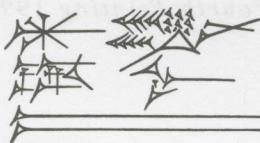


THE  
ASSYRIAN DICTIONARY  
OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

EDITORIAL BOARD

IGNACE J. GELB, BENNO LANDSBERGER, A. LEO OPPENHEIM, ERICA REINER



1964

PUBLISHED BY THE ORIENTAL INSTITUTE, CHICAGO, ILLINOIS, U.S.A.  
AND J.J. AUGUSTIN VERLAGSBUCHHANDLUNG, GLÜCKSTADT, GERMANY

INTERNATIONAL STANDARD BOOK NUMBER: 0-918986-06-0

(SET: 0-918986-05-2)

LIBRARY OF CONGRESS CATALOG CARD NUMBER: 56-58292

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*Fourth Printing 1998*

PRINTED IN THE UNITED STATES OF AMERICA

COMPOSITION BY J. J. AUGUSTIN, GLÜCKSTADT

THE ASSYRIAN DICTIONARY  
VOLUME 1

A

PART I

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## Foreword

The basic manuscript of this volume was prepared by A. Kirk Grayson, Hans E. Hirsch, and Erle V. Leichty. Thanks are again due to Professor W. G. Lambert, Johns Hopkins University, Baltimore, for his reading of the manuscript and for his suggestions and corrections and to Professor Åke Sjöberg for his contribution of Sumerian material. Professor Hans E. Hirsch, University of Vienna, has again read the proofs in galley and suggested a number of improvements.

Publication of the CAD having begun with Volume 6 (H), the reader is referred to the Foreword of that volume for information concerning the structure of the individual articles, the principles for the sequence of entries, etc. As promised there, the present volume contains a presentation of the history of the Assyrian Dictionary Project with proper credit given to the scholars who participated in and contributed in various ways to the undertaking. This preface, written by Professor I. J. Gelb, follows the Foreword.

Since this is the first volume of the CAD to appear after publication of the same letter in W. von Soden, *Akkadisches Handwörterbuch*, additional cross references are provided when the key word in the CAD differs from that in the AHw., except that grammatical elements and divine names are not listed in the CAD. Wherever the writing makes alternate readings possible, those of the AHw. have normally been adopted for the convenience of users of both dictionaries. In those instances where references belonging to a word in the AHw. are treated elsewhere in the CAD, new sections have been added at the end of such entries with the necessary cross references. I should like to acknowledge our indebtedness to Professor von Soden; we have benefited greatly from his work.

A. LEO OPPENHEIM

Chicago, Illinois

June 7, 1963



## Introduction

BY

I. J. GELB

Forty-three years after the inauguration of the Chicago Assyrian Dictionary project and eight years after the publication of the first volume, H, the Dictionary has been brought to the stage of preparing the A volume for publication, with the ensuing necessity for a general introduction to the whole project.

The first purpose of this introduction is to acquaint scholars with the past history of the Chicago project, its conception and its progress, its present state and plans for the future. The second purpose, equally important, is to acknowledge the help of and to give credit to all the scholars, both resident and non-resident, who have worked on the Assyrian Dictionary in these years, thus making possible the realization of the project in the form of publication.

A few words are necessary to justify the use of the term "Assyrian" in the title of the project and of the published Dictionary. In the early years of Assyriology the term "Assyrian" was commonly used for the main Semitic language of Mesopotamia, for the well-known reason that most of the cuneiform documents then available had been recovered from sites situated in what was once ancient Assyria. With the recovery of Babylonian sites in the following years, many more tablets came to light, showing not only that the two dialects used in Assyria and Babylonia, respectively, were closely related, but also that their users called their language neither "Assyrian" nor "Babylonian," but "Akkadian," after the Akkadians who had established the first great Semitic empire in the middle of the third millennium B.C. under their renowned leader, Sargon of Akkad. As some of these facts became known, the term "Akkadian" ("Accadian") began to crowd out the term "Assyrian" in good Assyriological usage. However, the term "Assyrian" for the Assyro-Babylonian language continues to be used—though on a much more limited and mainly popular basis—in parallel to such firmly established terms as "Assyriology" and "Assyriologist." The aversion toward the term "Akkadian" ("Accadian") in the popular American circles may be partially conditioned by the existence of the name "Acadian" ("Cajun") for the French Canadians of Nova Scotia (and later, Louisiana).

The term "Assyrian" has been used in the official designation of the Chicago Assyrian Dictionary project since its inception in 1921. While I used the term "Akkadian" in discussing the Chicago project in the two reports on the Dictionary published in *Orientalia n.s.* XVIII and XXI, respectively, the Chicago group, in general, preferred to continue with the term "Assyrian" and this is the term which appears in the title of the published Chicago dictionary.

In this Introduction I use the symbol CAD for the Chicago Assyrian Dictionary, but the term "Akkadian" when it denotes the language often called "Assyrian" or "Assyro-Babylonian" by others.

The CAD is the fulfillment of the dream of James H. Breasted, Egyptologist and ancient historian, the first Director of the Oriental Institute of the University of Chicago, and the man who initiated the CAD project in 1921 and was its guiding spirit until his death in 1935.

The extent to which Breasted was responsible for the organization of the CAD project can be seen from the two preliminary reports on the CAD which he wrote as part of the over-all program of the Oriental Institute, namely, "The Oriental Institute of the University of Chicago—a Beginning and a Program," chapter III, "The Assyrian-Babylonian Dictionary," *American Journal of Semitic Languages* XXXVIII (1921–1922) 288–305 (= *Oriental Institute Communications* No. 1 [1922] pp. 56–73) and *The Oriental Institute* (Chicago, 1933), chapter XVII, "The Assyrian Dictionary," pp. 378–400.

The extent to which Breasted was responsible for the supervision of the CAD, both in his capacity as the Director of the Oriental Institute and as its guide and counselor, can now be gathered only from reading the letters and the memoranda in the archives of the Oriental Institute. Time and again it was he who pointed out to the successive editors of the CAD the central aims of the Dictionary and the dangers of being distracted from them. When Luckenbill was proposing grandiose plans for publishing cuneiform sources, when Chiera was anxious to lead archeological expeditions to Iraq, and when Poebel was involving himself and his assistants in extensive grammatical investigations, it was Breasted who never wavered and who induced the editors to pursue the central goal, namely the work on the Dictionary.

As sources of information for the history of the CAD I have used the two Breasted reports, just mentioned, as well as the correspondence files of the Director of the Oriental Institute and my own files. It should be noted that while I have good first-hand knowledge of the history of the CAD for the years since 1929, when I joined the staff of the Oriental Institute, my information for the years 1921–1929 is second-hand and rather fragmentary.

The CAD project is in every sense a joint undertaking of all the scholars who contributed their time and labor to the collection of the materials and to the publication of the Dictionary over a period of more than forty years. It is also a truly international undertaking, involving, as it does, the cooperation of scholars of many different national backgrounds.

The CAD undertaking from the beginning to the present has been financed almost exclusively by the University of Chicago. It is a pleasure, however, to record here that as a result of the internationalization of the CAD in 1951 (see p. xvii) certain institutions under the sponsorship of the Union Académique Internationale provided funds in support of the Dictionary, namely Académie Royale de Belgique, American Council of Learned Societies, The British Academy, Humanities Research Council of Canada, Koninklijke Nederlandse Akademie, Koninklijke Vlaamse Academie, and Société Suisse des Sciences Morales. The sums provided may have been small in terms of money, but they were large in terms of spirit and international cooperation.

## 1. HISTORY OF AKKADIAN LEXICOGRAPHY

The first report of a new, hitherto unknown, writing found in the ruins of Persepolis, was brought to Europe in 1621 by the renowned Italian explorer Pietro della Valle. A sample of this writing published in della Valle's travel accounts evoked no interest in the scholarly world until 1674, when Jean Chardin of France made public another, and better preserved, inscription from Persepolis. Now it was possible to recognize clearly that the Persepolis writing consisted of signs made up of strokes in the form of wedges. As a consequence, the new writing began to be called "cuneiform." More and better-copied inscriptions from Persepolis were published in 1788 by Carsten Niebuhr, a Danish explorer.

The study of the published Persepolis inscriptions soon led to the discovery that they were written in three different varieties of cuneiform script, of which the first one was called "Persian." At that time nothing certain was known about the identity and character of the

second and third varieties. It was not until the beginning of the nineteenth century, when the rediscovery of the ancient sites of Nineveh in Assyria and of Babylon in Babylonia by the English travelers C. J. Rich (1811), J. S. Buckingham (1816), and R. Ker Porter (1818) brought to light a number of Assyrian and Babylonian inscriptions, that it became apparent that the third variety of the cuneiform script at Persepolis closely resembled the writing of the Mesopotamian inscriptions.

Of the three varieties of the Persepolis writings, the first one, namely the Persian, was the simplest, as it consisted of only forty-two signs. It was on the decipherment of this Persian writing that the efforts of scholars were first concentrated. The basic decipherment of the Persian writing was achieved independently by a German, Georg Friedrich Grotefend (1802), and an Englishman, Henry Creswicke Rawlinson (1835).

The decipherment of the second cuneiform variety, spurred greatly by the work of Edwin Norris in 1853, led gradually to the discovery that it was used for writing the Elamite language, spoken mainly in the area of Susa. The decipherment of the third cuneiform variety, the most complicated of the three, is due mainly to the work of Edward Hincks, who in 1846 proved conclusively the syllabic and logographic character of the writing. This is the writing in which the great literature of the Assyrians and Babylonians was produced.

With the successful decipherment of cuneiform writing and the subsequent recovery of the many languages written in cuneiform, such as Old Persian, Elamite, Akkadian (Assyro-Babylonian), Sumerian, and others, the need arose for a comprehensive dictionary for each of these languages. The need was felt most in the case of Akkadian, the richest and by far the best represented language in the cuneiform script.

The earliest attempts in Akkadian lexicography were rather limited in scope. F. de Sauley, "Lexique de l'inscription assyrienne de Behistoun," *Journal asiatique* 1855 pp. 109–197, was concerned only with the lexicon of the Behistūn inscription, while Edwin Norris, "Specimen of an Assyrian Dictionary," *Journal of the Royal Asiatic Society* 1868 pp. 1–64 and 1870 pp. 1–80, and H. F. Talbot, "Contributions Towards a Glossary of the Assyrian Language," *op. cit.* 1868 pp. 1–64 and 1870 pp. 1–80, dealt with words selected from a small number of inscriptions then available. The greatest achievement in Akkadian lexicography of the early period from the point of view of size is Norris, *Assyrian Dictionary*, published in three parts (1068 pages; London, 1868–1872), which reached the root NŠT and remained unfinished. The lexicographical production of the early period can be rounded out with E. de Chossat, *Répertoire assyrien (traduction et lecture)* (184 pages; Lyon, 1879) and the much bulkier J. N. Strassmaier, *Alphabetisches Verzeichnis der assyrischen und akkadischen Wörter der Cuneiform Inscriptions of Western Asia Vol. II, sowie anderer meist unveröffentlichter Inschriften* (1184 + 66 pages; Leipzig, 1882–1886).

Several characteristics of the early Akkadian dictionaries, or rather glossaries, can be pointed out. They were usually based on cuneiform writing; either the order of the main entries followed the form of the signs, or the main entries were transliterated in Latin characters but the occurrences were cited in cuneiform. The glossaries were limited largely to late Assyrian sources, and within them mainly to the class of royal inscriptions. The works represented not real dictionaries but glossaries of occurrences, and they included not only words of the language but also different classes of proper names.

Soon after the publication of Strassmaier's *Verzeichnis*, a much more ambitious work began to appear in Germany. This is Friedrich Delitzsch, *Assyrisches Wörterbuch zur gesamten bisher veröffentlichten Keilschriftliteratur, unter Berücksichtigung zahlreicher unveröffentlichter Texte* (488 pages; Leipzig, 1887–1890). As originally planned, the work was to be issued piecemeal in autographed form in about ten fascicles of 160 pages each, altogether about 1600 pages. As

actually published, the three fascicles which appeared in three years contained 488 pages and exhausted not much more than one half of *aleph*, the first letter of the Semitic alphabet. When the impractical and costly nature of the publication was pointed out by numerous Assyriologists in their reviews, Delitzsch gave up his unrealistic undertaking and decided instead to publish a smaller and much more useful dictionary, namely *Assyrisches Handwörterbuch* (728 pages; Leipzig, 1896). The new work by Delitzsch was a masterpiece of its kind and remained a basic tool of Assyriology for over half a century.

Based largely on collections of Paul Haupt, then professor at the Johns Hopkins University in Baltimore, a pupil of his, W. Muss-Arnolt, brought out over several years *A Concise Dictionary of the Assyrian Language* (1202 pages; Berlin, 1894–1905), with many additions from sources overlooked by or not available to Delitzsch. The forte of Muss-Arnolt's dictionary, compared with Delitzsch's, lies in copious bibliographical references to word discussions in Assyriological literature. Additions to both Delitzsch and the earlier fascicles of Muss-Arnolt were provided by Bruno Meissner, *Supplement zu den assyrischen Wörterbüchern* (106 + 32 pages; Leiden, 1898).

The sources utilized in both Delitzsch's and Muss-Arnolt's dictionaries were still largely restricted to late materials from Assyria and, to a much lesser degree, from Babylonia. In the meantime, the recovery and publication of a tremendous body of new materials from the middle and older periods of Mesopotamian history greatly limited the usefulness of the older dictionaries. To satisfy the arising needs, Carl Bezold initiated a new dictionary project in 1912 under the sponsorship of the Heidelberg Academy of Sciences. The new project differed in two main respects from its predecessors. First, the collection of materials was done mechanically, imitating the process employed by the Egyptian dictionary undertaking in Berlin. This process involved the typing on a card of a section of an inscription containing about thirty words, reproducing the card in about thirty copies, and writing each of the thirty words on a separate copy. The second characteristic of the project was its planned total coverage of sources, approximating in scope a full thesaurus rather than a selective dictionary. An idea of both the process of collecting materials and the extent of its coverage can be obtained from two preliminary articles published by Bezold in *Sitzungsberichte der Heidelberger Akademie der Wissenschaften*, Philos.-hist. Klasse 1915, 8 Abh., and 1920, 16. Abh. In the second article the entry *alāku* and its derivatives cover 54 pages of text plus 14 pages of indices. The size of the undertaking and Bezold's advanced age forced him to give up the thesaurus idea altogether and to prepare instead a brief glossary based on his copious collections. The manuscript of the glossary, completed by Bezold just before his death in 1922, was edited by a student of his, Albrecht Götz (Goetze), and published as *Babylonisch-assyrisches Glossar* (343 pages; Heidelberg, 1926). Though without references and bibliographical discussions, the *Glossar* has served for many years as a useful tool for students.

Based on second-hand materials is *Lexique assyrien-français* (361 pages; Paris, 1928) written by a certain A. Saubin, an unknown in Assyriology. A. Deimel, *Akkadisch-sumerisches Glossar* (= *Šumerisches Lexikon III/2*; 480 pages; Rom, 1937) contains a cross index to the Akkadian words occurring in his *Šumerisches Lexikon II* plus supplementary entries excerpted from Bezold's *Glossar*.

About thirty years after the appearance of Delitzsch's *Handwörterbuch*, Bruno Meissner began to collect lexicographical materials for a new *Handwörterbuch*, under the sponsorship of the Prussian Academy of Sciences; cf. the initial report in *Sitzungsberichte der Preussischen Akademie der Wissenschaften*, Philos.-hist. Klasse 1933 pp. lxxxiiif., and several reports in the subsequent years of the *Sitzungsberichte*. By the time Meissner died in 1947, the work of preparing the materials for publication was progressing satisfactorily with the assi-

stance of E. Ebeling, G. Meier, and E. F. Weidner. In 1949 all of Meissner's lexicographical materials were transferred to W. von Soden for publication. They included the dictionary material proper, as well as the manuscript of an unpublished supplement to Akkadian dictionaries compiled by Delitzsch, and Meissner's annotated copies of Delitzsch's and Muss-Arnolt's dictionaries and of other books. Ten years later the first fascicle of the new publication edited by von Soden appeared under the title *Akkadisches Handwörterbuch, Unter Benutzung des lexikalischen Nachlasses von Bruno Meissner, bearbeitet von Wolfram von Soden*. To date (1964) five fascicles have been issued, containing vocabulary entries from *a* to *katāmum* on 464 pages altogether. For preliminary reports on the technical side of the production and on some theoretical points of lexicography, cf. the preface to the first fascicle and von Soden's article entitled "Das akkadische Handwörterbuch, Probleme und Schwierigkeiten," *Orientalia n.s.* XXVIII (1959) 26–33.

Side by side with the publication of the more or less exhaustive dictionaries of the Akkadian language, Akkadian lexicographical work has progressed steadily through the years on a more limited level. Since the aim of this presentation is to give an account of the history of Akkadian dictionaries, not of Akkadian lexicography in general, only the salient achievements of the latter can be summarized here.

First, we should note certain topical, temporal, and local glossaries, either published independently or found at the end of monographs dedicated to a comprehensive treatment of certain groups of cuneiform texts. Such are glossaries of hymns and prayers (Cecil J. Mullo Weir), laws (G. R. Driver and J. C. Miles), flora (R. C. Thompson), chemistry (R. C. Thompson), astronomy (O. Neugebauer), mathematics (O. Neugebauer and A. Sachs, F. Thureau-Dangin), material culture (A. Salonen); glossaries of Old Akkadian (I. J. Gelb), Old Babylonian (A. Ungnad, M. Schorr, P. Kraus), Middle Babylonian (J. Aro), and New Babylonian (E. Ebeling, [M. San Nicolò and] A. Ungnad); glossaries of Akkadian at Mari (J. Bottéro and H. Finet), Boğazköy (R. Labat), Nuzi (C. Gordon) and El-Amarna ([J. A. Knudtzon and] E. Ebeling).

Much lexicographical material is contained in logographic sign lists (R. E. Brünnow, B. Meissner, C. Fossey, G. Howardy, A. Deimel, B. Landsberger), as well as in collections of names, such as personal (K. Tallqvist, H. Ranke, F. J. Stephens, A. T. Clay, B. Gemser, J. J. Stamm, I. J. Gelb, et al.), divine (A. Deimel, N. Schneider), geographical (F. Delitzsch, F. Hommel, R. P. Boudou), and months (S. Langdon). Among the scholars who have devoted their efforts to the clarification of the meanings of individual lexical items in recent years many could be mentioned, but above all B. Meissner, B. Landsberger, and W. von Soden.

## 2. ORGANIZATION OF THE CAD, 1921–1927

The plans of the Oriental Institute for the compilation of a comprehensive Akkadian dictionary were based especially on experience gained in the writing of *The Oxford English Dictionary* and the Berlin Egyptian Dictionary. At the time these plans were developed, it was evident that the work performed single-handedly by certain devoted scholars, which had led to the production of the Akkadian dictionaries of the past, had to be expanded and carried on by a permanent resident staff, assisted by a group of outside collaborators. The need for adequate mechanical equipment, especially for the manifolding of cards, which would reduce the clerical and manual work to a minimum, was also recognized.

One of the important decisions in the planning of the CAD was based on the realization that, in order to do justice to the meaning of a word, all its occurrences must be collected, and that they must be collected not simply as words, but as words with as much accompany-

ing text as would be needed to determine the meaning of the word within one particular context or usage. Thus the collection of "quotations" would lead to the accumulation and, ultimately, to the publication of a full "thesaurus." The second important decision was that a dictionary must be based on historical principles. Since the meanings of words change from one period to another, it is the duty of the lexicographer to study and to present the development of each word in a certain chronological order.

The work on the CAD began October 1, 1921 in the basement of the old Haskell Oriental Museum of the University of Chicago, under the direction of Daniel D. Luckenbill, then professor of Assyriology at the University of Chicago, with John H. Maynard serving as the secretary of the Assyrian Dictionary Staff. To assist them there were two graduate students in the Department of Oriental Languages and a stenographer, making a resident staff of five people. As non-resident collaborators the Oriental Institute secured the co-operation of Leroy Waterman of the University of Michigan, S.A.B. Mercer, then of Western Theological Seminary, and T. J. Meek, then of Meadville Theological Seminary. All through the years Breasted was proud of pointing out that, with the exception of Mercer, all of the first members of the Dictionary staff were Ph. D.'s or students of the Department of Oriental Languages of the University of Chicago.

Later changes in the composition of the CAD staff in this period were the appointment of F. W. Geers, a former student of the University of Chicago, as the Secretary of the CAD in 1923, replacing Maynard when he left Chicago, and the addition of Raymond P. Dougherty, Ira M. Price, and Mrs. Maude A. Stuneck as part-time non-resident collaborators.

The mechanical process of collecting dictionary materials was described in full in the two Breasted reports mentioned earlier. Briefly this was the process:

Each cuneiform document, which might be as short as three lines or as long as several hundred lines, was provided with a transliteration and translation and divided into a series of sections containing up to about fifty words apiece. Student members of the staff received the subdivided text and transferred it by typewriter to a master card especially prepared for manifolding purposes. Special type shuttles were cut by the Hammond Typewriter Company providing all the signs and diacritically marked letters needed for the full transliteration of the cuneiform. The cuneiform transliteration was typed on the left side of the card and the corresponding translation on the right. The copyists then handed over their typed cards to a resident Assyriologist for careful proofreading in order to avoid clerical errors in copying. After this proofreading, each master card was reproduced about fifty times on a duplicator.

At this point the process of collecting materials was transferred to Assyriological workers for parsing. The parser took each section, now available in about fifty copies, and underscored the first word in the section on the first card, the second word on the second card, and so on to the end of the section. At the same time the word underscored was entered by hand in the blank space in the upper left corner of the card. This key word insured the filing of the card in its proper place in the alphabetical files. Finally the parser checked off the proper space on a grammatical diagram at the bottom of each card, indicating the morphological classification of the word. The process of filing cards in Dictionary files was normally performed by student help.

The process of collecting materials for the Dictionary went ahead full speed in the first half of the period under the direction of Luckenbill. His report of June 28, 1923, lists 270,000 cards in the Dictionary files, including not only the individual word entries, but also all the various proper names. The work on the Dictionary slowed down considerably in the second half of the period owing mainly to Luckenbill's other responsibilities, such as the publication of his books and articles and the Acting Directorship of the Oriental Institute which he was

asked to assume during Breasted's frequent absences from Chicago on trips to the Near East. Luckenbill died suddenly on June 25, 1927.

### 3. PROGRESS IN COLLECTING MATERIALS, 1927-1945

In 1927 Edward Chiera was called to Chicago as professor of Assyriology and editor of the CAD, and by 1929/1930 work on the Dictionary again began to progress.

First, the staff was enlarged to include, in addition to Chiera and Geers, the following persons: Arno Poebel, who was brought to Chicago in 1930 as professor of Sumerology; T. Jacobsen, I. J. Gelb, and Arnold Walther, who became assistants on the Dictionary in 1928, 1929, and 1930, respectively; and Richard T. Hallock, a student at the University of Chicago, who began work as a part-time assistant in 1930. From the end of 1931 on, the supervision of the Dictionary was divided between Chiera, who held the official title of "Managing and Scientific Editor," and Poebel, who held the title of "Scientific Editor."

At the same time a step was taken to expand the production of the Dictionary by inviting non-resident, mainly foreign, Assyriologists to participate in the work. This became necessary when it was found that the task of preparing manuscripts for typing and manifolding considerably distracted the resident staff from its main task, namely the production of Dictionary cards. Producing manuscripts for typing might have been relatively easy with good text editions, as in the case of old Babylonian letters or El-Amarna texts; it was difficult and time-consuming with texts which first had to be put together from sources scattered in different text editions, and then retranslated and annotated, as in the case of epics and legends and most of the so-called "religious" texts.

To ease the situation, Chiera conceived a plan whereby production of manuscripts was to be assigned to non-resident scholars, limiting the production of Dictionary cards to the resident Dictionary staff. With the help of F. W. Geers and T. Jacobsen, all the cuneiform sources which by 1929 had not yet been taken in by the Dictionary were broken up into categories, and a list of scholars all over the world who could provide the CAD with manuscripts containing transliterations, translations, and notes for certain categories of texts was made. An honorarium was established in payment for the manuscripts, with variations dependent on the size of the assignment and the difficulties attending the preparation of the manuscripts for certain categories of texts. The outside time limit for the completion of the assignments was set at two years. The scholars preparing the manuscripts retained full rights of publication in whatever place and form they might choose, and the CAD obligated itself to give credit for the completed work in its final publication. This obligation is now fulfilled on the following pages.

Chiera's plan was put into effect immediately, and some forty Assyriologists were approached with the request that they take over individual assignments for the CAD. Those who accepted the assignments and completed them at least partially were Martin David, Josef Denner, Raymond P. Dougherty, Erich Ebeling, Cyril J. Gadd, Benno Landsberger, Stephen Langdon, Julius Lewy, John A. Maynard, Bruno Meissner, Ellen W. Moore, Otto E. Ravn, Joseph Schawe, Albert Schott, Maude A. Stuneck, and Franz Steinmetzer. Those who accepted the assignment, but were not able to fulfill it were Peter Jensen, Oluf Krückmann, Otto Neugebauer, and E. A. Speiser. Scholars who were asked to take over an assignment, but who found it impossible, for one reason or another, to accept were Hans Bauer, Viktor Christian, Edouard Dhorme, Hans Ehelolf, Bedřich Hrozný, F. Nötscher, Moses Schorr, Sidney Smith, R. C. Thompson, F. Thureau-Dangin, Arthur Ungnad, Charles Virolleaud, E. F. Weidner, Maurus Witzel, and Heinrich Zimmern. In later years the following scholars

accepted and fully or partially fulfilled their Dictionary assignments: Georges Dossin, Wilhelm Eilers, Rudolf Scholtz, and Wolfram von Soden.

With so many foreign scholars collaborating with the Chicago staff, the CAD undertaking acquired for the first time a truly international character.

For a list of non-resident scholars collaborating on the CAD, their assignments, and the relative degree of fulfillment of their assignments, see below pp. xxiiif.

In 1930 the CAD moved from the Haskell Oriental Museum to spacious quarters on the third floor of the new Oriental Institute, later known as the James H. Breasted Hall in memory of the first director of the Oriental Institute. At the same time the old hectograph was replaced by a much more efficient mimeograph machine for duplicating Dictionary cards.

In 1932 the staff of the CAD was increased considerably by the addition of Waldo H. Dubberstein, S. I. Feigin, Alexander Heidel, S. N. Kramer, Ernest R. Lacheman, and Robert L. Sage. Besides these more or less full-time workers, the Dictionary employed the part-time services of George C. Cameron, Arthur Piepkorn, Ira M. Price, and Alfred Schmitz. During this period the secretarial and clerical staff was supervised by Mrs. Mary S. Rodriguez and Mrs. Erna S. Hallock.

The process of collecting materials was the same as in the previous years; every occurrence of a word, no matter how common, was collected and filed. Some changes were made in the Dictionary cards; the designations on the grammatical diagram at the bottom of the card were omitted, and also, occasionally, was the translation of the text.

Edward Chiera died on June 21, 1933, and the editorship of the Dictionary passed to Arno Poebel. The process of collecting materials went on as before, but under Poebel's leadership a much greater emphasis was placed on grammatical investigations, often only very indirectly connected with the main Dictionary work.

In the second half of the thirties some important changes took place in the composition of the resident staff. Thorkild Jacobsen came back from the field expeditions in Iraq in 1936 and A. Sachs was added to the staff in 1939. On the other hand, the staff sustained serious losses when some members left Chicago to accept positions elsewhere, and others, while staying in Chicago, transferred their interests to areas outside the Dictionary.

This retrenchment of the Chicago staff, caused partly by financial conditions, and the fact that a number of outside collaborators had not fulfilled their assignments to the CAD, were the two main reasons for the slowing down of the progress of the CAD.

The progress in collecting materials for the Dictionary in the thirties can be summarized by the following figures: 477,000 cards collected by June 4, 1930, 634,000 cards by March 2, 1932, 762,000 cards by October 25, 1933, and 1,060,000 cards by June 1, 1936.

The outbreak of the Second World War and the subsequent call of several members of the staff to military service brought the work on the Dictionary to a virtual standstill.

#### 4. REORGANIZATION OF THE DICTIONARY, 1945-1954

In the course of 1945, soon after the end of hostilities in Europe, John A. Wilson, then the Director of the Oriental Institute, and Thorkild Jacobsen took the initiative in reviving the CAD project. Jacobsen went to Europe, visited a number of European dictionary projects, then talked to several leading Assyriologists, there and in this country, and upon his return to Chicago presented his views on the future of the CAD in a lengthy memorandum full of constructive ideas.

In 1946 I. J. Gelb, after his return from military service, presented another memorandum entitled "The Future of the Assyrian Dictionary," worked out in consultation with Thorkild Jacobsen, F. W. Geers, and A. Heidel.

Gelb's memorandum was accepted as the basic plan for the Dictionary and, after having served one year as acting Editor, he was appointed Editor-in-Charge of the CAD project. The task of implementing the plan began in 1947. Its success depended on a number of factors, chief among them the availability of staff to do the Dictionary work, and strict adherence to the time schedules.

The new plan was reported by Gelb in a short note entitled "Reorganization of the Chicago Akkadian Dictionary" and published in *Orientalia n.s.* XVIII (1949) 376f. Here are its main points:

"The basic requirement in the planning was that the Dictionary be completed and ready for publication within a ten-year period. The task was to be started in October 1947, when it was planned to have the staff completely gathered at Chicago, and it was to be finished by the end of 1957. The planning of the work involved the division of all the materials which should be included in the final Dictionary into two groups: a) the 'musts' and b) the 'others.' The 'musts' include such important groups of materials as the lexical texts and Old Akkadian texts, which have to be utilized completely. These are the texts in which every word is parsed individually. The group of 'others' includes such materials as the mathematical and astrological texts, in which only the important technical terms are gathered for the Dictionary.

"The ten-year period is subdivided into three smaller periods:

a) First period of four years: Collecting of materials, including completion of the Dictionary files, etymologies of all Akkadian words, and digest of discussions of Akkadian words in the Assyriological literature.

b) Second period of one year: Cleaning up and organization of the Dictionary files in preparation for the

c) Third period of five years: Writing of articles. Tentatively we visualize the completed article to include the following: Guide word with etymology and digest of discussions; selected occurrences with translations and references; notes with discussions of semantic development, technical terminology, etc.; signature of the author of the article."

The progress of the Dictionary up to 1952 was reported by Gelb in a note "Present State of the Akkadian Dictionary," which appeared in *Orientalia n.s.* XXI (1952) 358f.

By 1947 the only full-time members of the pre-war Dictionary staff remaining at Chicago were F. W. Geers, I. J. Gelb, A. Heidel, and R. T. Hallock. In addition, two Chicago scholars, namely Thorkild Jacobsen and S. I. Feigin, were able to devote part of their time to the work on the CAD. The former, occupied with duties connected with his position as Director of the Institute, helped in matters of Sumerian, and the latter, occupant of a chair for Judaic studies, helped in matters of Hebrew. Within two years, the CAD was fortunate in securing the services of the following outside scholars: B. Landsberger, of the Universities of Leipzig and Ankara successively, A. Leo Oppenheim of the Iranian Institute in New York, A. Salonen of the University of Helsinki, and J. Laessøe, a graduate student, of the University of Copenhagen.

During the next two years Salonen and Laessøe left Chicago, and in their places came J.-R. Kupper from Belgium, for two years, and Jussi Aro, a graduate student of the University of Helsinki, for one year. We were also able to avail ourselves of the part-time services of

Professor Hans G. Güterbock and of two graduate students at the University of Chicago, Mrs. Rivkah Harris and William H. Hallo. Professor S. I. Feigin died in 1952.

In the years 1952 and 1953 the following persons joined the Chicago Dictionary staff on a full-time basis: Miss Erica Reiner from France, and Michael B. Rowton from England. In addition, two scholars contributed part of their time to the work on the Dictionary: Kemal Balkan from Turkey, for two years, and Giorgio Castellino from Italy, for one year. In 1950 Geers retired from the University, but continued to offer his valuable services to the CAD on a part-time basis, and from 1952 on Heidel was completely occupied with a task outside the Dictionary.

The secretarial and clerical work in this period was under the supervision of Miss Loretta Miller (Davidson) and Miss Arletta Lambert (Smith), successively.

In contrast to the early thirties, only a few non-resident scholars were requested to provide the CAD with manuscripts of certain categories of texts in the post World War II years. Among those who helped with their assignments were E. Ebeling, A. Falkenstein, and A. Leo Oppenheim.

The last count of the cards in the Dictionary files was taken on June 1, 1948, when we reached the total of 1,249,000 cards, each card representing one occurrence, following the process of parsing Dictionary materials described above. After that date an innovation in collecting materials by the process of excerpting materials, rather than of parsing, made an exact count of dictionary cards impossible. While for certain groups of texts the old process of parsing continued, it was found more expedient to excerpt other groups of texts directly from scattered text publications or, whenever possible, from publications containing a comprehensive treatment of certain groups of texts. Even the process of excerpting materials varied from one group of texts to another. Certain groups of texts, such as Old Akkadian, were excerpted so carefully that practically every occurrence was entered on cards. Other groups, such as the more recent Nuzi volumes, were excerpted on a rather eclectic basis. For still other groups of texts, such as the mathematical texts, only the glossaries published in the respective works (by Thureau-Dangin, and Neugebauer and Sachs) were cut up and filed under the individual entries. As a result of mixed procedures in collecting materials, either by parsing or by excerpting, and of excerpting one or as many as ten (and even more) entries on one card, it is impossible to evaluate the present number of entries in the Dictionary files which could be added to the 1,249,000 cards counted on June 1, 1948. If I were to allow myself a rough estimate, I should judge that there are between 1,500,000 and 1,750,000 entries in the files.

In October 1949 a complete inventory of all the materials which remained to be excerpted was made and it was found that the task would require 143 work units. A work unit represented the number of cards one full-time worker could produce in one month. Counting five workers devoting themselves fully to the work, the job of collecting materials could have been completed in less than three years from 1949, that is by 1952. With four full-time workers we thought that the task could have been completed by about 1953. By 1952 a new estimate revealed that we had a little more than over nine-tenths of all the materials in our files. Thus in spite of our strenuous efforts, we found that the realities did not correspond with our planning.

Simultaneously with the task of collecting occurrences of words, the CAD went ahead with the task of collecting auxiliary materials. The digest of discussions of words scattered in Assyriological literature, begun in earlier years by several scholars, including Gelb and Price, was brought to a conclusion by Salonen, Laessøe, and Miss Reiner. In dozens of cases, instead of excerpting discussions, sections containing individual discussions of words were cut out from books bought for the purpose, then pasted on cards, and filed under the appropriate

entries. The work on Semitic etymologies, begun by Sachs, was concluded by Salonen. The bibliography of cuneiform sources was from the very beginning the concern of Gelb. This bibliography, containing some 20,000 cards, is divided into two parts. One part lists all the Assyriological publications, books and periodicals, with reference to the topic classifications, such as Royal, Old Akkadian, Sargon, and the other part lists all the cuneiform texts by topic classification with reference to the publications.

Beginning in October, 1947, and all through the period under discussion here, regular meetings of the Dictionary staff were held once a week on Friday afternoon, although under the pressure of time these meetings were sometimes reduced to two a month. The meetings were devoted first to the organization of work and then to the discussion of specific Assyriological or general lexical and grammatical topics.

Following the decision of the senior members of the Oriental Institute, approved by the central administration of the University of Chicago, Gelb was sent to Europe in the summer of 1950 to discuss with European scholars the question of the Akkadian dictionaries, specifically the relationship between the Chicago undertaking and the old Meissner Akkadian dictionary project, which was being revived by the West German academies after World War II under the direction of A. Falkenstein and W. von Soden. At the meeting in Marburg with these two and other German scholars it was agreed that the American and German dictionary projects should be linked together in one international undertaking, the results of which should be published in about seven years in the form of one large dictionary in several volumes prepared by the Chicago staff and a one-volume handy dictionary written by the German scholars. During the period of preparation of the manuscripts, it was planned to exchange materials with the aim of achieving integration to the fullest extent: Chicago was to have the privilege of incorporating the results attained by German Assyriologists, and the German group was to have the right to make full use of the Chicago files and materials.

The proposal to coordinate the American and German Akkadian dictionary undertakings was submitted and approved by the Union Académique Internationale (UAI) at a meeting in Brussels on June 22, 1951; (cf. *Union Académique Internationale, Compte rendu de la vingt-cinquième session annuelle du Comité du 19 et 23 juin 1951* (Brussels, 1951) p. 40, and Gelb in *Orientalia XXI* (1952) 358f. While the "Marburg Agreement" was given up in October, 1954, as being impractical of execution, the official affiliation of the CAD with the UAI is continuing through the intermediary of the American Council of Learned Societies in New York.

Side by side with the work on the Dictionary proper two auxiliary undertakings were being realized in the form of publication of two series called *Materialien zum sumerischen Lexikon* (MSL) and *Materials for the Assyrian Dictionary* (MAD). The former, initiated in 1937 and revived in 1951 with volume II, is directed by B. Landsberger under the sponsorship of the Pontifical Biblical Institute in Rome with the financial support of UNESCO. The latter, published since 1952, is written and edited by I. J. Gelb. Until now (1964) eight volumes of MSL and three of MAD have been published, but many more volumes in both series are planned.

In 1952 for the first time the serious work of planning articles and the publication of the Dictionary began. Questions of dictionary-making were explored from purely scientific and theoretical as well as from practical points of view, in the light of previous experience with Akkadian and Semitic dictionaries, as well as from the point of view of general lexicography. The first articles which were written were those on *awīlu* (incomplete) and *šatāru*. As the basis for transliteration and transcription of Akkadian, two pamphlets by Gelb were accepted, namely *Memorandum on Transliteration and Transcription of Cuneiform*, submitted to the 21st International Congress of Orientalists, Paris (27 pages, mimeographed; Chicago, 1948)

and *Second Memorandum on Transliteration and Transcription of Cuneiform*, submitted to the 161st Meeting of the American Oriental Society, Philadelphia (4 pages, mimeographed; Chicago, 1951).

In working on the sample Dictionary articles, it was soon found that in checking the full context, discussions, etymologies, and references, the original publications had to be consulted. In order to make them easily available to the workers, all the important publications of cuneiform texts, Semitic dictionaries, and Assyriological periodicals were moved from the Oriental Institute Library to the main Dictionary room.

While the planning and the supervision of the work on the CAD was done from the beginning of this period by I. J. Gelb in consultation with the senior members of the Dictionary staff, namely T. Jacobsen, B. Landsberger, and A. L. Oppenheim, as well as with Carl H. Kraeling, the Director of the Oriental Institute, the whole arrangement was legalized in July, 1952, by the creation of the Editorial Board composed of three Associate Editors (Jacobsen, Landsberger, Oppenheim) and one Editor-in-Charge (Gelb).

In 1953 and 1954 the Dictionary work was concentrated on two goals, the writing of articles on Akkadian words beginning with the letter *H* and the preparation by I. J. Gelb of the preliminary *Standard Operating Procedure for the Assyrian Dictionary* (SOP). The choice of the letter *H* for the first volume to be published was based on the consideration that this letter represented roughly the average in its number of Dictionary cards in our files (in contrast to, e.g., the very large *A* and very small *T*) as well as the belief that it contained words (or roots) which were thought to offer a relatively small number of phonological problems. The SOP, completed in April, 1954, was sent out to other Assyriologists with a request for comments and criticisms. The discussion of the Dictionary plans took place at two meetings of the International Congress of Orientalists in Cambridge, England, in the summer of 1954.

Toward the end of 1954, the Dictionary was ready to enter its final phase, that of publication. Several basic assumptions had been involved in Gelb's planning of the work of writing articles: that the articles be written by the junior members of the staff, supervised by the senior members; that the junior members be trained in linguistic analysis and strive for a presentation of data on an objective and descriptive basis, rather than through what has variously been called here, in Chicago, the "depth approach," "the high semantic approach," and the "Maximalität;" and, finally, that the number of resident junior workers be increased considerably with the help of international bodies, Union Académique Internationale and UNESCO, both of which had already been approached on the matter and had offered full support to the plan.

On all these points there were strong disagreements among the senior members of the Chicago staff. Tired of the administrative work and of the dissension, Gelb resigned as Editor-in-Charge of the Dictionary at the end of 1954.

## 5. PUBLICATION OF THE DICTIONARY, 1955 TO PRESENT

After the resignation of Gelb as Editor-in-Charge, a new Editorial Board was formed with four editors, Gelb, Jacobsen, Landsberger, and Oppenheim, the last placed in charge of administering the project. The original plan called for the selection of one senior member as editor of each volume from year to year.

The staff available in 1955 for Dictionary work consisted of the three senior members, Jacobsen, Landsberger, and Oppenheim, and three junior members, Miss Reiner and Messrs. Hallock and Rowton. Gelb went on a leave of absence for one year, which was prolonged

indefinitely due to his inability or unwillingness to adjust to the new spirit prevailing in the Dictionary.

On January 29, 1955, Professor F. W. Geers died at the age of seventy after a long and faithful service of more than thirty years to the cause of the Dictionary. What the Dictionary owes him cannot be gathered from the published preliminary reports, nor from the title pages of the Dictionary volumes. He was a quiet and unassuming scholar, ever helpful to students and professors alike, never seeking credit or recognition. His great contributions lie in the thousands and thousands of cards in the files of the Dictionary.

Several changes in the senior staff have taken place in the years since 1955. Mr. Hallock was editorial secretary of the Dictionary volumes in the years 1955–1957; Miss Reiner was co-opted as associate editor of individual volumes from 1957 on. In 1959 Thorkild Jacobsen resigned from the Editorial Board and from the Dictionary because of disagreements with the policies of the Editorial Board. In 1962 he moved to Harvard University. Miss Reiner was appointed to the Editorial Board in 1962.

In the years from 1956 to the present a number of younger scholars, both American and foreign, worked on the Dictionary, either full time or part time. Listed in approximately chronological order, they are: Mrs. Rivkah Harris, Father W. L. Moran, Ronald Sweet (England), Mrs. Anne Draffkorn Kilmer, Burkhardt Kienast (Germany), Hans Hirsch (Austria), Erle V. Leichty, A. Kirk Grayson (Canada), John A. Brinkman, Robert D. Biggs, and Aaron Shaffer (Canada). The editorial and clerical work was first under the supervision of Miss Elizabeth Bowman, who was responsible in large measure for establishing the style and the typographical layout of the articles. She was succeeded in later years by Mrs. Marie-Anne Honeywell, and Mrs. Jane Rosenthal.

The work on the Dictionary consisted of two main parts, the collection of materials and the publication of the Dictionary. The collection of materials, especially of the newly published sources, went on as before, but on a much more reduced scale than in any previous period. The main effort of the CAD was concentrated on the publication of the volumes.

Already in the first planning stage of the publication of the Dictionary (1953–1954), it had become clear that with the limited staff available to the Dictionary it would be very difficult, if not impossible, to write the whole Dictionary at one and the same time and to make it ready for publication in one big effort at a certain time in the not-too-distant future. This realization was supported by the experience of other great dictionary undertakings, such as the Latin *Thesaurus* and the Egyptian dictionary, all of which had been published piecemeal. As a consequence, it was decided to publish the Dictionary volume by volume, one each year, rather than the whole Dictionary at one certain time in the faraway and indefinite future.

The present plan is to publish the Dictionary in twenty volumes, each containing words beginning with a certain letter. The seven volumes published to 1963 are: H (1956), G (1956), E (1958), D (1959), I/J (1960), Z (1961), and S (1962). The reasons for beginning with the letter H were stated previously. The original plan called for the continuation with the letters G, E, D, B, and A, and thereafter to follow the sequence of the alphabet beginning with the letter I (cf. CAD H p. v). However, several factors of expediency, etc., have caused deviations from that plan.

The procedure used in preparing the manuscripts of the individual volumes, although varying in detail from volume to volume, generally followed a certain sequence. The first step entailed the writing of articles by the junior members and the editor assigned to a particular volume. Normally the junior members prepared most of the articles, while the editor of a volume wrote the more difficult or the longer articles. The next step was for the editor to collect all the articles, rewrite and re-edit the individual articles according to need, and prepare a complete manuscript. In these two stages both the junior members and the editor prepared their

articles and manuscripts in continuous consultation with the senior Assyriologists at Chicago. According to the official policy established by the Editorial Board, the manuscript of a volume, once completed, was to be submitted to the Board for approval. The members of the Board individually were supposed to read the whole manuscript and to note their criticisms, corrections, and improvements. If accepted as ready to be printed by the vote of the majority of the Board, the manuscript would go back to the editor of a volume, who would then revise the manuscript in accordance with the suggestions and corrections of the Board, and send the revised manuscript to the printers.

In actual practice, the responsibility placed upon the individual members of the Editorial Board to read and to evaluate the manuscripts submitted to them by the editors of volumes was fulfilled in a manner varying greatly from person to person and volume to volume. The manuscripts of some earlier volumes were studied carefully by some members of the Board. In other cases, only parts of the manuscript were read carefully. With later volumes, the efforts of the Board in fulfilling their obligations became less and less.

It is rather difficult to evaluate the respective contributions of the staff, both junior and senior, in the process of preparation of the articles and manuscripts. The first drafts of the articles were composed by several junior members, including Miss Erica Reiner, Michael B. Rowton, Mrs. Rivkah Harris, Father William L. Moran, Burkhardt Kienast, Ronald Sweet, Hans Hirsch, A. Kirk Grayson, and Erle V. Leichty. While the original plan called for alternating editors of individual volumes, from the very beginning of the publication period A. L. Oppenheim has acted as the editor of the volumes, assisted since 1957 by Miss Reiner in her capacity as the associate editor of the volumes. On the editors of the volumes fell the main burden of the preparation of the manuscript and the responsibility for its quality. Richard T. Hallock served as editorial secretary of the first two volumes. The helpful assistance of W. G. Lambert, Hans Hirsch, and Åke Sjöberg, in reading the manuscript, of J. Aro, F. Köcher, W. G. Lambert, A. Sachs, and E. F. Weidner in providing corrections and additions, and of Ronald Sweet, Erle Leichty, Richard Caplice, and J. A. Brinkman in checking the references is acknowledged in the prefaces to the published volumes.

The contributions of the members of the Editorial Board consisted mainly of their being available at all times for consultation on difficult problems, and of their reading of the manuscripts. B. Landsberger contributed freely from his great store of knowledge on all kinds of lexical questions, as well as on matters of comparative Semitic, mainly semantic in character. T. Jacobsen was the main guide on all Sumerian matters and helped greatly in smoothing out details of English translations. I. J. Gelb helped mainly with grammatical problems.

The lemmata (entries) have been listed in the published Dictionary strictly by words, not by roots, and in the order of the Latin, not (West) Semitic alphabet, thus reverting to the arrangement of the CAD as conceived in the early twenties. The original files of the Dictionary listed words in the order of the Latin alphabet. Then, in the late thirties, the files were reorganized by A. Walther, under instructions from A. Poebel, so that words were listed by roots and in the order of the Semitic alphabet. In 1948–1949 the Dictionary files were again reorganized, this time by A. Salonen and J. Laessøe, following the order favored by I. J. Gelb. The order of the roots was changed to conform with the order of the Latin alphabet, but the arrangement of the words under each root was alphabetical, the only exception being that the prefixed forms were always listed at the end of each root. At the same time, copies of lists of words provided with provisional translations, 630 pages each, were typed and distributed to the members of the resident staff to serve as a convenient index to the collections of the CAD files, or as a glossary based on the texts incorporated in these files. Beginning with 1955, the CAD files were partly reorganized to conform to the order followed in the

published volumes of the Dictionary. The original plan to publish supplements containing additions and corrections (cf. CAD H p. v), carried out only in CAD G pp. 149–158, was given up in the following volumes.

For the treatment of the lemmata and for the form and style of presentation, see my comments to be published separately. For the time being, see my article, "Lexicography, Lexicology, and the Akkadian Dictionary," published in *Miscelánea Homenaje a André Martinet, Estructuralismo e Historia II* (Tenerife, 1958) pp. 70ff.

One more important point remains to be discussed here and that is the matter of the by-products of the CAD. Since the main aim of the undertaking has been the publication of the Dictionary, naturally its principal effort through the years has been concentrated on the collection of materials to be used in the published product, namely lexicographical data gathered in the main Dictionary files. But side by side with this main collection of data a tremendous amount of material has been gathered which could be and is being used for purposes other than the Dictionary proper.

Here is a list of the various files in the CAD collections: Main Dictionary entries; Akkadian entries in the ancient lexical texts; Sumerian entries in the ancient lexical texts; Akkadian entries in the Old Akkadian period; Sumerian entries in the Old Akkadian period; Sumerian entries in the Old Babylonian economic texts; Akkadian pronominal suffixes; Old Assyrian (Cappadocian) file; Susa file; Nuzi file; personal names; geographical names; divine names; names of months; names of temples and gates; cuneiform numbers; digest of discussions and etymologies; additions to Deimel, *Šumerisches Lexikon*; museum numbers of cuneiform texts; sets of transliterations and translations of texts; bibliography of cuneiform sources; and additions to the published volumes of the CAD.

## 6. LIST OF DICTIONARY WORKERS

### a. Resident Staff

- Aro, Jussi: Part-time Assistant, 1951–1952.  
 Balkan, Kemal: Part-time Assistant, 1952–1954.  
 Biggs, Robert D.: Assistant, 1963 to present.  
 Brinkman, John A.: Assistant, 1963 to present.  
 Cameron, George C.: Part-time Collaborator, 1931–1948.  
 Castellino, Giorgio: Part-time Assistant, 1953–1954.  
 Chiera, Edward: Editor, 1927–1931; Managing and Scientific Editor, 1931–1933. Died: June 21, 1933.  
 Civil, Miguel: Part-time Collaborator, 1963 to present.  
 Dubberstein, Waldo H.: Assistant and part-time Collaborator, 1932–1942.  
 Feigin, Samuel I.: Assistant and part-time Collaborator, 1932–1950. Died: January 3, 1950.  
 Geers, Frederick W.: Secretary, 1923–1950; Emeritus, 1950; Collaborator, 1951–1952. Died: January 29, 1955.  
 Gelb, Ignace J.: Assistant, 1929–1944 (Leave of absence, 1944–1945); Acting Editor, 1946; Editor-in-Charge, 1947–1955; Editor, 1955 to present.  
 Grayson, A. Kirk: Assistant, 1962–1963.  
 Güterbock, Hans G.: Part-time Collaborator, 1950 to present.  
 Hallo, William W.: Part-time Assistant, 1955–1956.  
 Hallock, Richard T.: Assistant, 1930 to 1941 (Leave of absence, 1941–1947); Assistant, 1947–1955; Editorial Secretary, 1955–1957.  
 Harris, Rivkah: Part-time Assistant, 1957, 1959, 1961.

Heidel, Alexander: Assistant and part-time Collaborator, 1932–1955. Died: June 19, 1955.

Hirsch, Hans: Assistant, 1960–1961; Collaborator, 1962.

Jacobsen, Thorkild: Assistant, 1928–1929 and 1936–1946; Associate, 1946–1952; Associate Editor, 1952–1955; Editor, 1955–1959.

Kienast, Burkhardt: Assistant, 1958–1960.

Kilmer, Anne Draffkorn: Part-time Assistant, 1957–1963.

Kramer, Samuel N.: Assistant and part-time Collaborator, 1932–1942.

Kupper, Jean-Robert: Assistant, 1949–1951.

Lacheman, Ernest R.: Assistant, 1932–1935.

Laessøe, Jørgen: Assistant, 1948–1951.

Landsberger, Benno: Collaborator, 1932–1937; Consultant, 1948–1952; Associate Editor, 1952–1955; Emeritus, 1955; Editor, 1955 to present.

Leichty, Erle V.: Assistant, 1960–1963.

Luckenbill, Daniel D.: Editor, 1921–1927. Died: June 25, 1927.

Maynard, John A.: Secretary, 1921–1923; Assistant, 1928; Collaborator, 1927, 1929–1935.

Moran, William L.: Assistant, 1956–1957.

Oppenheim, A. Leo: Associate, 1947–1952; Associate Editor, 1952–1955; Editor-in-Charge, 1955 to present.

Piepkorn, Arthur: Part-time Collaborator, 1932.

Poebel, Arno: Collaborator, 1930; Scientific Editor, 1931–1933; Editor, 1933–1946; Retired: March 30, 1946. Died: March 3, 1958.

Price, Ira M.: Part-time Collaborator, 1932. Died: 1939.

Reiner, Erica: Assistant, 1952–1957; Associate Editor of volumes, 1957–1962; Editor, 1962 to present.

Rowton, Michael B.: Assistant, 1952 to present.

Sachs, Abraham: Assistant, 1939–1941.

Sage, Robert L.: Assistant, 1932–1936.

Salonen, Armas I.: Assistant, 1947–1949.

Schmitz, Alfred: Part-time Assistant, 1931–1932.

Shaffer, Aaron: Assistant, 1963–1964.

Sjöberg, Åke: Part-time Collaborator, 1963 to present.

Stuneck, Maude A.: Assistant, 1927–1929, 1932; Collaborator, 1929, 1930, 1932–1935.

Sweet, Ronald F. G.: Assistant, 1956–1959.

Walther, Arnold: Editorial Assistant, 1930–1938; Died: May 18, 1938.

Wilson, James V. Kinnier: Assistant, 1951–1952.

#### b. Non-Resident Collaborators and their Dictionary assignments

David, Martin: Middle and New Assyrian economic and legal texts (KAJ 1–156; Johns, ADD 1–805; misc.).

Denner, Josef: Liver omens.

Dossin, Georges: Akkadian economic and legal texts from Susa.

Dougherty, Raymond P.: New Babylonian economic and legal texts (BIN I, II; BRM I; YOS VII).

Ebeling, Erich: Bilingual religious texts; medical texts; New Babylonian letters (BIN I; TCL IX; YOS III); Uruanna.

Eilers, Wilhelm: Middle and New Assyrian economic and legal texts (KAV; TCL IX; VAS I; misc.).

- Falkenstein, Adam: Bilingual religious texts (Lugale and Angim).
- Gadd, C. J.: New Babylonian letters (CT XXII).
- Landsberger, Benno: Lexical texts.
- Langdon, S.: Hemerologies; wisdom texts.
- Lewy, Julius: Cappadocian texts (about 800 economic and legal texts).
- Maynard, John A.: Work assignment unknown.
- Meek, T. J.: Work assignment unknown.
- Meissner, Bruno: The Shurpu series; King, BMS.
- Mercer, S.A.B.: El Amarna letters.
- Moore, Ellen W.: New Babylonian economic and legal texts (BRM II; TCL XII, XIII; VAS III, IV, V, VI).
- Oppenheim, A. Leo: Old Babylonian economic and legal texts.
- Ravn, O.: General omens.
- Shawe, Joseph: Kassite letters.
- Scholtz, Rudolf: Rituals (very few texts delivered).
- Schott, Albert: Astronomical and astrological texts (very few texts delivered).
- von Soden, Wolfram: Literary texts (scattered materials).
- Steinmetzer, Franz: Kudurrus.
- Stuneck, Maude A.: New Babylonian economic and legal texts (Strassmaier).
- Waterman, Leroy: New Assyrian letters.

## 7. BIBLIOGRAPHY

- James H. Breasted, "The Oriental Institute of the University of Chicago—a Beginning and a Program," Chapter III, "The Assyrian-Babylonian Dictionary," *American Journal of Semitic Languages*, XXXVIII (1921–1922) 288–305 = *Oriental Institute Communications* No. 1 (1922) pp. 56–73.
- Breasted, *The Oriental Institute* (Chicago, 1933), Chapter XVII, "The Assyrian Dictionary," pp. 378–400.
- I. J. Gelb, "Reorganization of the Chicago Akkadian Dictionary," *Orientalia, n.s.* XVIII (1949) 376f.
- Gelb, "Present State of the Akkadian Dictionary," *Orientalia, n.s.* XXI (1952) 358f.
- Gelb, *Standard Operating Procedure for the Assyrian Dictionary* (Chicago, 1954; 129 pages, mimeographed).
- Gelb, "Lexicography, Lexicology, and the Akkadian Dictionary," *Miscelánea Homenaje a André Martinet, Estructuralismo e Historia II* (Tenerife, 1958) pp. 63–75.

## Provisional List of Bibliographical Abbreviations

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

A	lexical series á A = <i>nâgu</i>	Other Studies	stitute of Advanced Judaic Studies, Brandeis University, Studies and Texts: Vol. I)
A	tablets in the collections of the Oriental Institute, University of Chicago	AMI	Archäologische Mitteilungen aus Iran
AAA	Annals of Archaeology and Anthropology	AMT	R. C. Thompson, Assyrian Medical Texts ...
AASF	Annales Academiae Scientiarum Fennicae	An	lexical series An = <i>Anum</i>
AASOR	The Annual of the American Schools of Oriental Research	Andrae	W. Andrae, Die Festungswerke von Assur (= WVDOG 23)
AB	Assyriologische Bibliothek	Festungs-	
ABAW	Abhandlungen der Bayerischen Akademie der Wissenschaften	werke	
Abel-Winckler	L. Abel and H. Winckler, Keilschrifttexte zum Gebrauch bei Vorlesungen	Andrae	W. Andrae, Die Stelenreihen in Assur (= WVDOG 24)
ABL	R. F. Harper, Assyrian and Babylonian Letters	Stelenreihen	epic Angim dimma, cited from MS. of A. Falkenstein
ABoT	Ankara Arkeoloji Müzesinde ... Boğazköy Tabletleri	Angim	
ACh	C. Virolleaud, L'Astrologie chaldéenne	AnOr	Analecta Orientalia
Acta Or.	Acta Orientalia	AnSt	Anatolian Studies
Actes du 8 <sup>e</sup> Congrès International	Actes du 8 <sup>e</sup> Congrès International des Orientalistes, Section Sémitique (B)	Antagal	lexical series antagal = <i>šaqû</i>
ADD	C. H. W. Johns, Assyrian Deeds and Documents	AO	tablets in the collections of the Musée du Louvre
AfK	Archiv für Keilschriftforschung	AOAW	Anzeiger der Österreichischen Akademie der Wissenschaften
AfO	Archiv für Orientforschung	AOB	Altorientalische Bibliothek
AGM	Archiv für Geschichte der Medizin	AOS	American Oriental Series
AHDO	Archives d'histoire du droit oriental	AOTU	Altorientalische Texte und Untersuchungen
AHw.	W. von Soden, Akkadisches Handwörterbuch	APAW	Abhandlungen der Preußischen Akademie der Wissenschaften
Ai.	lexical series ki.ki.KAL.bi.šè = <i>ana ittišu</i> , pub. MSL 1	Arkeologya Dergisi	Türk Tarih, Arkeologya ve Etnografya Dergisi
AJA	American Journal of Archaeology	ARM	Archives royales de Mari (= TCL 22 —)
AJSL	American Journal of Semitic Languages and Literatures	ARMT	Archives royales de Mari (texts in transliteration and translation)
AKA	E. A. W. Budge and L. W. King, The Annals of the Kings of Assyria	Aro Glossar	J. Aro, Glossar zu den mittelbabylonischen Briefen (= StOr 22)
Altmann, ed., Biblical and	Altmann, ed., Biblical and Other Studies (= Philip W. Lown In-	Aro Gramm.	J. Aro, Studien zur mittelbabylonischen Grammatik (= StOr 20)
		ArOr	Archiv Orientální
		ARU	J. Kohler and A. Ungnad, Assyrische Rechtsurkunden
		AS	Assyriological Studies (Chicago)

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ASAW	Abhandlungen der Sächsischen Akademie der Wissenschaften	BiOr	Bibliotheca Orientalis
ASGW	Abhandlungen der Sächsischen Gesellschaft der Wissenschaften	BM	tablets in the collections of the British Museum
ASKT	P. Haupt, Akkadische und sumerische Keilschrifttexte ...	BMAH	Bulletin des Musées Royaux d'Art et d'Histoire
ASSF	Acta Societatis Scientiarum Fennicae	BMFA	Bulletin of the Museum of Fine Arts
Assur	field numbers of tablets excavated at Assur	BMMA	Bulletin of the Metropolitan Museum of Art
A-tablet	lexical text	BMQ	The British Museum Quarterly
Augapfel	J. Augapfel, Babylonische Rechtsurkunden aus der Regierungszeit Artaxerxes I. und Darius II.	BMS	L. W. King, Babylonian Magic and Sorcery
Aynard Asb.	J. M. Aynard, Le Prisme du Louvre AO 19.939	Bo.	field numbers of tablets excavated at Boghazkeui
BA	Beiträge zur Assyriologie ...	Böhl Chrestomathy	F. M. T. Böhl, Akkadian Chrestomathy
Bab.	Babyloniacae	Böhl Leiden Coll.	F. M. T. Böhl, Mededeelingen uit de Leidsche Verzameling van Spijkerschrift-Inscriptions
Bagh. Mitt.	Baghdader Mitteilungen	Boissier Choix	A. Boissier, Choix de textes relatifs à la divination assyro-babylonienne
Balkan Kassit.	K. Balkan, Kassitenstudien (= AOS Stud. 37)	Boissier DA	A. Boissier, Documents assyriens relatifs aux présages
Balkan Letter	K. Balkan, Letter of King Anum-Hirbi of Mama to King Warshama of Kanish	Böllenrücher	J. Böllenrücher, Gebete und Hymnen an Nergal (= LSS 1/6)
Balkan Observations	K. Balkan, Observations on the Chronological Problems of the Kārum Kaniš	Nergal	Babylonian and Oriental Record
Barton RISA	G. A. Barton, The Royal Inscriptions of Sumer and Akkad	BOR	R. Borger, Einleitung in die assyrischen Königsinschriften
BASOR	Bulletin of the American Schools of Oriental Research	Borger	R. Borger, Die Inschriften Asar-haddons, Königs von Assyrien (= AfO Beiheft 9)
Bauer Asb.	T. Bauer, Das Inschriftenwerk Asurbanipals	Einleitung	G. Boson, Tavolette cuneiformi sumere ...
BBK	Berliner Beiträge zur Keilschriftforschung	Borger Esarh.	Boghazköi-Studien
BBR	H. Zimmern, Beiträge zur Kenntnis der babylonischen Religion	BoSt	Die Boghazköi-Texte in Umschrift ... (= WVDOG 41–42)
BBSt.	L. W. King, Babylonian Boundary Stones	BoTU	R. P. Boudou, Liste de noms géographiques (= Or. 36–38)
BE	Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts	Boudou Liste	G. Boyer, Contribution à l'histoire juridique de la 1 <sup>re</sup> Dynastie babylonienne
Belleoten	Türk Tarih Kurumu, Belleoten	Boyer Contribution	Babylonian Records in the Library of J. Pierpont Morgan
Bezold Cat.	C. Bezold, Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum	BRM	C. Brockelmann, Lexicon syriacum, 2nd ed.
Bezold Cat. Supp.	L. W. King, Catalogue of the Cuneiform Tablets of the British Museum. Supplement	Brockelmann Lex. Syr. <sup>2</sup>	Berichte der Sächsischen Akademie der Wissenschaften
Bezold Glossar	C. Bezold, Babylonisch-assyrisches Glossar	BSAW	Berichte der Sächsischen Gesellschaft der Wissenschaften
BHT	S. Smith, Babylonian Historical Texts	BSGW	Bulletin de la Société de Linguistique de Paris
BiAr	The Biblical Archaeologist	BSL	Bulletin of the School of Oriental and African Studies
Bib.	Biblica	BSOAS	The Assyrian Dictionary of the Oriental Institute of the University of Chicago
Bilgiç Appellativa der kapp. Texte	E. Bilgiç, Die einheimischen Appellativa der kappadokischen Texte ...	CAD	J. N. Strassmaier, Inschriften von Cambyses
BIN	Babylonian Inscriptions in the Collection of J. B. Nies	Camb.	tablets in the collections of the University Museum of the Uni-
		CBM	

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CBS	iversity of Pennsylvania, Philadelphia (= CBS)	Catalogue Bibliothèque Nationale	cylindres orientaux ... de la Bibliothèque Nationale
CCT	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia	Delaporte Catalogue Louvre	L. J. Delaporte, Catalogue des cylindres ... Musée de Louvre
CH	Cuneiform Texts from Cappadocian Tablets	Delitzsch AL <sup>3</sup>	F. Delitzsch, Assyrische Lesestücke, 3rd ed.
Chantre	R. F. Harper, <i>The Code of Hammurabi ...</i>	Delitzsch HWB	F. Delitzsch, <i>Assyrisches Handwörterbuch</i>
Chiera STA	E. Chantre, <i>Recherches archéologiques dans l'Asie occidentale. Mission en Cappadoce 1893-94</i>	van Dijk Götterlieder	J. van Dijk, <i>Sumerische Götterlieder</i>
Christian Festschrift	E. Chiera, <i>Selected Tem̪<sup>1</sup>- Accounts from Telloh, Yokha and Drehem. Cuneiform Tablets in the Library of Princeton University</i>	Diri	lexical series <i>diri DIR siāku = (w)atru</i>
Çiğ-Kizilyay-Kraus Nippur	Festschrift für Prof. Dr. Viktor Christian	DLZ	Deutsche Literaturzeitung
Çiğ-Kizilyay-Salonen Puzriš-Dagan-Texte	M. Çiğ, H. Kizilyay (Bozkurt), F. R. Kraus, <i>Altbabylonische Rechtsurkunden aus Nippur</i>	DP	M. Allotte de la Fuÿe, <i>Documents présargoniques</i>
Clay PN	M. Çiğ, H. Kizilyay, A. Salonen, Die Puzriš-Dagan-Texte (= AASF B 92)	Dream-book	A. L. Oppenheim, <i>The Interpretation of Dreams in the Ancient Near East</i> (= <i>Transactions of the American Philosophical Society</i> , Vol. 46/3)
Coll. de Clerq	A. T. Clay, <i>Personal Names from Cuneiform Inscriptions of the Cassite Period</i> (= YOR 1)	D. T.	tablets in the collections of the British Museum
Combe Sin	H. F. X. de Clerq, <i>Collection de Clerq. Catalogue ...</i>	Ea	lexical series <i>ea A = náqu</i>
Contenau Contribution	E. Combe, <i>Histoire du culte de Sin en Babylonie et en Assyrie</i>	EA	J. A. Knudtzon, <i>Die El-Amarna-Tafeln</i> (= VAB 2)
Contenau Umma	G. Contenau, <i>Contribution à l'histoire économique d'Umma</i>	Eames Coll.	A. L. Oppenheim, <i>Catalogue of the Cuneiform Tablets of the Wilberforce Eames Babylonian Collection in the New York Public Library</i> (= AOS 32)
Corpus of Ancient Near Eastern Seals	G. Contenau, <i>Umma sous la Dynastie d'Ur</i>	Eames Collection	tablets in the Wilberforce Eames Babylonian Collection in the New York Public Library
CRAI	E. Porada, <i>Corpus of Ancient Near Eastern Seals in North American Collections</i>	Ebeling Glossar	E. Ebeling, <i>Glossar zu den neubabylonischen Briefen</i>
Craig AAT	Académie des Inscriptions et Belles-Lettres. <i>Comptes rendus</i>	Ebeling Handerhebung	E. Ebeling, <i>Die akkадische Gebetsserie Su-ila "Handerhebung"</i> (= VIO 20)
Craig ABRT	J. A. Craig, <i>Astrological-Astro-nomical Texts</i>	Ebeling KMI	E. Ebeling, <i>Keilschrifttexte medizinischen Inhalts</i>
Cros Tello	J. A. Craig, <i>Assyrian and Babylonian Religious Texts</i>	Ebeling Neubab. Briefe	E. Ebeling, <i>Neubabylonische Briefe</i>
CT	G. Cros, <i>Mission française de Chaldée. Nouvelles fouilles de Tello</i>	Ebeling Neubab. Briefe aus Uruk	E. Ebeling, <i>Neubabylonische Briefe aus Uruk</i>
Cyr.	Cuneiform Texts from Babylonian Tablets	Ebeling Parfümrez.	E. Ebeling, <i>Parfümrezepte und kultische Texte aus Assur</i> (also pub. in <i>Or. NS 17-19</i> )
Dalman Aram. Wb.	J. N. Strassmaier, <i>Inschriften von Cyrus</i>	Ebeling Stiftungen	E. Ebeling, <i>Stiftungen und Vorschriften für assyrische Tempel</i> (= VIO 23)
Dar.	G. H. Dalman, ... Aramäisch-neuhebräisches Wörterbuch zu Targum, Talmud und Midrasch	Ebeling Wagenpferde	E. Ebeling, <i>Bruchstücke einer mittelassyrischen Vorschriften-sammlung für die Akklimati-sierung und Trainierung von Wagenpferden</i> (= VIO 7)
Deimel Fara	J. N. Strassmaier, <i>Inschriften von Darius</i>		
Delaporte	A. Deimel, <i>Die Inschriften von Fara</i> (= WVDOG 40, 43, 45)		
	L. J. Delaporte, <i>Catalogue des</i>		

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Edzard Zwischenzeit	D. O. Edzard, Die "Zweite Zwischenzeit" Babyloniens	Friedrich Festschrift	R. von Kienle, ed., <i>Festschrift Johannes Friedrich ...</i>
Eilers Beamten-namen	W. Eilers, Iranische Beamten-namen in der keilschriftlichen Überlieferung (= Abhandlungen für die Kunde des Morgenlandes 25/5)	Friedrich Gesetze	J. Friedrich, <i>Die hethitischen Ge-setze (= Documenta et monumenta orientis antiqui 7)</i>
Eilers Gesellschafts-formen	W. Eilers, Gesellschaftsformen im altbabylonischen Recht	Friedrich Heth. Wb.	J. Friedrich, <i>Hethitisches Wörterbuch ...</i>
Emesal Voc.	lexical series <i>dimmer</i> = <i>dingir</i> = <i>ilu</i> , pub. MSL 4 3-44	Gadd Early Dynasties	C. J. Gadd, <i>The Early Dynasties of Sumer and Akkad</i>
En. el.	<i>Enūma eliš</i>	Gadd Ideas	C. J. Gadd, <i>Ideas of Divine Rule in the Ancient East</i>
Erimhuš	lexical series <i>erimhuš</i> = <i>anantu</i>	Gadd Teachers	C. J. Gadd, <i>Teachers and Students in the Oldest Schools</i>
Erimhuš Bogh.	Erimhuš Boghazkeui version of Erimhuš	Gandert Festschrift	A. von Müller, ed., <i>Gandert Festschrift (= Berliner Beiträge zur Vor- und Frühgeschichte 2)</i>
Eshnunna Code	see Goetze LE	Garelli Gilg.	P. Garelli, <i>Gilgameš et sa légende. Études recueillies par Paul Garelli à l'occasion de la VII<sup>e</sup> Rencontre Assyriologique Internationale (Paris, 1958)</i>
Evetts Ev.-M.	B.T.A. Evetts, Inscriptions of ... Evil-Merodach	Gautier Dilbat	J. E. Gautier, <i>Archives d'une famille de Dilbat ...</i>
Evetts Lab.	B.T.A. Evetts, Inscriptions of ... Laborosoarchod	GCCT	R. P. Dougherty, <i>Goucher College Cuneiform Inscriptions</i>
Evetts Ner.	B.T.A. Evetts, Inscriptions of ... Neriglissar	Gelb OAIC	I. J. Gelb, <i>Old Akkadian Inscriptions in Chicago Natural History Museum</i>
Explicit Malku	synonym list <i>malku</i> = <i>šarru</i> , explicit version	Genouillac Kich	H. de Genouillac, <i>Premières recherches archéologiques à Kich</i>
Falkenstein ATU	A. Falkenstein, Archaische Texte aus Uruk	Genouillac Trouvaille	H. de Genouillac, <i>La trouvaille de Dréhem</i>
Falkenstein Das Sume-rische	A. Falkenstein, Das Sumerische (= Handbuch der Orientalistik, Erste Abteilung, Zweiter Band, Erster und Zweiter Abschnitt, Lieferung I)	Gesenius <sup>17</sup>	W. Gesenius, <i>Hebräisches und aramäisches Handwörterbuch</i> , 17th ed.
Falkenstein Gerichts-urkunden	A. Falkenstein, Die neusumerischen Gerichtsurkunden	GGA	Göttingische Gelehrte Anzeigen
Falkenstein Götterlieder	A. Falkenstein, Sumerische Götterlieder	Gilg.	Gilgāmeš epic, cited from Thompson Gilg.
Falkenstein Grammatik	A. Falkenstein, Grammatik der Sprache Gudeas von Lagas (= AnOr 28 and 29)	Gilg. O. I.	OB Gilg. fragment from Ishchali pub. by T. Bauer in JNES 16 254ff.
Falkenstein Haupttypen	A. Falkenstein, Die Haupttypen der sumerischen Beschwörung (= LSS NF 1)	Goetze LE	A. Goetze, <i>The Laws of Eshnunna (= AASOR 31)</i>
Falkenstein Topographie	A. Falkenstein, Topographie von Uruk	Golénischeff	V. S. Golénischeff, <i>Vingt-quatre tablettes cappadociennes ...</i>
FF	Forschungen und Fortschritte	Gordon Handbook	C. H. Gordon, <i>Ugaritic Handbook (= AnOr 25)</i>
Figulla Cat.	H. H. Figulla, Catalogue of the Babylonian Tablets in the British Museum	Gordon Smith College	C. H. Gordon, <i>Smith College Tablets ... (= Smith College Studies in History, Vol. 38)</i>
Finet L'Accadien	A. Finet, L'Accadien des Lettres de Mari	Gordon Sumerian Proverbs	E. I. Gordon, <i>Sumerian Proverbs</i>
Fish Catalogue	T. Fish, Catalogue of Sumerian Tablets in the John Rylands Library	Gössmann Era	P. F. Gössmann, <i>Das Era-Epos</i>
Fish Letters	T. Fish, Letters of the First Babylonian Dynasty in the John Rylands Library, Manchester	Grant Bus. Doc.	E. Grant, <i>Babylonian Business Documents of the Classical Period</i>
Fränkel Fremdw.	S. Fränkel, Die aramäischen Fremdwörter im Arabischen	Grant Smith College	E. Grant, <i>Cuneiform Documents in the Smith College Library</i>
Frankena Täkultu	R. Frankena, Täkultu, De sacrale Maaltijd in het assyrische Ritueel	Gray Šamaš	C. D. Gray, <i>The Šamaš Religious Texts ...</i>

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Guest Notes on E. Guest, Notes on Plants and Plants	Plant Products with their Colloquial Names in 'Iraq	Hrozny Ta'annek HS	F. Hrozny, Die Keilschrifttexte von Ta'annek, in Sellin Ta'annek tablets in the Hilprecht collection, Jena
Guest Notes on E. Guest, Notes on Trees and Trees	Shrubs for Lower Iraq	HSM	Harvard Semitic Museum
Hallo Royal Titles	W. W. Hallo, Early Mesopotamian Royal Titles (= AOS 43)	HSS	Harvard Semitic Series
Haupt Nimrodepos	P. Haupt, Das babylonische Nimrodepos	HUCA	Hebrew Union College Annual
Haverford Symposium	E. Grant ed., The Haverford Symposium on Archaeology and the Bible	Hussey Sumerian Tablets IB	M. I. Hussey, Sumerian Tablets in the Harvard Semitic Museum (= HSS 3 and 4) tablets in the Pontificio Istituto Biblico, Rome
Herzfeld API	E. Herzfeld, Altpersische Inschriften	IBoT	Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri
Hewett Anniversary Vol.	D. D. Brand and F. E. Harvey ed., So Live the Works of Men: Seventieth Anniversary Volume Honoring Edgar Lee Hewett	ICK	Inscriptions cunéiformes du Kultépé
Hg.	lexical series ḥar.gud = <i>imrû</i> = <i>ballu</i>	Idu	lexical series <i>idu</i>
HG	J. Kohler et al., Hammurabi's Gesetz	IEJ	Israel Exploration Journal
Hh.	lexical series ḥar.ra = <i>hubullu</i> (Hh. I-IV pub. Landsberger, MSL5; Hh. V-VII pub. Landsberger, MSL 6; Hh. VIII-XII pub. Landsberger, MSL 7; Hh. XIII-XIV, XVIII pub. Landsberger, MSL 8; Hh. XXIII pub. Oppenheim-Hartmann, JAOS Supp. 10 22-29)	IF	Indogermanische Forschungen
Hilprecht Deluge Story	H. V. Hilprecht, The Earliest Version of the Babylonian Deluge Story and the Temple Library of Nippur	Igituh	lexical series <i>igituh</i> = <i>tāmartu</i> . Igituh short version pub. Landsberger-Gurney, AfO 18 81ff.
Hinke Kudurru	W. J. Hinke, Selected Babylonian Kudurru Inscriptions, No. 5, pp. 21-27	ILN	Illustrated London News
Hirsch Untersuchungen	H. Hirsch, Untersuchungen zur altassyrischen Religion (= AfO Beiheft 13/14)	IM	tablets in the collections of the Iraq Museum, Baghdad see Erimhuš
Holma Kl. Beitr.	H. Holma, Kleine Beiträge zum assyrischen Lexikon	Imgidda to Erimhuš	tablets in the collections of the Archaeological Museum of Istanbul
Holma Körperteile	H. Holma, Die Namen der Körperteile im Assyrisch-babylonischen	Istanbul	Inventaire des tablettes de Tello
Holma Omen Texts	H. Holma, Omen Texts from Babylonian Tablets in the British Museum ...	ITT	commentary to the series <i>šumma izbu</i> , cited from MS. of B. Landsberger
Holma Quttulu	H. Holma, Die assyrisch-babylonischen Personennamen der Form Quttulu ...	Izbu Comm.	lexical series <i>izi</i> = <i>ištu</i>
Holma Weitere Beitr.	H. Holma, Weitere Beiträge zum assyrischen Lexikon	Izi	Izzi Bogh.
Hrozny Code Hittite	F. Hrozny, Code hittite provenant de l'Asie Mineure	Jastrow Dict.	Jastrow, A Dictionary of the Targumim ...
Hrozny Getreide	F. Hrozny, Das Getreide im alten Babylonien ...	JBL	Journal of Biblical Literature
Hrozny Kultepe	F. Hrozny, Inscriptions cunéiformes du Kultépé (= ICK 1) (= Monogr. ArOr 14)	JCS	Journal of Cuneiform Studies
		JEA	Journal of Egyptian Archaeology
		JEN	Joint Expedition with the Iraq Museum at Nuzi
		JENu	Joint Expedition with the Iraq Museum at Nuzi, unpub.
		JEOL	Jaarbericht van het Vooraziatisch-Egyptisch Genootschap "Ex Oriente Lux"
		JESHO	Journal of Economic and Social History of the Orient
		Jestin Šuruppak	R. Jestin, Tablettes sumériennes de Šuruppak ...
		JKF	Jahrbuch für kleinasiatische Forschung
		JNES	Journal of Near Eastern Studies

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Johns Doomsday Book	C. H. W. Johns, An Assyrian Doomsday Book	Konst.	tablets excavated at Assur, in the collections of the Archaeological Museum of İstanbul
JPOS	Journal of the Palestine Oriental Society	Koschaker Bürgschafts- recht	P. Koschaker, Babylonisch-assy- risches Bürgschaftsrecht
JQR	Jewish Quarterly Review	Koschaker Griech. Rechtsurv.	P. Koschaker, Über einige griechi- sche Rechtsurkunden aus den öst- lichen Randgebieten des Hellenismus
JRAS	Journal of the Royal Asiatic Society	Koschaker NRUA	P. Koschaker, Neue keilschriftliche Rechtsurkunden aus der El- Amarna-Zeit
JSOR	Journal of the Society of Oriental Research	Kramer Lamentation	S. N. Kramer, Lamentation over the Destruction of Ur (= AS 12)
JSS	Journal of Semitic Studies	Kramer SLTN	S. N. Kramer, Sumerian Literary Texts from Nippur (= AASOR 23)
JTVI	Journal of the Transactions of the Victoria Institute	Kramer Two Elegies	S. N. Kramer, Two Elegies on a Pushkin Museum Tablet
K.	tablets in the Kouyunjik collection of the British Museum	Kraus Edikt	F. R. Kraus, Ein Edikt des Königs Ammi-Šaduqa von Babylon (= Studia et documenta ad iura orientis antiqui pertinentia 5)
Kagal	lexical series kagal = <i>abullu</i>	Kraus Texte	F. R. Kraus, Texte zur babylonischen Physiognomatik (= AfO Beiheft 3)
KAH	Keilschrifttexte aus Assur histori- schen Inhalts	KT Blanckertz	J. Lewy, Die Kültepertexte der Sammlung Blanckertz ...
KAJ	Keilschrifttexte aus Assur juristi- schen Inhalts	KT Hahn	J. Lewy, Die Kültepertexte der Sammlung Hahn ...
KAR	Keilschrifttexte aus Assur religi- ösen Inhalts	KTS	J. Lewy, Die altassyrischen Texte vom Kültepe bei Kaisarie
KAV	Keilschrifttexte aus Assur ver- schiedenen Inhalts	KUB	Keilschrifturkunden aus Boghazköi
KB	Keilinschrifliche Bibliothek	Küchler Beitr.	F. Küchler, Beiträge zur Kenntnis der assyrisch-babylonischen Me- dizin ...
KBo	Keilschrifttexte aus Boghazköi	Kültepe	unpublished tablets from Kültepe
Kent Old Persian	R. G. Kent, Old Persian ... (= AOS 33)	Kupper Les Nomades	J.-R. Kupper, Les nomades en Mésopotamie au temps des rois de Mari
Ker Porter Travels	R. Ker Porter, Travels in Georgia, Persia, Armenia, Ancient Babylo- nia, etc. ...	Labat L'Akkadien	R. Labat, L'Akkadien de Boghazköi
Kh.	tablets from Khafadje in the col- lections of the Oriental Institute, University of Chicago	Labat TDP	R. Labat, Traité akkadien de dia- gnostics et pronostics médicaux
Kienast ATHE	B. Kienast, Die altassyrischen Texte des Orientalischen Seminars der Universität Heidelberg und der Sammlung Erlenmeyer	Laessøe Bit Rimki	J. Laessøe, Studies on the Assyrian Ritual <i>bit rimki</i>
King Chron.	L. W. King, Chronicles Concerning Early Babylonian Kings ...	Lajard Culte de Vénus	J. B. F. Lajard, Recherches sur le culte ... de Vénus
King Early History	L. W. King, A History of Sumer and Akkad: An Account of the early races of Babylonia...	Lambert BWL	W. G. Lambert, Babylonian Wis- dom Literature
King Hittite Texts	L. W. King, Hittite Texts in the Cuneiform Character in the British Museum	Lambert Marduk's Address to the Demons	W. G. Lambert, Marduk's Address to the Demons (= AfO 17 310ff.)
Kish	tablets excavated at Kish, in the collections of the Ashmolean Museum, Oxford	Landsberger Fauna	B. Landsberger, Die Fauna des alten Mesopotamien ...
KIF	Kleinasiatische Forschungen	Landsberger- Jacobsen	B. Landsberger and T. Jacobsen, Georgica (in MS.)
Knudtzon Gebete	J. A. Knudtzon, Assyrische Gebete an den Sonnengott ...	Georgica	
Köcher BAM	F. Köcher, Die babylonisch-assy- rische Medizin in Texten und Untersuchungen		
Köcher Pflanzen- kunde	F. Köcher, Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde (= VIO 28)		
Kohler u. Peiser	J. Kohler, F. E. Peiser, Aus dem Rechtsleben babylonischen Rechtsleben		

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Landsberger Kult.	B. Landsberger, Der kultische Kalender der Babylonier und Assyrer (= LSS 6/1-2)	MAD	Materials for the Assyrian Dictionary
Kalender		MAH	tablets in the collection of the Musée d'Art et d'Histoire, Geneva
Lang.	Languæge	Malku	synonym list <i>malku</i> = <i>šarru</i>
Langdon BL	S. Langdon, Babylonian Liturgies	MAOG	Mitteilungen der Altorientalischen Gesellschaft
Langdon Creation	S. Langdon, The Babylonian Epic of Creation	Maqlu	G. Meier, Maqlû (= AfO Beiheft 2)
Langdon Menologies	S. Langdon, Babylonian Menologies ...	Matouš	L. Matouš, Inscriptions cunéiformes du Kultépé, Vol. 2 (= ICK 2)
Langdon SBP	S. Langdon, Sumerian and Babylonian Psalms	Kultepe	Manchester Cuneiform Studies
Langdon Tammuz	S. Langdon, Tammuz and Ishtar	MCS	O. Neugebauer and A. Sachs,
Langmu	lexical series <i>alam</i> = <i>lānu</i>	MCT	Mathematical Cuneiform Texts
Lautner	J. G. Lautner, Altbabylonische Personenmiete und Erntearbeiterverträge (= <i>Studia et documenta ad iura orientis antiqui pertinentia</i> 1)	MDOG	Mitteilungen der Deutschen Orient-Gesellschaft
Layard	A. H. Layard, Inscriptions in the Cuneiform Character ...	MDP	Mémoires de la Délégation en Perse
Layard Discoveries	A. H. Layard, Discoveries among the Ruins of Nineveh and Babylon	Meissner BAP	B. Meissner, Beiträge zum alt-babylonischen Privatrecht
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	Meissner BAW	B. Meissner, Beiträge zum assyrischen Wörterbuch (= AS 1 and 4)
Le Gac Asn.	Y. Le Gac, Les Inscriptions d'Assur-nasir-aplu III	Meissner BuA	B. Meissner, Babylonien und Assyrien
Legrain TRU	L. Legrain, Le temps des rois d'Ur	Meissner Supp.	B. Meissner, Supplement zu den assyrischen Wörterbüchern
Lehmann-Haupt CIC	F. F. C. Lehmann-Haupt ed., Corpus inscriptionum chaldaicarum	Meissner-Rost Senn.	B. Meissner and P. Rost, Die Bauinschriften Sanheribs
Lenormant Choix	F. Lenormant, Choix de textes cunéiformes inédits ou incomplètement publiés jusqu'à ce jour	Mél. Dussaud	Mélanges syriens offerts à M. René Dussaud
Lidzbarski Handbuch	M. Lidzbarski, Handbuch der nord-semitischen Epigraphik	Meloni Saggi	Gerardo Meloni, Saggi di filologia semitica
Lie Sar.	A. G. Lie, The Inscriptions of Sargon II	MIO	Mitteilungen des Instituts für Orientforschung
LIH	L. W. King, The Letters and Inscriptions of Hammurabi	MKT	Museum Journal
Limet Métal	H. Limet, Le travail du métal au pays de Sumer au temps de la III <sup>e</sup> Dynastie d'Ur	MLC	O. Neugebauer, Mathematische Keilschrifttexte
LKA	E. Ebeling, Literarische Keilschrifttexte aus Assur	Moldenke	tablets in the collections of the J. Pierpont Morgan Library
LKU	A. Falkenstein, Literarische Keilschrifttexte aus Uruk	Moore Michigan Coll.	A. B. Moldenke, Babylonian Contract Tablets in the Metropolitan Museum of Art
Löw Flora	J. Löw, Die Flora der Juden	Moran Temple Lists	E. W. Moore, Neo-Babylonian Documents in the University of Michigan Collection
LSS	Leipziger semitistische Studien	MRS	W. L. Moran, Sumero-Akkadian Temple Lists (in MS.)
LTBA	Die lexikalischen Tafelserien der Babylonier und Assyrer in den Berliner Museen	MSL	Mission de Ras Shamra Materialien zum sumerischen Lexikon
Lu	lexical series <i>lú</i> = <i>ša</i> (formerly called <i>lú</i> = <i>amēlu</i> )	MSP	J. J. M. de Morgan, Mission scientifique en Perse
Lugale	epic Lugale u melambi nergal, cited from MS. of A. Falkenstein	Mullo Weir Lexicon	C. J. Mullo Weir, A Lexicon of Accadian Prayers ...
Lyon Sar.	D. G. Lyon, Keilschrifttexte Sargon's ...	MVAG	Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft
		N.	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia
		Nabnitu	lexical series SIG, <sub>7</sub> +ALAM = <i>nabnītu</i>

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NBC	tablets in the Babylonian Collection, Yale University Library	Petschow	H. Petschow, <i>Neubabylonisches Pfandrecht (= ASAW Phil.-Hist. Kl. 48/1)</i>
NBGT	Neobabylonian Grammatical Texts, pub. MSL 4 129–178	Photo. Ass.	field photographs of tablets excavated at Assur
Nbk.	J. V. Strassmaier, <i>Inscriptions von Nabuchodonosor</i>	Photo. Konst.	field photographs of tablets excavated at Assur
Nbn.	J. N. Strassmaier, <i>Inscriptions von Nabonidus</i>	Piepkorn Asb.	A. C. Piepkorn, <i>Historical Prism Inscriptions of Ashurbanipal (= AS 5)</i>
ND	field numbers of tablets excavated at Nimrud (Kalhu)	Pinches	T. G. Pinches, <i>The Amherst Tablets ...</i>
Neugebauer ACT	O. Neugebauer, <i>Astronomical Cuneiform Texts</i>	Amherst	T. G. Pinches, <i>The Babylonian Tablets of the Berens Collection</i>
Ni	tablets excavated at Nippur, in the collections of the Archaeological Museum of Istanbul	Berens Coll.	T. G. Pinches, <i>Inscribed Babylonian Tablets in the possession of Sir Henry Peek</i>
Nies UDT	J. B. Nies, <i>Ur Dynasty Tablets</i>	Pinches Peck	lexical text, pub. B. Landsberger and O. Gurney, <i>AfO 18 328ff.</i>
Nikolski	M. V. Nikolski, <i>Dokumenty khoziaistvennoi otchetnosti ...</i>	Practical Vocabulary Assur	J. B. Pritchard, ed., <i>Ancient Near Eastern Texts Relating to the Old Testament</i> , 2nd ed.
Nötscher Ellil	F. Nötscher, <i>Ellil in Sumer und Akkad</i>	Pritchard ANET	see Diri
NT	field numbers of tablets excavated at Nippur by the Oriental Institute and other institutions	Proto-Diri	see Ea; pub. MSL 2 35–94
OBGT	Old Babylonian Grammatical Texts, pub. MSL 4 47–128	Proto-Ea	see Izi
OB Lu	Old Babylonian version of Lu	Proto-Izi	see Lu
OECT	Oxford Editions of Cuneiform Texts	Proto-Lu	Proceedings of the Royal Society of Medicine
OIC	Oriental Institute Communications	PRSM	E. Klauber, <i>Politisch-religiöse Texte aus der Sargonidenzeit</i>
OIP	Oriental Institute Publications	PRT	Proceedings of the Society of Biblical Archaeology
OLZ	Orientalistische Literaturzeitung	PSBA	R. H. C. Rawlinson, <i>The Cuneiform Inscriptions of Western Asia</i>
Oppenheim Beer	L. F. Hartman and A. L. Oppenheim, <i>On Beer and Brewing Techniques in Ancient Mesopotamia ... (=JAOS Supp. 10)</i>	R	Revue d'assyriologie et d'archéologie orientale
Oppenheim Mietrecht	L. Oppenheim, <i>Untersuchungen zum babylonischen Mietrecht (WZKM Beiheft 2)</i>	RA	F. Thureau-Dangin, <i>Rituels accadiens</i>
Oppert-Ménant Doc. jur.	J. Oppert et J. Ménant, <i>Documents juridiques de l'Assyrie</i>	RAcc.	H. Ranke, <i>Early Babylonian Personal Names</i>
Or.	Orientalia	Ranke PN	Revue biblique
OT	Old Testament	RB	F. Thureau-Dangin, <i>Recherches sur l'origine de l'écriture cunéiforme</i>
Pallis Akītu	S. A. Pallis, <i>The Babylonian Akītu Festival</i>	REC	lexical series “Reciprocal Ea”
Parrot Documents	A. Parrot, <i>Documents et Monuments (= Mission archéologique de Mari II, Le palais, tome 3)</i>	Recip. Ea	Revue d'égyptologie
PBS	Publications of the Babylonian Section, University Museum, University of Pennsylvania	REg	E. Reiner, <i>Lipšur-Litanies (JNES 15 129ff.)</i>
PEF	Quarterly Statement of the Palestine Exploration Fund	Reiner Lipšur Litanies	G. A. Reisner, <i>Tempelkunden aus Telloh</i>
Peiser Urkunden	F. E. Peiser, <i>Urkunden aus der Zeit der 3. babylonischen Dynastie</i>	Reisner	Compte rendu de la seconde (troisième) Rencontre Assyriologique Internationale
Peiser Verträge	F. E. Peiser, <i>Babylonische Verträge des Berliner Museums ...</i>	Telloh	Revue des études sémitiques
PEQ	Palestine Exploration Quarterly	Rencontre Assyriologique	Revue hittite et asianique
Perry Sin	E. G. Perry, <i>Hymnen und Gebete an Sin</i>	RÉS	Revue de l'histoire des religions
		RHA	A. P. Riftin, <i>Staro-Vavilonskie iuridicheskie i administrativnye dokumenty v sobraniiakh SSSR</i>
		RHR	Reallexikon der Assyriologie
		Riftin	
		RLA	

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RLV	Reallexikon der Vorgeschichte	SLB	Studia ad tabulas cuneiformes a
Rm.	tablets in the collections of the British Museum	F. M. Th. de Liagre Böhl pertinencia	
ROM	tablets in the collections of the Royal Ontario Museum, Toronto	SLT	E. Chiera, Sumerian Lexical Texts
Rost	P. Rost, Die Keilschrifttexte Tiglat-Pileser III ...	Sm.	tablets in the collections of the British Museum
Tigl. III		S.A. Smith	S.A. Smith, Miscellaneous Assyrian Texts of the British Museum
RS	field numbers of tablets excavated at Ras Shamra	Misc. Assyr. Texts	
RSO	Rivista degli studi orientali	Smith College	tablets in the collection of Smith College
RT	Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes	Smith Idrimi	S. Smith, The Statue of Idri-mi
RTC	F. Thureau-Dangin, Recueil de tablettes chaldéennes	Smith Senn.	S. Smith, The First Campaign of Sennacherib ...
S <sup>a</sup> Voc.	lexical series Syllabary A Vocabulary, pub. MSL 3 51–87	SMN	tablets excavated at Nuzi, in the Semitic Museum, Harvard University, Cambridge
SAI	B. Meissner, Seltene assyrische Ideogramme	SÖAW	Sitzungsberichte der Österreichischen Akademie der Wissenschaften
SAKI	F. Thureau-Dangin, Die sumerischen und akkadischen Königsinschriften (= VAB 1)	von Soden GAG	W. von Soden, Grundriß der akkadischen Grammatik (= AnOr 33)
SAWW	Sitzungsberichte der Akademie der Wissenschaften, Wien	von Soden Syllabar	W. von Soden, Das akkadische Syllabar (= AnOr 27)
S <sup>b</sup>	lexical series Syllabary B, pub. MSL 3 96–128 and 132–153	Sollberger Corpus	E. Sollberger, Corpus des inscriptions "royales" présargoniques de Lagash
SBAW	Sitzungsberichte der Bayerischen Akademie der Wissenschaften	Sommer-Falkenstein Bil.	F. Sommer and A. Falkenstein, Die hethitisch-akkadische Bilingue des Hattušili I
SBH	G. A. Reisner, Sumerisch-babylonische Hymnen nach Thontafeln griechischer Zeit	SPA W	Sitzungsberichte der Preußischen Akademie der Wissenschaften
Scheil Sippar	V. Scheil, Une saison de fouilles à Sippar	Speleers Recueil	L. Speleers, Recueil des inscriptions de l'Asie antérieure des Musées Royaux du Cinquantenaire à Bruxelles
Scheil Tn. II	V. Scheil, Annales de Tukulti Ninip II, roi d'Assyrie 889–884	SRT	E. Chiera, Sumerian Religious Texts
Schneider Götternamen	N. Schneider, Die Götternamen von Ur III (= AnOr 19)	SSB	F. X. Kugler, Sternkunde und Sterndienst in Babel
Schneider Zeitbestimmungen	N. Schneider, Die Zeitbestimmungen der Wirtschaftsurkunden von Ur III (= AnOr 13)	SSB Erg.	J. Schaumberger, Sternkunde und Sterndienst in Babel, Ergänzungen ...
Schollmeyer	A. Schollmeyer, Sumerisch-babylonische Hymnen und Gebete an Šamaš	Stamm Namengebung	J. J. Stamm, Die akkadische Namengebung (= MVAG 44)
Sellin Ta'annek	E. Sellin, Tall Ta'anek ...	Starr Nuzi	R. F. S. Starr, Nuzi: Report on the Excavations at Yorgan Tepa near Kirkuk, Iraq
SEM	E. Chiera, Sumerian Epics and Myths	STC	L. King, The Seven Tablets of Creation
Sem.	Semitica	Stephens PNC	F. J. Stephens, Personal Names from Cuneiform Inscriptions of Cappadocia
SHAW	Sitzungsberichte der Heidelberger Akademie der Wissenschaften	StOr	Studia Orientalia (Helsinki)
Shileiko Dokumenty	V. K. Shileiko, Dokumenty iz Giul-tepe	Strassmaier AV	J. N. Strassmaier, Alphabetisches Verzeichnis der assyrischen und akkadischen Wörter ...
Si	field numbers of tablets excavated at Sippar	Strassmaier Liverpool	J. N. Strassmaier, Die babylonischen Inschriften im Museum zu
Silben-vokabular	lexical series		
Sjöberg Mondgott	A. Sjöberg, Der Mondgott Nanna-Suen in der sumerischen Überlieferung, I. Teil: Text		
ŠL	A. Deimel, Šumerisches Lexikon		

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Strassmaier Warka	Liverpool, Actes du 6 <sup>e</sup> Congrès International des Orientalistes, II, Section Sémitique (1) (1885), plates after p. 624 J. N. Strassmaier, Texte altbabylonischer Verträge aus Warka, Verhandlungen des Fünften Internationalen Orientalisten-Congresses (1881), Beilage	Thompson Chem. Thompson DAB Thompson DAC Thompson Esarh.	R. C. Thompson, On the Chemistry of the Ancient Assyrians R. C. Thompson, A Dictionary of Assyrian Botany R. C. Thompson, A Dictionary of Assyrian Chemistry and Geology R. C. Thompson, The Prisms of Esarhaddon and of Ashurbanipal ... R. C. Thompson, The Epic of Gilgamish R. C. Thompson, The Reports of the Magicians and Astrologers ... F. Thureau-Dangin, M. Dunand et al., <i>Til-Barsib</i>
Streck Asb.	M. Streck, <i>Assurbanipal</i> ... (= VAB 7)	Thompson Gilg.	R. C. Thompson, The Epic of Gilgamish
STT	O. R. Gurney and J. J. Finkelstein, <i>The Sultantepe Tablets</i> (= <i>Documenta et monumenta orientis antiqui</i> 4)	Thompson Rep.	R. C. Thompson, <i>The Reports of the Magicians and Astrologers</i> ...
Studio Mariana	Studia orientalia Ioanni Pedersen dicata	Thureau- Dangin Til-Barsib	F. Thureau-Dangin, M. Dunand et al., <i>Til-Barsib</i>
Studio Orientalia	Studies in Old Testament Prophecy Presented to T. H. Robinson	TMB	Tabulae Cuneiformes a F. M. Th. de Liagre Böhl collectae
Pedersen	E. Chiera, <i>Sumerian Texts of Varied Contents</i>	Tn.-Epic	F. Thureau-Dangin, <i>Textes mathématiques babyloniens</i>
Studies Robinson	field numbers of tablets excavated at Sultantepe		Tukulti-Ninurta Epic, pub. AAA 20, p. 101 ff., and <i>Archaeologia</i> 79 pl. 49; transliteration in Ebeling, MAOG 12/2, column numbers according to W. G. Lambert, AfO 18 38 ff.
STVC	Ankara Üniversitesi Dil ve Tarih-Coğrafya Falkültesi Sumeroloji araştırmaları, 1940–41	Torczyner Tempel- rechnungen	H. Torczyner, <i>Altbabylonische Tempelrechnungen</i> ...
Sultantepe	E. Reiner, <i>Şurpu</i> (= AfO Beiheft 11)	TSBA	
Sumeroloji Araştırmaları	Symbolae P. Koschaker dedicatae (= <i>Studia et documenta ad iura orientis antiqui pertinentia</i> 2)	TuL	Transactions of the Society of Biblical Archaeology
Şurpu	Zeitschrift der Savigny-Stiftung	TuM	E. Ebeling, <i>Tod und Leben nach den Vorstellungen der Babylonier</i>
Symb. Koschaker	E. Szlechter, <i>Tablettes juridiques de la 1<sup>re</sup> Dynastie de Babylone</i>	UCP	Texte und Materialien der Frau Professor Hilprecht Collection of Babylonian Antiquities im Eigentum der Universität Jena
SZ	tablets in the collections of the Staatliche Museen, Berlin	UET	University of California Publications
Szlechter Tablettes	one of several tablets in private possession (mentioned as F. 1, 2, 3, Delitzsch HWB xiii), cited from unpublished copies of Delitzsch	UM	Ur Excavations, Texts
T	K. Tallqvist, <i>Assyrian Personal Names</i> (= ASSF 43/1)	UMB	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia
Tablet Funck	K. Tallqvist, <i>Akkadische Götterepitheta</i> (= StOr 7)	Unger Babylon	University Museum Bulletin
Tallqvist APN	K. Tallqvist, Die assyrische Be- schwörungsserie Maqlū (= ASSF 20/6)	Unger Bel- harrañ-beli- ussur	E. Unger, <i>Babylon, die heilige Stadt</i> ...
Tallqvist Götter- epitheta	K. Tallqvist, <i>Die assyrische Be- schwörungsserie Maqlū</i> (= ASSF 20/6)	Unger Relief- stele	E. Unger, <i>Die Stele des Bel-harrañ-beli-ussur</i>
Tallqvist Maqlū	K. Tallqvist, Neubabylonisches Namenbuch ... (= ASSF 32/2)	Ungnad NRV	E. Unger, <i>Reliefstele Adadniraris III. aus Saba'a und Semiramis</i>
Tallqvist NBN	Textes cunéiformes du Louvre	Glossar	A. Ungnad, <i>Neubabylonische Rechts- und Verwaltungsurkunden</i> .
TCL Tell Asmar	tablets excavated at Tell Asmar, in the collections of the Oriental Institute, University of Chicago	Uruanna	Glossar
Tell Halaf	J. Friedrich et al., <i>Die Inschriften vom Tell Halaf</i> (= AfO Beiheft 6)	UVB	pharmaceutical series <i>uruanna: maštakal</i>
Th.	tablets in the collections of the British Museum		Vorläufiger Bericht über die ... Ausgrabungen in Uruk-Warka (Berlin 1930ff.)
Thompson AH	R. C. Thompson, <i>The Assyrian Herbal</i>		

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VAB	Vorderasiatische Bibliothek	Wiseman	D. J. Wiseman, <i>The Alalakh Tablets</i>
VAS	Vorderasiatische Schriftdenkmäler	Alalakh	
VAT	tablets in the collections of the Staatliche Museen, Berlin	Wiseman	D. J. Wiseman, <i>Chronicles of the Chaldean Kings</i> ...
VBoT	A. Götze, <i>Verstreute Boghazköi- texte</i>	Chron.	D. J. Wiseman, <i>The Vassal Treaties of Esarhaddon (= Iraq 20 Part 1)</i>
VDI	<i>Vestnik Drevnei Istorii</i>	Treaties	<i>Die Welt des Orients</i>
VIO	<i>Veröffentlichungen des Instituts für Orientforschung, Berlin</i>	WO	<i>Carchemish, Report on the Ex- cavations at Djerabis on behalf of the British Museum</i>
Viroilleaud Danel	C. Viroilleaud, <i>La légende phéni- cienne de Danel</i>	Woolley	<i>Wissenschaftliche Veröffentlichen- gen der Deutschen Orient-Gesell- schaft</i>
Viroilleaud Fragments	C. Viroilleaud, <i>Fragments de textes divinatoires assyriens du Musée Britannique</i>	Carchemish	<i>Wissenschaftliche Zeitschrift der Friedrich - Schiller - Universität Jena</i>
VT	<i>Vetus Testamentum</i>	WVDOG	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i>
Walther Gerichtswesen	A. Walther, <i>Das altbabylonische Gerichtswesen (= LSS 6/4–6)</i>	YBC	<i>tablets in the Babylonian Col- lection, Yale University Library</i>
Ward Seals	W. H. Ward, <i>The Seal Cylinders of Western Asia</i>	Ylvisaker Grammatik	S. C. Ylvisaker, <i>Zur babylonischen und assyrischen Grammatik (= LSS 5/6)</i>
Warka	field numbers of tablets excavated at Warka	YOR	<i>Yale Oriental Series, Researches</i>
Watelin Kish	Oxford University Joint Expedition to Mesopotamia, <i>Excavations at Kish: III (1925–1927) by L. C. Watelin</i>	YOS	<i>Yale Oriental Series, Babylonian Texts</i>
Waterman Bus. Doc.	L. Waterman, <i>Business Documents of the Hammurapi Period</i> (also pub. in <i>AJSL</i> 29 and 31)	ZA	<i>Zeitschrift für Assyriologie</i>
Weidner Handbuch	E. Weidner, <i>Handbuch der babylo- nischen Astronomie</i>	ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
Weidner Tn.	E. Weidner, <i>Die Inschriften Tu- kulti-Ninurtas I. (= AfO Beiheft 12)</i>	ZDMG	<i>Zeitschrift der Deutschen Morgen- ländischen Gesellschaft</i>
Weissbach Misc.	F. H. Weissbach, <i>Babylonisches Miscellen (= WVDOG 4)</i>	ZDPV	<i>Zeitschrift des Deutschen Palä- stina-Vereins</i>
Weitemeyer	M. Weitemeyer, <i>Some Aspects of the Hiring of Workers in the Sippar Region at the Time of Hammurabi</i>	ZE	<i>Zeitschrift für Ethnologie</i>
Winckler AOF	H. Winckler, <i>Altorientalische For- schungen</i>	Zimmern Fremdw.	H. Zimmern, <i>Akkadische Fremd- wörter</i> ..., 2nd ed.
Winckler Sammlung	H. Winckler, <i>Sammlung von Keil- schrifttexten</i>	Zimmern Ištar und Saltu	H. Zimmern, <i>Ištar und Saltu, ein altakkadisches Lied (BSGW Phil.- hist. Kl. 68/1)</i>
Winckler Sar.	H. Winckler, <i>Die Keilschrifttexte Sargons ...</i>	Zimmern Neujahrsfest	H. Zimmern, <i>Zum babylonischen Neujahrsfest (BSGW Phil.-hist. Kl. 58/3); zweiter Beitrag (ibid. 70/5)</i>
		ZK	<i>Zeitschrift für Keilschriftforschung</i>
		ZS	<i>Zeitschrift für Semistik</i>

## Other Abbreviations

abbr.	abbreviated, abbreviation	geogr.	geographical
acc.	accusative	gloss.	glossary
Achaem.	Achaemenid	GN	geographical name
adj.	adjective	gramm.	grammatical (texts)
adm.	administrative	group voc.	group vocabulary
Adn.	Adad-nîrâri	Heb.	Hebrew
adv.	adverb	hemer.	hemerology
Akk.	Akkadian	hist.	historical (texts)
Alu	<i>Šumma ālu</i>	Hitt.	Hittite
apod.	apodosis	Hurr.	Hurrian
app.	appendix	imp.	imperative
Aram.	Aramaic	inc.	incantation (texts)
Asb.	Assurbanipal	incl.	including
Asn.	Aššur-nâšir-apli II	indecl.	indeclinable
Ass.	Assyrian	inf.	infinitive
astrol.	astrological (texts)	inscr.	inscription
Babyl.	Babylonian	interj.	interjection
bil.	bilingual (texts)	interr.	interrogative
Bogh.	Boghazkeui	intrans.	intransitive
bus.	business	inv.	inventory
Camb.	Cambyses	Izbu	<i>Šumma izbu</i>
chem.	chemical (texts)	lament.	lamentation
col.	column	LB	Late Babylonian
coll.	collation, collated	leg.	legal (texts)
comm.	commentary (texts)	let.	letter
conj.	conjunction	lex.	lexical (texts)
corr.	corresponding	lit.	literally, literary (texts)
Cyr.	Cyrus	log.	logogram, logographic
Dar.	Darius	Ludlul	<i>Ludlul bēl nēmeqi</i>
dat.	dative	lw.	loan word
denom.	denominative	MA	Middle Assyrian
det.	determinative	masc.	masculine
diagn.	diagnostic (texts)	math.	mathematical (texts)
DN	divine name	MB	Middle Babylonian
doc.	document	med.	medical (texts)
dupl.	duplicate	meteor.	meteorology, meteorological (texts)
EA	El-Amarna	MN	month name
econ.	economic (texts)	mng.	meaning
ed.	edition	n.	note
Elam.	Elamite	NA	Neo-Assyrian
En. el.	<i>Enūma elīš</i>	NB	Neo-Babylonian
Esarh.	Esarhaddon	Nbk.	Nebuchadnezzar II
esp.	especially	Nbn.	Nabonidus
Etana	Etana myth	Ner.	Neriglissar
etym.	etymology, etymological	nom.	nominative
ext.	extispicy	OA	Old Assyrian
fact.	factitive	OAk.	Old Akkadian
fem.	feminine	OB	Old Babylonian
fragm.	fragment(ary)	obv.	obverse
gen.	genitive, general		

*Other Abbreviations*

occ.	occurrence, occurs	SB	Standard Babylonian
Old Pers.	Old Persian	Sel.	Seleucid
opp.	opposite (of) (to)	Sem.	Semitic
orig.	original(ly)	Senn.	Sennacherib
p.	page	Shalm.	Shalmaneser
Palmyr.	Palmyrenian	sing.	singular
part.	participle	stat. const.	status constructus
pharm.	pharmaceutical (texts)	Sum.	Sumerian
phon.	phonetic	supp.	supplement
physiogn.	physiognomatic (omens)	syll.	syllabically
pl.	plural, plate	syn.	synonym(ous)
pl. tantum	plurale tantum	Syr.	Syriac
PN	personal name	Tigl.	Tiglathpileser
prep.	preposition	Tn.	Tukulti-Ninurta I
pres.	present	trans.	transitive
Pre-Sar.	Pre-Sargonic	translat.	translation
pret.	preterit	translit.	transliteration
pron.	pronoun, pronominal	Ugar.	Ugaritic
prot.	protasis	uncert.	uncertain
pub.	published	unkn.	unknown
r.	reverse	unpub.	unpublished
redupl.	reduplicated, reduplication	v.	verb
ref.	reference	var.	variant
rel.	religious (texts)	wr.	written
rit.	ritual (texts)	WSem.	West Semitic
RN	royal name	x	number not transliterated
RS	Ras Shamra	x	illegible sign in Akk.
s.	substantive	x	illegible sign in Sum.
Sar.	Sargon II		

THE ASSYRIAN DICTIONARY  
VOLUME 1

A

PART ONE

**a** (or **ā**) demonstrative pron.; that, those, the afore-mentioned; NB; Aram. *lw.*; wr. syll. (with the sign '*a*, *a-a'*) CT 22 58:6, VAS 4 135:9, *a* YOS 3 16:12 and 17) and *ĀM* (= *a<sub>4</sub>*).

**a)** followed by a number: LÚ.ERÍN.MEŠ *ĀM* 40 *ibbakamma* he will bring the afore-mentioned forty men (referring to 40 LÚ.ENGAR.MEŠ line 1) YOS 7 187:7, cf. LÚ.ERÍN.MEŠ *ĀM* 4 (text: 5) *ša ana* GN *ubbak* (referring to 4 LÚ.ERÍN.MEŠ line 18) YOS 3 10:25 (let.); GUD *ĀM* 2 *ina rihišu ibbakamma* (referring to 2 GUD line 1) YOS 7 182:4, cf. *še-en* *ĀM* 2 (referring to 2 *sēnu* line 1) TCL 13 132:5, also *ibid.* 13; *dannūtu ĀM* 10 *rīqītu labirūtu* those ten old empty vats (referring to 10 *dannūtu* line 1) VAS 6 111:8; *pi-ti ĀM* 140 *ša šumi* those 140 strings of garlic (referring to line 1) Dar. 345:5; MU.AN.NA. MEŠ *ĀM* 2.TA VAS 5 121:13, 15 and 20, cf. *ibid.* 115:11.

**b)** followed by a number and measure: *ina* MN ZÚ.LUM.MA *ĀM* 1 GUR ... *inandin* in MN he will deliver the afore-mentioned one gur of dates (referring to line 1) VAS 3 113:5, cf. *ibid.* 193:7, cf. also *ina* MN ŠE.BAR *ĀM* 1 GUR 1 PI *gammirti* ... *inandinu* *ibid.* 51:6 (in each instance *ĀM* is at the beginning of the line); KÙ.BABBAR *ĀM* 2 MA.NA ... PN ... *ittadin* KÙ.BABBAR *a'* 2 MA.NA PN ... *etir* (referring to 2 MA.NA KÙ.BABBAR *pesū* line 1) VAS 4 108:6 and 10, cf. KÙ.BABBAR *ĀM* 5 MA.NA (referring to line 15) YOS 3 8:18, and *passim*, cf. KÙ.BABBAR *ĀM* 4 MA.NA *u ḥubullašu* (referring to line 1) Dar. 137:4, 70:8, etc.; *mimma mala* ... *ina muhyi* KÙ.BABBAR *ĀM* 15 MA.NA *ippušu* whatever (profit) they make over that 15 minas of silver (capital, mentioned in line 1) (will be shared by the lenders and the borrower) TCL 13 184:8, and similar *passim*,

also, wr. KÙ.BABBAR '*a*' Dar. 97:6, 134:5 and 10, note, wr. [KÙ].BABBAR *a'* VAS 4 135:9; *alla* *ĀM* 20 GUR CT 22 159:8, also YOS 3 8:9.

**c)** without specification of quantity: ŠE.BAR *ĀM* *ša* MU.36.KAM (PN has received) the barley specified (as yearly delivery, line 10) for the 36th year VAS 5 109:23; *alkanimma* GIŠ.MA *ĀM* *šūtiqaš* come (pl.) and let that boat pass through (preceding lines broken) CT 22 5:13 (let.); *rihit* ZÚ.LUM.MA *ĀM* *nimšuh* we will measure the rest of those dates (not previously mentioned in the letter) YOS 3 113:20, note, also without previous ref. to the silver: KÙ.BABBAR *ĀM* *ibid.* 41:9, KÙ.BABBAR *ĀM*  $\frac{1}{2}$  MA.NA *ibid.* 6, ZÌ.DA *ĀM* 1 GUR *ibid.* 27:7.

**d)** referring to a substantive determined by a pronominal suffix: they wrote to me, "We are held in Uruk" LÚ.İR.MEŠ-*ka* *ĀM* <sup>d</sup>EN *lipturuma lišpuraššunūtu* may my lord(?) release those servants of yours and send them here! YOS 3 8:31 (let.); LÚ.ERÍN.MEŠ-*ia* *ĀM* 100 those hundred men of mine *ibid.* 106:28; *rāšu šanamma ina muhyi ul išallaṭ adi muhyi* *ša* PN KÙ.BABBAR-*šú* *ĀM* [4]5 MA.NA ... *išallimu* no other creditor shall have prior rights over it (the surety) until PN (the creditor) has received in full those 45 minas of silver of his (referring to line 1) TCL 13 193:15, cf. VAS 4 89:10, 165:12; KÙ.BABBAR-*šú* '*a*' 11 GÍN PN *etir* PN has been paid those eleven shekels of silver of his (referring to line 1) VAS 6 297:16, also *ina ṭe-me-ka* *ĀM* YOS 3 69:27, ŠE.NUMUN-*ka* *ĀM* 50 SÌLA BIN 1 28:6.

The fact that *a* can be separated from the word it determines, either by a suffix or by the line division (for which see usage b), indicates that it should be taken as an independent word. Loan word from Aramaic, most likely corresponding to Babylonian *agā*.

Ungnad NRV Glossar 1.

**ā**

**ā** see *a* and *aja*.

**a'ālu** see *e'ēlu* s. and v.

**ab šarrāni** (*abu šarrāni*, or *ap šarrāni*, *apu šarrāni*) s.; (month name); OA, MA; wr. syll. (in MA also *ab/pu*) and with LUGAL or MAN for the second element.

a) in OA: wr. *áb ša-ra-ni* BIN 4 27:38, and passim, also *ab ša-ra-ni* TCL 21 212:47 and 231 A 13, *áb ša-ra-nim* OIP 27 56:22 and 48, TuM 1 10e:4.

b) in MA: *a-bu LUGAL.MEŠ* KAJ 294 r. 7, and passim, also KAR 464 r. 1 (ext.), also *a-bu LUGAL.MEŠ-nu* Speleers Recueil 314:11, *a-ab LUGAL.ME* KAJ 127:19, *a-bu LUGAL* KAJ 81:28, *a-bu LUGAL.MEŠ-ni* AfO 10 p. 42 No. 99 r. 8; *a-bu MAN.MEŠ-ni* KAV 155:8.

Since the first element is consistently written *ab* in the OA refs., it is unlikely that the month name is composed with *abu*, “father”; the fact that no writings with *AD* are found in the MA texts supports this interpretation. For *šarrāni* in OA as plural of *šarru*, see Balkan Letter p. 20.

J. Lewy, ArOr 11 38; Langdon Menologies 37f.

**aba** (*abu*) interj.; what; SB.\*

*a-ba la atti tagrî* (var. *tegrî*) LU[GAL *Gilgāmeš*] what (is the matter)? did you (Ištar) yourself not pick a quarrel with King Gilgāmeš? Gilg. VI 89, var. *a-bu atti la taggirî šarra Gilgāmeš* Frankena in Garelli Gilg. 121 iii 23.

See discussion sub *alû* B.

**ababdû** (or *ešabdû*) s.; 1. (an administrative temple official), 2. tax due to this official; OB; Sum. lw.; wr. AB.(A.)AB.DU<sub>7</sub>/DU.

[<sup>XAB</sup>.]ab<sub>AB</sub>.du<sub>7</sub> = šu-ú (between *šitimmāhu* chief house builder, and *kingallu* commander, see *mu'irru*) Lu IV 80; šár.ra.a.ab.du<sub>7</sub>, AB.a.ab.du<sub>7</sub> (vars. TUR.a.ab.du<sub>7</sub>, TUR.a.a.ab.du<sub>7</sub>, ab.a.ab.ta, ab.a.ab.<du>.a, followed by types of šu. i) Proto-Lu 81f.

1. (an administrative temple official): *anumma* PN AB.AB.DU<sub>7</sub>, *u* PN<sub>2</sub> *rakbam* ... *attardam* along with this I am sending PN, the *a.*, and the messenger PN<sub>2</sub> (to bring the

**ababdû**

*ištarītu*-women from Emutbal) LIH 34:4 (let. of Hammurapi), cf. PN AB.a.a[*b*.du<sub>7</sub>] PN<sub>2</sub> rá. [ga ba] Falkenstein Gerichtsurkunden No. 154:7; MAR.ZA NAM.X (perhaps *kisalluhūtu*, not NAM. AB.[AB.DU]) ... DUMU.MEŠ PN ša PN<sub>2</sub> ana PN<sub>3</sub> [*u*] PN<sub>4</sub> AB.AB.DU<sub>7</sub>, *ana kaspim iddinu* the prebend of [...] of the sons of (the *a.*) PN which PN<sub>2</sub> sold to PN<sub>3</sub> and PN<sub>4</sub>, the *a.* YOS 12 353:8, cf. DUMU.MEŠ PN AB.AB.DU<sub>7</sub> ibid. 12; KIŠIB *A-ab-kal-la* AB.A.B.DU (in a receipt for *sattukku*-deliveries) UET 5 754:19 and 758:23, also (same person as first witness in a sale of *kisalluhūtu*-prebend) PSBA 39 pl. 4 No. 17:13; PN AB.A.AB.DU<sub>7</sub> (third witness, after *sanga* and *kišib.gál*) UET 5 191:31, cf. [AB].a.a.b.du (between *sanga* and *šita*. a.b) YOS 5 163:10; PN AB.AB.DU<sub>7</sub> (second witness, after the *GÁ.dub.ba*) JRAS 1926 437 r. 6, also (first witness) YOS 12 307:16, cf. PN AB.A.AB.DU (first witness) ibid. 297:18 and seal, PN AB.AB.DU<sub>7</sub> (first witness) PBS 5 100 iv 12, UET 5 96:22, also (witness) YOS 12 552:26, 430 seal; PN ŠEŠ AB.AB.DU<sub>7</sub>, PSBA 33 pl. 45 No. 23:10; *ana AB.AB.DU<sub>7</sub>, ša aNergal uballitušu qibima* YOS 2 129:1 (let.).

2. tax due to this official: *nikkassīšunu īpušuma gi-im-ra-am* Á ANŠE AB.A.AB.DU ù BA.ZI *ahum ahām īpulma* they (the transporter and he who commissioned him) settled their accounts, and they compensated each other for the travel expenses, the hire of the donkey, the *a.*-tax and the general expenses YOS 12 48:15.

Apart from the ref. in a ditilla-text (Falkenstein Gerichtsurkunden No. 154:7) the *ababdû* official does not seem to figure in Ur III and earlier documents. The refs. from the OB period come mainly from Larsa and Ur. Because the beginning of the entry in Lu IV 80 is broken it cannot be established whether the first sign is to be read *ab* or *èš*. For such formations of names of officials compare šár.ra.a.b.DU, gi.na.a.b.TUM/TÚM and the variants for *ab.a.ab.du<sub>7</sub>* cited in the lex. section from Proto-Lu 81f. F.R. Kraus suggested in BiOr 15 75 (and note 19) and 80 that they be interpreted as Sumerian imperative forms.

**ababšu**

**ababšu** (or *abēšu*, *anūšu*) s.; (mng. unkn.); syn. list.\*

še-er-<sup>2</sup>u = *a-BE-šu* LTBA 2 2:197.

The reading of the word in the right column, which is attested only once, is uncertain; paleographically BE and NU are equally possible. It is, however, not admissible to base a reading *bab* on the equations *x-SAL* (*x* is KA or EME) = *a*(or MIN)-*ba-ab-x* An IX 22 (from CT 18 6, formerly 2R 35 No. 3, and from CT 18 9 K.5420a + 13597) because the sign *x* in the right column is certainly not *šu*.

**ababu A** s.; (a synonym for forest); syn. list.\*

*a-ba-ba* = *qi-iš-tum* CT 18 4 K.4375 r. i 7; [*a-ba*]-*bu* = *qi-iš-tum* Malku II 158.

**ababu B** s.; (a kind of beer?); lex.\*

ur ḪAR = *a-ba-[bu]* Sa Voc. A 14'a; [ú-ru] [ḪAR] = *a-ba-[bu]* A V/2:190; [*a*]-*ba-bu* = MIN (= *ši-ka-ru*) Malku VIII 7.

**abahsennu** see *abahšinnu*.

**abahšinnu** (*ebuhušinnu*, *abahsennu*, *ubuhšinnu*) s.; (cereal harvested when green); Mari, MA, NA, NB; wr. syll. and ŠE.ZA.GİN. DURU<sub>5</sub> (Nbn. 138:7).

ŠE.ZA.GİN.DURU<sub>5</sub> = *e-b[u-h]u-ši-nu* Practical Vocabulary Assur 29; [ŠE.ZA.GİN.DURU<sub>5</sub>] = [*a-ba-ah*]-*zi-en-nu* Proto-Diri 411; še.za.gin.duru<sub>5</sub> (vars. [še.za.gin.du]-duru<sub>5</sub><sup>ru</sup>, še.DÙ.A), še.a.ba.ah.šin (var. .ši.nu) = *a-ba-ah-ši-nu* Hh. XXIV 153f.; [x x].NI = zfd šá *a-ba-ah-ši[n-ni]* CT 19 39 K.9964:13.

a) in Mari: *anumma a-ba-ah-ši-nam* SAR nisan šattim ana šēr *Addā uštābilam u assurri Addā ki'am iqabbi ummami a-ba-ah-ši-in-nu an-nu-um* [EB]JUR GIŠ.SAR.HI.A [x x] ša GIŠ. SAR.HI.A [...] herewith I send the first *a*. of the season to my Daddy, heaven forbid that my Daddy should speak in these terms, "This *a*. is (just) a garden crop [...] from the garden" ARM 1 112:5 and 10.

b) in MA: ½ SÌLA *a-bu-uh-ši-[nu(-um)]* KAJ 292:14.

c) in NA: 100 ŠE *gubibāte* 100 ŠE ú-⟨bu⟩-uh-šen-nu (among victuals for the royal banquet) Iraq 14 43:121 (Asn.).

d) in NB: 2 PI 24 SÌLA *a-ba-ah-šin-nu inandin* he will give two PI 24 silas of *a*. (together

**abāku A**

with barley due in Simānu) VAS 3 56:8, cf. (18 silas, also mentioned after barley, due in Ajaru) ibid. 106:9, also 115:19; 1 PI *a-ba-ah-šin-nu* 8 TA *makšaru ša tibni inandinu'* they will give one PI of *a*. (and) eight bundles of straw (also after barley due in Ajaru) ibid. 116:9, cf. 90 SÌLA *ab-ba-ah-ši-ni* (as yearly farm rent besides eleven gur barley and ninety silas [...]) VAS 5 120:5 and 8; 90 (SÌLA) *a-ba-ah-ši-in-nu* (due, with barley, on the first day of Ajaru) Moldenke 2 62:1, cf. 1 PI *a-ba-hu-ši>-in-ni* (with barley, due in Simānu) TuM 2-3 166:8; in Ajaru they will deliver the barley, seven bundles of straw 1 PI *qa(?)a-a-tú* ù *a-ba-šin-nu* Gordon Smith College 85:13, cf. *x-ha-a-ti* ù *a-ba-ah-šin-nu* ...] ù *tibni mahir* Dar. 563:8, cf. also 90 (SÌLA) ŠE.ZA. GİN 90 (SÌLA) ŠE.ZA.GİN.DURU<sub>5</sub> *inandin* Nbn. 138:7.

e) in SB: ŠE *a-ba-ah-ši-in-ni* (used in a ritual, in broken context) K.2583:23.

The Sum. še.za.gin.duru<sub>5</sub>, "fresh green barley," and the determinative SAR in Mari show that *abahšinnu* denotes the green stalk of barley collected in the spring months and probably eaten as a vegetable. In NB field rent contracts the tenant has to deliver small amounts of *abahšinnu* besides ripe barley and straw. The *qa-a-a-tú* and the ŠE.ZA.GİN mentioned beside *abahšinnu* in Gordon Smith College 85:13 and Nbn. 138:7 may denote another type of green cereal, possibly *gajātu*, q. v., and see also the refs. to *ka-a-tu* cited sub *elmeštu* lex. section, also ŠE *ga-ia-tum* (beside flour, bread, barley) JCS 11 107 No. 2:19 (OB let.).

In Küchler Beitr. 26 iii 2, *a-ba-hi-ši-in a-ba-[hi-ši-in ...]* is a magic formula.

Ungnad NRV Glossar 3.

**abahu** see *appahu*.

**abāja** s.; (a water-fowl); lex.\*

ama.a mušen = *um-me me-e* = *a-ba-ia* Hg. B IV 286; ama.a.a mušen = *um-mi* A.MEŠ = *a-ba-ia* Hg. C I 3 (coll.); ama.a [mušen] = [u]m-me A.MEŠ = *a-ba-a-a* Hg. D 338.

**abāku A** v.; 1. to send, dispatch (merchandise), 2. to usher in (a person), to send away (a person), 3. to lead (animals, prisoners, etc.),

**abāku A 1a**

4. to bring along, to lead away (slaves, guarantors, and other persons under obligation, NB only), 5. *ubbuku* to drive away, 6. *šūbuku* to have (a person) brought (lit. only), 7. IV to be led, to be brought (passive to mngs. 3 and 4, NB only); OA, OB, SB, NA, NB; *I ibuk — ibbak* — imp. *abuk*, I/2, II, III, IV, IV/3; cf. *abku*.

*a-ba-ku = a-la-a-ku* An IX 68; *ab-kam* (Sum. broken) OBGT I b r. ii 3-6.

1. to send, dispatch (merchandise, OA only) — a) in gen.: *mati weri'am ... a-ba-kā-kum* when shall I dispatch the copper to you? BIN 4 36:11; *weri'am ana* GN *ištu* ITI.2.KAM *a-bu-uk* now it is two months since I dispatched the copper to GN (contrast *kasapšu ušebalam* I will send his silver line 11) TCL 14 16:9; *ammala tértija ana* GN *luqūti a-bu-uk-ma* transport my merchandise to GN according to my orders CCT 2 5b:11; *luqūtam zakkiamma áb-kā-ma* release the merchandise and send it here CCT 3 8b:39; let them bring my tin and *pá-ni-a-ma ab-kam* dispatch it with the next carrier BIN 4 2:15; if the road here is passable leave five garments for me in my house *u luqūti kalaša ab-kā-nim* but dispatch all my merchandise here CCT 2 25:34, cf. CCT 2 20:25; *luqūtam šiāti išti tértijama áb-kā-nim u luqūtam ša* PN *mimma luqūtim annītim ana Wašušana áb-kā-nim mala* AN.NA *u TÚG.HI.A* ša *kārum ušuruniātini ana sér* PN<sub>2</sub> *ana Wašania šbila* dispatch (pl.) that merchandise here together with my own consignment, also transport the merchandise of PN, all this merchandise, to GN, (but) send to the address of PN<sub>2</sub> in GN<sub>2</sub> whatever (there is) of tin and garments which the *kārum* will release to us CCT 4 16c:11 and 15; *weri'am dammuqam ... áb-kam-ma ... weri'am paniamma ... lá-bu-kā-ku-ma* dispatch the refined copper, (let your order come to me and) I will dispatch to you the former copper too KTS 6:38 and 43; when tin comes in, then I will buy and *išti annikika a-ba-kā-kum* will transport to you with your tin (but *ibbātiqim panēmma nušē-balakkum* we will dispatch to you with the first transport line 15) TCL 14 7:20; *annakam l ANŠE áb-kā-am-ma išti <...>* ú *weri'im lušerib* send me one donkeyload of tin and I

**abāku A 1b**

will let it enter together with <...> and the copper CCT 1 44:14; *luqūtam [š]a a-ba-ki-im áb-kā-ma* dispatch as much merchandise as can be dispatched (so that they can sell it) BIN 6 109:29; *alkamma mala ebūrišunu an-nakka a-bu-uk-ma* come here and send your tin while they harvest BIN 4 44:12; you said as follows, “On the second day after your arrival *eriqqātim ana* GN *a-bu-uk ... adi ūmim annīm eriqqātim ula a-bu-uk* dispatch the wagons to GN” (but I got sick and therefore) I (could) not dispatch the wagons until this day TCL 19 15:6 and 9, cf. (when PN will set out, on the second day) *eriqqātim a-ba-ak* I will send the wagons ibid. 13, also *eriqqātim ú-lá a-bu-uk* CCT 2 31a:16, *eriqqātim ... a-ba-ak* ibid. 20, cf. *mala e-bu-ku-ni-ni* Contenau Trente Tablettes Cappadociennes 22:11; *apputtum ina dšamši tuppī tašammeu šaptam áb-kam-ma i-Tišmurna qa'i* it is urgent, on the day when you read my tablet send the wool here, and wait in GN BIN 4 58:8; *šumma annikī adīni la ta-bu-kā-nim ana kā-ni-ši-e dina* if you did not send off my tin to me until now give (it) to (the carriers) from Kaniš CCT 2 40a:13; exceptional: *kasputum ina qātiya ula ibāssi ammišam kā-lá lu(!)-[qú-tim] a-ta-áb-kam* there is no silver in my hand, I have dispatched all the merchandise there KTS 20:22’.

b) with *išti/ina* through (somebody): when the merchandise comes down from the palace *išti panēmma áb-kā-am* send it here with the first (transport) TCL 4 51:6; *luqūti išti* PN *áb-kā-nim* send my merchandise with PN CCT 2 32a:24; *išti álikim panēmma* PN *ni-ba-kam* (merchandise has been bought with the silver that came with PN) we will send (the merchandise through) PN with the next transport CCT 3 13:5; *šumma* PN *ah̄ur annakam ša a-ba-ki-im išti álikī a-ba-kā-am* should PN be delayed then I will send with the transport all the tin which has to be dispatched KTS 41a:11'; *išti panēmma wāšim áb-kā-nim* dispatch (the tin, etc.) with the very first (transport) to leave CCT 2 35:27; note, with *ina*: *mimma luqūtim ša* PN *ušebilakkunni ina panēmma áb-kā-ma*

**abāku A 1c**

*luqūtum ... likšudamma ina ḥarrānim lam-ḥurši* as to all the merchandise which PN has sent to you, send (it) with the first (transport), let the merchandise reach me (midway) so that I can take it over on my way CCT 3 8b:8; *štitti ṣubātēka ippanē wāṣim ni-ba-kā-kum-ma u tértini zakūtum illakakkum* we will send the remainder of your garments to you in the charge of the first outgoing (transport) and a clear report from us will reach you BIN 4 221:15.

c) with *ina pani* and suffix referring to sender, to dispatch under personal responsibility: *ina panīja lá-bu-kam-ma adi am-makan wašbātini lakšudakka* I will take along (the copper) on my own so that it will reach you while you are staying there CCT 4 35a:11; *ippanīja a-ba-ak* I will dispatch on my own TCL 19 15:16; when you wrote, “Settle your account, set out, and come” *adi URUDU 10 GÚN ina panīja a-bu-ku-ú* before I dispatched the ten talents of copper on my own, (I said the following) CCT 4 3a:22; *weri'am ... ša a-ba-ki-im ippanīja lá-bu-uk weri'am ana* GN *ip-panīja a-bu-kā-ma* (I said to myself) I will dispatch on my own all the copper which has to be dispatched, and I actually dispatched the copper on my own to GN BIN 4 35:35ff.; *ša a-ba-ki-im ina panīja ušerib* I had what was to be dispatched enter (GN) on my own responsibility TCL 19 13:7; PN left for GN, all the merchandise, garments, tin, wool, donkeys *ina panīšu e-ta-ba-ak* he has dispatched on his own TCL 14 27:8; note with *išti*: when PN will have arrived there, he may hand over to you all the donkeys and their equipment which he intends to hand over to you *ištikunu e-ma-*<ri>* annišam áb-kā-ni-šu-nu* dispatch the donkeys here under your responsibility CCT 3 44a:12.

2. to usher in (a person), to send away (a person) (OB, Mari, Bogh., MB, SB) — a) to usher in a person (in the ventive): *Bēlet-ilī li-ib-bu-ku-nim li-ši-ri-bu-ni-iš-ši ana mahrija Bēlet-ilī ib-bu-ku-šum-ma* let them bring DN to me, let them have her enter my presence—they took DN to him (Enlil) CT 15 3 i 10f. (OB lit.); DINGIR.MEŠ AD.MEŠ-ia šu-bi-ka ana

**abāku A 3a**

*mahrika*(var. -i[a]) [li]-bu-ku-nim-ma DINGIR. MEŠ *nagabšun* summon the elder gods before you (var. me), let them usher in all the gods to me En. el. III 6f.

b) to send away a person — 1' in OB, Mari: *ana šuhhuṭ awilim šētu u ana hirītim a-ba-ki-šu azzizma* I was determined to make this man be respectful or send him to the moat (to do work?) ARM 3 36:19; *šumma bēlī ummānātām ana* DUMU.MEŠ-ia-mi-na *i-[b]a-ak* should my lord intend to send the army to the Southern tribes Mél. Dussaud 2 992:61; *i-bu-uk-ma Šaltam* he sent DN on her way VAS 10 214 vii 6 (OB Agušaja).

2' in MB, NB: LUGAL *i-bu-uk-šu-nu-ti-ma ušedkišunāti* the king sent them away and ordered them to leave (their paternal estate) BBSt. Nr. 3 i 32 (Melišipak); exceptionally in NB: I could not be in Babylon in time to take the loyalty oath *ina ḥarrāni ana pani lú ša pani ekalli ētela' kī i-bak-ku-an-ni* (for *ibukanni*) on the way I went to see the *ša pani ekalli*-official but when he sent me away (I took the oath in Nippur and in Uruk) ABL 202 r. 3.

c) to drive away (used instead of *tarādu* in Bogh., NA): *u anāku a-ta-bak nakri ša mātāti annāti* and I drove away the enemies of these countries KBo 1 15:24, and dupl. 19:3, cf. *u šar Mitanni ... ištu* GN *e-tab-ku* (my soldiers) drove the king of Mitanni from Nuhašši KBo 1 4 i 11 (treaty); ERÍN.MEŠ GN *[i-ta]-ba-ak* KBo 10 1 r. 21 and 26 (Hattušili III); *ana* GN *e-bu-uk-šu* JNES 13 218:35 (King List), cf. *ummānātāšu idūk ušmānšu e-bu-uk* CT 34 39 ii 12, also ibid. 38 i 21 (Synchron. Hist.); see also mng. 5.

3. to lead (animals, prisoners, etc.) — a) animals — 1' in MB: 3 GUD *rītī* PN *i-bu-uk* PN took away three “hand” oxen Peiser Urkunden 96:6, cf. 1 ANŠE PN ... *ana kišittu i-ta-bak* PN led away one horse as .... BBSt. No. 9 iii 9 and 11 (Nabû-mukin-apli).

2' in NB: 1 *immeru ša ultu sēni ... ultu šeri i-bu-ku* one sheep that (PN) took from the flock from the open country BIN 1 147:4, cf. x *sēni ša* PN ... *i-bu-ku* YOS 6 209:5; *alpu ša epinni ša* PN *ša marši ana*

**abāku A 3b**

*Bābili i-bu-ku-nu balṭu* the plow ox which PN brought to GN sick, (and which now) has recovered VAS 6 207:3, cf. *alpē adi* UD. 20. **KAM** *ša* MN *bēlu la ib-ba-k[u]* the lord must not send the oxen before the twentieth of MN TCL 9 88:10; sheep *ša* LÚ.NA.GAD.ME *ana sattukki i-ba-ak-ku-nu* which the shepherds bring in for the regular offering TCL 13 171:2; one donkey *ina rēhi ša muhhišunu ib-ba-ku-nim-ma ... inandinu* they will bring in and deliver, (it being) an outstanding obligation of theirs TCL 13 165:6, cf. ibid. 11; *sīsē u alpē ibaššū lu-bu-uk-kam-ma ina libbi lu-še-zि-be* there are horses and oxen (under the authority of the king), let me take them so that I can make my living (lit. save myself) by it ABL 456 r. 7, cf. GUD x TUR.MEŠ ... *a-bu-uk-ma šušbit* YOS 3 25:27; three goats *kī i-bu-ku ana kaspi ittadin* he took away and sold (them) BIN 1 37:11; PN gave me a sheep and said *a-bu-uk-ma ana Eanna idin* “Lead it away and deliver it to Eanna” TCL 13 134:6, cf. *ina qātija i-ta-bak-šú ana Eanna ul iddinšu* ibid. 8, cf. [x] UDU.NITÁ ... PN *ina qāt* LÚ.SIPA.MEŠ ... *it-tab-bak-ka* Camb. 311:4, also (oxen) *pani šatammi šudgilama ittišu li-bu-ku* YOS 3 138:18; *mīnamma ana muhhi issūr ša bēlu iqba'* 1 *ul išpuramma ul i-bu-uk-ka* why did the lord neither send nor bring one of the birds that he has promised? ZA 2 173:8, cf. MUŠEN.HI.A *ab-ka-ni* CT 22 161:20, also US.TUR.MUŠEN ... [ša] ... *i-bu-ku* YOS 6 141:2.

**3'** in NA (exceptional): GUD.MEŠ *i-tab-ka* ADD 1091 r. 1.

**b)** prisoners, statues of gods (as spoil) — **1'** in hist. and lit.: PN PN<sub>2</sub> *ana* GN *ab-ku-ma* PN and PN<sub>2</sub> were taken to Assyria (and put to death) CT 34 48 iv 2 (Bab. Chron.), cf. ibid. 15, BHT pl. 1:11 and 19, also PN *šabitma ana* GN *a-bi-ik* CT 34 48 ii 41, and passim; *ezib nišē ... iš-[x š]a ERÍN.HI.A-ia e-bu-ku-nim-ma* not counting the people (donkeys, camels, cattle, sheep) that my troops led off OIP 2 55:61 (Senn.); *nišēšurapšāte ... alpē u šēni imēri ... a-bu-ka ana gereb* GN Borger Esarh. 48:80; *kīma šēni a-bu-ka nišēšun šamhāti* I led their

**abāku A 4a**

prosperous people away like sheep Borger Esarh. 58:9, cf. *ištēn 7 li-bu-ku kīma šēni* Gössmann Era V 28; *ilāni ša māt Šušan ša KUR Aššur i-bu-ku-nim-ma ina Uruk ušešibū* the gods of the land of Susa whom the Assyrians had brought back with them and settled in Uruk Wiseman Chronicles p. 50:16, cf. *šillas-sunu mattu ištallunu ilānišunu i-tab-ku-nu* ibid. 54:8 (Fall of Nineveh), also *ilāni ša* GN *i-ta-bak* CT 34 46 i 5. Note the WSem. form *ia-pa-ak-ti* EA 64:23, but see, for WSem. *hpk*, abāku B discussion section.

**2'** in NB: they killed four men *u 9 kī i-bu-ku-ni ana pan šarri ... altaprašsunūti* and the nine, since they had taken (them) prisoner, I am sending to the king ABL 259:14, cf. *ultu muhhi ša ... ilēšu ab-ku* ibid. r. 2; *ilāni ana* GN *a-bu-uk* transport the (statues of the) gods to GN ABL 846:9; *ahhēni ša* PN *ultu* GN *i-hu-bu-tu ana Elamti ittišu i-bu-ku* our brothers, whom PN kidnapped from GN and took with him to Elam ABL 736:9; *ša iššabbataššumma ana panīja ib-ba-kaš-šū* whoever captures and brings him before me (or kills him) ABL 292 r. 3 (let. of Asb.).

**c)** boats and inanimate objects (rare): GIŠ. MÁ *ana arhi x kaspi ana idīšu kī a-bak-ku* when I bring a boat for x silver as monthly hire YOS 3 119:20, cf. *elippa ittika bēlu li-bu-ku* TCL 9 124:8, cf. also YOS 3 111:15, also (in difficult context) *elippu ... ša* PN *itti* PN<sub>2</sub> *u* PN<sub>3</sub> *i-bu-ku* VAS 6 100:7; *kī šammu ultu bāb āli kī i-bu-ku* when they took fodder away from the city gate (I pursued them) ABL 1386:12; *ina arittu ša* PN PN<sub>2</sub> *mē ib-ba-ak* PN<sub>2</sub> has the right to tap (lit. lead water from) the irrigation canal of PN TuM 2-3 195:3 (all NB); 2 *a-bi-ik passu* two (pawns) who bring (home) *passu*-figures Landsberger, WZKM 56 122.

**4.** to bring along, to lead away (slaves, guarantors, and other persons under obligation, NB only) — **a)** slaves, oblates — **1'** in gen.: PN PN<sub>2</sub> *širkā ša DN ib-ba-kam-ma ina Eanna inandin kī la i-tab-ku* PN will bring and deliver PN<sub>2</sub>, the oblate of the Lady-of-Uruk, to Eanna, if he does not bring (him, he will have to pay a fine) BIN 2 111:4f., cf. *kī*

**abāku A 4b**

... LÚ ši-ik-ka ša DN ab-ba-kam-ma anandak-kašunūtu kī la i-ta-bak YOS 7 50:9f., and passim, cf. also ibid. 44:6; pūt a-ba-ku ša PN aššatišu u mārtišu ina qāt PN<sub>2</sub> našū he guarantees to deliver (the sold) PN, his wife and daughter to PN<sub>2</sub> Evetts Ner. 1:7, cf. (referring to a širku) YOS 7 73:4, and passim; LÚ.GEME-su ša ina panīja a-bak-kam-ma ana PN a-nam-di-’ I will deliver his slave girl who is at my disposal (oath) Dar. 504:7, also (the slave girl) ab-ba-kam(!)-ma(!) ana PN anad-dinu kī la it-<tab>-kam-ma Dar. 434:8 and 10, cf. kaspa ana mamma la tanaddin adi muhhi qalla ni-ib-ba-kam-ma YOS 3 35:13; amēlu ša amēluttu ana kaspi iddinuma paqāru ina muhhi ibšūma ab-ka-ti the man who has sold a slave, since there arose a claim on (that slave and he) was taken away, (has to refund the buyer) SBAW 1889 pl. 7 ii 18 (NB laws); kaspa ana eṭerika la iši PN u PN<sub>2</sub> [an]a tuppī šimi gamrūtu a-bu-uk I have no silver to pay you, take PN and PN<sub>2</sub> in full payment of the contract Moldenke 2 53:11, cf. (a slave) kūm rašūtu ša muhhi PN ana šim hariš i-bu-ku-uš Nbk. 182:6; amēluttu kūm rēhu ... ana Eanna ab-ka-at the slave girl has been taken to Eanna in place of the outstanding balance YOS 6 221:14, cf. amilūti ib-ba-ka BRM 1 30:5, also ibid. 3; when my master died PN ... ultu bit PN<sub>2</sub> i-bu-kan-ni-ma PN took me from (my master) PN<sub>2</sub>’s house YOS 7 66:6.

**2'** with ana kaspi to buy (lit. to lead away for money): qalla ša ana x kaspi ab-ka a slave who was bought for x silver Nbk. 101:7, cf. (five persons) ina qāt PN u PN<sub>2</sub> ana x kaspi i-bu-uk UCP 9 417:7, ana šim hariš i-bu-ku VAS 6 43:29; alpē 50 60 ana kaspi ina qātišu i-tab-ku-ni they bought fifty or sixty oxen from him ABL 282 r. 9; a slave girl ša ina qāt PN ana kaspi i-bu-ku-’ YOS 6 221:7, cf. ša ... ana x kaspi kī mahiri i-bu-ku Cyr. 161:11.

**b)** persons under obligation to come to work: 30 šabē ittika a-bu-ku-ma take with you thirty men CT 22 193:18, cf. šabē itti-kunu ab-ka-’ YOS 3 34:17, 5 LÚ.HUN.GÁ.ME a-tab-ku YOS 3 58:31, ikkarē ša dŠamaš ib-ba-kam-ma ... inandin Camb. 49:4.

**abāku A 4c**

c) witnesses, offenders, etc., to court: *dajānē amatu* PN *išmūma* 'PN<sub>2</sub> i-bu-ku-nim-ma ina maharšunu ušzizzu the judges heard the complaint of PN, brought 'PN<sub>2</sub> to court and had her appear before them (and she confessed that she had been PN’s slave) RA 12 6:10, cf. šakin tēmi Uruk šatammu ... 'PN i-bu-ku-nim-ma niš ilāni u šarri ina puḫri tazkur YOS 6 224:19; PN ša ana paqāri ana muhhi 'PN<sub>2</sub> itti PN<sub>3</sub> illiku ib-ba-ku-nim-ma ina u'ilti ša 'PN<sub>4</sub> ana mukinnūtu ušešebu in the case concerning 'PN<sub>4</sub> they (the two guarantors?) will produce and have appear as witness PN, who entered a litigation with PN<sub>3</sub> over 'PN<sub>2</sub> VAS 6 97:10, cf. kī la i-tab-ku ibid. 13, cf. also PN i-bu-ku-ú-nim-ma ana muhhi u'ilti šu[āti] išta'aluma they brought in PN and questioned (him) concerning this contract TCL 12 119:9, also puḫru ... PN i-bu-ku-nim-ma ina puḫri iš-šá-al-lu-ma the assembly brought in PN and he was questioned in the assembly (and he confessed) YOS 7 128:22, cf. aššassu ... ib-ba-kam-ma Dar. 358:4; paqirānu (text *it-ra-nu*) kī a-bu-uk YOS 3 67:29; (on a certain date) mukinnišu ib-ba-kam-ma he will produce his witnesses Nbk. 419:3, cf. ana adannišu la illiku u mukinni la i-bu-uk-ku Dar. 128:10, ina ūmu PN mukinnišu i-tab-kam-ma ana PN<sub>2</sub> uktinu Nbk. 361:2; bēlē hītu u mukinnē ana pani šarri ni-tab-ka we have brought the offenders and witnesses before the king ABL 472 r. 1, cf. sarru u sarrūtu ša ittišu ib-ba-kam-ma ... maša'altašunu išakkān he will produce the criminal and his accomplices and will direct their interrogation YOS 6 144:13; PN PN<sub>2</sub> ša pu-ut-su ina qāt PN<sub>3</sub>, iššū ... ib-ba-kam-ma PN will produce PN<sub>2</sub> for whom he guaranteed to PN<sub>3</sub> Dar. 375:6; (two persons guarantee for the presence of 'PN) ūmu ša šatammu u LÚ.ŠID.MEŠ ša Eanna irrišunūtu ib-ba-kam-ni-im whenever the administrators and the accountants of Eanna ask it of them, they will bring (her) YOS 6 234:7, cf. kī la i-tab-ku-ni-im ibid. 9, cf. ūmu ša rēšu inaššū i-ba-kam-ma ... inandin whenever they issue a summons he will bring (them) and hand (them) over YOS 7 157:8, cf. also ibid. 111:18, YOS 6 214:13, note (in simi-

**abāku A 4d**

lar context) *i-ba-ku-nim-ma ina simerē par-zilli inandinšu* they will bring him and deliver him in fetters YOS 7 178:12; *bēlu la išelli adi mužhi ša šābē agā ašar šāšunu bēlu i-tab-kam-ma ina iš qāti ana akanna iltapra* the lord should not rest until the lord has brought these people (for whom we have guaranteed), wherever they are, and sent them here in fetters BIN 1 49:19; *ana a-ba-ku [LÚ].DUB.SAR šātir u'ilti pa-qā-a-ti* (for *pa-qāti?*) *iddūšunuma* (the judges) sentenced them to produce the scribe who wrote the contested tablet TCL 13 219:27.

**d)** other persons: *kī LÚ.ŠID u LÚ sipir matū ... šupramma lušpurma LÚ.ŠID lu-bu-ku* if there are not enough scribes and clerks, write to me and I will give orders and send a scribe YOS 3 17:33; PN *ana* PN<sub>2</sub> *kiam iqbi umma* PN<sub>3</sub> *mārūa a-bu-uk-ma lu* DUMU-ú-ka «*ka*» *šū* PN said to PN<sub>2</sub> as follows, “Take my son PN<sub>3</sub> with you, let him be your son” Strassmaier, Actes du 8<sup>e</sup> Congrès International No. 2:4 (Sar.), see San Nicolò Babylonische Rechtsurkunden p. 1; PN PN<sub>2</sub> *māršu ana gullubu ina mahar* DN *ana mahrini i-bu-kam-ma* PN brought his son PN<sub>2</sub> before us that he might be consecrated to DN AnOr 8 48:21; *mamma ša uṭṭatu ina panīšu ab-kan-nim-ma* bring everybody who has any barley CT 22 73:13, cf. ibid. 8; *mārēa u ništi bitija i-bu-ku-ú-ma* they have taken away my sons and the people of my household ABL 963 r. 8, cf. *mārēa šarru i-ta-bak* BIN 1 83:17, *mār šipri ša šarri ... lillikamma niše bitišu li-bu-uk* ABL 792 r. 17, cf. also ABL 960 r. 3, *emūq ab-*<ka>*-nim-ma Uruk ... et-ra-nu* ABL 815 r. 9 (all NB letters); *ana panīka ab-ka-in-*<ni>*-ma suddidinni ...* <sup>1</sup>PN *ana* PN<sub>2</sub> *abišu taš-ma-e-me* PN<sub>2</sub> *ana bitišu ana panīšu ta-abu-ku* “Take me in with you and care for me,” <sup>1</sup>PN listened to her father PN<sub>2</sub> and took him in with her in her house VAS 5 21:6 and 14.

**5.** *ubbuku* to drive away (see mng. 2c): LUGAL URI<sup>ki</sup> *ina kussišu ub-ba-ku-šu* they will drive the king of Akkad from his throne (for usual *turrudu*) ACh Supp. Šamaš 31:59, also ACh Šamaš 9:48; uncert.: *šatammu u bēl pi-gittāte ša* GN *ina mužhi ahe'iš ú-bu-ku* the *šatammu* and the officials of Dēr push(?) each

**abāku B 1a**

other on account of it (the work) ABL 476 r. 15 (NA).

**6.** *šubuku* to have (a person) brought (lit. only): DINGIR.MEŠ *abbēja šu-bi-ka ana mahrika* (var. *mahrija*) summon the gods, my elders, before you (var. me) En. el. III 6; for *libukunimma* ibid. 7, see mng. 2a.

**7.** IV to be led, to be brought (passive to mngs. 3 and 4, NB only) — **a)** referring to persons: *ūmu ša* PN *in-nab*(text -*ab*)-*ba-ku* PN<sub>2</sub> *ukānšu* when PN is brought (to court), PN<sub>2</sub> will testify against him YOS 7 15:12; *ana herūtu ša* ID ... *nin-nab-bak* we are taken for digging work on the GN canal GCCI 2 398:17.

**b)** IV/3 referring to pawns (cf. mng. 3c): *šumma ZI.IN.GI.MEŠ* 2.TA.ĀM *it-tab-ku-nim* if the astragals have been captured(lit.brought in) two by two (also with 5, 6, 8, 10 TA.ĀM) Syria 33 178 r. 9ff., see WZKM 56 123 (NB).

For discussion, see *abāku B*.

Landsberger, JCS 8 38 n. 39, WZKM 56 122 n. 40.

**abāku B** v.; 1. to turn upside down, to upset, 2. *ubbuku* to overturn, uproot, 3. IV to fall face down, to be reversed; MB, SB; I *ibuk* — *ibbak*, II, IV, IV/2; cf. *abiktu*, *ābiku*.

*šu-u u = a-ba-lu // -ku* A II/4:48; *šub.ba* (var. *šub*) = *a-ba-ku* (in group with *abātu*, *napāšu*) Erimhuš V 230; *šub.ba = a-ba-ku*, *šu.uš = MIN šá GIŠ.MÁ* Antagal VIII 139f.; *tu-ub-bak* 5R 45 v 7 (gramm.).

*na<sub>4</sub>.ga.šur.ra zi LUM.šè e.šub.bu.dè : [NA<sub>4</sub> MIN] ša kima igāri in-nab-ba-ku* O kašurrá-stone, which will be upset(?) like a wall Lugale XIII 18.

**1.** to turn upside down, to upset — **a)** in gen.: [*šumma amēlu* G]IŠ.BANŠUR *ana* IGİ-*šu i-bu-uk* if a man upsets an (offering) table forward CT 37 47:22, cf. (with [*ana imit*]tišu to his right, *ana šumelišu* to his left) ibid. 48:3 and 5 (SB omens); *šumma amūtu ab-kát* if the liver is turned upside down (preceded by *išir* is normal) TCL 6 1:8 (SB ext.), cf. *šumma padānu a-bi-ik* CT 20 21 81-2-4, 397:6, *šumma manzāzu a-bi-ik* Boissier DA 16 iv 13; if, when the king rides a chariot, he falls to the left side <sup>1</sup>Marduk [*u* <sup>1</sup>Ištar] *i-bu-ku-šu* it is DN and DN<sub>2</sub> who have overturned him (i.e., the

**abāku B 1b**

chariot) CT 40 35:7, cf. ibid. 3 and 9; *buppanīja ta-bu-uk-an-[ni]* you (Ištar) have made me lie face down LKA 29 I 6 (SB lit.), for a similar ref., see mng. 3a, cf. *ina gipiš tāmti rapašti mē* 1 ME *bēr GIŠ.MÁ.GUR<sub>s</sub> bā'iri li-bu-ku ina parīsu* may they upset the fisherman's barge with the oar(s) in the expanse of the vast sea (with) water (stretching) for a hundred double miles Gössmann Era IV 49; *marṣāku ab-ka-ku nadāku* I am sick, I am thrown face down, I am downcast Schollmeyer No. 21:25; note (as personal name) *Aššur-a-bu-uk-KÚR* AfO 16 215 No. 12 (NA); uncert.: *ana nāri urradma A.MEŠ 7-šú ana mahirti 7-šú ana muqqa[lpīti] ib-ba-ak ištū nāri itārma* he goes down into the river, pushes(?) the water seven times upstream, seven times downstream, he returns from the river KAR 294:7, and dupls. KAR 254:6ff. and LKA 124:14ff. (rit.), note that parallel rituals have *iṭebbūma* he immerses (himself) (seven times downstream and seven times upstream) LKA 116:15, and dupls.

**b)** (in transferred mng.) to reverse, to turn upside down: *adē māmīt ilāni rabūti e-bu-uk-ma iklā tāmartuš* (Merodachbaladan) overthrew the agreement sworn by the great gods and withheld his tribute Lie Sar. 265, also, with var. *i-bu-uk-ma* Winckler Sar. pl. 33:79 and 34:122; Ursia *la ādir māmīt ilāni rabūti a-bi-ku dēn Šamaš* who did not respect the oath sworn by the great gods, who broke the treaty (lit. reversed the decision sworn) by Šamaš AfO 14 p. 46 col. B 13 (Sar.), cf. *Man-nu-ib-ba-ak-DI.KUD-šu* (personal name) BE 14 126:4 (MB); *hiṭātišu la mīna a-bu-uk-ma amiš gillassu* I forgave (lit. reversed?) his countless sins, disregarded his crime Winckler Sar. pl. 32:51, cf. Lie Sar. 89; *šerē maltakāti dannūtu šerūšanumma ul ib-bak-bi-pi-ti (=ibbak[šunū]ti)* (these are) reliable, well tested omens, no other omen will upset them KAR 151:7, cf. *mimma ul ib-ba-ak-šu-nu-ti* ibid. 34; 6 *nagē [ša]* GN *adi 44 ālāni dannūti ša gerbišun ana kudurri māt Aššur a-bu-uk* (replacing the usual *ana mišir māt Aššur utir*) I incorporated into Assyria six districts of Gambuli, including 44 fortified cities within them Lie Sar. p. 48:1.

**abāku B 3b**

2. *ubbuku* to overturn, uproot: *šūtu iteb-bīma É.MEŠ ub-bak* a south wind will rise and overturn houses ACh Sin 35:43, cf. *šūtu iteb-bīma GIŠ.MEŠ ub-bak* a south wind will rise and uproot trees ACh Adad 2:16, also ibid. 18:11; (in broken context) DUMU.MEŠ-šá *ub-bu-ku ana piša* JSS 5 121 r. 22.

3. IV to fall face down, to be reversed — a) to fall face down, to be thrown down (in literal mng.): *kī ulilte an-na-bi-ik* (var. *an-na-bi-[ku]*) *buppāniš annadi* I have become prostrated (like) a ...., I was thrown face down Lambert BWL 42:70 (Ludlul II); *ina KÁ. ḪI.LI.SÙ <ana> šēp ḫSarpāniṭu an-na-bik* (or *an-na-šiq*) at the Gate-Filled-with-Pleasure I fell at (or: kissed) the feet of DN ibid. 60:90 (Ludlul IV); *šumma ḫiṣūdmal it-ta-bi-ik* if he becomes dizzy and falls down (he will die) Labat TDP 184 r. 23; see Lugale XIII, in lex. section.

b) to be reversed: [may my sins] *li-in-na-ab-k[a](var. -ku)* (between *lippašru* and *lim-mašā*) LKA 29 g 13, var. from Konst. 402 cited Delitzsch HWB p. 6, but see discussion; *riddu kēnu eli ahhēja it-ta-bik-ma* the proper behavior was reversed for(?) my brothers (they plotted evil) Borger Esarh. 41 i 23.

*Abāku* A and B have been separated since *abāku* A refers to transporting goods (in OA), and to leading away or bringing animals and people, while *abāku* B, as its etymology (Heb., Ugar., Aram. *hpk*) and the Sum. correspondence *šub* indicate, has as basic meaning to overthrow, to turn over, and is used in parallelism with *nadū*. For *ia-pa-ak-ti* EA 64:23, possibly in the meaning “to bring, lead,” see *abāku* A mng. 3b-1’.

Furthermore, *abāku* B appears in constructions where *tabāku* is normally used; it seems that *tabāku* must likewise be separated into *tabāku* A, “to pour out, to heap,” and *tabāku* B which parallels the use of *abāku* B and corresponds in bil. texts to *šú(.šú)*, which is also attested in the vocabularies as a Sum. equivalent of *abāku* B. Although a secondary stem with initial *t* has so far been attested only for verbs with first radical *w*, *tabāku* B seems to be the secondary form of

**aballu**

**abāku** B, as parallel constructions show: e.g., with “sin,” or the like, as subject (cf. mngrs. 1b and 3b) *šerti lu tabkat* BMS 1:26, *šerissu littabik* Šurpu IV 78, cf. also JNES 15 142:57'; with “debt” as subject (see Kraus Edikt 202f.); and even in the concrete sense in ext. (*it-tana-at-bak* CT 31 39 ii 26').

For *ip-par(!)-ku-ni* (not *ib-ba-ku-ni*) KAR 26:37, see *parāku*; for *a-bi,-kà* TCL 21 269:6, see *abu*; for *ú-bi,-ik* OIP 27 62:7, CCT 4 9a:31 (also KTS 9b:21), see *epēqu* A mngr. 2, “to make ready for transport,” for *[e](sic)-bi-ik* CCT 4 9a:22, *ú-bi-ik* ARM 6 30:21, see *epēqu* A; for *it-tab-ku* 3R 8 ii 77 (Shalm. III), see *tabāku*.

**aballu** s.; (a vessel for drawing water); lex.\*; Sum. lw.

dug.a.bal = šu Hh. X 219.

**abālu** A (*wabālu*, *babālu*) v.; 1. to bring, transport (staples, materials, finished objects, etc.) to their destination (p. 11), 2. to bring persons and animals for a specific purpose (p. 14), 3. to carry a load, to carry water (said of a river), to carry an (unborn) child (said of a pregnant woman) (p. 16), 4. to carry off, sweep away (said of water, wind, human, and other agents), to die (with *šimtu* as subject, as a euphemism) (p. 16), 5. in idiomatic uses and special mngrs. (to fetch a price, to be worth, to speak, complain, bring word, to want, desire, to yearn for, to determine) (p. 17), 6. I/2 (p. 22), 7. I/3 to handle an object, to direct, manage, organize, to support (persons), also as frequentative to mngrs. 1–5 (p. 23), 8. II to juggle (p. 24), 9. *šubulu* to send (merchandise, staples, gifts, tablets, persons, etc.), to have carry away (p. 24), 10. *šutābulu* (or *šutāpulu*) to mix ingredients, to evaluate, calculate (ominous features), to discuss, argue a matter, to think, ponder, understand, to move(?), to confuse (p. 27), 11. IV passive (p. 28); from OAkk. on; by-forms with initial *b*: inf. *babālu* (only occurring form in OB) TCL 7 34:8, Genouillac-Kish 2 C 43:3, Szlechter Tablettes 123 MAH 16.147:8, also AFO 19 55:13ff. (SB), BMS 11:15, Craig ABRT 1 4 i 2 and 82 r. 6, RA 17 140:11, part. *bābilu* Hrozny Kultepe 103:22 (OA), TCL 3 203, JNES 15 134:48, and passim in SB, stative *babil* UCP 10 167 No. 98:25, LIH 95:19, Sumer

**abālu** A

14 29 No. 11:14 (OB), AFO 14 302 i 6 (MA), BBR No. 75–78:9, AFO 19 55:18ff. (SB), finite forms *i-ba-ab-ba-lu* SBH p. 146:33 (SB), *i-ba-ab-ba-lu-nim* VAB 4 148 iii 18 (NbK.); I *ubil—ubbal*—imp. *bil* (*ub-bil* Wiseman Treaties 365, *ublim* ASKT p. 117 r. 8), I/2 (OB perfect *itbal*, MA and Nuzi *ittabal*, NA, NB *ittubil*), I/3 *ittabbal—ittanabbal*, part. *muttabbilu*, II (*ubabbal*, Mari only), II/3 (*uttanabbal*, EA only), III in OA: *ušebil—ušébal* (but *ušabil* in TCL 19 59:19 and 23, Contenau Trentes Tablettes Cappadociennes 6:11), imp. *šébil* (but *šubil* CCT 4 6e:8, BIN 4 91:35), stative *šebul*, in OB: *ušábal—ušabbal* (but *uše-bil* CT 29 38:9 and 26, dialectal), imp. *šubil* (but *šubulam* BIN 7 55:15), in MB and NB: *ušébil* (but *lu-ú-šu-bi-la* BIN 1 35:23, NB) — *ušebbil*, imp. *šubil* (but *šeabil* BE 17 91:8 and 13, MB, *šubulam* YOS 3 14:10, NB), stative *šubul*, in NA: *ušébil—ušébal*, imp. *šeabil*, III/2 in OA: *uštébil—uštébal*, imp. *šutébil* CCT 3 10:17 and *šutébul* TCL 14 21:24, in OB, SB: *uštábil—uštabbal*, in MA, NB, SB, NA: *uštébil* and *ultébil*, III/3 (*uštenebbal*, *uštanabbal*), III/4 (*ú-sa-ta-bu-lu* ABL 547 r. 5, NA), IV (*ibbabil—ibbabbal*), note the EA forms *i-bal-lu* EA 326:19, *ú-bal-ti* EA 88:38, *ju-si-bi-la* EA 88:35; wr. syll. and TÙM (HL.HI in mngr. 10); cf. *ābilu*, *babbilu*, *babbilūtu*, *bābilu* in *la bābil hītīti*, *bābilu* in *la bābil panī*, *bābilu* in *la bābil šipri*, *bibbulu*, *bibiltu*, *biblu*, *biltu*, *biltu* in *ša bilti*, *bubbulu*, *mubabbilu*, *multabiltu*, *muštēbilu*, *muttabbilu*, *muttabbiltu*, *šebltu*, *šubiltu*, *šubultu*, *šutābultu*.

tu-um TÙM = *ba-ba-lum* S<sup>b</sup> II 355; tūm = [ba-ba-lu], DÉ = MIN [šá bi-ib-li], tu-um-MADU.MA = MIN [šá ...] Antagal M r. iv 3'ff.; tu-ú TÙM = *a-ru-ú* // *ba-ba-lu* A VIII/3 Comm. 13; [tu-um] [NIM] = [a]-[ba]-[l]u, [ta]-[ba]-lu, *e-[kel]-mu*, *tu-mu* VAT 10754 i 1'ff. (text similar to Idu); [de-e] [DÉ] = [ba-ba]-*al-u* EME.SAL A IV/2:77; [dé]-e DÉ = *ba-ba-lu* [EME.SAL] A IV/3:154; da-a DÉ = *ba-ba-lu* [šá bi-ib-li] Ea IV 178; di-e DU = *ba-ba-lum* *ha-am-tú*, DU = MIN MEŠ *ma-ru-ú* NBGT II 7f.; ga.ga = túm.ma = *babālu* (text KI.MIN) *ma-ru-u*, ga = túm = KI.MIN *ha-am-tu*, ir = túm = KI.MIN KI.MIN, *ta-ba-lu* KI.MIN Emesal Voc. III 4ff. in MSL 4 27; ir = *ba-ba-lum* (in group with *a-ru-ú* and *baqālu*) Erimhuš V 195; la-ah DU.DU = *ba-ba-lum* Diri II 24, cf. DU.DU = [ba]-*ba-lu-um* Proto-Diri 80b; šu-u u = *a-ba-lu//ku* A II/4:48; bu-u BU = *a-ba-l[u]m* šá ...] A VI/1:199; gi = *ba-ba-[lu]* CT 12 29 iii 31 (text similar to Idu); [...] = *a-ba-lu* ZA 4 157 K.4159:11; túm.um (vars.

**abālu A**

[túm].un and túm) = *ú-bi-lam* (for *bilam*, vars. *ú-bi-la*, *ub-bu-[la]*), mu.un.túm (var. mu.un.ra.túm), i.túm, an.túm = *ub-lam* (for *ubil*, vars. [ub]-lum, *ub-lu*) Hh. I 315ff.; an.túm.e = *ub-ba-al*, an.túm.e.meš = *ub-ba-lu* (vars. *ub-bal-lu*, *ú-bal-lum*) ibid. 319f.; sag.íl *hu.tùm* = *mu-uh-ru-ú li-bil-šú* the first shall take him away Nabnitu K 60; me.a mu.un.túm, me.a im.túm = *a-li* [*ub-la*] where did he bring? Izi E 57f., me.[a.ta.ta mu.un.túm] = *iš-tu ia-nu ub-la* (text *-li*) whence did he bring? ibid. 71; si.su.ur.šAxA = *mil-tu šá ba-ba-li* Nabnitu J 218; šá.gi.na = *bi-bil lbb-bi*, šá.gi.kár = *ba-bal lbb-bi* Antagal C 249f., cf. udu.šá.gi.kár(text.šAxA) = *udu ba-bal* [*libbi*] Hh. XIII 138; sag.ki.du<sub>10</sub> šá-a-ki-tu (pronunciation) = *ba-a-ba-al pá-ni* MDP 18 55.

ga.ga = *itarrú*, *i-tab-bu-lu* Izi V 171f.; la-ah-la-ah<sub>DU.DU</sub> = *riteddú*, *itarrú*, *i-tab-bu-lu*<sub>4</sub> Diri II 30ff., cf. la.al-la-ah<sub>DU.DU</sub> = *i-tab-bu-lu*, *DU-bu-lu* KBo 1 48 ii 7f. (Diri); la-ah-la-ah<sub>DU.DU</sub> = *bu-ub-bu-lu*<sub>4</sub>, *šu-bu-lu*<sub>4</sub> Diri II 33f.

šá-ár ḥI = *šu-ta-bu-lu* (followed by *šutēnuqu*) Idu II 75, cf. šá-ar ḥI = *šu-[te-mu-qu]*, *šu-[ta-bu-lu]*, MIN [šá a-ma-ti] A V/2:55ff., also [hi-e] ḥI = [šu]-ta-bu-KU (for *-lu*) (followed by *šutahūqu*) ibid. 16f.; la-ah-la-ah<sub>DU.DU</sub> = *šu-ta-bu-lu*<sub>4</sub> Diri II 35; *šu-ta-bu-lu*<sub>4</sub>, *šu-te-gu-ru*, *šu-te-nu-u* (Sum. col. destroyed) Antagal K ii(?) 11ff.

kur Mágán<sup>ki</sup>.ta hé.mu.e.gá.gá.ne = *ištū-šad Makkān lib-lu-ni[š-šu]* let them bring (the *uštū*-stone) to him from the mountain(s) of Makkān Lugale XI 10, cf. [hu.mu].ra.an.túm : [li]-bil-lak-ki ibid. IX 30; u<sub>4</sub> kù.babbar mu.un.túm = *ūmu kasapšu ub-ba-al* (var. [ub]-bal) Hh. I 370, cf. ibid. 371, cf. also u<sub>4</sub> kù.babbar mu.un.túm.da.aš = *īnu kaspa ub-ba-lu* Ai. II iv 41', also ibid. 47' and 39'; kin.gi.<sub>4</sub>.a ba.ab.túm.mu = ši[pra] *ub-[bal]* Ai. VI iii 17; gu.du dúr.dúr.ru ka.gi KA.diri.ga ba.ab.túm : [ginna]tum surrutam pū babbānūtam *ub-lam* (see *sarātu*) Lambert BWL 251 K.5688:4; i.[nun.na] tür.kù.ga.ta mu.un.túm.ma : *himēta ša ištū tarbaši ellu ub-lu-ni* butter which they brought in from the holy cattle fold CT 17 23:170f., cf. mu.un.túm.ma : *ub-lu-u-ni* ibid. 172f.; a.kù šá.bi mu.ni.in.rí.túm : *mé ellūti qerebša ub-la* he brought holy water into it 4R 25 iv 1f.; lugal.kur.kur.e.ne gú.dugud.da mu.un.na.an.túm.ma.zu : *šarrāni ša mātāti bilassunu kabitti li-bi-il-ú-ka* let the kings of all foreign countries bring you (Anu) their substantial gifts RAcc. 71 r. 1f.; me.e ga.ám.ma.da.an.KA : *anāku lu-bi-il-šú* SBH p. 121 r. 10f.; ír.ra mu.un.DU : *takribtu lu-bil-šú* OECT 6 pl. 18 K.4045:4f., and see mng. 1c for similar refs.; giš.má sag.gá ám.sag.gá nu.mu.na.ab.túm : *ša ina mahrat elippi* «ina» *mahrat elippi ul ub-bal-ši* (for translat., see *elippi* lex. section) KAR 375 iii 59f., repeated with *arkat elippi* ibid. 61f.

**abālu A 1a**

ḥu.ru kala.ga lú.gam.ma lú.sig.ga šá.r. šár <sup>d</sup>Innin za.[kam] : *ahurrám dannam enšam u ulālam šu-ta-bu-lum kúmma Ištar* (for translat., see *ahurrú*) Sumer 13 77 IM 51544:7 (OB); e.ne.ém.má.ni a.zu ga.ám.ma.ga a.zu.bi.lul.la : *amassu ana bārī ib-ba-ab-bal-ma bārū šú issarrar* when his word is brought to the diviner, the diviner becomes unreliable SBH p. 8:52f., also (with ŠIM.SAR = *šā'ilu*) ibid. 54f., see Böllenrücher Nergal 33 r. 1ff.; mu.un.ši.in.ir.ra.ta : *ib-bal-la* (in broken context) OECT 6 pl. 28 K.5255(!) r. 5f.; na.izi ḥur.sag.gá.ke<sub>x</sub>(KID).ta túm.a : *qutrinnu ša ultu šadī ib-bal-la* incense brought from the mountains CT 16 37:39f.; gu gan.me.da ... šú <sup>d</sup>Innin kù.ta túm.a : *qē nabā[si]* ... šá ina qāt Ištar elleti *ib-bal-la*(!) the red thread which was brought in the pure hand of Ištar ASKT p. 88-89 ii 40; for bil. passages with túm, see mngs. 1c, 3b, 4, 5a s.v. *amatu*, *qātu*, 5d, 7a, 7b, 11b; with túm, see mng. 5a s.v. *panū*, *qātu*, 5b; with dé, see mngs. 4, 9b; with (Emesal) ir, see mng. 1c.

ú-bil-lu [//] a-ba-lu // na-da-nu CT 41 44 r. 7 (Theodicy Comm., see Lambert BWL 82:202); *ba-bi-il* // *ba-bal-lu* (=) *a-la-[du]* RA 17 140:11 (Alu Comm.); *tu-um*<sub>DU</sub> = *ba-bal-lu* UET 4 208:6; *šu-ta-ad-du-nu* = *mit-lu-[ku]*, *a-ma-tú šu-ta-b[u-lu]* Malku IV 92f.; giš.lam.šá.r = *muš-ta-bil šamé u erşeti* AfO 19 110:40 (astrol. comm.).

1. to bring, transport (staples, materials, finished objects, etc.) to their destination — a) in gen. — 1' in OAkk.: x barley PN *imhur ana* GN *u-bil* PN received and took to GN HSS 10 92:6, cf. (barley) *u-ba-al* ibid. 71:5; ŠU.NIGÍN GÚ PN *u-bi-lam* Gelb OAIC 33:52; for other refs., see MAD 3 13.

2' in OA: 7 GÍN *kaspam ana ša weri'am ub-lu-ni-ni addin* I gave seven shekels of silver to those who brought the copper BIN 4 178:3; *mimma annim šamma lu-ub-lu-nim* buy all this and they should bring (it) here TCL 19 61:28; I gave the balance of the silver to PN *asṣer* PN<sub>2</sub> *ú-bi-il*<sub>5</sub> and he took it to PN<sub>2</sub> CCT 1 22b:12; *rēstam ša* GN *tābtam ša ekallim ina alākika ana pitaššija bi-lá-am* when you come, bring me sweet Hahhu-oil of palace (quality) for my personal use as ointment CCT 4 18a:28.

3' in OB: *inanna ud.1.KAM imtala ul kaspam tu-ub-lam* now the day (when the silver was due) has passed and you have neither brought the silver (nor given me instructions) Sumer 14 45 No. 21:4; *ana GI.SA.ḤI.A mala ub-ba-lu-ni-ik-kum la teggu*

**abālu A 1a**

do not be careless about all the reed bundles they are bringing to you A 3521:34 (let.); *bā'irum ša nūnī ub-lam* TCL 10 39 r. 5; *šam-nam ša ub-ba-lu lušābilakkum* I shall forward to you the oil which he will bring Boyer Contribution 106:32; *šumma awilum ana mārat awilim [tir]-ha-tam ú-bil-ma* if a man brought the marriage gift to a man's daughter Goetze LE § 26:29, cf. *šumma tirhatam ša awilum šu ana bit emišu ub-lu*(var. *-lam*) CH § 163:16, also *šeriktaša ša ištu bit abiša ub-lam* ibid. § 149:7 and § 138:22; GI.HI.A *šēnimma li-ib-lam* load the reed (on the boat) so that he can bring (it) here VAS 16 141:15, cf. (dates and sesame) *lišēnumimma ana GN li-ib-lu-nim* LIH 22 r. 8, also *ina elippim muqqelpitim šurkibamma li-ib-lu-nim* YOS 2 4:25; note the writing: the baskets *ana šāpirini li-ib-bi-il* VAS 16 132:13; x silver *ša ana iibārūtim ba-ab-lu* UCP 10 167 No. 98:25.

**4'** in MA, NA: *ana terhete ša ub-lu-u-ni la iqarrib* he must not touch the marriage gift which he has brought KAV 1 v 24 (Ass. Code § 38); *šulmāna pania ša ana šarri [u]qarribūni ana bit Aššur ub-bu-lu ana pan Aššur išakkunu* one brings to the Aššur temple and deposits before Aššur the first gift that one has offered the king KAR 135 r. 6, see Müller, MVAG 41/3 14 (NA royal rit.); *tupnинна ša KAK.Ú.TAG.GA.MEŠ ša kunukkijama ina pitti ša muhhi biti šaknuni panānišunu liššiuni ana muhhiya lu-ub-lu-ni* (as to) the boxes with the arrowheads which have been deposited under my own seal under the responsibility of the overseer of the house, they should remove (them) in their presence and bring (them) to me KAV 203:35 (MA); *mār šipri ša šarri lillik ilāni annūtu lu-bil-u-ni* the messenger of the king should come, they should bring these images ABL 474 r. 4; 150 *ebertu ša atbari ... lintuhuni ana GN lu-bil-u-ni* (see discussion sub *agurru*) ABL 1049:7.

**5'** in EA:*undu PN tirhata ub-lu* when PN brought the marriage gift EA 27:14 (let. of Tuš-ratta); *u anumma unūti ju-ba-al mār šiprika* now your messenger should bring the (following) furnishings (as a present) EA 34:19 (let. from Cyprus); (release the messenger) *biltašu*

**abālu A 1b**

*ša šarri bēlja ú-bal* and he will bring the king, my lord, his (due) tribute EA 160:44.

**6'** in royal inscriptions: *šallassunu buše-šunu ušēšā ana ālīja Aššur ub-la* I took prisoners and booty out of them (the listed countries) and brought (them) into my city, Assur KAH 2 83 r. 9 (Adn. II), cf. *pagāte ... itti maddatišunu amḥuršunu ana mātija Aššur lu-ú ub-la-ši-na* AKA 201 iv 18 (Asn.); *mārē Bābili ... rēhāt d̄Bel d̄Šarpānīti ... adi mahrija ub-lu-nim-ma* the inhabitants of Babylon brought the leftovers of (the repasts of) DN and DN<sub>2</sub> before me (and invited me to enter Babylon) Winckler Sar. pl. 16 No. 33:299; *nāmurgašunu ub-lu-u-ni* OIP 2 137:41 (Senn.), cf. *bilassunu kabitti ana gerek ālīja Bābili li-bil-nu ana mahrija* VAB 4 260 ii 46 (Nbn.), and passim, see *biltu, mandattu*, etc.

**7'** in lit.: *kidū hašuram li-bi-lu-ki-im* (for translat., see *hašurru* usage a) VAS 10 215 r. 3 (OB); *[sa]ltukkāni li-bil-lu-ni* En. el. V 139; *dimta u ašūba nu-ub-ba-lam* KBo 1 11 obv.(!) 29, see ZA 44 116; *ú-bil mašhassu* did he bring a "flour" offering for himself? Lambert BWL 74:51 (Theodicy); *lu-bil-šu ana libbi* GN I will bring it (the Plant of Life) to Uruk Gilg. XI 280; *adi ú-bal-lu-niš-šu ... enūma ú-ba-lu-niš-šu* until they bring (food to) him (the sick and hungry patient), when they have brought him (food) TDP 192:30f.; he conceived the idea *[ana] bit emūti šubulta ba-ba-lim-ma* of bringing a bridal gift to the house of the parents-in-law Craig ABRT 1 4 i 2 (SB *tamitu*); *itlul qašta qanā ú-bil-šum-ma* he bent the bow and sent the arrow against him RA 46 34:22 (SB Zu), cf. ibid. 32:8 and 36:38.

**b)** referring to tablets (letters, documents, etc.) — **1'** in gen.: *PN mimma tuppam la ub-lam* PN did not bring any tablet TCL 20 106:19; *annakam našpertaka ša PN ub-lá-ni ništamēma* we here have heard your message which PN brought Golénischeff 15:5, cf. *tértaka ša ana PN ub-lá-ni* BIN 4 11:24, cf. also *ana 20 ūmē PN dannātišu ú-ba-lam-ma* BIN 4 83:47 (all OA); *ša tuppī ub-lam* PN *šumšu* he who brought my letter is named PN PBS 7 36:17; *ša kunukkam ú-ba-la-kum ula anaddin  $\frac{1}{6}$  kaspam idiššum* I cannot give

**abālu A 1c**

(anything) to him who is going to bring you the sealed letter, give him one-sixth (of a shekel of) silver OECT 3 67:36; *u šā kanīkam li-ib-la-ak-kum egešu apulšu* and should he too bring you a sealed document, give him the field to which he has claim TCL 7 71:11, cf. *kanīk nāši biltim ú-ub-ba-lam* Kraus Edikt iv 5, also *hišam ... ul ub-lam* TCL 1 157:36 (all OB); *tuppāti ... ašar ... dajānī ub-lu-ni-im-ma ... dajānū ... pī tuppāti ... išmūma* they brought the tablets before the judges, and the judges heard the tablets (read) MDP 23 321:34; *anumma tappa annā [tāba] ub-la-ku* I (the pharaoh) have now sent you this gracious letter EA 99:5; he should stay here *aššum a-ba-[li] tappiija ana muhhiik[a]* in order to bring my letter to you EA 113:38, cf. *jānu ša ju-ba-lu [tappiija] ana muhhiika* (should he leave) there would be nobody who could bring you my letter ibid. 41; *ú-di-e bi-lam-ma bit abija la apaššar* bring me the records(?) so that I do not have to sell my paternal estate at a loss BBSt. No. 9 iv A 9 (MB); *tappašu* PN *ú-up-pa-la-am-ma* PN will bring his document (to the judges) JEN 338:42; *tappa ša tašabbatani* PN *li[lqi] ana muhhiija lu-ub-la* KAV 102:20 (MA); PN ... *ša egirtu ina muhhi* GN *ú-bi-lu-ni ittalka egirtu naṣṣa* PN, who brought the letter from GN, has left, carrying the letter ABL 396:9 (NA); *tuppānu u riksātu ša* <sup>t</sup>PN *tu-ub-la maharšunu ištassūma* they read to them the tablets and deeds which PN had brought Nbn. 356:30; he discovered these tablets in Elam *išturuma ana qirib* GN *ú-bi-il* copied (them during the reign of Seleucus) and brought (them) into Uruk RAcc. 65 r. 50 (colophon).

**2'** elliptic: *šuṭur u bi-la* write down and send me (the letter) ABL 673:15.

**c)** in transferred mngs.: *é.mu gul.la.bi ír na.ám.mà.ni : bītī abtu bi-ki-ta ub-lam-ma* my ruined temple brought me mourning SBH p. 141:221f., for other refs., see bil. section, cf. *é.a gil.li.èm.mà.ni ír na.ám.mà.ni : bītī ina šahluqtī bikitu ub-lam-ma* SBH p. 141:227f.; *dīm.me.er.bi ír.ra mu.un.ir.ra : ilšu takribtu ub-lam-ma* 4R 21\* No. 2 r.

**abālu A 1c**

3f., also [mu.lu] ír mar.ra DU : [ša tak]ribtu šakintu ub-lak-ku SBH p. 58:42f., [mu.lu] siskur.ra DU : [ša ik]ribi ub-lak-ku ibid. 44f., [mu.lu] a.ra.zu DU : [ša tas-li-ti] ub-lu-ku ibid. 46f.; *šul uzu níg.kúr.ra túm. a.zu : eļlu ša šerka šá-ni-tam*(var. -ta)-ma ub-la you man (addressing the *surru*-stone), whose flesh prompted you to evil (thoughts) Lugale XII 42; *tuqnu bi-la ina É.GAŠAN.KALAM. MA* let me have good care(?) in the temple of Ištar Craig ABRT 1 5:17 (= Streck Asb. 346, NA oracles); *šarru ana mātišu HUL-ta ub-bal* the king will bring misfortune to his country ACh Supp. Ištar 33:66; *ITI niziqtu ub-ba-la* the month will bring worries Thompson Rep. 70:6, cf. *ub-ba-lu* ibid. 59:6; *nullāta ana ilišu lu ub-la* if he spoke a lie to his god JNES 15 136:92 (*lipšur*-lit.); *mīnam ší-la-tám ub-lá-ku-ma ištū allikani matīma kaspam* 10 GÍN *ul tušebilam* what crime did I commit against you? ever since I came you have not sent me even ten shekels of silver BIN 6 70:12 (OA), cf. *ší-lá-tám [u]blá-ki-im* KTS 36b:19; *ana rišūt RN nīrārišu u-bil ki-it-ru* he gave help to his ally Ursā TCL 3 85 (Sar.); *šamaš piširta li-bil-am-ma* may Šamaš bring me relief Maqlu VII 151; *šadū bi-i-la šu-ut-ta* mountain! bring me a dream Gilg. V ii 49, cf. MI MÁŠ.GI<sub>6</sub> *ub-la-áš(!)-šú* CT 39 42 K.2238+i 8 (SB Alu), also MI *lib-lam-ma* let the night bring me (a dream) KAR 58 r. 17, cf. also ibid. 8, see Ebeling Handerhebung 40; *ūmu šulma arhu hidūti šattu HÉ.GÁL-šá li-bil-la* every (lit. the) day should bring me well-being, the month joy, the year (all) its prosperity Maqlu VII 142, cf. *i-ba-ab-ba-lu hisibšu* SBH p. 146:33; note the royal epithet: *ba-bil hegallim* CH ii 20, *ba-bi-il igisē rabūti* VAB 4 144 i 10, and passim in Nbk., also (as name of a gate) *ba-bi-lat hišib huršāni* OIP 2 112 vii 83 (Senn.); *mihirta ... a-bi-la-at nuhši ušpelkāmma* (I led the water through tunnels) and set up a wide weir which brings an abundance Weidner Tn. 28 No. 16 v 104, and ibid. 31 No. 17:50, cf. also *patti tuhdi a-bi-la-at hegalli u nuhši* AOB 1 38:7 (Aššur-uballit I), *Idigna ... ba-bi-lat nuhši* JNES 15 134:48 (SB *lipšur*-lit.), *ba-bi-la-at mē hegallim* LIH 95:19 (Hammurapi), *íd Ba-be-lat-HÉ.GÁL*

**abālu A 2a**

AKA 245 v 6 (Asn.); said exceptionally of a god: (Marduk) *ba-bil hegalli* KAR 26:15 and 59:34, cf. *li-bil-lak-ki urru repidūta mūšu tapšu[hta]* ZA 10 298:50, see AfK 1 29 (SB rel.); *ana da-ba-bi la-a tu-ba-la-an-ni* do not induce me to complain VAS 16 10:13, cf. *ana tamkārim la tu-ub-ba-li-in-ni* PBS 7 110:15, for PBS 7 94:18, see mng. 7d (all OB letters); *ana palēja mīnam ub-lam* what did I bring upon my reign? JCS 11 84 ii 10 (OB Cuthean legend), cf. *ia-a-ši palē mīnam ub-lam* ibid. 13.

2. to bring persons and animals for a specific purpose — a) to bring persons — 1' in OB (referring to witnesses, dependent persons, small children): *ana ITI.1.KAM UD.30.KAM amtam u wardam ú-ub-ba-lam* he will deliver the slave (to be bought), male or female, within one month, in thirty days Boyer Contribution 142:7, cf. 3 SAG.GEMÉ.MEŠ *ub-lam-ma* PBS 7 100:16 (let.); *ŠU.DĀ.A ... SAG.GEMÉ ana GN ana ba-ba-lim ... ŠU.BA. AN.TI* he assumed the guaranty to bring the slave girl to GN YOS 12 250:6, cf. *ul ub-ba-lam-ma* ibid. 12; *šibī mudī hulqijami lu-ub-lam* I shall bring witnesses who know my lost property CH § 9:16, cf. Kraus Edikt ii 39, also PN ... *ana bāb dajānī ul ú-ba-la-ma* Frank Strassburger Keilschrifttexte 37 r. 3; *avilam ul ub-ba-lam* PN *harrānšu illak* if he does not bring somebody, PN will do *harrānu*-duty for him TCL 10 111:8; *ša kattām ub-ba-la-ak-kum kirām tanaddin* you will give the orchard to one who brings a bailsman to you VAS 16 78:8, cf. *nipūssu* PN *ana PN<sub>2</sub> ub-ba-[lam]* CT 8 17c:10, *su-hārka ana UD.20.KAM ub-ba-la-ak-kum* VAS 16 181:23; PN *ana PN<sub>2</sub> piqidma ana mahrija li-ib-lam* entrust PN to PN<sub>2</sub> and let him bring him to me TCL 18 102:39, cf. *ana GN li-ib-lu-ni-iš-šu* CT 4 28:27, etc.; *kīma* PN *iwaldu ina masappim ilqūsuma ana bit* PN<sub>2</sub> *ub-lu-šu* when PN was born they took him in a basket and brought him into the house of PN<sub>2</sub> PBS 5 100 iii 29; *šibī ul ú-ba-la-ma līāku* if he cannot bring witnesses, I have won the case MDP 23 319:2, cf. *šibija ul ú-ba-la-[ma]* MDP 22 165:12, 6 AB.BA.MEŠ *ub-la* ibid. 161:17, *ša* 3 LÚ ... *ul ú-ba-la*

**abālu A 2a**

MDP 23 318:18. For the personal names DN-*ub-lam*, see Stamm Namengebung 140f.

2' in Bogh. (also referring to moving of troops): *šumma ERÍN.MEŠ ana eli nakri uppala-aš-šu* if he takes the soldiers against an enemy KBo 1 5 ii 59, also ibid. ii 49, cf. ERÍN.MEŠ ... *ana eli nakri [bi]-il-šu-mi ú-ub-bal-šu* (if the king says) “Take the soldiers against the enemy!” then he will take them ibid. ii 47 and 57 (treaty); *mārtu annītu ša ú-lu-du-ni-ik-ku bi-la-aš an-na-ši-in* bring us this daughter who has been born to you KBo 1 23:10.

3' in EA (also referring to moving of troops): *inanna tu-ba-lu-na ERÍN.MEŠ GN ana šabāti GN<sub>2</sub>* now they bring soldiers from the Hatti countries to take Byblos EA 126:58, cf. *ub-ba-lu LÚ.MEŠ ma-az-za.MEŠ* RA 19 108:14, also ibid. 22 and 25; *māratka ana aššūtija bilam-me* (you say) “Bring me your daughter to be my wife” EA 19:18, cf. (in similar contexts) EA 20:16, 25 and 28, EA 29:28 (all letters of Tuš-ratta); *nikšudummi PN u balṭānumma nu-ubba-lu-uš-šu* we will capture PN and bring him alive! EA 245:7; *ana GN liwaššera šarru bēlīja harrāna anāku ub-ba-lu-ši* if the king, my lord, sends a caravan to Babylonia, I myself shall bring it (there) EA 255:24.

4' in MA and Nuzi: if a man sees a veiled prostitute *ana pī ekalli la-a ub-la-áš-ši* and does not bring her to the palace gate KAV 1 v 79 (Ass. Code § 40), and passim in similar contexts in this section; *šibūtuka bi-la-lam-mi kīmē* PN ... *iqtabakku* bring your witnesses (to prove) that PN has said to you (“You are a leper”) RA 23 148 No. 28:9 (Nuzi), also JEN 341:10, HSS 9 12:19; *mudēka ša attūka bi-lam-mi* bring your own experts JEN 321:41, cf. *šumma ... mudū ša eglāti la du-ub-ba-la* JEN 344:21, also JEN 355:15 and 22; *adi nādi-nānu ú-ba-la* until he brings the seller (of the field) JEN 191:12; *šumma PN ... PN<sub>2</sub> ú-bi-il-šu-ma u anāku anīkšuma* I swear that PN<sub>2</sub> did not bring (the girl) PN, and I did not have intercourse with her AASOR 16 4:20, cf. *nit-ta-bal-šu-ma u ittikšu* ibid. 7.

5' in SB royal: RN *šar Kašši ... šallūssu u kamūssu ana mahar* DN *bēlīja ú-bi-la* I

**abālu A 2a**

brought Kaštiliaš, the king of the Kassites, as a prisoner in fetters before my lord Aššur Weidner Tn. 30 No. 17:38, cf. (the kings of the Nairi countries) *ana É.KUR . . . ana mahar DN bēlija lu-bi-la-šu-nu-ti* I brought to the temple before my lord (and had them take the oath) ibid. 27 No. 16 iii 53; PN *mār la mammāna ša ištu GN ub-lu-ni-šú ana šarrūti ana muhhišunu iškunu* the nobody, PN, whom they had brought from Bit-Adini to put him as king over them AKA 280 i 76 (Asn.); LÚ.ERÍN.MEŠ TI.LA.MEŠ SAG.DU.MEŠ *ana GN . . . luú-bi-il* I brought the living men (and the 600 cut-off) heads to (his capital) GN AKA 378 iii 107 (Asn.); *ú-bil ittija RN šar Elanti* I took with me Tammaritu, king of Elam Streck Asb. 42 iv 114; *mārassu itti nudunniša ana Kalhi ub-la* he brought his daughter with her dowry to GN KAH 1 30 r. 8 (= WO 1 58 iii 8, Shalm. III); *mārat šit libbišu itti nudunné ma'di ana epēš abarakkūti ana GN ú-bil-am-ma* Streck Asb. 18 ii 80; [...] *ana qereb ekalli ub-lu'-in-ni-ma . . . ušaššiqu šepāja* they (the followers of Nabonidus) carried me into the palace, kissed my feet (and greeted me as king) VAB 4 276 v 2 (Nbn.).

**6'** in SB lit.: *ana la dīnika ub-ba-lu-ka ana kunnī* they will bring you (to court) to testify in a lawsuit that is not your concern Lambert BWL 100:35; *mārē Nippuri ana dīnim ub-lu-ni-šum-ma* (if he accepts a present) when they bring natives of Nippur to him for judgment ibid. 112:11, cf. *ana hursān ub-bu-lu-šú* KAR 143:29, see von Soden, ZA 51 134, also ZA 52 226:15 (NA cultic comm.); *liqīšuma* PN *ana namsé bil-šū-ma* take him (Gilgāmeš) along, Uršanabi, to the washing-place Gilg. XI 239, cf. *ilqīšuma . . . ú-bil-šu-ma* ibid. 247; *Gula nādinat balāti amēlūti ina bīt ḫAsalluhi ú-bil eṭlu* Gula, who grants good health to man, took the man into the temple of DN Küchler Beitr. pl. 2:25 (inc.); *iššanni nāru ana muhhi* PN . . . *ú-bil-an-ni* (var. *ú-bi-la-an-ni*) the river carried me and brought me to Aqqi CT 13 42:8 (Sar. legend), see King Chron. 2 87; *bi-la-a-ni* LÚ.TUR-ki-na bring me your little children (that I, Lamaštu, may give suck to them) ZA 16 178 iii 16 and dupls., see Falkenstein, LKU p. 6 n. 4, also *sabtaniššu bi-*

**abālu A 2b**

*la-niš-šú* KAR 144 r. 6, see Zimmern, ZA 32 174:55.

**7'** in NA: you swear that you will arrest the insurgents *ana muhhi* RN . . . *la tu-bal-a-ni-ni* and bring them before Assurbanipal Wiseman Treaties 138; *ḥubtē ḥannūti . . . ana GN ub-ba-la-áš-šú-nu* he will bring these prisoners to GN ABL 306:7; *rīhtē nišē iša alka bi-la* take the rest of these people (and) come here bringing (them along) ABL 167 r. 2, cf. ERÍN.MEŠ . . . *lu-bi-lu-ni-šu-nu-u* ABL 448:8, also ABL 544:16, 208:I0, 245 r. 13, etc.; *mār šiprika ina ekalli lu-bi-la-na-ši* let your messenger take us to the palace ABL 206:13, cf. *ina ekalli lu-bi-lu-u-ni* ABL 522:9; PN . . . *issija lu-bi-la* ABL 962 r. 13; *mārē-kunu bi-la-a-ni ina panīja lizzizu* bring me your sons, they should be in my service ABL 2 r. 8, and passim in NA royal correspondence; PN PN<sub>2</sub> *ú-bal ana* PN<sub>3</sub> *iddan* PN will bring PN<sub>2</sub> (for whom he had assumed guaranty) and deliver him to PN<sub>3</sub> Tell Halaf 111:4, cf. *urkī uba'a ú-bal-la* he will search for the guarantor (and) bring (him) ADD 102 r. 7 and r. 1, cf. also ADD 100:5, 153:3; *IGI.MEŠ-šú ú-ba-la* he will bring his witnesses ADD 101:4.

**8'** in NB: PN . . . *ana mahar dajānē šarri ub-lam-ma* he brought PN to the king's judges Nbn. 668:13, cf. BIN 2 134:25, also *ana mahri rabūti šarri u dajānē ša* RN . . . *ú-bil-lam-ma* Cyr. 312:5; *dajānē ša šarri išmūma* PN *ub-lu-nim-ma maharšunu ušzizu* Nbn. 13:6, also Cyr. 332:18, etc.; PN *emūqu u sīsē ana kitrika ub-ba-la* PN will bring soldiers and horses to your aid ABL 478:6.

**b)** to bring animals: 5 U<sub>8</sub>.UDU.ḤI.A . . . *ana PN . . . idinma ana mahrija li-ib-lam* give five sheep to PN so that he may bring (them) to me PBS 7 76:21 (OB let.); *alpa bi-lam-ma ina sēri lūriš* bring me the ox so that I can plow the out-of-town field BE 14 41:6 (MB); *bi-la-am-ma-mi imērka u ŠE.MEŠ-qā lu-ú babi-il-mi* bring me your donkey, he shall carry your barley (and I will give you my she-donkey) UCP 9 410:19 (Nuzi), cf. *imēršu . . . ú-bi-il* ibid. 34, *ana a-pa-li* ibid. 39 and 42; *pīrāni balṭūte ušabbiata ana ālišu . . . ub-la* he caught elephants alive and brought (them)

**abālu A 3a**

to his city (Assur) AKA 139 iv 9 (Tigl. I), and passim in contexts referring to the bringing of tribute, taxes, and offerings to a king or deity; the cattle, oxen, sheep and goats are ready  
*issi pan kūši issi pan nārāte la ú-bi-lu* they did not bring (them) on account of the cold and (the state of) the rivers ABL 241 r. 11 (NA); *sīsē bi-la-a-ni ina irti šarri lu-bil* bring me the horses that I may take (them) to the king ABL 633 r. 11 (NA); *lulqēma ana bīt h̄azanni lu-bil enza* I will take the goat with me to the house of the mayor STT 38:21, cf. ibid. 29 and 50 (= AnSt 6 150ff., Poor Man of Nippur).

3. to carry a load, to carry water (said of a river), to carry an (unborn) child (said of a pregnant woman) — a) to carry a load: a stela representing me as king *ba-bi-el tupšikka* carrying the basket VAB 4 62 ii 57 (Nabopollasbar); *šaknati p[an]a nīri šarri bēlija ana kišādija u ub-ba-lu-šu* the yoke of the king, my lord, is upon my neck and I bear it EA 296:39, cf. *anumma [š]aknate [ki]šādija ina h̄ūli ša ú-ú-ba-lu* EA 257:15; see also *abšānu*.

b) to carry water (said of a river, etc.): *íd. bi a nu.un.túm.e šà.sù.ga.bi ba.dù : nāršu mē ul ub-bal mērānuš ittandi* its river does not carry water, it is left empty (Akk.: naked) SBH p. 114:9f.; *šumma nāru mēša kīma damī ub-bal* if the river carries water (which is) like blood CT 39 19:127 (SB Alu), cf. *šumma nāru mē u šamna ú-bil* if a river carries water and oil ibid. 20:131, also *šumma nāru ina mīli mēša kīma IZ.ZI IM ú-bil* ibid. 133, *kīma t̄ikmēni šalmi ú-bil* carries as if black ashes ibid. 130; *šumma nāru mē kajamānūtu ú-bil-ma mūša kīma rādi iqarruru* if the river carries normal water but its water flows as (after) a rain storm ibid. 17:60 (all SB Alu); *nārāti sahharāti la ub-ba-la mē nuḥši* the small canals will not carry the water (which brings) abundance Gössmann Era IV 122, cf. *ana nārāti ša mē la ub-bal* BRM 4 6:19 (SB rit.), cf. *palgu ba-bil mē šurdūti* TCL 3 203 (Sar.), also *nārāti ba-bi-lat mē mīli* ibid. 243.

c) to carry an (unborn) child: [*šumma*] *sinništu lu ITI.11.KAM lu ITI.12.KAM ú-bi-il-ma*

**abālu A 4a**

(to be emended to *ú-*<rab>*-bi-il-ma?*) *ulid* if a woman carried a child (or: waits) eleven or twelve months (before giving) birth CT 28 2:44 (SB Izbu).

d) other occs.: *šag.GAR.RA ba-bi-lu amēlūti* DN (Dream-god) who carries man around (in his sleep) KAR 58 r. 9, see Dream-book p. 226; *šukūdu imta li-bil-lu* the arrow should carry poison RA 46 28:10 (Epic of Zu), var. *[i]m-tam li-ib-lu* ibid. 92:63 (OB); *šam-māhu ... imahhar iptenni ub-ba-la mašgita* the greater intestine receives food (again), carries drink Lambert BWL 54 Comm. line b (Ludlul); *šumma téranū ina minātišunu nar-pašā ub-lu-ni* if the intestines carry enlargements(?) of reasonable size CT 20 46 ii 57, also Boissier DA 231 r. 36 (SB ext.).

4. to carry off, sweep away (said of water, wind, human, and other agents), to die (with *šimtu* as subject, as a euphemism) — a) to carry off, sweep away — 1' said of water: *DUMU.A.GÀR ša šešunu mū ub-lu* the persons who have fields in the same irrigation district whose barley the water had carried off (share in the money) CH § 54:29; *uru engur.ra a mu.da.an.dé : ālu ša kīma Apsū mu-u ub-lu-šú* the town which the water had carried off as if (it were the water of) the abyss BRM 4 9:19, cf. *ki.šub.ba a mu.da.an.dé : ašar nadī mu-u ub-lu-šú* ibid. 20, also [...].túm : *Idiglat ub-ba-lu* Lambert BWL 253:2; let him wash, throw away his pelts *li-bil tāmtu* let the sea carry (them) away Gilg. XI 241; *ilāni u Ištar āšibūt qerbišu ša mē butuqtu u rādu ú-bi-lu-šú-nu-ti-ma īkilu šikinšun* (I renewed the images of) gods and goddesses placed therein (Esagila) which the water from a dike break and a severe storm had carried off (from their pedestals) and which had lost their luster Borger Esarh. 23 Ep. 32:11; *biblum mātam ub-ba-al* a flood will carry away the (arable) land YOS 10 17:59, also *biblum KALAM ú-ba-al* ibid. 18:62 (OB ext.), NÍG.DÉ.A KUR *ub-bal* BRM 4 13:59, NÍG.DÉ.A GÀR *ub-bal* KAR 427:31, *biblu māta ub-bal* CT 20 50:10 and r. 19 (all SB ext.); *ebür māti biblu ub-bal* a flood will carry off the harvest of the land CT 39 14:14, cf. A.KAL *illakamma napħar māti*

**abālu A 4b**

*ub-bal* ibid. 17:54, A.ŠÀ A.GÀR.BI ... *biblu ub-bal* ibid. 5:52 (all SB Alu); *biblu māta ub-bal* ACh Sin 33:60, also Thompson Rep. 211A:2, *biblum ub-bal* a flood will rage (lit. carry off) ibid. 194A:5; *šumma nāru kibirša ub-bal* if the river is carrying off its (own) bank CT 39 19:128 (SB Alu); *bamātu ub-ba-lu irhušu qarbatu* they (the waters) have carried off high-lying ground, they have swamped the fields Lambert BWL 178:30, also ibid. 177:14 (fable); *napšartam* (wr. ŠE.BÚR-tam) *ub-ba-lu* (var. TÙM) (the flood) will carry off the barley ready for shipment CT 39 15:26, var. from ibid. 17:69 and 18:81 (*iqqur īpuš*).

2' said of wind: *in.nu.RI im.rī.a.ginx* (GIM) : *kīma ilti ša šāru ub-lu-ši* like chaff which the wind has carried away CT 17 20:49f.; *šārū kappi ana puzurātim li-ib-lu-nim* may the winds carry (his) wings away to out-of-the-way places RA 46 92:70 and 72 (OB Zu), cf. ibid. 30:18 and 38:18, cf. also *šārū damiša ana puzurātim li-bil-lu-ni* En. el. IV 32.

3' said of human agents: *ša ... libittašu inaššūma ana māti šanīti ú-pa-lu* who removes its (the temple's) bricks and carries (them) away to another country MDP 28 p. 31:5, cf. *ša tuppashu ipaššitu ša inaššūma ana māti šanītimma ú-ba-lu* MDP 11 pl. 3 (= p. 13) No. 2:3; *ša kirāti šināti LÚ.NU.GIŠ.SAR.MEŠ-ši-na ana ilik šarrī la ba-ba-li* not to carry off the gardeners of these orchards to do corvée work for the king MDP 10 pl. 12 viii 28 (MB kudurru).

4' other occs.: *šumma Sin ina la minātišu bi-ib-lum ú-bil* if the neomenia carries off the moon at the wrong time Thompson Rep. 85:2; *ištu hamuštum ša PN DINGIR-lu-um ú-bi<sub>4</sub>-il<sub>5</sub>-ma* from the *hamuštum*-period of PN (when) the moon has disappeared Matouš Kultepe 196:5 (OA).

b) to die (with *šimtu*, "fate," as subject, as a euphemism) — 1' *ubil*: RN ... *šim-tu ú-bi-lu-šu-ma* fate had carried away RN Winckler Sar. pl. 31:36, wr. *ú-bil-šu-ma* ibid. pl. 23 No. 49:403 (= Lie Sar. p. 72:14), cf. Borger Esarh. 54 iv 19; *arkāniš šim-ti ú-bil-šu-nu-ti* later they (the kings of Babylon) died VAB 4 292 iii 7, cf. *ši-im-[tu] ramnišu ú-bil-šu-ma*

**abālu A 5a**

ibid. 294 iii 21, dupl. AnSt 8 50 iii 7 (Nbn.); *amēlu ša nudunnū ana mārtišu iddinuma ... u šim-ti ub-lu-uš* if a man has given a dowry to his daughter and she dies SBAW 1889 828 iii 42 (NB laws), cf. *amēlu ša ... aššassu šim-ti ub-lu* ibid. v 34, cf. also *arki amēla šuāti šim-ti u-bil-šu-ma* ibid. iv 29, wr. *šim-ti ub-bil* ibid. iii 24; <sup>4</sup>PN *šim-ta ú-bil-šu-ma* RA 12 6:6, cf. *mutā šim-tu<sub>4</sub> ú-bil-ma* my husband died Nbn. 356:23, *bēlā šim-tum ú-bil-šu-ma* YOS 7 66:4, *šū u DAM-šū šim-tum ú-bil-ma* TCL 12 122:9, note the typically NB writings: PN *šim-tum ú-bil-lu* VAS 5 39:5, *ú-bil-lu-šū* Cyr. 332:8, *ša šim(!)-tū(!) ú-bi-il-uš-šū* Camb. 273:3, *ša šim-tum tu-bil-lu-uš* BRM 1 88:6 (all NB); see discussion section.

2' *ubtil*: *ūm ub-til-la-an-ni ši-ma-ti asallal ina libbi* (I built this grave) I will lie in it when my fate has carried me off Gössmann Era IV 101; *zārū šim-tum ub-til* (var. *ub-ti-il*) Lambert BWL 70:9 (Theodicy); see discussion section.

5. in idiomatic uses (arranged alphabetically according to object of *abālu*) and special meanings (to fetch a price, to be worth, to speak, complain, bring word, to want, desire, to yearn for, to determine) — a) in idiomatic uses:

**aḥu** to lay hands on something interdicted: *ĀII-ku-nu ina bītātišunu tu-bal-a-ni* (you swear that) you will not lay hands on their (the royal family's) houses Wiseman Treaties 272; *ĀII-ka ina libbišunu la tu-bal* do not lay hands on them (the captives) ABL 579:10 (NA); *ša la pī ša šarrī memeni Ā-šū ina dulli lu la ú-ba-la* nobody is to start the ritual without the king's permission ABL 409 r. 7 (NA).

**amatu** — a) to instigate a lawsuit: *ana kārim šaḥir rabi a-wi-ti bi-lá* bring my case before the full assembly of the *kāru* CCT 1 49b:23, also BIN 4 112:35, cf. *ana Ālim<sup>ki</sup> u bēlija a-wi-ti bi-lá* BIN 6 219:37, *a-wi-ti a-kā-ri-im bi-lá* Matouš Kultepe 141:17 (all OA); *kīmē a-wa-[ti] ša PN ana 3-šū it-ta-ab-la* because he (the claimant) had started a lawsuit against PN three times JEN 669:70.

b) to bring a message: *mušitka a-wa-at*

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*taḥaddú li-ib-la-ma* may the night (through a dream) bring you a message about which you can be happy Gilg. Y. vi 263 (OB); *u anāku ša ú-bal a-ma-tú ṭāba u annāma lemla ana šarri bēlīja* I am one who brings good and likewise bad news to the king, my lord EA 149:15; PN *illakam u ú-ub-bá-la-am a-ma-te.MEŠ šarri bēlīja banūta u ṭābūta* PN comes and brings me good and friendly words from the king, my lord EA 164:5; *u jānu ša ju-ba-lu a-wa-tu ana šarri* there is nobody who could bring a message to the king EA 116:13, cf. *ina pī* PN *ša ú-ba-lu<sub>4</sub> a-ma-tú šarri ana* PN<sub>2</sub> EA 149:69; *a-wa-te la ju-si-bi-la bēlī* EA 88:35; *a-wa-at ul-te-bi-la šarru ... ana jáši* EA 267:9; *a-wa-at bišim it-ta-na-ba-lu-ma* they always bring me bad news KBo 1 11 obv.(!) 14, see Güterbock, ZA 44 116; *sukkal.mu* <sup>d</sup>Nusku KA. mu ab+zu.še túm.ma.a.b : *sukkallī* <sup>d</sup>Nusku *a-ma-ti ana apsī bi-i-li* O Nusku, my messenger, bring my message to the Abyss (parallel: *ṭēm ... šunni* line 119) CT 16 20:114f.

c) other occ.: *ana muḥhi kabittija muḥhi // šūrija ú-bal a-ma-tú šarri bēlīja* I carry the word of the king, my lord, on my heart (and) on my back EA 147:40.

**arnu** — a) to commit a crime: *šumma ar-nam kaptam ... ana abišu it-ba-lam* if he (the adopted son) has committed a serious crime against his father CH § 169:29, cf. *šumma ar-nam kaptam ana šinišu it-ba-lam* ibid. 34, also *šumma mārum ar-nam kaptam ... la ub-lam* ibid. § 168:20.

b) to bring a sin upon somebody: *abi ár-ni ub-la aranšu lit-bal* it was my father who brought this sin upon me, may he (i.e., his image) now remove his sin (from me) KAR 178 r. vi 39 (SB hemer.), cf. AfO 19 59:174.

**dabābu** see CT 4 1a:18 (OB let.), cited *dabābu* s. mng. 2a.

**dīnu** — a) to bring a case before the judge: DN *sukkallaka lišēdak di-nu lib-lak-ka* let your (Sin's) messenger Alammuš inform you, let him bring (my) case before you RA 12 191:10 (SB).

b) other occ.: you are great (Šamaš) *di-en elāti ana šaplāti [di]-en šaplāti ana elāti tū-ub-bal* you carry the law of the living (lit. the

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upper) to the dead (lit. the lower), the law of the dead to the living KUB 29 58+ i 34, see G. Meier, ZA 45 200.

**gillatu** to commit a sin: *ajū ša ... gil-la-tú la ub-lam* who has not committed a sin? AfO 19 57:106, cf. ibid. 63:61.

**hiṭitu** to commit a sin: see *hiṭitu* lex. section.

**ḥurāṣu** to fetch a price: see mng. 5b-1'.

**kaspu** to fetch a price: see mng. 5b-1'.

**napištu** to present oneself: *aplaḥ ādurma zl.MU mahar ilūtīka rabītu ub-la* I am very much afraid and have come (lit. brought myself) to your great divine majesty Scheil Sippar p. 95 No. 2:11, and dupls., see Ebeling Handerhebung p. 8:12, cf. *zī-tim ub-lak-ka* KAR 184 obv.(!) 31, dupl. Schollmeyer No. 29:10, and *zī-ti ub-lak-ki* BMS 57:12; for unilingual Sum. refs., cf. *zī.ni ba.ši.in.túm* BE 30 3 18, *zī.mu ga.an.ni.in.túm* ibid. r. 48, see Kramer, BiOr 11 175 n. 32.

**panu** — a) to forgive: *mammana pá-ni-su û-la u-ba-al* he (Sargon) does not grant pardon to anybody PBS 15 pl. 3 xiii 8' and ibid. pl. 5 xv, see Hirsch, AfO 20 48; *kīma ša itām rabi'am tētiqa pa-nu-ku-nu ú-ul ib-ba-ab-ba-lu* (if you do not give them satisfaction) it will be as if you had committed a major transgression, you will not be forgiven TCL 7 11:33 (OB let.); *ana ištiššu pa-ni-šu ub-ba-lu* one should forgive him (the adopted son) the first time CH § 169:31; *karṣūšunu innakkaluma pa-nu-šu-nu ul ib-ba-ba-lu* those who are denounced will not be simply pardoned (they will be closely questioned) PBS 2/2 51:21 (MB), cf. *[pa]-nu-šu-nu ul ib-b[a-ba-lu]* ibid. 55:12, *pa-nu-ú-ka ul ib-ba-ba-lu* BE 17 76:3; *še.bi.da sil<sub>7</sub>.lá.e.dè i.bí tūm.a.ni : hi-ṭiti duppiri ub-lim pa-ni-ia* drive away my sins (addressing Istar), forgive me! ASKT p. 117 r. 7f.; *tīdi ... pa-na ba-ba-la* you (Marduk) know how to pardon (sins) AfO 19 56:15, also ibid. 13, 18 and 20; *ina dulli pa-ni-ia li-it-ta-ab-ba-al* (for translat., see *dullu* mng. 1) CT 2 19:25 (OB let.).

b) to show preference, to favor: *ina ubbu:bika pa-ni-šu-nu la tu-ub-ba-al* you must not show any favoritism when you clear (them)

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of obligations ARM 1 82:17, cf. *kima ... pa-ni la tu-ub-lu* ibid. 6; should PN have a law case against you *pa-ni-ku-nu ú-ul ub-ba-al* I shall not show you favor ARM 2 94:19; *awīlum an[nūm] pa-ni-ia mādi[š] ba-bi-il* this man has shown me great favor Sumer 14 29 No. 11:14 (OB let.); *awīlum pa-ni awīlim ina bāb dIštar la ú-ba-al* one must not show any preferences at the Ištar Gate (i.e., in a law court) VAS 16 88:14 (OB let.); *ub-ba-la pa-ni-ka* they (in the palace) will show favor to you Lambert BWL 144:4.

**pū** to bring word: as to the merchant, PN, about whom the king, my lord, has written me *šapal qātē ašappara ú-bal-u pa-šú ina mu[ḥhi] ...*] I am keeping up a secret correspondence, and they bring word from him concerning [...] ABL 1058 r. 12 (NA).

**qātu** to reach forth one's hand, to lay a hand on — **a)** in gen.: *eqlam mala qá-sú-nu ub-ba-lu* (they rented) as much field as they (the tenants) can handle BIN 2 79:1 (OB); *kal pagrišu kima kalmatu ibaššu inammuš u šu-su ub-bal-ma la i-ba-áš-šu // la ig-gi-ig* if his body crawls as if there were vermin (on him), but when he takes his hand (there) ...., variant: he is unable to scratch (it) Labat TDP 192:33.

**b)** to lay hands on (a sacred or tabooed object), to touch (what is not to be touched): *a.ba šu in.[n]e.ši.in.túm : mannu qāssu ub-lak-ku-nu-ši* who has ever laid hands on you (the cursed stones)? Lugale XIII 10; [*šumma*] *a'īlu qa-ta ana aššat a'īli [ú]-bil* if a man touches another man's wife KAV 1 i 89 (Ass. Code § 9); *ana ša qá-as-su ub-lu-ma še'am ilqū kī tamgurama* how could you (pl.) consent to the fact that he took the barley illicitly VAS 16 173:10 (OB let.); *ana makkūr Esagila ... šuII-su-nu ú-bi-lu-ma* they laid hands upon the property of Esagila (and squandered gold, silver, etc.) Borger Esarh. p. 13 Ep. 4:31, cf. [*šuII-su-nu ú-bi-lu-u-ma* ibid. 6; treasures of the palace of Susa *ša nakru šanāmma eli jáši šuII-su la ú-bi-lu*(var. -*la*) *ina libbi* on which no other enemy but I had ever laid hands Streck Asb. 50 vi 5; [*giš. banšur a].a ugu.zu dEn.líl.lá.ke* x *šu.zu*

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*ba.ra.bí.in.túm : [ana paššūri] abi En[lil ālī]dika qa-at-ka e tu-bil* you (demon) must not lay hands on the table of your own father Enlil CT 16 11:61f.; *ana paššūr(!) ili u šarri šu(or qa, text is)-su ú-bal* he will lay hands on the table of king or god Kraus Texte 24 r. 2; *la ú-bal šu-su ana pilludē ili* he (Nabonidus) did not interfere with the rites of the gods VAB 4 274 ii 36 (Nbn.); *asū ana marši šu-su ul ub-bal* the physician must not touch the patient 4R 33\* ii 43, and passim in hemerologies, wr. NU TÙM KAR 176 r. ii 26, and passim; *šumma ana nēpištī* (var. DÙ-eš) *asūtī tēpušu* (var. tēpuš) *asū ana marši šu-su* NU TÙM if you do (the extispicy) for a medical treatment, the physician must not touch the sick CT 20 10:6 (SB ext.), var. from ibid. 12 K.9213+ i 18', and, wr. *šu-su la ub-bal* PRT 106:6; *ana marši šuātu asū šu-su* NU *ub-bal* the physician should not touch this patient (whose symptoms are described in the protasis) Küchler Beitr. pl. 20 iv 46 (SB med.); note (as diagnosis) *ana zikari u sinništī* *šu-su ú-bil* he (the sick person) has laid hands on a man or a woman (preceded by: has committed sacrilege against his personal god) Labat TDP 124:22; in broken context: *ú-ub-ba-al qá-ti a-na x [...] YOR 5/3 pl. 2 vii 390* (= BRM 4 1, OB Atrahasis); *ú-bi-il-ma qá-as-su ummānam ušappil* RA 45 173:42 (OB lit.); with the qualification *ana lemotti*: do not remove him from where he (the dead) lies *šuII-ka ana lemotti ina libbišu la tu-ub-bal* do not lay hands on him with evil intent ADD 647 r. 25, also 646 r. 25 (NA), cf. *ana SAL.HUL qá-as-su ú-bal-lu* Šurpu II 62; *ana āli šuātu šu-su ana lemotti ú-bil-ma* he (Shalm. V) encroached on the rights of this city (Assur, and claimed taxes) Winckler Sammlung 2 p. 1:32 (Charter of Assur); *šuII-ku-nu ana lim-nitti* (var. HUL-ti) *ina libbišu tu-bal-a-ni* if you act as an enemy against him Wiseman Treaties 67 and 106, cf. *mā šuII-ka ina HUL-tim ina libbišunu ub*(var. ú)-*bil* saying, "Act as enemy against them (the new king and his followers)!" ibid. 365, but *AII-ku-nu ... tu-bal-a-ni* (see mng. 5a s.v. *ahu*) ibid. 272; *šu-su ana lemotti ina libbi* RN ... *ub-ba-a-al* will he act in a hostile way against RN? Knudtzon

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Gebete 116:14 and 117:12, cf. ŠU-su ana lemutti *ina libbišun ub-bal-lu* ibid. 116 r. 15, note, wr. *i-ba-a-[al]* ibid. 119:7, also [qa-su]-un ša lemutti *ana libbišu u[b-ba-lu-u]* PRT 44:21; note *ana kišpi u ruhē ŠU-su ú-bi-lu* (who) affected (somebody) through sorcery and witchcraft Surpu II 68.

**šertu** (mng. uncert.): DN ... še-ri-is-sú *ul ub-ba-al-šu-ma* KBo 1 12 r. 5, see Ebeling, Or. NS 23 213.

**šulmu** to bring greetings: PN *lāsimūm ikšudamma šu-lum bēlija ub-lam* the runner PN arrived here and brought me news about the well-being of the king, my lord ARM 6 24:6; my *bazahātu*-garrisons are reinforced *kajantam šu-ul-ma-am ub-ba-lu-nim* they are constantly sending reports on their well-being ARM 3 17:24; [mār šip]ri *šu-lum DINGIR.GAL ana d'Enlil ú-bil-ma* CT 13 50:5 (SB lit.), cf. KAR 58:4, cited *šitū* mng. 1b.

**ṭemu** to bring news, information, orders —  
**a)** with *abālu*: *ištū mahar RN illikamma te₄-ma-am ub-lam* he came here from (the court of) RN and brought me orders Laessoe Shemshara Tablets p. 38:14, cf. *te₄-ma-am ša ḥadēm ub-ba-lam* ibid. p. 34:41; *ummami ... te₄-ma-am annēm avilū šunu ub-lu-[nim]* these men brought this (quoted) report here ARM 6 27:14'; PN *te₄-ma-am ub-lam umma šarrumma* PN brought the message, "Thus (says) the king, (why do you not fight?)" KBo 1 11 r.(!) 10, also ibid. obv.(!) 2', see Güterbock, ZA 44 120; *ub-la te-e-ma*(var. -*mu*) *ša lam abūbi* he brought a report from (the period) before the flood Gilg. I i 6.

**b)** with *šūbulu*: *adi tēm babbānū nišmū ul nu-še-bi-il tē-em* we did not send news before we had heard the good news ABL 412:20 (NB); *te₄-ma-am gamram ... šu-bi-lam-ma* Laessoe Shemshara Tablets p. 54:28'.

**ūmu** to pass the time: *zābil kudurri ina elēli ulši ... ub-ba-lu₄* UD-um-šū-un (even) those who bore the corvée basket spent their (working) time in rejoicing, jubilation Borger Esarh. 62:40, cf. *ina elēli nengūti ub-ba-lu UD-um-šu-un* Streck Asb. 88 x 95; *an* (var. *ina*) *ulši u rišāti lu-bil UD-mu* (var. UD-me) let me spend my life in joy and happiness BMS 6:121,

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vars. from STT 60:29, etc., see Ebeling Handerhebung 50; *diš kūru u nissāti lu-bil* (for *lībil*) *UD-um-šá* let her spend her life in woe and sorrow 4R 59 No. 1 r. 15 (SB inc.); *ina tānihī minsu ta-ta-na-ba-li* [ūmki] why do you remain sighing? PBS 1/2 125:8.

**b)** to fetch a price, to be worth — **1'** with *kaspu* or *hurāṣu* as object — **a'** in OA: *emārum 10 GÍN kaspam ú-lá* «ú-lá» ú-ba-al the donkey will not bring a price of ten shekels of silver TCL 20 114:10; *kù.gi-kà 7 GÍN.TA la ú-ba-al* your gold is not worth seven shekels (of silver) per (shekel) TCL 19 40:5; pret. replaced by *tabālu*, q.v.

**b'** in OB: *ša 1 GÍN kaspam ú-ub-ba-lu ... ul tušābilam* you did not send anything worth one shekel of silver CT 2 12:28 (let.); he broke into the house *ša ⅓ MA.NA kaspam ub-ba-lu ilqe* and took (things) worth one-third mina of silver TCL 18 143:11 (let.); *inūma 30 SÌLA ŠE 1 GÍN kaspam ub-ba-lu* VAS 16 177:19 (let.), cf. 1 SÌLA ŠE ú-ul ub-ba-al CT 29 20:21 (let.), also *ša 1 NINDA ú-ub-ba-lu ul iddinam* CT 2 1:50; this deed of yours which you did is very nice indeed [x] *gú hurāṣam ub-b[a-a]l* it is worth x talent(s) of gold ARM 1 10:9; Á LÚ.TÚG 1 TÚG 5 GÍN KÙ.BABBAR *li-bil-ma* 1 GÍN Á.BI wages of a clothworker: if the cloth is worth five shekels of silver, his wages are one shekel Goetze LE p. 54 § 14:8, cf. 10 GÍN KÙ.BABBAR *li-bi-il-ma* ibid. line 9.

**c'** in MB: *½ GÍN-ma hurāṣa ul ub-ba-lu₄* they (the garments) are not even worth a half shekel of gold BE 17 35:22 (let.).

**d'** in NB: *é-a 1 GÚ.UN kaspa ubbal* my house is worth one talent of silver UET 4 192:14 (let.), cf. *immeru kabru ša 3 GÍN kaspa ub-ba-lu* VAS 3 49:14, also *immeru ša 1 GÍN.ĀM kaspa ub-ba-la* BIN 1 25:29 (let.), ibid. 61:14 (let.), Cyr. 158:12, (referring to garments) Nbk. 307:2, Cyr. 313:13, VAS 5 16:12, (in broken contexts) Nbn. 145:2, RA 10 68 No. 39:7.

**2'** other occs.: 25 MA.NA KÙ.BABBAR *ana NA₄ tak-kas NA₄.BABBAR.DIL* <šá> *ana* PN *nadnuma kí ša la ub-ba-lu NA₄ tak-kas imhuruš* twenty-five minas of silver for a block of *pap-pardillu*-stone which was sold to PN, and he bought the block for more than it is worth

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RA 23 46:4 (NB); *akal āli lullū ul ub-ba-la kaman tumri* luxurious city bread is not worth bread baked in ashes Gössmann Era I 57, cf. ibid. 58 and 59.

**c)** to speak, complain, bring word (with *pū* as subject): *šumma igri emārī pá-šu ub-lam ammakam awātīm tābatīm lappitašuma* if he complains there about the hire for the donkeys, write him some nice words CCT 4 31a:29 (OA); [māmī]tam pá-šu-nu ub-lam umma [umm]jeānuka [...] your creditors were all ready to take the oath, saying [...] BIN 6 187:8, cf. *māmītam* [*p*]á-šu-nu lu-ub-lá-ma ibid. 5 (OA); *tāšu ella pa-a-ši-na lit-tab-bal* may they (mankind) always use his holy incantation (explaining the name <sup>d</sup>TU<sub>6</sub>.KÙ of Marduk) En. el. VII 33; *lu* (var. *la*) *ub-la pi-i-šu ša la idi* AFO 19 58:136 (SB rel.), cf. *hi-ti-it ub-[l]a pi-i-šu* ibid. 64:74, cf. also ibid. 79.

**d)** to want, desire, to yearn for, to determine (with *libbu*, *kabattu* as subject) — 1' with *libbu* as subject: *wa-<ar>-du dák bēlišunu li-ib-ba-šu-nu it-ta-na-ba-la[m]* slaves will constantly scheme to kill their masters YOS 10 42 iii 18 (OB ext.); *dūršu epēšam rēšišu eli ša pana ullām li-ib-ba-šu ki-ni-iš ub-lam-ma* he (the god) earnestly wished to have its (Kish's) wall (re)built and made higher than before YOS 9 35 i 15 (Samsuiluna); Ištar was favorably inclined toward me *epēš qabli u tāhazī ŠA-šá ub-la-ma* and she was keen on waging war AKA 267 i 38 (Asn.); *šulše alāla lib-ba-šú ub-lam-ma* he (Sargon) wanted the harvest song sung (in the wasteland) Lyon Sar. 6:36; *ana epēš bit akiti lib-bi ub-la-ni-ma* I wanted to build the Akītu temple (I inquired for the opinions of Šamaš (and) Adad, they ordered me to build) OIP 2 137:29 (Senn.); *ina tēm ramnija amtallikma ... lib-bi ub-la-an-ni* I took counsel with myself and wanted (to open up a gate toward the south) ibid. 145:13; *bit mumme ašar tēdišti ša lib-ba-šú-un ub-la* the workshop where the (gods') renewal for which they long (takes place) Borger Esarh. 83 r. 28; *mimma [ša ana ilū]tišunu rabiti tābu ana epēše lib-bi ub-la* I was anxious to do everything that was agreeable to their

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divine majesty Böhl Leiden Coll. 3 35 (= Böhl Chrestomathy p. 35):22 (*Sin-šar-iškun*), cf. *ana epēšu bīti šuāti li-ib-ba ú-bu-la-am-ma* (parallel *ibšā uznača*) VAB 4 194 ii 16 (Nbk.), note *ú-bu-lam-ma lib-ba-šu zanānu Esagila* PSBA 20 157 r. 15 (acrostic hymn), cf. also *satukkešunu ... ana dušši li-ib-bi-ia ú-ub-la-am-ma* VAB 4 158 A vii 2 var., also *ana ... epēšu li-ib-ba ub-la-am-ma* ibid. 118 iii 13 (all Nbk.); [š]à.bi túm.ma a.ra uru gibil : šá ub-la lib-ba-šú a-lak URU GIBIL AJSL 35 139:7f. (to 4R 20 No. 1:12f.); *māta ša lib-bi-ka ašābšu ub-lu* a country which you (Sin) wish to (keep) populated AnSt 8 60 ii 27 (Nbn.), cf. *māta ša lib-ba-ka ḥapūšu ub-lu*(var. -la) ibid. 30, also *rēšiša ... ullī li-ib-ba-šu x-x-x ub-lam-ma* VAB 4 236 ii 5 (Nbn.), and dupls., also *ana epēš Esagila ... lib-bi ub-lam-ma* 5R 66 i 8 (Antiochus I); *me-er-tu ub-la lib-ba-ša šu'āra* a girl desired joy (incipit of a song) KAR 158 r. ii 39, cf. <sup>d</sup>*Nanā lib-ba-ša ḥadā ub-lam-ma* ibid. ii 44; [ana] *šakān abūbi ub-la lib-ba-šu-nu* (the great gods) determined to bring about the Deluge Gilg. XI 14, cf. *ub-lam-ma lib-ba-ka ana šakān kamāri* Gössmann Era I 42; *ub-bal* (var. [ub-ba]-la) *lib-ba-šú ibannā niklāti* (Marduk, upon hearing the gods' command) decided to create something clever En. el. VI 2; *minā lib-ba-šá ub-la-an-ni*(var. adds -ma) what set her mind (to come) to me? CT 15 45:31, var. from KAR 1:31 (SB Descent of Ištar), and passim in lit.; *libbaka ša-ni-a-tím mimma la ú-ba-lam* your heart should not harbor bad feelings TCL 14 7:35 (OA let.); [ana] *bīt emūti šubulta babālimma ŠA-šú ub-lam* he (the suitor) decides to bring the (customary) gift into the house of his father-in-law Craig ABRT 1 4 i 2 (SB *tamitu*), cf. ibid. 3; *emūqu mal lib-ba-šú ub-lu* (should PN levy) as many troops as he intends? PRT 10:5, also ibid. 21:3, and passim in these texts, cf. *ina ašar ŠA-šú ub-lu usšāni* will they move (to) where they plan (to do it) ibid. 44:18, and passim, also *kī lib-ba-šú ub-lam* ibid. 26:6; *gapšu ŠA-šú GIŠ.LÁ ub-la* whose stout heart yearns for battle AKA 271:51 (Asn.), cf. *gapšu ŠA-šú tuqumta ub-la* 3R 7 ii 71 (Shalm. III); the mountains where *balu šanū ina libbišu maškāna la ubla* (probably for <*libbašu*> *ina libbišu maškāna <šakāna> la ubla*) no

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other living being planned to set up camp OIP 2 156 No. 24:7 (Senn.).

**2'** with *kabattu*: *mimmû* ... <sup>d</sup>*Marduk ina libbišu ibšù ub-la ka-bat-ta-šá ša šarrati Šarpā-n̄iti* whatever Marduk had in mind (and) Queen DN wished Borger Esarh. 84 r. 37; *epēš šipri šuātu kí t̄em ilāni ina uznīja ibšima ka-bat-ti ub-lam-ma* I decided to do this work on which, with divine consent, my mind was set OIP 2 95:71, also ibid. 104:51 (Senn.), cf. *epēš b̄ti šuātu ina libbija ibbašima ka-bat-ti ub-la* Böhl Leiden Coll. 3 35 (= Böhl Chrestomathy p. 36):28 (Sin-šar-iškun); *arkānū šušqū tamlī ka-bat-ti ub-lam-ma* afterwards I wanted to make the terrace higher OIP 2 100:54 (Senn.).

**e)** other special or rare mngs.: in math. texts: *ana 12 šuplim tu-ub-ba-al-ma* you multiply by 12 (the measurement) of the depth MCT p. 98 Pa 7, and cf. ibid. index p. 173 s.v. *ubl*, also TMB index p. 227 s.v. *wabālu* and *túm*; *ina atappim Su-tu-i[m]-ma me-e ub-ba-lam* (the field) takes (lit. brings in) (irrigation) water from the GN ditch TCL 1 63:7 (OB); a bur<sup>5.</sup> *ra ka.bi nu.túm.ma : A.MEŠ šá iṣ-ṣur pi-šu la ub-la* water which the mouth of no bird has yet (in the morning) sipped JRAS 1927 538 (= pl. 4) r. 4; *bitqum* ... *me-e ub-bal* the outlet lets water flow out ARM 6 1:14; [if the "gate of the palace"] is sunken *u šitta ubānātija ana šA ub-ba-al* and I can introduce in it two of my fingers YOS 10 25:13 (OB ext.); if a man always says to his wife GU.DU-*ki bi-li* offer me your rectum CT 39 44:14 (SB Alu); yesterday, I left Mari and *nu-ba-at-ti ana* GN *ú-bi-il-ma* spent the night at GN RA 35 179:7 (Mari let.), cf. ARM 4 29:6; if at the beginning of his illness *nakkaptāšu um-ma ub-la-nim-ma arkānu umma u zūta it-tab-la-ni* his temples are hot (lit. bring heat) and afterwards the fever and sweat disappear Labat TDP 156:8, cf. *binātušu um-ma ub-la-nim-ma* ibid. 6.

**6. I/2 — a)** as perfect — **1' itbal** in OB, SB: *šumma b̄el hulgim šibī mudī halqišu la it-ba-lam* if the owner of the stolen property cannot produce witnesses (who) recognize his stolen property CH § 11:65, cf. (in similar contexts) ibid. § 9:23 and 26, § 10:53 and 56, and

**abālu A 6a**

see mng. 5a s.v. *arnu*; *warka eqlam Adad irtahis u lu bibbulum it-ba-al* and afterwards a storm (lit. the Storm-god) devastates the field or flood carries (it away) CH § 45:44 and § 48:6; *aššiaššuma at-ba-la-aš-šu ana s̄eriki* I lifted it and carried it to you Gilg. P. i 14; *šumma* ... *ilum ina ūmi bibbulim arhiš la it-ba-al* if the god (i.e., the moon) does not remove (himself) in time on the days of the neomenia ZA 43 310:9 (OB astrol.), cf. *ūm* <sup>d</sup>*Sin ina šamē it-tab-lu* AMT 44,1 iv 5(SB), and MUL.GUD.UD *ki-ma TÙM ḥantiš innamirma* ACh Ištar 21:46, also *ki-ma TÙM adansu ina šamē ētiqma* ibid. 50; *šumma Sin ina tāmartišu it-bal* ACh Sin 3:89 and 93, also *ul it-bal* ibid. 94; *šumma MUL.DIL.BAT* ... *ana šit šamši it-bal* ACh Supp. Ištar 37 ii 1, and passim in this text, also Thompson Rep. 203:2, 204:2, etc., cf. also ACh Supp. Ištar 34:28, *b̄it* <sup>d</sup>*Dilbat it-bal-u-ni* Thompson Rep. 267 r. 13 (NA); *r̄eš tāmarti it-ba-la ana DN iqtiša* he brought (it) as first presentation gift to Anu En. el. V 70; *aknukamma it-ba-lu-ni-ik-kum* I sealed (five baskets) and they brought them to you TCL 18 119:24 (OB let.); barley *ina elippim ana* GN *it-ba-al* A 3524:26 (OB let.).

**2'** *ittabal* in MA, Nuzi: *šumma abu* ... *bibla it-ta-bal* if the father has brought the marriage gift (to the house of the father-in-law of his son) KAV 1 iv 21 (Ass. Code § 30); *šumma sinniltu qāta ana a'ili ta-ta-bal* if a woman lays a hand on a man ibid. i 74 (§ 7); *ša* ... *tuppušu la it-tab-la-an-ni* he who did not bring his document KAV 2 iii 42 (Ass. Code B § 6), and ibid. 23, cf. *it-ta-ab-lu-ú-*<ni>** KAJ 212:9; *ina mūši nittalakma nillasišuma ašar PN ni-it-ta-bal-šu-ma u ittikšu* we went at night, claimed her, and brought her to PN, and he had intercourse with her AASOR 16 4:7 (Nuzi); PN PN<sub>2</sub> *it-tab-la-šu-mi dajānū PN<sub>2</sub> uštāluš* PN brought PN<sub>2</sub> and the judges questioned PN<sub>2</sub> JEN 364:29; for an SB ref. (AMT 44,1 iv 5), see mng. 6a-1'.

**3'** *ittubil* in NA, NB: LÚ.SAG *it-tu-bi-la-an-ni ana b̄it* PN *ina muhi mar'išu* the court official has brought me to the house of PN on account of his son ABL 1:11; *ahhēšu gabbu it-tu-ub-lu* they brought all his brothers

**abālu A 6b**

(and he spoke to them) ABL 158:13; PN *it-tu-bil* PN brought (the royal edict at the end of which, after the date, this note is given) ABL 301 r. 21, cf. *i-tu-bil-šu* ABL 713:12, *at-tu-bil* ABL 207:8, and passim in NA letters; *u šū* RN *šar Qidri it-tu-bil* (var. *itbamma*) *ana mithuši šarrāni Amurri* but he, Ammuladi, the king of Qeder, moved out to fight the kings of the West land Streck Asb. 68 viii 16; *ana mahri šibūt āli [it]-tu-bil-ši-ma* he brought her before the elders of the city RA 41 101:16 (NB).

**b)** as present formation on the base *itbal* (I/2 of *abālu*): *āšipu ana marši ul i-tab-bal qāssu* the exorciser cannot treat a patient KAR 26:24, also *asū ana marši qāssu* NU *i-tab-bal* KAR 178 i 62 (hemer.); if the neomenia carries off the moon at the wrong time (see mng. 4a-4'), with the explanation: UD.24.KAM *Sin i-tab-bal-ma* the moon will disappear on the 24th Thompson Rep. 85:4, cf. (Venus) *ina ereb šamši i-tab-bal ina šit šamši irabbi* ACh Ištar 2:5, UD.X.KAM *i-tab-bal-ma* ibid. 13:2, etc., wr. *it-tab-bal-ma* ibid 9, wr. TÙM-ma ibid. 13 and KAR 402 r. 10, cf. also *kīma i-tabbu-lu* Thompson Rep. 267 r. 8 (NA).

7. I/3 to handle an object, to direct, manage, organize, to support (persons), also as frequentative to mngs. 1-5 — **a)** to handle an object: *gi.nindá.gán za.gín.na túm. túm* : *mut-tab-bíl ginindanakki* he (Nabû) who handles the (lapis lazuli) surveyor's rod 4R 14 No. 3:7f.; *mut-tab-bi-la-at* GIŠ.TUKUL. MEŠ she (Ištar) who handles weapons STC 2 pl. 75:6.

**b)** to direct, manage, organize: *ultu šitan adi šillan ummānātija šalmeš lu at-ta-bal-ma* I directed my army safely everywhere from east to west OIP 2152:11 (Senn.); *mu*(var. adds -*ut*)-*ta-bi-lu sibittam qabli* (Ningirsu) who leads seven battles at once RA 46 90:38 and 40 (OB Zu), cf. *mut-tab-bi-la qabla anunte* RA 51 108:14 (SB Zu); *gimri téretija šu lit-tab-bal* let him (Ea) be the one who executes all my commands En. el. VII 142; á.ág.gá dEn. líl.lá mu.un.túm.túm.ne : [*mut-tab-bil téretu ša Enlil*] Schollmeyer No. 26 K.2605:5f., cf. *mut-tab-bíl te-ret nap-ha-ri* En. el. VII 106;

**abālu A 7d**

[*m]u-ut-tab-bil šamé šadē tāmāti* who directs the heavens, the mountains, and the seas BMS 21 r. 81, see Ebeling Handerhebung 104:31; *ina šulmim at-tab-ba-al-ši-na-ti ina nēmeqija uštapziršināti* I governed them in security, in my wisdom I provided them with protection CH xl 56 (epilogue); *mut-tab-bil paraš illilūti* (Nusku) who administers the office pertaining to the rank of the highest god Craig ABRT 1 35:8; *mut-tab-bil nar-bi-šu* K.8515:7' (SB lit.); *ilāni rabūti mu-ut-tab-bi-lu-ut AN-e KI-ti* the great gods directing heaven and earth AKA 29 i 15 (Tigl. I); you swear that you will not put obstacles into his (the future king's) path *ina kināte taršāti la ta-ta-nab-bal-šu-u-ni* but will guide him along in a true and correct way Wiseman Treaties 236, also ibid. 98; the just king *ša ana šūt rēš[i manzaz] panīšu it-ta-nab-bal-u* [*ina d]amqāti* who treats graciously the officials who serve him ADD 647:5, and dupl. 646.

**c)** to support: *adi balṭuni ipallah[šu]nu it-ta-na-bal-šu-nu* as long as they (the adoptive parents) live, he (the adopted son) will obey them and support them KAJ 1:9 (MA); *qadu balṭutuni tukál ta-ta-na-bal* as long as she lives she (the wife) will hold (the property) and support (herself) KAJ 9:24 (MA); *ina pušqi* (var. PAP.ḤAL) IM-šú TÙM.[TÙM ... M]EŠ (var. *it-ta-nab-bal* // ÍL.ÍL [...]]) he will always maintain himself in a difficult situation Kraus Texte 3b iv 13', var. from Or. NS 16 206 K.227:6', see Kraus, Or. NS 16 174. Note with *u-* prefix in EA: *u lišalšu šarru bēlīja kīmē ú-ta-na-bal-šu* and the king, my lord, can ask him (the messenger) how I provided for him (my own brothers served him and gave him food and beer) EA 161:19, cf. when I come to the king *u-ut-ta-na-ab-bal-ni* he (the messenger) should provide for me (like a mother, like a father) ibid. 28, also *amminimi tu<sub>4</sub>-ta-na-bal mār šipri šar Hatte u mār šiprija la tu<sub>4</sub>-ta-na-bal* why do you provide for the messenger of the Hittite king and not provide for my messenger? ibid. 48 and 50 (let. of Aziri).

**d)** as frequentative to mngs. 1-5: *kurum-mata ša ana ḫŠamaš it-ta-na-ab-ba-lam* the food offerings which he continually brings to

**abālu A 8**

Šamaš Boyer Contribution No. 107:15 (OB); *ana dabābimma ta-at-tab-ba-la-an-ni* you kept inducing me to complain PBS 7 94:18, for the corr. passages, see mng. 1c; *ša tette neppuši šunātuja it-ta-na-ab-ba-la-nim* my dreams bring me (i.e., tell me) all the time what you are doing TCL 1 53:28f. (OB let.); *talli ... a-na i-tab-bul ilūtiša rabitu* poles to carry about her (Ningal's) great, divine majesty Streck Asb. 290:23, cf. *ana i-tab-bul šerim u lilāti* to bring (offerings) continually mornings and evenings ibid. 284 r. 1; *igisē šūqurūti atta-nab-bal-šu-nu-ši* I constantly brought them (the gods) costly offerings VAB 4 262 i 22 (Nbn.), cf. En. el. VII 33 sub mng. 5c.

**8. II** to juggle: *mu-ba-ab-bi-lum ú-ba-ab-ba-al* (then) the juggler juggles (in a performance before the king mentioning *ākilu*, *ša humuši* (= *ša umāši*), *hubbū*, and *kāpištu*) RA 35 3 r. iii 17 (Mari rit.); for *uttanabbal*, etc., in EA, see mng. 7d.

**9. šubulu** to send (merchandise, staples, gifts, tablets, persons, etc.), to have carry away — **a)** to send merchandise, staples, gifts, tablets, persons, etc. — **1'** to send merchandise, staples, gifts — **a'** in OAkk.: 2 (PI) **NÍG.HAR.RA ... ni-se<sub>11</sub>-bí-lam** MAD 1 No. 290 r. 7 (let.), for other refs., see MAD 3 13.

**b'** in OA: *kaspam ša šé-bu-lim šé-bi-lam* send me the silver which is to be sent AAA 1 pl. 19:10; *luqūtam išti panīmma wāsēm ana sérini šé-bi<sub>4</sub>-lá-nim* send us the merchandise with the first (transport) to depart TCL 19 69:32; dear mother *libbi la tulammini mimma la ú-šé-bi<sub>4</sub>-lá-ki-im* do not make me unhappy, I could not send you anything KT Hahn 5:30; *appūtum ana ša ummi'ānuka ú-šé-bi-lu-ni-ku-ni ihid* please, take care of what your creditors have sent you CCT 4 49b:31; *miš-šum kaspam la tušašgilma la tū-šé-bi<sub>4</sub>-lam* why did you not cash and dispatch to me the silver? KTS 26a:13; *mala taħašħahani šupra-nima lu-šé-bi<sub>4</sub>-lá-ku-nu-tí* write (pl.) me what your needs are, and I will send (them) to you BIN 6 108:14; note *išti ālikī panīmma šu-té-bi<sub>4</sub>-lá-nim* send (each delivery of tin) here with the first departing messenger BIN 4 48:29; *ašar kaspam 1 gín ina Ālim šu-té-bu-*

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*lá-tù-nu-ni pūtkunu zakuat* you (pl.) are cleared with regard to every shekel of silver which you keep shipping to and from the City TCL 14 21:24.

**c'** in OB: *kanikāt bītim ... [an]a mahrija liblam lūmurma kasap bītim šuāti lu-ša-bi-la-ak-ku* he should bring me the documents concerning the house, I will examine (them) and send you the silver for that house TCL 18 105:23; *qá-ta-a-k[a] pitēma 2 sīla ī.GIŠ ina karpatim šakin šu-bi-lam* be generous, there are two silas of oil in the container, send (it) to me PBS 7 57:13; *ina téretim šalmātim še'am šu'ati ana GN šu-bi-la* send (pl.) this barley to GN when the omens are propitious LIH 56:27; *kaspam mala ša ahāti išpuram ana ahāti ja ú-ša-ab-ba-la[m]* I shall send to my sister whatever silver my sister has asked for in writing VAS 16 1:39; *awēlum(!) ša illikam še'am ša tu-ša-bi-lim usappihamma iptalh[ānni]* the person who came here has squandered the barley which you had sent me and become afraid of me CT 4 38b:4; *šumma awilum ... biblam ú-ša-bi-il* (var. *uš-ta-bi-il*) CH § 160:50; *šumma awilum ... kaspam ... ana awilim iddinma ana šebultim ú-ša-bil* (var. *-bi-il*)-šu if a man has given silver to another man with a commission for transportation CH § 112:58, cf. *šu-bu-ul-ti* PN ... *ú-ša-bi-il* (var. *ú-bi-il<sub>5</sub>*) TCL 10 98A:5, var. from 98B:6; *anumma 2 MA. NA erām uš-ta-bi-la-ak-kum* I am sending you two minas of copper VAS 16 89:5; *ūm šipātīm uš-ta-bi-lam agasalikkam ... šu-bi-lim* when I have sent you the wool send me the (bronze) *agasarlikku* CT 4 26a:20 and 23; *ana kallim ša ana mimma šumšu šu-ta-bu-lim ... [a]tarradaššu* I am sending him to the official in charge of all transports ARM 5 40:21.

**d'** in MB, EA, Bogh., MA: *gušūrū ša kiselli u šibas bīt simmilti jānu hamutta bēli li-še-bi-la-am-ma ... lubenni* there are no beams (around) for the entrance building (to the court) and the *šibsu* of the staircase, my lord should send (them) here quickly so that I can make the improvements PBS 1/2 44:10; *tēlit 6 ălāni ša ilgā ana bēlīja ul-te-bi-la* I am sending my lord the income of the six villages

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which he has collected *ibid.* 43:10 (both MB letters); *annū unūta ša inanna ú-še-e-bil-ak-kum-me kammame ul-te-e-bil-ak-kum-me ... 10-šu mala annī ú-še-bil-ak-kum-me* (your father said) this gift, which I am sending you now, I am sending to you as it is (i.e., it is not worth much) (but when I have seen the wife whom my brother is going to give me) I shall send you ten times as much EA 27:16ff. (let. of Tušratta), and *passim* in the royal correspondence, not attested in letters from Palestine except with *amatu* as object, for which see mng. 5; *šu-bu-lu-um-ma la-a tu-še-ba-la* MRS 9 221 RS 17.383:23; *šarrāni mihrūšu ... [šamna] tāba ša napšuši ú-še-bi-lu-ni-iš-šu* (it is a custom among kings that) kings of rank equal to his (the new king) send him perfumed oil for personal use KBo 1 14 r. 9, see Goetze Kizzuwatna 28f.; seal the storage boxes and the storeroom with my seal NA<sub>4</sub>.KIŠIB.MEŠ-ia NA<sub>4</sub>.KIŠIB.MEŠ-ku-nu *kunka še-bi-la-ni* send me my seal cylinders under your seals KAV 98:39 (MA).

**e'** in NA and NB letters in ABL: 30 *abnē kanku ina qāt mār šipreja ša ana ekalli ašpuranni ú-si-bil-u-ni* they have sent thirty (precious) stones under seal through my messenger whom I had dispatched to the palace (for this purpose) ABL 340:9 (NA); *elippu ši labirtu ša tibnu ŠE ki-su-tú* (text -nu) *minu ša ibaššūni ina libbi nu-še-ba-lu-u-ni* the boat is too old that we should send in it whatever straw and chaff is available ABL 802:10 (NA); *rīhāte ša <sup>a</sup>Nabū ana mār šarri ... ú-si-bi-la* I am sending along the leftovers from (the sacrificial table of) Nabū to the crown prince ABL 187 r. 4 (NA); *samullu mala inaššūni gabbi ana ekalli ú-še-bi-la* (when the boats arrive) I shall send to the palace all the *samullu*-wood, whatever they can get ABL 462:14 (NB).

**f'** in NB: *anāku maršāk mala šu-bu-lu ul anši* I am sick and could not send (it) CT 22 191:6 (let.); *kī immera haššāta* (for *hašhāta*) 5 TÚG *mušippi šu-bi-lam immera lūbukamma lušpurka* if you need sheep, send me five *mušippu*-garments, and I will bring in a sheep (from the flock) and dispatch (it) to you

YOS 3 104:11 (let.); *adi muhhi Māt Tāmti marri parzilli ú-še-eb-bi-la-áš-šú-nu-[tu]* I will send them iron spades as far as the Sea-land TCL 9 118:15 (let.); 10 GÍN *kaspa ana hišihtu ina qāt PN ana bīt <sup>a</sup>INNIN.GIŠ.TUK šu-bul* ten shekels of silver sent to the chapel of DN through PN upon request Nbn. 929:7, cf. *nēpišu ša ana Larsa šu-bu-lu* (list of) tools sent to Larsa YOS 6 146:1, also (x barley) *ša ina qāt PN ana Sippar šu-bu-la-ti* *ibid.* 171:17.

**g'** in lit. and hist.: *igisē šulmānu ú-še-bi-lu šunu ana šāšu* they brought gifts and presents to him En. el. IV 134, cf. *umunnašunu tapṭēma tu-šá-bil* (var. -*bil*) *nāra* you opened their veins and made the river carry off (their blood) Gössmann Era IV 35, but note, in the same mng. as *abālu*: *Idiglat Purattu li-šá-bi-la mē nuhši* may Tigris and Euphrates carry water in abundance *ibid.* V 37; *ištū pan <sup>a</sup>Bēl ... ana mārē ummān ú-še-b[i]-lu* they bring (meat portions) to the craftsmen from the (sacrificial table of) Bēl RAcc. 133:200, cf. *paš-šūra ... ana <sup>a</sup>Nabū ú-še-bil-šu* RAcc. 143:406 (New Year's rit.); in order to remove the very soil of that city (Babylon) I took the earth out *ana Puratti ana tāmti ú-še-bil* and sent it down the Euphrates to the sea OIP 2 137:39 (Senn.), cf. [...] *ana nāri tu-še-bi-el* OECT 6 pl. 5:4 (rit.); *lu-še-bi-lam-ma šamme balāti* let him send me the Plant of Life [...] AMT 28,1 iv 7; he heard of the might of Aššur and *ú-še-bi-la kadrāšu* sent presents Winckler Sar. pl. 35 No. 75:145; *pagar PN šuātu ina tābtu ušnilma ... ana mār šiprija iddinma ú-še-bi-la-aš-šu adi mahrija* he put the corpse of that Nabū-bēl-šumāti in salt, gave (it) to a messenger of mine, and sent him to me Streck Asb. 62 vii 44, cf. *tāmartašu kabittu ú-še-bi-la adi mahrija* *ibid.* 84 x 50; *mār šiprija šu-ut še-bul PN ... uma'ir* I dispatched a messenger of mine charged with the extradition of Nabū-bēl-šumāti *ibid.* 60 vii 25; *ḥurāša kaspa ... ana PN ... ú-še-bi-lu-uš ta'tu* they sent him gold and silver as a bribe OIP 2 42 v 34 (Senn.); note (in broken context) *mu-še-bi-lu* VAB 4 170 B viii 7 (NbK.).

**2'** to send tablets, documents, letters, etc.  
— **a'** referring to the document: if you do

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not pay or come here *tup-pá-am ša Ālim u ruba'im nilaggima nu-še-ba-la-kum-ma ina kārim nūgallalka* we will get a writ from the City (Assur), as well as from the (native) ruler, and send it to you and (thus) put you to shame in the *kāru* TCL 14 41:21 (OA); *mēhrām ša DUB-pi-im ša a-wi-ti gamratni šubalkitma šé-bi<sub>4</sub>-lam* have a copy made of the tablet which (establishes) that my case is settled and send (it) to me TCL 19 9:20 (OA); *un-ne-du-uk-ka-am ušamrisaššumma uš-ta-bi-la-aš-šum* I sent him a severe letter TCL 18 93:9 (OB); *mēhir ka-ni-ik* I MA.NA *kaspim* ša ú-ša-bi-lam *kīma* šaṭru muššil make a copy of the sealed document about one mina of silver, exactly as it is written, which I have sent you CT 29 39:18 (OB), cf. *ku-nu-kam šu-bi-[l]am* ibid. 3b:20; *anumma tup-pa-am ana sēr Lamassī úš-ta-bi-lam* 1 *suhārka* ana sēr Lamassī *li-bi-il u suhārūja* ša *kīma māri* [šipr] i uš-ta-na-ab-ba-lam ištu GN *litūrunim* herewith I send a letter to (you) Darling-of-Mine (the addressee), one of your own servants should take it to Darling-of-Mine, and make sure that my servants whom I use as messengers return from GN ARM 4 68:20 and 24, and passim with *tuppu* in Mari; *ši-te-ir-ti ša tu-še-bi-la* the written treaty which you sent KBo 1 23:3; *na-aš-pi-ir-ti ul-te-bi-la-ku anakanni la tallika* I sent you a message of my own but you have not come till now KAV 169:8 (MA); *ši-pir-e-ti iššamma ana šarri bēlīja nu-še-bi-la* we forwarded the letters which he brought to the king, my lord ABL 266 r. 8 (NB), cf. *un-qā-a-ta ... ana* GN *šu-bi-il* ABL 412:12 (NB); *ina šiari ú-il-tú ša attalī Sin ana šarri bēlīja ú-še-ba-la* tomorrow I shall send the king, my lord, the tablet concerning the eclipse of the moon ABL 407 r. 7 (NA); *ú-il-tim ša PN ... išamma šu-bi-la* take the loan document of PN and send (it) to me YOS 3 76:37 (NB); settle the account *šá-ṭar-ri suddirma* šuṭur *šu-bi-la* write a report in orderly fashion and send (it) to me BIN 1 68:13 (NB); GIŠ *li-’u ša amēlūti ... assatār ina pan šarri bēlīja ú-si-bi-la* I wrote the roll of slaves on a wooden tablet and sent (it) to the king, my lord ABL 99 r. 14 (NA), for other refs., see *gabarū*, *hīšu*, *ibrū*, and *ze’pu*.

## abālu A 9a

**b'** referring to the content: as the governor has ordered me *tēm eq̄līm gamram ušatt̄ram-ma ana sēr šāpiri uš-ta-bi-lam* I have listed all the information on the field, and I am sending (it) herewith to the governor's attention YOS 2 151:30 (OB); MU.MEŠ-ni-šū-nu *assa[par]* ina pan šarri bēlīja ú-si-bi-la I wrote their names down and sent (the list) to the king, my lord ABL 537:14 (NA); *piširšu laštūr lu-še-bi-la-ka* I shall write down its interpretation and send (it) to you ABL 470:14 (NA); *lišānu rēšēti annanna ana Aššur bēlīja ul-te-bi-la* I sent (this) first report through so-and-so to my lord Aššur Borger Esarh. 107 iv 23, cf. «LÚ».EME.SAG.MEŠ PN ... *ina muhhi d'Aššur bēlīja ul-te-bi-la* TCL 3 427, also Langdon BL 169 r. 4.

**c'** elliptic: x GÁN *eqlam ugārišam šuṭram šu-bi-lam-ma* write down the land of x iku, district by district, and send me (the report) BIN 7 9:19, cf. GUD.HI.A ... *ugārišam šuṭram-ma šu-bi-lam* ibid. 12 (OB); ERÍN-am ... *sumešam kirisham šuṭramma šu-bi-lam* write down the teams, with names and per orchard, and send me (the report) LIH 75:26 (OB); *eqlam mala šipram epšu ... šuṭramma šu-bi-lam* YOS 2 151:10 (OB); *ana šumāti assatār ana pan šarri bēlīja ú-si-bi-la* I wrote (them) down by name and have sent you (the report) ABL 212:8 (NA), cf. *assatāra ... ú-si-bi-la* ABL 910:9, *šuṭra ... še-bi-la-ni* ibid. 7 (NA), *šuṭur še-bil* ABL 841:12 (NA), also ABL 438 r. 3, 1058:13, note *ana šarri bēlīja ú-še-bal* I will send word to the king, my lord ABL 996 r. 5 (NA).

**3'** to send persons: *am-tam ša a-na šu-bu-lim ana sērika imtūtanni* the slave girl, who was to be sent to you, died on my hands CT 2 49:10 (OB); *ana muhšarri ul-te-bi-la-na-ši* they brought us before the king BE 17 55:15 (MB), cf. *ana muhhiya šu-bi-la-áš-šu* ibid. 75:22; PN *šuršurāte sip[arri] amtaḥaṣ ul-te-bi-lak-ku-n[u]* I put PN in bronze chains and sent (him) to you KAV 96:8 (MA); *lu-še-bi-il ajābē ša šarri ana qātišu* I shall send the king's enemies by him EA 162:58 (let. from Egypt); *mārat šit libbišu ú-še-bi-la* he sent me his own daughter Streck Asb. 24 iii 22; PN *ina kūmušu nu-si-bi-il*

**abālu A 9b**

we have sent PN in his place ABL 713:11 (NA), cf. 180 ZI.MEŠ ... ú-si-bi-la ABL 602 r. 4, also emūqī arhiš lu-še-bil-ú-ni ABL 198:21 (all NA); [ana] muhhi bīt šibtātešu tu-še-bal-áš-[šú] ZA 52 226:24.

**4'** to send animals: 1 *burtam bēlī atta šu-bi-lam-ma* my lord, send me one heifer (and I shall send you five shekels of silver) CT 2 48:11 (OB), cf. *pūbālē mūrē ... šu-bi-la* KBo 1 10 r. 62; *pagūta rabita ... šar Mušrē ú-še-bi-la* the king of Egypt sent me a grown female baboon AKA 142 iv 30 (Aššur-bēl-kala); *šēnu ina qāt* PN *ana bēlīja ul-te-bi-la* YOS 3 16:10 (NB).

**b)** to have carry away (causative to mng. 4): *ma.da da.ma.al.la a mu.un. [x] : mātu rapaštu me-e ú-sá-bil* he had water carry off the entire country SBH p. 27:16f., cf. íd. da i.ni.in.dé : *nāra uš-ta-bil* 4R 11\* r. 23f.; *egātija ú-sá-bil šāra* he made the wind carry away my offenses Lambert BWL 50:60 (Ludlul III); if he has been careless *eqel itēšu mē uš-ta-bil* and let the water carry away his neighbor's field CH § 55:36, also ibid. § 56:42, cf. *ugāram mē uš-ta-bil* CH § 53:15.

**c)** in idiomatic use: see mng. 5a s.v. *amatu, tēmu*.

**10.** *šutābulu* (or *šutāpulu*) to mix ingredients, to evaluate, calculate (ominous features), to discuss, argue a matter, to think, ponder, understand, to move(?), to confuse — **a)** to mix ingredients: x *sahle* x *ZÍD.ŠE.SA.A tuš-ta-bal* you mix x mustard seed and x “roasted barley flour” KAR 202 i 9, cf. (various ingredients) *ina himēti lipi kalit immeri iškuri tuš-ta-bal* you mix with ghee, kidney fat of a sheep (and) wax AMT 8,1:18, also (in broken contexts) [tu]-*uš-ta-bal* AMT 86,1 iv 3, [...] *ištēniš tuš-ta-bal* KAR 195:8; (various materials) *tahaššal tamarraq tul-ta-bal* you crush, grind (and) mix (together) ZA 36 190 § 10:13, cf. *tu-ul-ta-bal-ma tasahž-hurma tamarraq* you mix and grind again ibid. 194 § 4:5, and ibid. § 5:11, *tamarraq tul-ta-bal-ma* ibid. 196 § 9:20, also ibid. 198 § 19:29 (NA glass text); for refs. wr. 𒄩.𒄩, see *balālu*.

**b)** to evaluate, calculate (ominous features, events) — **1'** with *tērtu*: [...] -ka

**abālu A 10c**

DUMU LÚ. HAL.MEŠ *ana kunnī qāti šu-ta-bu-lu tērēti* the members of the diviner profession [pray to, or: stand in front of] you for the (performance of) the proper gestures (in the dissection of the exta), for the evaluation of the ominous features KAR 105:13 and dupl. KAR 361:13; said of gods: *mu.NI.šè gub.ba: a-na šu-ta-bu-ul tērēti azzaz* I (Istar) am standing (ready) to evaluate the omens Delitzsch AL<sup>3</sup> 135:23f., also ibid. 25f., 27f., 29f. and 31f., dupl. BRM 4 10:5f. and SBH p. 98:23f., see Jensen, KB 6/2 120; Ninurta [*bēl*] *nīmeqi u šitulti muš-ta-bi-li tērēti* JRAS 1892 352 i A 5, cf. (Marduk) *muš-ta-bil* [...] Streck Asb. 278:8e.

**2'** with ominous features: *dikšu kīma kakima tuš-tab-bal* you interpret (consider) a severed part (of the exta) as (if it were a) weapon mark Boissier DA 45:11, also ibid. 9, *nīkimtu kīma kakima tuš-tab-bal* ibid. 13 i 43; *kīma annimma ana šululti surrāti tuš-tab-bal* (see *šulultu* A mng. 2) CT 31 39 ii 19 (all SB ext.).

**3'** other occs.: according to the tablet which I have sent you *eqlam GUD.APIN.HI.A ENSÍ.MEŠ ... šu-ta-bi-la ana šena zūzama* calculate the field(s), the plow oxen, the *iššakku*-farmers, then divide (the lot) into two sections (and give them to GN and PN) TCL 7 23:20 (OB let.); *pirišti Anu Enlil u Ea ša kī šāti UD AN dEN.LÍL u arā šu-ta-bu-lu* (to understand) the secret lore of (the ways of the stars, called those of) Anu, Enlil, and Ea, which are (to be studied) according to the commentary to the series *Enūma-Anu-Enlil* and to make the (pertinent) calculations BBR No. 24:18; note *ina A.RÁ tuš-tab-bal* LBAT 1629:4', also *ina A.RÁ-a tuš-tab-bal-ma adan-šunu ta-x-[...]* BM 34103:14; NÍG.ŠID-ŠÚ *ana HI.HI 3 [A.RÁ 3] 9* to calculate its amount 3 [times 3] = 9 TCL 6 No. 32:17 (Esagila Tablet), also, wr. *ana šu-ta-bu-[li]* ibid. 21, see WVDOG 59 p. 52–54; *girmadé uš-tab-ba-lu eliš u šapliš* making the ....-parts (of the ark) correspond to each other above and below Gilg. XI 78.

**c)** to discuss, argue a matter — **1'** with *amatu*: *šu-ta-ad-du-nu = mit-lu-[ku], a-ma-tú šu-ta-b[u-lu]* Malku IV 92f.; *inim.šár.šár = muš-ta-bil a-ma-ti* Nabnitu IV 36, cf. *inim*

**abālu A 10d**

*ib.ta.an.šár.šár. eš.àm* TCL 16 80:3, see Falkenstein, IF 60 114ff., also *inim im.šár. šár.šár* Kramer Enmerkar and the Lord of Aratta 392; *šarru itpēšu muš-ta-bil amat damiqti* Lyon Sar. 6:34, also ibid. 14:37; (in broken context) [...] *-ma a-ma-ti uš-ta-bil* [...] Thompson Gilg. pl. 31 K.8743:7 (SB Adapa); *šu-ta-bu-la-ku šumma amūt maṭlat šamē itti NUN.NI.MEŠ li'uti I* (Assurbanipal) am able to discuss the series “if the liver is a correspondence of the sky” with the wise *apkallu*’s Streck Asb. 254:15.

**2'** without *amatu*: *la annū šū li'uti ša tupšarrūti ša kī annū uš-ta-bal-u-ni* is this not the acme of scholarship, what I am arguing in this way? ABL 1277 r. 10 (NA); *ina šu-ta-bu-lu<sub>4</sub>* *ša epšeti ann[āti] ... uš-tab-ba-lu mītūti ša Šarru-kēn* in discussing these events [...] they were arguing about the death of Sargon Winekler Sammlung 2 52 K.4730:7f., see Tadmor, Eretz Israel 5 154; you sat him on the holy throne *ana šu-ta-bu-li qu-ru-us-sú* KBo 1 12 r. 8.

**d)** to think, ponder, understand — **1'** with *surru* (Sar. only): *biltu šuššē sur-ru-uš uš-ta-bil-ma* he thought of making (this region) produce a crop (parallel to *iškunu uzunšu* line 34, and *libbašu ublamma* line 36) Lyon Sar. 6:35.

**2'** with *kabattu* (Esarh. only): *itti libbiya atammūma uš-ta-bi-la kabatti umma I* pondered long and thought as follows Borger Esarh. 42 i 32, *uš-ta-bi-la kabatti* (parallel: *ina karš[ija] ušabši*) ibid. 19 ii 1.

**3'** with *karšu* (Senn. and colophons of Asb.): *ana ... šutēšur sūq āli ... uzunšu ul ibšima ul uš-ta-bil karassu* he had neither planned nor thought of making the city street straight OIP 2 103 v 42 (Senn.), and ibid. 95:69; *ša ... bārūta ... iħuzu uš-ta-bi-lu karassu* who has learned the craft of the diviner and understands (it) CT 20 42 r. 36, cf. Boissier DA 232:49 (both SB ext. colophons).

**e)** (in the stative) to be contradictory: *dalha ušurāte šu-ta-bu-la te-[re-te ...]* the signs were confused, the omens of equal interpretation Craig ABRT 2 17 r. 19; SIG<sub>5</sub>. MEŠ-šá u HUL.MEŠ-šá šu-ta-bu-lu its (the

**abālu A 11a**

sign’s) good and its evil (prognostics) contradict each other (i.e., nullify each other) Boissier DA 249 i 21 and dupl. CT 30 40 K.10579+ :1' (SB ext.), cf. *tēretka niphāti malāt* SIG<sub>5</sub>.MEŠ u HUL.MEŠ *šu-ta-bu-lat-ma* your omen is full of indecisive features, balanced in good and bad signs CT 20 48 iv 31, also UZU *mīthur ša iqbu* SIG<sub>5</sub>.MEŠ-šá u HUL.MEŠ-šá *šu-ta-bu-lu* the omen is equivocal, this means its good and bad signs balance each other CT 31 39 ii 25.

**f)** to move(?) (lips, tongue, in speaking): *liššnu ša innibla šu-ta-bu-lu la i[le'u]* (my) tongue which was paralyzed and could not move Lambert BWL 52:28 (Ludlul III), cf. *šaptišu* (var. *šaptāšu*) *ina šu-ta-bu-li* <sup>d</sup>Girra *ittanpaḥ* En. el. I 96; *šumma amēlu* UZU.SA (= *šerānū*) ZAG u GÙB *uš-tab-ba-lu<sub>4</sub>* if the arteries of the right and left (temples) of a (sick) person throb(?) AMT 44,4:1.

**g)** to confuse: *Gibil šu-ta-bil-ši-na-ti* O Fire god, confuse(?) them (the sorcerers and sorceresses) (parallel to *kuššissināti* chase them away, *aruhšināti* devour them line 139f.) Maqlu IV 141, cf. ibid. II 115, <sup>d</sup>*Gibil liš-ta-bil* ibid. III 166; obscure: *lil-te(text -li)-bi-il-ma kaššāpta ana dajāniša* let him bring(?) the sorceress away to her judge (and let the judge roar like a lion at her) Maqlu V 26; note, as reciprocal: *ú-sa-ta-bu-lu iħabbutu* (the nomads leave their territory, cross over) mingle(?), take booty ABL 547 r. 5 (NA).

**11. IV passive — a)** in OB: *abi mārtim mimma ša ib-ba-ab-lu-šum itabbal* the father of the daughter (spurned by her husband-to-be) takes whatever has been brought to him (as *biblu* and *terħatu*) CH § 159:45, cf. *mimma mala ib-ba-ab-lu-šum*(var. -šu) *uštašannāma utār* he returns double everything which was brought to him ibid. § 161:72 and § 160:57; *kaspu* *la ib-ba-ab-lam* PBS 7 118:17; sesame from that *ša iħtu* GN ... *ana rēšim kullim* *ana* GN<sub>2</sub> *ib-ba-ab-lu-nim-ma* PN PN<sub>2</sub> ... *imħuru* which was brought from GN to GN<sub>2</sub> as stores and which PN, PN<sub>2</sub> (etc.) have received CT 8 36e:9; *ša iħtu* GN *ib-ba-ab-lam* (barley) from that which was brought from GN YOS 5 185:2, cf. TCL 10 123:31 and 11 179:5, also *ša ana* GN *ib-ba-ab-lu-šu-nu-ši-im*

**abālu A 11b**

BE 6/2 136:6, see JCS 8 66 n. 167; [...] GUD *ib-ba-ab-ba-lu* PBS 7 116:33; for idiomatic use, see mng. 5a s.v. *panu* for OB and MB refs.

**b)** in lit.: kur.bi.ta túm.a : ša ištu šadišu *ib-bab-la*(!) (pure stone) which was brought from its quarry ASKT p. 90-91:50, cf. (oil) [...] túm.a : *ana KUR-šu ib-bab-l[a]* CT 17 39:42 and 44, *ištu KUR-šu ib-bab-la* ibid. 13 r. 4; *pindú*-stone ša ultu šép KUR *Nipur šadī ib-bab-la* OIP 2 132:74 (Senn.); like silver (or) gold ša TA KUR-šu *ib-bab-la* JNES 15 140:33' (*lipšur-lit.*), cf. *ib-bab-la* (in broken context) BBR No. 100 r. 30; see also ASKT p. 88-89 ii 46, in lex. section; šutru annitu ša ina bararti ... *ib-bab-lam-ma* this dream which I had (lit. was brought to me) in the first (second, third) watch (of the night) Dream-book p. 340 right col. 6, also ibid. 343 r. 5' and 11', cf. Böllenrücher Nergal 33, SBH p. 8, in lex. section; note, with inchoative mng.: *Arahtu ... agū ezzi ... ib-bab-lam-ma ālu šubassu mē ušbi'ma* the Arahtu Canal became a raging torrent, swept over the site of the city (Babylon, and turned it into ruin hills) Borger Esarh. 14 Ep. 7:41.

The three forms *ūbilu*, *ublu*, and *ubtil*, cited mng. 4b, cannot all be derived from the same verb; the suggested derivation of \**ubilu* and *ubtil* from *bullu* (Landsberger, ZA 43 72, see also AHw. s.v.) is contradicted by the NB form *ublu* which indicates *abālu* from which *ūbilu* is also attested. The two forms *ubtil* and *ubtelli* which cannot be derived from *abālu* occur only in the two SB lit. texts and may best be explained as influenced by *bullū*, "to extinguish," see Lambert BWL 303.

Most of the occurrences cited in mng. 10 can be taken to be the III/2 form of *apālu*, and the distinction may have been ignored by the ancients; *šutāpulu* would have as basic meaning "correspond to each other." This interpretation is supported by the use in omen texts of *apālu* I/2 in the same meaning as *šutāb/pulu*: *la i-tap-pa-la* CT 31 39 ii 18, *térēti ... ul i-ta-nap-pa-lu* ACh Supp. 2 Ištar 62:30, restored from ACh Ištar 40 A 79, see ZA 47 93; see also *ballu* adj. and *šutāb/pultu*.

For *babālu*, see Ungnad, WZKM 17 277ff. Ad mng. 4a (to wash away, erode): Landsberger,

**abālu B**

JNES 8 276 n. 89. Ad mng. 5a: *panu* Thureau-Dangin, RA 21 12 n. 5, Oppenheim, JAOS 61 256, Landsberger, ZA 38 114, Goetze, Sumer 14 30; *pā* Langdon, ZA 36 211 n. 5; *qātu* Oppenheim, JAOS 61 267. Ad mng. 5b: *kaspu* Oppenheim, JNES 11 131 and AfO 12 346 n. 8. Ad mng. 10: Bauer Asb. 2 84 n. 3. Ad mng. 2a.5' (*ana dīni abālu*): Böhl, MAOG 11/3 16.

**abālu B** v.; 1. to dry up, dry out, 2. *ubbulu* to dry, 3. *šābulu* to dry, to cause to dry up; from OA, OB on; I *ibal—ibbal*, I/2, I/3, II, II/2, III; wr. syll. and UD.A, UD.DU; cf. *ablu*, *nābulu*, *šābulu*, *tābulu*, *tābila*, *ubbulu*.

la-ah UD = šā-bu-[lu], a-ba-[lu] A III/3:102f.; ah UD, e UD, a-a UD, [ha]-a UD = a-ba-[lu] (followed by *šābulu*) ibid. 104-107; e UD.DU = a-ba-lu Diri I 157, also A III/3:153; [ú-uh] [uh] = a-ba-lu, šā-bu-lu A V/2:130; [...] = [a-b]a-lu šā me-e Antagal D b 20.

[... ú(?).bí(?).i]n.UD : su-lu-úp gišimmari ub-bal-ma (the gardener) will dry the dates and (the owner will take them) Ai. IV iii 50f.; uzu a.ú.na [...] ha.ba.lah<sup>a-a</sup> : li-iq pi-ša [li-bal] may her (the sorceress's) palate dry up ZA 45 15 ii 9 (inc.); ir.ra u nū.bi nu.è.du : ina usukkišu ša dim-tim la ib-ba-lu<sub>4</sub> upon his cheek where the tears never dry OECT 6 pl. 19:9f., dupl. ASKT p. 122 i 4f.; gi.èn.bar TÚL.bi.ta ba.da.an.ša.ra : appāri ina šuk-li-šu ub-bi-il it (the word of god) dried out (replacing: ba.da.an.gam : ušmit, "killed," in the parallel texts, see *appāru*) the reed in its caisson (or pit) SBH p. 73:3f.

ru-uš-šu-kát(!) = ab-la-at, ru-uš-šu-ku(!) = a-ba-lu Izbu Comm. W 377c-d; i-na-bu- // ib-bal // na-ba'-u // a-ba-lu (misunderstood for *ba'ālu*) TCL 6 17:8 (astrol. comm.).

1. to dry up, dry out — a) said of canals, water — 1' in lit.: *nārum issekkirma mūša i-ba-lu-ú* the river will be dammed up and its water will dry up YOS 10 5:6 (OB liver model); *appārātum i-ba-la hušabhu ina mātīm ibbašši* the reed marshes will dry up, there will be famine in the land ibid. 44:45 (OB ext.); *zunnu ina šamē milu ina naqbi ib-ba-lu* rain will dry up in the sky, the high water in the (river's) spring(s) ACh Sin 34:16, also (followed by *hušabhu ina mātī ibbašši*) ibid. 18, cf. íD ib-bal *zunnu ina šamē [milu ina] naqbi ipparasru* CT 27 10:13 (SB Izbu); if a turtle migrates from the reed marsh to the river AMBAR.BI *ib-bal* that reed marsh will dry up CT 41 13:12, cf. A.AB.BA // AMBAR.BI *ib-bal* ibid. 10 (SB Alu), cf. (in similar context) AMBAR.BI *i-bal-[ma]* KAR 300:5, AMBAR.BI

**abālu B**

*i-ip-bal-m[a]* ibid. 11, also A.AB.BA *ib-[bal]* CT 27 26 r. 5 (SB Izbu), A.AB.BA *ib-bal* LBAT 1499:20 (astrol.), *tāmtu ub*(for *ib*)-*bal* BRM 4 13:61.

**2'** in letters: *aššum a-ba-lim ša* íD PN *ina* íD.A.AB.BA *íd-ta muhurma mē mu*(text *aš*)-*ul-li-ma ana errēšim idin* as to the drying out of the PN Canal, take(?) a subsidiary canal from the Sea Canal, fill it with water and give (the water) to the farmer UCP 9 335 No. 11:4 (OB); *la-[am] m[u]-[ú] i-ba-lu<sub>4</sub> bēli liqbīma suppātušunu la innaddā* my lord should give orders before the water dries up, so that their soaked fields shall not remain fallow PBS 1/2 56:18 (MB let.); my lord accused me of not having dug the canal, so that it is dried up [*l*]u *ablat ina* MN *i(!)-na(!) herē ugdammir [i]nannama ana a-ba-li* [*uh*]urut even if it is dry (now), I had finished digging it in Simānu, so it would be a little late for it to dry out now (as a consequence of my supposed negligence) PBS 1/2 50:40f., cf. *i-ba-al-ma* (in broken context) ibid. 62:16 (MB let.); obscure: A.ME *ina* URU GN *ul i-ba-lu* water has not dried up in GN ABL 269 r. 5 (NB).

**b)** said of fields: *pīhat eqlim ša i-ip-bal-iu inaš[ši]* he is responsible if the field dries up BIN 7 204:12 (OB); *ana* A.ŠA *ša i-ba-lu išalluka* they will question you about (each) field which dries up VAS 16 199:22 (OB let.).

**c)** said of plants — **1'** in gen.: *šumma gišimmaru qaqqassa i-bal* if the top of a date palm dries up CT 41 16:11 (SB Alu), cf. [ú].H.I.A *ib-bal<sub>4</sub>* (apod.) CT 39 33:44; *šūmī ša ša-pí-ir-ri iqbi'am tī-da-šu-nu-mi li-ba-lu-ma-mi ina pisannim šūbilam* the garlic about which my governor has told me, “Let its mud(?) (i.e., the mud clinging to it) get dry and send (it) in a basket” CT 4 12a:34 (OB let.); *šuršūka li-ba-lu kisittaka lī'up* may your roots dry out, your trunk dry up CT 23 10:13, cf. *šuršūšu li-ta'-pu kisittašu li-bal* ibid. 18 (SB inc.).

**2'** in med.: *mēšu ... tašakkan* EN UD.DU *tašakkan enūma i-tab-lu ... MAR* you strain the juice (of the medicinal plant), leave it until it dries, when it has dried you strew it

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(on) CT 23 26:2f., cf. *ina tābtu tušnál adi* UD.DU *tašakkan enūma* UD.DU ... *tasāk tazarru* AMT 15,6:13, cf. also EN *ib-ba-lu tazarru* AMT 42,3:12.

**d)** said of parts of the body: *marṣu ina mursišu muttātušu i-ip-ba-la-a* (as to) a sick man, through his illness his ....s will dry up YOS 10 46 v 29 (OB ext.), also, wr. *i-ba-la* CT 3 2:7 (OB oil omens); *šumma liq pīšu i-ta-nab-bal* if his palate keeps drying out Labat TDP 64:55', cf. *liq pīšu i-ta-nab-bal-šu* ibid. 226:69, also AMT 76,1:4, LKA 88:2, and cf. ZA 45, in lex. section, cf. *šumma lišānšu i-ta-nab-bal* Labat TDP 62:12, [...]su *i-ta-nab-bal* ibid. 242:14, *pūšu* UD.MEŠ ibid. 236:42, *pūšu* UD.UD.MEŠ ibid. 238:11, KA-šú *e-ta-[na-bal]* STT 89:97; *e-t[a-na]b-ba-la ša-pa-tu-šu* Küchler Beitr. pl. 2 ii 24; *šumma ŠA.MEŠ-šú i-tab-lu* if his intestines have dried up Labat TDP 120:43; *šumma amēlu libbašu urbatu šabit* ŠIT-ta-šú *i-ta-nab-bal* if a man's belly is seized by the urbatu-worm, his .... dries out Köcher BAM 2 159 ii 46, cf. *libbašu* DIB.DIB-su ŠIT-ta-šú *ina libbišu e-ta-nab-bal* his belly is constricted, his .... dries out within him ibid. ii 21, also [...] *marišma ŠIT-ta-šú ina libbišu e-ta-nab-bal* AMT 31,4:7, also ibid. 57,5 r. 1 and, wr. *i-ta-na-bal* 44,5:6; *kīma šūt rēši la ālidi ni-il-ka li-bal* may your sperm dry up like (that of) a sterile eunuch CT 23 10:14, cf. *nīlšu li-bal kīma la ālitti* ibid. 19; *ana manniya i-ba-li* (for *ibalu*) *da-mu libbija* for whom has the blood of my heart been spent (lit. dried up)? Gilg. XI 294, cf. *da-me-e-a ina libbija e-tab-lu* (see *damu* mng. 1a-3') ABL 455:14 (NA).

**2. ubbulu** to dry — **a)** to let fields, etc., dry out: *ana minim GÁN-lam tu-ba-al* why do you let the field dry out? YOS 2 23:6 (OB let.); *lemnu zirzirru mu-ub-bil sippāti* the evil locust which dries up the orchards Craig ABRT 1 54:25 (= BA 5 629); Babylon *ša kīma gišimmari bilātišu ušašrihušuma ú-bi-lu-uš šāru* which, like a date palm, I endowed with abundant produce, but which (now) the wind dried out Gössmann Era IV 40; *ina Abi arah arād ḫBIL.GI mu-ub*(copy -uš)-*bil*(var. -bi-il) *qarbate ratubte* in the month of Abu, the

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month when Gibil, who dries out the wet field, descends (from heaven) Lyon Sar. 10:61, cf. *“Gibil ištu šamē urradamma itti”* *“Šamaš išannan”* DN descends from heaven and vies (with regard to the heat) with Šamaš (explanation of the month Abu) KAV 218 A ii 10ff. (Astrolabe B).

**b)** to dry fresh vegetables, cereals, etc. —  
**1'** in gen.: URUDU *liddinuma tibnam šāma tū-hi a-bi<sub>4</sub>-lá* buy (pl.) straw (and) dry the bran  
TCL 14 47:19 end of line, to be read as continuation of line 18 (OA let.); *ḥA.ZA.NU.UM.SAR mala NUMUN šūlīma [f]B.KÍD ḥA.ZA.NU.UM.SAR [g]a-me-ir-šu-nu ub-bi-il-ma* pull up all the bitter garlic that has gone to seed and dry all the rest of the bitter garlic A 3528:18 (OB let.).

**2'** in med.: *bu-ur-i-ṣa-na tu-ub-bá-al taḥaš-šal* you dry and crush an (*a*)*burrisānu-* insect KUB 37 55 iv 31, parallel: *ú-bal iḥaššal* AMT 85,1 iii 2, cf. AMT 85,3:2f., *[t]u-ub-bal ta-ḥaš-šal* KUB 4 98:4; *šammī annūti ištēniš ina sillī* UD.A<sup>tu-ba-al</sup> *taḥaššal tanappi* these drugs you dry together in a shady place, you crush (and) sieve (them) RA 53 6:32, cf. KAR 191 r. iii 10, *ina GIŠ.MI* UD.DU GAZ S[IM] AMT 6,1:10, *ina šēti* UD.A AMT 29,5:7, CT 23 40:22, AMT 20,1:9, and similar passim, *tu-bal tasāk* Küchler Beitr. pl. 19 iv 18 and 19, UD.DU SÚD Iraq 19 40 i 6 and 21, *tu-bal* UR.BI *tapāš* AMT 42,5:15 and 19, UD.DU GAZ AMT 84,6 ii 10, UD.A *turrar* AMT 5,1:2.

**c)** said of parts of the body (in magic): the demon *murammū šer'āni mu-ub-bi-il liq pī* who makes the muscles loose, who dries up the palate ZA 45 206 iv 10 (Bogh. rit.), cf. *mu-ub-bil liq pī mu-ub-bil qaqqadi ākil šer'āni* KAR 88 fragm. 4 iii 4f., see Ebeling, ArOr 21 417, cf. also (the demon) *ša ... liq pīja ub-ba-lu* KAR 267:14, dupls. BMS 53:11, AMT 97,1:20, continuing with *kal pagrija ub-ba-lu* BMS 53:12; the demons *ša ... ru'tī ub-bi-lu* who dried up my spittle KAR 80 r. 28, dupl. RA 26 41 r. 3; *asbat pīki ú-tab-bil lišānk[i]* (sorceress) I made you dumb (lit. seized your mouth), I dried up your tongue VAT 35:1 (SB inc., courtesy Köcher).

**d)** to let drain, evaporate (with liquids as object): *ša ... nāršu isekkiruma šiqissu*

**abarakkatu**

*ub-ba-lu* (anyone) who dams up its canal and lets its irrigation system dry up MDP 6 pl. 10 v 8 (MB kudurru); *“Ea naqbišu ub-ba-lam* Ea will dry up his springs ACh Ištar 15:22, cf. *“Adad ... [...]šu li-ib-bil* MDP 6 p. 47:7; *ina šēti tašakkan tu-bal* you place (the washed mixture) in the open air and let it dry (i.e., evaporate) ZA 36 198:31 (NA glass text); *gulgullašu tešerrim mē ša gulgullašu t[u-bal]* you make an incision in his skull and let the water in his skull drain out CT 23 36 iii 59, restored from *x-LUM-tú GAR-an-ma mēšu ub-bal* ibid. 37 iv 5; *ambassu mu-bil [...] the game park which drains(?) [...] OIP 2 80:22* (Senn.).

**3.** *šubulu* to dry, to cause to dry up: you wash the ingredients in fresh water *tu-ṣa-bal ta-bi-ar* you dry (them), you pick through (them) Ebeling Parfümrez. p. 26 ii 17 (MA); un-cert.: *tatabbal tu-ṣá-bal ina qātika tapaššaš* AMT 64,1:7; *tulā lu-ṣá-pil*(vars. -*píl*, -*pi-il*)-*ma ul iballuṭ šerru* I will cause the breast to dry up so that the infant will not live Gössmann Era IV 121, for vars., see Frankena, BiOr 15 14.

For LKA 2:18, see *apālu*, for VAS 16 132:13, see *abālu A*; for Or. 23 338:19, see *malā*.

Meissner BAW 1 6f.

**abālu** (to present food offerings) see *apālu*.

**abarahhu** s.; (mng. unkn.); OB.\*

*ištu ilam taršī matīma ina šám 15 še kù. BABBAR šumī ultaḥsusī u timāli inūma tallikīm a-ba-ra-ḥa-am el-qé-e-ma adi te-ki-mi-in-ni-ni ul tamguri* since you had good fortune, you have never remembered me (with a present) in the value of even 15 še of silver, and yesterday when you came here I took an a., but you were not satisfied until you had taken it away from me YOS 2 15:13.

It is uncertain whether this word should be connected with the NA *habarabhu* (q. v.), which is also attested only once, or with *abaruḥhu*, q. v., of the Nuzi texts.

Ungnad, OLZ 1922 p. 6.

**abarakkatu** (*abrakkatu*) s. fem.; house-keeper, female steward; OB, Mari, SB, NA;

**abarakkatu**

wr. syll. and SAL.AGRIG(IGI+DUB); cf. *abaraku*, *abrakkūtu*.

SAL.IGI+DUB Proto-Lu 494; SAL<sup>ag-ri</sup> IGI+DUB<sup>ig</sup>  
= ab-rak-ka-tú Izbu Comm. 217.

gi<sub>4</sub>.in IGI+DUB é.gi<sub>4</sub>.a dumu.é.e.ke<sub>x</sub>(KID) : [antam] a-ba-ra-ka-tam kallatam mārat bītim slave girl, housekeeper, daughter-in-law, daughter of the house RA 24 36:9, see van Dijk La Sagesse p. 91 (OB lit.).

a) referring to a female supervisor of the household servants — 1' in Mari: 'PN [SAL].IGI+DUB 'PN<sub>2</sub> SAL.IGI+DUB ... 12 SAL. MEŠ ekallim ša nīš ilim ... izkura the female steward PN, the female steward PN<sub>2</sub> (and ten women), (these) twelve women of the palace took an oath ARM 8 88:1f., cf. 'PN [SAL] a-ba-ra-ka-tum ARM 7 120:8', 3 SAL a-ba-ra-ka-tum RA 50 70f. iii 1 and iv 17 (list of rations); ana šipir SAL a-ba-ra-ka-tim (apples) to be used by (lit. for the work of) the housekeepers ARM 9 115:3, cf. ibid. 282:3, also (spices) ibid. 177:4, 238:8, 239:9.

2' in Hana: SAL.IGI+DUB (on a seal) Syria 37 211 ii 2.

3' in NA: aššassu SAL.UN.MEŠ ekallišu SAL.IGI+DUB.MEŠ (from the palace in Babylon I took as spoil) his wife, the women of his palace, the housekeepers (followed by: the courtiers šūt rēši, tīru, manzaz pani, the singers, slaves) OIP 2 52:32 (Senn.); 7 SAL.IGI+DUB.MEŠ (in a list of women) ADD 828:5.

4' in SB: šumma ina bīt amēli SAL.IGI+DUB É BE innamir if, in a man's house, the (ghost of the) dead housekeeper is seen (preceded by *abaraku mitu*) CT 38 30:10 (SB Alu).

b) as title of goddesses: <sup>d</sup>AMA.ŠU.MAH.A IGI+DUB É.kur.ra.ke<sub>x</sub> : <sup>d</sup>MIN ab-rak-kāt E kur Craig ABRT 1 18:12, dupl. KAR 41:11f., see TuL 156f., cf. <sup>d</sup>Ninkarrak ab-rak-kāt Ekur 4R 56 ii 15, <sup>d</sup>Ninisinna ... IGI+DUB É.KUR CT 23 2:16, <sup>d</sup>ENGUR ... SAL.IGI+DUB zi é. kur.ra.ke<sub>x</sub> CT 24 1:25f. and 20:17 (= An = Anum I 27), SAL.IGI+DUB MAH<sub>1</sub> <sup>d</sup>Nazi.ke<sub>x</sub> CT 24 48:10 (= An = Anum III 69); IGI+DUB ma h ki An.na <sup>d</sup>En.líl BI X [...] : [...] tum sir-tum ša it-ti AN [...] (referring to Ninisinna) BA 5 644 No. 11:15f.; SAL.IGI+DUB šu.dim<sub>4</sub>.ma : ab-rak-ka-tú(var. -ti) saniqti the honest housekeeper (Nin-ni-ga-sa, wife of

**abarakku**

Nin-Gubla) RA 17 151 K.7605:3, and dupl., see Ebeling, ArOr 21 376:43, see *abarakku sanqu* cited *abarakku* lex. section.

**abarakku** s.; 1. steward of the temple, 2. (an official of the temple or an estate), 3. chief steward of a private or royal household; OAkk., OB, MA, SB, NA, NB, LB, Sumerogr. in Hitt.; wr. syll. (rare) and (LÚ) AGRIG(IGI+DUB), (IGI<sup>II</sup>+DUB BE 10 60:3, 9 and 11, LB); cf. *abarakkatu*, *abrakkūtu*.

ag-ríg IGI+DUB = a-ba-rak-ku Diri II 109, cf. IGI+DUB = a-ba-ra-ak-kum Proto-Diri 106; ag-ri-ig [IGI+DUB] = [a-ba-ra]k-[ku] Lu I 146, cf. agrig, agrig.erím, agrig.èš.a, agrig.lugal. [la], SAL.agrig Proto-Lu 492ff.; LÚ.IGI+DUB, LÚ.U.Š.IGI+DUB (after mazzaz pani, rēd gammālē) Bab. 7 pl. 5 (after p. 96) iii 33f. (NA list of professions), note LÚ.IGI+DUB BÁRA ibid. vi 22; util. agrig = [ša a-b]ar-rak-ki = MIN (= bāb ka-a-[x]) Hg. B VI 90.

[su]m.ma.ab [lu]gal.la.ke<sub>x</sub>(KID) [š]a<sub>6</sub>.ga [a]grig.a.ke<sub>x</sub> : <nadānu ša šarri> dummuqu ša a-ba-rak-ku (for translat., see mng. 3e-1' and damāqu mng. 2e-1') Lambert BWL 259:8.

1. steward of the temple (early OB): PN IGI+DUB é <sup>d</sup>Ningal UET 5 777 seal, also ibid. 780, 783 and 786 (all seals); PN<sub>2</sub> (father of the above cited a.) IGI+DUB (receiving deliveries to the Ningal temple) ibid. 755:15, note that PN<sub>2</sub> seals as šITA.a.b <sup>d</sup>Ningal ibid. 744 and following (to 779) (all Sumuel); LÚ.<sup>d</sup>En.líl.lá IGI+DUB <sup>d</sup>En.líl.lá (first witness) OECT 8 2:19, 8:19, 9:19, also (same person) IGI+DUB ibid. 7:19, BE 6/2 38:20, 64:21, (second witness) ibid. 41:19 (all Samsuiluna), also (in connection with the Ningal temple, first two witnesses) PBS 8/1 12:24f. (Damiq-ilišu); IGI(text PI)+DUB (in list of barley expenditures, after the sanga, ababdu, šITA.a.b) YOS 5 163:12 (Warad-Sin).

2. (an official of the temple or an estate, OB only) — a) of the temple: ŠA.TAM.MEŠ IGI+DUB.MEŠ ù GUDU<sub>4</sub>.MEŠ hamšišu šiš<ši>šu nusanniqma ul uštešeruniāti we have interrogated (concerning the theft) the administrators, the a.-s, and the pašišu-priests five or six times but they could not put us on the right track PBS 1/2 12:9 (let. of Samsuiluna), cf. 1 IGI+DUB pēti sikkātim ina qātim nukâl we are holding one a., the turnkey ibid. 21, also ŠA.TAM.MEŠ GUDU<sub>4</sub>.MEŠ NI.DUH.MEŠ ù

**abaraku**

IGI.DUB ... [šūri]animma bring the administrators, the *pašišu*'s, the gatekeepers, and the *a.* here (to Babylon) ibid. 26.

**b)** of an estate: PN *a-ba-ra-ku* (in list of barley expenditures, after the *rabiānu*) TLB 1 151:2, followed by: PN<sub>2</sub> *la-la-nu*, PN<sub>3</sub>, *wa-ar-ki a-ba-ra-ku* ibid. 4; cattle GİR PN *u* PN<sub>2</sub> IGI+DUB.MEŠ JCS 2 106 No. 9:25, and ibid. 95 No. 23 r. 2, also (in various receipts from the *gagūm* in Sippar) NÍG.ŠU IGI+DUB.MEŠ ibid. 88 No. 13:7, 91 No. 18:11, 97 No. 24:2, 100 No. 29:10 and No. 30:6, cf. NÍG.ŠU IGI+DUB RA 27 97:4.

**c)** other occs.: *unūtum ša ina* É PN PN<sub>2</sub> IGI+DUB *ilqū* (household) furniture that PN<sub>2</sub>, the *a.*, took from PN's house BIN 7 218:13; ten prisoners *ana* É IGI+DUB VAS 13 13 r. 6 (Hammurapi); *ištu ina* É IGI+DUB *kaliāku* since I have been prisoner in the house of the *a.* CT 2 19:4, cf. IGI+DUB LUGAL(?) ibid. 35; PN *a-ba-ra-ku[m]* *ša* PN<sub>2</sub> CT 29 31:11, cf. ten gur of sesame *ina qāt* PN *a-ba-ra-ki* *ša* PN<sub>2</sub> *mahrānu* ibid. 32:17; PN IGI+DUB Čiġ-Kizilyay-Kraus Nippur 46:5 (Rim-Sin); PN IGI+DUB (witness) YOS 8 2:17, cf. ibid. 15:15 (Rim-Sin), cf. IGI+DUB (list of beer allotments) VAS 7 187 ii 3, iii 3 and 18, and passim in this text, also *A-ba-ra-ku* (personal name) ibid. 92:6 and 13.

**3.** chief steward of a private or royal household — **a)** in OAKK.: 1 MÁ PN IGI+DUB LUGAL ḫ.DAB<sub>5</sub> PN, the *a.* of the king, has taken one boat RTC 254 i 10; PN IGI+DUB (witness) Bab. 6 53 B r. 10, also A 726 r. 6 (unpub.); 1200 GURUŠ ... in *maškani* PN IGI+DUB PN<sub>2</sub> NINDA ḫ.KÚ 1,200 men were provided with food from the threshing floor of PN, the *a.* of PN<sub>2</sub> MDP 2 pl. 8 xix 28 (Maništušu).

**b)** in Mari: *ana a-bar-ra-k[i] ...* (uncert.) ARM 7 263 iv 14'; see *abarakkatu*.

**c)** in MA — **1'** of the royal estate: LÚ.IGI+DUB (in list of court officers, listed after the king, the crown prince, and the *turtānu*) KAV 135:4 and r. 4, also KAV 160:13, cf. *ša qāt* [PN] IGI+DUB (expenditure from the palace to bow makers) AfO 10 30 VAT 15400 r. 7.

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**2'** of other estates: sheep *nāmurtu ša* PN LÚ.IGI+DUB *ša* É PN<sub>2</sub> KAJ 191:8, also (same person) AfO 10 44 No. 106:4, cf. ibid. 42 No. 96:5; *Sin-[mušallim]* LÚ.IGI+DUB *ša* É PN KAJ 214:3, restored from *Sin-mušallim* LÚ.IGI+DUB ibid. 208:10, and *passim* in MA texts, note LÚ.IGI+DUB *ša* PN *haziāni* KAJ 133:9, also *nāmurtu ša* *Bulāli* LÚ.IGI+DUB (of Bābu-ah-iddina, for whom see Weidner, AfO 19 33ff.) KAJ 186:4.

**3'** of cities: PN LÚ.IGI+DUB *ša dunnī ša* *Al-šarrūte* KAJ 101:7; sheep *nāmurtu ša* PN LÚ.IGI+DUB *ša* URU GN *ana* RN *uqarribuni* gift that PN, the *a.* of GN, has presented to RN AfO 10 34 No. 56:4 and 39 No. 86:4, cf. (another *a.* of a city) ibid. 36 No. 68:4 and 41 No. 92:7, cf. also ibid. 39 No. 84:3.

**d)** in NA — **1'** *abaraku rabū*: «LÚ» *lišān rēšēti* PN LÚ.IGI+DUB GAL-ú *ina muḥhi* ḫAššur *bēlija ultēbila* I sent the report breaking the news to my lord Aššur by PN, the chief *a.* TCL 3 427 (Sar.), cf. (same person as eponym) ADD 391 r. 19, note, however, with only the title LÚ.IGI+DUB RLA 2 427 year 717; PN LÚ.IGI+DUB GAL-ú (eponym) KAH 1 28:16 (Shalm. III), also (die of the same eponym) IGI+DUB GAL YOS 9 73:5, (same person) LÚ.IGI+DUB RLA 2 433 year 833, PN LÚ.IGI+DUB GAL-u ADD 186 r. 12, also RLA 2 427 year 675, cf. ADD 640 r. 21, 782:7; LÚ *šaknūti ša* LÚ IGI+DUB GAL-e (in broken context) ADD 617:3, cf. ibid. 7, cf. (deliveries) *ša gurše* ḫNinlil *ša* É LÚ.IGI+DUB GAL-e (parallel: of the queen, of the crown prince, the *šakin māti*) ADD 1024 r. 14, also ibid. 1000 r. 1, cf. (for deliveries) ADD 1013:9, (slaves) ADD 464 r. 8.

**2' abarakku — a'** as eponym: ADD 87 r. 2, also (same person) ADD 88 r. 5, 221 left edge 2, AJSL 42 267 No. 1251 r. 7, also (fifth in the sequence after the king, *turtānu*, *nāgir ekalli* and *rab šaqē*) in eponym lists, see Ugnad, RLA 2 412 n. 2.

**b'** of the queen (or queen mother): LÚ.IGI+DUB *ša* AMA.LUGAL ABL 1379:8, ABL 63:8, also (omitting *ša*) ABL 393 r. 3 (all referring to Naqia), cf. ADD 857 i 24 and 860 i 6; LÚ.IGI+DUB SAL.É.GAL ABL 393:10, cf. IGI+DUB *šá* SAL.É.GAL ADD 262 r. 12.

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**c'** of the crown prince: PN LÚ.IGI+DUB *ša mār šarri* (witness) ADD 625 r. 11, cf. IGI+DUB A MAN Johns Doomsday book 5 ii 14.

**d'** of Harran: IGI+DUB URU *Harrān* ADD 1046 i 1, also LÚ(!).IGI+DUB *ša* URU *Harrān* ADD 981 r. ii 7.

**e'** of the Aššur temple: LÚ.IGI+DUB É *Aššur* ADD 952 r. 8 and ADD 1007:5(!), cf. *ina bit LÚ.IGI+DUB ša bīt Aššur* ABL 433 r. 9.

**f'** functions: *ḥurāṣu ša ina* MN LÚ.IGI+DUB LÚ.A.BA.É.GAL *u anāku issišunu nihiṭūni ... ina bīt qāṭe ša lú galdanibe issakna iktanak* the gold that the *a.*, the palace scribe, and I had inspected together in MN, he (the *a.*) deposited under seal in the storehouse of the *galteniwa*-official ABL 114:15, cf. LÚ.IGI+DUB *kaspu ina libbi ussērida* the *a.* had the silver brought down (the river) in (the ship) ABL 89:7, cf. also ADD 676 r. 8; *abušu ša šarri ... kasap iškari ša rēi ... ina libbi kišādi ša* PN LÚ.IGI+DUB *ša ḥazannāte ša ṭupšarri nību ša kaspi ina libbi kišādišunu ina libbi unqi iktanku* the king's father (issued a document in Assyrian and in Aramaic), for the amount of silver due from the shepherds, with the seal worn by PN, the *a.* (of Guzana), which the mayors and the scribe sealed with the seals worn by them (and?) seal rings ABL 633 r. 15, cf. (for an assessment by the *a.* on shepherds) ABL 75:6; PN LÚ.IGI+DUB *u e-muq-qi issišu assapar* I am sending the *a.* PN and troops with him ABL 1108 r. 9 (let. of Asb.), also ABL 273:6 and 543 r. 9, but (in same context) PN MAŠ.EN (let. wr. by another chancellery or scribe, see discussion) ABL 1244 r. 2, note (same person) LÚ.IGI+DUB *rabi* ADD 640 r. 21, LÚ.IGI+DUB ADD 853 i 2 and 854:7.

**e)** in SB — **1'** in gen.: *dummuqu ša a-ba-rak-ku* (when the king provides the means) the steward can (easily) do a favor Lambert BWL 259:8, for Sum., see lex. section; *a-ba-rak-ku sanqu ishān dannātu anāku* (for translat., see *ishān* A lex. section) Lambert BWL 257:9 (bil. proverb); *šumma ina bīt amēli* IGI+DUB É *mitu innamir* if in a man's house the (ghost of the) dead steward of the house is seen (preceded by the son, daughter, owner, and lady of the house) CT 38 30:9 (SB Alu);

**abarakku**

[IG]I+DUB *bīt amēli mimma agra* È.MEŠ the steward of the man's house will keep taking out precious things CT 31 35 r. 11 (SB ext.); *šumma šēru* IGI+DUB *idūk* if a snake kills the steward CT 40 23:35 and 24 K.6294:6 (Alu excerpt).

**2'** referring to gods: <sup>a</sup>*Tišpak(?) a-ba-ra-ak ti-àm-tim* MAD 1 192:1 and 3 (school tablet), cited MAD 3 15; <sup>a</sup>[*Lugal.ki.sá.a*] <sup>a</sup>*Ha.ià* IGI+DUB <sup>a</sup>*Enlil.lá a.a* <sup>a</sup>*Nin.líl.lá* DN is (a name of) Haja, the *a.* of Enlil, the father of Ninlil CT 24 23 ii 13, note, however, <sup>a</sup>*umun.ki.sá.a* = <sup>a</sup>*Lugal.ki.sá.a* = <sup>a</sup>*Ha.ià* lú(!).kišib.ba. a <sup>a</sup>*Enlil.k[e\_x](KID)* Emesal Voc. I 20, also *umun.ki.sá.a* <sup>a</sup>*Ha.ià* mu.lu é.kišib.ba : [...] <sup>a</sup>*Ha-ià be-lum ku-nu-uk* SBH p. 137:62f.

**f)** in NB: PN LÚ *gú-gal-la ša* LÚ.IGI+DUB Nbk. 63:5; barley deliveries *ina pan* PN LÚ.IGI+DUB *ina Bābili* TCL 13 227:5 (Nbn.); a field adjoining *mīṣir ša* É LÚ.IGI+DUB Nbn. 103:7, and dupl. BOR 4 p. 3 No. 52:8; as name of a canal: íD LÚ.IGI+DUB (in Sippar) BRM 1 64:3 and 7 (Camb.), also Nbn. 709:3, Cyr. 117:2, but íD LÚ *ma-še-en* Nbn. 478:6 and 483:3(!), see discussion.

