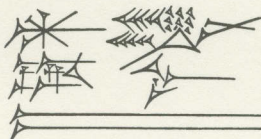


THE
ASSYRIAN DICTIONARY

OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

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VOLUME 4

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A. LEO OPPENHEIM, EDITOR-IN-CHARGE
ERICA REINER, ASSOCIATE EDITOR
WITH THE ASSISTANCE OF
MICHAEL B. ROWTON
ELIZABETH BOWMAN, ASSISTANT TO THE EDITOR

Foreword

The decision whether to treat a word in the present volume or in Vol. 7 (I/J) is, at times, somewhat arbitrary, especially in the absence of unequivocal evidence concerning the nature of the initial vowel. For this reason ample cross references have been provided to guide the reader.

For the treatment of frequently occurring prepositions, which appear for the first time in the present volume, the following principle has been adopted: For *eli* and all prepositions of that frequency, all passages from lexical texts, and all essential references from bilingual texts are given, but in the semantic sections only irregular and other writings of interest are listed. These limitations will expedite the work on the dictionary.

Due to the size of the present volume, the Additions and Corrections to the previous volumes will appear later.

A. LEO OPPENHEIM

Chicago, Illinois
August 1, 1957

Provisional List of Bibliographical Abbreviations

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

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

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

A	lexical series á A = <i>náqu</i>	Bauer Asb.	Th. Bauer, <i>Das Inschriftenwerk Assurbanipals</i>
A	tablets in the collections of the Oriental Institute, University of Chicago	Belleten	Türk Tarih Kurumu, <i>Belleten</i>
Abel-Winckler	L. Abel and H. Winckler, <i>Keilschrifttexte zum Gebrauch bei Vorlesungen</i>	Bezold Cat.	C. Bezold, <i>Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum</i>
Acta Or.	Acta Orientalia	Bezold	L. W. King, <i>Catalogue of the Cuneiform Tablets of the British Museum. Supplement</i>
AGM	Archiv für Geschichte der Medizin	Cat. Supp.	
Actes du 8 ^e Congrès International	Actes du 8 ^e Congrès International des Orientalistes, Section Sémitique (B)	Bezold Glossar	C. Bezold, <i>Babylonisch-assyrisches Glossar</i>
Ai.	lexical series ki.KI.KAL.bi.šè = <i>ana ittišu</i> , pub. MSL 1	Bilgiç Appellativa der kapp. Texte	E. Bilgiç, <i>Die einheimischen Appellativa der kappadokischen Texte . . .</i>
An	lexical series An = <i>Anum</i>	BM	tablets in the collections of the British Museum
Andrae	W. Andrae, <i>Die Festungswerke von Assur (= WVDOG 23)</i>	Böhl Leiden Coll.	F. M. T. Böhl, <i>Mededeelingen uit de Leidsche Verzameling van Spijkerschrift-Inscripties</i>
Andrae	W. Andrae, <i>Die Stelenreihen in Assur (= WVDOG 24)</i>	Boissier Choix	A. Boissier, <i>Choix de textes relatifs à la divination assyro-babylonienne</i>
Angim	epic Angim dimma, cited from MS. of A. Falkenstein	Boissier DA	A. Boissier, <i>Documents assyriens relatifs aux présages</i>
Antagal	lexical series antagal = <i>šaḡá</i>	BOR	Babylonian and Oriental Record
AO	tablets in the collections of the Musée du Louvre	Borger Esarh.	R. Borger, <i>Die Inschriften Asarhaddons Königs von Assyrien (= AfO Beiheft 9)</i>
AOS	American Oriental Series	Boson Tavolette	G. Boson, <i>Tavolette cuneiformi sumere . . .</i>
ARMT	Archives Royales de Mari (texts in transliteration and translation)	Boudou Liste	R. P. Boudou, <i>Liste de noms géographiques (= Or 36-38)</i>
ArOr	Archiv orientální	Boyer Contribution	G. Boyer, <i>Contribution à l'histoire juridique de la 1^{re} dynastie babylonienne</i>
ARU	J. Kohler and A. Ungnad, <i>Assyrische Rechtsurkunden</i>	Brockelmann Lex. Syr. ²	C. Brockelmann, <i>Lexicon syriacum</i> , 2nd ed.
Assur	field numbers of tablets excavated at Assur	CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago
A-tablet	lexical text	CBM	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia
Augapfel	J. Augapfel, <i>Babylonische Rechtsurkunden aus der Regierungszeit Artaxerxes I. und Darius II.</i>		
Bab.	Babyloniaca		
Balkan Kassit. Stud.	K. Balkan, <i>Kassitenstudien (= AOS 37)</i>		
Balkan Observations	K. Balkan, <i>Observations on the Chronological Problems of the Kārum Kaniš</i>		

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CBS	tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia	Collection	Babylonian Collection in the New York Public Library
CH	R. F. Harper, <i>The Code of Hammurabi</i> . . .	Ebeling Handerhebung	E. Ebeling, <i>Die akkadische Gebetsserie Šu-ila</i> "Handerhebung" (= VIO 20)
Chantre	E. Chantre, <i>Recherches archéologiques dans l'Asie occidentale. Mission en Cappadoce 1893-1894</i>	Ebeling KMI	E. Ebeling, <i>Keilschrifttexte medizinischen Inhalts</i>
Çiğ-Kizilyay-Kraus Nippur	M. Çiğ, H. Kizilyay (Bozkurt), F. R. Kraus, <i>Altbabylonische Rechtsurkunden aus Nippur</i>	Ebeling Neubab. Briefe	E. Ebeling, <i>Neubabylonische Briefe</i>
Çiğ-Kizilyay-Salonen Puzriš-Dagan-Texte	M. Çiğ, H. Kizilyay, A. Salonen, <i>Die Puzriš-Dagan-Texte</i> (= AASF B 92)	Ebeling Neubab. Briefe aus Uruk	E. Ebeling, <i>Neubabylonische Briefe aus Uruk</i>
Clay PN	A. T. Clay, <i>Personal Names from Cuneiform Inscriptions of the Cassite Period</i> (= YOR 1)	Ebeling Parfümrez.	E. Ebeling, <i>Parfümrezepte und kultische Texte aus Assur, Sonderdruck aus Orientalia 17-19</i>
Coll. de Clercq	H. F. X. de Clercq, <i>Collection de Clercq. Catalogue</i> . . .	Ebeling Stiftungen	E. Ebeling, <i>Stiftungen und Vorschriften für assyrische Tempel</i> (= VIO 23)
Contenau Contribution	G. Contenau, <i>Contribution à l'histoire économique d'Umma</i>	Ebeling Wagenpferde	E. Ebeling, <i>Bruchstücke einer mittelassyrischen Vorschriftenammlung für die Akklimatisierung und Trainierung von Wagenpferden</i> (= VIO 7)
Contenau Umma	G. Contenau, <i>Umma sous la Dynastie d'Ur</i>	Eilers Beamtennamen	W. Eilers, <i>Iranische Beamtennamen in der keilschriftlichen Überlieferung</i> (= <i>Abhandlungen für die Kunde des Morgenlandes</i> 25/5)
Corpus of ancient Near Eastern seals	E. Porada, <i>Corpus of ancient Near Eastern seals in North American collections</i>	Eilers Gesellschaftsformen	W. Eilers, <i>Gesellschaftsformen im altbabylonischen Recht</i>
CRAI	Académie des Inscriptions et Belles-Lettres, <i>Comptes rendus</i>	Emesal Voc.	lexical series <i>dimmer</i> = <i>dingir</i> = <i>ilu</i> , pub. MSL 4 3-44
Craig AAT	J. A. Craig, <i>Astrological-Astrological Texts</i>	Erimhuš	lexical series <i>erimhuš</i> = <i>anantu</i>
Craig ABRT	J. A. Craig, <i>Assyrian and Babylonian Religious Texts</i>	Erimhuš Bogh.	Boghazkeui version of Erimhuš
Cros Tello	G. Cros, <i>Mission française de Chaldée. Nouvelles fouilles de Tello</i>	Eshnunna Code	see Goetze LE
Deimel Fara	A. Deimel, <i>Die Inschriften von Fara</i> (= WVD OG 40, 43, 45)	Evetts Ev.-M.	Evil-Merodach (texts pub. by B. T. A. Evetts)
Delitzsch AL ³	F. Delitzsch, <i>Assyrische Lesestücke</i> . 3rd ed.	Evetts Lab.	Laborosoarchod (texts pub. by B. T. A. Evetts)
Delitzsch HWB	F. Delitzsch, <i>Assyrisches Handwörterbuch</i>	Evetts Ner.	Neriglissar (texts pub. by B. T. A. Evetts)
Diri	lexical series <i>diri DIR siāku = (w)atru</i>	Falkenstein Gerichtsurkunden	A. Falkenstein, <i>Die neusumerischen Gerichtsurkunden</i> (= <i>Bayrische Akad. der Wissenschaften phil.-hist. Klasse Abhand. N. F.</i> 39-40 and 44)
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)	Falkenstein Haupttypen	A. Falkenstein, <i>Die Haupttypen der sumerischen Beschwörung</i> (= LSS NF 1)
D. T.	tablets in the collections of the British Museum	Frankena Tākultu	R. Frankena, <i>Tākultu de sacrale Maaltijd in het assyrische Ritueel</i>
Ea	lexical series <i>ea A = náqu</i>	Friedrich Heth. Wb.	J. Friedrich, <i>Hethitisches Wörterbuch</i> . . .
EA	J. A. Knudtzon, <i>Die El-Amarna-Tafeln</i> (= VAB 2)	Gadd Early Dynasties	C. J. Gadd, <i>The Early Dynasties of Sumer and Akkad</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)	Gautier Dilbat	J. E. Gautier, <i>Archives d'une famille de Dilbat</i> . . .
Eames	tablets in the Wilberforce Eames	Gelb OAIC	I. J. Gelb, <i>Old Akkadian Inscriptions in the Chicago Natural History Museum</i>

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|--------------------------|--|-----------------------------|---|
| de Genouillac Kich | H. de Genouillac, Premières recherches archéologiques à Kich | Hinke Kudurru | W. J. Hinke, Selected Babylonian Kudurru Inscriptions, No. 5, p. 21–27 |
| de Genouillac Trouvaille | H. de Genouillac, La trouvaille de Dréhem | Holma Kl. Beitr. | H. Holma, Kleine Beiträge zum assyrischen Lexikon |
| Gilg. | Gilgāmeš epic, cited from Thompson Gilg. | Holma Körperteile | H. Holma, Die Namen der Körperteile im Assyrisch-Babylonischen |
| Gilg. O.I. | OB Gilg. fragment from Ishchali pub. by Th. Bauer in JNES 16 254ff. | Holma Quttulu | H. Holma, Die assyrisch-babylonischen Personennamen der Form Quttulu ... |
| Goetze LE | A. Goetze, The Laws of Eshnunna (= AASOR 31) | Holma Weitere Beitr. | H. Holma, Weitere Beiträge zum assyrischen Lexikon |
| Golénischeff | V. S. Golénischeff, Vingt-quatre tablettes cappado-ciennes ... | Hrozny Code Hittite | F. Hrozny, Code hittite provenant de l'Asie Mineure |
| Gordon Handbook | C. H. Gordon, Ugaritic Handbook (= AnOr 25) | Hrozny Getreide | F. Hrozny, Das Getreide im alten babylonien ... |
| Gordon Smith College | C. H. Gordon, Smith College Tablets ... (= Smith College Studies in History, Vol. 38) | Hrozny Kultepe | F. Hrozny, Inscriptions cunéiformes du Kultepe (= Monogr. ArOr 14) |
| Gordon Sumerian Proverbs | E. I. Gordon, Sumerian Proverbs (in MS.) | Hrozny Ta'annek | F. Hrozny, Die Keilschrifttexte von Ta'annek, in Sellin Ta'annek |
| Gössmann Era | P. F. Gössmann, Das Era-Epos | HS | tablets in the Hilprecht collection, Jena |
| GrantBus.Doc. | E. Grant, Babylonian Business Documents of the Classical Period | Hussey Sumerian Tablets | M. A. Hussey, Sumerian Tablets in the Harvard Semitic Museum (= HSS 1 and 2) |
| Grant Smith College | E. Grant, Cuneiform Documents in the Smith College Library | IB | tablets in the Istituto Biblico |
| Gray Šamaš | C. D. Gray, The Šamaš Religious Texts ... | IBoT | Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri |
| Guest Notes on Plants | E. Guest, Notes on Plants and Plant Products with their Colloquial Names in Iraq | Idu | lexical series <i>á = idu</i> |
| Guest Notes on Trees | E. Guest, Notes on Trees and Shrubs for Lower Iraq | IEJ | Israel Exploration Journal |
| Haupt | P. Haupt, Das babylonische Nimrodepos | IF | Indogermanische Forschungen |
| Haupt Nimrodepos | | Igituh | lexical series <i>igituh = tāmartu</i> |
| Haverford Symposium | E. Grant ed., The Haverford Symposium on Archaeology and the Bible | IM | tablets in the collections of the Iraq Museum, Baghdad |
| Herzfeld API | E. Herzfeld, Altpersische Inschriften | Imgidda to Erimhuš Istanbul | see Erimhuš tablets in the collections of the Archaeological Museum of Istanbul |
| Hewett Anniversary Vol. | D. D. Brand and F. E. Harvey ed., So Live the Works of Men: seventieth anniversary volume honoring Edgar Lee Hewett | Izbu Comm. | commentary to the series <i>šumma izbu</i> , cited from MS. of B. Landsberger |
| Hg. | lexical series <i>ĜAR.gud = imrā = ballu</i> | Izi | lexical series <i>izi = išātu</i> |
| HG | J. Kohler et al., Hammurabi's Gesetz | Izi Bogh. | Boghazkeui version of Izi |
| Hh. | lexical series <i>ĜAR.ra = ħubullu</i> (Hh. I–IV pub. Landsberger, MSL 5; Hh. XIII pub. Oppenheim-Hartman, JNES 4 156–174; Hh. XIV pub. Landsberger Fauna 2–23; Hh. XXIII pub. Oppenheim-Hartman, JAOS Supp. 10 22–29) | Jacobsen Copenhagen | T. Jacobsen, Cuneiform Texts in the National Museum, Copenhagen |
| Hilprecht Deluge Story | H. V. Hilprecht, The earliest Version of the Babylonian Deluge Story and the Temple Library of Nippur | Jastrow Dict. | M. Jastrow, Dictionary of the Targumim ... |
| | | JEN | Joint Expedition with the Iraq Museum at Nuzi |
| | | JENu | Joint Expedition with the Iraq Museum at Nuzi, unpub. |
| | | Jestin Šuruppak | R. Jestin, Tablettes sumériennes de Šuruppak ... |
| | | Johns Doomsday Book | C. H. W. Johns, An Assyrian Doomsday Book |
| | | K. | tablets in the Kouyunjik collection of the British Museum |
| | | Kagal | lexical series <i>kagal = abullu</i> |

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Kent Old Persian Kh.	R. G. Kent, Old Persian ... (= AOS 33) tablets from Khafadje in the collections of the Oriental Institute, University of Chicago	Landsberger Kult.Kalender	B. Landsberger, Der kultische Kalender der Babylonier und Assyrer (= LSS 6/1-2)
King Chron.	L. W. King, Chronicles Concerning Early Babylonian Kings ...	Langdon BL Langdon Creation	S. Langdon, Babylonian Liturgies S. Langdon, The Babylonian Epic of Creation
King Hittite Texts	L. W. King, Hittite Texts in the Cuneiform Character in the British Museum	Langdon Menologies Langdon Tammuz	S. Langdon, Babylonian Menologies ... S. Langdon, Tammuz and Ishtar
Kish	tablets in the collections of the Ashmolean Museum, Oxford	Lanu Lautner	lexical series <i>alam = lanu</i> J. G. Lautner, Altbabylonische
Knudtzon Gebete	J. A. Knudtzon, Assyrische Gebete an den Sonnengott ...	Personenmiete	Personenmiete und Erntearbeiterverträge (Studia et Documenta ad Iura Orientis Antiqui Pertinentia I)
Köcher Pflanzenkunde	F. Köcher, Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde (= VIO 28)	Layard	A. H. Layard, Inscriptions in the Cuneiform Character ...
Koschaker Bürgerschaftsrecht	P. Koschaker, Babylonisch-assyrisches Bürgerschaftsrecht	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
Koschaker Griech. Rechtsurk.	P. Koschaker, Über einige griechische Rechtsurkunden aus den östlichen Randgebieten des Hellenismus		L. Legrain, Le temps des rois d'Ur
Koschaker NRU	P. Koschaker, Neue Keilschriftliche Rechtsurkunden aus der el-Amarna-Zeit	Legrain TRU Lehmann-Haupt CIC	F. F. C. Lehmann-Haupt ed., Corpus Inscriptionum Chaldaicarum
Kramer Enmerkar and the Lord of Aratta	S. N. Kramer, Enmerkar and the Lord of Aratta	Lidzbarski Handbuch	M. Lidzbarski, Handbuch der nordsemitischen Epigraphik ...
Kramer Lamentation	S. N. Kramer, Lamentation over the Destruction of Ur (= AS 12)	Lie Sar.	A. G. Lie, The Inscriptions of Sargon II
Kramer SLTN	S. N. Kramer, Sumerian Literary Texts from Nippur (= AASOR 23)	LKA	E. Ebeling, Literarische Keilschrifttexte aus Assur
Kraus Texte	F. R. Kraus, Texte zur babylonischen Physiognomik (= AfO Beiheft 3)	Löw Flora Lu	I. Löw, Die Flora der Juden lexical series <i>lu = ša</i> (formerly called <i>lu = amēlu</i>)
KT Blanckertz	J. Lewy, Die Kültepetexte der Sammlung Blanckertz ...	Lugale	epic Lugale u melambi nergal, cited from MS. of A. Falkenstein
KT Hahn	J. Lewy, Die Kültepetexte der Sammlung Hahn ...	Lyon Sar.	D. G. Lyon, Keilschrifttexte Sargon's ...
Küchler Beitr.	F. Küchler, Beiträge zur Kenntnis der assyrisch-babylonischen Medizin ...	MAD	Materials for the Assyrian Dictionary
Kültepe Labat TDP	unpublished tablets from Kültepe R. Labat, Traité akkadien de diagnostics et pronostics médicaux	MAH	tablets in the collection of the Musée d'Art et d'Histoire, Geneva
Laessøe Bit Rimki	J. Laessøe, Studies on the Assyrian Ritual <i>bit rimki</i>	Malku MDP	synonym list <i>malku = šarru</i> Mémoires de la Délégation en Perse
Lajard Culte de Vénus	J. B. F. Lajard, Recherches sur le culte ... de Vénus ...	Meissner BAP	B. Meissner, Beiträge zum altbabylonischen Privatrecht
Lambert Bab. Wisdom Lit.	W. G. Lambert, Babylonian Wisdom Literature (in MS.)	Meissner BAW	B. Meissner, Beiträge zum assyrischen Wörterbuch (= AS 1 and 4)
Lambert Marduk's Address to the Demons	W. G. Lambert, Marduk's Address to the Demons (= AfO 17 310 ff.)	Meissner BuA	B. Meissner, Babylonien und Assyrien
Landsberger Fauna	B. Landsberger, Die Fauna des alten Mesopotamiens ...	Meissner-Rost Senn.	R. Meissner and P. Rost, Die Bauinschriften Sanheribs
Landsberger-Jacobsen Georgica	B. Landsberger and T. Jacobsen, Georgica (in MS.)	Meissner Supp.	B. Meissner, Supplement zu den assyrischen Wörterbüchern

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Mél. Dussaud	Mélanges syriens offerts à M. René Dussaud	Photo. Ass.	field photographs of tablets excavated at Assur
MLC	tablets in the collections of the library of J. Pierpont Morgan	Photo. Konst.	field photographs of tablets excavated at Assur
Moldenke	A. B. Moldenke, Babylonian Contract Tablets in the Metropolitan Museum of Art	Piepkorn Asb.	A. C. Piepkorn, Historical Prism Inscriptions of Ashurbanipal (= AS 5)
Moore Michigan Coll.	E. W. Moore, Neo-Babylonian Documents in the University of Michigan Collection	Pinches Amherst	T. G. Pinches, The Amherst Tablets . . .
Moran Temple Lists	W. L. Moran, Sumero-Akkadian Temple Lists (in MS.)	Pinches Berens Coll.	T. G. Pinches, The Babylonian Tablets of the Berens Collection
MRS N.	Mission de Ras Shamra tablets in the collections of the University Museum of the University of Pennsylvania, Philadelphia	Pinches Peek	T. G. Pinches, Inscribed Babylonian Tablets in the possession of Sir Henry Peek
Nabnitū NBC	lexical series SIG ₇ +ALAM = <i>nabnitū</i> tablets in the Babylonian Collection, Yale University Library	Practical Vocabulary Assur	lexical text
NBGT	Neobabylonian Grammatical Texts, pub. MSL 4 129–178	Pritchard ANET	J. B. Pritchard ed., Ancient Near Eastern Texts Relating to the Old Testament, 2nd ed.
Nbn.	Nabonidus (texts pub. by J. N. Strassmaier)	Proto-Diri	see Diri
ND	tablets excavated at Nimrud (Kalhu)	Proto-Ea	see Ea; pub. MSL 2 35–94
Neugebauer ACT	O. Neugebauer, Astronomical Cuneiform Texts	Proto-Izi	see Izi
Ni	tablets excavated at Nippur, in the collections of the University of Pennsylvania, Philadelphia	Proto-Lu	see Lu
Nies UDT	J. B. Nies, Ur Dynasty Tablets	PRSM	Proceedings of the Royal Society of Medicine
Nikolski	M. V. Nikolski, Dokumenty khoziaistvennoi otchetnosti . . .	RAcc.	F. Thureau-Dangin, Rituels accadiens
NT	field numbers of tablets excavated at Nippur by the Oriental Institute and other institutions	Ranke PN	H. Ranke, Early Babylonian Personal Names
OBGT	Old Babylonian Grammatical Texts, pub. MSL 4 47–128	Recip. Ea	lexical series “Reciprocal Ea”
OB Lu	Old Babylonian version of Lu	Reiner Lipšur	E. Reiner, <i>Lipšur-Litanies</i> (= JNES 15 129ff.)
OECT	Oxford Editions of Cuneiform Texts	Litanies	
Oppenheim Beer	L. F. Hartman and A. L. Oppenheim, On Beer and Brewing Techniques in Ancient Mesopotamia . . . (= JAOS Supp. 10)	RÉS	Revue des études sémitiques
Oppenheim Mietrecht	L. Oppenheim, Untersuchungen zum babylonischen Mietrecht (= WZKM Beiheft 2)	Riftin	A. P. Riftin, Staro-Vavilonskie iuridicheskie i administrativnye dokumenty v sobraniakh SSSR tablets in the collections of the British Museum
Oppert-Ménant Doc. jur.	J. Oppert et J. Ménant, Documents juridiques de l’Assyrie	Rm.	tablets in the collections of the Royal Ontario Museum, Toronto
Pallis Akītu	S. A. Pallis, The Babylonian Akītu Festival	ROM	P. Rost, Die Keilschrifttexte Tiglat-Pileasers III . . .
Peiser Urkunden	F. E. Peiser, Urkunden aus der Zeit der 3. babylonischen Dynastie	Rost Tigl. III	
Peiser Verträge	F. E. Peiser, Babylonische Verträge des Berliner Museums . . .	RS	field numbers of tablets excavated at Ras Shamra
Perry Sin	E. G. Perry, Hymnen und Gebete an Sin	RTC	F. Thureau-Dangin, Recueil de tablettes chaldéennes
		SAKI	F. Thureau-Dangin, Die sumerischen und akkadischen Königsinschriften (= VAB 1)
		S ^a Voc.	lexical series Syllabary A Vocabulary, pub. MSL 3 51–87
		S ^b	lexical series Syllabary B, pub. MSL 3 96–128 and 132–153
		Scheil Sippar	V. Scheil, Une saison de fouilles à Sippar
		Scheil Tn. II	V. Scheil, Annales de Tukulti-Ninip II . . .
		Schneider Götternamen	N. Schneider, Die Götternamen von Ur III (= An. Or. 19)

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Schneider Zeitbestimmungen	N. Schneider, Die Zeitbestimmungen der Wirtschaftsurkunden von Ur III (= An. Or. 13)		3, Delitzsch HWB xiii), cited from unpublished copies of Delitzsch
Sellin Ta'annek Si	E. Sellin, Tell Ta'annek . . . field numbers of tablets excavated at Sippar	Tallqvist APN	K. Tallqvist, Assyrian Personal Names
Silbenvokabular SLB	lexical series Studia ad Tabulas Cuneiformas a F. M. Th. de Liagre Böhl Pertinentia	Tallqvist Tallqvist Maqlu	K. Tallqvist, Akkadische Götterepitheta (= StOr 7) K. Tallqvist, Die assyrische Beschwörungsserie Maqlû
Sm.	tablets in the collections of the British Museum	Tallqvist NBN	K. Tallqvist, Neubabylonisches Namenbuch . . .
S. A. Smith Misc. Assyrian Texts	S. A. Smith, Miscellaneous Assyrian Texts of the British Museum	Tell Asmar	tablets excavated at Tell Asmar, in the collections of the Oriental Institute, University of Chicago
Smith Idrimi	S. Smith, The Statue of Idri-mi	Tell Halaf	J. Friedrich et al., Die Inschriften vom Tell Halaf (= AfO Beiheft 6)
Smith Senn.	S. Smith, The first Campaign of Sennacherib . . .	Th.	tablets in the collections of the British Museum
SMN	tablets excavated at Nuzi, in the Semitic Museum, Harvard University, Cambridge	Thompson AH	R. C. Thompson, The Assyrian Herbal
von Soden GAG	W. von Soden, Grundriß der akkadischen Grammatik (= AnOr 33)	Thompson Chem.	R. C. Thompson, On the Chemistry of the Ancient Assyrians
von Soden Syllabar	W. von Soden, Das akkadische Syllabar (= AnOr 27)	Thompson DAB	R. C. Thompson, A Dictionary of Assyrian Botany
Sommer-Falkenstein Bil.	F. Sommer and A. Falkenstein, Die hethitisch-akkadische Bilingue des Ḫattušili I	Thompson DAC	R. C. Thompson, A Dictionary of Assyrian Chemistry and Geology
Speleers Recueil	L. Speleers, Recueil des Inscriptions de l'Asie antérieure des Musées royaux du cinquante-naire à Bruxelles	Thompson Esarh.	R. C. Thompson, The Prisms of Esarhaddon and of Ashurbanipal . . .
SSB Erg.	F. X. Kugler and J. Schaumberger, Sternkunde und Sternendienst in Babel, Ergänzungen . . .	Thompson Gilg.	R. C. Thompson, The Epic of Gilgamesh
Stamm Namengebung	J. J. Stamm, Die akkadische Namengebung (= MVAG 44)	Thompson Rep.	R. C. Thompson, The Reports of the Magicians and Astrologers . . .
Starr Nuzi	R. F. S. Starr, Nuzi. Report on the excavations at Yorgan Tepe . . .	Thureau-Dangin Til-Barsib	F. Thureau-Dangin, M. Dunand et al., Til-Barsib
Streck Asb.	M. Streck, Assurbanipal . . . (= VAB 7)	TLB	Tabulae cuneiformae a F. M. Th. de Liagre Böhl collectae
Studia Mariana (= Documenta et monumenta orientis antiqui 4)		Tn.-Epic	Tukulti-Ninurta Epic, pub. AAA 20, p. 101 ff., and Archaeologia 79 pl. 49; transliteration in Ebeling MAOG 12/2
Studia Orientalia Pedersen Dicata	Studia Orientalia Ioanni Pedersen Dicata	Torezzyner Tempelrechnungen	H. Torezzyner, Altbabylonische Tempelrechnungen . . .
Sultantepe	field numbers of tablets excavated at Sultantepe	TuM	Texte und Materialien der Frau Professor Hilprecht Collection of Babylonian Antiquities
Sumeroloji Araştırmaları	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Sumeroloji araştırmaları, 1940-41	Unger Babylon	E. Unger, Babylon, die heilige Stadt . . .
Şurpu	E. Reiner, Şurpu (to be pub. as AfO Beiheft 11)	Unger Bel-Harran-beli-ussur	E. Unger, Die Stele des Belharran-beli-ussur
Symb. Koschaker	Symbolae P. Koschaker dedicatae	Unger Reliefstele	E. Unger, Reliefstele Adadniraris III. aus Saba'a und Semiramis
T	tablets in the collections of the Staatliche Museen, Berlin	Ungnad NRV Glossar	A. Ungnad, Neubabylonische Rechts- und Verwaltungsurkunden. Glossar
Tablet Funck	one of several tablets in private possession (mentioned as F. 1, 2,	Uruanna	pharmaceutical series uruanna: <i>maštakal</i>
		VAT	tablets in the collections of the Staatliche Museen, Berlin

Provisional List of Bibliographical Abbreviations

VIO	Veröffentlichungen des Instituts für Orientforschung, Berlin	Winckler AOF	H. Winckler, <i>Altorientalische Forschungen</i>
Virolleaud Danel	Ch. Virolleaud, <i>La légende phénicienne de Danel</i>	Winckler Sammlung	H. Winckler, <i>Sammlung von Keilschrifttexten</i>
Virolleaud Fragments	Ch. Virolleaud, <i>Fragments de textes divinatoires assyriens du Musée Britannique</i>	Winckler Sar.	H. Winckler, <i>Die Keilschrifttexte Sargons . . .</i>
Walther Gerichtswesen	A. Walther, <i>Das altbabylonische Gerichtswesen (= LSS 6/4–6)</i>	Wiseman Alalakh	D. J. Wiseman, <i>The Alalakh Tablets</i>
Ward Seals	W. H. Ward, <i>The Seal Cylinders of Western Asia</i>	Wiseman Chron.	D. J. Wiseman, <i>Chronicles of the Chaldean Kings . . .</i>
Warka	field numbers of tablets excavated at Warka	YBC	tablets in the Babylonian Collection, Yale University Library
Watelin Kish	Oxford University Joint Expedition to Mesopotamia Excavations at Kish: IV (1925–1930) by L. C. Watelin	Ylvisaker Grammatik	S. Ch. Ylvisaker, <i>Zur babylonischen und assyrischen Grammatik (= LSS 5/6)</i>
Waterman Bus. Doc.	L. Waterman, <i>Business Documents of the Hammurapi Period (also pub. in AJSL 29 and 31)</i>	YOR	Yale Oriental Series, <i>Researches</i>
		Zimmern Fremdw.	H. Zimmern, <i>Akkadische Fremdwörter . . .</i> , 2nd ed.
		Zimmern Ištar und Šaltu	H. Zimmern, <i>Ištar und Šaltu . . .</i>

Other Abbreviations

acc.	accusative	Elam.	Elamite
adj.	adjective	En. el.	<i>Enuma eliš</i>
adm.	administrative	Esarh.	Esarhaddon
Adn.	Adad-nirāri	esp.	especially
adv.	adverb	Etana	Etana myth
Akk.	Akkadian	etym.	etymology, etymological
Alu	<i>Šumma ālu</i>	ext.	extispicy
apod.	apodosis	fact.	factitive
app.	appendix	fem.	feminine
Asb.	Assurbanipal	fragm.	fragment(ary)
Asn.	Aššur-nāšir-apli II	gen.	genitive, general
Ass.	Assyrian	gloss.	glossary
astrol.	astrological (texts)	GN	geographical name
Babyl.	Babylonian	gramm.	grammatical (texts)
bil.	bilingual (texts)	group voc.	group vocabulary
Bogh.	Boghazkeui	Heb.	Hebrew
bus.	business	hemer.	hemerology
Camb.	Cambyzes	hist.	historical (texts)
chem.	chemical (texts)	Hitt.	Hittite
col.	column	Hurr.	Hurrian
coll.	collation, collated	imp.	imperative
comm.	commentary (texts)	inc.	incantation (texts)
conj.	conjunction	incl.	including
corr.	corresponding	inf.	infinitive
Cyr.	Cyrus	inscr.	inscription
Dar.	Darius	intrans.	intransitive
dat.	datave	Izbu	<i>Šumma izbu</i>
denom.	denominative	lament.	lamentation
det.	determinative	LB	Late Babylonian
diagn.	diagnostic (texts)	leg.	legal (texts)
DN	divine name	let.	letter
dupl.	duplicate	lex.	lexical (texts)
EA	El-Amarna	lit.	literally, literary (texts)
econ.	economic (texts)	log.	logogram, logographic
ed.	edition	Ludlul	<i>Ludlul bēl nēmeqi</i>

Provisional List of Bibliographical Abbreviations

lw.	loan word	pron.	pronoun
MA	Middle Assyrian	pub.	published
masc.	masculine	r.	reverse
math.	mathematical (texts)	ref.	reference
MB	Middle Babylonian	rel.	religious (texts)
med.	medical (texts)	rit.	ritual (texts)
meteor.	meteorology, meteorological (texts)	RN	royal name
MN	month name	RS	Ras Shamra
mng.	meaning	s.	substantive
n.	note	Sar.	Sargon II
NA	Neo-Assyrian	SB	Standard Babylonian
NB	Neobabylonian	Sel.	Seleucid
Nbk.	Nebuchadnezzar II	Sem.	Semitic
Nbn.	Nabonidus	Senn.	Sennacherib
Ner.	Neriglissar	Shalm.	Shalmaneser
nom.	nominative	sing.	singular
OA	Old Assyrian	stat. constr.	status constructus
OAKk.	Old Akkadian	Sum.	Sumerian
OB	Old Babylonian	supp.	supplement
obv.	obverse	syll.	syllabically
occ.	occurrence, occurs	syn.	synonym(ous)
Old Pers.	Old Persian	Syr.	Syriac
opp.	opposite (of)	Tigl.	Tiglathpileser
orig.	original(ly)	Tn.	Tukulti-Ninurta I
p.	page	trans.	transitive
Palmyr.	Palmyrenian	translat.	translation
part.	participle	translit.	transliteration
pharm.	pharmaceutical (texts)	Ugar.	Ugaritic
phon.	phonetic	uncert.	uncertain
physiogn.	physiognomatic (omens)	unkn.	unknown
pl.	plural, plate	unpub.	unpublished
pl. tantum	plurale tantum	v.	verb
PN	personal name	var.	variant
prep.	preposition	wr.	written
pres.	present	WSem.	West Semitic
Pre-Sar.	Pre-Sargonic	x	number not transliterated
pret.	preterit	x	illegible sign

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E

ē interj.; no, no!; EA, SB.

e ur.sag.gá.na (for *ur.sag ana) in.ga.ra. gál.la : e gar-rad mi-na-a iš-šá-kin-ka no, no! O warrior! what has come over you (that you never destroyed the fury of the mountains, i.e., the asakku-demon)? Lugale V 29.

a) before nouns in the vocative: e *bēli rubū nādu . . . ša bēlti DN miširša ul ussaḥḥa kudurraša ul uttakar* no, no, my lord, pious prince! the border of the Lady DN cannot be violated, her boundary cannot be altered BE 1/1 83:20 (NB kudurru); e *arad anāku niqā ana iliya ul eppuš* no, no, slave! I will not offer a sacrifice to my god KAR 96 r. 8, and passim in this text; e *bēlti ḥalziqqu lid <di> nūni mē ina libbi lultatti* no, no, my lady! (i.e., not the food and drink offered [cf. the Sum. version JCS 5 10:241], but) let them give me the waterskin that I may drink from it CT 15 46 r. 19 (Descent of Ištar), cf. dupl. KAR 1 r. 14; e SAL.KA×LI.ZU.MU *e-li-ni-ti-MU* no, no, my sorceress, my deceitful woman Maqlu VI 106, cf. ibid. 136, 145, IX 116, 128, 131, also e SAL.KA×LI.ZU.MU *lu raḥ-ḥa-ti-MU* Maqlu VI 120, 128, also ibid. IX 121, 125.

b) before the negation *la*: e *la tešemēšina māre šiprika ša pišunu sarru* no, no! do not listen to your messengers whose word(s) are lies EA 1:85 (let. from Egypt).

ē (prohibitive particle) see *aj*.

e'al'pu s.; bandage, strap; syn. list*; foreign word.

apšu, mikru, idru, e-al-ú, emú = ni-ib-ḥu (among garments) An VII 263 (= CT 18 14 iii 44).

eau (*ē'u, jau*) s.; leather bearing of a pivot stone; lex.*; Sum. lw.

kuš.e₆ = e-a = *ku-ru-us-su šá* GIŠ.IG Hg. A II 203, also Hg. B III i 47; kuš. e₆ = e-'-u (in group with *kalba[tu]* (leather) strap (for a plow), *kurussu* strap, and *kiršu*) Antagal III 146; e E₆ = *i-a-ú šá* GIŠ.IG Ea II 315.

Probably onomatopoeic.

Ungnad, ZA 31 50 n. 2.

ebaḥu (membrane) see *ibaḥu*.

ebar prep.; beyond; OA*; cf. *ebēru* A.

ašiaka e-ba-ar Luḥuzzatia la ettiq your *ašiu*-iron must not go beyond GN CCT 2 43:26 (let.).

ebarû s.; (mng. unkn.); NA.*

e-ba-ru-ú ina libbi Ebih ak-ka-a-a-i aš kunka ṭemu O (you) e! What have I decided about you in Mount Ebih? (Marduk is addressed) Winckler Sammlung 2 67 iii 11 (NA lit.).

ebbelu see *ēbilu*.

ebberu adj.; pacing, traveling across (the sky); SB*; cf. *ebēru* A.

išbat šepēja allakāti išbat birkēja eb-bi-re-e-ti (the sorceress) has taken hold of my feet which were wont to walk, has taken hold of my knees which were wont to march Maqlu II 34; *ašbat šepēki allakāti ašbat birkēki eb-bi-re-e-ti* he seized your walking feet, he seized your marching knees ibid. III 97; ^d*Nēbiru nēbirēt šamē eršetim lu tameḥma eliš u šapliš la eb-bi-ru i[šta]na'al šāšu* may (Marduk as the god) Nēbiru hold the crossing-points of heaven and earth, everywhere, he (i.e., a star) who does not know how to cross (the heaven) will ask him (for guidance) En. el. VII 125.

ebbiš adv.; in a state of (ritual) cleanliness; SB*; cf. *ebēbu*.

[*luttalla*]k *eb-biš nam-riš* I will walk the streets in a state of ritual cleanliness, splendidly AMT 92,1 i 7 (inc.).

ebbu (fem. *ebbetu, ebbatu*) adj.; 1. polished, shining, lustrous, clean, pure (in a cultic sense), holy, 2. trustworthy, proper; from OB on; pl., in Mari only, *ebbu* beside *ebbutu*; wr. syll. and DADAG (wr. UD.UD), DADAG.GA; cf. *ebēbu*.

ebbu

[...] UD = *eb-bu* A III/3:39, [ta-am] UD = *eb-bu* ibid. 43, ḥa-ad UD = *eb-bu* ibid. 83, da-ag UD = *eb-bu* ibid. 89, ra-a UD = *eb-bu* ibid. 92; da-da-ag UD.UD = *eb-bu* Diri I 109, also Proto-Diri 36 and A III/3:122; ḥa-ḥ[a]-a[d] [UD].UD = *eb-bu* Diri I 112, (with var. ḥu-ḥu-ud) Proto-Diri 38a, A III/3:126; ra-ra UD.UD = *eb-bu* Diri I 115, also A III/3:129 (in all cited refs. also = *ellu*, *namru*); ki^{da-da-ga} UD.UD.ga = *aš-ru eb-bu* Izi C ii 15; UD^{dag-dag}MIN UD = *el-lu*, UD^{ḥa-ad}MIN UD = *eb-bi*, UD^{ra-ra} UD = *nam-ri* Erimhuš V 114ff.; a-ra UD.DU = [eb-bu] (between *ellu* and [namru]) Diri I 188; [za-la-ag] [UD] = [eb-bu] = (Hitt.) UD.GA.aš S^a Voc. I 1; [si-ki-il] SIKIL = [eb-bu] S^b I 337; tam.ma = *eb-bu-um* Silbenvokabular A 82; tam.tam.ma = *eb-bu* ibid. 83; e-ta-amtam GAXUD = 𐎗 *eb-[b]u* Ea IV 261; i-id UD^{dšēš}.KI = *eb-[bu]* (also = *ellu*, *namru*) Diri I 147; zalag(UD).ga = *eb-bu* Silbenvokabular A 84; za-la-ag UD = *eb-bu* A III/3:57; š[e-e]n šEN = *e-eb-bu-um* MSL 2 133 vii 57 (Proto-Ea); [še-en-bar] [šEG₉] = [eb]-*bu* A I/8:241; ma-áš MAŠ = *eb-bu* A I/6:100, cf. (also = *ellu*) Ea I 293. giš.ḥur.bi kù.kù.ga.àm dadag.ga.àm a.bi.ta sikil.la.àm šen.šen.na.àm : *uṣurātu šina el-la eb-ba ina mešu el-lu-ti eb-bu-ti* these designs (of the *bīt rimki*) are pure (and) shining, in its pure (and) clear water (the Annunaki cleanse themselves) Schollmeyer No. 1 iii 36f.; [... bal.a ki.sikil.l]ju ḥu.mu.ra.a[b.bal.bal] : [... a-šar te-ti]-ga aš-ru eb-bu [li-še-ti-iq-ma] wherever you pass may a pure place speed (you) (in parallelism with *ašru ellu* and *ašru namru*) 4R 18* No. 5 (App. p. 4) r. 2f.

eb-bu = *el-lum* Malku VI 215.

1. polished, shining, lustrous, clean, pure (in a cultic sense), holy — a) polished, shining, lustrous — 1' said of metals: *dalāti* ... *iḥiz kaspi e-eb-bi ubḥiz* I coated the doors with an overlay of shining silver VAB 4 158 vi 40 (Nbk.), and passim in Sar., Esarh., Ner., Nbn., cf. (wr. [KI].SAG *eb-bi*) Borger Esarh. 95 r. 14, (wr. KI.SAG *eb-bi*) OIP 2 184 vi 13 (Senn.); *sikkat kaspi eb-bi* (var. KÙ.GI) *u siparri namri urattā qiribša* I drove into it pegs of shining silver (var. of silver, gold) and bright bronze Borger Esarh. 62 vi 27; *kadrē šarīri ruššē šarpi eb-bi* presents of reddish *šarīru*-gold, of shining silver Winckler Sar. pl. 39:128, cf. Lie Sar. p. 78:8; *za-ḥa-li-e eb-bi* of polished *zaḥalū*-alloy Streck Asb. 16 ii 41, cf. Thompson Esarh. pl. 14 i 28 (Asb.), VAB 4 222 ii 14 (Nbn.); *eš-maru-u eb-bu* Streck Asb. 50 vi 11; *rimē siparri eb-bi nakliš aptiq* I artistically cast wild oxen of shining bronze Borger Esarh. 95 r. 15; *za-bar UD.KA.BAR* = *eb-bu* (also = *ellu*, *namru*) Diri I

ebbu

129, also A III/3:198; [eb]-*bu* (also *ellu*, *namru*) = *si-par-rum* An VII 47; *eb-bu* (also *ellu*, *namru*) = MIN (= [e-ru]-[ú]) An VII 39.

2' said of gold (referring to a special quality of gold, also used as the name of the material, NA only): *eb-bu* = *ḥu-ra-šu* LTBA 2 2:278, also ibid. 4 iv 9; 4 *kak-ka-ba*(copy -zu)-[te] *eb-bi* four stars of *e*-gold ADD 930 r. iv 6, cf. 4 *kak* (copy *ni*)-*ka*-<*ba-te*> *eb-ba-te* ibid. iii 12; *nar-kabtu eb-bi-tu*(var. -te) chariot of *e*-gold AKA 367 iii 68 (Asn.); note GIŠ.BANŠUR.MEŠ KÙ.GI *eb-ba-te* tables of polished gold KAH 2 84:70 (Adn. II).

3' said of precious stones: *gu-ug GUG* = *eb-bu* (also = *ellu*, *namru*) *sāmtu*-stone as a symbol Idu I 103, also Proto-Diri 176b, Diri III 78; *šu-ba NA₄.ZA.SUH* = *eb-bu* (also = *ellu*, *namru*) *šubū*-stone (as a symbol) Diri III 103; *za-gi-in NA₄.ZA.GİN* = *eb-bu* (also = *ellu*, *namru*) Diri III 87, *za-gi-in-du-ru NA₄.ZA.GİN.DURU₅* = *eb-bu* (also = *ellu*, *namru*) Diri III 93; *na₄.za.gin.duru₅* = MIN (= *uqnū*) *el-lu*, MIN *eb-bu*, MIN *nam-ri* Hh. XVI 54ff.; *za.gin* = *eb-bu* (in group with *gúb* = *ellu* and *zabar*(UD.KA.BAR) = *namru* Antagal F 252; *eb-bu* = *uq-nu-[u]* An VII 21; *mūš.me.bi na₄.za.gin.duru₅* : *zīmūšu uqnū eb-bi* its (the *kiškanū*-tree's) appearance is like lustrous lapis lazuli CT 16 46:185f.; *ellag na₄.za.gin.kal.la níg.tam.ma kur₇.ag ù.tu.da saḥar.kur.ra* : *šibirti uq[nīm waqrim] eb-bu šarpum li-du-um e[pir šadīšu]* blocks of lustrous blue lapis lazuli, of silver, mined in (lit. offspring of the ore of) the mountains PBS 1/1 11 r. iv 76 and iii 43f.; *ina ḥurāši ruššī NA₄.ZA.GİN eb-bi šalam Šamaš* ... *kiniš ukanni* I carefully shaped the statue of Šamaš of reddish gold and lustrous lapis lazuli in the correct way BBSt. No. 36 iv 19 (NB); *ali eb-bu zagin-durū* where is the lustrous lapis lazuli? Gössmann Era I 154; *NA₄.GIŠ.NU_x(ŠIR).GAL eb-bu KUR Ammun* lustrous alabaster from Mount Ammun Lie Sar. 228.

4' said of wood: *il-da[g] GIŠ.A.AM* = *eb-bu* Diri II 233, cf. *il-da[g] GIŠ.AM* = *eb-bu* ibid. 236, *il-da[g] GIŠ.[RAD]* = *eb-bu* (in all three refs., also = *ellu*, *namru*) ibid. 239; *giš.A.AM.kù.ga* = *a-da-ri e[eb-bu]* Hh. III 144a; *ta-aš-*

ebbu

ga-ri GIŠ.TÚG = *ta-ás-ga-ri-nu-um, el-lum, eb-bu-um, nam-ru, šar-rum* Proto-Diri 127-127d, with dupl. RS 17.154 ii 18-22; giš.tir. šen.šen.na = *qiš-tu eb-be-tum* Hh. III 179.

b) clean (said of garments): [ga-da] [GADA] = *eb-bu* (also = *ellu, namru*) A III/3:4; [túg.ḫ]uš.a = *ru-uš-šu-u = lu-bar eb-bi* clean garment Hg. B V 12, cf. Hg. D 417; 1-et TÚG *šap-pit babbānīti ina mušipti eb-bi-ti ti-x-pi-² ru-ku-us-i ku-nu-uk-i* do . . . , tie and seal a fine *šappit*-garment into a clean (piece of) *mušiptu*-cloth BIN 1 6:8 (NB let.); TÚG. GADA DADAG BBR No. 51:8; *šubāt nāpiše eb-ba MU₄.MU₄-aš* (the king) puts on a clean garment for the ritual BBR No. 26 r. i 36 (*bīt rimki*), cf. *šarru eb-bu-ti labiš* Craig ABR I 7:13 (NA), *šarru. . . tillēšu eb-bu-tu illabšu* the clean straps of the harness which the king had put on RAcc. 73:16; TÚG.DADAG MU₄.MU₄-aš RAcc. 9:14, and dupl. *ibid.* 46:15, cf. TÚG.DA[DAG MU₄].MU₄ AMT 72,1 r. 27, etc.; *šubāt pagrišu ul unakkar eb-bu-ti ul MU₄.MU₄-aš* he must not change the garment he wears nor put on clean ones 4R 32 ii 16 (hemer. for royal use), and *passim*.

c) holy — **1'** said of objects, animals and materials in cultic use: gi.izi.lá sik[il.la] ḫu.mu.ra.ab.dadag.ga : *ina gizillé eb-bi ub bibka* she (Ningirim) has purified you with the pure torch CT 13 38 r. 7; aga nam.en.na men.dadag šu.sikil mu.un.na.sa[r] : *ina agé bēlūtīm mi-in-nim eb-bi ellīš ikarrab[u]* they bless him in pure, sacred fashion (Sum. with pure hands) in (his) royal crown, the shining tiara BA 5 638 r. 13f. (SB rel.); 10 UDU.SILA₄ *eb-bu-ti ta-pa-kir* you tether ten pure lambs BBR No. 1-20:51, cf. *ibid.* 106; UDU.AMAR×ŠE *eb-ba tanaqqi* you sacrifice a pure lamb AMT 71,1:24, cf. 4R 55 No. 2:15, KAR 73:9, also *ina* AMAR×ŠE.MEŠ *el-la-a-ti eb-ba-a-ti* Craig ABRT I 7:14, and *passim*; x *immerē marūtu* DADAG.GA x pure fattened sheep (for offerings) RAcc. p. 64:14, and *passim*; a.kù a.sikil.la a.šen.šen.na : *mē ellūti mē eb-bu-ti mē namrūti* 5R 50 ii 8f., dupl. LKA 75 r. 23f. (*bīt rimki*), cf. also KAR 34:1; pú a(!).dadag.ga well of pure water Borger Esarh. 71 § 42:4; *šamnu ellu šamnu eb-bu šamnu namru* Maqlu VII 31, cf. *ibid.* IX 142; DUG.GÚ.ZI GEŠTIN *eb-*

ebbu

bi-[ti] a cup of pure wine BMS 30:2; ga.UD = *eb-bu* pure milk Izi V 151.

2' said of rites etc.: *takpirāte eb-bi-e-ti šarra tukappār* you purify the king with holy purification rites BBR No. 26 ii 2, and *passim*; LUḫ ŠU^{II} *eb-b[u . . .]* BBR No. 26 iii 18, cf. *ram[ku] ša qātēšu eb-[ba]* BMS 12:46; [. . . q]u-ta-ri *eb-bu-te* pure fumigations BBR No. 26 i 8; *ellūti eb-bu-ti sirqīšina tamtaḥḥār* you (Šamaš) always receive their (the people's) clean and pure incense offerings Schollmeyer No. 16 iii 48.

3' said of divine beings: NUN.ME kù.ga Eridu.[ga.ke_x(KID)] ^aEN.PAP.SIG₇.NUN.ME. EZEN×KAS (= *enkum*) Eridu.[ga.ke_x] : *apcallu ellu ša Eridu enkummu eb-ba ša Eridu* Schollmeyer No. 1 iii 43f. (= 5R 51); *ali sibitti apcalli apsi pu-ra-di eb-bu-te* where are the seven wise men of the Apsū, the pure *purādu*-fish? Gössmann Era I 162.

2. trustworthy, proper — **a)** said of persons — **1'** in OB: [lú. . .] = [*e*]b-bu-um trustworthy (between *kīnu, gīpu* and *ša libba kīnu*) OB Lu Part 19 r. 5'; ŠĀ.TAM = *el-[lu], eb-[bu], qī(!)-[i-pu]* Lu I 135Rff.; *kīma PN bēl pihatiya la e-eb-bu šattišamma ina ebūrim šē'um . . . ina qātīšu . . . ikkaššadu* (I reported) that PN, my representative, is not trustworthy and barley is being found in his possession every year at harvest time TCL 1 54:5 (let.); LÚ *eb-ba-am šukunma mahrišunu lišīb* appoint a trustworthy person to supervise them (the weavers) A 3529:28 (OB let.); *awilē eb-bu-tim ana US_x(U₈).UDU.ḪI.A . . . šubqu-mim . . . atṭardam* I am sending trustworthy men to the plucking of the sheep OECT 3 8:4 (let.); 1 ŠĀ.TAM *u eb-bu-tum lillikunimma šē'um [ina] aḥ nārim la ittabbak* one administrative official and (some) trustworthy persons should come so that the barley is not piled up on the bank of the river (but loaded on ships) TCL 17 9:9 (let.); *eqlam ša ana LÚ.MEŠ eb-bu-tim u ŠU.ḪA LÚ.A.AB.BA.MEŠ innadnu kīma nadnuma nadīn* the field which was given to the trustworthy persons and the sea-fishermen shall stay given as it was given TCL 7 6:4 (let.); barley for 7 ERIM *eb-bu-tum* (between rations for UKU.UŠ, *mazzāz bīti* and

ebbu

craftsmen) TLB 1 42:15, cf. (wr. *e-bu-tum*) ibid. 43:13; x barley LAL+U (= *ribbāt*) *e-eb-bu-tim* arrears of the trustworthy persons JCS 4 70 NBC 6801:2.

2' in Mari: LÚ.MEŠ *eb-bi ālišam alputma . . . šābam ušašteru[nim]* I appointed trustworthy persons in every city and had them register the people for me ARM 3 19:13, cf. LÚ.MEŠ *eb-bi* (in similar context) ARM 3 20:12, LÚ.MEŠ *eb-bi-šu-nu aškunma šābam iššuru[nim]ma* ARM 3 21:9; *inanna LÚ.MEŠ eb-bu-tum ikšudunimma 10 awilē ana epin-nāti isiku panānum 12 awilē ana 1 epinnim ul kašdu inanna 10 awilū ana mīnim ikaššadu* now the trustworthy persons have arrived and assigned ten people to one plow (unit)—formerly twelve people did not suffice for a plow, why should ten people suffice now? RA 42 73 No. 11:13, cf. (wr. LÚ.MEŠ *eb-bu*) ibid. 34 (let.); LÚ *e-eb-bu-tim šunūti u nīb kas-pim . . . iššattaru ina bīt Aššur iššakkanuma* (the names of) these trustworthy persons and the amount of silver shall be written down and (the tablet) deposited in the temple of Aššur ARM 1 74:25, cf. (wr. LÚ.MEŠ *e-eb-bu-tum*) ibid. 31, cf. *eb-bu-ut* PN (parallel SI.LÁ PN₂) ARM 7 195:1'ff.

3' in Chagar Bazar: SÁ.SAG LÚ.MEŠ *eb-bu-tim* the salaries (wr. as in Mari SÁ.SAG for SÁ.DUG₄) of the trustworthy people Iraq 7 64 A 990:21, also 54 A 971, 55 A 978, 60 A 996.

b) describing acts or behavior: *a-pal-la-ú-ka mimmi la eb-bu-u šumma LÚ mār šipri ittiq a-pal-ú-ka la ittiq* I shall report to you whatever is not proper if the messenger passes through, I shall report to you if they do not pass through ABL 528:7 (NA).

While *ebbu* (dadag) often appears in literary texts (Sum. and Akk.) in parallelism with *ellu* (sikil), the latter never refers to physical cleanliness. In reference to metals, stones and certain types of wood, *ebbu* describes a surface quality, “shining,” “lustrous,” etc. In reference to garments, however, it is a synonym of *zakū*. Apart from OB references to trusted persons, *ebbu* mostly describes animals, objects and materials for cultic purposes.

Ad mng. 2: Leemans, SLB 1/2 62f.

ebēbu

ebbū (wrath) see *ibbū*.

ebbūbu see *embūbu*.

ebbūtu s.; trusteeship; OB*; cf. *ebēbu*.

PN PN₂ *ana muhhi eqlišu ana e-eb-bu-tim iškunšu* PN₂ has appointed PN as trustee over his field UET 5 420:5.

ebēbu v.; **1.** to become clean, **2.** *ubrubu* to clean, to keep clean, to clear a person or property of legal or financial claims, to clear oneself of an accusation by means of an oath, **3.** *utabbubu* to be or become cleansed, **4.** *šūbubu* to make clean; from OA, OB on; I *ibib*, I/2, II, II/2, III, III/3; wr. syll. and DADAG (wr. UD.UD); cf. *ebbiš*, *ebbu* adj., *ebbūtu*, *mubbibu*, *tēbibtu*, *ubrubu* adj.

maš.zalág = ub-bu-bu to clear (of legal claims) (in group with *maš = burru* and *gi.na = kunnu*) Erimhuš II 130, cf. *ud.du x.ma = ub-bu-bu* (in group with *burru* and *kunnu*) Erimhuš Bogh. B i 11'; SAG^{sa}-kar^{SAR} = *ub-bu-bu* to cleanse (in group with *sag.SAR.SAR = rummuku*) Erimhuš V 185; *dadag(UD.UD).ga.ab = ub-bi-i[b]* OBGT XI ii 14; *ma-áš-ma-á[š]* MAŠ.MAŠ = *ú-te-bu-bu* (followed by *utallulu*) A I/6:119; *in.dadag : ub-bi-ib*, *in.dadag.e : ub-ba-ab*, *in.dadag.e.meš : ub-ba-bu* Hh. II 146ff., cf. [*in.dadag*] = *ú-bi-ib* Ai. I iii 17.

a.ba.[ni].sikil.la a.ba.ni.dadag : [ullil]šu ub-bi-ib-šu KAR 34:3f.; *ša igbá me-su zuk-ku-ú šá-niš ub-[bu-bu]* as (the vocabularies) say: to wash = to clean, also = *ubrubu* CT 31 11 i 19, dupl. CT 31 29 K.11714:8', as explanation to LUGAL *ši-[bit-t]a i-me-si* the king will clean out the prison ibid. 18 (SB ext.).

tu-ub-bab 5R 45 K.253 v 8 (gramm.).

