 142:11, see AFO 18 386.

d' designation of a ritual performed at sunrise (only as loan word in Elam.): I, Šilhash-Inšāšinuk si-it ša-am-ši sa-liši-iₐₐ (remainder broken) [made a representation of] a sunrise (ceremony) in bronze (Elamite inscr. on a bronze object with a representation in repousse of a cultic scene, see RT 31 41ff.) MDP 11 No. 93 (= pl. 11):5.

2. birth, emergence, place of growth, habitat — a) birth, emergence: ištu ši-ti-ia mamman ša ana ilim ugalītu ušiškī there is no one who has committed a sin against the god (Dagan) ever since I was born ARM 1 3:5
šitu 2b

(let. to a deity); Marduk ša ulus ši-ti-šu imḫšu abušu Anum Marduk, (the name) which Anum called him ever since he was born En. el. VI 123; ultulat si-ta-šu gašir ulus ulla (already at) his (Marduk's) birth (he) was manly; he has been mighty from the very beginning En. el. I 87; šalam šarratija ina kāpi ša šadē ina ši-šu na-ga-bi-ša abši. I had a stela, representing me as king, cut in the mountain rock where its (the Tigris') source emerges WO 1 468 r. iii 30 (Shalm. III).

b) place of growth, habitat: Aššur u Ištar ... gišmāši erēni ... ina gīri KUR Sirara KUR.MES ina puži nanuzu usaklimunni ši-šu-um Aššur and Ištar showed me the place where the cedar trees (suitable for making) beams grow, standing in secluded spots in the midst of the Sirara Mountains OIP 2 107 vi 53 (Senn.), also ibid. 120:42; ġumma giš. TUKUL imiltim ... pašāšu ši-ti ri-ši-im īftušu if the front of the right "weapon" faces the place where the "head" (of the weapon) comes out YOS 10 46 v 38 (OB ext.); obscure: 4 gašāri ana hittānu ša parakkī ša ziqpu ša ši-ti UL VAS 6 221:4 (NB); šaplūnum [u]zunišu ši-tum ši-ti-im below his (the sick child's) ear an excessiveness (?) has appeared Finit, Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves 14 p. 131 A 140:8 (Mari).

3. produce, product, offspring (also šīt lībbī), utterance, command (šīt pī) — a) produce, product — 1' in gen.; giš. ERIN dannāti ši-ti šadī ělāti mighty cedar trees, the produce of the high mountains VAB 4 116 ii 40 (Nbk.), and passim; asāšu paglūti ši-ti-šū kinnē rabīṭāti thick fir trees grown in high mountains YOS 1 44 i 12 (Nbk.).

2' in šīt hurri: urudu. saẖar. ḥu. luḥ. ḫa = ši-ti ūrri-[va]r. -ru washed copper ore = product of the mine Hb. XI 336, also Hg. 190 in MSL 8 p. 153.

b) offspring (also šīt lībbī) — 1' šitu alone: RN rubā nādu nasgu ši-ti Bābili RN, the pious noble, the elect, the offspring of Babylon BBS. No. 6 i 2 (MB kudurru); ši-ti ah-ša.taš the latest (born) offspring (of this lineage) BBS. No. 10 i 14 (NB); Enkidu damu... ši-ti ū-ri-ia alṭā O mighty Enkidu, you are not the offspring of my womb Gilg. III iv 17; e-šē-lu (for asagū, q.v.) ši-ti Enlīl alṭā thorn bush, you are the offspring of Enil ZA 45 206:16 (Bolh. rit.); see also CT 18 7 ii 8, in lex. section.

2' šīt lībbī: anāku RN šarru rabā ... ša-bi RN, I, Assurbanipal, the great king, the offspring of Esarhaddon Thompson Esarh. pl. 14 i 4 (Asb.); ši-ti ša-bi-šu a daughter (of his, one of) his (own) offspring Streck Asb. 18 ii 70; mār ši-ti līb-bi-šu ina kakki urassibšu his own son slew him (Sennacherib) VAB 4 272 i 39 (Nbn.); PN talimšu karram ši-ta-bi-ia PN, his younger brother, a child (who is) my own offspring VAB 4 62 iii 9 (Nabopolassar); PN maru esēša ši-ta-bi-ia Belshazzar, (my) firstborn son, my own child CT 34 27:38 (Nbn.); asāšu marat ši-ti līb-bi-ia tērtu ęµsuša ... marat ši-ti līb-bi-ia ana enēti aššima I Made an extispicy with regard to (my) daughter, my own issue, and I installed my own daughter in the office of high priestess YOS 1 45 i 29 and 24 (Nbn.); ultu pani RN ... adi MU.6.KAM RN ... mār ši-ti līb-bi-ia 104 ša-na-ti damqāti ... uballātu-Šni (Sin) made me live 104 happy years from the reign of Assurbanipal to the sixth (regnal) year of Nabonidus, my own son VAB 4 292 ii 27 (inscr. of Nabonidus' mother), and passim in this text, see also lex. section; Šamaš u Ištar ši-ta-bi-šu namra Šamaš and Ištar, his (Sin's) shining offspring (lit. of his shining heart) VAB 4 224 ii 40 (Nbn.), cf. Šamaš ... ši-ta-bi-šu Šin u Ningal ibid. 226 iii 12; Kambuzija DUMU ši-ta-bi-[ia] Cambyses, my own son SR 35:27 (Cyr.); šašu PN ana šintu šallākumma arkišu DUMU ši-ta-bi-ša PN maru iltamaladu isgēši u nikkāši ša PN abīšu ileqqi ki DUMU ši-ta-bi-[ša] PN la iltamaladu PN šēš-ša u bēl zittāši ana mārātu ileqqēma when PN has died, after his (decease) the male issue which has been born to PN, his son, shall receive (the right to) the income from prebends and the (other) possessions of PN, his (grand-)father, (but) if no male issue has been born to PN, then PN shall adopt his (younger) brother and his (the brother's) partner Nbn. 380:6 and 8 (~ Hebraica 3 15:17 and 19, NB leg.), see ZA 3 366.

štī 3b

nu ul ši-it ū-ri-ia alṭā O mighty Enkidu, you are not the offspring of my womb Gilg. III iv 17; e-šē-lu (for asagū, q.v.) ši-ti Enlīl alṭā thorn bush, you are the offspring of Enil ZA 45 206:16 (Bolh. rit.); see also CT 18 7 ii 8, in lex. section.
şiitu 3c

c) utterance, command (şi-t pi) — 1’ referring to the utterance of a deity: Marduk belu rabā ša ści-it pi-šu itu mamma la uṣṣellu Marduk, the great lord, whose utterance no god can alter MDP 2 pl. 23 vi 30 (NB kudurrū), cf. En. el. VII 152; iḫg ina ści-it pi-i-šu anu númma lu re’u mupapaḫuru sapḫūti (Marduk) pronounced with (solemn) utterance, “This certainly is the shepherd who brings together those who are scattered” VAS 1 37 i 31 (NB kudurrū); ša ści-it pi-šu la uttakkaru la înennā gisibäsu (Nanā) whose command cannot be altered, whose order cannot be changed VAS 1 36 i 14 (NB kudurrū), cf. 1R 29 i 20 (Šamši-Adad V); iša rabāti maḫa ina nara annē šumu nabiḫ ina ši-it pi-i-šu-nu (text -ṭAR, wr. on line 60) elli ša la nannāri arrat limmuši šu rurušuma may the great gods, as many as (have) their names mentioned on this stela, curse him with a grim curse by means of an utterance of their holy mouths that cannot be annulled OIP 2 85:59 (Sannūn); kāta gibitka la înennā līkūn ši-it pi-i-šu as for you, your command shall be unchangeable, your (text: his) utterance firm (i.e., unshakable) En. el. III 48, cf. lu kēnat ši-it pi-i-ka la sarār segarka your utterance shall be firm, your order not be gainsaid En. el. IV 9; [i-n]a ši-it ka-ka mītu iballuṭ at your word, the dying become well AMT 93:3-6; ši-iš ka-ku-nu šalāmu epīš ka-ku-nu balāšūmna your command (means) well-being, your word (means) life OECT 6 pl. 22 K.2784:7 + BMS 62:7 (SB rel.), cf. Iraq 18 62:14, also dam (text i-na)-qā-at amakunnū ši-iš ka-ku-nu šalāmu epīš pikunu šalāmu OECT 6 pl. 6:6; for bil. refs., see lex. section.

2’ referring to the utterance of a human being: ši-iš pi-i ša šarri bēliḫa] ABL 1110:11 (NA); ana Marduk ōmeni iliku šu-paḫa bēl mālāṭi Marduk šimi ši-iš pi-i-ia my supplications went to Marduk the merciful, “O lord of (all) lands, O Marduk, hearken to my utterance” VAB 4 94 iii 46 (Nbk.); iša rabāti ašiḫumṣī ši-a ši-iš pi-i-ia uṣṣallā qatāni O great gods, I have called unto you, give heed to my words, listen to me CT 94 9:37 (SB rel.), also RA 18 28:1, restored from dupl. KAR 38 r. 19; ši-iš pi-i-šu-nu ūtākā karina maḫīra [tuḫaḫmaṭ ši-iš pi-i-šu-nu tapassār atta the case of those whose mouths say “No” is before you, quickly you establish (the real meaning of) what their words (say) Lambert BWL 134:126.

şiitu 4a

4. expenditure, debit item, loss, release (with asū or šūšū, exit tax, departure, act of leaving — a) expenditure, debit item (in econ.) — 1’ in Ur III: see UET 3 p. 190f. for refs.; 25 ālu gūšum ZI.GA ki PN twenty-five sheep (for) the gūšu-sacrifice, expenditure on the part of PN MDP 10 91:3; 2 (gūš) 5 (BĀN) NINDA ZI.GA ki PN two gur and five seals of (flour for making) bread, debit item against PN MDP 10 110:2, and passim, also ZI.GA šu PN ibid. 33:3, and passim.

2’ in OA: kaspam ša allaqqeu anā ši-it bit abiǰama šaqqal the silver which I borrowed was paid out for the expenses of my father’s household TCL 19 79:20, cf. BIN 4 46:11; URUDU anā ši-it šu uṣqqil he weighed out copper for his expenses OCT 4 33a:11, cf. BIN 6 178:17; lu kaspam lu šu ḫurāqqam anā ši-it PN ša šaqqalšum uṣqqilma šašti kaspim anā PN ša ipṣidma he paid the expenses of PN either in silver or in gold, what there was to pay, and he entrusted the remainder of the silver to PN OIP 27 57 r. 24.

3’ in OB: 1na 1 (gūr) 3 (pri) 3 (BĀN) šE. gur ša tēšība 4 (pri) 5 (BĀN) šE ši-it-tum šapīl-tum 4 (pri) 2 (BĀN) šE from the one gur, three pri, and three seals of barley which you left, (there has been) an expenditure of four pri and five seals of barley, the balance is (now) four pri and two seals of barley (this statement leaves two seals unaccounted for) TCL 1 49:6 (let.); ZI.GA RL.RG.A šatarkusušma ribbidatum NUT.UK (184 sheep and goats) the debit item (owing to) animals that have died has been deducted, he (the shepherd) has no balance (to be responsible for) TCL 10 204 r. 5, cf. ibid. obv. 11, BE 6/2 2:4; 3 (BĀN) šE ša PN ilgā ZI.GA ša qāṭi PN šE three seals of barley which PN took, outgoing item issued by PN PBS 8/2 202:4; 10 LŪ.NIM šA ERIN ... nammart PN u PN šE ZI.GA niš.SU PN šE ten Elamites, part of the team, received (into custody) by PN and PN, PN is responsible for (their) dispatch VAS 13 13 r. 9; akṣum kanikāt RL.RL.GA ... u šE ZI.GA DIDI kanākīm
43b

with respect to sealing the receipts for the animals that have died and for the non-budgeted expenditures of barley. A 3520:8 (let.), cf. VAS 9 36:3, cf. also ZI.GA aqitum ARM 9 98 v 45, and passim, see Birot, ARMT 9 p. 290 § 73; obscure: ana ši-ti-im (case; ši-ti) nu i.gub.Bu he (the tenant of a field?) will not be responsible for losses UET 5 232:9; šUN.GIN 3 lim 2 ME 24 KU.BABBAR ZI.GA LUGAL in all 3,224 silver (shekels), royal expenditures Wiseman Alalakh 387:20, cf. ZI.GA qāti PN ibid. 369:11, note annātim ZI.GA ša RN-[ma] these are the gifts given by Ammitakum (when he took the daughter of the ruler of GN as a wife for his son) ibid. 409:44; x barley ZI.GA JCS 8 15 No. 249:6, and passim in ration lists (all OB Alalakh).

43c

In MB: šE ZI.GA expenditure in barley BE 15 189:2, cf. ibid. 168:1 (heading) and 34 (total), also (referring to copper) BE 14 123a:1 and 13, PBS 2/2 139:7, (to hides) ibid. 63:1; naphar x aklu u ZI.GA total x (barley) for home consumption and the expenditure (for MN) Peiser Urkunden 105:15; four ana ZI.GA LUGAL ibid. 126:3, cf. ibid. 100:5 and 16, ZI.GA šangī ibid. 33; šU.NIGIN 8 MUŠEN.HA waštēna ZI.GA šu-nu altogether eight men(?)) birds lost Wiseman Alalakh 355:13 (MB).

5  in NB: ina ZI.GA upun 12 NINDA ikassar RA 16 125 ii 8 (kudurrus); šipāte ZI.GA MU.NI wool—expenditure—names BRM 1 7:1, and passim in headings, ibid. 6:1, 12:1, 16:1, 24:1 and 8.

b) loss (in lit. and leg.) — 1‘ in omens and hemer.: ši-ši KU.BABBAR loss of silver YOS 10 25:40 (OB ext.), also ibid. 26 iii 10; ZI.GA šE u KU.BABBAR loss of barley and silver KAR 176 r. ii 29, v 65 (hemer.); ibissūm u ši-ti GUD (text GA) ina bit awiššu idaddāši financial loss and loss of cattle will occur in the man’s estate UCP 9 p. 374:17 (OB smoke omens), cf. ibid. p. 376:37; šumma amētu ginā āa-dir . . . [DUMU(text: KA)MESš-šū ... īnandušu ši-ti ardī u amēti TUK.TUK-šī if a man is constantly gloomy (and) his children die one after the other (and) he is always having (to bear) the loss of slave(s) and servant girl(s) KAR 74:4 (inc.), cf. [Z]I.GA ARAD šu ēmēl KAR 178 r. vi 56 (hemer.); ZI.GA ardi u amēti KAR 382 r. 38 and 52 (SB Alu); ZI.GA šE[(!)] šu-nāš ibissū KAR 427:27 (SB ext.), also ši-ši imērim YOS 10 25:37 (OB ext.); bēl šannim ši-tan ušēssī the owner of the oil will make an expenditure CT 3 3 r. 1 and 4 r. 11 (OB oil omens); šE MAŠ.EN.DU ZI.GA SIG šE LĀL (text LAL).DU ZI.GA LĀL (text LAL).DU for a subject (this omen means) loss of status, for a poor man (it means) loss of poverty MDP 1 p. 55 r. 14f. (dream omen), cf. ZI.GA irbi loss of income ibid. 10; [ZI.GA u šali ina bit amēši idaddāši there will be loss(es) and quarreling in the man’s household CT 39 35:39 (Alu); ZI.GA šE šu expenses will occur for him (cf. preceding line, i-rū širub(i)-šu income will accrue to him) CT 38 13:96 (Alu), and passim; ZI.GA kābittu ina bit amēši usṣi KAR 427:41 (SB ext.), cf. ZI.GA kābittu immar CT 39 45:25 (SB Alu); ZI.GA šāfēt loss of good will KAR 178 iii 42, cf. ZI tu-ba-a-ti Dream-book 329 r. ii 7; ZI.GA šī-qīt-im loss of cattle SB 49 x 4 (hemer.); ZI.GA šu irassā he will have a loss of personal property(?). Dream-book 329 r. ii 15, cf. ZI.GA šE UET PT 103:8; šEAM la inaddīn ZI.GA šad-rat-su (on this day) he should not sell any barley, otherwise his losses will be constant KAR 177 r. ii 2, cf. CT 38 13:81, CT 39 48 BM 64295:3 (SB Alu).

2‘ in rel.: ši-ti(vars. -šū, ši-sum) hul[usšu]-ṣu butuqqa nuṣurra magal šaknunimma expenses, losses, privation, and diminution have very severely been inflicted upon me BMS 6:59, and duple. LKA 52 r. 6, STT 57:74, see Ebeling Handerhebung p. 44, cf. ZI.GA u huluqqu idaddāšu ina bitiša BMS 27:13, nuṣurra u ši-ti PBS 1/1 2:15, ši-tu nuṣurru PBS 1/2 124 r. 7, ZI.GA ka-a-a-nam sadrassu KAR 42:12; lu šībuffu lu ši-tu whether it be misfortune or loss BBR No. 45 i 12 (= AAA 22 pl. 11).

3‘ in leg.: for bil. refs., see lex. section.

c) release (with šaṣṣ or šuṣṣ): bit ana mārūtim ērubu ana ši-ti kallim ušṭēṣā they have released the house which I entered as an adopted child (to another lessee) on a lease from the palace CT 29 7a:12 (OB let.); qīṣṭūm mala idaddāša ... ana ši-tim la ušṭēṣū do not rent out all existing forests OECT 3 33:26 (OB let.);
šitu 4d
kanikdā šēna ša ana ši-tim tušēšu lūq'amma ana GN al'kam take the sealed documents concerning the sheep which you have given out and come to GN. LIIH 50:13 and 54:12 (OB let.); eqel PN ša panānum ši-patuma inamma ina qātika iṣabāšu šumma eqalam šu'āti gamešušu ana ši-tim la tušēšu ina šu'ūšu panšīm 20 (hur) eqalam ... ulqaima šuframa šušūlam (with respect to) PN's land, which formerly he held but which is now state under your control, if you have not assigned out (as fiefs) all that land, write out and send (a report on) twenty bur of the former land from which he made his living, field by field BIN 7 9:7, cf. ibid. 14 (OB royal let.), cf. ana ši-it ki-saši CT 8 27b:26 (OB leg.), also IR 70 i11 (MB kudurrā); saaru šurimmāna bit abiša ana ši-ti la ġusī may the king grant me his favor, in order that my family estate should not go out as a fief (to someone else) BBSt. No. 28 r. 3 (NB kudurrā).

d) exit tax: abullam u ši-ta-am āqulma I paid (the hire for the donkeys) the gate tax and the exit tax TCL 10 107:8 (OB), cf. idī imērim ababdollm u BA.ZI ... āqulma YOS 12 48:16; isiq atātu ša bāb nārebu Nabā ša Ezida bit Nabā ašī irbi ši-ti the gatekeeper prebend of the temple of Ezida (called) Entrance-of-Nabā, the temple of Nabā, together with taxes handed over (lit. the (paid) upon entrance and exit VAS 5 37:3 (NB).

e) departure, act of leaving — 1' šitu alone: qātī ummemāni aḫšatamma ʿizz šu ši-it šubātā u kaspiš ṣuqul (as to) the shares of the principals, stand outside and watch the handing over (lit. the going out) of the garments and the silver! CCT 3 3a:24 (OA let.); ši-it kabiš the defection of a notable person (will take place) KAR 150:20, cf. ši-it rubē ibid. r. 1 (SB ext.); ŠI.LA barāš defection of the diviner BRM 4 12:10 and 25, also KAR 427 r. 31f. (SB ext.).

2' in šīta raśū to leave: [...] aq: šī-ta ir-ta-shi he has taken his leave Ai. III iv 11; PN šuḫqārum ana leqātim ilqēma šuḫqārum šū ši-tat[mi?] irṣīma PN adopted a manservant but that manservant has run away YOS 2 50:7 (OB let.).

5. (a gramm. term): ni-e ni-Š = šu-ti ri-qū KI.TA—ni is š., an empty form, suffix (probably referring to the -ni suffix of the imperative in Sumerian) A II/1 Comm. r. 12, see MSL 4 192. See discussion sub šētu.

Ad mng. 4a: Landsberger, ZDMG 69 506, 74 442; Walther Gerichtswesen p. 37 n. 4. Ad mng. 4c: Langdon, AJSL 39 137.

šītu in ša šī šit kišādi s.; garment with a hole for the neck; lex.*; cf. šītu.

dō šī-[itt ki-ša-di] — [...] Malku VI 105, var. a-ši-it ki-ša-di = na-aḥ-leq-šī An VII 196.

šitu s.; (mng. unk.).; lex.*

bar.gi.dir.li = ši-ū-te (in group with pūhr, kišāatu, and bar = na-ma-ru, šāmū) CT 18 30 r. i11, and dupl. RA 16 167 ii5 25 (group voc.).

šū s.; (mng. unk.).; lex.*

giš.zu ʾām.tuk: šu-a-am i-šū Nabnitu M 265.

šubātu s. masc.; 1. garment (for men and women, usually made of wool, untailored, blanket-like, covering the entire body), 2. bark of the palm; OA, OB, SB; pl. tūg šu-ba-tu-ū VAS 7 193:1 (OB); wr. syll. and tū, ...; cf. šubātū in ša (ina) maḫḫi šubātī.