**g)** in LB: the rent of the field *ša* MU.37. KAM KI LÚ.IGI+DUB *šá LUGAL* (mistake for <sup>m</sup>*Ar-tah-šat-su* LUGAL, see line 4) PN LÚ. DUMU.É *ša Taddannu* LÚ.IGI+DUB *ana* PN<sub>2</sub> *inandin* for the 37th year of King Artaxerxes PN, the .... of the *a.* Taddannu, will deliver to PN<sub>2</sub> BE 9 59:15; *akī šipištu ša [Balāṭu]* LÚ.IGI+DUB *apil ša Taddannu* LÚ.IGI+DUB according to the written order of PN, the *a.*, son of PN<sub>2</sub> the *a.* BE 9 32:1f., cf. *akī KA-tú ša Labaši* LÚ *šanū ša* (text *ša* LÚ *šanū*) LÚ.IGI+DUB PN *u* PN<sub>2</sub> ... *ma-hi-ir e-tir-* *ušazz<az>ma* ... PN *u* PN<sub>2</sub> *itti Balāṭu u* *Labaši ana* PN<sub>3</sub> *inandinu* PN and PN<sub>2</sub> have been paid (by PN<sub>3</sub> x barley) upon the order(?) of Labaši, the representative of the *a.* (Balāṭu), PN and PN<sub>2</sub> will transfer (the record of the transaction?) to PN<sub>3</sub> in the joint account(?) of(?) (the *a.*) Balāṭu and (his representative) Labaši BE 9 32a:3, cf. BE 10 60:11, for representatives of the *a.*, note: PN LÚ.İR *ša Artabarra* LÚ.IGI+DUB BE 10 60:3, PN LÚ.İR *ša Taddannu* LÚ.IGI+DUB BE 9

**abaraku**

39a:4, PN LÚ *qalla ša Balātu* LÚ.IGI+DUB VAS 5 104:18, also Pinches Berens Coll. 105:7; PN LÚ.DUMU.É *ša Artammaru* LÚ.IGI+DUB BE 9 14:7, 15:3 and 12, PN LÚ.DUMU.É *ša Harri(m)u-natu* LÚ.IGI+DUB BE 10 123:4, PBS 2/1 130:15, 143:4; PN *iprasakku ša É* LÚ.IGI+DUB TuM 2-3 147:21; *urāšu ša É* LÚ.IGI+DUB Moore Michigan Coll. 43:4 and 6; PN *sipiri ša LÚ.IGI+DUB* PBS 2/1 193:17, BE 10 60:4 and 9, cf. PN *sipiri ša É* LÚ.IGI+DUB ibid. 21, LÚ.A.BAL *ša É* LÚ.IGI+DUB TuM 2-3 185:17.

Only in early OB texts is the function of the *abaraku* that of a high official of the temple, a survival of the function of the *abrig* in Ur III; earlier the title is used as an epithet of Sumerian rulers (Gudea, Lugalzagesi, e.g., SAKI 76 D i 13, 134 xiii 11, 154 i 34). In this connection it may be pointed out that the functionary *abrig* (see *abriqqu*) seems to have occupied a similarly high position in Ur, so that it seems possible that in texts from Ur the logogram AGRIG has to be read *abriqqu*.

For the role of the *abaraku* in the MA period, see Schroeder, ZA 34 165ff.; in the Sargonid period, see Klauber Beamtentum 83ff. The Babylonian name of this official is *mašennu*; this is shown by the fact that the two titles are interchanged in letters from the Sargonid period (see mng. 3d-2'f'), by the syllabic spellings ID LÚ *ma-še-en* Nbn. 478:6 and 483:3 compared to ID.LÚ.IGI+DUB in BRM 1 64:3 and 7, etc., and suggested by the address *ana* LÚ.IGI+DUB *bēlīja* ABL 145:1 (NA), compared to *ana* LÚ.MAŠ.EN.NA *bēlīja* ABL 1020:1 (NB). Hence the reading of LÚ.IGI+DUB in LB texts could be *mašennu*, and possibly even an Old Persian word. Note that the NA list of professions cited in the lex. section mentions the *abaraku* in two different places, and moreover lists the LÚ *maš-en-nu* in a third place (Bab. 7 pl. 6 v 9). The LÚ.UŠ.IGI+DUB there listed also occurs in ABL 867 r. 4. For Hittite texts, in which the LÚ.IGI+DUB occurs as a person of low social position, see Friedrich Gesetze I § 35 and II § 60, and Goetze, RHA 1 p. 19; note LÚ.IGI+DUB GN in KUB 25 31:17, 31 57 i 13, 22 and 36 89:6.

**abarniu**

Landsberger, AfO 10 150 n. 48; (Ungnad NRV Glossar 5); Cardascia Archives des Murašû 21 n. 6; Eilers Beamtennamen 61f.

**abariqqu** see *abriqqu*.

**abarniu** s.; (a kind of garment); OA.

**a**) in gen.: *ina ṭuppika* 72 TÚG *kutānu laptu lama nīrubanni nimnūšunuma* 71 TÚG 1 TÚG *ba-ti-iq* ŠÀ.BA 2 TÚG(?) *a-bar-ni-ú* in your tablet there are 72 *kutānu*-garments registered, before we entered we counted them: (there were) 71 garments, one garment was less, in this (number are included) two *a*-garments Contenau Trente Tablettes Cappadiennes 14:6, cf. 72 TÚG *kutānu* ŠÀ.BA 2 TÚG *a-bar-ni-ú* Kienast ATHE No. 37:34, also 162 garments *gadum* 20 TÚG.HI.A SIG<sub>5</sub> DIRI ŠÀ.BA 1 *a-bar-ni-um abamma* 2 TÚG *a-bar-ni-súl* including twenty fine, better garments, among this (number there is) one *a*. (and) apart there are two *a*-s BIN 4 185:4f.; 85 TÚG.HI.A *nimnūma* ŠÀ.BA 24 TÚG.HI.A *a-bar-ni-ú gadum šūrim* BIN 6 60:14; 1 meat *kutānu gadum* x *a-bar*(copy -me)-ni(!)-ú one hundred *kutānu*-garments, including x *a*-s (merchandise for transport) CCT 3 49a:5; TÚG.HI.A SIG<sub>5</sub> lu TÚG *kutānu* lu *a-bar-ni-e* lu *ša Akkedé* *ša taddinanni* the fine garments—the *kutānu*-garments, the *a*-s and those after the fashion of the Akkadians—which you gave me (we gave to PN) CCT 4 29b:4; 1 TÚG *a-bar-ni-am ana* PN *attadmiqtim addin* one *a*-garment I gave to PN as *tadmiqtu*-loan TCL 14 56:17'; *a-bar-ni-am* *ša* PN *ina* GN *ēzibakkunni* the (one) *a*-(garment), which PN left for you in GN Hrozny Kultepe 1 64:3, cf. ibid. 6 and 18; *a-bar*(text -me)-ni-e PN *la addunu* I will not sell the *a*-s of PN (oath) CCT 5 14b:20; 2 *šitrē* *ša a-bar-ni-e* two stacks(?) of *a*-(garments) TCL 4 19:12; 20 TÚG.HI.A *a-bar-ni-e* (beside other garments) CCT 5 44a:1, cf. 28 *a-bar-ni-ú* (highest number mentioned) ibid. 36a:35.

**b)** price: 8 TÚG *ša Akkedé* 1 TÚG *kamsum* 10 TÚG *a-bar-ni-ú*  $\frac{2}{3}$  MA.NA 5 GÍN TA 20 TÚG *ku-ta-nu*  $\frac{1}{2}$  MA.NA TA eight garments after the fashion of the Akkadians, one . . . -garment, ten *a*-garments at 45 shekels each, twenty *kutānu*-garments at a half mina each BIN 4

**abarša**

4:4; 2 meat <x> URUDU št-kam šim a-bar-ni-im KI PN rabi massartim two hundred <...>  
 ....-copper, the price of the *a.*, is with PN,  
 the chief of the guard ibid. 160:4; 17 GÍN  
 KÙ.BABBAR sarrupam šim a-bar-ni-im PN ištu  
 10 šanātim ḥabbulam for ten years PN has  
 owed me 17 shekels of refined silver, the price  
 of the *a.* KTS 13b:6, cf. 1 TÚG a-bar-ni-am  
 $\frac{1}{3}$  MA.NA KÙ.BABBAR ašqul CCT 4 28a:28.

c) use: 1 TÚG a-bar-ni-[am] ša PN aššitišu one *a.*-garment of his wife PN TCL 4 105:5, cf. 1 TÚG a-bar-ni-am ša tPN TCL 20 158:28; [1] TÚG SIG<sub>5</sub> 1 a-bar-ni-am ša awiltim (I entrusted <to> PN) one fine garment, one *a.* of the lady's CCT 1 25:26; 1 a-bar-ni-a-am ana litabšia lušeliam let him send up one *a.*-garment) for my clothing BIN 4 94:12; kuztānam allitabšišu addiššum a-bar-ni-am ištu Álim ušelām I gave him a kutānu for his clothing, he will bring up an *a.* from the City for me CCT 5 33b:11; a-ba-ar-ni-a-am ša tušebilini la ta-DU-ri-ma ša kima ammīm la tušebilim the *a.*, which you sent, you did not .... and you did not send (another one) instead of that TCL 19 17:23.

An *abarniu* was a garment of better than average quality. The word is a noun since no plural \**abarniūtum* is attested. Note the dual: 2 a-bar-ni-an TCL 20 134:12', 2 TÚG a-ba-ar-ni-en KTS 36e:3, but 2 (TÚG) a-bar-ni-ú BIN 6 230:7, CCT 3 9:36, BIN 4 201:1, and passim, 2 TÚG a-ba-ar-ni-e CCT 4 19a:8. It may be connected with the geographical name Abarne, see Gelb, OIP 27 p. 11 and n. 134, and Bilgiç, AfO 15 p. 32.

**abarša** adv.; truly, surely(?); SB.\*

[a.ba.r]a.ša<sub>4</sub> = a-bar-šá 5R 16 iv 28 (group voc.).

a-bar-šá (vars. a-ba-ra-[ša], [a-ba-ra(?)-á]šá) arki <sup>d</sup>Ištar italluku DÙG.GA truly, it is sweet to walk behind Ištar LKA 29d 8, vars. from LKA 29e ii 5 and STT 52:29'; a-bar-šá <sup>d</sup>Šamaš šētka erše[tum rapaštum] truly, O Šamaš, your net is the wide earth Bab. 12 pl. 4:10 (Etana); a-bar-šá ana bānišu [...] (in broken context) BA 5 657 No. 18:10, and a-bar-šá É x [...] ZA 4 257 Sm. 389 r. iii 24, see ibid. 240:46 (hymn to Nabû).

**abāru A**

W. G. Lambert, BiOr 13 144; von Soden, WZKM 55 p. 51ff.

\*\***abartu II** (AHw. 4a) read MIN bar-ti (ZA 9 161:30f.), see *bartu*; read a-l[ik]-tú (LTBA 2 1 xiii 100), see *āliku*.

**abartu** see *ebertu A*.

**abāru A** s.; lead; from OA, OB on; wr. syll. and A.LÙ, A.BÁR.

ga-ar LÙ = šá A.GAR<sub>5</sub> a-ba-ru ga-ar (is the reading for) LÙ in A.GAR<sub>5</sub> lead Ea I 184, also Recip. Ea A ii 5', also, wr. ga-ár A I/4 B 10; a-ga-ar A.GAR<sub>5</sub> = a-ba(var. adds -a)-rum Diri III 162, also Proto-Diri 206; [a.ga]r<sub>5</sub> = a-ba-ru, [x.a].gar<sub>5</sub> = hu-[m]ir [MIN] Hh. XI 299f., cf. [x.a].gar<sub>5</sub> = irri [MIN] ibid. 303; DAG MAH = a-ba-ru (after parzillu, šarpu, anāku) CT 18 29 i 55, dupl. RA 16 166 ii 2 (group voc.).

Á.KAL.tuku a.bár.ra šu ḥu.mu.un.gíd.i : rāš emūqi i-na a-ba-ri liš-ta-da-ad-ka may a strong man extract lead from you (stone) (Akk. differs) Lugale X 10.

a) in econ.:  $\frac{1}{3}$  šA 9 gín (i.e., 29 shekels) a.LÙ (beside a.n.na, urudu.luh.ha, urudu) UET 3 1498 r. iii 12, cf. also ibid. 494:1 and 733 i 12; 9 ma.na a.LÙ.urudu kù.bi 1 gín nine minas of lead (mixed with) copper worth one shekel (of silver) TCL 5 23 6037 v last line (Ur III); because of the gold he went over to GN ašmēma ana GN<sub>2</sub> ētiqma a-lá-an a-ba-ri-im mimma šanūm laššu šumma ammakam wašab  $\frac{1}{3}$  MA.NA LÁ 2 GÍN kaspat u šim 9 MA.NA URUDU šašqilaššu (furthermore) I heard he went over to GN<sub>2</sub>, but besides lead there was nothing else (to be found), if he is still around there let him pay 18 shekels of silver and the price of nine minas of copper TuM 1 3b:14(OA); 3 $\frac{1}{3}$  GÍN A.LÙ.A (after equal amounts of tin and copper, among the finery of a woman) Wiseman Alalakh 414:10 (OB); a-[b]a-ra-am ana pišu iš[appaku] they pour (hot) lead into his mouth (as punishment) Wiseman Alalakh 8:32, also ina pišu [a]-pal-ra-am i-sa-ba-ku ibid. 28 left edge, cf. ibid. 61:18, JCS 8 8 No. 95 r. 5, a-ba-ra-am ana pišu <i>-ša-ap-pa-ku ibid. No. 96 r. 4; pa-a-šú a-ba-ri an ax of lead Moore Michigan Coll. 15:2, cf. 2 $\frac{1}{2}$  GÍN ana a-ba-ri Nbn. 61:3; (in broken context) a-ba(?)-ru UCP 9 p. 115 r. 57.

b) in royal inscriptions — 1' in gen.: 1 ANŠE kurbāni ša a-ba-ri maddattā šattišamma

**abāru A**

*ana la šuparkē elišunu ukīn* I imposed upon them one homer of lead lumps as tribute (to be paid) every year without exception AKA 72 v 39 (Tigl. I); AN.NA AN.BAR A.BÁR tin, iron, lead (in broken context) AfO 9 95:21 (Šamši-Adad V); *hurāṣa kaspa* AN.NA AN.BAR A.BÁR Rost Tigl. III 72:12 (list of tribute); A.BÁR *munam-mir a-ru-uš*(text -du)-ti-šu-nu lead (i.e., white lead), which whitens dirty things Lie Sar. 227; *eli musarē hurāṣi kaspi uqnē ašpē* NA<sub>4</sub> *parītu* URUDU.MEŠ AN.NA AN.BAR A.BÁR upon inscribed tablets made of gold, silver, lapis lazuli, jasper, alabaster, bronze, tin, iron (and) lead Winckler Sar. pl. 36 No. 76:160, cf. *ina tuppi hurāṣi kaspi erē* AN.NA A.BÁR ... *nibit šumiya aššur* Lyon Sar. 26:33, and dupls. ibid. 24:41 and 27:19.

**2'** in *kisal abāri* the “lead courtyard”: *muddiš kisal a-ba-ri* renewer of the “lead courtyard” KAH 2 18:6, see AOB 1 28 (Aššurnirārī I); *muttallikta ša kisal a-ba-ri ša bīt Aššur bēlišu iksir* he paved(?) the access to the “lead courtyard” of the temple of Aššur, his lord ibid. 39:4, see AOB 1 106 (Adn. I), cf. *muttallikta ša ki-sa-a[l] a-ba-r[i]* cited in AOB 1 107 n. 6 (Shalm. III).

**c)** in med. texts — **1'** as ingredient: AN.NA A.BÁR AN.ZAH *ištēniš tuballal* you mix together tin, lead (and) *anzahhu*-glass AMT 5,1:3, cf. AMT 101,3:9; A.LÙ *ina hinēti tušabsal* you boil lead in butter AMT 13,2:2, cf. A.BÁR *ina šamni* [...] AMT 77,6:7.

**2'** in the pharmacopoeia: Ú DÍLIM A.BÁR, Ú DÙ A.BÁR, Ú KU A.BÁR : Ú (var. adds NA<sub>4</sub>) *as-hur* Uruanna II 367ff. (= Köcher Pflanzenkunde 11 iii 7ff., var. from CT 37 28 i 1ff.).

**3'** as material of which medical instruments are made: [...] *ištēniš tušabbal ina MUD A.BÁR ana pagriša inappahma* you mix [...] together, he blows it on her body by means of a lead tube KAR 195:8; NAM.SI.SÁ A.BÁR DÙ-uš you make a [...] of lead AMT 49,4 r. 8; ŠU.SI A.BÁR AMT 101,3 ii 13, cf. [...] *ištēniš ta-sāk ana libbi* A.BÁR ŠUB-ma ŠU.SI [...] AMT 19,6:3; for DÍLIM.A.BÁR, see *itquru mng.* 3b and add: DÍLIM.A.BÁR *ul DU<sub>8</sub>-ár* AMT 8,5:6; note A.LÙ DÍLIM.A.BÁR AMT 19,6:13; for *irri abāri* see *irru C.*

**abāru A**

**d)** in scientific texts — **1'** in OB math.: 2,24 IGI.GUB A.LÙ [x] 2,24 coefficient: lead (after URUDU, UD.KA.BAR, AN.N[A], KÙ. B[ABBAR], KÙ.G[I]) A 3553:23, see Draffkorn Kilmer, Or. NS 29 276; *a-ba-rum 1,[5]2,30 i-q[i-gu-bu-šu]* Goetze, Sumer 7 145 b 4, cf. (after *hurāṣum*) Bruins Nouvelles Découvertes p. 19, and see Draffkorn Kilmer, Or. NS 29 293.

**2'** in glass texts — **a'** in MB: *an ma<sub>x</sub>(PI)-ná aban zukim* 10 *šiqil a<sub>x</sub>(HA)-ba<sub>x</sub>(BAR)-ram* (beside copper, *anzahhu*-glass) Iraq 3 89:1, cf. *šešset a-ba-ra* ibid. 4;  $7\frac{1}{2}$  ŠE *anzahhu*  $7\frac{1}{2}$  ŠE *erū*  $7\frac{1}{2}$  ŠE A.LÙ ibid. 17, cf. (in double quantities) ibid. 34.

**b'** in SB: one mina of *zukū*-glass, 15 shekels of [...] 10 GÍN *a-ba-ru maškanti x* [...] *elamēti* ten shekels of lead: material for Elamite [red glass] Thompson Chem. pl. 5 iii 16, also (in similar context) ibid. iv 18.

**e)** other occs.: *hašsin A.[LÙ] inaššima* he takes a lead ax (beside ḫAR AN.NA ring of tin) RAcc. 9:14, cf. [A].LÙ *inaššima* WVDOG 4 pl. 12:16, see RAcc. 46; *sippī dalāti ina haššinni* A.BÁR *tahallašma* you scrape the doorjambs with a lead ax K.2777+ :21 (*nam-burbā*); *haššin* URUDU 3 GÍN A.BÁR 3 GÍN URUDU 4 ŠE KÙ.BABBAR a bronze ax, three shekels of lead, three shekels of bronze, four ŠE of silver ABL 461:8 (NB rit.); NU ÚŠ ša A.BÁR a figurine of the dead (made) of lead AMT 2,5:9; *rit-tú ša* A.BÁR hand of lead KAR 238 r. 8, cf. RIT A.BÁR *patirta teppuš* you make an open hand of lead (you put fingers on it) ibid. r. 16, see Ebeling, MAOG 5/3 41f.; A.MEŠ KÙ.BABBAR KÙ.GI URUDU AN.NA A.BÁR water of silver, gold, bronze, tin, lead (for magic purposes) Šurpu VIII 85; 1 MA.NA AN.BAR 1 MA.NA A.BÁR 1 [...] BBR No. 68:18; RAT A.BÁR pipe(?) of lead CT 23 17:27 and dupls., see TuL p. 149, Castellino, Or. NS 24 248 (rit.); for A.LÙ in Hitt., see KUB 9 13+KUB 24 5:25, see Vieyra RHR 119 128, also KUB 12 24 i 12, see Otten, MVAG 46/1 p. 70 s.v. A.BÁR; *zē uznešu* A.BÁR the wax of his ears (is) lead (description of a representation of a deity) KAR 307:14, see TuL p. 32; DIŠ A.LÙ [*innamir*] if lead is seen (after KÙ.GI and AN.NA) CT 38 9:4 (SB Alu).

**abāru B**

The ref. to lumps of ore (i.e., galena) in AKA 72 v 39 and that to white lead in Lie Sar. 227 as well as the use of lead in the making of glazes necessitate the translation lead.

Since the vocabularies and the Ur III, OB, Hittite, and MB texts use the signs A.LÙ, the writing A.BÁR, which appears in Lugale, in royal inscriptions, and (beside A.LÙ) in SB, has to be considered a late variant, possibly a pseudo-logogram (A.BÁR for abāru) suggested by the similarity of the signs LÙ and BÁR. The reading GAR<sub>5</sub> for LÙ is a “conditioned” writing and should not be used outside the vocabularies; still it sheds some light on the original form of this substratum word. For the confusion of these signs in Hittite texts, see Götterbock, JCS 15 71, and ibid. n. 23.

Thompson DAC 116ff.; Laessoe, JCS 5 26 n. 40; H. Limet, Le travail du métal 54f.

**abāru B** (*apāru, ubāru*) s.; strength; SB; cf. abāru B in ša abāri.

li-ru-um ŠU.KAL = *g[a]-[m]i-[ru-um]*, *a-ba-rum* MSL 2 148 iii 3f. (Proto-Ea); ŠU.KAL = *a-ba-ru-um* Proto-Diri 294; [li-rum] ŠU.KAL = *a-ba-ru* Diri V 107; li-ri Á.KAL = *a-ba-ri* (for full context, see *gamiru*) Diri VI E 56; li-ru ÁŠ = *a-ba-ru* (preceded by ru-ú ÁŠ = *gitmálu*) Ea II 60; [a] [Á] = [a-ba-rum] A VII/1:27; [ŠU.KAL = [a]-[ba-ru]] Igituh I 184; ŠUli-ru<sup>KAL</sup> = *ú-ma-šu, a-ba-ru, Éin-gar SIGI* = MIN, *la-a-nu* Lu Excerpt II 219ff.; [A.GAR<sub>5</sub>] = [a-ba-ru(?)] lead = (Hitt.) *ha-a-š-ti-li-ia-ta[r]* strength (?) (confusion of A.GAR<sub>5</sub> = abāru lead, with ŠU.KAL = abāru strength) KUB 3 103 r. 12 (Diri, Bogh.).

guruš á.tuk.bi gešpú(ŠU.DIM<sub>4</sub>) lirum(ŠU.KAL).ma mu.ra.an.ra.r[a.e.ne] : etlūtu bēl emiūgi ina umāši u a-ba-ri imtahas[unikka] the young men, the strong ones, fight one another in wrestling and athletics for you (Ninurta) KAR 119 r. 6f., see van Dijk La Sagesse p. 115, Lambert BWL p. 120, Landsberger, WZKM 56 p. 116; guruš gešpú.lirum.ma ká.ne.ne a.da.mín : etlūtu ina KÁ.MEŠ-šú-nu ú-ma-áš ú-ba-ri ultēšu (var. [...] a-ba-ri uš-te-eš-šu-u) the men in their city quarters contend in fights KAV 218 A ii 5 and 15 (Astrolabe B), var. from BA 5 p. 704:13.

[be-el a]-ba-ri (var. EN a-ba-ri) = be-el ú-ma-ši (var. EN [ŠU.KAL]) strong man = acrobat An IX 94, var. (preceded by bēl birki = lāsimu man with good knees = runner) from LTBA 2 2:398 (sic, delete hušua CAD H s.v.).

ú-gu, a-pa-ru = e-ma(text grš)-šu (var. [ú]-ma-šu) Malku IV 225f.; a-ba-ri <//> e-mu-qu Lambert BWL 54 line e (Ludlul Comm.).

a) with umāšu: see lex. section.

**abaruhhu**

b) in the phrase *bēl abāri* endowed with strength: *dandannu qitrudu bēl a-ba-ri* (Nergal) almighty one, warrior, endowed with strength BMS 46:16, see Ebeling Handerhebung 114; šar tamħāri be-el a-ba-ri u dunnī (Nergal) the king of the battle, lord of all strength Streck Asb. 176 No. 5:2, coll. Bauer Asb. 2 p. 53 n. 1, cf. (Nergal) *bēl a-ba-ri u dunnī* Langdon Tammuz pl. 6:19; *bēl a-ba-ri ša šūtuqat dannūssu* (Ninurta) endowed with strength, whose power is supreme Winckler Sar. pl. 49 r. 3 A 1, see Jacobsen, OIP 38 p. 131.

c) in the phrase *gamir abāri* consummate in strength: *ana ga-mir a-ba-ri ú-ma-ši umašil* he made my physique like (that) of one consummate in strength Lambert BWL 54 line e (Ludlul III), for comm., see lex. section; *gamir dunnī u a-ba-ri* (Sargon) consummate in power and strength Lyon Sar. p. 5:30.

Note that abāru only occurs in conjunction with its synonym umāšu or in the expressions *bēl abāri* or *gamir abāri*.

For AOTU 1 295:20 (= Lugale X 10), see abāru A; for *kisal a-ba-ri*, see abāru A.

**abāru B** in ša abāri s.; wrestler; SB\*; cf. abāru B.

[lú].ú.[ŠU.KAL] = ša a-[ba-ri]-im (followed by muštaspu) OB Lu Part 10:4, [lú.ŠU.KAL] = [ša u]māši, [ša a]-ba-ri ibid. A 319f.; [...] = [MIN (= kan-nu) šá] ú-ma-ši, [MIN šá] a-ba-ri Nabnitu XXII 42f.

lú.ŠU.KAL gu<sub>4</sub>.ud [...] : šá a-ba-ri i-n[a(?)] šitahyuti [...] the wrestlers [shall perform at your festival] with [acrobatic feats] OECT 6 pl. 16 K.3228 r. 10f. (hymn to a goddess).

Note that ša abāri is attested in lex. and bil. texts only, while the synonym ša umāši (ša humuši) is attested in context too.

**abāru III** (AHw. 4b) see *ubburu*; for *a-b[ir]* read *a-r[ak-kas]* (ZA 16 172:47); for *a-bir* read šá KUR-i (ibid. 178:23); for *ta-bir tātabat* (Gössmann Era IV 19), see *tabirtu*.

**abaruħħu** s.; (mng. unkn.); Nuzi.\*

1 a-ba-ru-uh-ħu (beside metal objects) HSS 14 529:11 (cited as *a-ba-ru-uh* Lacheman, Starr Nuzi p. 540 sub “Tools”), also 1 a-ba(text -qa)-ru-uh-ħu (same transaction) HSS 15 81:4.

See *abarabħu*.

**abasigga**

**abasigga** s.; receding water; syn. list\*; Sum. word.

*a·ba-sig·ga* = A.MEŠ *na·ha·su* (preceded by *a* // *e-du·ú* = *mē našú*) Malku II 59.

**abašlu** see *abi ašli*.

**abašmû** s.; (a greenish precious stone); EA, NA, SB; Sum. lw.; wr. syll., usually AD-aš-mu.

**a)** in gen.: *abnu šikinšu kīma karāni la bašl[i] ḥa(aD)-aš-mu šumšu* the name of the stone which looks like unripe grapes is *a*. STT 108:72 and dupls. (series *abnu šikinšu*), cf. (with *kīma mē ḥirīt[i]* like (the color of) the water in a ditch) ibid. 73; 1 *pí-iš-ša-tum rittašu* NA<sub>4</sub> *a-pa-aš-mu-ú* one ointment (receptacle), its handle is (made of) *a*-stone (with a genuine lapis lazuli inset, among such objects with handles of AN.GUG.ME, *parūtu* and *marḥallu* stone) EA 25 ii 47 (list of gifts of Tušratta); 1 *tāk-kās* AD-aš(!)-mu(!) *ana* 1 *abni* one cutting of *a*-stone to (make into) a gem ADD 993:10 (NA); [NA<sub>4</sub>] AD-aš-mu (in broken context, description of the “garden of jewels”) Gilg. IX vi 29.

**b)** in magic use (as bead in “rosaries,” worn as charms against specific diseases, etc.): AD-aš-mu ... 9 NA<sub>4</sub>.MEŠ SILIM <sup>d</sup>*Enlil* (various stones and) *a*., nine stones for the appeasement of DN KAR 213 i 4, also (among 5 NA<sub>4</sub>.MEŠ *ila kamla itti amēli* SILIM-me five stones to reconcile a god angry with the man) ibid. i 18, cf. ibid. ii 4, iii 17 and 21, iv 6 and 26, and passim in the Assur text Istanbul Metni 44/19, in K.2409, K.6282, and other unpub. Nineveh texts; NA<sub>4</sub> *a-ba-aš-mu* KAR 192 r. i 31, NA<sub>4</sub>.KIŠIB NA<sub>4</sub> *a-ba-aš-me šá x* [...] a seal of *a*. for [...] K.4212 obv. 3, cf. (in similar context) AD-aš-[mil] Rm. 320:11, (to be used together with other beads if the hands of a man tremble) BE 31 60 r. ii 12 and dupls., also ibid. 17; NA<sub>4</sub> *a-ba-aš-mu* (in *šā.zi.ga-rit.*) KAR 70:41; NA<sub>4</sub> [AD]-aš-mu ... 10 NA<sub>4</sub>.MEŠ *kišpi pašāri-a*. (among) ten stones (to be put around the neck) to dispel sorcery AMT 7,1:5, cf. AMT 29,2:8; NA<sub>4</sub> AD-aš-mu UET 4 150:16, also ibid. 152:12; 2 NA<sub>4</sub> AD-aš-mu 5R 30 No. 5 r. 4; note *mē* ... NA<sub>4</sub> AD-aš-mu “the water of” an *a*-stone Šurpu VIII 86.

**abattu A**

**c)** in med. use: Ú AD-aš-ma *idra* NA<sub>4</sub> *gabī* — *a*-stone, saltpeter, alum AMT 84,4 iii 3, cf. (in broken context) *ana zi-šú* Ú AD-aš-ma [Ú] [...] ibid. 13.

In view of the Sumerian stone names na<sub>4</sub>.a maš.pa.è CT 23 37 K.2354+ iv 10 and na<sub>4</sub>.a maš.ma<sub>4</sub>.a KAR 213 iv 10 and 15 which occur in the same contexts as *abašmû*, the latter should be considered a metathesis of *amašbû*, q.v., and therefore as a Sumerian loan word in Akkadian.

Thompson DAC 167.

**abatgurru** see *abattu A* mng. 1c.

**abattagurru** see *abattu A* mng. 1c.

**abattu A** s.; 1. stone, slingstone, pestle, 2. pumice(?); SB, NA; pl. *abanāti*, see mng. 2; cf. *abnu A*.

*as-suk-k[u]* = [a]-bat-ti *as-pu* slingstone IZBU Comm. 264, cf. *as-suk-[ku]* = [kir]-ban-nu ibid. 266; *as-suk-ku* : [a-b]at-tu Lambert BWL 56 line r (Ludlul Comm.); *e-lit ur-ṣu* = *a-bat-ti* MIN (= *ma-zuk-tum*) Uruanna III 188/2 (= CT 14 16 K.240 r. 9).

1. stone, slingstone, pestle — **a)** slingstone: see IZBU Comm., Lambert BWL, in lex. section.

**b)** pestle: see Uruanna, in lex. section; *ana bullutišu* Ú *hašāna* ŠIM.GAM.GAM *ina a-bat-ti tudaqqaq* to cure him you crush *hašānu*-plant (and) *kukru* with a pestle AMT 41,1 iv 36.

**c)** other occs.: Ú GI.RIM SIG<sub>7</sub> : AŠ *a-bat-ti* ID SIG<sub>7</sub> green *girimmu*-fruit (see also *hašar-ratu*) : green river pebble Uruanna III 63; [DU<sub>6</sub>.GI.NA] // *hu-ra-du* // DU.GI.NA // *zi-ib-nu* // MIN // *hu-rad* // *a-bat-tum šá <na>-a-ri* // *áš-šú a-bat-[tum ... ]* DU<sub>6</sub>.GI.NA is to be read *hurādu*, DU.GI.NA is *zibnu* reed-(mat), the same also equals *hurād*, (also) *a*. of the river, because the *a*. [...] CT 41 45:16 (Uruanna Comm.); Ú NINDĀ SA<sub>5</sub> : Ú *a-bat-a-gur-ru* (var. *a-ba-at-gur<sup>kur</sup>-rù*), *illuru* (var. *i-lu-ur*) Uruanna I 388, vars. from Köcher Pflanzenkunde 4:44 and 2 vi 23; *ana bullutišu* NA<sub>4</sub>.TU KA A.AB.BA *a-bat-ti ha-rū-bi ina izi turrar* to heal him (who suffers of “hand-of-a-ghost”) you char ....-stone, (the mineral) *imbū tāmti* (and) a stone of the

**abattu B**

carob AMT 97,1:2, dupl. ibid. 95,2:12, see TuL 142 D 2, see also *abnu* A mng. 8; in difficult contexts: *a-bat-ta TE AŠ.AŠ* AMT 41,1 iv 41, *Ú.HAB KUŠx.HAB KUŠx.TI.GLLI KA[x] a-bat(?)-ti* Ú NÍG.20 [...] (referred to as *Ú.HI.A annūti* in line 19) AMT 40,5:17, also (in similar context) *a-bat-ti* Oefeke Keilschriftmedicin pl. 1 K.4164+ r. 18', [...] *x a-bat-te* AMT 62,1 iv 8.

2. pumice(?) (NA): *NA<sub>4</sub> a-ba-na-ti ša KUR Izalli ša kapāri lūbiluni BÁRA.NAM.MEŠ kaspi u dalat <sup>d</sup>Ištar-GIŠ.TUK ina libbi nikpur* they should bring “stones” of the country Izalla which are (good) for polishing, we will use them to polish the silver “destiny dais” and the doors of DN ABL 644:4 (NA).

While mng. 1 clearly refers to pebbles used as slingstones or pestles, the context of the NA passage ABL 644 requires that *abanāti* denote a mineral substance with which silver and wood surfaces could be treated, in fact an abrasive. The specific mention that this material can be obtained in Izalla (i.e., in the Karaca Dağ region), suggests that *abanāti* “stones” (as against *abnū* the normal plural of *abnu*) refers to pumice, which is supported by the fact that minerals of volcanic origin occur in that region.

The NB passages for *abattu* have been separated and are listed sub *abattu B* because they never show the determinative *NA<sub>4</sub>* and the singular is used exclusively.

**abattu B** s.; limestone, lime; MB(?), NB; cf. *abnu* A.

a) for building purposes — 1' in gen.: *kaspu ša ana a-bat-ti SUM.NA* silver (total: five shekels) which was given to (buy) *a.* UCP 9 76 No. 93:1; *kasapi-di bītāti ša MURUB<sub>4</sub> URU ša ana a-bat-tu<sub>4</sub>* SUM.NA silver, the (income from the) rent of the houses downtown, which was given to (buy) *a.* (followed by 17 items, from  $5\frac{1}{2}$  to 1 shekel of silver, given to that many persons) Nbn. 201:2, note the similar text (several names are identical, dated one year earlier) [*kasap i]-di bītāti ša ana a-ba-at-tu<sub>4</sub>* SUM.NA Stevenson Ass.-Bab. Contracts 30:1, cf. *a-na a-ba-at-tu<sub>4</sub>* (with Aramaic docket 'bt) ibid. last line;  $\frac{1}{2}$  GÍN *ana [al-bat-ti ana ki-ir ina qāt* PN one-half

**abattu B**

shekel to (buy) *a.* for the kiln is with PN GCCI 1 155:4, cf. 5 GÍN KÙ.BABBAR *ana a-bat-tu<sub>4</sub> ša šu*(emend to *ku?*)-ú-ru *ina* IGI PN UCP 9 114 No. 60:36; 10 GUR *a-bat-tu<sub>4</sub> ina qāt* PN *a-bat-tu<sub>4</sub> ša GI.MEŠ ana muḥhi mu-zī-ib-bi il-lu-nu* ten gur of *a.* are with PN, .... Nbn. 961:1ff.; 10 GÍN *ana a-bat-tu<sub>4</sub>* Nbn. 752:2, cf.  $\frac{1}{2}$  GÍN *ana a-bat-tu<sub>4</sub>* GCCI 1 34:1, cf. ibid. 420:1 and 3; 7 GÍN *ana a-bat-tu<sub>4</sub>* UCP 9 113 No. 60:47 (list of expenditures), cf. (2 cfn) ibid. r. 2, ( $\frac{1}{3}$  GÍN) ibid. r. 6, ([x M]A.NA) ibid. r. 10, ( $6\frac{1}{2}$  cfn) ibid. r. 19, note (uncertain): [x c]ÍN *a-na a-ba(or -ma)-a-ti ina pan* PN ibid. r. 16.

2' as building material: *agurru ku-pu-ur a-bat-tu<sub>4</sub> u tu-um-bi ina É.NÍG.GA tersītu gamirtu ina muḥhi dullu ina É.NÍG.GA inandinunišši akī purussī ša šakin tēmi Bābili ku-pur a-bat-tu<sub>4</sub> u tu-um-bi-e inandinu* bricks, asphalt, *a.*, and beams(?) are in the storehouse, they will give him all materials from the storehouse, charged to the work (on the quay), according to the decision of the official in charge of Babylon, they will give out the asphalt, the *a.* and the beams(?) VAS 6 84:6 and 9; 3 GÍN KÙ.BABBAR TA *irbi ana a-bat-tu<sub>4</sub> ana dulla ša ziqqurrat ana* PN *nadnu* three shekels of silver from the income are given to PN to (buy) *a.* for the work (to be performed) on the temple tower Nbk. 306:2; 1 GUR *a-bat-tu<sub>4</sub> ša ana É dullu iddinu* one gur of *a.*, which they have given to the workshop GCCI 1 264:1, cf. 10 GUR *a-bat-tu<sub>4</sub> ina qāt* PN LÚ *arad ekalli* Nbn. 825:1, 4 GUR *a-bat-tu<sub>4</sub>* Camb. 404:13; 1 LIM 2 L[IM] *a-bat-tu<sub>4</sub> a-bi-il-ti ana KÙ.BABBAR ultu qabalti URU išanimma ina KÁ.GAL <sup>d</sup>Adad šūlāniš get (pl.) one (or) two thousand (lumps of) dry *a.* against payment of silver and bring them from inside the town to the Adad Gate (urgently needed for the work on the temple tower of Ezida) BIN 1 32:12 (let.); 2 GÍN KÙ.BABBAR *ana* 20 GUR *a-bat-tu<sub>4</sub> a(?)-bil-ti* two shekels of silver for twenty gur of dry *a.* Eames Collection Q 17:2 (unpub.); he said 1 ME *a-bat-tú <a>-bil(!)-tú(!)* *u x hūsūbī ina muḥyikunu* you are obliged to deliver one hundred (lumps) of dry *a.* and fifty(?) poles (in a let. referring to building activities) TCL 9 69:27, cf. 6 ME *a-ba[t-tu<sub>4</sub>]* Nbn. 716:1.*

**abatu**

**b)** as stones (to be removed from a garden, etc.): *a-bat-tu<sub>4</sub> ina libbi i-na-as-suk* he (the tenant) will remove the *a.* from it (the rented palm grove) YOS 6 33:9; GIŠ.GIŠIMMAR.TUR. TUR šá ina libbi urabbi ù pí šul-pu a-bat-tu<sub>4</sub> i-[na-as-suk] he (the tenant) will raise the young date palms in it and remove the *a.* from the territory under cultivation YOS 7 47:12; difficult: *bat qa ša gišimmar išabbat pi-ti a-bat-tu<sub>4</sub> i-na-as-suk(!)* he (the tenant) will take care of the (growing) date palms .... (and) remove the *a.* VAS 5 10:8; obscure: *e-lat ú-il-tim mahritu x šá a-na a-bat-tu<sub>4</sub> šá UDU.NITÁ PN Nbn. 523:7; uncert.: a-ba-at-ti KÁ me-e [...]* PBS 1/2 43:29 (MB let.).

The refs. cited sub usage a speak of an essential building material which is rather bulky (note the measurements given in gur) and has to be bought but is not manufactured. The mention of a kiln (*kiru*) in GCCI 1 155 suggests limestone, which fits in all contexts, and is supported in that most of the refs. come from Uruk texts, i.e., from a region where this mineral is in evidence. Still, lime mortar is hardly used in structures of the NB period. The meaning adopted in usage b is based first on that of usage a and then on the use of the verb *nasāku*. The reading *nasāku* in VAS 5 10:8 is supported by the spelling *i-na-as-su-ku* in YOS 7 47:19. However, *abattu* in the phrase *abatta nasāku* in the rent contracts dealing with palm groves may refer to any other mineral matter to be removed from such groves.

It remains uncertain whether the MA name of an eponym *A-bat-tu* KAJ 30:27, KAJ 316:21, belongs to this word.

See also discussion sub *abattu A*.

Weingort, Das Haus Egibi p. 31; Ebeling Glossar p. 10 (for the reading *abattu* instead of *amittu*).

**abatu** see *amatu*.

**abātu A** v.; 1. to destroy (buildings, objects), to lay waste, ruin (a region), to destroy, ruin (people, etc.), to collapse, 2. *ubbutu* same mngs., 3. II/2 to become destroyed, ruined, 4. IV to collapse, to fall down; from OB on; *a-pa-ti* Maqlu II 163, I *i-but* (*i-but*)—*i'abbat* (*i'abbat*)—*abit*, I/2 *itabat*, II *u'abbat* (*ubbat*)—

**abātu A**

*u'abbat* (*ubbat*), II/2 *ütabbit*—*ütabbat*, II/4 (perfect) *ütatabbit*, IV *i'abit*—*i'abbat*, IV/2 (perfect) *itta'bat* (*ittābat*), IV/3 *ittana'bat*; wr. syll. and GUL; cf. *abtati*, *abtu*.

gu-ul GUL = *a-ba-tú* Sb II 336; [gu-ul] [GUL] = *a-ba-a-tu* S<sup>a</sup> Voc. AA 38'; gul = *a-ba-tu* Igihu I 279; gul = *a-ba-[tu]*, hul = MIN šá i-[nim] Antagal E b 25f.; gul(var. gú).la = *a-ba-tu* Erimhuš V 231.

[a].gal = *bu-tuq-tum* bursting of a dike, [(x)].uš = *šurdú ša* A to let flow (said) of water, [x].uš = *a-ba-tum* ša *kibri* to collapse (said) of the (river) bank Antagal III 263ff., cf. [...] = *a-ba-tu* šá ki-ib(!)-r[i](!) Ea VI Excerpt B 59f.

šu-u u = *a-ba-tum* A II/4:63.

úh.bi uru<sup>ki</sup> ní.ba mu.un.gul(var. adds .la) : *imass[u] ina r[a]mnišu ála i'-ab-bat* by itself its (the weapon's) poison destroys the city Lugale V 19; u<sub>4</sub> tür gul.la : *úmu tarbaşı i-ab-bat* the storm destroys the cattle yard SBH p. 95 r. 21f., cf. e.ne u<sub>4</sub>.da tür in.ga.gul.e : *šú úmu tarbaşı i-a-ab-bat* BA 5 617:3f., also e.ne u<sub>4</sub>.dè tür gul.gul.la.bi : *šú úmu tarbaşa i-a-ab-bat* SBH p. 9:102f., tür in.gul : *tar-ba-şı ta'-bu-ut-ma* SBH p. 77:24f.; na<sub>4</sub>//iá.àm me.rí mu.un.g[ul] : *abnu mutta'idi ta-bu-ut ... // abnu inauzzi ta-bu-ut* you have destroyed the proud stone, variant: in anger you have destroyed the stone 4R 30 No. 1:17ff.; é.zi mu.un.gul.e : [b]itāti kināti i-bu-ut (text -te) he destroyed well-established houses BA 5 618:25f.; mu.lu urú.zu na.an.gul.e : *bēlum álka la ta-ab-ba-at* SBH p. 128 r. 40f.; an.nim a.ba mu.un.gul : *šamē mannu i-bu-ut* who destroyed heaven? (followed by erşeti mannu ışpun) BA 5 683:13f.; lú peš<sub>x</sub>(KI.A) id.da ba.an. gul.lu(!).da ug<sub>5</sub>.ga : *ša kibir nāri i-bu-tú-šu-ma imütu* (the man) on whom the edge of the canal caved in so that he died ASKT p. 88-89:26f.; a.lá.hul É.SIC<sub>4</sub>.diri.ga.gin<sub>x</sub>(GIM) lú.ra in. gul.u<sub>8</sub>.a hé.me.en : MIN ša kima igāri iquppuma eli amēli [i-a]b-ba-tu attu whether you be an evil alā-demon which, like a wall, buckles (Sum. like a buckling wall) and falls upon a man CT 16 27:4f.

lú.u<sub>x</sub>(GIŠGAL).lu pap.ḥal.la ba.an.da.lal á.šu.gir.bi ba.an.gul.gul : *amēlu muttalliku mešrētišu ú-ab-bit-ma* he has destroyed all the limbs of the suffering man SBH p. 126 No. 79.5ff.; e. ne.èm.mah du<sub>11</sub>.ga.mu ki.bal.a i.gul[.gul] : *amat qibitija širtu KUR nu-kür(!)-tum qa-tum ú-ab-bat* the utterance of my exalted command destroys the hostile land ASKT p. 127:33f.; e.ne.èm.mà.ni TUR.TUR(var. adds.lá).bi ši.di kur.šè gul.gul.la (var. gul.e) : *a-mat-su rab-bi-iš ina alākiša māta ú-ab-bat* his word, even when it proceeds softly, destroys the country SBH p. 8:60f., and dupl. ZA 10 276 K.69 r. 9f.; kur.kur.ra.mu mu.un.gul.gul : *dadmēja ú-ab-bit* he destroyed my inhabited regions OECT 6 pl. 25 Rm. 2,151:6f.;

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ki.tuš.mah.àm.[zu] mu.un.hui.e.ne : šubaiki [širta] ú.-ab-bit he has destroyed your sublime dwelling 4R Add. p. 4 to pl. 19 No. 3:13f., see OECT 6 p. 37; kúr.re im.ma.an.gul.gul.la. mu : ša nakri ú-ab-be-tu-šú which the enemy has destroyed (parallel: [É] ša nakri ugallilušu) SEH p. 60:25f.; Ninurta bád.ki.bal.a gul.gul : <sup>d</sup>MIN mu-ab-bit du-ri KUR nu-kúr-tim Angim II 14, cf. ki.bal.a gul.gul [...] : mu-ab-bit KUR nukurti SBH p. 28 r. 10f.; mès kur.gul.gul (later version: mès kur.gal.e.<sub>11</sub>.de) : etla mu-ab-bit KUR (referring to a weapon) Angim III 27, also nì.kur.gul. gul : mu-ab-bit šá-di-i ibid. III 29, and passim; kur.gul.gul (later versions: kur dù.a.bi gul. gul, kur.ra ba.gul) : mu-ab-bit KUR-i Lugale III 6; kur.gul.gul : mu-ab-bi-ta-át(!) šá-di-ia (the goddess) who destroys my mountain lands TCL 15 pl. 47 No. 16:14.

kur al.gul.gul : (ša ina šagānišu) šadi ú-tabba-tu the mountain is destroyed (when he roars) SBH p. 27:34f., for dupls., see Langdon, Gaster Anniversary Volume 344 to line 22; urú.zu al.gul.gul : URU-ka ú-tab-bit (I will tell him) "Your town has been destroyed" SBH p. 50:15f.; peš<sub>x</sub>(KI.A) ba.an.gul.la : kibri ú-tab-ba-bi-bit (sic) the embankment has been destroyed SBH p. 55 r. 16f., cf. kibri mīnam ut-ta-ab [...] ibid. p. 65:14, also peš<sub>x</sub>(KI.A).peš<sub>x</sub>.bi ba.gul.gul.uš : kibrūšu ú-ta-tab-bit SBH p. 114:13f.; ma.da gul.gul : māti ú-tab-bit the country was destroyed PSBA 17 pl. 1 (after p. 64) i 5f.

[...] i.gul.gul.e : é [...] ú-ta-tab-bit the temple has been destroyed SBH p. 10:162f.; ša.bi i.si.ga i.gul.gul.e : libbašu ina zaqīqu ú-ta-tab-bit its (the temple's) interior has been destroyed, becoming a haunted place SBH p. 62:27f.; i.bi.bi hula i.gul.gul.[e] : i-nu-šu ina šalputtim ú-ta-ta-ab-[bit] its eye has been destroyed by desecration ibid. 29f.; [x] gul.gul : [x] ú-ta-tab-bi-tu SBH p. 119:21f.

i.bi.ma.al.la ab.bi ba.gul.gul : ša bisit uznija ap-ta-šú i-a-ab-bit the window of my beloved (temple) has been destroyed SBH p. 101 r. 21f., cf. [...] ba.gul.la.mu : i-ab-tu<sub>4</sub> SBH p. 100:12; hur.sag gul.la : [KUR] i-a-ba-[tu] (in broken context) BA 10/1 98 No. 19:12f., in.gul.la : i-ab-bat CT 17 27:9f.; gán.da da.ma.al.la ba.ab.gul.la.ri : ša mēreštašu rapaštu iš-ja-ab-tu<sub>4</sub> (var. iš-ja-ab-tu<sub>4</sub>) its large arable land was destroyed KAR 375 iii 25f., var. from 5R 52 No. 2 r. 49, see Nötscher Ellil 102; murgu gin<sub>x</sub> peš<sub>x</sub> ši.in.g[ul]. e : piða kīma kibri i-ab-bat CT 17 25:30; é.e dub.lá.bi ba.gul : tublūšu it-ta'-ba-tu<sub>4</sub> the temple's foundation platforms have been destroyed SBH p. 92b r. 24f.; é.mu ba.gul.gul kur ba.gul.gul : é it-ta'-bat ma-ti-šú-ma it-ta'-bat my house is destroyed, its(?) country is destroyed too SBH p. 60 r. 5f.; erim.ma gul : išittašu it-ta-bat her treasury is destroyed BRM 4 9:17.

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ra-d[a]-du, sa-k[a]-pu = a-ba-[tu] LTBA 2 2:267f.; ab-tu-ma šá he-pu-ú, GUL = a-ba-tum, GUL = he-pu-ú — abtu in the sense of to break, GUL means a., GUL means to break into pieces Izbu Comm. W 376 h-k; ina-GUL-ma // i-na-qar-ma // GUL // na-qa-ri // GUL // a-ba-tum TCL 6 17:17f.; note a-ba-[tu] = da-a-ku Izbu Comm. 481, commenting on LUGAL u [x-x]-šu in-ni-bi-tú the king and his [...] will run away(?) ibid. 480; tu-ab-bat 5R 45 v 44 (gramm.).

1. to destroy (buildings, objects), to lay waste, ruin (a region), to destroy, ruin (people, etc.), to collapse — a) to destroy buildings: ša ... É si-qur-ra-ta šāti ina la amāri muššuri u la kešeri i-a-ba-tu-ši whoever destroys this temple tower by not taking care of it, by leaving (it) in bad repair Weidner Tn. 29 No. 16:131; ša ina uggat libbika ta-bu-tu-šu atta (remember Babylon) which you (Marduk) destroyed in your anger Streck Asb. 262 ii 29; ša aširti gigunāša ša dāri kilišu lu-bu-ut-ma I will destroy the temple's tower, the battlement of the wall(s) Gössmann Era IV 117; (ina) balu DN dūršu ta-ta-bat (var. ta-bu-ut) you have destroyed its (Sippar's) wall against the will of Šamaš ibid. IV 51; <sup>d</sup>Adad BĀD.MEŠ G[UL] the storm will destroy the walls CT 39 18:74 (SB Alu); KÚR URU.BI ib-bat the enemy will destroy that town CT 40 42 81-7-27,104:3, also ibid. 41 79-7-8,128 r. 4; igāri É DINGIR GUL.MEŠ (if the wind) completely destroys the temple walls TCL 6 9:18 (SB omens); ul a-bu-ut šalhūšu I did not destroy its (Babylon's) outer walls RAcc. 144:428 (New Year's rit.); sippam iš-bu-tu igārum irtut they demolished the thresh-old(?), the wall shook Gilg. P. vi 17 and 22.

b) to destroy a stela, etc.: ša ... salmu šuāti iš-ab-ba-tu-ma who destroys this image AKA 249:57 (Asn.); note ALAM-šú ú.-a-ab-ba-tú-ma they will destroy his image AKA 251:85 (Asn.); uplässisma ittakar i-ta-ba-at uhtalliq (whoever) effaces, changes, destroys (or) ruins (the inscription) MDP 2 pl. 22 (p. 108) v 56; li-bu-tu kudurrašu lihalliqu zérašu may (the gods) destroy his boundary stone, annihilate his seed BBSt. No. 6 ii 40; ina mimma šipir nikilti ta-bat-a-ni (you swear) that you will not destroy (this tablet) through some trick Wiseman Treaties 413; ša šumī

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šatru ... *ipas̄šitu musarrūa i-ab-bit* (var. *ib-ba-tu*) who blots out my written name, destroys my inscription Borger Esarh. 76:23, also, wr. *ib-ba-tú* Streck Asb. 90 x 116, wr. *i-abba-tu* ibid. 228:22, 240:22; ša ... *şalam şar-rütija i-ab-ıbal-tu* ibid. 244:66; ša ... *tanitti DN bēltija ib-ba-tu-ma* who destroys the dedicatory (inscription) to Ningal, my lady Streck Asb. 292:17, cf. Craig ABRT 1 36 r. 5, also Bauer Asb. 2 38 n. 2.

**c)** to lay waste, ruin a region: *iššīma qāssu i-ta-bit KUR-a* he (Išum) by lifting his hand destroyed the mountain Gössmann Era IV 142.

**d)** to destroy, ruin people, etc.: *ulāla ib-ba-tu idarrisu la le-e-[a]* (while people support the powerful) they destroy the weak (and) treat the powerless harshly Lambert BWL 86:274 (Theodicy); *e t[a]-bu-ut arda binūt qātīka* do not destroy (your) servant whom you have created AfO 19 57:66; *lāna* (var. *lānī*) *zaqra i-bu-tú igāriš* they destroyed my lofty stature as if it were a wall Lambert BWL 42:68 (Ludlul II); *ib-ba-tu<sub>4</sub> itarradu uhal-laqu* (who) destroys, expels, drives to flight (in obscure context) Šurpu II 59; *kima kāpi ana a-ba*(var. -pa)-ti-ia to destroy me like a rock Maqlu II 163, cf. *kima kāpi ab-ba-su-nu-ti* (var., due to a confusion, *a-bat-su-šú-nu-ti-ma*) I will destroy them like a rock ibid. 174; I cut off their beards and thus *baltašun a-bu-ut* I ruined their proud looks OIP 2 46:11 (Senn.); *a-bu-ut ummānāt RN* I destroyed the troops of Umman[igaš] Streck Asb. 184:53; *a-bit DINGIR.MEŠ ša Tiāmat ēpiš UN.MEŠ ina mim-mi-šú-un* who annihilated the divine beings (created by) Tiāmat and who created man out of them En. el. VII 90; *a-ba-tu<sub>4</sub> u banū qibi liktūnu* say but to destroy or to create—it shall be so En. el. IV 22.

**e)** to collapse (lex. and bil.): see *abātum ša kibri* Antagal III 265, Ea VI Excerpt B 59f., ASKT p. 88–89:26f., CT 16 27:4f., in lex. section.

**2.** *ubbutu* same mngs. — **a)** to destroy buildings: *āl şarrūtišunu rabā kīma til abūbi ú-ab-bit-ma* I destroyed their great royal city (so that it was) like a ruin (left by) the flood Rost Tigl. III 44:9, cf. ibid. 48:14 and 36:209; *kīma ša abūbu ú-ab-bit-tu* as if the flood had

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devastated (the houses) TCL 3 90 (Sar.), cf. ibid. 183, cf. GN *adi naphar dadmēšu kīma til abūbi ú-ab-bit* OIP 2 77:23, cf. *ú-ab-bit dadmēša* ibid. 16 and 86:13, and *mu-ab-bit dadmēšun* destroyer of their settlements ibid. 135:11 and 144:6 (Senn.); *şarru dannu mu-<sup>3</sup>a-bit dūr KÚR. MEŠ-šú* the mighty king, the destroyer of his enemies' wall AKA 224:19 (Asn.); *mu-ab-bit* GN Lyon Sar. p. 5:33, and passim in Sar.; (the river) *ša ... gigunē qabalti ḥī ú-ab-bit-tu-ma* OIP 2 99:46; *ziqqurrat* GN ... *ub-bit* I destroyed the temple tower of Susa Streck Asb. 52 vi 28; *BĀD.MEŠ-šú dannūti ub-ba-a-tú* will he destroy his strong walls? Craig ABRT 1 81:26 (coll., query for an oracle); he (Sin) set the Ummān-manda in motion *bīta šuāti ub-bit-ma ušālikšu karmūtu* destroyed that temple and made it into wasteland VAB 4 218:11 (Nbn.); *ša ūmī ma'dūtu ub-bu-tu temenšu* (the temple) whose foundation platform had been destroyed for many days VAB 4 254 i 18 (Nbn.).

**b)** to destroy a stela: *lu i-na NĀ<sub>4</sub> [ú-a]-bit-su* (anyone who) destroys it (the kudurru) with a stone BBSt. No. 4 iii 4, cf. *i-na NĀ<sub>4</sub> ub-ba-tu* BBSt. No. 7 ii 11, also ibid. No. 8 p. 48:4 and No. 9 v 2, also 1R 70 iii 3, note *ina abni ub-ba-tu*(text -su) MDP 6 pl. 10 v 2, wr. *ina NĀ<sub>4</sub> GUL* VAS 1 36 iv 20; *u narā annā ub-ba-tu* BBSt. No. 34:13, cf. ibid. No. 10 r. 36, RA 16 126 iii 25, for *ú-<sup>3</sup>-a-ab-ba-tú* AKA 251:85, see mng. 1b.

**c)** to lay waste, ruin a region: *KUR.MEŠ ub-bit*(var. -bit)-ma *būlšunu ušamqit* he destroyed the mountain regions and felled their beasts Gössmann Era IV 147, var. from KAR 169 iv 39; Marduk *nāsih murši mu-ab-bit* KUR.MEŠ-e who removes sickness, destroys the mountain regions Craig ABRT 1 59 K.8961:8; [...] *māt nukurti ú-ab-bit* he (Marduk) has destroyed the enemy's country BA 5 387:14; *mu-ab-bit* KUR [...] destroyer of GN (as epithet of Nergal) K.3376+ (joined to BMS 46).

**d)** to destroy, to ruin people, etc.: *UR.SAG DINGIR.MEŠ mu-ab-bit lemnu[ti]* warrior amongst the gods who annihilates the wicked Craig ABRT 1 59 K.8961:9, cf. *mu-ab-bit lem-nūti* AKA 257 i 8 (Asn.), *mu-ab-bit lem-nūti attama* (referring to Girra) Maqlu I 112; *mu-*

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*ab-bit* (var. *mu-ub-bit*) *egrūti zā'irī* (Marduk) who destroys the obstinate enemies En. el. VI 154; *mu-a-ab-bi-it nagab lemñūti* who destroys all the wicked ones PSBA 20 156:16 (NbK.'s hymn to Nabû); *atti ē ša tu-ab-bi-ti-in-ni* you there (sorceress), you who have destroyed me Maqlu III 110, cf. *ub-bu-ta-ku* (in broken context) KAR 350:19, also (the disease) *mu-ab-bi-tat kal-la zumur amēli* RA 41 41:7, cf. *tu-ab-bi-ti bināti* 4R Add. p. 11 to pl. 56 ii 1; [*ú*]-*tab-bi-tu* UDU.NITÁ *ka[lūma]* [*ú*]-*tab-bi-tu* *šerra ina SAG.KI* (for *pūdi*) *tārīti* they have destroyed the sheep and lambs, they have destroyed the babe in the nurse's arms(?) AMT 26,1:8f., see Goetze, JCS 9 14; (Hammurapi) *mu-ḪA-ab-bi-it* (Sum. [...] *gul.la*) *muqtablī kīma salam tīdim* who smashes warriors like clay figurines LIH 60 iv 12; *suḥuš-su li-bit* may she (Annunitu) destroy his status BBSt. No. 4 iii 15.

e) other occs.: *Girra ... mu-ab-bit işē u abnē* fire able to destroy wood and stone Maqlu II 141; [KUR]-e *dannūti ina ag-gul-la-te ša erī lu-u ub-[bit]* he cut down the difficult mountains using copper picks CT 13 42:14 and dupls., see King Chron. 2 91 (Sar. legend); exceptional: *ub-ba-at zaqīqi* BHT pl. 10 vi 20, cf. *ibtani zaqīqi* ibid. pl. 5 i 20.

3. II/2 to become destroyed, ruined: *ana našē kakkēka ezzūti šadū li-tab-bit* let the mountain be destroyed at the raising of your raging weapons Gössmann Era I 35; *ina nablišu ú-tab-ba-tu* KUR.MEŠ *marṣūti* steep mountains are destroyed by his (Marduk's) flames STC 1 205:16; [UZUL]MEŠ-šú ú-tab-ba-tú LKA 160:8, see also SBH p. 10:162f., 27:34f., 50:15f., 55 r. 16f., 62:27f., 65:14, 114:13f., 119:21f., and PSBA 17 pl. 1, in lex. section.

4. IV to collapse, to fall down: *ina muḥbi narē šuātu igāru i'-a-bit-ma ihhepi* a wall collapsed on this stela and (it) was destroyed MDP 2 pl. 19 i 6; [...] x kur hé.en.gul.e : *eli ajābini KUR li-ab-bit* (for *i'abit*) may the mountain collapse upon our enemy Lambert BWL 228 iii 15; *linnadnamma išēn aḥušunu šu li-ab-bit-ma* (vars. *li-ia-ab-bi-it-ma*, *li-a-ab-bit-ma*) *niši lippatqu* let one of them be handed over, he should be made to perish and man (then) formed (of his blood) En. el. VI 14;

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*epša pika li'-a-a-bit lumāšu* utter your command and let the stars(?) be destroyed En. el. IV 23, also *i'-a-bit lumāšu* ibid. 25; *harisa ša ālija* GN *ša i'-ab-tu-ma* the moat of my city Assur which had caved in (and was full of earth) AKA 145 v 7, cf. *reš nāri šati i'-a-bit-ma* ibid. 147 v 21 (Aššur-bēl-kala); <sup>a</sup>*Kidūdu ... itti dūrima šuātu i'-a-bit* the image of DN collapsed with that wall BA 6 152:33 (Shalm. III); *enūma bit* <sup>a</sup>*Ištar ... e'-a-ab-tu-ma ana tilli u karne itūra* when the temple of Ištar had collapsed and turned into mounds and ruin hills AKA 164 ii 21 (Asn.), cf. *i'-a-ab-ta ana tilli u karne itūra* ibid. 325 ii 84 (Asn.); note (in hendiadys with *anāhu*) *ki-si-ir-ta ša asaitte rabite ša bāb id.IDIGNA ... ēnahma i'-a-bit* the buttress wall of the big tower of the Tigris Gate became weak and collapsed AKA 148 v 26, cf. *kisirtu ... ēnahma i'-a-bit* KAH 2 83 r. 12 (Adn. II), also (said of the great terrace, *tamlū rabū*) AKA 148 v 31, (said of the *bit hamri* of Adad) ibid. 100 viii 4; *undaššerama ēnahama i'-ab-ta* (I rebuilt the palaces which) had been deserted, and (which) having become dilapidated, collapsed ibid. 88:99 (Tigl. I); *BĀD.MEŠ GUL.MEŠ* the walls will collapse ACh Supp. 2 Sin 29:16; *ummānšu ... u namūšu it-tab-ba-tu* his army and his camp will be destroyed CT 27 25:20 and dupls. (SB Izbu), cf. (in obscure context) *i'-ab-bat* Boissier Choix 1 64:12 (SB ext.); *marṣāku ... at-ta-na-a'-ba-tú ù uzabbalu* I am sick, I am annihilated again and again and linger on (in my disease) Schollmeyer No. 21:26.

Due to a confusion with *abātu* B, a number of irregular formations can be observed, e.g., the temple *iqūpu in-nab-tu* (for *i'abtu*) Streck Asb. 230:17, cf. also Bauer Asb. 32 K.1834:7, and *bitāti ina panīšu imqutama dalta gušurē u qanē mala ina libbi zi-bi-il bitāti in-na-ab-ta* (for *i'abtu*) the houses fell down during his time, and in spite of all the door(s), beams (and) reed brought in (for repairs), the houses became ruins AnOr 8 70:12 (NB). Note also the intransitive use in bil. texts, see mng. 1e.

Note also *ēnah iħ-da-bi-it* KAH 1 3:39 (= AOB 1 76), KAH 1 4 r. 2 (= AOB 1 86) (both Adn. I), *ēnahuma iħ-tab-tu* AOB 1 148:8 (Shalm.

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I), *iħ-da-[bil]-[it]* AAA 19 pl. 77 No. 175:5, *iħ-da-bi-it* ibid. No. 180:4, and *ēnahyma imqut iħ-da-bit* (var. *iq-da-bit*) Weidner Tn. 20 No. 10:16, which seem to represent I/2 formations from a verb (*ħ*)*abātu* erroneously derived from the Nif'al of *abātu* A, which was interpreted as a I form. There is no reason to assume the existence of a verb *ħabātu* or *qabātu*, the latter being attested only in the single passage *i-qabātu* Weidner Tn. 6 No. 1 v 23, which could well represent a mishearing.

The passage *ú-bu-ut bita bini elippa* RA 28 92:12 (Atrahasis) has been rejected as a mistake for *uqur bīta bini elippa* dismantle the house and construct a boat (of its wood) Gilg. XI 24. For VAS 10 213:11, see the discussion sub *abātu* B.

**abātu B** v.; 1. to run away, to flee, 2. *na'bu-tu* (*nābutu*) same mng.; from OA, OB on; I ēbut—ebbat (OA only), I/2, IV *innabit*—*innabit*, IV/2 *ittābit* (*ittahbit*, but *it-ta-ba-ta* Ai. VII iv 17), IV/3 *ittanābit* KBo 1 14:14; wr. syll. (with -du Izbu Comm. 371, Lie Sar. 133, Borger Esarh. 106:25) and (in mng. 2) GUL (ZĀH CT 20 50 r. 7); cf. *munnabtu*, *munnabtūtu*, *na'butu*.

sa-ah̄ ḥA+A = *na-a-bu-tum*, *nargū*, *halāqum*, *rahāsum* MSL 2 p. 127:18 (Proto-Ea); [sa-ah̄] [ḥA.A] = *halāqu*, *na'-bu-ti*, *nargū*, *naparkū* Diri VI E 1ff.; za-ah̄ ḥA = *halāqu*, *na-bu-tū*, *nargū* Ea I 15ff., also za-ah̄ ḥA+A = *halāqu*, *na-bu-[t]u* Ea IV 113f.; ḥA+A = *na-bu-tum*, lú.gū.dū.a = *munnab-tum*, lú.ú.gū.ba.an.dé.e = *it-ta-bit* Antagal G 227ff.; ú.gū.dé = *na'-bu-tum*, lú.ú.gū.dé = *munnab-tum* Nabnitu IV 283f.; gu-uz LUM = *na'-bu-tum* A V/1:41; NUN<sup>za</sup>.al = *na'-bu-tu* Erimhus V 212; [...] = [na]-*bu-tú* Lu Excerpt II 158.

ba.BAD ba.an.zāḥ ugu.bi.an.dé.e : *imtūt iħtaliqu it-ta-ba-ta* (if the hired slave) dies, disappears, runs away Ai. VII iv 17, cf. ba.BAD ba.an.zāḥ (var. ba.an.ħa.lam) ú.gū.RA(var. ugu).ba.an.dé.e : *imtūt iħtaliqu u it-ta-bi-it*(var. -bit) Hh. I 365.

ħA+A = *na-bu-du*, ḥA+A = *ħalā[gu]* Izbu Comm. 371f.; *ħalqat a-ba-da-at* (gloss) EA 288:52.

1. to run away, to flee (OA only): *emiqtum ta-bu-tá-ni-ma adi ūmim annim saħrāku* the *emiqtu*-woman ran away (from) me, and therefore I am delayed up to this day BIN 6 20:13; PN *annakam ina panija e-bu-ut-ma u tuppam ša Ālim ana ta'urišu alqēma kaspam*  $\frac{1}{2}$  MA.NA *igri ħiprē agmurma* here, PN ran away from me, and I obtained a written order

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from the City in order to effect his return and spent a half mina of silver as wages for the messengers TCL 4 24:42, cf. the messengers actually reached him but *šūt ina pā-ni-e*(text -ba) *ħiprē e-ta-ba-at-ma ammīšam ittalkam* he ran away from the messengers too, and went there (i.e., where you are, please seize him) ibid. 47; *suħārum ša taddinanni* «*ša taddinanni*» *e-ta-ħab-ta-ni* the lad you gave me ran away from me (please search for him there) CCT 3 39b:10; *ana PN usalli ... surramma la ta-ba-ta-ni* I pleaded with PN, “Indeed, do not run away from me” CCT 2 49a:5, *e-ta-ba-at* (PN broke into the house and) ran away (seize PN and make him pay x silver) CCT 4 2b:29 (coll.), cf. PN PN<sub>2</sub> PN<sub>3</sub> *ammīšam e-ta-ħab-tu-nim* fled there Adana 237:7 (quoted after Lewy, Or. NS 29 27); *ħumma* PN *ta-ba-at* should (the woman) PN run away TCL 21 252:18.

2. *na'butu* (*nābutu*) to run away, to flee — a) in OB — 1' in the law codes: *ħumma awilum ālšu u bēlšu izirma it-ta-bi-it* (var. *[it-ta-ah̄-bi-it]*) if a man dislikes his town and his master and runs off Goetze LE § 30 A ii 45, var. from ibid. B ii 8; *ħumma awilum ālšu iddima it-ta-bi-it* if a man deserts his city and runs away CH § 136:59, cf. *aššum ālšu iziruma in-na-bi-tu* ibid. 70.

2' in legal documents and letters: *in-na-ab-bi-i[t] udappar ipparakkūma* x KÙ.BABBAR ī.LÁ.E.NE should he flee, go away (or) cease work, they pay x silver YOS 8 13:8, also ibid. 22:7, 26:7, 39:9 and 41:8, wr. ba.zāḥ ú.gu.ba.an.dé YOS 8 3:7, 44:12, 45:7, 46:10, 49:9, 56:10, 57:7, 72:7, and passim; note that in YOS 8 11 the tablet has ba.zāḥ (line 8), but the case has ú.gu.ba.an.dé (line 9), cf. *in-na-ab-bi-it ipparakkūma* YOS 8 25:7, *in-na-am-bi-it ipparakkūma* YOS 8 105:9, note (as only verb) *in-na-ab-bi-it-ma* YOS 5 115:7, 116:7, YOS 12 555:7, wr. ú.gu.ba.an.dé YOS 8 35:10, TCL 10 47:7, VAS 13 63:8; *awelū iħalligu in-na-bi-tu(!)-ú-ma ħar-ra-an-šu-<nu> i-il-la-ku* (should) the (hired) men flee, run off, they themselves perform their feudal duty TCL 10 118:11; PN *in-na-bi-[it-ma]* PN ran away and (his field was given to PN<sub>2</sub>) TCL 17

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44:9; *ana* GN *it-ta-bi-tam* he had run away to Babylon CT 6 29:7; *ir ú.gu.ba.an.dé* (if) the slave runs away Grant, AJSL 34 201:6, cf. *tukum.bi* PN ... *ú.gu.ba.an.dé* YOS 5 253:11; SAG.İR *in-na-bi-ta-am-ma i-tu-ru-ma* the slave (who) ran off and came back (to his first owner) YOS 12 357:5; SAG.GEMÉ *i-ḪA-at-ma it-ta-bi-it* the slave girl was mine(?) but is now gone PBS 7 57:9; *ištu UD-mu-um* ITI.1. KAM *it-ta-bi-tu-nim* they are now gone a full month(?) PBS 7 22:13.

**b)** in Mari: 1 LÚ *asumma* 5 LÚ.MU *ana šerika in-na-šbil-tu* the one physician (and) five bakers ran away to you ARM 1 28:6, cf. *ša kīma in-na-bi-ta-kum lama ašapparakkum kusāšsunūtima ana šerija šūrišunūti* put in fetters those who flee to you in this way, and send them to me even before I can send you an order ibid. 40; PN *u* PN<sub>2</sub> ... *it-ta-bi-tu šumma ana šerika ittalkunim* [...] PN and PN<sub>2</sub> have run away, [send them back] if they come to you ARM 1 63:8; note *ištu mahar* PN *in-na-bi-tu-nim* they ran away from PN ARM 6 37:9, and passim.

**c)** in MB, RS and Bogh.: PN *munnabittu* ... *ana mužbi šarri RN in-na-bi-tam-ma* PN fled as refugee to King Kaštiliaš MDP 2 pl. 20:2, cf. MRS 9 98 RS 17.79+:38; if citizens of Ugarit buy (a slave) from a foreign country *ištu libbi* GN *in-na-bi-it-ma ana libbi* LÚ.SA. GAZ *irrub* and he flees from Ugarit and takes refuge among the Hāpiru (I will return him to the king of Ugarit) ibid. 108 RS 17.238:15 (Hattušili III); *šumma urram šeram* PN *ana māti šaniti i-na-bi-it* should PN run off to a foreign country in the future MRS 6 37 RS. 15.81:7, also ibid. 14; *ina panīšu it-ta-bi-it ana* GN *iterub* 2 meat *narkabāti ittišuma it-ta-bi-it* (our father RN) fled before him and came to Babylonia, he had two hundred chariots with him (when) he fled KBo 1 3:15, cf. my servants *ša it-ta-na-bi-tu<sub>4</sub>* KBo 1 14:14.

**d)** in EA: *panānu dagālima amēl Miṣri u en-ab-tu šarrāni Kinahhi ištu pan[šu]* formerly the kings of Canaan fled at the mere sight of an Egyptian EA 109:45; LÚ.MEŠ *ša nadnāta ana jāši en-na-ab-tu gabbu* all the men you gave me have run away EA 82:32; *ina*

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*panīka* PN *in-ni-bi-it* PN<sub>2</sub> // *bi-iḥ-bi-e kī en-ni-bi-tu šar* GN *ištu pani rābīši* ... *šarri bēlišu* PN ran away from you, he has hidden PN<sub>2</sub>, how can the king of GN run away from the officials of the king his lord? EA 256:6f., see Albright, BASOR 89:11; *šumma en-na-b[i]-tu kali* LÚ.ME.EŠ *maṣṣarti ištu* GN truly, all the garrison have fled from GN EA 103:37, cf. *in-na-bi-[i]t-mi ana* LÚ.SA.GAZ.MEŠ EA 185:63.

**e)** in MA: *lu mēt lu in-na-bi-it* whether he (the betrothed son) died, or ran away KAV 1 vi 22 (Ass. Code § 43); *lu qa-a-li išbassuma in-na-bi-[it] lu kī sarr[i] šabitma ūtahh[ir]* be it that .... had caught him (the absent husband) and he had to go into hiding, be it that he had been arrested as a criminal and was detained KAV 1 iv 106 (Ass. Code § 36); if one of the brothers who hold the paternal property in common has uttered a blasphemy *u lu in-na-bi-it* or has run away (the king does as he pleases with his share) KAV 2 ii 24 (Ass. Code B § 3).

**f)** in Nuzi: *šumma* PN *it-ta-bi-it u iħalliq* if PN runs away or flees AASOR 16 61:34; *munnabtu* ... *ša it-ta-bi-tu<sub>4</sub> u ina māti šaniti ša īrubu* RA 36 115:17; *šumma tidennu šāšu imāt u iħalliq u in-na-am-bi-it ana* PN *mīt haliq u it-ta-bi-it* if this pledged(?) person dies, escapes, or runs away, he has died, escaped, or run away (i.e., his death or disappearance is a loss) to PN JEN 192:17 and 20; (after a list of names) *šumma A.ŠA iškarišunu it-te-zī-ib u it-ta-bi-it-šu-nu-ti* (charioteers who) have abandoned their *iškaru*-fields and have run off (oath) HSS 13 212:37.

**g)** in royal inscrs.: PN and PN<sub>2</sub>, *ina pani šar* GN *ana mužbi RN ... in-na-bi-tu-nim-ma* had fled from before the king of Elam to Nebuchadnezzar BBSt. No. 24:6 (NbK. I); RN ... *[lapan] kakkeja ip-par-ši-[du ana KUR]* GN *in-nab-tū* Hanūn fled from my weapons (and) escaped to Egypt Rost Tigl. III pl. 25 (= p. 78):9; *in-na-bi-du-ú-ma la innamir ašaršun* he ran away (with the people of his country) and their whereabouts could not be ascertained Lie Sar. 133, and passim in Sar.; *ina*

**abātu B**

SAL.ANŠE.KUR.RA.MEŠ *irkabma mehret ummā-nišu in-na-bit* he mounted (even) a mare and fled at the head of his troops TCL 3 140 (Sar.); *madbariš in-nab-tu-ma nap-šá-ta iše'ú* they fled into the desert seeking to (save their) lives ibid. 193; *ēdiš ipparšiduma mātuššun in-nab-tu* they ran away singly and fled to their homelands OIP 2 89:55, also ibid. 92:21, cf. *in-nab-tu E-lam-tiš* they ran away to Elam ibid. 87:27 and 89:6; *ana Jadnana qabal tāmtim in-na-bit-ma šadāšu ēmid* ibid. 69:19, and passim; *ana rūqēti in-na-bit* he fled to distant parts ibid. 72:45, and passim; *ana napšāti in-nab-tu* they fled for their lives ibid. 92:25 (all Senn.); *ana GN šēlabiš in-na-bit* he fled like a fox to Elam Borger Esarh. 47:55, cf. *ana GN in-nab-tú* ibid. 106:23, *ultu GN in-nab-tam-ma* ibid. 47:59; *ana māti šanītimma la in-na-bi-du* (those who) had not run away to another country ibid. 106:25; *lapān kak-kēja ina qabal tāmtim in-na-bit* (var. *in-nab-tu*) ibid. 48:72; *ša ana šūzub napištišu qereb tāmtim in-nab-tú* he, who, in order to save his life, had fled to an island in the sea ibid. 58:10; *mēranuššu in-na-bit-ma* he fled naked Streck Asb. 50 v 112, cf. *ēdiš ipparšidma in-na-bit* ibid. 376:12, *ēdišišu in-na-bit* ibid. 66 vii 124, and passim in Asb.; *[in]-na-[bit ana G]N* (afterwards PN) fled to GN VAB 3 27 § 20:39 (Dar.).

**h)** in OB, SB omen texts: *rākib imēri in-na-bi-it* a donkey rider will flee YOS 10 46 v 36, cf. *kabtum in-[na]-bi-it* ibid. 47:25 (OB ext.), cf. IDIM-ka *ana māt nakri ZĀH-[it]* Izbu Comm. 370, *kabitka ana māt nakri in-nab-bit* ibid. W 370, for comm., see lex. section; *rēšum in-na-bi-it-ma* a slave will run away YOS 10 26 iii 16, cf. *rēšum ašar in-na-bi-ṣtu* [...] ibid. iii 18 (OB ext.); *šarrum dumuq ekallim ina qātim ileqqima in-na-ab-bi-it* the king himself will take the treasure of the palace and flee CT 6 2 case 29 (OB liver model); LUGAL *ana KALAM LÚ.KÚR in-na-bi-tu* the king will flee to the enemy's country ibid. case 31; *mār ūrri ana māt nakri ina-bit* KAR 427:19, also KAR 428:47, cf. KAR 148:17; DUMU LUGAL *ša KUR KÚR ZĀH-[it]* the son of the king of the enemy's country will flee CT 20 50 r. 7, cf. CT 31 17:9, and passim; *šallata ileqqēma in-na-*

**abbu**

*ab-bi-[it]* (the expedition) will take booty but will be put to flight KAR 454:25; LÚ *ra-ab si-ka<sub>4</sub>-tum in-na-am-bi-it* KUB 37 168 r. 2' (ext.).

**i)** in lit.: *u hi-lu it-tab-tu-ši ina ha-li-[el-ša]* and the amniotic fluid left her when she was in labor Thompson Gilg. pl. 54 Sm. 157:6 (SB).

The verb *habātu* D in the nuances “to go astray, to move over, etc.” must be taken as a variant of *abātu* B, although the IV/1 forms of *habātu* D do not exhibit the characteristic feature of those of *abātu* B, pointed out by Goetze, of remaining unsyncopated *innabitu*, *ittābitu* in OB.

The apparent III form in VAS 10 213:11 *ú-ša-ab-ba-at ri-še-et dadmī* remains unique for *abātu* B as well as for *abātu* A. If the reading is correct it could belong here rather than under *abātu* A where forms I and II appear in transitive use.

Ad mng. 1: J. Lewy, Or. NS 29 22ff.; ad mng. 2: Goetze, LE p. 85 n. 1.

**abātu** see *apātu*.

**abā'u** v.; (mng. uncert.); lex.\*

la-ah<sub>4</sub> LAH<sub>4</sub> = *a-ba'-ú* Diri II 23; *a-ba-a-ú* = [x-x]-hu CT 18 10 iii 15.

In Diri *abā'u* occurs among verbs referring to leading and guiding persons.

**abbašu** s.; (mng. unkno.); MA.\*

LUGAL *ab-ba-ša uššar* MVAG 41/3 p. 10:14 (MA rit.).

Müller, MVAG 41/3 p. 29.

**abbatu** (earth) see *ammatu* B.

**abbu** s.; washout (caused by a river); SB.

The Tebiltu River which, since days of old, had flowed alongside the former palace *ina uššiša ab-bu ušabšu uribbu temenša* had caused a washout of (the palace's) foundation walls and shaken its (entire) foundation platform OIP 2 96:74, also ibid. 105:83, 99:47, note *ekalla sehra šātu ... aqqurma ša íd Tébilti mālakša uštešnā ab-bu uššibma ušešir* (var. *uštešir*) *mūšuša* I tore that small palace down and changed the bed of the Tebiltu River, I repaired the washout and made it (the river) pass through (the city) easily ibid. 99:48; *mē*

**abbū**

*Puratti «ab-bu» ištu gerbišu aprusma ana mālakišunu mahrē ušardi I turned the water of the Euphrates away, and let it flow toward its former bed Borger Esarh. 19 Ep. 18:17.*

The Senn. refs. clearly suggest damage done to the foundations of a building by the flooding of the river. The scribe of the Esarh. passage intended to use the same phrase but he garbled the wording and *ab-bu* is to be deleted there. In CT 16 19:21f. *ab-bu* is to be emended to *labbu*.

For KAV 99:22 (read *nappiša*), see *napāšu* v.  
(Oppenheim, JNES 13 147; Borger Esarh. 19 n. 17.)

**abbū** (or *appū*) s.; (a wormlike creature); lex.\*

ù.líl.lá.en.na : *a-bu-u* MSL 8/2 64:262 (Uru-an-na).

*ab-bu-u* = *na-maš-šu-u* Malku V 18.

Uncertain whether the two entries refer to the same word.

**abbudānu** see *abbuttānu*.

**abbunnu** (or *appunnu*) s.; (a bird); lex.\*

*buru<sub>5</sub>.ugu.[dù.a mušen]*, *buru<sub>5</sub>.ugu.dil.lum mušen* = *ap-pu-un-nu* Hh. XVIII 181f.; *buru<sub>5</sub>.ugu.dil.lum mušen* = *ab-bu-un-nu* = *ku-mu-u* Hg. B IV 279 in MSL 8/2 169.

**abbuttānu** (*abbudānu*, fem. *abbuttānītu*) adj.; a person or animal distinguished by an *abbuttū*-shaped crown of hair, mane or crest; MB; cf. *abbuttū*.

[ú.-bu-dil] [NINDÁ×Ú AŠ] = [a]-*bu-da-nu-um* MSL 2 140 C r. i 18' (Proto-Ea); [ú.-gu-di-li] [NINDÁ×AŠ] = *a-b[u-t]a-nu-u* KU<sub>6</sub>, [2]-*šu ma-hi-iš*, [*z*]-*in-gur-ru* A VII/1:28ff.; nindá.AŠ KU<sub>6</sub> = *a-bu-ut-ta-nu*, *sin-gur* Hh. XVIII 83f.; note *gàr* KU<sub>6</sub> Hh. XVIII 100b (from a RS forerunner).

a) as personal name (MB only) — 1' masc.: *Ab-bu-ut-ta-nu* PBS 2/2 106:21, cf. BE 15 38c 11, wr. *Ab-bu-ut-ta-nu-um* ibid. 39:7.

2' fem.: *Ab-bu-ut-ta-ni-tum* BE 15 185:11, also ibid. 200 ii 12, cf. *Ab-[bu-ut-t]a-ni-ta* BE 17 78:6.

b) as designation of animals — 1' of a horse: [x x] *ab-bu-ut-ta-[nu ...]* Ni 7267:4, cited Balkan Kassit. Stud. 23.

2' as name of a fish with a characteristic crest: see lex. section.

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**abbuttu** s.; 1. a characteristic hair style for slaves, 2. hair forming the *a.* lock, 3. part of the head where the *a.* grows, 4. a metal clasp to hold the *a.* lock; OB, Nuzi, Bogh., SB; wr. syll. and GÀR; cf. *abbuttānu*.

qa-ar GÀR = *ab-bu-ut-tum* S<sup>b</sup> II 193; uzu.gàr = *ab-bu-ut-tum* Hh. XV 16a; urud.a[b].bu.ut.tum = [...] Hg. 202a in MSL 7 154.

umbin.mi.ni.in.KUD [gà]r.«diš» in.ni.in.gar : *uga[llibšu] ab-bu-ut-t[a iškunšu]* he shaved his (head and) placed the *a.* on him (and sold him) Ai. II iv 3'; umbin mi.ni.in.AG.a gàr.ra.aš mi.ni.in.dù.e ù kù.babbar.GA.aš mi.ni.in.sum : *ug[alla]bšu ab-bu-[ut]-tum išakkanšu u ana kaspi inandinšu* Ai. VII iii 27.

[*ab-bu-ut-t]u* = *bi-ri-tu* Lambert BWL 54 line m, see mng. 1c.

1. a characteristic hair style for slaves — a) in OB laws — 1' with *šakānu*: SAG.İR u GEMÉ ša GN ša kannam maškanam u *ab-bu-ut-tam šaknu* KÁ.GAL GN *balum belišu ul ušši* no slave or slave girl of Eshnunna, who is marked with a *kannu*, a *maškanu* or an *a.* leaves the (city) gate of Eshnunna without the owner's (permission) Goetze LE § 12 A iv 8 and B iv 12; SAG.İR u GEMÉ ša *itti* DUMU šiprim našruma KÁ.GAL GN īterbam kannam maškanam u *ab-bu-tam iššakkanma ana belišu našir* a slave or a slave girl who has entered the (city) gate of Eshnunna under the protection of an (official) messenger will be marked with a *kannu*, a *maškanu* and an *a.*, so that he is safeguarded for his owner ibid. § 13 A iv 12 and B iv 16; aššum DUMU.MEŠ uldu bēlessa ana KÙ.BABBAR ul *inaddišši ab-bu-ut-tam išakkanšimma itti* GEMÉ.HI.A imannūši due to the fact that she (the unsubmissive slave girl) has borne sons, her mistress cannot sell her, she puts an *a.* on her and considers her (to be like) the (other) slave girls CH § 146:56; see Ai. II iv 3' and VII iii 27, in lex. section.

2' with *gullubu*: šumma gallābum ... *ab-bu-ti* ìr la šém ugallib if the barber shaves the *a.* off a slave who does not belong to him CH § 226:38, cf. šumma ... *ab-bu-ti* ìr la šém ugallib ibid. § 227:45.

b) in leg. (OB, OB Alalakh, Nuzi) — 1' with *šakānu*: if the adopted son says, "You are not my mother, you are not my father" [ú-gal-la-bu-šu *ab-bu-tam išakkanušumma ana*

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KÙ.BABBAR *inaddinušu* they shave him, put the *a.* on him, and sell him Meissner BAP 95:20, cf. (in similar context) *ab-bu-ut-ta-am išak-ka<nu>šu* ibid. 96:9; [umb]in [a]l.TAR.RU.dè kar in.gar.ri.eš Ciğ-Kizilay-Kraus Nippur No. 65 r. 2, see Kraus, JCS 3 129; giš.umbin.na an.KUD.DU gär.a.ni dù.a YOS 12 206:12; umbin al.TAR.RU.dè kar.an. ni íb.dù.e ù kù.še ba.ab.súm.mu.dè BE 6/2 57:22.

2' with *gullubu*: *ellēta ab-bu-ut-ta-ka gullubat* you are free, your *a.* is shaved off CT 6 29:12; *ab-bu-ut-ta-šu* [la] ú-kal-li-[bu] (if) they did not shave off his *a.* Wiseman Alalakh 2:41 (OB).

3' with *lapātu* (Nuzi only): *ardu ša* PN PN<sub>2</sub> *ištariqma ana* GN *ana šimi ittadiššu ab-bu-ta-šu* PN<sub>3</sub> *il-ta-pa-at* PN<sub>2</sub>, stole PN's slave and sold him into Hanigalbat, PN<sub>3</sub> (an official) touched his (the thief's) *a.* HSS 5 35:8.

c) in lit. texts: *ab-bu-ta ligallib* he may free a slave (lit. he may shave the *a.* off a slave of his) 4R 33\* ii 23, cf. KAR 178 r. iii 52 (hemer.); *ab-bu-ut-tum appašir* I was released from the *a.*, with comm. [*ab-bu-ut-tu*] = *bi-ri-tu* — *a.* = fetters Lambert BWL 54 line m, also ibid. pl. 17 K.9724:10; *kurṣu likil šepšu šimat panīšu* [x x] *ab-bu-ú-«ub»-tum* fetters should grip his foot, the *a.* [should be] the mark on his face KBo 1 12 r. 13, see Or. NS 23 214.

2. hair forming the *a.* lock: *šumma qaqqad tarpaši GAR* if somebody has a *tarpaši*-head Kraus Texte 12a i 22', with comm. *šá ab-bu-ta GAR gab-bi-šá* SÍG *lahmat* (this means) that he has an *a.* (and) it is covered with hair all over ibid. 24', also *šumma qaqqad tarpaši GAR* [...] *šá kišāssu u ab-bu-ut-t[a...]* (this means) that his neck and the *a.* [are ...] ibid. 17:4; [*šumma SA*]L Ù.TU-ma ... *ab-bu-ut-ta GAR* if a woman gives birth and (the child) has an *a.* CT 28 2:20 (SB Izbu); *šumma GÄR GAR* if he has an *a.* Kraus Texte 6 r. 7, *šumma GÄR ke-zi-ir* if he has a curly *a.* ibid. 8; *šumma SAL ab-bu-ut-ti saprat ša* [...] if a woman has tressed hair on the *a.* (this means) that [...] Kraus Texte 25 r. 6; *šumma šārat pūtišu* KI GÄR-šú *šuppulma GAR* if he has a low growth

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of hair on his forehead as far as his *a.* ibid. 4c r. i 14' and dupl. 3b r. iii 24.

3. part of the head where the *a.* grows — a) referring to humans: DIŠ NA *ab-bu-ut-ta-šú A ukāl ... ab-bu-ut-ta-šú 3-šú te[šerrim? ...]* if a man's *a.* contains water (you bandage him for five days, on the sixth day) you incise his *a.* three times AMT 2,1:5f.+ CT 23 37 iv 6f., for a parallel, see *gulgullu* mng. 1a-2'; see Hh. XV 16a, in lex. section.

b) referring to animals: *šumma izbu ab-bu-da ša* NUNUZ *ša[kin]* if the malformed newborn animal has an egg-shaped *a.* KUB 4 67 iii 12, dupl. KUB 37 186 r. 1 (Izbu), cf. *šumma izbu ab-bu-ut-tu* [*šakin*] CT 27 42:5 (SB Izbu); SÍG UR.GIR<sub>x</sub>(KU) GE<sub>6</sub> *ina ab-bu-ti-šú-nu* SÍG SAL.ĀŠ.GÄR *ina KUN.MEŠ-šú-nu* GAR-an you put hair of a black dog on their (the dog figurines') *a.* and hair of a kid on their tails 4R 58 ii 11 and dupls. (Lamaštu).

4. a metal clasp to hold the *a.*: see Hg. 202a, in lex. section.

The arrangement of the entries is based on the assumption that *abbuttu* denotes a lock, curl, or tuft of hair growing on that part of the head which is likewise called *abbuttu* (see mng. 3). Normally this lock was cut or otherwise inconspicuously worn, only slaves (male and female) had to wear their hair in this fashion as a defaming sign of their status. At manumission the lock was shaved off, and, conversely, when a free person for some reason became a slave all the hair except that on the *abbuttu* was shorn so he could immediately be recognized as a slave (see Ai. and the OB refs. sub mngs. 1a-1' and 1b-1'). This explains the use of the verb *gullubu* in referring to both acts. Note that the refs. sub *gullubu* mng. 1a-3' likewise illustrate the custom of compelling slaves to wear their hair in a characteristic way.

The verb *šakānu*, used when a free person was made a slave, or when an overbearing slave girl was degraded (see CH § 146), could refer to two slightly different activities: the way of cutting the hair so that only the *abbuttu*-lock remained or the placing of a metal clasp (see mng. 4) around the *abbuttu*.

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lock so that it stood out conspicuously. The use of *pašāru* in the Ludlul passage (see mng. 1c) suggests a ref. to the latter possibility. Note that *urudu.maš.ka.nu*, which occurs in Hg. 201 (MSL 7 154) before the scourge (see *zuqaqipu* mng. 4) and the *abbuttu*, “clasp,” is likewise listed in the Eshnunna laws (see mng. 1a–1') beside *abbuttu* and *kannu*, which could indicate that it too denoted an insigne worn by slaves. Since the logogram GĀR denotes also, and probably originally, as the sign form suggests, the knob (see *karru*), the *abbuttu*-lock must have been arranged to form a “knob” on top of a slave’s head.

The mng. of *lapātu* said with respect to *abbuttu* in Nuzi (see mng. 1b–3') remains obscure, but it should be noted that the MA text KAJ 6 (see *gullubu* mng. 1a–3') shows that the custom was still current in Assyria at that period.

Kraus, Or. NS 16 180ff.; Szlechter, ArOr 17/2 401ff.

**abbūtu** s.; a father’s legal status and power, fatherly attitude; from OA, OB on; wr. syll. and (in NB) AD-ú-tu; cf. *abu* A.

[x x] x = *ab-bu-du* = (Hitt.) la-az-z[i-...] Izi Bogh. A 277; nam.ad.a.ni.šè (var. nam.ad.da.a.[ni.šè]) = *ana ab*(var. *a*)-*bu-ti-šú* Hh. II 46; for bil. refs. see *epēšu* mng. 2c s.v. *abbūtu*, and *šabātu* mng. 8 s.v. *abbūtu*.

a) a father’s legal status and power (Nuzi): <sup>1</sup>PN *ana a-bu-ti ana* PN<sub>2</sub> *itepuš* he (the adoptive father) made <sup>1</sup>PN (his wife) assume the status of “fatherhood” with regard to PN<sub>2</sub> (the adopted son) HSS 5 7:17, cf. <sup>1</sup>PN *ana a-bu-ti* DÙ HSS 5 67:37, <sup>1</sup>PN *ana a-bu-ti a-na mārē itepuš* ibid. 73:11 (coll.); *ab-bu-ta-šu-nu umasšaršu* she will give up the status of a father with regard to them (if the adopted sons do not obey) ibid. 22; <sup>1</sup>PN *aššatija ana a-bu-ti ana* A.ŠA.MEŠ-ia *ana* É.MEŠ-ia *ana mimma šunšija ... u ana* DUMU.MEŠ-ia *ana a-bu-ti ētepušmi* I have given my wife PN the legal status of a father over my fields, my houses, and everything and gave (her also) the legal status of a father over my sons HSS 19 7:4 and 7, cf. *a[b-bu]-ut-ta umasšaršunūti* ibid. 42; *anāku ana* 2 LÚ.MEŠ *annūti ana a-bu-ti ītepšanni* they

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have given me the status of a father over these two persons JEN 657:13, cf. *ana a-bu-ti dū-uš* ibid. 36.

b) fatherly attitude, acting as a father — 1' in OA: *šuaum bissu lizziz u* PN *a-bu-ta-šunu-ma izzaz* his own house will guarantee (for him), also PN will guarantee assuming the responsibility of a father for them CCT 4 24a:18; *śüt zakar aħħubul abišu iċċabbutušu annakam a-bu-tám izzazzu* but this one is a man, and they may seize him for the debts of his father, here, they will stand up in a father’s stead CCT 5 8b:28.

2' in OB: *ina annītim a-bu-ut-ka lūmūr* let me see in this that you are really (like) a father to me YOS 2 88:18, cf. *šumma ina kittim abi atta* ibid. 12f.; *ina annītim ab-bu-ut-ka lūmūr* CT 6 32b:19, cf. *šumma ina kittim ma-ru-ka anāku* ibid. 8f., also *ina annītim a-ab-bu-ut-ka lūmūr* CT 29 29:29; *a-bu-ut-ka ina zumrija šukun* grant me your fatherly protection UCP 9 347 No. 21:26.

3' in NB: *MUN-ka rabītu ša AD-ú-tu u ŠEŠ-ú-tu ina muħħija šukun* grant me your great kindness as a father and a brother CT 22 43:24; *ana muħħi minn [ki] ab-bu-ut-[ta]-šú naskāta ħurṣu u šupur* find out and send me word as to why you have lost his fatherly protection CT 22 87:49, cf. *ab-bu-ut-ta-šú naskāta* ibid. 46; DN u DN<sub>2</sub> *ana ab-bu-tú ša māt Aššur iltaknuka šarra* Šamaš and Marduk have established you (the king) as king, to be the fatherly protector of Assyria ABL 1431 r. 12.

4' in lit.: DN *mālikušu mukil ab-bu-ut-ti* Išum, his counselor, the intercessor ZA 43 17:56; *qibī damiqtašu* DÙ-uš *a-bu-us-su* say favorable things for him, act as his intercessor KAR 218 r.(!) 8; DN *milik māti ana lemutti imallik DINGIR.MEŠ a-bu-ut* KUR X.[x]. MEŠ DN will give bad counsel concerning the country, the gods will [give up] the fatherhood of the country ACh Šamaš 14:7; [<sup>d</sup>I-gi]-gu *gim-rat-su-nu li-ħu-zu a-bu-us-su* let all the high gods become his protectors (parallel: *liqbū damiqtašu*) ZA 4 256 iv 19; *ab-bu-tam tīdū* (in broken context) Lambert BWL 196:22 (SB fable); *a-bu-ut ahi la šāti ip-[peš]* he

**abdu**

will intercede for one not his brother RA 44 16 VAT 602:1 (OB ext.), cf. LÚ *a-ab-bu-ut* ŠEŠ.MEŠ *la šu-a-tú i-peš* KAR 212 i 11 (SB *iqqur īpuš*), obscure: *ab-bu-ti PIŠ TI* [...] Kraus Texte 36 v 11', also *a-bu-us-s[u ...]* Dream-book 333:12, see Dream-book n. 167; for refs. with the idiom *abbūta epēšu*, see *epēšu* mng. 2c s.v. *abbūtu*; with *abbūta sabātu*, see *sabātu* mng. 8 s.v. *abbūtu*.

For *abbūt bitim* (ARM 7 190:17, 214:7) as pl. of *abu bitim*, see *abu biti* usage b.

Ad usage a: Koschaker, OLZ 1932 400.

**abdu** s.; slave; SB; WSem. 1w.

SAG<sup>e-rū</sup>SAL = *ab-du* (in group with *rēšu* and *ardu*) Antagal III 229.

*ab-du, ri-e-šu, du-uš-mu-u = ar-du* Malku I 175ff.; *ab-du = ar-du* An VIII 7.

*ultu ab-duk-ki tamšī* since you have forgotten your slave Lambert, AfO 19 51:81, cf. (in broken context) *ab-du-ú-šū* (after *dušmūšu*) Brünnow, ZA 4 257 Sm. 389 obv. iii 15, cf. ibid. 239:37.

The logogram SAG.SAL in the passage SAG. SAL u GEMÉ *irasshi* Kraus Texte 24 r. 3 cannot be read *abdu* on the basis of the Antagal equation, because one cannot expect such a rare and artificial logogram in an omen text. The passage remains obscure.

WSem. personal names with the element (*b*)*abd* are very rare in Babylonia before the OB period, cf. *Ab-te-il* BIN 9 316:13 and TA 1930 615; for OB refs., see Bauer Die Ost-kanaanäer 71, and passim, ARMT 15 140, and the texts from Chagar-Bazar and Alalakh. Later refs. occur in MB, EA, RS and NA.

Zimmern Fremdw. 47.

**abdū** s.; (a profession or the title of an official); MB.\*

PN *ab-du-ú* PBS 2/2 63:22 (coll.).

Certainly not *abdu*, "slave."

**abēšu** see *ababšu*.

**abi ašli** (*abašlu*) s.; field surveyor; OB, NB.\*  
*lú.gánmu-lu-gídgid = a-bi aš-l[í], [lú.gán.g]íd*  
*= šá-dí-id a[š-li]* Lu I 144–144A.

*a-bi aš-li-im u šatammi... ittikunu tarânim-*  
*ma... alkanim* bring with you (to Sippar)  
 the surveyors and the administrative of-

**abi šābi**

ficials (for full context see *ilku A mng. 2a*) TCL 7 22:24 (OB let.); I sent expert craftsmen *a-ba-aš-lam ina ginindanakku umandida min-diātam* I had the surveyor take the measurements (for the construction of Etemenanki) with the measuring rod VAB 4 62 ii 25 (Nabopolassar).

Thureau-Dangin apud Weissbach, WVDOG 59 42 n. h.

**abi šābi** (*abu šābi*) s.; (an official in charge of personnel); OB; pl. *abbū šābi*; cf. *abu, šābu*.

*mu-ru-ub EN.ME.LAGAR = a-bu ERÍN.MEŠ Diri IV 60; ú-gu-lu PA = aklu, šāpi[ru], raban[nu], a-bu sa(!)-[bi]* A I/7 Part 2:2ff.

a) in legal contexts: *māhar a-wi-li-e a-bu ERÍN [awátum] dabbāma* (see *dabābu* mng. 4a) TCL 1 164:13, cf. *tuppi a-wi-li-e a-bu ERÍN* ibid. 8; PN *u* PN<sub>2</sub> *a-bi ERÍN.MEŠ PN iš-〈ba〉ssuma kī'am iqbūšum* (referring to a decision to send a repatriated slave to the *rēdū*-soldiers) CT 6 29:8; *māhar awīlim a-bi ERÍN adbubma* I complained to the honorable *abi šābi* CT 4 39d:5 (let.), also *ana awīlim PN a-bi ERÍN asniqma* I approached the honorable *abi šābi* PBS 7 108:28 (let.); *awīlam a-bi ERÍN ulamm[idma]* I informed the honorable *abi šābi* (referring to the fields of the *rēdū*) CT 4 19a:13 (let.); *tuppi awīlim a-bi ERÍN* (in broken context) VAS 16 202 r. 4; *šakān a-wi-li-e a-bi ERÍN.MEŠ kurruub* the installation of the *abi šābi* officials is at hand VAS 7 195:12 (let.).

b) in fiscal contexts: PN *a-bi ERÍN.MEŠ* (in charge of the wool transactions of the palace) Waterman Bus. Doc. 30:4, also *a-bi ERÍN.MEŠ* CT 8 21a:3, *a-bi ERÍN* ibid. 30b:3 (same person in all refs.); *a-bi ERÍN.MEŠ* (same function) VAS 7 72:3; silver *IGI.SÁ* PN NAR.GAL *ša ana* PN<sub>2</sub> *a-bi ERÍN ès-hu* license fee of the chief singer PN, who has been assigned to the *abi šābi* PN<sub>2</sub> CT 8 21c:6.

c) in private contexts: PN *a-bi ERÍN* (as buyer of a bull, same person as in VAS 7 72:3 sub usage b) Waterman Bus. Doc. 33:6, also (same person, as tenant of a field) CT 8 3b:14; (a field) *šūšūt* PN *a-bi ERÍN* rent holding of PN, the *abi šābi* (same person as in CT 8

**\*\*abijānu**

21c:6 sub usage b) CT 8 19b:3; *a-bi ERÍN.* MEŠ (same person as in Waterman Bus. Doc. 30:4, etc., lender of oil for the purchase of a slave) Meissner BAP 4:5.

For the functions of the *abi šābi*, see Walther Gerichtswesen 158f., also Kraus Edikt 108f. Note that the same person appears in VAS 7 56:7 and 60:3 as GAL.UNKIN.NA ERÍN. KÁ.É.GAL and in CT 8 21c:6 as *a-bi ERÍN*, which may indicate that the two titles are equivalent. While the OB Forerunner (Proto-Lu 14) has the entry gal.erín.unkin.na, Lu I 110 equates GAL.UNKIN with *mu'irru*, but no Akk. equivalent for GAL.UNKIN.NA is known from OB texts. GAL.UNKIN.NA is often prefixed by *avilum* (e.g., PBS 7 100:12 and 121:1) just as is *abi šābim* (see usage a). See also *mu'irru*.

**\*\*abijānu** (AHw. 6a) see *abijaru*.

**abijaru** (*abijuru*) s.; (a plant); lex.\*; Ass. *abijuru*.

ú *lapat armānu* : ú *a-bi-ia-a-rù* Köcher Pflanzenkunde 2 vi 30; ú *lapat armāni* = *a-bi-ú-ru* Practical Vocabulary Assur 99.

**abijuru** see *abijaru*.

**abiktu** (*apiktu*) s.; 1. decisive defeat, 2. massacre, carnage; from MB on; *apiktu* ABL 158:22, AKA 357 iii 39; wr. syll. and ŠI.ŠI; cf. *abāku* B.

1. decisive defeat — a) in hist.: [*a-bi-ik*]-*ta-šu ašku[n]* I inflicted a decisive defeat on him AOB 1 48:10 (Enlil-nirārī I); *amdaḥaṣma a-bi-ik-ta-šu-nu aškun* I fought them and inflicted upon them a decisive defeat KAH 1 13 ii 27 (Shalm. I), cf. *ittišunu amdaḥaṣ a-bi-ik-ta-šu-nu aškun* Weidner Tn. 12 No. 5:42, also *a-bi-ik-tu ummānatešu aškun* ibid. 56, *a-bi-ik-ta-šu-nu lu aškun* AKA 36:76 (Tigl. I), *ittišu amdaḥhiṣ ŠI.ŠI-šu aškun* KAH 1 30:30, see WO 1 58, cf. KAH 2 113 r. 20, WO 1 472 iv 12, *a-bi-ik-ta-šu-nu aškun* 3R 7 i 45, cf. ibid. 33, ii 15 (all Shalm. III), also, wr. ŠI.ŠI-šu-nu AKA 304 ii 28, 356 iii 36, note *a-pi-ik-ta-šu aškun* ibid. 357 iii 39 (all Asn.); *a-bi-ik-ti PN bēlišunu ēmuruma* (the soldiers) saw the defeat of their lord Ursu TCL 3 174 (Sar.), cf. *ina GN ŠI.ŠI Musri aškunma* Winckler Sar. pl. 27 No. 57:16; *ellat*

**abiktu**

RN ... *uparrira aškuna ŠI.ŠI-šu* I scattered RN's army and inflicted a defeat on him Winckler Sammlung 2 No. 1:17 (Sar.); (exceptionally in Senn.) ŠI.ŠI-šu-un *aškunma uparrir ellassu* OIP 2 51:27; *a-bi-ik-ta-šu aškun* Streck Asb. 106:49, cf. ŠI.ŠI-šu *iškunuma* ibid. 6:55, and passim in Asb.; *a-bi-ik-<ta>-šu iškun* CT 34 38 i 20 (Synchron. Hist.), cf. *a-bi-ik-tu ša RN iškun ŠI.ŠI-šu* (= *dabdāšu*) *imhaṣ* ibid. 26, also ibid. iii 4; RN [itti] RN<sub>2</sub> [imd]ahīṣ ŠI.ŠI-šu *išk[un]* ibid. 40 iii 11; ŠI.ŠI-šu-nu *ma'diš GAR-an* CT 34 47 i 35, ŠI.ŠI-šu-nu *ma'diš šakin* BHT pl. 4:15 (both chronicles), cf. Wiseman Chron. 50:13, 68:7 and 74:8, note ŠI.ŠI *ahāmeš mādiš GAR.MEŠ* ibid. 70:7.

b) in curses: *a-bi-ik-ti mātišu liškun* may (Ištar, my lady) inflict a defeat on his land KAH 2 34:43, cf. ibid. 35:60, KAH 1 4 r. 36, AfO 5 99:92, 100:49 (all Adn. I), cf. also KAH 2 42:26 (Shalm. I); *a-bi-ik-tu mātišu liškun* Weidner Tn. 13 No. 5:122, cf. *a-bi-ik-ti ummānatešu liškunu* AKA 107:81 (Tigl. I); <sup>a</sup>Ištar ... *a-bi-ik-ti ŠI.ŠI ummānatešu liškun* may Ištar inflict defeat (and) rout on his army CT 36 7:28 (Kurigalzu), cf. TCL 12 13:13 (Šamaš-šum-ukin).

c) in omen texts: ŠI.ŠI-*tum* (entire apodosis) KAR 153 r.(!) 26, also PRT 106:15; *ana kakki ŠI.ŠI-tú* with regard to warfare (this means) a defeat Boissier DA 225:3, cf. ibid. 231:27, CT 20 2 r. 6 and 40:23 (all ext.); ŠI.ŠI *iššakkan* ZA 52 236:7b (astrol.); *a-bi-ik-ti māt nakrisu GAR-an* (the king of Amurru will become powerful and) he will inflict defeat on his enemy's land Thompson Rep. 94 r. 7; LUGAL KUR.KUR *ina ŠI.ŠI ušamqat* // DINGIR. MEŠ KUR.KUR *ina ŠI.ŠI ušamqatu* the king will overthrow all countries by a decisive victory, variant: the gods will overthrow all the countries in a decisive defeat ibid. No. 270:8 and cf. 272A:8; ŠI.ŠI-*ti ummāni di-lim* the defeat of (my) army will be made good VAB 4 288 xi 30 (Nbn.).

d) other occs.: *ina a-bi-ik-ti ša grš.LA UN.MEŠ-[šu] hul[liq]* destroy his people in the defeat of the battle Tn.-Epic "v" 24; *a-bi-ik-ta* (in broken context) KUB 3 89:8 (Proclamation of Telipinu); *a-bi-ik-ta-šu šarru išakkan* the

**ābiku**

king will inflict a defeat upon him ABL 137:17 (NB); *akī a-bi-ik-tú ina libbi* GN *taššakinuni* then a decisive victory was won in Urartu ABL 146:10 (NA); *a-pi-ik-te* RN (in broken context) ABL 158:22 (NA); as Sumero-Akkadogr. in Hitt.: *šI.šI-ti* (in broken context) KUB 26 71 r. iv 20.

2. massacre, carnage — a) referring to humans: *lišānšunu ašluq šI.šI-šú-nu aškun* I pulled out their tongues and (then) slaughtered them Streck Asb. 38 iv 69, see Landsberger-Bauer, ZA 37 220.

b) referring to animals(?): ú ἰ.UDU *a-bi-ik-ti*(var. -te) : ú *pi₄-ṣa-lu-ur-tú* (var. *pi-ṣal-lu-u-rū*) fat of a killed animal(?) : gecko Uruanna II 175a, var. from Köcher Pflanzenkunde 28 i 20.

In all refs. having *šI.šI* in connection with *šakānu*, the reading of the logogram has been assumed to be *abiku*. For the instances in which *šakānu* has the syllabically written *dabdū* or *tahtū* as object, see *dabdū* mng. 2c and *tahtū*. Only in the passages sub mng. 2 does *abiku* have the same nuance as *dabdū*.

For Meissner Supp. pl. 20 Rm. 131:10 (dupl. and continuation of CT 20 40f. K.2235+), see *epiqtu*.

**ābiku** s.; (mng. uncert.); lex.\*; cf. *abāku* B.

[*a*]-*bi-ku* = *ga-me-ru* Malku I 49.

**ābilu** (*wābilu*, *ubilu*) s.; bearer, carrier; OAkk., OA, Mari, EA, MB; cf. *abālu* A.

a) *wābilu* (OAkk., OA, Mari): *niaum wa-bi-lu-[um]* PN our porter PN BIN 4 79:2', cf. *ammakam* PN *ù wa-bi₄-lá-ni ša'ilmā* ask PN and our porter there (and write us whether they have given (it) to him or not) TCL 19 38:20 (both OA); 1 LÚ *taklum itti wa-bi-il tuppija annim* ... *lirdūniššunūti* a trustworthy person as well as the bearer of this letter should escort them (the prisoners) to me ARM 1 14:16, cf. LÚ.MEŠ *wa-bi-il tuppija annim* ARM 2 141:4; x wool PN *wa-bil-si-in* its porter is PN Gelb OAIC No. 36:21, cf. (barley) PN [*w*]a-bil-su ibid. 23.

b) *ābilu*: *a-bi-lu-ut t[āmu]rti ša šar Kašši* those who brought the presents of the king of the Kassites Tn.-Epic “v” 5.

**\*abkūtu**

c) *ubilu* (EA only): *u u-bi-il bilti šarri anāku* I am a tribute bearer for the king EA 288:12.

**ābilu** see *āgilu*.

\*\***abiqu** (AHw. 6a) to be read *a-bi-a-bi*, see *abu* A lex. section.

**abirtu** see *ebirtu* A.

\*\***abisānu** (AHw. 6a) see *amursānu*.

**abitu** see *ebitu* B.

**\*abkīgu** s.; (a poetic word for cow); SB\*; Sum. lw.; only pl. *abkīgetu* attested.

We (the seven citizens of Nippur) are the yellow goats of Enlil á.b.kù.ga dadag(UD. UD) gašan ḫNin.líl.lá.ke<sub>x</sub>(KID) me.d[è. en] : ab-ki-ge-tu ellētu ša šarrate ḫNinlil nīnū we are the pure cows of Queen Ninlil LKA 76:11f.

For other translations of Sum. á.b.kù.ga, see *ellu* adj. mng. 1b.

\*\***abkininitu** (AHw. 6a) see *eškininitu*.

**abku** adj.; prisoner, captive; SB, NB; cf. *abāku* A.

*ab-ka ša ina é si[bitti nadū(?)] t]u-šal-lam* you keep well (even) the prisoner thrown in jail Lambert BWL 130:74, restored from BM 35077 (courtesy W. G. Lambert); *sitti mitūtu LÚ ḥalqūtu u ab-ku-tu* the rest are dead, have deserted, or have been taken prisoner RA 11 167:15 (NB let.); LÚ.GAL.50.MEŠ *ina panikunu LÚ.ERÍN.MEŠ mitūtu ab-ku-tu u ḥalqūtu šullimšunūtu* give your commanders fifty replacements for the soldiers who are dead, prisoners and deserters ibid. r. 10, cf. (in broken context) ERÍN.MEŠ *ab-ku-ti* carried-off soldiers ABL 856 r. 5 (NB).

**\*abkūtu** s.; defeat; MB\*; cf. *abāku* B.

*kisiršunu gapša luperrir adi* GN *ša pan* GN, *ab-ku-su-nu lu ardud* I scattered their huge army (and) pursued them in the (lit. their) rout as far as Mount Harusa, which lies near the border of the land of Mušri AKA 77 v 92 (Tigl. I).

No abstract *abkūtu* is attested, the form *abkūssu* belongs to the base *abku* like the

**ablu**

similarly formed adverbials *bahrūssu*, *ūmūssu*, etc.

**ablu** (fem. *abiltu*) adj.; dry, dried; MB, SB, NB; wr. syll. and UD, UD.A, UD.DU; cf. *abālu* B.

[uzu.min.tab.ba] = [šir m]aš-*ti-e* = širu ab-lu Hg. B IV 42; [uzu].x.min.tab.ba = šir ma-áš-*ti-e* = širu ab-lu // širu ab-lu-tú Hg. D 45; ú.HI.A = tab-ru-ú, ab-lu-tum dry grass (i.e., šammū) followed by ú.hi.a = ma-<sup>2</sup>-du-tum) Izi E 262f.

a) dry — 1' said of canals: you did not redig the canal íd GN *ab-la-at* the GN canal has dried up PBS 1/2 50:39, also ibid. 40, for context, see *abālu* B mng. 1a-2'; *imahharka nāru a-bil-tú atappu seke[rtu]* the dry river, the clogged up canal complain to you (Šamaš) Lambert BWL 322 K.8051:5.

2' said of wood, etc.: šumma išātu ina kinūni šarri išši ab-lu-*ti* (var. UD.MEŠ) ugattar if the fire in the king's brazier causes (even) dry firewood to smoke (only) CT 40 44 K.3821:1 (SB Alu), var. from KAR 394 ii 20 (Alu catalog); GIŠ.MEŠ ab-lu-*ti* LKA 139:35, cf. ašāgū ab-lu(!)-*tu*<sub>4</sub> (both in list of appurtenances for a ritual) BE 8 154:4 (NB); *qan appāri ab-lu* dry marsh reed Lambert BWL 322 K.8051:4; PN ... *gušūri a-ba*(text -ma)-*lu-tu*<sub>4</sub> pitinūtu ina bit PN<sub>2</sub> *inandin* PN will deliver dry, strong beams in the house of PN<sub>2</sub> Nbn. 441:6; *pūt šaqī mašṣa[rti]* ša gišimmari uhīn ratbi (wr. ra-ṭa-bi) li-ib ḥarūtu u ḥusābi a-ba-lu-tú PN ... naši PN is responsible for watering and guarding the date palms, for (delivering) the dates fresh, (for guarding) the palm cabbage and the top fronds and (for delivering) the midribs of the fronds dry VAS 5 11:10.

3' other occs.: ESIR.UD.A [šá] DN ša ina panika ahi ab-lu babbanū u ahi dunnāti the refined bitumen of Sin which is with you, partly dry and fine, partly (in) lumps UET 4 189:10 (NB let.); for ESIR.UD.A, see *kupru*, for *abattu a-bil-ti* dry mortar, see *abattu* B usage a; 10 MA.NA hi-li ab-la-a-*tu*<sub>4</sub> ten minas of dry resin GCCI 2 358:3, cf. 2 MA.NA ŠIM.A. KAL «x» *ab-la-a-ta* UCP 9 93 No. 27:18 (both NB); šumma izbu ... ana qaqqadišu a-bil if the newborn animal is dry with respect to(?) his head (parallel: *ratub* wet line 9) CT 27 31 r. 10 (SB Izbu); DUH.ŠE.GIŠ.İ UD.DU-tim dry

**abnu A**

bran of sesame (rdg. uncert., perhaps *kuspū*) AMT 6,9:9, dupl., wr. UD.A-*ti* CT 23 33:19. Note also DUH.UD.DU.A dry bran A 3598:7 and 14, beside DUH.DURU<sub>5</sub> wet bran ibid. 13 (OB let.).

b) dried — 1' meat: see Hg., in lex. section; 1-en tab-ku ša UZU ab-lu u UZU [...] one ... of dried meat and [...] meat TCL 9 117:42 (NB), cf. UZU ab-la zú.LUM.MA (in broken context) LKU 58:4 (med.).

2' bread (a kind of biscuit): NINDA ab-lu itti Ú.SAR kirī likul (the king) should eat biscuit with garden vegetables CT 4 6 r. 13 (NB rit.); NINDA.HAR.RA buqla bappira NINDA ab-la tuşaddaşšu you provision (the figurine) with groats, malt, beer bread, biscuit KAR 22:19, cf. NINDA.HAR.RA buqla bappira ŠE.SA.A NINDA UD.DA 4R 55 No. 1 r. 29 (Lamaštu), cf. also NINDA ab-la ZA 45 208 v 1 (Bogh. rit.), and ibid. iv 33, NINDA UD.DA ibid. 202 ii 20, and KAR 66:16, also ZI.DA UD.DU.A (beside ZI.DA DURU<sub>5</sub>) KUB 12 4 iv 5.

3' fruit: GIŠ.ḤAŠHUR UD.A dried apples (rdg. unkn.) TuM 2-3 200:3 (NB), also AMT 95,3 i 11; for GIŠ.PÈŠ.UD.A dried fig (YOS 3 51:10, etc.), see *uliltu*, for GEŠTIN.UD.A raisin, see *munziqu*; zú.LUM UD.DU.A (rdg. uncert.) VAS 13 18:3 (OB).

**ablūtu** (AHw. 6b) see *ablu*.

\*\***abniš** (AHw. 6b) read *lapniš*, see *lapnu* s.

**abnu A** s. masc. and fem.; 1. stone (in natural form and location), 2. stone (prepared for specific use), 3. precious colored (shaped and polished) stone, 4. stone weight, weighing stone, 5. pebble, counter (for accounting), 6. hailstones, 7. stone (as med. term referring to bladder stones), 8. stone or seed of a plant, 9. glass, 10. in synecdochic uses; from OAk. on; rarely fem., see mngs. 3, 4, 6 and 7, pl. *abnū*, in mngs. 3, 4 and 5, also *abnāti*; wr. syll. and NA<sub>4</sub>; cf. *abattu* A and B, *abnu* A in šūt *abni*.

za-a ZA = uqnám, ab-nu MSL 2 134:56f. (Proto-Ea); i-a NA<sub>4</sub>, na-a NA<sub>4</sub>, za-a NA<sub>4</sub>, ab-nu NA<sub>4</sub>, a-ba-an NA<sub>4</sub> = ab-nu Ea II 26ff., also (restored) A II/1 iv a-c and 1'ff.; na-a NA = ab-nu Ea IV 106, also A IV/2:157; [na-a] NA<sub>4</sub> = [a]b-nu S<sup>b</sup> I 115; NA<sub>4</sub><sup>na</sup>, NA<sub>4</sub><sup>za</sup> = ab-nu Lanu B iii 16f.; e-si [NA<sub>4</sub>]<sub>2</sub>.KAL = ab-nu-[um], ú-šu-[um] Proto-Diri 502f.; i<sup>1</sup>NA<sub>4</sub>, ia<sup>(1)</sup>NA<sub>4</sub>,

## abnu A 1

za-a<sub>NA<sub>4</sub></sub>, na-a<sub>NA<sub>4</sub></sub>, x<sub>NA<sub>4</sub></sub> = ab-nu-um Nabnitu XXII 161ff.; na<sub>4</sub> = ab-nu Hh. XVI 1, and passim in this tablet of Hh., for additional refs., see mngs. 2, 3, 4, 7 and 8; na<sub>4</sub>.na = ab-nu e-lu-u upper millstone Nabnitu L 170; za-la-ag UD = ab-nu, za-la-qu bead A III/3:61f.; bu-ur BUR = ab-nu, pu-[u-ru] stone bowl Idu II 127f., but = ab-ru (var. ap-lum) S<sup>a</sup> Voc. M 11, see MSL 3 65; na<sub>4</sub>.na.bur = pi-[i-l]u = NA<sub>4</sub> pe-su-u Hg. D 156, also Hg. E 11.

gul = MIN (= epēšu) šá NA<sub>4</sub> to shape a stone Nabnitu E 131; bu-ur BUR = salātu šá [abni?] Idu II 126, cf. S<sup>a</sup> Voc. M 15, see MSL 3 65; x = pásu šá NA<sub>4</sub> to bray with a stone (after ma-ra-ku) Antagal VIII 202; ru.gú = MIN (= naqāru) šá NA<sub>4</sub> Antagal III 200, also Antagal A 49; za.a = MIN (= šakāku) šá NA<sub>4</sub> to string beads Antagal III 186; na<sub>4</sub>.ŠIM.SIG<sub>7</sub>, na<sub>4</sub>.SIG<sub>7</sub>.SIG<sub>7</sub> = MIN (= surrupu) šá N[NA<sub>4</sub>] to melt glass Nabnitu XXIII 158f.; obscure: ni-gin NIGIN = za(or šá)-x-x šá NA<sub>4</sub> A I/2:138; [di-ri] [SI.A] = [x-x]-ú šá NA<sub>4</sub> Diri I 36.

na<sub>4</sub>.mu.bi h̄é.em : ab-nu lu šumšu stone shall be his name Lugale VII 40f.; gu.ru.un na<sub>4</sub> kur.ra.mí.ni.in.gar(var. AG) : gurun [ab]-ni ina šadī igrun he piled up a heap of stones in the mountains Lugale VIII 20; u<sub>4</sub>.da na<sub>4</sub>.ú ub.tag (later version: u<sub>4</sub>.da kalam.ma na<sub>4</sub>.a ub.tag) : ūma ina māti ab-nu illappat today, in the country, the stone is shaped (obscure) Lugale X 18; na<sub>4</sub> á.še.gá bí.du<sub>11</sub>.ga.gin<sub>x</sub>(GIM) : ab-nu ša ki lūman anāku [...] stone, since [you have said] "Oh, could I [...]" Lugale XI 20.

na<sub>4</sub>.gal na<sub>4</sub>.gal na<sub>4</sub> h̄i.li ma.az.za.na : ab-nu GAL.MEŠ MIN NA<sub>4</sub> elšiš kunzubu big stone, big stone, stone full of happy charm 4R 18\* No. 3 iv 1f.; na<sub>4</sub>.gal.gal.la <a>.gin<sub>x</sub> mu.un.dig.dig.e.ne : ab-ni rabbā(ti) kima A.MEŠ unarrabu they can make large stones as soft as water PBS 12/1 6 r. 13, cf. na<sub>4</sub>.TUR.TUR [...] : ab-na [...], na<sub>4</sub>.gal.gal [...] : ab-[na ...] CT 16 9 i 13ff.; na<sub>4</sub> // iá.àm me.ri mu.un.g[ul] : ab-nu mutta'idi tābut ... ab-nu ina uzzi tābut you have destroyed the stone, proud of itself, variant: in anger you have destroyed the stone 4R 30 No. 1:18f.; šēg.izi.na<sub>4</sub>.bi.ta gú.erím.ma : mušaznin ab-ni u išati eli ajābī he (Enlil) who makes stones and fire rain upon the foes OEET 6 pl. 8 K.5001:9; na<sub>4</sub>.babbar.ta : ina NA<sub>4</sub> pe-ši-e at the White Stone Ai. VI iii 34.

NA<sub>4</sub> sa-a-bu, e-pi-ir-ru, e-rim-ma-tú : NA<sub>4</sub> a-bi ab-ni (var. NA<sub>4</sub> ab-[n]u) Uruanna III 181ff., cf. [x]-x-ru, [x]-x-ma-tú = ab-n[u] Malku V 208f.

1. stone (in natural form and location): áb-na-am ana pišu mahāsam la ale'e I cannot hit him with a stone on his mouth CCT 4 7b:23 (OA); NA<sub>4</sub> ... ana GN imqutma a rock(slide) went down into the Šadītum (canal and lowered the water level by one cubit) ARM 6 5:5, cf. I took forty men NA<sub>4</sub> šāti uħappa and I am about to cut through

## abnu A 1

the rock ibid. 13; ina NA<sub>4</sub> ubbatu (whoever) destroys (this monument) with a stone VAS 1 36 iv 20, and passim, note ina ab-ni ub-ba-tu (text -šu) MDP 6 pl. 10 v 2, cf. ina NA<sub>4</sub> inaqqaru BBSt. No. 6 ii 35, ina NA<sub>4</sub> upassasu VAS 1 37 v 30; ana muħħi NA<sub>4</sub> KUR-i tamanz-nūma you recite (this incantation) over a piece of rock (and throw it into the fold) Maqlu IX 132; NA<sub>4</sub> KUR-i ina rēš libbiša tašakkan you place a piece of rock on top of its (the female figurine's) belly ibid. IX 179; kašāptu ša ... tukappati NA<sub>4</sub>.MEŠ you witch who are forming stones (against so-and-so) ibid. VI 51; sa-tu-e abarti ti'amtīm šapiltim NA<sub>4</sub>.NA<sub>4</sub>-su-nu MI i-pu-u[l-ma] he quarried black stone in the mountains across the Lower Sea UET 1 274 v 12 (Maništušu), see Hirsch, AfO 20 70 xxvi 62, also NA<sub>4</sub>.NA<sub>4</sub> E.SIG-im ippulamma MDP 6 pl. 1 1 ii 9 (Narām-Sin); išdīšu ina NA<sub>4</sub> danni ... ušaršid I set its foundations on massive rock AOB 1 122 iv 11 (Shalm. I), also ibid. 130 No. 3:17; eli NA<sub>4</sub> šadī zaqri ušaršida temenšu I set its foundation upon massive mountain stone Lyon Sar. 10:65, cf. eli šadī zaqri ibid. 17:80; ina šipik eprī iššē u NA<sub>4</sub>.MEŠ (I had a siege ramp made) of piled up earth, tree trunks, and stones Borger Esarh. 104:37; sēr NA<sub>4</sub> šadī ušibma I sat down on a rock OIP 2 36 iv 8 (Senn.), and passim in Senn.; NA<sub>4</sub> šadīm ulattīma I crushed rocks (and opened up a passage) VAB 4 174 ix 35 (NbK.); referring to gold ore in OA: four shekels of fine gold 10 GÍN 15 ŠE KÙ.GI ša áb-ni-šu 15<sup>½</sup> shekels of gold from ore BIN 6 189:21, cf.  $\frac{1}{3}$  MA.NA 4 GÍN KÙ.GI ša ab-ni-su CCT 2 37b:23,  $5\frac{1}{2}$  GÍN KÙ.GI ša áb-ni-šu Matouš Kulitepe 99:3, as against alluvial gold (ħurāšum ša ma'ěšu, see sub mū) and imported(?) gold (ħurāšum ša ti'amtīm TCL 4 104:8'); NA<sub>4</sub> mut-tap-ri-šu eli amēli [...] a flying stone will [hit(?)] the man KAR 153 obv.(!) 18 (SB ext.); urakkis NA<sub>4</sub>.MEŠ kabtū(ti) ina šepēšu he bound heavy stones on his feet Gilg. XI 272, cf. ubattiq NA<sub>4</sub>.MEŠ kabtū(ti) ina šepēšu he cut the heavy stones off his feet ibid. 275; kima tirik NA<sub>4</sub>.MEŠ ubānātišunu liktazzizu (see gašāšu B mng. 1b) Maqlu I 119; NA<sub>4</sub> šikinšu the stone whose appearance is (followed by a description) KAR

**abnu A 2a**

185 r. ii 1 (series *abnu šikinšu*), and passim in this series, e.g. STT 108 and 109, K.4751, etc.; NA<sub>4</sub> GAR-šú Ú GAR-šú DUB NA<sub>4</sub>.MEŠ DUB Ú.HI.A (series): “stone which looks (like),” “plant which looks (like),” tablet listing stones, tablet listing plants KAR 44 r. 3; see also šēr abni sub šēru B, zumbi abni sub zumbu, also the substances *aban kasī*, *aban tābtī*, *aban uħūli* sub *kasū*, *tābtū*, *uħūlu*.

2. stone (prepared for specific use) — a) for buildings: *dūršu dannu ša ina* NA<sub>4</sub> KUR-i *zagri epšu* his mighty wall which was built of massive mountain stone TCL 3 217+ KAH 2 141 (Sar.), cf. *ina* NA<sub>4</sub> *pili* NA<sub>4</sub> KUR-i of limestone from the mountains OIP 2 142 c 6 (Senn.), and passim in Senn., cf. also Borger Esarh. 87:20; NA<sub>4</sub> KUR-i *danni aksīma* I joined mighty mountain stones (and thus raised the place above the water level) OIP 2 113 viii 10 (Senn.), etc.; *pašqūti* BĀD.NA<sub>4</sub>.MEŠ-šú-nu their steep stone ramparts Borger Esarh. 57 v 5; É.BĀD ša NA<sub>4</sub>.MEŠ (var. NA<sub>4</sub>.LAG.MEŠ) (Laribda) a fortress (built) of (cyclopic) stone blocks Streck Asb. 72 viii 101; *dūra rabā ina* NA<sub>4</sub> *dannūti štiq šadī rabe'ūti* a big wall of mighty stones quarried in the big mountains VAB 4 118 ii 49 (Nbk.), also ibid. 138 ix 24; *mašdaha* ... *ina* SIG<sub>4</sub>.NA<sub>4</sub> *ubannā tallakti* I made the processional road into a beautifully paved way by means of stone slabs (inscr. on a stone slab) VAB 4 299 No. 51:6, also ibid. No. 52:3 (Nbk.); *Girra allallū mu'abbit* (var. *mulappit*) GIŠ.MEŠ u NA<sub>4</sub>.MEŠ (var. *dūr* NA<sub>4</sub>) powerful Girra, who can destroy (buildings made of) wood and stone, variant: even a stone rampart Maqlu II 141, see Gilg. VI 39, OECT 6 pl. 22, cited *dūru* A mng. 1b-2'; *bitqum elū ša ab-nim ša bēli īpušu* the upper sluice gate of stone which my lord has built ARM 6 1:12, cf. *irritam ša ab-nim abtuqma* I made a breach in the stone dam ibid. 23, also *irritum ša ab-*<nim>* u bitqum ša ab-nim ša bēli īpušu šalim* ibid. 30f., note referred to simply by *abnum*: *mū i[na] muħħi ab-nim illaku* (one cubit high) flows the water on top of the stone (dam) ibid. 15; for the use of stone in building canals, see OIP 2 80:15 (Senn.).

**abnu A 2b**

b) for stone objects: *ula kaspim ula erīm salamšu a-bi-nūm* his statue is neither of silver nor copper, but of stone MDP 2 64 ii 4, also MDP 14 p. 20 ii 5; *askuppāt* NA<sub>4</sub> īpuš he made a stone slab MDP 10 pl. 3 No. 1a:14; *narrā ša* NA<sub>4</sub> *ešša* a new stela of stone (as a copy of the old one) MDP 2 pl. 19 médailon 2 ii 3 (MB kudurru); *umām šadī u tiamat ina a-ban* KUR-i *zagri* ... *ušēpišma* I had mountain and sea beasts made of massive mountain stone Lyon Sar. 23:25, cf. <sup>a</sup>LAMA.MAH.MEŠ ša NA<sub>4</sub> *šadī ešqi nakliš aptiqma* I artfully fashioned colossal statues of massive, quarried stone ibid. 17:75, for other refs., see *ešqu*; *ša ina 1-en* NA<sub>4</sub> *ibbanū* (figures) which were made of one stone OIP 2 108 vi 66 (Senn.); *šēdē u lamassē ša* NA<sub>4</sub>.MEŠ *ša kī pi šiknišunu irti lemni utarru* statues of šēdu- and lamassu-figures made of stones (enumerated p. 61:77ff.) which repulse evildoers according to their nature (described in the series *abnu šikinšu*) Borger Esarh. 62 v 41; note (in broken context) NA<sub>4</sub>.MEŠ (referring to the stone blocks for these figures) ABL 957:6 (NB); <sup>a</sup>LAMA *ilūtišu rabiti ina dumuq* NA<sub>4</sub> KUR-e u KÙ.GI *ħuššé lu abni* I made his divine image of the finest imported stone and red gold AKA 210:19, cf. ibid. 345 ii 133; *tamšil bunnānija ina ħurāsi huššé* NA<sub>4</sub>.MEŠ *ebbi abni* I made a life-size statue of myself of red gold and lustrous stone Iraq 14 34:77 (all Asn.); *1 esittu ša ab-ni* one mortar of stone (in a list of household utensils) TCL 1 89:10 (OB); GIŠ.TUKUL *ša ab-nu-um* mace of stone (mentioned after the symbols <sup>a</sup>MUŠEN and <sup>a</sup>MAR) Jean Tell Sifr 58:24 (OB); *1 laħannu ša* NA<sub>4</sub> one *laħannu*-vase of stone (or glass) EA 22 ii 62 (list of gifts of Tušratta), cf. *unūte ša* NA<sub>4</sub> *ša i.DÙ[G.GA malū]* (following an enumeration of such containers) EA 14 iii 45, cf. ibid. 72, see also *akūnu*, *kabbuttu*, *kukkubu*, *kuninu*; na<sub>4</sub>.a.d.tab = *miħsu ša* NA<sub>4</sub> inlay of (precious) stone Nabnitu XXI 57; see also Idu II 127, etc., in lex. section; as tools: na<sub>4</sub>.HAR.paħar = MIN (= erū) [p]ahħāri = N[NA<sub>4</sub>] zē paħħāri mill-stone of the potter = stone for the potter's dirt (see zū A mng. 2a) Hg. D 147, also Hg. B IV 125; na<sub>4</sub>.šak.ka.ru.u = (blank) = NA<sub>4</sub> šá LÚ.AD.KID stone of the basket weaver,

**abnu A 2c**

[na<sub>4</sub>].n a = n[a-x]-u = NA<sub>4</sub> šá LÚ.AŠGAB stone of the leather worker Hg. D 148 and 153, also Hg. B IV 129f.; see also *ibāru* mng. 2.

c) for slingstones: when the wall collapses there is no builder (here) ú NA<sub>4</sub> *wa-as-pí-im* 1 *awēlam imahhasma* 1 *asūm ul ibašši* and when a slingstone hits a man there is no physician (here) ARM 2 127:7, see Landsberger, AfO 19 66.

3. precious colored (shaped and polished) stone — a) in gen., referring to beads, etc.: PN *kima KÙ.BABBAR áb-na-tim ik*(text KU)-*nu-uk-ma ētizib anniātum ana ilī damqa* PN has sealed the (precious) stones as (he did with) the silver and left (it) in safe hands, such things are pleasing to the gods Balkan Letter 7:56; *husāram áb-na-am lakappam* a *husāru*-stone (weighing six minas), in a solid block KTS 22b:3, cf. *šīm áb-nim* ibid. 21, also *áb-nu-um*  $\frac{1}{2}$  MA.NA-um ša *kaspim* TCL 20 113:9 (all OA); *šumma awilum ina harrānim wašibma kaspam hurāsam* NA<sub>4</sub> *u bīš qātišu ana awilim iddinma* if a man is on a business trip and gives silver, gold, (precious) stones or his movable property to (another) man (for transportation) CH § 112:53; NA<sub>4</sub> *u mimma ša la akāli qaqqadamma utār* he (the father of the girl whose fiancé has died) returns in full (the precious) stone(s) and anything (given to her) which is not edible KAV I vi 37 (Ass. Code § 43); a woman of the palace *lu hurāṣa lu ūarpa ulu* NA<sub>4</sub> *ana arad ekallim la [taddan]* must not give gold, silver, or precious stones to a palace slave AfO 17 273:34 (MA harem edicts); there is mutual recognition, friendliness, good relations and [friendly] words between kings [*šumma*] *kabit* NA<sub>4</sub>.MEŠ *kabit kaspu kabit [hurāṣu]* when there are plenty of precious stones, plenty of silver (and) plenty of gold EA 11 r. 23 (MB royal); X NA<sub>4</sub> DN X precious stone(s) for DN Müller, MVAG 41/3 10:42, and passim in this text; *anumma* NA<sub>4</sub>.MEŠ ša *aktanak ina kunukkija ana mužbika attadinšunu šuqulta-* šunu *kaspa idin* I have just handed over to them on your account the (precious) stones which I have sealed with my own seal, pay their weight in silver MRS 6 20 RS 15.63:21

**abnu A 3b**

(let.); *kaspa hurāṣa nisiqti* NA<sub>4</sub>.MEŠ *ana* GN *ipšuru mahīriš* they squandered on Elam silver, gold (and) precious stones Borger Esarh. 13 Ep. 4:32; NÍG.GA-šú NA<sub>4</sub> KUR-*i šūquru* his possessions, valuable genuine stones (followed by: chariots, his wives, his sons and daughters) KAH 2 84:58 (Adn. II); *kaspu hurāṣu* AN.NA.MEŠ UTÚL.MEŠ NA<sub>4</sub> KUR-*i šūquru* silver, gold, tin (ingots), bowls, valuable genuine stones AKA 352 iii 21 (Asn.), NA<sub>4</sub>.MEŠ *sa-ma-hu-te* TCL 3 391 (Sar.); NA<sub>4</sub> *aqartu* Winckler Sar. 36:180, and passim, also OIP 2 67:6 (Senn.), Borger Esarh. 48 ii 75, VAB 4 294:27 (Nbn.); NA<sub>4</sub>.NA<sub>4</sub> *niseqtì* YOS 1 44 i 16 (Nbk.), *nisiqti* NA<sub>4</sub>.MEŠ Rost Tigr. III pl. 21:19, *nisiq* NA<sub>4</sub> VAB 4 126 iii 31, *nisiqti* NA<sub>4</sub> ibid. 40, NA<sub>4</sub>.MEŠ *nisiqti* ibid. 164 vi 14, NA<sub>4</sub>.MEŠ *nisiqti šūqurūti* ibid. 182 iii 34, *nisiqti* NA<sub>4</sub> (var. adds .NA<sub>4</sub>) *damqūti* ibid. 142 i 19 (all Nbk.); NA<sub>4</sub>.MEŠ *nasqūti* selected stones Borger Esarh. 83:30; NA<sub>4</sub>.MEŠ *bērūti* choice stones ibid. 54 iv 20; *nisiq* NA<sub>4</sub> *šūqurūtu* VAB 4 124 ii 30, also ibid. 126 iii 31 (Nbk.); PN *šaddānu kunukki ša* PN<sub>2</sub> *iptili* NA<sub>4</sub>.MEŠ *ultu libbi ittašā* PN opened the containers (sealed) with PN<sub>2</sub>'s seals (and) took the stones out of them ABL 498 r. 14 (NB), cf. *ina GUN hurāṣi u* NA<sub>4</sub>.MEŠ ABL 968 r. 15 (NB), also NA<sub>4</sub>.MEŠ SIG<sub>5</sub>.MEŠ ABL 643:6 (NA); NA<sub>4</sub>.MEŠ *nasqūti binūt tāmti rapašti* precious stones, the yield of the wide sea (i.e., imported) Gössmann Era I 161; zá. dím.ma NA<sub>4</sub> ba.an.dím(!).ma.mu : ša *zadimma ab-nu ibnū* (for translat., see *zadimmu* lex. section) SBH p. 60:13f, see also A III/3:61f., 4R 18\* No. 3 iv 1f., Malku V 208f., Uruanna III 181f., in lex. section; for words used in Hh. XVI and Hg. to describe the shape, color, brilliancy, etc., of such beads, see *damu* lex. section, *emšu* mng. 3, *in nūni*, *in šahē*, *in iššūri*, *in sēri*, *in summati* (cited *inu* mng. 1e–2'), *iššūri* in *aban iššūri*, *nūnu*, *nūru*, *sēru* B mng. 1f., *zumbu* mng. 2, *zuqaqīpu* mng. 3.

b) referring to jewelry: for *šakāku ša* NA<sub>4</sub> see Antagal III 186, in lex. section; 10 *šemir qāti rappasūtu ša* NA<sub>4</sub>.HI.A *šukkuku* ten wide bracelets which are strung with stones EA 14 i 77, cf. (referring to sets of anklets) ibid. 78, note: (gold objects) NA<sub>4</sub>.HI.A *summuḥu*

## abnu A 3c

ibid. i 15f., also NA<sub>4</sub>.HI.A-ti *summuhu* ibid. iii 28 (list of gifts from Egypt); *irat hurāsi ruššeša tamlit* NA<sub>4</sub> *nisiqti* a pectoral of red gold with a precious stone inlay ADD 645 r. 5; *kišādu ša* PN 3 ME 3 NA<sub>4</sub>.MEŠ *šikinšu babbānū* a necklace of PN's with 303 stones of perfect appearance TCL 12 101:4, cf. *ina libbi* 1 ME NA<sub>4</sub>.MEŠ *qa-tu-tu<sub>4</sub>* among them one hundred stones are surely ibid. 15 (NB); NA<sub>4</sub>.GÚ.MEŠ necklaces Rost Tigl. III 62:28, cf. NA<sub>4</sub>.MEŠ GÚ Borger Esarh. 118 § 93 r. 4, for other refs. to necklaces (of beads), see *kišādu*; *ilūssunu rabītu ina hurāsi hušē ina* NA<sub>4</sub>.MEŠ *ebbi lu ušarrih* I decorated (the images) of the great gods with red gold and lustrous stones Iraq 14 34:66 (Asn.); *1 timbutte hurāsi ša ana šullum parši ša DN ... šutamlū nisiqti* NA<sub>4</sub>.MEŠ one golden lyre (used) to perform the cult for the goddess Bagbarti in which precious stones were set TCL 3 385 (Sar.); (a container of gold) [...] *pjani GU<sub>4</sub>.MAH SI.MEŠ-šu* NA<sub>4</sub> BABBAR [...] *ša* NA<sub>4</sub> MI with the face of a full-grown bull, its horns are of white stone [its mane(?)] of black stone KUB 3 70 r. 12f. (let. from Egypt); NA<sub>4</sub>.MEŠ *ša muhhi kalamme u ahiāte laššu* there are no (precious) stones on the *kalammu*-section and on the side parts (of the chariot) KAJ 310:8, cf. NA<sub>4</sub>.MEŠ *u mulṭu* ibid. 6; *zarati ... ušalbišu tiri šašši u* NA<sub>4</sub> I plated the cabin (of the sacred boat) with a coating(?) of gold and (precious) stone VAB 4 128 iv 4 (Nbk.); 30 NA<sub>4</sub>.MEŠ *kanku* thirty stones under seal ABL 340:7 (NA).

c) referring to magic use, as charms, etc.

— 1' in foundation deposits: NA<sub>4</sub> *kaspa hurāsa parzilla erā annaka* ŠIM.MEŠ *ina ŠIM.MEŠ lu addi* I placed (on its foundation) precious stone(s), silver, gold, iron, copper, tin, aromatic herbs, on (a layer of) herbs KAH 1 13 r. iv 20 (Shalm. I), see Weidner, AOB 1 123 n. 14; *itti* NA<sub>4</sub> *kaspi u hurāsi [ana] ašrišunu utiršunū[ti]* I returned (the foundation tablets of my ancestors) to their (original) place together with beads, silver and gold KAH 1 15 r. 13, see Weidner, AOB 1 137 n. 8; upon gold, silver, bronze *nisiqti* NA<sub>4</sub>.MEŠ precious stones (I laid its masonry) Lyon Sar. 15:55, cf. *sēr hurāsi kaspi* NA<sub>4</sub>.MEŠ *nisiqti ... uššišu addīma* Borger Esarh. 7:31;

## abnu A 3c

*hurāsa kaspa* NA<sub>4</sub>.MEŠ SA.TU-i *u tiāmti ina uššišu lu umassi(m)* I spread on its foundations gold, silver, and stones imported from the mountain regions and from (across) the sea VAB 4 62:47 (Nabopolassar); ŠIM.HI.A ì.DÙG.GA IM.SIG<sub>7</sub>.SIG<sub>7</sub>, *ù* NA<sub>4</sub>.MEŠ (in connection with the laying of foundations) ABL 471 r. 8 (NA).

2' as charms: NA<sub>4</sub>.MEŠ MURUB<sub>4</sub>.MEŠ *ša sin-ništi la muštēširti* (you take) the beads from the belt of a woman who does not give birth easily KAR 223:5, cf. *šibbu* NA<sub>4</sub>.TU *ša qableša* CT 15 46:54, also ibid. 47 r. 41 (SB, Descent of Ištar); 9 NA<sub>4</sub>.MEŠ *annūti ... tašakkak* you string these nine stones (previously enumerated, on several kinds of strings made of wool, sinews, etc.) KAR 194:5; *ina birit* NA<sub>4</sub>.ME 7 *lappi talappap 7 riksī tarakkas ēma tarakkasu* ÉN ... *tamannu* you make seven loops and tie seven knots between these stones and you recite the conjuration whenever you tie a knot BE 31 60 ii 15, cf. 15 NA<sub>4</sub>.MEŠ *šimmat ša* Á.15 fifteen stones against paralysis of the right side ibid. line 28, also NA<sub>4</sub>.MEŠ *šumma amēlu qātāšu ira'uba* beads (for the ease) when a man's hands tremble ibid. r. i 17; note, with purpose indicated: NA<sub>4</sub> *qabé u magāri* (alallu-stone) a stone (to be worn) for giving orders and being obeyed Borger Esarh. 85:51, cf. NA<sub>4</sub> *nadē hargulli sēriš tāmitim* stone for "placing locks upon Tiamat" ibid. 52; for charms to be worn against diseases, see *ašū*, *garābu*, *išātu*, *martu*, *rēmu*, *sikkatu*; for easy childbirth, etc., see *alādu*, *dā'iku*, *erū* v., *ittamir*, *šupšuqtu*; for other charms, see *lamassu*, *rāmu*, *şaltu*, *zīru* A s.

3' in medical use: NA<sub>4</sub> DÙ.A.BI GAZ SÚD you crush and bray all these stones (enumerated, to be used in a salve) AMT 102:35; NA<sub>4</sub> DÙ.A.BI *annūti qutāru tu-*<qat>*-tar ina pātišu tarakkassu* all these stones are (also for) fumigation, you perform a fumigation and bind (them) on his forehead ibid. 37; [...] NA<sub>4</sub>.KUR.RA *tasāk* you crush rock (lit. stone of the mountain) AMT 38,3:9; *naphar* 11 NA<sub>4</sub>.MEŠ 10 Ú.HI.A *annūti ana mē tanaddi ina kakkabi tušbāt* you throw all these eleven stone beads (and) ten herbs into water and

**abnu A 4a**

allow it to stay overnight under the stars (i.e., uncovered and in the open) AMT 16,3 i 6.

**4.** stone weight, weighing stone — **a)** in OAkk.: x gú x m[a.na] na<sub>4</sub>.si.sá x talents, x minas according to the correct stone weight RTC 182:1, cf. ITT 2/2 5799:1; 30 SÍG MA.NA in NA<sub>4</sub>.KÙ.BABBAR Gelb OAIC No. 36:19.

**b)** in Ur III: 10 na<sub>4</sub> ki.lá.a ten weighing stones Reisner Telloh 126 vii 12, for other refs., see Eames Coll. H 4.

**c)** in OA: x minas copper *ina a-ba-an mātim* in the weight of the country CCT 2 24:23, cf. *a-ba-ma-tim* Kültepe c/k 459:7, also *a-ba-an mātim* KTS 7a:22; x minas copper *ina áb-ni-ni* in (the weight of) our own weighing stone MVAG 33 No. 146:14, also ibid. line 20, but note *ina áb-na-tí-ni* Kültepe c/k 481:10, also VAT 13526:2 cited ArOr 18/3 420n. 298; note for *abnu* referring to a specific weight: 65 áb-ni ša-áp-tum 65 stones (i.e., talents) of wool TCL 20 183:1, also 14 áb-ni-im KT Hahn 40:1 and 3; declaration under oath concerning *bitqāt* NA<sub>4</sub> weight differentials MVAG 33 No. 278:6.

**d)** in OB: NA<sub>4</sub> DAM.GĀR (silver weighed with) the merchant's weight stone YOS 5 154:2, 6 and 11; NA<sub>4</sub>.LUGAL royal weight YOS 8 62:1, 122:1, etc. (Larsa, Rim-Sin); wool NA<sub>4</sub> namharti É.GAL (according to) the palace weight stone for incoming goods CT 6 37e:1, cf. (wool) NA<sub>4</sub> namhartim JCS 2 83 No. 10:7; one half shekel of silver NA<sub>4</sub> <sup>d</sup>Šamaš (according to) the weight stone of Šamaš JCS 11 26 No. 13:4, cf. TCL 10 4:29 and 34:11, BE 6/1 97:1 and 3, Cros Tello 195:8, PBS 8/2 232:1 and 241:1, Szlechter Tablettes p. 41 MAH 16343:1, also CT 2 29:31 (let.); NA<sub>4</sub> É <sup>d</sup>N[anna] YOS 5 122:11; *a-ba-an kittim* correct weight TCL 18 137:24; *ina* NA<sub>4</sub> GI.NA TLB 1 149:3 and 7; NA<sub>4</sub> Telmun<sup>ki</sup> UET 5 796:6, also NA<sub>4</sub>.URÍ.MA ibid. 8; *ina* NA<sub>4</sub> *ra-bi-tim kaspam imtahar* (if the innkeeper) accepts silver by the heavy weighing stone CH § 108:18, cf. [i]*na ab-ni-im rabitum* by the heavier weighing stone, *ina [ab-ni-im maṭitum]* by the lighter weighing stone PBS 5 93 ii 26 and 12, see Driver and Miles Babylonian Laws 40:16 and 20; 19 GÍN IGI.4.GÁL KÙ.GI *ina* NA<sub>4</sub>  $\frac{1}{3}$  MA.NA *u* NA<sub>4</sub> 15 ŠE *a-ši-ir-ma ina idi* KÙ.GI

**abnu A 4i**

*ana pani* NA<sub>4</sub> NA<sub>4</sub> 1 GÍN *u* NA<sub>4</sub>  $\frac{1}{2}$  GÍN *pa-ri-ik* 19½ shekels of gold have been checked(?) by means of a weight stone of one-third mina and a weight stone of 15 ŠE and at(?) the side of the gold opposite the stone (weights) a stone weight of one shekel and a stone weight of one half shekel was placed Riftin 50:1ff., cf. 14 $\frac{2}{3}$  GÍN 20 ŠE KÙ.GI *ina* NA<sub>4</sub> 10 GÍN *u* NA<sub>4</sub> 5 GÍN *a-ši-ir-ma ina idi* KÙ.GI *ana pani* NA<sub>4</sub> NA<sub>4</sub>  $\frac{1}{2}$  GÍN *u* NA<sub>4</sub> 10 ŠE *pa-ri-ik* ibid. 8ff.; NA<sub>4</sub> ŠU.BA.AN.TI-ma šuqultaša ul *idi* I take a stone, I do not know its weight TCL 18 154:18 (OB math.); 6 NA<sub>4</sub> NÍG.NA<sub>4</sub> KA.GI.NA six weighing stones of hematite Frank Strassburger Keilschrifttexte 38:6.

**e)** in Mari: (gold) *ina* NA<sub>4</sub>.HI.A NÍG.ŠU LUGAL (according to) the weight stones for royal property ARM 7 145:2, also ARM 8 89:2 and 91:2; (silver) NA<sub>4</sub> Mari<sup>ki</sup> (according to) the weight stone of Mari ARM 8 22:3, cf. *kaspum šarpum ina* NA<sub>4</sub> Karsum ARM 8 78:5; 20 MA.NA [...] *ina* NA<sub>4</sub> 10 MA.NA [...] ARM 8 75:2, and see ARMT 7 353.

**f)** in Elam: NA<sub>4</sub> <sup>d</sup>UTU MDP 23 310:18; NA<sub>4</sub> *Huhnur* MDP 23 270:1 and 273:1.

**g)** in MA: (tin, silver) *ti-ri* NA<sub>4</sub> É *ālim* (according to) the weight stone of the “city house” KAJ 12:3, 52:4, etc., also (referring to barley) KAJ 47:3.

**h)** in Bogh.: *ina* NA<sub>4</sub>.HI.A LÚ.MEŠ DAM.GĀR *ša* GN *lišaqqilu* they (will bring the tribute annually and) weigh (it) by the weight stone of the Hatti merchants KBo 1 4 ii 2 (treaty).

**i)** other occs.: na<sub>4</sub>.<sup>d</sup>Utu = MIN (= *a-ban*) *ša-[am-ši]* = [...] weighing stone of Šamaš, na<sub>4</sub>.níg.gi.na = MIN *kit-[ti]* = [...] correct stone weight, na<sub>4</sub>.kuš.níg.na<sub>4</sub> = MIN *ki-i-s[i]* = [...] stone of the bag for weights, na<sub>4</sub>.níg.TUR.TUR = MIN *si-ib-bir-ti* = [...] stone for weighing scraps(?), na<sub>4</sub>. $\frac{1}{3}$ .gín = MIN *si-ib-ri* [MA.NA] = *šul-lul-ti šiq-lim*, na<sub>4</sub>.igí.6.gál.la = MIN  $\frac{1}{2}$  MA.NA [TUR] (var. NA<sub>4</sub> *pár-ras* TUR MA.NA) = *su-ud-du-šu* Hg. B IV 93ff., var. from Hg. E 21; 1 *tukkannu ša* NA<sub>4</sub> one leather bag for weight stone(s) CT 2 20:28 (OB); *muštēnū [a-b]a-an ki-i-si* (var. NA<sub>4</sub>.ME KU[Š.NÍG.NA<sub>4</sub>]) who (crookedly) substitutes

**abnu A 5**

(incorrect) weighing stones from the bag (for stone weights) Lambert BWL 132:108; note **NA<sub>4</sub> la iṣabba[t]** (on that day) he must not use a weight stone K.11151 iv 12, see Landsberger Kult. Kalender 147.

**5.** pebble, counter (for accounting, Nuzi only): *annūtu UDU.MEŠ ina muḥhi PN ašbumi NA<sub>4</sub>.MEŠ la nadū* these sheep are with PN, the (pertinent) stones have not been deposited HSS 16 315:10, cf. also HSS 13 280:7, 478:5f., HSS 14 556:9; *muddušu ša PN ina NA<sub>4</sub>.MEŠ-ti la nadū* PN's share, not (yet) deposited among the stones HSS 16 267:6, also ibid. 282:9, wr. *ina NA<sub>4</sub>.MEŠ-ni-šu* HSS 13 371:12, *ina NA<sub>4</sub>.MEŠ la nadū* AASOR 16 98:9; 1 UDU. SAL *ša PN ša NA<sub>4</sub>-šu la šūlū* one ewe belonging to PN, whose stone has not been removed HSS 16 249:1, cf. (sheep and goats) *ša NA<sub>4</sub>.MEŠ-šu-nu ša PN «ša» la ušelū* whose stones PN has not yet removed ibid. 12; *NA<sub>4</sub>.MEŠ-ti-šu-nu šūlū* their stones have been removed HSS 14 505:3; *NA<sub>4</sub>.MEŠ-šu-nu la šubalkitu* their stones have not been transferred HSS 14 508:10; ewes that have lambed *ša la NA<sub>4</sub>.MEŠ-ti ša PN* without the stones (having been deposited), belonging to PN HSS 14 596:22.

**6.** hailstones: *ab(!)-nu-um ra-bi-tum izannun* large hailstones will fall YOS 10 25:23 (OB ext.); **NA<sub>4</sub> izannun** it will hail TCL 6 1:54 (SB ext.), for other refs., see *zanānu*; *šumma ina MN NA<sub>4</sub> illik* if it hails in the month Šabaṭu Thompson Rep. No. 20:5, cf. *ina NA<sub>4</sub> AN SUR. [...]* ibid. 261:4; <sup>d</sup>IM ... **NA<sub>4</sub> MI ušaznin** (if) Adad sends black hail ACh Adad 13:13, cf., with **NA<sub>4</sub>.SA<sub>5</sub>** ibid. 14, **NA<sub>4</sub> GÙN.A** K.8327:16 and 18 (courtesy W. G. Lambert); **NA<sub>4</sub> <sup>d</sup>IM lirhiṣ-kunūti** may hail (lit. the stones of Tešup) devastate you KBo 1 11 r. 14, cf. ibid. 19; *Adad ... ina urpat riḥsi u NA<sub>4</sub> šamē ugatti rēha* Adad finished off the rest with cloudbursts and hail TCL 3 147 (Sar.); *zunnu u NA<sub>4</sub>.MEŠ birqu iš[ātu]* rain and hail, lightning (and) fire BMS 21:17, see Ebeling Handerhebung 100:19; **NA<sub>4</sub> ti-ik AN-e** hailstone(?), dropped down from the sky (for a ritual, or possibly referring to mud rain) KAR 196 r. ii 7; note **NA<sub>4</sub>.MEŠ aq-qul-lu ina muḥhišunu azzunun** I have rained on them glowing stones Craig

**abnu A 8**

ABRT 1 23 ii 21 (NA oracles), and cf. OECT 6 pl. 8 K.5001:9, in lex. section, and see Falkenstein, ZA 50 88.

**7.** stone (as med. term referring to bladder stones): 1 **NA<sub>4</sub> muštinni GAR-šú** «1» *amīlu šū šikara išatti* [NA<sub>4</sub> šū iš]ahhuḥ he has a stone in the urethra, that man drinks beer (then) that stone will dissolve Labat TDP 172 r. 7; **NA<sub>4</sub> šahīṭa** [mariṣ] he [suffers] from a soluble stone AMT 39,6:7, see Thompson, AfO 11 337, cf. **NA<sub>4</sub> GIG-ma** if he suffers from a stone AMT 2,7:3, **NA<sub>4</sub> išabhu[h]** the stone will dissolve CT 14 39 Rm. 352 r. i 6, also AJSL 36 81:53, AMT 66,11:5; **NA<sub>4</sub>** (text te) *ana bulluṭu* to heal of the stone BRM 4 20:37, see Ungnad, AfO 14 259; *sa.DUB.tu.ra* = *ab-na ma-ru-u[s]* Nabnitu XXII 170, cf. [sa].<sup>di-iḥ</sup>DUB = *ab-nu*, [sa].DUB.tu.ra = *MIN ma-ru-us* Antagal E a 13f., cf. *sa.DU[B.tu.ra]* = *[ab-na ma-ru-uṣ]*, [n]a<sub>4</sub>[...], *BIR.sikil.[x.x]* = *[MIN ...]* Nabnitu E 43ff.; *na<sub>4</sub>* = *ab-[nu]*, [sa].<sup>di-iḥ</sup>DUB = *MIN bir-[ki]* stone coming out of the penis Antagal VIII 94f.; note *na<sub>4</sub>.HAR. zabar nam.lú.u<sub>x</sub>(GIŠGAL).lu* = (blank) = **NA<sub>4</sub> birkī amēli** Hg. B IV 71, also Hg. D 76.

**8.** stone or seed of a plant: **ZÍD NA<sub>4</sub> ZÚ**. LUM.MA *turrar tasák ina mē kasī talāš* you roast and bray powdered date stones and make a paste with *kasū*-juice AMT 8,1:12; **NA<sub>4</sub> suluppi tasák** you crush date stone(s) (for varicose veins) AMT 73,1 ii 6, **NA<sub>4</sub> ZÚ**. LUM.〈MA〉 *turrar tasák* KAR 194:25, cf. **NA<sub>4</sub> ZÚ.LUM.MA** (for magic purposes) Maqlu IX 170; **NA<sub>4</sub> ZÚ.LUM.MA tašakkak** you string date stones AMT 104:25; **NA<sub>4</sub>.ZÚ.LUM.MA NA<sub>4</sub> harūpi** **NA<sub>4</sub>.KUŠ<sub>x</sub>.HAB** date stone, carob stone, stone of the *irrū*-plant AMT 15,3:5 (joined to AMT 73,1), cf. **NA<sub>4</sub>.KUŠ<sub>x</sub>.HAB** KAR 202 i 46, see *irrū*; *kima NA<sub>4</sub>.ZÚ.LUM(!).MA zīrat* (the gall bladder) is bent like a date stone CT 30 41 K.3946+:16 (SB ext.); *[na<sub>4</sub>.zú.1]um.ma*, [*x.zú.1]um.ma*, [...] *d]ir* = *a-ban su-lu-up-pi* Nabnitu XXII 166ff.; **KA.UD<sup>bi-ir</sup>.giš.bíl** = **NA<sub>4</sub> GIŠ nu-úr-[mi-i]** ibid. 169; *giš.níg.ki.luh.ha*. GIŠ.GÍR = *ab-nu šá a-šá-g[i]* ibid. 171; *giš.zú.[lum.ma]* = *[MIN (= aban) su-lu-up]-pi*, *giš.KA.[UD.giš.bíl]* = *[MIN n]u-úr-me-e*, *níg.ki.luh.giš.[Ú.G]ÍR* = *MIN a-ša-gi* Nabnitu

**abnu A 9**

E 46ff.;  $na_4.zú.lum.ma$ ,  $gán.gán = a-ban su-lu-pi$  Hh. XXIV 255f.; [gán].gán = MIN (= aban) zú.[LUM.MA], [na<sub>4</sub>].gurin.GIŠ.Ú. GÍR = MIN ha-[ru-bi] Antagal VIII 96f.; see also Malku II 131, in lex. section.

**9.** glass — a) in the liquid stage: šumma NA<sub>4</sub> pan karāni bašlu ittaškin if the glass assumes the color of a ripe grape ZA 36 184:30, cf. ana 1 MA.NA NA<sub>4</sub> bašlu to one mina of liquid glass ibid. 190:9, adi NA<sub>4</sub> iraššušu until the glass becomes red hot ibid. 192:22, šumma NA<sub>4</sub> uppūq when the glass has become solid ibid. 194 § 3 r. 2, and passim in this text, see ziqziqqiš, and Nabnitu XXIII 158f., in lex. section.

b) referring to the finished product: ina agurri NA<sub>4</sub>.MEŠ ma'diš usim he greatly beautified (the frieze) by means of glazed bricks OIP 2 148 iv 5; 1-en qūlu NA<sub>4</sub>.MEŠ kūru one qūlu-ornament (part of the harness) with artificial stones (lit. stones from the kiln) ADD 1040 r. 3 (NA).

**10.** in synecdochic uses — a) referring to cylinder seals: dub.ne.ne īb.sar.re.eš ù na<sub>4</sub>.ne.ne i.ni.īb.ra.aš they wrote the tablets and sealed (them) with their stones PBS 8/2 116 case 23 (OB); NA<sub>4</sub> PN MDP 22 124:13; NA<sub>4</sub> PN KAJ 1:27, also ibid. 33:1, KAV 175:1; NA<sub>4</sub> PN HSS 9 60:10, and passim in Nuzi.

b) referring to a boundary stone, a stela, etc.: NA<sub>4</sub> šuātu ina ašrišu unakkaruma (whoever) removes this(boundary) stone from its place BBSt. No. 4 iii 2, cf. NA<sub>4</sub> la tāri u la ragāmi BBSt. No. 3 iii 30; mihišti ab-ni ša lām abūbi inscriptions on stone from before the flood Streck Asb. 256:18; malṭaru ša NA<sub>4</sub>.MEŠ inscriptions from stone (objects) CT 22 1:24 (NB, let. of Asb.); as border markers: NA<sub>4</sub>.MEŠ ina ZAG.MEŠ ina berišunu iltakkan he placed the stones along their common border MRS 9 77 RS.17.368:7'; NA<sub>4</sub> zaqpu erected stone (marking the borderline of a field) ADD 414:11 (NA).

c) referring to a stone container: 57 ab-nim ī.GIŠ 57 stone (bowls) for oil Wiseman Alalakh 320:1, also 183 ab-nim ī.GIŠ ibid. 321:1, 1 ab-nu LĀL one stone (bowl) for honey ibid. 57:32 (all OB).

**abrakkūtu**

d) referring to an ornament: 1-nu-tum NA<sub>4</sub>.MEŠ KÙ.GI G[AR] one set of “stones” set in gold (as female finery) EA 27:112, cf. ibid. 26:66 (list of gifts of Tušratta).

e) referring to a millstone: see Nabnitu L 170, in lex. section; 1 áb-na-am sú-am KTS 47c:17 (OA).

Ad mng. 5: Oppenheim, JNES 18 125ff.; ad mng. 7: Thompson, AfO 11 336ff.

**abnu A** in šūt abnī (šāt abnī) s.; (mng. uncert.); SB\*; cf. abnu A.

a) šūt abnī: ibašši PN mallāhu ša PN<sub>2</sub> šu-ut NA<sub>4</sub>.MEŠ ittišu there is (someone named) Ur-šanabi, the boatman of Utanapištym, (who has) the šūt abnī with him Gilg. X ii 29; tuh-tappi šu-ut NA<sub>4</sub>.MEŠ you have broken the šūt abnī into pieces ibid. iii 38; iš-bat(or -mid) kappašuma x x [ina sikkāt]i irtēšu u šu-ut NA<sub>4</sub>.MEŠ pu-lu(?)-ḥ[u-ma ...]-ú elippa ša la [... ana mē] mūti he (Gilgāmeš) seized (or: fettered) his (Uršanabi's) wing and [...] nailed him down [with pegs], the šūt abnī were frightened [and left(?) with] the boat [for] the [waters] of death without [their boatman, or: without Gilgāmeš] ibid. iii 41, restored from BM 34193+ ii 22, see Wiseman apud Garelli Gilg. pl. 6 and p. 130, and cf. uh-t[ap-pi] šu-ut NA<sub>4</sub>.MEŠ] BM 34193+ ii 24.

b) šāt abnī: [ša ...]-ti-šú ikmū iksū šá-at ab-ni (Ninurta) who captured ..., who bound the šāt abnī RA 51 108:11, dupl. CT 15 39 i 11 (Epic of Zu).

(G. Meier, OLZ 1940 305 n. 3; Goetze, JCS 1 261 n. 51.)

**abnu B** (or apnu) s.; (mng. uncert.); syn. list.\*

ab-nu = sis-sin-nu (after synonyms for gišimmaru) Malku II 131.

Since the following line has a-nu = i-ṣu, the entry ab-nu is possibly a mistake for a-nu, which is one of the Sumerian equivalents of sissinnu.

**abrakkatu** see abarakkatu.

**abrakkūtu** s.; service and status of a female steward at the Assyrian court; SB\*; wr. syll. and SAL.AGRIG(IGI+DUB)-(ú)-ti; cf. abarakkātu, abarakku.

**abrammu**

*ana epēš SAL.IGI+DUB-ú-ti ūbila* (var. *uše-*  
*bila*) *adi mahrija* he brought (var. sent) (his  
 own daughter and his brothers' daughters)  
 to act as servants (at my court) (parallel:  
*māršu ... ana epēš ardūtiya* his son to do  
 obeisance to me) Streck Asb. 16 ii 57, also ibid.  
 18 ii 66, 71 and 79, 24 iii 22, also Piepkorn Asb.  
 p. 42:54, note, wr. *ab-rak-ku-ti* ibid. p. 54:97.  
 Piepkorn Asb. p. 43 n. 33.

**abrammu** s.; (a bird); SB.\*

[x.x].x.gal mušen = [a]b-ram-mu = x-[...]  
 Hg. B IV 248 in MSL 8/2 167.

*šumma MUŠEN ab-ra-am-[mu ...]* (between  
*azangu[nu]* and *nannaru*) CT 40 49 footnote  
 referring to K.12511 (SB Alu).

**abrātu** s. pl. tantum; mankind; OB, SB.

*ab-ra-a-tum*(vars. -tu, -ti) = *ni-i-šu*(var. -ši)  
 Malku I 180; *hu-uš-ra-an-ni* = *ab-ra-a-tú* ibid. 183;  
*ab-ra-a-tum* = MIN (= [*ni-i-ši*]) CT 18 21 Rm. 354  
 r. 5 (Explicit Malku), [*ab-r*]a-a-ti = UN.MEŠ CT 18 5  
 K.4193:4; *ab-ra-ti* = *ni-i-ši* LTBA 2 1 iv 16, also  
 ibid. 2:80.

*bēlēti ša dadmī ab-ra-ti-ši-in* you (Nanâ)  
 rule over mankind everywhere VAS 10 215:23  
 (OB lit.); <sup>d</sup>MIN (= *Tutu*) <sup>d</sup>AGA.KÙ *ina* 4-i  
*lišarrihu ab-ra-a-te* in the fourth (place),  
 mankind should praise Tutu (under the name)  
 Agaku En. el. VII 25; *tuma'ir ab-ra-a-ti* you  
 commanded mankind LKA 17:15, see Ebeling,  
 Or. NS 23 346; *situkka uštaħħana kala ab-*  
*ra-a-tu*<sub>4</sub> when you rise all mankind grows  
 warm KAR 184 obv.(!) 24; *ittu damiqtu ša*  
*kalu ab-ra-a-ti* auspicious omen (referring to  
 Ištar) for all mankind Perry Sin pl. 4:6, see  
 Ebeling Handerhebung 128, cf. [*it*]-ti *ab-ra-a-ti*  
*ilat emuq AN.Š[Á]R* AfK 1 22:11; *ab-ra-te*  
*mala bašā ana DN [dulla]* all mankind,  
 [worship] Nisaba! Lambert BWL 172 r. iv 15,  
 cf. *ab-ra-te lištešera li[kūna] mālitān* let  
 mankind prosper, be settled everywhere  
 ibid. 170 i 20; *zi-kir-l-šu!*(!) [*kima dišpi*] [ù]  
*lallari eli ab-ra-a-ti li-«šá»-tib* may his  
 (Marduk's) command be as sweet as honey  
 and ghee to mankind Pinches Texts in Bab.  
 Wedge-writing 16 No. 4 r. 3; *ina balika ul ibbannā*  
*ab-ra-a-[tu]* without you (Šamaš) mankind  
 is not created AMT 71,1:35, cf. ibid. r. 12, also STT  
 73:9 and 29; *utul ab-ra-ti* shepherd of man-  
 kind KAH 1 15:3 (= AOB 1 132 No. 4, Shalm. I).

**abriqqu**

The etymological background of this poetic  
 term for mankind remains obscure; there is  
 no cogent reason to assume that it should be  
 connected with an adjective *abru*, q.v., for  
 discussion.

von Soden, ZA 44 39.

**abriqqu** (*abariqqu*, *agriqqu*) s.; (a priest);  
 OB, SB; Sum. Iw.; wr. syll. and ÁB.NUN.ME.  
 DU (= a brig).

*ab-ri-ig* NUN.ME.DU = *ab-riq-qu* Diri IV 73, cf.  
 NUN.ME.DU = *a-ba-ri-[ik]-ku* Proto-Diri 344; NUN.  
 ME.DU = *ag-ri-qu* (preceded by *kišibgallu*, *ap-gal-*  
*lum*) Lu II iv 7', cf. ÁB.NUN.ME.DU (after enkum,  
 ninkum, NUN.[ME]) Proto-Lu 248.

*ag-ríg* (var. *ág-ri-ig*) IGI+DUB = *ag-ri-iq-qu*, *a-ba-*  
*rak-ku* Diri II 108f., cf. [*ag*]-ri-ig IGI+DUB = *a-ba-*  
*ra-ak-kum*, *ág-ri-ig-gu-um* (var. *ág-ri-ik-ku*) Proto-  
 Diri 106–106a; obscure: KA = *ab-ri-ku* CT 18 30  
 r. ii 30, dupl. RA 16 167 iv 35 (group voc.).

NUN.ME.DU : *ab-riq-qu* K.2946 i 14f., see usage b.

a) in OB: PN ÁB.NUN.ME.DU (witness,  
 listed after the sanga, the *kišib.gál*, and  
 the *ababdû* and followed by two *išippu*'s,  
*gudapsû*'s) UET 5 191:32 and 33.

b) in SB lit.: *išib guda* NUN.ME NUN.ME.  
 DU Eridu.ga.ke<sub>x</sub>(KID) e.ne.n[e ...] giš.  
 erin giš.šur.mìn 7 a.rá min.àm ka.zu  
 ba.a[n.du<sub>8</sub>.eš] : *išippu pašišu apkallu ab-*  
*riq-qu ša Eridu ina* [...] *erēni šur-i-ni sibit*  
*adi šina pīka ip-[tu-ú]* the purification priest,  
 the anointed priest, the wise man (and) the *a*.  
 of Eridu have twice seven times performed  
 the ceremony (called) “opening the mouth”  
 upon you (the god addressed) with [...] of  
 cedar and cypress K.2946 i 14f., cf. [NUN.ME  
 NUN.ME.DU] d ù.a.bi : *apkallu ab-riq-qu ka-*  
*lašunu* all the wise men and *a*-s (should  
 prepare a pure ritual arrangement for you)  
 CT 16 37:34.

c) in the geographic name Ki-abrig: URU.  
 KI.ÁB.NUN.ME.DU UET 5 487:20 (OB); for other  
 refs., see Edzard Zwischenzeit 55 n. 251.

The SB refs. cited sub usage b show that  
 the function of the *abriqqu* was that of a  
 purification priest, and as such was in no  
 way identical to the *abaraku*. However,  
 already in Proto-Diri the similarity of the  
 two words caused confusion and *agrikku* (or  
*agriqqu*) is listed there as equivalent to the

**abriš**

Sumerogram IGI+DUB with the reading agrig, which elsewhere corresponds to Akk. *abarakku*. This confusion is repeated in Diri. The equation with Sum. KA attested in the group vocabulary remains obscure.

**abriš** adv.; like a brushwood pile; SB\*; cf. *abru A*.

*bīt Haldia ilišu ab-ri-eš aqūdma ušalpita sāgišu* I set the temple of his god Haldia afire as if it were (merely) a pile of brushwood and desecrated his sanctuary TCL 3 279 (Sar.), cf. *ebāru* ... *ab-ri-iš aqūdma* ibid. 275.

**abru** (or *apru*) adj.; (mng. uncert.); SB.

*du-ú-ru ab-ru mu-kāt-ti-mu gārēšu* a .... wall which ....-s its foes Lambert BWL 100:29, restored from dupl. BM 33819, courtesy W. G. Lambert.

The passage is difficult and does not support the mng. "strong" for which one may only cite the uncertain correspondence [ka-al] [KA]L = *wa-ab-rum* (or *wa-at-rum*), [*wa-a]q-rum* A IV/4:288. In *qibiti el qibitika lu ab-ra-at* may my word be more .... than your word RA 36 11:10 (Mari inc.), *abrat* is replaced in lines 8f. and 11f. by *ha-ab-ra-at* and seems to be a scribal omission for <*ha>-ab-ra-at*. Since this latter form is always invariable in the text (see Thureau-Dangin, RA 36 11 n. 5), it is difficult to see in it some Akkadian stative of an adjective (*h)abru*. The adjective *itburtu* (q.v.), even if etymologically connected with *abru/apru*, does not offer any decisive clue.

Of the passages assembled in AHw. 7a sub *abru(m)*, the vocabulary ref. belongs to *abru C*, the word in VAS 10 214 v 35 can as well be read *si(!)-ra-at* (*śiknassa*), and *abrūtu* (q.v.) is, according to its Sumerian equivalent, a substantive. To interpret *abrātu*, the poetic term for mankind, as "strong" (adj. fem. pl. referring to *nišū*) would be without any parallel. It is here assumed to be of unknown derivation, possibly to be read *aprātu*.

**abru A** s.; brush pile; SB; wr. syll. and IZI.HA.MUN; cf. *abriš*.

*izi.ha.mun.dug₄.ga = ab-rum na-pi-ih* the brush pile is set on fire Nabnitu XXIII b 7.

**abru A**

*ab-rum = na-ma-rum* An VII 91; *ab-ru = išātu* LTBA 2 1 iv 25 and 2:90.

a) in hist.: 115 *ālāni ša limītiša kīma ab-ri aqūdma* I set fire to 115 villages around it as if they were brushwood TCL 3 182 and 268 (Sar.); *qi-da-at ab-ri* the lighting of brush piles (for signal purposes) ibid. 250; *ab-ru uttappiha* (from Assur as far as the quay of Babylon, every third of a mile) piles of brushwood were lit (for illumination) Borger Esarh. 88:19, cf. *ab-ri nuppuḥu dipārī qēdu* (from the quay of Assur to the quay of Babylon) piles of brushwood were lit, torches set afire (the illumination thus made extended for one double mile) (report on the same occasion) Streck Asb. 264 iii 10.

b) in rit.: *ab-ru ana DN u DN<sub>2</sub> tunammar* you light a pile of brushwood for Ea and Marduk RAcc. 9:4; IZI.HA.MUN TA *gizillī* ... *innappaḥ* the brushwood pile is lit with the cult torch ibid. 69:7; TA *gizillī* IZI.HA.MUN *ina panīšunu ušasbatma* (the érib *bīti*) lights the brushwood pile before them with the torch ibid. 13; IZI.HA.MUN ... *inappaḥ* they(!) light the brushwood pile ibid. 16, 22 and 25, wr. *ab-ri* ibid. 27; *qī-lu-tu<sub>4</sub> šā ab-ri DÙ-šū-nut[i]* you perform the burning of the brushwood pile for them K.2596 iii 11; *ab-ra tuštabhaz kīma ab-ra alaktašu tugtattū* you set the brushwood pile on fire, when you have let the brushwood pile burn down (you make a libation) 4R 55 No. 2:17f., see Ebeling, ArOr 17/1 187; *ab-ri šā GI.DÙG.GA tu-kab(!)-[bat] tada[ki] ...* you extinguish the pile (made) of sweet reed, you remove (it) BA 10/1 106 No. 25:3; *ab-ru teṣēn ina muhhi ab-ri* 7 NINDA. zíz.ĀM *tar-kas* you pile up brushwood and arrange on the pile seven breads of spelt KAR 25 iii 14, see Ebeling Handerhebung 18; you fill seven jugs with honey, ghee, wine, beer and water *ina muhhi ab-ri teṣēn* and heap them on top of the brushwood pile KAR 25 iii 18, cf. AMT 84,4 iii 11; [7-šū] *ana ab-ri šā* DN 7-šū *ana ab-ri šā* DN<sub>2</sub> *tamannu* you recite (the incantation) seven times before the brushwood pile of Marduk, seven times before the brushwood pile of Erua KAR 26 r. 26; INIM.INIM.MA *ina mūtāni ina pa-an ab-ri* [...] incantation to be [recited] before the brush-

**abru B**

wood pile in case of pestilence OECT 6 pl. 12:7, see TuL p. 163.

In An VII 91, cited in lex. section, *na-ma-ru* has been interpreted as *nāmaru* “tower.”

Zimmern, ZA 32 178.

**abru B (apru) s.; wing, fin; OB, SB.**

[á.búr(?)], [á.tir] = *ab-ru* = (Hitt.) pár-ta-a-u-wa-ar wing Izi Bogh. A 45f.

nì kur.gúr.gúr NUN.Á.TIR.imin.na.mu : mu<sub>kanniš</sub> šadī nūna ša siba ab-ra-šú (I hold the weapon) which (makes) the mountain regions bow down in submission, the “Fish-With-the-Seven-Fins(?)” Angim III 30.

*ab-ru* = *rit-tum* Malku IV 215.

*nukkis kappišu ab-ri-šú u nuballišu* cut off his wings, his a. and tail feathers Bab. 12 26:6, cf. *unakkis kappišu ab-ri-šú nuballišu* ibid. 30:22 (Etana), also *nukkis ab-re-e-šú* STT 21 iii 108 (SB Zu), and dupls., see Ebeling, RA 46 36:11, also *ikkis ab-re-[šu]* RA 46 38:34; *aja ipparšidka ina mithuri a-bar-šu limqut* may he not (be able to) fly away from you, may his wing fall in combat RA 46 92:66 (OB Zu); *ina mithur mehîm a-bar-[šu imqut]* at the onrush of the south-storm, his wing fell ibid. 96:77, cf. *ina mithur mehē a-par-šu liddi* STT 21 iii 106 and dupls., see Ebeling, RA 46 36:9, also *ab-ru kappi* STT 21 iii 112, see Ebeling, RA 46 38:16 and 38, Reiner, RA 48 148:4; *kima iššûri nuhhutu ab-ru-ú-a ušemmiš kappi ja itapruša ul ale'i* my wings are clipped like (those) of a bird, he plucked my pinions, I cannot fly (any more) PBS 1/1 14:8f.

The Angim ref. to the fin(?) of a fish is unique.

For CT 16 9 i 34f., see *abru D*. The passages YOS 10 45:44 and 46 probably should be read *du(!)-ri šaknat*, see *turru*.

**abru C (aplu) s.; (a priestly official of low standing); lex.\*; cf. *abrūtu*.**

bu-ur BUR = *ap-lu* S<sup>b</sup> I 13, cf. bu-ur BUR = *ab-ru* S<sup>a</sup> Voc. M 11, see MSL 3 65 note; bu-úr BÚR = *ab-rum* A VIII/2:185; sag.bur.ra = *ap-lu* Lu IV 209; lú.sag.su<sub>x</sub>(BU).ud.ru = *ab-rum* ZA 9 162 iii 17 (group voc.); bur<sup>úr</sup>, bur<sup>úr</sup>.gal, bur<sup>úr</sup>.gal, x.bur, bur.sag, bur.gi<sub>4</sub> Proto Lu 557ff.

The designation appears in Lu between *egû*, “sinner,” *gada.lá*, “linen-clad,” *burru* and *nāru*, “singer.” The ref. to sag in two

**absahurakku**

passages could be taken to indicate that the *abru* wore either a characteristic headgear or hair style.

Landsberger and Hallock, MSL 3 65 n. to line 11.

**abru D s.; hole, hiding place; SB\*.**

buru<sub>5</sub> á.búr.bi.ta ba.ra.e<sub>x</sub>(DU<sub>6</sub>+DU).dè : iš-sûru ina ab-ri-šú ušellû they (the demons) drive the bird out of its hiding place CT 16 9 i 34f., cf. buru<sub>5</sub> mušen.gin<sub>x</sub>(GIM) (var. .bi) á.búr.ba nì hé.ni.ib.ra may they be smitten in their hiding places like ....-birds TuMNF 3 30 iii 7, and dupls. (Curse on Akkad), courtesy Å. Sjöberg.

In the parallel lines *apāti*, “pigeonholes” (line 33), *qinnu*, “nest of the swallow” (line 37), and *bit emüti* (line 29) and *bit abišu* (line 31) are mentioned. The word cannot be connected with *abru A*; it is possibly a loan word from Sum. á.búr or a scribal mistake.

**abru E s.; (mng. unkn.); OAkk., Akk. lw. in Sum.**

á.b.ru.ma dаб<sub>5</sub>.ba (delivery of animals) Eames Coll. N 4:3; á.b.ru.um.ma.BA.[AN] (translit. only, read: dаб<sub>5</sub>.b[a]? ) (delivery of animals) Çig-Kiziliyay-Salonen Puzriš-Dagan-Texte 560:20; á.b.ru.um.še (delivery of staples) UET 3 905:16.

Referring either to a locality, or to the purpose and occasion for which the delivered goods are needed.

**abrummu** see *amrummu*.**abrūtu** s.; collegium of the *abru*-priests; SB; cf. *abru C*.

na.ám.gala na.ám.bur.ra nar.balag.ta mu.ra.an.gub : ka-lu-ú ab-ru-tu<sub>4</sub> ina tì-gi-i iz-za-az-zu-ni-[kum] the kalá-priesthood (and) the *abru*-priesthood stand ready with the harp (songs) for [you] SBH p. 109:79f.

See discussion sub *abru C*.

**absahurakku (absuhurakku) s.; (a fish); OB; Sum. lw.**

[áb].suhúr KU<sub>6</sub> = ab-sa-hu[r-rak-ku] Hh. XVIII 98, cf. áb.suhur [KU<sub>6</sub>] = šu KU<sub>6</sub> Nabmitu X 230; ab.suhur KU<sub>6</sub> (followed by nindá.ab. suhur KU<sub>6</sub>) SLT 76 v 7.

**a)** in Ur III: KU<sub>6</sub> ab.suhur UET 3 1294:9, 1301:1, ITT 2 p. 12 3046, and ibid. p. 20 4361.

**absinnu**

**b)** in OB: 1 šu.ši ab.suhur KU<sub>6</sub> (followed by nindá.ab.suhur KU<sub>6</sub>) Riftin 64:1, also (always occurring with the highest number in a list of deliveries of fish) ibid. 10, 16, 22, 28 and 34; 20 15 še 4 šu.ši ab.suhur KU<sub>6</sub> twenty (shekels worth of a.-fish) (at) 15 ŠE (of silver each), (amounting to) 240 a.-fish RA 15 187:17.

Landsberger, MSL 8/2 41.

**absinnu** (*abšennu*) s.; furrow; SB; Sum. lw.; wr. syll. and AB.SÍN with phon. complement.

[ab-si-in] [APIN] = še-er-~~šu~~-um, ab(!)-si(!)-nu-um MSL 2 147 ii 6f. (Proto-Ea); ab-si-in KI.AŠ.AŠ = ab-šin-nu, še-er-<sup>2</sup>-u Diri IV 276f.; [...] = MIN (= šapāku) ša a[b-ši-i]n-ni Nabnitu K 71f.; [ab.sí]n.KA.KAK, [ab.sí]n.dun.dun = MIN (= mahāsu) ša AB.SÍN Nabnitu XXI 28f.

kur.kur.re ab.sín.na nu.gub.bu : ina mātāti [ab-še-en-nu ul e]m-d[u]-ma Lugale VIII 17.

bēlu rabū ša ina balšu Ningirsu ika u pal-gi la ušteššeru la ibannu ab-še-na mighty lord (Enmešarra) without whom DN cannot keep ditch and canal in good condition, cannot create a furrow Craig ABRT 2 13 r. 5; (the grain was five cubits high) ina AB.SÍN-ni-šú in its furrows Streck Asb. 6 i 46.

Only poetic SB texts use the word *absinnu*. Refs. with the logogram AB.SÍN are cited sub šer'u. For the star name MUL.AB.SÍN see *sissinnu* (on the evidence of CT 33 1:11, according to Weidner Handbuch der Astronomie 142:11 and n. 9, cf. also *sis-sin-nu* <sup>a</sup>Erua LBAT 1497 i 3', dupl. to CT 33 1). For unilingual Sumerian refs., see Falkenstein, ZA 49 141.

Landsberger, MSL 1 152ff. and JNES 8 280 n. 107.

**absuhurakku** see *absahurakku*.

**abšānu** s.; rope (as part of the yoke); OB, SB; Sum. lw.

al AL = ki-ip-pu, allu, ab-šá-nu A VII/4:18-20 in JCS 13 121 i 4ff.; an-ki-ga-al-lá AN = x-[x] (-) ab-ša(or -ta)-nu-um A II/6 school tablet 12.

la.ra.ah = ab-šá-nu (followed by pap.ḥal = pušqu) Erimhus VI 4.

[...] = [x (x)]-šá-nu Malku IV 162, followed by [...] = ni-i-rum ibid. 167.

**a)** referring to labor imposed on gods by the gods: ša ... ab-šá(var. -ša)-na endu ušassiku eli ili nākirišu who removed the yoke

**abšānu**

imposed (on them) from the gods, his (former) enemies En. el. VII 28; [šu-ut]-bi ab-šá-na la sākipi i nišlā nīni lift the yoke that leaves no surcease, let us rest En. el. I 122.

**b)** referring to labor imposed on man by the gods: attima šassūru bāniat awilūtim binima lullā libil ab-ša-nam ab-ša-nam libil you are the mother-womb which creates mankind, create Man that he may bear the yoke, may he bear the yoke (parallel: let him carry the corvée basket of (i.e., carried by) the gods) CT 6 5 iii 9f. (OB lit.), see von Soden, Or. NS 26 308; ilku ša la nēmeli a-šá-āt ab-šá-nu I was pulling a yoke in a profitless corvée Lambert BWL 76:74; serdāki āhuzu libil tūb libbi ubil ab-šá-na-ki pašāha šukni I have seized your poles—may I (now) have joy, I was bearing your yoke—(now) give ease BMS 8 r. 7 and vars., see Ebeling Handerhebung 60:26; játi arad pálīhka kurbannima la-šu-ṭa ab-šá-an-ka be gracious toward me, your servant, and let me bear your yoke Streck Asb. 22 ii 125.

**c)** referring to labor imposed on conquered people by the king: ša ... ana šépēja ušaknišuma i-šu-ṭu ab-šá-ni (the people) whom they (the gods) had brought to submission at my feet so that they pulled my rope Winckler Sar. pl. 35 No. 75:154, cf. nišē ... lišaknišašsuma li-šu-ṭa ab-šá-an-ni Streck Asb. 294:7; nīr bēlūti[ja ēmissunūti] i-šu-ṭu ab-šá-a-ni I placed my royal yoke upon them (and) they pulled my rope Winckler Sar. pl. 24 No. 50:8 (= Lie Sar. p. 74), and passim in Sar., cf. YOS 1 42:10 (Asb.); ana nīr DN ušaknišu-šuma e-mid-du-uš ab-šá-a-nu (PN whom) I had brought to submission under the yoke of Aššur, and upon whom I imposed the rope AfO 14 46:16 (Sar.), cf. ša GN e-mid-du ab-šá-a-ni-šu Lyon Sar. 13:30, cf. also PN šarrašu ēmid ab-šá-a-ni I laid my yoke upon Hezekiah, its king OIP 2 86:15 (Senn.); šūt rēšika elišunu šukunma li-šu-ṭu ab-šá-an-ka place your official over them so that they may pull your rope Borger Esarh. 103:13; ina kussišu ušešibma i-šu-āt(var. -ṭa) ab-šá-a-ni I seated (PN) on his (the deposed king's) throne so that he may pull my rope Borger

**abšennu**

Esarh. 52:70, cf. *nadān bilti katré bēlūtija ēmissuma iá-aš-ti*(var. -ta) *ap-šá-a-ni* OIP 2 31 ii 68 (Senn.), cf. *i-šú-tu ab-šá-a-ni* Borger Esarh. 87:17; *islâ GIŠ.ŠUDUN bēlūtija ša DN ēmeduš i-šu-ṭu ab-šá-(a)-ni* he had cast off the yoke of my lordship which Aššur had imposed upon him that he might pull my rope Streck Asb. 64 vii 88; PN who had not bowed to the kings, my fathers *la i-šu-ṭu ab-šá-an-šu-un* (and) had not pulled their rope Streck Asb. 18 ii 77; *ina ab-ša-a-ni la tapšuhti uhalliq kul-lat-sin* with a yoke without relief he (Nabonidus) ruined all of them 5R 35:8 (Cyr.); the Babylonians [šal] *kīma la lib[bi ili]ma ab-šá-a-ni la simātišunu šu-x-x* who against the wish of the gods were subjected to(?) a yoke which was inappropriate for them ibid. 25; *Ningal ... simitti GIŠ nīrišu lip̄turma lišbira GIŠ ab-šā-an-šu* may DN turn loose the team (harnessed to) his yoke and break his harness Streck Asb. 292:21.

The word *abšānu* is a loan word from Sum. á.b.sag, attested, e.g., in Genouillac Tablettes Sumériennes Archaiques 31 i 3f., etc., see SL No. 420/14, also dur.á.b.sag (part of the yoke of the plow) STVC 75 ii 18 and dupls., courtesy M. Civil. The word occurs in Akkadian only as a literary term referring to “labor,” “corvée,” etc., but never in lists enumerating parts of the chariot, nor in any context dealing with chariots, wagons, or physical labor; hence it is difficult to establish its exact nature. Only in Streck Asb. 292:21 is it preceded by the determinative GIŠ which may serve as an indication that it could be a wooden yoke; however, the context is atypical. In the other contexts, especially when it occurs with the verb *šātu*, “to pull,” or parallel to *serdū*, “pole” (BMS 8 r. 7, 5R 35:8f.), and when it occurs beside *nīru*, “yoke,” the translation “rope” seems more appropriate in accordance with the Sumerian usage.

**abšennu** see *absinnu*.

**abšu A** (or *apšu*) s.; (a strap or band); syn. list.\*

**abtu**

*ab-šu = ni-ib-ḥu* (for context see *e'al'u*) An VII 260.

**abšu B** (or *apšu*) s.; (a grass seed); Nuzi, NA\*; Hurr. pl. *abšena*.

Ú.GÚ, ú *ab-šu* : ú *ka-ak-ku* lentil Uruanna II 471f., restored from Köcher Pflanzenkunde I iv 33'f.; ú.še.gú, ú.še.gú.TUR : ú *kak-ku-u*, ú *kak-ku-u* : ú *ab-šu* Uruanna II 474ff.; [ú š]E *ab-šú MAN-an-gu* (var. ú *ab-šu an-[x]*) : ú *lāl-(la)-an-gu* Uruanna II 478, cf. ú.gú.TUR, ú *ab-šu la-gu* : ú *la-gu* Köcher Pflanzenkunde I iv 36'f.

1 ANŠE *ab-šu ša šibše* one homer of *a*. from the field tax KAJ 134:2; 100 ŠE *ab-ši qalûte* 100 ŠE *šu-i qalûte* one hundred (baskets of) roasted *a*-grains (or seeds), one hundred (baskets) of roasted *šu'u*-seeds (for the royal banquet) Iraq 14 43:128 (Asn.); three silas of barley *ana ab-še-na* ú *ana šu-e-na aš-ši* HSS 13 382:9 (translit. only).

The grass *šu'u* listed beside *abšu* in Iraq 14 and probably in the Nuzi ref. occurs in the plant lists with the vetches, e.g., Köcher Pflanzenkunde I iv 31' and 11 iii 68. In Assyria, this seed of a wild plant seems to have been used as a foodstuff.

**abtāti** s. pl. tantum; ruins; NA, NB royal; cf. *abātu* A.

*libitti kummiša u agurri taħluptiša ab-ia-a-ti ekširma miqittaša ušzizma šitir šumija ina ke-še(text -li)-ri ab-ta-a-ti-ša aškun* (in a favorable month, on an auspicious day) I repaired whatever (of) the brickwork of its (the temple's) tower and the baked bricks of its covering (was in) ruins, and I re-erected what had fallen down, and I deposited an inscription with my name in the repaired part of its ruins VAB 4 98 ii 10 and 13 (NbK.), cf. *uddušu ešrēti kešeri ab-ta-a-tim* (Marduk entrusted to me) the renewal of the sanctuaries, the repair of the ruins ibid. 110 iii 29; *ša ... ab-ta-a-ti ana ki-ši-ri agē bēlūti īpiruš* whom (the gods) have given the crown of supremacy so that he may (organize the country and) repair the ruins Böhl Leiden Coll. 3 34:4, reading after KAH 2 136b 8 (Sin-šariškun).

**abtu** adj.; ruined, decayed; SB, NB; wr. syll. (GUL VAS 1 70 iii 17); cf. *abātu* A.

**abtūtu**

é.mu gul.la.bi ér na.ám.mà.ni : bīti ab-tu  
bikita ublamma my ruined temple has given me  
only wailing(s) SBH p. 141:221f.

a) said of gods: (Marduk) *ša kīma binūti-šuma* (var. [š]u-mi-šu-ma) *ikširu kalu ilāni ab-tu-ti* who re-established (lit. mended) all the defeated (lit. ruined) gods according to his (Marduk's) own nature (var. name, referring to *ilu mušneššu* in preceding line) En.el. VI 152; DINGIR.MEŠ *ab-tu-tu ša ina libbi tāmtim* (in broken context) CT 22 48:4 (mappa mundi); uncertain: *kī ša DINGIR ab(text ba)-ta ana nārišu* Gössmann Era III 32, see Frankena, BiOr 15 13.

b) said of houses and house lots — 1' in SB: BĀD KÁ.GAL.MEŠ É.GAL.MEŠ *ab-tu-ti ša qereb Kalha maqtu* (var. *ma-aq-tu-[til]*) *akšir I* repaired the wall, the city gates (and) the ruined palaces which had been destroyed in Calah Iraq 23 177:37 (Esarh.), cf. URU.MEŠ *ab-tu-[tu]* (in broken context) CT 22 48:2 (mappa mundi).

2' in NB: 2 É.MEŠ GUL.MEŠ *šá naqāru u e-pe-<šú>* two ruined houses to be torn down and rebuilt VAS 1 70 iii 17 (NB kudurru), cf., wr. É *ab-tu* WVDOG 4 pl. 15 No. 2:1; *tuppi* É *ab-tu ša napāṣu u epēšu* tablet (concerning) the lot of the ruined house to be torn down and rebuilt AnOr 8 2:1 and 3:1, cf. TuM 2-3 274:1, TCL 13 205:1; x GI.MEŠ x KÙŠ x ŠU.SI É *ab-tu* a house lot of x reeds, x cubits, x fingers, in ruins Nbk. 164:1, cf. x GI.MEŠ É *ab-ta* Camb. 423:1, also VAS 5 96:1, Nbk. 4:1; ŠU.NIGIN x GI.MEŠ *mišihti* É *ab-ta* Camb. 349:16; x GI.MEŠ É *ab-ta u kišubbū* an x-reed house lot, in ruins and the (pertinent) lot Dar. 100:1, cf. É *epšu ab-tu u kišubbū* Nbk. 328:2; É *epšu u ab-ta* a house lot (of x reeds) built on or in ruins BIN 2 130:2; GI.MEŠ *gabbi* É *epšu u ab-ta* the entire house lot (measured in) reeds, built on or in ruins (division of property) Dar. 379:30, cf. also *ab-ta*(text -ga)-*atū<sub>4</sub>* *i-ga-* *qanāti* Dar. 323:17 (coll.).

The interpretation of the signs *ša ab-du-ut-sa x-UD* in Smith Idrimi 94 as *ša abtūtsa kapdu* is too uncertain to assume a noun *abtūtu* on this basis.

**abtūtu** (AHw. 7b) see discussion sub *abtu*.

**abu A**

**abu A** s.; 1. father (natural or adoptive), also as component in the kinship terms *abi abi*, *abi ummi* grandfather, *abu-ummu* parents, 2. father as form of address, honorific title, 3. (in plural) forefathers, ancestors, 4. sheikh, 5. principal (of a business), master, expert, foreman, 6. part of the seed plow; from OAkk. on, Akkadogram *a-bu* (also with suffixes) and *a-bi a-bi-ia* in Hitt.; pl. *abbū*, *abba'u* in OA and MA, *abbūtu* in MB Alalakh and EA, for Mari, see *abu bīti*; wr. syll. and AD (AB.BA in OB titles and Bogh., RS and EA, A.A Smith Idrimi 87, LÚ.A.BA MRS 9 137 RS 18.06+ :15', AB.BA ibid. p. 219 RS 17.424C+ :25, AT.TA VAS 8 4:4, Waterman Bus. Doc. 39:6), with det. LÚ passim in EA, also BRM 2 33:3, CT 4 32a:7, BOR 4 132:21 (NB); cf. *abbūtu*, *abi ašli*, *abi sābi*, *abu A* in *bīt abi*, *abu bīti*.

a.A = *a-bu-um*, a.A.A = *a-ba-bi-im* grandfather MSL 2 127 i 16f. (Proto-Ea); a-a A = [a]-*bu* A I/1:107; [e] [A] = [a]-*bu*, [um]-*mu* A I/1:46f.; a-a-a-a Ax A = *a-bi-a-bi* A I/1:129; a.a.a = *a-bi-a-bi* Lu III iv 74; lú.a.a.ní.te.gá = *pa-li-iḥ a-bi* (followed by *ādir ummim*) OB Lu Part 6:14 and B iii 40; me-e A = *a-b[u]* A I/1:122.

ad.da, NINDÁ, a.a, pa<sub>4</sub>, ab.ba, bil = *a-bu* Lu III iv 68ff., cf. ab.ba, ab.ba, ab.ba.gal, šu.gi, a.a, a.a.a, ad.da, ad.ad.da, bil.gi<sub>4</sub>, pa<sub>4</sub>[bil].gi<sub>4</sub> Proto-Lu 403ff.; a-ad AD = *a-bu* S<sub>b</sub> II 91; ad.a.ni = *a-bu-šú* Hh. I 113; [ad] [AD] = [a]-*bu* Recip. Ea A vi 19; [ad] [AD] = [a]-*bu* = (Hitt.) ad-da-aš S<sub>a</sub> Voc. I 9.

pa PAP = *a-bu-um* MSL 2 130 iv 8 (Proto-Ea); pa-ap PAP = *a-bu* Ea I 265, also A I/6:16, S<sub>b</sub> I 100, S<sub>a</sub> Voc. M 1; pa<sub>4</sub>.bil.gi = *a-bi-a-bi* Lu III iv 74a, also Lu Excerpt II 43.

a.ba = *a-bu* Erimhuš II 270; ab.ba = *a-[bu]* Antagal B 80; [ab] [AB] = *a-bu* A IV/3:89; lugal.ab.ba(var. .a.ab.ba) = MIN (= *šar-ru*) *a-bi* Lu I 62, also Igituh short version 192; giš.má.ab.ba = *e-lip a-bi* Hh. IV 343.

NE = *a-bu*, *ba-nu-ú* RA 16 167 iii 12f. (group voc.); *hi.nir.ukkin.mes* = *a-[bu]* 5R 16 r. 13f. (group voc.); a-ga-ri-in AMA[TÙN] = *a-bu-ú-um*, *um-mu-um* Proto-Diri 482f.; AMA.TÙN = *a-bu* // *um-m[u]* CT 18 49 ii 21; KAR = *ši-bu-um*, KAR = *a-bu-um* Proto-Lu 728f.

lugal.mu bulùg.ga(var. .gá) a.a nu.zu : bēlum tarbit a-bi ul idi O lord, (the *asakkū*) is an offspring who does not know his (own) father Lugale I 29, cf. nun ... a.a.ni(var. .na) la.ba.an.zu.uš : rubá ... a-ba(var. .bu)-šú ul idi CT 16 43:72f.; nir.gál a.a ugu<sub>4</sub>.na zà.mí.zu mah. àm : etil a-bi a-li-di-ka tanittaka şirat prince(ly

**abu A 1a**

son) of the father who begat you, worthy of the highest praise Angim IV 57; a.a <sup>d</sup>Nanna : *a-bu* <sup>d</sup>Nanna Father DN 4R 9:5f., and passim, cf. a.a. <sup>d</sup>IM.ra : *a-bi* <sup>d</sup>MIN SBH p. 20 r. 26f.; a.a. *d*İM.me.ir.e.ne.ke<sub>x</sub>(KID) : *a-bi ilī* TCL 6 51:9f.; a.a. *šā.lá.sū* : *a-bu rem-nu-u* 4R 9:26f.; a.a. *tu.ud.da.gin<sub>x</sub>(GIM)* : [ki]-ma *a-pi*(sic) *a-li-di* KAR 9 r. 5f.; a.a.sag.ge<sub>s</sub>.ga : *a-bi ūa[lmā]t qaqqa* <*d*>im Falkenstein, Analecta Biblica 12 71:4.

<sup>d</sup>Ninurta lugal dumu a.ni sū.ud.bi.šē KA.šū.gál : <sup>d</sup>MIN šarri ūa *a-bu-šū ana rūqēti appa ušalbinušu* Ninurta, king, offspring to whom his father makes people prostrate themselves from afar Lugale I 16; áš a.ni hé.me.a : *lu arrat a-bi-šu* be it a curse of his father Šurpu V-VI 42f.

ad ugu.na *dim.me.ir.e.ne na.ám.lú.* [<sub>u<sub>x</sub>(GIŠGAL).lu</sub>] : *a-bu alid ilī u amēli* 4R 9:32f.; ad.a.ni ūu.gar.ra.ke<sub>x</sub>(KID) : *mutir gimillu a-bi-šū* (Enlil) who avenges his father BA 5 642:5f.; ad.ni <sup>d</sup>En.ki.ra é.a ba.ši.in.tu : *ana a-bi-šū* <sup>d</sup>Ea *ana biti irumma* he (Marduk) entered into the house of his father Ea Šurpu V/VI 19f.; ad.da ù ama nu.un.tuk.a : ūa *a-ba ù um-mu la išū* who has neither a father nor a mother Ai. III iii 28, cf. ad.da.a.ni ù ama.a.ni nu.un.zu.a : ūa *a-ba-šu um-ma-šu la idū* ibid. 30, and passim in Ai. III and VII.

A = *a-bu* (commenting on the name <sup>d</sup>A.rá.nun. na En. el. VII 97) STC 2 pl. 55 r. ii 12, cf. pl. 57 r. ii 12.

*he-ru-u, za-ru-u, nár-dab-bu, ki-in-na-nu-u, it-tu-u* = *a-bu* Malku I 113ff.

1. father (natural or adoptive), also as component in the kinship terms *abi abi*, *abi ummi* grandfather, *abu-ummu* parents — **a**) in gen.: *adi adīni a-bi la immaldu* (see *alādu* mng. 5b) Thompson Esarh. pl. 15 ii 29 (Asb.); PN *a-bi ... inūma ina libbi* PN<sub>2</sub> *ummija šak-nāku imtūt* my father PN died while I was still in the womb of PN<sub>2</sub>, my mother PBS 5 100 i 4, see Schorr, WZKM 29 75f. (OB leg.); DN ... *ilitti* <sup>d</sup>Anim *tamšil* AD *bukur* <sup>d</sup>Enlil offspring of Anu, likeness of (his) father, first-born of Enlil Maqlu I 123, cf. *šumma ana* AD-šū *mašil* if he looks like his father Kraus Texte 25 r. 11 (physiogn.); PN *šu-um a-bi-šu la ud-da* PN did not give his father's name KAV 156:1 (MA); ūa RN *agāšu ahušu* PN 1 AD-šū-nu 1 AMA-šū-nu Bardija was a brother of this Cambyses, they (had) the same father, the same mother VAB 3 15 § 10:12 (Dar.); *mārū warki a-bi-šu-nu illaku* the children (of the wife who went to live in another man's house) go with their father CH § 135:55; AD *ana*

**abu A 1a**

*mārišu ūa irammu inassar[u]* a father reserves for the son he prefers [the extispicy reserved to the initiated] MCT 139 V 3, cf. BiOr 14 192 K.3819+ :4; PN DUMU PN<sub>2</sub> *a-bu-šu eqla u libbāla ipallahšu* PN *kī a-ba-e u* PN<sub>2</sub>, *kī* DUMU.MEŠ *uppassu* PN is the son, PN<sub>2</sub> his father — PN will obey him abroad and in Assur as (one obeys) fathers, PN<sub>2</sub> will treat him as (one treats) children KAJ 6:10 and 13 (MA leg.), cf. *ana a-bi-im murabbišu* to his foster father CH § 192:2, also CH § 191:87, also (referring to the adoptive father) *a-bu-um* CH § 168:22, in contrast to *kima a-bi-im wali-di-im* CH xli 22, cf. RA 46 94:69 (OB Zu), LIH 95:60 (Hammurapi), etc.; *la LÚ.AD.DA.A.NI la um-mi-ia* (this land Jerusalem) is not my father nor my mother EA 287:26, cf. *jānumi* LÚ.AD.DA.A.NI *jānumi* [SAL].LÚ *um-mi-ia* EA 288:13 (both letters of Abdi-Hepa), *kima* SAL. LÚ *um-mi kima a-bi* EA 161:29; *akkī ūa* AD *ana mārešu eppušuni šarru bēlī ana ardānišu ētapaš* the king, my lord, has treated his servants as a father treats his sons ABL 358:22 (NA), cf. ūa AD *ana* DUMU *la eppašuni anāku* [...] attannakka ABL 1022 r. 19 (NA); *kima a-bu ana māri išāmu* just like a father would buy for a son MDP 23 236:6, also MDP 28 416:14, and passim in Elam; *ummi e-nitum a-bi ul i-di* (var. AD *la i-ši*) CT 13 42 i 2, see King Chron. 2 88 (Sar. legend), for personal names of the type *A-ba-am-la-i-di* (as designation of a posthumous child or a foundling in OB, MB and NB) see Stamm Namengebung 321; *ul idi* AD *u um-me amēli* I knew no human father or mother (I was raised by my goddesses) OECT 6 pl. 11 K.1290 : 13 (prayer of Asb.), *[šal la a-bi u AMA* ibid. pl. 13 K.3515:16, cf. AD *u AMA ul urabbanni* ABL 926:13 (NB let. of Asb.); *a-bi u bāntī ižibuiinnima* father and mother abandoned me Lambert BWL 70:11 (Theodicy); *ina an-nitum kima a-bi atta tarammanni lūmur* let me learn through this whether you love me like a father Sumer 14 73 No. 47:22 (OB let.); *mārum ūa ana a-bi la ugallalu ul ibašši* there exists no son who does not cause (his) father troubles VAS 16 15:17 (OB let.); *šumma mārum a-ba-šu imtahaš* if a son strikes his father (they cut off his hand) CH § 195:41;

**abu A 1a**

*māru ša a-bi zārū ša māru ul išāl šu[lumšu]* the son will not inquire after (his) father's health, the father after (his) son's Gössmann Era II p. 21:32, see Frankena, BiOr 15 13b; *māru ina sūqi ētarar AD-šu* the son used to curse his father in the streets Borger Esarh. 12 Ep. 3:15; *šumma a-bu u māru kitmulu* if father and son are angry with each other CT 39 46:75 (SB Alu); *māru ina bū[ši] a-bi-šu-nu[...]* *i-zu-AZ-zu* the sons will share in their father's property YOS 10 41:33 (OB ext.), cf. *mārē ina TI.LA AD-šu-nu BAR.MEŠ* CT 39 35:44; *aplu eli AD-šu ikabbit* the son will become more important than his father CT 20 39:8 (SB ext.), cf. *ana AD-šu ú-wa-tar* CT 27 42 obv.(!) 18, DUMU *mál AD-šu i-ma-si* CT 28 21:22 + K.3680 (both SB Izbu); *māru itti AD-šu kitti itammi* the son will speak the truth to his father ABL 1109:4 (NB astrol.); *māmit a-bi awēlim* an oath (sworn) by the man's father YOS 10 52 iv 26, dupl. ibid. 51 iv 27 (OB ext.), cf. *māmit AD-šu išabbassi* Labat TDP 212:6; *ina ūmu* <sup>t</sup>PN *ana šimti itti AD.MEŠ-šu tattalku* when <sup>t</sup>PN went to her fate (to be) with her fathers TCL 12 36:10 (NB leg.); *ERÍN.MEŠ mala AD.MEŠ-šu-nu mītu bitātešunu ana mārēšunu* *šarru bēli ittadin* the king, my lord, gave the estates of all those persons whose fathers died to their sons ABL 892 r. 19 (NB); *māra ušmātma a-bu iqabbiršu* I shall kill the son, (his own) father will have to bury him Gössmann Era IV 97, cf. *arka a-ba* (var. AD) *ušmātma qēbira ul iši* ibid. 98; *AD-šu AMA-šu* *šēressu našu* his (the demented person's) father and mother are responsible for his disease (lit. him) STT 89:178; *šumma amēlu qāt etemmi AD-šu u ummišu išsabbassu* if a man has attacks caused by the spirit of his father or his mother KAR 184 r.(!) 23, cf. *şalam a-<sup>H</sup>I-im a-bi-ka teppuš* KAR 178 r. vi 35. Note, referring to the relation of the sons to the king: *ma-ru-ú a-ba-šu idākma kussām išabbat* the son will kill his father and seize the throne YOS 10 39 r. 3, cf. *apil šarrim a-ba-šu idākma kussī a-bi ibēl* ibid. 40:21 (OB ext.); *mār šarri ina ḥarrāni AD-šu ibār* during a campaign the son of the king will rebel against his father Boissier DA 232 r. 44 (SB ext.); *mārē šarri ana kussi AD-šu-nu*

**abu A 1b**

*išannanu* the king's sons will compete for the throne of their father CT 27 25:30 (SB Izbu); *mār šarri mālikūt AD-šu ippuš* the king's son will advise his father Izbu Comm. 373; *mār šarri itti AD-šu KÚR* the king's son will become hostile toward his father CT 27 12:7 (SB Izbu).

b) referring to the relationship between man and deity — 1' in gen.: *[l]ibbaka kīma a-bi ālidija u ummi ālittija ana ašrišu litūra* may your heart again become amicably disposed toward me like (that) of my own father and my own mother BMS 11 r. 38, see Ebeling Handerhebung 74; *attama kīma a-bi u umme ina pī niši tabašši* people speak of you (Marduk) as if you were father and mother (to them) BMS 12:34, see Ebeling Handerhebung 78, see also Mullo Weir Lexicon s.v.; Assurbanipal to whom Nabû and Tašmētu showed mercy *kīma a-bi* (var. AD) *u ummi urabbūšu* and whom they raised like a father and a mother Streck Asb. 360 k:3, cf. *kīma a-bi ba-ni-e urabbiuinni* ibid. 210:12, also *kīma AD u AMA ittanarru'unnima* Böhl Leiden Coll. 3 p. 35:18 (= Böhl Chrestomathy p. 35, Sin-šar-iškun); *kī a-bi rēmuk* your mercy (Marduk) is like that of a father AfO 19 55:10 and 12; note (referring to a goddess): <sup>d</sup>Nanā ... *ša kīma AD rēmēnī nashuršu tāb* DN, whose pardon is as sweet as that of a merciful father VAS 1 36 i 16 (NB kudurru), also *anāku AD-ka AMA-ka* I (Ištar) am your father (and) your mother Langdon Tammuz pl. 3 r. i 20 (NA oracles); *maþriš <sup>d</sup>Enlil a-bi-su* Böhl Leiden Coll. 1 p. 12 No. 16b:4 (OAkk.); *ana DINGIR a-bi-ia qibima umma* PN *waradkama* speak to the god, my father, thus(says) your servant PN YOS 2141:1 (OB let.); *ana šulum* <sup>t</sup>PN *ana i-li a-bi-ša* (one lamb) to the god, her father, (for the extispicy) concerning the health of (the *naditu* woman) <sup>t</sup>PN Bab. 3 pl. 9:3, see Goetze, JCS 11 94; <sup>d</sup>Utu ... [a].a sag.ge<sub>6</sub>.ga : <sup>d</sup>Šamaš ... *a-bi şalmāt qaqqadi* BA 10/1 65:25f., see Ebeling Handerhebung 124, also KAR 184 r.(!) 43, *a-bi kibrāti* BMS 33:12, *a-bu šamē u erseti* BA 5 656 No. 17 r. 9, *a-bi ekiātim* ZA 43 306:12 (OB lit.); for *abu* in the titulary of deities, see Tallqvist Götterepitheta p. 1f.; for *il abi*, "the father's god," see *ilu mng. 1b-4'*.

**abu A 1c**

**2'** in personal names: <sup>d</sup>EN.LÍL-a-bi-en-ši PBS 2/2 22:5 (MB), <sup>d</sup>A-num-ki-i-a-bi-ia KAV 26 r. 3'; <sup>d</sup>Samaš-ki-mu-AD-ia KAJ 30:24 (MA); for names composed with *abu*, see Stamm Namengebung p. 53ff., 115, 208ff., 222, 251, 288, 321, and Gelb, MAD 3 9ff. Note *Dil-bat<sup>ki</sup>-a-bi* Gautier Dilbat 14 r. 13 (OB).

**c)** in legal contexts: *ana* PN *a-bi-šu ul a-bi iqabbīma* should he say to his father PN, "You are not my father (any more)" BE 6/1 17:11f. (OB leg.), and passim in adoption documents; *merāka urabbīma umma šūtma la a-bi atta itbi'amma ittalkam u meruwātika urabbīma umma šinama la a-bu-ni atta ... itbi'ama ittalkanima* I raised your son, but he said, "you are not my father," and he left me at once, I also raised your daughters, but they said, "you are not our father," and they left me at once CCT 3 6b:25 and 29 (OA let.); x GUR ŠE *aplüt a-bi-šu* x barley, the estate of his father MDP 24 330:13; *itūruma warki a-bi-šu-nu izūzu* they came back and divided (the estate again) after the death of their father MDP 24 340:8; É.DÙ.A GAL *šu-pa-at a-bi-šu-nu* the main house, their father's residence MDP 22 21:4, cf. *ma-a-a-al a-bi-šu* MDP 24 382<sup>bis</sup>:7 (translit. only); *šumma aššat a'ili la-a a-bu-ša la ahuša la māruša ... har-rāna ultasbissi* if somebody who is neither her father, brother, or son induces an(other) man's wife to travel (with him) KAV 1 ii 105 (Ass. Code § 22).

**d)** as component in the kinship terms *abi abi*, *abi ummi* grandfather, *abu-ummu* parents — **1'** *abi abi* grandfather — **a'** wr. syll., without sandhi: *ana* PN *a-bu-ú a-bi-i-a* Matouš Kultepe 141:12; PN *a-bi a-bi-ia* PBS 7 83:2, cf. *a-bi a-bi-šu* VAS 16 156:2 (OB royal), also *a.a.gu.la.mu pa.bíl.ga 5.kam.ma.mu : a-bi [ra]-[bi]-um a-bi a-bi-ia hamšum* LIH 98:64 and 99:64 (Sum.) = VAS 1 33 iii 9 (Akk., Sam-suiluna); *a-na a-bu a-bi-kà* As. 31 T 205 r. 3' (Tell Asmar); *ša a-bi a-bi-šu* PN BBSt. No. 5 i 33 (MB); RN *šar Misri a-bi a-bi-ka* EA 51:4; *ana* PN *a-bi a-bi-ia* JEN 399:10, cf. *a-bi a-bi-ia* (nom.) JEN 669:15, also *a-bu a-b[i]-ia* JEN 668:5; RN *ana káša ... a-bi a-bi-ka šú* KUB 3 14:2, and passim in this let., also *[a]-bi a-bi-ia*

**abu A 1d**

KBo 1 5 i 5, and passim in this text; *a-bi a-bi-šu* KAJ 149:6 (MA); rarely in lit.: *awat a-bi a-bi-ia* KBo 1 11 obv.(!) 34, *širikti a-bi <a>-bi-ia* LKU 46:6 (copy of an early text); ITI PA<sub>4</sub>. BÍL.GA <sup>d</sup>EN.LÍL.LÁ.KEx : ITI *a-bi a-bi* [<sup>d</sup>EN. LÍL] KAV 218 A ii 29 and 38; ITI *a-bi a-bi ša a-Enlil* [//<sup>d</sup>Lugal.du<sub>6</sub>.kù.ga] a.a <sup>d</sup>En. líl.lá.kEx // <sup>d</sup>MIN *a-bi a-bi ša a-Enlil* CT 41 39 r. 7f. (comm. to *igqur ipuš*); if in a man's house *a-bi a-bi-šú* ÚŠ IGI his dead grandfather is seen CT 38 30:12 (SB Alu); for personal names, see Stamm Namengebung 302.

**b'** wr. syll., with sandhi: *niqî ša a-bi-bi-ni* Smith Idrimi 89; *a-ba-a-bi šarri* MRS 9 54 RS 17.334:20; *ana* PN *a-pa-bi-ia* AASOR 16 67:17 (Nuzi), *a-bi-ni u a-pa-bi-ni* JEN 623:15, cf. ibid. 662:7, 15, 24 and 27; *a-pa-a-bi-ia* EA 29:16, *a-ba-a-bi-ni* EA 42:9; *a-ba-a-bi-ia* KBo 1 8:4, and passim in this text.

**c'** wr. AD.AD: AD.MEŠ-šú-nu AD.AD-šú-nu Woolley Carchemish 2 p. 136:31 (NA); AD.AD-i-ni BIN 2 134:5 (NB), cf. Nbn. 499:4, TCL 13 223:14, ŠEŠ AD.AD YOS 7 167:17 (all NB); *kî ša AD.AD-iá* ABL 292 r. 4, and passim in NB letters from ABL, ABL 885 r. 11, and passim in NA letters from ABL, note AD.MEŠ-šu AD.AD.MEŠ-šu ABL 355 r. 13 (NA); AD.AD DÙ-ia my own grandfather (Sennacherib) Streck Asb. 154 b:18, and passim in the inscrs. of Asb.; AD.[AD]-ia VAB 3 123 a 3 (Artaxerxes II); *māmît* AD.AD *māmît* AMA.AMA Šurpu III 4, and passim in SB rel., also RAcc. 8 r. 14, etc.; note AD.MEŠ-ni AD. AD.MEŠ-ni Craig ABRT 1 26:10.

**d'** wr. A.A: *kîma A.A-ni-ma* Smith Idrimi 87.

**2'** *abi ab(i)-abi* great-grandfather: *a-bu a-ba-a-bi-ia* KBo 1 3:8; AD AD.AD DÙ-ia Thompson Esarh. pl. 17 v 39 (Asb.), AD AD.AD-ia VAB 3 123 a 3 (Artaxerxes II).

**3'** *abi-ummi* maternal grandfather: PN AD AMA-šú his maternal grandfather PN Cyr. 277:4 and 8, *a-bi AMA-šú* ADD 911:6.

**4'** *abu-ummu* parents: *ištu a-bu-um ú-mu-um imūtuni* since the parents died TCL 4 62:6, cf. ibid. 13 (OA); *a-bu-um [um]-mu-um āliduš ulli rēšuš* the parents who begot her elevated her VAS 10 215:17 (OB lit.); *zi <sup>d</sup>En a ma.a.a <sup>d</sup>En.líl.lá.kEx : niš bēli* (var. *bēl*)

**abu A 2a**

*a-bi um-mi*(var. *-mu*) *ša Enlil* CT 16 13 ii 25f., also LKA 77 i 2, cf. *zi* <sup>d</sup>Nin ama.a.a <sup>d</sup>Nin. līl.lā.ke<sub>x</sub> : *nīš bēlti a-bi um-mi*(var. *-ma*) *ša* <sup>d</sup>MIN CT 16 13 ii 27f.; AD.AMA *imtēš* Šurpu II 36; Mu.lu.lil a.a.ama.ugu.na : <sup>d</sup>Lillu *a-bu um-mu ālittašu* 4R 27 No. 4:56f., in contrast to: <sup>d</sup>Utu a ma.a.a.bi.da : <sup>d</sup>Šamaš *kīma a-bi u um-ma* PBS 1/2 126:8f., see Langdon, OECT 6 52, cf. (Marduk) *ezi u pašir šā-niš a-bi u um-mi* BA 5 391:10.

**5'** for *aḥi abi* (and *aḥat abi*) uncle (aunt), see *aḥu* A mng. 1e–3', for *mār* (*mārat*) *aḥi abi* "cousin," see *aḥu* A mng. 1e–6'.

**2.** father as form of address, honorific title – **a)** in private and official letters – **1'** in the salutation: [a]na PN *be-lí ù a-bí qibīma* MAD 1 191:5 (OAk.) ; *ana a-bi-ia qibīma umma* PN-ma CT 29 20:1, and passim in OB letters; *ana a-bi-ni qibīma umma* PN *u* PN<sub>2</sub> CT 29 27:1, *ana* PN *a-bi-ia qibīma umma* PN-ma *aḥuka* ibid. 38:1; note *ana a-bi-ia u bēlija qibīma* YOS 2 93:1, also TCL 18 87:1, VAS 16 49:1, cf. *tēm a-bi-ia u bēlija lillikam* YOS 2 93:15; *ana* PN *bēlija a-bi-ia* EA 164:1; *tuppi* PN *ana* PN<sub>2</sub> AD-šū a letter of PN to his father PN<sub>2</sub> ABL 219:2, and passim in NB letters; *ana a-ab-bi-ni* DI.KUD.MEŠ *ša Nippurim qibīma* speak to their (lit. our) honors, the judges of Nippur PBS 1/2 10:1, also ibid. 4, 6 and 19 (OB let.); *tuppi* PN *ana* LÚ *šangī Sippar* AD-iá CT 22 154:3, and passim in CT 22, note *tuppi dajānē ana* LÚ *šangī Sippar* AD-i-ni CT 22 228:3, cf. (referring to the *šatamu*) BIN 1 15:2, TCL 9 90:2, etc., (referring to the *šakin tēmi*) TCL 9 132:2; note *tuppi* PN *u* PN<sub>2</sub>, *ana* PN<sub>3</sub> *qīpi Ebabbara* PN<sub>4</sub> *u* PN<sub>5</sub> *ṭupšar Ebabbara* AD.MEŠ-nu CT 22 5:7.

**2'** in the body of the letter: *ula a-bí atta* are you not my father? Watelin Kish pl. 11 W 1929,160:5 (OAk.); *a-bi bēlī atta alānukka a-ba-am* *ula išu* you are my father and my master, I have no father but you TCL 14 13:27, cf. *a-bi<sub>4</sub>* *atta bēlī atta* BIN 4 13:15, *a-bu-ni atta bēlni atta* BIN 6 117:5, *a-hi atta a-bi atta* BIN 4 14:15, *a-ba-ú-ni be-lu-ú-[ni]* *attunu* Bab. 6 191 No. 7:20 (all OA); *kīma a-bi i-du-ú* as my father knows (for: as you know) VAS 16 15:9, and passim, cf. *ina maḥar a-bi-ia*

**abu A 2c**

*kāta* CT 29 29:24, *šumi a-bi-ia kāta ... izkuru* CT 2 12:10, *kīma a-bi iqabbū* PBS 7 79:13, *a-bi atta muḥuršu* ibid. 108:38, *a-bi atta ... tašpuram* CT 2 12:20; *šumma ina kittim a-bi atta* if you are really (like) a father to me TCL 18 122:19, also YOS 2 88:13, UCP 9 346 No. 21:22, PBS 7 27:19, etc.; *ša la kāti a-ba-am u bēlam ula išu* I have no father and master but you TCL 18 95:7; note *a-wi-lum a-bu-ka* your honored father Sumer 14 65 No. 39:11 (OB Harmal), also *a-we-lu-um a-bu-šu* OECT 3 40:28; *ana* PN *a-bi-ia* DUG *bur-ṣi-im-tam ana kispī ša a-bi-ka šubilam* to PN, my father, send me a *pursitu*-jar for an offering for your dead father (wr. as a postscript on the case of a letter addressed to PN) VAS 16 5:2 and 4 (all OB letters); *inūma a-bu u bēlu attama ana jāši* EA 73:36; *bēlī a-bi-ia* EA 44:27; note (letter to Rīb-Addi) *ana* PN *mārija qibīma umma rabi šābi* AD-ka-ma *a-bi-ka* EA 96:3f.; *šennu siparri ana* AD. MEŠ-e-a *ultēbila* I am sending along with this a copper kettle to my fathers (referring to the addressees) YOS 3 78:10 (NB), cf. *ša AD-ú-a* (addressee) *išpura* ibid. 158:6, and passim in NB letters.

**b)** in relationships between rulers: *kīma ša* DUMU *ana* AD-šū *ištanappara bēlūtu u šū kī pī annimma ištanappara umma lu šulmu ana šarri bēlija* just as a son addresses his father "my lord," in the same way he (the king of Urartu) began sending me letters beginning with "Greetings to the king, my lord" Streck Asb. 84 x 45; *ana šar Ugarit a-bi-ia qibīma umma* RN *šar māt URU Ušnati* MRS 9 216 RS 17.83:2, also ibid. 217 RS 17.143:2, note *umma šar Ugarit u šarrat Ugarit ana* RN *a-bi-ni qibīma* ibid. 294 RS 19.70:3; *ana bēlī šar māt Misri a-bi-ia qibīma umma* PN ... *mārukama* EA 44:2, cf. *ana* PN *a-bi-ia umma Rib-Adda mārukama* EA 73:1; *ana Hattušili ... [šar] Hatti a-bu-ia qibīma* (let. wr. by an official of the king of Egypt) KUB 3 70:4.

**c)** as title of gods: *a-bu* <sup>d</sup>Ē-[a] Gilg. XII 76, cf. *a-bu* <sup>d</sup>Sin ibid. 63, also *a-bu* <sup>d</sup>En-lil ibid. 62; (*Nisannu*) *arḥu rēštū ša a-bi* <sup>d</sup>En-lil OIP 2 136:24 (Senn.), cf. KAV 218, cited mng. 1d-1'a'.

**abu A 3a**

3. (in plural) forefathers, ancestors —  
**a)** *abbū* (wr. syll. and AB.BA.MEŠ, AD.MEŠ, AD.AD): *šibitni labiram ša ab-bu-ni ikulu* our old holding, of which (even) our forefathers had the usufruct TCL 7 43:6, cf. ibid. 11, also YOS 2 2:16, OECT 3 61:21 (all OB); a field which *ištu* RN *adi* RN<sub>2</sub> *ab-bu-ú-a iteterišu* my forefathers worked from Kurigalzu to Nazimaruttaš (for approximately one hundred years) BE 14 39:10 (MB); *Ab-bu-ú-ṭa-bu* The -Forefathers - Were - Amicably - Disposed (personal name) BE 15 163:24, also (name of a man) ibid. 200 iv 31 (MB); the wall *ša* RN ... RN<sub>4</sub> *ab-ba-ia uppišuni* which my forefathers RN ... RN<sub>4</sub> built AOB 1 36:8 (Aššur-rimnišešu), cf. *šarrāni ab-ba-ú-i[a]* ibid. 134:28 (Shalm. I), *šilitti ab-be-ia* an indirect(?) ancestor ibid. 94:34 (Adn. I), *narē ša ab-be-ia* ibid. 136 r. 12 (Shalm. I), cf. *ina šarrāni* AD.MEŠ-ia *mahruti* (even) among my earliest royal predecessors AKA 91 vii 21 (Tigl. I), *ša ina kal šarrāni* AD.MEŠ-šú *māhira la išu* CT 36 6 i 5 (Kurigalzu), LUGAL.LUGAL AD.AD-šú VAB 4 66 i 19 (Nabopolassar), *eṣmetu* AD.MEŠ-šú *mahruti* OIP 2 85:8 (Senn.), also *šarrāni ălikūt panī* AD.MEŠ-ia ibid. 95:73, and passim; *ultu ab-bu-ú-a-a u ab-bu-ka ... tābūta idbubu* ever since your predecessors and mine had established friendly relations EA 9:7 (MB), also *ab-ba-ú-ia* EA 15:9 (MA, let. of Aššur-uballit); just as from of old AB.BA.MEŠ-ú-ka *itti māt Hatti šalmu* your predecessors have been at peace with the land of the Hittites MRS 9 35 RS 17.132:8 (let. of a Hitt. king); *enūma ... i[šk]unu rikilta ab-bu-ú-ni ... ša ištu mahra* DI.KU<sub>5</sub> *ab-be-e-ni la mušpēlū qurādu atta* when our forefathers (Assyrian and Babylonian kings) made a treaty (in your presence, Šamaš, they took an oath by you) and you, valiant one, who from of old did not change a decision concerning our forefathers (be witness to our right) Tn.-Epic “v” 15 and 17; *ina sillī šarrāni* AD.MEŠ-ka under the aegis of your royal predecessors ABL 920:11 (NB); *adi* GN *āl šarrūtu ša* AD.MEŠ-šú as far as GN, the capital of his ancestors Wiseman Chron. p. 74:16 (NB); note in the sing.: *Narām-Sin* LUGAL *a-ba-a-am la-be-ri* King RN, a remote ancestor VAB 4 78 iii 27 (Nbk.);

**abu A 4a**

note, referring to gods: *imuruma ab-bu-šu ihdū irišu* his (Marduk’s) elders saw (it), they rejoiced greatly En. el. IV 133, cf. *mahariš ab-bi-e-šu ana mālikūtu irme* he seated himself facing his elders to (receive) the kingship ibid. IV 2, also, wr. AD.MEŠ, ibid. VI 85, and elsewhere in En. el. where Marduk is contrasted to gods of previous generations, cf. DINGIR.MEŠ AD.MEŠ-ki STT 73:7, 16f. and 27; *Marduk ... ălik pan ilāni* AD.MEŠ-šú ABL 1169 r. 4 (NB leg.), *Marduk ... nūr ilāni ab-bi-e-šu* VAB 4 60 i 5 (Nabopolassar).

**b)** *abbūtu: adbub mānahāte ... ša a-bu-te.* HI.A-ia *inūma a-bu-te.* HI.A-ia *ana muhhišunu in-na-hu-ú* I reminded (the kings of the Hurrians) of the efforts of my forefathers when my forefathers made the(se) efforts for them (and our proposition of an alliance was acceptable to the kings of the Hurrians) Smith Idrimi 47f., also *a-bu-te.* HI.A ibid. 61; *kima parsi ša a-bu-ti-ka* according to the custom of your forefathers EA 117:82; *enūma šūtma* LÚ.MEŠ *ab-bu-te.MEŠ-ia ana ša ardi-kama* ever since my forefathers have been your servants EA 55:7, cf. LÚ.MEŠ *a-bu-ti-ia* EA 130:21, and passim in EA.

4. sheikh — **a)** in OB — 1' wr. syll.: *a-bu Emutbala* (referring to Kudur-Mabuk) RA 11 92:2; *balum šarrim u a-bi A-mu-ur-ri-im* UET 5 62:22, and passim in this let.; 7 LUGAL.MEŠ *ab-bu-ú Hana* RA 33 50 i 16 (Jahdunlim); the city Haman *ša a-bu-ú Hana kalušunu īpušušu* which all the Hana sheikhs had built Syria 32 15 iii 29 (Jahdunlim); *ana ab-bi-e Idamaraš* Syria 19 109 line 28 (Mari let.).

**2'** wr. AD.DA, AB.BA: AD.DA KUR MAR.TU (referring to Kudur-Mabuk) SAKI 210 No. 6:4, cf. (referring to Ipiq-Ištar) PBS 8/1 79:4, (to Hammurapi) Genouillac Kich 1 pl. 8 B 45 and pl. 9 B 53; ad.da Emutbala (referring to Warad-Sin) SAKI 212 b 9, (referring to Kudur-Mabuk) ibid. 218 e 7 and 220 f 7; note the difficult: RN *a b.b a ugnim. Unu<sup>ki</sup>.ga. ke* BE 1 26:2f. (OB, Anam), see Edzard Zwischenzeit 156; for *a.b.b a.uru* and *ad.da.a.uru*, see Falkenstein Gerichtsurkunden 1 36 n. 3; for *ad.da* in an Elamite royal inscr., see MDP 28 p. 7:5. Uncert.: *lugal.a.b.b a = šar-ru a-bi* Lu I 62, Igituh short version 192, and

**abu A**

giš.má ab.ba = *e-lip a-bi* Hh. IV 343, in lex. section.

b) in NB: *adū 2 Hindar ištēn ša <m>* AD *Ha-sa-a ana mār Bābila ana ku-<um> dā'ikānē attadin* now I have extradited to the Babylonian, as substitute for the murderers, two men of the Hindar tribe, one of (them belonging to) the sheikh of the Hasaja ABL 848:12; AD *u LÚ.ERÍN-šú gabbi* the sheikh and all his men ABL 511:16; *annūtu LÚ Puqudaja ša* AD.MEŠ-šú-nu ana DN ... *iddinūšunūtu* these are the men from the Puqudu tribe whom their sheikhs have dedicated to DN BIN 2 132:43.

5. principal (of a business), master, expert, foreman: PN *a-bi URU.NIM<sup>kī</sup>* PN, mayor(?) of GN MDP 2 37 xii 4 (OAk); *tuppū ša* PN *a-bi<sub>4</sub>-ni* the tablets of our principal, Pūšukēn TCL 20 99:14 (OA); *a-ba-ú-šu-nu išammeunima libbašnu ilamminu* should their principals hear (about it), they would become angry KTS 15:17, and passim in OA texts, see Lewy, KT Blanckertz p. 15 n. 1; *anāku eluka a-bu umma-ni ka-la-ma* I am superior to you, a master of every craft Lambert BWL 158:11 (SB fable); note (in transferred mng.): [NA<sub>4</sub>] *sa-a-bu, e-pi-ir-ru, e-rim-ma-tu<sub>4</sub>(var. -tú)*: NA<sub>4</sub> *a-bi ab-ni* (var. NA<sub>4</sub> *ab-[n]u*) centerpiece (of a necklace, lit. foreman of the stones) CT 14 16:2ff., var. from Köcher Pflanzenkunde 12 ii 76 (Uruanna III).

6. part of the seed plow: *he-ru-ú, za-ru-u, nár-dab-bu, ki-in-na-nu-u, it-tu-u = a-bu* Malku I 113ff., see *ittú* B, and note the Sum. correspondence NINDÁ for *abu* Lu III iv 69, in lex. section.

For KAR 158 r. ii 5, see *adi*; for the month name *ab šarrānī*, see s.v.; for Gilg. VI 89, see *aba*.

Ad mng. 4: Hallo, AOS 43 107; Edzard Zwischenzeit p. 35 n. 144.

**abu A** in **bit abi** s.; 1. family, 2. patrimony, 3. business house, firm, 4. family seat, ancestral house or castle; from OA, OB on; wr. syll. and É.AD (in OB and SB also É.A.BA and É.AD.DA); cf. *abu A*.

šà.mul é.ad.da = MIN (= *līb-bi ši-it-ri*) É.A.BA will(?) concerning the paternal estate Ai. III ii 30; šà.mul é.ad.da šu.bi.in.ti = MIN É.A.BA *il-qi* ibid. 31.

**abu A**

[É].A-šu // É a-bi-šu CT 41 34 K.103:7' (Alu Comm., to Tablet CIII).

1. family — a) in leg., letters, etc.: *tarbi-tum ši ana É a-bi-šu itār* this foster child returns to his family CH § 186:48, and passim in CH; *šumma ... É a-bi-šu uweddīma* if (the adopted child) identifies his family CH § 193:12; *ana bi-ti a-bi-i-ka udammiq* she has shown kindness to your family PBS 7 5:8; *ašsum bi-it a-bi-ia ana dariātim liballiṭuka* may they (the gods mentioned) keep you well forever on account of my family (let. to a person addressed as father) Boyer Contribution No. 106:5; *bi-it A.BA ul išūma* I have no family (I was adopted into the household of a *sikretu*-woman) CT 29 7a:8; *kīma ... šumi bi-it a-bi la azakkaru* (see *zakāru* A mng. 2a-6') TCL 1 18:11 (all OB); *awilum šū DUMU É.A.BA* this is a man coming from a (good) family ARM 1 12:8; *amūssa išakkanma ana É.AD.DA.A.NI uṣṣi* should she (the adoptive mother) mark her as a slave girl, then she (the adopted daughter) leaves for home BE 14 40:10 (MB); *la-qā-am gabbi É a-bi-ia ištu* GN he took my entire family away from GN EA 189:10; *akkī ša LÚ maṣṣartu ša* AD-šú u É.AD-šú *ināṣṣaru* (I have done my duty) just as one does his duty for his father and his family TCL 9 138:21 (NB); *qinnu annū ša* É.AD-šú *ša* PN this family belongs to the clan of PN ABL 1074:9 (NB); *anāku TA libbi* É.AD-ia *gabbu kī kalbi asappu'* I alone from my entire family have to beg like a dog ABL 1250 r. 11 (NA).

b) in lit.: *ṭardu ana É.AD-šu itār* the exile will return to his family CT 30 50 Sm. 823:12 (SB ext.); 7 *lipi ša* É.AD (var. É.A.BA) *amēli* seven generations of the man's family Surpu III 6; *šumma ana É.AD.A.NI sadir* if he is constantly concerned with his family CT 40 11:89; É.A.BA *i-[šarru]* the family will become rich CT 39 43 K.3134:6' (SB Alu), cf. *apil amēli <//> É.A.BA NÍG.TUK* CT 40 18:84 (SB Alu, combined text); *ḥUL É.AD-šu idāk[šu]* the evil curse of his family will kill him BRM 4 22 r. 24 (SB physiogn.); obscure: *išātum* É a-bi-šu *udannanu i-bi-ša(or -ra)-am* YOS 10 62:21, also (with *uḥallaqu*) ibid. 24 (OB oil omens).

**abu A**

c) in hist.: *šanat RN ana kussi É a-bi-šu īruba* the year when Zimrilim became successor to the throne (belonging to) his family Studia Mariana 54 year No. 1, cf. *ana É a-bi-šu īruba* ibid. 52 No. 8; *aššu epēš šarrūti É.AD-ia* in order to exercise the kingship (which belongs to) my family Borger Esarh. 43 i 58, cf. *mār šarri bēli kussi šarrūtu ša É.AD-šu lišbat* ABL 916:10; *ilāni É.AD-šu* the gods of his family OIP 2 30 ii 62 (Senn.); *zēr É.AD-šu* the male descendants of his family TCL 3 348 (Sar.), and passim in Sar., Senn., Esarh. and Asb., see *zēru* mng. 4c.

2. patrimony, paternal estate — a) in OB: *I SAG.GÉME ŠA ša É a-bi-ia anāku u ahhūja ... ana kaspim ... niddinma* I and my brothers sold a slave girl out of my patrimony PBS 7 119:3 (let.); *ahhūša kīma emūq É.A.BA šeriktam išarrakušimma* her brothers give her (a sister who is a *šugitum*, after the death of the father) a dowry according to the value of the patrimony CH § 184:26; *šeriktaša ša É a-bi-ša-ma* her dowry (of the wife who died childless) belongs exclusively to her family estate CH § 163:23; *qadum šeriktim ša É a-bi* (var. *-bu*)-*ša ana bit warad ekallim ... īrubma* if she entered the house of a palace slave with the dowry from her father's estate CH § 176:76; *awilum šu ina É A.BA* (var. *a-bi-šu*) *innassah* this man will be excluded from the patrimony CH § 158:31; *a.ša é.ad.da.ni in.búr* he sold the field, (it being) his patrimony BE 6/2 45:12, for other refs., see *pašaru*, cf. PA.AN É.ad.da.na in.du<sub>8</sub> he redeemed the prebend, his patrimony ibid. 66:10, for other refs., see *paṭāru*; *šumma eqlum šu ša É a-bi-šu* if this field is his patrimony (return this field to PN) TCL 7 16:17, cf. A.ŠA *bi-it a-bi-ni* ibid. 64:12, also ibid. 51:24, 26, 40:6, and passim in TCL 7; *ina GN A.ŠA bi-it a-bi-ia ibašši* OECT 3 40:10; a garden in GN *libbu ša bi-it a-bi-ša* inside of her patrimony ibid. 20:7; MAR.ZA *ša bi-it a-bi-i-ša ša ina kaspim ša ramaniša išāmu* the prebend of her patrimony which she bought from her own money UET 5 248 r. 5; *mārū awili damqūtim ina É.HI.A a-bi-šu-nu-ma uštallamu* the sons of well-to-do families will be provided for from their own family estates ARM 2 1:22; *ina*

**abu A**

NÍG.GA É.A.BA *ul izāz* she does not get a share in the movables of the patrimony CH § 183:13, cf. §§ 167:6, 170:53 and 182:87, cf. *mimma bi-ši É.A.BA* VAS 9 130:4, *ana ba-ši-tim ša É.A.BA* CT 29 42:3, *mar-ši-it É.A.BA ša illiam* CT 8 3a:17; *mārī PN hubullašunu u ša É.AD.DA.NE.NE ittaddūma* the sons of PN deposited(?) (an account of) their debts and those of their patrimony TCL 11 173:7, cf. H.A.LA É.AD.DA.E.NE TCL 10 55 r. 11, H.A.LA É.AD.DA.A.NI-šu-nu Jean Tell Sifr 56:15, H.A.LA É.AD.A.NI Grant Smith College 254:8, *ilik É.A.BA* CT 8 3a:19; see also sub *ilkū* mng. 1b-1' and 2' and *harrānu* mng. 10a.

b) in omen texts: *mārū ina bul̄i abišunu bi-it a-bi-šu-nu usappah* the sons will squander their patrimony while their father is still alive RA 27 149:36, cf. [mār] *awilim wasūtam illakma [bi-it] a-bi-šu [u]sappah* YOS 10 34:14, also ibid. 33 iii 33 (both OB ext.), cf. É AD-šu BIR-ah CT 30 41 83-1-18, 416:4 and 6 (SB ext.), also CT 28 33 r. 2 (SB physiogn.); *mārū É AD-šu-nu isappah[u]* CT 28 40 K.6286 r. 16 (SB Alu), cf. *māru arkū É AD-šu BIR.M[EŠ]-ah* KAR 428 r. 40 (SB ext.), É AD-šu BIR Labat TDP 230:111 and KAR 212 ii 4 (*igkur ipuš*); É AD-šu *ana kaspi ipaššar* he will sell his patrimony cheaply CT 28 28:18 (SB physiogn.); note exceptionally in a lit. text: *a lik i-nanna É AD-šu ih-te-pi* (obscure) Lambert BWL 146:38 (Dialogue); for H.A.A É.AD-šu STT 89:177 read *ha-a-at(!)-ta(!)-šu*.

c) in MA, MB, NA, NB: [if] brothers [divide] É a-bi-[šu-nu] AfO 12 53 Text O ii 8 (Ass. Code); bring your documentary proof É AD-ia *la apaššar* I do not want to sell my patrimony cheaply BBSt. No. 9 iv A 9; he declared *URU É.PN ... É.AD la-bi-ri* the PN Manor is (my) patrimony from of old BBSt. No. 10 r. 12, and cf. A.ŠA.MEŠ É AD.MEŠ-e-a LIBIR.RA.ME ibid. r. 2; *šarru RN PN arki* É PN<sub>2</sub> É a-bi-šu ú-še-ed-ki(!)-šu King RN let PN call for corvée workmen (only) in the estate of PN<sub>2</sub>, his patrimony, (and gave the claimed field to PN<sub>3</sub>) BBSt. No. 3 ii 33 (MB), note the pl. É.MEŠ *ab-bi-e-[šu-nu]* ibid. i 33; the sons of the first wife take two thirds *ina NÍG.ŠID ša É a-bi* from the assets of the patrimony SBAW 1889 p. 827 (= pl. 7) v 39 (NB Laws); *annūte*

**abu A**

ḪA.LA É AD-šú-nu these are the shares of their patrimony ADD 346:6; kurummatu ultu É.AD ikkalu they (the brothers) will receive food from the paternal estate TCL 12 76:6; amēluttu ša É AD-iá slaves from my patrimony ABL 716 r. 16 (NB), cf. NÍG.ŠID ša É AD-iá ibid. r. 28; qātā ina É.AD-iá ultēli he made me lose my claim to my patrimony ABL 416 r. 4 (NB), cf. ina muhhi nasāhi ša É.AD-ia ABL 1042:2 (NA); GIŠ.ŠUB.BA-šú-nu ša É AD YOS 7 79:17, and passim in NB, ḪA.LA É AD AnOr 8 4:2, and passim in NB.

3. business house, firm (OA only): É a-bi<sub>4</sub>-kà u kuati lassurma mamman iṣṣer É a-bi<sub>4</sub>-ku-nu la iṣalla I shall do my duty for your firm and for you so that nobody will do damage to your (pl.) firm KTS 1b:28 and 30, cf. É a-bi<sub>4</sub>-ni la iħalliq TCL 14 40:27; you (pl.) know there kīma annakam pu-ru É a-bi-ni šakin that our firm is in bad repute(?) here TCL 14 46:19; unfortunately PN TAB.BA-a É a-bi<sub>4</sub>-ni mēt PN, an associate of our firm, died OIP 27 57:6 (= TCL 21 270), cf. tamkār É a-bi<sub>4</sub>-ni BIN 6 125:15, PN MAŠKIM ša É a-bi<sub>4</sub>-ni CCT 4 7a:26f.; avilū ištēn u šina lamnūtūm ana É a-bi<sub>4</sub>-ni dalāhim izzazu one or two evil persons are set to cause confusion in our firm CCT 2 33:10; ilum lamniš É a-bi<sub>4</sub>-ni eppaš the god will treat our firm badly (on account of PN) KTS 24:12; ammakam awātīm ša É a-bi<sub>4</sub>-ni ša Ālim zakkīama settle the affairs of our firm in the City there TCL 19 80:16.

4. family seat, ancestral castle: URU Halab É a-bi-ia GN my ancestral town Smith Idrimi 3; anāku ittika É a-bi-ni . . . nizāz you and I (members of the royal family) will share our ancestral castle Wiseman Alalakh 7:11 (OB); É.MEŠ ša ab-bi-ia (in broken context) AOB 1 40 r. 10 (Aššur-uballit I); I will guard GN for the king, my lord, because GN URU É-ti a-bi-ia GN is the city of my ancestral house EA 179:29; ašbā[ta] ana kussi É a-bi-ka ana mātika you are sitting on the throne of your ancestral home, in your (own) country EA 116:66, cf. also EA 33:11; li-da-gal šarru tuppī ša É a-bi-šu the king (i.e., the Pharaoh) should look into the tablets (kept) in his ancestral palace (whether the man in Gubla is not a reliable

**abu B**

servant) EA 74:11; u liballiqušu i[štu lib]bi É a-bi-šu u ištu libbi māt a-bi-[šu u] ištu kussi ša abbēšu may (the gods) drive him from his ancestral home, from his home country, and from the throne of his fathers MRS 9 138 RS 18.06+13'; GN É AD-šu ša RN Dimašqaja [ašar] i'aldū (the town of Hadara is) the family seat of Rezin of Damascus, the place where he was born Rost Tigl. III p. 34:205; ana GN URU É.AD-šú ša RN to GN, the family seat of Ursu TCL 3 277 (Sar.); why did they install the substitute king in the city of Akkad? ina URU É.AD-ka bīt atta kammusā:kani lu ēpušu lemuttaka lu išši had they performed (the ritual) in your home town where you are staying it would have removed the evil consequences from you ABL 46:11, cf. ina É.AD-šú kammusu ABL 154 r. 2 (NA); É AD-ia ihpū they destroyed my ancestral home ABL 269:14 (NB), cf. É.AD-ia intaš'u ABL 152:12 (NA); the two kings are in good relations u anīni mannu ina É.AD-šú ittašab and each of us lives in his ancestral house ABL 214 r. 12 (NB), cf. ittalak ana É AD-šú ABL 154 r. 21 (NA); PN mār PN<sub>2</sub> qinni ša bīt PN<sub>3</sub> É.AD-šú ina pan KÁ e-rib <sup>a</sup>Gula PN, son of PN<sub>2</sub>, family of the PN<sub>3</sub> clan, his ancestral house is outside of the gate of the Gula (temple) ABL 877:16 (= ADD 889), and passim in this text.

Note that the refs. in mng. 4 appear in texts from the west and from Assyria only.

**abu B** s.; (name of the fifth month); from OAkk. on; wr. syll. (exceptional, see usage b) and ITI NE.NE.GAR, ITI NE.

iti NE.NE.gar = a-bu (var. a-bi) Hh. I 225.

a) in gen.: milk and butter ana KI.SÈ.GA ša ITI NE.NE.GAR for the offerings to the dead of the month Abu TCL 1 7:6, cf. tortoises ana KI.SÈ.GA ITI NE.NE.GAR VAS 16 51:5 (both OB royal letters); EZEN ITI NE.NE.GAR CT 32 4 xi 17 (OB Cruc. Mon. Maništušu); ina ITI ša ITI NE at the new moon of the month of Abu ABL 90:9 (NA); ITI NE šukūdu <sup>a</sup>Ninurta KI.NE. MEŠ uttappaha dipāru ana <sup>a</sup>A.NUN.NA.KE<sub>x</sub>(KID) innašši <sup>a</sup>BIL.GI ištu šamē urradamma itti <sup>a</sup>Šamaš išannan ITI <sup>a</sup>GIŠ.GÍM.MAŠ the month

**abu B**

of Abu, (the month of) the Arrow, Ninurta, the braziers are set afire, the torch is lifted for the Anunnaki, the Fire god comes down from the sky and vies with Šamaš (in heat), it is the month of Gilgāmeš KAV 218 A ii 8 (Astrolabe B, Sum. damaged); for equivalences to other calendar months, see 5R 43 21ff.; *ina ITI NE.NE.GAR ITI arād* <sup>a</sup>*Gibil mubbil qarbate ratubte mukin temen āli u bīti* (I laid the foundations) in the month of Abu, the month in which the Fire god comes down (to the earth), who dries out the wet field (see *abālu* B mng. 2a), (the month) when one lays the foundations of cities and houses Lyon Sar. 10:61, cf. *ina ITI NE arāb mukin temen āli u bīti* ibid. 15:52; *ina ITI NE ITI MUL.BAN mārat* <sup>a</sup>*Sin qarittu* in the month of Abu, the month of the Bow Star, (month) of the heroic daughter of Sin Streck Asb. 72 ix 9, cf. ibid. 198 iii 11; note ITI.NE.IN.GAR UVB 15 p. 37 r. 8 (LB).

**b)** in syll. spellings: *iti A.bi* UET 3 20:8, see Sollberger, AfO 17 19; *níg.díb A.bu.um.ma* materials for the *A.*-festival UET 3 244:2, also *níg.ezen.díb A.bu.um.ma u<sub>4</sub>.5.kam* ibid. 1015:12; *ITI Tirim UD.1.KAM irrub ITI EZEN A-bi igammaarma us̄i* he moves (into the house rented for one year) the first day of MN and leaves at the completion of the month “Festival of Abu” PBS 8/2 186:10 (OB); *ITI A-bi-i* UCP 10 131 No. 58:1, 121 No. 47:6 (OB Ishchali), for Mari refs., see ARMT 15 p. 164 and see discussion; *d[a-i]q ur̄hu ša A-bu šū ūmešu t̄abûte māda* it is propitious, it is the month of Abu, it has many favorable days ABL 652:13 (NA).

Among the sequences of month names in the peripheral regions (Susa, Tell Asmar, Ishchali, Harmal, Chagar-Bazar, Alalakh, e.g., ITI NE JCS 8 25 No. 316:1) which deviate from the Nippur sequence, the month Abu is one of the few in common with Nippur. In fact, it is sometimes the only one. Whether in all instances the Nippur month Abu can be identified with these names remains a moot question. Note also the Sumerian month names *A.b.bi.zi.ga* UET 3 722:4, and *A.b.è.zi.ga* passim in unpublished Ur III texts from Adab.

Langdon Menologies 123ff.

**abūbāniš**

**abu** see *aba* and *apu*.

**abu bīti** s.; intendant; OB, Mari, Bogh.; pl. *abbū bitim* in OB, *abbūt bītim* in Mari; cf. *abu A, bītu*.

**a)** in OB: [*a-na*] *ab-bu bi-tim aqbīma ab-bu <bī>-ti-fiml qabām ištaknu umma šunuma* I spoke to the *abu bīti*-officials and the *abu bīti*-officials made the following declaration (they will pay you the full amount of silver within ten days) PBS 7 38:7 and 9.

**b)** in Mari: *ina GN šukunšu ina idišu a-bu É t[ā]klam ša sikkatim taklam šukun* install him in GN, install at his service a trustworthy intendant (and) a trustworthy *ša sikkatim*-official ARM 1 18:34, cf. 1 LÚ šāpiṭam 1 LÚ *a-bu É taklam [...]* ibid. 73:53; [*ina*] *pī ša a-bu-ut É-tim* (parallel: *ina pī [ša] wedūtim*, see *edū* adj.) ARM 7 190:16, cf. X UDU.HI.A *ša a-bu-ut É-tim* ibid. 214:7.

**c)** in Bogh. (Hitt. contexts): LÚ *A-BU-BI-DU* (var. *-TUM*) KBo 3 1 ii 70f. (Proclamation of Telipinu), cf. [LÚ].MEŠ *A-BU-BI-TUM* ibid. 62, LÚ.MEŠ *A-BU-É-TIM* (between LÚ.MEŠ GAL-TIM and GAL DUMU.MEŠ É.GAL) KBo 12 4 iii 7, DUMU.MEŠ LÚ *A-BU-BI-TI* KUB 26 58 r. 2a, cf. also JNES 19 81:30, 37 and 41; *ina É LÚ A-BU-BI-TI ana DINGIR.MEŠ A-BU-BI-TI EZEN ša KASKAL* GN ijanzi KUB 10 48 ii 21f.

Possibly, *abbūt bīti* in ARM 7 could be considered a WSem. plural of *abu bīti* in the mng. “head of the family,” see Bottéro, ARMT 7 233.

**abu šābi** see *abi šābi*.

**abu šarrāni** see *ab šarrāni*.

**abū** see *apū* adj. and v.

**abūbāniš** (*abūbiš*) adv.; 1. like the flood, 2. like an *abūbu*-monster; SB, NA, NB; cf. *abūbu*.

*lugal a.má.uru<sub>5</sub> ba.uru<sub>x</sub>(UR).ta DN bād.ki. bal.a gul.gul a.má.uru<sub>5</sub>(var. .ru) ba.uru<sub>x</sub>.ta : bēlu a-bu-ba-niš(var. -ni-iš) ibtā’ (var. ibā’)* <sup>a</sup>*MIN mu'abbīt dūri KUR nukurti a-bu-ba-niš ibtā’* (var. ibā’<sup>2</sup>) the lord passed over like the flood, (since) Ninurta, the destroyer of the wall of the hostile land, passed over like the flood Angim II 13f.; *an.ta ki.ta á.zi.da á.gùb.bu igi egir a.má.uru<sub>5</sub> mu.un.dib.eš.àm : e-liš u šap-liš*

**abūbiš**

*imna u šumēla pani u arku uš-bi-i a-bu-ba-niš-ma* he caused [...] to pass over (the land) to the right and the left, in front and behind, like the very flood 4R 20 No. 1:3f., restored from dupl. K.5191.

1. like the flood — a) *abūbāniš*: *ša kullat zā'irīšu inīruma ispunu a-bu-ba-ni-iš* (the king) who slew all his enemies and overwhelmed (them) like the deluge 3R 7 i 12, WO 2 28 i 18 (Shalm. III), cf. 1R 35 No. 3:13 (Adn. III); *māssunu a-bu-ba-ni-iš ašpun* WO 2 226:158 (Shalm. III), cf. [...] *irhišma a-bu-ba-niš ispun* Borger Esarh. 32:12, also *a-bu-ba-niš aspun* Streck Asb. 184 r. 2; *eliš u šapiš imnu u šumēlu a-bu-ba-niš ispun* above and below, right and left, he devastated like the flood VAB 4 272 ii 10 (Nbn.); [...] GAL-a *a-bu-ba-niš taspun* you cast down [young and] old like the flood BA 5 386:19 (lit.), see also lex. section.

b) *abūbiš*: *ša ana māti ašar etaggū ... šuspunu a-bu-biš* (Aššur) who let devastation come, like the flood, over the land at which he was angry OECT 6 pl. 2 K.8664:7; *Adad ... māssu a-bu-bi*(var. -*be*)-iš *lu-uš-ba-i ana tilli u karme lutir* may Adad cause (storms) to pass through his land like a flood (and) may he convert it into hills of ruins KAH 2 35:58 (Adn. I), see AOB 1 66, dupl. AfO 5 99:90; *ušahrib māhāzišun ušattir a-bu-bi-iš* he laid waste their cities, he tore (them) down like the Deluge VAB 4 274 ii 31 (Nbn.); *dadmēšunu [a]-bu-biš aspumma* like the flood, I leveled their settlements Lie Sar. 335, cf. GN *ana sibirtišu a-bu-biš aspumma* Rost Tigr. III 60:22, Borger Esarh. 48:69, cf. AKA 119:15 (Tigr. I), also *nišē māt Akkadi kullassina a-bu-biš is[pun]* 3R 38 No. 2:65, see Tadmor, JNES 17 137:8' (SB lit.); *kullat zā'irīja a-b[u]-biš taspu-numa* you (Marduk) have overwhelmed all my enemies like the flood Borger Esarh. 16:17.

2. like an *abūbu*-monster: *labbiš annadirma allabib a-bu-bi-iš* I went on a rampage like a lion and raged like an *a.-*monster OIP 2 51:25 (Senn.).

**abūbiš** see *abūbāniš*.

**abūbu** s.; 1. the Deluge as cosmic event, 2. the Deluge personified as the ultimate of wrath, aggressiveness, and destructiveness,

**abūbu 1a**

3. the Deluge mythologized as a monster with definite features, 4. devastating flood; from OB on; wr. syll. (with det. IM Tn.-Epic "ii" 29) and A.MA.RU; cf. *abūbāniš*.

ú-ru URUXUD = *a-bu-bu* S<sup>b</sup> II 260; ú-ru TU (sign RÉC 220) = *a-bu-bu* A VIII/1:221; ú-ru URUXUD = [a-bu-bu], ú-ru URUXA = [a-bu-bu] Ea VI iii C 2 and 7; a.má.uru<sub>5</sub> = *a-bu-bu* Igituh short version 65, also Igituh I 304, and Lu Excerpt II 66; [x].UR = MIN (= šabātu) *ša a-bu-bi* to wipe out, said of the flood Nabnitu XXIII 59; [ta-ab] [TAB] = *sapānu ša a-bu-b[i]* to sweep away, said of the flood A II/2 Part 4:6.

á.kár mir.da.da.ra.[dè] da.da.zu HAR.KU (var. x.LU) hé.en.gub.gub.bu : *apluhtā ezzeta ina šitpuriki lillabib a-bu-bu* let the Deluge rage when you put on the fierce armor RA 12 74:16 (coll.), var. from K.13459:2f.; mar.uru<sub>5</sub> šùš su ur<sub>4</sub> [...] : *a-bu-bu ašišu [mul(?)]* [...] Langdon BL No. 13:12f., cf. mar.uru<sub>5</sub> šu.šu il.la : *a-bu-bu ša emūqāšu šá-qa-a* SBH p. 105:22f.

*a-bu-bu* = *bu*(var. adds -*ub*)-*bu-[lu]* LTBA 2 2:151 and 3 iii 5, var. from CT 18 24 K.4219:14; *a-bu-ši-im* = *a-bu-bu* An VIII 79; [x]-*x-ši-in* = *a-bu-bu* Malku II 257.

1. the Deluge as cosmic event — a) in gen.: *ana šakān a-bu-bi*(var. -*bu*) *ubla libba-šunu ilī rabūti* the great gods decided to make the Deluge Gilg. XI 14; *ilū iplaḥu a-bu-ba-am-ma* (even) the gods were terror-stricken at the Deluge ibid. 113; *aššu ... iškunu a-bu-bu* because he (Enlil) brought about the Deluge Gilg. XI 168, cf. *a-bu-ba*(var. -*bu*) *taškun* ibid. 179; *ammaki taškunu a-bu-ba* instead of your sending the Deluge ibid. 183ff.; *kīma a-bu-ub me-e ša ibbašū ina nišī mahriāti māt A[kka]dī uštēmi* I (Narām-Sin) made the land of Akkad (look) like (after) the Deluge of water that happened at an early time of mankind JCS 11 85 iv 8 (OB Cuthean Legend), cf. *kīma a-bu-ub x x x mātam uštēmi* ibid. 17, cf. also *elēnumma ina x šakin a-bu-bu šaplānu ina [...] a-bu(?)]-bu ba-ši* AnSt 5 104:97f. (SB Cuthean legend); *aškunu a-bu-bu* (when I, Marduk, grew angry and got up from my seat and) brought on the Deluge Gössmann Era I 132; *a-bu-bu ša taqabb[ū]* the Deluge which you command (in broken context) YOR 5/3 pl. 2:391 (=BRM 4 1, Atrahasis), cf. *[a]lkani kalani ana māmit a-bu-bi* let us all go take the oath (not to divulge) the (impending) flood BE 39099 (photo Babylon

**abūbu 1b**

1807) i end; *šukuttī ša ina a-bu-bi udda’ipuma* my finery which was tarnished by the Deluge Gössmann Era I 140; *nišē ša ina a-bu-bi isītama* the people who were left (alive) after the Deluge ibid. 145; *ša Sippar āl šāti ša* DN *ina ugar panīšu a-bu-bu la ušbi’šu* Sippar, the eternal city, over the territory of which DN did not let the Deluge pass ibid. IV 50; *kīma a-bu-be asappan* I cast down like the Deluge KAH 2 84:18 (Adn. II); *eli ša a-bu-bu nal-bantašu ušattir* I tore its brickwork down worse than had the Deluge done it OIP 2 84:53 (Senn.); *mīlu kaššu tamšīl a-bu-bu*(var. -*bi*) a huge flood, a very Deluge Borger Esarh. 14 Ep. 7:41; *kīma ša a-bu-bu u’abbītu tillāniš ukammer* I heaped them up in ruin hills as if the Deluge had devastated them TCL 3 90 (Sar.), *kīma ša a-bu-bu u’abbītu qirbissa ušēpišma* ibid. 183.

**b)** in *til abūbi* hill of ruins made by the Deluge: *māssu ana til a-bu-bi-im litēr* may (Adad) turn his land into hills of ruins CH xlivi 79; *māssu kīma til a-bu-bi lušēme* may (Adad) make his land like hills of ruins KAH 2 33:33 (Adn. I), see AOB 1 74; *temenšu assuhma kīma til a-bu-bi ušēmi* I tore up its (the citadel’s) foundation and made it into hills of ruins Winckler Sar. pl. 22 No. 47:7, cf. ibid. pl. 35 No. 74:134; *kīma til a-bu-be aš̄up* I flattened (the cities so that they became) like hills of ruins AKA 56 iii 75 (Tigl. I), cf. ibid. 46 ii 78 and 78 v 100, cf. GN *ana siḥirtiša kīma til a-bu-be aš̄upu* KAH 2 84:32 (Adn. II), also WO 2 410 ii 3 (Shalm. III); *kīma til a-bu-bi aspun* OIP 2 72:47 (Senn.); *kīma til a-bu-bi u’abbītma* Rost Tigl. III pl. 32:9, cf. ibid. pl. 22:15 (= line 209), also GN *adi nap̄har dadmēšu kīma til a-bu-bi u’abbīt* OIP 2 86:17 (Senn.).

**c)** as a point in time: [...] a.má.uru<sub>5</sub> ba.an.ág : [...] -ru ša lam a-bu-bi JRAS 1932 35:13f.; *ubla téma ša lam a-bu-bi* he brought tidings from before the Deluge Gilg. I i 6; *hiṭāku mihišti* (wr. gù.sum) *abnī ša lam a-bu-bi* I have examined the inscriptions on stone from before the Deluge Streck Asb. 256:18; *ša pi apkallē labirūti ša lam* A.MÁ.URU<sub>5</sub> from the mouths of the old sages from before the Deluge AMT 105:22, cf. JCS 16 66:15; *annūtu LUGAL.E ša arki a-*

**abūbu 2a**

*bu-bi ana sadar ahāmeš la sadru* these are the kings from after the Deluge (but) not in their proper sequence 5R 44 i 20.

**2.** the Deluge personified as the ultimate of wrath, aggressiveness, and destructiveness — **a)** referring to deities — 1' in gen.: e.ne.èm.mà.ni a.ma.ru zi.ga gaba.šu.gar nu.un.tuk : *amassu a-bu-bu tebū ša māhira la išū* his word is a rising flood which has no adversary SBH p. 7:20f.; warrior Marduk *ša ezechu a-bu-bu* whose fury is the Deluge BMS 11:1, see Ebeling Handerhebung p. 72, cf. <sup>d</sup>Marduk *ša ḥuš-šu a-bu-bu* ABL 716 r. 25 (NB), also *ša ŠÚR-su a-bu-bu* Thompson Gilg. pl. 10 K.9759:7, see Ebeling Handerhebung 104; *uzzuššu la mahār a-bu-bu ru’ubšu* his (Marduk’s) anger cannot be faced, his rage is the Deluge Leichty, Or. NS 28 362:6 (Ludlul I), see Lambert BWL 343:7; [x]-nis-su ez-ze-ta a-bu-ba-ma [...] (in broken context) Lambert BWL 48:3 (Ludlul III); DN *bēlet mātāti ša ru’ubša a-bu-bu* Ištar, lady of all countries, whose anger is the Deluge Hinke Kudurru 26 iv 22; DN *rigmašu a-bu-bu* Humbaba’s roaring is the Deluge (his mouth, fire, his breath, death) Gilg. II v 3, cf. Gilg. Y. iii 109 and v 196; *išassū elišu rigmašu šarri kīma a-bu-bu našpante dannu* they shout over it the king’s battle cry, as mighty as the devastating Deluge KAH 2 84:67 (Adn. II); *ezzu la pādū ša tibūšu a-bu-bu* (Ninurta) terrible, merciless, whose onslaught is Deluge AKA 257 i 7 (Asn.); [a]-bu-bu *ezzu šugluttu* (Ištar) fierce Deluge, terror-inspiring (goddess) YOS 1 38:3 (Sar.); *a-bu-ub giš.TUKUL qabal la [mahār ...]* (Marduk) Deluge of battle, attack which cannot [be faced] BMS 12:23, see Ebeling Handerhebung 76; *a-bu-bu ezzu* (Aššur) fierce Deluge CT 35 44:5 (Asb.’s let. to Aššur); <sup>d</sup>Nergal ... bēl mehī u šaggasti šakin a-bu-bu Nergal, lord of storm and carnage, able to bring about Deluge KAH 2 138:2 (private inser.); *a-bu-bu našpanti elišunu ú-šá-áš-ba-u-ma* (who) causes a devastating flood to pass over them OECT 6 pl. 2 K.8664 obv. 9; note <sup>d</sup>A-bu-ub la-ab = <sup>d</sup>Ninurta CT 25 12 iii 16.

**2'** in warlike acts: mar.TU (sign RÉC 220) giš.GIŠ.LAL (for: giš.lá.lá) : *a-bu-ub tuqum-*

**abūbu 2b**

*mātim* Deluge of battles LIH 60 iv 8 (Ham-murapi); *ur.sag è.ni.ta a.ma.ru ki.bal.a.ta.ta ur<sub>4</sub>.ur<sub>4</sub>* : *qarrādu ana KUR nukurti ina ašišu a-bu-bu ašišu* warrior who, when he is going out to the hostile country, is an engulfing Deluge OECT 6 pl. 21 K.5983:1f., also Bezold Cat. 753; *a.má.ru* (text a.e.má) *ur<sub>4</sub>.ur<sub>4</sub>.ra* : *a-bu-bu ašišu* Ištar, an engulfing Deluge TCL 15 pl. 47 No. 16:15, cf. *ur.sag urú.ur.ur* : *qarrādu a-bu-bu ašišu* SBH p. 64:7f.; *ur.sag a.má.uru<sub>5</sub>* *súr.ra ki.bala.sud.sud* : *qarrādu a-bu-bu ezzu sāpin māt nukurti* the warrior, the fierce Deluge which overthrows the hostile country 4R 26 No. 1:1f., cf. *a.má.uru<sub>5</sub>* *ḥuš.àm ga ba.ri nu.tuk.a* : *a-bu-bu ezzu ša māhira la išu* ibid. 10f.

**b)** referring to demons, etc.: *imin.bi.e.ne dingir.ḥul.a.meš a.má.uru<sub>5</sub>.gin<sub>x</sub>(GIM) zi kalam.ma ba.an.ur<sub>4</sub>.ur<sub>4</sub>.a.meš : sibittišunu ilū lemnūtu ša kīma a-bu-bi(var.-bu) tebūma māta iba'u šunu* seven are the evil demons who rise like the Deluge and pass over the country CT 16 21:142ff.; *a.má.uru<sub>5</sub> kalam.ma nigin.na.meš* : *a-bu-bu ša ina māti issanundu šunu* they are the Deluge which rages in the country CT 16 13 iii 11f.; *á.ság ḥul.gál a.má.uru<sub>5</sub>.gin<sub>x</sub> zi.[...]* : *asakku lemnūtu kīma a-bu-bu(var.-bi) tebūma* the evil *asakku*-demon rising like a Deluge CT 17 3:21, cf. *a.má.ru.gin<sub>x</sub> mu.un.zi.zi* : *kīma a-[bu]-ba ittebūni* CT 17 37 i 12ff.

**c)** referring to kings: *kašuš ilāni a-bu-ub tamhāri* the warrior among the gods, Deluge of battle Weidner Tn. 29 No. 17:9; *nablu hamtu šūzuzu a-bu-ub tamhāri* burning flame, fierce one, Deluge of battle AKA 73 v 43 (Tigl. I); *ša tallaktašu a-bu-bu-um-ma* (the king) whose walking is a Deluge (and his acts a raging lion) Borger Esarh. 97 r. 12; *šarru šá a-bu-ub-[šu ...]* (in broken context) KAH 2 70:4 (Tigl. I).

3. the Deluge mythologized as a monster with definite features – **a)** representations: [sag.du].bi u<sub>x</sub>(GIŠGAL).lu alam.bi urú.àm : *qaqqassu alū lānšu a-bu-bu-um-ma* its head is (like) an *alū*-demon, its stature, a flood storm CT 17 25:9f.; 1 GIŠ.DUB.DUBL ša

**abūbu 3b**

ALAM.MEŠ «u» ša a-bu-ú-bi ša GIŠ.ESI KÙ.GI GAR one plaque with figures of Deluge monsters, (made) of *ušū*-wood (and) overlaid with gold EA 22 iii 5, cf. [...].MEŠ ša a-bu-ú-be.MEŠ KÙ.GI KÙ.BABBAR [GAR] [...] EA 25 iv 4; 1 *pi-iš-<ša>-tum ri-it-<ta>-šu* KÙ.GI GAR *šaqaršu a-bu-ú-bu* [...] KÙ.G[IR] [...] one ointment box whose handle is overlaid with gold, whose knob is a Deluge monster, [overlaid with] gold ibid. ii 51 (list of gifts of Tušratta); 1 *sikkūr hurāši ritte amēluti rikis mutirte ša a-bu-bu mupparšu š[ur]b[ū]su širuššu* a golden lock, (in the shape of) a man's hand, holding the door leaf, on which a winged Deluge monster is represented crouching TCL 3 373 (Sar.); 12 *ariāt kaspi dannātē ša qaqqad a-bu-bi nēši u rīmi (b)unnū nibhišin* twelve large silver shields whose edges are adorned with heads of Deluge monsters, lions, and wild bulls ibid. 379; 2 *a-bu-bi(!) nad(text KÚR)-frul-tú ina šipir ummā-nūte nakli[š] ušēpišma bāb šarrūti imn[a u] šumēla ušasbita si.[GAR]-ru a-bu-bi mašše pi[t]iq zahalē ebbe ... ulziz* I had constructed with skillful craftsmanship two fierce Deluge monsters, and I placed them at the royal door to the right and left of the locks, I (also) set up twin Deluge monsters, cast of shining *zahalū*-silver Borger Esarh. 88 r. 6f.; [at the feet of the images were lying] *a-[bul]-bu u rīmu* a Deluge monster and a wild bull BHT pl. 6 i 28 (Nbn. Verse Account), cf. (in broken context) *a-bu-bi a-na 3 bu* [...] ADD 819 iii 4 (NA).

**b)** a weapon in the form of an *abūbu*: *mirú.ra te.a.ta giš.ban.a.ma.uru<sub>5</sub>.mu : šibba ša ana amēli iṭehbū qaštu [a-bu-bi]* (I am holding) the *šibbu*-snake which attacks man, my Deluge-Bow Angim III 35, cf. *a.má.uru<sub>5</sub>.mè.a giš.tukul.sag.ninnu.mu : a-bu-ub tāhazī* [GIŠ.TUKUL.SAG.NINNU] (I am holding) Deluge-of-Battle, the mace with the fifty heads ibid. 37, cf. *a.ma.ru.mè.ka.ni* SAKI 68 Gudea Statue B v 37, also *mi.tum giš.a.ma.ru* ibid. 128 Cyl. B vii 14; *kakkēšunu dannūti a-bu-ub tamhāri qātī lušatmeħu* they (the gods) put into my hand their mighty weapons, the Deluge (weapon) for the battle AKA 34 i 50 (Tigl. I); *iššīma*

**abūbu 3c**

*bēlum a-bu-ba kakkašu rabā* the lord raised his mighty weapon, the Deluge En. el. IV 49, also ibid. 75; *ša ina kakkišu a-bu-bi*(var. -*bu*) *ikmū šapūti* who with the help of his weapon, the Deluge, bound the obstinate (foes) En. el. VI 125; (Nergal) *tāmeh a-bu-bi la pādē* Böllenrücher Nergal p. 50:8; an image of Aššur, raising his bow, riding in his chariot *a-bu-bu [sa]-an-du* girt with the Deluge OIP 2 140:7 (Senn., coll.); note [...] dīm.m.e. er : *bēl a-bu-bi* 4R 28 No. 2:3f.; Nergal *šar tamhāri bēl abāri u dunni bēl a-bu-bi* king of the battle, lord of strength and might, lord of the Deluge (weapon) Streck Asb. 178:2.

c) other occs.: [a].má.uru<sub>5</sub> mir.du n.u.kú.š.ù ki.bal.a gá.gá : *a-bu-bu šibbu la-a*(var. omits)-*ni-hu* *ša ana māt nukurtu i[ššakn]u* (Ninurta) Deluge, untiring *šibbu*-snake, set against the hostile land Lugale I 3; a.má.uru<sub>5</sub> (var. má.uru<sub>5</sub>) *še.ba mu.un.dè*(var. adds .en).DU ur.sag.ra urú. *maḥ sag.gi<sub>4</sub>*(var. .gá).a igi.šè mu.un. na(var. adds .an).DU : *a-bu-bu ina kit-tabrišu izzazzu ana qarrādi a-bu-bu širu ša la immahharu ina mahri illakšu* the Deluge stays at his hand, in front of the warrior goes a mighty Deluge which one cannot withstand Lugale II 38f.; *kal.ga* (late recension adds: a.má.uru<sub>5</sub>.<sup>d</sup>En.líl.lá) *kur.ra gaba nu.gi<sub>4</sub>.me.en* : *dannu a-bu-ub* <sup>d</sup>En-líl *ša ina šadī la immahharu anāku* I am the mighty one, the Deluge of Enlil, whom one cannot withstand in the mountain Angim IV 8, cf. *kal.ga a.má.ru.<sup>d</sup>En.líl.le* : *dannu a-bu-ub* <sup>d</sup>Enlil ibid. 55; Ninurta EN MAḤ *rākib a-bu-bi* exalted lord, who rides upon the Deluge 1R 29 i 10 (Šamši-Adad V).

4. devastating flood (lit. only) — a) in gen. : a.ma.ru ba.a.n.ùr : *a-bu-ba ultēbi* he caused a flood to pass through SBH p. 73:19f., cf. a.ma.ru ùr.ra : *mušbi* *a-bu-bu* ibid. p. 38:8f., also ibid. p. 39:23, cf. also *eli hūršānišunu a-bu-ba ušba'a* LKA 63 r. 18 (MA); umun.mu mar.uru<sub>5</sub> zi.ga.mu : *bēl a-bu-bu tēbū* my lord (Nabû) is a rising flood SBH p. 28:23; *illak šāru a-bu-[bul]mehū* (var. *rādu mehū a-b[u-bu]*) *isappan KUR* (for six full days) the wind blew, a devastating flood, a storm (var. the downpour, the storm-flood, i.e., *mehū-abūbu*)

**abūbu 4c**

swept over the land Gilg. XI 128; *it-ta-rak mehū a-bu-bu* ibid. 129; the sea grew quiet and the evil wind calmed *a-bu-bu ikla* the flood ceased ibid. 131; *a-bu-bu imhullu sahmaštu tēšū ašamšūtu sunqu bubūtu arurtu hušahhu ina mātišu lu kajān* may deluge, *imhullu*-wind, revolt, confusion, storm, want, hunger, drought, (and) famine be permanent in his land KAH 2 35:55 (Adn. I), see AOB 1 66:55, dupl. AfO 5 99:87; *bu-bu-lu* (var. [UD. N]Á.Á[M]) *a-bu-bu la mahru ultu* (var. adds *libbi*) *eršeti lilāma naspantakunu liškun* let a flood, an irresistible deluge, rise from the bowels of earth and devastate you Wiseman Treaties 488; Adad *nāšu birqi* EN *a-bu-bi* who holds the lightning, lord of the flood BMS 21 r. 80, cf. LKA 53:5, see Ebeling Handerhebung 104:30, 96:12 and 102:38; [...] = [a]-*bū-bu AN-e* <sup>d</sup>IM U KUR-i Antagal G 315f., [...] = [<sup>d</sup>IM *rā]biš AN u KI [be-el]* *a-bu-bi* ibid. 317f., [<sup>d</sup>]MAR.URU<sub>5</sub> = <sup>d</sup>Adad *ša a-bu-be* CT 24 40:48; *a-bu-ub la mahār kāši išruk[unik-ki]* the irresistible flood they have given to you (the river) STC 1 201:4, cf. ibid. 200:6; *ibru-ut-ka mehū a-bu-bu* (O fox) your friendship is storm (and) flood Lambert BWL 208:20; note as apodosis: *ukulti* <sup>d</sup>Nergal *a-bu-bu* ZA 52 236:2a (astrol.).

b) in *abūb našpanti*: *a-bu-ub našpanti GAR-an* there will be a devastating flood ACh Adad 4:40f., cf. *a-bu-bu ŠUŠ-tim GAR-an* ibid. Supp. 2 Ištar 68:15, cf. A.MA.RU ŠUŠ-tim ACh Supp. Sin 20:6, 11 and 18, also *a-bu-bu tabāli* a carrying-off flood ibid. 22:6; *a-bu-ub našpanti GAR mīlu illakamma naphar KUR ubbal* there will be a devastating flood, high waters will come and carry off the whole country CT 39 17:54 (SB Alu), cf. A.MA.RU *našpanti GAR* <sup>d</sup>Adad *irahhiš* ibid. 66, A.MÁ(text.DI).RU ŠUŠ-ti *iššakkan* Thompson Rep. 270:5; *ša ... eli karāšika kima* <sup>d</sup>Ad-di *ušettaqu a-bu-ub na<š>panti* which will send over your camp a devastating flood like the storm-god Tn.-Epic “iii” 33, cf. *ušardi* IM *a-bu-ba eli tāhāzišunu* <sup>d</sup>Adad Adad let a deluge flow over their battle ibid. “ii” 29.

c) in idiomatic use, NB only: ERÍN.MEŠ *a-bu-bu ana muḥhišunu itetiq nubatta ul ibittu* (as for) the soldiers—it is extremely urgent for

**abuḫuru**

them (lit. the flood is out for them)—they will not wait even another night ABL 1286 r. 13, cf. *kī a-bu-bi-šū* ABL 1208:10.

The refs. sub mng. 3 suggest that the representations of the mythological figures called *abūbu* differed according to period and region. The bil. passage *Lugale I* 3 associates *abūbu* with the snake *šibbu* (cf. also *Angim III* 35), while the refs. in the texts from Amarna and *TCL 3* seem to allude to a winged beast with animal body (note the use of the verb *rabāsu*) and an animal head. The latter could be interpreted as referring to griffon-like monsters, which are well attested for Mitanni and Urartu. The juxtaposition of *abūbu* and *rīmu* in the *Nbn. Verse Account* replaces that of *mušhuššu* and *rīmu* frequent in NB royal inscriptions. The refs. which indicate that *abūbu* denotes a weapon, probably a mace (*Angim III* 37), may refer to a mace decorated with such a representation.

Possibly the Sum. phrase *a.ma.ru.ka.m* (for which see *apputtu*) can be related to this specific and late use of *abūbu* in mng. 4c.

In K.5288:4 read *ú-ra-a bu-ba-a-ti*, see *bubūtu*, “axle.”

Tallqvist Götterepitheta 3.

**abuḫuru** s.; (a cereal); MA.

4 (BÁN) *a-bu-[yul]-ru [inal]* GIŠ.BÁN SUMUN *kurummat* LÚ.GIŠ.TUKUL.MEŠ *tadin* 2 (BÁN) *a-bu-hu-[rul] ina* GIŠ.BÁN-*štil la-be-er-[ti]* *ša qāt* PN PN<sub>2</sub> *mahir* four seahs of *a.* (measured) in the old seah, were given as provisions for the craftsmen, PN<sub>2</sub> received two seahs of *a.* (measured) in the old seah from PN JCS 7 159 No. 35:1 and 5, cf. x *a-bu-[hu-ru] ina* GIŠ.BÁN [*ša*] *hiburni* ibid. 161 No. 42:3 (cited AHw. s.v. *abuḫuru* as *Billa* 86,3, both from Tell Billa).

Since the last sign, *-ru*, is preserved in one reference only, the emendation to *a-bu-hu-šin* or the like may be considered, and this word may then be a variant of *ebuḫušinnu*, *abahšinnu*, q.v.

**abukkattu** (*bukkattu*) s.; 1. (a plant), 2. *hil abukkati* (a resin); wr. syll. (*bu-ka-ti*) Köcher BAM 171:17', with det. ú AMT 97,4:16 and

**abukkattu**

98,1:4, GIŠ CT 23 40:23, and dupl. AMT 20,1 obv.(!) i 10) and (A.KAL) LI.DUR, LI.TAR (LI.TUR AMT 41,1 iv 24, Köcher Pflanzenkunde 36 iv 38).

ú.TIR = áš-lum, ur-ba-tú, el-pe-tú, ki-li-lu, a-bu-ka-tú, áš-lu-ka-tú Hh. XVII 71–76; ú.li.dur = a-bu-ka-tú, áš-lu-ka-tú, ki-li-li ibid. 77–79; ú NU.UG, ú LI.DUR : ú a-bu-ka-tú, ú a-bu-ka-tú : ú a-la-ak-nu, ú A.KAL MIN : ú *hi-il* ú MIN Uruanna II 104–107 (= Köcher Pflanzenkunde 11 i 42ff., and dupl. ibid. 6 viii 15ff.); ú A.KAL a-bu-kát : [úl [...] Köcher Pflanzenkunde 2 i 42.

1. (a plant): if a ghost has seized a man *gulgul* NAM.LÚ.Ux(GIŠGAL).LU ú *a-bu-ka-[tú]* ú *kurkanā ina šamni šEŠ-s[u]* you anoint him with “human skull,” *a.*, (and) turmeric(?) (dissolved) in oil AMT 97,4:16; [...] *a-b]u-uk-ka-tú ú kurkanam* (used for fumigation) AMT 80,6:5, cf. AMT 98,1:4.

2. *hil abukkati* (a resin): A.KAL LI.DUR : *kima e-pe-ri a-sur-re-e—a.-resin* is like dry earth from the bottom of the wall BRM 4 32:13f. (comm.); A.KAL LI.TUR Köcher Pflanzenkunde 36 iv 38 (pharm. inventory); A.KAL *a-bu-ka-tum tasâk ina šikari išatti* you crush *a.*-resin, she drinks (it) in beer KAR 194 iv 26, also Küchler Beitr. pl. 19 iv 24, cf. ibid. 3 and pl. 18 iii 1; IGI.4.GÁL.LA A.KAL LI.TAR *tasâk ina mé tašaq-qîšu* you grind one-fourth (shekel) of *a.*-resin, give it to him to drink in water Küchler Beitr. pl. 17 ii 60, also AMT 36,2:6, cf.  $\frac{1}{8}$  (wr. 1 ŠÚ) A.KAL LI.TUR AMT 41,1 iv 24; A.KAL *a-bu-kát* GAZ *ana* DUG.A.SUD *tanaddi* ... *dišpa šamna halṣa ana libbi tanaddi išattima i'arru* you crush *a.*-resin (and) put it into a *maslahtu*-pot, you add honey (and) fine oil to it, he drinks (it), then he will vomit Küchler Beitr. pl. 14 i 18, cf., wr. A.KAL LI.TAR (again prescribed as an emetic) ibid. pl. 16 ii 24, (against *širîhti libbi*) AMT 39,1 i 43, wr. LI.DUR 48, wr. A.KAL *bu-ka-ti* Köcher BAM 171:17'; A.KAL LI.DUR (as ingredient of an enema) AMT 94,2 i 4; A.KAL *a-bu-ka-tim* (together with eleven other drugs to make a suppository) AMT 43,1:8, cf., wr. A.KAL LI.TAR KAR 201:5, 31 and 36; (if a man's eyes are full of blood) 3 ŠE NAGA<sub>x</sub>.SI 3 ŠE A.KAL LI.TAR 3 ŠE zē šurāri *ištēniš tasâk ina šizib enzi tar-bak īnēšu tašammid* you bray three grains of “horned alkali,” three grains of *a.*-resin, three grains of lizard excrement together, steep (them) in

**abukkattu**

goat's milk (and) put a bandage over his eyes  
AMT 9,1:30; *ú apruša tasâk ina šamni tuballal*  
**A.KAL GIŠ a-bu-ka-tú ana libbi tanaddi ...**  
SAG.KI-šú *tašammid* you crush *aprušu*-  
plant, mix it in oil, add *a.*-resin, make a  
bandage over his forehead CT 23 40:23, dupl.  
AMT 20,1 obv.(!) i 10, cf. AMT 12,9:7; [A].KAL  
LI.DUR ... *GAB-su tašammid* (you crush) *a.*-  
resin (with various plants) and make a  
bandage over his chest AMT 26,3:4; A.KAL  
LI.DUR (and other ingredients) *našmadi šig-*  
*gati* as cataplasm for *šiggatu* AMT 32,5:4 and  
7, and passim; A.KAL LI.DUR ... *naphar* 14  
Ú.HI.A *qutâri šá š[U.GIDIM.MA]* *a.*-resin (etc.),  
altogether 14 ingredients for fumigation  
against "hand-of-a-ghost" AMT 99,3:6, cf.,  
wr. LI.TAR AMT 33,3:10, KAR 202 iii 2; A.KAL  
LI.DUR ... *turammakšuma iballuṭ* you bathe  
him with *a.*-resin (and other ingredients  
mixed with oil and beer) and he will get well  
AMT 94,2 ii 10; note *hil abukkati šadî* "mountain"  
*a.*-resin: A.KAL *a-bu-kât* KUR-i *tasâk*  
you crush *a.*-resin of the mountain AMT 14,7:6,  
cf. A.KAL LI.TAR KUR-[i](!) AMT 83,1:5.

The literal translation of the logogram  
**A.KAL LI.DUR** is "navel-resin"; since **LI.DUR**  
denotes the navel and not the umbilical cord  
(see *abunnatu*), *abukkattu* is not to be interpreted  
as describing the Convulvuli; moreover this genus does not fit the group of plants  
with which *abukkattu* occurs in the lists. The interpretation of **LI.DUR** (in spite of the variants **LI.TAR** and **LI.TUR**) as "navel" is supported by the fact that in **A.KAL LI.DUR** it is not preceded by the determinative **ŠIM** as other resins are. The appearance of the Akkadian name *hil abukkati* instead of *\*hil abunnati*, which would be the expected translation of **A.KAL LI.DUR**, cannot be explained.

The plant *abukkattu* is listed among rushes in Hh., and it is only very rarely attested in medical texts. The resin is listed with the common resins in the pharmaceutical inventory Köcher Pflanzenkunde 36. In medical texts the resin has manifold uses and is not utilized exclusively as a powerful purgative, as is scammony, with which it is identified in Thompson DAB 13ff. An identification with gum arabic may be proposed, at least for the

**abullu**

late periods, especially since the designation *hil asāgi* or, its synonym in the lists, *hil šim̄tati* does not occur in medical prescriptions.

**abulilu** (*bulilu*) s.; the berry of the boxthorn; SB.

giš.gurun ú.GÍR, giš.gug.bun<sub>x</sub>(KAXNE) (var.  
[GIŠ.ZA]<sub>gu-u[gl]</sub>GUL), giš.gug.bun<sub>x</sub>.ga (var. [giš.  
gug.KAXNE<sup>bū</sup>]un.AG.a) = *a-bu-li-lu* (var. *b[u-li-lu]*)  
Hh. III 433ff., [GIŠ x x xi].nu, [GIŠ bu.li].lum  
= MIN (= *b[u-li-lu]*) ibid. 435a-b.

Ú GURUN ú.GÍR, ú GÚ.GAL : ú *bu-li-li*, ú *bu-li-li* :  
ú GURUN ú.GÍR SA<sub>5</sub> Uruanna II 318ff. (= Köcher  
Pflanzenkunde 11 ii 52ff.); ú *a-bu-li-li* : ú *ši-ma-hu*  
boxthorn ibid. 308 (= Köcher Pflanzenkunde 11 ii  
42).

*šammu šikinšu kîma ú am-ḥa-ra zéršu kîma*  
*a-bu-li-li* [SA<sub>5</sub>] the plant whose appearance is like the *a.*-plant, its seed is as red as the *abulilu* (is called ...) Köcher Pflanzenkunde 33:6, also *inibšu kîma a-bu-li-lil* SA<sub>5</sub> its fruit is as red as the *abulilu* ibid. 8, cf. also ibid. 2, cf. [... G]URUN *a-bu-li-li* SA<sub>5</sub> (!) (but *inibšu kîma* GURUN.GIŠ.Ú.GÍR M[I] its fruit is as black as the false carob line 18) STT 93:21.

According to the vocabularies, *abulilu* is the fruit of the *eddetu* (*Lycium barbarum*), while the false carob (*harūbu*) is the fruit of the *asāgu* (*Prosopis stephaniana*). However, the determinative **giš** in Hh. points to a use as fuel, and hence *abulilu* may refer to the shrub itself, as is also indicated by the equation with *ši-ma-hu* in Uruanna II 308. The equation with *halluru* could be due to a transfer of the name of the chick-pea pod to the fruit of the *Lycium barbarum*.

(Thompson DAB 186.)

**abullu** s. fem.; 1. city gate, 2. entrance gate of a building or building complex, of a country, of cosmic regions, 3. district, 4. (a tax collected at the gate), 5. (a fissure in the ominous parts of the sacrificial animal); from OA, OB on; pl. *abullati*; wr. syll. and KÁ.GAL; cf. *abulmâhu*, *abultannu*, *abullu* in *bēl abulli*, *abullu* in *mār abulli*, *abullu* in *rabi abulli*, *abullu* in *ša abulli*.

(*a-bu-ul*) KÁ.GAL = *a-bu-ul-lum* Proto-Diri 366;  
ká.gal = *a-bu-ul-lu* Igituh I 349, also Lanu I iv 20  
(catch line); [ká].gal = *a-bul-lum* Igituh short  
version 135; ká.gal = *a-bu-ul-[lum]* Kagal I 1;  
[giš.ig.ká].gal = MIN (= *dalat*) *a-bul-li* Hh. V

**abullu 1a**

247a; KÁ.GAL *a-bi-šú<sup>ki</sup>* = KÁ *har-ru* gate of Abi-Eshuh = door of the .... Hg. B V iv 11; [uzu.x.x] = *na-a-a-be* = *a-bul-lum*, [uzu.x.x.gú] = (blank) = MIN (= *abullum*) Hg. B IV 37f.; [me].ni = KÁ É.GAL, [x].ni = KÁ.GAL (among parts of the liver) 5R 16 ii 53f. (group voc.).

ká.gal.ú.zug<sub>x</sub>(KA) bar.šèg.gá.bitu.ra.[zu. dè] sila.dagal.ká.gal.ú.zug<sub>x</sub>.sil<sub>6</sub>.lá.gál.la dib.bi.da.zu.[dè] : *ina a-bu-ul usukki sarbiš ina erébi[ka]* *ina rebít a-bu-ul usukki ša rišati malät ina bārīk[a]* when you enter the Gate-of-the-Impure like a rainstorm, when you tread the square of the Gate-of-the-Impure, which is full of rejoicing Lambert BWL 120 r. 15ff., cf. KÁ.GAL.ú.zug<sub>x</sub>(KA). ge<sub>4</sub>.ne PBS 8/1 99 iii 17 (OB); ká.gal <sup>d</sup>Utu. šú.[a] : *ina a-bu-ful* [...] at the gate of the setting of the sun CT 16 9:12.

*zu-un-ti GUŠKIN* (var. grš *ḥu-un-ti ḥu-ra-ṣi*) = *dal-tum* KÁ.GAL Malku II 173, var. from CT 18 3 r. ii 23; KÁ.a-bu-ul-[lī] // ša-ah-ri EA 244:16 (from Megiddo).

1. city gate — a) in gen.: *šumma awilum lu warad ekallim lu amat ekallim lu warad muškénim lu amat muškénim* KÁ.GAL *uštēši iddâk* if a man has let a slave or a slave girl of the palace or a slave or a slave girl of a private person leave (through) the city gate, he will be put to death CH § 15:35, cf. KÁ.GAL *Ešnunna balum bēlišu ul uṣṣi* Goetze LE § 51 A iv 9, also KÁ.GAL *Ešnunna īterbam* ibid. § 52 A iv 11; *kannū gamartim ina* KÁ.GAL *it-ta-ah-la-lu* (after) the “ribbons” (indicating the) termination(?) have been hung up in the city gate CH § 58:69; *ištū ūmī ša a-bu-ul* GN *usū nazqāku* ever since I went out the city gate of Sippar I have been in trouble CT 29 34:24 (OB let.); *alpī ana mē šatēm lu-uṣ-ṣi ulliš a-bu-ul-lam ul uṣṣi* I will go out (with) the cattle for watering, (but) I will not go out (through) the city gate for any other (reason) TCL 18 78:13 (OB let.); UDU.MEŠ TA *libbi* KÁ.GAL *alaqqe ušākal* I will take the sheep outside the city gate to pasture them ABL 726:10 (NA); *ina mehret* KÁ.GAL *qabal āli* (I built a ramp) opposite the inner city gate OIP 2 154:9 (Senn.); *ina aṣē* KÁ.GAL *u erēb* KÁ.GAL (he has asked for a sign to occur) on leaving and entering the city gate Šurpu II 124; *har-rāni illika litūr ina šulme* KÁ.GAL *uṣā litūr ana mātišu* may he return in peace on the road by which he came, may he return to his land through the gate by which he left Gilg. XI 208; KÁ.GAL *u nērebē la terrubanni* do not

**abullu 1a**

enter through either the city gate or (any other) entrance Maqlu V 135; *šumma kubābē mimma ša* KÁ.GAL *ana kidi ē.MEŠ* if ants drag something from (inside) the city gate to the outside KAR 377:6, and cf. the contrasting *mimma ša kidi ana āli tu.MEŠ-ni-ma* ibid. 7 (SB Alu); *kīma šikkē hallalāniš* KÁ.GAL *ālišu ērub* he slipped in the gate of his city like a mongoose Lie Sar. 412, cf. Rost Tigl. III p. 34: 201; *dūra ... adi* KÁ.GAL.MEŠ-šu *u asajātešu* (my predecessor partly rebuilt and partly faced) the wall together with its gates and towers AOB 1 86:36 (Adn. I); *[ina] ūnil-rib* KÁ.GAL.MEŠ-šu-nu *rukusa dimāti* at the entrance to their (the cities') gates towers have been erected TCL 3 242 (Sar.), cf. AN.ZA.KÁR KÁ.GAL.MU *imaqqut* the tower of my city gate will collapse CT 31 38 i 8 (SB ext.); KÁ.GAL.KÁ.GAL-šu *šadlāti urakkisma* I constructed in it (the wall) wide gates and (hung high door leaves of cedar, covered with copper) VAB 4 84 No. 5 i 20 (Nb.), and passim in NB royal; *a-bu-ul-lum ša piātim šapiltim kawītum ša kidānum ša ah nārim imtaqut* the outer city gate of the low side (leading) out to the region on the river bank has fallen in ruins ARM 3 11:7, cf. *aššum šipir a-bu-ul-lim elītim ša Terqa epešim* ARM 2 87:7; why did the governor of Arrapha *meš-li* KÁ.GAL *ina panišu uramme* leave half of the city gate in his (the governor of Calah's) charge? ABL 486:8 (NA), cf. (did the governor of Calah not know that his portion of the wall) *[ana]* KÁ.GAL *ērubuni* reaches as far as the city gate? ibid. r. 17, cf. also ibid. r. 7; 3 ŠU<sup>II</sup>.MEŠ *ša* KÁ.GAL *šā(!)* *i-si-ta-te* three items(?) for the gate with the towers ADD 917 ii 16, cf. KÁ.GAL *šā nāmeri* KAL(text UN). MEŠ ABL 486 r. 2 and 5 (NA), for the emendation see KÁ.<sup>d</sup>KAL.KAL KAH 1 14:22; the supply needed *ša ana nadē uššū ša* KÁ.GAL *nadnat* for the laying of the foundation of the city gate has been given VAS 6 68:10 (NB); *dullu ana dalāti ša* KÁ.GAL.MEŠ *nadin* the complete material (comprising *našbaru*'s, *unqu*'s, *ša dappi*'s, *agurru*'s, q.v.) was given for the doors of the gates Cyr. 84:8, cf. bricks to be delivered *ina muhhi nabalkattu ša* KÁ.GAL on the ramp of the city gate BIN 1 126:8, and passim in NB, see *nabalkattu*; *sippē*

**abullu 1b**

*ša KÁ.GAL* (in broken context) ZA 3 p. 146 No. 7:8 (NB).

b) as a public place: *ammakam attunu ina luqūtim paqādim ba-áb a-bu-lim qātkunu kima jāti šuknama* there in the gate office act as my representatives in the consigning of the merchandise (and send it to us—if PN should be delayed—with the first person to leave) TCL 19 69:27 (OA let.), also ibid. 67:26, cf. OIP 27 57:29, TCL 21 270:34; *ina ba-áb a-bu-lim šibī šukna* bring witnesses at the gate entrance BIN 6 75:18; 4 *awilē* ... *ša ina KÁ a-bu-lim ina rēš luqūtim ša barīni ana PN niškunu* the four businessmen whom we positioned at the gate entrance to (supervise) PN with the merchandise we own in common TCL 20 130:36', cf. *i-na ba-áb a-bu-lim* CCT 2 1:33, TCL 19 53:22f. (all OA); (this tablet was written) *ašar KÁ.GAL ša DN* in the Nergal Gate TCL 9 19:17 (Nuzi), and passim in Nuzi, also *ina arki šūdūti ina bābi ina KÁ.GAL Tiššae ša GN šatir* (the tablet) was written after its proclamation in the entrance in the Tiššae Gate of Nuzi JEN 402:25, *ina libbi GN ina KÁ.GAL Tiššae šatir* HSS 9 22:30, note: *ina arki šūdūti ša* (read *i-na?*) KÁ.GAL *ša GN šatir* JEN 403:30, *ina bá-ab KÁ.GAL ša Nuzi šatir* HSS 9 96:22, cf. *ina Nuzi bá-ab KÁ.GAL šatir* JEN 470:27, *ina KÁ KÁ.GAL ša Nuzi šatir* JEN 492:29, *ina bá-ab a-bu-ul-lim šatir* JEN 546:30, note *ina bá-ab a-śar a-bu-ul-li ša* GN JEN 478:11; *ana pa-ni a-bu-ul-li ina GN šatir* JEN 300:33, and passim, also *ina pa-ni KÁ.GAL Zi-izza-a-e URU Nuzi šatir* HSS 9 21:32; *u kaspa annū a-na pani KÁ.GAL PN ilteqi* PN has taken this silver at the gate (i.e., publicly) JEN 317:30; the copper cubit *ša a-bu-ul-li ša* GN of the city gate of Nuzi AASOR 16 21:18, cf. *ina ammati ša a-bu-ul-li* HSS 5 89:3; *ina tēli KÁ.GAL qabal āli ša GN itti asi kalbi u šahī ušešibšunūti ka-me-iš* I placed them in fetters beside the inner city gate of Nineveh together with a bear, a dog and a pig Borger Esarh. 50 iii 41, cf. *ina KÁ.GAL qabal āli ša Ninua arkussu dabueš* OIP 2 88:35 (Senn.), and dupls., also *ina lēt KÁ.GAL ia ar-ku-us-šú-nu-ti* I fettered them beside my city gate Borger Esarh. 54 iv 31; *KÁ.GAL ālišu ka-me-eš liṭtaridma* may he be driven out the gate of his

**abullu 1c**

city in fetters MDP 6 pl. 9 vi 16 (MB kudurru); *asītu ša qaqqadāte ina pūt KÁ.GAL-šú lu arṣip* I piled up a pillar of heads in front of his city gate AKA 379 iii 108 (Asn.), also 3R 8 ii 53 (Shalm. III), and passim; PN *šarrašunu meyret KÁ.GAL ālišu ana zaqipi ušeli* I impaled PN, their king, in front of the gate of his city Rost Tigl. III pl. 32:10; NÍG.KUD.DA ZÍD.AN.NA MU.BI.IM KÁ.GAL *akiti*, KÁ.GAL A, KÁ.GAL DN *miksu-tax*—spelt—title: Gate of the New-Year's-Feast, Water Gate, Adad Gate (etc.) PBS 2/2 77:2ff., cf. ibid. 106:6, and passim in this text (MB), cf. also NÍG.KUD KÁ.GAL *āUTU* KAV 146:3, *ina miksi KÁ.GAL ... [zakū]* ADD 649+663+807:57, see ARU No. 20; see also mng. 4.

c) in military context — 1' in letters, hist. and lit.: *sābūm ša a-bu-ul-[la]-tim* 10 ERÍN *ša-bu-um ša a-bu-ul-la-tim inaṣarū ul mād* (with regard to) the soldiers for the city gates, ten soldiers who guard the city gates—this is not much TCL 18 77:7f.; *inanna ana pani dišim allakamma ina KÁ a-bu-ul-li-ka ap-pa-as-sā-ah* now, in early spring, I will come and I will pitch my camp(?) in the entrance of your city gate Syria 33 65:31 (Mari let.); *[dūr]-šu KÁ.GAL-šu usarriḥ* he destroyed(?) (GN's) wall (and) city gate AOB 1 52:15 (Arik-dēn-ili); *inūma ana GN tallaka KÁ.GAL ta-ša(copy -ra)-ra-pa tāħaza teppuša* will you burn the city gate and fight a battle when you go to Uršu? KBo 1 11 r.(!) 19, see Güterbock, ZA 44 122; *mithuši ina ŠA KÁ.GAL-šú aškun* I fought a battle within his city gate AKA 379 iii 109 (Asn.); *diktašu ma'attu ina IGI KÁ.GAL.MEŠ-šu adūk* I defeated him heavily in front of his city gates Rost Tigl. III p. 60:23; his warriors *ina IGI KÁ.GAL-šú kima asli unappiš* I slew like lambs in front of his city gate TCL 3 302 (Sar.), cf. ibid. 348; *ašē KÁ.GAL ālišu utirra ikkibuš* I made it impossible for him to go out from his city OIP 2 33 iii 30 (Senn.); KÁ.GAL *Bābili nār hegallišunu iskira qātāšun* (the enemy) dammed up the canal which brings abundance to them, (at?) the (very) gate of Babylon Gössmann Era IV 13; *inanna šibbat URU Șumur adi a-bu-li-ši* GN is now hard pressed(?) even to its gate EA 106:11 (let. of Rib-Addi); *izzizti ina KÁ.GAL šarri bēlija ...*

**abullu 1c**

*anāku anaṣṣaru KÁ.GAL GN u KÁ.GAL GN<sub>2</sub>* I served in the city gate of the king, my lord, (and the king, my lord, may ask his overseer, whether) I am guarding the city gate of Gaza and the city gate of Jaffa EA 296:29ff.; *u gabbi KÁ.GAL.MEŠ-ia ti-il-ki x // nu-ḥu-uš-tum* (obscure) EA 69:27 (let. of Rib-Addi); *qanni GN IGI KÁ.GAL kammusu* (two men) are encamped before the city gate on the edge of Assur ABL 419:14 (NA); *adū KÁ.GAL.MEŠ-ia nuptahhi* now we have been locked (within) my city gates ABL 327:18 (NB), cf. *a-bu-la nuddulu* EA 100:39, and see *edēlu* usage a–2'; concerning PN whom PN<sub>2</sub> *ina petī a-bu-ul-lim ša* GN *ilquši* had adopted (from PN<sub>3</sub>, her wet nurse) when the city gate of Larsa was opened (again) Boyer Contribution No. 143:4 (OB leg.); *ālu ša kakkašu la dannu nakru ina pan a-bu-ul-li-šu ul ippaṭtar* the enemy does not depart from before the gate of a city whose military power is not strong (Sum. fragm.) Lambert BWL 245 iv 56; in math.: *arammum ... ina pani a-bu-li-im*(var. *-lim*) a siege ramp in front of the city gate MKT 1 143 obv. i 3, also MKT 2 46 r. ii 10 (OB math.).