1. to become clean — **a)** from a disease: *Sin . . . saḥaršubbá la tebá gimir lānišu lilab-bišma adi ūmi šimātišu a-a i-bi-ib* may Sin cover his entire body with incurable leprosy so that he not become clean to the end of his days BBSt. No. 7 ii 17 (NB).

b) from ritual impurity: *dingir.bi [zag.gul.la.bi mu.un.sikil mu.un.dadag : ilu šú eširtišu lilil li-bi-ib* may the sanctuary of this god become pure, become clean KAR 50:15f.; *lú.u_x.lu.bi ḥé.en.sikil.la ḥé.en.dadag.ga : amēlu šuātu lilil li-bi-ib* may this man become pure, become clean Šurpu V–VI 168f., and passim, cf. *ḥé.en.kù.ga ḥé.en.sikil ḥé.en.dadag*:

ebēbu

līlil li-bi-ib limmir Šurpu VII 80f., and passim; *kīma šamē līlil . . . kīma eršeti lu-bi-ib ina rusē la ṭābūti* may I become as pure as heaven, as clean as the (nether) world, from evil sorcery BMS 12:82, and passim in similar contexts; *ētelil kīma sassati e-te-bi-ib azzaku kīma lardi* I have become pure like grass, clean (and) pure like nard Maqlu I 26; *li-[bi]-ba minātūa* may my body become clean KAR 59 r. 19; Dadag.šè.^{dAG} : *E-bi-ib-ana-^{dAG}* I-Became-Clean-for-Nabû 5R 44 40c-d (late Sum. personal names with transl.).

2. *ubbubu* — **a**) to clean — **1'** in physical sense — **a'** referring to objects: *ana šunbuṭ zīmēja u ub-bu-ub šubātiṭja* to make my features shining, to clean my garments Gössmann Era I 141, cf. *zīmēšunu ukkulūtu ušanbiṭ šubāssunu aršu ub-bi-ib* Borger Esarh. 23 Episode 32:16; *adi . . . ^dGIŠ.BAR šubātka ub-ba-bu-ma* until the fire cleans your garment Gössmann Era I 181; *imsi malēšu ub* (var. *ú-bi-ba tillēšu* he washed his dirt(y) hair) and cleaned his (harness) straps Gilg. V vi 48, and VI 1; *šarru šubāssu li-[bi-ib]* let the king clean his garment K.2514:46 (unpub., hemer.), cf. *šarru šubāssu UD.UD KAR 178 ii 31*, and passim, also *šubāssu NU UD.UD K.2514:14*, and *DIŠ ina ITI MN šarru šubāssu UD.UD 4R 33* iv 19*, also *šarru <šubāssu> li-bi-ib* unpub. var. to 4R 33* ii 22 and iii 21; *pūt nuḫatimmātu sirāšūtu makkasu mašartu ub-bu-bu ganganna pēntu u qiršu naši* he is responsible for baking, brewing, (preparing) the *makkasu*-dish, for guarding and keeping clean the potstands, for the charcoal and for the dough VAS 6 104:9 (NB), cf. also Erimhuš V 185, in lex. section.

b' referring to the forehead (as symbol for freeing a slave): PN *itti* PN₂ *pūssu ú-te-bi-ib . . . pūssu e-bi-[it]* PN has been cleared (of claims) by PN₂, he is free CT 29 3a:7 and 19 (OB let.); SAG.KI NU UD.UD he must not liberate a slave CT 45:26 (LB hemer.), cf. sag.ki.ni in.dadag BE 6/2 8:6, PBS 8/2 137:5, and PN GEMÉ.NI IN.DADAG-ma I MA.NA KŪ. BABBAR I GEMÉ IN.NA.AN.BA PBS 8/2 166 i 15, and passim in this text (all OB Nippur), cf. UET 5 248 r. 8 (OB).

ebēbu

2' in a ritual sense — **a'** said of persons: *amsi qātija ub-bi-ba zumrī ina mē naqbi ellūti* I washed my hands, I cleansed my body in the pure water of the spring Maqlu VII 119, cf. *amsi qātija ub-ba-ab zumrī* Maqlu IX 163, and *šu.zu dadag.ga : qātika ub-bi-ib* 4R 13 No. 2:1f., also 3f.; *lú.u_x.lu.bi a.gúb.ba ZU+AB kù.ga u.me.ni.sikil.la u.me.ni.dadag.ga : amēla šuātu ina egubbé elli ša apsi ullilšu ub-bi-ib-šu-ma* purify, cleanse this man by means of the pure holy water of the Apsû CT 17 5 iii 1ff., and passim in similar contexts; *bīnu li-bi-ba-an-ni maštakal lipšu-ranni* may the tamarisk cleanse me, the *maštakal*-plant release me OECT 6 pl. 6:10, cf. Maqlu I 23; *ana ub-bu-bi-ka išpuranni* he sent me to cleanse you KAR 175:26, restored after Sippar 55 in PSBA 32 pl. 3:5 (Ludlul III); *ša . . . ub-ba-bu aršūti ušahlū* [...] (torch) that cleans what is dirty, makes shine [...] Craig ABRT I 30:35, cf. *tu-ub-bi-ib iršūte ša ina da'ummate balī[u]* you have cleansed the soiled who live in darkness KAR 321 r. 4 (SB hymn); *ú-da-bi-bu-ši-ma* (in obscure context) MAD 3 107, sub *dubbubu* (unpub., Oakk.).

b' said of buildings: [a.g]úb.ba é. dingir.re.e.ne sikil.e.[dè] : *a-gub-bu-u mu-ub-bi-ib <bit ili>* holy water that purifies the temples (followed by *dadag.gi : munam-mir*) CT 17 39:69f.; *ina šipir išippūti parak-kēšunu ub-bi-ib* I cleansed their sanctuaries according to the technique of the purification priest Streck Asb. 40 iv 86; ^dAN.MAR.TU *mullil šamē u eršetim mu-ub-bi-ib Esagil āšib* É.NAM.TAG.GA.DU₈.A DN, who purifies heaven and earth, who cleanses Esagila (and) resides in The-Temple-Where-Sin-is-Released Borger Esarh. 84:40; *šumma amēlu bāb bītišu ub-bu-ub kišpi ana bit amēli šuāti ana la ṭehé* if the door of a man's house has been cleaned (he shall perform the following ritual) so that sorcery may not attack this man's house KAR 298 r. 41 (SB rit.).

b) to keep pure (said of rites): *mu-ub-bi-ib šuluḫ* É.ZU+AB (Hammurabi) who keeps the rites of the temple Eabzu pure CH i 66, cf. *mu-bi-ib šuluḫḫi u nindabé* KAH 1 13 i 3 (Shalm. I); [...] *dadag.ga.zu* [...] : *mu-*

ebēbu

ub-bi-bu šuluhhika a[nāku] I am the one who keeps your rites pure KAR 128 r. 16; *ana ub-bu-bi-im-ma šullumu sattukku* to keep pure and keep integer the regular offerings VAB 4 216 ii 19 (Ner.).

c) to clear a person or property of legal or financial claims — 1' in OA: PN *mer'a* PN₃ PN₂ *kīma* PN₃ *bāb ilim ú-bi₄-ib-šu ana mimma šumšu* PN₃ *ana* PN₂ *ula itu'ar šumma itu'ar* PN₄ PN₅ *u* PN *ú-bu-bu-šu* PN, son of PN₃, as representative of PN₃, declared PN₂ free in the gate of the god, PN₃ has no claim whatsoever against PN₂, if he does make a claim, PN₄, PN₅ and PN (himself) will clear him (PN₂) KT Hahn 31:5 and 14; PN *ú-ba-ab-šu* PN will clear him (if a third person raises a claim against him) TCL 14 68:12, cf. TCL 4 64:12, Hrozny Kultepe 94:8, and passim, read *ú*(text *i*)-*ba-áb-šu* TuM 1 18d:13; *ana amtim* PN *u* PN₂ ... *qātātum šumma aššumi amtim ana* PN₃ *mamman itu'ar* PN *u* PN₂ *amtam ana* PN₃ *ú-bu-bu-ši-im šumma amtam la ú-ta-bi-bu-ši-im ... kaspam ... išaqqulušimma* PN and PN₂ guarantee (title) to the slave girl, if somebody claims the slave girl from PN₃ (the buyer), PN and PN₂ will clear (the title to) the slave girl for PN₃, if they do not clear (the title to) her they will pay her (PN₃) x silver Hrozny Kultepe 19a:16f., see Hrozny, AHDO 1 87ff.; *tuppam ša ālim ana* PN *ana e-bu-bi-šu annakam nilqīma ... ana naruqqišu e-bi-ba-šu kīma awīlam tū-bi-ba-a-ni tērtakunu ... lillikam* we received here a written order of the city to clear PN, clear (pl.) him (with regard to his financial obligations) and send word to us that you have cleared the man CCT 3 22b:7 and 17f., cf. *e-bi-ba-šu* KTS 21b:17 and 19.

2' in OB (in trans. use): *šumma awīlam šu'ati nārum ú-te-eb-bi-ba-aš-šu-ma ištalman* if the river (ordeal) clears this man and he comes out safe CH § 2:48, cf. *ša ina nāri ub-ba-bu kēnu u raggu* who, by means of the river (ordeal), clearly distinguishes between the just and the wicked Lambert, AfO 17 313 C 7.

3' in Mari: *tēbibtum iššakkan šābum ú-ta-ab-ba-ab u eglētum immaddada u iturruma*

ebēbu

eglētum ana mātum izuzzu a (general) clearing (from claims) will be made, the people will be cleared and then the fields will be surveyed, and they will redistribute the fields to the (inhabitants of the) country ARM 1 7:33; *u anāku mātam ana kališa ú-ub-ba-ab u tēbibtum šū sunnuq damqiš [g]i-iz-za-tum laqtat* and now I am clearing the entire country, and this clearing is being carefully checked, the shearings have been nicely collected ARM 1 129:21; *Ha-na^{ki}.MEŠ lipahhīrunikkum ana ub-bu-ub Ha-na^{ki}.MEŠ qātka šukun Ha-na^{ki} ub-bi-ib* (first) they should assemble the Hana-people and then (you should) start the clearing of the Hana-people and clear the Hana-people ARM 1 37:39, 41; *ina ub-bu-bi-ka panēšunu la tubbal* when you clear them you must not show any favoritism ARM 1 82:16; *šābum ša hašsika ištu ūmī mādūtīm ul ub-bu-ub-ma ūm tēbibtum itarku u ina kīma inanna ub-bu-ub šābim ul telei ina tajartikama šābam tu-ub-ba-ab adišu pūhat haqlim u mātīm šūziz* the people of your district have not been cleared for a long time and the day of clearing is overdue, but since at the moment you cannot clear the people, you must certainly clear the people on your return (from the war), till then only replace (the fields of) the dead and missing! ARM 1 42:16, 18, 20, cf. ARM 5 35:5 and 7; [*mā*]tam *anāku ú-ub-bi-ib [Ha-n]a.MEŠ u mātum ú-ta-ab-bi-ib libbi māzīm uttīh* I have myself cleared the population (from legal claims), the Hana-people and the entire population is (thus) cleared and the country appeased ARM 4 57:8ff.; *aššum DUMU.MEŠ-ia-mi-in ub-bu-bi-im tašpuram DUMU.MEŠ-ia-mi-in ana ub-bu-bi-im ul ireddū tu-ba-ab-šu-nu-ti-ma ahhūšunu ... išemmūma imarrassunūšimma ana mātīšunu ul iturrunim mimma la tu-ub-ba-ab-šu-nu-ti* you wrote me concerning the clearing of the Southern tribes, the Southern tribes are not suitable for clearing, if their brothers hear of it, it will be hard on them, and they will not want to return to their homeland, (therefore) do not clear them at all! ARM 1 6:6ff.; *aššum šābim ša ālāni ša DUMU.MEŠ-ia-mi-na ub-bu-bi-im LÚ.MEŠ sugāgūšunu illikunim LÚ.MEŠ ebbīšunu aškunma šābam išturu[nim]* as to

ebēbu

the clearing of the men of the cities of the Southern tribes, their chieftains have come and I have appointed (among) them trustworthy persons and (these) will register the men for me ARM 3 21:6; *bēlī li-ib-bi-ba-an-ni ana annitīm bēlī la iparrikanni* may my lord clear me, my lord should not deny me that ARM 2 141:18; *šanat Zimrilim māssu* (var. *mātam*) *ú-ub-bi-bu* Studia Mariana 58:26; for other refs., see ARMT 15 183.

4' in Elam: PN *itmāma* É.D.Û.A *ú-bi-bu-šu* PN took an oath, and they cleared the house for him MDP 24 393:20, cf. *ibid.* 52; PN *ana* PN₂ *izzazma ú-ub-be-eb* (for *ubbab*) PN (the seller) will be responsible towards PN₂ (the buyer) for clearing (the property) MDP 22 49:12, cf. *ibid.* 47:13, 79:5; *ú-bi-bu-ú-ma ana* PN . . . *iddinu* (the judges) cleared (the field) and gave it to PN MDP 23 321:46, cf. *ibid.* 320 r. 7'.

5' other occs.: *šubarrašunu aškun ub-bi-ib-šu-nu-ti-ma . . . uzakkīšunūti* I released them (from corvée work), cleared them (of legal claims) and made them free YOS 1 45 ii 32 (Nbn.); ^d*Nabû-kīna*(GIN)-UD.UD, ^d*Nabû-GIN-ú-bi-ib* Nabû-Makes-Clear-That-Which-is-Just (personal name) ADD App. 1 iv 17f., cf. *Esagil(Šagil)-kīnam-ub-bi-ib* Esagila-Has-Made-the-Just-Clear ZA 43 34; *mu-ub-bi-ib ketti u mēšari* Craig ABRT 1 35:11; (the goddess Bau) *mu-ub-bi-bat hītāti* KAR 109 r. 4, cf. Erimhuš II 130, in lex. section.

d) to clear oneself of an accusation by means of an oath (OB): *rē'um maḥar ilim u-ub-ba-am-ma* the shepherd must clear himself (by means of an oath sworn) before the deity CH § 266:79; *maḥar ilim . . . ú-ub-ba-am-ma ištu ú-te-eb-bi-bu* he will clear himself before the god, and after he has cleared himself Seisachtheia of Ammizaduga r. i 4 (unpub., *māšaru* edict, Istanbul Museum); PN *ana* É^dUTU *ana ú-bu-bi-im iddiššuma* (the judge) handed PN over to the temple of Šamaš to clear himself (by means of an oath) CT 2 46:14, cf. *ina* É^dUTU *ú-ba-ab* PBS 8/2 246:13; *ištu . . . ina šu.nir ša Enlil ina eširtim ša ilišunu* PN *ana* PN₂ . . . *ú-ub-bi-[bu]* after PN had cleared himself with regard to PN₂ by means of the

ebēbu

emblem of Enlil in the sanctuary of their deity CT 8 3a:28, cf. *ina nīš ilim . . . ú-ub-bi-bu* Meissner BAP 107:21, *ina nīš ilim ú-ub-ba-bu-ma* YOS 8 160:11, also Jean Tell Sifr 37:18 (= 37a:23).

3. *utabbubu* to be or become clean: ga. bi.gin_x(GIM) ḫé.en.sikil.la : *kīma šizbi šuātu li-tab-bi-ib* may he become as clean as this milk CT 17 23:180f.; *amēlē ša ana muḫḫi kūrī tuqarrabu ú-tab-ba-bu-ma* those whom you allow to come near the kiln are to be cleaned Thompson Chem. pl. 1:9 (= ZA 36 182); *šu.nir.ne.ne kù.kù MU nam.lú.u_x.lu umun in.dadag : šubātu utallala nišū u rubū ú-tab-ba-bu* the shrines are purified, people and prince cleansed KAV 218 A ii 22 and 32 (Astrolabe); *ama.^dInanna.e.ne* ^dÍd.lú.ru.gú sikil.e.dè mu.bi in.dadag : ^d*ištarāte ina* ^dÍD *utallala šattūssu ú-tab-ba-ba* the goddesses are purified in the sacred river, they have their annual cleansing *ibid.* A ii 18 and 21; *ša saḥaršubbā malūma UD.UD-ma ana bitišu irrubu* this (means that) he was covered with leprosy but has become clean and enters his house (again) BRM 4 24:62 (comm. to series *iqgur-ipuš*); *šarru li-tu (sic)-lil li-te-bi-ib* the king shall be purified, be cleansed RAcc. p. 7:17, cf. KAR 177 r. i 35; *šarru kabtu rubū UD.UD.MEŠ (lītebbibu)* šU LUḫ-si UD.UD a king, an important person, a prince, shall cleanse themselves, (the common man) shall wash his hands and be clean KAR 147 r. 24 (hemer.), cf. KAR 177 r. ii 42, also *li-te-bi-ib* ABL 1396:3, BA 5 703:2; see also ARM 1 7, sub mng. 2c-3'.

4. *šububu*: *ša šupardū u šu-bu-bu bašū ittišu* (Marduk) in whose power it is to make (everything) brilliant and clean Borger Esarh. 79:8; *bēlu lu idi kī mala šu-te(!)-bu-ub mašū lu-še-bi-ib* the lord should know that I shall keep clean as many things as are to be kept clean (in the temple) BIN 1 42:22f. (NB let.).

Ad mng. 2c-3': The proposed interpretation of *ubbubu* as "to clear persons, social groups, entire populations (from claims against them)" is based primarily on the general meaning of the verb *ebēbu* and, secondarily, on the following considerations: the *ubbubu* was a rarely-performed royal act

ebēḫu

which was done for the benefit of the people concerned, in a careful way, without favoritism. Taxes were paid on this occasion, fields redistributed, and military rolls brought up to date. The interpretations cited below do not seem to meet all the requirements of the contexts in which *ubbubu* occurs.

(J. R. Kupper, *Studia Mariana* 99ff.; C. Gordon, *ArOr* 18 1/2 205; von Soden, *WO* 1 196f.)

ebēḫu v.; to gird; SB*; I; cf. *ebīḫu*, *nēzbiḫu*, *nibḫu*.

šumma Sin ina tāmartišu pallurti kakkabi e-bi-ih if the moon, when it appears, is girt with a constellation in the form of a cross ACh Supp. Sin 7:12.

ebēlu v.; to snare, bag; SB*; I *ibil*; cf. *ēbilu*, *eblu*.

la-aḫ DU.DU = *e-bi-lum*, MIN *ša še-ti* to snare (bag), ditto, said of a net *Diri* II 26f.

mušen ⁴IM.DUGUD.ḪU sa.bí.in.laḫ₄.a.ni : *iš-ṣu-ru* ⁴Za-a ina *še-e-tú i-bi-lu₄* (I, Nabú, am) the one who bagged the Zû-bird in a net line 174 (unpub. litany in the possession of W. F. Albright).

For a proposed meaning, see *ēbilu*, also cf. sa.laḫ₄.laḫ₄ = (*šētu*) *muttabiltu* carrying net Hh. VI 184.

eber nāri s.; 1. far bank, 2. Beyond the River (Euphrates); NA, NB; cf. *ebēru* A.

1. far bank (perhaps a specific locality near Babylon and Uruk): *mērištu ša e-ber* *íd* arable field on the far bank YOS 7 63:3 and 5 (Uruk), cf. *ina e-ber* *íd* Cyr. 144:1 (Babylon), and note *el-bi-ir* (without *íd*) VAS 4 23:13 (Babylon), *e(?)-bi-ir* (in broken context) Cyr. 153:2.

2. Beyond (i.e., west of) the River (Euphrates) (geographical term referring to Upper Syria, etc.): *šarrāni Hatti u e-ber nāri* (var. A.AB.BA) the kings of Hatti and Trans-Euphrates (i.e., of Tyre, Judah, Edom, Moab, Gaza, Askalon, Ekron, Byblos, Arwad, Samsimuruna, Ammon and Asdod, summed up as 12 *šarrāni ša kišādi tām̄tim*) Borger Esarh. 60 v 54, cf. *ilāni Aššur ilāni Akkadī ilāni e-ber nāri* Borger Esarh. 109 iv 9 (treaty with Ba'al of Tyre); *ezib ša ana e-ber*(text *-zib*) *nāri ana*

ebertān

<Iš>qaluni [...] even if toward Trans-Euphrates, to Askalon PRT 41:14 (Esarh.), cf. *ibid.* r. 8; *ana* KUR *e-ber nāri ú-sa-ga-li-uš* . . . to the country Trans-Euphrates ABL 706 r. 3 (NA); *Gubarra LÚ piḫat Bābili u* KUR *e-ber nāri* Gobryas, governor of Babylon and of Trans-Euphrates AnOr 8 45:4 and 15, 46:3 and 61:13 (NB), cf. VAS 4 152:25; UD.4.KAM *e-ber nāri* (in broken context) ADD 691:7.

Ad mng. 2: Weidner, Afo 8 33 n. 81.

eberta (*ebertam*, *ebertu*) adv.; on the other bank; OB, MB, Nuzi; wr. syll. and BAL.RI; cf. *ebēru* A.

ina e-bi-ir-tam šammū ibaššūma on the other bank there is pasture TCL 17 38:12 (OB let.); *aššum ana e-bi-ir-tam alākni ta-aq* (text *-u*) *bi-a* since you (pl.) ordered us to go to the other bank TCL 17 39:6 (OB let.); *eglēti ša e-bi-ir-ta* the fields on the other side MDP 23 325:28, cf. (wr. *e-be-ir-ta*) *ibid.* 320 r. 6', 321:28, also MDP 22 103:1, (wr. BAL.RI) YOS 2 151:11 (OB let.), CT 8 9a:10 (OB); *ì.GIŠ ana e-bi-ir-ta tušābilanni* you let me carry the oil to the other bank CT 2 19:33 (OB let.), cf. *ana* BAL.RI PBS 2/2 55:6 (MB); *dimiija ša PN ša e-be-er-ta itti eglātiija* PN₂ *emūqamma ukāl* PN₂ keeps by force my watchtower (under) PN which is on the other side, together with my fields JEN 321:5, cf. *e-be-er-ta-an* (in the same lawsuit) JEN 644:7; *adi 1 GUR e-bi-ir-ta ša qāt* LÚ.ŠIM.MEŠ together with one gur (of barley) from the other bank(?), in the hands of the brewers BE 15 42:6 (MB); *ša e-bir-ta ina GN ana napāli im-ḫurūni* (the tools) which (PN) has received on the other bank, in GN, for demolishing KAJ 129:10 (MA).

ebertam see *eberta*.

ebertān adv.; on the other bank; Nuzi, MA, NA; cf. *ebēru* A.

bal.ri = *e-bir-ta-an* Ai. VI iv 49; KI.A.gú.è.a, KI.A.gú.ri.a, KI.A.bal.ri = *e-bir-tam* Nabnitu M 171ff.

a) in gen.: if a ship *ištu e-bi-ir-ta-a-an ebera* comes over from the other bank Afo 12 52 pl. 6 No. 1:9 (MA laws); a field *e-be-er-ta-a-[an]* A.GÀR GN across the river, in the district GN KAJ 9:5, and passim in KAJ, note

ebertu A

writing *e-bir₅-ta-a-an* ibid. 19:12; *ni-eš é-tum.MEŠ ša e-bi-ir-ta-an ša ašbūtu* the families who live on the other side HSS 13 221:50 (Nuzi, translit. only), cf. ibid. 339:26, also LÚ *aš-šabu ša e-bi-ir-[ta-an]* the settlers from the other side ibid. 223:2; *ištu [e-b]i-ir-[ta]-ni ša etelā* who came up from the other side HSS 14 598:3 (Nuzi, translit. only); *eqlāti u dimtu ša e-be-er-ta-an* the fields and the watch tower on the other side JEN 644:7, also JEN 321:5; *āl^d Aššur ina e-bir-ta-a-an lu e-pūš* I built a city for Aššur on the other bank KAH 2 60 r. iv 98 (Tn.); IM K1.A ^dID *ki-lá-ta-a-an ša e-bir-tan u šá* (text *ana*) *e-bir-tanteleqqi* you take clay from the banks of the two rivers, the far bank (of the Euphrates) and the far bank (of the Tigris) KAR 61:14 (Liebeszauber).

b) with *nāru*: *ištu e-bir-ta-an* ID *Zābe šupali . . . adi e-bir-ta-an* ID *Puratte . . . qātī lu ikšud* I conquered (the countries) from the far bank of the Lower Zāb to the far bank of the Euphrates AKA 82 vi 40ff. (Tigl. I), cf. *ištu e-bir-ta-an* ID GN . . . *adi* GN₂ KAH 2 84:23 (Adn. II), and passim in insers. of Asn.; *ālāni ša šar Elamti ša ina e-bir-tan* ID *Marrati šit-kunat šubassun* the cities of the king of Elam which lie on the far bank of the Persian Gulf OIP 2 73:51 (Senn.), cf. URU GN *ša e-bir-tan* ID GN ibid. 104 v 65, cf. also ibid. 85:10, etc.

ebertu A (*abartu*) s.; the other bank, the other side; from Oakk. on; *abartu* Oakk. and Nbk.; wr. syll. and BAL.RI (RI.BAL BE 6/1 62:1 and 4, BAL.A.RI PBS 8/2 146:3, 17 and 30, all OB); cf. *ebēru* A.

bal.ri = *e-bir-ti* ID Nabnitu M 170.

a) used as a noun: A.ŠÀ . . . *šu* PN *in a-bar-tim* a field belonging to PN, on the other bank HSS 10 25 ii 9 (Oakk.); *ina e-bi-ir-tim* (as locality of a field, perhaps a “Flurname”) BE 6/1 14:1, CT 2 37:1, Waterman Bus. Doc. 37:5, CT 4 48b:1, also *ina e-be-er-tum* BE 6/1 3:10 (all from Sippar); *ālānu kalušunu ša e-bi-ir-tim ša māt* GN all the cities on the other bank, in GN ARM 2 131:31, cf. *ša ina e-bi-ir-tim* ARM 1 6:10; ^d*Abba ša e-bi-ir-tim* ARM 7 72:3, 77:3; *ālam* GN *ina aḥ Purattim e-bi-ir-tam annitam ipuš* he took the city GN

ebertu A

on the bank of the Euphrates, on the near bank ARM 2 131:12; *še-im ša e-bi-ir-ti šit Šamši* the barley from the east bank ARM 2 67:4, cf. BAL.RI KI ^dUTU.È.A TCL 11 156:2 and r. 20 (OB); *ašar inandinakkunūši u lu ana e-be-er-ti ša a-qa-a-wa lu e-be-er-ta ša e-ša-a-wa ša bīt* PN *muhṛannišu* receive (the barley) from him wherever he will give it to you, be it on the near(?) side or be it on the far(?) side of (the river from) the house of PN HSS 9 5:12, 14 (Nuzi); *ina e-bi-ir-ti ša atappi ša* PN (a field) across PN’s canal JEN 248:8; *kāri agurri* BAL.RI *erib Šamši dūri Bābilam ušal-mām* I had the wall of Babylon surrounded on the west side by a quay of baked bricks VAB 4 72 i 33 (Nbk.), and passim in Nbk., cf. Gadd Fall of Nineveh 35, also BHT pl. 16 r. 1 (LB chron.).

b) in prepositional use: *ālāni a-bar-ti ti-am-tim* the cities across the sea UET 1 274 r. iv 20 (Maništušu), dupls. PBS 5 34 xxvi 46, RA 7 104 i 5; SAG.BI 1.KAM E *ša e-bi-ir-ti* ID *x x* one of the (field’s) short sides is (bordered by) the dike which is on the other side of the river . . . VAS 9 19:5 (OB), cf. BAL.RI *nārim* Waterman Bus. Doc. 51:2, also BAL.RI ID GN CT 2 32:4, CT 8 11b:3, CT 33 30:2, BE 6/1 94:4 (all OB), cf. *e-bi-ir-ti* GN PBS 7 72:11 (OB let.), also *ša e-bi-ir-ta* ID MDP 10 76 r. 3 (OB); a field *ina* BAL.RI GN on the other side of GN CT 6 6:2 (OB), also *ina* BAL.RI PN TCL 11 235:11 (OB); *e-be-ir-ti Za-mu-[un]* on the other side of Zamun MDP 23 218:2, cf. *ša e-bi-ir-ti Za-mu-un* MDP 28 417:2, also MDP 23 209:1, 216:3, and (wr. *e-bi-ir-ri*) r. 19, 217:2; *šumma i-n[a][e]l-bi-ir-^ti padānim šilum nadi* if there is a hole on the other side of the “path” YOS 10 18:68 (OB ext.); *mātāti ša e-bi-ir-ti Puratti ullāti atta taḥabbat u anāku aḥabbatma mātāti ša e-bi-ir-ti Puratti ullāti* if you raid the territories on the far bank of the Euphrates, I too will raid the territories on the far bank of the Euphrates KBo 1 1:6f. (treaty), cf. *ša e-bi-ir-ti annūti* ibid. 4, see also *ebēru* A mng. 1b; *e-bir-ti ālija* GN *Aššur bēlu maḥāza irišannima* the lord Aššur having expressed the desire for a city across (the river) from my city GN KAH 2 60 i 188 (Tn.), dupl. ibid. 61:41, cf. *e-bi-ir-ti ša Mitanni* KBo

ebertu B

1 I r. 18 (treaty), *e-bir-ti* GN *ibid.* 16, *e-be-er-ti* Šiššar KAJ 14:9 (NA), and *passim* in KAJ; URU GN *e-be-er-ti* ID *Zābe* the city GN on the other bank of the Zāb river KAH 1 16:19 (Tn.), cf. KAH 2 60 ii 29 and 61:24, also [*ša e-bir*]-*ti Idiglat* 5R 35:31 (Cyr.); *ina e-be-ir-ti* ID GN JEN 270:7, also RT 19 58 No. 266:3 (MB); *ina e-ber-ti Puratti* BAL.RI *erib Šamši* across the Euphrates, on the west bank BBSt. No. 36 iii 22ff. (NB); *a-ba-ar-ti Puratti* VAB 4 72 i 39 (Nbk.), and *passim* in Nbk.; *e-bir-tu* ID *ālu mez-lēli* across the river is the city of dancing (incipit of a song) KAR 158 r. ii 30.

Note that in some cases the logogram BAL.RI may have the reading *balrū*, q. v. Only outside of Mesopotamia (Mari, Bogh. and Nuzi), does *ebertu* mean “bank” and not “far bank,” as the specifications “near” and “far” indicate.

ebertu B s.; 1. pace, 2. step of a staircase; MA, NA*; cf. *ebēru A*.

1. pace: *šumma mazzi[z pān]i ištu* SAL.É. GAL-*lim* [*i*]dabbub 7 *e-bir-ta*.MEŠ *ana muḫḫiša la iqarrib* if a eunuch wants to talk to a woman of the palace, he must not approach (closer to) her (than) seven paces AfO 17 p. 288:108 (MA harem edicts).

2. step of a staircase: *panišu ana pāni* É DINGIR *iša[kkan] 2 eb-ra-a-te ana Aššur išaqqi 2 ina pān [...]* *ša Ku-ri-be ša šumēla 3 eb-ra-a-te ana pān* [Aššur] *išaqqi ana muḫḫi DUG.BÁN ša šikari iqarrib kā[sa iḫabbu] ana Aššur ina muḫḫi e-bir-te ša pā[n]* DUG.BÁN *ú-[x-x] riḫta ana DUG.BÁN utār mu x x [x x] šanūtešu iḫabbu ana Aššur ina muḫḫi e-bir-te ša [pān DUG.BÁN] ú-x-x riḫta ana DUG.BÁN utār [...]* *šalašušu iḫabbu ana Aššur ana muḫḫi e-bir-t[e ...]* he turns his face toward the temple, mounts two steps of the staircase toward Aššur, two in front of [...] of the Kurību-gods at the left, mounts three (more) steps of the staircase toward Aššur, approaches the seah-vessel with beer, fills a cup from it, [libates] to Aššur on the step of the seah-vessel, pours the rest back into the seah-vessel, [...] fills the cup a second time, [libates] to Aššur on the step of the seah-vessel, pours the rest back into the seah-

ebēru A

vessel, [...] fills the cup a third time, [libates] to Aššur on the step [of the seah-vessel] Ebeling Parfümrez. pl. 19a ii 7ff. (MA rit.); 150 *e-bir-tū ša NA₄.AD.BAR libtuqu lintuhuni ana Ninua lūbiluni* let them cut, load and bring to Nineveh 150 steps (for a staircase) of basalt ABL 1049:5 (NA).

ebertu see *eberta*.

eberu (*iberu*) s.; (mng. unkn.); Nuzi.*

1 GIŠ GU.ZA *ša* GIŠ.KU *ša e-be-ri ni-ra-n[ī-it-ḫé-e]* one *e*-chair of boxwood . . . HSS 15 131:6, also *ibid.* 19 (= RA 36 133), cf. 2 GIŠ.GU.ZA.MEŠ *ša e-[be]-ri* HSS 13 435:37 and 42 (= RA 36 157); 1 GIŠ GU.ZA *i-bi-ri* 10 GIŠ.GU.ZA.MEŠ *ša i-be-ri ša ša-šu-ki* one *e*-chair, ten *e*-chairs of šašukku-wood HSS 15 130:24 (= RA 36 138); [x GIŠ G]U.ZA *ša* GIŠ *ú-šu-ú ša e-be-r[ī]* [one] *e*-chair of ebony RA 36 147 B 1, cf. *ibid.* 6, also RA 36 152 A 8 and B 1.

Since *eberu* always qualifies chairs, it refers either to a part or a type of chair; possibly a foreign word.

ebēru A (*epēru, ḫabāru*) v.; 1. to cross (water), 2. to extend beyond (something), 3. *šūburu* to make (somebody) cross (over water), 4. *šutēburu* to pass back and forth; from OA, OB on; I *ibir* — *ibbir*, I/2, I/3, I/4 (Gilg. X v 27), III, III/2; *e-pe-ri* TuM 2-3 7:15 (NB), TCL 9 102:9 (NB), *ḫa-ba-ri-im* Belleten 14 226:37 (OA), *iḫ-bi-ar* BIN 6 226:9 and case 14 (OA); cf. *ebar, ebberu, eber nāri, eberta, ebirtān, ebertu A and B, mušēbirtu, mušēbiru, nēbirtu, nēbiru, tēbiru, tēbirtu*.

bal = *e-bi-ru* S^a Voc. AA 9', also *ibid.* Z 5', and CT 41 28 r. 22 (Alu Comm.); [*ba-al*] [BAL] = [*e-be-ru*] = (Hitt. :) *za-a-u-[ar]* S^a Voc. Y 1'; *ur₄* = [*e-bel-rum*] Izi H App. i 13; *bu* = *e-bi-rum* STC 2 pl. 52 r. ii 19 (comm. to En. el. VII 128, cited sub mng. 1a-2').

id.da bal.e : *id e-te-bir* AMT 61,7 r. 5f.; *id. da nu.bal.e* : *nāri ul ib-bir* BRM 4 8:27f.; *libiš(ABX ŠA).a.ab.ba.ke_x(KID) ba.ra.an.da. bal.e* : *ina qirib tāmtim la te-eb-bir-šū* do not cross over to him from within the midst of the sea CT 16 10 iv 18f.

šu(or du)-up-pu-ru = *e-be-ru* Malku VIII 138.

1. to cross (water) — a) with “river,” “canal,” or “sea” as direct object — 1' in hist.: [*ī*]D *Za'ibam e-bi-ir-ma ana māt Tabrā*

ebēru A

ahhabit I crossed the Zāb and made an incursion into GN RA 7 155 ii 15 (OB royal, Dādūša or Šamši-Adad I); [... *ša*]pliāte *e-bir* he crossed the lower [...] AOB 1 p. 54:24 (= BRM 4 49, Arik-dēn-ili); RN 1D GN *ul i-ib-bi-ir* RN₂ ... 1D GN *la i-ib-bi-ir* Muwattali shall not cross the river GN, nor shall Šunaššura cross the river GN KBo 1 5 iv 60f. (treaty), cf. *ibid.* 64f., also KBo 1 3:40, and *passim* in Bogh.; 1D GN *lu e-bir* I crossed the river GN KAH 2 66:12 (Tigl. I), also (with *e-te-bir*) *ibid.* 71:20, and *passim* in Ass. hist. insers., also (with *i-bir*) BHT pl. 12 ii 16(!) (Nbn.), *ibid.* pl. 15:7 (LB chron.), Gadd Fall of Nineveh r. 62, cf. *Diklat ni-te-bi-ir* VAB 3 p. 25 § 18:35 (Dar.); 1D GN *ina mīliša ina elippāte* KUŠ *du₈-ši-e lu e-bir* I crossed the river GN at high water on boats made of (inflated) skins AKA 366 iii 65 (Asn.), cf. *ibid.* 74 v 56 (Tigl. I), 3R 7 ii 16 and 82 (Shalm. III), etc.; *ina elippāte ša ēpušūni elippāte ša* KUŠ *du₈-ši-e ša ina hūli iš-tu-niš* (var. TA-niš, i.e., *is-siniš*) *idūlani ina URU GN 1D GN₂ lu e-te-bir* I crossed the Euphrates at GN in boats they had made (on the spot, that is,) in boats consisting of the (inflated) skins which had come with me along the road AKA 355 iii 34 (Asn.); *ina raksūte* 1D GN *e-te-bir* on (rafts) tied together I crossed the river GN AKA 335 ii 104 (Asn.), cf. Rost Tigl. III pl. 1:1; *ina elippāte ša* GN ... 3 KAS.G1D A.ŠA *ištu GN ša aḥ tāmī adi GN₂ lu e-bir* in ships (made in) Arwad I crossed (the sea) from Arwad, which is on the seashore, to Zamuru (which lies in Amurru), three double-hours away KAH 2 68:24 (Tigl. I); *ina elippāte Hatti ... tāmī lu e-bir* in ships of Syrian (lit. Hittite) make I crossed the sea OIP 2 87:24 (Senn.), and *passim*; *ina libbi elip-pātišunu u ammar e-bur-u-ni* (for *ebbarāni*) in their ships, and as many as will cross (in broken context) Borger Esarh. p. 108 r. iii 24 (treaty); *ša ... tūdāt la 'āri ... ētattiquma e-te-eb-bi-ru nagab bērate* (I) who have marched many times on inaccessible paths, who have crossed many times all the depths (of the sea) Lyon Sar. 2:11; *Idiglat e-te-bir ina šēp ammate ša Idiglat madattu ma'attu attahar* I crossed the Tigris, I received much tribute on the far bank of the Tigris AKA 346 iii 1 (Asn.); *mē rabiūtīm kīma gipiš tiāmī*

ebēru A

māta ušalmīma e-bi-ir-šu-un kīma e-bir tiāmī gallati jarri marti I had the country surrounded by waters as vast as the mass of the sea so that to cross them was as (difficult as) crossing the ... sea, the briny ocean VAB 4 134 vi 44f. (Nbk.); exceptionally referring to a dike: PN u PN₂ *mušannītu ana muḥḥi PN₃ ul i-ib-bir-u'* PN and PN₂ shall not cross the dike towards (the land of) PN₃ TuM 2-3 7:18 (NB), cf. *mušannītu ša la e-pe-ri ana muḥḥi* PN₃ *ibid.* 15, also *mišhu ša mušennīti [la] e-pe-ri ina muḥḥija* TCL 9 102:91 (NB let.).

2' in lit.: *u mamma ša ultu ūm šāt KUR la i-ib-bi-ru tāmī e-bir tāmī* ^dŠamaš *qurādummu AK la* ^dŠamaš *i-ib-bir mannu* and (there is) no one who has been able to cross the sea from of old ..., the valiant Šamaš is (the only) one who crosses the sea, ... who (else) would cross it besides Šamaš? Gilg. X ii 22f., and *passim*, cf. *ša e-ber-ši-na pašqu* Gilg. IX ii 21; [ē]tettiqa *šadē marsūti e-te-te-bi-ra kaliz šina tāmātu* I passed through many difficult mountains, I have crossed all the seas many times Gilg. X v 27; *ša tiāmat rapašta i-ti-ib-bi-ru uzzuššu* who used to cross the wide sea in his rage En. el. VII 74; *ša qirbiš tiamat i-te-eb-bi-ru la-na-ḥi-iš* who is used to crossing over the expanse (lit. midst) of the ocean without tiring En. el. VII 128; *šamē i-bi-ir ašrātum iḥūamma* (Marduk) crossed the sky, inspected the localities (of the Apsū) En. el. IV 141, cf. *e-bir šamē* (said of Marduk) RAcc. p. 134:240, also *e-bi-rat šamē* (said of Šarpānītu) *ibid.* 135:254; *te-te-ni-bir tāmī rap-šati šadilla* you (Šamaš) constantly cross the vast (and) wide sea Schollmeyer No. 16 i 35, cf. *e-bir tāmī* the seafarer *ibid.* ii 10; *šumma amēlu nāra lu appara i-bir₅-ma iṭebbu* if a man (in his dream) crosses either a river or a swamp and sinks down MDP 14 p. 50 r. i 28 (dream omens); *Ašir apparū la ḥa-ba-ri-[im qá-q]i-ru-ú la kabāsim palgū la etāqim* Aššur is (like) swamps not to be crossed, grounds not to be trod, canals not to be passed Bel-leten 14 226:37 (Irišum), see discussion sub *ḥa-bāru* B; *eršetum ša mātikunu lu sūhu ša ni-ib-ḥu lu tašallāma la te-eb-bi-ra* may the ground of your country be a swamp(?) of ..., may you (pl.) sink and be unable to

ebēru A

cross (it) KBo 1 1 r. 68 (treaty, curse), also *ibid.* 3 r. 16; *li-bir nāra libbalkit šadā let* (the evil demon) cross the river, pass over the mountain KAR 267 r. 18 (SB rel.), cf. LKU 34:11; *Idiglat u Puratta la te-bi-ra-ni* do not (pl.) come across the Tigris and the Euphrates to me! Maqlu V 132, cf. *undu kaššāptu i-bir nāra* Maqlu VIII 33 and IX 174; *íd la te-bir* do not cross the river KAR 422 r. 34 (SB ext.), cf. BRM 4 12:59, *nāra la te-eb-bir* CT 31 29 r. 15, and *passim* in apod.; *nāra la i-bir* KAR 178 r. iv 41 (SB hemer.), and *passim* in hemer.; *nāri ḫubur eb-bi-ri* (for *ebēra*) *qabū ultu ulla* they (mankind) have been ordered from of old to cross the river of the nether world ZA 43 46:17 (Theodicy, coll. W. G. Lambert), cf. *kī šalam abija* *íd ḫubur li-bir* KAR 178 r. vi 51 (SB hemer.); *zi.^dNanna giš.má sag.ba.da. a.ni íd.da nu.bal.e.ma hé.pad : nīš^dSin ša elippi tamāšu nāru la ib-bi-ru lu ta-māta* be adjured by Sin, whose curse prevents a boat from crossing a river (lit. a boat cursed by whom cannot cross a river) CT 16 13 ii 29f. (SB inc.); *ina e-ber nāri šu-[x-x-x] ina uruḫ šadé i-[...]* [I am trained?] in crossing the river, [my feet can climb?] the mountain roads CT 15 35:25 (SB fable).

b) without object: PN *ana* PN₂ *i-pá-an ḫubullišu iḫ-bi-ar* PN crossed over to PN₂ on account of his debt BIN 6 226 case 14, cf. tablet 9 (OA); *kīma ana bitāti šābi Kaššī i-te-eb-ru* that he went over to the Kassite camp PBS 7 94:10 (OB let.); *ullāman i-bi-ra-ki-im awilum [s]ār ú-si-bi-ki la itārma la i-bi-ra-am* otherwise he would have come over to you (fem.)—the man is a liar, he has seduced(?) you, he will never again come over here VAS 16 188:40 and 42 (OB let.); *inūma e-bi-ra-ak-kum kīz'am taqbi'am* when I came over to you, you spoke to me as follows VAS 16 70:11 (OB let.); *[s]āb nakrim ana li-ib-bu mātīm i-bi-ra-am* enemy troops have crossed over into the remote interior of the country VAS 16 59:9 (OB let.), cf. *šābum . . . ištu* GN *i-bi-ra-am* ARM 2 122:6; *nawūm šī ištu aqdamātīm ana aḫarātīm i-bi-ra-am* this (migrating) tribe crossed over from the east (side) to the west ARM 3 15:18; *nēbiram ša* GN-*ma i-bi-ru-nim-ma* they have crossed over to this side at the ford of Terqa

ebēru A

itself ARM 3 57:15; *ebirti Puratti annīti e-ep-pa-ra-am-ma* I shall cross to this side of the Euphrates KBo 1 1:9 (treaty), cf. *ana ebirti ul e-bi-ir* *ibid.* 51; *íd ammaka ul i-be-er* MRS 6 RS 16.371:13; if a boat comes down from upstream or *ištu ebirtān e-be-ra* crosses over from the other bank to this side AfO 12 52:9 (= pl. 6, MA laws), cf. *ultu aḫullā ib-bi-ir* Stevenson Ass.-Bab. Contracts 29:3 (= 5R 67 No. 3, NB let.), cf. *ibid.* 8, also *ana aḫullā i-bi-ri-[']* YOS 3 127:10 (NB let.); *[a]mmēni la te-bi-ram-ma* why did you not come over to me? 4R 34 No. 2:18, see AfO 10 3 (MA let.), cf. *ibid.* 15; *gišru nugammar šarru ina muḫḫi gišru e-bir* we shall finish the bridge, the king can pass over the bridge ABL 100 r. 16 (NA); PN *ina Bāb-bitqi e-ta-na-bir* PN crosses back and forth in GN ABL 830:9 (NA); *ina libbi ḫallimānu kī i-bi-ru-ni* when they crossed over to this side on rafts ABL 1000 r. 3 (NB); *adi muḫḫi ša nēbiru uqattū i-bi-ru-ú-ni* until they have completely crossed to this side ABL 520:22 (NB); *šābē agā ul LÚ rā'imāné ša bit bēlija šunu ana e-bi-ri-šū-nu ana libbi ul ṭābu* these people are not friends of my lord's house, they are not fit to cross over ABL 277 r. 9 (NB); UR.KU *ša Esabad <ša> ib-bir-an-ni* LÚ A.KIN *šūtu Gula ina muḫḫišu tašappara* the dog, (symbol) of Esabad, which crosses over—(this means) it is a messenger, Gula sends a message on his (Marduk's) behalf ZA 51 138:63 (NA lit.).

2. to extend beyond (something) (as technical term in extispicy): *šumma* KÁ.É.GAL *širum i-bi-ir* if (a growth of) flesh extends beyond the “gate of the palace” YOS 10 22:17 (OB ext.); *šumma . . . GİR padān šumēlim i-bi-ir-ma naplastam ikšud* if the “foot” extends beyond the left “path” and reaches the “flap” YOS 10 20:24 (OB ext.), cf. *šumma* AŠ [. . .] *šumēlim i-te-bi-ir* YOS 10 44:61, and *passim* in OB ext., cf. also KAR 423 i 44 (SB ext.), and *passim*; *šumma padānu ana imitti u šumēli maqit u elitum šir ḫašī ša imitti i-bir* if the “path” is sunken to the right and the left, and the upper part extends beyond the back of the right lung TCL 6 5:45 (SB ext.), cf. PRT 129:3, and *passim*; *[šumma] padānu ana imitti e-[bir]* if the “path” is overextended to the

ebēru A

right (only occurrence with stative, uncertain) KAR 440 r. 5 (SB ext.).

3. *šūburu* to make (somebody) cross (over water), to bring or take across — **a**) to make (somebody) cross (over water): *aššum ... Balih šu-bu-ri-im* about making (them) cross the Balih River MéI. Dussaud 989:c6 (Marilet., translit. only); ÍD *Sahan ša(!) tēširu 7-šú u 7-šú tu-šib-bir-šú enūma ib-bi-ru kī'am taqabbi* you make (the patient) cross over the river Sahan which you have drawn, seven times and seven times (back), while he is crossing over you say as follows CT 23 1:12 (SB inc.); *ēnu šu-bi-ra 7 nārāte ēnu šu-bi-ra 7 atappāte ēnu šubalkita 7 šadāni* make the (evil) eye cross seven rivers, make the (evil) eye cross seven ditches, make the (evil) eye scale seven mountains ArOr 17/1 204:17 (SB inc., translit. only); *ana batte ammēte ša nāri ú-si-bir* I made (them) cross to the other side of the river ABL 482:8 (NA).

b) to bring (or take) across: *ti-a-am-tim sa-bil-tim* MÁ.MÁ GIŠ.LA-e *u-sa-PI-ir* (corrupt passage) UET 1 274 iv 18 (Narām-Sin); *šābi adē atrudma ... alpī ana qīšātīm [uš]-te-[bi-ru]* ... *wardūa li-bi-ru-ma [alp]ī līraḥunim* I sent hired people and they moved the oxen across (the river) to the forests, let my servants go over and fetch the oxen PBS 7 58:7 (OB let.); *ina šāhāti u puzri karassu ú-še-be-ra šabit mētiq[tu]* he secretly moved his camp across (the river), (so that) he held the road Tn.-Epic iii 37; *Idiglat ú-še-bir ana ālija Aššur ubla* I had (the booty) moved across the Tigris and brought it to my capital Assur 3R 7 ii 75 (Shalm. III); *elippāteja ana muḥḥi GN urruḥiš ú-še-bir* I brought my ships over quickly to Nagitu OIP 2 75:81 (Senn.); *šēdē ... ina elippāte širāte ana aḥannā ú-šib-bi-ru-ni marsiš* (the workmen) brought (the statues of) the genii laboriously to the near bank in mighty boats OIP 2 105 v 72 (Senn.); *qirib elippāti ušarkibma ana aḥannā ú-še-bi-ra-ma ušašbita ḥarrān Aššur* I embarked (the enemy tribes) on boats and brought (them) over to this side of the river and had them take the road to Assur OIP 2 38:43 (Senn.).

4. *šutēburu* to pass back and forth: *kal-*

ebētu

batum ina šu-te-bu-ri-ša ḥuppuḍūtīm ulid (as the proverb says) the bitch, because she passed from one (dog) to the other, gave birth to lame(?) puppies ARM 1 5:12.

See discussion sub *ḥabāru* B.

ebēru B v.; to paint the face; lex.*; cf. *ebirtu*, **eburu*, *ibāru*.

zīb.zi.lá = e-bi-rum šá ú-suk-ki, *zīb.dug₄.ga = MIN šá MIN* to paint the cheek Nabnitu M 168f.; [za-ag] [ZAG] = *e-bi-rum* A VIII/4:23.

Meaning based on the Sumerian equivalents *zag* and *zīb*, both = *šimtu*, “paint,” and on etymology, comparing Arabic *ḥibr*, “beauty mark, paint,” *ḥibār*, “scar,” and Heb. *ḥabbūrā*, “welt, wound.”

ebētu v.; 1. to be tied, girt, 2. to have cramps, 3. *ubbuḫtu* to cause cramps; from OA, OB on; I *ebit*, I/2 *itebit*, imp. *itbit*, II, IV, IV/2, IV/3; cf. *ebtu*, *nibittu*, *ubbuḫtu* adj., *ubbuḫtu* s.

n[i-mi-en] [LAGAB.LAGAB] = *e-bi-tu-um* Proto-Diri 70b; *da.da.ra = nin-bu-tum* Nabnitu IV 280; *eš.dára.ag.ab = [it]-bi-it* NBGT IV 3; *da.da.ra.šē dug₄.ga.ab = ni-en-zé-eḫ*, *sag.kiš.šē ra.ab = ki-iš-ša-ar*, *e[š.dá]ra.šē ag.ab = it-bi-it* OBG T XII 4ff. (coll.), cf. *da.da.ra.ab = ki-iš-ša-ár* ZA 9 164:16; *li.bi.ir.ri ba.an.LU* (mistake for *dára*?) : [ša ...] *gallū in-ni-ib-tu* SBH p. 68:5f.

1. to be tied, girt: cf. the refs. in lex. section with the Sum. correspondences *dára*, *da.ra* (synonyms *ezēḫu*, *kašāru* and *šitpuru*), and possibly *nimen*.

2. to have cramps — **a**) said of internal abdominal muscles: *šumma amēlu qerbūšu ittānpuḫru it-ta-ni-bi-tu* if a man's bowels are repeatedly inflated (and then) contracted by cramps Küchler Beitr. pl. 8 ii 17, cf. (wr. *it-te-ni-bi-tu*) *ibid.* 20, 22 and 26, also (wr. *it-te-nin-bi-tu*) *ibid.* 24; *šumma ina kišādišu ma-ḥiṣma qerbūšu it-te-nin-bi-tu* if his neck is stricken and his bowels have repeated cramps Labat TDP 82:19, cf. *ibid.* 20; if a man, when he eats bread and drinks beer, *qerbūšu* (wr. *šā-šú*) *innimmeru in-ni-[i]b-bi-tu* has his bowels agitated by colic and contracted by cramps AMT 48,1:12 + 78,3:9, cf. *šā.MEŠ-šú it-ta-nin-[bi-t]u utassal* AMT 56,1:8, also *š[ā.MEŠ-šú it]-tan-na-bi-tu* *ibid.* 12; *šum-*

ebētu

ma ... ina sūnišu ša šumēli maḥiṣ qerbūšu eb-tū if he is stricken in his left thigh and his bowels are contracted by cramps Labat TDP 236:55; *qerbūšu eb-tū irrūšu išaru* (if a baby's) bowels are contracted by cramps (and) he has diarrhea Labat TDP 218:7 and 9, cf. (said of babies) *ibid.* 220:29 and 33, 226:80, 228:95ff., 101 and 106; *šumma rēš libbišu e-bi-iṭ* if his epigastrium is contracted Labat TDP 112:16'.

b) said of other muscles: [*i*]šānu ša in-ni-ib-ta šutūbulu la i[lī'u] (my) tongue which had become cramped, unable to argue PSBA 32 pl. 4 r. 28 (Ludlul III), cf. PBS 10/2, sub mng. 3; *šumma ... ittanadlak it-te-nin-biṭ* if (during a disease) he becomes mentally disturbed from time to time (and) has spasms (in his face) AMT 90,1 r. iii 13, cf. [*i*](!)-te-nin-biṭ AMT 64,2:11; *šumma libbu i-te-bi-iṭ libbi um-mānim irabbi* if the (sheep's) heart contracts (immediately after slaughtering), the heart (i.e., courage) of the army will increase YOS 10 42 i 11 (OB ext.); *šumma qerbūšu qātāšu u šēpāšu it-te-nin-bi-tu* if his bowels, his hands and his feet repeatedly have spasms Labat TDP 122 iii 16, cf. mng. 3; *šumma panūšu šal-muma kīma šalanti ibšū panūšu i-te-eb-tū šaptāšu mādiš iktabra* if (the sick man's) face is black and like that of a corpse, his face has become contorted, his lips very heavy Labat TDP 72:22; *šumma (pāta) e-bi-iṭ* if (a man) has a constant frown on his forehead Kraus Texte 5:3, and dupl. *ibid.* 6:3; obscure: *ša uṣurti ša ina qātika e-bi-iṭ-ma la taturra la tasahhara* on account of(?) the drawing which is in your hand, get cramps(?), do not come back, do not return! ZA 45 204 iii 15 (inc.).

3. ubbuṭu — a) to cause cramps: [šu].na lál.e.ne gir.na peš₆.peš₆.e.ne : *qātīšu uṣṣīlu šēpīšu ub-bi-tu* (the demons) paralyzed his hands, contorted his feet Šurpu VII 23f., cf. *šēpā ubbuṭātu*, sub *ubbuṭu* adj.; [*pīja*] *uṣabbītu kišādī utarriru* EME(copy KA).MU *ub-bi-tu* (the demons) have immobilized my mouth, shaken my neck, contorted my tongue PBS 10/2 18:15, dupl. Sm.1115 (unpub., SB rel.).

b) obscure: *ḥarrānam ša taddinuniātini ana qaqqadātini e-bu-ṭi-im* the trips on which you have sent us are (fit) to ... our heads

ebišu

(or: us) TuM 1 4b:22 (OA let.); *mīn-ma tap-qīd-da-ni-ni la ub-ba-tu šu-ū* whatever you (pl.) have entrusted to me, is it not ...? CT 22 146:8 (NB let.).

For inflected forms of *ubbuṭu* in OBGT III 151ff., see *ubbuṭu* v.

ebiḥu see *ibiḥu*.

ebiḥu s.; (a thick rope); OB, MA*; cf. *ebēhu*.

éš.maḥ = *e-bi-ḥu* Sultantepe 1951/53+ 106 v 10' (= Hh. XXII); éš = *e-be-ḥu* Ebeling Wagenpferde pl. 16 r. 15 (comm.).

2 *e-bi-ḥu-um* (in an inventory between chariot parts and garments) YOS 12 64:4 (OB).

ēbilu (or *ebbelu*) s.; (a profession); lex.*; cf. *ebēlu*.

éš.lá = *e-be-lu* (preceded by *uṣandū*, *ḥābilu* and followed by *šaddidu*) Lu IV 355.

Cf. *eše.lá = ḥannāqu*, "strangler," which seems to show that *ēbilu* represents a variant of *ḥābilu*, hence *ebēlu* would correspond to *ḥabālu* C.

ebirtu A (*abirtu*, *ḥibirtu*) s.; (name of a month); Mari.

ITI *E-bir₅-tim* RA 46 187ff. Nos. 1:9, 6:6, etc., also (wr. *A-bir₅-tim*) *ibid.* No. 10:5; ITI *Ḥi-bi-ir-tim* ARM 6 27:23' and 34:19, cf. ITI [*Ḥi*]-*bi-ir-[tim]* RA 42 46:23'.

Possibly to be connected with *ebēru* A, in the meaning "to overflow," attested in West Semitic (Heb., Aram.), hence "the month of overflowing of the rivers."