şubātu

1; [si]·ig = š[a-ha-tu] š[a tūg] to take off clothes [Izi M ii 2; [zi-il] [sun] = [x-x]-tu ša tūg A V/3:12; ni-gi ligi lagab.lagab = [x-x(x)]-tu ša tūg Diri I 345; [ša.sig.sur.r]a = itu ša suba-[i] Nabiitu I 239.

tūq, mu·ma-[ud]-rum, tūq, bar·ra·si·i.l.lā, tūq, sur.ugu.gam·ma = šu-bat a-riš-ti Nabiitu IV 226ff.; tūq, bar·ra·si·i.l.lā, tūq, nig.ugu.gam·me = šu-bat e-[iš-ti] Hg. XIX 242ff.; [tūq].mu·bu[mu·ud]-mū = u-ra šu = šu-bat ar-šu, [tūq].mu·bu = kar·ru = min i-di·ri-te Hg. D 429ff., and Hg. B IV i 27f.; [tūq].mu = [kar·ru] = šu-bat a-di[râ], [tūq].mu·bu = u·a-na-ha-ras = min [ar-šu], [tūq].nig·dâra = u·a-la·mi.ha·lap = šu-[bat ...] Hg. E 776ff.; tūq, bar·ra = šu-bat e-lu-ti, tūq, bar·ra·si·i.l.lā, tūq, nig.ugu.gam·ma = šu-bat e-li·tu Nabiitu I 107ff.; [tūq].x.x = [shu·bat] 4n = lu·tu·tu (var. lu·u-bu-tu) Hg. B IV i 7, also D 410, C II 20; tu·gi·ir tūq·kaš = šu·u (- tukiru), šu-bat mak·ku garment made of coarse wool DiriV I 128f.; tūq·sar·ra·a·b = šu·b[a-tu] ... Nabiitu K 90.

tūq·ba al·mu·mu = šu-bat-su il-lâb·biš she will dress herself in clothes provided by him (the Husband) Hh. (1982, cf. tūq·lam·mu·mu: u·su-ba-ta il-lâb·ba-[aš] An VII III 20; ša an·du·l tūq·ga an·na·ke (sid) = tua libbi andulli ša·ba·dati ... in the shade of the cloth of the baldachin (of the bed) CT 16 35:20f.; tūq·sa·a·tig·nə.gal·la.ke šu·ba·tu·ga bi·in·mu = šu·ba·ta·ša šu·ba·ta nam-nirri šumur ella ullaššika you have clad your pure body in a red garment, in an awe-inspiring garment CT 1628:70f., and passim with labātu, q.v.; ni.me.la.mu·za·zu = 4En·il.l.lā.ke šu·tig·nə.xom bi·dul = pu·suši melamēka bit Enlil kima šu-ba-ti štu·išum your terror-inspiring sheen covered the temple of Enlil like a garment Angim II 23; mu·lu sag·zu·a·tig·bī·dul·la = ša·qqaddu šu-bat tukatimmu you who have covered your head with a garment šBH p. 131:50; a·la šul.gâl.e tūq·gın.x mu·un·dul·la = al·u·lemmu ša kima šu·ba-ti·var (var. a·ta) šitašumu the evil demon who covers (one) as if with a garment CT 16 I 30:30, and with passim at šitašumu, q.v.; a·la·lu·zu ne ne šu tig sa·n·in·la·[e.]dē = ana niš idšumma šu-ba-ti šašā antimša I spread a red garment on their (the figurines') uplifted arms AFO 14 149:18ff.; tūq·mu·da·an.sig = ša·ba·ta·tu·gal·laššama my garment has been stripped off me RA 33 104:31ff., and passim with šabātu, q.v.; tūq·kar·ra = šu·ba·tu·el-[a] Hg. B II 121 ff.

tu·u, tu·uk, tu·šk, te-[el], mu·taku, qa·ap·šu, an· dul, ir·ku, it·gu·tam, lam·ki·nu·na, ma·ru·mu, u·lu·tu, tap·du·u, ha·mu·u, pi·a-am·nu, na·ra·mu, a·di·hu, ki·li·mu·šu = šu-ba-tu Dalku VI 20–37, also An VII 131–136; šu-bat šī·ip·pi-var·a, pu, q[i·a·nu] = min ba·nu·u ibid 38ff., also An VII 136; ša-gu-tam, kub·bar·um (var. ku·bar) = min la·bi·rum ibid 407; ku sa·ga·šu·a·l·u·šu·u = min dam·qu ibid 42f.,
el·lam·me·e = min dingir ibid. 44; el·lam·me·ši = min dūr (Sumuqan) ibid. 45; el·i·ia·nu, za·lu·šu, nam·mu, pi·ia·nu·mu = min ku·lu·li ibid. 46–49; za·lu·šu·šu·u = min š·li·ši ša·lu·šu·šu·u ibid. 53–55; kar·ru = šu-bat a-di·tā, gur·nu = min muq (var. muqqu), te·el·bar = min qa·at·nu = min ra·bu·u (var. qal·pu) ibid. 61–64, vars. from An VII 133ff.; 4t·ra·pa·li, tūq·ša·la = šu·bat ma·na·ti ibid. 75–75a; šu·bat be·lu·tim = šu-lam·mu·ba, šu·bat šar·ri An VII 258ff.; 6u·ši·šu·u = a·[du·mu]·u = tūq·sa·a·mu Malku VIII 57f.; su·ba·tu = ša·a·ha·a-lap·tu TCL 6 i 5 (ext.).

[šu]-b[a]-at še·e-ni = min (= [ši-pa·a-tum]) Malku VI 6.

1. garment (for men and women, usually made of wool, untailored, blanket-like, covering the entire body) — a) in econ. — 1° in ŌA — a' in gen.: la aktum šil ša la šu·tig·ša.la allubabšišina ibasši there is not one cake of bread (available), no wood, (and) no garments for their (fem. pl.) clothing CCT 4 45b:24, cf. u·tūq·ša.la allubabšišina šebilamša latbiamma lattalkam and send me garments for them (fem. pl.) to wear, then I can move on and go ibid. 27; bitam ipiššuma šu·tig·ša.la i-ta·lu·ba·zi (text -ku) they broke into the house and carried off six garments KT Hahn 3:17; tūq·ba·tu ... ina sissikāš tūq·ba-ti šu·ni·i PN ula wadda the garments are not marked with the name of PN on the fringes of the garments BIN 4 8:13, cf. sissikāšim ša tūq·ša.la ... waddia KTS 10:13; 3 tūq raqqatum 2 tūq šilšišlima 4 tūq takkūša·la 2 tūq labāšši naḥar 11 tūq·ša.la three raqqatu-garments (i.e., of thin cloth) two šilšišlima-garments, four takkūša·la-garments, two "dress" garments, in all, eleven assorted garments TCL 4 47:6; ša·ba·ta·am ša teppisšiši šiš ina amnitim lu urukū šamāni ina amnitim lu rupusša the garment that you make should be nine cubits long (and) eight cubits wide TCL 19 17:34; ša·ba·ta·tim panam šiššama limšadu la igats kupsusa ša·šu·šu·u mūdat let them comb the surface of the garment once but not teasel it, its weave should be close ibid. 11; iṣṣēr panam ša·ba·ta·tim ša tussēhlimi šapšam 1 ma. NA.TA.raddima lu qatnu on each add one more mina of wool than on the first garment which you sent me so that it may be fine (i.e., closely woven) ibid. 16; panam šanātim i-li-la.
subject

limšušu šumma šartam ittaḫu kīma kutānim liğurišu they should comb the second side ... , and if it still shows (loose) wool, they should tear it as (one does) a kutūnu-garment ibid. 10ff.; Tūg.HI.A uš-ša-ga-ap-ša epapašma ușebbalakum I shall do my best when making the garments and send (them) to you BIN 6 11:19; aššurnu Tūg.HI.A ša tašpuranum la ušešebilakum nibaka la išmanum do not be angry on account of the garments for which you have written me and (which) I have not sent you (since the girl has grown up). I had to make one or two presentable garments for her to wear in the chariot, and I also made garments for the personnel and the servants) CCT 3 20:15.

b' qualifying expressions: see damqu, ebišu, kabašu, kamsu, kutānu (kutānnu), makur-ḫu, matiu, menunianna, šamaššuḫu, pirišku (pirakānu), puraḫu, qabīnu, šīru, šušuḫu, šurpu, šuru, takkušu, watru; Tūg.ḫi-li-šum li damqātim li ša qā-ši-šum garments normally counted) MVAG inner side BIN 4 63:19. labslku ul tide

141:1; 90 la TUG 6 167:16; 3ġu-ša-tām ašqul CCT 4 43a:40. 2' in OB: kīna Tūg ša ša-ba-ta-am la labšakā ul tiṭē šiṭušu [ilam] ibid. 14 (let.); Tūg ša-ba-a-at awēṭē šatām ana šātim idammiqū atti Tūg ša-ba-a-ti šatām ana šātim tuqallāti (other) people’s garments get better from year to year, but you let my garment get worse from year to year TCL 18 111:7 and 10; št[a]na Tūg ša-ba-Ši H.LA ēššātim two new garments ibid. 21; ana Tūg ša-ba-ti-ia [šišen išṭa-nahšāš] but you are (already) getting excited about my having one garment ibid. 22 (let.); ša-ba-ši ša mahirkušum aššišša atamallak lubart-tam iššātim my garment is with you, I am running around naked—send me (at least) one garment YOS 2 106:16 (let.); Tūg ša-ba-ta-am ša taddināššum šumussu strip of the garment you have given him A 3534:25 (let.), cf. ša-ba-ti-šu-nu tuṭāmmis UET 5 26:23; 1 Tūg ša-ba-tum 1 MA.NA sīg YOS 12 164:21 and 25 (econ.); Tūg ša-ba-tum 48 ši ina i.ka.m 20 im-ba-āš a piece of cloth (to be) 48 (cubits) long, he (the weaver) weaves 0,20 (one-third of a cubit) per day MKT 1 148 r. i 47, see Waschow, AFO 11 246, and Thureau-Dangin, TMB 33 No. 67; x silver šām 3 MA.NA adānātim ana šišim ša Tūg 4qir. UNUGAL the purchase price of three minas of red wool for the . . . of the clothing of (the image of) Nergal TCL 10 100:37 (OB), cf. wool ana TUG 4EN.KI ša Larsamšu Ištimin 61:3, u TUG 4EN.KI ša Erīdušu ibid. 4; Tūg 1 qin Kū.BABBAR ulabbassu he will provide him (the hired man) with a garment to wear worth one shekel of silver ibid. 36:8; tamkūrum ša PN-su-ga-ra-an () TŪG ša-ba-ta ša ša PN uš isabbat PN’s creditor has no right to seize the hem of PN’s slave girl, whom he has given as a pledge ana kīma išṭaša to a third person) Waterman Bus. Doc. 74:7; qa-ra-an ša-ba-at bēliša ašhat bēli qaši la inappas I seized the hem of my lord’s garment, may my lord not brush off my hand ARM 6 26 r. 8, cf. Semitica 1 18:10, and (with uššurru) RHA 35 p. 72: b 15; Tūg lubbišma waššir clothe (him) with a garment and release (him) ARM 1 29:10, cf. ibid. 10:17.

3' in RS: should PN declare, “I am going with my mother,” Tūg-su iša qīš.ŠU.KI lubalkašak let him deposit his garment on a stool and walk off (naked) MRS 9 126
RS 17.159:26; lu unût siparri...lu a[rd]u lu amtu lu TUG lu gada any (silver, gold, bronze or) copper objects, slave, slave girl, garment or linen (that the daughter of the king of Amurru has acquired in Ugarit) MRS 9 127 RS 17.396:9.

b) in lit. — 1' in gen.: akalam ula ešebbi šu-ba-ti šabám ula īšu I do not have (even) bread to satisfy my hunger, I have no decent garment for myself. TCL 1 9:6 (OB lit.); lu ubbušu šu-ba-ta-ka gaggadka lu mesš your garments should be clean, your hair washed Gilg. M. iii 10 (OB); šu īptur gabšišu ... Gilgâmeš šātmanu TUG-[šu] he undid his belt, Gilgâmeš stripped off his garment Gilg. X iv 10; yūdaša ĝelši šu-ba-ta-ul kuttuma her holy shoulders are not covered with a garment Gilg. XII 30 and 48; I brightened the dulled luster (of the images) šu-ba-ta-ar-šu ubbib and cleaned their soiled garments Borger Esarh. p. 23 Ep. 32:15, and cf. the parallel anâ šumū ša-imēša ubub šu-ba-te-ia Gössmann Era I 141; just as this colored wool mār īšāri anâ šu-ba-ti la ubarramu no woven will weave into a colored garment Surpu V-VI 115; izzû nú īšātī šumûmu imḫāsu šu-ba-ti-ši they plucked wool-bearing trees and wove (the cotton) into garments OIP 2 116 vii 64 (Senn.); labišma ša la tēne šu-ba-tā he was clad in a garment which he could not change STT 38:10 (Poor Man of Nippur), and passim in this text; šu-ba-a-ti īšsu ... la ūuḫḫa anâ sumūri ša-ba-tā našu labšākuma I did not put on a new garment, I was wearing a torn garment AnSt 8 46 i 23f. (Nbn.), cf. VAB 4 290 i 13.

2' in comparisons, etc.: saharšubba kima šu-ba-ti pagaršu lilabbišma may he envelop his body with leprosy as with a garment MDB 2 pl. 23 vi 49, cf. saharšubba zumurru kima šu-ba-ti lilabbissama BBSt. No. 11 iii 3, also saharšubba ina zu[mrīšu] kima šu-ba-ti šulḫal[išnu] AAA 20 pl. 100 No. 105 r. 34 (Adn. III); [...] kima šu-ba-ti naḫuššu I am clothed [with ...] as with a garment Lambert BWL 178 r. 4 (fable); ald ĺumir ītediq šu-ba-ti the īlī-demon clad himself with my body (as with) a 'garment' ibid. 42 ii 71 (Ludlul II);

c) in rit.: ēUtu ē.a.na tu.ru.na.še sa-g.zu u me.ni.dul: kima šašaša anā bitišu erēbi šu-ba-ta gaggadka kuttuma when Šamaš enters his house, cover your head with (your) garment CT 17 19:34f., cf. adi attalā unammar nisē māti šu-bat gaggadišunu šārd(l)-išu ina lababāšumu gaggassumu katumu until the eclipse comes to an end (lit. until he, the moon, clears up the eclipse), the people of the country remain with their headaddresses removed, (and) keep their heads covered with their garments BRM 4 6:21 (rit.); Tū.BI TUG-su isahḫat this man takes off his garment AMT 72,1 r. 26, cf. masû TUG-su isahḫat BBR No. 53:4; TUG UD.[D] [M]U₄,M₄-Q₈ he puts on a clean garment AMT 72,1 r. 27; TŪ.G. bi unakkar TUG UD.UD M₄,M₄[M] ... he removes this garment (and) puts on a clean garment KAR 184 r.(l) 47; the mason of this temple TUG UD.UD ultabbaš puts on a clean garment RAcc. 9:14, etc., also našmāšu TUG SA₃ illabiš ABL 24:14, and šalum mīti ... TŪ.G SA₃ TŪ.G. tilłęšu M₄,M₄-su you clothe the clay figurine of the dead person with a red garment and its sash ABL 461:2.

d) in omen texts and hemerologies: summa amelu šu-ba-at-sū maqal itanarrad if a man's garment is always hanging very much AFO 18 65 ii 4 (OB physiogn.), cf. šu-ba-at-sū varid his garment hangs ibid. 6, šu-ba-at-sū ina pagrišu la ikkūna maqal itanarrad his garment does not fit his body and keeps moving greatly out of place ibid. 8, also ibid. 2; summa amelu TŪ.G. šarrī labiš if a man is clad in the king's dress CT 40 9 Rm. 136:14 (SB Alu), cf. summa amelu TŪ.G. Q₄ labiš if a man (in a dream) is clad in a black garment MDB 14 p. 50 i 20; summa sassa ... TŪ.G. amēli ikul if moths eat a man's garment BRM 4 21 r. 22, also ibid. r. 19, cf. summa šissu TŪ.G. amēli ikul CT 40 34 r. 23 (SB Alu); summa amelu K[L]MIN (= ūm ana ili u[nimmu] TŪ.G-su ikkēs if a man tears his garment on the day he prays to the god CT 39 38 r. 7 (SB omens)); summa amelu TŪ.G-su ina ki imahas if a man
lets his garment drag on the ground CT 39 42 K.2238+ ii 6 (SB Alu); *summa Tūg-su unak-kas u binātišu idammā* if he (the patient) tears his garment to pieces, and his arms and legs have convulsions Labat TDP 182:44, cf. (with binātīšu naštā* his arms and legs are stiff?) ibid. 45, also *summa Tūg-su ittanaddī u ittenerrū* if he constantly throws off his garments and slips into them (again) ibid. 46, cf. Tūg-su ittanassuk ibid. 92:28 and 232:16; the shepherd of the numerous people (i.e., the king) must not eat meat roasted in coals (nor) bread (made in a) covered pit Tūg-pagrišu uL unak-kar he must not change his undergarment 4R 33 iii 36, and passim in hemer.; Sarru ... Tūg-su ubbab (UD.UD) the king may clean his garment KAR 178 r. i 41, and passim in hemer., cf. *summa ina III MN Sarru Tūg-su ubbib 4R 33* iv 19.

e) in special mngs.: labšuma kīma iššūri šu-bat (var. šu-ba-at) kāppī (the dead) are clad, like birds, in feather garments CT 15 45:10, var. from KAR 1:6, cf. also labšama kīma iššūri šu-bat kap-pi Gilg. VII iv 38, and STT 28 iii 4; Tūg.gal.gal.la šed, dē ba. an. gam : labiš šu-ba-a-ti rabāti ina kāši u š(text it)-mi-it he let him who was clad in elaborate garments freeze to death SBH p. 78:33fl., also ibid. p. 111 No. 58:15f., and dupl. BA 5 618:29f., 4R 23 No. 1 ii 3f.; Sarru ebbūti labiši rabāti ittalibāša Tūg the king is clad in clean (garments), has put on the royal (lit. great) attire Craig ABRT I 7:13 (NA); mundane eršu šu-bat bal-ti the wise man wears a gorgeous garment (the fool is clad in a bloodstained rag) Lambert BWL 228 iii 13; ittabal šu-bat balīš ša zumrīša he took away the gorgeous garment she wore (lit. of her body) CT 15 46:60 (Descent of Ištar), cf. ibid. 61 and r. 39, also tédiqī (var. tédiqa) lu labiši šu-bat balīšu as attire he should wear a gorgeous garment (beside parsīgu ša qaqqadišu) Gilg. XI 243 and ibid. 252; Sarru me irammuk Tūg népeše ebra utlabbaš the king takes a bath, clothes himself with a clean ritual garment BBR No. 26 iv 35; labšaku šu-ba-at i-lu-tim OECT 6 pl. 12:25, see JRAS 1929 786; I cried, “Woe!” šu-bat rubūtīja ušarrīma and rent my princely dress Borger Esarh. 43 i 56, cf. Tūg šu-ba-ti bātišu ušarrīma OIP 2 156 No. 24:12 (Senn.); labšūti šarrātišu ištūnma bašāmu šu-bat bēl arni édiqa zumrusu he stripped off his royal attire and girt himself with a sack, the garment of the sinner Borger Esarh. 102 Gbr. ii 3; [Sa] Tūg.UD.1.KAM labšu (figurines) clad in everyday garments AMT 2,5:3, cf. Tūg.ḪLA UD.1.KAM tulabbassunāti you clothe them (the figurines) in everyday garments BBR No. 52:6, and passim, see umakkal; tušēšab Guinness Tūg.ḪLA Tūg.GADA tal-me-šu-nu-ti you make them (the figurines) sit down and wrap them in a piece of linen BBR No. 49 vi 8; for Tūg.GADA, see qīū; for Tūg.KUR.RA (read Tūg sud-ra), see sadru.

The word šubātu disappears from general use after the OB period and occurs later on only in literary texts. It is replaced by lubāru, lubartu, lubāšu, lubūšu, etc. Since these words are also, though only rarely, attested in OB texts, the reading of Tūg is not necessarily always šubātu. The logogram Tūg.ḪLA (when not referring to a number of different garments) has to be read lubāru or lubāšu (q.v.). The garment called šubātu was normally made of wool and used by both sexes. It seems to have been the main, indispensable piece of apparel. The commercial texts describe the šubātu according to the quality of the wool, or the quality or nature of the weaving, or they use geographical terms indicating similar specifications. The quantity of šubātu's was normally determined by counting, rather than weighing, them. The garment seems to have consisted of a square piece of fabric of standardized size and weight without tailoring or surface decoration.
šubbān
No. 35:28; x gur ina kurummātīšu PN (perhaps the same person) šā ina muhē šu-bat BIN 2 133:54.

šubbān s.; (a measure of length); SB, NB.
   a) in metrological tables: 5 (x 3,600) : 10
      GAR šu-ub-ban BE 20 30 i 17, [x x] as-lu [š]u-ub-ban ibid. 20, 30,5x 60 šā-la-āš as-lu šu-ub-ban ibid. 25, and see Hilprecht, BE 20 p. 35f.; 10 GI [š]u-ub-ban GAR RA 23 33:7 (Assur tablet copied by Thureau-Dangin).
   b) in lit.: [...] milāšu 1 UŠ.TA.ÅM šu-ub-ban [...] [x] is its height, one Uš (i.e., five aslū and a) šubbān each [its ... ] CT 22 48 r. 11 (mappa mundi); ziqqurratu as-lu šu-ban šiddū as-lu šu-ban (var. as-lu u šu-ub-ban) pātu the temple tower's length and width were (one) aslū (and one) šubbān Borger Esarh. 24 Ep. 34:30f., var. from ibid. Fassung b 20).

The šubbān measures ten qanāt or half an aslū, i.e., 120 cubits.

Hilprecht, BE 20 p. 35f.; Thureau-Dangin, JA 1909 87.

*šubbīru see šumbiru.

šubbu s.; (mng. unkn.); SB.*
   4 kakkabānī x ana šu-ub-bi(-i) f [x] bi (in broken context) ACh Sin 13:23, see Weidner Handbuch der Astronomie p. 116f.

Possibly to be read šu-ub-bi-i and considered a verb. For discussion see šumbu.

šubbu see šumbu.

šubbū (šuppā) v.; 1. to look upon something from afar, to obtain a comprehensive view: temennā hīṭma libītta šu-ub-bu inspect the foundation (closely), view the entire brickwork Gilg. I i 17, and cf. temennā hīṭma libītta šu-ub-bi ibid. XI 304; dugul ibrī mātu... šu-ub-bi lamātim look, my friend, the land! encompass the sea with your eyes! Bab. 12 pl. 10:20 (Etana); kallatu kutrumtu 4Gula ša man-ma la ú-šab-bi-sī aššūm (text Duša for Mu) 4UT.SU gabī the veiled bride (is) Gula because nobody may look upon her (even) from afar, it is said (so) with reference to the sunset KAR 94:6 and duplas. (Maqlu Comm. to Maqlu I 2), see G. Meier, AFO 12 240 n. 26; utilīti a-na šu-ub-bi-e he made her splendid to look at from afar (he filled her [with ... ]): 7A 5 67:38 (SB lit.): ināja bitrumama ul ú-šab-ba-a although my eyes are full of color, they cannot see from afar ibid. 80 r. 13; Šumma KLIN (⇒ birīṣa) imurna ú-ša-ab-bi if (when) he sees a luminous phenomenon he sees it from afar CT 38 29:42 (SB Abu), also, with la ú-ša-ab-bi ibid. 43; miqittaša assuḫ temenšu ú-šab-bi-ma I removed its damaged parts and surveyed the (entire) foundation Borger Esarh. 74:32; papāḫi bēlītišu u KLIN.ES ú-ša-ab-bi-ma... eli temen tabirīšu addā uṣšāša I surveyed his (newly discovered) lordly abode and the emplacement(?)(of the images) and laid the low brick courses upon the old foundations VAB 4 256 i 39 (Nbn.), cf. the obscure temennā iššūma ú-ša-ab-bu-simātim ibid. 240 ii 57 (Nbn.); ú-ša-ab-bi šīhram sābitu qātika look (with pride) upon the child who holds your hand Gilg. M. iii 12.