2' in omen texts: *wāši a-bu-ul-li-ia nakram idāk* the (army just) leaving my city gate will defeat the enemy YOS 10 26 i 24 (OB ext.), cf. ibid. 28, cf. also *a-si-it* KÁ.GAL [...] KAR 426:4f. (SB ext.); GIŠ.TUKUL.MEŠ GIG.MEŠ IGI KÁ.GAL.MU DÚR.MEŠ dangerous enemy forces (lit. weapons) will settle in front of my city gate CT 20 3:11 (SB ext.), cf. *nakru ina IGI KÁ.GAL-ia KI.DÚR inaddi* KAR 460:15, also *ina pan KÁ.GAL šuātu nakru ul ippaṭtar* the enemy will not depart from this city gate CT 39 3:1 (SB Alu); *nakrum ina pani a-bu-ul-lim pagram inandi* the enemy will cause casualties (lit. throw a corpse) in front of the city gate YOS 10 46 v 41 (OB ext.), also CT 31 11:24 (SB ext.); *nakrum a-bu-ul-la-ka irrub* the enemy will enter your city gate YOS 10 26 i 30, cf. *ajābūka ana a-bu-[lil-k[a]] irrubu* ibid. 25, also ibid. iii 45, and *ana [a]-bu-ul-li-ka irrubunim* ibid. 24:23; *nakrum ana pani a-bu-ul-li-ka itēḥhiam* the enemy will come near to your city gate YOS 10 25:57; *rabi sikkatim a-bu-ul-lam ipettēma bēlšu x-x-x LÚ.KÚR-ra ana libbi ālim uṣerrib* the *rabi sikkatim-*

**abullu 1d**

official will open the city gate and [betraying(?)] his master, he will let the enemy enter the city YOS 10 45:16; *nakrum a-bu-ul-lam iddil* the enemy will close the gate ibid. 24:27; *a-bu-ul-lum innendil* the gate will be closed ibid. 28, and cf. ibid. 32 (all OB ext.), and see *edēlu* usage a; *nakru ana dalat KÁ.GAL.MU išāta inaddīma* the enemy will set fire to the door of my city gate and (enter the town) KAR 148:6 and 16 (SB ext.); *šumma rīmu ina pan KÁ.GAL irbis nakru KÁ.GAL āli išabbatma KÁ.GAL šu ippebhē* if a wild bull lies down in front of the city gate, the enemy will block the town's gate and that city gate will be closed CT 40 41 79–7–8,128 r. 2, and cf. ibid. r. 4 (SB Alu); KÁ.GAL URU-ia LÚ.KÚR *inaqqar* an enemy will destroy the gate of my town Thompson Rep. 156:3, cf. KÁ.GAL.MEŠ *nakru inaqqar* ABL 1409:5 (omen report); KÁ.GAL NUN *pēḥītu ippette ulu ḥarrānātē ušteššera* the prince's closed city gate will be opened or the roads will become safe Boissier DA 95:5 (SB ext.), cf. *māta dannatu isabatma KÁ.GAL.MEŠ* (var. KASKAL.MEŠ) *in-ni-di-la-a mūšā NU.TUK-a* CT 27 ii obv.(!) 5, dupl. Holma Omen Texts 18 K.12192:1, var. from BM 54739 ii 19 (SB Izbu), also KÁ.GAL.MEŠ-ŠU BAD.MEŠ *innehilama mūšā* [NU.TUK-a] CT 28 42 K.6221:4 (SB Izbu).

d) in rit.: *kī bīt ilāni ša KÁ.GAL ana apālikani* when you present provisions to the temple of the gods (which is) at the gate (of Nineveh) STT 88 x(!) 5 (*takultu-rit.*), see Frankena, BiOr 18 201; [*ina(?)*] KÁ.GAL GN *GIN-ku ina pan KÁ.GAL DÚR-bu* they go through the city gate of Assur (and) sit down in front of the gate Speleers Recueil 308:8 (MA rit.), cf. (the men who carried the king to the temple) *ištu KÁ.GAL šarra ... inaššiu* carry the king out from the city gate Müller, MVAG 41/3 p. 14 ii 43; *maṣṣār āli ... KÁ.GAL.MEŠ GN adi namāri ul uḥ-hi-ir maṣṣār KÁ.GAL.MEŠ urigallī imna u šumēla ša KÁ.GAL.MEŠ uzaqqapu abrī ana namāri ina KÁ.GAL.MEŠ inappah* the city guard does not .... the gates of Uruk until dawn, the guardians of the city gates set up the *urigallu*-standards to the right and the left of the gates, they light brushwood piles in the gates until dawn RAcc. 120:26ff.;

**abullu 1e**

ì.SUMUN *ša dalat KÁ.GAL ina ašēka* (you take) old oil from the door of the city gate as you leave KAR 188 r. 7, cf. ì.SUMUN *sippi KÁ.GAL* KAR 186 r. 23, *rušām ša išdi dalat KÁ.GAL ina ašēka ša ana šumēlika GUB-zu teleggi* AMT 20,1 obv. i(1) 21; *eper KÁ.GAL* dust from the city gate KAR 144:2, see ZA 32 170:3, 174:63, cf. Ú *a-tar-tum : AŠ eper KÁ.GAL kaméti* CT 14 44:9 (Uruanna).

e) identified by proper names: ká.gal. *igi.bi.šeš.unu.ki.še = a-bu-ul igi-bi-ú-ri-šu* Gate-towards-Ur, ká.gal.ú.zug<sub>x</sub>(KA) = MIN *musukatim* Gate of the Unclean Woman, ká.gal.<sup>d</sup>En.líl.lá = MIN <sup>d</sup>En-líl, ká.gal. <sup>d</sup>Nin.líl = MIN <sup>d</sup>Nin-líl, ká.gal.<sup>d</sup>Dumu.nun.na = MIN <sup>d</sup>EN.ZU, ká.gal.<sup>d</sup>Utu = MIN <sup>d</sup>UTUL, ká.gal.<sup>d</sup>Šu.nir.da = MIN <sup>d</sup>A-a, ká.gal.<sup>d</sup>Asal.lú.hi = MIN <sup>d</sup>Marduk, ká.gal. <sup>d</sup>Innin = MIN <sup>d</sup>Iš<sub>8</sub>-t[ár], ká.gal.á.sikil.la = MIN *elletum* Holy Gate, ká.gal.níg.kud.da = MIN *miksi* Gate of Crop Tax (all gates of Nippur) Kagal I 3-13, cf. [ká.g]al <sup>d</sup>Nin.líl[íl], [ká.g]al <sup>d</sup>Dumu.nun.[na], [ká.g]al <sup>d</sup>Iškur.ra, [k]á.gal <sup>d</sup>A.sikil.[la], [k]á.gal níg.kud.d[a] KBo 1 59:2ff. (Forerunner to Hh.); KÁ.GAL <sup>d</sup>UTU *pitiama ... dajānī šūšibama a[na]* KÁ.GAL *n[as]ārim l[la] iggū* open the Šamaš Gate, let the judges sit there and they should not be careless in watching the gate (until all the barley is brought into the city) TCL 1 8:18, cf. ibid. 10; KÁ.GAL <sup>d</sup>Šamaš ABL 955:6 (NA), BBSt. No. 22 i 5 (NB), also KAV 146:3, note *ina igi é KÁ.GAL <sup>d</sup>Šamaš ADD 619:4*; (a lot) *ina igi KÁ.GAL ša Ninua* in front of the Nineveh Gate (in Arbela) ADD 742:8, cf. delivery *ina KÁ.GAL ša Uruk* BIN 1 104:6; *ištu a-bu-ul sēnim adi a-bu-ul nišim* from the Sheep Gate up to the People's Gate Belleteen 14 174:9f. (Irišum), also AOB 1 14:35ff. and 18 ii 1ff., also, wr. KÁ.GAL UDU ibid. 46:4 (Enlil-nirāri); KÁ.GAL *ša Li-bur-šal-hi* the gate which (is called) "May-My-Outer-Wall-Be-Firm" AOB 1 150 No. 13:5 (Shalm. I); *Šamaš-mušakšid-irnittija Adad-mukin*(var. *mukil*)-*hegallišu MU.MEŠ KÁ.GAL DN u DN<sub>2</sub> ... azkur* I named the gate of Šamaš and the gate of Adad (in Khorsabad) "Šamaš-Gains-Victories-for-Me" (and) "Adad-Brings-Permanent-Fertility" Lyon Sar. 11:67, and similar *passim*

**abullu 2a**

in Sar. and Senn.; for *abul Tabira* (in Assur), see *gurgurru* A discussion section, and note KÁ.GAL URUDU-*ti-be-ra* KAJ 254:8 (MA); for the gates of Babylon, see Unger Babylon 65ff., note the writing KÁ.GAL NAGAR+ZA-*tenū* (see *gilšu*) TuM 2-3 108:6, 109:1 for *abul giššu*, q.v., and note the aberrant *ina pani a-bu-ru gi-iš* Camb. 117:1; for the gates of Borsippa, see RLA 1 409f.; for the gates of Uruk, see Falkenstein Topographie p. 50; for gate names in Nuzi, see (e.g. KÁ.GAL GAL.MEŠ, *Tiššae, Zizzae*) HSS 16 380:2, 4, and 6 (= RA 36 121); KÁ.GAL *a-sa-te* "Gate-with-Towers" KAJ 254:5; uncert.: *A-bu-ul-la-ra-a-a-i* MDP 22 128:3.

f) in *abullam (abullātim) šūdū (kalū)* to confine to the city: *aššum PN ša KÁ.GAL ka-la-šu ašpurakkum ... KÁ.GAL la tu-še-d[i]* as to PN, about whom I wrote you that he be held (within) the gate, do not confine him to the city (let him come and go freely) RA 53 37 r. 11 and 21 (OB let.), cf. *a-bu-la-tim šūdāku pulluhāku u lemniš epšēku* I am confined to the city, I am very much afraid and badly treated TCL 18 95:24, also UET 5 39:9, ARM 1 76:9, 3 37:23, see *idū mng. 6c; inanna awilam šātu ana nēparim u[šēr]ib a-bu-ul-la-ti-im ik-ka-al-la* I have now put this man into prison, he is confined in the city ARM 6 42:9, cf. PN *ana rē'uti ištaknu ina KÁ.GAL-lim ites[ranni(?)]* AASOR 16 3:38 (Nuzi).

2. entrance gate of a building, of a country, of cosmic regions — a) of a building: *ša KÁ.GAL ša bīt rēš* (adjoining the court) of the entrance gate to the Bit-Rēš(-temple) VAS 15 48:6 (NB leg.); *ina šapla KÁ.GAL ša bīt DN* below the gate of the Nabû-temple ABL 1217 r. 6 (NA let.); KÁ.GAL *siparri ḥuš.A ... ušepišma ... sēr KÁ.GAL šāšu ēšir* I had a gate made with red copper coating (for the *akītu*-temple) and engraved on that gate (the fight of Aššur and Tiamat) OIP 2 140:5 and 9 (Senn.); KÁ.GAL *ina erēbika* when you (again) enter the gate (of the sick person's house) KUB 29 58+ v 4, see G. Meier, ZA 45 p. 208, cf. KÁ.GAL *petētam la irrubamma* may (the disease) not enter through the open entrance ibid. 10 (Bogh. rit.).

**abullu 2b**

b) of a country, of cosmic regions: *a-bu-ul mātišu li-ki-la nukurātum* may hostilities besiege the gate of his country RA 33 50 iii 18 (Jahdunlim); *iptēma KÁ.GAL.MEŠ ina sili kilallān šigaru uddannina šumēla u imna* he opened gates at both sides (of heaven), he fastened the bolt, left and right En. el. V 9; *anāku killaka asseme issu libbi KÁ.GAL šamē at-ta-qa-al-la-al-la I* (Aššur) have heard your cry of distress, I float down(?) from the gate of heaven Craig ABRT 1 22 ii 15 (NA oracles); *patāma KÁ.GAL.MEŠ ša AN-e ra[pšūti]* the gates of the wide heaven are open OECT 6 pl. 12:10, cf. *petīma KÁ.GAL ša ilī rabūti* KUB 4 47:41, see G. Meier, ZA 45 p. 197; *tepetti KÁ.GAL KI-ti DAGAL-ti* you (Šamaš) open the gate of the “wide land” (i.e., the netherworld) KAR 32:30; *3-šú-nu ina KÁ.GAL ša dārāti išakkanu* they set up all three of them (referring to the utensils for a ritual) in “the gate of eternity” KAR 33:9.

3. district: *ina a-bu-ul-la-at u ugar ḫAR eperi izarrū* (for translat., see *zarū* mng. 2a) ARM 6 13:16; É *ša KÁ.GAL Ištar* the house in the Ištar Gate district PBS 7 62:20 (OB); one orchard KÁ.GAL *āAdad* MDP 10 pl. 12 viii 6 (MB kudurru), cf. *KI-tim KÁ.GAL x [...]* BE 8 149:2 (LB); *KI-tim KÁ.GAL LUGAL.GU<sub>4</sub>.SI.SÁ ša qereb Nippuri* TuM 2-3 9:2, wr. KÁ.GAL É LUGAL.GU<sub>4</sub>.SI.SÁ ibid. 10:1, and cf. KÁ.GAL *ša qereb Nippuri* TCL 13 205:2, also *KI-tim KÁ.GAL ḫGula* (in Dēr) TuM 2-3 8:2; his field *ša ina bīrīt KÁ.GAL.MEŠ* which is between the city gate districts Dar. 302:6, also Nbn. 688:5, and note (estates) *ša pani KÁ.GAL.MEŠ* RA 23 155 No. 50:12 (Nuzi); for the city quarters in Uruk, see Falkenstein Topographie p. 50; for Borsippa, see RLA 1 410f.

4. (a tax collected at the city gate): *a-bu-ul-la-am u šitam āpulma* I paid (the hire for the donkeys), the gate tax and the exit tax TCL 10 107:7 (OB), for a parallel see *ababdū* mng. 2, cf. (barley) *ana sūt KÁ.GAL nēmittišu* for the gate toll, his impost (received by three persons characterized as LÚ.KÁ.GAL.MEŠ *Dil-bat<sup>ki</sup>.MEŠ*, see *abullu* in *ša abulli*) VAS 7 54:4; *KÁ.GAL URUDU.MEŠ KUŠ.MEŠ u U<sub>8</sub> MU.2 ša ištu guennakkūti ša PN abika u adi ūmi a-ka-lu u*

**abullu 5a**

*inanna ... [KÁ.GAL URUDU.MEŠ] KUŠ.MEŠ U<sub>8</sub> MU.2 iširu ... bēl pīhati ... ummā KÁ.GAL la imat̄ti tušannāma SUM.NA* as to the gate tax (consisting of) copper, hides and (one) two-year-old ewe which has been my living from the governorship of your father PN until now, now they have asked for payment [of the toll in copper], hides and (one) two-year-old ewe, the governor of the district said, “The toll must not become less, otherwise you have to give the double amount” BE 17 24:24 and 31 (MB let.); *pu(!)-ut etēr ša KÁ.GAL x MA.NA KÙ.BABBAR našū* they assume guaranty for payment of the two-thirds mina of silver as gate tax UCP 9 70 No. 62:10 (NB); x dates šá KÁ.GAL as gate toll (beside *ša gišri* bridge toll) TCL 13 216:7 (NB), cf., wr. KÁ.GAL.MEŠ VAS 6 75:17.

5. (a fissure in the ominous parts of the sacrificial animal) — a) the portal fissure of the liver: *šumma martum ina a-bu-ul-lim nadiat* if the gall bladder lies in the gate YOS 10 31 xi 44; *šumma GIŠ.TUKUL imittim ana libbi a-bu-ul-lim sameh* if the mark of the right side is joined(?) to the middle of the gate YOS 10 46 v 40; if the weapon of the right side *mehret a-bu-ul-lim šakimma pūdāšu nār amūtim imidama panūšu a-bu-ul-lam iṭṭulu* lies opposite the gate and its shoulders abut on the canal of the liver and its face looks toward the gate ibid. ii 45, cf. ibid. 23, 26, 34, and 49ff., with *elēnum a-bu-ul-lim* ibid. ii 52, iii 6, and v 18; *a-bu-lum sun-nuqat* the gate is very narrow YOS 10 29:3, cf. (with *rahṣat* flooded) ibid. 4, (park[at] blocked) ibid. 7, also (*nu-x-ra-at*, *nu-ra-at*) ibid. 1f., *i-mi-it a-bu-lim šamit* the right side of the gate is bruised ibid. 5, (with the left side) ibid. 6; *[si]ppi a-bu-lim šumēlum* the left threshold of the gate ibid. 9, (with the right one) ibid. 8 (all OB ext.); *danānum šu a-bu-li-im* the “fortress” of the gate RA 35 59 No. 13 F II (Mari liver model); *šumma iššūra tēpušma ina libbi KÁ.GAL NIN-tum šaknat* if you prepare the “bird” (see *iššūru* mng. 4) and in the middle of the gate there is an *erištu*-mark KAR 426:2, and passim in this text up to line 15 (SB ext.); see also Hg. B IV 37, in lex. section.

**abullu**

b) in *abul kutum libbi*: šumma GIŠ.TUKUL ina nīrim šakimma a-bu-ul kutum libbim iṭṭul if a “weapon”-mark lies in the “yoke” and looks towards the “gate of the covering of the belly” YOS 10 9:16 (OB ext.), cf. KÁ.GAL DUL ŠÀ IGI CT 30 28 K.11711:9; šumma šumēl KÁ.GAL DUL ŠÀ-bi KI.TA ekim if the left side of the gate of the *kutum libbi* is stunted CT 20 50:12, cf. ibid. 13–16, dupl. KAR 427:5–10, cf. also CT 28 47 83–1–18,448:7.

c) *abul karši* gate of the stomach: šumma ṭulimum ina a-bu-ul karšim nadi if the spleen is situated in the gate of the stomach YOS 10 41:61, cf. [šap]lānum a-bu-ul karšim ibid. 13 (OB ext.).

In JRAS 1927 538:10 read after collation šá-bu-la, see šibulu s.

Ad mng. 5: Hussey, JCS 2 27; Nougayrol, RA 44 5.

**abullu** in bēl abulli s.; gatekeeper; NB\*; wr. LÚ.EN.KÁ.GAL; cf. *abullu*.

PN A LÚ.EN.KÁ.GAL Jastrow, Oriental Studies of the Oriental Club of Philadelphia 1894 p. 116:21.

Only attested as a “family name.”

**abullu** in mār abulli s.; gatekeeper; OB, MA; wr. syll. and DUMU KÁ.GAL; cf. *abullu*.

inanna 1 DUMU KÁ.GAL ḫuppa ana bēlija kāta uštābilam now I send one gatekeeper with a tablet to you, my lord CT 2 19:9; 1 DUMU KÁ.GAL rēqūssu la iṭṭarrada the gatekeeper shall not be sent back empty handed ibid. 26; ana LÚ.MEŠ DUMU.MEŠ a-bu-lil agbima I told the gatekeepers (but they answered as follows) VAS 16 6:8 (OB); PN DUB.SAR DUMU <sup>m</sup>A-bu-<sup>d</sup>Adad DUMU KÁ.GAL KAJ 174 r. 8 (MA).

For LÚ.KÁ.GAL, see *abullu* in ša *abulli* and *abultannu*.

Walther Gerichtswesen p. 67.

**abullu** in rabi abulli s.; gate official; NA\*; wr. LÚ.GAL.KÁ.GAL; cf. *abullu*.

annūrig anāku u ḥazannu ša GN ina libbi GIŠ.GIGIR ana PN LÚ.GAL.KÁ.GAL.MEŠ nus-sēridi ētamar now, I and the mayor of Calah went down to the official of (all) gates concerning the chariotry (and) he has actually

**abultannu**

seen (them, the king, my lord, should question him as to how many have departed) ABL 493 r. 17.

**abullu** in ša *abulli* s.; gatekeeper; OB; wr. syll. and LÚ.KÁ.GAL; cf. *abullu*.

lú.KÁ.GAL.àm lú gīši.gar.ra : šá MIN šá MIN JRAS 1919 191 r. 11, cf. lú.KÁ.GAL.ra : ana ša MIN (= *abulli*) (Enlil speaks) to the gatekeeper ibid. r. 10.

x barley *libbi* *bilti eqlim* ša PN *ana sūt abulli* *nēmettišu* ŠU.TI.A PN<sub>2</sub> PN<sub>3</sub> u PN<sub>4</sub> LÚ.KÁ.GAL. *Dilbat*<sup>ki</sup>.MEŠ from the revenue of PN’s field, the impost (due from) him for the gate toll, which was received by PN<sub>2</sub>, PN<sub>3</sub>, and PN<sub>4</sub>, the gatekeepers of Dilbat VAS 7 54:10, cf. two silas of barley ša *a-bu-li-im* (followed by *mākisum*) JCS 11 36 No. 28:6; PN LÚ.KÁ.GAL.MEŠ (in ration list beside ten women) PBS 8/2 256:14, cf. LÚ.KÁ.GAL (of Ur) TCL 11 146:30, also LÚ.KÁ.GAL BE 6/1 93:5 and 9, 104:4, PBS 8/2 155:39, Waterman Bus. Doc. 16 r. 6.

The reading of LÚ.KÁ.GAL as ša *abullim* is based on the bil. texts and the occurrence in JCS 11 36 No. 28. It is not certain for each particular case how the logogram has to be read. Note also lú.ká.gal.ke<sub>x</sub>(KID) describing the office of the god <sup>d</sup>IG.LU.LIM in CT 24 24 ii 59 (list of gods). For LÚ.KÁ.GAL in Nuzi, see *abultannu*, for DUMU.KÁ.GAL in OB, see *abullu* in mār *abulli*; see also *muzzaz abulli*.

**abulmāḥu** s.; High Gate (name of the main city gate of Nippur); SB; cf. *abullu*.

KÁ.GAL.mah = a-bu-ul-ma[h] Kagal I 2.  
ká.gala-bu-ul-ma-hu mah = <sup>d</sup>Mu.ul.lil SBH p. 92a:20, note as name of a gate of Ur: KÁ.GAL.mah KÁ.GAL.Urim.ma Iraq 22 159:7, cf. also ibid. 9, 26 and 28, Kramer Lamentation 213.

In the name of the profession, wr. LÚ *pa-qud* šá KÁ.GAL.MAH TuM 2–3 144:30 (= BE 9 48), and LÚ.PA šá KÁ.GAL.MAH BE 9 86a:31, PBS 2/1 176:19, etc., from LB Nippur, the reading of the name of the gate is Sumerian, cf. also *sila.dagal* KÁ.GAL.mah.ka (a house in) the square of the High Gate PBS 8/1 99 i 20 (OB Nippur).

**abultannu** s.; gatekeeper; Nuzi; wr. syll. and LÚ KÁ.GAL; cf. *abullu*.

**abunīkitu**

*tuppu ina arki šūdūti ... ina abulli ša* GN  
*ana pani* PN LÚ *a-bu-ul-ta-an-ni šatir* the tablet was written after (its) proclamation within the city gate of Zizza in the presence of PN, the gatekeeper HSS 9 152 r. 6; (barley ration) *ana LÚ a-bu-ul-ta-an-ni* HSS 15 272:1, cf. HSS 14 186:5; PN LÚ *a-bu-ul-ta-(an)-nu* (note the same person designated as *māṣṣar abulli* JEN 102:50, 56, etc.) JEN 9:37, 192:28 and 29; PN *a-bu-ul-ta-an-ni* (witness) JEN 258:18 (coll. OIP 57 51b 18), also JEN 406:28, and passim, wr. LÚ KÁ.GAL-nu JEN 493:17, cf. <LÚ> KÁ.GAL JEN 111:23, 606:43, HSS 16 460:6, LÚ KÁ JEN 297:40.

For LÚ.KÁ.GAL in OB, see *abullu* in *ša abulli*.

H. Lewy, Or. NS 10 205 n. 1.

**abunīkitu** s.; (mng. uncert.); MB.\*

1 *ki-lil puquitti* K[Ù.G]I ša *a-bu-ni-ki-ti* one circlet of thorn leaves(?) of gold with an a.-ornament PBS 2/2 120:34.

The parallel passage ḤAR ŠU *ḥurāsi* ... ša *me-su-uk-ki-ti* golden bracelet with an ornament in the shape of the mesukku-bird ibid. 16 suggests that *abunīkitu* should be interpreted as derived from a noun \**abunīku* and not to be connected with the bird called \**abkininītu* for which see *eškininītu*.

**abunnatu** s. fem.; 1. navel, 2. center (of a country, of an army), socket (of an implement), center part of a bow, 3. umbilical cord(?); from OB on; wr. syll. and LI.DUR.

uzu.li.dur = *a-bu-un-na-tum* Hh. XV 92; du-ur DUR = *a-bu-un-na-tum* A VIII/1:76; giš.li.dur.mar = *ab-bu-un-nat* <MIN> (= mar-ri) Hh. VIIB 34, cf. giš.a.bu.un.na.du = *a-bu-ti* (hardly *a-bu-na-ti*, see *abūtu* B) Hh. VII A 241; giš.li.dur.mar.gid.da = *a-bu-na-tu* Hh. V 83, cf. li.dur = *a-bu-un-na-tu[m]*, [x] = MIN [ša MA]R.C[fd].D[A], [x] = MIN š[a] ... Erimhus III 176ff.

1. navel: [šumma awīlum a]-b[u-u]n-na-sú ep(text zu)-qé(text -di)-et if a man's navel is grown together AfO 18 66 iii 17 (OB physiogn.), cf. šumma LI.DUR-su *x-bat-ma* PBS 2/2 104:8 (MB physiogn.); šumma SAL *a-bu-un-na-as-sa habšat* if a woman's navel is hard(?) Kraus Texte 11c vii' 8', also (narbat soft) ibid. 9', (*kaṣrat* knotted) ibid. 10', parallel,

**abunnatu**

wr. LI.DUR KAR 206:7'ff., also (kabsat small?) KAR 466:1', and similar BRM 4 22:7ff., also (nahsat) BRM 4 22:10, ([ana ú(?)]-ri tēhiat) ibid. 11, (maqtat collapsed) ibid. 12 (all SB physiogn.), cf. [šumma LI].DUR-su ŠUB.MEŠ(= muqqutat)-su Küchler Beitr. pl. 5 iv 52 (med.); šumma SAL ulidma LI.DUR-sa patrat if a woman gives birth and her navel is broken KAR 195 r. 29 (SB med.), also AMT 14,9:5, cf. Labat TDP 144:53'; šumma ālittu rēš a-bu-un-na-ti-šá pašir if the top of the navel of a (pregnant) woman who has given birth is loose(?) Labat TDP 208:85, cf. ibid. 86, also SAG *a-bu-un-na-ti-šá* DUB SA<sub>5</sub> [...] Kraus Texto 11c vii' 21'; šumma itāt a-bu-un-na-ti-šá DUB.MEŠ SA<sub>5</sub> [...] if the circumference of her navel [is dotted with?] red(?) moles Kraus Texto 11c vii' 19', for moles in the navel region, see also ibid. 36 iv 3'ff., CT 28 26 r. 8 and 27 r. 12f.; šārat irtiša adi LI.DUR-šá DU-ma the hair on her chest grows to her navel KAR 466:6 (all SB physiogn.); šumma qāssu ina LI.DUR-šú šaknatma ... ina LI.DUR-šú mahiš if his hand lies on his navel (his hands and feet are cold, he moves around restlessly), he is stricken in his navel region (he will die) Labat TDP 90:9 and 232:13f.; if the newborn child has only one foot and itti LI.DUR-šú raksat it is connected with its navel CT 27 16 r. 2f., cf. irrēšu ina LI.DUR-šú waṣū his intestines come through his navel CT 28 5 K.4035+:6 (SB Izbu); LI.DUR-su talappat you smear his navel (with the aphrodisiac) LKA 102:15, cf. LI.DUR sin-ništi talappat ibid. 17, cf. also LKA 97 ii 8 (šā.zi.ga rit.), with *tapaššaš* KAR 194 i 3, [ana] LI.DUR-šú tunattak you dribble on her navel AMT 14,9:6 + 44,3:8, ana IG1 LI.DUR-šá tasarraq KAR 195 r. 31, also, you perform the incantation eli LI.DUR-šú Küchler Beitr. pl. 4:59 (all SB med.).

2. center (of a country, of an army), socket (of an implement), center part of a bow — a) center (of a country, of an army): *tu-šē-ri-im-ma* ina *a-bu-na-at* *nakri[ka]* šallatam tušeššiam you will penetrate (into) and bring back booty from the center of (the country of) your enemy (protasis referring to the middle—*qablu*—of the “finger” of the liver) YOS 10 33 iii 41, cf. *tu-ši-ri-ib-ma* [in]a *a-bu-*

**aburrišānu**

*un-na-at māt nakrika [ša]llatam tušessiam* (in both refs. followed by the same apodosis referring to the rear—*zibbatu*—of the enemy, see *zibbatu* mng. 2c) YOS 10 34:15; *a-bu-na-at ummānika nakrum ilappat* the enemy will come in contact with the center of your army (protasis referring to the middle—*qablitu*—of the gall bladder, between two apodoses referring to the left and right of the army) RA 27 142:30 (all OB ext.), cf. LI.DUR *nakri adāk* CT 31 19:29, *nakru* LI.[DUR(?) x] CT 30 21 79-7-8,129:10 (SB ext.), cf. also *a-bu-nat ummānija* Borger Esarh. 65 ii 16.

b) socket (of a wagon, a spade): see *abunnat eriqqi*, *abunnat marri* Hh. V 83, Hh. VII B 34, in lex. section.

c) center part of a bow: *ultu* LI.DUR.GIŠ. BAN ša bāb bit DN *adi kišād nāri* (the district which extends) from the “Middle-of-the-(composite)-Bow” of the gate of the DN temple to the river bank Unger Babylon 237:6.

3. umbilical cord(?): *ina bitiq a-bu-un-nati-šu šimassum* his fate was established for him at the (time of the) cutting of his umbilical cord Gilg. P. iv 36 (OB), cf. [...] -a ap-pa-ri ba-ti(text -ri)-iq *a-bu-un-na-te lu-te-ši* (referring to the creation of man, obscure) CT 15 49 iv 7', dupl. BA 5 688 No. 41:22, see TuL 177:19.

In all references, both those pertaining to the part of the body and those where *abunnatu* occurs in a transferred meaning “center” or “socket,” (i.e., where the shaft is attached, or where the wings of the bow meet), the reference is clearly to the navel and not to a cord. The meaning umbilical cord is not attested for *abunnatu* except for the Gilg. reference, where only the use of *bitiq* “cutting” suggests it; note that Ez. 16:4 speaks of the cutting of the navel, not of the umbilical cord.

**aburrišānu** (*burrisānu*) s.; 1. (an insect), 2. (a demon); Bogh., SB.

x.šub.ba = *a-bur-ri-ša-nu* (between *kūbu* and *parašinnu*) Lu Excerpt II 173, also Igituh App. A 19.

1. (an insect): *bu-ur-i-ṣa-na tubbal tahašsal* you dry and crush an a.-insect KUB 37 55 iv 31 (med.), dupl. AMT 85,3 iii 1.

**aburru**

2. (a demon): see lex. section.

Note that in Lu Excerpt II the cited passage is followed by *hallulaja*, q.v., which also designates an insect and a demon.

**aburriš** adv.; (mng. uncert.); lex.\*; cf. *aburru*.

ú.sal = *a-bur-ri-iš* (followed by *aburriš rabāšu*, *utūlu*) Izi E 259; *dap-pa-nu* = *da-pi-nu*, *a-[b]ur-ri-iš*(var. -eš) = MIN An IX 81f.

The equation in An, although attested in two copies, must be due to a textual corruption. In Izi, an adverb *aburriš*, elsewhere not attested, has been abstracted from the phrases *aburriš rabāšu* and *aburriš utūlu*, both cited sub *aburru*.

**aburru** s.; 1. rear, back (of a house or field), 2. field or pasture by the city wall; from OB on; pl. *aburru*; wr. syll. and (in mng. 1) SA.KU.(BI), SA.DUL.(BI), (in mng. 2) Ú.SAL.LA; cf. *aburriš*.

sa.dul.bi (vars. sa.du.ul.bi, [sa.k]u.bi) = *a-bur-ru*, é.sa.dul.bi = *bit a-bur-ru*(var. -r[i]), i.zi. sa.dul.bi = *i-gar* MIN Hh. II 259ff.; [sa.du]l.bi = *a-bur-ru* Lanu I i 16; e.sa.dul.la = MIN (= *i-ku*) *a-bu-ru* rear boundary ditch Sultantepe 1951/50+106 iv 7' (Hh. XXII); kur ú.sal.la = KUR *a-bur-ri*, kur MIN ná.a = KUR MIN (= *a-bur-ri*) *rab-su* ZDMG 53 657:28f.

[giš.PA].a.ni un.šá.ra si.sá.e.da kalam. ma.a.ni ú.sal.la ná.da : *hattašu el kiššat niši šutēšuri māssu a-bur-riš šurbuši* so that he may lead his people aright with his staff, let his country lie in safe pastures 4R 12:19f. (hist.); sa.dul.bi = *a-bur-ru* // TE É.GAR<sub>9</sub> (= *tēh igāri*) near the wall CT 41 25:1 (Alu Comm.).

[x]-x-nu, [x-x]-x = *a-bur-ri* (preceded by synonyms of *sēru*) RA 14 167 iv 6f. (Explicit Malku II).

1. rear, back (of a house or field): a field SAG.BI íd GN ... SA.KU.BI A.ŠÀ PN its front (lies on) the GN-canal, its rear (is adjacent to) PN's field CT 2 5:8, cf. (a field) UŠ.SA.DU PN u UŠ.SA.DU PN<sub>2</sub> SAG.BI íd *Araħtu* SA.KU PN<sub>3</sub> Gautier Dilbat 3:6, also, wr. SA.KU.BI VAS 13 3:7, (also beside SAG.BI) SA.DUL.BI PN BE 6/1 46:18, cf. also Gautier Dilbat 5:5, Speleers Recueil 254:5, and note the exceptional SAG.DUL.BI VAS 8 122:7, replaced on the case by EGIR.BI VAS 8 121:7; see also lex. section; šumma amēlu ina SA.DUL.BI É *būra* [ipti] if

**aburru**

someone opens a well at the rear of the house (between *ina tarbaši* and *ina kiri*) CT 38 22 K.2312+... + K.10324:3 (SB Alu), for comm., see lex. section.

**2.** field or pasture by the city wall — **a)** in gen.: *abnum* ... *imqutma ūṭam kuburram(!) umat̪i* ... *u mē urram ana a-bu-ur-ri-šu-nu utār u mü ana Mari mimma ul imat̪ū* the stone (dam) collapsed and reduced the bulk (of the water) by one half cubit (I am engaged in the repair) and tomorrow I shall return the water to their fields (i.e., the fields which it irrigates around Mari), the (flow of) water for Mari will not decrease ARM 6 5:14; *māt ikmisu ana a-bu-ur-ri iš-ši-a-am* (for *uṣṣiam*) the people of the country who had assembled (in the fortress for protection) will be able to go (again) to the outside fields (preceded by: *nawūka ana āl dūri ikammis* (the people of) your suburbs will huddle in the walled city) YOS 10 36 i 37; *šarrum u nakrūtūm salīmam išakkanuma māssunu a-bu-ur-ri uššabu* the king and (his) enemies will make peace and their people will be able to dwell in the open (i.e., outside the fortified cities) YOS 10 36 i 33, cf. *mātūm a-bu-ur-ri uššab* YOS 10 44:10 and 71, *ab-bu-ur-[ri] uššab* RA 44 13:14 (all OB ext.), *mātu a-bur-riš uššab* CT 27 27:5, CT 28 32 r. 1, cf. CT 27 25:10 (SB Izbu), cf. the comm. *a-bur-riš = [...] Izbu Comm. 222*, cf. also KAR 421 ii 3 (SB prophecies), ACh Supp. Šamaš 31:61, Thompson Rep. 12:6, and passim in SB omens; note *mātu pargāniš a-bur-riš uššab* BRM 4 13:54, also *mātu ša sunqu imuru a-bur-riš uššab* CT 30 9:19 (both SB ext.).

**b)** referring to cattle pasture: [ÁB].GUD. ḤI.A *ina šēri a-bur-riš irabbiša* the cattle will stay in the open country as (safely as) if they were in pastures near by (the city) (the spring grass will last till winter, the winter grass till summer) TCL 6 16 r. 49 (astrol.), see Large-ment, ZA 52 254:109, also KAR 421 iii 6 (SB prophecies).

**c)** as a comparison drawn from cattle grazing peacefully by the city: *niši dadmī a-bu-úr-ri ušarbiš mugallitam ul ušaršišināti* I let the inhabitants of all settlements lie in safe pastures, I did not allow anyone to

**aburru**

frighten them CH xl 36, for the Sum. version, cf. *ma.da.mu ú.sal.la mi.ni.in.ná un. gá lú.ḥu.luh.ḥa nu.mu.ni.in.tuku ZA 54 52:23*, cf. also *nišē qirib Labnānu a-bu-ri-iš ušarbišma mugallitu la ušaršiši[nāti]* VAB 4 174 ix 48 (Nbk.), also *kalam.ma.ni ú.sal.la nū.ù.dè : [KAL]AM-su a-bur-ri šurbušam* LIH 98:28 and dupl. ibid. 99:28 (= CT 21 48 ii 3, Sum.), VAS 1 33 i 20 and dupl. LIH 97:24 (Akk., Samsuiluna), and see 4R 12 in lex. section; RN ... *ša ina šulum ši-be-er-šu irtē'ū a-bu-riš māssu* Tukulti-Ninurta who keeps his land on safe pastures under the salutary rule of his (shepherd's) staff Weidner Tn. 26 No. 16:7, cf. *[mu]šarbiš a-bur-ri-iš niši Bābili* (Kurigalzu) who keeps the Babylonians in safe pastures RA 29 98:16; *bīrātu ... ukaššir ... ana maššartu dunnunu nišē ina libbišina a-bur-riš ušešib* he (Kadašman-Harbe) built fortresses (and) safely settled people there to keep a close watch JRAS 1894 811 i 9 (Chron. P); ERÍN.MEŠ *ina ú.SAL.LÁ NÁ-iš* AfO 14 pl. 13:16 (astrol. comm.).

The Sum. equivalence *sa.dul.bi* and the OB refs. cited sub mng. 1 point to an enclosure or enclosed construction, possibly a back yard (cf. the Alu Comm.) or paddock. This meaning of *aburru* is replaced already in OB by the reference to a place lying outside but near to the city walls, which can be safely used for the pasture of cattle. In this meaning *aburru* renders the Sum. *ú.sal*, from which a loanword *ušallu* has also been borrowed, which likewise refers to a terrain along a river or canal near a city. However, *ú.sal* in OB is distinctly different from *sa.dul* or *sa.ku*.

The Sum. phrase *ú.sal.la ná*, “to lie on the pasture,” often used in referring to the country or people in a metaphor expanding the image of the king as shepherd, was borrowed into Akkadian literary language probably through the translations of royal inscriptions, see the refs. cited sub mng. 1c. The terminative *aburriš* appears later in constructions where no terminative is called for, such as *aburriš ašābu*, *šurbušu*, *šūšubu*, *rē'ū*, used both as a metaphor taken from the cattle lying in the pasture and in the

**aburru**

general meaning “in security.” Compare the same metaphor in Ps. 23:2 where *n’ot deše’* “outlying territory with spring grass” is equivalent to Akkadian *aburriš*.

For references from unilingual Sumerian texts, see Sjöberg, ZA 54 67 and n. 36.

**aburru** (west) see *amurru*.

**abūsātu** s. pl. tantum; forelock; SB; cf. *abūsātu* in *ša abūsāti*.

*a-bu-sa-tum* = SÍG SAG.KI hair of the forehead Izbu Comm. 130.

Šumma Šārassu kīma *a-bu*(var. adds *-us*)-*sa-tim qaqqassu sahrat* if his hair surrounds his head like *a.-curls* Kraus Texte 2b r. 13, var. from ibid. 3b r. iii 5; if the newborn child from the very first *a-bu-sa-at* UZU *mašid* has an *a.-curl* of flesh CT 27 18:12, and dupl. CT 28 1:14 (SB Izbu), for comm., see lex. section; [*ina*] *a-bu-sa-ti-ia isbatannima ana maḫrišu uqar[riban]ni* he (Nergal) seized me by my forelocks and brought me before him ZA 43 17:53, cf. *iṣbassima* [*ina a]-[bu-sa-ti-šá]* AnSt 10 126 vi 33 (SB lit.).

**abūsātu** in *ša abūsāti* s.; woman with a lock on her forehead; lex.\*; cf. *abūsātu*.

[...].BU, [SAL.X].<sup>ur</sup>úr = *ša a-bu-sa-ti-[i]* Lu III ii 10f.

The two entries are separated by a dividing line and therefore refer to women of different categories.

**abusin** see *abušim*.

**abūsu** s.; 1. storehouse, 2. (a part of the temple complex in Assur); OB, Nuzi, MA, NA, SB; pl. *abūsātu*, *ubsātu*; cf. *abūsu* in *bēl abūsi*.

1. storehouse — a) in sing.: x tin *ina a-bu-si-im ša šu-du-[...]* ... *ina a-bu-si-im ša šu-ri-[...]* (beside *ina kisa[l ...]*, *ša ina bīt kunukki*) ARM 7 86:4f., cf. x silver checked out by PN *ina a-bu-si-im ša ku-un-du-ri-im* ARM 9 30:5; x silver *ša ina a-bu-si-im ad-dinukum* which I gave you in the *a.* (list of small expenditures of silver) UET 5 441:9 (OB); 19 pieces of wood *nigru ša a-bu-si* from the tearing down(?) of the *a.* UCP 10 170 No. 102:6, cf. *ú-ur a-bu-si* the roof of the *a.* ibid. 166 No. 97:9 (OB Ishchali); *eqlātu ašar warkati tarbašu adi* É.MEŠ-ti *ša ammari u a-*

**abūsu**

*bu-uz-zu* the fields behind the cattle pen including the *ammari-* and *a.-*buildings HSS 13 366:7 (Nuзи, coll.), cf. É *a-bu-uz-zu* (enumerated with other types of buildings, in fragm. context) HSS 19 5:7, 16 and 29; *barbar urši ni-ši a-bu-us-si* wolf of the bedroom, lion of the storeroom (incantation addressing the scorpion) CT 38 38:59 (SB Alu).

b) in plural: a house together with É.NÁ. TÙR-šú *bīt rimkišu* É *šanēšu*(?) *ša* É *danni* É.NIM É *a-bu-sa-a-te bīt qātī* its yard(?) buildings, its wash-house, the second(?) house of the main building, the upper story, the *a.*, the side building (sold) ADD 326:6, cf. (in broken context) ADD 343:9 (= ARU 363:9), cf. É *a-kul-li* É KI.NÁ *bīt rimki* É *guršu* É *ub-sa-a-te* É AN.TA ADD 340:9, also É *ub-sa-a-ti* (in broken context) ADD 338:2, also *ub-sa-a-te* ADD 981 r. ii 8; *ḥuršu u a-bu-sā-tum* AFO 20 121:6 (MA); for other refs. from unpub. texts, see Deller, Or. NS 31 187.

2. (a part of the temple complex in Assur) — a) in sing.: *bīt hubūri u a-bu-si-šu* the “House-of-the-Beer-Vats” and its storeroom AOB 1 4:17 (Šalim-ahum I).

b) in plural: *enūma a-bu-sa-tu ša bāb Anim u Adad ... u [dalāti]šina ... ēnah[ama] a-bu-sa-te ištū uššēši[na] adi gabadibbišina ēpuš dalāti ašūhi [mu]terrēti širāti eššāti ēpuš* when the *a.-s* at the Anu-Adad Gate and their doors became dilapidated, I rebuilt the *a.-s* from their foundations to their parapets, I made doors of fir, new high double doors AOB 1 96:4 and 6, cf., wr. É *a-bu-sa-tu* ibid. 14 (Adn. I); É *a-bu-sa-te ša ekal bēlūtija ša rēš hamiluhhi* (I rebuilt) the *a.-s* of my lordly palace, which is situated alongside the top of the *hameluhhu* AKA 144 v 1 (Aššur-bēl-kala?); *katarru ina muhhi igāri ša a-bu-sa-a-te qabas-sāte it-ta-mar* a fungus was seen on the walls of the middle(?) *a.-s* (beside *kamūnu*-lichen on the wall of the Nabū-temple) ABL 367 r. 3 (NA); *šarru TA narkabte [a]na* É *a-bu-sa-te urrada* the king descends from the chariot (to go) into the *a.-s* Ebeling Parfümrez. pl. 16 r. i(!) 5, see Or. NS 22 34, cf. [h]azannāte *ina bābi ša* É *ub-sa-a-ti ša* ḫNinurta i-ti-ti-su Iraq 14 69:22 (NA), also ibid. 19; É *ub-sa-a-te*

**abūsu**

(in broken context) Ebeling Parfümrez. pl. 36 r. ii 5, see Ebeling Stiftungen 26; note, referring to the temple of Marduk: *a-bu-usa-at [x] ta-am-[...] lu aškunu[ma]* 5R 33 iii 32 (Agum-kakrime).

Weidner, AOB 1 96 n. 2; Goetze, RHA 54 6; (Salonen Hippologica 172; Weidner, AfO 20 123).

**abūsu** in **bēl abūsi** s.; overseer of the storehouse; RS; cf. *abūsu*.

One silver cup, a linen garment, wool *ana lú EN É-ti a-bu-sí* (beside *ana lú huburtanuri*) MRS 9 82 RS 17.382+:45, also, wr. *lú EN É a-bu-sí* MRS 6 181 (= 9 47) RS 11.732 A 8 and B 8, wr. *lú EN É a-bu-ti* MRS 9 231 RS 17.244:3.

For EN É *a-bu-uz-zi* in Hittite texts, see Goetze, RHA 54 3 and 5f.

**abušim** (*abušin*, *abusin*) s.; (mng. uncert.); SB.\*

*a-bu-ši-im = a-bu-bu* An VIII 79, cf. [*x-b*] *u-ši-in = a-bu-bu* Malku II 257.

Marduk *ša a-ma-ru-uk šibbu gapaš a-bu-ši-in* (var. *a-bu-šin*) you whose glance is a serpent, a massive .... AfO 19 55:5, restored from BM 45746, var. from BM 45618, cf. <sup>a</sup>Marduk *ša amāruk šibbu gapaš a-bu-si-in* (var. *a-bu-šin*) ibid. 7.

The expected *abūbu* in the hymn AfO 19 55 is replaced by the difficult *abušin*. The word also troubled the native commentators as the passages cited in the lex. section show. The equation in the synonym lists seems to come from an OB original of the SB hymn cited.

**abušin** see *abušim*.

**abūtānu** (AHw. 9b) see *abuttānu*.

**abūtu** A s.; (a fish); OB, Mari, Akk. lw. in Sum.; pl. *abātu*.

ú-bi GALAM = *a-bu-tú* S<sup>b</sup> II 358; [u-bi] [GALAM] KU<sub>6</sub> (sign name *ga-lam-ku-ú-a-ku*) = *a-bu-tu* Diri VI 16; u-bi(!) SUH[UR] = *[a-bu-tu]* Ea VIII 257, cf. ú-bi x = *[a-bu-tu]* Ea VIII Excerpt A 3'; [u]-bi [SUHUR] = *[a-bu-tum]* A VIII/4:128; ubi(GALAM) KU<sub>6</sub> = [MIN (= *a-bu-tum*) *šá n]u-ni* Antagal Fragn. ff 3' (in RA 17 171 K.13637); [ubi(GALAM)] KU<sub>6</sub> = *a-bu-tum* Hh. XVIII 11.

5 ū. ū. a.ba.a.tum KU<sub>6</sub> (mentioned after ka.mar KU<sub>6</sub>) TCL 11 161:2, also ibid. 5, 8, 11 and 17; 80 a.ba.tum KU<sub>6</sub> ARM 9 250:2.

Landsberger, MSL 8/2 84f.

**adagurru**

**abūtu** B (or *apūtu*) s.; (a tool); lex.\*

[...] = [...] = *a-bu-tum* Hg. B III 7 (= MSL 7 172 line g, to Hh. XII); [x]<sup>a-bu-un</sup>x = *[a-b]u-tum* Antagal Fragn. ff 2' (in RA 17 171 K.13637); giš.a.bu.un.na.du = *a-bu-ti* Hh. VII A 241.

Since in Hg. B, the word *abūtu* occurs in the third column among daggers, and in Hh. VII A between measuring containers and tools, the context suggests that the word denotes a tool or the like. The Akk. loan word in Sumerian, giš.a.bu.un.na.du (see *abunnatu* lex. section) remains obscure.

**ad** see *adi* A.

**adaburtu** s.; (a bird); lex.\*

giš.nu<sub>x</sub>(šIR).MUŠEN = *[an]-pa-ti* = *a-da-bur-ti* *a-da-mu-mu* Hg. D 346, and cf. giš.nu<sub>x</sub>.MUŠEN = *an-pa-tum* = *a-da-bur-tum* Hg. B 233, explaining giš.<sup>num</sup>šIR.MUŠEN = *an-pa-tum* Hh. XVIII 337.

**adadu** s.; (a loin cloth or kilt); syn. list.\*

*mu-uk-rum*, *ri-ik-su*, *e-šu-ú*, *e-nu-ú*, *a-pa-ru*, *a-da-du*, *a-na-bu* = *su-nu* loin cloth An VII 224ff.

In VAS 6 160:1 *a-da-du* must be read *šá(!)-da-du* in view of the parallel passages TuM 2-3 220:1, 221:1 and 222:1(!).

**adagurru** (*adakurru*) s.; (a container with pointed bottom in ritual use for beer, wine or milk); MB, Nuzi, SB; wr. syll. and DUG A.DA.GUR<sub>4</sub>(or GUR<sub>5</sub>).

dug.ba-an-da<sup>MAŠ</sup> = *su-ú-tum*, *a-da-gu-ru* (var. *[a]-da-kur-[ru]*) Hh. X 202f.; dug.a.da.gur<sub>5</sub> = *a-da-gu-ru* ibid. 204; dug.a.da.gur<sub>5</sub> = *a-da-ku-[ru]* Practical Vocabulary Assur 202.

a) in adm. texts: 1 DUG *a-da-gu-ur-ru* *ana nēpiši* one *a.-*container (mentioned after one *sūtu* of beer) for the ritual PBS 2/2 8:3 (MB); 2 *kukkubu* *ša 4 SÌLA a-ta-ku-ru* two *kukkubu*-containers of four silas each (to serve as) *a.-*containers (for a ritual) HSS 15 249:5, cf. 1 *kukkubu* *ša 4 SÌLA a-ta-ku-ru ina qaqqad abulli* ibid. 9.

b) in lit.: I made sacrifices, deposited incense 7 *u* 7 DUG.A.DA.GUR<sub>5</sub> *uktin ina šaplišunu attabak* GI GIŠ.ERIN *u* ŠIM.GÍR I set seven and seven (two rows of) *a.-*containers and poured reed, cedar, and myrtle (into the fire) beneath them Gilg. XI 157.

c) in rituals — 1' in gen.: *šarru ana libbi* DUG.A.DA.GUR<sub>5</sub> *šikara inaq[qi]* the king libates

**adaha**

beer into the *a*-container BBR No. 26 iii 10; 24 DUG *a-da-kur-ru* (in a list of utensils made by the potter) RAcc. p. 6 iv 30.

**2'** with *kunnu*: *ana pan ḫŠamaš . . . niknak burāši tašakkan DUG.A.DA.GUR<sub>4</sub> tukān* you place a censer with juniper before Šamaš, you set up an *a*-container KAR 22:9; 3 DUG.A.DA.GUR<sub>5</sub> KAŠ.SAG GEŠTIN GA *tukān* you set up three *a*-containers for fine beer, wine, (and) milk RAcc. 7:9, cf. [DU]G.A.DA.GUR<sub>5</sub> KAŠ G[A . . .] BBR No. 31+37 ii 23'; DUG.A.DA.GUR<sub>5</sub> *tukān* KAŠ.SAG GEŠTIN *tanaqqi* 4R 60:20, see Ebeling, RA 49 p. 38, cf. also DUG A.DA.GUR<sub>4</sub> *tukān* KAŠ.SAG *tanaqqi* BMS 30 r. 23, see Ebeling Handerhebung 120; [DU]G *a-da-kur tukān* KAR 90:13; DUG *a-da-kur-ru tukān* RAcc. p. 3:20, cf. furthermore RA 21 129 r. 3, Oefele Keilschriftmed. pl. 2 K.9684:10, KAR 73:9, BMS 12:4, 4R 25:63, OECT 6 pl. 5 K.2727 r. 10, etc.

**3'** with *zaqāpu*: see *zaqāpu* mng. 1a.

**4'** with *šakānu*: 3 DUG.A.DA.GUR<sub>5</sub> GAR-an KAŠ.SAG [GEŠTIN GA *tanaqqi*] RAcc. p. 44:9.

The function of this important ritual container seems to have been to hold the libated beer, wine or milk which was poured out before the image during the ceremony (see usage c-1'). This would explain why the term *adagurru* is so restricted in its use and why no refs. are known in which the *adagurru*-container was used for storage, transportation or serving. Whether the Sumerogram GI.A.DA.GUR in Bogh. for which Otten, Hethitische Totenrituale 120f. proposes the mng. "reed drinking tube," can and should be connected with *adagurru* remains uncertain.

**adaha** s.; (a garment); EA\*; Egyptian word.

250 GADA *lubāru* SIG 100 GADA *lu[b]āru* SIG *sīkhirūti a-da-ḥa* 250 fine linen garments, 100 small linen garments, (called) *a*. EA 14 iii 21 (let. from Egypt).

For a possible etymology, see Lambdin, Or. NS 22 363.

**adakanni** see *adi* A mng. 2h-4'.

**adakurru** see *adagurru*.

**adallu** adj.; (a synonym for strong); syn. list.\*

**adamātu**

*a-da-al-lu* = *ga-aš-r[u x]* CT 18 8 r. 19, followed by *ga-ab-rù*, *ga-ap-rù*, *ne-e-su*, *i-ru* = *ga-aš-[ru or -rù]* ibid. 20ff. (Explicit Malku I 139ff.).

Since *gašru* occurs twice on the right side, the break after the word in line 19 must have contained a differentiating sign. We may assume that the sign was *su*, "in Hurrian," in view of the remark of Landsberger in JCS 8 132 n. 346. If this is correct, *adallu* would have to be classified as a Hurrian loan word.

**adamatu A** (*adimatu*, *adumatu*, *adamutu*) s.; (a plant); SB.

gán.zi.SAR = *ka-[n]a-šu-u* = *a-da-m[a-tu]* Hg. D 245; ú *a-du-ma-tú* : ú *ka-na-šu-u ina KUR ŠEŠ-tum* (var. ú *ka-na-'u KUR-u ŠEŠ*) Uruanna I 282, cf. gán.zi.SAR = ú *ka-na-šu-u* ibid. 285; ú *a-di-ma-tú* (vars. ú *a-du-ma-tú*, grš *a-di-ma-ti*) : AŠ ɻ.UDU *hur-ba-bi-li* — *a*-plant : tallow of a chameleon Uruanna III 67; ú *a-da-ma-tú* : [...] Uruanna II 549.

šumma amēlu *kašip hašu tijātu nuhurtu* *ṭiritu a-da-mu-ti* 1 GÍN NAG-ma *iballuṭ* if a man is bewitched he drinks one shekel (each of) *hašu*-spice, *tijātu*, *nuhurtu*, *ṭiritu*, (and) *a*, and recovers AMT 85,1 ii 6.

Although the explanation *adamatu* for *kanašu* appears in the third col. of Hg., only the designation *adamatu* is attested in SB while *kanašu* is absent. Both names most likely refer to the same plant.

**adamatu B** (*adanatu*) s.; black blood; SB; wr. úš.MI; cf. *adamu A* and *B*, *adantu*.

uzu.a-da-muúš.MI = *a-da-ma-tum* = *šar-ku* pus Hg. B IV 34; mud-ge<sub>8</sub> úš.MI, a-da-ma(!) úš.MI = *a-da-na-tu* Ea II 90f.; lu-gu-ud úš.UD = *šar-ku*, a-da-ma úš.MI = *a-da-ma-tu* S<sup>b</sup> II 222f., also Diri VI i B 22'f.

šumma *ina pīšu i-tar-rak* (or *i-haš-šal*) u úš.MI ŠUB.ŠUB-a if he .... and keeps throwing up black blood Labat TDP 64:47'; šumma úš.MI *bīšu ina pī haši šumēlišu illak* if foul black blood comes from the "mouth" of his left lung AMT 52,9:5.

**adamātu** (*adumātu*) s. pl. tantum; dark red earth (used as a dye); OB.\*

im.gūn.nu = *da-ma-[a]-tum* (var. *a-[d]u-mat*) = *hur-ḥ[u-ra-tum]* Hg. 143 in MSL 7 114.

½ (GÍN) šīm 3 MA.NA *a-da-ma-tim ana ši-ḥi-im* ša TÚG DN one-fourth shekel, the purchase

**adammu**

price of three minas of *a.-dye* for the .... of the garment of Nergal TCL 10 100:36 (OB).

The Hg. passage comments on *im.gùn.gùn.nu* = *da'-ma-tum* (var. *da-ma-a-t[u]*) Hh. XI 317, see sub *da'mu* usage c.

**adammu** see *adamu* B.

**adammû** s.; battle, onslaught (personified); SB\*; Sum. *lw.*

*zag.nu.sá.a* = *a-dam-mu-[u]* (in group with *anantu* and *ippiru*) Erimhuš I 3, also Erimhuš Bogh. A 3.

*ip-pi-ru, a-dam-mu-u, tam-ha-ru* = *qab-lu* LTBA 2 1 iv 48f., and dupl. ibid. 2:114f.; *qar-da-mu, a-dam-mu* (var. adds *-u*), *tu-qu-un-tú* = *nak-ru* Malku I 80ff.

*šumšu a-dam-mu-ú* <sup>d</sup>*laḥmu šūt* <sup>d</sup>*Ea* his (the figure's) name is *adammû*, he is a *laḥmu*-monster, belonging to Ea MIO 1 74 iv 47.

From Sum. *adami(n)*, see *tešitu*.

Köcher, MIO 1 94.

**adammumu** s.; 1. wasp, 2. (an ornament(?) in the shape of a wasp); NA, SB; pl. *adamumātē*; cf. *admummu* in *mār admummu*.

*nim.làl* = *zumbi dišpi*, *nim.i.nun.na* = *a-damu-um-mu* (var. *NIM a-da-mu-mu*), *dumu.EN.ME.nun.na* = *DUMU ad-mu-m[u]*, *nim nam-bu-ub-tú* = *NIM a-[da-m]u-mu* MSL 8/2 61:226ff. (Uruanna); *NIM.MEŠ i.NUN.NA* = *zu-un-bu ḥi-ma-[tu]* (var. *a-da-mu-mu*) ghee fly Practical Vocabulary Assur 425.

[*nim*].*gešbur(u)* *mušen* = *nam-bu-ub-tú* = *a-da-mu-mu* Hg. B IV 304; *giš.b[u.ur]* *mušen* = *nam-bu-ub-tum* = *a-da-mu-mu* Hg. C I 31; *giš.nu<sub>x</sub>(šIR)* *mušen* = *[an]-pa-tú* = *a-da-bur-tú* *a-da-mu-mu* Hg. D 346.

1. wasp (lit., according to the Sum., ghee fly, listed after the "honey fly"): see Uruanna, Practical Vocabulary Assur, in lex. section; *a-dam-mu-ma-a-te ana sar-bi utarra* I (the goddess) will turn the *a.-flies* into .... Craig ABRT 1 26 r. 2 (= BA 2 633, NA oracles).

2. (an ornament(?) in the shape of a wasp): *a-da-mu-um ša* PN (in a list of emblems bestowed upon individuals) ADD 1041 r. 8 (coll. Sollberger).

In spite of the occurrence of *adammumu* among birds in Hg., the equation with *nam-bubtu*, which is attested for *nim.gešbur* in

**adāmu**

Uruanna (see MSL 8/2 61:230), indicates that this section refers to winged insects.

For mng. 2, see the ornament called *zumbu*, q.v.

**adamtu** (*adantu, hadantu*) s.; (mng. uncert.); lex.\*

*DI sa-la-abUD* = *a-dam-tum* (vars. *ha-[x-x]*, [x]-*dan-tu*), *DI.UD.UD* = *ha-s[a-a]r-tum*, *su.UD* = *ḥi-ḥ[i]-nu*, *su.UD.UD* = *g[a-ab]-bu* Erimhuš II 22ff.

**adamu A** s.; blood; lex., Akkadogr. in Hitt.; cf. *adamu* B, *adamatu* B, *adantu*.

*[a-d]a-am-mu* = (Hitt.) *eš-ḥar* blood KBo 1 51 r. 17. For *adama*, *adamu* as gloss to *BAD.MI*, see *adamatu* B lex. section.

For *A-DAM-MA* and *A-TAM-MA* as Akkado-grams in Hittite, see Güterbock, ArOr 18/1-2 228 n. 65b.

**adamu B** (*adammu, adumu*) s.; (a red garment); OAkk.\*; cf. *adamatu* B, *adamu* A, *adantu*.

*ḥuš-šu-u, a-da-mu* = *lu-ba-ru sa-a-mu* red garment An VII 164f.; *ḥuš-šu-ú, a-du-mu* (var. *a-du-um-na*) = *lu-ba-šú sa-a-mu* Malku VI 73f.; *ḥ[uš-š]u-u, a-[da(or du)]-[m]u-u* = TÚG *sa-a-mu* Malku VIII 57f.; *re-eš mu-ge-e* = *a-da-mu* (among garments) An VII 256.

*'a-dam-mu-um* HSS 10 217:5; 6 TÚG *'a-dam-mu* BE 1 11:3, 7, and r. 1 (both OAkk. lists).

It is uncertain whether the personal names *A-da-mu*, *A-dam-u*, *'A-da-mu* cited MAD 3 19 belong with this word.

Gelb, Friedrich Festschrift 189f.

**adamu C** s.; (an important, noble person); syn. list.\*

*a-li-mu, a-da-mu, šu-pu-u* = *kab-tum* LTBA 2 2:33ff.

**adamû** see *edamû*.

**adāmu** (or *atāmu*) v.; to own a share in a common fund; OA; I stative *adim* (*atim*); cf. *admītu*.

a) in gen.: *ašsumi ša* PN *ša* 1 MA.NA *hurāsam a-bu-ni at-mu-šu-ni-ma* as to (the business affairs of) PN with whom our father (as a partner) holds a share amounting to one mina of gold (orders have been sent to PN, and to you) CCT 3 45a:5; *hurāsam lu atta lu bit abika mala at-ma-tù-nu-ni šu-up-ra-am-ma*

**adāmu**

(copy BI-ŠA-am-ma) *tuppaka lašbatma mala ale'u lalqe* write me as to how much gold either your or your firm's share (in the partnership) amounts to so that I can take your tablet and cash in as much as I can CCT 4 9a:6; DIRI a-tí-ma inúmi ištinā išapkūni 1 TÚG kutānam a-tí-im he has an additional share and when they distributed the dividends to each (of the partners), he kept a share amounting to one *kutānu*-garment BIN 4 158:5 and 7; *bāb abullim* TÚG.HI.A 1 *me'at a-ta-ma-ma* (for *atmamma*) *qātka šukun* engage in a partnership with me at the (office at the) entrance to the city gate (on the basis of) one hundred garments as your share and take an active part (in the business) TCL 19 53:24; TÚG.HI.A *mala tale'ani at-ma-ta(?)-ni* engage (pl.) in a partnership with me (on a basis of shares of) as many garments as you are able TCL 20 95:23.

**b)** with *ana*: *ana [kaspim]* ša *ana naruq* PN *at-ma-ku-ni aštanammēma šipkūteja* PN<sub>2</sub> *aššu'ātima šakna u kaspam mādam iltanaqē* I keep on hearing with regard to the silver in which I have a share in the common fund of PN, that PN<sub>2</sub>, having placed my dividends on his own account, has repeatedly taken out large amounts CCT 4 31b:5, cf. (referring to the same partners)  $3\frac{1}{2}$  MA.NA *kaspam ana* PN *at-ma-ku* KT Hahn 7:17; 2 MA.NA *hurāšam abī annaruqqika(!)* *a-tí-im* my father is participating in the common fund handled by you to the amount of two minas of gold BIN 4 17:7, cf. (referring to the same partners) 2 MA.NA *hurāšam abuni ana* PN *a-tí-im* BIN 4 16:6; 4 MA.NA *hurāšam ša abuni ana* PN *u* 2 MA.NA *hurāšam <ša> ana ahišu* PN<sub>2</sub> *išti umme'ānišu abuni at-mu-ni* the four minas of gold in which our father (has a share in a common fund) with PN and the two minas of gold in which our father has a share in a common fund with his (PN's) brother PN<sub>2</sub> under the control(?) of his (PN's) creditor TCL 14 48:16', cf. Matouš Kultepe 121:4'.

**c)** with *ina*: *ašammēma miššu ina elletim la at-ma-ku* I am hearing (about it but) why should I not have a share in the business of the overland venture? CCT 3 7b:8; 18 TÚG

**adanniš**

*ma-ku-hi ina ekallim ina GN at-ma-ku* my share in the *makūlu*-garments (kept) in the palace in Purušattum amounts to 18 Hrozny Kultepe 190:9; 4 *me'at* 20 MA.NA *weri'am ša ina bit kārim at-ma-ti-ni weri'um uš'amma qātka alqīma ibašši* as to the 420 minas of copper in which you have a share in the office of the *kāru*, the copper has become available (lit. come out), so I took your part and it is (now) in storage (for you) CCT 4 34c:5.

Only in two instances is the verb *adāmu* (*atāmu*) used in forms other than the stative. These forms *atamamma* (for expected *atmamma*) in TCL 19 53:24 and *at-ma-x-ni* (for expected *atmanim*) in TCL 20 95:23 have been interpreted as imperatives. The writing with *ta* makes it very likely that the verb is *atāmu* rather than *adāmu*.

J. Lewy, KT Hahn p. 12, and MVAG 35/3 p. 102 note a.

**adamukku** see *edamukku*.

**adamutu** see *adamatu A*.

**adanatu** see *adamatu B*.

**adanniš** (*addanniš*) adv.; very, greatly; NA; cf. *danniš*.

**a)** with a noun — 1' preceding the noun: *ana aššur abu ilāni bēli rabē ... a-dan-niš a-dan-niš lu šulmu* may all be very, very well with Aššur, father of the gods, the great lord TCL 3 1, also ibid. 2f. (Sar.), note (without *adanniš*) *ana aššu'ātima šakna u nišēšu lu šulmu ana ekalli ... lu šulmu* ibid. 4, but *ana Šarrukīn ... a-dan-niš a-dan-niš šulmu* ibid. 5; *libbu ša šarri bēlija a-dan-niš lu tāb* may the heart of the king, my master, be happy ABL 568:7, cf. ABL 7:6, and passim.

**2'** following the noun: *lu šulmu ad-dan-niš ad-dan-niš ana šarri bēlija* may (all) be very, very well with the king my lord ABL 392:3, cf. ibid. 8 and r. 13, also ABL 108:3, 7, and passim in the letters of Arad-Nanâ, cf. *lu šulmu ana šarri bēlija a-dan-niš a-dan-niš* ABL 525:4, *šulmu a-dan-niš a-dan-niš* ABL 178:7.

**b)** with stative — 1' preceding the stative: **UD.2.KAM tāba UD.4.KAM a-dan-niš**

**adanniš**

*tāba* the second day is auspicious, the fourth day (of the month) is very auspicious ABL 77 r. 6; *mū ... a-dan-niš ma'du* there is very much water (in the Turnu river) ABL 503 r. 17.

**2'** following the stative: *hūlu amme'u karma šu-<u> a-dan-niš* that route was badly obstructed(?) ABL 311:9; *liptušu dān mariš a-dan-niš* his affliction(?) is severe, he is very ill ABL 1:16, cf. ABL 341:10, cf. *palih a-dan-niš* ABL 1026:10, also (said of an eclipse) *ittušu laptat a-dan-niš* ABL 1134 r. 1; *ma-ti-ih a-dan-niš* Thompson Rep. 76 r. 4, cf. *ma'da a-fdan-nišl* Iraq 17 39 No. 8 r. 12'; <sup>d</sup>*nam-rāni erī kilalli mazzassušunu damqat a-dan-niš* the stand of both divine bronze mirrors is very fine ABL 91:7, cf. the beads *damqa a-dan-niš* ABL 404:9; *de'iq a-dan-niš* ABL 348 r. 7; *dullu ina muhhini da-a-na a-dan-niš* the job is very hard on us ABL 526:15.

**c)** with finite verb — **1'** preceding the verb: <sup>d</sup>*Nabū u a-Marduk ana šarri bēlija a-dan-niš a-dan-niš likruba* may Nabū and Marduk pronounce many many blessings for the king, my lord ABL 178:5, cf. <sup>d</sup>*Ninurta u a-Gula ana šarri bēlija a-dan-niš a-dan-niš likruba* ABL 525:6, and passim; *lu šulmu ana ahija a-dan-niš DN DN<sub>2</sub> ... ana ahija likruba* ABL 426:4; *ilāni ... ina rēši(?) ša šarri ... a-dan-niš a-dan-niš lizzizzu* may the gods protect the king exceedingly well ABL 117:6, cf. *ana ummi šarri ... ilāni ... šulmu a-dan-niš a-dan-niš liškunu* ABL 660:8f., also *panī ša šarri ... a-dan-niš a-dan-niš ētamrūni* ABL 377:12; PN *ša ... a-dan-niš akī bēl damēšu idag-galanni* PN who regards me very much as one who owes him blood money ABL 211 r. 3.

**2'** following the verb: *ina muhhi GN māt Urartu gabbišu iptalah a-da-niš* the whole of the land of Urartu has become very afraid on account of the city of GN ABL 112 r. 8, cf. *libbi issugu a-dan-niš ... aptalah a-dan-niš* ABL 525 r. 14 and 16, *ihtudu a-dan-niš* ABL 1294 r. 6; NAM.BÚR.BI *annūti ... issalmu a-dan-niš* these prophylactic rites have been very well performed ABL 437 r. 6; *i-sa-ú a-dan-niš* ABL 6:12.

**d)** with *ša*: *bēl tābtija ša a-dan-niš šū* he is very much indeed my benefactor ABL 221

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r. 3; *šulmu ša a-dan-niš u tūb šērē lid-dinunikka* may they give you very much well-being, as well as good health ABL 565:6; the goldsmith said, “Give us more gold” 3 GUN AN.BAR *zak-ru ša a-dan-niš ... arhiš šarru ... lušebila* “Let the king send us quickly (furthermore) three talents of iron which is very ....” ABL 566 r. 1.

The writing *ad-dan-niš* occurs in ABL 392:3, and *adannu* in letters of Arad-Nanâ, also in ABL 176:12 and 558:9.

**adannu** (*adānu*, *adiānu*, *edannu*, *idānu*, *hadannu*, *hadiānu*, *hidānu*) s.; 1. a moment in time at the end of a specified period, 2. a period of time of predetermined length or characterized by a sequence of specific events; from OB and MA on; *hadānu*, *hadiānu* (also *adannu*, *adānu*, *adiānu*) in OB, *hidānu* (also *hadānu*) in Mari, *edannu* (*idānu* in KAJ 101:19, *adiā<nu>* in KAJ 83:18) in MA and NA, *adannu* and *adānu* in OB, SB, NB; pl. *adannāti* Bab. 4 121:31; wr. syll. and UD.DUG<sub>4</sub>.GA, also UD.ŠUR (ACh Supp. 2 Ištar 64 ii 12), UD.BA (ACh Šamaš 3:17ff.), UD.DA-ni (D.T. 18:2 and 7), AN.NI (ACh Šamaš 3:21f.) and RI (see mng. 2a-1').

*u<sub>4</sub>.dug<sub>4</sub>.ga*, ud.ba, ud.šur, an.na = *a-dan-nu* Igihu I 139ff.; [*u<sub>4</sub>.du*]g<sub>4</sub>.ga = *a-dan-nu* Nabitu IV 213; [*u<sub>4</sub>.d]jug<sub>4</sub>.ga* = *u<sub>4</sub>[um a-dan-nim]*] Kagal G 16; *ki[ūl-lū-din]KAL* = *it-tum*, ud.šur = *a-dan-nu*, UD.men = *it-tum*, *u<sub>4</sub>.dug<sub>4</sub>.ga* = *a-dan-nu-um-ma* (var. *a-da-[an-nu]*) Erimhuš II 264ff.; [K]I.KAL, KI.KI.KAL = MIN (= [it-tu]) *šá a-dan-ni* Nabitu I 240f.

*u<sub>4</sub>.dug<sub>4</sub>.ga* : *a-da-an-nu* Ai. VI iv 41, *u<sub>4</sub>.dug<sub>4</sub>.a.ni* úr.ŠIM.lá : *a-da-an-na-šu uhhir* ibid. 42; [*ina s]eri* ana bēlim pi-qá uš-bu // ana a-dan-ni-šu ikšudušu (corr. to edin.na en.e.ga.nam.mu. un.ti [*u<sub>4</sub>.*]dug<sub>4</sub>.ga.na mu.un.ti lines 2f.) BA 5 674:1.

*ud-da-kám*, [*a-da*]n-nu, UD.ŠUR-um = MIN (= *u<sub>4</sub>-mu*) [*x-x-tú*] Malku III 138ff.; [*u<sub>4</sub>-um*] a-da-nu = *u<sub>4</sub>-mu ma-lu-ú-tum* ibid. 140; UD.DA.KAM = *u<sub>4</sub>-mu a-da-nu* BRM 4 20:52, see AfO 14 259 and 273; UD.DA HU.LUH.HA = BE-ma a-dan-nu, *li-la-a-tú* 2R 47 K.4387 iii 36f. (comm.); UD.BA // a-da-nu Bab. 6 99:9 (astrol.), for text commented on, see mng. 2b-3'; RI : *a-dan-nu* ACh Sin 31:3, see mng. 2b-3'.

1. a moment in time at the end of a specified period — a) in gen.: *u ha-di-a-num ša ašpurakkum* UD.1.KAM la ulappatunim and

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let them not delay the date I wrote you by a single day LIH 27 r. 6, also, wr. *ana ha-di-<a>-nim* ibid. 40:21, also *ana a-di-a-ni ittala[k]* UCP 9 337 No. 13:2 (all OB letters); *a-dan-na ša ašapparak[kumma]* at the moment which I shall indicate to you (board the ark) 4R Add. p. 9 D.T. 42:5 (Atrahasis epic); *kī uqar-ribaššu ana a-dan-ni-ka ul talliku* he brought him to me but you did not come at the time indicated to you YOS 3 59:14 (NB let.); *kī adi ina a-dan-ni-a* PN *eṭtiri* I will pay PN at the time set for me (on the tenth of Abu, see line 7) VAS 3 138:10, cf. MN *a-dan-šú kī ina* MN ... *la iddannu* TCL 13 211:4; *kī PN u PN<sub>2</sub> ana a-dan-ni-šú-nu ana* UD.10.KAM *ša* MN *ana epēš nikkassī* ... [la] *illakamma* if PN and PN<sub>2</sub> do not come at their appointed time, by the tenth day of MN, to settle the accounts TCL 13 137:13; PN guarantees for a woman oblate and her daughter UD.20.KAM ... *ibbakamma inan-dinu kī la itabkamma la iddanni ultu muḥbi a-dan-ni-šú amēluttu u mandattu* ... *inan-din* he will hand (them) over on the 20th—if he does not hand (them) over, he will give a slave or a slave's income after the date due AnOr 8 53:11; *a-da-an-na a<sub>4</sub> sarrūtu ana* PN *la addinu* (if) I do not deliver the criminals to PN at the above-mentioned date BRM 1 76:10 (all NB); *Sá-ni-iq-a-da-an-<sup>d</sup>Marduk* What-Marduk-Foretells-Occurs-on-Time (personal name) CT 6 4 iii 15 (OB); *ukkimma a-dan-nu* the time (for the portent's realization) has become imminent ABL 405 r. 15 (NA); *ūmē[ka imlū šanat]ka ikšudamma ukkiba a-dan-ka* the days of your life are over, the year of your (death) has come, the time appointed to you is here Borger Esarh. 105 ii 32, cf. also *ūmē iq-ter-ba a-d[an-nu ...]* Tallqvist Maqlu pl. 95 K.5729:7, for other refs., see *ekēpu*; *nakru ana mātija KÚR* (read NU?) *ikaššada a-dan-ni ili ú-qa-a-a* [...] the enemy will not(?) arrive in my country, he awaits the god's appointed term (uncertain) CT 20 7 K.5151:2 (SB ext.).

**b)** with *ūmu*: *ana ūm ha-da-ni-šu* PN *awītam ul irdi'amma* PN did not bring the lady on the day appointed to him VAS 8 26:18 (OB); *zunnū u rusū išbatušuma ina ūm*

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*ha-da-nim ša ana ṣēr bēl[ij]a [aš]pura[m] ul uṣēm* rain and mud delayed him, so that he could not leave on the date when I wanted to send him to my lord ARM 2 78:12, cf. *ūm hi-da-a[n] elippētim* ARM 1 127:10; *[ana] ūmu ša e-da-ni-[šū] šarru lippišš* the king should use the salve on the appropriate day ABL 391 r. 20 (NA); *ana ūmu a-dan-ni-šú ... la iddannu* (if) he does not deliver (the emmer) on the appointed day PBS 2/1 206:6, cf. BE 9 64:7, 53:6, (with *ina*) ZA 3 150 No. 13:8, etc., and passim in NB; *adi ūm a-dan-ni iballuṭ arki a-dan-ni-šú imāt* he (the sick man for whom the extispicy is performed) will live until the predetermined day, after his time is up, he will die CT 31 36 r. 9 (SB ext.), cf. *ana* UD.DUG<sub>4</sub>.GA-šú *ana* UD.3.[KAM ...] Labat TDP 66:64', 65' and 70'; note (in similar context) *ana ittišuma* STT 91:6, and see Thompson Rep. 245:4ff. cited *ittu* A mng. 2a.

**c)** referring to the natural end of human life: *Ha-da-an-šu-li-ik-šu-ud* May-He (the child)-Attain-the-Full-Time-Appointed-for-Him (personal name) AJSL 29 182 r. 11, also TCL 1 150:7 (both OB); *uṣurat a-dan-ni ikšu-daššumma illika uruḥ mūti* the appointed moment came upon him and he went the road of death Winckler Sar. pl. 34 No. 72:9, cf. *ina a-da-an lasurti* (for *la-asurti*, see *uṣurtu*) before their appointed time Tn.-Epic "iv" 8; *ina la ūmēšu arrat niši ikaššassu ina la a-dan-ni-šú iššāl irašši biltā* before his days are up, the curse of people will overtake him (the dishonest money-lender), he will be brought to account before his due time, he will be punished(?) Lambert BWL 132:115.

**d)** in specific phrases — **1'** with *šakānu*: *šumma awilum šū šibūšu la qerbu dajānū a-dan-nam ana* ITI.6.KAM *išakkanušumma* if that man's witnesses are not at hand, the judges set him a term up to (the end of) the sixth month CH § 13:16, cf. *a-da-nam ana* ITI.5.KAM *iškunšum ištu* MN UD.[1.KAM] *adi* MN<sub>2</sub> UD.30.KAM *a-da-an-šu* (for translat., see *zanānu* B usage a) Çiğ-Kizilyay-Kraus Nippur 101:13ff., cf. also *ana ḥarādišu ana* UD.10.KAM *ha-da-nam taškunima* Frank Strassburger Keilschrifttexte 17:6 (translit. only), [...] UD.30.

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[KAM] *a-da-na-am išakkanuma* UET 5 266:18 (all OB); *ana hi-da-[n]im ša aškunakkum PN u PN<sub>2</sub> pan šabim lisbatunimma ana* [GN] *littalkunim* let PN and PN<sub>2</sub>, take command of the troops on the date which I set for you and leave for GN ARM 1 96:5, cf. *ana hi-da-nim* (in broken context) ARM 4 18:6, also *hi-danam ana alāk šabim ... [u]l ašakkanakkum* ARM 1 43:10; *a-da-na ana MN UD.2.KAM iškunma ... a-da-ni-iš-ku-nu* (for *adān iš-kunu*) *ittiqma ša pāši idīšu u kalmakrī idāti-šunu inandin* he set the term (of the contract) at the second of MN—if he exceeds the term which he set, he will pay the rent on the ax and the rents on the hatchets Peiser Urkunden p. 33 VAT 4920:11 (MB); *ina pi tuppi a-di-a-<na> išakkan* KAJ 83:18, see Koschaker NRU A 166; *e-da-nu assakanšunu šumma ittalkuni ... ina muhhi šarri u ušebal-šunu* I have set them a term—if they do come here (with tribute), I will send them on to the king ABL 310 r. 15 (NA); *ša PN ina a-dan-na ša PN<sub>2</sub> u PN a-dan-na ana* IGI PN<sub>3</sub> *šakin tēmi* GN *iškunuma* PN<sub>2</sub> *la illiki* (these are the witnesses before whom) PN (acted) in matters of the term (set) for PN<sub>2</sub>, to wit: PN set a term (for PN<sub>2</sub>) in the presence of the governor of Kish, PN<sub>3</sub>, but PN<sub>2</sub> did not come in time Watelin Kish 3 pl. 13 W.1929, 145:4f. (NB), cf. [a]-dan-nu *ana ahāmiš iškunu* Dar. 128:7f., also *a-dan-nu u'ilti ša ... ana* UD.17.KAM *ša MN iškunuma* VAS 6 63:2; *šikin [ša] a-dan-nu ša iškunu ultennu* he has now changed the date (which) he himself set ABL 774 r. 4 (NB), cf. *a-da-an-nu adi qit ša MN ... ana muhhi iškunuma* Moldenke 2 No. 53:5 (= AJSL 27 29, NB).

**2'** with *kašādu*: *a-da-a-an kaspim šaqālim iktašannima tamkārum esranni* the date to pay the money has come and the merchant is pressing me (for payment) CT 4 27a:7 (OB let.); I kept thinking every day *a-da-an-nu ikšudamma uptattāni bābāti* (until) the right moment occurred and doors opened themselves in front of me (and I discovered an old stela) YOS 1 45 i 28 (Nbn.); *rubū Marduk* 21 *šanāti qereb Aššur irtame šubassu imlū ūmē ikšuda a-dan-nu inūhma uzzašu ša šar ilāni* (when) prince Marduk had made his abode

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in Assyria for 21 years, the time was up, the fixed day arrived, and the anger of the king of the gods became appeased VAB 4 270 No. 8 i 27 (Nbn.); *a-dan-na Šamaš iškunamma ... a-dan-nu šu iktalda* Šamaš set me a fixed date, this term arrived Gilg. XI 86 and 89.

**3'** with *malū*: *ina urah ūmāte annāte udini e-da-nu la ma-[la(!)]-e* during this period of one full month before the term is up KAV 2 iii 21 (Ass. Code B § 6).

**4'** with *etēqu*: *ša ... ina kanīkišu ša ušēzibū [h]a-da-an-šu ittiqma kaspum sibtam irašši ... ušašeru* who has recorded (the clause) “(if) he exceeds his term, interest will accrue on the money” in the sealed document which he had drawn up Kraus Edikt iii 12; *e-da-nu etiqma še'u ana sibti illak* if the term is exceeded, the barley will be subject to interest KAJ 65:8, cf. JCS 7 148 No. 1:16, 3:11, 4:9, also, wr. *e-da-an-nu* KAJ 25:8, 58:11, also *i-da-nu itetiqšuma* KAJ 101:19 (all MA); (they took the oath) *kī a-dan-nu itetqu* if the term (of the contract) is exceeded YOS 7 190:11 (NB), cf. *kī a-dan-nu u'ilti i-te-<et>-qu* VAS 4 107:9 (NB), *kī adannu ša PN ittini iškunu itetqu* YOS 7 43:17 (NB); for other refs., see *etēqu* A mng. 1f–2' and mng. 4f–1'.

**e)** with ref. to localities: *iš[t]u UD.5.KAM ina ha-da-nim Hanē uqa'a* for five days I have been awaiting the Haneans at the appointed place ARM 2 48:5; *ina šalši ūme ina A.ŠA a-dan-ni iktalduni* on the third day they arrived at the appointed place Gilg. I iii 48; *a-da-nu ša adé ša Bābili ul akšudu* I did not come to the appointment in Babylon for (taking) the oath ABL 202:15 (NB).

2. a period of time of predetermined length or characterized by a sequence of typical events — a) a period of predetermined length — **1'** established by agreement: *ultu ūmi annāti UD.3.KAM ša arbi annāti MN adi UD.11.KAM ša MN<sub>2</sub> ša šatti annāti ana 100 ūmi 100 mušāti annāti ši-kin RI nēpišti bārūti ina šikin RI šuātu ... lu nakru mal bašu išarrimū ikappudū* from today, the third of this month MN until the eleventh of MN<sub>2</sub> of this year, for these one hundred days and nights, the term here stipulated by (this) extispicy,

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will any enemy strive and plot (against me) within this stipulated term? Knudtzon Gebete 1:3, and passim, wr. *a-dan-ni*, in Knudtzon Gebete and PRT, see Klauber, PRT p. xiii and Knudtzon Gebete p. 16, wr. RI Knudtzon Gebete 6:3, 43:4 and 60:3f., cf. *ultu ūmi annī adi ūm šikin RI-ia* ibid. 1:15, 43:10, cf. also [ana 90 ūm]i 90 mušāti šikin *a-dan-ni-ia* ibid. 108:3, and passim, also in the phrase *ezib ša arki a-dan-ni-ia* PRT 4:9, and passim, see Klauber, PRT p. xvi, *ezib ša ana arki R[I-ia]* Knudtzon Gebete 60:14; mē šunūti ina šibittu ša šarri arhusu *ultu UD.12.KAM adi UD.15.KAM id-dinušunūti ... ina ūmu adi la a-dan-ni-šú-nu mē ildidu'* they gave them (the right to draw) water from the royal reservoir each month from the twelfth to the 15th of the month, (but) if they draw water at any time not within the term established for them (they have to pay five minas of silver as a fine) BE 9 7:18 (LB); *šaṭāri ša a-dan-nu ana eṭeri ittišu išṭuru* together with it (the promissory note) they drew up a document concerning the term of payment Dar. 486:4, cf. *elāt u'ilti ša a-dan-nu* TuM 2-3 168:10, also *elat ša-taru.MEŠ ša a-da-nu-a-ta* BRM 1 70:25 (all NB).

**2'** established by divinatory calculations: *šumma rēš šeri šumēl ubāni 1 paṭir UD.6.KAM a-da-an(!)-š[u ...] ana UD.6.KAM āl nakri tašabbat* if the top of the “back” of the left side of the “finger” has one crack, its period (of reference) is six days, within six days you will capture the enemy’s city KAR 452:7 (p. 433), cf. (with 9, 12, 15, 18, 21, 24, 27 days, one month) ibid. 10ff. (SB ext.); if the portent presages evil GISKIM.BI *a-dan-šá hīṭma šumma ittu mihiš itti la ittabšīma pi-is-sà-tam la irtaši ul ušettiq lumunša ul innassah iṭehhām* watch during the period of this portent, and if no opposite portent has occurred and thus it does not become cancelled, it will not bypass (you), its evil will not be removed, it will actually happen Bab. 4 111:44; *ana MU.1.KAM a-dan-na tašakkan rēš a-dan-ni-ka* [120] you determine the period at one year, the beginning(?) of your period is 120 (days?) CT 31 16:10, cf. *šumma ana ITI.2.KAM tēpuš rēš a-dan-ni-ka* 20 ibid. 5, and passim in this text, cf. *a-dan-ni ūmi* 10 ibid. 22, see Weidner, OLZ 1917

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257ff., cf. also *aššum a-dan-ni la tīdū* (followed by calculations) CT 31 2 K.12390:2, *a-dan-nam MI GAR-un* ibid. 4; in difficult context: *ultu libbi UD.26.KAM ... adi libbi UD.[...][X U]D.MEŠ UD.DUG<sub>4</sub>.GA l[iš(?)-ku]n(?)* PRT 102 lower edge; if the extispicy is favorable *ūm a-dan-ni-ka teppuš ... ana arki a-dan-ni-ka GUR-úr* establish the date for yourself, (if it is unfavorable, do not go ahead) wait(?) until the date set for you is past CT 20 46 iii 31ff., cf. ibid. 48 iv 30, cf. also *ana ūm a-dan-ni(-)ša ŠUB-di-ma arki a-dan-ni-šá teppuš* CT 31 46:13, cf. (in broken context) [ana UD].DA-ni ina KU 15 na-de-e D.T. 18:2, also *ana UD.DA-ni* 150 Š[UB ...] ibid. 3, *ana UD.DA-ni* 150 na-de-e ibid. 7 (SB ext.); *šumma AN.MI EN.NUN AN.USAN ana mūtāni «DIŠ» UD.DUG<sub>4</sub>.GA EN.NUN AN.USAN ana ITI.3.KAM UD.10.KAM* if there is an eclipse in the evening watch, it portends pestilence, the term for (the realization of the portent of) an eclipse at evening is 100 days Thompson Rep. 270 r. 10, also ibid. 271:9 and, wr. [a]-da-an RA 18 30 No. 20 last line; *ul ušāpi ašipu šikin muršija u a-dan-na sili'tija bārū ul iddin* the exorcist has not diagnosed the nature of my complaint, nor has the diviner established the term of my illness Lambert BWL 44:111 (Ludlul II); *a-da-an damāqi[šu] itti ḌŠamaš uhhur* the time of his welfare brought about by Šamaš is far off Kraus Texte 36 v 10'; *adi a-da-an ḌŠamaš ikunna [u s]imān tāḥazija ikaššada* (do not disarm?) until the date set by Šamaš becomes evident to me and the right time for me (to go to) battle arrives Tn.-Epic “iii” 30; with *šabātu*, mng. obscure: *ḍMār-bitu ana muḥyika kī aš'alū a-dan-nu ša šulūm adi UD.4.KAM iṣṣabta* when I inquired of DN concerning you, he .... the date of recovery until the fourth day ABL 219 r. 1 (NB).

**3'** referring to astronomical periods: if Venus *ina Tašriti TA a-dan Sin šá UD.27.KAM UD 28.KAM 1 ITI uhhuru ša libbi Sin irub* is one month late in MN from the date of the moon, i.e. (from) the 27th or the 28th, i.e. it enters the moon ACh Ištar 7:41, cf. *šumma MUL Dilbat ultu UD.DUG<sub>4</sub>.GA Sin ša UD.[...]* ACh Supp. 2 Ištar 49:94; *ša ina UD.DUG<sub>4</sub>.GA-*

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*šú-nu la itbalu* (this portent means) that they (the Pleiades) did not disappear at their usual time ACh Supp. 2 Ištar 66:11; *innamirma ūmēšu ugattīma ina UD.DUG<sub>4</sub>.GA-šú ša šanî arhi la innamir* (if Mercury) is visible and has remained so throughout its normal time but does not appear in the next month at its appropriate time ACh Ištar 28:11; <sup>d</sup>GUD.UD *kima tablu a-dan<sup>an</sup>-šú ina šamé DIB-iq-ma* ACh Ištar 21:50; *u 5 UD.MEŠ ša ina mužhi eda-ni-i-šú ušetiquni kima ū-tu-uk-kiš* 40.UD. MEŠ *undalli* (for translat., see *akāšu* mng. 3d) ACh Supp. 2 Ištar 62:20 (report), see Schaumberger, ZA 47 92, cf. ibid. 9; *ša <sup>d</sup>Dilbat a-dan-šú ušettaqu* (this portent means) that Venus will delay beyond the normal time ACh Supp. 2 Ištar 64 ii 6, cf. *Dil-bat* UD.SUR DIB-ma ibid. 12; *biblī uddazallē tāmarti kakkabāni [a]-dan-na-ti-šú-nu* the eclipses, the “hours,” the observations of the stars, their normal times (of appearance) Bab. 4 121:31.

**b)** a period characterized by a sequence of typical events — **1'** referring to seasons: *ina Ajaru ūmu a-dan-ni edē pan šatti* in the month of Ajaru at the normal time of the high waters of spring OIP 2 104 v 70 (Senn.); *šumma . . . ŠE.GIŠ.ì išir [lu] x-ab-tu<sub>4</sub>, lu mimma ša meřiti ina la a-dan-ni-šú zéra ittaši* if the sesame does well, and the . . . or any orchard fruit bears seed out of season CT 39 8 K.8406:2 (SB Alu), dupls. ibid. 10:2 and AMT 7,8 r. 10, note the parallel *šumma* (wr. DIŠ UD.DA) *ina NU.UD.DUG<sub>4</sub>.GA* [...] *išir . . . [lu] mimma ša mitirti zéra it[taši]* CT 41 22:8, and cf. ibid. 4; *šumma <sup>d</sup>Adad ina la a-dan-ni-šú rigimšu iddīma* if Adad thunders out of season ACh Adad 9:16.

**2'** referring to the natural course of a disease: *šumma amēlu šēpāšu GIG.MEŠ malâ GIG šunūti a-da-na TUK-u* if a man’s legs are full of sores(?) (and) these sores have a fixed period AMT 74 ii 25, cf. *šumma a-dan iršû* [...] STT 89:117; *šumma amēlu SAG.KI. DIB.BA ina NU a-dan-ni-šú UŠ-šú* if the SAG. KI.DIB.BA-disease bothers a man inordinately KAR 202 iii 7; note the difficult passage: (the progressively shorter periods of his disease will be, on the second day until noon, the third day until afternoon, the fourth day

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until dusk) *ina ḥamši adi a-dan-ni-šú* the fifth day until . . ., (the sixth day until the (first) night watch, etc.) Labat TDP 166:97, dupl. Labat, Syria 33 122:11.

**3'** referring to other periodic sequences: *šumma Šamaš ina la a-dan-ni-šú ippuha // UD.BA // a-dan-nu ina la a-dan-ni-[šu . . .]* if the sun rises at an unusual time, explanation: UD.BA = *adannu*, (i.e.,) it [...] at an unusual time Bab. 6 99:9, commenting on *šumma Šamaš ina NU UD.BA-šú ippuha* Craig AAT 27 Rm. 2, 340:5ff., and dupl. 53 K.2932 r. 2ff. (= ACh Šamaš 3:17ff.), cf. also *a-na UD.BA-šú uḥhiramma . . . ina la AN.NI-šú ippuha* ibid. 8f. (= ACh Šamaš 3:20f.); *šumma Sin TAB-ma ba-ra-ri itta’dar . . . ba.ra // la-a // RI // a-dan-nu ina la a-dan-ni-šú UD.12.KAM UD.13.KAM attalû GAR-ma* if the moon is early and darkens . . ., explanation: *bara* = not, *RI* = term (i.e., explaining *barari* as consisting of Sum. *bara* = *la*, and *RI* = *adannu*), (this means that) an eclipse will take place at an unusual time, (namely) the twelfth or the 13th day ACh Sin 31:4; *ina la a-dan-ni-šú ša bīti šuāti rēšašu iqdudu uttab-bika mīlašu* the pinnacles of that temple fell down prematurely, its upper parts crumbled VAB 4 254 i 22 (Nbn.); *šattamma ana balāt a-dan-nu*(var. -na) *išiq* for this year until the next the normal term (for such misfortune) was past Lambert BWL 38:1 (Ludlul II).

In AfO 8 20 v 1 read *mu-a-tin-ni . . . ba-la-tin-ni*. In ABL 1456:9 read *e(!)-de-ni-ia*, cf. the refs. cited ēdēnu s. mng. 2b.

Zimmern Fremdw. 63; Landsberger, JNES 8 257 n. 47.

\*\***adannussu** (AHw. 10b) to be read *ši-ma-a dannūssu* (ABL 926:6, coll. Sollberger).

**adantu** s.; (a reddish brown mouse); lex.\*; cf. *adamatu* B, *adāmu* A and B.

péš.ḥul, *a-da-an-tú* = *ḥu-lu-u* MSL 8/2 63: 256f. (Uruanna).

*a-d[a-a]n-[tu]m = ḥu-lu-[u]* Malku V 52.

In ACh Adad 19:27, *a-da-an-ta-tum* is most likely to be emended to *a-ša(!)-an-ša(!)-tum* (presumably going back to an ancient scribe’s error in copying a Babylonian text), see *ašamšūtu*.

Landsberger Fauna 108.

**adantu** see *adamtu*.

**adānu**

**adānu** see *adannu*.

**adappu** see *atappu* and *dappu*.

**adapu A** s.; 1. (a musical instrument), 2. (a song accompanied by that instrument); SB\*; Sum. *lw.*

urudu.a.da.pà = *a-da-pu* = *ma-zu-ú* (between *lilissu* and *halhällatu*, q.v.) Hg. II 193, in MSL 7 153.

1. (a musical instrument): see Hg., in lex. section.

2. (a song accompanied by the *a.-instrument*): 5 *zamārū* ... *a-da-pa šu-me-ra* five Sumerian *a.-songs* KAR 158 iii 38, cf. [x] *šu-me-ru.MEŠ* [x] *ak-ka-du-ú* [x] *za-ma-ru a-da-pu.MEŠ* ibid. r. i 11.

On the Sumerian song type *adab*, see Falkenstein, ZA 49 87ff.

**adapu B** s.; wise; lex.\*

ù.tu.a.ab.ba = *a-da-pu* (between NUN.ME.TAG = *enqu*, *itpēšu*, *hassu*, *mudû*, *mār ummāni*, and *šu.gal.an.zu* = *eršu*, *mudû*) Igituh I 107.

For Adapa, name of the first antediluvian sage, see the refs. in Lambert, JCS 16 73f.

**adapu** see \**edapu*.

**adārānu** s.; (a plant); plant list\*; cf. *adāru* s.

ú *a-da-ra-a-nu* : [...] Köcher Pflanzenkunde 2 vi 11.

Lit. *adāru*-like plant.

**adari** see *dār* usage a-1'.

**adartu** (a plant) see *atartu*.

**adaru A** s.; (a stand or other apparatus used in the cult for holding a plurality of *dannu-vats*); NB.

1 *a-da-ru kaspi* (followed by 16 *dannu-vats*, 15 *kankannu* containers, etc., likewise of silver, for the *šalām bīti*-ritual) YOS 6 192:6, also ibid. 189:6 and YOS 7 185:6, cf. 1 *a-da-ru kaspi* (in similar context) YOS 6 62:1; 24 *unātu* 3 *unātu kaspi* 1 *a-da-ri kaspi* 24 vessels, three silver vessels (and) one *a.* of silver Moore Michigan Coll. 37:3; 3(?) *a-da-ru u 22 dannātu* AnOr 9 21 r. 3, cf. 1 *a-da-ru ša šarri* ibid. r. 4, [x *a*]-*da-ru* 1 *dannu ša šarri* (all

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to be offered in the Adad temple to the Ištar of Uruk) ibid. r. 5.

**adaru B** s.; (an animal or insect); plant list.\*

[...] : AŠ KUN *a-da-ri*(var. *-rim*) (preceded by AŠ KUN *hulî*) Köcher Pflanzenkunde 12 i 26, var. from CT 14 28 K.4140A+ i 7' (Uruanna III 31f.).

**adāru** (*atāru*, *atāru*) s.; (an indigenous tree); from OB on; wr. syll. (*atāru* in Hh. var.) and (GIŠ).A.AM (A.DAR BIN 7 71 i 10); cf. *adārānu*.

il-[da-ag] GIŠ.A.AM = *a-da-r[um]* Proto-Diri 159; il-[dag] GIŠ.A.AM = [a]-*da-rum*, *il-dak-ku*, *el-lu*, *eb-bu*, *nam-ru* Diri II 230ff.; giš.A.AM = *šu-kum* (= *ildakkum*), *a-da-ru*, giš.A.AM.kur.ra = MIN KUR-i Hh. III 138ff.; giš.A.AM.ku.ga = *a-da-ru* (var. *a-ta-ri*) *el-lu*, MIN [eb-b]u ibid. 144f.; giš.A.AM.šitâ = MIN (= *a-da-ru*) *ra-a-ti* (var. MIN *ratu(!)-um*), giš.A.AM.šitâ.ná.a = MIN (var. *a-dar*) *ša ina ra-a-ti-šú ni-lu* ibid. 145f.

giš.RAD, giš.AM, giš.A.AM = *a-da-a-ru* Nabnitu I 142ff.; il-dag RAD = *il-d[ak-ku]*, [a]-[da-a-ru] A VIII/4:101f.; [i]l-dag AMX A.KUR = *a-d[a-ru]* Ea IV 148.

[...].UŠ GIŠ.SAR // áš-tu<sub>4</sub> GIŠ *a-da-ri*—a.-leaf ZA 10 194:3 (med. comm. from Sippar), cf. DUB-ba *a-da-ri arki inbi* [...] ibid. 4.

a) use of the wood: 5 GIŠ.GU.ZA *a-da-rum* five chairs of *a.-wood* UET 5 792:32 (OB); 1 GIŠ.IG A.DAR one door of *a.-wood* BIN 7 71 i 10 (OB); x *itqurū ša* A.AM KAJ 310:41, cf. 10 GIŠ *šab̪bū ša a-da-ri* ibid. 43, 2 GIŠ *g[i-i]l-ti-ú ša a-da-ri ša* GIŠ.NÁ two rungs of *a.-wood* for a bed ibid. 45 (MA); 1-*et* GIŠ.NÁ *ša a-da-ri* one bed of *a.-wood* (beside a *kankannu* of poplar) Ner. 28:29.

b) referring to the tree: *ana mužhi* 7 GIŠ.A.AM PBS 1/2 80:5 (MB let.), GIŠ.A.AM *ajūtūma* (there are no) *a.-s* whatever ibid. 8, and passim in this text; *šumma ina mušpāl āli* GIŠ.A.AM *innamir* if an *a.-tree* is found in the low-lying region of a town CT 39 11:49 (SB Alu), cf. [DIŠ K]U.TÚL.LÁ *mušpāl erşeti* GIŠ.A.AM IGİ ibid. 35.

c) in med. use: GIŠ.A.AM (together with tamarisk wood, *inib kirî*, etc., to be dried in a kiln, etc., to be used for a lotion) AMT 77,5:11, cf. also (same use) AMT 69,2:7; PA GIŠ.A.AM (with other leaves to be boiled for a lotion) AMT 52,5:8, cf. AMT 23,10:4, 68,1:17,

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Jastrow, Transactions of the College of Physicians in Philadelphia 1913 399:39, KAR 208:8, etc.; *hashallat* GIŠ.A.AM (beside leaves of the fig tree, etc., for a bandage) AMT 72,2 r. 3; NUMUN GIŠ.A.AM seeds of the *a.*-tree (strung with twenty other seeds as a chaplet around the hip) KAR 185 iii 16, cf. (to be soaked in wine) KAR 188:7; 12 SÌLA GIŠ.A.AM (and same quantities of other woods and plants summed up as *naphar* 20 <Ú.HI.A> *narmakti* LI.[...] line 11) ADD 1042:3.

For discussion, see sub *ildakku*.

**adāru A** v.; 1. to be worried, disturbed, restless, 2. to become obscured (said of heavenly bodies, etc.), 3. *udduru* to cause annoyance, grief, to make restless, 4. II/2 passive to mng. 1, 5. *šu'duru* (*šūduru*) to cause annoyance, to frighten, 6. *šutāduru* to become harassed, worried, (passive to mng. 5), 7. *na'duru* (*nanduru*) to become nervous, impatient, apprehensive, 8. *na'duru* (*nanduru*) to become eclipsed (said of heavenly bodies); from OA, OB on; I *idur*—*iddar*—*adir*, I/2, II, II/2, III, III/2, IV, IV/3; wr. syll. and (in mngs. 7 and 8) KA×MI; cf. *adirtu* A, *ādiru*, *adriš*, *adru* adj., \**adūru*, *nanduru*, *tādirtu*.

ka-an SAG×MI = *a-da-ru*, *a-dir-tú* S<sup>b</sup> I 249f., cf. [ka-na] KAXGÁN-tenú = *a-da-[ru]* Ea III 138; SAC.[x] = *a-da-ru* Kagal B 300; KA<sup>l-ne</sup>ŠEŠ = *a-dru* Erimhuš V 179.

*diri* = *a-[da-ru]*, *diri.diri* = [...] Erimhuš II 95f.; [di-ri] DIRI = [na]<sup>l</sup>-*du-ru* Diri I 33, cf. DIRI = *na-ah-du-ru-um* Proto-Diri 8; [DIR]I.DIRI *a-da-ru*, [DIR]I.DIRI *a-ḥa-zu* STC 2 51 i 19 (comm. to En. el. VII 4, see *adiru*).

šu-ú ŠÚ = *sahāpu*, *katāmu*, *a-da-ru* A I/8:42ff.; ŠÚ = *a-da-ri* (in group with *katāmu*, *arāmu*) Erimhuš V 120; de-e RI = [*a-da-ru*] A II/8:24, cf. [de-e] [RI] = *a-[da-ru]* Sa Voc. F 2'a; la-al LAL = [*na]-a-[du-rum]*] Sa Voc. Q 28'; igi.[M]I, igi.ḥuš = *a-da-ru* ša pa-n[i] Nabnitu I 140f.

an.ta.lù = *a-da-ru* šá Sin Antagal G 200; dingir dar<sub>4</sub>.AŠ.DÙ = DINGIR *a-di-ir* Nabnitu I 145, d<sup>4</sup>ŠEŠ.KI sag.ki i.gid, d<sup>4</sup>ŠEŠ.KI i.mud, d<sup>4</sup>Nanna.ré IM.DIR MI, d<sup>4</sup>Nanna.ré IM.DIR MI ŠÚ.uš.ru, d<sup>4</sup>ŠEŠ.KI i.dùl, d<sup>4</sup>ŠEŠ.KI i.BĀD.na, d<sup>4</sup>ŠEŠ.KI i.ná = d<sup>4</sup>Šeš a-di-ir ibid. 146–152; d<sup>4</sup>Utu i.ná, d<sup>4</sup>Utu i.lù, d<sup>4</sup>Utu i.tag, d<sup>4</sup>Utu GAN.me.da an.tag = d<sup>4</sup>UTU a-di-ir ibid. 153–56; en al.BAD = *be-lum a-di-ir*, lugal.e im.ma.a.ab.uš, lugal.e im.ma.a.ab.dù, lugal.e im.ma.a.ab.lá = *šar-ru a-di-ir* ibid.

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158–60, cf. im.a.ab.lá.e = *na<sup>l</sup>-du-rum* 5R 16 i 32, restored from ASKT p. 198 Rm. 2,585 (group voc.); lú.sag.ki al.DU, lú.sag.bi ki.a, lú.sag.bi dul.la, lú.KAXMI àm.tag, lú.igi.ni nu.zalág, l[u x x] NI.MI.MI = *a-mi-lu a-di-ir* (followed by three more broken equivalents) Nabnitu I 161–166; [...] GI[G] = *ha-dir*, [...] = *i-ta-nam-dar* CT 19 3 K.207+ r.(!) vi 10f. (list of diseases).

d<sup>4</sup>EN.ZU.na [an].šá.ta su.mu.ug.ga.ge.eš : d<sup>4</sup>Sin ina [qereb] šamē ú-šá-di-ru they (the evil demons) caused the eclipse of the moon in the sky CT 16 22:238f.; an.na su.mu.ug.ga.bigig.ga : ša ina šamē marşıš i<sup>l</sup>-ad-ru (the moon) which became eclipsed in the sky as an evil (portent) CT 16 20:136f., also ibid. 116f., cf. su.mu.ug.ga.bi an.na dalla mu.en.è.a : na-an(var. -)dur-šú ina šamē šüpü his eclipse is clearly visible in the sky ibid. 21:138f., also su.mu.ug.ga.ni an.na igi.du<sub>8</sub> mu.un.è.a : na-an-dur-šú ina šamē imurma he (Enlil) saw his (the moon's) eclipse in the sky ibid. 20:108ff., cf. also su.mu.ug.ga : a-dir ibid. 98f.; gi<sub>6</sub>.pàr su.mu.ug.ga.ta : mipāru i<sup>l</sup>-ha-ad-ru the residence of the entu-priestess became darkened (by fire) KAR 375 r. iv 23f.

iti<sub>x</sub>(U<sub>4</sub>, d<sup>4</sup>NANNA) ba.an.da.šú : sit arhi it-ta-ad-dár(!) // ir-ta-bi the new moon will become eclipsed, explanatory variant: has set SBH p. 54:20f.; mu.lu šír.ra u<sub>4</sub>.dè MI.MI.ga u<sub>4</sub>.dè sír.sír.re : ša sīrhi ūmu mu-šá-[di-ru] ūmu munnišu (obscure) BA 5 617:1f. (coll. W. G. Lambert); na.an.DIR.DIR.gin<sub>x</sub>.nam gú.HAR.na.an.AG.e : la ta-ta-dir (var. la ta-ta-ad-dar) la taš-[ta-na'-]i you must not get excited, you must not clear your throat constantly BSOAS 1957 259 K.8843+, and dupls., see Landsberger Examenstext A 51, cf. na.ab.DIRI.DIRI.ge.en : la ta-at-ta-n[a-ad-dar] RA 17 II/ii 27; nam.dub.sar.ra me.su(for.zu).gál lú.su(for.zu).bi nu.un.diri.ga : tupšarrūtu la lamdat āhissa ul i-ad-dar-šá(for -ši) (for translat., see ahāzu lex. section) TCL 16 pl. 170:3, and dupls.; e.ne.èm.mà.ni an.ta ul<sub>4</sub>.e.en an.ta àm.diri.ga : eliš amassu urruhiš ú-šá-di-ra-an-ni (var. ŠU<sup>l</sup>-du-ra-ku) his (Marduk's) word hastens (to me) high above, high above it causes me grief (translat. of Sum.) SBH p. 8:82f., var. from ZA 10 pl. after p. 276 r. 29f.; ma.la.ragi.mu ama mu.mu.si ama.mu mu.si.si : ru-a-tu i-ši-ta-pu-ri i-ta-ah-da-ra-ni-ni AMA i-ta-ah-da-ra-ni through their many messages (sent to me during my sickness) the girl friends (showed that they) were concerned about me, (my) mother was concerned about me VAS 10 179:7f. (OB), also the parallel verse û.šu.ra gi.m[u ama mu.mu.s]i ama.mu m[u.si.si] : ši-a-tu i-ši-ta-pu-ri i-stal-ah-da-ra-ni-ni AMA i-ta-ah-da-ra-ni ibid. 5f.

su.<sup>m[ul]</sup>mug.mug = *a-da-ri*, *pa-la-ḥu* ZA 10 198:7 (comm.), see discussion sub *adāru* B v.

1. to be worried, disturbed, restless: RN ... *a-dir u ḥussus* Kaštiliaš was worried and

**adāru A 2a**

preoccupied Tn.-Epic “iv” 23; *šumma libbašu a-di-ir* (preceded by *dalih*, *marus*, and *helu*) if his mood is disturbed Kraus Texte 57a ii 8'; *šumma panūšu ad-ru* if his face is agitated (preceded by *šalmu* looking well) Labat TDP 74:41; *qūt <sup>a</sup>Marduk a-dir-ma imāt* (this is) the hand-of-Marduk (disease), he (the patient) will be restless and die Labat TDP 100 i 3, also ibid. 182:35 and 37; *immenē i-du-ru panūka ... i-du-ru <sup>a</sup>Igigi ilmenu šamāni ibakkū Anunnaki* why did your (the moon's) face become eclipsed? the Igigi became afraid, the heavens are in a bad mood, the Anunnaki cry Ebeling Parfümrez. pl. 49:2 and 4 (SB hymn to Sin), cf. *i-du-ra ekurrāti ... ad-ru šangūšina ... i-du-ur mār ikkari* (opposite: *hadū*) ibid. 8f. and 11; *ana <sup>a</sup>Šamaš šar ili mannu id-[d]u-ru u<sub>4</sub>-mu-kal mūšu e-da-ar tūra šitta ūmāti šarru bēl mātāte šalmu ša <sup>a</sup>Šamaš šū mišil ūme ú-ta-da-ar* whoever mourns for Šamaš, the king of the gods, must mourn one full day and night, and again two days, but the king, lord of the world, being an image of Šamaš, has to be in mourning only half a day ABL 5:19, r. 2 and 6 (= BA 1 627, NA); *a-da-ru ālu ilappin ugaru inna[ddi]* (there will be) consternation, the town will become poor, the irrigation district will fall into neglect CT 40 43 K.2259+ r. 14 (SB Alu); see also BSOAS 1957 259, in lex. section.

2. to become obscured, eclipsed (said of heavenly bodies) — a) said of the moon: see Antagal G 200, Nabnitu I 145–152, in lex. section; *Sin AN.MI EN.NUN U<sub>4</sub>.ZAL issakan ina šūti issakan ina šūti uzakki ina imittišu a-dir ina qaqqar MUL.GÍR.TAB a-dir* the moon entered (lit. made) an eclipse during the morning watch, it started (lit. the moon made it) in the south (of the disk of the moon) (and) it cleared up (lit. the moon cleared it) from the south on, it was eclipsed on its right side, it was eclipsed (while the moon was) in the constellation Scorpio ABL 1444:8 (coll.) and r. 1, see Schott and Schaumberger, ZA 47 127 n. 1; *šumma ūmu si-šú imqutma Sin a-dir ... ina barāriti Sin attalú GAR-ma si qarnu si šarūru ina šāt urri KA×MI-ma* if the moon is eclipsed while the day is losing its radiance, (this means) the moon makes an eclipse in the first watch of

**adāru A 4**

the night—*si* means horn, *si* also means radiance, (hence it also means) it (the moon) darkens at dawn ACh Adad 33:21; for *īduru panūka* (said of Sin), see mng. 1.

b) said of the sun: *šumma ina MN UD.1. KAM MAN KA×MI* (var. *a-dir*) if the sun is eclipsed on the first of MN ACh Šamaš 10:1, var. from Craig AAT 94 iii 11, cf. ACh Šamaš 10:2ff., 13:15 and 17ff., also ABL 1134:11; see also Nabnitu I 153–56 in lex. section.

c) said of planets: if the Great Twins and the Small Twins surround Venus *u ši ad-rat* but it is dark ACh Supp. 2 Ištar 49:30, cf. if Venus *ina MN ina tāmartiša ad-rat* ACh Supp. 35:32, and passim; TE GU.LA *a-dir* TCL 6 11:2, cf. ibid. 1, cf. also ZA 52 248:63f., 254:109.

d) said of daylight: *šumma UD a-dir ... šaniš akām la šāri imbaru la zunni IGI.BAR-ma UD ha-dir taqabbi* if the day is dark, or else a sandstorm without wind or a fog without rain occurs, you may say that the day is dark ACh Adad 33:1 and 3; *šumma ūmu a-dir-ma šūtu rakib* if the day is dark, and there is a south wind ibid. 4, also (with other winds) ibid. 5ff., ABL 405:12, Thompson Rep. 269:3, wr. *ha-dir-ma* ACh Adad 35:6ff.

3. *udduru* to cause annoyance, grief, to make restless: *uh-ta-di-<ir> šuhārē ina pūd tāritim* it (the disease) made the children restless in the nurse's arms JCS 9 8 A 12 (OB inc.); *<sup>a</sup>Ea itti ili ša šamē ud-dur* Ea was annoyed with the gods of heaven (next line: of earth) CT 39 16:51 (SB Alu); *šumma ērib bit amēli ud-du-[rul]* if those who come into a man's house are perturbed CT 40 5:33, cf. *hadū u ud-du-ru* both happy and perturbed ibid. 34 (SB Alu); *alla[k] šarram ušešme piḥatum u panikunu tu-ha-ad-da-ra-nim* I shall go and report (the matter) to the king—(this is) official business—and (then) you will make sad faces (lit. make your faces sad) UET 5 44 r. 6 (OB let.); *ša iši u inbi kališunu ud-du-ru panūšunu ibkā si[ppāti]* all the fruit trees and the fruit looked sad (lit. their faces were plunged into grief), the (entire) orchard wept TuL p. 58 K.7856 r. 4 (SB lit., translit. only).

4. II/2 passive to mng. 1: *zamar panūšu iṣṣanallimu ú-ta-ad-dar la ināb* if his (the

**adāru A 5a**

patient's) face flushes purple repeatedly, he is disturbed, he cannot rest AMT 86,1 ii 14; for ABL 5 r. 6, see mng. 1; *ša apsî šu-bat be-lu-te uh-ta-dir <...>* the <...> of the subterranean waters, the abode of (Ea's) majesty, became perturbed STT 25:31, and dupl. ibid. 23:31 (Epic of Zu).

5. *šu'duru* (*šuduru*) to cause annoyance, to frighten — a) in OA: *bītam ú-ša-ah-dí-ir-ma amātīma ukattīma* he has caused the house (much) trouble, and has taken the slave girls as security CCT 3 24:41; *annakam bīt PN ana kaspim isniquniātīma ana sībtim nilqīma nušabbišunu li-mu-um ú-ša-ah-da-ra-ni u amātīja iktanatta* the house of PN has been pressing us here for money, so we borrowed on interest and paid them—(however) the *līmu* official continues to cause us trouble, he keeps wanting to(?) take my slave girls as security TCL 14 46:8, cf. (in fragm. context) *ú-š[a-a]b-da-ra-ni* BIN 6 166:2', [*ú-ša]-ah-dí-ir-kā* ibid. 170:18'; *utukkū ú-ša-ah-da-ra-ni* the *utukku*-ghosts are frightening me TCL 14 2:31, cf. *uš-ta-ah-dí-ru-šu* KTS 36a:25.

b) in OB, SB lit.: *šumma amēlu īnāšu illaka mamma ú-šá-'-dar* if a man's eyes keep moving, (so that) he frightens people (lit. someone) Ebeling KMI 55:18; *ummi šarri ... imtūt mār šarri u ummānišu 3 úmu šu-du-ru bikitu šaknat* the king's mother died, the crown prince and his troops were mourning(?) for three days, (and) an (official) mourning ceremony took place BHT 112:14 (Nbn. chron.); *išmēma barbaru šu-dur libbašu* the wolf heard it, (and) his heart was troubled KAV 142:8 (SB lit., catalog), also Lambert BWL 206 K.6435:13 (SB fable); *ezib ša ana alāk harrāni šuātu [...] libbi]* *šu-du-ru* NÍG.GIG [...] disregard (the fact) that I was apprehensive concerning this campaign, that [I feared(?)] difficulties PRT 110 r. 4; *anāku ... ša mimma lemnu hīran-nima [hum]manni dummanni u šu-'-du-ra-an-[ni]* I whom “all evil” has singled out, caused (me) goose pimples, made me dizzy, and made me despondent LKA 90 r. 16, cf. *kīma ginā šu-'-du-ra-ku* Craig ABRT 2 7 r. 6, and GIM *gi-na-a šu-du-ra-ku* PBS 1/1 14:47, see Langdon PSBA 34 77; *adīrāt hīp libbi ša šu-'-d[u-ru] ...* AfO 19 64:90; *dalhūnimma ša*

**adāru A 7a**

*Ti'amat karassa ina šu'āri šu-'-du-ru* (var. *šu-d[u-ru]*) *gereb Andurunna* they perturbed the mood of Tiamat, they worried (the gods) in the heavenly abodes with (their) boisterous behavior En. el. I 24, cf. *libbī palhuni šá-du-ru-n[i]* BBR No. 101:8 (NA *tamītu*); *tu-uš-ta-ah-di-ir ... sebram ina pū[d] tāritim* (for a parallel see mng. 3) JCS 9 11 C 10 (OB inc.); *lu bēlu ili ša šamē u eršeti kališun šar-ri ana taklimtišu ilū lu šu-'-du-ru* (var. [š]u-du-r[u]) *eliš u šapliš* he (Marduk) is indeed lord of all the gods of the heavens and the earth, the king upon (whose) appearance the gods of the upper and lower regions are indeed perturbed En. el. VI 142; for a unique passage of *šuduru* referring to an eclipse of the moon, see CT 16 22, in lex. section.

6. *šutāduru* to become harrassed, worried (passive to mng. 5): *surriš uš-ta-dir zamar uh-ta-bar* one moment he is worried, the next he suddenly becomes boisterous Lambert BWL 40:40 (Ludlul II); *uš-ta-dir-ma ... ēnāšu i-mi-la-a [dīmta]* (Enkidu) became worried, his eyes filled with tears Gilg. II iv 9; *šumma amēlu MÁŠ.GE<sub>6</sub> lemutti ul-ta-di-ir* if a man is worried by a bad dream Dream-book p. 343 r. 18', cf. *uš-ta-di-ir* (in fragm. context) KAR 252 i 19, 28 and 51; *aplāh ul-ta-dar*(for -dir) AfO 14 144:69 (SB *bīt mēsiri*); for *palhāku šu-tādūrāku*, see adāru B mng. 2; exceptionally referring to an eclipse of the moon: *šumma Adad itti Sin uš-ta-dir* if Adad becomes as “worried” as Sin ACh Adad 17:11, explained by *Sin attalā išakkan Adad rigimšu inaddīma* the moon makes an eclipse and Adad thunders ibid. 12.

7. *na'duru* (*nanduru*) to become worried, apprehensive, impatient — a) in OA: *ina tuppi šitappu[rim] a-ta-ah-da-ar* because of the continual writing of letters I have now become worried Contenau Trente Tablettes Cap-padociennes 27:4; *lumun libbim išu'am a-hi-dí-ir(?)-ma* he bears a grudge against me, and I have become apprehensive CCT 3 38:27; *abuni atta ūmam ištēn la ta-ha-dá-farł-ni-a-tił ni'a-tam palhāni* you are our father, do not become annoyed with us even for a single day, we are afraid for our own (goods) CCT 3 35b:30; PN *uqa'a adi* PN *illakanni la ta-ha-*

## adāru A 7b

dí-ri kima PN ērubannini ūmakkal la ušbi'assu  
 ittu'ārišu atti al-ki-im I am waiting for PN,  
 do not be impatient until PN comes here,  
 when PN arrives, I will not let him stay even  
 overnight, and upon his return (to you), you  
 come here CCT 4 28a:24, cf. TCL 14 21:33, BIN  
 6 197:17; ana awili šupra la i-ḥa-da-ar write  
 to the gentleman, he must not get impatient  
 BIN 4 99:12; adi 3 ūmim la ta-ḥa-da-ra ibid.  
 21, cf. adi 10 ūmē la ta-ḥa-dá-ra CCT 4 37a:17,  
 urḥam ištēn la ta-ḥa-dá-ar Golénischeff 20:36,  
 and cf. CCT 4 3a:28, 27b:10; ašbassuma ITI 2.  
 KAM uka'ilm a-ḥi-di-ir-ma umma anākuma I  
 seized him, held him for two months until I  
 became impatient and said ("Settle your  
 affairs and get out!") TCL 20 129:16', cf. a-ḥi-  
 di-ir-ma ana šiprim raminī aškunma umma  
 anākuma BIN 4 35:32.

b) in OB, Mari: ana sī u ḥari lib(!)-ba-ku-  
 nu i-ta-ah-du-ru-um-ma ta-at-ta-na-ah-da-ra  
 you are constantly worried about the palm  
 fibers and leaves YOS 2 2:21f.; while the son  
 of my father's servant gets new clothes ana  
 ūbatija [iš]tēn ta-ta-na-ah-da-ri you (my  
 mother) are always becoming excited about  
 even a single garment for me TCL 18 111:23;  
 šumma ina kittim aḥhū attunu ša ašapparak-  
 kunūšim mimma la ta-ah-ḥa-ad-da-ra if you  
 are really like brothers to me, do not become  
 annoyed because of what I am writing to you  
 UET 5 44:10, cf. x-x-ú terram la ta-ḥa-da-ar  
 YOS 2 118:23, also ana annitim [bēli] la i-ḥa-  
 ad-da-ar ARM 6 64:6; the lion has refused to  
 eat for five days umma anākuma assurri  
 nēšum šū iḥ-ḥa-ad-da-ar I said (to myself):  
 "Heaven forbid that this lion pine away!"  
 ARM 2 106:18.

c) in lit.: [eli] rigmēšina at-ta-a-<sup>di-ir</sup>DAR  
 [ina] hubūrišina la išabatanni šittu I have  
 become annoyed at their (mankind's) noise,  
 I cannot sleep on account of the hubbub they  
 make CT 15 49 iii 7 (SB Atrahasis), also, wr.  
 at-ta-a-dar ibid. 40, cf. also ibid. 1, cf. also  
 [ina] hubūrišina ... it-ta-ah-da-ar BRM 4 1 i  
 4 (OB version); [in-na]-dir ušharrir iqūlma  
 Gilg. I ii 47; mūtam ša a-ta-na-ad-da-ru aj  
 āmur may I never experience death of which  
 I am apprehensive Gilg. M. ii 13; [i]-ta-ad-  
 da-[ru] ełlūti ša Uruk the men of Uruk

## adāru A 7c

became more and more worried Gilg. I ii 11; [libbi ša RN i]a-ad-da-ru imarrašu will the  
 mood of Esarhaddon become worried and  
 despondent? PRT 29:9, cf. (in broken con-  
 text) ia-<sup>2</sup>-da-ru ibid. 26:16; amēlu i-<sup>2</sup>a-dar-  
 ma ibissā immar the man will be dejected  
 and incur losses (contrast: amēlu iħaddūma  
 nēmela immar) KAR 428:53 (SB ext.); rigma-  
 dAdad mātūm i-ta-na-an-da-ar thunder, the  
 country will become worried YOS 10 18:47  
 (OB ext.), also, wr. i-ta-nam-dar TCL 6 2 r. 3f.,  
 dupl., wr. KA×MI.MEŠ CT 30 5 K.3814 r.(!) 6f.,  
 CT 31 15:17, also rigmu ummānija nakru  
 KA×MI.MEŠ the enemy will become worried  
 because of the noise produced by my army CT  
 30 5 K.3814 r.(!) 8, dupl., wr. KUR i-ta-nam-dar  
 TCL 6 2 r. 5, and cf. ri-gim-šú i-na-<sup>2</sup>-da-[ar]  
 Gössmann Era II p. 19:45; ummāni nakri um-  
 māni KA×MI.MEŠ the enemy army will become  
 worried about my army Boissier DA 17 iv 33,  
 cf. ummāni ummāni nakri KA×MI.MEŠ ibid. 18  
 iii 33, cf. also ummāni nakri na-an-du-rat  
 CT 20 5 r. 3, also ibid. 2; LUGAL ardānišu  
 KA×MI.MEŠ-šú his servants will become  
 worried about the king TCL 6 2 r. 25, dupl.  
 CT 28 44 K.134+ r. 23, cf. Boissier Choix 44  
 K.1365:2 (SB ext.); šumma ērib būt amēli it-ta-  
 na-<sup>2</sup>-da-[ru] if those who enter a man's house  
 are always worried CT 40 5:36 (SB Alu); šumma  
 [Šamaš ina] rabīšu KA×MI (= adir or iadir)  
 šarru ūtassar KI.MIN ina ekallišu it-ta-na-<sup>2</sup>-dar  
 if the sun is eclipsed when it sets, the king  
 will be shut in, variant: he will be worried in  
 his palace ACh Šamaš 13:21, cf. KI.MIN ina  
 ekallišu it-ta-na-<sup>2</sup>-da-ru ibid. 22; [šumma AŠ.ME  
 i]-ta-dar KI-sá tazzinti māti ana šarri [iṭeħħi  
 šanīš mātu] KA×MI šarru i-ḥad-du KI.MIN bi-ṣit  
 LUGAL i<sup>2</sup>-a-dar ACh Supp. 2 Šamaš 32:23, re-  
 stored from ACh Šamaš 4:14; šarrāni ša KUR DÙ.  
 A.BI in-na-da-ru-ma KÚR.MEŠ the kings of all  
 the lands will become worried and will be in  
 enmity ACh Supp. Sin 1:10; rubū bēl lemuttišu  
 ša it(var. i)-ta-nam-da-ru-šú(var. omits) ittišu  
 isallim the adversary of the king about  
 whom he had kept worrying will make peace  
 with him CT 27 38:33 (SB Izbu), cf. ina kišpi  
 KA-šú [it]-ta-na-<sup>2</sup>-dar-šú AfO 18 298:16; ibri u  
 tappé it-ta-nam-da-ru-in-ni niši ālija it-ta-  
 nam-da-ra-nin-ni 4R 59 No. 2:21; na-dúr

## adāru A 7d

*elišunu rigm[a]* the noise (of the dog) was worrisome to them Lambert BWL 192:14 (fable), cf. *na-dúr libbašu* ibid. 194 r. 1; uncert.: *ta-<sup>2</sup>-ad-ram-ma* (var. DIŠ *ta-tur-ra-ma*) *la tašim[manni]* you .... but you do not hear me Gilg. VIII ii 14, see JCS 8 93 r. 11.

**d)** in NB (exceptional, only in idiomatic use with *inu* “eye”): IGI<sup>II</sup> *ni-at-ta-ru u lētu nittadū* we (the tax collectors taking an oath) shall be most alert with (our) eyes and be always very attentive (lit. tilt our cheek) (when measuring, etc.) YOS 6 232:22, cf. IGI<sup>II</sup> *ni-ta-da-ru* (for *ni'attaru*) *u lētu nittadū* AnOr 8 30:19, and see Ebeling, WO 2 46ff.

**8. *na'duru* (*nanduru*) to become eclipsed —**  
**a)** said of the moon: *ana UD.6.KAM ilum i-ha-da-ar* within six days the god will become eclipsed ZA 43 310:12 (OB astrol.); <sup>4</sup>*Nannari ... u'addi ittašu aššum erēš enti ina MN UD.13.KAM ... in-na-di-ir-ma ina na-<sup>2</sup>-du-ri-šu ir-bi* Nannar produced (lit. made known) his omen concerning his wish for an entupriestess, he became eclipsed on the 13th of Elūlu, and set while eclipsed YOS 1 45 i 9 (Nbn.); *šumma ... <sup>4</sup>Sin iħmuṭamma ba-ra-ra* (var. -ri) *it-ta-<sup>2</sup>-dar* ACh Supp. 2 Sin 23:31, and dupls., see AfO 17 71; *šumma ina MN UD.14. KAM attalū GAR-ma ilu ina KA×MI-šu idi šūti eliš KA×MI-ma* (= adirma) *idi iltāni šapliš izku* if there is an eclipse on the 14th of Nisan, such that when the god (i.e., the moon) is eclipsed, he is eclipsed in the south, and (beginning) from the top, but clears in the north, beginning from the bottom AfO 17 82:1f. and 7f. (SB astrol.); *šumma Sin Šamaš la uqima ir-bi ... ša UD.14. KAM itti Šamaš la IGI KI.MIN ina Šamaš uzzuzi Sin ia-ad-dar-ma* if Sin sets without waiting for Šamaš (this means) that he (Sin) is not seen with Šamaš on the 14th (of the month), variant: Sin becomes eclipsed while the sun is up ACh Sin 3:37; *ezib ša ... <sup>4</sup>Sin ... ūmu ia-ad-da-ru mūša ia-ad-da-ru* disregard (the fact) that the moon becomes eclipsed by day or becomes eclipsed by night AfO 11 361:23 (*tamitu*); *Sin ina māti [i'l-a-dar* Sin will grow dark over the land Köcher Pflanzenkunde 22 iv 25', dupl., wr. *i<sup>2</sup>-<a>-dar* KAR 203 r. i-iii 7; *šumma ina Simāni UD.14.KAM AN.MI GAR-ma ... šadā ina qātika tukāl KA×MI-*

## adāru A 8c

*šu IGI-ma ana LUGAL Telmun purussā SUM* if there is an eclipse (of the moon) on the 14th of Simānu, you concentrate(?) on (lit. you hold in your hand) the eastern direction while you are observing its (the moon's) becoming eclipsed and you may give a decision concerning the king of Telmun ACh Sin 33:12, also ibid. 20, 29, 37, and passim in this text and its dupls., see also Weidner, AfO 17 83f.; for ref. to an eclipse in the apodosis of an Alu omen, cf. KA×MI EN.NU.UN [...] KAR 382 r. 21.

**b)** said of the sun: *šumma MAN ina KA×MI-šu* (= *na'durišu*) <sup>4</sup>*Salbatānu imħuršu* if Mars advances toward the sun when it is eclipsed ACh Šamaš 13:31, cf. *šumma ūm la KA×MI-šu attalū iškun* if there is an eclipse (of the sun) on a day when it should not have become eclipsed ibid. 8:40, 9:22, 40, 76, etc., ACh Supp. 2 Šamaš 35:2; *[t]ātašuš ūmešamma la i-ad-da-ru* (var. *ul i<sup>2</sup>-da-ru*) *panūka* you (Šamaš) become dark every day, let your face not become, variant does not become eclipsed Lambert BWL 128:41; *ina turbu'tišunu na-<sup>2</sup>-du-ru pan <sup>4</sup>Šamši* the sun's face was darkened by the dust clouds they raised (in the battle) BBSt. No. 6 i 31 (NbK. I). Note the passive forms formed as if *na'duru* were a quadrilateral: *šumma ina MN <sup>4</sup>Šamaš i-na-<sup>2</sup>-dir* ACh Supp. 2 Istar 70:26, 28, 30 and 32, and 18 r. 2, 4 and 7.

**c)** said of planets: <sup>4</sup>*Dilbat i<sup>2</sup>-a-dir-ma* ACh Supp. Adad 60:9, cf. MUL.GU.LA *i<sup>2</sup>-a-DAR-ma* ACh Adad 12:27.

The two verbs *adāru* A and *adāru* B have been separated here primarily on semantic grounds (but see discussion sub *adāru* B), and in order to disentangle the meanings. The relationship between mngs. 1 and 2, as well as mngs. 7 and 8, seems to be based on a specific if unknown anthropomorphic explanation of eclipses. The mngs. 3 and 5 and the passive mngs. 4 and 6, as well as the ingressive in mng. 7, have been placed sub *adāru* A and separated from *adāru* B (attested only in I but see discussion sub *adāru* B) for which the semantic range of religious awe, respect, and service has been assumed in contrast to the connotation of excitement, unrest (psychological and physiological) which

**adāru B**

seems to be characteristic of *adāru A*. The use of the Sum. terms *sumug* and *DIRI* (to be read probably *diri* and *sa<sub>5</sub>*) links likewise the II and III forms to the IV form. For the latter alone the logogram **KAX MI** is used which may be connected with Sum. **MI.MI** in the difficult passage BA 5 617 cited in the lex. section.

It is often difficult to decide whether *nanduru* and the related finite forms *ittanan-dar*, etc., cited in mng. 7 are derived from *adāru* or from *nadāru*. The use of the logogram **KAX MI** in variants and parallels as well as the occurrence of *rigmū* with *adāru* have been taken as indications for assigning these passages to *adāru A*, although *rigmū* is also attested with *nadāru*, but then its Sumerian correspondence is **ZI** (OECT 6 pl. 30 K.5159:7f.). The writings with ' or *h* have all been listed as IV. The forms *inna'dir* and *inna'dar* (see Gössmann Era II p. 19:45 sub mngs. 7c and 8b) seem to have been patterned after an assumed quadriliteral *\*na'adduru*.

For *nanduru* in 5R 50 i 7f. (= HG Š 29:8 in AHw. 11b) see *edēru* lex. section and AHw. 186b. In the phrase *šumma* ú ... A.DIR (CT 39 8:6ff., and 9:1-10 and dupls.), ú.MEŠ A.DAR, ú ... A.DAR (KAR 203 r. iv 40ff.) and ú.A.DAR, ú ... A.DAR (Köcher Pflanzenkunde 22 iv 13ff.), which in all instances ends with bad apodoses, the sign groups A.DIR and A.DAR are to be considered logograms with unknown readings. Only in CT 39 are they possibly reinterpreted as Akk. *a-dir*.

**adāru B** v.; 1. to fear (the deity), to respect (the oath), to show respect (to parents), to be afraid (of someone), to be in awe, 2. III/2 same mng. (stative only); from OB on; *I idur—iddar*, I/2, I/3, III/2; cf. *adāru B* in *la adāru*, *adīriš*, *adirtu B*, *adiru*, *ādiru B* adj., *ādiru B* in *la ādiru*, *śutāduru*.

nam.te.e nu.tuk : *ul ta-ad-dar* BSOAS 1957 259 K.8843+ and dupls., see Landsberger Examens-text A line 47; lú.ama.zi.zi = *a-di-ir um-mi-im* one who respects his mother (preceded by *pālih ilim*, *pālih abim*) OB Lu B iii 41, also OB Lu Part 6:15.

1. to fear (the deity), to respect (the oath), to show respect (to parents), to be afraid (of someone), to be in awe — a) to fear the deity, to respect the oath: *śumma awilum šu ... errētija imēšma errēt ili la i-dur-ma* if

**adāru B**

that man slight my curses and does not fear the curses invoking the gods CH xlvi 26, cf. *māmit ili rabûte e-dur-ma* KAH 2 84:50 (Adn. II); *a-du-ur-ma [n]iška ukabbit* I feared and honored the oath taken by you (Šamaš) Bab. 12 p. 23 r. 13 (OB Etana); *La-ta-da-ar-DINGIR* (personal name) ADD App. 1 xii 18 (NA), *La-a-di-ru-DINGIR* ABL 1032 r. 1, and passim in this text; *Hattû lemnu la a-dir zikri ilāni* a wicked Hittite, who does not respect the oath sworn by the gods Winckler Sar. pl. 34 No. 72:4, cf. Lyon Sar. 13:19; *Şarpānitu mušamqitat nakri la a-dir ilūtišu* who brings down the enemy who does not respect her divinity RAcc. 135:260.

b) to show respect to parents: *t<sup>f</sup>PN tapqiššu ta-du-ur-šú u tusaddi[ssu]* *t<sup>f</sup>PN* took charge of him, respected him and looked after him (and gave him food, oil and clothing) Nbn. 697:10, cf. (with irregular imp.) *suddidaš ù ú-du-ra-áš* CT 22 9:22 (NB let.); cf. *ādir ummim*, cited in lex. section.

c) to be afraid of someone: *ila la tapallah la ta-da-ru* (vars. *ta-da-ár*, *ta-ad-dar*, *ta-ad-dara*) *amēla* show no respect for a god, be afraid of no man! Gössmann Era IV 27; *ul išhuṭu ul i-du-ru dabābšu* they did not respect or fear his statement CT 4 2:4 (OB let.); *warkum ul i-da-ru-ma ana šitahyut[im] qātam ul iparasu* in order that, in the future, they should not be afraid of us and stop shying away time and again Mél. Dussaud 2 988 b 15 (Mari let.), cf. *asšum warkum i-da-ru-n[im]* ARM 6 35:21; *ši aj i-dur-ka* she should not fear you Gilg. III ii 20 and iii 5, see von Soden, ZA 53 223; DN *i-du-ur-ma* (var. *i-dur-ma*) *itūra arkiš* Nudim-mud took fright and turned back En. el. III 54 and 112; *la a-du-ru* (mistake for *adlulu?*) *daliliša* PBS 1/1 2:42 (OB lit.); *tib tāħażiża danna e-du-ru* they took fright before the violent onslaught of my line of battle (and fled into the mountains) AKA 50 iii 15, cf. ibid. 48 iii 2, 55 iii 67, 72 v 36, 81 vi 25 (all Tigl. I), 3R 8 ii 57 and 86 (Shalm. III), OIP 2 24 i 16, 35 iii 62 (Senn.), and passim in Sar., Senn., Thompson Esarh. pl. 16 iv 41 (Asb.), cf. also *rigim kakkēja dan-nūti e-dür-ma* OIP 2 71:35 (Senn.); [...] *q]i-bit-su zikir śumišu la išhuṭuma la i-du-ru bēlūssu* (who) did not yield in deference to the order pronounced in his (the king's) name nor re-

**adāru B**

spect his rule Borger Esarh. 32:11, cf. *siqir piya e-ta-nam-da-ru ussāpū bēlūti* AKA 197 iv 3 (Asn.); TA *pan ... šurbāt bēlūtija e-du-ru-ma* AKA 237 r. 38, cf. ibid. 323:78, 341 ii 120 (all Asn.); *idū qarrādūtka šarrāni i-ta-na-da-ru qabalka* the kings know your valor, they fear your attack Tn.-Epic "ii" 11, cf. *la i-dur-ma tāhaza* BBSt. No. 6 i 38 (Nbk. I), cf. *a-dur tāhaza* Gilg. IV vi 17; *ul a-du-ur gipiš ummānišu* TCL 3 131 (Sar.); *šumman aššum mē la ad-[d]ara-am x eqlam assapamman* I would have planted (see *sapānu*) a field of x (bur) with sesame had I not feared the water TCL 17 7:7 (OB let.); *[piq]at awilum šū elē Atamrim i-du-ur* perhaps this ruler feared the approach of the (men from) GN ARM 2 21 r. 5', cf. [...] *bēlīja i-du-ur-ma* ibid. 109:43; *ul id-dar dannat eqli* he does not fear the dangerous terrain BBSt. No. 6 i 24 (Nbk. I); *zunni u šalgi naħlī natbak šadē a-du-ra* I feared the rain and snow (in) the wadis and gullies of the mountain region OIP 241 v 9 (Senn.), and passim in Senn., also *šalgu kuṣṣu ... ul a-dur* Borger Esarh. 44 i 66; *ana ēbir tāmti a-dir agé tanand[in x x]* you (Šamaš) give [help] to him who crosses the sea afraid of the waves Lambert BWL 130:66; Marduk swore that he would not drink the water of the river *damišunu i-ta-[dar]-ma* (var. *i[t-t]a-dar-ma*) *ul irrub ana Esagil* he loathed (the water mixed with) their blood, (he said) he would not enter Esagila Gössmann Era IV 39, var. from KAR 169 r. ii 42; if a man steps on a snake and *i-ta-dar* jumps with fear KAR 386:3 (SB Alu); *dannu ḥurbāška ša e-ta-na-da-ru ilid biti[ja(?)]* the great terror of you (dog), whom the young of [my] family fear Lambert BWL 194 r. 10 (SB fable); you recite the incantation and *ša i-ta-nam-da-ru la ikaššassu* whatever he has long been afraid of will not befall him RS 2 140 K.8094:56, cf. *ša i-ta-nam-da-ru* NU KUR.MEŠ-šū KUB 37 198 r. 7 (oil omens); *nāš qašti ezzeti la a-di-ru tāhazi* (Nebuchadnezzar I) who carries a terrible bow and is not afraid of battle BBSt. No. 6 i 8 (Nbk. I), cf. *nāš kakki la pādī la a-di-ru tāhazi* En. el. III 92, also En. el. I 144, II 30, III 34, cf. also *Sutū la a-di-ru tāhazu* OIP 2 49:8 (Senn.); *rē'ā tabrāte la a-di-ru tuqmāti* the wonderful(?) shepherd who fears

**adāru B**

no battle AKA 214:3, cf. AKA 381 iii 115, Iraq 14 32:5 (all Asn.), also *qitrudu la a-dir tuqmāte* Lyon Sar. 4:25, and passim with *tuqmātu* in Asn. and Sar.; [...] *la] a-di-ri pana u arka* who fears nothing ahead or behind Tn.-Epic "vi" 10.

**d)** (without object) to be in awe: *a-ta-nam-da-ru aptanallahu* I am constantly in awe and fear KAR 92 edge 1, cf. [*pal]ḥākuma a-ta-nam-da-ru*] KAR 64 r. 9, STT 59 r. 13, also *aplāḥ a-dur-ma* Scheil Sippar pl. 2:12, and passim in *namburbū*-rituals and prayers; *palḥuma i-ta-nam-[da-ru]* LKA 114 r. 4, and passim; see also below mng. 2.

**2.** III/2 same mng. (stative only attested): *palḥāku ad-ra-ku šu-ta-du-ra-ku* I am in awe and fear, I am constantly in fear STT 64:16, also ibid. r. 1, LKA 111:14, and passim; for *aplāḥ ultādir* AfO 14 144:69, see *adāru A* mng. 6.

No form of *adāru B* shows the ' which is characteristic for *adāru A*. In contradistinction to *adāru A*, no logogram is used for *adāru B*, but note the commentary ZA 10 198:7, cited *adāru A* lex. section, where the commentator erroneously connects Sum. *sumug* with both *adāru* and *palāḥu*. The mention of the logogram *sumug* suggests that this passage belongs to *adāru A*, but the association with *palāḥu* indicates that the commentator understood the passage commented on (which is not preserved) as connoting an idea of respect, etc., similar to *adāru B*.

The refs. cited sub mng. 2 have been separated, as belonging to a stem III/2 of *adāru B*, from the causative III and the passive III/2 of *adāru A*, cited *adāru A* mngs. 5 and 6, because *šutādurāku*—always in the stative—appears in the sequence *adrāku šutādurāku* beside *palāḥu* in an elaboration of the typical *palḥāku adrāku* of the prayer style. A certain amount of confusion has to be conceded between *adāru A* and *adāru B* in the I, I/2 and I/3 forms. All those refs. which could also have been listed sub *adāru B* have been given sub *adāru A* when *adāru* was in contrast with *ḥadū* "to be in joy, to be happy" or when *adāru* referred to *panū*.

**adāru B**

**adāru B** in la **adāru** s.; impudence; SB\*; cf. *adāru* B.

<sup>a</sup>En.líl.lá nu.še.ga nam.bi.še bí.[in.tar] igi.bi.še téš.nu.tuk s[u.bi...bí.in.gar] : <sup>a</sup>MIN la šemá ana šim[tišunu išim] ana panisunu la a-da-ru ina z[umrišunu ... iškun] Enlil determined disobedience as their (the evil demons') nature (assigning) impudence to their faces, [...] to their bodies CT 17 7 iv 13f.

**adāru** see *edēru* v.

**adašu** s.; (mng. unkn.); syn. list.\*

*a-da-aš-hu* = *x-x-du* CT 18 10 iii 39.

**adašu** s.; (a synonym for town); syn. list.\*

*nam-maš-šu-u*, *a-da-šu*, *qu-un-du-ru*(var. -*hu*), *si-lak-kum*(var. -*ku*) = *a-lum* Malku I 200ff.

**adattu** s.; succulent part of reed (used as fodder); SB; wr. syll. and GI.Ú.R.

ú-šu-ub GI.DIR = *a-da-at-tum* (between *kilibbu* reed bundle and *habburu ša qané* reed stalk) Proto-Diri 405, also Diri IV 209; gi.ù.šub, gi.ù.šub.diri.ga, gi.ú.r, gi.nigín, gi.níg.nigín.na = *a-da-at-tum* (preceded by *dimmušattu* and followed by *qaná kabbaru*) Hh. VIII 77ff.; gi.urúr = *a-da-at-tum* = MIN (= *qin-nu šá MUŠEN.MEŠ*) Hg. II 20 in MSL 7 p. 68.

*bi-pi eš-šú* SAL.ŠAH lu ŠAH // *hi-i* // GI.SIG *a-da-at-tú* // *hi-lu šá qa-ne-e bi-pi eš-šú*[...] *šam-mu qa-ne-e* CT 41 31 r. 34 (Alu Comm.), commenting on *šumma šahitu ana bit ameli hi-e na[šatma īrub]* CT 38 46:97, for which see sub *hi-u*; GI.GIR<sup>gi-ir</sup> // *a-lit-tum* // *ú qa-ni-e* // GI.Ú.GIR // [al]-[da]-at-tu[m] SU[šu]š ší GI CT 41 30:9 (Alu Comm. to unidentified omen).

*šumma ŠAH.GI.Š.GI a-da-at-tu našima ana libbi aši īrub* if a wild boar enters the city carrying (on him) an *a*.-reed CT 2835K.9713:11 (SB Izbu); [G]I.Ú.R.MEŠ ša šahé ša ina pan KASKAL ša <sup>a</sup>Nabû the *a*.-reeds for pigs which are lying in the path of Nabû (when he comes from Borsippa) KAR 143:24, see von Soden, ZA 51 134; PA GI.Ú.R leaves of *a*.-reeds (as medication) AMT 92,6:2.

The refs. from SB texts indicate that the *adattu* was a part of the reed (for GI.Ú.R see *guru*) used as food for pigs, wild and domesticated. The context in which *adattu* appears in Hh. suggests this interpretation which only the Hg. explanation of *adattu* as *qinnu* "nest (of birds)" contradicts.

**addaru**

The word is extremely rare in SB and apparently had gone out of use, as is also indicated by the confused commentary passages which give GI.SIG and GI.Ú.GIR as logograms, neither of which is attested for *adattu* in lexical texts. GI.PIRIG occurs with the Akk. translation *dimmušattu* only in Hh. VIII 76. See *dimmušattu*, but note that the translation "reed-shelter" given there is not substantiated. The balance of the commentary passages support the view that *adattu* denotes reed as food for animals (*šammū qané*). The passage of the OB *igigub-bú*-text A.3553:38 in Draffkorn Kilmer, Or. 29 p. 276, written GI.NIGÍN.NA cannot be rendered by *adattu* and has to remain unexplained. Since *adattu* does not mean "nest," it has no relationship to *adnātu*, q.v.

**adātu** see *adātu*.

**adātu** (*adātu*) s.; (an ornament); MB Qatna.\*

1 NA<sub>4</sub> *ad-a-te uqní damqi* one *a*.-shaped (piece of) fine lapis lazuli (belonging to a *gištuppu*, "mosaic plate," composed of many precious stones) RA 43 138:8; 1 *a-da-tu*<sub>4</sub>(var. -*tú*) *ḥurāši* one *a*. of gold (belonging to a pectoral) ibid. 158:202; 1 *a-da-tu*<sub>4</sub> (var. *du-un-ku*) *ḥurāši tamlī dušé* one *a*. of gold with an inset of *dušú*-stone ibid. 176:32.

The contexts suggest that *adātu* denotes a small ornament imitating an object of characteristic shape in stone or gold.

**addanniš** see *adanniš*.

**addaru** s.; (name of the twelfth month); from OAKK. on; wr. syll. (OAKK. only) and ITI ŠE.KIN.KUD, ITI ŠE; cf. \**addirū*.

iti še.kin.kud = *ad-da-ru*, iti dirig še.kin. kud = *ar-hu at-ru šá MIN* (vars. *ár-hu a-tar šá MIN*, *ár-hu at-rat MIN* and, in Strassmaier AV 8196, *ár-kat šá MIN*) Hh. I 232ff.

a) in gen.: ITI.ŠE *x* [...] *maškanā[t]* *še-ri imallā ina ugārī rabbū[ti] nig-gal-lu ul išēt* ITI *ḥu-ud lib-bi ša* <sup>a</sup>EN.[...] ITI <sup>a</sup>Ē-a KAV 218 A iii 41 (Astrolabe B, Sum. destroyed), for translat., see Landsberger, JNES 8 274; for equivalences to other calendar months, see 5R 43 r. 7ff.; *ina*

**\*addarū**

ITI ŠE ITI *mitgāri* in the month of Addaru, a favorable month Borger Esarh. 45 i 87; ITI *A-da-ru-um* MDP 18 79:8, also MDP 28 410:19 (both Ur III).

**b)** referring to the intercalary Addaru —  
**1'** with *diri*: ITI ŠE *di-ir* (as against ITI ŠE *ša itti* ITI *Nisanni tēpū* the month of *A.* which is preceding the month of Nisannu line 17) YOS 3 152:15; ITI ŠE *di-ri* ABL 1258:8 (both NB), for other refs., see *diri* adj.; ITI DIRI ŠE the intercalary Addaru CT 40 8 K.7932:5 (SB *iqqur īpuš*); ITI DIRI ŠE ADD 53:5, ABL 842 r. 4f., Dar. 7:2, and passim; ITI DIRI ŠE.KIN.KUD YOS 8 123:18 (OB); ITI DIRI ŠE.KIN.KUD VAS 6 87:19, and passim in NB, note ITI ŠE DIRI ŠE.KIN.KUD VAS 6 265:1, and the atypical ITI ŠE KAL(!) UD.DA Nbn. 130:11 (coll.), ITI ŠE KAL(?) *še-de-[el]* VAS 6 53:2, ITI DIRI ŠE.KU.DA TCL 12 35:23 (all NB).

**2'** with *mahrū*: ITI ŠE IGI-ú Nbn. 716:2, Dar. 495:10, and passim in NB.

**3'** with *arkū*: ITI ŠE EGIR-ú Dar. 195:3, and passim in NB, ITI ŠE *ár-ku-ú* Dar. 556:4, VAS 5 130:20, Cyr. 149:14, 151:14, 242:19, and passim in NB.

**4'** with *MIN*: ITI ŠE MIN VAS 6 85:11 (NB).

For Ur III refs., see Schneider Zeitbestimmungen pp. 77f., 85f., 91ff.

Landsberger Kult. Kalender p. 36 and 78f.

**\*addarū** (fem. *addaritu*) adj.; born in the month of Addaru; MB\*; cf. *addaru*.

PN DUMU *ṭA-da-ri-ti* BE 14 110:10, cf. PBS 2/2 95:25, also *ṭA-da-ri-t[um]* ibid. 142:8.

**addatu** s.; (a household object or tool); OB.\*

1 GIŠ *ad-da-tum* CT 6 20b:30.

**adda'u** s.; dwelling; lex.\*

*šu-ba-a-tum*, *mu-ša-bu*, *ad-ma-nu*, *ad-da-ú* = *KI*.  
*MIN* (= *[šubtum]*) Explicit Malku II 143 (from RA 14 167 ii 12).

**addiru** see *ādiru* A.

**addu** A s.; (a throwstick); MB, SB.

giš.RU<sup>il-lu-lu</sup>.giš.dili, giš.RU<sup>MIN</sup>.dili, giš.  
 RU<sup>MIN</sup>.šub.ba (var. giš.RU gub.[ba]) = *ad-du*  
 Hh. VIIA 74ff.; giš.LAGAB.RU = *ad-du*, *tam-hi-su*

**addurāru**

ibid. 79f.; [giš.RU.giš.dili] = [ad]-du = *m[aš-ga-šu(?)]* Hg. II 70 in MSL 6 109.

*til-pa-n[u]* = [a]d-du Malku III 22.

*il-lu-ur*(text: *il-ur-ur*)-giš-di-lu // ad-du ina  
 šati šumšu qabi ad-du ša GIŠ GIGIR ad-du  
 maš-ga-šu (for translat., see *illulugišdilū*)  
 CT 28 48:4, dupl. ibid. 46:16, CT 30 12 Rm.  
 480:10f. (SB ext. with comm.); šumma manzazu  
 kima ad-di-im-ma DIRI [...] ad-du maš-ga-šu  
 u DIRI [...] kima maš-gi-ši-im-ma u [...]  
 Boissier DA p. 14f. ii 30ff. (SB ext. with comm.);  
 1 ad-du ša pišaiš hurāsa ubhuzu one addu of  
 ...., overlaid with gold (followed by *tilpānu*)  
 EA 22 i 41 (list of gifts of Tušratta); 9 GIŠ ad-du  
 ... 1 GIŠ.KI.MIN (preceded by *qaštu*) Sumer 9  
 34ff. No. 24 iii 3f., cf. ibid. 9 (MB inventory).

See discussion sub *illulugišdilū*.

**addu** B s.; storm, thunderstorm; OB, SB.

u UD = <sup>a</sup>UTU, <sup>a</sup>IM, *sētum* MSL 2 133 vii 60ff.  
 (Proto-Ea), cf. ú UD = <sup>a</sup>UTU, <sup>a</sup>IM, *ūmu*, *sētu* Idu II  
 190ff.; u<sub>4</sub>.gù.u.dé = <sup>a</sup>IM (in group with *ūmu*,  
*rāmimu*) Erimhuš V 32; u<sub>4</sub>.edin.na.gub.ba =  
<sup>a</sup>IM (between *ūmu erpu* and *ūmu mehē*) 5R 16 iv 48  
 and dupl. (group voc.).

*birbirrūka Girri rigimka ad-du-um* your  
 sheen is sheer fire, your voice (that of) the  
 thunderstorm AfO 13 pl. 2 r. ii 1 (OB lit.); *šisit*  
*tibkišunu ana* 1 KAS.GÍD.ĀM *išaggumu kima*  
<sup>a</sup>Ad-di the noise of their (the mountain  
 streams') downrush produced a thunder  
 (audible) for a double mile each way like a  
 (real) thunderstorm TCL 3 326 (Sar.).

Refs. with similar comparisons wr. <sup>a</sup>IM  
 (i.e., <sup>a</sup>Adad) are not cited here, since there is  
 no proof that the common noun *addu* and not  
 the divine name was read. For a parallel, see  
*šamšu*.

**addu** C s.; (mng. uncert.); OB.\*

(a piece of real estate) *ištu atap* <sup>a</sup>Šamaš  
*ana ad-di-im ša* PN from the irrigation ditch  
 of Šamaš to the *a.* of PN CT 4 16b:4.

Probably a topographical indication or a  
 structure.

**addū** see *adū* C.

**addunānu** see *dīnānu*.

**addurāru** see *andurāru*.

## adi

**adi** (*adu, qadi, qadu*) conj.; as long as, while, until, (with negation) before; from OAkk. on; *adu* in Nuzi, MA, NA, *ka-di* MDP 4 p. 167 (pl. 18) No. 3:3, *qa-du* KAJ 9:23; wr. syll. (*a-di-i* RA 11 168 r. 8, MB, En. el. I 11, and passim in NB, LB) and (only in SB lit.) EN; cf. *adi* A prep., *adini*, *adišu*.

en.na = *a-di* AN.TA NBGT II 41.

en.na é.ta til.la.aš : *a-di ina bīti ašbu* as long as he lives in the house Ai. IV iv 9, cf. en.e kū.babbar.ra ... ba.an.na.ab.lá.e : *a-di kū.BABBAR* ... *išaqqalu* until he pays the silver ibid. 33; en.na an.gam.e.en : *a-di aqdudu* until I bent down RA 33 104:32, cf. en.na an.mu<sub>4</sub>.mu<sub>4</sub> : *a-di altabšu* ibid. 31; en.ud.da ti.la : *a-di ūmu ba-lat-ku* as long as I live KAR 73 r. 21f., cf. en.[e(!)] ud.da ab.til.la : *a-di ūmu balṭatu* BA 10/1 p. 2 (= p. 67) No. 1 r. 14f.; [uru.a en.na ba.ra.an].ta.rí.en.na.aš en.na ba.ra.an.ta.zi.ga.en.na.aš : *[a-di ina āli la t]assú a-di la tassuhú* as long as you have not moved away from the city, as long as you have not left (you will have neither food to eat nor water to drink) CT 16 11 v 56ff., see RA 23 24, also PBS 1/2 115:28f., cf. [uru].a en.na [ba].ra.an.zi.ga.en.na.aš : *a-di ina āli la tassuhú* JTVI 26 p. 155 iv 5f.; en.e šā.ba.a.ni na.me mu.un.gid.i šā.bi.túm nam.mi.in.gub : *a-di ušamsúšu mala libbuš la iklá unninī* (he who) did not terminate the prayers before he had obtained what was in his heart 4R 20 No. 1:5f.

*la-am gišimmara šarāmi // a-di(copy -ki) la gišimmarū undarrū* before the pruning of the date palm(s) (means) before the (branches of the) date palms are cut down CT 41 29 r. 2 (Alu Comm.).

a) in gen. — 1' *adi*: *a-di mātum išallimu* until the country gets in order TCL 21 112:27; *a-di ēnēja ta-mi-ri-ni ammamman la taddini* (if not) you must not give (it) to anybody until you see me personally (lit. my eyes) BIN 6 14:31 (both OA); *a-di kisikkum išallimu* until the *kisikku*-festival is past TCL 1 7:16; *a-di šuhārum ša še'am ublam iqbi'am mašiāku* I never thought of it until the boy who brought me the barley spoke (of it) CT 4 26a:8; *a-di ištu inanna UD.2.KAM elippum isanniqam ana še'im šuāti la teggia* do not be careless with this barley until the boat arrives two days from now YOS 2 3:6; *a-di kunukkaka ubbalakkum* until he brings you your sealed document CT 6 8:23; *a-di anāku ... ina GN wašbāku* while I was staying in Sippar CT 6 27b:20, and passim in OB letters;

## adi

*a-di iwwaldu PN lu iššurši* PN indeed watched her until (the child) was born PBS 5 100 ii 23, *a-di a.ŠÀ KI.KAL upattū* VAS 7 68:22, and passim in OB legal; *en.na PN u PN<sub>2</sub> na.an.gati.la* as long as PN and PN<sub>2</sub> live Scheil, RA 14 151:8 (translit. only), cf. *en.na PN al.til.la.aš* PBS 8/2 116:14; *en.na 3 kùš al.sukud.dè* until they (the young date palms) reach the height of three cubits PBS 8/1 21:13 and 28; *a-di napištašu ibellū* until his life comes to an end CH xliv 66, cf. § 64:64, and passim in CH; rare in OB lit.: *a-di tultum imqutam ina appišu* Gilg. M. ii 9; in broken context: *a-di balṭu* YOS 10 54:33 (physiogn.); *a-di balṭat ittanaššiššima* UCP 10 173 No. 105:5 (OB Ishchali); *a-[di] akaššadamma tēmam gamram uwa'arka* as soon as I arrive I shall send you a complete report ARM 2 69:10, and passim in Mari; *a-di GUD.HI.A ippalu* until they repay the cattle (they are in bondage to RN) Wiseman Alalakh 32:9, cf. *a-di PN balṭu* ibid. 56:21 and 28, *a-di balṭu* RA 33 50 iii 22 (Jahdunlim); *a-di PN balṭatu* BE 14 40:11 (MB); *a-di tikšudu awat šarri bēli ana jāši* until an order from my king and lord reaches me EA 221:14; *a-di RN abuka ana jāši iltanappara* as long as RN, your father, was exchanging letters with me EA 29:6; *a-di ittaši LÚ.GAL* until the officer moves on EA 239:11; *a-di-mi jilmadu šarru bēlija awatu annītu* until the king, my lord, learns about this matter EA 251:8, and passim in EA; NINDA.KASKAL-šu-nu ša ileqqū *a-di ana mahar* <sup>d</sup>Šamši ikaššadūnim (you will always give them) their travel provisions which they (the auxiliary troops) receive until they arrive before the Sun (i.e., the Hittite king) KBo 1 5 iv 23, and passim in Bogh.; *a-di bēlu baltuni bēla apallah* I will serve the master as long as the master lives KAV 159:5 (MA); *a-di errabuni uššāni* (for ussanni) (the palace overseer watches the entrance) until (the eunuch) comes out again (lit. goes in and comes out) AfO 17 277:54 (MA harem edicts); *a-di tuppi dannata išatturu annītumma dannat* (for translat., see *dannu* adj. mng. 2) KAJ 12:20, and passim in MA; *a-di-i eglātika azakkā* (plant these fields) until I clear your fields (of claims and hand them over to you) JEN 669:24; *ana PN a-di bal-lat-*

adi

*u-ni tapallaḥšu* ADD 76:5; *a-di* PN *kasapšu taššlimu* until PN is fully paid Nbk. 350:12, but note *a-di* PN *kasapšu taš-li-mu* Nbn. 67:8; *a-di-i anāku ašallimu* until I have my full complement (of people) RA 11 167 r. 8 (NB); *a-di pilū imaqqutu* until the eggs (of the mentioned birds) are laid YOS 3 93:16; *a-di tēm babbānū nišmū* until we have heard good news ABL 412:18; *a-di madaktu ugdadammaru* ABL 100 r. 13; EN-DINGIR-*iqbuni* As-Soon-as-the-God-Has-Ordered (the child was born) (personal name) VAS 1 91:25, ADD App. 1 x 31; *a-di ūmu illaku u iturra a-di ikaššadu ... a-di ... ināru u ... uhallaq* until the day when he (Gilgāmeš) returns from his journey (lit. goes off and returns), until he reaches (the mountain), until he kills (Humbaba), and (thus) eradicates (all evil) Gilg. III ii 15ff., cf. ibid. XI 244, and passim in Gilg.; *a-di-i* (vars. *a-di, a-di-[mal]*) *irbū išiḥu* while they grew up and became mighty En. el. I 11, cf. *a-di iršū šibit t[émin]i* ibid. III 127; *a-di adān ḏŠamaš ikunna* (for translat., see *adannu* mng. 2a-2') Tn.-Epic "iii" 30, cf. *a-di ultērī* ibid. 35; *a-di atta tadekkūšu* until you wake him up Gössmann Era I 19, cf. *a-di atta ... terrubuma* ibid. 181, but *a-di ... zērušina aş-ba-at* ibid. 138; EN *ummaka tallakamma talappatka talaqqika* until your mother comes, touches you, and takes you up Craig ABRT 2 8 r. 5, see Ebeling, MAOG 5/3 11; I wait for you Šamaš *a-di tappuha* until you rise Maqlu VIII 1, cf. *a-di amat ... aqabbū* ibid. I 68; *a-di ... aṭerrū lēssu anettipu lišānšu* until I smite his cheek and tear out his tongue KAR 71 r. 3; EN *rikis išippūti takaššadu* until you reach the corpus dealing with the lore of the *išippu*-specialist KAR 44 r. 13; *a-di attalū unammir ippuš a-di attalū unammar išātu ... la tebel <li>* he performs (the ritual) until the eclipse has cleared up—the fire must not go out before the eclipse clears up BRM 4 6:17f.; *a-di sīg-šá GUB-zu la tapaṭṭar* do not interrupt (the treatment) until her hair stops (falling out) AMT 3,2:9, cf. *a-di inuhhu tapaššassu* BE 31 No. 56 r. 26; EN *zūta umasšaru* until he (the patient) sweats LKU 62:10; you boil the ingredients in one seah of fine beer EN 1 2 SÌLA GUR until it is reduced to one or two

adi

*silas* AMT 94,2:5; *a-di bit ili ... iqattū* until the temple is completed RAce. 9 r. 11; *a-di uššū ... ak-šud-dū* until I reached the foundations TCL 3 180; *a-di* 2 KAS.GÍD *mūšu illiku* (see *alāku* mng. 3j-2'c') OIP 2 47 vi 23 (Senn.); *a-di anāku ina qereb nage šuātu attallaku* while I was moving about (unopposed) in this district (I had a siege ramp built) Borger Esarh. 104 ii 1; *a-di mārē Bābili šunūti qereb māt Aššur ušuzzu* while these Babylonians were staying in Assyria (they did but wait for an order of mine) Streck Asb. 30 iii 93; *a-di agammaru annamma* while I am completing this (work) BHT pl. 6 ii 10 (Nbn. Verse Account); *a-di temenna ... tatammara'* (dig there) until you actually discover the foundation CT 34 32:67 (Nbn.), cf. *a-di ḏŠamaš ultu qerbišu ušešū* VAB 4 224 ii 54 (Nbn.).

**2'** *adu, qadu* (Nuzi, MA and NA only): *qa-du balṭutuni* KAJ 9:23, cf. *a-du balṭuni* KUB 3 26:3; *a-du-ú anāku balṭāk* as long as I am alive JEN 123:3, cf. RA 23 p. 94 No. 9:11, and passim in Nuzi, but also *adi*, wr. *a-ti-i* e.g. HSS 9 22:11, 24:6, and passim; *a-du šamē erseti dārūni* as long as heaven and earth last ABL 358 r. 2; *a-du DN ... itti nišē imnūšuni* as long as Aššur (and the other gods) reckon him (the prince) among the (living) men ABL 450 r. 5; *a-du šulanšu ammuruni* until I see him healthy again ABL 109 r. 12 (NA); *a-du* 100 *ūmē umallūni* ABL 594 r. 7, and passim in NA letters; note *issu bit ḏŠamaš inappahannu a-du-ú irabbūnu* from where the Sun rises to where it sets ABL 992:11; for *a-di* in NA letters, cf. ABL 424 r. 19, 992:24, etc.

**3'** *adi ša: a-di ša allaka šabē ... suddirma* take care of the men until I come TCL 9 147:11 (NB let.).

**4'** *adi muḥhi: a-di-i* PN *ana* GN *i-rub-bu* as soon as PN had entered Babylon Dar. 366:4; *a-di* PN *ana tupsarri ša šarri iqabbūma tappa apiltu ikannaku* until PN informs the royal scribes and makes out a sealed receipt Evertts Ev.-M. 19:14; no other creditor may seize (the mentioned amount) *a-di muḥ-hi* PN *innetter* before PN (the creditor) is paid BE 9 9:10, and passim, cf. *a-di muḥ-hi ... maḥir* Pinches Peek No. 19:4.

## adi

**5'** *adi muhhi ša: a-di UGU ša n̄ibiru uqattū ibiruni* as soon as they finished (the preparation of) the crossing, they crossed over ABL 520:22; *a-di UGU ša PN illikamma gabbišunu idāku* until PN came and slew them all ABL 878:14, also ABL 1090:9, 1136 r. 2; *a-di UGU ša tēmā tašemmā* until you hear my instructions YOS 3 55:22, and passim with present; *a-di UGU ša attunu hītu tahtatā' anāku hītu ul ahaṭtu* as long as you (pl.) have not been remiss, I, myself, shall not be remiss YOS 3 17:35, also the parallel TCL 9 129:34 (NB let.); *a-di UGU ša LÚ.SAG ipqidu ina libbi kī la alliku* as long as the official was taking stock, I could not, for this reason, come CT 22 217:16; *a-di UGU ša itti LÚ.MEŠ immannū* (I will raise my sons) until they are considered grown-up Camb. 273:7; *a-di UGU ša PN ... mītu* until PN is dead TCL 12 120:8 (NB); *a-di-i muh-hi ša ētetirkā* until I pay you VAS 6 43:23, cf. *a-di UGU ša kaspa ... efferu* AnOr 8 25:19; *a-di muh-hi ša sābē ... ittabkamma* BIN 1 49:17 (let.); *a-di muh-hi ša ... tēruba* TCL 13 124:5, and passim in NB; DN sustained me *a-di-i muh-hi ša gamar ēpuš* until I had completed the entire work Herzfeld API p. 30:37 (Xerxes); there they waited for me *a-di UGU ša anāku allaku ana* GN until I came to Media VAB 3 p. 31 § 25:47, and passim in Dar.

**6'** *adi adini: a-di a-di-ni abī la immaldu* (see *alādū* mng. 5b) Thompson Esarh. pl. 15 ii 29 (Asb.).

**7'** *adi/adu bīt: a-di-i ē PN imūtu ... [ul] īruba* PN did not enter before he died ABL 967:6 (NB, with Assyrianisms), *a-di ē anāku allakanni* ABL 503:10, cf. ibid. 192:16; *a-du bi-it illakuninni* as soon as they come here ABL 487 r. 15, cf. *a-du bi-it anāku asahhu-ranni* ABL 95 r. 11, *a-di ē anāku allikanni* ABL 168 r. 10, *a-du ē sābē ina qātini imag-qutuninni* ABL 590 r. 2, and passim in NA letters.

**8'** *adi/adu pan: a-di pa-an tabē <sup>a</sup>EN* before the departure of the procession of Bēl ABL 846 r. 13 (NB); *a-du pa-an [...] ubbaluni* ABL 1021 r. 5, cf. *a-du pa-an [ussi]biluni* ibid. r. 10 (NA).

b) with negation — **1'** *adi la:* send him here but *a-di la irrišu la illakam* he should

## adi

not come before one can do the plowing and seeding TCL 18 109:34 (OB); *EN la uktappitu* before (the seed of the colocynth) becomes ball-like AMT 48,1:8; *awilum a-di la innahu ul irašši mimma* and as long as a man does not work hard he will not obtain anything Lambert BWL 277 B 8, cf. ibid. 156 r. 9; *a-di la-a <sup>a</sup>Aššur Tiamat ikammū* before Aššur puts Tiamat in fetters OIP 2 141:14 (Senn.); *a-di la kūšu ikaššadu* before the cold sets in ABL 698:15, *a-di la ūmē išahhuna* before the weather becomes hot ABL 792 r. 2, cf. *a-di la illaku* ABL 853 r. 8, and passim in NB letters in ABL; *a-di la mār šipri ša bēlīja ammaru maršāk* as long as I do not see the messenger of my lord, I shall be sick BIN 1 15:7, cf. *a-di la šarru irrubu* CT 22 201:19; *a-di la dibbū išannū* before the situation changes BIN 1 31:23, cf. *a-di la 60 agurri sabtu* BIN 1 55:6, and passim in NB; note *a-du la-a* (in broken context) ABL 398:8 (NA), as against *a-di la* ABL 968 r. 8 (NA).

**2'** *adi/adu ... la: a-ti PA.TE.SI la uwa'eruš* as long as I have not sent the ensi-official HSS 10 12:10 (OAk. let.), cf. *a-ti e-ni-a la tāmuru* RA 23 25:11 (OAk.), also *a-di ... la tāmuru* ARM 2 24 r. 17'f.; *a-di mē ana GN la usētiqū* as long as I have not directed the water towards Dēr ARM 6 6:16f.; *a-dī amtam ana šimim la taddinu* (you must not come here) before you have sold the slave girl BIN 6 10:17f. (OA); *a-di kanikam la tušābilam* as long as you have not sent the sealed document (I shall not send you the silver) CT 29 39:22 (OB), cf. *a-di abī la illikam* PBS 7 55:24 (OB), *a-di kanikī la našū* Sumer 14 23 No. 5:9 (OB Harmal); *a-di ... la illeqqūma la innamaru* before they (the horses) are taken away and inspected TCL 3 172 (Sar.); *a-di mē la ikaššadu ana sumāmitū umaširma* (for translat., see *sumāmitū* usage b) OIP 2 80:21 (Senn.); *a-di mamma[n] ittišu la DUG<sub>4</sub>.DUG<sub>4</sub>* before anybody spoke with him AMT 97,4:20f.; note *a-du ... la allakuni* ABL 94:10 (NA); with *adu bīt: a-du-u bīt* PN *la ušerrabannāšina* ABL 220 r. 6 (NB, with Assyrianisms).

**3'** *a-di la-i: a-di la-i allaka uznu ša bēlīja ... apteti* before I come I am (herewith)

**adi A**

informing my lord YOS 3 45:8, cf. *a-di-i la-i uttatu tamattū* YOS 3 81:26 and 45:21, cf. *a-di la-i* BRM 2 47:23 and ZA 2 173:9 (all NB).

c) in the NB oath formula to introduce a promissory oath: PN *ina Bēl Nabū Bēlti-ša-Uruk u Nanā adē ša RN u PN<sub>2</sub> mār šarri ittemi kī a-di-i UD.7.KAM ... ana Uruk ... allakamma* PN took an oath by Bēl, Nabū, the Lady-of-Uruk and Nanā (and) by the majesty(?) of Nabonidus and Prince Belshazzar: I shall come to Uruk on the seventh (of MN) PSBA 38 27:4, and passim, cf. PN *ina ... a-di-e ša RN ana PN<sub>2</sub> itteme kī a-di-i* VAS 6 118:4, TCL 13 163:16, also TuM 2-3 120:10, JRAS 1926 107:10, Nbn. 197:7, and passim; <sup>d</sup>EN *u d<sup>(1)</sup>AG(!) ki-i a-di ABL* 1236:21 (NB); note the variations: *ki-i a-di-ia* Dar. 309:3, Dar. 339:5 and BOR 1 102:4, *a-ki-i a-di-i* AJSL 27 224 No. 21:4, without *kī* ZA 4 151 No. 7:5, VAS 4 13:7; note *šumu ili ana ahâmeš ultêlû umma kī a-di tēmu ... nišapparakka* they have taken a mutual oath as follows: we shall report to you (whatever we hear) ABL 282 r. 5.

**adi A** (*adu, gadu, qadu, hadu, ad*) prep.; 1. up to, as far as (connote space or distance), 2. until, up to (connote time), 3. concerning, as to, 4. (with numerals) times, -fold, for (the *n*th) time, into (*n*) parts, 5. in adverbial expressions; from OAkk., OA and OB on; *adum* in OAkk., OA, *gadu* AOB 1 34:8 and 10, MRS 9 229:15', *adu* passim in RS, Bogh., MA, NA, *gadu* BE 39099, NB, Gössmann Era V 59, and passim in Nbk., *hadu* BIN 7 90:13, *ad kîmaši ūmē* Tn.-Epic "ii" 15, "iii" 13, for *ad* with *mati* see mng. 2g-2'; wr. syll. (*a-dí/di-i* passim in OA, NB) and EN (in mng. 4 also A.RÁ); cf. *adi* conj., *adini*, *adišu*.

en ZAG = *a-di* A VIII/3:35; en = *a-di* Igituh short version 26; en.na = *a-di* AN.TA NBGT II 41; za-ag ZAG = *a-di* Idu I 158, also S<sup>a</sup> Voc. AE 15'; zag = *a-di* CT 18 50 r. ii 3; x.za = *a-di* = (Hitt.) ku-it-ma-an Erimhuš Bogh. A 17; [za-ag] [ZAG] = [al]-[du]-u A VIII/4:5; [a.DU] = *a-di* = (Hitt.) ku-it-[ma-an] until KUB 3 103:13 (Diri III); [a-ra] [a.DU] = *a-di* A I/1:203.

ki.3.šè.en.ta = *a-di* MIN (= *ša-la-aš-tim*) (after ki.3.šè = *a-na ša-la-aš-tim*) Kagal C 232, cf. ki.5.šè.[te].en = *a-di* MIN (= *ha-an-šit*) ibid. 234, and ki.10.šè.te.en = *a-di* MIN (= *e-še-ri-it*) ibid.

**adi A 1b**

236; u<sub>4</sub>.zal.šè : *a-di ur-ra-am*, mi.zal.šè : *a-di ka-ṣa-a-tim* OBGT I 804f.

zag.ki.a : *a-di aš-rat* RA 12 74:31f.; a.rá 1 a.rá 2 : *a-di 1-tu a-di 2-šu* Ai. IV iv 28; 7 a.rá 7 : 7 a-di 7 KAR 34:2 and 4; a.rá 2.kam : *a-di šina* CT 17 26:53, and passim, and note a.rá 2.kam. ma.šè : *a-di ši-na* Šurpu V-VI 23f.; 7.na a.rá 2.[ám] : *sibit a-di šina* CT 17 24 iv 232f., and passim.

me.na.šè : *a-di ma-ti* OBGT I 734, me.na.šè.ám : *a-di ma-ti-ma*, also, with Sum. en.na.me.šè.(.ám), èn.šè(.ám) ibid. 735ff.; me.en.na : *a-di ma-ti* 4R 29\*\* r. 7f., me.na : *a-di ma-ti* BA 10/1 76 No. 4 r. 30f., me.ne.na : *a-di ma-ti* 4R 10 r. 21f., en.me.en : *a-di ma-ti* BA 5 633 No. 6:26f., me.èn.šè : *a-di ma-ti* SBH p. 64:9f., èn.šè : *a-di ma-tú* SBH p. 53:23f., en.še : *ad ma-ti* VAS 10 179:1f.

1. up to, as far as — a) with geographical names: passim; note with specifications: GN *a-di abulliši* GN as far as its city gate EA 106:11, *a-di-i mišir URU Girsu* CT 36 7 ii 1, and dupl. BIN 2 33, *a-di qereb Sippar* VAB 4 166 B vi 68 (NbK.), *a-di tāmerti Ninua* OIP 2 98:89 (Senn.); *a-ti-ma pūti tiāmtim* Hirsch, AfO 20 37 vi 8 (Sar.); note with ethnic names: *a-di lú Litamu ittalak* he went as far as (the region of) the Litamu tribe ABL 436:9.

b) with topographic indications: *a-di rēš* íD *e-ni ša Idiglat* as far as the source of the Tigris Layard 90:69 (Shalm. III), cf. *a-di bāb(!)* íD *marrat* ABL 418 r. 5, *a-di-i mušannitu ša* GN as far as the dike of GN BE 9 59:3 and 13 (NB), *a-ti abul nišim* Belleten 14 174:9 (Irishum), *a-di hinqi ša Puratte* AKA 354 iii 29 (Asn.); *a-di titurri mētiqtī šarri* as far as the causeway of the king's passage MDP 6 pl. 11 i 3; *a-di* GN *mūsāne ša šarri* as far as GN at the outlets belonging to the king BE 9 65:3 (NB); *a-di nēreb ša* GN as far as the pass into Hašmar AKA 315 ii 59 (Asn.), and passim in similar contexts; *Madaja rūqūte a-di napāh Šamši* the distant Medes as far as the sun rises Winckler Sar. pl. 48:12, cf. *a-di šalāmu Šamši* AOB 1 118 ii 31 (Shalm. I); *a-di mūši* PN as far as the exit of PN VAS 5 39:20 (NB), and passim in legal texts, note ZAG (= *ištū*) PN *a-di* PN<sub>2</sub> TCL 11 156 r. 9 and 14, also *a-di ušallim* VAS 7 40:4 (both OB); 10 *ina ammeti šupulša a-di mē* its depth is ten cubits to the water level AOB 1 38:13 (Aššur-uballit I), cf. *elāniš a-di pašqišu* OIP 2 113 viii 11 (Senn.).

## adi A 1c

c) with parts of the body: if the right and the left side of the gall bladder *a-di qabliša ... kīna* are solid as far as its middle YOS 10 28:9 (OB ext.), cf. EN SAL.LA *ša imitti padāni* as far as the “vulva” of the right “path” CT 31 23 Rm. 482:11 (SB ext.); *giššišu* EN *kizallīšu* (from) his hip down to his ankle AMT 52,8:6, cf. EN *ubānāt šēpišu* to his toes AMT 69,9:3; if his sickness EN *kīnsišu* DU<sub>8</sub>+DU-a rises up to his shins KAR 192 ii 11 (med.); *šārat irtiša* EN *abunnatiša* DU if the hair on her chest grows to her navel KAR 466:6 (SB physiogn.).

d) in idioms: GN *a-di pa-aṭ gim-ri-šu* to its entire extent KAH 1 3:18 (Adn. I), and passim in Ass. royal; *Ebabbar a-di si-hir-ti-šu* CT 34 28:74 (Nbn.), for similar refs. with *gimirtu*, see *gimirtu* mng. 1d; *a-di ašar jiqabbu šarru bēlija* (I shall march with my soldiers) to wherever the king, my lord, orders EA 201:22, cf. EA 195:31; *a-di ašar te-la-ku* to wherever they (the troops) march EA 203:18 and 204:19; with *adi la bašē: ešrēti ... a-di la ba-še-e ušal-pit* I thoroughly desecrated the sanctuaries (of Elam) Streck Asb. 54 vi 63; <sup>d</sup>*Ištar* NA *a-di níg* (= *mimma*) NU GÁL *ireddi* Ištar will persecute this man until he is (brought) completely to nought CT 40 10:22 (SB Alu), for refs. with *adi la bašē alāku*, see *alāku* mng. 4c-13'; *i.ne.šē u<sub>4</sub>.da nì.ki.šár.ra.ka* (late recension: *i.ne.[šē u<sub>4</sub>.da e]n.ki.šár]*): *ina[nna] a-di šá-a-ri* now until forever (lit. 3,600 years) Lugale VIII 31, cf. GIŠ.BAL ki.šár.ra: *i-na-an a-di [šá]-a-ri* ibid. 23; *hur.sag.sukud.da nì.ki.šár.ra.ke<sub>x</sub> sag i.m.ma.a.b.sum.[sum]*: *šadé zaqrūti a-di šá-a-ri ihišš[ūni]* (see *zaqrū* lex. section) Angim III 20; *ki.šár.ra.ke<sub>x</sub>.ka til.li nu.un.gá.gá*: *a-di šá-a-ri tanūqatu ul ikalla* he does not stop lamentations anywhere BIN 2 22 i 39; *melamme šarrūtišu ... esahhapkunu a-di šá-a-[ri]* his royal splendor will overwhelm you everywhere ZA 43 18:67 (SB lit.).

e) other occs.: release of debts in silver, gold, copper, tin, barley, wool *a-ti e-ta ṭuh-hi(!)* *u pa'ē* up to ..., bran and chaff AOB 1 12:23 (Irishum); *a-dí ፩ GÍN.TA alikma* go as high as a rate of two-thirds shekel per (unit) BIN 6 28:29 (OA), and see *alāku* mng. 1a-3'; *hurātim ša a-di šamā'im a-ru-ku-ni* a ladder(?)

## adi A 1f

which is so long that it (reaches) as far as the sky CCT 4 6c:19 (OA); *u NINDA.KASKAL-šu ša a-di lētūa* and enough provisions for him to reach me BE 17 84:17 (MB), cf. ZÍD.KASKAL *kezrētim ša a-di KÁ.DINGIR.RA<sup>ki</sup> kašādim* LIH 34:18 (OB), also ZÍD.DA *ša a-di-i Bābili* BIN 1 91:21 (NB); *gi-mir ša a-di-i GN* expenses for as far as GN VAS 3 165:13, cf. Nbn. 280:6, for other refs., see *gimru* mng. 3d; *itti elippi illak elippa a-di-i GN ul ú-x-x* he (the hired man) will do service in the boat, he will not [leave(?)] the boat before Babylon Dar. 158:7; note ÉN HÚL.DÚB.È.BA.RA *a-di bābi imannu* he recites the conjuration, “Leave, Evil!” until (he reaches) the door ABL 24 r. 10 (NA), cf. ÉN ... *ištu É DUMU.[UM.MI.A] a-di nāri ... tamannu* BBR No. 31-37 first piece 34.

f) in *ištu/ultu ... adi: ultu qaqqadišu* EN *appi zibbatišu ummānu mudū ittana-plassuma* a special expert is to check (the bull) from his head to the tip of his tail RAcc. 3:3; *ištu qaqqadišu a-di šēpēšu* from top to toe AMT 27,3:1, and passim in med.; TA *dadānišu* EN QA.MUD-šú Labat TDP 82:27, TA *uppi ahišu* EN *qablišu* AMT 107,2:14; *ušurtu TA SUHUŠ-šá EN SAG-[šá ešret]* a design appears from its bottom to its top KAR 153 r.(!) 21 (SB ext.); *ištu uššešu a-di šapātišu* AOB 1 42 r. 3 (Aššur-uballit I), for KAH 2 97:9 (Shalm. III), see Michel, WO 1 211, replaced by *qa-du* AOB 1 34:10 (Aššur-bēl-nišešu), cf. *ištu dūri rabí ... qa-du nārim* ibid. 8, also, with *a-di nabur-rišun* Borger Esarh. 21 Ep. 23:21; TA *napāh Šamši a-di ereb Šamši* (var. *rabē Šamši*) Wiseman Treaties 8, cf. ABL 870 r. 5 (NA); *ištu makallé ... a-di É.SIZKUR mašdahi* from the pier to the chapel on the processional road VAB 4 156 A v 43; *ištu mašdahu ša kišād Puratti a-di qereb Kiš 4 ፩ KAS.GÍD qaqqari* from the processional road along the Euphrates into the center of Kiš, a distance of four and two-thirds double hours VAB 4 166 B vi 62 (both Nbks.), cf., wr. *a-ti* ibid. 180 ii 20; (a canal) *ultu bābišu a-di šilihtišu* from its inlet to its outlet BE 9 29:18, and passim in LB leg., cf. *ultu bāb nār* PN *a-di misir ša nāri ša PN<sub>2</sub>* TuM 2-3 147:6; *ištu išid šamé a-di elat šamé ēma šamšu aşû* VAB 4 140 x 13 (Nbks.); obscure: TA *tagmur-tu<sub>4</sub> [...] a-di taq-ti-tu<sub>4</sub>* SBH p. 146 iv 9,

**adi A 1g**

see also *ištu* prep. usage b, see also sub *eliš* mng. 1e, *erebu* s., *gabadibbū*, *sītan*, *sītaš* adv., *sītu*.

**g)** *adi muhhi — 1'* in gen.: two plots along the Euphrates *a-di UGU nār* GN as far as the GN canal YOS 7 134:3, and passim, cf. *a-di UGU nāri* ADD 443:10, *a-di UGU nahli ša URU* [GN] TCL 9 58:13 (NA); *a-di UGU makallū* as far as the pier VAS 5 4:20, AnOr 9 1:98, Nbn. 760:8; *a-di UGU mišir ša URU* GN Wiseman Chron. p. 76 r. 24; *a-di UGU mé lu ahluṭ* (var. *lu ušappil*) I dug down as far as the water level AKA 176 r. 9 (Asn.); note: [...] *šarra a-di UGU ina kussi ina labāni naṣṣu* they carry the king that far in a chair on (their) necks KAR 135 ii 25 (MA royal rit.); *a-di muhhi*  $\frac{1}{3}$  MA.NA *kaspa bēli liddaššu* my lord should give him up to one-third mina of silver CT 22 148:9 (NB let.); *a-du UGU-šū-nu ana URU* GN *a-du KUR* GN<sub>2</sub> *al-lak* I shall go to them in GN (even) as far as the land of GN<sub>2</sub> ABL 641:4 (NA); *kamri a-di UGU [kal-le-e ša mé išappaku* they will heap up dikes as far as the water reservoir(?) TuM 2-3 134:12 (NB).

**2'** *ištu/ultu (muhhi) ... adi muhhi: ultu muhhi harisi a-di-i muh-hi dūri* VAS 3 165:5, cf. ibid. 160:3, VAS 5 110:5; see also *ištu* prep. usage b.

**h)** *adi mahri:* 12000 *niši* ... *a-di mah-ri-ia ūbiluni* they brought 12,000 prisoners into my presence Rost Tigl. III p. 24:139, cf. *a-di mah-ri-ia illika maddattašu ... ublamma* he came into my presence and brought his tribute to me TCL 3 35, and passim (always with suffix of first person sing., referring to the king) in Sar., Senn., Esarh. and Asb.; note *a-di ma-ah-ri-ia* VAS 7 201:28 (OB let.), and (in broken context) [...] *a-di mah-ri-ia* Gilg. IX ii 20.

**i)** *adi/adu libbi: ālāni [ša Kar]duniaš a-di lib-bi*  $\bar{i}$ D *Uqnē* the cities of Babylonia as far as the river GN Rost. Tigl. III p. 4:14; *a-di lib-bi* URU GN *ittalku* they went as far as GN ABL 520 r. 14 (NB), cf. ABL 795 r. 9 (NB), and note *a-du šā nīribi* ABL 128:12 (NA).

**j)** *adi pan: kí a-mat-a bi'ilti a-di pa-an šarri bēlija ultakšiduni* (the king should know) that they have let a bad rumor about me

**adi A 2b**

reach even the king, my lord ABL 716 r. 4 (NB).

**2.** until, up to — **a)** with infinitives: *a-di-i nuāḥ kārim* until the *kārum* is at peace KT Hahn 6:24 (OA); *a-di šu-šu-úr awēlē ana kaprija ul allikam* I could not depart for my village before the gentlemen had been sent off PBS 7 95:14 (OB let.), cf. *a-di e-rebi-ka* until your arrival ibid. 94:23; *a-di ka-ša-di-ia* EA 102:16, and passim, *a-di ka-ša-di bēlija* EA 227:7, and passim in EA; *a-[di a]-sa sābē piṭāti* until the marching out of the archers EA 79:17; *a-di ma-la kinšija* as long as I shall be able to do so TCL 9 80:26 (NB let.); *a-di šebē littūtu* until satisfied with old age VAB 4 176 B x 35 (Nbk.), also ibid. 232 ii 23 (Nbn.); Enkidu ate bread *a-di šebēšu* until sated Gilg. P. iii 16; *a-di naqāri u epēšika* until you finish your repair work RAcc. 9:17, cf. *a-di naqāri u epēši* ibid. 27.

**b)** with indications of time— **1'** with a specified number of hours, days, months, years: *a-di  $\frac{1}{3}$ -ti ūme ša <sup>d</sup>Šamaš napāhi akšud* I conquered (the city) before one third of the day (after) sunrise (had passed) AKA 58 iii 100 (Tigl. I); *kal mūši a-di EN.NUN šāt ur-ri* all night until the morning watch KAR 58 r. 16 (SB); *a-di am-ša-li* until yesterday TCL 18 113:11 (OB let.); *a-di ūmu annā* until this day RA 12 6:7 (NB); *a-di išti inanna UD.2.KAM akaššadka* I will arrive there the day after tomorrow TCL 17 22:8 (OB), cf. *a-di 3 ūmīm BIN 4 99:4* and 20 (OA); *a-di 100 UD-mu* for one hundred days BRM 2 10:16 (NB), and passim; note with *adu* (NA only): *a-du UD.MEŠ 7 8 iballaṭ* he will get well in seven or eight days ABL 392 r. 16, cf. *a-du UD.MEŠ 5 6 MUL.AL.LUL ikaššad* Thompson Rep. 207:6; *a-du 4 UD.MEŠ ubbala* he will bring (the slave girl) within four days ADD 100:5; exceptionally in a SB text: *UD.6.KAM a-du UD.8.KAM NAG.NAG.MEŠ* he drinks (it) for six days until the eighth day AMT 95,3 ii 12 + 50,6:11; *a-di UD.1.KAM ša ITI Tašrīti* AnOr 8 10:6 (NB); *a-di 1 ITI UD.MEŠ* within a full month KAV 1 vii 42 (Ass. Code § 48), and passim in MA; *a-di ITI.3.KAM kasparum ušeblakkum* I shall send you the silver within three months TCL 19 64:21 (OA); *ITI.3.KAM Karātim a-di Kuzallī* TCL 4 21:16 (OA);

## adi A 2b

*a-di-i qīt ITI Addari* TCL 12 104:3 (NB); *a-di bi-bu-li-im* until the neomenia ZA 43 309:6 (OB astrol.); *a-di UD MU.AN.NA* until New Year's day AnOr 8 70:9 (NB), cf. *a-di qīt šattī* Evetts Ner. 71:9, *a-di taqtīt(!) šattim* until the end of the year CH § 273:16; *a-di 6.TA MU.AN.NA.MEŠ* Zeitschrift für die Kunde des Morgenlandes 2 pl. opp. p. 324:4 (NB); *a-di 500 MU.AN.NA.MEŠ* TCL 12 38:14 (NB); *a-di 5 BALA* (var. adds .MEŠ)-ia *qāti lu ikšud* I conquered up to my fifth regnal year AKA 83 vi 45 (Tigl. I).

2' with no specified number: *a-di ūmē mal piqittū annītu ... ippusū* during the time he exercises this office PRT 49 r. 5, and passim in queries for oracles; *mūšu a-di namāri* all night until the morning AKA 312 ii 53 (Asn.), cf. *a-di napāhi Šamši* JRAS 1892 355 ii A 8f. (NB); *kal mūši a-di namāri* KAR 58:48, *a-di namāri* RAcc. 69:21f. and 25, wr. *a-di UD ibid.* 14; *a-di UD-mi NAM.MEŠ-šu* until his death BBSt. No. 7 ii 17, cf. *a-di UD-mi ši-im*(text -tim)-ti-šū-nu OIP 2 83:42 (Senn.), *ad mātija* KAR 158 r. ii 5; note *a-di qī-it MU.AN.NA.MEŠ-šu* to the end of his life (lit. years) Zeitschrift für die Kunde des Morgenlandes 2 pl. opp. p. 324:14 (NB); *a-di ūmī i-su-ti ša balṭa* after (lit. during) only a few days of well-being BBSt. No. 5 iii 40 (MB); *EN ūm balṭāku* as long as I live KAR 68 r. 15; *gimillam ša a-dī balāṭim iṣṣerīja šukna do* (pl.) me a favor (for) which (I shall be grateful) all life long TCL 20 99:2' (OA); we will be on guard duty at the river *a-di mi-nu ša šarru bēlī išapparanni* until the king, my lord, sends us word ABL 433 r. 15 (NA); *a-di šarrūtišu tāhazu u qablum ul ipparrasu* battles shall not cease during his kingship CT 13 49 ii 6; *ad ki-ma-si ūmē* how long? Tn.-Epic "ii" 15 and "iii" 13; *a-di da-ri-ti* MRS 9 65 RS 17.237:7', 232 RS 17.244:16, cf. *a-di ta-ri-ti* EA 157:8, and passim, *a-di da-ri-ia-ta* EA 294:35, and passim in different spellings in EA and Bogh., see *dārītu* usage c; for *adi dārīš*, see *dārīš* usage c; for *adi tuppišu*, *adi tuppi u tuppi*, *adi tuppi*, *adi tuppi ana tuppi*, *adi tuppi tuppi*, see sub *tuppu* B; for *adi ulla*, see sub *ullu*, note *ga-du ul-la* for all time Gössmann Era V 59, *ga-du ú-ul-lu* VAB 4 120 iii 48, 140 x 4, 148 iv 18, 188 ii 44 (all Nbk.), and EN

## adi A 2d

*ul-li la bašē* Unger Bel-Harran-beli-usur 30, and see mng. 1d; for *adi paṭār erēšim*, see *erēšu* B mng. 1a-3'; for *adi ūmī šāti*, see *šātu* mng. 1a.

c) in *ištu/ultu ... adi: TA tašrit mūši EN EN.[NUN ...]* from the beginning of the night to the [...] watch Labat TDP 122 iii 15, cf. *TA tašriti EN SAG MI* ibid. 118:14; [TA] *šit Šamši EN EN.NUN U<sub>4</sub>.ZAL.LI* CT 23 48:17, cf. *TA ereb Šamši EN EN.NUN U<sub>4</sub>.ZAL.LI* AMT 19,1:29; *ištu inanna a-di UD.5.KAM* five days from this moment TCL 1 15:22 (OB let.); *ša ištu inanna a-di MN amahharu* what I will receive from this moment until the month Tebētu CT 4 36a:12 (OB let.), cf. *ištu inanna a-di ebūrim* Sumer 14 37 No. 15:24 (OB Harmal); *ištu tuppi annīm a-di rēš warhim annīm* (some time) from (the sending of) this tablet until the beginning of the next month (I shall arrive there) VAS 16 30:13 (OB let.); [*ištu UD.X.KAM ša ar̄bi anni Ajari* EN UD.1.KAM *ša ar̄bi TU-bi Simāni* PRT 44 r. 7; *ul-tu ūmu anni a-di ūmu mala ba[ūtāni]* from this day on as long as we live ABL 1105:17 (NB); *ina ar̄bi 3 ūmu ultu UD.21.KAM a-di UD.23.KAM* three days per month from the 21st to the 23rd VAS 6 104:6 (NB); *ištu rēdūti a-di epēš šarrūti* from the time he was crown prince until he was king ADD 647:11; ZAG MN EN.NA MN<sub>2</sub> from MN to MN<sub>2</sub> Jean Šumer et Akkad 207:9 (OB); ZAG MU ... EN.NA MU ... from the year x to the year y Boyer Contribution 135:8 (OB); *ištu Nisanni* UD.1.KAM EN ITI.DIRI.ŠE UD.30.KAM from the first of Nisannu to the 30th of the intercalary Addaru CT 40 10:20 (*iqqur īpuš*); *ultu libbi Erišu ... EN <sup>d</sup>Aššur-bāni-apli* from Erišu to Assurbanipal KAV 216 iv 20 (Synchron. King List); *ultu rēš šarrūtija a-di 17 BALA.MEŠ* from the beginning of my royal rule until (my) 17th regnal year Rost Tigl. III p. 48:3, cf. *ultu ūm ullūti a-di palē RN* VAB 4 114 i 44 (Nbk.); *ultu sehērija a-di ra-bi-ia* from my youth to my manhood Thompson Esarh. pl. 16 iv 4, cf. Streck Asb. 210:14; note: *ultu rēš a-di qīt ahē ahāmeš nīni* we have been brothers all the time (lit. from the beginning to the end) CT 22 155:17 (NB let.).

d) *adi muḥhi: a-di UGU simānu ša dakē ša lilissi* until it is the right time to remove the kettledrum YOS 7 71:23; UD.5.KAM *ša MN*

## adi A 2e

*a-di* UGU turru ša bābi on the fifth day of Addaru before the (daily) closing of the city gate VAS 6 247:3 (NB); EN muh-hi 10 šanāti BRM 2 47:10; ultu sihišu *a-di* UGU ūmu agā ABL 499:7, *a-di* muh-hi ūmu VAS 6 69:11, and passim in NB.

e) *adi/adu libbi*: EN ŠA UD.14.KAM until the 14th day ABL 378 r. 6 (NA), cf. ABL 1195:6, also *a-di* ŠA ūme ša unammašūni until the day they move on ABL 1360:11, *a-du* ŠA MN ABL 356:10, also ADD 695 r. 1; *a-du* ŠA RN RN<sub>2</sub> until the time of Sargon (and) Sennacherib ABL 43 r. 27 (all NA); *a-di lib-bi* MN YOS 6 126:2, cf. [a]-di ŠA MN ABL 267 r. 5 (both NB); *a-di* ŠA-bi ūme annē Streck Asb. 50 vi 2.

f) with (*im*)mati — 1' until when, how long: *a-dí ma-at ina tuppí šitappurim <lu>-uš-ta-am-r[i-i]s* for how long should I be bothered by constantly sending tablets? BIN 6 74:28, cf. *a-dí ma-ti-ma* ibid. 91:12 (OA); *a-[di] ma-ti-ma* (in broken context) PBS 7 79:21 (OB); *u anāku a-di im-ma-ti ašbāku u anaššar bél h̄iṭka* for how long shall I remain (here) and watch him who has committed a sin against you? MRS 9 141 RS 17.228:7, cf. (in similar context) *a-di ma-ti* ibid. 140 RS 17.372+8; note: *qa-du ma-te selētu ina bēruni* how long should there be quarrels between us? MRS 9 229 RS 18.54A:15'; *a-di ma-ti nikaššišu mār PN* for how long can we ward off the son of Abdi-Aširti? EA 138:37, and passim in this letter, also EA 137:89 (both letters of Rib-Addi); *a-di ma-ti bēlti bēlē dabābijā nekelmu'innima* for how much longer, my lady, will my enemies look angrily upon me? STC 2 pl. 79:56, cf. *a-di ma-ti bēlti lillu akū iba'anni* ibid. 80:59, *a-di ma-ti ... zenātima ... a-di ma-ti ... ra'bātima* ibid. 83:93f. (SB rel.); EN *im-mat ilī annā teppušanni* for how long yet, my god, will you do this to me? Streck Asb. 252 r. 14, cf. STT 65:29 (NA lit.).

2' as an interjection expressing despair: *fadl ma-ti* enough! (worry for you has consumed me) TCL 1 25:4, cf. (in same context) *ad ma-ti ūmim* ibid. 14 (OB let.); *A-di-ma-ti-i-li* Enough-My-God! UET 5 120:24 (OB), and similar in OAkk., OB and MB personal names, see Stamm Namengebung p. 162, MAD 3 16, Clay

## adi A 2g

PN p. 64, cf. also KAJ 57:2, and passim in MA; *a-di im-ma-te ša'ālšu* enough, his (the king's) asking (again and again, "Can the king eat something today?") ABL 78:12 (NA); *a-di ma-a-ti kī kaspa la tušēbili* how much longer (will it be) that you do not send me the silver? CT 22 240:4 (NB let.).

g) *adi inanna, adi anni, adi (muhhi ša) enna, adi akanni, adi udīna* until now — 1' *adi inanna*: see *inanna* usage b-2'; *girrum parisma a-di i-na-an-na ul ašpurakki* the road was cut and I could not send you a message until now VAS 16 64:11, and passim in OB letters with negation *ul*; *ana minim a-di i-na-an-na la taddinšuma* why did you not sell him (the Subarean slave) until now? VAS 16 19:12, cf. *ana minim a-di i-na-an-na la tāpulšunūti* TCL 7:8:8, and passim in OB letters with negation *la*; *kīma ... a-di i-na-an-na lib-nātim izbilu u i-na-an-na ... tapqiduši* (he told me) that (the boat) carried bricks until now and now you assigned it (to fetch timber) CT 4 32b:5 (all OB letters); note *a-di i-na-an-ni* CT 29 31:7 (OB); *ša mārē šiprī ... a-di i-na-an-na taklū* that you have detained the messengers until now ARM 1 15:7; *a-di i-na-an-na tābiitu šunu* they have been in good relations until now EA 10:10 (MB royal); *a-di i-na-an-na ana ebirti ul ēbir* until now he did not cross over KBo 1 1:51, cf. ibid. 2:31; *a-di i-na-an-na PN ina pan PN<sub>2</sub> ušuz* until now PN has been at the disposal of PN<sub>2</sub> YOS 7 102:18, and cf. *a-di-na-an-na* YOS 7 89:3, *a-di i-na-an-ni* BIN 2 134:9 (all NB); *ultu ūmē rūqūti a-di i-dšeški* from far-off days until now Winckler Sar. pl. 34 No. 72:110 and pl. 35 No. 75:146.

2' *adi anni*: *a-di an-ni ša AD-ū-ia la išpurū ūma anāku altaprakku* whereas until now my predecessors did not send you messages, I am sending you herewith a message EA 15:9 (MA royal); note *ša a-di an-ni-ia ... at-ta ti-di* Peiser Urkunden 114:5 (MB let.); as personal name: *A-di-an-ni-a* UET 5 599:12 (OB), *A-da-an-ni-a* ibid. 502:2, see Stamm Namengebung 162, note *Ha-du-an-ni-am* BIN 7 90:13.

3' *adi enna, adi ša enna, adi muhhi ša enna, adi muhhi enna*: see *enna* usage c; *ammēni*

## adi A 2h

*a-di muhhi ša enna šarru rēš'a la išši* why did the king not call me into his presence until now? ABL 1216:16 (NB), and passim in NB; *ultu muhhi ... a-di-i muhhi ša enna* CT 22 36:13; *ina libbi kī a-di-i muhhi enna mār šipri ana šulum ša abbēa la ašpuru* because I did not send a messenger till now to inquire after the health of my superiors YOS 3 18:17, cf. *a-di muhhi enna* ABL 527 r. 18, CT 22 240:8 (all NB).

4' *adi/adu akanni, adikanna, adakanni, adinakanni, adunakanni* (see *akanni*): *a-di a-kan-ni memmēni la iš'alšu* nobody has questioned him until now ABL 49 r. 22, and passim in NA, *šū a-da-kan-ni la illika* ABL 343 r. 6, also 1205:10, note [issu] SAG.DU ITI *a-du a-kan-ni* from the beginning of the month until now ABL 726:6 (NA); *a-di-kan-na bēli [...] la išpura* PBS 1/2 18:15 (MB let.); note *a-di-ka-an-na itahzannimi* until now he was married to me UET 6 20:17 (MB); *kisir ša akşuruni a-di-na-kan-ni* the contingent which I have put together until now ABL 121:7, cf., wr. *a-di-na-ka-ni* KAV 213:11; *a-di(text -ki)-ig-ga-nim-ma* PN *ša pan kinātu ša bēt LÚ.GAL.SAG kī umaširu* until the moment when PN released the overseer of the personnel of the chief palace official's household ABL 1109 r. 12 (NB); *issu bēt uššešu karruni a-du-na-kan-ni* from the time the foundations were laid until now ABL 476 r. 13, cf. ABL 1201 r. 5, 1202:21 (NA).

5' *adi udīna: ša a-di-e u-di-na issu pan šarri bēlja la ētiq[u]ni* that he has so far not appeared before the king ABL 1235:8 (NA); see *udīna*.

h) *adi/adu la* before: *a-du la ḫŠamaš na-ba-ḥu* before the rising of the sun LKA 62 r. 2, see Or. NS 18 35 (MA lit.); *a-di x* (a number, copy AN) KAS.GÍD UD-mu la šá-qi-e (var. *adi la šalām ḫŠamši* before sunset) before the day has progressed x double hours Lie Sar. p. 44 note 7 (coll.); *a-di la* ITI *Nisanni* before the month of Nisannu ABL 842 r. 6 (NA); *a-di la adannišunu* before their allotted term BE 9 7:18; *a-di la šanāti 5-ta* before five years (have passed) PBS 2/1 182:9, cf. *a-di la MU. AN.NA.MEŠ a'* 60 BE 9 48:15, *a-di la* 20 *šanāti*

## adi A 3a

BE 9 41:7; *a-di-i la KÚR-ti kī allika* when I went before hostilities (started) ABL 716:10 (all NB); *a-di la mitūtima bikiti gamrat* the wake (held) for me was over (even) before (my) death Lambert BWL 46:115 (Ludlul II); *ištu ūmim annim a-dí lá tértija* from this day on before my orders (come to you) BIN 6 61:18f. (OA).

i) *adi kī'am* (uncert. mngs.): they searched the slave girl and removed from her loincloth the two (missing) rings *a-dí-i ki-a-am awēlum ḥamđātim išpurakkum* for this reason(?) did the principal (to whom the slave girl had denounced the addressee) write to you in such an evasive way? TCL 20 117:15 (OA); *a-di ki-a-am bi-ri-e ana mīni tallik* (see *alāku* mng. 4a-1') VAS 16 131:6 (OB).

j) *adum mīnim* why: *á-dum mi-nim la è-e-sa-ru* why do they not ....? MAD 1 290 r. 10' (OAKK.).

3. concerning, as to (mostly OA) — a) *adi/adu*: *a-dí uṭtetim ... uzni la tapatti* you do not want to inform me concerning the barley TCL 19 14:20; *a-dí šubātī ša ammakam ibaš-šiuni* as to the garments which are stored there BIN 6 114:7; *a-dí kaspim ... mimma libbaka la iparrid* you should not worry as to the silver CCT 3 26a:3; *a-dí tuppim epāšim ša tašpuranni* as to the making out of a document concerning which you have sent me word CCT 3 37a:16; *a-dí amtim ana ekallim elima* I went to the palace concerning the slave girl TuM 1 1b:4; *a-dí-i niāti ša[lmāni]* as to us, we are fine CCT 3 35b:27; *a-dí PN ša tašpuranni* KTS 37b:13, also *a-dí ša PN ša tašpuranni* CCT 4 12b:3, and passim in OA; *a-dí-i ša tašpuranni umma attama* concerning that you have sent me word as follows TCL 14 44:2; *a-dí ša ammakam tunahhidinni umma attama* concerning what you have enjoined upon me, there, as follows TCL 19 15:3; *a-dí ša ana kārim mahārim taštanapparanni* concerning that you keep writing to me to approach the *kārum* KT Blanckertz 3:18, and passim; *a-dí ša PN ša'al-šuma* as to PN, question him (and have witnesses ready) KTS 5a:21; *a-dí-i ša PN adanninma* as to PN, I shall be strict (and

## adi A 3b

collect what is possible) BIN 4 70:22 (all OA); *ša attalī lemuttašu a-na EN ITI EN UD-mu EN maššartu EN tašritu ašar ušarrū* the evil (predicted by) an eclipse (is significant) as to the month, the day, the time (lit. watch of the night), the place where it begins ABL 1006:3 (NB); note in questions (EA only): *liš'elmi šarru bēlija kali rābišišu a-di anāku arad kitti* the king, my lord, should ask all his officials whether I am a reliable servant EA 198:13, cf. PN *ša'al a-di ... GN ennirir EA 256:19*, see Albright, BASOR 89 12.

**b)** *adum*: *a-du-um werika ... nišpurma* CCT 3 49b:3, cf. *a-du-um awātišunu* (in broken context) Kienast ATHE 30:4, *a-du-um ša* KTS 27a:14.

4. (with numerals) times, -fold, for (the *n*th) time, into (*n*) parts — **a)** with numerals: *šumēl ubānim a-di 2 šatiq* the left side of the “finger” is separated twice JCS 11 99 No. 8:11 (OB ext. report); *šum-ma šumēl marti a-di 2 pa-te<sub>4</sub>-er* if the left side of the gall bladder is split twice KAR 150:16, and passim in this text, note *a-di ma-du-ti puṭṭur* is split many times ibid. 18; *šumma rēš ubāni ... EN 2 GAB* if the top of the “finger” is split twice KAR 423 iii 33, cf. *uṣurtu EN 2 (EN 3) eṣret* Boissier Choix 63:3f.; *šumma padānu EN 3 pašiṭ* CT 20 11:26, and passim in SB ext.; *a-di 10* up to ten times (or: for the tenth time) TCL 19 75:6, *a-di 1 ù 2* BIN 6 52:13 (OA); *a-di 1-tu* Ai. IV iv 28; *a-di 3, a-di 4*, (up to *a-di 8*) three (four, etc.) times CT 39 46:57ff. (SB Alu); in NA also *adu*: *a-du 1 limi* a thousand times ABL 377:5; *šumma la SUM-ni a-du mit-har irabbi* if he does not pay, (the capital) will double ADD 127:6; *7 a.rá min.na.meš : si-bit a-di ši-na šú-nu* they amount to twice seven CT 16 15 v 56f.; *7.Á 7.Á nam.tag.ga. a.ni duḥ.ḥa : 7-it a-di 7-it aranšu puṭru* KAR 161 r. 5f., cf. 7 A.RÁ 7 STT 72:33; note *bilassu iš-te-en a-di 3 ana bēl eqli tanandin* she gives its (the damaged field’s) yield threefold to the owner of the field SBAW 1889 p. 828 (pl. 7) ii 33 (NB laws); *sēnu a’ 3 1 EN 30 90 sēnu* these three (heads of) sheep thirtyfold (i.e.) ninety sheep YOS 7 7 ii 75, and passim in NB; *a.rá.2.kam.ma.šè : a-di ši-na* the second

## adi B

time (he said to him) Šurpu V-VI 23f., *zag.1. à m : a-di ištēn* for the first time CT 15 43:12f. and 14f. (Lugalbanda myth).

**b)** with numerals in the plural: *kaspi a-di 10.MEŠ ana bēlišu [utār]* he returns the silver tenfold to its owner ADD 209 r. 4; for parallels with *ana*, see *eširtu* num. mng. 2.

**c)** with numerals followed by (TA).AM: *a-di 12.TA.ÀM ittanappal* he pays twelve times (the silver he had received) VAS 1 70 ii 5, and passim in later NB and Seleucid leg.; exceptionally *a-di 26.ÀM 26* times (I crossed the river) TCL 3 17 (Sar.), cf., wr. *a-di-i* VAS 5 103:26.

**d)** with -(i)šu: *a-dí mala u šinišu* once or twice CCT 4 6c:3 (OA); *a-di 7si-bi-šu* seven times VAS 10 214 v 25 (OB Agušaja), cf. *a-di ša-la-ši-i-šu* YOS 10 11 i 14 (OB ext.), *a-di 3-šu ittalkuni* EA 10:12 (MB); *EN 7-šu* BMS 11 r. 37; note *EN 1-šu 2-šu 3-šu* AMT 50,3:4, *a-di 2-šu 3-šu* ABL 617 r. 1; in NA also *adu*: *a-du 1 LIM(copy PI)-šu* thousandfold ABL 6 r. 14; *a-du li'-mi-šu* a thousand times ABL 435:18, cf. ABL 434:6; note *ina ūme annū EN 7-šu u 7-šu lu pašir lu paṭir* let him be released and freed this very day seven times and seven times KAR 228:23; note, wr. A.RÁ: *A.RÁ 12-šu inaddin* he pays twelvefold CH § 5:21, cf. A.RÁ 10-šu *iriab* CH § 8:66, also in §§ 12, 106, 107, 112 and 265; note that math. texts use exclusively a.rá, see Thureau-Dangin, TMB 242 and Neugebauer and Sachs, MCT p. 160; *a.rá 1 a.rá 2 : a-di 1-tu a-di 2-šu* for the first time, for the second time Ai. IV iv 28.

**e)** with numerals in the locative(?): *in libbu šattim ištiana a-di 8-um(var. -su)* eight times in one year (corresponding to Sum. *a.rá.8.àm*) RA 39 7 ii 44 (Samsuiluna).

5. in adverbial expressions: *a-ti da-ni-iš* greatly HSS 10 5:11 (OAk. let.); *a-di surriš nūḥamma arhiš izizzamma* quiet down quickly, be present immediately KAR 246:15; *tušapšahšunūti a-di sur-riš* you appease them quickly Maqlu II 122, cf. tukundi ḥun.e : *a-di sur-ri nūḥa* BA 10/1 p. 76 No. 4 iii 28f.

**adi B** (*adu, gadu, qadu, kadu*) prep.; together with, inclusive of, pertaining to; from OAk. on; *adu* in NA, *kadu* En. el. IV

**adi B**

118, etc.; wr. syll. (*a-di-*<sup>2</sup>) TuM 2–3 205:3, NB) and EN.

bi-i BI = *ga-du* A V/1:149, cf. bi-e BI = *ga-du* A V/1:160; [bi]-e BI = [ū], *qa-a-[du]* Sa Voc. F 12'–12'a; bi = *ù ga-[du]* NBGT IX 219; [za-ag] [ZAG] = *adu*, *ištu*, *eli*, [*ka(?)l*]-*du* A VIII/4:5ff.; [ga].[da] = *qa-a-du* Izi V 91c; ta = *ga-du* NBGT II 36.

[ur<sub>5</sub>].nu.me.a = *e-zu-ub ki-a-am*, [u]r<sub>5</sub>.bi.da = *ga-du-um ki-a-am* OBGT I 891f.; [lú].e.bi.da.àm, lú.e.bi.da.kam = *ga-dum an-ni-i-im-ma* OBGT I 303f., cf. lú.e.bi.da.meš.àm, lú.e.meš.da.kam = *ga-dum an-nu-tim-mu* ibid. 305f.; da, bi.a.da, bi.da, bi.ta = *ga-du* NBGT I 353ff.; mu.da, etc. = *ga-du-ú-a*, e.ta, etc. = *ga-du-uk-ku*, un.da, etc. = *ga-du-uš-šu* ibid. 357–377, translating Sum. pronouns and infixes ending in da and ta, see MSL 4 143f.

a) in OAkk.: ŠU.NIGÍN X GURUŠ.GURUŠ *a-ti miqittim a-ti* LÚ+ŠU in all, 9,624 men, including the killed and the captured Hirsch, AfO 20 63 xxiii 50'f. (Rimuš).

b) in OA — 1' *gadum*: 1 *me-at* 10 *kutānī ga-DAM* 8 *kutānī damqūtim* 110 garments including eight fine *kutānu*-garments BIN 4 221:7, cf. *kaspum ga-du-um šibtišu* AAA 1 p. 56 No. 3:17; tin *ga-dum muṭa'* inclusive losses KTS 55a:2, x copper *ga-du-um ša ina* GN *attadinakkuni* including that which I gave you in Wahšušana PSBA 19 pl. 2 (after p. 288) 12, and passim.

2' *gadi*: 110 *kutānu*-garments *ga-dí ša liwītim* together with (their) wrapping TCL 20 134:9', also BIN 4 61:4 and 13; 4 *kassārē ga-dí lubūšišunu* TCL 19 43:28.

c) in OB — 1' *gadu(m)*: *eriqqum ga-du-um GUD.HI.A-ša u rēdiša* a wagon with its ox team and its driver Goetze LE § 3:21, cf. *ga-du-um šeriktim* CH § 176:74; PN ... *ga-du-um nikkassišunu gamrim litrūnikkum* let them bring PN with all their accounts to you LIH 39:9, and passim in OB letters and leg.; 1 *wardum* PN *ga-du maškanim* one slave, PN, with fetters Jean Tell Sifr 37a:12; *makurrum ga-du rikbiša* a *makurru*-boat with its crew VAS 16 14:25, cf. *ga-du* KUŠ with the hide Kraus Edikt iv 17 and 19; *ištu* MN ... *a-di* MN, *ga-du* ITI *Elūlim* 2.KAM.MA from Kislimu to Kinūnū (of the next year) including the intercalary Elūlu JCS 2 80 and 105 No. 9:3; *nakrum* ... *ga-du-um rišišu u tillātišu ālka*

**adi B**

*ilawwīma* the enemy will lay siege to your city with his helpers and allies YOS 10 3:3, cf. *ana rišika ga-du-um tillātika* ibid. 36 ii 34 (OB ext.).

2' *adi*: a merchant or a woman innkeeper must not receive from a slave, male or female *kaspam še'am šipātim* i.GIŠ *a-di ma-di-im* silver, barley, wool, oil and other things (lit. inclusive many other) Goetze LE § 15:11.

d) in Mari, Shemshara: *qa-du-um um-mānātim* ... *akaššadam* I will arrive with the army ARM 1 5:41, cf. Laessøe Shemshara Tablets p. 39:30, and passim; *ana x ugār [še'em] qa-du-um šibtišu* (the palace is suing him) for x barley inclusive of interest ARM 1 80:9; *quppam* ... *qa-du kunukkišunu* (I have sent) the basket under (lit. with) their sealed tags (to my lord) ARM 2 104:13, and passim.

e) in OB Elam: a garden *qa-du birišu* together with its balk MDP 23 245:2, cf. *qa-du la bi-ri* ibid. 172:3, see L. de Meyer, RA 55 201ff., cf. *eriqqu qa-du alpi* MDP 24 382bis 13, i.PN *qa-tu māreša u māratiša* MDP 4 p. 179 No. 6:14 (= MDP 22 74); a field *qa-du-um A.ŠA IM.AN.NA u ušallišu* MDP 18 222:2 (= MDP 22 86); É.DÙ.A *išu u mādu qa-du igārātišu* 4 TA.[ĀM] MDP 18 203:3 (= MDP 22 50), cf. MDP 18 215:2 (= MDP 22 47).

f) in OB Alalakh: PN ... *qa-du-um DAM.NI-šu* JCS 8 5 No. 20:5, cf. *qa-du DAM-šu u mārešu* ibid. No. 30:2; oil alabaster *qa-du teknītišunu* Wiseman Alalakh 52:13; URU ... *qa-du pattišu* village with its terrain ibid. 53:2, also 56:4.

g) in Qatna: 37 *ehlipakku*-stone beads 15 GÍN  $\frac{1}{2}$  *šuqultašu qa-du na-šu-ma* its (the necklace's) weight is  $15\frac{1}{2}$  shekels together with .... (a dupl. omits the last two words) RA 43 162:252; 45 shekels of gold, the weight (of two sun disk ornaments) *qa-du ZA.GÍN SIG<sub>5</sub>* including the fine lapis lazuli ibid. 172:375 and 174:379a, cf. [...] *qa-du ZA.GÍN-šu-nu* ibid. 164:273.

h) in RS: *amēli šāšu qa-du DAM-šu qa-du mārešu* MRS 9 104 RS 17.130:29; *mārē* GN *qa-du LÚ.MEŠ ša [babīšunu]* the natives of Carchemish with those who live within their

## adi B

gates (i.e., the alien residents) MRS 9 159 RS 18.115:22 and 29.

i) in MB Alalakh: *qa-du DAM-šu-ma* Wiseman Alalakh 47:6, also ibid. 89:2(!), and passim; É *hupšu qa-du* É *šuzubu* JCS 8 12 No. 186:19, and passim; note with personal suffix: I took with me *aḥhēja u ibrūteja ka-du-šu-nu-ma* my brothers and with them my friends Smith Idrimi 76.

j) in EA — 1' *qadu*: GN *qa-du ālāniši* Hazor with its (dependent) villages EA 228:16; *tilqūni qa-du ilāni balti ana bēlija* so that they (the ships) take me together with (my) gods safely to my lord EA 129:51; 10 chariots *qa-du mimmūšunu* with all their appurtenances EA 19:84, cf. 1 *kukkubu* ... [*q]a-du naktamišu*] EA 14 ii 41; *u tūṣāna qa-du šabē piṭāti* that you should march out with the archers EA 73:9, and passim in similar contexts; 1-en LÚ *mi-il-ga-šu qa-du šabēšu u qa-du narkabātišu* EA 51 r. 15 (MA royal); *anāku qa-[d]u-m[e] gabbi aḥhēja* EA 189 r. 3; note with personal suffix: *mārēnu u mārāte qa-du-nu* our sons and daughters with us EA 74:16.

2' *adi*: *u lilqianni ana jāši a-di aḥhē u BA.BAD // ni-mu-tum itti šarru bēlinu* so that he (the royal official) may take me together with my brothers and that we may die for the king our lord EA 288:60; x [*nablapl̩tu*] *a-di lubul[tu ...]* EA 14 iii 15, and passim in this letter from Egypt; note with personal suffix: *kī ša inanna a-di-šu-nu-ma lu mašlu* EA 19:77 (lit. of Tušratta).

k) in Bogh.: RN *qa-du RN<sub>2</sub> ana nadāni salāmu* (the treaty of) Ramses (II) with Hattušili (III) to bring about reconciliation KBo 1 25:2; PN *qa-du PN<sub>2</sub> mārišu u qa-du nar-kabātišu* PN (went out to fight me) with his son, PN<sub>2</sub>, and his chariotry KBo 1 1:41; GN *qa-du namkūrišu u qa-du mimmūšunu* (I brought) the inhabitants of Qatna with its (the city's) treasures and with all their possessions (to Hatti) ibid. 37; to lengthen the life (lit. the years) of the great king of Egypt *ka-du šanāte ša* RN together with the life of Hattušili KUB 3 70 r. 3; 2 *sāti ša [kaspi] u hurāši qa-du kāsišunu ša kaspi u ša hurāši*

## adi B

two pitchers of silver and gold (respectively) and the goblets of silver and of gold which pertain to them KBo 1 3:33.

l) in Nuzi: *alikmami* PN *qa-tu šibutišuma ilāni išima* go then PN and take the oath with (i.e., against) his witnesses JEN 386:32; 'PN ... *qa-du šerrīšu* the (Hapiru) woman, PN, with her children JEN 456:25, and passim in this clause; *tuppu ša eqli* PN *qa-dum eqlātešuma* JEN 383:53; *ka-tu sibtišu* inclusive of its (the capital's) interest RA 23 159 No. 67:7, and passim; x barley *qa-dum qaqqadimma* inclusive of the capital HSS 9 43:11; 1 *enzu qa-du lališu* one she-goat with her kid JEN 606:6.

m) in MB: EN 3 UZ.TUR.MUŠEN PBS 1/2 54:19, see Waschow, MAOG 10/1 p. 23f.; 7 IGI NA<sub>4</sub> *pappardillu* EN 1 *lulidānītu* PBS 13 80:18 (list of jewelry), cf. 3 *e-ru ḥurāši rušši a-di ša ištu Lubdi<sup>[kil]</sup>* ibid. r. 2; x gur barley PN EN 1 PI BE 14 3a:1, and passim in these texts; x barley *ša pī kanikātum ḥuppāti a-di zíd.DA* PBS 2/2 34:24; 2 *simitti ištandi siparri* EN KUŠ *šihi* PBS 2/2 54:3, and passim.

n) in MA: SAL *Šuprittū a-di lidāniša* the Subarean slave girl with her children KAV 211:4; *bītu epšu a-di 2 dalātešu* a house in good repair with two doors pertaining to it KAJ 174:2, cf. two millstones *a-di nerke[b]ešina* KAJ 123:3; *naphar 11 immerē a-di urisē* AfO 10 36 No. 63:12 (translit. only); [GIŠ. M]Á *a-di māniḥāteša* the ship with its load AfO 12 52 M 4 (Ass. Code), cf. *kirā a-di māniḥātešu ilaqqi* KAV 2 v 25 (Ass. Code B § 13); 1 *kanūnu ... a-di ruqqī ša panīšu* one brazier with the cauldrons that are on it AfO 18 308 r. iv 14'; note *a-di 1 urāḥ ūmāte lahrāte a-di SILA<sub>4</sub>.MEŠ-ši-na* before a full month is over (he will deliver) the ewes together with their lambs KAJ 88:12.

o) in NA: *bītu epšu a-di gušūrešu* ADD 325:4, and passim; 1 *errēšu a-di nišišu* one farmer with his family ADD 627:4, and passim; x silver *a-di rubīšu* with its interest ADD 101 r. 3, also 113:2; 300 UDU.MEŠ *a-di sartišina* 300 head of sheep and goats inclusive of replacements (i.e., fines to be paid for lost sheep) ADD 164:3; *a-di emūqišu* ABL 515

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r. 1, and passim; note, wr. *adu*: *ana šarri bēlia a-du zērišu* ABL 6:25; *Aššur a-du qinnišu* <sup>d</sup>EN u <sup>d</sup>Nabū a-du *qinnišunu* DN with his family, DN<sub>2</sub>, and DN<sub>3</sub> with their families ABL 358 r. 17f.; x minas of gold *a-du šēluāte* ABL 997:9, cf. ABL 1194:4 and 9; *šētu a-du* EN.MEŠ-šū ABL 1177 r. 3; [anā]ku a-du ERÍN.MEŠ šarrija [a]-du *emāqija* ABL 784:25f., and passim with *emūgu*.

p) in NB — 1' *gadu*: *ginē* <sup>d</sup>Šamaš labīri *ga-du kiri ša* RN ... *irīmu* the regular offerings to Šamaš as of old together with the garden which King RN gave as a grant BBSt. No. 36 iv 49.

2' *adi*: x silver *a-di* 7 GÍN KÙ.BABBAR *ša kī pī atar nadnu* together with seven shekels of silver which have been given as the additional payment AnOr 9 7:17, and passim in this clause; *a-di-i wīlti maṛritu ša x kaspi* inclusive of an earlier promissory note for x silver Dar. 411:7; *a-di gabarū git̄ti ša dannūtu maṛrūtu* inclusive of the copy of the document concerning the former vats Dar. 495:8, cf. ibid. 336:8; 300 *sēni a-di enzi u puḥālu* TCL 12 43:16, cf. *sēnu a'* 30 *a-di ištēt U<sub>8</sub> ša kakkabtu* TCL 13 147:14; x *zēru eglu šuātu a-di li-mi-ti* x area of this field inclusive of the balks Dar. 321:9; 26-*ta sappatu a-di-i 2-ta sappatu* Nbn. 779:6; *a-di mimma ša ikaš-šaduma* inclusive of everything pertaining to it AnOr 8 30:20; x *kaspu a-di ḥubullišu* RA 1 4:5; *šēnu a-di bit ubānu* a sandal with toe strap Nbn. 673:5, cf. 72 oxen for 18 plows *a-di unūtišunu* with their harnesses BE 9 86a:17, and passim.

q) in lit. — 1' *gadu*: *ga-du* (var. *ka-du*) *tugmātišunu* En. el. IV 118; *sinnišāte ga-du ša libbišina imutta* women will die with their unborn children ACh Ištar 2:26, note, wr. EN ibid. 19; *ga-du ša libbiša imāt* she (the pregnant woman) will die with her fetus Labat TDP 208:83; *ālu ga-du āšibīšu iħalliq* CT 27 47:27 (SB Izbu); *mīqitti šarri ga-du kimtišu* ruin of the king and his family CT 13 50:25; *ka-du ša pišu ana nāri urradma* he goes down to the river with what he has in his mouth CT 38 38:71 (med.), note *ga-di sūdē[šu]* together with his provisions ZA 23 374:74.

## adi B

2' *adi/adu*: <*lu>bulta a-di tilliša* a dress with its belt(?) KAR 135 ii 18 (MA royal rit.); *a-du šukāniša a-du* KI.MEŠ-šá BBR No. 68:12 (NA rit.); *šikaru rēstū a-di* GEŠTIN.ŠUR.RA RAcc. 68:20; *ú maštakal* EN zērišu — *maštakal*-plant with its seeds AMT 94,2 ii 14; *tābtu a-di ú aktam tasāk* you bray salt with aktam-plant AMT 18,10:9; *ekallu ... a-di bušešu* Gilg. XI 95; a series *a-di šātišu* with its commentary RA 28 136 Rm. 150:11, cf. *a-di* BAR.MEŠ ibid. 13; *a-di ša attunu tabnā* including those (gods) whom you have created En. el. III 18.

r) in hist. — 1' *gadu(m)*: these craftsmen *ka-du* É A.ŠÀ GIŠ.SAR with (pertaining) house-field-garden (allotments) 5R 33 vii 7 (Agum-kakrime); PN *malikšunu gadu mundahsēšu* their ruler PN and his warriors Lie Sar. 34:212, and passim (beside *adi*) in Sar.; *šāšu ga-du zēr bit abišu* Streck Asb. 36 iv 40, and passim (beside *adi*) in Asb.; *ga-dum ša ilāni Esagila u ilāni Bābili* inclusive of what (pertains) to the deities of Esagila and Babylon VAB 4 90 i 18, cf. ibid. 92 ii 28 and, wr. *ga-du* ibid. 158 A vii 7 (all Nbk.).

2' *adi*: *a-di abullātešu u asajātešu* together with its gates and towers AOB 1 86:36 (Adn. I), cf. *a-di halšānišunu* KAH 2 66:21 (Tigl. I), GN *a-di kaprāniša* AKA 227:44 (Asn.); *ahassu a-di nadunniša ma'di* his sister with her large dowry ibid. 238 r. 41, and passim in Shalm. III, Adn. II, Tigl. III, Aššurnirāri V, Sar., Senn., Esarh. and Asb.

The writings *qadu*, rarely *kadu*, appear in non-literary texts in OA, OB (incl. Mari, Qatna, Alalakh and Elam) and in the MB texts from Alalakh, Bogh., RS, EA, Nuzi. The OB texts from Babylonia and Elam as well as the EA letters show both *adi* and *qadu*, and both forms persist from then on in Assyria and Babylonia. In literary texts (SB), the word is quite rare and appears in both forms *qadu* (also *kadu*) and *adi*, while the historical inscriptions, especially those of the first millennium, definitely favor *adi*. The OAk. *adi* offers an exception. The form *qadum* is only rarely replaced by *qadi* (OA) and the form *adu* appears only in NA along with *adi*.

**adi**

Although the Sumerian differentiates clearly between EN (see *adi A* prep.) and BI.DA, the Akkadian scribes use EN as a logogram for *qadu* with its two basic nuances 1) “inclusive, additional and pertaining,” and 2) “together with (corresponding to *itti*).” Apart from the gramm. text NBGT I 353 ff. in lex. section, only scribes of peripheral regions (MB Alalakh and EA) use *qadu* with personal suffixes.

For the misuse of *qadu* for *adi* see sub *adi A* prep.

**adi** see *adû* adv.

**adiānu** see *adannu*.

**adikanna** see *adi A* mng. 2g-4'.

**\*\*adi(k)ku** (AHw. 13a) read *kima za-qí-qí* (PBS 1/2 113:53, coll. Civil, dupl., wr. [za-q]í-qí 4R 58 i 18), cf. *zaqiqu*.

**adilu** s.; (part of a garment); MB, NB; pl. *adilānu*.

1 TÚG *a-di-lum kī* 2 GÍN *kaspi* one *a-*garment, the equivalent of two shekels of silver (part of a purchase price) BE 14 128a:10 (MB);  $\frac{1}{2}$  MA.NA *šipātu takiltu ana a-di-la-nu ša kusītu ša* <sup>d</sup>*Aja* one-half mina of purple wool for the *a-s* of the *kusītu*-garment of *Aja* Nbn. 751:2, cf. 7 GÍN SÍG.ZA. GÍN.KUR.RA *ana «ana» a-di-la-nu ša kusītu ša* <sup>d</sup>*Aja* Camb. 230:2.

Since one *kusītu* has a number of *adilu*'s, the latter may designate a tassel, or the like.

**adimatu** see *adamatu A*.

**adīna** see *adīni*.

**adinakanni** see *adi A* mng. 2g-4'.

**adīni** (*adīnu*, *adīna*) adv.; until now, (with negation) not yet; from OA, OB on; *adīni* in OA, *adīni* and *adīna* in MB, Nuzi, SB, *adīnu* rare in Mari, NB; cf. *adi* conj., *adi A* prep., *udīni*.

*nu.da = la-ma, a-di-ni* NBGT I 423f.; *nu.da = a-di-ni AN.TA KI.TA* ibid. 425; *nu.ub.da = a-di-ni AN.TA, la-ma-an AN.TA* NBGT II 17f.

a) until now: *luqūtum ... a-di-ni am-makam tukallāši* up to now you are holding the merchandise there CCT 2 7:14; *annakam*

**adīni**

*a-dī-ni ibašši* (the garment) is still here BIN 4 73:7, cf. *a-dī-ni i[bašši]u* Contenau Trente Tablettes Cappadociennes 14:38, cf. also TuM 1 4b:20, TCL 20 136:5', etc. (all OA); *a-di-ni uzabbalunāti* they are keeping us back until now TCL 18 87:13 (OB); *amtū ša PN ša ina bītika ašbu a-ti-na-a-mi* (the judges asked) about the slave girl of PN who lives in your house—is she still (there)? HSS 9 9:11 (Nuзи).

b) (with negation) not yet: *a-dī-ni la tūši* you have not yet left TCL 20 93:11, and passim in OA with *la*; *a-dī-ni ú-la illikam* he has not yet come TCL 20 112:5, and passim in OA with *ula*; *a-dī-ni-ma la illikam* CCT 1 44:9 (OA), *šumma a-dī-ni la taddin* TCL 19 81:6 (OA); *ša a-di-i-ni la šutahrušu* which has not yet been checked TCL 10 68:5 (OB), cf. *ša a-di-ni ... la harṣu* JCS 11 32 No. 21:7, cf. also *a-di-i-ni la zīzu* TCL 17 59:19 and *ša a-di-i-ni KAR.BI la(!) esru* YOS 5 186:8; *inanna a-di-ni ul ētešir* YOS 2 42:12; *ša a-di-ni la isniquinik-kumma* who have not reached you yet TCL 7 9:17; *a-di-ni ... qātam ul ašakkan* I cannot begin yet Sumer 14 p. 14 No. 1:26 (Harmal), cf. *a-di-ni ŠE.GÚN-šu-nu ... ul ikammisunim* BIN 7 5:4, also Frank Strassburger Keilschrifttexte 16 r. 1; *a-di-ni-ma suluppīka ul ākul* I did not yet eat your dates Sumer 14 p. 30 No. 12:7 (Harmal), and passim in OB letters; *a-di-ni takitta ... ul ešme* so far I have not heard a confirmation ARM 2 26:11, cf. *a-di-nu ul ībir* Mél. Dussaud 2 985:14' (Mari, translit. only); *a-di-ni ana šērija la tūšēm* do not leave to meet me yet Laessoe Shemshara Tablets p. 49 SH 878:21; *a-di-na išē ana šarri ul anakkis* I am not yet cutting trees for the king PBS 1/2 28 r. 10, cf. *a-di-i-ni ul ikaššadam* PBS 12/1 24:14, also PBS 1/2 62:5, and passim in MB, see Aro Grammatik 114, Glossar 6; *a-di-ni la igam-maru* KBo 1 14:22, *a-di-ni ú-ul a-ta-[...]* KUB 3 54 r. 5, and passim in Bogh., cf. also KUB 3 8:34, and passim; *a-din-nu ul išaqqamma ul umassi* it (the star) is not yet high enough (above the horizon) and I cannot discern (it) Thompson Rep. 181 r. 5 (NB); *a-ti-n[i RN] la illak[a]nnāši* VAS 12 193 r. 4 (*šar tambari*); a small lamb *ša a-di-na šamnū la ilemmu* which has not yet tasted grass AMT 85,1 ii 7; note the exceptional use before a noun: *šumma a-di-na*

**adīnu**

ITI *la gig-ma istlimma* if he was sick for less than a month and got well Labat TDP 154 r. 10.

Landsberger, ZDMG 69 503.

**adīnu** see *adīni*.

**adiptu** see *ediptu*.

**adīriš** adv.; in fear; SB\*; cf. *adāru* B.

*āluššu uš-ši-ma ina puzrāt šadī marṣi a-di-riš ušib* he (the king of the Manneans) left his city and, out of fear, stayed in a remote and inaccessible mountain region Winckler Sar. pl. 31 No. 66:5, cf. *ana GN ērum-ma a-di-riš ušib* Lie Sar. 371.

**adirtu A** (*idirtu*, *hidirtu*, *edirtu*) s.; 1. obscurement, darkness, 2. misfortune, calamity, mourning; *edirtu* Sumer 13 73:7, Izbu Comm. 503f., *hidirtu* RA 33 50 iii 23 (Mari), pl. *adirātu*; wr. syll. and KAXMI; cf. *adāru* A.

ka-an SAG×MI = *a-dir-tú* S<sup>b</sup> I 250; BUL<sup>tug</sup>BUL = *i-dir-tú*, sá(var. sag).BUL.BUL = *uk-lu* Erimhus II 124f.; [túg].MU.BU (read mudra) = *kar-ru* = *su-bat i-dir-te* (var. *a-d[ir-ti]*) mourning(?) garment (preceded by *su-bat aršu*) Hg. D 430 and Hg. B V i 27, var. from Hg. E 76.

ka.la.ne.in.gi.ga ša.hu.ul.gi ḥu.la za.a.l.zu.li.bi <sup>d</sup>Innin za.kam : *e-di-ir-tum* maruštum lumun libbim luddám u nuwururum kūmna DN Ištar, yours is (i.e., your prerogative is) making happy and brightening gloom, distress, (and) sadness of heart Sumer 13 73:5ff. (OB); amaš.bi su.mu.ug.ga.ta bí [...] : *ina supūriśina i-dir-tu iš-t[a-x]* (the evil demon) has put(?) calamity in their fold 4R 18\* No. 6 r. 3f., cf. [su.mu].ug.ga.ta : [*ina i]-dir-tim*] LKU 9:13 and 15; i.si.iš.na.še u<sub>4</sub>.šub.ba.na.še : *nissatan mali ina ūm imqutuma ina i-dir-tim* he was full of lamentation on the day he fell into misfortune 4R 30 No. 2:26, for translat. of Sum., see Langdon SBP p. 306, cf. *ina i-di-ir-ti uš-qí-lal-an-ni* KAR 375 r. iv 13.

UD-um *i-dir-ti* = *bu-ub-bu-lum* Malku III 145; *e-di-ir-tum* = *dan-na-[tum]* Izbu Comm. 504, see mng. 2.

*kar-ru* = *su-bat a-dir-ti*(var. *-tú*) Malku VI 61, also An VII 153.

1. obscurement, darkness: see *ūm idirti* Malku III 145, in lex. section; [...] *šá i-dir-ti* MUL.MEŠ ACh Sin 22:23.

2. misfortune, calamity, mourning — a) *adirtu*, *edirtu*, *idirtu*: «SAL» *e-di-ir-tum* *ina māti ibašši e-di-ir-tum* = *dan-na-[tum]*

**adirtu A**

there will be calamity in the land, (comm.): *e.* means hardship Izbu Comm. 503f.; *šarrūssu adi balṭu ūmišam hi-di-ir-tum limitahhar* may misfortune constantly befall his royal rule, every day, as long as he lives RA 33 50 iii 23 (Jahdunlim); *ūmu šutānuḥu mūšu gīrrāni arḥu qitajlu i-dir-tū*(var. *-tu*) *šatt[u]* by day there is sighing, by night lamentation, the month (long) wailing, the year (long) gloom Lambert BWL 36:106 (Ludlul I); *ša taqbū i-dir-tu*<sub>4</sub> what you have said is sad Lambert BWL 70:12 (Theodiey); *kīma gišnugalli nūrī limmir i-dir-tū aj arši* may my radiant mood (lit. light) shine like white marble, may I have no (moments of) gloom BMS 12:69, see Ebeling Handerhebung 80; *kīma kaspi ebbi kīma hūrāsi ruššē a-dir-ta aj arši* let me have no dark moments, just as shining silver (and) reddish gold (have no dark cast) KAR 236 r. 4, restored from dupl. LKA 99d i 17 (šā.zi.ga-inc.), cf. *kīma kaspi u hūrāsi i-dir-t[u aj irši]* Schollmeyer No. 24:7; *a-šar ki-i šam-mi erseti a-dir-tū ul-du* where the earth brought forth misfortune as if it were weeds LKA 25 ii 4, restored from VAT 13608+; INIM-at KAXMI *ana ekalli irrub* sinister news will come to the palace KAR 153 obv.(!) 23, cf. INIM KAXMI-ti CT 31 35:11, also, wr. INIM *i-dir-ti* CT 30 29 83-1-18,423 r. 5 (all SB ext.), and CT 28 41 K.8821:11' (SB Alu), see AfO 18 74, note *qí(?)bit i-dir-tu*<sub>4</sub> KAR 401 i 11 (SB physiogn.); INIM *i-dir-tu*<sub>4</sub> *imāḥhar[šu]* sinister news will confront him Dream-book p. 336 Fragm. 4:7', cf. *lumun libbi* (šā.HUL) *i-dir-[tu*<sub>4</sub>*]* heartache, misfortune CT 39 36:88, *i-dir-[tu*<sub>4</sub>*]* AfO 18 76:4 (both SB Alu); *ana muškēni i-dir-tu* (this means) misfortune for the poor man MDP 14 p. 55 r. ii 15' (dream omens), cf. *i-dir-tú* Dream-book 331:13'; *ana pan māti i-dir-tum* TAR.MEŠ misfortune will be removed from all over the land ACh Sin 35:37; UD.20.KAM *i-dir-tú la magir* the twentieth (of the month of Abu): misfortune, it is not propitious KAR 178 r. vi 28, also (of Tammuz) 5R 48 iv 14 (both SB hemer.); *šumma ina šumēl marti šēpu šaknat* GİR *i-dir-ti-ma amēlu mursa danna imarraš* if a “foot”-mark is located to the left of the gall bladder, it is indeed a sinister portent, the man will fall sick with a serious

**adirtu B**

illness KAR 423 iii 24, also KAR 454:1, and TCL 6 4 r. 17 (SB ext.), for OB refs., see usage b; see also Hg. D 430, etc. and Malku VI 61 in lex. section.

**b)** pl. *adirātu* (only in omen texts): *šumma... šepum padānam ībir GİR lemūttim a-di-ra-tum marṣu imāt* if a “foot”-mark crosses the “path,” it is an evil portent, misfortunes, the sick man will die YOS 10 20:17, cf. [a-d]i-ra-tum YOS 10 21:1 (both OB ext.).

For SBH p. 115 (= No. 60) r. 33, see *adru* adj.

**adirtu B** (*edirtu, idirtu, idištū*) s.; fear, apprehension, unhappiness; *idirtu* in SB and lex. (*idištū* SBH p. 65 r. 5ff.), *edirtu* KAR 161:11, pl. *adirātu*; cf. *adāru* B.

[...] = *i-dir-tu*, [...] = *i-dir-ti lib-bi* Nabnitu I 171f.; [...] = *i-dir-[um]* (between *irtum* and *nizmat, tazzimtu*) Diri VI B i 5'.

[umun sig].sig.ga.a.ni [...] : ša bēlu i-di-iš-ta-šū u da-mu-um there is mourning for the lord, and he moans SBH p. 65 r. 5 and 7; ša.ib.s[i.g]a.a.zu ki.bi.še bī.ra.[a]b.gi<sub>4</sub>.[gi] : [...] *libbi e-dir-ti-ka ana ašrišu* [*litūra*] may your heart (full) of grief be comforted KAR 161:10f.

**a)** in sing.: *i-dir-ti nūnu litbal libil nāru* may a fish carry off my fear, may the river carry it away 4R 59 No. 2 r. 15 (= Bab. 7 143), cf. KAR 165:18; *ina nissat u i-dir-ti tušēšibani-[ni]* you make me live amid sighs and fear LKA 291:7' (SB lit.); *gilittu piritu a-dir-ti jāši taškunanni* ... *gilittu piritu a-dir-tu ana kāšunu liššaknakkunūši* (for all) the fright, terror, (and) fear you have caused me, let fright, terror (and) fear be caused to you Maqlu V 76ff., cf. the sequence *gilittu piritu a-dir-tu<sub>4</sub> arrat miħirti ili* ibid. VII 132, *a-dir-rat ħip libbi* AFO 19 64:90; [x (x)]-ni-šū *ina pa-ni-iá a-di-rat libbija* (followed by *piritu u ħattu*) Lambert BWL 36:11 (Ludlul I), restored from ND 5485, courtesy W. G. Lambert.

**b)** in pl.: *liptat̄iru a-di-ra-tú ša libbija* may apprehensions be removed from my heart BMS 30:13, see Ebeling Handerhebung 120, cf. *anāku akū a-dir-ti ma'dat erṣetu māħirat ana Apsī a-dir-ti lišdud la ešrūtu limħurū a-di-ra-te-ia* I am destitute, my fear is great, (since) the earth is receptive, let it drag my fear down into the Apsū, let the ....

**\*ādiru A**

take over my miseries Craig ABRT 1 13:13ff.; *a-di-ra-at nakrim ina libbi ummānija nadā* fear of the enemy will be among my army YOS 10 46 iv 39, also ibid. 18:51 (OB ext.); *a-di-ra-tu-ka* (in preceding line *ħurbāška*) *ittaš-kana ana panīja arkiš* fear of you is set both in front of me and to the rear Lambert BWL 194 r. 11; *awīlum a-di-ra-tu-šu i-ka-ša-da-šu* the man's apprehensions will be realized YOS 10 53:15, cf. ibid. 16 and 11 (OB behavior of sacrificial lamb), also *rubū a-di-rat libbišu* KUR.MEŠ<-šu> Boissier DA 97:10 (SB ext.); *ana ... a-di-ra-tu-šu la kašādišu u muršē annūti ina zumrišu nasāhi* (the purpose of this incantation is) to prevent his apprehensions from becoming realized and to remove these illnesses from his body KAR 42:17 (SB inc.); *amēlu šū a-di-ra-tu-šu ul itehħā[šu]* his apprehensions will not be realized for this man ZA 43 96:19 (Sittenkanon), also KAR 386:2 (SB Alu).

**adīru** s.; fear; MB, SB; cf. *adāru* B.

nam.te = *a-di-rum* A-tablet 396; *sīg.sig.ga = a-di-ru* Lanu D 9; [...] = *a-di-ru* (in group with *ku-ú-rum, ka-a-rum, ni-is-sa-tum*) Antagal J iii 7.

[...]-mu = [a]-di-ru Malku V 101.

[...] *nīšēšu ēmid nissata a-di-ra* he inflicted distress and fear [upon] his people KAR 130:8 (lit.); *pulhu a-di-ru melam <sup>d</sup>Aššur bēlija lu išħupsunūti* the terror and the fear of the splendor of Aššur, my lord, overwhelmed them AKA 42 ii 38 (Tigl. I); *iššik šaptišu a-di-ra-šu uttessi* he kissed his lips, and removed his fear En. el. II 105; <sup>d</sup>ASAR. ALIM ša ... *a-dir la ab-zu* DN who did not know fear En. el. VII 4, with comm. [DIR].I. DIRI = *a-da-ru, a-ha-zu* STC 2 51 i 19, cf. ša la idū a-di-ru (copy differs) OIP 2 74:66 (Senñ.); *annī lippat̄ir littabil a-di-ri* may my sin be removed, my fear be carried away BMS 5:6, see Ebeling Handerhebung 34, cf. *nissata a-di-ra ħatta piritu ... iškuna* Laessoe Bit Rimki p. 39:25, restored from STT 76:26 and 77:26.

In Thompson Rep. 270:5 read A.MĀ(copy -di).RU *naspanti iššakkān*, see abūbu mng. 4b.

**\*ādiru A** (fem. *ādirtu, addirtu*) adj.; darkening; SB\*; cf. *adāru* A.

**ādiru B**

*ana jāši ru-ši banāt u ad(var. a-)-di-rat* come to my help (Lady Irnina) now you are beautiful (in your rising), now you are faint Craig ABRT 1 67:24, var. from KAR 144:15, see Zimern, ZA 32 172.

**ādiru B** adj.; full of awe; SB\*; cf. *adāru* B.  
*x x palhūti a-di-ra*(var. -ri) *ušašr[a]* he (Marduk) [recompenses] those who are reverent, he makes rich the one who is full of awe AfO 19 65 iii 3.

**ādiru B** in **la ādiru** adj.; impudent, fearless; SB, NB; cf. *adāru* B.

*lú.ní.nu.zu = la a-di-ru*, *lú.téš.nu.tuk = la ba-a-a-šú* CT 37 24 iii 15f. (Lu App.); *ní.nu.zu = la a-di-rum*, *teš.nu.tuk = la ba-a-a-šú* Erimhūš V 69f., also Izbu Comm. 474, cf. [...] = *la a-di-ru*, *la bu-u-š-tum* Lanu A 165f.; *ní.te.nu.gál.la* (var. *níni.te.nu.gál*) = *la a-di-rum* Erimhūš V 67.

<sup>d</sup>Nin.urta ur.sag ní.nu.zu : <sup>d</sup>MIN *garrādu la a-di-ri* (for) DN, the fearless hero Lugale I 27; *imin.bi.e.ne dingir.hul.a.meš lú.ug<sub>5</sub>.ga. meš ní.nu.te.gá.da.meš* : *sibittišunu ilū lem-nūtu mušmitūti la a-di-ru-li šunu* they are the Seven Ones, evil gods, death-bringers and impudent CT 16 21:140f.

*šar Ummān-manda la a-di-ru ušalpit ešrēs-sun* the king of the Ummān-manda, who has no respect for anything, desecrated their sanctuaries VAB 4 272 ii 15 (Nbn.); for refs. with direct object, see *adāru* B.

**adiššu** (a plant) see *ata'išu*.

**adišu** adv.; meanwhile, until then; OB, Mari; cf. *adi* conj., *adi* A prep., *adīni*.

*ina* 10 GÍN *kaspim* ... *a-di-šu* 4 GÍN *kaspam* ... *šubilamma* send me meanwhile four shekels of silver from the ten shekels of silver (which are with PN) Genouillac Kish 2 D 43:18, see Kupper, RA 53 179 (OB); *a-di-šu ul ušēšiaššu* he has not yet given (the field) to him for rent Frank Strassburger Keilschrifttexte 15:8 (OB, translit. only); there are no white chariot horses around *u a-di-šu sisé sāmū-tim* ... *lušarišum* but in the meantime I will send him brown horses RA 35 120:15 (Mari, translit. only); *a-di-šu pūhat halqim u mītim šuzziz* in the meantime (i.e., before the clearing of the troops) put in replacements for the absent and the dead ARM 1 42:20.

**adnātu**

**admummu** in **mār admummu** s.; (a type of wasp); lex.\*; cf. *adammumu*.

*dumu.EN.ME.nun.na* = DUMU *ad-mu-m[u]* MSL 8/2 61:228 (Uruanna); [...] : DUMU *ad-mu-mu* Köcher Pflanzenkunde 32a i 11.

**admūtu** (or *atmūtu*) s.; share in a common enterprise; OA; cf. *adāmu*.

*ina ad-mu-tim ša* PN *šumma awilum eqlam illak* 12½ GÍN *kaspam niddaššumma ina nišrišu panīmma ša 1 subātim* 12 GÍN *nilaqqi* we will pay him from PN's share 12½ shekels of silver if the man wants to travel on business overland and we will take twelve shekels from his previous installment (consisting of) one garment BIN 6 144:1.

For discussion see *adāmu*.

**adnātu** s. pl. tantum; world (as to extent and inhabitants); SB.

[sil].a a.ga.ba ni hé.rí.in.di.di : *šitpīma ahrāt[i x x] ad-na-tu<sub>4</sub> lit-ta-<sup>2</sup>-id-k[a]* be silent and let future (?) generations praise you RA 17 154 K.7645:1f. (coll.).

*ad-na-tum, un-na-tum, da-ad-mu* = *ma-a-tum* Malku I 189.

*gimir inib ad-na-a-te riggē u sirdi ana ba-<sup>2</sup>u-li azqup* I planted there .... fruit trees from every region, (even) spice and olive trees OIP 2 114 viii 20, cf. ibid. 80:20 (Senn.); the great gods *ša ina gimir ad-na-a-ti ana itarre salmat qaqqadi ēnu inaššu inambū malku* who in all regions elevate rulers, name kings in order to guide mankind ibid. 78:2; *Nēreb-masnaqt-ad-na-a-ti*(var. -te) “Entrance-to-the-Place-Where-the-World-Is-Controlled” (name of a gate of Nineveh) Streck Asb. 80 ix 110, var. from ibid. 68 viii 14; *šá-nun-ka-at ád-na-a-ti šaqāti ilāni* (Ištar) empress of the world, highest among the gods Borger Esarh. 73 § 47:6; *kanūtu<sup>d</sup>Bau kullat ad-na-a-ti rikis māti* beloved Bau, for all men, center of the country KAR 109 r. 15 (SB prayer); *kišši punguli usurtu ad-na-a-ti u rēštītu* (Aššur who resides in the temple Ehursaggalkur-kurra) the immense sanctuary, which is the reflection (lit. design) of the entire world and the primordial (temple) Winckler Sammlung 2 1:11; *giskimmašu ukallim ad-na-a-tim* he (the Moon god) revealed his sign to the entire

**adriš**

world YOS 1 45 i 2 (Nbn.), cf. [ana kul]lume *ad-na-a-ti akurriš lupti* BA 5 652:11; [a]d-na-a-ti *limura[m]a litt'a'ida ilūt[ka]* let all the world see (this votive object) and (thereupon) praise you (Marduk) as a (great) god Bauer Asb. 2 49 r. 15; *ina ad-na-a-ti abrēma šitnā idātu* I have looked around in the world and things are upside down Lambert BWL 84:243 (Theodicy); *ša ad-[na]-a-ti ḫŠamaš uz[nē]šina tušpatti* you, Šamaš, grant knowledge to everybody (cf. *kal sihip dadmē uznešina tušpatti* line 153) Lambert BWL 134:149; MN *mukin tēm ad-na-a-ti* Dumuzi, (the month) which prompts right decisions for mankind (unexplained pious etymology of the month name *Dumu.zi*, Šu.gar.numun.na, or another designation of this month) TCL 3 6 (Sar.).

Poetic term (not related to *adattu*) of more general mng. than *dadmū* but likewise comprising peoples and localities. In the difficult passage RA 17, cited lex. section, *adnātu* governs a verb in the sing.

Landsberger, ZA 25 384; von Soden, ZA 51 145f.

**adriš** adv.; 1. dimly, faintly visible, 2. unhappily; SB\*; cf. *adāru* A.

1. dimly, faintly visible (said of celestial bodies) — a) in gen.: *šumma Sin Šamaš uqīma irbi ina ḫŠamaš GUB-zí ad-riš ē-ma* if the moon waits for the sun and sets (then), (this means) it rises while the Sun is still present, being faintly visible ACh Sin 3:38, cf. *šumma Sin ad-riš ē-a* Thompson Rep. 270:5, also *ad-riš ē* ibid. 6, *Šamaš ad-riš ē-a* ACh Šamaš 13:32; *šumma MUL Dilbat ... ippuhma ad-riš īrup* if the planet Venus rises heliacally (in the west in the month of Ajaru) and sets faintly visible ACh Supp. 2 Ištar 49:33 (K.7629 p. 72), cf. DIŠ MUL *Dilbat ... KUR-ma ad-riš ŠU* (explained by) *šá TA KUR-šá EN ŠÚ-šá un-nu-ta-tu<sub>4</sub>* which means that she (the planet Venus) is shining weakly from her rising to her setting RA 17 128:21, and ACh Supp. 2 p. 70 K.3549 r. 2, cf. also *ad-riš ē-ma ad-riš irbi* rises (shining) faintly and sets (shining) faintly ibid. 5.

b) with *šutaktutu* “to flicker”: *šumma MUL Dilbat ... ad-riš uštaktitma irbi // uš-tab-*

**adru**

*ri* if the planet Venus flickers faintly and sets, variant: keeps on ACh Supp. 2 p. 71:13, cf. Thompson Rep. 208:2, 204 r. 1 and 208A:3 (translit. only), also *ad-riš uštaktitma irbi* 9 ITI. MEŠ *ütannatma* ACh Ištar 7:35 (= RA 17 128).

2. unhappily (only with *atalluku*): [ad-riš] GIN.GIN // *ad-ri-iš it-ta-na-al-lak* CT 41 25 r. 7 (Alu Comm.); *amēlu šú qāt ili ad-riš* GIN.GIN (as to) that man: (the disease) “hand-of-the-god,” he will live unhappily CT 38 28:20 (SB Alu); *ad-riš šaplākuma* GIN.GIN-ku I live prostrated in unhappiness Schollmeyer No. 18:18.

**adru** (fem. *adirtu*, *idirtu*) adj.; sad, dark; NA, SB; cf. *adāru* A.

a *bar.ru su.mu.ug.ga.zu.ta mu.un.na.ab.bi.e.ne* : *ahulap kabattika i-dir-tu<sub>4</sub> iqabbāšu* (for translat., see *ahulap* usage a-1') SBH p. 115 r. 32f., cf. (in broken context) [bar] su.mu.ug. ga.zu : *[kabattaka] a-dir-tim* 4R 24 No. 3:26f., see OECT 6 p. 35.

*libbašu ad-ru palħu u šu[tāduru]* his apprehensive, fearful, worried heart Schollmeyer No. 28:8; obscure: 1 *ku-ta-a-tú a-dir-tú* (in a list of silver and gold objects and possibly meaning “dark”) ADD 966 ii 5.

**adru** (*idru*) s. fem.; 1. threshing floor, 2. threshing time (pl. only); OA, MA, NA; *idru* rare in MA, pl. *adrāti*.

1. threshing floor — a) as part of an agricultural estate, etc. — 1' in MA: *eqlēsu bēssu a-da-ar-šu ša ugār* GN his field, house, (and) threshing floor in the district of GN KAJ 16:12, cf. *šim eqlišu ad-ri qaqqar āli u būri* the price of his field, threshing floor, town lot and well KAJ 149:14, and cf. ibid. 3, KAJ 147:3 and 15; a house in good repair with two doors, *pasiu-ground* which is inside the city, *tabišātu-field* outside (the city) *ad-ru bušiu u bāšiu ina* GN u ugar GN the threshing floor and whatever possessions and holdings in(side) the city of GN and in the district of GN KAJ 174:5, cf. KAJ 21:18, 135:2; if he does not repay the barley *a-da-ar-šu uppūat laqiat* his threshing floor (held as pledge) is forfeited Jankowska, VDI 1962/2 72:18, cf. [a]-da-ar-šu *ana sihirtiša ... ukāl* ibid. 8, also (if he repays the loan) [a]-da-ar-šu *ila[qqi]*

**adrū**

ibid. 15; x *eqlu dunnu u ad-ru* x field, fortified house and threshing floor KAJ 177:1, cf. *eqlu dunnu ad-ru kirū u būru* KAJ 162:6 and 17, and for more refs., see *dunnu* mng. 4e; *ad-ru u kirū* threshing floor and garden (as pledge) KAJ 63:11, cf. ibid. 16, cf. also KAJ 176:4; [lu]-ú(!) *ad-ra-tu-[šu-nu] lu-[ú]* TÚL-šu-nu KAJ 66:18; *ana id-ri girri zaruqqi la igarrib* he will not encroach on the threshing floor (pertaining to the fields bought), the (border) path, the irrigation apparatus (nor diminish the dimension of canal and road) KAJ 151:5, also, always wr. *id-ri*, 152:3, 153:3, 154:3, 155:3.

**2'** in NA: A.ŠĀ.MEŠ É.[MEŠ] *ad-ri.MEŠ* íd.IGI<sup>II</sup>.MEŠ fields, houses, threshing floor (and) springs ADD 419 r. 12, cf. ibid. r. 9; *eqlu ... ad-ru* É issēniš field, threshing floor jointly with the house ADD 413:8; [...] KÙŠ GÍD 40 KÙŠ DAGAL ša *ad-ri* [x] cubits is the length, forty cubits the width of the threshing floor TCL 9 58 r. 32 (from Khorsabad); one garden SUḪUR *ad-ri* adjacent to the threshing floor ADD 360:3; *naphar* 5 LÚ.MEŠ EN *ad-ri* É 9 SÌLA *ad-ru* *ina* GN in all five persons, the owners of the threshing floor, a threshing floor amounting to nine silas (surface) in GN ADD 412:6f., cf. *ad-ru šua[tu] zarpat laqi[at]* ibid. edge 3, cf. É 20 SÌLA *ad-ru* ADD 420:3; É 11 ANŠE A.ŠĀ *ad-ru* GIŠ.SAR an estate (comprising) eleven homers (consisting of) field, threshing floor, (and) orchard AJSL 42 232 No. 1185 r. 2, *naphar* 4 ANŠE 20 (SÌLA) A.ŠĀ É *ad-ri* GIŠ.SAR ibid. p. 187 No. 1167:15; 5 ANŠE A.ŠĀ 4-tu *ina ad-ru*<sub>4</sub> ADD 779:6; 1 É 1 *ad-ru* Johns Doomsday Book 2 ii 10, also ibid. 4 iii 10, 8 i 17, and passim, see ibid. p. 76, s.v., note *ad-rat*. MEŠ ibid. 10 viii 5; *ilu ina libbi ad-ri ekalli uṣṣa ša* ŠĀ *ad-ri ekalli ana kirī illaka* the god (Nabû whose ceremonies in Calah are described) moves from the threshing floor of the palace, (those) who have been present on the threshing floor (for the ceremony) go to the garden (of the palace where a sacrifice is to be made) ABL 65:15f.

**b)** threshing floor as a place specified for the delivery of cereals, etc. — **1'** in OA: *ina ad-ri-im iddunu* they will deliver (the aršatu-wheat) on the threshing floor (at threshing time) Hrozny Kultepe 93:7.

**adrū**

**2'** in MA: *ina ad-ri še'am u tibna ana* PN *inaddi[nu]* they will deliver the barley and straw (as the rent for the field) to PN on the threshing floor (at threshing time) KAJ 52:13, and passim.

**3'** in NA: barley *ina ad-ri ana qaqqidiša <iddan>* ADD 133:4, also Iraq 16 34 ND 2083:6, cf. *ina ad-ri URU* GN *iddan* he will deliver (the barley) on the threshing floor of GN ADD 147:4; whosoever acts against the agreement ŠE.PAD.MEŠ *ina ad-ri-šú ana ḏNabû iddan* will give the barley (paid for the field) to Nabû on his threshing floor ADD 385:8; *ina ad-ri.MEŠ* [ŠE].BAR *iddan* Tell Halaf No. 101:7, cf. also ibid. 108:6.

**2.** threshing time (pl. only): *ina ad-ra-[ti] qaqqad še'e imaddad* he pays the full amount of barley at threshing time KAJ 62:7, also 28:9, 69:5, etc., cf. šumma *ina ad-ra-ti še'a la imaddad* KAJ 69:7, and passim in loans, also *qaqqad še'e ina ad-ra-ti utār* KAJ 74:7, *qaqqad še'e ina ad-ra-te ana madādi* KAJ 83:19; [a]na *ad-ra-te qaqqad še'e* LÁ.G.E JCS 7 149 No. 4:6 (Tell Billa); *a-na ad-ra-ti qaqqad še'e imaddad* he will measure the full amount of barley before threshing time KAJ 77:6, also KAJ 71:7 and 78:8; 2 ITI *urki ad-ra-ti šipra ... eppaš* for two months after threshing time he will do the work (which they indicate to him) KAJ 99:10; exceptionally sing.: šumma *ina ad-ri qaqqad še'e la imtadad* KAJ 81:15.

The measurements given and the present practices of the region indicate that the translation “barn” is not acceptable. The variant *idru* (MA only) should be compared to Aram. *iddar* and may reflect Aramaic influence.

Ebeling, MAOG 7/1-2 55 note a; Ugnad, Tell Halaf p. 49 and 58; Friedrich, ibid. p. 72.

**adrū** (*atrū*) in **immer adrē** (or *atrē*) s.; sheep with ibex horns; SB; Sum. lw.

máš mi udu.á.dara<sub>4</sub> múš.igi.gùn.gùn.nu.bi : *uriša salmu im-mer ad-re-e ša zimūšu tit'aru* a black he-goat, a sheep with ibex horns with a multicolored appearance BIN 2 22:196f., dupl. CT 16 38; máš mi ... udu.á.dara<sub>4</sub>, a gir.bi [x.x].e : *uriša salma ... im-mer ad-re-e ša šépā[šu] ... -ha* a black he-goat, a sheep with ibex horns whose legs are [...] CT 17 9:25f., restored from K.7968.

**adu**

*anaššikunūši akarrabku[nūši . . .] UDU.NITÁ ad-re-e ša zim[ūšu . . .] I am approaching you (Šamaš and Adad) carrying as an offering a ram with ibex horns with a [...] appearance K.8723:3 (SB *tamītu*), cf. UDU.Á.GÁL UDU.MI UDU.Á.DÁRA BBR No. 26 v 32.*

Loan word from Sum. á.dara<sub>4</sub>, “with ibex horns,” used as a poetic epithet to refer to the sacrificial goat.

In Camb. 422:7, read ANŠE *pa(!)-re-e* mule, on the basis of the parallel VAS 6 58:7.

Landsberger Fauna 95.

**adu** see *adi*.

**adū** (*adi*) adv.; here then, now then; EA, Bogh., NB; *adi* in EA and Bogh.

a) *adi*: *a-di aṣṣurmi . . . [mātāti] šarri bēlīja* here then I have guarded the lands of the king, my lord RA 19 104:14, cf. *a-di-mi līdīmi šarru bēlīja* ibid. 24 (EA); *a-di RN iṣap-par šābēšu* now then, Hattušili will send his troops KBo 1 7:35, also ibid. 32 and 38.

b) *adū — 1'* with *šapāru*: *a-du-ú PN altaprakka* now then, I have sent PN to you BIN 1 68:18, cf. ABL 1445:7, 284:10, 327:8, and passim in such phrases; *a-du-ú altappar ana* PN ABL 1162:3; *a-du-ú ana pani šarri bēlini niltapraššu šarru lišalšu* now then, we have sent him to the king, our lord, the king should question him ABL 344 r. 7.

2' introducing the text of a letter or a message: *mār šipri <ša> šar Elamti išpuran-nāši a-du-ú ana šarri šupra niltapraššu* the messenger whom the king of Elam sent to us (saying) “Now—do send (him on) to the king,” we did send him ABL 1114 r. 21; *a-du-ú dūru ša GN ussur* now then, the wall of GN is encircled ABL 774:5, cf. ABL 418:6, 458:5, 511:4, 907:4, and often in ABL, also YOS 3 167:7, CT 22 155:5, TCL 9 118:6, etc.; *ša . . . šarru išpura umma šuṭur a-du-ú ašaṭṭar* concerning that the king has sent me word, “Report!” now then I do report herewith ABL 900:9'; for *adū* after *umma* see ABL 781 r. 1, 1222:15, 1303 r. 1, 899 r. 7, etc.

3' *enna adū*: see *enna* usage b; *en-na a-du-ú ana šarri bēlīja altapra* here then I

**adū A**

have written to the king, my lord ABL 422 r. 6, and *passim* in NB.

**adū A** s. pl. tantum; (a type of formal agreement); NA, NB; cf. *adū A* in *bēl adē*.

a) concluded by means of religious ceremonies: *a-de-e māmīt ilāni rabūti ēbukma* he (Merodachbaladan) repudiated the *a.-agreement* (secured by) oaths (invoking all) the great gods (and withheld his *tāmartu-gift*) Lie Sar. 264 and dupl., cf. (referring to Tarhunazi of Meliddu) Winckler Sar. pl. 33 No. 69:7; *a-de-e ilāni rabūti imišma* he scorned the *a.-agreement* (sworn to by) the great gods Lie Sar. 68, cf. *a-de-e māmīt* [...] ADD 649+:11; they are a rabble (see *zēr halgatī*) [*m*]a-me-ti ša ili u *a-de-e ul idū* they do not respect either an oath sworn by the god(s) nor an *a.-agreement* ABL 1237:16 (NB let. to Esarh.); *šarrāni . . . ina a-de-ia iḥyū la iṣṣuru māmīt ilāni rabūti* the kings broke the *a.-agreement* with me and did not heed the oath sworn by the great gods Streck Asb. 12 i 118; note *māmīt* <sup>a</sup>Aššur . . . *ikšussunūtimā ša iḥyū ina a-de-e ilāni rabūti* thus the curse of Aššur caught up with those who had broken the *a.-agreement* (which is under the protection) of the great gods ibid. 132; I had mercy on him (the Arab ruler) *a-de-e niš ilāni rabūti ušazkiršuma* and made him enter an *a.-agreement* with an oath sworn by the great gods Streck Asb. 68 viii 45, cf. *nišē māt Aššur ša a-de-e niš ilāni rabūti ina muḥhija izkuru* Borger Esarh. 44 i 80; *ana na-ṣir* (for *naṣār*) *mār-šarrūti ja u arkānu šarrūtu māt Aššur epēš a-de-e niš ilāni ušaškiršunūti* I had them (the citizens of Assyria) enter an *a.-agreement* with an oath sworn by the gods that they will recognize me as crown prince and thereafter let me rule as king of Assyria Streck Asb. 4 i 21; *a-de-e rabūti ša* <sup>a</sup>Aššur *la niṣṣuru* we have not observed the solemn *a.-agreement* (which is under the protection) of Aššur Streck Asb. 78 ix 72, cf. *lu ina a-de-e MU MU ili u ištari* Knudtzon Gebete No. 1:9, cf. also *ina libbi a-de-e lērubu . . . UD 8.KAM šapla* <sup>a</sup>EN <sup>a</sup>Nabū errubu ABL 386:19 (NA); *a-de-e RN . . . ina pan ilāni rabūti . . . issikunu iškununi ina muḥhi* PN (this is) the *a.-agreement* which

**adū A**

Esarhaddon has made with you on behalf of Assurbanipal in front of the great gods Wiseman Treaties 41; as to the king's order to me *ilāni ana a-de-e [l]illikuni* let the gods come for the *a.-ceremony* ABL 213:10 (NA), cf. *ina a-de-e at-ta-la-ka* (I could not perform the rest of the ritual) I left the *a.-ceremony* ABL 57:12 (NA); *a-de-e ša šarru ina pan Aššur ... TA ardānišu iškununi ša ina libbi a-de-e iħtūni Aššur ... uktassiu ina qāt šarri bēlija issaknušunu* with respect to the *a.-agreement* which the king had made with his servants in front of Aššur, Aššur (and the great gods) caused those who have broken the *a.-agreement* to be thrown in fetters and handed them over to the king, my lord ABL 584:9 and 12 (NA), cf. *ina a-[de]-e ilāni rabūti iħtīma* Rost Tigl. III p. 58:19, also *ša ina a-de-e <sup>d</sup>Aššur <sup>d</sup>Šamaš <sup>d</sup>Nabû <sup>d</sup>Marduk iħtūma* TCL 3 310 (Sar.), *ša ... a(!)-na(!) a-di-ka-ma iħtū* ABL 1380:10 (let. of Asb.), cf. also *ša a-de-e šar ilāni* (in broken context) Winckler Sammlung 2 52:19 (Sar.), see Tadmor, Eretz Israel 5 155; *ina Nippur u ina Uruk ina libbi ilānika «u» a-de-e ša šarri bēlija assabat u anāku ana a-de-e ša šarri bēlija ul hamákū* since I have taken up an *a.-agreement* with the king, my lord, in Nippur and in Uruk, (standing) among your images, could I possibly lack trust in the *a.-agreement* with the king, my lord? ABL 202 r. 6 and 8 (NB).

**b)** with ref. to the content of the agreement: *a-de-e itti PN ... ardi ša [šarri] bēlija ... issabtu umma ardāni ša šar māt Aššur anīnu* they accepted an *a.-agreement* with PN, a servant of the king, my lord, (whom I have placed in charge of the outlying territories) stating, "We are (now) the subjects of the king of Assyria" ABL 280:25 (NB); *kī allikuni a-de-e itti Kulumanaja aškununi ussallimu GAR-nu-[ti]-šu-nu issé šaknuma [is]-salmu* since I went and arranged the *a.-agreement* with the Kulumanu tribe, they have been pacified, moreover, overseers have been placed over them, they are (now) at peace ABL 129:8 (NA let. to Sar.); *eli RN ... ana šakān a-de-e u salime uma'eru rakbēšun* they (the Egyptian kinglets) sent their messengers to Tirhaka in order to establish an *a.-agreement* and

friendly relations Streck Asb. 12 i 123; *a-de-e eli ša mahri ušātirma ittišu aškun* I made an *a.-agreement* with him under terms which were more stringent than those of the former (agreement) Streck Asb. 14 i 9; *a-de-e epēš ardūtija ittišu aškun* I made an *a.-agreement* with him establishing his vassal status Streck Asb. 134 viii 26, cf. (corrupt text) ibid. 202 v 8; [*ina libbi* (or *tuppi*) *a-de-e iššatir umma mala tammara u tašemma*] *šuprani* it is written in the *a.-agreement*, "Send me word about everything you see or hear!" ABL 831 r. 2 (NB), cf. *ina libbi a-de-e qabi mā mannu ša memēni išammūni ina pan šarri la iqabbūni umā rēssu liššiu liššulušu* it is said in the (text of the) *a.-agreement*, "They will summon and question anybody who has heard something and does not tell it to the king" ABL 656 r. 19 (NA), cf. also *akki ša ina libbi a-de-e [šatir] mā ša ana imitti illa[kuni] mā ša ana šumēli illa[kuni] mā ina qaqqar [...]* ABL 1110:19 (NA); for the full wording of an *adū-agreement*, see (with *[a-de-e]* *ša* Zakūte SAL KUR *ša* RN line 1) ABL 1239 and ABL 1105, *tuppi a-d[e]-e kunnu ša* RN Borger Esarh. 109 iv 20, also *a-de-e ša* RN TA PN Wiseman Treaties 1.

**c)** with ref. to the pertaining ritual —  
**1'** curses: *arrāti mala ina a-de-e-šú-nu šatra ... išīmušunūti <sup>d</sup>Aššur <sup>d</sup>Sin* Aššur, Sin (and the other gods) (quickly) inflicted upon them all the curses that have been inscribed in (the tablet of) their *a.-agreement* Streck Asb. 76 ix 60, cf. *ina a-de-e iš[...] u arrata īruruma* ABL 1029:11 (NB).

**2'** magic acts: *nišē māt Aššur ša a-de-e māmit ilāni rabūti ana našār šarrūtija ina mē u šamni itmū* the citizens of Assyria who had recognized me as their king by means of an *a.-agreement* effectuated by (drinking with appropriate curses) water and oil in an oath ceremony with invocation of the great gods Borger Esarh. 43 i 50; this lamb *ana a-de-e ša* RN *šar māt [Aššur] itti RN<sub>2</sub> šakāni šē[lu]* was presented for the ceremony of establishing an *a.-agreement* between Aššur-nirārī, king of Assyria, and Mati'ilu AfO 8 18 i 13; *tallaka ... NINDA.MEŠ takkala tamaššia a-de-e annūti mā issu libbi mē annūti tašattia tahassasani*

**adū A**

## adû A

*tanaṣṣara a-de-e annūti ša ina muhhi RN aškununi* should you go (in your cities and provinces) and eat food and forget this *a.-agreement* then through this water which you are (now) drinking (here) you will remember (them again) and then you will keep the *a.-agreement* which I have made (with you) concerning Esarhaddon Craig ABRT 1 24 r. i 10 and 13 (NA).

**d)** referring to special situations: [aš]šu *a-de-e naṣārimma ... [ina] muhhi nišē šuātunu ašal uṣṣis ... munnabtu Urarṭaja ištēn ul akla ēdu ul ēzib ana mātišunu utiršunūti* I painstakingly investigated these people and did not retain or leave behind one single Urartean refugee but returned them to their own country in order to execute the terms of the *a.-agreement* (which I had made with Ursu, king of Urartu) Borger Esarh. 106 iii 32; *tuppi a-de-e anniū ša ḫAššur ina ugu ha'-u-ti ina pan šarri errab ... ina pan šarri isassiu* this tablet containing the *a.-agreement* with Aššur enters (carried) upon a . . . to the king (they sprinkle perfumed oil, make sacrifices, burn incense to it) and they read it(s contents) to the king Craig ABRT 1 23 ii 27 (NA).

**e)** other occs.: *kī ake'is ina libbi a-de-e lēruba u kī annimma ina biblāni ša ITI Nisanni šaṭir UD 15.KAM la i-ta-am-me(!) ilu(!) išab-bassu* they should enter into the *a.-agreement* jointly but in the compilation (of the list of favorable days) dealing with the month of Nisannu it is written as follows, “He must not take an oath on the 15th day (or else) a “god” will seize him” ABL 386 r. 10 (NA), and passim in this text; UD.20.KAM UD.22.KAM UD.25.KAM *ana šakāni ša a-de-e tāba* the 20th, 22nd (and) 25th days are favorable for making an *a.-agreement* ABL 384 r. 1 (NA); *tupšarrē bārē mašmāšē asē dāgil iṣṣūri.MEŠ manzaz ekalli ašib āli ITI MN UD.16.KAM ina libbi a-de-e erruba umā iṣṣāri a-de-e liškunu* on the 16th of Nisannu the scribes, diviners, conjuration experts, physicians and augurs, (also) the palace personnel and the citizens are to enter into the *a.-agreement*—now, let (them) perform the *a.-ceremony* (promptly) tomorrow ABL 33:13 and r. 3 (NA); *adannu ša a-de-e ... ul akšudu* I did not come (to

## adû A

Babylon) at the right moment for the *a.-agreement* ABL 202:15 (NB); *nišē ana muhhija upahhiruma a-de-e ušesbitu* they have gathered people against me and made (them) enter into an *a.-agreement* ABL 998 r. 10, and see *šabātu* mng. 8 sub *adû*, also *epēšu* mng. 2c sub *adé*, cf. *mār šipri ša RN ... ana šabāt a-de-e išpura[mma]* Knudtzon Gebete No. 54:3; *ana a-de-e ul ašellu* I will not be negligent with respect to the *a.-agreement* ABL 328:15 (NB); *bēl massarti u nāšir a-de-e ša šarri bēlija anāku* I am an official in charge and one who keeps the *a.-agreement* with the king, my lord ABL 1341:6 (NB), cf. *la nāšir a-de-e la hāsis tābtī ša māt Aššur* Borger Esarh. 46 ii 41; *issikunu mārēkunu mārmārēkunu ša EGIR a-de-e ina ūmē šāti ibbaššūni* with you, your sons, and the sons of your sons who will be in the future after the *a.-agreement* (has been concluded) Wiseman Treaties 7, cf. *tamētu anniū ... ša ultu ūme annē adi ša EGIR a-de-e ibbaššiuni* this sworn treaty which will be in force from this day until after the *a.-agreement* (has expired) ibid. 382; *enna adû PN LÚ.SAG-iá PN<sub>2</sub> tašlišija PN<sub>3</sub> ērib biti ša ḫAššur itti tuppi a-di-iá ana panika altapraššunūti* now I am sending you here-with my personal official PN, my third-man-on-the-chariot PN<sub>2</sub>, (and) PN<sub>3</sub>, a temple official of the god Aššur, with the tablet containing the *a.-agreement* with me ABL 539 r. 15 (NB let. of Esarh.), cf. *ina muhhi tuppi a-de-e ša PN ša šarru bēli iš-pur-ni* ABL 90:6 (NA let. to Sar.); many are the favors the king, my lord, has shown me *u ana a-de-e ša šarri bēlija* ēterub and I have entered into an *a.-agreement* with the king, my lord BIN 1 93:6, and cf. (in broken context) *a-de-e ša šarri bēlija* GCCI 2 395:10 (both NB letters to a king).

The agreement called *adû* was drawn up in writing between a partner of higher status (god, king, member of the royal family) and servants or subjects. It was typically made secure by magic and also by religious means (ceremonies, curses, and oaths). The magic means for ensuring the effectiveness of the *a.-agreements* are best illustrated by the texts published in Wiseman Treaties, and by the

**adū A**

treaties of Esarhaddon with western vassals. For the passages referring to such means see usage c, while the religious acts connected with the conclusion of such an agreement are listed sub usage a. See also discussion sub *adū B*.

For *a-di-a* in KAJ 83:18 probably read *a-di-a-<sub>na</sub>išakkan*, see *adannu* mng. 1d-1'. In Thompson Rep. 70 r. 7 read *a-ke-e* and see sub *kī*. For EA 15:9, see *adi A* prep. mng. 2g-2'.

Wiseman Treaties p. 3; Fitzmyer, JAOS 81 187; Gelb, BiOr 19 161.

**adū A** in **bēl adē** s.; servant, vassal (bound by an *adū*-agreement); NA, SB, NB; cf. *adū A*.

EN *a-di-e ša šarri anāku* I am a sworn servant of the king ABL 555:7 (NA), cf. (in broken context) EN *a-de-e ša šarri* ABL 1404 r. 19 (NB); RN *šarrašunu* EN *a-de-e u māmēt ša māt Aššur<sup>ki</sup>* Padî, their king, a vassal of Assyria through *adū*-agreement and oath OIP 2 31 ii 74 (Senn.), cf. ibid. 69:23.

**adū B** s. pl. tantum; majesty(?), power(?); NA, NB.

a) majesty(?), power(?) (of the king invoked in the oath formula) — 1' referring to a promissory oath: PN *ina <sup>a</sup>Bēl <sup>a</sup>Nabū u ina a-de-e ša šarri itteme kī* UD.20.KAM ... GUD *a'* 15 *ana Eanna eṭṭiru* PN took the oath by Bēl, Nabū, and by the “majesty” of the king, “I will pay the mentioned 15 oxen to Eanna on the twentieth day” YOS 7 29:7; *ina <sup>a</sup>Bēl <sup>a</sup>Nabū u a-di-i ša* RN (= Nbk.) *šar [Bābili] šarri bēlišunu ittemū kī ... kaspa a' ... [ni]gammaruma ... nitt[iri]* TCL 12 34:11, and cf. (in similar contexts) *ina <sup>a</sup>Bēl <sup>a</sup>Nabū <sup>a</sup>Šamaš <sup>a</sup>Nergal u a-de-e ša* RN (= Ner.) *šar Bābili ana* PN *itteme kī ... eṭṭiruka* Evetts Ner. 47:3, *ina <sup>a</sup>Bēl u <sup>a</sup>Nabū u a-di-i ša* RN (= Nbn.) *itteme kī adī ... abbakamma ... anandakka* JRAS 1926 p. 107:9, *ina <sup>a</sup>Bēl <sup>a</sup>Nabū <sup>a</sup>Bēlti-ša-Uruk u Nanā a-de-e* RN (= Nbn.) *u Bēl-šar-uṣur mār šarri itteme kī adī ... nikkassē ... eppuš* PSBA 38 p. 27 (= pl. 1) 2, cf. further Nbn. 197:6, YOS 7 43:16, 72:8, 123:2, 171:2, 182:7, TuM 2-3 120:10 (Dar.), TCL 12 63:8, TCL 13 137:2, 165:9, 177:6, VAS 6 84:20, 118:3, and passim; note *ina ... a-da-e*

**adū B**

*šarri* YOS 7 50:2; exceptionally in a letter: LÚ 2-ú *ina <sup>a</sup>Bēl <sup>a</sup>Nabū u a-de-e ša šarri ut-tam-man-ni* Moore Michigan Coll. 67:4.

2' referring to an assertory oath: *ina <sup>a</sup>Bēl u <sup>a</sup>Nabū u a-de-e ša* RN ... *ittemū kī elat ... LÚ.ŠU.ḤA ... ana paširu niškunu* they took an oath by Bēl and Nabū and the majesty of Cambyses, “We have not hidden away any fisherman (of the Lady-of-Uruk, apart from the fishermen of whom we showed you a list)” YOS 7 153:4; *ina <sup>a</sup>Bēl u <sup>a</sup>Nabū u ina a-de-e ša* RN ... *itteme kī kaspa ... ina qātē širkē halqūti ... aššu u umašširu* he took an oath by Bēl and Nabū and by the majesty of Cambyses, “I have not taken money from the runaway oblates and did not let (them) free” YOS 7 152:2; *ina <sup>a</sup>Bēl u <sup>a</sup>Nabū u ina a-de-e ša* RN (= Nbn.) ... *ittemū kī amēlūtu ... niddinu* AnOr 8 19:17, cf. also YOS 7 93:3, TCL 13 167:3, and passim.

b) majesty (?) (of the king) as an avenging force: *aššu a-de-e ana lemutti aj iṭhiuni aj isniquni* lest the “majesty” (of the king) approach me evilly and afflict me ZA 43 19:74 (NA lit.); *ša dibbi annūtu ušannū <sup>a</sup>Anu u <sup>a</sup>Ištar u a-de-e ša* RN *šar Bābili halāqšu liqbū* may DN and DN<sub>2</sub> and also the “majesty” of Nebuchadnezzar, king of Babylon, order the ruin of anyone who changes the wording of this (tablet) AnOr 8 14:31, and cf., in a garbled version, *u a-de-e ša* RN (= Nbk.) *ul-te-ni-in ša dibbi annūtu ušannū* AnOr 8 18:11 (both NB); *ša dibbi annūtu ušannū <sup>a</sup>Marduk u <sup>a</sup>Sarpānitu halāqšu liqbū a-de-e ša* RN *šar Bābili lu* EN.M[EŠ] *dinišu* may DN and DN<sub>2</sub> and also the “majesty” of Nebuchadnezzar, king of Babylon, order the ruin of anyone who changes the wording of this (tablet) and may the “majesty” of Nebuchadnezzar, king of Babylon, be his adversary in court RA 25 77 No. 2 r. 1 (NB, from Neirab), also ADD 476 r. 2 (NA); *u a-de-e ša šarri bēlija kī ikšudušunūti ša lapan patar parzilli ušēzibū ina bubūti i-mati* since the “majesty” of the king, my lord, has caught up with them, those who escaped the iron dagger die of hunger ABL 350 r. 4 (NB); *a-de-e ša šarri <ina qātē>-šū uba'a* the “majesty” of the king shall ask him to account

**adū C**

(for his perjury) ADD 62:5, and cf. [a-di]-i šarri lu bel dinišu a-di-<i> ša šarri ina qātēšu luba'iu MVAG 8/3 27:16f. (= ARU 46), also (damaged) ADD 177 r. 4.

In the type of oath formula cited usage a, the word *adū* is frequently omitted, cf. *ina a-Bēl u šarri itteme* VAS 3 5:5, *ina a-Bēl a-Nabū u šarri itteme* Dar. 177:6, also BRM 1 76:13, Cyr. 302:3, Nbk. 42:8, AnOr 8 55:2, *ina a-Bēl u a-Nabū u ina RN* (= Dar.) *šar Bābili u mātāte* BOR 1 102:2, *ina a-Bēl a-Nabū u RN* (= Camb.) *šar Bābili šar mātāti itteme* YOS 7 194:3, also Dar. 229:4, 309:1, BRM 1 70:2, VAS 6 154:2, etc., and note *ina DINGIR.MEŠ u šarri ittemu* TuM 2-3 211:33. For this reason *adū* B cannot be translated by "oath" or by "law" (Dougherty Nabonidus and Belshazzar p. 96) nor can it be connected with *adū* A. One could think of an expression of reverence and awe used exclusively with the name of the ruling king in the Chaldean and Persian periods but not attested outside such formulas. However, the refs. under usage b, coming from NA as well as NB, show that the invocation of the *adū* of the king had the purpose of turning this *adū* against the person who broke the oath thus sworn. It is therefore to be regarded a special supernatural manifestation of royal power comparable but not identical to "life" in the Hebrew oath, to *nīšu* in Akkadian and to the rare TI (*balātu*) which appears in Tell Halaf 107:10 in the same context as *adū* B (see Ungnad, Tell Halaf p. 57). The translation "majesty" offered here is not meant to indicate the nature of the specific and unique concept of which *adū* B is the expression. In spite of the obvious similarities of context, *adū* B is not to be connected with *adū* A.

**adū C** (*addū*) s.; work quota per man-day, work assignment, assigned task of menial work; OB, Mari, MB, SB; Sum. lw.

á.dù = *a-at-tu-u* = (Hitt.) 1-aš Izi Bogh. A 82.

á.du (var. a.dù) = *ad-du-ú* (var. á-du-ú), á.du. [SAL.u]š.bar = MIN iš-pár-ti a woman weaver's task, á.du.[é].a = MIN bi-t[i] Ai. VII i 8ff.; á.du.bi = *ad-du-šu*, á.du.[bi šu.ba.ab.te.g]á = MIN *ilaq[qi]* ibid. 11f.; an.úr.ta an.pa.še á.dù. a.bi im.ta.an.zu.zu.dè : *ištū išid šamē ana elát*

**adū C**

šamē a-da-šú-nu *utaddunu* from the top to the bottom of heaven they assigned them (the sun and moon) their tasks TCL 6 51 r. 5f., see RA 11 148.

aššum šipir nār GN ša bēlī išpuram šiprum šū ul is a-du-ú-um ša sābim mādim ibašši as regards the undertaking on the GN Canal about which my lord wrote to me, that project is not small, it is a work assignment for a large group of men ARM 3 3:7; a-du-ú-um ša sābim mādim ittabšima it has become a task (which requires) a large group of men (and for this reason I did not come to Terqa) ARM 3 5:27; DUMU.MEŠ GÁ.DUB.BI a-da-a-am ú-<še>-pi-šu-ma eli šiprim SUMUN a-du-ú-um ša Takkirim 2 lim sābum qal the accountants computed the work quotas (in days and found) that, compared to the work (done) formerly (even) 2,000 men are too few considering the number of work days required by the Takkiru Canal ARM 6 7:8 and 11; x šamnum LAL+U a-de-e x (gur of) oil (being) the balance of the work quota (of the oil processors) ARM 7 103:1, cf. LAL+U.HI.A ša LÚ ī.ŠUR(!) ibid. r. 7'; awilum ša illikakkum ina ERÍN.HI.A a-di-im ša ūmišam šipiršu in-nammaru the man who has come to you is from the (group of) workmen for special tasks, whose work is inspected every day TCL 7 54:16, cf. ERÍN.HI.A a-de-e atrudamma PBS 7 58:4; a-da-a-am anni'am ša rāqija attama tappal you yourself will have to pay for this work (which I missed) through being idle (for lack of baskets) A 3527:17; ana a-di-e wardija dīnam tappalanni you are to make a decision concerning the work quotas of my slaves PBS 7 58:7 (all OB letters); ša ina šarri pa-na zakūma ina KÚR.MEŠ ana la a-di-šu-nu ana ilik māt Namar īrubu which (certain towns) had been granted exemption from feudal service during the rule of an earlier king, but through enemy action had become subject to undue work assignments as *ilkū*-service of the land of Namar BBSt. No. 6 i 48 (Nbk. I); if ants appear in a wide street E.SÍR.DAGAL.LA a-du-ú ikaššassu work assignment will catch up with (those who live in) the wide street KAR 377:24 (SB Alu); ana harrāni ušessūšunūti ana a-de-e i-[x-x]-šú-nu-ti if he (the king) sends them (the citizens) on

**adū D**

a campaign, or imposes work assignments on them Lambert BWL 114:52 (Fürstenspiegel).

For *addu(n)* in Alalakh, see Goetze, JCS 13 p. 34.

Landsberger, MSL 1 232f.

**adū D** s.; leader; lex.\*

šIR<sup>nū</sup>.1á = *a-du-ú*, *alik mah-ri* 5R 16 iii 29.

**adū E** s.; (a type of headgear); syn. list.\*

*na-ap-sa-mu*, *na-piš-tum*, *na-du-u*, *a-du-u*(var. -ú), *a-ru-u* = *ku-lu-lu* Malku VI 135ff., also An VII 219ff.

**adū F** s.; (mng. uncert.); syn. list.\*

*a-du-u* = *ed-d[e-tu]?* CT 18 4 K.4375 r. i 24.

For context, see *adūpi*.

\*\***adū IV** (AHw. 14a) to be read *a-ši(!)-a-am*, see *ašù*.

**adū** see *adusšu* and *edū* s.

\*\***âdu** (AHw. 14a) see *šu'ûdu*; the refs. *i'ad* Tn.-Epic vi 25, *i'ida* AOB 1 40:13, are similar to those cited *idû* mng. 8a.

**aduda'illu** see *adudillu*.

**adudillu** (*aduda'illu*) s.; (a mantis grasshopper); SB.\*

*buru<sub>5</sub>.ma.sù.ud.ra* (vars. *buru<sub>5</sub>.sù.ud.da*, *buru<sub>5</sub>.sù.ud.ri*) = *a-du-dil*(var. -di)-*lum*(var. -lu) Hh. XIV 242; *buru<sub>5</sub>.sù.ud.ri* = *a-du-di-lu* = [el-[*ri-bu* EN.ME.LI] Hg. B III 5 in MSL 8/2 46.

*buru<sub>5</sub>.še-eš-lam*<sup>EN.ME.LI</sup> : *BURU<sub>5</sub>a-du-di-lu*, *buru<sub>5</sub>.EN.ME.LI.a.šà.ga* : *BURU<sub>5</sub>mārat rē'i* MSL 8/2 57: 199f. (Uruanna).

*a-du-da-i-la ina ì.NUN tas[âk]* you bray an a.-mantis in ghee AMT 23,10:11.

Landsberger Fauna 124; Ebeling, MAOG 10/2 62; Langdon, RA 29 121.

**adūgu** (*atūgu*) s.; kiln; SB\*; Sum. Iw.

[*udun*] = [*a*]-*du-gu* (var. [*x*]-*tu-gu*), *udun*. ŠIM×GAR = MIN [*bap-pi-ri*] (var. omits), *udun*. BARÁ.MUNU<sub>5</sub> = MIN [*ti-ta-pi*] (var. [*t*]*i-ta-a-pi*) Hh. X 358ff. in MSL 7 p. 96.

*ina a-tu-gi tesekkir* you dry (the 18 plants) in a kiln KAR 157 r. 18.

See *utūnu* (*atūnu*).

**adukul** (*aduku* or *adugu*) adv.; now(?) ; Bogh.\* (in texts from Egypt only).

**adūpi**

a) wr. *adukul*: *ù a-du-ku-ul RN ... itepuš ina rikilti muhhi tuppi ša kaspi qadu RN<sub>2</sub>* and now Ramses has made a treaty with Hattušili (inscribed) on a silver tablet KBo 1 7:13, see Weidner, BoSt 9 p. 114; *a-mur a-du-ku-ul abuka ul-t[e-bil] ... šubilita ana qāti PN* see now, your father has sent (me) a gift through PN KUB 4 95 r. 3; *u a-mur a-du-ku-ul anāku attadin ana alāki mār šipri* and see now I have given permission for the messenger to leave KUB 3 34:4; [... *a]-du(!)-ku-ul anāku altemi* now I have heard KUB 3 67 r. 9.

b) wr. *aduku* or *adugu*: *a-mur a-du-ku as-ṣa-[...]* see now, I have taken [over the kingship?] KUB 3 69 r. 10; *a-du-gu at-ta* now you ibid. 40:6, cf. *u a-du-ku at-ta* [...] ibid. 27:12; *a-[dul-ku* (possibly *a-fnal(!)-ku*) *mātāte elteq[i] ...]* now I have taken the countries KBo 1 22:7, see Edel, ZA 49 206.

The frequent use of *amur* “behold!” before *adukul* excludes the interpretation “behold!” and the use at the very beginning of the treaty texts suggests a mng. akin to that of *šanītamma* in Mari, EA and Bogh. where it serves to introduce either a new topic or, after the salutatory clauses, an entire letter. It seems unlikely that scribes trained in Egypt to write Akkadian would use a word of non-Egyptian and non-Semitic provenience in letters and official documents. Though no suggestion for an etymology can be offered, the phrase may be of Egyptian origin.

**adumatu** see *adamatu* A.

**adumātu** see *adamātu*.

**adumu** see *adamu* B.

**adunakanni** see *adi* A mng. 2g-4'.

**adūpi** s.; (mng. uncert.); lex.\*; foreign word(?).

*a-du-u-pi* = *ši[M ...]*, *a-du-u-pi* = *ši[M ...]*, *a-du-u* = *ed-d[e-tu]*, *na-ma-rum* = *ha(!)-ru-[bu]* (restorations uncert.) CT 18 4 K.4375 r. i 22f.

If the restorations *eddetu* and *harūbu* are correct, the *a*-plant is probably related to the boxthorn or the carob which share a common logogram, GIŠ.Ú.GÍR, see *eddetu*.

**adurtu**

**adurtu** s.; rural settlements; syn. list.\*  
 na-maš-šu-ú, a-du-ur-tum = URU.DIL.DIL CT 18  
 10 iii 53.

Hardly to be connected with the Sumerian loan word *edurû* (*adurû*), q.v. See also *adur dadmē* = *gimir ălāni* cited *dadmū* lex. section.  
 (Edzard, ZA 54 263.)

**aduru** s.; (a synonym for mirror); syn. list.\*  
 a-du-rum = na-ma-rum An VII 93.

The mng. mirror is suggested by the context in which *aduru* appears in the quoted synonym list which has *mu-ša-lum*, *muš-šu-lum*, *nam-kur i-ni*, *si-mat pa-ni* = *na-ma-ru* in lines 95ff.

**adurû** see *edurû*.

\***adūru** (*hadūru*) adj.; overcast; OB lex.\*; cf. *adāru* A.

[u<sub>4</sub> ...] = u<sub>4</sub>-mu-um e-bu-um (see *ibbû*), [u<sub>4</sub>]-mu-um aggum, [u<sub>4</sub>]-mu-um] ḥa-a-du-rum, [UD-mu]-um ezi-zu(!) Kagal G 32ff.

**aduššu** (*adû*) s.; (a synonym for wall); SB.  
 a-du-uš-šu (var. a-du-ú) = du-u-ru wall Malku I 239, var. from 239a.

<sup>d</sup>Ninurta-mukin-temen-a-du-uš-ši-ana-labār-ūmē-rūqûte šalbūšu its (Dûr-Šarrukin's) outer wall (is called) Ninurta-Keeps-the-Foundation-of-the-Wall-Firm-Forever Lyon Sar. 11:71.

In a NB dupl. of Malku, *aduššu* is replaced by *adû*.

**aeu** (leather bearing of a pivot stone, Hh. XI 146) see *eau*.

**agâ** (*aga'a*, *agaja*, *aga'i*) demonstrative pron.; that, this; NB, LB; *agâ* for both masc. and fem., sing. and pl., rarely *agât* (*agâta*, *agâti*) for fem. sing. and fem. pl., see usage d; mostly wr. *a-ga-a* (*a-ga-i* ABL 291:6, *a-ga'-i* CT 22 182:11, *a-ga-a'-i* CT 22 39:5, *a-ga-a'-i* ABL 291:16, *a-ga-a<sub>4</sub>* YOS 3 48:5 and 9, *a-ga-a-ia* YOS 3 26:5, *a-ga-ia* ABL 281:26), *a-ga* ABL 530 r. 3' and VAB 3 21 § 14:27; cf. *a*, *agannû*, *agâšû*.

a) used in apposition to a substantive — 1' after the substantive: ERÍN.MEŠ *a-ga-a ul ina māt Akkadi šunu* these men are not in Babylonia BIN 1 36:43, cf. ERÍN.MEŠ *a-ga-a luzzumûtu* ABL 462 r. 9, also ABL 1010 r. 1; *ana LÚ.ŠID egléti a-ga'-i niddin* CT 22 191:31;

**agâ**

*šipirēti a-ga-a* these messages ABL 266 r. 15 and 17; *mār šipri ša šarri bēlīja ... ana muhhi dibbī a-ga-a ... liššapirma* let a messenger of the king, my lord, be sent in these matters ABL 1286:12, cf. ibid. r. 11f., cf. also *šipirti a-ga-a ... nišpura* ABL 774 r. 24; *kī šarru ... harāšu ša dibbī a-ga-a šebū* as the king desires clarification of these matters ABL 266 r. 10; *bikītu a-ga-a ša* MN this mourning of the month Arahsamnu ABL 518:6; *dibbī ša šāri ša la ahu a-ga-a idbabak-kunūši* the empty words which this false brother has been telling you ABL 301:4; *attalū a-ga-a la ina muhhi šarri bēlīja u mātišu šū* this eclipse does not concern the king, my lord, nor his country ABL 895 r. 8; *mīnamma ša la šangī bīti karāna a-ga-a taqattap* how can you pick these grapes without the permission of the head of the temple? BIN 1 94:25; *bīt a-ga-a RN ... šū itepussu* Darius himself built this palace VAB 3 115b:2 (Xerxes Pd), cf. *amēlūtu a-ga-a* ibid. 117c:6 (XE), *ina māt Parsu a-ga'-i* ibid. 109a:13 (Xerxes Pg); note the contrast of *a-ha-na-a a-ga-a* this side VAB 3 85:17, with *a-hu-ul-la-a a ul-li-i* that side ibid. 9; PN *a-ga-a ana* PN<sub>2</sub> *išmūma* the said PN listened to PN<sub>2</sub> VAS 15 31:12, *ina ūmu ša* PN *a-ga'-a sebū* whenever the said PN wants (he may demolish the wall) VAS 15 35:9, and passim, also PN *a-ga-a A šá* PN<sub>2</sub> TCL 13 243:10, 12 and 17f. (all LB); *adi muhhi ūmu a-ga-a šarru bēlīja urtabbanni* the king, my lord, has raised me until this very day ABL 499:7; DN DN<sub>2</sub> *lu idū kī ūmu a-ga-a šipirtu altapparak-kunūtu(!)* indeed Bēl and Nabû know that on that very day I wrote you a letter CT 22 21:6; *mīnamma ūmu a-ga-a tašapparu* why do you send a message this day? YOS 3 92:28; *alla ana ūmu a-ga-a* PN *bēlī la umas̄ar* my lord must not leave PN in the lurch, especially not on this day BIN 1 18:31; *araḥ UD-mu.ME a-ga-a* PN *dullašunu ul ipus* for this full month PN has not done their work CT 22 174:24; ITI *Ajaru a-ga-a šarru bēlāni emūqu ana kapdu lišpurannāšima* the king, our lord, should send us troops quickly, this very month of Ajaru ABL 1089 r. 2; 7 MU.MEŠ *a-ga sibti lemnu šabtāku* these seven years I

## agâ

have been held in harsh imprisonment ABL 530 r. 3'; *ultu* 10 MU.AN.NA.MEŠ *a-[gal-a ultu* UGU ša ana bēlja āmuru (it is) now ten years since I have seen my lord TCL 9 138:19; 13 MU.MEŠ *a-ga-a* GIŠ *hummuṭu* ... *nizzaqap* it is now 13 years since we planted the early-bearing palm trees YOS 3 200:5, cf. ša 3 MU.AN.NA.MEŠ *a-ga-a* for these three years ABL 1120 r. 5; 5 ITI.MEŠ *a-ga-a pan tēmi ša šarri* ... *addaggal* I have been waiting these five months for an order from the king ABL 698:6, cf. PN šū 30 šanāti *a-ga-a ultu* <sup>f</sup>PN<sub>2</sub> *iħuzu* it is (now) thirty years since this PN married PN<sub>2</sub> ABL 846 r. 5, also *ina* 8 šanāti *a-ga-a itti* <sup>f</sup>PN *tahsusa* ABL 527:9, 2-ta šanāti *a-ga-a marsāk* BIN 1 83:20; [...] UD.15.KAM *a-ga-a* <sup>d</sup>*Sin itti* <sup>d</sup>*Šamaš [innamir]* on this 15th day [of MN] moon and sun were in opposition ABL 1237 r. 6, cf. Thompson Rep. 272 r. 10; *u ilāni ša bēl šarrāni bēlja šunuma lu idū kī tuppi u tuppi a-ga-a* 2 GIŠ *ħallimānu* ... *la ašpura* the gods of the king, my lord, know (I swear) that during that period I sent two rafts ABL 462:10.