Dossin, Syria 20 105.

ebirtu B s.; paint, make-up; lex.*; cf. *ebēru* B.

zīb = *e-bi-ir-tum* OBGT III 177.

ebiru s.; joy; lex.*

a-si-il-la šim = *e-bi-rum* (between *rīšātu* and *qūlu*) A V/1:181.

ebiṣsu see *ebišu*.

ebišu (or *ebiššu*, *ibiš(š)u*, *ep/biš(š)a*, *ip/biš(š)a*) s.; (cloth of an inferior quality); OA.*

pirikannē ša lubūš suḥārī lu menuniānu lu i-bi-šu lu pirikannē ša ana lubūšim dannunīma ... šāma buy (pl.) *pirikannu*-garments for

ebītu A

the clothing of the servants, either of the *menuniānu* kind or the *e.* kind, or *pirikannu*'s which are too heavy for clothes BIN 4 78:8 (let.); *ina pirikannim sāmūtīm 4 pirikannum ša i-bi-ša* among the red *pirikannu*-garments there are four *pirikannu*'s of *e.* (quality) BIN 4 162:36; x *makuḫū lu e-bi-šu ša tušēz bilanni 9¼ GÍN.TA tadnu* the x *makuḫū*-garments or *e.*'s which you have sent me have been sold for 9¼ shekels each TCL 20 132:1; 15 *šiqil kaspam ša i-pi-ša ana PN addin* TCL 19 65:6.

According to the contexts, the *e.* cloth or garment was a low-priced textile, a subcategory of the *pirikannu*.

Bilgiç Apellativa der kapp. Texte 71.

ebītu A s.; thickness; SB*; cf. *ebū*.

e-bi-tum : *šubtum nēhtum* : *šumma MÁŠ e-ba-at* thickness (predicts) peaceful residence — if the MÁŠ is thick CT 20 39:14 (ext.).

ebītu B (*abītu*) s.; (a shrub of the genus *Acacia*); plant list.*

Ú *e-bi-tú* (vars. *e-bi-tum*, *a-bi-tu*) : Ú GIŠ.Ú.GÍR (= *ašāgu*) *ina Kin-na-ḫi e.*-shrub : *acacia* in (the language of) Canaan Uruanna I 180.

eblu s.; 1. rope, 2. (a surface measure); from OB (Mari) on; wr. *eb-ru* in Hh. V 282; cf. *ebēlu*, *ḫiblu*.

e-eš KÙ = eb-lu Ea I 182; *eš KÙ = eb-lum* Recip. Ea A v 30; [*e-eš*] [*éš*] = [*eb-lum*] = (Hitt.:) [*iš*]-*ḫi-ma-na-aš* S^a Voc. H 1'; [...] = [...] = *eb-lum* (var. *k[i]-ib-lum*), pap.še.ir = pap.ne[r] = [MIN] Emesal Voc. II 165f.; *éš = eb-lu* Sultantepe 1951/53+ 106 v 9' (= Hh. XXII); *éš.1.kùš = eb-lī am-mat*, *éš.½.kùš = MIN ú-ḫi* a rope of one cubit, a rope of one-half cubit *ibid.* 22'f.; [*x*]-*x-x-x = eb-lu* GADA linen rope Malku VIII 69.

1. rope — in gen.: *naphar 52 nādātīm 64 mešēnī* 1 KÙŠ *ma-ri-na* GAL 10 KÙŠ *eb-lī ša 1½ GAR.ĀM . . . lu kūn* all together, 52 waterskins, 64 (pairs of) sandals, one big *marinubag*, ten leather thongs of one and a half GAR each should be ready ARM 1 17:31; *uz-ni-šu upallušu ina eb-lī išakkuku ina kutallišu irakkusu* (as punishment) they shall pierce his ears, thread a string (through them), tie (it) at his back KAV 1 v 85 (Ass. Code § 40),

***ebru**

cf. *ibid.* 102; 26 *tapālu eb-lu* 50.TA.ĀM *i-na KÙŠ(!) mūrākšunu* 26 sets of cords, each 50 cubits long HSS 15 79:1 (= RA 36 149), cf. wool *ana 2 eb-lu-ú* HSS 15 215:11.

b) measuring cord: *abašlam ina gininz danakku umandida mindiātu* LÚ.DÍM.GAL-*e* (= *itingallē*) *ištattu eb-le-e ukinnu kisurrim* the surveyor measured its area with a standard measuring reed, the architects pulled the cords taut (and) established the boundary VAB 4 62 ii 29 (Nabopolassar), cf. [*ú-ma*]-*andi-id eb-le-e-š[in]* Borger Esarh. 93:6.

c) as part of various instruments and devices: *giš.éš.sag.kul = e-bi-il si-ku-ri* rope of the lock Hh. V 275; *giš.éš.KI.MIN* (= *Á.ZA.SUḪ*) = *e-bi-il* KI.MIN (= *áš-kut-tu*) rope of the lock Hh. V 280; *giš.éš = eb-lu* (var. *eb-ru*), *giš.éš.galam(SUKUD).ma*, *giš.éš.šu.ag.a*, *giš.sa.šu.ag.a = KI.MIN sik-ku-ru* Hh. V 282ff.; *éš.[mar].gid.da = e-bil e-riq-qí* rope of the wagon, *éš.nam.ḫara_x(KISIM) = MIN nam-ḫa-ri* MIN rope of the *namḫaru* of the wagon Sultantepe 1951/53 + 106 v 18'f. (= Hh. XXII); *aššu ūmešamma mé dilūti da-lum eb-lī guḫaššate siparri u ḫarḫarī siparri ušēpišma* in order to draw water daily, I had ropes, bronze wires and bronze chains made OIP 2 110 vii 46 (Senn.), cf. *ina eb-[lī] ḫarḫarī kakkaltu mé būri ina dilūti ummānāti ušašqi* Borger Esarh. 112:17; [*eb*]-*lu šá-di-da šá síg ta-kil-ti* my (the boat's) towing rope is of purple wool K.13760:9' (unpub.), cf. *eb-lī mar-kas nam-ru* *ibid.* 5'; obscure: *šumma tīrānu imitta šumēla* ZI.MEŠ *u GUR.MEŠ [...] e-be-el ŠĀ UDU šatim* PRT 118:10.

2. (a surface measure): *e-še AŠ+U* (wr. BAD) = *e-be-el* Ea II 87; *e-še-mìn* ^{BAD}_{BAD} = *ši-na* KI.MIN Ea II 88; *eš* BAD = *eb-lum* Recip. Ea A v 24; 6 BAD^{eb-lu} GÁN Weissbach, WVDOG 59 p. 54:46 (= TCL 6 32, Esagila-Tafel), Schott, ZA 40 25 emends the text to 6 GÁN^{eb-lu} BAD.

The *eblu* measure comprised six *iku*, i.e., 63,800 square meters, or about 14 acres.

Ad mng. 2: Meissner and Schwenzner, OLZ 1920 112; Schott, ZA 40 25; MCT pp. 5 and 162.

***ebru** (fem. *ebirtu*) adj.; painted, made-up; lex.*; cf. *ebēru* B.

ebru

un_x(UNÚ).na zib.a zil.lá = ú-sú-uk-[kum]
e-bi-[ir-tum] made-up cheek OBGT III 178f.

ebru (friend) see *ibru*.

ebtu adj.; cramped; lex.*; cf. *ebētu*.

[dúr].gig = *šu-bur-ru ma-a[r-šu]* sore anus,
[dúr.x].dug₄.ga = MIN *eb-t[ú]* PBS 12/1 13 ii 1f.
(coll., list of diseases).

*ebû (fem. **ebîtu*) adj.; thick; NA*; only
fem. pl. *ebbiâte* attested; cf. *ebû*.

x GIŠ.NÁ *garišâte* x GIŠ.NÁ *eb-bi-a-te* x trays
with *garištu*-loaves, x trays with thick loaves
ADD 960 i 2, also *ibid.* i 11, ii 2, iii 2, iv 2, cf. 2
GIŠ.NÁ.MEŠ *eb-bi-a-te* 2 GIŠ.NÁ *huḫurāt* ADD
961:7 and r. 6; 2 ANŠE NINDA.LÁL.MEŠ 2 ANŠE
[NINDA] *eb-bi-a-te* two homers of (flour for)
honey-bread, two homers (for) thick bread
ADD 979:6; 40 *huḫurāt* 2 BÂN NINDA.MEŠ
GÁL.MEŠ 2 BÂN NINDA *eb-bi-a-te* forty (loaves)
of *huḫurtu*-bread, twenty silas (of flour for)
small loaves, twenty silas (for) thick loaves
ADD 1078 i 10.

See *ebû ša akali*, “to be thick, said of
bread,” A I/2:17f., and *passim*, sub *ebû* v.,
and cf., for NINDA.KUR₄.RA, “thick bread”
(contrasted with NINDA.SIG, “thin bread”)
Friedrich Heth. Wb. 288.

ebû v.; to be thick; SB, NA; cf. *ebîtu*,
ebû adj., *mûbû*.

[gu-ur] [LAGAB] = *e-bu-ú*, MIN *ša* NINDA A I/2:
17f., cf. KU-UF LAGAB = *e-bu-ú*, KL.MIN *ša* [NINDA]
Ea I 25c-d.

a) said of parts of the body: [...] UŠ-šú *eb-bu* [if] his penis becomes thick AMT 39,9:6; [*šumma šārat*] *qaqqadi e-bi* if the hair on his head is thick (next line has *raq* thin) Kraus Texte 3b iii 2, cf. *ibid.* 2b r. 10; *šumma (kappi inēšu) e-bu-ú* if his eyelids are thick (next line has *raqqu* thin) KAR 395:23 (physiogn.); *šumma šu.sí [e]-ba-at* if the “finger” (of the liver) is thick KAR 448:7 (ext.), cf. *šumma ubānu eb-bet* PRT 8 r. 15, and *passim* in PRT; *šumma MÁŠ e-ba-at* CT 20 39:14 (ext.); *šumma kaskasu e-bi* if the breastbone is thick PRT 21 r. 15, and *passim* in PRT, note the writing *šumma kaskasu KÙ* (i.e. *ebbu* for *ebi*) [...] PRT 130:6.

b) said of loaves: cf. A I/2 and Ea I, in
lex. section, and see **ebû* adj.

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c) other occs.: *šumma šaptu ša diqāri e-bi-at* if the rim of the pot is thick KAR 222 i 15 (NA preparation of perfume); *šumma šinā-tišu BABBAR-me e-ba-a* if his urine is white and thick VAT 13734:7.

ebūbatu s.; forest; syn. list*; cf. *abābu*.

e-bu-ba-tum = qí-iš-tum CT 18 4 r. i 18, cf. *a-ba-ba = qí-iš-tum* *ibid.* r. i 6, also Malku II 158.

ebuḫšinnu see *abahšinnu*.

ebūrānu s. pl.; (mng. uncert.); NB*; possibly pl. of *ebūru*; wr. syll. and EBUR. (MEŠ), cf. *ebūru*.

ana muḫḫi KÙ.BABBAR ša e-bu-ra-nu ša bēlu išpuru . . . lu mādu la maršu lu la dibbi mašú concerning the silver of/for the *e*. about which the lord (the *qīpu*-official of Ebabbara) has written, they are many, they are not bad/difficult and not worth discussing CT 22 36:9 (let.); *naphar* 600 GUR ŠE.BAR *ana* 23 MA.NA $\frac{1}{3}$ GÍN KÙ.BABBAR $\frac{1}{2}$ MA.NA 2 GÍN EBUR *ša* 16 ERIM.MEŠ total: 600 gur of barley for 23 minas and one-third of a shekel of silver, 32 shekels for *e*. for sixteen men BIN 1 143:8; [x] MA.NA KÙ.BABBAR *ina* EBUR.MEŠ *ša* LÚ.ERIM.MEŠ *ša* LÚ *qīpi ana* PN LÚ.GAL.ME.ME ^d*Bēl nadin* x minas of silver, part of the *e*. of the men of the administrator, were given to PN, the chief *āšīpu*-priest of Bēl Nbn. 955:1, cf. CT 22 240:6, and perhaps EBUR. MEŠ-šú (in broken context, referring to silver) VAS 4 40:5 (Nbn.).

The term *ebūrānu* refers in all three instances to sums of money, and was probably part of the temple income. Cf. EBUR.GIŠ = *kaspu ša A.ŠÀ* (mng. obscure) Nabnitu J 285.

ebūru s.; 1. harvest, 2. crop, 3. harvest time, 4. summer; from OA and OB on, Akkadogr. in Bogh. (in mng. 4); pl. *ebūrānu* (see mng. 2b); wr. syll. (note EGIR *i-bu-ri* Iraq 16 54 ND 2094:7, NA) and EBUR(EN×GÁNA-tenú); cf. *ebūrānu*, *ebūrú* adj. and s.

bu-ru EBUR = *e-bu-rum* S^b I 327, cf. bu-ru EBUR Proto-Ea 417; bur_x(EBUR) = *e-bu-ru* summer (in group with *ummātu* and *umšu*) Antagal I i 13'; ki.bur_x = *a-šar e-[bu-ri]* Izi C ii 25; bur_x = *e-bu-ru* Hh. I 152, also Ai. III i 9, for *ibid.* 17–19, see mngs. 1b–1' and 2b–1'; te = *e-bu-r[u]* Izi E 105, but note: te = *i-bu* A VIII/1:197.

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bur_x PA.ŠE.bi.ta ba.da.an.sud : *e-bu-ru ina išinnišu uṭabbi* (for translation, see mng. 2a) SBH p. 73:5f.

zu-un-nu = *e-bu-ru* LTBA 2 1 v 10, dupl. ibid. 2:217.

1. harvest — a) in gen.: 1' in OA (beside *ḥarpū*): *adi annikim ša PN ša tašpuranni kīma e-bu-ur-šu-nu-ni u šimūm kassu annakam paṭāram la amua adi 5 ūmī e-bu-ur-šu-nu ušērubuma annakam alaqqīma . . . šim anni-kišu ušēbalaššum* about PN's tin, concerning which you wrote me, "Since they are engaged in harvesting, commerce is paralyzed, I cannot release the tin," in five days they will have brought in their crop and I shall fetch the tin and send him the price his tin has brought BIN 4 39:7 and 11 (let.); *mala e-bu-ri-šu-nu annakka abukma* while they harvest, transport your tin BIN 4 44:11, cf. (in broken context) OIP 27 42 r. 3.

2' in OB: u₄.bur_x.ka a.šà.gagiš.ab.ūr.ra giš.ab.gi₄.gi₄giš.ga.an.peš.a: *ina ūmī e-bu-ri eqla išakkak išebber išallaš* at the time of the harvest he will harrow the field, break it up and work it a third time Ai. IV i 35, cf. ibid. 53; three women *ana ITL.EBUR.ŠÈ iguršināti* he hired for harvest work VAS 9 109:6.

3' in Mari: [UD].15(?)KAM *lama ešēdim ana [. . . šu(?)pu(?)ur šābam ana e-bu-ri-im . . .]* write 15 days before the harvest to [. . .], [fetch] people for the harvest ARM 1 43:16'; *ana e-[b]u-r[i-im pu-ul]-lu-sa-ku* I am worried about the harvest ARM 3 78:28.

4' in NA: *ina ITL.GUD ša EGIR i-bu-ri* in the month of Ajaru, after the harvest Iraq 16 54 ND 2094:7, cf. ITL.APIN *ša urki* EBUR GAR ibid. 46 ND 2342:4.

5' in omen texts: *mātu sunqa adi* EBUR *immar* the country will experience famine until the harvest RA 34 2:7 (Nuzi astrol.), cf. ACh Adad 20:41.

b) in contracts, as time when loans become due — 1' in OB: bur_x.šè : *a-na e-bu-ri* Hh. I 153, ud.bur_x.šè : *a-na u₄-me e-bu-ri* ibid. 154, also Ai. III i 17, egir.bur_x.šè : *a-na ar-kāt e-bu-ri* Hh. I 155; ud.bur_x.ra.ka igi.5.gál.la . . . šu.ba.ab.te.gá : *ina ūm e-bu-ri ina ḥanšāti . . . ilaqqi* at the

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time of the harvest (the owner of the field) will take one-fifth (of the crop) Ai. IV ii 36; UD-um EBUR ŠE.GIŠ.Ì KILAM *ibbaššū ana nāši kanikišu* ŠE.GIŠ.Ì Ì.ÁG.E at the time of the sesame harvest he will measure out the sesame to the bearer of his sealed tablet at the prevailing rate Scheil Sippar 60:8, cf. UD-um EBUR ŠE.GIŠ.Ì VAS 9 189:8, also UD.EBUR.KA VAS 7 12:8, UD EBUR BIN 2 88:7, and passim, *ina* UD.EBUR.ŠÈ Boyer Contribution 212:7, UD.EBUR.ŠÈ Grant Smith College 264:16, and passim in OB, UD-um *e-bu-ri* KÙ.GI *inaddin* YOS 12 39:5; ITL.EBUR.ŠÈ *kār Dilbat . . . ŠE Ì.ÁG.E* in the month of the harvest he will repay the barley at the quay of Dilbat Gautier Dilbat 7:5; note UD.SAR ITL.EBUR YOS 4 11:8 (Ur III).

2' in MB: *ina* UD.EBUR.ŠÈ *inandinma kunukkašu iḥepi* he will pay (the barley) at the time of the harvest and he (the creditor) will destroy his seal(ed tablet) BE 14 98:7, and passim.

3' in Nuzi: *ina arki e-bu-ri itti šibtīšu utār* after the harvest he will return (the barley) with interest HSS 9 75:7, and passim, also WR.EBUR-ri passim, *ina arki* EBUR.MEŠ JEN 543:4, *ina arki* EBUR.ŠÈ HSS 9 68:6; *ina* UD EBUR SAG.DU ŠE GUR.RU.DAM.E.MEŠ at the time of the harvest they will return the capital in barley HSS 14 109:21.

c) in *ebūra epēšu* to harvest: *e-bur-šu eppuš* I will harvest for him HSS 5 40:11 (Nuzi); for other refs., see *epēšu* mng. 2c.

2. crop — a) standing crop: bur_x PA.ŠE.bi.ta ba.da.an.sud : *e-bu-ru ina išinnišu uṭabbi* it (the flood) drowned the crop while it was on the stalk SBH p. 73:5f., dupl. (with *ina simānišu* when it was ripe (lit. in its season)) ibid. p. 7:28f. and p. 10:159f., cf. bur_x sud.sud : [e]-bu-ra uṭabbū AJSL 35 140 Th. 1905-4-9, 10+12:15f., also bur_x ḥul.lu.bi mu.un.sud//su : *e-bu-ur māti limniš ušrīq // uṭabbi* BA 5 617:21f.; bur₅ su.su : [mu]ṭebbāt *e-bu-ru* that drowns the standing crop SBH p. 43:41f., for EBUR sud.sud in obscure context, cf. 4R 30 No. 2 r. 12f. and dupl. SBH 67:23, cf. for Sum. text, VAS 2 26 iv 14; M[U *Jahdu(n)*]lim *e-bu-ur ma-at Šamši-Adad*

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uqallū year in which Jahdunlim burned down the crop of the land of Šamsi-Adad Studia Mariana p. 52 No. 7, cf. ARM 7 1:7'; *ana pūhat e-bu-ri* A.ŠÁ GN URU GN₂ *ana* PN ... RN LUGAL *ana šimim gamrim iddin* King Abban sold for its full price the harvest of GN for the village GN₂ to PN Wiseman Alalakh 77:2 (OB); EBUR-šu-nu *ma'du šuršiš assuḥ* I tore out by the roots their abundant standing crop TCL 3 228 + KAH 2 141 (Sar.); EBUR *tuklat nišēšu ... abriš aqūd* I set fire, as to a pyre, to the standing crop, on which his people depended for their livelihood TCL 3 275 (Sar.), cf. EBUR.MEŠ-šu-nu *ú pu-e-šu-nu ašrup* I burned their cereal and their fodder crop *ibid.* 186, also 197; EBUR(var. EBUR.MEŠ)-šu-nu *e-ši-di* I reaped their standing crop AKA 355:32 (Asn.).

b) gathered crop — 1' in econ. and letters: mu.un.du bur_x.šè : *ana šūrubti e-bu-ri* until the bringing in of the crop Hh. I 156, also Ai. III i 18; MU.DU.BUR_x.KA at the time of the bringing in of the crop (he will pay the barley with interest) PBS 8/2 141:6, and *passim* in OB, also (wr. MU.DU UD.BUR_x.KA) BE 6/2 15:9, and *passim*, MU.DU UD.BUR_x.ŠÈ Speleers Recueil 251:6, and *passim*, cf. *ana šūrubti e-bu-ri* MDP 22 34:4, cf. also *ibid.* 37:5; [si.g]a(?) bur_x.šè : *a-na ši-ip-kāt* <EBUR> at the heaping up of the crop (in the granaries) Ai. III i 19, cf. *ana šipkat e-bu-ri-im* (as date for making a payment) Meissner BAP 14:2, and *passim* in OB; *e-bu-ú-úr mātim u ekallim šalim* the crop of the country and of the palace is fine ARM 5 73:4; *ana e-bu-ri-im kamāsim aḥum ul nadi* the storing of the crop has not been neglected ARM 6 23:9, cf. *ibid.* 11, cf. also *ibid.* 47:6, note the parallel: *še'am ana kamāsim* UET 5 420:10 (OB); *anāku ana [Mari] ana esikti e-bu-[ú]r ekallija attalak* I went to Mari for my share in the crop of the palace ARM 6 4:22; *riḫti tēlīt e-bu-ra-ni ša* PN the remainder of the tax on the crops of PN KAJ 80:8 (MA), cf. *tēlīt e-bu-ri* *ibid.* 262:3; *zunnē ma'da adanniš ittalak* EBUR.MEŠ *dēqi* a great deal of rain has fallen, the crops are good ABL 157 r. 10 (NA); cf. *ūmā* EBUR-šu-nu SIG₇ *adanniš* Iraq 18 pl. 9 24:7 (NA let.); *tīdā kī* EBUR *ša Akkadi ina*

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Nisanni inniṣṣid[u] you (pl.) know that the crop of Akkad is reaped in Nisan ABL 815 r. 11 (NB).

2' in hist. and omen texts: *mātam šāti e-bu-úr-ša amḥašma* I destroyed the crop of this country RA 7 155 iii 5 (OB royal); RN EBUR *ša* RN₂ [... e]-*ki-ma* Arik-dēn-ili took away the crop of Esinu BRM 4 49:9 (= AOB 1 52, Arik-dēn-ili); *nīnu ina šillišu e-bu-ra māda lu nīkul* let us enjoy an abundant crop under his protection KBo 1 3 r. 39 (treaty), see Weidner, BoSt 8 56:56; *ummāti e-bu-ra [k]uṣṣa ul iškakanu našša* (Anu and Enlil) do not bring about a crop in summer or dew in winter (without Šamaš) KBo 1 12 obv.(!) 4, see Ebeling, Or. NS 23 213; *aššum ešēr* EBUR *mātiya* so that the crop of my land may prosper KAH 2 29 i 16 (Arik-dēn-ili), and *passim* in NA royal insers., cf. EBUR KUR *Aššur* SI.SÁ *lidmiq* (on a *pūru*-die, time of Shalm. III) YOS 9 73:18, SI.SÁ EBUR *napāš Nisaba* Borger Esarh. 27:15, also Streck Asb. 6 i 48, cf. also CT 39 18:85 (SB Alu), *šamāḥ* EBUR *napāš [Nisaba]* CT 39 18:83, *napāš* EBUR CT 39 16:48; *e-bu-úr mātim iššer* the crop of the land will prosper YOS 10 25:44, also *ul iššer* *ibid.* 45 (OB ext.), also RA 38 82:17 (OB ext.), cf. *ina māt Akkadi* EBUR SI.SÁ PBS 2/2 123:2 (MB meteor. omen), cf. ACh Adad 22:2, also EBUR *iššer* KUB 4 63 iii 4, 9, etc., and *passim* in SB Alu, ext. and birth omens; note: EBUR [*māti* (NU)] SI.SÁ KAR 203 r. i-iii 6 (SB pharm.); EBUR KUR SI.SÁ *kurru ippattar* the crop of the country will prosper, the gur-measure will be relaxed (i.e., will be more liberal) KAR 428:40 (SB ext.); *ellāte-ka innīmedama* EBUR-ka SIG₇.MEŠ your troops will meet and ruin your harvest KAR 430 r. 12 (SB ext.); *e-bu-ur-ka [nakrum] ikk[al]* the enemy will eat up your crop YOS 10 42 ii 6 (OB ext.), and *passim*, cf. *nakru* EBUR *mātiya ikkal* TCL 6 1:49 (SB ext.), and *passim*; EBUR *māti erbū* KÚ locusts will eat the crop of the country TCL 6 1 r. 20 (SB ext.), cf. *erbū iteb-bamma šē* EBUR KÚ (quoting an astrol. omen) ABL 1214 r. 12, also *erbū itebbamma* EBUR *imahḥaš* ACh Šamaš 9:33 and Supp.31:44; *mātum [... e-bu-ra-am sanq[a]m ikka[l]* the [...] country will have (lit. eat) a meager crop YOS 10 42 ii 13 (OB ext.); EBUR *ša māti Adad irah-*

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hiš Adad will beat down the crop of the country CT 20 50 r. 10 (SB ext.), also *ibid.* 7a:22, and *passim* in omen texts, KAR 203 r. iv-vi 49 (pharm.), also EBUR *išahhīr* ACh Šamaš 9:36 and Supp. 31:47 and 63, EBUR *imaqqut* CT 40 39:38 (SB Alu); EBUR *māti biblu ubbal* a flood will carry away the crop of the country CT 39 14:14 (SB Alu); *eršetu ugārša nakru ikabbas* EBUR-ša *išal[lal]* the enemy will trample the fields of this region, carry away its crop as booty CT 39 9:13 (SB Alu); EBUR *íl-ma KILAM GI.NA* the crop will . . . and the market will be normal CT 39 19:128 (SB Alu).

c) yield (of a field or date-orchard), NB and LB, mostly wr. EBUR (*e-bu-ru*) A.ŠA: PN *libbū iššakkē ina libbi* EBUR *zitta . . . ikkal* PN will have a share of the crop like the (other) *iššakku*-farmers TCL 12 18:7 (NB), cf. YOS 7 162:11; *ina* EBUR *šalšu šibšu . . . inandin* he will give one-third as a share from the crop VAS 5 33:8 (NB), cf. *šibšu* EBUR TCL 12 85:3 (NB); *ina* EBUR *ša GN ša ana sūti ina pān* PN *ina sūti ša* MU.7.KAM RN *ina libbi* 510 GUR ŠE.BAR *gamirtu* PN₂ . . . *maḥīr* PN₂ has received the entire 510 gur of barley from the crop of GN which was rented to PN, as (part of) the rent for the year seven of Darius BE 10 123:1 (LB); EBUR *eqli ša ina* ŠE.NUMUN *šuātīm illā* PN *ikkal* PN will have the benefit of the crop which is to grow on this (mortgaged) plot Dar. 491:9; *anakkisma* EBUR *anandaššu* I shall harvest and deliver to him the crop (from the mortgaged field) AnOr 8 31:7; *suluppū* EBUR A.ŠA BE 9 71:1, and *passim*, EBUR GIŠ. GIŠMMAR.ME YOS 7 47:14; EBUR A.ŠA *ša* ŠE.NUMUN *ša* MU.18. KAM CT 22 127:9 (let.); *ūmu mala* PN *balṭu* EBUR *isqišu ikkal* as long as PN is alive he will have the usufruct (lit. enjoy the yield) of his prebend VAS 5 21:23, cf. EBUR *isqi* Pinches Berens Coll. 106:1, and *passim*.

d) part of the yield to be paid as rent (LB only): *ša kaspi ḥubullušu jānu ša qaqqaru e-bu-ru jānu* there is no interest on the silver, there is no rent for the lot (antichretic formula) Moore Michigan Coll. 9:8, cf. *ša kaspi ḥubullušu jānu u ša eglāte e-bu-ru-ši-na jānu* AnOr 8 1:10, also TuM 2-3 111:9.

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e) main crop or summer crop: 700 GUR *uṭṭatu* 30 GUR *kibtu* 70 GUR *kunāšu napḥar* 800 GUR EBUR . . . *luddakka* I shall give you (per year as rent) 700 gur of barley, thirty gur of wheat, seventy gur of emmer wheat, totaling 800 gur from the main crop BE 9 67:5, and *passim*; usually EBUR includes *uṭṭatu*, *kibtu*, *kunāšu*, *ḥallūru*, *kakkā*, *šamaššammū*, *duḥnu*, and excludes *saḥlū*, *kasū*, *šambalītu*, *šūmu*, *šusikīllu* (but includes the latter in BE 9 34, 35, and 52) in LB. Note EBUR “main crop,” in contrast with *šahḥaru* “minor crop” BE 9 65:17, cf. EBUR ŠE.BAR *u šahḥari* main cereal crop and minor crop BE 9 59:2 and 11, PBS 2/1 106:15, 39:11, TuM 2-3 147:9 and 16. For a distinction between winter and summer crops (EBUR *kūšu u gumat*), cf. BE 9 30:16 and 23, BE 9 29:15.

3. harvest time (OB only, incl. Mari and Elam, cf. mng. 1b): *i-na e-bu-ri še'am u MĀŠ.BI . . . ileqqi* at the time of the harvest he will take the barley with interest Goetze LE § 20:12, cf. *i-na* EBUR . . . *še'am ileqqi* CH § 47:68, and *passim*; *ina* EBUR *inaddin* he will deliver (the barley) at harvest time VAS 7 25:15, and *passim*; *i-na e-bu-ri-im kāra[t]* *ibbaššū* at harvest time, at the prevailing rate of exchange TCL 1 112:21, and *passim*; *a-na e-bu-ri-im . . .* ŠE GÚ A.ŠA *ina maškanim imaddad* at the time of the harvest he will measure out the barley, the revenue of the field, on the threshing floor Waterman Bus. Doc. 37 edge 1; *kīma tīdū e-bu-ru-um qerub la tumaqqa . . . alkamma* you well know that harvest time is near, do (pl.) not hesitate, come! PBS 1/2 2:4 (let.); *ina kīma inanna e-bu-ru-um warki e-bu-ri-im i nillik . . . inanna e-bu-ru-um ittalak* (you wrote me) “At this moment it is harvest time, we will come after the harvest” — now the time of the harvest has passed LIH 33:14ff. (let.); *adannam ša iš-šaknu tuštētīqaninni [e]-bu-ra-am tuštakšīdan-inni* you (pl.) have let us pass the fixed date, and have let us reach the time of the harvest YOS 2 19:17 (let.); *e-bu-ra-am ibbalakkatma* PN *tašni utār* if PN lets the time of the harvest pass, he will return twice the amount (of copper) YOS 12 201:11; *irbam ša še'im šēti . . . ina e-bu-ri-im utarru . . . ummami*

ebūru

assurrīma ina e-bu-ri-im šēm u šibassu ušad-danunēti (my lord did not write me) concerning the collecting of this barley, whether they have to return it at harvest time (with interest or only the principal, now the region worries and) says, "Heaven forbid that they collect the barley with interest from us at harvest time!" ARM 2 81:19 and 22; *ina e-bu-ri-im še'am u ħubullašu utār u 12 ēšidi inaddin* at the time of the harvest he will return the barley with interest and will provide twelve reapers MDP 23 180:7, and passim in Elam, cf. *ina e-bu-ri še'am u IN.NU mala aḥmamiš izuzzu* MDP 22 128:9; *ina e-bu-ri iššid idāš* at the time of the harvest he will reap and thresh MDP 23 278:7, cf. *ibid.* 281:9.

4. summer: *i-na e-bu-ri-šu-ma kibrātum erbettim i-ki-ra-ni-ni-ma* in that summer the four regions leagued(?) against me CT 36 4 ii 11 (OB, Ašduni-erim); *ħurāša ... inanna ħamutta ina libbi EBUR anni lu ina Dumūzi lu ina Abi šūbilam* send me the gold quickly, now, within this summer, either in the month Tammuz or in the month Ab EA 4:38 (MB), cf. *ibid.* 41; *ina e-bu-ri* (contrasted with *ina ūmiti kušši* in winter, in line 14f.) MRS 9 RS 17.130:11; ŠE.BA EBUR ša 5 ITI ultu ITI MN ad[i ITI MN] summer rations for five months, from the second month to the sixth month PBS 2/2 13:28 (MB), cf. *ibid.* 42; *ina EBUR umšu dannu ibašši ina kušši kuššu dannu ibašši* in summer there will be great heat, in winter there will be great cold ACh Ištar 20:43, also *ibid.* Supp. 2 78 i 15, cf. EBUR *u uššu* (= *umšu*) AfO 7 170:3 (astron.); *dīš kušši ina EBUR dīš EBU[R ina kušši uštabarra]* the vegetation of winter will last through the summer, the summer vegetation will last through the winter KAR 421 iii 7, restored from similar passages in Thompson Rep. 187:10 and 193 r. 2, ACh Ištar 20:96, TCL 6 16 r. 50; ITI šir'i EBUR = ITI SIG₄.GA the month of the summer furrow = Siwan (name of the second month in Elam) 5R 43 i 13, cf. ITI šir'i EBUR MDP 23 184:4, also ACh Šamaš 14:19; for the variant name of this month in Elam, ITI šir'i ša ešēdi or ITI šerḫum ŠE.KIN.KUD.A, see *ešēdu*, and cf. Landsberger, JNES 8 262 and 280 n. 107; [*šumma ina ITI*] šir'i EBUR MUŠEN *burrumtu ina A.ŠA*

ebuṭṭu

A.GAR DUGUD-*it* (probably: *ikbit*) if a multi-colored female bird hatches(?) in a field of the commons in the month of the summer furrow CT 39 5:56 (SB Alu).

For SILA₄.EBUR, "summer lamb," see *ebūrū*. For EBUR as Akkadogr. in Bogh. in the meaning "summer," see Landsberger, JNES 8 293.

Zimmern Fremdw. 41; Landsberger, JNES 8 248ff., esp. 248f., 262, 285 n. 120; ad mng. 4: Meissner BAW 1 45 n. 1; ad mng. 2c-e: Cardascia Archives des Murašū 73f.

***ebūrū** (fem. *ebūrūtu*) adj.; summer; OB*; only fem. sing. and pl. attested; cf. *ebūru*.

ukuš.bur_x(EN×GÂN-*tenū*) SAR = *e-bu-ra-a-[tu]* summer cucumbers (or melons, followed by ukuš EN.TE.NA SAR = *kuššātu* winter cucumbers) Hh. XVII 352; sig.bur_x = *e-bu-ra-a-tum* summer wool (followed by sig.en.te.na = *kuššātu*) Hh. XIX i 33; sila₄.bur_x (Akk. column blank) summer lamb (followed by sila₄.en.te.na) Hh. XIII 246, cf. SLT 35 r. ii 11f. (Forerunner to Hh. XIII).

20 SILA₄.EBUR twenty summer lambs (beside SILA₄.DU, etc.) AJSL 33 221 No. 3:5; *E-bu-ri-tum* (Born) at-Harvest-Time (personal name) BIN 7 213:5.

ebūrū s.(?); seed-grain; LB*; cf. *ebūru*.

GIŠ.APIN *šuhhānu u EBUR-a₄ ana ŠE.NUMUN iddaššu* he (the owner) gave (the tenant) *šuhhānu*-plow(s) and seed-grain for seed BE 9 29:19, cf. GIŠ.APIN-*a₄ šuhhānu* ŠE.NUMUN *u EBUR-a₄ iddaššu* *ibid.* 26:10; GUD-MEŠ-*a'* 4 *ummānu ša 2-ta* GIŠ.APIN EBUR-*a'* ana ŠE.NUMUN *iddaššunūti* he gave them the draft-animals, four trained cows for two plow-teams (and) seed-grain for seed BE 9 35:17.

ebuttu see *ebuṭṭu*.

ebuṭṭu (or *ebuttu*) s.; loan (of a special type); OA.

a) used in sing.: *šumma KÙ.BABBAR 1 GÍN ana e-bu-ṭim iddanakkum la tamahḫaršu* if he wants to give you as a loan (even) one shekel of silver, do not accept it CCT 3 2b:12 (let.), cf. x silver *ana e-bu-ṭim* PN ana PN₂ *iddin* Hrozný Kultepe 7:3; 4 MA.NA

ebuṭṭu

KÙ.BABBAR ša PN ana e-bu-ṭim iddinušūni 3 MA.NA KÙ.BABBAR u ½ MA.NA ša ana šī'amātīm iddinušūni šī'amātum u e-bu-ṭim lu gamrušuni ina kaspim annīm mimma il-libbija la ibaššū (PN₂ took an oath concerning) the four minas of silver which PN gave him as a loan and the three and a third minas of silver which he gave him to buy merchandise (saying), "The purchases and the loan are indeed returned to him in full, I do not owe him any of this money" VAT 9216:19, in MVAG 33 No. 281 (translit. only); 20 MA.NA [...] ištu 20 šanātīm ana e-bu-ṭim [u]kāl he has been keeping twenty minas of [...] as a loan for twenty years KTS 40:42, cf. usage b; šumma annakam ana e-bu-ṭim «ana e-bu-ṭim» taltiqi if you have taken tin on loan (lend it out to a merchant for a limited period (ana ūmī)) Giessen 2-1:33f. (unpub.), quoted MVAG 33 302 note d; ṭuppaka ana e-bu-ṭim līlput let him write you a tablet concerning the loan (referring to taḥsistu, "memorandum tablet," cf. line 9) TCL 20 100:18.

b) used in pl.: sitti annikim ... ištu MU.20.ŠĒ ana e-bu-ṭi ina libbika takla you have been keeping the rest of the tin on loan for twenty years CCT 3 30:12; ana PN ana e-[bu]-ṭi addin I have given (tin and garments) to PN as a loan KTS 51c:5, cf. ibid. 10 and BIN 6 141:10 (taḥsistu-tablets); PN will send the silver in four ḥamuštu-weeks, KÙ.BABBAR ittanaḥkakatma e-bu-ṭi ša PN the silver, though it may change hands, is (still considered) on loan to PN (i.e., considered as a debt) AnOr 6 21:17, see MVAG 33 No. 269; 1½ MA.NA niḥbulma 3 MA.NA KÙ.BABBAR išti ummiānī ina ša e-bu-ṭi ina ṭuppim šumi tamkārīm nilput since we (each) owe one and a half minas, we credited the bankers with three minas of silver, (accounting for this amount) as e. on the tablet against the name of the tamkārūm TCL 4 28:26.

The ebuṭṭu loan, in contrast to the ḥubullu loan, carried no interest, was not safeguarded by witnesses and contracts (no witnessed contract concerning an ebuṭṭu-loan is known) and was without term (cf. the passages complaining about the keeping of an ebuṭṭu

edakku

for "twenty years," i.e., for an unreasonably long time). In contrast to loans ana šī'amāti, "for the purchase of merchandise," the use of money given as ebuṭṭu appears to have been at the discretion of the borrower. Presumably it was a loan transacted among merchants who trusted each other implicitly and served commercial purposes, which, however, cannot be defined more closely. The etymological connection with Heb. ʿabōt speaks for a writing with ṭ, but it is also possible that OA ebuṭṭu corresponds etymologically, as well as semantically, to OB ḥubuttu, ḥubuttatu.

(J. Lewy, MVAG 33 302 note d.)

ēdadū s.; (a flour offering); Ur III, SB*; Sum. lw.

[zì.é].da.di = šu-ú flour offering (preceded by [zì.si].gar = qī-me šī-gar-ri) Hh. XXIII v 13.

a) in Ur III: zì.gu.é.da.di.a UET 3 270 iii 8; zì.gu.é.da.di.a šà é ù si.gar šà.ta. bar.ta ibid. r. i 17ff.

b) in SB: pāqid é-da-di-i (Madānu) who establishes flour offerings LKA 47a:4, see Ebeling Handerhebung 32.

For the temple É.da.di.ḥ.é.gál, see Borger Esarh. p. 90 n.

edakku s.; wing of a building; OB, SB*; Sum. lw.; wr. syll. and é.DA.

a) in OB Sippar: é e-da-kum mala mašū (rented) BE 6/1 47:1 case, cf. é e-ta-kum ibid. 49:1 tablet; É.SIG₄ é ù e-da-kum brick buildings, (comprising the main) house and the wing of the building TCL 1 87:1; É.DÙ.A ... qadum papāḥišu u é.x 1 e-da-kum [...] premises, together with the papāḥu-structure and the ..., one wing of a building CT 8 4a:4.

b) in OB Nippur: 2 SAR 5½ GÍN É.DÙ.A é ù É.DA.BI two sar, five and a third shekels — premises, (namely) the house and its wing PBS 8/2 169 iii 8, cf. ibid. i 6 and 12; É.DA mala mašū (rented) PBS 8/2 218:1, 224:1; é e-da-kum (rented) PBS 8/2 201:1; 4 SAR É.DÙ.A ištu bāb É.GAL kisallim u e-da-ki-šu four sar, premises, including the gate of the main house, the yard and the wing of the building PBS 8/2 205:3.

edakkû

c) in OB Ur: X SAR É.DÙ.A . . . ù É.DA UET 5 104:3.

d) in SB: *šumma* KA.TAR UD *ina* É.DA. 𒀭.A *ittabši* if there is white fungus in the wing of the house CT 40 15:11 (Alu), dupl. KAR 436:10, cf. (wr. É.DA.𒀭.A.A in same context) CT 40 17:56.

Landsberger, OLZ 1926 762 n. 6; Oppenheim Mietrecht 55.

edakkû s.; fish bones; lex.*; Sum. lw.

[e-da-ku-a] [ÉX.A.𒀭.A.DA] = [e-d]a-ak-ku MSL 3 p. 221 G₆ iv 8' (Proto-Ea); e-da-ku-ú-a GÁX.A.DA. 𒀭.A = *si-ḫi-il nu-nu* Ea IV 293, cf. e-[d]a ÉX.A. 𒀭.A.DA Proto-Ea 229 (= MSL 2 50), also [e-da-ku]-[ú]-a LAGABX.A.DA.𒀭.A.𒀭.A, PISANX.A.DA.𒀭.A.𒀭.A = *si-ḫi-il nu-nu* Diri VI E 26f., and e-da-ku-ú-a LAGABX.A.DA.𒀭.A = *si-ḫi-il nu-ú-ni* Ea I 78, also A I/2:254.

edammītu see *edamû* s.

edammû see *edamû* s.

edammûtu s.; (mng. uncert.); SB*; cf. *edamû* s.

(preparation, for purposes of magic, of a clay bull with a figure riding on it) *ina* KIŠIB (text ú) *ša e-[x]-mu-ti takannak asqu-bītam alpam tašakkan ak-ta-na-ak(!)-ka* TA e-[da]-mu-ti 7-šú *taqabbīma* you seal it with the seal of the *edammû*-hood, provide the bull with a hump, seven times you say, "I have put the seal of (?) the *edammû*-hood on you," (and bury it at the river) KAR 62 r. 10 and 13.

edamû (*edammû*, *adamû*, fem. *edammītu*) s.; (a priest); from OB on; Sum. lw.; cf. *edammûtu*.

e.da.mu = šu-u (preceded by a list of palace officials, ending with šà.é.gal = *ša mār ekalli*) Lu IV 95; lú.AN.x.[x.x.g]a = e-[da-mu-ú] OB Lu A 286; e.da.mu.ra = e-dam-mu-ú (in group with *ēnu*, *nešakku*, *pašišu*, *gudapsú*) Erimhuš V 15.

a-da-mu-u = š[á]-[i]-[l]-[u] (followed by names of priests, e.g., *pašišu*, *lumahhu*, *šangammāhu*, etc.) Malku IV 3.

PN *a-wi-lam e-da-ma-am ina bīt Sin inassaḫ* (PN₂ wants) to oust PN, the e.-priest, from the temple of Sin YOS 2 1:29 (OB let.); ^dInanna.é.dam = e-dam-me-tu (preceded by *Sutītu* Sutean (Ištar)) CT 24 33:20 (list of gods), with dupl. KAV 73:11.

eddedu

edamukku (*edumukku*, *adamukku*) s.; 1. membrane covering the fetus, amnion, 2. cover; SB*; Sum. lw.

uzu.A^e-da-mu^{DUMU} = e-da-muk-ku = *ni-id lib-bi* (the latter also explains uzu.kù.bu and uzu.kir.šu) Hg. B IV 28, perhaps to [...] = [e(?)]-du-mu(?)-[ku(?)] VAT 12932:9, unplaced fragm. of Hh. XV.

1. membrane covering the fetus, amnion: see lex. section.

2. cover: ÁB.GAL.GÙN.GÙN.NU *ša a-da-muk-ka-šá burrumu itti lilissu siparri imahḫaḫaḫu* they will beat the (drum, which is called) Big-Multicolored-Cow, the cover of which is multicolored, together with the kettledrum BRM 4 25:13 (rit.), with dupl. SBH p. 144:3.

The proposed translations are based on the Sum. designation, "house of the (unborn) child." The explanation in Hg. (*nīd libbi*, "aborted fetus") indicates that the meaning of this old word had been forgotten.

(Thureau-Dangin, RA 19 81.)

edannu (term) see *adannu*.

ēdānu see *ēdēnu*.

ēdānû see *ēdēnû*.

edappātu see **edapu*.

***edapu** (*adapu*, *edappātu*, *eduppātu*) s.; (a type of fringed garment); lex.*; Sum. lw.

[túg.šu.su].ub.e.dab = e-dap-pa-a-tum Hh. XIX 291, cf. [...] = [e(?)]-dap(?)]-pa-tum ibid. 127; [túg . . .] = e-dap-pa-a-tum = [si]s-sik-tú Hg. C II r. 11; [túg].šu.su.ub = e-dup-pa-tum Nabnitu F a 28.

e-da-pa-tum = si-sik-tum An VII 275; a-da-pu = ú-la-pu An VII 270.

According to the explanation given in Hg. and in the syn. lists, probably a fringed or sash-like garment. Possibly to be connected with OA *epādu*.

edaqqu s.; small child; syn. list*; cf. *daqqu*.

e-da-aq-qu, da-qí-qu, du-qá-qu, su-eš-šu = da-aq-qu CT 18 7 ii 4-7.

ēdasû see *ēdadû*.

eddedu see *eddetu*.

eddēlu

eddēlu adj.; he who locks; SB*; cf. *edēlu*.

pētū ed-le-ti ed-de-lu petāti Šamaš attama you, Šamaš, are the one who opens what is locked, who locks what is open LKA 139:17, cf. *ibid.* 140:7 and (with var. *e-di-lu*) 141:18.

eddešū adj.; constantly renewing itself, ever brilliant; SB; cf. *edēšu*.

ud.sar.gibil.gin_x(GIM) sag.bi su.lim gúr. ru.a : *kīma nannari ed-de-ši-i ina ri-ši-šū šā-lum-[ma-tū na-ši]* (the king who) like the ever-new new moon, wears a glory around his head CT 16 21:187f.; ^d[d.lú.ru.gú.gin_x mú.mú.da.bi : ^did ed-de-šu-ú (Sum.) O sacred river ever flowing (lit. ever growing forth) like the Lurugu river: (Akk.) O sacred river ever new ASKT p. 78:22f.; mu.gi.gi.ir.ra.ke_x(KID) (var. [mu].gi₄.gi₄.ra.ke_x) : *ina šamē ed-de-šu-ti*(var. -ta) in the ever brilliant heavens (Emesal *gigir* = *gibil*) Delitzsch AL³ 135:31f., and dupl. BRM 4 10:13f., SBH p. 98 r. 31f., see Jensen, KB 6/2 120.

ed-de-šu-ú = *ša-ru-ru* An IX 4, also (*e-de-šu-u*) LTBA 2 1 iv 32, and (*e-deš-šu-u*) *ibid.* 2:97.

a) said of gods: *Sin e-deš-šu-u* Borger Esarh. 79:5, cf. *Sin ed-deš-šu-ú* BMS 1:2, etc.; *šarhu ed-deš-šu-u* (var. *ed-de-šu-ú*) *gitmā[lu l]ē^u* (Marduk) the renowned, ever resplendent, noble, wise BMS 12:18, cf. (said of Enlil, Šamaš, etc.) Tallqvist Götterepitheta p. 5; *Girru ed-de-šu-u nūr ilāni kajānu* ever brilliant fire god, steady light of the gods! Maqlu II 192, cf. *ibid.* 137.

b) other occs.: cf. (said of the river and the sky) ASKT, Delitzsch AL³, in lex. section; *palām ed-de-ša-am lu išruqam* she (Ištar) granted me constantly renewed term-(appointments to royal rule) AAA 19 pl. 82 iii 8, see p. 105 (Šamši-Adad I); *balāta ed-de-ša-a a-[...]* grant(?) him life that renews itself KAR 83 ii 7, cf. *edēšu*, mng. 3.

eddetu (*eddedu*) s.; boxthorn; EA, SB; cf. *edēdu*.

giš.ú.gír = *ed-de-tu* Hh. III 432; aṭ-ṭu GIŠ.Ú. gír = *ed-de-tú* Diri II 250; [a]d gír = *ed-de-tum* A VIII/2:224; [ša.bi].ta Ú.GÍR.kur.ra mu.ṽ. ÁB.ZU ba.an.mú : [ina] *libbišu ed-de-et-tu šadī murdīnna ibtana* in its bed it (the river) has let mountain boxthorns and prickly vines(?) grow SBH p. 114:15f.; ad // gír *ed-de-et-tum* // *gi-iš-ši* — gír, with the reading ad, = *eddettu* = thorny tree A VIII/2:224 (= AO 3555 r. 21) (comm.).

e-de-et-tum = *ed-de-du* CT 18 4 r. i 3 (syn. list); *ú-di-it-tum* = *ed-de-et-tum* (var. *e-de-et-tum*) Malku

eddu

II 152; Ú *e-de-du-UD* : AŠ GIŠ.MI *na-a-ri* Uruanna III 115; Ú *ši-ma-ḫu*, Ú ^{pi-lu-uzi}(text: NAM), Ú *sik-kāt* A.ŠÀ, Ú Ú.GÍR : Ú *e-de-tú* Uruanna II 314ff.

7 KAS.GÍD *murđinnu* . . . 7 KAS.GÍD *iš-šú et-ta-du* seven double-miles of prickly vines, seven double-miles of boxthorns VAS 12 193:31 (EA *šar tamhāri*); *birīt iššī rabbūti gišši GIŠ.GEŠTIN.GÍR.MEŠ harrān GIŠ ed-de-e-ti* (var. *ed-de-tú*) *ētettiqu šalmeš* (my troops) marched safely between tall trees, thornbushes (and) prickly vines, on a thorny road Streck Asb. 70 viii 86, var. from *ibid.* 204 vi 8; *Šammu šū kīma ed-de-et-[i x x š]ur-šu-šu siḫišu kīma amurđinnimma usaḫ[ḫal x x]* the roots of this plant are as [. . .] as (those of) the boxthorn, its prickles, like (those of) the prickly vine, prick [the hand(?)] Gilg. XI 268; GIŠ *ed-de-tu* ^dUN.GAL.NIBRU^{KI} *aššum*(MU) ^d50.DU the thorny tree is the Lady-of-Nippur (so called) because Enlil . . . LKU 45 r. 8 (cultic comm.); *kakki* ^dUraš(!) = *ed-de-et-tú* 3R 69 No. 3:77, cf. *amurđinnu* *ibid.* line 83.

The reading *eddetu*, etc., has been accepted instead of *eṭidu*, *eṭittu*, etc., because no writing with *ṭ* is attested. The relation to Heb. *‘aṭād* and cognate Syr. and Arabic words remains uncertain, but it should be noted that Sum. *aṭṭu* (cf. Diri, in lex. section) seems to be a Semitic loan word. Although the logogram GIŠ.Ú.GÍR is shared by *eddetu* and *ašāgu*, these two thorny plants have to be kept apart because they are treated separately in Uruanna (cf. for *ašāgu*, Uruanna I 171–189, for *eddetu*, *ibid.* I 306–320) and appear different contexts (*ašāgu* always with *baltu*, *eddetu* with *amurđinnu*). In med. texts GIŠ.Ú.GÍR represents a masc. noun and has therefore to be read *ašāgu*. The latter, for etymological reasons, must be the false carob (*Prosopis Stephaniana*) (cf. Arabic *šōk*) while *eddetu*, because it has berries (see *abulīlu*) and because of its wide distribution in the mountain regions, must be the boxthorn (*Lycium barbarum*).

Landsberger, AfO 12 139 n. 26; Thompson DAB 182.

eddu adj.; pointed; OB*; cf. *edēdu*.

iwwarka Zabābu e-da-«ta»-am qá-ar-ni-in in the rear (goes) Zabāba (the one) with

edēbu

pointed horns AfO 13 pl. 1 ii 5 (OB Narām-Sin), see Güterbock, *ibid.* 47.

edēbu see *edēpu*.

edēdu v.; 1. to be or become pointed, 2. *uddudu* to act quickly; from OB on; I *ēdu* — *ēd*, fem. *eddet*, II, II/3; cf. *eddetu*, *eddu*.

[e] [D_U].D_U = *e-de-du* Diri I 220; NE.en.sur = *e-de-du* (in group with *šarāpu* and *harāpu* (var. *hā-lāpu*)) Erimhuš IV 59; in.in = *ud-du-du* (following in = *šillū* and in.in = *ulluḫū*) Lanu A 129; [a-áš] Aš = *e-de-du* // MIN // *ša-pa-ru* VAT 4955 r. 10 (comm. to A II/2).

lú.šà.bar.[šú.dúb].ag.a = [ša li-ib-ba-šu e]d-du OB Lu B v 50, cf. lú.šà.ba[r].šu.[dúb] = [ša li-ib-ba-šu ed]du OB Lu part 4:13, and lú.šà.x.x = *ša li-ib-ba-šu ed-d[u]* *ibid.* vi 20.

e-de-du // *ša-pa-ru ša qar-ni* to be pointed = to be pointed, said of horns Thompson Rep. 36 r. 1 and 34:8, cf. mng. 1.

1. to be or become pointed (*uddudu* with pl. subject): *šumma martum appaša kima šillim e-ed šarrum mātam nakartam upallašma išabbat* if the tip of the gall bladder is as pointed as a needle, the king will make a breach and seize the enemy country YOS 10 31 ii 19 (OB ext.); [*šumma Sin ina tāmartišu*] SI.MEŠ-šú *ed-da* if, at its first appearance, the moon's horns are pointed Thompson Rep. 34:3, and *passim*, also SI.MEŠ-šu *ud-du-da* *ibid.* 34:5, and *passim*, for comm., see lex. section; *šumma Sin ina UD.1.KAM . . . SI-šú šá* 150 *e-du-ud-ma* if, on the first day, the moon's left horn becomes pointed (contrasting with *GAM-ma* lines 5ff.) ACh Supp. Sin 8:9 and 11, also *ibid.* Supp. 2 Sin 2:20 and 22; *šumma Sin ina tāmartišu . . . qaran šumēlišu ki-pat qaran imittišu ed-de-et* if, at its first appearance, the moon's left horn is blunted (and) its right horn pointed Thompson Rep. 69:6, cf. *ibid.* 269:10 (= ACh Supp. 2 Sin 1b:47), cf. ACh Supp. 2 Sin 1b:35, cf. also ACh Supp. Sin 18:1ff., see Weidner, AfO 14 310; *šumma Sin ina MN IGI-ma SI.MEŠ-šú ed-da* // *nin-mu-da* if the moon's horns are pointed, variant: touch each other, when it appears in MN ACh Supp. Sin 10:8.

2. *uddudu* to act quickly (in hendiadys, OB only): *arḫiṣ li-id-di-dam-ma lisniqam* let him arrive here quickly VAS 16 191:22 (let.); *arḫiṣ ud-di-da-am-ma ali'am* (if you

edēhu

want to come up here) come here quickly CT 4 35b:15 (let.), cf. *ud-di-dam-ma sinqam* arrive here quickly! PBS 7 121:5 (let.), and *ibid.* 125:13; *ú-ud-di-id-ma ālam* GN *ana pān ālim* GN₂ *ēpuš* I quickly conquered GN, opposite GN₂ ARM 2 131:20; DN RN *ú-da-ad-ma* (for *uddidma*) *ina idišu illikma* Šamaš came quickly to the aid of RN Syria 32 13 i 32 (Jahdunlim).

Landsberger, AfO 3 169 n. 1; von Soden, ZA 49 193.

edēhu (*edēku*) v.; to cover with patches or with a network; OB, SB; I, II, *edik* YOS 10 42 iv 39 (OB) and ACh Supp. 2 29:3 (SB); cf. *ēdiḫū*, *mēdiḫtu*.

a) *ediḫ* — 1' in ext.: *šumma ubān ḫašī qablītum tirkam e-ed-ḫe-et* if the middle finger of the lung is covered with black patches YOS 10 39:25 (OB), cf. (with *wurqam* with yellow/green patches) *ibid.* 26, also *šumma GÚ.MAR ḫašī ša Á.ZI wu-ur-[qá-am] ki-ma* I ŠU.SI.TA *e-di-iḫ* if the . . . of the right lung is covered with yellow/green patches, each about the width of one finger YOS 10 36 iii 22 (OB), and [*šumma . . .*] *marti* UZU I ŠU.SI *e-di-iḫ* CT 30 50 Sm. 823:18 (SB); *šumma KÁ.É.GAL šī-rum e-di-iḫ* if the "palace gate" is covered with patches of tissue YOS 10 24:33f. (OB); *šumma KÁ.É.<GAL> šī-rum e-di-iḫ-ma à a(erasure)-[ba]-an sū-lu-pi-im i-ru-ub* if the "palace gate" is covered with patches of tissue but a date stone can (still) enter (there) YOS 10 24:34 (OB); *šumma* (wr. MAŠ) *ina šē[r nī]ri šī-rum e-di-ik-ma šakin* if tissue in patches is on the "yoke" YOS 10 42 iv 39 (OB); *šumma* MURGU (wr. LUM) *ḫašī Á.GÙB paris u* UZU GÚ.UR₆ *e-di-iḫ* if the back of the lung is cleft at the left and the trachea is covered with patches of tissue YOS 10 36 i 48 (OB), cf. *šumma* GÚ.UR₆ UZU *e-di-iḫ u ḫaniq* Boissier Choix 70 Sm. 283:9 (SB). Used without object: *šumma ubān ḫašī qablītum ana šumēlim ed-[ḫe]-et-ma u palšat* if the middle "finger" of the lung is covered with patches (of tissue) towards the left but (also) has holes YOS 10 39:20 (OB). Used with *mēdiḫtu*: *šumma martum mēdiḫtum ed-ḫe-si-i-ma ina imittim ir-pišma ina šumēlim iqṭin* if the gall bladder is covered with patches (of tissue) which get

ēdekku

larger towards the right and narrower towards the left YOS 10 59:3 (OB), and passim in this text, cf. *šumma martum ina masraḥiša <mēdihtum> ed-ḥe-sí* ibid. r. 2.