2. II/2 to be perceived: šišipip eperu rabōtī elīšu ʾiššākūnuma lu ʾuš-ša-ab-bu-ā kisūrū large piles of rubble and dust had accumulated over it (the temple’s emplacement) and (even) its outlines could not be perceived VAB 4 236 i 38 (Nbn.).

3. to form a concept, to carry out a concept, to complete work according to a preconceived plan: ina šasurri agarrīni ālītiya kiniš ipe-
palsannima ú-šab-ba-a nabniti (the goddess Belet-ili) looked kindly upon me (while still) in the womb of my mother and created my features (as she conceived them in her mind) OIP 2 117:3 (Senn.), cf. ša ... 4Nanna(r) ... ú-ša-ab-ba-a nabnissu RA 11 110 i 11 (Nbn.), cf. qattaki 'ušarrīḫ nabniti 'ú-šab-bi Maḫlu VII 69; (I, to whom DN assigned a royal fate while still in the womb of my mother) DINGIR.MAH

5. šutešbuf (uncert. mng.): [šúmat.KI.MIN] šíru ına úš-te-es-bi-šú-ma dàssu ikimšu if ditto (i.e., on the first of Nisanu ...) a snake in the streets ... -s a man and (thus) deprives him of his virility CT 38 34:19 (SB Alu).

The basic connotation of this verb is suggested by the Sumerian correspondences which all stress the seeing from afar (sū. ud). The Malku passage in the lex. section which gives šutešbuf as explanation of šutēmā may belong to mng. 4. The usages sub mng. 3 are paralleled by the phrase nabniti ... ušṭennā KAH 2 84:6 cited enū mng. 3.

The passage [...] kin.gā. a ba.a.b.a.AG.AG 
// [m ... i]gī.su. ud. lā : ú e-te-em-mi-šu a-na ša-ka-an dab-di-e ša-b[u]-lā KAR 128:30, and ibid. p. 349 (addenda), has been omitted, although the correspondence igi.s u.d.lā = šubbuf is well attested, because the use of šabū instead of šubbuf would be unique, the text is damaged, and because the context seems to demand šabū, “to wish,” as is suggested by the use of the verbs erēšu and šarrēnu in the preceding lines. The entire passage is unintelligible.

Bauer Asb. 2 p. 84 n. 3.

šubbufu see šubbu.

šubbulu v.; (mng. uncert.); lex.*
gā.gā = šu-ub-bu-lu, i.ri = min ši im.dir Antagal III 140f.

Variant of šubbulu as attested in i.ri = zu-ubbu-šu-[l]u Iṣu V 72, [i.ri] = zu-ub-bu-[lu], [gā].gā = MIN ša ga[BA] Antagal D 52f. All these lex. refs. cited zabālu v. lex. section may have to be distinguished from zabālu, “to carry.”

šubbutu (šubbutu) adj.; 1. collected, connected, 2. arrested, 3. lame; SB, NA, NB; cf. šubbu.
1. collected, connected: 30 ṣE.GA.ŠE lu ēdānītu lu ṣa-bu-tu-tu thirty (days of MN), examined as to their favorableness, either isolated or connected (i.e., consecutive) KAR 178 r. iii 73, also ibid. r. ii 79 and r. v 7; 30 ṣE.GA.ŠE ṣa-bu-tu-tu ibid. iv 39, and cf. ibid. vi 6 and KAR 179 iii 14; 30 ṣE.GA.ŠE ṣa-bu-tu-tu KAR 178 r. iii 25, etc. (all SB hemer. using the Ass. form ṣabbutu), note ṣu-ub-bu-tu-ti K.4093 r. ii 5, dupl. of KAR 178 iii 67.


3. lame: see OB Lu, in lex. section.

ṣubitu

1. dyeing: 10 MA.NA PN LU šu-bi-ti sa in [x] anāku mamma ul umāṣā[ir] as to me, I have not released anybody for the soaking (of the fields) of/from the [...]-canal CT 22 209:11 (let.); šu-ba-a-tu uthul.bgal ul etir (for translation see sapitu) VAS 3 227:9; uncertain: money given ana šu-ub-bi-tu, mahritu VAS 6 192:4, money given ana 2 šu-pi-a-ta VAS 6 309:8.

2. soaking (a field): [ana] šu-pi-ti ša in [x] anāku mamma ul umāṣā[ir] as to me, I have not released anybody for the soaking (of the fields) of/from the [...]-canal CT 22 209:11 (let.); šu-ba-a-tu uthul.bgal ul etir (for translation see sapitu) VAS 3 227:9; uncertain: money given ana šu-ub-bi-tu, mahritu VAS 6 192:4, money given ana 2 šu-pi-a-ta VAS 6 309:8.

ṣu’bu see ṣuppu A.

ṣubū (or šubbā, šupā, ṣuppu) s.; (mng. uncert.); plant list.*

ku-i-a-a-ti : aš šu-bu-u ša līg A.MEŠ. var. līg in) Köcher Pflanzenkunde 19 ii 15, var. from ibid. 12 i 88.

ṣubur pani (or šupur pani) s.; facial expression or grimace; lex.*; cf. šabūr A.


Either to be connected with šabūr A, which describes lip and eye movements, or to be read šupur pani and connected with šapāru; see however še-pe-ru ša igt (for pani?) BRM 4 33 i 1, cited šepēru lex. section.

ṣubūtu see šibītu A.

ṣūdānu see ṣudānu.

ṣūdānu (ṣudānu) s.; (a tree); lex.*

giš.gal, giš.pea.gal, giš.šu.da.num = šu-dānu (var. šu-dan-ni) Hh. III 449ff., cf. giš.gal, ti.a.num OB Forerunner to Hh. III line f, in MSL 5 133; [giš ...] = [šu]-da-nu Nabnitu O 256.

ṣūdatu (or šuttu) s.; (part of a wagon); lex.*

giš.KUM.mar.ŠUM, giš.tir.mar.ŠUM = šu-da-at min (= ma-a-a-at) Hh. V 63f.

Perhaps to be connected with šādu A.

ṣuddū v.; to provide with food, to provision; OB, Bogh., SB; cf. šiditu, šuddā.

la-al lal = la-la, šu-du-u Ee I 248, 248a.

PN šu-di-a-am-ma šurdašši provide PN with some food and send her to me VAS 16 130:6 (OB let.); šanēm umšu šu-ad-da-aš-šu-nu-ti-ma μa šer nēlija afirarāššūmīti the next day I will give them (the envoys) provisions and send them on to my lord RA 42 68 No. 9:21 (Mari let.); ma-anšān annānā mār annānā nadānku šu-ud-dā-ku I (a figurine) have been given as the substitute for
şudduru

so-and-so, son of so-and-so, and have been given provisions ZA 45 202 ii 17 (Bogh. rit.); šu(text su)-di-e NINDA.ḪAR.RA ŠE.BULUG bappira NINDA ab-la tša-da-šu you provide it (the figurine) with groats, malt, beer-wort (and) dry bread as travel provisions KAR 22:19 (SB rit.), cf. šu-di-e tu-ša-ad-di-šu (var. DUR = tumalla) ZA 16 196 iv 3, var. from KAR 239 iii 5, also AR 56 i 27, šu-di-e annuši tu-ša-ad-di-šu [NINDA.ḪAR.RA] KUB 37 66:6' (all Lamaštu), also [šu-di]-e tu-ša-da-šu KAR 74:11 (rit.).

It remains uncertain whether the Ea passage cited in the lex. section belongs here.

şudduru (sunduru, fem. šundurtu) adj.; having a defect of the eyes (perhaps blinking); OB, MB, SB; cf. śudduru.

[i.g1.][x] = [šu-uni-du-ru] (followed by [za]rqui with speckled eyes) Iqitušu I 19; [x]-r-um = šu-di-ru (followed by šeπatūm) An VIII 39.

a) in gen.: šumma sinimūtu šu-un-du-ru (var. šu-un-du-ru) ulid if a woman gives birth to a š. CT 27 5:33, var. from ibid. 4:3, 14:34 (SB Izbu).

b) as a personal name — 1° śudduru: Śu-di-ru UCP 10 p. 154 No. 88:8 (OB Ishchali); PN DUMU mŠu-un-du-ri BE 14 111:17, also PBS 2/2 47:14, Šu-un-du-ri ibid. 108:8 (all MB).


The An ref. may belong under šudūrū.

şudduru v.; to twitch the eyes or the nose; SB*; cf. śudduru adj.

a) said of the nose: [šumma ...] ū-ša-an-dar imāt if he twitches(?) [his nose], he will die (in the section referring to the patient's nose) Labat TDP 54:13; šumma ... šeπ du ša imititi inaššar ka-šu šu-du-r if he drags his right foot and his nose twitches ibid. 63, cf. ibid. 238:4, and, wr. šu-un-du-rum ibid. 142 iv 3°.

b) said of the eyes: if, when Marduk leaves Esagila at the New Year's festival IG.LMEŠ-šu šu-un-du-ra his eyes (IG.LMEŠ for IG 114) blink(?) (followed by IG.LMEŠ-šu (= panašu) aršu his face is dirty, kalmu overcast, black, white, green, and red) CT 40 38 K.11004:16 (SB Alu), also in ACh Supp. 2 Istar 82; the ghost ša ... IG.LMEŠ.MU ū-ša-an-du-ru (corrupt var. for paniya šu-ša-na-du, see śaudu A mng. 3) KAR 267 r. 8; [šu-in šešu-bu šu-un-du-ru pu-us-sul there is a god] who is bald(?), twitching(?; or: blinking?), lame STT 28 v 38' in AnŠt 10 124, also ibid. 41' and iv 32' (Nergal and Ereshkil).

şudū s. pl. tantum; travel provisions; OB, SB, NB; cf. śuddā.

1 (pt) ū-ša-ša du-PI of flour, the travel provisions of PN, the messenger of PN VAS 13 48:2 (OB); akal ūḫidi u nišešu uššašma šu-ša-di-e takeštu ša tajarti KUR Aššur ēpēšu ina ēhdāti I fed my men with rich and ample food, and they joyfully prepared sufficient travel provisions for the journey back to Assyria TCL 3 264 (Var.); ina UD.3.KAM UD.29.KAM enima GITIM uššaššu GIŠ.MA.ŠA.ŠA teppuši šu-di-šan-nu tessuš on the third (or?) the 29th day, when the spirits of the dead are mustered, you make a sailboat (and) load it with travel provisions for them KAR 184 r.(!) 29 (SB rit.), cf. ibid. obv.(!) 6, cf. šu-di-ša ... ABL 461:6 (rit.); 1šu di-e ša paspasu ša ... Moore Michigan Coll. 52:10 (NB); for śudū śuddā, see śuddā.

şūdu in ša śūdi s.; melting pot; lex.*; cf. śaudu B.

ša šu-di min (= UD.KA.BAR) copper melting pot Practical Vocabulary Assur 446.

şuḫārtu s.; young woman, female child, (working) woman; OA, OB, MB, EA, Nuzi, MA; pl. šuḫārtūtu (suḫārtātu) RA 23 161 No. 82:24ff., Nuzi); wr. syll. (sometimes with the šu-sign for the ū-sign in OB, and possibly in Óakk., see MAD 3 242) and SAL.LU.TUR.RA (Szlechter Tablettes p. 7:1); cf. šehuru.


a) in OA; PN āššatam šu-ša-ar-tām mer’at PN ša ēhun āššatam šanitum ša-ra ēḫḫaž PN
wife to the daughter of PN, he may not take another wife TCL 4 67:6, cf. (should he not take notice of his wife) šu-ḫa-ar-tām ana mutim šanin iḵkun fellow fathers who will give the girl to another husband ibid. line 16; šu-ḫa-ar-tām PN asūr liḏiša ana mutim taddan PN will give the girl to a husband wherever she wishes TCL 14 76:7; šu-ḫa-[ar-] tūm₃ ši’tibi kutbatima alkamma ana sūn 淖Aššur šuḳusuš the girl has grown up, (so) do (us) the honor of coming and place her in the lap of (i.e., dedicate her to?) Aššur BIN 4 9:20, cf. šu-ḫa-ar-tum danhē ši’tibi tša‘ana alākam ana sū(1)-ni Aššur šuḳusuši u ṣep ḫiška šabāt CCT 3 20:38, also kima šu-ḫa-ar-tu[m] i-ir-štā bi-'u-ni ibid. 17; šu-ḫa-ra-tūm ša PN u PN₂ imrašama mutāši ṣilīka the young wives of PN and PN₂ have been ill and almost died KTS 25a:4; ana kaspi amnim bitam PN šu-ḫa-ar-tām u antam idaqgal (in return) for this silver, he will own the house, the girl PN, and the slave girl BIN 4 190:7; nīšēma šu-ḫa-ar-tum aḥatni ṣiṭika wassītum šanma aḫumni iṣ(1) onāštumma šu-ḫa-ar-tām waṣṣīramma we have heard that the girl, our sister, is living with you, if (you are) our brother, release the girl with the earliest (caravan) BIN 6 19:6 and 11; 1 ma-na kū.Bābbar ša’ār 18 gīn kū.śli anuṣqūša one mina of silver (for) the girl’s bracelets, 18 shekels of gold (for) her rings TCL 4 30:11; 10 gīn ṣurqām kbūršinnam u nābrītım a-šu-ḫa-ar-tum šēbīlam send me ten shekels of kbūršinnu–gold and a nābrītu for the young woman (and the nābrītu should be large) BIN 6 90:16, cf. šu-ḫa-ar-tām lirḏiam TCL 20 94:39, also šu-ḫa-ar-[ tłum] ṣu-lat-pā-am labbāsāt KTS 34b:16 (coll. Garelli), and passim referring to a specific person, exceptionally šu-ḫa-ra-tim eriš ask (the kūrum) for the girls CCT 3 4:15, 18 B) in OB — 1’ sing.: four seahs of ghee (expended) inūma šu-ḫa-ar-tūm anā bit PN innadnu when the girl was given (in marriage) to the house of PN TCL 10 17 r. 22; food expenditures ʉm šu-ḫa-ar-tum šīrumām when the girl entered (the gaḏū) PBS 8/2 183:5; šu-ḫa-ar-tām ša bitam inaṣṣarum u kurummatni ṣiṭen diṭīpi . . . šu-ḫa-ar-ta-šu TD.5.KAM uskēr as for him, he has taken as a pledge the girl who looks after the house and grinds our rations, release his girl on the fifth day CT 29 23:9 and 19 (let.), cf. adī iṣ̲u̲ṭṭumminni šu-ḫa-ar-tām ana qāṯaḏa ukāl I will detain the girl until they repay me PBS 7 38:16 (let.); why did you (fem.) write (that) šu-ḫa-ar-tum mahār mārāt PN ūṣšab màrti PN ana bitim iɾabbī intimidating the girl will stay with PN’s daughter, and PN’s daughter shall grow up in our house? CT 29 9a:7, cf. awat šu-ḫa-ar-ti amnīti amur CT 6 23a:11, aššum šu-ḫa-ar-ti annītim OECT 3 74:9, kurummat šu-ḫa-ar-tim TCL 18 123:14 and 21, cf. PBS 8/2 175:24, PBS 7 73:10(!), TCL 17 69:30, also, wr. su-ḫa-ar-tim PBS 8/2 221:3; note the manumission of a SALL.Ū.TUR.RA (possibly to be read šuḥirtu) Szlechter Tablettes 7 MAH 15.954:1.

2’ pl.: šu-ḫa-ra-a-tim(for –tum) arḫiš šiṭišanānum inā šiṭišina amāt let the girls come to me quickly, I am dying for need of them TCL 1 16:7 (let.); aššum SAL ēš.Š. NUN. SAKI MES ša tašpuram umma attama šu-ḫa-ra-[text -ru]-tum ša . . . tuwaššuršinātí as to the women from Ešnunna concerning whom you wrote me as follows, “The women whom you have released” A 3532:9 (let.); še’am idimmša šu-ḫa-ra-tūm qēmaṭ lišena give out some barley so that the girls may grind some flour YOS 2 51:25 (let.); šu-ḫa-ra-tim (referring to the female personnel of a private household) YOS 2 142:11 (let.), also CT 6 21b:13 (let.); silver ana šišari ša šu-ḫa-ra-tu ša ištīja for beer for the girls that are with me PBS 8/2 183:42 (econ.), cf. kurummat 2 šu-ḫa-ra-tim Bītin 110:7, cf. also (wool) ša šu-ḫa-ra-tu ša bit išpari YOS 5 177:6; ŠE.BA šu-ḫa-ra-tim BIN 7 92:4, 9 and 14.

c) in MB: šu-ḫa-ar-tum mārāt PN BE 17 97:4 (let.).

d) in MB Alalahk, EA, Nuzi: šumma šu-ḫa-ar-tim ša PN₂ iṣ[ir]ši u ukaḫanaḏidū terḫata ša SAL šu-ḫa-ar-ti egla minumma mi-im-ši ša bit aḫiši wa-ad-du-ši ṣeqlī u ipaṭṭar if PN₂ dislikes šu-ḫa-ar-tim and persecutes her constantly, she may take the girl’s (i.e., her own) dowry, (namely) the field and whatever property belonging to her paternal estate has been assigned to her, and may leave Wiseman Alalahk
In most instances šuḫārtu denotes a marriageable girl, a young woman; only rarely in OB, more often in Nuzi, does the word refer to a working female.

Landsberger, OLZ 1925 233.
šuḫāru 1b


b) in OB: šu-ḫa-ra-am ỉšṭān lurabbīna umma anākuma ana gebērija lirbiā I would like to raise a younger, thinking, “Let him grow up to bury me” BIN 7 41:24 (let.); PN ... māršu ana PN ... ana šûnuğim iđidimma tēnīq MU.3.KAM ... nadānam ana PN, ul i-li-ma tabili šu-ḫa-ra-am la ma-ru-ki PN anu PN ḗqibima PN gave her son to PN, for (her) to suckle, but she was unable to pay PN, the nursing fee for the three years, (so) PN said to PN, “Take the boy, let him be your son!” VAS 7 10:10, cf. aššum šu-ḫa-ri DUMU PN ša PN ḗqibima Frank Strassburger Keilschrifttexte 37:1; [1] šu-ḫa-ra-um šišip rēmim ... PN anu māršūtim īți 1 GIN KŪ. BABBAR u tēnīq MU.2.KAM ... PN ... iddiñ PN has adopted a little boy, who had to be pulled out of the womb (at birth), PN has paid a shekel of silver and a nursing fee for two years Szczekter Tabletttes 3 15.961:1, see Oppenheim, Journal of the History of Medicine 15 292f.; awūkim ša ul nakaram šu-ḫa-ram ma-ru-ka ina bītišu šurriš this man is not a stranger to me, (indeed) your own son, the boy, is growing up in his house VAS 16 69:13 (let.); GEME u šu-ḫa-ram the slave girl and (her) male child JCS 15 81 No. 138:8, cf. ibid. 16.

c) in Bogh., Nuzi: 1 šu-ḫa-ru ša (text: PA) 2 ammati iñ-du abīni PN ẖas PN, 踅ği u inanna nīnu kī šu-ḫa-ra ina bīti ša PN, tiddaṭṭu uṣṭērīb PN, our father, took a boy two cubits (talk), a slave, from PN, and now he has made us enter PN’s house in lieu of the boy as security (for him) HSS 9 13:5 and 9, cf. 2 ammati šu-ḫa-ru ibid. 11, 1 šu-ḫa-ra ša 2 ammati u mal(a) ulti (wr. ma-lu-ṭī) one boy, two and a half cubits (talk) JEN 312:11, 317:10; minnumm šerōsu ša PN ušušatāru u šu-ḫa-ra-tum ša 1PN ušušatāru u šu-ḫa-ra-tum ša PN (for translation see šuḫārū usage d) JEN 637:15; minnumm šerōsu ša PN ušušatāru u PN, šu-ḫa-ru u 1 šu-ḫa-ar-ta kī ṯiffā išassuqma u ṭeqqī u rēḫatu šērūṣu ša PN ana PN ma mulṣurū (from) any of PN’s children which he may beget, PN shall choose and take as (his) share a boy and a girl, but PN’s re-
maining children shall be released (and belong) to PN HSS 9 96:11; (garments given out) šundu PN šu-ḫa-ar when PN became a youth HSS 14 643:15.

d) in SB: [šu-šē] naq šu-ḫa-ra she suckles the child KAR 239 20 (Lamaštu).