**2'** before the substantive: LÚ.A.KIN.MEŠ-ia *a-ta-<a>* *a-ga-a* MU.AN.NA.MEŠ *ki-lu-u* why (Assyrianism) are my envoys detained all these years? ABL 1380 r. 7; *enna* 9 *a-ga-a* ITI.MEŠ ... *amatka ul ašme* now I have not heard a word from you for these nine months ibid. 24; *a-ga-a mašartašu usur* do this duty for him! YOS 3 161:19, cf. *a-ga-a bēl mašaratē* PN *ina libbi la inaššuru* ABL 1278 r. 7 (NA, with Babylonianisms); *a-ga-a<sub>4</sub>* *qabû ša akanna taqba'* *umma* that what you have said here is as follows YOS 3 48:5; *u a-ga-a šadû tēmu* [*iš*]takan ana epēš *panišu* and he gave instructions to prepare the surface of this rock (for the inscription) VAB 3 119:20 (Xerxes); *a-ga-a gab-bi ina puluhti ša* LÚ *emūqu ša bēl šarrāni bēlja* all these (lands) are in fear of the army of the lord of kings, my lord ABL 281:16, cf. *muħħi a-ga-a gab-bi* ABL 792:11, also CT 22 49:16; *ana libbi a-ga-a gabbu* ABL 1380 r. 11; *a-ga-a gab-bi ša epšu* all this which has been done VAB 3 91:30 (Dar.).

**b)** independent use: *a-ga-<sup>2</sup>-i šū ša ina qātē* PN *tašpur* this is what you wrote through PN ABL 1380:3, cf. *a-ga-a išpura* BIN 1

## agâ

75:8; *a-ga-a ša tēma aškunkunūši* this is what I ordered you BIN 1 62:7, cf. *a-ga-a ša aqabbakkunūšu* YOS 3 33:25, also *a-ga-a ša ana bēlja niq[bū]* TCL 9 69:6; *a-ga-a ia kī abħūtu u bēl tħabtū* is this like brotherhood and friendship? YOS 3 26:5; *a-ga-a lu tħabtī ša bēlja ina muħħija* may these be my lord's acts of kindness towards me! YOS 3 16:15, cf. *a-ga-a lu ḥa-pat-ka* CT 22 52:14, *a-ga-a lu tħabtu ša abħejja ippušunu* ibid. 155:20; *a-ga-<sup>2</sup>a anāku ana DN ēriš* that is what I have asked from Ahuramazda Herzfeld API p. 31:49 (Xerxes Ph), cf. *a-ga-<sup>2</sup>a ša anāku ēpuš* ibid. p. 30:36; *ul a-ga-ia amat ša* ... *aqbakkunūšu* this is not what I said to you ABL 281:26; *a-ga-a* PN *magušu ša iprušu* this is (the picture of) the Magus Gautama who falsely claimed: (I am Bardiya, son of Cyrus) VAB 3 77 b:2, and passim in this text (Dar.); *anāku idē a-ga-a mannu u a-ga-a mannu* can I know who is this and who is that? ABL 287 r. 13; *lum-mur a-ga-a šū u RN* ABL 290 r. 1; *a-ga-a lu ši-ri-ik-ka ana* <sup>d</sup>*Šamaš* he really is an oblate of DN TCL 9 131:24; *ul tagabbā umma ina alākija a-ga-a ašapparkiš* do not say to me, "When I come, I will send you that one (i.e., that girl)" CT 22 224:19.

**c)** in specific phrases — **1'** (a)*kī agā:* *a-ki-i a-ga-a šupraššu umma* write him the following ABL 517:5 (NB); *maššartā ina libbi ki-i a-ga-a i-ma-aṣ-ṣur* in this way will you(?) do my service AAA 20 pl. 100 No. 106:27 (let. of Asb., translit. only); *minū ki-i a-ga-a* LÚ GAL.APIN *ša dulla la immar u tamirātišu la immar* what sort of chief farm bailiff is that who does not keep an eye on his work and on the swamp territories he is responsible for? YOS 3 84:5.

**2'** *alla agā:* ERÍN.MEŠ-ia *attūnu al-la a-ga-a šar māt Aššur ana muħħikunu ul <i>-sal-lat* you are my people, and nobody but the king of Assyria has power over you ABL 1114 r. 1; *jānū al-la a-ga-a ana muħħi utṭati la ta-áš-parra-ni* if that is not the case, you need not write to me regarding the matter of the barley CT 22 11:27, cf. *alla a-ga-a* ... *la tanandinu* YOS 3 55:17; *alla a-ga-a<sub>4</sub>* LÚ. ERÍN.MEŠ *maṭūtu ul tammar* you will not find any other missing men but those YOS 3 48:9.

**agâ**

3' *libbû agâ: ammêni šâbê a-ga-nu-tú ... lib-bu a-ga-a ippušunâšu* why do these people treat us in this way? ABL 1215 r. 12; *abuka ... lib-bu-ú a-ga-a iqabbi* your father used to say as follows ABL 958 r. 14; *ul idî kî lib-bu-ú a-ga-a takušša'* I didn't realize that you would be so late (and could not see my messenger) YOS 3 22:25; *ul lib-bu-ú a-ga-i têmu aškunka* this is not what I ordered you (to do) ABL 291:6; *lib-bu-ú a-ga-a' têtepuš u šala idû akkâ'i ippuš* you have acted like this—how would someone act who is not familiar (with the respect due to me)? ibid. 16, cf. ABL 269 r. 4, YOS 7 128:19, BIN 1 25:38 and 80:10.

4' *enna agâ: en-na a-ga-a nišî ul qipunâši* now the people there no longer trust us BIN 1 49:11, cf. YOS 3 106:28 and 32, BOR 4 132:14, BRM 1 88:7, BRM 2 39:6; see also *ingâ* adv.

5' *mala agâ ūmu: ma-la a-ga-a u<sub>4</sub>-mu ina la-ma-ti-iá anâku ūmu namru ul āmur* (living) as I am up to now, without position, I have not experienced a single happy day ABL 451:8; *ša ma-la a-ga-a u<sub>4</sub>-mu šipartija la tâmuru dullu ina muhhiya dannu* though up to now you have taken no notice of my messages, the work is too hard for me BIN 1 74:6, cf. ibid. 18:6, YOS 3 154:15.

6' *ana agâ, ina (muhhi) agâ: šarru bêlî ana a-ga-a la iheṭti* let the king, my lord, make no mistake in this matter ABL 846 r. 11; *ina a-ga-a ammarka* for this reason I am late TCL 9 84:10, cf. *ina muhhi a-ga-a šû* ABL 1198:14.

7' *ultu agâ: ul-tu a-ga-a ša bêlî illiku sâbê halqûtu kî alțuru ana bêlija attadin* ever since my lord left, I have made a list of the runaways and given (it) to my lord YOS 3 190:6; PN *tamkar Têmaja ul-tu a-ga-a ana pan šar Bâbili illak* PN, the merchant from Têma, is going from here to the king of Babylon ABL 1404:5 (NB), cf. ibid. 9, cf. (in broken context) ABL 755 r. 14, cf. also *ultu bît a-ga-a* ABL 716 r. 21.

d) *agât* (fem.): *u enna DÙG.HI.A a-ga-ti rabî[ti] ša šarru bêlija ipušma* and now all that great kindness which the king, my lord, granted ABL 521:9, cf. *u kittu urkitu a-ga-at*

[ša] *têpušu* ABL 539:10, *amât a-ga-ti ina muhhiya ašakkan* AAA 20 pl. 100 No. 106 r. 16

**agâgu**

(let. of Asb.); *ina šiparti a-ga-a-ti* UET 4 186:18; *ša harrâni a-ga-at* ABL 539 r. 5, but *harrânu a-ga-a* CT 22 188:6; *qaqqara a-ga-ta rabîtu* this great land VAB 3 117c:17, *qaqqari a-ga-a-ta rabîtu* ibid. 113c:7, but *qaqqar a-ga-a rapšatu* ibid. 85:5; *šarrûtu a-ga-ta* ibid. 17:18, and passim in the Achaem. inscrs.

von Soden, ZA 40 198 and n. 2.

**aga'a** see *agâ*.

**agabbu** see *akabbu*.

**agadibbu** (*gadibbu*) s.; (a hand seeder-plow); lex.\*; Sum. *lw*.

*giš.apin.lú.gí.dá = a-ga-di-ib-bu* (var. *a-ga-di-[bu]*) Hh. V 134; *giš.apin.zu.zu, giš.apin.zu = tal-mi-du* learner's plow, *giš.apin.šu = a-ga-di-ib-bu* (var. *ga-di-b[u]*) ibid. 114ff., var. from LTBA 1 15 r. 10.

*a.ša ki.in.gar ù.bí.in.búr giš.šu.ni[m].gí.dá.ta ba.an.uru<sub>4</sub><sup>ru.e</sup> : eqla uštenerrišma ina a-ga-di-ib-bi irrîš* after he has cultivated the field thoroughly, he drills (it) with the hand seeder-plow Ai. IV ii 29.

(Christian, OLZ 1921 77.)

**agâgu** v.; to be angry, to flare up in anger; from OB on; I *īgug—iggag* (pl. *i-gu-gu* Lambert BWL 114:58, SB)—stative *agug* BHT pl. 8 iv 5, Gössmann Era V 57 (var.), and *agig* SBH p. 61 r. 8, I/3 (LB only), II (stative only), IV (inf. only); cf. *aggiš, aggu, nuggâtu, uggatu, uggiš, uggu*.

*i-ib fîb = a-[g]a-[gu]* Idu I 98; [ib].ba = *nu-ug-ga-tum, a-ga-gu* Lanu F i 14f.; ib = *a-ga-gu, šâ.íb.bá*; *ba = na-an-gu-gu, šâ.íb.ba*.AG+A = *a-ga-mu* Antagal VIII 214ff.; *šâ.íb.[ba] = [na]-a[n]-gu-gu* Nabnitu X 12; *HAR<sup>ur</sup>-gu-KÚ = lib-ba-tum, ÁBx Šâ.bal = uz-za-tum, šâ.íb.ba = na-an-gu*(text -na)-gu Erimhuš V 176ff.; [su-ú] SU = *a-ga-gu* A II/8 A iv 16'.

*ib.ba.bi.ta šúr.ra.bi.ta : ana a-ga-gi-šû ana ezêzišû* when he became wrathful, when he became angry 4R 28 No. 2:15f.; [e].ri.zu.še ib.ba.bi ki.bi silim.ma.ab : *ana ardiki ša ta-gu-gi silme ittišu* make peace with your slave over whom you became furious ASKT p. 123:20f.; ib.ba : *a-gi-ig* SBH p. 61 r. 7f.; *mir.ra.a.ni.ta dingir.ki.b[ala.ke<sub>x</sub>(KID).ne ...] : ina a-ga-gi-šû DINGIR. MEŠ mât n[ukurti ...]* when he becomes furious, the gods of the rebellious lands [...] Angim I 48.

TU<sub>4</sub> = *a-ga-gu* STC 2 pl. 56 i 14 (En. el. Comm. to *aggiš* En. el. VII 12).

a) *agâgu — 1'* said of gods: *imla libbâtiša Ea šâsim i-gu-ug* he became full of anger

**agāgu**

against her, Ea became furious with her VAS 10 214 iv 21, cf. (in fragm. context) *i-gu-ug* RA 15 178 iii 11 (both OB Agušaja); <sup>d</sup>*Nudim-mud i-gug-ma* LKA 146:5; *ig-ga-ag-ma* <sup>d</sup>EN *uhallaq ešrētu* DN is angry, he wants to destroy the sanctuaries STC 2 pl. 68:21, cf. *i-gu-ug-ma uh-tal-liq eš-[re-e-tum]* BM 45657 r. iv 7 (courtesy W. G. Lambert); *utnenka bēlu šitruhu ezzu linūh libbuk ša e-gu-gu lipšah kabat[tuk]* I beseech you, majestic lord, may your angry heart become calm, may your mood which has become furious be appeased Craig ABRT 1 31 r. 20; *w'a niši ša Irra a-gu-ši-na-ti* woe to the people with whom Irra is angry Gössmann Era III 30, cf. *libbi a-gu-ug-ma* ibid. V 7; *ilū rabūti i-gu-gu-ma inessū atmānšun ul irrubu ana kiššišun* the great gods will become angry and keep away from their abodes, they will not enter their shrines Lambert BWL 114:58 (Fürstenspiegel); *i-gu-ug-ma illil ilāni* <sup>d</sup>*Marduk* Borger Esarh. 13 Ep. 5a:34, cf. *bēlu rabū* <sup>d</sup>*Marduk i-gu-ug* ibid. Ep. 5 c 12, King Chron. 2 8:20; *ag-gat* <sup>d</sup>*Ištar Aššuritu* the Assyrian Ištar was furious Streck Asb. 182:40; *illil ilāni ezzīš i-gu-ug-m[a ...]* 5R 35:9, see VAB 3 2 (Cyr.); note the parallelism *ša iziza ... ša i-gu-ga* BMS 6 r. 89, 7:27; note also the special connotation of the “raging” of Irra: in any house in which this tablet is deposited <sup>d</sup>*Ir-ra lu a-gu-ug-ma* (vars. *a-gug-[ma]*, *li-gug-ma*) *lisgišu* DINGIR 7.BI ... *šalimtu šak-nassu* safety is established even if Irra rages and the Seven Gods kill Gössmann Era V 57, also ibid. 40, var. from Iraq 24 124.

2' said of human beings: *libbi e*(var. *i*)-*gug-ma* (var. *i-gu-ug-ma*) *iššaruḥ kabattī* my heart became angry, my mood furious Streck Asb. 8 i 64, also *libbi i-gug-ma iššariḥ kabattī* Borger Esarh. 47 ii 51; *a-gu-ug* LU[GAL] BHT pl. 8 iv 5 (Nbn. Verse Account); *ul mamma ša i-ga-a-gu anaku u kī a-ta-ag-[ga]-a-ga ina libbija ukalla* I am not one to become angry (easily), and even when I have become angry, I keep control of myself (lit. I keep it in me) Herzfeld API p. 6:9 (Dar. Nb); note *Ištar agan-ni sab-ba-sa-a tirra* O Ištar, he (my lover) is angry with me, return the sulker to me RA 18 25 ii 15 (SB rel.).

**agallu**

**b)** I/2 (only stative attested): *Aššur ... ša ana māti ašar e-ta-gu [ma-r]u-uš-tu šaknatu šuspuṇu abūbiš* Aššur from whom evil and devastation like (that done by) the flood is in store for any country against which he is angry OECT 6 pl. 2 K.8664:6 (coll.); *ki íb.ba.bi: a-šar i-tag-ga*(var. *-gu*) wherever he rages BIN 2 22:39f., see AAA 22 78.

**c)** *uggugu* (only stative attested): *ašriš Ti'amat ša ug-gu-gat panuššu iškun* he (Marduk) went in the direction of Tiamat, who was fuming with rage En. el. IV 60, cf. the parallel *eli RN šar Elamti ša ug-gu-ga-at panušša taškun* she (Ištar) went against Teumman, king of Elam against whom she was angry Streck Asb. 118 v 76; *ug-gu-gat ēdiššiša* (referring to Tiamat) En. el. I 43; when Ištar heard this <sup>d</sup>*Ištar ug-gu-gat-ma* Ištar became furious Gilg. VI 81.

**d)** *nangugu* (only inf. attested): see lex. section.

The reference *le-e-gu-ug* LKA 102 r. 11 on which a meaning “to be sexually excited” has previously been based, should be emended to *li-im*(text -*e*)-*gu-ug* on the basis of *lim-gu-ug* in KAR 70 r. 11 and taken as belonging to *magāgu* “to become stiff.” On the other hand *i-tam-gu-ug* KAR 69 r. 6, and *ug-ga* LKA 99c:3', 7' and LKA 102:1, of the related *ša.zi.ga*-texts, seem to belong to *nagāgu* “to roar.”

Landsberger, ZA 37 86 n. 1 (Ebeling, MAOG 1/1 44).

**aga'i** see *agā*.

**agaja** see *agā*.

**agakku** s.; muddy water; lex.\*; Sum. *lw.*

*a.gā* = *a-ga-ku-um*, *a.GÚG* = *ú-gu-up-pu-um* Kagal E Part 1:8f.

Since *a.GÚG* = *uguppu* means “water that has been stirred up,” *agakku* may be taken as “water that looks like milk,” referring to the color of the water when the sandy mud is stirred up.

**agallatillū** see *agannutillū*.

**agallu** see *agālu* A.

**agālu A**

**agālu A** (*agallu*) s.; (an equid); OAk., Bogh., SB; wr. syll. and ANŠE.Ù (Ù Labat TDP 194:48).

anše = *i-me-ri*, anše<sup>du-ú-sa-Ù</sup> = *a-ga-lu*(var. -l[um]) (followed by *parū*, *damdammu*, *kudānu*) Hh. XIII 354f.; anše<sup>du-su-Ù</sup> = *a-ga-lu* = [...] Hg. A II 246 in MSL 8/1 p. 54; ANŠE.Ù = *a-ga-lum*, ANŠE.PI.RIG = *ni-is-qum* Proto-Diri 429f.; si-i Ù = *a-ga-lum* Diri II 131; <sup>s[1]</sup>[Ù] = [*a-ga-lu*] (in group with *nisqu*) Antagal F 44; [du-s]i-i ANŠE.Ù = *a-[ga-a]-lu* Sa Voc. N 28'.

ANŠE.Ù.a.na.me.en ANŠE.MUL.šè ab.lal.e : *a-ga-la-ku-[ma]* *ana paré şandā[ku]* although I am an *a.*, I am harnessed with a mule Lambert BWL 242 iii 25.

[*ha*]-ra-du = *sir-ri-mu*, [*ha*]-ma-ru = *i-me-ru*, [*pa*]-ra-ḥu = *a-ga-lum* Malku V 39ff.; *a-ga-lu* = *i-me-ru*n IZbu Comm. 492; *ti-ri-šu a-ga-lim* : *ú-ka-pu* pack-saddle Uruanna III 551.

*kussī* ANŠE.Ù *şa t̄di išarim teppuš ina muhhi* ANŠE.Ù «*şalam andunāni*» *tašakkan* you make an *agalu*-saddle out of ordinary clay, and you put it on the *a.*-(figurine) ZA 45 200 i 7f. (Bogh. rit.); 2 ANŠE.HI.A *surrudu* [s]a *ina pan* ANŠE.Ù *illakū* the two pack asses which go in front of the *a.* ibid. 16, cf. *salam andunāni sha* ANŠE.Ù *rakbu* ibid. 23, note (replaced by *imēru*) ANŠE *şa şalam andunāni rakbu* ibid. iii 25; *şa kīma a-ga-al-li surrudi bašāma* [...] he who [carries?] a sack like a loaded *a.* [is entrusted to you, Nabû] STT 71:36; *sugullāt sisē rapšāti paré a-ga-le.MEŠ* ... *utirra* I brought back (as booty from Nairi) large herds of horses, mules and *a.-s* AKA 69 v 6 (Tigl. I), cf. *alpē* ANŠE.*a-ga-le.MEŠ* ... *am̄bur* KAH 2 84:118 (Adn. II); *alpēšunu* *šeňšunu* *sīsē* *paré a-ga-le ana la mēni ašlula* I took as booty their cattle, sheep, horses, mules, and *a.-s* in countless number 3R 8 ii 65, cf. *narkabātišu pithallūšu sisēšu paréšu a-ga-le* ... *uterra* ibid. 51 (Shalm. III); *ana* ... *paqādi mūr nisqi paré a-ga-le ibili* ... *kisallaša* ... *ušrabi* I enlarged its (the palace's) courtyard in order to review war horses, mules, *a.-s* (and) dromedaries OIP 2 130 vi 66 (Senn.); *[att]a u a-ga-li tazabbila tupš[ikk]u* but you (the ox) and the *a.*, you have to perform forced labor Lambert BWL 180:11 (SB fable), cf. *a-ga-lu annit[a]* [*ina* *šeňšu*] *aggiš ilsīm[a ...]* upon hearing this the *a.* cried out furiously ibid. 210 r. 6, also Rm. 618:7 in Bezold Cat. p. 1627 (SB cat.), see Lam-

**agāmi**

bert BWL 210; *şumma sinništu ulidma panūšu kīma pani* ANŠE.Ù if a woman gives birth, and its (the child's) face is like the face of an *a.* CT 27 15 r. 12, dupl. ibid. 10:19 (SB Izbu), cf. *şumma qaqqad a-ga-lim şakin* Kraus Texte 17:9 (= CT 28 10 K.9222); *a-ga-lu-ú rabūti* (in fragm. context corresponding to the *kudānī* GAL.MEŠ Gilg. VI 1 12) KUB 4 12 r.(!) 8 (Gilg.); *sīg* Ù *GI₆* hair from a black *a.* Labat TDP 194: 48. Note as personal name: *A-ga-la* Iraq 5 177 No. 30:7 (Ur III), *'A-ga-lum* HSS 10 188 v 2, and passim (OAKK.).

For the identification of the equid *agālu*, one will have to differentiate the early from the late references. The references up to the Ur III period designate with *anše.libir* (wr. *IGI+ŠÈ*) a domesticated equid which is frequently mentioned (male, female and young animals) and used as a draft animal before plows and wagons (for refs., see Gelb OAIC 245ff.). It is therefore possible that an early type of horse was meant as against the one later called *anše.kur.ra* (*sīsū*). In the reference to *agālu* (also wr. ANŠE.Ù) in literary texts, the animal is certainly not the horse but an equid used as an animal of traction (before the chariot, cf. Lambert BWL 242) as well as to carry humans (see ZA 45 200) and sacks (STT 71 and Uruanna III 551). In the booty lists the *agālu* appears after the mule (*parū*) and could refer to a special breed of donkey (see also the synonym lists) or to a hybrid (see Hh. XIII 354ff. where it is listed between the donkey and the hybrids).

Landsberger, ZA 41 224f., AfO 10 159 n. 82, JNES 8 295 n. 150; G. Meier, ZA 45 211; Salonen Hippologica 67ff.; Potratz Das Pferd in der Frühzeit 32ff.; Gelb OAIC 245ff.

**agālu B** s.; (an official); lex.\*

*u₄.di* = *ut-tu*(text -*ku*)-[*u*], *a-ga-lu*, *u₄.di.gal* = *şu-lu* Lu IV 111f.

Preceded by *mēzū* (Sum. *lú.kaš.sur.ra*, *a.šām*, *nū.sag*) “beermaker”. The context requires a temple office. For *u₄(GIŠGAL).di*, see Falkenstein Gerichtsurkunden p. 52.

**agāmi** adv.; today; EA\*; WSem. word.

*a-ga-mi tu-ma-al şa-al-şa-mi ma-a[n]-g[a]-am-mi* all the time (lit. today, yesterday, the

**agammu**

day before) it (the city of Byblos) is in fear  
RA 19 102:13 (let. of Rib-Addi).

**agammu** s.; marsh; OB, Elam, SB; Sum.  
lw.(?).

a-ga-am A×BAD = a-gam(var.-ga-am)-mu Ea I 11,  
also S<sup>b</sup> I 3; u-mah<sup>l</sup> LAGAB×U+A = mi-i<sup>h</sup>-su, a-gam-mu  
A I/2:222f.

a) in gen.: eglum ša PN ita a-ga-a[m]-mi  
isqāt PN<sub>2</sub> the field which PN (works),  
bordering on the marsh, is the share of PN<sub>2</sub>  
MDP 23 170:9, cf. a field *ina A-ga-mu-um*  
UCP 10 201 No. 1:2, SAG *A-ga-mu-um* ibid. 9  
(OB Ishchali); *ana šupšuhi alakti mē šunūti* íD  
*a-gam-mu ušabšima šušu qerebša astil* in order  
to ease the flow of that water, I created a  
swamp and planted a canebrake in it OIP 2  
115 viii 47 (Senn.); *qanī apparāti ša qereb* íD  
*a-gam-me akšitma* I cut the reeds which were  
in that swamp ibid. 61.

b) referring to the marshland in southern  
Babylonia: I followed Merodachbaladan to  
Guzummani *mundahšija ana qereb* íD *a-gam-*  
*me u apparāte uma'irma* 5 ūmē i-pa-ru-nim-  
*ma ul innamir ašaršu* I sent my warriors into  
the marsh and swamps and they kept hunting  
(him) for five days, but his (hiding) place  
could not be found OIP 2 56:10, cf. ibid. 6, also  
ibid. 52:34; (in the campaign against Bit-  
Jakin) ša RN LÚ *Kaldaja ašib qereb* íD *a-gam-*  
*me ... aštakan abiktašu* I accomplished the  
defeat of RN, the Chaldean, who lives among  
the marshes ibid. 34 iii 53, cf. ibid. 71:33; *ultu*  
*Bit-Jakin qereb* íD *a-gam-me u apparāte*  
*ušēšamma* I brought (booty) out from GN  
(which lies) amidst the marshes and swamps  
ibid. 35 iii 68, cf. ibid. 71:36; *halqu munnabtu*  
*amir damē habbilu sēruššu ip̄huruma qereb* íD  
*a-gam-me ūriduma ušabšu sīhu* runaways,  
fugitives, murderers, criminals assembled  
about him (Merodachbaladan), went down  
into the marshes, and started a revolt ibid. 42  
v 23; (representation of Sennacherib when)  
*šallat* íD *a-gam-me ša URU Sahrīti maḥaršu*  
*ētiq* the booty from the marsh of GN passed  
in review before him ibid. 157 No. 30:2 (all  
Senn.); [ša ina x] *bēru qaqqaru qereb a-gam-*  
*me GI apparāti šitkunu šubtu* (the Gambulean)  
who dwells in the marshes and the swamps

**agannu**

[twelve] double hours away (replacing *ina*  
*mē u GI apparāti* p. 52 iii 72f.) Borger Esarh.  
110 § 71:13.

For *a-ga-am-ma* En. el. I 108, see *agū* B, for  
2R 47:11, see *akāmu*.

**agāmu** v.; to be angry; lex.\*; cf. *igimtu*,  
*tēgimtu*, *uggumu* adj.

íb = *a-ga-gu*, šà.íb.ba = *na-an-gu-gu*, šà.íb.ba.  
AG+A = *a-ga-mu* Antagal VIII 214ff.

**agāmu** see *akāmu* A.

**agana** interj.; well now! now then!; OB,  
Mari; cf. *gana*.

*a-ga-na* ša GAL.NI.MEŠ ša *imtanaḥharuninni*  
*suluppišunu lūmur* well now! I would like to  
see the dates of the *šandanakku*-officials who  
have appealed to me repeatedly VAS 16 118:8;  
obscure: *a-ga-na* PN ša *šabtu li-ip-pu-šu-ú*  
BIN 7 50:23, *a-ga-na* *ina itinnī ša* ... É  
*papāham is-sí-ru* CT 6 27a:13, cf. (in broken  
context) UCP 9 339 No. 14:19 (all OB letters); *a-*  
*ga-na* LÚ *mu-te-e* ša *sinništīm* ši *lillikamma*  
now then! let this woman's husband come  
ARM 5 8:13, cf. *a-ga-na* [...] *sunniq* ARM 2  
18:25; *a-ga-n[a]* [š]arrum ša *iša[nnan]anni*  
well now! the king who would rival me RA 45  
176:121 (OB lit.); *a-ga-na* 1 GUR *ana šibat*  
*idinma ina kī maši šanātim limtaḥar* now  
then! give (i.e., lend) one gur (of barley) on  
interest, in how many years would (interest  
and capital) be equal? (introduction to a  
math. problem) TMB 72 No. 146:1.

von Soden, Or. NS 24 377.

**aganatallū** see *agannutillū*.

**agannu** s.; (a large bowl); Qatna, EA, Nuzi,  
MA, NA, SB, NB, lw. in Hitt. and in Hur.;  
pl. *agannātu*.

*a-ga-nu* UD.KA.BAR (between *taplyu* and *sapalu*  
of copper) Practical Vocabulary Assur 440.

a) in gen.: 1 ANŠE A.MEŠ 4 *a-ga-nu* one  
homer of “water” (in?) four *a.-s* KAJ 292:4  
(MA), cf. 3 *a-ga-na-tu* (in a list of vessels,  
between *pursitu*, *hapalātu*, and *makkasu*)  
KAV 118:7 (NA), also Ass. 11017:9 (unpub. MA,  
cited AHw. 15b); 3 *a-qa-nu-ú.MEŠ* ša erī *qadu*  
*kannīšunu* three copper *a.-s* together with  
their stands HSS 14 247:76 (Nuzi), cf. 3 *a-qa-*

**agannu**

*a-nu ša erî [qad]u matqānišunu* HSS 15 130:12 (= RA 36 138), 1 *a-ga-a-nu ša siparri* ibid. 44, 3 *a-qa-nu ša erî itt[i ...]* 1 *a-qa-nu ša siparri* HSS 13 435:20f. (= RA 36 157), 1 *a-qa-nu* (between *kāsu* cup and *ša nūri* lamp) HSS 13 160:5 (all Nuzi); *a-qa-nu* KÙ.BABBAR *ina kur Kašijāri ḥalīq* a silver *a.* was lost in the GN mountains Güterbock Siegel aus Boğazköy 2 83 No. 3 r. 9 (MA let.); 18 *a-ga-na-a-te erî* (between *ṭaphu* and *dālu*) ADD 963 i 8, cf. 1 DUG *a-qa-nu* 1 MIN *sír-di-[e]* one *a.*, one ditto with olive oil ADD 1038 i 9, also 10 DUG *a-qa-na.MEŠ ša ki-sa-a-ni* ADD 1023:6; *saplī a-qa-na-a-te ša siparri* (as tribute) AKA 238 r. 40, also ibid. 342 ii 122 (Asn.); [*šumma ina bīt amēli*] DUG *a-gan-nu-um i[s-si]* if an *a.* produces a noise in a man's house CT 40 8 K. 10407:3' (SB Alu); DUG *a-qa-an-ni-iš* (loan word in Hitt.) KUB 31 71 iv 29, *a-qa-an-ni* (loan word in Hurr.) KUB 27 13 i 21, see Laroche, RA 47 40. Note, of stone: 2 *a-qa-nu ša abni* (among vessels) EA 14 iii 65 (list of gifts from Egypt); uncert.: GÚ ŠA 1 *a-qa-nu uqnī damqi tamli ḥurāši* a necklace, on it(?) an *a.* of fine lapis lazuli, incrusted with gold RA 43 156:175 (Qatna inventory).

**b)** in NA penalty clauses: 1 MA.NA KUŠ. TAB.BA *ikkal ammar* DUG *a-gan-ni išatti* he will eat one mina of leather(?), he will drink the full contents of an *a.* (of water) ADD 436 r. 6, cf. *mar* DUG *a-qa-nu sadru išatti* he will drink the full contents of a regular *a.* ADD 244:15, also ADD 474 r. 4, 481:7, Iraq 12 187 No. 203 r. 2' (translit. only).

**c)** used in preparation of perfume: you let the preparation stay all day in the *ḥarū-vat nubattušu ana libbi* DUG *a-ga-ni tatabbak* 3 SÌLA *pīṣaduḥa ana libbe takarrar ibiddu ina namāri diqāra takappar riqqē labbukūte ša ina* DUG *a-ga-ni bēdūni ana diqāri tatabbak* the same evening you pour it into an *a.*, you put three silas of . . . -aromatic into it and it will stand overnight, in the morning you wipe a clay pot clean, you pour into the clay pot the steeped aromatics that stayed overnight in the *a.* (and heat them) Ebeling Parfümrez. 21:11, 14 and 33, also ibid. 23:15 and 17, 38:25 and 28 (= KAR 140), 18f.:7, 10, 27 and 30, cf. also DUG *a-qa-na tamassi* you wash the *a.*

**agannū**

(pour the aromatics into it) ibid. 21:30 and 23:13.

**d)** in rituals: 6 *ag-gan-nu* (listed among the utensils delivered by the potter) RAcc. 6 iv 32; DUG *a-ga-na-a-te* (in broken context) BBR No. 61:13, cf. ibid. 67:10 (NA).

Meaning established from the corresponding Heb. and Egyptian words, see Zimmern Fremdw. 33, Schroeder, AfO 6 112. The *agannu* is usually of metal, exceptionally of stone (EA 14), but also of clay (as in RAcc. 6 and possibly in other refs. too). Its capacity is between that of a *harū* and a *kāsu* in the recipes for perfume. In Assyria it was of a standard size (see the adj. *sadru* and the lack of specification of content in the penalty clause, according to which, however, it must have been rather large), perhaps one fourth of a homer if the KAJ 292 ref. is to be interpreted as above sub usage a.

**agannū** (pl. *agannūtu*, fem. *agannēti*) demonstrative pron.; this; NB, LB; fem. *agannāti* Thompson Rep. 82; cf. *agā, annū*.

**a)** sing.: *a-gan-nu-ú šá šum'-ut-tu* this (preceding prescription) is additional(?) (contrasted with *a-nu-ú ša pī tuppī* this is according to the written tradition line 10') KAR 195 (= Köcher BAM 240) obv.(!) 16'.

**b)** plural — 1' after the substantive: LÚ. ERÍN.MEŠ *a-gan-nu-tu lu mādu suddid* take great care of these men VAB 3 71:112 (Dar.); ERÍN.MEŠ *a-gan-nu-tu ul bēlē ṭābtī šunu* these men are no friends (they are enemies) ABL 326 r. 10, cf. ERÍN.MEŠ *a-gan-nu-tu* ABL 1020 r. 4, also [x].MEŠ *a-ga-nu-tú* ABL 1119 r. 12; for ERÍN.MEŠ *a-ga-nu-tú* ABL 1215 r. 11, see *agā* usage c-3'; *ḥussama dibbikunu a-ga-nu-tu* consider these affairs of yours ABL 571 r. 4, cf. ABL 301 r. 13; *kī narū šuātu tammarī u salmānu a-gan-nu-tu* when you see this inscription and these reliefs VAB 3 69:106, cf. *ina birīt mātāte a-ga-ni-e-tu* ibid. 13:8, and *pas-sim* in these texts; *ana UGU tāmarāti a-gan-na-a-ti . . . šarrū la išāṭu* the king must not be careless with regard to these observations (made of the moon, he should perform a *nam-burbū*-ritual) Thompson Rep. 82 r. 6; *mātāte a-gan-ni-e-ti* ABL 1455 r. 10; *ša MU.MEŠ a-*

**agannutillû**

*ga-a-ni-ti ... ittija šû* who has stayed by me all these years ABL 794 r. 9.

**2'** before the substantive: *a-ga-an-nu-tú ERÍN.MEŠ ša LÚ šanú ša GN ana muhhišunu ana bēlīja igbū* these are the men concerning whom the *šanú*-official of Dēr spoke to my lord CT 22 159:19; *a-ga-ni-e-tu mātāti ša anāku išemma'inni* these are the countries which obey me VAB 3 13 § 7:7, cf. *a-ga-an-ni-ti mātāti ša anāk[u][a]sbat[a]* these are the countries which I rule ZA 44 163:9 (Dar.); *a-ga-ni-e-tum mātāti ša agâ išpuša* these are the lands which did this VAB 3 85:13 (Dar. Pg); note (referring to *sâbê gabbi* in line 23) *a-ga-a-nu-tú ša ana panîja tašpur ana da-ku-ú taš-puršunu* did you send those whom you have sent to me to call them up for work? BIN 1 8:29, cf. *a-ga-nu-tú* 3 ABL 1215 r. 13.

**agannutillû** (*aganatallû*, *agallatillû*) s.; dropsy; from MB on; Sum. 1w.

*a.gan.nu.til.la a-ga-nu-ti-il-la* (pronunciation), = *me-e ra-bu-te* Igituh short version 171, see AfO 18 85; *a.mud.a.sì.ga*, *a.šà.ga.si*, *a.gal.la.ti.la* = *ma-li-a me-e* CT 19 3 r.(!) ii 1ff., cf. [a.mu]d. a.sì.ki, [a.gal].l[a].til.la, [a.šà].ga.si = *ma-la-a me-e* PBS 12/1 13 iii 20ff. (list of diseases); *a.gal.la.ti.la* = *ra-ah im-tu* CT 19 3 r.(!) ii 4 (list of diseases).

**a)** in curses: *Marduk šar šamê u eršeti a-ga-nu-til-la-a ša rikissu la ippaṭtaru lišān karassu* may Marduk, king of heaven and earth, fill his body with dropsy, which has a grip that can never be loosened BBSt. No. 7 ii 25, also *a-ga-nu-til-la-a rikissu la pāṭera lišeššišu* 1R 70 iii 13 (kudurru), cf. VAS 1 37 v 43, BBSt. No. 8 iii 31, No. 11 iv 5, *ाSin ... a-ga-nu-til-la-[a] šeressu ša la paṭāru lu-šar-šiš* RT 36 189:11 (NB votive), and dupl. TCL 12 13:11, see Nougayrol, RA 36 32, cf., wr. *a-gan-nu-til-la-a* MDP 2 pl. 23 vi 44, also (the gods) *a-gán*(text GIŠ)-*nu-til-la-a lišamrišušuma* MDP 6 pl. 10 vi 20 (MB kudurrus); *ina A.GA.NU.TIL-e ša rikissu la pa-[...]* BBSt. No. 9 i 41; *a-ga-na-tal-la-a [šeरेत्का राबिति] ša la paṭāri šuššanni* let me get dropsy, your great punishment, which cannot be removed (self curse) UET 4 171:16 (NB let. to a god), see von Soden, JAOS 71 267f., cf. also *Marduk bēlu rabū a-ga-nu-til-la-a šeressu kabitti lišaršiš* TuM 2-3 8:26

**agargarītu**

(NB); *ाEa ... A.MEŠ la TI.LA lišqīkunu a-ga-nu-ti-la-a* (var. *a-ga-nu-til-la-a*) *limallīkunu* may Ea give you deadly water to drink, may he fill you with dropsy Wiseman Treaties 522.

**b)** other occs.: *išši a-ga-nu-ti-la-a mē malu-u-ti* (var. DIRI.MEŠ) he suffered dropsy, i.e., "full water" Streck Asb. 108 iv 60; *marṣu šû a-ga-nu-til-la-a mariş* that patient is sick with dropsy Labat TDP 2:12, cf. ŠÚ.ŠÚ (= *sihipti*?) *a-ga-nu-til-le-e SI-šum-ma* Labat TDP 112 i 20'; *mūt a-ga-nu-til-la imāt* he will die of dropsy Kraus Texte 22 i 28' and 30'; [*šumma ina*] *bīt amēli ša a-ga-nu-ti-la-a* DIRI GÁL if in a man's house there is someone filled with dropsy CT 40 1:10, dupl. CT 38 30:23 (SB Alu); (if on the fifteenth day he makes a tomb) *a-ga-nu-til-la imarraşma ul iqqebbir* he will be taken ill with dropsy and will not be buried KAR 212 ii 25 (SB *iqqur išpuš*), dupl., wr. *a-gan-nu-til-la* Boissier DA 49:15.

In Akkadian contexts the writing with *-na-* and with *-gán-* establishes the reading *agan(n)utillû*, while the Sum. equivalent *a.gal.la.ti.la* to *malā mē* shows the existence of a Sum. phonetic variant *agal(l)atila*. Hence the reading *agallatillû* in Akk. cannot be completely excluded. See also *etillû*.

von Soden, JAOS 71 268.

**agappu** see *akabbu*.

**agappu** (wing) see *kappu*.

**agargarītu** s.; (a mineral); SB\*; wr. A.GAR. GAR.<sup>d</sup>ID; cf. *agargarû*, *agargarūtu*.

K.I.A.<sup>d</sup>ID ÚH.<sup>d</sup>ID // K.I.A.<sup>d</sup>ID aruqtu // K.I.A.<sup>d</sup>ID A.GAR.GAR.<sup>d</sup>ID // K.I.A.<sup>d</sup>ID šalindu // K.I.A.<sup>d</sup>ID BA.BA.ZA.<sup>d</sup>ID // K.I.A.<sup>d</sup>ID pesitu — *ruttītu*-sulphur is green sulphur, *agargarītu*-sulphur is black sulphur, *pappasitu*-sulphur is white sulphur BRM 4 32:12 (comm. to TCL 6 34).

[A].GAR.GAR.<sup>d</sup>ID PA.PA.SI.<sup>d</sup>ID ÚH.[<sup>d</sup>ID] [tu-šab]šal šépēšu tuqtanattar you boil a., *pap-pasitu*, *ruttītu*, and repeatedly fumigate his feet AMT 70,3:1, cf. AMT 78,10:4, KAR 194:39 (med.), 82-3-23,1:45 (unpub., namburbi-rit.), also (beside *kibrītu* and *ruttītu*) TCL 6 34 r. ii 9, for comm., see lex. section.

Since the readings *kibrītu*, *ruttītu*, and *pap-pasitu* are attested for the cryptograms K.I.A.<sup>d</sup>ID, ÚH.<sup>d</sup>ID, and BA.BA.ZA.<sup>d</sup>ID, a reading *agar-*

**agargarū**

*garītu* seems likely for A.GAR.GAR.<sup>d</sup>íd. Note, however, the writing without <sup>d</sup>íd in A.GAR.GAR SIG<sub>7</sub>, AMT 74 ii 12, and dupl. KAR 192 ii 36. The word is either a substantive—like *kibrītu*—or possibly an adjective, “roe-like” qualifying *kibrītu*, “sulphur,” according to the cited commentary.

(Thompson DAC 38 and 41ff.)

**agargarū** s.; 1. (a fish), 2. fish spawn; lex.\*; Sum. lw.; cf. *agargarītu*, *agargarūtu*.

a-gar-ga-ra NUN.KU<sub>6</sub> = *a-gar-ga-ru-u* S<sup>b</sup> II 129; a-gar-ga-ra NUN-tenū = *a-gar-ga-ru-ú* Ea V 142, also Ea V Excerpt 15'; a-gar-ga-ra NUN-tenū.KU<sub>6</sub> = *a-gar-ga-ru-u* Diri IV 81; NUN.KU<sub>6</sub> = ŠU-*u* (i.e., *agargarū*) Hh. XVIII 38, cf. a.kár.kár KU<sub>6</sub>, NUN.KU<sub>6</sub> Forerunner to Hh., see MSL 8/2 104, cf. NUN.KU<sub>6</sub> = ŠU-[*u*] = A.GAR.GAR (= *piqan*) <sup>d</sup>[x x] Hg. B IV 226 in MSL 8/2 166.

1. (a fish) — a) wr. NUN.KU<sub>6</sub>: see lex. section; for Pre-Sar. refs. see Deimel, Or. 21 74 No. 27, also PBS 5 15:9 (Sum. fable).

b) wr. a.kár.kár, etc.: a.gar<sub>6</sub>.gar<sub>6</sub> KU<sub>6</sub> Iraq 23 162:108, see Civil, ibid. p. 173; a.kár.kár KU<sub>6</sub> (measured in gur) RA 15 187:15 (= Boyer Contribution pl. 6 HE 133), also UET 5 607:17 (both OB).

2. fish spawn: see lex. section.

Landsberger, MSL 8/2 104f.

**agargarūtu** s.; produce in fish; SB\*; wr. syll. and A.GAR.GAR.KU<sub>6</sub>; cf. *agargarītu*, *agargarū*.

*a-gar-ga-ru-tum hišib tāmti iħalliq* the produce in fish, (which is) the wealth of the sea, will perish ACh Sin 34:27, cf. A.GAR.GAR.KU<sub>6</sub> *ina tāmti iħalliq* ibid. 25:63, also LKU 119:20 (astrol.).

Formation parallel to *erūtu* “spawn,” q.v. For A.GAR.GAR without determinative KU<sub>6</sub>, see *piqannu*.

**agarimuri** s.; (mng. unkn.); MA.

Two jars with *a-ga-ri-mu-ri* Ass. 11017:6, cf. VAT 10550 i 19, both cited AHw. p. 15b s.v.

**agarinnu** (*garinnu*) s.; 1. (first) beer mash, 2. mother, 3. crucible; from OB on; Sum. lw.; wr. syll. (A.GA.RI.NU.UM in OB) and AMA.ŠIM×GAR, AMA.ŠIM (AMA.TÙN BE 20 30 ii 13).

AMA<sup>a</sup>-ga-ri-in-ŠIM, a.ga.ri.in = *a-g[a-ri-in-nu]* Hh. XXIII iii 5f.; ga-ri-in AMA.ŠIM = *ga-[ri-in-nu]*

**agarinnu**

S<sup>b</sup> I 67c (from Nimrud); AMA.ŠIM×GAR = *a-ga-ri-nu-um*, *si-ik-ka-tu-um* Proto-Diri 483a–84, cf. [AMA.ŠIM] = *ga-ri-nu*, *sikkatu* Practical Vocabulary Assur 189f.; giš.mar.AMA.ŠIM = [*mar a-ga-rin-ni*] shovel for beer mash (between giš.mar.ŠIM and giš.mar.munu<sub>4</sub>.[mú]) Hh. VIIB 19; AMA.TÙN = *a-ga-a-ri-nu-um*, [*a-bu-ú-um*, *um-mu-um*] Proto-Diri 481ff.; [a-ga-ri-in] [AMA.TÙN] = *a-ga-rin-nu*, *a(!)-bu(!)* // *u[m-mu]* Diri IV 196f.; AMA<sup>a</sup>-ga-ri-in<sup>TÙN</sup> = *a-ga-rin-nu* (in group with *ummu*, *bāntu*, *šasurru*) Antagal B 87; a.ga.ri.in URUDU.AMA.TÙN = *a-ga-ri-in-nu* Diri VI E 83.

[...].gar [...] [a]1.dùg.ge : *a-ga-rin-nu enṣet* šikari *ina mīnū itiab* (if) the beer mash is sour, (how) can the beer become sweet? Lambert BWL 270 A 7 (OB proverb).

*ba-an-tu*, *a-ga-ri-in-nu*, *šá-as-su-ri* = *um-mu* Malku I 122ff.; Ú *sa-hi-in-du* : Ú *sik-kāt-tú* (var. *sik-ka-tú*) *ša pi-i-a-ga-ri-nu* (var. *ga-ri-ni*) the ... from the spout of the *a*-container(?) Uruanna III 468f.

1. (first) beer mash — a) in econ. texts: (barley given) *ana A.GA.RI.NU.UM* (beside barley given *ana tēnim* to be ground) UET 5 681:2 (OB); *ammat ī.DUB* ù AMA.TÙN ù KÙŠ GIŠ.MI BE 20 30 ii 13 (OB math.); *naphar* x ŠE *ana 2 SÌLA.TA.ĀM LÚ.MEŠ a-qā-ri-na-š[u-n]u* *ša ina GN ūšibu ilqū* the men who lived in Nuzi took in all x barley in rations of two silas per man as their beer mash (allotment) HSS 14 71:12, cf. *ana a-qā-ri-in-na* HSS 13 221:45, HSS 16 29:8, *ana a-ga-ri-na* (beside barley *ana MUNU<sub>4</sub>.MEŠ*) HSS 14 137:19 and 22, also HSS 14 142:2, *ana a-qā-ri-in-nu* HSS 14 67:2, and (with *kunišu* instead of barley) HSS 14 186:13, HSS 16 115:12.

b) in lit.: SUM.SAR *tasākma ina AMA.ŠIM ikkalma* you crush some garlic and he (the patient) eats it in beer mash AMT 85,1 ii 1; AMA.ŠIM×GAR *ana šuburrišu tašappak* you administer a beer-mash enema to him AMT 43,6:7; *ina ḥUL habbūri ša ina AMA.ŠIM×GAR* [...] against the evil (portended by) a stalk [found] in the beer mash CT 41 23 ii 15; *šumma* KI.MIN (= *ereš bīti*) *kīma* AMA.ŠIM if a house smells like beer mash CT 38 18:117 (both SB Alu).

c) as a personal name (OB Elam only): A.ŠA *A-ga-ri-nu-um* MDP 18 123:4; (a field) *kišād A-ga-ri-nu-um* on the bank of the (canal of) A. MDP 28 447:10, cf. *atap A-ga-ri-nu-u[m]* MDP 18 131 i 2, also *mašqīt A-ga-ri-*

**agāru**

*in-ni* irrigated from the (canal of) A. MDP 23 255:2.

**2.** mother: Aššur-rēš-iši ša Anu Enlil u Ea ilāni rabūti ina libbi AMA.ŠIM-šu kiniš iħšuhū-šuma whom the great gods, Anu, Enlil, and Ea, truly chose (lit. requested, when he was still) inside his mother Weidner Tn. 54 No. 60:2, cf. *ina šasurri a-ga-ri-in-ni a-lit-ti-ia kiniš ippalsannima* OIP 2 117:3 (Senn.), also Borger Esarh. 115 § 82:8, but *ina šasurri ummija* (in similar context) ibid. 119 § 101:13; zārū šimtu ubtil a-ga-rin-nu a-lit-ti i-ta-ar KUR.NU.GI fate took my father, the Land-of-No-Return killed(?) (for *ittār*, but comm. takes *i-ta-ar* as *tāru* to return) my mother who bore me Lambert BWL 70:10 (Theodicy).

**3.** crucible: see Diri VI E 83, in lex. section; (two shekels of silver) *iš-di a-ga-ri-[in-ni]* from the bottom of the crucible Nbk. 208:4, cf. ibid. 13.

The Uruanna passage, *sikkatu* from the “mouth” of the *agarinnu*, cited in lex. section, remains obscure. It could refer to mng. 3 (“mouth” of the *agarinnu*-container). The interpretation depends on that of the difficult *sikkatu*, for which see Landsberger, MSL 8/2 p. 108.

Oppenheim Beer note 63. Ad mng. 3: Goetze, JAOS 65 235.

**agāru** v.; **1.** to hire, rent, **2.** II (same mng.), **3.** IV to be hired; from OA, OB on; I īgur—*iggar*, I/2, II, IV; wr. syll. (in OB leg. IN.ḪUN, IN.ḪUN<sup>un</sup>, IN.ḪUN.GÁ); cf. *āgiru*, *agrū*, *agrūtu*, *igru*.

ḥu-un KU = *a-ga-rū* Ea I 176; ḥu-un<sup>un</sup>KU = *a-ga-rum* Nabnitu S 208; [KU] = *a-ga-rum* Izi B vi 7; in.ḥun = *i-gu-u[r]*, in.ḥun.e = *ig-gar*, in.ḥun.e. meš = [*ig-ga-rū*] Hh. II 82ff., cf. Ai. I ii 39–44; MIN-ḥu-un (= ba-an-ḥu-un) ba.an.KU = *i-gu-ra* Izi H 170; šà.é ḥun.gá.ám : *šap-lu a-gi-ir* Nabnitu M 74.

[t]ukum.b[i] lú sag.gá.e lú.ḥun.gá.e.dé ba.ugx(BE) ba.an.záḥ ugu.bi.an.dé.e gán.la. ba.an.dag ú tu.ra ba.ab.AG : šumma awīlum arda *i-gu-ur-ma imtūt iħtalīq ittābata ittāparksa u im-ta-ra-ṣu* if a man hires a slave but (the man) dies, disappears, runs away, stops working, or falls ill Ai. VII iv 13ff., see Landsberger, MSL 1 247ff., cf. Ai. VI iii 7; addir in.AG.e, addir ba.ab.AG.e = *in-[na-ag-gar]* Ai. VI ii 56f.

**agāru**

**1.** to hire, rent — **a)** people — 1' in gen.: PN *a-gu<sub>5</sub>-ur-ma u ištēn iħħuħārī iħħišu ana sērišunu aħtapar* I have hired PN, and I have sent one of the servants with him to them (the *alahinnu*'s) CCT 2 15:17; ša biltim *a-gu<sub>5</sub>-ur-ma* . . . turdaħħu hire a porter and send him here BIN 4 63:24 (both OA letters); šumma awīlum awīlum ana pani eglešu uzuzzim *i-gu-ur-ma* if a man hires (another) man to supervise his field CH § 253:72, cf. šumma awīlum nāqidam ana liātim u sēnī re'īm *i-gur* if a man hires a shepherd to pasture cattle and sheep and goats ibid. § 261:24, and passim, cf. ITI *Abi* PN PN<sub>2</sub> ana MU.1.KAM ana UDU.ḤI.A *re-im i-gu-ur-ṣu* UCP 10 131 No. 58:5 (OB Ish-chali); note (referring to harvesters) *ana eše-dim i-g[u-ur-ṣu]* VAS 16 84:8 (let.), cf. *i-gu-ur-ṣu-nu* Meissner BAP 57:8, silver *ana* LÚ.ŠE.KIN. KUD.MEŠ *a-ga-ri-im-ma* JCS 2 99 No. 29:3; šumma awīlum mār ummānim *i-ig-ga-ar* if a man wants to hire an artisan (followed by tariffs for various artisans) CH § 274:22; GIŠ(!). TUKUL KASKAL *gi-ir-ri-im libbi mātim ana* . . . še'am aširtam šuddunim ana *Sippar babāli* PN NIMGIR *Sippar* PN<sub>2</sub> *i-gur-ṣu* (for transl., see *ilu* mng. 1b–6') Szlechter Tabletes 123 MAH 16147:12 (OB), cf. TCL 10 97:9; PN *šumšu ina tēm ramanis* PN<sub>2</sub> *Nisanum* UD.20.KAM BA. ZAL *i-gu-ur-ṣu* 3 GUR še'am ana ITI.3.KAM PN<sub>2</sub> ana PN *imaddad Dumuzi* UD.20.KAM *ittallak* PN<sub>2</sub> hired (a man), PN by name, who acts for himself (lit. from himself), on the twentieth of Nisan, PN<sub>2</sub> will measure out to PN three gur of barley for a period of three months—on the twentieth of Dumuzi he (PN) will leave Grant Bus. Doc. 3:5 (= YOS 8 70, OB), cf. PN *itti ramanis* PN<sub>2</sub> *adi paṭār erēši i-gu-ur* PN<sub>2</sub> hired PN who acts for himself (lit. from himself) until the demand ceases VAS 7 87:5, cf. KI NÍ.TE.A.NI . . . IN.ḪUN.GÁ YOS 8 148:4, KI NÍ.TA.NÍ.TA . . . IN.ḪUN<sup>un</sup> UET 5 238:5; PN KI PN<sub>2</sub> AMA.A.NI PN<sub>3</sub> MU.ĀM 6 GÍN KÙ.BABBAR *i-gu-ur-ma* PN<sub>3</sub> hired PN from his mother PN<sub>2</sub> at six shekels of silver per year PBS 8/2 111:5, cf. (from his father) BE 6/2 51:7, BA 5 502 No. 32:4, JCS 11 26 No. 14:6; note with *kisru*: PN *itti* PN<sub>2</sub> ŠEŠ.A.NI . . . PN<sub>3</sub> . . . NAM.KA.KÉŠ IN.ḪUN PN<sub>3</sub> hired PN from his brother PN<sub>2</sub> for wages AJSL 33 224 No. 6:4, cf. *ana kisri*

**agāru**

*ana MU.1.KAM.ŠÈ i-gu-ur-šu* BA 5 488 No. 8:5, also (with *ana MU.2.KAM*) ibid. 490 No. 11:7, MDP 23 241:5, for CT 6 41a, see *āgiru*; 10 LÚ *lapnūtim ana [te-er-d]i-[ti](?)-[šu]-nu ša ittišunu illaku* LÚ.MEŠ [š]ārū[t]um *li-gu-ru-šu-nu-[ti-m]a ina igrišunu nišūšunu uballatū u šunu hadūna illaku* let the rich men hire ten poor men who would go with them (the envoys) as escort, and who would provide for their families from their wages, and (thus) readily go (on the journey) themselves ARM 1 17:10; *ša iqabbi’uniššu eṣṣid šumma eqla la ēṣid kī PN ēṣidī e-gu-ru-ni PN<sub>2</sub> annaka ihiat* he will reap (the three iku area) which they designate to him, if he does not reap the field, PN<sub>2</sub> will pay as much tin as PN (paid) the reapers he hired (instead of him) KAJ 50:16 (MA), see Lautner Personenmiete 187; *u 1 amēla ša GN i-ta-ag-ru ... u abušu ... ittal-kamma ... u iqtabi mārija ta-gu<sub>5</sub>-u[r-mi]* u LÚ.KÚR.MEŠ *ilteq̄imi* and they hired a man from Arrapha (and the enemy kidnapped the man from Arrapha) and then his father came and said: “You hired my son, but the enemy has taken him” AASOR 16 8:9 and 17 (Nuzi); for *agra agāru*, see sub *agru* mng. 1.

**2'** as substitute for corvée work: PN *itti ramanišu u pagrišu PN<sub>2</sub> ana harrān šarrim i-gu-ur-šu* Á.BI ITI.1.KAM 1 GÍN *kaspam mahir* PN<sub>2</sub> hired PN, with his own consent and in person, for the royal service—he has already received one shekel of silver as one month's wages BA 5 496 No. 19:7 (OB); PN *itti* PN<sub>2</sub>, PN<sub>3</sub> *ana il-ki(?)l-šu ana harrān šarrim ana* ITI.2.KAM IN.ḤUN PN<sub>3</sub> hired PN from PN<sub>2</sub> for doing *ilkū*-service for him in (lit. for) royal service VAS 7 47:7 (OB); PN *šumšu itti* PN<sub>2</sub>, ŠEŠ.A.NI PN<sub>3</sub> *u PN<sub>4</sub> ana harrān šarrim IN.ḤUN.GÁ.MEŠ kīma imitti u šumēli li-ba-šu* «*uṭāb*» PN<sub>3</sub> and PN<sub>4</sub> hired a man named PN from his brother PN<sub>2</sub> for royal service, he will satisfy him (the hired man) as his neighbors to the right and the left do YOS 12 138:6 (OB), cf. NAM *tup-ši-ik-ki ... IN.ḤUN.GÁ* he hired (as replacement for him) for the corvée work (of the palace) YOS 12 146:6.

**b)** animals: *la ni-gu<sub>5</sub>-ur-ma ana* GN *la nušērib emārī šeri’amma URUDU-ū-šu ana* GN

**agāru**

*lu nušērib* we were unable to hire (donkeys), and (therefore) we were unable to take (the copper) to GN, send donkeys, and then we will take his copper to GN TCL 14 18:10 (OA let.); *aššum 1 imērim ... ša i-gu-ru-šu-ma iħliquma* concerning the one donkey which he hired but which then escaped (from him) CT 4 17a:5 (OB); *šumma urīšam ana diāsim i-gur* if he hires a goat for threshing CH § 270:97, cf. (with *alpam*) CH § 268:91, (with *imēram*) CH § 269:94, cf. also § 244:2, and passim in CH; ÁB.ḤI.A *agu-ur-ma* KI.UD ḤI.GAR<sup>ki</sup> *ana panīja dīšma* hire some cows, and thresh (the grain) on the threshing floor of GN before I come A 3524:9 (OB let., unpub.); 1 GUD.ŪR.RA GUD PN *itti* PN *bēl alpim* PN<sub>2</sub> *ana MU.1.KAM IN.ḤUN.GÁ* PN<sub>2</sub> hired one rear-position ox, the ox of PN, from PN, the owner of the ox, for one year Böhl Leiden Coll. 2 26 No. 771:1 (OB), cf. VAS 7 92:7, cf. also (GUD.ŪR.RA *u* PN *ālik warkišu*) Gautier Dilbat 44:6, cf. *ištū* GUD.ḤI.A *ša* PN *ni-gu-ru* UCP 10 163 No. 94:17 (OB).

**c)** ships: *šumma awīlum malāham u elippam i-gur-ma* if a man hires a boatman and a boat CH § 237:40, cf. CH § 277:54; *aššum elippatim u ERÍN.MEŠ ana še-e u kaspim a-ga-ri-im-ma še-e šu’ati arhiš ana libbu Dilbat tabālim aštapram* I have written about the matter of hiring ships and men for grain or silver, in order to transport that grain quickly to Dilbat VAS 7 203:27, cf. PN *tamkārum ... elippam* *ša* PN<sub>2</sub> *malāhim i-gu-ur-ma ana Bābili ušqelpi* the merchant PN hired the boat of the skipper PN<sub>2</sub> and had it go downstream to Babylon CT 4 32b:2; *[elip]pam qadum rakkaibiša ina kār Sippār ag-ra-am-ma idīša anāku luddin* hire for me a ship together with its crew in the harbor of GN, I will pay its hire VAS 16 125:24 (all OB letters); 1 MÁ *qadum malāhiša ša adi girri Sippār i-ig-ga-ar* he will hire a boat, together with its skipper, for a journey as far as Sippār A 3534:35 (OB let.), cf. 1 *elippam* *ša* 40 GUR *ša i-si qadum malāhiša i-ig-ga-ar-ma* A 3540:19, also M[Á] *li-gu-ur* ibid. 26, also *elippam* *u* PN ... *ana še'im nasākim i-gu-ur* BA 5 p. 508 No. 43:9, 2 MÁ UD.UD *ana tablītim* PN *li-gu-ur* TLB 1 162:9, and, wr. in.ḥun<sup>un</sup> TCL 10 74:6 and 9, YOS 5 111:6, YOS 8 2:6, UET 5 224:8, also, wr. in.ḥun<sup>un</sup>.

**agāru**

eš ibid. 228:12, 229 r. 3; 10-ta elippāti kī  
a-gu-ru YOS 3 111:32 (NB let.).

**d)** implements: *šumma awīlum eriqqamma ana ramaniša i-gur* if a man rents a wagon only CH § 272:5, cf. *šumma awīlum ÁB.GUD.HI.A eriggam u murteddiša i-gur* ibid. § 271:101; 1 NA<sub>4</sub> ušūm šapiltum . . . 1 NA<sub>4</sub> sú-ú-um elitum . . . itti PN PN<sub>2</sub> u PN<sub>3</sub> ana MU.1.KAM IN.ḤUN<sup>un.</sup> MEŠ PN<sub>2</sub> and PN<sub>3</sub> have rented one lower (millstone), (of) diorite, one upper (millstone), (of) sū-stone for one year from PN Grant Bus. Doc. No. 52:9 (OB), cf., wr. IN.ḤUN<sup>un.</sup>.E.NE ibid. 15 (= YOS 8 107); *daltam itti* PN PN<sub>2</sub> NAM.MU.1.KAM IN.NE.ḤUN PN<sub>2</sub> has rented a door for one year from PN YOS 12 107:5 (OB), cf. ibid. 54:6, cited sub *idū* usage e.

**e)** buildings (rare): *bitam ag-ra-ma tašba* rent a house and get settled! TCL 20 88:17, also ibid. 21 (OA let.); É rugbam itti PN PN<sub>2</sub> ana MU.1.KAM *i-gu-ur* PN<sub>2</sub> rented a loft from PN for one year TCL 1 126:5, cf., wr. in.ḥun BA 5 p. 497 No. 20:5, also (with é.ù.r.ra) UET 5 201:6, (referring to É.KAR.RA) BIN 2 83:6, YOS 12 155:6, UET 5 216:6, (to É.DÙ.A) MDP 22 84:6, (referring to É) UET 5 199:6, 200:7, 234:7, 243:5.

**2. II** (same mng., OA only): x *kaspam* . . . PN ukāl išti *kaspim* uktāl šumma ajēma udappir *agrī ú-gār-šu-ma igrī agrī* PN umalla PN holds x silver—he is held by the silver, if he goes off anywhere, he (the creditor) hires labor in his place, and he (the debtor) will pay the wages of the hired man TCL 21 246A:8 and 246B:9, also šumma ajēšamma udappir *sāridam ú-ga-ar-šu-ma igrī* 1 *sāridim umalla* OIP 27 50 r. 5'; for *agāru* in similar context, see *agrū* mng. 1b; *u mamman ina suhāri ša ammakam wašbuni turdam kaššāri annakam la nu-ga-ar* also send me one of the servants who lives there—we cannot hire any caravan personnel here BIN 4 98:9; *adi Kaniš ú-gār-ma ana igrī sāridim agammarma* I shall hire (someone) for (the transportation) as far as Kaniš and spend the money on the hire of a caravan leader (but, for the balance, I will approach you) TCL 21 265:17.

**3. IV** to be hired (passive to mng. 1): <sup>§</sup> MA.NA *kaspum* . . . ša itti PN ana 50 LÚ.

**agasalakku**

ḤUN.GÁ *innadnu ša ana harrān šarrim in-na-ag-ru* ḫ mina of silver which were paid by PN to fifty hired men, who had been hired for (replacement in) royal service VAS 8 37:7 (OB); 10 suhāri UD.10.KAM *anni'am ana 2 sīla* ŠE.TA.ĀM *li-in-na-ag-ru-ma* on this tenth day let ten servants be hired for two shekels of barley each (for work in the fields) VAS 16 179:34 (OB); *šumma mārēša ibašši in-na-gu-ú-ru u ekkulu* if she has sons they can be hired (by another person) to support themselves (lit. and have something to eat) KAV 1 iv 94 (Ass. Code § 36).

For *in-na-ga-ru-u-ni* (in broken context) Borger Esarh. 109 § 69 iii 27, see *magāru*.

Koschaker, HG 6 99f.; Lautner Personenmiete 40ff., 236ff.; Oppenheim Mietrecht 106f.

**agarunnu** (*agrunnu*) s.; (a part of a temple complex); SB; Sum. lw.

<sup>d</sup>Lugal.É.NUN.na<sup>ag-ru-nu</sup> CT 25 39 ii 1 (SB list of gods); nin É.NUN kù.ga : [be-let a-ga]-ru-nu Lady of the a. LKA 77 v 45, dupl. [...].ga : be-let ag-ru-un-ni el-li RA 17 151 K.7605 ii 4 (SB inc.).

*bēlet ag(!)-ru(!)-un-ni anāku* I (Šala) am the Lady of the a. Langdon BL pl. 14 ii 9 (SB inc.), coll. Frank, ZA 41 198.

**agasalakku** (*agasaki*, *agasilikku*) s.; (an ax); OB, SB; Sum. lw.; wr. syll. (AGA-si-li-ki ARM 2 139:17) and AGA.SILIG; cf. agū C.

giš.agā = a-gu-ú, giš.agā.gín = MIN pa-a-ši, giš.agā.silīg = šu-kum, giš.agā.silīg = kal-ma-ak-ru Hh. VI 227ff.; urud.agā.[silīg] = [šu-kum], [kal-ma-ak-ru] (followed by p[a-a-šu]) Hh. XI 373f., cf. urud.agā.sa.[la] MSL 7 158 r. i 10 (forerunner).

giš.tukul ušumgal.gin<sub>x</sub>(GIM) adda.kú.e aga.silīg.ga.mu mu.e.da.gál.la.à.m : kakku ša kima ušumgalli šalamta ikkalu MIN (= agasalakku) našakuma I hold a weapon which devours corpse(s) like a dragon, my a.-ax Angim III 28.

187 AGA.SILIG.URUDU KI.LÁ.BI 6 GÚ 3<sup>2</sup> MA.NA (followed by *mahrū*, *marru*, and *sikhat marri*) YOS 5 227:1 (OB); [x] AGA-si-li-ki GAL (listed between daggers, *haššinnu* axes, and other objects) ARM 2 139:17; 18 MA.NA URUDU *ana a-ga-sa-li-ki* 18 minas of copper for (an) a. Laessoe Shemshāra Tablets p. 67 SH.836:2 (translit. only); *aššum a-ga-sa-la-ki-im siparrim u šibirti siparrim ša ana šiprūtim ezbunikkim* with regard to the a.

**agasalikku**

of bronze and the piece of bronze, which were left with you as pledge CT 4 26a:5 (OB let.), cf. *a-ga-sa-li-kam siparrim ... ana mamman la tanaddini* ibid. 16, also ibid. 21; GIŠ.AGA.SILIG [...] (in a list of divine symbols) LKU 31:10; note (with drawing illustrating *a.*) if the left “weapon” mark *kima* AGA.[SILIG] CT 31 12:9, cf. *kīma* KA *a-ga-[sa-lak-ki]* ibid. 10 (SB ext.).

The ref. YOS 5 227 shows that an ax of the *agasalakku* type weighed about two minas.

Falkenstein, ZA 54 287f.

**agasalikku** see *agasalakku*.

**agasilikku** see *agasalakku*.

**\*\*agasisū** (AHw. 16a) read SAG.DU A.GA (= *qaqqadu arkatu*) *sīsū* the head (and) the hind quarters (of the demon) are a horse Köcher, MIO 1 76 iv 49 (descriptions of representations of demons).

**agašgū** s.; youngest son, youngster, novice; SB\*; Sum. lw.

*a-hu-ru-u*, *a-ga-áš-gu-u*, *li-gi-mu-u* = *ši-iḥ-ru* Malku I 140ff.

*rapaštu irati a-ga-áš-gu-u itte'i* me, (once so) broad-chested, (now even) a youngster has pushed back Lambert BWL 34:75 (Ludlul I); *tuppi* PN LÚ.A.ZU *a-ga-aš-gu-u* tablet of PN, junior physician KAR 203 r. i-iii 28 (pharm.); PN SAB.TUR (i.e., *šamallū*) *a-ga-aš-[gu-u]* STT 64 r. 12'.

Loan word from Sum. *a.ga.aš.gi₄*, cf. *dub.sar ḥu.ru a.ga.aš.gi₄ gi₄.me.aš.e.* ne the scribe without erudition is the lowest among the colleagues Gordon Proverbs p. 203 No. 2.42, *geštú.dugud a.ga.aš.gi₄ é.dub.ba*. a dumb (lit. hard-of-hearing), the lowest of the school Dialogue 3:9 (courtesy M. Civil).

**agāšū** (fem. *agāšia*, pl. masc. *agāšunu*) demonstrative pron.; this, that; NB, LB; cf. *agā*.

a) in adjectival use — 1' after the substantive: [S]AL *qallat a-ga-ši-ia* that slave girl UET 4 174:6; *u dibbi a-ga-šū-nu ša akan-naka iddabbub ḥursamma šupra* check on those matters which he complains about there, and write me! TCL 9 93:15 (both NB letters);

**aggiš**

*ša RN a-ga-šu-u ahušu* PN the brother of that Cambyses was Barzija VAB 3 15 § 10:12, cf. *amēlu a-ga-šu-ú* ibid. 53 § 47:28, and passim in Dar.; *ina sillī ša DN ūqu attūa iddūku ana nikrūtu a-ga-šu-nu* my army gave battle against these rebels under DN's protection VAB 3 31 § 25:46.

2' before the substantive: *a-ga-šum ap-padān RN ab ab abija ītepuš* Darius, my great-grandfather, built this hall with columns VAB 3 123:2, cf. ibid. 127 b:5 (both Artaxerxes II).

b) in anaphoric use: *ša abūa īpuš a-ga-šu-ú anāku attasar* I have looked after that which my father built Herzfeld API p. 36:30 (Xerxes Pf), cf. *u ša anāku īpušu ... u a-ga-šu-ú DN līššur* VAB 3 113 § 3:13 (Xerxes Pe); *agannēti mātāti ša anāk[u] [a]šbat[a] ... u ša lapanija igga[bb]ašunūtu a-ga-šu-ú ippušu* these are the countries which I rule, and they do (all) that is told them on my behalf ZA 44 163:12 (Dar. Se).

For ABL 290 r. 1, see *agā* usage b.

**agatukullu** s.; butt end of a weapon; lex.\*; Sum. lw.

*giš.sag.tukul* = [šU-m]a, *re-eš kak-ki*, *giš.a.gatukul* = [šU-m]a, *ár-kat kak-ki* Hh. VII A 28ff.

For a ref. in Sum. context, cf. *a.ga.tukul lá ká.mè.ba* SAKI 116 Cyl. A xxv 24 (Gudea).

**aga'u** see *agā* A and B.

**aggiš** adv.; angrily; from OB on; cf. *agāgu*.

*en íb.ba* (var. *en.e íb.bé*) *kalam.ma gù mu.na.ni.ib.bé* : *bēlu ag-giš ina māti amata iqabbi* the lord speaks to him angrily in the land (of Sumer) Lugal XII 13, also ibid. 35; *íb.ba.a.ni mi.ni.* [*in.zi.zi.ne*] : *ag-giš te-bu-fúl* they (the captive gods and demons) are risen in wrath CT 17 37 K.3372+15 and 17.

a) said of gods — 1' in curses: *a-gi-iš ina uzzišu libbašu lissuh* may (Nergal) pull out his heart in his furious anger RA 11 92 ii 20 (Kudur-Mabuk); *erreta marušta ag-gi-iš līrurušu* may they curse him angrily with a disastrous curse AOB 1 66:51, dupl. AfO 5 99:83 (Adn. I), cf. AOB 1 124 left edge 7 (Shalm. I), and passim with *arāru*, q.v.; <sup>a</sup>*Anu ... ag-giš lihalliqšuma* may Anu destroy him in his fury Hinke Kudurru iv 3; DN *ag-giš* (var. *ag-gi-iš*) *likkilmēšuma šimat lemutti lišimšu* may Ištar of Uruk glare

**aggu**

at him angrily and decree him an evil fate Borger Esarh. 76:24, and *passim* with *nekelmû*, q.v., in Esarh. and Asb.; note *ag-giš ez-zi-iš liskipušu* Streck Asb. 356:12 (colophon).

**2'** other occs.: *puhru šitkunatma ag-giš* (var. *-gi-iš*) *labbat* she has established a battle host and rages furiously En. el. II 12, III 16 and 74; *ag-giš* (var. *ag-gi-iš*) *lu tebū lin̄ū* [*iras*] sun should they rise in anger, let him turn them back En. el. VII 12, with comm. TU<sub>4</sub> = *a-ga-gu* STC 2 pl. 56 i 14; *mātāti h̄uršāni dannāti ana pēli šuknuše u šapāri ag-giš* (var. *ag-gi-iš*) *uma'iranni he* (Aššur) angrily bid me to rule, subdue, and administrate the mighty mountain countries AKA 268 i 42, cf. ibid. 198 iv 12 (both Asn.), cf. also 3R 7 i 14 (Shalm. III); *ša . . . ina šitnun ašgagi ag-gi-iš irrihušuma kakkēšu ušabbaruma* (the god), who rushes against him (the impious) furiously in the clash of battle and shatters his weapons TCL 3 120 (Sar.).

**b)** with other subjects: *ag-giš ēru īpuš p[āšu] ūrbata [itaplā]* angrily the laurel opened his mouth and answered the poplar Lambert BWL 165:14 (SB fable), cf. *agālu an-nīt[a ina ūmīšu] ag-giš ilšim[a]* ibid. 210:7 (SB fable); *ana ūzub napšātešunu mātuššun innabtuma la itūruni arkiš mindīma* RN ūr Aššur *ag-giš ūzizma ana Elamti išakkanu tajārtu* (the king of Elam and the king of Babylon) fled their land to save their lives and did not come back, (saying) “Sennacherib, the king of Assyria, is bound to be so terribly angry that he will come back once again to Elam” OIP 2 82:40 (Senn.).

**aggu** adj.; angry; from OB on; cf. *agāgu*.

u-ug PIRIG = *u<sub>4</sub>-mu, nu-rum, ug-gu, ag-gu* A III/4:67ff.; u-ug UG = *nu-rum, ug-gu, ag-gu* ibid. 77ff.; á.mir.mir = *i-du ag-gu-tum* A-tablet 50; [*u<sub>4</sub> . . .*] = *u<sub>4</sub>-mu-um e-bu-um* (see *ibbū*), [*u<sub>4</sub> . . .*] = [*u<sub>4</sub>*]-*mu-um a-gu-um*, [*u<sub>4</sub> . . .*] = [*u<sub>4</sub>*]-*mu-um*] *ha-a-du-rum* an overcast day Kagal G 32ff.

*arhūš.tuk.ma.ra.ab ša.ib.ba.zu ḥa.ba.še[d,d̄.d̄] : rema ri-[išl-ma libbaka ag-gu linūh[a]* have pity! may your wrathful heart be appeased OECT 6 pl. 24 K.3341 r. 6f. + ibid. pl. 18 K.4854:10f. (coll.); ša.mir.a.zu ki.[bi.še] bī.[ra.a]b.gi<sub>4</sub>.gi<sub>4</sub> ša.ib.a.zu ki.b[i.še] bī.[ra].lāb.gi<sub>4</sub>.gi<sub>4</sub>] ša.ib.s[i.g]a.a.zu ki.bi.še bī.ra.[a]b.gi<sub>4</sub>.gi<sub>4</sub>: *libbaka ezzu ana ašrišu litūra libbaka ag-gu ana ašrišu li[tūra] [x] libbi edirtika ana ašrišu*

**āgilu**

[*litūra*] may your furious heart be comforted (lit. return to its (normal) condition), may your angry heart be comforted, may your heart full of grief be comforted KAR 161:6-11; *a ša.ib.ma.al mu.un.na.ab.[bil.e.ne : ahyulap libbika ag-gi iqabbāšu* SBH p. 115 r. 30f., cf. ša.ib.ba.zu : *ag-ga libbaka* BA 5 633:28f.; *ud.dū.a.ra ša me.er.a.ta : kala ūmē ina libbi ag-gi // ina nugga[t] libbi* all the time with an angry heart, variant: with anger in (his) heart SBH p. 104:20f.

*ag-gu // dan-nu* CT 41 44:4' (Theodicy Comm.).

**a)** referring to gods: *ina libbiša ag-gi-im ina uzzātiša rabī'ātim ūrarrūssu lirur* may she (Istar) curse his royal rule with an angry heart, with great fury CH xlili 100; *ilū rabūtu ina ag-gi libbišunu likkelmūšu* may the great gods glare at him angrily BBSt. No. 3 vi 1 (MB); *rišā rema ag-gu libbaka linūha surriš* have mercy on me, may your angry heart be appeased quickly KAR 58:34 (SB rel.), cf. BMS 46:5, and dupl. Scheil Sippa pl. 2:12, see Ebeling Handerhebung p. 10:14, also BMS 6:12, and *passim* in prayers; *ša Marduk ag-ga libbašu [...] AfO 19 60:197; ag-gu libbaka linūhamma remu rišannima* let your angry heart be quieted for me, have mercy on me Borger Esarh. 103 ii 24.

**b)** other occs.: *enūma rā'ibāniš išassūka ištū pīka ina muŷhi irat amēli tanaddīma libbi amēli ag-gu ināh* when he shouts furiously against you, spit it (the node of straw) out of your mouth in the direction of the man, and the angry heart of the man will be appeased KAR 43 r. 24 (SB inc.); *ag-ga libbašu inūh* his (Enkidu's) angry heart was quieted Gilg. VII iii 50; *ag-gu labbu ša itakkalu dumuq ūr[i]* the ferocious lion who always devours the choicest flesh Lambert BWL 74:50 (Theodicy).

**agiddū** see *agittū*.

**āgilu** (*ābilu, ābulu*) s.; towman; lex.\*

[A.PA.BI+IZ.PAD.D]IR = *a-bi-[lu]* Proto-Diri 214a, cf. a-ú-ú ADDIR (= A.PA.BI+IZ.PAD.DIR) = *a-[g]i-[lu]* (between ū-ū, see a-ú, and *rakkābu, ūrātū*) Diri III 169.

*a-gi-lum* (var. *x-bu-lu*), *a-ú* = *ma-[la-ħu]* Malku IV 22f.

Probably to be connected with *eblu*, *ēbilu* and *ebēlu*. The Diri equivalence of ADDIR, wr. *ša-i-id*, cited in CAD I/J p. 8 b s.v. *id* in *ša id*, is to be read *šā'iṭu*, “towman,” according to

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the var. *ša-i-tu* in RS 17.154:28' (courtesy Nougayrol).

**agirtu** see *agrū*.

**āgirtu** see *āgiru*.

**āgiru** (fem. *āgirtu*) s.; hirer; OB, SB\*; wr. syll. and LÚ.HUN; cf. *agāru*.

a) *āgiru*: PN *itti* PN<sub>2</sub> PN<sub>3</sub> *ana kišri* MU.1. KAM *i-gu-ur-šu kišir* MU.1.KAM 2 (GUR) *šamaš-šammi išaqqal itti a-gi-ri-šu-ma iltabbaš* PN<sub>3</sub> has hired PN from PN<sub>2</sub> on wages for one year, he will pay x sesame as wages for one year—he (PN) will be clad by his employer CT 6 41a:8, also CT 8 15c:12; *elip* PN *itti* PN *bēl elippim* PN<sub>2</sub> u PN<sub>3</sub> *ana girri Jablija* IN.HUN. MEŠ *elippum* u PN Á.BI *ul išuma* PN *itti a-gi-ri-šu-ú-ma ikkal u išatti* 2 *agrū* (LÚ.HUN. GÁ) x Á.BI-šu-nu *ileqqū [it-t]i* LÚ.HUN.MEŠ-šu-nu (= *āgirišunu*) *ikkalu u išattu* PN<sub>2</sub> and PN<sub>3</sub> have hired PN's ship from PN, the owner of the ship, for a journey to Jablija—hire will not be paid either for the ship or for PN, but PN will eat and drink with his hirers, (and) two (more) hired men will get x (silver) as wages, (and they too) will eat and drink with their hirers YOS 12 546:11 and 15.

b) *āgirtu*: *ardāni ana majāl bēlišunu illū[ma] a-gi-ra-ti-šu-nu iħħazu* the slaves will enter (lit. go up to) the beds of their masters and marry their mistresses (lit. hirers) ACh Supp. Ištar 40:21, and dupl. Supp. 2 Ištar 55:11.

**agittū** (*agiddū*) s.; 1. (a headgear), 2. bandage; syn. list\*; Sum. lw.

*a-gi-it-tu-ú*, *pa-a-tin-nu* = *pa-ar-ši-gu* turban-like headgear Malku VI 140f., cf. *a-gi-it-tu-ú* = [...], *[a-g]i-it-tu-[ú]* = [...], *pa-tin-nu* = *pa-ar-ši-gu* An VII 232aff.; *a-gi-it-tu-u* = TÚG *par-šig*, *ši-in-du* šá A.ZU CT 18 9 K.4233+ ii 33f.; *a-gi-id-du-ú* = *ši-in-du* šá A.ZU physician's bandage Malku VI 143; *a-gít-tu-u* (var. *a-gi-id-du-u*) = *par-si-gu*, *sin(EŠ)-du* šá A.ZU Malku VIII 55f.; *a-gi-id-du-u*, *pa-a-ti-nu* = *par-[si-gu]* KAR 40:2f., cf. *a-gít-tu-u* = *par-si-[gu]*, *sin-<du>* šá A.Z[U] ibid. 5f. (Malku, school tablet).

1. (a headgear): see lex. section.
2. bandage (of the physician): see CT 18 9, Malku VI 143, VIII 56, and KAR 40:6, in lex. section.

**agrū**

**agiu** see *agū* B and D.

**agriqqu** see *abriqqu*.

**agrū** (fem. *agirtu*) s.; 1. hired man, hireling, 2. (the constellation Aries); from OA, OB on; pl. *agrū*, NA and NB *agrūtu* (wr. *a-gar-ru-ú-tu* Nbn. 804:1); wr. syll. and LÚ.HUN.GÁ, ERÍN. HUN.GÁ (LÚ.A.GAR CT 4 14d:7, BE 9 43:5 and 10, LB); cf. *agāru*.

lú.hun.gá = *ag-ri* Hh. II 331; lú.hun.gá = *agrum* Nabnitu S 211; á.[lú].hun.gá = *i-di ag-ri-im* wages of a hireling A-tablet 143.

lú.hun.gá.a.ni ninda i.kú.e tág àm.mu<sub>4</sub>.mu<sub>4</sub> : *a-gi-ir-[šu]* (var. *a-gir-š[u]*) *akalam ušākal u subāta ulabba[š]* he will provide his hireling with food and clothing Ai. VI iii 18ff.

1. hired man, hireling — a) *agrū* — 1' in OA: 1 MA.NA *weri'am dammuqam ag-ra-am a-gu<sub>5</sub>-ur-ma adi Tí-da-ri-im addiššum* I hired a man for one mina of refined copper, and gave it to him (as his wages) (for the journey) as far as GN JSOR 11 p. 124 No. 26:3, cf. *ula ag-ra-am e-gu<sub>5</sub>-ur* BIN 4 10:24 (both letters); *šumma ajéma [a]ppanija [udappir ...] ag-ra-am a-ga-ar igri* PN *umalla* if he goes away anywhere, I will hire a man (in his place), and PN will repay the hire KT Hahn 22:12, cf. *šumma* PN *ajéma udappir ag-ra-am e-ga-ar-ma ig-ri ag-ri-im umalla* Hrozny Kultepe 126:8, cf. (in same context) *ag-ri uggaršuma igri ag-ri* PN *umalla* TCL 21 246A:8f., 246B:9f.; *ag-ri assiārim* (for) hired men to plaster (the roof of the house) TCL 14 14:38, cf. silver *ig-ri ag-ri* TCL 20 156:4.

2' in OB: *šumma lu rēdūm ulu bā'irum ...* LÚ.HUN.GÁ *i-gur-ma pūħšu iṭṭarad* if a soldier or a “fisherman” hires a man (as substitute), and sends him (to do corvée duty) instead of himself CH § 26:3, cf. CH § 33:45, also LÚ.HUN.GÁ ... *ša ana harrān šarrim innagru* VAS 8 37:4; PN *ana aħħišu* LÚ.HUN.GÁ *i-ga-ar* PN will hire a man (as his substitute to work) for his brothers RT 17 35 No. 2:7, also ibid. 15; *šumma awilum* LÚ.HUN.GÁ *i-gur* if a man hires a laborer CH § 273:9; x *kaspam idinma ag-ri [a-g]u-ur* give x silver, and hire men BIN 7 30:16 (let.), cf. *atta ina ramanika ag-ri a-gu-ur-ma eqlam usuq* PBS 7 13:25 (let.); *š[um]ma suħārū īterrubukum šūri'amma* LÚ.HUN.GÁ *lu-gu-ur* if the servants have already

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reached you, bring (them) to me, that I may hire labor TCL 17 38 r. 15 (let.), cf. [ERÍN.ḤUN.GÁ.MEŠ *li-gu-ur*] LIH 20:6 (let. of Hammurapi), also 1800 LÚ.ḤUN.GÁ *a-gu-ur-ma* BIN 7 30:9 (let.); 1 LÚ.ḤUN.GÁ *ina AGA.UŠ a-gu-ur-ma* I hired one man from among the *rēdū-soldiers* (referring to LÚ.ḤUN.GÁ GI.ÍL line 1) UET 5 268:14, cf. *ag-ra-am a-gu-ur* MCT 98 P 1 (OB math.); PN LÚ.ḤUN.GÁ *i-ig-ga-ar* BE 6/1 68:10; Á.BI LÚ.ḤUN.GÁ *ina NA<sub>4</sub>* *narē* [ša]tir the wages of a hired laborer are written on the (royal) stela A.3529:12 (unpub. let.); x silver *ana idī elippi u ag-ri* UET 5 52:15 (OB let.), also ibid. 31, cf. *ana GI.Š.MÁ.Ú u 1 LÚ.ḤUN.GÁ BA 5 493 No. 15:3*, cf. also PBS 8/2 242:2; LÚ.ḤUN.GÁ *ana re-[ . . . ] UD.8.KAM a-gu-ra-amma riqūssū tutarrim* I have hired a man as [shepherd?] for eight days and you want to send him back here to me unemployed? TCL 17 56:33f. (let.); LÚ.ḤUN.GÁ.MEŠ . . . *a-gu-ur-ma ana hašhim še'am ana hašhim kaspm ana hašhim* SÍG.ḤI.A *ana hašhim uqniātim idimma* 1 GÁN SIG<sub>4</sub>.ḤI.A *ana panīja šulbin* LÚ.ḤUN.GÁ.MEŠ *ul ta-ag-ga-ar* 1 GÁN SIG<sub>4</sub>.ḤI.A *ana panīja ul tušlamma libbi imarraṣakkum* hire (the necessary) labor, and according to what is individually requested (as wages), give barley, silver, (ordinary) wool, or blue wool, and get one iku of bricks made before I come—if you do not hire the labor and get one iku of bricks made before I come, I shall be angry with you A 3535:17 and 23, for *idī* LÚ.ḤUN.GÁ see BIN 2 70:14, Riftin 53:9, cf. Á.ERÍN.ḤUN.GÁ TCL 17 66 r. 3' and 7'; *naphar* x LÚ.ḤUN.GÁ.MEŠ *ribbatum ša* 15 SÍLA.TA.ĀM *še'im* a total of x hired men each with outstanding wages of 15 silas of barley VAS 8 116:6; ITI MN UD.21. KAM PN *ana šāpīrišu ana* LÚ.ḤUN.GÁ *īrub* UD.40. KAM *ippušma ittallak* on the 21st of MN PN entered the service of his commander as hired labor, he will work for forty days, and then leave YOS 12 20:4; 36 LÚ.ḤUN.GÁ [...] *illaku ul ill[akuma] simdat šarrim* (see *simdatu* mng. 2d-1') VAS 9 31:12; *ana mīnim la kitti taškuna u idī wardīja tušaddina wardūa u alpūa ukullam limkuru ag-ru idīšunu lelqū* why do you treat me unfairly, by collecting rent from my servants? (rather), let my servants and oxen receive rations and fodder

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(from you), and let the hired labor get their wages BIN 7 49:13 (let.); 12 LÚ.ḤUN.GÁ.MEŠ *ša* KÙ.BABBAR-im *ana SIG<sub>4</sub> zabālim* twelve men hired for silver to transport bricks Genouillac Kich 1 B 142:1, also ibid. 2 C 43:1, (*ana altarrim*) ibid. C 44:1, C 104:1, also 132 ERÍN ŠE.KIN.KUD ŠA LÚ.ḤUN.GÁ KÙ.BABBAR NÍG.ŠU PN *ša* . . . *īśidu* JCS 5 96 YBC 6189:2, cf. (to make bricks) YOS 5 171:29, 174:21, 181:25; ERÍN.ḤUN.GÁ.MEŠ *kāsimu* hired weeders TCL 1 54:27 (OB let.), see also ERÍN.ḤUN TLB 1 94:6, and passim, ERÍN.ḤUN.GÁ ibid. 28, PBS 8/2 225:2, see also *sābu* usage c-2', o-1'; 1 LÚ.ḤUN.GÁ PN (followed by date, on clay tags) TCL 1 208:1, 209:1, etc., also Jacobsen Copenhagen Nos. 59–65, Weitemeyer p. 12 ff. Nos. 1, 3, 4, etc.

**3'** in OB Alalakh: 2 GÍN *ana* PN *ana* LÚ.ḤUN.GÁ.MEŠ *ag-ri nadin* two shekels given to PN for the hired men Wiseman Alalakh 373:17, cf. JCS 8 19 No. 258:15, ibid. 28 No. 377:7, and, wr. LÚ.ḤUN.GÁ ibid. 23 No. 278:10; 20 *nakušše* LÚ.ḤUN.GÁ ibid. 21 No. 268:12.

**4'** in SB: *kī ag-ri* (var. *a-gir*) *šeṇi immer panī ušelā ina pitqi* like a hired shepherd (who has no care for the stock) I let the bellwether out of the fold Gössmann Era V 8; *alti ag-ri ag-ri ša amti* (in broken context) Lambert BWL 216:35.

**5'** in NA: *la* [šata]mmu *la bēl piqitti ša šarri* [...] *issišu rammūšu ina libbi LÚ ag-ru-ú-ti* [...] *ina pan Nabū iššakkan* no temple official or royal official [remains] with him (Nabū)—they have deserted him—[the offering(?)] is set before Nabū by (ordinary) hired labor ABL 951 r. 8.

**6'** in NB: *ša šarru bēlani išpurannâšu umma kâšunu ana ilēa kī uzakkû LÚ ag-ru-tu ittikunu tuzzekkâ* as to what the king, our lord, wrote to us, saying, “Did you, when I released you (from service and dedicated you) to my gods, release any hired men with you?” ABL 210:9; *u LÚ.ḤUN.GÁ.ME ša arhi amēlu* 6 GÍN *kaspa ana arhišu ana idīšu inašši anāku ide* and I know that a hired man receives a monthly wage of six shekels per man YOS 3 69:10, cf. ibid. 4 (let.); *amur ultu* MN LÚ.ḤUN.GÁ-ka *ina kadānu ultēziz* look! since the

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month of Dumuzi I have placed your hired men in the outlying districts YOS 3 39:13 (let.), cf. *elat* LÚ.ḤUN.GÁ.MEŠ *ša* PN *ina kadānu i-si-ni-qu-ma* YOS 7 154:8; LÚ.ḤUN.GÁ.MEŠ *la-mu-ú-in-ni u dullā ina la* LÚ.ḤUN.GÁ.MEŠ *baṭ-til* the hired men have failed(?) me and my work is interrupted because of the lack of hired men CT 22 133:14 and 17 (let.), cf. *ša elat ina ūmu i-baṭ-i-lu* LÚ.ḤUN.GÁ *muhhi dālīšu ušazzaz* (see *dālū* usage d) YOS 6 4:9; [LÚ.ḤUN.GÁ.ME] *li-gur-ru* TCL 9 129: 43, restored from YOS 3 17:45 (NB), cf. x silver *ana* LÚ.ḤUN.GÁ.MEŠ *ša a-gur-ru* UCP 9 113 No. 60:21; *kaspa u šipāti gabbi ša ittija ana* LÚ.ḤUN.GÁ.ME *attadin* I have given all the silver and the wool which I had (as wages) to the hired men YOS 3 19:13, also ibid. 33:17, cf. LÚ.ḤUN.GÁ.ME *ana kurummāti sangu* ibid. 34; LÚ.ḤUN.GÁ.MEŠ *ša dullu ina mušannitu ša* GN *i-pu-uš* hired men who do work on the GN Canal Nbn. 770:1, also (summed up as LÚ.ERÍN.MEŠ) Nbn. 1080:5, cf. *ša suluppi ... ušēlūnu* who brought dates YOS 6 32:63, see also *zabālu* mng. *la-h'*; LÚ *a-gar-ru-ú-tu ša dullu ša ina muḥhi bīt Gula ip-pu-uš-šu* the hired labor who are carrying out the work on the temple of Gula Nbn. 804:1; *ūmu ½ GÍN kaspu idī elippi u ūmu 1 GÍN kaspu idī* LÚ.ḤUN.GÁ.MEŠ YOS 3 71:23 (NB let.), cf. Nbn. 913:6, also 1 GÍN *ana NINDA.ḤI.A ša malāḥī u* LÚ.ḤUN.GÁ.MEŠ TCL 12 74:19, 13 232:6; 100 LÚ.ERÍN.ME LÚ.ḤUN.GÁ.ME *u* LÚ.ERÍN.ME *ša raqqat Šamaš idī u kurummāti innašunūtu u šupur* give the wages and the food rations to the one hundred hired men and the workmen from GN and send (them) YOS 3 33:22, cf. LÚ.A.GAR.MEŠ *ša íd ša Šamaš* CT 4 14d:7; 2 LÚ.A.GAR (for making beer) BE 9 43:5 and 10. Note as personal name: <sup>m</sup>*A-gi-ri* Nbk. 443:9, Evetts Ner. 46:8, Nbn. 525:12 and 27; as family name: <sup>m</sup>*Ag-gar* TuM 2-3 139:6, <sup>m</sup>LÚ.ḤUN.GÁ.VAS 3 25:5, also Pinches Berens Coll. 105 r. 1, Nbk. 69:13, 142:13, Camb. 319:4, BIN 1 101:18.

**b)** *agirtu*: *aššum a-gi-ir-tim annimmūtim ša awātiša ana gagim gamrā[tī] tīdē la tērubima la tāmuri* with regard to that hired woman whose affair against the *gagū* you are (supposed to) settle, you know (very well) that you neither went there, nor looked (into the

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matter) VAS 16 160:26 (OB let.); for ACh Supp. 40:21 and ACh Supp. 2 Ištar 55:11, see *āgiru*.

**2.** (the constellation Aries): MUL.LÚ.ḤUN.GÁ : <sup>d</sup>*Dumu-zi* : <sup>d</sup>*Kin-g[u]* STC 1 217:9; [*ina libbi Nisan ni ētarba* MUL.LÚ.ḤUN.GÁ *irabbi* (Venus) entered (the constellation?) in Nisan, (and now) Aries will set ABL 82 r. 10 (NA).

Ad mng. 2: Ungnad, AfO 14 256 n. 37; Weidner, AfK 2 128f. For further lit. and refs., see Gössmann, ŠL 4/2 Nos. 189, 190, 244.

**agrunnu** see *agarunnu*.

**agrūtu** s.; **1.** hire (as relationship), **2.** hire (referring to wages); OB, EA; cf. *agāru*.

nam.lú(var. omits lú).ḥun.gá.a.ni.šè : *ana ag-ru-ti-šú* Hh. II 50.

**1.** hire (as relationship): see Hh. II 50, cited in lex section; PN *itti ramanis̄u* PN<sub>2</sub> *ana ag-ru-tim adi paṭār erēšim īgurma* PN<sub>2</sub> hired PN, who acts for himself, as a hired worker as long as needed (lit. until the demand ceases) PBS 8/2 196:4 (OB).

**2.** hire (referring to wages, EA only): 13 KÙ.BABBAR.MEŠ 1 *ta-pal nalbaši nadnāti ag-ru-ut* LÚ.GAZ I gave 13 (shekels) of silver, and a set of garments to the *hapiru*-man as wages (for bringing a tablet) EA 112:45 (let. from Byblos), cf. *niddinu ag-⟨ru⟩-ut* LÚ. [GAZ(?)] *ša nišpuru* we gave (provisions) as wages to the [*hapiru*]-man whom we have sent ibid. 52.

**agū A** (*aga'ū*) s.; **1.** crown (as insigne), **2.** disk (of the moon), corona, circle, circular shape; from OB on; Sum. lw.; wr. syll. (*a-ga-im* YOS 10 59 r. 6) and AGA (i.e., TÙN-*gunū*); cf. *gū*.

*a-ga AGA* (TÙN-*gunū*) = *a-gu-ú-um* MSL 2 149 iii 9 (Proto-Ea); *a-g[ā]AGA*, *me-en*<sub>MEN</sub> = *a-gu-ú* Nabnitu X 125f.; [a]-*ga AGA* = *a-gu-ú* S<sup>b</sup> I 97; *a-gu AGA* = *a-gu-u* A VIII/1:132; *aga* = MIN (= *a-gu-ú*) *šā DINGIR* Antagal F 58.

*mi-in MEN* = *a-gu-ú* S<sup>b</sup> I 311; *me-en MEN* = *a-gu-u* Ea IV 270, also A IV/4:180; *me-en MEN<sub>5</sub>* = *a-gu-u* Ea I 125, also A I/2:346; *me.en* = MIN (= *a-gu-ú*) «*íd*» (*íd* appears in this line instead of in the previous line, see *agū B*) Antagal F 56.

*sag.ki* = *a-gu-ú* Kagal B 241; *sag.zi*, *šu.zi* = MIN (= *a-gu-ú*) «MIN» (= EME.SAL) Nabnitu X 128f.

<sup>d</sup>*Ninurta aga.zu* <sup>d</sup>*tir.an.na* : <sup>d</sup>MIN *a-gu-ka* *manzat* Ninurta, your crown, the rainbow Lugale I 9; *aga nam.en.na men.dadag* : *ina a-ge-e*

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bēlūti mi-in-nim ebbi BA 5 638 r. 13f.; aga sag. lá.lá : ina a-ge-e qar-ni with the horned crown ibid. r. 19f.; nam.en.na šu.du, aga.zi gür. ru.me.en : bēlūtam šuklulu a-ga-am ki-nam na-šu-ú as perfect ruler wearing the legitimate crown Analecta Biblica 12 71:8f.; umun.mu dûr.mu.šu giš.gál.la ú.agā ki.in.nir : <sup>d</sup>EN šubtak E<sup>k</sup>i Barsip a-gu-ku Bēl, Babylon is your seat, Borsippa your crown (Sum. obscure) RAcc. p. 129:15f. (New Year's rit.); aga giš.gu.za giš. PA.nam.lugal sum.mu <sup>d</sup>Innin za.kam : a-ga-am kussiam haṭṭam ana šarrim nadānum kāmma Ištar it is in your power, Ištar, to grant to the king crown, throne (and) scepter Sumer 13 77 (= pl. 5) r. 11 (OB lit.).

sag.zi KA.silim.ma gú má.gur<sub>8</sub> ma-qu-ru.ra. ke<sub>x</sub>(KID) zag.gá.na ba.ni.in.gar : a-ge-e taš-riħtu ša kima rēš Nannari ina qaqqadiša uktin he placed on her head the "crown of splendor" which is like that of the top of the moon TCL 6 51 r. 37f., see RA 11 150:44, cf. <sup>d</sup>Má.gur<sub>8</sub> EN a-ge-e TCL 3 318 (Sar.), also en aga KA.silim.ma : bēlu a-gu-ú tašriħtu RAcc. 70:5f.; men an.uraš.a : a-ge-e ša šamé u eršetim Analecta Biblica 12 71:3f.; men sag.e du<sub>7</sub> : ša a-gu-ú ina qaqqadišu asmu (Enlil) whom the crown on his head suits so well Lugale IX 1, cf. men.na šu.sig<sub>7</sub>.ga : [ša ina a-ge]-e rabiš banú who is grandly distinguished by (his) crown ibid. IV 5.

m[e-a]m-mu = a-gu-ú Malku VIII 63; ba-a-nu, me-e-nu, bi-i-šum, šu(var. ku)-tab-šum, (mistake for kubšum?) ri-ik-su, a-gu-um(var. -nu) = a-gu-ú An VII 234ff.; NAM.EN.NA = a-gi-e be-lu-ti, NAM.IGI.DU = MIN LUGAL-ti ibid. 240f.; AGA = a-gu-ú ibid. 242.

KÉŠ.DA = a-ge-e LUGAL-ti a-na aṣe <sup>d</sup>EN ki-i qa-bu-u royal crown as it is said with regard to the going out of Bēl (in procession) 2R 47 iii 22 (unidentified comm.); [é.x.sa]g.an.ag(a).íl : é na-šu a-ge-e LUGAL-ú-ti the temple which bears the royal tiara, with comm.: [é = bi-i-tu, sa]g = šar-ru, sag = a-gu-ú, aga = a-gu-ú, íl = na-šu-ú AfO 17 pl. 6 and p. 133:13f. (SB comm. explaining the names of Esagila); <sup>d</sup>A.GIL.MA šaqū nāsiḥ a-gi-i(var. -e) ašir šal[g]i En el. VII 82, explanation: <sup>d</sup>GIL.MA, íl = šá-qu-[u], MA = na-sa-[hu], GIL = a-gu-[u], GIL = a-šá-[ru], GIL = šal-g[u], šár a-gi-i = šar-ra-[...] STC 2 54 r. i 1ff. (En. el. Comm.).

1. crown — a) of gods — 1' as an actual headdress: a-ge-e qarnī ūrāti a-ge-e bēlūti simat ilūti ša šalummati malāti ša uqñi u ḥurāsi ina qaqqadišu lu aškunuma ina UGU SAG a-gi-šu NA<sub>4</sub> ... lu aškunuma NA<sub>4</sub> ... ina UGU a-gi-[šu] lu uza'inu[m] I set upon his (Marduk's) head a crown with mighty horns, a lordly crown befitting a god, full of splendor, of lapis lazuli and gold, on the very top of his crown I put (various precious) stones, and I

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also studded the outer surface of the crown with (various precious) stones 5R 33 ii 50ff. (Agum-kakrime); AGA ḥurāsi simat ilūtišu ša apru rāšuššu the golden crown, symbol of his (Šamaš') divinity, with which his head was covered VAB 4 264 i 43 (Nbn.), and passim in this text, see zarinnu B; AGA ḥurāsi kīma labirimma ša ... in abni nisiqti šuklulu ... eššiš abni ... maħar Šamaš bēlīja ukīn I made anew the golden crown, according to the old model, and placed it before Šamaš, my lord VAB 4 270 ii 36; AGA <sup>d</sup>Šamaš muš-ši 2 crown of Šamaš ... two (wr. next to the crown of Šamaš) BBSt. pl. 98; during the entire time that he recites the Enūma eliš to Bēl IGI ša AGA ša <sup>d</sup>Ani u šubtu ša Enlil kuttumu the front part of Anu's tiara and Enlil's seat remain covered RAcc. p. 136:283 (New Year's rit.); a-ga-a ša Aššur u kakkē ša <sup>d</sup>Ninlil inaššia he brings the crown of Aššur and the "weapons" of Ninlil (and places them on the throne below the dais) KAR 137:16, see MVAG 41/3 10 (MA royal rit.); AGA <sup>d</sup>Anim ša šarru bēlīja igbā ētepuš I made the crown of Anu which the king, my master, ordered ABL 498:7 (NB); kunukku ša šarru bēlīja iddina ... ana libbi AGA <sup>d</sup>Anim digalu illaku the cylinder seals which the king, my lord, gave me will be suitable as gems for the crown of Anu ibid. 16; 2 namzaqi ḥurāsi <sup>d</sup>Lamassat a-ge-e two gold door bolts (with) a crowned protective goddess (holding weapons and standing on fierce dogs) TCL 3 375 (Sar.); AGA nikiltu ... ša ḥurāsi rušši u abnē nisiqti ušepišma Borger Esarh. 83 r. 32, cf. AGA šuātu labiš melammu za'in baltu naši šalummatu hitlup namrirri ibid. 33; (precious stones and one mina of gold) ana a-ge-e ša <sup>d</sup>Nabū for the crown of Nabū ABL 340:16, also ABL 404:6 and 1202:5 (all NA); (small quantities of gold and thirty arzallu-beads) ša AGA AGA DN for the double(?) crown of Zababa UCP 9 108 No. 53:3 (NB); wooden figurines a-ge-e ramanišunu apru lubuš ramanišunu labšu crowned and dressed in their appropriate ways BBR No. 46-47 I 15, see (for similar passages) AAA 22 44 ii 17, and passim in this text.

2' as insigne of rank — a' of Sin: <sup>d</sup>Nannari bēl a-gi-i Nannaru, lord of the crown YOS 1

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45 i 6 (Nbn.), cf. <sup>a</sup>*Sin bēl AGA* Hinke Kudurru iv 13, <sup>a</sup>*Sin eršu bēl a-ge-e malā namrirrī* AKA 243 i 4 (Asn.); <sup>a</sup>*Sin šar a-ge-e šaqū namrirrī* WO 1 456 i 4 and 2 28 i 7 (both Shalm. III); <sup>a</sup>*Sin eršu bēl a-ge-e* AKA 29 i 5; *apir a-gu-šū* BHT pl. 5 i 24; a.a <sup>a</sup>*Nannar umun men :a-bu* <sup>a</sup>*Nannar bēlum a-ge-e* 4R 9:13f.; *apir AGA* <sup>a</sup>*A-nu(m)-ú-ti* covered with the crown of divinity Perry Sin No. 6:2; 2 AGA.MEŠ *ina qaggadi* [...] on his head he (Sin) wore a double tiara ABL 923:12.

**b'** of Anu: <sup>a</sup>*Anu ... EN a-gi-i* LKA 50:4 and BMS 6:4, see Ebeling Handerhebung p. 34; *aššu šarrūt* <sup>a</sup>*Anim ilqū ... himšāt gišim-mari AGA* <sup>a</sup>*A-nim ited[dig]* because he (Nabû) has taken Anu's kingship, he wears Anu's crown, (and?) the *himšātu* of the date palm SBH p. 145 ii 26 (SB rit.); 4 *sibtu mahar* 2 AGA *ša* <sup>a</sup>*Anim* four loaves in front of the two tiaras of Anu RAcc. 63:31; MUL.GU<sub>4</sub>.AN.NA ÍL.AN.NA.KEx(KID) : *is le-e a-gi* <sup>a</sup>*Anim* KAV 218 A i 26 and 32 (AstrolabeB); *kakkabu ša arkišu izzazzu kakkab is lē a-gi* <sup>a</sup>*A-nim* the star which stands behind it is the star (called) Jawbone-of-an-Ox, or Crown-of-Anu KAV 218 B i 8 (Astrolabe), cf. CT 33 2 ii 1, see Weidner Handbuch der Astronomie p. 36; *šumma Sin tarbaša NIGIN-ma MUL A-nu AGA a-gu-u ina libbišu izziz* Thompson Rep. 106:2, cf. [...M]UL <sup>a</sup>*A-nim AGA ina libbi[šu izziz]* ibid. 104:10.

**c'** of Enlil: *a-ge-e bēlūtišu nalbaš ilūtišu* (Anzu's eyes watch) his (Enlil's) tiara of a ruler, his attire of a god CT 15 39 ii 6 (SB Zu); when Enlil was washing with pure water *šakluma ina kussi a-gu-šu šaknu* and (while) his crown was off and was put on a chair ibid. 19.

**d'** of other named and unnamed gods, etc.: *a-pi-rat a-ge-e bēlūti* (referring to Ištar) STC 2 75:7; *ittabal AGA rabā ša qaqqadiša* he took away the great crown from her (Ištar's) head CT 15 45:42, cf. ibid. 43, also ibid. 47 r. 45 (Descent of Ištar); she (Ištar) has a beard like Aššur *a-gu-u ina qaqqadiša akī kakkabi* [...] the crown on her head [...] like a star Craig ABRT 1 7:7; *qarrādu* <sup>a</sup>*Nergal ina kussi šarrūti ašib a-gu-u šarrūti apir* (I saw) the hero, Nergal, sitting on the royal throne wearing

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the tiara of kingship ZA 43 17:51 (SB lit.); <sup>a</sup>*Marduk ... ša ana a-ge-e ša AN-ti šūpū* Marduk, famous for his divine tiara KAR 26:17 (SB rel.); (Marduk) *apir AGA bēlūti ša rašubti* Streck Asb. 278:8, cf. *a-ge-e namrirrī* CT 23 2:17; *a-ge-e bēlūtija annadquma* (since) I (Marduk) put on my lordly crown Gössmann Era I 143, cf. *a-ge-e bēlūtišu ištaħaṭ* he took off his lordly crown ibid. III 46; *ħaṭṭi šarrūti kussū a-gu-ú šarkuši* the royal scepter, the throne, the crown, were bestowed upon her (Agušaja) VAS 10 214 iv 1 (OB Agušaja); *a-gu-u ruššū ša šamē simat šarrūti* (Šamaš) red glowing tiara of the sky, symbol of kingship KAR 55:3 (SB); *šanū qaqqad ameli šakin AGA apir* the second had the head of a man, and was wearing a crown ZA 43 17:49, cf. ibid. 16:44 (SB lit.).

**3'** as name of a deity: *Aššur* <sup>a</sup>*a-gu-u* 3R 66 i 14, cf. <sup>a</sup>*Nabū* <sup>a</sup>*a-gu-u* ibid. xi 25 (*tākultu*), see Frankena Tākultu p. 77f.; <sup>a</sup>*EN.AGA* KAV 42 i 1.

**b)** of kings — **1'** in hist. texts: *bēlum simat ħaṭṭim u a-gi-im* the lord (Hammurapi), worthy of the scepter and crown CH iii 26; *enūma Aššur ... a-gi bēlūti épiranni* when Aššur put the lordly crown on my head Weidner Tn. 1 No. 1 i 28; RN ... *a-ga-a sīra tuppirašu ana šarrūt māt* <sup>a</sup>*Enlil rabēš tukin-našu* RN, whom you (the gods) crowned with the majestic tiara, and whom you solemnly appointed to kingship over the land of Enlil AKA 30 i 21 (Tigl. I); *nādin ħaṭṭi kussi u palī a-ge-e šarrūti* (Marduk) who gives the royal scepter, throne, the bala-emblem and the tiara JRAS 1892 352 i A 6, cf. <sup>a</sup>*Aššur ... nādin ħaṭṭi u a-ge-e* AKA 28 i 2 (Tigl. I); *ša ana re'ūt māti ultu ullā* <sup>a</sup>*Aššur ... [...] a-ga-a sīra* AfO 3 154:3 (Aššur-dan II), cf. *a-ga-a sīra uppīru bēlūti* WO 2 410 i 6 (Shalm. III); <sup>a</sup>*Anum AGA-šū* <sup>a</sup>*Enlil kussāšu* <sup>a</sup>*Ninurta kakkašu* <sup>a</sup>*Nergal šalummassu ušatlimu'innima* (after) Anu had bestowed on me his tiara, Enlil his throne, Ninurta his weapon, Nergal his awesome halo Borger Esarh. 81 r. 1; *a-ga-a kēna ša bēlūti išruka* he (Aššur) presented me with the legitimate tiara of the rulership (parallel to *ħaṭṭa kakka u šibirra iddina*) AOB

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1 112:25 (Shalm. I); *arki ilū rabūti ... haṭṭa murte'at niši ana qātija umellū eli šarrāni šūt a-ge-e iššūni melammē šarrūtija īpiruni* after the great gods had given into my hand the staff to shepherd mankind, they elevated me above the (other) crowned heads and crowned me with my royal nimbus KAH 2 84:8 (Adn. II); <sup>a</sup>*Nannaru nāṣir AGA bēlūtija* (name of the Sin gate) OIP 2 112 vii 91 (Senn.); in the second year that I had ascended the royal throne *a-ge-e bēlūti anna[pru]* and had put the lordly crown on my head Winckler Sammlung 2 p. 1:16 (Sar.); [mahar] DN *ilišu AGA bēlūti ippurušuma* [in front of] Haldia, his god, they crown him with the lordly tiara of rulership TCL 3 342 (Sar.); 1 *şalam RN şar Urarti ša AGA MUL-ti DINGIR-ti apruma* a statue of RN, king of Urartu, wearing a crown with stars, like that of a god TCL 3 402 (Sar.); *a-ge-e šarrūtija ana dāriātim lukīn rāšūa* may he place on my head forever the royal crown YOS 1 45 ii 40 (Nbn.), cf. *a-ge-e dūr ūmē i-pi-ir rāšuššu* VAB 4 234 i 23, and cf. Sumer 13 i 23 (Nbn.).

**2'** in omens: *amūt Šulgi sá a-ga-a-šu in-dì-i* omen of Šulgi, who dropped(?) his crown RA 35 55 No. 5:3 (Mari liver model); *gallāb šarri a-ge-e bēlišu ileqqīma innabbit* the king's barber will take his master's crown and will flee KAR 428:49 (SB ext.), cf. (in difficult context) LUGAL *a-gi-i ka-mu-su*[...] Thompson Rep. 272A:12 (translit. only); *şumma martum kīma ti-gi-tal-li a-ga-im titurrātim itaddāma* if the gall bladder is spotted with ridges(?) like the *tigallu*-parts of a crown YOS 10 59 r. 6 (OB ext.).

**3'** in rituals: UD.24.KAM *şa šarru AGA íl-u be-lum kišād* <sup>a</sup>*Anim ikkisuma* the 24th, the day on which the king put on his crown (is the day) on which Bēl cut the throat of Anu LKA 73:13, cf. ibid. r. 16; AGA *šarrūtišu inašši* he (the priest) takes his (the king's) royal crown away (and brings it to Bēl) RAcc. 144:416; *haṭṭa kippata miṭṭa AGA ušeššīma ana šarri [inandin]* he (the šešgallu-priest) takes out the scepter, loop, staff (and) crown and [gives them] to the king RAcc. 145:448 (New Year's rit.).

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**4'** other occs.: [...] *šūt a-ge-e şā ultu ūmē panī ibēlu māta* (all) the crowned [kings] who had ruled the country since olden days Gilg. VII iv 42; AGA *kussām şā šarrūtim liṭeršum* may he take away from him the royal crown and throne CH xlivi 45; *kummusu a-gu-ú* [kings whose] crowns are put away Gilg. VII iv 41; *Gilgāmeš a-ga-şú ītepramma rakis aguňhu* when Gilgāmeš had put on the crown and had fastened the *aguňhu*-sash Gilg. VI 5, cf. (referring to Ninsun) *a-ga-şá aprat* ibid. III ii 5, also *eṭlu darru apir a-ga-şú* Lambert BWL 50:40 (Ludlul III); [...] *ana šarri haṭṭu AGA u* [...] AMT 71,1:42, see Ebeling, ZA 51 172.

**2.** disk (of the moon), corona, circle, circular shape — **a)** disk (of the moon) — **1'** referring to earthshine: *şumma Sin ina tāmartišu AGA apir* if the moon has an earthshine at its (first) visibility Thompson Rep. 7:5, and passim, see Weidner, BA 8/4 24, also ABL 1373:5 (NB), cf. [ina] *nāmurišu a-gu-u ippirma* Thompson Rep. 43:4, also AGA *apir kajamānumma* ibid. 23:3, etc., see (for refs. from astronomical texts) Weidner, BA 8/4 26f.

**2'** referring to the full moon: *şumma UD.11. KAM ... enūma arḥu AGA tašrihti našū inbu ḥadū šarru ina mūši nindabāšu ana Sin ukān* if the moon (already) on the eleventh day (of the month) wears the “crown of splendor”: the “Fruit” (epithet of the moon) is happy, the king makes his food offerings to Sin at night 4R 32 ii 2, and dupls. K.2514:31 and K. 4068+ i 42, cf. <sup>a</sup>*Sin AGA tašrihti ana napāhi našū* 4R 32 ii 9 and dupl. K.2514:35, also K.2809 i 19 (all SB hemer.); *arḥišam la naparkā ina a-ge-fel uşşir* every month, without cease, he marked (the days) off on the (moon's) disk En. el. V 14, see Landsberger, JNES 20 156, cf. *ina UD.7.KAM a-ga-a [ma-aš]-la* ibid. 17, restored from Bab. 6 pl. 1:11.

**b)** corona (as a meteorological phenomenon) — **1'** said of the moon: *şumma AGA níG.GILIM.MA a[pir]* if (the moon) has a corona (like) lattice work ACh Supp. Sin 1:11, cf. (in same context) AGA <sup>a</sup>*TIR.AN.[NA] lami* is surrounded by a corona with the colors of the rainbow ibid. 12, AGA *imbari* (IM.DUGUD) corona of fog ibid. 13, AGA *urpati* (IM.DIRI)

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corona of clouds ibid. 14, AGA MUL.MUL corona of stars ibid. 26, for other descriptive terms in ACh Supp. Sin 2:9ff., 3:3ff., 4:1ff., 5:2ff., 6:4ff., ACh Supp. 2 Ištar 17:3ff., see Weidner, BA 8/4 p. 36ff.

**2'** said of the sun: DIŠ MAN 7 AGA.MEŠ *apir* if the sun is surrounded by seven coronas ACh Supp. 7:10; šumma Šamaš . . . kīma Sin AGA *apir* if the sun has a corona like the moon Thompson Rep. 269:7.

**3'** said of stars: šumma <sup>d</sup>Ištar AGA <sup>a</sup>gu-u <sup>d</sup>Sin *aprat* Thompson Rep. 209:4; šumma MUL Dilbat AGA <sup>d</sup>TIR.AN.NA *aprat* if Venus has the "crown" with a rainbow ACh Supp. Ištar 36:13.

c) circle, circular shape: šumma šamnum mē ina nadīka a-ga-šu tarik namtalli <sup>d</sup>Sin if, when you drop it into water, the circle of the oil (drop) is black (it means): an eclipse of the moon CT 5 5 r. 1 (OB oil omens); šumma NA a-ga-am i-[š]ul niši rēšim if the smoke has a crown: promotion UCP 9 375:32 (OB smoke omens).

The translations used, "crown" and "tiara," denote only the functional aspect of *agū*. In view of the variety of headgear which serve as insignia of godhead and kingship in the course of time, the nature of the headgear designated by *agū* in a given reference depends on the period, the region and the text type (see E. Unger, "Diadem und Krone," in RLA 2 201ff. and E. Douglas Van Buren, AnOr 23 104ff.). The equation GIL = *a-gu-[u]* STC 2 54, in lex. section, does not permit the interpretation of GIL *hurāši* in ABL 1452:3 (= ADD 620) and ABL 568 r. 5 (= ADD 810) as "crown."

For MIO 1 72:50, see *agū B*.

Poebel, MAOG 4 166; ad mng. 2: Weidner, BA 8/4 p. 23ff.

**agū B** (*egū*, *aga'u*, *agiu*) s.; 1. flow of water, current, 2. wave, 3. destructive flooding; from OB on; Sum. lw.; *egū* Igituh I 296, *aga'u* Streck Asb. 48 v 95, *agia* CT 4 8a:6 and 20; wr. syll. and A.MI.(A) (A.GA TCL 6 16 r. 3).

a.MI.a = *a-gu-ú* <ÍD>, me.en = MIN <ÍD> (see *agū A*), [sa]g.zi = MIN *gal-tu* Antagal F 55ff.; a.MI.a = *e-gu-u* Igituh I 296, cf. a.MI.a, še.KU = *a-*

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*gu-ú* MIN (= *pa-a-ši*, mistake for *a-gu-ú*) Nabnitu X 131f., also [še].KU = *a-gu-ú* Antagal F 60; a<sup>e</sup>.MIGA.a = *a-gu-ú*, i.zézi = *sa-bi-ú* Lu Excerpt II 59ff.; a.MI.en.na = *a-gu-u* MIN (= *e-lu-u*) high water Nabnitu L 165; [še-ub] [RU] = [na]-qá-pu šá A.MI.A to penetrate, (said) of the flood, [ka]-pa-rum ša *a-gi-i* to sweep away, (said) of the flood A VI/4:161 and 164; giš.má.rí.za aga.a (var. a.MI.a) = MIN (= *pa-ri-is-su*) *a-gi-e*(var. -i) oar (for use on) fast running water Hh. IV 257; I.ZI = *a-gu-ú* Proto-Izi n 1; i.iz = *a-gu-[ú]*, i.iz = *sa-bi-[u]*, i.iz.luh.ha = *a-gu-ú gal-t[u]*, i.iz.zi.gá = MIN te-bu-u, i.iz.gá. gá = MIN ša-ka-nu Izi V 83ff., cf. [i.zi].hu.luh.ha = *[a-gu]-ú gal-tum* 4R 24 No. 1:54f.

a.MI.zi.ga x.x.bi (late recension: a.MI.a zi.ga.bi) kur.gul.gul : *a-ge-e ta-as-bi-i* (var. [...] x'-ú) mu'abbit šadī the rising flood destroying (even) high-lying land Lugale III 6; ûr bâd.da ûr dagal.la a.MI.gin<sub>x</sub>(GIM) du<sub>7</sub>.du<sub>7</sub>.ne : ûrî elâti ûrî rapšûti kīma a-ge-e isurru they (the demons) swirl over the high roofs, the broad roofs, like the flood CT 16 12 i 24f., cf. a.MI.a.gin<sub>x</sub> mu.un.du<sub>7</sub>.du<sub>7</sub>.[x] : [...]ti a-gi-i isur[ru] JRAS 1932 557:16f., a.MI.a.gin<sub>x</sub> du<sub>7</sub>.du<sub>7</sub> : ša kīma a-ge-e isurru OECT 6 pl. 10:9f.; a.MI.a fd.UD.KIB.NUN<sup>ki</sup>.ke<sub>x</sub>(KID) um.mi.lá : ana a-ge-e Puratti ušärma when he (Marduk) turns to the current of the Euphrates (his word stirs the deep water) 4R 26 No. 4:9f., also SBH p. 107:78f.; the sick heart a.id.da.gin<sub>x</sub> al.du.un.nu.zu.a.pú.gin<sub>x</sub> a.MI.a nu.tuk : ša . . . kīma mē nārim ēma illaku ul idī kīma mē bûrti a-gi-a ul išâ which, like the water in a river, knows not where it goes, which, like the water in a well, has no current CT 4 8a:3ff., repeated ibid. 17ff.; id.da nu.me.àm a.MI mu.un.du<sub>7</sub>.du<sub>7</sub> : ina balu nāri a-gu-ú ittakkip where there had been no river, waves battered (the walls) SBH p. 55 r. 15, cf. sag.gig a.MI.a.gin<sub>x</sub> lú du<sub>7</sub>.du<sub>7</sub>.dè : muruš qaqqadi kīma [a]-ge-e ittakkip CT 17 21 ii 102f., also a.MI.a.gin<sub>x</sub> du<sub>7</sub>.du<sub>7</sub>.ne (var. i.du<sub>7</sub>.du<sub>7</sub>.ne) : ki a-ge-e ittaspan (var. ittakkip) BA 10/I 109 r. 1f., vars. from K.2512; a.ab.ba.ke<sub>x</sub>(KID) a.MI.a.meš : ina tám̄ti a-gu-ú šunu in the sea, they are the waves KAR 24:19; 6.k[am.ma a.mi].fal zi.ga dingir.lugal.la.sé [...] : šeš-š[u a-gu]-ú ti-bu-ú ša ana ili u šarri [...] the sixth (demon) is a surging wave which [...]s against god and king CT 16 19:23f.; a.ab.ba.ki.níg.dagal.la.a.šé a.MI.a.TUR.TUR.lá a.MI.a in.DU.a.MI.a gal.gal.la a.MI.a.bi : ina tám̄ti erseti rapašti a-gi-i šibbirüti a-ge-e illak a-gu-u rabbati a-gu-šu (Akk. obscure) CT 17 21 ii 108ff.

zi.gin<sub>x</sub> mu.un.zi : kīma a-gi-i isabbu' (that sick man) tosses like a wave CT 16 24 i 12 and 14. e-du-ú = *a-gu-u* MIN (= na-a-ru) LTBA 2 2:300; ši-ir-ha-nu, gi-ip-šu = *a-gu-ú* Malku II 49f.

1. flow of water, current: abnē nisiqti uza'inma ina a-ge-e Puratti elleti kīma kak-kaba burrumu šarürüšu ušanbiṭma I adorned

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(the ship of Marduk) with precious stones, and made it glisten like the stars of the firmament on the current of the pure Euphrates VAB 4 156 v 26, also PBS 15 79 ii 24 (NbK.); *bé-e-ra lupti [al]-g[a-a] lumaššir* I will open a well and release the flow Lambert BWL 78:138 (Theodicy); *a-gu-ú tāmatu šurup-pâ ušamh[ir]* he sent (my) chill to the flowing (rivers and) the sea Lambert BWL 52:9 (Ludlul III); *[kīm]a a-ge-e ša nāri ihabbub* [...] murmurs like the current of a river AMT 15,5:4; *a-gu-ú-um itebbi'am elippātim uṭebbi* the current will rise and sink ships YOS 10 26 i 34, also, wr. *a-gu-um* ibid. 24:41 (both OB ext.); *elip šarri ina nāri A.MI.A uṭebba* the current will sink the king's ship in the river CT 20 31:40 (SB ext.), cf. GIŠ.MÁ LUGAL *a-gu-ú* [...] KAR 460:10, also (in obscure context) ibid. 11; A.GUD<sup>a</sup>*gu-ú* (var. A.GA) ZI-ma ebūru *idammiq* the spring flood (A.GUD glossed *agû*, instead of the mng. *mīlu ḥarpū*) will be high, the harvest will be fine ACh Istar 20:71, var. from TCL 6 16 r. 3, see ZA 52 248:64; íd A.MI. gal.gal.la = íd <sup>d</sup>Ir-ni-na 2R 50 r.(!) i 15; zē malāhi : AŠ bi-nu-ut a-ge-e Uruanna III 91, also Uruanna III 662, see zū A mng. 1c.

2. wave: *šumma nāru kibirša ubbal a-gu-ú a-ga-a kašid u BAL.BAL-at* if a river carries away its bank, wave overtakes wave and (the river) overflows CT 39 19:128 (SB Alu); *ušabši a-ga-am-ma udallah Ti'amat* he (Anum) caused a wave in order to stir up Tiamat En. cl. I 108; *ana ēbir tāmti ādir a-ge-e tanandin* [...] you (Šamaš) give [confidence] to him who is crossing the sea afraid of the waves Lambert BWL 130:66 (hymn to Šamaš); *ummānāteja nār Idide a-gu-u* (var. *a-ga-u*) šamru ēmuru *iplahu ana nībarti* my troops saw the raging crest of waves in the Idide River and were afraid to cross over Streck Asb. 48 v 95, cf. *gi-piš a-ge-e* VAS 1 69:2 (NA royal); *asabbu' kīma a-gi-i ša uppaqu šāru lemna* I toss like a wave which an evil wind piles up STC 2 pl. 80:62, cf. CT 16 24 i 12ff., in lex. section; she (the female figurine) is covered(?) with scales from her belt to her soles *pappan libbiša a-gi-i itaddū* and wavy lines are drawn on her belly Köcher, MIO 1 72 iii 50 (description of representations of demons), cf.

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*a-gi-i itaddā[t]* she is provided with wavy lines ibid. 74 r. iv 18; see SBH p. 55 r. 15, CT 17 21 ii 102f., in lex. section.

3. destructive flooding: [...] GN *ša ina dunnu a-gi-i ezzūtu īnišu m[ūšabšu(?)]* the [...] of Borsippa, the site(?) of which had become weak as a result of the current's violence Borger Esarh. 32:18; íd *Tebilti a-gu-ú šamru šitmuru ša ina našiša gigunē qabalti āli u'abbitura* the Tebiltu River, a surging flow of raging (water), which, when it rose, had destroyed sacred buildings standing on terraces right inside the city OIP 2 99:46 (Senn.), cf. *Tebilti a-gu-ú šitmuru* ibid. 105 v 79; íd *Arahtu nār hegalli a-gu-ú(var. -u) ezzi (var. šamru)* edū šamru (var. ezzu) *mīlu kaššu tamšīl abūbi ibbablamma* the Arahtu, (normally) a river (bringing) abundance, turned into(?) a fierce current, an angry surge of water like the Deluge (and swept the city away) Borger Esarh. 14 Ep. 7a:38; that the walls might not be damaged *ina takkipti a-ge-e mē ezzūti* by the battering of the furious waves of water Sumer 3 16 ii 6 (NbK.), and dupl. VAB 4 166 vi 74; *ša lamūšināti dannu a-gu-ú tušēzib atta* you rescue those whom the mighty flood encircles Lambert BWL 136:159 (hymn to Šamaš), cf. *lamānni a-gu-ú edū šam[ru]* Maqlu III 79; *a-gu-ú ezzu* (epithet of Aššur) Winckler Sammlung 2 1:6 (Sar., Charter of Assur); *Ba'alsamēme ... šāru lemnu ina elippētikunu lušatbā ... edū dannu ina [tāmti] liṭabbīšina šamru a-gu-u elikunu li-* [...] may DN raise an evil wind against your ships, may high seas sink them, and may a raging wave [descend(?)] upon you Borger Esarh. 109 iv 13 (treaty with Tyre); *[ger]bušša uzzu a-gu ti'amtī* inside her (swells) anger, as an ocean wave VAS 10 214 viii 21 (OB Agušaja); obscure: *kī a-ge-e tam-ha-ri A.AB.BA* [...] AfO 19 63:43.

Poebel, ZA 37 269.

**agû C** s.; (an ax); lex.\*; cf. *agusalakku*.

giš.agā = *a-gu-ú*, giš.agā.gín = MIN *pa-a-ši* (followed by *agasilikku* and *kalmakru*) Hh. VI 227f.; urudu.[aga] = [*a-gu-ú*], urudu.agā.[gín] = [MIN *pa-a-ši*] Hh. XI 371f., cf. [aga].gín = MIN (= *a-gu-ú*) *pa-a-ši* Antagal F 59; giš.agā.gín = *a-gu-ú pa-a-ši* Nabnitu X 130.

**agû D**

It cannot be established for what reason the *agû* ax is designated as “crown,” and the lex. refs. have therefore been separated from *agû* A.

**agû D** (*agiu*) s.; (a garment); OAk., Akk. lw. in Sumerian.

sfg<sup>mu-ud-rum</sup><sub>AŠ</sub> = MIN (= *a-gu-ú*) Nabnitu X 127.

NÍG.DÍB TÚG *a-gi<sub>4</sub>-um* LUGAL materials for (the finishing of) the *a*-dress of the king Chiera STA 23 ii last line.

For mudra as reading of MU.SÍR.(RA), see MSL 4 p. 35 note to Emesal Voc. III 92.

Gelb, MAD 3 20.

**agû E** s.; (a vessel); lex.\*

dug.a.g[i].a] = [šU] Hh. X 221, cf. (from another recension) [dug].aga = šU ibid. 221a; [dug].a.[g]i.[x.x] = [šU] ibid. 222.

**agû** see *egu*.

**agubbû** see *egubbû* A.

**agugiltu** see *agugillu*.

**agugillu** (fem. *agugiltu*) s.; (a kind of sorcerer); SB\*; Sum. lw.

a) *agugillu*: *a-gu-gil-lu.MEŠ līpušuki rikiski aheppi* though the *a*-sorcerers (mentioned after *naršindu* and *mušlakkhu*) have protected you with charms, I will break your bands Maqlu VII 100; *lu lišānu nukurtu lu a-g[u]-g[i]-lu ... ša ina māti ibašši* ibid. IV 85.

b) *agugiltu*: *kaššāptu a-gu-gi-lat anāku pāši[rāk]* (let) the witch be an *a*-sorceress, I am the one who dispels (her magic) Maqlu IV 124 (in enumeration followed by *naršinnat*, *mušlakkhat*, *esšebari*, etc.), cf. *naršindatu āšiptu ešsepūti mušlalakkhatu a-gu-gi-il-tu<sub>4</sub>* ibid. III 43.

**agugūtu** s.; (mng. unkn.); SB.\*

*a-gu-gu-ta iddinšu* he (Marduk) gave him (Nabû) the status (or power) of the *agugu* LKA 146:10.

Lambert, BiOr 13 p. 144.

**aguḥḥu** s.; 1. (an article of clothing, perhaps a sash), 2. (uncert. mng.); OAk., OB, SB.

**aguḥḥu**

kušku-uš.lá = *a-gu-uh-hu*, kuš.lá = šá *ha-rim-ti* Lu IV 195f.; túg.bar.LU.á.gu.ḥum = šU *kusitu*-garment with an *a*. Hh. XIX 113; [tú]g.á.gu.ḥum = [šU] = *pa-ti-nu* Hg. E 72, cf. [tú]g.á.gu.ḥum = šU = [MIN] (= [x-d]an(?)-nu) Hg. D 404, also [kuš.e.íb.á.gu.ḥu]m = šU = *pa-tin-nu* Hg. A II 190; á.gu<sub>4</sub>.[ḥu.um] RA 18 53 i 25' (Practical Vocabulary Elam).

*a-gu-uh-hu* = *me-sír-ru* Malku II 230; *a-gu-hu* = MIN (= *lu-bu-šu*) DINGIR dress of a god Malku VI 81, cf. *a-gu-uh-hu* = *lu-bu-šu* DINGIR.MEŠ LTBA 2 1 v 36 and 2:244.

1. (an article of clothing, perhaps a sash)  
— a) in OAk.: 12 KUŠ 'a-ku-he-na (with Hurrian pl., in a list of clothing) BE 1 11:1, see Gelb, Friedrich Festschrift 184f.

b) in Ur III: 13 ma.na síg túg á.gu<sub>4</sub>.ḥu.um lugal UET 3 1506 i 1, also túg á.gu<sub>4</sub>.ḥu.um tab.ba PI lugal ibid. 1671 r. 1, and passim in this volume, see index p. 171, cf. Reisner Telloh 126 ii 34, also túg á(text da).gu<sub>4</sub>.ḥu.um lugal Pinches Amherst 25:1.

c) in OB: 2 TÚG *a-gu-uh-hu* HI.A TLB 1 69:14, see Leemans, SLB 1/1 p. 1.

d) in SB: *a-gu-uh-hu ina šašallišu na[di]* an *a*. is lying over his back Köcher, MIO 1 76 iv 50 (description of representations of demons); [*a-gu-uh*]-ḥa ina irtišu labiš he is wearing an *a*. over his breast ibid. 64:13'; *Gilgāmeš agāšu itepramma rakis a-gu-uh-hu* Gilgāmeš put on his tiara, fastening on the *a*. Gilg. VI 5, cf. ibid. 4.

2. (uncert. mng.): *nādinat a-gu-ḥi* she (Ištar) who gives the *a*. KAR 306:24; *bēlet inbi u a-gu-uh-ḥi* (Ištar) mistress of attractiveness and the *a*. KAR 357:28; [*mud*]ē tuqmati mummillu *a-gu-uh-hu qardu* experienced in battle, valiant .... (said of Ninurta) RA 51 108 K.7257:7.

The article of clothing called *aguḥḥu* is worn, according to the attested instances, after the Ur III period by Ištar, by demons, and once by Gilgameš. In Ištar's wardrobe (Leemans, SLB 1/1 1) the *aguḥḥu* is the first item (followed by *gadamaḥḥu* and the *parsigū* headwear). It is made of wool or leather, and the vocabularies as well as the Gilg. ref. (*rakāsu*) indicate that it was a belt or sash.

The vocabulary entry kuš.lá = *aguḥḥu*, ša *harimti* Lu IV 195f., although out of

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context in this list of professions, and occurring between *ša erinna labšu* and *ša karra labšu* (see *erinnu* s. lex. section), as well as the refs. cited sub mng. 2 which describe Ištar as one who is endowed with or dispenses *aguħħu*, indicate for this term a transferred mng. in the sphere of sexual attractiveness (see also *inbu* mng. 3). Since Ninurta is called *mum-millu aguħħu*, just as Ištar is described as *mummillu* (STC 2 78:38, see Ebeling Handerhebung 132), it seems that the *aguħħu* was a piece of apparel which distinguished its wearer as a warrior, although the mng. of *mummillu* in this context is unknown. When worn by Ištar and women belonging to Ištar, the word possibly acquired the connotation suggested above. Note also *lulim á.gu.ħu.um al.sig.* ge (mng. uncert., among invectives) Dialogue 1:19 (courtesy M. Civil).

(Meissner BAW 1 7f.)

**agūnu** (AHw. 17b) see An VII sub *agū* A, lex. section.

**agurratu** (*gurratu*) s.; ewe; MA.\*

UDU.U<sub>8</sub>.MEŠ = *a-gu-ra-ti* Practical Vocabulary Assur 307.

1 UDU *gu-ru-tum šunuqtu damiqtu ša* PN PN<sub>2</sub> ŠU.BA.AN.TI *ana* 6 IT[1.MEŠ] *qaqqad gu-ri-ti[i iddan]* *edānu etti[qma] buqūna u talitta iddan* ... [*ina ūmi*] *gu-ra-ta buqū[na] u talitta iddu[nuni]* *egešu ipaṭṭar* PN<sub>2</sub> has borrowed one fine, milk-giving ewe belonging to PN, within six months he will return the capital, to wit, the ewe, should he exceed the term, he will deliver (also) the fleece and offspring, the day he gives back the ewe, (and if due) the fleece and the offspring, he will repossess his (pledged) field KAJ 96:2, 6 and 15, cf. 20 UDU *gu-ra-tu<sub>4</sub>.MEŠ* (in list of property) KAJ 9:6; 13 UDU *gu-ra-tu<sub>4</sub> Aššurātu* 5 UDU *gu-ra-tu<sub>4</sub> Habħajātu* 13 Assyrian ewes, five Habha-quality ewes (followed by UDU *zīpūtu, parratu, hurāpu*) JCS 7 160 No. 36:1 and 3 (Tell Billa).

Landsberger, AfO 18 340.

**agurru** (*ukurru*) s.; 1. kiln-fired brick, 2. paving stone, tile, slab, 3. (an impost), 4. (a metal object); from OB on; foreign

**agurru**

word; *ukurru* in Ur III (see mng. 1f), pl. (in Nuzi) *agurrētu*; wr. syll. and SIG<sub>4</sub>.AL.ŪR.(RA), SIG<sub>4</sub>.ŪR.RA (SIG<sub>4</sub>.AL.LŪ.ŪR.RA BE 17 23:11, MB).

sig<sub>4</sub>.al.ūr.ra = *a-gur-ru* Igituh I 376, also, wr. *a-gūr-rum* Practical Vocabulary Assur 780; sig<sub>4</sub>.al.ku.ur.ra, sig<sub>4</sub>.a.gu.ru.um MDP 27 219 ii 15f.; sig<sub>4</sub>.ūr.ra = *a-gur-ru* Lanu A i 15; giš.ū.šub.sig<sub>4</sub>.al.ūr.ra = *na-al-bat-ti a-gur-ri* Hh. VII A 171; [giš.dúr.sig<sub>4</sub>.al.ūr.ra] = [MIN (= *ki-is-kir-ru*) *a-gur-ri*] ibid. 176, restored from giš.dúr. sig<sub>4</sub>.al.ur<sub>5</sub>.ra Forerunner to Hh. 93, see MSL 6 150; [sig<sub>4</sub>.al.ūr.r]a = *a-gur-rum* (in group with *libittu, amaru*) Antagal VIII 207, cf. [SIG<sub>4</sub>.SAL.S]UD.ma = *ár-hi u a-gur-ri* ibid. 209; dug.x.x.ūr.ra = *a-gur-ru* Hh. X B e 5 in MSL 7 p. 92.

sig<sub>4</sub>.al.ūr.ra udun.kù.ga u.me.ni.du<sub>8</sub>.du<sub>8</sub> gír.gub kisal É.hur.sag.gal.kur.kur.ra u<sub>4</sub>.gin<sub>x</sub>(GIM) ba.an.zalág : *ušalbinna a-gur-ri utūni elleti tallakti kisal Elyursaggalkurkurrā kīma ūme unamir* I had baked bricks made in a pure kiln and (thus) made the pavement of the courtyard of the (named) temple as bright as daylight KAH 1 38:4 = 37:4 (Sar.); lú.šà.gar an.tuku.a é.sig<sub>4</sub>.al.ur<sub>5</sub>.ra in.buru.dè : *bi-ru-ú-um* é *a-gur-ri ipallaš* a hungry man makes a breach even in a wall (lit. house) of baked bricks Lambert BWL 235:20.

1. kiln-fired brick — a) in gen.: 3 SAR SIG<sub>4</sub>.AL.ŪR.RA *sa-ri-ip-tum* ... ŠU.BA.AN.TI. MEŠ MN UD.18.KAM SIG<sub>4</sub>.AL.ŪR.RA *ina pūt utūnim inaddinu* (three persons) assumed the obligation to deliver (lit. borrowed) three SAR of bricks (to be) kiln-fired, they will deliver the bricks (to be) kiln-fired in front of the kiln on the 18th of Arahsamnu TCL 1 82:1 and 11, cf. 13 SAR SIG<sub>4</sub> (for SIG<sub>4</sub>.AL.ŪR.RA) KI PN PN<sub>2</sub> *iħbut ina qaqqar ilqū a-gur-ra-am i-xutār* TCL 11 212:7; 2 GIŠ.Ū.ŠUB SIG<sub>4</sub>.AL.ŪR.RA two molds for baked bricks BE 6/1 40:3 (OB); 4 māti *a-gur-ru* ... *ana ħubulli ilqi* ... 4 māti *a-gur-ru* *ibašsalma u ana* PN<sub>2</sub> ... *utār* (PN) “borrowed” 400 kiln-fired bricks on interest, he will fire and return 400 kiln-fired bricks to PN<sub>2</sub> HSS 9 150:1 and 9, cf. 30 *a-gur-re-du ša bašlu* ... *ana ħubulli ilqi u utār* HSS 14 548:1 (both Nuzi); 10 LIM SIG<sub>4</sub>.AL.LŪ.ŪR.RA GAL.MEŠ *labnat* ten thousand large baked bricks are made BE 17 23:11 (MB let.); *adi muħħi* SIG<sub>4</sub>.AL.ŪR.RA *ugattū* ... *ana ašar šanamma ul illak u ki la iltebnu* he (the debtor) must not go elsewhere until he has finished (making) the bricks (to be) kiln-fired, but if he does not make (them) (he has

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to pay interest) BRM 1 33:6, cf. (PN, the guarantor for three oblates) *kī ašar šanamma italku' ša šatti ana ištēn amēli 12 000 a-gur-ru iškari PN ... inandin* AnOr 8 52:9; 10-ta elippāti *kī āguru a-gur-ru kī umallū altapraššu* I wrote to him that I hired ten boats and loaded them with kiln-fired bricks YOS 3 111:32, cf. *elippu ša a-gur-ru* CT 22 174:20 and 32, also the boatman *ša a-gur-ru ušēlā* VAS 6 192:12; *ana 1-en natbak 70 agurru* seventy bricks per layer UCP 9 74 No. 82:3 (NB), cf. (summed up as *libnāt* in line 17) ibid. 12, etc.; *410 agurru ana dullu ša mušeħħinē* 410 bricks for work on the ovens VAS 6 166:1 (NB), and passim for various work in NB, and see, for the molding of bricks, sub *labānu* and *sabāpu*, for the firing of bricks sub *šarāpu* A mng. 1b, *sārip agurri*, and *šarpu* A mng. 1b-2'; x *nalban SIG<sub>4</sub>.AL.ÙR.RA* x (is the coefficient of) a pile(?) of baked bricks MCT 132 Ud:6, cf. x *SIG<sub>4</sub> a-gu-ru-um* ibid. 136 Ue 38 and 44, see Draffkorn Kilmer, Or. NS 29 302.

**b)** used for facing — 1' in gen.: *libitta suppi šumma libittašu la a-gur-rat* look at the brickwork (of the wall of Uruk), whether (even) the brick core is not made of baked bricks! Gilg. I i 18, also XI 304; *šumma bītu ittā kupra SIG<sub>4</sub>.AL.ÙR.RA gassa IM.GÚ kapir* if a house is covered with (either) crude or fine bitumen, baked brick, whitewash (or) clay-slip CT 40 2:47 (SB Alu), dupl. CT 38 17:92; *kisām rabi'am ša SIG<sub>4</sub>.AL.ÙR.RA ... alwīšuma* I put a large revetment of baked bricks around (the temple walls) AfO 12 364:15 (OB Malgium), cf. *kisā danna ina kupri u agurri ušashiršu* VAB 4 84 No. 6 i 17 (NbK.), also *kissa(KI.ŠEŠ.KAK.A).mah É.ki.ùr esir.UD. DU.a sig<sub>4</sub>.al.ùr.ra.aš mu.na.dù* Böhl Leiden Coll. 2 48:11 (Burnaburiaš); *zunnī u rādu unassū libittusa a-gu-úr-ri taħluptiša upṭat-tirma libitti kummiša iššapik tħilāniš* rains and downpours carried off its (the temple tower of Borsippa's) brickwork, the baked brick facing had become loose and the mudbrick core collapsed into a hill of debris VAB 4 98 ii 3 (NbK.), cf. *libitti kummiša u a-gur-ri taħluptiša abtāti ekširma* ibid. 9.

2' in constructions in contact with water: *kisirta ša pani nāri ... ša ina mē ēnahuma*

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*mēlu ana šāšu pūlišu u a-gur-ri-šu itbalu ... ištū kupri u a-gur-ri aksir 4½ a-gur-ri ukebbir* I repaired the quay wall along the (Tigris) river which had been weakened by the water, and whose limestone and baked bricks the spring flood had swept away with baked bricks set in bitumen and gave it a thickness of four and a half courses of baked bricks AOB 1 72:27ff. (Adn. I), see Weidner, ibid. 71 n. 8, cf. (referring to the same construction) *kisirta ... ištū muħħi mē naqbiša ina kupri u agurri 5 GİR.MEŠ ulli* I made the quay wall five "feet" higher (than before, counting) from the bottom water level, with baked bricks laid in bitumen AKA 148 v 27 (Aššur-bēl-kala?), cf. also *kibir nāri šuāti ina kupri u a-gur-ri lu ušaršidma* VAB 4 64 ii 11 (Nabopolassar), and similar, wr. *PI-gu-úr-ru* ibid. 84 No. 5 i 17, wr. *SIG<sub>4</sub>.AL.ÙR.RA* ibid. 74 ii 24 and 90 ii 8 (all NbK.), and passim in NbK.; [1]-en *kāri* 32 *SIG<sub>4</sub>.AL.ÙR.RA* [§]anād *kāri* 23 *SIG<sub>4</sub>.AL.ÙR.RA* [2 k]āri *dannūti ištēn ina mahri šanī* [i]na *kupri u SIG<sub>4</sub>.AL.ÙR.RA abnīma* I built two reinforced quay walls of baked bricks laid in bitumen, one in front of the other, one 32 bricks (thick), the second 23 bricks (thick) Goetze, Crozer Quarterly 23 (1946) 68 ii 26ff. (NbK.), cf. *ina bērišunu pitiq a-gur-ri šadāniš ept[iqma]* between them I piled up a mass of baked bricks mountain high ibid. 33, and passim in this text, *ina kupri u a-gur-ri abnā sukkīšu* VAB 4 212 ii 8 (Ner.), and passim, cf. also *ina kupri u a-gur-ru ultu muħħi mē urabbīma ki-bir(?) uššēšunu ušħibiza* <sup>4</sup>Nudim-mud I raised the foundation of the terrace from ground-water level) with kiln-fired bricks laid in bitumen and I had the edge(?) of their foundation reach down to ground-water level (lit. Nudimmud) Borger Esarh. 23:23; *ina libbi kirī TÚL a-gur-ra ra-ṣi-ip-«ip»-pa-na* in the orchard there is a well built up with baked bricks JEN 160:11 (Nuzi), cf. TÚL *SIG<sub>4</sub>.AL.ÙR.RA* KAR 400:11 (SB Alu); *a-gur-ru pitiq* <sup>4</sup>DUG+QA+BUR *eššiš ibnīma suħuš TÚL ki šú kī pī labirimma ú-ša-x ana dūr ümē* he made new baked bricks in the technique of the potters' god (= Ea) and ....-ed the bottom of the well .... as it used to be, for all future OECT 1 pl. 29 W.-B. 1922,

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190:3 (Aššur-etel-ilāni, from Dilbat), cf. (construction of a well) Borger Esarh. 71 § 42:5.

**c)** used for paving: *kisal.sig<sub>4.al.[ùrl.ra</sub>* = MIN (= *kisallum*) *a[g-ur-ri]* paved court Kagal I 25; [*anā]kuma kābisāku a-gu[r-ri]*] I (the horse) am the one who is allowed to tread on pavement (lit. kiln-fired brick) Lambert BWL 183:10 (fable), cf. *šahū ... la kābis a-gur-ri* ibid. 215:15.

**d)** used in all-baked-brick constructions: *bi-it a-gu-ur-ri-im ... manzaz narēm* (Kudurmabuk built in a secluded place) a structure(?) of baked bricks, to house a stela (follows ref. to the damp course, the door and its socket) RA 11 92 i 13, also ibid. 26 (OB); É *ti-ka-a-ti ša Kisal-sadri-manzaz-Igigi ina a-gur-ri utūni elleti eššiš ušepišma* I had the .... house of the (named) courtyard built of bricks made in a clean kiln OIP 2 150 No. 8:3 (Senn.); I made a bronze lightning bolt É *ša a-gúr-ri ina muhhišu aršip* I raised over it a construction made (entirely) of baked bricks (and housed the lightning bolt therein) AKA 80 vi 19 (Tigl. I), also É.MEŠ *a-gúr-ri šupaluššu* baked-brick rooms beneath it (the tomb?) AOB 1 40:12 (scribe of Aššur-uballit I); *ištu uššešu adi gabadibbišu ina a-gúr-ri aršip* I built (the bīt hamri of Adad) out of baked bricks from its foundations to its parapet AKA 100 viii 6 (Tigl. I), cf. *a-gúr-ru.MEŠ ša si-pi ana esajātešu lu aškun* I used baked bricks (made) with .... for its towers (of the wall of Assur) WO 2 44 bottom edge 1 (Shalm. III), after photo in Sumer 7 pl. 3, and passim; *dūršu rabā u asiātešu ša a-gúr-ri* its (the town's) great wall and its towers of kiln-fired bricks AKA 81 vi 28, also 3 *dūrānišunu rabūti ša ina a-gúr-ri rašpu* the three large walls of their (city) which were constructed of kiln-fired bricks ibid. 79 vi 11 (Tigl. I), and passim referring to walls and towers in Senn., Nbk. and Nbn.; *parak šīmati ... ša <ina> šarrāni abbēja a-gúr-ri šūpušuma zahalū litbušu* the ceremonial dais (of the god Aššur) which under the kings my predecessors was made of baked brick and was (only) plated with *zahalū*-silver Borger Esarh. 87 r. 2; 3 SIG<sub>4.AL.ÙR.RA</sub> *ša 16 ŠU.SI.TA.ÀM u mišil SIG<sub>4.AL.ÙR.RA</sub> tubalū* (walls) three

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bricks 16 fingers each, and a half brick (wide) across VAB 4 76 iii 31ff., also ibid. 23ff. (Nbk.).

**e)** glazed: NA<sub>4</sub> *a-gúr-ri ina uqni ušabšil ana elēna bābānišina ukinni* I had baked bricks glazed in lapis lazuli color and placed them above their (the palaces') gates Iraq 14 33: 32 (Asn.); *ina SIG<sub>4.AL.ÙR.RA</sub> NA<sub>4.KA</sub> uqni ussimma sellu nībihī u gimir pašqīšin* I decorated their (the *barakku* rooms') corbels, friezes and all their ....-s with red(?) and blue glazed bricks OIP 2 107 vi 42, cf. Thompson Esarh. pl. 17 v 46 (Asb.), also *nībihī samēt Ešarra ina a-gur-ri NA<sub>4.MEŠ</sub> ma'diš ussim* I greatly embellished the friezes of the cornices of Ešarra with glazed bricks OIP 2 148 No. 4:5 (wr. on a brick); the walls and towers *ina a-gur-ri NA<sub>4.MEŠ</sub> NA<sub>4.surri</sub> uqni NA<sub>4.BABBAR</sub>. DIL NA<sub>4</sub> parūte kīma tamlite urekkis* AFO 19 141:13 (Tigl. I); *ina a-gur-ri uqni elleti ullā rēšiša* I built (the *ziqqurrat* of Babylon) to its summit with bright blue glazed bricks VAB 4 98 i 25, cf. *kissi ellu maštaku taknē ina a-gur-ri NA<sub>4</sub> uqni elleti ina rēšāšina namri ēpuš* on each of their (the temple towers') shining tops I built the high sanctuary, the most ornate room, of blue glazed bricks ibid. 114 i 43 (Nbk.); the *ziqqurrat* of Susa *ša ina a-gur-ri uqni šūpušat* which was made of blue glazed bricks Streck Asb. 52 vi 28, coll. Bauer Asb. 2 5 n. 3, also Aynard Asb. 54 v 19; *tallakti papāha u mālak bīti a-gu-úr ešmarē du'u ... pitiq kaspa ... ubanni* I adorned the approach to the chapel and the road to the temple with bricks glazed *ešmarū*-color, the platform (and daises) with cast silver VAB 4 128 iii 56 (Nbk.), cf. *ina a-gur-ru kaspi ebba tallakti ... ubannu* ibid. 158 vi 36, also (in similar context) *ina a-gur-ru KÙ.BABBAR ebbi* with shining silver (colored) glazed bricks PBS 15 79 i 61, *tallakti bīti ina a-gur-ru elleti lu unammir* VAB 4 202 No. 42:5 (all Nbk.), cf. KAH 1 37 and 38, in lex. section.

**f)** other occs.: *sig<sub>4.ù.ku.ru.um</sub>* (beside *sig<sub>4.za.rí.in</sub>*, see *zarinnu* A usage c) RA 12 166 iv 14, RA 32 p. 127 i 7 (Ur III); *ana muhhi a-gur-ri tanazzalašumma* you let (the hot glass) drip on a baked brick ZA 36 184 § 1:19, cf. ibid. 192 § 2:14 and 188 § 6:18, cf. (in a ritual) *a-gur-ra* SUD *a-gur-ra ina m[u]hhi ...*

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AMT 61,2:4; *ša mu-úb SIG<sub>4</sub>.AL.ÙR.RA bīt akīti* (this is) from a baked brick of the *akītu*-temple (subscript to a NB copy of a Sum. inscr. of Kurigalzu) CT 9 3b r. 4; note as geographic name: URU.SIG<sub>4</sub>.AL.<ÙR>.RA.MEŠ YOS 7 95:21, *Til-a-gur-ri* BIN 1 156:3 (both NB); note as name of a fungus: Ú (var. GIŠ) *kam-me a-gúr-ru* : AŠ *ši-pi-tú* Uruanna III 126, for variant, see Uruanna II 363, cited *gurgurru* A lex. section; see also *abat agurri* sub *abattu*.

2. paving stone, tile (of stone), slab: *ina mihrat abulli qabal āli ina a-gur-ri pīle pešé ana mētiq bēlūtija ušakbis titurru* I had a ramp of slabs of white limestone built at the access to the inside gate of the city for my solemn processions OIP 2 102:90 (Senn.), cf. (the wall) *ina pīli a-gur-ri aksir* AfO 19 141:9 (Tigl. I), also *ina a-gúr-ri ša atbari ana sihirtišu almi* I laid slabs of basalt all around (the *bīt šahuri*) AfO 18 352:63, *ina a-gúr-ri ša pēli pašē ... almi* ibid. 64 (Tigl. I); *askuppāti a-gúr-ri ša gišnugalli* NA<sub>4</sub>.ŠE.TIR ... *ultu qereb hūršāni ašar nabnītušunu ana hišiħti ekallija ... ušaldiduni* (the subjected kings) had (their people) drag stone blocks (and) slabs of marble, *pindū*-stone, (breccia, etc.) from the mountain regions where they are found (to Nineveh) for the needs of the palace Borger Esarh. 61 v 78; *zīpa a-gur-ru uši* impression of (the inscription on) a diorite slab (see *ze'pu mng.* 3) Clay, MJ 3 (1912) 23f. fig. 8 and 9:1.

3. (an impost, NB only): x barley *ša kūm kaspi šullumdu ša a-gur-ru kaspi ša ina muħħi* [LÚ.X].ME *u nuħatimmūtu ina maħħartisunu ana makkuri ni-ih-si-ti* which is in lieu of the silver (due as) final payment of the *a.-impost* in silver owed by the [...]s and cooks, has been withdrawn from their account for the treasury TCL 13 227:48, cf. 75 shekels of silver *šullumdu ina a-gur-ru kaspi* 10 GÍN *kaspu ina šullumdu ša sappi hūrāsi* AnOr 8 25:12; GIŠ.ŠUB.BA-šú-nu *ša sukkal-atūtu ša bābi ša* <sup>a</sup>*Anu u bāb nīribi u mimma ša a-gur-ru ša ana sukkal-atūtu ikkaħħidu* (they sold a share in) their prebend of the chief(?) doorkeeper at the gate of Anu and at the entrance gate and whatever *a.-payments* pertain to the chief(?) doorkeeper's prebend BRM 2 3:4.

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4. (a metal object, part of a door(?), NB only): 2 *nasparānu* 3-*ta unqu.MEŠ* 1-*it ša dappi* [3] *a-gur-ru* (weighing 9½ minas of iron for the doors of the gates of Ebabbar) Cyr. 84:6; 1-*en našbat u* 3-*ta a-gur-ru ša dalāti* one hook(?) and three *a.-s* for doors (weighing 19½ minas of bronze) Nbn. 555:3, and cf. (two minas and 35 shekels of iron delivered) *ana ma-ga-da-a-ta parzilli ša a-gur-ru* for iron pegs (used) for *a.* Nbn. 530:6.

For the various spellings in Sum., note *sig<sub>4</sub>.al.HUR.ra* TuM NF 1-2 65:2f., 310:1, *sig<sub>4</sub>.al.HUR* ITT 5 8223:1, *sig<sub>4</sub>.HUR* TuM NF 1-2 312:2, *sig<sub>4</sub>.a.al.[ùr.r]a* BE 31 35 r. 7, also *sig<sub>4</sub>.bur<sub>x</sub>(EDIN).ra* Deimel, ŠL 2 No. 567/28, also YOS 1 4 ii 6, CT 9 1 iii 4; note *sig<sub>4</sub>.al.lu.ra* in Elam, corresponding to Akk. *epertu* q.v., and add there *e-bir-tú ša atbari* ABL 1049:5, cited sub *ebertu* B. All these spellings characterize the Sum. and the derived Akk. word as a Kulturwort; for loan words from Akk. *agurru*, see Zimmern Fremdw. 31.

**agusīgu** (*gusīgu, hūsīgu, kusīgu*) s.; (a stone); MA, SB, NA, NB.

*abnu šikinšu kīma maški nēši* NA<sub>4</sub> *hu-si-gu šumšu* the stone whose appearance is like a lion skin is called *ḥ*. SST 108:39 (series *abnu šikinšu*), restored from VAT 13940+ :6'f. (courtesy Köcher), cf. KAR 185 r. ii 12 (= Köcher BAM 194 vii 12'), cited sub *hūsīgu*; [*šumma*] NA<sub>4</sub>.KIŠIB NA<sub>4</sub> *a-gu-si-gu šakin* [...] if he wears a seal made of *a.-stone* (between a seal of *abašmu* and one of AŠ.GI<sub>4</sub>.GI<sub>4</sub>-stone) K.4212:4'; 25 *suprātu ša* NA<sub>4</sub> *ku-si-gi* 25 claws of *kusīgu*-stone AfO 18 304 ii 16 (MA inventory), cf. NA<sub>4</sub> *gu-si-gu* ABL 340:5 (NA), cited sub *gusīgu*; as personal name: *Gu-si-gi* Camb. 338;11.

**aħa aħa** adv.; one-by-one; OA; cf. *aħu* B.

*kaspam ša a-ħa a-ħa immaknikim ša PN taptiama talqiani* the silver which you (pl.), opening the sealed storeroom of PN, have taken piece by piece CCT 3 29:11.

**aħāiš** see *aħāmeš*.

**aħājiš** see *aħāmeš*.

**aḥāmeš 1a**

**aḥāmeš** (*aḥājiš*, *aḥāiš*, *aḥeiš*) adv.; 1. each other, one another, mutually, 2. together, jointly, 3. severally, each in equal measure, 4. side by side, face to face, alike; from OA, MB on; *aḥāiš* in OA, MA, NA, *aḥeiš* in NA (note *a-he-IA-ši* ABL 408 r. 14, *a-he-a-a-ši* Tell Halaf 106:15, *a-ha-a-a-iš* ABL 168 r. 8 and 1191:7), *aḥāmiš* in EA, Bogh., Nuzi, MB, SB, NB, also rarely in math. and NA (note KI *aḥ-meš* ACh Supp. 2 Sin 18:9ff., *it-ti a-ha-me-šú* VAS 6 188:14, NB, note *is-sa-he-’iš* ABL 24 r. 14, *is-sa-he-iš* ABL 419:16, *i-sa-ha-IA-ši* ABL 645:10; for *ittiḥāniš*, etc. in Bogh., Nuzi, EA, see the forms cited sub *itti* prep. usage b-3'); wr. syll. (šeš-meš AnOr 8 3:24); cf. *ahu* A.

*a-he-e // a-ha-meš* (see *aḥe*) ROM 991 r. 29 (Izbu Comm.).

1. each other, one another, mutually (referring to a mutual relationship) — a) in legal context: *nīš ilāni ... ana a-ha-meš izakkaru* (for *izzakru*) they have taken an oath to each other TCL 12 43:44, cf. Camb. 286:15, *ina d̄Bel d̄Nabū u adē ša RN šarri ... ana a-ha-meš ittemū* Dar. 260:20, also *šumu ili ana a-ha-meš ultēlū* ABL 282 r. 4 (NB); *ul iturruma a-ha-meš ul iraggumu* they will not reopen suit against each other TCL 13 190:21, and passim, with *ana a-ha-meš* VAS 1 70 i 30, with *itti a-ha-a-meš* VAS 15 49:23, BRM 2 35:30, etc., cf. *ana muḥhi a-ha-meš ul iturruni* Camb. 286:14, also ZA 3 224:19, *ul iturruma ana a-ha-meš ul i-gu-ur* TCL 12 8:19, *ana muḥhi a-ha-meš ul inehhesu'* VAS 5 105:48 (all NB); *pūt a-ha-meš ana murruqu ... našū* they guarantee mutually to clear (the property) from claims Bab. 15 189 r. 17, and passim in LB leg., also *pūt murruqu ... ana a-ha-a-meš našū* BRM 2 45:31; as long as they (husband and wife) live *palāḥ a-ha-iš eppu[šu]* they will treat each other with respect KAJ 7:13 (MA); *pahat buqurrāna'e ša a-ha-iš la inaššiu* they do not assume guarantee against each other's claimant KAJ 10:9 (MA); *eme u ḥatānu a-ha-meš ul innū* father-in-law and son-in-law must not revoke (the agreement) against each other SBAW 1889 pl. 7 (p. 828) iii 38 (NB laws); *dīni ... it-ti a-ha-meš(!) idabbub* they went to court

**aḥāmeš 1b**

against each other YOS 7 159:15 (NB); *bītāti ... it-ti a-ha-meš ušpīlu* they exchanged houses among themselves VAS 5 38:4 (NB), cf. *tilli-šunu ana a-ha-meš ušpīlu* (see *esēru* B mng. 1a-2') CT 20 2 r. 10 (SB ext.); PN *it-ti-ha-mi-iš* PN<sub>2</sub> *mi-it-ha(!)-ri-⟨iš⟩ izuzzu* HSS 5 74:14 (Nuzi), see also *zāzu* mng. 5c; *nikkassišunu ... ki a-ha-meš qatū* their mutual accounting is completed Nbk. 356:7, and passim in NB; *zēru atri u maṭi ... a-ha-meš ippalu* they will compensate each other according to whether the field is larger or smaller (than indicated) Dar. 321:29, and passim in NB; PN *u* PN<sub>2</sub> *ša ana a-ha-meš iqabū ... arku a-ha-meš išmēma* PN and PN<sub>2</sub> who said to each other ("we will work the field," put the field under cultivation) after one had listened to the other BE 10 55:2 and 5 (LB); *arkāniš a-ha-meš iltammū* afterwards (after a claim had been rejected) they came to a mutual agreement TCL 12 14:9, cf. *a-ha-meš il-te-te-mu-ú* RA 25 78 No. 8:7 (NB Neirab); *mūšū ... ana a-ha-meš ul i-ki-li-e* they will not refuse each other egress TuM 2-3 2:21 (NB).

b) referring to fighting and conflicts: *ahu aḥa la igammalu lināru a-ha-meš* brother shall not spare brother, they should slay each other Gössmann Era IV 135, cf. they started a rebellion *a-ha-meš iddūku* ABL 349:12 (NB), cf. also (referring to ants) *a-ha-meš idukku* KAR 377 r. 29 (SB Alu); *lu aššāt šarri lu sinnišāti mādātu [ša ...] a-ha-iš idukkani* should either the king's wives or the other women (of the harem) fight with each other (or utter blasphemies in their quarrels) AfO 17 279:57 (MA harem edicts); *šū kizūšu ... uptattihu a-ha-meš he (and) his driver pierced each other (with their daggers)* Streck Asb. 60 vii 37; *ina sunqi hušabbi ēkulū UZU a-ha-meš* in the terrible famine they ate each other's flesh Streck Asb. 68 viii 37; *ina tāhaz sēri GAB a-ha-meš imhaṣuma abikta a-ha-meš mādiš iškunu* they fought each other in an open battle and inflicted heavy losses on each other Wiseman Chron. 70:7; *garābu i-sa-ha-IA-ši uppušu sābē ša a-ha-IA-ši idukku* they are battling with each other, killing men on each side ABL 645:10f. (NA); *ina muḥhi nakās napšāte ša a-he-iš idabbabuni* they

**aḥāmeš 1c**

think (only) of cutting each other's throats Wiseman Treaties 557; *ana libbi a-ḥa-meš kak-kēšunu išelli a-ḥa-meš urassapu* they sharpened their weapons against each other and murdered each other JRAS 1892 354 i B 19 (NB); the Assyrian and the Babylonian army *ṣaltu ana libbi a-ḥa-meš īpušu* fought each other Wiseman Chron. p. 54:12 (Fall of Nineveh), and passim; *a-na-ḥa-mi-iš nintah-ḥašmi* we fought with each other AASOR 16 72:10 (Nuzi); *it-ti a-ḥa-iš lu nimdahiši* we fought with each other KAH 2 84:40 (Adn. II); *šumma surdū u ḥribu ki a-ḥa-meš ṣalta īpušuma surdū ḥriba idūk* if a falcon and a raven fight and the falcon kills the raven CT 39 30:35 (SB Alu); *it-ti a-ḥa-meš ittakkipa lala'iš* they (the princes) butted each other like young he-goats Borger Esarh. 42:44; *[anāku u šar Miš]ri it-ti a-ḥa-miš nirta'ub* the king of Egypt and I became angry at each other KBo 1 10:69; see also *ṣabātu* mng. 8 s.v. *aḥāiš*.

c) referring to communication, etc.: *nakru mār-šiprišunu a-na a-ḥa-meš ul ittanallaku* they are enemies, their messengers do not go regularly from the one to the other KBo 1 10:53; *šulma ana a-ḥa-mi-iš nišappa[ra]* EA 7:38 (MB); *adi šar Bābili ana a-ḥa-meš iqribuma* (the enemy confederation) converged on each other as far as the (camp of the) king of Babylon OIP 2 88:46, also ibid. 43:55 (Senn.); *mātāti ana a-he-iš iqabbūni [mā]* all the countries say as follows among themselves Craig ABRT 1 26:8 (NA oracles); PN *šatam Esaggil u Bābilaja pu̯ru ša Esaggil it-ti a-ḥa-meš immilkū* PN, the *šatammu* of Esagila, and the citizens of Babylon (as) assembly of Esagila, deliberated (and said) BOR 4 132:8 (NB); *ana a-ḥa-meš iqabbū umma* they were saying to each other as follows ABL 520 r. 2 (NB); *nišeš ašib libbišu anna ulla a-ḥa-meš ētappalu* the inhabitants living in it (Babylon) always answered each other insincerely (lit.: "yes" "no") (and spoke falsehood) Borger Esarh. 12:23, cf. *ištēn ana ištēn ištana'alu* (var. *ištā'alu*) *a-ḥa-meš* one asked the other Streck Asb. 78 ix 69; *issi a-ḥa-a-a-iš nidbub* let us plead (the case) against each other ABL 168 r. 18 (NA); *šumma surdū u ḥribu ki a-ḥa-meš GÙ.DÉ.MEŠ* if falcons

**aḥāmeš 1e**

and ravens call each other CT 39 30:34 (SB Alu); *mērelta banīta ana a-ḥa-mi-iš ul iklū* they did not refuse each other felicitous requests EA 9:10 (MB).

d) referring to mixing ingredients, alloys: *ki a-ḥa-[me]š ḥi.ḥi* you mix (various oils, river and well water) KAR 298 r. 33, cf. (referring to various medicinal plants) *ki a-ḥa-meš tasāk* AMT 31,4:17, *iš-tu a-ḥa-iš tasuak* Ebeling Parfümrez. p. 42 (pl. 7) VAT 9659:28 (MA); *šumma ki-i a-ḥa-eš ittanablakkutu* when they (the ingredients of the perfume) penetrate into each other ibid. p. 30 KAR 222 ii 15, and passim; one goblet weighs one mina [KÙ.G]I [UD].KA.BAR [KI] [*a-ḥa-meš sami[b]*] gold and bronze are mixed (in its alloy) MKT 3 p. 16 r. 13 (LB math.); *unūt kaspi ḥurāsi si parri [...] pu ultu muḥhi* 1000 GUN adi 1 GÍN šubšulimma *a-ḥa-meš ... ale'i* I know how to fuse together silver, gold, bronze [...] into alloys for objects ranging from one thousand talents to one shekel OIP 2 141 r. 3 (coll., Senn.); *šammē annūti ana libbi a-ḥa-meš tusammaḥ* you mix these pharmaceuticals KAR 198:5 (SB med.).

e) other occs.: *šumma uṣurāti ... ina ḥar iššaknama a-ḥa-a-meš ippalama ... šalmat taqabbi* if (all) the signs are placed on the lung (to the right and the left) and balance each other, you may say it is good TCL 6 5 r. 37 (SB ext.); *tūbta sulummā ... it-ti a-ḥa-meš išku[nu]* they established mutual friendship and peaceful relations CT 34 39 ii 28 (Synchron. Hist.), cf. *it-ti a-ḥa-miš isal[la-mu]* MRS 9 151 RS 17.59:13, *it-ti a-ḥa-meš ussallimu* ABL 214 r. 11 (NB); *riksāni ina bi-rit-šū-nu ana a-ḥa-meš urakkisu māmitu ... ana a-ḥa-meš iddinu* together they came to terms and gave a sworn (and written) agreement to each other CT 34 38 i 3f. (Synchron. Hist.); *ana riṣūt a-ḥa-meš ittakluma* they trusted in each other's assistance 3R 7 i 43 (Shalm. III), and passim in Shalm. III, cf. *ana Á.MEŠ a-ḥa-meš ittakluma* Layard 87:90, and passim; *tēma a-ḥa-meš iškunu* they agreed among themselves ABL 1339:9, and ibid. line 6, also *tēmšunu a-ḥa-meš GAR.MEŠ* CT 28 45:12 (SB ext.); *nindaggara a-ḥa-meš* let us be considerate to each other Streck Asb. 12 i 125;

## ahāmeš 2a

*a-a it̄ulu a-ḥa-meš* (there should be such darkness that) they should not be able to see each other Unger Reliefstele 31; *aššum ana a-ḥa-mi-iš qerēbini* so that we should be related to each other EA 4:18 (MB), cf. *at-ta kī it-ti-ia a-ḥa-miš nirtana’amu* you (and I) are on friendly terms EA 19:12 (let. of Tušratta); *ultu rēš adi qit aḥhē a-ḥa-meš nini* in all situations (lit. from the beginning to the end) we should be brothers to each other CT 22 155:18 (NB let.); *ša a-ḥa-meš imattahuma* (aerobats) who lift each other CT 15 44:30; *nišē māt Aššur māt Karduniaš it-ti a-ḥa-meš ib-ba-[al-lu]* the peoples of Assyria and Babylonia began to mingle freely CT 34 39 ii 37 (Synchro. Hist.), and passim in this text, see Borger, AfO 18 112, cf. *[it]-ti a-ḥa-meš ablulma* Lie Sar. 18, also *ummānātešunu ana šā a-ḥa-meš ismuḥuma* they consolidated their armies Wiseman Chron. 62 r. 60 (Fall of Nineveh); *šumma surdū u āribu ki a-ḥa-meš imta-nahhaḥu* if falcons and ravens mingle CT 39 30:33 (SB Alu); *šumma surdū u āribu ki a-ḥa-meš kitpulu* if falcons and ravens appear in coveys CT 39 30:38 (SB Alu).

2. together, jointly – a) together: *ištēn tēnšunu u mimma ša la a-ḥa-meš ul ippušu* they are of one opinion and do nothing if not together ABL 1120 r. 10 (NB); 6 *šābē agā a-ḥa-meš nuttē[r]* we returned these six men together ABL 1010 r. 1 (NB), cf. ABL 965:17 (NB); *ana ha-a-[iš] 62* PN together 62 (camels under) PN (63 under PN<sub>2</sub>) ABL 631 r. 1 (= ADD 759, NA), note *a-ḥa-meš šunuma a-ḥa-meš ugalludu* they are together and (still) cause troubles for each other ABL 528 r. 5f. (NA); *ana pani a-ḥa-mi-iš ut्तērma [...]* I brought (the fields?) together again BE 17 68:11 (MB); 8 [u] 49 *a-ḥa-[meš TAB-ma]* add up 8 and 49 MKT 3 p. 16 r. 8 (LB), and passim in math., see Neugebauer, ACT index s.v. *ahāmeš*; *dullini ki-i a-ḥa-iš nikrik nīpuš* together let us repeat our service ABL 433 r. 3 (NA); *gabbu ammaka ki-i a-ḥe-iš ina libbi adé lēruba* all of them should take the oath together there ABL 386 r. 9 (NA); GN ... *a-ḥa-iš isbutu* the (people of the) land GN banded together (at Mount GN<sub>2</sub>) AKA 293 i 113 (Asn.), cf. ibid. 303 ii 24; *attunu ...*

## ahāmeš 2b

*iš-tu a-ḥa-iš* É [nak]amta [pi]tia open (pl.) the storehouse together KAV 105:10 (MA let.), and passim in MA; EN.MEŠ eqlāti iš-tu a-ḥa-iš iz-za-a-zu the field owners will join forces KAV 2 vi 25 (Ass. Code B § 18), also ibid. 6 (§ 17); PN PN<sub>2</sub> ... *u sābēšunu a-na UGU a-ḥa-meš ina qašti 3(?)* ME PN, PN<sub>2</sub>, (etc.) and their men, altogether three hundred (men with) bows ABL 520:16 (NB); 1119 LÚ.ERÍN.MEŠ KAL. MEŠ 5000-šú-nu ZI.MEŠ ina UGU a-ḥe-iš 1,119 able-bodied men, amounting to 5,000 people (men and dependents) all in all ABL 304:3 (NA); KÙ.BABBAR.MEŠ *ša pī tuppi la<b></b>ri u x AN.NA.MEŠ ša pī tuppi annī it-ti-ḥa-mi-iš* PN ana PN<sub>2</sub> *utár* PN will return to PN<sub>2</sub> both the silver stipulated in the old contract and the x tin stipulated in the present contract HSS 5 12:17 (Nuzi); *is-sa-ḥe-iš hīta* weigh (pl.) (the silver for the whole work) together ABL 185:9 (NA), cf. *is-sa-ḥe-iš* ABL 652:10; as to the men from the tribes, whom the king has assigned to guard duty *māssartani it-ti a-ḥa-meš ninassaru* we will do our guard duties together ABL 349 r. 9 (NB); *is-sa-ḥe-iš ina libbi kammusani* they live there together ABL 378 r. 2 (NA); *it-ti a-ḥa-meš lubburī* to grow old together ADD 644:8 (SB votive); *it-ti a-ḥa-meš ana pani qēpānu ša Eanna alka* go together to the trustees of Eanna YOS 3 67:30 (NB); NINDA.HI.A šikara *it-ti a-ḥa-mi-iš takkala* you eat and drink together EA 162:23, cf. *is-sa-ḥe-iš e-kul-lu ... išattiu* ABL 419:16 (NA).

b) jointly: *umma nīnuma a-ḥa-iš lu niddimma ... nušākalam* we said, “We will give together and pay (the one mina of silver)” Contenau Trente Tablettes Cappado-ciennes 6:9 (OA); *dullu epinni a-ḥa-meš ippušu* they will do the plowing work jointly Watelin Kish pl. 15 W. 1929,141:8 (NB); *mārē ša* PN *u* PN<sub>2</sub> *it-ti a-ḥa-meš ušabšū* any children PN and (his wife) PN<sub>2</sub> will have together VAS 6 61:16, cf. *māru u mārtu it-ti [a(!)-ḥa(!)]-meš ul niršu* Nb. 359:6; *mimmašunu ina pani a-ḥa-meš jānu* they own nothing jointly (any more) Dar. 287:6; *mimma mala ina qāt sarri inašši a-ḥa-meš šunu* (replacing *ahāta*, q.v.) they own jointly whatever he will recover from the thieves TCL 12 26:6 (NB), cf. *nikkas-*

## ahāmeš 3

*sīni . . . a-ha-meš šunu* Nbk. 359:9; *ina utur a-ha-meš šunu* they have equal shares in the profit TuM 2-3 172:11 (NB); *ša a-ha-iš šunu* (the barley?) belongs to them in common KAJ 118:19 (MA); 2 minas of silver which PN, 2 minas of silver which PN<sub>2</sub>, *it-ti a-ha-meš ana ḥarrāni iškunu* put jointly into the commercial venture Nbk. 88:5, also Dar. 280:5, and passim in NB partnership contracts, also *ḥarrāna . . . it-ti a-ha-meš illiku* Nbk. 116:4; *zēru bīšu u babbānū it-ti a-ha-meš išaqqū išappilu* be the field good or bad, they jointly share in profits and losses Camb. 217:10, also VAS 4 11:7; *zēru birit nārāti ša* PN u PN<sub>2</sub>, *it-ti a-ha-meš kullani* the field, in the bend of the canal, which PN and PN<sub>2</sub> hold jointly BE 9 60:12, also ibid. 4; *amartu.MEŠ MU.MEŠ ki a-ha-a-meš* this common wall is joint property VAS 15 35:12.

3. severally, each in equal measure: *arhi-šamma* <sup>a</sup>Sin u <sup>a</sup>Šamaš *ina tāmarišunu . . . annu kēnu ētappalu a-ha-meš* every month the moon and sun each gave reliable, good omens when observed Borger Esarh. 18 Ep. 14:49; *ša kunnū palēa qibāma naplisa a-ha-meš* order (pl.) my rule to be firmly established, look with favor upon me, each of you (the addressed deities) PBS 1/2 106 r. 22, see Ebeling, ArOr 17/1 179; *ahhūšu urki a-ha-iš inassuqu ilaqqu* his brothers, each in turn, will cast lots and take (their shares) KAV 2 ii 6 (Ass. Code B § 1), cf. AfO 12 53 ii 11 (Ass. Code § O); *ṣābē sisē ina nagī [ša] šarri bēlija ana maṣṣarti [x] x a-ha-meš sadru* men (and) horses are organized in shifts for guard duty in the province of the king, my lord ABL 503:13 (NA); *ša EGIR a-ha-meš ēpušu bēlūt Elamti* (kings) who in succession ruled over Elam Streck Asb. 82 x 18; *arkat a-ha-meš* one after the other Tn.-Epic “iv” 19; if two, three, or four *libbu*-stars *arki a-ha-meš uṣṣūnim* rise one after the other ZA 52 248:76; we are brothers *itti nakri ša a-ha-meš [lu nakrānu u itti] salme ša a-ha-meš lu salmānu* we should be the enemy of one who is an enemy to any one of us, a friend to the one who is a friend of any one of us KBo 1 10:58f.; *mušendū ša* <sup>a</sup>Bēlti *ša Uruk itti aḥāmeš imtalkuma a-ha-meš ú-za-i-zu* the fowlers of the Lady-of-

## ahāmeš 4a

Uruk consulted with one another and divided (the deliveries to be made) equally YOS 7 69:12 (NB); in all my remaining fields PN *itti* PN<sub>2</sub> *ma-al-la a-ha-mi-iš i-za-az-[mi]* PN has an equal share with PN<sub>2</sub> JEN 352:15, cf. *ma-la a-ha-meš* TuM 2-3 206:9, *ma-la a-ha-meš ḥ.A.LA* ša PN u PN<sub>2</sub> VAS 6 188:16, cf. *ma-la-al-la a-ha-meš* CT 22 191:29 (all NB); *šarru* RN *it-ti a-ha-me-eš ṭuppa ana ḥuršān iṭṭuraš-šunūtimā* the king Meli-Šihu wrote a tablet to each of them (ordering them to undergo) the ordeal BBSt. No. 3 iv 37, cf. the claimant informed the king and *it-ti a-ha-me-eš išalšunūtimā* he (the king) interrogated them separately ibid. iv 18; *uṭṭuru TA IGI a-be-iš* each of them has been paid ADD 155:6, and passim in NA leg., note TA IGI *a-hi-še* ADD 780:8 (= RT 20 203); *še.BAR ki-i a-ha-mi-[i]š banāt* the barley is everywhere evenly fine BE 17 28:23, wr. *ki-i a-ha-mi-iš* ibid. 27:43 and 35:16, 23 (MB); *ina ištēt šatti mehret a-ha-meš iškunu napištu* in the same year each of them died Streck Asb. 108 iv 64, cf. *'mehret a-ha-meš uššišun addū* Borger Esarh. 85 r. 48; *DIŠ ubānu rabitu sihirtu ma-la a-ha-meš maṣṣā* if the thumb is as long as the little finger Kraus Texte 22 iii 9, cf. *kibri inēšu a-ha-meš naṭlu* ibid. 24:14, also *la a-ha-meš zīra* not equally divided ibid. 12c iii 16'; note the exceptional formulation: *1-en.TA<sup>2</sup> a-na a-ha-meš ilqū* each has taken one (copy of this document) AnOr 8 60:21 (NB).

4. side by side, face to face, alike — a) side by side, face to face (referring to spatial relationships): *šumma tar-si a-ha-meš šaknu a-ha-meš iṭṭulu* if they (the crevices) are placed facing each other, look at each other Boissier DA 12 i 42 (SB ext.), also ibid. 45, TCL 6 5 r. 23; *2-ta eqlāti parsēti [ša] tēh a-ha-meš la šakna'* two separate(?) fields which are not lying side by side VAS 3 187:6 (NB), cf. *ana tēh a-ha-meš* ibid. 142:3, also *2-ta eqlāti ša ana a-ha-meš-šu qerbi'* VAS 5 91:19; *emūqišu kī upaḥhir adū ina muhhi nāri ana tar-si a-ha-meš nadū* he assembled his army and now they are encamped along the canal facing each other ABL 280 r. 23 (NB); *ina lumun [MUL.X].MEŠ ša ana a-ha-meš it-te-eh-h[u-ú]* against the evil (portended) by stars which

**aḥamma**

approach each other BMS 62:19, see RA 48 8; 16 ŠA.NIGIN KI *a-ḥa-meš etellū* 16 intestinal coils are risen(?) to the same level(?) PRT 106:12 (ext.); *eṣmātekunu a-na-ḥe-iš 〈bi〉 lu la iqarriba* may your bones never come together (after death) Wiseman Treaties 640; note *qa-[an]-ni a-ḥe-iš ittuṣūni ittalkuni* together (lit. side by side) they left and went off ABL 138:16, cf. *qa-an-ni a-ḥe-iš nizzaz nippaš* ABL 118 r. 10 (both NA); *ṣalam zikari u sinnisti teppuš ana UGU a-ḥa-meš tanaddišunūti* you make figurines of a man and of a woman and put them one on top of the other KAR 70:7; GU.MEŠ UGU *a-ḥa-meš itlupūti* threads crossing each other CT 31 49:26 (SB ext.); *ina sikkāti ša siparri iš-tu a-ḥa-iš rapqu* they are riveted together by means of bronze pegs AfO 18 308 iv 15 (MA inv.); *sissiktašunu iš-tu a-ḥa-meš taka[ssi]* you bind the hems of their (the seated man's and woman's) garments together BBR No. 49 vi 10 (NA rit.); *šulpu ḥurāsi mē qātē ... ki a-ḥa-a-meš inašši* he (the priest) lifts the golden *šulpu*-container and the hand water basin facing each other (or: simultaneously) (to [DN]) RAcc. 72 r. 5; UD.15.KAM <sup>d</sup>*Sin u* <sup>d</sup>*Šamaš it-ti a-ḥa-meš* IGI.MEŠ on the 15th day the moon and the sun met each other (in opposition) ABL 1448:2 (NB), cf. *is-sa-ḥe-iš innamerūni* ABL 24 r. 14 (NA), also, wr. KI *a-ḥa-meš* ABL 822:4, *it-ti a-ḥa-me-iš* IGLÁ ABL 1409:2, UD. 14.KAM <sup>d</sup>*Sin* <sup>d</sup>*Šamaš a-ḥe-iš étamru* ABL 818:8, also ABL 823:4, and passim in NA reports and letters, note DINGIR.MEŠ *a-ḥe-iš emmuru* ABL 359 r. 1; note (in a separative nuance) *haṭṭu iš-tu kāsi iš-tu a-ḥa-miš uššuru* the staff being kept separate from the goblet KAR 33:13.

**b)** alike: *sal-lu u mitu ki-i a-ḥa-meš* [*šunu*] how alike are a sleeping(?) and a dead person Gilg. X vi 33; *šammī ša sēri ša ana a-ḥa-mi-iš mašlu* (let them fashion ornaments in the shape of) wild-growing plants which are all alike EA 11 r. 11 (MB); (the medicinal plants) *a-na a-ḥe-iš la muš-lu* do not look alike ABL 1370 r. 12 (NA).

**aḥamma** (*aḥammu*) adv.; separately, apart, moreover; OA, OB, SB; *aḥammu* in SB; cf. *ahu* B.

**aḥamma**

*a.ga.ba = a-ḥa-ma, i-diš-ši-šu* RA 16 167 iv 31, dupl. CT 18 30 r. ii 27f. (group voc.).  
*a-ḥa-am-mu = x-[...]* Malku III 86.

**a)** in OA — 1' separately, alone: we asked PN, and he said *awēlam a-ḥa-ma ukallušu* they keep the boss in solitary confinement (referring to the arrest of a person by the palace, see line 5f.) TCL 19 71:12, cf. *a-ḥa-ma* É *alpī abīd* I passed the night alone in the stable KT Hahn 3:15;  $4\frac{1}{2}$  GÍN *kaspam*  $2\frac{1}{4}$  GÍN *kaspam*  $4\frac{1}{2}$  GÍN *ka[spam]* *a-ḥa-ma* 3 *awīlū* ša GN *ilqe'uma* three men from GN took separately  $4\frac{1}{2}$  shekels,  $2\frac{1}{2}$  shekels (and)  $4\frac{1}{2}$  shekels of silver respectively TCL 4 87:2.

2' in separate packages, as separate item (mostly in lists, referring to merchandise, silver, etc.): 8 *kutānū* ... *a-ḥa-ma darku* eight *kutānū*-garments packed separately TCL 19 43:42, also CCT 2 34:9; 26 TÚG *kutānī a-ḥa-ma* 1 TÚG *pu-ra-〈am〉* DIR ša PN (I left) 26 *kutānū*-garments (and) separately one .... *pura'um*-garment belonging to PN CCT 1 20b:2, and passim; they owe me six shekels of silver *a-ḥa-ma*  $4\frac{1}{2}$  GÍN *kaspam* *habbulunim* (and) separately they owe me  $4\frac{1}{2}$  (more) shekels of silver TuM 1 4b:14, cf. *tuppušu ša x kaspim ú a-ḥa-ma ša x kaspim lapit* BIN 4 61:62, and passim preceded by *u*; PN has brought you x silver *a-ḥa-ma* x *kaspam* PN-ma *ublakkum* (and) separately the same PN has brought you x silver CCT 4 23a:48, cf. Kienast ATHE 19:3, also *a-ḥa-ma* 3 GÍN *kaspam* *šiātimma* (and) separately three shekels of silver to the same woman TCL 21 202:13, and ibid. 6, 16 and 23; *a-ḥa-ma* x *ḥurāšam* ... PN *naṣakkunūti a-ḥa-ma* x *kaspam* ... PN *naṣakkunūti* BIN 6 31:22 and 26; note 40 TÚG.HI.A 2 TÚG *a-ḥa-ma kabtātum* forty garments, two garments separately, heavy (garments) Contenau Trente Tablettes Cappadociennes 1:4, and passim; I paid to your account (*aššumika ašqul*) x copper 30 LÁ  $1\frac{1}{2}$  MA.NA *a-ḥa-ma aššumika* ... *ašqul* CCT 3 12a:10; 4 GÍN (*kaspam*) *ištī* PN  $12\frac{1}{2}$  GÍN *a-ḥa-ma* *ištī* PN-ma TCL 20 82:8; note x *weri'am* *dammuqam* x *weri'am* *lammunam* *a-ḥa-ma* (I gave him) x refined copper (and) separately x crude copper BIN 4 172:2, cf. (at the end of the statement) CCT 3 29:29, MVAG 33

**aḥammu**

132 No. 146:23; x silver *kunkam šitti kaspim a-ḥa-ma kunukma šebilam* seal for me, the rest of the silver send me under separate seal CCT 4 2a:11; *a-ḥa-ma* x *annakam ana qaššim kurummassu addin* separately, I gave x tin for his living expenses to the *qaššu-official* CCT 1 26b:13; *u 1 MA.NA kaspam a-ḥa-ma ša ... addinušuni* and in addition the one mina of silver which I gave him TCL 4 24:37, cf. *u x kaspam a-ḥa-ma ... lušebilam* CCT 3 3b:15, and passim; note the exceptional writing *a-ḥa-am-ma* BIN 6 166:6.

**3'** as introduction of a new topic: *a-ḥa-ma 3 GÍN kaspam ukulti šuhārišu u emārišu* in addition, three shekels of silver to feed his boys and his donkey (after the date) TCL 21 197:14, cf. *a-ḥa-ma* (after the introductory formula of a letter) BIN 6 51:3; *a-ḥa-ma 22 TÚG.HI.A ... PN iraddi* CCT 2 25:24.

**b)** in OB: *mimma ... tušābalam a-ḥa-am-ma šubilam* whatever you intend to send me, send it to me separately Tell Asmar 31 299:30; *uš-ta-ap-ta x-x-ú-um a-ḥa-am-ma* RA 45 172:23 (OB lit.).

**c)** in SB: *māru ašru sanqa a-ḥa-mu zārāšu i-ka[r-rab]* the father gives a special blessing to a humble, obedient son ZA 4 254 iv 13; see also lex. section.

M. David, OLZ 1933 213.

**aḥammu** see *aḥamma*.

**aḥannā** (*ahennā*) adv.; this side, the nearer shore or bank; SB, NB, LB; *ahennā* only in Asb.; cf. *aḥu* B.

**a)** in contrast to *ahullā*: *a-ḥu-la-a ù a-ḥa-na-a-a ša nāri eššu* on the further and nearer bank of the new canal VAS 3 187:4 (NB); KUR.MEŠ *u mātu ša a-ḥa-na-a-a agā ša* íD *Marratu u a-ḥu-ul-lu-a-a ulli ša* íD *Marratu ša a-ḥa-na-a-a agā ša qaqqar šumāma-itu u a-ḥu-ul-lu-a-a [ul]li ša qaqqar šumāma-itu* the mountains and plains on this, the nearer shore of the lagoon, and on that, the farther shore of the lagoon, (as well as those) on this, the nearer side of the desert (lit. the region of thirst), and on that, the farther side of the desert VAB 3 85:8 and 10 (Dar.), also ibid. 16 and 18.

**aḥānu B**

**b)** other occs.: I put prisoners from Elam on boats *ana a-ḥa-an-na-a ušebiramma* and ferried them to this shore (and made them march to Assyria) OIP 2 38 iv 43, cf. *a-ḥa-an-na-a ana* GN ... *ušebiruni* ibid. 76:100 (Senn.); *ina elippāte sīrāte a-na a-ḥa-an-na-a ušebiruni maršiš* with much trouble they brought (the bull colossi) on large boats to this bank (of the river) ibid. 105:72; Tirhaqa left his fortress íD *Jaru'u ebir[ma ina(?)]* *a-be-en-na-a iškuna madaktu* crossed the Nile River and pitched camp on the near bank Streck Asb. 160:32.

**aḥānu** adv.; outside; NB; cf. *aḥu* B.

The Chaldean officials changed the border markers of the fields of the family estate *ana idi ramnišunu utirruma ištaraku a-ḥa-nu* appropriated them and gave (them) as grants outside (the family) BBSt. No. 10 r. 5, cf. any Chaldean official who would alter this gift *ana a-ḥa-[nul] išarra[ku]* ibid. r. 33.

For a similar phrase, see *aḥia*.

**aḥānu A** s.; (a type of worker); Mari\*; cf. *aḥu* B.

*aššum LÚ a-ḥa-ni ina dūr bēlja libittam labānum bēl išpuram LÚ.MEŠ a-ḥa-ni kalašunu PN ... itti PN<sub>2</sub> uštaṣbitma ana libittim labānim ana dūr bēlja attarad* my lord has sent me orders concerning unassigned workmen (lit. outsiders?) to make mud bricks in the fortress, (now) PN has put all the unassigned workers in a crew under PN<sub>2</sub>, and I have dispatched them to the fortress to make mud bricks ARM 5 28:9 and 11.

**aḥānu B** s. pl. tantum; 1. arm fetters(?), 2. wings (? of a building); SB, NB; cf. *aḥu* B.

1. arm fetters(?): 2 MA.NA  $\frac{1}{3}$  GÍN 2 *a-ḥa-a-nu* PN *rab bīt kili mahir ina pan* PN<sub>2</sub> *nappāḥ parzilli* PN, the prison warden, has received two (sets of) arm fetters (weighing)  $2\frac{1}{3}$  minas from PN<sub>2</sub>, the iron smith AnOr 8 36:9 (NB).

2. wings (? of a building): 16 bread offerings *pan ziqqurrat u bīt ili ša ziqqurrat* 16 *šibtu pan a-ḥa-nu ša papāḥa* <sup>d</sup>Anu u Antu for the temple tower and the sanctuary on the temple tower, 16 bread offerings for the wings(?) of the chapel of Anu and Antu RAcc. 63 r. 32.

**aḥarātu**

Meanings suggested by contexts and etymology.

**aḥarātu** s.; the far bank of a river; Mari\*; WSem. *lw.*

*assurri inūma nawūm ša Ḥanā aqdamātam ša nārim ikkalu nakrum imaqqutma hištum ibbašši ulašuma nawūm ši ištu aqdamātim ana a-ha-ra-tim ibbiram nakrum ša mātim kali[š]u mimma epēšam ul i[l]i u nīnu annānum ul [nu]ptallas heaven forbid that so long as the Hanean camp continues to graze on the near side of the river the enemy might attack and a disaster might occur, but if, on the contrary, that camp crosses from the near bank to the far bank, then the enemy, (confronted with) the country in its full (strength), will not be able to do a thing, and here we will not even be troubled ARM 3 15:18; (a ship was lost when the Haneans were crossing the Habur) *inanna še'um ša ekallim u LÚ muškēnim ina a-ha-ra-tim nadi* and now both the grain belonging to the palace and to the commoners is left on the far side of the river ARM 2 80:11; *a-ha-ra-tam ištu GN adi niātim būrtim LÚ.MEŠ sa-ak-bu lišbuma* let the sakbū-men settle on the far side of the river, from Appan up to the well which belongs to us ARM 2 98 r. 4, cf. <ina> *a-ha-ra-tim UDU.HI.A nawūm [...] ibid. 90:7; Ia-[ap-tu]-rum ša a-ha-ra-tim Japturum*, which is on the far bank RA 42 71 No. 10:8.*

There is no sufficient reason for concluding that the term denotes anything in Mari but the far bank of a river, irrespective of orientation.

von Soden, Or. NS 18 391f.; Kupper, ARMT 3 p. 114; J. Lewy, Or. NS 21 417.

\*\***aḥarimu** (AHw. 18a) most likely to be interpreted as *aḥarima* I will make ready YOS 3 147:23 (NB let.), cf. *ḥāru* B usage b.

**aḥarriš** (AHw. 18a) see *aḥurriš*.

**aḥarrū** adj.; later; OB\*; cf. *uhhuru*.

*aššum SU.SI.IG [ma]-t[im x x x] x panānum ša 500 U<sub>g</sub>.UDU.HI.A maḥrūtam a-ha-ar-ru-[tam] ana 1500 U<sub>g</sub>.UDU.HI.A [at]-ra-ku* concerning the ....-official [...], from five hundred (head) of sheep and goats my responsibility

**aḥāta**

has (lit. I have) increased to 1,500 (head) of sheep and goats (inclusive of) earlier (and) later (countings?) (so I complained and said: the sheep and goats have become too numerous, I cannot handle them) YOS 2 52:8 (coll. Rivkah Harris).

For the SU.SI.IG official, see Kraus Edikt 115f.

**aḥartiš** adv.; forever; MB\*; cf. *uhhuru*.

*a-har-ti-iš irimšu* he (the king) deeded him (a certain field) in perpetuity (for rebuilding the temple tower of Borsippa) BBSt. No. 5 ii 29 (kudurru).

**\*aḥāru** v.; to be late; EA\*; I (only stative attested); cf. *uhhuru*.

*u inūma šabēšu u narkabātišu aḥ-ru-[n]imi-mi* and if his troops and chariots are delayed (Aziri will treat us as he treated GN) EA 59:26 (let. from Tunip).

The only attestation for *aḥāru* is in this letter where it is a solecism possibly due to a scribe whose native language was a West Semitic dialect. Elsewhere, in Akkadian context and in vocabulary entries only the stem *uhhuru* “to be late” is attested, q.v. For the OB statives cited AHw. 18a s.v. *aḥāru*, see *wu'uru* (*wu'-u<sub>5</sub>-ur* CT 15 3 i 8, *wu'-u-ra-ku-[ma(?)]* ARM 5 27:36); the reading and mng. of *a-ḥUR* RA 35 48 No. 26:2 (Mari liver model) remains uncertain.

**aḥāta** (*aḥāti*, *aḥātu*) adv.; in equal shares; NB; cf. *ahū* A.

*lu-ú a-ha-a-tú ni-i-n[i]* let us share and share alike BE 9 60:10, with corresponding *u šú-nu [a]-ha-a-tú šú-nu* ibid. 18, cf. *mimma mala ... illa'* *a-ha-a-tú ni-i-ni* BE 10 44:5, also *a-ha-a-tú šú-nu* ibid. 8, *u šú-nu a-ha-a-tú šú-nu* ibid. 55:11; *a-ha-tu<sub>2</sub>* *šú-nu* VAS 3 149:8; *mimma mala ina āli u sēri ... ippušu'* PN *u PN<sub>2</sub>* *a-ha-a-ta šú-nu* in whatever assets they will acquire in town and abroad PN and PN<sub>2</sub> share and share alike Dar. 396:8, also ibid. 395:8, cf. (in similar contexts) Nbk. 88:7, Nbn. 653:9, *a-ha-<ta>* *šú-nu* TCL 13 160:15; *mimma mala ina muḥki ippušu a-ha*(var. adds -a)-*ta šú-nu* Nbn. 199:6, var. from dupl. ZA 1 203; *mimma mala it-te-ir a-ha-ta šú-nu* whatever is in excess belongs to (both of) them in equal

**ahāti**

shares GCCI 2 84:11; *ina libbi uħinnu ša inaššu a-ha-a-ta šú-nu* they (the two partners) share half and half in the *uħinnu*-dates which they will acquire NbK. 58:7; *akī zittišunu a-ha-a-tu<sub>4</sub> šú-nu* (see *zittu* mng. 1b) Peiser Verträge 108:10; *mimma mala . . . ippuš a-ha-ta šú-nu dullu malamališ ippuš* they share and share alike whatever they earn, one will do as much work as the other BRM 1 82:8, cf. BE 8 118:17, NbK. 125:3, VAS 5 34:5, note the spelling *a-ha-a-ti šú-nu* VAS 4 11:6, (in broken context) *a-ha-a-ti* SBAW 1889 p. 828 (pl. 7) iv 46 (NB Laws).

The phrase *ahāmeš šunu* (see *ahāmeš* mng. 2b) is exactly parallel in meaning and structure to *ahāta šunu*.

**ahāti** see *ahāta*.

**ahātu A** s.; 1. (real) sister, also as component in the kinship terms *ahātu rabitu* elder sister, *ahāt abi* paternal aunt, *ahāt ummi* maternal aunt, *mār ahāti* nephew, 2. sister (as designation of a rank and status), 3. one (another); from OAkk. on; Akkadogram in Hitt. (see JCS 15 72); pl. in OA *ahātu* (BIN 6 182:7), OB *ahātu*; wr. syll. and NIN; cf. *ahū A*.

nin = *a-ha-tum* (var. *a-hat-tum*) Hh. I 96, nin.a. ni = [a]-hat-su Hh. I 112, cf. [ni-in] NIN = [a-ha-tum] S<sup>b</sup> I 340; še.im = [nin] = [a-ha-tu] Emesal Voc. II 70.

alam <sup>d</sup>Na.ru.di nin.dingir.gal.gal.e.ne : salam <sup>d</sup>Narudi a-hat DINGIR.MEŠ GAL.MEŠ the figurine of DN, the sister of the great gods AfO 14 150:208ff; <sup>d</sup>A.ru.ru nin.[gal] <sup>d</sup>En.lil.lá : <sup>d</sup>Bēlet ilī a-hat GAL-[tu] šá <sup>d</sup>MIN BIN 2 22:89f, Sum. restored from OECT 6 pl. 26 K.9310:9; [šeš].nin.bi.ta : a-ha a-ha-ti CT 16 43:50f.; ni.in.gi.e.du.da (var. gi ù.tu.ud.da) : a-hat <sup>d</sup>UTU ta(!)-lim-tu LKA 37:1.

ta-lim-tum = *a-ha-tum* Malku I 139; DUMU.SAL DINGIR-šú // *a-has-su* Šurpu p. 50 Comm. B 19 to Šurpu IV 7.

1. (real) sister — a) in gen. — 1' in leg. and letters: PN *šalmat a-ha-da-ki sá-lim-da* the woman PN is fine, your two sisters are fine (too) MAD 1 185:8 (OAkk. let.); PN *a-ha-at* PN<sub>2</sub> A 30794 (OAkk. seal); the sons of Pušukēn *kima raminišunu u kima* PN *a-ha-ti-šu-nu gubabtim* in their own name and in the name of their sister, the *ugbabtu*-priestess

**ahātu A**

PN Kienast ATHE 24:11, cf. *mer'ū* PN *u a-ha-sú-nu gubabtim* MVAG 33 11 No. 9:4; *ina māti ummini u a-ha-ti-ni* at the death of our mother and sister (much was lost in our father's house) CCT 1 47b:9; PN *a-ha-sú qātātuni* (silver for which) his sister PN is a guarantor MVAG 33 205 No. 215:3; *ašam-mēma a-ha-at-kā eriat* I hear that your sister is pregnant KTS 42a:17; *mīnum ša ammakam a-ha-ti mer'u* PN *umassahūnima attānu taštā-puāni* how does it come that the sons of PN are vilifying my sister there and you keep silent? BIN 6 69:13 (all OA); *a-ha-at-ka imtūt ummaka marṣatti* your sister died, your mother is sick TCL 18 81:4; *bītum šū jūm a-ha-ti ina libbišu wašba[t]* this house is mine and my sister lives in it Pinches Berens Coll. 99:7; PN *u ab-ha-tu-ša* PN and her sisters TLB 1 87:14, also, wr. *a-ah-ha-tu-ša* TCL 1 104:22; news from the *gagūm*-district *ša* PN LUKUR <sup>d</sup>UTU *a-ha-ti išpuram* which my sister PN, the *nadītu*-woman of Šamaš, sent me TCL 1 54:29; *ša la jāti mannum a-ha-at-ki uṭābbim* if it were not for me, who would be treating your sister kindly for your sake? BIN 7 53:22; *elēnukki a-ha-tam la išū* PBS 1/2 5:6; PN *a-ha-ti ašti* GAL.UNKIN.NA my sister PN, the wife of the GAL.UNKIN.NA-official PBS 7 100:10 (all OB); *mamman ina ahbiša u ab-ha-ti-šā* any of her (the legatee's) brothers or sisters (who contests the bequest) MDP 24 381:10; the share of PN *ša itti* LUKUR PN<sub>2</sub> *a-ha-ti-šu išū* which he holds with the *nadītu*-woman, his sister, PN<sub>2</sub> MDP 18 211:10 (= MDP 22 44); *mulla ša damī ša NIN-ti nāši idnammi* (should he say) "Give us the blood money for (our) sister!" MRS 9 146 RS 17. 318+24'; *a-ha-ti-ia ša iddinakku abija ašrānu ittika u mamma ul īmurši* my (Kadaš-man-Harbe's) sister whom my father gave you is there with you but nobody has ever seen her EA 1:12 (let. from Egypt), and *passim* in this letter; *hažannašunu dāku qadu a-ha-ti-ia u mārēše* they killed their regent together with my sister and her children EA 89:21 (let. of Rib-Addi); if a brother says *mā a-ha-ti . . . apaṭṭar* I will redeem my sister (within a month) KAV 1 vii 42 (Ass. Code § 48); PN *a-ha-az-zu* <sup>d</sup>PN<sub>2</sub> *ana aššūti ana* PN<sub>3</sub> *ittadin* Šilwa-

**ahātu A**

Tešup gave his sister, Šuwar-Hepa, as wife to Zigi HSS 9 24:4, cf. *ina kaspi ša a-ha-ti-ia* ibid. 111:5 (Nuzi); PN PN<sub>2</sub> ŠEŠ.MEŠ-šú 2 NIN.MEŠ-šú his two brothers PN (and) PN<sub>2</sub> (and) two sisters (unnamed) of his ADD 231:5, cf. PN 3 ŠEŠ.MEŠ-šú NIN-šú *naphar* 5 ZI.MEŠ ADD 447:7; *a-ha-a-ti-šu-nu ša ina bīt abi ašbama* their sisters who are (still) living in their father's house SBAW 1889 p. 828 (pl. 7) v 44 (NB laws), cf. PN *u* <sup>t</sup>PN *a-ha-ti-šú* TuM 2-3 167:5; PN *šulum ša* <sup>t</sup>PN<sub>2</sub> NIN-šú *iša'äl* PN sends greetings to his sister PN<sub>2</sub> ABL 1439 r. 6 (NB), note, wr. ŠEŠ-ti-šú CT 22 225:7; <sup>t</sup>PN NIN-ka NU.BAR-ti *bī innamma lu aššati ši* please give me your sister, the *kulmaštu*-woman, she should be my wife RA 25 81 No. 23:4 (NB Neirab).

**2'** in lit.: *šitta inū a-ha-tu šinama* the two eyes are sisters AMT 10,1 r. 25, cf. *ul illak a-ha-tu ana lit a-ha-ti-šá* one sister cannot go to meet the other sister ibid. r. 19; *samanūtu a-hat-su-nu* <sup>d</sup>Narudi the eighth (apart from the seven gods) is their sister, Narudi AfO 14 144:76 (*bīt mēsiri*); her second name is *a-hat* DINGIR.MEŠ SIL.MEŠ the Sister-of-the-Gods-of-the-Streets WVDOG 4 pl. 15 No. 1:3, also RA 18 198:2 (Lamaštu); <sup>d</sup>Bēlet-Ninua<sup>d</sup> Ištar ša Arba'il *kīma ummi u NIN litarrā[ka]* may the Lady-of-Nineveh (and) the Ištar of Arbela guide you (the king) like a mother (and) a sister ABL 923:6 (NA); *taprusi ittiya še'u še'ītu* ŠEŠ NIN *ibru tappū u kinattu* you have alienated from me male and female friends, brother and sister, fellow, comrade, and colleague Maqlu III 115, cf. *māmūt ŠEŠ u NIN* Šurpu III 5; NIN.MEŠ-šú BAD.MEŠ *kabāt qaqqadi* his sisters will die—(or there will be) honors CT 28 28:15 (SB physiogn.); GURUŠ *ana NIN-šú TE* a man had intercourse with his sister CT 29 48:14 (list of portents), cf. *ana NIN-šú iṭhi* (as diagnosis) Labat TDP 108 iv 17, *ana a-ha-ti-ia lu aṭhi* Analecta Biblica 12 285:86; *eṭem aḥi u NIN iṣbassu* the ghost of his brother or sister has seized him Labat TDP 114 i 34'; NIN-su *adi nadunniša ma'di* his sister with her large dowry AKA 238:41, cf. SAL.NIN-su TA *nudniša mādi* ibid. 342:124 (Asn.), also 2 SAL.NIN.MEŠ-šú *ištu nudnišina* Scheil Tn. II r. 19; *ilānišu ummašu NIN-šu*

**ahātu A**

*aššassu qinnūšu* Streck Asb. 72 ix 3, and cf. ibid. 198 iii 5.

**3'** in personal names: for *ahātu* with personal suffixes see Stamm Namengebung 244; for other names with *ahātu* see ibid. index s.v.

**b)** in kinship terms — **1'** *ahātu rabitu* elder sister: *ana NIN GAL-ti ugallil* he offended the elder sister Šurpu II 36, cf. ibid. II 89, IV 58, VIII 59, and *NIN GAL-tu* KAR 39 r. 12.

**2'** *ahāt abi* (*ahāt ummi*) paternal (maternal) aunt: *a-ha-at abini* BIN 4 94:4 (OA), *mārī NIN <a>-bi-šu ... ana aplūtišu iškun* (when PN's son died) he made the sons of his father's sister his heirs TCL 17 29:19 (OB let.), cf. *a-ha-at a-bi-ja* CT 2 1:1, RA 9 22:16 (OB), also MDP 18 202:3 (= MDP 22 3); *A-ha-at-a*(text-e)-*bi* CT 29 21:15 (OB), <sup>t</sup>*A-hat-AMA-šú* Dar. 379:42; for other personal names, see Stamm Namengebung 302.

**3'** *mār ahāti* nephew: *ma-ri a-ha-ti-ia* BIN 7 32:5, cf. DUMU *a-ha-ti-ia* TCL 1 2:8 (OB), PN DUMU NIN-šú *ša* PN<sub>2</sub> ABL 277r. 3, and passim in NB letters of ABL; in texts from Elam or referring to Elam: DUMU.NIN *ša* PN MDP 2 pl. 15 No. 1:5, and passim in votive inscrs.; *Kuk-<sup>d</sup>Našur sukkal Šušim* DUMU.NIN-šú *ša* Temtiagun PN, the *sukkallu* of Susa, the son of the sister of PN MDP 23 283:3, cf. ibid. 282:3, 284:2, MDP 28 396:3, 397:3; DUMU.NIN-šú *ša* Tammariti ABL 282:8, and cf. (referring to Ištarhundu), wr. DUMU *a-ha-ti-šú* CT 34 48 i 40 (Babyl. Chronicle), (to Tandamanê) Bauer Asb. p. 56:8.

**2.** sister (as designation of rank and status) — **a)** referring to rank: *umma RN* [*šarru*] *rabū šar Miṣri ... ana <sup>t</sup>Pudu-Hepa* *šarrati rabiti* [*šarrat H*atti] SAL *a-ha-ti-ia* *qibima* thus (says) RN, the great king, the king of Egypt, speak to PN, the great queen, the queen of Hatti, my sister KUB 3 63:2, and passim in this letter, cf. also KBo 1 29:2, and passim; *ana <sup>t</sup>Gilu-Hepa a-ha-ti-ia lu šulmu* EA 17:6, cf. EA 19:6, and passim; as polite form of address in letters: *u[mm]ātūa a-hu-a-tū-a attīna* you are mothers and sisters to me BIN 6 182:7, cf. *šumma a-ha-ti attī mā kīnātimma tara'imini* if you are indeed a

**ahātu B**

sister to me, so that you love me truly KT Hahn 5:3; *šumma a-ḥa-ti atti šumma bēlī atti* BIN 6 14:3, cf. *a-ḥa-ti atti* CCT 4 20a:13, 26, and passim in OA; note in lit.: when the gods made a banquet *ana a-ḥa-ti-šu-nu* DN *išpuru mār šipri* they sent a messenger to their sister Ereškigal EA 357:2, cf. (Nergal addressing Ereškigal) *a-ḥa-[ti]* AnSt 10 118 iv 17', cf. also *a-ḥa-at-ki* *dištar* (var. *a-ḥa-ta-ki*) KAR 1:25, var. from CT 15 45:26 (Descent of Ištar).

**b)** referring to a girl taken into a family as an adoptive sister (Nuzi only): PN *a-ḥa-ti-ia* *ina sūqi iššabatmi ana ahātūti ana jāši itepušmi* (see *ahātūtu*) AASOR 16 54:11; *tuppi mārtūti* ša PN *u mārassu* <sup>1</sup>PN<sub>2</sub> *ana a-ḥa-ti-ia* *ana* <sup>1</sup>PN<sub>3</sub> *iddināššu* document concerning the giving of a daughter in adoption by PN —he gave his daughter <sup>1</sup>PN<sub>2</sub> as a sister to <sup>1</sup>PN<sub>3</sub> HSS 13 15:3 (translit. only); *ana mulugūti ana* <sup>1</sup>PN *a-ḥa-ti-ia attadin* RA 23 p. 149 No. 31:15.

3. one (another, referring to a fem. substantive): *šumma* 3 EŠ *a-ḥa-tum eli a-ḥa-tim rakbat* if there are three gall bladders, one riding on the other RA 27 149:35 (OB ext.), cf. if a monstrous birth has two tails NIN UGU NIN *rakba[t]* KAR 403:24 (SB Izbu), cf. VAT 6036:14 cited AHw. s.v.; *a-ḥa-tum ana a-ḥa-tim ul iraggam* one will make no claims against the other (referring to two *nadītu*-women) CT 6 42b:9f., also CT 8 22a:13 (OB).

For the sign forms *nin* and *nin<sub>9</sub>*, see MSL 2 65 n. to line 421.

For CT 12 13 iv 4 (A VIII/2) see *ṣahātu* lex. section.

Ad mng. 1b-3': Koschaker, ZA 41 54. Ad mng. 2b: Koschaker NRU A p. 90f.; Speiser, in Altmann, ed., Biblical and Other Studies p. 19ff.

**ahātu B** s.; bank, shore; SB; cf. *ahū* B.

**a)** in omen texts: *šumma mē ša kīma mē marti ina nāri DU-ma ištu qabal nāri mēša a-ḥa-at [nāri] i<sup>2</sup>-lu-ma* (var. *im-lu-ma*) *ki-sal nāri naħis* if water which is (colored) like the liquid of the gall bladder comes down the river, and its water coagulates(?) at the bank of the river away from the center of the river, while the *kisallu* of the river is backing up CT 39 16:49 (SB Alu).

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**b)** in hist.: *šadāni ša a-ḥa-at* <sup>1</sup>D *Puratte* the mountains along the bank of the Euphrates AKA 352 iii 24 (Asn.); *Šitamrat ubān šadē ša a-ḥat* <sup>1</sup>D *Puratti* ... *ana dannūtišu iškun* he made GN, a bluff on the bank of the Euphrates, his fortress 3R 8:69 (Shalm. III), see WO 2 146:47, cf. *šarrāni ša a-ḥat tāmdu u šarrāni ša a-ḥat* <sup>1</sup>D *Puratti* the kings along the shore of the (Mediterranean) Sea and the kings along the shores of the Euphrates 3R 8:39, and passim in the inscrs. of Shalm., but note *ina a-ḥat* KUR *Ebih ina kišād Idiglat* KAH 2 26:3 (unidentified king).

**ahātu** see *ahāta*.

**ahātūtu** s.; position of an adopted sister; Nuzi; cf. *ahū* A.

**a)** in gen.: *tuppi a-ḥa-du-ti* ša PN *ahassu* <sup>1</sup>PN<sub>2</sub> *ana a-ḥa-du-ti* *ana* PN<sub>3</sub> *ittadin* tablet concerning an adoption as sister according to which PN gave his sister PN<sub>2</sub> in a sistership relation to PN<sub>3</sub> JEN 78:1 and 4, also, wr. *a-ḥa-<tu>-ti* HSS 5 69:1 and 4; *irramanija ana a-ḥa-du-ti* *ana* PN *ittadin* with my consent he has given me to PN in a sistership relation JEN 78:23; *anāku a-ḥa-du-ti* *ana* PN I am in a sistership relation to PN (the man who has given the woman who made this declaration *ana kallūti* to another man) HSS 5 79:27.

**b)** *ana a. epēšu*: PN ... *ana a-ḥa-du-ti* *ana jāši itepušmi* PN (my brother) adopted me as a sister (and can give me away in marriage) AASOR 16 54:13, also RA 23 149 No. 31:3, HSS 5 26:6, cf. *kī a-ḥa-du-ti ippušanni ana jāši* ibid. 11.

Koschaker NRU A 88; Speiser, in Altmann, ed., Biblical and Other Studies p. 19ff.

**ahāzu** v.; 1. to seize, to hold a person, 2. to take a wife, to marry, 3. to hold, possess, to take over, to take to (a region), 4. to learn, to understand, 5. to mount (an object in precious metal), 6. in idiomatic phrases, 7. *ithuzu* to be interconnected, 8. *uhhuzu* to mount an object in precious materials, to marry (pl.), 9. *šuhuzu* to teach, to educate, to inform, instruct, to incite, to make take a wife, to make hold, to have (an

## ahāzu

object) mounted (in precious metal), to kindle a fire, to make a person liable for debts, (in stative) to have a claim on income, 10. III/2 to be induced, influenced, to be set aflame, 11. IV to be married, to flare up (said of fire); from OAk. on; I *iħuz*—*iħħaz*, I/2, II, II/2, III, III/2, III/3, IV, IV/2; wr. syll. and (only for II in mng. 8) GAR; cf. *aħħazu*, *ħizānu*, *ħiztu*, *ħizu*, *ħūzatu*, *ħżētu*, *iħzu* A and B, *iħzū*, *māħazu* B, *munnahżu*, *mušāħizu*, *muštabbħizu*, *nanħazu*, *tāħizu*, *tāħizu*, *uħħazu*.

da-ab DIB = *a-ħa-zu* MSL 2 p. 151:37 (Proto-Ea); di-ib DIB = *a-ħa-zu* (between *ħabtu* and *báru*) Idu II 293; [dib] = *a-ħa-zu* Izi B vi 6; dib = *a-ħa-zu* (in group with *tamħu*, *sahāpu*) Erimhuš VI 92; da-ab DIB = *šu-ħu-zum* MSL 2 p. 151:35 (Proto-Ea); di.dib.ba = MIN (= *di-nu*) *šu-ħu-zu* Izi C iv 12 and Ai. VII i 27.

ba.<sup>du</sup>TUK = *i-ħu-uz*(var. adds -zu), nu.ba.<sup>du</sup>TUK = *ul i-ħu-uz(-zu)* Hh. I 358f.; [tu-uk] [TUK] = *[a-ħa]-zu* = (Hitt.) SAL-aš da-fa-ul-wa-ar to take a woman S<sup>a</sup> Voc. AG 10; tuk, [tuk].tuk = *a-ħa-zu* šá x.[x] Nabnitu A 207f.; du-ud-du TUK.TUK = *a-ħa-zu-um*, *a-ħa-aš-ša-tim* Proto-Diri 46-46a; du-ut-tu TUK.TUK = *a-ħa-zu*, *a-ħa-zu* šá DAM Diri I 312 and 318; [tu-uk] [TUK] *[uħ-ħu]-zu* = (Hitt.) *ha-li-eš-ši-ia-ar* to cover with metal S<sup>a</sup> Voc. AG 11.

la-ah DU.DU = *a-ħa-zu* Diri II 21; laħ<sub>4</sub> = *a-ħa-zu* // *le-qu-u* BRM 4 33 i 2 (group voc.); zu-ú zu = *[a-ħa]-zu* MSL 2 p. 132 vii 42 (Proto-Ea); zu, sar = *a-ħa-zu* šá NAM.DUB.SAR Nabnitu A 205f.; ri RI = *a-ħa-zu* Ea II 295; [zi-i] zi = *šu-ħu-zu* šá ši-ip-ri Idu I 34; šu-u u = MIN (= *tup-ħar-ru-tum*) *a-ħa-zu*, *iħ-zu*, *a-ħa-zu* (followed by *kapādu*, *ṣarāmu*) A II/4:55ff.

[x].AG.a = *it-ħu-zu* šá DAM to become married, said of a spouse Nabnitu A 271.

gú.gar.ra = *uħ-ħu-zu* Antagal F 151; gar.ra = *uħ-ħu-zu* Antagal N ii 28; giš.gu.za għar.ba KÙ.GI gar.ra = MIN (= *kussi*) ša karšu ħurāšu *uħ-ħu-zu* a chair whose knob is mounted in gold Hh. IV 104 and similar ibid. 105ff.; [si] = *uħ-ħu-uz-zu* = (Hitt.) ha-li-iš-[ši-ia-u-wa-ar] to cover with metal Izi Bogħ. A 196; kuš.si.ga = *uħ-ħu-zu* ša KUŠ to cover with leather Antagal F 152; [s].i.iġi.ga = *uħ-ħu-z[u ša kuš]* Izi M ii 5; gi.pisan.ku. sig<sub>5</sub>.ga = šá maš-ku *uħ-ħu-[zu]* Hh. IX gap B b 41; giš.gir.gub.K[A.AM.SI].si.si.ga = ša śinni pīri *uħ-ħu-zu* Hh. IV 145a, cf. KA.AM.SI.si.ga = ša śinni pīri *uħ-ħu-zu*(text -zi) ibid. 208; [...] = [šu-ħu]-zu šá ha-ba-[t], [...] = [MIN] šá di-ni Nabnitu A c 7 (in gap after line 208); [izi].lā, [izi].lál = šu-ta-ħu-zu šá IZI Nabnitu A 272f., cf. [izi.x.x] = [izi šu]-ta-ħu-zu Izi I 23.

[...] ba.an.dib : *lamassi b̥iti puzra i-ta-ħaz* the protective spirit of the temple went into hiding CT 16 39:7f., cf. [...] im.mi.in.dib.bi.e.ne :

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[*puzrāti i-taħ-żu* CT 16 21:152f.; ba.dib.bi.en : *tu-ħá-ah-ħa-az* 4R 17:27f., cf. im.mi.in.dib.bi. dè : *u-ħá-ah-ħa-az* SBH p. 124 No. 72:15f.; for other bil. refs. with dib see mng. 6 sub *amatu*.

nam.dam.a.ni.še ba.<sup>du</sup>TUK : *ana aħħutišu i-ħu-uz*(var. adds -zu) Hh. I 360, cf. dam.in.ni.in. TUK : *aħħatu u-ħá-ħi-[s-su]* Ai. VII iii 21, nam.kar.kid.da.a.ni.ba.ni.in.TUK : *harmūssa i-[ħu-us-si]* ibid. ii 24, nam.dam.še in.TUK, nam.dam.še ba.an.TUK, nam.dam.še mi.ni.in.TUK (Akk. col. broken) ibid. ii 17ff.; *guruš-lil.lá* dam nu.TUK.a : *eħlu lili ša aħħatam la aħ-żu* (contrast—said of a woman—dam.nu.tuk.a : *sha mutam la isħu* in line 30) ASKT p. 88-89:31; [...] d]am nu.TUK : *sha aħħata la i-ħu-żu* JTVI 26 153 i 15; dam nu.TUK.a.meš : *aħħatu ul aħ-żu* CT 16 15 in 41f.; nam.nu.gig.a.ni.in.ne.in.TUK. TUK : *qaħdūssu i-ħu-us-su* he married her (though) she was a *qudišu*-woman Ai. VII iii 10; dam.še ga.a.ni.ħe.ni.ib.TUK.TUK : *mut libbišu i-ħu-us-su* any man she wants may marry her Ai. VII iii 5.

lú <sup>d</sup>DIM.ME šu.ħa.za ba.an.da.gar.ra : *sha* <sup>d</sup>Lamaštu *i-ħu-zu-šú* whom the Lamaštu had taken hold of 5R 50 i 53f., cf. [...] bħ.iħ.ħa.za : [...] *puzrāti i-taħ-żu* Lugale V 3; lú.ra ba.an. ur<sub>4</sub>.ur<sub>4</sub> : LÚ *iħ-ħa-zu* CT 17 29:7f.

eme.ġi.(KU) a.na.ħi.zu níg.dul.bi ħur.ra bur.ra i.zu.u : *i-na Šu-me-ri ma-la ta-ħu-zu ka-tim-ta-šú ki-a-am* [x x] *ti-di-e* do you know how to explain the secrets of all the Sumerian which you have learned in the same way? KAR 367:11f., restored according to B. Landsberger, Examination Text A; [nam.dub].sar.ra me.su(for .zu).gál lú.su(for zu).bi nu.un.DIRI.ga : *[tupšar]rūtu la lamdat a-ħi-is-sa ul i-ad-dar-šá*(for -ši) the scribal craft is not (easily) learned, (but) he who masters it no longer need worry about it TCL 16 pl. 170:3, dupl. OECT 6 pl. 36 Kish 1926-376+;5f.; nam.dub.sar.a.ħi.zu.a : *tupšarrūta ta-ħu-zu* the art of writing which you have learned KAR 111 i-ii 7, cf. nam.dub.sar.ra mi.ni.in.zu.zu : *tupšarrūta ušāħissu*] Ai. VII iii 19, nam.dub.sar mi.in.zu.zu : *tupšarrūta u-ħá-ħi-su* Ai. III iii 66.

nig.lul.1a ab.zi.zi.e.a : *šu-ħu-za surrāti* (the people) incited to be disloyal JRAS 1932 p. 37:28f.; a.ħ. pa.la.ba.ki lú.gu.ur šu.ba.an.di.zi.da : *a-ħum er-re-tim ša-na-am u-ħa-a-żu-ħu* Sumer 11 110 pl. 16 No. 10:16f., cf. (Sum. only) UET 1 294:30, cf. also 4R 12 r. 27f.

na<sub>4</sub>.SAL+LAGAR.bi tag.tag.ga KÙ.GI.ta gar.ra : NA<sub>4</sub> ša *pingušu* ħurāša *uħ-ħu-zu* 4R 18\* iv 7 and 10, see Müller, MVAG 41/3 p. 58, cf. giš.i.[g]. dib.bi šu.tag.dug<sub>4</sub>.ga : *ana da-[lat] dipišu eš-šetim ša uħ-ħu-za* [...] SBH p. 92b:35f.; už.sag.bi šu.u.me.ti : *ri-kis-ku*(var. -su)-nu *aħ-zi-ma* guide them(lit. hold their rope) TCL 6 51:33f., see RA 11 144; [u]nú <sup>d</sup>Nu(n).dím.mud.da lál.gar šu.bí.in.ti : *ħubat* <sup>d</sup>Ea *lalgar i-ħu-uz* she took up residence in the abyss, the abode of Ea

**aḥāzu 1a**

LKA 23 r. 12f., cf. ibid. 8f. and, wr. *e-ḥu-uz* ibid. 10f.; 2 sukkal di.ri.a.bi.da.ke<sub>x</sub>(KID) : *suk-kal-lu a-ḥi-iz de-e-ni* two viziers who give(?) judgment CT 24 2:43f. (list of gods); gud.gin<sub>x</sub>(GIM) usa ba.ab.sè.sè.ga.eš.àm : *kīma alpi ūsa šu-ḥu-zu* to make (the primary stars) follow (their) paths like oxen TCL 6 51 r. 9f., see RA 11 149:30; izi il.la.mu nu.te.en.[te.en] : *išātu uš-tah-ḥa-zu ul ibelli* ASKT p. 126:27f., cf. ù izi an.na.ab.úš.e : *u išāta tu-sá-ah-ḥa-za-sú* Lambert BWL 244 iv 18.

*a-ḥa-zu* = *ṣa-ba-tú* Malku IV 237; *a-ḥa-za* // *la-ma-du* CT 41 40:19 (Theodicy Comm.); *ra* = *a-ḥa-zu* STC 2 pl. 53 r. ii 25 (comm. to En. el. VII 129); [DIR]I.DIRI = *a-ḥa-zu* STC 2 pl. 51 i 20 (comm. to En. el. VII 4).

1. to seize, to hold a person — a) in leg. contexts: *tuppam ... nilqīma rābiṣam ni-ḥu-uz* we took a(n official) document (issued by the City) and have secured a *rābiṣu*-official TCL 4 3:18, cf. *kīma mer'u* PN *u mer'at* PN *rābiṣam e-ḥu-zu-ni-ni-ma* since the sons of Pūšukēn and the daughter of Pūšukēn secured a *rābiṣu*-official against me (I sent a representative of mine to PN<sub>2</sub>) OIP 27 57:33, cf. PN *rābiṣam e-ḥa-az-ma ana kārim Kaniš išapparma* Hrozny Kultepe 182:7, and *rābiṣam lá-ḥu-za-ku-nu-tí* ibid. 17:21, *rābiṣam la ta-ḥa-za-ma la tašapparanim* Kienast ATHE 44:20, cf. also (in broken contexts) *e-ḥu-zu-ma* KTS 34b:5, and CCT 4 46a:15 (all OA); 1 SAG. [IR] PN MU.[NI.IM] IR PN<sub>2</sub> KI PN<sub>2</sub> PN<sub>3</sub> *i-ḥu-uz* PN<sub>3</sub> took (to work for him) one slave, called PN, a slave of PN<sub>2</sub> (=Balmunamhe), from PN<sub>2</sub> AJSL 34 200:6, cf. (in the same context, also from Balmunamhe) YOS 5 115:6, 116:6; MN UD 7. KAM *i-ḥu-za* he (the man who hired a girl from her mother) took her over on the seventh of MN PBS 8/2 111:7 (all OB); *ah-ḥa-za-um* (for *ahāzum*, note *ammur* for *amur* in same line) *li-ḥu-uz* CT 6 23a:12 (OB let.); note in lit.: *i-ḥu-uz-ma qarrādiša* she took her warriors CT 15 2 viii 7 (OB lit.).

b) referring to women (used as a euphemism): if a woman dislikes her husband *ul ta-ah-ḥa-za-an-ni iqtabi* and says, “You shall not touch me” CH § 142:61.

c) said of diseases and demons: *šumma amēlu qaqqassu ašā a-ḥi-iz* if a man’s head is seized by the *ašū*-disease (cf., in same context, *sabit* in line 11) AMT 6,9:10, cf. AMT 64,1:15; *kal pagrija i-ta-ḥaz rimūtu* collapse

**aḥāzu 2a**

has seized my entire body Lambert BWL 42:75 (Ludlul II); SAL.BI BE *iḥ-ḥa-as-si*] death(?) will seize that woman CT 38 43:72 (SB Alu); *minā ra'bāta a-ah-za-ta* why are you angry, seized (by rage)? KAR 63 r. 4, see Ebeling, MAOG 5/3 p. 17, cf. *ana kāša ... rābāka ah-za-ka* ibid. r. 9; in broken context: *iḥ-ḥa-zu še-pa-šu* [...] AfO 19 56:52 (SB); see 5R 50, CT 17 29:7f., in lex. section.

2. to take a wife, to marry — a) said of the bridegroom — 1’ in leg. and letters: PN ‘PN<sub>2</sub> *e-ḥu-uz ina mātim* DAM(?) *šanītam la e-ḥa-az ina Ālim*<sup>k1</sup> *qadištām e-ḥa-az* PN married ‘PN<sub>2</sub>, he may not marry another woman abroad, he may marry a *qadištū*-woman in the City Hrozny Kultepe 3:3, 5 and 7, see Hrozny, Symb. Koschaker 108ff., and J. Lewy, HUCA 27 6ff., cf. *šumma aššatam šanītam e-ta-ḥa-az* TCL 4 67:11, and passim in OA; *šumma awīlum mārat awīlum balum ša'ál abiša u ummiša i-ḥu-si-ma* if a man marries another man’s daughter without asking her parents (and without making a contract with them) Goetze LE § 27:32; PN *ana la ṭehēm [u] la a-ḥa-zi-im [n]iš ilim izkuru* PN took an oath that nobody will have relations with or marry (her pledged daughter) YOS 8 51:7 (OB), see Landsberger, OLZ 1922 408; *inūma ... arki* PN *illikuma* PN<sub>2</sub> *i-ḥu-zu-ú-ši* when afterwards PN came and married PN<sub>2</sub> YOS 8 141:8, cf. *i-ḥu-zu-ši-i-ma* ibid. 30; *ú-ul a-ah-ḥa-as-si* I will not marry her BE 6/2 58:12, cf. *māratka ul a-ḥa-az* CH § 159:42, *mārti ul ta-ah-ḥa-az* ibid. § 161:69; *mārti luddikkumma a-ḥu-uz* I will give you my daughter—marry (her) TCL 17 56:40; *ūm mutum i-ḥa-zu-ú-ši* UET 5 95:12, cf. CT 8 50a:8; *a-ḥi-is-sà e-ḥa-as-si* (see *ezēbu* mng. 3c) BIN 7 173:14, cf. *a-ḥi-is-sà i-ḥa-as-si* UET 5 87:11, and *a-ḥi-za-a-nu-um i-ḥa-a-za-ma* Meissner BAP 91:6; *ša ... šanūm i-ḥu-zu-ši-ma ina bīt a-ḥi-zi-i-ša* warkim ulissu whose (mother) another man married and to whom she gave birth in the house of her second husband TCL 18 153:5f.; *ana aššūtim u mu[tūtim] ... i-ḥu-us-[si]* TCL 1 61:8, cf. VAS 8 4:8, 92:7, Meissner BAP 89:5, 90:6, CT 2 44:5, CT 4 39a:6, 6 37a:4, Speleers Recueil 230:7; *nam.dam.še.in.tuk* BE 6/2 48:3, cf. *nam.dam.ni.še.in.tuk* PBS 8/2 155:2; PN

## ahāzu 2a

ša *aḥ-zu-ki* PN who is married to you YOS 2 15:21 (all OB); for their youngest brother ša *aššatam la aḥ-zu* who is unmarried CH § 166:67; *i-ḥu-ú-si aššat* (wr. DAM) he has (formally) married her (and) she is a married woman Goetze LE § 28:36; *šumma lu warad ekallim u lu warad muškēnīm mārat awēlīm i-ḥu-uz-ma* if a palace slave or a private slave marries the daughter of a (free) man CH § 175:61, cf. § 176:72; if this man *ana SAL šu-gi₄-tim a-ḥa-zī-im panīšu ištakan* plans to marry a *šugitu*-woman CH § 144:21, cf. SAL *šu-gi₄-tam i-ih-ḥa-az* ibid. § 145:37; PN *IPN₂ izzibši aššatam šanītam i-ḥa-az-ma* should PN leave *IPN₂* and take another wife MDP 24 380:13; in difficult context: [šu]mma *mārat Šuši a-ḥi-iz* MDP 24 395:12; DAM *šalušta[m] i-ih-ḥa-az* Wiseman Alalakh 91:30 (MB); *anāku RN qadu aššati šanīti ša a-ḥa-zu* myself, RN, together with any other wife I would marry KBo 1 3 r. 30, and passim in this text; *IPN* ... *ana DAM-ti a-ta-ḥa-az u inanna IPN DAM-ia* I took *IPN* as wife and now *IPN* is my (legal) wife RA 23 150 No. 33:4 (Nuzi); *aššata šanīta la i-ih-ḥa-az esirta la issir* he will not take another wife nor keep a concubine in his house HSS 9 24:8; *šumma hašhu PN-ma ana aššūta i-ta-ḥa-az-zu* if he wants, PN himself can marry her JEN 432:11; *allātu mārēja rabūti aššata i-ta-ḥy-zu-ú-mi u atta aššata la ta-ah-ḥu-uz-mi* these older sons of mine have taken wives but you have not (yet) taken a wife AASOR 16 56:13f. (Nuzi); *qadiltu ša mutu aḥ-zu-ši-ni a qadištu*-woman whom a husband had taken as a wife KAV 1 v 61 (Ass. Code § 40), cf. *nāikānša ih-ḥa-a-si* her seducer can marry her ibid. viii 36 (§ 54); *aššassu ša ana kidi aḥ-zu-tu-ú-ni* his wife who was married to an outsider ibid. vi 75 (§ 45); DAM EGIR-ti *i-taḥ-zu-ma* if he has married a second wife SBAW 1889 p. 828 (pl. 7) iii 25 (NB laws), cf. *muti libbišu ih-has-[si]* ibid. iv 36; PN *IPN₂ ih-ḥa-az* PN will marry *IPN₂* TuM 2-3 1:3; *IPN aššatāt a-ḥu-uz-ma* I married my wife *IPN* (but she bore no children) Hebraica 3 15:4, cf. *ina ūmu PN IPN₂ undašširuma šanītamma i-taḥ-zu* when PN leaves *IPN₂* and marries another woman Strassmaier Liverpool No. 8:12; LÚ GN *ina LÚ Damunu u LÚ Gambula ih-ḥa-zu* the people of

## ahāzu 2b

Zanaki marry from among the tribes of the Damunu and the Gambulu ABL 846 r. 10; (list of children sent to the homes of natives of Babylon) 1-en DUMU-šú *ana bīt PN iltapar ul i-ḥu-uz* he sent one son of his to the house of PN, he is single (lit. has not married) ABL 969:4, and ibid. 6 and 8, cf. 1-*et mārassu ana bīt PN iltapar ul aḥ-za-at* ibid. 10 and 12 (all NB).

**2'** in lit.: *i/ah-ḥa-az-ki* Gilg. VI i 32, cf. ibid. 24; *e ta-ḥu-uz harimtu* Lambert BWL 102:72; *šumma šamnam ana aššatim a-ḥa-zī-im tepeš* if you make an oil divination concerning marrying CT 3 2:14 (OB oil omens), cf. *a-ḥa-az* DAM Boissier DA 212 r. 21; *aššat amēli ana muštarraqiša ištanappar* DAM GAZ-ma *jāši aḥ-za-an-ni* the man's wife will entreat her secret lover (saying), 'Kill (my) husband and marry me' BRM 4 12:79, also Boissier DA 220:12 (all SBExt.); *šumma MIN MIN-ma* (i.e., if the husband leaves the wife) *šá-nu-um-ma TUK-si* (= *ihussi*) and another man marries her CT 39 45:44 (SB Alu); *a-ḥi-sà idammiq* he who marries her will be well off KAR 472:7 (SB physiogn.), cf. *a-ḥi-is-sà MAR.ZA inazziq* Kraus Texte 11c vi 30', cf. also ibid. 22', 25' and 27', cf. also *ul ibār a-ḥi-is-s[a]* Lambert BWL 102:80; DAM NU.TUK KAR 178 vi 19, and passim in hemer.; NA.BI ŠE-ma DAM TUK this man will have good luck, he will take a wife CT 39 3:10, and passim in *iqqur ipus*; if a man divorces his wife DAM LÚ.TI TUK and marries the wife of a man who is still alive CT 39 46:48, cf. DAM LÚ.ÚŠ TUK marries a wife whose husband is dead ibid. 50 (SB Alu); RN *šar māt Aššur mārat RN₂ šar Karduniaš e-ḥu-z[u]* CT 34 39 ii 34 (Synchron. Hist.); *ḥa-mi-ri ša sinnišāte ih-ḥu-zu ... mārē u mārāte ušabšu* ABL 2:18 (read after Delitzsch Assyrisches Wörterbuch 164).

**b)** said of the father of the bridegroom: PN *ana PN₂ māri <su> kīma* DAM *a-ḥa-zī-im iddiššum* PN gave his son PN₂ (a field) instead of obtaining a wife for him CT 6 37b:5 (OB); *šumma awilum ana māri ša iršū* (mistake for *irbū*) *aššatim i-ḥu-uz ana mārišu sihrim aš-šatam la i-ḥu-uz* if a man has taken wives for his sons who are grown up (but) has not taken a wife for his youngest son CH § 166:53 and 57; MU DUMU.SAL LUGAL *a-na <LÚ> Rapi-qim i-ḥu-uz* the year in which he (the father

**aḥāzu 3a**

of the bridegroom) took the king's daughter as wife for (his son) the ruler of Rapiqum UCP 10 134 No. 61:11 (OB Ishchali).

**3.** to hold, possess, to take over, to take to (a region) — **a)** to hold, possess: <sup>4</sup>PA ... *a-hi-iz* DUB *ši-mat* [*ili*] Nabû who holds the official tablet [of the gods] Thureau-Dangin Til-Barsip p. 143:6 (= RA 27 14); *sir-da-a-ki a-ḥu-zu*(var. -uz) I have held your (Istar's) reins BMS 8 r. 6, see Ebeling Handerhebung 60, cf. *palāḥu a-ḥa-zu si-ir-d[u] ...* Winckler Sammlung 2 52 K.4730:5, see Tadmor, Eretz Israel 5 154; note: *e-ḥu-zu* IGT<sup>II</sup> *namirtu* who has sharp eyes CT 27 38:42, also, wr. *i-ḥu-uz-zu* OECT 6 pl. 29 K.3507 r. 17, Küchler Beitr. pl. 13:57, and passim in Asb. colophons, see Streck Asb. 356, most likely a loan translation from Sum. TUK, and see mng. 9c.

**b)** to take over (money and merchandise): X GÍN KÙ.BABBAR PN *ana SAG SAG ù-la a-ḥu-uz* I did not take the x shekels of silver of PN for .... BM 54309 cited MAD 3 23; ŠÁM-*su-nu* X KÙ.BABBAR *ištī* PN *u PN<sub>2</sub> PN<sub>3</sub> i-ḥu-uz* PN<sub>3</sub> took x silver from PN and PN<sub>2</sub> as purchase price for the house JCS 10 26 ii 2; MÁŠ.DA.RI.A PN *i-ḥu-uz* PN took (two rams and one goat) as *mašdarū*-offering BIN 8 146:6 (all OAkk.), see also the OAkk. refs. cited sub *ḥášu* E; *naphar šubātiya ana awīltim aḥ-za-ma* take all the garments of mine for the lady CCT 2 25: 36 (OA); *tuppi zununnē ša* PN *it<ti> abiša ... u ummiša ... i-ḥu-uz* (for translat., see *zununnū*) Iraq 11 145 No. 5:4 (MB).

**c)** to take to (a region): *a-hi-iz kišād tāmti ḥabit KUR* [...] (the Arameans) who occupy the seashore, hold the country [GN] Craig ABRT 1 81:6 (SB *tamītu*); ÍD *Uqnū e-ḥu-zu šubat rūqtī* (for a parallel, see *šabātu* mng. 4a) Lie Sar. 334; *šumšu lu* <sup>4</sup>Nēbiru *a-ḥi-zu qerbišu* his name shall be Ford (star) (because) he occupies the central position En. el. VII 129.

**4.** to learn, to understand — **a)** in gen.: *ša NÍG.ŠÁM kītum la i-ih-zu-ú* (Šamaš will inform him) who is not aware of the just price (of the commodities sold on the market place) MDP 28 p. 5:9 (Elam); *a-hi-iz tēmi u milki* (between *karaš tašimti* and *lamid šitūti*) full of understanding and counsel Böhl Chrest-

**aḥāzu 4c**

omathy p. 34:8 (Sin-šar-iškun); *a-ḥi-iz nēmeqi* (after *mušṭâlu*) full of wisdom VAB 4 88 No. 9 i 4, and passim in NbK.; his young son RN *la a-ḥi-iz riddi* without intelligence ibid. 276 iv 39 (NbN.), cf. *a-ḥi-iz riddi* STT 70 r. 10', see RA 53 133; TE NUN<sup>ki</sup> *ša eršūtu aḥ-zu* star of Eridu who is possessed of wisdom RAcc. 137:303; *dulliḥa tanittaša aḥ-za* learn (pl.) quickly of her (Istar's) praiseworthiness! BA 5 628 No. 4:10 (= Craig ABRT 1 54); *sinni-šāte ša ina šiprišina tašimta aḥ-zu*(for -za) women experienced in their crafts KAR 321:6, cf. *a-ta-ḥaz mi-[ri-iš-ka]*, with comm. *a-ḥa-za // la-ma-du* Lambert BWL 72:45 (Theodicy); *ana la a-ḥi-iz x* [...] AfO 19 52 ii 109.

**b)** referring to specialized knowledge: <sup>4</sup>PN IGI.NU.[TUK/DU<sub>8</sub>] *ana narūtim a-ḥa-zi-im ana mahrija ubluniš* they brought the blind woman <sup>4</sup>PN to me to learn the art of singing MCS 2 p. 39 No. 4:4 (OB); *[tup-ša]r-ru-tam damiqš aḥ-zu* he has learned the art of writing well (restoration based on the Sum. name of the person) ARM 5 73 r. 4; <sup>4</sup>Nabû ... *a-ḥi-zu šukāmi* Nabû who knows the (cuneiform) signs 1R 35 No. 2:4 (Adn. III); *bārūtu ... nēmeqi* <sup>4</sup>Šamaš *u* <sup>4</sup>Adad *i-ḥu-zu-ma* who understands the diviner's lore, the wisdom of Šamaš and Adad Boissier DA 232 r. 49, cf. *nisiq tupšarrūti ša ina šarrāni ... mamma šipru šuātu la i-ḥu-(uz)-zu* the highest level of scholarship, this skill which none of the kings (who came before me) has ever mastered BBR No. 26 r. vi 59, also TCL 16 pl. 171 No. 96 r. 21, JRAS 1932 39 r. 27, and passim in colophons of Asb., see Streck Asb. 356ff.; *a-ḥu-uz nēmeqi* <sup>4</sup>Nabû (there) I studied the wisdom of Nabû (the entire extent of the scribal art) Streck Asb. 4 i 31; *a-ḥu-uz niširtu katimtu kullat tupšarrūte* I studied the sacred lore, the entire craft of the scribe ibid. 254:13.

**c)** referring to a specific instance: PN *ana a-ḥa-zi-šū SAR-ma* PN wrote (the tablet) for his own instruction (colophon) ACT 1 p. 17 No. 192:5; *ša kammu annā ih-ḥa-zu*(var. -su) who learns this tablet (by rote?) KAR 361 r. 3, var. from KAR 105 r. 8; KI.DU.DU.MEŠ EME.GI, EME.URI<sup>ki</sup> *šite'a ta-ah-ḥa-zu* you will learn to do research in the rituals written in Sumerian and Akkadian KAR 44 r. 15; LÚ.A.

**aḥāzu 5**

**BA** *ša iḥ-ha-zu išēt ina māt nakri* any scribe who memorizes (this text) will be able to escape from an enemy country Gössmann Era V 55; obscure: *ummānu e-ha-zu lišme* CT 34 41 iv 27 (Synchron. Hist.).

5. to mount (an object in precious metal):  
**GL.GÍD** *sinnatam ša kū.GI ah-zu* a flute (and) a *sinnatu*-instrument which are set in gold (exceptional for *uḥhuzu*, cf. mng. 8) LKA 70 i 18, see TuL p. 50.

6. (in idiomatic phrases, arranged alphabetically according to direct object):

**abbūtu** to intercede: [<sup>d</sup>*I-gi*]-gu *gimraszsunu li-ḥu-zu a-bu-us-su* all the heavenly gods should intercede for him ZA 4 256 iv 19.

**amatu** (with *šūhuzu*) to give orders:  
<sup>d</sup>*Nin.ildu(IGI.NAGAR.GÍD)* *nagar.gal An-na.kex gù nam.mi.in.dé inim mu.un.dib.ba* : <sup>d</sup>*MIN nagargallum ša* <sup>d</sup>*Anim issīma a-ma-tam ú-šah-ḥaz* he (Ea) called for DN, the master carpenter of Anu, to give (him) an order 4R 18 No. 3:38f., cf. <sup>d</sup>*En.ki dumu.ni ... gù nam.mi.in.dé inim mi.ni.in.dib.ba* (var. *mu.un.dib.ba*) : <sup>d</sup>*Ē-a mārašu ... issīma a-ma-ta ú-šah-ḥaz* (var. *-ha-az*) CT 16 20:132f.

**dajānūtu** (with *šūhuzu*) to arrange judicial procedure: see *dajānūtu* mng. 2.

**dīnu** to take to court, (with *šūhuzu*) to try a case: PN *di-i-ni* PN<sub>2</sub> *rē'i i-ḥu-uz-zu-ma umma* PN took the shepherd PN<sub>2</sub> to court claiming (he had taken away 27 of his sheep) RA 18 32 No. 35:2 (NB); *ištū*  $\frac{1}{3}$  MA.NA *adi* 1 MA.NA LÚ *di-nam ú-ša-ḥa-zu-[š]u-[ma]* (in cases involving penalties) from one-third to one mina, they conduct the trial against the man (if it is a capital case, jurisdiction belongs solely to the king) Goetze LE § 48:43, cf. *di()*-nam *ša ina qātikunu ibassū šu-ḥi-za* YOS 8 1:38; *dajānū dinam ina bit* <sup>d</sup>*Uraš ú-ša-ḥi-zu-šu-nu-ti-ma* the judges conducted the trial against them in the temple of Uraš Gautier Dilbat 30:9, cf. Jean Tell Sifr 37a:9, YOS 8 42:4, 63:11 and 150:12, JCS 11 30 No. 18:5, and passim, (with refs. to specific legal procedures and decisions) YOS 8 66:7 and 10, CT 6 8:30, CT 8 45b:12;

**aḥāzu 6**

note *kārum dīnam ú-ša-ḥi-sú-nu-ti-ma* TCL 10 34:8, and (referring to the *rabiānu*) VAS 8 102:6, (to the *šakkanakku*) Gautier Dilbat 13:7; **GAL.UNKIN.NA** *di.kud.e.ne di.da di.bi.eš-ma* UET 5 247 tablet 8, as against **GAL.UNKIN.NA** *u DI.KUD.[E.NE] di-nam ú-ša-ḥi-zu-šu-ma* case 7, and see Falkenstein Gerichtsurkunden 1 p. 9 n. 5, cf. also TCL 10 105:6, Riftin 46:15, Pinches Peek No. 13:6, PBS 8/2 264:10, Waterman Bus. Doc. 34:7; for OB letters see sub *simdatu* mng. 2c, note without *dīnu*: *ina šanīm dīnim PN PN<sub>2</sub> PN<sub>3</sub> PN<sub>4</sub> u PN<sub>5</sub> dajān Bābili ina libbu kalakkim ú-ša-ḥi-zu-šu-nu-ti dīnam šātu ul ilqū* in the second lawsuit, the (named) judges of Babylon tried them in the subterranean sanctuary but they (the accused) did not accept this decision CT 29 43:22, cf. YOS 2 19:38, PBS 1/2 10:18 and 24, VAS 16 96:4, (wr. *li-ša-ḥi-iz-ne-ti*) BIN 7 27:22, and note [*di-in*] <sup>d</sup>*Šamaš šu-ḥi-s[ú-nu]-ti* VAS 16 71:10 (all letters); *ahī dīnam li-ša-ḥi-is-sú-nu-[ti]* my brother should try them ARM 2 79:22.

**eršu** to take to one's bed: *a-ḥu-uz erša* I took to (my) bed Lambert BWL 44:95 (Ludlul II).

**ḥarrānu** to take the road: *ha-ra-nam a-ḥu-z[a-a]m* I have taken the road Gelb OAIC 53:9 (OAk.).

**lemnēti** to side with evil: *ilu ša lemnēti i-ḥu-zu* the god who turned to evil En. el. IV 18.

**marqītu** to hide: *ana GN ša qirib tāmti innabitma i-ḥu-uz mar-qí-tum* he (the king of Sidon) fled to GN which is an island and went into hiding OIP 2 77:18 (Senn.); *nišē ... iqliquma ina ersetim [...] i-ḥu-zu m[ar-q]i-ti* the inhabitants (of Babylon) fled and took refuge in [an unknown] region Borger Esarh. 15 Ep. 9 ii 1, for var. see below mng. 6 s.v. *puzru*; RN *ana GN āl tukultišu innabitma e-ḥu-uz mar-qí-tu* RN fled to GN, his fortified city, and took refuge (there) Streck Asb. 24 iii 1, cf. *ša ... išetūni e-ḥu-zu mar-qí-i-tu* those who escaped (death) went into hiding ibid. 36 iv 60, also *ša qereb šadē ēlū ēruba e-ḥu-zu mar-qí-tu* ibid. 74 ix 39.

**aḥāzu 7**

**nisāti** to go abroad: *birta lullik ni-sa-a-ti lu-hu-uz* I will go . . . , take to distant regions Lambert BWL 78:137 (Theodicy), cf. *nišāšu ipparšāma i-hu-za ni-s[i-i]š* its (the Lebanon's) inhabitants had fled and gone far away VAB 4 174 ix 25 (Nbk.).

**puzru** to hide: PN *pu-uz-ra-am e-hu-úz-ma* PN went into hiding KTS 29b:22, cf. Hrozny Kultepe 83:14 (OA); *nišē* . . . [*iħliqu*]ma *ina erṣet la idū e-hu-za pu-uz-ra-ti* the inhabitants (of Babylon) [fled] and took refuge in an unknown region Borger Esarh. 15 Ep. 9b:18, for var. see above mng. 6 s.v. *marqitu*; *ilū šūt dadmē i-hu-za pu-uz-rat* Böllenrücher Nergal p. 50:10, see also CT 16 39:7f., 21:152f., Lugale V 3, in lex. section; *ašar la a-ma-ri pu-uz-ra uš-ta-hi-iz* who hides (the boundary stone) in an inaccessible place MDP 2 107 v 44 (MB), cf. *ša . . . pu-uz-ru ú-ša-ha-za ašar la a-ma-ru išakkanu* who hides it (or) places it in an inaccessible place VAS 1 37 v 31, *lu puzru ú-šabha-za* VAS 1 36 v 1 (NB).

**qātāte** to assume guaranty: ŠU<sup>II</sup>.MEŠ-*ku-nu ša* 50 ANŠE ŠE.BAR . . . 12½ MA.NA *kaspi a-tah-za* I assumed surety for you for the amount of fifty homers of barley (also for plow and oxen and) twelve and one-half minas of silver VAS 1 96:11 (NA).

**qātū** to assist: *a-hu-uz šu-su puṭur aranšu* help him, absolve his sin AfO 19 59:151, cf. *aḥzi šu-su* ibid. 53:160; [*l*]u-*hu-uz qa-at-qa* . . . *lusbata šepīka* MDP 18 250:4 (lit.); *u'ad-dimā ramanuš ú-šá-hi-iz šu-su* he (Marduk) assigned (the mentioned powers) to himself, placed them into his (own) hand En. el. V 52.

**tubqu** to disappear: upon Ninurta's command GIG *dī'i lemnu iħ-ha-za tub-qa-a-ti* the bad headache(?) disappears JRAS Cent. Suppl. pl. 2:5.

**7. *ithazu*** to be interconnected: heaven and earth alike bring forth omens [*a-hi*]-*enna-a ul BAR.MEŠ šamē u erṣetu it-hu-za* they cannot be separated from each other—heaven and earth are interconnected (a sign which is bad in the sky is bad on earth) Bab. 4 111:40 (SB instructions to the interpreter of omens); LÚ. NU.ÈŠ.MEŠ LÚ *ramkī LÚ surmāħi šu-ut it-hu-za*

**aḥāzu 8a**

*nindanšun* the *nēšakku*-priests, the pure ones, the chief *kalū*-priests, all those well-versed in their norms(?) Winckler Sar. pl. 36 No. 76:158 and Lie Sar. 76:12; for *ithuzu ša aššati*, see Nabnitu A 271, in lex. section.

**8. *uhhuzu*** to mount an object in precious materials, to marry (pl.) — a) to mount objects — 1' referring to individual objects: 1 *giš.banšur kù.gi.gar.ra* one table mounted with gold RTC 221 ii 1, cf. (with *kù.babbar*) ibid. ii 3, and passim in RTC 222, 223 and 224; 1 UD.KA.BAR *sag.kul na<sub>4</sub>.nux*(ŠIR).gal KA.ba KÙ.GI.gar.ra TCL 2 pl. 31 5529:7 (all Ur III); *[mal-ša-pu-um* . . . *rupuqātušu ēnātušu* KÙ.BABBAR *a-hu-úz* (one) *mašappu*-object (with) its studs(?) and its beads, mounted in silver TCL 20 113:16 (OA); 2 *us'ēn* . . . *sí-pá-ra-am ú-hi-iz* I mounted two . . . in bronze Belleten 14 224:15 (Irišum), cf. *paniša hu-ša-ra-a[m]ú-hi-iz* I edged its (the throne's) front with *husāru*-stone(s) ibid. 8; obscure: *kaspam ana qabliāti[ka] a(text e)-hu-zu-im addin* TCL 20 107:25 (OA); *giš.gu.za* . . . *kù.babbar gar.ra* PBS 8/2 194 i 20, also 3 AŠ+ME *kù.babbar gar.ra* decorated with three silver sun disks ibid. ii 22, and note *kù.babbar nu gar.ra* ibid. iii 16 (OB); 1 *na<sub>4</sub>.kišib.babbar.dil* KÙ.GI gar.ra one seal of *pappardillu*-stone set in gold YOS 12 157:10 (OB); twenty minas of silver *<ana> salmika uħ-hu-z[i-im]* to mount your statues ARM 1 74:4; 6 GÍR *siparrim ša* KÙ.BABBAR *uħ-hu-za* six daggers which are mounted in silver ARM 2 139:14; 1 GIŠ.TUKUL UD.KA.BAR *muħhašu* KÙ.BABBAR *uħ-hu-uz* one mace of bronze, its top mounted in silver ARM 7 119:4, cf. GIŠ.TUKUL *kaptarū muħhašu u iħissu* KÙ.GI *uħ-hu-uz* Syria 20 112:4 (Mari); 1 *littu ša* KÙ.BABBAR *uħ-hu-za* one stool which is mounted in silver HSS 13 195:7; x goblets of refined silver *ša šapatišunu* KÙ.GI *uħ-hu-za* whose rims are edged in gold HSS 14 589:9; *paššuru ša šinni-pīra uħ-hu-za* table edged with ivory HSS 13 435:45 (= RA 36 157), cf. (tables) *ša šinni-pīra u taskarinna uħ-hu-za* RA 36 136:7 and 16, cf. for wood used as edging, HSS 13 435:33 (= RA 36 157), RA 36 136:2, see also *išpatu* mng. 1b and *alkanniwe* (all Nuзи); *qarnašunu* . . . KÙ.GI *ah-hu-za* their horns

## ahāzu 8b

(and the bases of their horns) mounted in gold AfO 18 306 iv 11 (MA inventory); *inanna* RN [salmāni] ša GIŠ ú-te-eb-hi-iz-ma now RN has covered wooden [images] (with gold) (contrasted with *uppuqu* made of solid gold line 37) EA 26:41; 1 GIŠ.GU.ZA GAL ša uši KÙ.GI GAR.RA EA 5:23, and passim in this text; 1 ḫAR ŠU ša *parzilli* KÙ.GI GAR one arm ring of iron mounted in gold EA 22 ii 3, and passim, wr. GAR, in this text; 1 *pisanru* ... KÙ.GI *uh-hu-zu* EA 14 ii 17, and passim in this text, EA 25 ii 57, etc., also *siparra* GAR EA 22 iv 32, NA<sub>4</sub> *hiliba* NA<sub>4</sub>.ZA.GÌN.KUR GAR.RA ibid. i 51; note KÙ.GI *uh-hi-za* EA 120:17 (let. of Rib-Addi); in broken context: (with precious stones) *lu-ú uh-hi-zu-ma* 5R 33 iv 1 (Agum-kakrime); *appu u išdu ina hurāši ruššē annanna šuqulti uh-hi-iz-ma* I mounted top and bottom in so-and-so much red gold Streck Asb. 290:21, see Bauer Asb. 2 p. 42 n. 5 and 90 n. 3; *ittamir appa išda u qabla hurāša tu-uh-ha-za* (for translat., see *ittamir*) TCL 6 49:8; *ina muhhi dalāti ša Esagil ana ah-hu-zi* concerning the mounting of the doors of Esagila (in gold) ABL 464:2, and cf. (in broken contexts) KÙ.GI *ah-hu-zu* ABL 476:14, KÙ.GI *la ah-hu-zu* ibid. 15 and 22 (both NA); GIŠ.QIR ZA.GÌN.NA GAR.RA KAR 132 iii 16 (NB), see RAcc. p. 102; *dalāti ... ihiz kaspi ebba uh-hi-iz-ma* I edged the doors (of wood) with shining silver VAB 4 158 vi 40, cf. *erēni sulūli ... kaspa uh-hi-iz-ma* ibid. 46 (NbK.), also *dalāti ... ešmarā uh-hi-iz* ibid. 282 viii 50 (NbN.).

**2'** referring to temples, buildings, etc.: *hurāša mala uh-hu-zi-ša u hišehtiša šubila* send as much gold (as is needed) for its (the palace's) decorating and its (other) needs EA 16:17 (let. of Aššur-uballit I); *ešrēt māhāzī ... kaspa hurāša uh-hi-zu-ma unammera kīma ūme* I decorated the cellars of the sanctuaries (with mountings) in silver and gold and made them shine like the sunlight Borger Esarh. 59 v 39, cf. *aṭmān Aššur ... hurāša uh-hi-iz* ibid. 87:23, also ibid. 94:29 and r. 16.

**b)** to marry (exceptional, due to the plural subject): women [ša] *kīdānu ah-hu-za-a-ni* who are married to outsiders AfO 17 272:22 (MA harem edicts).

## ahāzu 9a

**9.** *šūhuzu* to teach, to educate, to inform, instruct, to incite, to make take a wife, to make hold, to have (an object) mounted (in precious metal), to kindle a fire, to make a person liable for debts, (in stative) to have a claim on income — **a)** to teach, to educate, inform, instruct, incite — **1'** to teach a specific craft: *šipir qātišu uš-ta-hi-zu* (if) he (the adoptive father who is a craftsman) has taught him his handicraft CH § 188:58, also § 189:61; *narūtam li-ša-hi-zu-ši-n[a-ti]* they should teach them (the girls) singing ARM 1 64 r. 7; PN *iħzi narūtu šu-hi-zi-su* (for *šūhissu*) instruct PN in the art of singing BE 8 98:4 (NB); *šu-hu-zu rigim pitni* well instructed in the melodies on the *pitnu*-instrument KAR 334 r. 14; *ina tuppī u qan tuppī ina mahar* <sup>a</sup>Šamaš *u* <sup>a</sup>Adad *utam-māsuma ú-šah-ha-su Enūma mār bāri* he (the scholar) makes him (his preferred son) take an oath on tablet and stylus before DN and DN<sub>2</sub> and (only) then teaches him the “When the Diviner” series BBR No. 24:22, cf. ibid. No. 1-20:13.

**2'** to teach, educate, to instill a specific behavior: *ana šu-hu-uz šibitte palāh ili u šarri* to teach (the natives) good behavior (and) to serve the gods and the king Lyon Sar. 12:74, and passim in this phrase in Sar.; *šumi* <sup>d</sup>*Ištar šūqur nišeja uš-ta-hi-iz* I taught my people to keep the names of the goddesses in high esteem (parallel: *mē ilī našāri*) Lambert BWL 40:30 (Ludlul II); *tu-ša-hi-iz pī mātika la eteq [māmiti]* (see *eteq* A mng. 2c) KAR 128:10; *puluhtu ilūtišu širtu šu-hu-zu ilū u a[mēlū]* gods and men are well aware of the awe due to his supreme godhead PSBA 20 157:27; [...] *šu-hu-za šaptāja* (in broken context) Lambert BWL 82:204 (Theodicy); *ana KUR ūsim šu-hu-zi-im* (Marduk sent me) to instill good behavior in the country CH v 18; *kibsi ilti šu-hu-za* Lambert BWL 76:86; *lišannīma abu māri li-sá-hi-iz* let the father recite (the poem) and thus teach (his) son En. el. VII 147; when assembled *ramanšunu ú-šah-ha-zu nul-lāti* they communicate impious words to each other Lambert BWL 32:58 (Ludlul I); *la amrāti lummuđdu la naṭāti šu-hu-zu* (he) who knows improper things, has learned unseemly things

**aḥāzu 9a**

Šurpu II 64, cf. [la][nat]ātu dajā[nu] ú-šá-hi-zu  
ibid. II 15 and p. 51 Comm. C 43.

**3'** to inform, instruct: *ana mala* PN ú-ša-hi-zu-kà according to all (the) instructions which PN gave you TCL 20 118:20, cf. *ammala tū-ša-hi-zì-ni* TCL 4 39:6, cf. also *ammala ú-ša-hi-zu-kà* CCT 4 45a:3; *kārum lu-ša-hi-iz-ni-a-tí* the *kārum* should instruct us TuM 1 20a:21, also ibid. 19b:20; *aśar ú-ša-hu-zu-ni kaspam iddunu* they deliver the silver wherever I instruct (them to do so) KTS 37a:28, cf. BIN 6 77:21; *sahirtam ša ú-ša-hi-zu-šu-ni lištāmam* let him buy the merchandise concerning which I have given him instructions TCL 20 98:30; *kīma awātīm ša ekallim ammakam dannani massarātum ša-hu-za-ni* that the palace (now) takes things here quite seriously and that the guards are instructed (accordingly) KTS 37a:13; *amtam ša-hi-za-ma* GIG *labīram ana kurummātim liṭenamma* instruct the slave girl that she should grind the old wheat(?) to make bread CCT 3 7b:29, cf. *patrē ša ú-ša-hi-zu šepiš* have the knives concerning which I gave instructions made TCL 20 101:23, also PN PN<sub>2</sub> *u mer'ūšu uš-ta-na-hu-zu-ši* CCT 4 24a:13 (all OA); *dalāti ša tu-ša-hi-za-an-ni* the doors concerning which you have informed me TCL 17 1:31 (OB let.); *bēlī bītam nadānam ú-ša-hi-iz-ma ul iddinušu* my lord has issued instructions that they give a house (to him) but they have not given (it) to him ARM 5 73 r. 6; *ša NÍG.ŠÁM kītum la iħzū ḫŠamaš li-ša-hi-is-sú* let Šamaš instruct him who is not aware of the fair price (through this stela) MDP 28 p. 5:10 (OB Elam); *ᬁŠamaš jattam u kattam lišāl li-ša-hi-iz* let Šamaš inquire in your affair and mine and let him give instructions Dossin, Syria 33 66:6 (Mari let.); *ṣābē ša ana muħħišu illikuni [...] ú-šaħ-ha-az umma* ABL 1255 r. 7 (NB).

**4'** to incite a person to do something: *tāništum lamnat e ú-ša-hi-zu-šu* people are bad—one must not instigate them (to do evil) TCL 19 14:19 (OA); I do not know PN's murderer *anāku la ú-ša-hi-zu* and I have not incited (him, and I have neither taken nor even touched any possession of PN) CT 29 42:14 (OB let.); *aššum errētim šināti šaniamma*

**aḥāzu 9b**

*uš-ta-hi-iz* if he incites somebody else (to do it) on account of these curses CH xlii 38, cf. *u aššum errētim šaniam ú-ša-ha-zu* Syria 32 12 v 7 (Jahdunlim), *aššu arrāti šinātim šanāmma ú-ša-ah-ha-zu* MDP 10 pl. 12 iv 7, cf. also MDP 6 pl. 10 iv 25, BBSt. No. 7 ii 8, VAS 1 58 ii 5, (with added *ina lemnēti*) Hinke Kudurru iii 23, also *mamman ú-ša-ha-zu* VAS 1 37 v 25, *ú-ša-ah-ha-zu* (alone) BBSt. No. 3 v 36 (all kudurru), also (in hist. texts) *lu mamma šanā ... ú-ša-ha-zu* KAH 1 3 r. 21 and AKA 10 r. 26, KAH 2 35:46, cf. AfO 5 99:78 (Adn. I), AKA 250 v 71 (Asn.); note (referring to sorcerers): *ša šanāmma ú-ša-hi-za* Laessoe Bit Rimki 38:11, cf. RA 26 40 BM 78240:23 (SB rel.), and cf. Sumer 11 p. 110 in lex. section; *tu-ša-hi-za-na-ši-in-ma tušeškun tēsē* you have incited us, you have created the melee of the battle Tn.-Epic “ii” 5, cf. [an]anta tabtanā *tu-ša-ha-za l[em]uttu* Lambert BWL 170:29; *ālik pan um-māni ú-šaħ-ha-za(var. -zu) lemuttu* he gives nefarious instructions to the commander of the army Gössmann Era IV 25; *I[ú ša]nāmma ana muħħi RN saburta ul uš-ta-ah-ha-az* he will not incite anybody against RN KBo 1 1 r. 29, see Weidner, BoSt 8 26, cf. *uš-ta-hi-iz-zu* (in broken context) KUB 3 89:5 (Akk. version of the Proclamation of Telipinu); *šumma ú-ša-hi-zu-ši-ni mā ina bītija širqi* I (the owner of the house who is taking the oath) did not instigate her (telling her), “Commit a theft in my house” KAV 1 i 61 (Ass. Code § 5); note the exceptional spelling in NA: *ša ... sīhu bartu [la] tābtu la de'igtu amat lemutti ... iqabbī ú-ša-qa-ba-a [i]dabbub ušadbaba ú-šā-an-ha-az-za* will he speak or make others speak, plot or cause to plot, or foment rebellion? Knudtzon Gebete 115:8 and 116:10, also, wr. *[ū]-ša-an-ha-zum* ibid. 115 r. 12; see also JRAS 1932 p. 37:28f., etc., in lex. section.

**b)** to obtain a wife for someone (causative of mng. 2a): for their youngest brother who has no wife *kasap tirħatim išakkanušumma aš-ša-tam ú-ša-ah-ha-zu-šu* they set aside silver for the *terħatu*-gift for him and they will enable him to take a wife CH § 166:73; PN PN<sub>2</sub> DAM *ú-ša-ah-ha-zu* PN (the adoptive father) will obtain a wife for PN<sub>2</sub> (the adopted son) HSS 5 57:5, and passim in Nuzi; *DAM-zu*

## ahāzu 9c

*ištū bitišunuma ú-ša-ha-zu-uš* they will obtain a wife for him at their own expense JEN 649:32; PN will not leave the house of *‘PN<sub>2</sub>*, *adi mārēšu ša ‘PN<sub>2</sub>*, *aššata ú-ša-ha-az-zu-šu* until the sons of *‘PN<sub>2</sub>* have obtained a wife for him HSS 19 49:19; note, referring to a slave: PN *aššata PN<sub>2</sub>* (the slave) *ú-ša-ha-az-zu* JEN 611:7; *ina mahrika kurkizanna ul-ta-hi-is-s[u]* in front of you (Šamaš) I made him marry a piglet KAR 66:26; *ú-ša-hi-iz-ki kalba ṣalma gallaki* I have married your lowly (servant), the black dog, to you (Lamaštu) ZA 16 154:14, and passim in Lamaštu, (referring to an actual ritual act) ibid. p. 156:24, and see *ḥāru A* mng. 1d.

c) to make hold (an object), to make take over, accept, etc. (causative of mng. 3): *iššima miṭṭa imnašu ú-šá-hi-iz* he took the *miṭṭu*-weapon and placed it in his right hand En. el. IV 37; [...] ... *ú-šaḥ-ha-zu* they make him (the novice diviner) hold [the cedar staff] BBR No. 1-20:17, cf. (referring to figurines) *[tu]-šá-haz* ibid. No. 52:6; *Kiš a-ša-ri-su īni ālam ... u-sá-hi-su-ni* he restored Kiš and had them occupy (settle) the city (with Sum. correspondence *uru.bi ki.gub e.na.ba*) AfO 20 36 iv 34 (Sar.), also ibid. 43 ix 24; *šu-hi-iz-ti LÚ.MEŠ-ia elippāti ana pani šab šarri bēlīja* I had my people board ships in view of (the coming of) the army of the king, my lord EA 153:9 (let. from Tyre); when I come 10 *kutānī damqūtim ša kīma jāti lu-ša-hi-iz-ma liddinu-šumma* I will hand over ten fine *kutānu*-garments to my representative that he may give (them) to him CCT 2 27:14 (OA); ŠE.BA *šu-hi-iz-za* let (them) obtain rations TCL 18 138:13 (OB let.); *ša Šamaš u Adad uznu rapaštu ú-šá-hi-zu-šu-ma* to whom Šamaš and Adad have granted wide understanding CT 20 42 r. 35, and passim, see Streck Asb. p. 3621, and cf. mng. 3a.

d) to have mounted in precious metal (causative of mng. 5): URUDU *ṣalam* EN *đšeš.[KI] ḥurāšam ú-ša-ah-ha-az* I would like to have the copper statue of the en-priestess of Nanna mounted in gold UET 5 75:5 (OB let. of Kudur-Mabuk).

e) to kindle a fire: *IZI tu-ša-ha-az* you kindle a fire KAR 222 i 2, and passim in the MA

## ahāzu 9h

texts on preparation of perfumes, see Ebeling Parfümrez. p. 48 s.v., note (without IZI) ibid. p. 38:18, p. 19:18, and passim; *ab-ra tuš-ta-ḥaz* (for translat., see *abru A* usage b) 4R 55 No. 2:17; obscure: *[pi]-it pi-i-šú ḡirra ú-šá-hi-iz-ma* Borger Esarh. 85 r. 52; see also *išātu* mng. 2a-2'a'.

f) to make a person liable for debts, etc. (OB, Elam, Nuzi): *[a]na bābtu u [šib]it harrāni ummānu ul šu-hu-IZ* the creditor is not liable for payments to the city quarter or for (loss through an) attack during the overland transportation MDP 22 120:11, also, wr. *šu-hu-uz* ibid. 121:10(!), 123:10(!), MDP 23 270:5, 271:7, 272:8, cf. *um.mi.a nu.ub.zu.zu* PBS 8/2 151:18 (OB); *ana hubullišunu PN ul šu-hu-AZ* MDP 24 333:21; *ana makkūri ašar āli u šeri būši bašti ša ‘PN PN<sub>2</sub> ul šu-hu-uz* MDP 18 202:7 (= MDP 22 3); note *ana makkūri āli u šeri ... PN šu-hu-uz izzaz* PN is liable for any property in the city and abroad, he will be ready (to pay) MDP 23 286:10; *ul šu-hu-uz illakma* he is not liable and can leave MDP 28 401:23, *ul šu-hu-za-at* MDP 22 136:19, PN *u ‘PN<sub>2</sub> ul šu-hu-[z]u* ibid. 164 r. 8; PN LÚ *nāgiru ša GN kimū 2 ANŠE.MEŠ ... ašar PN<sub>2</sub> šakin māti ú-ša-ha-za-an-ni-mi* if the town crier of Nuzi, PN, should make me liable for (the value of) two donkeys due(?) PN<sub>2</sub>, the governor, (I will deliver the two donkeys to PN<sub>2</sub>) SMN 3238:10 (translit. only).

g) (in the stative) to have a claim on income, etc. (OB only): *ina būtim eqlim kirim ... ‘PN ... ul šu-hu-za-at* PN has no claim to (an income from) house, field and garden Waterman Bus. Doc. 13:8, cf. *ša še'am la inad-dinu ina eqlim ul šu-hu-uz* he who does not deliver barley has no claim to the field ibid. 41:12.

h) rare and special mngs.: *sittūti īnūšunu ú-šá-hi-iz* I allowed the other (natives, those who have not been placed in the Assyrian army) to exercise their crafts Winckler Sar. pl. 30 No. 64:24; *ṣarriš kala lumnu šu-hu-zu-šú* all evils are inflicted upon him as if he were a criminal Lambert BWL 88:285 (Theodicy); *puzru sattakku šu-hu-zu barirūka* your (the sun god's) rays reach constantly into secret places

**ahāzu 10**

Lambert BWL 126:9 (hymn to Šamaš); 5 UŠ <sup>a</sup>*Sin ana* <sup>a</sup>*UTU.ŠÚ.A tu-šah-ha-az* ACT I 208 r. ii 21; 4 GIŠ.PA ša MA.NU.MEŠ *ana sikkāte ša-hu-za* four sticks of *e’ru*-wood, fit for pegs KAJ 310:50 (MA); *dim-tú šu-hu-za-at* [...] (between *surrup libbi* and *adammum* in broken context) Lambert BWL 288 K.2765:4, see discussion section.

**10.** III/2 to be induced, influenced, to be set aflame—**a)** to be induced, influenced(?) (passive of mng. 9a–4'): <sup>a</sup>*Išam* <sup>a</sup>*NIN.LÍL ana* <sup>a</sup>*Šamaš ulidma uš-ta-hi-iz-ma ina šulim* *izibšu* Ninlil bore Išum to Šamas and she was induced (by someone) to abandon him in the street CT 15 6 vii 8 (OB lit.).

**b)** to be set aflame (passive of mng. 9e): for *šutāhuzu ša išāti*, see Nabnitu A 272f., Izi I 23, in lex. section.

**11.** IV to be married, to flare up (said of fire) —**a)** to be married (passive of mng. 2): *šumma ittenmidu ... in-na-ha-zu* if (the drops of oil) run together they (the man and the woman) will be married CT 3 2:14 (OB oil omens); PN *u* PN<sub>2</sub> ... *in-na-ah-zu* PN and (the woman) PN<sub>2</sub> have been duly married MDP 24 383:4, also ibid. 13; *ašsum riksa la tu-qā-i-ú-ni u ta-na-hi-su-ú-ni* because she had not waited (for the period per) contract but was taken in marriage (by that other man) KAV 1 v 13 (Ass. Code § 36).

**b)** to flare up (said of fire, cf. mng. 9e): *išātum ana bīt DN ... imputma in-na-hi-iz-ma kal mūšim īkul* (for translat., see *išātu* mng. 1a–1') Syria 19 121:6 (Mari, translit. only); *as-surri quturtum ši la in-na-ah-ha-az-ma la ištēt u ana ḥalaṣ Mari la imarraṣ* heaven forbid that this smoke become fire (probably quoting a proverb), not even an isolated one, and become dangerous for the district of Mari ARM 4 88:16; [*i*]nnadrunimma na-an-hu-uz-zu (var. *na-a[n-hu]-zu*) *išātiš* they are furious at me, aflame like fire Lambert BWL 34:68 (Ludlul I); [<sup>a</sup>d] [*Nisaba*] *elletu mārat* <sup>a</sup>*Anim* [...] *ša ina kar-pat na-an-hu-za-at* [*il-šata*(?)] the pure flour, daughter of Anu, which catches fire in the jar Maqlu II 221; see *munnahzu*.

**ahē**

For the Akk. loan šu.hu.uz or šu.ru.uz, from *ahāzu* III, in Sumerian, see *šamū* (*ša šabābi* and *šummū*), *kabābu* (*kubbubu*), *hamāṭu* (*ša kabābi*), *kamū*, (*šir*) *šumē*, *šumamtu*, \**gu-bibtu*.

For AMT 102:37 (read *qutāra tu-⟨qat⟩-tar*), see sub *qatāru*. For BE 8 98:6, see sub *zamāru* v. mng. 3. For *būlka i-ḥa-az* (probably corrupt) YOS 10 46 iv 15, note the variant reading *būlka i-zi-ib* in the otherwise parallel omen YOS 10 43:12. For *dimtu na-an-hu-za-at ina inija*, *nanhūs dimta* (both cited *dimtu* mng. 1b–2'), see *nahāsu*, on account of the spelling *it-ḥu-sa* (4R 27:39, OECT 6 pl. 4 K.4926:8), in spite of the ref. Lambert BWL 288 K.2765:4, cited sub mng. 9h, and the writings with -za in STT 65:20 and LKA 142:27.

Ad mng. 4: Meissner, OLZ 1906 309. Ad mng. 8: Bottéro, ARMT 7 303.

**ahē** adv.; separately, individually, sporadically, apart; OB, Bogh., SB, NA; wr. syll. (AŠ-e KAR 454:28); cf. *ahu* B.

dili dili.dili.ta inim.bal.a : *iš-te-en a-he-e at-wa-a* speak (pl.) each separately (and) distinctly(?) CBS 11319 + N 4926 i 15ff. (unpubl. OB school text of unknown type, courtesy M. Civil). *a-he-e // a-ḥa-meš* ROM 991 r. 29 (Izbu Comm. to CT 27 46 r. 11, see usage d).

**a)** separately: if you perform a divination with oil concerning the taking of a wife 1 *ša zikarim* 1 <*ša*> *sinništīm a-he-⟨e⟩ tanandīma* you separately drop one (drop) for the man (and) one for the woman CT 3 2:14 (OB); *šumma šitta* ZÉ.MEŠ-ma *maṣrahšīna a-he-e* if there are two gall bladders, and their ducts are separate (while their liquids communicate) KAR 423 iii 23 (SB ext.), cf. IGI-ši-na a-he-e *šakna* KAR 450:16; note *šumma ina šumēl marti* AŠ-e (= *ahē*?) GİR KAR 454:28; *šumma padānu* 2-ma a-he-e SHUB.MEŠ if the “path” is double (but) separately delineated (preceded by *iria šaknu* and *mithariš esru*) CT 20 30 ii 3 (SB ext.), and passim in this phrase, with comm. *ša iqbu* 1 *ina* 15 1 *ina* 150 GAR.MEŠ which is explained: one is placed to the right, one to the left CT 20 25 ii 23, cf. 3-(ma) a-he-e *nadū* TCL 6 5:36, KAR 451:5, also (with 4-ma) CT 20 13 r. 8, (with 5-ma) ibid. 11, (with 6-ma) ibid. 14, also PRT 106:1; (various ingredients) *a-he-e tasāk* *ina* KAŠ.SAG 1-niš [...] you bray separately and [mix] together into fine beer AMT 96,1:4, cf. *a-he-e tasāk* AMT 13,6:19, cf. .

**ahēiš**

also KUB 37 5 r. 2, also (said of oils) *a-he-e turaqqa 1-niš tuballal* (𒄑.𒄑) KAR 202 r. iv 13; *a-he-e tamaraq 1-niš* 𒄑.𒄑 ZA 36 182:14 and 192:17 (glass texts); *a-he-e tušākalšu* you administer (the herbs mentioned) to him separately KUB 37 43 i 19; *a-he-e la tu-uš-[...]* do not [...] separately Lambert BWL 95 r. 3 (SB).

**b)** individually: *nūnē tāntim mahīr a-he-e* KÙ.BI ½ MA.NA 3 GÍN salt-water fish at diverse prices (amounting) in silver (to) 33 shekels Boyer Contribution No. 111:5, also ibid. 8; *ina ṭarādika mithāriš la taṭarradaššunūti a-he-e awēlam ana ramanišu turdam* when dispatching (them) do not send them together, send them here individually, each man by himself LIH 41:18 (OB let.); sheep *ša ina a-he-e illikunim* which came in separate groups TCL 11 178:9, cf. sheep *ša ... [i-n]a a-he-e il-la-ku*(text -ki)-nim-ma JCS 2 104 No. 8:4 (both OB).

**c)** sporadically: *šumma kubābē a-he-e ina rēbēti ittanmaru* if ants appear on the square sporadically KAR 377:25, cf. (in similar context) KAR 376:46 (SB Alu).

**d)** apart: if the ribs are grown together (*tiṣbuta*) at the backbone *idi irti a-he-e ibiša* but separated (lit. move apart) from each other at the breastbone YOS 10 49:1 (behavior of sacrificial sheep); *mātu a-he-e ipparrar* the country will fall apart CT 27 46 r. 11 (SB Izbu), for comm., see lex. section.

von Soden, Or. NS 20 260 n. 3.

**ahēiš** see *ahāmeš*.

**ahennā** (*ahinnū*) adv.; each separately, singly; SB; cf. *ahu* B.

*dili.dili.ta = a-hi-in-na-a (kaspa uštamakkaru)* each one (will use the money) separately (for business purposes) Ai. VI i 16.

<sup>d</sup>Nusku inim.lugal.la.ke<sub>x</sub>(KID) dili.dili.bi šu.a ba.an.na.an.gi : <sup>d</sup>Nusku amat bēlišu *a-he-en-na-a uš[t]annā* Nusku repeated the command of his lord word for word CT 16 20:126f.; *gu<sub>4</sub>.lu.lu a.ba* (var. adds didli) *na.an.ni.tu.tu.dè* : [an]a *alpī duššati* (var. *duššati*) *a-hi-na-a la terrub* (for transl., see *duššu* usage a) ZA 31 114:12, and similar ibid. 14.

*as<sup>di-el</sup> ku-ki-it-ti, as<sup>MIN</sup> // a-hi-en-na-[a]* Izbu Comm. Y 232b.

**ahennā**

**a)** *ahennā: šipātu sāmātu šipātu pesātu a-hi-en-na-a teṭemmi* you spin separately one thread each of dark and white wool (and make seven knots in each of them) AMT 10,1 r. 15, also AMT 8,3:1 and AMT 11,1:37; DUR. MEŠ *a-hi-na-a* NU.N[U(!)] KAR 236 r. 14; 12 *šammē annūti a-hi-en-na-a* [G]AZ [...] you crush these twelve ingredients separately (and then mix them with tallow, etc.) AMT 43,1:9, cf. *a-hi-na-a tasāk* Küchler Beitr. pl. 18 iii 3, also ibid. pl. 1:22, 16 ii 14; *a-hi-en-na-a ...* 𒄑.𒄑 (referring to several types of water) KAR 234:28; *marṣu ina muḥhi libitti a-hi-en-na-a* [...] (in broken context) AMT 2,5:2 (rit.); the portents [*a-hi]-en-na-a ul* BAR. MEŠ (see *ahāzu* mng. 7) Bab. 4 111:40; I made an extispicy concerning the selection of either Assur, Babylon, or Nineveh as the site for the temple workshops UGU *mārē ummāni ēpiš šipri u šūrub pirišti qātāte a-hi-in-na-a ukinma* and I placed (before the diviners) lists severally, concerning the experts who should do the work and the(ir) initiation (and all the omens gave identical answers) Borger Esarh. 82 r. 22; *rīhti* LÚ.ḤAL.MEŠ *ša a-hi-en-na-a purrusu* the other diviners who were divided into groups Winckler Sammlung 2 53 r. 11, see Tadmor, Eretz Israel 5 156; *lamassāt erī maššāte ša a-he-en-na-a pana u arka inat̄ala* twin guardian genii of bronze, of which each pair was looking forward and backward Borger Esarh. 63 v 53; [...] *a-hi-in-na-a TA.ĀM ša ušē[bilu]* every one which he had sent EA 29:27 (let. of Tušratte); [*šumma*] *šārat qaqqadi apparri* [...] *šārassu a-he-en-na-a* [...] if a man has matted hair [this means] his hair [is separated] in single strands CT 28 10 K.9222:16 (= Kraus Texte 17, SB physiogn.); note *māta a-hi-en-na-a nizūzma* let us divide the country (Egypt) among ourselves (lit. among each other) Streck Asb. 12 i 126.

**b)** *ahinnū:* various ingredients *a-hi-nu-ú tasāk* AMT 9,1:34, also Küchler Beitr. pl. 9 ii 40, *a-hi-nu-ú* GAZ AMT 49,1 ii 6; *a-hi-nu-ú* NU.NU Craig ABRT 2 11 ii 4; favorable days *lu šutēmudūtu lu el[dānū]tu lu šubbutūti* ... *lu ina malṭari šanīmma a-hi-nu-ú šaṭrunikkū* either corresponding(?) or singly, or grouped,

**aḥennā**

or listed for you separately in another text KAR 178 iii 72ff., dupl. KAR 179 i 3 and K.4093 r. ii 7 (series Inbu); *tuppa ana a-hi-in-nu-ú inandi <n>aššunūti* he gives a tablet to each of them (for context, see *dimtu* in *bēl dimti*) HSS 15 1:27 (= RA 36 115).

See also *aḥunē*.

For VAB 7 160:32, see sub *aḥannā*.

Landsberger, MSL 1 222f.

**aḥennā** see *aḥannā*.

**\*\*aḥharum** (AHw. 20a) see *aḥizānu*.

**aḥḥāzu** s.; 1. jaundice, 2. (a demon personifying the disease); Bogh., SB; wr. syll. and <sup>4</sup>DIM.ME.KIL (in mng. 2); cf. *aḥāzu*.

aš.ru = *aḥ-ha-[zu]* (also *dī'u* line 170A) Izi E 174; <sup>4</sup>DIM.ME.KIL = *aḥ-ha-zu* (after *Lamaštu* and *Labaštu*) Lu Excerpt II 179c, also CT 24 44:144 (list of gods).

dù.dù ú.šim.gin<sub>x</sub>(GIM) ki.a mu.un.dar : *aḥ-ha-zu kima urqīti erṣeta ipess̄a* the *a.-demon* is breaking through the ground like a plant Šurpu VII 5f., restored from K.16346, cf. <sup>4</sup>Dū.dù = [...] (hardly *aḥḥāzu*) CT 24 33:30; <sup>4</sup>DIM.ME.KIL ugu lú(!).ra šub.ba.a.[meš] : *a-aḥ-ha-<zu>* šá UGU LÚ *imaggutu šu[nu]* they are (various evil demons and) *a.-demon* who befall man PBS 1/2 116:31f.; lú <sup>4</sup>DIM.ME.KIL sa.ba.an.dib(DUB) : *ša aḥ-ha-zu il'ibušu* whom the *a.-demon* has afflicted with a rash (after *ša lamaštu īuzušu*, *ša labaštu īrmashu*) 5R 50 i 57f.; <sup>4</sup>DIM.ME.KIL dib.ba m[e.en] : *aḥ-ha-zu kāmū anā[ku]* I am the *a.-demon* who binds CT 17 49 i 22f.; <sup>4</sup>DIM.ME <sup>4</sup>DIM.ME.A <sup>4</sup>DIM.ME.KIL : *la-maš-tu la-ba-su aḥ-ha-zu* 4R 29 No. 1 r. 27f., cf. CT 17 34:17f., CT 16 35:37f., ASKT p. 90–91:62, and passim in such contexts, note the exceptional summary: <sup>4</sup>DIM.ME <sup>4</sup>DIM.ME *gab-bi* all <sup>4</sup>DIM.ME-demons CT 14 16 BM 93084 r. 6f.

1. jaundice — a) description of symptoms: if a man's face is yellow ŠĀ.IGI<sup>II</sup>-šú SIG<sub>7</sub>.MEŠ *išid lišāni šalim aḥ-ha-zu* and the whites of his eyes are yellow, the bottom of his tongue is black—(this is) the *a.-disease* Labat TDP 72:13, cf. if a man's body is yellow, his eyes are yellow and black, the bottom of his tongue is yellow *aḥ-[ha-zu]* MU.NE the name of it (the disease) is *a*. Küchler Beitr. pl. 19 iv 26; *šumma amēlu aḥ-ha-zu ana inīšu illāma īnāšu qé* SIG<sub>7</sub>.MEŠ [...] ŠĀ.MEŠ-šú našū akala u šikara utarra NA.BI uzabbalma [*imāt*] if the *a.-disease* rises into the eyes of a man and his eyes [are veined with] yellow streaks (and) he

**aḥḥāzu**

refuses food and drink even though he has a craving (for it), this man will linger on and then die Küchler Beitr. pl. 20 iv 43; if a man is sick in his stomach IG1<sup>II</sup>-šú *aḥ-ha-za* DIRI and his eyes are full of *a.-disease* KAR 200 ii 11, cf. *šumma ina dabābišu illātušu illaku aḥ-ha-zu īnāšu* (wr. IG1.MEŠ-šú) DIRI.MEŠ Labat TDP 178:16; *šumma amēlu aḥ-ha-zu mariš* (which means that his head, face, entire body, and the bottom [of his tongue are yellow/black], no physician should treat this disease) Küchler Beitr. pl. 20 iv 45.

b) treatment: *šumma amēlu aḥ-ha-za mali* if a man is full of *a.-disease* (you bray *šūšu*-root, soak it in beer, let it stand overnight in the open, and he drinks it) Küchler Beitr. pl. 19 iv 30, cf. *šumma amēlu aḥ-ha-za išbassu* ibid. pl. 20 iv 35, *aḥ-ha-za mali* (both prescribe fumigation and application of ointments) ibid. pl. 19 iv 31, also (oral medication) ibid. 28; after drinking the medication *aḥ-ha-zu ša libbišu si.sá-am* the *a.-disease* in his body will go out when his bowels move ibid. pl. 19 iv 27; Ú SUHŪŠ *suluppi* : *šammi aḥ-ha-zi* : *sāku ina dišpi u šamni šaqū* the . . . -plant : a remedy for the *a.-disease* : to bray, to give to drink in honey and oil KAR 203 iv-vi 48, dupl. CT 14 34 80-7-19, 356:5; [5] Ú *aḥ-ha-zi* five remedies for the *a.-disease* CT 14 48 Rm. 328 r. ii 9; [Ú *šā-mi*] *aḥ-ha-zu* : Ú *nab-ru-qu*(var. -*su*) (between remedies for *amurriqānu*-jaundice and *samānu*-disease) Uruanna II 42; *ana aḥ-ha-zi u amurriq[āni] damiq latku* (a list of weighed ingredients for a lotion) good for *a.-disease* and *amurriqānu*-jaundice, they are proved KAR 187:11.

c) other occs.: if the river is beet (colored) *ina māti aḥ-ha-zu GÁL* there will be *a.-disease* in the country (between “yellow *ašu*” and MUŠ.GAR) CT 39 14:8 (SB Alu); UD.7.KÁM *arrabu NU KÚ aḥ-ha-zu*(var. -*za*) GIG on the seventh he must not eat dormouse (or else) he will have the *a.-disease* KAR 177 r. ii 19, var. from KAR 147 r. 8, Iraq 21 52:38 (SB hemer.).

2. (a demon personifying the disease): *utukku šēdu rābišu eṭemmu lamaštu labaši aḥ-ha-zu LÚ.LÍL.LÁ SAL.LÍL.LÁ ardat lili* Maqlu I 137, cf. Schollmeyer No. 18 r. 7, cf. also *asakku aḥ-ha-zu šuruppū ša zumrika* Maqlu VII 39,

\*\***aḥhimtum**

[lu] *lamaštu lu labašu lu ah-ḥa-zu* AAA 22 42  
 i 3, *lamaštu ah-ḥa-zu* RA 41 41:6; ša <sup>d</sup>DIM.ME  
 (var. *Lamaštu*) *išbatušu* ... ša <sup>d</sup>DIM.ME.A  
 (var. *labaša*) *išbatušu* ... ša <sup>d</sup>DIM.ME.KIL  
 (var. *ah-ḥa-zu*) *išbatušu* Šurpu IV 54; <sup>d</sup>*Lamaštu*  
<sup>d</sup>*Labašu* <sup>d</sup>Aḥ-ḥa-zu DIB-uš KUB 29 58 iv 8, see  
 G. Meier, ZA 45 206, cf. Maqlu II 54, V 70, KAR  
 56:17, 227 iii 35, see TuL 132:61, LKA 70 ii 19, and  
 passim; note if he (the patient) is sick for  
 four or five days ŠU <sup>d</sup>DIM.ME.KIL it is the  
 hand of the *a*-demon Labat TDP 150:39, cf.  
 ibid. 26:71.

The symptoms of the disease described sub mng. 1 clearly point to jaundice, though the disease is designated by the name of a demon which has no ref. to jaundice, see mng. 2. The difference between *amurriqānu*-jaundice and *ahhāzu*-jaundice remains obscure.

\*\***aḥhimtum** (AHw. 20a) see *kamkammatu*.

**aḥḥu** s.; dry wood; lex.\*

[giš]-e GIŠ.UD = *ni-'*-bu, *ah-ḥu-um* Diri III 9f.

Possibly this is a Sumerian loan word, in view of the readings of UD as a-ah for *šabulu*, "dry," according to MSL 3 219 G<sub>6</sub> ii 4'.

**aḥhur** adv.; else, in addition; NA; cf. *uhhuru* v.

a) in gen.: *la tašamme* [...] ša *ana šarri bēlija la ašam[me'u]ni ana mannimma ah-ḥur lašme* do not listen (when they say) that I do not listen to the king, my lord, to whom else should I listen? ABL 455:9; [ana mannim] *ah-ḥur ēnīni ša-ak(!)-na ana manni ibašši tābita kī jāši šarru ēpuš* upon whom else should I look (lit. should my eyes be directed)? Is there anybody to whom the king has been as kind as to me? ABL 604 r. 3; [ia]-nu-um-*ma ah-ḥur dullīni ša nippašuni* there is no other work left for us to do ABL 360:13; *ikkaka ah-ḥu-ur lu(!) la ikarru* do not be still more impatient (corrects the translation sub *ikku* A usage a-2') ABL 358:17, cf. ibid. 21; they should do the work *mi-nu ah-ḥur la taši'at* (but) do not neglect everything else KAV 112:13; *mī-i-nu ah-ḥur assaprakka la taši'at* do not neglect whatever else I have ordered you (to do) KAV 113:21, cf. *mī-nu ah-ḥur* KAV 215:6; *mi-nu-ú ah-ḥur mi-nu-ú ah-ḥur*

**aḥḥūtu**

*adū altaprakkunūši lu pitqudātunu* everything else, everything else (which) I have now ordered you (to do) is in your charge ABL 292 r. 12 (NB let. of Asb. to Bēl-ibni and the people of Nippur), cf. *akē ah-ḥur* ABL 1108:17; *šū gabbišama laptat TA a-a-ak ah-ḥur sērē NU TAR-ṣul* all this is entirely unfavorable, from where else . . . omen features? PRT 122 r. 13 (coll. Aro).

b) *ana ah-ḥur* (wr. *a-na-ḥur*): ša *satti gabbi a-na-ḥur šarru akala līreš* during the entire balance of the year, the king can enjoy food ABL 78 r. 6.

c) in difficult contexts: *ah-ḥur* ABL 82 r. 12, 158:20, *ah-ḥur ahi TA UGU ana ul-lu-e isirāte attasha* Iraq 17 127 No. 12:35, cf. (in broken context) *ah-ḥur* Iraq 20 p. 183 No. 39:48, ABL 1176:10, *ah-ḥu-ra* ABL 1285 r. 11 (NB let. with many Assyrianisms).

The ref. from An VIII 56 cited sub *hurru* adv. should not be connected with the adv. *ahhur*, and the Akkadian explanation *ana siāti* should not be used for the interpretation of the refs. collected here. Most likely *hurru* has to be connected solely with the gloss *hur* in the text discussed by Falkenstein, ZA 44 19.

The refs. ARU 96a:19 and 163:22 have to be read *im(!)-ḥur*, also 2 GŪ.UN *im(!)-ḥur i-ša* he received two talents, it is insufficient ABL 639:14 (all cited AHw. 359b s.v. *ḥurri*).

(YIvisaker Grammatik 72.)

**aḥḥūtu** s.; 1. brotherly relationship, brotherliness, 2. position of a brother (as legal term, *adoptio in fratrem*), group of persons of equal status, 3. brotherhood (referring to a political relationship); from OA, OB on; wr. syll. and ŠEŠ (in personal names also PAP) with phonetic complements; cf. *ahu* A.

nam.šeš.a.ni.še : *ana ah*(var. *a*)-*ḥu-ti-šu* Hh. II 45.

šu-ta-ḥu-tum : *a-ḥu-[tū]* CT 41 29 r. 17 (Alu Comm.).

1. brotherly relationship, brotherliness (between private persons): in tablet after tablet I am informing you that *ana a-ḥu-tim aši'eka Aššur ili abika uṣalla u liṭṭula kīma ana a-ḥu-tim aši'eka* I have approached you

**aḥhūtu**

(only) out of brotherly considerations—I beseech Aššur (and) the gods of your father, let them witness that I have approached you (only) out of brotherly considerations CCT 2 6:17 and 19 (OA); *ina annīt[im] a-hu-ut-k[a] lūmur* in this I would like to see your brotherly attitude PBS 7 4:29, also ibid. 19:21, AJSL 32 283:16, PBS 1/2 6:21, UCP 9 p. 345 No. 20 r. 19, (with *ammar*) TCL 17 62:36; *šumma aḥ-hu-ti tarā'am* if you love to have brotherly relations with me Boyer Contribution 107:19 (all OB); note *aḥ-hu-zu pīqat illakakkum tirik-tam ana mamman la tanaddin* even if his (entire) brotherhood comes to you — never mind — do not give an orchard plot to anybody TCL 17 60:25 (OB let.); *tābtaka rabītu ša abbūtu u ŠEŠ-ú-tu ina muhīja šukun* bestow upon me your great kindness (borne by) fatherly and brotherly feelings CT 22 43:24; *a-ga-a-ia kī ŠEŠ-ú-tu u bēl-tābtūtu* is this in the spirit of brotherliness and friendship? YOS 3 26:5, cf. *akkī tābtu u akkī ŠEŠ-ú-tu* AnOr 8 14:18; *harrāna agā ša ŠEŠ-ú-tu ša abūa ittiya šabtu* these brotherly proceedings in which (you) my father have been engaged with me CT 22 188:7; PN *aḥūa šū ana ŠEŠ-ú-ti-ka tābi* PN is a brother of mine, he is worthy of your brotherly feelings BIN 1 8:16 (all NB); he (*Šamaš-šum-ukin*) closed the gates of Sippar, Babylon (and) Borsippa and *iprusā ŠEŠ-ú-tu* thus he severed brotherly relations with me Streck Asb. 30 iii 108; in personal names: *KI-<sup>d</sup>EN-PAP-tū* Dar. 379:50, *TA-<sup>d</sup>IM-ŠEŠ-u-te* ADD 780:18, and see Tallqvist APN 108b.

2. position of a brother (as legal term, *adoptio in fratrem*), group of persons of equal status — a) position of a brother (*adoptio in fratrem*) — 1' in gen.: *ištu MU.3.KAM ina aḥ-hu-tim attasahšu* three years ago I removed him from the (legal) position of a brother (of mine) YOS 2 50:11 (OB); *[am]ilūssu ēmurma [an]a aḥ-hu-ti-šu utēršu* he (the patron) checked his (the runaway's) status as a free man and (either) returned him to his status among his brothers (or he made him his heir by a written agreement) Ai. III iv 30 (Sum. broken); PN *ana aḥ-hu-ti ilqēsuma* he adopted PN as

**aḥhūtu**

brother MDP 23 321:15, cf. *ana rašē makkūri-šu* PN *ana aḥ-hu-ti ilqi* ibid. 286:5; *ina kubussē ša aḥ-hu-tam aḥ-hu-tam u mārūtam mārūtam* ša DN u DN<sub>2</sub> *kubussā iškunuma makkūr* ša PN *abija* [...] *itturammi* according to the custom established by the gods Šušinak and Išme-karab, that an *adoptio in fratrem* is (as valid as natural) brotherhood and an adoption is (as valid as natural) sonship, the possessions of my father PN now belong to (lit. have turned to) me MDP 23 321:16, cf. *warki kubus[sé] ... aḥ-hu-ti aḥ-[hu-ti] ma-ru-t[am] ma-ru-tam ...* MDP 18 202:14 (= MDP 22 3); PN *kī ana* PN<sub>2</sub> *ana aḥ-hu-ú-ti la qerbu* since PN was not in a brotherhood relationship with PN<sub>2</sub> BBSt. No. 3 iv 42 and i 27, cf. PN ... *ana aḥ-hu-ú-ti ana* PN<sub>2</sub> *ul qurrub* ibid. iv 24 (MB).

2' in Nuzi: *tuppi aḥ-hu-ti ša* PN PN<sub>2</sub> ŠEŠ *ana aḥ-hu-ti ītepūš* tablet concerning an *adoptio in fratrem* according to which PN made (his) brother PN<sub>2</sub> his brother (in a legal sense) JEN 87:1 and 4, also JEN 99:1 and 4, cf. *tuppi aḥ-hu-ti ša* PN PN<sub>2</sub> ... *ana aḥ-hu-ti ana zittišu ana kirīšu ana bītāti ītepūš* JEN 604:1 and 3, cf. *a-na aḥ-hu-ti il-qū-uš* JEN 570:8; *tuppi ŠEŠ.MEŠ-ti ša* PN PN<sub>2</sub> ŠEŠ-šū *ītepūš* JEN 204:1.