2' other occs.: *šumma* 15 IGI-šú *sūma e-di-iḥ* if the right side of his face is covered with red patches CT 28 28:4 (SB physiogn.), cf. (with *šulmu* black patch) ibid. 5, (with *pūsu* white patch) ibid. 6, (with *urqu* yellow patch) ibid. 7; [*šumma Sin*] *ina tāmartišu* AN-e *e-di-ik* if the moon, when it rises, is covered with . . . ACh Supp. 2 Sin 29:3.

b) *udduḥ* — 1' in ext.: *šumma* EŠ *ka-sí-i sa*(text *i*)-*mu-tim ú-du-ḥa-at* if the liver is entirely covered with a network of red *kasú* (stalks or leaves) RA 27 149:3 (OB); *šumma* KÁ.É.GAL *šīram ú-du-úḥ* if the "palace gate" is completely covered with patches of tissue YOS 10 24:35 (OB), cf. *e-di-iḥ* (in same context) ibid. 33, cf. also YOS 10 26 iv 10; *šumma* [*martum*] *šerḥā[nī] ud-du-ḥa-[at]* if the gall bladder is completely covered with a network of veins YOS 10 31 iv 41 (OB).

2' other occ.: if a man suffers from jaundice-of-the-eye and his affliction mounts into his eyes so that ŠA IGI.MEŠ-šú GU.MEŠ SIG₇.MEŠ *ud-du-ḥu* the inner part of his eyes is completely covered with a network of green threads Küchler Beitr. pl. 18 iii 4 (coll.), cf. IGI^{II}-šú GU.MEŠ SIG₇.MEŠ [*ud-du-ḥa*] ibid. pl. 20 iv 43.

c) in finite form *gizillé* . . . [SÍG].BABBAR SÍG.SA₅ *tu-ud-da-aḥ* you surround the (cultic) torches with a network of white and red wool (threads) KAR 26 r. 22 (SB), for the var. *tullaḥ*, see *elēḥu*.

The specific meaning of *edēḥu* (as against, e.g., *katāmu* in similar context YOS 10 54:10) is indicated by the term *mēdihtu*, "patch", and the references to colored spots, threads (GU.MEŠ), veins (*šerānū*) and stalks of the *kasú*-plant. The profession name *ēdiḥu* (also *ēdiku*), appearing in connection with terms for harvest workers, should therefore designate a person as a mender of baskets or as one who reinforces old baskets by means of a network of reed ropes.

ēdekku adv.; alone; Bogh. lex.*; cf. *ēdu* s.

edēlu

[zag. AŠ.(x)] = *i-ti-ik-ku* = (Hitt.) 1-aš Izi Bogh. A 254.

For **ēde(k)ka*.

edēku see *edēḥu*.

edēlu v.; to lock; from OB on; I *īdil* (*īdul* in EA) — *iddil*, I/2, II, II/2, IV; wr. syll. and TAB; cf. *eddēlu*, *ēdiltu*, *ēdilu*, *edlu*, *mēdilu*.

[gi-i] [GI] = *e-de-lu* A III/1:165, also = *e-d[e-lu šá x]* ibid. 176; [ki-eš-da] ŠIR = *e-d[e-lu]* A VIII/2:27; ú-r[u] ŪR = *e-de-lu šá KÁ*, MIN *šá di-x[x]* A IV/4:112f.; za-al NI = *e-de-lu šá x* A II/1 comm. r. 9; ta-ab TAB = *e-de-lu* S^b II 65a, also Idu II 161; [e]-de-[lu]m, [MIN] *ša pa-nim*, [MIN] *ša é KÁ*, MIN *ša a-ap-tim*, [MIN] *ša GIŠ.IG*, [MIN] *šja* A (Sum. col. destroyed) Nabnitu G 1-11.

ka.bi ḥé.en.tab.e.ne (var. ḥé.ni.ib. [tab].e.ne) : *pāšu li-di-lu* let them lock (the demon's) mouth CT 17 35:75; kalam.ma igi.ba i.in. [tab] : *pān māti i-[di-il]* Lugale VIII 22.

sa-na-qu, se-ke-ru, tu-ur-ru, ku-un da-al-tum, šu-lu-uš da-al-tum, ka-ra-aš da-al-ti, ka-ta-mu = e-de-lu CT 18 4 r. ii 6ff.; *ka-ta-mu = e-[de]-lu* Malku II 176; *ed-lu-tú // ana e-de-lu* CT 41 44 r. 10 (Theodicy Comm.), cf. ZA 43 63:207.

a) said of doors and gates — 1' *edēlu*: *dalta ina panišu e-te-di-li šunu ḥurrāte ina libbi dalte uptallišu* he locked himself up away from him, (but) they bored holes in the door KAR 143 r. 17 (= ZA 51 140:68) (NA lit.); *ēmursūma sābītu e-te-dil [dalassa] bābša e-te-dil-ma e-te-dil [sikkūrī]* . . . *minā tāmuri [ša te-di-li dalatki] bābki te-di-l[i te-di-li sikkūrī]* when the tavern-keeper saw him (Gilgameš) she locked her door, she locked her gate, she shot the bolts — what did you see that you have locked your door, locked your gate, shot the bolts? Gilg. X i 15f., 20f., cf. ibid. v 33; GN *ša ina nīribi ša* GN₂ *kīma dalti ed-lat-ma kalāt mār šipri* GN, which barred the pass of GN₂ like a door and held back the messengers TCL 3 168 (Sar.); *kīma* GIŠ.IG *ina pān Elamti e-dil-šu* I made (the fortress) a locked door against Elam Borger Esarh. 53 iii 83; ^d*Išum daltumma e-di-il panuššun* Išum is (like) a door, he is locked against them (the Iminbi-demons) Gössmann Era I 27; *ummu eli mārti bābša id-dil* (there will be such a famine that) mother will lock her door against daughter CT 13 49 ii 15 (SB lit.), cf. *ummu eli mārtiša bābša* TAB CT 27 2 obv.(!) 3 (SB Izbu) cf. (with *bābu*, "city gate," in time of war

edēlu

and siege) Oppenheim, Iraq 17 76f. and *ibid.* n. 22; [a-bu-u]l-la-a[m ša Uruk]k 7 i-di-il-šu he locked the seven gates of Uruk Gilg. Y. 172 (OB); LÚ.KÚR *abullam i-de-el* (var. *i-di-il*) the enemy will lock the gate (i.e., cause the city to lock its gate) YOS 10 24:32, cf. *ibid.* r. 27 (OB ext.); *u ji-an-na-mu-uš* GN UGU-ia *u ji-du-ul abulla ana arkija* GN revolted against me and locked (its) gate behind me EA 197:9; *bāba ni-di-il-ma akī ša maḥrimme panīni ana Aššur niškun* let us lock the gate and, as before, set out for Assur ABL 1387 r. 8 (NB).

2' *uddulu*: *petūtum ud-du-lu-ú bābū* the ever open gates are closed (at night) ZA 43 306:4 (OB rel.); *ud-du-lum KÁ nadū ḥ[argullu]* K.9171 i 9' (unpub., SB inc., copy Geers); 3 *šanāti Uruk lame nakru abullāti uddula nadū ḥargulla* the enemy besieged Uruk for three years, the gates were locked, the bolts set Thompson Gilg. pl. 59 K.3200:16 (SB lit.); ^d*Sibittu eli ummāni ú-di-lu [bābāni] eli dadmē ú-di-lu [...]* āla *Igigi šutašuru [...]* the Seven locked the gates on the people, they locked [the gates] on the inhabitants, the Igigi surrounded the city Bab. 12 pl. 7:17f. (SB Etana), cf. *Si-bi-ta ba-bu ud-du-lu e-lu da-ad*(text -ap)-*mi*(text -nim) *ibid.* pl. 12 i 10 (OB Etana); *abulla nu-u-du-lu adi kašādi šāri šarri ana jāšinu[dannat] nukur-tu UGU-nu magal magal* we are keeping the gate locked until the breath (i.e., the help) of the king reaches us, the hostility against us is very great EA 100:39; *mārē Bābili ... abullāt āli ú-di-lu ikpud libbašunu ana epēš tuqmāti* the Babylonians locked the gates of the city and planned to fight OIP 2 41 (= 180) v 19 (Senn.), cf. *abullāt* GN GN₂ GN₃ *ú-dil*(var. *-di-il*)-*ma iprusa aḥātu* Streck Asb. 30:108.

3' *utaddulu*: *ba-a-a-at i-ba-at bābu ut-ta-dal* a vigil will be kept, the door (of the temple) will be locked RAcc. p. 67:9, cf. *ibid.* 14, also *bābu ul ut-ta-dal* *ibid.* 68:13.

4' IV: *abullum in-né-en-di-il ālum ma-ruštam immar* the gate will be closed, the city will see hard times YOS 10 24:28 (OB ext. apod.), cf. (wr. *in-ni-di-il-ma*) *ibid.* 25:15, also KÁ.GAL.MEŠ-šú BAD.MEŠ TAB.MEŠ-*ma mu-ša-[a] [...]* its open gates will be locked and [...] the exit CT 28 42a:4 (SB Izbu apod.);

edēlu

šumma izbum ina irtišu petīma u daltum ša širim šaknat[m]a ippette u i-<ne>-di-il if the chest of the newborn lamb is open and has a door of flesh which opens and closes YOS 10 56 ii 2 (OB Izbu).

b) other occs. — **1'** with *pān māti*: cf. *edēlu ša panīm* Nabnitu G 2, in lex. section; *ša kīma dūru dannu panī mātīm i-di-lu anāku* I am the one who protects the approach to the country like a strong wall VAB 4 214 i 14 (Ner.), cf. *kīma dūri rabī pān māti i-[di-il]* Lugale VIII 22, in lex. section, also *tukšu dannu e-di-il(!) panī a(!)-a-bi* strong shield protecting the enemy front PBS 15 80 i 25 (Nbn.).

2' with *bītu*: *anāku atūr ana bītija u id-du-lu bītu ištu pānija* I returned to my house, but my house was locked against me EA 136:34 (let. of Rib-Addi); *kī bīt* ^dMAR.TU *ra-manšu ed-lu-u-ni* ^dMAR.TU *ina bīt* ^dAnim *uše-šibuni* (the king should know) that the temple of DN became locked all by itself, (so) they have placed DN in the temple of DN₂ ABL 1378 r. 10 (NA); *bītu šū in-[ni]-dil-ma ul ippette* this house will be closed and not (re)opened CT 40 16:36 (SB Alu).

3' referring to water: cf. *edēlu ša mē* Nabnitu G 11, in lex. section; *ina me-e i-di-lan-ni ... u* GN ... *ina la mē nadi* he cut (lit. locked) me off from the water, and GN is now deserted because of the lack of water BE 17 24:15 (MB let.).

4' other occs.: *šumma* (SAL ŠU^{II}-šá) ZAG *u* KAB *ed-la* if a woman's hands are "closed" on both sides Kraus Texte 11c vi 37', cf. *ibid.* 28:8'; *lib-bi e-di-il*(var. *-dil*) my heart is "locked" Ludlul II 86 (= Anatolian Studies 4 86, coll.); *ši-ip-pu-uk e-di-il li-ib-bu-uk la i-li-im-mi-in* (mng. obscure) RB 59 pl. 8 r. 10 (OB lit.); *Šamaš ina qibītika ... edlu ippettū petū in-ni-dil* upon your order, O Šamaš, what is locked opens, what is open becomes locked PBS I/1 13:9, and dupl., cf. Schollmeyer No. 25, cf. also *edlu ippettū petū in-ni-en-di-lu* LKA 139 r. 24 (SB rel.), and *petū edlētī e-di-lu* (var. *ed-de-lu*) *petāti Šamaš attama* you, Šamaš, are the one who opens what is locked and locks what is open LKA 141:18, var. from dupl. LKA 139:17, cf. *ibid.* 140:6.

Ad usage a-1': Oppenheim, Iraq 17 76f.

edenâ

edenâ see *edēna*.

edēna (*edenâ*) s.; (a plant); plant list.*

ú *e-de-na-a* : ú *ša-ša-tu* (preceding *paṭrānu* : *išid šaššatu*) Uruanna II 325; ú *e-de-e-na* : ú [MIN] (= GÍR-[a-nu]) CT 14 30 79-7-8, 19:10.

Hardly to be connected with ú AŠ; see *ēdu*; perhaps to *ēdēnû* adj.

ēdēnu (*ēdānu*, *īdīnu*) s.; 1. isolated, unattached, lone person, 2. aloneness; EA, Nuzi, SB, NB; wr. syll. and (LÚ.)AŠ; cf. *ēdu* s.

1. isolated, unattached, lone person — a) in lit.: *ana rapši kīmati ēteme e-da-niš* from a man with a large family I have changed into an unattached person Ludlul I 79 (= Anatolian Studies 4 70).

b) in Nuzi: PN LÚ.AŠ PN₂ LÚ.AŠ PN₃ LÚ.AŠ PN₄ 2 *mu-ni annātu* LÚ.MEŠ *nakkušše ša URU Nuzu ša šu* PN₅ PN, single, PN₂, single, PN₃, single, PN₄, with two *munu*- (persons), these are the *nakkuššu*-people from Nuzi under PN₅ HSS 13 262:12ff., cf. (wr. AŠ) *ibid.* 2f., cf. PN *e-te-nu* LÚ *aškapu* (beside PN LÚ 2 *mu-nu*) *ibid.* 12ff., also PN *e-te-nu* (beside PN 5 *mu-nu* and PN 2 *mu-nu*) HSS 15 57:3 and 5 (= RA 36 120); PN *rākib narkabti e-te-nu ša qāt* PN₂ PN, charioteer, unattached, under PN₂ RA 28 37 No. 4:12; PN *e-te-nu* (in a list of persons, totalled as LÚ.MEŠ *a-zu-ú*) HSS 15 71:9; PN *e-te-nu na-aš-wa* (list of persons released from military service, totalled as *aššābū*) RA 28 37 No. 4:10, cf. [...] *ša e-te-en na-aš-wa* RA 36 147 B 3; PN *e-te-nu* (in a list of persons released from military service, totalled as *ālik ilki* subject to corvée duty) RA 28 37 No. 4:5 and 7, cf. *ibid.* 38 No. 7:8ff. and 16f.; PN *e-te-nu* PN₂ *e-te-nu* PN₃ *e-te-nu* 3 LÚ.MEŠ [...] (end of a list of LÚ.GIŠ.BAN archers) HSS 15 22:19ff.; PN *e-te-nu* (in a list of persons released from military service, totalled as *aššābū* settled persons) RA 28 38 No. 7:23.

2. aloneness — a) used with suffixes (EA only): PN *ina [i-d]i-ni-šu ardu ana šarri* PN alone is a servant of the king EA 119:35; *anāku ina i-di-ni-ia inaššar dīnija* I alone protect my rights EA 122:20; *minā i-pu-šu-na [anāku] ina i-di-ni-ia* what shall I do,

ēdēnû

alone as I am? EA 90:23, also *ibid.* 34, cf. EA 74: 64, 81:51, 91:26, 134:16; *Gubla ina i-di-ni-še irtihāt* Gubla alone is left to me EA 124:9, cf. *ina i-di-ni-ši* EA 91:21, *ina e-di-ni-še* EA 90:8.

b) in adverbial use, with suffixes (SB and NB): *Enkidu ittālu e-da-nu-uš-šû* (where) Enkidu sleeps alone Gilg. VII iv 12; in my former campaigns I looted all the cities, *Samerina e-de-nu-uš umaššir* I spared only Samaria Rost Tigl. III pl. 23:228; *e-de-nu-uš-šû ipparšid* he fled alone Rost Tigl. III pl. 21:137, cf. *ibid.* 200, cf. also *e-din-nu-uš-šû ipparšid* Lie Sar. 70:6, also *e-da-nu-uš-šû ipparšid* *ibid.* 55, and *passim*, also *e-di-nu-uš-šû ihliq* Layard 18:22 (Tigl. III), cf. *kī ihalliqu e-da-nu-uš-šû* ABL 1102 r. 6 (NB); *ina muhhi nāri i-di-ni-iš-šû* he alone is in charge of the canal CT 22 193:22 (NB let.).

ēdēnû (*ēdānû*, *wēdēnû*, fem. *ēdēnītu*) adj.; only, solitary, single; OB, MB, SB, NA; cf. *ēdu* s.

sig₄.dili = *e-d[e-ni-tu]* single brick Lanu I i 5; Ú.SUM.ŠIR.AŠ SAR = *iš-[x-x]-lu e-de-nu-u* Practical Vocabulary Assur 81 (corresponds to *turû* in Hh. XVII 260a); GI.DILI.dù.a = *e-da-nu-ú* (var. *e-din*!)-[*nu-u*] Hh. VIII 149.

gi.dili.dù.a.gin_x(GIM) ... im.mu.sig.sig.ge : *kīma ganē e-de-ni-i*(text -*lu*) *ina ramanija ú-ši-ba-an-ni* (*ina ramanija* translates im.mu misunderstood as *nī.mu*) he trod me down like a solitary reed SBH p. 9:121f., Sum. repeated *ibid.* 10:135.

a) in lit.: *itti k[u-ša]-ri e-da-ni-e šēpēša ruksa* bind her legs to an isolated reed stalk ArOr 17/1 204, VAT 10018:19 (translit. only); *lu e-da-ni-ú-tū [lu ša-bu-tu-tu] ša* ITI MN either isolated or consecutive(?) (days) of the month of MN KAR 178 vi 71 (hemer.), cf. *e-da-nu-tu* *ibid.* r. ii 78; *a-na e-de-ni-e* URU GN [...] for the isolated city GN K.8413:9 (unpub., SB wisdom, courtesy W. G. Lambert).

b) in hist.: *ša ina pāna bitu e-de-nu-ú igār iltinû ana rimūt Ištār kunnu* the old temple which formerly was founded for housing Ištār as a one-room temple with only one wall (around it) KAH 2 59:86 (Tn.); *ana ša'al šulmija e-de-nu-ú la išpura rakbašu* he did not send even a single (i.e., unaccompanied) messenger to inquire about my health

****edēnušam**

TCL 3 312 (Sar.); *itti narkabti šēpēja e-de-ni-ti u sīsē ālikūt idija* with my unaccompanied personal chariot and (only) horsemen at my side (I defeated the enemy army) TCL 3 132 (Sar.), cf. *itti ištēt narkabti šēpēja e-de-ni-ti u 1000 piḥallija* ibid. 320; [*ezib ka*]rāšuš *ina e-din-ni-e si*(text *is*-)si-i e-[...] he left his camp and [...] upon a lone (i.e., without a spare) horse VAS 1 69:6 (NA), cf. *šarru-šunu ina aḥitešu ina libbi e-da-ni-e e-te-[li] šadū iššabat* ABL 646 r. 2 (NA).

c) in econ.: 1 GIŠ li-ú *we-de-nu* one single board UCP 10 141 No. 70:9 (OB Ishchali); 1 ḤAR ŠU KÙ.GI *e-de-nu-ú* one single bracelet of gold PBS 2/2 120:3 and 4 (MB), and passim in this text, cf. x ḤAR ŠU KÙ.GI *e-de-nu-tum* ibid. 12 and 19; PN LÚ.GIŠ.GIGIR ... ANŠE *e-da-ni-ú ina IGI-šú la damiq* PN, charioteer, one single horse in his possession — unsatisfactory KAV 31:25 (MA), cf. KAV₁33 r. 3, 38:4, 131:6.

****edēnušam** (Bezold Glossar 4a); to be read *ēdēnū*.

edēpu A (*edēbu*) v.; 1. to blow into (somebody, said of evil spirits), to inflate, 2. to blow away (spirit from dead body); OB, SB, NA; I *idip* — *edip*, II; *edēbu* 4R 61 i 7 (NA); cf. *idiptu*, *uddupu*.

[e] [DU₆].DU = *e-de-pu* Diri I 222; [x.(x)].s[ù] = MIN (= *e-de-pu*) *šá mim-ma*, [I]M. s[ù], [IM].KID, [IM].dib, [IM].ri = *e-de-pu šá* IM Nabnitu F a 21ff.; [b]a.bar.ra mu.un.nà = MIN *šá GIDIM* ibid. 26, cf. mng. 2; [u₄.šú].šú.ru = *ud-du-pu šá* UD ibid. 27, cf. *uddupu* adj.

im nu.gi₄ : *la ed-pu* ASKT p. 86–87:70, cf. mng. 2; im igi.lú.ka sù.sù : *šārum ša in amēli ud-du-pu* AMT 11,1:30f., cf. mng. 1b.

[r]a-bu-ú *e-de-pu* ... DU₆+DU *ra-bu-ú* DU₆+DU *e-de-pu ina šāti šumšu qabi* K.9910:2ff. (unpub., ext. comm.), and passim in this text.

1. to blow into (somebody, said of evil spirits), to inflate — a) *edēpu*: *šumma amēlu ma'diš ēnaḥma* IM *e-dip-ma* NU [...] if a man is very tired and inflated with wind and cannot [...] Küchler Beitr. pl. 11 iii 40, cf. *ḥašāšu* IM *ed-pu* AMT 55,1 r. 1; *ina* I[M].EDIN *e-di-ip* he is filled (lit. blown into) by the wind-of-the-desert (diagnosis of a disease whose symptoms are described as *qerbūšu naphu u esil*, see *esēlu*) Küchler Beitr. pl. 2 ii 23; *šār limuttim i-di-pan-ni-ma eṭim*

edēpu A

ridāti irteneddianni an evil spirit (lit. wind) blew into me, a persecuting ghost persecutes me KAR 184 r.(!) 45 (SB); *šá-ar* KA ḤUL *i-di-pan-ni rābišu lemnu* 'GAR.GAR-*nam-ma* (i. e., *ittanaškinamma*) UŠ.UŠ-*an-ni* (i. e., *irtened-danni*) the evil wind of the mouth(?) has blown into me, the evil *rābišu*-demon has been put upon me and follows me constantly LKA 86 r. 5, and dupl. ibid. 88 r. 1 (SB); *šu-u'* *šá-a-ru ša i-di-ba-ka-a-ni a-qa-bu-šú la aksupuni* have I not broken(?) the wings(?) of the wind that has blown into you? (mng. uncert.) 4R 61 i 7 (NA oracle).

b) *uddupu*: *šumma* SAL Û.TU-*ma semrat u* IM *ud-du-pat* if a woman after having given birth suffers from colic and is filled with wind KAR 195 r. 25 (SB med.), cf. ibid. r. 24 and 27; im igi.lú.ka sù.sù igi.bi.ta ba.ra.an.è : *šārum ša in amēlim ud-du-pu ina inišu littasi* may the evil wind that has blown into the man's eye leave his eye (again)! AMT 11, 1:30f; *ūmu ú-ta-dip* ACh Šamaš 1 iii 35, cf. Nabnitu F 27, in lex. section.

2. to blow away (spirit from dead body): *lu eṭimmu ša ina šēri nadūma* IM-šú *la ed-pu šumšu la zakru* whether it is the ghost of (someone) who was cast out (i. e., not buried) onto the plain, whose spirit has not left the body (lit. is not blown away), whose name is not called (in a memorial ritual) KAR 21:11 (SB); KA×BAD.ḥul saḥar nu.dul.la im nu.gi₄ edin.na.ke_x(KID) : *ru'tu limattu ša epiṛi la katmu šá-ar še-rim la ed-pu* spittle (spat for) evil (purposes) which has not been covered by earth, spirit (lit. wind) of the desert which has not left the body (lit. is not blown away, Sum. not sent off) ASKT p. 86–87:70; fetch me a bed, im.bi ba.bar.mu un.AG^{na} when you have called out my formula of release (lit. my “its ghost has been released”), (with interlinear translation *ša-ar-šu i-di-ip* his spirit has blown away) (put up a chair, set the silaḥ (mng. unkn.) on it, put a cloth on the chair, cover the simlaḥ (mng. unkn.) with it, cast thereon the bread cast on the ground (as sacrifice to the dead) (Sum., speech of the dead god Mululil to his sister directing ritual for his burial)) RA 19 185 r. 24, cf. [b]a.bar.ra

edēpu B

mu.un.nà = *e-de-pu šá* GIDIM (Sum.) he called out that it had been released = (Akk.) to blow away, said of a ghost Nabnitu F a 26.

While *edēpu* is used on the one hand to describe symptoms of flatulence (instead of and beside *esēlu* and *šemēru*) and other diseases (cf. AMT 11,1), it seems in certain contexts to refer to demonic beings called “wind,” “wind-of-the-desert” or “evil wind,” considered the spirits of dead persons left without proper care, their spirits not ritually released from the body. These demons, perhaps winged (cf. 4R 61, sub mng. 1a) blow into a person (Sum. sù.sù), making him suffer in various ways. Connected with these beliefs is the use of a formula for releasing the spirit from the body (Sum. ba.bar, gi₄) and permitting it to go to the nether world, which formed part of the burial ritual (cf. RA 19 185, sub mng. 2).

edēpu B v.; (mng. unkn.); lex.*

[... ḫ]úb, [...].ḫúb, [...], [...], [x].x = *e-de-pu šá qí-e* to, said of a thread Nabnitu F a 17–21.

edēqu v.; to don (a garment, a weapon, etc.); from OB on; I *īdiq* — *ediq*, I/2, I/3, II, II/2, III/2, IV; cf. *tēdiqu*.

[lú.kù.zu túg.x.(x) n]a.šITA.aḫ NIN[DÁXAN].IM [túg.níg.da]ra.úš an.mu₄ : *na-an-duq eršu šubāt balti nū'ū ulāp damē labiš* the prudent man is clad in a festive garment, the lout wears old (Akk. bloodstained) rags RA 17 157:13f. (SB wisdom).

a) said of garments and crowns — 1' *edēqu*: *lubulti šarrūtišu išḫuṭma bašāmu šubāt bēl arni e-di-qa zumuršu* he tore off his royal robe and clothed his body in sackcloth, the garment of a sinner Borger Esarh. 102 i 3; *alú zu rī i-te-di-iq šu-ba-ti-*īš** the *alú*-demon has covered my body as (would) a garment Ludlul II 71 (= Anatolian Studies 4 86); *ḫimšat gišimmari agē Anim i-te-ed-[di-iq]* he donned(?) the crown of Anu, the . . . of the date palm (mng. obscure) SBH p. 145 ii 26 (SB rit.).

2' *udduqu*: (the statue of) Anunītu *uddišma tēdiq ilūti ud-di-iq-šu* I restored and clad her in a garment (befitting a) deity VAB 4 276 iv 27 (Nbn.).

edēru

3' *nanduqu*: [UD.10.KAM] *tēdiq bēlūtišu in-na-an-di-iq inaš<š>i melammú* on the tenth day (Marduk) will be dressed in his lordly garment, he will carry the *melammú*-splendor SBH p. 145 ii 3 (rit.), cf. ibid. ii 15 and r. ii 19; *agē bēlūtiša an-na-ad-qu-ma ana ašri[ja . . . aturra]* since I donned (again) my lordly crown and returned to my place Gössmann Era I 142; cf. lex. section.

b) (in transferred meaning, said of weapons, etc.) — 1' *udduqu*: *melammēšu itbala šú ú-ta-di-iq* (var. *ú-t[e-di-iq]*) (Ēa) took away (Apsú's) *melammú*-splendor and donned it himself En. el. I 68, var. from KAR 117 (coll.).

2' III/2: *mu-uš-te-ed-gi apluḫtim* [. . .] (Papullegarra) who was clad in armor JRAS Cent. Supp. pl. 6 i 11 (OB lit.).

3' *nanduqu*: *ēmurkama ummāni kakkēšunu in-na-ad-qu* the army saw you and donned their weapons Gössmann Era IV 22, cf. *kakkēka tan-nam-di-iq* (var. *ta-an-ni-di-iq*) ibid. 4, also *na-an-di-qa kakkēkun* ibid. I 8, and *adi kakkēja la an-na-ad-qu* ibid. I 177.

Meissner, MAOG 3/3 42.

edēru (*adāru*) v.; to hug, embrace; from OB on; I *īdir* — *iddir*, I/2, IV *nanduru* (*nenduru*); wr. syll., but GÚ.DA.RI in KAR 382:25; cf. *ēdiru*, *nanduru* adj.

gú.da.ri = *na-an-du-ru* (var. *a-da-[ru]*) Hh. II 287, cf. Hg. A I 16; [gú.lá].a = *nin-du-[ru]*, *nin-du-[u]* Izi F 147; [e] [DUG].DU = *nin-tu-ú*, [n]e-en-du-rum Diri I 203–203a; [uš] [BAD] = [na-a]n-du-ru (perhaps to *adāru*) A II/3 part 2 i 2.

[. . . a].a ki.ág.ra gú.bi.mu.ni.in.lá : [a-bu] *ša iram[mu] i-dir-ma* he embraced (his) father, whom he loves Lugale III 30, cf. [x].ni gú.da im.ma.an.l[á] : [ki-ša]d-sa *i-dir-ma* KAR 16 r. 5f., cf. also gú.zà.ga bi.in.lá = *ni-en-gu-ru-um* (mistake for *nendurum*) OBG T XV 17; gú.ni.a gú.ni a.ba(text giš).lá.e : *ki-šá-as-su i-te-dir* when he (Enlil) had embraced her (Sum. lit. when he had joined his shoulder with hers) SBH p. 121 r. 3f.; ki šē an.ki ur.bi.lál.a.ta : *ana ēma šamú u eršetum na-an-du-ru* (you, Šamaš, come forth) (Akk.) from where the sky and the earth meet (lit. are embraced) : (Sum.) where the cosmic rope joins heaven and earth together 5R 50 i 7f. (= Schollmeyer No. 1); LÁ e-de-ru LÁ a-ma-ru Ach Sin 3:35 (comm. to astrol., cf. usage a-2').

edēru

a) *edēru* — 1' said of persons: *Mummu i-te-dir* (var. *i-ti-di-ir*) *kišūssu* (Apsû) put his arms around Mummu's neck En. el. I 53, cf. [*lu*]-*dir-ma tikkašu* AfO 11 pl. 2 r. 4, cf. JCS 4 221 (SB wisdom); *tāmaršuma ... tahaddu atta ... te-ed-di-ra-[aš]-[šu ...]* upon seeing him you will rejoice, you will embrace him Gilg. P. i 22 (OB), cf. Lugale III, KAR 16, and SBH, in lex. section.

2' in transferred mng.: *šumma martum innashamma ubānam i-di-ir-ma u ina majliša itatil* if the gall bladder, after being taken out, winds around the "finger" (of the liver) but then lies down in its place YOS 10 31 viii 21 (OB ext.), cf. *šumma martu 15-ša i-dir-ma rēssa ina sig šakin* CT 30 20 Rm. 273+ 17 (SB ext.), also CT 30 49 Rm. 138:7'; note perhaps [*šumma*] 2 KÁ.É.GAL *aḫum aḫam id-di-ir*(text *-is*) if there are two "palace gates" and one is wound around the other YOS 10 26 i 17 (OB ext.); *šumma Sin ina IGLÁ-šú SI SI i-dir* if, when the moon is first seen, one horn meets the other ACh Sin 3:35, with comm. *šá UD.14.KAM KI MAN IGI LÁ e-de-ru LÁ a-ma-ru* that means, on the 14th day it appears together with the sun — LÁ is *edēru*, LÁ is *amāru* *ibid.*, cf. *šumma Sin MAN ikšudma ittišu ittentu SI SI i-dir* if the moon reaches the sun and walks side by side with him (explanation:) horn meets horn ACh Sin 3:51, obscure: *SI kī MAŠ.DA DIŠ-at ana paniša ed-ra-at* (var. *ed-da-at*) the horn is like (that of) a gazelle, the one towards the front is . . . (parallel: *ana kutalliša kīrat*) MIO 1 72 r. 7, var. from CT 17 42:28 (SB representations of demons).

b) *nenduru, nanduru*: cf. voc. passages and 5R 50, in lex. section; *in-ni-id-ru-ma [ul ú-ša-ru]* (for *uššaru*) *im-tal-li*(text *-il*)-*lu*(text *-ku*) *uštanna[h]u* they embraced, would not let go of one another, danced for joy (or chatted) (and) wearied (in doing so) Gilg. XII 85; 2 NU.MEŠ *teppuš aḫa u aḫa in-ni-di-ru* you make two figurines embracing each other KAR 92:3 (med. inc.); *šumma NA MIN MIN(!)*(WT. 7) GÚ.DA.RI-*ma U₅.MEŠ ugal-lissunūte* NU [DU₈.M]EŠ if somebody ditto (= when walking along the street) scares ditto (= lizards) that are locked in an embrace

edēšu

and are mating, but they do not separate KAR 382:25 (SB Alu).

Meissner, MAOG 11/1-2 6f.

edēšu s.; (a poetic word for "sprout"); syn. list*; cf. *edēšu*.

e-de-šum = pi-ir-ḫu CT 18 2 iii 27.

Cf. *eš-šum = pi-ir-ḫu* CT 18 3 r. i 3.

edēšu v.; 1. to be or become new, fresh, 2. *uddušu* to renew, 3. *uteddušu* to renew oneself; from OA, OB on; I *idiš*, I/2, I/3, II, II/2, II/3 passim in mng. 2a; wr. syll. and GIBIL; cf. *eddešú, edēšu* s., *edišimma, eššetu, eššiš, eššišamma, eššitamma, eššu, eššūtu*.

gi-bi-il GIBIL = *e-de-šu* S^b II 14; e È = *e-de-šu* Diri I 174; [GI] = [e]l-de-šu, [u]d(!)-du-šu CT 12 29 iv 3f. (text similar to Idu); SAR = *ud-du-šu* RA 16 166 ii 38, and dupl. CT 18 29 ii 33 (group voc.); TU = *e-de-šú* STC 2 pl. 56 i 3, comm. to En. el. VII 9, cf. RU = *e-de-šú* STC 2 pl. 49:17, cf. mng. 2b-2'.

nam.ti.la ^dNanna.gin_x(GIM) iti.iti.da mú. mú.da : [*ba*]lātam ša kīma Sin war[hi]šam ú-te-[e]d-di-šu CT 21 50 iv 12 (Sum.), and dupl. LIH 98:90 (Sum.), VAS 1 33 iv 10 (Akk.), and dupl. LIH 97 iv 92 (Samsuiluna), cf. mng. 3.

1. to be or become new, fresh — a) in gen.: *tēdiqu šīpa aj iddīma e-de-šú li-diš* let his garment have no crease and be always new Gilg. XI 246 and 255; *ēma ITI ina i-te-ed-du-ši-ka šaddaka damiqtim ginā luttaplas* let me always see favorable signs(?) from you (Sin) when you renew yourself every month YOS 1 45 ii 42 (Nbn.).

b) said of gods and human beings: *Li-di-iš-d Bu-ne-ne* CT 6 26b:22 (OB); *Sin-li-di-iš* YOS 8 167:24, and passim in OB, also *I-di-iš-Sin* CT 8 18c:19, and passim in OB, *I-di-iš-d Za-ba₄-ba₄* RA 8 69:25, etc.; *Ina-Ekur-li-di-iš* BE 14 34:4 (MB); *šakin kunukki annī libūr li-di-iš limmīr u lilabbir* may the wearer of this seal be happy(?), young, brilliant, have a long life RA 16 80 No. 26 De Clercq 259, cf. *ibid.* 69 No. 2 De Clercq 264, cf. also [*li-i*]-*bi-ir li-di-iš(!)-ma* (obscure) AfO 12 365:25 (OB royal).

c) said of buildings: *ana bīti šuāti rēmēnū Marduk irtaši salīmi u Šamaš ... e-de-su(m) ittabi* the merciful Marduk showed favor to this temple and Šamaš ordered its

edēšu

restoration VAB 4 142 ii 14 (Nbk.), cf. (wr. *e-de-eš-sa*) *ibid.* 110 iii 34; *inām* ^a*An-num u* ^a*Enlil ša Sippar igbū e-de-eš-su* when Anu and Enlil ordered the restoration of Sippar OECT 1 pl. 23 i 2 (NB royal); *Sag-gil-li-di-iš* May-the-Temple-Esagila-Become-New-Again PBS 1/2 52:18 (OB), also Sumer 9 pl. after p. 34 No. 1:17 (MB), cf. É.GAL.MAḤ-*li-di-iš* BIN 7 183:5, 7, 13, and seal (OB).

2. *uddušu* to restore, II/2 *utdušu* to be restored (passive) — a) said of buildings — 1' in hist.: É.BABBAR *lu u-ud-di-iš* I restored Ebabbar CT 32 i iii 9 (OB Maništušu); LUGAL *mu-[ud]-di-[iš] parakkī ilī rabūti* the king who restores the sanctuaries of the great gods Böhl Leiden Coll. 2 p. 11 No. 974 r. 1 (Hammurabi), cf. *mu-ud-di-iš Ebabbar* CH ii 34; *dūrum ša mušlātim ēnaḥma ú-ud-di-iš* the wall of the *mušlātu*-stairway having fallen into disrepair, I restored (it) AOB 1 32 No. 3:9 (Puzur-Aššur III), and *passim* in royal insers.; *mamman . . . ša bītam ú-ud-da-šu temēnija u narēja šamnam lipšuš* may he who restores this temple pour oil on my foundation (inscriptions) and my stelas KAH 1 2 v 1 (Šamši-Adad I), and *passim*; *rubū arkū anḥūssu lu-ud-diš-ši* may a future prince renovate it when it falls into disrepair AKA 188:28 (Asn.), and *passim* in insers. of Asn., Tn., Tigl. I, Adn. I, Esarh., Asb., Sar., Senn., etc., note: *anḥūssu lid-diš* OIP 2 139:63, and *ibid.* 146:34 (Senn.); *anḥūssu lu-ud-di-iš ina qirbiša ina Bābilamma lulabbir tallakti* may I, myself, restore it (the palace) when it falls into disrepair and have a long reign in it, in Babylon VAB 4 200 No. 37:5 (Nbk.); É.KUR *ši ēnaḥu narā tammarma tašassū anḥūssa ud-diš* if this temple falls into disrepair and you find and read (this) foundation stela, restore it AKA 171 r. 14 (Asn.), cf. *ibid.* 165 r. 4; *ša anḥūt bīt siqqurrati . . . la ud-da-šu-ma narija u šumī šatra ušamsaku* (may the gods curse) whoever does not restore this temple tower, but casts aside my stela and my inscription KAH 2 60:127 (Tn.); *enūma Marduk . . . zanānūt maḥāza ud-du-šu ešrēti umallū qātūa* when Marduk commissioned me to provide his holy city with offerings, to restore the sanctuaries VAB 4 262 i 19 (Nbn.); *ana ud-du-šū [eš]-ret šūšu[b ma]ḥāzi u šullum kidādē bašū uznāšu*

edēšu

who is mindful of restoring the sanctuaries, settling the holy cities and fully carrying out the rites VAS 1 37 ii 22 (Merodachbaladan II kudurru), cf. *ud-du-šu maḥāzi bašū qātu[šš]u* (said of gods) PSBA 20 156 r. 3 (NB rel.), *mu-ud-di-šu parakkē* Malqu II 3, *mu-ud-de-šu-u maḥāzi* (confusion between *muddišu* and *mudeššū*) KAR 80:17, and dupl. RA 26 40:6 (SB rel.); *ina makālti bārūti šerē tukulti iššaknunimma ša epēš Bābili ud-du-uš Esagila ušaštira amūtu* out of the apparatus of the haruspex, trust-inspiring omens came forth for me, and (the god) wrote (signs) upon the liver in favor of building Babylon and restoring Esagila Borger Esarh. 19 Ep. 17:15, cf. *ša epēš bīti šātu ud-du-uš admānišu ušaštiru amūtu* Borger Esarh. 3 iv 5; *ana ūmē rūqūti ud-du-sa littazkar* may the restoration (of this palace) be ordered again and again in all future time Winckler Sar. pl. 39:135; *ana . . . [U₆].NIR Barsip ú-te-du-ši ši-kit-ti Ezida kīma URUDU raš-bi ūmiš nubbuti* in order to restore the temple tower of Borsippa, to make the construction of Ezida resplendent as the day, like . . . copper BBSt. No. 5 ii 13 (NB kudurru); *zanānu Esagila . . . u ú-te-ed-du-šu Bābilu* (Marduk wished) to provide Esagila with offerings and to renovate Babylon PSBA 20 157 r. 15 (NB rel.); *Marduk . . . ú-te-ed-du-šu mesī ilī ušaškin qātūa* Marduk commissioned me to restore the sanctuaries of the god(s) VAB 4 284 x 6 (Nbn.), cf. for hendiadys: É . . . *ú-ti-iš . . . IN.NA.DÍM* I rebuilt the temple MDP 2 pl. 14:13.

2' in lit.: *mašmāšākuma bīt ilī ú-da-aš* I (the tamarisk) am a purification priest, I consecrate the temple KAR 145:26 (SB wisdom); *[ba]-šá-a-ti ud-di-šá ekurrātešu rabbāti* he (the king) continually(?) restored its (Babylon's) great temples Pinches Texts in Bab. Wedge-writing 15 No. 4 D.T. 83:12 (acrostic hymn to Babylon); É.MEŠ DINGIR.MEŠ GAL.MEŠ *ú-ta-ad-da-šá* the temples of the great gods will be rebuilt Thompson Rep. 207 r. 7; *bīssu GIBIL-eš-ma TU-ub* he may repair his house and move into it KAR 177 i 32 (hemer.), cf. (said of *kirū* garden) *ibid.* iii 4, (said of *kinūnu* stove) *ibid.* iii 10, also *šarru . . . ZAG.GAR.RA ud-diš* *ibid.* ii 17, and *BÁRA ud-diš* *ibid.* ii 18;

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šumma BĀRA *ud-diš* if he restores a dais CT 40 8 K.7932:8 (SB Alu), cf. (wr. GIBIL-*iš*) *ibid.* 14, (wr. *ú-di-iš*) *ibid.* 11:83, also (referring to *ibratu*) CT 40 11:84, (referring to *bīt ili*) 4R 33* iv 9 and KAR 392 r.(?) 18, (referring to *bītu*) KAR 398:5 (comm. to series *iqqur-īpuš*), (referring to *kišubbū*) 4R 33* iv 16, (referring to *kirū*) KAR 392 r.(?) 26 and 27, and parallel K.2809 r.ii 16, and (referring to *kirū*) 17 (unpub.).

b) said of objects, mainly images of the gods — 1' in hist.: ^dAN.MAR.TU ... *ud-diš* ^dAB.ŠÚ.ŠÚ ^dAB.TA.GI₄.GI₄ *a-ši-ba* (var. -*ib*) É. GIŠ.ĤUR.AN.KI.A ... *u ilī ištārāti mala Aššur u Marduk iqbū ud-diš-ma ana ašrišunu utir* I restored (the statues of) DN, DN₂ (and) DN₃, who dwell in Egišhurankia and as many gods and goddesses as Aššur and Marduk ordered I also restored and returned to their former place Borger Esarh. 84:40f.; *iššak: nanimma ina šamāme u qaqqari idāt damiqti ša ud-du-uš ilī banū ešrēti* in the sky and on the earth there appeared favorable signs for the restoration of the (statues of the) gods and the building of sanctuaries Borger Esarh. 81 r. 2; *ħassu mudū ša ana ud-du-uš ilī rabūti ... iššūšu ana šarrūti* the intelligent, wise, whom the great gods have called to be king that he may restore the great gods Borger Esarh. 45 ii 19, and passim in Esarh., cf. ZA 5 79:31f. (prayer of Asn. I); *ana šarri mud-di-ši-ka kurub* (O Marduk) bless the king who has restored your statue! VAB 4 64 iii 52 (Nabopolassar), cf. *ibid.* 148 iv 27 (Nbk.).

2' in lit.: *šumma* BĀRA *ilšu ud-diš* if the king repairs (the statue of) his god CT 40 8 K.2192:1, cf. *ibid.* 9 Sm. 772 r. 26, (with *ištāršu* of his goddess) CT 40 8 K.2192:2, (with *ila nakra* of an alien god) *ibid.* 9 Sm. 772 r. 28, (with *lu ilšu lu ištāršu lu ilīšu šulputūti* either of his god or his goddess or of gods of his whose cult has fallen into disuse) 4R 33* iii 51, (with ^d*Gilgāmeš ú-di-iš*) CT 40 11:73, (with DIM.SA.SA) *ibid.* 74, and passim (all SB Alu); said of sacred objects: [*šumma* BĀRA] *šurinna ud-diš* if the king repairs a *šurinnu*-emblem CT 40 9 Sm. 772 r. 31, cf. *šumma* GIŠ.TUKUL *ú-di-iš* CT 40 11:80; [*šumma* BĀRA] *lu UD.SAR lu AŠ.ME lu šu-ri-in-na [uddiš]* if the king restores either a crescent or a sun-disc or a *šurinnu*-

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symbol CT 40 9 Sm. 722 r. 32, and cf. *ibid.* 11:76f., cf. also (with *kakkabtu*) CT 40 11:78, etc. (all SB Alu); when Anu, Enlil and Ea entrusted to the great gods *u₄-mu ba-na-a ITI ud-du-šú* to create the day, to renew the months (free Akk. translation of the Sum. *ud.sar mú.mú.da iti ù.tu.ud.da* *ibid.* line 4) STC 2 pl. 49:12, dupl. ACh Sin 1:3 and 7 (introduction to Series UD.AN. Enlil), with comm.: UD.SAR : *ár-ħa* : SAR *x x [x]*, [*á*]-*ħa* : ^d*Sin* : [...], [M]Ú.MÚ : *ud-du-[šu ...]*, mu-mu (pronunciation) : ni-si-gu-min-[na-bi (sign-name) ...] STC 2 pl. 49:18ff.; for *edēšu* said of the moon, see mngs. 1 and 3; *liriku ūmēja li-id-di-šú balāti*(DIN) may they lengthen my days, renew my life CT 34 36:60 (Nbn., quoting an inscr. of Šagarakti-Šuriasš); *ištānu eflu ... mināta šurruħ lubušta ud-du-[uš]* a man (appeared in a dream) splendid of figure, shining new with regard to raiment KAR 175:10 (Ludlul III); *lu ud-du-uš parsigu ša qaqqadišu* let his headband be made new Gilg. XI 242, cf. *ú-te-ed-[diš parsigu ša] qaqqadišu* *ibid.* 251; GIŠ.GIGIR.ĤI.A *u enūt ANŠE(!)*. [KUR].R[A] *lu ud-du-šú* the chariots and the equipment of the horses should be made new ARM 1 50:14; note hendiadys: *nīš ilim ú-di-iš azkurma* I have renewed my oath ARM 2 51:11; note passive (II/2): *ina qibitika maħāzi ilī ibbanni ibbattiq* (for *ippattiq*) *libnassa ú-ta-ad-da-aš sukkam uštaklal ekurra* upon your (Marduk's) orders the holy city of the gods will be built, its brickwork molded, its cella renovated, the sanctuary completed VAB 4 148 iv 10 (Nbk.).

3. *uteddušu* to renew oneself: ^dDUMU. DU₆.KÙ *ša ina DU₆.KÙ ú-ta-ad-da-šú šubassu ellet* Dumuduku (a name of Marduk) whose pure seat renews itself in DU₆.KÙ En. el. VII 99; [*ba*]lātam *ša kīma* ^dEN.ZU *wa[rħi]šam ú-te[-e]d-de-šú* (may the great gods grant me) a life that renews itself constantly every month like the moon (god) VAS 1 33 iv 10, and dupl. LIH 97 iv 92 (Samsuiluna), for Sum. cf. lex. section; cf. mngs. 1 and 2b-2'; *lirik ba[lāssu] li-te-ed-di-iš palūšu* may his life be long, his reign renewing itself VAB 4 176 x 19 (Nbk.); *mala ušammaru likšud ana bašāti li-te-ed-di-[iš]* (var. *li-te-ed-diš*) may

edešumma

he obtain what he desires, may he be renewed forever(?) ZA 23 373:72, and dupl. K.4592 r. i 14' (unpub., SB rel.); *ú-te-ed-di-iš* BAD EN-*ni* (title of a lit. composition) Haupt Nimrodepos No. 52:7.

For *uššušu*, "to do again," denominative from *eššu* adj., see *uššušu* v.

edešumma see *edišimma*.

edigu (mng. uncert.) see *udugu*.

ēdihu (*ēdiku*) s.; basket-mender; OB*; cf. *edēhu*.

LÚ *e-di-hu* TLB 1 No. 42:5; LÚ *e-di-ku*. MEŠ TCL 7 37:3; *E-di-hu-um* (personal name) UET 5 553 i 14.

ēdiku see *ēdihu*.

ēdiltu s.; the locking one (poetic term for "door"); syn. list*; cf. *edēlu*.

e-di-il-tum = *da-al-tum* CT 18 4 r. i 28.

Zimmern Fremdw. 30.

ēdilu s.; bar (lit. that which locks); lex.*; cf. *edēlu*.

šú // šú.šú = *e-di-l[u šá x]* (in group with bar. dū.a = *bar-d[u-ú šá x]* ledge, hence probably part of a door) Antagal V iv 8'.

edimtu see *etimtu*.

edinu s.; plain; lex.*; Sum. lw.

e-di-in EDIN = *e-di-nu, še-e-ru* S^b I 90f.

ediptu (*adiptu*) s.; (a piece of jewelry); lex.*

du-ub DUB = *a-di-ip-tum* A III/5:3; *e-di-ip-tum* = [*šer-š*]er-[*ra-tum*] (restoration uncertain, preceded by synonyms of *unqu* ring) An VII 80.

****ediqu** (Bezold Glossar 19b); to be read *edišum*; see *edēšu* s.

edirtu (or *eřirtu*) s.; (mng. unkn.); SB.*

zag.A.DU.NE.RU.DU = *e-di-ir-tum* (between *eřeru* and *eřeru*) Nabnitu J 177, but note LÚ.TU₆.zag.ga.bar.bar = *ud-du-rum* ibid. 179.

edirtu (sorrow) see *adirtu*.

****ediru** (Bezold Glossar 20a); to be read *eřeru*; see *eřeru* A v.

ēdiru s.; (a garment); syn. list*; cf. *edēru*.

e-di-ru = *lu-ba-šu* Malku VI 66, cf. the parallel: *e-ri-rum* = *lu-ba-ru* An VII 160.

edlu

ēdiš adv.; alone; SB; cf. *ēdu*.

e-diš ašbāti you (Tiamat) live alone En. el. I 117; *kīma sudinni iššūr niggišši e-diš ipparšu ašar la 'āri* (mighty kings) fled alone to inaccessible places, like bats living in crevices OIP 2 163 i 19 (Senn.), cf. also *e-di-iš ipparšid* Winckler Sar. pl. 34:132, and passim in Senn. and Asb.; *enimmē kabtātika e-di-iš e taqbi surriš ša tatammū tarašši arkāniš* do not express your innermost thoughts (even when you are) alone (for) soon afterwards that which you have said (out loud) will fall back on you PSBA 38 136:32, cf. BA 5 622:9 (SB wisdom); *pa-a e-diš iš-[ku-nu]* they were unanimous (in broken context) ADD 650:20.

edišimma (*edešumma*) adv.; anew; OAKk., OB*; cf. *edēšu*.

e-dē-šum-ma É DN *īpuš* he built anew the temple of DN MDP 2 pl. 12:9 (OAKk.); *ed-di-ši-ma* BÀD GAL *ša Kiš lu ēpuš* I built anew the great wall of Kish RA 8 65 ii 14 (OB Ašdunierim), cf. the parallel: *ed-di-ši-ma* BÀD *i-nu-ūh-hu(?) lu ēpuš* CT 36 4 ii 6.

ēdiššu s.; aloneness; lex.*; cf. *ēdu*.

ú-šu BÚR = *e-diš-šu* (vars. *e-de-šu, e-di-iš-šu, [i]-diš(!)-šu(!)-[ú]*) S^b II 169; [*ú-šum*] BÚR = *e-diš-šu* Idu II i 19, but note: *ú-šu-um* BÚR = *e(!)-di-iš-ši-[šu]* A VIII/2:202, and [*ú-šum-gal*] [GAL. BÚR] = *e-diš-ši-š[u]* Diri VI D 8'; a.ga.ba = *e-de-eš-š[u]* RS 17.154 r. 2 (unpub., Proto-Diri, courtesy J. Nougayrol).

GAL.UŠUM ga[1] : *ša e-diš-ši-šá rabá* (Sum.) great monarch : (Akk.) she who alone is great SBH p. 84:21f.; za.e UŠUM.zu maḥ.àm : *atta e-diš-ši-ka širat* 4R 9 53f., cf. also BA 10/1 100:7f., TCL 6 53:17f.; *ušum.munus.e.ne.kam.mu* my (beloved one who is) the one and only to the women (i.e., whom all the women love) SRT 31:26.

The vocabularies (Proto-Diri, S^b and Idu) reconstruct a noun *ediššu*, which S^b and Idu equate with Sum. *ušum*, from the adverbial *ēdišši-* of *ēdu* s. Only bil. refs. with the Sum. correspondence *ušum* (.gal) are listed here. For other refs. to *ēdišši-* with suffixes, see *ēdu* lex. section and usage d. For an exceptional use of *ušum* = *ēdu*, see 5R 44 ii 19, sub *ēdu* s. usage a-1'.

edlu adj.; locked, imprisoned; SB*; cf. *edēlu*.

edlu

[...] = [ed]-lum Nabnitu G 12; en [MI.a].DÜ. DÜ giš.i[g x.x] ni.bi.a KUD.bi.[...]: [be-lum] mut-tal-lik mu-ši šá da-[la-a-tu] ed-le-tu₄ ina ramaz-nišina ip-pa-[lak-ka-a-šu] lord (Nergal) walking by night, for whom the locked doors open wide by themselves 4R 24 No. 1:42f., cf. é kēš.da : é ed-lu ibid. 39f.; ed-lu-tú // ana e-de-lu CT 41 44 r. 10 (Theodicy Comm.), cf. ZA 43 62:207.

a) locked, said of doors, locks, etc.: ed-lu-ti (vars. ed-lu-tu, ed-lu-ú-ti) sikkūr šamē tupatti you (Šamaš) open the locked bolts of the sky PBS 1/1 12:11, and dupl., cf. OECT 6 p. 82; [ed-le]-e-ti bābāti up[tettá] the locked doors open KAR 196 ii 65 (SB rel.), cf. 4R 24, in lex. section; [ana bīti] ed-lī irub she entered the locked house LKU 33:34 (SB Lamaštu); dannu lippaṭir markassa u ed-lu lippeti qabalša let her strong bond be loosened and her locked belt be opened KAR 196 ii 50 (SB inc.); arḫī ed-lu-ti durgī la petūti ušētiq I marched along impassable roads (and) unopened paths AKA 64:56 (Tigl. I); GIŠ.TIR.MEŠ-šu rabbāti ša kīma apī ed-lu-ti ḫitlupu iššūšin akkis I cut down his great forests, whose trees were as interlocked as inaccessible reed thickets TCL 3 266 (Sar.); [ka-am-mi ed-lu-ti ul] upattā panišu he did not disclose to me (the meaning of) the incomprehensible cuneiform tablets ZA 43 62:207 (Theodicy, restored from Comm.); note in absolute construction: pētū ed-le-ti eddēlu (var. ēdīlu) petāti (Šamaš) who opens what is locked, who locks what is open LKA 139:17, and dupl. 140:6 and 141:18.

b) imprisoned: ekūtu almattu ed-lu lapnu the unprotected woman, the widow, the imprisoned (debtor), the poor man KAR 145 r. 20 (SB wisdom).

edlu s.; closure; NB*; cf. edēlu.

In ina edil bābi during the closure of the gate (i.e., during the siege): ina e-di-li KÁ ša Nippur during the siege of Nippur Iraq 17 89 2 NT 300:4 and 2 NT 301:10; ina e-dil KÁ JRAS 1921 387:16, cf. ZA 9 398:16; ina e-dil KÁ PN nudunnūa ša abūa iddinu ana kaspi kī taddinu during the siege PN sold my dowry, which my father had given me RT 19 107:3; e-di-il KÁ RT 36 191:16.

Oppenheim, Iraq 17 76ff.

edū (wedū) adj.; well-known, renowned,

edū

notable; from OB on; pl. (w)edūtu; wr. syll. and SIG; cf. idū.

[l]a-gab LAGAB = we-du-ú A I/2:91; SIG = we^e-du-u (followed by SIG = kab-tú) Izbu Comm. I 69.

a) in OB — 1' in letters: awīlam we-di-am šu'ati adi inanna ul tāpulšu up to now you have not satisfied this important man OECT 3 76 r. 2; PN ŠĀ we-du-tim PN of the class of notables (parallel: ŠĀ DUMU.MEŠ GĪR.SÈ.GA, ŠĀ DUMU.MEŠ MÁŠ.ŠU.GĪD.GĪD, etc.) LIH 42:5; aššum še'im ša ana we-du-ti-ka tattad[diinu] concerning the barley which you have repeatedly given to your notables ARM 1 73:8; aššum eqil mārē we-du-tim ša bēlī išpuram ... maḥar PN ... u wardī we-du-tim ša bēlija uš-ta-⟨aš⟩-ki-nu-ma concerning the field for the members of the nobility about which my lord has written, they have settled (the matter) in the presence of PN and the distinguished servants of my lord ARM 5 73:8 and 13; [ana] we-di-im ša RN ašpuram I have written to a notable of RN ARM 5 21:6; GUD.Ī.A u UDU. Ī.A ša ekallim u ša LÚ we-du-tim.MEŠ big and small cattle belonging to the palace and to the notables ARM 4 80:5; ul šātima ša we-di-i[m-m]a (the barley) does not belong to him but to the notable ARM 1 104:9; nu-ḫatimmū mādūtumma ša ana šēr LÚ we-du-[tim] iḫū ibas[šū] there are many cooks who wait on the notables ARM 1 14:7, cf. ARM 7 190:9, 227:8' and 12'.