2. servant, subordinate, employee — a) in OA: PN left his wife šu-ḫa-ri-šu unšūm ša bītišu ... la īți but did not take with him his servants (or) his household furnishings TCL 4 100:3, cf. šu-ḫa-ri-šu unšūm ša bītišu ... aššasu PN talqi ibid. 8; the people from Kaniš are bringing you (pl.) x copper under my seal, pay them their hire and šu-ḫa-ri rāhibašama aklam lušākilušunu instruct the servants to give them food CTT 2 40a:9; šu-ḫa-ra-am ša takālim la īți there is no servant worthy of any trust TCL 19 4:22; ana šu-ḫa-ri la ṭallahat do not give orders to the servants TCL 4 15c:11; šu-ḫa-ri-a nāḫdišama emārē lušākilu instruct (pl.) my servants to feed the asses Contenau Trento Tabletttes Cappadoiciennes 17:7; 3 MANA ukulti emārē u šu-ḫa-ri-im three minas, (expended for) the food of the asses and the servant TCL 14 57:16; x silver ukulti šu-ḫa-ri-šu TCL 21 197:15, also TCL 20 165:33; 2 ṭuppē šu-ḫa-ru-um ublakkum a serv-

ant brought you two tablets CTT 3 41b:3; šu-ḫa-ra-⟨ś⟩afrdašma kasmā lušāqulūšma ušaknakšuma ušibalakku I will dispatch a servant, and they will have the silver paid to him, and I will have it sealed, and I will send it to you CTT 4 12b:26 (let.); pirikanni ša lušāš šu-ḫa-ri—pirikanni-garments as clothes for the servants BIN 4 78:7, cf. also OIP 27 55:1, and passim; I paid out two shekels of silver for one garment 2 šu-ḫa-ri-ulabbiš and provided two servants with clothing TCL 21 164:22; [x] x šu-ḫa-ri ana unšūm sarādim a-ša-pa-ru-ni īți unšūmma pirikanni lušāšūm I will send a message for(?) the servants to pack up the goods, (then) let them bring the pirikanni-material with the goods TCL 4 43:10 (let.); šu-ḫa-ru ammakam ūnakal kal ibiddu the servants should not stay there overnight (send them on their way) BIN 4 2:17, cf. šu-ḫa-ru ammakam isṣəḥuuru KT Blanckertz 5 22; rādē u šu-ḫa-ar-kū vešram ana

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šuḫāru 2b

kusīpim u ḫurāṣim liddinuma my caravan driver and your servant should sell the copper for either silver or gold KT Hahn 14:7, and cf. rāḏišu u ʾšu-ḥa-ri ibid. 11; x silver qādum ša ʾšu-ḥa-ri-im including the (silver) for the servant TCL 14 55:17, and passim in this text, of. TCL 20 183:7; PN šu-ḥa-ri a(na) GN illik my servant PN went to Purūṣabatunu CCT 2 13:10, cf., for named š.-servants KTS 30:39, TCL 4 54:5, ibid. 43:20, etc.; I gave one shekel of tin ana šu-ḥa-ri-im ša šaškim ša GN to the servant of the kaššu-official of Tarkim TCL 21 163:20; šu-ḥa-ra-am Ga-la-ri-ṣa text -za-am ana gallābūtim idāsšu he will hand over to him from GN for shaving (off the slave mark) Goleniṣcheff 20:22, and see gallābūtim mmg. 1; ana šu-ḥa-ri-a riḍīma ana kusīpim diššumuna please take my servants along and sell them (and recoup your silver, while the balance of my silver may remain with you) JSOR 11 p. 135 No. 44:9; x silver ana šīm 1 alpim u šu-ḥa-ra-im for the price of an ox and (now) you want to send back (my) servant empty-handed! CT 21 14:9 (let.); aššum 60 še.gur ša PN šu-ḥa-rum (for -rim) ša PN, ana qabē PN ʾṣa PN, ana qiptim ʾilqā (document) concerning sixty gur of barley which PN borrowed as a loan without interest, (having received it from) PN, the servant of PN, orders from PN, BE 6/1 103:2 (log.), cf. ibid. 8 and 28; [šu]-ḥa-ri-ū ša PN LŪ līšānum LŪ Idamaraṣ bīrū GN u GN₂ ʾilqānum the servants of PN have captured an informant, a native of Idamaras, between GN and GN, VAS 16 82:4; šu-ḥa-ri-ūram ana ūrim ṣaballitumuna they let the servants climb from roof to roof VAS 16 181:1-14, cf., for a š. involved in a theft TCL 18 92:5, also CT 4 27d:7; aššum PN abī PN₂ šu-ḥa-ri-a awēlum kīma jāʾum ul ʾlidē as to my servant PN, the father of PN₂, do you not know that the man belongs to me? (you intend to give away the field whose usufruct he has enjoyed for forty years?) BIN 7 11:5; kīma šu-ḥa-ru-am jāʾum ul ʾlidē do you not know that the servant is mine? UCP 9 p. 342 No. 18:8; šu-ḥa-ru-um ša ilāxakku kimāšdām la immaru kunkumma idnaššum the boy who is coming to you must by no means see the necklace, give it to him under seal Sumer 14 73 No. 47:27 (Harmal); šu-ḥa-ru ša ʾilīkakkum itti alakīm šuṭaṣhīṭasšu have the servant who came to you join the caravan CT 29 30:20; PN ša abūšu šu-ḥa-ar abīja PN, whose father is my father’s (Šamaš-ḫāzīr’s) subordinate TCL 18 111:20 (let.); ana avīlē ša bāb ekallītim šu-ḥa-re-[e] kalīkunu asta[par] I have dispatched all personnel to the officials at the palace gate Sumer 14 p. 18 No. 2:9, cf. aššum ana ekallītim šu-ḥa-re-e ḡarādim] ša taṣṣūranīmem ibid. 5 (Harmal); ana amatim u šu-ḥa-re-e la tagqia do not neglect the servant girls and the servant men CT 29 34:17 (let.); avīlē nukarrīḇā mārū ʾṢippur aššum šīḫrūṭiššu ša šuṭaṣhīma isqabbu šuṭūnimma ... avīlē šuṭūni ṣāṭar-dakkum ... šu-ḥa-ri-e šu-nu wašṣeršunūšim the gardeners, citizens of GN, have spoken to me about their servants who ran away and have been caught, I am sending these men to you, release their servants to them VAS 16 32:8 (let.); ummi naditum šu-ḥa-ra-am ana legītim šīlēma šu-ḥa-ram šā šīšat ʾirīšma ... aššum šu-ḥa-[rum] šā šīšat iršā ṣīšu MU.3.KAM ina ḥaṣṭitu attasāḥšu my mother, a nāditu-woman, adopted a servant, but this servant ran away, (so) because this servant ran away, I disinherited him (lit. I removed him from his brother-status) three years ago YOS 2 50:5 and 10 (let.); bitum šalim u šu-ḥa-ru-ū šalmu the house is fine and the staff is fine CT 6 27a:7, also CT 29 11b:5, and note GUD. ḤI.A UDU.ḪI.A u šu-ḥa-ru-ū šalmu TCL 18 88:5; PN šu-ḥa-ri abī PN PN₂ imgutma ubatazzūššu PN₂ arrived and mistreated my servant PN, the brother of PN₂, (and uttered hostile words against me) CT 6 34a:8, cf. šu-ḥa-ri-ma ĺubazzūššī let him mistreat my servant (but why does he curse me?) ibid. 15; šu-ḥa-ar-ka akkuppum ša māḥrija šipram 233
Your servant, the basket maker, who is with me, will do the interrupted work.

Lu.TUR-ka-ma ina aldkim uhhir it was your servant who was late in coming here.

I am sending you (Jasmah-Addu) a tablet for PN.

The servant, (he would find that) the child is very small.

Sending you (Jasmah-Addu) a tablet for PN.

And, for other OB occs. of suhbaru in relation to the tambārā, see the refs. collected in Loemans The Old Babylonian Merchant p. 34f., and 1 suḥa-ur-ka màr lamkārim Sumer 14 p. 60 No. 33:7 (Harmal).

The servant (who they have leased) from PN, the proprietor of the field.

Barley ša.gal alpī u suḥa-ra-ri-e as food for the oxen and the servants (who work them).
**šuḫāru 2d**

- in Elam: his plow shall not be seized
- MDP 23 282:18; cf. šuḫ-ḫa-ru-ū ša PN MDP 23 310:16; IGI PN bel biti IGI PN₄ šatānīša IGI PN₅ šuḫ-ḫa-ri-ša IGI PN₆ šuḫ-ḫa-ri-di ... IGI PN₇ ikkariṣa MDP 23 313:7f.; note, wr. TUR.ŠI MDP 28 444:1 and 6.

**šuḫēru** (Bezold Glossar 236b) see šuḫāru.

**šuḫētu** s. pl.; laugher, laughingstock; MB, NB*; cf. šaḫu.

- ana šu-ḫi-e-ti(text -ri) ša ūḫ̯a ša limiṭiška īlāknukama you have been made the laughingstock of the kings round about you
- 4R 34 No. 2:1 (MB let.), see Landsberger, AFO 10 142 n. 11; u šu-ḫi-e-ti taš-šak-kan and you will be made a laughingstock

**šuḫhū** adj.; smiling, laughing (said of the face), fancy, dainty (said of food); Mari, SB*; cf. šaḫu.

- ina naptanim [m]aḫrika lu ḫajatu NIG.DU šu-ḫhuh-ašam la tuṣṣaptan NIG.DU naḫda(m) lu[i]plattamu (let the men who are in Mari) have meals regularly at your table, do not give them a fancy meal to eat, they should always eat a plain (lit. serious) meal
- ARM 1 52:33: kalbu ina muḫḫi šinniššu kī [ēlā] šanīšu šu-ḫh-ḫu šibbāšu [...] when the dog mounted its female, its face was all smiles, its heart [...] (but when it descended [...] )
- Lambert BWL 216 ii 30 (SB proverb).

- ina naptanim (in MB) see šuḫhuru.

**šuḫhurutu** (Bezold Glossar 236b) see šuḫhuru.

**šuḫhurutu** adj.; small; MB, NB; cf. šeḫēru.

- summa ina liḫi bāb ekallu šīḫu šu-ḫh-ḫu-ru nadi if there is a shrunken šḫhrū-mark in the “gate of the palace”
- Boissier DA 217:12 (SB ext.);
- summa ₂Nerfal ina tāmariššu šu-ḫur pâšu šakin kīma kakkab šāmē mādiš ummul if, at his first appearance, Mars is small, has a white (glow), (and) is very faint like a star
- ABL 1391:9, also, wr. šuḫ-hur Thompson Rep. 232:8, cf. also summa MUL ₃Marduk ina nāpiššu šu-ḫur ACh Istar 17:14; ša ekallu šātum tabūda ul ibšima šu-ḫh-ḫu-ru šābaša this palace had no terrace, and its site had become too small (due to the encroachments of neighboring buildings)
- OIP 2 131:57 (Senn.), and passim in Senn.; šātu šuštī ana mūṣāb ᵈŠamaš bēlū rabā u ᵄAja kallāti nārāmītišu

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Langdon, PSBA 33 121–127; Landsberger, OLZ 28 235; Lowy, KT Blanckertz 241, MVAG 33 4 note c.

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 alternate reading is mentioned, the log. has been given the alternate reading šiḫru, “child,” q.v.

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The Mari and MB refs. (mngs. 2c and 2f) have been included here because the person designated in them as LŪ.TUR is usually said to belong to someone and thus must be a servant, šuḫāru. Where no such relationship is mentioned, the log. has been given the alternate reading šiḫru, “child,” q.v.
suḫḫutu

[ta]laktuša isatma [su]-uḫ-ḫu-ru šipiršu, the approach to this building was too small and its structures (lit. work) were too small for it to be the dwelling place of DN, the great lord, and of DN₂, his beloved bride VAB 4 236 i 53 (Nbn.).

suḫḫuḫtu adj.; (referring to an infirmity of the eyes); OAkk., OB, MB (as a personal name).

lú:igi.zé.zé = suḫḫuḫtu OB Lu A 135, also, wr. suḫḫuḫtu OB Lu B iv 41; lú:igi.duḫ.duḫ lu-ki-tu-uḫ tu-ux (pronunciation) = sú-ḫuḫ-tu(u-tu) KBo 1 39:18' (Lu App.).

dam-ga-mi-nam = ṣu(var. ṣi)-uḫ-ḫu-tu Izu Comm. 39 (for context, see damgam-nam); na-akma (il)ni = sú-ḫuḫ-[u]tu Malku VIII 38.

Sú-ḫuḫ-ḫu-tu MDP 526:18, also ITT 2 766 (translit. only), but note Šuḫḫuḫuḫtu MDP 29 526:12, Šuḫḫuḫ-ti Reisser Tello 227:4 (Ur III); Šuḫḫuḫuḫu MDP 9 199:4 (OB), Šuḫḫuḫuḫuḫuḫu-be 14 80a:8, PBS 2/2 95:9 (MB).

Refers to an abnormality of the eyes, either blinking or blear-eyedness; the latter would fit the meaning of šahātu connected with liquids. However, the equation with igi. duḫ.duḫ in KBo “one who opens his eyes wide” (also – palša ini, patia ini) seems to contradict this explanation.

Possibly the personal name Šaḫḫuḫuḫtu MDP 29 526:12 refers to another person and is to be considered a different nominal form. The var. siḫḫuḫtu in the Izu Comm. cannot be explained.

suḫḫušu s.; (an official); MB.*

calli nāri calli tābali lú pānā lú:kaš₄ (= lásimu) lú suḫḫušu (list of royal officials who are not allowed to enter the privileged city) CT 9 5:34 (– BBSt. No. 24, Nbk. I).

suḫširtu s.; small vegetables; lex.*; cf. šeheru.

nig.sá.sá.hi.a sar = suḫḫuš-[ir]-tu, tab-ru-ú Hh. XVII 265f. (from Köcher Pflanzkunde 38 iii 16f.); nig.sá.sá.hi.a sar = ši-[hir]-tu, tab-ru-ú ibid. 39:4f.; note the inexplicable var. nig.dē.a lú:kaš₄ sar Wisdom Alalakh 447 vii 66f. (Forerunner to Hh.).

General name for small garden vegetables. For similar compounds, see gi.kid.nig.
șuḫu

early youth, I have been a servant in the palace in Babylon OECT 3 40:7 (let.); ana șu-uh-ri-ia-ia-laatumma [x hur]ummaši is-gē-šē-ir have I returned to my childhood that my [barley] ration has grown smaller? CT 29 19:6 (let. of a naddit to her brother, coll. A. Sachs).

b) in SB: anâku lākulma labûr ana șa su-uh-ri-ia-ia-ia-ma (var. ana si-ih-ri-i[a ...]. see șihru B) let me eat of it (the Plant of Life), that I may turn into what I was in my early youth Gilg. XI 282.

șuḫu s.; 1. laughter, mirth, 2. love-making; Mari, SB*; cf. șaḫu.


1. laughter, mirth: ia-a-tum u mim[a] ul iba[s][š] ṣu-ḫu-um ma mēlu[wu][ma] kina ina bētšašumu waššu liššašumu tāb there are no troubles or anything, only laughter and fun, they (the soldiers) are as happy as if they were living at home ARM 2 118:17; itti mānīt ḥiḏāti ṣu-ā-hi gāba eva la naddnu together with the “oath” (sworn in a mood) changing (one’s word) and refusing šaṟru VIII 73; su-uh la pakki issēnī (if) he laughs all the time without reason Labat TDP 178:6.

2. love-making: ulu ulānumma dingir. Māḫ ina kašāḏišu ʾīšī nim.mēš mešraḫti ša Anum īpuwu kि șu-ḫu-šu șa Anum șu-ḫu-šu as soon as DN arrived, she took off the jewels (in the form of) large flies which Anu had (once) made (for her) when dallying (with her) Gilg. XI 163; 2 INM. INM.AE in șa șu-ḫu two incantations for love-making KAR 61 r. 26 (SB).

Landsberger, ZA 40 298; Oppenheim, Or. NS 17 15 55 n. 1.

şuḫurtu (şuḫurtu) s.; 1. (a class or profession), 2. adolescence (an age group); MB, NA, NB; cf. şeḫerū.

şuḫurtu

lu. šār.rab.tu.ū = (second col. blank) șuḫur-tam (between lu nū, bān da = la-pu-ul-[u]-wu) - ha-[za]-a-[nu] and lu.ki.zu.ū = ta-li-šu = ha-ne-gal (ša)-tam) Hg. B VI 144.

1. (a class or profession, MB and NB only): PN PNu 3 PNu șu-hur (text: șī)-tum i-tu PNu ana eberti šāpru L. 〈MES〉 ša PNu inandinaššu-nāti inaššuruma [i]šaqāni PN, PN, and PN, the š., have been sent to the other side (of the river) with PN, the men to whom PNu will deliver them will bring (them) in close custody PBS 2/2 55:3 (MB), cf. șuḫur-tu ibid. 20:38, also ibid. 118:29, BE 14 73:34; șu-hur-tu ša LUGAL BE 15 44:32; note, referring to an individual: PN șu-hur-tu DUMU PNu PBS 2/2 139:12, PN șu-hur-tu BE 15 21:18, also ibid. 90:13, cf. also PBS 2/2 141:3; RNB šarru PN u PNu ana šarādāni išpurama PN iṣkammā šarru ina muḫḫēši ša PN LUGAL šu-hur-tu ša LUGAL PNu naddnu ina-ši mana King RN sent PN and PNu to the ordeals by water, and PN came out cleared, so the king imposed (a penalty requiring the gift of) a š. on PNu, but PNu did not have (anyone to give) BBST. No. 9 iv A 6 (NB).

2. adolescence (NA only) — a) șuḫurtu: PN ikkarru PNu mārtu šu-hur-tu PNu šal-šu naphār 3 nāpqāti PN the farmer, PNu his adolescent son, PN his wife, total of three persons ADD 471:11, also ibid. 9, also LUGAL šu-hur-te ADD 270:6, 271:3.

b) șaḫurtu: PN šal-[šī 1 DUMU] ša-hur-tu 1 DUMU parsu 3 DUMU.SALMEŠ PAP 7 ZIMEŠ PN, his wife, one adolescent boy, one weaned male child, three daughters, total of seven persons KAV 39:2, also ibid. 4, cf. DUMU-šu ša-hur-tu ibid. 1, see Ebeling Stiftungen p. 10f.; PN SAL-šu 3 DUMU.SALMEŠ ša-hur-ti 1 GA PAP PN, his wife, three adolescent sons, one (baby still on) milk, total of six (persons) KAV 39:6; PN LUGAL ENGR SAL-šu 2 DUMU.SALMEŠ-šī ... šu-hur-ti ... DUMU.SALU 4 rū thu DUMU-šu 3 rū thu DUMU-šu ša-ni-šu pur-su [PAP X] ZIMEŠ PN the farmer, his wife, two sons, his adolescent son, his daughter four spans (tall), his son three spans (tall), his second son, weaned, total of x persons ADD 783:8, cf. PN LUGAL ENGR SAL-šu 1 DUMU-šu ša-hur-tu ibid. 14, cf. also ADD 906 ii 2.
**ṣuḥūrūtu**

c) abbr. ṣa: PN A-štā ṣa (followed by PN₂ A-štā 5 his son PN₂ five, i.e., five spans tall)

Johns Doomsday Book 1 i 5, and passim in these texts, see ibid. p. 80.

In the NA texts ṣuḥurtu and ṣaḥurtu designate the age group of male children over five spans tall, corresponding to batuṣu referring to girls. In Johns Doomsday Book 1 i 46 and 3 vi 17 (see mng. 2c), the sign ṣa referring to trees ibid. 5 viii 6, 11, 14, 15 and 18, probably should be read ṣahru.

The term is to be considered a collective and in MB also carries a status connotation. The BBSt. ref. sub mng. 1 may, however, simply refer to an adolescent.

Ad mng. 2: Johns Doomsday Book p. 81.

**ṣuḥūrūtu** (Bezold Glossar 236b) read ṣuḥūr u πῦζ (ṣakin), see ṣuḥūru.

šulāmātu (or zulāmātu) s.; (mng. unkn.);

SB.*

ṣumma KLMN (i.e., birsu) GIM SAG.KI DINGIR zu-la-ma-ti KI.ΔU₅ if a birsu (looking) like the face of the god (of?) ṣ. is seen CT 38 28:23 (Alu), with comm. SAG.KI = zi-i-mu face, DINGIR = i-šum deity, zu-la-ma-ti = ba-ri-ru ṣa pi-i šu-ú-zu z. is something which cannot be talked about (see pū barru) CT 41 25 r. 10 (Alu Comm.).

šulāmu s.; 1. (a bird), 2. (a type of wood); lex.*; cf. šalāmu.

1. (a bird): [d]ar.me.luḫ ḫa mušen = ṣu-la-mu Ethiopian dar-bird = small black bird Ur X 133 r. 7 (Hh. XVIII), also, with explanation ṣa-lam-du Hg. B IV 260, also Hg. D 339.

2. (a type of wood): giš.šes.mi black mes-tree = ṣu-la-mu Hh. III 214; giš.še.mi black cedar = ṣu-la-mu Hh. III 219.

šūlāpu s.; (mng. uncert.); SB*; cf. šalāpu.

aš-šu la-tak šīn-ni ṣu-la-a-pi Gray Šamaš pl. 13 K.4795 r. 1 (colophon).

Connect with šullupu, which also appears in colophons.

**šullu**

šulātā s. fem. pl. tantum; fighting; SB, NB; cf. šālu.

šu-la-at = ta-ha-[zu] An VIII 181; šu-la-ul-tū (var. šu-la-ta), a-na-an-tum, tu-qu-un-tū, ša-āš-mu = ta-ḥa-su Malku III 1 ff., var. from CT 18 3 r. iii 30 (catchline).

unkenna šikunuma ibannā šu-la-a-ti(var. -tum) a council was formed to prepare for the fight En. el. I 132, also ibid. II 18, III 22 and 80; itti LÜ. GN. MEŠ i na muḫḫi eqlētišumu īppuḫu šu-la-a-ti they fought with the natives of Borsippa over their fields JRAS 1892 354 i B 20, cf. ibid. 355 ii A 5 (SB votive); Ḡṣṭar Agade bēlet tāḥaza ša-ki-na-at šu-la-a-ti the Istar of Agade, the lady of battle, she who incites fighting RA 22 58 i 13 (Nbn.).

Kraus, AfO 11 229.

šullu s.; protection (only in the phrase šullu u kubussā); OB Elam; cf. śullulu A.

a) protection, referring to a remission of debts (only in loan contracts): šu-ul-la u ku-bu-ta-sa u l išu (the loan) is not subject to (lit. has no) remission of debts MDP 22 28.10, note the phrase kidinnam u kubussām ul išu (in same context) MDP 24 344.17.

b) protection, referring to a redistribution of real estate (in a royal grant): šu-ul-la-um u kubussām iššakinma mamman eglm ul ikkilmu even if there is a redistribution of land, no one may take the field away from him (the grantee) MDP 23 282:12, cf. šu-ul-la-um iššakin [... ] ul iššakan ibid. 283:8 (grant); any future ruler ša maššušu usahḫu šu-la-um u kubussām umahunu who violates(?) his (the grantee’s) exemption (or borders?) and claims(?) redistribution (a curse follows) MDP 23 282:23.