3' referring to women: PN ... PN<sub>2</sub> *aḥat abišu ana aḥ-hu-ú-ti ilqiši* PN adopted PN<sub>2</sub>, the sister of his brother, into the position of a brother MDP 18 202:4 (= MDP 22 3); see also sub *athūtu*, *ahātūtu*.

b) group of persons of equal status: *Aššur u ilū aḥ-hu-tim liṭṭula* may Aššur and the gods of the brotherhood look on (as witnesses) (for a parallel see *ibrūtu* mng. 3) Kienast ATHE 38:12 (OA); PN *a-ḥi aḥ-hu-ú-tu aḥi ŠE.NUMUN.MEŠ* PN is a member of the collective of brothers holding the fields in common ownership Strassmaier, Actes du 8<sup>e</sup> Congrès International No. 23:5 (NB); *[idi]šunu ša aḥ-hu-ut-t[im] ittašū* (the hired men) have drawn their wages for the collective (account) UET 4 124:8 (NB).

3. brotherhood (referring to a political relationship) — a) between peoples: ŠEŠ-tū-ku-nu ša itti mārē KUR Aššur<sup>ki</sup> u kidin-nūtakunu ša akṣuru your (the Babylonians')

**ahhūtu**

brotherly relations with the Assyrians and your privileges which I (Assurbanipal) have confirmed (are very much on my mind)  
ABL 301:15 (NB).

**b)** between rulers: *awēl Ešnunna . . . a-hu-tam ištarparšu* the ruler of Eshnunna treated him in a letter as his equal (i.e., addressed him as *ahī* “my brother”) ARM 2 49:11; *kī ah-hu-ti ul tašapparanāši kī ardānika tusannaqan-nāši* you do not write to us as if (we were) of equal status, you treat us as if (we were) your slaves! KBo 1 10:24 (let. of Hattušili); *ul a-ah-hu-ta-a u atterūta ša sāti nīpuš* did we not establish permanent relations on an equal standing and exchange of gifts? ibid. line 8 (= KUB 3 72); RN *u* RN<sub>2</sub>, *ana ŠEŠ-ut-ti[i] ana ahāmiš raksu* RN and RN<sub>2</sub> are on a status of equality by mutual agreement KBo 1 1 r. 27 (treaty); two great countries have become one country *u* 2 LUGAL.MEŠ GAL.MEŠ *attūnu ana ištēt ŠEŠ-ut-ti tatturra* and you two great kings (Hattušili and Ramses) have become brothers KUB 3 24 + 59:8, see Edel, JKF 2 269; *atta ul ah-hu-ta-a u tābūta tube’ima* are you not interested in friendly and brotherly relations with me? EA 4:15, cf. ibid. 17, also *ah-hu-tu<sub>4</sub> tābūtu salimu u amatu [banitu]* brotherhood, friendliness, reconciliation (and) [friendly] word(s) EA 11 r. 22 (both MB royal); *[ahī] el abišu ra’amūta [u] a-[h[u-u]t-ta 10-šu lītettiranni* should my brother increase tenfold the friendship and brotherliness (between us) over (that maintained by) his father (then we will love each other very very much) EA 29:166 (let. from Egypt); *ana nadāni sulummā SIG<sub>5</sub> ŠEŠ-hu-ta SIG<sub>5</sub>* to create happy peace and happy brotherly relations KBo 1 7:15, cf. *tēma damqu ša ŠEŠ-ut-ta u salāmi* KUB 3 47:10, *tēmi ša ŠEŠ-ut-ti damiqti* KBo 1 29:9, and cf. ibid. 14; *ana dummuqi salāma u ŠEŠ-ut-ti* for a better reconciliation and better brotherly relations KUB 3 70:20, cf. ŠEŠ-ut-ti *banīti adi darīti* ibid. r. 7; *aššum ŠEŠ-ut-tim u aššum tappūtim* KBo 5 3 i 13, and passim in Bogh.; *a-hu-ut-ti* (in broken context) MRS 9 96 RS 17.79+ :10' (treaty); the king of Urartu, whose royal predecessors *ana abbēja ištanap-paruni ŠEŠ-ú-tú eninna . . . ištanappa bēlūtu* used to address my fathers as brothers, was

**ahirtu**

now addressing me constantly as sir (as a son does his father) Streck Asb. 84 x 42.

For a Sum. ref., cf. nam.šeš e.aka Sollberger Corpus p. 43 Ent. 45 ii 10.

Ad mng. 2: Koschaker NRUUA 88f., ZA 41 37ff.; H. Lewy, Or. NS 9 362ff.

**ahia** adv.; outside, (in *ahia ahia*) at both sides; SB, NB; cf. *ahū* B.

**a)** outside: *eqlētišunu ušannū ana a-hi-ia išarrak[u]* (if the king) changes the ownership of their fields, grants (them to persons) outside (the clan) Lambert BWL 114:40 (Fürstenspiegel).

**b)** in *ahia ahia* at both sides: *narkabāti u subbānu a-hi-a a-hi-a [ša n]ēribi lu ušuzzu* the chariots and wagons should be stationed at both sides of the pass ABL 1237:17 (NB).

**ahinnū** see *ahennā*.

**ahirtu** (*ahištu*) s.; remainder, balance, (final) payment; OB, NB; *ahištu* in NB, pl. *ahrātu*; cf. *uhhuru*.

**a)** in OB math.: *ina libbi 4,49 2 tahar-rasma 2,49 a-hi-ir-[t]um* from 4,49 you subtract 2 and 2,49 is the remainder MCT 45 B:14.

**b)** in Elam: *qi-ri-iš-sú i-pa-al-ma a-hi-ir-ti kaspišunu ileqqū* he (the tenant) will make his *qiršu*-payment, and they (the owners of the field) will take the remainder of the silver (i.e., the income from the field) MDP 22 125:9.

**c)** in NB: (due to PN<sub>2</sub>, PN has suffered imprisonment without cause, in consequence PN<sub>2</sub> has been sentenced to have a hand cut off, instead of which he has agreed to make payments to PN) PN *a-hi-iš-tum itti* PN<sub>2</sub> *ana muhi batāqa ša rittu ša* PN<sub>2</sub> *u sibtēti ša* PN «PN itti PN<sub>2</sub>» *itepuš* PN has made a settlement with PN<sub>2</sub> with regard to the balance (of the fine) in the matter of cutting off PN<sub>2</sub>'s hand and PN's imprisonment ZA 3 224:11; *kī ah-ra-x*(perhaps erasure)-*tum* [...] (in broken context) TuM 2–3 258:9, cf. *dib-bišunu gabbi it-mu aḥā[meš] . . . ] a-hi-iš-tum it-mu ahāmeš* BE 8/1 144:9.

**aḥiš**

**aḥiš** adv.; (mng. uncert.); SB\*; cf. *ahu* B.

šumma MUL Dilbat *ṣirha* NU TUK SIG<sub>5</sub> *a-ḥi-iš* manzassu ušallamma DU-ma if the planet Venus has no sheen (it is a) good (sign), .... it stays at its station for the expected time and then moves off(?) ACh Ištar 5:4.

**aḥištu** see *ahirtu*.

**aḥita** see *ahitam*.

**aḥitam** (*ahīta*, *aḥītamma*) adv.; aside, off, sideways, awry, separately, elsewhere; OA, OB, Elam, EA, Nuzi, SB; cf. *ahu* B.

ki.bar.ra al.gub.ba : *it-ta-ziz a-ḥi-ta* JRAS 1932 35:30f.

a) in OA: do not give the garments *qāti ummeāni a-ḥi-ta-ma i-zi-iz u ṣit ṣubāti u kaspim dugul* as to the shares of the merchants — stand outside and watch the taking out of the garments and the silver CCT 3 3a:23.

b) in OB: *še'am ... a-ḥi-tam-ma šu-ku-IN* put the barley aside TCL 1 27:14; 10 ŠE.GUR KI.UD *ša a-ḥi-tam-ma ad-du-ú ad-di-iš* (I took the cows) and threshed on the threshing floor ten gur of barley which I had set aside (for this purpose) A 3524:21, cf. *ša teptītim a-ḥi-tam-ma addi* I set aside (the matter of) the newly broken ground TCL 1 45:12; *sim[da]-tum ana jášim a-ḥi-ta-am šaniat* has the royal regulation been set aside for me only? TCL 17 21:30 (OB let.); *šēnum ša awīltim ši-pa-ti-na* (for *šipātišina*?) *a-ḥi-i-ta* as to the flock of the lady, (keep) their wool separate TCL 18 116:18, repeated ibid. 20 (OB let.); he removed the brickwork of sun-dried brick *ša erimti i-pu-uš a-ḥi-i-ta* and built of baked brick elsewhere MDP 2 120:4 (Elam).

c) in EA, Nuzi: *šumma ŠE.MEŠ teleqqīmi u a-ḥi-tam-ma-mi tubukmi u kunukmi* if you get the barley, store it separately and seal (the storehouse) HSS 13 286:13 (translit. only); *ul tāmuršunu a-ḥi-tam* you did not see them elsewhere EA 1:90 (let. from Egypt), also ibid. 92.

d) in SB: the sin of my father *ana ramanija aj ithā a-ḥi-tam-ma lillik* should not

**aḥitu**

attack me, should go elsewhere BMS 11:25, see Ebeling Handerhebung p. 74, cf. NAM.BÚR. BI ḤUL.[...] šūtuqi[mma] *a-ḥi-tam-ma alāki* STT 72:55; *ittāti lemnēti a-ḥi-tam-ma šubi'a* make (pl.) the evil omens pass by (me) PBS 1/2 106 r. 20, see Ebeling, ArOr 17/1 179; [...] *ibēš a-ḥi-tam* withdrew Lambert BWL 208 r. 4; *īnum la-mas*(text -šá)-si *mīšari izzizzuma a-ḥi-tu[m]* when the luck-bringing protective spirits withdrew (and the *šēdu* of the temple became afraid, then the enemy plundered the treasures) JTVI 29 88:6 (Kedorlaomer text); *mešrētūa suppuha itaddâ a-ḥi-tum*(for -tam) my limbs are splayed and put awry Lambert BWL 44:105 (Ludlul II).

**aḥitamma** see *ahitam*.

**aḥitu** s. fem.; 1. misfortune, 2. secrecy, hiding, 3. falsehood, slander, 4. outside, outskirts, side, 5. circle of acquaintances and dependents, 6. additional payment, 7. adverse feature (in an extispicy); from OA, OB on, Akkadogram in Hitt.; pl. *aḥāti*, *aḥiātu*, but *a-ḥi-ta-te* Borger Esarh. 109 r. iii 26; wr. syll. and BAR; cf. *ahu* B.

ba-ár BAR = *a-ḥi-tu*, enītu A I/6:207f.; ba-ár BAR = *a-ḥa-tú*, kamātu, itiātu ibid. 200ff.; ba-ar BAR = *a-ḥa-tú* (var. *a-ḥa-a-tu*) Ea I 332; bar = *a-ḥa-a-tu* Nabnitu E 76; [bar] = *a-ḥi-a-t[um]* A-tablet 601; du-ur KU = *a-ḥi-a-tum* MSL 2 150 App. 2:14 (Proto-Ea).

kù ù m[áš.b]i [b]ar.[t]a bī.i[n.gar.re].eš.  
a : *kaspa u ṣibāša i-na a-ḥa-a-ti išakkanuma* (nímela ... izuzzu) they put the silver and its (accrued) interest "aside" (and divide the profits) Ai. VI i 25; *šā.bí líl.lá.ám bar.bi líl.lá.ám* : *lībbašu zaqīqu a-ḥa-tu-šu zaqīqumma* (for translat., see zaqīqu mng. 2a) SBH p. 62:25ff.; nam.erím hul.gál bar.še hé.im.ta.gub : *māmīt lemnuṭt ina a-ḥa-a-ti* lizziz the evil curse should stay away Šurpu V-VI 166f., cf. nam.tar hul.gál dib.ba.a.ni.ta bar.še hé.im.ta.gub : <namtaru> *kamūšu ina a-ḥa-a-ti lizziz* CT 17 30:40f., cf. CT 16 47:220f., and passim; ama.đInnin.a.ni ... bar.še ba.da. gub : *ištaršu ... ina a-ḥa-a-ti ittaziz* his goddess has stepped aside Šurpu V-VI 13f.; udug.hul ḥa. ba.ra.è bar.ta.bi.še ḥa.ba.ra.an.gub.ba : *utrukku lemnu liṣīma ina a-ḥa-a-ti lizziz* the evil spirit should depart, step aside ASKT p. 99:41f., and passim; giš.nu<sub>x</sub>(šIR) bar.še gál.la (var. giš.nu<sub>x</sub> igi.bar.ra.še i.gál.la) : *ša nīš nūr iṇišu ana a-ḥa-a-ti šaknu* (young man) whose shining eyes are directed toward the outside(?) Lugale XI 38, cf. bar.ra kin.kin.e : *a-ḥa-a-ti ištene'e* KAR

**ahītu**

161:4f., bar.šè ba.an.gu<sub>4</sub>.da : *ina a-ḥa-a-ti ištahit* 4R 18\* No. 6 r. 7f., bar.bi.ta hé.en.zi : *ina a-ḥa-a-ti linnasiḥ* OECT 6 p. 54:23ff.; e.ne. èm.mà.ni šà.bi nū.un.zu.a bar.bi al.ús.sa : *amassu qiribša ul illammad a-ḥa-a-ti i-da-a-aš* (for translat., see *dášu* lex. section) SBH p. 8:68f., cf. ibid. 70f., and dupl., see Böllenrücher Nergal p. 34; for other bil. refs., see below mng. 4.

*bi-rit bi-rit = ana a-ḥa-a-te* Izbu Comm. 216; *na-mu-u = a-[ḥa-tu<sub>4</sub>], se-[e-ru]* Izbu Comm. 82f. (commenting on CT 27 9:13).

1. misfortune: *a-ḥi-tám tašpuram umma attama* you sent me an unfortunate message saying BIN 6 206:4 (OA); *ina(?) a-ḥi-ti-ia muššurāku* I am left in my misfortune BE 17 24:34 (MB); *a-ḥi-ta UŠ.ME-šú* misfortune will follow him constantly Lambert BWL 112:3 (Fürstenspiegel); *šumma a-ḥi-tum ina zumriša ibašši* if something untoward is on her body (context obscure) VAS 16 37:22 (OB let.).

2. secrecy, hiding — a) in Mari: *ina a-ḥi-ti-ia ki'am ešme umma* I heard as follows through my secret sources ARM 2 26:7, cf. *annītam ina a-ḥi-ti-ia ešme* ibid. 10, also ibid. 27:3', 43:6, and passim; *ina a-ḥi-ti-ia awatam ki'am ešme* ARM 2 40:4, cf. ARM 4 70:5; *tēm ina a-ḥi-ti-ia almadu ana ṣer bēlija ašpuram* I have sent my lord news I have learned through my secret sources ARM 2 40:16.

b) in Bogh. — 1' in Akk., in the idiom *ahītišu šahātu*: I took away all his land RN *a-ḥi-ti-šu iltahit* RN disappeared (possibly: went into hiding) (I took his mother, brothers, and sons and brought them to Hatti) KBo 1 1:38 and 2:20; [...] *a-ḥi-ti-šu* KBo 1 15+19:23, see ZA 49 208.

2' in Hitt.: for *A-ḤI-TI-ŠU* (Akkadogram referring to hiding) Goetze Madduwattaš (= MVAG 32/1) p. 14:56 and KUB 30 10:16, see Güterbock, Oriens 10 362.

c) in NA: *ṣarrašunu ina a-ḥi-te-šú ina libbi ēdānē ēte[li] šadū iṣṣabat* their king went off, in secrecy (and) alone(?), he took to the mountains ABL 646 r. 1.

3. falsehood, slander — a) in sing.: *šahšāhu ... iqabbi nikiltumma itamma a-ḥi-ta* the tale-bearer speaks only out of cunning and wants to spread slander Lambert BWL 218:12; *ultu ullānumma kalbu a-ḥi-ta*

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[...] the dog [utters] falsehood from of old ibid. 202 F 6; *ša ... ipaššitu iṣappiru EME-šú a-na BAR-ti uštennū* who would efface (the inscription), scratch out, falsify its content (lit. change its wording into falsehood) AKA 250 v 72 (Asn.).

b) in pl.: *nullâte tatammâ tušašqara a-ḥ[a-ti]* you are speaking foolishly, you are uttering slander Lambert BWL 170:30.

4. outside, outskirts, side — a) outside — 1' in sing.: *arrat lemitti ... ana a-ḥi-ti liskip* (the charm) should ward off an(y) evil curse BMS 12:68, cf. GISKIM.BI *ina* (var. *ana*) *a-ḥi-ti* GUB CT 39 27:13 (SB Alu, namburbi), var. from LKA 127 r. 12, cf. STT 63:11.

2' in pl.: *āla tumaširma tattasi ana* (var. *ina*) *a-ḥa-a-ti* you abandoned the city, you went outside Gössmann Era IV 20, cf. [...] è bar.ra : [...] *ana a-ḥa-a-ti šuši* 4R 23 No. 4:12f.; *lišānu lemuttu ana a-ḥa-ti lizzizu* Iraq 18 62:31 (SB rel., Hama); MUL *ša BAR-a-ti* (beside MUL *ša urkāti*) TCL 6 21:12, see RA 11 21, Gössmann, ŠL 4/2 p. 100 No. 264; note MUL *a-ḥa-ti* KUB 4 47 r. 43; *ma'dûte MUL a-ḥi-a-ti* [...] OECT 6 pl. 12:17, see Ebeling, TuL 163; *ilānišu ittišu iznū umashirušu iṣ-ba-tú a-ḥa-a-ti* his gods became angry with him, abandoned him, and withdrew CT 35 14:21, see Bauer Asb. 2 p. 79, cf. *sabit a-ḥi-it* (in broken context) BHT pl. 5 i 18 (Nbn. Verse Account), see also SBH p. 8:68ff., Surpu V-VI 13f. and ASKT p. 99:41f., in lex. section.

b) outskirts, side — 1' referring to a city: *ina a-ḥi-at ālim iṣṭātum innappah* fire will flare up in the surroundings of the city YOS 10 42 iv 32 (OB ext.); *ina šu-be a-ḥat URU lemniš liqtassu* may he (the god invoked) .... him direly in the .... outside of the city MDP 10 pl. 12 iv 18 (MB kudurru); *uru.šà.ba uru.bar.ra edin edin.na* : *šà URU a-ḥat URU* *ṣi-i-ru ba-ma-a-ti* inside the city, the surroundings of the city, the desert (and) the high-lying lands 4R 20:3f. (MB lit.); note: *ukabbisu ina sūqi ētammaru ina a-ḥa-a-ti* (what) I have stepped upon in the streets, seen in the side streets Maqlu VII 127; *bar.ra*(var. adds. àm) *nigin.e bar.ra ki.ba.ra.ni.e* *hé.ni.ib.túm.mu.dè* : *ša ina a-ḥa-a-ti*(var. -tú) *issanahhuru ina a-ḥa-a-ti ašar la*

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*a-ma-ri lirûšu* they should take (the demon) who wanders about in outlying regions to outlying regions (contrast: é.a.ni line 41) CT 17 35:45ff., cf. bar.ta.bi.še nam.mu. un.da.nigin.e.ne : *ina a-ha-a-ti la tas-sanahuršu* (contrasted with *ina libbi āli* line 28) CT 16 11 vi 29f., also ibid. 26 iv 29f., 17 3:18.

2' referring to a country: *a-hi-a-tu-ka* (var. *a-hi-tu-k[a]*) *ša[lma]* your border provinces are safe YOS 10 49:16, var. from ibid. 48:44, cf. *a-hi-a-ti-ka* (var. *a-hi-ti-ka*) *nakrum ileqqi* the enemy will take (away) your border provinces ibid. 49:19, var. from ibid. 48:47 (OB ext.), cf. *ina BAR-ti nakri teleqqi* CT 20 50 r. 9 (SB ext.), also *a-hi-ta-am nakrum it-ta-at-qa-al* (obscure) YOS 10 31 xi 40 (OB ext.); NA<sub>4</sub>.MEŠ *ša mužhi kalamme ù a-hi-a-te laššu* the stones from the top of the .... and of the borders(?) are missing KAJ 310:8 (MA).

5. circle of acquaintances and dependents — a) in sing.: *ina a-hi-it-ti a[wî]lim [ma]mzman imât* somebody will die in the circle of acquaintances of the man RA 44 34 (pl. 3) MAH 15874:5 (OB ext.), also KBo 7 5:3a, also *ina BAR-it LÚ BE imât* (BE) CT 39 3:23 (SB Alu); SAL *a-hi-it LÚ BA.BE* a woman known to the man will die KUB 37 217:2 (liver model).

b) in pl. — 1' in omen texts: *ina a-hi-at LÚ ma-ma-na imât* YOS 10 17:50 (SB ext.) with identical protasis as RA 44 34 cited above.

2' in OB: x ZÍD.DA *a-na KI.BI.GAR LÚ Muti-a-ba-al<sup>ki</sup>* LÚ *Ki-sur-ra<sup>ki</sup> [ù a]-hi-a-tim* zr. GA ŠA É A.SI.RUM flour (rations) from the prison account expended in lieu (of other rations) to a man from GN, a man from GN<sub>2</sub>, and dependents VAS 13 47:5, cf. (referring to LÚ *Mutiabal* LÚ *Sú-tu-um*) ibid. 41:6, also ibid. 51:5; *ana kurummat bîti u a-hi-a-tim* for the support of the house and the dependents VAS 13 52:3, 53:3 and 55:3; x ŠE.GUR *ana kurummat* ERÍN *birti* GN *u a-hi-a-tim* ša ITI MN *iħħaššeħ* x gur barley is needed for the support of the contingent of the fortress of GN and the dependents during the month MN LIH 56:9 (let. of Ammiditana).

6. additional payment (referring to a due, tax payment or perquisites, OB only) —

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a) in administrative contexts: 12½ of silver (adding up four payments to named persons among whom the RÁ.GABA—five shekels—and the *rēdū*—1½ shekels) *ša a-hi-a-at* PN PN<sub>2</sub> AD. DA.NI *īpulu* which as the additional dues of PN, his father PN<sub>2</sub>, had paid in full Grant Bus. Doc. No. 50:6 (= YOS 8 118); referring to barley: 1227½ ŠE.GUR *na-ap-t[á-ra-tim]* NÍG MU 7.KAM 425 ŠE.GUR *ša a-hi-a-tim* ŠU.NIGÍN 1652½ ŠE.GUR (referring to annual payments of *naptartu* deliveries from large fields) YOS 5 202:22; *u ana a-hi-a-ti-im ša-ni-a-tim* 30 ŠE.GUR ... *iddinu* they paid as supplementary *a.-deliveries* thirty gur of barley TCL 17 21:12 (let.); *ina pani a-hi-a-ti-šu ana* GN *ul iħiqam* he (the merchant with his boat loaded with wool) could not proceed to Babylon on account of the additional payments (demanded of) him VAS 16 158:20 (let.), cf. also, in difficult context: *eqlam šâtu x x a-hi-ti-ia ilqi* TCL 1 44:10 (let.); don't you know that from of old *bîti naptarija šisâm u a-hi-tam la kulumu* the calling up (for normal corvée work) and (the claiming) of additional *a.-duty* has not happened to my *naptaru*-estate? CT 4 29c:3.

b) in private contexts: 1 ḥA.LA ... *ana x kaspm* ... *a-na a-hi-a-ti-šu* [...] ... *abħušu iddinušum* ḥA.LA PN one share at the amount of one mina (and) 23 shekels of silver which his brothers gave him as his additional *a.-payment* is the share of PN (eldest brother) TCL 11 174:16, and see Matouš, ArOr 17/2 164f.; in lawsuits concerned with the termination of partnerships: *a-hi-a-ti-šu-nu ú-up-pi-lu-ú-ma* (missing on tablet) Jean Tell Sifr 37a:11, also *a-hi-a-t[im]* (referring to animals and their wool) YOS 8 102:12, and see Ai. VI i 25 in lex. section; *ina 4½ GÍN kaspm ša* PN *ma-ri-a-kitum ù a-hi-a-tum iħħarras* the .... and *a.-dues* will be deducted from PN's 4½ shekels of silver (annual wage share of the hired-out slave, they will not be deducted from the share kept by his master) CT 33 32:14; PN *ša ana a-hi-it* PN<sub>2</sub>, ... *sanāqim atrudu* PN whom I have sent to check on the *a.* of PN<sub>2</sub>, VAS 16 149:5; *kanikam ītezbu[nimma]* *ana a-hi-ti-šu-nu izzizzunim* they made out a sealed document to me guaranteeing (the

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delivery of) their additional payment TCL 1 50:22 (OB let.), cf. *adi* ... *ina* GN *wašbāta a-na a-ḥi-ti-šu i-z-i-iz-zu* as long as you stay in Sippar, guarantee for(?) him his additional payment (or service) PBS 7 122:15 (OB let.); difficult: KÙ.BABBAR *aḥ-WA-a-tu MÁŠ NU.TUK* the silver (borrowed) is *a.*(silver), there is no interest MDP 24 345:4, cf. (loan from Šamaš) *aḥ-WA-a-tu ša* <sup>d</sup>Šamaš MDP 23 181:20.

7. adverse feature (in an extispicy) —  
**a)** in OB reports: *ana ta'itiša šulmu a-ḥi-tam išu* it is favorable for its (the extispicy's) query, (but) it has adverse features JCS 11 93 No. 4 CBS 1734:12, also *ša-al-ma-ta a-ḥi-tam išu* ibid. 91 No. 8 YBC 11056:23, also *ana tawitiša šalmat a-ḥi-tam išu* ibid. 93 No. 9 MLC 2255:17; *ana šulmi šalmat a-ḥi-tam piqittam išu* it is favorable for the well-being (of PN), but it has adverse features and a checking (i.e., repetition of the extispicy is required) ibid. 90 No. 3 CBS 1462b:15, cf. Bab. 3 pl. 9:16; *a-ḥi-is-sà ša warkātim parāsi* its adverse features call for reconsideration JCS 11 92 No. 6 CBS 1462a:14.

**b)** in SB commented texts: *ana a-ḥi-ti qabi* (the features mentioned in the protasis) are counted as adverse (parallel: *ana SIG<sub>5</sub> qabi* pl. 38 ii 11) CT 31 39 i 17, cf. *ana BAR-ti DUG<sub>4</sub>-ú* Boissier DA 45:14, *kīma BAR-ti iqbu* ibid. 17, also *ša MIN (= iqbu?) BAR-tum* (replacing *šāru šārumma* of the dupl.) CT 20 22 81-2-4, 279:2', dupl. ibid. 29:13; *ša ana a-ḥi-ti iqbu* Boissier DA 18 iii 17, also *ša ana BAR-ti iqbu* (followed by *ša ana SIG<sub>5</sub> iqbu* line 10) CT 20 21 81-2-4,397:9; [*ša iqbu?*] *BAR-tum* CT 31 17:12; *šá BAR-tum MIN (= iqbu?)* CT 31 38 i 16; *ana māt nakri tallak SIG<sub>5</sub> ... nakru irruba BAR-tum* you will go against the country of the enemy, favorable, (opposite protasis:) the enemy will enter into your (country), adverse CT 28 49 K.6231:8, dupl. CT 30 19 r. i 11; *ina šalimti SIG<sub>5</sub> ina lapitti BAR-tum* Boissier DA 12:32, cf. ibid. 228:41, 226:18, 228:46, also *ina la šalimti BAR-tum* ibid. 226:13, and cf. CT 31 37 K.7971:6; *BAR-tum* (as complete apod.) CT 30 22 K.6268 i 13, Boissier DA 11 i 18, dupl. CT 30 25:17, *BAR* (after drawings representing features of the exta) CT 20 26 r. 7 and 9, and dupl. 28 r. 1'ff., contrasted with *SIG<sub>5</sub>* for which

**aḥlamatti**

see *damqu* adj. mng. 7; exceptionally in other omens: *BAR* (beside *SIG<sub>5</sub>* and *šA<sub>6</sub>*) Bab. 4 125 K.139:2, 3, etc., (beside *SIG<sub>5</sub>*) Labat TDP 16:81.

For *ša aḥītu* adverse (in contrast to *damiq*) see Nougayrol, RA 44 4 n. 3 and the passages cited there CT 31 49:26 (with its dupl. CT 31 18 r. 18+K. 3978), etc. Ad mng. 8b: note that *BAR-tum* as apodosis may also be read *uššurtu*.

**aḥiu** see *aḥū* adj.

**āḥizānu** (*āḥiziānu*) s.; person who is taking a woman in marriage, bridegroom; OB, MA; cf. *āḥāzu*.

**a)** person who is taking a girl or widow in marriage (OB, MA): *a-ḥi-zi-a-nu-um i-ḥa-a-za-ma* PN *ul i-ra-<ga>-am* PN will not sue if another man marries her Meissner BAP 91:5; *šumma LÚ a-ḥi-za-a-[nu š]a sinnilti ... rugummānā irtišuniššu* if a claim has been raised against the man who took the woman in marriage, (he pays the full price for the woman) KAV 1 v 36 (Ass. Code § 39); if a posthumous child *ina bīt a-ḥi-za-ni-ša irtibi* grows up in the house of the man who took her (the widow) in marriage ibid. iv 4 (§ 28).

**b)** bridegroom: (OB Ešnunna): *lu a-ḥi(!)-za(!)-n[u-u]m [l]u kallatum ana šimtim ittalak* (if) either the bridegroom or the bride should die Goetze LE § 18:17.

**āḥiziānu** see *āḥizānu*.

**āḥiztu** s.; (mng. unkn.); SB\*; cf. *āḥāzu*.

[x].TA = *a-ḥi-iz-tu* CT 41 34:10' (Alu Comm.).

**āḥizu** s.; (mng. unkn.); Mari\*; cf. *āḥāzu*.

As soon as I arrived 1 LÚ *a-ḥi-za-am ana bēlīja ušārēm u inanna šanēm* 1 LÚ *a-ḥi-za-am uštārēm* I sent one *a.-man* to my lord and now I am sending another *a.-man* ARM 2 96:9 and 12; my lord should question him 1 *nāṣiram ša a-ḥi-za-am ireddēm bēlī lipqissu* and my lord should entrust him to a guard who can bring the *a.-man* here (safely) ibid. 16.

**aḥlamatti** adv.; in Aramaic (writing); NB\*; cf. *aḥlamū*.

*ša rittišu akkadattu aḥ(!)-la-ma-at-ti [ana] šumi ša* PN *šafratu* (a slave) whose hand had the name of PN written on it in Akkadian

**aḥlamû**

(i.e., in cuneiform) (and) in Aramaic (alphabetic writing) Camb. 143:8 (coll.).

(von Soden, WZKM 55 49.)

**aḥlamû** adj.; Aramaic (language); plant list; cf. *aḥlamatti*.

Ú *bū'ušu* : Ú *aktam* (var. *aktam*) *ina aḥ-la-me-e* CT 37 32 iv 17 (= Uruanna I 217); Ú *ia-bu-tu* : Ú *ēdu ina [a]ḥ-la-me(!)-e(!)* CT 37 30 iii 22, cf. also, wr. *ina aḥ(!)-lā-me-i* ibid. 28 i 14.

**aḥmaḥu** s.; each other; Elam; cf. *aḥu* A.

PN PN<sub>2</sub> u PN<sub>3</sub> *eqlam šapūltam ana aḥ-ma-hi-im īpušu* PN (and) PN<sub>2</sub> exchanged fields with PN<sub>3</sub> MDP 24 366:14; *aḥ-ma-ha-am iqabz-biru* each of them will provide the other with burial MDP 28 425:14.

For MDP 22 120:7, see *aḥmāmu*.

**aḥmāmiš** adv.; equally, in equal shares; Elam; cf. *aḥu* A.

*ina ebūri še'am u tibnam mala aḥ-ma-mi-iš i-zu-iz-zu* at harvest time they will share equally in the barley and straw MDP 22 128:10, cf. [*aḥ-m*]a-ni-iš *izuzzu* cited Scheil, MDP 24 p. 68.

See also *aḥmāmu*.

**aḥmāmu** s.; each other, one like the other; Elam; cf. *aḥu* A.

a) in gen.: *šunu ana aḥ-ma-mi u mārūšunu ana aḥ-ma-mi ul itebbū* neither they (who received shares in a division of property) nor their children will raise claims against each other MDP 24 335:12 and 14, and passim in texts of this type, wr. *ana a-aḥ-ma-mi* MDP 22 11:11f., note the variant: *awīlum ana awīlim ul itebbu mārūšunu ana aḥ-ma-mi-im u[l] iraggamu* MDP 23 171:9; *awata eli aḥ-ma-mi ul išū* MDP 18 214:16 (= 22 14).

b) with zāzu: *nēmel ibaššūma mala aḥ-ma-mi izuzzu* they share equally in whatever profit will accrue MDP 23 271:10, and passim in texts of this type, cf., wr. *mala aḥ-ma-ma* MDP 22 126:10, *mala aḥ-ma-[a]m* ibid. 120:7; *še'am ... mala aḥ-ma-mi-im izuzzu* they will divide equally the barley (and the straw) MDP 22 129:9 (= MDP 18 226), cf. *ina ebūri ... še'am u tibnam ma-al-lu aḥ-ma-mi izuzzu* MDP 22 281:11, and passim in texts of this type;

**aḥrātu**

*ina nīšim ša bēlini [an]a aḥ-ma-mi-im [niz]ūz* we divided (the house) among ourselves during the lifetime of our master MDP 22 4:14.

See also *aḥmāmiš*.

von Soden, ZA 41 130 n. 1.

**aḥrātaš** adv.; in the future; SB; cf. *uḥhuru*.

a) alone: *[aḥ]-ra-taš la immaššā [š]i lu ittu* this shall be a mark not to be forgotten in the future En. el. V 76; *pulḥassu ana la mašē ēziba aḥ-ra-taš* I left behind the fear of him (Aššur) never in the future to be forgotten TCL 3 152 (Sar.); *musarē ... ina uššišu ēzib aḥ-ra-taš* in its (the palace's) foundations I left a memorial tablet for the future OIP 2 100:53 (Senn.), cf. ibid. 102:92 and 154:16; *maḥar Ištar bēltišu ukīn aḥ-r[a]-taš* BA 5 651 No. 15 r. 4 (Asb. colophon), cf. *aḥ-ra-taš* ZA 4 254 r. iv 6 (SB rel.); *kala epšētija ... ina narī aššurma ukīn aḥ-ra-ta-áš* I inscribed all my deeds on a stela, and set it up for the future VAB 4 74 ii 48, cf. also 110 iii 2, and passim in Nbk.

b) with a substantive: *aḥ-ra-taš ūmē la mašē lizzakkira alkassu* until the last days, without ever forgetting (it), they shall praise his achievement En. el. VI 108; *aḥ-ra-taš ūmē ina ṭūb libbi u bu'āri qerbuššu erēbi* in order always to enter it (the temple) in good spirits and good health Lyon Sar. 8:54, cf. OIP 2 153:19 (Senn.); *aḥ-ra-taš* (var. -*ta-áš*) *nišī labāriš ūmē* unto (the last days of) mankind, when even the days have grown old En. el. VII 133, cf. *nišī aḥ-ra-ta-áš* AfO 19 60:202 and 204; *zēru dārū ša Bēl-bāni mār Adasi [...] šīti aḥ-ra-taš* the eternal seed of RN, son of RN<sub>2</sub>, the latest (born) offspring BBSt. No. 10:14 (NB kudurru).

**aḥrātu** (*ahriātu*, *ahritu*) s. pl. tantum; 1. future, 2. posterity, progeny; from OB on; cf. *uḥhuru*.

ba-ár BAR = *aḥ-ru-t[ú]*, *aḥ-ra-tú* A I/6:195f.; si.ra.bal = *aḥ-ra-tu* Erimhuš IV 227.

nam.maḥ nam.kala.ga.ni a.ga.ud.da.še pa bī.in.è : *narbī dunnīšu ana aḥ-ri-a-at ūmī ušepi* he made the greatness of his might shine for all future time LIH 60 iv 2ff. (= CT 21 42, Hammurapi); [si.al a.ga.ba nr hē.rī.in.di.di : šipīma aḥ-ra-t[i x x] adnātum littā'idka (see *adnātu* lex. section) RA 17 154 K.7645:1f.

**aḥrātu**

*aḥ-ra-[tum], immati, matima, ullū = [...] Malku III 81ff., cf. aḥ-ra-[tum] = MIN (= [ar-ka]-tú) ibid. 79; dar-ka-tum // aḥ-ra-a-tú* Surpu p. 50 Comm. B 11 to Surpu III 9.

1. future — a) in gen.: *Marduk bēlī bīta šātu līmurma ana mānaqtija li[qi]ša ana mārija ana māri mārija ana zērija u zēr zērija a[na] aḥ-ra-ti likinnamma* may Marduk, my lord, look (with favor) on this (tomb), and grant it to me as a place of rest, and keep it for all future time for my sons, my grandsons, my progeny, and the progeny of my progeny AOB 1 40 No. 2 r. 6 (= AKA p. 390, Aš-šur-ubaliṭ I); *ša ... līssu ana aḥ-ra-*<ti>** (var. *aḥ-ri-ti*) *ušāpū* who made his triumph forever famous Weidner Tn. 14 No. 6:22; *ina abulli DN [...] ana aḥ-ra-ti uš[ziz]* I erected (the copper statue) for all time in the gateway of the god DN Winckler, Mitteilungen des Akademisch-orientalistischen Vereins zu Berlin 1887 p. 19 No. 6 r. 7' (late copy of an inscription of Adad-šum-uṣur?); *itti šumišu ṣeruššu lišturma līzib aḥ-ra-a-ti* may he inscribe (my name) on it (the stela) together with his own, and (thereby) leave (it) to posterity Streck Asb. 292 r. 12; *zikir šumija ina aḥ-ra-a-ti linnabā ina damqāti* may my name be mentioned with blessings in future VAB 4 176 x 36 (Nbk.); *ana aḥ-ra-a-tim* CT 23 3:12 (SB inc.), and dupl. AMT 31,2:12.

b) in apposition to a substantive: see LIH 60, in lex. section; *li<sub>5</sub>-ú.MEŠ birim kunukkišu an aḥ-rat ūmē iddinši* ibid. viii 22 (MB kudurru); *ana aḥ-rat ūmē ana ūm sāti* AKA 22:11 (Aššur-rēš-iši I), *ana aḥ-rat ūmē* AKA 103 viii 37 (Tigl. I); *eprīšu ēsipamma ina abulli ālijā Aššur ana aḥ-rat ūmē lu ašpuk* I gathered up its (the conquered city's) earth, and made a heap of it at the gate of my city, Assur, (to keep) for all the future (the proof of my victory) AOB 1 116 ii 13 (Shalm. I); *matīma ina aḥ-rat ūmē rubū arkū ša ina palīšu ... innahū anhūssu luddiš* any time in the future, let a later ruler in whose reign (this chapel) becomes dilapidated restore it Borger

**aḥrušhu**

Esarh. 76:20, cf. ibid. 75:36, also Streck Asb. 242:49 and 246:77; *aššu aḥ-rat ūmī qaqqar āli šuātu ... la mušši* so that in future time the emplacement of this city (Babylon) should not be recognizable OIP 2 84:53 (Senn.); note *matīma ana arkāt ūmī ana ni-ši aḥ-ra-a-ti* whensover in days to come, until (the time) of future people BBSt. No. 4 ii 13 (MB kudurru), cf. *ana tāmarti UN.MEŠ aḥ-ra-a-ti* OIP 2 138:46 (Senn.), also *a-na aḥ-rat UN.MEŠ a-pa-ti* Hinke Kudurru iii 18 (Nbk. I); *aḥ-rat BALA* ACh Supp. 2 Ištar 84:6.

2. posterity, progeny: *niši mahrāte tanittaka lišmā lidbuba [...] el aḥ-ra-a-te liṭibma* may the people of the present (day) hear your praise, and speak your [...], may it be pleasing for posterity KAR 104:20 (SB rel.).

With the exception of the variant *aḥrītu* (see Weidner Tn. 14 No. 6:22 = AfO 9 44 n. 11), see also *aḥrītiš*, all refs. are in the plural. Therefore, emend *aḥ-ra-*<ti>** in Weidner Tn. loc. cit., and, for CT 11 40a r. 4, see A I/6:195 sub *aḥrūtu*.

**aḥriātu** see *aḥrātu*.

**aḥrītiš** adv.; in future; OB\*; cf. *ubburu*.

*aḥ-ri-ti-iš UD-mi la tamaššu il[ka]* that in days to come you never forget your god RB 59 240 pl. 8:18' (lit.); *aḥ-ri-ti-iš UD-mi labāriš bītum* in days to come, as the building becomes old AAA 19 105 iii 11 (Šamši-Adad I).

Possibly to be interpreted as a pl. *aḥrētiš*, var. of *aḥrātaš*.

**aḥrītu** see *aḥrātu*.

\*\***aḥrū** (AHw. 21a) see *aḥrūtu* s. and *aḥrātu* discussion section.

**aḥrūn** adv.; after; EA\*; WSem. gloss.

*EGIR-šu // aḥ-ru-un-ú* EA 245:10 (let. from Megiddo).

The final *u* is the WSem. pronominal suffix.

**aḥrušhu** s.; (a container); Alalakh, Bogh.; Hurr. word.

a) in Alalakh: twelve *ḥuprušhi*-vessels, one hundred large vessels 3 ME DUG *aḥ-ru-uš-hi* ša šamna u ḫ.ŠAḤ ma-«ū»-lu-ú 300 a.-vessels

**aḥrūtu**

which are filled with oil and lard Wiseman Alalakh 126:13 (OB), cf. (beside sixty large vessels) 1 ŠU.ŠI DUG *aḥ-rū-uš-ḥu* ibid. 36; [x] *aḥ-rū-uš-ḥ[u]* (among silver objects) ibid. 432:11 (OB); note with Hurrian pl.: 4 *aḥ-rū-ušl-hé-na-«na»* ibid. 438:6 (MB).

**b)** in Bogh. — **1'** in Hurr. context: *a-aḥ-rū-uš-ḥi hu-u-up-rū-uš-ḥi* (and other vessels among the deified paraphernalia of Hepat) KUB 25 44 ii 18 and dupl. KUB 32 95:8, cf. DUG *aḥ-rū-uš-ḥi hu-up-rū-uš-ḥi* (for Ištar-Šauška) KUB 27 1 iii 7.

**2'** in Hitt. context: *a-aḥ-rū-uš-ḥi* (containing oil) KUB 12 15 vi 9, also, wr. *a-⟨aḥ⟩-rū-uš-ḥi* ibid. 4, see Vieyra, RA 51 131 and 135, also (in similar context) DUG *aḥ-rū-uš-ḥi* KUB 11 31 i 8 and 21; 1 NINDA SIG *A-NA aḥ-rū-uš-ḥi paršija ... ḥuprušhi dai* he breaks a loaf of bread into the *a.-*container and places it on the *ḥuprušhi* KUB 27 16 r. iv 8, and see Vieyra, RA 51 91 and 96; a small piece of food put DUG *aḥ-rū-uš-ḥi-ti* (Hurr. form) *A-NA ī.GIŠ-kán* into the *a.*, into the oil KUB 25 42 v 16.

Ad usage b: Friedrich Heth. Wb. 17 and 319; Kammenhuber, OLZ 1959 33; von Brandenstein, ZA 46 89.

**aḥrūtu** s.; posterity, progeny; lex.\*; cf. *uhburu*.

ba-ár BAR = *aḥ-rū-t[ū]*, *aḥ-rā-tú*, *uh-ḥu-ru* A I/6:195ff.; *aḥ-rū-ú-tum* = MIN (= *si-iḥ-ḥi-ru-tu*) CT 18 15 r. ii 18.

**aḥṣadrapannu** s.; satrap; NB; Old Pers. lw.

*anāku pūt mimma dīni u ragāmu u la šūmudu ša PN ana šarri LÚ aḥ-šá-ad-ra-pa-nu u dajāni ana muḥhika la ušammadu našāku* I bear responsibility against any kind of lawsuit, contestation, and also that no charge be brought, (namely) a charge which PN might bring against you before the king, the satrap, or a judge PBS 2/1 21:7, cf. ibid. 11, also *akī šipirtu ša PN LÚ aḥ-šá-da-ra-pa-nu* PBS 2/1 2:6, *ina pani LÚ aḥ-šá-da-ra-ba-an-nu* BRM 2 56:19.

For the Old Persian *xšaçapāvan*, see Kent Old Persian 181a, and Eilers Beamennamen 36f.

**aḥu A**

**aḥu A** s.; 1. (real) brother, also as component in the kinship terms *aḥu rabū* oldest brother, *aḥu sihru* younger brother, *aḥi abi* paternal uncle, *aḥi ummi* maternal uncle, *mār (mārat) aḥi* cousin, *mār (mārat) aḥ abi* nephew (niece), 2. brother, colleague, associate (as term for a specific social, political, legal, or emotional relationship), 3. *aḥu aḥa*, *aḥu ana aḥi*, etc., one another, 4. *aḥu rabū* (also *rabi aḥi*) (title of a functionary of the palace or temple); from OAkk. on; note *ana aḥa-im* HSS 10 223:4 (OA), pl. *aḥhū*, WSem. pl. *aḥāte* (see mng. 1a-2') Smith Idrimi 5; wr. syll. and ŠEŠ, in OB also ŠEŠ.A.NI (ŠEŠ.A.NI-ša TCL 1 90:5, 5 ŠEŠ.A.NI MCT 99 Q 8, TMB 99 No. 197:4, cf. ibid. 98 No. 194:4, Grant Smith College 260:7), for LÚ.ŠEŠ in LB, NA, see mng. 1b, also VAS 15 40:27, Strassmaier, Actes du 8<sup>e</sup> Congrès International 32:2), PAP (in personal names and in NA, rare in NB, e.g., TCL 9 141:3, AnOr 9 20:19, 23f. and 31, TCL 13 232:25); cf. *aḥāta*, *aḥātu A*, *aḥātūtu*, *aḥbātu*, *aḥmāḥu*, *aḥmāniš*, *aḥmāmu*, *aḥbā*, *aḥbātūtu*, *ṣutahū* adj., *ṣutahūtu*.

ši-eš ŠEŠ = *a-ḥu* S<sup>b</sup> II 277, cf. še-eš ŠEŠ = *a-ḥu* Recip. Ea A iv 33; šeš = *a-ḥu*, šeš.gal = ŠU-lum, šeš.gu.la = *a-ḥu ra-bu-u*, šeš.bān.da = MIN *sa-ah-ru*, šeš.a.ni = *a-ḥu-šu* Hh. I 107ff.; šeš.šeš.gin<sub>x</sub>(GIM) = *a-ḥu ki-ma a-ḥi* Hh. I 335; pa-a PAP = *a-ḥu*, pa-ap PAP = MIN A I/6:9f.; pa-a PAP = *a-ḥu* Ea I 263; [pa-a]p PAP = *a-bu*, *a-ḥu* S<sup>b</sup> I 100f.; lú = *a-ḥu* Lu I 6; ba-ár BAR = *a-ḥu* A I/6:203.

a-ša-ri-id IGI.DU = *a-ḥu-um ra-bu-ú* Proto-Diri 103a; pa-li-lum IGI.KU.DU.ERIM = *a-ḥu-um ra-bu-um* Proto-Diri 104d; [PAP].šeš = *ra-bi a-ḥi*, *a-ša-ri-du* (followed by *nēšakku*, *ṣitimmāḥu*) Lu IV 76f., note pa-ap PAP = *ra-bu-u šá ŠEŠ.GAL* A I/6:13, cf. PAP.šeš = *ra-bi a-ḥi* (in group with *kudurru*, *aplū*) the foremost in the fraternity Erimhuš V 33.

na<sub>4</sub>.šam.a (var. na<sub>4</sub>.šam) šeš.a.zu (var. šeš.zu) zl.gin<sub>x</sub>(GIM) hē.mu.e.dub.bu.dē.en : šam-mu ŠEŠ.MEŠ-ka ki-ma zl lit-bu-ku-ka O šammu-stone, your fellows will scatter (lit. pour) you like flour Lugale X 11; é.mu é.šeš.mu.e.ne.še hē.[...]: bi-ti ina bi-ti ša aḥ-ḥe-[ia] (preceded by urú.šeš.mu.ne.še : ina a-ḥi ša ŠEŠ.MEŠ-ia) Angim IV 20; šeš.mu <sup>d</sup>Utu.ra : ana a-ḥi-ia <sup>d</sup>Šamaš SBH p. 98:27f., see Delitzsch AL<sup>3</sup> 135; alam.dingir ki.šeš.bi nam tar.tar.e.ne : salam šū itti ilū ŠEŠ.MEŠ-šū šimil šimu the function of this image has been established together with its fellow gods KAR 50:13f., see RAcc. 24; šeš.mu ní.zu nu.suh.e.en : a-ḥi ramanka la tanassaga do not give yourself airs, dear brother BA 10/1 99

**ahū A 1a**

No. 20:2f. (bil. Edubba text); lú.du<sub>11</sub>.du<sub>11</sub>.ga nu.me.a im.r.i.a.šè mu.un.šub.ba : ša la qabītam el a-hi inaddū who accuses his brother of unspeakable things Lambert BWL 119:9f.; šeš.mu mu.lu am.gin<sub>x</sub> ná.a.ra : ana a-hi-ia ša kima rimi irbiṣu on account of my brother who lies like a wild bull (I cannot sleep) Langdon BL No. 8 r. 9f., cf. ki.sikil.mu šeš.mu : ardatu a-hi-mi (the city of Nippur where) the young woman (says) "My brother" 4R 28\* No. 4:50f., also u<sub>4</sub> mu.lu. mu.ra mu.un.zal.[zal ...] : ūmu ša ana a-hi-ia uštabrū [...] OECT 6 pl.15 r. 7f.; sib.ta šeš.gal. la : elat a-hi GAL-i preference share of the oldest brother Ai. VI i 2, sib.ta mu.nam.gal.la : MIN šu.um a-hi GAL-i ibid. 3, cf. Ai. III iv 7 and 9; šeš.gal.mu nu.mu.un.pà : ŠEŠ ra-bu-u ul ukallimanni (do not say) "My elder brother (referring to the teacher) did not show me (how to do it)" BSOAS 20 258 r. 6 (bil. Edubba text).

a-hi-e BAR.MEŠ // i-zu-zu brothers will divide, // a-hi-e // ŠEŠ.MEŠ // BAR // zāzu] Tablet Funck 2 r. 6 (Alu Comm.).

ma-šu-ú, ta-li-mu, im-nu = a-ḥu Malku I 136ff., cf. maš-šu-u, ta-li-mu, tu(!)-a-mu, [...]nu, [...]ru, at-ḥu-u = a-ḥu (var. ŠEŠ.MEŠ-i) LTBA 2 1 vi 53ff. and 2:390ff., var. from CT 18 24 K.4219 vi-vii 7-10; ha-a-lu = a-ḥu-um-mu Malku I 125.

1. (real) brother, also as component in the kinship terms *ahū rabū* oldest brother, *ahū siḥru* younger brother, *ahi abi* paternal uncle, *ahi ummi* maternal uncle, *mār* (*mārat*) *ahi* cousin, *mār* (*mārat*) *ah̄ abi* nephew (niece) — a) in gen. — 1' in letters and leg.: *miššu ša ana bītim patāem ummī u a-hi ikallūkani* how does it happen that my mother and my brother are detaining you for (or: from) the opening of the strong room? CCT 3 30:37 (OA); *ana PN u a-hi-šu mer'e PN<sub>2</sub>* against PN and his brothers, PN<sub>2</sub>'s sons MVAG 33 No. 9:12 (OA); *a-ha-am aršīma war-kātī ul iparras* I have a brother, but he does not take care of me Boyer Contribution No. 119:29 (OB let.); *ana ah̄-hi-šu mārišu u māri niši ilišu išpuruma* they sent word to his (the governor of Suhi's) brothers, sons, and his coreligionists (and they incited the country to rebel) CT 4 1a:5; *a-hi awēlim mitma* the principal's brother died VAS 16 2:6; *ana a-hi-ia u ahātiya qibima* VAS 16 173:1, cf. [ana] *a-hi-ia qibima* (let. of a woman) VAS 16 124:1 (all OB letters); *a-hi rēdīm mahriki wašib* the brother of the *rēdū*-soldier stays with you Frank Strassburger Keilschrifttexte

**ahū A 1a**

17:9, and passim in this let. (translit. only); *anāku kīma a-bi-im ù a-hi-im abasšēkum* I am like a father and a brother toward you (and you are like a fiend and enemy toward me) Syria 33 65:7 (Mari let.); *mamman ina ah̄-hi-šā u ah̄-ha-ti-šā ša ana PN ul nadikki iqabbūma* anyone among her brothers and sisters who would assert, "(the property) has not been granted to you" MDP 24 381:9; *u ah̄-hu-šu mārē PN MDP 23 320:4;* they asked him, "Tell us the name of your father," he did not know his father's name *šum a-hi-šu išālušuma šum a-hi-šu jānummi iqbi* they asked him for his brother's name, he said (that) his brother had no name BE 14 8:7f. (MB); *tuppi mārūti ša PN u ša PN<sub>2</sub> 2 ŠEŠ-ḥi DUMU PN<sub>3</sub>* JEN 401:2, and passim in Nuzi; *amur anāku u atta ŠEŠ.MEŠ mārē ša ištēn amēlim ŠEŠ.MEŠ-e nīnū* look, you and I are brothers, the sons of the same man, we are brothers indeed (why should there be bad feelings between us?) MRS 9 132 RS 17.116:22' (let.); *ištū ŠEŠ.MEŠ-šu pūršu išalli* he (the oldest brother) casts lots with his brothers KAV 2 ii 14 (Ass. Code B § 1); *anāku aradka u mārēja u ŠEŠ.MEŠ-ia ardūtu ša šarri bēlja* I am your servant, and my sons and brothers are the servants of the king, my lord EA 160:7; the king should know *inūma ižibūni gabbi ŠEŠ.MEŠ-ia* that all my brothers have left me RA 19 106:19 (EA); *PN mār PN<sub>2</sub> qadu ŠEŠ.MEŠ-šu ina Dumašqa* EA 107:28; *anāku qadu sābēja u narkabātija u qadu ŠEŠ.MEŠ-ia u qadu LÚ.MEŠ SA.GAZ.MEŠ-ia u qadu Sūtēja* EA 195:26; *šabta GN u errar ŠEŠ.MEŠ-ia u enaṣṣar GN ana šarri* should GN be taken, then I shall curse my (own) brother but protect GN for the king EA 179:25, cf. *amurmi ŠEŠ.MEŠ-ia ša epaše ana GN* look what my brother is doing against GN EA 179:14; *egil PN LÚ.HAL munutukē ŠEŠ.MEŠ-ia* the field of the diviner PN, my brother (who died) without issue BBSt. No. 3 iv 33 (MB); RN ŠEŠ.MEŠ LÚ *qinnišu(!) u rabūti* Tammaritu, his real brothers, and officials ABL 284:7 (NB); *qinnu annū ša bīt abišu ša PN šunu ŠEŠ.MEŠ-šu-nu mārēšunu [...].MEŠ ahātišunu* this family belongs to the paternal lineage of PN, they (and) their brothers, sons, and [the sons] of their sisters

## aḥu A 1a

ABL 1074:10 (NB); *dibbi ... ša la ŠEŠ agā idububakkunūši* the words which this unbrotherly brother of mine told you ABL 301:4 (NB let. of Asb.); *tuppi tuppi mar-su-ka* PN ŠEŠ-ú-a undašširanni u PN<sub>2</sub> mārūa iħteligannī I am constantly ill, my brother PN left me, and my son PN<sub>2</sub> ran away from me VAS 5 21:4 (NB leg.); ŠEŠ.MEŠ-ku-nu DUMU-ku-nu u LÚ.ERÍN.MEŠ-ku-nu ... *pinqda'* put your brothers, sons, and people (who are fit to watch the barley) in charge (of the barley)! TCL 13 152:14 (NB).

**2'** in hist.: *ah-hé.HI.A-ia ša UGU-ia* GAL. GAL.HI.A *ittijama ašbu* my brothers, who were older than I, lived with me Smith Idrimi 7, cf. LÚ.MEŠ *ah-hé.HI.A-ia u LÚ ibruteja* ibid. 75; note the WSem. pl. in the meaning “relatives”: LÚ.HI.A GN *a-ha-te.HI.A ša ummija* the people of Emar are relatives of my mother Smith Idrimi 5; ŠEŠ.MEŠ-šu *ana gurunnē lu amtahāš* I cut down his brothers in heaps KAH 2 83:13 (Adn. II); *ālāni ... ša ŠEŠ.MEŠ-šu zér sarrutišu ina libbišunu šūšubuma* cities in which his (the king's) brothers of royal descent were (compelled to) reside TCL 3 278 (Sar.); *šāšu aššassu mārēšu mārātešu ŠEŠ.MEŠ-šu zér bit abišu* himself, his wife, sons (and) daughters, his brothers of royal lineage OIP 2 30 ii 63 (Senn.); *ina puħur ŠEŠ.MEŠ-ia SAG.MEŠ-ia kēniš ullīma* (for translat., see *elū* v. mng. 5b-1') Borger Esarh. 40 i 11, cf. *ša ŠEŠ.MEŠ-ia rabūti ŠEŠ-šu-nu siħru anāku* ibid. 8; TA *libbi ŠEŠ.MEŠ-šu GAL.MEŠ TUR.MEŠ* (for translat., see *siħru* mng. 2c-1') Wiseman Treaties 55; PN ŠEŠ *nakri* (var. ŠEŠ *la kēnu*) Šamaš-šum-ukin the hostile (var. faithless) brother Streck Asb. 34 iv 6, cf. ŠEŠ LÁ GIN PRT 109:18; RN ŠEŠ-šu *ħalšaja* his third brother, Tammaritu Streck Asb. 26 iii 48; *ša RN agāšu ŠEŠ-šu* PN *ištēn abušunu ištēt ummašunu* the brother of this Cambyses was Barzia, they had the same father and the same mother VAB 3 15 § 10:12 (Dar.); ŠEŠ.MEŠ-šu DUMU AMA-šu his uterine brothers Wiseman Treaties 94, 171 and 270.

**3'** in omen texts: *a-ħi a-we-lim* (var. LÚ) *maršum iballut* the man's sick brother will get well YOS 10 51 ii 11, var. from YOS 10 52 ii

## aḥu A 1a

10 (OB ext.), cf. *imātma arkišu ŠEŠ-šu [imāt]* he will die, afterwards his brother will die Labat TDP 84:40, also *lu ŠEŠ NA lu aššat amēli imāt* CT 28 44 K.717:7, and dupl. CT 30 12 K.1813 obv.(!) 19 (SB ext.); ŠEŠ-šu *mimmūšu itabbal* his (own) brother will take his possessions away CT 28 40 K.6286+ r. 15, cf. CT 38 17:106 (SB Alu); *ana šarri ŠEŠ.MEŠ-šu ana lemutti ZI.MEŠ-šu* as to the king, his brothers will come with evil intentions against him CT 31 17:15 (SB ext.); *[a]h-hu-ú [an]a kussi [a]bišunu [i]ššannanu* the brothers will compete for the throne of their father YOS 10 31 i 52 (OB ext.); *itti ŠEŠ-šu NAM.GÚ.BI ŠU.TI* he will receive an indemnity from his brother for damages suffered CT 40 10 i 13 (SB *iqqur īpuš*); ŠEŠ ŠEŠ-šu *ru'u ru'ašu ina kakki irassip* brother will smite his brother, friend his friend CT 13 50:16 (SB prophecies), cf. ŠEŠ ŠEŠ-šu *ibār KAR* 212 ii 32, for emendation see CT 40 p. 6 (*iqqur īpuš*); as diagnoses: *ana ŠEŠ.MEŠ-šu iħtaġi* he has sinned against his brothers CT 28 29:9 (SB physiogn.), *etem ŠEŠ u aħäti isbassu* the spirit of a dead brother or sister has seized him Labat TDP 114:34'; note in protases: *šumma amēlu aššat ŠEŠ-šu uzna šaknassu* if the wife of a man's brother has her mind set on him CT 39 43 K.3134:4 (SB Alu), and cf. [*šumma*] *amēlu ana mārat ŠEŠ.A.NI illik* if a man has intercourse with his brother's daughter ibid. 2.

**4'** in lit.: Ištar *muštamhiṣat ŠEŠ.MEŠ mitgurūti* who makes brothers who have lived in harmony fight with each other STC 2 75:9; *bīta bītu ... ŠEŠ ŠEŠ la igammalu lināru aħāmeš* Gössmann Era IV 135; *itti ŠEŠ ŠEŠ-šu īprusu* (who) estranged brother from brother Surpu II 26, cf. *lu ŠEŠ lu NIN lu ardu lu amtu lu kīmtu nisūtu salātu lu mudū lu la mudū* KAR 228:9, also *hijt arni abi ummi ŠEŠ NIN māri mārti ardi u [amtii]* JRAS 1929 283 r. 11; ŠEŠ.MEŠ-e *libkū elika* JCS 8 93:22 (Gilg. VIII); *ah-hu u ibrū ištanabbusu [elišu]* brothers and friends are always angry at him PBS 1/1 2 ii 29 (OB); note in math.: ŠEŠ UGU ŠEŠ *kijā ûtelelli* how much did (the share of) one brother exceed (that of) the (next) brother? MCT 50 D r. 16, cf. *a-ħu-um e-li a-ħi-im li-te-le-li* ibid. 99 Q 10 (OB).

**aḥu A 1b**

**b)** as identification of a person: PN šeš PN<sub>2</sub> HSS 10 39:4, HSS 10 153 iv 18, UCP 9 210 No. 89:10 (all OAk.), also (on seals) Corpus of ancient Near Eastern seals 290, Delaporte Catalogue Louvre A 191, note PN šeš LUGAL CT 21 1 BM 89137:2; for the Ur III period, see Eames Coll. p. 141f., also Falkenstein Gerichtsurkunden 1 34 n. 4; PN *a-ḥu-ú* PN<sub>2</sub> BIN 4 19:38, cf. PN šeš PN<sub>2</sub> TCL 19 26:16, also PN *a-ḥu* PN<sub>2</sub> MVAG 33 No. 155:10, note *kunuk* PN *a-ḥu rabi simmiltim* TCL 21 254 seal a 2; *lu ša kaššim u* PN *a-hi-šu* CCT 2 30:9, note also *išti kaššim u a-hi-šu* KT Hahn 36:16 (all OA); PN šeš PN<sub>2</sub> TCL 10 109:9, 115:24' and 36', 117:20; PN *a-hi* PN<sub>2</sub> VAS 16 196:8, YOS 2 96:5, (witness) BIN 2 92:9, etc., note PN GUDÚ <sup>d</sup>Innin PN<sub>2</sub> šeš GUDÚ <sup>d</sup>Innin BIN 2 75:35f., also *ana* PN *a-hi* UGULA MAR.TU-ka VAS 7 192:9 (all OB); IGI PN šeš PN<sub>2</sub> MDP 23 312:10, IGI PN *a-hi* PN<sub>2</sub> MDP 22 101:22, also IGI PN IGI PN<sub>2</sub> *a-hi-šu* MDP 23 190:12, and passim in Elam; PN šeš-šu ša PN<sub>2</sub> JEN 390:8, cf. IGI PN IGI PN<sub>2</sub> šeš-šu-ma JEN 555:12, and passim in Nuzi; IGI PN šeš-šu šá LÚ *ḥazannu* ADD 326 r. 9, IGI PN LÚ.šeš-šu ša PN<sub>2</sub> ADD 385 r. 14; IGI PN PAP LÚ ša *muhhi kizâte* ADD 112 r. 2; PN *turiānu šaniu* šeš-šu ša PN<sub>2</sub> ABL 144:14 (all NA); PN *u* PN<sub>2</sub> PAP-šú *ērib būti kilallé* ABL 475:5 (NB), PN LÚ.šeš ša PN<sub>2</sub> *apil ša* PN<sub>3</sub> BE 10 15:7, cf. BE 10 67:14 (LB); note (in Assyrian king list) RN šeš-šu ša RN<sub>2</sub> AfO 4 4 ii 30, dupls. JNES 13 216 ii 34 and 217 ii 26; Ramses *šar URU.KI Ana* šeš ša <sup>d</sup>*Ha-a-ra* king of On (i.e., Heliopolis), brother of Horus KUB 3 66:3; <sup>d</sup>LUGAL.MARAD.DA ša Ma[rad<sup>ki</sup>] šeš-šu ša <sup>d</sup>*Nabû* šeš-[šú] ša <sup>d</sup>*Nergal* šú DN of Marad is the brother of Nabû (and) the brother of Nergal ABL 853:6 (NB).

**c)** in legal context — 1' in OB: *warkassa ša ah-hi-ša-ma* her inheritance belongs solely to her brothers CH § 180:59, also § 181:75, cf. *aplūssa ša ah-hi-ša-ma* CH § 178:18, also *ah-ḥu-ša ul ibaqaruši* CH § 179:41, *ah-ḥu-ša ileqquma* CH § 178:80, and passim; *ina ah-he-ša ana ša tarammu aplūssa inaddin* she gives her inheritance to the one she loves among her brothers CT 2 41:30, cf. CT 4 1b:19(!); *ina bītim ša ibaṣṣū kīma ištēn* šeš.A.NI *ileqqe* she (the daughter who became a *qadištu* of Adad)

**aḥu A 1c**

will take a share like any of her brothers from whatever there is in the (paternal) estate Grant Smith College 260:7; UD *a-ḥu-um* BA.E<sub>x</sub> (DU<sub>6</sub>.UD.DU).DÈ PN *u* PN<sub>2</sub> BA.NI.IB.GI<sub>4</sub>.DÈ.EŠ when (another) brother appears, PN and PN<sub>2</sub> (the brothers who made the division) will satisfy him (division of property) YOS 8 74:7 (= 75:7), cf. *ana a-ḥi-šu-nu ša illakuni izzazzu* TCL 1 89:16, also (referring to a slave given to a daughter in addition to her dowry) šeš.A.NI.E.NE *u* *mamman la ibaqqaruši* neither her brothers nor anyone else will claim (the slave) from her YOS 8 71:9; PN *u* PN<sub>2</sub> *a-ḥu-ša ul a-ḥu-ia attunu iqabbima mimma annim ul inaddišsim* PN and PN<sub>2</sub> are her brothers, if she says, “You are not my brothers,” he (PN<sub>3</sub>) will not give her anything CT 6 21c:12.

2' in MA: *šumma* šeš *iqabbi mā a-ḥa-ti adi* 1 ITI UD.MEŠ *apatṭar* if the brother says, “I shall redeem my sister within a month” KAV 1 vii 41 (Ass. Code § 48), cf. *ištēn ina* šeš.MEŠ-ša *iša’al* ibid. 39; for other refs., see *zīzu* in *la zīzu*; PN *u* šeš.MEŠ-šu *mārē* PN<sub>2</sub> *mār* PN<sub>3</sub> KAJ 10:4, cf. KAJ 161:6; PN *u* šeš.MEŠ-šu *ana* <sup>d</sup>PN<sub>2</sub> *la iraggumu* PN and his brothers have no claims against the woman PN<sub>2</sub> (for whom they have received a replacement) KAJ 167:11, cf. *pāḥat ištu* šeš.MEŠ-šu *zakku’e* PN-ma *naši* ibid. 15.

3' in NA, NB: *immatima ina arkāt ūmī ina* šeš.MEŠ *mārē kimti nišūti u salāti* should (anyone) among the brothers, sons, near and remote relatives (raise a claim) in the future 1R 70 ii 2 (kudurru), and passim in NB legal texts dealing with the transfer of real estate, always mentioning brothers before sons, e.g., BBSt. No. 9 i 30, BE 8 137:10, AnOr 8 2:21, and passim in AnOr 8, TuM 2-3 8:15, 9:16, Dar. 26:25, etc., note *lu mārēšunu lu mārmārēšunu lu* PAP. MEŠ-šu-nu TCL 9 58:38 (NA sale of real estate), also *lu mārēšu lu* PAP.MEŠ-šu ADD 187:10 (NA sale of a slave); *ina ušuzzi ša* šeš.MEŠ-šu *eqla iknukma* he made out a sealed document concerning the field in the presence of his brothers BBSt. No. 9 i 25; PN *u* šeš.MEŠ-šu *mārē ša* PN<sub>2</sub> *apil* PN<sub>3</sub>, Dar. 527:3, cf. VAS 6 66:18, YOS 7 145:5; *zittašu ša itti* PN šeš-šu his share which (he holds) in common with

**ahū A 1d**

his brother PN Dar. 144:10, cf. *zittašu ša itti* «ša» ŠEŠ.MEŠ-šú Dar. 235:6, see also *zittu* in *bēl zitti* usage b, zázu mng. 5c.

**d)** in personal names — **1'** referring to the deity: see Stamm Namengebung 53ff. and 241.

**2'** referring to the child or his brothers: see Stamm Namengebung 43ff.

**e)** in kinship terms — **1'** *ahū rabū* eldest brother — **a'** in leg.: see Hh. I 109, Ai. VI i 2f., Ai. III iv 7f., in lex. section; see also *šešgallu*; for ſeš.gal in Ur III, see Falkenstein Gerichtsurkunden 1 113 and 2 166, note the sequence: ſeš.gal, ſeš.usa, ſeš.3.kam and ſeš.tur BM 13924 cited Figulla Cat. I 154 (Ur III); *umma attama a-hi ra-bi<sub>4</sub>-um atta* you said, “You are my older brother” TCL 4 87:50, cf. *a-hu-ni* GAL CCT 2 33:30 (both OA); they said PN *a-hu-ni ra-bu-um* *hablanniāti* “PN, our older brother, has been doing us wrong” LIH 92:11; for *sib.ta nam.šeš.gal* in Nippur texts, see BE 6/2 1:5 and 26 i 16, PBS 8/2 115:4, 133:5, PBS 13 67:2; even if the adopting parents will have children of their own PN *a-hu-šu-nu ra-bu-um* PN (the adopted child) will be their oldest brother VAS 8 127:12; PN *ibila* ſeš.gal PN<sub>2</sub> ſeš.a.ni ù PN<sub>3</sub> ſeš.a.ne.ne PN, the heir, (i.e.) the eldest brother, his brother PN<sub>2</sub>, and their brother PN<sub>3</sub> BE 6/2 48:7f. (all OB); prison term for PN *aššum* ŠEŠ-šú GAL *imhašu* because he struck his elder brother PBS 2/2 116:15 (MB); PN *a-hu-ia* GAL JEN 392:10 (Nuzi); PN ... u PN<sub>2</sub> ŠEŠ-šú *ra-bu-ú ša ištēt ummašunu* AnOr 8 48:27; *zittu ša* PN *apilšu ša* PN<sub>2</sub> ŠEŠ GAL-ú TuM 2-3 7:8, also BRM 2 24:14; *annā zittu ša* PN PN<sub>2</sub> u PN<sub>3</sub> *ša ina pan* PN<sub>4</sub> ŠEŠ-šú-nu GAL-ú *paqdu* this is the share of PN, PN<sub>2</sub>, and PN<sub>3</sub> which is entrusted to their oldest brother, PN<sub>4</sub> BE 8 123:12, cf. *pūt zittišunu ša itti* PN ŠEŠ-šú-nu GAL-i Everts Ev.-M. 22:12, also PN ŠEŠ-ú-a *ra-bu-ú* ABL 460 r. 3, cf. VAS 5 87:5, cf. also ABL 1309 r. 21 (all NB).

**b'** in lit.: ŠEŠ-šú-nu GAL-ú *ālik panīšunu Memandaḥ šumšu* their oldest brother and leader is named Memandah AnSt 5 100:40 (Cuthean legend); <sup>d</sup>LAMA ŠEŠ GAL-i u NIN GAL-

**ahū A 1e**

*ti ittami* he has sworn by the protective deity of the oldest brother or the oldest sister Šurpu II 89, cf. *arrat abi u ummi* ŠEŠ GAL-ú NIN GAL-tu ibid. IV 58, also áš ſeš.gu.la.a.ni hē.me.a: *lu arrat* ŠEŠ-šú (var. *a-hi-šú*) GAL-i ibid. V-VI 46f.; *ana benni dāṣātu ana* ŠEŠ GAL-i *zirāti* Šurpu II 35; ŠEŠ *ra-ba-[a]* Lambert BWL 100:54; [ar]ni ŠEŠ.GAL-e NIN GAL-tu KAR 39 r. 12, see JRAS 1929 765; note ŠEŠ-šú GAL *imāt* his older brother will die CT 28 28:11 (SB Izbu); note *ra-bi a-hi* Lambert BWL 84:247 (Theodicy), see, for the title *ahū rabū* (also *rabi ahi*), mng. 4; <sup>d</sup>*Sin a-hu-um ra-bu-um ina ili ah-hi-šu* DN, the oldest brother among the gods, his brothers Syria 32 17 v 16f. (Jahdun-lim), cf. (Enki) ſeš.gal.dingir.re.e.ne.me.en WZJ 9 233:70.

**2'** *ahū sihru* (*sahru*) younger brother: for ſeš.bān.da, see Hh. I 110; *ūmam anāku ana a-hi-kā ša-ah-ri-im ša kīnātimma atūruma* now indeed have I become a younger brother of yours? KTS 15:32 (OA); the oldest (adopted) son will take a two-thirds share *ah-hu-šu sihbirūtūm ahum kīma ahīm izáz* his younger brothers will take share and share alike (from the remainder of the estate) ARM 8 1:25; what did I do that the king despises me *u DUGUD // ju-ka-bi-id* ŠEŠ.HI.A-ia *sihru* but honors my younger brothers EA 245:40, cf. ŠEŠ-ia TUR *ištu jāti* my brother (who) is younger than I EA 137:16; PN *ištu* ŠEŠ.MEŠ-šu TUR.TUR-ti *qāta mithar* PN is on the same level as his younger brothers with respect to (his) share KAJ 1:23 (MA); *annā zittu ša* PN ŠEŠ *sa-har* this is the share of the younger brother PN (preceded by the share of the elder brother line 14) BRM 2 24:22 (NB); for other refs., see *sihru* mng. 1c-1'; for *ahū talīmu* twin brother, see *talīmu*; for *ahū tuppusū* second oldest brother, see *tuppusū*.

**3'** *ahi abi* paternal uncle: *a-hu a-bi-kā* CCT 3 46b:6 (OA); PN u PN<sub>2</sub> *ah-hi a-bi-ia eqlī ib-ta-aq-ru-ni-in-ni* my uncles, PN and PN<sub>2</sub>, claimed the field from me TCL 7 12:7, cf. A.ŠA *ah-hi a-bi-ia šabtu* OECT 3 16:11; *a-hi ad-ki kīma imuru* when he saw your uncle CT 4 38b:9, ſeš.ad.da.e.ne BE 6/2 10:8, and passim in OB; *ša itti ... ŠEŠ.MEŠ*

## aḥu A 2a

AD-šú-nu *la zu'uzu* TuM 2-3 168:5; *zittu ša* PN ŠEŠ AD-šú *mītānū* the share of his deceased uncle PN *ibid.* 144:10 (= BE 9 48), *zittašu ša itti* ŠEŠ AD-šú YOS 7 162:3, and passim in NB; 2 ŠEŠ.MEŠ-šú 3 ŠEŠ.MEŠ AD-šú 2 DUMU.MEŠ ŠEŠ-šú ABL 280:14f. (NB); ŠEŠ (var. *a-ḥu*) AD-ia *irammi šadá* my uncle dwells in the wilderness CT 13 42:2, see King Chron. 2 88 (Sar. legend); *lu ina* ŠEŠ.MEŠ-šú ŠEŠ.MEŠ AD-šú PRT 44:4, cf. ŠEŠ.MEŠ AD. MEŠ-šú Wiseman Treaties 214, ŠEŠ AD-šú-nu Streck Asb. 108 iv 82, ŠEŠ AD.MEŠ-ka ABL 1217 r. 21 (NA); note *ūmū ana muḥhi* PN ŠEŠ AD AD ša PN<sub>2</sub> *šaṭru* the days (of the prebend) are assigned to PN, the granduncle of PN<sub>2</sub> YOS 7 167:17 (NB).

4' *ahi ummi* maternal uncle: PN ŠEŠ AMA-šú YOS 7 42:17, cf. LÚ.DIN.TIR<sup>ki</sup>.MEŠ ŠEŠ.MEŠ AMA-ia ABL 1106:20, ŠEŠ AMA-ia ABL 859:15 and 18 (all NB); as personal name: *A-ḥi-um-mi-šu* UCP 10 131 No. 58:17 and 178 No. 107:21 (OB Ishchali).

5' *mār aḥi, mārat aḥi* nephew, niece: *lu* ŠEŠ-ia *lu* DUMU ŠEŠ-ia *lu* *ḥatāni[ja]* KBo 1 8:40, cf. *lu* ŠEŠ-šu *lu* DUMU ŠEŠ-šu *lu* DUMU. SAL [ŠEŠ]-šu KUB 3 8 + KBo 1 8:35, cf. also [DUMU.MEŠ] ŠEŠ KAV 1 vii 60 (Ass. Code § 48), *lu* DUMU.MEŠ-šú *lu* DUMU.PAP.MEŠ-šú ADD 210 r. 2, wr. A.MEŠ PAP.MEŠ-šú-nu ADD 318 r. 1, DUMU PAP-šú ABL 830:4 (NA); 2 DUMU. MEŠ ŠEŠ-šú ABL 280:15 (NB), DUMU ŠEŠ-šú Dar. 165:7, and passim in NB legal texts and letters.

6' *mār aḥi abi, mārat aḥi abi* cousin: *šumma lu ina a-ḥi-ia lu ina ma-ar a-ḥi a-bi-ia* mammān bītam udabbab (for translat., see *dabābu* mng. 8b-2') TCL 17 19:24f. (OB let.); DUMU ŠEŠ AD-šú ša PN ABL 131:6, 16 and r. 11, DUMU ŠEŠ.MEŠ-ka DUMU ŠEŠ AD.MEŠ-ka ABL 358 r. 16, and passim in NA; DUMU ŠEŠ AD-šú BIN 1 93:10, and passim in NB, note A.MEŠ ŠEŠ AD-šú VAS 6 242:32; in lit.: DUMU ŠEŠ AD ša PN Streck Asb. 66 viii 2; *aplūt* DUMU. SAL *a-ḥi a-bi-ia* PBS 7 55:6, also *ibid.* 18 (OB let.).

2. brother, colleague, associate (as term for a specific social, political, legal, or emotional relationship) — a) in letters —

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1' in royal correspondence, treaties: when your father and I made the alliance *u ana* ŠEŠ.MEŠ *ṭābūti nitūru* [an]a ŠEŠ.MEŠ ša UD.1. KAM ul *nitūr* and when we became loving brothers we did by no means become brothers for a day KUB 3 72 (= KBo 1 10):7f., cf. *lām ana* ŠEŠ.MEŠ *nitūru* before we became brothers KBo 1 10 r. 70; *M[isri] qadu Hatti u salmu* ŠEŠ.MEŠ *kī nīnū adi dārīti* Egypt and Hatti are at peace and brothers forever, like (the two of) us KBo 1 7:21; RN *lu* ŠEŠ-šu *u lu miḥiršunu* RN will be their(!) brother and equal in rank with them KBo 1 1:66; *salmāku* ŠEŠ-ḥa-ku *itti šar Hatti* ŠEŠ-ia I am at peace and in a brotherly relationship with my brother, the king of Hatti KUB 3 69 r. 4, also, wr. *ah-ḥa-a-ku* KBo 1 29:18; *šunu salmu ina salāmi banī u šunu* ŠEŠ-ḥu-ú they are at peace and on excellent friendly terms and brothers KUB 3 70 r. 6, cf. ŠEŠ-a-ku *ittišu u salmāku* *ittišu* KBo 1 7:16, also *ah-ḥi-ú-ni* KUB 3 73:4; *ana Ḥattušili ... ŠEŠ-ia qibima umma Kadašmanturgu ... ŠEŠ-ka-ma* KUB 3 71:2 and 4, cf. KUB 3 72:2; *ana* RN ŠEŠ-ia *q[ibima]* *umma* RN<sub>2</sub> ŠEŠ-k[a-ma] *ana muḥhi* ŠEŠ-ia *lu* [šulmu] say to my brother, RN (the king of Ugarit), your brother RN<sub>2</sub> has the following (message), “Peace be to my brother” MRS 9 111 RS 17.315:1ff.; *umma ana ŠEŠ-ia-ma ša ŠEŠ-ú-a iṣpura umma* thus (I answer) my brother since my brother wrote me as follows KBo 1 10:36, cf. *ina ūmē ullāti ŠEŠ-ú-a siḥir* *ibid.* 34; *ina māti ša ŠEŠ-ia sīsē el tibni mād* in my brother’s country there are more horses than straw *ibid.* 41, and passim in this let.; *ana Niphu'ruriya šar Miṣri ŠEŠ-ia q[ibima]* *umma Burraburiya šar Kara[dun]ijsa* ŠEŠ-ka-ma EA 8:2 and 4, cf. the letters EA 1, 3, 6 and 7, etc., note *ana šarri Miṣri ŠEŠ-ia umma šar Alašija ŠEŠ-ka* EA 33:1f., also *umma šar Alašija ana šarri Miṣri ŠEŠ-ia-ma* EA 34:2, also EA 41:3 (let. of Suppiluliuma to the king of Egypt); *ana šarrāni ša Kinahhi ardāni ŠEŠ-ia* to the kings of Canaan, the servants of my brother (referring to the king of Egypt, see line 4) EA 30:2; *ana RN šar Miṣri ŠEŠ-ia ḥatāniya ša arammuš u ša ira'amanni qibima umma RN<sub>2</sub> ... ŠEŠ-ka emuka u ša ira'amukama* EA 21:2 and 6, and

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passim in the letters of Tušratta; *ana* PN ŠEŠ-ia umma *Aziri* ŠEŠ-ka-ma (let. to a high Egyptian official) EA 166:1f.; ŠEŠ-*hi* *atta* (introducing a new section) EA 38:13 and 35:19, cf. Šanītu *a-ḥi* EA 35:23, 27 and 43; *tuppi* RN šar Elamti *ana* RN<sub>2</sub> šar Aššur lu šulmu *ana* ŠEŠ-ia ABL 879:3; *tuppi* ša Aššur-bāni-apli MAN LUGAL KUR <sup>d</sup>Aššur<sup>ki</sup> *ana* RN MAN Elamti ŠEŠ-šu letter of King Assurbanipal, king of Assyria, to his brother RN, king of Elam ABL 1151:3 (NB), cf. *tuppi* Aššur-ah-iddina MAN KUR Aššur<sup>ki</sup> *ana* RN LUGAL Elamti<sup>ki</sup> ŠE[š-ia] ABL 918:2 (NA); *ana* šarri ŠEŠ-ia *tuppi* Šamaš-šum-ukīn ABL 426:1 and 1385:1.

**2'** in official and private letters — **a'** in OA: *awīlum a-ḥu-kā ša kīnātimma* the principal is truly your brother TCL 19 6:9; *šumma a-ḥi attama kīnātimma athūāni* if you are my brother, (if) we are indeed in a brotherly relationship BIN 6 16:6; *a-ḥi atta lla tubāšanni* you are my brother, do not put me to shame TCL 20 100:19; *atta la tīdē kīma a-ḥu-ni lamnuni* do you not know that our brother is wicked? TCL 14 40:29; *a-ḥi atta anāku a-ḥu-kā ula ša awātīm anāku* I am your brother and you are mine, I am not a man of (many) words CCT 3 27b:13f.; *kīma ša a-ḥa-am ina kārim la išū* as if I had no brother in the *kārum* BIN 4 25:37; *mamman ina barīni a-ḥi-ni awīlum la damqum* one among us brothers is not behaving well CCT 3 15:11; *i(na) kārim nubāška u atta ana la a-ḥi-ni tatu'ar* we shall put you to shame in the *kārum* (if you do not pay) and you will not be our brother any more (lit. become our non-brother) TCL 19 1:34; *a-ḥi-kā u ib-ri-kā ša kīma kuāti la tadaggal ša kaspam ištanakkū-nini* do you not have brothers and colleagues who are your proxies who can deposit silver for me? TCL 14 41:35, for other refs. to *aḥu* parallel to *ibru*, see *ibru* usage a-1', also *allānukka a-ḥa-am u ibram ula išu* BIN 6 24:4; *a-ḥi atta allānukka am-mannim taklāku* TCL 19 20:44; *a-ḥi atta ammannim šanīm ammakam taklāku* TCL 14 15:21; *a-ḥu-ú-a bēlūa att[unu]* TCL 4 54:4, cf. Kienast ATHE 60:6, *a-ḥi atta bēlī atta* TCL 14 12:21, *a-ḥi atta mer'i atta* Böhl Leiden Coll. 2 41 No. 1205:4, *a-ḥi atta <sup>d</sup>Šamši atta* BIN 6

**aḥu A 2a**

256:7; note (on case of a letter) *ana* PN *kunuk* PN<sub>2</sub> *a-ḥi-šu* CCT 4 45b case 3.

**b'** in OB: *qaqqadī kubbitma ina birīt a-ah-hi-ia qaqqadī la iqallil* do me honor so that I be not despised in the eyes of (lit. between) my peers CT 2 48:25; *ina puhur ab-ḥi-[ia] šumi bit abi la azakkaru* (you have treated me so) that I cannot mention the name of the family among my peers TCL 1 18:10; *kīma a-ḥa-am u qerbam la išū epšēku* I am treated like one who has neither a colleague nor a relative TCL 17 21:31; *mahar ah-ḥi-ia aškunma umma šunuma damiq* I placed (the tablet) before my colleagues and they said, “It is good” Sumer 14 62 No. 36:6 (Harmal); *šumma a-ḥu-ia mimma udabbibu tēmšunu šupram* if my colleagues have been complaining, write me their opinion TCL 17 50:18; *kīma a-wi-li-e ah-ḥi-šu kīma* PN PN<sub>2</sub> PN<sub>3</sub> u PN<sub>4</sub> *eqlam apulšu* assign a field to him exactly as to his honorable partners PN, PN<sub>2</sub>, PN<sub>3</sub> and PN<sub>4</sub> TCL 7 53:9, cf. *kīma a-wi-li-e ab-ḥi-[šu] šukūssu apulšu* ibid. 71:6, note *a-ḥu-šu ālik [išiš]u* ibid. 8; write *ana a-wi-li-e dajānī ah-ḥi-ka ša awātīja išmū* to the honorable judges, your colleagues, who heard my case PBS 7 106:31; *kīma ah-ḥi-ka-ma MÁ.NI.DUB la takalla* as your colleagues (do), do not keep the cargo boat back VAS 16 83:7; *aššum hubtim ša a-ah-ḥi-ia* (see *hubtu* ming. 1a) TCL 17 53:7; referring to the addressee: *a-ḥi atta kīma rabūtika warkatam purus* dear brother, be so kind as to take care of the matter VAS 7 201:13, cf. *a-ḥi atta* ibid. 22, TCL 18 85:19(!), also *a-ḥi* (as vocative) PBS 7 53:6 and 7, *siḥram a-ḥi turdam* my brother, send me the youngster VAS 16 28:14; *a-ḥi atta kīma rabūtika ... šūbilam* VAS 7 200:21, note *ana mahar a-ḥi-ia kāta* ibid. 19, *a-ḥi kāta liballiṭuka* VAS 7 196:5; *ul tīdī kīma ullānukka a-ḥa-am la išū* don't you know that I have no brother but you? TCL 17 55:5; *šumma ina kittim a-ḥi atta* TCL 1 13:5, and passim, note *šumma a-ḥi ina kīnātim [atta]* CT 33 23:14, *šumma a-ḥu-ú-a [attunu]* PBS 7 20:17; in letter headings: *ana* PN *qibima umma* PN<sub>2</sub> *a-ḥu-ka-ma* TCL 17 18:4, also PBS 7 11:4 and 56:4, VAS 16 63:3 and 72:4, and passim, *umma* PN u PN<sub>2</sub> *ah-ḥu-ka-a-ma* YOS 2 1:4, note *ana*

**aḥu A 2a**

PN *a-bi-ia qibīma umma PN<sub>2</sub>-ma a-ḥu-ka*  
 CT 29 38:3, *a-na a-ḥi-ia ... qibīma umma*  
 PN *a-ḥu-k[a-ma]* PBS 7 71:1 and 3.

c' in Mari: these five men have left their work gang and have come to me *u annānum aḥ-ḥu-šu-nu še-em u eqlam paqdu* and here their tribesmen have been assigned barley and field(s) ARM 4 1:18, cf. ibid. 27, cf. *aḥ-ḥu-šu mādūtumma ša ana Mari nashu* tribesmen of his who were deported to Mari are numerous ARM 5 73 r. 12'; *tubbabšunūtima a-ḥu-šu-nu LÚ.MEŠ Ra-ab-ba-WA ... išemmūma imarrassunūšimma* if you clear them (the DUMU.MEŠ-jamin tribe), their tribesmen, the GN people, will hear of it and it will be hard on them ARM 1 6:9; *isimmānam* (wr. zl. MUNU<sub>x</sub>) *qātāt LÚ.MEŠ Hanî aḥ-ḥi-šu-nu lim-tahharu* let them (the Hana people I sent to you) receive the provisions that are the share of their fellow Hana men ARM 1 134:16, and passim in Mari.

d' in peripheral texts: ŠEŠ *atta u narām ina ašrimma jānuma* you are (my) brother and there is no other friend in (your) place Hrozny Ta'annek No. 2:3, see Albright, BASOR 94 20; [ana] *mullē ša dēki ŠEŠ.MEŠ-šú ileqqū* his fellows will accept (x silver) as compensation for the murdered man KBo 1 10 r. 18 (let.); should they kill a merchant of the king of Ugarit in Carchemish and arrest his murderers, then the inhabitants of Carchemish *unūtešunu gabba kī ša ŠEŠ.MEŠ-šu-nu iqabbūni akanna ušallamuni* will replace all his merchandise according to what their fellow (merchants) indicate MRS 9 155 RS 17.146:10, also ibid. 158 RS 18.115:9 (both treaties), cf. also ŠEŠ-ia *tamkāra ša šar* GN *tadūkâ* ibid. 171 RS 17.42:3, also ibid. 5.

e' in NA: *lu PAP.MEŠ-ku-nu lu bēl ṭābātē-kunu [nišē] māti gabbu* either your fellows or your friends, all the people of the country ABL 1239 r. 22; *ina gabbi a-ḥi-ia asseme adi ešrišu* I have heard (it) ten times (already) from all my colleagues ABL 358 r. 29; *ṭuppi PN ana PN<sub>2</sub> PAP-u-a šulmu ajāši lu šulmu ana PAP-u-a* TCL 9 68:2f.

f' in NB: *ultu rēš adi qīt ŠEŠ.ME aḥāmeš nīni kī naqutti ana ŠEŠ.ME-a altapra agā lu*

**aḥu A 2b**

*ṭābtu ša ŠEŠ.ME-e-a ippušunu* we are brothers in every respect, out of worry I am writing to my brothers, this is a favor my brothers can do for me CT 22 155:17ff., cf. PN *ša akannakunu ŠEŠ-ú-a šú* PN who is there with you is my brother ibid. 9; *ana muḥhi ŠEŠ-ia rahsāk* I trust my brother YOS 3 180:10; *libbi ša ŠEŠ-ia lu ṭābšu* my brother's heart should be at ease YOS 3 109:23; PN *šulum ša* PN<sub>2</sub> ŠEŠ-šú *iša'äl* PN sends greetings to his brother PN<sub>2</sub> UCP 9 p. 57 No. 2:2, also (in each instance, at the beginning of the letters) ibid. p. 76 No 95:2, YOS 7 120:2, YOS 3 181:3, TuM 2-3 260:10, cf. ABL 1439 r. 9, also *tēme u šulum ša ŠEŠ-ia lušmu* let me have news about the health of my brother YOS 3 193:32; *ṭuppi* PN LÚ.É.GAL *ana* LÚ.É.BAR *Sippar ŠEŠ-ia* CT 22 150:3, cf. *ṭuppi* PN *ana LÚ qīpi ŠEŠ-ia* YOS 3 90:2, cf. ibid. 69:2, 79:2, BIN 1 14:4, *ṭuppi* PN *ana LÚ.ŠA.TAM u PN<sub>2</sub> ŠEŠ.MEŠ-e-a* YOS 3 89:4, cf. ibid. 72:6, 96:5, and passim in the introduction to letters; *ṭuppi* PN PN<sub>2</sub> PN<sub>3</sub> PN<sub>4</sub> *u LÚ Urukaja ana* PN<sub>5</sub> PN<sub>6</sub> PN, *u LÚ Urukaja ... ŠEŠ.ME-šu-nu* ABL 815:5, cf. TA *libbi LÚ.DIN.TIR<sup>ki</sup>.[MEŠ.a-a]* ŠEŠ.MEŠ-ku-nu ABL 571:5, *atta u AN.ŠÁR<sup>ki</sup>.MEŠ ŠEŠ.MEŠ-ka* ABL 290 r. 15.

b) in legal contexts: *šumma ina athī ištēn zittašu ana kaspim inaddin u a-ḥu-šu šāmam hašeḥ* if one among the co-partners wants to sell his share and his partner wants to buy (it) Goetze LE § 38 B iii 8; PN *u PN<sub>2</sub> aḥ-ḥu-ú ina ṭubātišunu ... makkūram ... izūzu* PN and PN<sub>2</sub>, being co-partners, have amicably divided (their) possessions MDP 23 169:1, cf. *ina mimma ăli u sēri ša* PN *išu* PN *u PN<sub>2</sub> aḥ-ḥu-ú* PN and PN<sub>2</sub> are co-partners in whatever PN owns in the city and abroad MDP 24 365:17; *awilum ana awilim ul a-ḥi atta iqabbūma* the one (partner) who says to the other, "You are not my partner (any more," pays ten minas of silver) MDP 28 425:23; LÚ GN *aḥ-ḥi.MEŠ* (after a list of persons with different patronyms) MDP 23 181:10; 4 ŠEŠ.MEŠ *annāti ša* GN (after an enumeration of four persons with different patronyms) JEN 651:12, cf. (in parallel context) 3 LÚ.MEŠ *aḥ-ḥu-ú annātu* JEN 406:4, cf. JEN 580:15 and 17, 467:13, 30 and 32, and

## ahū A 2c

passim in Nuzi, also 8 ŠEŠ.MEŠ-šu ša GN RA 23 156 No. 53:5, and passim in this text; note 18 LÚ.MEŠ šukituhlu itti unutišunu itti ŠEŠ.MEŠ-šu-nu 18 . . . -men with their weapons(?) and with their assistants RA 36 194:40, also 8 LÚ.MEŠ rākib narkabti ša qāt PN 3 LÚ.KI.MIN 10 ŠEŠ.MEŠ ša qāt PN<sub>2</sub> HSS 15 27:3 (= RA 36 193), cf. PN ina āl ilki ašimmi u ŠEŠ.MEŠ-šu ana narkabati ašbumi PN is said to be in the village where he does *ilku*-duty and his comrades are said to do service with the chariots JEN 498:6 (let.); three persons, sons of PN ana pan PN<sub>2</sub> u PN<sub>3</sub> mārē ša PN<sub>4</sub> illikunimma kām iqbi umma ŠEŠ.MEŠ-ku-nu anini went to PN<sub>2</sub> and PN<sub>3</sub>, the sons of PN<sub>4</sub>, and said, “We are your brothers” TCL 12 14:3 (NB), see Petschow Pfandrecht p. 41 n. 94; PN a-hi a-hu-ú-tu a-hi ŠE.NUMUN.MEŠ PN is a member of the brotherhood, a member of (the collective of tenants of) the fields Strassmaier, Actes du 8<sup>e</sup> Congrès International No. 23:5 (NB).

c) in lit.: *rubū ikabbitma abbūt a-hi la šati ippeš* the prince will increase in importance and intercede for those who are not his brothers RA 44 16 VAT 602:1 (OB ext.), cf. LÚ abbūt ŠEŠ.MEŠ la šuātu ippeš CT 40 10 ii 48, dupl. KAR 212 i 11 (*igqur īpuš*), also *rubū GAL.MEŠ ŠEŠ.MEŠ-šu la šuātu qāssu ikaššad* CT 31 23 Rm. 482:5, restored from KAR 423 ii 16 (SB ext.); *amēlu šu ina ŠEŠ.ME u kinattišu ašaredūtam illak* he (the homosexual) will become the leader among his fellows and colleagues CT 39 44:13 (SB Alu); he constantly curses his master *ana DUMU be-lí-šu a-hi-mi iqabbi* addresses the son of his master with “my brother” KBo 1 12 r.(!) 10, see Ebeling, Or. NS 23 214; *la tadukkanni a-hu-a-a* do not kill me, dear brother EA 357:80 (Nergal and Ereškigal); *a-hi ēdu la taħabbilanni* do not take my only brother away from me CT 15 47:55, cf. *ikkil a-hi-šá tašme* ibid. 53 (SB Descent of Ištar); *šīma puššihi a-ha-ki* go out and appease your brother CT 15 3 i 12, cf. *ša ana a-hi-i-ki waldu* ibid. 6 vii 6 (OB lit.), and passim in this text; *giššamaru iš mašrē a-hi agr[u]* dearest colleague, richly bearing date palm! Lambert BWL 74:56; *ittašbu ŠEŠ.MEŠ kilallan* the two friends (Gilgāmeš and Enkidu) sat down Gilg. VI 156, cf. *ana a-hi-*

## ahū A 3a

[šu] Gilg. XII 81, see AfO 10 363; *gana lēpuš pija ŠEŠ.MEŠ-ia up[ahhar]* see, I will give the signal and call together my fellow (dogs) Lambert BWL 196:10, cf. your own mother is Fire, your own [father is . . .] ŠEŠ.MEŠ-ka nablu your fellow dogs are flames ibid. 20 (fable); *ina ili ŠEŠ.MEŠ-ka šūturat amatka* your command is outstanding among (all) your fellow gods KAR 246:9, see Laessoe Bit Rimki 57:60, and passim in similar phrases, note: *garrād ili ŠEŠ.MEŠ-šu* the hero among his fellow gods Craig ABRT 1 5:3, *itti ili ŠEŠ.MEŠ-ka nadiat kussāka* your seat is placed among your fellow gods Küchler Beitr. pl. 4 iii 63, *ašared a-ah-hi-i-ka* CT 15 4 ii 3 (OB), [*ina*] *birit ili ŠEŠ.MEŠ-ka māhira e tarši* CT 15 40 iii 12 (Zu), *Girra . . . ezzu ŠEŠ.MEŠ-šu* Maqlu II 105, *talim Enunakkī i-li ah-hi-i-[š]u* JRAS Cent. Supp. pl. 6 i 8 (OB), etc.; *ilū AD.MEŠ-šu ŠEŠ.MEŠ-šu* CT 15 44:5 and 13 (cultic comm.), cf. ŠEŠ-ka ša *ina šikari ulabbaku* LKA 72 r. 8, see Ebeling, TuL 47; *linnаднамма ištēn a-hu-šu-nu* one of them (the guilty gods) should be handed over to me En. el. VI 13; *DINGIR.MEŠ ù ah-hi* DINGIR.MEŠ ša LÚ.SA.GAZ KBo 1 2 r. 27.

3. *ahu aha, ahu ana ahi*, etc. one another — a) referring to persons — 1' in legal context: *awātišunu nugammirma* PN u PN<sub>2</sub> *a-hu-um ana a-hi-im . . . la itu'ar* we settled their case, PN and PN<sub>2</sub> will not reopen the litigation, one against the other BIN 6 217:5, cf. OIP 27 49b:21f., and passim in OA, also (three persons) *a-hu-um ana a-hi-e la ituwar* TCL 14 73:5f.; *lu a-hu-um ana a-h[i-im] maškattam ušebil* whether one (partner) has sent a deposit to the other Kienast ATHE 24:21, cf. ibid. 23 and 28; *šibtam kīma a-hu-um ana [a-h]i-im iddunu laddin* I will pay the interest customary between partners KTS 12:32; *a-hu-um balum a-hi-im ina bābtia kaspam la imahhar* none (of the three persons) should receive silver from my business assets without the other(s) CCT 4 6a:6f.; *gamram u taššiātim a-ha-am ana a-hi-im la takabbas* you must not charge expenditures and transportation costs for any of the two parties BIN 4 51:14 (all OA); *a-hu-um a-ha-am la ibaqqaru* one will not raise

**aḥu A 3a**

claims against the other YOS 8 99:19f., also, wr. *a-ḥu-um a-ḥu* Holma Zehn altbabylonische Tontafeln 1:20f., šeš šeš.ra inim n.u.gá.gá. [a] TCL 10 55 r. 11, *a-ḥu-um ana baq[ri] a-ḥi-im izzaz* YOS 8 99:16f., ŠEŠ *ana* ŠEŠ *la iraggamu* TCL 10 200:25, and passim in OB; *a-ḥu-um a-ḥa-am ... la igerrû* (see *gerû* mng. 1b-2') Jean Tell Sifr 37:19; *a-ḥu-um eli a-ḥi-im mimma ul išu* none has a claim upon the other Boyer Contribution 135:11, also PBS 8/1 81:17, MDP 24 334:8; *mithāriš a-ḥu k[ima] a-ḥi tamkāri ippalu* they will be equally responsible (for their debt) to the merchants, one like the other Grant Smith Coll. 253:19, cf. *iniātišu a-ḥu-um kīma a-ḥi-im ileqqi* (see *inītu* A mng. 2b) Cros Tello 195:11 (all OB).

**2'** in letters and lit.: *miššum a-ḥu-um ša a-ḥi-im la išammēma* why is it that one does not listen to the other? TCL 20 112:15f. (OA); *iššaluma a-ḥu-um ana a-ḥi-im tēmšu ú-te(text -še)-er-ma ... kišam iqbu* (the judges) were asked and each consulted the other(s), and they said CT 29 42:9 (OB let.); if he does not release the barley *anākū u šu niššabatma murus libbim a-ḥu-um ana a-ḥi-im irašši* should he and I quarrel? there will be bad feelings between us (lit. one to the other) Sumer 14 38 No. 16:10' (OB Harmal); *kīma muštapši a-ḥu-um ana a-ḥi-im šibqi išteni'i* just as the wrestlers seek to trick each other ARM 1 5:9; *ul immar a-ḥu a-ḥa-šu* one person cannot see the other Gilg. XI 111, cf. *a-ḥu-um a-ḥa-am immarma* ARM 6 30:31, also ARM 5 3:11; *innišqu a-ḥu u a-ḥi* they (the gods) kissed each other En. el. III 132; *atta u nakirka a-ḥu ina pani a-ḥi-im udappar* you and your enemy will withdraw from each other YOS 10 47:81, cf. *a-ḥu-um a-ḥa-am ušamqat* YOS 10 50:8 (OB ext.); *mūtānu dannūtum ibbaššūma a-ḥu-um ana bit a-ḥi-im ul irrub* there will be a severe pestilence and brother will not enter the house of brother YOS 10 56 iii 4f. (OB Izbu), cf. [*sa-l]i-i[m]*] *kinātim iššakkanma a-ḥu-um ana bit a-ḥi-im irrub* YOS 10 25:14 (OB ext.); there will be a famine *a-ḥu šir a-ḥi ikkal* brother will eat the flesh of brother YOS 10 45:51, also ibid. 29 (OB ext.), also ŠEŠ UZU ŠEŠ *ikkal* CT 39 20:132 (SB Alu), ŠEŠ ŠEŠ-šū *ikkal* CT 13 49 ii 9 (SB prophecies); *iššitum*

**aḥu A 4b**

*a-ḥu-um a-ḥa-šu idāk* civil disorders — brother will kill brother RA 27 149:30 (OB ext.), cf. CT 20 7:29, ABL 679:10 (astrol.), etc.

**b)** referring to animals or inanimate objects: *pagdātim ana la pagdātim* Ú.TÚL EZEN.DA Ù LÚ.KA.PÁR(!) *a-ḥu-um ana a-ḥi-im(!) ana la nadānim* (PN guarantees) that the chief shepherd, the shepherd, and the shepherd boy will not exchange among themselves the (sheep) entrusted (to them) for those not entrusted YOS 8 106:6, also ibid. 60:6, 61:6, 92:6, Riftin 59:6 (all OB); if there are two "gates of the palace" and *a-ḥu-um a-ḥa-am idris* one presses the other YOS 10 24:7, also YOS 10 26:17(!), cf. *a-ḥu-um ana libbi a-ḥi-im pališ* one has bored a hole into the other YOS 10 24:6 and 26:16 (both OB ext.); if the ribs are divided in two and ŠEŠ DIR ŠEŠ *imqut* one has fallen on the other CT 31 17 r.(!) 17, cf. ibid. 37 r. 1, also ŠEŠ *ana* IGI ŠEŠ ZI.MEŠ-ma one is higher than the other CT 20 31:39, ŠEŠ *ana* ŠEŠ *kuri* one is shorter than the other CT 20 4:4f. (all SB ext.); if the newborn child 2 SAG. MEŠ-šū ŠEŠ *ana* IGI ŠEŠ has two heads one facing the other CT 27 2 r.(!) 22, also *šumma izbu šināma* ŠEŠ UGU ŠEŠ *rakbu* CT 27 25:24f. (both SB Izbu); if the newborn animals *a-ḥu a-ḥa ikulu* (wr. KÚ) CT 28 40 K.6286 r. 16 (SB Alu); if eagles *a-ḥu a-ḥi issūma* call each other CT 39 25 Sm. 1376:9; if ants ŠEŠ ŠEŠ-šū *idāk* kill each other KAR 376:18, cf. *a-ḥu a-ḥa idāk* KAR 377:37, ŠEŠ ŠEŠ *idukku* ibid. 10, also KAR 376:40 (all SB Alu); *ištissu* (for *ištissu*) *umma ištissu kussa a-ḥu mala a-ḥi irtanašši* (if) he now gets feverish, now gets chills, in equal measure Labat TDP 156:5.

**4.** *aḥu rabū* (also *rabi aḥi*) (title of a functionary of the palace or temple) — **a)** in lex. and bil.: see Proto-Diri 103a, 104d, Lu IV 76, A I/6:13, Erimhuš V 33, in lex. section; n.u.èš PAP.šeš ù šu.gi.na.še : *ni-šak-ku a-ḥu rabu-ú u šu-gi-na-ku* AJSL 35 136 K.2856 i 5f.

**b)** in OAkk. and OB texts: Sargon of Agade PAP.šeš AN AfO 20 41 vii 47, cf. ibid. 34 i-ii 7, (Maništušu) [PAP].šeš [a.n] CT 32 1 i 7; PN PAP.šeš RSO 32 89f. viii 10 and r. iii 11, BIN 8 131:32, also 1 DUMU.SAL PAP.

**aḥu A 4c**

šeš BIN 8 143:4; Nergal en.gal... dumu PAP.šeš.kur.gal.la Nergal, great lord, who belongs to (the gods of) PAP.šeš-rank of the Great Mountain (i.e., Enlil) RA 9 122 i 4 (Kudur-Mabuk); Ninurta PAP.šeš.an.na BE 29 1 ii 34, PAP.šeš.a.a.na STVC 35 r. 29, see Falkenstein Götterlieder 108:72f., cf. (Ninurta) en PAP.šeš TCL 15 7 r. 8; PAP.šeš.e.ne OECT 1 pl. 45 iv 17; for ŠEŠ.GAL see šešgallu.

c) in NB: PN ŠEŠ GAL-ú (replacing šešgallu) OECT 1 pl. 20 W.-B. 10:3.

The reading pa<sub>x</sub>.šiš of PAP.šeš and the assumption that Akk. pašišu is to be considered a loan from a Sum. pašiš (cf. Poebel, OLZ 1915 134 and n. 4, also MAD 3 219) have not been accepted here, see mng. 4.

For Bab. 7 pl. 4 r. ii 5 cited AHw. s.v. aḥu I, see Izi E 225 sub aḥū; for VAS 13 70 r. 10, see aja s. discussion section; for LÚ.MEŠ a-ḥa-ni ARM 5 28:9 and 11, see aḥānu A.

Koschaker, ZA 41 33ff.

**aḥu B** s.; 1. (human) arm, 2. side (of a human), flank (of an animal), wing (of an army), 3. bank (of a canal, river), shore (of the sea), side, edge (of localities and objects), 4. sleeve or armhole flap, 5. half, half share, first half, 6. arm or handle of an instrument; from OB, MA on; pl. aḥātu in mng. 4; wr. syll. and Á (UZU.Á<sup>II</sup> ABL 1088 r. 2, NA), ZAG and GÚ; cf. aḥa aḥa, aḥamma, aḥannā, aḥānu adv. and s., aḥātu B, aḥē, aḥennā, aḥia, ahiš, aḥītam, aḥītu, aḥullā, aḥum, aḥunē, aḥunēš.

a Á = a-ḥu-um MSL 2 139 C ii 8 (Proto-Ea); [a] Á = i-du, [a]-ḥu S<sup>b</sup> II 31f.; a Á = [i-du, a-ḥu] Ea VI i 1f.; á, da, gú, zag = a-ḥu Nabnitu E 63ff.; [da] = i-du, a-ḥu = (Hitt.) [pal-tal]-[na-aš] arm Izi Bogh. A 258f.; gu-u GÚ = a-ḥu šá LÚ, MIN šá fD A VIII/1:61f.; gú = a-ḥu = (Hitt.) pal-ta-na-aš Izi Bogh. A 88; giš.gú, gú.id.da, [...].du, zag.giš = a-ah fD Nabnitu E 69ff.; gú.im.šu.rin.na = a-a[ḥ] ti-nu-ri], gú.KI.NE : a-a[ḥ] [...] Kagal I 368f., gú.KI.NE.ra = a-ah k[ti-nu-ni] ibid. 370, gú.id.da = a-ah na-ri ibid. 371, gú.id.da.min. a.bi = a-ah ki-la-ti ibid. 372; [za-ag] ZAG = [a]-ḥu (followed by imittu) A VIII/4:21; za-ag ZAG = i-du, a-ḥ[u] Idu I 150f.; [za-ag] ZAG = a-ḥu S<sup>a</sup> Voc. AE 12'; [gi-eš] [giš] = i-du, [a-ḥu], rit-tum, [qa-tum] A IV/3:251ff.; i-mi IM = a-ḥu Idu II 342; ku-ušú = a-ḥu Antagal G 218.

**aḥu B 1a**

gú.šub.ba, [gú.šub.ba.G+A]A, IM.šub.ba, IM.šub.ba.AG+A = a-ḥu na-du-ú to be negligent Nabnitu E 72ff., cf. gú.šub.ba = a-ḥu na-tu-ú = (Hitt.) pal-ta-nu-uš ku-e-da-ni lax arm Izi Bogh. A 107; [nam].dub.sar.ru [gú].zu na. an.šub.ba = ana tup-šar-ru-ti ah-ka la[ta-nam-dil] do not neglect the scribal art 5R 16 i 4f. (group voc.); ma-aš-ma-áš [MAŠ.M]AŠ = ni-di a-ḥi A I/6:117; dug.sila.gaz = aḥ qis-e] one-half sila (measure) Hh. X 240a; é.dur<sub>5</sub> Níg.gi.na<sup>ki</sup> = a-dur kit-ti = šá kup-pu-ti ina a-ḥi pi-tu<sub>4</sub>, é.dur<sub>5</sub> Gíd.da<sup>ki</sup> = MIN šid-di = šá ina a-ḥi A.MEŠ dEN.LÍL Hg. B V iv 17f.

giš.á.erín, giš.níGí.á.lá.erín = a-ḥu giš-rin-ni Hh. VI 118f.; giš.níg.á.lá, á.giš.erín.na = a-ḥu ša zi-ba-ni-ti Nabnitu E 67f.; giš.á.apin = a-ḥu Hh. V 140; giš.sa.lá.AG+A = a-ḥu ša še-e-ti Nabnitu E 75; giš.sa.mušen.dù = a-ḥu = še-e-tu<sub>4</sub> šá LÚ.MUŠEN.DÙ Hg. B II 27 in MSL 6 78, cf. giš.sa.mušen.dù = a-ḥu, muterru Hh. VI 187f.; [mu-r]u-u[b] SAL.LAGAB = bir-tu<sub>4</sub> a-ḥi Diri IV 185, cf. [uzu.murub] = bir-ti a-ḥi Hh. XV 24c; uzu.dal.lu.[x] = [...] = bir-ta-hi Hg. B IV 4; mud. ku-ušú = up-pi a-ḥu Antagal G 219.

Me.ir.si gú íd Buranun.na.ta : ina Gi-ir-si-e ša a-ah Pu-ra[t-ti] TCL 6 54:29f. and dupls., see ZA 40 81f.; ur.sag(var. adds. e) gu<sub>4</sub>.gin<sub>x</sub>(GIM) zag.ga á bí.íb.uš : garrádu kima lé a-ḥi lu um-mi-id-su the hero, on whom I lean as (upon) a bull Lugale I 32; [...] gú.ám.ša<sub>6</sub>.ga na.an.šub.bi.en : bélū ana mātika d'āššur a-ah siq<sub>5</sub>-ti [la tanaddi] KAR 128:37, cf. á.bi : aḥ-šú SBH p. 126 No. 79:11f.; zag.še im.gam.gam : a-ḥa-a-šu ku-us-[a-a] PBS 1/2 122:23f.; for other bil. refs., see mngs. 1a and 3b.

ił-su = i-du, a-[ḥu] Malku VIII 170f.; mu-tir-tu<sub>4</sub>, a-ḥu = SA (= šetu) šá MUŠEN CT 18 9 K.4233+ ii 20f.; mu-kil ši-ip-ri, e-du-uk, na-as-pu, pa-a-ḥu, pa-a-ru, pu-us-mu = É a-ḥi Malku VI 129ff., also An VII 213ff.

[ina] GÚ.šú GAR.MEŠ // ina a-ḥi-šú GAR.MEŠ CT 28 36:26 (SB Izbu).

1. (human) arm — a) in gen.: [s]alamki ina a-ḥi-ni i niqqur let us tattoo your likeness on our arms LIH 48:20 (OB let.); the judges inspected PN's wounds a-ah-šu u kinšišu ina haṭṭimma mahiṣ on his arm and on his shins he had bruises made by a stick HSS 9 10:10 (Nuzi); haṭṭu ina pan a-ḥi-šú parrakat Á-šú ina siqiānišu šaknat the scepter is placed across his arms, (and) his (one) arm is placed in his lap ABL 1051 r. 3 and 5 (NA); a-ḥu u GÌR<sup>II</sup> si parra iltakanšu he put bronze fetters on his arms and legs ABL 460 r. 6 (NA), cf. a-ḥi GÌR.MEŠ ABL 1232:8 (NA);

**aḥu B 1a**

*a-hi-ia še-pi-ia lāmuqaja* my arms and legs are without strength ABL 348:6 (NA); *kīma iššūri ... abāršuma ak-sa-a Á.MEŠ-šú* I caught him like a bird and bound his arms Borger Esarh. 58 v 13; *a-hi-ia išpuku birkija urammū* KAR 32:44, cf. *a-hi-iá ú-ši-lu* (var. *uz-zí-ru*, see *eserū* B mng. 4) KAR 80 r. 28, var. from RA 26 41:2, cf. [...] = [šapāku ša?] *a-hi* Nabnitu K 73; *Á.MEŠ.MU iksū birkija iksū šepēja ālikāti ukassū* they have paralyzed my arms, my knees, my nimble feet AfO 18 290:18, cf. [*līt a-hi-MU išpuku birkija iksū*] Maqlu I 101, also [u]kassi *a-hi-ia* BMS 13 r. 23, *ašbat ÁII-ki muttabbilāti aktasi idīki ana arkiki* I seized your (the sorceress') gesticulating arms, I bound your hands behind you Maqlu III 98, cf. also *Á.MEŠ-a-a* (in an enumeration between *kišādu* and *ubānu*) Maqlu VI 4; *šaddiha a-ha-a-a* (var. *ÁII.ME-a-a*) ... *ittahza* my arms, once active, have become paralyzed Lambert BWL 34:76 (Ludlul I); [šu nu.un].zi.zi á nu.un.gi<sub>4</sub>.gi<sub>4</sub> : [qāssu] *ul inašši a-hi-šu ul u[tār]* he cannot lift his hand or turn his arm CT 17 31:23f., cf. gú.sa.a x gú.sa [...] : *a-hi da-da-nu* ibid. 12:1f.; *a-ha-šu irmā* his arms became weak Gilg. II iv 11, cf. *a-ha-a-a irmáma* Gilg. Y. ii 42, cf. also *kīma a-hi-ia étanha* ABL 435 r. 6, cited *emūgu* mng. 1a-1'; *irrišu lu ālula ina a-hi-ki* would that I could hang its (the bull of heaven's) entrails on your arms Gilg. VI 164; LÚ.NAR ÁII-šú *išahhaṭ* the singer bares his arms BBR No. 60:21; *Bēl ÁII-šú ina muhhi ÁII-ia issakan mā qāti ina qātika* DN placed his arm on my arm (saying) "My hand is on your hand" ABL 1021:19 (NA); *mannu šū ša ÁII.MEŠ-šú lapanišu ušahhasa* whoever it is who allows him to escape (lit. who turns his arms away from him) ABL 292:24 (NB); *šumma izbu ... Á.NAM.LÚ.U.X.LU šaknat* if a newborn lamb has a human arm CT 27 32 K.3865:8 (SB Izbu), cf. *a-hi la i-šu* KUB 4 69:1; *šumma a-hi-šu kabbara* if his arms are thick Kraus Texte 11c vi 10', cf. *šumma ibaru ina a-hi za[G GAR]* if he has an *ibaru*-mole on the right arm ibid. 37 r. 7, cf. also ibid. 50:19 and 62:15'f.; [šumma zuqa]qipu *a-hi ZAG-šu izqut* if a scorpion stings his right arm CT 38 37:13 and (left arm) 14 (SB Alu);

**aḥu B 1b**

*ušālak a-hi-ki lil[lūta]* I shall send weakness into your (the witch's) arms Maqlu VII 103; *sinništu šuātu ikammisma Á-šá ana arkiša utār* this woman crouches down, puts (lit. turns) her arms behind her KAR 194 i 11, cf. *ÁII-šú ana arkišu GUR-ma* JRAS 1929 282:14; *šumma šerru ištanaddad ÁII-šú turra* if the small child constantly stretches(?), and his arms are turned back Labat TDP 226:84; *šahhā iltabbaš ÁII-šú imahhaṣ* he puts on a *šahhū*-garment, smites his arms LKA 69 r. 10, dupl. 70 r. iv 6; *šalmē ... ina Á-šú-nu ... tašaṭṭar* on the arms of the figurines you write (the message) KAR 298:43, and passim in this text, see Ebeling, AfO 5 218f.; *adi i-wa-sí Á šarri dannatu ina muhija ana nadān mē ana šu-ta-ia* until the mighty arm of the king extends to me to give me water to drink EA 147:64, cf. *aššum Á šarri bēlija dannati* ibid. 54, *ina dunnī ZAG // ha-ab-si* ibid. 12 (let. from Tyre); note (in a context requiring the mng. "hand") *mē ... ša šarru ÁII.MEŠ-šú ... imassūni* water in which the king washes his hands ABL 110 r. 8 (NA), and see *mē qātē*; for *aba nadū*, *nīdi ahi*, see *nadū* and *nīdu*.

**b)** in med. texts: *šumma amēlu ... lu ina a-hi-šu lu ina šepišu damu ussā* if blood comes out of a man's arms or legs Ebeling KMI 55:4; 15 stones *šimmat ša Á 15* for a paralysis of the right arm BE 31 60 ii 28, and passim in such contexts; note: *ÁII.MEŠ-šú šimmatā ukāl* AMT 21,2:5, *Á-šú šimmati irtanašši* KAR 184 r.(!) 34; *šumma Á 15-šú izqussu* if his (the diviner-physician's) right arm stings him (when he is on the way to the patient) Labat TDP 4:31, cf. ibid. 32; [šumma amēlu] ... *ÁII-šú kimšāšu u birkāšu* [...] AMT 31,1:1; *šumma ÁII-šú iktanassā* if his arms always get cold Labat TDP 88:7, *šumma ÁII-šú birkāšu itanannaha* if his arms and knees always get tired ibid. 8, and passim in this text; *šarāhu ša qaqqassu ÁII.MEŠ-šú GIR<sup>II</sup>.MEŠ-šú iššarhūni* ABL 586:12 (NA); *šūsašši ... muruš a-hi a[na a-hi]-šá* CT 15 46:71 (Descent of Ištar), cf. *muruš a-hi-MU ana a-hi-ka* LKU 37:7; [šiptu] *annītu 7-šú ana muhhi Á-šú tamannu* you recite seven times this conjuration over his (sick) arm AMT 88,1:6, also AMT 93,3:14, etc.

**aḥu B 1c**

c) parts of the arm — 1' *birti ahi* bend of the arms or armpit: see Diri IV and Hg. B IV, in lex. section.

2' *kubur ahi* upper arm: ḤAR.MEŠ *ku-bur a-hi* rings for the upper arm ADD 620:3 (= ABL 1452).

3' *uppi ahi* shoulder (arm socket): šumma TA MUD Á-šú *adi qablišu ēm* if he is hot from the shoulder to the hips (and cold from the hips to the feet) Labat TDP 88:14; for other refs., see *uppu*.

2. side (of a human), flank (of an animal), wing (of an army) — a) side of a human: *haṣṣin a-hi-ia* (var. *a-ha-a-a*) *tuklat i-di-ia* ax at my side, trustworthy companion Gilg. VIII r. 4, see JCS 8 93, cf. *haṣṣinumma ... aṣṭaz-kanšu ana a-hi-ia* Gilg. P. i 36; *tilpānu šuātu simat AII-ia* this bow, the pride of my arm Streck Asb. 194 r. 18 (dedication of a bow); *a-ḥu ša šarri bēlija LÚ EN.NAM lizziz* let the provincial governor speak directly to (lit. let him stand at the side of) the king, my lord (in order to inform the king personally of the loyalty of the letter's writer) ABL 846 r. 20 (NB); *šumma ina libbišu Á 15-šú dikšū šaknu* if there are (places on) the right side of his belly (where a) piercing pain (is felt upon probing) Labat TDP 118:22, also (in similar contexts) ibid. 23–33; *šumma amēlu mišitti a-hi mariṣ* if a man suffers from a “stroke” (affecting) his side AMT 79,1:21; *itil ardatu ina a-hi-šá* the young woman sleeps (lying) alone (lit. on her side) CT 15 46 r. 10 (Descent of Ištar).

b) flank of an animal: *šumma a-ḥu-um ša šumēlim sūmum nadi* if there is a red spot on the (sacrificial animal's) left flank YOS 10 52 iii 25, dupl. 51 iii 26, cf. *šumma i-na a-ah Á.ZI* (var. *a-hi imittim*) ... *šūmum nadi* ibid. 52 iii 11, var. from ibid. 51 iii 11; *šumma izbu uznāšu ina a-hi-šú šakna* if a newborn lamb's ears are on his flanks CT 27 34 r. 15, 16 and 17 (SB Izbu); *šumma izbu ina a-hi-šú ša imitti kursinni aḥītu ušqallal* if a newborn lamb has an additional leg dangling from its flank CT 27 47:8 (SB Izbu).

c) wing of an army: *annū a-ḥu zAG* this is the right wing (after a list of soldiers) HSS 15 39 (= RA 36 187:22), and see *imittu* A mng. 3.

**aḥu B 3a**

3. bank (of a canal, river), shore (of the sea), side, edge (of localities and objects) — a) bank (of a canal, river) — 1' in econ. and letters: a garden *a-ah* íD *Nu-uh-ši* JRAS 1934 p. 557:3, *ina a-hi* íD GN TCL 11 149:21, *ina a-ah-hi* íD *Puratti* BE 6/1 23:2 (all OB); *še'um i[na] a-ah nārim la ittabak* the barley must not be piled up on the canal bank TCL 17 9:10 (OB let.), cf. *še'am ... ana a-ah nārim rabītim ušessiam* TCL 17 2:34 (OB let.), cf. ARM 1 6:23, and passim; a field *a-hi nam-ka-ri* Waterman Bus. Doc. 3:2, cf. *a-ah nārim* BIN 7 27:17; *awēlū ša ina a-ah* PA<sub>5</sub> GN *eqlātīm* *ṣabtu* the persons who are holding fields on the GN Canal LIH 71:4; *šumma a-hi* íD *Purattim gulgullātim la umalli* (see *gulgullu* mng. 1a–1') CT 4 1a:11 (all OB); a field *ina a-ah atappi ša PN* JEN 84:5, and passim in Nuzi, note *i[na] a-ah Malāšu* JEN 589:9; *ālāni ša ina šadī // ha-ar-ri u ina a-hi a-ia-ab ibaššū* the towns which are in the mountain region and on the seashore EA 74:20.

2' in hist.: *ina māt Lab'an ina a-ah tāmtim rabītim* AOB 1 24 iv 16 (Šamši-Adad I); *ina a-ah* íD *P[uratti]* RA 11 135:11 (Mari); *minum-mē ālāni ša RN ša ina a-ah Puratti šaknu annūtima likillu u URU-lim šanā ina a-ah [Pu]ratti la isabbat* they may keep all those cities of Mattiwaza which are situated along the bank of the Euphrates, but he must not seize another city on the bank of the Euphrates KBo 1 1 r. 33f.; *še'bultu ša KUR DUMU-Adini a-hi ša Puratte šaknu* a present from GN, situated along the Euphrates KAH 2 84:48 (Adn. II); *naqab Arame āšib a-ah Idiglat Surappi Uknē* all the Arameans living on the Tigris, the Surappi (and) Uknū Rivers Winckler Sar. pl. 40a:19; *ultu a-hi Puratti adi kibri tāmti* from the bank of the Euphrates to the edge of the sea (i.e., the Persian Gulf) OIP 2 74:71 (Senn.); kings *ša a-hi tāmti qabal tāmti u nābāli* from the seashore, the islands, and from inland Streck Asb. 8 i 69; *ša a-hi ul-lu-a-a ša nār marratu* from the far shore of the lagoon VAB 3 89:17 (Dar. I), also, wr. *aḥ-hi* Herzfeld API p. 49 No. 24 (Artaxerxes); see also *ahullā*.

3' in lit.: when the great gods dug you (River) *ina a-hi-ki* (var. *A-ki*) *iškunu dumqa*

**aḥu B 3b**

they put blessings on your banks (and Ea set up his abode in your depth) STC 1 201:2, var. from STT 72:78; *ālī Azupirāni ša ina a-hi Puratti šaknu* my (home) town is GN, which is situated on the bank of the Euphrates CT 13 42 i 4 (Sar. legend); *Ulaj ... ša ... šamhiš nittallaku ina a-hi-ša* Gilg. VIII i 18, see JCS 8 92:12; *ša ina a-hi-ša* GIN.[GIN].MEŠ-ku *ah-šá zu-um-me* may you, who used to frequent its shore, yearn for (i.e., be denied) its shore Gilg. XI 236; *kíma sassati ina a-hi atappi kíma zér uši ina a-hi tám̄ti* like *sassatu*-grass on the edge of a ditch, like *ušú*-seeds on the shore of the sea Maqlu III 178f. and VI 93f.; *ina a-hi būri ša'il ina a-hi nāri ša'il* he has asked standing at the edge of a well, he has asked standing at the bank of a canal Šurpu II 117f.; *ina a-hi íd Šāni bibbu ittanmar* a wild sheep was seen on the bank of the Šāni Canal CT 29 48:20; *āI-šar-pàd-da* <sup>d</sup>U+GUR *šá a-hi* íd Duran DN is (the name of) Nergal along the Turna(t) River KAR 142 r. iii 31; *íd.BI issekkerma ālāni ša a-hi-ša* *ḪUL isabbat* this canal will become clogged up, and evil will befall the cities on its bank CT 39 17:55 (SB Alu), cf. *ina a-hi-šú šubta néhta uššab* TCL 6 6 r. ii 20 (SB ext.), also *ina a-hi*(text-*ah*)-*ša šubtum ú-ša-[ab]* YOS 10 16:10.

**4'** in ext. (referring to a part of the lungs): *Á íd ḥar ša imitti* the bank of the “river” of the right lung KAR 428:41, also ibid. 43, cf. also KAR 434 r. 18; note, wr. *a-ah* íd ḥar ša *imitti* Boissier Choix 71:4, also CT 31 2 K.70+:9'.

**b)** side, edge (of localities and objects): unimproved lot *a(!)-ah ti-tu-rum* beside the causeway CT 4 40a:5 (OB); *ina a-hi uré* at the stable Šurpu II 114, cf. *ina a-hi epinni* at the plow ibid. 116, *ina a-hi elippi* ibid. 119, note *ina a-hi umāme* ibid. 115; *ša a-ah qīšti* at the forest’s edge JEN 525:58; *naré ušepišma ša a-hi ul-li-e ina mihiṛtišu izzazzu* I had stelas made, they stand one facing the other (to indicate the width of the new road) OIP 2 153:21 (Senn.); *ālu šú 2 bēr qaqqar ana a-hu a-ga-a ša Šušan* this city (lies) two double hours (march) this side of Susa ABL 280:12 (NB); *ultu muhhi ša imuruma lú hijālāniya ana a-hi-šú-nu ul-li-i ittenebbû* when they

**aḥu B 4c**

saw (this) and (when) my *hijālu*-troops continued to attack them on the other side (the sheikhs were frightened) ABL 280:22 (NB); *URU GN ša ina a-hi GN<sub>2</sub> šaknu* 1R 34 iv 15 (Šamši-Adad V), cf. *ina a-hu* GN UET 4 32:9 (NB); *2 URU hal-su.MEŠ a-hu a-na a-hi addīma* I threw up two fortifications side by side Winckler Sar. pl. 15 No. 32:3; *ina a-hi-šá ḥarri natbak šadé hudduduma* the gullies of the mountain streams were deeply cut into its (the mountain’s) flanks TCL 3 21 (Sar.); in prepositional use: [á] *kaš<sup>ka</sup>.a.ka tuš<sup>tu</sup>.a. mu.[dè] : a-hi ši-ka-ri ina a-šá-bi-ia* when I am sitting beside the beer (parallel *ina arki tāhazi ina redīja* line 34) SBH p. 106:37f.; *a-hi šalti ina uzuzzija* when I am present where there is fighting (Sum. broken) ibid. 42, cf. *a-hi dīnim ina uzuzzija* ibid. 46.

**4.** sleeve or armhole flap — **a)** in MB: 1 TÚG *hul-la-an a-hi* SIG<sub>5</sub> one fine *hullānu*-wrap with arm covering PBS 2/2 121:37 and 41, also ibid. 128 ii 12, PBS 2/2 135 ii 13, and passim in this text with qualifications of material and weaving, note *ina libbi ša 2 a-hu jānu* ibid. ii 18.

**b)** in MA: TÚG *a-ha-a-te ša sirpi* garments with sleeves made of red wool KAV 105:14, cf. TÚG *a-ha-tu ša sirpi* ibid. 12, cf. also ibid. 24; 1 *hullānu ... a-ha-tu-ša laš[šu]* one *hullānu*-wrap without sleeve covering AfO 19 pl. 6:4.

**c)** in Nuzi: *ištēnūtu sari'am ša a-hi-«ti»-šu ša siparri itti gurpisu* one set: coat (of mail), whose sleeve flaps are (covered with) bronze (armor), together with its helmet HSS 15 7:7 (= RA 36 174); *ištēnūtu sari'am ša IM ša maški ša a-hi-šu [ša UD.K]A.BAR* one set: coat (of mail), whose body part is of leather, whose sleeve flaps are (covered with) bronze (armor) HSS 13 195:18, cf. x small bronze scales *ša a-hi-šu-nu* for their (the coats of mail) sleeve flaps (beside scales *ša IM.MEŠ* line 2) HSS 15 11:5 (= RA 36 176), also ibid. 5:2, 6, 11 and 15, cf. JEN 527:2, 4 and 6; *sari'am ša a-hi-šu-nu dutiwašunu ša siparri* a coat of mail whose sleeves (and) . . . are of bronze HSS 15 3:5, cf. *ša a-hi-šu siparri* ibid. 19, *ša a-hi-šu-nu u ša dutišu tutiwašunu ša siparri* ibid. 13; *ša a-hi-šu ša ta[r-ku-ma]-zi* ibid. 12:34, and cf. ibid. 39:9 and 20.

**aḥu B 4d**

**d)** in NA: TÚG MIN (= *gu-li-nu*) ša ZAG. MEŠ-šú DIR—*gulēnu*-garment with sleeves .... Practical Vocabulary Assur 247; [x *gul*]-IGI<sup>II</sup> ZAG DIR (in a list with many other garments described as ZAG with sleeve) ADD 975 r. 8, cf. *ma-qa-hi* ZAG ADD 974:3, also ADD 956:1 and 958 r. 3, and passim, also ADD 957 and 973 (list of garments), note 2 TÚG *ma-qa-hi bi-te* ZAG ADD 702:1, and see *bīt ahi* Malku VI 129ff., An VII 213ff., in lex. section.

**5.** half, half share, first half — **a)** in ref. to payments: silver *ki-ma-hi* (= *kima ahi*) *aplūtišu* as the half share of his inheritance MDP 24 329:8; *a-hi idīšunu mahir* he has received half of the rent for them (the containers) TuM 2-3 32:6 (NB); she will pay *a-hi kaspi ina rēš šatti u rīyit kaspi ina mišil šatti* half of the silver (for the rent) at the beginning of the year, the balance of the silver in midyear AnOr 8 57:8, and passim in house rentals, also with *a-hi ... a-hi* half... half YOS 7 45:7f., and passim, also *a-hu ... a-hu* VAS 5 32:11f., *a-hi kaspi ina rēš šatti a-hi kaspi ina qī-it inandin* BRM 1 78:7, cf. Cyr. 175:8, etc., exceptionally, wr. *a-hat kaspi* Dar. 330:8, *ina rēš šatti a-hi idī biti mišil* <erasure> *šatti a-hi idī biti* Evetts Ner. 29:8f.; *a-hi šibšu egli* half of the rent for the field VAS 3 158:2, *a-hi ša hušābi* Nbk. 364:7; *itteme kī* MN *iqtatū adī a-hi uttakika ša ina panīja etṭiruka u riħtu ina MN agammaruma etṭiruka* he took the oath: “I shall pay you back, half of your barley which is at my disposal before the month of Ajaru ends, and the balance I shall pay you in full in Tašritu Evetts Ner. 47:8; he will deliver *a-hi uttati u a-hi suluppi* half the barley and half the dates BIN 1 109:6; *mimma mala ina āli u sēri a-hi ina utur* PN *itti* PN<sub>2</sub> *ikkal* TCL 12 40:6, also Moldenke 1 No. 13:5, note *a-hi ina utur* [PN] *u* PN<sub>2</sub> *itti* PN<sub>3</sub> *ikkalu* TCL 13 184:9, also *a-hu ina utur* VAS 4 18:7 and 31:7, *ina utur a-hu* H.A.LA PN *itti* PN<sub>2</sub> *ikkal* Moldenke 1 No. 15:5 (all NB).

**b)** other occs.: *ina a-ah šattim* in the first half of the year TCL 18 88:29 (OB let.); *a-hi ša madakti ana* GN *panišu u a-hi ana akanni panišu* one half of the (enemy) army is on the move against GN, the other half in this

**aḥu B 6e**

direction ABL 616 r. 1 and 3 (NB), cf. *a-hi nukusu u a-hi ša itbuku* CT 22 78:9f. (let.), cf. also UET 4 189:10 and 12; *ina libbi a-hi hanšē* VAS 5 8:1; *mimma mala ina muhhi kaspa a'* 12 MA.NA *ippuš a-hi zitti* PN *ana* PN<sub>2</sub> *inandin* from whatever profit he will make above the amount of these twelve minas of silver, PN will give a half share to PN<sub>2</sub> Dar. 134:6, and passim, see *zittu* mng. 1b-10', 1c-5', 2e; *naphar annitu a-hi* H.A.LA ša PN UET 4 52:21 and 42, cf. *a-hi ma-la* H.A.LA-ti-šu-nu ibid. 41:9 and 42:11; note *a-ha zitti* Nbk. 261:6; *a-hu zitti šarri* BBSt. No. 36 v 7 and 35; see also *diku* s. mng. 1; obscure: *ana a-hi* SAG.DU *kutimmē* TCL 13 149:12, cf. *ša a-hi* GUD NÍG. GA ibid. 1; *a-hi nudunnīšu gabbi* half of her entire dowry TCL 13 174:5 (NB); *a-hi bīti maškanu sabta* half of the house is taken as pledge TCL 12 48:7, cf. (as pledge) *a-hi bīti a-hi egli u a-hi k[ir]* AnOr 8 68:9f., *a-hi ša mešhu* half the extent YOS 3 17:40 (let.), TCL 9 129:37 (let.); *a-hu isqi* JRAS Cent. Supp. 45:23; *a-hi ni-sip* KAŠ.DÙG.GA half a *nēsi-pu*-container of *pīhu*-beer GCCI 1 52:1; see Hh. X 240a, in lex. section; *a-hi ina É asuppu u a-hi ina tarbaši* half of the porch(?) and half of the yard YOS 6 114:15.

**6.** arm or handle of an instrument — **a)** a net: *a-hu* = SA šá MUŠEN net for birds CT 18 9 K.4233+ ii 21; see Nabnitu E 75, Hh. VI 187, Hg. B II 27, in lex. section.

**b)** part of the plow: giš.á.apin = *a-hu* Hh. V 140; giš.á giš.apin TCL 5 6036 x 30 (Ur III); [giš.apin(!).bi á li.um [x x] šér.šér.gin<sub>x</sub> mi.ni.in.[x] he [fixed(?)] the arm, the board, [...] of the plow as (securely as with) a chain STVC 75 ii 1; 3 *a-hu-ú* UCP 10 142 No. 70:16 (OB Ishehali).

**c)** crossguard of a sword: *a-hi-ši-na* (beside *mešētu* blade) Gilg. Y. iv 169 (OB).

**d)** arm of the balance: see Hh. VI 116f., Nabnitu E 67f., in lex. section.

**e)** referring to an ornament: 1 *a-hu* KÙ.GI (followed by *kunukku*) RA 43 150:135, cf. (after *inšabtu*) ibid. 174:379, also ibid. 180 r. 4 (MB Qatna), cf. 1 Á šu ki diš KÙ.GI 4 MA KI.LÁ-šu ADD 930 iv 8; 42 BAR.ME KÙ.GI ša GABA KÙ.GI ša <sup>d</sup>Nanâ 42 gold a.-s for the gold

**ahû**

pector of DN GCCI 2 52:2, also ibid. 261:3, cf. ibid. 51:3 (NB).

For *ahû* in VAB 6 208 (CT 29 9b:10) and 155 (TCL 1 21:13), see *ahû* A.

**ahû** (*ahiū*, fem. *ahītu*) adj.; 1. strange (person), foreigner, outsider, alien (object), 2. additional, extraordinary, 3. strange, abnormal, estranged, unusual, ill-portending, 4. hostile; from OA, OB on; wr. syll. and BAR; cf. *ahû* B.

ba-ár BAR = *a-hu-u* (followed by *a-hi-tu*, *en-tu*) A I/6:206; bar = *a-ha-a-tu*, bar, bar.ri = *a-hu-ú* Nabnitu E 76ff.; lú.bar.ra = *a-hu-ú* OB Lu A 277; lú.igi.bar.ra = *naṭṭālu a-hu-u* a foreign observer KBo 1 39:14' (Lu App.); a.ri = *a-a-bu*, ba.ri = *a-hu-[ú]* Antagal N ii 19f.; mul.ur.bar.ra = *a-hu-u* <sup>d</sup>*Sal-bat-[a-nu]* (preceded by mul.lú.kúr.ra = *na-kar*, *sá-nu-um-ma*, and other names of the planet Mars) Hg. B VI 36.

zi.ga.didli(DIL.DIL) = *si-e-tum a-hi-tum* special expenditure Hh. II 158; dili.dili = *a-hu-[ú] ša [...]* Izi E 225; mu.didli = MU *a-hu-u* special entry (in a document) Izi G 60.

ku.ur PAP = *šá-nu-u*, *a-hu-u* A I/6:4f.; kúr = *nak-ru*, kúr.ra = *a-hu-u* Erimhuš VI 197f.; ur = *nak-ru*, ur.ur.ri = *a-hu-u* Erimhuš II 134f.; ku.uk-ku KU<sub>7</sub>.KU<sub>7</sub> = *a-hu-ú* Diri I 251; [ku<sub>7</sub>].ku<sub>7</sub> = *a-hu-[u]* (followed by [x].mu = *a-hu-[tum]*, *a-ha-[tum]*) Antagal VIII 98; [ku-ku] [KU<sub>7</sub>.KU<sub>7</sub>] = *a-hu-ú* Sa Voc. S 5'c.

nu.bar.bar.ra = *li-bi-tu a-hi-tu* alien blood Ai. III iii 25; bar.šà.zu.ki.[bi.še ha.ba.ni].in.gi : *libbakī a-hu-u ana ašrišu litür* may your estranged heart be reconciled 4R 10 r. 27f., cf. bar.šà.za.e.ne [...] : *libbakunu a-hu-u [...]* OECT 6 pl. 1 K.5016:4f.; erím.di.èm.bar.ta ba.da.gub.bi.[x] : *kīma a-a-bi a-hi-i tazzi[z]* you stood like a barbaric enemy SBH p. 119 r. 7f.

*a-si-tum*, *a-hi-tum* = mu-[*rab-bi-tu*] foster mother Malku I 129f.

ŠÚ = *kiš-šá-tú*, *a-hu-u* (comm. on *šar kiššati*) Izbu Comm. 8f., also ibid. 245c; BAR = *a-hu-ú*, *nak-[ru]* ibid. 362f.; LUGAL.ŠÚ // LUGAL *a-hu-ú* // ŠÚ // *kiš-šá-tu<sub>4</sub>* // ŠÚ // *a-hu-ú* CT 41 30:14 (Alu Comm.).

1. strange (person), foreigner, outsider, alien (object, etc.) — a) strange (person), foreigner: *ummiānu* PN *u mer'u* PN ... 3 *a-hi-ú-tim išabbutu* PN's creditors and PN's heirs (lit. sons) may take the three foreigners with them (and enter into PN's house and take cognizance of his tablets, from any (of the foreign creditors) who do not enter the house they will ask for a statement before

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witnesses, but the city people — *āliūtum* (see \**ālū*) — may enter) MVAG 33 274b 7 and a 6; *tuppam ša ālim kāram šašmeama 3 a-hi-ú-tim sabtama ana bít abija ... erbama* read (pl.) the tablet issued by the City to the *kārum*, (then) take three persons not connected with the matter and enter (with them as witnesses) the house of my principal TCL 20 99:8, cf. Matouš Kultepe 153:12f., cf. also *aššumi ša* PN *ša ammakam a-hi-ú-tum etawwūnikkuni umma šunuma* as to the matter of PN concerning which certain outside persons tell you as follows TCL 19 6:4; *išti a-hi-ú-tim lazkūma niātim mamman <la> itabbal* I shall clear (my account) with outsiders so that nobody can take our common (assets) CCT 3 30:17; *weri'am ana ša tamkarim a-hi-e-im ištakan* he has deposited the copper to an alien merchant's account BIN 4 35:46; *umma ninuma a-hi-am ù-la nušerrab* we declared: "We shall not bring in an outsider," (they declared: "We shall") TCL 19 44:9; *ammakam [...] lu mamman a-hi-um ištišunu illik ša'ilma* ask there [whether PN] or some stranger went with them (on the *harrān zu-ki-nim*) CCT 4 38a:19 (all OA); 2 LÚ.MEŠ *a-hu-tim annimmūtin turrimma* return to me these two strangers VAS 16 160:22 (OB let.), see ERÍN.DIDL BIN 7 6:6, also ERÍN.MEŠ *a-hi-a-tim* YOS 2 92:11, 14 and 20, cited *sābu* usage c-3'; *a-na a-hi-e la taddan* (it belongs to her son) she must not give it to an outsider KAJ 9:27 (MA), cf. *ana a-hi-im ul inaddin* CH § 150:24; LÚ *a-ha-am na-ka-ra mār mammanama* (if he sends) a stranger, a foreigner, a person of unknown status MDP 2 p. 108 v 47 (MB), cf. *na-ka-ra a-ha-a la mudā* (in similar context) 1R 70 ii 22, also BBSt. No. 5 iii 10, cf. also VAS 1 37 v 25; *ina la re'ūtu targāniš ik-kal a-hu-u-ti* foreigners used (the fields) as pasture land due to the lack of control (lit. of shepherdship) VAS 1 37 iii 18 (NB *kudurru*); *ahurrū a-a*(var. adds -*um*)-*ma* KI.MIN *a-hu-ú itebbīma ina kussī uššab* some common man, variant: a stranger, will arise and seat himself on the throne ACh Ištar 20:25, see Largement, ZA 52 240:21, cf. *a-hu-u kussā išabbat* Izbu Comm. 361, for comm. see lex. section; *ana GIDIM a-hi-i tapqida'inni* you have delivered me to the

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spirit of a stranger Maqlu IV 20, and passim, see *etemmu* mng. 2a and 2c, also, wr. GIDIM BAR-i BRM 4 18:22, etc.; *ina pillūdija a-ha-a ušzizu* they (the enemies) have caused somebody else to be present during the performance of my rites (i.e., the rites in which I normally participated) Lambert BWL 36:104 (Ludlul I); LÚ.TUR *a-hu-ú* another's child (draws water from the river) LKU 32:7, dupl. STT 57:43 and 58:19; *tarbūtu immar a-hu-ú la mār bēl parṣi ul immar* a member of the family may see (this ritual), but an outsider, one who does not belong to those who can participate in the rite, may not see (it) RAcc. 5 iii 30; you set up the Kūbu-images in the room where the kiln is *šanú a-hu-u la errub* somebody else, an outsider, must not enter there ZA 36 182:4 (glass text); *ana sinništi BAR-ti la illak ana ša attūšuma lillik* he must not go to another woman but should go to his own KAR 177 r. ii 44, also KAR 147 r. 25 (hemer.); *ana kibsi a-he-e uzunša turrat* she (the prostitute) is always expecting (lit. pricks up her ears for) the coming of another man Lambert BWL 102:79, cf. [u]llānukkama *a-hu-u ul ibši* there is nobody but you (who is allowed to enter) ibid. 84; *mār Sippar idāšma a-ha-am idīn* (if the king) fails to grant justice to a native of Sippar but does grant justice to a foreigner ibid. 112:9; *zēru a-hu-ú ina gerbišu aprusma* I kept foreigners away from it (the sanctuary) Borger Esarh. 5 vii 13, cf. *libištu ahītu* Ai. III iiii 25, in lex. section; their (the Elamite gods') hidden groves *ša mamma a-hu-u la ušarru ina libbi* where no outsider can go Streck Asb. 54 vi 66; if an unborn lamb (*izbu*) cries out in its mother's womb *u<sub>s</sub> a-hi-tum īpu[l]* and another ewe answers CT 28 9:22 (SB Izbu).

**b)** referring to objects: *ina apti sēli a-hi-e* (var. *a-hi-ti*) through the outside window of the wing AfO 12 241:5, with comm. *aptu ša tarbaši* the window of the sheepfold ibid. 6, var. from ASKT p. 93:23; have the forest guards cut the trees which were cut *ina qātim a-hi-tim innaksū* or were they cut by an outsider (lit. by an alien hand)? TCL 7 20:23 (OB let.); give me the field that I may work it *eli qāti a-hi-tim ša tūb libbi[ki] lūpuš* I will do it to your heart's content (and) better than an

## ahū

outsider (lit. an alien hand) PBS 7 41:13 (OB let.), cf. *ana qātim a-hi-tim addinšunūti* ARM 3 26:10; *awēlum ša aṭrudakkum ul qātum a-hi-tum* the man whom I sent to you is not an outsider PBS 7 53:6 (OB let.); *ezib ½ MA.NA kaspim a-hi-im* apart from a half mina of the special silver TCL 11 173:12 (OB); *zi.ga didli* VAS 9 36:3, cf. Hh. II 158, in lex. section, also *ba.zi didli* TCL 11 242:7, *zi.GA a-hi-tum* ARM 9 98 v 45, etc., see *šitu* mng. 4a-3'; *lišānu a-hi-tu Amurru ibél* a foreigner (lit. a foreign tongue) will rule Amurru Thompson Rep. 77:3, and passim, wr. *BAR-tu<sub>4</sub>* ibid. 62:3; people from everywhere (lit. of the four quarters) *lišānu a-hi-tu atmē la mithurti* (who speak) strange tongue(s), different language(s) Lyon Sar. 11:72; uncertain: *ul i-šu a-ha-a iš-su qí-[iš-ti]* the trees of the forest have no other (tree of your, the cedar's, size ?) Gilg. VII pl. 14 K.3588:42; *šūpātu MUL.MEŠ a-hu-tu<sub>4</sub> ša īni la īmurušunūtu* the brightest stars (and) the others which no eye can discern Analecta Biblica 12 283:41, but see *ahītu* mng. 4a-2'.

**2.** additional, extraordinary — **a)** referring to services performed on a field, the field itself, and the persons who perform the services (OB only): *biltum ... ša ... il-ki-im a-hi-im* Kraus Edikt iv 39, see ibid. p. 156, cf. LIH 26:17, *il-ka-a-t[im] a-hi-a-t[im]* Si 878:4 cited Kraus Edikt p. 159, for other refs., see *ilkū A* mngs. 1b-2' and 5a-2'; *eqel biltim ... u A.ŠA a-hi-a-tim* rent-yielding fields (fields assigned to palace officials, craftsmen, etc.) and extraordinary fields TCL 7 22:9, cf. VAS 16 119:8, also *itti eqlim ša PN eqlam a-hi-a-am ērišma* I planted the field of PN as well as an additional field (and both yields are stored in one place) LIH 28:9, cf. *ina A.ŠA.DIDL URU<sup>ki</sup> GN* TCL 11 171:16; *URU.DIDL.BI<sup>ki</sup> a-hu-tum ša qā[tij]a ša inūma šibūtum URU.DIDL.BI<sup>ki</sup> kišād nār* GN *tappūssu ī[llaku]* the other villages(?) under my jurisdiction which (normally) come to the assistance of the villages(?) on the bank of the GN Canal whenever need (arises) CT 29 17:11, also ibid. 22 (OB let.); for *ERÍN.MEŠ a-hu-ú* CT 31 15 K.2092 i 11' (SB ext.), see *ilkū A* mng. 5a-2'; see also *ahītu* mng. 5b; *<ša> 1 ruqqim ... 10 MA.NA werām a-hi-am šūbilam* send me ten minas

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of additional copper for the kettle (in addition to the copper mentioned in line 20) UET 5 5:28.

**b)** referring to omens not in the standardized series: *anniu la ša iškarimma šû a-hi-u šû* this omen is not from the (astrological) series, it is extraneous ABL 519 r. 8, note the parallel: *šumu anniu la ša iškarimma šû ša pî ummâni šû* this line is not from the series, it belongs to the oral tradition of the scholars ibid. 2 (NA), cf. *anniu a-hi-ú* (as against *annuti ša iškari* r. 5) Thompson Rep. 94 r. 8 (NA); *rēš tuppâni ma'dûti lu* 20 lu 30 SIG<sub>5</sub>.MEŠ *a-hi-ú-ti <anašši>* I (now) shall assemble many tablets, twenty or thirty, canonical (lit. good) and non-canonical (lit. extraneous) ABL 23:25, cf. (referring to the same matter) *tuppâni* 30 40 SIG<sub>5</sub>.MEŠ *ammar ina muhhi qurbûni u a-hi-ú-ti ibašši* thirty or forty tablets, all canonical and pertinent to the matter (i.e., to rituals concerned with an eclipse), and also whatever non-canonical there are ABL 453 r. 15 (NA); x MU.MEŠ *a-hu-ti ša ina libbi tuppi šanîmma innamruma [...] x* extraneous omens which were found on another tablet and [...] ACh Istar 23:31; 12 MU.ME BAR.BAR *šá pî tuppi šanîmma [...] twelve additional omens according to another tablet ACh Supp. 2 Istar 68 r. 16; 15.TA.ÀM MU.MEŠ BAR.MEŠ ša T[A ... nasha] 15 extraneous omens [excerped] from [...] CT 28 3:17 (SB Izbu), cf. ibid. r. 12; 17 MU.MEŠ BAR.MEŠ šût šumma alu ina mélé šakin 17 extraneous omens of the series "If a city is situated on an elevation" Boissier DA 105:39; TA pî a-hi-[ú]-[ti ...] according to extraneous (omens) ABL 647 r. 6; note: [...] TA] ŠA šumma iz-bu BAR-i nasha [x omens] excerpted from an extraneous (version of the) series šumma izbu CT 27 49 K.4031 r. 15; BAR.MEŠ ša ina le'i NU SAR extraneous omens which have not been written on the wooden tablet Kraus Texte 23 r. 8 and 24 r. 14; EŠ.GÀR BAR.MEŠ RA 28 136 Rm. 150:10, cf. *adi* BAR.MEŠ ibid. 13 (catalog); [...] *iškar Alandimmû [...] adi* BAR.MEŠ *Nigdimdimmû* Kraus Texte 51 A 5'; IM.GÍD. DA.MEŠ BAR.MEŠ AfO 11 360:5; ŠA *lîqtî* BAR. MEŠ from a collection of extraneous (omens) Kraus Texte 64 r. 6', cf. Küchler Beitr. pl. 5 iv 59, 13 iv 59, 20 iv 51, AfK 1 38 r. 5.*

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3. strange, abnormal, estranged, unusual, ill-portending — **a)** strange, abnormal: *šumma ekal tîrâni* 2-ma *kajamantu* UGU *a-[hi-ti]* (var. *a-hi-i*) *irkab* if the “palace of the intestines” is double and the normal (feature) rides upon the abnormal BRM 4 15:19, cf. *a-hi-tu<sub>4</sub>* UGU SAG.UŠ-ti (var. *a-hu-u[m UGU] SAG.UŠ*) ibid. 20, vars. from ibid. 16:17f. (SB ext.); *šumma umâmu šeri* BAR-ú *aqrû ana libbi āli irubma* if a strange and rare wild animal enters the city RAcc. 8 r. 4, cf. *iššûr šamé a-hu-ú* Bab. 4 109:5, *nûn appari a-hu-ú* ibid. 8; GIG *a-hu-ú si-li'-ti a-hi-tum* an unusual disease, an unusual sickness AMT 17,9:7, restored from K.3703+ (SB tamitū, courtesy W.G. Lambert); *šumma izbu ina ahišu ša imitti kursinni a-hi-tu<sub>4</sub> ušqallal* if the malformed newborn animal has an additional leg dangling on its right foreleg CT 27 47:8, cf. ibid. 10, cf. *kursinnâtu a-ha-a-tu<sub>4</sub> ušqallal* ibid. 9, also *a-hu-ú* the additional (head, but *šanû* in the other lines) ibid. 11:11; *ešemtu a-hi-tu<sub>4</sub> binút amelüti arbiš littaşamma* let the alien body, the human shape come out quickly (from the womb) KAR 196 ii 55, cf. ibid. 68, also Craig ABRT 1 4 ii 12 (coll. W.G. Lambert); *ilittaşunu a-ha-at-ma malû pulhâti* their nature is uncanny, they are filled with terror Gössmann Era I 24; *riksat mâtishu upat̄arma a-hi-ta išám* he (the god Nabû) will disorganize (lit. dissolve the order of) his country and establish an alien (order) Lambert BWL 114:54 (Fürstenspiegel).

**b)** estranged: see 4R 10 and OECT 6 pl. 1, in lex. section.

**c)** unusual, ill-portending: 47 *ittâti a-ha-a-ti ša ana nadê mât Akkadi* DU.MEŠ-ni 47 unusual signs which portend the downfall of Babylonia CT 29 49:34; *šumma GISKIM hultu<sub>4</sub> GISKIM BAR-tu<sub>4</sub> ina bit ili innamir* if either an evil or a strange sign is seen in a temple RAcc. 8 r. 16, cf. the sequence GISKIM hul it-tu a-hi-tu [...] *ittâtu haṭâtu lemnenetu* Bab. 4 109:1, cf. also GISKIM.MEŠ hul.MEŠ *haṭâtu a-ha-a-tu<sub>4</sub>* CT 40 46:20 (SB Alu); UZU *lumunša MIN (= iqbu) BAR.MEŠ-šá (= ahâtuša) ma'du* the exta (širu) are ill-portending, which is explained as: its (the extispicy's) adverse features are numerous (parallel: SIG<sub>5</sub>).

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MEŠ-šá) CT 31 39 ii 22, cf. ibid. 36a:6 and 12; the signs *ana ramanisunuma a-hu-tu* are ill-portending in themselves KAR 151:15 and 32; for BAR and BAR-tum as apodosis, see *ahitu* mng. 8b.

4. hostile — a) describing *nakru* and *ajābu*: *na-ka-ra a-ha-a ia-a-ba li-im-na* KAH 1 3 r. 18 (Adn. I), and *passim* in Adn. I, see AOB 1 64:45, and dupl. AfO 5 98:76, also AKA 250 v 68 (Asn.); LÚ.KÚR *a-hu-u* Borger Esarh. 109 iv 19 (treaty), also Wiseman Treaties 430, cf. also VAB 4 174 ix 23 (NbK.); in lit.: LÚ.KÚR BAR-ú Lambert BWL 112:22, LÚ.KÚR *a-ha-a-am* ibid. 12, *nak-ra a-ha-a* KAR 113:16, *nak-ri a-ha* JRAS 1892 354 ii A 1; for *ajābu ahû*, see SBH p. 119 r. 7f., in lex. section.

b) used independently: *ana a-hi-i*(var. -e) *a-hi itūra* my brother turned into an enemy Lambert BWL 34:84 (Ludlul I); [ubā]ri *ana bītišu irrub // ubāri // nakri // šanīš ina ālišu ana a-hi-i i-ta-ri* a stranger will enter his house (comm. explains *ubāri* = *nakri*) or: in his own city he will turn into an outcast (or: an enemy) CT 41 31 r. 25 (Alu Comm.).

e) referring to the planet of Nergal: see MUL *a-hu-ú* Hg. B VI, in lex. section, cf. (identified with Nergal) CT 26 45:16, also 46 K.7625:4', see Weidner Handbuch der Astronomie 9 and 19, cf. also TCL 6 16:49 and 50, see ZA 52 244; there is no evidence that MUL *ahû* is the reading of MUL.MAN.MA (Hartman, JNES 21 30), which is to be read *šanūmma* according to Hg. B VI 36, in lex. section.

For JAOS 65 224:37 (Diri VI E 40), see *ahurrú*.

Ad. mng. 2a: Kraus, MVAG 40/2 38; Weidner, AfO 14 180.

[**ahû II**] (AHw. 22b) see *athû* and *šutâhû*.

**ahûla** (*ahûlamma*) interj.; alas! woe!; NA. *a-hu-la* RN *adi mārēšu ... ana mātišu la iturra pani ša mātišu la [immar]* woe (to him)! Mati'el and his sons shall not return to his land, shall not behold again the face of his land AfO 8 24 i 18 (treaty); *u liqbiu mā a-hu-la mā ina adē ša* RN ... *nītīti* and they shall say: "Woe (to us)! we have sinned against the oath sworn to Aššur-nirāri ibid. 25 v 14; *mā a-hu-lam-ma šu italka* woe (to him) that

**ahulap**

he has come ABL 158:18; note (at the end of a sentence) *issu pan iṣṣūre issu pan memēni a-hu-la* was it on account of the (ominous) bird or any other circumstance? woe (to me, i.e., I regret that I do not know) ABL 1278 r.(!) 4, cf. (in difficult contexts) *a-hu-lamma* ABL 385 r. 11, *a-hu-u-l[a]* ABL 330 r. 4; *a-hu(!)-la* ABL 580 r. 9.

Possibly the expression is to be connected with *ahulap* as a late popular etymology influenced by *ahullâ*.

For ABL 153 r. 13, 615 r. 6, 879:5, see *ahullâ* usage a-1'.

**ahulabakku** s.; (mng. uncert.); lex.\*; cf. *ahulap*.

KÁ.RU.RU = *ia-ru-ru*, IR.IR = *a-hu-la-ba-ku* CT 18 30 r. i 6'f., restored from RA 16 167 iii 20f.

Perhaps a song with cries for compassion.

**ahûlamma** see *ahûla*.

**ahulap** interj.; (an exclamation used to express or to seek compassion); from OB on; wr. *A-hu-lu-up-dUTU* JCS 11 26 13:2 (OB), nominalized *a-hu-la-pu-um* MSL 2 126; cf. *ahulabakku*.

[á] [A] = [na-a]-qu, [a-hu-l]a-pu-um, a, [ú]-a-i MSL 2 126 i 1ff. (= Proto-Ea); mūš.à.m = [a]-hu-la-ap, mūš.à.m.b[i] = [a-h]u-la-ap-šu, mūš.à.m.bi.ne = [a-h]u-la-ap-šu-nu OBGT I 642ff.; a.za. lu.lu = *a-hu-lap-ki*, *a-hu-lap ni-ši* ZA 9 163 iii 27 and 30 (group voc.).

a urú.zu zi.da : *a-hu-lap ālika kīni—ahulap!* for your faithful town SBH p. 131:58f.; a urú.mu a é.mu : *a-hu-lap ālija a-hu-lap bitija—ahulap!* for my city, *ahulap!* for my temple ibid. 141:205f.; [a] i.bí.ba a.te lù.lù (var. a.i.bí.ba.te.ba.a lù.lù) : *a-hu-lap panīšu ša ina dīmtu dulluḥu* (var. *panūšu ina dīmī*) —*ahulap!* for his face ravaged by tears SBH p. 100:1f., vars. from dupl. ibid. 54r. 6f., cf. a.é.a : *a-hu-lap É* ibid. 49 r. 17, a.a urú.zu [...] : *a-hu-lap URU* [...] OECT 6 pl. 18 K.4615:5; a še.ib é.kur.ra : *a-hu-lap libitti Ekur—ahulap!* over the brickwork of the Ekur KAR 375 ii 54f.

mu.gig.ga.me.en igi.zi.še a.a gub.ba ad. mu (var. igi.zu.še a.i.gub.bu.da a.mu) : *aššu maršakuma mahirkī azzīz a-hu-la-a-bi-ia* (var. *a-hu-lap-ia*) because I am ill I have stepped before you, *ahulap* for me! (Sum. adds: my father!) KAR 73 r. 11f., cf. a.a ad.mu (var. a.mu) : *a-hu-la-a-bi-ia* (var. *a-hu-lap-ia*) ibid. 13f., vars. from OECT 6 pl. 16 Sm. 679:7ff.; a u<sub>4</sub>.bi.à.m : *a-hu-lap ūmi šuātu* SBH p. 113:14f.; a ur<sub>5</sub>.ra.a.ni : *a-hu-lap libbiša* TCL 6 54 r. 22, cf. ama a.bi : *a-hu-lap*

**aḥulap**

*ummi[šu]* ibid. 26, see ZA 40 p. 89; a.dam.mu a.dumu.mu im.mi.du<sub>11</sub>.ga.ta : *a-hu-lap mutija a-hu-lap mārija ina qabē* when she says: *aḥulap* for my husband, *aḥulap* for my son SBH p. 141:207f.; a guruš šu.ne.ne [...] : ū-i // *a-hu-lap* [...] OECT 6 pl. 15:27f.

múš.a.mu dug<sub>4</sub>.ga.ab : *a-hu-lap-ia qibi* say an *aḥulap* for me OECT 6 pl. 20 K.4962:1f.; múš.a.mu dug<sub>4</sub>.ga.ab : *a-hu-lap-ia qibima* (parallel *kiniš naplisinnima*) pronounce an *aḥulap* for me ASKT p. 115 r. 5f., cf. (parallel *maši qibis̪u* say to him, “Enough!” line 15) ibid. 122:12f.; a.za.lu.lu : *a-hu-lap ni-ši* SBH p. 72:1, also ibid. 9.

*a-hu-la-pi = a-di ma-ti* for how long? Lambert BWL 50 Comm. to Ludlul III 34 and 37, see usage a.

a) uttered by the deity or the king — *a-hu-lap-ki bēlet šamē u eršeti* your *aḥulap* (please!), mistress of heaven and earth! STC 2 pl. 77:27, cf. ibid. 28ff., cf. also LKA 144:17, and dupl. KAR 92 r. 33; *a-hu-lap-ki balātu* your (the goddess') *aḥulap* (spells) life Perry Sin pl. 4:20, see Ebeling Handerhebung 128; *a-hu-lap zumrija nassi ša malū ešāti u dalhāti* (say) the *aḥulap* (please!) for my wretched body which is full of disorders and troubles STC 2 pl. 79:46, cf. ibid. 47–50; a guruš. bi gig(var. gi).bi ga.an.dug<sub>4</sub> (var. ga.à.m.du) : *a-hu-lap etli šātu maršiš lu[qbi]* sorrowfully I will say “*aḥulap!* for that young man” ZA 40 87 line i; *inhu u réma a-hu-lap liqbūka* may they, (with) sighs and pity, say “*aḥulap!*” to you AFO 19 59:148; a šà.íb.ma.al mu.un.na.lab.bil.e.ne a bar.ru su.mu.ug.ga.zu.ta mu.un.na.ab.bi.e.ne : *a-hu-lap libbika aggi iqabbūšu a-hu-lap kabattika idirtu iqabbūšu* they call to him, “An *aḥulap* (please)! from your angry heart, an *aḥulap* (please)! from your somber mind!”, SBH p. 115 r. 30ff.; urú.ḥul.a.ke<sub>x</sub>(KID) a é.mu im.me : *ša āli ša šulputu a-hu-lap É-mi iqabbi* she utters, “*Aḥulap* for my temple,” concerning the city which has been desecrated SBH p. 93:1f.; *iqbā a-hu-la-pi* (vars. *a-hu-la-bi*, *a-hu-lap*) *magal šunuhma* (var. *šum[rūšma]*) she (the dream appearance) said “*aḥulapi!* he is indeed in a very wretched state,” with comm. *a-hu-la-pi : a-di ma-ti* Lambert BWL 50:37 (Ludlul III), cf. *qibā a-hu-la-bi* ibid. 34; his god helps anybody

**aḥulap**

who slanders me, but *ana ša iqbū a-hu-lap* (var. -[b]i) *ha-mut-su mātu* death comes quickly to anybody who says “*aḥulap!*” (to me) Lambert BWL 34:96 (Ludlul I); *liqqabi a-hu-lap* let “*aḥulap!*” be said (for the supplicant) 4R 55 No. 2 r. 5, see Ebeling Handerhebung 142, also ArOr 17/1 p. 188; *rēma ar<šī>šu-nūtima utnennišunu algi atmūšunu ša tēninti ašmīma aqbišunu a-hu-lap* I had mercy on them, I accepted their prayer, I harkened to their supplications, I said to them, “*aḥulap!*” TCL 3 59 (Sar.), cf. (with *ul aqbišu*) Borger Esarh. 104 i 35, 105 ii 40, also *aqtabišu a-hu-lap* ibid. 57 B iii 46; *a-hu-lap-ia qibima kabattaki lippašra* say the *aḥulap* for me, let your (hard) feelings be appeased STC 2 pl. 78:45; *gala.e a.šà.zu nu.mu.ni.íb.bi : kalū a-hu-lap libbika ul iqabbi* the *kalū*-priest utters no *aḥulap* for your heart 4R 11:31f.

b) as a request uttered to obtain compassion and mercy — 1' in gen.: *a.lum.ma á.lal.e a.lum.ma á.lal.e : a-hu-lap un-nubi ša ikkamū a-hu-lap usšubi ša ikkasū — aḥulap!* for the fruitful one (Dumuzi) who has been bound, *aḥulap!* for the luxuriant one who has been fettered 4R 30 No. 2:37; [...] a dug<sub>4</sub>.ga // a gi<sub>4</sub>.a.za : *a-hu-lap tūršu — aḥulap!* [for the city], come back to it! 4R 28\* No. 4 r. 33f.; *a-hu-lap attūa ... a-hu-lap ina mātiya ... a-hu-lap ina nišēja* (addressed by NbK. to Marduk) CT 13 48:5ff. (NB lit.); *ipan-nū mūta ita[l]lalu* “*Ištar a-hu-la-ap ina tēšē inaddu bēltā* (as the warriors) confront death, they confidently cry “*Ištar, (have) compassion!*”, in the turmoil of battle they glorify the lady (of battle) Tn.-Epic “ii” 36; *ina tēmeqi sullē labān appi kamis eli dūr ālišu u'a aja sarpiš ibakkīma ... iqtanabbā a-hu-lap* with supplications and prayer, and in prostration, kneeling on the wall of his city, he wept pitifully, and kept crying “*aḥulap!*” Borger Esarh. 103 i 7.

2' in personal names — a' in lists: Áa.zi.da = *A-hu-lap-ki-nim* PBS 11/17 vi 20 (OB list of personal names), cf. Áa.<sup>d</sup>Nanna = *A-hu-lap-Sin* ibid. 21; Áa.lú.ša (for: lú.a.š.a) = *A-hu-lap-we-di-im*, Áa.lú.BAD = *A-hu-lap-mi-tim* ibid. 22.

**aḥullā**

**b'** in texts: *A-ḥu-la-ap-<sup>d</sup>Sin* BE 6/1 4:19, *A-ḥu-lu-up-<sup>d</sup>Šamaš* JCS 11 26 13:2, *A-ḥu-la-ap-<sup>d</sup>Šamaš* passim, see Stamm Namengebung 162 (all OB); *A-ḥu-lap-<sup>d</sup>Ištar* TCL 13 226:10, BIN 1 19:19, 102:17, YOS 7 167:8, AnOr 8 30:2, and passim in NB texts from Uruk, with hypocoristic form: *A-ḥu-lap-ia* (same person as *Aḥulap-Ištar*) YOS 6 71:12, 79:4, etc. (all NB).

**4'** as a plant name: *ú a-ḥu-lap tam-liš* (for *tamšil*) *ú papparhi* SAR PA.MEŠ-šú TUR.MEŠ SAL.MEŠ *ka-z[i-r]i* [TUK]-*a* the *ahulap*-plant looks like the common purslane (but) its leaves are small and thin, and have a fuzz Uruanna I 669f.

Lambert BWL 286.

**aḥullā** (*aḥullū*, *aḥulluā*) adv.; beyond, on the other shore or bank; SB, NA, NB, LB; *ahulluā* in LB, exceptionally *a-ḥa-la.MEŠ* VAS 3 24:2 (Nbk.), *aḥ-la-* TCL 13 218:3; cf. *aḥu* B and *ullā*.

**a)** *aḥullā* — **1'** in gen.: all in all 207 U<sub>8</sub>.  
UDU.HI.A *mušerētu ša a-ḥu-ul-la-* *ša Idiglat* 207 sheep left behind (on the pastures) on the other bank of the Tigris YOS 7 145:3; *adi ūmu ša* PN *aḥišu ša* PN<sub>2</sub> *ultu a-ḥu-la-* *ibbir* fPN<sub>3</sub> *pūt šēpi ša* PN<sub>2</sub> *mutišu ina qāt* PN *našātu* fPN<sub>3</sub> assumes guaranty for her husband PN<sub>2</sub> with respect to PN until PN, the brother of PN<sub>2</sub>, crosses over from the other side Stevenson Ass.-Bab. Contracts No. 29:3 (= 5R 67 No. 3), cf. *a-na a-ḥu-la-[a] ibiri* YOS 3 127:9 (let.), *ana a-ḥu-ul-la-a* ABL 1020 r. 16 (NB), *ana a-ḥu-la* ABL 153 r. 13 and 879:5, *ana a-ḥu-lam-ma* ABL 615 r. 6 (all NA); a field *ša a-ḥa-la.MEŠ ša* ID.GIBIL VAS 3 24:2, a house *ša a-ḥu-ul-la-a* VAS 5 25:7, a field *ša a-ḥu-ul-la-a-a* YOS 7 126:3 (all NB), also Maqlu VIII 10, *ina a-ḥu-la-a šu* Bauer Asb. 2 72 b 14.

**2'** in contrast to *aḥannā*: see *aḥannā* usage a.

**3'** referring to a specific region: PN LÚ *qīpi ša a-ḥu-ul-la-* (mentioned beside the *qīpi ša māt tāmti* line 16, the *šakin tēmi ša Uruk* line 18, and the *É.MAŠ* of Ur line 20) Nbk. 109:22; a field which is on the GN Canal *adi limīti šá a-ḥu-la-e* as far as the fence of the *a*-region VAS 5 10:1; *erseti A-ḥu-la-a gal-la ša qereb Barsip* the district (called) Small-

**aḥunē**

Region-on-the-Other-Bank which is within Borsippa Nbn. 356:8, cf. PN *ša muḥhi sūqu ša A-ḥu-la qal-la* PN the street inspector of the *A*-district VAS 6 94:6; PN *ina(!) Aḥ-la-* *qa-la* PN<sub>2</sub> *ašbi* TCL 13 218:3 (all NB); note (in NA contexts) PN *qinni ša bit* PN<sub>2</sub> É-šū-nu *ina a-ḥu-la-a indi būr zēri* PN, family of the house of PN<sub>2</sub>, their house is on the other side of the supporting wall of the field well ADD 889 r. 4 (= ABL 877, list of natives of Babylon); *ina nagi ša Arpadda a-na a-ḥu-la-a nāri* ABL 1287:15.

**b)** *aḥullū*: the Greeks who live (on islands) in the salty sea *u ša a-ḥu-ul-lu-ú ša* ID *marrat ašbu* and those who live beyond the salty sea Herzfeld API p. 30:19 (Xerxes Ph); *ana muḥhi* GN *u* GN<sub>2</sub> *a-ḥu-ul-lu-ú ša* ID *Tak-ka-rū* (for *Takkiru*?) ABL 520:8 (NB).

**c)** *aḥulluā*: see *aḥannā* usage a.

**aḥullū** see *aḥullā*.

**aḥulluā** see *aḥullā*.

**aḥultu** (an alkaline substance) see *uḥultu*.

**aḥum** adv.; separately, besides; OA; cf. *aḥu* B.

*qīštam šebilam a-ḥu-um 2½ gín kaspam ... šebilam* send me the present, (and) send me two and a third shekels of silver separately OIP 27 6:7.

Younger form, which replaced earlier OA *aḥamma*.

**aḥunē** adv.; separately, singly; OB, Mari; cf. *aḥu* B.

**a)** in OB: tablet concerning the receipts for the sesame for two years *i-na a-ḥu-ni-e ša* PN *ù PN<sub>2</sub> id-di-nu-ši-im* in individual deliveries which PN and PN<sub>2</sub> have given to her YOS 12 164:5.

**b)** in Mari: now there can be no peace with the Wailānum tribe, in fact, I am thinking of seizing it DUMU.MEŠ *Wailānim mala mahrika a-ḥu-ni-e ibaššu* all the members of the Wailānum tribe, each one of them who is with you (should die in the same night) ARM 1 8:12; send me these women, two female singers, PN and their female

**aḥunēš**

personnel *a-ḥu-ni-e ibaššē* each one of them (who) is around *ibid.* 36; as to the barley which you are transporting to GN *amminim a-ḥu-ni-e tazabbil* why are you transporting it piecemeal? ARM 4 62 r. 5.

See *aḥunēš*, also *aḥennā*.

**aḥunēš** adv.; separately; Mari; cf. *ahu* B.

*tuppātim š[ināti] a-ḥu-ni-e-iš uṣat̄iramma... uṣṭabilam* I listed these tablets separately (for each group) and dispatched (them) ARM 3 19:20; *šammī a-ḥu-ni-iš liltukuma ša ṣaqīm bēlī lišqi* (heaven forbid that they drink these medications mixed together) let them test each medication separately, and then my lord should administer the one which is the best (lit. the one to give to drink) Finet, Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves 14 pl. 4 and p. 135:28.

**aḥurriš** adv.; for the future; SB\*; cf. *uḥhuru*.

[*ana kul]lume adnāti a-ḥur-riš lupti* I will disclose (the fame?) of him who dwells in the Ešarra) for the instruction(?) of mankind (living) in times to come BA 5 652:11 (rel.).

**aḥurrū** s.; 1. coarse, boorish man, 2. youngest son, person of low rank; OB, SB\*; cf. *uḥhuru*.

*ha-ar LÚ.LAGAB = nu'-ú, a-ḥu-<ru>-ú, is-hap-pu, gu-zal-la* Diri VI E 39ff., also, wr. *a-[ḥu-ru-u]* (in same context) A VII/2:49; *za-al NI = šá KA.NI a-ḥu-ru-u* *zal* (is the reading of) NI in KA.NI (when it means) *ahurrū* (also *guzallu*, *ishappu*, and *nu'ú*) A II/1 iii 13'; *ḥu.ur*(var. .ri) = *lil-lum*, *ḥu.ba = ma-ak-kan-nu-u*, *ḥu.ur = a-ku-u*, *ḥu.ru = a-ḥu-ru-u* Erimhuš II 306-309.

*ḥu.rukala.ga lú.gam.ma lú.sig.ga šár.šár dInnin za,[kam] : a-ḥu-ra-am dannam enšam u ulālam šutābulum kúmma Ištar* it is in your power, Ištar, to interchange the brute and strong and the weak and powerless Sumer 13 77 r. 1 (OB lit.).

*a-ḥu-ru-u, a-ga-áš-gu-u, li-gi-mu-u = si-ih-rū* Malku I 140ff.; *mah-ru-u = pa-nu-u, a-ḥur-ru-u = ar-ku-u* LTBA 2 1 vi 31f., and dupl. 2:368f.

1. coarse, boorish man: see Sumer 13, LTBA 2 1 vi 31f., in lex. section, and see discussion.

2. youngest son, person of low rank: see Malku I 140ff., in lex. section; *a-ḥu-ra-ku-ma zárū šimtu ubtil* (when) I was still a child, the youngest in the family, fate carried my father

**aḥuššu**

off Lambert BWL 70:9 (Theodicy); PN *tup-pussū a-ḥu-ru-[ú]* LKU 43:15 (lit.); *a-ḥur-ru-ú ajumma KI.MIN aḥū itebbīma ina kussī ušab* one of the younger sons, variant: a foreigner, will rise and seat himself on the throne ACh Ištar 20:25, see Largement, ZA 52 240; the beheading of Teumman, king of Elam *ša ikkisu a-ḥu-ur-ru-u* (var. *a-ḥu-ru-u*) *ummānātēja* whom a common soldier from my army beheaded (the relief depicting the scene shows the act performed by an archer) Streck Asb. 34 iv 15, see Ungnad, ZA 31 249; *inassanni a-ḥu-ru-ú šarū u šamhu* the rich and the opulent (brothers) treat me, as youngest son, with contempt Lambert BWL 86:253 (Theodicy).

Two meanings have been differentiated for *aḥurrū*: one referring to a coarse, boorish fellow, a barbarian, an uneducated and bungling person (corresponding Akk.: *guzallu*, *ishappu*, *nu'ú*, *lillu*, *akū*); the other referring to the youngest son, to a person of low military rank, to a beginner in training (corresponding Akk.: *agašgū*, *ligimū*, *sihru*, *arkū*). Sum. correspondences such as *ḥa.a.r*, *ḥu.u.r*, *ḥu.ru* exist only for the first meaning, while *lú.ḥu.ru.um* appears in Sumerian literary texts (van Dijk La Sagesse p. 24, Gordon Sumerian Proverbs p. 202, Kramer, JCS 1 25 v 2ff., and Gadd Teachers and Students p. 34, see *alliaja*). See also sub *hurru*. An etymological relationship between the Sum. *ḥu.ru.um* and the Akk. *aḥurrū* is possible, but the Sumerian form is not a loan from the Akkadian.

Ungnad, ZA 31 249; Gordon Sumerian Proverbs 202f.

**aḥussu** (an alkaline substance) see *uḥultu*.

**aḥuššu** s.; (a wooden object); MB Alalakh, Nuzi\*; Hurr. word.

a) in MB Alalakh: 1-*nu-tum a-ḥu-uš-[ḥu]* (in a list of objects) Wiseman Alalakh 440:14.

b) in Nuzi: 5 GIŠ *a-ḥu-uš-ḥu-ú ša taskarinni* five a.-s of boxwood HSS 14 570:6 (copy *ibid.* No. 242), cf. 1 *a-ḥu-uš-ḥu ša taškarḥu* TCL 9 1:21.

Possibly a wooden bowl, in Alalakh a set of bowls.

**aḥuššu** see *a'uššu*.

**aḥuš'u**

**aḥuš'u** s.; (a poetic epithet of copper); syn. list\*; Sum. lw.

*a-huš-u, a-ni-u = MIN (= e-ru-ú)* An VII 44 (from CT 41 50 i 7).

**aḥūzatu** (*ahuzzatu*) s.; 1. marriage gift, 2. a marriage-like relationship of dependency and protection between an unprotected female and the head of a household; MB, MA; cf. *aḥāzu*.

1. marriage gift: *tuppi a-hu-za-ti ša* PN *itti AD.A.NI* PN<sub>2</sub> [*u AMA.A.NI*] *ıPN<sub>3</sub>* PN [*iḥuzu*] tablet concerning the marriage gifts of PN (the bridegroom) (which) he received from her (the bride's) father PN<sub>2</sub> and her mother *ıPN<sub>3</sub>* (see discussion sub *zununnū*) Iraq 11 p. 144 No. 4:1 (MB).

2. a marriage-like relationship of dependency and protection between an unprotected female and the head of a household — a) in MB: *aššum ṣuhārti ... ša ana a-hu-za-ti tašpura* as to the young girl (a daughter of mine) whom you have asked in your message to accept as a member of your household (she is now grown up, ready for a man) EA 3:7; *kī ana aḥāmeš qerēbini ana a-hu-za-te tašpura u anāku ... aššum ana aḥāmeš qerēbini ana a-hu-za-ti ašpurakku* just as you have asked for (a girl) to be accepted as a member (of your household) in order for us to be in more intimate relationship to each other, so I have written to you asking for (a girl) to be accepted as a member (of my household) to bring us in a closer relationship EA 4:16 and 18, cf. also ibid. line 23 (both letters of Kadašman-Harbe), cf. *mārtī ana a-hu-za-ti ul anadd[in]* ibid. 50.

b) in MA: *aššat mārišu mēte ... ana a-hu-zi-te iddansi* he (the father of the married son who died) gives the wife of his dead son (to his second son) as a member of the latter's household KAV 1 iv 28 (Ass. Code § 30), cf. *ḥadīma ana emiša ana a-b[u-zi]-te iddansi* if he (the father of the woman whose husband died) wishes, he gives her into the household of her father-in-law ibid. iv 66 (§ 33); *ana nā'ikāniša kī a-hu-zi-te iddansi* he (the father of the raped daughter) gives her into the household of the (married) man who raped her ibid. viii 32 (§ 55).

**a'illuttu**

The passages from the Assyrian Code all deal with cases in which no normal marriage is envisaged. A woman who has lost her protector by death or her value through rape is handed over to the head of a household who, as relative or culprit, must assume responsibility for her. The EA correspondence also indicates that the Babylonian king would be very flattered indeed if one of his "daughters" could be allowed to stay at the Pharaoh's palace in such a position. See also *abarakkūtu*.

**aḥuzzatu** see *aḥūzatu*.

**aḥzu** adj.; trained; SB\*; cf. *aḥāzu*.

*kī ša alluttu aḥ-zu ana panīšu u arkišu issanahuramāku* (my husband) would move backward and forward like a trained crab 2R 60 ii 23 and dupl., see Weidner, AfO 16 311.

\***aḥzu** (*ehzu*) s.; (a thin hoe); OB\*; wr. syll. and TŪN.SAL.

[*giš*].TŪN.SAL = *eb-zu* Hh. VI 233, cf. [urudu. tū]n.sal = *eh-[zu]* Hh. XI 377; a.ša tūn.sal.ta ba.ab.AG.ta : *eqla ina eh-zi urappiq* after he had hoed the field with the thin hoe Ai. IV ii 25.

[*x x*]-SU-UM 1 *e-eh-zu-um* YOS 2 17:10, cf. URUDU.TŪN.SAL u URUDU.MAR YOS 2 39:17; now (that) I have sent two minas of copper 2 URUDU.TŪ[N.SA]L *šušpikma* have two thin copper hoes cast VAS 16 89:8; from the copper available to the smith 8 URUDU TŪN. SAL *rēška ul ukalluma* are not eight thin copper hoes now available to you? ibid. 25.

The reading *ehzu* instead of \**aḥzu* is established by YOS 2 17:10, cited AHw. sub *ehzu*.

**aḥzūtu** s.; mounting; MB, NB; cf. *aḥāzu*.

[...] *e-ru parzilli a-di a-ah-zu-[ti-šu]* [one] ring of iron together with its mounting PBS 2/2 120:46 (MB); (wooden images) 4 GÍN KÙ.GÍ *ah-zu-us-su-nu* the weight of their golden mountings is four shekels RAcc. 133:203 (delete \**iḥzūtu* CAD 7 (I/J) p. 48).

**aigalluḥu** (AHw. 23b) see *ajigalluḥu*.

**a'īlu** see *amēlu*.

**a'īluttu** see *amēlūtu*.

**aiwa**

**aiwa** s.; (a foodstuff prepared from emmer); Nuzi\*; Hurr. word.

33 SÌLA zi-gal-l[u] 30 SÌLA a-i-wa 26 SÌLA zi-ri-ú ana LUGAL ana ḥirnina HSS 14 77:8.

**aj** (*ja*, *ē*, *i*) indecl.; 1. not (prohibitive particle), 2. not (negative particle), 3. in the sequences *ē* ... *ē*, *ē la* ... *ē*, *assurri ē* ... *ē*, *assurri ē la* ... *ē*; from OAkk., OA on; cf. *ajabāš*.

na-a NA = [e]-[x], ú-l[a] A IV/2:164f., see MSL 4 194; nam = *la-a*, e-[x] NBGT IXb 5f.; muš. nam.ba.an.ga.ga = mūš.nam.ba.an.túm.ma = *a-a ipparkū* he (it) should not stop Emesal Voc. III 13.

hé.diri.ga nam.ba.lal.e : *lūtir a-a imti* it may become larger but not decrease Ai. I iv 72, also Hh. I 357; su.mu nam.ba.te.gá.da : *ana zumrija a-a iṭhāni* they must not come near me CT 16 14 iii 49, cf. ki.bi.še na.an.gi<sub>4</sub>.gi<sub>4</sub> : *ana ašrišu a-a itūr* CT 17 20 49f., also na.an.ta.bal.e : *a-a ibbalkituni* CT 16 32:164f., and passim; nam.ba.te.gá.dè : *e tathīšu* (evil demon) do not attack him (the sick person) CT 16 30:68ff. and dupls., see CT 17 46, cf. KU nam.bi.gá.gá : *šubta e [taškun]* CT 16 11 vi 1f.; ú ba.ra.an.da.ab.kú.e : *akalu e tākul* PBS 1/2 115:32f.; note nu.gub : *a-a az-zi-iz* SBH p. 50:27f. and 30f., nu.te.gá.da. ke<sub>x</sub>(KID) : *a-a iṭhā* CT 16 45:145f.

1. not (prohibitive particle) — a) with third person verb — 1' wr. *a* (OAkk., OB, Mari, EA): *a i-ti-in* HSS 10 5:21, cf. *a e-ru-ub* ibid. 12:9 (both OAkk.); *māyiri a irši* PBS 7 133 ii 54 (Hammurapi); *šumam a ušaršišu ... zér awēlūtim a ibni* he should not let him become famous, not allow children to be born (to him) CH xliv 46 and 49; *ašnan ... a ušabši* he should not let cereals grow CH xlvi 13, and passim in CH; for *a*(var. adds -*i*) *irši*, see mng. 1a-2'; *bēl a īg[i]* my lord must not be careless Syria 19 126:11 (Mari); *a ia-aš-ku-un-n[u š]arru libbašu* the king should not worry (over what PN has reported) EA 139:33 (let. from Byblos).

2' wr. *a-i*: *ummānšu [rī]mam a-i* (var. *a*) *irši* may she (the goddess) not spare his army CH xliv 18, cf. *šū u ummānātušu a-i iprikū* AOB 1 24 r. vi 8 (Šamši-Adad I).

3' wr. *a-a*: *a-a itūr a-a innennā segar šaptija* let my pronouncements be irreversible, not to be changed En. el. II 129; *ana nišišu a-a*

**aj**

*it-hi* may he not come near his family MDP 6 pl. 10 vi 19, cf. *a-a iqqebir* ibid. 21 (MB), cf. *a-a i-mi-i-z[i] ...* CT 15 2 vii 9 (OB lit.), also *a-a iš-ku-nu-u-ni* ABL 685:7 (NA); *a-a izziz mahar ili u šarri* Lambert BWL 228 iii 9; *šū a-a īmura anāku lūmura* AMT 87:2:7; *a-a iršā hiṭiti* may she (the entu) not commit any (cultic) mistake YOS 1 45 ii 48, and passim in Nbn.

4' wr. *a-IA*: *a-IA ikla urri ūmi* VAS 10 214 r. i 12 (OB Agušaja); the protective spirit *ina rišika a-IA ipparkū* may not depart from your side PBS 7 105:12 (OB let.), cf. *ana našārika a-IA īgū* ibid. 106:14, also CT 6 32b:7, BIN 2 71:7(!), and passim in OB letters; *a-IA ipparsikka* may he not escape you RA 46 92:66 (OB Zu), cf. *a-IA ippuh* ibid. 68, note *a-IA ú-we-ed-di* ibid. 67, *a-IA e-la-a* Tn.-Epic “iv” 20; *a-IA ú-ta harrānam* may he not find the road Bab. 12 pl. 13:1 (Etana); *libbašu a-IA īniš* PBS 1/2 No. 122 r. 8; note, wr. *a-WA* (Mari only), to be read (with sandhi) *aji*: [a]-WA-di-in ARM 6 50:5, *a-WA-ta-la-ak* (var. *a-WA i-ta-la-ak*) Syria 32 17 v 33, *a-WA im-ḥu-ur* ibid. 22 (Jahdunlim).

5' wr. *a-a-IA*: *ina ašrišu a-a-IA itūru* KBo 1 3 r. 31.

6' wr. *IA*: *ilum nāsirka šibūtam IA irši* VAS 16 91:9 (OB let.), also ibid. 64:7; *IA ušēšir šerra* may (the womb) not bring forth a child CT 15 49 iii 51 (Atrahasis), cf. *šammu IA ušā* ibid. 49, also *IA iššā* ibid. 45, *IA i’ru* ibid. 49; *IA ittuk* BRM 4 1:17 (Atrahasis); *šimmatu IA ibīt inazumur eṭli u ardati* the paralysis should not stay one night longer in the bodies of the man and the woman BE 31 56 r. 19; *ina pani nakrišu IA izziz* he should not be able to stand in front of his enemy AOB 1 66 No. 2:61 (Adn. I), ibid. 142 No. 8:28 (Shalm. I).

7' wr. *e* (OA only): *PN e īqbiakkum umma šūtma* PN must not say to you as follows KTS 17:3, cf. *libbaka e iprid* ibid. 6, and passim; *assurre ana maknākim ša ekallim ekal-lam e īterriša* heaven forbid that he make demands to the palace concerning the sealed room of the palace CCT 4 7c:6; note *e uwaššer* TCL 4 37:22, *e ušaddiuni* TCL 14 26 r. 2', *e ušāḥizušu* TCL 19 14:19.

aj

**8'** wr. IA-ú (exceptional): IA-ú *išēṭanni* Dream-book 343 79-7-8,77 r. 7', IA-ú *ikšudanni* ibid. r. 8'.

**b)** with second person verb: *e taqbi umma* do not say as follows CCT 4 3a:30 (OA), cf. *e tadgul* CCT 4 10a:23 (OA); *tehi e tādur* come near, be not afraid Gilg. Y. 147 (OB); *e tuštāmi* do not converse (with a person using foul language) Lambert BWL 99:21, cf. *e tallik* ibid. 22, *e ta'ir* ibid. p. 100:31, and passim in this text (Counsels of Wisdom), cf. *ana šamē naprišma kappa e tarši* fly through the air (lit. to heaven), but do not take wings JTVI 26 156 iv 14, *ina erṣeti naklīma šubta e taškun* ibid. 17; *šumu ša NA annī e tētiq itā e tusahhi miš[ra]* the name of this stela is: Do-Not-Trespass-the-Border, Do-Not-Obliterate-the-Borderline BE 1 83 r. 22f. (MB kudurru); *e tamtalik epuš pīka* Do-Not-Hesitate-Bark! (name of a magic dog) KAR 298 r. 17, cf. *e tamtalik ušuk* ibid.; *[ina birit i]lī ahheka māhira e tarši* may you have no rival among your fellow gods CT 15 39 ii 38 (SB Zu); note *gana e tattil* come, (try) not to sleep (for six full days) Gilg. XI 199; exceptionally *i* (for context, see *šeħerū* lex. section) Lugale XI 23.

**c)** with first person verb — **1'** wr. *a-a*: *ḥUL a-a āmur* may I not encounter evil BMS 15:9 (SB); *a-a i-ši nākirī mugallitī a-a arši* may there be no enemy of mine, nor should I have anybody who can frighten me VAB 4 140 x 15f. (Nbk.), cf. *māhiri a-a arši* YOS 1 45 ii 38 (Nbn.).

**2'** wr. *a-IA*: now having found you *mūtam ša attanaddaru a-IA amur* (help me) that I should not experience death, of which I am constantly afraid Gilg. M. ii 13 (OB); with sandhi writing: <sup>d</sup>*Sin-a-ia-ba-aš* TCL 17 44:1, *Sin-IA-ba-aš* VAS 13 104 i 6, also *A-ia-ba-aš-i-lī* PBS 7 70:3 (OB), see Stamm Namengebung 174.

**3'** wr. *e*: *E-nibāš* Let-us-not-Come-to-Shame! (OA personal name), see Stamm Namengebung p. 175 and n. 3.

**2.** not (negative particle): *lu etell[āku ...] šānina ia-a arši* I (the date palm) am indeed lordly, I have no rival whatsoever Lambert

aj

BWL 158:27 (MA); *lu NA<sub>4</sub>.ZA.GÌN GÚ-ia a-a amši ... lu ahsusamma ana dariš a-a amši* just as I shall certainly not forget my lapis lazuli necklace, I will remember and certainly not forget (these days) Gilg. XI 164f.; he lights the fire *mēsir nērti bārtu u attalū a-a ithū ana Uruk* (then) the plague of crime, rebellion, and eclipse will not befall Uruk BRM 4 6:39 and 22 (rit.); *pagaršu a-a addin ana gebēri* I did not even allow his body to be buried Streck Asb. 62 vii 45; *kī'ama ašpuru ana ekalli u a tu-uš-mu-na* thus I reported to the palace, but (the report) was unheeded EA 122:55 (let. of Rib-Addi).

**3.** in the sequences *ē ... ē, ē la ... ē, assurri ē ... ē, assurri ē la ... ē* (OA) — **a)** *ē ... ē: mimma e āpulma libbī* (erasure) *e imraš* I must not answer anything lest I get angry TCL 19 42:6f.; *I shall pay you ūbatātī ... e našatima ana qaqqadija e aplaḥ* you must not bring the garments, lest I become afraid for myself CCT 1 50:13ff.; *ammakam ana ša kima «a-ša-ki-ma» šuātī e išpurma kāram e imhu-ruma maškī e uwašširušum* he must not write there to his representative lest they approach the *kārum* and release the hides to him TCL 4 4:17ff.; *ana bīt abini e ušeribšima saltam bīt abini e iškun* he must not bring her into our father's house lest he cause quarrelling in our father's house BIN 4 11:6f., cf. also ibid. 99:27ff.

**b)** *ē la ... ē: appūtum e lá tušebilamma libbī e tušamris* please send (it) here, lest you make me angry CCT 4 19b:20f., cf. *e lá taš-qulma libbī e imraš* TCL 19 64:27ff., *arbiš e lá tūšima ... mimma e tuħalliqini* leave quickly lest you cause me damages RA 51 7:38ff.; *kas pam ana PN e lá taddinama libbī u libbušu e tulammina* give silver to PN lest you make both of us unhappy TCL 20 111:10f.; *kas pam e lá taddišsumma kas pam ... ina sér abija ... PN e ilqēma u anāku ... libbaka e ušamris* give him the silver, lest PN take the silver, charging it to my father's account, and make you angry Golénischeff 16:18f.; for other refs., see J. Lewy, Or. NS 29 p. 32 n. 4.

**c)** *assurri ē ... ē: assurri ūmē 2 ammakam e tasburma ummānātum e ērurbanimma atta e*

**aj**

*tahliq u tuppēa e tuhalliq* heaven forbid that you should stay there even two days, lest the troops come and you be lost, or you lose my tablets Kienast ATHE 42:22ff.; *assurri mam̄ man e illikamma ... u nīnu ana* [...] e nittalak heaven forbid that someone would come (to detain the caravans), and we go to [...] BIN 4 99:23ff.; *assurri PN ana rēš awātīm e ikšudam̄ma ana kaspim sarrupim e iddinunimma libbi «libbi» e imraš* heaven forbid that PN come in time and they sell (the merchandise) for refined silver and I become angry BIN 4 37:31ff., cf. CCT 2 48:35ff.; *assurri ina ḥarrānīm riksum e innam̄ mirma abī ana šilitim rabitim e addi u bīt abija e iħliq u ekallum libbi abija e ušamriš* heaven forbid that the package (of silver) should be found in the caravan, and that I cause(?) my father to (utter) a terrible blasphemy, or that the enterprise of my father suffer damage, or that the palace cause my father trouble KTS 37a:19ff.; *assurri PN e illikamma ... tuppam e taddiššumma x kaspam iħxerija e ilqi* heaven forbid that PN should come, so that you give him the tablet, and that he borrow x silver on my account TCL 20 114:13ff.

**d)** *assurri ē la ... ē: assurri sikkusu e lá taṣbatamma u ana ša qātātīm e lá taddinaššumma eqlam e ittallakma libbi e imraš assurri ajēma ḥarrānam e illikma ali ušbu PN ali ušbu e la taṣbassuma libbi e imraš* heaven forbid that you do not seize him by the hem of his garment, and that you do not hand him over to the custody of a guarantor, lest he disappear and I get angry! heaven forbid that he go somewhere else, and that you fail to seize him where he is, where PN is, and I get angry! VAT 13473:14ff. and 21ff., cited after J. Lewy, Or. NS 29 33 n. 1.

The “double negation” in OA occurs only in *ē la ... ē* sequences.

Gelb, BiOr 12 109. Ad mng. 3: J. Lewy, Or. NS 29 31ff.

**aj** (*ē*) interr.; where?; OAkk., EA, SB, NB; wr. *a-wa* in EA, *e* in SB; cf. *ajakamma*, *ajāniš*, *ajānu*, *ajekamēni*, *ajēma*, *ajikāni*, *aji-*

**aja**

*kī'am, ajīš, ajīšam, ajīšamma, ajū* pron., *ajumma*.

[ma]-a ME = *a-li*, *e-ki-am*, *ia-nu*, *ia-ú* A I/5:11ff.; me.a.ta = *a-a-u[m]* Izi E 64; me.da a.tùm = *a-i ub-ba-al* OBGT I 714, me.da an.tùm = *a-i ub-ba-al* ibid. 718; me.da e.tùm = *e tu-ub-ba-al* ibid 716.

**a)** in personal names: *A-a-bum* Where-Is-The-Father? MAH 16459 r. 1 (OAk.), see MAD 3 2; *A-a-ŠEŠ-nu* Where-Is-Our-Brother? VAS 6 253:12, cf. *A-a-ŠEŠ-šú* ABL 949:2, *A-a-ħu* BIN 1 97:12, *A-a-ħu-ú* PEQ 1900 259:1 (all NB), *A-a-PAB.MEŠ* ADD 294 r. 2 and 308:2 (NA); uncertain: *A-a-bu-ú* Moldenke 2 3:3, *A-a-bi* Nbn. 436:10 (both NB), *A-ia-a-ħu-i*(or -i[a]) JCS 5 133 (Alalakh seal), cf. *A-ia-ħu* Wiseman Alalakh 132:10, and similar names in Alalakh, Chagar Bazar, see Landsberger, JCS 8 60 n. 126.

**b)** in EA, wr. *a-wa-mi*: *akal ERÍN.MEŠ piṭāti a-wa-mi* where is the food for the archers? EA 131:43; *a-wa-mi telqū LÚ.MEŠ ana ašāb ina āli* (from) where will you take people to live in the city? EA 138:41, cf. *a-wa-mi ERÍN.HI.A* ibid. 125, *a-wa-mi amēlu ša alik ištū Miṣri* ibid. 91, also EA 124:15 (all letters from Byblos); note the exceptional temporal nuance: *a-wa-mi inūma jišpura šarru* when did the king send? EA 138:123.

**c)** in SB: *e tāṣina* (var. *tēṣinu*) *qutrinna* where can you smell incense? (parallel with *ali* and *ajinna*, see *ajānu*) Gössmann Era V 15, var. from Iraq 24 120.

**aja** (*aji*, *aju*, *ā*) s.; (in the expression *u'a aja*) alas; OB, SB; nominalized *ajum* (*a-a-um* Šurpu IV 85, *a-a-ú* Erimhuš II 102), *a*, *aji* in lex.; cf. *jau-jau*.

ú û = ú-IA-i, a-IA-i Diri II 113f.; [...] .e = ú-x-x, [...] .e = a-a-û, [...] = MIN bissatu Erimhuš II 101ff.; [â] [A] = [na-a]-qu, [a-ħu-l]a-pu-um, a, [â]-a-i MSL 2 p. 126 i 1ff. (Proto-Ea).

[ù].u<sub>8</sub>.a ù.u<sub>8</sub>.a bar.kuš ša<sub>8</sub>.[...] : [ina] ú-a u a-a šunuħat ka[battašu] he suffers dolefully with cries of woe and alas ASKT p. 116 r. 11f. (= 4R 29\*\* No. 5); u<sub>8</sub>.a a.a ù.me.ni.ib.zal.zal.e : ina MIN MIN ūnišam ušabarri he passes the day with cries of woe and alas CT 17 20:72, èm ù.u<sub>8</sub>.a.e èm ù.u<sub>8</sub>.a.e nam.tar.ra èm ù.u<sub>8</sub>.a.e e.ne ba.an. ma.ma.da : ša ù-û-i u a-a-i šimāti ša ú-a u a-a-i išakkānuni they inflict upon me a fate of woe and alas, of woe and alas SBH p. 84:25ff.

**ajabāš**

**a)** with *ina*: *rubû šû ina û-i a-a-i ittanallak* this ruler will always live with cries of woe and alas Winckler Sammlung 2 73 iii 3 (SB lit.), see Güterbock, ZA 42 85f.; *ina û'-a a-a agdamar ûmē* I passed every day with cries of woe and alas Streck Asb. 252 r. 9; *ina û'-û-a a-a šumruṣat kabatti* I suffer dolefully with cries of woe and alas STC 2 pl. 80 r. 66, see Ebeling Handerhebung 132, cf. *ina û'-û-a a-a* Lambert BWL 52:13 (Ludlul III, see pl. 14); see ASKT p. 116 and CT 17 20, in lex. section.

**b)** other occs.: *mūši u urrim ú-i-a û a-i-a rakis[sum]* woe and alas are with him day and night YOS 10 54 r. 28 (OB physiogn.); *û'-a a-a šarpis ibakkima* bitterly crying woe and alas Borger Esarh. 103 i 6; *imtû tânihu û'-a a-[a] huṣṣu kîṣ libbi* losses, exhaustion, woe and alas, *hûṣṣu*-pain and heartbreak Maqlu VII 131, cf. *la ṭûb šerē û'-a a-a-um la šalâlšu* Šurpu IV 85.

For *a-a* in personal names, and for the NB personal name *A-a-ŠEŠ-nu*, see *aj* interr.; the OB name *wa-a-a-a-ha-a-a* (see Stamm Namengebung 163) can be placed neither here nor sub *aj* interr. The NB passage UCP 9 p. 57 No. 2:8 (let.) has *a-ša* (collation J. J. Finkelstein), see *ašša*.

Landsberger, MSL 2 29f.; Lambert BWL 297.

**ajabāš** s.; button(?) of the sandal; lex.\*; cf. *aj* indecl.

*a-a-ba-áš* = *bu-tin-ni*(var. -*nu*) *še-e-ni*(var. -*nu*) button(?) of a sandal Malku II 234.

Lit. “may I not come to shame,” see *aj* indecl. and *bâšu* v.

For CT 14 19 iii 32, etc., see *ajabtu*.

**ajabba** s.; sea; Mari, EA, SB\*; foreign word; cf. *ajabbû*.

**a)** in Mari, EA: *ana kišâd ti'amtum illikma ana a-a-ab-ba* (var. *a-ia-ba*) *niqî šarrûtišu rabi'am iqqi u šâbušu ina gerek a-a-ab-ba* (var. *a-ia-ba*) *mê irmuk* he went to the coast of the sea (the Mediterranean), offered great sacrifices, worthy of his kingship, to the sea, and his troops washed with water in the sea Syria 32 13 ii 10 and 12, cf. *mâtam šâti ša kišâd a-a-ab-ba* (var. *a-ia-ba*) *ukanniš* ibid. 14 ii 22 (Jahdunlim); *gab ălânija ša ina šadî̄ha-ar-ri u ina ahi a-ia-ab ibâššu* all my towns, whether in the hills or on the seacoast EA 74:20; *mârû*

**ajabtu**

PN *ištu qaqqari u amélüt Arwada ištu a-ia-ba* the followers of PN are from the inland, but the men of Arwad are from the sea EA 105:13; *ji-ti-lu ina [libbi] a-ia-ba aššum šabât elip-pâtiya* he has put to sea to capture my ships EA 114:19, cf. *ina IGI-an ab-ba* EA 151:42 (all letters from Byblos); *elippu ina libbi a-ab-ba* EA 288:33 (let. from Jerusalem).

**b)** in SB: *linūh a-ab-ba tâmatu rapašti* may the *a.*, the vast sea, be appeased Šurpu V-VI 190, cf. *mê a-ab-ba tâmati [rapašti]* Šurpu VIII 84, also KAR 34:13, AMT 10,1 r. 1 and parallels AMT 26,1:14, 31,2:7, CT 23 2:6, note the replacement by *mê ÍD Ú-la-a-a tâmate rapašte* AMT 27,5:7 and K.9946 (unpub.); *binût a-ab-ba tâmatu rapašti* BMS 61:6, dupl. LKA 153 r. 7, cf. *bêlum ša nazarbubšu a-ab-ba tam-tùm-ma* STT 71:44 and dupl. Rm. 287, see Lambert, RA 53 135, cf. also *a-ab-ba [ta-ma]-ta rapašti* Maqlu VI 100.

The distribution of the word (Mari and EA) poses a problem due to the Sum. *a.ab.ba*, “sea,” (also *a.b.ba*); the writing in Jahdunlim (without mimmation) and the forms without endings in EA are difficult to explain as a loan from Sumerian. Only lit. texts from EA use the word *ti'amtum*. In SB texts, *ajabba* occurs beside *tâmtu* and possibly refers to a specific body of water, see Goetze, JCS 9 16 n. 58.

\***ajabbû** (fem. \**ajabbitu*, *jabitu*) adj.; of the sea (as epithet of Ištar); MA\*; cf. *ajabba*.

<sup>d</sup>INNIN A.AB.BA.KI = *ia-bi-i-[tu]* KAV 145 r. 3 + KAV 73:4 (MA list of gods).

In CT 28 38 K.4079a:11' (SB Alu) <sup>d</sup>EŠ<sub>4</sub>.DAR A.AB.BA-ta *ina bit améli ú-[...]* remains obscure.

**ajâbiš** (*jâbiš*) adv.; like an enemy; OB\*; cf. *ajâbu*.

*naphar mâ[tâtim ... ša] abi RN [i]zibam [a]-a-bi-iš ibbalkitannima* all of the lands which Šarrukin, my father, left me revolted against me hostilely CT 32 1 ii 4 (OB Cruc. Mon. Maništušu); *ne-ke-el-mu-šu ia-bi-iš-ma* they frown upon him as (if he were) an enemy PBS 1/1 2 ii 26 (OB lit.).

**ajabtu** s. fem.; enemy; SB; cf. *ajâbu*.

**ajābu**

*ša 7 u 7 kaššapāti ša 7 u 7 a-a-ba-ti-šá* for seven and seven witches, for seven and seven enemies of hers Maqlu VI 79; *ēnu l[emnet ēnu]* *a-a-bat* the eye is evil, the eye is hostile ArOr 17/1 203 No. 6:1 (translit. only), cf. *lemnēta a-a-ba-tú* AMT 97,1:9 (inc.).

Ú *a-a-ba-sa* : Ú *el-li-bu* Uruanna I 406, and Ú *a-a-ba-sa* : Ú *a-rat a-ra-ru* ibid. 279, is possibly to be interpreted as *ajabassa*, “her enemy.”

For *a-a-ba-tu-ni* in ABL 992 r. 1, read *mīni šá(!) a-ba-tu-ni mīni ša tēmuni*.

**ajābu** (*ha(j)ābu, jābu*) s.; 1. enemy, 2. in *ajāb akali* (name of a plant); from OB on; *jābu* in MA, NA royal (also CT 20 37 iv 5, BRM 4 15:14, Lambert BWL 194 r. 21, from Assur), *ha(j)ābu* EA 102:27, pl. *ajābū* (*ajābūtu* AKA 263 i 28); cf. *ajābiš, ajabtu, ajābū, ajābūtu*.

lú.erím = *ra-ag-gu, a-a-bu-ú* OB Lu A 41f.; lú.erím = *ra-ag-gum*, lú.erím.du = *a-a-bu-um* OB Lu Part 8:4f.; e-ri-im ERÍM = *a-a-bu-um, ra-ag-gu-um, [...]um, na-ak-ru-um* Proto-Diri 478ff.; NIG.NE<sup>i</sup>ni-ig-ni-ru<sup>RU</sup> (var. níg.NE<sup>e</sup>rim<sup>RU</sup>) = *rag-gu, NE<sup>e</sup>rim<sup>RU</sup>* = *a-a-bi, níg.á.zu*(var. A<sup>a</sup>.zi) = *se-e-nu* Erimhuš V 61ff.; níg.erím = *rag-gu, erím = a-a-bu, níg.á.zi = se-e-nu* Lu Excerpt II 182ff.; ki.<sup>e</sup>NE<sup>r</sup>i<sup>R</sup>U<sup>im</sup> = *a-śar ra-rag-gi*, ki.NE.RU = *a-śar a-a-bi* Izi C i 8f.; lú.er[im] = *[a-a-bu]* Igituh I 188; lú.ḥul = *lim-nu-ú, a-a-bu-um* Ob Lu A 37f.; [lú.níg.ḥul] lu-ni-ḥu-ul (pronunciation) = *a-ia-bu* KBo 1 30:19 (Lu App.); ú.ri = *a-rum, a.ri = a-a-bu, ba.ri = a-ḥu-ú* Antagal N ii 18'ff.; ri-im LAGAB = *a-a-bu, rag-gum* Ea I 39-39a, also A I/2:76f.

ur.sag sa.šu.uš.kal.bi lú.erím.ma šú.a : *garrādu ša šuškallašu a-a-bu isah̄apu* hero, whose net falls over the enemy Lugale I 13, cf. giš.tukul. e gú.erím.še ur.bi i.kú.e : *kakku ana māt a-a-bi mithāriš itakkalu* the weapon devoured the entire enemy country Lugale II 36; lú.erím.e i.zi : *a-a-ba tebū* ibid. V 25; [<sup>d</sup>l̄r].ra erím kala.ga ḥul.gál [...] : [<sup>d</sup>]Nergal šá a-a-bi lemnūtu dannū[tu] unap [...] BA 5 642 No. 10; 19f., cf. ibid. 633 No. 6:32f., and passim (always erím) in bil. texts, see mng. 1a and c; see also SBH p. 119 r. 7f. cited *ah̄u* lex. section.

*mu-ṣal-lu-u, rag-gu, a-a-bu = sa-ar-ru* Malku VIII 35ff.; *a-a-bu = MIN (= EN ra-<sup>i</sup>-i-bi)* LTBA 2 2:139.

*a-a-bi-šu = lem-nu* Izbu Comm. 46f., see mng. 1b; *dsuh.<sup>MIN</sup>.rim* : *mu-bal-lu-ú a-a-bi, [<sup>d</sup>suḥ.gú].MIN*. RIM : *muballū naphar a-a-bi nāsiḥ raggi* (DN's name explained as) he who annihilates the enemy, (and as) he who annihilates the totality of the enemy, who extirpates the wicked STC 2 pl. 62 ii 31ff., cf. suḥ [gú.er]im.ma : *na-si-[ih] nap-ḥar a-a-bi*

**ajābu**

ArOr 21 364:54f.; [É.ság].ki.il : *é sāpin a-a-bi [é bi-i-tu ság sja-pa-nu gi a-a-bi* AFO 17 133:21f.

1. enemy — a) in hist.: *mutammiḥ a-a-bi* who keeps the enemies under firm control CH iii 47; *erím giš.ḥaš.AG.AG* : *šāgiš a-a-bi* who slaughters the enemies LIH 60 iv 7 (Ham-murapi); lú erím lú ḥul.[g]ál suḥuš.bi kalam.ta ḥé.im.mi.bur<sub>12</sub> : *išdē a-ia-bi u lemnim in mātim lu fassuh* I uprooted the enemy and the wicked from the land RA 39 7:43 (Sum.) and 8:49 (Akk., Samsuiluna); *a-a-bi-šu na’era zā’erīšu ana qātišu nulli’ama* slaughter (pl.) his enemies, deliver his foes into his power (Enlil's order to the other gods) YOS 9 35 i 43 (Samsuiluna), cf. ibid. ii 82; may Šamaš give him a mighty weapon *kāšid a-ia-bi* which will conquer the enemies Syria 32 16iv 18 (Jahdunlim), cf. *kāšid a-a-bi-e-šú* Borger Esarh. 97 r. 11; [...] -ti a-ia-bi-ka <sup>d</sup>IM inad-dinakkum Wiseman Alalakh 126:27 (OB treaty); Merodachbaladan *a-a-bu lemnū* Lyon Sar. 14: 32; *qaran a-a-bi-šu lemnū[ti] bulli kīma la’mi* blow out like a flame the “horns” of his wicked enemies JRAS 1892 357 ii B 26; *u lu aššum errēti šinātina nakara ahā ia-a-ba* (var. *a-ia-ba*) *lemla ... uma’aruma ušah̄azu* or if on account of these curses he instructs or instigates a hostile stranger or an evil enemy AOB 1 64:45 (Adn. I), also, wr. *a-ia-a-ba* AKA 250 v 68 (Asn.); *da-iš KUR.KUR ia-bi* who tramples over the enemy countries AAA 19 pl. 77 No. 170:6 (Shalm. I); *ḥā’it sal-pāt a-a-bi* (Šamaš) who sees through the enemies’ evil schemes AKA 29 i 7 (Tigl. I); *zikaru dannu mukabbis kišād a-a-bi-šú* (var. *a-ia-bi-šu*) the mighty man who treads on the necks of his enemies AKA 214:4 (Asn.), cf. *kāšid ia-a-bu-ut* (vars. *a-a-bu-ut, a-ia-bu-ut*) Aššur AKA 263 i 28 (Asn.); *ašlul māt GN ša qereb māt Kaldi a-a-ab Bābili* I plundered the land of Bit-Dakuri, which is in Chaldea, an enemy of Babylon Borger Esarh. 52 iii 62; *eli a-a-bi u zāmānē ušzassu īna līti* he (Aššur) establishes him in power over his enemies TCL 3 122 (Sar.), cf. <sup>d</sup>Irra [mušam]qit a-a-bi-ia (var. *šāgiš zāmānīja*) OIP 2 112 vii 89 (Senn.), also <sup>d</sup>ŠÁR.UR<sub>4</sub> mušam-qit a-a-ab šarri (name of a city gate) ibid. 113 viii 3; *nēr a-a-bi-e-šú* Borger Esarh. 98 r. 24,

## ajābu

cf. *linēru a-a-bi-e-a* ibid. 68:21; *anār a-a-bi ašgiš zāmānu* VAB 4 216 i 37 (Ner.), cf. *ana nāri a-a-bi-ia* ibid. 190 No. 23 ii 10 (Nbk.); *a-a-bi-šu qāssu KUR-ud* Wiseman Chron. 72 BM 21946 r. 22 (Nbk.); 2 <sup>d</sup>*lahmū ešmarū sāpin a-a-bi-ia* (I set up, to the right and left of the East Gate) two *lahmu*-monsters of *ešmarū*-silver (presented as) standing on my enemies VAB 4 222 ii 16 (Nbn.); *šumqut māti a-a-bi-ia* 5R 66 i 25 (Antiochus I); *šarrašu ana a-a-bi litūršu* may his king turn into an enemy for him BBSt. No. 9 ii 31 (NB).

**b)** in omen texts: *šarrum a-a-bi-šu qāssu ikaššad* the king will conquer his enemies personally YOS 10 42 i 32, cf. ibid. 17:29f. (both OB ext.), also KAR 453:3 (SB ext.), CT 27 4:19 and 6:15 (SB Izbu), Kraus Texte 3b ii 31 and dupl. 4c ii 8', cf. *šarru a-a-bi-šu* (var. *a-a-ab-šu*) *ikaššad* CT 40 40 r. 70, var. from dupl. TCL 6 9:16 (SB Alu), cf. also Thompson Rep. 49:3; *a-a-bu-ú-ka ana [a]-bu-ul-li-ka irrubunim* your enemies will enter your gate YOS 10 24:23, also, wr. *a-a-a-bu-ú-ka* ibid. 26:25 (both OB ext.); *šarra a-a-bu-šu ikammūšu* his enemies will put the king in fetters KAR 460:20 (SB ext.); *a-a-ab zī-ma* an enemy will rise Thompson Rep. 272 r. 6; *rubū ia-bi-šu qāssu ikaššad* the prince will personally conquer his enemies CT 20 37 iv 5, also, wr. *ia-a-bi-šu* BRM 4 15:14, wr. *a-a-b[i]-šu*] dupl. ibid. 16:12 (all SB ext.); note BĀD <sup>d</sup>AMAR.UD. KUR-*a-a-bi-ia-ana-qātēja-<mu-nu>* MU.NI šalhē [...] the wall called Marduk-*<Deliver>*-the-Land-of-My-Enemies-into-My-Hands (is) the outer wall of [GN] CT 18 49 ii 15 (ext. comm.).

**c)** in lit.: *a-a-bu mutta'idu* (parallel to *lemnū*) the vainglorious enemy En. el. IV 124; *ša naphar a-a-bi uhalliqu* who destroyed all of the enemies (explaining Marduk's name <sup>d</sup>Záh. gú.rim) ibid. VII 56, cf. *nāsih a-a-bi* who roots out the enemy (referring to the name <sup>d</sup>Suh.gú.rim) ibid. 43 and 48; *kakku bēl mātāti* <sup>d</sup>*Bēl lāmu a-a-bi uperrir* [*illassu*] encircling the enemies, the weapon of Bel, the lord of all lands, scattered his forces Tn.-Epic "iii" 45, cf. *qablat a-a-bi* ibid. "ii" 26; *ālī kī a-a-bi nikilmanni* my city glares at me as (if I were) an enemy Lambert BWL 34:82 (Ludlul I); *[lina]kkis ia-a-ba-am-ma linīr ina*

## ajābu

*kakkī[šu]* let him cut down the enemy, let him slay (him) with his weapons Lambert BWL 194 r. 21 (from the Assur text LKA 2); <sup>d</sup>*Marduk . . . a-a-bi-šu elišu GAR-ma* Marduk will favor his (the king's) enemies Lambert BWL 112:17 (Fürstenspiegel), cf. *ana simitti a-a-bi irreddū* they (the horses) will be led away to (serve) the enemy's teams ibid. 34; *akul a-a-bi-ia aruḥ lemniūtija* devour my enemies, consume my foes Maqlu I 116, also Maqlu II 132 and KAR 94:14 (Maqlu Comm.); *kāšid lemnu u a-a-bi* Maqlu I 95, and passim, *kāšidu a-a-bi u zāmānū* PSBA 20 157 r. 20, also *tāridu lemnu gallā a-a-ba* KAR 26:48; *šipta atta salmu sākip lemni u a-a-bi ana mahrišu tamannu* you recite before it the incantation "You, figurine, are the one who overthrows the wicked and the enemy" KAR 298:37, cf. ibid. 42, *kāšid a-a-bi* (name of a magic dog figurine) ibid. r. 19; UD.17.KAM *ša tērubti DUG<sub>4</sub>.GA-ú bēlu a-a-b[i]-šu kī ikmū* the 17th day is (the day of) the *tērubtu*, (this is) explained: when Bēl "bound" his enemies LKA 73:2, see TuL p. 38 (cultic comm.); LÚ.KÚR-*ka la akšudu giššišika a-a-bi-ka . . . la alqutu* have I not conquered your enemy, extirpated your raging adversaries (and) enemies? Craig ABRT 1 25:22 (NA oracles), cf. *igi lú.erím.ma zú.súd.súd : ana gāsis napišti a-a-bi* BA 10/1 94 No. 16:6f.; *nākirīka takammu a-a-bi-ka takaššad* you will capture your enemies, you will conquer your enemies (citing an oracle) ABL 1237 r. 22.

**d)** in letters: *anāku kima abim u ahim abasékkum at[t]a a[jj]āsim kīma lemnim u a-ia-[b]i-im tabaššēm* I have been a father and brother to you, yet you have been a fiend and enemy to me Syria 33 65:9 (Mari, let. from Aleppo), cf. *lemnām u a-a-ba-am birkīšu ušaš-šāšu* Baghdader Mitteilungen 2 57 ii 10 (OB), cf. also *kima a-ia-ab anāku i-di-šu* EA 89:47; *qaqqad a-ia-ab bēlija* PN *uqallil* PN has put my lord's enemy to shame ARM 2 113:29, cf. *abi a-ia-ab-šu ik-[šu]-ud-ma ana kussi bit abišu īrub* Syria 19 113 (Mari let.); they said [PN . . .] *lemnūm u a-ia-bu-um* PN is an evildoer and an enemy ARM 2 137:26; *adi . . . a-ia-bi-šu u lemnīšu ana šapal šēpēšu la iškunuma* not until he has brought his enemies and his foes (to submission) at his feet

**ajābū**

ARM 3 18:21; *lušebil* LÚ.MEŠ *a-ia-bi-e ša šarri ana qātišu* I will send the king's enemies through him (the envoy) EA 162:58; *u tidagalū* LÚ *a-ia-bu-nu utikalu epra* our enemies should see (this favor) and eat dust EA 100:35; the royal arm should shatter UZU.SAG.DU LÚ.MEŠ *a-ia-bi-šu* the head of his enemies EA 141:33; *šumma* LÚ *a-ia-bu ina* GN [...] if the enemy enters Kizzuwatna KBo 1 5 ii 4 (treaty); *nāki-rēka liskipulišamqitua-a-bi-ka* may they overthrow your foes, bring down your enemies ABL 1285:7 (NA), cf. *a-a-bi-ka qātka* [*lušak*] šidu ABL 797 r. 19 (NB), *ultu šarru be-lí-a-ni a-a-bi-šu qāssu ikšuduma* ABL 865:8 (NB).

2. in *ajāb akali* (name of a plant): Ú.GUR<sub>9</sub>.SIG<sub>7</sub> : Ú *a-a-ab a-ka-li* (var. *a-a-ba-ka-la*) Uruanna I 403; Ú *a-a-ab* (var. *ia-ab*) NINDA. MEŠ : Ú *el-li-bu* ibid. 393.

In TCL 6 19 r. 21–24 read IZI.ŠUB = *migit išāti*, see, e.g., Hg. B VI 29, cited *išātu* lex. section, see also *izišubbū*.

**ajābū** adj.; hostile, inimical; SB\*; cf. *ajābu*. *ipšēteki lemneče upšāšēki a-a-bu-te našparātiki ša lemutteri* your hostile acts of sorcery, your evil missives Maqlu VII 77.

Unique use of *ajābu* which elsewhere refers to humans.

**ajābūtu** s.; enmity, hostility; Mari\*; cf. *ajābu*.

*šumma ana ru'īm a-a-bu-tám i-da-ú (= itawu)* ú 'a-wa-tum uši if he plots a hostile act against a friend, and the secret (lit. word) gets out RA 35 67 No. 30:2, cf. *šumma nakrum Iš a-a-bu-tí i-da-ú(?)-ma* ibid. 68 No. 31 b:2 (Mari liver models, early OB).

**ajak** see *ajikī'am*.

**ajaka** see *ajikī'am*.

**ajakam** see *ajikī'am*.

**ajakamma** adv.; somewhere; OA; cf. *aj* interr.

*šumma aši'um a-a-kam-ma ibašši* if iron is available somewhere BIN 4 45:11 (let.); *šumma ammakam ištiki wašbat ulama a-a-kam-ma wašbattértiki lillikam* let a report from you come to me as to whether she is staying

**ajakku**

there with you, or whether she is staying somewhere else BIN 4 68:17, cf. *mimma a-a-kam-ma la al-<li>-kam-ma la alqēma [m]ahrika la aškunma* KTS 15:10; *šumma kas-pam a-a-kam-ma ina bābtija tamħura* if you have received money anywhere outstanding to my credit BIN 4 97:7, cf. ibid. 13 (let.); *šumma PN suhār>am mimma <a>-a-kam-ma ikaššaduni* if PN gets hold of some young man somewhere (he will bring him to his house) TCL 1 240:4; *šumma a-a-kam-<ma> taštanammēšu našpirtak ana* GN *ana sērija lillikamma* a message from you should reach me in GN should you keep hearing from him from somewhere KTS 37b:7 (OA let.).

**ajakku** (*ejakku, jāku*) s.; (a structure in a temple); OB, MA, Bogh., SB; wr. syll. and É.AN.NA.

Nun.pirig.gal.dím NUN.ME <sup>d</sup>En.me.kár <sup>d</sup>Inniň šá.é.an.na.ke<sub>x</sub>(KID) an.ta.e<sub>x</sub>(DU<sub>6</sub>+DU). dè : [MIN] ap-kał MIN šá <sup>d</sup>Iš-tar iš-tu AN-e ana q̄-rib a-a-ak-ki ú-še-ri-da Nunpiriggaldim, the apkallu of Enmerkar, who brought Ištar from heaven into (her) a.-structure Reiner, Or. NS 30 2:10f., cf., wr. *ana* É.AN.NA van Dijk, UVB 18 p. 44:9, also é.an.na é.ki.a : bit a-a-ak bit ilāti ASKT p. 127:29f., see Schollmeyer, MVAG 13 220.

a) in gen. — 1' **ajakku** (OB, SB): *libni Ezuzal bit DN rabšam li'am a-a-ka-am libni* let him build the Ezuzal, the temple of DN, let him build the a.-structure, a recumbent bull JRAS Cent. Supp. pl. 9 vi 24 (OB hymn); [...] *ši]ḥti ili kanūt a-a-ak-ki* (goddess) who is the joy of the gods, on whom care is lavished in the sanctuary BMS 2:45, see Ebeling Handerhebung 26; Ištar bēlet É.AN.NA (var. <sup>d</sup>a-a-ak-ki) *qudduši* STC 2 pl. 77:28, see Ebeling Handerhebung 130, var. from KUB 37 36:25; *sukku nīmedu parakku kummu a-a-ku* (var. *ia-a-ku*) *ša māt Aššur* 3R 66 ix 40, var. from KAR 214r. iii 16, see Franken Tākultu p. 8 and 26; *bīta šanā ša el mahri* É.AN.NA-šá quššudu *irišannima* she (Ištar) requested from me another temple, one which would be more sacred than her former a.-structure Weidner Tn. 17 No. 7:84, cf. É.AN.NA BĀRA *lališa* ibid. 16:42. Note with det. É: [...] é.a]n.na : *ana* É É a-a-ak-ku SBH p. 116 No. 64:7', also (Sum. missing) *ana* É a-a-ak-ku ibid. 6', also *kanūt*

**ajalatu**

É a-[a-ak-ki] BMS 4:14, see Ebeling Handerhebung 28.

**2'** ejakku, jāku (MA, NA): I constructed (for Aššur) bīta ella (one var. adds ia-a-ka) kišša šaqâ parakka šira aṭmāna rašubba a holy temple (with) an a.-structure, a lofty kiššu-room, a high dais, an awe-inspiring building AOB 1 122 iv 13 (Shalm. I); e-a-ak GN aštamuš-mu šir[u] — a.-structure of Arbela, august meeting place LKA 32:6, see Ebeling, JfK 2 277; note (in personal names) Ia-a-[kul]-lime-er KAJ 170:26, cf. (same person) É.AN. NA-UD-er ibid. 17:17, also Ia-a-ku-UD-er ibid. 11 (MA).

**b)** in the divine title (or name) Bēlet ajakki (jāki) — **1'** in Hitt.: <sup>d</sup>Be-e-lat a-ia-ak-ki KUB 6 45 i 44, also, wr. a-ia-ki KUB 6 46 ii 10, also KBo 1 3 r. 26.

**2'** in NA lit.: <sup>d</sup>Be-lat ia-a-ki KAR 214 ii 33, see Frankena Tākultu p. 25.

The word may be a loan from Sum. é.an.na in the nuance “high house.” With the exception of the passage in AOB 1 122 iv 13 (where *ajakku* is added in only one variant), the structure seems to be connected with the cult of goddesses. The word cannot be related to équ in bit éqi in spite of the name *Bēlat éqi*.

Schroeder, OLZ 1915 266; Schott, OLZ 1930 885, ZA 40 5; Weidner, AOB 1 122 n. 7; Frankena Tākultu 80.

**ajalatu** s.; hind (occurs only as fem. personal name); OB; cf. *ajalu* A.

A-ia-la-tum (fem. personal name) VAS 7 3:25.

WSem. fem. formation.

**ajalu A** (*jalu, julu*) s.; 1. stag, deer, 2. in qaran ajali (name of a plant); from OB on; wr. syll. and DĀRA.MAŠ; Akk. lw. in Sum. (a.a.lum.àm JAOS 77 75 Coll. 4.50) and Akkadogram in Hitt. (EZEN.ŠE A-IA-LI KUB 13 4 i 39, see Gurney, AAA 27 59f.); cf. *ajalatu*.

lu.lim = lu-lim-mu, si.mul = a-a-lu, si.mul = ia-a-lu Hh. XIV 145–146a; dāra = tu-ra-hu, dāra.maš = a-a-lu (var. ia-[a-lu]) ibid. 147f.; lu.lim = lu-li-mu = a-[a-lu], dāra.hal.hal.la = na-a-lu = MIN Hg. A II 260f. in MSL 8/2 44; [kuš].dāra .maš = MIN (= ma-šak) a-a-lu Hh. XI 36; x-x EZEN×GIR = qar-nu-u, ia-[um] AVIII/2:86f.; DĀRA.[MAŠ] = a-a-lu Practical Vocabulary Assur

**ajalu A**

357, cf. ADD 777 r. 4 (Practical Vocabulary of Nineveh), see AfO 18 340.

SI.DĀRA.MAŠ = qar-nu a-a-lu, si = qar-nu, DĀRA. MAŠ = a-a-lu BRM 4 32:1 (med. comm., to TCL 6 34 ii 2).

na-a-lu = a-a-lu Malku V 55; a-ia-lum = zi-ka-[rum] Explicit Malku I 66.

1. stag, deer — **a)** in gen.: armē turāhē najālē IA-e-le.MEŠ ina sadirāte utemmiš sugul-lātēšunu iksur ušālid maršīssunu he kept mountain goats, ibex, najālu-deer, a.-deer in parks, organized them in herds and bred them in flocks AKA 141 iv 20, see Jaritz, JSS 4 204ff., cf. najālē DĀRA.MAŠ.MEŠ armē turāhē ... ina qereb ḥuršāni šaqūte utammihu ibid. 89 vii 5 (Tigl. I); sugullāt ... sirrimē sabāte DĀRA.MAŠ. MEŠ ... ina ălija GN lu akşur I brought together wild ass, gazelle, and deer herds in my city, Calah AKA 203 iv 42 (Asn.), cf. KAH 2 84:127 (Adn. II); ina dajālātēšu ša šiddi Puratti DĀRA.MAŠ.MEŠ adduak TUR.MEŠ DĀRA. MAŠ.MEŠ ina qāti uşabbiتا in the course of hunting expeditions along the Euphrates I killed deer, and caught their young myself Scheil Tn. II 81f.; kī ša a-a-lu kaşşuduni dikuni ana kásunu ... EN ÚŠ.MEŠ lukaşşidu lidükukunu even as (this) deer has been caught and killed, may the avenger catch you and kill you Wiseman Treaties 576; kīma a-a-li turāhi (in broken context) Winckler Sar. pl. 45 E 36; [adūk]a asa būsa nēša nimri mindīna a-a-la turāha būla u nammaşē ša şeri I killed wild animals and creatures of the steppe (such as) bear, hyena, lion, leopard, tiger, deer, (and) ibex Gilg. X v 13; libkīka asu būsu nimru mindannu lulimmu dumāmu nēšu rimu a-a-lu (var. -lim) turāhu būl nammaşē şeri may bear, hyena, leopard, tiger, lulim-deer, jackal(?), lion, wild bull, ajalu-deer, ibex—all the animals of the wilderness—lament for you (Enkidu)! Gilg. VIII 17, restored and var. from STT 15:11, see Gurney, JCS 8 92 and Garelli Gilg. p. 53, cf. MAŠ.DĀ.MEŠ a-a-li şap-pa-ru K.2556 r. iii 16 (SB tamītu, courtesy W. G. Lambert); şumma immeru şikitti DĀRA.MAŠ şakinma if a sheep has the appearance of a deer CT 31 30:15ff. (SB behavior of sacrificial lamb), see AfO 9 120; ina iti Abi ... 2 DĀRA.MAŠ.MEŠ ana Bābili īrubunimma idūkuşunūti in the month of Abu two deer entered Babylon, and they

**ajalu A**

killed them King Chron. 2 p. 165 ii 12; *ugga kīma a-a-lim* (var. DÀRA.MAŠ) roar like a stag LKA 102:2, see Ebeling, MAOG 1/1 42 (šà.zi.ga rit.), var. from LKA 99c:7', cf. *rām a-a-lim* LKA 103:5. Note the royal name *mA-a-lu* UVB 18 44:1, corresponding to Á.lu.lim of the Sum. King List, see van Dijk, ibid. p. 46.

**b)** as food: fodder for oxen, sheep and 1 *a-ia-lu* ... *ša bīt mārī* one stag in the fattening shed Iraq 7 51 A 951, cf. ibid. 49 A 937 (OB, Chagar Bazar); 500 DÀRA.MAŠ.MEŠ 500 *sabāti* five hundred deer, five hundred gazelles (for a royal banquet) Iraq 14 35:110 (Asn.).

**c)** parts of the animal (in med. and rit.) — 1' *garan ajali* stag horn: SI DÀRA.MAŠ *tasāk ina šamni tuballal tapaššaš tazarruma ina'eš* you grind stag's horn, mix it in oil, smear (it) on, spread it, and he (the patient) will get well AMT 75 iii 28; SI DÀRA.MAŠ *tubbal tasāk ina šikari išatti* you dry stag's horn, pulverize it, and he (the patient) drinks it in beer KAR 194 iv 14 (SB), and passim in SB med., also (in fragm. context) KUB 4 48 iv 3 (šà.zi.ga rit.); *garan DÀRA.MAŠ ... tugattaršu* you fumigate him with stag's horn (and other substances) AMT 93,1:11, cf. AMT 2,1:16, 33,1:33 and 36, 98,1:2, 99,3:5 and r. 6, cf. (for a charm) AMT 103:16, etc.; *šap-pár-ti* SI DÀRA.MAŠ the tip of the stag's horn (beside *šapparti qaran UDU.MAŠ*) KAR 194 iii 6, cf. [SI(?)] *a-a-li* GIŠ(?) *a-a-li* LKA 95:27; see also mng. 2.

2' *rikibtu* (an aphrodisiac obtained from the dew-claw(?) of a stag): *rikibte a-a-lim* LKA 103:11, also KAR 70 r. 34, see Ebeling MAOG 1/1 46, wr. *rikibte* DÀRA.MAŠ LKA 103:8.

**d)** in representations: *ištū BI-IB-RI A-IA-LI* with(?) a rhyton (in the form of) a stag ZA 45 72 Bo. 5036 iii 13 (translit. only); 2 IA-ú-lu *ša hurāši* two stags of gold AfO 18 302 i 31 (MA inventory); 3 UZU.MEŠ *ša DÀRA.MAŠ X NA<sub>4</sub>.ZA. GÌN KI.LÁ 3 supri ša DÀRA.MAŠ ša mirhi ... ša PN imhuruma ana ekal DÀRA.MAŠ iddinu* three stuffed deer bodies, with x lapis lazuli, the weight of three deer hoofs, for . . . . , which PN received and delivered to the Palace of the Stag Sumer 9 34ff. No. 20:3, 6, and 14 (MB);

**ajānu**

(gold) *ša isirti ša ekal a-a-li* payment collected for the Palace of the Stag(s) ibid. No. 9:2 and No. 26:2; (gold) *isirti [š]a ekal a-a-li ša ana [x-x]-ti ekal* DÀRA.[MAŠ] payment collected for the Palace of the Stag(s) for the [...] of the Palace of the Stag ibid. No. 16:21f., also, wr. *ekal* DÀRA.MAŠ ibid. No. 21:5 and 22:8.

**2.** in *qaran ajali* (name of a plant): *qa-an-nu a-a-lu* SAR CT 14 50:53 (list of plants in a royal garden); note that some of the refs. cited mng. 1c–1' may refer to the plant and not to the actual stag horn.

For the custom of fattening deer attested in the refs. from Chagar Bazar (see mng. 1b), cf. Schneider, Or. 22 29 (ref. to *lulīmu*).

Landsberger Fauna 98f.

**ajalu B** s.; help; NA, NB; probably WSem. lw.

*laššu RN ana a-a-li(!)-šú-nu la illak* Mero-dachbaladan will indeed not come to their help ABL 222 r. 19 (NA); LÚ *Kaldānu šarru tēmu liškunma ana a-a-li-nu [l]i-bi-i[š]* may the king give the Chaldean instructions that he hasten to our help ABL 1114 r. 17; *ašša sibūtu attašū ana a-a-li-ia u ana kitrija lizziz* since I have made a request, let him be at my side to help and assist ABL 1286 r. 2, cf. (in broken context) *a-a-lu ša RN* ABL 1311:27 (all NB).

**ajāna** see *ajānu*.

**ajanibu** see *janibu*.

**ajāniš** interr.; whither?; lex.\*; cf. *aj* interr.  
me.ta = *a-IA-nu* = [...], me.ta.a = *a-IA-ni-eš* = (Hitt.) *ku-x-...*, me.ta.a.kám = *iš-tu a-IA-ni-eš* = (Hitt.) *nu k[u-...]* Erimhuš Bogh. A r. 7'ff.

von Soden, ZA 41 125 n. 1.

**ajānu** (*ajānum, ajānumma, ajāna, ajinna, jānum, jānumma, jānu, ja'nu*) interr.; 1. where?, 2. wherefrom?; from OA, OB on; cf. *aj* interr.

me.da.[a] (vars. [me].e, me.a) = *IA-[a]-nu* Erimhuš II 26; me.ta = *i[š]-tu IA-nu-um* ibid. 29; me.ta = *IA-nu-um* Imgidda to Erimhuš B 10'; me.da = *iš-tu IA-nu-um* ibid. 12'; me.ta = *a-IA-nu* Erimhuš Bogh. A r. iv 7': me.a = *IA'-nu* Izi E 38,

**ajānu**

cf. (with *atta, anāku, attunu*) ibid. 39–45, see MSL 4 200; [me.a me ba.a]n.gar = IA-<sup>2</sup>-nu i-qúl (var. *i-ru-ba*) where did he become silent (var. enter)? ibid. 46; me.a = IA-n[u-um] ibid. 61, cf. (with *at-[ta], šu-[ú]*) ibid. 62f.; me.a.ta = IA-nu-u[m], me.a.ta.àm = IA-nu-um-ma, me.a.ta za.a.kám = IA-nu-uk-ka, me.a.ta e.ne.kám = IA-nu-uš-šu, me.a.ta mā.e.kám = IA-nu-ú-a, me.a.ta.ta = iš-tu IA-nu ibid. 65–70; [ma]-a = ME = *a-li*, *e-ki-am*, IA-nu, IA-ú A I/5:11–14, see MSL 4 192.

*a-a-na // ia-a-nu // a-a-iš // a-a-nu-uš* CT 41 40:3 (Theodicy Comm.).

1. where? — a) *ajānum* — 1' in OA: *ana PN niqbima umma nīnuma kaspam dinniātimu umma šūtma a-a-nu-um kaspī bītī ana* 2 MA. NA *kaspim tadnu* we said to PN, “Give us the silver!” — he said, “Where is there any silver of mine? even my house has been sold for two minas of silver” KTS 7a:9, cf. CCT 5 6b:9.

2' in OB and Mari: [TÚG na'ra]mu a-ia-nu-um ... TÚG na'ramu mahrija ul ibaššu where are there any *na'ramu*-garments? there are no *na'ramu*-garments (here) at my disposition PBS 7 52:12; *a-ia-nu-um kasapka u šēka ša tanaddinušu[nūš]im* where are the (lit. your) silver and the barley which you have been giving them (now)? (i.e., what return have you had for your money?) ARM 1 28:26; *sinništum ši a-IA-nu-um wašbat* where does that woman live? ARM 5 8:7.

b) *ajānumma*: *ša mē sulluh a-ia-nu-um-ma la naklim u muškēnim la berēm šipram ša kēnātim ušepeš* where is one who has been sprinkled with water (i.e., an expert)? how can I have reliable work done without an experienced man or a non-... hand? ARM 3 79 r. 8'; *mindēma annā muna'i[ru ...] a-a-nu-um-ma iššira* [...] perhaps this is a murderer, where.... [...] Gilg. X i 14.

c) *ajinna, ajāna* (SB only): *ali zāninkunu ēnakunu a-a-in-na* where is your (the gods') provider, where is your high priest? Gössmann Era V 14; *ana bānišu* [...] *a-a-in-na tamit[u ...]* BA 5 657:11 (SB lit.); *a-a-na [bē]l pakku [i]mṣu malaka a-a-iš mudū iššanin ištika* where is the wise man who was ever comparable to you, where the scholar who could ever compete with you? with comm. *a-a-na // ia-a-nu // a-a-iš // ia-a-nu-uš* Lambert BWL 70:5 (Theodicy).

**ajar ili**

d) *jānu, jānum, ja'nu* (OB): see lex. section; [š]ammū ana imērī [u] ana šēnī IA-a-nu-um where is there any fodder for the donkeys and the sheep? PBS 7 29:10 (OB let.).

e) *jānu šū* (wr. *jānuššu* in Bogh. and EA): see *jānu šū* Izi E 63 and 68, in lex. section; *ištēn ardu ina libbi ardāni* [...] *u i-IA-nu-uš-šu ina libbi* [...] one slave among the slaves [...], where is he then among [...] KUB 3 22:8 (let. of Ramses II); *[IA]-a-nu-šu ilu* [š]a in a *panija* [l]a *itbū* where is he, the god who did not stand up before me? EA 357:33 (Nergal and Ereškigal), cf. ibid. 37.

f) with suffixes: see *jānukka, jānuššu, jānūa* Izi E 67–69, in lex. section.

g) *ištu ajānu* from where?: see Erimhuš II 29, Imgidda to Erimhuš B 12', and Izi E 70, in lex. section; SAL.TUR ši *ištu a-IA-nu-um ilqūši* from where did they kidnap that girl? ARM 5 7:11 (= RA 35 118).

2. wherfrom?: *a-a-nu-um kaspum ētāliam* from where should the silver have come? TCL 4 29:42 (OA), cf. *a-a-nu-um ušēliam* Lewy, RA 35 84 citing an unpub. OA tablet; *a-ia-nu-um ileqqēm ul ina še'im šamnim u karānim ana kaspim ittanaddinma* wherfrom does he get (such amounts of silver) if it is not that he constantly sells barley, oil, and wine? ARM 1 73:14.

In OA and OB letters *ajānum* is used as a rhetorical question with negative implications, see also *jānu* indecl.

von Soden, ZA 41 101 and n. 1.

**ajānum** see *ajānu*.

**ajānumma** see *ajānu*.

**ajar ili** (*jar ili, ajarillu, jarillu*) s.; 1. chameleon, 2. (a marine animal); SB.

bar.gùn.gùn.nu (var. bar.mušen.na) = *hur-ba-bi-lum*, bar.gùn.gùn.nu kur.ra = *a-a-ar DINGIR* (var. bar.smušen.na) kur.ra = *ia-ar DIN[GIR]* Hh. XIV 205f.; mul.da.mul (var. mul.da.mu), mul.da = *a-a-ár DINGIR* (vars. *a-ia-ar* [i-l]i, *ia-ar DINGIR*) ibid. 343f.; bar.gùn.gùn.nu kur.ra = *a-a-ár DINGIR* = *hur-ba-[bi-lu]* Hg. A II 263 in MSL 8/2 45; BAR.MUŠEN.NA, [a]-a-ár DINGIR = *hu-na-me-šu* Practical Vocabulary Assur 399f.

**ajarahhe**

[...] *a-a-ri-DINGIR* = *kur-ba-bi-lum* CT 41 45 BM 76487:7 (comm. to Uruanna III), cf. Köcher Pflanzenkunde 28 ii 11; *bar.mušen.na*, *bar.gùn*, *gùn*, *kur-ba-bi-lum* = *a-a-ár DINGIR* Uruanna III 519ff. in MSL 8/2 65.

*a-a-ar i-lum* = *kur-ba-bibil-lu* Malku V 60.

1. chameleon — a) in gen.: [...] IM *a-a-ar DINGIR tattanašlala* (between *kīma MUŠ.TUR* like a little snake, and *kīma tulāti* like worms) [you who] slither around like a chameleon K.10943:4' (courtesy D. A. Kennedy), dupl. or join to AfO 19 116 (Marduk's Address to the Demons).

b) in med. and rituals: *KUŠ a-ia-ri-DINGIR* skin of a chameleon AMT 41,1:27; *a-a-ár DINGIR tašabbat libbašu tepetti* you take a chameleon, open it AMT 5,1:16; *ì.UDU a-a-ár DINGIR* fat of a chameleon (as ingredient of a medication) KAR 182:19; *ì.UDU a-a-ar DINGIR* Iraq 19 41 vi 17, *šaman kalit a-a-[rul]* [...] RA 18 19:14 (Assur text); note the writing *ì.UDU BAR(text:AN).GÙN.NA KUR-i* (= *šadī*), (for *BAR.GÙN.GÙN.NU KUR.RA*) KAR 194 r. iv 35.

2. (a marine animal): see Hh. XIV 343f., in lex. section.

It is uncertain whether *ajarillu* or *ajar ili* is to be considered the basic form of this word.

For Bauer Asb. 79:5, see *ajaru B*.

Thompson DAC 169; (Landsberger Fauna 104; Ebeling, MAOG 10/2 53 and 72).

**ajarahhe** s.; gold; lex.\*; Hurrian word; cf. *hiaruhhe*.

*za-al-hu*, *a-a-ra-hi* = MIN (= [*hu-ra-su*]) SU.BIR<sub>4</sub><sup>ki</sup> gold (in the language of) Subartu An VII 16f.

Ungnad, Or. NS 4 296f.; Thompson DAC 61 and 97; Friedrich Heth. Wb. 321a s.v. *hiaruhhi*.

**ajarahu** (a stone) see *uriyahu*.

**ajarillu** see *ajar ili*.

**ajartu** (*jartu*, *ajaštū*) s.; (a shell, probably the cowrie); OA, OB, SB, NA, NB; *ajaštū* Dar. 43:4, pl. IA-e-re-te KAR 1 r. 27 and 31; wr. syll. and (to be read as a pseudo-logogram *ia₄-artu*) NA<sub>4</sub>.PA.

a) wr. *a-a-ar-tu(m)*: (after large quantities of copper and ivory) 4 SÌLA 5 GÍN NA<sub>4</sub> *a-a-ar-*

**ajartu**

*tum* 3 SÌLA 10 GÍN NA<sub>4</sub> *ka-ba*(text -*ku*)-*sum* ù *la-ha-na(!)-tum* ... ZAG.10 *₅NIN.GAL.ŠÈ* four silas (and) five shekels of *a.*, three silas (and) ten shekels of *kapašu* and *lahanātu*, tithe(?) of the goddess Ningal (from a journey to Telmun) UET 5 546:3, cf. 9 SÌLA NA<sub>4</sub> *a-a-a[r-tum]* (same occasion) ibid. 678:7, also 6 GÍN NA<sub>4</sub> *kapašum u* NA<sub>4</sub> *a-a-ar-tum* ibid. 795 ii 10 (all OB); x *a-a-ar-tám ša ēzibakkuni ana* PN *niam šebilši* send the 15 shekels of *a.* which I left with you to our PN Kienast ATHE 30:33 (OA); *šumma ina imitti marti dīhu nadima ina libbišu BABBAR kīma a-a-ár-ti itaddú* if on the right of the gall bladder there is a scar (see *siḥḥu*) and white spots are scattered on it as (on) an *a.*-shell (it will hail) CT 28 44 r. 13, dupl. TCL 6 2 r. 16, cf. *kīma ia₄-artu ŠUB.MEŠ* Boissier DA 217:7, with comm. *ia-ár-tu₄* : ŠUR-an [abni] CT 20 41 vi-v 4, *kīma a-a-ár-ti ŠUB.MEŠ* CT 20 15 K.6848:6 (all SB ext.); NA<sub>4</sub> *a-a-ár-tu₄* (in a list of beads for a charm) KAR 185 iv 17.

b) wr. *iá-ár-tú*: NA<sub>4</sub> *iá-ár-tú* AMT 4,4:7; NA<sub>4</sub> *ka-pa-su* NA<sub>4</sub> *šu-a* NA<sub>4</sub> *iá-ár-tú* (to be crushed) KAR 194 i 46; NA<sub>4</sub> *iá-ár-tú ša* 7 GÙN-šá — *a.*-shell with seven spots ibid. i 47.

c) wr. *ia₄-artu*: *askuppāti za'ina ša* NA<sub>4</sub>.PA.MEŠ (var. *aksuppāte zu'in* IA-e-re-te) stud the slabs with *a.* CT 15 47 r. 32 and 36, var. from dupl. KAR 1 r. 27 and 31 (Descent of Ištar); *ia₄-artu ša* 7 GÙN.MEŠ-šá AMT 88,4 r. 8, ibid. 3,2:16, 91,2:2, 102:23, STT 102:3, KAR 213 ii 13, LKA 136 r. 15, etc.; *ia₄-artu* NA<sub>4</sub> *ka-pa-su* (as charms) AMT 7,1 i 7; [x] *ia₄-artu* (with 2 NA<sub>4</sub> *ka-ba-su* 1 NA<sub>4</sub>.PEŠ<sub>4</sub> ANŠE, etc., in a list of stones totaled as *naphar* 26 *ša tam-tim*) KAV 185 v 6; NA<sub>4</sub>.ZÚ.MI *ia₄-artu* NA<sub>4</sub> ZI.É (as charms) BE 31 60 r. i 8, and passim in this text, also KAR 184 r.(!) 13, Šurpu VIII 87, BBR No. 66:10, BBR No. 11 r. iii 8 and 12, UET 4 149:6, 150:5 and 17; 5 *ia₄-artu* ADD 993 ii 10, TCL 6 12 r. fifth rectangle line 5; *ia₄-artu.MEŠ* (as foundation deposit, with lapis lazuli, *pappardillu* and red stone) WO 2 44 edge 1 (Shalm. III).

d) as feminine personal name: *A-ia-ar-tum* CT 6 26a:25 (OB); É *₅A-a-ar-tum* PBS 14 No. 1086 (MB tag), *A-a-ár-tu₄* Cyr. 332:3, *A-a-ás-tu₄* Dar. 43:4.

Oppenheim, Or. NS 32 407ff.

**ajaru A**

**ajaru A** (*juru*) s.; rosette; MB, SB, NA, NB, Akkadogram in Hitt.; *juru* (pl. *jerē*) in NA, pl. *ajarāni* in PBS 13 80:5 (MB); cf. \**ajarū* B.

a) made of precious metals — 1' in gen.: 8 *A-IA-RI* (for the queen's statue of the god) KUB 22 70:20, cf. ibid. 25, also (as offering to a goddess) 8 *A-IA-RU* KÙ.GI KUB 15 1 i 8; 16 IA-ú-ru GAL.MEŠ 9 IA-ú-ru šani'útu 9 IA-ú-ru šalši'útu 415 KI.MIN sīkūtu *naphar* 449 IA-ú-ru ša KÙ.GI *ripqu* 16 large rosettes, nine second (size) rosettes, nine third (size) rosettes, 415 . . . rosettes, a total of 449 rosettes of *ripqu*-gold AfO 18 302 i 13ff. (MA inventory), cf. ibid. 31, and passim in this text; 12 MA.NA *hurāṣu* ša ana šulmānāti ana DN *iruba* ina panīja ana a-a-ru u *tenšū* ša DN<sub>2</sub> ētepūš I have made the twelve minas of gold which came in from offerings made to Bēl into rosettes and *tenšū*-ornaments for Šarpānitum ABL 498:12 (NB); 32 a-a-ri ina libbi 4 GAL.MEŠ *ištēn* *gungupinnu* *ištēn* ša muḥhi pani 32 rosettes, among which are four large ones, one *gungupinnu*, (and) one to be worn on the forehead (all at the disposal of a leather worker) Nbn. 1097:1; 2 a-a-ri pa-ni two rosettes for the front (i.e., for a miter, or headband, for the goddesses) TCL 12 39:5, also Nbn. 1081:2 and 5, Nbn. 1095:7(!); *sanḥānu* ša a-a-ri IGI ša DN rings(?) for the front rosette of the Lady-of-Uruk YOS 6 211:3, cf. 2 a-a-ri *hurāṣi* pa-ni ša DN ina libbi 3 sa-an-ḥa . . . maṣū ibid. 216:13;  $\frac{1}{2}$  GÍN *hallūru* LAL *hurāṣu* ša batqu ša a-a-ri *hurāṣi* sādu ša DN one-half less one-tenth shekel gold cast in the form of a rosette of *sādu*-gold, belonging to the Lady-of-Uruk GCCI 1 135:2, cf. *ana batqa* ša a-a-ri te-en-ši-i Nbn. 591:2; 12½ shekels of gold ša 1-en a-a-ri GAL-ú GCCI 2 210:2 (all NB); [ . . . i]a-a-ri sa-da-ni DN KÙ.GI [ . . . ] ADD 930 ii 5.

2' sewed on garments: 9 *lubārē* *lubulti* *ilūtišu* ša *niphī* *hurāṣi* ia-ar *hurāṣi* . . . *subbutu* nine garments, his divine wardrobe, edged with gold *niphī*-ornaments (and) gold rosettes TCL 3 386 (Sar.); 703 MUL.MEŠ *hurāṣi* 688 *hašē* *hurāṣi* ša *kusīti* ša DN 706 a-a-ri *hurāṣi* 706 *tenši* *hurāṣi* ša *kusīti* ša DN<sub>2</sub> *ana misē* ina pani PN *kutimmi* 703 gold stars, (and) 688 gold *hašū*-ornaments for the *kusītu*-garment of the

**ajaru A**

Lady-of-Uruk, 706 gold rosettes, (and) 706 gold *tenšū*-ornaments for the *kusītu*-garment of Nana are at the disposal of PN, the goldsmith, for cleaning YOS 6 117:4, cf. (mentioned with *tenšū*) GCCI 2 69:1 and 6, 133:1 and 3, 367:1 and 3; [ . . . ]-ti ša a-a-ri ša <sup>d</sup>A-a VAS 6 1:4; *kutimmē* [ša ina] *muḥhi* *hatē* [ša] a-a-ri u *tenšē* the goldsmiths in charge of attaching the rosettes and the *tenšū*-ornaments GCCI 1 59:8 (all NB).

3' on precious objects: *ištēt tigidū* *hurāṣi* ša a-a-ri *šendet* one gold *tigidū*-vase which is embossed with rosettes RAcc. 62:13, see Bauer and Landsberger, ZA 37 93 n. 3; note exceptionally of stone: 1 ēru *hurāṣi* ša *harbaqāni* u a-a-ra-ni NA<sub>4</sub>.ZÚ one golden staff (decorated) with a *harbaqānu*-bird and rosettes of obsidian PBS 13 80:5 (MB).

b) as ornament on a building: IA-e-ri ša abnē *lulmēšunūti* I placed rosettes made of stone all around them Weidner Tn. 55 No. 60:11, cf., wr. IA-e-ri.MEŠ ibid. 12, wr. IA-e-ri ibid. 56 No. 61:7 (all Aššur-rēš-iši I).

c) as descriptive name of various plants — 1' *ajar kaspi*: Ú.GI.[RIM X] : Ú a-a-ár KÙ(!).BABBAR, Ú a-a-ár KÙ.BABBAR : Ú nu-ṣa-bu Uruanna I 381f.; Ú nu-ṣa-bu : Ú zi-[im] KÙ.BABBAR, Ú zi-im KÙ.BABBAR : Ú a-a-á[r] KÙ.BABBAR] ibid. 391a-392; PA a-a-ár KÙ.BABBAR ša Ú nu-ṣa-bu šumšu *tasāk* ina šikari *išatti* you pulverize leaves of *ajar kaspi*, the (common) name of which is *nuṣābu*, and he (the patient) drinks it in beer AMT 59,1 i 32, cf. Ú a-a-ár KÙ.BABBAR Ú a-a-ár KÙ.GI (with other drugs) AMT 87,5 r. 10, and Ebeling KMI 50:16, also [ . . . a]-a-ár KÙ.BABBAR [ . . . ] AMT 34,3: 11.

2' *ajar hurāṣi*: Ú a-a-ár KÙ.[G]I : Ú nu-ṣa-bu x-šú Uruanna I 385; Ú GUR<sub>9</sub>.MI : Ú a-a-ár KÙ.GI ibid. 390.

3' other plants: Ú a-a-ár *sa-na-pu* : Ú a-a-ár TU KUL Uruanna I 468; Ú a-a-ár *ku-bu-ut* šá KUR-i : Ú *an-ki-nu-te* GIM *lam-me* ibid. 561; Ú a-a-ár SI PEŠ : Ú a-a-ár KA.MUŠ ibid. 676, note *ia-ar ki* PEŠ Ebeling Parfümrez. pl. 7 VAT 9659:36, *ia-a-ra* ibid. 27; [Ú] a-a-arl *ka-ra-ni* : Ú a-a-ar *til-la-te* Uruanna III 294; see also *jarburānu*, *jarqānu*, *jarzibnu*.

**ajaru B**

The meaning blossom can only be based on the extremely difficult passage *harpu ana murtam libbi a-ia-ar ki-[nil] tabanni* KUB 4 4:8, for the Hittite version of which see Friedrich, ZA 49 248 n. 1. The plant names *ajar kaspi* and *ajar hurāsi* definitely suggest that the primary meaning is ornament rather than blossom.

For VAB 4 258 ii 17, see *ajaru B*. For the OB ref. VAS 16 30:9, see \**jāru*. For LTBA 2 2:177, see *ajaru E*. For Köcher Pflanzenkunde 22 iii 7, see *āru* and *ṣarātu* mng. 1.

Meissner, MAOG 11/1-2 54ff.; Oppenheim, JNES 8 173ff.

**ajaru B** s.; (mng. uncert.); SB, NB.

RN *ina ašišu kima <sup>a</sup>Šamaš [...] LÚ.GAL. MEŠ-šú ki-i a-a-ri [i]-[ri-šu-šu]* when Assurbanipal proceeds in state [he ...] like Šamaš, and his courtiers are as happy as *a*. Bauer Asb. 1 pl. 53 D. T. 229:5, see ibid. 2 p. 79; *ina erébika bābāni nērebī papāhī u kisallāte lihdū panukku kima a-a-ri lirīšukku* when you (Šamaš) enter (the temple), let the doors, entrance ways, cellas, and yards rejoice over you, be as happy as *a*. over you VAB 4 258 ii 17 (Nbn.).

The comparison in these nearly parallel passages may refer either to persons or to a festival. If the reference is to persons, *ajaru B* may be linked to *ajaru D*; if it is to a festival, it may refer to one typically celebrated in the month Ajaru, see *ajaru C*.

**ajaru C** (*jeru*) s.; (name of the second month); from OB on; wr. syll. and (mostly) ITI.GU<sub>4</sub>(.SI.SÁ); cf. \**ajarū A*.

*iti.gu<sub>4</sub>.si.sá = a-a-ru(var. -ri)* Hh. I 222.

a) in OB leg.: *elūnam na-ab-ri-sil u a-ia-ra-am pišannam ipaqqissi* he will provide her (the adopted girl) with a basket (of food) in (the months of) Elūlu, Nabriu, and Ajaru Çiğ-Kizilyay-Kraus Nippur 161 r. 4, cf. (in the date of contracts) ITI *A-ia-ru-um* CT 8 22b:27, ITI *A-ia-rum* VAS 9 33:4, BA 5 488 No. 8:8, ITI *A-ia-ri-im* CT 6 46:30, ITI *A-ia-ri* CT 4 42b:17, BIN 2 85:11 (all OB); wr. GU<sub>4</sub>.SI.SÁ passim in OB from Gungunum on, cf. ITI.GU<sub>4</sub>.SI.SÁ UET 5 787:18; ITI *A-ia-ri-im* UD.8.KAM

**\*ajarū B**

BA.ZAL-*ma* ARM 1 60:38, [*a*]na rēš ITI *A-ia-ri* ARM 1 43:5', also [ITI *A*]-*ia-ri* UD.4.KAM ibid. 2'.

b) in SB: ITI GU<sub>4</sub>.SI.SÁ IA-e-ru *arhu šutēšur kalama* (the name of) the month MN is (to be read) *Jeru* (translat. :) the month in which all is put in order BOR 2 39 K.738 (SB astrol., excerpt only); *iti.gu<sub>4</sub> ... iti <sup>a</sup>Nin.gır.su ur. sag en<sub>5</sub>.si.gal <sup>a</sup>En.lil.lá.ke<sub>x</sub>(KID) : ITI. GUD ... ITI <sup>a</sup>NIN.GİR.SU qarrādi iššakki rabī ša <sup>a</sup>EN.LÍL KAV 218 A i 12 and 19 (Astrolabe B); *kīma ša* ITI.GU<sub>4</sub>-*im-ma* as (is done in) the month of Ajaru SBH p. 146:26.*

For the month names *hiari*, also *jarati*, see s.v.

No etymological connection between this word and its homophones can be proposed.

Langdon Menologies 110ff.

**ajaru D** (*āru*) s.; young man; OAkk., MB.

*a-ia-rù = ma-a-ru* Explicit Malku I 186; *a-ia-ru* (var. *a-a-ri*) = *et-lum* Malku I 168, cf. [*a'*]-*ru* = [*et-lum*] Explicit Malku I 54, *zi-ik-ru*, *a-ia-rù*, *mu-tu* = *zi-ka-[ru]* ibid. 63ff.; *mu-tu*, *a-ru-um* = *qar-ra-[du]* ibid. 108f.; *a-ru* = *ze-rù* ibid. 323.

a) in OAkk.: *A-ar-É-a* MDP 2 10 vii 3, 11 vii 15 and 13 x 10; *A-ar-DINGIR* ibid. 8 iv 14 and 9 iv 18; <sup>a</sup>*Sin-a-ar* ibid. 11 vii 14 (all Maništušu); for *Be-li-a-ar*, see MAD 1 182.

b) in MB: <sup>m</sup>*A-a-rum* PBS 2/2 20:24, also BE 15 190 i 27, also *mār* <sup>m</sup>*A-a-ri* BE 14 73:13, 74:4, 15 144:4 and PBS 2/2 118:9.

It remains uncertain whether the element in the cited OAkk. personal names (see Gelb, MAD 3 8) and the MB names given are related to the rare word attested until now only in synonym lists.

**ajaru E** s.; (mng. unkn.); lex.\*

*a-a-ru = tu-šá-ru* LTBA 2 2:177.

Spurious isolated entry between synonyms of *amāru* and *ginū*; *tušaru* is most likely a mistake for some common verb.

**ajaru** see *ḥāru A*.

\***ajarū A** (fem. *ajarītu*) adj.; born in the month of Ajaru; MB; cf. *ajaru C*.

<sup>a</sup>*A-a-ri-tum* PBS 2/2 53:38, cf. BE 15 190 i 24.

\***ajarū B** (fem. *ajarītu*) adj.; rosette-shaped; NB\*; cf. *ajaru A*.

**ajarūrūtu**

1-it *kakkabti hurāsi a-a-ri-i-ti* one rosette-shaped golden star ornament JTVI 60 132:5.

**ajarūrūtu** see *jarūrūtu*.

**ajāšu** A (*jāšu*) s.; 1. weasel, 2. (a bag to carry oil, made of the skin of the weasel); from OB on; wr. syll. (*ia-a-[ṣi]* STT 89:172, NA) and NIN.KILIM.EDIN.NA.

<sup>a</sup>nin.kilim.edin.na = *a-a-su* Hh. XIV 204; <sup>a</sup>nin.kilim.edin.na = *a-a-ṣu* = *šik-k[u-ú]* Hg. A II 262 in MSL 8/2 44; kuš.<sup>a</sup>nin.kilim.edin.na = MIN (= *ma-ṣak*) *a-a-su* Hh. XI 56; kuš.lu.úb.i.giš = *nu-ú-hu*, *a-a-ṣu* Hh. XI 200f.; kuš.lu.úb.i.giš = *nu-ú-hu* = *nam-ṣá-ḥu*, [kuš].lu.úb.i.giš = *a-a-su* = *ki-ra-du* Hg. A II 160f. in MSL 7 150.

*nu-ú-hu*, *a-a-ṣu* = *na-a-ad šam-ni* Malku II 240f., *a-a-ṣu*, *bi-ṣil<sup>i</sup>-tum* = *ki-rad šam-ni* ibid. 242f.

1. weasel — a) in gen.: *šumma a-a-ṣu* [...] KAR 398 r. 3 (catalog); *itti ḫ.GIŠ ia-a-[ṣi] taptanaššassuma* you rub him with (medication mixed in) weasel fat STT 89:172 (med.), cf. UŠ <sup>a</sup>NIN.KILIM.EDIN.[NA] blood of a weasel (among ingredients of a drug) AMT 34,1:17; *a-a-ṣi* [...] (in fragm. context) CT 22 48 r. 16 (SB lit.).

b) as personal name: *A-a-ṣum* CT 8 47a:17 (OB).

2. (a bag to carry oil, made of the skin of the weasel): see Hh. XI, Malku II 240ff., and Hg. II 160f., in lex. section.

Weidner, BoSt 6 89 n. 7; Landsberger Fauna 113.

**ajāši** see *jāši*.

**aja'ūtu** (or *ajātu*) s.; function of the goddess Aja; SB.

20 MU.MEŠ *Be-lit-mātāti ša* <sup>a</sup>*A-a-ú-ti-šá* (the preceding are) the twenty names of the Lady-of-all-Lands in her function as Aja CT 25 10 i 33 (list of gods).

For the parallel *ša* <sup>a</sup>*BE-ti-šá* CT 25 9 i 11, see *illilātu* usage b. For a similar formation, see also <sup>a</sup>*Ē-a-ú-ti* AnSt 8 60 ii 18 (Nbn.).

**ajaštū** see *ajartu*.

**ajekamēni** adv.; somewhere; NA\*; cf. *aj* interr.

*ina šeri ... haṭṭu kāsu ana mudabbiri ub-bulu ina qanni ištēn a-a-e-ka-me-ni haṭṭu ištū kāsi ištū ahāmiš uššuru* in the morning they bring the staff and the cup to the desert, and

**ajikāni**

they leave the staff and the cup together somewhere on the edge (of a road) KAR 33:12 (rit.), see TuL p. 74; in broken context: *a-a-e-ka-a* STT 36:30.

Possibly to be divided into *ajeka*, “where,” see *ajaka*, and *mēni* (for *mēmēni*).

**ajēma** adv.; somewhere; OA; cf. *aj* interr.

*šumma* PN *a-i-e-ma udappir* if PN goes somewhere else (I shall hire a man in his stead) Hrozny Kultepe 126:7, cf. *šumma a-e-ma udappir* TCL 21 246A:6; *a-e-ma la tuṣṣi adi tērtī zakūssa tašamme’ini* do not leave for anywhere before you have heard a clear report from me VAT 13547:20, cited Lewy, HUCA 27 p. 6 n. 23.

Instead of *ajēma* Hrozny Kultepe 126:7, the parallel text, OIP 27 50:2', has *a-e-ṣa-ma*, see *ajišamma*.

**ajēša** see *ajišam*.

**ajēšamma** see *ajišamma*.

**aji** see *aja*.

**ajigalluhu** s.; (a horned animal); EA\*; Hurr. word.

10 SI *ša a-i-gal-lu-hu.MEŠ KÙ.GI.GAR ritta-šunu KA.GUL* ten rhytons in the form of *a*-animals, mounted in gold, their handles of KA.GUL EA 25 iii 49 (list of gifts of Tušratta).

The ref. is closely paralleled by a text from Nuzi: 1 SI *ša ḫa-i-gal-la-at-ḥé te-ṣa-ṣu ša šinni u ša GIŠ iši* HSS 14 105:30, and passim in this text with refs. to materials (gold, ebony, boxwood, etc.) and parts of the container which showed ears, legs, etc., and hence was a protome-like object.

**ajikā** see *ajiki'am*.

**ajikāni** (*ēkāni*, *ēkānu*) interr.; where?; SB, NB; cf. *aj* interr.

a) *ajikāni* (SB): *a-i-ka-ni* (var. *a-i-ka-a*, see *ajiki'am*) *lullik* where should I go? Gilg. XI 230.

b) *ēkāni*, *ēkānu* (NB) — 1' in gen.: *attunu e-ka-nu* where are you (pl.)? ABL 459 r. 2, cf. (in obscure context) *e-ka-nu* ABL 1216 r. 12.

**ajikī'ām**

**2'** *ana ēkāni: enna agā ultu ša GN a-na e-ka-a-ni kī allaka* where am I to go from GN now? YOS 3 106:33; *mīnamma emūqu mādu ša Aššur<sup>ki</sup> ana Uruk<sup>ki</sup> iphuruni u a-na e-ka-nu harrānšunu* why have large Assyrian forces concentrated at Uruk, and where is their expedition (going)? ABL 1028:16.

**ajikī'ām** (*ajikā*, *ajakam*, *ajaka*, *ajak*, *jaka*, *ēkām*, *ēkāma*, *ēkā*) interr.; where?; from OA on; cf. *aj* interr.

ma.a an.[s]i<sub>12</sub>, me.a an.[š]e, ki.me.a an.[s]i<sub>12</sub>, me.na.a a[n.s]i<sub>12</sub>, [me.a.an.t]i = *a-i-ki-a-am* ūú OBGT I 661ff., cf. (with *anāku*, *atta*, etc.) ibid. 666ff.; [me].a.am = *a-IA-[ki-am]* OBGT II 1.

un.zu ma.a.a i.lah<sub>4</sub>.eš me la.ba.túm <//> ir.ra la.ba.túm : *nišuka e-ka-a iššalla a-a-iš ittašlalla // nišuka ša iššalla a-a-iš ittašlal<la>* where have your people been carried off, whither have they gone to cower? SBH p. 110:35ff., see Langdon BL No. 19; <sup>d</sup>Gibil imin.bi me.a.bi ū.tu. ud.da.a.meš me.a.bi bulūg.ga.a.meš : <sup>d</sup>MIN sibittišunu e-ka-a-ma aldu e-ka-a-ma irbū O Gibil! where were the Seven Gods born, where did they grow up? CT 16 44:82f.

a.bi dal.la.[x] : *e-ki-a-[am ...]* whither do you fly? SBH p. 102:23f., also ibid. 26f. and 28f.; e.bí nam.kú.zu nu še.bi.da : *e-ki-a-am enqū la išēt* where is there a wise man who has committed no sin? BA 5 640:15f., cf. ibid. 17f.; i.bí.ni dúb.bi zi.[...] : *i-ni-a e-ki-a-[am] [...]* ZA 29 199 r. 18f., also ibid. 22f., cf. in.ga.na dúr : *e-ki-a-am lūšibšu* SBH p. 50:1f.

a) *ajikī'ām* (OB): see OBGT, in lex. section; *u šuhārū ipram a-a-i-ki-a-am imahharu* and where should the servant boys receive rations? TCL 17 2:40 (let.).

b) *ajikā* (MB, Bogh., EA, Nuzi, SB) —1' in gen.: the town which my lord has given to me is ruined through lack of water *ana balāt a-i-ka-a lullik* where should I go next year? BE 17 24:23, cf. *a-a-i-ka-a* PBS 1/2 63:12 (both MB); PN *a-i-ka-a* (var. *a-a-ka-ni*) *lullik* where should I go (now), Utnapistiš? Gilg. XI 230; we have neither water, nor wood (to make a fire) *u jānu a-IA-qa-mi ni-iš-kán LÚ.BA.UG<sub>x</sub>(BAD)* and there is not even a place where we could bury the dead EA 149:52 (let. from Tyre); *jiltequ šarru mimmīja u mimmē* PN *a-IA-ka-am* the king has taken all my possessions, but where are the possessions of PN? EA 254:27 (let. from Palestine). Note

**ajikī'ām**

with *idū*: [LÚ].MEŠ *Subarī a-i-ka-a idi šumma idukkuma* as to the Subareans, how should I know whether they are killing people? KBo 1 10 r. 24 (let. of Hattušili III).

**2'** with *ištu*: *ku-ur-šil-du annūti iš-tu a-i-qa-am-mi [...] wherefrom did you (the alleged thief) [take] these fetters (of a slaughtered bull, referred to as kurşindu line 20)? JEN 391:14; while I was in Hanigalbat šurrumma illikuni iš-tu a-i-qa-am-mi-e eqla šunu ašbu* they (Tehiptilla's sons) suddenly came from somewhere, and they (now) live on the field JEN 328:16.

c) *ajakam* (OA): *a-a-kam lalqīma laddinak-kum* where would I get (a garment) that I could give to you? CCT 4 45b:40 (OA let.).

d) *ajaka*, *ajak*, *jaka* (NA) —1' in gen.: *a-a-kám šū nakru ša idibakkani* where is the enemy who has blown into(?) you? (see *edēpu* A mngr. 1a) 4R 61 ii 34 (NA oracles); DN *uba'a mā a-a-ka šabit* he seeks Bēl out (and asks), “Where is he held captive?” ZA 51 132:9 (NA lit.); *karānu ša šarri ma'da a-a-ka niškun* there is a great quantity of the king’s wine, where should we store it? ABL 86 r. 7; *a-sa-al-šu muku rabûte IA-a-ka* I asked him, “Where are the officers?” ABL 174 r. 14, cf. *a-a-ka* ABL 49:11; *a-a-ka uššab* where does he (the king of Urartu) stay? ABL 409:8, cf. *a-a-ka* GIŠ.NÁ ša(!) *šarri* ABL 433 r. 8; as to what the king wrote me *kakkussāni annūti a-a-ka šakānu* where to place these *kakkultu*-ornaments ABL 438:6, cf. also ABL 1210:12; *ša ina libbi errabu[ni] [a]-[a]-ka bit izza[zzuni]* *šupram* write me [...] who are entering, and wherever they are staying ABL 36:11, cf. *ša a-a-ka šutuni* ABL 49:11. Note with *idū*: *šarru bēlini ū-da a-a'-ū-ti ēpušūni a-a'-ū-ti la ēpušūni aninnu a-a-ka nu-ū-da* the king, our lord, knows who did work, and who did not, but how should we know? ABL 364 r. 9.

**2'** with *issu*: *issanālšu mā issu a-a-ka harrānka* he keeps asking him, “Wherefrom are you traveling?” ABL 1372:19; PN *ša'al issu a-a-ka iddanuni* ask PN from where they are supplying (them) ABL 413:10; *issu a-a-ka ERÍN.MEŠ lušēbilaššu* from where should I send him troops? ABL 868 r. 3; *ana batqi ša*

**ajikl'am**

*bīt DN ... issu a-a-ka ninaššia* from where should we take (the men or materials) for the repair of the temple of Ištar? ABL 578 r. 6, cf. TA *a-a-ka niššia* ABL 117 r. 11, cf. also TCL

9 67:30; *ukīn issu a-a-[ka] ihtalquni u ina muhhija ittalkuni* I have established where-from they fled and came to me ABL 121 r. 2; this is in every respect unfavorable TA *a-a-ak ahhur šērē* NU TAR-[*su*] from where else .... omen features? PRT 122 r. 13; note TA *a-a-ak* ABL 726 r. 8.

e) *ēkā, ēkāma* (SB, NB): see SBH p. 110, CT 16 44, in lex. section; *šarru e-ka-a qibānu šarru e-ka-a qibānu* where is the king? tell us! where is the king? tell us! CT 22 248:21f. (NB let.). Note with *idū, lamādu*: PN *šarru e-ka-* *idīšu* how does the king know PN? ABL 1443:10 (NB); *e-ka-a-ma ilmada alakti ili apāti* where in the world have mortals (ever) understood the ways of a god? Lambert BWL 40:38 (Ludlul II).

f) *ēkīam, ēkāma* (SB): see SBH p. 102, etc., in lex. section; *amēlu šū būša TUK-ma e-ki-a-am luškun iqabbi* that man will get (so much) property that he will say, “Where shall I store it?” CT 39 33:61, cf. *e-ki-a-am še'a lutbuk e-ki-a-am kaspa luškun išassi* CT 38 36:68, also CT 40 47:15 (all Alu); *e-ki-a-am lu-qam-ma-ši-ma* (in broken context) ZA 16 178 iii 3 (La-maštu); *e-ka-a-ma* (var. *e-ki-a-am*) *tebātina e-ki-a-am* (var. *e-ki-am*) *tallaka* where are you proceeding, whither are you going? Maqlu III 34, vars. from STT 82; [...] -x KAL.MEŠ izzizzuniššumma *e-ki-a-am i nillik iqbušu* the mighty [...] went before him (Sargon of Akkad) and said to him, “Where should we go?” King Chron. 2 p. 133:29 (collection of hist. omens). Note in rhetorical questions requiring negative answers: see BA 5 640 in lex. section; *e-ki-a-am* (var. *e-ga-ma*) *la šumki e-ki-a-am la parsūki e-ki-am* (var. *e-qa-ma*) *la ušsura ušurātiki e-ki-a-am la nadū parakkuki e-ki-am la rabāti e-ki-a-am la širāti* where is not your (Ištar's) name, where not your cult practices (known), where are your ordinances not kept, where are your daises not erected, where are you not considered great, where not of first rank? STC 2 pl. 76:15ff., see Ebeling Handerhe-

**ajīš**

bung 130, vars. from KUB 37 36:17f.; *šēlibu lapan* <sup>d</sup>Šamaš *e-ki-a-am illak* where can the fox get away from Šamaš? Borger Esarh. p. 58:25.

For KTS 37b:7, see *ajakamma*. In BE 14 7:26, read *a-na.me.a.bi*.

Landsberger, OLZ 1923 72.

**ajinna** see *ajānu*.

**ajīš** (*jīš, ēš*) interr.; 1. whereto? whither?, 2. where?; OB, Mari, SB; cf. *aj* interr.

[me.e]š.še = *a-IA-[iš]* OBGT II 4; *ma.a* = [me.a] = *[a]-a-iš* (var. *[a-a]-i-iš*) Emesal Voc. III 163; *me.še e.tùm, me.še an.tùm* = *a-iš tu-ubba-al, a-iš ub-ba-al* OBGT I 715 and 717; *me.še* KU = IA-[i-i]š Erimhuš II 27; [me].še = IA-i-iš Imgidda to Erimhuš B 11'; [me.še a].tùm = *e-[iš] ub-ba-al a-na-[k]u* whither do I carry? OBGT I 712f.; [me.e.še] al.du.un = *a-IA-iš tallak* where are you going? OBGT II 5, cf. (Sum. equivalent missing) ibid. 6 and 7.

*me la.ba.túm </> ir.ra la.ba.túm : a-a-iš ittašlalla* (for translat., see *ajikl'am* lex. section) SBH p. 110:35f., cf. *é.gi₄.in.zu* me la.ba.túm : *bitu amatka a-a-iš ittaš[lalla]* ibid. 34f.; *ma.a.a : a-a-iš* (in broken context) ibid. 35 r. 3f.

1. whereto? whither? — a) *ajīš*: (in Mari wr. *a-WA-iš*): *isimmānam šāti a-WA-i-iš šuš-šūm tušaššaš[šu]* *a-[WA]-i-iš tubbal* where are you having these provisions carried, where will you bring (them)? ARM 1 72:7 and 9; *mīnum tēmkunu annām a-WA-iš panīkunu šaknā[t]unu* what is your decision in this (matter), and where do you intend to go? ARM 2 75:15; *u elippētum šina a-WA-iš illak[a] ka-at-tam-ma ana še'ika zabālim rēz-kama ukalla* wherever these ships go, they remain .... at your disposition for transporting your grain ARM 1 6:48.

b) *jīš* (wr. IA-iš): see Erimhuš, Imgidda to Erimhuš, in lex. section.

c) *ēš*: *Gilgāmeš e-eš tadāl* Gilgāmeš, for what purpose (lit. whither) do you wander? Gilg. M. i 7, also ibid. iii 1, cf. *eṭel e-eš taḥiššam* Gilg. P. iv 10', cf. also OBGT I 712f., in lex. section.

2. where: (as a rhetorical question requiring a negative answer) *a-WA-iš-ma muš-ke[num š]alim* where in the world is a poor man safe? ARM 5 36:16; you sent with him thirty men to conduct one thousand prisoners

**ajīša**

[30] LÚ.MEŠ *ana šulum 1 lim šallatim* [a-w]A-iš *ikaššad* where (in the world) are thirty men sufficient to guard one thousand prisoners? ARM 1 43:6; *a-a-iš mudū iššanin ištika* where is the scholar who could compete with you? Lambert BWL 70:6 (Theodicy), cf. *a-a-na // IA-a-nu // a-a-iš // IA-a-nu-uš* ibid. Comm.

**ajīša** see *ajīšam*.

**ajīšam** (*ajīša*, *ajēša*, *ēšam*) interr.; where-to? whither?; OB, MA, NA; cf. *aj* interr.

[me.e.š].še.a.am = *a-IA-ša-[am]* OGBT II 2; me.š.è.ám = *a-i-[ša-am]* OGBT Ia ii 14'.

a) *ajēša* (MA, NA) — 1' in gen.: *ina abat PN ... tamtaħar [a]-IA-e-ša [t]ūbil* you have received (various objects), on PN's order, (but) where have you taken them to? KAV 104:11 (MA let.), cf. (in broken context) *a-a-e-šá ni-ši-bit* ABL 633 r. 28 (NA), cf. also *a-IA-šá* quoted AHw. p. 25b, unpub. fragm. to Küchler Beitr. pl. 12 iv 35.

2' with *ana*: *u ša šarru bēlī išpuranni mā usur ana a-a-e-šá* GIŠ.LUL *anassar* and as regards what the king, my lord, wrote to me, saying, "Observe where it will (go)," I will observe the .... ABL 519 r. 29 (NA); *šāhitāte annāte iššu ajaka inaššūni ana a-a-⟨e⟩-šá i-du(!)-nu-[nil]* from where are they bringing(?) these women oil makers, and where are they transferring them? TCL 9 67:31 (NA let.).

b) *ēšam* (OB): *šunu e-ša-a-am illikuma* where did they go? Genouillac Kich 2 D 4:14, see Kupper, RA 53 26 (let.); *adi atta e-ša-a-am talliku annūm maškānu ḥabit* while you were gone somewhere this threshing floor was illegally occupied PBS 7 108:26 (let.).

**ajīšamma** (*ajēšamma*, *ēšamma*) adv.; somewhere, elsewhere; from OA on; *ajēšamma* in OA; cf. *aj* interr.

[...] = *ul a-i-ša-am-ma* OGBT I 711; [me].e.še = *a-IA-ša-am-ma*, [me.e]š.še na.me.ni.in = *a-IA-ša-am-ma ú-ul a-li-šu* OGBT II 8f.

*nam.ša₆.ga.bi zu.za al.gál ki.na.me.še nu.gin.e.še : dumqi šū e-l[i] ... e-ša-am-ma ul i[llakni]* this prosperity will stay with you and will not go anywhere else Lambert BWL 271:15, cf. *fel-ša-am-ma* (in broken context) ibid. 196 VAT 11193:6.

a) *ajēšamma*: *šumma fal-e-ša-ma udappir sāridam uggaršuma* if he goes off elsewhere,

**ajū**

he hires an ass driver in his stead OIP 27 50 r. 2' (OA).

b) *ajīšamma*: *a-WA-ša-am-ma* (in broken context) ARM 2 35:16; note with *ištu: inanna uqnā iš-tu a-IA-iš-am-me-e amurma ana šarri šubila* now find from somewhere lapis lazuli, and send (it) to the king MRS 9 222 RS 17.383:28 (let.), see also lex. section.

c) *ēšamma*: see Lambert BWL 196 and 271, in lex. section; *iššūram bärma e-ša-am-ma illaku watmūšu* catch the (mother) bird, and wherever its young go (kill them)! Gilg. O. I. line 14, see Th. Bauer, JNES 16 256.

For TCL 21 246A:6, Hrozny Kultepe 1 126:7, etc., see *ajēma*.

von Soden, ZA 41 114 n. 1.

**ajīti** s.; (leather strap for a door); MB, SB. *a-a-ti*, KUŠ *a-šu-a-ti* (lit. reins) = *ri-is-né-e-ti šá* GIŠ.IG CT 41 25 r. iv 11f. (Alu Comm.).

½ MA.NA *ḥurāši ana a-a-i-ti* a half mina of gold for *a*. Sumer 9 34ff. No. 13:6, cf. silver [*a-n*] *a-a-i-ti* ibid. No. 5:8, also (in broken context) *a-a-i-[ti]* ibid. No. 27:7 (all MB); *šum-ma MIN kīma a-a-ti // KUŠ a-šu-ti* IGI.DU<sub>8</sub> if a ditto (i.e., a birṣu phenomenon) is seen (looking) like door straps CT 38 28:24 (SB Alu), for comm., see lex. section.

Probably to be connected with *eau (jau)*, q.v.

**ajjāmi** (AHw. 24b) see *aj* interr.

\*\***ajjikāma** (AHw. 25b) see *ajū* mng. 2a.

**ajummē** (AHw. 26a) see *ajumma*.

**aju** see *aja*.

**ajū** (jū, fem. *ajitu*) pron.; 1. who, which, what (interr.), 2. who, which, what (indefinite); from OA, OB on; IA-ú BMS 11:10, ABL 46:18, and passim in ABL, IA-<sup>2</sup>-[ú] Malku I 166, pl. *ajātu*, *ajātu*, *a-a-<sup>2</sup>-ú-ti* ABL 364 r. 4 and 6; cf. *aj* interr.

*dīm.me.er na.me a.ba.zu mu.un.dīm.* [ma] : *a-a-ú ilu malaka imši* which god is as powerful as you? 4R 9:50 and 52; dimmer *na.me nu.še : a-a-ú ilu le-im-ma* which god disobeys you? TCL 6 51:9f., and dupl. ibid. 52:3f., see RA 11 144.

## ajū

IA-ú, a-IA-ú (var. IA-<sup>3</sup>-[ú]) = a-me-lum Malku I 165a-166; a-IA-um = [be-lu] Explicit Malku I 16. ki.me.šè, ki.me.a = a-na a-i-im OGBT I 719f.

1. who, which, what (interr.) — a) with a substantive — 1' in OA: a-a-ú-um *tuppī ša himdātim ašpurakkunima* what tablet of mine with evasions did I send you? CCT 2 6:8, cf. a-a-um *kaspī* KTS 15:9; a-i-ú-tim [š]awirē ša tézibanni what rings did you leave me? CCT 3 24:9; a-ú-«x»-a-am *u<sub>4</sub>-ma-am tuqa'a* how long will you wait? BIN 4 18:11; *suhrum ina bubūtim imuatma . . . adi a-i-im ūmim a-ba-[ri]* the children will die of hunger, how long must I starve? BIN 6 197:16; ūm annikija adi a-a-e-em ūmim ukallu how long do they propose to hold back(?) on the payment for my tin? TCL 14 23:12, cf. adi a-a-im ūmim ukâl CCT 2 37b:21, also, wr. a-a-e-im BIN 6 92:17.

2' in OB: *ana sibût ekallim a-IA-i-tim balum šangi . . .* É DUMU.SAL Šul-g<sup>i</sup>k<sup>1</sup> tepti[Pa] at which request of the palace did you open the Mārat-Šulgi temple without the šangū-priests (and other officials)? LIH 83:29 (let.); a-wa-tam mātam ša kîma GN ana šapārim tanaddinšum which country could you give him to administrate that would be like Zuqiqip? ARM 1 76:14, cf. *ina a-i-im ālim iqqabbir* in what town should he be buried? ARM 6 37:9'.

3' in MB, EA: [bē]lī mē a-a-ú-ti išqîma [š]ú namgara iskir with what water was my master to irrigate after he (the *hazannu*) had blocked the irrigation ditch? BE 17 40:8, cf. ERÍN.MEŠ a-a-ú-ti PBS 1/2 36:20; GIŠ.A. AM a-a ana bēlīja [I]u-še-bi-la which *adāru*-tree should I send to my lord? PBS 1/2 80:9 (MB); a-i-u-tim mār-šiprika ana māt Hatti ittalku who among your envoys have gone to Hatti? EA 44:7, a-i-ú-tum abba'ēka ana abba'ēja *ina panāni a-[m]a- annīta ēpuš* who among your forefathers did such a thing to my forefathers in the past? EA 38:27.

4' in NA, NB: a-a-ú-ti ālānišu ša ina pāhat GN aššūni which of his towns in the district of Arrapha have I (ever) taken? ABL 168:8 (NA); *ina muhhi mēnī ina muhhi a-a-i-tu a-mat īpušma* why (and) on the authority of what order did he take action?

## ajū

ABL 1165:8 (NB), cf. *ul-tu a-a-i šū* ABL 968 r. 10; a-a-ú bēl tābti ša akkî annî ana bēl tābtišu tābti utirruni what friend (paralleling mannu šarru line 25) ever returned a favor in such a manner to his friend? ABL 358:26 (NA).

5' in lit.: see lex. section; a-a-ú ilu ša ina šamē u er̄eti i'irru kāša which is the god either in heaven or in the netherworld who would dare advance on you? BA 5 385:14, dupl. Scheil Sippar No. 7, see Ebeling Handerhebung p. 94; a-a-ú zikru tāhazašu ušēška what man has led forth his battle array against you? En. el. II 110; ana a-IA-i tattakkal namrāšima in what catastrophe have you put your trust? Tn.-Epic "iii" 24; a-na a-IA-i ūmi tanaşşar ša mit[huši . . .] u ugaju kakkika ūma a-IA-a for how long will you be careful about fighting? how long must one await your attack? ibid. 15f.; a-a-ú hāmira[ki] what lover of yours Gilg. VI 42, cf. a-a-ú allalki ibid. 43; a-a-ú nēšu biri ibri a-a-ú barbaru iš'al šā'iltu what lion ever observed oracles, what wolf ever consulted a woman dream interpreter? Gurney, AnSt 5 102:80f.; a-a-ú-tu hursānu what mountains (are not covered with your, the sun's, rays)? Lambert BWL 136:174 (hymn to Šamaš), cf. the parallel a-a-ta kibrātu what shores (not warmed by your bright light)? ibid. 175; elā DN ištaru a-a-i-tum iqīša napšassu which goddess other than Šarpānitu has given him life? Lambert BWL 58:34; a-a-i-te (var. a-a-it) epšēti šanāti mātitan what strange deeds (are happening) everywhere! ibid. 10 (Ludlul II); ša ili a-a-i šimassu la tašimme which god's fate do you not determine? LKA 17:18, see Ebeling, Or. NS 23 346.

b) used independently — 1' in letters: *ana a-e-tim sikkī tukâl* for what (reasons) do you hold my hem? BIN 4 110 and case 5, cf. ibid. 109:5, also *ana a-i-tim* HSS 10 223:3, also TCL 4 131:6 (all OA), cf. a-i-tám jât[i] [er-riš(?)] what is he asking of me? BIN 6 73:16; a-a-ú-tu sîsē ša bēlījama a-a-ú-tu attūa which are the horses of my lord, which are my own? PBS 1/2 50:59f. (MB let.); minu hi-ṭa-a-a ina igi šarri . . . IA-ú hi-ṭa-a-a what are my sins toward the king, what (indeed) are my sins?

**ajû**

ABL 390:11 (NA); *amēlu la ú-da a-a-ú šūtuni* I do not know the man, who is he? ABL 55 r. 2 (NA).

**2'** in lit.: *a-IA-um narbi'aš išannan man-num* who can rival (Ištar) in her greatness, (yes) who? RA 22 170:21 (OB); *a-a-ú tēm ilī qereb šamē ilammad milik ša anzunzē iħak-kim mannu* who knows the mind of the gods in heaven, who understands the plan of the gods of the netherworld? Lambert BWL 40:36 (Ludlul II); *a-a-ú arku ša ana šamē elū a-a-ú rapšu ša erseti ugammeru* who is tall enough to reach heaven, who is broad enough to encompass the earth? ibid. 148:83f., *a-a-u bēl lemuttima a-a-u bēl usāti* who was a bad man, who was charitable? ibid. 78; *mannu la išt̄ ia-ú la ugallil* who has not been remiss, who has not sinned? BMS 11:10, see Ebeling Handerhebung p. 72, cf. *a-a-ú ša ana dāriš išṣura qibitu* KAR 45+39:4 (SB rel.), also *a-a-ú ša . . . gillatu la ublam* AfO 19 57:106; *a-a-ú ina ilī imṣā malak[i]* who among the gods is as able as you? AfO 19 51:75; *a-a-ú kām Anz̄i ina ilī mārika* who would be the subduer of Anzū among the gods, your children? CT 15 40 iii 20 (SB Zu); *mala šumšu a-a-ú kušir[. . .] who, whatever his name, is happy?* Lambert BWL 78:161 (Theodicy); *atta a-a-ú la lē'u amēl[am]* who are you, a powerless human? Lambert BWL 200 r. iv 3 (fable); *uttā a-i-ta ša ana it-ti-[ia]* (var. *ana KI-ia*) *i[ššak]nu* what should I find that has been put there as a marker(?) for me? Gilg. XI 299; *a-a-ú šāršinama a-a-ú la šāršinama a-a-ú šāru tib̄išina a-a-ú la šāru ti[b̄išina]* which is their wind, which is not their wind, which is the wind that is risen against them, which is the wind that is not risen against them? AMT 10,1 r. 27f., cf. *a-i-ú šadūšu minu ḥarrānšu a-i-tū kī lillikma* VAS 12 193:25 (*šar tamħāri*).

**2.** who, which, what (indefinite) — **a)** in letters: *attunu la t̄idia a-i-a-tum maškānātūa* do you not know what deposits (I have to make)? CCT 5 6a:16, cf. *mera PN a-a-um šumšu* Kienast ATHE 60:33; *šarru bēlini ú-da a-a-ú-ti ēpušūni a-a-ú-ti la ēpušūni* the king, our lord, knows who (pl.) did work and who did not ABL 364 r. 4 and 6 (NA),

**ajumma**

cf. ibid. obv. 12; there is no (official) news from Elam *it-ta-a-ti mala a-a-i ina GN ittal-kani* rumors(?) have come to us from everywhere about(?) GN (and I have heard as follows) ABL 899 r. 3 (NB); *[a]-a-i AD-ú-a ina pan É.SAG.MEŠ izzizuni* whoever among my ancestors was in charge of the . . . sanctuaries ABL 951:24 (NA); negated: *kima tīdū A.ŠA. ŠUKU-ia ana mē nēzimma a-um errēšu ul ibašši* as you know, we have left my šukussu-field under water, but no cultivator whatever is available (to cultivate it) YOS 2 133:7 (OB); LÚ.ERÍN.MEŠ ušuzzu a-a-ú-tu ina libbi ul imur alla 121 LÚ.ERÍN.MEŠ of the men who had been enrolled, he saw none except the 121 men (in question) RA 11 167:11 (NB).

**b)** other oces.: if any among the cities of Hurri keep giving trouble to the cities of Šunaššura *ina a-i-im āli ša LÚ Hurri ittī-hāmiš tāħaza ittišu nippuš* whatever city of the Hurrian ruler (is involved), we shall make war against him together KBo 1 5 iii 38 (treaty); *a-a-ú-te dibbā ša aqtabakkani* whatever words I told you 4R 61 i 16 (NA oracles); *a-a-ú arkū ša illamma* any later (ruler) who might come to power CT 36 7 ii 16 (MB kudurru), also AnOr 12 305 r. 9 (kudurru).

Gelb, BiOr 12 104.

**ajû** s.; (a bird); lex.\*

*a-IA-ú MUŠEN* = *a-a-[ú]* RA 17 140 K.4229:8 (Alu Comm.).

**ajumma** (*ja'umma*, fem. *ajītumma*) indefinite pron.; someone, something; from OB on; wr. IA-um-ma ABL 1126 r. 2 (NA), Malku, and passim in Tn., Tigl. I, Senn. and Sar., IA-am-ma Eretz Israel 5 156 K.4730 r. 17 (Sar.); cf. *aj* interr.

*mu-um-mu* = *IA-ú-[um-ma]* Malku III 95.

**a)** with a substantive — **1'** in omen and lit. texts: *šumma nakrum ana ālim a-i-ma tebi'am i-ta-ú-ma* if the enemy is planning (lit. discussing) an attack against some town RA 35 47 No. 19:2 (Mari liver model); *ana šar-rim a-a-i-ma ana sa-li-mi-im taša[pparma]* you will write to some king for reconciliation YOS 10 15:18 (OB ext.), cf. *šarrum a-a-ú-um-ma ana salīmim išapparakku[m]* ibid. 13; *ša ana alakti rubātišu la umaššalu ilu a-a-um-ma*

**ajumma**

whom no god whatever can equal in his lordly manner En. el. VII 98, cf. ibid. 152, also *ilütka rabiti idû ilu a-a-um-ma la idû* AfO 18 294:70, also KAR 25 r. 26, see Ebeling Handerhebung 20.

**2'** in hist. and kudurru texts: *šadî dannûti kişir šapšaqi ša šarru IA-um-ma arhâtešunu la idû* great mountains, a difficult massif, whose trails no other king had ever explored Weidner Tn. 27 No. 16:41; (lands) *ša šarru a-ia-um-[ma] [...] ana libbešunu la illiku* to which no king among my predecessors had ever gone AKA 122:5 (Tigl. I); *a-a-um-ma rubû arkû ša <sup>d</sup>Aššur ana rēût māti u niši inambû šumšu* any future prince whom Aššur names to shepherd country and people OIP 2 146:33, and 148:23 (Senn.); *ḥaršâni šaqûti ša ašaršunu šarru IA-um-ma la iba'û* high mountains, whose ground no other king had ever walked AKA 52 iii 38, cf. ibid. 35 i 67, also 64 iv 55 (all Tigl. I); (peoples) *ša ana šarri IA-im-ma bilas-sun la iššûma* who had not brought their tribute to any other king Lie Sar. 122; in kudurrus: *a-a-um-ma qipu* any *qipu*-official BBSt. No. 7 i 33, but *qipu a-a-um-ma* UET 1 165 ii 5, also *šakkanakkû a-a-um-ma* BE 1/1 No. 83 r. 12.

**3'** other occs.: *amêla a-a-ma ul umaššaru* they will not release anyone PBS 2/2 51:14 (MB let.), cf. GIŠ.A.AM *a-a-ú-tu-ú-ma ja'nu* there are no *adâru*-trees whatever PBS 1/2 80:8; *mâr šiprišu a-a-i-[am-ma]* [*ina pa]nīja akala ul ikul*] no messenger whatever of his participated in a meal with me (lit. ate in my presence) EA 7:9 (MB); [u] *akanna RN [ab]uka ina a[m]ati a-i-[i]m-ma amâti ana la amâti la uttér [u] libbīl ina amati a-i-im-ma ul ušemriš* and thus RN, your father, could never hold any word of mine (against me) as a lie, nor did he cause me grief with any word EA 29:53f. (let. of Tušratta); *u anâku amata ša PN ina libbīja a-i-ta-am-ma ul ašbat* but I never took to heart any word of PN KBo 1 10:33 (let.), also *a-i-ti-im-ma* ibid. r. 71; *ina a-i-im-me-e ūmi ša ahija šulmânšu eltemi* every time I receive my brother's greetings (I arrange a festival) EA 27:35 (let. of Tušratta); *a-i-ú-ut-ti-me-e ālâni ša GN* any fortified city of the land of Hurri KBo 1 5 iii 37, also ibid. 45 (treaty), cf. *a-i-ut-tum-me-e LÚ.MEŠ MIO 1 114:4* and 9

**ajumma**

(Bogh., treaty), also *a-i-ú-me-e <sup>d</sup>Šamši māršu* KBo 1 5 i 57; *šumma ālu a-i-ú-um-ma* if any town KBo 1 5 ii 34, cf. *šumma KUR<sup>kī</sup>-tum* (i.e., *mâtu*) *a-i-ú-um-ma* ibid. 52; *u PN ina a-i-im-me-e ūmi errissunūti u ileqqi* but should PN request them at any time, he can take (them) AASOR 16 91:9 (Nuzi); *u a-i-ú-ti-me-e NAM.RA.MEŠ ištu GN* and whatever prisoners there are from GN MRS 9 7 RS 17.79+13'.

**b)** used independently — **1'** in omen and lit. texts: *a-a-ú-um-ma ana mitgurti išap-parakkum* someone will send you a message (asking) for reconciliation RA 27 149:8 (OB ext.); *ina érib ekallim a-a-a-ma zuqaqipum izaqqat* a scorpion will sting someone among the palace personnel YOS 10 21:9; *a-a-ú-[um-ma] taggirtam ana šarrim ušeremma taggirtašu ul imahhar* someone will offer the king information, but he (the king) will not accept his accusation YOS 10 46 iii 15, cf. ibid. 12 and 20; *a-a-ú-ma imâtma re[dû]ssu ana ekallim irrub* someone will die and his estate will go to the palace YOS 10 24:12 (OB ext.), cf. *a-a-ú-um-ma ana šarrim itebbîma* YOS 10 47:9; *a-a-um-ma itebbîma šairra idâk kussâ išabbat* someone will rise, kill the king, and seize the throne ABL 519 r. 18 (astrol. report), also *a-a-um-ma KI.MIN ahû itebbîma kussâ ušab* ZA 52 240:20f, and cf. ACh Šamaš 13:30; *ana rubê a-a-um-ma ina tillatišu ibbalakkassu* for the ruler: someone in his entourage will desert him Boissier DA 226:14, cf. *a-a-um-ma ina tillatika tēmšu išannišuma ina zumrika ipat̄tar* someone in your entourage will undergo a change of mind and defect from you CT 31 41 Sm. 2075:5 and CT 20 2:5 (SB ext.), also, wr. *a-um-me-e* KAR 152:4; *a-a-um-ma uši napišti a-a iblūt amêlu ina karâši* has someone escaped with his life? none must survive the disaster! Gilg. XI 173; *a-a-am-ma ul ihti édu šumu ul uraddi ina muhhi* he did not omit anything, did not add one line Gössmann Era V 43; *a-a-um-ma ša ina šât mûši ibrû bî[ra]* there is someone who saw a vision in the middle of the night Lambert BWL 50:38 (Ludlul III).

**2'** in hist. and kudurru texts: *ša ina šarrâni āliküt mahrija a-a-um-ma šubassun la ēmuruma* whose dwelling places none among the

**ajūtu**

kings, my predecessors, had seen TCL 3 67 (Sar.), cf. (also with negated verb) OIP 2 95:68, ADD 809:13 (Sar.); *a-a-um-ma ina libbi mārēšu* one of his sons TCL 3 339 + KAH 2 141 (Sar.); *lu a-a-am-ma mār mammana... ušaq-garu inaqqaru* (he who) makes whomsoever of whatever status destroy, or himself destroys (the boundary stone) BBSt. No. 5 iii 13 (MB); *u lu a-a-um-ma mār mammanama ša illamma* or whoever might turn up, whatever his social status ibid. No. 4 ii 15; *lu itū ulu a-a-um-ma* either a neighbor or someone else 1R 70 ii 6 (Caillou Michaux); *lu ina qinni* PN *a-a-um-ma ša illamma* or should anyone of PN's family appear MDP 6 pl. 10 iv 11, cf. *lu a-a-um-ma ša bit* PN *ša illamma* BE 1/2 No. 149 ii 4; *a-a-um-ma ša ina ekalli uttaddūma* (or anyone (i.e., any official) appointed by the palace MDP 10 p. 89 ii 22 (MB).

3' in letters: *ina mūšim a-i-ú-um-ma alap epinnim ša awēlim issuhšumma* in the night someone took away plow oxen of the boss VAS 16 153:6 (let.), note, wr. *a-ú-um-ma* YOS 2 145:5; *šumma ana a-i-im-ma kī'am taqtissu anāku mīnam aqab[bi]* if you have given it (the field) to someone else (possibly *ajimma-kī'am* for *ajikī'amma* somewhere else), what can I say? TCL 18 85:11; *i[n]a a-a-i-tim-ma libbaka [i]m-ra-a-as* did you become angry because of something (like that)? TCL 17 10:17, cf. *warki a-a-ú-ti-im-ma ittanallaku* PBS 1/2 11:26 (all OB); *ana muhhi 5 narkabāti ša bēli idū a-a-i-tu-um-ma-a ibašši* in addition(?) to the five chariots my master knows about, is some other one available? BE 17 33a:11 (MB let.); does my brother not know *a-wa-ma annīta la ipuš anāku* (even though) I did nothing of the sort (against them, every year the Lukki-people take a small town away from my land) EA 38:9 (let. from Cyprus).

For LÚ.NA.ME KAR 196 iv 37 and AMT 67,1 iv 30, see *mamman*; for *awatu* ARM 2 64:20, see *amatu*.

von Soden, ZA 40 200f.; Poebel, JNES 1 474.

**ajūtu** see *aja'ūtu*.

**ak** (as) see *kī*.

**akā** adv.; (mng. unkn.); Bogh.\*

**akalu**

*a-ka-a izzaz* KBo 1 15 r. 19, cf. [...] *a-ka-a i-di-šu* KUB 3 25:5.

**akabbu** (or *akappu, agabb/ppu*) s.; (a tree); Nuzi.\*

4 *išsē a-kab-bu* PN *ilqi* PN took four a.-trees HSS 14 603:1, cf. ibid. 25.

**akaju** (part of a loom, donkey goad) see *kaju*.

**akak nāri** s.; (an aquatic plant); plant list.\*

Ú *a-ka-ak* íD, Ú *šá-mu* íD, Ú *i-lat* A.ŠA, Ú *išbabtu kiri* : ú *a-la-pu-u* Köcher Pflanzenkunde 11 ii 65ff. (Uruanna II 335ff.).

Possibly Sumerian word or loan word from AG.A (A.MEŠ), in view of the parallel sequence Ú A.MEŠ AG.A, Ú AG.A A.MEŠ, Ú *išbabtu kiri*, Ú íD, Ú *ha-mi* íD, Ú *i-lat* A.ŠA : ú *a-la-pu-u* CT 14 24 K.4412 r.(!) i 7ff., and dupl. ibid. 37 K.4417:3'ff.