2' in omen texts: lu ēnum we-du-ú (var. e-nu we-du-um) imāt lu pašišu we-du-ú-um (var. w[e-d]u-um) imāt a famous ēnu-priest will die or a famous pašišu-priest will die RA 44 39:20f. (OB ext.), vars. from YOS 10 17:54; mār šiprim we-du-um iḫēḫi'am a well-known messenger will arrive YOS 10 21:4 (OB ext.); miḡitti rēdim we-di-im downfall of a renowned soldier YOS 10 31 ix 6, cf. miḡitti we-di-im ša nakri YOS 10 48 r. 38, and dupl. 49:10 (behavior of sacrificial lamb); [s]ūt ANŠE e-di-im (mng. uncert.) RA 44 17:31 (OB ext., translit. only); uncertain: IR.RA-e-di Era-is-Famous (personal name) YOS 8 135:11.

b) in MB: lu ana pān šarri lu ana pān šakin māti u lu ana pān mamma e-di-i ... lu GIŠ.MEŠ lu ū.MEŠ ... la našē he (the qēpu-

edû

official) shall not requisition wood or fodder, either for the king or for the governor or for any notable (of GN) MDP 2 pl. 21 ii 46 (kudurru).

c) in SB — 1' in omen texts: *miqitti we-di-i iššakkan* the downfall of a notable will occur CT 41 18 K.2851+ :20 (Alu), cf. *miqitti e-di-i* CT 38 21:7 (Alu), *miqitti SIG-i* TCL 6 3 r. 20 (ext.), also KAR 428 r. 19, PRT 106:14, and passim; *miqitti (mār) ummāni SIG-i* downfall of a famous scholar CT 30 14 r. 8, and dupl. TCL 6 3 r. 35 (ext.); *SIG-ú ša māt nakri imāt* a renowned person of the country of the enemy will die CT 31 38 i 10 (ext.), cf. *SIG-am išātu ikkal* CT 31 39 i 22 (ext.); *SIG-ú rākib imēri irruba* a distinguished (guest) riding a donkey will arrive Boissier DA 7:18 (ext.), cf. CT 31 23 Rm. 482:8, KAR 423 ii 14; *SIG-ú ina bīt amēli imāt* an outstanding person in the family of (this) man will die Boissier DA 248:1 (ext.); *ina ašit abullija l-en(!)* *SIG-am nakru ileqqi* the enemy will capture a famous man at the exit of my city gate CT 28 38 K.3143:9 + K.182+ :6 (= CT 28 47) (ext.), cf. *ina pān abullija rābišam edām nakrum išabbū* Ki 1904–10–9, 152:13f. (translit. only), in RA 44 39 n. 3; *ana šarri šulmu kīmūšu* IDIM *SIG imāt* for the king: (good) health, in his stead a well-known important person will die ACh Supp. 2 Sin 29:14, cf. *a-na LUGAL šu-lum ku-mi-šu kab-tu e-du-ú* UG_x(BE) Thompson Rep. 268 r. 4 (= ABL 1006), and (wr. DUGUD *SIG*) ABL 46 r. 11; *šarru SIG-ú irruba* a famous king will arrive Boissier DA 95:8 (ext.); *rubū [e-d]u ina māti [...]* (with comm.: *e^{di}du* = [...]) Izbu Comm. 348; *en-nu SIG-ú [imāt]* a famous high priest will die CT 31 15 K.7929:2 (ext.); *āl pātika SIG-a qāt nakri ikaššad* the enemy will conquer a well-known city on your border Boissier DA 63:5 (ext.), also Leibovici, RA 51 23:25, also *ālu edū ina KA.DÜG.GA iššabbat* Ki 1904–10–9, 152:15 (translit. only), in RA 44 39 n. 3.

2' other occs: *hā'iri e-du-u atta* you are my illustrious spouse En. el. I 154, and passim in this text; *LÚ.GAL.MEŠ-ŠU e-du-ú-tu kīma labbu ušag[lat]* like a lion he frightens his grandees, the notables CT 13 48:3 (SB lit.).

Translation based on the comm. passage (*SIG* explained as *edū* and *kabtu*), the context

edû

and the etymology (passive part. of *idû*). The word is never written with the log. AŠ, so that nothing points to a connection with (*w*)*ēdu*. Some passages show substantival use of the adj. *wedû*.

(Nougayrol, RA 44 39 n. 3.)

edû (*adû*) s.; onrush of water, high water; SB; Sum. lw.

a.dé.a = *e-du-u* (followed by a.si.ga = *e-si-gu* low water) Igituh I 297, also 5R 16 i 9; mi-ir MIR = *e-du-ú-um* (preceded by mir = *mehri*) MSL 2 149 iii 12 (Proto-Ea); ib.bi.ra = *ra-ḫa-šu ša e-di-e* to smash, said of the flood Antagal N ii 12.

umun.e gin.na.an.ni a.dé.ām rš.su na.nam : *ša bēli alākšu e-du-um-ma naspantumma* the advance of the lord (i.e., Nergal) is the onrush of water, the devastating deluge SBH p. 74 r. 16f.; x e.da ab.zi.gi.eš : *dekāniššu qablāt e-di-e gimir-šina* all the onslaughts of the flood are raised against it (the city) KAR 128:25.

e-du-ú = *a-gu-u, na-a-ru* LTBA 2 2:300f.; *a//e-du-ú* = A.MEŠ *na-šu-ú* to rush in, said of tidal (flood) water, a.ba.sig.ga = A.MEŠ *na-ḫa-su* to recede, said of water Malku II 58f.

a) in gen. — 1' in hist.: the king of Chaldea, whose cities are on the eastern sea *eli Marrati u gupuš e-de-e ittakilma* put his trust in the lagoon and the huge strength of the waves and (violated his oath of allegiance) Lie Sar. 224; the kings of the seashore *ša B.A.D. MEŠ-ŠU-nu tāmtimma e-du-u šalḫūšun* whose inner walls are the sea and whose outer walls are the waves Borger Esarh. 57 iv 83; *e-du-u dannu ina tāmtim liṭabbīšina* may a huge wave (in parallelism with *šamru agū*) sink them (your ships) in the sea Borger Esarh. 109 iv 12 (treaty); *e-du-ú tāmati gapš[i]š iššamma qirib zarātija ērumma* the high tide of the sea rushed on in great mass and entered my tents OIP 2 74:74 (Senn.); *Arahti nār hegalli agū ezzi e-du-ú šamru* (var. [a]gū *šamru e-du-u ezzu mīlu kaššu tamšil abūbu ibbablamma āla . . . mé ušbi'* the Arahtu, river of fertility, (now) an angry wave, a raging tide, a huge flood, a very Deluge, overflowed and inundated the city (of Babylon) Borger Esarh. 14 Ep. 7:39.

2' in lit.: *tamkāra nāš kisi ina e-de-e tušezzib [...]* *ārid [anza]nunzé tušaškan kappa* you save the purse-carrying merchant from the high waves (of the sea), you put wings on

edû

the [...] who went down into the depths Schollmeyer No. 16 ii 13, and dupl. AfO 16 pl. 7 ii 2; *eninna ana 20 bêru e-du-û inaššamma rāta ki aptû ittabak unûtu* now a (tidal) wave is bearing down upon me (here) at (a distance of) twenty miles (from shore), and it has swept away, after I opened the tube(?), the equipment (of my boat, so by which sea could I possibly return?) Gilg. XI 297; *bêl kuppî naqbî e-di-e u tāmāti* (Marduk), lord of sources, springs, high waters and seas Streck Asb. 278:10, cf. *e-du-û* (in broken context, in parallelism with *agû*) BA 5 393 i 34 (SB hymn to Marduk); [*laman*]ni *agû e-du-û šam[ru]* waves, a raging tide, have surrounded me (in broken context) Maqlu III 79, cf. *ibid.* 136; *e-du-û gapšu ša mähira la išû* strong tide which has no rival AKA 381 iii 115 (Asn.), and *passim*, cf. *e-du-û gapšu ša la iššannanu qabalšu* *ibid.* 223:15; *šūlaššumma ištu libbi e-di-e ra-b[u-...]* save him from the great(?) tidal wave! ZA 4 37 ii 15 (SB rel.); [...] TUR *Nisaba*(ŠE+SUM+IR) *e-di-e napšat niši kalušina* the grain (produced) by the flood, the sustenance of all the people (mng. obscure) KAR 297:5+256:6 (SB rel.).

b) said of the high flooding of a river: *ina mīli kiššati e-du-û pān šatti* at (the time of) the big flood, the high waters of spring Winckler Sar. p. 44 D 36; *ina Ajari ūmu adanni e-di-e pān šatti* in the month of Ajaru, at the season of the high waters of spring OIP 2 104 v 70 (Senn.); *libbašu ublamma inni tāmirtišu kuppî karattu petēma ki gipiš e-di-i mē nuḥši šuṣqî eliš u šapliš* he conceived the idea of opening the wells(?) of its arable land and the . . . springs and of irrigating everywhere with waters as abundant as the huge waves of the (annual) inundation Lyon Sar. p. 6:37.

The phenomenon referred to by *edû* (a.dé.a in contrast to [a.si].ga also in ASKT p. 98:34, Akk. col. broken) is a rare and catastrophic event (cf. the correspondance *mir = edû*) as against *mīlu*, the annual high water.

Albright, RA 16 175.

edû (to know) see *idû*.

ēdu (*wēdu*, *īdu*) s.; individual, solitary, single (person or object); from OA, OB on;

ēdu

wr. syll. (for *īdu*, see lex. section) and (GURUŠ).AŠ; cf. *ēdekkū, ēdēnu, ēdēnū, ēdis, ēdiššu, ēdu* in *šammu ēdu, ēdumānu, ettu*.

di-e-li AŠ = *we-e-du-u[m]* MSL 2 130a v 1 (Proto-Ea); di-li AŠ = *e-du-um* Ea II 63, also S^b II 64; AŠ = *we*(var. adds *-e*)-*du-um* Proto-Izi f 23; dili = *e-du* Izi E 194; guruš.AŠ = *e-du* Lu III iii 80; giš.[šinig].AŠ = *e-[du]* Hh. III 71; [...].di = AŠ = *we-du-[um]* MSL 4 39 Emesal Voc. III 131.

Adverbial use: AŠ = *we-di-iš-šu* (var. *we-e-di-šu*) Proto-Izi f 26; AŠ.ni = *i-diš-ši-šu*, AŠ.b[i] = MIN Izi E 169–169a, cf. *ibid.* 197f.; AŠ.ni.ni = *i-di-iš-ši-šu*, AŠ.ni.i.me^{ma}.a = *i-di-iš-ši-šu-ma*, AŠ.ni.ni.na.nam = *i-di-iš-ši-šu-ma* Ai. VI i 9–11; a.ga.ba = *i-diš-ši-šu* CT 18 30 r. ii 28 (group voc.), and dupl. RA 16 167 iv 32; giš.ašal dili KLA dū.a.gin_x(GIM) : *kīma šarbatī e-di ina kibri ušēmanni* like a solitary poplar on the river bank (Akk. adds: he made me) SBH p. 10:129f.; giš.šinig dili me.ir.me.ri dū.a.gin_x : *kīma bini e-di ina meḥé ušēmanni* like a solitary tamarisk in the storm (Akk. adds: he made me) SBH p. 10:133f.; gi dili.gin_x mu.un.sig.sig.ge : *kīma gané i-di ū-šip-pa-ni* (the enemy) trod me down like a solitary reed 4R 19 No. 3:45f.; ^dAsal.lū.ḫi ḫāš.tibir(ZAG×KU).ra bi.in.ra giš.šinig AŠ š[u.bi.in.ti] : [^dMar]duk *šaparšu imḥasma binu e-du i[li-qi]* Marduk smote his hip and took a single tamarisk BA 10/1 80 No. 6:8f.

a) single person — 1' unattached or lone person: é.ad.da é.šēš.šēš.a.ka 70 ḫé.gub é.guruš sag.AŠ.x itu.da u₄.10.àm ḫé.gub I imposed seventy (days of work) upon a house with a father (or) a house (consisting) of brothers (living together), upon the house of a single man I imposed ten days per month TCL 15 pl. 73 iii 88 (Lipit-Ištar Code); she set the ration of a married man at two (loaves of bread), the ration of a man with children at three *ninda.guruš.sag.AŠ 1.àm ì.gá.gá* ^dMar.tu AŠ.ni 2.àm ì.gá.gá the ration of a single man she set at one, for Martu alone she set it at two SEM 58 i 22; GURUŠ.AŠ *tappâ tušarši* you (Šamaš) provide the lone man with a companion PBS 1/1 12:9, and dupl. OECT 6 pl. 30 K.2824:8; ^dTu.tu.ušum.an.ta.gál : ^dMarduk-*tap-pi-e-di-šub-ši* Marduk-Provide-a-Companion-for-the-Lonely 5R 44 ii 21, cf. *Sin-TAB.BA-we-di-im* CT 2 39:29, and *passim* in OB; ^d*Sin-a-ḫi-we-di* A 3538:12 (OB let.); *A-ḫi-e-di* ^dŠamaš BE 15 62:3 (MB); ^dDa.mu.AŠ.ḫé.gál : ^d*Gu-la-šu-me-e-di-lib-ši*

ēdu

O-Gula-Provide-a-Son-for-the-Lonely 5R 44 ii 19; *we-da-ku mamman ša ina rēšēa izzazzuma . . . laššu* I am alone, there is no one to stand by me BIN 6 104:15 (OA let.), cf. *annakam we-da-ku* TCL 19 3:19 (OA let.), and passim, cf. *Ī-lī-we-da-ku* (text *-lu*) (personal name) CCT 3 49b:10 (OA), and passim, *Il₅-e-da-ku* Kültepe b/k 26:9 (unpub.), *Ī-lī-we-de-ku* CT 2 37:30, CT 6 28a:26 (both OB), ^dEN.ZU-*we-de-ku* Meissner BAP 35:29 (OB), etc.; *appūtum appūtum we-dī-kā-ma alik* please, go alone TCL 4 18:34 (OA let.); *e-du anāku mammānu'a jā'nu* I am alone, I have nobody (I can call) my own ABL 1374 r. 12 (NB).

2' only child: *We-du-um-li-ib-lu-uṭ* May-the-Only-Child-Become-Well VAS 7 76:11 (OB), and passim, cf. *We-du-um-li-bur* ZA 12 345:11 (Ur III), *We-dum* MAD 1 Index s. v. (OAKk.); AŠ-*eṭir* Save-the-Only-Child! TuM 2-3 86:2 (NB), and passim; *E-du-šal-lim* Keep-the-Only-Child-Safe ADD 74:1, wr. AŠ-*šal-lim* ADD 103:2, and passim in ADD; AŠ.GIŠ (i.e., *Ēdu-līšir*) May-the-Only-Child-Prosper ADD 618:9; ^d*Šamaš-we-dam-ū-šur* VAS 9 81:8 (OB), and passim, cf. ^d*Nabū-AŠ.PAP* ADD App. 1 i 18; ^d*A-a-we-dam-li-[-šur]* PBS 8/2 235 edge (OB); ^d*Nabū-itti-AŠ-alik* Nbk. 175:4; obscure: *E-du-a-na-AMA-šū* RA 25 79 No. 16:2 (NB).

3' as designation of the official in charge of the *kārum* (OA only): *balūm awīlī rabiūtīm nam'edim we-dum awīlum ša nikkassī ana ṭupšarrim ula iqabbīma šahīr rabi ula upahḥar* without (the consent of) the important persons of the assembly, the *wēdum* (as) accountant, will not give orders to the scribe (of the *kārum*) to call a meeting of the full assembly JSOR 11 122 No. 19:7, cf. *šumma . . . ippī we-dim . . . uptahḥir* if he called a meeting upon the (sole) order of the *wēdum* ibid. 12; *lu ana kārim lu ana we-dim ūšiam* (the copper was sent) either to the *kārum* (of Kaniš) or to the *wēdum* (of the *kārum*) BIN 4 112:5.

b) in apposition: *aḫī e-du la taḥabbilan[ni]* my brother, (my) one and only, do not wrong me! CT 15 47 r. 55 (Descent of Ištar); [*it*] *kušāri e-di šēpēki a-ra[k-kas]* I am tying your feet to a solitary stalk 4R 58 i 47, cf. ibid. iii 23; *ištēn gangannu e-du* one single potstand BE

ēdu

8 123:6 (NB), cf. ibid. 4; *zēr GIŠ.ŠINIG AŠ* seed of a single standing tamarisk AMT 90,1 r. iii 8, cf. Hh. III 71, SBH p. 10:129f. and 133f., 4R 19 No. 3, and BA 10 80 No. 6, all in lex. section; see *baltu ettu sub ettu* s.

c) used as a numeral — 1' with negation: *e-du šuma ul uraddi ana muḫḫi* he did not add a single line to it Gössmann Era V 44; *siḫip māti kalama etlu e-du ḫibiltu ul epuš* not a single man committed any wrong in the entire extent of the country Streck Asb. 260 ii 20; *e-du amēla la īzib* he did not leave out a single man VAS 1 37 iii 26 (kudurru Marduk-apal-iddina), cf. *e-du amēlu la īzibu* Streck Asb. 12 ii 2, OIP 2 165 i 59 (Senn.), Gadd Fall of Nineveh r. 57 (= Wiseman Chron. 60), and passim in hist.; *e-du . . . ul īzib* Borger Esarh. 99 r. 46.

2' other occs.: *ina muḫḫi e-du ina ḥašāri maḥir* he received (the dates) in the *ḥašāru* in a single (delivery) VAS 3 64:19 (NB), cf. *ina muḫḫi e-du inaddin* Dar. 269:8; *mātum kaluša KA(!)-ša ana we-di-im iššakkan* the whole population will be of one mind (lit. its mouth will be made one) YOS 10 31 i 29 (OB ext.); GN GN₂ . . . *ittija ušbalkitma pā e-da ušaškinma* he incited the cities to rebel against me and made them act unanimously Winckler Sar. pl. 31:34.

d) in adverbial use — 1' with the base *ēdu-*: *attamā e-duk-ku takdira* could you behave bravely if left alone? CT 15 35:8 (SB wisdom).

2' with the bases *ēdišši-*, *wēdišši-* and *īdišši-*: *anāku we-e-di-ši-ia-ma* I am all by myself TCL 17 38:11 (OB let.); *I awīlam mamman ul iṭrudam e-di-ši-ia-ma ētenelli* nobody ever sent anyone to me, so I had to go (on) all by myself PBS 7 42:17 (OB let.); AŠ.mu.ne ga.an.ši.gin : *e-diš-ši-ia lullik* Lugale IX 9; AŠ.gub.[...] : *e-diš-[-ši-ia] azzazki* KAR 73 r. 13f.; a.ga.zu nam.en. bi ag.ab : *e-diš-ši-ka* (var. *-ki*) *be-el* rule alone! TCL 6 51:35f., var. from dupl. 52 r. 13f., cf. *e-diš-ši-ka tušarbi* (in broken context) BA 5 656 r. 21; dil.li.zu(!).ni maḥ.me : *e-di-še-ka šī-ra-ta* you alone are mighty VAS 2 89:7ff. (OB), cf. AŠ.zu.ne : *e-diš-ši-ki* SBH

ēdu

p. 68 r. 14f.; AŠ.maḥ.àm : *e-diš-ši-ša šīrat* she alone is mighty SBH p. 103:19f.; AŠ.na mú.a : *ša . . . e-diš-ši-šu ašū* which is growing by itself CT 17 19:32f.; AŠ mu.lu a.l.di.di : *e-diš-ši-šu idāl* she roams alone BRM 4 9:8; AŠ.àm mu.lu me.li.[e].a : *e-diš-ši-šu inimma* she is alone, woe! BRM 4 9:54f.; kur.ra a.ga.ba.na DU.DU : *šālil šadī e-diš-ši-šu* who plunders the mountain (i.e., the enemy country) by himself Lugale I 2, and passim in bil. texts; *ana E[kur b]ūt Enlil e-diš-ši-šu ittalak* he (Gilgāmeš) went alone to Ekur, the house of Enlil Gilg. XII 55; *kīma eḫli tābik damē ša ina šuṣē i-di-ši-šu ittanallaku* like a man who has shed blood (and) who roams alone in the marshes ZA 43 18:69 (SB lit.); RN . . . *e-diš-ši-šu šū lu zānin* may RN alone be the caretaker (of the temple) BA 5 654 r. 8 (SB rel.); *ālik urḫi e-diš-ši-šu ina šul[me] ib'a ḥarrānu rūqē[ti]* the solitary traveler could walk safely (even) on remote roads Streck Asb. 260 ii 21; *e-diš-ši-šu ippar-šidma* he fled alone ibid. 82 x 12, and passim in Asb.; *ša e-diš-ši-šu ana napḥar mātāte gabbi u-ta'-a-ma* who is the sole ruler of all the lands VAB 3 111 § 1:4 (Xerxes), cf. ibid. 117 d § 1:7; *kīma qadīm e-di-ši-ša la iqāl* she should not cry like an owl in her loneliness Syria 19 125:25 (Mari let.); *mātum e-di-iš-ši-[š]a nadāti* the country is left to itself TCL 18 77:4 (OB let.); *e-di-ši-šu-nu-ma ušūnim* they alone escaped ARM 2 123:28.

von Soden, ZA 49 184.

ēdu in **šammu ēdu** s.; (a medicinal plant); MB, SB; wr. Ú.AŠ; cf. *ēdu*.

Ú *ša-mu* SA₅; Ú GIŠ.PA.SIPA, Ú *ša-mu* AŠ; Ú MIN, Ú GÌR.PAD.DU LÚ.U_X(GIŠGAL).LU : Ú.AŠ Uruanna I 235-236b; [Ú *ša-m*]u DÌM.ME : Ú.AŠ, Ú *ia-bu-tu* : Ú.AŠ [ina A]ḫ-la-m[ē], Ú *ka-an-zu-ú* : Ú.[AŠ] ina Šú-ba-rim, Ú *ša-mi* AŠ.MEŠ : Ú.AŠ, Ú GÌR.PAD.DU LÚ.U_X.LU : Ú.AŠ Uruanna I 420ff.; Ú *e-du* : AŠ *bu-uš-tú* Uruanna III 77; Ú ŠE.X : Ú *e-du* Köcher Pflanzenkunde 2 ii 29.

a) use of the plant itself: Ú.AŠ Ú.ZÉ ina *šikari išatti* he drinks *e*., the plant for (diseases of) the gall bladder, in beer Küchler Beitr. pl. 14 i 20, cf. ibid. pl. 11 iii 53, also KAR 202 ii 50, RA 18 14:7, von Oefele Keilschriftmedizin pl. 2 Rm. 265:6, TCL 6 34 r. i 7, BE 31 pl. 50 ii

edulú

8, and passim in CT 23 and AMT; (among drugs used against sorcery) Ebeling KMI 2 50 right (iii) col. 8, and ibid. 51 r. i 18 (= RS 2 137ff.); (used for magical purposes: purification of the ladle of the *bārú*) BBR No. 80:9.

b) use of parts of the plant: SUḪUŠ Ú.AŠ root of the *e*. KAR 186 r. 24, cf. SUḪUŠ [Ú] *e-di* LKA 95 r. 2 (rel.); NUMUN Ú.AŠ seeds of the *e*. PBS 1/2 72:35 (MB let.); NUMUN Ú.AŠ . . . *ištēniš ina šikari* NAG.MEŠ he will drink seeds of *e*. together with (other medicinal plants) in beer KAR 155 ii 31, cf. KAR 185 iii 19, 202 ii 15, Küchler Beitr. pl. 12 iv 22, AJSL 36 82:90, CT 23 39 i 2, and passim in AMT.

The readings *ēdu* or *šammu ēdu* are not certain, for the latter (suggested by Landsberger, ZDMG 74 443f.) speak the few phonetic writings in Uruanna (Ú *e-du* and *ša-mi* AŠ.MEŠ) and the passage LKA 95 r. 2, sub usage b.

(Thompson DAB 353f. and 356f.)

eduk s.; (a garment); syn. list*; cf. *edūtu* B.

e-du-uk (var. *e-du-tum*) = é *a-ḫi* — *e*. = (garment with) armholes (lit. house of the arm) Malku VI 130, var. from An VII 214.

edulnu s.; (a profession or class); NA.*

LÚ *e-dul-nu* (after LÚ *qa-tin*) Bab. 7 pl. 5 (after p. 96) iii 10 (NA list of professions, coll.).

edulû (*etellû*) s.; administration building(?); NB; Sum. lw.

é.du₆.lá = *e-du-lu-ú* (in group with du₆.lá = *ri-du-tú* and laḫ₄.laḫ₄ = *ša-la-lu*) Erimhuš I 199, cited as *libbū* DÚL.LÁ // A.DÚL.LÁ // LAḫ₄.LAḫ₄ // [*ri-du-tu*] // *e-tel-lu-ú* // *ša-la-lu ina* ERIM.ḪUŠ *qa-bi* ROM 991:4 (Izbu Comm. to CT 27 46:5, courtesy W. G. Lambert), cf. lú.é.du₆.lá = *ša ri-du-ti* (between *ša bīti parsī*, *ša bīti šīli*, and *ša esikili*, *ša nakanti*) OB Lu A 265.

Uncertain: SAL *šudbubu* // SAL *sunnuga* SAL *ša e-dul-la tu-ma mimma mala tašallušu iqabbakka* to make a woman speak (comm.): to question a woman closely you . . . a woman of the *edulû* and she will tell you whatever you ask her BRM 4 20:61 (comm. to the title of a conjuration).

The translation “administration building” is based on NB É.DUL which alternates with

ēdumānu

bīt rēdūti, q.v. For *é.du₆.lá* in Ur III texts, see Jacobsen, cited below.

(Ungnad, AfO 14 264f.); Jacobsen, *Studia Orientalia Pedersen* p. 175 n. 18.

ēdumānu adj.; single; NA*; wr. syll. and AŠ-*ma-nu*; cf. *ēdu*.

šūtu e-du-ma-nu ina libbi kammusu he lives there alone ABL 1085:10; PN AŠ-*ma-nu* (in a list of persons, in contrast to those listed with families) KAV 39:9, 10, 11, also Ebeling Parfümrez. pl. 28:28, see Ebeling Stiftungen p. 4.

edumukku see *edamukku*.

eduppātu see **edapu*.

edurū (*adurū*) s.; hamlet, rural settlement; Pre-Sar., Oakk., Ur III, OB, MB, SB, NB; Sum. lw.; wr. syll. and É.DURU₅ (É.dur.Me.me Fish Catalogue 20:2).

É.A^{du-ru} KI = šU-ú, *kap*(text *šul*)-[ru], *ti-tur*-[ru] Kish 86 r. 9ff. (= Iraq 6 179); É.duru₅.nig.gi KI = MIN *kit-t[um]*, É.duru₅.gid.da KI = MIN *šid-[di]* (six lines follow with geographical names composed with É.duru₅) Kish 86:12f., cf., for forerunners, RA 32 171 v 43ff., SLT 213 viii 9ff.; É.duru₅.nig.gi.na KI = *a-dur kit-ti = šá kub-bu-tu ina a-ḫi tam*(text *pi*)-tu₄, É.duru₅.gid.da KI = MIN *šid-di = šá ina a-ḫi* A.MEŠ^d *En-lil* Hg. B V iv 17f.; A.duru₅ = šU-u, *kap-ru, ti-tur-r[u]* Igituh III 222ff.; [x]-ru-ba É^{du-ru}A = *ti-tur-ru*, [a]-du-ru É.A = *a-du-ru-u, ka-ap-ru* Diri V 306ff.

a) in Oakk. and OB: composed with names of officials: É.duru₅.en_x(PA.TE).si.ka ITT 1 1182 r. 4, É.duru₅.PA.AL^{ki} ITT 1 1099 r. 4 (Oakk.), É.duru₅.ga.raš Chiera Princeton 10 iv 8 (Ur III), É.duru₅.sip.a.e.ne UET 3 25 r. 4, É.duru₅.NIM.e.ne Reisner Telloh 160 iii 20, etc.; composed with names of rulers: URU^{ki} É.DURU₅.^dŠul.gi^{ki} TCL 11 171:17, also 4R 36 No. 1 iii 8, É.duru₅.^dAmar.^dSin Boson Tavolette 50 r. 4, etc.; composed with names of deities: É.duru₅.Me.me CT 32 8 i 2 (Pre-Sar.), É.duru₅.^dNin.ḫur.sag Eames Coll. P 2, etc.; cf. É.DURU₅.Bi.za^{ki} CT 33 21:7 and 23 (OB), also 4R 36 No. 1 iii 11, and passim composed with personal names.

b) in MB (apocryphal): *ālāni eglāti nāru u nābalu šubāt e-du-re-e-[š]a* (var. *e-du-ri-šū*) *ana Ištar bēltija addin ajū arkū ša ... ālāni eglāti nāru u nābalu šubāt e-du-re-e limīti Uruk itabbalu* I gave to Ištar, my lady, the

e'ēlu

towns, fields, canals and dry land, (all) her rural settlements — whoever later takes away the towns, fields, canals and dry land, the rural settlements in the environs of Uruk CT 36 7: 14 and 22, dupl. BIN 2 33:13 (Kurigalzu I).

c) in SB lit.: *ana a-du-re-e* NU GIN *ge-ru-ú* (var. NU GIN-*ak*!) *la ge-ru-ú igerrīšu* he must not go out to a rural settlement or an enemy (var. non-hostile person) will pick a quarrel with him KAR 147:21, dupl. KAR 177 r. iii 36, cf. KAR 177 r. i 16 and AMT 6,6:7 (hemer.); *ana* É.DURU₅.MEŠ *la irrub* NAM.RIM (var. NAM.ERIM) *išallalšu* he must not enter rural settlements or the curse will snatch him KAR 177 r. ii 27, dupl. KAR 147 r. 13 (hemer.).

d) in NB: KASKAL *šá* É.DURU₅ the road to the rural settlement VAS 5 50:3.

Etymologically *edurū* (from Sum. *é.duru₅*, “manor or farm on wet ground”) seems to refer to a small rural settlement (cf. the correspondence with *kapru*) with a permanent water supply (probably in a swampy region, cf. the correspondence with *titurru*) of a special type which disappeared in the OB period. In literary texts and in CT 36 7, cited sub usage b, the word refers to rural settlements in general; in the latter case even villages and fields are included in *edurū*.

Probably connected with *adurtu*.

edūtu A s.; (mng. uncert.); NB.*

suluppī ša e-du-tu VAS 3 96:1; *e-du-tum ša muḫḫi mušannītu ša* PN the e.-plot which is (located) along the dike of PN Nbn. 6:3.

Ungnad NRV Glossar p. 8.

edūtu B s.; (a garment); syn. list*; cf. *eduk*.

e-du-tum (var. *e-du-uk*) = *É a-ḫi* (garment with armholes An VII 214, var. from Malku VI 130.

edūtu (knowledge) see *idūtu*.

e'ēlu (*a'ālu*) s.; “binder” (name of a demon); SB*; cf. *e'ēlu*.

e'-e-lu = *mur-šu* Malku IV 61.

MAŠ.giš.ra ú.šim.gin_x(GIM) edin.na ba.ra. bí.in.[il].[i] : *e'-i-lu kīma urgīti ina šēri aš[ma]* the “binder” (Sum. the ... slayer) has sprouted forth from the plain like verdure 5R 50 ii 29f., see Schollmeyer No. 1.

e'ēlu

ina baliki gallū ul iṭehhi <ana> marši šipirki a'-a-lu efla u ardata ul i'-il without you(r consent, Ištar), the *gallū*-demon does not attack the sick person, the “binder,” your messenger, does not bind either men or women KAR 57 ii 18; *lu mukil rēš limattu la ga-me-l[u . . .] lu e'-e-lu lu ta-[n]a-[. . .]* be it the *mukil-rēš-limatti*-demon, the merciless, be it the “binder,” be it the [. . .] KAR 83 ii 2; *šaššatu girgiššu šadānu [. . .] e'-e-lu šaggāšu* (in an enumeration of diseases) K.8487:7 (unpub., dupl. of JCS 9 8ff.).

e'ēlu (*a'ālu*) v.; **1.** to hang up, **2.** to bind, **3.** to coagulate(?) **4.** *w'ulu* to hang up, to bind, to coagulate, **5.** *šute'ulu* to wring the hands; from OB on; *I i'il — i'il — el* (Ass. *a'(i)l*), I/2, II (for *uḫḫul*, see mng. 4c), II/2, III/2, III/4; cf. *e'ēlu* s., *e'iltu*, *i'lu*, *w'iltu*.

šū.úr.gar = *ú-ú-lum* (after šū.úr.gar = *ḫama-tu*) Nabnitu J 207; ri = *šu-te'-ú-lu* (in group with *šutēlupu*) Erimhuš V 168.

^dŠár.ur₄ an.ta lugal.bi.ir ugu.bi šu ba. an.ši.ib.ri.ri : ^dMIN *eliš ana bēlišu qātišu uš-te-te'-il* (Sum.) Šarur (a divine weapon) wrung his hands above his head (stretching them) toward his lord : (Akk.) Šarur wrung his hands upwards towards his lord Lugale V 28; ki šā.bi šu ba.ši.ri.ri (var. ba.ši.ib.ri.ri) á.gig.ga i.i : *er-[-še-tum] qa-ta-sá ina libbiša šu-te'-u-la-ma maršiš [ināq]* the earth wrung its hands over its heart and cried out in pain Lugale II 44, cf. [. . .].dúb.ba.šē šā šu ba (var. bi).ši.ib.ri : [. . .] *ina libbišu uš-te-te-il* Lugale IV 46 (catchline, = Tablet V 1).

1. to hang up — **a)** in NA hist.: *qaqqa-dātešunu ina gupni ša šadē e-il* (vars. *e'-il*, *e'-li*) I hung their heads on the trees of the mountain AKA 308 ii 43 (Asn.), cf. (wr. *e'-il*) ibid. 320 ii 71, for var. *ú'-i-il*, see mng. 4; **6** *ariāt ḫurāši ša ina admānišu imnu u šumēlu it'-u-la-a-ma uḫtallā šarūriš* six golden shields, which were suspended to the right and left of his sanctuary, shone like sunshine TCL 3 370 (Sar.), see, for illustration, TCL 3 p. xviii.

b) in MA, NA lit.: *mašmāšu . . . ḫulā piri' balti ina šibšēti ša bābi e'-i-la* the *mašmāšu*-priest hangs a *ḫulā*-mouse (and) a shoot of a thornbush on the vault of the door (corresponds to SB *alālu* in CT 16 29:72ff.) ABL 24:13 (NA); [*qaqqudu ša*] *ina talli ša DN a'-la-an-ni* the head which is hung on the

e'ēlu

lintel of (the temple of) the Lady-of-Babylon KAR 143+219:20, see ZA 51 134, cf. also *qaqqassu . . . e-ta-a'-[lu-ni]* ibid. 21; *pušlu . . . ina qulli šakku ina kišādīšunu a'-lu pušlu* beads strung on a *qullu*-chain(?) are hung around their necks VAT 16462 i 30 (unpub., MA inventory, courtesy Köcher).

c) in MB: *ḫarba ina x x i-il* (mng. obscure) Peiser Urkunden 96:8.

2. to bind — **a)** by an agreement — **1'** in OB: *Šubarūm aradma ištu MU.8.KAM ittija ištālīma i-i'-la-am ana e-e-li-im ul addiṣu* the Subarean is a slave, for eight years he has been asking me for it but I have not allowed him to enter into a binding agreement TCL 1 50:13 (let.); *arḫiṣ atlakamma ina aḫ šattim pagarka e-il* come quickly and bind yourself (by a contract) at the beginning of the (agricultural) year TCL 18 88:30 (let.); PN *aḫātka aṭṭardakkum ši-te-i-ma ina 4.KAM ištēn e-i-il-ši* I have sent PN, your sister, to you, make an effort and bind her on the basis of a one-fourth (share) agreement TCL 17 71:17 (let.); for other refs. see *e'iltu*.

2' in NB: *x KÜ.BABBAR [. . .] ša PN . . . ina muḫḫi PN₂ u PN₃ i'-i-li x* silver concerning which PN made a binding agreement to the debit of PN₂ and PN₃ Evetts Ner. 71:5, cf. *ina muḫḫi PN e-li-tu₄* YOS 7 38:12, also *x sesame in seeds ša PN . . . ina muḫḫi PN₂ . . . i'-i-lu* Cyr. 27:4; for refs. to *w'iltu e'ēlu*, see *w'iltu*.

3' in SB lit.: *i'-il-te la ne-me-li i'-il-lu-uš* they will put an unprofitable obligation upon him KAR 176 r. ii 23 (hemer.), cf. KAR 178 iii 50, [*i'iltu*] *e'-i-lu-u[š]* ibid. vi 50.

b) by magic: *ina baliki . . . a'-a-lu efla u ardata ul i'-il* without you(r, Ištar's, permission) the “binder-(demon)” cannot magically bind man or woman KAR 57 ii 18; *i'-il-tum i'-i-la-an-ni* a (religious) obligation has bound me KAR 184 obv.(!) 28; see *e'iltu*.

3. to coagulate(?): *ina šinnīšu e'-i-il ni-il-šu* BiOr 11 82 LB 2001:2 (OB inc.), see von Soden, Or. NS 25 144 n. 1; *ištu qabal nāri mū ša aḫāt [nāri] e'(text im)-lu-ma* the water coagulates(?) from the middle of the river towards the side of the river CT 39 16:49 (SB

egataktu

Alu), cf. *mû šahāt [nāri] ú-ḫu-lu* ibid.; see mng. 4c.

4. *u'ulu* — a) to hang up: *ina gupnī ina limīt ālišunu qaqqadātešunu ina libbi ú-'i-il* I hung their heads on trees all around their cities AKA 295 i 118 (Asn.), cf. *ú-'i-il* (as var. to *e-'il*) ibid. 320 ii 71.

b) to bind (by an agreement): *u'iltim ina muḫḫišunu nu-te-il* we made out a written agreement to their debit YOS 6 78:18 (NB).

c) to coagulate(?): *šumma nāru A. <MEŠ-ša> kajamānūtu ina muḫḫišunu mû šalmūtu uḫ-ḫu-lu* if the water of the river is normal (but) black fluid coagulates(?) on its surface CT 39 14:9 (SB Alu), cf. *ina muḫḫišunu <mū> da'mūtu u'-ḫu-lu₄* ibid. 10 and 11, also *mū ša kīma mē gašši uḫ-ḫu-lu₄* fluid that is like whitewash coagulates(?) CT 39 16:50 (SB Alu); *šumma <mē> nāri kīma ziqin nāri ina KI.A ÍD ú-ta-'a-lu KI.MIN ina KI.A ÍD ušappilu* if the water of the river (looks) like the “beard-of-the-river” (and) coagulates(?) at the river bank, ditto (= if the water of the river (looks) like the “beard-of-the-river”) (and) sinks down(?) at the river bank CT 39 14:11 (SB Alu), cf. (like *alapé* algae) ibid. 12, also (like A LU.ÚB.SAR “turnip water”) CT 39 15:33, furthermore *mā arqūti [ú-ta]-a-[lu]* CT 39 16:40, *mū pešūti ú-ta-a-lu₄* ibid. 41; *šumma ... mā ... elišu- <nu> ḫurḫummāt A.SI.[ŠÁ] u'-ú-la-ma uptaḫ-ḫaru* if on top of the water the foam of normal high water coagulates(?) and accumulates CT 39 16:42 (SB Alu, = Boissier DA 59:4), cf. (wr. *ú-ḫu-lu*) ibid. 49.

d) unkn. mng.: see Nabnitu J, in lex. section.

5. *šute'ulu* to wring the hands in despair: see lex. section.

egataktu s.; (a kind of knife); lex.*

[gír. U]RUXGU(!)^{ur} UD.KA.BAR = *e-ga-tak-tum* (var. KAL.KAK-tum) Hh. XII 28, in CT 14 47 BM 42339 r. 10, var. from dupl. CT 14 13 BM 91010 r. 7.

Both of these citations are from awkwardly written school tablets. Probably the one from Hh. XII should be amended to *mal(!)-^{ta}(¹) tak-*

egēru

tum, and the one from CT 14 to *mal(!)-tak(!)-tum*, see *maltaktu*.

egēgu see *ekēku* and *egēqu*.

egēru v.; 1. to twist, to be or become twisted, perverse, cross, confused, to maneuver for position, 2. *ugguru* to twist, 3. *šutēguru* to be crossed, to faint, 4. *nenz-guru* to hobble, stumble; from OB on; I *īgir* — *egir*, I/2, I/3, II, III/2, IV, IV/3; wr. syll. and GIL; cf. *egru* adj., *itgura* adv., *itguru* adj., *tēgirtu*.

ni-mi-en LAGAB = *e-ge-e-rum* MSL 2 p. 127 ii 4 (Proto-Ea), corrected MSL 3 p. 217; n[i-mi-en] [LAGAB.LAGAB] = *e-ge-ru-um* Proto-Diri 70a; ni-gi-in LAGAB.LAGAB = [e]-*ge-ru* Diri I 338; ni-gi-in LAGAB = *e-ge-ru* Ea I 32d, cf. ni-gin LAGAB = *e-gerum* A I/2:46; ni-gi-in LAGAB.LAGAB = *e-ge-ru* Ea I 47f., cf. ni-gin LAGAB.LAGAB = *e(?)-ge(?) -rum* A I/2:122; ni-gi-in_{LAGAB} = *e-[ge]-ru* [šá] še-[e-pi] Antagal h 8'.

[gi-li] GIL = [e-ge-ru] S^b I 286; gi-ib GIL = *pa-ra-ku, e-ge-ru, gi-il* GIL = *e-ge-ru* A III/1:227-229; gír.al.g[il] = [i]t-[te(!)]-ni-gi-ir he hobbles CT 19 4 iii 25 plus ibid. 45:3 (list of diseases); gú.zag.ga bí.in.lá = *ni-en-gu-ru-um* (probably mistake for *nenduru*, see *edēru*) OBG/T XV 17; [...] = *šu-ta-bu-lum, šu-te-gu-ru, šu-te-nu-u* (Sum. col. broken) Antagal K ii(?) 11-13.

i.gil.li.ēm.gi [...] : *it-ta-na-an-gi-ri* ASKT p. 127:45f. (cf. mng. 4b), cf. i.gil.li.ēm.gá.eš : *it-te-nin-gi-li* (probably a mistake) SBH p. 45:11f.; gír.bi.ne ù.me.ni.gil.gil : *še-pi-šu-nu ug-gir* twist their feet AJSL 35 141 Th. 1905-4-9, 93:15 (cf. mng. 2).

ša-pa-šu = *e-ge-ru* K.1137f:9 (unidentified comm. to an omen text).

1. to twist, to be or become twisted, perverse, cross, confused, to maneuver for position — a) to twist: *e-gir zib-bat-sa* he (Marduk) twisted her (Tiamat's) tail STC 2 pl. 62 R. 395:4 (En. el. V); [šumma] MUŠ NA *i-gi-ir* if a snake coils around a man KAR 385 r. 30 (SB Alu).

b) to be or become twisted, crossed (always I/2): *šumma izbu 2-ma kīma pillurti it-gu-ru* if there are two newborn lambs and they are (grown together) crosswise like a *pillurtu*-cross CT 27 25:1f. (SB Izbu), and dupl. ibid. 27:10f.; *šumma alpu 2 pagrūšu šà-nu* (= *girbēnu*) *šaknuma it-gu-r[u]* if a bull (has) two bodies (and they) are turned inward and (grown together) crosswise CT 40 30

egēru

K.4073+ r. 26 (SB Alu), and cf. the preceding omen (with *šutēlupu* intertwined) *ibid.* 25; *šumma* MUŠ *it-gūr-u-ma* (var. MUŠ.MEŠ *it-gu-ru-ma*) *ina qabal āli izzaqpu* if snakes intertwine and rear in the middle of the city CT 40 23:28 (SB Alu), var. from KAR 384:17, cf. *šumma* UR *it-gu-ru-m[a]* (said of snakes) KAR 400:7 (SB Alu); *šumma immeru ultu naksu šēpēšu* IGI.MEŠ-ti u EGIR.MEŠ *kīma* 4 *kīsi it-gu-ra* if the front and hind legs of a sheep after it has been slaughtered are intertwined like the four (strings of) a pouch CT 31 32 83-1-18, 410 r. 14 (SB behavior of sacrificial lamb); *šumma* GAB *šumēli* 2-*ma* . . . *kīma* PAP *it-gu-ru* if there are two fissures to the left and they cross each other like the sign PAP CT 20 43:35f. (SB ext.), cf. KAR 454:30, and *šumma* GÍR 2-*ma* *kīma* PAP *it-gu-ru* CT 20 3:20, as against *kīma* BAR like the sign BAR *ibid.* 21, and *kīma* MUŠ like a snake *ibid.* 22; *šumma tērānū kīma* MUŠ *it-gu-ru* if the intestines are intertwined like a snake BRM 4 13:27, cf. *ibid.* 12:74, cf. also *it-gu-ru* (in broken context) YOS 10 17:10, as against *ittatlu* facing each other *ibid.* 9 (OB ext.).

c) to be perverse, cross: *awīlam la takalla ittišu ul it-gu-ra-k[u]* do not hold the man back, I am not cross with him YOS 2 37:18 (OB let.); *it-gur libbašunuma malū tuššāti* their hearts are perverse, they are full of malice 4R 17 r. 21 (SB lit.).

d) to be confused — 1' (said of foreign languages): *kur.bi bad.du eme.bi gilim.ma : ša šadūšunu nesū lišānšunu e-eg-ru* (Gutium, Subartu and Tukriš) whose mountains are far away, whose languages are confused UET 1 146 iii 7 and iv 7 (Hammurabi); see *egru* adj. mng. 3.

2' said of a speech defect: *uddappir išhi[lša] Ē-a a-šar it-gu-rat* EME I have removed the sherd, I have made (truth) come forth where the tongue was twisted BBR No. 83 ii 8, with dupl. *ibid.* 82 r. ii 14, cf. also mng. 4b.

e) to maneuver for position: *ana dāk nakrim šibqī teštené u te-te-ni-ig-gi-ra-šu u nakrum qātamma ana kunūšim šibqī ištené u i-te-ni-gi-ir-ku-nu-ti kīma muštapsī aḥum ana aḥim šibqī ištené* you (both) think up

egēru

strategems to beat the enemy and to maneuver for position against him, but the enemy will likewise try to think up strategems and to maneuver for position against you, just as wrestlers use tricks against each other ARM 1 5:5 and 7.

2. *ugguru* to twist: *gīr.bi.ne ù.me.ni. gil.gil : šēpēšunu ug-gir* twist their (the figurines') feet AJSL 35 141b:15 (SB inc.), cf. GÍR^{II}-šú GIL-ir LKA 135:7; *maḥarka ú-gir-šú-nu-ti-ma kāša apqidka* I have twisted them (the figurines) for you and handed (them) over to you Maqlu II 92.

3. *šutēguru* to be crossed, to feint: a) to be crossed: *šumma izbu 2 kišādašu šu-te-gu-ra* if the newborn lamb has two necks and they are crossed CT 27 13:13 (SB Izbu), cf. *šumma izbu 2 pagrūšu šu-ta-gu-ru* *ibid.* 26:8, with comm. *šu-[a-gu-ru]* = [MIN] *šá e-ge-ru* Izbu Comm. 252a; *šēpšu ša imitti šu-te-gu-rat-ma kinši ša tappišu šapiš* his (the figurine's) right leg is athwart and entwined with the thigh of his companion MIO 1/1 pl. 104 v 3, cf. *ibid.* p. 76.

b) to feint: *tu-uš-te-gir palga ul tašahḥit* you are feinting like a wrestler but you cannot even jump over a ditch (translated in parallelism to the next proverb: you are trying to carry a mountain but you are not even able to balance a . . .) RA 17 158 K.8216:8 (bil., Sum. col. broken, wisdom).

4. *nenguru* to hobble — a) IV/1: *ši-i li-in-ni-gir-ma anāku lūšir* may she (the witch) hobble but I walk upright and straight PBS 1/2 129:9, cf. Laessøe Bit Rimki 40:45.

b) IV/3 to stumble: *lišānka la ta-at-ta-ni-gi-ir ina(TA) šaptēka* your tongue shall not stumble on your lips Craig ABRT 1 5:10 (NA oracle), cf. [i]t-[te(!)]-ni-gi-ir CT 19, in lex. section; *ilū ša šadī it-ta-na-an-gi-ri* (for -ru) ASKT p. 127:46, for Sum., cf. lex. section.

The semantic ambivalence of *egēru* is indicated by its two Sum. equivalents: *nigin*, "to coil around," and *gil*, "to be athwart, lie across, etc."

Jensen, KB 6/2 9*, Ungnad, ZA 31 41ff., von Soden, ZA 41 170 n. 3.

egġētu

egġētu see *ekġētu*.

egimgīru see *egingīru*.

egingīru (*egimgīru, gimgīru, gingirā, gingīru, girgirā*) s.; rocket (*Eruca sativa*); SB, NB*; wr. syll. and Ú.NÍG.GÁN.GÁN, in Ass. often without initial *e*.

níg.gán.gán SAR = *e-gim-[gi-ru]*, [num]jun MIN SAR = NUMUN [*e-gim-gi-ri*] Hh. XVII 310f.; [ú] [gi.in].gir SAR, [ú NÍG.GÁ]N.GÁN SAR = *sur-du-nu-u* Practical Vocabulary Assur 69f.; ú SL.SÁ, Ú.NÍG.GÁN.GÁN, ú *e-gi-en-gi-ru* : ú *sur-du-nu-u* Uruanna II 455-457, [ú ...] BU : ú *gin-gi-ru* ibid. 458, [ú *gi-in-gir*] : ú *gi-in-gi-ru* ibid. 459, [NUMUN] MI : NUMUN Ú NÍG.GÁN.GÁN ibid. 460; ú *gin-gi-ru-ú* : ú *sur-du-nu-u* Köcher Pflanzenkunde 31 r. 25', cf. also ú *gin-gi-rum* : ú *sur-[du]-nu-u* ibid. 30 b i 7'.

a) in gen.: *e-gi-en-gi-ri* SAR CT 14 50:34 (NB list of plants in a royal garden).

b) in med. use — 1' the plant: ú *gi-ir-gi-ru-u* : ú KI.MIN (= KU GIG, i.e., *šuburru marsu*) : *itti* Ì.UDU ĤI.ĤI <*ana*> KU GAR(text ĤI) — *e.* : plant against sore anus : to mix with tallow (and) put on the anus KAR 203 r. iv-vi 6 (pharm.), cf. ú *gi-ir-gi-ru-u* : ú KI.MIN (= KU NÍG.TUK) : ŠU.BI.AŠ.ĀM (= *ana* KU GAR-*nu*), ú *gi-ir-gi-ru-u* : ú KU TAB : *ana* IGI GIG GAR-*nu* ibid. 14f.; ú *e-gi-en-gir-[ru ...]* CT 14 35 K.4180A+ : 33 (pharm.), ú *gir-gi-ru-[u ...]* ibid. 35, ú *gir-gi-ru-[u ...]* ibid. 38, ú *e-gi-en-[gi-ru-u ...]* ibid. 42, ú *gir-gi-[ru-u ...]* ibid. 48; ú *gim-gi-ra* (among drugs) AMT 12,6:5; ú NÍG.GÁN.GÁN AMT 36,2:3, 55,1:2, 88,3:4 (*šà.zi.ga rit.*), CT 23 34:25, Küchler Beitr. pl. 11 iii 53.

2' the seeds: *šumma amēlu ināšu damā šunnu'a* NUMUN GIŠ.NÍG.GÁN.GÁN if a man's eyes are suffused with blood, (you take) seeds of the *e*-plant AMT 8,1:26, cf. NUMUN(!) Ú.NÍG.GÁN.GÁN (among drugs) ibid. 55,1:7.

Holma Kl. Beitr. 67; Thompson DAB 211f., cf. Löw Flora 1 491f.

egirrū (*igirrū, girrū*) s.; 1. reputation (as expressed in utterances of others), 2. mood (as evoked by or expressed in utterances), 3. (an oracular utterance of uncertain nature); from OB on; Sum. lw.; in NA *girrū*; wr. syll. (*egirtu* in CT 16 8:281) and INIM.GAR; cf. *egirrū* in *bēl egirré*.

egirrū

inim.gar = *gir-ru-u* Igituh I 208; inim.gar = *e-gir-ru-u* Igituh short version 74; [e.ne.ēm.mar] = [inim.gar] = *e-gir-ru-u* Emesal Voc. III 141; inim.gar = *i-gi-r[u]-u* Erimhuš III 175.

1. reputation (as expressed in utterances of friends or enemies) — **a)** referring to the individual in relation to his fellow men: *amāt ālišu ultēši* INIM.GAR *ālišu ultammin* he has betrayed the secrets of his (home) town, he has given his (home) town a bad reputation Šurpu II 97; *itti bārī u šā'ili alaktī ul parsat ina pī sūqi lemun* INIM.GAR-*ú-a* I cannot stop going to the divination priest and the *šā'ilu*-priest, I have a bad report in the mouth of (those who stand in) the street (seeing me pass by) Ludlul I 53 (= Anatolian Studies 4 70); inim.gar ĥul.dím.ma kalam.ma.ke_x (KID) : *e-gir-ru-ú lemnu ša nišī* evil reputation among the people AMT 102:8, cf. KAR 88 fragm. 3 15f.; INIM.GAR.MU *ulammenu* they gave me a bad reputation KAR 80 r. 31, cf. INIM.GAR-*a-a* *ulamme[nu]* RA 26 41:6 (dupl. of preceding); INIM.GAR-*a-a* *lummunu la šutēšuru* my reputation is bad, beyond salvaging LKA 139:21, and dupl. LKA 140:11 and JRAS 1929 283:4; inim.gar sag.ba ĥul nam.lú. u_x(GIŠGAL).lu.ke_x : *ana e-gir-ri-e māmāt lemni [ša] amēlūti* against the curse of evil reputation caused by people (parallel: *ana arrate ša ilī* against the curse of the gods) Šurpu V-VI 154f.; igi.mu.ta inim.gar sig₅.ga ĥé.en.dug₄.ga : *ana panīja e-gir-ri(var.-tum) damiqti liqqabi ana arkija ubānu damiqti littariš* may good words be said (about me) to my face and may I be pointed out with approval behind my back CT 16 8:280f.; INIM.GAR *magāri lirdišu* may expressions of approval follow him MDP 10 pl. 11 iii 8 (MB kudurru), cf. *amēlu šū* INIM.GAR SIG₅.GA (text. TA) UŠ.UŠ-*šū* expressions of approval will always follow this man CT 38 28:35 (SB Alu); *šunāt aṭṭulu ana damiqti šukna ... ša ūmija lu damiqti šutlimamma* INIM.GAR SIG₅ *ina sūqi lu magir qabūa* turn the dreams I had into favorable dreams, during the day there should be good portents to provide me with expressions of admiration so that (when I walk) in the street my words will be accepted with pleasure Schollmeyer No. 14:23 and dupl., see OECT 6 p. 84.

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b) referring to the individual before a deity: *šēdum lamassum ... i-gi-ir-ri-e ūmišam ina maḥar* DN ... *lidammiqu* may (the protective spirits) Šēdu and Lamassu give me daily a good report before DN CH xli 52, cf. DN *mudammīqat i-gi-ir-ri-ia ... awassu lilemmīn* may DN, who gives me a good report, make his case a bad one (before DN₂, her spouse) CH xlii 86; ^dNinlil ... *inim.gar ḥul.a.ni ḥé.en.ta.è : ^dMIN lu mulammīnat e-gir-ri-šú-ma* may Ninlil give him (Sum. make come forth for him) a bad reputation (before Enlil) 4R 12 r. 35f. (MB royal); ^dBunene ... *ina sūqu u sula'i lidammīqu e-gir-ra-a* may Bunene give me a good reputation (before you, Šamaš) when (you are) on (your) route VAB 4 260 ii 36 (Nbn.), cf. *ibid.* 232 ii 21; ^dMagrat-amassu ... *mudammeq e-gir-ri-e* (the god) His-Intercession-is-Well-Received, who makes good reputations (in heaven) Craig ABRT 1 57:27.