Note that in MDP 23 270, 271, and 272, the phrase kidinnam u kubussām ul umaḫharu means “he (the debtor who has entered into partnership with a capitalist) will not claim remission of debts (to avoid payment).”

Unlike the Mesopotamian andurru and mešaru, the Elamite šullu u kubussā (or kidinnu u kubussā) seems to refer not only to the remission of debts but also to the redistribution of land.

Koschaker, Or. NS 4 45f.
šulūlu

šulū v.; (mng. unkn.); lex.*
[x]. 1aḫ₂₆ = šu-ul-lu-ā BRM 4 33 i 11, and dupl. RA 16 201 (group voc.).
šulū see šilli A s.
šulū (prayer) see šulū.
šulūlu adj.; obscure, dark; SB*; cf. šululu A.

camu naklu ša Šumeru šu-ul-lu-lu the artfully written text whose Sumerian (version) is obscure Streck Asb. 256 i 17.
šulūlu A v.; 1. to roof (a building), to put on top, to provide shade; from OB on; II, II/2; cf. *šululu B, šillātu, šillātu, šillu, šilītu in ša šilli, šilītu šululu, šululu adj., šullu A, šulātu, taššītu, taššītu.
1. to roof (a building), to put on top — a) to roof (a building) — 1’ in private contexts: ša aššukkatam kīma bēlī ukallimuši ú-ša-al-li-il-m[a] she has roofed the shed in the way my lord has shown her YOS 2 82:10 (OB let.); gušūrī ša ana š. SIG₄ Hi₄A šu-ul-lu-li-im beams that are to be placed on the walls as the roof ARM 3 23:6, cf. gušūrī ana šu-ul-lu-li-ša inadīnu ARM 1 122:9, also gušūrī ana šu-ul-lu-li-ša sāzibānī ibid. 16; Ḡ. GIŠ. 1 NAKŠ li-šu-el-li-ša BE 17 66:22 (MB let.), cf. ššēn ša pa-ar-ha uš-ša-li-il ibid. 35:5; mithāra PN uš-ul-la-ša pu-arē ša ša aššu kan PN will roof the entrance hall? and put mud (plaster) on the chamber (walls) MDP 24 391:12; bīta šu-ul-la-ša ša ša bitam eli iš-

šululu A

šululu A

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šululus
Janhama from among its (the city’s) officials (because) Janhama is one who . . . . . -s the king
EA 106:38 (let. of Rib-Addi), for a translation “fan-bearer,” see Albright, JNES 8 13.
2. to provide shade: kima wîmmâja
na-<ap>-šu aš̄paramma imrunin (a-pa)-a-tu
la uš-sa-lal-la-ma I sent a message (asking)
whether my dates are plump, and they in-
spected (them) for me, the spadices(?) must
la us-sa-[lal-la-ma]
not be in the shade
EA 106:38 (let. of Rib-Addi), for a translation
sullulu B
equl[\[x\]] E su-ul-lu-lu iprus
sulmu;[\[x\]] E su-ul-lu-pu
according to a .... baked clay tablet, a
canceled document CT 13 15 (colophon).
Note that the technical term sul̄pu, q.v.,
also occurs in a colophon.
(Lambert BWL 66 n. 1.)

sul̄mu
1. black spot, tuft of black hair, blackness
2. in sul̄mu in iris, 3. (a black
wood), 4. (part of a tree); wr. syll. and mi;
cf. sal̄mu.
me-is MES = šul̄-m[\[u-um]] MSL 3 219 G4 line r
(Proto-Ea), for other refs. see mng. 4.
šul̄-ul-mu = zu-un-mu Malku II 107.
1. black spot, tuft of black hair, blackness
-a) black spot: šumma īgārā biti mi turrupa
if the walls of a house are dotted with black spots
CT 38 15:50 (SB Alu); šumma karši ubūnātšu mi turrupa
if the pads of his fingers are sprinkled with black spots Labat
TPD 98:56; Na4 šumtu mi takpat Na4 GUG.
Gazi. Sar šum̄su the red-stone dotted with black spots is called karš red-stone
STT 108:8 and dupl. 109:7 (series abnu šikinšu); abnu šikinšu ša šab Bar bar mi īdiš mušgarru šum̄su
the stone whose appearance is (as follows):
if the left lung does not correspond but
encroach(?) the wording of a wooden tablet, which corresponds to a
canceled document CT 13 15 (colophon).
The variant in the Alu passage CT 38 12:71
seems to refer to an encroachment or a fraud-
ulent altering of the border line between a
house lot and the city square. For this reason
the unique and obscure Ai. line (see Lands-
berger Symb. Kosehaker p. 226 n. 30) has been
included here. The nature of the sibilant
remains uncertain.
b) tuft of black hair: MI ša ḤALL.A imēri tuft of black hair from the hind legs of a donkey AMT 99,3 r. 17, also, wr. šu-lum paphalli imēri 4R 58 ii 57; for other refs., see ḫallūnū and paphallu.

c) blackness — 1’ in gen.: abnu šiḵšu MI ša SA₅ pāltī ʿukāl NA₄.KA.ÎN.A.DIŠ šumšu the stone whose appearance is (as follows): its blackness contains (shades of) light red, is called hematite KAR 185 r. ii 14’ (series abnu šiḵšu); see also šu-ul-mu, “blackness (of clouds),” in lex. section.

2’ šulmu panī anger (only OA): ina alākīka šu-lum panī la tukallammāni do not show me an angry face when you come CCT 4 8a:15 (OA let.); ula niqam ērīška ula šu-lum panī ukallīnka I neither asked you for an offering, nor did I show you any anger. CCT 4 9b:11.

2. in šulmu ʾinī iris: šumma MI inīšu nabalkultumā inēšu ana li[bi ...] if his (the sick person’s) iris is out of place (parallel šumma pūṣ inīšu nabalkultumā line iv 3ff.), and his eyes [...] into [...] Labat TDP 50 iv 8, also ibid. 7; šumma MI inīšu dabmu (also šānu line 38, šulmu line 39, pešū line 40, šur-ru-[pu] line 41) if his iris is dark (red, black, white, bloodshot) CT 28 27:37, note kīma īšṭī šapā’ ibid. 36 (SB physig.); if he is seriously sick for five to ten days uśārdīma MI IGIII-šu uš-tēr-dī-a and he lingers on and his irises have moved ten days if his iris is dark (red, black, white, bloodshot) šalmu. Labat TDP 150:47, cf. MI IGIII-šu DU₉+DU₉-a ibid. 152:61.

3. (a black wood) (Nuzi only): 3 paššārub ša šu-ul-mu three tables of š.-wood TCL 9 1:3, cf. 75 pitnu ša zu-ul-mi ū ša šakullī 75 boxes of š.-wood and of šakullu-wood HSS 15 130:6 (= RA 36 138), also HSS 15 131:13’ and 18’; x paššārub šēpēšumu GIŠ šu-ul-ma ū šīmmu uḫḫuṣu x tables whose legs are of š.-wood and inlaid with ivory HSS 14 247:87, cf. ibid. 520:29, 562:13, RA 36 145:4, 152A:29, etc.

4. (part of a tree): GIŠ.kīm = hi-le-pu willow, GIŠ.MES.kīm = šu-lum MīN—š. of the willow Hh. III 423f., cf. GIŠ.NE.DU.KU = šar-ša-bil-tu, GIŠ.MES.NE.DU.KU = šu-lum MīN ibid. 53f., GIŠ.MES = šu-ul-mu, GIŠ.

Mes. Mes. = šu-lum me-sī ibid. 202f., see also MSL 3, in lex. section, but see discussion.

Ad mng. 4: šulmu (Sum. Mes.) most likely denotes some product of a tree, possibly the gall, the fruit, or part thereof. Because of a confusion with the name of the tree mēsu (giš.mes), Hh. III 205 has giš.mes.Me. luḫ.hu = šu-lum Me-luḫ-hu (after giš.mes. Mā.kān.na = ma-su-ka-nu) for “mes-tree from Meluhha,” and Hh. III 214f. has giš.mes.mi = šu-la-mu, šu-lum me-si. If one assumes that šulmu refers to gallnuts (as the mng. of the word suggests), the relationship between the mes-tree (mēsu) and the mes (šulmu) would be that between the tree and the galls it produces usable for tanning, etc. However, mēsu seems to denote the Celtis (see Low Flora 1 627 and 3 416), which does not fit this interpretation.

All refs. to MI in texts dealing with exsipacy and in diagnostic and teratological omens are listed sub ṣirkū, with the exception of the refs. in which MI occurs in an enumeration of colors. See, furthermore, the discussion under šulmu.

(Thompson DAB 248, 292.)

šulmu A s.; 1. roof (or porch), 2. “covering” (a part of the exta); SB, NB; wr. syll. (AN.DUL KAR 428 r. 23); cf. šulmutu A.

1. roof (or porch): (I used cedar and other beams) ana šību tallu šittā giššakanakku u šu-lul-tu₄ bīti for the ceiling, the cross-beams, the architraves, the lintels and the roof(?) VAR 4 256 ii 5 (Nbn.).

2. “covering” (a part of the exta, only in ext.): šumma manṣāzu (NA) šašmatma Edīn la ʾišī šu-lul-ta-šū šaššamaτma ʾibī ʾesī ša-ba-a-tu ša-ah-laq-tū if the “stand” is torn out and it has no “back,” (this means): its š. is being torn out, (commentary:) [šulmutu =] garment = wrapping TCL 6 r. 4, cf. [...] šu-lul-tu₄ NA u GIŠ IGIII-MES ʾibī ʾesī [...] ibid. ii 19, also ša šu-lul-tu₄ ša rēš NA uṣṣuratu (explanation of šumma rēš NA uṣṣur) ibid. ii 12; [šumma ina] rēš šu-lul-tu₄ NA kâkku šaššina ḫI.TA šīfūl if there is a “weapon” mark at the top of the “covering” of the “stand,”
and it faces downward CT 30 22 K.6268 i 2, cf. ibid. 4, also ibid. 26 Rm. 1004:8; Šumma Rušu-aḫa-ak (referring to an apkallu) CT 16 36:6f., see Gurney, AAA 22 p. 90; Tin.tiršu nu šulultu A...

2. protection granted by a god or king —
a) referring to gods and spirits: ina mahri

šulultu B

šulultu A

1. roof, shed (open on all sides, merely for shade), canopy: šu-lu-la šamāna šullil provide (the ark) with a strong roof Hilprecht Deluge Story pl. 2 r. 9; in the month of Abu ša gimir šalmaḫ qagqadi ana rimēššina ipatigā šu-lu-la when all the people construct sheds (in the fields) in which to live Lyon Sar. 15:54, see Ermiššu V 124, in lex. section; 4 timmē šipparri šūrūšu úlziwma ina dappi erēni ... úšatriša šu-lu-šu upon it I erected four pillars of bronze and made its roof of cedar boards (laid on them) OIP 2 133:85 (Senn.); šu-lu-tarēni ša qereb barakkānē paššā ina dappi erēni ... úšatriša šu-lu-šu when the sun disk and hold the canopy OIP 2 145:19 (Senn.); guššur šaššāti úšatriša šu-lu-šu I stretched gigantic beams (across the temple) as its roof VAB 4 68:28 (Nabopolassar), cf. erēni dannūti ana šu-lu-li-ši-na úšatriš ibid. 132 vi 9, and passim in Nbn.; also VAB 4 512 ii 30 (Ner.), 226 iii 1, and passim in Nbn.; in šarrīm x-la-ri-im in mehe šu-lu-lu a ... against the wind, a protecting roof against the storm Unger Babylon pl. 53 and p. 283 ii 15 (Nbn.); erēni šu-lu-lu papāhāti DN ḫuruṣa šu-lu-šu I coated the cedar (beams) of the roof of the chambers of Nabû with gold VAB 4 126 iii 43 (Nbn.); erēni dannūti ana šu-lu-lu Etuṣa ḫuruṣa namrī šuššī šiššu šu-šu šu-lu-lu kaspu u nisīq āmī uzān I coated strong cedar (beams) with shining gold for the roofing of Etuṣa, I plated with silver and (studded with) choice stones the ceiling under the cedar serving as roof VAB 4 126 iii 23 and 30 (Nbn.); ša ... ina guššur erēni banni šu-[lu-]ul-šu whose roof was made of cedar beams CT 37 21 r. 5 (Nbn.).

2. protection granted by a god or king —
a) referring to gods and spirits: ina mahri
palija ša Šamaš ... ša-lul-šu (var. AN-DUL-šu) ūbā elija šikunu in the first year of my reign, when Šamaš spread his sweet protection over me AKA 218:13 (Anš.), cf. ibid. 196 iii 11; eli ERIN. ME kidinni mala baša isšakān šu-lu-li he extended (his) protection over all the people of kidinnu-status VAS 1 37 iii 33 (Merodach-baladan kudurru); šu-lu-li ummanništu anākāba I (Sennacherib) am the protection of its (Assyrina’s) armies OIP 2 144:7, and passim in Senn., note šākīn šu-lu-li ṣabī eli niṣī anākāma Borger Esarh. 35 § 23:3; ana silli ʾu šu-lu-li qarrī bring them (the children and grandchildren) into the (royal) shadow and protection! ABL 595:11 (NA).

3. shade: aḫtaḫup gīšaš ša šu-lu-lu-na ṣabīšu I wound my way through a forest whose shade was dense Streck Abū 204 vi 5, cf. ibid. 70 viii 83.

References wr. with the logogram AN-DUL are cited sub andulu.

šululu A

šululu B s.; seal impression(?); lex.*

šumāmaṭu see šumāmiṇu

šumāmētu see šumāmiṇu

šumāmiṇu (šumāmeṭu, šumāmaṭu) s.; thirst; from OB on; šumāmaṭu only in LB; cf. šanid.

a) in gen.: ina niṣrittu šamma ša ina šu-ma-mi-ti imitū šibassu someone among his relatives who died of thirst has seized him Labat TDP 24:66, cf. ina niṣrittu etsemu ša ina šu-um-ma[a-mi-ti imitū šibassu] ibid. 24:64; ana šu-ma-me-[var. -mi]-ti u mānaṯti ummanništu ina gipīši ummanništu ana gipīši ummanništu ana gipīši ummanništu ipānimmu in their massed might they (the enemy army) advanced aggressively against my thirsty and fatigued army (lit. the thirst and fatigue of my army) AOB 1 116 ii 24 (Shum. I).

b) referring to the desert: ina šādi ṣaqqaṛ šu-ma-me-te asṣakāna bēdā ṣīku ṣaqqaṛ šu-ma-me-te asṣakāna I camped on the steppe, in a terrain without water (lit. of thirst), I left the
**şumāmu**

waterless terrain  Scheil Tn. II 64; for qaqqar  şu-ma-mi kalkaltu  Wisdom Treaets 653, 80c şumu usage a; countries  sa  abānni  āgu  ša qaqqar  şu-ma-me-i-um  u  ḥuṣullā  āli  ša qaqqar  şu-ma-ma-i-um  which are on this side of the waterless desert and on the other side of the waterless desert  VAB 3 85:11f., also ibid. 87:19f.  
(Dar.);  adī me  lā  ikaššadu  ana  şu-ma-me-ti  umašširma  before the (crest of the) flood arrived, I left the region waterless  OIP 2 80:21 (Senn.), and see Jacobson, OIP 24 37 and n. 34;  ū.ukūš  ḫsil  ārūnī,  ū qissū ša  şu-ma-me-ti  squash of the desert  VAB 3 85:11f., also ibid. 87:19f.  
c) in transferred mng.:  ina qaqqar dannatni  tiš'ānī  ṭuqqiru  me  u  šamma  [inventory of  śu-ma-mi-ti]  you have .... ed me in a terrain of hunger, you have made water and pasture rare for me in a region of thirst  MDP 18 250 r. 15 (OB lit.), possibly to usage b.  

**şumānu**  s.; thirst; SB, NB; cf. şumā.  
ina nābali ašar  şu-ma-mi  madbarēš  in-nabtuma they fled to an arid place, a waterless region (lit. a terrain of thirst), into the desert  TCL 3 193 (Sar.), cf. ašar  şu-ma-me (in broken context) 3R 10 No. 2:34 (Tigl. III);  GN  ... mi-rī nābali qaqqar  ṭābī  ašar  şu-ma-a-me  (var. -mi)  (var.  śu-un-me)  ...  ētiq  I marched through the region of GN, arid pasture land, saline ground, a waterless region (lit. a terrain of thirst)  Borger Esarh. 56 iv 54, cf. ašar  şu-ma-a-me ibid. 98 r. 37;  ḫarrānam namrāsa  uršu  şu-ma-mi (var.  şu-ma-mu)  ertiđēnāma I passed many times over a difficult road, a path without water (lit. a path of thirst)  VAB 4 124 ii 22, also ibid. 112 i 24, also, wr.  şu-ma-me  ibid. 150 iii 14 (all Nbks.).  

**şumbābū**  s.; (an unidentified product of the fir tree); lex.*  
The Forerunner SLT 170 i 11 has giš. biš(!).gam(!).mes.e, an unpub. text of this type from RS has giš.biš.gam.me.ne.  

**şumbiru** (*şubburu*)  s.; (an ornament); EA.*  
1  šu-um-bi-ru  na₂  jaššu (between a spoon of elamnakku-wood and a set of telannu-objects made of alabaster)  EA 22 iv 6 (list of gifts of Tušratta).  
(Thompson DAC 171.)  

**şumbu** (*şubbu*)  s.; 1. wagon wheel, 2. wagon, dray; OB (Elam), SB, NB; pl. şumbū (Elam and SB); şumbāti (SB), also şubbānu  ABL 1237:17 (NB); wr. syll. and giš.mar. gid.da.  
(=subbiru)  
šu(var. şu)-um-bu = ma-gar-ru(var. -ri), in min = tam-le-e min, ki-baš ma-ga-ri = al-lak Malku II 224ff.  
1. wagon wheel: see all the passages cited in lex. section, cf. 2 giš.umbin.mar.gid.da  OECT 8 17:43; 4  šu-um-bu  qadu  taktimšunu four wheels with their tires(?)  MDP 23 276:1, also ibid. 98 42, etc., but giš şu-um-bi parē mel-drawn wagons (opposed to the preceding narkabāti iššē)  ibid. 24 i 25, also 43 v 42, etc., always in similar contexts; ina giš şu-um-bi.meš Elam ... niši mbīja ... izabilišu  lišnatišu  the people of my land brought bricks for it (the palace) in Elamite wagons  Streck Asb. 86 x 85; narkabāti giš ša šadādi gis şu-um-bi (described as decorated with precious metals) ibid. 52 vi 22 (list of booty from Elam), cf. giš şu-um-bi iššē parē ibid. 46 v 61.  
2. wagon, dray — a) in SB royal: giš şu-um-bi [iššē] parē imeri gammalli  Winckler Sar. pl. 15 No. 32 latest list (= Lio Sar. 52:17); [narkabāti giš şu]-um-ba-a-ti  gada zaratī  OIP 2 92 r. 15 (Senn.), also ibid. 89:49, etc., but giš şu-um-bi parē mule-drawn wagons (opposed to the preceding narkabāti iššē)  ibid. 24 i 25, also 43 v 42, etc., always in similar contexts; ina giš şu-um-bi.meš Elam ... niši mbīja ... izabilišu  lišnatišu  the people of my land brought bricks for it (the palace) in Elamite wagons  Streck Aab. 86 x 85; narkabāti giš ša šadādi gis şu-um-bi (described as decorated with precious metals) ibid. 52 vi 22 (list of booty from Elam), cf. giš şu-um-bi iššē parē ibid. 46 v 61.  
b) in NB letters: narkabāti u giš şu-ub-ba-nu  āhia  āhia [ša] nēribi  u  uṣuzzi  the chariots and wagons should take a position
šumlaliu

half on this, half on the other side of the pass

Although eriqqu and šumbu both have the same logogram, only eriqqu (q.v., mng. 3) is used as a designation of the Big Dipper. Therefore, šu-ub-bi ACh Sin 13:23 (for which see šubû s.) should not be connected with šumbu and taken to refer to the Big Dipper (as it is in Weidner Handbuch der Astronomie 116f. and AfO 4 83 n. 1).

Salonen Landfahrzeuge 62ff., 109ff.

šumlaliu see šumlalû.

šumlaliû (šumlalû, šumlaliû) s.; (an aromatic); from ŠA, OB on; wr. syll. and ŠIM.GAM.MA (ŠIM.GAM.ME AMT 88,8:5).

giš.sīm.gam.me(var. .ma) – šu-um-la-lu-û Hh. III 113; šim – ri-qi, in-du, šu-um-la-lu, bri-bi-dù (all wr. as glosses) VAT 1502 vii 1ff. (Fore-runner to Hh. XXIV).

[šî]m dup-ra-aa // nu-û; giš.sâ su-um-šum-la-lu ( uncert.) Köcher Pflanzenkunde 31 r. 22.

a) in econ. and hist.: ā smartphones 2 rikṣa šû(?)um-la-li-e (buy me) one-half sila of cumin, two bunches of š. KT Hahn 6:4 (OA); 90 sila šu(or šû)-um-la-li-e (mentioned with baluhhu, ballukku(?)}, chicory, juniper, myrrh, cypress oil) CT 29 13:10 (OB let.); 1 BA.AN šim šu-la-le-e ana 5 GÎN kaspti (beside kukru, gunnaunu) BIN 1 162:3, cf. 20 MA.NA šîm šum-la-le-fel (beside kukru and other aromatics) GCCI 2 338:2; 3 MA.NA šim.gam.m.a UCP 9 93 No. 27:13 (all NB); šadé bérâtu ša urgiššumu šîm kar-du šîm.gam.m.a irišu tâbu mighty(?) mountains whose vegetation is the sweet-smelling karšû and š. TCL 3 28 ( Sar.), cf. Giš.šim.gam.m.a (among foreign trees planted in the royal park) Iraq 14:41:46 (Asn.).

b) used in preparation of perfume: 1 šîlā šu-um-la-li-û 1 šîlā kanaktu ... taraddisišu you add to it (the infusion) one sila of š., one sila of kanaktu (and other aromatics) Ebeling Parfümrez. pl. 8 VAT 9659 r. 19, also ibid. pl. 6:6.

c) in med. use: šum-la-le-e ni-[ki-ipta?] inā kaš.sag[...] (various herbs) š., nikiptu [you steep] in fine beer (and give it to him to drink) KUB 37 46 ii 4 (rit.); kukru burāšu šîm.gam.m.a nikiptu ... 15 šûmni lappi ša šu.gidim.m.a chicory, juniper, š., nikiptu (etc.), (these are) 15 herbs for a tampon to ward off "hand-of-the-ghost" KAR 202 r. iv 17, cf. (among herbs for a suppository) KAR 157 r. 38, (among 16 ū.hî.û ū-ftp-tû) AMT 98,2:4, and passim in med., note KU šÎM.GAM.MA KAR 193 r. ii 55.