**akalu** (*aklu*) s.; bread, loaf of bread, (beside drink) edibles, food; from OAkk. on, Akk. lw. in Sum.; wr. syll. and NINDA, NINDA.MEŠ, NINDA.HI.A; cf. *akālu*.

ni-in-da GAR = *a-ka-lu* Sb I 12; NINDA.KASKAL. [LA] = *ši-di-[tum]*, *a-ka-al har-[ra-nim]* Proto-Diri 374f.; ninda še.giš.i = *a-kal si-ka-a-ti*, [ninda] še.giš.i.sig<sub>5</sub> = *a-kal si-ka-a-tú dam-qa-a-ti*, [ninda] é.uru.ki = *a-kal si-hat*, [ninda] ú.nu.mú.a = *a-kal kás-si-[ba-ni-e]* Ur X 138:9ff. (school tablet, excerpt of Hh. XXIII); [NINDA]<sub>in</sub>-da si-ki<sub>UD</sub> = *a-kal si-i-ki*, [ninda.zi]<sub>in</sub>-sig<sub>UD</sub> = MIN *hi-iš-le-e-tum*, [ninda.zi]<sub>in</sub>-sig<sub>UD</sub> = MIN MIN *dam-qu*, [ninda.zi].sag = MIN *tak-ka-si-e*, [ninda.zi].sag.sig<sub>5</sub>.ga = MIN MIN *dam-qu*, [ninda.zi]<sub>da-bi</sub>-in ŠE = MIN *tap-pi-in-nu*, [ninda.zi]<sub>ku-ku-d</sub>IŠ = MIN *ku-ku-ši*, [ninda.zi]<sub>ig</sub>-bul<sub>UD</sub>-bu<sub>5</sub>.BU<sub>5</sub> = MIN *tu-ma-gu*, [ninda.zi.x<sup>(?)</sup>].ERIM = MIN *ṣap-re-e-ti*, [ninda.zi.x<sup>(?)</sup>.la = MIN *su-me-da-ti* Hh. XXIII v 19-29; ninda.zalāg.ga = (blank) = NINDA *ba-nu-ú*, [ninda.zi].UD = [...] = [...], ninda.zi.[x.x].QA = *tap-pi-in-nu* = *ku-uk-ku KÙ-t[u]*, ninda.dím = *pan-ni-gu* = NINDA.HI.A.3.ĀM, ninda.KA.X.[x].QA = (blank) = MIN (= NINDA) *e-dím-me x-[x]* Hg. B VI 58ff.; ninda.šu.si.[x.x].x = *a-kal ú-ba-na-a-tum* = MIN (= DU-bu-[x x]) ibid. 66; [gi.pisan.gud<sub>4</sub>.d]a = *gar-ru* (and other types of baskets) = *nu-us-hu šá* NINDA.HI.A Hg. A II 46eff. in MSL 7 70; bu-gin LAGAB<sub>x</sub> GAR = *bu-gin-nu šá a-ka-lu* Ea I 65, also A I/2:220; giš.mar.ninda = [ma]r *a-k[a-li]*, giš.mar.ninda.kur.ra = [ma]r x-[x] Hh. VII B 12f.; [d]u<sub>8</sub>.du<sub>8</sub> = *e-pu-u šá* NINDA Antagal G 147, also A VIII/1:134, see *epú* lex. section; ku-ur LAGAB = KI.MIN (= *e-bu-ú*) šá [NINDA] Ea I 25d, also

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A I/2:18, see *ebū* lex. section; ninda zag.ga = *a-kal* [s]a-a-ki (var. *ur-qí*), ninda sal.sal.la = MIN bīt emūti Erimhuš IV 134f.

ú = *a[k]-lu*, ú = *[a-k]a-[lu]* Sa Voc. Q 8'f.; ú = *[a-ka-l]um* Izi E 250D, [ú].sag = NINDA.[ME]š *ri-iš-tu-u* ibid. 296; [ú] ú = *a-[ka-lu]* Idu II 197; ú.A<sup>e</sup> = NINDA ú A Izi E 279.

[kin].x = *[a]-k[a-lum]*, [kin.s]ig = MIN *li-l[a-ti]*, [kin].sig = MIN *mu-ú-še*, [kin].sig = *nap-ta-nu* Izi H App. II 1ff.; AŠ = *a-ka-lum*, ú-pu-un-tu Izi E 165f.; ku-ul KUL = *a-[ka(?)]lum* MSL 2 p. 135:9 (Proto-Ea).

[šà.gar].tuk.a.mu.dè ninda ga.ba.da.an. kú hé.me.en : *[lu] ša ina būrija a-ka-la ittišu lu-kul atta* whether you are one with whom I would eat food when I am hungry CT 16 11 v 47f.; a nu.mu.un.da.tu.tu ninda nu.mu.un.da.tu.tu : *a-ka-lu u mû ul irrubušum* (the sick interior of the body) into which (as into a covered pot) food and drink cannot go CT 4 8 88-5-12,51:9f. and 23f.; ninda ninda.LAG.gá.lú.ba.ke<sub>x</sub>(KID)u.mu.un.te.gur.gur : *a-ka-la liša amila šuātu kuppirma* rub that man with bread (and) dough CT 17 11:82f. and 85; ninda sag.gá.na mu.ni.in.gar ninda su.na mu.ni.in.te : *a-ka-lu ina qaqqadîšu iškun a-ka-lu ana zumrišu utahhi* he (Enki) placed bread on his (the patient's) head, he brought bread into contact with his body CT 17 33:12f., cf. [ninda sag].du [x].in.te.a.ta [x x] su [mu.un].šub. ba.ta : *a-ka-lu ša ina qaqqadîka utahhû a-ka-lu ša zumurka ukappiru* ibid. 17f.; ninda.su.lú.ta šu.úr.úr.ra ninda kú gur.gur.re : *a-ka-lu ša zumur ameli muššudu a-ka-lu ša ina a-ka-li turru* bread which is rubbed on a man's body, bread which is thrown up when eaten ASKT p. 86-87:66f.; ninda.izi.ninda.mur.ra 7 a.rá.2.àm KÁ.AŠ.àm u.me.ni.sig.sig : *a-kal tu-um-ri sibit adi šina bâb kamé itassukma* fling twice-seven loaves of bread (baked in) embers against the outer door CT 17 6 iii 7-9, cf. izi.ninda.mur.ra : *tum-ri* BE 31 46:10; é ninda gál.la muhaldim.gal.bi.im : *bit a-[ka-lu] il-ba-aš-šu-ú na-ha-ti-ma-tum ra-bi-tum* (in) the house in which there is bread, (she) is the chief female baker RA 24 36:3 and r. 3 (OB), see van Dijk La Sagesse p. 91; edin.na ninda.dingir [š]à ba.gar.re : *šêru a-ka-[al il] libbi x[...]* Lambert BWL 254:8f.; ninda.ni.nunuz. DALLA hé.a : *a-ka-šu* (for *akalšu*) *lu pi-lu-[ú(?)]-ma* Gordon Sumerian Proverbs p. 61 Coll. 1.41, cf. ninda.ni.gir.pad.du.DALLA hé.a : *a-ka-šu lu da-du-ma* ibid. 1.42 (OB), see Lambert BWL 273; ninda.a.ni a-ka-lu-um-ma Hilprecht Anniversary Volume pl. 16 No. 13 v 11; x DU.ba.nam.mi.in.gar : *a-kal eitemmi šá si i ši i* (fill a basket with barley) take(?) with you the bread (offering) for the spirits of the dead .... SBH p. 77:31; ú.a-na AN.kù.gá kaš.sag.sig<sub>s</sub>.ga [...] : *a-kal šamé ellu kuru[nnu ... ]* 4R 19:59f.; ninda.gur<sub>1</sub>.ra kíd.tur.bi ú mah.a : *in epē kir[sa suhhir] ak-la*

## akalu

*rub[bîma]* in baking (Sum. for a thick loaf) make the lump of dough small, but the loaf large RA 17 121 ii 13 (SB wisdom); [ú] im.ma.an.zé.èm ú na.ba.an.kú.e : *a-ka-la id-di-nu-šum-ma a-ka-la ul ik-kal* they gave him food but he does not eat food K.5308:11f.

Ú.NINDA.Ú.RUM = *a-kal ha-ah-hu-rum(!)* (obscure) RA 13 30:14 (Alu Comm.); [x x]-x-tú = *a-ka-lum*, [x]-ku-u = *ši-ka-ru* Malku VIII 5f.

a) in gen. — 1' in OAkk.: see *akalu* mng. 1a-1'a'.

2' in OA: *ana NINDA u šikarim la idaggal* he should not wait for food and beer CCT 4 28a:32;  $\frac{1}{2}$  GÍN 15 ŠE *ana NINDA ašqul* I paid one half shekel and 15 grains (of silver) for food BIN 4 157:15; ŠÀ.BA 5 *me'at* ŠE *ana a-kâ-al bît abikunu gamer* from which 500 (units of) barley have been spent for food for your father's household TCL 19 66:19; *awilum* NINDA *la emmis* the boss shall not lack bread TCL 14 38:26; *suħārtî hulāpam labbušat u* NINDA *emşat* my servant girl is clothed in rags and goes hungry KTS 34b:18 (coll. Garelli).

3' in OB, Mari, Elam: *a-ka-la-am u mē ul elemmi* I cannot taste bread or water Fish Letters 4:23, see Jacobsen, JNES 19 110 n. 12; *ši-pâtum ina bîtini kîma a-ka-lim in-[n]a-ka-la* wool is consumed in our house as if it were bread TCL 18 111:17 (let.); we have no one to grind our (barley) ration (ŠUKU) NINDA *šîmim nikkal* we eat bought bread VAS 16 50:21 (let.); *anumma karânam tâbam uštâbilak-kum u šiti anumma* NINDA *ša* GN u [a]-ku-ul now I have sent you good wine, drink!—also dishes from Carchemish, eat! ARM 5 5:6; *balṭâkuma a-ka-la ta[nadd]ina mîtâkuma kispa takassip* as long as I live you (the daughter who received the inheritance during the father's lifetime) will provide food for me, when I am dead you will make funerary offerings (for me) MPD 23 285:15; if one of her children contests the bequest made to the mother *ana bîtiša ul irrubma a-ka-šu* (for *akalšu*) *ul ikkal* he will not be allowed to enter her house, (he) will not get his sustenance (from her) MDP 24 379:14; for *akal harrâni* travel provisions, see Proto-Diri 375, in lex. section; for refs. wr. NINDA.KASKAL, see *šîditu* usages c and d.

## akalu

**4'** in Nuzi: x barley *kīma a-qa-li-šu u kīma [kul]ur-ti-šu* HSS 13 412:6 (translit. only), cf. barley *ana* NINDA.MEŠ HSS 14 167:3 and 12.

**5'** in EA: *bēli enūma sābūšu u narkabātišu ša bēli illikam* NINDA.HI.A KAŠ.HI.A GUD.HI.A x.HI.A LĀL.HI.A u ī.GIŠ.MEŠ *ana pani sābēšu u narkabāti ša bēlija uṣṣanni* my lord, when the troops and chariotry of (my) lord came, bread, beer, oxen, . . . , honey, and oil were brought out (lit. came out) to my lord's troops and chariotry EA 55:11, cf. *ana panišu* GUD.MEŠ x.MEŠ u MUŠEN.MEŠ NINDA-ŠU KAŠ-ŠU *iddinunim* EA 161:22; *inūma ji-qa-bu ana [pani] šarri jānummi* ŠE.MEŠ NINDA.MEŠ *a-ka-al sābē piṭati ajammi gabbi ḥlāni šarri bēlija iṣtu libbišunu* NINDA.HI.A MEŠ u ŠE.MEŠ if they say to the king, "There is no barley (or) bread, where (lit. which) is the bread for the archers?"—(now) from all the cities of the king my lord [they bring(?)] bread and barley EA 131:42 and 45; *iddinu ana šāšunu* NINDA.HI.A ī.GIŠ.HI.A u *mimma // mahzirāmu* they gave them bread, oil and whatever they needed EA 287:16; *u anāku ina ūmi šāšu abtaki . . .* NINDA.MEŠ u mē ina ūmi šāšu ul el̄him I performed a wailing that day (when I heard that Amenophis III was dead) and I did not taste food or drink that day EA 29:57 (let. of Tušratta).

**6'** in MB, NB: *ša É.MEŠ DINGIR.MEŠ a-ka-lum bani šikaru tāb kibsu bani šūrbatum šalmat* with regard to the temples the bread looks nice, the beer tastes good, the activities proceed well, (and) the income is up to schedule Aro, WZJ 8 pl. 9:3, cf. NINDA-ma ul bani KAŠ.SAG-ma ul tāb PBS 1/2 27:5, KAŠ.SAG ul ta-am-ma NINDA ul banīma BE 14 42:7 (all MB); *ina muḥhi maṣṣarti ša Eanna ginū a-ka-lu u šikaru la taṣṣellā a-ka-lu lu bani šikaru lu tābi* concerning the service in Eanna, do not neglect the *ginū*-offerings, the bread, and the beer, let the bread look nice (and) the beer taste good BIN 1 2:8ff., also ibid. 33:8; *šūlum ana maṣṣartu ša Eanna* NINDA.HI.A GEŠTIN KAŠ.HI.A DÙG.GA u *šūlum ana bīti* the service in Eanna is in good order, the bread, wine, (and) beer are good and the temple itself is in good order YOS 3 194:13; *a-ka-lu bab-ba-[nu-ú] u KAŠ.SAG tāba inandin* he (the

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baker and brewer) will deliver delicious bread and excellent fine beer VAS 6 104:10; *zēra līrišu* NINDA.HI.A *liššānimma īr.MEŠ ša šarri bēlija ina GN li-kul-lu* let them cultivate the field, raise food, so that the servants of the king my lord may provide for themselves in Nineveh ABL 456 r. 10; *ina bubāti ša* NINDA.HI.A *ina šibtija amātu* for lack of food I am dying in my imprisonment ABL 530 r. 6, cf. *ina bubāti ša a-ka-[li . . . ]* Thompson Rep. 85A r. 6; *ulṭu šaddagiš mamma* NINDA.HI.A *ša pīja ul inandinā bubātu u šummū elīja indaqut* since last year no one has given me food to eat (lit. for my mouth), hunger and thirst have come upon me ABL 716:19; *šarru bēlā idu kī* NINDA.HI.A *ina qāṭeja mīṣu* the king my lord knows that the food in my possession is scant ABL 794 r. 16; *NINDA.MEŠ u mē attadin* I gave (them) food and drink ABL 1260:10; *kūm šūkulu u rubbū ša* PN NINDA.HI.A KAŠ.HI.A MUN.HI.A *sah-le-e šamna muṣibtum ša* <sup>1</sup>PN<sub>2</sub> *inandin* he will compensate <sup>1</sup>PN<sub>2</sub> (with x silver) and, for the expenses of feeding and rearing PN, (with) bread, beer, salt, cress, oil, (and) a *muṣibtu*-garment AnOr 8 14:14; NINDA.HI.A KAŠ.HI.A *ša ana ummānu nadnu* bread (and) beer which were given to the craftsmen (there follows the date and a list of the quantities of bread and beer given to the craftsmen) AnOr 8 26:1; ŠE.BAR NÍG.ŠÁM NINDA.HI.A KAŠ.SAG u šēri barley as the equivalent (lit. purchase price) of bread, fine beer, and meat VAS 5 72:1; *amur* NINDA.HI.A KAŠ.SAG u šēri *akannu ina panīšunu* look, there is bread, fine beer, and meat here at their disposal CT 22 176:9; 20 GUR ŠE.BAR *ša a-ka-lu u ši-ka-ri* twenty gur of barley for bread and beer VAS 6 256:1; PN *a-ka-lu* KAŠ.HI.A u UZU.HI.A *ša ana papahānu iqarrub ittaši* PN has taken (for himself) the bread, beer, and meat which is due the shrines TCL 9 87:18; 2 GUR *suluppi* NINDA u KAŠ.HI.A two gur of dates, bread, and beer GCCI 2 388:11; NINDA.MEŠ *ri-iq-qu la ilebhem* he should not eat the bread of an idle fellow CT 22 14:28 (all NB).

**7'** in NA: *ina bubāti ša* NINDA.HI.A *lu la amuat* may I not die for want of bread ABL 756 r. 5, also, wr. NINDA.MEŠ (possibly

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to be read *kusāpu*) ABL 659 r. 6, and often in NA letters, e.g., ABL 306:6 and r. 11, 390 r. 12, 543:8, 552 r. 7, 966:9, 1086:7, 1108:5; SAG.MEŠ ša DN ša . . . ak-li A.ME É ak-lu hu-hu-ru x x x offerings for Ištar of Arbela for food(?) and drink(?) for the temple(?), the bread (should be?) *hubūru* . . . Tell Halaf 113:4f., cf. SAG. MEŠ ša DN ša NINDA.MEŠ É.DINGIR ADD 44:3.

**8'** in med.: *šumma ina tašrīt mursišu nup-puh* NINDA KAŠ GURUN māda KÚ ina libbišu la uššab utabbaka if at the onset of his illness he has a fever (and) he consumes a great deal of bread, beer, (and) fruit (but) it will not stay on his stomach and he throws (it) up Labat TDP 156:10, cf. NINDA u A ina irtišu DU.MEŠ-su AMT 25,4:10; ŠA.MEŠ-šú našū NINDA u šikara utarra (although) he has appetite, he throws up food and beer Küchler Beitr. pl. 20 iv 44, also pl. 18 iii 5, cf. NINDA u mû turra AMT 58,1+ 56,5:1, also NINDA ina pîšu GUR. GUR AMT 49,6:9, NINDA u KAŠ GUR.RA(?) RA 18 9 i 11; *šumma amēlu* NINDA u KAŠ muļtu if a man takes little food and drink Küchler Beitr. pl. 10 iii 7, also ibid. 12, also NINDA u KAŠ [...] ša KÚ muṭ-ta-tu Craig ABRT 1 4 iii 4 (*tamītu*); *šumma amēlu libbašu* NINDA u KAŠ la imahhar if a man cannot keep food or drink on his stomach (lit. if a man's stomach will not accept food or drink) Küchler Beitr. pl. 10 iii 4, cf. ibid. 6, also AMT 39,1 i 8; NINDA u KAŠ libbašu IGI-šú-ma ina'eš he will be able to keep food and drink on his stomach and he will get better Küchler Beitr. pl. 13 iv 42; if a man suffers a stroke but NINDA u KAŠ ul TAR-us does not refuse food and drink AMT 77,1:4, dupl. Labat TDP 188:7, cf. kīma harišti ina ersi innadīma ak-lu u mē ina pîšu iprusma he was bedridden like a woman in confinement and refused food and drink TCL 3 151 (Sar.).

**9'** in lit.: *ina ga-bal xl-li-im rēši ula anašši ana ūm šimātim* (text: *tim-ši-ma*) a-ga-la-am ula ešebbi I cannot hold my head up among the . . ., all my life I have never had enough to eat TCL 1 9:4 (OAKK. lit.); a-ka-al patānija (var. omits) il-qí-ma taking only some bread for me to eat RA 8 65 ii 4, var. from dupl. CT 36 4 i 29 (OB royal); a-ka-lam iškunu maħaršu (when) they put bread before him (Enkidu

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just looked at it) Gilg. P. iii 3, note, wr. *a-ak-lam* ibid. 15; *lit̄tul ak-li-iš-ka lizūb li-hu-ur* (for -ul) u lih[*harmiš*] let him (who envies you) look (hungrily) upon your bread, let him dissolve, melt, disintegrate (from envy) RB 59 246:65 (OB lit.); *ina sihrūti[šu] dannatam [immarm]a ina šibūtišu* NINDA irašši during his youth he will experience famine but during his old age he will have food AfO 18 pl. 8 iii 14 (OB physiogn.); *bubūta rabāku a-ka-la tapšāku* I thrive on hunger, I become . . . on food 2R 60 No. 1 ii 14, see TuL p. 13; *ilšu la izkur e-kul a-kal-šú* (he who) has eaten his food without invoking his god Lambert BWL 38:19; NINDA.HI.A *uttú ina ramnija ul a-kul* I did not eat by myself the bread I found RA 9 66:3 (= MDP 14 p. 47), and dupls., cf. OECT 6 p. 22 r. 7f.; *šādīd nīr ili lu bahi sadir a-kal-šú* he who bears (his) god's yoke always has food though it be scarce Lambert BWL 84:240 (Theodicy), cf. *amēlu šú* NINDA *sad-ra* KÚ that man will eat bread regularly CT 39 4:46 (SB Alu); for NINDA *matqa* (also *napša*, etc.) *ikkal*, see *akālu* mng. 1a-4'; *ana iriš NINDA.HI.A kabattuš şar-şpat[hat]l ana iriš širi u KAŠ*.SAG *lummunu zimūšu* his innards burn with craving for bread, his looks are emaciated with craving for meat and fine beer STT 38:7, see AnSt 6 150 (Poor Man of Nippur); *nu-hatimmū* NINDA.HI.A *našūniš[šu]* the cooks brought him bread (in parallelism with meat and beer) AnSt 10 116 iii 56', also ibid. 114 i 41', and cf. NINDA.HI.A *ul ēkul* ibid. 116 iii 56' (Nergal and Ereshkigal); *aşar epuru bubāssinama a-ka-ši-na* (var. NINDA.HI.A-[ši-n]a) *tiṭṭi* (var. *tiṭṭu*) where their food is dust and their bread is clay Gilg. VII iv 37, also CT 15 45:8 and dupl. KAR 1:4 (Descent of Ištar), var. from AnSt 10 114 iii 3, cf. *kīma* NINDA.MEŠ *a-kal* (var. *e-kalla*) *tidda* instead of bread am I to eat clay? CT 15 45:33 and dupl. KAR 1:34 (Descent of Ištar); *ina kilatteša a-ka-la našātma ana piša ukāl* holding bread in both her (hands) she brings (it) to her mouth (description of a representation of dAM.MA.KUR.KUR) CT 17 42:30, see MIO 1 72 iv 9; *ina muħħi ak-li u mē ša paliħikunu għasani* come here to the food and drink of your devotee KAR 25 ii 21; *kī la ālik šeri nikkala a-kal sin-niš* should we eat bread (made by

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women like one who is not a warrior? Gössmann Era I 49; *āšib āli lu rubū ul išebbi ak-la* the city dweller, though he be a prince, does not have enough to eat ibid. 52; *a-kal āli lullū ul ubbala kamān tūm-ri* abundant city bread is not worth bread baked in the ashes ibid. 57, cf. *[luk]allimka alāk šašmī a-ka-al pi-i-tim* I will show you the road to battles, bread baked on coals AfO 13 46 i 4 (OB lit.); for *akal tumri*, see *tumru*; NINDA NU ZU KÚ he will eat strange food Kraus Texte 13:5; *bītu šū NINDA išebbi* that household will have sufficient food KAR 382 r. 48, also BRM 4 21:12ff. (SB Alu), and passim; *rubū nāra* (var. ÍD, text A.ŠÀ) *ušahrāma māssu NINDA.HI.A ú-pata(?)-[an]* the prince will have a canal dug and give his land food to eat CT 30 31 K.9063+5 and dupl. ibid. 34 81-2-4, 197:18 (ext.); NINDA *še-am itti šumē KÚ-ma šikara NAG* let him eat barley bread(?) with roast meat and let him drink beer CT 4 6 88-5-12,11 r. 7 (NB rit.); NINDA *u <sup>d</sup>Nisaba ša ina pīšu ilēmu ina šapal šēpēšu ikabbasma ina muhhi izzaz mādāti išāti ina libbišu ana Šamaš idabbubma* he tramples under his feet the bread and grain which he chewed in his mouth and, standing thereon, he tells Šamaš everything that is on his mind BBR No. 11 r. iii 13 and dupl. No. 73; 200 *immerē* 30 *alpē še'a tibnu NINDA.ME KAŠ.ME nāmurtu ša PN ... attahar* I received the tribute of PN, 200 sheep, thirty oxen, barley, straw, bread, (and) beer Scheil Tn. II r. 3, and passim in this text; *a-ka-lu u mū balāt napišišun akla* I cut off the food and water (supply)—their very sustenance Borger Esarh. 112:14; *a-ka-la u mē lizemmi* may he be deprived of food and water (in curse formula) RA 29 99 r. 18 (MB lit.); UD.12.KAM SUM NINDA *ša Enlil Ninlil* the twelfth day (of the intercalary month Elülu), giving of food for Enlil (and) Ninlil 4R 32 ii 5, and cf. ibid. ii 49, 4R 33\* ii 49, ZA 19 377:10 (hemer.), also cited Streck Asb. 2 i 12, cf. also *šumma in Arahsamna šarru NINDA SUM-in libbašu NU DÙG* 4R 33\* iv 12 (*iqqur ipuš*); *ilu ana amēli NINDA.HI.A inaddin ulu mē uššab* the god will give food or plenty of water to the man CT 20 9 S. 625:4, cf., wr. NINDA VAB 4 266:11 (SB ext.); *ak-lu taparraṭ kī ṭābtu ina muhhi ak-li*

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*būšu ana karārikani* you serve(?) the bread, when you put salt on the bread (from?) the *būšu*-glass container (you speak as follows) STT 88 x(!) 32f., see Frankena, BiOr 18 201, cf. *ak-li ì.GIŠ.MEŠ ina muhhi salli ira[kkas]* Ebeling Parfümrez. pl. 22:14, also (the king) UZU *dura'a ina libbi ak-li išakkan* KAR 146 r.(!) ii 21 (all MA rit.).

b) measured in silas — 1' in OB: 3 BÁN *qēmam u 6 SÌLA NINDA ša qātim ina naruqqim* *kunkamma* seal three seahs of flour and six silas of bread which are at your disposal in a sack (and send it to me) Sumer 14 67 No. 42:5 (Harmal); 3 EZEN <sup>d</sup>UTU 5 SÌLA NINDA.BI three (food portions) for the festivals of Šamaš (see *isinnu* mng. 3) consisting of five silas of bread Waterman Bus. Doc. 60 r. 3; 6 *ì.DU<sub>8</sub>* NINDA.BI 36 SÌLA six (rations for) doorkeepers, consisting of 36 silas of bread YOS 5 163:23, also ibid. 24ff.; NINDA.SAG NINDA.UŠ MU.BI.IM first quality bread—second quality bread—names (of the recipients) BE 6/1117:8, cf. (measured in silas) ibid. 1, 3, etc., also 5 SÌLA NINDA.SAG 1 SÌLA NINDA ZÌ.SAG 1 SÌLA NINDA GAL PBS 13 61 ii 13ff.; 2 SÌLA.TA NINDA *kurmassu* 2 SÌLA.TA KAŠ *maštissu* two silas of bread as his food ration (and) two silas of beer as his drink ration VAS 7 144:7; *naphar* 4 GUR 45 SÌLA NINDA ... *naptan šarrim* altogether four gur and 45 silas of (various kinds of) bread for the king's repast ARM 7 94:9, and passim in ARM 7, see Bottéro, ARMT 7 257; 2 (GUR) 100 (SÌLA) NINDA ZI.GA two gur and one hundred silas of bread expended MDP 10 p. 70 No. 106:1, and passim in early OB Elam.

2' in MB royal: 3 GUR NINDA.HI.A 3 GUR KAŠ.SAG 3 (PI) X *mirsī* 3 BÁN *asnī* 3 BÁN *šamnu halṣu ša ūmu* 3 *immerē satukkaša ukīn* I established as her (Ištar's) regular offering three gur of bread, three gur of fine beer, x *mirsu*-dish, three seahs of Dilmun dates, three seahs of *halṣu*-oil, (and) daily, three sheep CT 36 7 ii 5 (Kurigalzu I).

3' in NB: 1 SÌLA NINDA.HI.A 1 SÌLA KAŠ.SAG *kurummat šakni ša Esagil ina libbi ginē* <sup>d</sup>Bēl *ana Šamaš ukīnma* he (Eulmaš-šākin-sumi) established (as a regular offering) for Šamaš one sila of bread (and) one sila of fine

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beer, the ration for the overseer of Esagil (that is) from the regular offerings destined for Bēl BBSt. No. 36 ii 4, cf. ibid. iv 47; *ina libbi NINDA.HI.A KAŠ.SAG mirsi šēr alpi šēr immeri nūnē Ú.SAR.MEŠ ša ana ešši RN šar Bābili ana Šamaš Aja u Bunene ukinnu* (the king's share) of the bread, fine beer, *mirsu-dish*, beef, mutton, fish, (and) greens which Nabû-apla-iddina, the king of Babylon, had established anew (as regular offerings) for Šamaš, Aja, and Bunene BBSt. No. 36 iv 54, cf. 2-ta GIŠ.ŠUB.BA.MEŠ NINDA.HI.A ibid. v 21; 1 BÁN NINDA.HI.A 1 BÁN KAŠ.SAG *mirsu nūnē iṣṣūrē* one seah of bread, one seah of fine beer, *mirsu-dish*, fish, birds, (etc., list of offerings for a temple) AnOr 12 305 r. 2 (kudurru of Šamaš-šum-ukin); *ša ... ina libbi NINDA.HI.A nušurrā išakkānuma* whoever reduces the amount of bread BBSt. No. 36 vi 39 (Nabû-apla-iddina); 1 SÌLA NINDA.HI.A 1 SÌLA KAŠ.SAG *IGI Nanâ ... NINDA.HI.A KAŠ.SAG mirsa nūnē Ú.SAR kî pî 3 LÚ.TU.É* (RN gave to PN a grant of land and) one sila of bread (and) one sila of fine beer dedicated to Nanâ, (the same to other gods), the bread, fine beer, *mirsu-dish*, fish (and) greens equivalent to (the portion of) three temple officials RA 16 125 i 19ff. (kudurru of Marduk-zākir-šumi I); NINDA.HI.A *gi-nu-ú* bread as regular offering BRM 1 99:28, wr. NINDA DIŠ-ú UET 4 183:22, also NINDA.HI.A *di*(mistake for *gi*?)-*nu-ú* [ù sal-adri TuM 2-3 214:6; *ana ūmu* 4 SÌLA *a-ka-lu* four silas of bread daily (as rent) Dar. 60:5, cf. (two to three silas as daily rent) Dar. 275:7, Nbn. 499:5, VAS 5 145:3 and 9, TCL 13 187:4; PN ... *ina ḥibd libbišu ūmu* 4 SÌLA NINDA.HI.A 3 SÌLA *šikara* ... *ana tPN<sub>2</sub>* *aššatišu u tPN<sub>3</sub>* *aplišu inandin* daily PN will give of his own free will four silas of bread (and) three silas of beer to *tPN<sub>2</sub>*, his wife, and *PN<sub>3</sub>*, his heir Nbn. 113:2;  $\frac{1}{2}$  SÌLA NINDA.HI.A  $\frac{1}{2}$  SÌLA KAŠ.SAG 4-ú *zittu ina ḥarmil ša alpē* one-half sila of bread, one-half sila of fine beer, a fourth share of *ḥarmil*-meat of oxen (from a prebend) VAS 5 57:1, cf. VAS 6 117:1; *minâ NINDA.MEŠ e-ka-lu la bēlūšu u anāku umandi* ... 1 SÌLA NINDA.MEŠ *lukul* (see *idū* mng. 4f) ABL 587 r. 5 and 11, and cf. NINDA.HI.A-a *ik-ka-lu u anāku umanda* ABL 743 r. 5.

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4' in NA: *naphar* 7 SÌLA NINDA.MEŠ GIŠGAL.MEŠ É.MEŠ *ak-li* 1 SÌLA-a-a 38 SÌLA NINDA.MEŠ GIŠGAL.MEŠ UŠ-te *ša*  $\frac{1}{2}$  SÌLA-a-a total: seven silas of bread for the personnel of the temples, in loaves of one sila each, (and) 38 silas of bread for the personnel second in rank, at one-half sila each (loaf) ADD 1077 i 30, also ibid. vii 19; for NINDA.MEŠ measured in more than one sila, see *kusāpu*; note *ša* 1 SÌLA *ak-li-šú ušellá* whoever takes as his offering a loaf of one sila (to the temple of Nabû) ABL 65 r. 8.

c) counted — 1' in OA: 1 *me-at* NINDA PN ... *ḥabbulunim* PN (and six others) owe me one hundred loaves of bread (each) CCT 1 26a:1ff., also BIN 6 155; *la NINDA ištēn la eṣṣū la ṣubātū allubuštišina ibašši* there is not a single loaf of bread, no firewood, (and) no garments to clothe them (fem. pl.) CCT 4 45b:23.

2' in Mari: 1 NINDA *ana* GN *ana* [š]ūrubim *ul addin[š]u* I did not allow a single loaf of bread to be taken into GN to him ARM 2 50 r. 10'.

3' in MB: *ištēn a-ka-la itti pappasi ul ugatti* she (the patient) did not finish (eating) a single loaf of bread with gruel BE 17 33:8 (MB let.).

4' in Nuzi: x NINDA *ana* *naptani* x loaves of bread for the meal HSS 14 99:1, and *passim*, also ibid. 100:1ff.

5' in NB: *ina šīti upun* 12 NINDA *ikaṣṣar* he will take the fixed amount of a lot (lit. a handful) of twelve loaves of bread from the tax RA 16 125 ii 8 (kudurru of Marduk-zākir-šumi I); *u ištēn a-kal-šú la ibaššū* moreover he does not have a single loaf of bread YOS 3 38:19; 30 GUR ŠE.BAR *rīħiti sahlé ša ana* PN *tašpuru* 1 SÌLA *sahlé u ištēn a-ka-lu ul iddinnu* of the thirty gur of barley (and) the remaining cress which you sent to PN, they have not given me a single sila of cress nor a single loaf of bread YOS 3 70:29; 2 NINDA.MEŠ *u mē ša ana* 3 GÍN KÙ.BABBAR [u]šuz two loaves of bread and water (cf. *ana* A.MEŠ NINDA.MEŠ line 34) which are worth (lit. stand for) three shekels of silver YOS 3 133:30 (all letters); *ūmu* 5 NINDA.HI.A *tPN ana tPN<sub>2</sub>* *tanandin* *tPN* will

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give <sup>1</sup>PN<sub>2</sub> five loaves of bread daily TCL 12 42:14; 5 NINDA.HI.A PN (beside items of one-half sila of flour) UCP 9 77 No. 99:7; *ūmu* 12 *a-ka-lu u MU.AN.NA*  $\frac{1}{2}$  GÍN KÙ.BABBAR daily twelve loaves of bread and yearly one-half shekel of silver (a woman will pay as rental for rooms) GCCI 1 35:5; 6 NINDA.HI.A Ì.NUN *ina bajāta ša UD.17.KAM* six loaves of bread (with) ghee at the vigil of the 17th day UCP 9 88 No. 23:1, and cf. 2 NINDA.HI.A MUN.HI.A *kukku u muttaqu* GCCI 1 238:4.

**6'** in NA: 7 *ak-li dan-ni* ADD 1003:7, also 1005:9, 1010:9, 6 *ak-li dan-ni* ADD 1007:9, but wr. 12 NINDA.MEŠ *dan-nu-te* Ebeling Parfümrez. 21:7; 10 000 NINDA.MEŠ 10 000 KAŠ.MEŠ 10,000 (loaves) of bread (and) 10,000 (measures of) beer Iraq 14 35:115 (Asn.); see discussion section.

**7'** in lit.: *paṭīra ana pan Ištar tukān* 12 NINDA *tarakkas* you place a sacrificial table before Ištar (and) set twelve loaves of bread (thereon) Craig ABRT 1 66:13, see ZA 32 172; 12 NINDA.HI.A *mīḥha ana bīt Ištar tanaggīma* you offer twelve loaves of bread (and a libation of) *mīḥhu*-beer to the temple of Ištar LKA 69:11, dupl. ibid. 70 i 8; 12 NINDA.HI.A *u maṣḥata ana nāri tanaddīma* you throw the twelve loaves of bread and the *maṣḥatu*-flour into the river TuL p. 56:27; *mašmāšu* 7 NINDA *inašši ša īnāšu marṣa* 7 NINDA *inaššima* the *mašmāšu*-priest lifts seven loaves of bread, he who suffers from the eye disease likewise lifts seven loaves of bread AMT 13,1 ii 11; 4 NINDA *ina kinši imittišu* [x] NINDA *ina kišir ammat imittišu* 12 NINDA *ina kišir ammat šumēlišu tašakkan* you place four loaves of bread at his right shin, x loaves of bread at his right elbow, (and) twelve loaves of bread at his left elbow AMT 15,3:8f.

**d)** varieties: 3 BÁN 5 SÌLA NINDA *sad-ru* 15 [SÌLA NINDA RI-pil-tú] 15 SÌLA NINDA.KUR<sub>4</sub>.RA.MEŠ [...] 3 BÁN NINDA *sēpi* 3 BÁN NINDA.TUR.TUR.MEŠ 3 BÁN NINDA.KA.KAK.MEŠ NINDA *lib-bu rit-tú* 35 silas of regular bread, 15 silas of ....-bread, 15 silas of thick bread, 30 silas of ....-bread, 30 silas of small bread, 30 silas of *kukku*-cake, bread (some in the

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shape of a) heart, (some in the shape of a) hand BBR No. 67:7f., dupl. BA 5 689:8f., cf. x SÌLA NINDA.MEŠ *ša ŠE haš-lat* 2 SÌLA NINDA RI-pi-tú 7 NINDA *tuppinni* 7 NINDA *sēpi* 14 NINDA *ḥuhū[rāt ...]* NINDA *kamān zīzi* NINDA *šā-bu* NINDA *rit-tu* BBR No. 66:8f. (NA rit.); NINDA KUR<sub>4</sub>.RA NINDA GÍD.DA thick loaves of bread, long loaves BBR No. 26 i 28, but note NINDA KUR-ra (for KUR<sub>4</sub>.RA, or to be read *sad-ra*) NINDA GÍD.DA ibid. ii 11 (SB); for NINDA KUR<sub>4</sub>.RA *em-ṣa* KUB 25 1 iii 31, and passim in Hitt., see Goetze, JCS 5 67ff.; 7 NINDA GAL.GAL 7 NINDA TUR.[TUR] *ana pan ḫašmaš tašakkan* you place before ḫašmaš seven large loaves, seven small loaves AMT 100,3:16; NINDA.Ú (beside NINDA.ZÍZ.AN) MDP 18 78 i 4, and passim in this text, also Nikolski 2 26:2, 27:2, ITT 2/2 p. 13 3055 (all Ur III); 7 NINDA.DÌM.ME 7 NINDA *ḥasīsāti* seven loaves (in the shape of) ...., seven loaves in the shape of an ear AMT 88,2:14, for other refs., see *ḥasistu*; NINDA IGI.NAGAR.GÍD.HI.A ù NINDA.ḥul.gál ibila 1.gin<sub>x</sub>.nam ....-breads and ....-bread, like (the share of) an heir Çiğ-Kizilyay-Kraus Nippur 113 r. 1' (OB), see Kraus, JCS 3 146; for other varieties with specification of ingredients, condiments, shape, see *dišpu* usage a (also Moore Michigan Coll. 85:1, GCCI 1 40:1, 127:1), *emsu* A usage c, *hašlātu*, *hašū* B s. usage b, *isqūqu* mng. 2, *kunāšu*, *makkasu*, *muššu*, *mutqu*, *sadru*, *sēpu*, *šamaššammū*, *takkasū*, *uṭṭatu*; for types of bread or cake with determinative NINDA, see *ḥuhūru* (in CAD 5 (G) p. 157a and sub *ḥuhūrtu*), *kamānu*, *kukku*, *midru* (in ADD often wr. *me-di(r)-ri*) *mirsu*, *mutqu*, *muttaqu*, *qadūtu*, etc. For NINDA.TUR.TUR compare ZÌ.TUR.TUR cited *šeþheru* s.

The term *akalu* refers to a baked article of food, the main ingredient of which is flour, which can best be rendered in English by the word bread. By extension, it is at times used as a general word for food (cf. ABL 716:19 and the med. texts cited sub usage a-8'). In many cases it is not certain if it specifically refers to bread or simply to food. The Harmal letter, Sumer 14 67 No. 42:5 quoted sub usage b-1', where flour and *akalu* are listed together and both are measured by weight, suggests that *akalu* when measured by weight rather

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than unit refers to the finished product and not to the flour. This, however, need not apply everywhere.

The entry NINDA.MEŠ = *ku-sa-pu* in Practical Vocabulary Assur 148 shows that in at least some cases in NA the logogram NINDA.MEŠ is to be read *kusāpu*. In ADD it appears that NINDA.MEŠ (= *kusāpu*) means flour used in bread baking while *aklu*, wr. syll., is a unit of bread (see Landsberger, AfO 18 338f.). This distinction does not necessarily apply, however, to the NA letters in ABL. Note 1 sīLA *ak-li-šū* ABL 65 r. 8, where *aklu*, wr. syll., is measured. Hence the references written NINDA.MEŠ and NINDA.HI.A in NA letters of ABL have been quoted here, but it is possible that they are to be read *kusāpu*. Since there is no evidence whether NINDA in Mari is to be read *akalu* or *kusāpu*, Mari refs. have been included here.

In the Persian period *kurummatu* replaces *akalu*, see Schwenzner, OLZ 1921 86. For *akalu* as a loan word in Sumerian, see Falkenstein, ZA 49 69 note to line 16, see also lex. section.

The reading of the sign GAR when it represents measures is unknown. GAR as a measure of length (= 12 cubits) is to be read NINDA in Sumerian, and may correspond to Akkadian *nindanu*, q.v. (cf. *ni-in(?)da(?)nam(?)* MCT p. 131 Uc 1, and see *ginindanakku*). GAR as a measure of capacity is one tenth of a sila. Weissbach's contention (ZA 41 269) that the passage 6.ĀM NINDA.HI.A *u šalšu ša a-ka-lu* ŠE.NUMUN VAS 5 4:13 shows that GAR as a measure of capacity is to be read *akalu* is questionable. The passage 347 (PI) 1 (BÁN) 12 *a-ka-lu mašiḥu* (parallel amounts given in *mašiḥu* alone) Moldenke 2 No. 9:8 is obscure.

For LÚ.SUM.GAR and LÚ.GAL.SUM.GAR, not to be read (*rabi*) *nādin akali*, and LÚ.NINDA (cf. Borger Esarh. p. 114 note to line 12) see *kar-kadinnu*, and see Landsberger, AfO 10 151. The reading of LÚ.GAL.GAR.MEŠ in ABL 43 r. 2 and 18, Ebeling Stiftungen 25 iii 4, is unknown.

For *ammar(-)akal* see *hamarakara*. The passage Nabnitu J 296 is to be read *šá qerši*, not *akal qerši*. The passage Iraq 15 151 ND 3441:10 is to be read *ina* (not AŠ) *mē šamni MUŠ GÍR.TAB*, see *zuqaqipu* mng. 1a.

Thureau-Dangin, RA 16 131 note to line 7.

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**akalu** in *bēl akali* (or *bēl akli*) s.; commensal, host; SB\*; wr. EN.NINDA; cf. *akālu*.

*lu EN.MUN.MEŠ-šú-un lu EN.NINDA.MEŠ-šú-un* be they their hosts (lit. who give them salt and bread) Knudtzon Gebete 108:14, also PRT 44:14.

**akālu** v.; 1. to eat, consume, provide for oneself, 2. to take for oneself, to pocket (silver, goods, profits), to enjoy (something or the use of something), to have the usufruct (of a field, etc.), to use, consume, 3. to decrease (in measuring the rate of incline, in math.), 4. to bite, 5. to ravage, consume, destroy (said of gods, fire, and other agents), 6. to irritate, hurt (of ailing body parts), 7. in idiomatic use, 8. 1/2 to eat, swallow up each other, 9. *šukulu* to give to eat, to feed, to support, provide for, to fatten, to give medication, to steep an object in a liquid, (with *išātu*) to destroy in fire, 10. *šākulu* to satisfy a claimant (OA only), 11. *šutākulu* to multiply, to square (in math.), 12. IV to be consumed, used up, and passive to mng. 6; from OAkk. on; I *ikul—ikkal*—imp. *akul*, I/2, I/3, III, III/2, III/3, IV, IV/2; wr. syll. and KÚ; cf. *akalu*, *akalu* in *bēl akali*, *ākil karşı*, *akiltu*, *ākiltu*, *ākilu* adj. and s., *akkilu*, *aklu* B, *ikiltu* (sub *iklu* B, see discussion), *mākaltu*, *mākalu*, *mušākilu*, *šākultu*, *šukulu*, *tākaltu*, *tākultu*, *uklu*, *ukullū*, *ukultu*.

[gu]-ú KÚ = *a-ka-[lu]* Ea III 145, cf. gu-ú KÚ = [a-ka-lu] Sb I 256; [x].a : *a-ka-lum*, [x].ú : *a-ka-l[um]* K.4177+ iii 22f. in Langdon Archives of Drehem p. 9 n. 1 (group voc.); i.kú = *i-ku-ul*(var. -kul), i.kú.e = *ik-ka-al*(var. -kal), i.kú.e.meš = *ik-ka-lu* Hh. I 342–344; kú.a = *a-ka-lum* OBGT XIII 12, for kú = *akālu* in grammatical texts, see OBGT VIII 66–91 and IX 155–157; ú.kú = *a-ka-la* *a-ka-lum*, *ša-am-mu* MIN Izi E 298f.; [ri]-ig PA. HÚB(!).DU = *a-ka-lum* Diri V 54; [ri]-ig] PA.HÚB.DU = *a-ka-lu* Idu I D iv 6; [ri]-ig] [PA.HÚB.DU] = [a(!)]-ka-lum MSL 2 p. 147 i 15 (Proto-Ea); [ga-ar] GAR, [ga-ra] GAR = *šu-ku-[u]* Ea III 280f.; KAXKU AG+A = *pa-ta-nu šá a-ka-li* Antagal VIII 137.

giš.gišimmar.úh.kú.e : *šá kal-mat ak-lu* Hh. III 304, and cf., referring to *e’ru*, Hh. VII B 211; giš.gišimmar.u.hi.in izi.kú.e = *šá izi ak-lu* Hh. III 342; giš.si.gar.i.kú.e = *si-[ga-ru a]-[kil šam]-ni* lock using oil Hh. V 295a; giš.zé.ir. i.kú.e = MIN (= *gi-ir-ri*) *a-kil šam-ni* = *ša-bi-bu* Hg. II 93 in MSL 6 110, also Hh. VII A 168, Hh. XI 417; amar.ga.i.kú.e = *bu-ú-ri ši-iz-bi ik-ka-lu*

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Hh. XIII 342; ninda.bi i.kú.e : *a-kal-šu ik-kal* she eats food provided by him (the husband) Hh. I 361; [eb]ur an.kú.e : *e-bu-ra ik-kal* he has the usufruct of the harvest Ai. III i 12; lú.kú.an.kú. kú = *ak-lam* (var. *a-ak-[lam]*) *a-sa-ki-im* OB Lu A 235 and B iv 36, var. from Part 16:6'; lú.an.zil. kú.kú = *ak-lam* (var. *a-ak-[lam]*) *an-zil[i-im]* OB Lu A 236 and B iv 35, var. from Part 16:5'; lú.izi. kú.a = *ak-lam i-ša-tim* OB Lu B iv 38 and Part 16:8'; SA᠀AR.URUDU.Ł.KÚ.E : URUDU SUMUN šá qaq-qa-ru kú-šú copper dust : old copper which the soil has eaten up Uruanna III 476b.

dumu.bur.ta.ninda.kú.a.mu : *māru ša ina būru a-ka-lu i-ku-lu* my son who ate food from the plate SBH p.14:11f.; ú nu.un.da.ab.kú a nu(!). un(!).da(!).nag : *a-kal ul ik-kal mē ul išattu* he neither eats food nor drinks water CT 17 41:9f.; giš.banšur.sikil.la.ta ú.sikil i.kú.e : *ina paš-šuri elli a-ka-la ella a-kul* eat pure bread from the pure dish 4R 13 No. 2:5f.; zi.ni.ta UR (var. omits) in.da.an.kú.kú ki.nam.úš ba.an.kešda : *itti napištišu i-tak-kal itti mūti rakis* CT 17 19 i 25f.; kú dùg.ga.ni nag ku,ku, : *a-ku-la tāba šitā dašpa* eat good (food), drink sweet (beer) AfO 14 150:235f.; [en(?).e.še] nu.kú.da.a.ni [a]. kur<sub>4</sub>.re.en.e.še : *ina la a-ka-li-me kabrat* (as they say) has she become fat without eating? Lambert BWL 241:41f.; á.gál.i.kú.e šám á.bi ú á.nu.gál.la šám gina.bi.e.še : *ik-kal le'ú šim idišu u la le'ú šim [še]rrīšu* the strong man provides for himself, the weak man lives off his children Lambert BWL 242:7; ga.nam ga.ug<sub>5</sub>.ga.en. dè.en giš.en ga.an.kú ga.nam ga.ti.li.dè.en giš.en ga.bí.ib.gar : *pīqa amātman lu-ku-ul pīqa aballut luškun* if I were going to die I would enjoy myself (lit. eat), if I were going to live I would store up provisions Lambert BWL 244:43; ud.1 ga.ba. an.da.kú ud.1 ga.ba.da.an.nag ud.1 ga.ba. da.an.ná ud.1 ga.ba.da.an.zal : *ša ūma lu-kul ša ūma lušti ša ūma lušlal ša ūma lušabri* (you) who (say), “today I will eat, today I will drink, today I will sleep, today I will continue (to do these things)” ASKT p. 86-87:16; á.m.kú nu.kú.e ud.zal.zal.la.ri : *ak-ki-lu ina la a-ka-li uš-tabru-u* 4R 28\* No. 4:45f.; ú nu.un.kú a nu.un. nag.e.dè : *akala ul ik-kal mē ul išattu* (without having undergone the *pīt pī* ritual) it (the sacred object) cannot eat and drink PBS 12/1 6:1f., cf. ú ba.ra.an.da.ab.kú.e : *a-ka-lu e ta-kul* PBS 1/2 115:32f., see Ebeling, ArOr 21 380, but note ú im.ši.in.kú.e.ne : *šammi ik-ka-la* PBS 1/2 126:10f.; ú [ir.ra ... mu.un].kú.e : *a-kal [bikītim ...] a-kul* I ate bread of tears 4R 10:28f., cf. [ú nu.um].kú.e ír kurum.ma. mu : *[akala] ul a-kul bikītu kurmatī* I did not eat bread, tears were my daily ration ASKT p. 117:19f.; giš.tukul ušumgal.gin<sub>x</sub>(GIM) adda kú.e : *kakku ša kima ušumgalli šalamta ik-ka-lu* the weapon which feeds on corpses like a dragon Angim

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III 28; giš.tukul gú.erím.šè UR.bi i.kú.e(var. .kú) : *kakkū ana māt ajābi mīthāriš i-tak-ka-lu* the weapons are raging everywhere against the enemy country Lugale II 36; su bi.in.kú.kú.meš mud sur.sur.meš úš.nag.nag.meš : *a-kil širi mušazz-nin damē šatū ušlāti* flesh eaters who cause the blood to spurt (lit. rain), who drink (the blood of) the arteries CT 16 14 iv 26f.; úš kú.kú.meš múš.nu.túm.mu.meš : *a-kil damī la mupparkūti šumu* they (the demons) are incessant consumers of blood ibid. 34f.; èm.gig mu.un.kú.e nu.un. *{zu.à.m}* : *ik-kib a-ku-lu* *{ul idi}* I do not know what forbidden thing I did 4R 10:46; èm.gig bí.ag.a : *ik-ki-ba e-ta-kal* she has done (Akk. eaten) a forbidden thing ASKT p. 119:6f.

lú.łun.gá.a.ni ninda i.kú.e : *a-gi-ir-[šu] a-ka-lam ú-šá-k[al]* he provides food for his hired man Ai. VI iii 19; ú.e.dè.ná.dè.en dingir zi. ga.kú.e : *ittika lušlal i[la] ša nisiliši šu-kil* Lambert BWL 227:28; [a].rá.bu.mušen [x] u<sub>4</sub> á.ba.ka nu.un.kú : *arabū ša ina simāniša la in-nak-ka-lu* an *arabū*-bird which is not eaten at the right time Lambert BWL 236:16; [...] su.zu al.kú.en : [...] zu.mrika uš-ta-kal-ka-ma KAR 333 r. 12f.; for another bil. ref. see mng 7d.

*ta'-ú = a-ka-[lu]* An VIII 182; *ma-la-lu = a-k[a]-lu* Izbu Comm. 423; *la-ma-mu = a-ka-lu* CT 41 31:28 (Alu Comm., to Tablet XLV); *eme.sig kár* kú.me.e : *kar-ši in-nak-ka-lu* CT 41 27 edge 30f. (Alu Comm., to Tablet XXX).

1. to eat, consume, provide for oneself —  
a) in gen. — 1' in econ. and letters — a' in OAkk.: 54000 GURUŠ *u-um-šum ma-har-su* NINDA KÚ AfO 20 38 vi 44, with the Sum. correspondence: 54000 erín u<sub>4</sub>.šú.šè igi. ni.šè ninda i.kú.e 54,000 men received rations (lit. ate with him, Sargon) daily ibid. v 37; ŠU.NIGIN 5 GURUŠ AB×ÁŠ. AB×ÁŠ DUMU.DUMU GN NINDA Ł.KÚ altogether five men, witnesses, natives of GN, ate the meal (served at the closing of the sale, as their compensation) MDP 2 13 x 23 (Maništušu), cf. [x] AB×ÁŠ.AB×ÁŠ *in* É PN NINDA KÚ the [x] witnesses ate food in the house of PN JCS 10 26 left edge.

b' in OA: *ana a-ka-li-ni-i laššu* are we to eat nothing? CCT 3 24:27, cf. *ana a-ka-li-ki libšiu* ibid. 6, also *ta-ka-al ú ta-ša-tí* CCT 4 38c:4; *ba'am ištija adi Ālim a-ku-ul* come, get your sustenance from me (lit. eat with me) on the way to Assur CCT 4 39a r. 11'.

c' in OB, Mari: *šumma awīlum iššalilma ina bītišu ša a-ka-li-im la ibašši* if a man is

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taken captive and there is nothing to eat in his house CH § 134:30, also *ina bītišu ša a-ka-lim ibašši* § 133:10 and § 135:40; *inūma šābum ana a-[k]a-li-im a-ka-li-im <illaku> a-na-ku-ú ana bītim ina erēbija panija ú-x-a-ma(?) at-tati'āl* when (other) men go to eat bread should I, upon entering my house, .... my face and sleep? TCL 17 56:19, cf. *a-ki-il a-ka-li-ka* he who eats your food (in broken context) OECT 3 59:14 (let.); (various victuals) *ana a-ka-al awilim* for the gentleman's food TCL 10 45:5, also (dates) TLB 1 73:13; *ištēn a[n]a a-ka-li-ia akla mā mādiš ṭāb* I kept one (*ušummu*-mouse) for my own consumption, my—it was very good! TCL 17 13:10; UZU *ukultum ana a-ka-li-ia ul ibašši* RT 16 189:14, cf. *nūni damqūtim šāmamma ana a-ka-li-ia šūbilam* buy and send me fine fish to eat ibid. 21; *arhiš ana a-ka-li-ia šūbilam* send me quickly (sesame) that I have something to eat ARM 1 21 r. 23'; *ša a-ka-lu u aprāku ša bēlijama* what I eat and what I wear, all belong to my husband CT 29 43:30; *adīnima suluppīka ul a-ku-ul* so far I have not eaten your dates Sumer 14 30 No. 12:8 (Harmal let.); 1 GÍN KÙ.BABBAR *itti tamkār* GIŠ.MÁ *še'am ašāmma a-ta-ka-al* I purchased barley (for) one shekel of silver from the ship chandler and ate (it) TCL 17 60:15 (let.); Ā.BI 2 (PI) ŠE Ī.ĀG.E ù *i-ka-al* he pays two PI of barley as his (the slave's) hire (to his master) and he (the slave) will eat (where he works) UET 5 242:7; *adi wašbu* 1 BÁN ŠE.TA.ĀM *i-ka-al* he should receive one seah of barley per day as long as he stays UET 5 11:7 (let.); 2 SÌLA NINDA *i-ka-al maštītam ul išu* he (the hired man) will eat two silas of bread (per day) but not receive anything to drink YOS 12 527:12; *kāram i-ku-lu kāsam ištū* they have eaten from the (same) plate(?), drunk from the (same) cup ARM 8 13 r. 11.

**d'** in MA: *šumma DUMU.MEŠ-ša ibašši innagguru u e-ek-ku-lu sinniltu mussa tuqa'a ana mute la tuššab* if she (a woman whose husband is missing in war and has left her unprovided for) has sons, they will be hired out and provide for themselves but the woman will wait for her husband and will not remarry KAV 1 iv 94 (Ass. Code § 36); *ina 2*

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*šanāti annāte šumma ša a-ka-li [laš]šu tallaz-kamma taqabbi* if during these two years she has nothing to eat she may come forth and declare it KAV 1 vi 50 (Ass. Code § 45); *lu šeam lu immerē lu mimma ša a-ka-li* barley, or sheep, or any edibles ibid. iv 48 (§ 31), cf. *annaka sarpa hūrāsa ša la a-ka-a-li* tin, silver, gold (or others) which are not edible ibid. iv 37 (§ 30), *abna u mimma ša la a-ka-li* jewelry and what is not edible ibid. vi 37 (§ 43).

**e'** in MB: *mār šiprišu a-a-i-[am-ma ina pa]niša a-ka-la ul i-ku-ul u šikara [ul išti]* (I have not been feeling well and so) none of his (the Pharaoh's) messengers could eat nor drink beer in my presence EA 7:10 (let. of Burnaburiaš); *mimma mala mār šarri i-ku-lu<sub>4</sub> kī altapra ana bēlija uštēbila* as I have written I have sent (samples of) everything the king's son had eaten to my lord PBS 1/2 58:22; *ul attūa ŠE.BAR ik-ka-lu* do they not eat my own barley? BE 17 83:13; *kurum=massu ik-ka-al* he eats his food (and feels fine) PBS 1/2 25:10 (all letters); *ana a-ka-li-šu-nu ina ebūri inandin* (so much emmer) for their food, at harvest time (each man) will give (it back) BE 15 38c:19.

**f'** in EA: you have come to an agreement NINDA.ḪI.A KAŠ *itti ahāmiš da-ag-ga-a-la* and are eating and drinking together EA 162:23 (let. from Egypt), cf. *jatina še-im.ḪI.A ana a-ka-li jāši* EA 83:32, also *ana a-ka-li-šu-nu* EA 79:33 (let. of Rib-Addi), and passim.

**g'** in Nuzi: *šābū ša GN i-ta-gal-šu-nu-ti [u u]mma šābū ša GN [šērē] la ni-ku-ul-mi umma PN PN<sub>2</sub> u PN<sub>3</sub> nīnu šērē ni-ku-[ul]-mi* the men from Nuzi ate them (the sheep) but the men from Nuzi said, "We did not eat the meat" (whereas) PN, PN<sub>2</sub>, and PN<sub>3</sub> said, "It was we who ate the meat" AASOR 16 5:11, 13 and 16; *lišānšunu ša PN u ša PN<sub>2</sub> ana panī [dajānē] iqtabi sīsē ša PN<sub>3</sub> ništariqmi u šērē ni-ta-gal-mi* deposition which PN and PN<sub>2</sub> made before the judges: "We have stolen the horses of PN<sub>3</sub> and eaten the meat" JEN 334:14; 1 ANŠE 1 (PI) 10 (SÌLA) *uṭṭatu ištū uṭṭati eššeti ša GN u ša GN<sub>2</sub> sīsū u sinnišātu u LÚ.MEŠ taluhli<tu<sub>4</sub>> ša i-ku-lu-ú* one homer, one PI, and ten silas of barley from the new

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barley of GN and GN<sub>2</sub> which the horses, the women, and the grooms consumed HSS 16 43:6, also, wr. ša KÚ ibid. 10; 1 (PI) 10 (SÌLA) še'u ana KÚ one PI and ten silas of barley for consumption ibid. 30:2, also 32:2, wr. ana a-qa-li ibid. 48:10, and passim in Nuzi.

**h'** in NA: *la a-[ka]-lu la šatū tēmu ušāša* deprivation of food and drink confuses the mind ABL 5 r. 16; ša 1 SÌLA *ak-li-šú ušellâ ina bít aNabû e-kal* he who offers one sila of his food may eat in Nabû's temple ABL 65 r. 9; *a-ki-lu-u-ti ša šulmannu ina mužhi bít Aššur e-kal-u-ni isséniš lis'ulu* let them also question (about the stolen gold object) all those who eat from the offerings to Aššur's temple ABL 429 r. 16; <sup>t</sup>PN *marṣat adanniš la kusāpi ta-kal* <sup>t</sup>PN is very ill (and) does not eat bread ABL 341:10; these prisoners ša *ina panikunu NINDA.MEŠ e-ka-lu-u-ni* who eat the rations (received) from you ABL 306:6; (I swear) šumma 9 UD.MEŠ NINDA.MEŠ *a-kul-lu-u-ni* that I did not eat food for nine days ABL 390 r. 12; īR.MEŠ ša šarri bēlīja *ina GN li-kul-lu-ú* (let them bring horses and oxen that they may seed the field, raise food, and so) may the servants of the king my lord provide for themselves in Nineveh ABL 456 r. 13; note in legal texts referring to a punishment: 1 MA.NA KUŠ. TAB.BA KÚ he will eat one mina of .... ADD 436 r. 6, cf. 1 MA.NA SÍG *gerdu KÚ* ADD 244 r. 5, and passim in such clauses, see von Soden, Or. NS 26 135.

**i'** in NB: *ki ša ittalkūni NINDA.HI.A ittišunu ul ak-kal mē ittišunu ul ašatti* when they come I will not eat food with them nor drink water with them ABL 1240 r. 5; *a-ka-lu ina pani šarri ik-ka-al* he will eat food in the king's presence CT 22 247:39; PN *mimma ša ik-ka-lu jānu u panīšu bīšu'* there is nothing for PN to eat and he is angry TCL 9 129:16, dupl., wr. *ik-ka(!)-lu* YOS 3 17:18; *ina našpartu ša illaka akalu ina libbi ik-ka-lu u mušiptu ina libbi ikkattemu* while they do their work, they will eat and clothe themselves with *mušiptu*-garments from it (the business account) Nbn. 572:13, cf. NINDA.HI.A *ina nikkas-sišu ta-ak-kal* she will receive the expenses for

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food from his account NbK. 283:10; *alik eriš eṣidu kalakkāti mul u ina sillija a-kul* go and cultivate, harvest, fill the granaries, and make your living in my protection ABL 925:7, cf. 1 SÌLA NINDA.MEŠ *lu-kul* ABL 587 r. 11.

**2'** in med.: *kukra tasâk miris isqūqi himeti* KÚ you bray fir turpentine (and) she eats (it in) a pap (made) of *isqūqu*-flour and ghee KAR 195 r. 32, and passim in prescriptions; *maš-takal aruqtam i-kal-ma iballuṭ* he eats green ....-plant and will get well AMT 85,1 ii 16, cf. (several types of medicinal plants) KÚ NAG-ma he eats (or) drinks AfK 1 37:11, also *bahra KÚ.MEŠ bahra NAG.MEŠ* AMT 51,4:4, and passim in similar contexts; note *itti šamni u dišpi* KÚ he takes (the medication) with oil and honey AMT 80,1:6, also *ki billati* KÚ AMT 66,7:14; *balu patān* KÚ u NAG to be eaten or drunk on an empty stomach KAR 203 i-iii 59; UZU.GUD *kabra* KÚ.MEŠ he should often eat fat ox meat Küchler Beitr. pl. 19 iv 1; *šuma šamaškilla karāša* NU KÚ he must not eat garlic, onion or leek ibid. pl. 10 iii 17; *šumma amēlu* NINDA KÚ *šikara ištīma unappaq u panūšu iṣṣanundu amīlu šu mariṣ* if a man chokes and gets dizzy when he eats food or drinks beer, that man is sick Küchler Beitr. pl. 15 i 38; *šumma panūšu šalmu* NINDA APIN-ma KÚ *imāt* if his face is purple, (and) he craves and eats food, he will die Labat TDP 72:19, also ibid. 26; NINDA KÚ *šikara ištīma la išebei* if a man eats food and drinks beer but does not become sated Küchler Beitr. pl. 11 iii 37; *rābiṣu ... ina NINDA ik-ka-lu* KÚ *ina mē NAG-ú* NAG the demon eats from the food he (the sick person) eats, he drinks from whatever he drinks Labat TDP 158:13; [šumma qa]blūšu libbašu marṣuma itebbi ikammis NINDA NU KÚ *šikara ul išatti* IGI<sup>II</sup>-šú *parda imāt* if he has pains in his loins and stomach and keeps getting up and squatting down again, does not eat food nor drink beer, (and) his eyes dart about—he will die Labat TDP 106 iv 3, cf. NINDA *a-ka-la la ile'e* ibid. 220:22; *mimma KÚ-ma elišu ul ṭāb* nothing he eats agrees with him Küchler Beitr. pl. 14 i 30, cf. NINDA KÚ-ma NU DU Labat TDP 110:9'; *šumma amēlu* KÚ NAG-ma *ana šerišu ul itehhi* if a man eats and drinks but does not put on

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weight AMT 86,1 ii 12; if a small child *mala kú uttanarru* always throws up what it has eaten Labat TDP 222:50.

**3'** in hemer.: *rēū nišē rabāti šera ša ina pīnti bašlu NINDA tumri ul kú* the shepherd of the multitudes (i.e., the king) does not eat meat which has been cooked in coals (nor) baked food K.2809 i 4, and dupl. K.2514:39, 54, and 35, and cf. *rēū nišē rabāti mimma ša išātu TAG ul kú* 4R 32 ii 41, note in this context *ša išātu lapituni šarru la e-kal ABL 553 r. 3 (NA); suluppī la kú KAR 177 r. i 11, also 178 r. iii 41, and cf. KA.LA.MA (for KA.LUM.MA = *suluppī*) la kú KAR 177 r. i 32, dupl. Bab. I 206:13, and passim referring to food taboos.*

**4'** in omens: if a man descends to the netherworld in his dream and *mīta kú* he eats a dead person Dream-book 328:85, and see, for eating various substances in dreams, ibid. 314f. ii 1ff. (Tablet A); *šumma amēlu ana sinništi ina alāki i-kal* if a man eats when he has sexual intercourse CT 39 44:2 (SB Alu); [*šumma*] *amēlu šera idūkma kú* if a man kills a snake and eats (it) CT 40 25 K.10668:13 and 15 (SB Alu); *ina dannatim akalam [i]k(!)-kal* he will eat food (even) in a famine AfO 18 66 iii 11, cf. [*ina namr*]ā[*s*]im *akalam i-ka-al* ibid. iii 16; LÚ ū a-ka-lam(text -lum) «1» DINGIR-*šu ana a-ka-lim inaddišsum* this man's god will give him food to eat ibid. ii 38 (OB physiogn.); KUR NINDA *i-kal* the country will have food to eat CT 27 21:13 (SB Izbu); NINDA *mat-qá kú* he will enjoy a good life (lit. will eat sweet food) Dream-book 316 iv 2', and passim in this text; *šumma sinništu tulē šaknatma ina libbišunu šizbu illak sinništu ši irrām NINDA.MEŠ* [KU<sub>7</sub>] kú if a woman has breasts from which milk comes, that woman will be loved (and) enjoy a good life KAR 472 ii 8 (SB physiogn.); NINDA *napša kú* he will have much food to eat KAR 389 (= p. 349) i 15, also BRM 4 21:9 (both SB Alu), and cf. NINDA *ma'-da // NU kú* CT 28 41 81-2-4,199 ii 6 (SB physiogn.), *mātu NINDA napša kú* KAR 423 i 23 (SB ext.); KUR GIŠ u NA<sub>4</sub> kú the country will eat wood and stones ACh Adad 12:10; *šumma pan pazūzu šakin* NINDA NU ZU kú if he has the

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face of the *pazūzu*-demon he will eat unknown food Kraus Texte 13:5; if a man when going to the temple of his god *šēr alpi šēr šahē kú* (text NAG)-*ma ul el* eats the meat of an ox or a pig, he is unclean CT 39 38:11 (SB Alu).

**5'** in lit.: *la [ta]pattan bēlī la tapattan burrū a-ka-lu šummū šatū eli amēli illak* do not dine, sir, do not dine, to eat when one is hungry, to drink when one is thirsty (only this) is befitting to a person Lambert BWL 144:16; *ul idi Enkidu aklam ana a-ka-lim šikaram ana šatēm la lummud* Enkidu does not know about eating bread, he had not been taught to drink beer Gilg. P. iii 7; *itti šabātimā ik-ka-la šammī* (Enkidu) eats grass in company with the gazelles Gilg. I ii 39, also iv 3; *[iltabb]aš maškišunu i-ik-ka-al širam* he dresses himself with their hides (and) eats (their) meat Gilg. M. i 2, cf. [*šērš*]unu *ak-kal maškišunu ú-ṭa-ab- [...]* Gilg. X v 32; [*šu*]mma *ina paššür[ij]a i-ka-al šarrum šumma ina bukīnija [i-k]a-lu qar[rādū]* indeed from my dish (i.e., dish made of my, the tamarisk's, wood) the king eats, indeed from my bowl the warriors eat Lambert BWL 156:4f. (from OB Harmal), cf. *ina paššürija šarru e-kal ... [in]a itquriya e-ka-lu qarrādū* ibid. 158:22f. (SB); *e-ka-la rabū inbūja* adult(s) eat my (the palm tree's) fruit ibid. 162:29; *a-kil elleti kamān tumri* he who eats the pure cake (baked in) embers KAR 357:35; *muttabbili ... ša ... ina libbi e-ku-lu ištū irmuku* the utensils from which he (the king of Elam) used to eat and drink, (in which) he used to wash himself Streck Asb. 52 vi 21; *ummi la tēpā anāku la a-kul ša ak-ka-lu NINDA.HI.A pišāti u errēti* did my mother not bake (bread) for me which I could eat (in peace) so that I should (from now on) eat (your) bread (prepared) with slander and curses? Gilg. VI 72f.; *kī la ālik šeri ni-ik-ka-la akal sinniš* shall we eat bread (baked by) women like one who is not a warrior? Gössmann Era I 49; *šūkulat diqāri kusīpāt akali ša ina sūgi nadā ik-kal* (the ghost who has no caretaker) eats leftovers from the bowls (and) bits of bread cakes that have been thrown into the street Gilg. XII 153; *kīma NINDA.MEŠ a-kal* (var. *e-kal-la*) *tiṭṭa kīma šikari ašattā mē dalhyūte* (in the under-

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world) I eat clay instead of food (and) drink muddy water instead of beer CT 15 45:33, var. from KAR 1:34 (Descent of Istar); SAḪAR.MEŠ *ana kú-šu-nu . . . liššakin* let dust be their food AfO 8 20 iv 14 (Aššur-nirāri V treaty); [ša ina mā]nahtišu *a-kal la i-kul anāku* ša ina mānahtišu mē la ištū anāku I am one who cannot eat food because of his worries, I am one who cannot drink water because of his worries BRM 4 6:6; *ašnan li-ku-lu liptiqu kurunna* let them eat grain and pour out the fine beer En. el. III 9, and cf. ibid. 134; *a-kul akalu šiti kurunnu* eat (your) meal, drink (your) fine beer Streck Asb. 116 v 65; *a-ku-li ta-a-ba ši-ti-i* [...] BMS No. 30:5 and dupls., see Ebeling Handerhebung p. 120, cf. AfO 14 150:23f., in lex. section; *tak-kal tašatti ella kurunšina* you (Šamaš) eat, you drink their (people's) fine *kurunnu*-beer Lambert BWL 136:157; <sup>d</sup>*Nāru-a-kul alti* O River, I have eaten, I have drunk Maqlu IX 115; *tallaka ina ālānikunu nagiānikunu* NINDA.MEŠ *ta-ka-la* (you will give them water to drink and say,) “You will go to your cities and districts, eat food, (and forget these oaths—but when you drink this water you will remember and keep these oaths)” Craig ABRT 1 24 iii 9 (oracles to Esarh.); *uriḥhu i-ku-lu* (because) he set aside (some food for the gods, but) ate it (himself) Šurpu II 77, cf. *awīlum ikribišu ša ilam ukallimu i-ku-ul* (see *ikribu* mng. 2c) CT 5 6:62; *māmīt* NINDA.HI.A *tamē a-ka-lu* the curse (caused by) eating an accursed man's food Šurpu III 131, cf. *māmīt šer šurqi a-ka-lu* the curse (caused by) eating stolen meat ibid. 58, NINDA.HI.A *bēl arni a-ka-lu* eating a sinner's food ibid. 135; *mimma lu'u a-ku-lu aštū alputu* (overlook the fact that) I have eaten, drunk, or touched something unclean PRT 4:14, and passim in requests for oracles; *ilu ra-az-mu ša eli amēli ušša[bu]* *pāšu isabbat* NINDA *ul* KÚ *mē ul išatti* a dangerous(?) god who sits upon a man, seizes his mouth (so that) he cannot eat food nor drink water KAR 33:2; *šer alpi šāšu galamāhu ul* KÚ the chief singer does not eat the meat of that bull KAR 60 r. 14, see RAcc. p. 22; obscure: *kiššūti ki ni(var. na)-kul* how(?) should we eat . . . ? Gilg. VI 68.

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**b)** referring to cannibalism: *nišē mātišu . . . šer mārēšunu mārātišunu li-ku-lu-ma kima šer* UDU.NIM.SAL.NIM *elišunu litib* may the people of his country (be forced to) eat the flesh of their sons and daughters and may it taste as good to them as the meat of (this) spring lamb AfO 8 25 iv 10 (Aššur-nirāri V treaty), cf. *ina baltūtekunu šerkunu šera ša sinništekunu mārekunu mārātekunu tu is si lu ta-kul* Wiseman Treaties 572; *ana būrišunu šerē mārēšunu mārātišunu e-ku-lu* to (still) their hunger they ate the flesh of their sons and daughters Streck Asb. 36 iv 45, cf. *ina sunqi hušahhi e-ku-lu šer ahāmeš* ibid. 68 viii 37; *kima kalbī it-ta-nak-ka-lu* (var. *i-ta-na-kal*) *ahāmeš* AnSt 8 58:20 (Nbn.), and *amēlu šer amēli li-kul* Wiseman Treaties 450; *sunqu [iš]šakkamma ahu šir ahi i-kal* there will be hunger and they will eat one another's flesh YOS 10 45:51 (OB ext.), also ibid. 29, CT 39 20:132 (SB Alu), and AfO 13 235 K.4458:5; *ahu aham ī.KÚ.E* KUB 4 63 ii 32, i 10, cf. *ahu aha* KÚ CT 28 40 K.6286+ r. 16 (SB Alu), cf. also CT 13 49 ii 9 (SB); *širum širam i-kal* YOS 10 45:23 (OB ext.); Lamaštu drinks human blood UZU *ša la a-ka-li* flesh not to be eaten 4R 56 iii 44, dupl. KAR 239 ii 15; note, referring to animals: *ina niqē rubī GUD šer GUD* KÚ during the sacrifice performed for the prince, an ox ate ox flesh TCL 6 1 r. 23 (SB ext.); *šumma šahāte DUMU.MEŠ-ši-na* KÚ.MEŠ if sows eat their young ones CT 38 46:104, cf. *ina DUMU.MEŠ-šá* 1 KÚ CT 28 40 K.6286+:12 (both SB Alu), also *U<sub>8</sub> silissa* KÚ a ewe ate her afterbirth CT 28 42 K.12278 r. 2 (SB Izbu).

**c)** said of beasts: *annakam emārū ak-lu-ú* here, the donkeys are well-fed Kienast ATHE 46:18, cf. *emārū ina ḥarrānim lu ak-lu* ibid. 23 (OA); *tibnum šū iggamarma alpūka mīnam i-ka-lu* when that straw is used up, what will your oxen feed upon? PBS 1/2 11:9 (OB let.); 1 GUR ŠE *ana ukulli sīsē ḥubutma sīsū li-ku-lu* borrow one gur of barley for the sustenance of the horses that they might feed upon (it) VAS 16 39:7; *ašar sammū ibaššū . . . šēnū li-ku-la* the sheep and goats should feed where there is grass BIN 7 54:10, cf. *eqlam . . . šēnū li-ku-la* Böhl Leiden Coll. 2 31 No. 943 r. 1 (all OB); 30 (SILA).TA.ĀM 3 *alpū UD.20.KAM i-ku-lu UD.*

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10.KAM 3 *alpū* 15 SÌLA *i-ku-lu* three oxen consumed thirty silas on the 20th day, three oxen consumed 15 silas on the tenth day UCP 10 108 No. 33:2 and 4, and cf. ibid. 135 No. 62:2 (OB Ishchali); *sugullāt ekallim ša ina māt tašapparu i-ka-la* the herds of the palace which graze in the land you administer Sumer 14 p. 24 No. 6:7 (OB Harmal); *nawūm ... [š]a ina halšija i-ik-ka-lu* the flock which feeds in my district ARM 2 59:6, cf. *inūma nawūm ... agdamātam ša nārim i-ka-lu* when the flock was feeding beyond the river ARM 3 15:13; *šeam tašappakaššunu e-ku-lu* you pour out barley for them (the horses) and they will feed Ebeling Wagenpferde 22 r. 10, and passim in this text; x ŠE ... *sīsū KÚ* the horses have consumed x measures of barley HSS 16 99:4, also HSS 16 149:3 and HSS 15 268:3 (Nuzi); UDU. NITÁ.MEŠ-ni *lillikunimma ina libbi LÚ Ubajānat ina sādu li-ku-lu* let our sheep go and feed among the (region of the) Ubajānat tribe in the lowland(?) ABL 282 r. 13; *šulum ana immerē habbūru ik-kal-lu-ú* the sheep are healthy, they are feeding on the green grass TCL 9 101:10; *ultu UD.1.KÁM ša Kislimi adi UD.14.KÁM ša ūmu 3 (PI)* 18 SÌLA *uṭṭati alpū i-ta-kal-u'* UD.15.KÁM UD.16.KÁM UD.17.KÁM *ša ūmu 1 GUR i-ta-kal-u'* from the first day of Kislimu until the 14th day the oxen ate three PI and 18 silas of barley daily, on the 15th, 16th, and 17th days they ate one gur (of barley) daily TCL 13 225:9 and 11; *šumma surānu ina ugar āli i-kal* if a cat forages in the farmland around the city CT 40 41 K.4038 r. 7, dupl. ibid. 43 K.2259+ r. 14 (SB Alu); *šumma sīsū TÚG amēli KÚ* if a horse eats a man's garment CT 40 34 r. 23, cf. ibid. 24ff.; *šumma surdū u āribu itti ahāmeš mimma KÚ.MEŠ* if a falcon and a raven eat anything together CT 39 30:32 (SB Alu); *mūr nisqi šūt imrāšunu i-ku-lu* the thoroughbred horses which have eaten the fodder (requisitioned) from them Lambert BWL 112:33; *šammē ina sēri e-kal* (the gazelle) feeds upon grass in the open country BBR No. 100:18; *lu-kul-ka-ma ul asa[ppidka]* I (the lion) will eat you (the fox) and not lament you Lambert BWL 200 r. iv 5; *aggu lābu ša i-tak-ka-lu dumug šīr[i]* the savage lion which always devours the choicest meat Lambert

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BWL 74:50 (Theodicy); the raven *ik-kal išahhi itarri* fed and circled Gilg. XI 154; *nambubāti a-ki-lat inib sippāti* wasps who eat the fruit on the trees Lambert BWL 216:49.

2. to take for oneself, to pocket (silver, goods, profits), to enjoy (something or the use of something), to have the usufruct (of a field, etc.), to use, consume — a) to take for oneself, to pocket (silver, goods, profits) — 1' in gen.: x GURUŠ *bēlū eqli KÚ KÙ*. BABBAR x persons, the owners of the field, are the ones who took (lit. ate) the purchase price MDP 2 pl. 1 iv 7, and passim in this text (OAkk.); *šīm  $\frac{1}{3}$  MA.NA 6 GÍN KÙ.GI 2 $\frac{1}{2}$*  (text  $\frac{1}{3}$ ) MA.NA 6 GÍN *kasapšu* PN *e-ku-ul* PN has pocketed the purchase price of one-third mina, six shekels of gold, amounting to two and one-third minas, six shekels of silver BIN 4 148:25 (OA); *šalištam e-ku-lu-ma ana šalištūm izzazzu ... šumma šalištam la e-ku-lu ašalištūm la izzazzu* if they draw out one-third (of the capital), they are liable for the one third (but) if they do not draw out one third, they are not liable for the one third Bab. 4 73:20 and 26, see MVAG 35/3 p. 102 No. 328, cf. *ina nēmilim šalšātim e-ka-al ana šalšātim izzaz* Landsberger, Arkeologya Dergisi 4 p. 20 No. 3:22, also *u ina nēmelim ula ta-kál* but do not take anything from the profit KTS 2b:22, *nēmalšu a- $\overset{k}{u}$ kul* CCT 3 6b:20, *nēmelam a-ku-lu-ni* TCL 20 110:18 (all OA); *ina nēmelišunu kīma ištēnma* PN *i-ik-ka-al* PN has the same share in their profit as any other (partner) MDP 28 426:14, cf. *nēmelam* PN *ul i-ka-al* ibid. 18; note (in a temple loan): x KÙ.babbar máš.bi 1.kú.e BE 6/2 20:2 (OB leg.), and see *mākalu; sa-bu-ka šallatam li-ku-ul* let your army take booty ARM 5 16:22; *kasparām ša tPN tPN<sub>2</sub>-ma i-iq-qa-al* he (the man who had adopted and reared the two females) will take for himself the (bridal) price of both tPN and tPN<sub>2</sub> TCL 9 7:12 (Nuzi); *kasparēšu attamāni a-ku-ul-mi* (give my daughter in marriage and) you shall take her (bridal) price RA 23 151 No. 35:24; the barley *ašar* PN *a-ki-il ilqi* HSS 14 640:38, cf. ibid. 10, 13f., 17, also 597:32, HSS 13 367:12, *ša* PN *a-ki-il* HSS 14 591:16 (all Nuzi); *eqla ... erraš eṣṣeda ... mu-ut-u-tu KÚ* he plants and harvests the field

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and takes a half share ADD 88 r. 2; *gapnu išaqqu šalšu ina inbi ik-kal* VAS 5 49:10 (NB), and see *inbu* mng. 1b-1'; *mimma mala ina šup[al] gišimmarī u gapnu illa' ša la* PN PN<sub>2</sub> *u PN<sub>3</sub> ik-kal-lu* PN<sub>2</sub> and PN<sub>3</sub> will take for themselves without (the consent of) PN whatever grows under the palm and fruit trees VAS 5 110:18, cf. *ana muhhi* 1 GUR zēri 5 GUR šissinnu *ik-ka-lu* they will take 5 gur šissinnu for each gur of field TuM 2-3 134:9; *mimma mala ina libbi ippušu' ana ri-man-ni-šú-nu ik-kal-la'* PBS 2/1 81:11, cf. BE 8 132:11, BE 9 99:9, etc., cited *zittu* mng. 1d-4'; *ebūr eqli itti ahāmeš ik-ka-la* they will share in the harvest of the field TCL 13 160:16, cf. VAS 5 43:13 and 129:29, and see *ebāru* mng. 2c; *ūmu mala* PN *balṭu ebūr isqišu ik-kal* as long as PN lives he will have the usufruct of the harvest of his allotted portion (of land) VAS 5 21:24; *išqēti ... ša sābē ana pirkī ina Eanna ik-ka-lu* the prebends which the people take unlawfully in Eanna TCL 12 57:9; *pa-na-at išqišu ik-ka-al* he takes the .... of his prebend Peiser Verträge No. 91:12; *ūmu mala balṭu ḥubullu kaspi ik-kal* as long as he lives he will have the interest on the silver VAS 5 47:20; *ahi ina utur PN itti PN<sub>2</sub> ik-kal* PN together with PN<sub>2</sub> will have an equal share in the profit TCL 12 40:7 (all NB).

**2'** in omen texts, referring to the king, the country, etc.: *ana ḥarrānim eppuš* (var. *epišma*) *zittam a-ka-al* if I perform (the divination, var. if it is performed) concerning a (business) trip, I will profit CT 5 4:3 (OB oil omens), var. from YOS 10 57:6, and see *zittu* mng. 1c-6', *irbu* mng. 2a; *šumma šallatam a-ga-al-ma* (the liver presents itself like this) if I am going to take booty RA 35 49 No. 29:2 (Mari liver model), cf. NAM.RA-šu *a-kal* CT 6 2 case 43 (OB liver model); *ana ḥarrāni a-kal šallati* for the campaign (this predicts) taking of booty KAR 427 r. 14 (SB ext.), and passim; *um-mān ana kirrim taṭarradu zittam i-ik-kal* the army which you send on campaign will take a share (of booty) YOS 10 36 ii 37, cf. *zi-tam i-kal* ibid. 20:11 (OB ext.), *ana ḥarrānim ummānī zittam i-ka-al* CT 5 6:50 (OB oil omens), *ummānka ina rēš eqlišu zitta* KÚ CT 20 39:16 (SB ext.), and passim, see *zittu* mng. 1e, *ḥim-*

**akālu 2c**

*sātu; bušē māt nakri* KÚ (= *akkal*) KAR 427:3 (SB ext.); *ebūr māt na-ak-ri-i-ka ta-a-ka-al* YOS 10 35:23, restored from dupl. RA 38 88:6 (OB ext.), for similar refs., see *ebāru* mng. 2b-2'.

**3'** in omen texts, referring to the enemy: *ebūr mātija nakru* KÚ the enemy will take the harvest of my land CT 28 43:24 (SB ext.), cf. YOS 10 35:10 (OB ext.); NÍG.ŠU *mātika nakru* KÚ *niši šim mārešina* KÚ the enemy will ravage the goods of your land (so that) the people must sell their sons (into slavery) in order to eat CT 27 47:14, *mātu ... bušāša damqa nakru* KÚ CT 27 14:3, *niśirti* (wr. SAL.ŠEŠ) *mātika nakru* KÚ CT 27 47:16, also KÚ KÚR (= *akāl nakri*) BM 54038 r. 4 (all SB Izbu), *niśirtašu nakrumma* KÚ CT 39 4:34 (SB Alu), and passim in omen apod.; *tibūt Elamti māta* KÚ an attack by Elam will ravage the land CT 28 11:9 (SB Izbu); *mātka Subartu* KÚ Subartu will ravage your land CT 20 37 iv 15, cf. ibid. 16, CT 20 32:79; *ṭuhdu* MAR.TU.KI *Ah[la]mū* KÚ the Ahlamū will ravage the abundant goods of Amurru Thompson Rep. 65:5, also ibid. 64:3, 66:2, ABL 1391 r. 13 (= CT 34 10), cf. [Su]bartu *Ahlamā* [KÚ] Thompson Rep. 62:2.

**b)** to enjoy (something or the use of something): *amēlu šū nēmela irašši nēmelšu* KÚ that man will have profit (and) enjoy his profit KAR 382 r. 15 (SB Alu), and passim; NÍG.ŠU.BI *ik-kal* he will enjoy his property KAR 395:15 (SB physiogn.); NÍG.GA NIGIN-ru KÚ-ma he will enjoy the property which he has gathered KAR 382:24 (SB Alu), and passim; *amēlu šū ṭuhdu* KÚ that man will enjoy prosperity Dream-book p. 311 y+4; *mešré* KÚ he will enjoy riches CT 40 39 r. 53 (SB Alu); *maħira napša mātu* KÚ the land will enjoy a high purchasing power BRM 4 13:58, also KAR 427 r. 27 and TCL 6 1:53 (all SB ext.), cf. *mātu* KI.LAM LÁ-a KÚ ZA 52 238:14a (astrol.); *mātu salimša* KÚ the land will enjoy its peace CT 27 26:9 (SB Izbu), see also *hišbu* A mng. 1a and b, *išdību* A usage c.

**c)** to have the usufruct (of a field, etc.): *eqlam kirām u mimma ša abuša iddinušim adi balṭat i-kal* (after the father of an *ugbabtu*-woman dies) she has the usufruct of the field, orchard, and anything else which her father

## akālu 2c

gave her for as long as she lives CH § 178:13, cf. § 171:1; *ina makkūr bit abim zittam kīma aplim ištēn izāzma adi balṭat i-ik-ka-al* (after a *nadītu*-woman's father dies) she takes a share in the property of her father's estate equivalent to (the share of) the first-born son, and as long as she lives she has the usufruct of it CH § 180:57; *eqlatini sibitni labīram ša abbūni i-ku-lu* our fields, our ancient holding, of which our fathers had the usufruct TCL 7 43:6, cf. ibid. 11; *aššum eqlim ša PN kīma tīdū ištū MU.40.KAM eqlam i-ka-al* with regard to PN's field, as you know, he has had the usufruct of the field for forty years ibid. 73:7 (OB let.); *a.šā é nam.PA.lugal al.kú.e.ne PBS 8/2 166 iv 20; aššum eqlim u kirīm ša PN ... eqlam u kirām ana PN<sub>2</sub> idin ... eqlam u kirām ša PN PN<sub>2</sub> i-ka-al* with regard to the field and orchard of PN (which are at your disposal), give the field and orchard to PN<sub>2</sub>, he shall have the usufruct of them TCL 1 40:19 (OB let.); *ištū MU.2.KAM ana petē u ana a-ka-li-im ubyuru PN igrišuma* PN sued him because he had been late for the breaking of the ground and the making use (of the land) since the second year Szlechter Tablettes p. 132 MAH 15.948:15, cf. *ana pī kanīkišu MU.1.KAM i-ku-ul-ma ... MU.2.KAM i-ik-ka-al-ma itelli* he had the usufruct the first year, according to his document he may have the usufruct the second year, but (then) he leaves ibid. 22 and 26, and similar VAS 13 5:3 and 7 (OB); x field *ša PN ana PN<sub>2</sub> epšu a-ak-lu kī ak-lu a-ki-il* which PN had cultivated for PN<sub>2</sub> and had the usufruct of, will be the usufruct of the one who had it (lit. eaten as it was eaten) MDP 23 242:16; *1 kapram lilqūma li-ku-lu* let them take over one settlement and have its usufruct Mél. Dussaud 2 984:10 (Mari let.); the city GN *pīhati Bābili šū abušu ababišu ul i-kul* belongs to the district of Babylon, neither his father nor his grandfather had the usufruct (of it) ABL 336 r. 13 (NB); *3 mēriše 3 karaphi 6 šanāti eqla KÚ* he has the usufruct of the field for six years, (i.e.) three plantings (and) three fallowings ADD 623 r. 13, cf. *naphar 6.MU.MEŠ eqla KÚ* ADD 621 r. 7, and passim with *eqlu* in ADD, for similar refs., see *eqlu* mng. 1a.

## akālu 5a

d) to use, consume: 2 MA.NA *ša ana* PN *u* PN<sub>2</sub> *taddinu' i-kul-u'* they have used up the two minas of silver which you gave to PN and PN<sub>2</sub> YOS 3 21:28 (NB); *ezib SÁR šamni ša i-ku-lu ni-iq-qu 2 SÁR šamn[i ša] upazziru mallāhu* besides one sar (i.e., 3,600 containers) of oil which the ship's tackle(?) consumed (there were) two sar of oil which the sailor stored away (for future use) Gilg. XI 68; *šumma ŠU.SI ḤAR MURÚ qá-qá-ar-ša i-ku-ul* if the middle "finger" of the lung takes up its (entire) space RA 38 84:31, see RA 40 91, cf. [šumma ina b]āb ekallim sibbu šurubma qá-aq-qá-ar-šu a-ki-il YOS 10 25:17 (OB ext.), and [šumma ma]rtu ki-šá i-ku CT 30 20:21 (SB ext.); GIŠ.SI.GAR.Ì.KÚ.E (in broken context) KAR 398 r. 15 (SB Alu), cf. Hh. V 295a, in lex. section, see also *širu* C.

3. to decrease (in measuring the rate of incline, in math.): *ina 1 ammatim minám i-ku-ul* how much did it decrease (lit. eat) in one cubit? TMB 129 No. 231:4; *ina 1 KÙŠ BÙR EN.NAM KÚ ì.KÚ  $\frac{1}{2}$  KÙŠ ì.KÚ* what is the inclination (lit. how much did it eat) per one cubit depth? one-half cubit is the inclination (i.e., a 50 per cent grade) MCT 77 K r. 23, cf. *ina 1 KÙŠ ... ú-ku-la i-ku-ul* TMB 129 No. 231:18, and passim in math., see MCT p. 81.

4. to bite: if a man chews (*lamāmu*) his fingers *u NUNDUM IM-šú KÚ* and bites his lips Labat TDP 98 r. 52; *šumma Lamaštu išbassu ra-man-šú KÚ* if the *Lamaštu*-demon seizes him and he bites himself KAR 392 obv.(!) 15 (SB *iqqur īpuš*).

5. to ravage, consume, destroy (said of gods, fire, and other agents) — a) of gods: *ilu ina māt nakri KÚ* the god (i.e., pestilence) will ravage in the enemy's land CT 20 33:100, cf. *ilu ina māt rubē KÚ* ibid. 99, *ilu ina māti KÚ* CT 27 12:3, *šumma ilum a-ki-il* RA 35 68 No. 31c (Mari liver model), *ilu KÚ* Boissier Choix 47:19, and passim in omen apod.; note DINGIR. MEŠ KUR *ik-ka-lu* ACh Supp. 2 Ištar 62:14, cf. *ina UD.SUD DINGIR.MEŠ KÚ* TCL 6 6 iv 13 (SB ext.); *Adad ina māti KÚ-ma mātu pūssa uṣṣan* (for transl., see sub *eṣēnu* mng. 2) CT 39 14:18, and see, for other gods (Adad and Nergal) KAR 392 r.(!) 23, CT 39 18:75, CT 28 42

**akālu 5b**

K.6221:8, (Irra) CT 38 49:6, CT 39 18:90, (Ninkarrak) CT 6 2:41 (OB liver model), (Gula) RA 34 2:15 (Nuзи astrol.), (Nergal) YOS 10 33 iv 54 and passim, (Ningiszida) CT 27 1 r.(!) 8 (SB Izbu), (*ilū sibitti*) ZA 52 246:59, 250:85a; *būlī ilum i-kal* the god will devour the beasts YOS 10 20:16, *ilum būlam i-kal* ibid. 19 (OB ext.); AN.TI.BAL *igārātū KÚ* (see *igāru* mng. 1j) Boissier DA 7:29; [DINGIR *ina mātišu*] *i-kal* = [DINGIR *x*] *x* KUR-šú *ik-kal* Izbu Comm. V 254a.

**b)** referring to fire: *išātum* . . . *imqutma* . . . *kali mūšim i-ku-ul* lightning struck and (the fire) burned all night Syria 19 121:7 (Mari); *išātum mātam i-ka-al* fire will devastate the country YOS 10 42 i 15, cf. *rītam išātum i-ka-al* hot weather (lit. fire) will destroy the pasture land ibid. 41 r. 63, *pappallam [išāt]um i-ik-ka-a-al* hot weather will destroy the young shoots ibid. 40:10 (all OB ext.), *maš-kanāti* IZI KÚ TCL 6 1:58 (SB ext.); *bušēšu išātu* KÚ fire will burn his property CT 28 29:24, also BRM 4 22 r. 25 (physiogn.); *šumma ina ešgalli mimma* (wr. NÍG) IZI KÚ if fire consumes something in a large temple CT 40 9 Rm. 136:10 (SB Alu); *ašar ikkib šarri išātu* KÚ fire will burn the place reserved for the king KAR 152:14, cf. *ašar ikkib nakri išātu* KÚ ibid. 15 (SB ext.); *bīta kī umāššir išāti ta-ta-kal-šú* after I left the house fire burned it YOS 3 95:12 (NB let.), cf. *appadan* . . . *išātu ta-ta-ak-ka-al-šu* VAB 3 123:3 (Artaxerxes II); for other refs., see *išātu* mngs. 1a-2', 2a; *a-kul ajābiya aruh lemnūtija* destroy my enemies (addressing the fire god), devour those who have evil intentions against me Maqlu I 116, also II 132 and KAR 94:14 (Maqlu Comm.); *kaššāpu u kaššāptu ritvakunu Girru liqni Girru li-kul* Girru lišti Girru lištābil O sorcerer and sorceress, may the fire god scorch your hand, may the fire god make a meal of it (lit. eat and drink it), may the fire god confuse(?) (it) Maqlu III 166, cf. *ina epēšimma Girru li-kul-ki* ibid. 25; see OB Lu B iv 38, in lex. section.

**c)** referring to wild animals and pests: *nēšum i-ik-ka-al-šu nakrum ileqqēšuma* if a lion devours him (the pledged slave) or an enemy captures him YOS 8 72:10, also 45:10,

**akālu 5d**

wr. ὶ.ΚÚ ibid. 3:8; *nēšum ina tarbasi awilim i-ik-ka-al* YOS 10 23 r. 9 (OB ext.); *šina nēšū innaddaruma mātam i-ka-lu(!)-ú* two lions will rage and ruin the country YOS 10 42 iv 27 (OB ext.); *ina pī girra KÚ-ia* (var. *gir-ri a(!)-kil-ia*) *iddi napsāma* <sup>4</sup>Marduk Lambert BWL 56 line q, var. from ibid. 58:13 (coll., Ludlul IV); *e-kul nūnē* . . . *e-kul issūrē* . . . *[e-k]ul sirrimē* . . . *[e-ku]l ʃalmāt qaqqadi* he (the dragon) devoured fish, he devoured birds, he devoured wild donkeys, he devoured mankind KAR 6 :26f.; *erbū itebbūma ŠE ebūri* KÚ locusts will appear and consume the barley of the harvest ABL 1214 r. 13, cf. ŠE.BAR *ša* GN . . . BURU<sub>5</sub>.HI.A *i-ta-kal zi-[ir]-zi-ir ul i-kal* Aro, WZJ 8 572 HS 114:22 (MB let.); *[pagrī* . . . *kīma lu]bāri labīri kalmatu* e(var. *ik*)-kal vermin destroy (my) body like an old garment Gilg. XII 94; for *ākilu* as name of an insect, see *ākilu* s.

**d)** referring to other agents: *āla appul aqqr ina išāti ašrup a-kul-šú* I destroyed (and) razed the city, I set it on fire, (thus) I ravaged it (completely) AKA 295 ii 1, also 362 iii 54 (Asn.); GÍR.MEŠ *li-ku-la-šú* may daggers devour him (who forsakes Assurbanipal) Wiseman Treaties 635f.; *sittātešunu harru natbaku ša šadē lu e-kul*(var. *-kúl*) the ravines and torrents of the mountains swallowed up the rest of them (the enemy soldiers) AKA 301 ii 18, also AKA 306 ii 37, wr. KÚ 272 i 53; *rīhtašunu šadū Purattu lu e-kul* the mountains and the Euphrates swallowed up the rest of them AKA 358 iii 41, cf. AKA 356 iii 37 (all Asn.); *šumma nāru mūša išmuruma u kibirsā i-kal* if the water of a river churns so that it erodes its bank CT 39 19:126 (SB Alu); *mim-mūšu dannu i-ik-ka-al-ma šū inazziq* a powerful person will consume whatever he owns and he himself will have troubles YOS 10 54 r. 20 (OB physiogn.); *ušellā mitūti* KÚ.MEŠ (var. *ik-kal-[lu]*) *balṭūti* I will raise the dead (and) they will consume the living CT 15 45:19, var. from KAR 1:17 (Descent of Ištar), cf. also AnSt 10 122 v 11'; *pirdātuka e-ta-ak-lá-ni* anxiety for you has been eating me up KTS 15:8 (OA let.); *[a]d mati tazzimtaki i-ta-ak-la-an-ni* is there no end? I have been frantic with worry on your behalf (lit. worry for you

**akālu 6**

has consumed me) TCL 1 25:5 and 16 (OB let.); [a]mmēni ak-la lītaka why are your cheeks so emaciated? Gilg. X iii 2; kīma libbi i-ta-na-ak-ka-la-an-ni atta ul tīdē do you not know that my heart aches all the time? Genouillac Kich 2 D 18:11 (OB let.), see Kupper, RA 53 32, cf. ammīni libbašu [i-i]k-kál-šu EA 28:25 (lit. of Tušratta); hi-ip libbi ... la ik-ka-la-an-ni (I swear that) a broken heart is worrying me TCL 9 138:29 (NB let.); rēqūssu illakamma kalbū i-ik-ka-la-ni-in-ni if he comes empty-handed I will perish (lit. the dogs will eat me) CT 2 19:28 (OB let.); see also Uruanna III 476b, in lex. section.

6. to irritate, hurt (of ailing body parts): ammīni ik-kal-ki-na-ši bāšu ša nāri why does the sand of the river hurt you (eyes)? AMT 10,1 r. iii 11; šumma marṣu qātāšu u šēpāšu i-ik-ka-la-a-šu if the hands and feet of a patient hurt TLB 2 21:18, cf. [li]bbāšu i-ik-kal-šu-ma ibid. 34 (OB); šēpāša ik-ka-al-ši her foot hurts her BE 17 22:5 (MB); šumma marṣu [...] libbišu i-ta-na-ka-la-a-šu if a patient's [...] hurt him all the time TLB 2 21:23 (OB); šumma ammātišu kinšišu u šēpāšu KÚ.MEŠ-šú qāt Šamaš šumma ammātišu qabalšu u šēpāšu ištēniš KÚ.MEŠ-šú qāt Ištar if his forearms, shins, and feet hurt, (this is) the Hand-of-Šamaš (disease), if his forearms, stomach, and feet hurt at the same time, (this is) the Hand-of-Ištar (disease) Labat TDP 88:16f., and passim in similar phrases, libbašu u takaltašu KÚ.MEŠ-šú AMT 96,1:17, dadānušu KÚ.MEŠ-šú AMT 19,1:27, and passim, GİR<sup>II</sup>-šú KÚ<sup>II</sup>-šú Küchler Beitr. pl. 15 i 46, cf. AMT 27,7:1, minātušu KÚ.MEŠ-šú AMT 41,1:44, and passim, mešrētišu ištēniš KÚ.MEŠ-šú Labat TDP 26:76, note qaqqassu KÚ.KÚ-šú (ītanakkalšu) BMS 12:121.

7. in idiomatic use — a) with *asakku* to infringe on a taboo: cf. OB Lu, in lex. section; sugāgum ša sābušu la gu(!)-mu-ru-ma 1 [avī]-lam izzibū asak šarrim i-ku-ul any sheikh whose troops are not in full complement, who leaves one man (behind), has committed a crime against the king ARM 1 6:19, and cf. (with *asak* <sup>d</sup>Dagan u <sup>d</sup>Itūr-Mer *asak* Šamši-Addu u Jasmaḫ-Addu) ARM 2 13:30, *asakkī* i-ku-ul ibid. 35, (with *asak* bē[lijā]) ARM 3 22:15, (*asak* <sup>d</sup>IM u [<sup>d</sup>Šam]aš) ARM 5 72:12,

**akālu 7d**

cf. also ARM 8 1:28, 85 edge 5'; *anzilla* ša ilāni a-sak-ku ta-kul you have done a thing forbidden by the gods, you have infringed on a taboo Bab. 12 32:31 (SB Etana), cf. *a-ta-kal* a-sak-ku KAR 45+39:10, cf. also ša ... i-tak-ka-lu a-[sak-ka] Gössmann Era IV 58; *a-sak-ku* i-ku-la *anzilla* ukabbisa ZA 43 18:67 (SB lit.), cf. (in broken context) *a-sak-ku* ak-lu Borger Esarh. 13 Ep. 3:4; *asak* ilišu u il ālišu KÚ he (the sick man) has infringed on a taboo of his personal god or the god of his city Labat TDP 8:25 and 27, cf. ibid. 84:28, also CT 38 36:77 (SB Alu).

b) with *ikkibu* to infringe on a taboo: *ikkib* ilišu marṣa KÚ he (the sick man) has infringed on (lit. eaten what is) a serious taboo of his god Labat TDP 124:22, cf. ibid. 2:7, cf. *ikkib* ilišu i-ku-lu *ikkib* ištarišu i-ku-lu Šurpu II 5; *ina* *ikkibi* marṣi ša i-ku-lu because of the serious offense which he has committed Šurpu II 69, and cf. *ikkib* ālišu i-ta-[kall] Šurpu II 95, NÍG.GIG DINGIR-šú a-ka-lu ibid. IV 4, see also 4R 10:46 and ASKT p. 119:6f., in lex. section.

c) with *anzillu* to infringe on a taboo: see OB Lu, in lex. section.

d) with *karṣū* to denounce: *a-ki-il* karṣika [...] your denouncer will [...] RA 38 80:14 (OB ext.); *aššum* PN *ištu* MU.3.KAM karṣiš[u] i-ku-lu with regard to the fact that they have denounced PN for three years ARM 1 61:6; [k]arṣija i-k[u]-la-kum-ma u ana awātišu taqūl he has denounced me in your presence and you have listened to his words ARM 2 66:7, cf. *ana* karṣika a-ka-lim ana GN *illik* he went to Šubat-Enlil to denounce you ARM 5 47:14 and ibid. 23, karṣija ana šarrim i-ku-ul ibid. 75:7, ša karṣija ana bēlija i-ku-lu RA 42 66:38, also ibid. 27 (Mari let.); *ka-ar-su-ú-a-a* ša ana bēlija i-ku-lu<sub>4</sub> as to his having denounced me to my lord BE 17 20:8 (MB let.); *bēlimi* ana sarrūti ša i-ga-lu-ú-nim kar-ṣi-ia ana pani šarri bēlija la tešemme my lord, (I say) do not listen to the liars who denounce me in the presence of the king, my lord EA 161:8 (let. of Aziri); *ana* šarri bēlija i-ka-lu karṣija // ú-ša-a-ru they denounce me to the king, my lord EA 286:6, and passim in EA; PN šangū ša

## akālu 7e

GN *kar-ṣi-šú e-ta-kal* PN, the chief priest of Nineveh, has denounced him ABL 43 r. 9 (NA); *šumma attunu ina pan* RN . . . *ša ahhēšu mār ummišu kar-ṣi-šú-nu ta-kal-a-ni* (you swear) that you will not denounce his (Assurbanipal's) brothers on his mother's side in his presence Wiseman Treaties 270; *a-ki-lat kar-ṣu sābitat abbūtu* she (Sarpānitu) denounces (and) defends RAcc. 135:258; EME.SIG.MEŠ-šú KÚ.MEŠ 4R 55 No. 2:2; *a-kal karṣi* KAR 178 r. vi 6 (SB hemer.), cf. *e ta-kul ka[r-ṣi]* Lambert BWL 104:127; *šābū ša ultu Elamti ana pan šarri illikūni ana sabāt abbūti ša ramanīšunu kar-ṣi-iá ina ekalli i-tak-lu* the contingent which came from Elam to the king have denounced me at the palace (in order) to further their own cause ABL 283:8, also 793:10; *kar-ṣi ša ana zakāri la ṫābi kī i-tak-kal-lu-šú* they are always speaking slander against him which is not fit to be repeated ABL 1240:10 (all NB); *du<sub>14</sub>.da ki.nam.gi<sub>4</sub>.me.a.aš.ke* eme.sig.kú.kú ki.nam.luh.šè 1.gál : *šaltu ašar kinatūti kar-ṣi a-ka-li ašar pašišūti ip-pa-aš-ši* (for translat., see *šaltu* lex. section) Lambert BWL 259:14; see also mng. 12.

e) with *tulú* to feed at the breast: *šumma šerru tu-la-a* KÚ-ma *la išeppi* if the baby feeds at the breast but does not become sated Labat TDP 218:14, cf. ibid. 230:115; *šumma šerru tulú innasišumma la* KÚ if the baby does not feed when the breast is given to him ibid. 226:73f., also 220:36 and 228:105; *ina šu-mēliša šerra našātma UBUR-sá ik-kal* she (Nintu) holds a babe in her left arm and it feeds at her breast CT 17 42:7 (SB description of representations of demons), see Köcher, MIO 1 70:44'; UZU *ti-lu-*<sup>2</sup> *anāku(?) u šū ni-ku-lu* he and I fed at the (same) breast ABL 920 r. 10 (NB).

f) with *epru* to be defeated (EA only): *ješmi šarru bēlunu awâte ardūt kittišu u jaddina qîšta ana ardišu u tidagalu ajâbunu u ti-ka-lu epra* may the king our lord listen to the words of his faithful servants and give them gifts so that our enemies will see this and eat dust (i.e., be defeated, see Winckler AOF 1 291) EA 100:36 (let. of Rib-Addi).

## akālu 9a

8. I/2 to eat, swallow up each other: DIŠ MUL.MIN (= SAG.ME.GAR) MUL.DIL.BAT *i-tak-lu-ma it-ten-[tu-ú]* if Jupiter and Venus fuse into one and then follow each other closely ACh Supp. 2 Ištar 61:6, and dupl. LBAT 1557:8, but note the variant: DIŠ MUL.MIN (= DIL.BAT) *u d MIN* (= ŠUL.PA.È) *iš-taq-lu-ma* UŠ.MEŠ ACh Supp. 2 Ištar 52:6; *mātum iššabat i-ta-ka-al* (the people of) the land will fight with one another and destroy one another YOS 10 48:33, dupl. 49:5 (OB ext.); *mātu māta itti ramanīšama i-tak-kal* countries will ravage one another without cause CT 27 12:13, 38:27, cf. *mātu* <*māta*> *itti ramanīša i-ta-kal* CT 27 47:7 (all SB Izbu), and cf. *mātum itti mātim i-ta-ka-al* YOS 10 35:26 (OB ext.), dupl. RA 38 88:10, cf. also YOS 10 36 i 51.

9. *šūkulu* to give to eat, to feed, to support, provide for, to fatten, to give medication, to steep an object in a liquid, (with *išātu*) to destroy in fire — a) to give to eat, to feed: *suḫurka ú-ša-kál* I will feed your children BIN 4 11:19 (OA), cf. *suḫārī šāhizama ak-lam lu-ša-ki-lu-šu-nu* instruct the servants to give them food CCT 2 40a:9; *suḫrī lu tū-ša-ki-il*<sub>5</sub> BIN 4 67:13, also *merāka . . . atruaš-šuma anāku ú-ša-kál-šu* I fetched your son and I am feeding him KTS 8b:9; *suḫārī nahhidama emārī lu-ša-ki-lu* direct my servants, they should feed the asses Contenau Trente Tablettes Cappadociennes 17:9; *eqlam sēnē uš-ta-ki-il* (if) he (the shepherd) allowed the sheep to graze in the field CH § 58:74, also A.ŠĀ U<sub>8</sub>.UDU.HI.A ú-ša-ki-lu § 57:53, cf. *rē'ūm ana šammī sēnē šu-ku-lim* CH § 57:48, *ana GUD.HI.A šu-ku-lim* A 3534:7 (OB let.); *bīt bēltija u bīt il bītim li-ša-ki-lu* (I have sent thirty silas of flour with which) to feed my lady's (Aja's) household and the household of the god of the house (i.e., Šamaš) CT 6 39b:11; *elippaka idiššumma alpē šammī li-ša-ki-il* give him your boat that he might feed grass to the oxen TCL 1 37:22 (all OB); *ina ḥalšišu [li]šib u li-ša-ki-il-šu* (give him one hundred men and) they will stay in his district and he will provide for them ARM 1 16:25, cf. (referring to cattle) ARM 1 34:9, 86:7; now his lord has been under siege for three years *šū ul illikamma šu-ud bēlišu ul û-ša-ki-*

**akālu 9b**

*il<sub>5</sub> u ina idini ul izziz* but he did not come here and did not give his lord provisions, also he did not help us (this is what they are going to say about you) Laessoe Shemshara Tablets 79 SH 812:60; barley *ša ina* GN ú-ša-ka-lu which they will give as feed in GN Iraq 7 48 A. 929 (Chagar Bazar); *tākulta šarra mannu ú-ša-ak-kal* who will give food to the king? PBS 1/2 57:29 (MB let.); UD.5.KAM šākussu ša šarri ú-šá-ku-lu on the fifth day they serve (to the gods Nabû and Tašmētu) a royal meal (the *hazannu* is to be present) ABL 366:10 (NA); *alpa ša hazanni ina qāti ú-ša-ak-ka-lu<sub>4</sub>* I feed the mayor's ox by hand PBS 1/2 54:9 (MB let.); *iṣṣūrē ammūte ussabšil ú-sa-kil-šú-nu* I boiled those (ominous) birds (in wine and water) and caused them (the observers) to eat them ABL 223:12; *sīsāka ša-ki-il* feed your horse ABL 424:19 (both NA); *kissati ultu ramanisu ú-šá-ak-ka-lu* he will provide fodder at his own expense CT 22 60:10 (NB let.); [pūt] *šebulti u šu-kul-lu* PN *naši* PN is responsible for the transportation and feeding (of the donkeys) VAS 5 34:7, also AnOr 9 10:7, see San Nicolò and Petschow Bab. Rechtsurkunden p. 57; x silver *kūm šu-ku-ul-lu u rubbū ša* PN for the feeding and raising of (the adopted baby) PN AnOr 8 14:13, see San Nicolò and Petschow Bab. Rechtsurkunden p. 6; ŠE. PAD.MEŠ *la nībi ummānī ú-šá-a-kil* I fed my troops unlimited quantities of grain TCL 3 166, and passim in this text (Sar.), cf. *akal tuhdī* *u nišbē ... ú-šá-kil-ma* ibid. 264; *ebūrašunu ša sēri ummānī ú-šá-kil* OIP 2 54:51 and ibid. 53 (Senn.); *pagar qurādīšunu ina la qebēri ú-šá-kil zibū* I let the jackals (or: vultures) eat the corpses of their warriors by leaving them unburied Borger Esarh. 58 v 6; *ú-šá-kil-an-ni ruḥēšu la tā[būti]* she had me eat her poisonous spittle BRM 4 18:2, cf. ibid. 12, and dupl. AMT 92,1 ii 12; *kalba lu ú-šá-ki[l] šahā lu ú-šá-ki[l] iṣṣūra lu ú-šá-ki[l] nūna lu ú-šá-ki[l]* she has fed (figurines made of dough representing me) to dogs, pigs, birds (or) fish PBS 1/1 13:21-24, also AfO 18 292:25; *ša ú-šá-ki-lu-ka akla simat ilūti* (why, O Enkidu, do you curse the prostitute) who fed you food fit for a god Gilg. VII iii 36.

b) to support, provide for: PN *ana šu-ku-*

**akālu 9d**

*li-šu u adi balṭu itaššišu* to keep PN fed and to support him as long as he lives BA 5 p. 503 No. 33:14, cf. *a-na TI.LA.ĀM ... ú-ša-ak-ka-al-ši* UET 5 91:9; PN *ama.a.ni* ninda an. ni.ib.kú.a she will support her mother PN BE 6/2 4:15; *mārū mutiša ú-ša-ku-lu-ú-ši* her (dead) husband's sons will provide for her KAV 1 vi 95 (Ass. Code § 46), cf. *ana puhišunu ú-ša-ku-lu-ši* they (the sons of her husband) will provide for her in common ibid. 102; *mārē panīte ana ša-ku-li-i-ša la imagguru ... mārē raminišama ú-ša-ku-lu-ši* (if) the sons of the former (wife) refuse to provide for her, her own sons will provide for her ibid. 104 and 108; *adi* PN *balṭu ... NINDA.MEŠ ú-ša-gal-ši* so long as PN lives he will provide food for her HSS 19 11:22 (Nuzi), cf. AASOR 16 23:11.

c) to fatten: *naphar* 7 UDU *takbaru ša ... ana ša-ku-li paqqudūni* altogether seven fat sheep which have been handed over for fattening AfO 10 38 No. 78:12, cf. KAJ 190:11, 19, and passim in MA; sheep *ša* 2 *šanāti* ŠE. BAR KÚ.MEŠ which had been fattened with barley for two years RAcc. 64 r. 5 and 19, also 3 KUR.GI.MUŠEN *šá ZÍD.NÍG.LAG.GÁ* KÚ *kurkū-poultry* which were fattened with flour (and) dough ibid. 16; *qēma u arsāni šu-ku-la* to fatten (the poultry) with flour and groats PBS 1/2 54:14 (MB let.); *anāku immerē ultu libbi abulli alaqqi ú-šá-kal* I will take the sheep from (inside) the gate (and) fatten them ABL 726:11 (NA).

d) to give medication: *balu patān* KÚ-šú you make him take (the medication) on an empty stomach AMT 80,7:5, cf. *amēla šu-ku-lu u šaqū* CT 14 23 K.9283:11 (pharm.), cf. KÚ-šú-ma *iballuṭ* AMT 95,2:6; *sāku* NA *šu-ku-lu* to bray, to give the man to eat STT 92 ii 31, cf., wr. NA KÚ Köcher Pflanzenkunde 1 v 18; RN *šammu ša muātišu tu-ša-kal-a-šú-u-ni tašaqiašuni* (you swear) that you will not give Assurbanipal any deadly medication to eat or to drink Wiseman Treaties 262; note *uš-ta-kal-ma* (parallel: NAG-ma line 19, etc.) *hurāsa kaspa* IGL.DU<sub>8</sub>-ma *pašir* AMT 90,1 r. iii 12; *amēlu šu ... kišpū šu-kul* this man has been given witchcraft to eat Labat TDP 176:5, cf. NA.BI ... UŠ<sub>x</sub>.ZU *šu-kul u šaqi* this man has been given witchcraft to eat or to drink

**akālu 9e**

STT 102:2, wr. UŠ<sub>x</sub>.ZU KÚ NAG ibid. 9; NINDA. MEŠ *kaššāpūti* KÚ-nin-ni RA 26 41 r. 4; [ana LÚ k]išpa KÚ NAG *damiq* efficacious for a man to whom witchcraft has been given to eat or to drink AMT 87,5 r.(!) 16, and cf. RS 2 137:10, also *kišpi* KÚ u NAG AMT 48,2:3.

e) to steep an object in a liquid: *ina šuhatte tul-ta-na-kal* you let (the foam of the oil) be absorbed again and again by a cloth Ebeling Parfümrez. p. 19:16, cf. ibid. 20:3, 21:20 (MA); 160 *maškē ša MÁŠ.GAL rabbūtu ... lu-šá-ki-lu* let them tan (lit. steep) 160 skins of large he-goats BIN 1 26:22 (NB let.), cf. KUŠ *gabbišu ú-ša-ak-ka-al* BE 14 48:17 (MB); DN ... mu.un.kú.e :<sup>4</sup>MIN ... *li-šá-kil* let DN tan (the goatskin with alum and wine) KAR 42 r. 14f., also 4R 28\* No. 3 r. 12f., cf. *mašak uriši ... tu-šak-kal* ibid. r. 3, and dupl. KAR 29 r.(!) 13, and see *šukulu* adj.

f) with *išātu* to destroy in fire: *ša ... išāta ú-ša-ak-ka-lu*<sub>4</sub> who allows fire to destroy (the boundary stone) BBSt. No. 3 v 44, cf. IZI *ú-ša-ka-lu* VAS 1 58 ii 4 (NB); *māta ullīti gabbiša išātu tu-šá-ki-la* you destroyed all the land beyond (the Tigris) with fire ABL 292:7, also 297:7 (NB).

10. *šākul* to satisfy a claimant (OA only): *ina luqūtišu ... DUMU PN lu-ša-ki-il<sub>5</sub>-ku-nu* let the son of PN (the merchant who died) give you (pl.) the amount (due to you) from his (PN's) merchandise CCT 2 41b:19; *sú-ubra-am šimšunu* PN *ana ḥubul* PN<sub>2</sub> *išqulma* PN<sub>3</sub> *kīma ahišu ú-ša-ki-il<sub>5</sub>-šu* PN paid the price of the slaves(?) owed by (his father) PN<sub>2</sub> and gave (from the rest of the estate) a share to PN<sub>3</sub> like a brother('s share) Hrozny Kultepe 11b:10, cf. ù DINGIR<sup>i-ni</sup> *ša abišu ina ḥubullišu* PN *ú-ša-ki-il<sub>5</sub>-šu* and he gave a share to the god of his father from what he owed ibid. 20, cf. also ù DINGIR-*šu* *ša abišu ... ša-ku-ul* ibid. case last line; *šumma kaspam la iddin ikkišdātišu x ḥurāšam lu-ša-ki-lá-ni* if he does not pay the silver, he should let me have two minas of gold out of his profits(?) BIN 4 19:28, cf. *umma attama ša-ki-li* you said, “Let me have (the amount due) to me” ibid. 47:9; *ālikum ištu* GN *illi-kamma ú-ša-ki-il<sub>5</sub>-šu* the messenger arrived

**akālu 12**

from GN, I gave him (his wages) CCT 4 36a:9, cf. *awīlam lu nu-ša-ki-il<sub>5</sub>* TCL 14 36:13, also *kaspam anāku ša-ku-lá-ku* I have been given the silver (replacing usual *šabbuāku*) JCS 14 1:8.

11. *šutākulu* to multiply, to square (in math.) — a) to multiply: *šapiltam ana* 50 *uš-ta-ka-al* I multiply the balance with 50 TCL 18 154:27, see TMB p. 72; UŠ u SAG *šuta-ki-il* multiply length and width MCT p. 69 H 28, cf. SAG ù UŠ *uš-ta-ki-lu* CT 13 31 K.7067:6, *tu-uš-ta-ak-ka-al-ma* you multiply MCT p. 45 B r. 15, *šu-ta-ki-il-ma* Sumer 7 41 No. 8:9, and passim, for examples see MKT 2 12 and MCT 159.

b) to square: 1,45 *šu-ta-ki-il* 3,3,45 *inaddi<kku>* square x and you will get x<sup>2</sup> MCT p. 69 H r. 20, and passim, for examples see MCT p. 159.

12. IV to be consumed, used up, and passive to mnng. 6 and 7: see CT 41 27 (Alu Comm.) in lex. section; *naphar* 16 *immerū ina MN it-ta-ku-lu* altogether 16 sheep were consumed in MN AfO 10 33 No. 50:39, cf. ibid. 42 No. 95:22 (MA); *eqlā in-na-kal* my field is being exhausted CT 22 113:11 (NB let.); *šēr awīlūtim in-na-ka[l]* human flesh will be eaten RA 50 18:32 and 35 (Bogh. astrol.), also ACh Šamaš 9:79; *šipātum ina bītini kīma akalim in-na-ka-la* wool is consumed in our house as if it were bread TCL 18 111:17 (OB let.); *arabū ša ina simāniša la in-nak-ka-lu* — arabū-bird that is not eaten in its proper season RA 17 146:16, cf. Lambert BWL 236 ii 16, in lex. section; *ina bīt ilim a-sā-ak-ku-um in-na-ka-al* a sacrifice will be committed in the temple of the god RA 44 42:48 (OB ext.); *kar-su-šu-nu in-na-ka-lu-ma* PBS 2/2 51:20 (MB let.); *kar-ši la in-nak-ku-lu* ABL 607 r. 3 (NA); *kar-ši-ia mala ina ēkalli in-nak-lu* ABL 283:16 (NB).

The OA refs. have been cited sub mnng. 10 as causatives to *akālu* mnng. 2a, in the meaning “to let a person have (what is due to him).” The stative *šākul* corresponds in meaning to *šabbū* “is satisfied.”

For the derived noun *ikiltu* note that *iklu* B is to be corrected to *ikiltu* (see MSL 8/1 p. 10 note to Hh. XIII 37) and translated “ravage,

**akalūtu**

raging," cf. also *ašar i-kil-ti* BURU<sub>5</sub>.HI.A TCL 6 1 r. 36 (cited *erbu* usage c-1').

Ad mng. 7a: Thureau-Dangin, RA 38 41ff.; ad mng. 7b: Ungnad, AfO 14 270f.; ad mng. 7d: Held, JCS 15 12; ad mng. 9e: Oppenheim, Eames Coll. p. 35.

**akalūtu** (*kalūtu*) s.; (a synonym for wood); OB.\*

*ka-lu-ú-tum, a-ka-lu-ú-tum = i-ṣu* CT 18 3 r. i 12f.

šumma ... ina [šu]mē[lim sū]mum kīma  
a-ka-lu-tim išhiṭam (mng. uncert.) YOS 10 51 ii 43, dupl. ibid. 52 ii 42 (OB ext.).

**akāmu A** (*agāmu*) s.; cloud of dust, mist; SB; cf. *akāmu* v.

mu-ru IM.DUGUD = *im-ba-ru, a-ka-mu* Diri IV 119f.

*a-ga-mu = hi-il-lu, aq-qul-lum = MIN // dul-ḥa-nu* 2R 47 ii 11 (comm.).

a) in hist.: *nišē* GN *a-ka-am girrija īmurū* the people of GN saw the cloud of dust (kicked up) by my campaign(ing troops) Rost Tigl. III p. 32:183, cf. *a-ka-mu girrija īmurma āluššu ušima* Winckler Sar. pl. 31 No. 66:41, pl. 34 No. 72:114, also *a-ka-ma girrija ša ana 1 DANNA.[TA.ÀM ...]-tu* TCL 3 248, also TCL 3 + KAH 2 141:334, see Weidner, AfO 12 146; *šū ēpiš lemnēti a-ka-mu girrija ana rūqēti īmurma imqussu ḥattu* he, the criminal, saw the cloud of dust (kicked up) by my campaign(ing troops) from afar and was overcome with fear OIP 2 51:26 (Senn.).

b) in astrol.: *šanīš a-ka-am la šāri imbaru la zunni IGI.BAR-ma ūmu hadir taqabbi* or else, if a cloud of dust (raised) without wind (or) a fog without rain appears, you call it a cloudy day ACh Adad 33:3.

c) in astron.: *a-kám NU PAP* because of mist, I did not carry out the observation LBAT 1455 i 1', also, abbr. *a* ibid. 1214 ii 26, cf. *a-kám KALAG* (var. *dan-nu*) *kī PAP NU IGI* because of severe mist I did not see (the moon) when I carried out the observation ibid. 176:8', var. from unpub. diary, also *a-kám i* (for *iṣu*) because of a little mist (unpub. diary); *hi-il u a-kám AN katim* because of fog(?) and mist, the sky was covered LBAT 515 + 516:23'; *Šamaš ina a-kám šú* the sun set in mist LBAT 171:6'; *Sin TA a-kám kī*

**akanna A**

*uṣṣā* when the (eclipsed) moon emerged from mist LBAT 893:9' (all refs. courtesy A. Sachs).

von Soden, Or. NS 24 142; Landsberger, WZKM 57 7 n. 29.

**akāmu B** s.; (a synonym for granary); syn. list.\*

*a-ru-u, a-ka-mu = qa-ri-tum* (followed by synonyms of *karū* and *išitu*) Malku I 269f., also Explicit Malku II 123f.

von Soden, Or. NS 24 143.

**akāmu** v.; (mng. uncert.); SB\*; I (only stative attested); cf. *akāmu* A s.

šumma ina MN UD.13.KÁM AN.GI<sub>6</sub> <sup>d</sup>*Sin adir adi EN.NUN DU-ku a-kim IGI.MEŠ-šú X.ME adi mišlišu a-kim ki i-šá-ta i-KIL-ma zīm ḥurāši šakin* if on the 13th day of the month Tebētu there is an eclipse, the moon is dark until the watch comes, it is *a.*, its surface is [...], it is half *a.*, it is .... like fire and has the appearance of gold ACh Supp. 2 Sin 23:15 and 16, cf. (referring to the 13th or 14th day of the month of Elūlu) UD.ME EN.NUN <sup>d</sup>*Sin adir adi <EN>.NUN DU-ma a-dir IGI.MEŠ-šú kīma uqnî BAD adi mišlišu a-kim* ibid. 23, cf. also (referring to the twelfth day of the month of Tašritu) <sup>d</sup>*Sin ... adi mišli a-kim [...]* ibid. 32, also *adi mišil mūši a-kim ana IM.SI.SÁ i-KIL-ma* ibid. 41, *adi* <sup>d</sup>*Šamšu ultāpā a-kim* it is *a.* until the sun appears ibid. 42, (if the moon is dark, its surface red) EN.NUN *a-kim* ibid. 45, <sup>d</sup>*Sin EN.NUN DU-ma adi mišil mūši a-kim* ibid. 47, (obscure) ibid. 28; *adi mišli a-kim* ACh Supp. 2 Sin 25:23, cf. also [*Sin ...*] GIM <sup>d</sup>*Šamaš ultāpā a-kim [...]* ACh Supp. 2 Sin 28:7.

Since *akāmu* is always used in connection with the moon, it may refer to haziness or the like, see *akāmu* A s. usage c.

For the OAkk. letter JRAS 1932 296:17 see \**ukkanmu*; there is no reason to assume an initial *w* for *akāmu*.

von Soden, Or. NS 24 140ff.

**akanna A** (*kanna, ekannam*) adv.; thus, in the following way; MB, Bogh., RS, EA, MA, NB; *ekannam* BE 17 52:25, *kanna* in EA and Bogh.; cf. *akannama, akia*.

a) introducing direct speech: *a-ka-an-na altapar [umma]* I wrote the following KBo 1

**akanna A**

10:13, cf. ibid. 56, 61, r. 14; *ahāmeš [x]x a-ka-an-na niltakan umma amīlūtu nīnu* together we have made an agreement(?) as follows: "We are both gentlemen" KUB 3 72 (= KBo 1 10):9 (let. of Ḥattušili III); *a-ka-an-na iqtabi* he said the following KBo 1 1:5, also ibid. 3:23, cf. *atta kán-na taqbi* KUB 3 34:7, cf. also *ahā kán-na tašpura umma* KUB 3 24:14; *ul a-ka-an-na-a iqabbāniššu* should one not call him in this way? KBo 1 10 r. 53; *u a-ka-an-na appūna aqtabi* EA 19:47 (let. of Tušratta); *a-ka-an-na iqbi* they said the following BE 14 2:13 (MB), cf. BE 14 8:10, JAOS 38 82:4, cf. also *anāku e-ka-an-na-am aqtabišunūti* BE 17 52:25; *anāku a-ka-an-na aqtabaššu umma* I said the following to him EA 7:26, cf. ibid. 28, cf. also *a-ka-an-na altapra umma* EA 4:11 (all MB), and passim in MB letters; *a-ka-an-na ahija* RN *iqtabīme* EA 27:14, cf. also ibid. 38, 63, also EA 19:44 (letters of Tušratta); *a-kán-na iqbi* he said the following (introduction to letter) MRS 9 171 RS 17.42:2; *anumma* RN ... *rikilta ana* RN<sub>2</sub> ... *a-kán-na irkus mā* now RN made a treaty with RN<sub>2</sub> with the following terms MRS 9 41 RS 17.227:19, also ibid. 52 RS 17.369A:6, 155 RS 17.146:5; *a-kan-na [i]qabbi umma* 4R 34 No. 2:5, see Weidner, AfO 10 2 (copy of MA let.); *enna* PN *a-kan-na iqtaba'* umma now PN has said the following CT 22 127:6, cf. BIN 1 51:6, YOS 3 40:4, 42:5, 48:6, 64:6, 193:10; PN *a-kan-na inanziq umma* PN complains thus BIN 1 86:17 (all NB).

**b)** referring to a preceding citation or text: *rikilta annīta a-kán-na ittadinšu* (corresponding to *akanna irkus* at the beginning, see usage a) MRS 9 43 RS 17.227:47; *rikilta annīta a-kán-na irkus* ibid. 157 RS 17.146:47, and, with *kán-na-a irkus* ibid. 52 RS 17.369A 20', cf. *tuppa rikilti ... a-kán-na šaṭer* KBo 1 6:8; *šunu a-kán-na iqbi* thus they have spoken KUB 3 76:9, cf. *u a-ka-an-na ana* PN *mār šiprika aqtabi* EA 27:40, cf. also *anāku kán-na aqtabi* JCS 1 243:20 (from Egypt), *atta kán-na taqbi* KBo 1 26:8, also KUB 3 65:16, 69:9, also 31:5, KBo 1 22:2 and r. 13, wr. *kán-na* ibid. 29:19; *šiṭertu ga-an-na iqabbi* thus says the writing KBo 1 23:5, cf. *kán-na tašpuri ana jáši* KUB 3 57:3.

**c)** in comparisons: *ahija amata annīta iqtabi kīmē itti abija* RN *tartana'amumi u*

**akanna B**

*a-ka-an-na inanna rita'a[mme]* my brother has made this statement, "As you were on friendly terms with my father RN so now be on friendly terms (with me)" EA 27:10, cf. ibid. 75, EA 28:47, cf. also (in broken context) *ka-an-na* EA 29:31, 39 and 134 (letters of Tušratta), cf. *kīmē abuka u anāku šulmāna ... hašhānuma u inannama atta u anāku ... ka-an-na lu tābānu* EA 41:20 (let. of Šuppiluliuma); just as my brother wishes *a-ka-an-na lūpus[sunūti]* so I will do to them EA 29:181 (let. of Tušratta); *kīma ištu libbi pupuwāhi* (?) la *išu u atta RN ... a-ka-an-na zēra la išu* just as there is no sprouting from (this) *pupuwāhi* so there should be no progeny (from) you RN KBo 1 1 r. 63; Adapa replied, "Two gods have disappeared from our land and *anāku a-ka-na epšēku* (because of this) I appear in this manner (i.e., in mourning)" EA 356:24 (Adapa), cf. *amīlūta ša ka-an-na epšu ... ul āmur* I have (never) seen such people EA 21:30 (let. of Tušratta).

**d)** other occs.: *u a-ka-an-na RN abuka ... ana šumruši ul umteššir* and in this way your father did not send anything to sadden (me) EA 29:43, also ibid. 53 (let. of Tušratta); *alikma māt nakri a-ka-an-na hubut* go and plunder likewise the enemy country KBo 1 10 r. 51 (let.); *anāku kán-na ina libbišu adi dārūti* KBo 1 24 r. 15 (let. from Egypt).

von Soden, Or. NS 24 377ff.

**akanna B** (*akannu, akanni*) adv.; here; MB, NB, SB, LB; *akannu* in CT 22 105:18, 176:6 and 10, 200:17, 214:5, ABL 1382 r. 12, VAB 3 15:12, *akanni* in YOS 3 11:5 and 22, 136:25, TCL 9 121:22, CT 22 106:7, ABL 616 r. 3, Lehmann Šamaššumukin pl. 44:28; cf. *akannaka*.

**a)** in gen. — **1'** in MB: *KASKAL.MEŠ ša hurāši ša Ahlamī a-ka-nu ul ūridanni* the gold caravans of the Ahlamū did not come down here PBS 1/2 51:23.

**2'** in NB: *šābu zē'irānea a-kan-na ibašši* there are people here who hate me ABL 716:25, and passim with *ibašši*; *mamma ina ikkarāti a-kan-na itti jašu* there are no farmers here with me YOS 3 28:17, cf. *mamma a-kan-na jašu* CT 22 141:21, and passim with *jašu*; *amur*

**akanna B**

NINDA.HI.A KAŠ.SAG *u šēru a-kan-nu ina panīšunu* now there are bread, fine beer, and meat here at their disposal CT 22 176:10; 2 PI *uṭṭatu ana* 1 GÍN *kaspi a-kan-na* here, two PI of barley amount to one shekel of silver YOS 3 33:29; *amat babbānitu u bi'ilti mala a-kan-na ašemmū* good or bad news, whatever I hear here BIN 1 75:14; *amat a-kan-na qabātu umma* here it is bruted as follows BIN 1 36:42, cf. YOS 3 90:5; PN *ina GN iħ-tal-li-qu u a-kan-na sābēšu* PN<sub>2</sub> *itabak* PN fled to Elam and PN<sub>2</sub> has led his troops away from here ABL 422:7; *amur 5 6 UD.MEŠ a-kan-na dullana* now our work here (will last) five or six days CT 22 5:17, cf. *a-kan-na tātam-mara'* ša kurummatu ... jānu YOS 3 52:5; *a-kan-na mašarti ša bēlīja ananṣar* I am looking after my lord's affairs here BIN 1 94:29, also YOS 3 153:10, cf. *anāku a-kan-na mašarti ša bēlīja ananṣar* CT 22 107:8; *šulum ina panīja ina pani ummānu ša šarri mala a-kan-na akī māde šakin* I and the royal army, as many as are here, are in excellent health YOS 3 1:9 (let. of Nbk. as crown prince); *amur 20 sābēšu a-kan-ni akeli* now I have kept twenty of his men (out of 140) here YOS 3 136:25; for refs. to *akanna* in contrast to *akannaka* and *akannakunu*, see *akannaka*.

**3'** in LB: *šū a-kan-nu ana šarri ittūr* he (Cambyses) became king here VAB 3 15 § 10:12 (Dar.); *ḥurāšu ša a-kan-na epšu* the gold that was used here (was brought from Sardis, etc.) MDP 21 8 § 5:25, also ibid. 22, 24, 26, etc. (Dar. Sf); *ša anāku a-kan-na ēpuššu u ina qaqqaru šanāmma ēpuššu* what I built here and what I built elsewhere VAB 3 115 § 3:16 (Xerxes Pd); *agannētu mātāti ... ša a-kan-na ipħuru* these are the nations which gathered here ibid. 85:14 (Dar. Pg).

**b)** with *ana* hither: *a-na a-kan-na ittalkuni* they came here ABL 831 r. 7; *panī ana alāka a-na a-kan-na la tašakkana* do not plan to come here YOS 3 9:16, cf. (with *alāku*) YOS 3 61:19, 141:13, and TCL 9 83:9; *sukkallū rabūti ša a-na a-kan-na šarru išpur gabbi itamru* the envoys (and) officers whom the king sent here have seen everything ABL 327 r. 3, cf. (with *šapāru*) YOS 3 91:30, BIN 1 13:18, 49:20 and 30, 90:10, also *ul-tu a-kan-na-ka* ...

**akannaka**

*a-na a-kan-na* ABL 974:9; PN *u PN<sub>2</sub> ša a-na-kan-nu tašpura ana panīja ul illikku* PN and PN<sub>2</sub> whom you sent here have not reached me ABL 214:5, cf. ibid. r. 4, also *šarru bēlā a-na a-kan-na la išapparaššunu* the king my lord does not want to send them here ABL 960 r. 4, cf. *nišē ana a-kan-na libukunu* let them bring the people here Thompson Rep. 124 r. 3; *ahi ša madakti ana* GN 1GI-ŠU *u ahi a-na a-kan-na panīšu* one side of the camp faces GN and another side faces here ABL 616 r. 3 (all NB).

**c)** with *ultu*: *anāku ul-tu a-kan-na suluppi eššūtu ... ušebila* I have sent fresh dates from here CT 22 84:16 (NB).

Oppenheim, JCS 1 120f.; von Soden, Or. NS 24 377ff.

**akanna C (or akannana)** adv.; (mng. uncert.); Nuzi.\*

*mindassu ša eqli šāšu a-qa-an-na(-)a-na* 60 TA.A.AN [...] *a-qa-an-na(-)a-na* 80 TA.[...] the measurements of this field (given in an adoption contract) are .... sixty (measures) each, .... eighty (measures) each JEN 9:20f.

**akannaka (akannakunu)** adv.; there; NB; cf. *akanna B*.

**a)** in gen.: *mīnamma anāku [a]-kan-na abāta u attunu a-kan-na-ka x* [...] why should I spend the night here while you .... there? CT 22 18:15, cf. *ana mīnim ki atta a-kan-na-ka ušuzzāta* BIN 1 38:45; *qēma a-kan-na-ka libīru qēmu a-kan-na ul [il]-[ba-áš-si(?)]* let them prepare the flour there, there is no flour here CT 22 149:27; ŠE.BAR ... PN ... *a-kan-na-ka qāssu ina muħħi iškunu u* ŠE.BAR *a-kan-na jānu* PN has taken possession of the grain there and there is no grain here YOS 3 192:4; *šēnu ša a-kan-na gabbi gazzānu baṭāl ša gizzi šakin šēnu ša a-kan-na-ka illikannu* we have shorn all of the sheep which are here, the shearing has been interrupted, the sheep which were there have come BIN 1 56:18, cf. *ša a-kan-na u ša a-kan-na-ka* TCL 9 138:16, *a-kan-na-ka ... a-kan-na* BIN 1 53:30; LÚ.ŠID *u* GIŠ.DA *a-kan-na-ka MU.AN.NA gabbi* 1 GUN KÙ.BABBAR *ana Eanna ul irrubu* the scribe and the lists are there, but in the whole year not one talent of silver

**akannakunu**

comes to Eanna TCL 9 129:29, dupl. YOS 3 17:28; *anākumma lullikamma a-kan-na-ka ina panīka lu-me-en-na* I will come personally and .... there in your presence TCL 9 141:15, cf. ibid. 17; *bā'irūtikunu a-kan-na-ku-<nu> ana bīt PN ... irrubu'* your marauders there have entered the house of PN (and taken two garments) CT 22 56:5, cf. (in broken context) *a-kan-na-ku-[nu]* YOS 3 119:15; PN *ša a-kan-na-ku-nu ahūa šū* PN, who is there, is my brother CT 22 155:8, cf. JRAS 1926 443:16; *a-kan-na-ka bu'išuma* search for him there (and send them in fetters here) YOS 3 186:23, cf. *a-kan-na-ka šabas[su]* TCL 9 83:18; *dibbī agāšunu ša a-kan-na-ka iddabbub* (check and report) on these things he is saying there TCL 9 93:16.

**b)** with *ultu*: *a-kan-na šipātija liddinnu u ... ultu a-kan-na-ka šūbilannu* let them hand over my wool here, and send (it) from there YOS 3 140:27, cf. *ultu a-kan-na-ka ... ana a-kan-na* from there ... hither ABL 974:7.

**c)** with *ana*: *adi a-na a-kan-na-ka allaku* until I go there ABL 974 r. 3, cf. *adi ... a-na a-kan-na-ka ittalkani* UET 4 189:6; *mārē ša* PN ... *ana a-kan-na-ka iħteliqqūnu* PN's sons fled there BIN 1 48:27; PN helped 13 men escape and *ana a-kan-na-ka ītabak* took them there ABL 430:8.

The few refs. with ending *-kunu* in *akannakunu* (CT 22 155:8, CT 22 56:5(!), YOS 3 119:15 and JRAS 1926 p. 443:16) contain the plural suffix *-kunu* when addressing several people “there with you,” due to an interpretation, possibly under Aramaic influence, of the *-ka* ending as the singular suffix.

Oppenheim, JCS 1 120f.

**akannakunu** see *akannaka*.

**akannama** (*kannama*) adv.; similarly, likewise; Bogh., RS, EA; cf. *akanna* A.

**a)** *akannama*: *a[na mār šarr]i a-kán-na-ma ana īhuburtanūri a-kán-na-ma ana īhuburtanūri a-kán-na-ma ana tuppanūri a-kán-na-ma ana bēl bīt abūsi a-kán-na-ma* (gold and silver goblets presented as tribute to the king and queen), the same to the prince, the same to the

**akanni**

*īhuburtanūri-official*, the same to the (second) *īhuburtanūri-official*, the same to the *tuppanūri-official*, the same to the chief of the storehouse MRS 9 47 RS 11.732:4ff. (= MRS 6 p. 181), note *ana īhuburtanūri šanī a-kán-an-na-ma* (following a list of articles to be presented to the *īhuburtanūri-official*) ibid. 42 RS 17.227:33; *a-kán-na-ma* (in broken context) KUB 3 38 r. 10.

**b)** *kannama*: I said to myself, whether I give them something or not *sa[rrūti idab]bu-bu ka-na-ma* they will speak lies in any case (lit. alike) EA 1:76 (let. from Egypt), cf. *la kitti idabbubuka mārē šiprika ka-an-na-ma* ibid. 82; *abuja itti nakrūtišu kī indahħaṣu u RN abi abika kán-na-ma itti nakrūti ša abija indahħaṣu* as my father fought against his (your grandfather's) enemies, your grandfather Azira likewise fought against my father's enemies KUB 3 14:6, see Weidner, BoSt 8 p. 76, cf. KUB 3 14:13, 16 and 19, KUB 3 42:13 and 15, 52 r. 10, wr. *kán-an-na-[mal]* ibid. 43 r. 6, *kán-na-am-m[a]* EA 46:5; *anāku minā hēta ša ēpu[š] [ana mu]bbi abija u anāku minā hē[ta] [ša ē]puš ana muħħiki kán-na-ma* what crime did I commit against my brother, and similarly, what crime did I commit against you? KUB 3 69 r. 2.

For *-ma* with adverbs in EA see *inannama*, *jānumma*, cited *inanna* and *jānu*, see also *jānumma*.

Weidner, BoSt 8 92 n. 3.

**akannana** see *akanna* C.

**akanni** adv.; now; NA.

*assā'alšu muk atā a-kan-ni tallika* I asked him, “Why did you come now?” ABL 88:10; *memēni ina pan šarri la iqbi ak-kan-ni [ana] bīt Bēl ittalkūni* no one said to (lit. before) the king, “They (the gods) have now gone to Bēl's temple” ABL 474:17; *anāku ina GN anāku [a]-kan-ni attaħaršuma* I am in Nineveh, I have received it now ABL 867 r. 10, cf. *a-kan-ni e-ta-rab-am a-ta-mar-ma* ABL 357 r. 8; *a-ka-ni da'utu abutu ētapšannima umā ussahħir usselia* now, after he had put pressure on me, I loaded (the statues on the boats) again ABL 420:11; *a-ka-an-ni tēmu*

**akanni**

*ana* [...] now [I send] a report to [...] ABL 309:9; in difficult context: *šina a-ka-an-ni u-sa-ri-me-ma e-ti-me-si-na-ma* ABL 467 r. 3, cf. (in broken contexts) *a-ka-ni* ABL 1371 r. 12, *a-kan-ni* ABL 34 r. 3, 49 r. 5.

For *adi akanni* (also *adakanni*, *adinakanni*, *adunakanni*), see *adi* A prep. mng. 2h-4'.

In the MA letters KAV 169:10, Syria 16 189:7, and KUB 3 73:13, one should read *a-na i-ni* (see *mīnu*) not *a-na-kan-ni* despite *a-na-kan-nu* ABL 214:5 and r. 4 (NB), for which see *akanna* B usage b; see von Soden, AfO 20 82.

von Soden, Or. NS 24 377ff.; Weidner, AfO 19 36 n. 14.

**akanni** see *akanna* B.

**akannu** see *akanna* B.

**akappu** see *akabbu*.

**akaru** s.; (mng. unkn.); syn. list.\*

*a-ka-rum* = MIN (= *na-ma-rum*) (preceded by *abru*, q.v., and followed by *aduru*, q.v.) An VII 92.

**akāšu** (AHw. 28a) see *aksu*.

**akāšu** v.; 1. to go, to move (toward the speaker), 2. *atkušu* to go off, to move away, out of place, 3. *ukkušu* to drive out of the way, to displace, to mislay, 4. II/2 passive to mng. 3, 5. IV/2 to move on, to walk; from OA, OB on; I *ikuš*—\**ikkaš*—imp. *akuš*, I/2 (stat. *itkuš*), II, II/2, IV/2; cf. *ukkušu*.

ba-ár BAR = né-su-u, nu-us-su-u, uk-ku-[šu] A I/6:211ff.; ka-am KAD<sub>5</sub> = ka-am-mu, uk-ku-šu, dup-pu-<rū>, nu-uk-ku-rū A VIII/1:9ff.; [sa-ag] [PA.GA]N = sa-ka-pu, sa-pa-hu, uk-ku-šu, šum-su-ku, šu-uz-zu-qu Diri V 81ff.; [...] [PA] = [sa-k]a-pu, [da-r]a-su, [la]-pa-tu, [ša PA.P]A MIN, [ša x x] MIN, [ša x x sa]-ka-pu, [ša x x da]-ra-su, [ša x x uk]-ku-šu A Fragn. D (= K.13599) 1-8; bad.du = uk-ku-šu, pár(for pa)-ra-su, bi-e-šu, ri-e-qu Izi J iii 9ff.

[gidi]m.ḥul edin.na mu.un.sa.sa : etemmu lemnu ina sérin i-ku-uš-ma the evil demon moves about in the desert (parallel mu.un.du.du : idāl line 7f.) CT 17 31:5f.; mu.un.du.a.ni šà.bi.ta níg.ḥul NIM.ma<sup>ki</sup>.ke<sub>x</sub>(KID) : i-ku-šam-ma ištu qereb lemnetti Elamti when he came home from all the degradation in Elam 4R 20 No. 1:12f. and AJSL 35 139 1904-10-9,96:7; tu.ra.bi mu.un.sig(or .ság) : murussu lu-uk-kiš I will drive out his illness CT 17 22 ii 123f.; tu.ra nu.du<sub>10</sub>.ga bar.bi zag.ság.ba.ni.ib : murṣa la ṭāba ina zumrišu uk-[kiš] remove the ungodly disease from his body

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Schollmeyer No. 1 ii 9f.; nam.tar.ra.a.ni nu.kám.me : šimātušu la (var. ma) ut-tak-ka-šu (var. -lu) (the gods) whose decisions about destiny cannot be removed LKA 77 ii 18, see Ebeling, ArOr 21 366.

gu-a-šu, nu-a-qu, at-ku-šu, nu-a-šu, it-mu-šu, a-ka-šu, da-a-lu = a-la-a-ku An IX 49ff.; at-ku-šu = a-[la-ku] Malku II 91; [n]é-s[u]-ú, uk-[ku-šu] = pe-tu-ú An IX 71; uk-kiš (var. uk-kuš) = dup-pir Malku II 280.

1. to go, to move (towards the speaker)  
— a) from a base *ikuš*—\**ikkaš*: annakam šiprū ana kārim Kaniš ana ālikim kalāim e-ku-šu-nim the messengers came here to the kārum of Kaniš to detain the caravan BIN 4 58:14 (OA); harimtum ištasi awilam i-ku-uš-šu-um-ma i-ta-w[A]-aš-šu the prostitute called the man and he came toward him (Enkidu) and said Gilg. P. iv 17 (coll. W. G. Lambert), cf. šeru i-ku-šá-[am-ma ...] the snake came near Bab. 12 pl. 14:3 (OB Etana); hadiš ak-ša šarru come here joyfully, O King! (incipit of a song) KAR 158 r. ii 50; girri annútū i-ku-šu alāka taħših did you want to move along the paths they have walked? Lambert BWL 74:65 (Theodicy).

b) from a base *ikiš*: šarra itruda palešu i-kiš 3R 38 No. 2:1, see Tadmor, JNES 17 137; li-kiš lissi (for var. littakiš, see mng. 4) Surpu IV 87.

2. *atkušu* to go off, to move off, out of place — a) in lit.: inanna alki atti at-ka-ši ta i da ša now, go away you, be off .... VAS 10 214 vi 35 (OB), see von Soden, WO 1 357; ina šerišu it-ku-šú rému unni[ni] the pity and the mercy (of the gods) have left him AfO 19 52:149 (SB); ana bāb hazanni Nippuri šú i-ta[k-ša] and off he went for the gate (where) the mayor of Nippur (officiated) STT 38:87 (Poor Man of Nippur), see AnSt 6 154.

b) in ext.: šumma maṣrah EŠ ana elēnu i-ta-ka-aš if the thin part of the gall bladder is displaced upward RA 27 149:1, cf. šumma šumēl EŠ ana šaplānu it-ku-uš if the left side of the gall bladder is out of place in a downward direction ibid. 9 (OB ext.), cf. ina išid manzāzi UZU it-kuš the “flesh” is out of place on the base of the “station” Boissier DA 250 iv 11, ina birīt manzāzi u padāni UZU it-kuš ibid. 12; for other refs. possibly

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belonging here, see discussion; *šumma kunuk imitti ulluš ulluš libbi ummāni* UZU ša šaplīt *kunuk imitti* (var. adds 1.TA.ĀM) *ana elēni i-šaq-qu i-tāk-kiš-ma kīma zibbat iħattirma* if the right vertebra is enlarged (this means): joy for the army (explanation:) the “flesh” underneath the right vertebra rises upward—it is out of place, it wiggles like a tail CT 31 48:11, var. from dupl. ibid. 18 obv.(!) 2' + K.3978 ii 42 (SB ext.).

3. *ukkušu* to drive out of the way, to displace, to mislay — a) in OA: if I cannot sell the *amūtu*-iron here *šepeā a-śarú-ku-ši-im ú-kā-áš-ma* then I will move myself (lit. my feet) to wherever I have to CCT 4 38a:5f.; *tuppū anniūtum a-ku-šu* these tablets have been mislaid CCT 5 18d:5.

b) in lit. — 1' in gen.: *uk-kiš ajābī sikip lemna Lugalgirra tārissunu Lugalgirra muṭarrissunu* O DN! who are able to drive them away, DN who are the one to ward them off, move the enemy out of the way, overthrow the evil! AfO 14 142:51 (bit *mēsiri*); *pu*(text *li*)-*tur lemnu ša panīja uk-kiš ajābī ša ar[kija]* remove the foe who is in front of me, move the enemy out of the way who is behind me PBS 1/2 116:11; *pussisa h̄ytatišu [šu]riqa n̄iššu uk-ki-ša māmissu* wipe out his sins, remove (the consequences of) the oath he (swore), move away the curse JNES 15 136:71, cf. *šurīqa šussâ uk-ki-ša ina zumrišu* ibid. 73, cf. also *uk-ku-uš* (for *ukkiši*) *šussî* (wr. BAD.DA) *tabli* GIG LKA 133 r. 8; *uk-kuš illilūti iħsabat ina libbišu* he (Anzû) was determined to remove the overlordship CT 15 39 ii 9, also ibid. 11 (Epic of Zu); *iħrudma RN LUGAL uk-kiš bēħiſsu* he (the king of Elam) drove King Enlil-nādin-šumi away, removed his rule JRAS 1894 p. 815 iv 16 (Chronicle P), cf. [*iħrus*]*su uk-ki-šá palé[šu]* 3R 38 No. 2:12, see Tadmor, JNES 17 137; *māmit uk-ku-šu* (it is within your power, Marduk) to remove the curse Surpu IV 23; *nashāta uk-ku-ša-ta ḥardāta* you (Brick God) are torn out, moved out of the way, driven away ZA 23 374:77; *aśar šepu parsat uk-ku-šat alakta* where (alien) foot-steps are not infringing, passage is kept away STT 38:128 (Poor Man of Nippur), see AnSt 6 156; (a female lamb) *uk-kuš udu.sila₄-ma* (from

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which) the male lamb was kept away BBR No. 100 r. 38, also ibid. 20; *[mu]-uk-kiš iklēti šākin nāmir[ti]* he who removes darkness (and) creates light ASKT p. 75:11 (= Schollmeyer No. 12), and dupl. 5R 50 ii 77 (= Schollmeyer No. 1); *iplahma nakru uk-kiš ramansu* the enemy became afraid and removed himself JTVI 29 87:24 (Kedorlaomer text), see MVAG 21 p. 86; note the atypical: Enkidu said to the prostitute *šamkat uk-ki-ši awilam* “Gorgeous one, let the man come here!” Gilg. P. iv 13 (OB).

2' with *ina zumri*: *ina zumrija uk-ki-su ina zumrija purussu ina zumrija tabalšu* move him away from me, sever him from me, take him away from me TuL p. 141:18, cf. *ina ūme anni . . . uk-ki-šá ina zumrišu* Šurpu IV 86; *ūmišamma ina zumrija lik-kiš* may he (Marduk) drive (all evil) away from me, every day KAR 26:55; *⁹Sin bennu ša iħba-tušu aj iħaššu ina zumrišu uk-ki[s-su]* O Sin, let the *bennu*-disease which attacked him not affect him, drive it away from his body LKU 32:5, cf. *ina zumrija uk-kiš* STT 57:41, and dupl. 58:16; *uk-ki-ši upiša* (for *upiši*) *lemnūti ša zumrija nūrkī namru lūmur* move the evil witchcraft away from my body, let me see your (Ištar's) shining light STC 2 pl. 79:55, see Ebeling Handerhebung 132; in obscure context: *uk-kiš* PBS 1/1 14:17; *⁹MIN* (= *⁹Šà.zu*) *⁹Zi-si muše[bb]i tēbī šanis littā'idu mu-uk-kiš šuharratu ina zumur ilī abbēšu* let Šazu also be praised as Zisi who subdues the rebellious, removes paralyzing terror from the gods, his fathers (explaining the name Zisi as *sī* = subdues, *zi* = rebellious, *zi* = removes, and *sīg* = terror) En. el. VII 42.

c) in ext.: *šumma ubān haši qablūtum ú-ku-ša-at-ma ur'udam iħtul* if the middle finger of the lung is displaced and looks toward the larynx YOS 10 39 r. 10, cf. *šumma tūlūtum uk-ku-uš-<ma>* if the spleen is displaced ibid. 41:13 (both OB); *šumma . . . kakku . . . ana qabal nīri uk-kuš* if (there is) a weapon mark (on top of the right “yoke” and) it is displaced toward the center of the “yoke” KAR 151:12, cf. (referring to a *kakku*-mark *ina šubat imitti padāni* at the right base of the “path”) *uk-kuš-ma libbi padāni iħtul*

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CT 30 23 Rm. 2,106 r.(!) 6, cf. Boissier Choix 99:7 (all SB).

**d)** in astron.: MUL *Salbatānu ina libbi* MUL *Suhurmāši ú-tu-uk-kiš it-ti-it*(text -*li*)-zi if the planet Mars strays off (its path) in the constellation *Suhurmāšu* and remains stationary ABL 1134 r. 3 (NA, coll. Sollberger); 5 *ūmē ša ina mužhi edānišu ušētiquni ki-ma ú-tu-uk-kiš* 40 *ūmē undalli* the five days by which it (the planet Jupiter) exceeded the time appointed to it, this means(?) it strayed off for all of forty days ACh Supp. 2 Istar 62:21, see Schott and Schaumberger, ZA 47 92.

4. II/2 passive to mng. 3: *māmātušu liptaššira* (var. *li-da-ki-šá*) GIG.MEŠ-šú *lit-tak-ki-šá* (var. *li-tak-ki-šú*) let the oaths (directed against) him be warded off, his illnesses be moved away Šurpu IV 82f., cf. (in same phrase) GIG.MEŠ-šú *lit*(var. *li*)-*tak-ki-šú* JNES 15 136:79 (*lipšur-lit.*); upon the mention of your pure name *lissi lit-ta-kiš liddappir* (var. *li-kiš lissi lidappir*) arnu māmīt Šurpu IV 87; *duppip lemnū ajābu ú-tak-kiš* begone evil (spirit), be driven away, enemy AfO 14 144:58 (*būt mēsiri*); difficult: [narka]bat *ūmī urruhiš šutardīma* [*x-x*]-*uš-šú la ut-tak-ka-šu* (var. *-ru*) *tēri arkāniš* En. el. II 119; obscure: *ú-ta-ki-iš-ma* AfO 13 47:9 (OB Narām-Sin legend).

5. IV/2 to move on, to walk: *i-ta-ak-ša-am-ma itta[nallak] ina sūqim* Gilg. P. v 32 (OB).

The difficulty of assuming a factitive derived from a *verbum movendi* and the necessity of admitting two pret. forms in I/1 (*ikiš* and *ikuš*) suggest that the refs. assembled here may belong to two verbs: \**akāšu* A (*primae aleph*) and \**akāšu* B (*primae waw*). Etymologically \**akāšu* A would correspond, as Jensen has suggested (KB 6/1 566, see also Schulthess, ZA 24 47ff.), to Syr. 'kš “to chase away.” It is attested only in II/1; note that the lex. texts cite only the infinitive *ukkušu*. The verb \**akāšu* B, only attested in the pret. *ikuš* and the I/2 imp. *atkaši*, refers to a movement toward the speaker and is a synonym of *alāku* as the synonym lists show. Irregular forms, such as *i-ku-uš* (for expected \**ikkaš*) in CT 17 31, in lex.

**akbaru**

section, may be due to the fact that the differentiation between the two verbs was not felt any more. Further confusion was caused by homophonous forms of the verbs *kuāšu* (*guāšu*) and *nagāšu* (*nakāšu*) of related mngs.

In mng. 2b only masc. sing. stative forms (taken from OB, SB ext.) are cited since the reading of the corresponding fem. *itkušat*, always wr. *it-ku-ŠAT*, is ambiguous. The SB refs. wr. *it-ku-MAT* cited sub *ekēmu* usage f-1'c' are most likely to be read *it-ku-šat*, and considered an aberrant stative of *dakāšu*, for *tidkušat*, which is attested in OB, see *dakāšu* mng. 2b. The OB masc. pl. *itkumu* occurs in different contexts.

For EA 15:18 (read [la] *tu<sub>4</sub>-ka-as-su* do not delay him), see *kāšu*; Lambert BWL 144:34 has *lu-lu-uš-ma* and remains obscure.

Schott, OLZ 1933 519; (von Soden, Or. NS 21 433).

**akatu** s.; (mng. unkn.); syn. list.\*

*a-ka-tu* = *pu-su* (between *gi-it-nu* = *ha-ma-tu* and *a-si-ru* = *ha-ab-tu*) Malku VIII 107.

**akbartu** s. fem.; female jerboa(?) (occurs only as personal name); OB; cf. *akbaru*.

*Ak-bar-tum* CT 6 16 r. iii 12.

\**Ak-ba-ra-a* ADD 242:4 represents the cognate Aramaic word, but the cited masc. name *Akbartu* in Akkadian may represent a hypocoristic name.

**akbaru** (*akkabaru*) s.; jerboa(?); from OB, MA on; *akkabari* Hh. XI 66 var.; cf. *akbartu*.

*péš.ki.bal* = [ak-ba-ru] (between *hulū* and *asqūdu*) Hh. XIV 197b; *péš.ki.bal* = *ak-bu-ru* (between *pirurūtu* and *arabū*) Practical Vocabulary Assur 390; *kuš.péš.ki.bal* = MIN (= *ma-šak*) *ak-ba-ri* (vars. *ak-ka-ba-ri* and *ak-ba-ḥu*) (between *astakissu* and *hulū*) Hh. XI 66.

**a)** in gen.: 10000 *nūne* 10000 *ak-bi-ri* 10000 *pīlē* ten thousand fish, ten thousand jerboa, ten thousand eggs (for the royal banquet) Iraq 14 35:114 (Asn.), cf. (various kinds of birds) 2 *ak-bir*(!) ADD 1038 i 8, 20 *ak-bir* ADD 1125 ii 9; [...] MUŠEN *ak-bi-ri* *naptunu ammar ša parṭu* [...]bird, jerboa, the meal as much as is served MVAG 41/3 64 iii 31 (all NA).

**b)** as personal name: *Ak-ba-rum* PBS 8/2 233:2, cf. *Ak-ba-ru-um* ibid. 246:1 (OB);

**akē**

PN DUMU *Ak-ba-ri* BE 14 10:43 (MB); *Ak-ba-ru* Borger Esarh. 56 iv 62, also ADD 251:1 (NA) and TCL 12 3:16 (NB); *Ak-bar* ADD 128 left edge 3, also ADD 180:3; note: *Ak-bi-ru* KAJ 213:5, also KAJ 214:16 and KAJ 264:14 (MA); *Ak-bur* ADD 202:3, also ABL 331:8.

The spelling of the NA personal name *A-ga-bu-ru* ADD 500 r. 10 is not sufficient evidence to adopt the reading \**agbaru* (note the Hh. variant *ak-ka-ba-ri*).

For CT 41 5 K.3701+ :20, see *akkannu*.

Landsberger Fauna 109; Ebeling, MAOG 10/2 56; Landsberger apud Weidner, AfO 18 353.

**akē** (how) see *kī*.

**akī** (as, like) see *kī*.

**akia** adv.; as follows; Bogh., MA, NA; cf. *akanna* A.

*ṭēma a-ki-a [iškun(?)]* KUB 3 125 r. 10, cf. *a-ki-a iq-t[a-bi]* ibid. 92:8; *ša ina libbiša a-ki-a šaṭrūni mā* in which is written as follows (followed by direct quotation) KAJ 159:5; *a-ki-a iqṭibi mā* he said the following KAV 217:13 (all MA); *a-ki-a i-[q]a-bi* he will say as follows KAR 135 + 137 + 216 i 28, also ibid. ii 29, see Müller, MVAG 41/3 8 and 12 (NA royal rit.); note the atypical: *tuppa ... isabbata ina pî ṭuppi a-ki(text -di)-a išakkan qaqqad še'i ... ana madādi* he will obtain a document (from PN) and will make provisions in the wording of the document concerning the delivery of the full amount of barley at harvest time (see sub *adru*) KAJ 83:18.

The last ref. (KAJ 83) has been emended, since *adū* A is not attested in MA, nor does it ever refer to private agreements.

**ākil karṣi** s.; denouncer, maligner; OB lex., SB\*; cf. *akālu*.

*eme.ku-ku kú.kú = a-ki kar-ṣi* (preceded by *munaggiru*) Lu III i 29; *lú.emē.sig.kú.kú = a-ki-il ka-ar-ṣi* OB Lu A 355; *eme.sig.kú.kú = a-ki [kar-ṣi]* Lu Excerpt II 7; *[em]e.sig.kú.kú = a-ki-il ka-[ar-ṣi]* Kagal D Fragn. 11:6; *a.TAR.lá1* (var. *a.LÁ.[lál]*) = *mu-pi-gu-ú*, *a-ki kar-ṣi* (in group with *dabbibū*) RA 16 166 ii 9, dupl. CT 18 29 ii 4 (group voc.); [...] [GAL.x] = *a-ki kar-ṣi* (after *akil gallābi* and *akil ha[mi]lrum*, see *aklu* A) Diri VI D 6'.

**ākilu**

*lú níg.nu gar.ra KA.bal.e lú eme.sig.ga k[u.kú.a] : mātamā nullati a-ki kar-ṣi* a backbiter, a denouncer Lambert BWL 119:5f.

*[mu-na-ge]-ru = a-ki kar-[ṣi]* Malku IV 34.

Do not malign, do not speak evil *ša a-ki kar-ṣi qābū limutti ... uqa'ū rēssu* he who utters slander (and) spreads evil (rumors) will be called to account Lambert BWL 104:129; *a-ki kar-ṣi* (in broken context) ibid. 95 r. 8; *[in]a muḥhi pi š[a] a-ki kar-ṣi zā'irāni la tallak* do not act according to the word of maligners or enemies ADD 646 r. 15, also 647 r. 15.

See *akālu* mng. 7d.

**akiltu** s.; expended goods; NA\*; cf. *akālu*.

*síg.GADA a-ki-l-tú ... naphar* 274 GÚ síg. GADA *a-ki-l-tu* linen, expended goods, (list of amounts and places), altogether 274 talents of linen, expended goods ADD 953 i 1 and iii 5, cf. GIŠ.NIGIN *a-ki-l-tu* ibid. iii 6, *kan-kan-nu a-ki-l-tú* ibid. iv 10, [SÍG].GADA *a-ki-l-tu* ibid. v 3; *naphar* 23 *a-ki-l-tú* (context broken but immediately preceding broken part is a list of sheep) ADD 997 r. 2, cf. also *a-ki-l-tú* ADD 1125 iv 4, and *a-ki-l-tu* ADD 1133 r. 3.

**ākiltu** s.; (mng. uncert.); OB\*; cf. *akālu*.

*a-ki-il-tum la kattum ana mātika ih-ḥa(text -za)-ba-tam* the alien a. will invade your land YOS 10 25:50; *a-ki-il-tum l[a] kattum iṭehhi'akkum karēka igammar* the alien a. will attack you (and) consume your stores of grain YOS 10 44:57 (both ext.); see *ākilu* s.

**ākilu** adj.; man-eating; SB; cf. *akālu*.

*nu.um.ma, ur.idim.ma, UR.bi.kú = zi-i-bi, UR.bi.kú = a-ki-lu*(var. *-lum*) Hh. XIV 138ff.

*nēšu a-ki-lu dāmī [...] the man-eating lion [consumes(?)] blood* CT 13 43 ii 14, dupl. K.7249:11 (unpub.); *ina qātē nēši a-ki-[lil][limal-bí]kunu* may (the deities) hand you over to a man-eating lion Borger Esarh. 109 iv 7.

**ākilu** s.; 1. (a pest), 2. (a type of performer); Mari, SB; cf. *akālu*.

*ur-ru-ur <sup>UR</sup>UR = a-ki-lu* Ea VII Excerpt 10'; *ušu, ušu.sim, ušu.sim.ma = mu-nu, ušu.sim.ma, ušu*(text úš).cír.cír, *ur<sub>4</sub>.ur<sub>4</sub>, ka<sub>5</sub>.ka<sub>5</sub>, zíg.zíg = a-ki-lum* Hh. XIV 279–282; *[uḥ].dúr.ra = mu-bat-ti-ru = a-ki-[lum], ušu = mu-nu = MIN, [ušu].*

**akīma**

sim = MIN = MIN Hg. B III iv 25–27 in MSL 8/2 47; mu-ul 𒄑×AŠ = MIN (= ku-za-zu), sa-[a-su], a-ki-lu šá A.š[ā], ka-za-za-ak-ku A V/2:84ff., zi-iz 𒄑×AŠ = a-ki-lum ibid. 90; [mu]-nu = a-ki-lum 2R 47 ii 40 (comm.).

1. (a pest): see lex. section; KI.MIN KI.MIN erbē «MU» kalmutu mānu a-ki-lu ālānikunu mātkunu nagikunu lu-šá-ki-lu ditto, may locusts, lice, mānu-insects, (and) ākilu-insects ravage your cities, country, (and) provinces Wiseman Treaties 599; a-ki-lu še'am KÚ the ākilu-insect will devour the barley CT 20 33:89 (SB ext.); mānu u a-ki-lum ina māti ibaššū—mānu-insects and ākilu-insects (i.e., pests) will be in the land ACh Šamaš 2:30, also ACh Supp. 2 Šamaš 32:58, cf. KA u a-ki-lum ina māti ibaššū ACh Šamaš 10:94, also ACh Supp. 2 Šamaš 36:7, and cf. a-ki-lum u dimānu ina egel māti ibaššū ACh Sin 34:39; [a-ki]-lu mu-nu mu-bat-ti-ru ar-ra-bu (in list of field pests) K.8072:12 (unpub. inc.), restored from K.2596 iii 13, K.2629:3 and 7, etc.

2. (a type of performer): rēš [ER.SE.MA.ŠE] a-ki-lum uššamma i-ka-al [warki] a-ki-lim mubabbilum ubabbal at the beginning of the ER.SE.MA.ŠE-song the ākilu sits down and performs (lit. eats), after the ākilu the juggler juggles RA 35 3 iii 16 (Mari rit.).

Presumably the ākilu in mng. 2 is some such performer as a fire-eater or sword-swallowing.

Ad mng. 1: Landsberger Fauna 128.

**akīma** (as, like) see *kīma*.

**akītu** s. fem.; (a festival and the temple in which the festival is celebrated); from OB on; foreign word; pl. á-ki-a-ti-[šu-nu] YOS 9 45:5 (OB royal), but wr. á-ki-tum.MEŠ BRM 1 98:3, a-ki-tum.MEŠ VAS 15 19:3 (both NB).

u<sub>4</sub>.á.ki.it = UD-mu a-ki-tum (vars. a-ki-it, á-ki-tum) Hh. I 202.

é.á.ki.it ki.ní.dúb.bu.da : [bit] 〔á-ki-tum bít tap-šu-uh-ti the akītu-temple, the place of appeasement BA 5 p. 647 No. 13:6 and 11; a.ki.tu.ur gar.ra : a-ki-it e-re-ši iš-ša-ka-an the akītu-festival of the seeding (season) is celebrated (in description of the month of Arahsamna) KAV 218 A ii 41 and 45 (SB Astrolabe B).

a) ceremonies — 1' in Assyria: warhum annūm ITI.GUD UD.16.KAM illakma a-ki-tum

**akītu**

iššakkan ... simdāt damdammīka u sīsēka ana a-ki-tim lird[áni]m narkabātum u enūt sīs[é(!) l]u udušu ina a-ki-tim i-ši-x-ma ana sērikama litūru when this month Ajaru will have reached the 16th day, the akītu-festival will be celebrated, let your teams of mules and horses be driven to me for the akītu (and) let the chariots and harness of the horses be as good as new, they will .... at the akītu-festival and then return to you ARM 1 50:7, 13 and 15 (let. of Šamši-Adad); isin-ni qirēti ša šar ilī Aššur ša ultu ūmē rūqūte ina ešāti u sahmasāti É a-ki-it sēri immašū ina qirib āli innippušu paraš šar ilī Aššur itti šiprimma šuāti ana epēš É a-kit libbī ublannima in connection with this very undertaking (the making and setting up of the images of Aššur and the other major gods), I conceived the idea of (re)building the a.-temple (for?) the festival of the banquet of Aššur, the king of the gods, when the akītu-temple outside the walls had been forgotten for a long time because of disturbances and disorders, (and) the rite of Aššur, the king of the gods, had been celebrated within the city OIP 2 136:26; ina ūmešu É á-ki-it <sup>d</sup>Ištar bēltija ša qirib Ninua ... ša <sup>m</sup>LUGAL.GI.NA ... ēpušu l[a]bāriš illik migit[ta]ša adki ina arhi šalme ūme šemē at[ta]di temenša [ina] agurri NA<sub>4</sub>.KA uqni [É] á-ki-it šuātu ana sibirtiša aršip ušaklil lulē umalli <sup>d</sup>Aššur u <sup>d</sup>Ninlil ... qiribša ušeribma ušepiša isinni É á-ki-it niqē tašrihti maharšun aqqi ušamhira katrāja <sup>d</sup>Aššur u <sup>d</sup>Ninlil ... qirib É á-ki-it šuātu irrubuma ippušu isinni hidāti at that time the akītu-temple of my lady Ištar which stands in Nineveh, (and) which Sargon had built, had become old—I cleared away its rubble (and) in a favorable month and on an auspicious day, I laid its foundation, I completely rebuilt that akītu-temple (with) red and blue glazed (lit. of obsidian (and) lapis lazuli) baked bricks (and) filled it with splendid things, I ushered Aššur and Ninlil into it, celebrated the festival of the akītu-temple, (and) presented them with splendid offerings and gifts, whenever Aššur and Ninlil enter that akītu-temple to celebrate the joyful festival (they should look with favor upon RN) Thompson Esarh. pl. 17 v 33, 47,

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vi 2 and 10 (Asb.), see Piepkorn Asb. p. 5, cf. *mahar* <sup>a</sup>*Ninlil* ... *ēpušu parṣī* (wr. PA.AN. MEŠ) É *a-ki-it* Streck Asb. 82 x 28 (coll. Sollberger); [...] *qirib* É *á-ki-it ušešibšunūti* ... 10 *immerē* 10 *iššurāti* 7 *imēr karāni* 4 *imēr* [...] ... *ana naptan ilūti[šunu] ... qiri*<sup>b</sup> É *á-ki-it [šeri(?)]* *ukīn mahar[šunu]* I (Esarhaddon) settled them in the *akītu*-temple, I set before them ten sheep, ten birds, seven homers of wine, four homers of [...] for their divine meal [...] in the *akītu*-temple (of Ištar of Arbela in Milkia) Borger Esarh. p. 95:29 and 32, cf. É *á-ki-it šeri* É *nigūti* (of Ištar of Arbela) ibid. 20, É.GAL.EDIN *mūšab Ištar anhūssu uddiš* É *a-ki-su aršip* (in Milkia) Streck Asb. 248:7; *ultu niqē DN aqqū ēpušu isinni* É *a-ki-ti* after I had made offerings to Šatru (i.e., Ištar of Arbela) (and) celebrated the festival of the *akītu*-temple AfO 8 184:43, also Streck Asb. 320:7, cf. silver *ana* É *a-ki-ti ša Arba'il* Iraq 23 pl. 23 ND 2694:5; *iššiāri qarīt ilāni DN dattu tuššā ina libbi* É *á-ki-ti tuššab* tomorrow is the banquet of the gods—afterwards Tašmētu will go out (and) take her seat in the *akītu*-temple (in Calah) ABL 858:11, cf. *ina* É *a-ki-ti ša x* [...] *u* É *a-ki-ti ša Tašmētu ša URU A-[...]* ABL 951:6f. (NA); (a litter) *ana itabbul ilūtiša rabītu asē* É *a-ki-ti* for the transportation of her (Ningal's) divine majesty when she leaves the *akītu*-temple (in Harran) Streck Asb. 290:23; UD.17.KAM DN *itabbi ina a-ki-it uššab* on the 17th day Sin will start out (and) take up residence in the *akītu*-temple (in Harran) ABL 667:9, cf. ABL 134:9 (NA), also ITI *Ajaru* UD.6.KAM *Adad itebbi ina ŠA a-ki-te uššab* (in Assur?) ABL 1197:7 (NA).

2' in Babylon: *ikšudamma M[N a]rah asē illil ilāni qāt* <sup>a</sup>*DN rabi* <sup>a</sup>*Marduk* <sup>a</sup>*Nabū* ... *as[bat]ma ušallimma uru[h]* É *á-ki-ti* as Nisannu came, the month when the lord of the gods goes out in procession, I led Marduk, the great lord, (and) Nabū without incident along the road to the *akītu*-temple Lie Sar. 386, cf. Winckler Sar. pl. 35:141, pl. 47 iv 5; *parak šimāti ša qirib Ezida ša ina zamrukku rēša šatti ina isinni a-ki-ti tabē illil ilāni Marduk Nabium aplu kēnum išaddihu ana qirib Bābili* UD.5.KAM UD.11.KAM *ina alāku u tāri ša Bābilam irammū sēruššu* the official dais

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within Ezida on which Nabū, the true first-born son (of Marduk), rests on the fifth (and) the eleventh day going to and returning from Babylon, whenever he goes to Babylon at the beginning of the year, on the occasion of the *akītu*-festival, the procession of the highest-ranking god, Marduk VAB 4 210 i 35, see Güterbock, ZA 40 289f. (Ner.), also VAB 4 152:50, 156:35, 160:30 (NbK.); *enūma šar ilāni Marduk u ilāni šūt šamē erseti ina* É.SISKUR *bīt ikribī* É *a-ki-ti* ... *ramū šubti* when the king of the gods, Marduk, and the gods of heaven (and) the netherworld take up residence in Esiskur, the house of prayer, the *akītu*-temple VAB 4 282 ix 9 (NbN.), cf. É.SISKUR *a-ki-ti širti ša illil ilāni Marduk* VAB 4 128 iv 7f. (NbK.); *Bēl ša ina a-ki-ti* UD.8.KAM *uššabu* Bēl who takes up residence in the *akītu*-temple on the eighth day K.4657 (unpub., courtesy Lambert) + Sm. 747 (CT 13 pl. 32): 7 (Comm. to En. el.), explaining <sup>a</sup>É.SISKUR<sub>x</sub> (AMAR<sub>x</sub>ŠE.AMAR<sub>x</sub>ŠE) *šaqiš ina bīt ikribī līšibma* may Esiskur (i.e., Marduk) sit on the highest (throne) in the House of Prayer En. el. VII 109, cf. *ina* É *a-ki-ti* <sup>a</sup>É.SISKUR<sub>x</sub> KAR 142:8 (list of the names of Marduk during the *akītu*-festival); GIŠ.MÁ.TUŠ.A *elip* <sup>a</sup>*Marduk ana šitadduhim Puratti u uruḥ a-ki-tum ša ina rēš šatti ina gerbiša išaddiham rubūm* [Marduk] the boat of Marduk (called) GIŠ.MÁ.TUŠ.A for going in procession on the Euphrates and the road of the *akītu*-festival, in which the prince Marduk goes in procession at the beginning of the year CT 37 13 ii 34 (NbK.); *ina MN ina* UD.11.KAM *Bēl ultu á-ki-ti ana Esagil irrumma* on the eleventh day of Nisannu Bēl goes from the *akītu*-temple into Esagil WVDOG 4 pl. 14:80 (SB hymn to Marduk); *isinnātišunu damqāti a-ki-su-nu rabīti* ... *šattišam in nuḥši u hegalli in maharišunu etettiq* I march in review before them every year with bountiful produce at their beautiful festivals, their great *akītu* VAB 4 94 iii 8, also 168 vii 11 (NbK.), cf. [ezen ...] gal.bi [...].du<sub>7</sub> [mu].a [... n]e.ne [... hi].li : *isinnātišunu ra-bi-[iš] ušak[lil] á-ki-a-ti-[šu-nu] šattiš[amma] urī[š]* I celebrated their festivals in grand style, I made their *akītu*-festivals a joyous occasion every year YOS 9 45:5' (OB royal); *mahar* ... *ilāni*

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*gimiršunu a-šib ma-ḥir-tú á-ki-it ša LUGAL DINGIR šaqú bēl bēl zaghukku rēš šatti isinnu á-ki-it ... lu sadrāk tallaktu* at the beginning of the year, at the festival of the *akītu*, I was going regularly with offerings before (Marduk and Šarpānitu, Nabū and Nergal and) all the gods who reside .... the *akītu*-temple of the exalted king of the gods, the lord of lords VAB 4 234 ii 29f. (Nbn.); *ultu ēpušu isinnu É a-ki-ti Bēl u mār Bēl ušarmū šubassunu tābtī* after I had celebrated the festival of the *akītu*-temple (and) settled Bēl and the son of Bēl in their lovely residence VAB 4 284 ix 42 (Nbn.); *ina MN qāt Bēl u mār Bēl išbat isinnu a-ki-tú īpuš* in the month Nisannu he (Nebuchadnezzar) led Bēl and the son of Bēl (in the procession and) celebrated the festival of the *akītu* Wiseman Chron. p. 68:14; 8 šanāti RN 12 šanāti RN<sub>2</sub> 20 šanāti Bēl [*ina BA*]L.TIL<sup>ki</sup> *ašibma isinnu a-ki-tú batil Nabū ultu Barsip ana [aṣ]ē Bēl ul illiku* for eight years under Sennacherib, for twelve years under Esar-haddon—for twenty years (in all) Bēl had to stay in Assur and so the festival of the *akītu* did not take place, Nabū did not come from Borsippa for Bēl's going out in procession BHT pl. 2:9, also pl. 4:4; *šarru ana MN ana Bābili ul illiku Nabū ana Bābili ul illiku Bēl ul ittašā isinnu a-ki-tú batil niqē ina Esagil u Ezida <ana> ilāni šūt <Bābili> u Barsip kī šalmu nadna* the king did not come to Babylon in the month Nisannu, Nabū did not come to Babylon, Bēl did not go out in procession, (and) the festival of the *akītu* did not take place, (but) offerings were made in Esagil and Ezida to the gods of Babylon and Borsippa as usual BHT pl. 12 ii 11, also ibid. 20 and 24, and cf. pl. 13 iii 8; *ina MN UD.11.KĀM šarru ikšudam[ma] puḥādē ša aṣē Bēl un[ak-kis]ma ul [...] niqē u paššūr ili ša adi ūmi a-ki-tim [il]qū 4 ūmī ina Esagil u bit ilāni kī šalme iqqū* the king arrived on the eleventh day of the month Ajaru and slaughtered lambs for the going out of Bēl, but he did not [...], they received the offerings and the dish of the god which (are used) until the time of the *akītu*-festival and made the offerings as usual for four days in Esagil and in the (other) temples King Chron. 2 163 ii 3; *šarru*

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*la ibbiramma Nabū la illiku u Bēl la uṣā niqē ša a-ki-ti ina Esagila kī pi(?)-i(?) [u]l(?) iqqi* (cf., in same context, SISKUR [u]l(?) na-iq line 11) (in the month Nisannu the Arameans became hostile and captured the ferry gate of GN) so that the king could not cross over, Nabū did not come and Bēl did not go forth, (the king) did not(?) make the offerings of the *akītu*-festival in Esagil as .... (one expects šalme as in the passage quoted above) King Chron. 2 173 iii 9; *[sa iss]i(?) Bēl ana É a-ki-ti la ussūni* [who] does not go out [with(?)] Bēl to the *akītu*-temple ZA 51 136:39 (NA), cf. [*Bēlet-Bāb*]ili ša ina libbi É a-ki-it la tallakuni ibid. 40; *[ana É a-k]i-ti ša sēri lu ṣajādāta lu tajārātu* (see šādu A mng. 1c) KAR 242 r.(!) 11, see Lambert, AnSt 11 153.

3' in Uruk: *UD-mu 1-šú adi UD.8.KĀM itti tardinnu ša sēri ana É a-ki-i-tum elīt ša DN illakama* (Anu's silver chariot and Anu's golden chariot) will go each day until the eighth day together with the second course of the morning (meal) to the exalted *akītu*-temple of Anu RAcc. 66:3, and passim ibid. pp. 66–73, and BRM 4 7 (LB rit.), see RA 20 pp. 107–12; note, referring to the interruption of the New Year's festival in Babylon: *narkabtu ša ana É a-ki-it tallakuni ta-la-kan<sup>an</sup>-ni bēlša laššu* (for translat., see alāku mng. 2c) ZA 51 138:66 (NA lit.); *ana kisal É a-ki-tum irrubma ina muh̄hi [pa]rakki rabi ina kisalli É a-ki-tum panīšu ana sīt Šamši išakkanma uššab ... ilāni napharšunu irrubuma ina kisalli É a-ki-tum ina panīšu izzazzu* he (Anu) enters the courtyard of the *akītu*-temple and sits upon the great dais in the courtyard of the *akītu*-temple facing east, all the gods come in and stand in the courtyard of the *akītu*-temple before him KAR 132 iv 6ff. (NB rit.), see RAcc. 103, cf. *a-ki-tu šá <sup>4</sup>A-[nim]* Anu's *akītu*-festival VAS 6 302:5 (NB), and note (referring to Babylon) *kīma Bēl ina É a-ki-tum ina paramāḥi ittašbu* Pallis Akītu pl. 11 r. 28.

4' in Dilbat: *ana <sup>4</sup>Uraš bēli gašru É a-ki-tum <É> tapšuḥtišu kīma labirimma eššiš ēpuš* I rebuilt the *akītu*-temple, his resting place, for the powerful lord Uraš as it was before RA 11 111 ii 3 (Nbn.), dupl. CT 36 22.

**akītu**

5' in Sippar: *šu-bat.MEŠ ša ta-ba-a-ta(!) ša*  
<sup>a</sup>*Šamaš [šu]-bat.MEŠ šá a-ki-tum šá Bēlit-*  
*Sippar* the postaments for the . . . of Šamaš  
 and the postaments for the *akītu*-festival of  
 the Lady of Sippar Nbn. 283:12, for É.edin.  
 na in Sippar, see *šeru A* in *bīt šerī*.

**b)** as building — 1' in hist.: É *a-ki-ti šuāti*  
*ultu uššiša adi gabadibbiša . . . uzaqqir*  
*buršāniš* I built that *akītu*-temple as high as a  
 mountain from its foundation to its parapet OIP 2 142:4; for the construction of the  
*akītu*-temple in Assur, see OIP 2 135–142, and Ebeling Stiftungen 3–5 (Senn.); *temen* É *a-ki-ti*  
*isinni gerēti DN . . . uššešu addi* I laid the foundations of the temple of the *akītu*, the festival of the banquet of Aššur OIP 2 143:8 (Senn.), cf. [*ša*] É *á-ki-it mūšab DN bēlīja*  
*. . . temenšu addi* OIP 2 142d:5; É *a-ki-it šerī*  
*ša [KI]šá ultu ūmē rūqūte immašū [ina b]iri u*  
*qibit* <sup>a</sup>*Šamaš u* <sup>a</sup>*Adad [e]-[pu-uš-ma]* É.LÁ.UG<sub>5</sub>.  
 GA É *kāmū mu-tú MU-šu am-b[i] šum* É *papāhiž-šu* É.DÚB.DÚB.BA [...] *ki širtu nibissu azkur* upon an omen and an oracular order of Šamaš and Adad I rebuilt the *akītu*-temple outside the walls whose location had been forgotten long ago, I named it House-That-Fetters-Death, I named its chapel the House-of-Repose(?), the exalted [...] (followed by description of the decoration of the gate depicting the battle of Aššur and Tiamat) OIP 2 139:2 (Senn., coll.), for É.dúb.dúb.ba, cf. ki.ní.dúb.bu.da : *bīt tapšuhti* BA 5 647, in lex. section, also É *akītu* <É>*tapšuhti* RA 11, cited usage a–4'; *a-ki-ti ša ultu ūmu rūqūtu labāriš illikma šuššu immašāma sa-rahi-iš(?) uš-bu igārūšu iqūpuma kuppu' uš-sášu(?)-un ušurātušu immašāma* the *akītu*-temple which had become dilapidated a long time ago, (even) the name of which had been forgotten, which was there like a . . ., the walls of which were caving in, their foundations being . . ., its plan (even) forgotten BIN 2 31:4, cf. *ana ud-diš a-ki-ti . . . maštak lalē ellūtu ana* DN *ušepiš ina šatti DN<sub>2</sub> bēltu širti ana a-ki-ti bītiša ḥadīš ina erēbiša u ina šubat ilūtiša rabīti šaqiš ina ašābiša eli PN u PN<sub>2</sub> bunīša namrātu kiniš litrušma* (they set to work) to renovate the *akītu*-temple, he had a splendid chamber made for Ištar, may, therefore, Ušur-

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amassu, the exalted mistress, fix her shining countenance steadily upon PN and PN<sub>2</sub> when she joyfully enters the *akītu*, her temple, and when she sits on the high throne of her great divinity ibid. 11 and 14, cf. also *a-ki-ti eššiš ušepiš* he had the *akītu*-temple built anew ibid. 18, dupl. YOS 9 74 (NB).

2' in leg. and adm. — a' in OB: *buqū[mu ina]* É *a-ki-tim* [iš]šakkan the sheepshearing will take place in the *akītu*-temple LIH 50:6, dupls. ibid. 51:6, 52:6, 54:6 (let. of Ammišaduqa); *rebīt a-ki-it DN* the open square of Mer's *akītu*-house (boundary of a piece of real estate in Terqa) MAOG 4 2:7 (OB Hana).

**b'** in NB: *agrūti ša dullu ina* É *a-ki-tú ippu-šū* the hired laborers who perform the work in the *akītu*-temple GCCI 1 377:3, also ibid. 393:2, 396:11, GCCI 2 168:8, 241:3, AnOr 9 8:33 and 67, cf. also YOS 3 185:5f. (let.); *agrūti ša libnāti ina bāb* É *a-ki-ti ilabbinū* the hired laborers who make bricks at the door of the *akītu*-temple GCCI 1 393:6, also 141:6, and cf. TuM 2–3 235:16, also *agrūti ša* É *a-ki-tú* GCCI 1 308:2, cf. ibid. 286:4f.; *ana [ma]ssartu ša* É *a-ki-tum ana atūtu ipqid* (PN) appointed (PN<sub>2</sub>) to the office of gatekeeper of the *akītu*-temple YOS 7 89:10, and passim in this text; *ina isqi mubannāti ša ina* É.È.Š.GAL É *re-eš u* É *a-ki-tum ša* <sup>a</sup>*Ištar* IGI <sup>a</sup>*Anu Antum* <sup>a</sup>*Ištar* <sup>a</sup>*Nanā* <sup>a</sup>*Bēlti-ša-rēš u ilāni bītišunu gabbi ša arhūssu kal šattu guqqānē* È.È.Š.MEŠ (PN has sold his share) in the *mubannā*-prebend of the monthly *guqqū*-offerings and the *eššešu*-offerings throughout the year, (which he has) in the E-ešgal, Bit-rēš and the *akītu*-temple of Ištar before Anu, Antu, Ištar, Nanā, Bēlti-ša-rēš, and all the gods of their temple BRM 2 22:3 (LB); UŠ.KI.TA.DA É.SAG *a-ki-tum* (a field) the lower side of which adjoins the *Bīt-rēš* of the *akītu*-temple VAS 5 5:4, see Ungnad, Or. NS 5 124; UŠ.SA.DU *a-ki-tum(!) ša šerī* (an orchard) adjoining the *akītu*-temple outside the walls AnOr 9 2 r. 64, cf. (an orchard) *ina a-ki-tum ša šerī* ibid. 3:44; *šá kašu u<sub>4</sub>-mu šá* (text: ITI) UD.2.KÁM 17 UDU.SILA<sub>4</sub>.SAR.MEŠ *ša* UD.3.KÁM *idin* (on the margin:) *ina a-ki-tú* the evening of the second day deliver 17 lambs for the third day in(?) the *akītu*-temple YOS 3 25:29 (let.); 7 *nīsip šamni ana laptu ša dalāti*

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*ša É á-ki-it nadin* seven measures of oil have been delivered for the oiling of the doors of the *akītu*-temple UCP 9 70 No. 59:3 (coll. Landsberger), cf. *ina muhhi x ša É a-ki-tú* UCP 9 106 No. 49:14; 1 PI 6 SÍLA *ša* UD.20.KAM UD.21.KAM UD.22.KAM *ina É a-ki-tú ana* DN *iqarrubu* one PI and six silas (of dates) which come in to the Lady-of-Uruk on the twentieth day, the twenty-first day, and the twenty-second day in the *akītu*-temple BIN 1 170:19; *naptanu ina É a-ki-tum* a meal in the *akītu*-temple YOS 7 89:19; *É a-ki-tum ša* DN the *akītu*-temple of the Lady-of-Uruk YOS 7 89:1 (NB), cf. *É a-ki-tum šá LUGAL* (in Uruk) AnOr 9 26:3 (NB).

c) other occs. — 1' in OB: *mu Samsu-iluna lugal.e nì.bír.bír.ra siskur.ra me.te.á.ki.te.ul.šár.ra.kam ... a mu.na.ru.a* a year when King RN dedicated (to the Adad of Babylon) a .... as offering, befitting the merry *akītu*-festival RLA 2 184 No. 172, see Falkenstein, Friedrich Festschrift 176 n. 44a; *níg.dab<sub>5</sub> á.ki.ti še.[kin.kud] šen(?).kú* <sup>a</sup>N[anna] *ù ú.sag* <sup>a</sup>Ni[n.gal] (food deliveries) received for the *a.* in Addaru for the .... of Nanna and the .... of Ningal UET 5 779:16, cf. *níg.<dab<sub>5</sub>> á.ki.ti še.kin.kud* <sup>a</sup>Nanna *šen.kú ú.sag* *ù kaskal Eridu.ga* ibid. 783:24, cf. ibid. 738:9, 749:17, 752:14, also *ezen á.ki.ti* ibid. 782:15; GIŠ.SAR *á-ki-te* the *akītu*-orchard YOS 5 146:10 and 246:4; SILA *a-ki-tim* the *akītu*-road BE 6/182:18.

2' in MB: *kÁ.GAL á-ki-te* (flour for the singers of) the *Akītu*-Gate PBS 2/2 106:27, also ibid. 77:3 and 11; *bàd.á.ki.ta* the *akītu*-wall (built by Kurigalzu in Akkad) CT 9 3 b 9 (NB copy of Sum. inscription of Kurigalzu), cf. the subscript *ša muh agurri É a-ki-ti ša ina A-ga-dé<sup>ki</sup>* that which (was written) upon a baked brick of the *akītu*-temple which is in Akkad ibid. r. 5.

3' in NB: *harrān šarri ša a-ki-tum ša* DN (an orchard is bounded on one side by) the royal road of the *akītu*-festival of Uraš VAS 3 156:3, also VAS 5 105:7 (NB Dilbat), see RA 11, cited usage a-4'.

4' in lit.: *arah ša balāti isinni a-ki-ti liššakin nigātu* let there be rejoicing (in

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Esagila) in the Month-of-Life at the festival of the *akītu* Pinches Texts in Bab. Wedge-writing 15 No. 4:7 (SB), cf. *É á-ki-it šeri É nigāti* Borger Esarh. 95 r. 20; *epēš a-ki-it šeri elleti ša kirī nuhši* the celebration of the holy *akītu*-festival) in the open country in a luxuriant park ZA 43 18:64 (SB lit.); *um-ma-[na(?)] ašqi(?) ki-ma mē nārima isinna ippušu kīma ūmi a-ki-tim-ma* I provided drink for the craftsmen(?) as though it were river water (so) that they might celebrate a festival as at the time of the *akītu* Gilg. XI 74; *lu qīšta ana ili iddin lu á-ki-tum ana ili iškun* (if the king) makes a present to a god or celebrates the *akītu*-festival for a god 4R 33\* iii 54, also KAR 177 ii 21, KAR 392 r.(?) 13, and Boissier DA 100:6 (*iqqur ipuš*); DINGIR.MEŠ *šà á-ki-tu NÍG.BA.BI SIG<sub>5</sub>* the gods in the *akītu*-temple will graciously accept his gift (referring to the thirtieth day of the month of Elūlu) KAR 178 r. iv 8f. (SB hemer.); DINGIR.MEŠ *sihirti É á-ki-it ša illil* DINGIR.MEŠ all the gods of the *akītu*-temple of him who is of Enlil-rank among the gods (i.e., Marduk) VAB 4 260:50 (Nbn.); <sup>a</sup>Amurru, <sup>a</sup>[...], <sup>a</sup>KÙ.SUD, <sup>a</sup>Tišpak, <sup>a</sup>[...], <sup>a</sup>Nusku, <sup>a</sup>Dajānu, <sup>a</sup>[...], <sup>a</sup>Šarur, <sup>a</sup>Šar[gaz] *naphar ilāni ša ina pa-na [...] ana É á-ki-it [...] all the gods who [...] into the presence of [...] at the akītu-temple* KAV 49 ii 17 (NA); *á-ki-tum mala bašā // Ninurta sapar ilē* Craig AAT 90 K.2892:16, adding up [á-ki-tum] <sup>a</sup>Marduk <sup>a</sup>En-lil-lu-ti-šú line 12, [á-ki-tum] <sup>a</sup>Nin-urta <sup>a</sup>En-lil a-bi-šú line 13, [á-ki-tum] <sup>a</sup>Innin x <sup>a</sup>En-lil x <sup>a</sup>Nin-urta line 14, [á-ki-tum] <sup>a</sup>En-lil <sup>a</sup>Nin-urta sapar ilē line 15.

d) in personal names: <sup>a</sup>Á-ki-tum-re-šat The-Akītu-Festival-Is-Merry BE 15 188 i 12 (MB), and passim, see Stamm Namengebung 186; *Ina-GIŠ.MI-(É)-a-ki-tum* In-the-Protection-of-the-Akītu-Temple VAS 6 48:3, Nbn. 212:3, Cyr. 119:4, 227:3 (NB).

The development of the *akītu* from a seasonal festival to the most important cultic and social event of the religious calendar of a Mesopotamian city cannot be traced yet, nor can the local elaborations and special developments be gauged. The Sumerian references have been collected and discussed by A. Falkenstein, "akītu-Fest und akītu-Fest-

**akkabaru**

haus," Friedrich Festschrift 147–182, in which the previous literature on the word is given. For *akītu* as a designation of a month in the Sumerian and OA calendar, see also Gelb, MAD 3 25. The relationship between the *tākultu*-ritual and the *akītu*-ritual as practiced in the Assur of the NA period has been shown by Frankena, BiOr 18 202. Although the festival is not directly attested for the MA period in Assur, the fragment VAT 16435 published by Köcher in ZA 50 192ff. illustrates a phase of the ritual activities connected with the *akītu* festival, cf. perhaps *a-ka-a-ti* (beside *tākultu*, in fragm. context) CT 35 39 Bu 91–5–9,152:10.

The etymology of the word remains unknown; it is written with both *á* and *a* and always with *k*, not *q*, cf. Ungnad, ZA 31 43f. That *é* before *akītu* is, in at least some cases, a determinative is indicated by the personal names of the form *Ina-GIŠ.MI-(É)-a-ki-tum*, where the writing of *é* is optional, and by the writing *é á-ki-t-su* Streck Asb. 248:7 (cf. Landsberger, Kult. Kalender 12 n. 4).

**akkabaru** see *akbaru*.

**akkadattu** adv.; in Akkadian (i.e., in cuneiform) writing; NB\*; cf. *akkadū*.

*ša rittašu ak-ka-da-at-tu<sub>4</sub> u ah(!)-la-ma-at-ti* [ana] *šumi ša* PN *šaṭratu* (a slave) whose hand had the name of PN written on it in Akkadian (i.e., in cuneiform) and in Aramaic (writing) Camb. 143:8 (coll.).

See discussion sub *ahlamatti*.

**akkadū** (fem. *akkaditu*) adj.; Akkadian; from OAk. on; wr. syll. and *URI<sup>(ki)</sup>*; cf. *akkadattu*.

ú-ri *URI* = *ak-ka-du-ú* Ea II 70, also A II/2 Part 6 iv 3, also S<sup>b</sup> II 70.

*inim.bal<sub>2</sub> KA.bi.bi an.ta eme.ur<sub>x</sub>(URI<sup>ki</sup>).ra ki.ta [eme.gi,.ra] an.ta eme.gi.[ra ki.ta eme.ur<sub>x</sub>.ra] i.zu.u : INIM.BAL.E.DA (var. INIM.BAL) *šu-ta-bu-lu e-liš Ak-ka-da-a šap-liš Šu-me-ru šap-liš Ak-ka-da-a e-liš Šu-me-ru ti-di-e* do you know how to translate and interpret the words (when) the Akkadian is above, the Sumerian below (and when) the Akkadian is below, the Sumerian above? Landsberger Examenstext A 14; difficult: *ki.bi.gar.ra níg.gilim.gilim.bi ka.keš.bi* [i 3.ta.àm] *eme.ur<sub>x</sub>(URI<sup>ki</sup>).ra em[e.gi,.ra.sè**

**akkadū**

x x] i.zu.u : *pu-uh-ta e-gir-ta ka-ṣir-ta šu-lu-šá-a šá Ak-ka-du-u ana Šu-me-ri* [...]ú *ti-di-e* ibid. 15.

a) referring to the language — 1' in gen.: *ak-ka-du-ša* its (the year name's) Akkadian (version) OLZ 1905 271:8, see Poebel, BE 6/2 p. 106 (OB); 7-šú *ak-ka-da-a tamannu* you recite the Akkadian seven times OECT 6 pl. 26 K.3233 r. 16, cf. also K.2167:7; GIŠ *lī'u ak-ka-du-u ša šarri liddinundāši* they should give us the wooden tablet in Akkadian which belongs to the king (and draw on it the "Three Stars" text) Thompson Rep. 152 r. 4, see Schott, ZDMG 88 311 n. 2; 26 *zamārū ak-ka-di-ta amnu* I recited 26 songs in the Akkadian (meter, for *mīnūta akkadita*) KAR 158 i 35, cf. ibid. 26, 18, and passim, also *naphar x zamārū ak-ka-du-ú* ibid. ii 48, note, wr. *URI<sup>ki</sup>* ibid. r. i 15, 20, 43 and 45.

2' beside Sumerian: 9 *šu-me-ru.MEŠ* 1 *ak-ka-du-ú.MEŠ naphar* 10 *zamār dNingišzida* KAR 158 r. i 22, cf. ibid. 10, 17, 26 and 41, r. iii 4; see also lex. section.

b) referring to the provenience or the make of objects — 1' furniture: *giš.banšur*. *URI<sup>ki</sup>* = *ak-ka-du-ú* Hh. IV 194, cf. GIŠ. BANŠUR *ak-ka-du-ú* (one) Akkadian table Dar. 301:4; two minas of bronze *mandīti ša* GIŠ.GU.ZA *ak-ka-di-i* the mountings of an Akkadian chair VAS 6 304:8 (NB); *giš.NÁ*. *URI<sup>ki</sup>* = *ak-ka-di-tum* Hh. IV 163, cf. GIŠ.NÁ *ak-ka-di-i-tu<sub>4</sub>* Akkadian bed Dar. 301:3; four beds *ina libbi 1-it ak-ka-di-tu<sub>4</sub>* among them one Akkadian Nbn. 258:9; note 1-it GIŠ.NÁ *ak-ka-di-i* Nbk. 441:1.

2' boats: *giš.má.URI<sup>ki</sup>* = *ak-ka-di-tum* Hh. IV 280, cf. [x GIŠ.MÁ.HI.A *a-ka-di-a-tum*] UET 5 231:2, cf. [3] GIŠ.MÁ *a-ka-di-t[im]* ibid. 227:1, 2 GIŠ.MÁ *a-ka-di-tu[m]* ibid. 193:1 (all OB).

3' garments: 1 túg *URI* ITT 1 1460 r. 1, cf. túg *URI sag* ITT 5 9274:8', for other OAk. refs., see Gelb, Friedrich Festschrift 190.

4' other objects and materials: six bows *ina libbi 2-ta ak-ka-di-e-ti* TCL 12 114:2, cf. 6 KUŠ *šal-la-du ina libbi 2 ak-ka-du-ú* six quivers, among them two Akkadian ibid. 5, 56 GI *šiltahu ak-ka-du-ú* 56 Akkadian arrows ibid. 6 (NB); 3 MA.NA KÙ.BABBAR *ak-ka-du-ú*

**akkā'i A**

three minas of Akkadian silver (in a loan beside 21½ shekels of *kaspu qalû*) Nbk. 38:1 and 6; *erū ak-kā-di-it-u<sub>x</sub>* (HU) Iraq 3 89:6 (glass text), cf. *ak-kā-di-tú* ibid. 12.

c) referring to animals and plants: *udu.Urj<sup>ki</sup>* = *ak-ka-du-ú* Hh. XIII 20, cf. 30 *UDU parrātu.MEŠ ak-ka-di-i-tu<sub>4</sub>* Dar. 297:1, and cf. *ak-ka-di-i-tu<sub>4</sub>* *babbānītu* ibid. 6, and dupl. PEQ 1950 265ff., 378 ff.

d) referring to persons in the OA expression *ša akkadī/é* (*ša akkidī*) — 1' referring to garments: 6 TUG.HI.A (new line) *ša a-ki-dí-e* six garments of the kind the Akkadians (make, or: import) CCT 4 11a:15, and passim, cf. 6 TUG *šú-ba-tí-a* *ša a-ki-dí-e* OIP 27 60:5, also (without *šubātu*) *ša a-ki-dí-e* TCL 4 11:12 and 15, TCL 14 7:21; garment *lu abarniē lu ša a-ki-dí-e* CCT 4 29b:4; *lu kutānam damqam lu ša a-ki-dí-e damqam* TCL 19 26:22, cf. also TCL 4 72:5; *ši-it/d-ru-um ša a-ki-dí-i* BIN 6 64:7, cf. also ibid. 75:22 and CCT 3 31:6; *4 ku-siātūm ša a-ki-dí-e* Kienast ATHE 46:8 and 11; note the spelling *ša a-kā-dí-e* TCL 20 128A:5, and passim in this text and CCT 5 32a:15; *aššumi šim ūbabātū ša a-ki-dí-e ša tašpuranni ištū tuš'ū A-ki-dí-ú ana Ālim ulā ērubunim māssunu sahi'at* as to the prices paid for garments (made by) the Akkadians concerning which you have written to me, the Akkadians have not come to the City ever since you left, their country being in rebellion VAT 9249:4 and 6 cited KT Hahn p. 2; note for another ref. to the Akkadians: *a-na a-ki-dí-e* KTS 52a:18.

2' referring to a piece of cheap jewelry: 2 *mu-sà-ra-an ša a-ki-dí-en* BIN 6 64:25, 1 *mu-sà-ru-um ša a-ki-dí-im* ibid. 28.

Although refs. to persons (gentilics and personal names) are not normally listed in the CAD, an exception has been made for the special use of *ša akkadē* in OA. The passage KAV 100:23 is too damaged to be included.

J. Lewy, KT Hahn p. 2; Bilgiç, AfO 15 32.

**akkā'i A** interr.; how?; SB, NB; cf. *akkā'iki*.

a) in lit.: *ak-ka-a-a-i aškunka tēmu* how did I give you instructions? Winckler Sammlung

**akkā'i B**

2 67 iii 12, see Lambert, JSS 4 9 (lit.); will I come up? will I get well? *a-ka-IA e-li-a e-[li] a-ka-IA e-la-a-a a-ba*(text -iṣ)-lu-uṭ how shall I come up indeed? how shall I come up and live? KAR 61 r. 20f. (šà.zi.ga rit.).

b) in NB — 1' in gen.: you have acted in this way although you know you should obey me *ša la idū ak-ka-a-a-i ippuš* how will one who does not know (he should obey me) act? ABL 291:18; *šarru bēlā la iqabbi umma erpetu ak-ka-a-i-tāmur* the king my lord must not ask, "How (i.e., in what direction) did you see the cloud?" Thompson Rep. 155 r. 2; *amura enna ak-ka-a-i ina libbi ša īnāja ina muh̄ikin-nu* take notice (addressing the people of the Sea Land) how I am caring for you in this matter (and that I have not linked you to the crimes of PN) ABL 289:5, cf., wr. *ak-ka-a-a-i* ABL 539 r. 8, also ABL 925:11, 1339:13; *lī'ē ša RN RN<sub>2</sub> u RN<sub>3</sub> amur ak-ka-i-i qēme u gimir ... ana sābē ... tadin* check in the tablets of the time of Nebuchadnezzar, Neriglissar and Nabonidus how (i.e., how much) flour and (money for) expenses were given to the men YOS 3 106:21, cf. *bēlī līmūr ak-ka-i-i gimir ša utṭāti u qēme ana URU GN qurrub* YOS 3 45:12.

2' with *ki*: now that all the *rabi-hānsē* officials have gone to you *šālšunūtu ak-ka-i-i ki-i dullu akanna innepuš* ask them how the work is being done here (note that *ki-i* begins a new line) BIN 1 40:32; I shall write to the scribes as follows: *ina muh̄hi li'i ša ḏŠamaš utṭātu mali iqrubu u ak-ka-[i] ki-i tušazzaz šipirtakunu lūmūr* I would like to see a report from you (pl.) on whatever barley has come in and to what extent you are recording it in the register of Šamaš CT 22 12:17; *ak-ka-a-i-i ki-i kalāta hūršamma šupra* write me exactly for what reason you are holding back (the garment) YOS 6 71:24; *šarru ... immar ak-ka-[i] ki-i maššarti ša šarri bēlīja a-nam-šar-a-ni* the king will see how I do my duty for the king, my lord ABL 521:19.

**akkā'i B** adv.; as soon as; NB.

*ak-ka-i-i ki-i a-na-ka amuttuma tābāti ina kutallīja ana mārē teppuš* will you show friendship after me to the children as soon as I am dead? TCL 9 141:4 (lit.); *ak-ka-i-i ki-i taqar-*

**akkā'iki**

*rubu gimiršu anāku luddin* as soon as it (the barley) arrives I myself shall pay the pertinent expenses YOS 3 137:17 (let.); note the exceptional spelling and without verb in subjunctive: *a-ki-ia ki-i i-di-bu-ub* PN *dīnu ša napšāti ana libbiya idabbub* as soon as he talks (see *dibbiya bīšūtu* line 17f.), PN will charge me with a capital crime BIN 1 43:20 (let.).

**akkā'iki** interr.; how much?; NB, LB; cf. *akkā'i* A.

*ak-ka-i-ki-i ša ramnikunu ana muhhiya tanandinu* how much of what is your (crime) do you want to put on me? CT 22 202:29; *mātāti annītu ak-ka-i-i-ki ibšā* how numerous were these lands (which Darius held)? VAB 3 91 § 4:25 (Dar. Na), cf. *ak-ka-i-i-ki* Herzfeld API p. 7:33 (Dar. Nb).

See also *akukia*.

**akkamdaš** see *akkandaš*.

**akkandaš** (*akkamdaš, anakandaš*) s.; spoke (of a wheel); MB; Kassite word.

*magarrum ak-ka-an-da-aš 6-a-tum* a wheel (with) six spokes PBS 2/2 81:8, also ibid. 2 and 3; *magarri ak-ka-an-da-aš ša-ša-ma-di-[š]u* ibid. 16, see Balkan Kassit. Stud. 127f.; 6 kI. MIN ... *ana allak a-na-ka-an-da-aš* six *šaššugu*-trees to (make) the felly and the spoke(s) TCL 9 50:20; note (referring to a chair) [a]k-kam-da-aš BE 14 163:13.

Balkan Kassit. Stud. 127ff.

**akkannu** (*akkānu*) s.; 1. wild donkey, 2. (a breed of horses), 3. (a bird); Nuzi, SB, NA.

dūr.AŠ.DU = *ak-ka-nu* (followed by *atānu*) Hh. XIII 381a; dūr.AŠ = *a-ka-nu* (followed by *sīsū, parū, kudunu, daddāmu*) Practical Vocabulary Assur 334.

dúb.dúb.bu mušen = *ak-ka-nu* Hh. XVIII 298; [dúb].dúb.bu mušen = [*ak-kan*]-nu = *i-mir šamē* Hg. D 332, also Hg. B IV 256.

1. wild donkey — a) in lit.: *ša ak-kan-nu murtapp[id]u namū [na]rbassu* the habitat of the fleeting wild donkey (parallel: of the roving *haþhuru*-bird) is the steppe Lambert BWL 144:28, cf. *ak-kan-nu murtappidu i-šebeb[i EDI]N(?)* the fleeting wild donkey eats his fill in the open country ibid. 22; [*ak-kan-nu*] *sirrimu ša iþpupu šu* [...] the wild donkey,

**akkannu**

the wild ass, who filled itself with [...], with comm. *ak-k[a-an-nu ...] ana muhhi GAN = a-la-du* (see *alādu* and *imikānu*) ibid. 72:48 (Theodicy); *En[kidu ibrī umm]aka šabiti u a-ka-a-nu abuka i[bnī]ka kāša* Enkidu, my friend, your mother is a gazelle, and a wild donkey, your father, engendered you Gilg. VIII i 4, see JCS 8 92; *ibrī ku-da-ni* (var. *ku-dan-nu*) *ta-rid* (var. *tar-du*) *ak-kan-nu* (var. *a-ka-nu*) *ša šadī nim-ru ša sēri* O my friend, swift-racing mule, wild donkey of the steppe, panther of the open country Gilg. VIII ii 8f.. see JCS 8 93; *ak-kan-ni ḫardu sirrimu x-ri-x* hunted wild donkey, .... wild ass LKA 101 obv.(!) 7, also ibid. 95 r. 20, also *ak-ka-ni ḫarda* ibid. 94 i 15; *a-kan-nu ša ana ritkubi tebū* wild donkey, ready to mate LKA 95 r. 12 (all *ša.zi.ga* inc.).

b) in econ.: barley *ana a-qa-ni.MEŠ* HSS 13 221:32.

2. (a breed of horses, Nuzi only): 1 *sīsū aq-qa-nu babrunnu* (from Hanigalbat) AASOR 16 99:1, also (from Murkuna) ibid. 3; 1 *sīsū sāmu aq-qa-nu* 1 *sīsū babrunnu* kI.MIN AASOR 16 99:5f., and cf. line 25; 1 *sīsū salmu aq-qa-nu* 5 MU HSS 15 45:4, also ibid. 102:1, and cf. three teams of *sīsē aq-qa-nu* ibid. 103:27; *sīsū burrumu ana aq-qa-na ana ŠU* PN *na[dnu]* HSS 15 83 r. 8; barley *ana a-qa-ni.MEŠ* HSS 13 221:32.

3. (a bird): see Hh. XVIII, Hg., in lex. section; [*šumma ku-dúr-r]a-nu* MUŠEN MU.NI *kíma ak-ka-an-[ni]* [...] [if] the bird called *kudurrānu* [which ...] like the *akkannu*-bird (is seen in the city) CT 41 5 K.3701+ :20 (SB).

In contradistinction to the wild donkey called *sirrimu* (ANŠE.EDIN.NA), the *a.-donkey* seems much less in contact with man and characterized by his shyness, remoteness and his being continuously on the move (all referred to by the adj. *ṭardu* and the Sum. correspondence AŠ.DU, perhaps “who walks alone”). From Nuzi however we have evidence of immediate contact with the *a.-donkey*. Not only are horses of a particular breed described as *a.-horses* which could mean that the practice of infusing wild blood into a domestic breed was known in Nuzi, but the ref. HSS

**akkānu**

13 221 indicates that *a.*-donkeys were actually kept and fed in Nuzi most likely for this very purpose. The proof that the passage cited refers to the feeding of wild donkeys comes from HSS 16 140:3 where barley is given out *ana* [AN]ŠE.EDIN.NA.MEŠ. In view of the proposed interpretation of *aq-qa-nu* in the texts from Nuzi as referring to the *a.*-donkey, rather than as a Hurrian word, one may raise the question of whether the *akkānu*, as known in Nuzi, was not a mustang-like half-wild horse at home in the mountain valleys which was used for improving the Nuzi breed of horses. One could therefore assume for mng. 1a a rare type of wild donkey attested only in literary texts, and for mng. 2 the transfer of this term to a mustang known in the Zagros region.

The explanation given in Hg. for the bird *akkānu* as *imēr šadī* may suggest that it was a bird characterized by a loud cry comparable to the braying of a donkey.

Landsberger apud Schott, ZA 42 130 n. 2; Meissner, MAOG 11 11f.; Speiser, JCS 8 101; Lambert BWL 305 and 325.

**akkānu** see *akkānu*.

**akkāša** (to you) see *kāša*.

**akkī** (how) see *kī*.

**akkī'am** (thus) see *kī'am*.

**akkīlu** s.; glutton, eater; SB\*; cf. *akālu*.

[lú.x.x]=[a]k-ki-lum (followed by [š]a-ka-ru-ú)  
OB Lu A 158.

á.m.kú nu.kú.e ud.zal.zal.la.ri : ak-ki-lu ina la a-ka-li uštabrú (Nippur, the city where the barley (supply) has been cut off, where single kernels (of barley) are weighed, where) the eater continues (to exist) without eating 4R 28\* No. 4:45f., cf. (in broken context) á.m.kú.kú.bi : ak-ki-lu-šu SBH p. 128:31f.

**akkīma** (how) see *kīma*.

**akkū** s.; (a kind of owl); lex.\*

uru.hul.a mušen = qa-du-ú = ak(var. a)-ku-ú  
Hg. D 337, also Hg. C I 11, var. from Hg. B IV 293, in MSL 8/2 170f. and 176.

**akkullātu**

**akkū** (*ana kūm*) (in lieu of) see *kūmu*.

**akkullaku** (or *aqqullaku*) s.; (a vegetable); lex.\*

dim.gi.SAR = *sip-pa-tum* = *ak-kul-la-ku* Hg. D 254, also Hg. B IV 217; ú *sip-pa-tu* : ú *ak-kul-la-ku*, ú *ak-kul-la-ku* : ú SIKIL Köcher Pflanzenkunde 12 iv 11f. (= Uruanna III 282f.), also ibid. 2 vi 15 and 31:7.

See *sippatu* B.

The log. AK.KU.LA SA<sub>5</sub> CT 39 19:122 (SB Alu) refers to some kind of oil or foam floating down a river; no Akkadian reading can be proposed.

Thompson DAB 317f.

**akkullānu** s.; (a copper object); lex.\*

urud.še.n.ti.la = *a-ri-ma-nu*, urud.še.n.ti.bal = *ak-kul-la-nu* (preceded by various kettles) Hh. XI 407.

Compare the NA personal name *Akkullānu* for which see Tallqvist APN 110b. There is no connection with the Hurrian personal name *Akkul-enni*, see OIP 57 17f.

**akkullātu** s. pl. tantum; 1. (clods or similar undesirable formations on a field), 2. (a field or terrain characterized by such a feature); NB.

1. (clods or similar undesirable formations on a field) — a) with *suhhuru*: *ak-kul-la-a-tú ušahhar mē ḥarpūtu* [i]šaqqa he will break the *a.* into small pieces, he will irrigate in time VAS 5 26:8.

b) with *našū* — 1' mentioned alone: *ak-kul-la-a-tu<sub>4</sub>* *inašši* he will remove the *a.* Dar. 35:7; *pūt ḥarē ša ḥarr[i] našū ša ak-kul-la-tu na[ši]* he guarantees for the digging of the ditches, the removal of the *a.* BRM 1 53:6, cf. [na]šū ša ak(!)-kul-a-tu<sub>4</sub> Nbk. 90:14; note sixty baskets and 17 spades *ana* [ak-kul-lat [...] [to remove/crush] the *a.* Nbk. 225:4.

2' with other terms: *pūt* ... *našū ša mi-ṣir u ak-kul-lat* ... *naši* TuM 2-3 136:6, cf. *našū ša mi-ṣir u ak-kul-<a>-ta* ibid. 135:7, *našū ša mi-ṣir u ak-kul-la-tú* ibid. 134:7; *pa-<āš>-ku u ak-kul-lat* *inaššū* Camb. 142:7; [...] *u ak-kul-la-tu<sub>4</sub>* *in[ašši]* Cyr. 230:11.

**akkullu**

2. (a field or terrain characterized by such a feature): ŠE.NUMUN *ak-kul-la-tu<sub>4</sub>* (beside ŠE.NUMUN *mērišu*) Strassmaier, Actes du 8<sup>e</sup> Congrès International No. 23:1; 1 GIŠ.BAN *ša ak-kul-la-a-tu<sub>4</sub>* ŠA URU GN Camb. 85:8; 2 GUR 2 PI ŠE.NUMUN DA *ak-kul-lat* [x x] x field beside the *a.-land* Nbn. 327:9, cf. ŠE.NUMUN *ku-tal a-kul-la[t ...]* field behind the *a.-land* ibid. 11; two gur of barley *šibšu ak-kul-la-t[u<sub>4</sub> ...]* rent of the *a.-land* Dar. 533:27; *raṭbu ina ak-kul-[la]-ti hu-«ú»-up-pu ul <u>marru* he must not remove fresh (twigs) in the *a.* (and) broken (twigs?) VAS 3 109:22, cf. *raṭbu ina ak(!)-[ku]l(!) ul idakka* TuM 2-3 135:22, cf. (in difficult context) *ak-kul-lat ina ŠE.NUM[UN ...]* (in list of brick deliveries) Nbn. 423:3.

It should be noted that *našū* “to remove” also occurs in similar contexts (rent of date orchards) in NB with *pašku* alone (Camb. 102:6, TCL 12 144:3, YOS 6 103:7), and that *paškānu* in VAS 5 49:14 refers to a field in need of irrigation. The suggested meaning is supported by the specific context in which the word occurs, but its relationship to *pašku* and *mišru* cannot be established.

**akkullu** (or *aqqullu*) s.; (a hammer-like tool); from OAk. on; pl. *akkullāti*, NB *akkullānu*; wr. syll. and (GIŠ.)NÍG.GUL.

giš.níg.gul (var. adds gloss *ni-x-gu-ul*) = *ak-kul-lum*, giš.níg.gul.šu = MIN *qa-at*, giš.níg.gul.mud = MIN *up-pu*, giš.níg.gul.a.šà.ga = MIN *eq-lu*, giš.níg.gul.GIŠ.SAR = MIN *ki-ri-i*, giš.sag.níg.gul = *qaq-qa-du ak-kul-lum*, giš.mud.níg.gul = *up(!)-pi(!)* MIN Hh. VII A 245-51; giš.sù.ga = *ak-[kul]-lum* Hh. VII A 33.

a) as tool for field work: 74 urudu níg.gul (wr. U+NI+SILA<sub>4</sub>) dím.ma ki.lá.bi 518 ma.na 74 fashioned copper *a.-s* their weight being 518 minas (i.e., seven minas per tool) Nikolski 2 61:1, also ibid. 60, 62 and 63 (late OAk.); 3 GIŠ *a-ku-ul-lu* (after GIŠ.MAR spades) CT 6 20b:15 (OB); 1 *a-ku-ul-lu* (among household utensils) HSS 15 81:6 (Nuzi); 1 NÍG.GUL UD.KA.BAR Wiseman Alalakh 111:5 (MB); 1 MA.NA 27 GÍN AN.BAR *maššú parzilli u ak-kul-la-nu* one mina 27 shekels of iron (from) iron levers and *a.-s* GCCI 2 160:4, cf. 1 *ak-kul-lu<sub>4</sub>* GAL-ú YOS 6 218:47; 50 GÍN KI.LÁ 1-en *ak(!)-kul-[lu]* fifty shekels (of iron), the

**akkullu**

weight of one *a.* (beside *marru* spades) Nb. 204:3 (all NB).

b) as tool to cut through stony terrain for a road, canal, or foundation pit — 1' with *pussudu*: *huršānišunu ina ak-kul-la-at erî lupeššid* I attacked(?) their (the mountains') ranges with copper *a.-s* (and widened their unopened paths) Weidner Tn. 27 No. 16:44, cf. (referring to a foundation) *kisir šadî ina NÍG.GUL.MEŠ-at erî lupeššid* I attacked(?) the bedrock by means of bronze *a.-s* ibid. 32 No. 18:7.

2' with *šutturu*: *šadâ ina ak-kul-la-a-ti parzilli ušattirma* I cut through the mountain with iron *a.-s* OIP 2 124:42, cf. *ašrî pašqûti ina ag-gul-la-ti ušattirma* ibid. 114:37, and passim in Senn.

3' with *hesû*: *arḥānišunu mar[sûte] ... [i]na ag-gul-lat siparri lu a[hsî]* KAH 2 74:9 and 75:10 (Aššur-bêl-kala), see Weidner, AfO 6 82:33, for refs. from Tigl. I and Sar., see *hesû* D.

4' with *naqāru*: *arḥî pašqûte ... ina NÍG.GUL URUDU.UD.KA.BAR aqqr* I cut the (too) steep paths with bronze *a.-s* 3R 7 i 19, cf. *ina ag-gul-lat erî aqqr* ibid. 8 ii 42 (Shalm. III); *šadû ina kallabâte parzilli akkis ina ak-kul-li erî aqqr* I hacked the rock with iron hatchets, cut through (it) with bronze *a.-s* AKA 230 r. 12, also ibid. 322 ii 77 and 331 ii 96 (Asn.).

5' with *herû*: *mulâ mušpalu ina ag-gul-la-te ahrâ* I dug (the canal) through high and low ground with *a.-s* OIP 2 114 viii 27 (Senn.).

6' with *ubbutu*: see *abātu* mng. 2d (SB lit.).

7' other occs.: *ak-kul-li erê dannûti sakbûja ušaššîma* I had my vanguard carry heavy bronze *a.-s* (with which they crushed the rock and improved the path) TCL 3 24 (Sar.), cf. *šâbê huršâni ... qulmê u ak-kul-la-ti parzilli ušaššîšunûti* I had mountaineers carry axes and iron *a.-s* (and they rough hewed *aladlam-mû*-figures for the gates of my palace) OIP 2 126 a 5, dupl. RT 15 149.

c) in comparisons: *šumma martum rëssa kîma qá-qá-ad ak-ku-lim* if the head of the

**akla**

gall bladder is (shaped) like the blade (lit. top) of an *a*. YOS 10 28:3 (OB ext.), cf. *šumma martu kīma* SAG.DU GIŠ.NÍG.GUL. CT 28 46 K.8100:7, also CT 31 26 r. 3, cf. also *šumma tērānū kīma* SAG.DU GIŠ.NÍG.GUL BRM 4 13:48 (all SB ext.).

Actual use of the hoe- or hammer-like agricultural tool *akkullu* (GIŠ.NÍG.GUL) is only attested for the Ur III period in such phrases as *x guruš níg.gul* 10 sar.ta “*x níg.gul*-workmen (doing) ten sar per (day)” BIN 5 278:28, also ibid. 342:17f., Jean Šumer et Akkad No. 139:2, note 5 *guruš.al* 10 sar.ta 3 *guruš.níg.gul* 40 sar.ta ITT 4 7056:5 and ibid. r. 3, also Nikolski 2 210:1, UCP 9 p. 205 No. 84:4 and 7, and the very similar text Eames Coll. Noorian 1 r. 21’, etc. From the Sumerian equivalent *lú.níg.gul.a* for *hēpū* (q.v.) one learns that the breaking of clods with a special hoe was the task of such teams of agricultural workmen. Possibly *lú.MEŠ lakkul-ul-li* HSS 16 239:2 (Nuzi) represents a survival of the *guruš.níg.gul* of the Ur III texts rather than a Hurrian term. In Hittite, *akkullu* is used as a hammer, note 1 GIŠ.NÍG.GUL AN.BAR TUR one small iron *a*. (to drive in bronze pegs) KBo 4 1 i 4.

In UCP 10 141 No. 70:1 read 1 KUŠ GUD.

Thureau-Dangin, RA 21 146; Falkenstein apud Güterbock, ZA 42 63 n. 6.

**akla** prep.; apart from; SB.\*

*ak-la* <sup>d</sup>Šamaš (for context and translat., see *ebēru A mng. 1a-2'*) Gilg. X ii 23.

Mistake of the scribe for expected *e-la*.

**aklabū** s.; (mng. unkn.); plant list.\*

ú *e-su-ú* plant of the clay pit (see *issū*), ú *ak-la-bu-u*: ú *jarhu* plant of the water-hole Köcher Pflanzenkunde 11 iv 23f. (Uruanna II 537f.).

Possibly not the name of a plant, but the habitat of a plant.

**aklu A** (*waklu, \*uklu*) s.; overseer (as person in charge of a group of soldiers, workers or craftsmen); from OAkk. on; wr. syll. and (LÚ) PA; cf. \**aklūtu*.

ú-gu-lu PA = *a-ak-lu*, *ša(!)-p[i]-ru*, *ra-ba-an-[nu]*, *a-bu[šal]-bi* A I/7 Part 2 iii 2ff.; ú-gu-la PA = *ak-lu*, *šá-pi-ru* Ea I 309f.; ugula = *ak-lu*, *šá-pi-ru* Lu Excerpt I 175f.

**aklu A**

ugula dag.gi<sub>4</sub>.a = *a-kil MIN (= ba-ab-tum)* Hh. I 80; ugula más.šu.gíd.gíd = *a-kil ba-ri-[i]* Hh. II 200; ugula dam.gàr = *a-kil dam-k[a-ri]* ibid. 202; [ugula] kisal.luh = *a-kil ki-sal-lu-hi* Lu II i 4; ugula šu.ša.e.ne = [*a-kil ba'-i-ri*] ibid. ii 7'; ugula más.šu.gíd.gíd = *a-kil ba-ri-i* ibid. iii 20'; ugula nam.tag.ga = *a-kil ár-ni* Lu IV 232; lú ugula.1.lim = *a-kil li-me* Igituh short version 230, restored from Lu Excerpt I 177.

*ti-da-nu* = *a-ki-i[l x x]* Malku VIII 122.

a) in gen. (without further qualification) — 1' in adm. (OAkk., OB, Elam, Mari, Alalakh, MB, NA and NB): ugula PN HSS 10 113:2', 188 i 18, and passim in this text, cf. (beside nu.bànda) MDP 14 p. 95 No. 47 and p. 71 No. 9; for ugula uru see Gelb OAIC p. 200f.; PN ugula Reisner Telloh 143 i 2, and passim in this text, for ugula in Ur III see Fish, MCS 3 p. 81ff., Thureau-Dangin, ITT 1 p. 2 n. 3, also Falkenstein Gerichtsurkunden index s.v.; ugula PN RTC 97:4 and r. 6, (under the supervision of the nu.bànda) ibid. r. 2; diri lú. didli záh ugula nu.tuk (list of) additional (persons), isolated (workers), runaways (and persons who) have no overseer BRM 3 179:7 (Ur III), cf. ERÍN.DIDLÍ ša NU.BÀND.A.MEŠ ù UGULA.MEŠ *la izzizuma* scattered men who are not under *laputtū*-officers or overseers BIN 7 6:7 (OB let.); 20 ERÍN.MEŠ šà.BA 2 UGULA.MEŠ twenty workmen, among them two overseers BA 5 p. 510 No. 45:22; (list of persons) UGULA PN UGULA.MAR.TU PN, VAS 7 164:4 and 13; 51 ERÍN.LÚ.ḪUN.GÁ 1 ERÍN UGULA ŠU.NIGÍN 52 ERÍN.ḪI.A 51 hired men, one overseer, altogether 52 men BIN 7 137:2, cf. ibid. 123:4 and 127:4; 12 šà.TAM. MEŠ UGULA PN TCL 7 21:6, and passim in this text; 10 ERÍN UGULA PN VAS 16 190:12, cf. ibid. 13 and 14; 20 ERÍN.ŠE.KIN.KUD.MEŠ UGULA PN Grant Smith College 263:16 (all OB); IGI PN *wa-ak-li-šu-nu* before PN their overseer MDP 24 338:17; 1 DI.KUD 1 LÚ.UGULA (and nine other persons, added up as 11 ERÍN) MDP 28 440:2; x ERÍN PN UGULA MDP 28 438:12, cf. MDP 18 140:16; UGULA PN DUMU PN, JCS 8 p. 28 No. 382:4 and 383:4, cf. ibid. 389:3, 385:4 (OB Alalakh); UGULA PN Wiseman Alalakh 384:4; *wa-ak-la-am u šāpiram ul išūma up-t[a-x-x]-hu* because they have neither an overseer nor a commander they have become . . . ARM

**aklu A**

1 28:20; LÚ.UGULA u LÚ bēl piqittišu jānu there is no overseer (here) nor an official put in charge by him BIN 1 25:10 (NB let.); x silver from income ana šibāti PN u 4 LÚ.UGULA.ME ša kurummat šarri 1½ GÍN kurummassunu ša ITI.KAM for the needs of PN and four overseers (supported) by food rations coming from the king, their food ration amounts to 1½ shekels per month UCP 9 p. 69 No. 54:3; eqel šeri zu'uzu ša LÚ.UGULA.MEŠ the outlying field of the section divided among the overseers BIN 1 159:1, cf. (fields) ša LÚ.UGULA.MEŠ šabtu ibid. 47; PN LÚ.UGULA Dar. 553:6, and often in NB; for LB texts, see *paqudu*.

**2'** in kudurrus and leg. — **a'** heading the enumeration of officials: *lu LÚ.UGULA lu laputtú lu mu'irru šūt tērētim* an overseer or inspector or a director (supervising) special commissaries (of the Sea Country) MDP 10 pl. 11 ii 17, *lu LÚ.UGULA lu laputtú lu šāpiru lu šakin tēmi lu bēl pīhati lu hazannu lu iššakkū lu mu'irru* MDP 6 pl. 9 iii 27, *lu UGULA lu šāpiru lu laputtú lu qī[pu] lu dēkū lu nāgiru lu manzaz pan šarri* MDP 2 p. 97:11, *lu UGULA lu laputtú lu šakkanakku* BE 1/1 83 r. 12, also BBSt. No. 4 ii 13, *lu UGULA lu laputtú lu šakin māti* BBSt. No. 12 iii 2, cf. ibid. No. 14:18, *lu ak-lu lu LÚ.PA.TE.[SI] lu laputtú lu hazannu lu re-[u(?)] lu šak]in tēme* PBS 15 69a:2', *lu ak-lu lu laputtú lu hazannu lu mušērišu lu gugallu* BBSt. No. 7 i 31, *lu UGULA lu laputtú lu hazannu BBSt. No. 5 iii 1; mannu atta lu šarru lu LÚ.UGULA ša tellamma* whoever you are, king or overseer, who would appear (and change border lines) TCL 12 13:8 (NB leg.).

**b'** in other positions in the enumeration: *lu šarru lu mār šarri lu rubū lu UGULA lu šāpiri lu dajānu lu šatammu lu šakin tēmi lu šešgallu lu ērib-bitāti* VAS 1 36 ii 17; *lu rē'ū lu šakkanakku lu ak-lu lu šāpiru lu rēdū lu hazannu* Hinke Kudurru iii 19; *lu šarru arkū lu mār šarri lu LÚ.SAG.LUGAL lu LÚ.KA.LU lu bēl pīhati lu LÚ ak-lu<sub>4</sub> lu laputtú lu qīpi lu ummānu lu tūpšarru lu šatammu lu šakin tēmi* RA 16 125 ii 25; *lu šakin māti lu LÚ.UGULA lu laputtú [lu] šakin tēme lu hazannu* UET 1 165 ii 3, cf. *šakin māti LÚ.UGULA LÚ.GAL.10-tum u LÚ.GAL.50-e* TCL 12 36:12 (NB leg.); note, in a tribal context: *lu bēl bīti ...*

**aklu A**

*lu bēl pīhati ... lu hazanni ... lu šakin tēmi ... lu gu-ta-ku* (see *guennakku*) ... *lu luputtú lu ak-lu lu qīpūtu* BBSt. No. 8 iii 14.

**3'** in hist. and lit.: *mārē Aššur ... ana šuhuz ... palāh ilī u šarri LÚ ak-li LÚ šāpiri uma'iršunūti* I sent Assyrians to them as overseers and commanders to teach (them) to respect the gods and the king Lyon Sar. p. 12:74, and passim in Sar.; the far-off Arabs *āšibūt madbari ša LÚ ak-lu LÚ šāpiru la idūma* desert dwellers who know neither overseer nor commander Lie Sar. 121; *malkī mātitān LÚ pāhāti mātija ak-li šāpirī rubūti šūt rēši u LÚ.AB.BA.MEŠ māt Aššur* kings from all the (foreign) lands, the governors of my own country, overseers, commanders, nobles, high officials and the elders of Assyria Winckler Sar. pl. 36:178, cf. ibid. pl. 37 iii 40, etc.; [LÚ.SA]G LÚ.NAM *ak-li šāpiru rēdū* Borger Esarh. 102 i 3; <sup>d</sup>PA+KU (i.e., *Nusku*): *rē'ū a-kil te<sub>4</sub>-ē-mi mušāpū* [...] (translat. of PA.KU) CT 25 49 r. 4 (list of gods).

**b)** as royal title in Assyria — **1'** referring to kings: RN PA-lim (referring to Aššur-rabi I and Aššur-nirāri II) KAJ 177:8 and 10, also KAJ 174 r. 11, cf. (Aššur-bēl-nišēšu) KAJ 162:2 and 8, 172:3, wr. PA KAJ 8:38, (Eriba-Adad) KAJ 8:37, wr. PA-lim KAJ 35:31, wr. PA-lum KAJ 160:8 and KAV 93:4 (= KAJ 183), (Aššur-uballiṭ I) KAJ 173:5, KAV 212:6 and AOB 1 44 No. 7, (Enlil-nirāri and his grandfather(!) Eriba-Adad) KAJ 156:36f., (Adn. I and his father Arik-dēn-ili) AOB 1 102 No. 16 and 104 No. 21, (Tn.) KAJ 144:22, 238:11, 272:8; note PN DUMU PN<sub>2</sub> DUMU <sup>d</sup>Be-ir-nādin-a-hi PA KAJ 8:26; for this title in the harem edicts and later on up to Asb. and Aššur-ētil-ilāni, see Weidner, AfO 17 269.

**2'** without royal name: KIŠIB wa-ak-lim seal of the a. (the city gave the judgment) Bab. 4 p. 64 and 77:1; *umma wa-ak-lūm-ma* KTS 30:1 and 31a:1, also CCT 4 32a:1, Hrozny Kulitepe 182:1 and VAT 9285:1; for waklum wr. PA, see TCL 21 264B:1 and seal No. 57 on pl. 234 (all OA). For PA to be read *iššiakku* see *iš-šakku* mng. 1c–2'd'.

**c)** in charge of persons, organizations, administrative units, etc. — **1'** in charge of

**aklu A**

craftsmen: LÚ.TU.É.MEŠ LÚ.UGULA.MEŠ *sirašū nuhatimmē tābihī Bābilaja u Urukaja kiništi Eanna* the functionaries permitted to enter the temple, the overseers of the brewers, bakers, butchers, the citizens of Babylon and Uruk, the assembly of the Eanna temple AnOr 8 48 r. 15 and 22, cf. VAS 1 36 iv 3ff. (NB); UGULA ENGAR UET 5 236:24 (OB); UGULA ȳ.ŚUR (= *sāhiitu*) ibid. 572:13; for other refs. see sub *atkuppu* (OB), *bā'iru* (OB), *bārū* (OB), *gallābu* (OB), *gurgurru* (OB), *huppū* s. (OB), *išpartu* (OB), *išparu* (OB), *itinnu* A (OB), *kutimmu* (OB), *mallāhu* (OB, NB), *mušākilu* (OB), *naggāru* (OAKK.), *nap-pāhu* (OB, Bogh.), *nāru* (OB), *nuhatimmu* (OB, Bogh., SB, NB), *rē'ū* (Bogh.), *sirašū* (OB, NB), *šukudakku* (OB), *tigītu* (OB), *tābihu* (OB), *ṭupšarru* (OAKK., Bogh.); note (with uncert. or unkn. reading of the craftsman): UGULA LÚ.TÚG AnOr 7 155:19 (Ur III), YOS 8 104:6 (OB); ugula un.īl Lu II ii 3' and Proto-Lu 156h; LÚ.SUKKAL LÚ.UGULA.ŚID MRS 6 168 RS 16.186:13', cf. UGULA.ŚID Wiseman Alalakh 34:17; note also in the Forerunners to Lu from RS: *pahhāru* Syria 13 234 RS 9:12, *purkullu* ibid. 13, *atū* ibid. 19, *kalū* ibid. 23, *šāqū* ibid. 27 and (in Hitt., beside GAL LÚ.MEŠ SÌLA.ŚU. DU<sub>8</sub>.A) 2 BoTU 23 A ii 23.

**2'** in charge of other groups of people: see sub *amurru* (OB), *asīru* (OB), *garbānū* (AJSL 16 71 No. 10:1, NB), *guzalū* (OAKK.), *hanū* adj. (MB Alalakh), *hāpiru* (OB), *kizū* (Bogh.), *maṣṣār qisti* (OB), *nadītu* (OB), *pašišu* (OB), *śatammu* (Bogh.), *ugbabtu* (OB), *tamkāru* (OB, Alalakh, NB); note also in the Forerunners to Lu: *sekretu* Proto-Lu 156d, *kezrētu* ibid. 161, ugula géme ibid. 189, ugula SAL.e.ne Syria 13 234 RS 9:11; in Hitt.: UGULA.LÚ.MEŠ GIŚ. BANŚUR KUB 10 28 i 19, see ZA 46 11 and 23 n. 2; UGULA SAL.MEŠ KAR.KID KUB 2 3 ii 18 and 20.

**3'** in charge of a squad: *wa-ki-il ha-mu-uš-ti-ia* NBC 5592:10, cited Goetze, JNES 5 192; *wa-ki-el ú-šu-ur-ti-[ka]* [your] foreman of the squad of ten UET 5 68:7 (OB), and passim, wr. UGULA NAM.10, UGULA.10, in OB, see *ušurtu*, note also UGULA 10 LÚ ARM 2 13:23; UGULA 10.MEŠ Wiseman Alalakh 222 (MB, translit. only); LÚ.MEŠ.UGULA.10 (followed by a list of ten names) RA 38 11 No. 4:1 (RS); for UGULA NAM.5

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see *hamištu*; UGULA NAM.11 Grant Smith College 269:1, UGULA NAM.12 ibid. 2, 3 and 10, UGULA NAM.50 MDP 10 1 r. 3, ugula 50.me.eš Edubba Dialogue 2:181 (unpub., courtesy M. Civil), cf. also ugula 1 *li-majim*, ugula 5 me.at, ugula 1 me.at Lu II ii 9'ff., ugula li.im, ugula me.at, ugula nam.60 Proto-Lu 173ff., UGULA LÚ.MEŠ LI-IM 2 BoTU 23 A ii 22, and passim in Bogh.

**4'** in charge of administrative and military units: see sub *bābtu*, *bīt išpari*, *bīt kuruštē*, *bīt nasri*, *gagū*, *kiškattū*, *nakamtū*, note with uncert. or unkn. reading: ugula é.ī.śur.ra (= *bīt sāhiitu*?), ugula é.sikil.a, ugula é.un.īl Proto-Lu 156ff., ugula é.dúb.ba.a Syria 13 234 RS 9:47; for military units see *kişru*, *ummānu*, also ugula.sila, ugula.sila.gíd Proto-Lu 202ff., also PA.TÙR RA 19 105:8 (EA), see Albright, JNES 5 11 and Edel, JNES 7 13 n. 8, LÚ.UGULA GIŚ.GIGIR MRS 6 81 RS 16.239:31, 86 RS 16.250:17, and 84 RS 16.157:22, UGULA GIŚ.IGI.DÙ (= *šukurru*) Wiseman Alalakh 56:49, UGULA ŚU.GIŚ.X ibid. 77:12, (in Hitt.) UGULA 10.ŚUKUR KÙ.GI IBoT 1 36:1' B-C (on p. 32), UGULA.10 ME-ŠE-DI (beside GAL ME-ŠE-DI) ibid. i 22, etc., UGULA LÚ.MEŠ GIŚ.PA 2 BoTU 23 A ii 24; see also *śēru* A mng. 3i-2'; note with names of cities: UGULA *Dilbat*<sup>ki</sup> VAS 7 113:24 (OB), UGULA *śà* GN MDP 10 26:3, 55:5, 69 r. 3, and passim; note with units of time, referring to date cultivation: UGULA NAM.10.UD.MEŠ YOS 2 113:5, Boyer Contribution 108:3, VAS 16 118:2, TCL 17 16:2 (all OB Larsa).

**5'** other occs.: LÚ.UGULA A.ŚA.MEŠ MRS 6 134 RS 15.137:15, LÚ.UGULA A.ŚA JCS 8 22 No. 270:38 (OB Alalakh); LÚ.UGULA *kar-ri* MRS 9 219 RS 17.434C+:10; UGULA GIŚ.TIR.HI.A OECT 3 33:6 (OB), UGULA.MEŠ MÁ.ȳ.DUB (see *našpaku*) LIH 40:4 and 16 (OB); see also *takširu*, *supūru*, *tarbašu*.

**d)** as executive official: PN lú.kin.gi<sub>4</sub>.a. lugal PN<sub>2</sub> ugula.a.ni PN the messenger of the king, PN<sub>2</sub> his overseer AnOr 12 p. 102 No. 3:20 (Ur III), see Falkenstein Gerichtsurkunden 2 p. 113; ugula.en<sub>5</sub>.si.me ITT 5 6902:5', ugula.en<sub>5</sub>.si.gal Reisner Telloh 111 xii 14, and passim in Ur III; UGULA SUKKAL MDP 28 440:13, 453:3, 504:8; PN UGULA PA.MAR.TU

**aklu A**

PN the overseer of the PA.MAR.TU VAS 7 156:28 (OB); PN LÚ.UGULA.LUGAL (witness) TCL 12 57:17ff. (NB); UGULA NIMGIR.ERÍN.MEŠ KBo 10 25 vi 34 and dupl.; UGULA É.GAL-lim AfO 17 270:16ff. (MA harem edicts); note LÚ.UGULA ša AN.ŠÁR UCP 9 111 No. 57:9 (NB), LÚ.UGULA É.GAL MRS 6 p. 166 RS 16.386:15'. Note the personal name *Wa-ki-il-ì-lí* A 21920:4 and A 21927 r. 4 (unpub., OB Ishchali).

e) in the designation \**wakil hattim* (wr. PA.PA): PN PA.PA MDP 14 18:6 (OAkk.), cf. ibid. 9:8 and r. 2; concerning the field which you ordered me to deed to PN PA.PA *u* DUMU.É. DUB.BA.A-«*tī*» *izzizunima* the PA.PA-officer and the archivist have been present VAS 7 198:14 (OB), cf. (the same two officials) CT 8 7a:11; *anumma l* PA.PALÚ.GN<sup>ki</sup> *gadum sābišu attardam* now I (Samsuiluna) have sent you the PA.PA-officer of GN with his men (entrust to them the containers of Zinatum) PBS 1/2 13:5; PA.PA-*tim* ša ... *bēli šumšu izkuru* the PA.PA-officer whom my lord has appointed TCL 17 24:5; give the silver to PN PA.PA *a-hi* PA.MAR.TU-*ka* VAS 7 192:8, cf. *awēlē šunūti u* PA.PA.MEŠ-*ka* TCL 17 54:20; *ana PA.PA.MEŠ šunūti aššum ERÍN.MEŠ-šu-nu šamādimma ana dūrim šūlīm* (for translat., see *šamādu* mng. 1a-1') VAS 16 190:16; (letter addressed to six persons and) PA MAR.TU.MEŠ(!) PA.PA.MEŠ(!) NU.BÀND.A.MEŠ(!) *u* DUMU.É.DUB.BA.A VAS 16 165:8 (OB), cf. PA.PA.MEŠ *u* PN JCS 11 33 25:7; PN PA.PA-*ti* A 3534:16, and passim in this let.; PN *ana suhār* PN<sub>2</sub> PA.PA *piqissu* entrust PN to the servant of the PA.PA-officer PN<sub>2</sub> VAS 16 139:21; PN PA.PA ša ER[ÍN].E[N.NU] *a-lim* VAS 16 171:4; *še'ām 1 SÌLA ana PA.PA šātu la inaddinuma* they must not give even one sila of barley to this PA.PA-officer CT 4 19a:28; *kīma tīdū* PA.PA *šaniam ul išūma* I have no other PA.PA-officer as you know PBS 7 77:12; PN PA.PA ERÍN *Dil-bat<sup>ki</sup>* VAS 7 101:19; PN ŠÀ ERÍN.MEŠ GN NÍG.ŠU PN<sub>2</sub> PA.PA PN from among the men of Dilbat, in the charge of the PA.PA-officer PN<sub>2</sub> VAS 7 118:4; *šumma lu* PA.PA *u* *lu* NU.BÀND.A *sāb nishātīm irtaši* if either the PA.PA-officer or the *laputtū*-officer suffers losses from desertions CH § 33:39 and ibid. 48, cf. also § 34:51 and 62; (list of persons) PN PA.PA *u* NU.BÀND.A.MEŠ Speleers

**aklu B**

Recueil 228 r. 2; for PA.PA as first listed witness, cf. Jean Tell Sifr 67:20, 73:20, 74:22, VAS 16 206:16, (followed by *rabiānum*) Jean Tell Sifr 72:18, and *passim* among the witnesses; PN PA.PA PN<sub>2</sub> VAS 16 111:16 and 146:9 (all OB).

The problem of the relationship between ugula and *waklu* is too complex to permit one to declare either *aklu* a loan from Sumerian or ugula a loan from a Semitic language.

Syllabic spellings for *aklu* (*waklu*) are rare in the OB period. This raises the problem of the reading of PA for which the lists give both *aklu* and *šāpiru*. On the basis of the vocabulary passages, it has been assumed here that PA before *bābtu*, names of professions and figures, is to be read *aklu*. However, PA UKU.UŠ is to be read *šāpir rēdi*, cf. BIN 7 50:18 and 29 (OB), etc., note also *šāpir siraši* Pinches Berens Coll. 105:6 and TuM 2-3 23:14 (both NB) which may indicate that PA is to be read *šāpiru*. For PA.É in OB, see *šāpiru*. In the designation PA GN, we most likely have to read *šāpiru* likewise, at least in OB. Note also PA KUR *Kumuha* ADD 1076 i 3, PA.MEŠ URU GN ADD 815+986 r. iii 9, LÚ.PA *gurše* URU.MEŠ ibid. 7, PN LÚ *šaknu ša* LÚ.PA.MEŠ ibid. r. ii 7, also ADD 814:11. For PA in LB see *paqudu*.

Edzard, Genava 8 252. Ad usage b: for the MA, NA period see Weidner, AfO 17 269; for OA see Julius Lewy, ZA 36 24f., OLZ 1926 759, MVAG 35 p. 100 note a, Goldziher Festschrift 326, HUCA 27 26 n. 109, JAOS 78 p. 100 n. 72; Landsberger, Arkeologya Dergisi 4 22 n. 2; Balkan Observations p. 70 n. 46. Ad usage c: for ugula in Early Dynastic texts from Ur see Jacobson, ZA 52 108. Ad usage e: see Sweet, AfO 18 360; for the proposed reading *wakil hattim*, see Goetze apud Finkelstein, JCS 15 100 n. 3; for earlier proposals see Ungnad, VAB 6 288, Landsberger, JCS 9 122 n. 12 and JCS 10 39.

**aklu B** s.; expenditure(?); MB; cf. *akālu*.

a) beside other expenditures: 1 (GUR) 1 (PI) 33 SÌLA ZÌ.DA GIS.BÁN *ak-lum u* ZI.GA ... *qāt* PN x flour in the seah-measure, expenditures and outgoing items (for 16 days), (received) by PN PBS 2/2 24:2, cf. *naphar* x *ak-lu* *u* ZI.GA Peiser Urkunden 105:15, also ibid. 106:15; *naphar* x *ak-lum* x LÁL+DÙ total: x (gur of barley) the expenditures, x arrears (total *ak-lum* includes *ak-lum*, *tubukkú* plus *idī eriqqāti*) BE 14 144:7; x flour *ak-lum* a-

**aklu**

*ša-bu qāt* PN *kaziddakki* BE 14 85:2, cf. (beer and wort) *ak-lum la a-ša-bu* ibid. 64:3, also (flour) *ak-lum* TUR URU GN *la a-ša-bu* ibid. 81:7.

b) other occs. — 1' in headings and totals: *ak-lu qāt* PN (heading of list itemizing barley) UET 6 30:1; ŠE *ak-lum ša* MU.24.KAM MU.25.KAM *ša ana* PN *ušēlū* (heading of list of barley expenditures for various purposes) BE 14 167:1, dupl., wr. *ak-lum* without ŠE because the list adds expenditures in oil (line 34ff.) PBS 2/2 34:1; [x *ak-lum*] MU.BI.IM [...] —expenditure—names BE 14 133:1, totaled as: 596 *ak-lu* 12 ITI 596 (units, not gur) expenditures during twelve months ibid. 10, cf. *naphar* x (silas of flour) *ak-lum* (beside íB.KÍD balance) (total of a list of amounts of flour, each designated as *ak-lum* MN, and amounts of flour specified by person and locality) BE 15 46:10, cf. also PBS 2/2 20:41.

2' referring to individual transactions: x flour, x barley *ak-lu* GIŠ.BÁN 6 SÍLA PN *ultu* ... *adi* ... expenditure (measured in) the seah of six silas, (received by) PN from (date) to (date) BE 14 55:3, cf. x flour, x barley GIŠ.BÁN 6 SÍLA *ak-lum* PN ibid. 27:3, 70:2, 71:2, 78:3, also (flour) BE 15 137:3, PBS 13 71:2, (barley) BE 15 1:6 and 2:4; x KAŠ.SAG X KAŠ.UŠ 1 BÁN DUG 1 BÁN BAPPIR *ak-lum qāt* PN x fine beer, x second-quality beer, one seah ...., one seah wort, expenditure (received) by PN PBS 2/2 45:5, also ibid. 43:5, PBS 13 74:6, cf. (beer, also wort, DUG, malt) *ak-lum* PN BE 14 80:6, 82:3, 83:4, 87:5, 97:2, 80a:7, 87a:2.

Barley and barley products (beer, malt) are referred to as *aklu* received by a person (in some instances specified as the beer-brewer) while another person seals the receipt. The parallelism with *sītu* and *ribbatū* in the refs. cited sub usage a indicates that *aklu* was an expenditure, perhaps only when edibles are summarized, and thus may be related to *akālu*. The term is attested only in MB administrative records from Nippur and Ur.

Torczyner Tempelrechnungen 109.

**aklu** see *akalu* s.

**aksu**

\***aklūtu** (*waklūtu*) s.; position of an overseer; Mari\*; cf. *aklu* A.

He himself as before *wa-ak-lu-ut* LÚ.DÍM. MEŠ-ka-ma *ippeš* will act as the overseer of your own house builders ARM 2 2:17.

**akmu** s.; (mng. unkn.); lex.\*

ú-ra-áš IB = *ak-m[u]* A I/8 i 37.

**aksuppu** see *askuppu*.

**akṣu** (*ekṣu*, *wakṣu*) adj.; dangerous, overbearing, terrible; OB, MB, SB; *wakṣu* in lex., *ekṣu* in SB (lit. and royal); cf. *ekṣiš*.

ka-la KAL = *ak-ṣu*, *áš-tu*, *dan-nu* Idu II 321ff.; [ka-al KAL] = *ak-[ṣu]* A IV/4:266; [*š*u.kal.kal] = *ak-ṣu* Erimḥuš I 278; [...] = *ak-ṣu*, [*š*].*K[a]-a[!]K[AL]* = *šak-ṣu* Erimḥuš II 6f.; SU.KAL = *ša-ak-[ṣu]*, *ši.KAL* = *wa-ak-ṣu* Imgidda to Erimḥuš A 14'f.

[...] = *[ak]-ṣu* Malku II 256.

a) said of an enemy: *ana Kaldi nakri ak-ṣi* (var. *lem-ni-e-te*) against the dangerous enemy, the Chaldean Winckler Sar. No. 73:125, var. from Lie Sar. 273; *ek-ṣu šaddā'u* a dangerous mountain dweller TCL 3 310 (Sar.), cf. LÚ.KÚR *ek-ṣi* Lyon Sar. 5:32; *ana māt Kašši u māt Jasubigallaja nakri ak-ṣi ša ultu ulla ana šarrāni abbēja la kitnušu* (I marched against) the land of the Kassites and of the Jasubigalla, dangerous enemies who had never submitted to my royal ancestors OIP 2 58:20 (Senn.), cf. LÚ.KÚR *ak-ṣi* ibid. 26 i 58, 55:58, and passim in Senn.; *nakru ak-ṣu la pālih bēlūtija* a dangerous enemy who had not respected my rule Borger Esarh. p. 49 Ep. 6:21; *Gimirraja nakru ak-ṣu* (var. *ek-ṣu*) [*ša la ip]lahu abbēja u jāši la išbatu šēpē šarrūtija* the Cimmerian, a dangerous enemy who had never served my ancestors, and had never grasped my royal feet Streck Asb. 98 ii 93; RN *ek-ṣu bārānū* the overbearing, ever-rebellious Tammaritu Streck Asb. 194:20, and ibid. 44 v 31, cf. *ek-ṣu mār Adīni* STT 43:7; RN *ša ela* (var. *eli*) *šāšu ek-ṣu* Tammaritu who was ever more dangerous than he (Ummanigaš) ibid. 128 vii 39.

b) said of mountains: *kāśid KUR.MEŠ-te dan-na-te hūršāni ek-ṣu-te* who conquered fortified countries, dangerous mountain regions AKA 184 r. 4 (Asn.).

**aktam**

c) other oces. (lit. only): [ší] lu ak-ṣa-at [nuk]kulat karassa ... binītuš lidnin let her (Šaltu) be dangerous, full of stratagems, let her body be strong VAS 10 214 v 6' (OB Agušaja), cf. (in fragm. context) ibid. vi 4'; simma ak-ṣa la-az-za ... ina zumrišu lišeši may she (Gula) cause a dangerous and persistent sore to break out on his body MDP 6 p. 41 iv 6 (MB kudurru); [ana] RN targigi ak-ṣi la šemī šipirta [...] he (Tukulti-Ninurta) [sent] a message to Kaštiliaš, the wicked, (the) dangerous, the inflexible Tn.-Epic “v” 26, cf. targigi ak-ṣi AfO 7 281 r. 8 (dupl. from Assur); šakkanakku ek-ṣu la babil pani elišunu taš[kun] you appointed a terrible, merciless governor over them Gössmann Era IV 59; [da]nna ek-ṣa [tutā]r ana ṭidiš you (Nabû) turn the mighty and the overbearing into dust (lit. clay) BMS 22:48, see Ebeling Hand-erhebung 108:4.

d) in substantival use (in plural): šar bēlē mula’it ek-ṣu-te king of rulers, who has tamed the stiff-necked peoples AKA 218:13 and 384 iii 127, and passim in inscriptions of Asn., cf. šar šarrāni la pādū mula’it ek-ṣu-ti Borger Esarh. 96:21, and passim in Esarh.; ir-bu-bu ak-ṣu-ti ſa ana la māgirišun tuquntu ḥas[su] the overbearing men who were always bent on waging war against those who did not submit to them, (even) they (now) took rest Streck Asb. 260 ii 18; <sup>4</sup>KUR.RIB.BA kāšidat ek-ṣu-ti munakkirat uzzāti DN (a name of Gula) who defeats the unsubmissive, (and) turns away furious attacks Craig ABRT 2 16 K.232:16+ K.3371, see Mullo Weir, JRAS 1929 p. 10f.

It is unlikely that *ekisu*, q.v., even if interpreted as an infinitive *ekēsu*, belongs to *akṣu*. The MA personal names, *Ek-zu* (KAJ 111:18, 120:27, 128:20) and *Ek-su* (KAJ 301:4), hardly belong here.

(Ungnad, ZA 38 194); Borger Esarh. p. 49 n. 21.

**aktam** (*atkam*) s.; (a medicinal plant); MB, SB.

Ú ak-tam = bu-u[d-da]r-h[i] Practical Vocabulary Assur 108.

Ú šá-mu MI : ú at-kám Köcher Pflanzenkunde 1 i 17, cf. ibid. 28 i 9 and 32b (on p. 8) i 41; ú LUL.AZ : ú ak-tam ibid. 28 ii 22; ú MI : ú ak-tam (followed by the designations of the *a*-plant in

**aktam**

several languages, see sub *bušu*, *ḥabšallurhu*, *hašimbur*, *kabiittigalzu*, *sukrukmaš*, *šagabigalzu* and *tillakurta*) ibid. 2 i 30, also ibid. 4:8ff, also CT 37 32 iv 15ff., and note: ú za-mar sa-mu MIN ár-qu // ú MIN (= *ak-tam*) (see sub *zamar* mng. 2a) Köcher Pflanzenkunde 2:35; ú šá-mu MI, ú š MUŠ.MI, ú LUL.AZ : ú [ak-tam] CT 14 22 vi-v 43ff. (Uruanna I 203ff.); [ú] MI // ú ak-tam CT 41 43 BM 59596 r. 2; ú ak-tam : ú at-kám CT 37 32 r. iv 19 (Uruanna I 219); ú ak-tam : AŠ tim-bu-ti A.ŠA naditi Uruanna III 13.

a) in gen.: 3 SÌLA ak-tam (in list of medicinal plants) PBS 2/2 107:29, cf., wr. *ak-ta-am* ibid. 102:7 (both MB); ú ak-tam (among the medicinal plants on the “first shelf,” see *haṭtu* mng. 5) Köcher Pflanzenkunde 36 i 13.

b) parts of the *a*-plant: ú NUMUN at-kám // šammi hašé marṣuti seeds of the *a*-plant: a medicine for sick lungs KAR 203 iv-vi 25, ú NUMUN [at-kám] // šammi su'āli *a*-seeds: a medication for cough ibid. 28, and passim; NUMUN ú ak-tam KAR 191 i 18, and passim, NUMUN ú at-kám AMT 48,2:25; ŠE.RÚ ú at-kám shoots of the *a*-plant AMT 50,3:3, also AMT 32,6:9; SUHUŠ ú at-kám root of the *a*-plant KAR 208:27.

c) medical uses — 1' in compresses: billita ú ak-tam ina šikari tušabšal baṛrūssu tašammid you boil mixed beer and *a*. in beer, you make a compress while it is still hot KAR 202 r. iv 26, cf. AMT 32,5:10, CT 23 41 i 17, and passim.

2' as ointment: ú ak-tam ... tasák taptanaššassuma iballuṭ you bray (several plants, among them) *a*., you rub it on him and he will get well AMT 97,4:3, cf. ina šamni ŠEŠ.MEŠ-su AMT 94,2 ii 11, and passim; note qaqqassu tapašašma šārtu izzaz you anoint his head and the hair will stop (falling out) KAR 202 ii 17.

3' as emetic: [...] ú ak-tam tasák ina šikari išatti i'arruma ina'eš you bray *a*-plant, he drinks (it) in beer, he will vomit and get well AMT 36,2:10, cf. išattima ḤAL Küchler Beitr. pl. 15 i 51, also tašaqqīšu tuša'arašuma iballuṭ ibid. pl. 16 ii 25, and passim.

4' in suppositories: zér ú ak-tam ... [ina] lipi tuballal ubāna teppus ana šuburrišu[tašakan] you mix *a*-seeds (and other materia medica) in tallow, make a suppository, put it

**akû A**

into his rectum KAR 201:44; **Ú NUMUN at-kám // šammi zéra rašé // sâku itti zíd ŠE.SA.A ina šuršumme šikâri bullulu ina biššuriša šakânu** seed of *a*-plant : a medicine for conception, to bray (it), to mix (it) with flour of roasted barley into beer dregs, to put (it) into her vagina KAR 203 i-iii 19.

**5'** for bathing: **Ú ak-tam ... ina mē tanaddi tušabšal ina libbi RA.MEŠ-si** you soak *a*. (and various plants) in water, boil it, and bathe her with it KAR 195:20, cf. *ina mē šuni bini* **Ú ak-tam ... irtanahbas** Küchler Beitr. pl. 14 i 13, **Ú ak-tam tušabšal kinšišu RA.MEŠ LKU 56+62:12**, and (with *qaqqassu temessi*) AMT 3,5:9.

**6'** other occs.: **Ú at-kám : ú MÚRUB.MEŠ GIG za-ku ana A.MEŠ NIGIN-ru ina IM.ŠU.NIGÍN se-ke-ru MÚRUB.MEŠ muš-šu-u—*a*-plant : a medication for sick hips, to bray, to .... into water, to dry in a kiln, to massage the hips Köcher Pflanzenkunde 1 v 42, cf. STT 92 r. iii 31'; **Ú ak-tam tasâk ina šikari tušabšal [x] ana libbi inīšu tunattak** you bray *a*-plant, boil it in beer, drip (it) into his eyes AMT 8,1:3'+ 12,8:11, and cf. **ú ak-tam tubbal tasâk ta-za-rù** AMT 75 iv 21; **ú ak-tam ta-qâl-lu** AMT 41,1 iv 26, cf. 10 GÍN **ak-tam** KAR 157:24; note (with det. GIŠ) RA 14 88 i 6.**

**d)** in magic use: **ú ak-tam** (listed among plants, etc. as 27 **ú UH<sub>x</sub>(KA+BAD).BÚR.RU.DA**) Ebeling KMI 51:22, see RS 2 137, cf. (among 25 **ú.MEŠ UH<sub>x</sub>.BÚR.RU.DA lat-ku**) RS 2 139:39; **ak-tam** (to be worn in a phylactery) KAR 186 r. 11.

(Thompson DAB 130, 132f.).

**akû A (makû)** adj.; destitute, weak, powerless, humble; MB, SB, NA, NB; *makû* in BBSt. No. 6 ii 45, and passim in SB, NA and NB; cf. *akûtu A, ekûtu, ikû (ekû), makû s., mikûtu, mekûtu, tekûtu, ukkû*.

**ḥu.ur**(var. .ri) = *lil-lum*, **ḥu.ba** = *ma-ak-kan-nu-u*, **ḥu.ur** = *a-ku-u*, **ḥu.ru** = *a-ḥu-ru-u* Erimhuš II 306ff.; **maḥ** = *a-ku-ú* (in group with *matū, enšum*) Erimhuš V 173; **si-i SI** = *en-šu, ma-ku-ú* A III/4:175f.; **lu-gu-ud** <sup>LUM.GAR</sup> = *ma-[ku-u(?)]* (between *kurâ* dwarf and *kaṭâ* poor) A V/1:81; **ma-ku-u** (in group with *lîlu*, Sum. column broken) Izi F 372.

**akû A**

**la i-šá-nu-ú = muš-ke-nu, ma-ak-ka-nu-u = a-ku-ú, lu-la-nu-u = lil-lu, dun-na-mu-u = en-šu, ú-la-lu** Malku IV 44ff.

**a)** in lit.: **hašhāšu petān birki iba'a a-ku-ú bēl emūqi ikattam** the cripple overtakes the swift of foot, the powerless overwhelms the strong man Gössmann Era IV 11; **danna lumhašma a-ka-a lu-pal-lih** (var. *lu-pal-li-ih*) I will strike down the strong and scare the weak Gössmann Era IV 115; **a-ku-ú māt Akkadi danna Sutâ lišamqit** the Akkadian weak (until now) shall overthrow the strong Sutean ibid. V 27; **uqarrad lilla a-ka-a ú-...** I make the imbecile into a hero, the weak [into ...] Lambert BWL 166 K.8413:5', cf. [*ana d*]anni u *a-ki-i* ibid. 166:22; **adi mati bēlti lillu a-ku-ú iba'anni** how long yet, my lady, will fools and weaklings overtake me? STC 2 80:59, see Ebeling Handerhebung 132; **hašhāša a-ku-u ša la-mâšu qablu** the cripple, the weakling, who is in the midst of a battle STT 70:4, cf. *anâku a-k[u-ú]* ibid. r. 2, see W. G. Lambert, RA 53 132; *anâku a-ku-ú adirtî ma-dat* I am a destitute man, my misery is great Craig ABRT 1 13:13; [...] *e]n-šu-u-ti musahhiru a-ku-ú-ti* [he who ...] the weakling, who cares for the feeble STT 70:12, see RA 53 132, cf. *muballit [a-ki-i]* STT 71:11, also *ina šá-qa(!)-ši(!) ma-ku-ú eṭē[ru]* to save the weak from the massacre(?) ibid. 29, see W. G. Lambert, RA 53 134f.; **eli ma-ki-e u [lapni] tašakkân sulûla** you (Nabû) extend protection to the powerless and [the poor] BMS 22:49, see Ebeling Handerhebung p. 108:5; uncert.: **a-pa-ti a-ka-ti** (in broken context) KAR 312:19; **abūa a-ku-u šá šá-qi-e** <sup>d</sup>*Marduk* (obscure) KAR 43:25, dupl. 63:23 (SB inc.).

**b)** in royal inscr.: **ana āšib ālišu ma-ki-i qâssu limgug** let him (the man who is cursed) stretch out his hand (begging) even to the destitute among his fellow citizens BBSt. No. 6 ii 45 (Nbk. I); **ḥatîn enšûtešunu ēpir a-ke-e mušallimu hibiltišun** (Sargon) who protects the weak (inhabitants) of them (the cities Sippar, Nippur and Babylon), who provides for the destitute, gives redress for the damages suffered by them Winckler Sar. pl. 40:4; **ina sunqi ḫušâkhi eṭerimma ina zabâl karâni a-ku-ú la na-ḤAR-x-še u bibil libbi marṣi baṭulta la rašê**

**akû B**

to save (the people) from want and famine, that even the destitute not be . . . at the bringing in of the vintage and no interruption occur in the voluntary offerings brought by the sick Lyon Sar. 6:40 (coll.), cf. *ēpiš usāti ālik tappūt a-ki-i* who gives support and comes to the help of the destitute OIP 2 23 i 6, also ibid. 55:2 (Senn.).

c) in NA, NB: BĀD *ma-ki-i* LUGAL the king is a wall for the powerless ABL 1250 r. 15 (NA), and cf. the personal names BĀD-*ma-ki-i-dAdad* ADD App. 1 xi 11 (list of names), BĀD-*ma-ki-i-dIštar* ADD 1132:10, VAS 1 84 r. 22, and passim, <sup>d</sup>*Nabû-ma-a-ku-usur* Dar. 144:10, and passim, note <sup>d</sup>*Nabû-a-ku-ú-sur* GCCI 1 308:11, etc.

See discussion sub *akû B*.

The personal name *In-zu-AD-a-ku-[ti?]* from Elam (MDP 22 67:27), in view of the fact that names composed with *Inzu* are usually Elamite, should not be taken to be the unique OB attestation of this late and literary word. For Gössmann Era I 54 and 56 (*a-ki-i* “how”), see *ki*.

Stamm Namengebung 50 n. 4; von Soden, Or. NS 25 245f.; Lambert BWL p. 18 n. 1.

**akû B** (*makû*, fem. *akûtu*) adj.; 1. crippled, deformed, 2. cripple; OB, SB; cf. *akûtu* B.

lú.á.ku<sub>5</sub> = *a*(var. á)-*ku-ú* OB Lu Part 1 i 18; á.ku<sub>5</sub> = *i-du na-ak-su*, šU A-tablet 55f.

á.bi x.kin(?).gá [...] : *ah-šú a-kít-ma* [...] SBH p. 126 No. 79:11f.

*a-ka-a-am* = *ma-šu-ú* forgotten, *a-ka-a-am* = *en-šú* weak Izbu Comm. 24f., see mng. 2.

1. crippled, deformed: *šumma sinništū ulidma sēpšu l-at-ma ù a-ka-at* (var. *ma-ka-a-at*) if a woman gives birth (to a child), and it has only one leg and it is deformed K.6999:16, var. from dupl. BM 68608:92 (SB Izbu, courtesy E. Leichty), cf. *qāssu u sēpšu ša imitti a-ka-at* CT 27 9:21 (SB Izbu).

2. cripple: see lex. section; *šumma ina āli a-ku-ú.MEŠ MIN* (= *ma'du*) if there are many cripples in a town CT 38 4:83 (SB Alu); *šumma sinništū a-ka-a-am* (var. *a-ka-am*) *ulid* if a woman gives birth to a cripple CT 27 5:17, cf. *a-ku-tam* a female cripple ibid. 18 (SB Izbu), dupl. CT 27 2:7f. and 14:28f., for commentary, see lex. section, and see discussion below; *šullu // a-ku-ú i'allad* : *šumma ina*

**akukia**

*imitti amūti šul-[lu nadi ...]* a mole (means that) a cripple will be born, (attested in the omen) if there is a mole on the right side of the liver [...] CT 20 41 vi-iv 14' (SB ext.), and dupl. CT 18 24 K.6842:1'.

The homonyms *akû A* and *akû B* are clearly set off against each other by both their Sum. correspondences and their usage. Only *akû A* has the frequent doublette *makû*. The form *ma-ka-a-at*, in the late text BM 68608:8 cited sub mng. 1, for *a-ka-at* is due to a confusion of the scribe, and a similar confusion is attested in the Izbu Comm. cited in lex. section. The Sum. á.ku<sub>5</sub> seems to be an artificial formation suggested by the Akkadian word. The latter should not be regarded as a loan from Sumerian.

(Holma, ZA 28 147f.)

**akû** s.; mast; lex.\*

dim-gul MÁ+MUK = *tar-kul-lum*, de-el-lu MÁ+MUK = *a-ku-u* S<sup>b</sup> II 282f.; di-lu-ur MÁ+[MUK] = [a-ku-u], [...] A VIII/4:72f.; A.MUK = *a-ku-ú* A-tablet 57.

Salonen Wasserfahrzeuge 120.

**akukaru** in **akukarumma epēšu** v.; to redeem; Nuzi\*; Hurr. lw.

*anāku* <sup>f</sup>PN *ahatija ašar* PN<sub>2</sub> *a-ku-qa-ru-um-ma* DÙ-šu I have redeemed my sister <sup>f</sup>PN from PN<sub>2</sub> JEN 636:15; *anāku* PN *ištu māti šanīti a-ku-qa-ru-um-ma* DÙ-ša-an-ni-mi u *ana mārūti ipušannimi* PN has redeemed me from a foreign country and adopted me HSS 19 37:40 (adoption contract), cf. *šundu* PN *iš[t]u* GN *illikuni* (text *li-il-ku-ni*) *anāku a-ku-qa-ru-um-ma* <DÙ>-uš JEN 297:38.

For Hurrian *ag/k + ugar-* “to bring back,” see Speiser, AASOR 20 136 (with previous lit.).

**akukia** pron.; so-and-so much (many); MA.\*

*tuppukunu šuṭra mā a-ku-ki-a lubulta ina libbi tupninnāte a-ku-ki-a ina libbi iškari la mahri a-ku-ki-a ina libbi lubultu ša* PN *utta'er[uni] ittaṣu šēbilani* write down on your record how many garments are in the chests, how many have not (yet) been received from the deliveries due (and) how many were issued from the garments that (the merchant) PN has brought back, and send (the records) to me KAV 98:40ff., cf. *iškuru . . . ammar šūtni*

**akukūtu**

*tēma šuprani mā a-ku-ki-a iškuru mā a-ku-ki-a* GI *gu-ši-e [tal-ú-ru]* write me a report about the wax as much as there is, saying, “so-and-so much wax, so-and-so much .... was returned” MCS 2 18:15f.

See also *akkā’iki*, and for the use of the indefinite in MA, *annania annania* so-and-so KAV 100:28.

Ebeling, MAOG 7/2 12 n. h.

**akukūtu** (*hakukūtu*) s.; 1. flame, blaze, 2. red glow in the sky (as a rare meteorological phenomenon); Bogh., SB; pl. *akukātu* (only in SB lit.); wr. syll., in SB astrol. often (H)A-HA-HA-tu, i.e., ‘*a-ku<sub>6</sub>-ku<sub>6</sub>-tu*’.

mu.U.BAR.KAB = *a-ku-ku-tum* (in group with IM<sup>dal-ha-mun</sup>GĀ = *ašamšūtu*) Antagal C 101.

mu.U+PA+KAB (both copies have mu.DI.EN) = *ha-ku<sub>6</sub>-ku<sub>6</sub>-tu<sub>4</sub>*, mu = *i-šá-tu<sub>4</sub>* EME.SAL, gi-ra-a = [gi]-[kur ru-ú] ge-eš-tar-kap-pa-ak-ku = *šá-mu-ú* – mu.U+PA+KAB is *akukūtu* (because) mu is *išátu* “fire” in Emesal, (and the sign named) *gigurā* *geštarkappakku* (i.e., the sign U+PA+KAB) with the reading gi-ra-a means *šamū* “sky” ACh Adad 33:42 (= Boissier DA 74 r. 10f., astrol. comm.), cf. gi-ra-a U+BAR+KAB = *šamū* A II/4:141.

*a-ku-ku-tú* = *i-šá-tú* LTBA 2 1 iv 28 and 2:93; [*i-šá*]-*tu<sub>4</sub>* = *ha-ku<sub>6</sub>-k[u<sub>6</sub>-tu<sub>4</sub>]*] RA 17 162 K.9133 r. 4'; *ha-ku<sub>6</sub>-ku<sub>6</sub>-tu<sub>4</sub>* // [...] ACh Supp. 2 Adad 108:5'.

1. flame, blaze (a poetic synonym for fire): *ana puḫur ālānišunu a-ku-ka-a-ti addīma* I threw fire (brands) into all their towns Lie Sar. 190, cf. *tabnīt Kiš<sup>ki</sup>a-ku-ka-a-ti ki*[...] *qāmū nākirīka* (Nabū) born in Kish, [your ...] is a blaze of fire consuming your enemies RT 19 61 No. 2:3 (SB lit.); *a-ku-ku-ú-tu<sub>4</sub>* (var. *a-ku-ku-ti*) *ša ana ajābī naphat* fire that blazes against the enemy (said of Ištar) STC 2 pl. 78:37, see Ebeling Handerhebung 132, var. from KUB 37 37:2'; *a-ku-ku-tu<sub>4</sub>* *ša qablat šamē u erēti ṭerāt* (Ištar) fiery glow which envelops heaven and earth to the very core KAR 57 i 9, also Craig ABRT 1 15:8, see RA 13 108.

2. red glow in the sky (as a rare meteorological phenomenon): *šumma a-ku-ku-tu<sub>4</sub> ippuhma* if the glow blazes (in the sky) ACh Supp. 2 Adad 106:18; MI 29 *a-«ha»-ku<sub>6</sub>-ku<sub>6</sub>-tu<sub>4</sub>* *ina erēpi ippuh* on the night of the 29th the glow appeared in the sky as dusk was falling BSGW 67 32 (= AfO 16 pl. 17) r. 10 (astron. diary); *šumma mūšu nipiħ išāti mahišma ha-ku<sub>6</sub>-ku<sub>6</sub>-tu<sub>4</sub>*

**akullu**

*tu<sub>4</sub> naphat* if the night (sky) is tinged with fiery light and an abnormally red glow blazes ACh Adad 33:42; *šumma ūmu īrupma ha-ku<sub>6</sub>-ku<sub>6</sub>-tu<sub>4</sub>* [...] if the day becomes overcast and there is an abnormally red glow in the sky (preceded by *šumma ūmu īrupamma sa-am-tu* [mahis]) ACh Supp. 2 Adad 116:5; *šumma AN.MI* *šumma ina šamē ha-ku<sub>6</sub>-ku<sub>6</sub>-tu<sub>4</sub>* IGL.MEŠ either an eclipse or an *a.* in the sky will be observed TCL 6 16 r. 43 (astrol.), see Large-ment, ZA 52 252:104; *šumma ina MN ha-ku<sub>6</sub>-ku<sub>6</sub>-tu<sub>4</sub> ippuhā* ACh Supp. 2 Adad 109:1ff., cf. Thompson Rep. 275:1ff., cf. DIŠ *ha-ku<sub>6</sub>-ku<sub>6</sub>-tu<sub>4</sub> ša kīma dipāri* if there is an *a.* which (blazes) like a torch ACh Supp. 2 Adad 107:3, see Weidner, BSGW 67 p. 56, cf. DIŠ *ha-ku<sub>6</sub>-ku<sub>6</sub>-tu<sub>4</sub>* DAL.HA.[MUN] ibid. p. 59 edge 1; *šumma ha-ku<sub>6</sub>-ku<sub>6</sub>-tu<sub>4</sub> šūta rakbat* if an *a.* is high up in the south ibid. p. 57:14, also (with the other cardinal points) ibid. 15ff., *šumma MIN innapihma Šamaš // Sin ina libbiša ippuhma* if an *a.* is “lighted” and the sun, variant: the moon, shines in it ibid. p. 57:20, and passim in similar contexts, note *šumma MIN ina AN.NE MIN* (= *ittanpah*) if an *a.* is “lighted” at noon ibid. 26, *šumma MIN 7 ina šamē ittanpaha* ibid. p. 58 r. 5f.; for other refs., see Weidner, Bab. 6 1ff. and BSGW 67 p. 56ff.

Since *akukūtu* denotes an exceptional meteorological phenomenon of bad portent, it probably refers to the aurora borealis. The masc. personal name *A-gu-gu-tum* YOS 4 246 i 23, see MAD 3 25, probably has no connection with *akukūtu*.

Weidner, Bab. 6 1ff., AfO 11 361 n. 11, and BSGW 67 p. 55 and 61f.; Ungnad, ZDMG 73 166f.

**akullu** in *bit akulli* s.; (part or room of an elaborate house); NA.\*

A house in good repair with its roofbeams, with its doors, in Nineveh (inclusive of) É *a-kul-li* É *KI.NA* É.TU<sub>5</sub> É *guršu* É *ubsāte* É *AN.TA* the *a.*-room, the sleeping room, the bathing room, the kitchen(?), storehouse (and) upper floor ADD 340:8; *bēl biti ša a-kul-li* the owner of the house (characterized by an) *a.*-room ADD 349:5, cf. É *ša* GIŠ *a-kul-li* ibid. 6 and 15, and cf. (in broken context) *a-kul-lu* ABL 1203 r. 10 (NA).

**akullū**

**akullū** (food) see *ukullū*.

**akūnu** s.; (an amphora); EA\*; Egyptian word.

20 DUG NA<sub>4</sub> *a-ku-nu ša šamna tāba malū* twenty stone jars which are full of sweet-smelling oil EA 14 iii 36 (list of gifts from Egypt); DUG // *a-ku-ni mi-ma ana šitēšu* an amphora with water for him to drink EA 148:12 (let. from Tyre).

Lambdin, Or. NS 22 363 (with previous lit.).

**akuſſu** (food) see *ukultu*.

**akuſimānu** see *akuſimu*.

**akuſimu** (*kuſimu*, *akuſimānu*, *kuſimānu*) s.; 1. (a curved piece of wood), 2. (a plant); SB.

[gu-rum] GAM = *ku-ſi-mu-um* MSL 2 139 C i 15 (Proto-Ea), see MSL 3 p. 222; giš.ig.giš.gurum. me : *da-lat ku-ſi-ma-ni* Hh. V 212; giš.guru<sub>5</sub>.uš, giš.sag.guru<sub>5</sub>.uš = *ku-ſi-[mu]*, giš.lagab.sag. guru<sub>5</sub>.uš = *kur-ſi-ma-tum* Hh. III 491ff.

ú *a-ku-ſi-mu* : ú *sah-la-a-nu* Uruanna II 290; ú NAM.TA.È : ú *a-ku-ſi-mu* (var. ú NIM.È : ú *ku-ſi-ma-nu*) Uruanna II 298; ú *a-ku-ſi-ma-nu* : ú *sah-li-e* [x] ibid. 299.

1. (a curved piece of wood): see Proto-Ea, Hh. V, Hh. III, in lex. section.

2. (a plant): see Uruanna, in lex. section; ú *a-ku-ſi-ma-na* 37 ú.HI.A *annūti ištēniš tasāk* (various drugs and) *a.*, you bray these 37 drugs together KAR 193:10.

Note that the variant to Hh. V 212 has *dalat kur-ſi-me-te*, see *kursimtu*, note also the plant name [...] : [ú] [*kur(?)l-ru-si(-)ma-ti*, ú *kur-ſi-ma-nu*] Uruanna II 437f.

**akuttu** s.; (part of a cart); lex.\*; Sum. lw.

giš.a.kud.mar.gid.da = *a-kut-tu* (between šabru and šur'u) Hh. V 81.

**akūtu A** (*makūtu*) s.; state of being powerless; SB, NB; cf. *akū* A adj.

*šabitat qātē ina dannate [...] hablu u šagše muballīyat mētu [mu-ſ-te]-en-na-at enši u dun-namē ša illiku a-ku-tam* she (Ninlil) who lends a hand in distress, who [...] the wronged and the beaten, who gives health back to the sick, who improves the lot of the lowly and the weak who have become powerless OECT 6 pl. 13 K.3515:11; *ina dāku u hub(u)tānu uqtattūnāšu kullati ma-ku-*

**aladlammū**

*tu ina qātēšunu nittalak* they have finished us through murder and robberies, all of us have become powerless through them ABL 1241 r. 6 (NB).

**akūtu B** s.; state of being crippled; SB\*; cf. *akū* B adj.

*šumma ina muršišu lu qāssu lu šēpšu a-ku-tam illak* if during his illness either his hand or his foot becomes crippled Labat TDP 160:31, also ibid. 94 r. 5.

**al** see *ali* and *el*.

**aladlammū** s.; bull colossus with human head; NA royal (from Senn. on); Sum. lw.; wr. <sup>d</sup>ALAD(KAL×BAD).<sup>d</sup>LAMMA(KAL).

a) in hist. (Senn. and Esarh.) — 1' of stone: *ina pīli pešē ša ina erset GN innamru* <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *sīrūti ušēpišma imna u šumēla ušasbita šigāršin* I fashioned bull colossi of white limestone that was found in the region of Balaṭai, and placed them on the right and left of their (the gates') locks OIP 2 129 vi 64; <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *rabûte ana bābi ekallija ú-še-e-[piš]* (var. *ib-tu-[qu]*) I had (variant: they carved) (the white limestone from Balaṭai) made into bull colossi for the gates of my palace OIP 2 126 a 6, var. from RT 15 149, cf. ibid. c 1, also NA<sub>4</sub>.ŠE.TIR . . . *itti pīli pešē . . . ana* <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *ušēpišma* (followed by ref. to *apsasāti* of NA<sub>4</sub>.ŠE.TIR) ibid. 132:75, also <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *rabûte u apsa-sāti pīli pešē* ibid. 121 No. 2:10, <sup>d</sup>ALAD.<sup>d</sup>LAMMA. MEŠ *u apsa-sāte pīli pešē ina liptat* <sup>d</sup>Ninkurra *ina erset Balatai uša'lidma ušaklila gattašun* ibid. 108 vi 76; <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *ša pīle pešē ina Tastiāte . . . ibtuqu* (my predecessors) had bull colossi of white limestone roughly hewn in GN ibid. 104 v 64, and dupl. Sumer 9 154 vi 2; <sup>d</sup>ALAD <sup>d</sup>ALAD (var. <sup>d</sup>LAMMA) <sup>d</sup>LAMMA.MEŠ (var. <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ) *u salam mešrēti gišnugalli ša ina ištēn abni ibbanū mināti šuklulu* bull colossi and human-shaped statues of marble (i.e., limestone) made of a single block of stone (and) in perfect proportions OIP 2 121:51f., var. from Sumer 9 160 vi 82, and dupl. OIP 2 108 vi 65; <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *ša NA<sub>4</sub>.ŠE.TIR lamassāti apsa-sāti askuppāti . . . ultu qirib huršāni . . . ana Ninua . . . ušaldiduni* (the vassal kings) had bull

**aladlammū**

colossi of *pindū*-stone, *lamassu*-figures, *apsasī*-figures, orthostats, dragged to Nineveh from the mountain regions Borger Esarh. 61 v 77, cf. (of NA<sub>4</sub>.ŠE.TIR and white limestone, beside bull colossi of copper) ibid. vi 15 and 20, see discussion.

**2'** cast in copper: *ša* . . . 12 UR.MAH.MEŠ *nīrūti adi* <sup>d</sup>ALAD.<sup>d</sup>LAMMA. <sup>d</sup>LAMMA.MEŠ (var. 12 <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ) *sīrūti ša šuklulu nabnītu u* 12 *apsasāte* . . . *zī'pi tiddi abnīma* I made clay molds for twelve gaping lions, together with twelve giant bull colossi of perfect shape and twelve sphinxes (and poured bronze into them) OIP 2 122:27, var. from ibid. 109 vii 11 and 3R 13:23, cf. <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *nabnīt erī ša* 2 *ina libbi zaħalū litbušu* (beside <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *gišnugalli* and <sup>d</sup>ALAD.<sup>d</sup>LAMMA. MEŠ *u* *apsasāti pīli pešē*) OIP 2 123:30 and 109:20, also NA<sub>4</sub>.<sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *rabūti urmahī šutātūti apsasāti šutāħāti lamassāti maħħāti ša erī namri aptiqma* I cast large bull colossi, lions facing each other, tall sphinxes (and) twin female figures of shining bronze Borger Esarh. 61 vi 17, see discussion.

**b)** in NA letters: *ina muħħi* NA<sub>4</sub>.<sup>d</sup>ALAD.<sup>d</sup>LAMMA *ša adbubu ana šarri batiqi* . . . <sup>d</sup>ALAD.<sup>d</sup>LAMMA *ušatbā* concerning the stone bull colossus about which I spoke to the king, it is hewn, I shall raise the bull colossus ABL 957:11 and r. 3; [LÚ.GAL.K]AŠ.LUB 1-en N[A<sub>4</sub>.<sup>d</sup>ALAD.<sup>d</sup>LAMMA *ina panīšu*] *ina libbišu la zaku* [2 NA<sub>4</sub>.<sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *ša* 10-a-a 1 KÙŠ [*ina pan*] Zēr-ibni *ina pan bīt šarri* [*li-zī*]-zi(text -en) 1-en utru *ina panīšu* [*ana*] *nāgir ekallī liddin* . . . *ina nāri i-x-x* [x x x] NA<sub>4</sub>.<sup>d</sup>ALAD.<sup>d</sup>LAMMA *š[a ina . . .] ibattaquni* [...] *li-zī-zī* . . . 1(!)-en *ina URU Tastiate* [*ussi*]ridu the chief wine steward owes delivery on a stone bull colossus, he has not fulfilled it (lit. he is not acquitted), PN owes delivery on two stone bull colossi of ten cubits each, one should stand in front of the king's house, he owes one more, he should give it to the palace "herald," . . . on the river, the stone bull colossus which was hewn [in GN] should stand [...], one they have floated down (the Tigris) from GN ABL 984:1, 3, and r. 2, cf. ibid. 9, r. 6 and 10, cf. (also mentioning Tas[tiate] in line 6) ABL 1362:12 and r. 11, cf. UD.17.KAM NA<sub>4</sub>.<sup>d</sup>ALAD.<sup>d</sup>LAMMA *eli nāri*

**alādu**

*uqṭarrib* on the 17th day I brought the bull colossus close to the river ABL 579 r. 5, NA<sub>4</sub>.<sup>d</sup>ALAD.<sup>d</sup>LAMMA *ina libbi elippāti ussarkipi* ABL 420:6, cf. also (in broken context) ABL 1417:8 and r. 3, 1419:11 and 1423 r. 6; *askup-pāte* NA<sub>4</sub>.<sup>d</sup>ALAD.<sup>d</sup>LAMMA *ina muħħija x x x* ABL 125:4.

The combination of signs <sup>d</sup>ALAD(KAL×BAD).<sup>d</sup>LAMMA.MEŠ indicating a reading as a single word first occurs in the inscriptions of Sennacherib and seems to be one of the learned compounds derived from Sumerian that are frequent in the period of Sargon and Sennacherib, as, e.g., *pirigallu*, *urmahī(h)u*, *lamamāhu*, *kirimāhu*, etc. The reading *aladlammū*, although not attested, seems the most plausible (see Landsberger, ZA 37 219 n. 2). On the other hand, this compound is replaced in one recension of Esarhaddon's inscription by <sup>d</sup>ALAD.MEŠ *u* <sup>d</sup>LAMMA.MEŠ (= *šēdē u lamassāte*) *ša* NA<sub>4</sub>.MEŠ Borger Esarh. 62 B v 41, and this reading *šēdu (u) lamassu* is also required in the passage <sup>d</sup>ALAD [<sup>d</sup>LAMMA] DINGIR *mušallimu* Borger Esarh. 100 D.T. 299+ r. 8 and 10, in which the protecting genii are referred to, as well as in <sup>d</sup>ALAD.MEŠ <sup>d</sup>LAMMA.MEŠ (referring to Elamite protective deities) Streck Asb. 54 vi 58. The early references, 2 <sup>d</sup>ALAD <sup>d</sup>LAMMA *ša parūti* AKA 147 v 17 and <sup>d</sup>ALAD <sup>d</sup>LAMMA *batqīte* Iraq 17 pl. 33 No. 16:12, cf. ibid. 8 and 18, may have to be read *šēdu lamassu*, since they are not followed by the plural sign, and, moreover, in Iraq 17 No. 16:8 there is a space between the two logograms. Note also the writings <sup>d</sup>ALAD.MEŠ <sup>d</sup>LAMMA.MEŠ 2R 67:79 (Tigl. III).

The cited references show that most of the bull colossi were carved of white limestone, roughly hewn (see *batāqu*), from the quarries at Balatāi and in the town Tastiate, see Laessoe, JCS 7 19f.

**alādu** (*walādu*) v.; 1. to give birth, to bear, to beget, to produce, to bring about, to fashion (an object), 2. (*w)ulludu* to give birth (to many), to beget (many), to produce, to act as midwife, to cause to bear children, 3. *utalludu* to be born, 4. *šu'ludu* to grant the birth of a child, to breed (animals), to have (an object)

## alādu

fashioned, 5. *na'ludu* to be born, created, to be begotten; from OAk. on; I *ulid*—*ullad*—*alid* (*walid* in OB, Nuzi, but *wi-il-du* CT 8 25a:17, OB, *maldat* RT 19 111:2, NB) — inf. *walādu* (OB, Nuzi), *ulādu* (BA 2 634:8, NA), I/2 *ittalad* (*itta'lad* CT 29 48:6 and 19, SB), I/3, II *uwallid* (*umallid* En. el. I 105) — *uwallad* (*wallad*) — *wul lud*, part. *mummallidat* En. el. I 4, II/2, III (inf. *šu'ludu*, *šumludu* Šurpu IV 25), IV *iwwallid* (*immaldu* Thompson Esarh. pl. 15 ii 29, *i'aldū* Gilg. I v 3, and passim in SB) — *iwwallad* (*immallad* YOS 6 11:13, and passim in NB, *i'llad* Lambert BWL 86:262, and passim in SB) — inf. *na'ludu*, IV/2 *ittamlad*; wr. syll. and ù.TU; cf. *ālidānu*, *ālidu*, *ālidu* in *la ālidu*, *ālittu* in *la ālittu*, *ildu*, *ilittu*, *lidānu*, *lidātu*, *līdu*, *lillidu*, *littu*, *mušālittu*, *tālittu*, *tamlittu*, *wulludu*.

ri-i RI = *a-la-du*, *um-mu* A II/8 i 22f.; du-u TU = *ba-nu-ú*, *a-la-du* A VII/4:60f.; mu-u SAR = *a-[a-du]*, ma-a SAR = *ba-[nu-u]* A VII/4:115f.; ú-gu KU = *ba-nu-ú*, *a-la-du* Ea I 137f.; pe-eš šāx A = *e-ru-u*, *a-la-du* S<sup>b</sup> II 55f.; mu-ud MUD = *ba-nu-u šá a-la-di*, *a-la-du* Idu II 53f.; mud, áb = *ba-nu-u šá a-la-di* Nabnitu I 14f.; uš UŠ = *a-la-du š[a x x]* Idu II 108.

na<sub>4</sub>.ù.tu = *a-ban a-la-di* = NA<sub>4</sub> *it-ta-mir*, na<sub>4</sub>.nu.ù.tu = MIN *la MIN* = *da-a-a-i-ku* Hg. B IV 74f.; NA<sub>4</sub> *a-la-da* = NA<sub>4</sub> *na-ṣa-ṣu*, NA<sub>4</sub> *la a-la-da* = NA<sub>4</sub> *it-ti-ia-mi-ir* A 3476 r. 7'-8' (Uruanna App.); ú.ù.tu = *šam-[me a-la-di]*, ú.nu.ù.tu = KI.[MIN *la KI.MIN*] Hh. XVII 211f.

[guruš sil.a.ta í]r.ra [ama.ni t]u.ud.da : *etlu ša ina sūqi bikitu ummašu ul-du-šu* the man whose mother, crying, bore him in the street JTVI 26 153 i 8; šul.zi nu.nuz<sub>x</sub>(SAL).zi.dè ba.an.tu.ud : *etlu kēnu ša sinništu kittu ul-du-šu* noble young man (Ninurta) whom a noble woman bore Lugale IX 6, cf. nun.a ù.tu.ud.da : [ša] rubātu *ul-du-šu* ibid. IV 7, cf. also 4R 23 No. 3:3f.; mu.ud.da.na in.ši.tu.ud : *ša ana hā'irija ul-du-šu* (Ninurta) whom I bore for my husband Lugale IX 4; dam nu.du<sub>12</sub>.meš dumu nu.tu.ud.da.meš : *aššatu ul ahzu māru ul al-du šunu* they (the demons) do not marry, they do not beget children CT 16 15 v 6f. and 41f.; imin.bi me.a.bi ù.tu.ud.da.a.meš me.a.bi bulūg.ga.a.meš : *sibittišunu ēkama al-du ēkama irbū* where were these seven born, where were they raised? CT 16 44:82f.; silim.ma ù.tu.ud.da ka.tar.zu h̄.en.si.il.lá : *salmeš li-lid-ma dalilitka lidlul* may she give birth safely, then she will proclaim your glory BA 10/1 p. 69 r. 7f., cf. ibid. r. 1ff.; [ki].peš.bi dù.a.bi mud.mud.da : *erṣeta šadiltu mu-al-li-da-at kala[ma]* the wide earth, creatress of everything BiOr 9 89:4; ad.ugu.na

## alādu 1 a

dím.me.er.e.ne na.ám.lú.[u.x.lu] : *a-bu a-lid ilī u amēli* the father who begets god and man 4R 9:32f., cf. [a.a].ugu.mu nigin.na ši.ši.ma.al : *a-bu a-lid nap-h[ar šiknat napišti]* ibid. 44f.; ama.gan nigin.na : *rimu a-lid napħari* womb that gives birth to all 4R 9:24f.; imin.bi ḥur.sag MI.ga.ba.ū.tu.ud.da.a.meš : *sibittišunu ina šad ereb dŠamši i-al-du* these seven were born on Mount Sunset CT 16 44:84f., also ibid. 45:132f.; dNin.urta ur.sag ní nu.zu á.zág mu.un.ši.in.tu.ud : *ana dMIN qarrādu la adiri asakku ú-tal-lid-su* (Anu) had (the earth) bear the *asakku*-demon for Ninurta, the fearless warrior Lugale I 27.

du.TU = *a-la-du* Izbu Comm. 110; ù.TU // *ba-nu-ú* : ù.TU // *a-la-du* CT 41 27 r. 25 (Alu Comm., commenting on *ilittu*, q.v.); *ba-bi-il* // *ba-ba-lu* : *a-la-[du]* RA 17 140:11 (Alu Comm.); dTU.TU : *mu-al-lid DINGIR.MEŠ* STC 2 61 ii 21; DIŠ SAL.UR *ina É LÚ 1* ù.TU ... // *šai 1-it SAL ul-la-du* if a bitch bears one (pup) in the house of a man, (this means) that she gives birth to one female (pup) CT 41 32:6 (Alu Comm.), cf. *šumma enzu suppā MIN* (= ù.TU) : *šá UDU.NITA BABBAR-e ul-l[a-du]* (see *suppā* A usage b) Izbu Comm. Z 10'; *ak-k[a-an-nu ...]* // *ana muḥbi GAN* // *a-la-du* Lambert BWL 72:48 (Theodicey Comm.).

*tu-ul-lad* 5R 45 K.253 v 47 (gramm.).

1. to give birth, to bear, to beget, to produce, to bring about, to fashion (an object) — a) to give birth, to bear, — 1' in lit.: *nadānu kīma rāme [tā]b(?) u turru kīma a-la-di marus* to give (a loan) is as sweet as to make love, but to return (it) is as hard as to bear a child Lambert BWL 148:67; *īranni ummī īnetu ina puzri ú-lid* (var. adds -da)-an-ni my mother, the high priestess(?), conceived me (in GN), she gave birth to me in secrecy King Chron. 2 88 i 5, dupl. CT 13 42:5 (SB Legend of Sar.), cf. *abī īrhanni ummī ul-dan-ni* my father begot me, my mother bore me PBS 1/1 14:3 (SB inc.); *naphar īrū naphar ul-du ina sillī ṣerbetim ú-li-id ṣerū erū it-ta-la-ad ina ṣe-ri-šu* both (text: all) conceived, both gave birth, the serpent gave birth in the shade of the poplar, the eagle gave birth on its top RA 24 106:6f. (Etana, from Elam), cf. *ina appi iši erū a-li-id-ma ina ešdi ṣarbete ṣerū i-tal-da* AfO 14 300:8f. (MA version of same); *ali a-li-it-tum ú-ul-la-du-ma [ummu š]erri ú-ha[r]-ru-úl* ramanša where the childbearing woman gives birth, and the mother ....-s the child herself Or. NS 26 310 iv 22 (OB Atrahasis, coll. W. G. Lambert), cf. *akkī a-li-it-tu ú-la-du-ma ummu*

## alādu 1a

*šerri luḥarriša raman[ša]* CT 15 49 iv 32 (SB version of same); *anākumma ul-la-da nišūama I* (Ištar) give birth to my people Gilg. XI 122, cf. *⁹Gula ummu a-li-da-at šalmāt qaqqadi* 4R 54 No. 2:27, also *⁹Ningal ... a-lid-da-at* *⁹Šamši* Streck Asb. 288:6; *ina ūme hīlūja ētarpu panīja ina ūme ú-la-di-ia ittakrima ēnāja* has my face become dark on the day of my labor, have my eyes been closed on the day of my giving birth? BA 2 634:8 (NA); *kīma Gemé-⁹EN.ZU.na išariš ú(text i)-li-da li-li-id* (var. *li-il-ta*) *ardatu mušapšiqtu* just as (the cow called) Geme-Sinna gave birth easily, (so) may the woman who is having difficulty in labor give birth KAR 196 r. i 33f. (SB inc.), var. from KUB 4 13:11; *šumma sinništu* (var. adds: *ina*) *Ù.TU ušapšiq* if a woman has difficulty in giving birth KAR 196 r. ii 13, var. from AMT 67,1 iv 6, cf. *littumi bēli šupšuqat a-la-da* the cow, my lord, has difficulty in giving birth KAR 196 r. ii 41; *sinništu arha ša Ù.TU-šá TU-ma MN šū* (if) the month in which a woman is to give birth comes, and it is MN KAR 223:1 (SB rit.), cf. r. 11 and RA 18 162:14 and r. 7 (SB Lamaštu), also AMT 66,4 ii 4; *arhiš Ù.TU* she will give birth quickly KAR 196 r. ii 5 and 15; *mūru ša tu-ul-li-di ki jāti lu lasim* let the foal which you bear be a swift runner like me Lambert BWL 218 r. iv 17 (NA); *enzātuka takši lahrātuka tu'āmī li-li-da* (var. *lu-li-da*) your goats shall bear triplets, your ewes twins Gilg. VI 18; *ummu hubur ... ušraddi kakku la mahri it-ta-lad mušmāhī* Mother Hubur added weapons without rival, gave birth to dragons En. el. I 134, II 20, III 24 and 82; *anāku ahī tariāku ahī ša ana abija wa-al-du* I am acting as governess to my brother, my brother who was born to my brother (i.e., my nephew) CT 15 6 vii 3 (OB), cf. ibid. 6; *mārtum annitum ša ú-lu-du-ni-ik-ku* (for *ulladunikkū*) *bilaš annāšin* (the gods said:) bring to us this daughter whom they will bear to you KBo 1 23:10; *enūma al-da-ku abbanū anāku ašrāti ilī aštene'e* as soon as I was born (and) created, I took care of the shrines of the gods VAB 4 122 i 26 (NbK.); *ultu MU.20.KAM RN ... ša al-da-ku* from the twentieth year of Assurbanipal, in which I was born AnSt 8 46 i 29

## alādu 1a

(Nbn.); DN *in mātišu a-la-da-am liprus* may Ninhursag cut off birth in his land CT 32 4 xii 28 (Maništūšu), and dupl. RA 7 180 v 11; *⁹NIN.MAH ... a-la-ad amēlūti GUD.HI.A.MEŠ u U₈.UDU.HI.A.MEŠ lišaškissu* may DN stop the birth of humans and livestock for him BBSt. No. 9 ii 27; *idnamma šamma ša a-la-di kullimannima šamma ša a-la-di bilti usuhma šuma šuknanni* give me the plant of childbearing, show me the plant of childbearing, remove my worry (lit. burden), establish a lineage for me Bab. 12 pl. 3:39ff. and pl. 8:12ff., cf. *šū inad-dinakku ša <a>-la-di šam-ma* ibid. pl. 6 VAT 10529:12 (= KAR 170); for *šammi (la) alādi*, *aban (la) alādi*, see lex. section; note that the reading of *NA₄.TU* CT 15 46:54 and 47 r. 41 (Descent of Ištar), Uruanna III 139, AMT 95,2:12, and 97,1:2 is not known.