2. mood (as evoked by or expressed in utterances): *kurbanni DUMU.MAN ilī gi-ir-ru-ku [...]* greet me, may the gods [keep] you, my prince, in a good mood (Tašmētu addressing Nabû) KAR 122:13; *ana Marduk kurbu gir-ru-u ana Marduk dummiq ša qabé ana Marduk epuš* (O Nusku,) greet Marduk, put him in a good mood, do what Marduk orders KAR 58:2; *šumma inūma uššū bīti nadū* INIM.GAR SIG₅ *idub* if somebody makes an utterance showing his good mood (immediately) after the foundations of the house have been laid CT 38 10:20 (SB Alu), with contrasting INIM.GAR ḤUL *uttazam* utters an unhappy groan (or sigh) *ibid.* 21; *arrat lemuttim* INIM.GAR NU SIG₅ *ana aḥīti liskip* may it (the phylactery) remove an evil curse, a bad mood BMS 12:68, cf. RA 18 18 ii 21; *e.ne.è.m.mar dīm.me.ir ama ^dInanna. bi sag.uš nam.ša₆.ga ḥé.bí.[...]* : *e-gir-e ilī u ištari lidammeq santak* may he always put the (personal) god and goddess in a happy mood TCL 6 51 (= 52):45f.; Damu ŠIM.SAR gal.la *inim.gar.ra.bi ḥé.en.s[ig₅]* : *Damu āšīpu rabū e-gir-ra-šū lidammīq* may DN, the great conjuration priest, bring about a good mood for him Šurpu VII 71f.; *Šar-pānītu i-gir-ra-⟨šu⟩ l[i-la]m-min* may DN

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make him depressed BE 1/2 149 ii 23 (kudurru); INIM.GAR *dumqi u mēšari šukun elija* grant me a happy and optimistic mood BMS 1:22, cf. *inim.gar sig₅.ga : ina e-gir-re-e damqi* (in parallelism with *ina salīmu ḥūd libbi*) PBS 1/2 126:36, cf. OECT 6 pl. 54:11; *[ina ma]jāl mūši dummiq šuttu [...]* *e-gir-ru-u naḥāše* give good dreams at night and a happy mood [during the day] JRAS 1920 567 r. 23; *ina majāl mūši dummuqa šunātūa ina ša šēri banū e-gir-ru-u-a* at night my dreams are good and in the morning my mood is excellent Streck Asb. 86 x 71; *šutti damqat e-gir-ru-ū-a damiq* my dream is favorable, my mood is happy Dream-book p. 342 79-7-8, 77:1. cf. *ibid.* 17.

3. (an oracular utterance) — **a)** *kledon: šumma BĀRA ana ilī ikarrabma* INIM.GAR *ār-ḥiš itanappalšu*] if the king prays to the gods and an *e.* always answers him quickly CT 40 9 Sm. 772 r. 25 (SB Alu), cf. *šumma amēlu ana ilī ikarrabma* INIM.GAR *arḥiš itanappalšu* CT 39 36:112 (SB Alu, catchline), *ibid.* 40:48 (catchline) = 41:1, also (referring to *e.* of “yes” or “no,” and of an *e.* provided by various animals) *ibid.* 41:3f.; *gir-ru-u damqu ippalka* a favorable *e.* will answer you ABL 76 r. 4 (NA), cf. *ibid.* 7; *ana bīt šā'ili alki šē masabba nulli akal eṭimmi* NINDA.KUR₄(!) *i-ši-i*, [inim].gar ka.ba è.ra : *ana e-gir-ri-e ana bābi šī* go to the house of the soothsayer, fill a basket with barley, take with you a thick loaf, the bread (offering) for the spirits of the dead, (Sum.) extract from their mouth an *e.*-oracle : (Akk.) then go out of the door for an *e.*-kledon) SBH p. 77:32.

b) (unidentified oracular utterance): *in[im.gar] = e-gir-ru-u* (in group with *šuttu* dream and *birātu* vision) Antagal VIII 263, cf. INIM.GAR KAR 44 r. 2; *[e]-gir-ri dum[q]u ana pikunu išir [...]* *jāši* INIM.GAR *dumqu [šukna]ni* let a favorable *e.*-omen go straightway to your (the magic figurines') mouths and then give (lit. make) me a favorable *e.*-omen LKA 93:8f.; *[ina] qulti mūši ina sūq erbetti [...]* *tazzazāma [...]* INIM.GAR *tušēssi* you (the figurines) stand in the stillness of the night at a crossroads and you will call forth [...] an *e.*-omen LKA 93 r. 7; *šuttušu diqte*

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amrat e-gi-ra-šú assime his favorable dream has been seen, I have heard his *e.*-omen ABL 1347 r. 2 (NA); *ù šu-na-a-t[im] ù i-gi-ir-re-e ša a-mu-ru u e-iš-mu-ù ašpurši* I wrote to her (my mistress, about) the dreams and the *e.*-omens that I (respectively) saw and heard A 7705:13 (unpub., OB let. from Ishchali); *e-g[ir] šuttiija* (in fragm. context) Tn.-Epic iv 45; *iššaknanima idāt dumqi ina šutti u gir-re-e . . . ittanabša elija* good portents kept coming my way in dreams and *e.*-omens Borger Esarh. 2 ii 19; *ina IZKIM.MEŠ MÁŠ.GE₆ INIM.GAR šipir mahhé* (I defeated him, relying) upon good portents (expressed) in dreams (and upon) *e.*-omens, received by ecstatic priests Streck Asb. 120 v 95; *gir-re-e dumqi u tašmé litappaluš ūmišam* may (in answer to his prayers) good *e.*-omens and favorable reception (of his prayers) happen to him every day Pinches Texts in Bab. Wedge-writing No. 4 r. 7 (acrostic hymn to Babylon); *Šamaš u Adad . . . lu mulammenu i-gir-ri-šú šunu* may Šamaš and Adad send him bad *e.*-omens Hinke Kuddurru iv 17; *šunat aṭṭulu damqat damqat lu damqatma . . . kī'am iqabbīma i-gir-ri-i ramanišu [uda]mmiqma <lumun> šuttišu ul iṭṭḥišu* the dream I had is good, good and shall (remain) good, this he says and thus the *e.* made by him changes (the dream) into a good one and the evil of the dream will not affect him KAR 252 i 9, dupl. Dream-book p. 339 Sm. 1069 ii 7.

As far as is known, the meaning of Sum. *inim.gar*, from which *egirru* is derived, is "utterance." The meaning of *egirru* seems to have developed in three main directions. First, it refers to utterances of approval and admiration or disapproval and contempt which, either as interjections, short curses or blessings, follow a person in public and are considered a reflection and measure of his social acceptability (cf. German "Nachrede," and cf. mng. 1a). In a slightly different nuance the word refers to the ways in which an interceding deity can make or undo the standing of a worshiper before an important deity, thus transferring to the religious sphere the typical relationship of a subject with an interceding courtier and with his king (cf. mng. 1b). In another sphere of meaning, *egirru* describes

egirtu

the mood of the individual as evoked by utterances of his fellow men in direct contact or as revealed by his own utterances, such as sighs, interjections, etc. (cf. mng. 2). As a third aspect should be regarded oracular utterances of a somewhat undetermined kind which are either accidental in origin (comparable with Greek *kledon*) or hallucinatory in nature (corresponding to dreams). In both instances they are acoustic (cf. the use of the verbs *apālu*, *šemū*, *šūšū* (ka . . . è), etc.) and considered released by the deity in reply to prayers or as warnings (cf. mng. 3).

Jensen, KB 2 250 n. **; Ungnad, ZDMG 65 127; Albright, JAOS 39 76 n. 19; Landsberger, MAOG 4 315ff.; von Soden, ZA 49 190; Oppenheim, AfO 17 49ff., Dream-book 229, 300.

egirru in **bēl egirrē** (*bēlet egirrē*) s.; slanderer; SB*; WR. EN KA.GAR, NIN KA.GAR; cf. *egirru*.

[*annātu šalmāni* EN KA.GAR].MU u NIN KA.GAR.MU these are the figurines of the man and the woman who give me a (bad) reputation Maqlu I 85, cf. Tallqvist Maqlu pl. 95:26 (dupl. of PBS 1/2 133 and PBS 10/2 18), also Maqlu II 48.

Appearing in the sequence *bēl dāni*, *bēl amati*, *bēl dabābi* and *bēl lemutti*, *bēl egirrē* requires the proposed translation, since *egirru* in the nuance "reputation" (cf. *egirru* mng. 1) is clearly used here in a pejorative sense.

egirtu (*igirtu*) s. fem.; 1. letter, 2. (a tablet); NA; *igirtu* ABL 313 r. 6, 1042:11.

1. letter: *e-gir-tu ša ašapparkanni balāt qēpu la tapatti* do not open the letter that I am sending you without (the presence of) the *qēpu*-official Borger Esarh. 108 r. iii 13 (treaty); *ūmu ša e-gir-tū āmuruni assap[ra]* the very day I saw the letter, I wrote (in reply) ABL 94 r. 5, cf. (*egirtu* with *amāru*) ABL 298:4, 306:8, 740:13, 1385 r. 9, 1257 r. 13; *mīnu ša šitini ša libbi e-gir-te annite ina ekalli lašpur* I am writing to the palace what all this is about in this letter ABL 145 r. 5, cf. (*egirtu* with *šapāru*) ABL 101:12, 123 r. 13, 194 r. 7, 245 r. 7, 414:18, 1116:7, etc., and passim; *sīsē ša iddinašuni PN ina libbi e-gir-te ana UZU.MEŠ-ni issatar ussibila e-gir-a-te ša PN ina Ninua pān šarri . . . ussiriba i-si-si-i-u* PN wrote down in a

egirtu

letter the horses that he has given him, together with a description of their physical characteristics, and sent them here, I am (now) sending PN's letters to Nineveh to the king, let them read them (to the king) ABL 1058:12, 14, cf. (egirtu with *šaṭāru*) ABL 252:21, (with *šūbulu*, *abālu* or *našū*) ABL 197 r. 26, 198 r. 25, 337 r. 5, etc., 382:10 r. 5, 518 r. 6; PN . . . *e-gir-tam* . . . *ittubil* Iraq 16 47 ND 23 45:3; PN *ša e-gir-tú ina muḫḫi* GN *ūbiluni ittalka e-gir-tú naša* PN, who brought the letter from GN, has just left, he is carrying the letter ABL 396:7, 10; *e-gir-tú aktanak ussibila ina pān šarri lissijá* I have sealed and sent a letter, let them read it before the king ABL 391:13; *kí udīni e-gir-tú ša ekalli ina muḫḫija la ta-lak-a-ni* until now no letter from the palace has come to me ABL 1015:15, cf. (egirtu with *alāku*) ABL 241:7, 198:23, 170 r. 3, etc.; *e-gir-tú annītu ana šarri . . . ušašmūni* let them read this letter to the king ABL 252 r. 11, cf. *šarru . . . e-gir-te annīte lišme* ABL 1173:9; *ana amēl mār šipri ša e-gir-tú ina ūme annī šarru . . . liš'alšū* today let the king question the messenger who (has brought) this letter ABL 154:20; *e-gir-tú annītu usri* preserve this letter ABL 269 r. 16; *annīu riḫti dabābi ša e-gir-ti pānitti* these are the remaining words of my former letter (sequel or enclosure to a letter, containing only polite phrases) ABL 435:2; PN *ša e-gir-tú armetu iddinanni* PN, who gave me a letter in an envelope ABL 872:10; *e-gir-tú aššabat [ana] šarri ussibil* I have intercepted the letter and sent it to the king ABL 1262:7; 2 *e-gir-a-ti ana šarri . . . nissapra gabrú la nīmur* we have sent two letters to the king, (but) have seen no answer ABL 1238 r. 14, also ABL 382:7, and *la GABA.RI e-gir-ti a-mar* ABL 740:13, and similar passim; *šulmu ša šarri . . . ina libbi GABA.RI e-gir-ti-ia lašme* may I hear about the good health of the king in the answer to my letter ABL 50:8, cf. ABL 44:11; *[e]-gir-te gabrú ša e-gir-te* ABL 683 r. 9; *la id(!)-da-at e-gir-tu šarru ana ardišu issapra* the king has sent no reply (lit. follow-up) to the letter of his servant ABL 1285 r. 5, cf. *ina da-at šá e-gir-tú* ABL 1244 r. 6, *[i-da-a]t e-gir-te annīte* ABL 1296 r. 4, and passim with *iddat*, e.g., ABL 101:10, 273:14, 543 r. 13, 1108 r. 14.

egītu

2. (a tablet) — a) legal document: *e-gir-tu ša di-e-ni ina birtušunu issaṭru* a document was drawn up concerning the agreement between them RA 22 147:4, cf. *e-gir-tú ša dīnišu* (in broken context) ABL 1353:7; *e-gir-tú ša DI-mu* Tell Halaf 106:5; 5 MA.NA *ina libbi e-gir-te issaṭar* five minas (of silver) were recorded in a contract ADD 1076 i 10, cf. *e-gir-ra.MEŠ-te* (in broken context) ADD 419:10; PN LÚ.A.BA *šābit e-gir-te* PN, the scribe, depositary of the contract (one of the witnesses) ADD 230 r. 12, cf. ADD 60 r. 7; *e-gir-tú šá A.ŠÁ.MEŠ . . . 2 e-gir-⟨a-te⟩.MEŠ šá KÙ.BABBAR* Anatolian Studies 7 139 SU 51/44:5f.

b) a tablet of specific form (only in NA catalogs of series): 44 DUB.MEŠ 5 *e-gir-a-te 4 a-šar-ru* 44 (regular) tablets, five *e-*-tablets, four . . . -tablets ADD 944 r. ii 5; x *tuppāni* 10 *e-gir-a-[te] enūma Anu [Enlil]* x (regular) tablets, ten *e-*-tablets of (the astrological series) *Enūma Anu Enlil* K.12722 (= Bezold Cat. p. 1262), see AfO 14 179; 1 *e-gir-tú* U₄.BÚR.DA.MEŠ one *e-*-tablet with conjurations against witchcraft ADD 869 iv 6; Eilers Be-antennamen 31.

Zimmern Fremdw. 10, 19; Landsberger, MAOG 4 315f.; Driver Semitic Writing 67 n. 2.

egītu (*igītu*) s.; negligence, carelessness; MB, SB*; cf. *egú*.

[ta] na.ám.tag.ga ta na.ám.še.bi.da : [min]ú annuma miná e-gi-t[u . . .] what is the sin, what is the negligence? SBH p. 119 r. 5f.

e-ga-a-ti : *ḫi-ta-a-ti* Bab. 7 pl. 12 r. 8 (Ludlul Comm., cf. below).

ina e-gi-ti ^dEnlil . . . É.SAG.AŠ *uttabbit* the temple tower of Nippur was destroyed due to negligence towards Enlil PBS 15 69:6 (MB Ninurta-šum-iddin); *e-ga-[ti-ia ušābil* IM] he made the wind carry off my (sins of) carelessness (preceding lines have *arnī innitti šērti*) KAR 175 r. 29 (= Ludlul IV, restored after Comm. cited in lex. section); *māmīt e-gi-tu* (var. *e-ge-e-ta*) *epēšu* the curse (caused by) committing a careless act Šurpu III 142; UD.6. KAM *šalta* NU DÙ-uš [i]-gi-ta DÙ on the sixth day he must not quarrel, (otherwise) he commits (cultic) carelessness KAR 177 r. i 28 (SB hemer.), cf. dupl. (with *e-gi-ta* [. . .]) Bab. 4 107:15, cf. also *e-gi-ta* NU [DÙ] KAR 178

egītu

r. v 61; *e-gi-it* ERIM.MU carelessness (committed by) my army CT 28 45:6 (SB ext.), cf. *ibid.* 16.

egītu see *egū* A.

egizaggū (*igizangū*) s.; (a stone); SB, NA; Sum. lw.; wr. IGI.ZAG.GA/GÁ and IGI.SAG_x (SANGU).GÁ.

na₄.ĤA = NA₄ nu-ú-ni = NA₄ IGI.SAG_x.GÁ Hg. B IV 80, also Hg. D 135; na₄.e.gi.zag.ga.ka zag mi ù.ba.ni.in.[dug₄.ga] : ina i-gi-za-an-gi-e uktanni having been adorned with e.-stones ASKT p. 127:39f.

e-gi-zag-gu-ú = *il-lu-ku* An VII 191.

a) in med. and magical use: NA₄.IGI.SAG_x.GÁ NA₄ mu-ša . . . 12 NA₄.MEŠ šim-mat e.-stone, mušu-stone (and ten other stones) are the twelve stones against paralysis BE 31 60 ii 13; DU₈.ŠI.A IGI.SAG_x.GÁ (in an enumeration of stones) KAR 213 i 8 and iv 6, cf. IGI.ZAG.GÁ (in similar context) Istanbul 44/19 ii 24 (unpub.), also NA₄.IGI.ZAG.GÁ K.2409 i 9 (unpub.), and dupl. K.6282 i 18' (unpub.); NA₄ i-gi-za-gu-ú VAT 62:7 (unpub.).

b) used for decoration of garments: cf. ASKT and An VII, in lex. section; *takkas ša* NA₄.IGI.ZAG.GA ana PN attidin I gave a cutting of e.-stone to PN (for decoration) ABL 847 r. 3 (NA); I IGI.ZAG(!).GÁ (among various stones and cylinder seals) ADD 993 ii 1.

Thompson DAC 184; ad usage b: Oppenheim, JNES 8 189 n. 28.

egru adj.; 1. twisted, 2. crossed, 3. crooked, perverse; OB, SB, NA*; cf. *egēru*.

ĥa-ab TÚL = *eg-rum* (also = *šinu*, *ĥātū*, *ĥappu*) A I/2:182; *gar-da-mu* = *eg-ru*, *nak-ru* Malku I 79f., also An VIII 84.

1. twisted (said of foreign, unintelligible speech): [... l]i-ša-na-am e-eg-ra-am JRAS Cent. Supp. pl. 9 vi 11 (OB lit.), cf. *egēru* mng. 1d.

2. crossed (as heraldic term): *me-su-ki eg-ru-te ša* PN the crossed *mesuku*-birds of PN (referring to an insigne or escutcheon) ADD 1041 r. 4.

3. crooked, perverse, obstinate (said of enemies): *kābis e-eg-ru-tim la šūšuru miliktim* (Papullegarra) who treads upon the perverse ones who are not straightforward in (their)

egū B

counsel JRAS Cent. Supp. pl. 8 v 26 (OB lit.); *mu'abbūt eg-ru-ti zā'irī* who destroys the obstinate enemies En. el. VI 154; cf. lex. section.

egū (*agū*, *egū*, *igu*) s.; (a thorny plant, probably camel-thorn); syn. list.*

e-gu-u (var. *a-gu-[u]*), *a-ma-ri-du*, *a-pū* // *ba-ú* = *a-šá-gu* Malku II 139ff., cf. *e-gu*, *a-ma-ri-du*, *a-pū-ú* = *a-šá-gu* CT 18 3 r. i 33ff.; *ú i-gi* : *ú a-šá-gu* Uruanna I 171.

Connect with Syr. *ĥāgtā*, "Alhagi Mauro-rum," Brockelmann Lex. Syr.² 219a.

Thompson DAB 184, cf. Löw Flora 2 416.

****egū** (Bezold Glossar 15a); to be read e.gi (Sum.) in E.gi.^d Sin KAR 196 r. ii 43.

egū A (fem. *egītu*) s.; negligent person; SB*; cf. *egū*.

lú.al.še.ba.e.dè = *e-gu-ú* (preceded by *baĥlum*) OB Lu A 306; lú.še.ba.e.da, lú.še.bi.dè = *e-[gu-ú]* (followed by *baĥlum*) *ibid.* B v 39f.; [lú.še.ba].e.dè = *e-gu-ú* (followed by *baĥlu*) *ibid.* Part 4:3; še.bi.da, gada.lá, bur.ra = *e-gu-u* Lu IV 205ff. (list of priests); še.bi.da = *e-gu-ú*, SAL.šà.zi.ga.ag.a = *e-gi-tu* lewd woman Antagal F 127f.

e-gu-u = *ĥa-tu-u* Bab. 7 pl. 13:37 (Ludlul Comm.), cf. below.

e-gu-u ina qātija limur may the sinner learn from my example Bab. 7 pl. 13:37 (passage from Ludlul III cited in Comm.), cf. lex. section.

The Ludlul passage and the Sum. correspondence, "she who excites a man," in Antagal (cf. also *e-gu-ú* = *na-a-ku* sub *egū* v.) show that *egū* had not only the meaning "negligent person," (i.e., negligent in the performance of duties, cf. the synonym *baĥlu*), but also meant "sinful person" in certain contexts.

egū B (*eqū*) s.; antimony paste; SB.*

še-im-bi šim×sig₇ = *e-gu-ú* S^b I 72; [še-im-bi] [šim×sig₇] = [e-gu-ú] Ea V 47; še-im-bi šim×sig₇ = e(text a)-g[u-u], [...], šim-[bi-zi-du-u] A V/1:200ff.; šim×sig₇.bi = *e-gu-u* Nabnitu X 133; šim.bi.zi.da = *šim-bi-zi-du-ú*, *e-gu-ú*, *a-ma-mu-ú* Hh. XI 305ff.; šim.bi.zi.da = *e-gu-ú* = [...] [i]m.sig₇.sig₇ «= MIN» = *gu-uh-lu*, šim.bi.zi.da = *a-ma-mu-ú* = *gu-uh-lu* *ša-di-du* Hg. B III 52ff., restored after Hg. A II 139f.

šumma tīrānū kīma e-gi-i if the intestines are like antimony paste (following line has *kīma* zID.MAD.GÁ *zaqru* are . . . like *mašĥatu*-flour) BRM 4 13:45 (SB ext.).

egû

For refs. to the log. ŠIM.BI.ZI.DA see *šim-bizidû* and *guhlu*; for refs. to IM.SIG.SIG₇ see *da'matu*. Hardly to be connected with *egû* v., "to paint."

egû v.; to be careless, neglectful (of duty); from OB on; I *igu* — *iggu*, later *igi* — *iggi*, I/2; cf. *egitu*, *egû* A, *egûtu*, *mēgûtu*.

Ši-i šī = [e-gu-ú] Ea V 179, restored from Ea V Excerpt 23', also A V/3:140; da.ra.an.šub (var. á.da.ra.an.šub) = e-g[u-ú], ba-ṭa-[lu] A-tablet 162f.; da.rí.an.šub = me(sic)-ku-ú = (Hitt.) šī-pa-an-du-ar to libate, pa(for ba)-ṭa-lu = (Hitt.) ma-al-ki-ia-wa-ar to twist, spin Izi Bogh. A 271f., cf. [...] = [e(?)]-gu-u, [ba-ṭa]-lum Erimhuš II 106ff.; da.ra.an.šub, še.bi.da, gál.la.dag = e-gu-u Nabnitu X 134ff.; še.be.da = šindu, e-ku (perhaps = *egû* paste), bi-du-ú (= *petû*), pa-ṭa-lu (= *baṭálu*) Izi Bogh. A 273ff.; [giš].ša[h] = [šaḥ]-[al-bi] = ^dINANNA e-gi the wooden (image of a) pig = the (image of the) pig of the canebrake = the (image called) Inanna-I-have-Sinned, [giš].DUN = MIN = MIN the wooden (image of a) wild boar = ditto = ditto Hg. A I 220f., also Hg. B II 185f.; [giš.šaḥ(?)].x.x.ur sil.èn.tar = [šaḥ-a-bi]-x šá-al a-me-lu dam-ga = ^dINANNA e-gi ana ^dINANNA Kiš[ki] ša-lam GUB.G[UB] the wooden (image of a) pig of the canebrake (called) O-Kind-Sir-Ask-for-...! = the (image called) Inanna-I-have-Sinned-against-Inanna-of-Kish, an image of an attendant (deity) Hg. B II 182f., with commentary [...] // ÈN.TAR // šá-a-lu // UR // a-me-lu // síl // da[m-g]u ibid. 184.

a.ma.ru.kam = ap-pu-ut-tu_a, a-nu-um-ma, la te-eg-gu-um without fail! instantly! be diligent! ZA 9 160 ii 7-9 (group voc.), cf. ap-pu-ut-tu, an-nu-[um-ma] = la te-gi Malku II 274f.

a.ma.ru.kam za.e nam.ba.e.še.ba.e.dè.en.zé.en without fail, do (pl.) not be careless ZA 49 62:38 (let. of Ibbi-Sin); dingir.gin_x(GIM) á.še.ba.e : kīma ša a-na i-li-im i-gu-ú like a person who has been neglectful toward the deity VAT 8435:1f. (unpub., OB rel., courtesy Köcher).

la-ma-du, ga-ra-šu, e-gu-ú = na-a-ku to have sexual intercourse (for this nuance see *egû* A) Malku III 42-44; pi-ir-ru = la e-gu-ú, la ba-ṭa-lu, man-zal-tum detachment (for guard duty) = not to be careless, not to be absent, watch Malku IV 172ff.

a) to be careless (towards a deity) — **1'** in lit.: ARAD(!)-ki i-gu-ú ri-ši-šum re-[e-ma] have mercy on your servant who has been neglectful PBS 1/1 2 ii 36 (OB lit.); ul e-gu ana nadān taklīmika I did not neglect to give (you) your offering (Sum. col. broken) KAR 128 r.(?) 19 (prayer of Tn.); (ša) e-gu-u aḥḥū ešētu ugall[ilū] (because) I have been neglectful, have sinned, been remiss, have

egû

committed a sin Scheil Sippar 2:10, and dupl. BMS 28:9, 46:1, cf. lu e-gi lu aḥḥi lu ašēṭ lu ugallil JNES 15 142:48', and passim, see *ḥaṭū*.

2' in hist.: ša ana Aššur šar ilāni e-gu-u ... ina qātēja limur may he who is neglectful towards Aššur, king of the gods, learn from my example Borger Esarh. 103 i 18, cf., for a parallel, usage b; ša ana māti ašar e-ta-gu-u [mar]uštu šaknatu šuspunu abūbiš (Aššur) who sweeps like a flood wherever (anybody) has been neglectful towards the country (and wherever) sacrilege has been committed OECT 6 pl. 2 K.8664:6 (Asb., coll.); ša ... šattišam ana la e-ge-e etetti <gu> ušurtašu who has transgressed the bounds (imposed by Šamaš), year after year, time and again TCL 3 94 (Sar.); ša ana palāḥ ili pitqudu la ig-gu-ú mūši u urra who is concerned about the (religious) service due to the gods and does not neglect (it) day or night VAB 4 230 i 12 (Nbn.), cf. la e-gi la ašēṭ aḥi la addá I did not neglect (anything), I was not remiss, I was not careless VAB 4 220 i 38 (Nbn.); ša Nabû-kudurri-ušur u Nergal-šar-ušur ... našparšunu dannu anāku ... ana qi-bit-šu-nu la e-ga-ku-ma kabattašunu šuṭubbāk I am the legitimate executor of (the policy of) Nebuchadnezzar and Neriglissar, I am not careless about their orders, I please their hearts VAB 4 276 v 22 (Nbn.).

3' in personal names: Mi-na-a-e-gu-a-na-^dŠamaš In-what-have-I-Neglected-Šamaš? BE 14 135:1 and 11 (MB), cf. Mi-na-a-i-gu-a-na-DINGIR BE 15 19:4 (MB); E-te-gu-a-na-^dUTU KAJ 95:8 (NA), cf. La-te-ga/gi-ana-Ištar ADD 50:6, 105 r. 1, 111:5, also [La]-te-gi-<ana>-Ištar ADD 63 r. 10, and La-te(!)-gi-^dNa-na-a ADD 173:2.

b) to be careless (in secular usage) — **1'** in OB laws: šumma malaḥḥum i-gi-ma eleppam utṭebbi if the sailor has been careless so that he caused the boat to sink Goetze LE § 5:25, cf. CH § 236:32 and 237:46; š[umm]a ... LÚ.EN(!).NUN(!) [bi-tam a-na n]a-ša-ri-im i-[gu]-ma [pa]-al-li-šu [... irub] LÚ.EN.NUN[šu-ú i-ma-a-at] if a watchman has been careless in watching the house and a housebreaker has entered (the house), this watchman will

egû

be put to death Goetze LE § 60:34, cf. *bēl bitim ša i-gu-ma* CH § 125:75, cf. also *šumma rē'um i-gu-ma* CH § 267:82, and *šumma šamallām i-te-gi-ma* ibid. § 105:47; *ana šalmat qaqqadim . . . ul e-gu aḥi ul addi* I was not careless concerning (my) people, I was not negligent CH xl 15, cf. *la e-gi la ašēṭ aḥi la addâ* VAB 4 220 i 38 (Nbn.), sub usage a-2'.

2' in OB letters: *kaspam šu'ati ina qāti-kama ušur ana kaspim našārim la te-eg-gu* keep good guard over this silver, do not be careless in guarding the silver YOS 2 11:12; *ana kīsikunu la te-gi-a ina bitikunu kaspam IGI.6.GÁL la tezzibāni* do not be careless about your funds, do not leave even one-sixth (of a shekel) of silver in your house YOS 2 134:17; *ana elippūtim epēšim la i-ig-gu-ú [aḥ]šunu la inaddū* they must not neglect building the ships, they must not be careless (about it) OECT 3 62:17; *e-ḥi-id iṣ(!)-ša-a[r] ana maššarātika la te-eg-g[i]* keep sharp watch, do not neglect your watch duties VAS 16 107:6; *u pīqat* PN . . . *ana šērika i-ri-id-du-ú-ni la te-gi-i-šu* 2 SĪLA *šikaram lišti* and never mind if they bring PN to you, do not neglect him, let him drink two silas of beer TCL 17 58 edge; *imittam u šumēlam bēli u bēlti ana našārika aja i-gu-ú* may my Lord and my Lady (i.e., my protective god and goddess) at your right and left not neglect watching over you PBS 7 106:14, cf. *ana našār napi[šti]ja bēli a i-g[i]* Syria 19 126:11 (Mari let. of Zimrilim to the god ID, translit. only); *aššum GUD.EGIR la te-gi ukullām*(ŠĀ.GAL) *šukun* do not be careless about the rear ox, give (it) fodder TCL 17 51:22, and passim; *apputum la te-gi₄* without fail, do not be careless TCL 1 15:30, cf. (wr. *la ta-gi-a-a*) CT 4 37a:19 (end of letter), and passim at ends of letters.

3' in Mari and Elam: *ana dipārim i-gu-ma dipāram ul iššū* they have been careless about (signalling with) torches, they have not raised a (single) torch RA 35 184:12 (Mari let., translit. only); [*kaspa*] *u šibta šūbila[m]* . . . *la-a te-gi* send the money and the interest — do not be careless! MDP 18 240:14; *ap-pu-tum la te-gi* MDP 18 238:10.

4' in NA, NB: *ana maššartikunu la te-*

egubbû A

eg-ga-a' do not neglect your watch! ABL 287:9 (NB), cf. *ana maššartika la te-eg-gi* ABL 519:26 (NA).

5' in lit.: *ana iḥzika la te-eg-gi* do not be careless about your study! (address to a conjurer) CT 34 8:19, repub. RA 21 128 (SB rit.), cf. [. . .]-*bi la te-eg-gi* BBR No. 42:52; 12 *arḥi kakkabāni* 3.TA.ĀM *ušziz . . . ana la epēš anni la e-gu-u manāma manzaz Enlil u Ea ukīn ittišu* he fixed three stars each for the twelve months, so that none (of the stars) should commit a mistake or be derelict of duty he established the stations of Enlil and Ea with him (Anu) En. el. V 7; *mimmū kaššūpātija ippuša e-ga-a pātira pāšir(a) la irašši* all that my witches have done (lit. have done or failed to do) shall have no one to release or undo (it) Maqlu I 41; *šikra ina šaté ḥabāšu zumri ma'diš e-gu-u kabattašun itē[iš]* drinking beer, feeling good, they (the gods) became quite carefree, their mood was high En. el. III 137.

egû (a thorny plant) see *egu*.

egû (wave, tide) see *agû*.

egubbû A (*agubbû, gubbû*) s.; 1. holy water, 2. basin for holy water; SB, NB; Sum. 1w.; wr. syll. and (DUG).A.GÚB.BA (DUG.A.GUB.BA-e KAR 65 r. 7, cf. Angim IV, sub mng. 1).

dug.[siki].e.dè = *kar-pat te-lil-ti* = *e-gub-bu-ú*, [dug.nam.tar] = *na-ti-ik-tum* = MIN, [dug.nam.tar] = [šá]-*ti-ik-tum* = MIN purification vessel = e., aspersorium = same, sprinkling vessel = same Hg. B II 289ff., also Hg. A II 75ff.

For bil. texts (all, except Angim IV, a.gúb.ba), see mng. 1.

1. holy water: a.gúb.ba a kù.ga.ta . . . ḥé.ni.ib.tu₅.tu₅ : A.GÚB.BA-a *mē ellāti* . . . *lirtammuk* let him wash himself with holy water, pure water AJSL 35 142 Th. 1905-4-9, 93 r. 8; *bārû* A.GÚB.BA *irammuk* the *bārû*-priest will wash himself with holy water BBR No. 75-78:14, and passim in BBR; a.gúb.ba ka. luḥ.ḥa dingir.re.e.ne : *a-gub-ba-a mīs pí ša ilī* the holy water for the "mouthwashing" (ritual) of the gods CT 17 39:73f.; a.gub.ba ḥa.ma.n[i.dub.bé.dè] : *a-gub-ba-a li[t-ta-bik]* may holy water be poured (over my

egubbû A

grim weapons) for me Angim IV 3; na₄.gug na₄.za.gin.na šà a.gúb.ba.šè u.me.ni.šub: *sāntu uknā ana libbi a-gub-bi-e idīma* drop (drugs, precious stones) carnelian, lapis lazuli into the holy water CT 17 39:51f.; a.gúb.ba a.kù.ga na.ri.ga.àm: MIN-a *mé ellāti ullilšuma* purify him with holy water, pure water CT 16 21:207f.; *niknakka gizillā tušba'* A.GÚB.BA *tullalšu* 2 DUG.BUR.ZI.GAL.SAR A.MEŠ A.GÚB.BA *tumalli* you swing the censer and the torch (over the king), you purify him with holy water, you fill two big burzi-vessels with water from the holy water basin BBR No. 26 v 36f., cf. A.GÚB.BA *bīta tullal* 4R 25 ii 9.

2. basin for holy water — a) as manufactured object: *udē pahhāri* 4 DUG.A.GÚB.BA 4 *kandurū* 4 *sihhari* utensils from the potter: four holy water basins, four *kandurū*-vessels, four *sihharu*-pots RAcc. 6:29, cf. 2 DUG *gub-bu-ú* 2 *kandurū* 2 *sihhari* Nbk. 457:12; ŠIM.ĤI.A *ša* DUG.A.GÚB.BA aromatics for the holy water basin YOS 6 75:1 (NB).

b) use — 1' in gen.: [a.gúb].ba é dingir.re.e.ne kù.ge.dè [a.g]úb.ba é dingir.re.e.ne sikil.e.[dè] a.gúb.ba é. dingir.re.e.ne dadag.ge.[dè]: A.GÚB.BA *mullil bīt ilī a-gub-bu-u mubbib <bīt ilī>* <agubbū> *munammir <bīt ilī>* the holy water basin purifies the temple of the gods, the holy water basin cleanses the temple of the gods, the holy water basin makes the temple of the gods resplendent CT 17 39:67-72; ^d*Nammu nin a.gúb.ba dadag.ga*: ^d*Nammu bēlit* A.GÚB.BA-e *el[li]* Nammu, lady of the pure holy water basin CT 16 7:255f.; DUG.A.GÚB.BA *ša* ^d*Asalluḫi lišatlimma dumqa* may the holy water basin of Marduk provide good luck for me BMS 12:85.

2' in rituals: [2 DUG].A.GÚB.BA *ana* DN *u* DN₂ *tukân* you set up two holy water basins for DN and DN₂ RAcc. 3:16, cf. BBR No. 26 iii 28, also DUG *a-gub-ba-a tukân* AMT 70,7:10, A.GÚB.BA-a *tukân* AMT 13,1:9, and passim; *ina* EN.NUN USAN DUG.A.GÚB.BA *uk-tannu* the holy water basin will be set up in the first watch of the night RAcc. 66:6, cf. BRM 4 6 r. 33 (rit.); *ina mūši* DUG.A.GÚB.BA *tukân ina*

egubbû A

libbi DUG.A.GÚB.BA *šuātu bīnu* Ú.DIL.BAT ... *ana libbi tanaddi ina* UL *tušbāt* at night you set up a holy water basin, into this holy water basin you drop tamarisk (greens), plant, let it stand overnight AMT 71,1:17, cf. DUG.A.GÚB.BA *taḥabbu ina* U[L *tušbāt*] *ana libbi bīni* . . . *tanaddi* AMT 69,2:4, and dupl. KAR 191 i 3, also AMT 85,1 vi 3; *šuluhhi tus[allah sūrt]a tusār* A.GÚB.BA-a *tanaddi* you perform the (ritual) sprinkling, making a circle, you set down the holy water basin BBR No. 1-20:99, cf. DUG.A.GÚB.BA *tanaddi* RAcc. 3:28; *alluzin ki āšipūtka umma* É MAŠKIM *ukāl a-gub-ba-a ukân* "Performer, how (do you practice) your office of conjurer?" (answer:) "As follows: I occupy the house (haunted) by the demon, I set up the holy water basin" RS 9 159 ii 10, (= TuL p. 17); INIM.INIM.MA *ana pān* DUG.A.GÚB.BA 3-šú *tamannu* you recite the incantation (addressed to the water) over the holy water basin three times ASKT p. 78:21.

3' used for purification (*ullulu*): A A.GÚB.BA *ša ana ili tukinnu tanaššima ila tullal* you take water from the holy water basin which you have set up for the god and purify the god 4R 25 iii 2, cf. A.MEŠ DUG.A.GUB.BA-e *tullal* KAR 65 r. 7; *mé ištu* DUG.A.GÚB.BA *ša* DN *tanaššima riksī tullal* you take water from the holy water basin of DN and purify the arrangements for the sacrifice RAcc. 4 ii 2; [A].MEŠ A.GÚB.BA KÙ.MEŠ LIŠ.GAL *tumalla* you fill the spoon with pure water from the holy water basin BBR No. 11 r. ii 7; A.GÚB.BA LÚ.ĤAL *ukân* NA *tullal* the *bārū*-priest sets up a holy water basin, purifies the man BBR No. 11 r. ii 17; UZU.ZAG.LU UZU.ME.ĤÉ UZU. KA.IZI *tutaḥhi* . . . *ina nīknakki u gizillé tuḥāba* [mé DUG].A.GÚB.BA *tullal* you offer shoulder-cut, *ḫimṣu*-cut, roast meat, you exorcise (this) with censer and torch, you purify it with water from the holy water basin RAcc. 5 iii 21, cf. UZU.ZAG UZU.ME.ĤÉ UZU *šu-me-e* (DUG).A.GÚB.BA *tullal* BBR No. 1-20:164, and passim in this text; DUG.A.GÚB.BA *niknakka gizillā tušba'šu* you swing the holy water basin, the censer, the torch over him BMS 12:118, cf. BBR No. 31+37:9, AAA 22 pl. 13 r. i 15, 36, etc.; *mašmāšu ina mé* DUG.A.GÚB.BA *šikari rēštī šizbi karāni u šamni gizillā ú-na-«an»-aḫ* the *mašmāšu*

egubbû B

priest will put out the torch with water from the holy water basin, with fine-beer, milk, wine and oil RAcc. 69:19; [...] x.LÁ DUG. A.GÚB.BA *bīta lušbi'ma* let me swing the holy water basin over the house CT 15 31 r. 8 (fable).

Zimmern, BBR p. 94 and n. 5; (Ebeling Parfümrez. glossary p. 50).

egubbû B s.; (mng. uncert.); SB*; wr. A.GÚB.BA.

Ú A.GÚB.BA *u šur-up-pi-e, ú šu-ru-úp-pi-e* medicine against *e.* and chills(?) (in broken context) CT 14 38 K.14081:6.

****egugtu** (Bezold Glossar 15b); to be read *esiltu*; see *isiltu*.

egumû s.; hot water; lex.*; Sum. lw. [a.kum.m]a = *e-gu-mu-u₄* Kagal E part 1:23.

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

še.ir = *e-gu-su* Izi D i 17.

egûtu s.; negligence, carelessness; SB*; cf. *egû*.

paṭār(GAB) *e-gu-ti* DUMU.LÚ.ḪAL pardon for the carelessness of the diviner PRT 128:5, and dupl. KAR 423 iii 20 (ext.).

eguzû s.; (mng. uncert.); lex.*; Sum. lw.

[a.x.]x = [e-g]u-[zu]-u₄ (Sum.) . . . water (preceded by [a.kum.m]a = *egumû* hot water) Kagal E part 1:24.

eḫelena adj.; (a social class holding *eḫelli*-fiefs); MB Alalakh*; Hurr. word; cf. *eḫelli*.

DUMU.MEŠ *e-ḫé-el-e-na* (listed beside ERIM. MEŠ *namé* ibid. line 1 and DUMU.MEŠ *e-ku-du* ibid. line 18) JCS 8 p. 10 No. 132:22; DUMU.MEŠ *e-ḫe-el-e-na*, some with ref. to their professions: *mardat-ḫuli, ḫeštaru-ḫuli*, LÚ.IŠ.LUGAL, LÚ.NAR and LÚ.SIPA.ŠIG(sic).UDU.LUGAL Wiseman Alalakh 67 No. 48 (translit. only); for refs. in digests of texts, cf. Wiseman Alalakh Nos. 131, 133, 136, 138, 143, 144, 189, and note the writing *e-ḫi-e* ibid. Nos. 198 and 202.

The persons holding *eḫelli*-fiefs always appear in the so-called Census Lists in small numbers and mostly after the *ḫaniaḫḫe* and before the *marianni*. They also hold houses (cf. Wiseman Alalakh 73 No. 189 and 75 No. 202) and are sometimes described as released (*šūzubu*), cf. ibid. Nos. 131 and 143.

e'iltu

eḫelli s.; (a feudal term referring to fields); MB Alalakh*; Hurr. word; cf. *eḫelena*.

naphar 17 *iku* A.ŠÀ *e-ḫi-el-li* all together, 17 *iku* of *e.* fields (beside A.ŠÀ.MEŠ *ḫu-[up-šu]* fields of the *hupšū*-people) Wiseman Alalakh p. 77 No. 211 (digest only).

eḫīru see *ēḫīru*.

ēḫīru (or *eḫīru*) adj.(?); (mng. unkn.); lex.*

giš.ma.nu im.lù.a = *e-ḫi-ru—e'ru*-wood which is . . . with im (followed by giš.ma.nu lù.a = *sa'-u*) Hh. III 165.

eḫlipakku (*eḫlupakku, ḫilipakku*) s.; 1. (a precious stone), 2. (a garment); Qatna, Bogh., EA, Nuzi*; Hurr. word; *ḫilipakku* in Nuzi.

1. (a precious stone — a) in Qatna: 4 NUNUZ *e[ḫ-l]i-pa*(var. adds *-ak*)-*ku* four egg-shaped beads of *e.*-stone RA 43 148:96, cf. ibid. 150:31, and passim; 1 SAG.AM *eḫ-li-pa-ak-ku* (var. omits *-ku*) one wild bull's head (carved in) *e.*-stone ibid. 158:215; 1 *ḫi-du eḫ-li-pa-ak-ku* (var. omits *-ku*) one *ḫidu*-bead of *e.*-stone ibid. 160:235, cf. ibid. 168:329; 1 TIR *eḫ-li-pa-ak-ku* ibid. 166:299.

b) in EA: [. . . NA₄ *eḫ-l*]-*pa-ak-ki* EA 14 i 11 (list of gifts from Egypt); *inūma qaba šarru . . . ana* NA₄.MEŠ *e[ḫ]-l[u]-pa-a[k]-ku allū ušširti ana šarri . . .* 30 NA₄.MEŠ *eḫ-lu-pa-ak-ku* when the king ordered *e.*-stones, I sent thirty *e.*-stones to the king EA 323:14 and 16 (let. from Asqalon), cf. NA₄.MEŠ *eḫ-li-pa-ak-ku* (in similar context) EA 314:19 (let. from Palestine).

c) in Nuzi: [. . .]-*nu* GAL.GAL NA₄ *ḫi-[li]-pa-ak-ku* (among precious objects) HSS 15 135A:7, cf. (in same context, with . . .-*nu* TUR.TUR) ibid. 8.

2. (a garment) (Bogh. only): 1 GADA *eḫ-li-pa-ki* IBoT 1 31:10, see Goetze, JCS 10 32.

Bottéro, RA 43 18; Goetze, JCS 10 36.

eḫlupakku see *eḫlipakku*.

e'iltu (*i'iltu*) s.; 1. obligation, liability, 2. sin; OB, SB; in OB wr. *eḫiltu, iḫiltu* and *iḫeltu*; cf. *e'ēlu*.

[. . .] á.lá.a.ni [. . .].an.du₃ : *e-nin e'*(or *i'*)-*il-ta-šú li-ip-pa-ti-ir* he has been punished, may his

ēkâ

sin be removed RA 17 178 ii 26f.; kin.gi₄.a u.me.ni.du₈: *i'-il-ta-šú puṭurma* Šurpu VII 78f.; *ina* KĀ.NAM.TAG.GA.DU₈.A *i'-il-ti ippaṭir* my sin was absolved in the Gate-of-Absolving-Sins KAR 10 r.(!) 10 (Ludlul IV).

1. obligation, liability (only OB): *šumma awīlam e-ḫi-il-tum iṣbassuma* if a(n unpaid) obligation brings about the seizure of a man (and he sells his wife) CH § 117:55, cf. CH § 119:75; the field, orchard or house which is his personal property *ana e-ḫi-il-ti-šu inaddin* he may relinquish to (meet) his obligation CH § 39:37, cf. *ana i-il-ti-šu ul inaddin* ibid. § 38:29; [*šumma* DU]MU Numḫia ... *i-il-tum i-il-šu-ma* if a native of Numhia has assumed an obligation Seisachtheia v 28 (unpub., OB *mīšaru*-edict of Ammizaduga, Museum of Istanbul); PN *i-ḫi-il-tam ir-šīma* PN₂ ... x GÍN KÙ.BABBAR *ana* PN₃ Ì.LÁ.E since PN has incurred a liability, PN₂ will pay (for him) x shekels of silver to PN₃ CT 33 47a:3; PN ... *ana i-ḫe-el-ti-šu-nu* x KÙ.BABBAR ŠĀM.TIL.LA.NI.ŠÈ IN.NA.AN.LÁ PN paid x silver as their price in order to (discharge) their liability YOS 8 31:8, cf. x KÙ.BABBAR *ana i-ḫi-il-ti-šu iṣḡul* VAS 13 96:6, and *ana e-ḫi-il-ti* PN *abiša* ... *iṣḡul* VAS 7 5:4 (= case 6:4), *aššum* ... *ana e-ḫi-il-ti* ... *iṣḡulu* VAS 7 6:9 (= case 5:8 with mistake *e-ḫi-il*(text *iš*)-*ti*). Note in SB lit.: *i'-il-te la ne-me-li i'-il-lu-uš* (for transl., see *e'ēlu*, mng. 2b) KAR 176 r. ii 23 (hemer.).

2. sin: *i'-il-tum i'-i-la-an-ni* (for transl., see *e'ēlu*, mng. 2b) KAR 184 obv.(!) 28; *ibašši ittekunu paṭār i'-il-te uzzu libbātu u nikilti* it is in your power to undo sin, wrath, (divine) anger and (witch)craft OECT 6 pl. 12:22, (= JRAS 1929 786), cf. *i'-il-ti puṭra* KAR 39 r. 17, and passim with *paṭāru* in rel., and see lex. section.

Driver and Miles Babylonian Laws 211f. (for previous literature).

ēkâ (how) see *ajikv'am*.

ekallānu s.; palace serf; Mari*; cf. *ekallu*.

1 *līm* 30 LÚ.MEŠ *šallatum ša ana miṭṭi* É.GAL-la-ni *ša aḫ Purattim šarrumma iṣik[u]* *ina* GN *i-[ri-id-du]-ni-iš u anāku ana* GN₂ *ana pān šallatim allak ina* GN₂ *šallatam amaḫḫarma ana* É.GAL-la-ni *e-si-ik*(text *ir*)-*ši* they are

ekallu

bringing to GN the 1030 prisoners of war whom the king himself has assigned as (replenishment for) the shortage of palace serfs who are (stationed) on the bank of the Euphrates, and so I myself intend to go to GN₂ to meet the prisoners, and I shall take them over to GN₂ and assign them to the palace serfs ARM 5 27:6 and 13.

ekallu s. masc. and fem.; 1. royal palace, 2. royal property, 3. main room of a private house, 4. (part of the exta); from Oakk. on; Sum lw.; masc. (rare, NA), mostly fem., pl. *ekallāti* (*ekallū* ARM 2 101:30); wr. syll. (rare in OA and Nuzi, *e-ga-la-am* PBS 1/2 1:13 (Oakk.), *e-ka-al-lam* Unger Babylon 284 iii 28, NB) and É.GAL, KUR (in mng. 2, only in NA, and mng. 4 in SB, note BIN 1 34:7 and 26, NB), ME.NI (for *bāb ekalli*, in mng. 4 in SB); cf. *bāb ekalli*, *ekallānu*, *ekallu* in *rab ekalli*, *ekallu* in *ša ekalli*, *ekallu* in *ša muḫḫi ekalli*, *ekallu* in *ša pān ekalli*, *ekallā*, *ša libbi ekalli*.

é.gal = *e-kal-lu*, kur = MIN Igituh I 364f.; ku-ur KUR = *e-kal-lu* VAT 10237 ii 8 (unpub., text similar to Idu); [é.g]al.g[u.l]a = É.GAL [ra]l[b]u-u]m Kagal I 56; é.gal.[maḫ] = [...], é.gal.maḫ.[x] = [...] Kagal I 59f.; [M]E.NI = *e-k[al-lu]* Igituh App. C 5' (among parts of the exta); [m]e.ni = KĀ É.GAL (part of the exta) 5R 16 ii 53 (group voc.).

umun é.gal.an.ki.a : *be-lu* É.GAL *šamē u er-šetim* Lord-of-the-Palace-of-Heaven-and-Earth (name of a temple) BRM 4 8:13f.; da é.gal.la.ke_x(KID) nam.ba.te.gá.ne lugal.la.ra nam.ba.te.gá.ne : *idāt* É.GAL *a-a iḫūni ana šarri a-a iḫūni* (the demons) should not approach the palace, should not approach the king CT 16 21:214f.

1. royal palace — a) as building — 1' in royal inscs.: É.GAL-la GIBIL *ukāl ippuš* I am engaged in building a new palace EA 16:16 (let. of Aššur-uballiṭ I); *enūma* É.GAL *ālija Aššur ša RN* ... *šarru ālik panīja ina pāna epušu igāru* ... *ša papāhi ša tarši tamlē ša qereb* É.GAL-lim *šāti ašar parakku ša Aššur* ... *ina qerbišu epšu* (in) the palace of my city Assur which RN my predecessor had built long ago, the wall of the chapel which is opposite the terrace which is inside this palace, where there is a dais for Aššur (fell in ruins) KAH 1 5:33, 36 (Adn. I), see AOB 1 94;

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É.HI.A É.GAL-li-ia GAL-te ša ālija Aššur the buildings of my great palace in my city, Assur KAH 1 17 r. 1 (Tn.), see AfO 8 35 n. 11; *tamlia rabā ša* É.GAL GIBIL-te . . . aršip I (re)built the great terrace of the new palace AKA 148 v 28 (Tigl. I); É.GAL.MEŠ ina šiddi mātiya aršip I built palaces throughout my country Scheil Tn. II r. 50; É.KUR šī ina libit É.GAL-ia lu addi I made the foundations for this temple in the vicinity of my own palace AKA 170:23 (Asn.); [Tu]šratta šarru abuja É.GAL itepuš . . . u Šuttarna uhteliqšu King Tušratta, my father, built a palace, but Šuttarna destroyed it KBo 1 3:4 (treaty), cf. ibid. 12; a door (inlaid) with gold and silver ša Šauššatar . . . elqū ina GN ana É.GAL-šu izzaqapšunu which RN had taken (from Assur) and set up in Waššukanni in his palace KBo 1 3:9 (treaty); É.GAL kiššuteja šubat šarruteja ša Kalhi la inaddima pān nakrute la umaššar dalāte gušūrē sikkāt karriša šukān qiribša la inašši ina āli šané É.GAL šanite la išakkan gušūrēša la ušabbar našabāteša la unassaḥ māši bāb ziniša la ikassir bābaša la ipaḥḥi ana bit nakamte «ša» la ekkimši ana bit kili la išarraḡi LÚ.MEŠ SAL.MEŠ-«šā» ša bit šibitte ina libbi la essir ina la-ma-a-ri u muššuri u la ki-lim la ušharmassi É.GAL-lum šanitu ina qabalti āli ina kitādi āli ša ki É.GAL-ia la errebi napartu la irassipi ina libbi la erabbašu amāt limutte la ihassamma pa-an <ekal> kiššuteja šubat šarrutiya la ušaparrak (a future ruler) shall not let fall into disrepair the palace of my (royal) power, my royal seat in Calah, he shall not abandon it in the face of the enemy, he shall not take out the doors, the beams, the wall nails (or) the foundation deposit which is in it, he shall not found another palace in another city, he shall not break its beams, tear off its gutters, block the exit of its rain water gate (or) close its gate, he shall not use it as a storehouse by force, nor turn it into a prison by stealth, he shall not shut up men and women in it as if it were a prison, he shall not cause it to crumble due to neglect, lack of care(?) or . . . , he shall not move into another palace instead of my palace whether inside the city or outside the city, he shall not open it to become a caravanserai(?) (so that cattle lie

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about in it, he shall not conceive an evil plan against me or cause any violent act against the palace of my royal power, my royal seat AKA 246ff. v 26, 31, 39 and 41 (Asn.); *eli tamlé šuātu* É.GAL.MEŠ rabbāti ana mūšab bēlūtiya abtani širuššu upon this terrace I built the great buildings of a palace as my lordly seat Borger Esarh. 61 vi 2, cf. É.GAL.MEŠ šubat bēlūtiya Lyon Sar. p. 8:49, also É.GAL.MEŠ rabbāte TCL 3 245 (Sar.); *šarrāni āliku maḥrija ina ālāni niš inišunu ašar irtāmu* É.GAL É.GAL iteppušu irmū šubassunu . . . ina Bābili āl niš inija ša arammū É.GAL bit tabrāti the kings my predecessors built one or another palace in their favorite cities, wherever they liked, and set up their seat there, I (repaired) the spectacular palace in Babylon, my favorite city which I love VAB 4 114 i 46 and ii 2 (Nbk.); for *ekallu* mentioned beside *ekurru* see *ekurru*.

2' in lit. (omens): *šarrum ina libbi* É.GAL-li-šu idduak the king will be killed in his own palace YOS 10 31 v 11 (OB ext.); LUGAL makkūr É.DINGIR.RA.MEŠ ana É.GAL-lim ušerrimma ^dUTU immaru the king will transfer the treasures of the temples into the palace, and they will (thus) see the light of day CT 6 pl. 2 edge, case 45 (OB liver model); *miḡitti* É.GAL al(sic) LÚ.KUR downfall of the palace of the enemy city RA 27 149:9 (OB ext.); *šumma 'a-wa-at* [É].GAL-⟨lim⟩ wašāt if the secret of the palace is divulged RA 35 69 pl. 17 No. 32b (Mari liver model); *lunun idāti . . . ša ina* É.GAL.MU u KUR.MU ibaššā the evil (portended) by the signs which occur in my palace or in my country BMS 7:22, and passim; *šumma ina ITI MN šarru DAM-su(text-sun) ana(!)* É.GAL-šú ušerib if the king brings a wife into his palace in the month MN 4R 33* iv 14 (SB menology); SA₅ GABA (*māli irti*) *rubū ina* É.GAL-šú KA NIR.GAL išakkan "a full breast," the prince will speak a powerful word in his palace KAR 423 ii 52 (SB ext.); *rubū* É.GAL-šú ŠUB-ma ina idišu É.GAL šanitamma ippušma [...] the palace of the prince will fall into ruins, and he will build another palace next to it CT 28 50 r. 8 (SB ext.); *šumma* É.GAL rubi kīma nēši irtamum if the palace of the prince roars like a lion CT 39

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33:55 (SB Alu), cf. dupl. CT 40 46 K.3969+ :15, 47 K.2930+ :8; *ana* É.GAL *malku iltakan panīšu* he set out for the palace of the ruler Anatolian Studies 6 152:70 (Poor Man of Nippur).

3' materials used for the palace: *kù.luḥ.ḥa šul* É.GAL.e du₇ (var. É.GAL.aš ba.a b.du₇): *kaspu mesú eḫlu ša ana* É.GAL *asmu* refined silver, valiant man, who are befitting a palace Lugale XII 4; É.GAL *erīni* É.GAL *šurmēni* É.GAL *daprāni* É.GAL *taskarinni* É.GAL *musukanni* É.GAL *buṭni u tarpi'i ana šubat šarrūtiija* . . . *ina libbi addi* I founded there a palace with a hall of cedar, one of cypress, one of juniper, one of boxwood, one of *musukannu*-wood, one of pistachio-wood and *tarpi'*-wood for my royal seat AKA 220: 18 (Asn.), cf. ibid. 186 r. 18f., also ibid. 146 v 14f. (Tigl. I); É.GAL.MEŠ *šinni pīri ušī taskarinni musukanni erīni šurmēni daprāni burāši buṭni ina qirbišu ēpuš* I built in it palace halls of ivory, ebony, boxwood, *musukannu*-wood, cedar, cypress, juniper, pine (and) pistachio wood Lyon Sar. p. 25:22, and passim in Sar., cf. OIP 2 96:79 (Senn.), Borger Esarh. 61 vi 9; É.GAL.MEŠ *hurāši kaspi siparrī sānti* NA₄.DŪR.MI.NA.BĀN.DA *parūti* (GIŠ.ŠIR.GAL) *šinni pīri ušī taskarinni musukanni erīni šurmēni burāši elammakku sindāja* (GIŠ *si-in-da-a*) . . . *abni* I built palace halls of gold, silver, bronze, carnelian, breccia, marble, ivory, ebony, boxwood, *musukannu*-wood, cedar, cypress, pine, *elammakku*-wood, wood from Sindu (i. e., India) OIP 2 106 vi 14 (Senn.); É.GAL *pīli u erīni šutēmudūti* . . . *nakliš ušēpiš* I had cleverly fashioned a palace with supporting (columns of) limestone and cedar Borger Esarh. 63 vi 48.