Thompson DAB 347f.

šummirātu (šummirûtu) s. pl. tantum; enterprise; OB, Bogh., SB, NA; šummirûtu in OB (beside šummirātu) and NA; wr. syll. and šâ.sâ.sê.sê.(ki); cf. šûmāru.


ka.šâ.sâ.sê.sê.(ki) : ana šu-mi-ri-ti (in broken context) RA 28 136 Sm. 397:3f.

a) in private contexts: šu-um-mi-ri-tu šuškâšab attû (Šamaš) help (people) obtain what they strive for Lambert BWL 136:162; ana epē šûdâtî <ana> zanûn šâmû ana šâlûm marši šâ.sê.sê.sê.klêmes [u minma ma]la teppûsî tagâbbû ina šâlîmû gîba taškankan you may declare (the divination valid) for attaining one's personal wish, for rain, for the recovery of the sick, for an enterprise, or whatever you perform it for—in case it is favorable, you may pronounce the verdict KAR 151 r. 50, cf. ana epē šûdâtî ana zanûn šâmû ana [...] ana šâ.sê.sê.sê.klêmes u minma maku [teppûsû ...] ana dlêmes tânûmbi ina šâlîmû [gîba taškankan] BBR No. 82 r. 23, cf. also [ana šû-mera-û-ti] gîba lu taškankan KAR 151:63, also [...] ana zanûn(?) šâmû ana šû-mera-te KAR 397 r. 2; ērūšûtu ikaštû etellîš ittanallû ((x) šâ].sê.sê.sê.ki ikaštû (this man) will reach his goal, he will walk about as though a lord, he will attain what he strives for 4R 55 No. 2:23; ema ēmûmûmaru šu-um-mi-ri-û-a luškûdî may I attain what I strive for, whenever I strive for it Maqlû VII 173; amētu šâ šu-mera-û-tû ikaštû CT 40 50:49, cf. NA.BI šâ.sê.sê.sê.sê.iukaštû ikaštû ibid. K.8682:15, šû-mera-û-tû [ikaštû] CT 40 11:82 (SB Alû), cf. šâ.sê.sê.sê.ki-û
**šummirātu**

ikaššad  Dream-book 329 r. ii 2f., also (with ul ikaššad) ibid. 16; E.BI šu-mi-ra-tu-šu ikaššad CT 41 32 r. 2 (Alu Comm.); LÚ šu-mu-[ra-at] [us]mamaru ġassu ikaššad YOS 10 9:17 (OB ext.).

b) referring to the king, the army: šu-mi-ra-tu-šu ka ikaššad (followed by nakram takam-mu) YOS 10 44:47 (OB ext.), cf. ummanka ša šešेšès.kṣ-šu la ikaššad TCL 6 2:16, umman nakri ša šešès.kṣ-šu la ikaššad ibid. 17, dupl. CT 28 43:6f., and passim in SB ext., cf. [ummād šu man asšar] illaku šu-mi-ra-ti-i-ša [ikaššad] YOS 10 46 v 23 (OB ext.); note, exceptionally in a different construction: ina šummar nakri ša šešès.kṣ-šu-[ka] ikaššad (or telegqi) CT 30 21 83–1–3,467 r. 10 (SB ext.); also šu-me-rat erín kūr [...] KAR 423 iii 38 (SB ext.); šu-me-rat-e kaš-da-te fulfilled wishes KAR 178 r. iii 18, abbr. šu-me-ra-tu (hemer., for the 28th or 29th day of the month) ibid. r. v 76, corresponding to ša ma šaša ab or ša ma šaša šaša (for the 29th day of Ulûlu) 5R 48 vi 31 (= RA 38 32), ša ma šaša šaša šaša (for the 28th day of Tašritu) ibid. vii 31, and (16th day of Nisânmu) ibid. i 17 and KAR 178 iv 19, (22nd day of Šebâtu) 5R 49 x 25; ši-mi-ra-tu-lam ka šaš-[da-tum] KAR 454:13, ši-mi-ra-tu nakri ka šaš-[da-tum] ibid. 14, cf. šu-mi-rat nu kur.še Boissier DA 226:17, šu-mi-rat ummanija nu kur.še ibid. 16, šu-me-rat umman nakri [nu.kur.še] KAR 423 iii 38, cf. also šu-me-rat ummanija kur.še KAR 31 9 r. 5, šu-me-rat ummanija kur.še-kas-tum KUB 37 198 r. 18 and 20; ša šešès.kṣ ummanija kur.še VAB 4 288 ii 18 (Nbm.), [šu]-me-ri-a-tum kur.še CT 30 38 i 7, ša šešès.kṣ kur.kir.še KAR 40 49 r. 32 and 50:18 (all SB ext.), also CT 28 25:19 (SB physiogn.); šu-um-ma-rat ša šarri bán-lu šašk-ša-lu(!) may (the gods) grant that the king reach his goal ABL 1228:9 (NA).

The occasional writings with double m suggest that the form is šummirātu. The OB and NA forms šum[m]mirātu seem to be phonetic variants. A third form, šumīrātu, in NA, has been separated, although possibly it, too, represents only a phonetic variant.

It is difficult to establish the shades of meaning of the kindred terms šummirātu, šibītu, and in ši-tu, all of which are used with kašādu (while erištu and ḫiššātu, referring to necessity or obligation, are not used with this verb). The meaning of šummirātu lies more in the sphere of "endeavor" than in that of "wish." The phrase ʿu.ma šāša.ab in the hemerologies sub usage b is more likely to belong under šummirātu than under ši-tu, where the refs. KAR 178 iv 19(1), r. ii 65, 5R 49 vii 29 and x 25 are cited sub mng. 2a–2’, because no syllabic spelling of ši-tu is attested in the hemerologies, and hence ʿu.ma should be read šummirātu. The Sum. imperative šāša.ab of this phrase, also wr. šāša, e.g., 5R 48 vi 31, was later interpreted as a plural, and this resulted in the translation (šummirātu) kašādu in the hemerologies sub usage b, which also appears as apodosis of omens. This construction otherwise occurs only in the phrase tašmir turu kašātu.

**šummū**

šummū s.; thirst, need, want; SB, NB; cf. šamū.


a) in gen.: ušû ṣaddaṣṣī mamma akallī ša piša ul īnandina bibštû ša-šum-mu-ū iliya indaqut since last year nobody has given me food to eat (lit. for my mouth), hunger and thirst have come upon me ABL 716:20 (NB); me ḫitšunu ninilia ina šu-um-me-e la qāt karri la nilli let us drink water with them (from the canal) so that we need not leave the king because of thirst ABL 327 r. 15, cf. ina šu-um-me-e la nimātu (there is no spring water) let us not die of thirst ibid. r. 6, also ina šu-um-me-e anā ʿi-ri-e mašûlu (people must not say that these are the citizens of Nippur who became subjects of Assyria) because they were fed up with lack of water ibid. r. 20 (NB); muš šu-um-mi-e (imātu) he will die of thirst Kraus Texte 6 r. 54 (SB physiogn.), var. šu-me-e ibid. 5 r. 4‘; [ša] ina ūm ṣuhdi irbā ina ūm šu-um-me-e iqab(biruṣu) he who grew up
during an age of plenty will be buried in an age of want (lit. thirst) Gossmann Era II p. 19 KAR 169 r. iv 18; *lu nasätä nādū ša su-um-me-e-kī* *(var. ana su-ume-e-[kī])* carry a waterskin to ward off your thirst (lit. land under cultivation will die of thirst and prices will be high in the country CT 39 16:50 (SB Alu)).

b) referring to the desert: *qirib madbar asar su-um-me-e kalkalti* in the midst of the desert, a place of thirst and hunger Streck Asb. 204 vi 10, for other refs., see *sumu.*

c) in transferred mng.: *ina su-um-me-e sa šipīrtu amātā* I am dying of thirst for a message (from you) CT 22 222:8 (NB let.).

**summudu** *(summudu, fem. summuttu)* adj.; 1. yoked, harnessed, 2. (mng. uncert.): SB*; cf. *samdu.*

giš.apin.kēš.da = su-mu-du *(var. sa-mu-du)*

**sumru** *(Bezold Glossar 238b)* see *samru.*

**sumnu** *(summu)* s.; thirst; OB, SB, NA, NB; cf. *samārū.*

**sumrātu** s. pl. tantum; endeavor, goal; NA; cf. *samārū.*

**summuhu** *(Bezold Glossar 238b)* see *summuhu.*

**summunu** see *summunu.*

**summurātu** see *summirātu.*

**summuru** v.; to collect; NB; cf. *simru* A. every year I collect and heap up and bring for them (the gods) the yield of the mountains (i.e., imported objects) as a rich gift VAB 4 152 iii 32 (Nbk.).
šumu

(the enemy soldiers) the Euphrates swallowed in their thirst (i.e., weakened from having suffered in their thirst) in the desert. AK 356 iii 37 (Amn.); [DUMU(?)]-ka lùbbû maiti-[ša ūa šu-mu NINDAḪLA tušebbi you gorge your [son] with food as if he were needy, though he has no appetite (lit. thirst) for it) UET 4 183:21 (NB let.); šupū ul e-ne-eh-su šú-mi ú-ul at-[u ...] Lambert BWL 278:4 (Bogh., proverbs), cf. šu-mu lemnu (Sum. broken) ASKT p. 87 ii 3; ën qurūdē kium ūm šu-mi isēbba mētu the eyes of the warriors, as on a day of thirst, are brimming with death Tn. Epic ii 44; [...] šú-mu ikšuda[nnima] (obscure) ARM 4 78 r. 20.

b) in omen texts: ummān šarrim ina ḫārrānim šú-mu-um isābbat thirst will seize the king's army on the campaign YOS 10 31 iii 11 (OB ext.), cf. BRN-ni šu-mu Isa[bbat] KUB 37 218 (liver model), also CT 31 33 r. 35, KAR 454 r. 2 (SB ext.); ummāni ina ḫārrān illaku šu-mu isābbassima mē la šābiti isʔittina imāt thirst will seize my army on the campaign they are engaged in, and they will drink polluted water and die CT 20 7:24 (SB ext.); nakru ālka ilammima ina šiḥiṣ šǎmḏi [...] bāra lihrai mē bārēka ana bûre šu' [...] ālka] ina šīmētan ina šu-mi isābbat the enemy will besiege your city, and if he digs a well at dawn [...], [he will drain] the water of your wells into his wells and capture [your city] at sunset because of the thirst (of its inhabitants) CT 30 45 83-1-18,415 r. 11, cf. nakru ālka ina šīmētan ina šu-mi isābbat ibid. r. 8 (SB ext.).

c) referring to the desert: [...] GN ša gūrib madbāri šiḳkuṇat šubassûn [aṣar/qaggaš šu-me ša rītu maṣqitu la baṣḫ gūribûn] [the inhabitants of] GN, who live in the midst of the waterless (lit. of thirst) desert, where there is neither pasture nor watering place OIP 2 93 r. 27 (Senn.); ina šu-um-me kalkalti šiḳkuṇu napište sitiḫtu ... ana šu-um-me šu-nu iṣšattu damē u mē parṣū they lost their lives because of thirst and hunger, the rest of them (slit the stomachs of their camels and) drank the blood and dirty liquid to (quench) their thirst Streek Asb. 74 ix 35 and 37; ina GN šiṭa mē nišbē ... 6 bēr qaggaru aṣar šu-um-me kalkalti irdā ʾīlīku they drank their fill of water in GN, then marched on for six double hours through a waterless terrain (lit. a terrain of thirst and hunger) ibid. 72 viii 122, cf. qaggar šu-um-me aṣar kalkalti ibid. 204 vi 27, qaggar šu-um-me kalkalti ibid. 206:42, also madbar aṣar šu-um-me kalkalti ibid. 70 viii 87; for similar refs., see šummu.

šunduru see sudduru adj.

šunu s.; (mng. unkn.); lex.* [ni-ig] [ašar] = šu-nu, uz-nu, ip-šu ša a-ri A III/6:25ff.

šūnu s.; sheep, sheep and goats (used as a collective); EA*; WSem. gloss; cf. šēnu s.

laqi gabbo ʾiṣtu bīti ardīka laqi KU.BABBAR. MEŠ laqi LÚ.MEŠ laqi UDU.UDU.MEŠ / ši-ū-nu / ḫa-zi-li ālūnu bēlija everything has been taken from your subject's house—the silver has been taken, the people have been taken, the sheep and goats have been taken, (and) my lord's towns have been destroyed(?) EA 269:12.

šupītu see sumūtu adj.

šuppu (ga’uppyu) adj.; 1. solid, massive (said of objects made from precious metals), 2. thick, compacted (said of a textile); MB, MA, NA; Ass. ga’uppyu.

e-pi-iq - šu-u-pi / qa-a-lu, up-pu-qi = šu-upp-[u] Izbu Comm. 271c and d; qi-e-el = šu-û[p]-i EPI 18, up-pu-qi = up-pu-qi (ibid. 173 (comm. to CT 27 21 18), and note e-pe-qi = up-pu-qi Izbu Comm. 279.

1. solid, massive (said of objects made from precious metals) — a) in MB: 1 ḫar šu KU.GI šu-up-pu one solid bracelet of gold PBS 2/2 120:11, cf. [X] ḫar šu KU.GI šu-up-pu-tum ša sal ibid. 18. [X šu GI] KU.GI TUB.MEŠ šu-up-pu-tum [ ...] ibid. 22, also ibid. 12, 13 and 21; 2 GûḪAŠ KU.GI šu-up-pa-tum two solid necklaces of gold PBS 13 80:4, cf. 5 e-rum KU.GI šu-up-pu-tum five solid, golden leaves ibid. 7, also 5 e-rum KU.GI šu-up-pa-tum ibid. r. 9.

b) in NA: 55 kappī kašpī šu-up-pu-te Winckler Sar. pl. 45 B 21, and cf. 54 kappī
2. thick, compacted (said of a textile): 1 TUG.1.A bira ir-qa sa-4-pa one green felt mat, compacted KAV 108:4 (MA). The explanations in the Izbu Comm. suggest the translation "solid, massive." In the other refs. the adjective could be rendered as "polished," "pressed," see suppu v.

*a* suppu A

**(sup'bu)** s.; sheep of a special breed; OA, OB, NA; *su'bu* in NA.

udu.ud = sup-pu = [...]. Hg. A II 258 (coll.); kuš.udu.babbar = MIN (= makak) su-4-pa (followed by kuš.udu.mi = MIN [...]). XI 71 (from unpub. dupl.); udu.u[=] = MIN (= su-4-pa) im-me-ru Nabnitu E 283.

<table>
<thead>
<tr>
<th>Suppu D</th>
</tr>
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<tbody>
<tr>
<td><strong>s</strong>.; (mng. uncert.); NA.*</td>
</tr>
<tr>
<td>On the 20th the king, my lord, should put on white garments ina muhhi passiri su-up-249</td>
</tr>
</tbody>
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**suppu B** s.; (a topographical term); MB; pl. suppātu.

a) in kudurrus: the lower side (of the estate), to the south, is adjacent to the city GN, the territory of the city GN su-up-pa-at ša ša-ni-si-x-x and the š-s of the ...-men MDP 6 pl. 9 i 31, cf. uš.sa.du šu-up-pa-at ša ši-ri-bi (in similar context) BBSt. No. 15 ii 6.

b) in a let. from Nippur: šu-up-pa-tu-šu-nu la innaddā their š-s must not be neglected (or: left fallow) PBS 1/2 56:20, cf. šu-up-pa-ti-šu-nu limallā let them fill the š-s (with water) ibid. 15, also šu-up-pa-ta ana eqel karri ana la erēši la x x x ibid. 17.

Aro Glossar 94.

**suppu C** s.; strip of carded wool; NB*; Aram. lw.; pl. suppātu.

PN has given to Ebabbar 14 minas of finished work KI.LA 10 siG is-hu-nu u 3-ta siG šu-up-pa-a-ta consisting of (lit. the weight of) ten bunches(?) of wool and three strips of carded wool Nbk. 286:3; x ši-pi-re-e-tuš ša šu-up-pa-a-tuš x dyed wool for š-s Camb. 235:2, cf. ibid. 4, cf. also x MA.NA GADA x su-up-pa-a-ta akanna jānu YOS 3 117:29 (let.), wr. šu-up-pu-i-ti ibid. 26.

Translation suggested by Talmudic suppā (also sippā) for which see Krauss Talmudische Archaeologie 1 137, also Jastrow Diet. p. 1278b.

**suppu D** s.; (mng. uncert.); NA.*

On the 20th the king, my lord, should put on white garments ina muhhi passiri su-up-
\textbf{ṣu-pu·pu} v.; to rub, to rub down a horse; MA.

\textit{tab}.\textit{ba} = sa-pa-\textit{n}u, šu.\textit{kin}.\textit{ag}.\textit{a} = su(var. zu)-up-pu, šu.\textit{ur} = se-\textit{e}-\textit{rum}, šu.\textit{ur}.\textit{ra} = pa-šša-\textit{u}

\begin{itemize}
\item \textit{Erimhùs} V 95ff.; šu.\textit{kin}.\textit{ag}.\textit{a} = šu-up-pu
\item \textit{Nabnitu} E 282.
\end{itemize}

[a]b.zu.zu.me.en = a-na-ku u-\textit{sa}-ap, a.b.zu.zu.\textit{u}.c = šu-ù u-\textit{sa}-ap (zu probably = \textit{tum}a) \textit{OBGT III} ii 104f., see MSL 4 71.

\textit{tuššlā} i tu-\textit{sa}-a-ap you bring (the horses) up (from the horse pond), rub them down with fat (ghee?) Ebeling \textit{Wagenpf erde} G r. 6, M+N 3, also (broken) B 8, F 5, cf. T 7; \textit{tapaṭṭaṭ} tušša-ra-\textit{rah} tu-\textit{sa}-ap (between training periods) you unharass (the horses), you keep them warm (while) you rub them down Ebeling \textit{Wagenpf erde A} 5, cf. \textit{tapaṭṭaṭ} ū tu-\textit{sa}-a-ap \textit{ibid}. Ab 2, \textit{tapaṭṭaṭ tušša-ra-\textit{raḥ} [tuššāp]} \textit{ibid}. Ab 6, also H 4, I+K 6, O r. 6, S r. 5, (\textit{wr.} tu-\textit{sa}-a-ap) \textit{ibid}. G 12, also (followed by ī u kānāṭe tanaggi) you [pour] fat (ghee?) and urine [over them] \textit{ibid}. E r. 5, restored after F 10;

\begin{itemize}
\item [\textit{tu}]sa-haššal-lātu tušša\textit{rrarr} tu-\textit{sa}-a-ap you let (the horses) walk at ease, you walk them around, you rub them down \textit{ibid}. A 12; \textit{tapaṭṭaṭ} tušš\textit{garrarr} tuṣṣa[\textit{rrah} tuššāp] \textit{ibid}. I+K 0, S 7, cf. \textit{tapaṭṭaṭ ... tušša\textit{rrarr} samāmī ... [tuššarra ... tu-\textit{sa}-]ap} you unharass them, walk them, give them fodder to eat, rub them down \textit{ibid}. F r. 9, cf., \textit{wr.} tu-\textit{sa}-a-ap \textit{ibid}. E 5.
\end{itemize}

The verb \textit{ṣu-pu·pu} is paralleled by the verb ī\textit{kš} in the Hitte horse-training text where it refers to the application of ghee (\textit{i.NUN}). For ī\textit{kš}-corresponding see Friedrich Heth. Wb. 87b. Note that \textit{sēru} (MA \textit{sičıu}), which occurs in a group with \textit{ṣu-pu·pu} in the \textit{Erimhùs} ref. in the lex. section, refers to rubbing the horse with hot water in the MA horse-training text.

(Ebeling \textit{Wagenpf erde} 46 index sub žábu.)

\textbf{ṣu-pu·pu} see ŋu-bā and \textit{ušu}.

\textbf{ṣu-pu·pu}ri] adj.; trimmed, crested, tasselled, feathered; OB, EA, Nuzi, SB; cf. šepēru.