2' in omen texts: *šumma sinništu Ù.TU* if a woman gives birth CT 27 7 K.8294:1, and passim in Izbu, note the writing UD SAL *ú-li-id* KUB 37 184:1; for animals in similar contexts, see, e.g., (*kulbābu*) KAR 376 r. 14, (*surdū*) CT 39 23:22, (*zuqaqīpu*) CT 40 26:25, and passim in omens; *šumma sinništu* 2 NITA.ME *Ù.TU* if a woman gives birth to two boys Labat TDP 212:114, cf. *šumma sinništu uštašnīma Ù.TU* if a woman gives birth for a second time CT 27 4:4, cf. also [*šumma sinništu*] *tu'āmē uštašnīma Ù.TU* CT 27 3:22 (all Izbu); *māšē ul-lad* CT 30 8 Rm. 115 r. 10, *māšāti ul-lad* ibid. 11; *aššat šarrim zikaram ul-la-ad* the king's wife will bear a male child YOS 10 11 v 13 (OB ext.); *aššat awīlīm zikara ul-la-ad* the man's wife will bear a male child YOS 10 57:6, dupl. CT 5 4:4b (OB oil omens), also, wr. *ú-la-ad* YOS 10 35 r. 37 (OB ext.), wr. *ul-lad* CT 20 3:7, cf. also Thompson Rep. 112a:6, wr. *Ù.TU* CT 38 47:53 (SB Alu), Thompson Rep. 97:4; *erītu zikara ú-ul-lad* (text *ul-ú-lad*) TCL 6 5:44, see also *erītu* usage a; *aššat amēli mārē ma'dūti Ù.TU* CT 38 40 Sm. 710+:7 (SB Alu); *šumma ina Arah-samna SAL.LUGAL LÚ.TUR Ù.<TU>* if a wife of the king bears a male child in MN 4R 33\* iv 15, also KAR 177 iii 30, cf. K.2809 r. ii 4 (all SB hemer.); *aplu gitmālu Ù.TU* she will give birth to a perfect son Kraus Texte 22 i 29; SAL.MEŠ *it-ta-na-al-la-du-ma zikaru jānuma* she gives

## alādu 1a

birth to one girl after another, but there is no boy Craig ABRT 1 4:13 (SB *tamitu*), cf. SAL.MEŠ Ù.TU.MEŠ CT 39 45:23, cf. also UŠ. MEŠ Ù.TU.MEŠ ibid. 24 (SB Alu); *la wa-li-itum ul-la-ad* a barren woman will give birth YOS 10 17:40, also ibid. 41 r. 70 (OB ext.), and see *ālittu* in *la ālittu; eritu ina* Ù.TU *imāt* a pregnant woman will die in childbirth CT 28 16 K.9614 r. 4 (SB omens), cf. *ul-la-ad-ma imāt* she will give birth and then die YOS 10 41 r. 70 (OB ext.); *amēlu šū imātma ina* KI *al-du ul iqgebbir* that man will die and will not be buried where he was born Dream-book 328:80, cf. URU Ù.TU *nakru ikaššad* CT 27 17:28 (SB Izbu); *šumma šerru kima al-du* UD. 2.KAM UD.3.KAM DU-ma šizba *la imahhar* if, after its birth, two or three days pass and the baby refuses milk Labat TDP 220:26, cf. ibid. 216:1, also *šumma izbu kima* Ù.TU CT 28 9:16ff.; [*sinništu ki*]-*i ú-li-du* *kī ša pīri ku-ta-a šakin* when a woman gave birth, (her child) had tusks(?) like (those) of an elephant CT 29 49:23 (SB list of portents), cf. *šahītu kī tu-li-du* CT 27 45 K.749:8 (NB report); *ina qirib* KUR *Kaldi kalbu zikaru it-ta-<sup>2</sup>-lad* a male dog gave birth in Chaldea CT 29 48:19, cf. *ārib zēri it-ta-<sup>2</sup>-lad* ibid. 6 (SB list of portents); note, said of a date palm: *šumma gišimmaru ina la simāniša* Ù.TU CT 41 16:31, dupl. ibid. 18 r. 3 (SB Alu).

**3'** in med.: [*šumma sinništu qirb]issa riħūtam imħurma* NU Ù.TU if a woman's inner parts have received the semen, but she does not give birth KAR 195:32; *šumma sinništu* Ù.TU-ma *šāra uddupat* if a woman gives birth and (then) suffers from flatus (lit. is inflated with wind) KAR 195 r. 24, cf. *šumma sinništu* Ù.TU-ma *semrat u šāra uddupat* ibid. r. 25, cf. also ibid. r. 16 and 28; **1** *ul-lad-ma ina'eš* she will bear one child and get well AMT 45,5:6.

**4'** in leg. contexts — **a'** in OA: *šumma suħāram ú-lá-ad mimma bítim i[laqqi]* (even) if she (the wife) gives birth to a boy, he (the adopted heir) will (still) receive all the household property TCL 1 240:23, cf. ibid. 13; PN *u* PN<sub>2</sub> *mutum u aššutum ittaprusu* PN<sub>2</sub> *a-na(-)ar-ha-lam* ú-lá-ad *u ašar libbišu illak* PN and PN<sub>2</sub>, husband and wife, have been

divorced, PN<sub>2</sub> will bear . . ., and (then) go where she pleases TCL 21 214a:7, see Balkan Letter 46.

**b'** in OB: *šumma awīlum hīrtāšu mārī ú-li-súm u amassu mārī ú-li-súm abum ina bultišu ana mārī ša amtum ul-du-šum mārūa iqtabi* if a man's wife bears him sons, and also his slave girl bears him sons, (and) the father during his lifetime says to the sons whom (his) slave girl bore him, "(you are) my sons," (they will share in his estate) CH § 170:40ff., cf. *šumma awīlum hīrtāšu ša mārī la ul-du-šum izzib* if a man wants to divorce his wife who has not borne him sons CH § 138:16; *šumma awīlum aššatam īhuzma amtam ana mutiša iddinma mārī it-ta-la-ad* if a man marries, and (the wife) gives a slave girl to her husband, and she (the slave girl) bears sons (she cannot be sold) CH § 146:47, cf. *šumma mārī la ú-li-id bēlessa ana kaspim inaddišši* if she (the slave girl) does not give birth to sons, her mistress may sell her CH § 147:1, and *passim* in CH; *aššassu šanūmma itahaz u māram it-ta-la-ad* (if) a second (husband) marries his (the captured husband's) wife and she bears (him) a son Goetze LE § 29 A 43; *šumma awīlum warki abišu ina sūn rabtišu ša mārī wa-al-dā-at ittašbat* if a man, after the death of his father, is caught in the embrace of his (father's) main wife who has borne sons CH § 158:28; *ištū ummašu ezbet šanūmma īhuzu-šima ina bít āħiziša warkim ú-li-is-sú* after his mother had been divorced, a second (man) married her, she gave birth to him (the child) in the house of her later (i.e., second) spouse TCL 18 153:8; *mārū PN ša ana PN<sub>2</sub> mutiša ú-[ul-la-du]* the children which PN bears to her husband PN<sub>2</sub> BRM 4 52:17 (OB Hana); PN PN<sub>2</sub> *u* PN<sub>3</sub> *īhuz 5 mārī ú-li-súm ina 5 mārī ša PN<sub>3</sub> ana PN ul-du PN<sub>4</sub> mārašu rabiam PN ana mārūtišu ilqi* PN married PN<sub>2</sub> and PN<sub>3</sub>, (the latter) bore him five children, among the five children which PN<sub>3</sub> bore to PN, PN adopted PN<sub>4</sub>, his oldest child CT 8 37d:4 and 6; *inūma PN PN<sub>2</sub> ul-du PN<sub>3</sub> emessa . . . ulammid* when PN bore PN<sub>2</sub> she informed PN<sub>3</sub>, her mother-in law PBS 5 100 ii 30, cf. ibid. ii 34, *adi ul-la-du* ibid. iii 7, cf. *ina pa-ni wa-la-di-ia* before (my mother) gave birth to me

## alādu 1a

ibid. i 7; DUMU.MEŠ *mala wa-al-du u i-wa-la-du* DUMU.MEŠ-ši-na-ma the children, as many as have been born and will be born, are indeed the children of both (wives) Meissner BAP 89:11, also TCL 1 67:7, cf. qadum wi-il-di-ša *mala wi-il-du u i-wa-la-du* CT 8 25a:17f.; *kima atti játi tu-ul-di-in-ni šáti ummašu [an]a leq̄tim* [ilq]ešu u kima šáti ummašu rāmušu atti játi ul taramminni though you (yourself) bore me, and his mother (merely) adopted him, you do not love me as his mother loves him TCL 18 111:25; 2 ÁB.HI.A ša ibaššia <itta>-al-da the two cows which are on hand have (just) calved Fish Letters 7:12.

c' in Mari: *kalbatum ... þuppuðūtim ú-li-id* the bitch gave birth to lame(?) puppies (proverb) ARM 1 5:13; *mār irtim ša šad-dagdim wa-al-du ... ina aþ nārim nadi* the (body of) a suckling child who was born last year was found lying on the river bank ARM 6 43:5.

d' in MB: PN *aþušu [i-tul-ú-a a-li-id]* PN, his brother, was born in my neighborhood BE 14 8:19.

e' in Nuzi: *šumma t'PN māra ú-ul-la-ad u* PN<sub>2</sub> *aþsata šanīta la iþhaz šumma la ú-ul-la-ad u* PN<sub>2</sub> *aþsata šanīta iþhaz* if t'PN bears children, PN<sub>2</sub> must not marry a second wife, if she does not bear children, PN<sub>2</sub> may marry a second wife RA 23 145 No. 12:7 and 9, cf. *šumma* PN *la* Ú.TU HSS 19 84:9; PN *mārtija ana* PN<sub>2</sub> *at-ta-la-az-zu-mi* I bore PN, my daughter, to PN<sub>2</sub> AASOR 16 55:40, cf. PN *mārtija ana* PN<sub>2</sub> Ú.TU.MEŠ HSS 13 263:10; *amtū damiqtu lu ú-ul-[la-ad lu] la ú-ul-la-ad ... anandin* I will return the fine slave girl whether she gives birth or not RA 23 156 No. 54:7f.; 1 *amtū* SIG<sub>5</sub>-qú ša *il[tenītu]* ú-li-tu<sub>4</sub> one fine slave girl who has given birth only once JEN 608:20; *minummē mārē ša ištū libbi t'PN usṣū ša ana* PN<sub>2</sub> ú-li-tu<sub>4</sub> whatever children come from t'PN whom she bore as PN<sub>2</sub>'s (children) RA 23 145 No. 12:14, cf. *minummē suhārū u suhārātu ša t'PN ú-ul-la-tu<sub>4</sub>* JEN 637:17; *šumma* DUMU-ia ša ú-ul-la-tu<sub>4</sub> ibašši GAL ... lu 10 aþsassu ša PN *māra ša ú-ul-la-tu<sub>4</sub> u* GAL PN<sub>2</sub> *terdennu* (PN declared) "if there be a son of mine whom (my wife) will bear, that will be the eldest son, (and)

## alādu 1a

even if my (text: PN's) wife bears ten sons, they will be the eldest, PN<sub>2</sub> will be next in succession" HSS 5 7:11 and 14; *minummē šerrūšu ša* PN *ša ú-ul-la-tu<sub>4</sub>* (from) any children of PN which (someone) bears HSS 9 96:10; we know that PN is the daughter of PN<sub>2</sub> *u arkassu u wa-la-az-zu la nīde* but we do not know about her inheritance or whether she has given birth (lit. about her birth giving) AASOR 16 53:7; *šerrūšu ša t'PN ana PN<sub>2</sub> ìr-ia wa-al-du* the children of t'PN were born as (those of) PN<sub>2</sub>, my slave AASOR 16 39:12, cf. ibid. 6, 17, and 21; PN *mārtija ša* PN<sub>2</sub> *aþsatiya wa-al-du* my daughter PN, who was borne by my wife PN<sub>2</sub> RA 23 155 No. 52:7; 29 *enzu SAL ina libbišunu* 7 *enzu ša* (translit. *la*) ú-la-du 29 she-goats, among them seven goats which have given birth HSS 16 248:8, also ibid. 5, cf. 21 UDU.MEŠ SAL *ša* Ú.TU ibid. 311:1, also HSS 9 52:1, 112:3, TCL 9 26:10, and passim, see also *ālittu*; *ina muþhišu ša* PN *ú-la-ad u* [ba]gnu (the sheep) will give birth and be shorn to the profit of PN JEN 128:14; 3 GUD. NITA.MEŠ *ša wa-al-tu<sub>4</sub>* 5 GUD.ÁB.MEŠ *ša* KI.LMIN three oxen newly born, five cows, ditto (preceded by three-year-old and two-year-old oxen and cows) HSS 13 330:6.

f' in MA: *šumma ina pani* 5 *šanāte ana mute tattašab u ta-at-ta-la-ad* if she resides with (another) husband and gives birth before five years (are up) KAV 1 v 10 (Ass. Code § 36); *ana mārē ša ana mutiša urkē ul-du-tu-ú-ni la iqarrib* he (the first husband) has no claim to the children which she has borne to her subsequent husband KAV 1 vi 77 (Ass. Code § 45).

g' in NA: *šumma la iddini* UDU.MEŠ ú-lu-du if he does not return (them in MN), the sheep will give birth (exclusively to the benefit of their owner) ADD 115:11.

h' in NB: *amēlu aþsata iþuzma mārī ú-lid-su* (if) a man takes a wife and she bears him sons SBAW 1889 828 iv 26 (NB laws), cf. ibid. v 33 and 36, cf. also iii 26, and *šumma ana mu[ti] mārī it-ta[l-du]* ibid. iv 41; *t'PN aþsati āluzma māra u mārta la tul-du* PN<sub>2</sub> *māršu ša t'PN mār aþsatiya ša lapani* PN<sub>3</sub> *mutišu mahru tu-li-du* *ana mārūti lulqēma* I married t'PN but she did

## alādu 1b

not bear either a son or a daughter, I will adopt PN<sub>2</sub>, the son of <sup>1</sup>PN, my wife's son, whom she bore to PN<sub>3</sub>, her former husband Hebraica 3 15:4 and 7 (to Nbn. 380); *ina ūmu PN ašassu mahritu māra ta-at-tal-da* when PN, his first wife, bears a son VAS 6 3:11, cf. ibid. 13; PN PN<sub>2</sub> u PN<sub>3</sub> mārēja *ina bīt PN<sub>4</sub> ū-lid* I bore my sons PN, PN<sub>2</sub>, and PN<sub>3</sub> in the house of PN<sub>4</sub> YOS 7 66:8, cf. *ištēt mārti ū-lid-su* I bore him one daughter Nbn. 356:4; DUMUŠÚ ſa *ina līb-bi tu-li-di* the child whom she bears in the meantime (while serving as a pledge) Moldenke 1 11:6 (coll. A. Sachs); *ina panāt ſa tul-la-du ana širkūtu ... uzakkūlu* (PN) dedicated her as an oblate before she (her mother) gave birth YOS 6 224:23; PN *mārūa rabū ū ūpani* PN<sub>2</sub> *a-li-du ūpani* mamma ūanāmma ul *a-li-du māru rabū ſa* PN<sub>2</sub> ū PN is my oldest son, he was born to PN<sub>2</sub>, he was not born as anyone else's child), he is the oldest son of PN<sub>2</sub> TCL 13 138:15f., dupl. AnOr 8 47; *amēlūtu ſa ina libbi mītūtu u al-da-tu ſa* PN ū any slave among them (the woman and her two daughters who are bought) who dies or is born belongs to PN (the seller) Camb. 388:13; *ina libbi ištēt ſa arki <sup>1</sup>PN kakkabti ūndetu al-da* among them is one who was born after <sup>1</sup>PN (received) the star brand (in a list of slaves sold to Eanna) BIN 1 120:4; *ina MN MU.2.KAM UDU.U<sub>8</sub>.ME a<sub>4</sub> 5-ta ina panīja it-tal-da-*<sup>2</sup> in the month ūabātu of the second year the mentioned five ewes gave birth (while) in my care YOS 7 140:24; *ištēt GUD sahirtum ſa ina bīt alpi ma-al-da-ta* one heifer which was born in the cow shed RT 19 111:2.

5' in personal names: *Tu-li-id-da-nam* (see *dannu* mng. 3c) MDP 2 17 xvi 12 (OAkk.), cf. *Tu-li-id-<sup>4</sup>UTU-ſi* She-Bore-My-Sun, *U-li-id-i-lum*, *Wa-al-ti-lum* Child-of-the-God, all cited MAD 3 38 (OAkk.), cf. *Wa-al-di-lim* TCL 4 66:3 and 5, *Wa-al-dí-DINGIR* BIN 4 80:1f., *Wa-la-du-AN* CCT 1 23:14 (OA), see Hirsch Untersuchungen 44n. 226; uncert.: *A-li-id-<sup>4</sup>EN.ZU* UET 3 1431:3 (OAkk.). Note, as name of a god: <sup>4</sup>*It-ta-lad-DINGIR.MEŠ* 3R 66 ix 6 (*takultu-rit.*).

b) to beget: <sup>4</sup>*Anum tamšilašu ū-lid* (var. *ū-lí-id*) <sup>4</sup>*Nudimmud* DN begot DN<sub>2</sub> in his own

## alādu 2a

image En. el. I 16; EN.ZU ū-ul-da-an-ni-ma *rašubbata maliāku* Sin begot me (Ištar), and I am full of awe-inspiring radiance VAS 10 213:14 (OB); DUMU ū.TU-ma *šarrūta ippuš* he will beget a son and he (the son) will become king Dream-book 310 i 15'; *šumma gīš arikma u kabar amēlu ū NITA.MEŠ ū.TU* if (his) penis is long and thick, that man will beget males BRM 4 22:27, cf. NA.BI // *ašassu* SAL.MEŠ [ū.TU] ibid. 28 (SB physiogn.); <sup>4</sup>*Aššur ... a-lid gimri* DN, begetter of everything VAS 1 71:2, cf. TCL 3 116, also ibid. 314 (all Sar.); *abu a-lid ilī rabūti* PBS 1/1 17:7, dupl. KAR 68:14, BMS 19:5, KAR 25 iii 32, cf. *a-li-id* <sup>4</sup>*Sin u ū Šamaš* STC 2 61 ii 4, for *abu a-lid ilī u amēli* see 4R 9, in lex. section, see also *ālidu*.

c) to produce, to bring about: *mūšati lipsū ugārū ū ūpalkū lu-li-id idrānu* let the commons become white (with salt) overnight and the wide plain produce alkali CT 15 49 iii 48 (Atrahasis), cf. ibid. ii 33 and iii 58; *naqbū ū-la-du dumuq māti* springs bring about the prosperity of the land SEM 117 r. iii 13; *palāhu damāqa ū-la-ad* reverence creates kindness Lambert BWL 104:143, cf. *palāh ilī damāqu ū-lad* ABL 614 r. 8 (NA).

d) to fashion (an object): 2 *ḫu-bu-ri-en ū-li-id* I fashioned two beer vats AOB 1 12:18, 10:7, 18 No. 13 ii 10 (Irišum), parallel: *ēpuš* Belleten 14 224:13; *bunnānē ilūtišunu rabīte* <sup>4</sup>*NIN.IGI.KÙ bān mimma ū-lid-ma* DN, the creator of everything, fashioned images of their divine majesties Lyon Sar. 25:20, see also mng. 4c.

2. (w)ulludu: to give birth (to many), to beget (many), to produce, to act as midwife, to cause to bear children — a) to give birth, to beget, to produce — 1' to give birth (to many): *[Igi]gimi kullassunu ū-wa-al-li-id* I have given birth to all the Igigi RA 46 90:47 (OB Zu), cf. also (in broken context) *ū-wa-li-id* MDP 23 316 r. 22; *Mummu Tiāmat mu-al-li-da-at* (var. *mu-um-ma-al-li-da-at*) *gimri-šun* Mummu-Tiāmat, she who bore all of them En. el. I 4, cf. BiOr 9, cited in lex. section; *dumu.ū.tu.da.zu* the sons you have borne (with the Akk. gloss:) *tu-wa-li-du* Kramer Two Elegies p. 55:107.

## alādu 2b

**2'** to beget (many): *šumma awīlum mārī wu-ul-lu-ud-ma aššassu īzimma* if a man, having begotten children, divorces his wife Goetze LE § 59 A iv 29; 10 *mārī* PN *li-wa-li-da kīma ištēn* PN<sub>2</sub> *izzāz* (even if) PN begets ten sons, PN<sub>2</sub> will take a share like that of an only child (replacing 10 *mārī liršima* in line 18) Meissner BAP 96 case; *ibnīma šār erbetti ú-al-lid* (var. *ú-ma-[l]id*) <sup>d</sup>*Anum* Anu created and begot the four winds En. el. I 105; *bānū ilī mu-al-lid* <sup>d</sup>*IŠ.TAR. <MEŠ>* (Marduk) creator of the gods, begetter of the goddesses BA 5 652:16, cf. *mu-al-lid ilī* BA 5 656:18, also JRAS 1892 352 i A 15.

**3'** to produce: *urruk napšāti ritpuš surri hesē amáti nazāq la salāli mašrē kabāt qaqqadi ú-al-lad-ka* long life creates happiness for you, secretiveness, worries which prevent sleep, (and) riches, honors Lambert BWL 252:24; [*mu-al-*]<sub>l</sub>[*i-d*]a-at *šu'aram* (goddess) creator of joy VAS 10 215:13 (OB lit.).

**b)** to act as midwife — **1'** to help the mother give birth: *šabsütum ... ú-wa-al-li-i-s[i]* the midwife helped her (the mother) give birth PBS 5 100 ii 22, 33 and iii 15 (OB leg.).

**2'** to help the child to emerge from the mother: 1 SAL.ŠĀ.ZU *itrāmma ú-wa-al-li-id-an-ni* (my grandmother) brought a midwife and she (the midwife) helped me to be born PBS 5 100 i 11 (OB leg.).

**c)** to cause to bear children: see Lugale I 27, in lex. section.

**3.** *utalludu* to be born: <sup>d</sup>*Šamaš ina qibit-kama ú-tál*(var. -*tal*)-*la-da tenēšeti* mankind is born through your command, Šamaš KAR 80:22, and dupl. RA 26 40:11, cf. BMS 19:13 and dupls., see Ebeling Handerhebung 20:17.

**4.** *šu'ludu* to grant the birth of a child, to breed (animals), to have (an object) fashioned — **a)** to grant the birth of a child: *šu'-lu-du* (vars. *šu-mu-lu-du*, [*šu-x-lu-ud-du*]) *šumu šuršu* (it is in your power, Marduk) to grant the birth of a child, to give an heir Šurpu IV 25; <sup>d</sup>*ŠA(!).ZU(!) šab-su-ta-šá-ma at-ta šum-li-is-si* you, Šazu, are her midwife, help her to give birth KAR 196 r. i 7.

**b)** to breed (animals): *sugullātešunu iksur ú-šá-lid* he gathered herds of them (wild

## alādu 5a

animals) and bred them AKA 141 iv 21, cf. *udrāte iksur ú-šá-lid* he gathered camels (and) bred (them) ibid. 27 (Tigl. I), cf. also *maršīs-sina ana ma'diš ú-šá-li-di* I bred herds (of imported animals) in great numbers AKA 201 iv 20, *murānišunu ana ma'diš ú-šá-li-di* ibid. 34 (Asn.), also *maršīssina akṣur ú-šá-lid* Iraq 14 34:100 (Asn.).

**c)** to have (an object) fashioned: *aladlam-mé u apsasātē ... ina liptat* <sup>d</sup>*Ninkurra ... ú-šá-<sup>2</sup>-lid-ma* (var. [ú-š]á-lid-ma) I had bull colossi and *apsasú*-figures fashioned through the technique of DN OIP 2 108 vi 79 (Senn.), also ibid. 122:13, var. from Sumer 9 162 vii 6, replacing the more common *ušēpišma*, for which see *aladlammū* usage a.

**5.** *na'ludu* to be born, created, to be begotten — **a)** to be born, created: *na'-lu-ud lilli ina mātiya // ina bīt amēli ibāssi* there will be an idiot born in my land, variant: in the man's house CT 27 37:25, cf. ibid. 26 and 33f. (SB Izbu); *lillu māru panā i-al-lad* the first son will be born a weakling Lambert BWL 86:262 (Theodicy); *akū i'-al-lad* a cripple will be born CT 20 41 K.4432:4, cf. CT 30 41 K.3946+:16 and 16 K.3841:25 (all SB ext.); *Gil-gāmeš ša kīma kāti ina šeri i-wa-li-id-ma urabbīšu šadū* one like you, Gilgāmeš, was born on the steppe, and the hills reared him Gilg. P. i 18; *imtaši ašar i-wa-al-du* he forgot where he was born Gilg. P. ii 5, cf. (in difficult context) *ta(!)-wa-al-dam-ma tar-bi-a* Gilg. Y. iv 16 (151); *[anā]kumma ... [ša in]a šeri i'-al-du* I am the one who was born in the steppe Gilg. I v 3, cf. [ša] i'-al-dam-ma ina sē[ri] Gilg. V ii 36; *ištū UD-mu a'-al-[du]* LKA 142:24; *adi i-wa-al-du* PN *lu iššurši* PN indeed watched her (the expectant mother) until it (the child) was born PBS 5 100 ii 23 (OB leg.), cf. *kīma* PN *i-wa-al-du ina masappi ilqūšuma* as soon as PN was born, they picked him up in a basket ibid. iii 27; *mārtā ištēt it-ta-al-du ana šar Misri* a daughter was born to the king of Egypt KBo 1 23:4 (Bogh. let.); *ūmu* PN *ana šimtu ittalkuma arkišu mār sīt libbi ša* PN<sub>2</sub> *māršu it-tam-la-du isqēti u nikkassi ša* PN *abišu ileqqi kī mār sīt libbi ša* PN<sub>2</sub> *la it-tam-la-du* PN<sub>2</sub> *ahišu u bēl zittišu ana mārūtu ileqqe*

**\*alahhinatu**

when PN dies, the male issue who has been born to PN<sub>2</sub>, 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<sub>2</sub>, then PN<sub>2</sub> shall adopt his (younger) brother and his (the brother's) partner Nbn. 380:7 and 9, plus Hebraica 3 15:18 and 20 (NB); GN *bīt abišu ša* RN . . . [ašar] *i-<sup>2</sup>-al-du alme akšud* I surrounded and conquered GN, RN's home town, where he was born Rost Tigl. III pl. 22:205; *Bēl Bēltija Bēlit-Bābili Ea Madānu ilū rabūti qereb* É.ŠÁR.RA *bīt zārišunu kēniš im-ma-al-du* DN . . . DN<sub>5</sub> the great gods, truly created in Ešarra, the temple of their progenitor Borger Esarh. 83 r. 35, cf. [ina] *qereb URU Aššur ibanūma ina Ehursaggalkurkura kēniš im-ma-al-du* ibid. 88 r. 12, also <sup>a</sup>*Ea* <sup>a</sup>*Sin* <sup>a</sup>*Šamaš* <sup>a</sup>*Nabû* <sup>a</sup>*Adad* <sup>a</sup>*Ninurta u bīrātišunu rabāti ša ina qereb Ehursaggalkurkura KUR arallī kēniš i-<sup>2</sup>-al-du* Winckler Sar. pl. 35:156, and pl. 24:417 (= Lie Sar. p. 76:11); DUMU.Á.B.GAL.MEŠ *mala im-mal-la-du ana mār šipri ša šarri ukallamu* they will show all the calves that are born to the messenger of the king (who will brand them) YOS 6 11:13, and dupl. AfO 2 108:13 (NB), cf. YOS 6 150:18, for *mala waldu u i-walla-du* in OB, see mng. 1a-4'b'; *ištēn GUD bīri ša ina libbi i-ma-al-la*(text -ma)-ad-du šanūtu *uqattīma kū kaspa a<sub>4</sub> 1/3* MA.NA PN *ibbakka* (when) a young bull will be born from (the heifer), he will wait for a second (birth), and then PN (the owner) may take (the calf) for the one-third mina of silver (due to him) Dar. 257:6.

**b)** to be begotten: *adi adīni abī la im-ma-al-d[u] ummī ălittī la banāt ina libbiša* before my father had begun to beget (me), (before) my mother who gave birth to me had formed (a child) inside herself (IV in error for I) Thompson Esarh. pl. 15 ii 29 (Asb.), see Piepkorn Asb. p. 5.

**\*alahhinatu** (*lahhinatu*) s. fem.; (an official at the queen's court); NA; pl. *lahhinātu*; cf. *alahhinu*.

<sup>f</sup>PN SAL *lah-hi nu-tu ša* <sup>f</sup>PN<sub>2</sub> *šakintu ša ekalli labirti* <sup>f</sup>PN, the *a.* of <sup>f</sup>PN<sub>2</sub>, the woman in charge of the Old Palace Iraq 16 56

**alahhinu**

ND.2309:6; 6 SAL *lah-hi-nat.*[MEŠ] (beside six women scribes writing Aramaic) ADD 827+914 r.(!) 1; PN LÚ.GAL.URU.MEŠ ša SAL *lāh-hi-ni-te* ADD 491:2, cf. SAL *lāh-hi-nu-tú* ABL 1372:15.

See E. G. Kraeling, The Brooklyn Museum Aramaic Papyri, p. 144f., for *lhnt*, *lhnh*, and Biblical Aram. *l̥henā*.

**alahhinu** (*lahhinu*, *alhenu*) s.; (an administrative official); OA, Nuzi, MA, NA; *lahhinu* in NA, *al-ḥé-nu* JCS 7 151 No. 7:7, 8:5 (MA); cf. *alahhinatu*, *alahhinu* in *rabi alahhini*, *alahhīnūtu*.

**a)** in OA: *uṭṭutum . . . kalmamatam laptat ammakam ana a-lá-ḥi-ni kīnūtim ša la nišaḥ-ḥuṭu dišsima* the barley is vermin infested, give it there to reliable *a.-officials* whom we can trust (lit. whom we do not have to fear) CCT 2 30:31, *adi ša bīt a-lá-ḥi-nim šumma uṭṭatam ušabbiuka tašbūt subātišu dišsum* as to the house of the *a.*, make to him payment in full for his garments if they have given you the full amount of barley CCT 2 30:3, cf. (same sender and addressee, referring to the same matter) *a-lá-ḥi-num e iṣlīkunuma subāti e taddina uṭṭatam ligmurama u subāti tašbīssu dišsum* the *a.* must not cheat you (pl.), do not give him the garments, let him (first) deliver all the barley and then give him the garments as his pay TCL 19 15:23, also *lu ana kaspišim ša a-lá-ḥi-nim u ahišu lu ša PN lu ša PN<sub>2</sub> i'ídna . . . kaspam lušaṣqilu . . . adi uṭṭitím ša a-lá-ḥi-nim mala urkija iddinuni u mala subāti turaddiašsunni uznī la tapatti* watch the collection of the silver by the *a.* and his colleague, or by PN, or by PN<sub>2</sub>, they should collect the silver, you do not inform me concerning the barley owed by the *a.-officials*, how much he delivered after my departure and how many additional garments you have given him TCL 19 14:8 and 20; 13½ GÍN *kaspum ištī Habuašu ašlakim 1/2* MA.NA 2¼ GÍN *kaspum 5 DUG aršāti 5 DUG še'im ana Kāniš ušerabam mimma annīm ištī Haršum-numan a-lá-ḥi-nim* 13½ shekels of silver are owed by (lit. are with) PN the finisher, —32½ shekels of silver, five jugs of barley(?), (and) five jugs of wheat(?)—he will bring (this) to Kaniš—all of this is owed by (lit. is with) PN<sub>2</sub>, the *a.-official* TCL 4 87:26, cf. 4½

## alahhinu

GÍN KÙ.BABBAR *išti a-hi-šu ša a-lá-hi-nim ša*  
 GN 4½ GÍN KÙ.BABBAR *išti ašlakim* 6 GÍN  
 KÙ.BABBAR *išti aškapim* CCT 5 35c:2; 18 MA.  
 NA KÙ.BABBAR *ša a-lá-hi-nim Ú-ša-i-im* 18  
 minas of silver belonging to the *a.-official* of  
 the city of Uša CCT 5 28b:5; 1 MA.NA KÙ.  
 BABBAR *išti a-lá-hi-nim ša bēl Alím<sup>ki</sup>* one  
 mina of silver owed by the *a.-official* of the  
 lord of the City CCT 1 33b:20; *inūme a-lá-hi-*  
*nu-um erištam ērišinni* when the *a.-official*  
 made the request to me (they promised me  
 money) CCT 2 15:7; x *kaspam ana kirrim*  
*ašqul inūme a-lá-hi-na-am nissiūni* I paid  
 x silver for a banquet when we invited the  
*a.-official* BIN 4 157:29; *ina bāb a-lá-hi-nim*  
 CCT 5 6b:31; *ana amūtim ša PN ša ana a-lá-*  
*hi-nim iddinuni ammala immigrūni la idī* as  
 to PN's iron, which he sold to the *a.-official*,  
 I do not know what price they agreed on BIN  
 4 45:25; *werium ša bīt a-lá-hi-nim išqallalma*  
*ana ūaqālimma* (mng. obscure) BIN 4 63:3, cf.  
 ibid. 13 and 27; for *bīt alahhinim*, see CCT 2  
 30:3 (cited above); note *alahhinum rabium*:  
*šumma tale'a ana a-lá-hi-nim GAL eliamā kaspam*  
*ana qātija ... ša etārim eṭrānim* when  
 you (pl.) can, go up to the “great” *a.-official*,  
 and save as much silver as possible for me  
 BIN 6 66:33, cf. 10 *naruq GIG a-lá-hi-num GAL*  
 ten sacks of barley(?) (belonging to) the  
 “great” *a.-official* TCL 20 181:2.

**b)** in Nuzi: PN LÚ *a-la-hi-en-nu ša É.GAL*  
*ša URU GN* (sender of a letter addressed to the  
 judges) HSS 14 31:3, note with Hurrian  
 plural: 3 LÚ.MEŠ *a-la-ab-hé-en-ni-na* HSS 15  
 211:28.

**c)** in MA — 1' early MA: two homers of  
 barley *ana muhhi* PN LÚ *a-láh-hi-ni ana tiāni*  
*tadna[ššu]* given to the *a.-official* PN, for  
 grinding KAJ 318:6, cf. x barley *ša qāt* PN  
*a-láh-hi-ni* KAJ 107 (= 117):4; one she-donkey  
*ina [muhhi]* PN LÚ *a-láh-hi-ni* KAJ 90:8;  
 5 UDU.MEŠ *nāmurtu ša* PN LÚ *a-[l]áh-hi-ni*  
 2 UDU.NIM.MEŠ *nāmurtu ša* PN<sub>2</sub> LÚ.AGRIG  
 five sheep, a gift from PN the *a.-official*,  
 two spring lambs, a gift from PN<sub>2</sub>, the chief  
 steward KAJ 203:3.

**2'** in Tell Billa: *ša qāt* PN PN<sub>2</sub> LÚ *al-hé-nu*  
*ana tākulte mahir ušaddan* (barley) due to

## alahhinu

PN, the *a.-official* PN<sub>2</sub> has received (it) for the  
 meal, he will collect (it, and enter it into the  
 accounts) JCS 7 151 No. 7:7, also ibid. No. 8:5,  
 and (in broken context) LÚ *a-la-hi-nu* ibid.  
 154 No. 15:9.

**3'** in the archive of Ninurta-tukul-Aššur:  
*napharma* 6 UDU.MEŠ *ana LÚ a-láh-hi-ni u*  
*LÚ.ŠIM.MEŠ tadnu* a total of six sheep given  
 to the *a.-officials* and the brewers KAJ 222:5;  
 5 UDU.MEŠ [*ša*] *ana ūakul[i tadnūni] ina qāt*  
 PN LÚ.ŠIM.MEŠ LÚ *a-láh-hi-nu mahru* five  
 sheep that have been given for fattening were  
 received from PN by the brewers and by the  
*a.-official* KAJ 237:11; 1 É PN LÚ.ŠIM 1 É PN<sub>2</sub>  
*a-láh-hi-ni* one (sheep) for the house of the  
 brewer PN, one for the house of PN<sub>2</sub>, the *a.-official*  
 KAJ 264:16, cf. 2 *gukkallu* PN LÚ.  
 ŠIM 1 PN<sub>2</sub> LÚ.ŠIM 1 PN<sub>3</sub> LÚ *a-láh-hi-nu* KAJ  
 185:6, cf. ibid. 10; (one sheep to the gatekeeper)  
 PN *a-láh-[hi-nu]* ... *naphar* [5 UDU.NITÁ.MEŠ  
*ša*] *ana É LÚ a-láh-hi-ni ... paqqudūni* one to  
 the *a.-official* PN, (one each to three other *a.-officials*)  
 in all, five sheep that were handed  
 over to the house of the *a.-official* AfO 10 40  
 No. 88:5ff. and 10, also ibid. 44 No. 105:11, cf.  
 (beside sheep for brewers) KAJ 214:7ff. and 22,  
 cf. ibid. 283:10, note also *a-láh-hi-nu ša bīt*  
*Bābu-ab-iddina* AfO 10 43 No. 101:17.

**d)** in NA: *kursinnāte paniāte a-láh-hi-nu*  
 the *a.-official* (receives as his share) the front  
 hocks (referring to sacrifices in the Anu-Adad  
 temple) KAR 154 r. 12; PN LÚ *a-láh-hi-nu ša*  
*Aššur mār PN<sub>2</sub> KI.MIN-ma bīta šuātu anhūssu*  
*uddiš* PN, the *a.-official* of Aššur, son of PN<sub>2</sub>,  
 same (i.e., *a.-official* of Aššur) repaired this  
 temple KAH 2 138:3 (early NA votive inscr.);  
 LÚ *láh-hi-nu putubhu naši* the *a.-official* is  
 responsible (for the good repair of the doors  
 and locks, the clothing and jewelry of the  
 gods, and the utensils of the temple of Aššur)  
 Ebeling Parfümrez. pl. 37 ii 13, see Ebeling  
 Stiftungen 24, cf. LÚ *láh-hi-nu aššur* Ebeling  
 Parfümrez. pl. 38 r. iii 16, also (beside the  
*šangū*, the *šangū šaniu*, and the scribe) ibid.  
 pl. 39 i 8, see Ebeling Stiftungen 30; IM LÚ *láh-*  
*hi-nu ana LÚ láh-hi-nu* letter of the *a.-official*  
 to the *a.-official* (of the Aššur temple) KAV 112:1f., see Ebeling Stiftungen 28, cf. the

**alahhinu**

*mušgarru*-stones *ša ina bit LÚ láh-hi-ni* KAV 114:9 (let. of the king), see Ebeling Stiftungen 29; LÚ *láh-hi-nu* (of Aššur, beside *ša muḥhi āli*) ABL 90 r. 14, cf. LÚ *láh-hi-nu ša ḫIštar ša Arba'īl* ABL 533:3, (of Bit-Kadmuri) ADD 394 r. 10, (of Sin of Harran) AnSt 3 22 r. 10 and left edge 1 (from Sultantepe), (of Nabû) ADD 302:1 and 640 r. 16, (three *a.*-officials of Nabû) ADD 642 edge 2f., (two persons) LÚ *láh-hi-ni [a]Nabū* Iraq 19 pl. 33 ND 5550:41f., also (in broken context) ADD 255 r. 4, 440 r. 7 and 548 r. 7.

The functions of the *alahhinu* in the OA period are ill-defined; in some texts he seems to occupy an important position, in others he collects silver payments; he also collects (and grinds) cereals.

The functions of the *alahhinu* in the MA period can be established on the evidence of the archive of Ninurta-tukul-Aššur (see usage c-3') in which he is mentioned as receiving barley to be ground, but also sheep to be fattened; one *alahhinu* acts as a functionary of the estate of Bābu-ah-iddina, and seems to have had the responsibility of collecting tax barley from the villages, grinding, and distributing it. The *alahhinu* is usually mentioned beside the brewers, who are responsible for the preparation of beer. On the Assyrian estates these two professions seem to correspond to those of the *kazidakku* and *sirašū*-officials of the Middle Babylonian period. In small NA temples the *alahhinu* seems to have been a kind of steward, see the refs. cited sub usage d.

In a few NA texts, or NA copies of MA texts, concerning establishment of *ginū*-deliveries to temples, the official who is mentioned beside the *sirašū*, "brewer," is designated by the logogram LÚ.NINDA. He is so designated in the text of a temple grant of Tukulti-Ninurta I preserved in a NA copy (Ebeling Parfümrez. pl. 32ff. lines 7 and 13, and passim, see Ebeling Stiftungen 12ff.), in the sequence LÚ.NINDA.MEŠ LÚ.MU.MEŠ LÚ.Š[IM×A. MEŠ] in two texts of Esarhaddon (Borger Esarh. 119 § 97:3, and ibid. 114 § 80 i 12), and in a similar enumeration in PRT 44:9, dupl. Knudtzon Gebete 108:9. The LÚ.NINDA occurs beside

**ālajūtu**

the *sirašū* in Iraq 19 pl. 27 ND 5457:6, the LÚ.NINDA.MEŠ-*ni* among temple personnel in Iraq 23 pl. 16 ND 2489 ii 6 and 20; note also LÚ.NINDA (as witness) ADD 4 r. 2, 58 r. 5. In the Assyrian list of professions Sultantepe 51/109 the section LÚ.MU, LÚ.MU.NINDA, LÚ.GAL.MU is followed by the section LÚ.NINDA, LÚ.GAL.NINDA, and this, in turn, by *sirašū*'s. Since the *alahhinu* does not occur in any of the texts that list the LÚ.NINDA, it seems likely that at least the functions of the officials were the same, even if it cannot be as yet asserted that LÚ.NINDA is to be read (*a*)*lahhinu* in NA. Note also the occurrence of the LÚ.GAL.NINDA.MEŠ in connection with *ginū*-deliveries, beside the mention of the (*bīt*) *nūhatimmi* and the (*bīt*) LÚ.SUM.NINDA in ABL 43 r. 2 and 18.

Landsberger, AfO 10 150f.; Ebeling Stiftungen 27.

**alahhinu in rabi alahhini** s.; (an official); OA\*; cf. *alahhinu*.

*ana* 20 MA.NA KÙ.BABBAR PN GAL *a-lá-hi-nim*(for -*ni*) *ša GAL sikkitim qātātum* PN, the chief *alahhinu* of the *rabi sikkatim*, is pledged for twenty minas of silver Golénischeff 11:7.

For *alahhinum* GAL TCL 20 181:2 (OA), see *alahhinu* usage a.

**alahhinūtu** s.; office of the *alahhinu*; OA\*; cf. *alahhinu*.

*parṣē šina ruba'um ušasbatanni a-lá-hi-nu-tám u ší-na-hi-lu-tam u irbam ana ruba'im ma'dam aqbi* the (local) ruler will give me two offices, *a.* and the second-in-command, but I promised the ruler much income unpub. OA tablet in private collection, courtesy B. Landsberger.

**alahittu** s.; (mng. uncert.); SB.\*

*ana a-la-hi-it-ti hipīti ... lirdīma* should he (the king) proceed as far as the ruined(?) *a?*? K.3703+ :5 (*tamītu*, courtesy W. G. Lambert).

Probably denoting a topographical feature, a building, or a tree.

**ālaju** see \**ālū*.

**ālajūtu** see \**ālū*.

**alaknu**

**alaknu** s.; (a plant); plant list.\*

Ú *a-bu-ka-tú* : Ú *a-la-ak-nu*, Ú A.KAL MIN : Ú *hi-il* Ú MIN Uruanna II 106-7 (= Köcher Pflanzenkunde 11 i 44f.).

See *abukkattu* for a proposed identification.

Probably an erroneous interpretation of the scribe of a writing *a-RID-nu*, see *alidnu*.

**alaktu** (*alkatu*) s.; 1. gait, 2. behavior, customary ways, activities, experiences, 3. road, way, course, 4. passage, advance, movement, traffic, flow (of water), blaze (of fire), 5. caravan; from OA on; pl. *alkātu* and *alkakātu* (*ilkakātu* ARM 2 21:17, AKA 297 ii 6, 3R 7 i 50, STT 23 r. 58); wr. syll. (*alkatu* En. el. I 49) and **A.RÁ** (DU Kraus Texte 22 iv 4f., 14ff.); cf. *alāku*.

i[n].di = *har-ra-nu*, i[n.d]i = *a-lak-tú*, i[n.d.i. d]j[i] = *al-ka-ka-tú* Erimhuš II 145ff.; en.ti = *a-la-ak-du* = (Hitt.) KASKAL-áš, en.ti.ti = *al-ka-ka-du* = (Hitt.) pa-an-ku-uš KASKAL-áš many roads Erimhus Bogh. B i 13'f., cf. di-i TI = ša IN.TI *a-lak-tu* Ea II 97.

[a-ra] [A.RÁ] = *har-ra-nu*, *kar-mu*, *al-ka-ka-tum*, *šib-qu* A I/1:194ff.; [a]-ra A.RÁ = *a-lak-[tu]* Ea App. A i 3; [a].rá = *a-lak-tum* (in group with *harrānu*, *girru*) Antagal C 66; a<sup>2</sup>-rará = [a]-lak-[tum] (in group with *šibqu*) Antagal G 115; a.rá = *a-la-ak-tum*, *te-mu-um* Kagal E Part 1:15f.; a.rá = *a-l[ak-tum]* Erimhuš VI 100; a.rá = *a-lak-tum* Igituh short version 23.

ši-idšid = *a-lak-tum* Antagal G 124.

dingir a.rá.bi lú.na.me nu.[un.zu] : *ilu a-lak-ta-šú mamma* [ul idi] (Šamaš) the god whose ways no one knows Laessoe Bit Rimki 53:3, cf. sag.gig im.dugud.dugud.da.gin<sub>x</sub>(GIM) a.rá.bi lú.na.me nu.un.zu : *di'u ša kima imbari kabtu a-lak-ta-šú mamma ul idi* CT 17 19:27f.; imina.bi a.rá ba.an.zu ki.bi in.kin.kin.gá sag.na.an.gi ù.mu.un.na.an.sum : *al-ka-ka* (var. omits)-ti *sibittišunu lamādu ašratišunu šite'a hišamma* come here quickly that I may learn the ways of the Seven and to take care of their shrines CT 16 45:122f.; [a.rá.zu.zu.a.gin.na] a.rá.zu.zu.a : *mudē al-ka-ka-a-te alik mudē al-ka-ka-a-ti go*, you (Marduk) who know the ways, go, who know the ways CT 17 12:29f., dupl. KAR 123:8f.; a.rá.bi *ḥul.ba.an.[x]* : *a-lak-ta-šú-nu lemnet* their ways are evil CT 16 43:48f.; a.rá arḥuš.sú lú.u<sub>x</sub>(GIŠGAL).lu pap.ḥal.la dumu.dingir.ra. na : *a-lak-ti rému ša amēlu mutalliki mār ilišu* a procedure (to obtain) compassion for the distraught man, the god's client BIN 2 22:181f., also ibid. 99f.; [<sup>d</sup>En.ki.ra] a.rá ušumgal.[x] [b]a.ni.in.gi<sub>x</sub> : *ana <sup>d</sup>Ea al-ka-k[a-ti x] si-ra-a-ti [ukin]* RA 17 134

**alaktu**

K.4167:15; obscure: en.e a.r.i.a (late version a.rá) bí.ib.šid.dè : *bēlu a-lak-ta i-ta-mi-šu-nu-ti* the lord tells them (the stones) .... Lugale X 20.

urú.a gi<sub>4</sub>.in.mu in.di.a.ni kúr.ra.àm : *ina alija amtija a-lak-ta-šú šanat* in my city my slave girl's ways have changed SBH p. 112:8f., dupl. BA 5 620:14f.

ši-ib-qu, ur-tum, mur-tum, a-lak-tum = tē-e-mu Malku IV 111ff.; A.RÁ = *a-lak-tu* STC 2 55 ii 15 (comm. to En. el. VII 98).

1. gait: *šumma* DU (= *alakti* or *alāk*) *ili* DU if he walks with the gait of a god Kraus Texte 22 iv 4, cf., with DU UZ.TUR.MUŠEN the gait of a duck ibid. 5, with DU *la-bi* the gait of a lion ibid. 14, with DU SA.A the gait of a cat ibid. 16.

2. correct behavior, customary ways, experiences — a) in gen.: *tēm awīlim u a-lá-ak-tū-šu tūde* you know about (that) man and the way he always acts BIN 4 76:20 (OA let.); *aḥam aršīma warkatī ul iparras u a-la-ak-ti ul ištene'i* I do have a brother but he does not care for me and he never tries to find out how I am faring Boyer Contribution 119:31; RN *šarru hammā'u la mudē a-lak-te* (var. -tú) *ramanišu* RN, the rebellious king who does not know what is good for him BA 6/1 135 iv 4 (Shalm. III); RN *ša al-ka-ka-tu-šu šūtura el Aššur ṭāba* whose acts are exceedingly pleasing to Aššur AOB 1 112:8f. (Shalm. I); *šimti šim a-lak-ti dummiq* decree my fate, make my experiences lucky BMS 6:113, and dupl., see Ebeling Handerhebung 48, cf. ibid. 34:27; *dīnī dīna a-lak-ti limda* judge me (gods), learn about my behavior Maqlu I 14, also BMS 4:30 and 30:9; 3-šú DUG<sub>4</sub>.GA-ma KI.MIN(!) (var. //) *a-lak-ta-šu* DUG<sub>4</sub>.DUG<sub>4</sub>-ma uš-ki-en he recites this three times, variant:

he reports his acts, and prostrates himself CT 39 27:11 (namburbi-rit.); *ūmešam ol-kāt-si-na tabarri* you investigate their (the people's) behavior daily Craig ABRT 2 21:11, cf. *lišmi ša karšišinama a-lak-ta-ši-n[a ...]* AfO 19 63:51; MU.2.KAM *a-lak-ti* (var. *tāl-lak-ti*) *kuširi illak* for two years he will have pleasant experiences CT 38 38:38, cf. (with *la kuširi*) ibid. 37, var. from Boissier DA 32:17f.; *a-lak-ti la ṭābtī ina māti ibašši* bad ways will be in the land Thompson Rep. 120:3, cf. ibid. 24:5, 115 D 2; A.RÁ KUR NU SI.SÁ the behavior

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of the country will be improper *ibid.* 122:2 and 123:2; *la ṭābat al-kát-su-nu* their (the minor gods') behavior was not pleasant *En. el. I* 28, cf. *al-kát-su-nu lu šumrusat* *En. el. I* 46, *al-ká-ta e-ši-ta* *ibid.* 49.

**b)** referring to gods: *a-lak-ti ilī mannu ilammad* who can understand the ways of the gods? *BMS 11:11*, cf. *ēkama ilmada a-lak-ti ilī apāti* *Lambert BWL 40:38* (*Ludlul II*), cf. *Laessoe Bit Rimki* in lex. section; *RN ... ša a-lak*(var. *-la-ak*)-*ti ilūtišunu ištene’u* Nebuchadnezzar who strives to find out about their divine ways (in order to follow them) *VAB 4 122 i 8*, cf. *ibid.* 150 i 6 (both *Nbk.*), cf. *[mušte]’u al-ka-kát ilūtika rabiti* *KAR 55 r. 2* (prayer of *Asb.*); *RN ... ša ana al-ka-ka-a-at ilī rabúti bašā u-zu-na-a-šu* *VAB 4 98:4*; *ašrati ilī aštene’e a-la-ak-ti ilī erteneddi* I constantly cared for the shrines of the gods and followed the ways of the gods *VAB 4 122 i 29*; *a-lak-ti ilūtišu širti kēniš uš-te-ni-e-du* I duly proclaimed the activities of his supreme godhead again and again *VAB 4 122 i 36* (all *Nbk.*); *sakkúšu rēstū al-ka-ka-tu-šu nakla* his (*Enlil*'s) rites are of the foremost rank, his ways are artful *Hinke Kudurru i 19*, cf. *al-ka-kát-e-šú-nu širāti* their (the gods') dignified behavior *Streck Asb. 210:12*; *ḥanšā šumēšu imbū ušātiru al-kát-su* they gave him fifty names and made his character pre-eminent *En. el. VII 144*, cf. *al-ka-tuš*(var. *-tu-uš*) *lu šu-pa-a-tu* (var. *šu-pa-a₄*) *epšetuš lu mašlat* (var. *mašla*) let the fame of his (*Marduk*'s) acts be proclaimed, his achievements likewise *En. el. VI 122*; *ša ana a-lak-ti rubátišu la umaššalu ilu ajumma* whom no god can equal in his princely behavior (referring to the name <sup>d</sup>A.rá.nun. na given to *Marduk*) *En. el. VII 98*, cf. the parallel, with *tal-lak-ti* *STC 1 165*; *lušannīma al-ka-kát* (vars. *al-ka-ka-ti*, *al-ka-ka-a-tú*) *ilī lunakkil* I will improve the organization of the gods *En. el. VI 9*; *a-la-ak-ta-ak pušri* explain your ways *VAS 10 214 r. ii 41*, cf. *šūpū narbūsa a-la-ak-ta-ša rēget* *ibid. i 9*, cf. also *šu-un-ni-a al-ka-as-sà* (for translat., see *ittu A mng. 1a*) *RA 15 174:9*, and (in obscure context) *al-ka-ka-ti* *VAS 10 214 r. iv viii 24* (all OB *Agušaja*); *[al]-ka-as-sà addār damiqtum ittum* *VAS 10 215:12* (OB lit.).

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**c)** referring to specific offices: *alammad simat bēlūti al-ka-ka-te attanallak ša šarrūtu* I know what behavior is befitting a ruler (and) I behave all the time like a king *Streck Asb. 256 i 26*; *al-ka-ka-at mašmāšē kalē u narē u mārē ummannu napharšunu* the ritual activities of the exorcists, the *kalū*-singers and the singers, and of all the experts *RAcc. 65:45*; a stela of Nebuchadnezzar (I)[*ša*] *šalam enti paršišu al-ka-ka-ti-šú [kid]ūdēšu šatru elišu* on which was a relief of the high priestess (and a) description of her offices, her rites and her ceremonies *Heb. 9 5:7* (*Nbn.*), see *Weidner, JSOR 6 118*, cf. *mudē al-ka-ka-ti lāmid kidūdē* *KAR 104:25*; *a-lak-ta-ka igabbúka* they will tell you the procedure you should follow *LKA 139 r. 18*, dupl. *ibid. 140 r. 12*; *al-ka-kat qurdīja u epšēti tašnintija ina qiribšu alṭur* I wrote my heroic acts and valorous deeds on it *3R 8 ii 60*, cf., wr. *il-ka-kat* *ibid. 7 i 50* (*Shalm. III*), and cf. *WO 1 468:37*, cf. also *AKA 297 ii 6* (*Asn.*).

**3.** road, way, course — **a)** in gen.: *ṭēmka ana ma[hr]ija a-la-ak-tam ša illa[ku] šupram* your report is (important) for me, inform me as to which route she will take *TCL 17 71:22* (OB lit.); *[māmit] ḥarrāni u a-lak-ti* the curse (caused) by road or path *Šurpu III 33*, cf. *ibid. VIII 52*; *ašar šepu parsat ukkušat a-lak-ta* (a room) where entry is forbidden, (from which) access is kept away *AnSt 6 156:128* (Poor Man of Nippur); *ša ... al-kát*(var. *-kát*)-*su-un išbatuma ua’ddū [manzassun]* who took charge of their (the gods') courses and assigned them their (celestial) positions *En. el. VII 17*, cf. the ford star *ša kakkabī šamāme al-kát-su-nu likillu* (var. *likinma*) *En. el. VII 130*; *uštašnīma al-ka-kát erşetim u'aşşir ina šamē u erşetim 600 uštešib* (*Marduk* appointed 300 gods in the heavens) and likewise set up the organization of the nether world, (thus) he settled the 600 (gods) in heaven and in the nether world *En. el. VI 43*; *ilu ellu mullil a-lak-ti-ni* pure god who purifies our path *En. el. VI 156*; *nēšum nadrum nihid a-la-ak-tim* the angry lion, the danger of the road *JRAS Cent. Supp. pl. 8 v 29* (OB lit.); *ḥā’iṣ a-lak-ti mur-te-ed-du-ú ERÍN nakri idākšu* the enemy army will kill the spy of the road, the

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retainer (*hā'iṭ alakti* translates Sum. a.rá.ús. sa = *murteddú*, q.v.) CT 20 49:11 (SB ext.).

b) with *parāsu*: *itta[ziz]* [Enkidu] *ina sūqim iptaras[a-la]-ak-tam ša Gilgāmeš* Enkidu took his stand in the street and blocked the way of Gilgāmeš Gilg. P. v 34, also Gilg. II ii 37; *nakrum al-ka-ka-ti-ka iptanarras* an enemy will keep your roads blocked RA 27 142:34, cf. *a-la-ak-ta-ka nakrum i[parras]* YOS 10 18:30 (both OB ext.); *nēšu innandarma A.RÁ iparras* lion(s) will rage and block the road Boissier DA 9 r. 33 (SB ext.), also ACh Šamaš 10:97, cf. UR.A.ME *innandaruma A.RÁ [TAR].MEŠ* UCP 9 398:25, also ACh Šamaš 10:100, wr. A.RÁ. MEŠ ACh Sin 34:26 and 29, ZA 52 250:93f., A.RÁ KUR TAR.MEŠ Thompson Rep. 94 r. 4 (all SB astrol.), cf. *a-la-ak-ta-ka nēšum i[parras]* YOS 10 18:29 (OB ext.); A.RÁ.MEŠ *ipparrasa* KAR 377:3 (SB Alu); *harrānšunu sabatma a-lak-ta-šu-nu purus* seize their road, and block their passage PSBA 37 195:14, cf. *girri GN išbatu iprusu a-lak-tu* OIP 2 61 iv 68 (Senn.); *ilu ana šarrabi ul paris a-lak-ta* a god does not block the way of a devil Lambert BWL 84:244 (Theodicy); *[hab-b]a-tu adekkīma aparrasu a-lak-tu* I will make robbers rise and they(!) will block the road Frankena, BiOr 14 8 A 48 i 13 (Epic of Irra III), cf. [the robber?] [*ša(?)*] DAM.GĀR *iptaras a-lak-tam* BHT pl. 5 i 3 (Nbn. Verse Account); *itti bārī u šā'ilī a-lak-ti ul parsat* I cannot stop going to the diviner and the dream interpreter Lambert BWL 32:52 (Ludlul I).

c) as name of a part of the liver: *ša térti padānša a-lak-ta-šá nēribētiša šubātuša* [...] (if you perform an extispicy and) the path, the road(?), the entrances, the seats of the liver [are ...] (perhaps corresponding to *šēpu* in ext.) CT 20 49:1, dupl. ibid. 7 K.5151:1.

4. passage, advance, movement, traffic, flow (of water), blaze (of fire): *ana ḥarrāni ša a-lak-ta-šá la tajārat* on the road which has no passage back Gilg. VII iv 35, also CT 15 45:6 (Descent of Ištar); *ittarru iplahu usahhiru al-kāt-su-un* (var. *ar-kāt-su-un*) *ušēsūma nap-šatuš eṭeru* they trembled with fear, they reversed their course (var. turned their backs) and fled to save their lives En. el. IV 108; the

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processional boat *ana a-la-ak-ti rubātišu* for his (Nabū's) princely procession VAB 4 160 vii 39 (NbK.); *ana šupšuji a-lak-ti mē šunūti agammu ušabšima* I made a swamp in order to slow the flow of those waters OIP 2 115 viii 46 (Senn.); *[suḥār] PN i-il-ka-ka-at LÚ GN [ina mātim] elītimma idbubšu* the servant of PN told him of the movements of the man of Ešnunna in the upper lands ARM 2 21:17; *al-ka-ka-at nakrika taltanammad* you will always know of the movements of your enemy YOS 10 46 ii 20 (OB ext.); *gerrēt nakri t[u]šamqat a-lak-ti nakri ul [...]* you will destroy the expeditionary force of the enemy, the advance of the enemy will not [succeed] CT 20 49:9, dupl. ibid. 7 K.5151, cf. *a-la-ak-ti nakri ul išši[r]* the advance of the enemy will not succeed KAR 454:12 (SB ext.); *attamannu ša kīma ḥarrāni iprusu a-lak-ti* you, whoever you are, who blocked my advance as (one blocks) a road AMT 88,3:9 and 11; Lamaštu *illik ḥarrānu a-lak-ta-šá ip-ru-us* 4R Add. p. 11 to pl. 56 iii 33; *ina imtiša iptaras a-lak-tam ina ruhīša išdīhi iprus* she blocked (my) traffic with her venom, she stopped my trade with her poison Maqlu III 14, cf. *ina ribēti iptaras a-lak-tam* Maqlu III 7; *ana išdīh nēbir kāri ša šitpurat a-lak-ta* for the trade of the harbor ferry which is clogged up with traffic AfO 19 65:9, also STT 70:1; *a-[lak]-tum ina bīt amēli sad-rat!* there will be constant coming and going in the house of the man CT 38 43:77 (SB Alu); *kīma abra a-lak-ta-šú tuqtattū* when you have let the blaze of the brushpile burn itself down 4R 55 No. 2:18, see ArOr 17/1 187.

5. caravan: <sup>d</sup>UTU *imahharka a-lak-tu itiqu* (var. *e-t[e]-qu*) *puluhti* O Šamaš, the caravan which passed along a road of terror addresses you Lambert BWL 134:138; *ištu UD.4.KAM adi a-la-ak-tam āmuru ina bīti kali* he was held in the house for four days until I saw the caravan PBS 7 25:15, cf. *a-la-ak-tum a-na sēr ummāt-nātim i-la-ak-ma* CT 29 31:9; *suḥāru ša illikak-kum itti a-la-ak-tim šutaṣbitaššu* (see *šabātu* mng. 12a–2') CT 29 30:21, cf. YOS 2 37:24 (all OB letters); *kī madakta ina Dilbat iltakanu' nišē ībiru u a-lak-ti ana panīšunu ul tallak u ḥiālušunu ušamma a-lak-ta iħabbat* when

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they established the camp in GN, the people crossed over and no caravan was able to pass by without their armed men coming out and plundering the caravan ABL 804 r. 13 and 16; *a-lak-ti ši ultu LÚ Niba'ati kī tūšā PN ana muhhišunu kī itbū sābē iddūk u iħtabat* that caravan left the region of the Nabateans, and PN attacked them and killed people and took prisoners ABL 260:12; *a-lak-ti ša GN tētelā* (on the 13th of MN) the caravan arrived from GN ABL 781:6 (all NB).

**alāku** v.; 1. to go, to move, to proceed (p. 302), 2. to come (p. 306), 3. to move about, to walk about, to live, behave, act, to serve, to do service, to be loose and movable, displaced, to be on the move (said of eyes), to fluctuate (said of prices), to run (said of water), to burn, to go (said of fire), to blow (said of wind), to fall (said of rain), to trail (said of smoke), to come, to pass (said of time), to run (said of a road), to fit, to be meant for (p. 308), 4. in idiomatic expressions (with accusative object, in adverbial constructions, in prepositional constructions) (p. 313), 5. *atluku* to go away (p. 322), 6. *atal-luku* (*italluku*) to go, walk about, to live, act, to be in motion, frequentative to mngs. 1–4 (p. 324), 7. *šūluku* to fit, to correspond, to be befitting, causative to mngs. 1–4 (p. 327); from OAk. on; I *illik—illak*—imp. *alik* (pret. exceptionally *e-lík* Iraq 16 41 ND 2320:12, NA), I/2 *ittalak* (*i-ti-lík* EA 114:28, *i-te-lík* MRS 9 143 RS 17.228 r. 36, 234 RS 17.112:12, *i-da-li-ik* MDP 28 405:16f., *i-ta-li-ik* TCL 1166:8, OB) — *ittallak* — imp. *atlak* (fem. *atlaki* but *atalki* JCS 15 6 i 19 OB), inf. *atluku*, I/3 *ittal-lak*—*ittanallak*—imp. *atallak*, part. *muttal-liku*, I/4, III, III/2; wr. syll. and DU; cf. *alaktu*, *ālik arki*, *ālik eqli*, *ālik ḥarrāni*, *ālik idī*, *ālik ilki*, *ālik madākti*, *ālik mahri*, *ālik našparti*, *ālik pani*, *ālik-paṇātu*, *ālik sēri*, *ālikānu*, *aliktu*, *āliku* adj. and s., *ālikūt mahri*, *ālikūtu*, *alku*, *allaku*, *allāku*, *ilku* A, *ilku* A in *bēl ilki*, *ilku* A in *bīt ilki*, *ilku* A in *ša ilki*, *mālaku*, *muttalik māši*, *muttaliktu*, *muttaliku*, *šūluku*, *tallakku*, *tallaktu*, *tāluku*.

DU = *a-la-a-ku* Proto-Izi q 9; gi-in DU = *a-la-ku* Idu II 331; du-u DU = *a-la-ku* S<sup>b</sup> II 15; du-ú DU = [a]-la-ku RS 17.154 iv 18; [de-e] [DI] = [a-l]a-ku

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EME.SAL A IV/2:75, [d]é-e DÉ = *a-la-ku* [EME.SAL] A IV/3:153; di-i DI = *a-la-ku-um* MSL 2 148 ii 23 (Proto-Ea); [di.di] = DU = KI.MIN (= *a-la-ku*) *ma-rū-u*, [d]i = DU = KI.MIN *ha-am-tu* Emesal Voc. III 2f.; [ma] [D]U = *a-la-ku* Emesal Voc. III 1, cf. ma MA = *a-la-[ku]* Idu II 106, ma-a GÁ = *a-la-ku* Ea IV 229, A IV/4:1 and Recip. Ea E 11'; ga-a GÁ = *a-la-ku* Idu II 157, ga = *a-la-ku* Izi V 96; di-ib LU = *a-la-ku-um* MSL 2 129 iii 2 (Proto-Ea); [ha-al] [HAL] = [a]-la-ku A II/6 A i 11; [a-ra] [A.DU] = a-[l]a-ku A I/1:207; ri-i DU = *a-la-ku* S<sup>b</sup> II 16, e-ri IR = *a-la-[ku]* Idu II 301; [di-ri] SI.A = *a-la-kum* Proto-Diri 19, cf. [di-ri] [SI.A] = a-[l]a-ku šá e-le-nu Diri I 30; NU = *a-la-kum* MSL 2 142 i 5 (Proto-Ea); [gi-i] [GI] = a-[l]a-ku šá ... A III/1:173; u<sub>4</sub>.bí.zal.lá = UD-mu it-tal-lak HH. I 208.

DU.DU = *a-la-kum* Proto-Diri 80c; [su]-ú DU = *a-la-ku* šá MEŠ Idu II 372; [gi-in DU] = *a-la-ku* UL<sub>4</sub> šá DIŠ to go, preterit, said of one person (i.e., singular), [du-u]DU = MIN šá DIŠ [ma-ru]-ú, same, said of one person, present, [...]SU<sub>8</sub> = *a-lak* MEŠ UL<sub>4</sub>, [su<sub>8</sub>].bi = MIN *ma-ru-ú* to go, plural, preterit, same, present NBGT II 1–4; sá.sá = *a-[la-ku]* Izi B v 11; úš.lugud dé.dé = *da-mu u šar-ku a-la-ku* CT 19 45 K.264 r.(!) 17 (list of diseases).

[pa]-ap-ha-al PAP.HAL = *i-tal-lu-ku* Idu II 360; [g]ír.DU.DU = *a-ta-lu-ku* Kagal I 310; di.di = PI-tal-lu-ku Izi C iv 28.

LAGAB<sup>ni</sup>-gi-in LAGAB = *pa-šá(!)-ru* šá *a-la-k[i]* Nabnitu O 237; SAR = *ḥa-ba-tum* šá *a-la-[ki]* Antagal A 114; SAR // *ḥa-ma-tum* šá *a-la-ku* 5R 39 No. 4:4 (comm. to unidentified text); DU.DU.gá.nu = *šu-ub-bu-ru* šá *a-la-ki* Nabnitu X 88; la-ah DU = šá-la-lum šá *a-la-ki* Antagal VIII 145, cf. also [...] = šá-nu-u šá a-[a-ki] Antagal C 135; obscure: SID.ŚID = *a-lak te-eš-li-[ti]* Lanu A 106; [x.(x)].ri = *a-la-ku* šá GIŠ.MÁ 5R 16 ii 73 c-d (group voc.); sag.tab.ba.AG+A = *a-lík tap-pu-ti* one who comes to the assistance Antagal C 28, cf. [x].nim.[x].AG+A = *a-lík tap-pu-t[i]* 5R 16 ii 72 (group voc.).

lama sig<sub>5</sub>.ga á.güb.bu.mu mu.un.da. an.DU.na : *lamassi dumqi ina šumēlija a-la-ku* to let the favorable *lamassu*-spirit go at my left CT 16 3:93f., cf. á.zi.da.mu.še DU.na.ab : *ina immija a-lík* ibid. 7:264f.; [udug.hul] an.edin.na DU.a : [ut]ukku lemnu šá ina sēri *il-la-ku* the evil *utukku*-demon wholives in the desert CT 16 37:14f.; é.šu.me.DU.ki.igil.la.ni(var..na) in.ne.a.DU.na (var. in.na.an.DU.na) : *ana ē.šu.me.DU ašar nīš inšu il-lík-šum-ma* she went to him, to his favorite place, the ē.šu.me.DU-temple Lugale IX 7; DU.nu dumu.mu ki.ta.mu.še tuš.a.ab : *al-ka mārī tišab ina šap[lija]* come, my son, sit down at my feet KAR 111 i-ii 3 (é.dub.ba-text); un.bi ki.DU.bé nu.um.zu (var. ugnim.bi ki.DU.ba nu.(un).zu) : *nišušu ašar il-la-ka ul idā* mankind does not know whither it goes Lugale III 2; edin.na DU.ba edin šá.sú.ga.mu : *šeram ina*

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*a-la-ki-šú lu(!)-ur(!)-bu-um-ma* when he walks over the plain it (becomes) wasteland SBH p. 27:20f.; *ga.ša.an.mèn aš.mu.dè ga.an.ši.[DU]* (var. *gašan* *gá.e* *Aš.mu.dè da.ši.in.DU*) : *bēlēku ēdiššija lu-ul-lík* I, the lady, will go alone Lugale IX 9; *urú.mah ... igi.šè mu.un.na*(var. adds *.an.*)*.DU* : *abūlu širu ... ina mahri il-lak-šú* a mighty storm goes in front of him Lugale II 39, cf. *giš.kin.ti.mu.šè* (var. *giš.kin.ti.gá*) *igi ba.ab.[U.n]a(?)* (var. *giš.kin.ti igi.šè al.DU*) : *ina kiškatté ina mahri a-lík* ibid. XII 16; *dug₄*, *ga.maḥ.zu sag ba.DU* : *qibtka širtu ina mahri il-lak* your (Anu's) mighty command takes precedence TCL 6 51:7f.; *mu.ge₁₇.ib mu.lu.an.na ši.im.DU* : *ištariitu anāku šaqiš al-lak* Delitzsch AL³ 135:35f.; *al.di ga.da.an.DU* guruš me.en *ḥar.ra.an nu.gi₄.gi₄* : *tu-ku-um-ma al-lak eṭlu uruh la tārī* ... I, the hero, go the road without return 4R 30 No. 2:11f.; *ki.LAM al.DU.a* : *ma-hi-ru il-la-ku* Ai. II iii 28', also ibid. 29' and i 31, cf. also the parallel *ki.LAM URU.ki al.tu(?)x.gi = MIN <ina> MIN (= aši) il-la-ku* Hh. II 146; *za.e al.du.un.na.aš* : *atta ina a-la-ki-ka* when you proceed 4R 17:45f.; *giš.DU.ne mu.un.il a.šà lú.kúr.ra.* [e.še] i.du.un íla.šà.zulú.kúr.ra : *tál-lik taššá egel nakri il-lik iššá egelka nakru* you went and took away the field of the enemy (then) the enemy went and took away your field Lambert BWL 245 v 14 and 16; *a.id.da.gin₄ al.du.un nu.zu* : *kima mē nārim ēma i-il-la-ku ul [idi]* like the water of a river, it does not know where it flows CT 4 8 88-5-12,51:3f. and 17f.; *é.gal.la du.ù.zu* (var. *du.um.zu*) *nam.di* (later recension: *é.gal.aš du.a.zu [nam.du₁₁]*) : *ana ekalli a-lak-ku-nu aij iqqabi* you should not be ordered to go to the palace Lugale XIII 12; *in.di in.di gaba kur.ra.[ke₄]* : *il-lak išti ana irat erseti* he departs for the depth of the netherworld 4R 30 No. 2:22f., cf. *edin.na.aš ... ši.in.di* : *ana líl ... il-lak* SBH p. 122:16f., also *e.ne.èm.mà.ni ... ši.di* : *amassu ... ina a-la-ki-šá* SBH p. 8:60f.; *a.sig.ta di.di* : *ša šapliš il-la-ku* he who lives lowly SBH p. 101 r. 10f., and cf. *nim.ta di.di* : *ša eliš il-la-ku* ibid. 12f.; *e.ne.èm.mà.ni ki.a di.da.bi* : *amassu šapliš ina a-la-ki-šá* when his "word" proceeds below SBH p. 8:76f.; *e.lum di.da.ra in.ga.na.dúr* : *kabtu ša il-la-ku ēkiam li-//lu-//šib-šú* SBH p. 50:1f.; *ur.sag ki.bal.a di.da.zu.dè* : *qarrādu ana māt nukurti ina//ana a-la-ki-ka* when you, hero, march against the enemy country 4R 30 No. 1:8f.; *dug₄ a ugu.na.šè ki.bi.šè ba.ma.da* : *ana amat abi(!) alidišu ašriš il-lik-ma* he went there upon the command of his own father SBH p. 74 r. 13f.; *ul.àm ba.ni.in.LU* : *ina rišātu il-lak-šú* she goes to him joyfully SBH p. 121 r. 5f.; *ki.si.[l]i.ma gír.us.di.im.ma.kam* : *ašar šulmim tappūt ulali a-la-kum* Sumer 11 110 No. 4:3; *i.bí.šè al.dím* : *ina mahri al-lak* ASKT p. 129:39f.; *šulmu.ut.na.mu.úr gír.ra.mu.dè* : *ana eṭlu hāmirija ina a-la-ki-iá* TCL 15 pl. 48 No. 16 r. 41f.; *gír.DU.na.zu*.

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*šè : ina a-la-ki-ka* when you walk Angim II 25; *ki.gír.DU.na.mu ga.an.si.il* : *ēma al-la-ku luš-lim* may I have success wherever I go CT 16 7:276f.; *đEn.ki.ke₄ engur.ra.ke₄* *gír pap.ḥal.la mu.un.DU* : *ana đEa ina apsi puridu il-lak* he hastily goes to Ea in the abyss CT 16 20:122f.; *ebur.nu.ub.da.DU.KIN.a* (KIN possibly gloss to DU) : *lam ebūru il-la-kám* before the harvest comes around Ai. III i 11; *nu.nunuz DU.a teṭi.a* : *sinništu ša a-lík u te-hi* SBH p. 106:35f.; [nam]. *an.ta inim.inim.ma.na [b]í.in.AG.a* = *tappūti awatišu il-lik* he assisted him in his law case Ai. VII i 50; *nam.arad.da in.AG* : *ar-du-tu il-lik* Ai. III iv 49; *a.gin₄ ge₆.a al.DU.DU* : *kima mē mūši il-lak* it (the sickness) moves like water at night CT 17 19 i 11, cf. *ki.DU.DU.ta* : *ēma il-la-ku* ZA 30 189:29f., *nam.ba.DU.DU.dè* : *a-a il-li-ku-ú-ni* CT 16 14 iii 51, and *DU.DU.a.ni.ta* : *ina a-la-ki-šú-nu* CT 17 27:15f.; *kaskal.šè i.súg.gi.eš* : *ana harrāni il-li-ku* Ai. VI i 15; *ga.nu.gá.ni.súg.eng.a.ni.súg.en* : *al-kam i ni-il-lik-šú i ni-il-lik-šú* ASKT p. 119 No. 17:22f., cf. *in.ga.súg.en.dè.en* : *i ni-il-lik-šú(?)* SBH p. 124 No. 73:9f., *ga.súg.en.dè.en* : *i ni-il-lik-šú* KAR 375 r. iv 58f., *mu.un.na.súg* : *i ni-il-lik* SBH p. 14:19f., *á.zi.da đIM súg.[ge].meš* : *ina imitti đIM il-l[aku šunu]* they walk to the right of Adad CT 16 19:42f.; *gud.gin₄ ù.na ma.an.súg.ge.en.z[é].n[a.gin₄]* (late re-cension: *mu.đIM.súg.en.na.gin₄*) : *kimalé kadriš ki-i ta-[al-li-ka]* since you came at me ferociously like a wild bull Lugale X 23.

*lú.ti.la a.ri.a a.ri.a.šè DU.na* : *āšib namē ana namēka at-lak* go away to your wasteland, inhabitant of the wasteland! CT 16 28:56f., cf. *[a.lá.ḥ]ul DU.na a.ri.a.šè* : *[a]lā lemnu at-lak ana namē* ibid. 29:94f.; *ki.kúr.šè DU.ab a.gazu.šè gi₄.dè.e* : *ana ašri šanīmma at-lak ana arkika tūr* go away somewhere else, turn back! KAR 31 r. 7f.; *zi.an.na.ki.bi.da.ke₄ i.rí.páḥa.ba.ra.du.un* : *niš šamē u erseti utammēka lu-u ta-at-ta-lak* I conjure you by heaven and earth: go away! CT 16 31:114f., cf. *ḥa.ba.ra.du.un* : *lu ta-at-ta-lak* CT 16 10iv 21 and 23; *nam.arad.da ab.ba*, AG = MIN (= *ar-du-tu*) *it-ta-lak* Ai. III iv 50.

*[e.sír].ra DU : SIL* (var. *su-qí*) *it-ta-na-al-lak* he walks through all the streets CT 17 3:23f.; *ur.mah šà.DU.ta DU.a.mèn* : *nēšu ša ina qirbēti it-ta-na-al-la-ku [atta]* you are a lion who roams through the fields SBH p. 98 r. 13f., dupl. Delitzsch AL³ 135; *nam.ti.la silim.ma.mu egir.mu DU.DU.ne* : *ana balatija u šalāmija arkija lit-tal-lak* let him walk constantly behind me for my health and well-being CT 16 2:89f., and cf. *silim.ma hē.en.DU.DU* : *šalmiš lit-tal-lak* BA 10/1 p. 65 r. 5f.; *gír.DU.DU.a.ta* : *ina i-tal-lu-ki-[šu]* CT 16 39 i 5, cf. *gír.DU.na.ke₄* : *ina i-tal-lu-ki-šú* 4R 18\* No. 6 r. 11f.; *nam.ti.la u₄.sud.da.šè i.bí.zu hē.en.LU.LU* : *balat ūmē rūqūti maharki lut-tal-lak* let me live a long life in your presence ASKT p. 123 No. 19 r. 4

## alāku

and 6; igi.bi.e.ne silim.ma di.di.da (var. du.du.dè) : *maharšunu šalmiš i-tal-lu-ki*(var. -kám) to live well-protected in their (the gods') presence AMT 102:11, var. from KAR 255 i 13f.; ma.da ma.da.bi mu.un.súg.súg.gi.[eš] : *māta ana māti it-ta-na-al-la-[ku]* they roam through land after land CT 16 9 i 24f., and cf. CT 17 15:4f. and PBS 1/2 116:33f.; udug sig<sub>5</sub>.ga d'lama.sig<sub>5</sub>.ga hé.en.da.súg.súg.gi.eš : *sēd dumqi lamassi dumqi lit-tal-la-ku ittija* let the favorable šēdu-spirit and the favorable *lamassu*-spirit accompany me KAR 31:29f.; igi DN ... mu.un.súg.gi.eš : *ina mahar Nergal ... it-ta-na-al-la-ku šunu* CT 16 15 v 16f.; a.lá.hul dingir MI.a.DU.DU : MIN DINGIR mut-tal-lik mu-ši evil alá, demon who roams around at night CT 16 27:22f., cf. lú.a MI.a.DU.DU : mut-tal-lik mu-ši (said of the *namtaru*-demon) CT 17 29:11f., cf. also (said of Nergal) en.[MI.a].DU.DU : [be-lum] mut-tal-lik mu-ši 4R 24 No. 1:42f., <sup>d</sup>EN.MI.DU.DU b[e-l]um mut-tal-lik mu-ši Gössmann Era I 21.

a.rí.a mu.un.DU.DU : ú-šá-li-ka namūiš he turned (the country) into a desert 4R 20 No. 1:3f., cf. u<sub>6</sub>.di DU.a : *ana tabrāti šu-lu-kāt* worthy to be admired 4R 18\* No. 3 iv 19f.; ur.bar.ra sila<sub>4</sub> šu.ti.a DU.a mèn : *barbari ša ana legē puḥādī šu-lu-ki*(var. -ku) *atta* you are a wolf well able to catch lambs SBH p. 98 r. 11f., var. from Delitzsch AL<sup>3</sup> 135, and cf. (in broken context) túm.ma : ú-šá-lik-šú CT 17 5 ii 21f.; me.te nam.dingir.ra. ni.še túm.ma : *ana simat ilūti šu-lu-ku* worthy of a deity 4R 18 No. 1:8f., also zag nam.lugal.e túm.ma : *ana idi šarrūti šu-lu-ku* (a weapon) worthy of the side of a king 4R 18 No. 3:31f., á.zi.da.mu gal.bi túm.ma : *ina imniya rabīš šu-lu-ku* Angim III 44, su.dingir.re.e.ne.kex gal.bi túm.ma : *ana šir ilū rabīš šu-lu-ku* 4R 18\* No. 3 iv 3f., cf. also nam.nin.a túm.ma : *ša ana bēlūte šu-lu-[kát]* KAR 4 r. 17; bára.mah.a túm.ma : *ša ana parakki širi šu-lu-kát* appropriate for a majestic dais KAR 4 r. 10.

ga-na // al-ka CT 41 40:1 (= Lambert BWL 70:1, Theodicy Comm.), cf. NIGÍN // ta-a-ri // NIGÍN // a-lak ibid. 5 (comm. to line 10), cf. re-du-u // a-lak ibid. 44 r. 15 (to line 219), and ra-a-sa // a-lak ibid. 41 r. 22 (to line 288); a-sá-ri // a-la-ku CT 41 30:5 (Alu Comm.), cf. a-ri // a-lak ibid. 18, and ig-gu-uš // il-lik ibid. 31 r. 1; [šá-r]a-ru // a-la-ku AfO 12 pl. 13:31 (Šurpu Comm.); si // šu-lu-ku // si // ma-šá-lu CT 41 40:13 (= Lambert BWL 72:37, Theodicy Comm.); ni-iq-il-pu-u a-la-ku Thompson Rep. 139 r. 1; ha-a-qa = a-la-ku LBAT 1577 i 14, see hâqu B; sI.SÁ = i-še-rum šá a-la-ki Izbu Comm. 153f., cf. RI = a-la-ku ibid. 538, sa-da-rum = a-la-ku ibid. 544; šur-ru-u // a-lak A II/1 Comm. 16'; <sup>r</sup>aRÁ = a-la-ku STC 2 pl. 53:8' (comm. to En. el. VII 130); [pu-ur-ru]-ri // ha-ba-tum // šá a-la-ku A VIII/2:200 comm.; DU.DU NU ut-tar-am-ma = a-tal-lu-ku la ut-ta-ra-am-m[a] = a-la-ku la ú-šam-ad CT 41 26:34 (Alu Comm.,

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to CT 40 27 Rm. 98:8); [ad-riš] DU.DU = ad-ri-iš it-ta-na-al-lak CT 41 25 r. 7 (Alu Comm., to CT 38 28:20); SÚG = il-lu-ku Ebeling Wagenpferde p. 37 Ko r. 8.

guāšu, nuāqu, atkušu, nuāšu, itmušu, akāšu, dálū, šarābu, hâšu, dalāpu, rapāpu, šapāpu, lakādu, ba'ú, šudāhu, leqû, emēdu, li-a-NAM, árum, abāku = a-la-a-ku An IX 49–68, cf. [gu-a-š]u, nu-[a]-šu, [x-x]-bu, nu-a-qu = a-la-ku LTBA 2 2:335–38, dupl. ibid. 3 v 1f.; atkušu, šanú, leqû, šâhu, šarābu = a-[la-ku] Malku II 91ff., cf. le-qú-ú = a-[a-ku] An VIII 168, ša-a-hu = a-[a-ku] ibid. 174; a-ru-um = a-ba-[ku], a-la-ku, gerēbu CT 18 ii 11ff.; e-re-šum = a-la-ku, na-du-ú Malku VI 220f.

[ri-tap]-pu-du, [x]-x-hu, (two more broken equivalences) = a-tál-lu-[ku] CT 18 18 ii 14ff.; MUŠ. DU+DU // as-qu-du // ... mut-tal-lik Tablet Funck 2:7 (unpub., Alu Comm.); a-ru-u // šu-lu-uk to lead (incipit of a syn. list or comm.) ABL 335 r. 3.

[da.DU] = [ga.DU] = lul-lik Emesal Voc. III 168, for other finite forms of *alāku*, see OBGT VII 12–318 in MSL 4 p. 88ff.

1. to go, to move, to proceed in a specific direction — a) said of persons and animals — 1' in gen.: *enni e tal-li-ik* please(?), do not go (there)! MAD 1 315:14 (Oakk. let.); *adi* 10 úmī raminī uzakkāma a-lá-ak I will clear myself (for exit permission) within ten days and will (then) depart BIN 4 6:17; *erīum atta la ta-lá-ak-ma* you must not go away empty-handed (lest the gentleman feel bad) KTS 17:21; *miššu ša ... ana mutim ta-li-ki-ni* what is it (I hear) that you went to (stay with) a man? BIN 6 20:24 (all OA); *il-lik şajādī* the hunter went away Gilg. I iii 46, cf. ibid. VI 177, and cf. *il-li-ku-ma qudmiš* DN úšibu En. el. I 33; <sup>d</sup>Naná ša ... tasbusuma tal-l[i-ku] tūšibu [qirib] Elamti DN who had become angry, had left (and) stayed in Elam (for 1635 years) Thompson Esarh. pl. 17 v 11 (Asb.); *ullā a-li-ik māru* away! depart, darling (incipit of a song) KAR 158 r. ii 32; *ittazziza birkāšu ša il-li(var.-la)-ka būlšu* his knees failed him (Enkidu) because his animals have left him Gilg. I iv 27; *itti šāri lil-li-ku itti mehē linūšu* they should depart with the wind, move (away) with the storm PSBA 37 195:13; *amēl Bērūti ina [1] elippi a-li-ik u amēl Šidūna ina 2 GIŠ. M[Á] [i]-la-ak u anāku i-la-ak qadu gabbi elippika gabbi ālija* the ruler of Beirut has (already) left with one ship and the ruler of Sidon is going to leave with two ships and I,

## alāku 1a

myself, am going to depart with all your ships and my entire town EA 155:68f. (lit. from Tyre); *panūja ana a-la-ki ana amāri panī šarri bēlija* my intention is to go to see the king, my lord, face (to face) EA 151:8; *u anumma i-il-la-ga-am ina ̄hamuttišma anāku u* PN but now, I and PN will depart very quickly EA 166:30, and cf. ibid. 13; *anumma* PN *i-il-la-kam-ma u abija il̄tana'alu* now PN will arrive (there) and my brother can question him thoroughly (as to whether I have shown him great honors) EA 20:66 (let. of Tušratta); *a lik ša' alšunu* go, question them KBo 1 11:19, cf. *a lik dububšunūši* ibid. r. 24; *a-li-ik-mi ... ilāni išišunūtimi* go and take the oath against them JEN 360:41, cf. *a-li-ik-ma-mi eglāte ... šullimmi* JEN 651:37; *a lik-ma nāra hir-ri* go and dig the canal again TCL 9 129:15 (NB let.), and cf. *al-ki-ma ilāni šisi* CT 22 222:29 (NB let.); while heroic men turn around *il-lak šarru nasqu ... ireddi* RN the noble king proceeds, Nebuchadnezzar leads the way BBSt. No. 6 i 22; *irtidibi ana GN it-la-ka* pursuing him, he left for Šupria (for other aberrant writings in this letter, note *i-DU-ka* line 5, *il-li-KAN-a-ni* line 6) ABL 251:19; we will observe and report to our king *ammar ubāni ša ūme il-lak* how many fingers it (the star) advances per day ABL 79 r. 8; *anāku al-lak* should I go? ABL 47:11; *tal-lak mātāti ina libbi takaššad* go ahead, thus you will conquer (all) countries (divine pronouncement) ABL 923:14 (all NA); *adi la il-la-ku šarru liš al[šu]* the king should question [him] before he goes away ABL 853 r. 8; UD.6.KAM *ša MN ilāni il-la-ka itti ilāni ... al-la-ka* the images will leave on the sixth of Addaru, I will depart with the images YOS 3 9:11f.; *kî lu māda la marsāku mala a-la-ku mašāku* (I swear) that I am very sick and cannot possibly leave ibid. 46:33; *a-la-ku ša šarri ibašši* there will be an outing of the king TCL 9 89:26 (all NB); PN pays one mina of silver to <sup>t</sup>PN *ašar mahri tal-lak-ka* and she may go wherever she pleases Nbk. 101:13; *ina dullu ša ištēn amēli al-lak u aneh̄hisma* I need every man for the performance of my task (lit. I go and I return through the work of one man) BIN 1 39:21 (NB let.), cf. *ul il-li-*

## alāku 1a

*ka-a u ul iħħis* (context obscure) KBo 1 10 r. 60 (let.); *rukūbu bēlutišu rabītu a-la-ku u ta-a-ru* the vehicle befitting to his great lordship (for) the (processional) round BE 8 142:17 (NB), cf. 7 MU.DIDLI *ša a Marduk ina DU u GUR* the seven names of Marduk when (he makes the processional) round KAR 142 i 9, cf. also *ina a-la-ku u ta-a-ri-ša išaddiħu ana mahrika* VAB 4 260 ii 35 (Nbn.), and (referring to messengers going to and fro) [*ša*] *a-la-ki u ta-ri-im-ma* EA 16:29 (MA let.), also *DU-ku u GUR-ra* Craig ABRT 1 81 r. 11; note the exhortative use of the imp.: *a-li-ik nidi aħi la taraħši* go on, be not idle VAS 16 7:20 (OB); *al-ka tibā ina qaqqari* up, rise from the ground Gilg. P. ii 22, also *al-ki ... qirinni jaši* Gilg. I iv 43, *al-ki atti atkaši* VAS 10 214 r. ii 34 (OB Agušaja); *a lik nakirka tasa[kkip]* go ahead, you will overthrow your enemy CT 40 50 K.8682+ :24 (SB Alu) and, wr. *DU-ik* ibid. K.4001+ :52; *muk a lik al-ka jamuttu ... liršip* I (said): go ahead, each should build (a house) ABL 208 r. 11 (NA), cf. ABL 198:16, also *ina qāt ... a lik ba'e* Tell Halaf 110:12 (NA); *al-kam-ma ... lu ̄hatanī atta* Gilg. VI 7; *al-ka Adapa ammīni la tākul* EA 356:67, cf. ibid. 48 (Adapa); note the use of the ventive with a dative suffix or, when the verb is in the first person, instead of the dative: *[a]-ti-ma [a]-la-kam* until I go HSS 10 10:10 (OAKK. let.); *a-lá-ka-ma ēnīka ammar* I will go and see you personally CCT 4 43a edge 3 (OA), cf. *adi anāku al-la-kam-ma [x-x]-ku-nu ammaru* YOS 3 63:24 (NB let.); *anāku ul al-la-ka-amma ul ahabbatkunūši* I will not go and despoil you EA 9:28 (MB royal let.); *ul ri-ka-ku-ma ul a-la-ka-ak-ku* I am busy, I cannot go to you VAS 16 124:12; *inūma lu-ul-li-kam-ma-an awat nakrī imtaqtamma a-la-kam ul elē* even if I had wanted to go to you, I could not have gone as the incident with the enemies happened to me TCL 18 150:19 and 21; after a month *anāku ana se-ri-ka [a]-al-la-ka-a[k-k]um* I will go to you TCL 17 23:27; whenever you write me *kas pam lulqi'amma lu-ul-li-kam* I will fetch the silver and go to you VAS 16 65:20 (all OB letters); *lu tħid inūma a-la-ga-ak-ku* take note that I will go to you EA 164:44; *ħarrānu karim anāku la al-la-ka*

**alāku 1a**

the road is blocked, I cannot go ABL 455 r. 12; *u anākumma lul-li-kam-ma akannaka ina panīka lu-me-en-na* (see *akanna* usage a) TCL 9 141:13 (NB).

**2'** in hendiadys—**a'** in first position: *il-lak uṣṣa* (then) he (the servant) goes out straightaway MVAG 41/3 p. 64 ii 27 (MA rit.); *al-la-ka azzaza ina pan niqē ulā annaka anāku* should I go directly to be present at the sacrifice or should I (remain) here? ABL 50 r. 8 (NA); note the WSem. syntactical construction: *il-la-ak-ma RN ... ana RN<sub>2</sub> ... išpuramma mā* Niqmandu then wrote a message to Šuppilul(u)ma as follows MRS 9 49 RS 17.340:9; *šumma RN ... i-te lik igabbi ana RN<sub>2</sub> ... mā* should RN, the king of Amurru, then say to RN<sub>2</sub>, the king of Ugarit, as follows ibid. 143 RS 17.228:36.

**b'** in second position: *i'-ir a-lik <sup>a</sup>Kaka* En. el. III 11; *li-ti-ga lil-li-ka* ABL 433 r. 18, cf. ABL 701 r. 13, *e-te-ga il-la-ka* ABL 65 r. 5 (NA); *ir-du-u il-li-ku* Streck Asb. 70 viii 96 and 72 viii 123; LÚ.NAM.MEŠ *uh-hu-ru i-la-ku-u-ni* the governors will depart later ABL 409:16, and cf. *lu ih-ru-ub lu il-li-ku-an-ni* ABL 972:2; *tah-ru-ba ana GN tal-la-ka* you will go early to GN ABL 484:9, cf. *emūqīka issi mada<k>tika nam-mi-iš al-ka* get your troops and camp going and come! ABL 242:6, cf. *na-mi-šá li-tan-ka annūrig ú-ta-mi-šu i-lu-ku* ABL 598:6f.; *ana GN e-ti-iq a-lik* ABL 814:6 (all NA).

**3'** with direction, purpose, etc., specified: *ana ma-ḥa-ar šalmija ... li-il-li-ik-ma* he should go to my stela (and have the text read) CH xli 8; RN *ana ma-ḥar <sup>a</sup>Šamši il-la-ak* Šunašura may go before the Sun (see the king face to face) KBo 1 5 i 40, cf. *inūma al-ka-ti ana ma-ḥar* PN EA 137:69; *qirib Bābili a[na mah]-ri-šu aq̄tibi a-la-ku* I gave orders to march against Babylon to meet him OIP 2 50:16 (Senn.); *kišpuša ... ina muh-ḥi-ša ... lil-li-ku* (var. DU-ku) may her own witchcraft turn against her Maqlu III 126, cf. KAR 228 r. 7; *šima ana mu-uh šarri al-ki* PBS 1/2 21:19 (MB let.); *ana UGU-ia ú-ul il-li-ku* they did not march against me Smith Idrimi 71, cf. *ana ugu-šu ana a-la-ki* to march against him CT 34 38 ii 5 (Synchron. Hist.).

**alāku 1a**

also *emūqa ... ana muh-ḥi-ku-nu il-la-ku* ABL 1106 r. 10 and ABL 1114 r. 16 (both NB); *mār šipri ša bēlini ana pa-ni-šū lil-li-ku* a messenger of our lord should go to him BIN 1 18:25 (NB let.), cf. ABL 749 r. 12, also *ana pa-ni bēlija ni-il-la-ka* CT 22 185:27; *ina ir-ti PN a-lik* go to PN ABL 128:9 (NA); *adi 5 GÍN kasrim a-li-ik* go up to five shekels of silver VAS 16 7:20 (OB), cf. KTS 30:22, BIN 6 28:29 (OA); *īnu PN ana ŠE.BA ana GN i-li-ku* when PN went to Lagaš for provisions BIN 8 129:8 (OAKk.), cf. *īnu PN in GN i-li-k[à-n]i* ibid. 146:11, but *i-li-kam* ibid. 16; *ana Ešnunna al-ka-a-ma tēmkunu mahar ekallim šuknanim* go (pl.) to Ešnunna and make your report to the palace Sumer 14 19 No. 3:14 (OB Harmal), cf. *ana GN ana šērika ina a-la-ki-ia* Boyer Contribution 103:8 (OB let.); *kīnanna la al-ka-ti ana Sumura* thus, I did not go to GN EA 107:48; *pīqat mār šarri pīqat lú ellu ištu Hatti ana Ugarit il-la-ku-ni* should either a prince or a nobleman travel from GN to GN<sub>2</sub> MRS 9 83 RS 17.382+:54; *3-šu ana mātāti Nairi lu-ú al-lik* I marched three times against the Nairi-countries KAH 2 71:3 (Tigl. I); *nagū šu'ātu ša ... la il-li-ku šar panī* this province into which no earlier king ever penetrated Borger Esarh. 56 iv 60; *attunu adi UD.25.KAM ... ana Bābili al-ka-a' ša ana Bābili la il-la-ku* leave (pl.) for Babylon before the 25th, those who do not leave for Babylon (will commit a crime against Gobryas) TCL 13 152:17f. (NB), and passim; *ana ereb* (var. *rabē*) *Šamši lil-lik* he (the ghost) should go west (i.e., to the region of the dead) BMS 53:19, var. from KAR 267 r. 12; *Nabū ... ana ambassi il-lak* DN goes to the park ABL 366 r. 3, cf. ABL 427 r. 7 (NA); *ša ibaqqarušima ana me-e li-li-ik-ma* he who makes a claim against her goes to the water (ordeal) MDP 22 131:13, and passim, note *ana a i-da-li-ik i-te-la-a* MDP 28 405:17, and see sub *id* and *huršānu*; *ana ekallim ina a-la-ki-šu awēlum iħaddu* the man will experience a pleasant (reception) when he goes visiting the palace YOS 10 33 v 17 (OB ext.); *ana harrān īmakkal a-li-ik-ma* I started out for a one-day raid RA 8 65 ii 9, dupl. CT 36 4 ii 1 (OB royal); *ana sūqi NU DU* he must not go out into the street ABL 1396:10, and passim in

## alāku 1a

hemer.; *mār šiprika ana māt nakri DU-ak* a messenger of yours will go to the country of (your) enemy TCL 6 2:8 (SB ext.); *ana ēkāni kī al-la-ka* whither shall I go? YOS 3 106:33 (NB let.); *šēlibu la-pa-an* <sup>d</sup>*Šamši ēki'am il-lak* where can the fox go (to hide) from the sun? Borger Esarh. 58 v 25; *bīt Irkalli ša a-li-ku-tu-šú la tajārū* the abode of Irkalla from where those who depart (for it) do not return (lit. “are not returners”) LKA 62 r. 14 and 20, see Ebeling, Or. NS 18 36; *amūt Šarrukin ša ik-li-tam el-li-ku-ma* omen (referring to) Sargon when he passed through darkness RA 27 149:17 (OB ext.); *inūma PN itti šādīd ašlim* (wr. ÉŠ.GÍD) *ša PN<sub>2</sub>* apparam *il-li-ku* when PN crossed the marsh with the (boat) tower of PN<sub>2</sub> UET 5 607:48 (OB); note in math. texts: *šiddam kī maši al-li-ik* what stretch in length did I cover? TMB No. 171:3, and passim in such texts, also *pirkam mala al-li-ku ul ide* I do not know what extent I covered (proceeding) crosswise ibid. 179:7; *ina KUR Nullū[a] ana ta-am-ka-ru-ut-[ti] il-li-ik* he went to GN for trading HSS 9 2:8; *šumma munnabtu ištū Hat[ti]* ... *ana mu-un-na-ab-du-ut-tim i-il-la-a[k]* if a fugitive goes (to GN) for refuge from Hatti KUB 3 16 r. 21; *ana muḥhi PN [ana] ti-el-lu-ti-šu al-līk* I (the king) went to PN to rescue him KBo 1 4 i 14, and passim, cf. also *šarru ana ti-el-lu-ti-[šu il-lak]* MRS 9 96 RS 17.79+:5'; <sup>d</sup>*Šamši RN ... at-ta-la-ak ana multarrihūtišu ša RN<sub>2</sub>* I, the Sun Šuppili-uma, went to (punish) the arrogant pride of Tušratta KBo 1 1:17; *a-la-ak nahrāri al-li-[kam]-ma* I went to bring help VAS 16 93:16, and cf. *a-la-ak na-ah-ra-ri-[im]* ibid. 25 (OB let.); *ša ana šūzub u ni-ra-ru-ut-te* (var. *ni-ra-ru-ti*) *ša* GN *il-li-ku-ni* who came to rescue and help the country GN AKA 40 ii 19, and passim in Tigl. I, note *ana na-ra-ru-ut* (var. *ri-su-ut*) GN *lu il-li-ku-ni* (var. *DU-ni*) ibid. 75 v 75; *[a]na re-šū-ti-ia il-la-a[k]* MRS 9 286 RS 19.68:32, cf. also Streck Asb. 68 viii 32; *u* PN *[a]-na ri-šū-ti la i-la[k] u napṭara la ubbal* PN will not do auxiliary service nor bring a replacement (PN is a royal *marijannu*) MRS 6 80 RS 16.239:15; *[a]l-ka a-na ri-šū-ti-ia ana muḥhišu* come to my assistance against him KBo 1 7:35 (treaty); *anāku ašrēki aštene'a al-li-*

## alāku 1b

*ka ana palāb ilū[tiki]* I was assiduous in frequenting your holy places, I went to worship your majesty Streck Asb. 190:13; *avīlum ša ana bullīm il-li-ku* a man who went to extinguish (the fire) CH § 25:56; *ana ma-ṣar-ti ni-il-la-ka* we will perform (our) duty ABL 640:8 (NA); *rikis qablē ana a-la-ku ana panī šarri mahir* he has received (the money paid in lieu of) outfitting (a soldier) to go to (do military service for) the king Dar. 156:9, also Dar. 164:13, cf. *ana šēri il-lak* Nbn. 839:5; *ana ḥa-ma-ti-ku-nu lu-ul-li-ka* KBo 1 10:17, and passim in Bogh., see *ḥamatu*, cf. also *ana a-a-li(!)-šū-nu la il-lak* ABL 222 r. 19 (NA); *šumma tPN ana DAM-ti i-la-ak u uššab* if the woman PN goes to (live with) a husband and stays (with him) JEN 444:20; the palace where annually DN *bēlī ana parakki šūtu ana a-ša-bi il-la-[k]u* my lord Aššur goes to take his seat upon that dais AOB 1 94 r. 2 (Adn. I); *ūmā annūri uttam-meša il-la-ka mā ana šulme ina ekalli al-lak* now he is about to start moving, saying, “I am leaving to pay my respects in the palace” ABL 411 r. 4 and 6 (NA); *adi la ana gizzu al-la-ku* before I go to the shearing CT 22 58:15 (NB let.); *ālam ša ana lawīšu ta-al-la-ku(m)* *dūršu imaqqut* the wall of the city, against which you have set out to lay siege, will collapse RA 27 142:8, cf. *āl ta-la-ku-šu ina panīka innaddīma* the town against which you set out will be abandoned before you (arrive, you will conquer only empty bricks) YOS 10 42 iii 32 (both OB ext.); *ana šitulti e tal-līk* do not consult (with an idler) Lambert BWL 99:22; *ummān nakri ... ēma DU-ku ... imaqqut* the army of the enemy will collapse wherever it proceeds TCL 6 1 r. 33; *ēma DU-ku magir* wherever he goes he will find favor BRM 4 24:64 (*iqqur īpus*); *ēma DU-ku la magir* wherever I go there is unpleasantness (at home—fights, in the street—altercations) KAR 228:18.

**b)** referring to secretions, blood, excreta, etc.: *ru'tu ina pišu DU-ak* spittle dribbles out of his mouth Labat TDP 192:36, cf. ibid. 22:40, AMT 106,2:2, and passim in med., also CT 28 41 K.8821:7, see AfO 18 74; *šumma amēlu ina dabābišu illātušu DU.MEŠ* if a man’s spittle

**alāku 1c**

drivels when he speaks AMT 29,5:12, cf. Syria 33 122:6, also *illātušu DU-ku* KAR 199:9, and see *illātu*; note DU.MEŠ-*ma la TAR.MEŠ* drivels and does not stop AMT 28,2:2; A.MEŠ *ina pīšu maldariš DU-ku* water flows out of his mouth constantly Küchler Beitr. pl. 14 i 27, cf. *ma'ūšu ippīšuma i-lu-ku* Belleten 14 176:44 (Irišum); A.MEŠ *ina nappāšēšu DU* water flows out of his nostrils AMT 16,4:8; *šumma šinātušu u rihūssu DU.MEŠ*(var. -*ak*) if his urine and semen flow out Labat TDP 136 ii 45, cf. *ri[hūssu] ginā ina mušarišu DU* AMT 58,6:3, also AMT 61,1:9, *rihūssu ina pīqi la pīqi DU* his semen flows out from time to time AMT 32,1 r. 11; *mē sāmūti ina šuburrišu DU-ku* red water comes out of his (the patient's) rectum Labat TDP 154:17; A.MEŠ *ina libbi SAL.LA-šá magal DU-ku* much secretion flows out of her vagina KAR 194 r. iv 29, cf. *mēša ana mužhi DU-ku* ibid. i 26 (rit.); *šumma amēlu lamṣat ḥilāti mariṣma magal a-li-kat* if a man suffers from hemorrhoids(?) and they are secreting much AMT 44,1 ii 14; if after having given birth *abunnassa DU<sub>8</sub>-at IR a-la-ka la ikalla* her navel is split(?) and the sweat does not stop flowing KAR 195 r. 29; *šumma sin-ništu tulé šaknatma ina libbišunu šizbu DU-ak* if milk seeps out of a woman's breasts KAR 472 ii 8 (SB physiogn.); referring to animals: *šumma immerum upaṭūšu i-la-a-ka-a* if the nasal secretion of the sheep flows out YOS 10 47:17 (OB behavior of sacrificial sheep); *ina tuléša šizbu DU* (if) milk flows out of its (the virgin kid's) udder CT 28 38 K.4079a:16 and (referring to a lamb) ibid. 10 (SB Alu); *ša labbi il-la-ku damūšu* the *labbu*-dragon's blood flowed CT 13 34 r. 9, cf. *damū ina appišu DU-ku* blood is flowing from his nose Iraq 19 40 i 11, also Labat TDP 32:7, and passim in med., also *ana libbi uznešu damu DU-ak* KAR 202 r. iv 23, and AMT 37,10:8; for *damu*, see also s.v. mng. 1b-1'; for *dīmtu*, see s.v. mng. 1b-1'; note the exceptional: *šumma ina ḥurri šamnu i-lak* if oil seeps out from a hole (in the wall) CT 38 16:66 (SB Alu).

c) other occs.: x *kutānū ištī PN i-lu-ku x kutānu*-garments will leave with PN TCL 20 118:6; *mišal kaspim u werīm ana Ālim i-lá-ak-ma* half of the silver and the copper

**alāku 2a**

will go to the City (Assur) AnOr 6 p. 22:20; *tērtakunu appanišu li-li-ik-ma* CCT 2 25:27 (all OA); *idī elippim ša ana GN a-la-ki-im ... idin* pay the hire for the boat which (he hires) to go to Sippar A 3534:37 (OB let.), cf. *elip LÚ mi-lim ula ti-la-ku ana GN* the warship should not proceed against Amurru EA 101:34; *naširtaka ana māt nakrim i-il-la-fakl* your treasures will go to the enemy country YOS 10 23 r. 2 (OB ext.); as my lord knows *šattam šuripum il-li-ik-ma šattum ana alpī habi*at the frost is gone this year so that the spring (grass) is fine for the cattle TCL 17 40:17 (OB let.); *ul tušārišunūtima GÍR.UD. KA.BAR šarrim i-la-ka-ak-kum* if you do not lead them here, the bronze dagger of the king will come against you Sumer 14 54 No. 28:24 (OB Harmal); *[un]qu šarri ... ana pani bēlini tal-lak-ku* a sealed order of the king (concerning the cattle) will go to our lord (let us hear about it) BIN 1 72:21 (NB let.); *minā tēnka il-li-ik kapdu tēnka lušme* what order of yours did go out? Let me hear your order quickly CT 22 191:35 (NB let.); note: *ana ... ilī DU-ku suppūa* my prayers ascended to the gods Gilg. IX i 11, *ana <sup>a</sup>Marduk ... il-li-ku suppūa* VAB 4 94 iii 44 (NbK.); *ana kaspika šūquri lalūa il-li-ik* I coveted your precious silver KAR 45 + 39:13 (SB); *ša amēlu Parsaja asmarūšu rūqu il-lik* (you will understand) that the lance of the Persian has traveled far VAB 3 91 § 4:28 (Dar. Na); *šumma ina pūtišu AN.TA DU-ik* if he loses (hair) on (lit. if the hair goes from) his upper forehead Kraus Texte 6:71 (SB physiogn.), cf. SÍG.BABBAR DU the gray hair will fall out AMT 6,5:1; if his hair *ullušiš* (hardly <š>*ullušiš*) *al-ka-at* Kraus Texte 3b ii 47, cf. *māšiš la al-ka-at* ibid. 49 and dupl. 4c ii 22'f., but *šārat irtiša adi abun-natiša DU-ma* (if) the hair on her (a pregnant woman's) chest reaches to her navel KAR 466:6 (SB physiogn.); *ana pan erşeti DU-ak* (the plant) is a creeper (lit. goes on the surface of the ground) STT 93:58, also ibid. 63, etc. (series *šammu šikinšu*).

2. to come—a) said of persons, gods, animals—1' with ventive: *anāku ištū GN a-li-kam-ma* PN *asbatma* I came from GN and seized PN BIN 6 188:9; *miššu ša PN i-lá-kà-*

## alāku 2a

*ni-ma ḫuppaknu ištišu la i-li-kà-ni* why does PN come here repeatedly but no letter of yours has (ever) come through him? CCT 2 42:4 and 6; *ittuārišu atti al-ki-im* come here when he returns CCT 4 28a:27 (all OA); *rīqūs-su la i-il-la-kam* he must not come here empty-handed VAS 16 140:20 (OB let.); *ki ú-mi ta-la-ka-am immutti* when you come before (me) CT 15 4 ii 10 (OB lit.), cf. *ana mahrija li-il-li-ka-nim* TCL 17 27:21, *pīqat ana šerika i-il-la-ku-nim-ma* never mind if they come to you (and complain) TCL 18 91:12, *al-ka-a-ma ... buqma* come here and pluck (the sheep) TCL 18 116:11 (all OB letters); *nakirka ina libbi mātišuma idabbub ú-li-i-la-ka-ak-kum* your enemy will plot in his own country (and) will not come against you RA 27 142:6 (OB ext.); *alkam ālam luddinakkum* (there may be someone in the city who will say to you) "Come, I will surrender the city to you" Laessoe Shemshara Tablets p. 77 SH 812:23; *al-ka lu-li-ka* MDP 18 250:1; *ana ahhi-šunu ša i-la-ku-ni izzazu* they (the brothers who have divided the property) assume responsibility toward any of their brothers who come (with a claim) TCL 1 89:16 (OB); *ina úmi bēl eqli il-la-ka-an-ni* the day the owner of the field comes back KAV 2 v 24 (Ass. Code B § 13); *māssarta ša šarri atâ turammea tal-lik-a-ni* why did you (pl.) leave the king's service and come here? ABL 186 r. 2 (NA); LÚ.SAG ... *lil-li-ka* (text *li-lil-ka*) *līmur* the official should come here and see (for himself) ABL 493 r. 9 (NA); *šar Hatte i-il-la-ga-am ina GN u la ile'e a-la-ga* the king of Hatti has arrived in Nuhašše and so I cannot depart EA 164:22; *ašsum mīnī ta-al-la-ka šumma mithuši ta-al-la-ka al-ka* for what purpose are you coming? If you are coming for a fight, come on! KBo 1 3:38f., note *ana mithuši ana panīja it-ta-al-ku* KBo 1 2:23; *muhhi aŠamši ammīni la tal-li-ka* why did you not come to the Sun (ever since you became king of Ugarit)? MRS 9 191 RS 17.247:9; *ḥarrāna ana šepēšunu šukunma lil-li-ku-nu* give them orders to march so that they can come TCL 9 141:36 and ibid. line 19 (NB let.); *mār šipri ša šarri ana panīja lil-li-kam-ma* ABL 264 r. 7, and cf. *mīnamma ana panīja ul il-li-ka* YOS 3

## alāku 2a

187:32, and passim in NB; *al-ka[m-ma] šarra ittini pilah* come and serve the king together with us RA 25 58 No. 8:4 and ibid. p. 78 (NB), cf. *al-kam-ma ... išamma* come and take (the wool) away YOS 7 78:8 (NB); *itteme kī adi UD.X.KAM ... al-la-kam-ma* he took the oath, "I shall come before the xth day" Dar. 176:6; [sī]hī u pāqarānu ša ana muhhika il-la-ka pūt našāka I assume guaranty against anyone who comes with a claim or contestation against you YOS 3 148:25 (NB); *ina MN PN il-la-ka ina kutal PN<sub>2</sub> ... izzaz PN* will appear (in court) in MN and assume guaranty for (his slave girl) PN<sub>2</sub> ADD 166:4, cf. *šumma la il-li-ka* ibid. edge 1; with respect to PN (the crown prince) *lil-li-ka tāba ana a-la-ki* he may come (for an audience), it is a good (time) for coming (to see the king) ABL 406 r. 10f. (NA); *al-ki itrubi ana bitini* come, enter our house ZA 32 174:45 (SB inc.); *il-li-ka adi mahrija* he came before me Streck Asb. 66 viii 7, also *ina irtija il-li-ku-u-nim-ma* ibid. 16 ii 33; *ana mīnim il-li-kam* why did he come? Gilg. P. iv 14 (OB); *ilū lil-li-ku-ni ana surqīni Enlil a-a il-li-ka ana surqīni* (all) the gods may come to the offering (but) Enlil must not come to the offering Gilg. XI 166f.; *emārū rāqūtum la i-lu-ku-nim* the donkeys must not come here unladen KT Hahn 1:22 (OA). With *alāka epēšu: a-la-kam ep-ša-am-ma* come here TCL 18 89:9, cf. *a-la-kam [ep]-ša-nim* ibid. 149:12, also *a-la-kam li-pu-šu-nim* TCL 17 64:14, and passim in OB letters, see *epēšu* mng. 2c (*alāku*), also Syria 19 119:15 (Mari); in perfect: *šumma ana ITI.2.KAM la i-tal-kam* if he does not come back within two months TCL 4 67:13 (OA); *urram inūma at-ta-al-kam* tomorrow when I have arrived Sumer 14 70 No. 45:14, cf. *inūma awīlum it-ta-al-kam-ma tēnni nītamru* when the master has arrived and we have studied our situation ibid. 62 No. 36:13 (both OB Harmal); *ina úmu mukinnu it-tal-kam-ma* PN *uktinni* should a witness appear and testify against PN YOS 7 26:1 (NB), cf. *ultu Elamti at-tal-ka* ABL 266 r. 5 (NB); in personal names: *ŠEŠ-DU-kam* A-Brother-Has-Arrived PBS 2/2 76:7, and passim in MB and NA, see Stamm Namengebung p. 55 and 130.

## alāku 2b

2' other forms: *harrānī ammīšam ina a-lá-ki-a hūrāšam ... ušabbāka* my trip (brings me) there, when I come I shall pay you the gold BIN 4 62:12; *a-lá-kam la imtu'unim* they did not want to come CCT 3 49b:8, cf. Kienast ATHE 45:17 (all OA); *mussa ina a-la-aki* when her husband comes back KAV 1 v 11 (Ass. Code § 36); *mīnu a-la-ku mānahtika* why did you take the trouble to come (here)? Gilg. P. iv 19 (OB); *a-lak mār šiprija ... išmēma* he heard of the coming of my messenger Streck Asb. 60 vii 29, cf. *a-lak ummāniya išmēma* Borger Esarh. 47:54, also *a-la-ku ša il-lík-u-ni-sin-nil isseme* he heard of their coming ABL 158:11 (NA); *ša a-lak ilūtišu ... usalla* I prayed for his divine intervention Streck Asb. 262:28; *šaprāku al-lak u'urāku adabbub* I have been sent and (here) I come, I have been given orders and (now) I speak Maqlu I 61; *mīnā tal-lak<sup>d</sup>Namtar* why do you come, DN? AnSt 10 122 v 16 and 45; (a field) *ina harrānī ša GN šumma ištu GN<sub>2</sub>* *ta-la-ak* on the road to GN when you come from GN<sub>2</sub> JENU 371:7 (= A 11918); *kī ... ana adannika ul tal-li-ku* YOS 3 59:15 (NB let.).

b) said of the coming of the flood: *mīlum gapšum i-il-la-kam* a mighty flood will come YOS 10 25:58; *mi-lu mu-ga-li-lu i-la-k[a-am]* a ruinous flood will come RA 38 80:8, *mi-lum x-hu-ra-a i-la-ka* the flood will come .... YOS 10 17:58, *mīlu ṭahdum i-la-ka-am* RA 44 40 MAH 15874:21, and passim in OB omen texts, *inanna mīlum il-li-kam-ma* LIH 88:9 (OB let.).

c) other occs.: *tuppašunu lí-li-kam* CCT 4 9b:31 (OA), cf. *tuppi ahātija u našparki ul il-li-kam-ma* neither a letter from (you) my sister nor your messenger arrived here VAS 16 1:28, and passim in OB; *kunukālim ina i-di-i-šu il-li-ka-am* (for translat., see ālu mng. 2b) UET 5 246:10 (OB); *kī udīni egirtu ša ekalli ina muhhija la ta-lak-a-ni* since no letter of the palace has yet reached me ABL 1015:17, cf. *egirtu ta-ta-al-ka* ABL 241:8, and passim in NA letters; *šipirtu ša bēlija ana muhhij* *tal-li-ka* YOS 3 71:20, also ibid. 29, cf. *šipirtu ša bēlija ana pani* PN *tal-li-kam-ma* ibid. 13 and YOS 3 128:19 (all NB); *našpirtaka ana GN* *ana sērija li-li-kam-ma* KTS 37b:11, and cf. OIP 27 9:21 (OA); *āmu ša unqu ša šarri ... ina*

## alāku 3

*pani ardāni ... ta-lik-an-ni* the day when the sealed royal order came to the servants (of Ištar) ABL 533:11; 3 4 *ungāta ša šarri ana panīja it-tal-ka-nu* three or four letters with the royal seal (on them) have come to me TCL 9 119:13 (NB); *šazbussu ... ša tal-lakan-ni* the delivery which will arrive ABL 546:7 (NA); *išti bātiqim awatka li-li-kam-ma uzñi piti* your report should come to me with the (next) departing messenger, do keep me informed CCT 3 42a:28 (OA); *tértaka annītam la annītam li-li-kam* in any case let your report reach me TCL 19 29:30 (OA); *a-matsu-nu ibašši ša il-li-ka* there is a report concerning them which came here ABL 436:17 (NB), cf. *tēmu ... la i-li-ka* ABL 200 r. 2 (NA); *narkabtu ša ana É akit tal-lak-u-ni ta-la-kan<sup>a</sup>-ni bēlša laššu* the chariot which goes again and again to the *akītu*-temple (but) its lord is not on it KAR 143 r. 15 (NA), see von Soden, ZA 51 138:66; *kaspīšunu la it-tal-ka* their silver has not arrived AJSL 29 16 No. 14:3 (NA let.), cf. *hūrāšu ... lil-li-ka* ABL 531:9 (NA); *mīhirtu lil-li-kam-ma aj ipparku* let receipts come in for me and not stop ZA 32 172:36; *qanūmma ša tal-li-ka-a* you, arrow, who flew here (return to your canebrake) RA 46 30:25 (Epic of Zu), and ibid. 36:41; *elip-pātum arhiš li-el-li-ka-ni-i-im* TCL 17 9:19 (OB let.); *kī libbišu ti-la-ku-na elippātišunu u telqūna hišihtašunu* their ships come at their pleasure and take away what they want EA 126:12, cf. *arhiš mugirraka ... lil-li-ka* ABL 1369 r. 5 (NA); *šumma ittu ina šamē DU-kam-ma* if a sign occurs in the sky CT 34 11:30 (= ABL 1391); *idāti ina nubatti it-ta-al-ku gabbišunu ittasru* signs have occurred overnight, they have watched all of them Thompson Rep. 55 r. 2 (= ABL 993), cf. *ittu e-kil(?)-ti ta-at-tal-ka* ABL 1216 r. 4, cf. ibid. 3, also *idāti mala il-li-ka-ni* Thompson Rep. 272 r. 7, cf. also ibid. r. 15, for other refs., see *ittu* A mng. 2a.

3. to move about, to walk about, to live, behave, act, to serve, to do service, to be loose and movable, displaced, to be on the move (said of eyes), to fluctuate (said of prices), to run (said of water), to burn, to go (said of fire), to blow (said of wind), to fall (said of rain), to trail (said of smoke), to come, to pass

## alāku 3a

(said of time), to run (said of a road), to fit, to be meant for — a) to move about, to walk about (said of persons, animals, celestial bodies, etc.): *šumma amēlu qablāšu lu ina DU-šú lu ina salālišu* TAG.GA.MEŠ-šú if a man's hips hurt him whether he walks about or is lying down AMT 60,1 ii 22; if a man's legs are unsteady and *ina DU-šú ana panīšu imaqqut* he falls on his face when walking Labat TDP 22:40, cf. [šumma a]mēlu ina a-la-ki-šú ana panīšu imqutma ibid. 190:16, cf. also Kraus Texte 22 iv 18ff., 5, 13, 15, and 17; *esirtu ša ištū bēlti[ša]* ina ribête tal-lu-ku-ú-ni paşşunat a concubine who walks about on the city square with her mistress wears a veil KAV 1 v 59 (Ass. Code § 40); *parīka ša šitmura a-la-kám* (var. *la-sa-[ma]*) your mules whose pace (var. running) is terribly fast KAR 246:12, var. from BMS 60:15, cf. *kīma UR.MAH e-zı a-la-ka-am* (the arrow) is as swift as a lion Sumer 13 97:5 (OB inc.); *ashur al-li-ka kališina mātāti* I roamed around in all the countries Gilg. X v 25; *šar Akkadi ... kišād Purattu DU-ma* the king of Akkad marched along the bank of the Euphrates Wiseman Chron. p. 66:19, cf. ibid. 58:41; *milla gallé a-li-ku KA.LU im-ni-šá* the troop of devils who .... march at her (Tiamat's) right En. el. IV 116, see also *imnu* mng. 2; *šumma alpum sūqam ina a-la-ki-šú* if a bull as it walks along a street CH § 250:45, cf. (a man) *SIL ina DU-šú* AfO 18 76 A 12 (OB omens), also E.SÍR *ina DU-šú* Iraq 19 40 i 3, *lul-lik sūqa* BMS 13:9; *enūma tál-la-ku* EDIN when you (Dumuži) walk in the steppe KAR 357:52, see also *urhu*, *tūdu*, etc.; *ša urra tal-li-ka u mūša tassabra* in the daytime you (the sun) are traveling along and at night you are returning Lambert BWL 128:44; *šumma Sin ina DU-šú uttahhas* if the moon is held back in its progress ACh Sin 3:44, also, wr. *ina a-la-ki-šú* Thompson Rep. 84:1; *il-lak ú-su-um-ma* (the planet) is moving on Thompson Rep. 235:4, cf. *ana ribišu il-lak* ibid. 272 r. 5; for *alāku* used for the direct motion of a planet, see Neugebauer, ACT 471 s.v. du.

b) to live, behave, act: *ina dannatim i-il-la-ak* he will live in hardship AfO 18 65 ii 25 (OB physiogn.), cf. *ina kīnātim i-il-la-ak* he will live in righteousness ibid. 23, *ina išarā-*

## alāku 3c

*tim i-il-la-ak* ibid. 27, *ina balātim i-il-la-ak* ibid. 66 ii 41; *bēl bīti šuāti DIŠ lališu i-lak* the owner of the house will live in opulence CT 38 10:17; *ekliš DU-ak* he will live gloomily CT 38 48 K.3883 ii 56 (SB Alu), for refs. with *ittanallak*, see *ekliš*; as to the laying of the foundation *laššu ša la pī ša šarri la al-lak* it is not feasible, I cannot act without an order from the king ABL 471:23 (NA); [i]na muhhi pī ša ākil karşı ... la tal-lak do not act at the instigation of a slanderer ADD 646 r. 15 (NA), cf. (with *ana pī*) ARM 1 61:37, RT 19 107:13 (NB), *akī pī mamma la tal-la-ka* YOS 3 22:21, and passim in NB; dear brothers, do not resort to a lawsuit *šuhūt libbim la ta-la-kā* do not act rashly KTS 4b:26 (OA); in personal names: *I-na-an-ni-ša-DU-ak* I-Act-Upon-Her (the goddess')-Consent BE 15 163:46, and see, for the name type *Ina-šār-DN-allak*, Stamm Namengebung 196f.

c) to serve, to do service: *panā inūma ina rēdīka a-al-la-ku x eqlam šabtāku* formerly when I was doing service among your *rēdā*-soldiers I held x (bur of) field OECT 3 54:9, cf. PN *ina rēdi i-il-la-ak* TCL 17 67:7, also *ina UKU.UŠ.MEŠ ul a-al-la-ak* CT 6 29:17, and see mng. 4a-2' sub *rēdūtu*, see also mng. 5c; PN *šū ina MU.MEŠ-ma i-il-la-ak* this PN should serve only as a baker LIH 1:21 (all OB), also PN *itti MU il-la-ak-ma* WZJ 8 573 HS 115:21 (MB let.); *inanna a-la-ak ša bītim qerumma mamman ul atrudam* now the (time to do) service for the estate is near (but) I could not send anybody Sumer 14 62 No. 36:9 (OB Harmal); *kīma ina tēbibtim qātk[a] il-li-ku ... tašpuramma* you wrote me that you have been busy with the release of obligations ARM 1 82:6; the hire of a hired man is one shekel of silver, his provisions are one PI of barley ITI.1. KAM *i-la-ak* he serves for one month Goetze LE § 11 i 37, cf. *amatka ša ina hīšatim il-li-ka* RA 15 140:15 (OB); *itti rē'i itti wa[ttarī] i-la-ak* he will do service among the shepherds and among the *wattari*-men MDP 23 200:49; *ana idīšu il-lak* he will do service for hire Dar. 158:4, cf. *itti elippi il-lak* ibid. 7; *šumma eşidi la i-lak* if a harvester does not work KAJ 11:13, cf. *ina turēzi e-ṣi-di i-lak* the harvester will do work at harvest time ibid. 12; *ina*

## alāku 3d

*mārē šipru šarri la i-la-ak* he will not do service as a messenger of the king MRS 6 105 RS 15.109+ :54.

**d)** to be loose and movable, displaced (in ext. and med.): *širum imittam li-il-li-ik šumēlam li-[zi-iz(?)]* the “flesh” to the right should be loose, to the left [firm] RA 38 85:4 (OB ext. prayer); [*šumma tu]limum a-li-ik* if the spleen is loose (or: displaced) (preceded by 2 *ṭulimū ištēniš izzazzu*) YOS 10 41:58, cf. *šumma KI.GUB ... alik u tarik* ibid. 63:4; *šumma zī (= sikkat šēlim) ištul imittim ana šumēlim i-la-ak* if the breastbone moves from right to left YOS 10 45:5, cf. *ištū šumēlim ana imittim i-la-ak* ibid. 6, cf. also ibid. 19; *aliktu : kaštū : šumma ŠÀ.NIGIN al-ku* looseness (or: displacement) (means) conquest (as shown by the omen) if the coils of the intestines are loose CT 20 39:2 (SB ext.), also, wr. DU KAR 439:2, cf. *šumma tīrānu ... ana panīšunu DU.MEŠ* if the intestines are loose (or: displaced) in the front BRM 4 13:58; *is-ru ... al-ku* (see *isru* B) CT 30 18 83-1-18,458 ii 6 and 8; *šept imitti a-li-kāt* CT 30 19 r. ii 9 (SB ext.); *šumma rēš ubāni BAR-ma GAB KI.TA-tum DU-ik* if the top of the “finger” is severed, split, and the lower part is loose KAR 423 r. ii 25, and passim in this text, cf. also PRT 44 r. 13; *šumma padānu kabis KI.TA-tum DU-ik* TCL 6 5 r. 13, see also *elītu* mng. 5b, cf. also, wr. DU-ik PRT 44 r. 13, 124:5, 131:8, etc.; *šumma rēš libbišu ana emšišu DU-ak* Labat TDP 114:35'.

**e)** to be on the move (said of eyes): *iṣṣēr awēltim e-in-kā li-li-ik* keep your eyes on the lady OIP 27 26 r. 10, cf. *assēramatāni ... e-kā li-li-ik* Hrozny Kultepe 65:18, also *iṣṣēr* PN *in-kā li-li-ik* TCL 14 13:35, *e-ni-ki ina šerišu li-li-ik* TCL 20 105:17, cf. *ina unūtim e-kā li-li-ik* CCT 4 20b:20, and passim in OA; *šumma amēlu IGI<sup>II</sup>-šú il-la-ka mamma ušādar* if a man’s eyes go around (in his head) and he (thus) scares people Ebeling KMI 55:18 (SB); for *ittanallaka*, see mng. 5c.

**f)** to fluctuate (said of prices): *ki.lam al.DU.a.gin<sub>x</sub>* according to the rate then current PSBA 39 pl. 5:7, note *ki.x.lam i.DU.a* YOS 5 147:8, *KI(?)LAM(?)x I.DU.A.GIN<sub>x</sub> še'am*

## alāku 3h

*i.Á.G.E VAS 8 87:8, and, wr. KI(?)x.LAM(?) 88:9, cf. ma-hi-ra-at i-la-ku PBS 7 3:15 and 4:26, also VAS 8 36:9, 47:10, VAS 9 189:9 (all OB), see also Ai.II, Hh.II, in lex. section; sabītum ma-hi-ra-at i-la-ku (var. i-il-la-ku) šikaram inaddinšum the innkeeper will sell him the beer at the going rate Goetze LE § 41:31; mahirat i-la-ku še'am imaddad he will pay the barley at the rate then current MDP 23 199:6; KI.LAM.MEŠ še'um il-lu-ku annaka ihiat KAJ 61:10 (MA).*

**g)** to run (said of water): *mū ša inanna ina nār GN i-il-la(!)-ku(!)* the water that is now running through the GN canal TCL 7 39:17 (OB); *<ultu> bābišu adi šilihtišu ašar mēšu il-lak-u'* from its (the canal’s) inlet to its outlet wherever its water goes BE 9 30:6, also, wr. *il-la-ku-* ibid. 52:3, 65:8, 67:3 and 7, also PBS 2/1 39:2; *5 nārāti ultu Nār-šarri il-la-ka-nu mē ša mamma išši alla ša Bēlti-ša-Uruk* five canals flow out of the Nār-šarri Canal, he took water from all of them but the DN (canal) BIN 1 44:28 (all NB); *30 šanāti mē ina libbiša ul il-li-ku* for thirty years no water had run in it (the canal) AKA 147 v 22 (Aššurbēl-kala?); uncertain: (a field situated) *ina iltānu harrāni ašar ha-ar me-e i-la-ku-ni* JEN 83:13; *mū il-la-ku iziqū šāru* (where) water flows (and) the wind blows Lambert BWL 58:39 (Ludlul IV); for *mū*, see mng. 1b-3', see also (with *itallaku*) *jarhu*; *naḥlum ša* GN *u naḥlum ša* GN<sub>2</sub> *ina UD.1.KAM il-li-ku-nim* the wadi of Dir and the wadi of Mišan flooded the same day ARM 6 3:8; *šumma mū ša kīma marti IGI-šú-nu ina nāri DU-ma* if water that looks like bile passes through the river CT 39 16:48 (SB Alu); *lumnu kišpū ... itti mē ša [zumri]ja u musāti ša qātēja [ana mu]ḥhi salam pūhi lil-lik* let (all) the evil (and) the witchcraft flow over the substitute figurine (of my enemy) in the water (in which I have washed) my body and the dirty water (in which I have washed) my hands Maqlu VII 137.

**h)** to burn, to go (said of a going fire): *šumma kinūna šarru ana ḫMarduk ippuhma ina GI.HI.A DU-i[k]* if the king lights a censer for Marduk and it burns with reeds CT 40 39:43, also (with *šurmēnu, asu, erēnu* woods)

## alāku 3i

ibid. 44ff., and passim in this text, note DU-*ik-ma ibli* burns but goes out ibid. 50, cf. also *ina libbišu išātu i-lak* CT 39 36:87 (all SB Alu); they sprinkle oil, make sacrifices ŠIM.ḪI.A *il-lu-ku* the incense burns Craig ABRT 1 23 ii 31; *tābūtu illaku ša napišu ... NÍG.NA. <MEŠ> il-la-ku ša burāši* the sweet smelling incense (burners) glow, the censers glow with juniper Pallis Akitu pl. 8:8f., cf. NÍG.NA DU-*ak* 4R 25 ii 15.

i) to blow (said of wind), to fall (said of rain), to trail (said of smoke): *iltānum i-la-ak* the north wind will blow ZA 43 309:7 (OB astrol.); *ūm šūtu DU-ku kakka la teppuš* when the south wind blows do not fight a battle CT 31 29 r. 15 (SB ext.); if the king departs for Nippur for sacrifices *šūtu DU-ik* and the south wind blows CT 40 40 r. 58, cf. ibid. 60ff., cf. also *šumma ūm amēla ana NUN-ti iškunu šūtu DU* ibid. 39 r. 52 (SB omens); 6 *urri u [7] mušāti il-lak šāru* the wind was blowing for six days and seven nights Gilg. XI 128, cf. *illik šá-a-r[u]* CT 13 43 ii 7 and *il-lak šá-a-[rul]* ibid. 9 (Sargon legend), also *[l]il-il-li-ik šāru* YOR 5/3 pl. 1 (= BRM 4 1) i 14 (Atrahasis); *lillik šāru* AMT 65,7:6 (SB inc.); *šūtu it-ta-la-ak* the south wind blew ABL 405 r. 22 (NA); IM.MEŠ NU.DÙ.GA.MEŠ (gloss: *šá-ra-a-ni la ṭa-bu-u-ti*) *ana māti il-la-ku* evil winds will blow against the land Thompson Rep. 112:8 (NA); IM.MEŠ DÙ.GA.MEŠ DU.MEŠ KAR 421 p. 375 iii 5 (SB prophecies); IM.4 DU-*ku* TCL 6 16 r. 41 (astrol.); *zun-nū u mīlū* DU.MEŠ RA 13 30 Rm. 122 r. 16 (SB Alu), and see *zunnu* usage c and *zinnu*; *zunnu nalšu ina eglātikunu ... lu la DU-ak* (vars. *i-lak*, *il-lak*) neither rain nor dew should come on your fields Wiseman Treaties 532; *šamūtu laziztu illik-ma* it rained constantly OIP 2 88:43 (Senn.); *rādum i-la-ak* there will be a cloudburst YOS 10 31 x 25 (OB ext.); *šumma ina MN abnu DU-ik* if there is a hailstorm in MN Thompson Rep. 20:5; *šumma qutrinnum a-la-ak-šu šalim* if the smoke's trail is black PBS 1/2 99 i 17, cf. *a-la-ak-šu ana imittim lavi* its trail is coiling towards the right ibid. ii 2, and passim in this text; *šumma NA ina sarāqika šumēlšu i-la-ak imit-tašu la i-la-ak* if, when you scatter (the incense), the smoke rises to its left but does

## alāku 3j

not rise to its right UCP 9 p. 373:3, and passim in this text (both OB smoke omens).

j) to come, to pass (said of time) — 1' (in the ventive) to come (said of a period of time in the future): *ezib ša Nibas ša i-lá-kà-ni ana šaním ša Nibas išaqgal* he will pay in the coming Nibas (season) not counting the next Nibas (season) KTS 43b:6, cf. *ana ša Parka ša i-[lá]-kà-ni* Kienast ATHE 2:9, [*ina*] *ša Pirkā ša i-la-kà-ni* Hrozny Kultepe 191:37, for restoration, see ZA 53 178 n. 21, cf. also *ihharpi* (for *ihharpim*) *ša i-lá-kà-ni <išaqgal>* Kienast ATHE 6:6, *ana hamuštīm ša i-lá-kà-ni* in five days (lit. by the next five-day week) TuM 1 11c:9; note *kīma šattum ana panīša i-lu-ku-ni* when the spring advances TCL 19 35:7 (all OA); *ina šattu ša i-la-ku-ni* (he will pay) in the coming year HSS 13 463:8 (Nuzi).

2' to pass (said of a period of time) — a' with the period of time as subject: since you departed 20 *ūmū la i-li-ku* not twenty days had passed (and PN and PN<sub>2</sub> quarrelled) BIN 4 83:14; *ūmūka 7 hamšātum i-ta-al-kà* as to your term, seven *hamuštū*-periods have passed KTS 1a:14, cf. *ūmūšunu 15 hamšātum i-li-ku* CCT 5 27b:6, cf. also *ana GN illakma 4 hamšātum i-la-kà-ma kaspam ušēbalamma* MVAG 33 No. 269:14, coll. MVAG 35/3 p. 189 (all OA); *inanna ebūrum it-ta-la-ak* now the harvest is over LIH 33:19 (OB let.), cf. *šattum it-ta-la-ak* a whole year has passed (but you did not send me the information) CT 4 33a:5(!) (OB); *udīna uraḥ ūmāte la il-la-ka* not even a full month has passed ABL 46 r. 13 (NA), cf. *annūrig ITI gammur it-ta-lak* the month (Simānu) is now completely gone ABL 673 r. 4 (NA); 2 ŠU.ŠI 39 *šanāti ištu pale RN il*(var. *i*)-*li-ka-ma* AOB 1 120 iii 38 (Shalm. I), cf. Weidner Tn. 16 No. 7:28; *itti qātē misāti il-lak ḫamšu* with (eating and) washing one's hands (lit. with washed hands) the time (lit. the day) passes Lambert BWL 144:13; *ūmē ina nasāhi [M]U.ME ina a-la-ki* when the days passed, the years went by AnSt 5 98:8 (Cuthean legend).

b' with the period of time as object, verb in the sing., subject not specified: *appūh* 10 *ūmē 2 ITI.KAM u 3 ITI.KAM i-li-ik-ma* instead

## alāku 3j

of ten days, two months, even three months, have passed KTS 1a:10 (OA), for a construction with the period as subject in line 14, see above mng. 3j–2'a', cf. ITI.5.KAM *i-lá-ak-ma* x MA.NA *kaspam* ... PN *ana* PN<sub>2</sub> *išaqqal* TCL 21 213:21, 3 ITI.KAM(!) *i-li-ik-ma* BIN 4 42:35, 5 ITI.KAM *i-lá-ak-ma* *kaspam išaqqal* MVAG 33 No. 228:27, ITI (or UD) 15.KAM *i-lá-ak-ma* ibid. No. 158:8; *ki-⟨a⟩-ma* ITI.3.KAM *i-ta-lá-ak kaspam* ... *šuqul* now three months have passed, pay the silver TCL 19 64:24; 15 *u<sub>4</sub>-me i-li-ik-ma [kas]pam* ... *ušabbiu* TCL 21 256:8, cf. *kima ērubūni 5 ūmē la i-li-ik* not even five days after my arrival (I settled the dispute) CCT 3 15:4 (all OA); *ištu* MU.52. KAM (read *šanātim*) *il-li-ku* ... *bītam ipqur* after 52 years elapsed, he brought a claim concerning the house RA 9 22:10 (OB), cf. *ištu* MU.5.KAM *il-li-ku-ma* PN *bītam īpušu* YOS 12 557:4 (OB); *ūmī mādūtim il-li-ik-[ma]* BIN 7 44:11; for a Sumerian parallel, cf. *egir.bi.ta mu.2.àm du.ù.bi* later, when two years had passed Belleten 26 41:14; if after a child has been born UD.2.KAM UD.3. KAM DU-ma (= *illikma*) *šizba la imahhar* two or three days pass and he does not accept milk Labat TDP 220:26, cf. 641 MU.MEŠ *il-lik* AKA 95 vii 65 (Tigl. I).

c' with the next higher period of time as subject and the next lower as object: *warhum annūm MN UD.16.KAM i-la-ak-ma akītum iššakan* when this month, Addaru, will have progressed 16 days, the *akītu* festival will be held ARM 1 50:6; for a parallel expression in Mari, see *nasāhu*; *ilum šapattam i-li-ik-ma* when the god (i.e., the moon) had gone fifteen days (in its cycle) Kültepe a/k 1055b 9, cited Balkan Letter p. 55, also OIP 27 56:22; *adi 2 bēr mūšu il-li-ku* not before (lit. until) the night has advanced two double hours OIP 2 47 vi 23, cf. 1 KAS.GÍD MI *it-ta-lak* the night had advanced one double hour Thompson Rep. 201:1 (NB), cf. also x KAS.GÍD MI DU Camb. 400:45, ZA 15 190 (LB), both cited Thureau-Dangin, RA 27 124,  $\frac{5}{6}$  KAS.GÍD *u<sub>4</sub>-mu it-ta-lak* ABL 108:10, *a-di KAS.GÍD [... it-ta]-lak* ABL 663 r. 4; *ina a-li-ku 2 be-er* after (the day?) has advanced two double hours ZA 36 198:34 (glass text).

## alāku 31

k) to run (said of a road): *ina iltān atappi harrāni ša URU GN i-la-ak-ma* north of the ditch of the road which goes to GN JEN 29:9, cf. *tēhi harrāni ša ana GN il-la-a-ku* adjacent to the road which goes to GN JEN 89:24, also *harrānu egli ina šupal biti ša* PN *il-la-ak* JEN 255:62, *ina imitti harrāni ša ina GN DU-ku* JEN 591:6; SUHUR *harrāni ša TA URU GN ana URU GN<sub>2</sub> DU-u-ni* adjacent to the road that goes from GN to GN<sub>2</sub> AJSL 42 189 No. 1168:8', cf. ADD 621:11, ADD 630:4f., 11 and 15, and note *harrānu ša TA GN il-lak-[u-ni]* ADD 385 r. 2; *anniu harrānu ana GN il(text al)-lak* this road leads to Parsua ABL 311:13 (NA).

1) to fit, to be meant for: *hurāsu ša ana ahija ērišu ana 2-šu ana erēši i-il-la-ak* the gold which I demanded from my brother is needed for two purposes EA 19:57 (lit. of Tušratta); *šumma mū ša Adad ša ana šiqi ana šakāni il-lu-ku-ú-ni ibašši* if there is rain water which is plentiful enough to do irrigating KAV 2 vi 23 (Ass. Code B § 18), cf. also ibid. vi 5 (§ 17); *íd da'na la ana maškiri karāri i-la-ka la ana kalakki* the river is too high (lit. strong) for it to be fitting to launch waterskins or keleks ABL 312:12 (NA); *šešvēteka u mimma ša ana dabābika il-lu-ku-ni liqia alka* take your witnesses along and what else could be of use for your pleading (in court) and come KAV 168:18, also KAV 169:18, 201:21, see Ebeling, AfO Beiheft 1 35f.; *ana libbi agī <sup>d</sup>Anim digalū il-la-ku u ana libbi AŠ+ME.MEŠ digalika il-la-ku* (the cylinder seals) will be suitable as gems for the crown of Anu and your gems will be suitable for the sun disks ABL 498:17f. (NB); the lessors of the bridge will teach the lessees *na-áš-par-tu<sub>4</sub> mala ana mužhi gišri tal-la-ku* whatever work is pertinent to (handling) the bridge TCL 13 196:20 (NB); *kaspum ša jāti i-la-kā-ni* the silver which is due to me BIN 6 197:8, cf. *kaspum* ... *jāti i-la-kam* TCL 20 90:7 (both OA); silver *ana mužhi rūštu il-lik* was spent for fine oil Camb. 128:8; the king asked me *mīnu ina libbi dulli il-lak* "What is to be used for the ritual?" ABL 368:11 (NA); *alpu ša ana <sup>d</sup>Šamaš il-lak* a bull that is suitable for Šamaš YOS 3 92:14 (NB), *alpū ša ana UD.8.KAM il-la-ka jānu alpē*

**alāku 4a**

*ana UD.8.KAM ... šupur* there are no bulls (available) which are fitting for the (festival of) the eighth day, send bulls for the (festival of the) eighth day BIN 1 1:7 (NB); *salam Gilgāmeš ibbašši ina libbi il-lak* should a Gilgāmeš-figurine be at hand, it (too) is fitting for it (the ritual) ABL 56 r. 6 (NA).

4. in idiomatic expressions — a) with accusative object — 1' in gen. (alphabetically arranged): *alaktu* to take a road: see *alaktu*.

**bīru, birtu** (mng. uncert.): *bi-ir-ta lu-ulik nisāti lūyuz* I will go ...., take to far off regions Lambert BWL 78:137; <sup>a</sup>šamšī annūm *ekil bi-ra-am a-la-ka-am-ma nazqākuma* this day of mine is somber, I go ...., I am worried TCL 18 100:5 (OB let.); *adi kī'am bire-e ana mīni ta-al-li-ik* why did you go ....? VAS 16 131:7 (OB).

**dullu** see *dullu* mng. 1.

**eqlu** — a) to go abroad, overland: *šumma awīlum eq-lam i-lá-ak* should the gentleman want to travel overland BIN 6 144:4, and passim in OA, see *eqlu* mng. 3a–2'.

b) to cover a distance: the horses x GÁN *eqla i-lu-ku* will run a distance of x iku Ebeling Wagenpferde Ab:5, and passim in these texts, cf. LUGAL *ina pani ili illak* 2 GÁN A.ŠÁ *il-lak* ZA 50 194:21 (MA rit.).

c) to perform *ilku*-service for a field: *iša'ulu ki A.ŠÁ ina āli šuātu il-lu-ku-ú-ni* they inquire whether he (the husband) used to hold (i.e., perform *ilku*-service for) a field in this town KAV 1 vi 64 (Ass. Code § 45).

**girru** to go on a journey, business trip, military campaign: *gir-ru il-la-ku a-a GUR. MEŠ-ni* may they not return from the military expedition they are undertaking PSBA 37 195:12; for other refs., see *girru* A mngs. 1c, 2a, 3a–2', and 3b.

**ḥarrānu** to take the road, to travel, to make a business trip, a military campaign, to perform corvée work: *ha-ra-šu ana Ālim la i-lá-ak lama i-tal-ku kaspam ... lišqul* he must not make his trip to the City, he should pay the silver before he departs TCL 19 63:44, cf. Kienast ATHE 47:8, also *ha-ra-kā a-lik* CCT 2 17a:19 (all OA); [urh]am amer

**alāku 4a**

*a-lik KASKAL-na* he knows the way, he has traveled the road Gilg. Y. vi 252; *ummānāt aAššur ... ša har-ra-an rūqtī il-li-ka-nim-ma* the army of Aššur which had come a long way TCL 3 127 (Sar.); *ummānum KASKAL ú-ku-li-ši-im i-la-[ak]* the army will go on a .... expedition (bad omen) YOS 10 18:53 (OB ext.); *KASKAL takpudu [...] šanītamma DU-ak* the expedition you have planned [will not materialize], you will make another one CT 20 10:5 (SB ext.), cf. *rubū ... ina KASKAL DU-ku šalmūssu ... iturra* the prince will return safely from the expedition he is undertaking CT 34 8:8, see RA 21 128 (SB omens); *ta-mit DU KASKAL* query for an oracle concerning going on an expedition Craig ABRT 1 82 r. 11; for other refs., see *ḥarrānu* mngs. 1b, c, f, 2a, 3b, 7, 9a, and 10a, also *ālik ḥarrāni*.

**ḥuršānu** to go to the water ordeal: UD.X KAM *ša ITI MN ḥUR.SAG il-la-ku* RA 18 33 No. 35:10; *ḥur-šá-an ittišunu kī ni-il-li-ku ... nizzaka'* (see *zakū* v. mng. 1b) ABL 771 r. 9, cf. also ABL 965 r. 14 (all NB), for other refs., see *ḥuršānu* B mng. 1b.

**ilku** to perform corvée work: PN *i-il-kam i-li-ik li-ib-<ba>-ka la imarraṣ* PN has performed the *i*-work, do not worry VAS 16 184:10, cf. *il-kam i-il-la-ku* ibid. 103:6 (both OB); *mē ina būri TA ālišu išatti il-ku in[a lib]bi ālišu la DU* he takes (lit. drinks) water from the well of his village (but) does not do service in his village TCL 9 58:60 (NA), and see *ilku* A mngs. 1a–2', 1b, 2a, b, c–1', e, f, g, h, and 3g, also *ālik ilki*.

**initu** see Szlechter Tablettes 119 MAH 16.305:9, sub *initu* A mng. 1a.

**kiširru** (mng. uncert.): *a-lik ki-ši-ir-ri* (probably for *ki-it-ri*) *ilī ahhešu* (Papsukkal) who aids(?) the gods, his brothers BBSt. No. 8 iv 26.

**lemuttu** to turn hostile: *kīma ša awīlum ana awīlīm lá-mu-tám i-li-ku-ni tēpušannima* you have acted toward me as a man who has turned into an enemy of the other CCT 2 39:9 (OA let.).

**lumnu** to commit evil: *lum-na il-li-ka a-Šamaš lu tīdi* you, Šamaš, know indeed what

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evil he (the eagle) has committed Bab. 12 pl. 14:19 (Etana).

**maruštu** to suffer hardship: *ittija it-ta-al-la-ku kalu marsātim* (who) suffered all the hardship with me Gilg. M. ii 3 (OB).

**našpartu** to do service (NB): 6 ITI.MEŠ PN ... *na-áš-par-ti ša PN<sub>2</sub> il-la-ak* PN (a slave belonging to a third person) will do service for PN<sub>2</sub> for six months VAS 5 14:5, and passim in this text, cf. Nbn. 210:5, VAS 6 92:5; PN *na-áš-par-ti ša KASKAL<sup>II</sup> il-lak* PN will act as agent abroad (nothing else is to be PN's duty) Moldenke 1 No. 13 r. 11, cf. ibid. No. 14:9, and *na-áš-par-ta ša KASKAL<sup>II</sup>-šú-nu il-la-ku* Nbn. 653:12, also Nbk. 261:9; my master should not say *na-áš-par-ti ša ilāni ul il-lik* "He has not performed the gods' service" BIN 1 66:17 (NB let.); PN u PN<sub>2</sub> *ina na-áš-par-tu<sub>4</sub> ša il-la-ka akalu ina libbi ikkalu* while doing service, PN and PN<sub>2</sub> will live at (the enterprise's) expense Nbn. 572:12; *adi* PN *kasapšu išallim* <sup>t</sup>PN<sub>2</sub> *na-áš-par-ti ša PN il-lak* until PN's silver is refunded, <sup>t</sup>PN<sub>2</sub> will serve PN Nbk. 408:12 and 13, also VAS 4 26:12; *na-áš-par-tu<sub>4</sub> ina āli al-lik-ku-ú ul al-lik-ku* CT 22 183:17f. (let.); see also *ālik našparti*.

**rēšu** to help: *ana <sup>d</sup>Nanā ... a-li-kát*(var.-kát) *re-si šarri pālihiša* to Nanā who readily helps the king who worships her Borger Esarh. 77 § 49:4, cf. *ilū rabūti a-lik re-si-ia-ma* KAH 1 6:21, see AOB 1 98 (Adn. I).

**saltu** to fight: see *saltu* mng. 2b-1'.

**ṣeru** to go to war: *a-lak EDIN ša eṭlūti ki ša isinnumma* going to war is nothing but a festival for men Gössmann Era I 51, and see *ālik sēri*.

**šesubtu** to perform additional work: UD. 3.KAM GIŠ.MÁ *še(!)-šú-ub-tam i-la-ak* the boat (hired for two months) will do additional work for three days BA 5 508 No. 43 r. 7 (OB).

**šipru** to perform a work: *šipir al-li-ku a-na <u>su-a-im a <u>-ti-ir* (a successor) must not attribute to himself the work I have performed UET 1 275 iv 16 (Narām-Sin).

**tallaktu** (*tallakti kušīri* or *la kušīri*) to become (un)lucky: *tál-lak-ti ku-šir<sub>4</sub>* DU-[ak]

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he will experience good fortune CT 38 38:50, cf. *tál-lak-ti la ku-šir<sub>4</sub>* [DU] ibid. 51 (SB Alu), cf. *tal-[lak-ti] (la) ku-šir* DU.[MEŠ] CT 28 27:26f. (SB physiogn.), but *tál-lak-ti ina* DU when walking on a road CT 28 28:4 (SB physiogn.).

**tarpašu** (mng. unkn.): *nakrum ta-ar-pa-ša-am i-la-kam* YOS 10 42 iv 29 (OB ext.).

**urħu** to travel: *a-li-ik ur-ħi-im ilam išassi* anyone who is traveling (at this time of the night) calls on (his) god (for protection) ZA 43 306:11, cf. *a-li-ik ur-ħi-im ilam uselli* RA 32 182:12 (OB lit.); *ana a-lik ur-ħi rūqūti* (he looks like) one who traveled far Gilg. X i 9; *a-lik ur-ħi-šu-nu la immaru šarūr Šamši* those who travel their (the forests') paths do not see the sunlight TCL 3 16 (Sar.); *a-lik ur-ħi ēdiššišu* (even) one who travels alone (could go safely on a long journey) Streck Asb. 260 ii 21.

**2'** with abstract nouns (alphabetically arranged):

**akūtu** see s.v.

**almānūtu** see s.v.

**anħūtu** to become weak: *ina rādi tīq šamē an-ħu-ta la-bi-ru-ta il-lik-ma* through bad weather and rainfall (the foundations) had become damaged and dilapidated Winckler Sar. pl. 48:15, cf. Borger Esarh. 87:19, *an-ħu-ta še-bu-ta la-bi-ru-ta il-li-ku-ma* Borger Esarh. 3 iii 39.

**arbūtu** — a) to take flight: *ummān nakri ar-bu-tam i-la-ak* the enemy's army will flee KAR 150:15, cf. *ummānka KAR-tam* DU-ak CT 20 32:65 and 66 (both SB ext.); [...] *um-mān* [...] *ar-bu-tam tu-ša-al-la-fakl* YOS 10 26 ii 18.

b) to become devastated (replacing OB *harbūtu*, q.v.): URU.BI *ár-bu-tam* DU this city will be devastated CT 38 8:32, also (with É.BI) ibid. 11:53 (SB Alu), cf. KUR.BI *ŠUB-ma ár-bu-tam* DU this country will become desolate and devastated CT 27 41:23, cf. *mātu šubassa* *ŠUB-ma KAR-tam* DU CT 27 1 r.(!) 1, also Á.DAM (= *namū*) *ár-bu-tam* DU.MEŠ ibid. 14 and 9:13 (all SB Izbu), KUR LUGAL KAR-tam DU Thompson Rep. 276:4, and passim in astrol., KUR NUN KAR-tam DU-ak TCL 6 1 r. 34 (SB

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ext.); *rubū māt nakrišu KAR-tam DU-ak* TCL 6 1 r. 35, also, wr. *tu-šal-lak* ibid. 44 (SB ext.), cf. CT 27 3 obv.(!) 28 (SB Izbu); GN *ana pāt gim-riša ar-bu-ta ú-ša-lik* I devastated all of Ellipi OIP 2 59:29 (Senn.).

**ardūtu** to serve as slave: see Ai. III iv 49 and 50, in lex. section.

**asirūtu** to become prisoner: [*na/kar*]-*mum-tam u a-si-ru-tam ú-šal-lak-šú-nu-ti-i* will he reduce them (the countries) to ruins and prisoners of war? Craig ABRT 1 81:23 (SB *tamītu*); KUR *a-si-ru-tam D[U-ak]* CT 27 42 obv.(!) 5 (SB Izbu).

**aşūtu** to gad about: *aşsat awēlim wa-şú-ú-tam i-il-la-ak-ma* the wife of the man will gad about CT 3 4:61 (OB oil), also YOS 10 33 iii 35 (OB ext.), K.9694 r. 2 (unpub., SB, courtesy W. G. Lambert), cf. *apil awēlim wa-[şú]-tam i-la-ak* YOS 10 33 iii 32, [*mār*]at *awēlim wa-şú-tam [i-la-ak]* (restored after line 13) YOS 10 34:19 (OB ext.).

**ăsaridūtu** to reach the highest position: *awīlum a-şa-ri-du-tam i-la-ak* the man will reach the highest position YOS 10 35:33 (OB ext.), cf. LÚ.BI SAG.KAL-tam DU-ak CT 38 21:5 (SB Alu), and passim in omens, NA.BI *a-şa-ri-du-tam DU-ak* KAR 178 i 13, 176 i 6 (hemer.), also LUGAL *a-şa-ri-du-ti il-lak* Thompson Rep. 30:4, and cf. ABL 1373:5.

**amēlūtu** — a) to act as a free man: *adi šēluātam ša ... išša PN ša ākulū adi ištīšu usēlū a-wi-lu-tam lá a-lu-ku* I cannot act as a free man until I have obtained proof from him that I have not made any profit in PN's share Hrozny Kultepe 177:32 (OA).

b) to reach ripe old age: *awīlum a-wi-lu-tam i-la-ak mārmārišu i-ma-a-ar* the man will become an old man, and see (even) his grandsons YOS 10 44:70 (OB ext.), cf. LÚ-tú DU-ak Kraus Texte 3b ii 48, 2b r. 12, and 6 r. 10.

**bēlūtu** to serve in clientage (OB): PN whom his master PN<sub>2</sub> had sold to Ešnunna MU.5.KAM *ina libbi Ešnunna be-lu-tam il-li-ik-ma ana Bābilim ittabitam* served in clientage (?) inside the country of Ešnunna and then fled to Babylon CT 6 29:6, for similar refs., see *bēlūtu*; *rubū ina ălišu be-lu-tam DU-*

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*ak* the prince will become a client in his own city Izbu Comm. 254, restored from K.2317:3, (unpub., courtesy W. G. Lambert), cf. *be-lu-tam D[U-ak]* Kraus Texte 13:26.

**bullūtu** (mng. uncert.): *mātum bu-lu-tam i-la-ak* YOS 10 36 iv 17 (OB ext.).

**dikūtu** to perform corvée work: *kīma aššum bitim šu'atim di-ku-tam a-la-ku* (know) that I perform corvée on behalf of that estate Genouillac Kich 2 D 16 r. 1, see Kupper, RA 53 31; for other refs., see *dikūtu* mng. 1a.

**etellūtu** to exercise overlordship: LUGAL *e-tel-lu-tam DU* the king will become an overlord ACh Supp. 2 Sin 11b ii 6.

**etemmūtu** (mng. uncert.): *e-tem-mu-ta la il-lak* (parallel: *la imāt*) 79-7-8,137:11 (unpub., SB).

**gāmirūtu** to achieve overpowering strength: *rubū ga-mi-ru-tam DU-ak* K.3916:17 and dupls. (unpub., Izbu Tablet IX, courtesy E. Leichty), see also *gamirūtu* usage b.

**hamadirūtu** see s.v.

**harbūtu** see s.v.

**hassūtu** see s.v.

**išarūtu** see s.v.

**karmūtu** to fall into ruins: URU.BI *kar-mu-tam GIN-ak* this town will become a ruin CT 27 47:17 (SB Izbu), cf. É.GAL NUN ŠUB-ma *kar-mu-tam DU-ak* ACh Adad 20:45, also cited Thompson Rep. 266 r. 2, cf. Thompson Rep. 252E 6; *ālu u niše ša ina libbišu il-li-ku kar(text TE)-mu-ti* Gadd, AnSt 8 46 i 9 (Nbn.); *āla u bīta šāšu ú-šá-lik kar-mu-tam* he (Sennacherib) made the city and this temple into a ruin CT 34 34 iii 29 (Nbn.), cf. *bīta šuāti ubbitma u-ša-lik-šu kar-mu-tu* (the Ummān-manda) destroyed this temple and left it in ruins VAB 4 218 i 13 (Nbn.).

**labirūtu** to grow old: *dūr ălija ... la-be-ru-ú-ta il-lik* the wall of my town became old and dilapidated Weidner Tn. 31 No. 18:5, and passim in Tn. I, cf. *šēbūta u la-be-ru-ta il-li-ku* became very old and dilapidated AOB 1 130:10 (Shalm. I), also AKA 94 vii 54 (Tigl. I), *šēbūta la-bi-ru-ta lil-lik* KAR 214 iv 15 and 3R 66 X 27 (*takultu-rit.*), and see mng. 4a-2' sub *anhūtu*.

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**illūtu** to become weak: *emūqašun lil-lu-ta ú-šá-lik-u-ma* (the gods) turned their strength into weakness Borger Esarh. 43 i 48, cf. *ú-šá-lak a-ḥi-ki lil-[lu-ta]* Maqlu VII 103, *šer'āniša ú-šá-li-ka lil-lu-ta* 4R 58 i 40 (Lamaštu).

**makūtu** see *akūtu*.

**mēnišūtu** to become weak: *me-ni-šu-tam DU-ak* K.2201 r. 7 (unpub., SB omens, courtesy W. G. Lambert); *nakru māta me-ni-šu-ti ú-šal-lak* the enemy will make the country lapse into weakness TCL 6 1 r. 5 (SB ext.).

**mīšarūtu** to obtain justice: *ana dīnija qūlānima ina dīnikunu mi-šá-ru-ta lul-lik* take notice of my case and let me obtain justice through your decision AMT 15,3:10 (SB inc.), also K.3365 i 4 (SB namburbi).

**munutukūtu** to lapse for lack of heir: *bīt PN ina LUGAL RN MU.NU.TUK-ta il-lik-ku LUGAL RN bīt PN ana PN<sub>2</sub> ahi PN iddin* (when) the estate of PN became without male heir in the time of king RN, King RN gave the estate of PN to PN<sub>2</sub>, the brother of PN BBSt. No. 3 i 3, and passim in this text.

**muškēnūtu** to become poor: EN KUR KI. MIN IDIM KUR *muš-ke-nu-tam DU-ak* the lord of the country, variant: an important person in the country, will become poor ACh Ištar 20:30.

**mutūtu** to act bravely: *ina ittu bēlūtika damgati mu-tu-ta ni-il-l[i-ik]* (see *ittu* A mng. 3a) Tn.-Epic "ii" 6.

**namūtu** to fall into ruins: URU.BI *išarū-tam // na-mu-tam DU* this town will prosper, variant: become a ruin CT 38 2:38 (SB Alu); *ālānišu na-mu-ta ú-šá-lik* I turned their cities into wasteland 3R 7 i 39 and 8 ii 52 (Shalm. III); *tamerātušu ša ina la māmi na-mu-ta šu-lu-ka-ma* its arable land which had been turned into wasteland due to lack of water OIP 2 79:6 (Senn.).

**nidūtu** — a) to become dilapidated: *bīt <sup>a</sup>Nabū ... ni-du-tam il-lik-ma īteme qaqqariš* the temple of Nabū fell into disrepair and left no traces (lit. became like the soil) Böhl Chrestomathy p. 36:24 (= Böhl Leiden Coll. 3 p. 35, Sin-šar-iškun).

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**b)** to become fallow: PN *ni-du-tu ú-šá-lik-sú* PN left (the land) fallow ABL 925:12 (NB).

**rēdūtu** to serve as *rēdū*-soldier: *re-du-sú-ma li-il-li-ik ana PA+AL la tūbbišu* he should perform his military service, do not let him come near the šabra-official TCL 17 67:17 (OB let.).

**rēšūtu** to go to the help: *ilum re-šu-ut awē-lim i-la-ak* the god will assist the man RA 44 p. 24 (= pl. 1) 11, also YOS 10 42 ii 55, 17:17 (OB ext.), cf. *ilū re-šu-ut ummān nakri DU.MEŠ* CT 30 34 81-2-4,197:7 (SB ext.), restored from ibid. 26 80-7-19,87 obv.(!) 5, and cf. [...] *re-šu-ut bēl niqē NU DU-ku-ma* KAR 465 (p. 442) r. 8 and similar Boissier DA 96:13; *il-li-ku re-šu-ti* Winckler Sammlung 2 1:29 (Sar., Charter of Assur), and passim in Esarh., Senn. and Asb., also VAB 4 232 ii 19 (Nbn.), cf. also *re-šu-us-si a-la-ki* JRAS 1892 356:23 (NB); *ana mu'irrātišu epēšu ilā rabūti ú-šá-li-ku re-šu-su* he (Nusku) made (all) the great gods come to his (Nabonidus') assistance in order to enable him to exercise his leadership RA 11 110 i 18 (Nbn.), and dupl. CT 36 21 i 19 (Nbn.); *qibītuššu ú-šá-lik re-šu-ut-sú* upon his command he (Marduk) made him (Cyrus) come to his (Nabopolassar's) aid VAB 4 272 ii 7 (Nbn.).

**rēšūtu** to become a slave: *re-šu-tam i-il-la-ak* he will become a slave AfO 18 63 i 20 (OB physiogn.); *niše ... il-li-ku re-e-šu-tú* Borger Esarh. 15:11.

**ruqbūtu** to cause *ruqbu*-disease: *u akkāši ru-uq-bu-ta ú-ša-[lak]* (for parallel see mng. 4a-2' s.v. *lillūtu*) Maqlu VII 104.

**sanqūtu** to be prudent (said of a woman): *aššat amēli sa-an-qu-ta DU-ak* (opposite: *aṣūta illak* she will gad about) K.9694 r. 3 (unpub., courtesy W. G. Lambert).

**šibūtu** to become old: *ši-bu-tam lil-lik likšuda littūtu* let him grow old and reach extreme old age Winckler Sar. pl. 25 No. 54:6, see Lie Sar. p. 82:5, etc.; *ši-bu-tu lul-lik littūtu lukšud* Borger Esarh. p. 26:17; see also mng. 4a-2' s.v. *anhūtu, labirūtu*.

**tappūtu** to give assistance: DN and *DN<sub>2</sub> ta-pu-ti i-li-ku-na* came to help RA 8 65 ii 3 and dupl. CT 36 4 i 28 (Ašduni-erim), cf. *tap-pu-*

**alāku 4b**

*ut DN rā'im palēja al-lik-ma* I supported Marduk who loves my rule 5R 33 ii 7 (Agum-kakrime); *tap-pu-ut UGULA.MEŠ MÁ.Ì.DUB a-li-ik-ma* assist the overseer of the cargo boats LIH 40:16, and passim in OB letters, note CT 29 17:14, 16, and 23, note *ta-pu-ut awātišu a-li-ik* YOS 2 96:11, *kīma atta tap-pu-ut a-li-im ta-al-la-ku* TCL 18 90:34; *ina eqlim madādim tap-pu-tam li-il-li-ku* they should help in surveying the fields ARM 1 7:45; *a-lik tap-pu-ut aki* who comes to the aid of the weak OIP 2 23 i 6, and passim in Senn., *a-lik tap-pu-te la le'i* BMS 13:4; in personal names: <sup>d</sup>Nabū-tap-pu-tú-DU VAS 1 93:31, and see Stamm Namengebung p. 95; see also Antagal C, 5R 16, in lex. section.

**tillūtu** to go to the assistance: MU RN *til-  
lu-ut* GN *il-li-ku* year in which Zimrilim went to the assistance of Babylon Studia Mariana 56 No. 11 and No. 13.

**tāridūtu** to go into exile: NUN *ta-ri-d[u-  
tam i-il-la]-ak* the prince will be exiled YOS 10 24:17, and cf. [...] -i-ka *ta-ri-du-ta-am i-la-  
ak* ibid. 40:25 (OB ext.).

**ulālūtu** to become weak: *nakru ... māta  
usahhar ú-la-lu-tam ú-sá-lak* the enemy will reduce the country, he will cripple it CT 27 4 obv.(!) 25 and dupls., also, wr. *ú-la-lu-tam DU-  
ak* Izbu Comm. 50.

**b)** in adverbial constructions — 1' with nouns ending in *-iš*: *ṣuhāratum ... imraṣama  
mu-a-tí-iš i-li-kā* the girls became sick (and were) near death KTS 25a:6 (OA); *ekallāte  
śatina ú-sá-lik as-me-iš* I made these palaces beautiful OIP 2 110 vii 49 and dupls., cf. (referring to statues) ibid. 133:81 (Senn.); *ana tēdigu ilūti-  
šunu rabīti as-mi-iš ú-sá-lik* I made (various pieces of jewelry) beautiful so as to (serve adequately) as apparel for their great godhead VAB 4 280 viii 15 (Nbn.); *a-tab-ba* KUR *Sūhi* DU-ku *la-ba-riš* the canals of GN became dilapidated WVDOG 4 pl. 3 ii 28, cf. *Eanna ... la-ba-riš il-lik-ma* Borger Esarh. 74:31, and passim in Esarh., Asb., also Böhl Leiden Coll. 3 p. 35:37 (Sin-šar-iškun), CT 34 26 i 8 (Nbn.); *bit  
dSin ša* RN ... *ēpušu la-ba-riš ú-sá-lik-ma* the temple of Sin which Shalmaneser had built and had let fall into disrepair Thompson

**alāku 4c**

Esarh. pl. 15 ii 42 (Asb.); *ar-bu-ti-iš ú-sá-li-ka  
tāmirtuš* I turned his meadows into desolate land TCL 3 275 (Sar.); for *namūiš*, see 4R 20:3f., in lex. section; *il-li-ka*(var. *-ku*) *mah-  
hu-tiš* he became like one insane (when he heard of the defeat) Streck Asb. 8 i 84; *Ištar ... zikrūssu sin-niš-a-niš lu-sá-lik-ma* may Ištar turn him from a man into a woman Borger Esarh. 99 r. 56.

**2'** other occs.: the terror overwhelmed him *il-lik nam-mu-ši-šu* and he disappeared Streck Asb. 11 ii 21, cf. *ultu abī bānūa il-li-ku  
nam-mu-ši-[šú]* ADD 650:4; *šarru Urartaja  
adi emūqīšu kar-ka-te-e i-lak mā ajaka ušab* the Urartean king with his troops moves around restlessly(?) (asking himself), “Where should I take up residence?” ABL 409:7 (NA); for *ahītamma alāku*, see *ahītam*.

c) in prepositional constructions — 1' with *pani*, *panāt*, *ina pani* and *ana pani* — a' to precede (in time): *rubū [a-lik pa-n]i-ia* AOB 1 46 No. 1:4 (Enlil-nirāri I), cf. *šarru a-lik pa-  
ni-ia* ibid. 76:37 (Adn. I), *šarru a-lik pa-ni-ia* MDP 2 pl. 22 iv 2 (MB); *[rub]ū a-lik pa-ni-[ia]* AFO 3 155:29 (Aššur-dan II), *šarrāni a-lik pa-ni-ia* Weidner Tn. 31 No. 18:4 and 6, and passim up to Asb., note, wr. DU *IGI-ia* AKA 242 v 2 (Asn.); *šarrāni a-lik pa-ni-ia* Lie Sar. 378, also OIP 2 95:73 (Senn.), *šarrāni a-lik pa-  
ni-ia* KAH 2 84:36 (Adn. II).

**b'** to lead the way: *lil-lik Enkidu ina pa-  
ni-ka* let Enkidu lead the way Gilg. III i 6, cf. Gilg. Y. 146 and 251; *amēlu ša tal-li-ka pa-  
na-as-su* the man whom you have led here Gilg. XI 237; *šarru ina pa-ni ili il-lak* the king marches in front of the image ZA 50 194:20 (MA rit.); *ša ina pa-ni [um]mānim i-la-  
ku i-...* he who leads the army [will ...] YOS 10 31 viii 43 (OB ext.), cf. *ilāni rabūti a-lik-  
ku-ut* *IGI ERÍN.HI.A.MEŠ-a* AKA 222:4 (Asn.); <sup>d</sup>*Ištar ... a-lik-at pa-na-at* ERÍN.HI.A.MEŠ-ia *rapšāti* Ištar, who marches in front of my large army KAH 2 84:97 (Adn. II), <sup>d</sup>*Nergal* DU *IGI-ia* Nergal, my leader AKA 361 iii 52, and passim in Asn. and Shalm. III; <sup>d</sup>*Ištar a-lik-kāt  
pa-an būlim* LKA 70 i 28; *adākkama pa-na-  
tū-u-a ú-sal-lak-ka* I will kill you, and send you before me (to the netherworld) Lambert

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BWL 148:85; *l[ib]luṭ a-lik pa-na limūt tajāru* hail to (lit. long live) the leader in battle, down with (lit. perish) the one who always turns back! Tn.-Epic “ii” 19; PAP-IGI-DU The-Brother-Is-Leader ADD 172:4, and passim in NA and NB, see Stamm Namengebung p. 56; *amatu šarri // pa-ni-mu [i]-la-ak* the word of the king takes precedence (for a different interpretation, see Albright, JEA 23 197) EA 155:46; *ina pan mašmāši DU.DU-ka* <sup>d</sup>NIN.Á.[GAL] DN always walks in front of the exorcist AfO 14 146:117 (*bit mēsiri*); *namrirī lānišu pa-nu-šu* (for *panuššu*) *al-ku* the sheen of his person precedes him KAR 104:10 (SB hymn).

c' to go to meet, to visit (*ina panī, ana panī, pan*): *ana kal niši azakkar ina IGI-šá kí al-li-ka* I shall tell all mankind that I have visited her (Bau) KAR 73:28; DN DN<sub>2</sub> *ša šarru ... ina pa-ni-šú-nu il-li-ku-u-ni* ABL 1220:11 (NA); *mār šiprika ... šatta šattamma i-pa-ni-i[a]* *li-li-ki-ma* let your messenger come to me every year EA 33:32, also ibid. 29 (let. from Alašia); *ina a-la-ki-i-ia ana muhhi šarri bēlija* PN *i-la-ak ana pa-ni-ia* when I go to the king, my lord, PN always meets me (and takes care of me like a mother or a father) EA 161:27; UD.17.KAM *ša bādi* PN *pa-an šarri bēlija it-tal-ka* on the 17th toward nightfall, PN left to see my lord and king ABL 775 r. 19 (NA).

d' to prosper, to improve (physically): É.BI *ana IGI-šú DU-[ak]* this house will prosper CT 38 29:58 (SB Alu), cf. *mimmūšu ana IGI-šú DU-ak* ibid. 10:12, É.BI SIG<sub>5</sub> *ana IGI-šú DU-ak* CT 27 18:9 (SB Izbu), also Labat TDP 212:115 (quotation from Izbu); NÍG.GA LÚ *ana IGI-šú DU-ak* TCL 6 1:3 (SB ext.), TÙR.BI *ana IGI-šú DU* CT 40 32:6 (SB Alu), É.DÙ.A-su (= *bissu*) ÈŠ IGI-šú DU-ak MDP 14 51 i 9 (dream omens), and passim in omen texts; *rubū māssu urappašma ana IGI-šú ú-šal-lak* the prince will enlarge his country and make it prosper Boissier DA 8 r. 7 (SB ext.); *a-na pa-ni la-a il-lak* (the sick person) makes no progress ABL 248 r. 3 (NA).

e' special mngs.: 32 *siddam ana pa-ni-ia al-lik* (proceeding) straight ahead, I covered a stretch of 32 (units) TMB No. 70:2; [š]e-ir-

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*ka-am ištēn legēma ana ša ina pa-ni mē i-ta-na-la-ku idin [u] eglam mukur* take one fig cake(?) and give it to the one who is in charge of the (irrigation) water and irrigate the field TCL 17 62:19 (OB let.); *u alakti ana pa-ni-šú-nu ul tal-lak u biālūšunu uššāmma alakta ihabbat* no caravan can go their way without their soldiers coming out and plundering the caravan ABL 804 r. 14 (NB); *u el-la-ak ilānuka u šamšuka ana pa-ni-ia* then your divine majesty approached me (and I returned the cities to my lord and king) EA 189 r. 13.

2' with *mahar* and *ina mahar* — a' to march in front: *a-lik mah-ri tappā ušezzib* the one who goes in front can save his companion Gilg. III i 4; DN u DN<sub>2</sub> *il-la-ku ina mah-ri* the gods Šullat and Haniš are marching in front Gilg. XI 99; *ana GN ... ša ... urigallī a-li-kut mah-ri-ia ušatriša nīršun* I directed the standard-bearing carriages which (always) march in front of me, toward the country GN TCL 3 14 (Sar.); *bu-kurti Anim ... a-li-kat mah-r[i]* the first-born daughter of Anu, the leader AKA 207 i 3 (Asn.), cf. <sup>d</sup>Annunitu ... *a-li-ka-at mah-ri ša ilāni* VAB 4 228 iii 36 (Nbn.), cf. *a-li-kat mah-ri šūt sibit atħē* Craig ABRT 1 55 i 5 (= BA 5 p. 626), also <sup>d</sup>Nergal ... *ša ina mah-ri-ia il-la-ku* Streck Asb. 194:19; *nīrtu ana nāri ina mah-ri il-la-ku [šunu]* they are marching in front in order to kill (Sum. broken) CT 16 19:47; *Išni-karab u Lagamal i-la-ku ma-ah-rral* MDP 18 251:2 (= RA 13 169).

b' to take precedence: DN ... *ša šimātušu ina mah-ra i-la-ka* Enki, the great prince whose ordinances take precedence CH xlvi 100; see TCL 6 51, in lex. section.

c' to appear before a king (to do homage): he rebelled against me *a-lak mah-ri-ia ša tajarti girri ušabtilma itti tāmartišu kabitte la iššiqa šepēja* and neglected to appear before me as I was on my return march, and he did not come with his valuable tribute to kiss my feet TCL 3 311 (Sar.); *inanna PN bārūm ana Sippar ana ma-ah-ri-ka it-ta-al-kam tuppi PN<sub>2</sub>* ana *mahrika uštabilam* the diviner PN left just now for Sippar to (appear) before you, I sent the tablet of PN<sub>2</sub> to you TCL 18

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102:28 (OB let.); [ina ū]mi anni ana ma-har  
<sup>a</sup>Ea abika tal-lak go immediately to your father Ea PBS 12/1 6:17; ma-har-ka namriš a-tál-lu-ka lušbi let me always have the satisfaction of serving you happily BMS 9:23, and passim, cf. qirib Ešarra i-tal-lu-ki ma-har-šú Winckler Sammlung 2 1:37, also ina ma-ha-ri-ku-nu qir(i)buššunu a-ta-lu-ku VAB 4 196 No. 29:7 (Nbk.); ina mah-ri-ia ... it-tal-laku šalmiš ADD 647:15; pirišu u šumšu ina ma-ha-ar <sup>a</sup>Šamaš a-ji-ta-la-ak may neither his son nor offspring live under the sun Syria 32 11 v 33 (Jahdunlim).

**3'** with *idu* — **a'** to accompany, to walk alongside: *alik Á.MEŠ-ka Zappu* the Pleiades accompany you KAR 25 ii 13; *šarmi mešrū il-la-ku i-da-a-šú* they (say), “He is a king, riches accompany him” Lambert BWL 88:282 (Theodicy); *ina 30 narkabatija a-li-kat i-di-gamarrija* with thirty of my chariots which (usually) accompany my royal guard(?) AKA 44 ii 65 (Tigl. I); *sāb tāhazī a-li-kut i-di-ia* TCL 3 25 (Sar.), cf. *sīsē a-li-kut i-di-ia* ibid. 132 and 332; *najališ ipparsidušumma la il-li-ku i-da-a-šú* they fled from him like hinds and did not stay beside him OIP 2 52:35 (Senn.); *adi šar Bābili nasikāni ša Kaldi a-li-kut ÁII-šú* together with the king of Babylon (and) the Chaldean sheikhs who accompany him ibid. 47 vi 26, cf. *itti 85 rubē a-li-kut ÁII-šú* (var. *i-de-e-šu*) Streck Asb. 34 iv 24, also *šāšu mātašu u šarrāni alik i-di-šu* VAB 4 220 i 27 (Nbn.); ERÍN.MEŠ *tāhazī alik i-di-šú* [...] Craig ABRT 1 81:5 (*tamitu*); *ilū gimiršun ... i-da-a-ša al-ku*(var. -ka) all the gods are marching with her (*Tiamat*) En. el. II 14, also ibid. III 18 and 76; *ilū rēšuša a-li-ku i-di-šá* ibid. IV 107, and cf. ibid. 69; in omens: *amūt <sup>a</sup>LUGAL.İR. RA u <sup>a</sup>MES.[LAM].TA.È.A ša ina i-di ummānija [i]-la-ku* liver formation of DN and DN<sub>2</sub> (i.e., of a plague) who go with my army YOS 10 17:37 (OB ext.); see also *idu* A mng. 2b-1'.

**b'** to assist, protect (said of gods, divine emblems): <sup>a</sup>Ištar ... a-li-kat i-di-iá BIN 2 33:4' and dupl. CT 36 6 i 20 (Kadašman-Harbe), cf. <sup>a</sup>Ištar ... ina qabli u tāhazī ÁII(<sup>1</sup>)-šú a-a DU-ik CT 36 7 ii 27; <sup>a</sup>Ištar ... a-li-kat i-di-ia Borger Esarh. 96:9, cf. (after names of several

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gods) *a-li-ku ÁII-[ia]* Winckler AOF 2 20:5, *ilāni rabūti bēleja a-li-kut ÁII-ia* Streck Asb. 8 i 82, and passim in Asb., *enūma Šaššu bēlu rabe'u i-da-a-a il-li-ku-ma* VAB 4 66 i 23 (Nabopolassar), *ana <sup>a</sup>Šamaš bēli a-li-ik i-di-ia* ibid. 170 B viii 10 (Nbk.), <sup>a</sup>Šamaš u <sup>a</sup>Annunītu ... *i-da-a-šu lil-li-ku* ibid. 228 iii 49 (Nbn.); *ēpiš usât dunqu alik i-di KUR Akkadi* (the king) who bestows mercy (and) grace, who assists the land of Akkad AnOr 12 303:10 (NB kudurru); *alik la kalāta i-da-a-ka ni-it-tal-lak-ma* go on, do not tarry, we will always assist you! Borger Esarh. p. 43:62, cf. <sup>a</sup>Šēdu ... <sup>a</sup>Lamassu ... *ūmišamma lit-tal-la-ka i-da-a-a* KAR 58:37 and dupls., for a variant phrase, see *alālu A mng. 2c*; <sup>a</sup>Nergal ... *alik i-di-ia nāšir karāšija* Nergal who assists me, protects my camp TCL 3 417 (Sar.), cf. UZU.MEŠ *tikilti ša a-lak i-di-ia* trust-inspiring omens predicting (divine) assistance for me ibid. 319; in lit.: <sup>a</sup>Ištar narāmtak[a] *i-da-ka lil-lik* may Ištar, your beloved, assist you LKA 69 r. 8, see TuL p. 56:17, cf. *ul irīmanni ištari i-da-a-a ul il-lik* Lambert BWL 46:113 (Ludlul II); *lit-tal-lak ilu mušallimu ina Á.MU* let the protective god always assist me BMS 6:123 and dupls., see Ebeling Handerhebung 50; DINGIR. MEŠ *ina Á DU.MEŠ* VAB 4 268 ii 24 (SB ext.); DN u DN<sub>2</sub> *i-di ummānija DU.MEŠ-ma* Sin and Šamaš will assist my army (and I will defeat the enemy) VAB 4 288 xi 20 (Nbn.), and similar CT 20 36 iii 26, CT 31 9 r.(!) iv 6 (SB ext.); note, referring to divine weapons: *lu kakkūka ezzūti šunuma lil-li-ku i-da-ka* let them be your fierce weapons, they should assist you Gössmann Era I 44; *kakkēdannūti li-il-li-ku i-da-a-a* YOS 1 44 ii 27 (Nbk.), also VAB 4 84 ii 29 (Nbk.), and cf. ÁII-a-a *lil-li-ku kakkēkunu rabūti* PBS 1/2 106:33, see Ebeling, ArOr 17/1 178, also (in similar context) *kakkum rabūm ina i-di ummā[ni]ka i-la-[ak]* YOS 10 15:22, also <sup>a</sup>Nabū ... *kakkē ... ú-sá-li-ka i-da-a-a* CT 37 6 i 22 (Nbk.); *ili sibitti ... šu-li-ka i-da-a-a* make the Seven Gods accompany me Gössmann Era I 97, cf. <sup>a</sup>Nergal ... *ú-sá-li-ik i-da-a-a* VAB 4 68:15 (Nabopolassar), cf. also ibid. 13; *melam-mū ... šu-lik-ki i-da-a-a* let supernatural splendor accompany me (to plunder the enemy country) VAB 4 260 ii 40 (Nbn.), cf.

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[šemū(?) u ma]-ga-ri šu-li-ka ÁII-a-a K.8825:9; ulmīšu šerūti i-du-uš-šu ú-šal-lak-šú (Aššur) sends his sharp spears along with him (Sargon) TCL 3 122 (Sar.); in personal names: <sup>1</sup>I-da-i-a-al-ki Assist-Me! AfO 10 43 No. 100:18 (MA), and passim in NA, see Stamm Namengebung p. 56, 213 and 222.

**4'** with *arki* — **a'** to succeed, to fall to: mārū wa-ar-ki abišunu i-il-la-ku the sons go to their father CH § 135:56; *warki* ša i-ma [...] -šu it-ta-la-ak he (the divorcing husband) has to leave for anybody who [will ...] him Goetze LE § 59:32, see ibid. p. 142f.; nīnu warki isqāti ša abbuni id-du-šu ni-it-ta-la-ak we (the sons) have accepted (the shares according to) the lots cast by our father MDP 23 173 r. 8'; if PN says EGIR ummija a-lak-mi I want to follow my mother MRS 9 126 RS 17.159:25; terēqtì eqli ša innand[ū] EGIR PN i-la-ak whatever fallow spaces have been left on the field will fall to the debit of PN (the tenant) MDP 22 128:12, cf. also ibid. 127:9, MDP 18 226:12 (= MDP 22 129); ālum šū wa-ar-ki GN ul i-la-ak wa-ar-ki GN<sub>2</sub> i-il-la-[ak] this city is not subject to GN, it is subject to GN<sub>2</sub> ARM 4 11 r. 18'f.; lu māru lu mārmāri a-li-ku wa-ar-ki-ia either a son or a grandson who is to succeed me VAB 4 68:31 (Nabopolassar).

**b'** to follow, to walk behind somebody: mātam šāti ... wa-ar-ki-šu ù-ša-li-ik-ši he made this country follow his (orders) Syria 32 7 ii 25 (Jahdunlim); ištarātim ina malallēm šurkibamma ana Bābilim li-il-li-ka-nim u kezrētum warkišina li-il-li-ka-nim put the ištarītu-women aboard barges so that they can come to Babylon and the kezrētu-women should accompany them LIH 34:11 and 14 (OB let.); uštebissima pan sugullim ri-é-ú-tu il-la-ku EGIR-šá he (Sin) placed her (the cow Gemé.EN.ZU.na) at the head of the herd, shepherds follow her KAR 196 r. ii 15, and dupl. AMT 67,1 iii 5', cf. rē'u māt Aššur a-lik ar-ki-e-ki the shepherd of Assyria who follows you (Ištar) Craig ABRT 1 54 iv 19 (= BA 5 628); ila tulammassuma kī kalbi arkika it-ta-na-lak if you train the god (well) he will follow you like a dog (demanding from you either rites or (asking), "Do you not have a question to

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ask a god?" or something else) Lambert BWL 148:60; ša ár-ki-ki a-li-kāt <sup>d</sup>Lamassa lurši may I obtain the protective spirit walking behind you (Ištar) BMS 8:12 and dupl., see Ebeling Handerhebung 62:31, cf. EGIR Ištar i-tal-lu-ku tāb LKA 29d 8, also STT 52:29'; atta a-lik mah-ri-ia a-lik ar-ki-ia march in front of me and behind me! Gössmann Era I 99; the evil demons ša ina pa-ni-ki ù EGIR-ki il-la-ku who precede and follow you 4R 58 i 17 (La-maštu); note (in a letter to a king): Bēlti-ša-Uruk ina panīka u ina ar-ki-ka tal-lik-ma nakraka mala bašú taskip the Lady-of-Uruk has led you, safeguarded you, and has overthrown all your enemies BIN 1 93:3 (NB let.).

**c'** to go after, to follow (with evil intent), to chase, to pursue: arkišunu lu at-[ta]-lak I pursued (the enemy) everywhere AKA 84 vi 53 (Tigl. I); *arki* PN a-lik Layard 89:46 (Shalm. III); īmurannima kaššāptu il-li-ka EGIR-ia the witch espied me, she followed me Maqlu III 13; lumunšunu EGIR-šú-nu [l]it-tal-lak may their evil follow them (the sorcerers) themselves LKA 154 r. 16; īmuršima Sin ireddiši ella-mē il-la-ka ar-ki-šá when Sin saw her, he kept following her, (the god) of the pure rite is going after her Tallqvist Maqlu pl. 96:9; ana EGIR.MU DU.DU-ku they (the demons) persecute me AMT 97,1:23.

**d'** special mngs.: ana wa-ar-ki-ia la a-ta-na-la-kam u kaspam 10 GÍN u  $\frac{1}{3}$  MA.NA la agammar I should not have to come back every time and spend ten or even twenty shekels of silver (on the trip) TCL 4 95:20 (OA).

**5'** with *itti*, *išti*, *issi* (*išti* CT 15 4 ii 18, OB) — **a'** to go with a person: šumma kīma aqbūkum amšali it-ti-ia i-la-kam if he had come with me yesterday as I have told you Fish Letters 5:22 (OB); the caravan leader ša ištu GN ana GN<sub>2</sub> iš-tí-ni i-li-ku who accompanied us from GN to GN<sub>2</sub>, OIP 27 54:16 (OA); tēmu liškunušu is-si-ia lil-lik let them give an order to him, he should depart with me ABL 471 r. 5, cf. i-si-ia lil-lik ABL 312 r. 11, TA sukkallija il-li-ku ABL 424 r. 12; šaprāku mā asū is-si-ia lil-lik I am under orders, let the physician come with me ABL

## alāku 4c

465 r. 9; 1-*et narkabtu ša is-si-ia ta-li-ku-u-ni* the one chariot which came with me ABL 242:9 (all NA); five live elephants *ina girri ittija it-ta-na-la-ka* used to accompany me when I traveled Iraq 14 34:97 (Asn.); *ūqu ša Parsu it-ti-iá it-tal-ku-*<sup>3</sup> the Persian army followed me (to Media) VAB 3 49 § 41:73 (Dar.); <sup>a</sup>Lamassu ... *ūmišam lit-tal-lak* KI.MU (var. *it-ti-ia*) may the protective spirit accompany me every day BMS 19:30, see PSBA 34 154:29, cf. *ilšu* KI-šú DU.DU-ak his (personal) god will accompany him everywhere Boissier DA 252 ii 13 (SB physiogn.).

b' special mngs.: *mār šiprika il-lik it-ti-ia šu-mi-iš* [u] *mār šiprija il-lik it-ti-ka šu-mi-*[...] your messenger came to me safely (if *šu-mi-iš* stands for *šulmiš*) and my messenger came to you safely(?) EA 35:54f. (let. from Cyprus); *ilāni ša RN it-ti-ka li-li-ku* may the gods of Burnaburiaš accompany you (depart safely and return unharmed to see your house again) EA 12:8 (MB), cf. (in broken context) KI DINGIR DU-ak CT 31 21 Bu. 91-5-9,202 r. 9 (SB ext.).

6' *ana/ina/arki šīmti alāku* to die: *lu āhizānum lu kallatum ana šīmtim it-ta-la-ak* (if) either the bridegroom or the bride dies Goetze LE § 17:17, cf. *sinništum ši ana šīmtim it-ta-la-ak* CH § 163:13, also *warka abum ana šīmtim it-ta-al-ku* CH § 178:78; [*inūma*] PN *ana šīmtim [il]-li-ku-ú* CT 29 42:1 (OB let.); *ili-ik-ma ana ši-ma-tu a-wi-lu-tim* he suffered the fate of all humans Gilg. M. ii 4 (OB); *a-buka ana šīmāti il-li-ku* KBo 1 10:11, [ana] *šīmāti il-la-ku* ibid. 10; PN EGIR *ši-im-ti-šu il-lak-[ma]* MRS 9 126 RS 17.159:33; note: *ina ūmu* <sup>4</sup>PN *ana šīmti itti AD.MEŠ-šú ta-at-tal-ku* TCL 12 36:10; *šumma RN ... ana šīmti it-ta-lak* should Esarhaddon die Wiseman Treaties 84, and passim in this text; *ina ūme* PN ... *ina šumi damqi il-la-ku ana šīmti* should PN be in good repute when he dies ADD 646 r. 21; *arki abu ana šīmtu it-tal-ku* after the father has died SBAW 1889 p. 828 (= pl. 7) v 38 (NB laws); *arkāniš* <sup>4</sup>PN *ana ši-mit tal-lik-ma* after <sup>4</sup>PN died TCL 12 32:12, cf. *abūa ana ši-mit kī il-lik-ki* ibid. 22; *ana šīmtu il-lik* Böhl Leiden Coll. 3 p. 61 No. 874:9, cf. *ana šīmtu it-tal-lak*

## alāku 4c

YOS 7 66:20, and passim in NB leg.; note with *ina*: *ūmu ina šim-tu*<sub>4</sub> PN *it-ta-al-la-ku* VAS 5 21:27, also *ina ūmu ina ši-mat it-tal-ku-*<sup>3</sup> YOS 7 17:12 (NB).

7' *ana sinništī alāku* to have intercourse: *šumma amēlu ana SAL ina a-la-ki* if a man during intercourse CT 39 44:2 (SB Alu), cf. *ana* ŠA.ZI.GA *šuršišuma ana SAL DU-šu* (= *šulukišu*) AMT 88,3:3 (ša.zi.ga rit.), also *ana SAL a-la-ka muṭṭu* he is incapable of having intercourse ibid. 2, wr. *ana SAL DU-ka* LÁ KAR 193:17, and passim; DIŠ LÚ ŠÈ NIN-šu DU if a man (in a dream) has intercourse with his sister MDP 14 p. 55 (= pl. 6) r. i 10 (dream omens), cf. *ana* NIN.DINGIR *ilišu lu i-lik* JNES 15 136 Type I/I 84 (*lipšur-lit.*), cf. also *ana mārat ilišu* NU ZU-U *a-la-ku* to have intercourse unwittingly with a woman who is a ‘daughter’ of his personal deity Šurpu IV 7; [*šumma amēlu*] *ana SAL purqidam DU-ma* if a man has intercourse lying on his back AMT 65,3:5 and 10, also (with added *ana qinnati*) ibid. 7, also *ana SAL ina kussi* DU ibid. 15.

8' *ana dināni alāku* to become a substitute: see *dinānu* mng. 1.

9' *ana šibti alāku* to increase through interest: 30 MA.NA *weri'um ahāma ana šibtim i-lá-<ak>-šum* thirty talents of copper accrue separately on his account Contenau Trente Tablettes Cappadociennes 23:11, also, wr. *i-lá-ak-šum* ibid. 17 (OA); *še-um ana MÁŠ i-lak* OIP 79 p. 89 No. 5:19 (MA); for other refs., see *šibtu* A mng. la, e, and f; note with *ana šibti* omitted (OA only): if they do not pay when their term is due 10 GÍN-tum 1 GÍN-tum *i-lá-ak* one shekel will accrue per each ten shekels MVAG 33 No. 90:16, cf. MA.NA-um 12 GÍN *i-lá-ak* TCL 21 219B:9, cf. ibid. 223:7; *adi warah Ti'nātim* 2 GÍN.TA *šibtum i-li-ik* interest accrued at the rate of two shekels until MN TCL 4 21:13, also ibid. 17; x *kaspum ana līmim ša* PN *i-lá-ak* ibid. 30:34.

10' *eli* PN *alāku* to be pleasant for PN, to agree (said of food) with PN: *ša ēpušu u ša ānahu* <sup>a</sup>GAL u <sup>a</sup>Inšušinak ... *e-lu-uk-ku-nu li-il-li-ik* may what I have done with great difficulty be pleasing to you DN and DN<sub>4</sub> MDP 28 p. 29:6; *suppāa u sullāa il-li-ku* UGU-ki

**alāku 4c**

may my prayers and supplications be pleasing to you (Ištar) STC 2 pl. 83:99, cf. PRT 29 r. 13, and passim; *burrū akālu ... eli amēli il-lak* (for translat., see *akālu* mng. 1a-5') Lambert BWL 144:16; *akala ikkalma ugū-šú nu du-ak* (if) when he (the sick person) eats, it does not agree with him (followed by *mē išattīma elišu nu še.GA*) Labat TDP 110 i 9', and parallel *ibid.* 178:12.

**11'** *ina qāti* PN *alāku* to be under the authority of PN: LÚ.NA.QAD.MEŠ *ina qa-ti-[ia]* ú-ul *il-la-ku* the shepherds are not my subjects (the responsibility for these men rests with my lord) ARM 2 79:26; *bītu ša* PN *ina qa-ti* PN<sub>2</sub> *u ina qati* PN<sub>3</sub> *mārišu i-il-la-ak-mi* the house of PN is the responsibility of PN<sub>2</sub> and his son PN<sub>3</sub> (and they have made a pertinent deposition under oath) MDP 23 325:10, cf. [eqlul] [u] *bītu ina qa-ti-šu i-il-la(!)-ku-ú irrišma* the field and the house are his responsibility, he will do the planting *ibid.* 1; *ālāni ma'dūte lapanīšu ittikru umma ina šu<sup>II</sup>-ka ul ni-il-lak* many cities rebelled against him (the stricken king of Elam) saying, "We will not be your subjects any more" ABL 839:12 (NA).

**12'** *adi ulla alāku* to come to nought: É.GAL EN *ul-la* TUR // DU-ak KAR 212 iv 26, cf. LUGAL KUR EN *ul-la* DU-ak (=ušallak) *ibid.* iii 57 (SB *iqqur īpuš*).

**13'** *adi/ana la bašē alāku* to come to nought: *ana mimma la bašē li-ša-li-ku-šu* may they (the gods) bring him to nought BBSt. No. 3 vi 25, cf. *a-di la bašē ú-ša-lik-šu-ma ušahhīr māssu* I brought him to nought and made his country small OIP 2 28 ii 22 (Senn.), cf. also *adi la bašē ú-ša-lik-šu-nu-ti* *ibid.* 59:30; URU.BI EN *mim-ma* NU GÁL-e DU (=illak) this city will come completely to nought CT 39 10 K.149+:26, cf. KAR 382:54, CT 40 49:7 (all SB Alu).

**14'** *ina dāti alāku* to follow: *atta ri-di-pi [i-dal-tú-šú a-lik* pursue (him), follow him ABL 251:18, cf. *ibid.* r. 2, and see *dāt* prep.

**15'** A.RÁ x *alāku* to multiply: *ūmu A.RÁ 4 tal-lak* you multiply the day by 4 TCL 6 11 r. 14 (LB astron.), cf. *ibid.* 15, see Thureau-Dangin, RA 35 105, for refs. wr. DU, see ACT 2 472

**alāku 5b**

s.v., cf. *mi GAM mi lu-DU-ma* what shall I multiply by what? MCT 141 Y 5, and passim in this text.

**5.** *atluku* to go away — **a)** in OA: *ina wasīta [ammī]šam a-ta-lá-kam* when I leave, I will go to you there CCT 4 47a:19; as soon as we hear about these matters *a-la-ku-ma ú-lá ni-ta-lá-ak* we will indeed not depart BIN 4 63:8; *ana a-ta-al-ki-im šaprakkunūti al-ká-ma* I am ordered(?) by you (pl.) to depart, come here! KT Blanckertz 3:27; *la ibi'ad li-tal-kam* he should depart (immediately) without staying (there) overnight BIN 4 37:29; formerly you went (*ta-li-ik*) to GN without asking me *u a-ni balum ša'ālija ana GN<sub>2</sub> ta-ta-lá-ak* and now you want to leave for Tegarama without asking me TCL 19 60:7; *umma* PN-ma *ta-ta-lá-ak kaspī dinam* PN said, "You are about to leave, give me my silver!" BIN 6 210:5; *adi 3 ūmē* PN *i-ta-lá-kam* within three days PN will depart for there CCT 2 23:38; *mala luqūti aşṣēr* PN *i-ta-lu-ku* all my merchandise that travels to the address of PN BIN 6 56:4; *atabbe'ama a-ta-lá-kam aşṣēriki a-ta-lá-kam* I will immediately depart, I will leave to (meet) you BIN 6 14:23f.; *ina šanīm ūmim ša ērubu be-ri-tum iššikinma atbe'amma a-tal-kam* the day after I arrived a panic (if *be-ri-tum* is to be read *pirittum*) occurred and I departed immediately BIN 4 36:15, cf. BIN 6 177:13, and passim in this hendiadys; note in the mng. "to come": *bītam şas̄siri adi 10 ūmī ni-ta-lá-kám* take care of the house until we arrive in ten days BIN 6 20:27; *rābišum u šūt i-ta-lu-kunim* the *rābišum*-official and he will come back here TCL 20 79:37, cf. PN *u šūt li-ta-la-ku-nim* (for *littalkūnim*) KTS 10:37.

**b)** in OB: *ana bīt abiša it-ta-al-la-ak* she leaves for her father's house CH § 142:5, cf. (in similar context) CH § 149:8, also *ana rama-nišuma i-ta-la-ak* BE 6/1 17:25, and cf. PBS 8/2 107:21, 196:18, TCL 1 166:5 and 8, VAS 7 83:13, VAS 8 8:14; *ša at-lu-ki-ku-<nu>-ma epša* prepare for your departure Sumer 14 18 No. 2:18, cf. *ina pani at-lu-ki-šu* *ibid.* 23 No. 5:17, also *ana at-lu-ki-im panīja ašku-namma* TCL 17 60:17; *ušhamma at-la-kam* depart immediately (a rumor about the enemy

## alāku 5c

has reached us) *ibid.* 7; *šīmam ašāmamma at-la-ka-am* I will make the purchase and depart VAS 16 8:21, cf. *at-ta-al-la-ak* UET 5 88 case 17, *itti mārat šarrim at-ta-la-ak* CT 6 3c:15, *šuhāram ṭurdima arhiš ana rēš arhi lu-ut-ta-al-kam* send (fem.) the servant and I shall depart to come to you promptly before the first of the month PBS 7 110:28, cf. also *li-ta-al-la-ak* BIN 7 38:35 (all letters); *mugri a-ta-al-ki* please, go away JCS 15 6 i 19 (lit.); *ālum ... gišimmaršu tanakkasamma ta-ta-la-ka-am* you will cut down the date palms of the city (which you besiege) and leave YOS 10 41:75 (ext.); the enemy will make an incursion into your country but *ula ikān it-ta-[lak]* will not establish himself, he will go away RA 27 142:10 (ext.); note *a-ta-al-ka-am-ma lippetianim ṭūdāt ša-du-ú-i* come, let paths through the mountains be opened for me AfO 13 46 i 3 (lit.).

c) in Mari, Shemshara: *urram ulu ullitiš ašar at-lu-ki-im ni-it-ta-la-ak* we shall leave tomorrow or after tomorrow, whenever it is possible ARM 4 22:22; *ana GN at-la-kam-ma* depart for GN ARM 2 10:9, cf. *at-la-ak ana* GN ARM 1 60:4; *at-lu-uk PN ana bēlija ašpu-ram* I have written to my lord about the departure of PN ARM 6 65:7, and cf. ARM 3 13:9; *awātišu[nu] ša ana salīm[im] šabtu it-ta-at-la-[ku]* those who were decided upon concluding a peace treaty with them (the Turukkū-people) have now left ARM 4 22:14; *u atta tibēma at-la-kam* and as to you, set out and come here! Laessoe Shemshara Tablets p. 81 SH 812:67, cf. *ūm kaspam ubbalam [i]-tebi-ma it-ta-al-la-ak* ARM 8 51:11; *mār bārim ašar i-ta-al-la-ku*(text -*lu*) *i-ma-[qú-ut]* the diviner will fail at every occasion YOS 10 18:19 (OB ext.).

d) in MB, Bogh., RS, EA, Nuzi: TÚG-šu *ina litti lišku[n] li-it-ta-lak* let him deposit his garment on a stool and leave (naked) MRS 9 126 RS 17.159:27, cf. *ibid.* 18; *litbima li-it-ta-lak* KBo 1 10 r. 47; *[mār š]ipri ... [lī]mur u li-it-ta-lak* let (my) messenger see (you) and leave EA 15:19 and *ibid.* 22; *šumma PN ušši pūhšu inaddinma u i-ta-la-ak* if PN wants to leave, he gives a substitute for him(self) and

## alāku 5e

can go JEN 611:9; *šābē ... i-ta-at-la-ku itūa mamma ja'nu* the men have gone, nobody is with me BE 17 11:21; *kī uterru ana* GN *ana līt* PN *it-ta-at-la-ku* they brought (it) back and left for Nippur to (go) to PN *ibid.* 58:6; PN *u* PN<sub>2</sub>, *kī upidušunūti kī iššušunūti it-ta-at-la-ak* after he put PN and PN<sub>2</sub> in fetters and took them away, he left (giving the order, "Do the work!") *ibid.* 1:8; *itebirma i-ta-at-la-ak* he crossed over and departed Iraq 11 148 No. 10:13, see *ibid.* p. 139, cf. *kī irdā at-ta-at-la-ka* BE 17 42:21; *šumma* PN *tamkāru it-ta-at-la-ka mār šiprika ša illaka līlqā* should the merchant PN have (already) left, a messenger of yours may take it when he comes EA 11 r. 8 (all MB); *ištēnūtu it-ta-at-la-ku mār šipri ... u pīšunu sarrūti idabbubu* the first time the messengers went (to Babylonia) they were (already) spreading lies (cf. *šanūti it-tal-ku [u] sarrūti idabbubunikku* line 74) EA 1:72 (let. from Egypt); two of my brothers *šidīta ilteqāma u it-ta-at-la-ku ina* GN *iktalduma* took provisions, departed and reached GN AASOR 16 8:7 (Nuzi); ŠE.MEŠ *ana laqāti ina* GN *it-ta-at-la-ku u išriqu* they departed for GN to collect barley and committed a theft (there) HSS 14 20:8 (= AASOR 16 No. 76, Nuzi).

e) in SB: *šittu at-la-ki* go away! sleep (incipit of a song) KAR 158 r. iii 19; *unši at-la-ki qaritti ilāti* move on, depart, warrior-goddess Craig ABRT 1 55 ii 5 (= BA 5 627), cf. *duppira at-la-ka* Maqlu V 168, also *ibid.* 175, IV 2, AMT 81,3 r. 7, *at-lak ana elāti* ZA 43 18:68; O Nusku *at-lak ana É.KUR rabīti* go to the great Ekur KAR 58 r. 36; *ta-at-ta-lak ta-at-tal-lak* go away! go away! CT 23 10:17, cf. *lu tannassah lu ta-at-ta-lal-lak lu terēq lu tenes[si]* ZA 23 374:86, cf. *lu tenessi lu ta-ta-at-lak* remove yourself, depart! KAR 234:12; *šumma ina ūmišuma ip̄tur it-ta-la-ak* if he (the wild bull who had come to a herd of domesticated cattle) breaks away and leaves the same day CT 40 41 79-7-8,128 r. 6 (SB Alu); if there are nine areolar nodules on the nipple of a nursing mother *mārūša ina panīša unakkaru // DU.ME* her sons will become alienated from her, variant: they will leave Labat TDP 204:42; *it-ta-at-la-ku ūmēa i[qtat]ū šanātūa* my term has elapsed, my years have come to the

**alāku 5f**

end KAR 25 i 15 (SB); *mālak arbi u šapatti ina šalši ūmi it-ta-tal-[ku]*(for *ittatlaku*) they (Gilgāmeš and Uršanabi) departed on the third day for a journey of a month and a half Gilg. X iii 49.

f) in NA, NB: for the imp. *li-tan-ka* (ABL 598:6, Iraq 17 p. 42 No. 10:4,8 and 133 No. 15:8), see von Soden, AfO 18 121f.; *me-il'-a-ni šunu it-tal-ku* these floods have ceased ABL 731 r. 8 (NA); *annūrig ... i-tal-lu-ku irrubu* now (I will dispatch the soldiers), they will march off and enter (the garrison) ABL 243 r. 8 (NA); *ūmu PN ana bīt mār banī i-ta-at-tal-ku* when the (pledged) woman PN leaves for a free man's house (the debtor will indemnify the creditor for expenses incurred) AnOr 8 14:12 (NB), cf. *kī ana šēri at-ta-tal-lak* (for *attatlaku*) Nbk. 120:3.

6. *atalluku* (*italluku*) to go, walk about, to live, act, to be in motion, also frequentative to mngs. 1–4 — a) to walk about — 1' said of human beings: *šumma amēlu mišitti qabli mariš a-tál-lu-kam* NU ZU if a man suffers from a stroke in the hips and cannot walk about AMT 79,1:11, cf., wr. *i-tal-lu-ka la i-le'-e* AMT 73,1:15, also DU.DU.MEŠ-ka *la i-le'-e* CT 23 1:1, DU.DU-ka AMT 68,1 r. 8, and passim in med.; if a woman gave birth and the child *idabbub* DU.DU can speak and walk about CT 27 3 obv(!) 18 (SB Izbu); *šumma ... UD.1.KAM UD.2.KAM ZI-ma* DU.DU-ak if (the sick person) is up for a day or two and walks around Labat TDP 162:61; *GÌRIL-a-a šá* DU.DU-ka my ever-moving feet Maqlu VI 8; *ēriššija at-ta-na-la-ak* I am running around naked YOS 2 106:17, also VAS 16 194:12 (OB let.); *ša etelliš at-tal-laku halāla almad* I, who used to walk about proudly, have (now) learned to sneak Lambert BWL 34:77 (Ludlul I), cf. *at-ta-tal-lak ammar panīja* KAR 45:20 (SB), cf. also (in broken context) *at-ta-ta-lak-ma* Thompson Gilg. pl. 31 K.8743:15(Adapa); *ina šāt mušītija šamhākuma at-ta-na-al-la-ak* *ina birīt etlūtim* it was night and I strode proudly in a group of men Gilg. P. i 4; *inūma at-ta-la-ku itti būlim* when I used to roam with the wild animals Gilg. Y. 106; *ni-tal-lak ina a-ha-šú* we used to take walks along its (the Ulaj River's) bank JCS 8 92:12

**alāku 6a**

(Gilg. VIII); *ša ina ahīša DU.[DU].MEŠ-ku ahša zumme* (see *zummū* mng. 1a) Gilg. XI 236; *ina a-ta-lu-ki-ia birit mātim u šadī GIŠ.GIGIR šú ... iššebir* this chariot broke from my constant traveling at home and abroad ARM 5 66:7; *arbi pašqūte šadāni marṣūte ... lu at-ta-lak-ma* I marched to and fro on narrow paths over difficult mountains AKA 268 i 43, cf. [ša] *pirik hursāni šadāni tāmāti at-tal-la-ku* Iraq 14 33:30; *ina šadāni ša at-tal-la-ku u hursāni ša ētattiqu* (I collected seeds) in all the mountain regions which I visited and the mountains through which I passed ibid. (all Asn.), cf. *kal kibrāte DU.DU-ka ana GN e-ta-ta-li* LKA 64:19; x KASKAL.GÍD *qaqqaru ina GN rapši ultu eliš adi šapliš etelliš DU.DU-ak-ma māhira ul iši* I marched x double miles through the wide land of Urartu in a lordly manner, unopposed from one end to the other Rost Tigl. III p. 20 (= pl. 33):7, cf. *adi ... ina qirib nagē šuātu at-ta-al-la-ku šaltāniš* Borger Esarh. 104 ii 1, also *ultu sūt Šamši adi ereb Šamši šaltiš at-tal-lak-u-ma māhira ul iši* ibid. 46 ii 27, also passim in Asb., cf. *šaltāniš DU.ME Wiseman Chronicles p. 68:13*, and passim; *mu-ta-li-ik kibrāt erbettin* who roamed through the entire world BRM 4 4:3 (OB copy of Sar.); *ša anāku at-ta-al-la-ku* šū *li-it-ta-la-ak* let him (a future king) go everywhere I ever went RA 45 176:122f. (OB lit.); like a criminal *ša ina šušē idiš-šišu it-tan-al-la-ku* who roams alone through the canebrake ZA 43 18:69 (SB lit.); *ša lišānija ina mātim it-ta-na-al-la-ak* my secret agent will patrol the countryside YOS 10 36 iv 11, in contrast with *mu-nu-ut kīsim ina māt nakrim it-ta-na-al-la-ak* the one provided with silver (i.e., the merchant) will be able to travel (even) in enemy country ibid. 13 (OB), cf. *ša EME ina libbi ummāniya* DU.MEŠ Boissier DA 6:11 and 12, also, wr. DU.MEŠ-ak KAR 148:10 (SB ext.); *ina sa-bi(!) ina mātišu i-ta-na-la-ak* YOS 10 60:13 (OB ext.); *libbi nakr[ika] [t]a(?)ta-na-al-la-ak mimmašu ul ileqqi* (obscure) UCP 9 377:43 (OB smoke omens); *nakru ina libbi māti ši-pir irti* DU.MEŠ (see *irtu* mng. 1a–3'c') KAR 428:33, and passim in ext.; soldiers should come here *ina ālāni li-it-ta-tal-ku-ma harrānātim ša*

## alāku 6a

*itenerrubanim . . . lidūku* they should patrol the cities and kill the raiders who enter again and again UCP 9 363 No. 29:19 (OB let.); *qad-dāniš i[t-ta-n]a-la-ka nišū ina sūqi* the inhabitants wander dejectedly through the street(s) CT 15 49 i 6 (Atrahasis); *qirib ekurri u ekalli i-tal-lu-ku lizammēma* (see zummū mng. 1c) ADD 646 r. 29; you witch *ša DU.MEŠ-ki kalu mātāti* who roam through all the lands Maqlu IX 128, cf. Gilg. M. ii 1 and 3; *šumma ina mē gallūti DU.MEŠ* if (a man in his dream) walks around in “light” water Dream-book 330:39, and for this passage, see ibid. p. 287 n. 144; *nurub šeri ištene'i sadatti it-ta-na-al-lak* he (the eagle) is looking for the soft meat and stalks around (the carcass). . . . Bab. 12 pl. 5 K.1547:3 and pl. 2:13 (Etana); *ilima ina muhhi tillāni labirūti i-tal-lak* go, walk about on the old mounds Lambert BWL 148:76, cf. *elima . . . ina ugū dūri . . . i-tal-lak* go up on the wall and walk around Gilg. XI 303 and cf. ibid. I i 16; *ammīnim itti nammaštē ta-at-ta-[na]-la-ak šēram* why do you roam through the open country like a wild animal? Gilg. P. ii 13; <sup>a</sup>*Šamaš . . . ina ēnēkunu lišlimma ina ikleti i-tal-la-ka* (var. *it-la-ka*) may the sun(’s light) become dark in your eyes—live (pl.) in darkness! Wiseman Treaties 424; *ištu eli šērim a-ta-al-lu-ki dālīm* after having lived aimlessly on the surface (of this) earth (should I now lay my head down underneath it?) Gilg. M. i 10 (OB); *ina sulēšu a-tál-lu-ku lušbu* may I have my fill of walking about in its (Babylon’s) streets VAB 4 260 ii 47 (Nbn.); *qirbi ekurrātišu šalmeš lītal-lak-ma lišallimma parsišu* let him move about undisturbed in his sanctuaries and duly perform his rites Pinches Texts in Bab. Wedge-writing p. 16 r. 9; DU.DU-ku *Emašmaš lulabbira šepā'a* may my feet reach old age going to and fro in (your temple) Emašmaš Streck Asb. 276:18, cf. (with var. *lilabbira*) ibid. 274:17; obscure: [ana šu/te]-ru-ba-a-at *ālija [la ta-ak-t]a-na-aš-ša-aš-ša magal la ta-at-ta-na-al-l[a(!)-ka]* ARM 1 5:22.

**2'** said of gods, demons, etc.: *mārat Sin qaritti mut-tal-li-kat māti* heroic daughter of Sin, omnipresent in the land PSBA 31 pl. opp. p. 62:4 (SB), cf. *mu-tal-lik qirib šamāme*

## alāku 6b

Craig ABRT 1 29:14; *sila.a DU.DU : mut-tal-lik sūqi* CT 16 31:103f., cf. ub.da D[U.DU] : *mut-[ta-al-lik tubqi]* ibid. 10 v 30f., da.DU. [DU] : *mut-ta-[al-lik šāhāti]* ibid. 32f., mu.lu sahar.gaz.ba.kex : *da-a-ik KUR-i // mut-tal-lik KUR-i* SBH p. 49 r. 10f.; *uru.a* [DU . . .] : *mut-tal-lik āli [anāku]* I am (the mašmāšu-priest) who roams through the city CT 16 5:174f., cf. *kaššāptu mut-tal-lik-tú ša sūqāti* witch roaming through the streets Maqlu III 1, and passim in Maqlu; <sup>a</sup>*Hendur. sag.gá mut-t[al-lik mūši]* AfO 19 117:21, cf. <sup>a</sup>*Išum mu-ut-tal-li-ku* 3R 66 ii 8 (*tākultu-rit.*), for bil. refs. referring to Nergal, see lex. section, cf. also (said of Šulak) KAR 58:45, (said of Nusku) ibid. r. 1.

**3'** said of animals: *šumma surārū ina muhhi amēli DU.DU-ak* if a lizard walks all over a man KAR 382 r. 50 (SB Alu), also (with *ina muhhi erši amēli*) CT 38 39:24, cf. also CT 38 43:79, etc.; *ana 20 KASKAL.GÍD ta-ta-na-la-ka [šēpāšu]* his (the *labbu*-serpent’s) feet take steps twenty double miles long KAR 6 ii 25; the abandoned horses and chariots *ramanuššin it-ta-na-al-la-ka* were running about at will OIP 2 47 vi 22, dupl. AfO 20 94:106 (Senn.).

**b)** to live, act — **1'** said of private persons: *awēlūm šū ina la tūb libbi i-ta-na-la-ak* this man will live unhappily AfO 18 66 ii 36 (OB physiogn.); *amēlu šuātu MU.3.KAM ina kūri u nissāti DU.MEŠ* this man will live in utter misery for three years CT 39 4:31, cf. *bēl amatišu ina la tūb libbi DU.DU* his opponent will live unhappily CT 38 35:56, *ina lumun libbi DU.MEŠ* CT 28 27:28, *ina ŠĀ.ḪÚL.LA AL. DU.DU* KAR 185 r. i 13, *ekliš DU.DU* CT 39 4:34, *ina tam-ṭi-a-tim DU.DU* he will live in misfortune KAR 395:10; *ina dibiri DU.MEŠ* CT 28 29:8; *mārē ina lupnu DU.MEŠ* the sons will live in poverty CT 27 17:31; *ina SAL.SIG<sub>5</sub> DU.DU* he will live in good circumstances KAR 392 obv.(!) 23, and passim in omen texts, see also CT 41 25 r. 7, in lex. section; *ina ŠĀ.ḪÚL DU.MEŠ* CT 28 25:3; *ina šillika . . . ina tūb libbi ina Uruk lut-tal-lak* ABL 451:14 (NB); *NA.BI namriš DU.DU* CT 39 4:40; *etelliš DU.MEŠ-ak* 4R 55 No. 2:22, and cf. *etelliš a-na DU.MEŠ-ki* (= *atalluki*) ibid. 11; *EN TI.LA ina*

## alāku 6c

GI.NA DU.MEŠ as long as he lives he will act righteously AMT 87,3:9; *ina namirti šetika lit-tal-lak šalmiš* let him live contentedly in your (Sun god's) shining light KAR 105 r. 2; *ana ... šalmeš DU.MEŠ mahar šarrišu* (he made the grant to DN) for his serving the king properly RA 19 86:10 (MB seal); *ummānī ina ri-ti ili DU.DU* my army will act under divine guidance(?) Boissier DA p. 232 r. 40, and cf. *ummān nakri ina ri-ti ili DU.DU* ibid. 41 (SB ext.).

**2'** said of rulers: *in rīšātim u h[ū]d libbim a-ta-al-lu-kam* (they granted me) to live in happiness and contentment VAS 1 33 iv 19 (Samsuiluna); *ša ina tukulti DN ... it-tal-la-ku-ma* who lives according to the trust-inspiring oracles (given by) Aššur KAH 2 73:4 (Tigl. I), and passim in this phrase in Adn. III, Shalm. III, Asn., Esarh. and Nbk.; note *ša ina tukulti DN ... mēšeriš it-tal-la-ku-ma* AKA 261 i 22 (Asn.), and see *išariš* mng. 2b; *ša ina annikun ſetelliš i-tal-la-ku-ma* who acts manfully upon your affirmative (omens) OIP 2 63:9 (Senn.); note *šarru ... etelliš* DU.MEŠ K.2809 r. i 12 (SB hemer.); *ina qaqqar šulme mah-ra-ka lit-tal-lak* may (your worshiper) live in a safe land under your aegis AFO 19 59:160; *ina ulši rīšāti ... ūmišamma namriš lut-tal-lak* Borger Esarh. 27:34, cf. *ina tūb šerim ... lu-ut-ta-al-la-ak kajānam* VAB 4 194 No. 27a ii 31 (Nbk.); *lit-tal-lak ginā ina hīdāti u rīšāti* RAcc. 136:271.

**3'** other occs.: [*šumma ... ana ah̄]ār̄iš ētar-bu kī ah̄a'eš it-ta-na-lu-ku* if (the ingredients) interpenetrate, (and) behave always like one (substance) Ebeling Parfümrez. p. 34:20 (MA).

**c)** to be in motion (referring to the movements of blood, liquids, wind, loose parts, etc.): [*šumma nakka]ptāšu ša imitti u šumēli ina DU-ki imtahru* if his temples pulsate in harmony right and left Labat TDP 40 r. 21, cf. (in same context) DU.ME-ma ibid. r. 22, *ištēniš DU.ME-ma* ibid. 26ff.; *šumma šer'ān rēš napištišu ša imitti u šumēli DU-ku-ma ša pūtišu šaknu* if the blood vessels to the right and the left of his throat pulsate and those on his forehead remain steady ibid. 100:7, cf. also, wr. DU.MEŠ ibid. 42:33, UR.BI DU.MEŠ ibid. 38:65, and passim in this

## alāku 6d

text type; *šumma marṣu šer'ān nakkaptišu ša imitti u šumēli ina DU.MEŠ [ . . . ]* Labat, Syria 33 123 r. 13, and passim in this text; *šumma awīlum šerhānu ša šepišu it-ta-na-la-ku* if the blood vessels on a man's feet pulsate AFO 18 62 iii 20 (OB), cf. *šer'ān šepēšu DU.MEŠ-ku-ma* Labat TDP 144:58'f., cf. ibid. 94 r. 10, and passim; *šumma ina libbi manzāzi mē SA<sub>5</sub>.MEŠ ulu BABBAR.MEŠ DU.MEŠ* if either a dark or a light liquid flows in the "station" Boissier DA 19 r. iii 49, see Boissier Choix p. 205, cf. CT 20 7 K.3999:23, cf. also *ina libbi manzazi šizbu DU.MEŠ-ak* Boissier DA 19 r. iii 51 (SB ext.); *šumma amēlu ru'ātušu magal DU.MEŠ-ma la ipparra[su]* if a man's spittle flows excessively and cannot be stopped AfK 1 38:7 (SB med.); *šumma ... libbi īnēšu GU.MEŠ DU.MEŠ* if threadlike impurities move about in his (the patient's) eyes Küchler Beitr. pl. 18:4; *šumma ištu marti šerū kīma ellamkuši DU.MEŠ* (see *ellamkušu*) CT 31 26:13 (SB ext.); *šumma šulmu kīma ſerret parīsu ana idi marti DU.MEŠ* (see *ſerretu* A mng. 2) TCL 6 3:41 (SB ext.); *šumma ina libbi padāni IM DU.MEŠ šāru šārumma* if air moves in the "path", bubble after bubble CT 20 29:13 (SB ext.).

**d)** frequentative to mngs. 1-4: *ah̄i atta tērtaka išti ālikim ālikimma li-ta-lá-kā-ma* dear brother, your reports should come to me with every person passing through TCL 14 44:33; *ina sēr PN e-na-kā li-ta-lá-kā* you should look time and again after PN TCL 19 29:36; *luqūtam ša PN nišbatma ana Ālim ni-ta-na-lá-ak-ma* we seized PN's merchandise and repeatedly approached the city authorities BIN 6 49:8; *ana bīt abiša mušiātim ta-ta-na-la-ak-ma* she keeps going to her father's house at night (I am hearing bad things about her all the time) AAA 1 p. 52 No. 1 r. 19' (all OA); *KIŠIB mudasē ... ša ilkim eššim ša ištu MU.3.KAM ta-at-ta-al-la-ka* the list of the new services which you have performed since three years ago TCL 7 22:13 (OB let.); *ina rebit āli it-ta-na-al-la-ka ēnēša* she (the witch) is casting glances all the time on the square of the city (seeking out young men) Maqlu VII 87; *[n]iktirik ni-ta-la-ka [ni]-za-bi-la* we have returned (the men who were to carry the straw), we (ourselves) had to go back and

## alāku 6e

forth to transport it here ABL 1180:7 (NA); *ana mīnim mārē šiprika itti mārē [šiprim] ša RN it-ta-na-al-la-[ku]* why do your messengers keep traveling with the messengers of Išme-Dagan? ARM 2 41 r. 4'; *mārē šiprišunū ana ahāmeš ul it-ta-na-al-la-ku* do not their (the allied kings') messengers travel to and fro continuously? KBo 1 10:53; *it-ta-na-al-lak ina mužhi šadī [abija]* he keeps encroaching into the highlands [belonging to my father] Gilg. I iii 32; *mu-ta-lik bit ilim EN it-ta-na-ia-ak* someone who frequents the temple will repeatedly have intercourse with the priestess CT 6 3 r. C (OB liver model), see RA 38 77; *ašqūma adi URU GN šupšuqiš at-tal-lak* I ascended (Mt. Musri) and laboriously went over hill and dale as far as GN OIP 2 114 viii 32 (Senn.); *ina mužhi dabdē it-ta-ta-al-lak* (see *dabdū* mng. 2c) Šurpu II 94; *Šalbatānu it-ta-na-al-lak-ma* ACh Supp. 2 Ištar 66:17 (astrol. with comm.), cf. mng. 3a.

e) pret. used as pres.: *ultaka'in ana dinān bēlīja at-ta-lak* I prostrate myself, I shall always be a substitute for my lord KAJ 302:5 (MA let.); *ašar Humbaba it-tal-la-ku šakin kibsu* where Humbaba is wont to walk there is a path made Gilg. V i 4, cf. [KASKAL š]a *Huwawa it-ta-la-ku* [...] Gilg. Y. 276 (OB).

7. *šūluku* to fit, to correspond, to be befitting, causative to mngs. 1–4 — a) to fit, to correspond, to be befitting — 1' with *eli* (cf. mng. 4c–10'): *mākalē u mašqīti šu-lu-ku* UGU-ia food and drink agree with me AnSt. 8 50:32 (Nbn.), cf. VAB 4 292 ii 33, see Landsberger, Halil Edhem Memorial Vol. 126.

2' with *ana*: a field *ša* ... *ana mērešti la šu-lu-ku-ú-ma* which was not fit for planting Hinke Kudurru ii 31; *lamū qablu ana mūtu šu-lu-ku-ma* (he who) was exposed to death in the midst of battle (pronounced your name) JRAS Cent. Supp. pl. 3 r. 1 (SB); *ša-a-mu-te ša ana re-e-šú-te šu-lu-ku* those who were sold(?) (because) they were fit (enough) to be slaves Borger Esarh. 25:19; the dynasty *ša* ... *šu-lu-ku ana šarrūti* Borger Esarh. 81:50, cf. *mētel-lūtu gam(!)-ru šu-lu-ku* (said of Nabû) KAR 104:7; *ša ana bēlūtišun ma'diš šu-lu-kat-ma*

## alāku 7b

(jewelry) befitting their (the images') lordly status Borger Esarh. 88 r. 16, cf. AOB 1 122:18 (Shalm. I), cf. also (*mēsu* wood) *ša šu-lu-ku ana bēlūti* fit for a lord Gössmann Era I 151, cf. 4R 23 No. 3:11; just as this matting of palm fibres will not return to its palm tree *ana šipir šibāti la DU-ku* and is not fit (any more) for its proper use Šurpu V–VI 86, also ibid. 106; a sanctuary *ana simat ilūtišunu rabīti šu-lu-ku* befitting their great godhead VAB 4 240 iii 15 (Nbn.), also ibid. 256 ii 2, cf., with *la šu-lu-ku* ibid. 254 i 21, cf. also ibid. 174 ix 22 (Nbk.), AKA 97 vii 89 (Tigl. I); a chariot *ana tāhāzi šu-lu-ka-at* suitable for battle RA 11 112 ii 22, dupl. CT 36 23 (Nbn.); *ana tabrāti ú-šá-lik* I made (them, the sculptures) a fit object for admiration Lyon Sar. p. 17:79, and passim in Sar., also OIP 2 107 vi 36, and passim in Senn., *ana kunnī ú-šá-lik* 2R 67:77 (Tigl. III); see also lex. section.

b) causative to mngs. 1–3 — 1' in gen.: *¹PN ana kisalluhūtī ana ²Ištar-Ninuwa ú-ša-al-la-ak* he will make the woman PN serve the Ištar of Nineveh as temple court sweeper HSS 14 106:9; *mārassu ana ekūti u harimūti ... la ú-ša-al-la-ak* (see *ekūtu* A) AASOR 16 51:10, cf. *manummē ... uš-te-li-[i]k-šu* ibid. 14; *kīma išid šamē sāmta imtaḥṣa 3 paššūrē DU-ak* as soon as the horizon is touched by the evening glow you have three (offering) tables pass by (in front of the images) BBR No. 1–20:101; *ahī atta PN merāka e-kā iššerīšu ša-li-ik la išallaṭ* dear brother, keep an eye on your son PN, he must not become (too) domineering TCL 4 28:43 (OA), cf. *ú-ša-lá-ak-ma* (in broken context) CCT 4 22a:9 (OA); if a “stroke” has hit him *šerānušu* A.MEŠ *ú-šal-la-ku* and his blood vessels circulate “water” KAR 197:9 (SB); *šarrūtka ana sāt ūmē lu-šá-li-ku* may (the gods) make your reign last forever ABL 65 r. 21 (NA); difficult: *[a(or i)]-na e-qu-te ... ú-sa-li-ku* (see *eqūtu*) Goetze, ZA 39 116:26; *šá(-)[x-x]-pi-it-ti* KÙ.GI *ina mātikunu lu-šá-li-ku* Wiseman Treaties 567.

2' in idiomatic expressions: see mng. 4a—2', 4b–1', and 4c.

For *alāku* in general, see Bezold, Babylonisch-assyrisch *alaku* ‘gehen’ (= SHAW Phil-hist. Kl.

**alāla**

1920); Landsberger, ZA 35 114f.; Ungnad, Or. NS 6 350. For the use of the imperative (mng. 1a-1'), see Ungnad, Tell Halaf p. 61.

**alāla** (*alāli*, *alālu*, *alāli*) interj.; (an exclamation of joy, refrain of a work song); OB, MB, SB; wr. syll., often with det. DINGIR; cf. \**alālu* B.

e.el.lum = *a-la-li*, e.el.lu.lil.lum = *a-la-li-ma* (preceded by *elīlu* and *zamārum*) Izi D iv 31f.; [d]ug<sub>4</sub> = *qa-bu-ú*, [x] x = *a-la-lum* Lanu A 163f.

pa.a bí.in.dug<sub>4</sub> má ba.d[a.an.sù] a.la.la bí.in.dug<sub>4</sub> giš.gi.muš ba.da.an.haš (var. re-cension: ú.u<sub>8</sub>.ám bí.in.dug<sub>4</sub> giš.má ba.da.an. haš) : *etlum ú-u<sub>8</sub> iq̃bima elippašu ittebu a-la-li iq̃bima sikkansu ittešbir* a man said “Alas,” then his boat sank, he said “Hurrah,” then his rudder broke Lambert BWL 274:13 (bil. proverb, Sum. from unilingual version cited ibid.).

*zimru aššu a-la-lu // aššu zamāru* K.2907 r. 1, in RA 17 129 and ACh Ištar 7:36 (astrol. comm. to ACh Supp. 2 Ištar 49:77).

a) as acclamation, exclamation of joy: *šarzum a-li-li lišēdikum şalamka lišziz ina mahar şalmišu* may the king honor you with public acclamation, may he erect your statue in front of his own statue RA 45 182:36, see ibid. p. 172 (OB lit.); *išātu ul tamhat a-li-li* (Ištar), fire (which) nobody can hold, (I exclaim) “Hurrah!” VAS 10 214 iii 9 and 13 (OB Agušaja).

b) as refrain of a work song: *ina qerbētišu naditi a-ra-a[h-hi x-x-x]-ma rigim da-la-la tābi ušalsā nišēšu* in his (the king of Urartu’s) fallow field [I brought back?] the *araḥhu-*song(?), I let his people intone (again) the call of the sweet *a.-song* TCL 3 207 (Sar.), cf. *kigallu šubrubtu ... šer'u šūzuzimma šulsē a-la-la libbašu ublamma* he was desirous to provide the barren soil with rows of furrows and to have (the plowmen) sound the *a.-song* Lyon Sar. 6:36; *libkīka LÚ.EN GAR ina muh[hi ... ša ina] a-la-la DÙG.GA* (var. *ta-a-bi*) *ušēlū šumka* let the farmer weep for you (Enkidu) in [his ...], who extols your name in the sweet *a.-song* Gilg. VIII i 24, from STT 15:15 and dupl., see JCS 8 92, Garelli Gilg. p. 53; *ultu dURU<sub>4</sub> ina māti ilsū da-la-la* after the farmer-god had intoned the *a.-song* in the country Maqlu VIII 51 and IX 175, cf. *lam Ningirsu*

**alāla**

*ina māti ilsū da-la-la* Maqlu VI 49 and IX 104, also *ina šurri lam bašāmu a-la-lu urda ana māti* AMT 12,1:51 and dupl., see JNES 17 56; Marduk [*ša ina bališu Ningirsu la ú-šal]-su(!)-ú a-la-li ina qarbāti* without whom DN does not make the fields resound with the *a.-song* JRAS 1892 352:15 (votive inscr.); Ninurta [...]x *da-la-la ana KI* [...] [who ...-s] the *a.* to the earth BA 5 673 No. 29:8; *ikkaršu ina šeri aj ilsā a-la-la* may his farmer (the king’s who breaks the oath) not intone the *a.-song* in the field AfO 8 25 iv 19 (Aššur-nirāri V treaty), cf. [...] *ul i-ša-as-su*(for -si) *a-la-la* BHT pl. 5 i 6 (Nbn. Verse Account); *Ningirsu u Bau a-la-la tāba ana šimtišu la imannū* may DN and DN, not allot the sweet *a.-song* as his fate BBSt. No. 3 vi 6 (MB); *rigim amēlūti kibis alpī u šenī šisit a-la-la* (var. *da-la-la*) *tābi uzammā ugarišu* I deprived his (country’s) commons of human voices, of the stamping of cattle and sheep and the sound of sweet *a.-songs* Streck Asb. 56 vi 102, var. from Bauer Asb. 2 5 vi 14 and YOS 9 77:11; [...] GIŠ. APIN *a-la-la ina māti kališa KUD-is sunqu ina nišē* [...] .... the *a.* will stop everywhere in the land, [there will be] a famine among the people LBAT 1580 r. 4 (SB astrol.); *ina qerbētiša ušessū da-la-la* (var. *a-[a]-la*) (my enemies) have made the *a.-song* disappear from my fields Lambert BWL 36:101 (Ludlul I), cf. *rigim da-la-la ina qerbēti ušašša* (for *ušessā*) Or. NS 27 141:18 (Epic of Irra III); *eqla mē [la] inaqqi ... ikkib Ningirsu bēl a-la-li* he must not irrigate the field (on the seventh day of Tašritu), it is forbidden by DN, the lord of the *a.-song* KAR 178 r. iv 47 (hemer.); *11 zamār a-la-li URI.KI* eleven Akkadian *a.-songs* KAR 158 r. i 20.

c) obscure: *e-mu-qa Ningir-su meš-ra-a da-la-la DÙG.GA* KAR 321:4 (SB lit.); *[šumma kakka]bu ina qarni imittišu i-dir a-la-la* [...] if a star is wound(?) around (the moon’s right horn, *a.* [...] LKU 108:13 (astrol.).

The word has been entered as an interjection in the forms *alāla*, *alāli*, which are uninfllected, although in some occurrences a “nominalized” form *alālu* (with genitive *alāli*, accusative *alāla*) is also found.

**alāli**

The Sum. correspondence occurs as *a.la.* *la* in the proverb cited in the lex. section, cf. me.e a.al.la.rí bí.dug<sub>4</sub>.ga.ke<sub>x</sub>(KID).eš ù.mu.un.e ág.ma.an.ba because I said a.al.la.rí, the lord gave me a present SRT 23:10, and note that Sum. *a.li.ri* is the equivalent of *šūlulu* in 4R 20 No. 1:12f., see \**alālu* B, “to exclaim *alāla*.” The onomatopoeic character of *alāla* may be seen from similar onomatopoeic words in various languages, especially Greek ἀλαλά, ἀλαλαγή, and the verb ἀλαλίζω, “to sound a war cry,” Latin *ululare*, and the Hebrew forms from the root *hll*, although the latter usually means “to praise” and only in II Chr 23:12f. “to acclaim.”

The word *alāla* is attested as an acclamation in OB (see VAS 10 214 and RA 45 172) and in the Sumerian ref. (SRT 23:10), as an exhortation in connection with work—rowing in Lambert BWL 274:13, but usually plowing, for which see the refs. cited in this article and note Sum. *e.el.lu* STVC 75 r. ii 7, with translat. *a-...* UM 29.15.399 (unpub. bil., courtesy M. Civil). The mng. battle cry is evidenced by the refs. cited sub *ālilu* and \**alālu* B.

The verb most commonly used with *alāla* is *šasú*, “to cry, to call,” although *qabú* (Sum. and bil.) and *šūdú* (RA 45 172) also occur; for *šūlulu*, see \**alālu* B. The nature of *alāla* as a song, probably the refrain of a song, is indicated by the commentary which explains *zimru* by *alāla* and by the replacement of *alālu* by *zimru* in *tameratišun zimru tābu* zummā its commons were lacking the sweet song Iraq 16 192 vii 67 (Sar.), see Gadd, ibid. p. 196.

Oppenheim, BASOR 103 11ff.; Landsberger, JNES 14 20f. and n. 24–26.

*alāli* see *alāla*.

*alallu* see *elallu*.

*alallū* (*elallū, alū, elū*) s.; pipe, conduit; SB\*; Sum. *lw.*

[a-l]a ALAL = *a-lu-ú-um* MSL 2 138:8 (Proto-Ea), cf. Proto-Ea 239; [a-lal] [SID×A] = *a-lal-lum*, [pi-sa-an] [SID×A] = *pi-sa-an-nu* Ea IV 17f.; [a-la-al]

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[DUG.ŠID×A] = *a-lal-lu*, [pi-sa-an] [DUG.ŠID×A] = *pi-sa-nu* Diri V 264f.; dug.a.bal = *šu*, dug.a.lal = *šu* (var. *a-lal-[lum]*) Hh. X 219f.; dug.<sup>a-lal</sup>ŠID×A = *šu-lum* (var. *e-lu-ú*), dug.pi-sa-anŠID×A = *pi-sa-an-nu* Hh. X 331f.; giš.<sup>e-lal</sup>ŠID (var. ŠID×A) = *e-lal-lum* (var. *a-lal-lum*), giš.pi-sa-anŠID = *pi-sa-an-nu* Hh. VI 223f., cf. [giš.ŠID×A] = *a-lal-lum* = MIN (= [x]-x-ú) [sá m]u-ši-i . . . for the conduit Hg. B II 101 in MSL 6 111; [gi]š.[ŠID×A] = *a-a-lal-[lu]* = [...] Hg. E 84; uzu.gú.ḪAR = *a-lu-ú*, uzu.sag.gú.ḪAR = *a-lu-ú* (var. *ur-ú-d[u]*, *qaq-qa-du* MIN) trachea Hh. XV 32f.

KI.LUGAL.GUB a-la-al-lu-gal-ku-pa-ak-ku (sign name) a-[lal] (pronunciation?) = *a-la-al-lu* (var. KI.LUGAL.GUB = *a-la-al-lu*) = (Hitt.) GIŠ kal-ma-x KBo 3 94 ii 9, dupl. Bogh. 49/p (unpub.).

*pi-sa-an-nu* = *na-[an]-sa-bu šá* GIŠ pipe made of wood, *am-ru-um-mu* = MIN *šá haš-bi* same, made of clay, *a-lal-lu-u* = MIN *ša* GI same, made of reed Malku IV 142ff., also CT 18 47:14ff.

*e-lal-la-a paraš ilūtišunu rabīti ina qerebšu addi* I installed a conduit, (befitting) the rites of their divine majesty, in its (the Anu-Adad temple’s) midst AKA 99 vii 105 (Tigl. I).

The reading *alal* (for the sign **KI** or for the group **KI.LUGAL.GUB**) in the lexical ref. from Bogh. is not otherwise attested; in Diri IV 316a-b **KI.LUGAL** is given the Sumerian reading *ši-te-en* and the translations **KUD.LA** *šá x*, *ma-an-za-az* **LUGAL**. The two Akkadian readings *alū* and *alallū* go back to the two Sumerian values *ala* and *alal* of the **ALAL**-sign, for which see Proto-Ea 239.

The RS refs. cited in AHw. s.v. *alallu* II, are to be read *URUDU.ŠEN*, see *ruqqu*, “kettle.”

*alallū* see *alū* D.

*alalū* s.; (a plant); SB.\*

Ú.BI Ú *a-la-lu-u MU.NI* that plant is called *a*. (in broken context) STT 93:112 (series *sammu šikinšu*).

**alālu A** (*halālu*) v.; 1. to suspend, hang, 2. *itlulu* to be tangled, to be girt, to become allied, 3. IV to be hung up; OB, SB; I *ilul* — *illal*, I/2, II, II/2, IV, IV/2; *iħallal*, *ħalil*, *ħullul* (beside *ullul*), *ittahħal*, *uħħallal* in OB, note *ittaħal* (beside *ittħħal*) KAR 375 r. iii 10 (SB); cf. *illatu A*, *mälalu*, *talālu*, *tallultu*, *tullultu*.

*su-ur LAL* = *šu-qal-lu-lu*, *la-a LAL* = *a-ma-ru*, *la-al LAL* = *a-la-lu* Ea I 246ff.

## alālu A

giš.zi.rí.qum ù.b[i.in.g]ar : giš zi-ri-qa i-lal-ma he will hang up the *ziriqu* and (draw water) AI. IV ii 34; pěš. hul giš. hé. du, ká. na. ke<sub>x</sub>(KIP) bí.in.lal GIŠ.GUL.SAR giš.nim AŠ.ám giš.gag.ta bí.in.lal : hu-la-a ina hí-ii-ti šá ba-a-bi a-lul-[x] pi-ri-' bal-ti et-ti ina sik-ka-tim a-lul-[x] I hung the *hulū*-mouse on the architrave of the door, I hung a shoot of a lone thornbush on the peg CT 16 29:72ff.; é.a i.bí.bi.ta i.si.iš àm.ta.lal.lal (var. adds .e) šá.bi a.še.ir àm.ta.lal.lal : šá bítu ina pa-ni-šu nissatu it-ta-lal ina libbišu ta-ni-hu it-ta'-lal troubles will be hung in front of the temple, sighing will be hung in it KAR 375 r. iii 8ff., and dupl. SBH p. 35:14f. and 5R 52 No. 2:58f.

*na-<sup>3</sup>-u = a-la-lu* Malku VIII 134.

LAL-dir (= idir) // in-na-lal // LAL e-d[e-ru] // LAL a-la-lu] ACh Ištar 30:38 (SB astrol. comm.); <sup>a</sup>Enlil tēmi nišē u milki nišē ina sikkati il-lal-ma ša iqabū tibút nakri a-la-lu šá-qa-lu DN will hang the counsel and guidance of the people on a nail (i.e., will abandon or ignore the counsel and guidance), this is explained as: attack of the enemy (because) alālu equals šaqālu CT 31 39 i 19f.

1. to suspend, hang — a) *alālu* — 1' to hang people: šumma awilum bítam ipluš ina pani pilšim šu'ati idukkušuma i-ha-al-la-lu-šu if a man breaks into a house, they kill him and hang him in front of that very breach CH § 21:21, cf. awilam šu'ati idukkušuma ina bābišu i-ha-al-la-lu-šu CH § 227:51; pagrišunu ina gašiši a-lul sihirti āli ušalme I hung their bodies from stakes (and) surrounded the city (with them) Streck Asb. 82 ix 123, cf. ibid. 196 ii 1 and 208:25, pagrišunu i-lu-lu ina gašiši ibid. 14 ii 3, cf. also [...] e-lu-lu-ma ilmū sihirti ālišun Borger Esarh. 104 ii 11, OIP 2 32 iii 10, and passim in Senn., see gašišu usage b; qaqquad PN ... qaqquad PN<sub>2</sub> ... ina kišādi LÚ.GAL.MEŠ-šu-un a-lul-ma ... ina rebēt Ninua ētettiq I hung the heads of PN and PN<sub>2</sub> around the necks of their nobles and paraded through Nineveh Borger Esarh. 50:37, cf. Streck Asb. 62 vii 50, also qaqqadatišunu ubattigma [...] i-lu-ul-ma Hebraica 9 5 obv.(!) 9 (Nbn.), see Weidner, JSOR 1922 118f.

2' to suspend objects: qašta u išpatu idušu i-lu-ul (var. i-lul) he hung the bow and the quiver at his side En. el. IV 38, cf. idušša i-lul (var. i-lu-ul) En. el. IV 51, cf. also [...] x tāhazī šá i-lu-lu i-tap-ru-uš En. el. V 71; irrišu lu a-lu-la ina aħiki I would hang its (the bull's) entrails at your (Ištar's) side Gilg. VI 164; ušeribma i-ta-lal ina urši

## alālu A

hammūtišu he brought (the horns of the bull of heaven) into his bedroom and hung (them) up Gilg. VI 175; simmilat bít <sup>a</sup>Enmešarra ina igāri i-lul he hung the ladder of the Enmešarra temple on the wall KAR 307:28, see TuL 33; ina pitilti tašakkak ina kanni tál-lal you string (loaves of bread) on a date palm fiber and hang them on the potstand KAR 90:5, see TuL 117, also ina kišādišu ta-lal KAR 92:19; timbutta ina idi šumeliša tal-lal you hang a timbuttu-instrument on her (the figurine's) left hand AAA 22 pl. 11 iii 4; a garment of red wool ká tal-lal you hang up in the gate CT 4 5:4 (NB rit.); the gate-keeper [...] ká i-lul-šu-ma AnSt 10 26 vi 21 (Nergal and Ereškigal); našramma NA<sub>4</sub>.KIŠIB-šú lu al-lat if you are entrusted with (lit. hung with) his closely guarded seal Lambert BWL 102:82.

3' intransitive use (as a technical term in ext.): šumma ... padānu ana PAP.HAL (= pušqi) imitti i-lul if the “path” hangs toward the right “distress” CT 20 29 r. 2, cf. šumma ši-bu-šu NA ana pušqi šumeli i-lul if in its confirmation(?) the “station” hangs toward the left “distress” TCL 6 6 r. ii 3, also ibid. 10; [šumma elē]num bāb ekallim kakku ha-li-il-ma if a kakku-mark hangs above the gate of the palace YOS 10 26 ii 28, cf. [šumma in]a libbi padānim kakkum ha-li-il ibid. 18:22 (OB ext.); šumma ubānum ha-al-la-at-ma wa-ar-k[a]-a-at if the “finger” hangs and is .... YOS 10 33 ii 3, cf. šumma ... erištum ha-al-la-at ta-ar-ka-at ibid. 26 iii 41 (OB ext.).

b) *ullulu* (only stative attested, mostly with plural subject or object): sāmtu našāt inibša ishunnatu ul-lu-la-at ana dagāla tābat it bears carnelian fruit, bunches of grapes hang (from it), beautiful to behold Gilg. IX v 49; šumma kalit imitti šaknatma u kalāti sihreti ina muhhiša ul-lu-la if there is a right kidney but small kidneys hang on it KAR 152:24 (SB ext.); šumma martum maliatma sihhi ḥu-ul-lu-la-at if the gall bladder is full and has (many) sihhi's hanging YOS 10 31 x 18 (OB ext.), cf. šumma martu dīḥu ul-lu-lat TCL 6 2:52 (SB ext.); šumma padānum sihhi ḥu-ul-lu-ul if the “path” has (many) sihhi's

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hanging YOS 10 18:55 (OB ext.), cf. šumma kakki imittim šiħħi ħu-ul-lu-ul ibid. 46 iv 45 (OB ext.), cf. also šumma IGI.BAR šiħħi ú-lu-la-at YOS 10 16:1 (OB ext.); šumma ubān haši qablitu di-hi.MEŠ ul-lu-lat KAR 153 r.(!) 16 (SB ext.); šišitam . . . ul-lu-lat PRT 4 r. 11 (SB ext.); for a possible OA ref., see *ħullulu*.

c) *ūtallulu*: [šumma padā]nu imittam uħ-ta-la-al if the “path” is suspended to the right YOS 10 20:7ff., also ibid. 31 iv 32; uncert.: idam ištēn ú-ta-al-la-al ARM 2 43:22.

2. *itlulu* to be tangled, to be girt, to become allied — a) to be tangled: suṣu it-lu-lu sīpa iltaknu the canebrakes were tangled, they had become soaked ground Lambert BWL 178:28; liblibija e-tal-la-lu [...] my (the palm tree’s) fronds tangle with each other Lambert BWL 160:23; uncert.: šumma lišānšu i-tál-lal Labat TDP 62:21f.; obscure: šumma UL IM.ŠU.NIGÍN.NA i-ta-lal Bab. 7 231 ii 7 (SB astrol.).

b) to be girt: šar tamħāri ālilu ša tuqumātu i-tál-lu (for *itlulu*) (Ninurta) lord of the battle, the brave, who is girt with weapons AKA 256 i 6 (Asn.); for similar refs., see *talālu*, and cf. *tillū*, “trappings.”

c) to become allied: ummān nakri iluša i-tal-la-lu-ši-ma [ummānī ilū]ša izzibushi the gods of the enemy army will become its allies, the gods of my army will abandon it CT 20 5:10, cf. i-tal-la-lu-šu-ma ibid. 25, [ilū]ka i-tal-la-lu-ka-ma ibid. 23 (SB ext.), and see *tillatu*, “auxiliary troops”; note the exceptional forms *litallal* and *litallil* (perhaps II/2): <sup>d</sup>Girru qāmū li-tal-lal idāja let DN, who burns, be joined to my side Maqlu IV 12, cf. (O Šamaš) <sup>d</sup>Girru tappuka li-tal-lil idāja AfO 18 293:58, also (with var. *li-tal-lal*) KAR 80 r. 36, and dupl. RA 26 41:14; note, in personal names: *Sin-li-ta-lál* May-Sin-Be-Allied-(to-Me) YOS 8 24:9, 98:75, 102:34 and 47 seal (OB), cf. *It-lul-ilum* The-God-Is-My-Ally BIN 8 259:6 (OAkk.), *It-lál-Dagan* Ally-Yourself-(to-Me)-Dagan RA 46 201 No. 52 r. 1, cited *dalālu A* usage c.

3. IV to be hung up: šumma ištū sēnum ina ugarim ītelī’anim kannū gamartim ina abullim it-ta-ah-la-lu if (a shepherd lets the small

**\*alālu B**

cattle into the fields and allows them to pasture on the fields) after the sheep have come up (to the city) from the commons (where they pastured freely), and the ribbons(?) indicating the termination (of the period of free pasturing in the commons) have been hung up on the city gate CH § 58:70, and see KAR 375, ACh Ištar, in lex. section.

The refs. cited sub mng. 2 have been taken as reciprocal I/2 of *alālu*; in mng. 2a, *itlulu* is similar in meaning to *itlupu*, *hitlupu*; in mng. 2b, to the use of the verb *talālu* used in reference to bow and quiver. Only the forms *li-tal-lal* and *li-tal-lil* (for *litalal*) cited sub mng. 2c are irregular for I/2.

For other references to *atlulu*, see \**alālu B*. Landsberger, ZA 43 262 n. 2.

**\*alālu B** v.; 1. *atlulu* to shout *alāla*, to brag, to boast, 2. šūlulu to hail, acclaim, to utter a cry; from OB on; I/2, I/3, III (*mušahlilu* 4R 23 No. 1:13), III/3; cf. *alāla*, *ālilu*, *allallū*, *illatu B*.

[š]à.bi túm.ma a.ra uru.gibil mu.un. gin.a.ni šà.bi.ta níg.hul NIM.ma<sup>ki</sup>.ke<sub>x</sub>(KID) kaskal a.li.ri ḥar.ra.an asilal hé.en.da še. še.ga šà.Šu.an.na.ta mu.un.dib : ša ubla libbašu alāk URU.GIBIL<sup>ki</sup> īkušamma ištū qirib lemnēti Elanti ḥarrān šu-lu-lu(text -ku) uruh rišati tħadat tašmē u magāri išbata ana qirib Šuanna<sup>ki</sup> (Marduk) who desired to go to Babylon, having come from the wicked land (of) Elam, took a road of cheering, a road of joy, a path of homage, towards Babylon 4R 20 No. 1:12f. (joined to AJSL 35 139 Ki.1904-10-9,96:7f.); un ma.da igi.kár.kár. ra.ab é.gar<sub>s</sub>.bi sukud.da hé.du, še.ir.ma. al šu.li.li.eš bar.dagal.la da.gan.bi ur<sub>s</sub>.ra. ag.a.e.ne : ibtarrā niši māti lānšu elā šūsumu etella napardā šu-lu-la kullassina putuqqasha the people of the land stared again and again at his tall, majestic, lordly stature, acclaiming (his) brilliance, all of them stood at attention for him ibid. 15f.; á.al.ág.e (var. [á].al.la.gál) ka al.sig.ge : [tu-wa]-e-ri ta-ta-al-la-li you give orders (in this house), you are boastful RA 24 36:8, dupl. TCL 15 pl. 2 b 10, see van Dijk La Sagesse 91, E. I. Gordon, BiOr 17 141 n. 151 (OB lit.); <sup>d</sup>U1.šá.r.ra uru<sub>4</sub>.a.a.gàr hí.li.a : e-ri-iš <sup>d</sup>Nisaba mu-šah-li-lu ugari (you, bull) who plows and seeds the grain, who causes the fields to resound with shouts of *alāla* 4R 23 No. 1:12f., see RAcc. 26.

1. *atlulu* to shout *alāla*, to brag, to boast — a) to shout *alāla*: i-ta-al-la-lu Ištar ahulap ina tēšē inaddu bēlta they (the warriors) shout

**\*alālu B**

the battle cry, “Ištar, have mercy!”, they praise the Lady in the melee Tn.-Epic “ii” 36; *i-tal-la-lu-ma ippašu isinna* they will exclaim in joy and celebrate Lambert BWL 160:8, cf. *i-ta-la-al* (in broken context) ibid. 155:3; *Ištar at-la-li hi-du-t[a x (x)]* KAR 334:5 (prayer of Asn. I).

b) to brag, to boast: see RA 24, in lex. section, for the Sum. equivalent *ka.sig*, see *ka.sig* = KA (= *pū*) [*mu*-*tal-lu*(text -*ku*) *Izi* F 311; *ina muhhi bēl ruhēa lu-ta-lal anāku* let me triumph over him who bewitched me! 4R 17 r. 23; *rēšiš ul a-tal-lal ina puhyur itbā[rātija]* I never bragged exuberantly in the assembly of my fellow citizens (comm. explains *rēšiš* = *kīma ardi* like a slave) Lambert BWL 88:294 (Theodicy); *ul ibašši ina gimir Igigi ša i-tal-la-lu*(var. -*la*) *maharka* there is no one among all the gods who would boast in your (Marduk’s) presence AfO 19 62:32.

2. *šūlulu* to hail, acclaim, utter a cry – a) referring to the exclamation: *ilū liš-tal-li-lu šunu ina puhyri* may the gods again and again make an ovation in unison (to Marduk, by calling his fifty names) En. el. VII 46, cf. 4R 23, in lex. section; *mu-sá-lil qabli* (Sirius) who exclaims the battle cry in the battle KAR 76:14, for dupls., see Ebeling, ArOr 21 403 n. 159, also Iraq 12 197, for similar refs., see *ālitu*.

b) referring to the expression of joy in general: *Papulegarra bā’eru hudu u šu-li-il* DN, fisherman, rejoice and exult! JRAS Cent. Supp. pl. 9 r. iii 31 (OB lit.), cf. *hudî bēletni šu-li-li* (incipit of a song) KAR 158 r. iii 6, [*abi*] *bānū hudi* (var. *hidi*) *u šu-li-il*(var. -*lił*) En. el. II 112 and 114; *śutebrî šu-li-li ina ibratim* rejoice (Nanâ) without cease at the open-air shrine VAS 10 215 r. 2 (OB lit.); *āšib libbišun* (var. *libbiša*) *ina tūb šeri nūg libbi*(var. adds -*su*) *namār kabatti qiribšun*(var. -*sa*) *li-sá-li-la lišbâ bu’āri* may he who dwells there (in the palace) rejoice in fine health, merriment and splendid mood (and) have his fill of well-being Winckler Sar. pl. 36:194 and pl. 40:149.

c) to hail somebody, to give an ovation (with dative suffix): <sup>a</sup>*Damkina alittašu ú-šá-*

**alamgâte**

*lil-šu* his mother, DN, uttered a cry of joy over him En. el. V 81; *ilū rabāti li-šá-li-lu-ka* may the great gods give you an ovation KAR 59 r. 21, also BMS 10:5 and 22:26.

The reference *li-šá-li-lu kabtatka* Craig ABRT 1 31 r. 14 should be emended to *li-šá-li-ṣu(1)*, see *elēṣu*; the reference *bārām ašar i-ta-al-la-lu i-ma*[...] cited von Soden, Or. NS 22 261 (= YOS 10 18:19), is to be read *ašar itallaku ima[qqut]* on the parallelism of *MÁŠ.ŠU.GÍD.GÍD a-ša-ar i-la-ku i-ma-qú-ut* YOS 10 46 iv 22.

**alālu** see *alāla*.

**alamdimmû** s.; form, figure; SB; Sum. lw.

a) in gen.: DINGIR.MAH *alam-dím-me-e bēlūti usabbû* (whose) figure DN made into a perfect image of a lord Streck Asb. 254:7; [*šumma x x al*] *am-dím-me-šú šakin* if he has [...] on his form ZA 43 94:47; *alam-dím-me-e SAG.KI NA* [...] Kraus Texte 27a ii III'; [AL]AM. DÍM.MA *ma ad* [...] (obscure, preceded by descriptions of representations of monsters, see Köcher, MIO 1 82) LKU 47 r. 6.

b) as the name of a series (physiogn. omens): [*alam-dí*] *m-mu-ú* ... [*annútū*] *ša pī* <sup>a</sup>*E[a] — a.* (and other omens and lit. series) these are from Ea JCS 16 64 K.22248:2 (catalog), cf. ÉŠ.GÀR *alam-dím-mu-u* Kraus Texte 51:4' (catalog), cf. *alam-dím-mu-ú* KAR 44:6, Iraq 18 pl. 24 ND 4358 r. 23; DUB.2.KAM DIŠ *alam-dím-mu-ú* Kraus Texte 2a r. 42', also ibid. 4a r. 8' and 5 r. 16', and passim in colophons; IM.GÍD.DA *alam-dím-mu-ú* Kraus Texte 23 r. 8, also, wr. *alam-dím-me-e* ibid. 24 r. 14, cf. ibid. 19 iv 1'; 757 AM ALAM.DÍM.MA Kraus Texte 52:1, cf. ALAM.DÍM LÚ.[A.KAM] ibid. 3, ALAM.DÍM MUNUS.A.KAM ibid. 4; *te-le-’i alam-dím-me-[el] HUL* (text x+KU) *ana damigti i-tu-ru* (for *turra*) you (Nabû) are able to convert into favorable (portent) an evil(?) physiognomic omen STT 71:20, see Lambert, RA 53 135, cf. A[LAM].DÍM.A *u SA.GIG.GA* Lambert BWL 211:25.

Kraus, MVAG 40/2 1f.

**alamgâte** s. pl.; sculptures; MA\*; Sum. lw.; cf. *alamgu*.

*a-lam-ga-a-te annâte* ... *ina muhhi siāhi ēta paš* I had these sculptures made for(?) the

**alamgû**

pleasure (of the population?) AKA 153:4 (Aššur-bēl-kala, coll. from photo).

**alamgû** s.; engraver of seals; lex.\*; cf. *alamgâte*.

lú.alam.gu.ú = *pur-kul-lu* (in group with *nangaru*, *gurgurru*, *zadimmu*) Antagal C 257, cf. [lú].alam.gu.u, [lú.z]á<sup>za</sup>.dím.ma = *pur-gul-lu* CT 37 24 r. iv 5f. (Lu App.); *alam-gu-ú*, *za-dim-mu* = *pur-[kul-lu]* Malku IV 25f.

Loan word from Sum. ALAM (to be read *a-la-ğ*, cf. the reading *a-la-ám* Proto-Ea 900), probably as \**alağiu*; another loan word from *alağ* is *alamgâte*, q.v., attested only in the plural.

**alamittu** (*elamittu*) s.; (a palm tree); SB; cf. *ḥulamētu*.

gíd.gíd.i = *na-a-x*, *a-la-mi-t[um]*, *ip-r[u]*, *ni-ip-r[u]*, *šu-uq-qu-ú* Lanu A 189ff.; šid.šid = *a-la-mi-[tum]* ibid. 105.

*mar-ra-tú*, *e-la-mit-tú* (vars. *e-la-mit-tum*, *ḥu-lamē-tú*), *[a-p]il* (var. *ap-lu*) *erṣeti*, *ar-ḥa-nu-u* = *gišim-ma-rum* Malku II 127ff.

*ašaršu nadīma ēmi karmiš* GIŠ *a-la-mi-it-tim* *inbi ḥippātim aṣū qerbuššu* its (the *gipāru*'s) site was abandoned and in ruins, *a.-palms* and orchard fruit grew in its midst YOS 1 45 i 42 (Nbn.); *a-la-mit-tum uḥīnša daddariš ma-x-[x]* the dates of the *a.-tree* are as [bitter(?)] as (the ill-smelling) *daddaru*-plant ZA 4 254 iv 7 (SB rel.); *ša gišmāḥī u a-la-mit-ta iš mešrē* 12 UR.MAH.MEŠ ... *kī tēm ilima zī pi ṭiddi abnīma* inspired by the god, I made earthen molds for giant trees and the date palm, the tree of riches, and for twelve lions, (and poured copper into them) OIP 2 109 vii 9 (Senn.), cf. ibid. 122:26, Sumer 9 164:25; *kīmu makāṭe gišmāḥī u a-la-mit-ta sēr būrē ušziz* I placed (trunks of) giant trees and date palms (i.e., imported trunks) over the wells in place of the (usual) poles OIP 2 110 vii 48 (Senn.), cf. ibid. 124:39.

According to the literary passages and the Malku ref., the *alamittu* was a wild-growing tree with inedible fruit. It may be identified with the *Chamaerops humilis*, which, according to Löw Flora 2 302f., resembles the date palm but bears black and bitter dates. The use of the epithet *iš mešrē* (see *gišim-maru*) in the Senn. refs. identifies *alamittu*

**alān**

with the date palm, but it is its quality as timber that is emphasized. See also *alamūtu*.

Laessøe, JCS 7 16ff.

\*\***alammuššu** (AHw. 35a) read <sup>d</sup>Alammuš (Deimel Pantheon No. 1818 s.v. <sup>d</sup>LĀL), cf. *a-lam-muš LĀL* = *šU-ma* (after *kab-ta TA-gunū* = <sup>d</sup>*Kab-ta*) Ea IV 227, *a-la-muš LĀL* = [...] A IV/3:314.

**alamū** s.; (a plant); SB; wr. syll. and Ú.A.LA.MÚ.A.

Ú *a-la-mu-[u]* (in broken context) CT 14 20 r. i 38 (Uruanna), cf. Ú *a-la-mu-ú* CT 14 27 K.8827:6, also Köcher Pflanzenkunde 36 i 12; [*šU*].SI *a-me-lu-te* : NUMUN Ú *a-la-me-[e]* CT 37 26 ii 7, and dupl. CT 14 41 Rm. 2,497:7; Ú TAR.ḤU šá A.šá : Ú SUHUŠ *a-la-me-e* CT 14 37 81-2-4,269:3, and dupl. Köcher Pflanzenkunde 22 ii 24; *ú-ra-a-nu* // Ú *a-ra-an-tú* // Ú *a-la-mu-u šam-me ḥA.ḤI.A* RA 13 30 r. 3 (Alu Comm.).

DÈ Ú *a-la-me-e tasāk* you bray *a.-plant* ashes KAR 194 r. i 23; Ú *a-la-mu-u* (in list of medicinal plants) KAR 207:12 and 208:19, cf. Ú.A.LA.MÚ.A Boissier, RS 2 144 K.8094:65, and dupl. AMT 89,1:3; [Ú *a]-la-mu-u* ... 20 [Ú.MEŠ] *nar(!)-ma-ak-ti* LI.[...] — *a.-plant* (and other herbs), twenty herbs for a [...] bath ADD 1042:6, see Thompson DAB 243.

For AfO 18 302:2, 11 and 16, see *alamūtu*.

**alamūtu** s.; date palm(?); MA.\*

A total of 449 rosettes of [...] gold ša *kisitte riksi inbe u pir'e u qāri ša a-la-mu-te* for the trunk, the branches, the fruit, and the sprouts, and [...] of the *a.* AfO 18 302 i 16 (MA inv.), cf. (various small ornaments) [*ina*] *qimmate ša SAG.MEŠ a-la-mu-te* in the crown of the top(s) of the *a.* ibid. 11, also (in broken context) ibid. 2.

Probably a name or variety of the date palm and to be connected with *alamittu*, *ḥulamētu*.

**alān** (or *allān*) prep.; other than, more than; OA; cf. *alānumma*, *ellānu* (sub *elēn*), *ullānu*.

[za-ag] [ZAG] = *a-la-x*(traces are against -nu), *e-le-mu-ú*, *e-ma*, *a-ṣar* A VIII/4:41ff.; [za-ag] ZAG = *iš-tu*, *a-di*, *iš-ḥu*, *al-la-[x]* S<sup>a</sup> Voc. AE 14'ff. (from Bogh.).

a) in gen.: *a-lá-an aššitišu ša Ālim Aššur* *šanītam la eħħaz* he shall not marry a woman

**alān**

other than his wife in the City Assur J. Lewy, HUCA 27 6:16; *a-lá-an kaspim anním mimma illibija la išú* other than this silver I owe none BIN 4 41A:21, cf. TuM 1 3b:14; *a-lá-an* 10 GÍN *kaspim ša taddinanni mimma ula alge* I have taken nothing more than the ten shekels you have given me TCL 4 27:35; *a-la-an* 3 MA.NA *kaspim ša adaggulu mimma šaniam ul iddinunim* they did not give me anything but the three minas of silver which I own KTS 1a:19, cf. TCL 20 107:7; *inūme terrubu a-la-an* 10 *ūmē la tuššab* when you enter (GN), you should not stay more than ten days CCT 3 4:44; *a-lá-an* 2 *tuppē ša ušelûni mimma tuppam šaniam la ušellû* they should not take out any tablet other than the two tablets they have (already) taken CCT 4 13b:7; *atta la tīdē kīma a-lá-an* PN *mamman la išú* do you not know that other than PN I have nobody? TCL 19 73:10; *a-lá-an šuāti* VAT 9271:20; *a-lá-ku-a-tí mamman šaniam la išú* BIN 4 22:30.

b) with suffixes: *ahī atta a-la-nu-kà am-mannim taklāku* you are my brother, other than you whom can I trust? TCL 19 20:44; *ištū ūhrākuni a-lá-nu-kà aħam u ibram ula išú* ever since I was a child I have had no brother or friend other than you BIN 6 24:4; *ahī atta anāku ma-num a-lá-nu-kà išú* you are my brother, whom do I have other than you? TCL 14 23:31, cf. *a-lá-nu-ku-nu mannam išú* CCT 4 22a:5, *abuni atta a-lá-nu-kà mannam nīšū* KTS 24:36, cf. also CCT 4 30a:30, BIN 4 23:38, KT Blanckertz 6:17; *abī atta a-lá-nu-kà abam šaniam «šaniam» ula išú* you are my father, other than you I have no other father TCL 4 7:18, cf. TCL 19 38:17, TCL 14 13:28.

The occurrences of *alān* may be the OA variants either of *elān* (for refs. see *elēn*), and connected with the preposition *eli*, or of Bab. *ullānu*, usually connected with *ullā*. Since neither *eli* nor *ullā* (\**allā*) is attested in OA, the etymology of *alān* cannot be decided.

For *ela* in prepositional use in OA see s.v., note *e-łá> ku-nu-ti i[na k]ārim mannam išū* Hrozny Kültepe 14:4; for *elān* with suffixes see *elēnu* adv. mng. 3b (the OA refs. there cited sub mng. 3a are, however, to be translated “outside,”) and note *e-lá-nu-ki* RA 51 7:6.

**alap kiši**

The NB refs. to *allānuššu*, etc., seem to be neologisms derived from the preposition *alla*, q.v.

The lexical evidence for ZAG = *al(l)ānu* is doubtful in both attestations, note however ZAG = *ullānu* Idu I 157.

In AnOr 6 pl. 4b:6 *a-mì* is probably to be emended to *ud-mì* and not to *a-lá(!)*; *a-lá* in Contenau Trente Tablettes Cappadociennes 26:23, cited Lewy, RA 35 88 n. 8, remains obscure.

J. Lewy, RA 35 85.

**alānu** see *allānu A*.

**alānū** (fem. *alānitu*) s.; exile, person living abroad; OB, Mari, MA.

[lú.k]i.pābad.du = *a-la-nu-ú* (in group with *na-si-hu-ú* deported person and *munnarbu* fugitive) Antagal D 242; LUGAL KI.BAD.DU = LUGAL *a-la-nu-u* 2R 47 ii 30 (comm.).

*kīma a-la-nu-ú ana šipirtim ša bitišu uznašu ibaššia atta ul tīdē* do you not know that one who lives abroad is anxious for a report about his family? TCL 17 19:10 (OB let.); *A-bi-a-la-ni-i-a Ma[rduk]* Marduk-Is-the-Father-of-the-Exile TCL 1 160:20 (OB); *aššum nasāħ a-la-ni-e* concerning the deporting of the exiles ARM 6 71:4; *ṭA-la-ni-tum* DUMU.SAL PN KAJ 60:13 (MA).

Falkenstein, ZA 47 208.

**alānumma** adv.; (mng. uncert.); OA\*; cf. *alān*.

Your report should come to me about everything that happens *uznī [pitia] a-lá-nu-ma awassu la ta-ga-ma-<ra> umma attunuma tērtini aššērišu lillik* inform me, far be it(?) that you cannot settle his affair, saying, “A report of us should (first) go to him” BIN 4 220:16.

**alap kiši** s.; buffalo(?); SB\*; cf. *alpu*.

I created a swamp and planted a canebrake in it *igirū ŠAH.MEŠ.GIŠ.GI a-lap ki-ši ina libbi umaššir ... apparāti magal išira iššūrāt šamē igirū ša ašaršu rūqu qinna iqnuma šahē api a-lap ki-ši urappišu talittu* I turned herons, wild boars and *alap kiši* loose (there)—the canebrakes thrived, the high-flying heron, whose habitat is in far away lands, made his nest, and the wild boars and *alap kiši* multi-

**alap mē**

plied (there) OIP 2 115:49 and 58 (Senn.), also ibid. 125:45 and 47.

For a translation “stag,” see Jacobsen, OIP 24 35 n. 20; for the translation “buffalo,” see sub *kīsu* “swamp.”

**alap mē** s.; (an animal, lit. “water ox”); lex.\*; cf. *alpu*.

gud.a = *a-lap me-e* Hh. XIII 314.

**alap nāri** s.; (a foreign, wild animal, lit. “river ox”); SB\*; cf. *alpu*.

gud.íd = *a-lap na-a-ri* Hh. XIII 315; [...] : *a-lap na-a-ri* Köcher Pflanzenkunde 24 r. 8', dupl. 2R 30 No. 2 K.4381:1'.

*maddattu ša* GN ... *al-ap íd sa-ki-e-ia* ... *amhuršu* I received from him (camels with two humps,) a “river ox,” a .... as tribute from Egypt WO 2 140 C (Shalm. III); [T]I GUD.ÍD *ina išāti turrar* you char the rib of a “river ox” in fire AMT 17,1:4.

Landsberger Fauna 143.

**alap šadē** s.; (an animal, lit. “mountain ox”); EA\*; cf. *alpu*.

1 *qarnu ša* GUD.KUR *hurāsa uhuzu* one horn of a “mountain ox” overlaid with gold (beside *qaran rīmi* horn of a wild ox) EA 25 iii 44 (list of gifts of Tušratta).

For *gu<sub>4</sub>.kur.ra* in Sum. unilingual texts, cf. *gu<sub>4</sub>.zu gu<sub>4</sub>.gal hé.em gu<sub>4</sub>.kur.r[a hé.em]* WZJ 9 236:223, cf. also PBS 5 26:31, and, beside *udu.kur.ra* VAS 10 196 i 12.

**alappānu** (*lappānu*, *labbānu*) s.; 1. (a specific bittersweet taste in pomegranates and dates), 2. (a beer of bittersweet taste), 3. (a kind of barley from which the beer is made); Mari, NA; *lappānu*, *labbānu* in NA; cf. *alappānu* in *ša alappāni*.

*giš.nu.úr.ma ku<sub>7</sub>.ku<sub>7</sub>* = *ku-dup-pa-nu*, *giš.nu.úr.ma al.hab.ba*, *giš.nu.úr.ma kur.ra* = *lap-pa-a-nu* (vars. *lab-ba-nu*, *a-la-pa-an-nu*) (followed by sweet and sour pomegranates) Hh. III 188ff.; *giš.nu.úr.ma k[u<sub>7</sub>.ku<sub>7</sub>]* = [*ku-dup-pa-nu*] = [*ma-tuq-tu*], *giš.nu.úr.ma al.[hab.ba]* = [*lap-pa-nu*] = [*m]a-tuq e-mu-uš*] sweet-and-sour Hg. A 1 26f. in MSL 5 142 (coll.); *nu.úr.ma* = *šu-u*, *nu.úr.ma.gal* = *šu*, [*nu.úr.ma.kur.ra*] = [*a-la-pa-an-nu*] Hh. XXIV 237ff.; [*šim.nu.úr.m]a ku<sub>7</sub>.ku<sub>7</sub>*] = *ku-dup-pa-[nu]*, [*šim.nu.úr.ma a]l.hab.ba*] = *lap-pa-a-[nu]* ibid. 76f.; [*giš.gišimmar].kur.ra*] = *gu-ru-um-ma-du*, *a-lap-*

**alappānu**

*pa-nu* (followed by *zaqpu* planted, i.e., cultivated, palm tree) Hh. III 282–282a.

*ka-áš-bi-ir KAŠ.A.SUD* = *hi-i-q[u]*, *ma-su-ú* (for *mezú*), *ši-kar šá-tul-tum, a-lap-pa-nu* Diri V 238ff.; *di-da-im-gá-gá KAŠ.Ú.SA.ZÍZ.ĀM* = *di-ši-ip-tub-hu*, *a-lap-pa-nu* ibid. 230; *ki-ra-ši zíz.ĀM* = *a-lap-pa-nu* ibid. 225.

*da-áš-pu, a-lap-pa-nu* = *mat-qu* Malku VI 226f.; *a-lap-pa-nu, ú-lu-ši-nu* = *ši-[kar]* ibid. 228f.; [*a-l]ap(!)-pa-nu* = *mat-qu* // *da-áš-pu* CT 18 47 K.4150:13 (syn. list).

1. (a specific bittersweet taste in fruit) —

a) in pomegranates, see Hh. III 188ff., Hh. XXIV 76f. and 237ff., Hg. A I 26f., in lex. section.

b) in dates: see Hh. III 282f., in lex. section.

2. (a beer of bittersweet taste) — a) in Mari: 20 (SILA) *a-la-pa-nu* (after several types of NINDA, for the royal meal) ARM 7 141:4 and (total) 10, cf. also ibid. 142:4 and 11, ARM 9 98 iv 5 and 10, and cf. ibid. 131:4 and 10, 133:4 and 11, 136:4 and 10, and passim in this type of text; note (summed up as NINDA *naptan šarrim*) ARM 9 103:10; 4 (SILA) *a-la-pa-nu* ARM 9 71 i 20, cf. ibid. 85:4, 10, 98 i 45, 49, iii 40, 114 iv 15, 121 iii 30, iv 15, and passim, also, mentioned beside ŠE *alappānu* ARM 9 98 vi 2 and 4, 109 vi 2f., 121 vi 3 and 4, 121 iii 39f., 213 iv 2f., 215 v 41f., 218 iv 50f., 219 iv 48f., etc.

b) in NA: DUG 12 SILA KAŠ *la-pa-ni* one twelve-sila container of *lappānu*-beer (beside containers of *hammurtu*, *amūmu*, and *hašlatu* beer) ADD 998:3, cf. also ADD 999:5, 1000:4, 1001:4; DUG *ma-si-tú la-pa-ni* a drinking jug of *lappānu*-beer (beside *hahhu*, *amūmu*, and *hašlatu* beer) ADD 1007 r. 2, cf. ADD 1003:9, 1011 b.e. 1, 1015:8, 1019:10, 1022:2, also (with det. KAŠ) 1013:16, 1018:10, 1027:8, 1030 r. 2.

c) in lex.: see Diri V, Malku VI 228f., in lex. section.

3. (a kind of barley from which the *alappānu* beer is made): see Diri V 225, in lex. section; 8½ GUR 12 SILA ŠE *a-la-pa-ni* (mentioned after 2½ GUR 44 SILA *a-la-pa-nu*) ARM 9 98 vi 4, cf. also ibid. 109 vi 3, 121 vi 4, and passim, see sub mng. 2.

Apart from Mari and NA administrative texts, the word is attested solely in lex. and syn. lists. In Mari, it denotes the only kind of beer made there while in NA the *lappānu*-

**alappānu**

beer appears among several other types. In Hh. *alappānu* denotes a sweetish taste with a bitter tang (note the explanation *matuq emuṣ*) in certain normally sweet fruits, possibly referring to varieties growing wild (see Hh. III 282f. in lex. section). The beer was prepared in Mari from a special kind of barley (še) while the unique passages Diri V 225 and 230 speak of emmer.

Thompson DAB 314 (for pomegranate); Bottéro, ARMT 7 260; Birot, ARMT 9 282 and 294.

**alappānu** in ša **alappāni** s.; (a female palace functionary concerned with making *alappānu*-beer); Mari\*; cf. *alappānu*.

6 SAL ša *a-la-pa-ni* (preceded in the ration list by ša *marsi* female *mirsu*-cooks, and *ēpitum* female baker) RA 50 72 r. iv 43.

**alapū** (*anapū*, *elapū*, *elpū*) s.; algae, seaweed; SB, NA; *elpū* TCL 6 34 r. ii 4.

u-mu-un<sub>2</sub>LAGAB×U+A = ha-am-mu, u-mu-na<sub>2</sub>LAGAB×UD = *a-la-pu-u* Antagal E a 21f.; ha-am-mu šá miṭ-rati : *e-la-pu-u* šá nā[ri] CT 14 24 K.4412:13, and dupls., also Köcher Pflanzenkunde 28 ii 31.

*a-la-pu-u* // ha-am-mu CT 41 45 BM 76487:11 (Uruanna Comm., to Köcher Pflanzenkunde 28); *a-la-pa-a* šá ID : ha-[am-mu] LBAT 1570 r. 8' (unidentified comm.).

a) in lit.: šumma (wr. [DIŠ] UD) ú *a-[la]p-pu-ú ittabši* if algae appear (on a field) CT 39 9:25 (SB Alu); šumma nāru kīma A *a-la-pe-e* ki.MIN kīma *a-la-pe-e* if (the water of) the river (looks) like water in which algae are, variant: like algae CT 39 14:12 (SB Alu); naphtha should be your ointment *e-la-pu-u* (var. adds -a) ša nāri lu *taktimkunu* algae from the river your clothing Wiseman Treaties 492; ammīni taššāni hāma hand[aspira] šuršura e-lap(!)-pa-a ša nāri why have you (eyes) carried with you chaff, thorns, . . . , algae of the river? AMT 12,1:45 + K.3465, see Landsberger, JNES 17 58; ki mē hirīti *a-la-pa-a nadā* IGI.MEŠ-šú his face is covered (with a skin disease) as the water of a ditch is (covered) with algae Küchler Beitr. pl. 2:22, cf. [...] *a-la-pa-a nadā* AMT 9,1:44.

b) in med. (as medication): *a-la-pa-a* ša IGI A.MEŠ algae from the surface of the water AMT 1,2:17, also ibid. 20; *a-la-pa-a* ina išāti

**alātu**

[*turrar*] you char algae in fire AMT 17,1 r.(!) ii 2; ú *el-pu-ú* (in enumeration of medicinal plants for fumigation) TCL 6 34 r. ii 4; ú *e(var. i)-lat* A.ŠA : AŠ *a-la-pu-u* CT 14 42 K.4140B+:4, and ibid. 44:29 (Uruanna III 65), restored and var. from Köcher Pflanzenkunde 12 i 57; ú *a-ka-ak* ID, ú šá-mu ID, ú *i-lat* A.ŠA, ú iš-bab-tú GIŠ.SAR : ú *a-la-pu-u* Köcher Pflanzenkunde 11 ii 65ff., and dupl. ú A.MEŠ AK.A, ú AK.A A.MEŠ, ú iš-bab-tú GIŠ.SAR, ú ID, ú ha-mi ID, ú *i-lat* A.ŠA : ú *a-la-pu-u* CT 14 24 K.4412 ii 7ff., and dupl. ibid. 37 K.4417:3ff., cf. [Ú] iš-bab-tu<sub>4</sub> GIŠ.SAR : AŠ *a-na-pu-u* Köcher Pflanzenkunde 12 i 76.

Thompson DAB 17ff.; Landsberger Fauna 139.

**alāpu** see *elēpu*.

**alašū** adj.; coming from Cyprus (Alašia); Mari.\*

URUDU *a-la-šu-ú*, also URUDU *a-la-ši-i*, and UD.KA.BAR *a-la-šu-ú* cited Dossin, Syria 20 111.

**ālattu** see *ālidu*.

**alātu** v.; to swallow; OB, MB, Bogh., SB; I *i'lut*—*i'allut*—*alit*, II *ullat* and *u'allat*; cf. *ma'latu*.

gi-gu-ru<sub>2</sub>KAXSID = *a-la-a-tum* (in group with *šarātu*, *terzū*, *šanāhu*) Erimhus III 64; ú h.<sup>d</sup>Innin = ú-ru-[u], SAG×SID = MIN šá *a-la-[ti]*, SAG×SID.ba = *a-la-[tu]* Antagal A 141ff.

dím.me.ir na.ám.KU.na // na.ám.gil.li.ém.ma ri.ri.gi.eš : DINGIR.MEŠ ina šá-ah-lu-uq-ti tal-lu-ut // tal-qut // tu-šam-[x] (corrupt, mistakenly interpreted from a scribal variant *tal-qu-ut*?) 4R 30:24.

a) **alātu**: šumma ur'udum(GÚ.HAR) nap-šaram i'-lu-ut if the trachea "swallows" the uvula YOS 10 36 iv 4, cf. šumma napšarum GÚ.HAR i'-lu-ut ibid. 5 (OB ext.); [šumma x-a]-s-su i'-lu-ut if (a man) swallows his [spi]ttle(?) AfO 11 224:72 (SB physiogn.); šumma izbu izbam a-li-it if a newborn animal is "swallowing" another newborn animal (preceded by: if one newborn animal is within another but the head of (one) hangs from the mouth of (the other)) CT 27 26:3 (SB Izbu), with comm.: šumma iz-bu iz-ba a-liit : a-lit = la'-it swallowed, a-lit = e-ru-ub entered Izbu Comm. 249-51, and a-[lit]= áš-šú la'-a-ti Izbu Comm. V 250; iššūr burri . . . libbašu

**alātū**

*ta-a-lu-ut* you swallow the heart of a partridge KUB 4 48 i 14, cf., wr. *ta-al-lu-ut* KUB 37 80:4, cf. also *libbi issūr hurri i-al-lut* he (the patient) swallows the heart of a partridge AMT 73,2:6, also KAR 70:24 (all šà.zi.ga.rít.), and *mēšu i-al-lut* LKA 136 r. 4.

b) *ullutu*: 14 *kupatinnī tukappat ēma kupatinnī šipta tamannu ul-lat-ma ina'eš* you roll 14 pills, you recite the incantation over each of the pills, he swallows (them) and will recover AMT 45,5 r. 6, also AMT 68,3 ii 5 + 50, 2: 4 + 27,2:4, also, wr. *ú-al-lat* Küchler Beitr. pl. 8 ii 16; 7 *kupatinnī teppuš bala patan ... ú-al-lat* you make seven pills (and) he swallows (them) on an empty stomach RA 40 116:18, cf. Küchler Beitr. pl. 6 i 22, pl. 8 ii 19; LAG MUN A.SAL.LIM (for *emesallim*) *ina pīšu tašakkanma umarraq mēšu ú-al-lat* you place a lump of fine salt in his mouth, he crushes it (between his teeth) and swallows the liquid (produced by) it AMT 80,1:12; *adi šibisū ú-al-lat* he swallows seven times Küchler Beitr. pl. 11 iii 43, cf. (various ingredients) *ú-al-lat* ibid. pl. 8 ii 8.

There is no apparent difference in meaning between stems I and II of this verb. In the Erimhuš passage the context seems to demand a meaning “to belch” rather than “to swallow.” This verb is a variant of *laātu*, q.v.

In TCL 6 3:37 read *kakki bartu x.AL KUR* mark (predicting) revolt, .... of the country, cf. the similar apodoses, e.g. YOS 10 15:4 and 11.

G. Meier, Or. NS 8 302.

**alātū** (AHw. p. 35b) see \**älū* usage c.

**aldū** s.; store of barley (reserved for sowing and for feeding the plowing oxen); OB; Sum. *lw.*; wr. syll. and AL.DÙ.

giš.al.dù = *al-du-ú*, giš.al.dù.bi = *al-du-šu*, giš.al.dù.bi šu.ba.ab.te.gá = MIN (= *al-du-šu*) *i-laq-qi* Ai. VII i 15ff.

*šumma awīlum awīlam ana pani eqlišu uzuzzim īgurma* AL.DÙ-a-am [i]qīpšu [ÁB]. GUD.HI.A *ipqissum ana eqlim erēsim urakkissu šumma awīlum šū* ŠE.NUMUN *ulu* ŠA. GAL *išrigma ina qātišu ittasbat rittašu inakkisu* if a man hires another man to take care of his field, and he advances him the *a.-reserve* and entrusts him (with) oxen (and) he con-

**algamešu**

tracts with him for the cultivation of the field, if that man steals either the seed or the fodder and it is found in his possession, they cut off his hand CH § 253:73; *šumma AL.DÙ-a-am ilqīma ÁB.GUD.HI.A ütenniš* if he takes the *a.-reserve* but starves the oxen CH § 254:83; 30 *ŠE.GUR mala AL.DÙ ù miṭēnim ana niṣīja* [lu zīz let the thirty gur of barley be divided among my people as much as (is needed) for the seed-grain reserve and for grinding YOS 2 144:15 (let.); *ša* GUN 3x3600 (text: 3x600) ŠE.GUR 450 ŠE.GUR AL.DÙ for a yield of 10,800 gur, (they will receive) 450 gur of *a.-barley* (ratio 24:1) TCL 7 23:6 (let.); ŠE.AL.DÙ *i-ip-pa-áš-šu* (= *ippalšu*) he will repay him for the *a.-grain* CT 8 30a:10; *ana al-di-im maḥārim* ù(!) *iniāti leqēm* to receive the *a.-barley* and to take the hire for the oxen Fish Letters 16:7; *šittat al-di-im ina GN amah-ħar* I will receive the rest of the *a.-barley* in GN Fish Letters 16:12; 3 ŠE.GUR *al-du-um ša iddinuni* [...] the three gur of *a.-barley* which he has given me [...] VAS 16 50:22 (let.).

Landsberger, MSL 1 245f.

**alē** see *ali*.

**algamešu** (*algamisu*, *algamišu*) s.; steatite(?); from OAkk. on; wr. syll. and (NA<sub>4</sub>).UD+SAL+HÚB; cf. *gamēsu*.

na<sub>4</sub>.UD+SAL+HÚB = *al-ga-[miš]*, na<sub>4</sub>.sag.UD+SAL+HÚB = *qaq-qa-du* [MIN] spindle-whorl of *a.*, na<sub>4</sub>.bur.UD+SAL+HÚB = *bur-ru* MIN bowl of *a.*, na<sub>4</sub>.tu<sub>7</sub>.UD+SAL+HÚB = *di-qa-ri* MIN bowl of *a.*, na<sub>4</sub>.šagan.UD+SAL+HÚB = *šik-kát-tum* MIN alabaster of *a.* Hh. XVI A 20ff., cf. na<sub>4</sub>.UD+SAL+HÚB, na<sub>4</sub>.kišib UD+SAL+HÚB, na<sub>4</sub>.lagab UD+SAL+HÚB CT 6 11 i 10ff. and Wiseman Alalakh 447 i 16–20 (Forerunner to Hh. XVI); [al-ga-mi-iš] [NA<sub>4</sub>.UD+SAL+HÚB] = *al-ga-mi-š[u]* Diri VI ii C 8'; NA<sub>4</sub>.KÙ.BAL.E : NA<sub>4</sub>.UD+SAL+HÚB, NA<sub>4</sub> áš-ħur CT 14 15:7, also Köcher Pflanzenkunde 12 ii 53 (= Uranna III 152).

ur.sag (var. *lugal.mu*) na<sub>4</sub>.UD+SAL+HÚB (older version: na<sub>4</sub>.SAL+HÚB.e) ba.gub igi. dül ba.an.aka : *qarrādu ana al-ga-mi-ši izzirma ittekilmēšu* the hero stepped up to the *a.* and frowned at him (cursing him thus: “Because you were reluctant to (join in) my campaign, you shall be the commonest (stone) in my workshop, you shall be ready for any work to be done on you), na<sub>4</sub>.UD+SAL+HÚB sá.dug<sub>4</sub> u<sub>4</sub>.da nì.gür.ru mu.bi hē.en.sa<sub>4</sub> (var. za.e dím.me.dè

**algamisu**

hé.ti) : *al-ga-me-šu sattuk ūme ina naše šuma*  
*š[u]ātu lu n[a-bi]* O *a*, whenever the daily offering  
 is brought, let your(?) (lit.: that) name be called  
 Lugale XII 12 and 18; *na<sub>4</sub> al.ga.mes ba.mú*  
 VAS 10 190:3 (OAKK. inc.).

6 NA<sub>4</sub> *al-ga-[mes]* TCL 5 34 r. i 20; 1 NA<sub>4</sub>  
 GIŠ+ŠE *al-ga-mes* ibid. pl. 41 6055 r. i 10;  
 3 gú.lagab *na<sub>4</sub>.al.ga.mes* UET 3 751:4  
 (all Ur III); 1 *digāru ša al(!)-ga-mi-su ša* 2 SÍLA  
 one bowl of two silas made of *a*. (among  
 household furnishings) CT 21:12 (OB); 2 NA<sub>4</sub>.  
 UD+SAL+HÚB 1 NA<sub>4</sub> SAG BAL MIN two *a*-  
 stones, one spindle-whorl of the same KAV  
 185 r. iv 12f. (list of stones); *qaqqad pilakki mēsi*  
*qaqqad pilakki* UD+SAL+HÚB ŠE GIŠ.MEŠ ŠE  
 UD+SAL+HÚB ... 10 NA<sub>4</sub>.MEŠ šumma amēlu  
*panūšu iṣṣanundu* a spindle-whorl (made) of  
 black wood, a spindle-whorl (made) of *a*, a  
 bead of black wood, a bead of *a*. (and various  
 stones), ten stones for “if a man is dizzy”  
 KAR 213 ii 11, dupl. AMT 46,1:24, cf. NA<sub>4</sub>.  
 UD+SAL+HÚB (among 41 stones against  
 “hand-of-a-ghost”) UET 4 150:7; 5 *sappī*  
*burāši ša zarinni* NA<sub>4</sub>[UD]+SAL+[HÚ]B five  
 gold vessels with a stand of *a*. RAcc. 62:8;  
*NA<sub>4</sub> a-lal-lum* NA<sub>4</sub>.UD+SAL+HÚB NA<sub>4</sub>.MUŠ.GÍR  
 ... 31 NA<sub>4</sub>.MEŠ šumma amēlu šimmat u rimūtu  
*mariš — alallu*-stone, *a*., *mušgarru*-stone,  
 (etc.), thirty stones for “if a man is sick  
 with . . .” BE 31 No. 60 r. ii 2; NA<sub>4</sub>.UD+SAL+  
 HÚB (in a list of various plants and stones  
 against various demons) CT 14 16 BM 93084:11.

The literal translation of the logogram  
 (older variant: NA<sub>4</sub>.SAL+HÚB, e.g., SEM 32 iv  
 14, also Lugale XII 12), “stone of the jenny,”  
 probably refers to the color of the stone.  
 Note also the logogram GIŠ.UD+SAL+HÚB for  
 the wooden container *kutū*, in Hh. IV 209ff. and  
 Proto-Diri 226a. The use of *algamešu* for  
 everyday objects—bowls, spindles, flasks, see  
 Hh. in lex. section—indicates a stone which  
 is easy to carve, steatite or any soft stone.

The word *al-gu-MES* ADD 645:5 is of  
 unknown reading and denotes a piece of  
 jewelry.

(Thompson DAC 167ff.)

**algamisu** see *algamešu*.

**algamišu** see *algamešu*.

**ali**

**algarsurrû** s.; (a plectrum or drumstick);  
 lex.\*

giš.sur<sub>x</sub>(BALAG×ÙZ).gal = *a-lu-ú*, giš.al.gar.  
 sur.ra = ŠU-[u], giš.sur<sub>x</sub> = ŠU-u Hh. VIIB 67ff.

The *algarsurrû* is attested only in Sumerian  
 texts, e.g., giš.al.gar.balag.sur<sub>x</sub>.za OECT  
 1 pl. 2 ii 28, with var. giš.al.gar.sur.ra  
 BIN 2 23:30, also TCL 16 pl. 140:72, giš.al.  
 gar.sur<sub>x</sub>.da TCL 16 pl. 127:34, giš.al.gar  
 (text .sur).sur<sub>x</sub>.ra OECT 1 pl. 45 iv 20, etc.  
 For giš.al.gar, see discussion sub *alû* C.

The reading *sur<sub>x</sub>* of the sign group  
 BALAG×ÙZ or ÙZ.BALAG (see Thureau-Dangin,  
 Homophones sub *sur<sub>9</sub>* and MSL 6 122 note to  
 line 59) is well attested in lex. texts, cf. S<sup>b</sup>  
 II 285f., also, with Sumerian reading su-ur-  
 ru, A VIII/4:156ff., Ea VIII Excerpt r. 17ff., etc.  
 See also sub *kalû*, “singer,” and *surrû*.

**alhenu** see *alah̄inu*.

**ali** (*alē, al*) interr.; where? wherever?; OA,  
 OB, SB, NA.

[ma]-a ME = *a-li*, *e-ki-am*, *ia-nu*, IA-ú A I/5 i  
 11ff.; ma-a ME = *a-lu* (var. *a-li*) Ea I 243; [ma-a]  
 [ME] = *a-[li]* Recip. Ea E 10'; ta-a TA = *a-na*, *a-li*,  
*mi-nu-um* MSL 2 145:26ff. (Proto-Ea); ú U =  
*a-li* A II/4:33; me.a = *a-li*, [me.a].à.m = *a-li-  
 ma* Izi E 47f.; me.a = [a]-li, me.à.m = [a]-li-  
 ma OBGT I 647f.; me.a an.si<sub>12</sub> = *a-li šu-⟨u⟩* OBGT I  
 649, cf. (with *šunu*, *anāku*, *atta*, *nīnu*, *attunu*) ibid.  
 650-660a; [me.a.me].en = *a-li at-ta* (also with  
*anāku*, *šu*, and *šunu*) Izi E 49ff., see MSL 4 200f.;  
 [me.a] lú.me.en.dé.en = *a-li ni-šu-ni* OBGT I  
 660b, cf. ibid. 660c-e.

lú.dub.sag.gá izi an.kú.e nu.ub.bi lú.  
 egir.ra me.a lú.dub.sag.gá.e.še : *mahrá išaz-  
 tum ik[kal] ul iqab[bi] arkû a-li ša mah[rimmi]* if fire  
 consumes the first one, the second does not say,  
 “Where is the property of the first one?” Lambert  
 BWL 254:3ff.

a) as an interr. — 1' in gen.: *umma* PN  
*ana* PN<sub>2</sub>-*ma a-li be’ulātuka* PN says to PN<sub>2</sub>,  
 “Where is your capital?” MVAG 33 No. 263:6;  
*umma anākuma ana* PN *a-li kaspī ša* PN<sub>2</sub>  
*ušēbilanni* I said to PN, “Where is my silver  
 which PN<sub>2</sub> sent to me?” KTS 31e:12, cf.  
*a-li-e kaspum* Hrozny Kultepe 1 81:15, *šim-  
 šunu a-li-e* ibid. 29 (all OA letters); *ina ūmi*  
*uggatika a-li ma-hír-ka* where is one who can  
 face you (Irra) when you are in a rage?  
 Gössmann Era V 19, also AfO 19 55:6 and 8,

## ali

62:35, En. el. II 56, cf. also *a-li šāninki* KAR 250:7 (all SB lit.), *a-li mehirtī* JCS 15 6 i 16 (OB lit.); *a-li zāninkunu ... a-li nindabikunu* where is your (the gods') provider? where is your food offering? Gössmann Era V 14, 15, cf. ibid. I 154–162; *tušamma ina gipārija aṭabbah enza ul ibašši naptanu a-le-e šikru* heaven forbid that I slaughter the goat in my compound! that would be no meal! where is the beer? STT 38:18, cf., wr. *a-li* ibid. 47, see Gurney, AnSt 6 150ff. (Poor Man of Nippur); <sup>d</sup>*Nabū a-le-e napšurka ... a-le-e te-ra-tu-u-ka a-le-e šärka ṭābu ša izzi[ga] illaka ina muḥhi <ka>-an-šu-u-te-ka* O Nabū, where is your mercy? (O son of Bēl), where is your forgiveness? where is your sweet breath that blows in (and) comes to those who humbly worship you? STT 65:27f., see Lambert, RA 53 130; *assa'älshunu muk LÚ.ERÍN.MEŠ a-le-e* I asked them, saying, “Where are the troops?” ABL 590:9, cf. *assa'älshu nuk aḥka a-li-e* ABL 1085 r. 3, also *assa'älshu "muk rēhti sīsēka a-li-i* ABL 529:13; *šulmu šarri bēlija lašme a-li-ma mi-i-ni* let me hear of the health of the king, my lord—where and what? ABL 186 r. 21; *akē lablaṭ a-li ni-qit-ti* ABL 455:13 (all NA).

2' in personal names: with pronouns: *A-lí-šu-ni* Where-Are-They? Nikolski 2 364:3 (Ur III), cf. *A-lí-šu-nu* UET 5 540:23 (OB); see also OBGT I 649ff., note *Šu-wa-li* UET 3 936:10 (Ur III); with kinship terms: *A-lí-a-hi* UET 3 1041 ii 5 (Ur III), and passim, *A-lí-a-bi* BE 3 134:5, and passim in OAkk., also *A-bí-a-lí*, etc., see MAD 3 5; *A-lí-kimtī* OBGT I 660e, for *A-lí-ni-šu* and similar names, see MAD 3 5; with other nouns: *A-lí-be-lí*, *Be-lí-a-lí* Where-Is-My-Lord? *A-lí-KÙ.UD-si* (for *A-lí-<sup>d</sup>Šamšī?*) Where-Is-My-Sun? MAD 3 5, cf. *A-lí-<sup>d</sup>Šamšī* PBS 11/2 p. 142 1207, *A-lí-il-Itil* Where-Is-My-Goddess? PBS 7 25:17 (OB), *A-lí-ṭābum* Where-Is-the-Sweet-One? BIN 5 302:37, etc., also *A-al-ṭābum* CCT 1 5b:19, and passim in OA, see Stephens PNC 12, *lī-a-lí* (for *A-lí-a-lí*) Where-Is-My-City? MDP 27 50 iii 17, *Al-ba-nu-šu* CT 2 49:13 (OB), and passim with *alī*, “where,” as the first element, except in OAkk. where it also occurs as the second element of the name; for further examples see

## ali

Stamm Namengebung 285 (note that the names *A-li-ú-da* I-Found-My-City and those with *alum* cited there contain *ālu*, “city,” q.v.), also Gelb, MAD 3 5.

b) used as a conjunction (OA only): *a-li ammurušu lu ina Ḫlim lu i-Ka-ni-iš kaspī u ṣibassu alaqqī* wherever I see him, whether in the City (i.e., Assur) or in Kaniš, I will take my silver and the interest on it CCT 1 10a:21, cf. TCL 21 219A r. 12, AAA 1 60 No. 7:4, with *a-li-ma* TCL 21 219B r. 10, cf. *a-li-e emmuruš kaspam iṣaqqal* TCL 21 248:16; *a-li kaspī 1 GÍN ibaššiu šaṣqilma šebilam* wherever (as much as) one shekel of my silver is, collect (it) and send (it) to me TCL 14 15:23; *lu ša tamkārūa a-li kaspam 1 GÍN ḥabbuluninni suḥārum lulammidkama a-li kaspum 1 GÍN qa-ra-bi-<sup>d</sup><tī>-im <...> uzan šu-ḥa-ru-im* piti the servant should tell you wherever my dealers owe me even one shekel of silver, and inform the servant wherever even one shekel of silver [is] in the house CCT 2 45b:17; *lu ana ūmē qurbūtim lu appattiūtim dina a-li KÙ. BABBAR 1 GÍN eliani* sell (the tin and garments) either on short terms or on open (accounts) wherever (a profit of) even one (more) shekel of silver results TCL 19 21:28, cf. TCL 14 8:13; *ṭubtam lu amātim lu ṭuppē lu a-li KÙ. BABBAR 1 GÍN ibašši <u> iħdama* watch over the goods, whether slave girls, or tablets, or wherever there is (as much as) one shekel of silver CCT 4 40b:11, and passim; *luqūssu a-li tašammeani šabtama u tērtaknu li[li]likam* seize his goods, wherever you hear (of tī.em), and send me your report CCT 4 5a:25; *a-li PN takaššadani qibima PN<sub>2</sub> u PN<sub>3</sub>, imħuruniāti* wherever you (pl.) find PN, say “PN<sub>2</sub> and PN<sub>3</sub> have brought suit before us” BIN 6 8:4, cf. *a-<sup>d</sup>tī>-li talluku na<s>pirtaka lillikam* TCL 20 102:25; *a-li usmatni* wherever it is convenient BIN 6 138:6 and 12; note (without subjunctive) *a-li ni-mar-ma* (for *nimmurušu*) *šibī nišakkaššumma* BIN 6 73:24 (all OA); note (with a noun) *a-li balāṭija* wherever there is a profit (to be made) for me CCT 2 34:23 (OA). Exceptionally in OB: *a-li ālittum ullađu* wherever the mother gives birth Or. NS 26 310:21 (OB Atrahasis).

For YOS 10 9:20 and 33, see *ālu*.

**aliānu**

**aliānu** see *allānu* A.

**ālidānu** s.; progenitor; MA\*; cf. *alādu*.

*zitta ina bīt murabbiānišu la ilaqqi ... ina bīt a-li-da-ni-šu zitta kī qātišu ilaqqi* he cannot receive a share of the estate from the house of his foster father (but) he will receive a normal share of the estate from the house of his progenitor KAV 1 iv 9 (Ass. Code § 28).

See *ālidu* adj.

**alidnu (aridnu)** s.; (a plant); plant list.\*

ú *til-la-qur-du*, ú *a-ri-id-ni* (var. *a-rid-ni*), ú *a-lid-ni* : ú *hab-šal-lu-ur-hu*, ú *hab-šal-lu-ur-hu* : ú *ul-lu-lu* šá AN-e Uruanna II 100ff. (= Köcher Pflanzenkunde 11 i 38ff. and 6 viii 11ff., var. from CT 14 31 K.8249:12).

Listed in AHw. 68b sub *aritu* as *arīt šamni* and ibid. 305b as *ālid šamni*. Since one would expect *ariat* (*arāt*) and a corresponding fem. *ālidat* if the word were a compound, and in view of the old scribal variant *alaknu*, q.v., the sign NI has been taken here as a phonetic spelling and not as a logogram for *šamnu*, "fat," and the two forms with *l/r* interchange as variant phonetic renderings of a foreign word.

**ālidu** (*wālidu*, fem. *ālittu*, *wālittu*, *mālittu*, *ālattu*) adj.; parent (begetter, bearing mother, progenitress); from OB on; *ālattu* GCCI 2 328:9, *mālittu* BRM 1 3:2; wr. syll. and Ú.TU (TU Labat TDP 200:1ff.); cf. *alādu*.

*nig = kal-ba-ti, ni-eš-ti, nig.kám.ma, nig.ù.tu = a-lit-ti, nig.zú.kud.da = mu-na-šik-ti* Hh. XIV 101-101a; *ama.ù.tu, ama.tu.[da], ama.nu.ù.tu* Proto-Lu 334ff.; [a]ma.tu = *a-lit-tum* Igituh short version 19; (i-mi-ka-an) AMA.GAN = *um-mu-um wa-li-[it-tum]* (followed by *imikānum*, q.v.) Proto-Diri 490; *za-al NI = šá UB.NI a-lit-tum*, with comm. UB // BAD-ú (= *petū*) šá ú-ri to open the vagina, NI // *a-PI-[x]* A II/1 iii 19'.

[šà.zu] šà ... ama.tu.da.a.a.tu.da.gin<sub>x</sub> (GIM) ki.bi.še ba.ba.gi<sub>4</sub>.gi<sub>4</sub> : [libbaka ... kima] ummi a-lit-tú(var.-ti) u abi a-li-du (vars. *a-lid-di*, *a-li-di*) *ana ašrišu litür* may your heart be reconciled like (that of) a real mother or a real father SBH p. 58:8f., also KAR 9 r. 5f., vars. from KAR 161 r. 22f., OECT 6 pl. 4 K.5992:16, also, wr. *a-lid-ia* (Akk. only) BMS 11 r. 38; [a.a.tu.ud.da].zu šà.zu hé.en.ḥun.gá : [abu] *a-li-di-ki libbaki linih* may the father, your begetter, calm your (angry) mood OECT 6 pl. 20 K.4962:11f.; a.a.tu.ud.da

**ālidu**

mèn : *abi a-li-di anāku* I am the father, the begetter BA 10/1 76 No. 4 r. 26f.

SAL.ANŠE Ú.TU SAL.ANŠE ŠÀ.TÙR.DAGAL.LA.BI : *a-ta-nu* (var. gloss -na-a-ti) *a-lit-tú* (var. gloss *a-li-dá-a-ti*) *a-ta-nu* (var. gloss -na-a-ti) *murappištu šassūru* the she-ass (var. asses) giving birth, the she-ass which widens (its) womb 4R 18\* No. 6:13ff.

DN dumu.mah.é.kur.ra.ke<sub>x</sub>(KID) nir.gál. a.a.ku.na : DN *māru śiru ša E[kur]* etel abi a-li-di-ka Ninurta, sublime son of Ekur, sovereign (son) of the father who begot you (Sum. him) Angim IV 57, cf. <sup>d</sup>Nanna <sup>g</sup>KU.NA.GIN<sub>x</sub> : *kima dSin a-li-di-ša* LKA 23 r. 14f.; *dug<sub>4</sub>.a.ugu.na.še ki.bi.še ba.ma.da* : *ana amat a-bi*(copy -mat) *a-li-di-šu ašriš illik* he went there by command of the father, his begetter SBH p. 74 r. 13f.; [giš.banšur a.a].ugu.zu DN *šu.zu ba.ra.bí.in.tùm* : [ana paššūri] *abi* DN [*a-li-di-ka qātka e tubil* do not desecrate (lit. lay your hand upon) the table of Enlil, your begetter CT 16 11 v 61f.; *mu.lu.lil a.a.ama.ugu.na* : *dLillu a-bu-um-mu a-lit-ta-šu* Lillu is the parent (lit.: father-mother) who bore him 4R 27 No. 4:10f.; *ki sa,.alam ama.ugu.mu: ašar nabnit um-mi a-lit-ti-ia* (the goddess Erwa called me to lordship over the people, already there) where my bearing mother was forming (me) 5R 62 No. 2:36 (Šamaš-šum-ukin); *u<sub>4</sub>.bi.a ... ama.ugu.a.ni* šà.na.mu.un.RI.RI<sup>di-di</sup> : *ina ūmišu ... um-ma a-lit-ta-ša iššarši* then the mother who bore her counsels her JRAS 1919 190:13, cf. *ama.ugu.ni* : *ummu a-lit-tum* the bearing mother SBH p. 112 r. 29f., *ama.ugu.na* : *ummu a-lit-tum* SBH p. 122 r. 4.