4' locations of palaces: É.GAL *Šubat-Šamaš ša(!) šarrimmā šanī[m] uluma* É.GAL *Tuttul ša šarrim šanī[m]* É.GAL *šunu kilallu-šunu ša Ad[dama]* does the palace of GN belong to another king, or does the palace of GN₂ belong to another king? both these palaces belong to Adda (i. e., Šamši-Adad I) ARM 1 118:21ff., cf. ARM 2 101:26 and 30, for a list of palaces, see ARM 7 277 v 2ff.; *annakam* É.GAL.LUM(for *-lam*) *išātum ēkulma* fire consumed the palace here BIN 6 23:6 (OA let.), cf. É.GAL-šū . . . *ina išātu iqtali* Wiseman Chron. 74:19 (Ner.); É.GAL *ki-ir-ḫi* Iraq 7 44 index

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(OB Chagar, Bazar); ŠE.BA 5 UGULA GEMEX. UŠ.BAR *ša* É.GAL *Kiš^{kl}* rations for five overseers over the weaver women of the palace of Kish AJSL 33 244 No. 40:12 (OB), cf. É.İ.DUB É.GAL *Kiš^{kl}* ibid. 16; É.GAL LUGAL [*ina Dūr-Ku*]rigalzu Iraq 11 146 No. 8:8 (MB); É.GAL GABA.RI É.GAL *Bābili* . . . *ušēpiš* I had a palace built as a replica of the palace of Babylon VAB 4 118 iii 14 (Nbk.), cf. *kīma* É.GAL ŠU.AN. NA^{kl} *ūtepušu* BHT pl. 7 ii 29 (Nbn.); É.GAL *qabal āli* the palace in the center of the city (Assur) (next line: É.GAL) ADD 953 ii 16; *dullu ina* É.GAL *ša šarri ša ina URU Batnānu ippušu* they will do work in the palace of the king which is in the city GN YOS 7 187:8 (NB), cf. É.GAL (in the city Amanu) ibid. 86:3, 129:7, AnOr 67:8 and 11, (in URU^dGAŠAN-*ia*) AnOr 9 9 iv 13, YOS 7 166:7, (in Dulbi) ABL 1264 r. 7, (in Sippar) ABL 808 r. 4, (in Ekallāte) ABL 99 r. 9, (in Tušhan) AKA 333 ii 101 (Asn.), (in Tilūli) AKA 226:35 (Asn.), 326 ii 87.

5' types of palace: É.GAL *kusši* winter palace BE 14 124:7 (MB); *bit ridūti tēnē* É.GAL *ša qirib Ninua* the seat of the administration, substituting for the palace which is in Nineveh Streck Asb. 84 x 51; *šer tamlé šātu ša* É.GAL.MEŠ-*ia attadi temenšin* É.GAL *pīli erīni tamšil* É.GAL *Ḫatti u* É.GAL *širtu epīšti* KUR *Aššur^{kl}* upon this terrace I laid the foundation of my palace buildings, of a palace of limestone (and) cedar after the model of a Hittite (i. e., North Syrian) palace, and of a lofty palace of Assyrian workmanship OIP 2 131:63ff. (Senn.), for *tamšil* É.GAL *Ḫatti*, see also *ḫilānu* in *bit ḫilāni*, *appātu* in *bit ap-pāti*, *mutirrētu* in *bit mutirrēti*; see also É.GAL *asarru* sub *asarru*, É.GAL *kutalli* sub *kutallu*, É.GAL *mašarti* sub *mašartu*, É.GAL *tapšuḫti* sub *tapšuḫtu*, É.GAL *šalāli* sub *šalātu*, and for parts of the palace, see *abullu*, *adru*, *bābu*, *dūru*, *mušlātu*, *tarbašu*, etc.

6' names of individual palaces: É.GAL *a-ia-li* palace of the stag Sumer 9 34ff. No. 9:2 (MB), 16:21, and passim, É.GAL.UDU.KUR.RA palace of the mountain sheep ibid. No. 10:6, etc., É.GAL.UDU.NITÁ.KUR palace of the mountain ram ibid. No. 1:2, etc.; É.LUGAL.UMUN.KUR.KUR.RA *šubat šarrūtiija ša arammu ēpuš* I built my beloved royal residence,

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the House-of-the-King-Lord-of-All-Lands KAH 2 58:79 (Th.); ÉŠ.GAL.ŠID.DÙ.DÙ.A É.GAL *pāqidat kalamu azkura nibīssa* I named it (the palace) “Palace-which-Administers-every(Region)” Borger Esarh. 62 vi 43; É.GAL *ša šānina la išū nibīssa azkur* I named it “Palace-which-has-no-Rival” OIP 2 124:40, cf. ibid. 111 vii 51 (Senn.), cf. also (written É.GAL GABA.RI.NU.TUK.A) Lie Sar. p. 76:14 and Winckler Sar. pl. 36:159, also (wr. ZAG.SÁ.NU.TUK.A) OIP 2 100:56 (Senn.), and passim in Senn.; *maḥāz* É.GAL.GI.NA (var. É.GAL.LA *maḥāz Di-li-gi-na*) (name of the palace of the nether world) CT 15 47 r. 31, cf. ibid. r. 35, var. from KAR 1 r. 26, cf. ibid. r. 30 (SB Descent of Ištar).

7' temples called *ekallu* : 2 UDU.ŠE É.GAL *Šamaš* two fattened sheep for the great temple of Šamaš MDP 10 7:8 (Elam, early OB), cf. the parallel: É^dNin.é.gal ibid. 5; *Esagila* É.GAL *ilāni u ešrētišu . . . eššiš ušēpiš ušarbi* I rebuilt and enlarged Esagila and its chapels, the palace of the gods Borger Esarh. 21 Ep. 23:16, and passim in Esarh., Asb., also BMS 9:32, 4R 59 No. 2 r. 25 (rel.); *šarru ša ina ūmē palīšu Marduk . . . ina Esagila* É.GAL-šú *irmū šubassu* the king in whose reign Marduk set up his abode in Esagila, his palace Borger Esarh. 74:19, cf. *Esagila* É.GAL *bēlūtika* Streck Asb. 262 ii 30, also *Esagila* É.GAL *bēlūtišu* VAB 4 124 ii 41 (Nbk.), *Esagila* É.GAL *narām bēlūtišu* VAB 4 114 i 32 (Nbk.), also *Esagila u Ezida* É.GAL *narām libbišunu* ibid. 142 i 19 (Nbk.); *Esagila . . . É.GAL šamē u eršetim* VAB 4 178 i 28 (Nbk.), and passim in Nbk., cf. VAB 4 270 ii 49 (Nbn.), also VAS 1 36 i 12 (NB kudurru), Gössmann Era I 125; *Ešarra* É.GAL *ilāni* OIP 2 149 No. 6:4 (Senn.), and dupl. ibid. 148 No. 3; É.GAL.LAM+MES É *Nergal* the Meslam-palace, the temple of Nergal OIP 2 155 No. 21:3 (Senn.), var. É.LAM+MES ibid. No. 22 i 1; *isqišu ša ina* É.GAL.EDIN GIŠ.SAR *ḥallatum* IGI^dGAŠAN.EDIN (PN sold) his prebend from the *Ekal-šēri* (temple), a *ḥallatu*-orchard, belonging to the goddess *Bēlit-šēri* BRM 2 12:2 (NB), and passim in this text; É.GAL.ḪAL.AN(text ḪAL) (a temple in Uruk) (vars. É.GAL.ḪAL.AN.KI, É.MI.ḪAL.LA.KE_x(KID)) AnOr 8 3:2 (NB), var. from Falkenstein Topographie von Uruk 51 n. 1.

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8' as component element in personal names: ÉŠ₄+DAR.É.GAL-*li* (personal name) PBS 7 36:2 (OB), for OAKk., see MAD 3 26.

9' in the name of the city Ekallātum (lit. The Palaces): É.GAL-*la-tim* LIH 48:7 (OB); É.GAL.ḪI.A^{ki} ARM 2 39:32; É.GAL-*la-tim* ARM 1 7:12, etc.; É.GAL-*la-tum* BE 15 91:1 (MB); URU É.GAL.MEŠ 3R 14:49 (Senn.), ABL 99 r. 5 (NA), ABL 1285 r. 16 (NA), 2R 53 No. 1 i 34 (NA list of cities), etc., see RLA 2 319; URU É.GAL-*pi-i-íd* AfO 3 154:10 (Aššur-dān II).

10' in divine names: ^dNIN.É.GAL-*lim* KAH 2 2:1 (Zāriqum), also in the month name ITI. I. KAM *Bé-el-ti é-kā-lim* Kültepe a/k 817:16, in Balkan Observations p. 95 No. 57, and passim in OA and MA, see Langdon Menologies 34 n. 9, cf. also ITI GAŠAN.É.GAL Wiseman Alalakh 238:28 (OB); ^d*Bēlat*-É.GAL-*lim* AfO 10 40 No. 89:2 (MA, translit. only), and passim in MA; ^dNIN.É.GAL KAV 42 ii 32 (list of gods), and passim in SB and NB, cf. ^dNIN.É.GAL *ša* É.GAL ibid. iii 15; note the epithets ^d*Za-ri-ga* DINGIR É.GAL-*li[m]* CT 15 1 i 11 (OB lit.), also ^dMAR.TU EN É.GAL-*im* Craig ABRT 1 59 r. 33 (SB rel.).

b) as administrative center — 1' in gen. — a' in OAKk.: PN *šu* É.GAL.ME PN belonging to the palaces(?) (in an enumeration of persons) MDP 14 30 r. i 3.

b' in OA — 1'' as authority: *kīma biritam iššērika* É.GAL-*lūm* *iskunu* when the palace put you in fetters TCL 19 71:6 (let.); *šumma ašī* É.GAL-*lūm* *ina bitika imšuh* if the palace takes my *ašiu*-iron away from your house TCL 21 271:10; *ištu* GN *ištēniš nūšima* É.GAL-*lūm* *ištu* GN₂ *utaer<ni>ātima* we departed together from GN but the palace forced us to return from GN₂ TuM 1 19b:5; *šumma pazzuršunu la talēa ana* É.GAL-*lim* *šēliaššunuma* É.[GAL-*lum*] *nishātīšunu lilqīma šubātī šērida* if you cannot conceal (the garments) bring them to the palace, and the palace may take the *nishātu*-duty from them, and then bring the garments back KT Hahn 13:8f. (let.); *miššum* É.GAL-*lam*₄ *talputamma rābišam ana bitija tardiam* why did you contact(?) the palace and bring the *rābišu*-official to my house? VAT 13535:6 (translit. only in MVAG 33 No. 252).

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2'' in commercial transactions: *šubātū ana É.GAL-lim eliūma ŠĀ.BA 12 TÚG nišhātīm É.GAL-lim ilqī* the garments went into (lit. up to) the palace, and the palace took twelve garments as *nišhātu*-duty CCT 3 28b:7 and 9 (let.); 11 TÚG.ĤI.A *ana É.GAL-lim ušēliamma* I brought eleven garments into the palace TCL 20 90:24 (let.), and passim with *elū*, said of garments; on account of the 25 *kutānu*-garments which you sent us and which have been seized in GN *ana É.GAL-lim nīlīma umma rubātum <ma>* we went to the palace, and the queen said as follows CCT 4 19c:18 (let.); 74 *kutānū ša PN ana É.GAL-lim ērubu* 26 *šubātū illīqīu* 48 *šubātū urdunim* 74 *kutānu*-garments of PN entered the palace, 26 garments have been taken, 48 garments came back (lit. down) BIN 4 128:3, and passim with *erābu*, said of garments coming into the palace; *šumma ša ellat PN mimma ina É.GAL-lim ūšiam qātī liqī* if any (merchandise) belonging to the caravan of PN comes out of the palace, take my share TCL 19 47:18 (let.), and passim with *ašū*, said of garments, tin, copper, etc.; *ammakam kīma luqūtum . . . ina É.GAL-lim urdanni išti pa-nēmma abkam* when the merchandise comes out of the palace there, send (it) here with the next (caravan) TCL 4 51:5 (let.), and passim with *arādu*, said of garments, etc., note: [*in*]ūma *abī ištu É.GAL-lim [u]rdanni* TCL 19 78:11 (let.); *annakam mimma É.GAL-lim ul habbul* the palace owes nothing here CCT 2 32b:17 (let.); 15 GÍN.KÙ.GI *ša PN ana É.GAL-lim habbulušu šabbuāti* have you received the 15 shekels of gold which PN owes the palace? TuM 1 21a:8 (let.); 2 *meat* 13 *kutānī kārūm ana É.GAL-lim habbulma* the *kārūm* owes the palace 213 *kutānu*-garments TCL 14 16:17 (let.); 5 *kutānī watrūtīm É.GAL-lim ana šimim ilqīma* the palace bought five excellent *kutānu*-garments BIN 4 61:45 (let.), cf. TCL 20 158:4.

3'' other occs.: *eriqqātīm išti É.GAL-lim erišma adi šuḥārū imaqqutuninni lu ersuwa* request wagons from the palace, so that they shall be ready when the servants arrive TCL 19 3:12 (let.); *tēm É.GAL-lim ina erāb šubātī anniūtīm limdanim* inform (pl.) me concerning the decision of the palace at the

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arrival of the garments KT Hahn 13:18 (let.); *abī ina qaqqirim dannim wašab u bīt abija É.GAL-lim inaššar* my father is living in a dangerous location, and the palace watches over my father's house KTS 37a:17 (let.); *awat É.GAL-lim da[nnat]* BIN 6 122:12, cf. KTS 37a:11; *awilū adi pitqum ša É.GAL-lim pattiū awatum libbašnu ukāl* (mng. obscure) BIN 4 77:10.

c' in OB — 1'' as authority: if any official *wardam ḥalqam amtam ḥaliqtam alpam ḥalqam imēram ḥalqam ša É.GAL-lim u muškēnim išbatma ana Ešnunna la irdiam* captures a runaway slave or slave girl, a runaway ox or donkey, be they the property of the palace or of a subject, and does not return them to Ešnunna Goetze LE § 50:8, cf. CH § 16:40, etc.; *šumma awilum makkūr ilim u É.GAL išriq* if somebody steals property belonging to the god or to the palace CH § 6:33, and passim; *ana É.GAL ireddišu warkassu ipparasma ana bēlišu utarurušu* he will take (the runaway slave) to the palace, he will be taken care of, and they will return him to his owner CH § 18:62; if a tavern-keeper *sarrūtīm šunūti la išsabtamma ana É.GAL la irdiam* does not arrest these criminals and does not bring them to the palace (she will be put to death) CH § 109:32; if PN divorces his wife, *riqūssu ina bītīšu ušši ana GUD.MEŠ É.GAL ú-tar-ḤU-šu* (text corrupt) he will have to leave his house empty-handed and they will . . . to the cattle of the palace, (and if the wife divorces PN, she will leave the house) *ana É rugbat É.GAL ušellāši* they will take her (naked) up to the top floor of the palace (to expose her there as punishment) BRM 4 52:10 and 15 (Hana); *É.GAL-am kabtam u rabi'um išīma* should he (the slave) seek refuge in the palace, (with) an influential man or high ranking person YOS 8 15:9, cf. *ibid.* 19:10, 39:12, 72:8, also (with *bīt* SAL.E.NE instead of *rabi'um*) YOS 8 44:10, 45:8, 56:8, 57:8, 71:8; *ana paḥat u ḥītīm ša KISAL(!).LUḤ ù NI.TUḤ ša ina É^dNingal ibaššū É.GAL-lam ippalu* (the men assigned to guard duty) will be responsible to the palace for any neglect of duty in the offices of the courtyard sweeper or the doorkeeper in the temple of Ningal UET 5 868:17.

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2'' in econ. rôle: GIŠ.SAR É.GAL = MIN (*ki-ru-u*) *e-kal-li* Ai. IV iii 19, cf. the parallel: GIŠ.SAR *šarri* garden of the king *ibid.* 20; níg.gál.la.é.gal = MIN (= *bu-šu-ú*) É.GAL-*lim* Ai. IV iii 10; PN *ša* ... GIŠ.SAR É.GAL *šab-tuma i(!)-li-ik-šu illaku ... kīma rēdūtīm [i]-li-ik* GIŠ.SAR *šū'ati illa[k]* PN, who has taken an orchard of the palace and is performing the feudal duties attached to it, will perform the feudal duties of this orchard like the other *rēdū*-soldiers BIN 2 71:9 (let.), cf. GIŠ.SAR É.GAL-*li* TCL 10 51:3, GIŠ.SAR É.GAL-*lim* MDP 23 167:7, etc.; *ša ina* É.GAL *kan-kušum* (a field) for which a sealed deed has been drawn up for him in the palace OECT 3 1:15 (let.), cf. *ša pī kanīkim ša ina* É.GAL *ikkankušum* *ibid.* 25, also *ina* DUB É.GAL *kī'am šatir* *ibid.* 37:34, 35, also *tuppum ina* É.GAL *in[namir]* LIH 6:12 GÚ.UN *u ribbāssa* É.GAL *itanappal* he will be responsible to the palace for paying the tax and its arrears VAS 9 8:18, cf. TCL 11 199:5, gú.un.é.gal.šè ba.an.ni.ib.gi₄.gi₄ PBS 8/2 128:13, and *passim*, also *ri-ba-tu-um ša* É.GAL *elišu ibašši* UET 5 58:13; *ūm šīsi* É.GAL *ištāsū* when they call in the claims of the palace CT 8 11c:10; *ipparakkū rēqūtām mala tuppī* É.GAL *išassia* ... IN.NA.AN.SUM.MEŠ if they stop working they will pay (as damages for) idleness as much as is announced in the tablet of the palace YOS 8 158:12, cf. *ibid.* 175:11; *eqlam ša* PN ... [KI É].GAL *ilqūma* ... x KÙ.BABBAR *ana apāl* É.GAL IN.NA.AN.LÁ for the field that PN had bought from the palace (PN₂) has paid him x silver to satisfy the palace BE 6/1 61:9 and 20; ŠÀ ŠÁM É.GAL-*li* (barley) of the (amount of silver set aside for) purchase by the palace PBS 8/2 214:2, cf. *ibid.* 241:2, BE 6/1 86:3, 87:2, also ŠÀ ŠÁM SÍG *ša* É.GAL CT 6 35c:2, etc.; ŠÁM A.AB.BA ZÚ.LUM [GARÁŠ].SAR SÍG.DU ù Ì.GIŠ *ša* É.GAL-*lum ana kār Larsam iddinu* the purchase price of the sea fish, dates, leeks, standard wool and oil that the palace sold to the merchant association of Larsa Jean Tell Sifr 78:3; TUKUM.BI A.ŠÁ INIM.GÁL.LA É.GAL BA.AN.TUK if the field is claimed by the palace BIN 7 67:15, cf. *ūm himšātīm* É.GAL-*um irrišu* É.GAL-*am itanappal* Gautier Dilbat 32:9f., see *himšatu*.

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3'' other occs.: *šumma ina* É DINGIR URU-*šu ša paṭārišu la ibašši* É.GAL *i-pa-aṭ-ṭa-ar* (text *-ri*)-*šu* if there is not (enough) for his (a prisoner of war's) ransom in the temple of the city-god, the palace will pay the ransom for him CH § 32:34; PN *kīma ... la rēqūma šibūt* É.GAL-*lim ippušu ul tidē* do you not know that PN is not idle but works for the palace? TCL 7 69:30 (let.), for *šibūt ekallim*, cf. LIH 83:10 and 29, also *šipir* É.GAL *ibid.* 8 r. 2, *qibūt* É.GAL-*lim* Boyer Contribution 119:35 and 37, *ṭēm* É.GAL-*li-šu* TCL 1 46:8; *lu* É.GAL-*lam lu a-wi-lam ša-pi-ri(!)* *ulammas* I shall inform either the palace or my commander OECT 3 60:19 (let.), cf. É.GAL-*lam la ulammas* *ibid.* 39:13, also É.GAL-*lam kī'am ulammidanni umma šunuma* they have informed the palace, saying *ibid.* 53:6; *awilū annikī'am* É.GAL-*lam udabbabu* these people annoy the palace TCL 7 52:11, cf. *ibid.* 7:12, 64:19, OECT 3 5:11, also É.GAL-*lam la imahḫaru* they must not appeal to the palace TCL 7 61:20.

ḏ' in Mari: *ana ebūr* É.GAL-*li-ia [kam]āsīm aḫum ul nadi* there should be no negligence in gathering the crop of my palace ARM 6 47:6, cf. *ibid.* 4:23; *mannum annūm [ta]klum ša annānum izzazzuma išdī* É.GAL-*lim annīm ira[kk]as[u]* who will be the trustworthy man to stay here and organize this administration? ARM 1 109:16, cf. *ibid.* 18.

e' in OB Alalakh: 5 ME KÙ.GI *ana* É.GAL-*lim umalla* he will pay as fine 500 (shekels of) gold to the palace Wiseman Alalakh 7:39, cf. JCS 8 8 No. 95 r. 4, cf. also *mala* KÙ.BABBAR KÙ.GI *ana* É.GAL-*lim Ì.LÁ.E* he will pay to the palace in gold (as a fine) the same amount as the silver (in question) in gold Wiseman Alalakh 52:20, also 54:21, 55:28, 58:14; *kīma kaspim* PN *ina* É.GAL-*lim ... wašib* PN lives (i.e., works) in the palace (as pledge) for the (amount of) silver (owed by him) Wiseman Alalakh 23:4, cf. (wr. É RN) *ibid.* 25:5, and *passim*, note: (wr. É.LUGAL) JCS 8 5 No. 21:11.

f' in MB Alalakh: PN *mār ekalli ina* MU.KAM.MU.KAM-*ma ana* É.GAL *ittanandin* PN, the palace official, will give (50 shekels of gold and 60 sheep) to the palace every year Wiseman Alalakh 100:6; *kīma arnišu* GAZ *u*

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bītušu ana É.GAL *īrub* for his crime he was killed, and his property devolved upon the palace *ibid.* 17:10.

g' in Ras Shamra: *īštu šipri* É.GAL-*lim kīma šamši za-ka* EN *zaki* he is as free as the sun from all (claims) of the palace for work, (he is) a free man MRS 6 RS 16.269:15; *kī mašimé* [šābē] *narkabāti* [ša an]a *muhhika* [i]štu É.GAL *iltaknu šūšir* put in order as many soldiers and chariots as they have put at your disposal from the palace MRS 9 RS 17.289:13.

h' in MB: x barley *kurummat* É.GAL provisions for the palace BE 14 167:10, note the parallel: *parak Enlil, bit Ištar* *ibid.* 8f., cf. É.GAL.MEŠ PBS 2/2 88:10.

i' in MA: if somebody arrests a veiled prostitute, *ana pī* É.GAL-*lim ubbalašši* he must take her to the entrance of the palace (together with his witnesses) KAV 1 v 71 (= Ass. Code § 40), cf. *ibid.* 79, 91, 97; *kī nēpeša ana i-pi* É.GAL-*lim ēpušuni* when they performed the magic ritual for the . . . of the palace AfO 10 37 No. 75:4 (translit. only), cf. *kī nēpešu ana i-pi* KÁ.LU [x] *ša pi-i* É.GAL-*lim ēpušuni* *ibid.* No. 80:6, also *ana* É.GAL-*lim* *ibid.* No. 76:7; barley [ana N]UMUN *ša* 5 GÁN A.ŠÁ [ša É].GAL-*lim* [ana] [el-ra-še] for seed for a field of five iku's belonging to the palace to be cultivated KAJ 134:8; x *aza'ilu ša tibnim š[a]* É.GAL-*lim* x bundles of straw belonging to the palace KAJ 118:2, cf. (daily delivery of milk) *ana* É.GAL-*lim ra-ki-eš* is due to the palace KAJ 182:11, also KAJ 184:9; 1 *quppu ša tuppāte* [ša É].GAL-*lim* *ša* UGU LÚ *susāni* one box of tablets belonging to the palace, (listing) what is debited to the *susānu*-persons KAJ 310:26. Note: *zitti* É.GAL-*lim* "share of the palace" (a category of fields, see Koschaker NRUA 43ff.) KAV 93:1 (= KAJ 183:1), KAJ 172:1 and 7, KAV 210:1.

j' in Nuzi: *tuppu ina urki šūdūti* É.GAL *ina* GN *šaṭir* the tablet was written in GN according to the proclamation of the palace RA 23 143 No. 3:32, cf. *tuppu annūti ina EGIR-ki šūdūti ša* É.GAL-*lim* . . . *šaṭir* TCL 9 19:16, and *passim* in Nuzi.

k' in NA: *riksāni ša* É.GAL *paṭṭuru rammū*

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the bonds of the palace are loosened and cast off (i.e., discipline is shattered) ABL 733 r. 4; RN *riksa ana* É.GAL-*li-šu irkus* RN issued a disciplinary edict for his palace AfO 17 277:52 (harem edicts), and *passim* in MA and NA.

l' in NB: KÙ.BABBAR.ÀM $\frac{1}{2}$ *biltu ša ultu* É.GAL *aššá* the silver (amounting to) one-half talent that I drew from the palace BIN 1 57:14 (let.); x silver *ina kaspi šim šipāti ša ina* É.GAL *ša* PN *iššú* BIN 1 133:10; SÍG.ḪI.A *gabbi ana* É.GAL *inna[m]* give all the wool to the palace BIN 1 14:28 (let.); PN *ša ana dullu ša* É.GAL *šapru* PN, who was assigned to work for the palace UCP 9 p. 67 No. 45:3; *isqu ša* PN . . . *ša ultu* É.GAL *ina muhhišu ša-kan-nu* dues of the prebend which were assessed upon PN by the palace VAS 5 72:4; *rab kisir ultu* É.GAL *unqu ana muhhiika ittaša'* the chief of the bodyguard has brought a sealed order for you from the palace ABL 274 r. 1. Note *ekal šarri: dullu ša* É.GAL *ša šarri* YOS 7 172:9, also *ina* É.GAL *ša šarri ša ina muhhi* Eanna *šakna* *ibid.* 168:6, also É.GAL *šarri* Speleers Recueil 285:6.

m' in SB lit.: É.GAL *bušēšuma ileqqi* the palace will take his property MDP 14 pl. 6 p. 50 ii 19 (dream omens); É.BI É.GAL *ireddīma* (Uš-*ma*) *ana šanīmma inandin* the palace will take over this house and give it to somebody else CT 40 18:91 (SB Alu), cf. *ibid.* 86, KAR 377:44, and *passim*; NÍG.GA-ŠÚ É.GAL *ileqqi* the palace will take his property Boissier DA 251 i 17 (= Kraus Texte 57a i 18') (SB Sittenkanon), cf. CT 28 29:11 (SB physiogn.), also É.GAL *išabbassuma* NÍG.GA-ŠÚ KAR-[im(?)] the palace will arrest him and take his property away KAR 392 r. 4 (SB Alu excerpt).

2' weights and measures standardized by the palace (OB, Nuzi, MA, NA, NB): NA₄ *namḫarti* É.GAL standard weight for payment to the palace CT 6 37c:1 (OB), cf. 1 MA.NA SÍG *namḫarti* É.GAL Waterman Bus. Doc. 19:1 (OB); *ša* GIŠ.BÁN É.GAL-*lim*] (dates) according to the *sūtu*-measure of the palace Boyer Contribution 124:2 (OB); KILÁ *ša* É.GAL-*lim* according to the weight of the palace KAJ 129:3, cf. *ibid.* 298:2; *ina* GIŠ.BÁN *ša* (*bīt*) *hiburni* *ša* É.GAL-*lim* according to the *sūtu*-measure of the *hiburnu*-house of the palace KAJ 113:2,

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and passim in MA, cf. *ina* GIŠ.BÁN *ša* É.GAL-*lim* *ša* URU GN *ibid.* 11, cf. also *ina* GIŠ.BÁN *labirti*(SUMUN) *ša* É.GAL-*lim* KAJ 109:3, 263:3; *ina* GIŠ *ta-a-a-ri* «ša» GAL *ša* É.GAL (x field) measured in the great *tajaru*-measure of the palace RA 23 157 No. 59:5 (Nuzi), cf. *ina* *tajari* GAL-*ti* *ša* É.GAL JEN 524:6, and passim in Nuzi; *ina* *mindati* *ša* É.GAL (x field) measured according to the measure of the palace JEN 486:5, cf. *ina* *mindati* *ša* É.GAL GAL *ibid.* 425:5, and passim in Nuzi; *ina* NA₄ É.GAL *ša* LUGAL according to the stone (weight) of the royal palace (in broken context) ABL 1119 r. 4 (NB).

3' officials and functionaries attached to the palace: cf. LÚ.BI.LUL IGI.É.GAL ADD 1036 iii 4, and see *akil ekalli*, *atú* *ša* *ekalli*, *ekallu* in *rab ekalli*, *ekallu* in *ša muḫḫi ekalli*, *ekallu* in *ša pan ekalli* (*šanú*), *ērib ekalli*, *ikkār ekalli*, *išpar ekalli*, *iššak ekalli*, *manzāz ekalli*, *mār šipri* *ša* *ekalli*, *maššār ekalli*, *mukil alpī* *ša* *ekalli*, *mušaddin ekalli*, *nāgir ekalli*, *nukaribbu* (NU.GIŠ.SAR) *ša* *ekalli*, *rābišu* *ša* *ekalli*, *rab karkadinni*(SUM.NINDA) *ša* *ekalli*, *rab kišir* *ša* *ekalli*, *rab nikkassi* *ša* *ekalli*, *rab nuḫatimmi* *ša* *ekalli*, *rab šaqé* *ša* *ekalli*, *rē'ú* *ša* *ekalli*, *ša bāb ekalli*, *šakkanak bāb ekalli*, *šakkanak ekalli*, *ša narkabi* (*ša*) *ekalli*, *ša rēš ekalli*, *šatam ekalli*, *šipir ekalli*, *tašlišu* *ša* *ekalli*, *tuḫšar ekalli* (wr. DUB.SAR, A.BA and ŠID).

c) royal household: É.GAL-*lum* *šaḫur* *ša-gummū* *šērū* the palace is at rest, the plains are silent ZA 43 306:10 (OB rel.); *tu-ru-ma*(or *-ku*)-*tum* *ana* *šarrim* *iqirribunimma* *apilšu* É.GAL-*la-am* *ibēl* the . . . -s will approach the king, and his heir will lord it over the palace YOS 10 11 ii 17 (OB ext.); *šatammū* É.GAL-*am* *usannaqu* the administrative officials will control the palace YOS 10 24:29 (OB ext.), cf. *ibid.* 26:27; *nakrum* É.GAL-*ka* *iredde* the enemy will take over your palace YOS 10 22:6, cf. É.GAL *nakrika* *teredde* *ibid.* 8, *ilī mātim* É.GAL-*lam* *ireddū* *ibid.* 11, 24:10, *il awilim* É.GAL-*lam* *iredde* *ibid.* 26:21, also É.GAL-*lum* É.GAL-*am* *iredde* *ibid.* 24:6, 26:16, etc.; *palī šarri iqatti* É.GAL-*šú* *issappaḫ* the reign of the king will come to an end, his palace (personnel) will be scattered CT 27 37:1 (SB Izbu), cf. É.GAL *nakri* *issappaḫ* *ibid.* 3,

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and passim, also *sapāḫ* É.GAL KAR 423 iii 32; *rubū* *ina* É.GAL-*šú* *ik-kil-lim*-[*mi*] the prince will rage in his palace Izbu Comm. 505 (quotation from Izbu); *qēpūtu* *ina* É.GAL *išannū* (NIŠ.MEŠ) the stewards in the palace will change KAR 385 r. 26 (SB Alu); *illikma* *ana* É.GAL *ušanni mā* he went and related (it) to the palace, saying ZA 43 19:75 (NA lit.); *puluḫtu* É.GAL *ummānu* *ušalmid* I taught the people reverence for the palace Ludlul II 32 (= Anatolian Studies 4 84); *ajumma* *ša* *ina* É.GAL *ūtaddūma* . . . *inšu* *la ittašū* (may the gods bless whoever is appointed by (lit. in) the palace and does not covet (these grants) MDP 10 pl. 11 ii 22 (MB kudurru); *mannu arka* *ša* *ina* É.GAL *šaltiš* *izzazzuma* . . . *upaq-garu* any future (official) who is in a commanding position in the palace and contests (this donation) BBSt. No. 36 vi 33 (NB kudurru); *si[tūtešunu]* *ana* É.GAL.MEŠ-*ia* *rabbāti* *libit* É.GAL-*ia* . . . *uza'iz* the rest of them I distributed among my palaces, my major officials in the entourage of my palace Borger Esarh. 106 iii 21; [*ana*] *kāša* É.GAL-[*ka* . . .] *gabbi* *mātātika* (greetings) to you, your palace, to all your lands KUB 3 80:2 (let.); *šulmu a-a-ši* *ana* É.GAL-*ia* I am fine, my palace is fine ABL 1151:3 (let. of Asb.), cf. ABL 926:3 (let. of Asb.), also *šulmu* *ana* É.DINGIR.ME-*te* *ana* *siqqurrēte* *ana* É.GAL *ana dūri* *ana bitāte* *ša* *āli* *gabbi* ABL 191 r. 3 (NA), and passim; *ištēn tēšunu* *u* *ištēn rikissunu* *lapanišunu* *ana libbi* É.GAL *ul errub* É.GAL *gabbi* *ana muḫḫija* *ultedbibu* they have formed an alliance — on account of them, I cannot enter the palace, they have incited the whole palace against me ABL 1374 r. 6, 7 (NB); *mamma dibbija* *ina* É.GAL *la uba'aš* . . . *ina* É.GAL *ša šarri bēlija* *la addallah* may no one vilify my cause in the palace, may I not be the target of conspiracy in the palace of the king my lord ABL 283 r. 5, 7 (NA); *šarru bēlšu* *ultu qereb* É.GAL-*šú* . . . *inassapḫšu* *adi umē* *balāti* *ina qereb* É.GAL *erēbšu* *la ibašši* may the king, his lord, remove him from his palace and may he not be allowed to enter the palace as long as he lives AAA 20 pl. 98ff. No. 105 r. 11ff. (Adn. III); INIM.INIM.MA É.GAL.KU₄.RA conjuration for entering the palace (in order to be received by

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the prince in a friendly way) LKA 107:6, cf. é. gal.ku₄.ra CT 22 1:22, KAR 71:23, BRM 4 20:12, and passim, see Ebeling, MAOG 5/3 27ff., also NA₄ ana É.GAL.[KU₄.RA] KAR 185 r. ii 4, cf. 9 NA₄.MEŠ manzaztu É.GAL KAR 213 iv 11, and note the unusual phonetic writing *būt rimeki* É.GAL.KUR.RA *u māmīti* «u» *pašāri* the *būt rimki*-ritual, the É.GAL.KUR.RA-ritual and (that for) the absolving of curses ABL 276 r. 8 (NA); *u panānu ana abūtiya jušaru ištu* É.GAL.MEŠ *kašpu u mimmu ana balātišu* ... *mīnumi la juđanu ištu* É.GAL *mimm[u] ana jāši* formerly there was sent to my predecessors from the palaces (of the pharaoh) money and whatever was necessary for his living — why is nothing given to me from the palace? EA 126:20, 50 (let. of Rib-Addi); *u ašpur ana* É.GAL *ana šābē u ul tudanu šābē jāši* and I wrote to the palace for soldiers, but the soldiers were not given to me EA 138:42 (let. of Rib-Addi), and passim in EA; [*amē*] *lija annū ušš[irti] ana* É.GAL *ana mīni la eštappar ša[ruru]* I have sent this man of mine to the palace, why has the king not written to me? EA 134:28 (let. of Rib-Addi), cf. [*u*] *šširti mārtiya ana* [É.GAL] *ana šarri* EA 187:23 (let. of Šatija), cf. also *ušširti mārija ana* É.GAL *rubī ištu* 4 ITI *ul jimurmi panī šarri* EA 138:77 (let. of Rib-Addi); see *amat ekalli*, *arad ekalli*, *manzaz ekalli*, *mār ekalli*, *muzzaz ekalli*, *nappaḥ ekalli*, *napšāt ekalli*, *nišē ekalli*, *nuḥatimmu ša ekalli*, *šābē ša ekalli*, *zukkū ša ekalli*.

2. royal property — a) as indication of ownership on bricks, objects, etc.: É.GAL *A-ni-ta ru-ba-im* property of Prince Anita (inscr. on a dagger) Balkan Observations p. 78; É.GAL *Ḥa-am-mu-ra-bi* LUGAL (inscr. on maceheads) Layard Discoveries p. 477 (= IR 4 No. 15/3) (OB Diyala); É.GAL *Ri-mu-um* JRAS 1880 193 (OB Dilmun), see Harris, JCS 9 31, Balkan Observations p. 78; É.GAL *Pu-ḥi-ia* ... (brick inscr.) RT 16 186 (OB); *ša* É.GAL *Aššur-uballit PA-lim* (inscr. on a fragment of a clay jar) AOB 1 p. 44 No. 7; [É.]GAL *Puzur-Aššur* (inscr. on a clay jar) AOB 1 p. 30 No. 2 (= KAH 2 21); É.GAL *Tukulti-apal-Ešarra* (inscr. on a stone weight) KAH 1 23 (Tigl. II?), and passim on bricks, slabs, and various objects of NA

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kings, cf. É.GAL *Nabû-kudur-ušur* (inscr. on a vase) VAB 4 206 No. 47:1, cf. ibid. 198 No. 33:1 (Nbk.), and cf. KUR *Nabû-kudur-ušur* (inscr. on a container) AfO 3 65.

b) identifying tablets as belonging to the library of Aššurbanipal: KUR *Aššur-bān-apli* ... Gilg. IX vi 39, and passim, cf. Streck *Asb.* 354 n. a; É.GAL *Aššur-bān-apli* ... CT 13 34 r. 10, and passim.

3. main room of a private house (OA, OB, Elam, Nuzi) — a) in OA: *kunukkī ša* É.GAL-*lim u durinnī lišassiru* may they keep the seals on the main room and the out-buildings(?) intact CCT 3 14:26, cf. É.GAL-*lam₃ u durinī ikkunukkikunu kunkama* ibid. 10 (let.).

b) in OB: é.KA.KÉŠ.da é.gal.la tuš.a : *É ki-iš-ri É uš-šá-bi* rented house, main room occupied by a tenant Ai. IV iv 4; *giš.ig é.gal = da-lat e-kal-li* door of the main room Hh. V 246, cf. UET 5 115:6; x GÍN É.DÚ.A 1 GIŠ.IG É.GAL a house of x (square) shekels in good repair (with) one door to the main room Jean Tell Sifr 5a:3, cf. x SAR É.DÚ.A *iš-tu ba-ab* É.GAL *kisallim u edakkišu* PBS 8/2 205:2.

c) in Elam: É.A.DÙ(text.NI) É.GAL *ba-ba-ḥu-um ù É mitharum* ... *aplūt abišu* a house (with) a main room, a chamber and a square(?) room is the bequest of his father MDP 24 330:10.

d) in Nuzi: 2 É.ḤI.A.MEŠ ... 1 É *e-gal-lu tarbašu* two houses, one house (with) one main room and the yard SMN 2610:15 (unpub.); 1 É *e-gal-lu ina dimti* GN one main building(?) in the district of GN SMN 2656:9' (unpub.), cf. (in similar context) SMN 2494:6 (unpub.), also 1 É.MEŠ *e-kal-lu* SMN 3084:15 (unpub.); 1 É *e-gal-lu ša* DINGIR.MEŠ *itti ap-pannišu eššu u appannu labīru* one main building belonging to the gods with its new ... and the old ... HSS 14 107:1 (= RA 36 118), cf. *ištu sippi e-gal-lim labīri* ibid. 5.

4. (part of the exta, in OB and SB ext.): *šumma m[artum] ana lib[bi]* É.GAL-*im iti[q]* if the gall bladder reaches over to the middle of the "palace" YOS 10 31 v 9 (OB), cf. *libbi* É.GAL *iṭṭul* (in broken context) ibid. 26 iv 26; *šumma* GIŠ.TUKUL.BI É.GAL ŠU.SI IGI if this

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“weapon” faces the “palace” of the “finger” TCL 6 1 r. 43; [*šumma* ... ŠU].SI ȚAR *qabliti ana* É.GAL-ša KAR if the [top] of the middle “finger” of the lung is stunted (on the side) toward its “palace” KAR 428:57, and passim; *šumma* ... *mihrit* É.GAL ŠU.SI ĞİR if there is a “foot” opposite the “palace” of the “finger” KAR 454:27, cf. *šumma ina rēš* (SAG) *šēri*(EDIN) *imitti ubāni*(U) ĞİR *ana* KUR *ubāni* SA-at PRT 118:6; *šumma rēš šēri ubāni qabliti ana* É.GAL (var. KUR) ŠU.SI *ekim* if the top of the back of the middle “finger” is torn out(?) toward the “palace” of the “finger” Boissier DA 222:13, var. from CT 31 43 obv.(!) 10, and passim, but note for a possible difference between É.GAL and KUR: *šumma išid* É.GAL ŠU.SI *ana* KUR ŠU.SI ... *ikim* CT 31 42 r.(!) 14f., see *mātu*; *šumma* É.GAL *tirāni* 3 if there are three “palaces” in the intestines BRM 4 15:21, and passim; *šumma ina* É.GAL *imitti* ŠU.SI Boissier DA 220:2, *ina* É.GAL *šumeli* ŠU.SI *ibid.* 3, *ina* SAG É.GAL ŠU.SI *ibid.* 4, *ina* KÁ(!) KUR É.GAL ŠU.SI *ibid.* 5, *ina* MÚRU É.GAL ŠU.SI *ibid.* 6, *ina* SUĤUŠ É.GAL ŠU.SI *ibid.* 7, *ina* É.GAL ŠU.SI *ibid.* 8, etc., and dupl. (wr. KUR from line 29 on) BRM 4 12:23-29. For the part of the exta called *bāb ekalli* (wr. KÁ É.GAL OR ME.NI) see *bābu*, cf. also Igituh App. C 5' and 5R 16 ii 18, in lex. section.

Zimmern Fremdw. 8 (connect with Ugar. *hkt*); ad mng. 1: Müller, MVAG 41/3 69f.; Falkenstein Gerichtsurkunden 1 139 n. 2.

ekallu in **rabi ekalli** s.; chief palace official; NA, SB*; wr. GAL.É.GAL; cf. *ekallu*.

balūt šarri u GAL.É.GAL-*lim* *ša'āli* without asking permission from the king or the palace overseer AfO 17 274:44 (MA harem edicts), cf. *balūt* GAL.É.GAL *ša* URU *ibid.* 277:53, and passim in this text, see Weidner, AfO 17 262; GAL.É.GAL (in broken context) KAR 428:20 (SB ext.), cf. LÚ GAL.É.GAL Iraq 16 57 ND 2332:2 (NA).

ekallu in ***ša ekalli** s.; queen (wife of the ruling king); NA, SB; wr. SAL.É.GAL and SAL. KUR; cf. *ekallu*.

a) said of Assyrian queens: ¹*Sammu-ramāt* SAL.É.GAL 1R 35 No. 2:9 (Adn. III), cf. Andrae Stelenreihe 11 fig. 12:2; ¹*Naki'a* SAL.É.GAL

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ša Sin-ahhē-eriba šar KUR *Aššur kallat Šarrukēn šar kiššati šar* KUR *Aššur* Naki'a, the (main) wife of Sennacherib, king of Assyria, the daughter-in-law of Sargon, king of the world, king of Assyria (referred to in line 2 as ¹*Zakātu*) ADD 645 r. 2, ¹*Zakūte* SAL.KUR *ša Sin-ah[hē-eriba]* ABL 1239:1, cf. (Tašmētum-šarrat) KAH 1 50:1, (Aššur-šarrat) Andrae Stelenreihe 8 fig. 4:3, (Ēsar-hammāt) MAOG 3/1-2 21:5.

b) said of foreign queens: SAL.É.GAL-šú SAL.ERIM.É.GAL.MEŠ-šu his (the king of Egypt's) wife (and) his concubines Borger Esarh. p. 99 r. 43; SAL.É.GAL *u* DUMU.MEŠ-šu *ša Teumman šar Elamti* Streck Asb. 42 v 6.

c) other occs.: *bit kimahhi nitapaš šú* SAL.É.GAL-šú *dammuqu kannū* we have prepared the tomb, he and his queen have been beautifully laid out (ref. to the *šar pūhi*) ABL 437:13, cf. *ibid.* 9; *ardāni ša* SAL.É.GAL *ša mār šarri* the servants of the “queen” of the crown prince ABL 633:16, cf. A.SIG *ša* SAL.É.GAL *ša mār šarri* the messenger of the “queen” of the crown prince ADD 337 r. 7.

d) in lit.: SAL.É.GAL.MEŠ *i-ra-ga-m[u ma-a]* *al-ka-ni* SAL.É.GAL DUMU.SAL-*ki-na* [...] *gabbi-ra* they call up the (spirits of the former) queens (or: the widows and mothers of kings), saying, “Come (fem. pl.) and bury the queen your daughter!” ZA 45 44:40f. (NA); *šumma amēlu* SAL.É.GAL *ana* É-ú-[...] CT 39 43 Sm. 1423:7, cf. *ibid.* 4 (SB dream omens?).

e) personnel surrounding the queen: A.BA *ša* SAL.É.GAL queen's scribe ADD 185 edge 1, and passim; *rab kišir ša* SAL.KUR(!) ADD 594:8, and passim; *mukil apāti ša* SAL.É.GAL ADD 444 r. 14; LÚ.UŠ.BAR *ša* SAL.É.GAL ADD 642:3, and passim; LÚ.SAG SAL.É.GAL ADD 287:7, and passim; *abarakku* SAL.É.GAL ABL 393:11, and passim; *tašlišu ša* SAL.É.GAL ADD 612 r. 12, cf. É.SAL.É.GAL ABL 99:8, 389:7, ABL 847:4, ADD 953 ii 5, KAV 181:7.

SAL.É.GAL and SAL *ša* É.GAL have to be clearly separated; the former (only NA) refers to the wife of the king or to the lady of the highest rank, the latter (MA and possibly Nuzi) to the inhabitants of the royal harem who, in NA texts, are called SAL.ŠÀ.É.GAL.

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MEŠ, SAL.UN.MEŠ.É.GAL.MEŠ, SAL.ERIM.MEŠ.É.GAL, etc. Refs. to these terms are listed sub *sikrētu*. In NB texts they are called SAL.ŠÀ.É.GAL, refs. to which are listed sub **ekallītu*.

The reading of SAL.É.GAL as **ša ekalli* is only conjectural but prompted by two considerations: 1) the correspondences LÚ.SAG = *ša rēši*, LÚ.GIŠ.GIGIR = *ša narkabti*, etc., suggest *ša ekalli* rather than **sinništi* (or *sinnišat*) *ekalli*, which is without parallel, and 2) the Hebrew and Biblical Aramaic *šēgāl* which refers to the wife of a foreign king and is derived from Akk. *ša ekalli*, exactly as the designation of a concubine of such a king, *l'hēnā*, is derived from Akk. *(a)lahhinatu*.

(Weidner, AfO 17 261 n. 19; von Soden, ZA 45 51; Borger Esarh. 99 n.)

ekallu in *ša muḥḥi ekalli* s.; palace overseer; MA*; cf. *ekallu*.

ša UGU É.GAL-*lim nāgir ekallim rab zāriqī asū ša bētānu* the palace overseer, the palace constable, the chief of the water-sprinklers, the physician of the inner (parts of the palace) AfO 17 276:49 (harem edicts), cf. *ša* UGU É.GAL.MEŠ-*te ša šiddi māti* ibid. 286:96 and 99.

ekallu in *ša pān ekalli* s.; overseer of the palace; NA, NB; cf. *ekallu*.

LÚ ŠÁ IGI É.GAL ADD 1036 ii 12, cf. ibid. ii 17, also iii 2; *mār šipri ša* LÚ ŠÁ IGI É.GAL BIN 1 38:40, cf. ibid. 92:16 (NB).

ekallū (fem. *ekallītu*) s.; person attached to the palace; OB, SB, NB*; wr. syll. and ŠÀ.É.GAL; cf. *ekallu*.

šà.é.gal = *e-kal-lu-ú*, *ša mār ekalli* Lu IV 93; šà.é.gal = *e-[ka]l-lu-u* Lu I 151, cf. šà.é.gal = *līb-bi* É.GAL ibid. 151 A; lú.šà.é.gal = *šū-u* Igituh short version 234.

amūt Maništišu ša e-ka-lu-šu [i]-du-ku-šu (such was) the appearance of the liver (inspected) for Maništušu, whom his courtiers killed YOS 10 9 r. 22 (OB ext.); PN ŠÀ.É.GAL UET 5 600:10 (OB), cf. AJSL 33 225 No. 8:8; (beer) *ana šatē ša* SAL.ŠÀ.É.GAL TCL 12 2:3 and 3:14 (Tigl. III); (after a list of six constellations) 6 ^dSAL.ŠÀ(!).É(!).GAL.MEŠ the six concubines KAR 142 iv 8, cf. 4 ^dEN.NUN(text líl).MEŠ ŠÁ TÜR ^dSAL.ŠÀ.É.GAL.MEŠ (after a

ekdu

list of four “dog” constellations) the four guardians of the sheepfold of the concubines (note that ^dUS_x(U₈) and ^dŪZ are listed in lines 6 and 7) ibid. 11; PN LÚ *mašennim ša* É.SAL.ŠÀ.É.GAL PN the overseer(?) of the house of the royal harem Unger Babylon 285 iv 5; PN LÚ.DUB.SAR *ša* É.SAL.ŠÀ.É.GAL PN the scribe of the house of the royal harem ibid. 7 (Nbk.). Note: PN LÚ.É.GAL Wiseman Alalakh 89:6 and JCS 8 8 No. 96:7 (MB), LÚ.É.GAL KAR 428:21 (SB ext.), also ABL 99:9 (NA).

The proposed reading **ekallītu* for SAL.ŠÀ.É.GAL (in NB) is based solely on the analogy with LÚ.ŠÀ.É.GAL = *ekallū*. In the passage KAV 1 vi 52 (= Ass. Code A § 45) one has to read [SAL] [a]-*la-i-tu ša ekallim* instead of **ekallaītu*. For the proposed reading *ša ekalli* for NA SAL.ŠÀ.É.GAL see *ša ekalli*.

(von Soden, ZA 45 51.)

êkāma (how) see *ajikāma*.

êkānu (how) see *ajikānu*.

ekdiš adv.; fiercely; OB*; cf. *ekdu*, *itkudu*, *ukkudu*.

e-ek-di-iš iqqerbu apsī nazuzzat she (Ištar) stands fiercely in the midst of the Apsū VAS 10 214 r. vi 11 (OB Agušaja).

ekdu (fem. *ekdetu*) adj.; fierce; from OB on; cf. *ekdiš*, *itkudu*, *ukkudu*.

[ba-an]-da BÀN.DA = *šerru*, *šehru*, *lā'u*, *lakú*, *ek-du*, *uk-ku-du* Diri I 283, cf. Proto-Diri 436; i-dím BAD = *ek-du* A II/3 Part 5:12; úg.tur.bàn.da = *ni-im-ri ek-du* Hh. XIV 136; amar.bàn.da = *ek-du* Hh. XIII 346; lú.bàn.da = *lakú[m]*, *še[hrum]*, *ša* [...], *ek-d[u-u]m* OB Lu A 368ff.

kur.kur.ra am.bàn.da ba.da.ná.a.gin_x (GIM) : *ša ... ina mātāti kima rimi ek-du rabšu* (Enlil) who lies in the lands like a fierce wild bull 4R 27 No. 2:19f., dupl. BA 10/1 p. 83 No. 9 r. 12f.; amar.bàn.da si gur₄.gur₄.ra á.úr šu.du₇ : *būru ek-du ša qarnī kabbaru ša mešrēti šuklulu* (Sin) fierce young bull with very thick horns, with perfect limbs 4R 9:19f.

a) describing animals (bulls, etc.) — 1' animals in literal sense: 3 *nēšē ek-du-te adūk* I killed three fierce lions 1R 31 iv 3 (Šamši-Adad V); 4 *rīmī kaspi ek-du-u-ti nāširūt kibis šarrūtija ... ina bāb Ezida ša qirib Barsip^{k1} ulziz* I set up four fierce wild bulls of silver, to protect the path (on which) I enter (the

ekdu

sanctuary) as king, in the gate of Ezida which is in Borsippa Thompson Esarh. pl. 14 ii 1 (Asb.); *ina sippī abullātišu rīmī erī e-ek-du-tim u mušhušše šezuzūtīm abnīma ušzizma* I had fashioned and set up at the threshold of its (Babylon's) gates fierce wild bulls of bronze and raging *mušhuššu*-dragons VAB 4 106 i 59 (Nbk.), cf. VAB 4 90 i 45, 86 ii 8, 132 vi 16, etc.; *rīmī e-ek-du-ti pitiq erī aptiqma* (var. *abnīma*) *tir* [šāšši] *ušalbiš abnē nisiqti uza'inma ina sippī bāb papāhi ušziz* I cast fierce wild bulls in bronze, overlaid them with gold alloy(?), decorated them with precious stones and set them up at the thresholds of the gate of the sanctuary VAB 4 158 vi 28 (Nbk.); *rēmu ek-du kīma* É.SAG.İL *ušasbit maḥaršu* (Nabonidus) set up in front of it (the Sin-temple Ehulhul) a fierce wild bull like that of Éšagila BHT pl. 6 ii 15 (NB lit.); *ana muḥhi litti ištahit mīru ek-du* the fierce young bull mounted upon the cow KAR 196 r. right col. 19 (SB lit.); ^dAMAR *ek-du* fierce young bull (as divine symbol) LKU 31:3 (list of divine symbols), cf. *būru ek-du ša Adad* the fierce young bull (symbol) of Adad MDP 2 pl. 17 iv 17 (MB kudurrū).

2' animals in metaphorical sense (said of gods and kings): *Aššur-nāšir-apli ... ušumgallu ek-du* RN, fierce dragon AKA 182:33 (Asn.), and passim in Asn.; *anāku kīma rīmī ek-di panūššun ašbat* I led them (my warriors) like a fierce wild bull OIP 2 36 iv 2 (Senn.).

b) describing gods and kings, etc.: *Tukul-ti-Ninurta ūmu ek-du la pādū* RN, the merciless, fierce *ūmu*-demon Tn.-Epic iii 41; *melammū ek-du-tu bunīšunu etarmu* (my) fierce *melammū* covered their face LKA 63 r. 21 (NA lit.); RN ... *ek-du lē'ū* RN, fierce, powerful KAH 1 30:2 (Shalm. II), cf. KAH 2 60 i 22 (Tn.), KAH 2 61:10 (Tn.); 120 *nēšē ina libbiya ek-di ina qitrub mīlūtija ina šēpēja lu adūk* I killed 120 lions, on foot, in my bravery, in valiant close fight AKA 86 vi 77 (Tigl. I), cf. AKA 139 iv 9, also Scheil Tn. II r. 53; *qurādija ek-du-te* TCL 3 255, 224 (Sar.); ^d*Minū-annī ek-de-tū* the goddess DN, the fierce AfK 1 28 ii 6 (SB lit.); *sapar Anunnaki ilī ek-du-[ti]* net of the Anunnaki, the fierce

ekēku

gods RA 16 67:3 (SB rel.); *mannarbu ek-du ša la enū qibit pišu* (Ninurta) the exalted one, the fierce, who does not change his order AKA 256 i 4 (Asn.); *šar tamḥāri eršu ek-du la pādū* (DN) king of battle, shrewd, fierce, merciless BMS 46:18.

c) referring to enemies: *šarrāni ek-du-te la pādūte ... ana šēpēja ušekniša* I humbled to my feet the fierce, merciless kings AKA 184 r. 4 (Asn.), and passim in Asn., also LÚ.KÚR *ek-du* PRT 14:7; *šākinat šahluḫti ek-du-ti* (Ištar) who brings about the ruin of the fierce (enemies) STC 2 pl. 78:37, cf. *sākip ek-du-ti*] BMS 20 r. 18; *ek-du-ti-ja kīma qaqqaru lukabbis* may I tread upon my fierce (enemies) as upon the ground STC 2 pl. 83:97; *šabē tidūkišu ek-du-ti ... adūk* I killed his fierce fighting troops TCL 3 86 (Sar.), cf. ibid. 300, 321.

(Sidersky, AJSL 35 222f.)

***ekēbu** see **ekēpu*.

ekēku (or *egēgu*) v.; to scratch; SB; I *ikkik*, I/3, II; cf. *ekketu, mēkiku, ukku*.