\textbf{ṣu-pu·pu lU A}

\begin{itemize}
\item a) crested (said of helmets, Nuzi only):
\end{itemize}

\begin{itemize}
\item 3 \textit{gurpisu} siparri šu-up-pu-ra ša šīši three bronze helmets, trimmed with a crest, for horses \textit{JEN} 527:24, note however: 1 \textit{gurpisu} kuš a leather helmet (in same context) \textit{ibid}. 25; 3 \textit{gurpisu} siparri ša lū šu-up-pu-ra three bronze helmets for men, trimmed with a crest \textit{ibid}. 9, also (with ša \textit{kuš}) \textit{ibid}. 10; 1 \textit{gurpisu} siparri šu-up-pu-ra \textit{HSS} 15 142:11.
\end{itemize}

\begin{itemize}
\item b) trimmed, decorated: 1 \textit{paskaru} ṣurāši ša ši gušši šu-up-pu-ra one gold headdress trimmed (with decoration) like braided wire \textit{EA} 22 ii 13 (list of gifts of \textit{Tušratta}); 1 šu bi-\textit{kš}-\textit{in-ka}-ak ša ši\textit{g}.\textit{gan}.\textit{me}.\textit{ta} šu-up-pu-ra one pair of gloves(?) trimmed in red wool \textit{ibid}. i 46; I bring you as offering \textit{tiqām} ṣu-hādam nanam \textit{ṣoppam šu-pu·pu-ra-am ši-ṭāti \textit{a bright-eyed}(?) lamb, a white \textit{ṣu-pu·pu} lamb with its fleece dressed \textit{RA} 38 87-3 (\textit{OB ext. prayer}), in the late version replaced by šu-up-pu-\textit{ar-qa} \textit{BBR No. 100:13} (= Craig \textit{ABRT} 1 60, coll. W. G. Lambert).
\end{itemize}

\begin{itemize}
\item c) feathered(?), said of arrows: [ušu mulmužu kālikīna šu-pu] all the arrows are feathered(?) Lambert \textit{BWL} 204 \textit{KAR} 48 fragmo. 3 col. A 6 (SB).
\end{itemize}

\begin{itemize}
\item d) obscure: šumma ina appi ušarišu ummaṭu šašNatma u šu-pu\textit{r} if there is a mole on his glans penis (and the glans) is 
\item Kraus \textit{Texte} 9d r. 14' (= \textit{AMT} 22,1), with gloss u šu\textit{p}ur NA RI x [...] \textit{ibid}. 14a.
\end{itemize}

\textbf{ṣu-pu lU A} s.; 1. (human) nail, 2. nail-impression (on a clay tablet), nail-mark, 3. claw, claw-shaped ornament (on furniture and objects), 4. hoof, 5. clove (of saffron); from OB on; fem. in dual, pl. šu\textit{prütu} in Mari and MA (see mngs. 3b and 4), note šu-pu\textit{r} \textit{TCL} 12 8:38 (\textit{NB}), šu-pur ša \textit{ADD} 75:1, 473:2; \textit{wr.} syll. and \textit{umbin} (\textit{gad+kiḍ+ǔr}); cf. šu\textit{prü A} in ša šu\textit{prü}.

\begin{itemize}
\end{itemize}
supru A

zi.gan = su-pur MIN (= sik-ka-nu) s. of a steering oar ibid. 420, for Hh. IV 154ff. referring to legs of beds, see eršu s. mgng. 1a–3’; umbin.kasud.ga, umbin.ka.šu.dug.ga = MIN (= ru-ub-šu-šu) s. of a steering oar ibid. 420, for Hh. IV 154ff. referring to legs of beds, umbin in magic contexts. 

umbin.bi zé.ta bi.izi.iz.za gi.ruš(kaxhād) ḫul.a: ina su-up-ri-šu mardu ittus nantuš kibiasu intu lemattu from his (the demon’s) claws gall drips, his (every) step is evil venom BIN 2 22:35; for other bil. passages, all umbin – supru, see mngs. 1b, 3a and 4.

1. (human) nail — a) in gen. — 1’ fingernail: [summa avutilum sū-up]-ra-šu kurriu if a man’s fingernails are short AFO 18 63 i 16 (OB omens), cf. (with arrakia long) ibid. 15, cf. umbin-ša kur-ra-a KAR 472 i 8 (physiogn.); summa su-up-ri-šu na-ma-li malā if his nails are full of . . . . Kraus Texte 22 iv 1, also summa umbin.meš-šu sā šarpa if his nails are doted with red spots ibid. 2, also (with nasqa are torn out?) ibid. 3; summa umbin gig if he has a disease of the nails (preceded by symptoms concerning the fingers) Labat TDP 100:60, cf. (in broken context) AMT 100,3 r. 4, 7 and 11; [ . . . ] lapnis ukassišu su-up-ri[a . . . ] they (the four Elamite princes who performed feats of archery before Assurbanipal) broke their fingernails as if (they were throwing) throw-sticks Bauer Asb. 88 r. 15; kima naqintu šešše waqqirra su-pur-a-a (see sepheru mng. 2a) Lambert BWL 54 line f (Ludlul III, cited in comm.), see Lambert ibid. 299f.; note the nuance “handwriting” (reading uncrt.): umbin PN handwriting of PN (in subscript) SBH p. 33 r. 35, also KUB 4 53 r. 11, and note corresponding use in Hebrew Jer. 17:1.

2’ toenail: summa umbin šu slimēš girššu if his toenails (are yellow or red) Labat TDP 144:47f.; bulši ta muḫḫi adi umbin īği mašmāšu remedies (to be used) from head to toe, collections of the mašmāšu Küchler Beitr. pl. 5: 59, 53: 50, 51 (all colophon), see von Soden, WZKM 55 54; šēšu umbin sahā.ša hila šiddam mala alliku u-[. . . ] [I do not know?] how far I went from the base (lit: toe) of the earthen wall (= rampant, agger) TMB p. 48 No. 96:3; also MKT 2 p. 26.

b) in magic contexts: da.aga a.aga.aga umbin.ag.a : gulibāš šahāṭi MIN (= gulibāš) zumri li-qit su-up-ri shavings from the armpit, shavings from the body, nail parings (to be exorcised) ASKT p. 86–87:62f., cf. with var. su-pur (in same context) JNES 15 144:44, and Nabnitu S, in lexic. section; AG.AG.BI umbin.meš-šu ti-qi ina libbi tiši takkappat ana muḫḫi umbin.meš-ka tuštanaprar its ritual: you cut his nails, you put them into balls of clay, you spread(?) (the clay) on your nails (and then throw the clay into a well, or river, etc.) KAR 134:13f., cf. KITI-ū (= lequ) umbin-ia lippaṭar arni let my sin be exorcised through my nail parings ibid. 11, also [itti ti-ū?] umbin-ia arni purur ibid. 6, and the subscript 2(!) ININ.ININ.MA [ā]l umbin du₂₂.ū.đa. kām two incantations to exorcise by means of nail [parings?] ibid. 12; note ru-ša-am ša su-up-ri-i-šu adi 7 sibišuiqqratiššu ilggīniššu Šaltum ibitani (Ea) scraped out the dirt from (under) his fingernails seven times, took it into his hand (and) baked it, (thus) he created Šaltum VAS 10 214 r. v 24 (OB Aguṣaṣṭa); šaraṭ šahāṭū šarāt irtišu u li-qit umbin-šu itti šidin šutat taballalma šulma leppnas you make a figurine by mixing with this clay hair from his armpit, hair from his chest, and his nail parings ZA 45 200 i 12 (Bogh. rit.), cf. umbin amēltāti : ū ku-zi-ru Uruanna I 467, also CT 14 41 Rm. 2,497 and dupl. CT 37 26 ii 6 (Uruanna).

2. nail-impression (on a clay tablet), nail-mark — a) nail-impression (on a clay tablet), nail-mark — 1’ in Elam: sū-pur PN nail-mark of PN (written beside the nail-mark of the party assuming a responsibility, on the edge of the tablet) MDP 22 138:24, and pasim, also, wr. umbin PN MDP 18 228:20 (= 22 37:20), MDP 22 123:17, MDP 23 253:22, note, wr. pur-sū MDP 23 239 and 253, also shortened to sū-pur-su MDP 18 202, and pasim, śū-pur-sūnu MDP 22 107, and passim, śū-pur-sā MDP 22 225, sal śū-pur-sā MDP 23 244 and 279, śū-pur-sā-ša ibid. 278, śū-pur 5-šu-nü MDP 22 15:38.

2’ in MB: sū-pur PN kima kunnukkitu nail-mark of PN instead of his seal BE 14 129:18,
su-pru A

PBS 2/2 49:17, also (5 marks for each person as on BE 14 128a) PBS 2/2 51:26, Peiser Urkunden 101 r. 10 and 102:21, wr. su-pur ibid. 111:20, and passim in MB loan contracts, cf. kunuk PN u UMBIN PN_{2} seal of PN and nail-mark of PN_{2} BE 14 106:14, also UMBIN PN sissi-k° PN_{2} nail-mark of PN, (impression of) the hem of PN_{2} ibid. 86 case 13; su-pur PN kunuk šibatu nail-mark of PN (the seller), seal of the witnesses PBS 2/2 27:27; note (on stone tablets) su-pur PN ... kima kangišu BBSt. No. 27 edge 4, and UMBIN PN kima NA_kišib-sü YOS 1 37 r. 33.

3' in NA: kím kunukkāšatu(nu) su-pur-sū-nu šikunu they put their nail-marks (here) instead of their seals (nail-marks of the sellers follow) ADD 415:1ff., and passim in NA, always at the beginning of a contract, or on the top edge, and followed by the nail-marks of the sellers su-pur PN, su-pur PN_{2}, etc., also su-pur PN kunuk PN_{2} ADD 272:1.

4' in NB and LB: su-up-upu PN u PN_{2}, nadin ağı kima kunukkišunu nail-mark of PN and PN_{2}, sellers of the field, instead of their seals 5R 67 No. 1 r. 31 (Ner., from Babylon), cf. ZA 4 183 No. 6:15 (Nabopolassar), BIN 2 131:39 (Nbk.), and rarely in NB Babylon, cf. Strassmaier, Actes du 8° Congrès International No. 5 r. 24 (Easarh., Babylon), also ibid. No. 6:42 (Šamaš-šum-ukin), also under Kandalakù, in Babylon under Darius, and frequent in Nippur in the NB, Achaemenid and Seleucid periods; su-pur-sū-nu BE 9 100:18, and passim in LB, note su-pur PN (beside the seal of another person) TuM 2-3 180:15, (beside the ring of another person) BRM 2 1 left edge, and passim; note UMBIN u u-un-qu ša PN BE 9 49, unqu u su-pur ša PN BE 10 86:18; 117:23.

5' in non-legal contexts: bel UMBIN šu.SI annē the owner of this nail-mark (referring to the bārû in the request for oracles) BRN No. 11 i 3, 100:44, 101:2, for actual nail-marks, see PRT p. xxvii.

b) referring to the payment received by the sealing person: x silver ša UMBIN-ša ADD 257 left edge, 1 GIN KU.BABBAR ša su-pur-šu ADD 274 edge, also Iraq 16 42 ND 2324; 4 MA.NA URUDU.MEŠ ša su-pur-iltiši he took four minas of copper for (his) nail-mark ADD 350 left edge, and passim, also 10 MA.NA URBUDU.MEŠ ša su-up-[ri-šī-nu] TCL 9 58:61, [... su]-pur-šu-ii tābušu they received [the silver?] for their nail-marks AJSL 42 172 No. 1152 left edge (all NA).

3. claw, claw-shaped ornament (on furniture and objects) — a) claw — 1' of a bird: SIGI šepišu ša imitti UMBIN MUŠEN the base(?) of his (the demon's) right foot is a bird's claw MIO 1 74 r. 43 (SB description of representations of demons), cf. [SIGI] GIRI ša imittišu su-pur MUŠEN-MA ibid. 76 v 5; dunu su-up-ru-ka your talons are (like those of) an eagle AFO 13 46 r. ii 3 (OB lit.), cf. su-pur arē su-pur-a-ša Gilg. VII i 19, also [...]-u su-pur-šu STT 23 i 16; su-up-ru-naš-su qa-qal(!)-ra-a[...] he (the eagle) [dug up(?)] the ground with his talons (to rob the snake's nest) RA 24 106 r. 7 (OB Etana) (= Bab. 12 pl. 14), cf. AFO 14 305 K.5299:11 (SB version); umbin.ŠE.ba(var. adds .bi) amor šu.ti (var. adds .a) : ina su-up-ri-šu (var. [su]-up-ri-šu) bu-ru-a (var. bu-ri-šu) iteqqû which snatches the calf with his claws SBH p. 15.11, var. from 4R 26 No. 2:26f., cf. inumu ina su-up-ri-šu irbaq AMT 61.7 r. 12; UMBIN UD. DUB.UMUŠEN the claw of an arabû-bird (in a prescription) AMT 82.2 r. 4; note UMBIN MUŠEN (referring to the arrangement of the exta called "bird," see issûru mng. 4) YOS 10 53:18f. (OB).

2' of an animal: if a mare gives birth to two foals and UMBIN kalbi šaknu they have dog's claws CT 27 48:7 (Izbu), cf. UMBIN něši šaknu they have lion's claws ibid. 8; note in medical use: Ů.NAM.TAR : Ů-su-pur kalbi šalmi Uruanna I 855, cf. Ů.GÍ.GÍ.NAM.TAR : AŠ-su-[p][r] kalbi šalmi, Ů ha-šu-šu : AŠ UMBIN kalbi šalmi Uruanna III 42 and 44, cf. also CT 14 41 Rm. 2, 497, and dupl. CT 37 26 ii 5 (Uruanna), also (in a prescription) AMT 76.1:8.

b) claw-shaped ornament (on furniture and objects): for pre-Sar. refs., see DP 427 i 8, for OAkk. (all referring to legs of beds) see RTC 222 ii 1, 223 i 12, 227 i 3, BIN 8 260:1ff.; 4 GIS.UMBIN GU.ZA ŠA.LU.ÅB four chair legs of ḫulupp-u-wood Hussey Sumerian Tablets
\textbf{şupru A}

2 5 iii 18, cf. 3 giš. umbin gu.za giš. hansūr urudu.gar.ra ibid. 17, for other chair legs in Ur III, see UET 3 Index p. 74 s. v. dubbin, see also lex. section; 25 šu-up-ra-tu ša NA₄ ku-si-gi twenty-five claws of . . . . -stone (for decoration of a chair?) AFO 18 304 ii 16, also ibid. 19-22 (MA inventory); 4 šu-up-ra-tim (made of silver, listed among small silver ornaments) ARM 8 89:4; 4 natattu šu-up-ri ša ħurāṣi four gold spatulas with claws EA 14 ii 10 (list of gifts from Egypt); ina muḫḫi ħurāṣi ša šu-pu-ur agappi ša šarru bēli išpu-ranni as to the gold (needed) for (making) the "claw" of the agappi (mng. obscure) concerning which the king, my lord, has sent me word ABL 180:5, also (referring to the same topic) ABL 271:7 (both NA).

4. hoof: 4 girii MEŠ-šī šu-up-ra-šī-na kantanppu ša eqba la īša (the demon) has four legs are kantanppu's without heels MIO 1 72 iv 1 (description of representations of demons); šumma u[DU] ir-ḫu-um-ma šu-pu-ur imittišu ite-te if the sheep rattles (when slaughtered) and it . . . -s its right hoof YOS 10 47:25, cf., with šu(!)-pu-ur šumēlišu (MA behavior of sacrificial lamb); šumma immeru UMIN (var. adds. MEŠ) ritkub if the hooves of a (slaughtered) sheep lie one on top of the other CT 28 14 K.9166:4, and dupls., cf. UMIN. MEŠ-šī kurrā (var. arāko) ibid. 13f., cf. also ibid. 1f. and 20 (SB behavior of sacrificial lamb), see Meissner, AFO 9 119; šumma izbu šepšu ša imitti ilmima ana pani zibbatšiš UMIN-šī ukāl if a newborn animal turns its right foot around but holds its hoof towards its tail CT 27 46:23, pertinent comm. in ROM 991 r. 32 partly destroyed, cf. šumma izbu šu-pu-ur imittišu maiḫūtu šuttuqat if a newborn lamb's right hoof is cleft many times ibid. 47:13, and passim in Izbu, (referring to horses) CT 28 48:3, (to oxen) CT 40 30 K.4073+:16ff.; màš. ūr. sag.gā. ke(x)kid umbin am gul.sa₄.a : urriš kaddi ša šu-pu-rime bunu, a mountain kid with beautiful wild bull's hooves CT 16 37:37f.; 1 gī₂(? ) MA 5 gīn NA₄.ZA gīn K.L.L. šu-up-ri šumer 9 No. 20:5 (after p. 34) (MB), also [Sūr īni] sīru appu šu-up-ru eyelbows, beard, nose (and) hooves (of representations) ibid. No. 25 ii 24, and see 1

\textbf{şupru B}

UMBIN ibid. No. 29:8; ana ini qanni šu-up-ri u sibbati izzaz he (the lessee) is responsible for the eyes, the horns, the hooves and the tail (of the hired ox) PBS 8/2 196:12, also Böhl Leiden Coll. 2 p. 26 No. 771:12 (both OB), cf. alpu šuklušu šalmnu ša qarni u UMIN. MEŠ šalmnu an ungelded black bull, with perfect horns and hooves RAec. 3:2, also immerē . . . ša qarna u UMIN šuklušu ibid. 65:29 and 32; 2 AL.U.MEŠ . . . šu-up-ri šu-nu u qudgudatušunu ša uš ša two aalu-sheep (of gold), their hooves and their . . . are of ebony AFO 18 302 i 26 (MA inv.), cf. ibid. iv 9, also šu-up-ru-lāl gīš. MI ibid. ii 8; 1 SīLā dē šu-pu-rum immeri 1 SīLā dē nam-tal zikuri (in a medical prescription) AJSL 36 80 i 10, cf. UMBIN AŅŠ AMT 19,2:10.

5. (slovene of safferon): ū. KUR. KUR ū. HAR. Ū. ša šu-pu-ur a-zu-pi-su ina kirban šābī bālu qatān ikkalma saltu anā amēlī lā iṭēḥhī (on the 18th day) he should eat . . . plant, ḫabd-plant and a cloak of safferon in a "lump of salt" on an empty stomach and no quarrel will come near that man KAR 178 v 50 (hemer.), and dupls., see Thompson DAB 160.


\textbf{şupru A} in ša şupri s.; nail-clipper; MA, MB*; cf. şupru A.

ana 2-ša naglebē u ša šaswē ša 10 gīn. T[Ă.A]M u 2 ša šu-up-r[i] ša 3 gīn. T[Ă.A]M . . . bitaši biti(n)i let them deliver two sets of (barber's) knives and tweezers for ten shekels each and two nail-clippers for three shekels each KAV 205:21 (MA let.), cf. naglebē ša šaswē ša šu-up-ri ibid. 27, also ibid. 36; [ša(?)] [ša-]up-ri K.UB.BABBAR EA 13 r. 6 (MB), cf. [ša šu-pu-ri]-i (in a list of gold and silver objects) ibid. r. 4.

\textbf{şupru B} s.; (a domestic animal); OA.

a) in gen.: I am indebted to you in the amount of one mina of silver 6 šu-pā(or -up, text -ţa)-ri ušēriakum umma anākuma PN u atto izizama šu-up-ri dinama 1 MA.NA kasaq̱pa šu(text ţa)-ta(text ţa)-bi-ma and I sent to you six š.-s telling you, "Try to sell the š.-s, you and PN, and have yourselves
*şupū reimbursed in the amount of one mina of silver due you" CCT 3 27b:4 and 8, cf. *etallatūm tēqukmā šu-up-ri balātūm ašīa laddīn you have overstepped your authority by selling the š.-s without (the consent of) my brother ibid. 20; ināmi PN šu-up-ru-um īštu maḫārī uṣēridannī 12 MA.NA ve рам īšum šu-up-ri-im PN2 u PN3 īšqulu when PN brought the š. (nominative for accusative) from the market, PN2 and PN3 paid twelve minas of copper as the price of the š. TCL 21 262A:2 and 5; send me garments for their (fem. pl.) clothing so that I can depart ımi-tuqut 3' wi-kīma su-up-ri halālāku and my own halālāku fell from my back, I am wrapped in rags like š.-s CCT 4 45b:31.

b) value: 5 šu-pārd-ka 1/2 MA.NA 6 GIN.TA 3 MA.NA ve рам ūšaqqal you should pay for your five š.-s 36 shekels each, i.e., three minas of copper BIN 4 40:5; cf. x šu-up-ru-um [ ...] 1/2 MA.NA 7 [GIN] OIP 27 41:3.

Since the verb warū CCT 3 27b, sub usage a, indicates that şupru designates a living being and since the prices and numbers of š.-s bought exclude the possibility of its being a slave, the term should refer to a domestic animal, a type of sheep or goat. The discrepancies in price suggest an animal of which some of the young were merely slaughtered and eaten, and of which the mature specimens acquired a higher value, for breeding purposes, and possibly because they gave wool or hair of exceptional quality. This possibility is suggested by the passage CCT 4 45b, sub usage a, which seems to refer to the practice of wrapping young sheep and probably also goats in rags in order to keep their wool or hair clean and fine (for this practice see Krauss Talmudische Archaeologie 1 137). If the etymology offered by the rare and late Heb. qāfir (Syr. ṣaqraṯa Breckelmann Lex. Syr.2 635b) can be admitted, the şupru would be the Angora goat. In TCL 20 170:2, KTS 3a:10, 51a:21, 52a:18 and 34 Šu-pārd-ri-im is a personal name.

(Balkan Observations 66f., "precious object.")

*şupū (fem. şupūtu) adj.; (mng. unk.) MB.*
The word for "lizard" poses a number of problems. The two forms šurāru (also šurirā) and šuriritu (šuriritu) have been separated, although both refer to the same animal and correspond to the same Sumerogram. All refs. wt. EME.SID or EME.DIR, however, are sub šurāru.

Since no writing EME.SID.MES is attested, we take šurūru as a collective (compare the collective erābā to erubā, "locust") which can be constructed as sing. as well as pl. (see usages a–1' to 4'), and which can be either masc. or fem. in gender, without reference to the sex of the particular animal. The same is also true of šuriritu, q.v. Only exceptionally is šurāru qualified as male, as in EME.DIR NIT AMT 32.2 r. 5.

The spellings EME.SID and EME.DIR are differentiated solely in the Practical Vocabulary Assur (401f.), where the former corresponds to šuriritu, the latter to issū (esšu'u). In the Old Babylonian forerunners of Hh. we find eme.SID, with the exception of the RS version RS 17.107:37–41. This seems to be in harmony with the Bogh. passage eme.DIR. gun.a KUB 4 48 ii 5, and with the fact that the Assyrian recension of Hh. XIV, and the Assyrian fable in KAR 174, as well as the Assur tablet of Alu KAR 352, and the Assur medical texts, all use EME.DIR instead of the EME.SID of the corresponding Babylonian texts. This usage, already noted in Lands-

...
berger Fauna 114, seems to indicate that īṣšū is the Assyrian correspondence to šurāru. Possibly ŠID and DIR are graphic variants, going back to a sign describing a specific and characteristic feature of the lizard’s tongue, or eme ŠID should be taken as a verb, as has been proposed by E. I. Gordon, JCS 12 58 (which proposal, however, does not take account of the variant DIR for ŠID).

For the identification with the lizard, see Landsberger Fauna 114f., with previous literature.

šurāru B

šurāru B s.; libation offering; NA*; pl. šurārānu; cf. šarāru A.

[ina 5]a gidimāti ... šu-ra-a-ri uṣarrarakuni (that) they sprinkle libation offerings from gidimmu-tools von Soden, ZA 52 226:9 (cultic comm.), with dupl. Langdon Creation 213:6; also von Soden, ZA 51 154:25, cf. šu-ra-ri (in broken context) ABL 42 r. 8; šu-ra-ri tu-šar-ra-dr Ebeling Parfumrez. pl. 22:16 (rit.)

von Soden, ZA 52 230.