*ama.gan.zi.da dumu.ni mu.un.šub* : *ummu a-lit-tum mārašu iddi* the bearing mother has lost her child (from her womb) SBH p. 131:59; *urú ama.gan.mu dumu.mu mu.<ni.ib.bi>* : *ina aši ummu a-lit-tu mārimi <iqabbi>* in the city, the mother who bore (it) says, "My child!" 4R 28\* No. 4:52f.; *ama.gan mèn* : *um-ma a-lit-tum anāku* TCL 6 54:26f., also ibid. r. 10f., for dupls., see ZA 40 p. 88; for other bilingual refs. with Sum. correspondence *ama.gan*, see SBH p. 42:32f., 14 r. 2f., and LKU 10 ii 18.

a) **ālidu** — 1' referring to gods: *ana Ekur ana abi wa-li-di-ka litūru parsū* let the divine offices go back to Ekur, to the father who begot you RA 46 94:69 (OB Zu); *ir[u]mma mahru abi a-li-di-šu Anšar* he went before Anšar, his father and begetter En. el. II 9, also ibid. 83\*, but *guššur ma'diš ana a-lid abišu Anšar* he is vastly superior in strength to Anšar, his father's begetter En. el. I 19; *eli abi a-li-di-ka* <sup>d</sup>Ea šūturāta you (Marduk) are greater than Ea, your father and begetter Scheil Sippar 7:15; *ikkullatu ilātim rubūm*

## ālidu

*Anum a-li-du-uš ulli rēšuš* her begetter, Anu, the noble, exalted her above all the goddesses VAS 10 215:18 (OB lit.), cf. ša ušarbūši a-li-du-uš DINGIR Duranki AfK 1 22 ii 9; *mahar* DN ... abi a-li-di-ka epšētua šumgiri make my deeds appreciated by (lit. before) Marduk, the father, your begetter VAB 4 100 ii 27 (Nbk.), cf. ibid. 228 iii 42; DN bēltu rabītu ina *mahar* DN<sub>2</sub> abi a-li-di-ka *damgāt Esagil* ... liššakin šaptukka Annunitum, great lady, may blessings for Esagil be on your lips in the presence of Sin, your father (and) begetter CT 34 36 iii 70, cf. ibid. 29 ii 18, 33 iii 15 (Nbn.), also VAB 4 242 i 17, 250 iii 50, cf. <sup>d</sup>Nusku ... ina *mahar* <sup>d</sup>Sin a-li-di-šú kajān [...] Craig ABRT 1 36 r. 7; [kīma ana] abi a-li-di ana ilūtika rabīti ubla napištī I have approached (lit. brought my life to) your divine majesty as to (my) own father KAR 23 i 24, restored from BMS 28:11 and 46:3.

**2'** referring to kings: *bēlum ša kīma abim wa-li-di-im ana niši ibaššū* (Hammurapi) the lord who is like a real father to (his) people CH xli 22; BĀD <sup>d</sup>Sin-muballīt a-bi-im wa-li-di-ia ana šumim lu abbi zikir RN a-bi-im wa-li-di-ia in kibrātim lu u-še-špíl I named (the wall) "Wall-of-RN," after the father who begot me, I (thus) made the name of RN, the father who begot me, famous all over the world LIH 95:57 and 60 (Hammurapi), cf. *mudammiq zikir abi a-li-di-šú* who makes illustrious the name of his father and begetter VAS 1 37 ii 42 (NB kudurru); *mutir gimil abi a-li-di-šú* avenger of his father and begetter Borger Esarh. 97:25; *eli ša* RN *abi a-lid-di-šu* ušaqqi kussāšu (at the royal banquet) I granted him a seat more elevated (or: higher up on the table) than that of RN, his father and begetter TCL 3 62 (Sar.); *adi palē* RN ... *abi a-li-di-ja* until the reign of Nabopolassar, my father and begetter VAB 4 114 i 44, also 134 vii 12 (Nbk.); *kār Arahtim ina kupri u agurri a-ba-am a-li-tu iksurma* (my) father and begetter built the quay of the GN canal with bitumen and baked bricks VAB 4 72 i 37, also 106 ii 11, 162 B v 30, 180 ii 22, and passim in similar context in Nbk.; *ašru* ... *ša* RN *ab abi a-li-di-ja* ... *šarrūta ēpušu* the place where Sennacherib, the father of the father who

## ālidu

begot me, exercised kingship Streck Asb. 4:25; RN *a-lid ba-nu abija* Enlil-nirāri, the begetter, the creator of my father Tn.-Epic "v" 29.

**b)** *ālittu* — **1'** in gen.: *ina bīt a-li-te harišti* 7 ūmī linnadi libittu let the brick lie for seven days in the house of the bearing woman, the woman in confinement CT 15 49 iv 15 (Atrahasis); *a-li a-li-it-tum* *ulladuma* [ummu š]jerri ú-ḥa[r]-fru-úl ramanša (see *alādu* mng. 1a-1') Or. NS 26 310 iv 21 (OB Atrahasis, coll. W. G. Lambert), cf. CT 15 49 iv 18 (SB version); *išassi* <sup>d</sup>Ištar kīma a-lit-ti (var. *ma-li-ti*) Ištar cried out like a woman giving birth Gilg. XI 116; [kīma a]-lit-ti turabbišu ina kirimmeki you (Ištar) raised him like a real mother in your babysling Craig ABRT 2 21 r. 3; <sup>d</sup>Damkina a-lit-ta-šu ušālilšu Damkina, his mother, rejoiced over him En. el. V 81; *umma* (var. *ummu*) *Tiāmat a-lit-ta-ni*(var. -nu) izirrannâšti he said, "Tiamat, our creator, dislikes us" En. el. III 15, 73, cf., with var. *a-lit-ti-a-ni* ibid. II 11; *šumma* TU arâtma if a mother(?) is pregnant Labat TDP 200:1, and passim in this tablet, also ibid. 212:116, 216:66, 230:123 (subscripts), Iraq 18 134 r. 1 (catalog); *urtammaka dama a-li-ta-an* the two women giving birth are spattered with blood RA 45 172:21, see von Soden, Or. NS 26 320; *arki a-li-da-a-ti ittanallak* she (Lamaštu) follows the women who are about to give birth (she counts their months and days) LKU 33:14, cf. *ana a-li-da-a-ti na-da-a-ti šiptu* ibid. 16, also *ina rēš a-li-[da-a-ti ...]* [she stands] beside the women about to give birth 4R 58 ii 25, dupl. PBS 1/2 113:67; *umma šīma ana kāšimma lu wa-li-da-ku* she declared (under oath) "I have borne (the child) for you (the second husband)" TCL 18 153:12 (OB); note: *a-li-da-at* she is fertile (as apod.) Kraus Texte 11c vii 13'-16', also KAR 466:3, 472 ii 1, wr. ȳ.TU Kraus Texte 11b vii 12', KAR 472 ii 5, ȳ.TU-at KAR 466:4f., also NU ȳ.TU KAR 472 ii 3ff.

**2'** with *ummu, agarinnu*: *adi* ... *ummi a-lit-ti la banāt ina libbiša* (for context and translat., see *alādu* mng. 5b) Thompson Esarh. pl. 15 ii 30; *ummu a-lit-ta-ka* the mother who bore you (the dog) Lambert BWL 196:19 (fable), cf. *ummu a-li-it-tu-uš* PBS 1/1 2:28

**ālidu**

(OB? lit.); *ummu a-li-da*(or *it!*)-*te atti e-ṭi-ri-i napultī* you, (Bēlet-ili), are the mother of childbearing women (or: a mother), save my life! BA 2 634 K.890:10 (NA lit.); for *agarinnu ālittu*, see *agarinnu* mng. 2.

**3'** said of animals: 474 U<sub>8</sub>.SAL *wa-li-da-tum* (text -ni) 474 ewes that have given birth ARM 7 224:4; 250 U<sub>8</sub>.MEŠ *a-li-da*(text: -su)-<*te*> ADD 697:3, cf. 3 MÁŠ.MEŠ *a-li-da-te* ibid. 6 (NA); 16 UDU.SAL Ù.TU.MEŠ 9 UDU.NITA.MEŠ GAL 8 *enzu SAL* Ù.TU.MEŠ 16 ewes that have given birth, nine large rams, eight goats that have given birth HSS 9 60:1 and 3, cf. HSS 16 241:1, and passim in this type of text in Nuzi; for *ša* Ù.TU, see *alādu* mng. 1a-4'e'; 480 UDU.U<sub>8</sub> Ù.TU.ME 480 fertile ewes UCP 9 102 No. 40:12, and passim in this text (NB); 30 ÁB.GAL.MEŠ *ma-li-da-ti* thirty fertile cows BRM 1 3:2 (NB); 1-en ÁB *a-lit-ti* 1-en ÁB. NIGIN *a-lit-tum* one cow that has calved, one heifer that has <not?> calved Nbn. 646:6, see MSL 8/1 p. 78 n. 2, and passim in this type of text, wr. *a-la-ti* GCCI 2 328:9, note the use with *enzu* BE 10 131:13, *immertu* BE 10 131:17, *lahru* BE 10 131:12, *paspasu* Camb. 194:1; 35 MUŠEN *pu-hal*.ME 115 *a-lit-tum* 35 roosters, 115 layers (hens) YOS 6 15:7, cf. ibid. 3 and 12, also (referring to sheep) ZA 4 143 No. 15:1, (to goats) ibid. 4.

**ālidu** in **la ālidu** s.; sterile man; SB\*; cf. *alādu*.

*kīma šūt rēši la a-li-di nilka libal* may your semen dry up like (that of) a eunuch (who) is a sterile man CT 23 10:14 (SB inc.), for the var. *kīma la a-lit-ti* ibid. 19, see *ālittu* in *la ālittu*.

**ālik arki** (*ālik warki*, *ālik urki*) s.; 1. heir, 2. ox driver, 3. retainer; OB, Elam, Bogh., MA; cf. *alāku*.

[en.nu]n = *ma-aṣ-ṣa-ru*, [UKU].uš = *a-li-ik ur-ki*, *re-du-u* Lu Excerpt I 167ff.

1. heir (Elam only): PN *ana* PN<sub>2</sub> *aṣṣatišu iddiššin u iqissi ana ḥupti ittadi ana a-li-ik ar-ki* [...] PN has given (an orchard) as a gift to PN<sub>2</sub>, his wife, he has set it aside as a *ḥuptu*-holding, [she may give it] to an heir MDP 24 378:9; *aṣtarāmu ana a-li-ik ar-ki ittaddin*

**ālik ḥarrāni**

she may give (it) to any heir she wishes MDP 24 379:39.

2. ox driver: 1 GUD.ÙR.RA *u* PN *a-li-ik wa-ar-ki-šu* (PN<sub>2</sub> hired) one third-position ox and its driver PN Gautier Dilbat 44:3 (OB).

3. retainer (Bogh., MA): *u anāku ... undu ana muhhi šarri rabī alliku* 3 *narkabāti* 2 LÚ. MEŠ *Hurri* 2 *a-lik EGIR-ki ša ittišu tebū* when I came before the great king, (I had) only three chariots, two Hurrians, and two retainers who left with me (text: him) KBo 1 3:31, cf. ibid. 33; PN LÚ *a-lik ur-ki ša bīt* PN KAJ 118:10, cf. *a-lik ur-ki ša* PN OIP 79 88 No. 4: 4 (MA let.).

For idiomatic phrases with *arki* ... *alāku*, see *alāku* mng. 4c-4'.

**ālik eqli** s.; field worker; Mari; cf. *alāku*.

*a-li-ik A.ŠĀ* (after a list of 31 men and one woman receiving barley rations and bread rations) ARM 9 24 i 36, also (after ten men and two women) ibid. 25:16, (after 31 men and one woman) ibid. 27 i 34.

In all instances some of the men from the end of the list and/or the women are characterized as millers or bakers, hence the *ālik eqlim* seem to have constituted teams of agricultural laborers provided with kitchen personnel.

Biro, ARMT 9 p. 340.

**ālik ḥarrāni** s.; 1. expeditionary force, 2. traveler; OB, Mari, SB; wr. syll. and *ālik KASKAL*; cf. *alāku*.

1. expeditionary force: *a-li-ik ha-ar-ra-[nim]* *ḥarrānšu ikaššad* the expeditionary force will reach its goal YOS 10 11 i 4; *a-li-ik ha-ar-ra-nim* *ḥarrānum ana ḥarrānim inaddišu* the expeditionary force will go from one campaign to the other ibid. 15 (OB ext.), cf. *a-lik KASKAL-šu* SUB PRT 113:5 (SB ext.); *bēlī aṣrānum sagbī liškunma* [*a*]-*lik KASKAL la uwaššar* my lord should post vanguards there but not send out an expeditionary force ARM 5 36:28, cf. ibid. 11 and 23.

2. traveler: *munnerbu a-lik KASKAL* the fugitive traveling the roads KAR 7:7, cf. *ša ana imun-narl-bi a-lik KASKAL-ni ku-ru-um-[x*

**ālik idi**

*x]-qiš-šu* who gives(?) food to the fugitive traveling the roads STT 71:13, cf. also *a-lik har-ra-ni* (in broken context) BMS 42:10.

For refs. to corvée work, see sub *harrānu* mng. 9a.

**ālik idi** s.; 1. person assigned to escort diplomats, foreigners and persons in need of surveillance, 2. helper, protector, partner; OB, Mari, SB; cf. *alāku*.

*ri-su-tú = a-lik i-di* Malku IV 126.

1. person assigned to escort diplomats, foreigners and persons in need of surveillance – a) referring to diplomats, messengers, etc. (Mari and Hana): 3 DUMU.MEŠ šipri *Bābilim* PN *mār šipri Jamḥadū a-li-ik i-di-š[u-n]u* three Babylonian envoys (and) their escort PN, the envoy from Jamhad (arrived from Jamhad and proceeded to Babylon) ARM 6 14:14, cf. PN *mār šipri lÚ Ekallātim u PN<sub>2</sub>*, *lÚ Jamḥadū a-li-ik i-d[i]-šu ana Ekallātim ītiqu* ibid. 20, also *balum a-li-ik i-di-im il-likam inanna 1 lÚ a-li-ik-šu* (for *ālik idisi*, but see *āliku*) *ittišu uštašbitam* (the envoy from GN) arrived without escort, now I have had an escort join him ibid. 25ff.; *balum a-li-ik i-di-im ana sēr bēlišunu aṭarrassunuti* I will send them (the Elamite messengers) to their lord without an escort ARM 2 73:8; PN PN<sub>2</sub> ... *ana GN ikšudunim 4 lÚ.MEŠ rakkūt imēri ... a-li-ik i-di-šu-nu* PN and PN<sub>2</sub> (who have been staying in GN) arrived here in Babylon, four men (from Larsa) riding donkeys are their escorts ARM 2 72:7, cf. PN *a-lik i-di-šu* ARM 2 123:8, cf. ibid. 105:14, and ARM 6 19:8; 2 lÚ *lāsimu lÚ Bābili a-li-ik i-di-šu-nu* ARM 6 21:12, cf. also ibid. 61:5, 78:11, 20 and 23, 79:13; *lubūssu u E.SÍR-šu ša a-li-ik i-di-šu la sanqu* the clothing and shoes of his escort are not included Syria 5 270:9 (Hana).

b) referring to private persons (OB): GU.ZA.LÁ *īsiranni a-li-ik i-di-im ittiija ana GN iškunamma naparkām u ittika nanmuram ul eli* the guzalū-official put pressure on me, he assigned an escort to me to (go to) Isin, and I could not get away and meet you TCL 18 152:13; *suḥāram itti a-li-ik i-di-<im> lutrudam* I will send the boy with the escort YOS 2 42:20.

**ālik ilki**

2. helper, protector, partner (OB, SB): *kima awīlē ah̄išu šukūssu apulšu šumma ahušu a-li-ik [i-di-š]u kanīkam našū u šū kanīkam liblakkum* give him a field for his subsistence exactly as (was given) to the gentlemen, his colleagues, if one of his colleagues who is a fellow landholder holds a sealed document, then let him bring (that) sealed document to you TCL 7 71:8; *kīma a-li-ik i-di-šu išariš apulšu* give him due satisfaction just as his helper TCL 7 72:7; *šibit rēdīm «x» a-lik i-di-ia ša kinūnšu belū ālūm iddinamma* the city gave me (a field) held by a rēdū-soldier, a fellow of mine, who had died without issue (lit. whose hearth is extinguished) CT 6 27b:15; *a-li-ik i-di-ia appūnama īmuršu išbassuma* my partner happened to see him and seized him TCL 1 29:10, cf. ibid. 18 and 20; *a-li-ik i-di-ki il-lilkū* YOS 2 75:5 (all OB letters); obscure: *ū ki-ma a-li-ik i-di-šu ri-gi-im-tam i-ip-pa-al* YOS 12 439:13 (OB); *ul arši a-lik i-di gāmilu ul āmur* I had no protector, I saw no one who would be kind to me Lambert BWL 34:98 (Ludlul I).

For other refs. to *ālik idi*, see *alāku* mng. 4c-3'. For the meaning escort and the corresponding Sum. *lú.ús.sa* (*lú.kin.gi<sub>4.a</sub>* GN *ū lú.ús.sa.ni*) BIN 9 424:6f., see Edzard Zwischenzeit 63 and note 293.

Oppenheim, JNES 13 147.

**ālik ilki** s.; person who performs the *ilku*-duty; OB, Nuzi; cf. *alāku*.

a) in OB: 1 GÍN KÙ.BABBAR *ana a-li-ik il-ki-ia ul addin* I could not give a single shekel of silver to the man who performs *ilku*-service in my stead VAS 16 15:7 (OB let.), cf. *ummiānī u a-li-ik il-ki-ia lu-pu-ul* so that I can pay my creditor and the man who does the *ilku*-service for me ibid. 15, coll. P. Kraus, MVAG 36/1 p. 19.

b) in Nuzi: my father held the tower district of PN, (and) I have been holding it since the death of my father *ašsum eqlāti šāšunu u dimti šāšu a-li-ik il-ki anākumi* I am the *ālik ilki* for these fields and this tower district JEN 321:20, cf. x LÚ.MEŠ *a-lik il-ki ša dimāti* AASOR 16 1:4 and 12; *maškē u*

**ālik madākti**

*šērāni ša naglabāti ša alpi a-lik il-ki u ša aššābē ana šimi ileqqīma u ana ekallim ubba-luni* the ālik ilki and the tenants have to buy the hide and the sinews of the flanks of the slaughtered ox and bring (them) to the palace JEN 551:16; note the sequence *rākib narkabti*, *nakkusšu* and LÚ.MEŠ *a-lik il-ki* RA 23 p. 158 No. 63:8, also É *ša rākib narkabti*, É *ša nakkusši*, É *a-lik il-ki* and É *ša aššābē* ibid. 17, cf. HSS 15 44:17, 18, 24 and 25, cf. also RA 28 37 No. 4:8; PN PN<sub>2</sub> PN<sub>3</sub> 3 LÚ.MEŠ *a-lik il-ki* PN, PN<sub>2</sub>, and PN<sub>3</sub>, three ālik ilki's JEN 665:8, cf. HSS 13 6:51.

For discussion, see *ilku A*.

**ālik madākti** s.; (a class of persons); LB\*; cf. *alāku*.

Fields belonging to the *ušuddu'ēti u pā'išēti* ša LÚ *girisu-akarrānu u LÚ a-lik ma-dak-ta* ša GN BE 10 15:3.

Cardascia Murašū 128 n. 1.

**ālik mahri** s.; herald, forerunner; OB, SB; cf. *alāku*.

i-gi-iš-tu IGI.DU = *a-ša-ri-du-um*, *a-li-ik ma-ah-ra*, *a-li-ik pa-nim*, IGI.DU-ú Proto-Diri 102-102e; i.[b]í.eš.du = IGI.DU = *a-lik mah-ra* Emesal Voc. II 24; pa-li-il IGI.DU = *a-ša-ri-du*, *a-lik pa-na*, *a-lik mah-ri* Diri II 92ff.; lú.IGI.DU = [a-ša]-ri-du, *a-lik pa-na*, *a-lik mah-ra* OB Lu B v 13ff.; lú.IGI.DU = *a-lik ma-ah-ra* OB Lu A 143, also Part 19:8; [i-gi] IGI = *mahrū*, *a-me-ru*, *a-lik [maḥ]-ra*, *a-[lik pa-na]* VAT 10296 i 15ff. (text similar to Idu); IGI.DU = *a-lik mah-ri* Antagal VIII 79; ŠIR<sup>nu</sup>.lá = *a-du-ú*, *a-lik mah-ri* 5R 16 iii 29f.; sag.zi = *a-šá-ri-du*, a.ga.zi = *a-lik mah-ri* ibid. ii 10.

u<sub>4</sub>.ḥul im.ḥul igi.dug.a.meš u<sub>4</sub>.ḥul im.ḥul IGI.DU.a.meš : ūmū ša lemutti imhullū āmerūti šunu ūmū ša lemutti imhullū a-lik mah-ri šunu the evil demons, the bad winds, they are the inspectors, the evil demons, the bad winds, they are the forerunners CT 16 13 iii 3f., cf. (Šamaš) IGI.DU <sup>d</sup>A.nun.na.ki [me.en] : *a-lik mah-ri* ša <sup>d</sup>MIN attama PBS 1/2 126:3, dupl. 4R 28 No. 1:2; lú.kin.gi<sub>4</sub>.a IGI.DU.ra <sup>d</sup>En.ki.ga me.en : *mār šipri a-lik mah-ri* ša <sup>d</sup>Ea anāku I (the conjuror) am the messenger, the herald of Ea CT 16 28:48f.

*mas-sū-u // a-šá-ri-du // MIN // a-lik mah-ri* TCL 6 17:21 (astrol. comm.).

a) said of gods — 1' in gen.: *aplu rēštū ašarid a-lik mah-ri* (said of Asari) JRAS 1892 352:9, cf. <sup>d</sup>IGI.DU *a-lik mah-ri* Streck Asb. 308 ε 2, also AfO 8 22 r. vi 19; <sup>d</sup>Mār-bīti ...

**ālik pani**

*a-lik IGI-šá* her (Nanâ's) herald DN VAS 1 36 i 18 (NB kudurru); *a-lik mah-ri* <sup>d</sup>Sin ina tā-martika dalāte šamē tu[patti] (you Venus) are the forerunner of the moon, when you rise you open the gates of heaven RA 12 191:3; see also PBS 1/2 126, in lex. section.

2' referring to Išum: *a-lik mah-ri ilī enqu* <sup>d</sup>Išum herald of the gods, wise Išum Gössmann Era I 108, cf. ibid. III 54; *atta a-lik mah-ri-ma panušunu šabtāta* you, who are the forerunner should go before them ibid. IV 15, cf. ibid. I 11; [ša] la <sup>d</sup>Išum *a-lik mah-ri-ia minū bašima* what would there be without Išum, my forerunner? ibid. V 13; *ana* <sup>d</sup>Išum *a-lik mah-ri-šú amatam izakkar* he speaks to Išum, his forerunner ibid. III 39, and passim.

3' said of divine emblems: <sup>d</sup>ŠU.NIR.MEŠ *a-lik ma-ḥar-ra kilalli ša* É.DI.KU<sub>5</sub>.KALAM.MA *ušaššamma* I shall fetch both emblems, the heralds, from the (named) chapels CT 2 1:28, dupl. ibid. 6:38, cf. *ina bīt* <sup>d</sup>Šamaš <sup>d</sup>ŠU.NIR KU.GI *a-lik mah-ra* TI NA *izzizuma* (the witnesses) assembled in the temple of Šamaš <before> the gold emblems, the heralds .... Ciğ-Kizilyay-Kraus Nippur 174 r. 1 (OB).

b) said of the *āšipu*: see CT 16 28, in lex. section.

For other refs. see *alāku* mng. 4c-2'.

**ālik našparti** (*ālik našpašti*) s.; agent; LB; cf. *alāku*.

kí ultu MN ... PN LÚ *mār bitātišu u a-lik na-áš-par-ti-[šu]* gabbi ŠE.NUMUN.MEŠ *šuāti* ... *iptaqar* if, from MN on, PN, one of his household, or of his agents makes a claim to this land PBS 2/1 140:26; PN LÚ *mār-bitātišu* LÚ *ardānišu u LÚ a-lik na-áš-pa-áš-tu<sub>4</sub>* PN, his household, his slaves, and his agents (guarantee) PBS 2/1 137:8; LÚ *mārē bitātika* LÚ *a-lik na-áš-par-ti-ka u LÚ ardānika* your household, your agents, and your slaves BE 9 69:3, cf. also ibid. 5, 9, and 11, BE 10 9:4, 7, and passim in this text.

Cardascia Murašū 11f.

**ālik pani** s.; 1. leader, 2. superior, 3. (member of a class of workers); OA, OB, Mari, MB, NA, NB; pl. *ālikūt pani*, *ālikū*

## ālik pani

*pani*; wr. syll. and DU.IGI (IGI.DU KAR 428 r. 11f., TCL 6 3:33, YOS 8 166:19); cf. *alāku*.

i-gi-iš-tu IGI.DU = *a-ša-ri-du-um, a-li-ik ma-ah-ra, a-li-ik pa-nim*, IGI.DU-ú Proto-Diri 102–102c; ma-ah-ra IGI.DU = *a-ša-ri-du-um, a-li-ik pa-nim* Proto Diri 104–104a; pa-li-il IGI.DU = *a-ša-ri-du, a-li-ik pa-na, a-li-ik mah-ri* Diri II 92ff.; [i-gi] IGI = *a-li-ik [maḥ]-ra, a-[li]-ik pa-na]* VAT 10296 i 17f. (text similar to Idu); lú.IGI.DU = *[a-ša]-ri-du, a-li-ik pa-na, a-li-ik mah-ri* OB Lu B V 13ff.; kala.ga.7 = <sup>đ</sup>GIŠ.BÍL.ga.mèš, *muq-tab-lu, a-li-ik pa-na* CT 18 30 r. ii 6ff. (group voc.).

*mut-tab-bil ummāni* DU IGI *ummāni kima iqabū* CT 31 10 K.2086+10, dupl. CT 30 37 K.9815:10.

1. leader, first in rank — a) said of gods: <sup>d</sup>Marduk bēlu rabū *a-li-ik pa-an ilī abbēšu* DN, the great lord (and) leader of the gods, his fathers ABL 1169 r. 4 (NB leg.), cf. <sup>d</sup>Si-in-nu ... *[a]-li-ik pa-an ilī ah̄yīšu* KBo 1 12 r. 11, see Ebeling, Or. NS 23 213; <sup>d</sup>Aššur tuklassu <sup>d</sup>Adad rīšušu *[a-l]i-ik «a-na» pa-ni-šu ašarid ilī* <sup>d</sup>Ninurta his support is Aššur, his helpmate Adad, Ninurta, the foremost of the gods, his leader LKA 62:4, see Ebeling, Or. NS 18 35; *kakkab rēš šatti a-li-ik* IGI *kakkabāni šūt* <sup>d</sup>Ea the Spring Star, the leader of the Ea stars Weidner Handbuch 77 i 3, cf. *a-li-ik pa-ni kak-kabāni šūt* *Anim* ibid. ii 5.

b) referring to military functions — 1' in gen.: *1 lim šābum ... u* PN *a-li-ik pa-ni-šu-nu* 1,000 men and their leader PN ARM 3 57:12, cf. ARM 2 39:9 and 68, 42 r. 15'; PN *a-li-ik pa-an šābim* PN the leader of the troops ARM 2 79:8, cf. *a-li-ik pa-ni šābim šātu* PN ARM 2 122:6; PN ... *ana a-li-ik pa-ni-š[u-n]u* *[aš]kunma* I established PN as their leader ARM 6 68:11'; *šumma* GIŠ.GU.ZA *ana a-li-ik pa-an šābim bēli inaddin* GIŠ.GU.ZA *liblunim* if my lord gives the leader of the troops a chair, then let them bring (one) for me (also) ARM 6 69:10; exceptionally as title: PN *rakbum* DUMU PN, LÚ.IGI.DU YOS 8 166:19 (OB); GN *ana lamē ištaparšu ištēn mariannu ana a-li-ik pa-ni-šu-nu iddin* he sent him to besiege Waššukanni, he appointed a mariannu as their leader KBo 1 3:48; *a-li-ik pa-ni-šu-nu mudūt qabli ša lapan kakke ipparšiddu* their battle-experienced leaders, who had fled in the face of (my) attack TCL 3 175 (Sar.); note *a-li-kut pa-ni mu'irrūt māti* (military) leaders

## ālik pani

and administrators of the country Lie Sar. 372; *šunu a-li-ik pa-ni-šu-nu u šunu* LÚ *rēdī* ABL 1000 r. 1 (NB); LÚ *šakni* [LÚ.SAG].MEŠ LÚ.DU.IGI (the loyalty oath imposed on) the prefects, the (royal) officers, the army leaders ABL 1239:7 (NA).

2' *ālik pani ummāni*: *miqitti a-li-ik pa-ni ummānim* fall of the leader of the army YOS 10 40:16, cf. *miqitti a-li-ik pa-ni ūmmal-na-tim* CT 3 2:19 (OB oil omens), *miqitti* DU.IGI (var. *a-li-ik* IGI) *ummāni* CT 39 25 K.2898+:7, var. from ibid. K.3892:3 (SB Alu), and passim as an apodosis in ext. and Alu, cf. *a-li-ik pa-ni ummānim imaqqu[t]* YOS 10 36 iii 38, cf. *miqitti a-li-ik pa-ni ša [...]* YOS 10 45:3 (OB ext.); *ana harrāni* DU.IGI *ummānija la iturra* with reference to a campaign: the leader of my army will not return CT 20 2:19, cf. ibid. 6 Rm. 86:13 (SB ext.); DU.IGI *ummānija šuma damqa ileqqi* the leader of my army will attain fame KAR 428 r. 5, cf. also ibid. 6; *a-li-ik pa-ni ummānim qātum ikaššad* somebody will capture the leader of (my) army YOS 10 42 ii 35 (OB ext.), cf. DU.IGI *ummān nakri qāt ummānija ikaššad* Boissier DA 6:6, cf. KAR 427 r. 10, also IGI.DU *ummān nakri qāt ummānija ikaššad* KAR 428 r. 11, IGI.DU *ummānija* ibid. 12; *a-li-ik pa-ni ummānim dannatam immar* the leader of the army will experience hardship YOS 10 42 ii 37 (OB ext.); PN *a-li-ik pa-an ummānišu išbatuni* they captured PN, the leader of his army CT 34 39 ii 13 (Synchron. Hist.), cf. PN *bārū a-li-ik pa-an ummānatišunu ittišunu ina qāti ušabbita* with them I captured the diviner PN leading their armies AKA 351 iii 20 (Asn.); DU.IGI *ummāni ikkammu* the leader of the army will be taken prisoner TCL 6 3:36 (SB ext.); *a-li-ik pa-an ummāni lunārma ummāni lušashir* I will kill the leader of the army, and thus cause the army to turn back Gössmann Era IV 116; *a-li-ik pa-an ummāni ušahhaza lemuttu* he incites the leader of the army to evil ibid. IV 25; 600 *pithallū* 4000 *šabē šūlūti a-li-kut pa-an ummānišu iddinšunūtima* he gave them 600 horsemen and 4,000 garrisoned troops, the vanguard of his army Lie Sar. 276.

c) other occs.: *ultu Tiamat a-li-ik pa-ni ināru* after he had slain Tiamat, the leader

**ālik-panūtu**

En. cl. IV 105; *ahušunu rabû a lik pa-ni-šú-nu* PN *šumšu* their oldest brother, their leader, was named Memandah AnSt 5 100:40 (Cuthean legend); *IGI.DU.MEŠ rubê imuttu* TCL 6 3:33 (SB ext.).

2. superior: *kima a-li-ki pá-ni-šu kaspam u šubāti qātam šaklultam liddi* he should deposit silver and garments (with the *kāru*) as a definite share on behalf of his superiors BIN 4 37:21 (OA).

3. (member of a class of workers): *ištēn LÚ.DU.IGI kī 60 GÍN kaspí* one ox driver in the value of sixty shekels of silver (followed by a weaver of the same value and a lead-ox) BBSt. No. 9 iv A 11, cf. PN LÚ DU.IGI *qāt* PN<sub>2</sub> BRM 1 17:8 (NB), cf. also ibid. 20:5; *lu ša hazannāti lu ša su-ma-ak-ti* (for *sumaktar*?) *lu ša bītāti lu ša a-li-ik* IGI either for the *hazannu*-headmen, or the menials, or the clans, or the *ālik pani* BE 17 37:24 (MB lot.).

For other refs. see *alāku* mng. 4c-1'. See also sub *geštū* and *igistištū*.

**ālik-panūtu** s.; leadership; NB\*; cf. *alāku*.

PN *ardija u LÚ manzaz panīja ana a-lik pa-nu-ti ana muḥlyikunu altapra* I sent my servant and my *manzaz* *pani*-official, Bēl-ibni, to be your (pl.) leader ABL 289:11.

**ālik šēri** s.; (a type of soldier); Nuzi, SB; wr. *ālik EDIN.NA*; cf. *alāku*.

a) in Nuzi: 15 ANŠE ŠE *ana LÚ.MEŠ GIŠ.BAN u LÚ.MEŠ a-lik EDIN.NA* fifteen homers of barley for the bowmen and the *ālik šēri*-men HSS 15 264:19; *ša* PN *a-lik EDIN.NA* 1 GIŠ.BAN one bow (issued) to PN, the *ālik šēri* HSS 15 37:11 (= RA 36 186); PN *a-lik E[DIN.NA] su-ḥati-šu muššuru* PN, the *ālik šēri* whose *suḥatu*-insigne is lost HSS 15 39:26; 2 LÚ.MEŠ *a-lik EDIN.NA* *ša qāt* PN two *ālik šēri*'s under the command of PN JEN 665:6; PN *a-lik EDIN.NA* HSS 15 43:1 (= RA 36 187), and passim in this text.

b) in SB lit.: *kī la a-lik EDIN.NA nikkala akal sinniš kī ša tāhaza la nīdū niplaha nirūda alāk šēri ša eṭlūti kī ša isinnumma āšib āli lu rubû ul išebbi akla ... ana a-lik EDIN.NA akī itarraṣ qāssu ša āšib āli lu puggulat kubukkušu ana a-lik EDIN.NA akī idannin dīna* should we eat women's bread like one who is

**aliktu**

not an *ālik šēri*? Should we fear and tremble like one who is not used to battle? Going to war is like a festival for young men! Even a prince who stays in the city will not have enough to eat, should he stretch out his hand (to beg) from the *ālik šēri*? As great as the city-dweller's strength may be, how could he (ever) become more powerful than the *ālik šēri*? Gössmann Era I 49, 54 and 56.

Although the *ālik šēri* occurs in lists among soldiers, he is mentioned too rarely to be considered a regular soldier in Nuzi.

H. Lewy, Or. NS 10 204.

**ālikānu** s.; traveler; OB\*; cf. *alāku*.

*šumma iniātim la iddinunikkū a-li-ka-na-am šupramma* if they do not give (you) the hire (of the oxen), then send me word through some traveler who comes here TCL 18 86:47, cf. *a-li-ka-nam šūbilam* send me (the report) with some traveler who comes this way VAS 16 79:31 (both letters).

**aliktu** s.; 1. looseness, 2. detachment (of soldiers); Mari, SB; cf. *alāku*.

1. looseness: *a-lik-tu<sub>4</sub> : kašittu : šumma tīrānu al-ku KUR-tu<sub>4</sub>* looseness (means) conquest (because of the omen) if the intestines are movable (this portends) conquest CT 20 39:2 (SB ext.).

2. detachment (of soldiers, Mari only): *šapilti a-li-ik-tim ... PN u PN<sub>2</sub> panišunu lišbatunimma* PN and PN<sub>2</sub> should take over the command of the balance of the detachment ARM 1 23:26; *anumma a-lik-tam ša uzū ana GN našū attārakkum* I am sending you herewith a detachment which is carrying a liver (model) to Qatānum ARM 1 66:5, cf. *a-lik-tam šāti la takaššid* do not .... that detachment (but order them to proceed) ibid. 7; note: PN has dispatched men to me who are not able to depart *u šābam a-li-ik-tam ul iṭrudam* but has not dispatched a detachment ready to march ARM 6 55:8, cf. *šābam a-li-ik-tam liṭrudamma sidissunu līl-qānim* ibid. 16; 2 *a-li-ka-tum(!)* *ša taṭrudu [i]kšudanim šalmu* the two detachments which you sent here have arrived, (the men) are fine ARM 4 78:5.

**āliku**

**āliku** (fem. *āliktu*) adj.; moving, movable, in walking stance, falling out (said of hair), blazing (said of a furnace), coming, approaching (said of time), proper, appropriate; Mari, Bogh., SB, NA; wr. syll. and DU; cf. *alāku*.

urudu.šeñ.DU = *a-lik-tum* (var. *a-lak-tum*) movable (copper kettle) Hh. XI 403; giš.RU<sup>il-lu-lu</sup>.DU = *a-lik-tu* (var. *-ti*) movable (throwstick, or arrow) Hh. VIIA 67, cf. [giš.RU].DU = *a-lik-tum* = *qaštu ma-li-tu[m]* Hg. B II 63, in MSL 6 109.

igi.gu<sub>4</sub>.da DU.a : *pan alpi a-li-ki* the face of a walking ox Lambert BWL 242 iii 19.

*qanduppu margūtu* : *il-qi-tú a-li-ku* (var. *a-la-[ak]-tu*, see sub *ilqitu*) MSL 8/2 59:212; [š]e-ep UD-me *a-lik-tú* = *mu-na-at-tum* the approach of the day = morning Malku VI 210; *a-li[k]-tú* = *še-e-pi* Malku IV 230.

**a)** moving (said of objects, living things, etc.): *qaqquru bit ulappatanni u šari a-li-ku issiniš inassaha* they must make a note of the region (of the moon) which it (the eclipse) affects as well as the prevailing wind (at that time) ABL 38 r. 8 (NA); they have bound my arms, they have bound my knees GÌR<sup>II</sup>.MU *a-li-ka-t[i]* *ukassú* bound my agile feet AfO 18 290:18 (SB rel.), cf. *a-ḥa-ia a-li-ka-a-tum* Lambert BWL 278:12 (= KUB 4 4); note *la a-li-kám*(text -i) *pana tušašbat la-a le-<sup>2</sup>-a tašakkan ana rēši* you make a leader of the lame(?), you place the powerless in first position STT 59:12, with variant recensions [*I*]a *a-li-ki pana tušašbat* ibid. 58:37, *la [a-ki]-[x] pa-ni tušašbat la-a le-<sup>2</sup>-a tašakkan ana rēši* ibid. 57:68, and *la a-lit-tú ár-[hi-iš] tušašbat la le-<sup>2</sup>-a tašakkan ana rēši* LKA 52:16f., [*I*]a *a-mi-[ru ...]* BMS 6:50; A.MEŠ nāri DU.MEŠ the running water of the river Šurpu VIII 84 (var.), also 4R 59 No. 2 r. 16, dupl., wr. *a-li-ku-u-ti* LKA 29k r. 13; note, referring to loose or moving tissues in a diseased eye: [šumma amēlu in]šu UZU *a-li-kam malāt* if a man's eye is full of loose tissue AMT 16,1:19, cf. UZU DU-kam malāt ibid. 22; see Landsberger Fauna 40:25 and Lambert BWL 242, in lex. section.

**b)** in walking posture: *pagru a-li-ku* the body (of the demon) is in walking position Köcher, MIO 1 80 vi 2, cf. [...] *a-li-ku* ibid. p. 64 i 6' (description of representations of demons).

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**c)** falling out (said of hair): *ana ... síg DU-tú uzzuzi* to stop falling hair CT 23 34:23; síg *a-lík-tu<sub>4</sub> ikkalla* the falling out of the hair will be stopped AMT 3,2:19, also síg DU-tú *ikkalla* CT 23 34:31.

**d)** blazing (said of a furnace): I dispatch against you (sorceress) *a-li-ku tinūru Girru munnahzu* the blazing oven, spreading fire Maqlu II 190, cf. *ana utāni a-lík-ti ašarrapšiž-nāti* I am burning them (the images) in a blazing oven ibid. IV 134; see also Hh. XI 403 and Hh. VIIA 67, in lex. section.

**e)** coming, approaching (said of time): see Malku VI 210, in lex. section.

**f)** proper, fitting, appropriate (Mari only): (first) write to me what you intend to write to the king [*u anā]ku a-šar a-li-ka-at lumli-kakku* and I will advise you as to what is proper (to report) ARM 4 70:50; *awâtum ša tašta[n]appa[r]am awâtum šina ul a-li-[ka]* as to the matters you keep writing to me, these matters are not appropriate ARM 5 76:7; *bēlî lištâl ša šarrūtišu līpušma ašar a-li-ka-at qāssu liškun* my lord should think it over, he should do what befits his royal dignity and start doing what is appropriate Jean, Semitica 1 20:35.

Ad usage d: von Soden, Or. NS 26 127.

**āliku** s.; traveler, messenger; OA, OB, Mari; cf. *alāku*.

LUM.LUM = *a-lu-zi-in-nu*, DU.BAR.DU.ra = *a-li-ku*, DU.BAR.DU = *me-it-lu-ku* CT 18 29 ii 6'f., dupl. RA 16 166 ii 11ff. (group voc.).

**a)** in OA: *ina a-li-ki-im šitti kaspija šébilam* send me the balance of my silver by messenger TCL 20 87:15; *ippanika bilam ul ippanémma a-li-ki-im šébilam* bring (the *ikribū*-offering) yourself or send it with the very first traveler TCL 19 35:22, cf. *išti a-li-ki-im panémma ušēbalakum* ibid. 52 r. 15, and passim; *ana a-li-ki-im panémma di-in-ma lublam* give (it) to the first person coming (this way) and let him bring it to me KTS 14b:14, cf. *ana a-li-ki-im panémma piqdamia lublam* CCT 3 10:26, also CCT 4 12a:11, also ibid. 18; *išti a-li-ki-im panémma urkīti šébilanim* send it after me with the first person going (that way) TCL 4 52:12; *išti*

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*a-li-ki-im panēmma atlak* leave with the first traveler TCL 20 102:13; *išti a-li-ki-im panēm turdaššu* send him with the first person coming (this way) KTS 37b:5; *tērtaka išti a-li-ki-im a-li-ki-ma littallak* let your orders come with every messenger TCL 14 44:32; *ina ištēn a-li-ki-im šebilanim* send it here by the first traveler BIN 4 225:22, note *ina ištēn a-li-ki-im ina panēmma kaspī šebilam* CCT 2 44a:14; *ina dīn kārim a-li-ku-um adi 5 ūmē kali a-li-kam uširuma* the messenger was held for five days by order of the *kārum*, (then) they released the messenger CCT 3 33a:6f.; *šiprū ana kārim Kaniš ana a-li-ki-im kalā'im ēkušunim* envoys came here to the *kārum* of Kaniš to keep back the travelers BIN 4 58:13, cf. *a-li-ku ina* GN *u* GN<sub>2</sub> *kaļuni* TCL 14 36:46; *adi 10 ūmī a-li-ku adi šinīšu u šalašišu [i]llu[ku]ma* within ten days two or three (lit. two or three times) messengers will leave CCT 4 10a:11, cf. *appūl 5 ūmē a-li-ku adi mala u šinīšu italku* instead of the five days (within which he promised to send the silver) messengers have left twice already (lit. once and twice) BIN 6 92:12, cf. *a-li-ku adi mala u šinīšu illikunimma kaspam ula tuštēbilanim* BIN 4 3:9; *išti a-li-ki lu tuppīka lu tērtaka nuzakkāma nušēbalakkum* we will make ready and send either your tablets or your goods to you with people going (that way) BIN 6 73:25; *išti a-li-ki war[kiūtim] ušēbalakkum* I will send it to you with later travelers BIN 4 15:25, cf. *išti a-li-ki warkiūtim atallakam* KTS 25b:19, cf. also *[išti a]-li-ki paniūtima* CCT 4 11b:28'; *miššu ša suhārū ša* PN *u a-li-ku adi šinīšu illikunimma tērtaknuma la illikanni* why is it that the employees of PN and (other) travelers have come here twice, but your merchandise has not come? BIN 4 49:8, cf. TCL 20 87:7; *a-li-ki akšudma miššu išti a-li-ki ula illak* I reached the travelers (in the matter of PN and asked), "Why does he not come with the travelers?"

TCL 4 3:25f.; *ašammēma a-li-ki ana* GN *la uššuru* I keep hearing that they do not allow travelers (to depart) to GN Kienast ATHE 66:7; PN PN<sub>2</sub> *u a-li-ki battiqma* dispatch PN, PN<sub>2</sub> and the (other) travelers ibid. 30:27; *ina* GN *a-li-ku imhurūni umma šunuma* travelers

**ālilu**

approached me as follows in GN CCT 2 31a:8; *a-li-ku illikunimma šumī la tazkur* travelers came here, but you sent me no greeting BIN 4 22:26.

b) in OB, Mari: *amtum nawirtum wašbat ana a-li-ki-im ukilšima mamman ul imhuranni* there is a fine, plump slave girl (here), I offered her to people coming this way but no one has bought her from me (yet) CT 2 49:23; *a-li-ku-um killikamma* let someone come here UET 5 76:14 (both OB letters); obscure: *tuppi a-li-ki-im PN uštābi<la>lam* PN sent the tablet of the .... ARM 5 35:11.

For ARM 4 78:5, see *āliktu*; for *ālikšu* as abbreviation for *ālik idisū* ARM 6 14:27, see *ālik idi* mng. 1a.

**ālikūt mahri** s.; leadership (of the army); SB\*; cf. *alāku*.

*a-li-ku-ut mah-ri* (vars. *ma-ab-ra*, IGI) *pan ummāni mu'irrūt puŷri* (Tiamat entrusted Qingu with) the leadership of the army and command of the assembly En. el. I 149, also II 35, III 39 and, wr. *a-li-kut ma-ħar* (var. *mah-ri*) ibid. III 97, cf. *a-li-kut p[a-ni] mu'irrūt māti* (for translat., see *ālik pani*) Lie Sar. 372.

**ālikūtu** s.; philandering; SB\*; cf. *alāku*.

*šumma NA SAL.NITA.DAM-šú ̄zibma a-li-ku-tam ̄ipuš* if a man leaves his first wife and goes philandering CT 39 46:49 (Alu), also K.7088:6', and dupl. K.8046:5' (unpub. omens).

**alilānu** see *allānu A*.

**alili** see *alāla*.

**āliltu** see *ālilu*.

**ālilu** (*ēlilu*, fem. *āliltu*, *ēliltu*) s.; brave one, warrior; MB, SB; cf. \**alālu* B.

*ša-nun-du, ur-šá-nu, ka-šu-šu, a-li-lu, pi-ia-a-nu, al-lal-lu, ma-am-lu, e-tel-lum, ša-ga-pi-ru = qar-ra-du* Malku I 22ff.; *a-li-lu, ur-šá-nu, mu-tú = qar-ra-du* LTBA 2 2:39.

a) as an epithet of gods: *a-li-lu šūpū rihūt* <sup>a</sup>Nunamnir brave one, brilliant one, offspring of DN Böllenräucher Nergal 50:1; *[bu]kur* <sup>a</sup>Nudimmud rēštū *a-li-lu kapkapu* (Marduk) first-born of Ea, the noble one, the brave one, the mighty one Craig ABRT 1 30:32, cf.

**alimbû**

<sup>a</sup>Marduk ... gašru pungulu a-li-l[u ša zikir]šu kabtu BMS 12:22, cf. also <sup>a</sup>Marduk a-li-lu MDP 2 pl. 17 iii 30 (MB kudurru); [gaš]ra a-li-la bukur <sup>a</sup>Anim (incipit of a song, referring to Adad) KAR 158 i 31; šar tamhāri a-li-lu ša tuqumātu i-tál-lu (Ninurta) king of battle, the warrior who is girt with warfare AKA 256 i 6 (Asn.), cf. (Ninurta) rubû šagaz-puru ... e-li-lu kibrāti KAR 83 r. 9; <sup>a</sup>Ištar ... ezzet qablu la mahār a-li-lat tamhāri Ištar is raging, she is indomitable in battle, the brave one in the mêlée STC 2 pl. 78:36, see Ebeling Handerhebung p. 132, cf. (Bēlat-Ninua) e-li-lat KUR.[KUR] Craig ABRT 1 7:1 (= AJSL 26 157), see mušālil qabli, cited \*alālu B mng. 2.

b) as an epithet of kings: RN a-li-lu šamru ša tukultašu DN Shalmaneser (III), the brave, the fierce, who puts his trust in Ninurta BA 6/1 135 iv 2, cf. Tukulti-apil-Ešarra a-li-la LKA 63 r. 5; RN ... ašarid ummāni a(var. e)-li-lu tukulti [DN] Adad-nirāri (I), leader of the army, the brave, protected by DN KAR 260 (= KAH 2 143):6, and dupl. Rm. 293, see AfO 17 369.

c) referring to soldiers: ippalsuma tušeškun (for šuteškun) šarri Kašši a-li-lu qurād <sup>a</sup>[Aššur] the brave ones, the warriors of Assur looked at the preparations of the Kassite king Tn.-Epic “iii” 38; dabdašunu aškunma 29,000 a-li-li mundahhišišu unili kīma šu-bi I defeated them, I cut (lit. laid) down 29,000 of his brave fighters like (slaughtered) sheep KAH 1 30:17 (= WO 1 57, Shalm. III).

For discussion, see alāla.

**alimbû** s.; bison; lex.\*; Sum. lw.

gud.maḥ, gud.alim = a-lim-bu-ú Hh. XIII 300f.; gud.alim.bu MSL 8/1 p. 87:198 (Forerunner from Nippur); giš.[gud].alim = [a-lim-bu-ú] Hh. VII B 84, cf. giš.gud.alim = a-lim-bu-ú = ár-kil-la-a Hg. B II 188, in MSL 6 143, and giš.gud.alim = a-lim-bu-ú = ku-sa-rik-ku ibid. 193.

lugal.gud.alim igi.gùn su<sub>6</sub>.NA<sub>4</sub>.za.gin.lá. mu.úr : a-na šar-ri ša ki alim-bi(!) ši-it-ha-ra i(?)-na(?)-šu (speak to) my lord, the bison with multi-colored eyes, who wears a beard of lapis lazuli (translat. of Sum.) ZA 44 2:2.

The identification of this animal with the bison is based on the fact that it is referred

**ālišam**

to as bearded and that its horns are never mentioned, see Hilzheimer, MAOG 2/2 p. 10ff., and Landsberger Fauna 91ff. compared to W. Nagel, Gandert Festschrift (= Berliner Beiträge zur Vor- und Frühgeschichte 2) p. 116 and ZA 55 187ff.

The bison as an animal is called *ditānu* (q.v.) and *karšānu*, while in mythological contexts alim, gud.alim, *alimbû* and *kusarikkū* are used. The writing alim.ma (corresponding to *kusarikkū*) is attested in SBH p. 108:23f., and ZA 55 35:3. For alim in names of deities, see Falkenstein ZA 55 44, also <sup>a</sup>E.lum = <sup>a</sup>ALIM = <sup>a</sup>BAD (= *Enlil*) Emesal Voc. I 5, <sup>a</sup>Asari.alim En. el. VII 3, and <sup>a</sup>Asari.alim.nun.na ibid. 5 and Comm.; for gud.alim referring to a symbol, see Landsberger, WZKM 57 p. 12; for <sup>a</sup>Ig.alim (also DINGIR giš.ig.alim.ma), see Falkenstein, OLZ 1961 p. 371. For the possibility of considering alim.(ma), the basis of the Sum. lw. *alimbû*, as an Akk. lw. in Sumerian from \*alap (*alpu*), see Oppenheim, JNES 4 170 n. 150.

**alimu** s.; of high rank, honored; syn. list\*; Sum. lw.

a-li-mu, šu-pu-u = kab-tum LTBA 2 2:33.

The rare term cited in the syn. list is a loan from Sum. alim, cf. a-li-im ALIM = kab-tu Idu II 375, cf. also ALIM = kab-tu Lu II 229, Igihu I iv 257, and e.lum = ALIM = kab-tum Emesal Voc. II 23.

For ZA 4 237:43, see lēmu.

**aliq pî** see liq pi.

**ālišam** adv.; village by village, each village; OB, Mari; cf. ālu.

nīnu kīma a-li-ša-am-ma ina ebūrim ana abini i nihharir we will come to the help of our master at harvest time like any village Sumer 14 65 No. 39:18 (OB Harmal); šābam išturunimma anumma tuppam ša sābišunu a-li-ša-am ašṭuramma ana šēr bēlija uštābilam they have recorded the people (of the southern tribes), now I have written a list of their people, village by village, and am sending it to my lord ARM 3 21:13, cf. LÚ. MEŠ ebbī a-li-ša-am alputma ... šābam ušašte-

**ālittu**

*ru[nim]* I appointed trustworthy persons in each village and they had the people recorded for me ARM 3 19:13; *ana ḥalṣim dannātim aškunma a-li-ša-am mehrum kur[ub]* I left strict orders for the district that in each village similar (presents) be offered ARM 3 41:12; *a-li-ša-am LÚ suqāqī.MEŠ u LÚ.NU.BÀNDA.MEŠ uttahid* I warned the sheikhs and captains village by village ARM 2 103:12.

In RA 15 169 i 7, read *aš-ra-ta-ša-a li-ta-am-ma-ad*.

**ālittu** in **la ālittu** (*wālittu*) s.; barren woman; OB, SB; wr. syll. and SAL.NU.Ù.TU; cf. *alādu*.

*la wa-li-it-tum ul-la-ad* a barren woman will give birth YOS 10 17:40, also ibid. 41 r. 70 (OB ext.), cf. NU.Ù.TU Ù.TU *la mušteširtu ušteššer* Kraus Texte 6 r. 32; *la a-lit-tum ina balika zēra u mērē ul iṣšabat* without you (Sin), the childless woman cannot conceive (from) semen and become pregnant STT 57:65, dupls. STT 58:33 and 59:9, also BMS 6:47; *nīlšu lībal kīma la a-lit-ti* (for var. *la ālidu*, see *ālidu* in *la ālidu*) CT 23 10:19 (SB inc.); *uttahyasma ušabkā la a-lit-[tiš(?)]* he is miserable, crying bitterly [like?] a barren woman AfO 19 58:132; [...] :Ú šá-mi SAL.NU.Ù.TU CT 14 36 Rm. 2, 412:6; *la a-lit-tú* (for context and vars. see *āliku* adj. usage a) LKA 52:16.

**ālittu** see *ālidu*.

**alītu** see *elītu*.

**aliu** see *elū* A adj.

**āliu** see *\*ālū*.

**alkakātu** see *alaktu*.

**alkanniwe** s.; (part of a chariot); Nuzi\*; Hurr. word.

The king desires GIŠ.GIGIR *ša bi-ir-ta-we ša al-qa-an-ni-we-šu uhhuzu* a chariot of .... whose *a.* is mounted (in metal?) HSS 15 292:6 (let.).

**alkatu** see *alaktu*.

**alku** s.; course, channel of a canal, region along the bank; NB\*; cf. *alāku*.

**alla**

A field UŠ.SA.DU *al-ka ša nār* <sup>d</sup>DI.KUD adjacent to the course of the DN canal Nbn. 964:3; the plowman *ša muḥhi bit-qa u al-ki* on the bifurcation and the *a.*-region (of a canal) Nbn. 398:22, also ibid. 23, and cf. *bit-qa u al-ku* Nbn. 1117:10; note: one bull of the plowman PN *ša al-ka ina bit urē* from the *a.*-region (staying) in the bull shed Nbn. 202:11; fruit from the gardens *ša al-ku x a* Nbn. 247:2.

**alku** see *ilku* A.

**alla** interj.; but, rather; NB.\*

*mala akanna ašemmū ana šatammi la ašap-par al-la mamma šipirtâ ana šatammi ul inandin* (I swear that) I keep sending report(s) to the *šatammu*-official on whatever I hear here, but (there is) somebody (who) does not give my message to the *šatammu*-official BIN 1 75:17; *al-la mār šiprika ittija lillikma* rather your messenger should come with me (and take over the date palms as is done every year) YOS 3 42:12, cf. (in broken context) *al-la ittija lilliku* BIN 1 61:23; DN *lu tīdi kī kaspu atar ša rīhēti amhuru al-la kī [m]aṭū* I swear by DN that I have not received silver in excess of the balance, rather (I have received) less YOS 3 158:13.

**alla** (\**illa*) prep.; over and above, beyond, (more, or less) than, (with negation:) only, not (more) than, nothing but; SB, NB, LB; *illānuššu* CT 22 144:23; wr. syll. and abbr. to *al* in LB astron.

a) over and above, beyond, (more, or less) than — 1' with numerical indications: *al-la 3 ubāni arik* ("long" means: the "station" is) longer than three fingers TCL 6 6 ii 3 (SB ext.); give me my share *al-la 10 GÍN kaspi ša ana* PN *ana muḥhika addinu* apart from the ten shekels of silver which I paid on your account to PN VAS 6 89:8; *suluppi mala al-la 60 GUR imat[tū]* (the quantity) of dates by which it (the delivery) is less than 60 gur Dar. 494:14, cf. *mala al-la 60* [GUR] *ittirunnu* by which it exceeds 60 gur ibid. 12, cf. (with *maṭū*) Nbn. 715:17, VAS 5 12:18; *mala al-la ḥubulli kaspi a' 7 MA.NA 6 GÍN ... ittiru* Dar. 520:12, cf. (with *atāru*) VAS 5 24:9, 113:1, TuM 2-3 161:26, YOS

**alla**

7 196:6; *kūm ahi zittišunu ina 7 nikkas qanāti ša* É GAL-ú *al-la tarbaši bābāni atru* (x silver) instead of their half share in the (strip of land) seven reeds (long) by which the main house is larger than the outer fold YOS 6 114:20; *ša al-la arhi ittiqu* whoever exceeds (the term) beyond one month AnOr 8 40:11; *ša 7 ITI al-la tuppija panū* for seven months beyond (the term of) my former contract YOS 6 92:12, cf. *ūmē mala al-la tuppi* [...] Nbk. 363:6; in astron.: *kī x al-la y atar* if (number) x exceeds (number) y, also *ša alla x rabū* by which it is greater than (number) x, also *ša alla x imat̄ū* by which it is less than (number) x ACT 2 467f. (index), see also *sibru* adj. mng. 1a and *īṣu* adj. mng. 1b-1'.

**2'** other occs.: *emūqīšunu al-la emūqīni ma'du* their troops are more numerous than ours ABL 462 r. 12; the sheep in Uruk *ša al-la ša ina sēri mādu* which are more numerous than those in the open country YOS 3 87:26; *qaqqar ša DN al-la ša šarri ina libbi mādu* there is more land belonging to the Lady-of-Uruk there (in Uruk) than (land belonging) to the king BIN 1 54:32; *urkū al-la mahri ibi'iš* the latter is worse than the former ABL 1286:9; *mala al-la manzaltišunu ittiri malmališ uza'azu* they divide equally what exceeds their (assigned) shares (i.e., fish caught in the periods of assignment) YOS 7 90:17, cf. *ša al-la dullišu atar* YOS 3 84:31, *ša al-la hubulli kaspi it-ti-[ru]* ... *u ša al-la hubulli imat̄ū* Dar. 491:11f.; *pūša al-la ša mutiša dān* her word prevails over that of her husband (proverb) ABL 403:15 (NB), see Lambert BWL 281; *mešēnu kī iddinu al(!)-la šēpēja x gallala* the shoes he gave me are too small for my feet GCCI 2 397:8.

**3'** as comparative: *ša rabū al-la DINGIR.* MEŠ (Ahuramazda) who is greater than (all) gods Herzfeld API p. 18 No. 6:7 (Dar. Ph); *napsātu ša 2 sābē al-la ša gabbi nāšu ... la iqqir* the lives of two men must not be more valuable than those of all of us BIN 1 49:27; *ana al-la mātāte gabbi hīt ana šarri ... iħtū* they have sinned against the king more than all the (other) lands ABL 716 r. 9, cf. ABL 892:5, 964 r. 10, also *al-la šarrāni mahrūti* ABL

**alla**

878 r. 5; *šattu agā lu mādu samāka al-la šanāte gabbi samāka* this year I am very short of (funds?), I am shorter than in all the other years YOS 3 18:22.

**b)** (with negation:) only, not (more) than, nothing but — 1' in gen.: *uṭṭatu ša bēlīja ina panīja jānu al-la a<sub>4</sub>* 20 GUR I have no other barley belonging to my lord but those twenty gur (my lord wrote to me about) CT 22 159:8, cf. *uṭṭatu jānu al-la ša x kaspi* YOS 3 33:30, *al-la 100 qanāti ... jānu* CT 22 227:20, *sābē ittija jāna al-la 18* YOS 3 37:15, cf. CT 22 57:7, for other refs., see *jānu* mng. 1a-2'; *ša mimma ina libbi la mahir al-la 20* GUR *suluppi* nothing but twenty gur of dates have been received from all that (outstanding amount) Dar. 142:12; *uṭṭatu ... la in-de-e-tu<sub>4</sub> al-la a<sub>4</sub>* 1100 GUR *ša ana ginē ... našāta* no more barley was imposed (on me as tax) than the 1,100 gur which were delivered for the regular offerings YOS 3 8:9; *kaspa ... ul mahrāk al-la 1* MA.NA 9 GÍN Strassmaier, Actes du 8<sup>e</sup> Congrès International 4:7; *al-la ša 1 PI suluppi ... ana PN ul addin* TuM 2-3 199:4, cf. ŠE.BAR *al-la 30* GUR *ul iddin* YOS 3 41:31, cf. ibid. 32, 40:31, 58:11, 197:13, *uṭṭatu al-la 300 ina libbi ul iššām* YOS 3 137:30, BIN 1 95:21, *al-la 6 sābē ... ul taddinu* TCL 9 109:7, *mimma al-la 30 sābē ... ul ušuzzu'* YOS 3 133:38, *mimma al-la 200 qaqqar ina libbi ul hirru* YOS 3 33:7, *al-la 1 immeru ... ul ābuk* YOS 7 7 iii 127; *ajātu ina libbi ul īmur al-la 121 sābē* he found only 121 people among them RA 11 167:12, cf. *al-la ištēn ūmi* YOS 6 235:15; *PN mamma šanām[ma] ana mārūtu ul ileqqa' al-la(!) ahi[šu]* PN will not adopt anybody but his brother Hebraica 3 16:24 (= Nbn. 380:13), cf. *mamma ... al-la PN* ABL 892 r. 13; note the atypical: you know that I rely on you *abūa u abūa al-la jānu* I have no other father or brother AJSL 34 126:17; exceptional in lit.: *al-la šešgalli* É.TUŠ.A [l]a ukallam he(?) must not show it (to anybody) but another head-priest of the temple Etuša RAcc. 130:34 (subscript).

**2'** in oaths, questions, exclamations (negation understood): *kī ... al-la 1 mašīhu imšuh* (we swear) that he measured only by

**alla**

one (i.e., the regular) measure YOS 3 13:23, cf. ibid. 118:18; *kī ... elat 1-en immeri ... ša ... niksuma al-la 1-en immeri tamimi* (I swear) that no other ungilded ram but the one (under discussion) was slaughtered YOS 6 156:17, cf. ibid. 169:14 and dupl. ibid. 231, YOS 3 126:29ff.; *al-la niklu šú ittekil* (I swear that) that one has thought of nothing but trickery ABL 301:11; *kī al-la MN u MN<sub>2</sub> la-bi-ni u sarāpa ibaššū* there can be no making and firing of bricks apart from the months MN and MN<sub>2</sub> YOS 3 125:10; *ana muḥhi mamma ... al-la ana muḥhika* to nobody but to you (oath) YOS 3 106:9; *al-la ana ūmu agā* only to this day BIN 1 18:30; *īnēja itti mannu kī šaknu al-la šarri bēlija* upon whom are my eyes directed if not (upon) the king, my lord? Thompson Rep. 124 r. 7, cf. *Al-la-Bēl-ināja* (personal name) VAS 5 121:1; *mannumma agā išpura al-la aḥkēa* who else but my colleagues could have written that! BIN 1 75:9, cf. also ABL 947 r. 7; *mē ša mamma išši al-la ša DN* from whose (canal) did he take water but from that of the Lady-of-Uruk? BIN 1 44:30.

**3'** with adverbs: *nadānu ... jānu al-la 1-šú* delivery (of a headdress) is not (required) more than once YOS 6 71:29 and 72:29; *al-la mīši ina libbi ṭe-er-ra-ku-ma* I am “beaten” on account of it quite considerably (lit. more than a little) Pinches Peek No. 22:26; *al-la gabbi lemna* (what you have done) is evil beyond everything ABL 539:11.

**c)** with *ša*: *al-la ša išmū umma* beyond what he heard, as follows CT 22 79:23; *al-la ša ūmussu ilāni ... ušallu* beyond the fact that I am praying to the god every day ABL 521:13, cf. *al-la ša ašpurakkunūši bēli la iqabbi* BIN 1 66:13; *al-la ša anāku adūku ana* PN notwithstanding the fact that I killed the magus Gaumata (soon afterward a man arose in Elam) VAB 3 23 § 16:29 (Dar.).

**d)** with suffixes (from a base *allān-*): *al-la 300 uṭṭatu ul iddin umma uṭṭatu ul daglāk al-la-nu-uš-šú uṭṭatu ul anandin* he gave only 300 gur of barley saying, “I do not own (any more) barley, I can give no more barley than this” YOS 3 13:12, cf. *mimma al-la-nu-uš-šú daglāku* I have no other (barley) but this

**allaku**

(oath) UET 4 190:8, note the writing *a-na-la-nu-šú* CT 22 149:21; *ikkaru al-la-[nu-u]š-šú-nu ina libbi jānu* there is no farmer there apart from them GCCI 2 387:36; *al-la-nu-uš-šú mušahhinu qalla ina Ekur jānu* there is no small kettle in Ekur other than this YOS 3 191:28-9; *tīdi ša aba u aha al-la-nu-uk-ku la daglāku* you know that I have no father or brother other than you CT 22 43:6; uncert.: *birtum ša al-la-nu-u[š]* (in broken context) ZA 44 164:35 (Dar. Se).

For the difficult *la matar al* YOS 3 17:39 and *matar al* TCL 9 131:13 see sub *atru*. Note that the isolated ref. in TCL 6 6 ii 3 seems to be a late gloss and that that in RAcc. 130:34 comes from a subscript. All other refs. are from NB letters and legal texts and from LB royal.

**alla** see *allū* interr.

**allahāru** see *alluhāru*.

**allak** s.; felly, rim (of a wheel); MB\*; Kassite word.

*ki-śad ma-gar-ri = al-lak* (var. *al-la-ak*) Malku II 226.

**16 KIMIN** (= GIŠ.MEŠ.GĀM) *ana al-la-ak* sixteen pieces of šašsugu-wood for the felly (of a wheel) TCL 9 50:2, cf. **6 KIMIN** *ana 12 ḥipi ana al-la-ak anakandaš* six pieces of šašsugu-wood cut into twelve pieces for the felly (and) spokes (of a wheel) ibid. 20.

von Soden, ZA 44 180; Salonen Landfahrzeuge 111; Balkan Kassit. Stud. 130f.

**allakkāniš** see *allānkāniš*.

**allaku** adj.; going, moving; SB\*; cf. *alāku*. *giš.má.el(?).la* (var. x.ga) = *a-la-ki-tum* (vars. *la-kit-tum*, *al-...*) Hh. IV 276, see MSL 7 242.

*dùg.mu an.ta.túm.túm.mu* *gir.mu nu.kúš.ù : al-la-ka birkāja la āniha šepāja* my feet keep moving, my legs do not rest Lambert BWL 242:21.

*tamkāru al-la-ka šamallū nāš kisi* the ever-traveling merchant, the assistant who carries the bag of weights Lambert BWL 134:139; *ašbat šepēki al-la-ka-a-ti ašbat birkēki ebberēti* I seized your walking feet, I seized your marching knees Maqlu III 96, also ibid. II 33, cf. KAR 240:6.

**allāku**

The feminine adjective referring to a boat in Hh. IV, cited lex. section, remains obscure.

**allāku** s.; 1. traveler, 2. courier, 3. agent; OB, MB, SB, NB, LB; cf. *alāku*.

1. traveler: *temmid ana al-la-ki ša šupšuqat ur[uḥšu]* you stand by the traveler whose road is difficult Lambert BWL 130:65; *al-la-ku ša urṣi iduššu iba'a* a traveler will accompany him (apod., illustrated by a drawing of the sign DU) Kraus Texte 27a III'; *ina qātē mamma al-la-ka šūbilu* send (the silver) with any traveler CT 22 40:14, also ibid. 216:14, also *ina qātē mamma al-la-ka kapdu kapdu šūbilu* send it quickly, quickly, with any traveler ibid. 105:40; *kī ina qātē mamma al-la-ku ultu akannaka šūbilanu* send it from there by any traveler YOS 3 140:26; *ammēni ina qātē mamma al-la-ku la tašpuraš* why have you not sent her with some traveler? CT 22 224:22; *kapdu tēnka ina qātē mamma al-la-ku lušme* let me hear the news from you quickly through any traveler CT 22 151:18; uncert.: if the "right" weapon mark is on the middle of the gall bladder and it faces the top of the gall bladder GIŠ.TUKUL ša *a-la-ki ša mātam īkulu* it is a weapon pertaining to travelers(?) who (once) devastated the land YOS 10 46 i 42 (OB ext.).

2. courier: *girgilu al-la-ku ša Enlil bēl mātāti* the courier *girgilu*-bird of Enlil, lord of the lands MDP 2 pl. 17 iv 3 (MB kudurru); *al-la-ku ḥanṭu qirib GN illikamma ušannā jāti* a fast courier came to Nineveh and informed me Streck Asb. 138:16, also ibid. 158:9 and 8 i 62, cf. LÚ.A.KIN ḥanṭu ana GN *illikamma iqba jāti* ibid. 14 ii 27.

3. agent (LB): travel provisions *libbū* LÚ *al-lak ša bāri ša* LÚ *ši-rak.MEŠ* corresponding to those of the agent for (the collection of) the *bāru*-tax from the temple oblates UET 4 48:6, cf. ibid. 49:3, LÚ *al-lak.MEŠ* ibid. 7; goods *libbū* LÚ *al-lak.MEŠ ša* LÚ *ú-qu ša* LÚ *Uruk* corresponding to those of the agents of the people of Uruk UET 4 109:3 and 14, also (without determinative LÚ) ibid. 11.

**allallū**

**allallu** s.; (a bird); SB.

síb.tur mušen = *al-lal-lu* Hh. XVIII 240; síb.tur.mušen = *al-lal-lum* = *kap-pa ip-pu-uš* Hg. B 237, also Hg. C I 18 in MSL 8/2 166 and 172.

*a-a-ú al-lal-ki ... al-la-lá* (vars. *al-lal-la*, *al-lal-la-ki*) *bitruma tarāmima tamhašišuma kappašu taltebir izzaz* (var. *ašib*) *ina qīšātim išassi kappi* where is your *a*.-bird? you loved the, variant: your, variegated *a*.-bird, but you struck (him) and broke his wing (and now) he lives in the woods and cries, "My wing!" Gilg. VI 43 and 48, vars. from Frankena in Garelli Gilg. 120 ii 14; *šumma ubānu kīma kappi al-lal-li* if the finger is like the wing of an *a*.-bird (followed by *kīma kappi sudinni* like the wing of a bat) Boissier Choix 47:22 (SB ext.); *šumma al-lal-lum MUŠEN KIMIN (= ana bit amēli īrub)* if an *a*.-bird enters the house of a man CT 41 8:78; *šumma ina Addari al-la-la innamir* if an *a*.-bird is seen in MN CT 40 50:42 (both SB Alu).

The *allallu*-bird is a migratory bird since it is not usually seen in the month of Addaru, see CT 40 50:42 cited above. Its distinctive cry rendered as "*kappi*," the multicolored appearance, and distinctive wing suggested the identification with the roller proposed by Thompson. For the Sumerian designation "little shepherd," cf. the bird names *síb mušen* and *síb.tir.ra mušen*.

Thompson DAC p. xviii and JRAS 1924 258f.

**allallu** see *allallū*.

**allallū** (*allallu*) s.; brave one; SB; cf. \**alālu* B.

*ša-nun-du, ur-šá-nu, ka-šu-šu, a-li-lu, pi-ja-a-nu, al-lal-lu, ma-am-lu, e-tel-lum, ša-ga-pi-ru = qar-ra-du* Malku I 22ff.

<sup>a</sup>*Adad ... kaškaššu gitmā[lu ezz]u a-lal-[lu]* DN, the powerful, the perfect, the awesome, the brave BMS 21:39, see Ebeling Handerhebung 102; <sup>a</sup>*Zababa bēli rašba al-la-li-e ilāni rabūti mamlu tizqaru* DN, the fierce lord, the bravest of the great gods, the powerful, the exalted VAB 4 184 iii 71 (Nb.), cf. <sup>a</sup>*Ninurta ... al-lá-lu ilāni* 1R 29 i 8 (Šamši-Adad V); <sup>a</sup>*Girru al-la-lu-ú mu'abbīt iṣṣī u abnī* DN, the mighty, destroyer of wood and stone Maqlu II 141, cf.

**allalu**

V 90; *alsīka ḫNabū mug(u)ranni al-lá-[all]* I call to you, DN, be gracious to me, O brave one! PSBA 17 138:5.

**allalu** s.; (mng. unkn.); lex.\*

[...].sa = *al-la-lu* CT 14 2 K.13615:4.

**allān** see *alān*.

**allānātu** s.; (name of a month, lit. acorn month); OA, MA; cf. *allānu* A.

ITI *Al-la-na-a-[ti]* = ITI ŠU.NUMUN.NA 5R 43 20. ITI.KAM *A-lá-na-tim* CCT 1 5b:17, Kienast ATHE 55:22, and passim in OA; ITI *Al-la-na-tum* KAJ 87:17, and passim in MA, also wr. ITI *Al-la-na-a-tu* KAJ 185:16, and passim; ITI *Al-la-na-te* KAJ 94:18, and passim in MA.

The name refers to the month in which the acorns ripen.

**allānkāniš** (*allakkāniš*) s.; Kaniš oak; SB; cf. *allānu* A.

[GIŠ *al-l-a-nu*, [MIN *ka*]-*a-niš* Practical Vocabulary Assur 512f.; ú *al-la-ka-[niš]* A 3476:11' (App. to Uruanna).

GIŠ *al-la-ka-ni-iš* *ina mātāti ša apīlušināti* ... *lu algāma ina kirāte mātiya lu azqup* I took (cedar, box-tree) Kaniš oak from the lands which I came to rule and planted them in the orchards of my land AKA 91 vii 18 (Tigl. I), cf. (in similar context) GIŠ *al-la-an-ka-niš* Iraq 14 33:44 (Asn.); ú *al-la-an-ka-niš* : ú *hi-niq* LAGAB×IM *sāku ina* KAŠ.SAG *šaqū* Kaniš oak: a plant (to treat) stricture of the bladder: to bray, to administer as potion in fine beer CT 14 35 K.4180A+:28, dupl. KAR 203 i-iii 27, cf. ú *al-la-an-[ka-niš]* (among other drugs, for *hiniq* LAGAB×IM) AMT 59,1:40; *šumma* KIMIN (= *ālittu uštapšiq*) *al-la-an-ka-niš* *ina pīša imarraqma* (var. *umarraqma*) KIMIN (= *arbiš ullad*) if a woman has difficulty in giving birth, she chews (bark of) Kaniš oak and then she gives birth easily KAR 196 r. i 30, dupl. AMT 67,1 iv 23; GIŠ *al-la-an-ka-niš* ú (text: NU.LUH) NU.LUH.HA ... 27 *šammē annūti tušamṣa* Kaniš oak, *nuhurtu*-plant, (etc.), you take these 27 plants in equal proportions (to treat lung constriction) AMT 83,1:7.

Thompson DAB 250f.

**allānu A**

**allānu A** (*elānu*, *alānu*, *aliānu*, *alilānu*) s.; 1. oak, 2. acorn, 3. acorn-shaped suppository; from OAkk. on; wr. syll. (also GIŠ.AL.LA.AN) and (in mng. 3) NAGAR (GIŠ.LAM.MAR KAR 203 r. iv 10); cf. *allānātu*, *allānkāniš*.

*al-la* NAGAR = ŠU-ma Ea II 41; giš.al.la.an, giš.lam.mar = *al-la-nu* Hh. III 133f.; [GIŠ *al-l-a-nu*] Practical Vocabulary Assur 512; giš.e.la.a.nu, giš.a.la.a.nu, giš.a.li.la.a.nu = ŠU Hh. III 250ff., cf. a.li.a.[num] Forerunner to Hh. line f cited MSL 5 113.

1. oak — a) as tree: *a-la-núm* YOS 1 11 v 8 (OAKK. word list); GIŠ *al-la-nu* (among various trees, planted in a park) Iraq 14 33:43 (Asn.); A.ŠĀ.MEŠ *al-la-an* ... *qadu* GIŠ.GEŠTIN *ina* URU GN a terrain (planted with) oaks, including a vineyard, in GN MRS 6 131 RS 15.118:4, also, wr. *al-la-ni* ibid. RS 15.122:9; an orchard, with vines A.ŠĀ *qablu ša* GIŠ *al-la-an* a grove with oaks ADD 444:6, and dupl. 445:6; *īmid* GIŠ *al-la-nu u* GIŠ *buṭnu ša* *šadē hamadīrūtu ultālik* she (Lamaštu) leaned against the oak tree and the mountain pistachio and made (them) dry out 4R 56 iii 37 (Lamaštu), dupl. KAR 239 ii 13; *imhaš şalzlatam şabitam a-la-na-am hamadīram uštelqi* (for *ušterqi?*) (the snake) smote the sleeping gazelle, (and) hid in(?) the withered oak Sumer 13 93:11 (OB inc.), dupl. ibid. 95 IM 51292:6; KUR *še-še-ig lipšur* KUR *al-la-nu*(var. -*ni*) KUR *Bibbu lipšur* KUR *al-la-nu*(var. -*ni*) may Mount GN, the home of the oak, absolve, may Mount GN<sub>2</sub>, the home of the oak, absolve JNES 15 132:16-7, cf. KUR SÌG<sup>si-ig-MIN(= si-ig)</sup>SÌG = MIN (= KUR) GIŠ *al-la-ni* Hh. XXII 13', cited ibid. p. 146; GIŠ *al-la-an šar(or sar)-ri* false(?) oak BRM 4 32:19 (med. comm.).

b) as wood: 3 LAGAB GIŠ.RU *al-la-núm* three blocks(?) of oakwood for(?) throwsticks(?) UET 3 812:5, also, wr. *al-la-TUM* ibid. 1498 r. i 17; 1 gín guškin *hi.da* *al-la-núm.1.še* one shekel of medium quality gold for one oakwood (bowl) (parallel gal.1.še for one cup) UET 3 513:4, cf. giš.gal a.la.núm MDP 27 48 ii 4 (Practical Vocabulary Elam), cf. also x gold *al-la-núm kù.hu.za* (obscure) UET 3 558:2 (all Ur III); obscure: *a-la-[nu] mišlum kabbutūtum mišlum ta-zí-ki* CCT 2 36a:12 (OA); [karā]nu *damūšu* GIŠ *al-*

**allānu A**

*la-nu idāšu* his blood is wine, his arms are oak  
(description of a representation of a god)  
LKA 72 r. 14.

c) parts of the tree used in medicine: BAR GIŠ.AL.LA.AN *tasāk* you bray bark of an oak tree (see *quliptu*) KAR 194 r. iv 18, cf. GIŠ AL.[LA.AN] (in broken context) AMT 51,12:2; Ú GIŠ *al-la-nu* : A.[DAR] (preceded by *buṭnā-nu*) KAR 203 r. i-iii 22; PA Ú *al-la-nu* Ú.ZÉ *ina šikari šatū* oak leaf is a drug for gall bladder (trouble), to drink in beer Küchler Beitr. pl. 14 i 23, cf. Ú *al-la-an-na* (with other plants, to be used in an ointment) AMT 94,2 ii 12, see also *allānkāniš*.

2. acorn (OA): *a-lá-ni lu* [15 SÌLA] *lu* 10 SÌLA *lu* 5 SÌLA *lu* 3 SÌLA *aśar ibaśšiu leqēma šebilam* take acorns, whether 15 silas or ten, or five, or three silas, from wherever you can and send (them) (with the fuller) to me OIP 27 5:4, cf. *a-lá-ni erbī tiamtī u qīštam šebilam* send me (with the fuller) acorns, shellfish and the salary ibid. 6:5; *śarśarānam a-lá-ni arku-tim* a ....-measure of long(?) acorns TCL 4 97:3, cf. *śa-ra-áś-ra-nam a-lá-nu* (and twenty minas of cedar resin) CCT 5 28a:9; ten shekels *śa* ... 1 *sappim a-la-ni* 1 *sappim bur[āši]* 1 *sappim damī [erēnim]* for one jar of acorns, one jar of juniper (resin), one jar of cedar resin HSS 10 224 r. 21; one and one-half minas of silver (and) 1 DUG *a-lá-nu išti* PN one jar of acorns are with PN TCL 14 62:8, cf. BIN 4 160:45, CCT 1 34a:11, TCL 20 209:26; 1 DUG *a-la-ni* (to be delivered as far as Luhusandia) a/k 263:1 (unpub.).

3. acorn-shaped suppository: you mix various herbs with oil *al-la-na teppuš šaman šurmēni tasallaḥ ana šuburrišu tašakkanma ina'eš* you make a suppository, sprinkle it with cypress oil, introduce it into his rectum and he will recover AMT 43,1 i 4, dupl., wr. NAGAR-*nu* KAR 157 r. 33, cf. these six herbs are NAGAR-*nu* Ú-*ru* AMT 43,1 i 6, dupl. KAR 157 r. 36; GIŠ.LAM.GAR *teppuš šaman da-prāni tasallaḥ ana šuburrišu tašakkan* KAR 203 r. iv-vi 10, cf., wr. *al-la-na* AMT 43,1 i 18, ii 6, etc., *al-la-nam* KAR 201 r. 43, NAGAR-*nam* ibid. obv. 22, NAGAR-*nu* ibid. 17, and passim, wr. AL.LA.AN AMT 43,1 i 10, NAGAR

**allānu B**

AMT 74 ii 33; NAGAR *teppuš ana šasurriša tašakkan* you make a suppository and introduce it into her vagina KAR 195:27; 3 Ú.MEŠ *al-la-nu* DÚR.GIG three herbs (for) suppositories for diseased rectum AMT 81,9:3 + 58,9 r. 3, cf. ibid. 6 and 8; NAGAR-*nu* *dami parāsi* a suppository to stop bleeding AMT 53,9 r. 4, cf. NAGAR-*nu* IM KUD-[*si*] suppository to stop the emission of wind KAR 157 r. 39.

The tree *allānu* is very rare and occurs in economic texts only in the Ur III period. It seems that the wood had no economic use. In the Ur III and the OB period the term *haluppu*, q.v., seems to have been used to denote an oak tree native in the east as against the western species called *allānu*.

In the OA refs., *allānu* in certain instances (OIP 27 5) is used by the fuller. In others, however, it is considered important enough to be sent overland in earthen containers and to be mentioned beside resins, etc., so that it possibly denotes a specially treated acorn or also an edible acorn-shaped nut.

The medical use of *allānu* is not clear enough to determine the species of the tree. Both *allānu* alone, preceded by the determinatives GIŠ and Ú, and its bark or leaves are included in various prescriptions, for which see Thompson DAB 248f.

The word for the suppository, for which the cryptogram NAGAR-*nu* is usually used, takes its name from the acorn presumably on account of its shape, and appears in medical texts beside *ubānu* “finger” and GIŠ.GI.GÍD (perhaps “tube”), cf. Syriac *ballūt* “acorn” as name for a suppository, Löw Flora 1 626. The reading GIŠ.NAGAR-*na* proposed by Bauer Asb. 2 42 n. 5 for Streck Asb. 290:19 remains uncertain.

It is not clear whether the tree names *elānu*, etc., cited from Hh. III 250ff., are variants of *allānu* or refer to different species.

For EL (= MVAG 33) 188:22, see *alu*.

Thompson DAB 248f.; J. Lewy, HUCA 27 63 n. 264.

**allānu B** s.; (an occupation); MB, NB.\*

a) in gen.: *anāku tēmu ša* PN *al-la-nu x x* *x ḥarsāk* I am informed in the matter of PN,

**allānu C**

the *a.* ABL 1114:22 (NB let.), cf. PN LÚ *al-la-ni* TuM 2–3 22:16 (NB).

**b)** as personal name: *mAl-la-an-ni* BE 15 175:56 (MB), [*mA*]l-la-nu RA 25 81 No. 23 r. 4 (NB, from Neirab), Pinches Berens Coll. 103:13, Jastrow, Oriental Studies of the Oriental Club of Philadelphia 1894 p. 116:20.

**c)** as family name: *Al-la-nu* VAS 4 70:9, 5 83:30, 97:14, 6 144:11, RA 10 68 No. 40:24, TuM 2–3 109:15.

**allānu C** s.; (a garment); MA.\*

1 TÚG *al-la-a-nu* (followed by *nahlaptru*-garments) KAJ 273:1.

**allānum** adv.; from there; OA.\*

*kaspum a-na-nu-um luqūtum a-lá-nu-um eqlam ana šumi tamkārim ettiq* the silver from here, the goods from there will travel overland in the name of the merchant KT Hahn 24:10, cf. *kaspum a-na-num luqūtum a-lá-num eqlam ašsumi* PN ettiq AnOr 6 pl. 8 No. 22:21, also AN.NA *a-na-nu-um u* KÙ.BABBAR *a-lá-nu-um ašsumi* PN *eqlam ettiq* BIN 6 247:13; *kaspum ša q̄iptišu a-na-nu-um u a-la-nu-[um] eqlam ana šumi[š]u ettiq* the silver entrusted to him will travel overland from here and from there in his name TCL 19 54:10; uncertain: 3 GÍN KÙ.BABBAR ú *a-lá-num URUDU kunukkija* PN *naš'akim* PN is taking three shekels of silver and (some?) copper to you from there under my seal BIN 4 228:3.

J. Lewy, RA 35 84.

**allapak** adv.; (mng. unkn.); lex.\*

*u<sub>4</sub>.da = ap-piš AN.TA MÚRU.TA, an i-rat, al-la-pa-ak pak, ina qá-bal, iš-tu u<sub>4</sub>-um, e-nu-ma* NBGT I 316ff.; *u<sub>4</sub>.ta = ap-pi-iš AN.TA, a-na i-ra-at, al-la-pak, i-na qá-bal, iš-tu u<sub>4</sub>-um, i-nu-ma* NBGT II 23ff.; [*u<sub>4</sub>*].ta = *ap-piš RI, an-na i-rat, al-la-pak, i-na [qá]-bal, [i]š-[tu] [u<sub>4</sub>-um]* NBGT IX 278ff.

*in-na-nu = [iš-tu], az-zu-za-a = [...], lu-ul-[la-a] = [...], al-[la-pak] = [...]* Malku III 120.

**allatu** see *illatu A*.

**allē** see *allū* interr.

**alliaja** s.; driveling person; OB lex.\*; cf. *illātu*.

**allu A**

*lú.[eme].zag.ga, lú.[eme].zag.ga.bar.bar = al-li-a-a* (preceded by *taplum* dirty and by *mutap-pilum*) OB Lu A 334f.

*lú.[lill].lá = li-il-lum, lú.eme.zag.ga.bar. bar = al-li-a-a, lú.KAXBAD.bi.sur.sur = ša ru-pu-uš-ta-šu i-sa-ru-ru* whose spittle drivels OB Lu Part 7:14ff.

For the Sum. equivalent cf. galam ḥu.ru. um (see *hurru* adj.) eme.zag.ga bar.bar Edubba-dialogue 1:74 (courtesy M. Civil).

**allikāmma** adv.; elsewhere; Nuzi\*; cf. *allū* adj.

Should somebody claim the fields PN *itti mārešu uzakkāma u eglāte al-li-qa-am-ma ana* PN<sub>2</sub> *inandin* then PN with his sons will clear (the fields from any claims) or give (other) fields elsewhere to Tehiptilla JEN 13:15.

Oppenheim, AfO 13 75.

\*\***allikum** (AHw. 37b) see *alningu*.

**allitiš** see *litiš*.

**allu** adj.; (mng. uncert.); syn. list.\*

*al-lum, qa-áš-du = al-lum* An VIII 47f.

The parallel *eb-bu, ba-nu-ú, qud-du-šú = el-lum* Malku VI 215ff. cited *ellu* adj. lex. section, makes it likely that the right column in the only preserved text, CT 18 13 iv 3, contains a mistake *al-lum* for *el-lum*, while the same entry in the left column may be a dialect variant of *ellu*.

**allu A** s.; hoe; from OAkk. on; wr. syll. and GIŠ.AL; cf. *allu A* in *ša alli*.

*giš.al = al-lum, giš.al.sa.lá = MIN qaq-[qad], giš.al.sag.du = qaq-qa-du al-lum, giš.al.zúzú = šin-nu MIN, giš.al.zú = šin-[nu]* Hh. VIIA 152ff.; *giš.al = al-lu = mar-ru* Hg. II 90 in MSL 6 110; [*al*] [*AL*] = [*al-lu*] = (Hitt.) GIŠ.AL S<sup>a</sup> Voc. P 7'; *al AL = al-lu* S<sup>b</sup> II 224, also S<sup>a</sup> Voc. Q 4'; *al AL = ki-ib-bu, al-lu, ap-šá-nu* A VII/4:18; *giš.al.dù. AG+A = MIN (= ma-ha-ṣu) šá [al-li]* Nabnitu XXI 18; *sag.gún.gún.nu = šu-ub-ru šá GIŠ.AL Nabnitu J 201.*

*giš.al dusu šu.ni gá.gá.e.dè : al-la u tup-sikka ana qātišina ana šakāni* to place the hoe and the corvée basket in their (mankind's) hands KAR 4:30; *giš.al.lá.bi giš.apin.na* [edin.šé] a.da. min : GIŠ al-la u GIŠ.APIN ana sēri ultēšū (in the month of Arahsamma) the hoe and plow hold a disputation in(!) the field KAV 218 ii 39 and 44 (Astrolabe B).

**allu A**

GIŠ.AL // GIŠ.APIN ACh Ištar 30:46 (astrol. comm.).

a) as an agricultural implement — 1' in econ.: GIŠ.AL VAS 14 67 ii 3, DP 450 i 3, and *passim* in Pre-Sar.; 1 GIŠ *al-lum* Gelb OAIC 33 i 16 (OAk. list of objects), cf. (mentioned beside GIŠ.EME) BIN 8 271:5 and A 905:13 (OAk.); 1 GIŠ *al-lum* ITT 4 7732 (Ur III); x *annakam a-na-pá-hi-im ša a-le-e uppušu* 45 shekels of tin to the smith to make (lit. who will make) hoes(?) KTS 57c:11 (OA); 2 SAR É *ši-in-ni* GIŠ.AL a two-sar house (shaped like) the blade of a hoe BE 6/1 95:1 (OB); *ultu* UD.5.KAM *al-li aptaṭarma ana šūri nakāsi uqterrib* five days ago I released (the men using) hoes and brought (them) to cut reeds BE 17 23:12 (MB let.); 1-en *al-lu ša* 10 MA.NA *šuqultašu* SMN 2578:5 (Nuzi).

2' in math. — a' referring to work done: *ana* 40 GAR *azabbil* 2,13,20 *al-lu-um* if I carry for a distance of forty GAR (the coefficient) of the hoe is 2,13,20 Or. NS 29 289:25, also ibid. 26-29.

b' referring to the metal for a hoe: 10 *al-lu-ú* MCT 140 X 6, possibly abbreviated to *al* ibid. 7 and 10.

3' as a symbol: <sup>a</sup>*Ninurta* : <sup>a</sup>*Marduk* *šá al-li* Ninurta is Marduk (as god) of the hoe CT 24 50 BM 47406:3, cf. <sup>a</sup>IB : MIN (= <sup>a</sup>*Ninurta*) *šá al-li* ibid. 40:61 (list of gods).

b) for making bricks — 1' as implement: 3 4 *al-lu* [...] *agurru* [*li*]l-bi-il-nu three or four hoes [...], let them make bricks CT 22 18:18 (NB let.).

2' in lit. and hist., always referring to corvée work — a' in gen.: <sup>a</sup>*Anunnaki itruk* *al-la šattu ištēt libittašu iltabnu* the Anunnaki wielded the hoe, the first year they made bricks for it (Esagil) En. el. VI 60; GIŠ *al-lu ušatrikma ušalbina libittu* I had (them) wield hoes and make bricks Lyon Sar. 15:51, cf. GIŠ *al-lu ušatrikma ēmida tupšikku* Borger Esarh. 20 Ep. 19a:21, GIŠ *al-lu ušatri*[*k* ...] Streck Asb. 186:26; *al-lu tupšikku ušaššišunūtimā ilbinu libitti* I had them take up the hoe and the basket, and they made bricks Borger Esarh. 59:48, cf. ibid. 20 E 4 and 4 iv 14, Lyon Sar. 9:56; GIŠ *al-lum tupšikku ušaššišunūti*

**allu B**

*ina(!) GIŠ nalbanāti šinni pīri uši ... ušalbina libittu* I had them (the workmen from Babylonia) take up the hoe and the basket (and) had them make bricks in brick molds made of ivory (and) ebony Borger Esarh. 84:45; GIŠ *al-lu tupšikku ušaššišunūti ušazbila kudurri* I had them take up the hoe and the basket (and) had them carry the corvée basket for me Streck Asb. 88 x 92, cf. *ušašši* GIŠ *al-lu ēmid tupšikku* VAB 4 68:26 (Nabopolassar); *ina al-lu tupšikki ša* GN *kallē nāri kallē tābali ana la našē* that the *kallū*-officials of the canals and the *kallū*-officials of the land shall not take (away persons for their own use) from the hoe and the corvée basket assigned to GN BBSt. No. 8 top 2 (p. 50).

b' mentioned beside *marru*: GIŠ.AL *marru lu ušašbit tupšikkam ḥurāši u kaspi lu ēmid* I had (him) take the hoe and the spade (and) I laid (on him, the prince) a board (?) of gold and silver VAB 4 62 iii 12, cf. GIŠ.AL.MEŠ *marri nalbanāti ina šin pīri ušū ... lu abnīma* I made hoes, spades and brick molds from ivory (and) ebony ibid. 60 i 42 (both Nabopolassar); *nāši marri al-li tupšikki* Borger Esarh. 62:38, *šābit al-lu nāš marri zābil* [tupšikki] VAB 4 240 ii 53 (Nbn.).

For the designation of special *al* tools, see sub *alsudilū*, *nahpū*, *narpasu*, *ra'izu*, *šelbūtu*, *titennu*.

For Asb. A II 10 and VAB 7 162:56 (= Streck Asb. 14 ii 10 and 162:56), see *allu B*.

Genouillac, OLZ 1908 470; Thureau-Dangin, RA 23 31; Landsberger, JNES 8 274 n. 74.

**allu A** in *ša alli* s.; hoe-wielder; OB lex.\*; cf. *allu A*.

*lú giš.al.la* = *š[a al-li-im]* OB Lu A 465.

**allu B** s.; (a piece of jewelry); SB.\*

I clad him (Necho) in a multicolored dress *al-lu ḥurāši simat šarrūtišu aškunšu* put a golden *a.* on him as insigne of his royal rank (placed golden bracelets on his wrists and gave him a dagger of iron) Streck Asb. 14 ii 10 and ibid. 162:56.

The use of the verb *šakānu* indicates that the royal insigne was to be worn on the person and not to be held as an implement. Since

**allu C**

neither Egyptian nor Mesopotamian customs know of such a use of the hoe, the old translation “chain” seems preferable. Possibly *allu* B denotes a typical Egyptian insigne of kingship.

**allu C** s.; (mng. uncert.); NB.\*

*akkī* 2 *al-la-nu* ḪA.ḪI.A *ana* PN *idin* give PN two *a.*-measures worth of fish CT 22 92:5, repeated ibid. 8 (let.).

The term *a.* seems to denote a popular designation of a small but measured amount, like a fistful.

**allū** adj.; that, the other; RS, Nuzi, SB; pl. *allātu*; cf. *allikāmma*, *allukā*.

a) in RS: *kittū uqnū al-lu-ú ša tušēbila* is it true (concerning) that lapis lazuli which you sent? MRS 9 222 RS.17.383:21.

b) in Nuzi: *u al-lu-tum mārēja rīħūtum ina arki* PN *kīma šēpēšunuma zitta ileqqū* and the other remaining sons of mine shall take a share from PN's legacy according to their (legal) standing HSS 5 21:8, cf. AASOR 16 56:12; when the king ANŠE.KUR.RA.MEŠ *azukaraštu al-lu-tum ana* PN *u al-lu-tum ana* PN<sub>2</sub> *iddin* distributed the *azukaraštu*-horses, some (mentioned before) to PN and others to PN<sub>2</sub> HSS 14 41:16f.; LÚ.MEŠ *ša Nuzi ANŠE. MEŠ-šu-nu jānu šipiršunu la īpušu u šipru uttannahu* ANŠE.MEŠ *ša* PN *ašbu u ša al-lu-ti jānu* the people of Nuzi have no donkeys, (and) they cannot do their work, and the work suffers, there are donkeys with PN, but none with the others HSS 5 105:24; *ša al-lu-ti TÚG.ḪI.A utterru* he returned the garments of the others (but kept mine) AASOR 16 7:51; note: *ištu al-li-i ša illaku GIŠ.GIGIR qalla id(i)naššuma u lillika* as soon as(?) he arrives, give him a light chariot and let him come back JEN 494:10.

c) in SB: *al-lu-u* <sup>d</sup>*Gilgāmeš ša uṭappilanni alā iddūk* that Gilgāmeš who has scorned me has (now) killed the bull! Gilg. VI 159, note that the Assur version omits *allū* Frankena in Garelli Gilg. 122 v 4'; see discussion sub *allū* B.

**allū** (*alla*, *allē*, *illū*) interr. particle; is it not? is it not that?; EA; WSem. word; often followed by *-mi*, *-me*.

**alludānu**

*al-lu-mi* PN *it<ti>ka ša' alšu u jiqbi gabba ina panīka* is PN not with you? ask him and he will tell you to your face EA 85:30, cf. EA 127:23, 132:29; *al-lu-me* PN *ša' alšu* is PN not (there)? ask him! EA 112:47, cf. *al-lu-ú* PN *ša' al al-lu-ú* PN<sub>2</sub> *ša' al al-lu-ú* PN<sub>3</sub> *ša' al* EA 256:15, 16 and 18, also EA 208:10; *al-la šunu inanna ittika* is it not that they are with you now? EA 101:14, cf. *al-lu* PN *itti* PN<sub>2</sub> is PN not on the side of Aziru? EA 114:69; *al-lú-u-me* PN *aradka* is PN not your servant? EA 245:15; *al-lu-ú hazannašunu dāku* is their mayor not killed (with my sister and her children)? EA 89:20, see Albright and Moran, JCS 4 164; *u al-lu-ú ilqiši* PN *ištu qātēja* and has PN not taken it (the house) from me by force? EA 292:33, cf. also EA 294:23; *al-lu-ú-mi* BA.BAD *bēlnu* is our lord not dead? EA 138:64; *al-lu-mi* PN *ina qātika u mimmu ša nippšu ana šāšu muḥbīka* is PN not in your hand and whatever is done to him is your responsibility? EA 83:40; when I was so sick *al-lu-ú ušširti arad šarri šanām ... ana dagāl [panī] šarri* did I not send another royal servant to appear before the king? EA 306:23, cf. *u il-lu-ú-me mārija ušširti ana mahar šarri bēlja* EA 198:27; *al-lu panu gabbi ana jāši* is it not that they are all against me? EA 117:11; *al-lu paṭārima* LÚ. MEŠ *ḥupši u šabtu* LÚ.MEŠ.GAZ.MEŠ *āla* is it not on account of the deserting of the *ḥupšu*-people that the Hapiru took the town? EA 118:36; *al-lu-mi mārē* PN *nukurtu ana šarri* is it not that the sons of Abdi-Aširtu are hostile to the king? EA 118:28; and now I am sending my envoy to you *u al-lu-ú uttaššarka ina qātī mār šiprija ana kātu* 100 GUN URUDU. MEŠ and did I not send one hundred talents of copper to you through my envoy? EA 34:16 (let. from Alashia), cf. *u al-lu-ú habanāt [ša] šamna ṭāba malāt ... ušširti* ibid. 50, and passim in EA letters from Palestine.

The provenience of the refs. suggests a WSem. word cognate or identical with Hebrew *ḥəlō*.

**alludānu** s.; (an unidentified meteorological phenomenon); SB.\*

*šumma al-lu-da-nu ina šamē ittabši* if there

**alluhappu**

is an *a.* in the sky Bab. 7 pl. 17 (after p. 236) ii 16 (coll.).

**alluhappu** s.; 1. net (used for hunting and in warfare), 2. (a net-like sack), 3. (a demon); SB; Sum. lw.; wr. syll. and SA.AL. ḥAB.

giš.sa = še-e-tum, giš.sa.al.ḥab, [giš.sa.al.k]ad<sub>5</sub> = al-lu-hap-pu(var.-ba), giš.sa.al.kad<sub>5</sub>.ka-ad = a-za-mil-lu Hh. VI 160–162; giš.sa.al.ḥab.ba = al-lu-hap-pu = šaq-qu šá še-im Hg. A I 93 in MSL 6 p. 76, also Hg. B II 38 in MSL 6 p. 78; sa.al.ḥab = al-[lu-ḥa-ap-pu], sa.al.kad<sub>5</sub> = a-za-mil-lu] Izi N 6f.

a.lá.ḥul lú.ra sa.al.ḥab.gin<sub>x</sub>(GIM) ab.šú. šú.u.a hé.me.en : MIN (= alá lemnu) ša amēla kíma al-lu-ḥap-pi isah̄apu atta you are the evil alá-demon who, like an *a.*-net, falls flat on the man CT 16 28:40f.; šilam.mé.a ki.bal.a sa.al.ḥab.ba.mu ... mu.e.da.gál.la.àm : litti tāhazī al-lu-ḥap-pu māt nukurti ... našakum[a] I (Ninurta) carry Cow-of-Battle, the *a.*-net for the hostile land Angim III 31, cf. older version: sa.al.kad<sub>4</sub>.ki.bal.a [...] kur.šu.binu.šub.busā.šú.u[š.gal ...] CBS 14012.

1. net (used for hunting and warfare): rittaša al-lu-ḥap-pu her (Lamaštu's) hand is an *a.*-net 4R 58 iii 30, dupl. PBS 1/2 113 iii 16; kíma al-lu-ḥap-pu tasab̄ḥapaninni kíma alé tašaḡguma elija you (the enemies) fall flat on me like an *a.*-net, thunder against me like the alá-drum AfO 12 143:13; see also lex. section, cf. al.lu<sub>5</sub>.ḥáb lú.ub.ak.ak šu.dab.dab.bé.me.en I am a net which catches him who abuses me TLB 2 3:10, also KI.BĀD. ka giš.al.lu<sub>5</sub>.ḥáb.ba.àm Hymn to the Hoe 86 (courtesy M. Civil).

2. (a net-like sack for transporting barley): see Hg. A, etc., in lex. section.

3. (a demon) — a) in enumerations of demons and diseases: ha'āṭu al-lu-ḥap-pu ḥab̄bilu gallū KAR 58:42, cf. ummu sili'tu SA.AL. ḥAB (var. al-lu-ḥap-pu) li'bū ... gallū al-lu-ḥap-pu(var.-ba) lu'tu namtaru KAR 233 r. 9 and 13, restored and var. from K.8104:15 and 19.

b) other occs.: <sup>d</sup>Al-lu-ḥap-pu qaqqadu nēšu šá(!) qātā šēpā LÚ.[MEŠ ...] the *a.*-demon, lion-headed, with human hands and feet ZA 43 16:44 (SB lit.); al-lu-ḥap-pu (in broken context) LKA 29k:11.

In spite of lú.sa.al.ḥúb = ša šu-uš-k[a-al-lim] OB Lu A 439a, cited MSL 6 66 Excerpt L,

**alluharu**

and [sa-a]l-ḥu-ub ... sa.al.ḥúb ... šu-uš-kal-lam CBS 11319 iv 8 (courtesy M. Civil), al-lu-ḥappu seems to denote a small trap as opposed to šuškallu, a large trap. Both work by having a stretched-out net fall (šú, sahāpu) suddenly upon animals. For warlike purposes, this device is mentioned solely as a divine weapon in Sumerian texts, cf. SAKI index p. 270 sub šušgallu and the Angim ref. in lex. section. The use of the alluhappu-net for hunting is only attested in the vocabularies. The Hg. passage in lex. section indicates the use of net-like bags for transporting barley, for which see azamillu; see also zurzu discussion section.

**alluharu** (*allaḥaru*, *annuḥaru*) s. fem.; (a mineral dye); OAkk., OB, MB, SB; wr. syll. and AN.NU.ḤA.RA (SB, but *a-nu-ḥa-ru* KAR 202 r. iv 20).

še.gín(!), SA.DIB, al-lu-ḥa-ru-um, IM.UD.UD RA 18 65 viii 4ff. (Practical Vocabulary Elam); im.sahar.babbar.kur.ra = *a-nu-ḥa-ru*, im.sahar.ge<sub>4</sub>.kur.ra = *qit-mu*, im.sahar.na<sub>4</sub>.kur.ra = NA<sub>4</sub> ga-bu-ú Hh. XI 311ff.

ú AN.NU.ḤA.RA : ú NA<sub>4</sub> ga-bi-i GE<sub>6</sub> Uruanna III 511 (= Köcher Pflanzenkunde 12 vi 31); ú AN.NU.ḤA.RA = NA<sub>4</sub> [a]-ḥu-zu (= ahussu, see *uhultu*) Köcher Pflanzenkunde 27 r. 18.

a) in OAkk.: x SÌLA al-la-ḥa-ru RTC 229 iv 4, cf. x SÌLA niqtum al-la-ḥa-ru TCL 5 6037 r. vi 2; 1 al-la-ḥa-ru GUR UET 3 1767 r. ii 8; for other OAkk. refs., see MAD 3 38.

b) in OB: 1 SÌLA al-la-ḥa-ru BIN 9 470 r. 7, but note 5 MA.NA *a-al-la-ḥa-ru* niqtum BIN 9 83:1, *a-al-la-ḥa-ru* BIN 9 80:1, and passim in BIN 9, see MAD 3 38.

c) in MB: 1 BÁN al-lu-ḥa-rum ana karagaldū ša maširi PN imhur PN received six silas of *a.* for the karagaldū-part of the maširu-chariot BE 14 63:1, cf. x al-lu-ḥa-rum BE 15 172:1, see Balkan Kassit. Stud. 200 n. 71.

d) in SB: šumma amēlu kašip AN.NU.ḤA.RA aruqtu haši [arg]ūti ... ikkal if a man is bewitched, he eats fresh *a.*-dye, fresh hašū AMT 85,1 ii 15, also ibid. ii 19a; ú AN.NU.ḤA.RA ina KAŠ.SAG (you put) *a.*-mineral in fine beer AfK 1 37:9; AN.NU.ḤA.RA NA<sub>4</sub> ga-bi-i ištēniš billu — *a.*-dye and alum mixed together KAR 191 r. iv

**alluka**

12, cf. AMT 5,3 ii 11; AN.NU.HA.RA ... *tasâk*  
you grind *a.-mineral* AMT 55,1:7, cf. also AMT  
48,2:15; *a-nu-ha-ru* ... *teṭēn lippî talappap*  
*ana libbi uznišu tašakkan* you grind *a.-*  
*mineral*, make a wad, put it in his ears KAR  
202 r. iv 20; Ú.BABBAR AN.NU.HA.RA (var.  
Ú.AN.NU.HA.RA) NA<sub>4</sub> *sāntu* ... 5 *šammē*  
*annūti ina šipāti talammi* “white-plant,” *a.-*  
*mineral*, carnelian, (etc.), you wrap these five  
medications in wool AMT 89,1 ii 13, and dupl.  
KMI 2 51 r. 10, cf. (among *šammē hiniqhi*)  
AMT 60,1 ii 8; AN.NU.HA.RA *qit-* *ina* KUŠ  
(you wear) *a.-mineral* and black dye in a  
phylactery KAR 186:24; in broken context:  
1 GÍN AN.NU.HA.RA one shekel weight of *a.*  
AMT 49,4:21; NA<sub>4</sub>.AN.NU.HA.RA AMT 31,4:12,  
STT 98:19.

In OAkk., OB, and MB the writing is consistently *alluharu* and the dye is measured by volume, while in SB the writing is either AN.NU.HA.RA or *a-nu-ha-ru*, preceded by the determinative NA<sub>4</sub>, and the substance is measured by weight. However, the two words have been taken together, partly from phonetic considerations and partly because *annuharu* in Hh. and *alluharu* in the Practical Vocabulary Elam appear in very similar contexts. The use of *alluharu* in tanning and the Hh. and Uruanna refs. suggest a mineral dye or a mordant used to produce a white color. In medical texts, its use is mainly magic.

**alluka** s.(?); (mng. unkn.); LB\*; Aram.  
word(?).

The Persian people [mala] *ina al-lu-ka-*’ ša  
URU I-[ú-ti-ia] as many as were in the *a.* of  
GN (rebelled against me) VAB 3 47 § 40:72,  
from WVDOG 4 pl. 9 ii 11 (Dar.).

The Elamite version has “which in the palace had come from Anzan previously” (see Cameron, JCS 5 52). For the Old Persian version, the translation “which had been subject to me until that time” (see Benveniste, BSL 47 35) has been suggested.

**allukâ** adv.; Nuzi\*; cf. *allû* adj.

*dīnšunu* [an]-ni-qa-a *līpušu u dīnšunu al-lu-*  
*qa-a la teppuš* let them decide their lawsuit  
here, but do not decide their lawsuit there  
Ebeling, Or. NS 22 357:15.

**alluttu**

**allumzu** see *alluzu*.

**allunātu** s. pl. tantum; tongs(?); OA\*; cf.  
*alluttu*.

3 *a-lu-na-tum ša siparri* three bronze tongs  
(in a list of utensils) CCT 4 20a:4.

The meaning “tongs” or “pincers” is suggested by the interpretation of *allunātu* as the plural of *alluttu* “crab.”

J. Lewy, Or. NS 19 17; von Soden, Or. NS 16  
453 n. 2.

**allūru** s.; (a fine garment); MB Alalakh,  
Nuzi.

*al-lu-rum, šu-bat be-lu-tim = si-lam-ma-hu* An  
VII 257f.

a) in MB Alalakh: 1 TÚG SIG<sub>4</sub>+ZA(!) *al-lu-*  
*rù-bé* one .... garment (see *i'lū*) of the *a.-*  
type Wiseman Alalakh 415:13 (MB).

b) in Nuzi: 5 *al-lu-ru.MEŠ* PN *ilqi u* 30  
MA.NA *an[naka]* *ina* MN *inandin* PN took five  
*a.-garments* and he will pay thirty minas of  
tin in MN HSS 14 653:1, cf. ibid. 529:25, also  
HSS 15 81:15; 5 GÍN KÙ.GI 1 GÚN eri 1 *al-lu-ru*  
1 *alpu naphar* 95 GÍN KÙ.BABBAR *annū ana*  
*makan-nūtimma* ... *ittadin* five shekels of  
gold, one talent of copper, one *a.-garment*,  
one ox, he pawned this (lot at a) total value  
of 95 shekels of silver JEN 492:13; 1 *al-lu-*  
*ur-ru* 1 *zi-a-na-tum* (in list of garments)  
HSS 15 178:1, cf. (beside *zijanātu*) ibid. 142:9,  
HSS 14 643:28, HSS 13 98:1, 127:2, 225:46,  
470:1, JEN 554:2, TCL 9 1:9, cf. also HSS 14  
147:2 and HSS 15 167:8.

**alluttu** (*allu'u*) s. masc.; 1. crab, 2. the  
constellation Cancer, 3. (a star); SB, NA;  
wr. syll. and AL.LUL (in mng. 2, KUŠU in LB);  
cf. *allunātu*.

*i.lu* (var. a.lú.u<sub>x</sub>(GIŠGAL).lu), a.lu (var. a.lú.  
u<sub>x</sub>.lu) = *al-lu-ut-tum* (var. *a-lu-tu*) Hh. XIV 225f.  
*mur.tùn.na* = *lu'-i gi-ri-ti* (see *girītu*), *mur.*  
*tùn.na* = *al-lu-tum* // *u* (i.e., *al-lu'-u*) Izi J ii 9f.,  
cf. mu.ur.ra.tu.na *ša* = [...] Hh. XVIII 31;  
*bí.za.za* = [*mu-sa-i-r*]a-nu-um, *al.lu.ub.ba* = *al-*  
*lu-tum* MDP 27 45 r. 2, cf. al.lul id.[da ...] *bí.*  
*za.za* id.da [...] Genouillac Kich 2 D 53:3f.;  
mul.al.lul = *Sip-par<sup>ki</sup>* Antagal G 310.

1. crab — a) in gen.: *ahhēkunu mārēkunu*  
*mārātekunu kī al-lu-ti ana qinniš lu-šá-di-lu-*  
*ku-nu* (for *lušdilukunu*) may (the gods) make

**alluttu**

your brothers, sons and daughters wander about backwards like the crab Wiseman Treasures 619; *kí ša al-lu-ut-tu* (var. *al-lut-tú*) *aḥzu ana panišu u arkišu issanahuramāku* (my husband) would move backwards and forwards like a trained crab 2R 60 ii 23 and dupl., see AfO 16 311; *šumma širu al-lut-ta idūk* if a snake kills a crab CT 40 24 K.6294:8 (SB Alu); *šumma KIMIN* (= *asidašu lutti*) *ma la bir AL.LUL nāri tubbal tasāk* if the soles of a man's feet are cracked, .... you dry a river crab and crush (it) AMT 75,1 iv 20, cf. *hašbatti a-lu-ti turrar tasāk* you char (and) crush the shell of a crab AMT 31,6:10.

b) as an ornament: *ana dEa ... ušēpiša niqē ellūti itti elippi hūrāsi nān hūrāsi al-lut-tu hūrāsi ana qirib tamtim addi* I made pure sacrifices to DN, I threw a gold fish (and) a gold crab together with a gold ship into the sea OIP 2 75:80 (Senn.).

c) a disease: [*šumma sinništu*] *al-lu-tam marṣat* if a woman is sick with a. KAR 194 r. i 15.

2. the constellation Cancer: MUL.AL.LUL = ÍD *Idiglat* ... *kakkabāni panāti ša* MUL.AL.LUL = ÍD *Idiglat*, *arkūtu* = ÍD *Purattu* AfO 19 107:8 and 11f., see Weidner ibid., note to lines 11–15; MUL.AL.LUL : KAX.X.KAXX<sup>KI</sup> (further identified with trees, stones, plants) TCL 6 12 r. second case from right; DIŠ MUL dAL.LUL *apsa[ma]k[ku]* [...] MUL.MEŠ *ina itūtiša eṣru* the constellation Cancer is the geometrical figure *apsamikku*, [...] stars are drawn on its circumference (or: web, see *ettātu*) AfO 4 74:13; MUL.AL.LUL dA-nu-ni-tum (in broken context) Craig ABRT 1 30:38 (SB lit.); *šumma Sin tarbašu lamīma* MUL.AL.LUL *ina libbišu izziz* if the moon is surrounded by a halo and Cancer stands in its midst ABL 1109:6 (= Thompson Rep. 90:6), and passim in Thompson Rep., cf. also ABL 519 r. 5; *šumma MUL Šalbatānu ana MUL AL.LUL* [...] *u ana nāri ŠUB ma-mit MUL.AL.LUL* [...] if Mars [approaches?] Cancer, [...], he should throw [...] into the river and the curse of Cancer [will not affect him] Kraus Texte 25:12f.; *šumma MUL.AL.LUL adir* Thompson Rep. 163:6, and passim; for astron. and astrol. refs., see Gössmann, ŠL 4/2 No. 14 and 294.

**alluzu**

3. (a star): ITI *Tebētu* MUL *Gu-la šüt dEa MUL al-lu-ut-tum šüt dAnim* MUL erū šüt dEnlil in the month of Tebētu the Gula-star is (the star) of Ea, the “Crab” of Anu, (and) the “Eagle” of Enlil KAV 218 C r. 10, see Weidner Handbuch 66, cf. ibid. r. 20 and 31; *kakkabu sāmu ša ina zi IM.KUR.RA arki dMAŠ.TAB.BA ša dGula izzazu agā apru MUL al-lu-ut-tum kakkab dAnim šarri* the red star which stands in the east behind the Twins of Gula (and) has a crown is Cancer, the star of Anu the king ibid. B ii 26, see Weidner Handbuch 78.

The word *alluttu* is construed as masc. both in 2R 60 cited mng. 1a and in the astrol. refs. cited mng. 2. The logogram may have to be read AL.LUB on the basis of the school text MDP 27 45, in lex. section, while the form *allunātu*, q.v., if indeed a plural of *alluttu*, points to an original—or analogically constructed—\**allun-tu*. The derivation of the Akkadian word from either Sumerian form is hard to explain. Moreover, the Sumerian word for “crab” is not al.lul but mur.tūn.na or a.lú.u<sub>x</sub>.lu.

Note that the reference 5R 16 iii 24f. has to be read al.lib=ši-it-tum “sleep,” al.lib.bal = ka-a-rum “to faint,” for Sumerian lib see the refs. cited sub *dalāpu*.

For the replacement of MUL.AL.LUL by NAGAR in the name of the fourth zodiacal constellation in LB texts see Landsberger, MSL 8/2 p. 90 and p. 93, with previous lit.

Landsberger Fauna 121, and MSL 8/2 p. 92f.; ad mng. 2: Weidner, AfO 14 194 n. 99 and 102; ad mng. 3: Gössman, ŠL 4/2 No. 15.

**allu'tu** see *alūtu* A.

**allu'u** see *alluttu*.

**alluzi** see *alluzu*.

**alluzu** (*allumzu*, *alluzi*) s.; (a plant); SB.

Ú UR.TÁL.TÁL : ú me-mi-tu, ú al-lu-zu : ú ši-ma-hu Köcher Pflanzenkunde I iii 28'f. (Uruanna); ú al-lu-zu, ú du-su-su, ú a-bu-li-li : ú ši-ma-hu Köcher Pflanzenkunde II ii 40ff. (Uruanna II 306ff.); GIŠ UR.TÁL.TÁL : AŠ me-me-tu, GIŠ al-lu-zu : AŠ ši-ma-hu Köcher Pflanzenkunde II ii 15f., dupl. RA 17 181 Sm. 1701 ii 15 (Uruanna III 112f.).

išid ú haltaappāni išid ú al-lu(var. -lum)-zi : ú šinni unnušāte ana muhhi šinni šakānu

**almānu**

root of the *ḥaltappānu*-plant, root of the *a.*-plant: herbs for loose teeth, to apply to the teeth CT 14 23 K.259:12, var. from KAR 203 i-iii 12; ú NUMUN *al-lum-zi* : ú IGI.ḤUL-te ana *amēli la ṭeħē* : ḥ.IGIŠ *daprāni pašāšu* seed of the *a.*-plant : drug that the evil eye should not affect a man : to rub on (in) juniper oil KAR 203 i-iii 61; ú *al-lu-zi* ú *ḥaltappāni* 5 šammē ŠĀ.[MI] (three herbs) *a.*-plant, *ḥaltappānu*-plant, five plants for the *tirik libbi*-disease CT 14 48 Rm. 328 r. 11, cf. ú *al-lum-za* (among medicinal plants) AMT 22,5:7.

For the family of boxthorn (*eddetu*, *šimahu*) and its berries *abulilu*, with which *alluzu* is equated in Uruanna, see *abulilu* and *eddetu*. See also *aluzinnu* mng. 2 (a plant), probably to be connected with *alluzu*.

Thompson DAB 185.

**almānu** s.; (mng. uncert.); lex.\*; cf. *almānūtu*, *almattu*.

<sup>d</sup>*Al-ma-nu* = DAM <sup>d</sup>*Išhara* Hg. B VI 52, for context, see *almattu* usage e.

The Mari ref. *almānum*, cited without context in Syria 19 108, cannot be utilized. The explanation in Hg. points to a divine name and need not lead to the postulation of the existence of a term for “widower” in Akkadian.

**almānūtu** s.; 1. status of a widow, 2. lack of support by a male householder; SB; cf. *almānu*, *almattu*.

nam.nu.mu.un.zu.a.ni mi.ni.in.tuk : [al-ma-nu-us-sa īħussi] he married her in her widowhood Ai. VII ii 20.

1. status of a widow: see Ai., in lex. section.

2. lack of support by a male householder: *bēl bīti imātma* É.BI *al-ma-nu-tam illak* the owner of the house will die, and that house will have no male to support it Boissier DA 5:2 and dupl. KAR 376:42 (SB Alu), cf. SAL *x x x AN al-ma-nu-tam DU-ak* STC 1 217:10; KUR.BI *al-ma-nu-tam illak* CT 39 10 K.3092+ : 5 (SBAI), dupl. ibid. K.149+ : 11; *al-ma-nu-tam illak* CT 28 25:21, KAR 395 vi 10, Kraus Texte 7:15, 23:11 (all SB physiogn.), CT 38 37:21, KAR 377:22 (SB Alu).

**almattu**

**almattu** s.; woman without support, widow; from OB on; pl. *almanātu*; wr. syll. and NU.MU.SU, NU.KÚŠ.Ù (NU.KÚŠ.KU KAV 197 passim); cf. *almānu*, *almānūtu*.

[nu.kú]š.ù = *al-mat-[tu]* Lanu I iv 11; nu.tuk = *e-ku-tum*, nu.kúš.ù = *al-mat-tum* Lu Excerpt II 116f., cf. nu.gig, nu.mu.s[u] HSS 10 222 vii 3f.

di.nu(text .u).mu.zu = *di-en al-ma*(text -*la*)-at-te Izi C iv 19; da.ri = *na-šu-ú šá al-mat-ti* to support a widow Nabnitu K 145.

a) in legal contexts — 1' in OB: *šumma* NU.MU.SU *ša mārūša siħħiru ana bītim šanīm erēbim panīša ištakan balum dajānī ul irrub ... šajamānum ša unūt mārī* NU.MU.SU *išam-mu ina kaspišu itelli* if a widow with young children wishes to enter another household, she cannot enter it without the judges’ (permission, the judges will check and entrust to her and to her second husband the property of her first husband in a written document, she cannot sell any movable property), anyone who buys the movable property of the sons of a widow forfeits his silver (and has to return the goods) CH § 177:22 and 55.

2' in MA: *šumma m[us]sa u emuša mētu u* DUMU-*ša laššu al-ma-at-tu šit ašar ḥadi <a>tuni tallak* if (a woman’s) husband and father-in-law are (both) dead and she has no son, (only then) has she the status of a widow, she may go wherever she pleases KAV 1 v 69 (Ass. Code § 33); *šumma* SAL *al-ma-at-tu ana bīt a'ili tētarab mimma ammar naṣṣatuni gabbu ša mutiša* if a widow enters another man’s household, all that she brings (with her) belongs to her (second) husband (and whatever the man brings when he enters the household of a woman belongs to the woman) ibid. iv 75 (§ 35), cf. [*šum*]ma SAL *[al]-ma-at-tu ana bīt a'ili tētarab u mārša ḥurda ilteša naṣṣat* if a widow enters a man’s household bringing with her the posthumous child (of her former husband) ibid. iv 1 (§ 28); *šumma a'ili al-ma-at-tu ētaħaz rikassa la rakis ...* DAM *šit* if a man marries a widow, (even if) no contract is made out to her, she has the status of a wife (if she lives with him for two years) ibid. iv 71 (§ 34); 2 *šanāte tumalla ana mut libbiša tuššab ḥuppaša kī al-ma-te-ma išaṭṭuru* (if the husband of a woman has been

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captured by the enemy and she has no father-in-law or son to support her) she will stay for two years (at her husband's estate) and then she may live with the husband she chooses, they (the judges) will draw up a document for her (stating she is) a woman without male support *ibid.* vi 71 (§ 45).

**b)** in lists and leg.: PN *dam* PN<sub>2</sub>.ka.nu.ma.su.an PN, wife of PN<sub>2</sub>, is a widow Nikolski 1 19 i 3, also *ibid.* ii 4, etc. (added up with *dam* "wife" and *a ma* "mother" of various individuals as 9 *a ma.TUR*), cf. 4 nu.ma.su ITT 4 7918, *dam* PN *n.u.m.u.su* DP 127 viii 12; PN *n.u.m.u.su i.me.àm* PN<sub>2</sub> [b]a.an.tuk u PN<sub>2</sub>, married PN, a widow Falkenstein Gerichtsurkunden 2 6:2 (Ur III); PN *al-ma-tum* Birot, Syria 35 10 i 9 (Mari), and *passim* in this list of women, qualified either as *amat* PN, or as *almat-tum* or as *qaššatum*, note *amat al-ma-tim* *ibid.* ii 16, cf. (in broken context) PN PN<sub>2</sub> SAL *šarrakātum* <sup>i</sup>PN *a-na al(?)-ma-tim* ARM 8 87:8; PN NU.MU.SU DAM PN<sub>2</sub> PN, *a.*, wife of PN<sub>2</sub> (listed, with nine men, as ten innkeepers) PBS 8/2 172:13 (OB); *kunuk* PN *ahušu ša* PN<sub>2</sub> *kunuk* <sup>i</sup>PN<sub>3</sub> NU.KÚ.Š.Ù *ša* PN<sub>2</sub> (sellers of a slave) AJSL 42 240 No. 1194:2 (NA); LÚ.Ì.ŠUR *ša i-mu-ltu(?)l-ni egirtu ša tuppi sa-ra-te ina muhhišu išatṭar iqarriba idēšu ina muhhi bītišu išakkān* SAL.NU.KÚ.Š.KU.-šū *ina kaspi iddan* if a *sābitu* dies, he (the corrupt official) makes a forged copy of his (the *sābitu*'s) indebtedness, comes with a claim and takes over his house, sells his widow KAV 197:30 (NA let.), cf. SAL.NU.KÚ.Š.KU.MEŠ *ibid.* 37, cf. also *dēnu ša ḥablūte ša* SAL.NU.KÚ.Š.KU.MEŠ *epuš* make a decision (correcting) the wrong done to the widows *ibid.* 67; <sup>i</sup>PN . . . <sup>i</sup>PN<sub>2</sub> *a(!)-la-mat-tum* . . . <sup>i</sup>PN<sub>3</sub> . . . <sup>i</sup>PN<sub>4</sub> *a-la-mat-tum* <sup>i</sup>PN<sub>5</sub> *mārassu a-la-mat-tum* . . . *amīltu ina libbi itti rabbāni ul tūšubu ramanša ana mārūtu ana rabbāni ul tanandin* <sup>i</sup>PN, <sup>i</sup>PN<sub>2</sub>, a widow (and two sons), <sup>i</sup>PN<sub>3</sub> (and a daughter), <sup>i</sup>PN<sub>4</sub>, a widow, her daughter PN<sub>5</sub>, a widow—none of these women shall live with a free man, none shall give herself in adoption to a free man Dar. 43:3, 5 and 6.

**c)** in lit.: *dannum enšam ana la ḥabālim* NU.SÍK NU.MU.SU *šutēšurim* in order that the mighty shall not wrong the weak, to provide

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justice for the homeless girl and the widow CH xl 61, cf. *nu.sík nu.ma.su* (var. *nu.ma.nu.su*) lú.á.tuku nu.na.gá.gá.a SAKI 52 xii 23 (Urukagina), *na.ma.su lú.á.tuku nu.na.gar* *ibid.* 72 Gudea Statue B vii 43 and *ibid.* 138 Gudea Cyl. B xviii 6, see Falkenstein Gerichtsurkunden 1 119 n. 2, cf. also (addressing Marduk) *tuštešir ekūtu [al-ma]t-tum* BMS 12:37, and see KAR 26:26f., KAR 184, KAR 145 (= Lambert BWL 160:20), cited *ekūtu s.; na-šákka mār bāri erēna* SAL *al-mat-tú zì.MAD.GÁ* (var. *al-mat-tu<sub>4</sub>* *kukkušu zì.MAD.GÁ*) *lapuntu ī+GIŠ šārū . . . puhāda* the diviner brings you (Šamaš) cedar (resin), the widow madga-flour, the poor woman oil, the rich a lamb Dream-book 340 K.3333:x+9, var. from Gray Šamaš pl. 3 K.3286:5, cf. SAL *al-mat-tu ina zì.< MAD >.GÁ šārū ina UDU.NITÁ(!) iqarru <bu>:kunūši* KAR 25 ii 19; *ina mūt la šimti kajāna sukkupu [ . . . ] ina adan la (a)šurti al-ma-na ši-na [ . . . ]* [the warriors?] are laid (in their graves) one after the other by an untimely death, [their wives?] are widows before their time Tn.-Epic "iv" 8.

**d)** in omens: *amēlu amēla irassip nišē ŠUB. MEŠ al-ma-na-a-tum i-[ . . . ]* one man will smite another, people will fall(?), [there will be?] widows AfO 17 pl. 1:4' and dupls., see *ibid.* p. 84; *ma-a[r] al-ma-tim kussiam isabbat* the son of a widow will seize the throne YOS 10 41:30 (OB ext.), cf. DUMU *al-mat-ti kussā isabbat ilu ikkal* CT 28 32 r. 3 (SB Izbu), and *passim*, DUMU *al-ma-at-ti* (var. DUMU NU.MU.SU) *kussā isabbat* BRM 4 15:11, var. from *ibid.* 16:9 (MB ext.); *Ištar* SAL *al-ma-at-ti ina KUR ú-[šab]-šá* ACh Ištar 1:3, emended from *Ištar* SAL.NU.KU.Š.Ù.MEŠ *ina [ . . . ]* ACh Supp. 34:34, see Schaumberger, SSB Erg. 297.

**e)** in the name of a star: [mul].IM.ŠU.NIGÍN.NA *nu.kú.š.Ù.e.ne = la a-ši-bu la a-ni-ḥu mul-te-šir* SAL «LA» *al-ma-na-a-ti* <sup>d</sup>*Al-ma-nu // DAM* <sup>d</sup>*Išhara* the "Oven-of-the-widows"-star (explanation:) restless, tireless, (second explanation:) which provides justice for the widows, (another explanation:) Almānu is the husband of Išhara Hg. B VI 52, cf. mul. IM.ŠU.NIGÍN.NA *nu.mu.su.e.ne* OECT 4 No. 161 r. v 23f., also mul.IM.ŠU.NIGÍN.NA mu.

**almin**

un.su.e.ne SLT 214 r. vi 19f. (Forerunners to Hh.).

The term *almattu*, although usually covered by the modern term “widow,” does not denote simply a woman whose husband has died, but a married woman who has no financial support from a male member of her family—husband, adult son, or father-in-law—and who thus, on the one hand, is in need of legal protection, and on the other hand, may freely dispose of herself, either by contracting a second marriage or by embracing a profession. See Driver and Miles, Assyrian Laws pp. 224ff.

For CT 12 13 iv 5, see *libbātu*.

**almīn** adv.; without count, innumerable; NB\*; cf. *mīnu* s.

*al-mīn = la mi-[ni]* Malku IV 91.

*al-mi-in lu ušalbin libinti* I made (my people) form innumerable bricks VAB 4 60 ii 5 (Nabopolassar).

von Soden, ZA 45 79.

**almū** adj.; (mng. uncert.); syn. list.\*

*al-mu-u = ul-lu-u* (between *qa-rit-tú* = <sup>d</sup>*Iš-tar* and *it-pu-šu = le<sup>2</sup>-u, gar-ra-du*) Malku VIII 110.

It is unlikely that the adj. *almū* is to be connected with the name of the deity <sup>d</sup>Almu who is always mentioned beside <sup>d</sup>Allamu.

\***alniggu** see *alningu*.

**alnikku** see *alningu*.

**alningu** (\**alniggu, alnikku*) s.; 1. (a mineral), 2. (a spice); OAk., OB.

[NA<sub>4</sub>] *ha-še-sel* : NA<sub>4</sub> *al-ni-in-[g]u*, [NA<sub>4</sub> *x*]-ur AN. NA : NA<sub>4</sub> *im-ma-na-ku* A 3476 r. 10'f. (Uruanna).

1. (a mineral, phonetic variant of *elligu*, q.v.): see lex. section; for the Sum. *al.ni.ga* and (with assimilation) *al.li.ga* in Forerunners to Hh., see *elligu* lex. section; 3 ma.na na<sub>4</sub> *al.ni.ga* (among objects imported from Telmun) UET 5 678:14 (OB).

2. (a spice): three seahs and six silas of *al-ni-ku-um* (among spices summed up as  $\frac{1}{2}$  gín kù.mun.gazi line 14) Chiera STA 11 ii 7, see Landsberger, AfO 18 337, also numun *al.ni.ku.um* (summed up as ki nu.kiri<sub>6</sub>

**alpu**

GN.ke<sub>x</sub>.ne.ta from the gardener of GN iii 6) ibid. 24.

The mineral *alningu, elligu* occurs in Lugale XIII 12 together with *immanakku*, q.v. Neither the explanation NA<sub>4</sub> *qanū* “reed stone” (see *elligu* lex. section) nor that of *aban hašē* (see lex. section) clarifies the nature of this mineral.

\*\***alpatum** (AHw. 38b) see discussion sub *alpu*.

**alpu** adj.; threatening(?); lex.\*; cf. *elēpu*.

šu.hub.hub = *sa-a-ru*, šu.šúr = *al-p[u]*, šu.bu.i = *šá-niš* MIN Erimhuš II 244ff.

*na-ar-ru, al-pu, ar-da-du = sa-a-ru* Malku I 88ff.

For the Sumerian equivalents ŠU.BU, šu.šúr “to stretch out threateningly,” see the refs. cited *elēpu* v. lex. section and mng. 1a.

**alpu** s.; 1. bull, ox, 2. (head of) cattle, 3. beef; from OAk. on; pl. *alpū*; wr. syll. and GUD (GUD.NITÁ in MA and NA KAJ 180:25f., 285:7, 289:5ff., KAV 76 r. 7, ADD 152:2, 160:10, 760:3, ABL 184:6, and passim in ABL, also Wiseman Alalakh 72:3, MB, GUD *al-pi* YOS 3 9:26, 32 and 37, NB); cf. *alap kiši, alap mē, alap nāri, alap šadē, alpu* in *bīt alpi, alpu* in *ša bīt alpi*.

gu-u GUD = *al-pu* S<sup>b</sup> II 94, also Idu II 216; gu-u GUD = *al-pi*(var. *-pu*) Ea IV 129; a-la-ap GUD = *al-pi* Ea IV 135; gud = *al-pi, <gud>.am = ri-i-[mu], gud.áb = mi-i-rum* Hh. XIII 280ff.

*gud.giš.mar.gída* = MIN (= *a-lap*) *e-ri-qu* Hh. XIII 326; mul.gud.an.na = *is li-e = la-hi-e al-pi* Hg. B VI 43.

*giš.geštin.igi.gud = i-ni* GUD Hh. III 16a; šurun.gud = *ka-bu-ut al-pi* Hh. II 314; ÁB (for SHURUN) GUD.HI.A = *pār-šu šá al-pi* Practical Vocabulary Assur 340.

[*gud.kúr.ra*] ú kú.kú [*gud.ní*].ba.a [ú.šim].e ba.ná : GUD *nakari šammē ikk[al]* GUD *ramanišu biriš nil* the stranger’s ox eats fodder, his own ox lies in verdant pasture Lambert BWL 257 v 11, cf. me.ri.an.na *gud.kú.e.zé.kú.kú.e ú.šim.e ba.[ab.ná] : <ša> patar <sup>d</sup>Anim akil al-pi u immeri biriš nil* the dagger of Anu, which used to consume oxen and sheep, lies in the pasture KAR 375 iii 37f.; *igi gud.da gin.a mud.še bí.ib.ra. ra : pan al-pi álikí ina uppi tarappis* would you strike the face of a moving ox with a ....? Lambert BWL 242 iii 19f.; *ur.sag.dib.dib.mu gud.du, du, du, gin<sub>x</sub>(GIM) ÉS.SÙ.NUN.KU.TU ha.ma.še: qarrá[dū] ša akmú kíma al-pi mu-ták-pi šummáni lit[taddū]* may the heroes whom I bound be put on

## alpu 1a

a lead-rope like a goring ox Angim IV 6; sag.gig gud.gin<sub>x</sub> in.du.,du.,e.dè : muruṣ qaqqad kīma al-pi ittakkip headache always goes as if it were an ox CT 17 21 ii 113f.; gud.gin<sub>x</sub> kar.mud.da. [na] e.da.šub : kīma al-pi [ina ru]tibtišu nadīma he lies in his own dung like an ox 4R 22 No. 2:16f.; gud.gin<sub>x</sub> uš ba.ab.sè.sè.ga.eš.àm dìm.me.ir dub.sag.gá.ar : kīma al-pi ūsa šūhuzu ilū šūt mahri to make the leading gods follow (their) paths like oxen TCL 6 51 r. 9f., see RA 11 145:30; ama.gan mèn gud.da súg.ga mu.bil.lá.bi g[a.a.an.du] : anaku ša kīma al-pi irreddū I (the mother) who am being driven like an ox ZA 40 87 lines n-o; mu gud.gin<sub>x</sub> gú.im.ra.ra gud im.ra gud nu.il.la : rabā kīma al-pi ipallik al-pa(var.-pi) imhaṣma al-pa ul ipdi (the demon) slaughters the large man like an ox—he struck the ox and did not release the ox CT 17 25:37ff.; ki gud gaz.ba mu.lu ba.[gaz] : ašar GUD-šu ipalku amēlu ittabhu where his ox was slaughtered, the man will be (Akk.: was) slaughtered KAR 375 iii 33f.; siskurlugal.la gud še udu [še] mu.ra.an.gaz. [gaz.e.ne] : niq šarri GUD.MEŠ še.MEŠ [immeri marūti] up tallaku[ka] fattened oxen (and) fattened sheep are slaughtered for you as the king's offerings KAR 119 r. 4f., see Lambert BWL 120; gud lu.lu.a.ba(var. addis .didli) na.an.ni.tu.tu.dè gud.a gud sag.tuk nam.ma.ra.ab.è : [an]a al-pi duššati (var. duššuti) ahennā la terrub [a]na a[l-pi al-pi aša]ridati (var. ašariduti) la tušeššā do not go in to the numerous oxen (to lead them out) one after the other, do not drive out the best oxen from among the oxen ZA 31 114:12ff.; gal<sub>5</sub>.lá gud.du.,du.,gu<sub>4</sub>.mah.e : gallū al-pu nākipu etemmu rabū the gallū-demon, a goring ox, a powerful ghost CT 16 14 iv 14f.; lú hé.a gud hé.a udu hé.a : lu auēlūtum lu al-pu lu immeru be it human, cattle, or sheep CT 4 8 Bu.88-5-12,51: 33f.

lu-ú, šu-ú-ru = al-pu An VIII 51f., also Malku V 37c-d.

1. bull, ox — a) in gen. — 1' in lit.: ana burti GUD ul išahhiṭ the bull no longer springs upon the cow CT 15 46 r. 7 (Descent of Ištar); ina rubsija abīt kī al-pi I spent the night in my dung like an ox Lambert BWL 44:106 (Ludlul II); GUD anākuma imrā ul idi I am an ox (who) knows no fodder JNES 15 142 Type II/1 55', restored from STT 75:38'; imna u šumēla ša bābika DN u DN<sub>2</sub> ušarbaṣa kīma GUD I will make Anu and Enlil lie to the right and left of your gate like (two) bulls Gössmann Era I 189; ina appišunu kīma GUD [ser-re]ta attadi I put nose ropes on them as on oxen AKA 118:9 (Tigl. I); lu ša kīma GUD išannā lu ša kīma immeri ilabbū ... lu ša

## alpu 1a

kīma imēri inangagu or (a spirit) which lows like an ox, or bleats like a sheep, or brays like a donkey AFO 14 146:102 (SB bit mēsiri), but also GUD.MEŠ ... i-nam-ga-gu CT 40 31 K.8013 r. 4, šumma GUD ina bit amēli kīma imēri i-nam-ga-ag CT 40 32:24, šumma ... GUD il-bu KAR 379:5, and šumma karpatu ... kīma GUD issi CT 40 4:90 (all SB Alu); umma-šu kīma GUD irammum his mother bellowed like a bull Sommer-Falkenstein Bil. i 14; eristi al-pi-im request for a (sacrificial) ox YOS 10 52 iv 34 (OB behavior of sacrificial lamb); GUD ina pani ḏNabū itarraš GUD ina pani ḏNabū immahhaṣ (on the 16th and 17th of Kislimu) he leads an ox before DN, the ox will be slaughtered before DN Thompson Rep. 151 r. 8; ina nikip al-pi-im awilum imāt the man will die from being gored by a bull YOS 10 23 r. 6 (OB ext.), cf. ibid. r. 5, 18:60, also CT 38 33:18 (SB Alu); šumma simištu GUD ulid if a woman gives birth to an ox CT 27 14:7, and passim in SB Izbu; [šumma] lahru nēša ulidma qaqqad GUD šakin if a ewe gives birth to a lion and it has the head of an ox CT 27 23:18 (SB Izbu); šumma GUD ana imēri ithi if an ox approaches an ass (sexually) CT 39 26:20, and passim in Alu, cf. šumma GUD ana imēri uħanniṣ CT 39 26:21, and passim in Alu; šumma GUD qaran šumelišu haṣsat if the left horn of an ox is broken CT 40 32:5 (SB Alu), cf. YOS 10 56 iii 35 (OB Izbu); [šumma GUD itbīm]a hūrūp-pašu uštaqqi if the ox gets up and lifts its tail STT 73:133, cf. ibid. 122-138 (SB omens), cf. GUD purussā liddina let the ox give a prediction ibid. 117; GUD u sīsū ippušu ru'ūta the ox and the horse became friends Lambert BWL 177:21, and passim in this text (fable of the horse and the ox), cf. the title iškar GUD u ANŠE. KUR.RA Rm. 618 r. 14 (in Bezdold Cat. 1627), also GUD dāpinu ibid. r. 15; enūma GUD ana bīt mummu tušerribu when you bring the bull to the workshop RAcc. 3:7, and passim in this text, note the incipits of the incantations addressed to the bull: gud.gal gud.mah ú ki.uš kū.ga ibid. 12 ii 9, (with translation gugallu gumāhu kābis rite elleti) ibid. 26:9f., GUD ilitti Anzī attama ibid. 12 ii 10 and 26:19. 2' in leg. and adm. texts — a' in OA: § GÍN KÙ.BABBAR ana müsišu ša al-pá-am

## alpu 1a

*nitbuħuni aššumi PN ašqul* I paid two thirds of a shekel of silver for PN on his exit tax because we slaughtered an ox BIN 6 149:8; 2 *al-pè-e u kulūmam uta'erakkum* I returned two oxen and a lamb to you OIP 27 18a:7, cf. ibid. 15 and case 3; 10 $\frac{2}{3}$  GÍN KÙ.BABBAR *ana šim* 1 *al-pi-im ašqul* I paid 10 $\frac{2}{3}$  shekels of silver as the price of one ox BIN 4 157:36, cf. JSOR 11 126 28:2; for other prices in OA ranging up to 23 $\frac{1}{6}$  shekels, see BIN 4 157:12 and 18, and KTS 52a:14.

**b'** in OB: *šumma GUD GUD ikkimma uštamit šim* GUD *balṭim u UZU GUD mītim bēl* GUD *kilallān izuzzu* if an ox gores another ox to death, the two ox owners will divide the price of the live ox and the flesh of the dead ox Goetze LE § 53:17ff., cf. *šumma GUD sūqam ina alākišu awīlam ikkipma uštamit* if an ox wandering in the street gores a man to death CH § 250:44; 1 GUD GUD *✉UTU u ✉A-a itti* PN PN<sub>2</sub>... IN.HUN PN<sub>2</sub> has rented one ox from PN, an ox belonging to Šamaš and Aja Gautier Dilbat 45:1f.; *al-pa-am ša PN ana PN<sub>2</sub> i-di-ni-ma liltuk šumma al-<pu>-um kabbar la tanaddini* give (fem.) PN's ox to PN<sub>2</sub> and let him test (it), if the ox is fat, you should not give (it) BIN 7 42:4 and 9; GUD *ip̄turma šam-mī ikkal [imq]utma imtūt* an ox got loose to graze and it fell and died PBS 7 7:13; 1 GUD *✉ŠÁR.UR<sub>4</sub>-a-bi* MU.NI one ox named Sarur-abi Cros Tello 195:1, cf. (for oxen with names) CT 4 27b:1, CT 8 28c:9, and GUD MU.NU.<TUK> an ox without a name Meissner BAP 2:1.

**c'** in Mari: 1 GUD *igi[sé] ekallim širam imlāma* the ox, a gift intended for the palace, became quite fat ARM 2 82:29, cf. GUD *ša PN ša ana igisém ušākilu* the ox which PN fattened with the intention of offering it as a gift ARM 1 86:6, also *ukullé* GUD.HI.A *igisē* (beside GUD.HI.A *ērišūtu*) ARM 9 24 iv 54.

**d'** in EA: *jištāl šarru bēlī šumma elteqi amēla u šumma ištēn* GUD *u šumma imēra ištū muħħišu* let the king, my lord, ask if I have taken even one man, one ox, or one ass from him EA 280:27; *šanītam ahī GUD ša te-ri-iš-šu mār šiprija u idinanni ahija* furthermore, my brother, give me, (dear) brother of mine, the ox which my messenger requested EA 35:23.

## alpu 1a

**e'** in Nuzi: *dajānū PN u PN<sub>2</sub> ana* 7 GUD. MEŠ *ša mītu u ħalqu ana PN<sub>3</sub>* *ittadūšunūti* the judges fined PN and PN<sub>2</sub> (to pay) PN<sub>3</sub>, the seven oxen which had died or were lost HSS 9 11:34, cf. ibid. 11; *dajānū ana* 33 GIŠ.MEŠ *nīru u ana* 1 GUD PN *ana PN<sub>2</sub>* *ittadūš* the judges ordered PN (to pay) PN<sub>2</sub> 33 yokes and one ox as a fine HSS 9 12:39; *mannummē ina MU.3.* MEŠ *ina bērišunu ibbalakkatu* 1 GUD *umalla* whoever among them breaks (this agreement) within three years will pay one ox HSS 9 106:31, also ibid. 27:22, 98:44, and 99:33; 6 LÚ. MEŠ *mušelwū ša eqli nādinānu ša* GUD six men who measured the field (given to the adoptive father) and handed over the ox (given in exchange for the field) JEN 583:21, cf. JEN 584:31 and 400:37; x ŠE *ana GUD ša muššuru* four homers, one PI, and three seahs of barley for an ox left (in the pasture) HSS 9 44:17; *annimi GUD ša PN nišriqumi* yes, we stole PN's ox HSS 9 94:14; 2 GUD.MEŠ *kīmū* 40 ANŠE ŠE.MEŠ PN PN<sub>2</sub> *ittadin* PN sold two oxen to PN<sub>2</sub> for forty homers of barley JENu 768:37.

**f'** in RS: PN 1 GUD *ana PN<sub>2</sub> ušallim* PN paid one ox to PN<sub>2</sub> in compensation MRS 9 236 RS 17.248:6.

**g'** in MA: 3 GUD.MEŠ 50 UDU.NITÁ.MEŠ *nāmurtu ša PN* three oxen, fifty sheep, the tribute of PN (governor of GN) KAJ 198:1, and passim in MA; *naphar* 17 UDU.NITÁ 3 GUD.MEŠ *ša ana bīt alahhīni u bīt sirāši paqquduni* in all, 17 sheep (and) three oxen entrusted to the estate of the *alahhīni* and to the estate of the brewer KAJ 214:21; 3 UDU 1 GUD DN 3 UDU 1 GUD DN<sub>2</sub> three sheep (and) one ox for Nabū, three sheep (and) one ox for Tašmētu KAV 174:18f.; *ina ūme še'a u MÁŠ.MEŠ-šu imadduduni* GUD-šu *ilaqqi* when he measures out the grain and its interest he will take his ox back KAJ 65:18.

**h'** in NA: 1-en GUD.NITÁ *sartu ša GUD. NITÁ ša išriquni* PN *ēmid* (the mayor) imposed upon PN (the obligation to pay) one ox as restitution for the ox which he stole ADD 160:10, cf. ibid. 6; 2 GUD 20 UDU.MEŠ *niqē ša libbi šarri ša* GN *la naṣṣūni* two oxen (and) twenty sheep of GN, voluntary

**alpu 1b**

sacrifices of the king, have not been brought ABL 724:5; 7 GUD.MEŠ 3 ANŠE.NITÁ.MEŠ *ina* GN *hablāku* 4 GUD.MEŠ *ina* GN<sub>2</sub>, PN *iħtablanni* I was deprived of seven oxen (and) three asses in GN, (and now) PN has unlawfully taken four oxen away from me in GN<sub>2</sub>. ABL 449:1 and 5.

**i'** in NB: *enna GUD mala qātāka ta-ka-áš-ša(!)-<da> ana ginē ša* DN *ša* MN *u* MN<sub>2</sub> *ana bīt urū līrub* now, let as many oxen as you can lay your hands on come into the stable for the regular offerings to Šamaš for the months MN and MN<sub>2</sub> YOS 3 56:8; GUD *ša kakkabti [še]ndu'* an ox that is branded with a star YOS 3 117:13;  $\frac{1}{2}$  MA.NA 5 GÍN KÙ.BABBAR *ana mahīri ša* GUD 35 shekels of silver as the price of an ox Dar. 186:2, for other prices cf. (25 shekels) PSBA 9 237:2 (Nb.), (37 shekels) Nbn. 214:12 and 904:6, (for a GUD *taptīri*, 35 shekels) VAS 6 135:1 (Dar.), 15 GÍN *ana* GUD *ana ki-na-a-a-tú* VAS 6 191:13.

**3'** in med.: *supur* GUD ox hoof RA 54 175:6 (NB); *dam kalīt* GUD Köcher BAM 121:12, for other occs., see *damu* mng. 1b–2'; *mu-du-ul* GUD (see *muddulu*) ibid. 159 iii 3; *ana bullutīšu šināt* GUD *ana pan Šamaš turammakšu* to cure him you wash him with bull's urine before Šamaš ibid. 129 iv 15; *rupušti* GUD *tebī* saliva from a sexually excited bull KUB 4 48 i 18, cf. *ha(!)-ah-hu* GUD *tebī* ibid. ii 2 (*ša.zi.ga* rit.); for other uses in med., see *kalītu*, *līpu*, *garnu*, etc.

**b)** in connection with agricultural work — **1'** in gen.: 6 GUD *šu* 1 GIŠ.APIN six oxen for one plow MAD 1 47 ii 2, and passim in this text (OAk.); [gud.sag].gá = *mah-ru-ú* ox yoked in lead position, [gud.murú.ba] = [q]ab-lu-ú ox yoked in middle position, [gud.egir.ra] = [ar-ku-ú] ox yoked in last position, gu<sub>4</sub>.ud.diri = *at-ta-ru* additional ox Hh. XIII 288–291; 1 GUD *ša warka* 1 GUD *ša qabla al-pi kilallin lutuk* check both oxen, one ox yoked in last position, one middle ox RA 30 99:4 (OB let.), for other refs. see *mahrū*, *qablū*, (*w)arkū*, *gimlu*; for the team of four oxen, see *erbettu* usage a, also *er-bé-ni-tum* teams of four UCP 10 163 No. 94:20 and 22 (correct *erbenītu* CAD 4 (E) p. 255), and see *inītu*

**alpu 1b**

A mng. 2b; GUD.HI.A *ul ibaššūma ana panīka eqlam majārī ul amħas ana* PN *šupramma* GUD.HI.A *liddinamma ana panīka eqlam majārī lumħas* there are no oxen and I could not plow the field before you came, write to PN and have him give me oxen and I will plow the field before you come YOS 2 98:10 and 14 (OB let.); GUD.HI.A *qadum uniātišunu* the oxen together with their harnesses (to seed sesame) BIN 7 57:9; 3 LÚ.HUN.GÁ.MEŠ *warki* GUD.HI.A *illiku* three hired men drove the oxen BA 5 511:9 (all OB); total: two months and 24 days *mālak* GUD.HI.A (adding up agricultural work such as *majāru*, *pašārum*, *šakākum*, *šalāšum*) UCP 10 163 No. 94:12 (OB Ishchali); ŠU.SUM. MA 16 GUD.APIN 6.TA Riftin 90 i 1 and ii 1, cf. 16 GUD.APIN 7.TA ibid. iv 2 (OB); *eqlum* ... *ina erēšim gamir u* GUD.HI.A-šu *paṭru* the plowing and seeding of the field are finished and the oxen (used) for them are unyoked TCL 17 5:10 (OB let.); for other refs. see *erēšu* B mng. 1a–3', 6', 11'; *šumma awīlum* GUD *ana dāšim īgur* if a man hires an ox for threshing (its hire is twenty silas of barley) CH § 268:90, A GUD.HI.A *dā'išūtim* hire of threshing oxen PBS 7 86:32 (OB), cf. ibid. 29, cf. also gud.da. a.a.šú = *da-a-[al]-[šú]* Hh. XIII 328; *šumma awīlum* GUD *īgurma qaranšu išbir zibbassu ittakis u lu šašallašu ittasak* if a man hires an ox and breaks its horn, or cuts its tail, or injures the flesh of its back CH § 248:29, cf. *šumma awīlum* GUD *īgurma šēpšu ištebir u lu labiānšu ittakis* CH § 246:15, and see *supru* A mng. 4; GUD *immertam u salħam kimis(!)* put an end to (plowing with) oxen, (grazing) sheep, and irrigation(?) TCL 18 78:8 (OB let.); *jānu alla ištēn* GUD *u ištēn errēšu* there is only one ox and one farmer (here) CT 22 212:12 (NB let.); 2 GIŠ.APIN *ša 2-ú* GUD.HI.A *šuhħānu* two *šuhħānu*-plows with two oxen each BE 9 30:7; GUD *mala* GUD *zēru mala zēri ikkaru* [*mala ikkari*] (each of the tenants will provide) as many oxen, seed, (and) laborers (as the other) BE 9 60:17, cf. *mišil ina* GUD *u mišil ina ikkarāti* half interest in the oxen and half interest in the farmers BRM 1 101:12 (all NB); ITI GUD.MEŠ *ušteššir upṭattā bamātu* the month (in which) one yokes the bulls (and when) the high (lying land) is broken (for

**alpu 1b**

cultivation, etym. of the month name GUD.SI. SÁ) SBH p. 145 ii 13, cf. KAV 218 A i 14 and 21, cited sub *ešeru* mng. 12a.

**2'** GUD.APIN (OB), GUD *ša APIN* (NB) draft ox: GUD.APIN GIŠ.APIN *u hišehti erēšim lūpulšuma ana erēšim qāssu l[i]škun* I will provide him with draft oxen, (seeder-)plows, and whatever is necessary for the seeding, and he should start plowing and seeding VAS 16 129:17; *ina mūšim ajumma GUD.APIN awēlim(!) issuhšumma* during the night someone took the draft ox of the gentleman from him VAS 16 153:7; *aššum GUD.APIN ša GN bēlī ana paqādim išpuranni* concerning the draft oxen of GN, my lord gave me orders to assign them Sumer 14 14 No. 1:3 (Harmal), cf. GUD.APIN *šū ina qāti kagurrim* this draft ox is under the control of the storehouse keeper ibid. 7; *tuppam ša eqlim* GUD.APIN.HI.A *u iššakkātim* the tablet concerning field (area), draft oxen, and *iššakku*-farmers TCL 7 23:4, cf. ibid. 18, also GUD.APIN.HI.A *ša iššakkātim* OECT 3 77:5, and Riftin 90 i 9, ii 9; GUD.APIN *ša ana ekallim anāku ureddū* GUD.APIN *šu'ati PN uptarri* (as to) the draft ox which I added to (those of) the palace, PN separated this draft ox (from the team) PBS 7 116:3, cf. 4 GUD.APIN.HI.A TCL 1 37:7 and ARM 4 75:7, 1 GUD.APIN PBS 7 83:5, and GUD.APIN.HI.A ibid. 67:17; 7 GUD.HI.A *ša 1 GUD.APIN ana PN ... paqdu* seven oxen, one of which is a draft ox, were entrusted to PN PBS 8/2 189:2; ŠÀ.GAL GUD.APIN.HI.A fodder for draft oxen TCL 1 158:4; 6 GUD.HI.A APIN 10 ÁB.HI.A 60 U<sub>8</sub>.UDU.NITÁ. HI.A six draft oxen, ten cows, sixty sheep Scheil Sippar 10:24 (all OB); note in NB: 4 GUD.ME *ša APIN PN mahir* PN received four draft oxen UCP 9 72 No. 70:1, cf. GUD *ša GIŠ.APIN* VAS 6 207:1; for other refs., see *epinnu* mng. 1b-3'; see, however, *ikkaru* mng. 4, "plow animal," also 30 GUD.HI.A *ik-ka-ru ša APIN* Laessoe Shemshāra Tablets 69:1, GUD *e-re-ši* and GUD *ša e-re-ši*, cited sub *erēšu* B mng. 1a-3' and 5', also *ērišu* adj., and ŠÀ.GAL GUD.HI.A *e-ri-šu-tim* ARM 9 24 iv 53, which may indicate that the reading of GUD.APIN is not *alap epinni*.

**alpu 1b**

**3'** *alap niri*: [gud.giš] = *a-lap ni-i-[ri]* Hh. XIII 292; 1 GUD *ša ni-ri-im 3 ÁB.AMAR.GA naphar* 3 GUD.HI.A one yoke ox, three cows with suckling calves, total three (sic) oxen UCP 10 103 No. 27:9 (OB Ishchali); 80 ÁB.GUD.HI.A 16 GUD.MEŠ *ša ni-ri* eighty head of cattle, 16 yoke oxen MRS 9 166 RS 17.129.12.

**4'** *alap ritti* "hand"-ox (mng. uncert., MB only): 1 GUD *ri-it-ti kī x GÍN KÙ.GI* one "hand"-ox for x shekels of gold BE 14 123:1, cf. ibid. 41:1, Peiser Urkunden 96:5', UET 6 14:1, BBSt. No. 9 iii 18 and iv A 12.

**5'** other qualifications: 1 GUD.GIŠ YOS 12 185 case 38 (OB list of property); 1 GUD.ÁB 39 GUD.GIŠ ŠÀ.BA 20 GUD.GIŠ NÍG.BA É.GAL one breeder bull, 39 .... bulls, among them twenty .... bulls, gift of the palace Riftin 56:7, for other refs. to GUD.GIŠ in OAkk. and OB designating bulls more than three years old, see MSL 8/1 p. 76; gud.sag.ki.babbar = *a-lap pu-ut-su pe-sa-at*, gud.kun.ga.mi = MIN zib-bat-su sal-mat Hh. XIII 312f., see *peşū*, *şalmu* adj. mng. 1a; *ištēn* GUD *sāmu* ... one red ox (for one-third mina of silver) VAS 5 29:2 (NB); *naphar* 8 *immerē ginē ištēn* GUD GAL-ú *ištēn* GUD.AMAR.GA total: eight sheep for the regular offering, one large ox, one suckling calf RAcc. 64:6, cf. ibid. 8 and 15, cf. also 2 GUD *rab-bu-tu* RAcc. 65:26, 16 GUD.MEŠ *ra-ab-bu-tu* Nbn. 357:3; 1 GUD TUR *ša marri u qanṭuppu şendu* one small(?) ox branded with a spade and a stylus TCL 13 133:10 (NB), cf. 12 GUD 8 TUR.ME UCP 9 60 No. 9:1 (NB), cf. ibid. 9; GUD.MEŠ *bīšūtu la tabeh̄hir la tanandaşšu* do not select bad oxen to give him BIN 1 68:23 (NB let.); 1 GUD *damqu umalla* he will pay one ox of good quality as fine HSS 9 100:22, also ibid. 101:39, 103:26, cf. 2 GUD.MEŠ SIG<sub>5</sub>.GA JEN 391:24 and HSS 9 117:17; *ina MN GUD SAG la ip̄te* he did not slaughter(?) a first-class ox in MN ABL 1202:23, cf. ibid. 25 and r. 1, also 40 GUD SAG.MEŠ 100 *dā-ri-u* ADD 754:3; 1 GUD DA.RI.A MDP 10 21 No. 3:1, 33 No. 18:1, and passim in Elam (Ur III), 1 GUD *hatāpi ša DN* ibid. No. 14:1, cf. ibid. No. 82:1; for breeder bulls, see *bīru*, *mīru*, *pūbālu*, *rakkabu*; for other types, see *gukkallānu*, *gumāḥu*, *karšānū*, *sisalḥu*,

**alpu 1c**

*šēlānū*; see also *ummānu* trained (ox or cow), *kullizu* work ox.

c) as draft animal: *eriqqum qadum* GUD.ḤI.A-*ša u rēdiša* (the hire of) a wagon together with its oxen and its driver Goetze LE § 3 i 21, cf. *eriqqu qadu* GUD.ḤI.A MDP 22 131:8, and MDP 24 382bis 14; *narkabāt sīsē* GIŠ.MAR.GÍD.DA.MEŠ GUD.MEŠ KAH 2 84:110 (Adn. II), and see *eriqqu* mng. 1a-1', also Hh. XIII 326, in lex. section; *gud.giš.mar.šum = a-lap ma-a-a-al-tum* Hh. XIII 325; 25 GUD.ḤI.A *ša maia-al-ti* Laessoe Shemshāra Tablets p. 69:2; GUD.ḤI.A *ša GIŠ ma-a-ia-al-tim* Iraq 7 54 A.972; for harness, etc., see *serretu*, *šummannu*, *tullultu*.

d) qualifications — 1' in respect to age: 1 GUD A MU (= *mār šattī*) one one-year-old ox BRM 1 91:3 (NB), and passim in this text, cf. GUD MU 1 one-year-old ox (see MSL 8/1 47 n. to line 332) AJSL 33 242 No. 38:1, 3 and 5 (OB); GUD *ša ITI.6.KAM* a six-month-old ox KUB 4 12 r.(!) 15 (Bogh. Gilg.); 5 KUŠ *giladu šá* GUD(!) *ina libbi ištēn ša* GUD *šu-nu-ú* five ox hides, among them one of a two-year-old ox Hilprecht Assyriaca pl. 1:1, cf. 1 GUD 2-ú VAS 6 19:9, 2 GUD 2-i two two-year-old oxen (listed beside ÁB.GAL, GUD.NINDÁ and ÁB.TUR) UCP 9 75 No. 88:4; 5 GUD *šu-nu-ú-i* 1 *šu-lu-<šu>-ú* five two-year-old oxen, one three-year-old one CT 22 24:7 (NB let.); 1 GUD 2 (beside GUD.GIŠ, see mng. 1b-5') HSS 10 163:3, 175 i 7 and ii 6 (OAKK.); 1 GUD MU.3 one three-year-old ox CT 8 1b:1 (OB); *ištēn* GUD *šu-lu-šu-ú eš-ru-ú ša* PN ... *ana Ebabbara iddinu* one three-year-old ox, the tithe which PN has given to Ebabbara Nbn. 1071:1, cf. 2 GUD 3-ú Nbn. 127:5; GUD 4-ú (= *rubu'u*, see Hh. XIII 329) four-year-old ox TCL 13 164:2ff., also Nbn. 397:3, cf. 1 GUD MU.4 NITA one four-year-old bull TCL 9 46:9 (Nuzi).

2' in respect to feeding, etc.: *gud.še = ma-ru-ú*, *gud.še.sig<sub>5</sub>.ga = MIN dam-qa* Hh. XIII 303f., cf. GUD.MEŠ ŠE.MEŠ Practical Vocabulary Assur 121; 1 GUD.še *ana napṭan ili* one fattened ox for the god's meal MDP 10 p. 55 No. 71:1 (Ur III); ḪA.GAL GUD.še YOS 5 184:8 (OB), also (beside UDU.še) PBS 8/1 48:4 (list of animals); *ša x kaspim* 3 GUD.še.ḤI.A ...

**alpu 1e**

*šāmamma* buy me three fattened oxen for 45 shekels of silver PBS 7 4:23 (all OB), cf. 5 GUD.še ŠAM GUD.še UCP 10 No. 66:1 (OB Ishchali); 1 SILA ḪA.GAL GUD.še one sila of fodder for the fattened ox MDP 18 117:5, cf. ibid. 115 r. 15, also 1 GUD.še ARM 9 51:1; 55 *kurummat* GUD.ḤI.A ŠE PN 55 (gur) of barley rations for PN's fattened oxen PBS 2/2 34:14, cf. ibid. 95:22f. (MB), and passim in this text; 100 GUD.MEŠ ŠE.MEŠ 1000 GUD.NINDÁ.MEŠ one hundred fattened oxen, one thousand calves Iraq 14 43:106 (Asn.); GUD.MEŠ ŠE.MEŠ *immeri duššūti niqē ebbēti* fattened oxen, plentiful sheep, pure sacrifices OIP 2 82:33 (Senn.); *ul akkal* GUD.MEŠ ŠE.MEŠ UDU.MEŠ *marātē* I will not eat fattened oxen or fattened sheep (but I want to eat girls and youths) Craig ABRT 2 19:10; GUD.MEŠ *ma-[ru-tu]* VAB 4 170 B vii 52 (NbK.); 2 GUD.MEŠ *ša-ku-lu-ú-tu* two fattened oxen AfO 10 41 94:1, cf. KAJ 213:11 (both MA).

3' gelding: 5 GUD ŠU.DU, 2 GUD.NINDÁ 11 UDU.MEŠ five ungilded bulls, two gelded bulls, eleven sheep VAS 6 11:21, cf. Moldenke 2 12:4 (both Nabopolassar), cf. (in heading of lists) VAS 6 19:4, 21:3, 32:3, and Nbn. 699:4; *ša ūm ištēn* GUD.MAHE *marā* GUD ŠU.DU, *pūṣa <la išū> suluhhē damqūtim* each day one choice fattened bull, an ungilded bull without blemish, fine *suluhhū*-sheep VAB 4 90 i 16, and passim in NbK.; 15 GÍN KÙ.BABBAR *ana* 1 GUD *šuk-lu-lu* 15 shekels of silver for one ungilded bull Nbn. 923:1, cf. 2 GUD *šuk-lu-lu* Dar. 1:4, also CT 22 46:7, [x] GUD *šuk-lu-la-anu u* 1 GUD GAL X ungilded bulls and one large ox BIN 1 133:1, also ibid. 3; 1 *pagar ša* GUD ŠU.DU, one carcass of an ungilded bull UCP 9 71 No. 66:1 (NB); GUD *šuklulu šalmu ša qarnē u suprē šalmu* an uncastrated black bull whose horns and hooves are perfect RAcc. 10:2, for further refs. see *šuklulu*; 10 GUD.ME KÙ.ME *ana sattukki ša DN ... anaddin* I will give ten ungilded bulls for the *sattukku*-offering of DN TCL 13 182:14 (NB), for further refs. see MSL 8/1 p. 73; GUD *sāmu tapṭirī* a gelded red ox VAS 6 135:1 (NB), for further refs., see *tapṭiru*.

e) representations — 1' objects in the shape of an ox or oxhead: 1 SAG GUD (var.

**alpu 2a**

AMAR) DU<sub>g</sub>.ŠI.A *tamlī ḥurāši* one oxhead (var. calf head) of *dušū*-stone inlaid with gold RA 43 162:247 (Qatna); 10 GAL 2 SAG GUD PN ten GAL-vessels, two in the shape of an oxhead, belonging to PN ARM 7 218:5, cf. ibid. 3 and 10; 3 GUD *ša bit šamni ša šinni pīri bašlu* three ox-shaped (lit. oxen used as) oil containers of colored ivory EA 14 iv 14 (list of gifts from Egypt), cf. 1 *muballitu sihirtu ...* 1 GUD *ina muhišu* one small smelling bottle (lit. reviver) with a bull on top of it ibid. iv 17; 1 GUD KÙ.GI one ox made of gold Wiseman Alalakh 390:5 (MB), 2 GUD KÙ. BABBAR *sar<sub>x</sub>(ŠUR)-pu* two oxen made of silver ibid. 9, see Buccellati, Oriens Antiquus 2 224; 1 GUD *ul-lam* KÙ.BABBAR KBo 10 1 r. 8 (Hattušili Bil.).

**2'** objects decorated with oxheads, hooves, etc.: *giš.ná um bin.gud = er-šú šu-pur al-pi* Hh. IV 155, and see *eršu* s. mng. 1a-3'; 20 GIŠ *paššūrītum ša šepišunu ša* GUD twenty tables whose legs are (in the shape of) an ox (leg) HSS 15 132:12 (= RA 36 136); 1 *rugqu ša* URUDU [ša] GUD one copper vat which (is decorated with) an ox (head) HSS 13 174:2 (= RA 36 159); obscure: 10 [š]U.SI *ka-za-tum ša* GUD.MEŠ *ša si[parri]* EA 22 iii 57 (list of gifts of Tušratta).

**3'** figurines: GUD *teppušma ina šaplān harē tetemmir* you make a figurine of an ox and bury it beneath the *harū*-vat Craig ABRT 1 67 r. 7 and dupl., see ZA 32 164; GUD *ša tīdi tep-puš ... asqubītu* GUD *tašakkan* you make an ox of clay, you put an ox's hump (on it) KAR 62 r. 2 and 12; 1 GUD 1 GUD.ÁB *adi* GUD. NINDÁ-šá *ša RN* URUDU.ḤI. <A> *bit DN ana e-qi utirruma ištur širuššun* one bull, one cow together with her calf (made) of the copper <of> the temple of Haldia, (which) Sarduri had (thus?) transformed into an *ēqu*-sanctuary and he wrote (his name?) on their backs (text corrupt) TCL 3 401 (Sar.), cf. GUD.URUDU GUD.ÁB URUDU AMAR URUDU *ašlula* Lie Sar. 160; *ša ki-gal-li* GUD.MEŠ *ša KÁ É Adad* (brick of RN) from the socle of the bulls of the gate of the Adad-temple (brick inser. of Tigl. III cited Weidner, AfO 3 p. 5 n. 6).

**2.** (head of) cattle — **a)** in sing. (wr. GUD): for oces. beside *šēnu*, see *šēnu* mng. 2b; *ibis-*

**alpu 2b**

*sūm u šit* GUD *ina bit awilim ibašši* the man's estate will incur financial losses and losses in cattle UCP 9 p. 374:17 (OB smoke omens); *ša-tāri ša* GUD *u* UDU.NITÁ *parāsu ša Addari ultēbilakka* I sent you the list for the distribution of the cattle and sheep in MN YOS 3 25:13 (NB let.); *tābihūtu ša* GUD *u* UDU the prebend of the butcher of cattle and sheep Peiser Verträge 107:3, also Nbk. 247:2; 15 SÌLA ŠA.GAL GUD 15 silas as cattle fodder MDP 28 473:3, cf. ŠA.GAL GUD ù SAG.İR MDP 28 472:5, cf. also 220 GUR *suluppi kissati ša* GUD *ša ina É.AN.KI ikkala* YOS 7 112:2, 32 GUR *uṭṭatu ša* GUD VAS 6 256:2; note GUD.U<sub>g</sub>.NITÁ.ḤI.A (for GUD.U<sub>g</sub>.UDU.ḤI.A) Waterman Bus. Doc. 13:2, also GUD.U<sub>g</sub>.UDU.ḤI.A Surpu VIII 57.

**b)** in pl. — **1'** wr. syll.: *al-pi-šu eqlātim u mimma išú* (his wife, his sons) his cattle, his fields, and whatever he owns TCL 21 238a:5, also 238b:17 (OA), for *alpū* beside *šēnu* see *šēnu* mng. 2b; 5 *al-pu-ú* CT 29 3b:5 (OB let.); *al-pu ša ramanija ittika līkulū* let my own oxen feed under you(r supervision) BIN 7 18:4 (OB).

**2'** wr. GUD.ḤI.A: GUD.ḤI.A *lu ša-al*(text -a)-*mu-tim lu marṣūtim* the cattle, either well or sick CCT 4 36b:12; GUD.ḤI.A SIG<sub>5</sub> PN *lis'ama* let PN buy fine oxen TCL 14 47:20 (both OA); *aliamim luhassisma* GUD.ḤI.A *lulqi'akkunišim ul tālianim šumma* GUD.ḤI.A *tīšā ana uttur* GUD.ḤI.A *leqē'am ul lib<ba>kunu* (I wrote to you) "Come (pl.) here, and I will use my influence to get some cattle for you," but you did not come, if you have cattle, you do not care to take more cattle TCL 17 69:6 and 10; *inanna ša še'am* GUD.ḤI.A É.GAL-ia *ušakkalu ul ibašši* now, there is no one who can feed barley to the cattle of the palace (that are entrusted to) me Sumer 14 65 No. 39:8; DUH.DURU<sub>5</sub> *ana ša.GAL GUD.ḤI.A linnadin* the moist bran should be given as fodder for the oxen AJSL 29 187:8; 140 GUD.ḤI.A *izzazzu* 49 GUD.ḤI.A RI.RI.GA 140 head of cattle are accounted for, 49 oxen are fallen PBS 7 27:24f.; 1 GUD *ša nīrim* 3 ÁB AMAR.GA *naphar* 3 GUD.ḤI.A *zitti* PN one yoke ox, three cows with calves, total three (sic) head of cattle, the share of PN UCP 10 103 No. 27:11 (all OB); 14 GUD.ḤI.A

## alpu 2b

*ša namrātim* 42 GUD.HI.A AN-lu-tim 14 head of cattle for fattening, 42 choice(?) cattle ARM 1 34:4f., cf. 21 GUD.HI.A *ša namrātim* (beside x GUD *itti* PN and *ina* GUN) Laessoe Shemshāra Tablets p. 69:12; 18 GUD um-mu 8 GUD MU.DILI NITÁ 4 GUD MU.DILI SAL šU. NIGIN 30 GUD.HI.A *ana qāti* PN 18 mother cows, eight one-year-old male oxen, four one-year-old female oxen, total, thirty head of cattle, in PN's charge Wiseman Alalakh 333:1ff. (OB); 1 MA.NA GÍN KÙ.BABBAR *ana* GUD. HI.A u SÍG.UDU *ana* ZI.GA *iddinu* they made an expenditure of one full mina of silver for cattle and wool Wiseman Alalakh 411:2; 24 *ana* PN ŠA.GAL GUD.HI.A 24 (gur of barley) to PN for cattle fodder Wiseman Alalakh 238:3, and passim in OB ration lists; 140 ŠE.BA *kurum-mat* GUD.HI.A PA.TE.SI.MEŠ 140 (gur) barley ration for the farmers' oxen PBS 2/2 34:26, cf. ibid. 137:8 (MB); the people of Borsippa and the people of Cutha *iddinu* GUD.HI.A *šēnu mimma gabbi ša [ina ālāni]* u māhāzī gave cattle, sheep and goats, (and) whatever there was in the cities and cult centers BHT pl. 18:18; *kaspa lubušta* GUD.HI.A UDU.HI.A *upahhir* I have gathered silver, clothing, cattle, (and) sheep KBo 1 11:30; exceptional: *mandattu* 1-en GUD.HI.A 10 UDU.NITÁ NITA *inandin* as a special gift he will give one ox and ten male sheep TuM 2-3 147:17 (NB).

3' wr. GUD.MEŠ: for occs. beside *šēnu* see *šēnu* mng. 2b; 1200 *sīsē* 2000 GUD.MEŠ *mad-datta* *ina muhhišunu aškun* I imposed a tribute on them of 1,200 horses, 2,000 oxen AKA 70 v 19 (Tigl. I), and passim in tribute and booty lists in NA royal inscrs.; [GUD(?).UDU].HI.A GUD.MEŠ UDU.MEŠ *ana niqē bēlēja u naptan* *šarrūtiya* *ina māt Aššur ritu tābtu ušašbit* I put the herds of cattle and sheep in good pastures within Assyria for the sacrifices to my lords (i.e., the gods) and for my own royal table Borger Esarh. 106 iii 35; *kibis* GUD.MEŠ u *šēni* ... *uzammā ugarēšu* I caused his commons to be without tracks of cattle and sheep and goats Streck Asb. 56 vi 101; *ina ukulti* GUD.MEŠ *šēni* u *amēlūti innadruma ēzizu* [...] having fed on cattle, sheep and goats, and humans, (the lions) became fierce, and went on a rampage Streck

## alpu 3

Asb. 212 r. 5; *kīma dabdē* <sup>d</sup>*Irra tabkat šalamtu* LÚ+BAD.MEŠ GUD.MEŠ u *š[ēni ...]* corpses of men, oxen, sheep and goats were heaped up as (after) the ravage caused by a plague ibid. 214 r. 9; *sugullāt sīsē* GUD.MEŠ ANŠE.MEŠ AKA 89 vi 105 (Tigl. I), cf. *sugullāt* GUD.MEŠ *gammalē imērē šēni* Winckler Sar. pl. 26 No. 55:6; GUD.MEŠ x.MEŠ u *iṣṣūrāte akalšu šikarēšu iddinānim* they have given cattle, ....s, and birds (as) food (and also) beer for him EA 161:21, cf. bread, beer, GUD.MEŠ x.MEŠ (honey and oil) EA 55:11; *anumma* GUD.MEŠ UDU.MEŠ *šuširāte kīma qabīka* now I have prepared oxen and sheep in accordance with your command EA 193:20; *anumma nadnāti* 5 ME GUD.MEŠ u 20 DUMU.SAL.MEŠ now, I have given 500 oxen and twenty girls EA 301:19; LÚ.MEŠ GN *na-ak-šu-me* GUD.MEŠ-ia u *duppuruni* the people of Ta'anakh have slaughtered my cattle and driven me away EA 248:16; *aššum kaspi unūte siparri* GUD.MEŠ UDU.HI.A *gabba mimma ana muhhi* PN *la iraggum* he (the king) shall have no claim against PN in regard to the silver, the furnishings of bronze, the cattle, the sheep, or anything (referring to 80 ÁB.GUD.HI.A 16 GUD.MEŠ *ša ni-ri* 250 UDU.HI.A lines 11f.) MRS 9 167 RS 17.129:21, cf. GUD.HI.A URUDU.MEŠ UDU.HI.A ibid. 209 RS 17.355:11; GUD.MEŠ UDU.MEŠ u *sīsē ultebilšunūti* he sent them (the impoverished Mitanni people) cattle, sheep, and horses KBo 1 1:53; 682 GUD.MEŠ IGI.LÁ.MEŠ 1227 UŠ.MEŠ *naphar* 1909 GUD.MEŠ 682 oxen checked, 1,227 oxen dead, total 1,909 oxen ADD 1134:4; *ina muhhi* GUD.MEŠ *piqittu ša ina panīja* concerning the oxen which are in my charge ABL 1018:4 (NA); GUD.MEŠ *ša EDIN kī abuku* when I brought the range cattle BIN 1 91:16; 41 GUD.MEŠ *adi ummannāta u būrāta* 41 head of cattle, including trained ones and cows TCL 12 43:18 (NB); x barley *ana kissati ša* GUD.ME u UDU.NITÁ.ME for fodder for the oxen and sheep YOS 7 13:18; 6 SÌLA *tibni kissati ša* GUD.MEŠ u UDU.NITÁ TCL 12 80:7 (all NB).

3. beef: UZU.GUD *šēr* MÁŠ *šēr* *šahī ul ikkal* he must not eat beef, goat meat, (or) pork KAR 177 r. iii 22 (SB hemer.), cf. *šumma* ... UZU.GUD *šēr iṣṣūri īkul* CT 39 36:102 (SB Alu);

**alpu****alpu**

UZU.GUD *šēr immeri u iṣṣūrāti tarakkas* you prepare beef, mutton, and fowl RAcc. 68:25; UZU.GUD *u šēr iṣṣūri ana DN ul iqarrib* beef and fowl should not be offered to Ereškigal RAcc. 65:42; *šumma* ... UZU.GUD *šēr šahī* ... *la uštamahhar* if (the sick man) cannot bear to face beef, pork, (or beer) Küchler Beitr. pl. 14 i 2 (SB med.); 1 TI GUD 1 SAG GUD one rib of beef, one oxhead MDP 14 99 No. 53 r. 1f. (OAkk.); 1 *qaqqad* GUD *qaggad immeri šim isqišu ša pani Išhara* one oxhead, one sheep's head, the revenue of his prebend from DN Peiser Verträge 96 + 123:8 (NB); *naphar* 10-ta *kišād* UDU.NITÁ(!) *u* 17-ta *kišād* GUD *ša kal šatti* total: ten sheep's necks and 17 oxnecks for the whole year Pinches Peek 7:5 (NB); UZU *hu-ru-ub.*MEŠ *ša* GUD oxtails BRM 2 22:6 and 20; *ištēn nuhsu ša pušadē* *ša* GUD one basket of *pušadē*-meat of an ox TCL 9 117:19 (NB let.); 100 GUD.MEŠ *ma-ad-lu-te* one hundred salt beeves Iraq 14 35:131 (Asn.); for other cuts of beef see *asqubītu*, *bugurru*, *harmil*, *hilidamu*, *himṣu* A, *imittu* C, *irrū*, *irtu*, *kalitū*, *karšu*, *kursinnu*, *libbu*, *maššaktu*, *naṣraptu*, *pī karši*, *qeरbu*, *rapaštu*, *riqqitu*, *sūnu*, *šełu*, *tūlīmu*, *uznu*. For other useful products see *mašku* hide, *šeरānu* tendons, *lipū* tallow (suet), and *martu* gall, also *damu* mng. 1b-2'.

While GUD.HI.A includes bulls and cows (see mng. 2b), and is used in parallelism with *immerātum* or *immeru*, the logograms GUD.ÁB.HI.A and ÁB.GUD.HI.A are to be read *liātum* or *sugullātum* in OB. For GUD.İTİ.ÁB (VAS 6 274:13 and 15), see *arḥu* B; for *alpu* in compounds, see *īnu* mng. 1c, *išku* mng. 2; for *mušākil alpi*, see *mušākilu*, for *rēd(i) alpi*, see *rēdū*, for *pāt alpi*, see *pātu*, for *rē'i alpi*, see *rē'ū*. The ref. GAL *al(?)-pá-tim* Chantre 2:22 does not suffice to posit a fem. \**alpatum*, see Landsberger, MSL 8/1 p. 61.

Salonen Hippologica 78ff.; ad mng. 1b-1': Dossin, RA 30 97ff.; ad mng. 1d-3': Landsberger, MSL 8/1 61ff.

**alpu** in **bīt alpi** s.; cattle shed; OA, Bogh., NB; wr. syll. and É.GUD; cf. *alpu*.

a) in gen.: *nūṣīma ištišunu ana bīt wabī ula ušširuni aḥama* É *al-pí abīd* we went out, but they did not let me in the caravansary

with them, so I spent the night alone in the cattle shed KT Hahn 3:15 (OA let.); *inanna* GN *ša* GN<sub>2</sub> GUD.HI.A *u* É.GUD.HI.A-*šu-nu uwad-dūnim* now they assigned cattle and cattle sheds to Kizzuwatna of Hatti KBo 1 5 i 31, also ibid. 18; *ištēt* GUD *sa-hir-tum* *ša ina* É.GUD *maldata* one heifer, born in the cattle shed RT 19 111:2 (NB); 61 *immerē* 17 MÁŠ.GAL *ana ḥitpu ina* É.GUD.MEŠ *u* UDU.NITÁ.ME 61 rams, 17 full-grown he-goats for the *ḥitpu*-sacrifice in the cattle sheds and sheep (folds) YOS 7 8:19; PN ... *ana habāšu ša tibnu ana* É.GUD.ME *ša* *šarri* *ana* PN<sub>2</sub> *nadin* PN was given to PN<sub>2</sub> for chopping straw for the royal cattle sheds YOS 7 77:4, cf. (leather straps?) *ana nahba-* *šānu* *ana* É.GUD.MEŠ *nadnu* AnOr 8 35:3; 70 GUR *uṭṭatu* PN *ana* É.GUD.ME *liddin* let PN give seventy gur of barley for the cattle sheds YOS 3 41:30, cf. 20 GUR 30 GUR *kap-du*(!) *ana* É.GUD.ME *inna'* YOS 3 113:14; x barley *ana* É.GUD *u* É.UDU.NITÁ *ittadin* YOS 3 98:17, also (parallel: *bit immeri*) Dar. 277:19, VAS 6 88:18 (all NB).

b) personnel: PN PN<sub>2</sub> *ana atūtu ina bāb* É.GUD.MEŠ *ipqid* PN (an official of Eanna) appointed PN<sub>2</sub> as watchman in the gate of the cattle sheds TCL 12 80:4, cf. PN *atū ša* É.GUD.ME BIN 1 174:33; *ana muḥhi* PN *ušuzzu* *ina urāši ša* É.GUD.MEŠ TCL 13 173:8; LÚ ḫR É.GUD GCCI 2 279:6; *kurummātu* ... *ina pan* *ṣābē ša* É.GUD *u* É.UDU.NITÁ rations (for MN) for the workmen of the cattleshed and the sheepfold YOS 7 16:4, cf. *ṣābē ša* É.GUD.MEŠ *ša* *šarri* workmen of the royal cattle sheds BIN 1 7:10, *ṣābē ša* É.GUD.ME *ša* *Eanna u ša* É.GUD.ME *ša* *šarri* YOS 3 17:46f. and 19:35; *ṣābē ša* É.GUD PN workmen of the cattle shed under PN UCP 9 98 No. 35:12 (all NB), cf. 10 ITI.MEŠ 13 UD.MEŠ PN *u* É.GUD 9 ITI.MEŠ 27 UD.MEŠ PN<sub>2</sub> *u* É.UDU.NITÁ (note that PN is called *ša bīt alpi* in Dar. 162:8) Dar. 293:6; see also *alpu* in *ša bīt alpi*.

For é.gu<sub>4</sub> in Sum. texts, cf. SAKI 120 Gudea Cyl. A xxviii 3, also TCL 8 pl. 53 fragm. 2 iii 3, cited Falkenstein Grammatik 1 p. 26 § 6.

**alpu** in **ša bīt alpi** s.; official in charge of the cattle shed; NB; wr. *ša* É.GUD; cf. *alpu*.

**alru**

x barley *ina qāt* PN *šá É.GUD* at the disposal of PN, (the official in charge) of the cattle shed Moldenke 48:17, cf. Dar. 162:8; 45 *sīla suluppū ina kurummatišu* PN *šá É.GUD* 45 silas of dates from the ration of PN, (the official in charge) of the cattle shed Dar. 10:22, and cf. ZA 4 142:13, Nbn. 702:2.

**alru** adj.; strong, heroic; syn. list.\*

*da-ap-nu, da-at-nu, al-ru = qar-ra-[du]* CT 18 7 ii 37 (= Explicit Malku I 102ff.).

Text composed from two exemplars, Meissner Supp. pl. 19 Sm. 1051:12 which has *al-[x]*, and *ibid.* Sm.2052 ii 37 which has *[x]-x-ru* (coll. from photo).

**alsudilū** s.; (a primitive tool for breaking up the soil); lex.\*; Sum. lw.

*giš.al.zú.dili = ra-<sup>2</sup>-i-zu, šu-u* (between *giš.al.zú* = *ra'izu* pitchfork and tools named *giš.al* having two, three, and four teeth) Hh. VIIA 157f.

Lit. “hoe with a single tooth (or blade).”

**altalū** (or *gišaltalū*) s.; (a synonym for forest); syn. list\*; Sum. lw.

*giš ú-šal-lu-ú, giš al-ta-lu-ú, ki-di-ne-tum = qí-iš-tum* CT 18 4 r. i 14ff.

Possibly going back to Sum. \**giš.al.tál.a*, “spreading trees (or woods).”

**altammu** (tavern) see *aštammu*.

**altapipu** (\**aštapiyü*) s.; (a box or chest); EA\*; Hurrian lw.

1 *GIŠ al-ta-pí-pu la katmu ušu salmu hūrāšu kaspu iħzū* 2 *GÍN hūrāšu* 40 *GÍN kaspu ša ina libbišu nadū* one *a.*, not covered, (of) ebony, (decorated with one) figurine (or relief), trimmed with gold and silver, two shekels of gold, forty shekels of silver (is the amount) that has been used on it EA 22 iii 22; *[x al-t[a-p]í-pu ša [...] šalamšunu KA.[GUL [...] EA 25 iv 28, cf. ibid. 29 and 30, also, wr. x [a]l-[ta]p-pí-[pu]* ibid. iv 18.

In the cited two lists of gifts of Tušratta, the *altapipu* is listed in EA 22 between various vessels, bread servers (lit. shovels), a poker, and garments and in EA 25 iv 14-31 in a sequence of probably several sets of *altapipu*'s, except for iv 27 which seems to list a silver box. The forty shekels of silver

**altarū**

trimming (EA 22) indicate that the *altapipu* was of considerable size; its material is precious wood (ebony, boxwood, *elammakku*); it has a bottom (*išdu*, in EA 25 iv 29) and sides (*amartu* in EA 25 iv 18, also *ibid.* 21), which point to a chest used for feminine finery, apparel, or the like.

Possibly a loan from Hurrian *aštawi-* “of women.”

**altapūtu** see *iltepītu*.

**altarū** s.; assigned work; OAkk., OB; Sum. lw.

*ta-ar TAR = šá AL.TAR al-ta-ru* A III/5:152.

a) in Ur III: *á ḥun.gá al.tar.ra gub.ba* wages of a hired man doing *a.-work* Reisner Telloh 23:3, cf. *al.tar.ra gub.ba* (referring to 35 *ḥé.da b<sub>5</sub>*, 35 special type of hired men, for stacking straw, making bricks and ....) ITT 3 6231 r. 1.

b) in OB: twenty gur of barley *Á LÚ. ḥUN.GÁ ša al-ta-ra-am ša dūr tēhūtim īpušu* wages for the hired men who did the apportioned (building) work on the fortress of .... (parallel: *ša libittam ilbinu* who made the bricks line 25) YOS 5 181:26; *LÚ.ḤUN. GÁ.MEŠ ša kaspim NÍG PN ana al-ta-ri* hired men receiving silver, the responsibility of PN, for *a.-work* Genouillac Kich 2 D 36:3, cf. 8 *LÚ. ḥUN.GÁ.MEŠ ša kaspim ana al-ta-ri-im* *ibid.* C 44:3, cf. also, wr. *ana al-tar-ri* *ibid.* 104:2; UD.4.KAM PN *al-ta-ra-am īpuš* Jacobsen Copenhagen 66.

Loan from Sumerian *al.tar* “apportioned (work of a hired man),” cf. *ka<sub>5</sub>.a.a* (var. *lú.lul.la*) *é.a.ni nu.mu.un.da.an.d[ù] é.ku.li.na*(var. *.mu*).*še al.tar.re ba.DU* the fox (variant: cheater) could not build his house, so he went to the house of his friend as a hireling Gordon Sumerian Proverbs 2.62, also *u<sub>4</sub> al.tar.ra.ba Kēši<sup>kl</sup> mu.un.dù ḫŠul. pa.è.a nam.al.tar mu.dù.me.en* when she (Nintu) built Kesi, apportioning the work, you, Šulpaea, worked as a hireling TCL 16 72:47f., and dupls., cited Falkenstein, ZA 55 21.

The word *altarū* refers to the work and not to the workman, and thus *altarū* is not

**alti**

identical with the LÚ.AL.KUD(.DA) who does field work, e.g. barley *ana* LÚ.AL.KUD.DA *innadnu* YOS 8 109:3 and case 3, LÚ.AL.KUD.DA A.ŠĀ PN TCL 10 115:x+23, LÚ.AL.KUD ibid. 102:3, ERÍN LÚ.AL.KUD OECT 8 15:16.

**alti** (wife) see *aššatu*.

**alṭu** (difficult) see *aštu*.

**a'lu** (or *i'lu*) s.; confederation, amphictyony; NA\*; wr. syll. and GIŠ.DA.

*ina* GN šadú marsu LÚ a'-lu ša <sup>m</sup>Abijate' mār <sup>m</sup>Te'ri KUR Qidraja akšud in GN, that difficult mountain region, I attacked the confederation of PN, son of PN<sub>q</sub>, of the Qedr-tribe Streck Asb. 74 ix 16, and ibid. 198 iii 18; LÚ a'-lu ša <sup>d</sup>Atarsamāin u LÚ Qedraja ša RN ... šar KUR Aribi alme I surrounded the confederation of the god DN and the Qedr tribesmen under Uāte, the king of Arabia Streck Asb. 72 viii 124, and ibid. 198 iii 1; *abikti* LÚ Isamme' LÚ.GIŠ.DA ša <sup>d</sup>Atarsamāin u KUR (var. LÚ) Nabataja aškun I defeated the Isamme'-tribe, a confederation of the god DN, and the Nabateans Streck Asb. 72 viii 112, also (omitting ša) ibid. 204 vi 34.

The context demands in all instances a word denoting a confederation, probably even an amphictyony under divine leadership (<sup>d</sup>Atar-samāin), so that the reading *i'lu* "league" from Akkadian *e'elu* is possible. If the reading *a'lu* is to be accepted, it has to be connected with the Syr. *iahlā*, "gens," (Brockelman Lex. Syr.<sup>2</sup> 299b) rather than with Arabic *ahl* which denotes people and not a tribe. Moreover, the cited refs. all deal with Arab tribes who, at that time, spoke Aramaic. The writing GIŠ.DA (= *le'u*) represents a scribal pun.

**alu A** (*elu*) s.; 1. (a fine breed of sheep), 2. (a representation of such a sheep); MA, Akk. *lw.* in Sum. (in OAkk., Mari, Qatna, Bogh., EA); *elu* AKA 90 vii 13, pl. *alū*; wr. syll. and (UDU).A.LU(M).

udu.A.LUM, udu.A.LUM.niga, udu.A.LUM.niga.sig<sub>5</sub>, udu.A.LUM.gukkal MSL 8/1 p. 83:8-11 (Forerunner to Hh. XIII from Nippur), all replaced by SUG<sup>as-lum</sup>LUM in Hh. XIII 12-15.

**alu A**

1. (a fine breed of sheep) — a) in Ur III, wr. (UDU).A.LU and (UDU).A.LUM: for U<sub>8</sub>.A.LUM, see Schneider Or. 22 p. 10f., for UDU.A.LUM, ibid. p. 24, for SILA<sub>4</sub>.A.LUM, ibid. p. 36, and see Çiğ-Kizilay-Salonen Puzriş-Dagan-Texte index p. 305; note UDU.A.LU.HUR.SAG ŠE barley-fed mountain *a*-sheep RA 10 208 BM 103435:12, RA 9 pl. 3 SA 92:2, cf. ibid. line 7, Eames Coll. E 15, and passim; UDU.A.LU.HUR.SAG.GÁ Çiğ-Kizilay-Salonen Puzriş-Dagan-Texte 345:16ff.

b) in Sum. lit.: udu.a.lum ZA 42 26:23 (Curse on Agade); udu.bar.sal udu.a.lum. ŠE Contest between Winter and Summer 73 (courtesy M. Civil); udu.a.lum TCL 15 No. 9 vi 24, and dupl. SEM 112 ii 9 (Išme-Dagan).

c) in Mari: 67 A.LUM (heading the enumeration of UDU.NITÁ.ZÍZ, UDU.NITÁ.MU.1, and ewes) ARM 7 224:1, cf. (in similar context) wr. UDU.A.LUM ARM 9 37:1 and 242:7, also 1 UDU.A.LUM ... 1 UDU.NITÁ ... 1 UDU.A.LUM (added up as 3 UDU.HI.A) ARM 7 226:53-56, cf. also ARM 7 130:9.

d) in Bogh. (as Sumerogram): for UDU.A.LUM, see Güterbock, JCS 15 73.

e) in MA royal: *puhādī e-lu.MEŠ nabnīt libbišunu* lambs of *a*-sheep native to their (region) AKA 90 vii 13 (Tigl. I).

2. (a representation of such a sheep) — a) in Mari (wr. A.LU): 1 GAL A.LU ZABAR one *a*-shaped bronze cup (its top mounted in gold, dedicated to Adad) ARM 7 219:6.

b) in Qatna (wr. A.LUM): a necklace, on it 1 SAG A.LUM ZA.GÌN 1 AŠ+ME ZA.GÌN one *a*-sheep head of lapis lazuli, one sun disk of lapis lazuli RA 43 176:25, cf. 1 A.LUM KÙ.GI ibid. 150:120, 1 A.LUM ZA.GÌN.SIG<sub>5</sub> ibid. 168:319.

c) in EA: 1 *bibru kaspim* UDU.<A>.LUM 1 rhyton of silver (in the shape of) an *a*-sheep (or read LU.LIM<sub>4</sub> of a stag) EA 41:40 (let. of Šuppiluliuma), see discussion.

d) in MA: 2 *a-lu.MEŠ* (follows a description of the representation mentioning, apart from mane, hooves, and horns, also wings) AfO 18 302 i 17, cf. *ellān a-li* above the (two) *a*-sheep (on the branches of a tree are two stags) ibid. 30.

**alu A**

It has been assumed here that the designation of a breed of sheep as (UDU) A.LUM and (UDU) A.LU in Sumerian texts or as Sumerogram in second millennium peripheral texts is derived from an Akkadian word \**alu* (see also Gelb, MAD 3 37), and that in the MA refs., due solely to a scribal misunderstanding, *alu* (once *elu*) was treated as an Akkadian word. The \**alu*-sheep which still appears in the Forerunner from Nippur (see lex. section), seems not to be mentioned in texts from the Old Babylonian and later periods coming from Babylonia. There, the designation \**alu* apparently was replaced by *aslu*, q.v. Note in this connection the late Sum. e.lu rendered in Akk. by *as-lu* in 4R 20 No. 1:26f. The circumstances of the transfer (*alu* > *aslu*) remain obscure, though it is worth noting that *aslu* “cubit,” wr. GIŠ.SUG.LUM, has a pronunciation a-a for SUG (Ea I 62ff., and A I/2:213) so that a reading \**alum*, beside *aslu*, has to be posited for it. See also Landsberger, AfO 10 152 n. 56. The *alu*-sheep could well have been the maned sheep (see Hilzheimer, SAOC 20 p. 32f.) with its characteristic horns. In the texts from Mari and Bogh., as against Ur III tablets, the designation refers exclusively to the few choice males of a flock used for breeding purposes.

In the Ea ref. cited mng. 2c, the emendation of LU.LUM to UDU.<A>.LUM (von Soden, ZA 45 71 n. 5) is not quite convincing since it is possible to read the signs as LU.LIM<sub>4</sub> “stag” which is attested in Bogh. (MVAG 46/2 14 ii 6), see also Güterbock, JCS 15 77. It is necessary to differentiate in the treasure inventory from Qatna between A.LUM denoting an important representation appearing always as a main piece or beside a main piece of a necklace, and a bead called *alu*, of which there are always many in a set, see *alu* B. Note also, with unkn. reading, A.LU *hurāši* VAB 4 294 iii 25, see Landsberger, Halil Edhem Mem. Vol. 128:25'; also the tree GIŠ A.LU in NB, mentioned with early-bearing (date palms) and Telmun date palms YOS 3 200:5 (NB let.), cf. GIŠ A.LU (in broken context) ibid. 15, GIŠ A.LU. MEŠ ša <sup>d</sup>Bēlti ša Uruk ibid. 33.

**alū A**

For JNES 4, 158, 33, see now MSL 8/1 p. 9 note to line 33.

Güterbock, JCS 15 p. 73 and 76f.

**alu B** s.; (a small ornament); Qatna\*; wr. A.LUM.

A necklace, on it one falcon, one sun disk ŠÀ 3 A.LUM *hurāši ša tu-tu-ri* on it three a.-ornaments of gold with .... (four golden seals and other small ornaments) RA 43 140:37, cf. (in similar contexts) ŠÀ *ša* 15 A.LUM [...] ibid. 146:84, ŠÀ 6 A.LUM *hurāši š[a tu-tu-ri]* ibid. 87, ŠÀ 12 A.LUM *hurāšu ša tu-tu-ri* ibid. 148:107, also ŠÀ 27 A.LUM *hurāši ša tu-ut-tu-ri* ibid. 180:11.

Like *alu* A, the ornament called *alu* B is written as a Sumerogram, presupposing an Akkadian loan word in Sumerian. The two words have been separated here since one refers to an important part of these necklaces, see *alu* A mng. 2b, which always appears alone, while the other refers to ornaments appearing in quantity.

**alū A** s.; (an individualized demonic power, a ghost); Bogh., SB, NA; wr. syll. and A.LÁ (rarely u<sub>x</sub>(GIŠGAL).LU).

[sag].bi u<sub>x</sub>(GIŠGAL).lu.alam.bi urú.à:m : qaq<sub>x</sub>  
qassu a-lu-ú lānšu abūbumma (see abūbu mng. 3a)  
CT 17 25:9f.; ur.sag ní u<sub>x</sub>.lu.gin<sub>x</sub>(GIM) kur.ra  
dul.la : qarrādu ša puluhtāšu kīma a-le-e ma-a-ti  
[katm]at warrior whose terror covers the (entire)  
land like the a.-ghost Lugale I 8, cf. <sup>d</sup>Alad hul  
u<sub>x</sub>.lu me.lám.ma : šēdu lemnu a-lu-u me-lam-mu  
ASKT p. 82-83:4; ní.su.zi u<sub>x</sub>.lu.gin<sub>x</sub> mu.un.  
da.rí.eš me.lám [dul.a].meš : puluhtī šalum-  
mata kīma a-le-e ramū melammu katmu šunu they  
are charged with terror-inspiring luminescence like  
the a.-ghost, covered with a terrible sheen CT 16  
42:12f.; u<sub>x</sub>.lu lú [an].dul : «a» a-lu-ú ša amēla  
ikattam CT 17 33:1.

a.lá.hul ka nu.tuk hé.me.en : MIN (= lu  
a-lu-ú lemnu) ša pā la išū atta be you the evil a.-  
ghost who has no mouth CT 16 27:8f., cf. a.lá.hul  
me.dím nu.tuk.a hé.me.en : MIN ša binātī la  
išū atta ibid. 10f., also a.lá.hul giš nu.tuk.a  
hé.me.en : MIN ša la šēmū atta ibid. 12f., and  
[a].lá.hul igi.kā nu.tuk.a hé.me.en : MIN ša  
zīmī la išū atta ibid. 14f.; a.lá.hul E.SIG<sub>4</sub>.diri.ga.  
gin<sub>x</sub> lú.ra.in.gul.u<sub>s</sub>.a hé.me.en : MIN (= lu  
a-lu-ú lemnu) ša kīma igāri iquppuma eli amēli [i-a]b-  
ba-tu atta (see abātu A lex. section) CT 16 27:4f.;  
a.lá.hul ge,ù.na.gin<sub>x</sub> igi.duh nu.tuk.a hé.  
me.en : MIN ša kīma mūši nišla la išū atta be you

## alû A

the evil *a.-ghost* who like the night cannot be seen (lit. has no sight) ibid. 28:42f.; a.lá.ḥul lú.géš.  
bar.a.še sil.a gib<sub>x</sub>(GILIM).ba : *a-lu-ú lem-nu ša ana mušamši ina sūqa parku* the evil *a.-ghost* who blocks the street for those who go about at night CT 16 25 i 42f., cf. a.lá.ḥul gaba.bi mu.un.na.te : *a-lu-ú lemnu ana irtišu ittehi* CT 17 9:7f.; a.lá.ḥul.gál nim.gír.gin<sub>x</sub> mu.un.[gír.gír] : *a-lu-ú lemnu ša kíma birqi ittanab[riqu]* the evil *a.-ghost* who strikes everywhere like lightning CT 17 7:3f.; a.lá.ḥul.gál.e túg.gin<sub>x</sub> mu.un.dul.la : *a-lu-ú lemnu ša kíma subáti ikattamu* evil *a.-ghost* who envelops (his victim) like a garment CT 16 1:30f.; šu.mu.un.dù á.ság gig.ga u<sub>x</sub>.lu dugud.da nam.lú.u<sub>x</sub>.lu.ke<sub>x</sub>(KID) : *kamat asakku marṣu a-le-e kab-ti ša améluti* she (Lamaštu) who fetters the dangerous *asakku*-demon, the important *a.-ghost* who (attacks) mankind ASKT p. 94–95:64.

zi dÁ.nu.kuš.ù muš(for múš).me.lám.ḥuš ul ba.sù.sù : niš dMIN ša z̄im melamne ezzu a-la-a ul-lu-ḥu (be conjured) by the life of DN whose looks are fierce with awe-inspiring radiance, equipped with (the powers of the) *a.-ghost* LKA 77 v 49, see Ebeling, ArOr 21 376.

a) in gen.: *a-lu-ú zumrī itedig su-ba-ti-*<is>** the *a.-ghost* has put on my body as if it were a garment Lambert BWL 42:71 (Ludlul II); [lu] *ša kíma a-le-e tattanaktama* you (the demons) who cover over and over like an *a.-ghost* AfO 17 314:5; *x x ti šarri danni kíma a-le-e zumuršu iksi* the .... of the mighty king paralyzed his body like the *a.-ghost* (does) Tn.-Epic “iv” 24, cf. *ḥurbāšu tāḥazija ki-ma* (var. GIM) *le-e zumuršun ishup* the fear inspired by my army overwhelmed them like the *a.-ghost* OIP 2 47 vi 26, and dupl. AfO 20 94:96 (Senn.); in difficult context: and as to him *mimma ša la banâ arkāniš a-lu-ú ki illi[k ...]* ABL 1216 r. 6.

b) in enumerations of demonic beings: *lu utukku lemnu lu A.LÁ ḤUL lu eṭemmu lemnu* AAA 22 p. 42 i 1 and pl. 11 (= BBR No. 45), parallel AfO 14 144:81, also Šurpu IV 46, Maqlu V 65, also (in bil. texts) CT 17 34:15f., CT 16 33:188 and dupl. CT 17 8:15, CT 16 1:30f. and CT 17 7:3f. (both cited in lex. section), and passim; note (in broken context) *a-lu-ú lem-nu* KUB 4 16:7 and r. 8; for an enumeration in a Sum. text, cf. udug.ḥul a.lá.ḥul ... gidim.ḥul gal<sub>5</sub>.lá.ḥul ... dingir.ḥul maškim.ḥul Falkenstein Haupttypen p. 91:41ff.

## alû A

c) as causing a specific disease: *marṣu šu a-lu-ú imahhassu* the *a.-ghost* will strike that man Boissier DA 250 iv 21 (SB ext.); *šumma amēlu ina majālišu u<sub>x</sub>(GIŠGAL).LU is-ḥup-[šu]* if the *a.-ghost* falls upon a man while he is in bed CT 39 42 K.2238+ ii 9 (SB Alu); DIŠ u<sub>x</sub>.LU KUR.RA ŠU-šu if a mountain *a.-ghost* falls upon him ibid. 11, with comm.: u<sub>x</sub>.LU KUR.RA = *a-le-e šá-di-i, a-lu-ú dan-nu* mountain *a.-ghost* (means) powerful *a.-ghost* CT 41 33 r. 6 (Alu Comm.); *šumma amēlu A.LÁ ḤUL DIB-su* if the evil *a.-ghost* seizes a man KAR 186:47, cf. A.LÁ ḤUL ŠU-šu KAR 26:3, also A.LÁ ḤUL ŠU.ŠU-šu AMT 96,3:4; ŠU A.LÁ ḤUL hand of the evil *a.-ghost* Labat TDP 190:20, 22 and 23; A.LÁ dīḥu «u» *tāniḥu la’bu un*(text *ta*)-ni-[šu] *mi-na-ti-ia* — *a.-ghost*, headache, exhaustion, (and) *la’bu*-disease have weakened my limbs BMS 12:51, restored from K.5366; 6 A.LÁ MIN (= *lem-nu*) six (stone beads) for the evil *a.-ghost* KAR 205 r. 11; as to the ritual to the conjuration *ana a-lu-u lem-nu u AN.TA.ŠUB.BA nasābi eppušu* they perform it to drive out the evil *a.-ghost* and a ntašubba-disease ABL 24:9 (NA), cf. a.lá.ḥul zi.ga.zu.še gaba.zu zi.zi.dè : *a-lu-ú lemnu ana nasābika iratka ne’i* turn back, evil *a.-ghost*, to be exorcized (go back, desert dweller, to your desert) CT 16 28:54f.

The word *alû* has a complex history which is revealed to a certain extent by the two spellings of its equivalent in Sumerian texts as well as in Akkadian where two logograms are attested: u<sub>x</sub>(GIŠGAL).LU which represents the older form and A.LÁ which begins to appear in the late OB period. The term u<sub>x</sub>.lu seems to have denoted a supernatural awe-inspiring phenomenon and is also used to describe winds abnormal in intensity (IM. u<sub>x</sub>.lu, see *mehū*). On the other hand, a.lá, often qualified as Ḥul, “evil,” refers in the later texts to a personal psychic experience often described as a formless and featureless demonic power which engulfs the entire individual; note the use of the verbs *katāmu* (DUL) and *sahāpu* (ŠU). In a further fading of the original meaning, *alû* is often mentioned in more or less stereotyped sequences in the traditional groupings of

**alû B**

demons (in groups of four or seven) among spirits of the dead, personified diseases, etc.

The ref. OIP 2 47 vi 26 (see usage a) is to be considered due to a *sandhi* writing (*kīmale* for *kīma alē*) rather than an Assyrian variant \**lū*.

The refs. AfO 12 143:14, 4R 14 No. 2:24f., MAOG 2/3 21:9 are listed sub *alû C* because they deal with noises produced by the *alû*.

Ebeling, RLA 2 109; Falkenstein, ZA 55 34f.

**alû B** (*elû*) s.; bull (as a mythological being); Bogh., SB, Akkadogr. in Hitt.; wr. syll. and GU<sub>4</sub>.AN.NA.

gu<sub>4</sub>.an.na = *e-lu-ú* Hh. XIII 309, cf. gu<sub>4</sub>.alim.bu, gu<sub>4</sub>.an.na, gu<sub>4</sub>.dumu.<sup>d</sup>Utu MSL 8/1 87:198ff. (Forerunner to Hh. from Nippur), gu<sub>4</sub>.an.na ibid. p. 97 ii 14 (from Tell Billa), and gu<sub>4</sub>.an.na ibid. p. 100 i 23 (from Ras-Shamra).

a) in Akk. lit.: *a-bi a-la-a bi-nam-ma* my father, please give me the bull KAR 115+ iii 29 (Gilg. VI), see Frankena in Garelli Gilg. p. 121, cf. *abī* GU<sub>4</sub>.AN.NA (var. *a-la-a*) *bi-nam-ma* Gilg. VI 94; [šu]m-ma *a-la-a ter[ri-šinni]* KAR 115+ iii 39; *ina nipšešu ša a-li-e šuttatu ippetēma* at the snorting of the bull a hole opened (in the ground) ibid. iv 11'; *išhiṭamma* <sup>d</sup>Enkidu GU<sub>4</sub>.AN.NA *iṣṣa[bat]* *ina qarnī[šu]* GU<sub>4</sub>.AN.NA *ana panīšu issuka ru-pu[ssu]* *ina kubur zibbatīšu* [il]puſſu [...] Enkidu leaped and seized the bull by his horns, the bull spewed his foam at him, and hit him with the thick part of his tail Gilg. VI 131f., cf. *išhiṭamma* <sup>d</sup>Enkidu *a-[...]* [G]U<sub>4</sub>.AN.NA *ina x* [...] KAR 115+ iv 20'; [ser-r]jet *a-lim-ma* the nose rope of the bull Gilg. VI 118, cf. (from Bogh.) *si-ri-it a-[lil]-e* KUB 4 12 r.(!) 17, cf. [si]-ri-it *a-li-e a-lu-u i-n[a ...]* ibid. 22; *išlu'* [i]mitti *a-li-e* he tore out the shoulder of the bull KAR 115+ v 5, cf. *išluh imitti* GU<sub>4</sub>.AN.NA-ma Gilg. VI 161; *in[a] m[uḥhi imit]ti ša a-li-e bi[kit]u iškunu* they set up a wailing over the shoulder of the bull KAR 115+ v 11', cf. *ina muḥhi imitti* GU<sub>4</sub>.AN.NA (var. *ša a-li-e*) *bikīta iškun* Gilg. VI 167; *ištu a-la-a ināru* after they had killed the bull Gilg. VI 153; *allū Gilgameš ... GU<sub>4</sub>.AN.NA iddūk* this Gilgāmeš has killed the bull ibid. 159; note in Hitt.: GUD.A-LU-Ú-un ZA 39 16 No. 8:6 and 13; *niṣbatuma a-la-a* Gilg.

**alû C**

VIII ii 11, cf. *niṣṣabat a-la-a(!) [...]* STT 15 r. 9, see Gurney, JCS 8 93; *[a]-la-a tanāra ša ištu šamē urdu* you have slain the bull who came down from heaven Thompson Gilg. pl. 42 BM 34193:7, cf. [niṣbatuma a-]la-a *nināru* Gilg. X v 9.

b) in Sum. lit.: gu<sub>4</sub>.gal šu.bar.ri release the great bull VAS 10 196 ii 10, referred to as gu<sub>4</sub>.a.n.na ibid. 14, and passim, see Witzel, OLZ 1931 403; sag.ki.gí.d.da <sup>d</sup>En.líl.lá.ke<sub>x</sub>(KID) Kiš<sup>ki</sup> gu<sub>4</sub>.a.n.na.gin<sub>x</sub>(GIM) i.im.ug<sub>5</sub>.ga.a.ta é.ki Unu<sup>ki</sup> gu<sub>4</sub>.mah.gin<sub>x</sub>sahār.ra mi.ni.íb.gaz.a.ta when the mere frown of Enlil had annihilated Kiš as the bull of heaven (did) when it stamped the temples of Uruk into the ground like a full-grown bull ZA 42 25:2, cf. Mar.ha.ši<sup>ki</sup>li.um.ma (var. GU<sub>4</sub>.AN.NA.ma) gur.ru.dè ibid. 26:20, var. from Arkeologya Dergisi 8 pl. 2 Ni. 4155:19, also giš.ür.zu GU<sub>4</sub>.AN.NA your (the temple's) roof beam (is a) bull of heaven OECT 1 pl. 1 i 28.

While Hh. XIII equates gu<sub>4</sub>.a.n.na with *alû* (with an erroneous variant, *elû*), the Akk. loan word li.um.ma ZA 42 26:20, as well as the equation mul.gu<sub>4</sub>.a.n.na = si(!) *li-e* (for *is lē*) AfO 19 112 VAT 9430 r. i 20, suggest a more than accidental relationship between *alû* and *lū*. Since there is no reason to assume that the *alû*-bull was created by Anu upon the request of Ištar, *bi-nam-ma* in Gilg. VI 94 has been interpreted as *bī innam* “please, give me” (instead of “create for me”), assuming a colloquialism in the speech of Ištar which is in keeping with the use of *allū* by the goddess (Gilg. VI 159, see *allū* adj.) and with that of *aba*, q.v., by her father Anu (ibid. 89).

**alû C** s.; (a wooden drum); SB, NB; Sum. lw.; wr. syll. and GIŠ.Á.LÁ.

giš.á.lá (var. giš.a.la), giš.al.gar, giš.balag.gal, giš.balag.tur, giš.tún.gal, giš.BALAG×ÜZ.gal = *a-lu-ú* Hh. VIIIB 62ff., cf. giš.á.lá MSL 6 157:217 (Forerunner to Hh.); [a-lu] giš.BALAG.TUR = šu-u (= *alû*) Diri III 50; kuš.á.lá = mašak a-li-[e] Hh. XI 268, cf. [kuš.á].lá MSL 7 221:126a, kuš.á.lá ibid. p. 222:137 (Forerunner to Hh.); giš.gúr.á.lá = MIN (= *kippatum*) *a-li-e* Hh. VI 105; éš.á.lá = si-rit [a-li-e] string of the a.-drum Nabnitu XXXII ii 16 (courtesy O. Gurney).

**alû C**

urudu.šèm á.lá [... mu].ra.an.du<sub>12</sub>.[du<sub>12</sub> (.e).ne] : h[a]lhallatu a-lu-[ú tim-bu-ut]-tu izzam-mu[ruka] songs are sung for you with copper kettle drums, a.-drums (and) timbuttu-harps KAR 119 r. 2f., see Lambert BWL 120, cf. ensi.ra.«a» urudu.si.im á.lá mu.un.du<sub>12</sub>.ám SAKI 108 xviii 19, cf. also ibid. 120 xxviii 18 (Gudea); in broken context: [še]n.še[n].na šen.hur.sag.gá a.lá.e : unammaru a-[l]a-[ú u[li]-li-si] 4R 20 No. 1:38f., also [...] li mu.ni.íb.túm kuš.á.lá [...] : [...] ti mi-nam ireddi'am a-li-e [...] BA 10/1 121 No. 41:8f. and 11; á.lá.zá.mí.zu h[é] [...] : ina a-le-e t[anittaki] [...] (let the chief singer) [sing] your praise with the a.-drum OECT 6 pl. 16 K.3228 r. 8f.; note nam erím igi.bi.še gù.še gal.la.gin<sub>x</sub>(GIM) : māmit ina maṛrišu rigimša kima a-li-e the voice of the “oath” (demon) before it (the river) is like that of the a.-drum (with literal translat. of the Sum. version, the equivalent gal.la is not explained) ASKT p. 78:24f. (= 4R 14 No. 2).

[ina ... GIŠ.GÙ].DÉ GIŠ.ZÀ.MÍ GIŠ.Á.LÁ G[íš x x ina za]-ma-ru rišāti u taknē ... ušarrahu (where the singers) extol (the gods) with songs of joy and praise to the accompaniment of the ..., the harp, the a.-drum, [...] (grant to a nāru singer in the sanctuary of <sup>d</sup>Dunga, see line 1) BBSt. No. 35 r. 2; note, with an irregular form of zamāru: ašar [it-t]a-az-z[a-ma-ru pit]-nu a-lu-ú (reading after Haupt Nimrodepos p. 5:29) where strings and drums are played Gilg. I v 9; māmit a-li-e balaggi u timbutti oath (taken by) the a.-drum, the balaggū and timbuttu-harps Šurpu III 90; tirik a-li-e rāmimī the beating of the a.-drum is my (the dog’s) sound Lambert BWL 204 col. A 9; <sup>d</sup>Adad rigimšu kima a-li-e iddi (if) Adad thunders like an a.-drum (parallel: kima halhallati line 10, kima kilissi line 16) ACh Adad 11:15; kima a-li-e tašagguma elija you (the enemy) thunder against me like an a.-drum AfO 12 143:14; a-lu-ú (beside halhallatu) VAT 2199 i 9 (NB royal), cited in AHw. sub alû III.

The Sumerian literary texts clearly differentiate between kuš.á.lá the wooden leather-covered drum, the metal percussion instrument sim (also šèm, see halhallatu), and the stringed instruments balag and tigi (NAR.BALAG), see e.g. the Gudea refs. in lex. section, and the sequence šèm kuš.á.lá (beside the tigi-harp) SRT 1 iii 8, also ZA 50 68:53, VAS 10 200:16. In the lex. texts, however, á.lá also has the determinative giš.

**alû**

In the isolated Ur III ref. á.lá (after šèm.kù) ITT 2 833 r. 7, the word appears without a determinative.

The Sum. a.l.gar, which is not attested in Akkadian, except for the restored lex. ref. cited alû C in ša alê and in algarsurrû, q.v., seems to denote the drumstick. It always appears in the Sumerian literary texts with the determinative giš, see, e.g., SRT 1 ii 1 and vi 13 and the passages cited sub algarsurrû.

Henrike Hartmann, Die Musik der Sumerischen Kultur p. 37ff., p. 79ff.

**alû C** in ša alê s.; player of the alû-drum; lex.\*; cf. alû C.

lú.kuš.á.lá = ša a-li-[e], lú.al.gar.ra = mu-ki-il [al-ga-ri] OB Lu A 247f.

**alû D** (elû, alallû) s.; (a device for hoisting water); SB; Sum. lw.

gi.ba.an.du<sub>8</sub>.du<sub>8</sub> = madlû, šU-u (= bandudû), gi.á.lá = a-lu-ú Hh. IX 226ff.

giš.gi-di<sub>BU</sub> = a-la-lu-u, giš.gi<sub>4</sub>.gi-di<sub>BU</sub> = ar-g[u]u, giš.a.la.[la] = a-la-lu-u, giš.a.la.la.lah = MIN er-ru Hh. VI 91ff.; gi-di-im GIŠ.BU = a-la-lu-ú Diri II 337, cf. GIŠ.BU = a-la-[l]u Proto-Diri 170i.

giš.ba.an.du<sub>8</sub>.du<sub>8</sub> lál.e (var. á.la.l.e) giš.gam.ma šu.u.me.ti : MIN-e (= bandudé) GIŠ kip-pa-ti li-qí-ma (var. MIN-e a-lal(!)-le-e is-si kip-pa-tum li-qí-e-[ma]) take a purification vessel, (var. adds: an a.), a tool with a bail (take water from the mouths of both rivers, sprinkle the afflicted man) CT 17 26:64.

For á.lá, “hoisting device,” see Hh. VI 155ff. and Ai. IV ii 33 in dilâtu A lex. section.

**alû E** s.; (mng. uncert.); NB.\*

DA É a-lu-ú ša bit qâtē elēnitu adjacent to the a.-house of the upper storehouse VAS 15 48:7, also ibid. 36:9, cf. É a-lu-ú ša bit qâtē elēnitu W 521 i 8 in Falkenstein Topographie p. 14.

**alû F** s.; (a part of the donkey harness); lex.\*; Sum. lw.

[giš].lá.lá = šU (preceded by şerret imēri and kaju) Hh. VIIIB 191, cf. giš.úr.á.lá = MIN (= su-x-[x-x]) šá i-[me-ri] ibid. 151.

**alû** see alallû, elû B adj., elû D s., and elû v.

## ālu

ālu s.; 1. city, 2. city as social organization, 3. village, manor, estate, 4. fort, military strong point; from OAk. on; fem. (as a West-Semitic) URU *rabitu* EA 147:62, and *a-la-ni dannāti* (mistake, note *a-lum šu* iv 6) RA 7 155 iii 7; pl. ālū and ālāni (*ālānu* in OB omens YOS 10 11 i 26, 25:46, 45:72 and 74, CT 6 2 case 47, *ālānū* in Mari and Shemshara, also *a-la-ni-e* Balkan Letter 6:21 (OA), *a-la-nu-ú* YOS 10 47:91); wr. syll. and URU, URU.KI; cf. *ālišam*, *ālu* in *bēl āli*, *ālu* in *bēt āli*, *ālu* in *rabi ālāni*, *ālu* in *ša libbi āli*, *ālu* in *ša muhhi āli*, \*ālū.

ú-rum [URU] = [a-lu] Ea VI iii C 1'; ú-ru URU = *a-lum* S<sup>b</sup> II 259; uru = *a-lu*, uru.didli = *a-la-ni* Igituh I 333f.; uru.ul = *a-[lum] e-lu-um* OBGT XI v 16; [bi-ir] [TIR] = [U]RU-lum = (Hitt.) URU-aš Sa Voc. AG 5'.

a.gi<sub>4</sub>.a = *na-qar-ru šá* URU Antagal A 45; uru.sag.rig., uru.šar.ra.ag.e = URU *šar-ra-ki* Nabnitu J 65f.; a-gar LAGAB×A.GAR = *ú-gar* KÁ URU.KI Ea I 77; maškīm.uru = MIN (= *ra-bi-šu*) *a-li* Hh. II 32; di.ku<sub>5</sub>.uru = *da-a-a-nu a-lu* ibid. 22; ab.ba.uru = *ši-i-bi a-lu* ibid. 26, cf. ab.ba.uru = *ši-i-bi a-li* Erimhuš VI 20; gir.nitá.uru = [...] Lu II ii 21.

urú.sag.gá.ba, urú.bàd.da, urú.sukud.da = URU *e-lu-u* Nabnitu L 154ff.; urú.nigin = *sah-hi-rat* URU circumambulation of the city Nabnitu X 218, cf. uru<sup>ki</sup>.a mi.ni.íb.nigin.e.[n]e = *a-la-am ú-sá-ah-ha-ru-šu* they lead him (the adopted son who repudiated his parents) around the city (and deprive him of his patrimony) Ai. VII iii 32.

máš.uru.gin<sub>x</sub>(GIM) = *sib-tum ki-ma a-lu* interest as (customary) in the city Hh. I 65, also Ai. II i 34; KI.LAM uru.gál.la : KI.LAM *ina* URU *ibaššu* exchange rate as (current) in the city Ai. II iii 32'; KI.LAM šu.uru.gin<sub>x</sub> : KI.LAM *kīma šu* URU exchange rate according to the (price) list of the city ibid. 33'; [KI.LAM].uru : [MIN (= *ma-hi-ru*) *a]-lu* Hh. II 145, [...] = MIN <*ina*> MIN *illaku* ibid. 146.

lú im.ma.bi kur.ra im.ra (late recension adds .ah) uru.bi bu.du.uk im.za (late recension bu.uk.ta.za) : [tāsim]ušu *ina šadī idūkma al-šu usab[bit]* he slew his runner in the mountain region, seized his city Lugale III 8; ur.sag na<sub>4</sub>.giš.nu<sub>x</sub>.gal gār.ra.du.um.bi uru ba.ab.lah<sub>4</sub>.lah<sub>4</sub> : *qarrādu* NA<sub>4</sub>.MIN *qarrāssunu a-la-a-ni išallalšunūti* (several stones and) the heroic alabaster, who is the hero among them, plunder the cities Lugale I 38; uru.mu uru.šeš.mu.ne.še[é]. [...] : *a-li ina a-li ša šeš.MEŠ-ia lu* [...] may my city [surpass] the cities of my brothers Angim IV 19; a.lá.hul ka<sub>5</sub>.a uru.sig.ga.gin<sub>x</sub> mi.a i.du<sub>7</sub>.du<sub>7</sub> : MIN *ša kīma šēlib* URU *šaqummiš* *ina mūši idullu* an evil *alū*-demon who roams the quiet city at night like

## ālu 1a

a fox CT 16 28:44f.; ša.uru.a.ta nam.mu.un.da.nigin.e.dè : *ina libbi URU la taltanammišu* you must not circle around him inside the city CT 16 11 vi 27f.; maš.maš.gal.gal.la uru.a DU. [...] : MIN *muttallik a-lu* [anaku] CT 16 5 174f.; gir<sub>5</sub> uru.kúr.ra.ám sag.gá.ám : *ubāru ina URU šanīmma rēšu* in another city the alien is an important person Lambert BWL 259:16.

urú.mu.bur.sag Ki.in.gi Uri an.dùl ub.da.kex : *a-lu šá-ad(!) ma-a-ti Šumeri u Akkadī šulūl kibrātu* the (Sum. my) city, the mountain of the land of Sumer and Akkad, (which offers) protection to the entire world (referring to Dēr) RA 12 74:33f., cf. urú kú.gá : URU *el-lu* BRM 4 9:18, urú.sag.zu : *ina URU-ki rēštī* 4R 19 No. 3 r. 3f.; urú gurus.tur.ra.kex : *a-al ba-tu-lim* BA 5 675 No. 30:23f.; Isin<sup>ki</sup> uru.nam.nin.a.ni : *ina Isin URU bēlūti ša* [...] BA 5 644 No. 11:9f., and passim, wr. urú, in bil.; nam.tar.mu.ù.ra bi.si : *šimātija a-lu i-ta-ah-da-ar* VAS 10 179:7 (OB lit.).

*da-ad-mu*, ú-ru, *ki-ú-ru*, *ki-sur-ru-ú*, *ma-ha-zu*, *du-ru-šu*, *na-mu-ú*, *nam-maš-šu-u*, *a-da-šu*, *qu-un-du-ru*, *si-laq-qu* = *a-lum* Malku I 193ff., *a-UD-ur da-ád-me* = *gi-mir* URU.MEŠ-ni ibid. 204; *na-maš-šu-ú*, *a-du-ur-tu<sub>4</sub>* = *URU.DIDLI* CT 18 10 iii 52f.; *da-ad-mu*(var. -me), *ma-ha-zu*(var. -zi), *eš-re-e-tu<sub>4</sub>* = *a-la-an-i* CT 18 5 K.4193 ii 1ff. and LTBA 2 1 iv 13f., 2:77f.; [na-mu-u] = *a-lu* Izbu Comm. V 246a; [T]a *a-la-ni* = *ul-tu* URU.MEŠ CT 41 33 K.118:21 (Alu Comm.).

1. city — a) physical features — 1' in gen.: *šulmu ana ekurrāte ana siqqurrēte ana ekalli ana dūri ana bitāte ša* URU *gabbi* the temples, the temple towers, the palace, the wall (and) all the houses of the town are intact (after the earthquake) ABL 191 r. 5 (NA); *Ekallāte ... URU u É.MEŠ ... appul* I destroyed GN, the city and (its) houses OIP 2 83:50 (Senn.), cf. (referring to Assur) URU É.GAL-lim u É.DINGIR TCL 3 407 (Sar.); *kirātešu asmāti bunnānē* URU-šu his pleasant gardens, the beauty of his city TCL 3 223 + KAH 2 141 (Sar.); *šumma URU.MEŠÉ.KUR.MEŠ qaqqassunu ana šamē ittanaššā* if the top of the cities' sanctuaries reach the sky in every instance CT 38 1:18 (SB Alu); land planted with trees, sown fields *u É* URU *ša ina* URU GN and a town house in GN TCL 13 223:1 and 14 (NB); URU.MEŠ-šu *ma'dūti ša* *ki kakkabāni šamē mīna la išū* his numerous cities which are beyond counting like the stars of the sky TCL 3 164 (Sar.); URU.KI (with a drawing of a circle) TMB p. 23 No. 48:1, cf. URU.KI GUR

**ālu 1a**

*akpupma* Leemans, Seconde Rencontre Assyriologique (1951) p. 32:1 (OBmath.); note ornaments shaped like a city (mural crown or city-model): 1 URU KÙ.GI KILÁ.BI 2 *me'at* 15 one golden “city” weighing 215 (shekels) MRS 6 182 RS 16.146+ :4.

2' city sections, etc.: fire will flare up *ina ahīati a-lim* outside of the city YOS 10 42 iv 32, cf. *ina qabliāt a-lim* ibid. 34, *ina libbi a-lim* ibid. 36; *qaqquru* ... *ša qa-bal* URU terrain in the inner city (as contrasted with *ina eqli* line 4) KAJ 174:3 (MA); *bītāti ša MURUB<sub>4</sub>* URU Nbn. 201:1 (from Babylon), cf. *ina kāri Sippar<sup>ki</sup>* *u MURUB<sub>4</sub>* URU Nbn. 234:9; *eqlēshunu ša MURUB<sub>4</sub>-tu<sub>4</sub>* URU BIN 1 101:8, cf. 3 *kirāti ina qa-bal-ti* URU AnOr 9 2 r. 61 (both NB), note *kab-si* URU ABL 175 r. 4 (NA), and see sub *qablu* and *qabaltu*; *íd li-ib-bi a-lim ša Uruk<sup>ki</sup>* LIH 5:15, cf. *ina li-bi a-lim-ma* TCL 18 125:20, and passim in OB, note *ša li-ba-li-im u kārim mala ibaššū* UET 5 114:2 (OB); *ana ŠA* URU BE 17 50:9 (MB); *lu ina ŠA* URU *am-mēmma lu ina* URU.DIDLI *qurbūte* either inside that city or in the surrounding settlements KAV 1 iii 43f. (Ass. Code § 24), for other refs., see *libbu*, for URU.ŠA.URU, see RLA 1 173b; a field situated *i-na ba-ab a-li-im* CT 8 25a:20 (OB); *šumma ina A.ŠA la išallim ina qaqqar a-lim išallimma* if he cannot obtain satisfaction by means of (a field of corresponding value) outside (of the city), he will obtain satisfaction (by one) inside the city KAJ 152:5; URU-eš-ši<sup>ki</sup> Wiseman Alalakh 354:5 (MB); *eriset* URU.GIBIL<sup>ki</sup> territory of the New Quarter BBSt. No. 36 ii 12; DN dumu uru.gibil.la.ke<sub>x</sub> : <sup>d</sup>NIN.KA.SI DUMU URU eš-ši RAcc. 16:11f., for other refs., see *eššu* usage g-1'; for *ālum elām* upper city, see *elām* B adj. usage b-1'; URU.EGIR rear (or old) city quarter MDP 23 324:5 and r. 3'; note URU.KI *mahrū* ... URU.KI *arkū* (added up as URU.KI line 7) PBS 2/2 112:5f. (MB), but *eqlum wa-ar-ka-at a-li-im* field behind the city UET 5 219:2, and cf. A.ŠA EGIR URU.KI ibid. 210:1 (OB); note URU KÁ.KILAM AnOr 8 62:4 (NB); KAR URU.KI city harbor VAS 16 125:16 (OB), for other refs., see sub *kāru*; for *āl ilāni* (wr. URU.DINGIR.MEŠ), see Gadd RA 23 64; note also URU.KI É.AN.NA PBS

**ālu 1b**

8/2 146:1, 15, 28 and 35 (OB); *bītāti šu-bat* URU *ša ina* URU GN BE 9 48:4 (= TuM 2-3 144), also BE 10 118:4, 7, 10 and 24; their shares *ša ina ŠE.NUMUN šuātu u šu-bat* URU *šuātu* which are situated in this field and in this town limit TCL 13 234:27 (all NB), and see sub *šubtu*; for city quarters with designations referring to craftsmen, see sub *aškapu*, *ašlaku*, *bā'iru*, *bārū*, *ikkaru* mng. 2a-5'b', *lakuruppu*, *malāhu*, *nappāh hurāši*, *rē'ū*, and *šušānū*; referring to social groups, see *ērib bīti* usage *e*, *hindu*, *kizū*, *maqtu*, *muškēnu*, and *ṭajālu* in *rab ṭajālī*; note URU.NAR.MEŠ<sup>ki</sup> BE 15 157:26 (MB); PN *ša* URU.LÚ.SAG.MEŠ ADD 75:15, URU LÚ.SAG. MEŠ BE 10 77:4 (LB); URU LÚ *ub-bu-de-e-tú ša* É.MEŠ.DINGIR.MEŠ BOR 4 132:10 (LB); referring to ethnic designations: É URU *Mi-sir-a-a* Dar. 368:15, URU LÚ *I-bu-li-e* PBS 2/1 5:3; for gates, streets, etc., see sub *abullu*, *bābu*, *ribītu*, *sūqu*.

3' circumvallation: URU KAL-an *danniš* 3 BĀD.MEŠ-ni *labi* the city was greatly fortified, surrounded by three walls AKA 293 i 114 (Asn.), for other refs., see sub *birtu*, *dūru*, and *harišu*.

4' referring to neighboring cities: 591 URU. MEŠ [...] *ša* 16 *nagé ša Dimaqi* Rost Tigl. III pl. 22:208, cf. 500 URU.MEŠ-ni *ša limētišunu* 1R 30 ii 58 (Šamši-Adad V), cf. also (his capital) *adi* 1200 URU.MEŠ-šú ibid. iii 36; GN *adi* 100 URU.MEŠ *ša limētušu* 3R 7 i 20 (Shalm. III), and passim in later royal inscrs. from Assyria; note 7 URU.MEŠ-ni *battubattešu* KAH 2 84:63, cf. ibid. 54 (Adn. II), also URU *Hazura qadu* URU. DIDLI.HI.A-ši EA 228:16.

**b)** surroundings (of the city) : 1 ŠÁR URU.KI 1 ŠÁR *kirāti* 1 ŠÁR *issū pitir* É *dIštar* 3 ŠÁR *u pitru* (var. *pitir*) *Uruk tamħu* 3,600 (units) are city, 3,600 are orchards, 3,600 are clay pits (apart from) what is set aside as the estate of Ištar, Uruk contains (altogether) three times 3,600 units and the section set aside Gilg. XI 306; *ina* URU *u KUR-e šamriš lu amdaħiš* I fought (with their soldiers) fiercely in cities and in the mountain regions AKA 78 vi 2 (Tigl. I), cf. *šāgiš* URU.URU *u ħuršāni* AKA 386 iii 131 (Asn.); URU.MEŠ-šú *ana karne* KUR-šú (var. *šá-da-šú*) *tašakkan*

**ālu 1b**

*ana namē* Gössmann Era V 29; *uru.kalam.*  
*ma.ke<sub>x</sub>(KID)* : *ina a-li u ma-a-ti*(var. *-tu<sub>4</sub>*)  
 Šurpu VII 11f.; *a-lum halsum u mu-ut-ta-li-*  
*ka-t[um]* city, district and policed area(?) TCL  
 18 78:5 (OB let.), for other refs., see sub *halṣu*  
 mng. 3a; *šā URU ahāt URU sēru bamāti* (see  
*ahītu* mng. 4b-1') 4R 20:4; *a-la-ni-šu na-*  
*wišu dūrānišu erṣessu u ti-iḥ-hi-šu* his cities,  
 outlying regions, forts, territory and ad-  
 jacent regions YOS 10 56 ii 38, cf. *a-al-šu*  
*nawišu erṣessu* ibid. 45 (OB Izbu), cf. also  
*URU ... A.DAM.MEŠ-šú* TCL 6 1 r. 56 (SB ext.),  
 and passim, see *namū*; note *ma-at U-te-em*  
*u URU.KI Šušarra-e<sup>ki</sup> liṣṣur* he should guard  
 the country (people) of GN and the city of  
 GN<sub>2</sub>, Laessoe Shemshara Tablets p. 81 SH 812:50,  
 as against LÚ.MEŠ DUMU.MEŠ *U-ta-lim<sup>ki</sup> a-*  
*lam Šušarrā izirru* the tribes of GN hate  
 the city of GN<sub>2</sub> ibid. p. 57 SH 861:9; *ina A.GĀR*  
*URU annē* in the irrigation district of this town  
 KAV 2 iii 11 (Ass. Code B § 6), cf. A.GĀR URU *ša*  
*PN Hinke Kudurru* iii 8, also *ebirtan A.GĀR URU*  
*ša PN KAJ 175:3*; *ina KUR URU.MEŠ É.GAL.ME*  
*u A.ŠĀ A.GĀR* in the hinterland, the cities, the  
 palaces and the arable land CT 40 46:21 (SB  
 Alu), cf. *ina É.MU URU.MU u A.GĀR.MU KAR*  
 388:10 (SB *namburbū*), and passim, see *ugaru*;  
*ta-mir-ti* URU OIP 2 128:47 (Senn.), cf. A.ŠĀ  
*ta-mir-ti elēn* URU ibid. 97:88, and see *tamirtu*;  
*kīma še'um mēreš a-lim* *ina esēdi ugtattū*  
 as soon as the harvesting of the barley  
 in the fields of the city is finished TCL 1  
 8:14, cf. ibid. 16 (OB); *ú-šal-la*(var. *-lum*)  
*URU aśar mithusi* the pasture land of the  
 town where (battles) are fought Lie Sar. 406;  
 a field *qa-an-ni* URU *ša PN* on the outskirts  
 of the town of PN TCL 9 58:14 (NA); *qarbāt*  
*URU-ia ana tamkīri lu aškun* I made the  
 regions around my town into an irrigated  
 terrain Weidner Tn. 31 No. 17:51; field *ina*  
*A.GĀR URU LÚ.TU.MEŠ.É* *ina tal-bit* GN in the  
 arable land of the settlement of the *ērib bīti* in  
 the surroundings of Nineveh ADD 809:30, and  
 see *talbitu*; *aśar tamirti li-mit* URU OIP 2  
 111 vii 62 (Senn.), and cf. *ina li-me-et* URU  
*šú-nu* AKA 295 i 118 (Asn.), note (in dif-  
 ficult context) *ina li-wi-it a-lim* VAS 13 13  
 r. 3 (OB); *ina ka-mat* URU.KI-šu aj *irbiṣ* he  
 must not squat even outside his (own) town

**ālu 1c**

BE 1/2 149 iii 8, and passim in kudurrus with  
*ašābu*, *rapādu*; *A.ŠĀ.MEŠ ina A.ŠĀ.MEŠ URU*  
*šupali* MRS 6 159 RS 16.256:5, cf. *A.ŠĀ.HI.A*  
*ina A.ŠĀ URU.KI* ibid. 121 RS 15.136:5, cf.  
 property *ša harrānim u li-bi a-li-im* CT 2  
 28:7 and 12 (OB); *lu ina A-lim<sup>ki</sup> lu ina eqlim*  
 either in the City or overland Kienast ATHE  
 24:30 (OA), *A.ŠĀ u li-ba-a-la*(for *-lim*) *ipallaḥšu*  
 he will show reverence to him outside and  
 inside the city KAJ 6:11, cf. *A.ŠĀ u li-bi URU*  
*zīzu* KAJ 10:6, also *ina A.ŠĀ ... ina qaqqar*  
*a-lim* (for full context, see mng. 1a-2') KAJ  
 152:5; *ina A.ŠĀ birti* URU in the open country  
 outside (lit. between) the cities Wisemann  
 Treaties 99, cf. *ina A.ŠĀ ina birti* URU ibid. 49,  
 and see sub *eqlu* mng. 3a-2'; for the contrast  
*ālu-sēru*, see *sēru* A mng. 3a-1'; for the  
 contrast *ālu-nawū*, see Edzard, ZA 53 170.

c) city types — 1' in gen.: 75 URU.MEŠ-  
 šú *dannūti* É.BĀD.MEŠ *ša KUR Kaldi u* 420 URU.  
*MEŠ sihrūti ša limētišunu* 75 strong walled  
 cities of Chaldea and 420 small cities which  
 are situated around them OIP 2 25 i 36f.  
 (Senn.); *URU.MEŠ-šú URU.ŠE.MEŠ-šú KAR.MEŠ-*  
*šú* his cities, manors (and) harbors Borger  
 Esarh. 109 r. iii 25; *GN rēš URU.MEŠ-ni* *dannūti*  
*ša KUR GN<sub>2</sub>* GN the foremost of the fortified  
 cities of the country GN<sub>2</sub> TCL 3 233 (Sar.);  
 22 URU *hal-su.MEŠ a-di* URU.MEŠ-šú *dannūti*  
 Winckler Sar. pl. 32 No. 67:52; *URU.DIDL.Kİ.*  
*MEŠ-ka u ... ma-aš-ka-n[a-a]-ka* your towns  
 and your farms EA 306:30, and see sub  
*maškanu*.

2' with special designations: see sub *ḥussu*  
 usage c referring to the structure, sub *ḥal-*  
*latu* A usage d referring to taxes; *URU kidinni* (referring to Assur) Winckler Samm-  
 lung 2 1:12 and 29, also (referring to Babylon)  
 Borger Esarh. 21:18; *URU GIŠ.BAN* “bow-city”  
 BE 10 15:4, 39:17, 40:17 (LB), and see sub  
*qaštu*; *wašib a-al pa-ti-im* one who lives in a  
 border town YOS 10 26 ii 29, and passim in OB  
 ext., exceptionally YOS 10 56 i 11 (OB Izbu), cf.  
*URU.ZAG* frontier town CT 20 50:13, and passim  
 in SB ext., also ACh Sin 24:40, cf. *ana* GN *a-*  
*lum ša pāti KUR tabali* OIP 2 62 v 3 (Senn.);  
 note *mār šarri ša ina* URU ZAG.MU(!) *ašbu*  
 ABL 1216 r. 14, see Labat, RA 53 113ff.; *URU.*  
*MEŠ takūme ša māt Aššur* towns on the

**ālu 1d**

border of Assyria Borger Esarh. 108 r. iii 20 (treaty); *a-al sikkatim* border town RA 27 142:18 (OB ext.); 4 *a-la-ni haribātim bēli uwaš-šeramma* my lord has released four villages of the desert to me ARM 2 55:26; *a-al du-ri-ka ḥarbūtam illak* your fortress town will become a ruin YOS 10 50:5 (OB ext.), cf. *a-al du-ri-ia* ibid. 36 iv 24, *a-al du-ri-im* ibid. 44:6, *a-al BĀD* ibid. 36 i 35 (all OB ext.); URU.BĀD. MU CT 31 37 K.7971 r. 7, CT 20 50 r. 10, URU. B[ĀD-*i*]a KAR 428 r. 16 (all SB ext.); uncertain: URU *bir-ti* [...] CT 20 25:14; for *āl dannati*, see *dannatu* s. mng. 2d, for *āl dannūti*, see *dannūtu* mng. 3b; URU GN *šuātu ana* URU (var. omits) *birtūti aşbat* I made GN into a fortress OIP 2 27 i 81 (Senn.); GN URU *maş-şartikunu* your garrison town GN EA 76:36, cf. EA 190:5; *ana* URU GN URU *numātešu ša* RN to Ulhi the city where Ursa had his treasury TCL 3 216 + KAH 2 141 (Sar.), and cf. URU.MEŠ-šú *dannūti* É *niśirtišu* OIP 2 28 ii 13 (Senn.); URU GN *tukulti mātišu adi sihir* URU.MEŠ-ni-šú GN, the mainstay of his country with its circle of cities (around it) TCL 3 177 (Sar.); GN URU *tukulti KUR* GN<sub>2</sub> Ša-pī-Bēl, the main city of Gambulu Streck Asb. 28 iii 54, cf. GN *mahrū* URU *šarrūti* URU (var. É) *tuklāte ša Elamti* Old GN, (his) capital, the strong point of Elam ibid. 42 iv 124, cf. GN URU *tuklātišu ša qereb tāmti nadū* Borger Esarh. 48 ii 68, and see sub *tukultu*; 14 URU.MEŠ *mūšab šarrūtišu adi* URU.MEŠ *sihrūti* 14 of his royal cities and the smaller cities belonging to them Streck Asb. 48 v 104; URU.MEŠ É *šarrūtišu adi* 34 URU.MEŠ *dannūti u* URU.MEŠ *sihrūti ša limētišunu* OIP 2 59:28, and passim; URU *šu-bat šarri* CT 20 13:10 (SB ext.); URU *mūšab bēlūtišu* Streck Asb. 44 v 19; *ina Aššur*<sup>ki</sup> URU *pa-li-e* Borger Esarh. p. 83 r. 23, cf. URU. BAL URU *ša šarru ina libbi ašbu* city of the dynasty (means) city in which the king resides ABL 895:4 (= Thompson Rep. 274, NB); URU GN É *sugullātešu ina misir KUR* GN<sub>2</sub> ... *adi* 17 URU.MEŠ-ni *ša limētišu* the town GN where he kept his herds (of cattle) in the land GN<sub>2</sub>, with 17 smaller cities around it TCL 3 184f. (Sar.).

d) other refs.: *a-li* GN my (Sargon's) home town is Azupirani CT 13 42:3; for names of

**ālu 2a**

cities in apposition to *ālu* (URU.KI), cf. *ana a-lim*<sup>ki</sup> *A-šur* CCT 1 37a:22, and passim in OA, note *ištu a-al* (new line) *Sí-zí-im* TuM 1 19b:5 (OA), cf. also URU.KI *Larsa*<sup>ki</sup> VAS 16 15:4, and passim in OB, *a-lum* URU GN<sup>ki</sup> BIN 7 6:10 (OB), *a-al* (new line) *Sippa*<sup>ki</sup> VAS 16 20:12 (OB), *a-lam* *Di-ir*<sup>ki</sup> Syria 33 65:16 (Mari), and passim in OB, URU-*lam* URU *Halap* KBo 1 6:18, *ana* URU-*ia Ba-bi-lam*<sup>ki</sup> VAB 4 114 i 31 (Nbk.), note *ina ÈŠ.NUN.NA*<sup>ki</sup> URU.KI YOS 2143:9 (OB); for *ālu* referring to a specific city in OA, see J. Lewy, OLZ 1923 538, Landsberger, ZA 35 223, in Bogh., cf. KBo 1 1 r. 13; note *sīhu ina muhhi* URU *ippušu* will they rebel against the city (i.e., the capital)? ABL 1368:5, and r. 3 (query for an oracle); for *ālu* as a theophoric element in personal names, see Stamm Namengebung p. 83, 90f., and Gelb, MAD 3 p. 3f.

2. city as social organization — a) administration — 1' officials in charge: URU *u rabiānum ša ina eretišunu u pātišunu hubtum iħħabtu* the city and the mayor in whose territory and (outlying) region the robbery was committed CH § 23:37, cf. URU *u rabiānum* 1 MA.NA *kaspam* ... *išaqqalu* ibid. § 24:47, see also YOS 12 194:7 sub mng. 2b; *rabiāna*<sub>m</sub> *ina a-li-šu ušeššūšu* they will oust the mayor from his city YOS 10 31 x 38 (OB ext.); I sent a tablet concerning the returning of these men to the PA.MAR.TU-official *a-lam upahbirma* and he assembled the city TCL 17 30:14 (OB let.); *šūt rēšija* LÚ.EN.NAM *eli* URU-šú *aškun* over his city I set an officer of mine as governor Lie Sar. 94, cf. LÚ.EN.NAM URU ADD 248 r. 3, 326 r. 4, and (wr. LÚ.NAM) ADD 417 r. 3, ABL 190 r. 7, and for other refs., see sub *pīħatu* in *bēl pīħati*; *ħazannam pīħa[tam] ana* URU.MEŠ *šunūti la erē[bim]* that no mayor (or) governor should enter their villages MDP 10 pl. 11 ii 2; *qēpāni* *ħazannāti ša* URU.MEŠ governors and mayors of cities (referring to Elam) Streck Asb. 56 vi 85; PN LÚ *šakin māti* URU (new line) GN MDP 6 pl. 9 ii 25, cf. (referring to a city quarter) *šakintu ša* MURUB<sub>4</sub> URU ADD 242:7, also ADD 67:2 and 232:7; PN LÚ.EN *pi-qit-tu*<sub>4</sub> *ša* URU YOS 7 102:15 (NB); NU.BĀNDĀ URU *imaqqut* CT 31 11 i 11 (SB ext.); LÚ *pa-ni lib-bi* URU KAV 125 r. 6 (MA); LÚ 2 *šá ŠA.URU*<sup>ki</sup>

**ālu 2a**

second in command (to the mayor) of the inner city UCP 9 101 No. 39:14 (NB); see also *ālu* in *bēl āli*, *ālu* in *rab ālāni*, *ālu* in *ša muḫhi āli*.

**2'** minor officials: *rābisum ša A-lim<sup>ki</sup> ana* PN *išbatniātima* CCT 1 49b:1, and passim in OA, see sub *rābiṣu*; *šiprū ša A-lim<sup>ki</sup> u līmū* the messengers of the City and the eponym-officials OIP 27 57:38, and passim in OA, see sub *šipru*; PN *nāgiru ša URU.LUGAL* HSS 14 36:6, also ibid. 34:5, cf. *nāgir URU-ia* Lambert BWL 196:4, and see sub *nāgiru*; PN DUB.SAR URU KAJ 244:15 (MA); DUB.SAR URU LÚ.ÍL u *qīpūti ša šarri izzazzu* the city scribe, the herald(?) and the king's representatives are present KAV 2 iii 31 (Ass. Code B § 6); *hazannāti LÚ A.BA URU LÚ.SAG.DU.MEŠ ša Aššuraja sihir rabi* the mayors, the town scribe, the leaders from among all the inhabitants of the city of Assur ABL 1238:3 (NA), cf. LÚ A.BA.URU KAV 76:5, LÚ.DUB.SAR URU LÚ *ša muḫhi āli* LÚ *hazān* [URU] ABL 530:13 (NB); LÚ.ŠID URU *ša Bābili<sup>ki</sup>* (as family name) BRM 1 41:12 (NB); PN *ŠA ERÍN.EN.NU a-lim ša qātija haliqma* PN, one of the city guards under my command, has run away VAS 16 171:6 (OB); LÚ.EN.NUN URU *ina sūqāni u SIL.LIMMU.BA abra inappah* the city guard lights bonfires in the streets and at the street crossings RAcc. 120 r. 24, cf. *kí ūrkē ana massartu ša qab-lu* URU *iddekkú* should they summon the temple oblates for guard duty in the Inner City BIN 1 169:21 (NB); *guzalūm ša a-lim* TCL 18 125:24 (OB let.); DAM.GĀR *a-li-ia-ma ibēlanni* the merchant of my own city kept me in custody UCP 10 159 No. 91:12 (OB Ishchali); *hāziānu* 3 GAL.MEŠ *ša āli izzazzu* the mayor and three officials of the city will be present KAV 2 iii 35 (Ass. Code B § 6).

**3'** elders: *umma* PN *a-lu-um u šibūtumma* TCL 18 90:4, *umma* PN *u šibūt a-lim-ma* ibid. 135:3, cf. *Šamaš-hāśir a-lum u šibūtum izzizu* PN, the city (assembly) and the elders went into session TCL 7 40:9, and cf. ibid. 23 and 32, cf. also *a-lum u šibūtum* Riftin 47:10; *šibūt a-lim* DUMU.MEŠ *ugarim lizzizu* let the elders of the city and the inhabitants of the irrigation district go into session BIN 7 7:12; *ana rabiān* URU GN<sup>ki</sup> *u šibūt a-lim qibīma* Boyer

**ālu 2b**

Contribution No. 123:1, cf. TCL 1 33:11, and passim in OB, see sub *šibūt*; *ši-ib URU<sup>ki</sup> u awēlū labīrūtum* OECT 3 40 r. 25 (OB let.); exceptionally in NB: LÚ.AB.BA.MEŠ ūRUL Cyr. 332:21; *URU ummānu u šibūtu* the city, the craftsmen and the elders Gilg. XI 35; LÚ.GAL.MEŠ LÚ.ŠU.GI.MEŠ URU AKA 281 i 80 (Asn.); LUGAL *šibūt a-li-šu inassahušu* the elders of his city will remove the king RA 27 149:25 (OB ext.), cf. AB.BA.MEŠ URU URU *u EN-šu ana ŠU inaddinu* the city elders will deliver the city and its lord (to the enemy) CT 20 37 iv 7 (SB ext.), and passim in omen texts; for the terms *a.d.a uru* and *a.m.a uru*, see Falkenstein Gerichtsurkunden p. 36 note 3, for *a.b.ba uru* ibid. p. 36 note 3 and p. 52.

**b)** the city as an acting (legal) person: *mala dīn A-lim<sup>ki</sup>* according to the decision of the City TCL 4 79:24, cf. *a-lu-um dīnam idimma* Bab. 4 p. 77 No. 1:2, *ana mala tuppim ša dīn A-lim<sup>ki</sup>* TCL 21 271:41, *tuppam ša A-lim<sup>ki</sup> ana* PN ... *nilqēma* CCT 3 22b:6; let them place (the goods) *ina šanītim šuqlim kunukki ša A-lim<sup>ki</sup>* in the second package under the seal of the City CCT 3 10:15, cf. TCL 4 8:11, and passim (all OA); *ana ūr kabtūtim illikamma kunuk URU.KI ina idīšu illikam* PN came (as plaintiff) to people of influence and a sealed document of the city came with him (the judges then granted him legal proceedings) UET 5 246:8 (OB), see Kraus, WO 2 133; *ni-iš A-lim<sup>ki</sup> itmūma* they took an oath by the City (Assur) TCL 14 76:3, cf. *ni-iš A-lim<sup>ki</sup> u ruba'īm* BIN 4 112:33, and passim in OA; *[nīš] ḏŠamaš ḏMarduk u URU<sup>ki</sup>* TCL 1 30:19 (OB); *kīma K[ILAM] a-lim-ma* Kraus Edikt iii 30, cf. *kīma a-lim lihrušu* they should make deductions (from the barley at your disposal) as customary in the city PBS 7 84:19 (OB); a field *a-na ki-ma* URU.KI *īb.TA.Ē.A* he rented as (at the rent) customary in the city VAS 9 62:9 (OB), and see Hh. I 65, etc., in lex. section; *nusābi kí ša URU iddan* he pays the small deductions as (is the custom in) the city ADD 81 r. 5; *KI.LAM a-li-ia Aššur<sup>ki</sup>* prices (paid) in my city Assur AOB 1 p. 24 No. 1 iii 16, cf. *ina KI.LAM a-li-ia ... lu iššām* ibid. iv 1 (Šamši-Adad I); *URU.KI-ša kīma mārat awēlim ū ubārši* her city will

## ālu 2c

prove that she is a free woman VAS 16 80:5 (OB); *a-lu-um išalšuma* the city questioned him TCL 18 90:7 (OB let.); sale of a kislah-plot along the wall *ki a-li-im u šibūtim* by the city and the elders VAS 13 20:7, cf. *baqrīšu a-lum u šibūtum itanappalu* ibid. 14 (OB); a *kišubbū*-plot without owner *ki URU.KI ù ra-bi-a-nu-um* PN [IN].ŠI.ŠAM YOS 12 194:7 (OB); *a-lu-um kalušu lillikama* the entire city should come TCL 18 90:32, cf. *kīma atta tappūt a-li-im tallaku* ibid. 33 (OB let.); 5 GUR ŠE PN *ana a-li-im imdud* PN measured out five gur of barley to the city CT 4 9b:7 (OB); *iš-tu pa-ni a-lim išallim* (he has no claim to the threshing floor, etc.) he will obtain satisfaction from the city KAJ 152:4.

c) inhabitants: *wa-ši-ib a-li-[im pirištam]* *ušešsi* an inhabitant of the city will betray a secret YOS 10 36 iii 42 (OB ext.); *a-lum* GN *ip̄hurma dīnam* RN *ina GN<sub>2</sub>* *idīnma* the citizens of GN gathered in an assembly and Zimrilim gave the legal decision in GN<sub>2</sub> ARM 8 85:46; *mārē* KUR URU GN *qadu* LÚ.MEŠ *ša bābišunu* the citizens of Carchemish together with those who sojourn with them MRS 9 159 RS 18.115:22; scribes, divination experts, purification priests, physicians, bird-observers *manzaz ekalli a-ši-ib* URU palace personnel (and) city dwellers (will take the loyalty oath) ABL 33:11 (NA); *niše āšibūt* URU *šāšu* the people inhabiting this city OIP 2 153:24 (Senn.), cf. *niši āšibūte* URU.MEŠ *šātunu* Borger Esarh. p. 55:43; URU.MEŠ-šū *āšibūte u ilāni āšib libbišun ... upahirma* he gathered the inhabitants of his cities (lit. his inhabited cities) and the (images of the) gods residing therein Winckler Sar. pl. 34 No. 73:126; URU.KI *u āšibūšu ihalliq[u]* RA 44 13 VAT 4102:9 (OB ext., translit. only); URU *āšibūšu izzibušu* its inhabitants will abandon their city Boissier DA 225:7 (SB ext.); URU *gadu a-ši-bi-šū ihalliq* the city with its inhabitants will perish CT 27 47:27 (SB Izbu); *ana āšib* URU-šū *makī qātēšu limgug* (see akū A usage b) BBSt. No. 6 ii 45; see also mng. 3; note the sequence *ahu itbāru ru'a tappū ubāri* DUMU. URU Šurpu VIII 58, for other refs., see sub *māru*.

## ālu 2d

d) city life: *ina ūm DINGIR URU ūm isinni* on the day of the city god, the day of the festival Streck Asb. 252 r. 10, and see *ilu* mng. 1a-2'a'-3'' and *isinnu* mng. 1d-3'; *birīt* URU *u bīti amēlu mimmū tappēšu ul ēkim* nobody took away by force somebody else's property within the town (lit. between town and house, in contrast with *sibip māti* line 20) Streck Asb. 260 ii 19; *šumma awīlum* URU-šū *iddīma ittabit* if a man abandons his city and runs away CH § 136:58, cf. *aššum* URU-šū *iziruma innabitu* ibid. 68, cf. also *šumma awīlum* URU.KI-šū *u bēlšu izērma ittabbit* if a man hates his city and its ruler, and runs off Goetze LE § 30:8; *ištu ina a-li-ni wašbu ina sartim matima šumšu ul hasis* since he has lived in our town his name has never been mentioned in connection with a crime TCL 18 90:26; *ina a-li-im ša ... gaqqadī kabtu* in the city where I am honored UCP 9 338 No. 14:8; *ša šumni damqam ina a-li-ni tumassaku* you who are sulllying our good name in our city TCL 1 29:27, and ibid. 39 (all OB letters); *šumma libbi abija a-lum la inaddianni* if you please, father, the city must not reject me Sumer 14 65 No. 39:22 (OB Harmal); *mē ina būri issi* URU-šū *išatti* he has the right to take drinking water from the well along with his city TCL 9 58:60 (NA), see also sub *ilku* A mng. 1g-1'; *qulālija ina URU ša mātiya iltakni* he has put me to shame in my own land and city (Nippur) ABL 328 r. 18 (NB); URU.MU *ki ajābi nikilmanni* my own city looks at me in a hostile way as if (I were) an enemy Lambert BWL 34:82 (Ludlul I); *ikkib* URU-šū *itakal amat* URU-šū *ultēši egirrē* URU-šū *ultammin* he ate what is taboo in his town, he betrayed his town, he made unfortunate utterances in his town Šurpu II 95ff.; *māti māta* URU URU *bīta bītu amēla amēlu aha ahu la igammilu* country will have no mercy on country, city on city, man on man, family on family, brother on brother Gössmann Era IV 135, cf. *kīma* URU *ana URU mātu ana māti la igerru* JNES 15 136:96; URU *itti* URU *bītu itti bīti* KÚR-ir one city will become hostile toward another, one family toward another CT 27 1 r.(!) 17 (SB Izbu), cf. URU *itti* URU *sūqu itti sūqi* *bītu itti bīti* KÚR-ir KAR 148:12 (SB ext.);

## ālu 2d

*ina sūq URU-šú šalmeš ettiq* he will pass through his city's street(s) safely Dream-book 329 r. ii 19; *ina a-li-šu pīšu itel* (see *etellu* usage d-1') YOS 10 54 r. 25 (OB physiogn.); *ta-ri-du-ú-um ša kuššudu ana URU-li-šu itár* an exile who was driven away will return to his city YOS 10 31 ii 54 (OB ext.); *amēlu ina la URU-šú BE* the man will die in a foreign town KAR 423 ii 34, and passim in omen texts; *ina šitūlti URU-li-im ištāluma igmilu* (see *gamālu* mng. 1c) VAS 16 9:5 (OB let.); *mūtānu anumma ina a-li-im ibaššu* there is now an epidemic in the city CT 29 1b:7 (OB let.), cf. *ina URU.KI-ia mūtānumi* EA 96:10, and *šummami gamratmi URU.KI ina mūti ina mūtān* EA 244:31; *URU.KI mišilsi ra'ím ana mārē PN u mišilsi ana bēlija* half the town adheres to the sons of PN, half to my lord EA 138:71; *mamma ina libbi URU agâ issidi mār šipri ša šarri bēlija lillikamma URU lušarhiš* nobody has supported me in this town, a messenger of the king, my lord, should come so that I can give confidence to the city ABL 846 r. 15 and 17 (NB); *kīma ḥarimtu ina ribit* URU-šú (see *ḥarimtu* usage a) AfO 8 25 v 10 (treaty); [SAL.KAŠ.D]JIN.NA URU the city tavern keeper Thompson Gilg. pl. 59:6; LÚ. ŠU.ḤA.MEŠ ša birīt URU fishermen (licensed to fish) within the city limits TCL 13 163:6 and 11 (NB); *šaptum ina A-limki waqrat* wool is dear in the City BIN 6 7:20, cf. *ina A-limki šīmam iša'umunima* they are making purchases in the City for me TCL 14 70:7 (both OA); *ina a-lim ÁB.ḤI.A ana kaspim šite'ima* look around in the city for cattle to be bought PBS 7 124 r. 21, cf. *ištēn kalūmum ... ina a-al wašbāku ul ibašši* there is no lamb (but mine) in the city I live in TCL 17 23:18, *ina a-lim UDU.ḤI.A šabūtum ul ibašši* is there no demand for sheep and goats in the city? PBS 7 127:25, and passim in OB letters; *aššum še'im ana a-li-im alākam ul elī* I could not go to town for the barley UCP 9 p. 350 No. 23:8 (OB); *UDU.NITÁ.ME ana kaspi ina URU mādu'* many sheep and goats are for sale in the city YOS 3 87:18, cf. *iššūr ina URU jānu* TCL 9 101:20 (both NB letters); *ša URU-šú rūgu ḥarrānšu nesāt* whose home town is far away, who has (come) a long way Šurpu IV 33; URU Ù.TU

## ālu 2e

*nakru ikaššad* the enemy will conquer the town in which it (the malformed child) was born CT 27 17:28 (SB Izbu).

e) city in relation to gods: *Nibrū<sup>ki</sup> uru dEn.líl.lá : Nippuru URU dBE KAR 8:6; Bābili URU dEN.LÍL.LÁ DINGIR.MEŠ* Lie Sar. 373, cf. DIM.KUR.KUR.RA<sup>ki</sup> URU LUGAL. DINGIR.MEŠ Gössmann Era IV 2; *ina É DINGIR URU<sup>ki</sup>-šu-nu u ilišunu zittam izūzuma* they divided the shares in the temple of the god of their city and their personal god CT 4 9a:6 (OB); *ištu ūm sāt a-lam Mari<sup>ki</sup> ilum ibnū* ever since the god created the city of Mari in primordial days Syria 32 13 i 35 (Jahdunlim); *URU išir[u ...]* they made the plan for the city (the gods laid its foundation) Bab. 12 p. 7:1, also ibid. pl. 3:48, 7 r. 2 (incipit, SB Etana); *ilāni rabūti ša ina URU ša šarri bēlija ašbu* the great gods who reside in the city of the king my lord ABL 895 r. 6; *URU šū ana dAššur bēlija aqīssu* I dedicated this city (Calah) to my lord Aššur Iraq 14 33:40 (Asn.); *URU.BI ilūšu izzibūšu* its own gods will abandon this town CT 38 49:8 (SB Alu), and passim in omen texts, cf. *URU-ka tézib ašar la simāteka ramāta šubtam* you (Marduk) have abandoned your town, you are residing in a place not fit for you Streck Asb. 262 ii 31; *ilū izzibūma a-li-šu-nu šubtišunu mašiš ušbu* the gods have left their towns, forgotten they reside on their seats (in heaven) CT 15 2 viii 10 (OB lit.); *taslīt* URU *ilu ul išme* the god did not listen to the prayer of the city Izbu Comm. 100; *URU šū labirma ilāni gerbušu* the town (Šurippak) is old and the gods are friendly to it Gilg. XI 13; *ša ... dAnum rabū ana URU-šú Dēr<sup>ki</sup> u bītišu ... ušeribū* who brought (back) the Great Anu to his city Dēr and his temple Borger Esarh. 74:20; *in* GN URU *narānišu* in Borsippa his favorite city LIH 94 r. 34 (Ham-murapi), and see, for similar phrases, *subba'itu, narāmu, narmū, niširtu, niš inī, tanattu, tašiltu*; note *dEN.URU-ia* as divine name VAS 5 57:4, cf. also VAS 6 117:3; see also *ilu* mng. 1a-2'a'-3''; *ina URU u ina É.KUR* in city and temple TCL 9 130:13, cf. *šulum ana É.KUR.RA* URU *u bīti ša bēlija šakin* there is well-being in the temple, the city, and the family of my lord CT 22 208:8, and passim in NB letters,

## ālu 2f

note *ina URU.KI u É.DINGIR.RA šulmu* PBS 13 76:4 (MB let.), *šulmu ana URU u É.DINGIR.MEŠ ABL* 254 r. 2 (NB); *anhūt URU É.KUR šuātu uddiš* Unger Bel-Harran-beli-ussur 18, and passim in hist.

**f)** city in relation to the king: *ana balātišu u balāt a-li-šu* for his own well-being and the well-being of his city AOB 1 10 No. 4:11 (Irišum), cf. *ana balātišu šalām URU-šu WO* 1 210:4 (Shalm. III), etc.; note *ana balātišu u šalām a-li-šu* (dedication of a private person) KAH 2 14:3, also ibid. 15:2; *silli tābūm ana URU-ia tarīš* my beneficent shadow is spread over my city CH xl 47; *Gubla amtišu URU šarri ana dārīti* Byblos, his handmaiden, the eternal(ly faithful) city of the king EA 140:7; *URU ina madbari ina namē ašbat* I founded a city in the desert, in the steppe Unger Bel-Harran-beli-ussur 11, cf. *URU.MEŠ-ni nadûte ... ana eššute ašbassunu* Iraq 14 34:78 (Asn.); where there was no house or habitation *tillu u eperu la šapkuma libittu la nadât URU aššur ... lu ē[puš]* (where) neither ruins nor rubble were strewn, no brick was lying around, I built the city of DN (and called it Kar-Tukulti-Ninurta) Weidner Tn. 28 No. 16 iv 97; *makkūr la nibi ... ina qirib URU Dūr-mŠarru-kēn URU-ia agrunma* I piled up untold treasures in my city GN Lie Sar. 233, cf. *ana šušub URU šâšu zuqqur paramahhi* (for translat., see zaqāru mng. 2a-1') Lyon Sar. 15:47, and dupls., and passim in Sar.; *šumma a-lam lawiāt* (for *lawiāta*) *ana libbišu terrub* if you are besieging a city, you will enter it YOS 10 4:9, cf. *a-li la-wi-at nawâta immar* ibid. 9:20 and 33 (OB ext.); *šarrum ina a-li-šu libbašu ula iti'ab* the king will not feel at ease in his city YOS 10 31 iii 17 (OB ext.), cf. *rubâ šubassu elišu la itâb ana URU šanimmâ KÚR-ir* TCL 6 1:5 (SB ext.); *šarram a-al-šu ibbalakkassu* his own city will rebel against the king YOS 10 33:13, cf. *a-lum ibbalakkatma bêlšu idâk* RA 38 84:34, also YOS 10 24:33 (all OB ext.); *šarram ina libbi a-li-šu idukkušu* one will kill the king in his own city AfO 5 214 No. 1:7; *LUGAL <ina> URU-šu BE* the king will die in his own city CT 27 18:10, and dupl. K.3680+:9 (SB Izbu).

**g)** poetic epithets of cities: *Aššur<sup>ki</sup> URU nēmeqi* Assur, the city of wisdom TCL 3 113

## ālu 3d

(Sar.); *ina Barsip<sup>ki</sup> URU kitti u mîšari* in GN, the city of law and order JRAS 1892 354 15; for names of Babylon, see Unger Babylon p. 231, cf. Landsberger, ZA 41 288; for *āl šâti* see *šâtu* mng. 1b-2'.

**3.** settlement, manor, estate — **a)** in OA: 12 *a-lá-ni-e-a uhtalliq alpišunu u sênišunu iltiqi* he destroyed twelve of my settlements and carried off their cattle, and sheep and goats Balkan Letter p. 6:21; the debt outstanding is “bound” *ina qaqqad* PN *aššitišu mer'ësu bûtišunu u a-lá-ni-šu-nu* on PN personally, his wife, his sons, their house, and their estates Golénischeff 11:22, cf. *kaspam* PN *i-na a-lá-ni ilaqqi* KTS 48b:8, also OIP 27 17:x+7, Golénischeff 14:28; note *werium mâdumma lu ina ekallim lu i-na a-lá-ni halaq* much copper was lost either in the palace or in the villages KT Hahn 15:11.

**b)** in Elam: *ina eqli u kirî ... ša URU ša* PN MDP 23 234:22; (field) *ša URU<sup>ki</sup> Kuk-d[Našur]* MDP 22 67:3, and passim in description of locations of fields.

**c)** in Shemshara, Alalakh: *é-šu URU.KI. DIDLI-šu eperišu u mimmâšu* his town house, his estates, his fields, and whatever belongs to him Wiseman Alalakh 6:7 (OB); *aššum warkât a-la-ni-e KI ša ištânim parâsim* with regard to an investigation of the settlements of the north country Laessoe Shemshara Tablets p. 53 SH 921:4, cf. *ana a-la-ni-e KI ša ištânim šupurma* ibid. 10; *URU.DIDLI.HI.A ša šarri* (follows a list of persons) JCS 8 p. 12 No. 186:1 (MB Alalakh).

**d)** in MB: a field *A.GÂR URU ša šar-ri<sup>ki</sup> harri* GN *kišâd nâr URU šâ šar-ri* in the irrigation district of (the settlement called) King’s Manor, ditch of the city GN, along the canal of King’s Manor BE 1/2 No. 149 i 5, cf. *URU ša* PN MDP 2 p. 93 i 2, and passim, note *ina URU abhešu* BBSt. No. 9 i 11; *URU GN ša bît* PN *adi 4 URU.MEŠ u ... zêrišu* the city GN which is in the tribal area of PN together with four settlements and its arable land MDP 2 pl. 16 i 13; ten gur (of field) *bît* PN *URU ša URU-ia* BBSt. No. 24:25 (all kudurrus); barley *ša kîmu ribbât siraši [...] ina URU. DIDLI* PN *ilqû* which PN has received in lieu

## ālu 3e

of the arrears due to the brewers from the estates PBS 2/2 6:16, cf. ibid. 16:2 and 96:2, cf. also *ina URU.DIDLI isaddaru* ibid. 80:4; *ana URU.MEŠ ša bēlja šulmu* all is well with my lord's estate Aro, WZJ 8 572:4 (let.).

e) in Nuzi: *URU GN<sup>ki</sup> ša ana tPN addinu inanna ištu lētišu URU.KI ana PN<sub>2</sub> attadin[mi]* as to the city of GN which I have given to the woman PN, I have now given a manor from its (the city's) region to PN<sub>2</sub> HSS 9 1:6 (let.), cf. *URU.KI-qa ina pātišu ana tPN attadin* ibid. 21; field *ina dimiti iphušše [...] ša ina URU Puhišenni* HSS 9 107:7, cf. also JEN 528:16, 525:50; *mannummē amēla ša URU.LUGAL ina ilki[šu] ušešši 2 alpē ana amēli ša URU.LUGAL umalla* anyone who takes a person from the royal manor away from his *ilku*-duty pays as fine two bulls for each man of the royal manor HSS 14 9:11 and 15, and cf., for *URU.LUGAL* ibid. 35:8; houses, fields, gardens, etc. *ina URU Nuzi u ina URU.DIDLI.MEŠ* in the city of Nuzi and in several (outlying) settlements HSS 13 143:9 and 22.

f) in MA: instead of interest for this tin 3 GÁN A.ŠÀ *ina URU ša iqabbi'uniššuni eṣṣid* he will harvest three iku of field in any estate they indicate to him KAJ 50:11.

g) in Bogh.: *šumma URU.KI ša RN qadu SAL.UŠ.MEŠ-šu dumqīšu GUD.ḪI.A-šu sēnišu itebbi u ana māt Hatti irrub* if any settlement of Paddatiššu moves out with women, property, cattle, and sheep and goats, and enters into Hittite territory MIO 1 116:18, also ibid. 22, and passim, also *ina libbi URU.KI ša irte'u* in the settlement where they pastured (the animals) ibid. 23 (treaty).

h) in NA: *URU GN URU ša ummi šarri* the settlement GN, the estate of the mother of the king ADD 738:6; *URU eqlu kirū ... nišē* estate (with) fields, gardens (and) serfs ADD 471:20; *naphar 10 LÚ.MEŠ-e URU GN bēl URU ana gimirtišu tadāni* ten persons from GN, the owners of the entire estate to be sold ADD 470:12; 4 LÚ.MEŠ-e *bēl URU tadāni* URU.ŠE PN *adi gimirtišu* four persons, the owners of the estate to be sold (consisting of) the entire manor(?) (called) PN (a plot of 500 field units with what is growing on it) ADD 625:6; *URU.*

## ālu 4

*MEŠ A.ŠÀ.MEŠ ša PN ABL 168:5*; a woman and her son *TA libbi URU ša mārat šarri* from the settlement of the king's daughter VAS 1 96:4; for the log. *URU.ŠE* with the meaning manor, see discussion section.

i) in SB: *URU.MEŠ A.ŠÀ.MEŠ GIŠ.SAR.MEŠ nišē ašib libbišun* settlements (consisting of) fields (and) gardens and the people living in them (among the property given to Šamaššum-ukin) Streck Asb. 28 iii 76.

j) in NB: a date grove *ša ina URU é-šapani-ekalli* which (lies) in the estate (of the) Manor-of-the-Palace-Director TuM 2-3 190:2, cf. *ina URU ḫŠamaš Nbn. 463:5*, also *ina URU ša ḫŠamaš Nbn. 448:7*; *LÚ aššābē ša ina URU. MEŠ ša ḫBēlti-ša-Uruk a-šab-bu* the cottagers who live in the settlements of the Lady-of-Uruk YOS 7 186:10 and 15, cf. PN *ina URU ša ḫEN ina bit PN ašbi* TCL 13 218:2; two married women *ša ina URU PN kila'* who are held as prisoners in the settlement PN TuM 2-3 203:6; field *ša ina GN u ina URU. MEŠ ša li<mē>ti GN BE 10 102:5*, cf. *eqlu ša ina URU ša Nippur BE 9 62:2*; a field *é URU ša ina URU Zuhrīni u URU.MEŠ* pertaining to an estate which is situated in the city GN and (its outlying) settlements TCL 13 223:17; *uṭṭata a<sub>4</sub> ina 20 URU.MEŠ ittanaš<ši>* he usually draws that barley from twenty settlements BIN 1 52:9.

4. fort, military strong point: *inūma a-la-nu mādūt[um] 2 ĀM išātātim ittaš[āma]* should many forts make (lit. lift) the two-fire signal ARM 4 32:25, cf. *[a-l]um<sup>ki</sup> mehre[t a-l]im<sup>ki</sup> šakin[ma] 1 ĀM i-šat-šu ša iššu ana nit[lim] ana šitta išāt[ātim]* one fort was placed opposite a(nother) fort (and thus) the one-fire signal which they made looked like a two-fire signal ibid. 12f.; *a-lum GN elēnum GN<sub>2</sub> ina eqlim bi-ra-am šakin* the fortress of GN lies upstream from GN<sub>2</sub> in the open country one double hour away ARM 4 26:26; *URU.MEŠ-ni battubattešu addi* I established military strong points around it (the besieged city) KAH 2 84:54 (Adn. II); obscure: *a-lá-am e-pá-áš* Balkan Observations p. 73:20 (OA).

The refs. wr. *URU×ŠE* which appear mainly in NA texts and only rarely in SB have not

**ālu**

been included under mng. 3h because the reading as *ālu* is not established, though the logogram seems to denote a settlement, probably a manor. See the sequence URU.MEŠ-ni-šú URU×ŠE.MEŠ-šú KAR.MEŠ-šú his (the king of Assyria's) cities, manors (and) harbors(?) Borger Esarh. 109 iii 25, cf. 2 URU×ŠE.MEŠ ABL 1008 r. 6, also ABL 1056 r. 5, 1292 r. 2 and 8, and the refs. cited ADD 4 index p. 247, and note EN URU×ŠE.MEŠ-ia ABL 1003:13, *ha-zanu* URU×ŠE SAL.É.GAL the mayor of the queen's manor ADD 472:35, also URU×ŠE *kab-si* URU GN ADD 361:2; PN LÚ.SANGA <sup>a</sup>Zamama u <sup>a</sup>Ba-ú šá qí-rib URU×ŠE DINGIR.MEŠ šá qí-rib URU.KASKAL u URU *Hu-zir-n[a]* STT 64 r. 14' (colophon).

**ālu** in *bēl āli* s.; 1. ruler of a city, 2. (an official); from OA, OB on; wr. syll. and (LÚ) EN.URU(.MEŠ); cf. *ālu*.

1. ruler of a city — a) in OA: I went to the palace on account of the slave girl *umma be-el A-lim<sup>ki</sup> šiprū ni'aūtum ana* GN *illiku* the lord of the City (Assur) said, “Our messengers have left for Hahhum” TuM 1 1b:6; the palace took 24 shekels of tin as due 15 GÍN AN.NA *be-el A-lim<sup>ki</sup> ilqe* the lord of the City took 15 shekels TCL 20 165:15, cf. Kienast ATHE 12:14, Matouš Kultepe 296:21; one mina of silver *ištī alaḥinim ša be-el A-lim<sup>ki</sup>* is with the steward of the lord of the City CCT 1 33b:21; note *ana A-lim<sup>ki</sup> u bēlīja* BIN 6 219:36, *māhar A-lim<sup>ki</sup> u bēlīni* BIN 4 103:35, and *A-lu-um u bēlī dīnī lidīn* ibid. 114:36.

b) in OB: *a-lam ù be-el a-lim qāssu ika[šš]ad* he (the enemy) will conquer the city and lord of the city YOS 10 26 iii 46, cf. *nakrum . . . a-lam ù be-el a-lim itabbal* RA 27 149:40 (both ext.), for URU u EN-šu, see *ālu* mng. 2a–3'.

c) in EA: LÚ GAL u LÚ.MEŠ *be-li* URU-lim *salmu itti mārē* PN the chief and the city lords are at peace with the Abdi-Ašrata-tribe EA 102:22.

d) in SB (referring exclusively to the rulers of foreign and enemy cities): they became afraid PN EN URU-šú-nu *idūku* and killed PN their chieftain WO 1 464:21, and passim in Shalm. III, cf. AKA 292 i 109 (Asn.); I received tribute from LÚ.EN.URU.MEŠ-ni ša

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šadē *kališunu* all the chieftains of the mountain region Rost Tigl. III pl. 30:26, cf. Lie Sar. 128; EN.URU.MEŠ-ni la *kan[šute]* Rost Tigl. III pl. 10:52, cf. Borger Esarh. 55 iv 49; LÚ. EN.URU.MEŠ-ni ša KUR GN TCL 3 64, and passim in Sar.; PN LÚ.EN.URU ša URU GN OIP 2 61 iv 62 (Senn.), also Borger Esarh. 54 iv 32ff.; PN LÚ EN.URU ša KUR GN PRT 3 r. 5 and Wiseman Treaties 3; LÚ.EN.URU.MEŠ ša LÚ *Gimirraja* Streck Asb. 20 ii 107.

2. (an official, NA, NB only) — a) in NA — 1' in gen.: *šulmu <ana>* LÚ.EN.URU. [MEŠ-ni] ša battebattea everything is fine with the *bēl āli*-officials hereabout ABL 645:5; *ardāni ša šarri bēlīja* LÚ.EN.URU.MEŠ-ni ša *qātēja* the servants of the king, my lord, the *bēl āli*-officials who are under my charge ABL 136:5; *ana šarri bēlīja ardānika* LÚ.EN.URU.MEŠ ša *ina* URU GN *dulli šarri eppasūni* ABL 526:3; the king said *atâ* LÚ.EN.URU.MEŠ *gabbu illikū[ni] . . . mā atta la tallika* “Why is it that all the *bēl āli* have come to me but you did not come?” ABL 88:13; *rihti emūqi ša* LÚ.EN.URU.MEŠ *ina panīja šunu* the balance of the military forces of the *bēl āli*-official are with me ABL 342 r. 21; *la mār* LÚ.EN.URU ša URU [GN] *anāku LÚ unzar[hu]* LÚ *ardu ša šarru bēlīja anāku* I am not a descendant of the *bēl āli*-official of the town GN, (but) I am an *unzarhu* (i.e., a privileged person), a servant of the king, my lord (the king, my lord, has appointed me in GN and I report to the king what I see or hear) ABL 317:4; LÚ.EN.URU ša URU GN *kī* LÚ.GAL.MEŠ *issi panēšu ētiquni ittalka ina panīja* the *bēl āli*-official of GN has come here to me (carrying the balance of the tribute) as soon as the officers (of the king) had passed through his (city) ABL 1046 r. 3; note LÚ.EN.URU-anī ABL 387 r. 8.

2' with personal names: PN LÚ.EN.URU ša URU GN ABL 645:13, cf. ADD 171 r. 1 and 4; PN LÚ.EN.URU *issi* PN<sub>2</sub> *assapar* I have sent the *bēl āli*-official PN with PN<sub>2</sub> ABL 590:5; PN EN.URU ABL 902:4, cf. PN EN.URU TCL 9 67:20 and 27 (let.); note IGI PN GAL SIRAŠ EN.URU-šú IGI PN<sub>2</sub> EN.URU-šú IGI PN<sub>3</sub> EN.URU-šú KAV 122 r. 4, 6 and 8 (early NA).

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b) in NB: PN LÚ.EN.URU *ša* URU GN ... *altaprakka* ABL 1072 r. 7, cf. ibid. r. 4 (let. to Sar.).

In the damaged passage E[N.M]EŠ URU. MEŠ *u ubrūte*.MEŠ AKA 153:4, the contrast to *ubru*, “sojourner,” can only be “citizen” or “city notable.” It is therefore possible that the passages KAV 122 and ABL 317 attest *bēl āli* in a similar mng.

For LÚ.EN.URU.MEŠ-te AKA 375 iii 93, see *hazannu* discussion section, cf., however, LÚ.GAL.URU.MEŠ-te cited *ālu* in *rab ālāni*.

**ālu** in *bīt āli* s.; city house (referring to a building or an institution); OA, MA; wr. É *a-lim<sup>(ki)</sup>*; cf. *ālu*.

a) in OA: 5 MA.NA *kaspam ana* É *A-lim<sup>(ki)</sup>* *habbulāku la habbulāku attunuma tūdia* you (pl.) alone know whether I owe five minas of silver to the “city house” or not TCL 14 43:23, cf. (referring to silver owed) TCL 4 21:19; x silver *a-É A-lim<sup>(ki)</sup> ašqul* I paid to the “city house” TCL 4 29:44, also CCT 3 23b:16, *ša ana* É *a-lim<sup>(ki)</sup> ušaqqulu* ibid. 9; *kaspum ša* É *A-lim<sup>(ki)</sup>* *ša* PN *la* «*ša*» *ušebilanni* the silver belonging to the “city house,” which PN did not send to me (I shall send from GN) BIN 4 220:20; É *A-lim<sup>(ki)</sup>* (in broken contexts) CCT 3 24:23, BIN 6 56:14.

b) in MA: *tī-ri* NA<sub>4</sub> É *a-lim* measured(?) with the stone weight of the “city house” KAJ 12:3, and passim, see *abnu* mng. 4g; note cedar beams delivered for <sup>d</sup>KAL AN.[T]A(?) *ša* É.URU KAV 78:30 (NA).

The context of the MA passages suggests that the *bīt ālim* had the function of a city hall where the standard weighing stone was deposited. In the refs. of the OA period, it remains uncertain whether the term denotes a public or a private commercial institution, serving as clearing house, if indeed such a differentiation can be admitted.

**ālu** in *rab ālāni* (*rab āli*) s.; (an Assyrian military and administrative official); MA, SB, NA; wr. LÚ.GAL.URU.(DIDLI.MEŠ); cf. *ālu*.

a) as an administrative official — 1' in MA: sheep offerings *ša* PN GAL.URU.DIDLI.

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MEŠ-*ni* *ša* URU GN KAJ 280:3, also AfO 10 39 No. 85:5, KAJ 188:5, cf. (with same GN but different PN) KAJ 193:5; PN GAL.URU. DIDLI KAJ 107:2.

2' in NA: PN LÚ.GAL.URU *ša* URU *Lahira* *ša bīt ummi šarri* the city overseer of (the governor of) the city GN who is (in charge) of the estate of the mother of the king ADD 301:1; PN LÚ.GAL(!).URU.MEŠ *ša SAL lābhinete* PN, chief overseer of the estates of the (a)*lābhinatu* ADD 491:2, see ARU 58, cf., with *ša SAL* (i.e., the *šakintu ša Ninua*) ADD 447:1, *ša SAL* É.GAL Iraq 23 pl. 19 ND 2605:12, *ša mār šarri* ADD 231:8; PN LÚ *abarakku ša* LÚ.GAL.URU.MEŠ-te *ša* LÚ.A.BA PN the steward of the chief overseer of the estates of the (court) scribe ABL 633 r. 15; LÚ.GAL.URU. MEŠ (among witnesses) ADD 476 r. 8, 627 r. 10, etc., cf. 960 iii 15, 961:5 and 14, wr. GAL. URU.MEŠ-*ni* ADD 923:3, ABL 1008 r. 8; note the sequence: *lu* PN EN.NAM *lu* LÚ.2-e-šú *lu* LÚ.GAL.URU.MEŠ-šú *lu* LÚ *hazannu ālišu* either PN, the governor, or his second-in-command, or his city overseer, or the mayor of his (the seller’s) city ADD 59:15, and the sequence [...] EN.NUN.MEŠ, LÚ.GAL.URU. MEŠ, EN.URU.MEŠ-*ni* ABL 784:15; LÚ.2-u LÚ. GAL.URU.MEŠ *gabbu itturdu* the second-in-command (of the governor and) all the city overseers came down ABL 506 r. 5, cf. LÚ 2-i LÚ.GAL.URU.MEŠ ADD 58:4.

3' in SB: *bušē* GAL.URU.DIDLI *ana ekalli* *irrub* the property of the *rab ālāni*-official will go to the palace KAR 428:59, cf. É GAL. URU.DIDLI *irappiš* the estate of the *rab ālāni*-official will increase ibid. 60 (ext.); GAL URU *imāt* (preceded by: NU.BANDA *āli imāt* line 47) CT 39 33:48 (Alu).

b) as military official: LÚ *Itūaja issi* LÚ. GAL.URU *assapra* I sent the contingent of the Itua tribe with the city overseer ABL 424 r. 3; LÚ *šanū ša* LÚ.GAL.URU.MEŠ-šú-nu 9 ERÍN.MEŠ *issišu* the second-in-command of their city overseer (and) nine of his men with him (were wounded by arrows) ibid. r. 5; PN LÚ 2-u *ana* LÚ.GAL.URU.ME-te *ina libbi lapqid* let me appoint PN as second-in-command for the city overseer ABL 414:21; on the 23rd of

**ālu**

Addaru, the chieftains of the Subareans came to GN, and should the king ask who they are (here is my answer) PN LÚ.GAL.URU.MEŠ-šú *ša qanni takūme ša KUR* GN PN, the city overseer of the edge of the frontier (region) against Urartu ABL 252:8; *naphar* 10 LÚ.GAL.URU.MEŠ ZÁH.MEŠ in all, ten city overseers who are fugitives (after a list of ten persons identified by provinces and cities) ABL 767 r. 1; PN LÚ.GAL.URU.MEŠ *ša šakin māti* PN, the *rab ālāni* of the (Assyrian) governor AFO 16 42:10, cf. LÚ.GAL.URU.MEŠ *ša kīṣir eššu* (both witnesses) ibid. 11 (NB); in difficult context: LÚ *bēl pīhatē* ... LÚ 2-u LÚ.GAL.URU.MEŠ *x-tu-ú* // KAL.MEŠ *ša māti* ABL 1295 r. 6.

The writing LÚ.GAL.URU.MEŠ-*te* in ABL 414, 633 and 778, also (in broken context) ABL 737 r. 2, seems to represent an unusual plural formation, probably *rab-ālānāte*. See also LÚ.EN.URU.MEŠ-*te* AKA 375 iii 93 (mentioned in *hazannu*, discussion section).

The official, called *rab āli* when a specific city is meant (ADD 301, ABL 424), and *rab ālāni* when he is mentioned as overseer of several cities or estates, follows the governor (*bēl pīhati*) in rank. Both have seconds-in-command, called *šanīu*. In the ADD passages (usage a-2') and in some other instances where the *rab āli* is mentioned by name, *ālu* seems to refer to the large estates of the royal family or high court officials (see *ālu* mng. 3).

Weidner, Tell Halaf p. 10 n. 32 and p. 25.

**ālu** in *ša libbi āli* s.; city dweller; OB, SB, NB; wr. syll. and *ša ŠA.URU*; cf. *ālu*.

*ša sērim irrubamma ša li-ib-ba-li-im ušešsi* the country people will come and drive out the city dwellers RA 38 84:25 (OB ext.), cf. *ša kīdi TU-ma ša ŠA.URU* [E] KAR 454:20 (SB ext.), cf. also *ša kīdi ana libbi āli ša ŠA.URU ana kīdi* [...] KAR 423 r. i 44; [*ša sērim ša li-ib-bi a-li-im idâṣ* (see *dâṣu* mng. 1a)] YOS 10 40:6, and cf. ibid. 8 (OB ext.); *ša ŠA.URU uṣṣâma nakra idâk* the city dweller will make a sortie and defeat the enemy CT 20 33:110 (SB ext.).

Note the geographical name URU *šá ŠA.URU-a-a* settlement of the city dwellers Dar. 413:5, URU *šá lib-bi-URU-a-a* Dar. 390:14.

**\*ālu**

**ālu** in *ša muḥhi āli* s.; (a high official in charge of a city); NA, NB; cf. *ālu*.

LÚ *šá UGU URU* Bab. 7 pl. 5 ii 31 (NA list of professions).

a) in NA: *limu PN šakin māti* GN PN, *šakin māti* URU ŠA.URU PN, *ša UGU URU qīpūtu ša kīsirte* eponym PN, the governor of Kakzu, (with) PN<sub>2</sub> the governor of Assur (and) PN<sub>3</sub> in charge of the city, as officials responsible for the quay KAH 2 83 r. 20 (Adn. II); LÚ *šakin māti* LÚ *hazannu* LÚ *šá UGU URU* (responsible for the *akītu*-house) Ebeling Stiftungen p. 4:34 (Senn.), cf. ibid. p. 14 r. 30, cf. also PN LÚ *šá UGU U[RU]* ibid. p. 5 r. 26; LÚ *hazannu* LÚ *ša UGU URU ittakuni mā abat šarri* the mayor (and) the official in charge of the city came saying, “By order of the king” ABL 710:6, cf. LÚ *šá UGU URU LÚ laḥ-ḥinu* ABL 90 r. 13, *ana PN LÚ šá UGU URU* ABL 1217 r. 12, also ABL 1407 r. 1; note among witnesses (between LÚ.EN.NAM *ša Kalhi* and *hazannu ša Kalhi*) PN LÚ *šá UGU URU* TCL 9 58:44, and cf. ADD 237 r. 7, also ADD 285:5; note URU É LÚ *šá muḥhi* URU ADD 64:8.

b) in NB: LÚ *šá UGU URU u PN LÚ hazannu pīšunu itti qurbūtu kī iškunu* the official in charge of the city and PN, the mayor, agreed as follows with the (royal) guard ABL 1034:10, cf. ABL 1230:4, (without det. LÚ) ABL 589 r. 4, (as first witness) Nbk. 70:9, cf. PN *šá UGU URU u PN<sub>2</sub> gugallu* (at the beginning of a list of the *šibūtu ša URU*) BE 8 80:1; PN *šá UGU URU VAS 6 12:10*; LÚ *šá UGU URU šarru bēl lipqid* the king my lord should appoint a *ša muḥhi āli*-official ABL 150 r. 17; note the sequence: *dajālu rab dajālu ṭupšar āli* LÚ *šá muḥhi āli rab kīṣir* ABL 530:13.

**\*ālu** (*āliu*, *ālaju*, fem. *ālajītu*) s.; citizen or resident of a city (or village); OA, MA, Nuzi; pl. *ālajūte* (MA), *ālajāte* (Nuzi); cf. *ālu*.

a) in OA: *ummiānu PN u merū PN ana etallūtišunu* 3 *ahiūtim isabbutu ana bīt PN errubuma ṭuppīšu ilammudu ša erābam la imu'u šibī išakkunušuma* (var. adds *u*) *a-li-ū-tum errubu* (the *kārum* made this decision:) the creditors and heirs of PN (who is dead or missing) may, on their own authority, take

**\*ālū**

three foreigners (i.e., natives), enter PN's house and check his accounts, one may bring witnesses against anyone who refuses to enter, and then (only) citizens (of Assur) may enter (PN's house) VAT 9227:13 and case 14 (= MVAG 33 No. 274).

**b)** in MA: PN, slave of PN<sub>2</sub>, has redeemed and married <sup>t</sup>PN<sub>3</sub> (a free-born Assyrian who served in PN<sub>2</sub>'s house) <sup>t</sup>PN<sub>3</sub> u lidānu[ša] a-la-IA-ú ša PN<sub>2</sub> u mar'ēšu šunu ilka ša a-la-IA-ú-i[i] ana PN<sub>2</sub> u mar'ēšu illuku (as compensation for this) <sup>t</sup>PN<sub>3</sub> and her children will remain villagers of PN<sub>2</sub> and of his sons and will perform services as the village residents to PN<sub>2</sub> and his sons (but neither she nor her children must be enslaved) KAJ 7:22 and 24 (MA); [šumma] [a]-la-i-tu ša ekalli šit [ab]uša ušakkalši [u šip]aršu teppaš (a woman whose husband has been taken prisoner by the enemy and who has no father-in-law or son to support her must wait for her husband for two years, and during these two years) if she is a member of a village community belonging to the palace, her (own) father will support her and she will do work for him, (if she is the daughter of a [...] or of a hupšu-soldier, [...] will support her, if her husband was a fief-holder, the mayor and the elders will allot rations for her from the fief) KAV 1 vi 52 (Ass. Code § 45).

**c)** in Nuzi: barley rations ša LÚ.MEŠ a-la-a-te-e ša ina eglāti ekalli for the village residents who (do work) in the fields of the palace (summing up forty people including various professions, farmers, and foreigners) HSS 13 230:42.

While the OA ref. contrasts the persons called *āliūtum* with outsiders (see *ābū*), the MA passages presuppose a class distinction. In § 45 of the Ass. Code, the *ālajūtu* of the palace are distinguished from the *ālik ilki* who live in villages which do not belong to the palace (KAV 1 vi 58ff.) and from the lesser class called *hupšu* (ibid. line 55). The early MA text KAJ 7 speaks of *ālaju*'s as belonging to persons who seem to have been owners of villages, etc. The Nuzi ref., however, may represent either a fem. plural *ālāte* or

**\*\*alušū**

*ālajāte* (like *ikkarāte*) or a foreign word not to be connected with \**ālū*.

Koschaker NRUA 45 n. 1.

**ālu** v.(?); (mng. unkn.); lex.\*

ku-ud KUD = *a-lu*, *ku-u*, *na-pa-du* (preceded by *qamāmu*) A III/5:79ff., cf. *ku-u* KUD = [*ka-s*] *a-mu*, [*ki-i*] *s-mu*, [*a*] *lu* ibid. 49.

**alulūtu** (*lulūtu*) s.; (a mineral containing stibium); OB, SB; cf. *lulū*.

[K]Ù.KAM : *lu-l[u]-u*, [*l*] *u-lu-tú* : KÙ.KAM Köcher Pflanzenkunde 23:4' and dupl. 2R 30 No. 2:38 a-b (Uruanna III).

šu.gur lu.luh.ha na<sub>4</sub> sikil.la kur.bi.ta túm.a : *unqi lu-lu-tí* NA<sub>4</sub> *ella ša ištu šadéšu ibbabla* a ring of *l*, a pure mineral, which had been brought from the quarry (lit. its mountain) ASKT p. 88-9 ii 49.

*a-lu-lu-tum* 2,24 *igigubbūšu* 2,24 is the coefficient of *a*-mineral Sumer 7 145 b:6 (OB math.), see Draffkorn Kjelmer, Or. NS 29 294; NA<sub>4</sub> *lu-lu-tum* 18 NA<sub>4</sub> NAM.ERÍM.BÚR.DA (various beads and) *a*., (total) 18 beads for dispelling a curse KAR 185 iii 3.

Only those passages for *lulūtu* which refer to a mineral have been taken here, while those with the determinative Ú (CT 14 23 K.259:4, KAR 200:3, and passim in Uruanna I) have been referred to the plant name *lulūtu* (*lulumtu*).

The Sumerian correspondence lu.luh.ha to *lulūtu* in ASKT suggests that the ring may have been made of a type of glass (see *huluhhu*) containing antimony.

(Thompson DAC 71.)

**alumma** adv.(?); (mng. uncert.); SB.\*

*a-lum-ma* <sup>d</sup>Gilgāmeš tētebir tāmta Gilgāmeš, even if(?) you have crossed the sea (what will you do once you arrive at the "water of death?") Gilg. X ii 26, dupl. Garelli Gilg. 128:6'.

**alupathi** s.; (a topographical designation); Hurr. word; Nuzi.\*

1 ANŠE egli ina GIŠ tajari rabī ša ekalli ina *a-lu-pa-[a]t-hi* ina URU GN a one-homer field as measured by the large *tajaru*-measure of the palace in the *a*. in GN JEN 419:6 (coll.).

**\*\*alušū** (AHw. 39b) see *kulu'u* (SLT 7:11 = OB Lu Part 12).

**alūtu A****alūtu A** (*allu'tu, il'ūtu*) s.; (a beet); lex.\*

Ú.LÚ.U<sub>x</sub>(GIŠGAL).LU.SAR = *il'-u-[tū]* (preceded by *laptu* beet) Practical Vocabulary Assur 87; U<sub>x</sub>.lu.SAR = *a-lu-tum* = *sil-[ga]* Hg. D 244, also Hg. B IV 207; ú ūr.šur, ú lú.u<sub>x</sub>.lu : ú *a-[u-ūtu]* Uruanna I 375f. (from CT 14 19 ii 1'f.), cf. ú ūr.šur = *al-lu'-tum* Köcher Pflanzenkunde 28 ii 34.

Possibly *alūtu* is to be connected with *allutu* “crab” because of the similarity of the Sumerian correspondence ú.lú.u<sub>x</sub>.lu with a.lú.u<sub>x</sub>.lu, one of the Sumerian equivalents for “crab,” in Hh. XIV 225f. Note also the descriptive name ú.ŞUR.ŞUR, probably “spider plant,” referring perhaps to the spider-crab.

**alūtu B** s.; (a kind of mash); lex.\*

utul.ba.ba.za sig<sub>5</sub>.ga = *a-lu-tum* = *x-[...]*  
fine mash = *a*. (followed by utul.ar.za.na  
sig<sub>5</sub>.ga fine groat mash = *śin-di-e-tum* = *x-[...]*)  
Hg. B VI 97.

DUG.URU(?).MEŠ = *a-lu-ti* Practical Vocabulary Assur 826.

**aluzinnu** s.; 1. (a profession), 2. (a plant); from OB on, Sumerogram in Hitt.; Sum. lw.; wr. syll. and ALAN.ZÚ (ALAN.KA×UD as Sumerogram in Hitt.).

alan.zu, [ud.da].tuš, ud.da.tuš.ša, gu.  
za.tuš.a, ḫal.la.tuš.a, ku.tar.ra, [...].tu.ra  
= *a-lu-zu-nu* Lu IV 245–249a, cf. alan.zu(var..zú),  
ud.da.tuš Proto-Lu 581f.; lú.ud.[x].[AG] = *mu-*  
*um-mi-du*, lú.ud.da.tuš, [lú.x.x].dú = *a-lu-zu-*  
*in-nu*, [lú.(x.x)].x = [*e-pi*]iš(!) *na-mu-tim* OB  
Lu Part 12:7ff.; lú.še.i.ág.a = *man*(var. *ma*).di-  
du, lú.alan.zu(var..zú) = *a-lu-zu-nu*, lú.kaš.sa<sub>10</sub>.  
sa<sub>10</sub> = *sab-bi'-u* Igihu short version 272ff.; LUM.  
LUM = *a-lu-zu-in-nu*, DU.BAR.DU.ra = *a-li-ku*,  
DU.BAR.DU = *me-it-lu-ku* CT 18 29 ii 6ff., dupl. RA  
16 166:11ff. (group voc.).

<sup>d</sup>Za-am-ma-hu-un-di alan.zú.ne.ne DN is  
their (the Elamite gods') *a.*, with gloss *mu-u[m-mi-  
du]* CT 25 24:10 (list of gods).

1. (a profession):  $\frac{1}{2}$  GUR mākisum 2 (BÁN)  
LÚ *a-lu-zu-nu* 2 (BÁN) x ūa(!)-ka-na-ku one-  
half gur for the tax-collector, two seahs for  
the *a.*, two seahs for the governor TCL 11  
242:3(OB); *a-lu-zu-in minâtele'i āšipūta kalama*  
*ana qātējama ul us̄i a-lu-zu-in kî āšipūtka*

**alzibadar**

“*a.*, what can you do?” “All the āšipūtu-  
craft! Nothing escapes me!” “*a.*, how do you  
do your āšipūtu-craft?” TuL 17:17 and 19, cf.  
ibid. 16:9 and 13, 17:26 and 28 (SB); PN LÚ *a-*  
*lu-zu-nu* (witness) KAJ 51:16 (MA); *A-lu-zu-*  
*nu* (personal name) MDP 4 193 No. 16:20 (=  
MDP 22 52); PN DUMU LÚ.ALAN.ZÚ Strassmaier,  
Actes du 8<sup>e</sup> Congrès International 6:6 (NB).

2. (a plant): *zēr* ú *a-lu-zu-in-ni* seed of the  
*a*-plant KUB 4 48 left edge 6, see *alluzu*.

In the humorous text TuL 16f., the con-  
juror's craft is performed so awkwardly by  
the *aluzinnu* that he burns down the house he  
is supposed to purify with his censer. He also  
acts with similar results as an *ašlaku*. The  
text, however, is too damaged to allow us to  
establish what the original function of the  
*aluzinnu* was. There is no cogent evidence that  
he was a “jester” though his profession must  
have been one which created the humorous  
effect in the mentioned text. The evidence of  
the vocabularies is not at all conclusive, and  
that revealed in the Hittite rituals mentioning  
the LÚ.ALAN.KA×UD also fails to produce any  
clue. For the latter see Alp Beamtenamen 66ff.;  
for the reading of KAXUD as *zu<sub>x</sub>*, cf. AM.SI.  
KAXUD for AM.SI.ZÚ “ivory,” cited Friedrich  
Hett. Wb. Erg. 2 29.

Meissner, MAOG 13/2 4ff.

**alzibadar** s.; (a color of horses); MB;  
Kassite word.

a) in gen.: [1] SA<sub>5</sub> u *al-zu-ba-dar* one (pair  
of horses), chestnut and *a*. PBS 2/2 98:6, cf. [1]  
*al-zu-ba-dar* ūa DUMU PN ibid. 4; [1] *sirpi*  
DUMU *Burzandi* u *al-zu-ba-dar* DUMU *Kašakti*  
one (pair of horses, one) *sirpi*-horse out of  
*Burzandi* and (one) *a*. out of *Kašakti* BE 14  
12:38, cf. Aro, WZJ 8 572:7 (let.).

b) as the name of a horse: 1 SA<sub>5</sub>.MEŠ DUMU.  
MEŠ *Al-zu-ba-dar* one (pair of horses),  
chestnuts out of *A*. BE 14 12:8, cf. ibid. 29  
and 44; MI DUMU *Al-zu-ba-dar* PBS 2/2 1:5.

Balkan Kassit. Stud. 27.