šurāru C s.; (mng. unkn.); LB.*

x silver ša UD.12.KAM ša itti Du‘uzu mu 152.KAM ša ši mu 217.KAM ina gada (or giš) šu-ra-ru ina ği hallat ša [kiš] of the twelfth of Tammuz of the year 152 (Arsacid Era) which corresponds to the year 217 (Seleucid Era) are deposited in the ş. (and) in the hallatu-basket ZA 3 144 No. 4:8, and (in similar context) ibid. 2, 5, 11 and 13, note (without date) ina TUG(?) šu-ra-ru ina ği hallat ša kišin ZA 3 145 No. 5:14, and p. 146 No. 6:10.

Possibly referring to a bag or purse in which silver was kept.

šurāru see šurāru A.

šurpu

Identification based on Syr. šurbā, “Seseli”; see Löw Flora 3 471.
(Meissner, ZA 6 296; Zimmerm Fremdw. 58.)

šurūs s.; attack of fever; MA, NA; cf. šarpḫu A.

lu ša-ri-iḫ aninnuma basī mini nippaš la šat šu-ur-ḫe-e-ma-a zātu ina libbi likrura let him be feverish—what can we (under these circumstances) do in a hurry? it (can) not (be like) that! is there a fever (so high) that he should sweat through (the applied medication)? ABL 19:11, cf. TA pan šur-ḫi (in broken context) ABL 25:12, and see šarāḫu A mng. 2a; šur-ḫu (in broken context) KAR 222 ii 18, see Ebeling Parfumrez. p. 36, and see šarāḫu A mng. 1a.

šurīritu see šurīritu.

šurīritu (šurīritu, šurīrittu) s.; lizard; OAkk., OB, SB; cf. šarūru A.

[śm]e.šd = šu-ri-ri-ta, [eme].dir = ep-[šu-’u]
Practical Vocabulary Assur 401f.
ša (gloss šu)-ri-ri-it // šeme.šd sal CT 41 27 r. 23 (Alu Comm.)
šuma martum [kiša šu-ri-ri-tim ibbašši if the gall bladder is (shaped) like a lizard YOS 10 31 i 6 (OB ext.), cf. šuma martum appaša kiša šu-ri-ri-tim if the tip of the gall bladder is like a lizard ibid. x 6, šuma martum [šu-ri-ri-tim ibbašši ibid. xiii 43 (same apod. in all instances); šuma šu-ri-ri-it-tum ša 2 [kun]meš-z(neither ša nor šd possible) [... ] CT 38 40 K.6912+:7 and 9, and cf. [k]un-ša ibid. Sm. 170+:6; šu-ša-ri-ri-tim (personal name) MDP 14 No. 33 r. i 8 (OAkk.).

The word refers to the lizard in general and not to the sex of the animal. Only the Alu Comm. passage is to be interpreted as “female lizard.” All refs. wr. šeme.šd or šeme.dir are listed sub šurāru A.

The word occurs in OB ext. and as a literal quotation from an OB version in the SB texts CT 38 40 K.6912 and ibid. Sm. 170.

šurīrū see šurāru A.

šurpu s.; 1. refining, 2. anguish, in šurpu libbi heartache; OB Qatna, MB Alalakh, RS, SB; see šarāpu A.

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*ṣurrānu


ām.i.lu gig.ga ša.sig.ga: iṣa qa-ub-bi e mar-su-ti ṣu-ru-up lub-bi (bo sits) with bitter cries of woe (and in) distress of heart 4R 26 No. 8:3f., see OECT 6:p. 35; ša. zě. eb.ba gu.šir. ra šub.ba.a. zu suḫ.a.mu dug. ga.a[b]: iṣa ṣu-ru-up lub-bi rime gurpiš addikī aḥulapiq gī[i] ḫakri I cried to you ardently (and) with heartache, say the aḥulapi for me ASKT p. 122:12f., dupl. OECT 6 pl. 19:17f.

1. refining: 1 GAL Kū.BABBAR ṣur-pu one GAL-cup of refined silver RA 43 210:40, also ibid. 41 and 47 (OB Qatna), see also ṣurpu B mng. 2; 1 li-im Kū.BABBAR ṣur-pi Wiseman Alalakh 70:10, cf. Kū.BABBAR ṣur-pu ibid. 67:5, 68:9, 81:1 (MB), also MRS 6 169 RS 16:14:16.

2. anguish, in ṣurup libbi heartache —
   a) anguish:  iṣa ṣu-ru-up zišagalli with anguished supplication Hinke Kudurru ii 12.
   b) in ṣurup libbi heartache: see lex. section; if water is spilled in front of somebody’s door and (the puddle looks) like (a section; if water is spilled in front of some-

man) holding his heart

ṣurrāti (falsehood) see ṣurrāti.

ṣurritu see ṣerretu B.

ṣurru A s.; 1. obsidian, flint, 2. flint blade; MA, MB, EA, Nuzi, SB, NB; wr. syll. and NA₄,Ka; cf. *ṣurrānu, ṣurru.

giš.ba.zu = min (= su-pi-in-nu) ṣur-ri—supin.

SA 109:10, see ṣurru A mng. 1o–2’.

For discussion, see ṣurru A.

1. obsidian, flint — a) in gen.: 1 anē. KUR.BA ... PN il-li NA₄ zu-ur-ri-e iqli’ one horse (description follows), PN got it for a ṣ-stone HSS 15 104:16 (Nuzi list of horses); a-li KĀ.DINGIR.RA ᵁ-su-du-ū ᶑ-s ṣur-ri my town, Babylon; mountain of obsidian (or of ș-colored glazed bricks) RT 19 59:1, coll. after photograph of HS 1893.

b) referring to a previous stone — 1’ without specification: 5 NA₄ umūḫi 15 NA₄.

KA [15] pappardillu TUR.MEŠ five lapis lazuli beads, 15 of obsidian, 15 small (beads of) pappardillu-stone PBS 2/2 105:26 (list of precious stones), cf. also NA₄,Ka NA₄.ZA.GI (as part of a necklace) PBS 2/2 120:36 (both MB); kapp-pišunu ša ħurāṣi uml gišnuqalli NA₄,Ka u NA₄,DU-STT their wings are of gold (with) lapis lazuli, alabaster, obsidian, and artificial carnelian AFO 18 302 i 23, and similar ibid. 306 iii 7, cf. also ibid. p. 302 i 1 (MA inv.); 1 mana₄₄ ša ṣur-ru 34 NA₄,Ka one ... necklace with 34 (beads of) obsidian (33 golden beads, a centerpiece of genuine lapis lazuli set in gold) EA 25 i 54 (list of gifts of Tušratta); in those days I brought from the mountains of Na’irī...
surru A

\( \text{NA}_{4} \text{KA} \text{ N}_{4} \text{ba-ta u NA}_{4} \text{KA.GI.NA} \) (and passim in AMT, cf. BE 31 No. 60 r. ii 16, and passim, cf. also (placed on the forehead) AMT 20,1 r. 31, CT 23 42:18, etc., (carried in a leather bag) AMT 88,4 r. 8; note the exceptional wr. NA}_{4} \text{KA MI-i(?)} KAR 184 r. 13; NA}_{4} \text{KA.MI ina šaman šadi tásák you crush black obsidian into mountain oil (as medication) AMT 16,3 i 12+12,3:6. For ritual purposes: } \text{hulálu } \text{NA}_{4} \text{KA.MI tāsakkāk ina [mu]hsu šišu tāsakkan you string hulálu and black obsidian (beads) and place (them) on it (the magic figurine) KAR 26 r. 10; } \text{NA}_{4} \text{KA.MI } \text{NA}_{4} \text{ZAḪ uqni pappardillu } \) 

surru A

heads to ward off many diseases) AMT 102:22, and passim in AMT, cf. BE 31 No. 60 r. ii 16, and passim, cf. also (placed on the forehead) AMT 20,1 r. 31, CT 23 42:18, etc., (carried in a leather bag) AMT 88,4 r. 8; note the exceptional wr. \text{NA}_{4} \text{KA MI-i(?)} KAR 184 r. 13; \text{NA}_{4} \text{KA.MI ina šaman šadi tásák you crush black obsidian into mountain oil (as medication) AMT 16,3 i 12+12,3:6. For ritual purposes: } \text{hulálu } \text{NA}_{4} \text{KA.MI tāsakkāk ina [mu]hsu šišu tāsakkan you string hulálu and black obsidian (beads) and place (them) on it (the magic figurine) KAR 26 r. 10; } \text{NA}_{4} \text{KA.MI } \text{NA}_{4} \text{ZAḪ uqni pappardillu }\)

surru A

\( \text{NA}_{4} \text{KA} \text{ KUR EA } 22 i 13 \) and 14 (list of gifts of Tuṣratta), also EA 13:5 and 18 (gifts from Babylon); \text{NA}_{4} \text{KA KUR-e AFO 18 304 i 24, also NA}_{4} \text{KA KUR } \) ibid. line 18 (MA inv.), Sumer 9 p. 34f. No. 24 i 25 (MB).

\text{3' described as artificial: } 27 \text{ziqqu ša } \text{NA}_{4} \text{KA ku-ri } 27 \text{crest-shaped(?)} ornaments of obsidian made in the crucible AFO 18 302 i 11; 4 \text{abnu sikinsu ša } \text{NA}_{4} \text{KA kiri } 4 \) ducks(? of obsidian made in a crucible ibid. i 30; \text{terinnātumu ša } \text{NA}_{4} \text{KA ku-ri } \text{u šu-rāši } \text{their earrings are of artificial obsidian and gold ibid. i 24 (MA inv.)}

\text{4' with special characteristics: } \text{NA}_{4} \text{KA Mar-ḫa-ši (to special a tiara) } \text{5R 33 iii i 9 (Agum-kakrimme), } \text{NA}_{4} \text{KA Mar-ḫa-ši } \text{sig}_{2} (as a votive offering) ibid. ii 36; } 17 \text{anqaši šu-rāši } \text{úr-μu } \text{NA}_{4} \text{KA ta-ra-am-ma-nu } 7 \text{seven gold rings (with a) } \text{of tarammanu-obsidian PBS 2/2 120:53, and see, for } \text{NA}_{4} \text{KA } \text{AŠ.GI.4.GI, mng. 10-2-2}; \text{ see also } \text{surriānu}.

\text{c) with color indications — 1' black: } \text{berti } \text{nāḫirišumu ša } \text{NA}_{4} \text{KA.MI the sections between their (the aslu-sheep's representations') nostrils are of black obsidian AFO 18 302 i 22, cf. also ibid. 36 (MA inv.). For magic purposes: } \text{NA}_{4} \text{KA.MI (in apotropaic necklaces made of stone}

\text{beads}}

\text{heads to ward off many diseases) AMT 102:22, and passim in AMT, cf. BE 31 No. 60 r. ii 16, and passim, cf. also (placed on the forehead) AMT 20,1 r. 31, CT 23 42:18, etc., (carried in a leather bag) AMT 88,4 r. 8; note the exceptional wr. } \text{NA}_{4} \text{KA MI-i(?)} \text{ KAR 184 r. 13; } \text{NA}_{4} \text{KA.MI ina šaman šadi tásák you crush black obsidian into mountain oil (as medication) AMT 16,3 i 12+12,3:6. For ritual purposes: } \text{hulálu } \text{NA}_{4} \text{KA.MI tāsakkāk ina [mu]hsu šišu tāsakkan you string hulálu and black obsidian (beads) and place (them) on it (the magic figurine) KAR 26 r. 10; } \text{NA}_{4} \text{KA.MI } \text{NA}_{4} \text{ZAḪ uqni pappardillu }\)

\text{surru A}

\( \text{surru A} \)
šurru A

of obsidian (colored glaze) AfO 19 141:13f. (Tigl. I); ina agurri NA₄,KA uqni uṣumma sellu nibiḫi u gimir paṣqiqin I decorated their (the barakku-rooms') corbels, cornices and all their . . .-s with glazed bricks of š.-color and blue OIP 2 107 vi 42, and parallels (Senn.), cf. šihirti ekalli šatu nibiḫu paṣqiq ša NA₄,KA uqni uṣepismu uṣalmā kiliši I had the frieze of that palace, the cornices, and the paṣqiq's made of š. and blue enameled bricks and put (them) around like a garland Borger Esarh. 62 vi 24, and dupls. . . .ina agurri NA₄,KA uqni [bit] akīt šatu . . . uṣakūli Thompson Esarh. pl. 17 v 46 (Abš.).

2. flint blade: ina NA₄,KA nakkap̄atu teššima damēšu tataabbit you make an incision in his temple with an obsidian blade and draw blood from him KAR 184 r.(!) 38 (med.); lam iššudukiniš šur-ru u naqlabu before the flint blade and the barber's knife catch you Kurummunna (for litmun-na) šur-ra-ka

šurru B

Since flint and obsidian (chemically and geologically quite different) are denoted by the same word (see also šurru), it is possible that the translucence of the obsidian determined its value and that even rock crystal (on account of its translucence) was called šurru. Hence the šeatū KAL takpat (mng. 1c-2') may refer to a carnelian (or any other reddish stone) with scattered transparent spots and, correspondingly, the descriptive name *šurru ranū (q.v.), would then indicate that the reddish stone it denotes was a translucent red stone (rose quartz?). The color of the šurru-glaze used on the bricks may have been likewise a shade of red, since red is the only color not attested in the refs. to enameled bricks (see agurru).

Geller, OLZ 1918 218; Falkenstein, AfO 14 121; (Thompson DAC index s.v.).

šurru B

s.; inside (of the human body), heart, center (of an object); NA, SB.


lipiss.mē.am ā nām.ur.sag.gā : šur-ri tāžaši idī qarradātī (I, Istar, am) the 'heart' of battle, "arm" of heroism SBH p. 105:27f.; lipiss šur.bi mu.un.(tag) : [uz]-za šur-ra-šū [ilput] he "touched" his heart with rage (restored after unilingual Sum. version) Lugale III 22, see ZA 54 80:5f.


b) heart (as the seat of emotions and intelligence): iz-cis-ma šur-ra-šī inšumma kabaltu šīmuṭa his heart became angry, his liver hot TCL 3 413 (Šar.); šur-ru-ud išmuṭa inunnu zimūšu his heart rejoiced, his countenance became radiant YOS 9 80:14 (Nimrta-tukul-Asšur!); lātmunma (for litman-na) šur-ra-ka ila tādāš (with) your callous heart you accuse the god wrongly Lambert BWL 86:255 (Theo-
diety); mimmā ina sur-ri-ku-un ibša linnipuš whatever (plan) is in your (the gods’) heart shall be executed Boğer Esarh. 82 r. 17, cf. [i]bša ina sur-ri-[ka . . .] Lambert BWL 78:146 (Theodicy); bitu šūšē sur-ru-uš uššūšu; he conceived the idea of raising a crop Lyon Sar. 6:35; ina libbišu iddūda ki’ran ina sur-ri-šu igī ma he deliberated and said to himself as follows ZA 43 19:74 (NA lit.), and cf. ša itti sur-ri-šu ul i-ta-a-ma but he did not deliberate ibid. 13:6; uruk našštāti rītušu sur-ri long life (creates) happiness (lit. widen-)

sur-ri-ku-un ibsi linnipus
whatever (plan) is in your (the gods’) heart shall be executed Borger Esarh. 82 r. 17,

b.) in SB: kū.babar siga ginx mu.sir. bi hu.um.ta.ḥad : kima sarpi sur-ru-pī ruššādu liitanbit may his (the sick person’s) impurity be made shining like refined silver CT 17 23 iii 182f.

a) said of trees: naphar izzī idīšuma ú-sur-rī-šū paqattu all kinds of trees became
tall (in the park) and grew many branches

 Compare the corresponding phrase KĀ. DINGIR.RA²⁸ sum-šu ši-ra-am ıb-bi-ı CH i 17.  

Compare the corresponding phrase KĀ. DINGIR.RA²⁸ sum-šu ši-ra-am ıb-bi-ı CH i 17.

The NB references are possibly to be connected with Aram. šērā.

mimmā ina sur-ri-ku-un ibša linnipuš whatever (plan) is in your (the gods’) heart shall be executed Boğer Esarh. 82 r. 17, cf. [i]bša ina sur-ri-[ka . . .] Lambert BWL 78:146 (Theodicy); bitu šūšē sur-ru-uš uššūšu; he conceived the idea of raising a crop Lyon Sar. 6:35; ina libbišu iddūda ki’ran ina sur-ri-šu igī ma he deliberated and said to himself as follows ZA 43 19:74 (NA lit.), and cf. ša itti sur-ri-šu ul i-ta-a-ma but he did not deliberate ibid. 13:6; uruk našštāti rītušu sur-ri long life (creates) happiness (lit. widen-)

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b.) in SB: kū.babar siga ginx mu.sir. bi hu.um.ta.ḥad : kima sarpi sur-ru-pī ruššādu liitanbit may his (the sick person’s) impurity be made shining like refined silver CT 17 23 iii 182f.
şurşuppu


b) referring to human progeny: kimti luriqpiş salati lupahpiş piri lusandili lu-sar-ri-su papallu may I enlarge my family, keep my clan together, extend my progeny so that they branch out widely. Borger Esarh. 26 viii 25.

c) other ocs.: šumma šamnum ina paṭārišu kimta kakkabin šu-ur-ru-uš if the oil when it breaks up (in the water) has many branches like a star CT 5 5:42 (OB oil omen), cf. šumma i kimta kakkabin šu-ur-ru-ša-at CT 3 2:9; šumma ina bāb ēkalim sīhhu šu-ru-uš if a sīhhu-mark shows branches in the "gate of the palace" YOS 10 22:23 (OB ext.).

şurşuppu (sursumeru) s.; (a container provided with teat-shaped protuberances); lex.*

су́сū (ṣīฎَا) s.; canebrake, reed thicket, swamp; SB, Akkadogram in Bogh. (see Otten, ZA 54 151).

ṣu-u-g sug = ap-par-um, ʂu-ʂu-ʁu (var. ʂu-ʂu-ʁu, ʂe-ʁu-um) MSL 2 128 ii 19ff.; su-ug sug = sū-u (var. ʂu-ʂu-u, ʂū-u) (preceded by apparu) Ea I 61, also Sb I 130.

ṣu-gin (Gm) ʐu-基金份额 mu.un. ‘išás šēš : ha\-ma ʂu-šē-مصَامَمَанَ وُرِقَ يعداموم١٠ I mean day and night like a reed thicket 4R 19 No. 3:49ff.; sug.gin ga um.mil.ā sug.gi še.šēm ša : anu ʂu-e-e ‘udārma ʂu-ʂu-š idammum when (your word) descends to the reed thicket, the reed thicket moans 4R 26 No. 4:47ff., dupl. SBH p. 107:76ff.; lū.edīn.na sug.ta ug, ġa : ša ina šērī u šu-e-e imātu (the ghost of one) who died in the open country or in the marshes ASKT p. 88–89 ii 28.


ṣu-bāte magal ʞšm/client ʐu-ʐe-e ʐešṭēpāu forests were growing luxuriously, reed thickets and marshes grew vigorously Streck Asb. 212 r. 3; anu ʂu-bāte alaktī mē šēmisī agamum ʐu-ʂu-ʁu ʐešṭēpa ʐešṭēpu iṣtuša I created a pond in order to check (lit. ease) the flow of this water and planted a canebrake in it. OTP 2 115 viii 47 (Senn., also ibid. 124:44; ʐi‘apra la kēşuru ʐu-ʐa-[var. -r]) la šērā (before) dry land had agglomerated (from dead reeds), (or) canebrakes could be found En. el. I 6, for comm., see lex. section; kīma ʕeš-tāpik źamī ša ina šu-e-e ȋdšēši ȗt̜anallakū like a man who has shed blood and roams alone in the marshes ZA 43 18:69; kīma ʂu-e-e dimmatu źuntalalāmī you have filled me with sighs like a canebrake LKA 26 r. 19, dupl. KAR 39 r. 2; źilmūmm ġa ina ʂu-ʐe-e šep-šā ʂešṭa anāku I am a man from Telmūn whose boat has sunk in the marshes BRM 4 6:10; [ina ...] u ʂu-ʂ-e-[t] ʂešṭa ʂešṭa [at] (Ena) who produce plenty in [...] and canebrakes KAR 59:35, see Ebeling Hand-erhebung 66, cf. ZA 4 256 iv 11; (the spring flood came early) ʂu-ʂ-u ît-ʐ-u ši-pa îltā ƙovu the canebrakes were tangled (and) became muddy(?) (obscure) Lambert BWL 178:28, cf. ʂu-ʂ-u [... in] tαlqarbatu ibid. 177:13; ʐi‘ir-[e]-yag-nil EN ʂu-e-e KAR 76 r. 11, see Ebeling, ArOr 21 405.

ṣu-sū is used as a poetic term for apparu.

ṣu-sūnu s.; (a tree); NA.*


sīrdā ʐi‘ ʂu-ʂu-ʂu alāmū tarpū (the seeds of all kinds of trees that I saw in my travels) olive, s., oak, terebinth (and other trees, thrived in the parks) Iraq 14 33:43 (Asn.); 5 GIs ʂu-ʂu-ʐu (among 480 trees in an orchard, comprising 231 hahhu-trees, 135 apple trees and fifty fig trees) ADD 1052:6.

The rare occurrence of both ʂu-sūnu and its synonym kalmarhu (see lex. section, also AMT 5,5:7, and CAD 5 sub galmar) suggests that the terms indicate an exotic tree, possibly the tamarind, the Akkadian designation of which may have survived in the Syr. tree names šôga, še\̂š, še\̂š, see Lōw Flora 2 410. For the tamarind cultivated in Baghdad, see Guest Notes on Trees p. 17. Note, however, that the refs. to growing su-sūnu-trees all come from the north—from Assyria.

**ṣu-tammu (Bezold Glossar 240b) read sal ašṭāmnu, see ašṭāmnu.

ṣuttu s.; (mng. uncert.); OB*; cf. ʂādā A. aštamṣu ʂu-ȗt-tum [...] storm, whirling(?) wind JRAS Cent. Supp. pl. 8 v 8 (OB hymn).

ṣuttu see ʂādatu.