[x].ḫ^{u-ur} HAR, [x.ḫu]r.ra, [x.ḫu]r.ra, [x].x.ḫUB, [x.(x)].Uḫ = *e-ke-kum* Nabnitu F a17'-21'; [x.]ag.ag = *uk-ku-kum* ibid. 22'; [...].x = *uk-k[u]-k[um]* ibid. 25'; [gi]š.ḫur = *e-gi₄-gum* Kagal E part 3:58; šu.ḫ[u-u]r SUḫUR = *qī-im-ma-tum* hair of the head, *ke-e-zé-rum* to set (the hair), *e-ge-gum* to scratch MSL 3 p. 223:5ff. (Proto-Éa).

a) *ekēku*: *šumma amēlu ku.gig marišma i-te-nik-ki-ik* if somebody suffers from a sore anus and scratches (it) constantly AMT 58, 1:8 + 56,5:8, cf. ibid. 58,1:1 and 39,6:7, cf. also [*i*]-*te-ni-ki-ik* CT 19 3 i 13 (list of diseases, Sum. col. broken), and [... *lib*] *bišu i-te-ek-ki-ik* AMT 95,3 i 18; *šumma ... kal pagrišu kīma kalmatu ibaššū inammuš u qāssu ubbatma la ibaššū // la ig-gi-ig* if (the skin of) all his body crawls as if he had lice, but when he puts his hand (there) there are none, variant: he cannot scratch (any bite) Labat TDP 192:34, cf. *ša TAG-ma i-ki-ka* Köcher Pflanzenkunde 22 i 34.

b) *uggugu*: *šumma muršu ina šēp amēli lu ina iški amēli illamma iraššaššumma ug-gag* if the disease comes up in someone's foot or testicle so that it makes him itch and he

ekēlu

scratches AMT 74 ii 32, cf. *šumma muršu ina šēp amēli illamma irasšaššumma ug-gag* ibid. 34; [*šumma nak*]kaptasu ú-ga-ag if (a man, when he speaks) scratches his forehead AJSL 35 156:4, see AfO 11 222, cf. *šumma uzun imīt-tišu ú-ga-ag* ibid. 46, *šumma uzun šumēlišu ú-ga-ag* ibid. 47, *šumma uznēšu* KI.MIN (= *uggag*) ibid. 48, see AfO 11 223:47-49; [*šumma alpu ina qar*]nišu ša imitti KI ug-ga-ag if an ox scratches the earth with his right horn Or. NS 14 255:7 (translit. only), cf. ibid. 8 and 9, dupl. CT 40 32:4, also CT 28 22 r. 3ff.; *ina* NA₄.ZÚ zaqte šālte eli lamšatešu tu-gag you scratch over his hemorrhoids with a pointed (and) sharpened flint AMT 101,3:8 and 12.

In spite of the etymologically required *k*, the writings with *g* attest the existence of a variant *egēgu*.

Holma, Or. NS 14 255f. (with previous literature).

ekēlu v.; to be dark; OB, SB; I *īkil* — *īkkil*, I/2, I/3, II, II/2; cf. *ekliš*, *eklu*, *īkiltu*, *īklu*, *īklātu*, *mušēkilu*, *ukkulu*, *uklu*.

ha-ab TUL = *uk-ku-lu*, *e-ke-lu* A I/2:189f.; [su-ud] SUD = *it-ku-lum* CT 12 30 BM 38179:9 (text similar to Idu); [su-ú] su = *it-ku-lu ša ka-li(?)-ti* A II/8 iii 54; possibly from another verb: DI.gú = *it-ku-lu*, DI.gar.ra = *šá di-ni-ti* CT 18 30 r. i 14f., dupl. RA 16 167 iii 28f. (group voc.), [suḫ]ur. suḫur = *it-ku-lu* Izi D i 8, ^{gu}KA = *it-ku-lum*, KA^{gu-gu} KA = *i-tak-ku-lum* Antagal G 210f.

zalág.ta mu.un.ši.ib.MI.MI.ga : *ša ina namāri i-te-ni-ik-ki-la*(var. *-lu*) (the demon) who grows ever darker at dawn CT 17 35:80f., var. from dupl. KAR 46:14, cf. dupl. mu.un.ši.in.MI.MI.g[a] : *i-te-ni-tu-[ú]* (from *etú* to be dark) ZA 30 189:12f.; u₄.šú.uš.ru [an.dùl.bi] [al](?).MI.M[ī su].bi zalág.ga nu.un.gál : *urruš šillašu uk-ku-ul ina zumrišu nūru ul ibašši* (the demon's) shadow is somber, he is dark, there is no light in his body BIN 2 22:31f. (NB *utukki lemmūti*); MI.MI.ga IM.GÁ : *mu-uk-kil ašamšutu* who causes dark whirlwinds (lit. who darkens the whirlwind) LKA 77 v 25.

uk-ku-lu = *uš-šu-tu* Malku IV 207.

a) *ekēlu* — 1' said of the sun, the day, etc.: *i-ṭi* UD-mu *ša gimir kintija ša qerbi māde* ^dŠamas-sun *i-kil* the day became gloomy for my entire family, the sun of the people close (to me), of (my) acquaintances, has darkened Ludlul I 120 (= Anatolian Studies 4 88); *šumma* UD.DA (i.e., *šit*) *Sin magal ek-let* (parallel: *du'umat*) if the moon's appearance

ekēmu

is very dark ACh Supp. Sin 8:20, cf. DIŠ UD. DA-su *ek-let* LBAT 1529:11.

2' said of moods: *e-kil* // *ek-liš ittanallak* he will become somber, variant: he will live in a somber mood CT 28 28:17 (physiogn. apod.), cf. the opposite: *innamir* ibid. 16, cf. also [. . . *i-ta*]k-ku-lum *uta-[ni-ḫu]* gloom and sighs PBS 1/1 18:20 (SB rel.); [*i*]-te-ni-ki-il (Sum. col. broken) CT 19 3 i 14 (list of diseases).

3' said of demons: see lex. section.

4' other occs.: *šukuttī . . . i-ki-lu šikinšu* the appearance of my jewelry became dull Gössmann Era I 140; in *eklet namrat* (mng. unkn.), in apodoses of omens: *ek-let^{et} nam-rat* Kraus Texte 11c vi 31', *ek-let nam-rat* Boissier DA 218 r. 3 (ext.), also *ek-[let nam-rat]* KAR 442 r. 15 (ext.), *ek-le-et nam-ra-at* KAR 366:11 (Alu(?)), *ek-let nam-rat(!)* KAR 212 r. iii 24 (Alu), KAR 389 i 3 (Alu), note: *ašar ek-let nam-rat* ZA 4 254 iv 12 (SB lit.).

b) *ukkulu* — 1' said of the day, a star, etc.: [*u₄-m*]u-šu *ú-te-ek-ki-lu ša-mu-ú id-da-[u-mu]* the (lit. his) day darkened for him, the sky became dark RA 35 23:15 (OB Epic of Zu), cf. RA 46 96:76; DIŠ UD UD.DA-šú *uk-ku-lat* ACh Supp. 2 Adad 105b ii 5; DIŠ UD *zīmūšu uk-ku-lu* if the day's appearance is dark ACh Supp. 2 Adad 105b ii 4; if a star IGI-ma *ú-tak-kal* appears but becomes dark (parallel: *uttabaṭ* flares up) ACh Ištar 26:29.

2' said of moods: [. . .] *uk-ku-lu panūšu* his face was dark Gilg. VII iv 17; *šumma uk-kul* if (his face) is dark (parallel: *du-um* somber) CT 28 29 r. 3 (physiogn.), cf. *itkulu ša kalīti* A II/8, in lex. section.

3' factitive use: see LKA 77 v 25, in lex. section.

4' other occs.: see Malku IV 207, in lex. section.

c) *itkulu*: *u jāši it-ku-la tētendanni* you have imposed gloom(?) upon me EA 12:22 (MB), cf. von Soden, Or. NS 21 433, cf. also *itkulu*, passim in lex. section.

ekēmu v.; to take away (by force), to absorb; from OA, OB on; I *īkim*—*ikkim*—*ekim*, I/2, IV; wr. syll. and KAR (KAR-at, i.e., *ekmat*, KAR 423 r. i 70); cf. *ekkēmtu*, *ekkēmu*, *ekmu*, *ikimtu*, *nēkimtu*, *ukkumu*.

ekēmu

ka-ra KAR = *e-ke-mu* Sb II 312; ka-ar KAR = *e-ke-mu* A VIII/1:210, cf. *e-ke-mu-um* KAR Proto-Lu 730 (unpub., Nippur tablet); kar, šu.kar = *e-ke-mu* Nabnitu J 171f.; tu-um [TUM] = *e-[ke]-mu* VAT 10754:3 (unpub., text similar to Idu); [GI] = *e-ke-e-mu* CT 12 29 BM 38266 iv 6 (text similar to Idu); gi₄ = *e-ke-mu* Nabnitu XXII 172; SA.DUB = *e-ke-mu* Nabnitu XXII 173; šu.tu.tu = *e-ke-mu* Antagal G 179.

ka ur.KU.a.ni.šê ba.an.da.kar (var. in. kar) : *ina pī kalbi e-kim* he (a foundling) has been snatched from a (Sum. his (the finder's)) dog's mouth Hh. II 5, also Ai. III iii 35; ù.di kar.kar.ri : *e-kim šitti* (evil alû-demon) who robs (man of) sleep CT 16 27:20f.; ga.gar mu.da.an.kar: *lu-uš-kun ik-ki-mu* if I lay up (something), they will take (it away) AJSL 28 235 ii 45 (wisdom), see Thureau-Dangin, AnOr 12 310.

e-te-rum = *e-ke-mu* CT 18 10 iii 45 (syn. list); *kima igbū* KAR *e-ke-mu* KAR *e-ṭe-ru ha-la-qu* as it is said (in the vocabularies) KAR = to take away by force, KAR = to take away, (also) to be missing (comment on a protasis containing KAR-*im*, i.e., *ekim*) CT 30 22 i 16 (ext.), cf. KAR *e-ke-mu e-[ṭe-ru ...]* CT 31 44 r.(!) i 9, KAR *e-ke-mu e-ṭe-ru ša-ti-iq* CT 20 14:8, KAR *e-ke-mu e-ṭe-[e]-ru ka-ba-su* CT 20 27 ii 9.

a) to take away unlawfully, (said of fields, etc., in legal texts, OA, OB, Mari, Nuzi, NA, NB): *ikribi la tuqaja ek-ma-ši-na ... e-kā-ma-am lá e-kā-ma-am suḫārī ša'alma ... lu ni-ki-im-ši-na* do not hesitate to take from them (fem.) *ikribū*-money (owned by gods), ask the employees whether (we should) take it or not so that we may take it from them KTS 25a:11, 14, 15 and 18 (OA let.); *attānu ek-ma-a-ma ... ana šanātīm idna* take (pl.) away (the field and the orchard) and give it to others TCL 1 42:13' (OB let.); *eglum ša ... šušū in-ni-ki-im-mi-i* they will say, "A field which was rented has been taken away" CT 29 25:12 (OB let.), cf. *eglum ... matīma in-ne-ek-ki-im* TCL 7 16:14; A.ŠA *ša ina kanik bēlija kankam ... PN i-ki-ma-an-ni-ma* PN has taken away from me the field that had been granted me by a tablet sealed by my lord OECT 3 1:8 (OB let.), and passim in OB; *asakkī ikul ... ša šallat rēdīm i-ki-mu* whoever has taken away the soldiers' booty by force has committed sacrilege against me ARM 2 13:36, note the parallel: *eṭēru* ibid. 30 and 32; *eglētišunu u bitātišunu i-ik-ki-mu* (someone) will take away their fields and houses ARM 4 86:41, and passim in Mari; PN

ekēmu

eqla šuātu ina danāni i-ki-im-ma PN has taken that field by force BBSt. No. 3 iv 15 (MB), cf. Hinke Kudurru iii 28; *mamman eqlam ul i-ik-ki-im-šu* nobody should take the field away from him MDP 23 282:13, cf. *ul i-ki-im* ibid. 276:5 and 7; *mamman eqla ištu qāti* PN *ul ik-ki-im-šu* nobody shall take away the field from PN MRS 6 RS 16.156:18, cf. MRS 6 RS 16.262:15, also *mamman ištu qāti* PN *u qāti mārīšu ul e-kim-šu* MRS 6 RS 16.140:23; *inanna eqla ... ana emūqimma ina qātini i-te-ek-mu-ú u ilteqū* now they have taken away the field from us by force and they have taken hold of it JEN 662:38; *šumma eglu majara maḥ(!)-šu la i-ik-ki-im* if the field has been plowed, he shall not take it away RA 23 143 No. 3:22 (Nuzi), cf. (in similar context) *la e-ki-im* ibid. 142 No. 2:33, and note *ileqqi* in this context HSS 5 87:24, 9 101:29, and passim in Nuzi; *ša KAR-mu-u-ni ušallam* (the guarantor for the barley) will restore what has been taken away Iraq 16 pl. 8 ND 2334:23 (NA); PN ŠE.NUMUN *ana PN₂ i-te-kim x kaspā inandīn* if PN takes away the field from PN₂ (before the expiration of the lease) he will pay x silver PBS 2/1 182:10 (NB), cf. ibid. 96:11, also PN *ana PN₂ ik-ki-mu* BE 9 48:16 (= TuM 2-3 144), and *ana* PN *ul ik-kim* VAS 5 115:13; *la te-ek-ma-a-a-in-ni u ina qātē manammu šanāmma la tumaššar* do not take away from me (my pasture land, my field, etc.) and do not transfer it to somebody else BE 9 25:5 (NB).

b) to annex, conquer, (said of cities, etc., in hist. and omen texts): *nakrum ana libbi ālika itebbi'amma ālānika i-ki-im-ma itabbal* an enemy will rise against your city (or cities) and will capture your cities and carry away (their people) YOS 10 11 i 27 (OB ext.); *šumma AN.TA KAR rubū eršet KÚR-šu KAR-im* if the upper part is atrophied, the prince will capture the enemy territory KAR 428:42 (SB ext.), cf. KÚR KI-ka KAR-ka ibid. 41; *ša Arumu ina danāni e-ki-mu-ni ana ramenija utirra* (the cities) which (the king of) Aramu captured by force, I annexed again AKA 239:44 (Asn.), cf. *šar Arumu ina danāni e-ki-mu-ni* 3R 8 ii 38 (Shalm. III), and passim in Sar.; GN ... *e-ki-ma-áš-šum-[ma]* *ana* PN

ekēmu

addin I took GN away from him and gave it to PN Lie Sar. 136, cf. GN ... *ša RN e-ki-mu-uš aqṭirib* I drew near to GN, which RN had captured TCL 3 91 (Sar.); *ālāni ... ša ina tarṣi abija Elamā e-ki-mu danāniš ... akšud* I conquered the cities which the Elamites had captured by force during the reign of my father OIP 2 39 iv 57 (Senn.); *ana dāki ḥabāte u e-kim* (var. *e-ke-mu*) *Mušur illika* he came to kill, to plunder and capture Egypt Streck Asb. 6 i 59, cf. *ana e-kim maḥāzi ... ikpuḍ limuttu* he plotted the evil design of capturing the holy cities Streck Asb. 32 iii 115; *ana Kalki nābirma Kalki ina qātē Aššur ni-kim* let us go over to the Kalku people and take them from the rule of Assyria ABL 328:13 (NB), cf. *āla ina qātē nakri ni-kima* ABL 571 r. 7 (NB); *e-te-kim-šu-⟨nu⟩-ti* (in broken context) KBo 1 6:35 (treaty).

c) said of objects, etc. (usually as booty)—**1'** in hist.: *ebūra ša RN [... e]-ki-ma* he took away the harvest of RN AOB 1 52:10 (Arik-dēn-ili); *abiktašu aškun* BAD *ušmānišu e-kim-šu* I defeated him and captured his camp (equipment) KAH 1 30:31 (Shalm. III), and passim in the inscrs. of Shalm. III, Tigl. III, Šamši-Adad V; note: *naphar karāšišu* KAR-šu Layard 18:22 (Tigl. III); [NÍG.GA-ša *e-kim-ši* I took her possessions from her 3R 10 No. 2:33 (= Rost Tigl. III pl. 26:2); 140 *pithallašu lu e-kim-šu* I took his 140 riding horses away from him 1R 30 iii 34 (Šamši-Adad V), and passim in the inscrs. of Shalm. III, Asn., Sar.; *ḥuṣannišunu uparriṣ patrē šibbi ... ša qablēšunu e-kim* I cut their belts and tore away the girdle-daggers from their waists OIP 2 46 vi 16 (Senn.); *birūt āli u bīti amēlu mimma tappēšu ul e-kim ina danā[ni]* within the city and in the house(s) nobody took away any property of his fellow citizen by force Streck Asb. 260 ii 19; *ša nakru aḥū i-bi-lu-[ma] i-ki-mu-u ḥiṣib[šu]* (the Lebanon) where a foreign enemy had ruled and taken away its riches VAB 4 174 ix 24 (Nbk.); É.GAL *Bābili i-kim-šu-nu-ti* he took from them the palace of Babylon BHT pl. 15:14 (LB chron.); *ša PN ... i-ki-mu-šu-nu-tu* (I returned to the people the pastures, the houses, etc.) which Gaumata had taken from them by force

ekēmu

VAB 3 21 § 14:26 (Dar.). Note: *ḥalq[u] ... [qātēšu]nu ukarrit appu ēnu uznu e-kim-šu-nu-ti* I cut off the hands of the fugitives, I took from them nose, eye(s) (and) ear(s) Borger Esarh. 106 iii 24.

2' in lit.: *mimmāšu danna i-ik-ki-im-ma* he will take the property of an important person away from him (preceding line: *mimmāšu dannu ikkalma* an important person will enjoy his property) YOS 10 54 r. 21 (OB physiogn.); *ekallu iṣabbassuma NÍG.GA-šu* KAR the palace will arrest him and take away his property KAR 392 r. 4 (SB Alu); *i-kim-šu-ma ṭupšimāti* (Marduk) took the “tablet-of-destiny” away from him (King) En. el. IV 121, cf. *ibid.* V 69; [...]-a *ša te-ki-mu* my [...] which you took away (preceding line has *ša tašlulu*) AfO 7 281 r. 14 (Tn.-Epic); *Marduk ša mukaššidija i-kim as-pa-šu* Marduk took away the sling of my persecutor Bab. 7 pl. 13:40 (Ludlul III); *ki labbi* (var. *ina pī labbi*) *na'ri ul ik-ki-mu šalamtu* as from (var. from the mouth of) a ravaging lion, they cannot tear the corpse away (from me) Gössmann Era V 11; weep for Larak, [aḥ]-[tal-lup bu]-ri *ḥullānu ek-me-ek* I am wrapped in a reed mat(?), my cloak has been taken away from me PSBA 23 pl. after p. 192 line 18 (NB lament.); [*šumma*] *surdū bu'ura iṣuṣma surdū e-kim-šu* if a falcon catches prey but (another) falcon takes it away from him CT 28 37b:7 (SB Alu); *ša ina šurqi iṣarriḡu lu ina danāni e-kim-mu* he who steals (this tablet) or takes it away by force KAR 203 r. i-iii 34 (colophon).

d) to take away, to snatch away, to kidnap (said of people): *nakrum gi-ir-bi-iš(!) i-ki-im-ka* the enemy will capture you in a hand-to-hand combat YOS 10 6:7 (OB ext.), cf. *qitrubiš nakrum i-ik-ki-im-ka* *ibid.* 36 i 45, and *nakram qitrubiš te-ki-im* *ibid.* 36 i 47, cf. *qit-ru-biš nakru* KAR-ka KAR 428:51 (SB ext.); *šumma ANŠE ḤAR ša imitti* KAR *ina kakki nakru* KAR-ka if the right ... of the lung is atrophied the enemy will capture you in battle Boissier Choix 134:19 (SB ext.); *āl niṣirti nakri taṣabbatma ellātišu* KAR-*im* you will take the city where the enemy has his treasures and capture his troops KAR 428:52 (SB ext.); *šumma ... martu šumēša* KAR-

ekēmu

ma GUR-ma x x x māt KÚR ana KAR IGI-ka tutarr[a] if the left side of the gall bladder is atrophied but it turns (into being) . . . , you will turn to capture the land of the enemy CT 28 46:3 (SB ext.); LUGAL KUR SUD ana LUGAL ú-ša-am e-ke-mu LUGAL ERIM-šú [. . .] the king of a remote country will set out against the king, capture of the king, his army [. . .] CT 40 12:18 (SB Alu); *ilāni šūt Uruk u nišēšu i-te-ek-mu* they carried away the gods of Uruk and the inhabitants of Uruk CT 34 48 iii 3 (NB chron.), cf. the parallel: *iḫtabtu* ibid. line 1; DN . . . *aplām nāq mé li-ki-im-šu* may Ninurta take away the heir who pours out water (as libation for his dead father) MDP 2 pl. 23 vii 11 (MB kudurru), cf. MDP 4 pl. 16 i 6, MDP 6 pl. 11 iv 2, also BE 8 150:7 (NB), RT 36 189:20 (NB); [*ina . . .*]-*ti e-kim-an-ni* KAR 11:5 (SB rel.); *ḫāmīru mut lalé i-te-ek-ma-ni* ⁴EN Bēl has snatched away from me (my) spouse, the husband of (my) desires PSBA 23 pl. after p. 192 line 23 (NB lament.), cf. *ek-me-et mut lalēšu* ibid. 14, and *ša ek-me-tu_a mussu* ibid. 5; *mannu ša ištu pān* DN *ik-ki-mu-šú* whoever takes him (the son dedicated to DN) away from DN ADD 641:11; *ša . . . PN ina qātēšunu i-ki-mu* (witnesses) from whom he took over PN VAS 6 52:6 (NB); *mamma mala . . . amēl šiprija ukalla ina qātē mār šiprija mamma la ik-ki-im* nobody shall kidnap from my messenger anybody who is held by my messenger YOS 3 43:19 (NB let.), cf. (in similar context) YOS 7 44:6, TCL 13 131:6, UCP 9 p. 91 No. 24:35 (all NB).

e) to deprive of (transferred meaning): *enlillūtam i-te-ki-im* (Zū) took away the power of the supreme god RA 35 20:1 and 19 (OB Epic of Zu); *ša RN . . . e-kim šarrūssu* I deprived RN of his kingship OIP 2 86:13 (Senn.), cf. Winckler AOF 2 p. 10:3, also *e-ki-ma bēlūssu* OIP 2 76:9 (Senn.), *palāšu e-ki-mu* Streck Asb. 212:19; *mamma jānu [. . .] ina zēr[uni] ša ana PN . . . šarrūtu ik-ki-mu* there was no one among our family who could take the kingship away from Gaumata VAB 3 19 § 13:20 (Dar.); *šarru bēl limuttišu kussāšu li-ki-im-šu* may a hostile king deprive him of his throne KAH 2 58:117 (Tn.), cf. *kussāšu*

ekēmu

lu te-kim-šú AKA 172:21 (Asn.), *kussāšu li-ki-mu-šú* ibid. 167:20 and 188:31, *ḫatta u kussā li-ki-m-šu* OIP 2 131 vi 83 (Senn.); *naḫāša ḫabāša li-ki-m-šu-ma* may (DN) deprive him of enjoyment (and) happiness Hinke Kudurru iv 11 (NB); *Aššur u ilāni rabūti . . . balātašu li-ki-mu-šu* may Aššur and the great gods take away his life OIP 2 148:29 (Senn.), and passim in Senn.; *ša eḫli damqi dūssu i-kim* (the sorceress) took away the vigor of the handsome man (she carried off the sexual attractiveness (*inbu*) of the beautiful woman) Maqlu III 8, cf. ibid. 11; *ana sinništi la iḫḫi sinništu šī* UR.BI (= *bāštašu*) KAR-šú he must not have intercourse with a woman, or else this woman will take away his potency KAR 177 r. i 9 (hemer.); GAŠAN.SAL.MEŠ GIŠ.BAN-su-nu *li-ki-m* may the Lady-of-the-Women take away their (the men's) "bow" (i.e., virility) AfO 8 25 v 13 (Aššur-nirāri VI treaty); *lamassi māti ilāni* KAR.MEŠ the gods will take away the protective deity of the land KAR 212 r. iv 29 (SB hemer.); *manzaz Ištar* MU ŠA ERIM.MU KI DINGIR.MEŠ KAR-mi (obscure) BRM 4 13:52 (SB ext.); *sungira ina lapti baqīqāti ina kuzu-ub la-te-e e-ke-ma* TuL p. 16 ii 15 (SB lit.); *e-ki-im-ma* (in broken context) PBS 1/I 2 i 16 (OB lit.).

f) as technical term — 1' in extispicy — *a' ekim, ekmet* stunted, atrophied (said of specific parts of the exta): if the middle "finger" of the lung *ana imittim iḫitma u šir ḫašī imittam e-ki-im* has jumped to the right and the ridge of the lung is stunted towards the right side YOS 10 40:1 (OB), cf. *šir imitti ubāni ana* (var. *mihrit*) *imitti ubāni* KAR JAOS 38 82:15 (MB), var. from CT 30 42:21, also ZAG ŠU.SI KAR BE 14 4:5 (MB); *rēssa e-ki-im* (if) the top (of the "finger") is stunted YOS 10 34:1 (OB), and passim, cf. *rēš ubāni* KAR PRT 127:6; *māt ŠU.SI ina iḫdīša ek-me-et* (if) the territory of the "finger" is stunted at its base YOS 10 33 iii 43, cf. *ina qablīša [ek]-me-et* ibid. 40, but also *iḫīssa e-ki-im* YOS 10 34:6; *šumma* SAG NA *ana AN.TA KAR šumma* GÚ.MUR TŪN *ana KI.TA KAR* Boissier DA 212 r. 32, also *ana AN.TA-nu* KAR *muštašnin-tum imitti ina qablīšu par-kām* KAR-et TCL 6 5:8, and note: a part of the "finger" *ana*

ekēmu

É.GAL-šá KAR, ana DAGAL ZAG-šá KAR, etc. KAR 428:57ff., and passim, also CT 30 42:7, and passim, *ibid.* 47 K.6327:6, and passim, CT 20 14f. ii 30; *šumma* Á.KAB *haši e-ki-im u ina libbiša zi-ḫu nadī* if the left side of the lung is stunted and there is a pustule in it YOS 10 36 ii 19; *šumma padānu KAR-im ana imitti u šumēli maqit* if the “path” is stunted (explanation:) has collapsed to the right and the left CT 20 23a:5 (SB); [*šumma* . . .].MEŠ šá ŠU.SI 3-šú-nu KAR.MEŠ (i.e., *ekmu*) if there are three [. . .] of the “finger” (and) they are stunted CT 20 50:4. With *ikimtu* or *nēkimtu* in the apodosis: *šumma KAL KAR-im* (i.e., *ekim*) KAR-ti (i.e., *ikimti/nēkimti*) *ummān nakri* if the KAL is stunted, spoliation of the enemy army Boissier DA 8r. 6+ Sm. 1898 (unpub., SB), cf. *ibid.* 5, CT 30 47 K.6327:8 and 11, CT 30 13 K.9159:4; [*šumma* . . .] *haši ša šumēli KI.TA KAR KAR-tū ummān nakri* if the left [. . .] of the lung is stunted below, spoliation of the enemy army KAR 428 r. 33, cf. *ibid.* 34, also CT 20 29 r. 9, and (with *KAR-tum*) *ibid.* 11; *šumma* . . . *tīrānū KAR.MEŠ KAR-tum KAR-tam UŠ-di-ma KÚR dabdāja idāk* if the intestinal convolutions are stunted, spoliation will follow spoliation, and the enemy will cause my total defeat CT 20 50:6. With *ikimtu* or *nēkimtu* in the protasis: DIŠ Á.ZI *e-ki-im [u ši]-pu-um i-[na Á].KAB ú li-b[i n]i-ki-im-tim tarik* if the right side (of the lung) is stunted and there is a “foot” on the left, and the center of the atrophy is dark YOS 10 36 ii 10 (OB), cf. *ibid.* 13, also DIŠ Á.ZI [MUR] [e]-ki-[im-ma n]i-ki-im-ta-ša *šabtat* *ibid.* 22; *šumma rēš marti KAR-ma i-kim-ta-šú kīma DI-ḫi* if the head of the gall bladder is stunted and its atrophy is like a pustule(?) CT 30 20 Rm.273+ :10; *šumma* . . . *šēr ubāni qablāti KAR KAR* (i.e., *nēkemtu ekmet*) if the ridge of the middle “finger” is stunted by an atrophy CT 30 42:18, cf. SAL.LA DU₃ IM KAR KAR (mng. obscure) CT 31 32 r. 11, *šumma* MIN KAR KAR [. . .] CT 30 13 K.9159:3, [. . .] KAR KAR.MEŠ CT 20 23:1, [*šumma šēr* ŠU.SI] MÚRU KAR KAR . . . [*šumma šēr* ŠU.SI] MÚRU KAR KAR-ma *ina libbišu x [na-dī]* KAR 429 i 20 and 21.

b' *ekēmu* to absorb (said of parts of the exta absorbing one another): [*šumma* ŠU.SI]

ekēmu

ḫa-ši MÚRU imittaša šamitma u šumēlum imittam i-[ki]-im if the right side of the middle “finger” of the lung is torn out and the left side absorbs the right side YOS 10 40:5 (OB), cf. *ibid.* 7, cf. also *imittum šumēlam i-te-ki-im* YOS 10 33 iv 24, and *ibid.* 26, 28 and 29, also (wt. *imittam šumēlam* and *šumēlam imittam*) *ibid.* iv 15 and 18, also YOS 10 34 r. 41; [*šumma* ŠU.SI] *ina mišliša KAR* (i.e., *ekmet*) *imittu šumēla KAR* (i.e., *ikim*) KAR 429 i 17, cf. *ibid.* 18, cf. also *šumma ina imitti ubāni šumēl ubāni 2 KAR.MEŠ šaknāma imittu šumēla KAR* (i.e., *ikim*) CT 30 42:20; *šumma šalsu šēr ubāni qablāti imittu šumēla šumēlu imitta KAR* (i.e., *ikim*) CT 30 42:19; [*šumma x*] MUR ŠI-i ANŠE MUR ša ZAG *e-bir-ma NU KAR-im* (i.e., *la ikim*) if the . . . has passed over the right “donkey” of the lung but does not absorb it KAR 422:28 (SB); *šumma GIŠ.TUKUL imittim ipḫurma i-[ki]-im* if the right “weapon” is “gathered” (i.e., short) and absorbed(?) YOS 10 46 iii 33 (OB), cf. (*ipḫur* explained by *kuri*) CT 20 23:10; *šumma* . . . *ina ubānim elenum nādi kussim i-ki-im* if high on the “finger” the foundation of the “throne” is absorbed (mng. obscure) YOS 10 11 ii 36 (OB).

c' *itkum, itkumat, itkumu* mutually or fully absorbed: *šumma padānū it-ku-mu* if the “paths” have absorbed each other RA 38 80:4 (OB), cf. *šumma [padānū] 2-ma it-ku-mu* if the “paths” are double and have absorbed each other (with explanation: *ana imitti u šumēli maqtu*) CT 20 29 r. 12; *šumma martu imitta* (also *šumēla, imitta u šumēla*) *it-ku-mat-ma dikissa kuri* (also *dikissa rēssa ikšud/ iṭṭul, dikissa marta irdi*) if the gall bladder is fully absorbed to the right (also: to the left, to the right and the left) and its protuberance(?) is short (also: reaches/faces its head, follows the gall bladder) TCL 6:2 27f., 35ff., cf. *ibid.* 47f., *ibid.* 5:4, also CT 20 45 ii 3f.

2' in lecanomancy: *šumma šamnum ša imittim ša šumēlim i-ki-im* if the oil of the right absorbs the oil of the left CT 3 4:66, also *ibid.* 67 (OB); *šumma šamnum ana pān Šamšim i-ki-im* if the oil absorbs (itself?) towards the east CT 3 4:65.

3' in math.: 10 KÙŠ KAR-ma *tammaršu*

***ekēpu**

you withdraw(?) ten cubits and still see it MKT 1 p. 97:8, cf. *lu-ú KAR-ma lūmuršu* ibid. 7, see ibid. 103.

For the EA refs., see *naqāmu*.

***ekēpu** (**ekēbu*) v.; to draw near, to approach (said of events); OB (lex.), SB, NB; I/2, II, Ass. **ekēbu*; cf. *ekpu* adj., *tēkuptu*, *ukkupu* adj.

á.al.ag.e = *it-ku-[up]* OBG T XVII 6; [...].x = *uk-ku-pu* Nabnitu O 69ff.; x = *i-te-ek-pa* he drew near to me ibid. 72; [...].UL = *it-ku-pu šá ší-it-tim* to approach, said of sleep ibid. 73; [...].x = MIN *šá ar-ni* to approach, said of punishment ibid. 74; KA.mu.un.da.ab.e = *uk-ku-pu* (in group with *sanāqu* to be or come close, *kašādu* to reach) Antagal G 176; mu.un.ri.eš : *uk-ki-ip-šu* (mng. uncert., in broken context) AJSL 35 140 Th. 1905-4-9, 10+ 12:17f.

a) *itkupu*: É.húl.húl *ša innadú* 54 *šanāti* ... *i-te-ek-pu-uš itti ilāni adannu salīmu* 54 *šanāti enūmu Sin iturru ašruššu* as to (the temple) Ehulhul, which had lain in ruins for 54 years, the time when the gods were to be reconciled, (that is) 54 years, approached, when Sin would return to his home VAB 4 284 x 16 (Nbn.).

b) *ukkupu*: *manzaltā uk-ku-pat u* KAŠ.Ú. SA-a *jānu* the time for doing my assignment is here but I have no *billītu*-beer (to deliver) CT 22 107:6 (NB let.); *šumma zunnū uk-ku-pu* if the rains (come) in time ACh Supp. 2 Adad 103a:11, cf. the parallels: *šaqlu* scanty, *sadru* normal, *mādu* abundant ibid. 12ff.; *uk-ki-ba*(var. -*ban*)-*nim-ma idāt dumqi ina šamāmi u qaqqari* favorable signs came in good time for me, in the sky and on the earth Borger Esarh. 45 ii 5; *ūmē* [...] -*ka ikšudamma uk-ki-ba adanka* days [have ...], your [...] has arrived, your appointed time has drawn near Borger Esarh. 105 ii 32, cf. *ūmē imlū uk-ki-pa adannu* Streck Asb. 178:15.

ēkīa (how) see *ajikī'am*.

ēkī'am (how) see *ajikī'am*.

ekišu s. (?); (mng. unkn.); lex.*

ší = *e-ki-šu* CT 18 49 ii 29; [ší(?)] = [e]-*ki-šu* CT 12 26 BM 38186 i 4 (text similar to Idu).

ekkēmtu see *ekkēmu*.

ekkētu

ekkēmu (fem. *ekkēmtu*) s.; thief; SB*; cf. *ekēmu*.

lú.šú.kar.ri = *ma-aš-ši-hu* (= *mašši'u*), *ek-ke-mu-um* OB Lu part 10:8f.; ga.ab.kar = *ek-ke-mu* Nabnitu J 173, also Izi V 111; ki.sikil lú.šú.UD.kar.ra = *ek-ke-em-tum* Nabnitu J 174, also Lu III ii 6'.

LUGAL *ek-ke-mu* = *ga-a-a-lu* (mng. unkn., followed by LUGAL *zabbīlu* = *māhir ta'ti* acquisitive king = one who takes bribes) 2R 47 i 12 (unidentified comm.).

a) in gen.: [šūb]il *bušāšunu ek-ke-c-ma eli mānaḥātešunu ḥabbāta šurbīš* (O Girru) make a thief carry away their possessions, let a robber lie in ambush for their earnings Maqlu II 119; *šumma ina āli ek-ke-mu [ma'du]* if there are many thieves in a city CT 38 5:112 (Alu), cf. (with *ḥabbātu*) ibid. 108.

b) as name of a demon: see Nabnitu J 174, in lex. section; *gaššat labbat ennet ek-ke-mat* (Lamaštu) is fierce, raging, vindictive, a snatching demon PBS 1/2 113 iii 17 (Lamaštu), dupl. 4R 58 iii 31; *lu mūtu lu ek-ke-mu lu šaggišu lu ḥabbīlu* be it death, be it the "snatcher," be it the "slaughterer," be it the "thief" AfO 14 144:80 (*bīt mēsiri*); [šērē]ja *uššabbītu ek-ke-mu [ina] bīt majālija ašib mūtu* the "snatcher" has taken hold of my flesh, death sits in my bedroom Gilg. XI 231; if a baby weeps and cries constantly *ek-ke-em-tum qāt Ištar mārāt Anim* it is the "snatcher," "hand" of Ištar, the Lamaštu Labat TDP 220:28, cf. *qāt Ištar ek-ke-em-tum šum-šu* "hand" of Ištar, its name is "snatcher" ibid. 27.

ekkena s.; (name of a month); OB Alalakh*; Hurr. word.

ITI *e-ki-na* JCS 8 15 No. 239:17; ITI *e-ek-ki-e-na* ibid. No. 240:20; *ina* ITI *e-ek-e-na* ibid. No. 241:24.

ekkētu (or *eggētu*) s.; scabies; OB, SB, NB; cf. *ekēku*.

sa.kú.e = *eg-ge-tum* (followed by sa.umbin. ag.ag = *ri-šu-tum*) Antagal E d 5; [HUR.(x)].lá = *ek-ke-[tum]* Izi H 230, cf. [x.(x)].lá = *ek-ke-tum* Nabnitu F a 23'.

sa.kú.a sa.[umbin.ag.ag] : [ek]-*ke-tum ri-šu-tum* CT 4 3:13f., see Falkenstein Haupttypen 94f.

e-ke-tam ri-ši-tam JCS 9 9 UIOM 1059:27 (OB inc.), and cf. *e-ki-e-ta ri-šu-ta-am* ibid. 10

ekliš

HTS 2:23; *eg-[ge]-tam sikkatam išātam ... aja utēhū ana šimtika* may they (the mentioned gods) not allow scabies, congestion (or) fever to attack your person Böhl Leiden Coll. 2 p. 3:13 (OB inc., translit. only); *šumma amēlu qaqqassu ek-ke-tam u rišūtam mali* if a man's head is full of scabies and scurf KAR 202 ii 3, also AMT 1,2:8; *ek-ke-tū rišūtu šen[natu]* AMT 26,1:6 and 17; [MU].BI GIG *ek-ke-tum ina KUR MAḤ* that year there was much disease (and) scabies in the country Smith BHT 18 r. 14, cf. *ibid.* r. 20.

Falkenstein Haupttypen 94 n. 12; G. Meier, Or. NS 8 302 n. 4.

ekliš adv.; gloomily; SB*; cf. *ekēlu*.

e-kil // *ek-liš ittanallak*(GIN.GIN) he will become gloomy, variant: he will live in gloom CT 28 28:17 (physiogn. apod.); *niširtašu ša-nūmma ikkal ek-liš ittanallak* somebody else will enjoy his treasure, he will live in gloom CT 39 4:34 (Alu), cf. *ek-liš GIN-ak* CT 38 48a ii 55, dupl. CT 28 39:7 (Izbu); *ek-li-iš Ī.GÁL ina tamtātu* GIN.MEŠ he will be gloomy, he will encounter losses Kraus Texte 2b r. 17, cf. *ek-liš GÁL ina tamtāti* GIN.MEŠ *ibid.* 3b r. iii 10, and *ek-liš* (in broken context) *ibid.* 5:20.

eklu adj.; dark; lex.*; cf. *ekēlu*.

[u₄.MI].MI = *u₄-mu-um ek-lum* dark day Kagal G 26.

ekmu (fem. *ekimtu*) adj.; taken away; SB*; wr. syll. and KAR; cf. *ekēmu*.

kisurrēšunu ek-mu-te utir ašruššun I returned to them the border regions that had been taken away from them Lie Sar. p. 64:11; *mutir hašši Que ek-mu-ti* who brought back (to Assyria) the fortress(es) of Cilicia which had been taken away (by the enemy) Lyon Sar. p. 14:25, cf. (wr. *ek-mu-te, ek-mu-ú-te*) *ibid.* p. 4:24; *šarru māssu KAR-ta qāssu ikaššad* the king will reconquer his lost country CT 30 20a:13 (SB ext.).

ekpu adj.; (mng. unkn.); lex.*; cf. *ekēpu*.

ku-ud KUD = *ek-pu* A III/5:75.

ekšiš adv.; insolently; SB*; cf. *akšu*.

[a]na nadāni ul imgur ek-ši-iš išpuršumma *ētappalu zīrāte* he was not willing to sur-

ekurru A

render (the runaway natives of Urartu, but) sent insolent messages and answered back with hatred Borger Esarh. 106 iii 30.

ekšu (fierce) see *akšu*.

eku (ditch) see *iku*.

ekudu s.; (designation of a social class); MB Alalakh*; Hurr. word.

DUMU.MEŠ *e-ku-du* (listed beside ERIM *namé* *ibid.* line 1, and DUMU.MEŠ *e-ḫé-el-e-na* *ibid.* line 21) JCS 8 10 No. 132:18, cf. DUMU.MEŠ *e-ku-du ḫaniaḫa* (in similar context) Wiseman Alalakh p. 66 No. 143 (digest only).

ekur s.; (a locality where demons live); SB*; Sum. word.; cf. *ekurru* A.

é.a é.kur.ta è.a.meš : *ištu é* (var. *bi-[il]*) É.KUR *ittasūni šunu* they (the demons) came forth from the house, Ekur CT 16 1:25; *sag.gig é.kur.ta nam.ta.è : di'ru ultu É.KUR ittašá* the headache (demon) came forth from the Ekur CT 17 26:51f., cf. *ibid.* 25:1f.; èš é.kur.ta è.a.dè.ne.ke_x(KID) : *ištu é É.KUR ina ašišu* when he (the evil demon) comes forth from the house Ekur CT 17 7 iv 15f.

[*u-tuk-ku*] *la [ni]-² ú-ša-a i[š-t]u* É.KUR [*Lamaštu x ú-ri*]-*da iš-tu qí-rib* KUR-*i* the irresistible ghost came forth from the Ekur, the [...] Lamaštu came down from the "mountain" Ludlul II 53 (= Anatolian Studies 4 84), corresponding to *ú-tuk-ku la ni-²(!) ú-tir* É.KUR-*ri*-[*iš*] *is-kip La-maš-tu ša-da-a uš-te-li* he sent the irresistible ghost back to the Ekur, defeated Lamaštu and made (her) go up (again) to the "mountain" PSBA 32 pl. 4 r. 7 (Ludlul III).

ekurru A s.; temple; from OB on; Sum. lw.; fem. (É.KUR *šī* AKA 171:12, etc., *ana* É.KUR *rabīti* KAR 58 r. 36), rarely masc. (*ina* É.KUR *rašbi* KAH 1 3:30 Adn. I), pl. *ekurrāte*; wr. syll. and É.KUR(.RA); cf. *ekur*.

zag.til.la é.kur.ra : *ša gimri* É.KUR.RA of all the temples 5R 62 No. 2:50 (Šamaš-šum-ukin).

a) in gen.: RN ... *mukil parsī* É.KUR Šamši-Adad V, who maintains the rites of the temple 1R 29 i 31, cf. *ana šutēšur parsī* É.KUR.MEŠ *mātišu* AKA 262 i 24 (Asn.), also [...] ME.MEŠ *ša gimir* É.KUR.RA AnOr 12

ekurru A

304:15 (NB kudurru), and *paršī ša É.KUR.MEŠ ABL 1021:11 (NA)*; *ana udduš šipri É.KUR šuklul kidūdē* to restore the cult of the temple, to make the rites perfect Winckler Sammlung 2 1:13 (Sar.), cf. [*mušaklil(?) ki]dūdē ša gimir É.KUR-ri BBSt. No. 35:8*; GURUN. MEŠ GEŠTIN. MEŠ *ana Aššur bēlija u É.KUR. MEŠ mātiya aqqi* I offered fruit offerings and wine libations to my lord Aššur and the temples of my country AKA 387:135 (Asn.); *sattuk ša É.KUR.RA. MEŠ* the regular offerings for the temples Nbn. 885:3, and passim in NB; *irib u ašitu ša É.KUR* deliveries to and expenditures of the temple VAS 5 74:6, cf. *irbi ša É.KUR* ibid. 161:5, also *mimma šurubti É.KUR mala bašū* AnOr 12 305 r. 4 (NB kudurru), also RA 16 125 ii 5 (NB kudurru); [*šārik širki*] *nindabē rabūti ana gimir É.KUR-ri* (Esarhaddon) who bestows gifts (and) rich food-offerings on all the temples Borger Esarh. 81:39; *É.KUR. MEŠ taḥḥuda* the temples abound (in riches) ABL 2:13 (NA), cf. *ana šuklul simat É.KUR ADD 809 r. 8*; UDU. NITÁ *ana É.KUR. MEŠ tanandin* you give the sheep to the temples BIN 1 69:8 (NB let.), cf. Nbn. 886:14, and passim; *šutumme É.KUR-ri-šú limallā bušā la nibi aqartu* may he fill the treasury of his temple with countless precious treasures Pinches Texts in Bab. Wedge-writing p. 16 No. 4 D.T. 83 r. 13 (NB acrostic hymn to Babylon), cf. ibid. r. 9; DN *ilšu DN₂ ištarsu adi bušē É.KUR-šú ma'di* (I took away) DN his god (and) DN₂, his goddess, together with the numerous treasures of his temple TCL 3 423 (Sar.), cf. ibid. 368; *É.KUR. MEŠ gabbu ša Aššur uzakkīšunūti* I granted exemption to all the temples of Assyria Winckler Sammlung 2 1:40 (Sar.); *É^d Aššur É.KUR. MEŠ-š[u]* the Aššur-temple and the temples belonging to it KAV 78:3 (NA); *Esagila ... adi É.KUR. MEŠ-šú* Esagila, together with its temples ABL 119:14 (NA), cf. *Esagil u É.KUR. MEŠ-šú* BHT pl. 13 iii 17 (NB chron.); *šulmu ana e-kurra-a-te ana É.GAL. MEŠ ša KUR Aššur gabbu* ABL 216:7, and passim in ABL, also *šulmu ana É.KUR. MEŠ-te* ADD 810:3, also *šulum ina āli É.KUR u bīti ša bēlija šakin* all is well with the city, the temple and the house of my lord CT 22 35:9 (NB let.), cf. ibid. 36:8, 208:7; *šil-lat URU u É.KUR DUGUD-tū ištallu*

ekurru A

they carried off heavy booty from the city and the temple Wiseman Chron. 60f. r. 45 and 64 (= Gadd Fall of Nineveh); *É.KUR. RA É^d Bunene ša qirib Sippar ... eššiš ēpušu ... ussima ana É.KUR ilūtišu* I rebuilt Ekurra, the house of DN, in Sippar, I made it fit to be the temple of his godhead VAB 4 232 i 30 and 32 (Nbn.); *Aššur ... ašib É.ḪUR. SAG. GAL. KUR. KUR. RA É.KUR-šú GAL-i* DN, who dwells in Ehursaggalkurkurra, his great temple TCL 3 1 (Sar.), cf. ibid. 2f.; *ina É.KUR u É. KUR. MEŠ gabbi ša Nippur* in Ekur and all the temples of Nippur TuM 2-3 211:10 (NB), cf. ibid. 22 and 30.

b) as a building — 1' in hist., etc.: *É.KUR šī ina libit ekallija lu addi* I founded this temple in the vicinity of my palace AKA 170:23 (Asn.), cf. ibid. 171 r. 5, 8, 10, 12, and passim in similar contexts; *šalam šarrūtiya ... ina qabal ālišu ina É.KUR-ri-šu ušēziz* I erected a statue of myself as king in the midst of his city, in his (very) temple 3R 8 ii 63 (Shalm. III); *āla ina madbari ... ašbat ... É.KUR ēpušma parak ilāni rabāti ina libbi addi* I founded a city in the desert, built a temple and laid in it a dais for the great gods Unger Bel-Harran-beli-ussur 12; *1 sikkat ḥurāšī kalāt sikkūri mu-dan(!)-ni-na-at rikis É.KUR* one gold peg for holding the lock (closed), fastening the closing of the temple TCL 3 374 (Sar.); *gušūrē ... ana šalluli ša É.KUR. MEŠ* timber for the roofing of the temples ABL 464:5 (NA); *É.KUR šuātu ana siḫirtišu aršipma ušaklil ullā rēšišu* I completely restored this temple (Edimgalkamma) with all its surrounding buildings and built its (walls) to the top Thompson Esarh. pl. 15 iii 23 + Bauer Asb. 2 36 81-2-4, 343:15 (Asb.), and passim; *timme ... manzāz bāb É.KUR ... assuḥ* I tore down the pillars standing at the gate of the temple Streck Asb. 16:42, cf. *šēdē lamassē maššārē šūt É.KUR* ibid. 54:59, and passim; *munammir gimir É.KUR-ri maddiš kalīš ašrāti muštarrū Sippar Nippur u Bābili* (the king) who makes all the temples resplendent, who renovates all the sanctuaries, who causes Sippar, Nippur, and Babylon to prosper VAS 1 37 ii 6 (NB kudurru), cf. VAB 4 234 i 7 (Nbn.); *rīḫti É.KUR. MEŠ ša ana limīti*

ekurru A

Bābili the rest of the temples which are in the environs of Babylon ABL 516 r. 2 (NB); IZI *ana* É.KUR ŠUB.ME a fire occurred in the temple Wiseman Chron. p. 50:5.

2' in lit.: *bašāti uddiša* É.KUR.MEŠ-šú *rab-bāti* he (Marduk) restored the already existing great sanctuaries Pinches Texts in Bab. Wedge-writing p. 16 No. 4 D.T. 83:12 (NB acrostic hymn to Babylon); É.KUR.MEŠ *ša uš-tal-pi-ta* (text-tú) ... *liš-šá-a ri-šá-šú[n]* may the (walls of the) temples which have been profaned rise again to full height Gössmann Era V 36; *i-ga-ru ša e-ku-ru ši-ša-ru lu šu-ku-nu* the walls of the temple, the inscriptions(?) shall be founded forever LKA 38 r. 5 (NA rel.); *šumma* URU.MEŠ É.KUR.MEŠ *qaqqassunu ana šamé ittanaššá* if the temples of the cities raise their summit to the sky CT 38 1:18 (SB Alu); É.KUR GAM the temple will be profaned CT 28 44 K.134 + r. 16 (SB ext.).

3' other occs.: *zāirkunu ištu libbi* É.KUR É.GAL *luhalliq*[...] may your enemy(?) annihilate [you?] from temple and palace BRM 4 50 r. 18 (NA hist.); *anḫūt* URU É.KUR *šuwātu uddiš* restore (this) city (and) temple if it has fallen in ruins Unger Bel-Harran-beli-ussur 18; *rabūtija ana ekallišu* É.KUR.MEŠ-šú *ušērib* I installed my high officials in his palace and in his temples AKA 283 i 83 (Asn.); *ša ilī* ... *ušēšibu šubtu nēhtu adi* É.KUR.RA.MEŠ *ušaklilūma ilī ina parakkēšunu ušarmū šubat dārāti* who let the (images of the) gods (taken as booty from foreign countries and which he later returned) dwell undisturbed (in provisional quarters) until he completed temples for them and could establish the gods on daises as a lasting abode Borger Esarh. 46 ii 25; *qirib* É.KUR ù É.GAL *italluka lišammē[šu]* may (the king) deprive him of free access to the temple and the palace ADD 646 r. 29 (Asb.), cf. ADD 647 r. 29; *elī* URU *u* É.KUR *rigmi u ši-[...] iškunumi* they made a clamor and [...] over the city and the temple JRAS 1892 355 ii A 4; *kirāti ša* É.KUR the orchards of the temple Iraq 11 143 No. 1:5 (MB), cf. *ana* É.KUR *ušēribu* ibid. 15; *širak ša* X.DAM(?) ^a*Šamaš ša Esagila* É.ĀŠ.TE É.MES.LAM *u* É.KUR.ME *gabbi* the *širku*'s of the hostleries(?) of Šamaš, of

ekūtu

Esagila, of Eašte, (of) Emeslam and (of) all the temples TCL 9 103:28 (NB); *tablu ištu libbi* É.KUR *ittabal* he took away stolen goods from the temple ABL 1389:7, cf. *šumma ina* É.KUR *tablu TUM(!).MA* (= *tabil*) RAcc. 8:15 (omen text).

c) officials connected with the temple: PN ... *šatam* É.KUR.ME the *šatammu*-official of the temples VAS 1 36 iii 9 (NB kudurru), cf. BBSt. No. 9 iv A 31; LÚ *bēl piqittāte* ... *ina libbi* É.KUR-ri *uptaqqid* he appointed the officials in the temple ABL 951:17 (NA); LÚ.UŠ.BAR.MEŠ *ša* É.KUR ABL 209:7 (NA); *ina muḫḫi maššartu ša* É.KUR *la tašilla'* do not be negligent concerning the temple watch CT 22 131:7 (NB let.), cf. ABL 831:12 (NA); PN LÚ.PA É.KUR.ME YOS 7 137:8 (NB).

The designation *ekurru* for a temple is derived from the name of the Enlil temple in Nippur. Refs. to this specific building are attested from the Sar. period (cf., e.g., PBS 13 14:6) in texts from and around Nippur (cf., e.g., Iraq 11 143 No. 1:15, also 2:15, MB); they are not listed here nor are those to the É.KUR which is the temple of Aššur in Assur (as, e.g., KAH 1 3:30, 14 r. 11, 16:12, etc.). Likewise the derived adj. ^a*É-kur-ri-tum* (Deimel Pantheon No. 874) has been disregarded. For *Ekur* as designation of a locality in which demons dwell, see *ekur*.

ekurru B s.; (mng. unkn.); OAkk.*, Akk. lw. in Sum.

[x G]IŠ *e-ku-ru-um* ITT 5 9273:5 (inventory).

ekūtu s.; homeless, destitute girl; OB, SB*; pl. *ekāti*, OB *ekiātu*; wr. syll. and NU.SÍK; cf. *ekātu* A.

[nu].sík = *e-ku-[tu]* Lanu I iv 9'; nu.tuk(for sík) = *e-ku-tum* (followed by nu.kúš.ù = *abnattu* widow) Lu Excerpt II 116.

dannum enšam ana la ḫabālim NU.SÍK NU. MU.SU *šutēšurim* in order that the mighty shall not wrong the weak, in order to provide justice for the homeless girl and the widow CH xl 61; [*da*]jān *kīnātīm abi e-ki-a-tim* (Šamaš) righteous judge, father of homeless girls ZA 43 306:12 (OB lit.); *tuštēšir la šušuru i-ka-a e-ku-ti*(var. -*tum*) you (Šamaš)

ekûtu A

give justice to those to whom nobody gives justice, to the weak (and) to the homeless girl BMS 2:20, dupl. 3:16, cf. *tuštēšir e-ku-tú* [*alma*]ttu ibid. 12:37, *tuštēšir dunnamâ tadân e-ku-ti* LKA 49:15, also *muštēšeru e-ka-a-ti* LKA 43:10, and dupl., see Ebeling Handerhebung 32; KL.MIN (= *ina balîka*) *e-ku-tu almattu ul ippagqî[da] išassákama* (for *išassákama*) *bêlum e-ku-tú u almattu* without you (Šamaš) the homeless girl and the widow find no guardian, to you, lord, call the homeless girl and the widow KAR 26:26 and 27, cf. *e-ku-tum almattum kigullatum* homeless girl, widow (and) forsaken woman(?) KAR 184 obv.(!) 23, dupl. Schollmeyer No. 29:4, cf. also the Sum. parallel nu.sik ki(!).gul.la PBS 1/2 118 r. ii right 13; *e-ku-tu almattu edlu lapnu* [...] the homeless girl, the widow, the prisoner, the imprisoned poor man (in broken context) KAR 145 r. 20 (SB fable); *Ištar ... e-ka-a-tum* SI.SÁ *dal-ḥa-a-tum izakkâ* Ištar will provide justice for the homeless girls, the confusion will be cleared up ACh Supp. 33:56.

The term *ekûtu*, which occurs as nu.sik in Sum. texts (cf. SAKI 53 note p) typically in parallelism with *almattu* (nu.mu.su, nu.ma.(nu.)su), does not refer to an orphan girl (cf. *ekûtu* A where the father of an *ekûtu* is mentioned) but to a girl who is destitute, without home or protection. There exists no **iku*, "orphan boy," the term *ikû*, q.v., is to be connected with **wakû* (attested only as *ukkû* "to be weak, crippled," q.v.) which yields *makû* adj., q.v., *ekûtu* B, q.v. and *mekûtu*, q.v.

Stamm Namengebung 50 n. 4; Thureau-Dangin, RA 33 54; Falkenstein Gerichtsurkunden I 119 n. 2. **ekûtu A** s.; status of homeless, destitute and unprotected girl; Nuzi; cf. *ekûtu*.

mamma ... mārassu ana e-ku-ti u ana ḥarimūti balu šarri la ušallak mannummé ... mārassu ana e-ku-ti u ana ḥarimūti balu šarri uštēlikšu mārassu ana e-ku-ti u ana ḥarimūti i-lu-ša-aš-še ana ekalli ileqqû nobody shall make his daughter a homeless girl or a prostitute without the (knowledge of) the king, whoever makes his daughter a homeless girl or a prostitute without the king, they shall take to the palace him who ...-ed his daughter

ela

a homeless girl or a prostitute AASOR 16 51:8, 12 and 15 (translit. only).

ekûtu B s.; feebleness, debility; NB*; cf. *ukkû*.

PN *ša e-ku-ti* [*u bu*]-[*bu*]-*ti ina maššarti* [*ša šarri*] ... *ittini* [*x*]-*x-kil-u-ni šēpā* [...] Šamaš-šum-ukin *išbat* PN, who suffered(?) want and exhaustion in the service of the king, asked RN for protection ABL 1274:13, cf. *ina e(?)*-*ku*(text *kil*)-*ti bu-bu-ti* ABL 916:5.

el (*al*) prep.; on, above, beyond; from OAKk., OB, MA on; cf. *eli*.

gur₄.ra.zu tur.ra.bi (var. del_x(TUR).del_x.lá.bi) hé.gig.x : *rabūtkā* UGU (var. *el*) *šu-ḥu-ri limraš* let it be too difficult to reduce your large size Lugale XI 30; ugu alam.nig.sag.il.la.ni a tu₅.tu₅.da.a.na : *el šalmi andunānišu mē* [*rumuk*] pour water upon the figurine representing him Schollmeyer No. 1:13f.; lú dug₄.dug₄.ga nu.me.a im.ri.a.šē mu.un.šub.ba : *ša la gabītam el aḥi inaddū* who accuses his brother of unspeakable things KAR 119:9f.

al-mīn = *la mi*-[*ni*] Malku IV 91.

a) *al*: in OAKk.: *al* DUL RN upon the statue of RN UET I 276 i 9 (Narām-Sin), and passim in hist.; *al* PN *i-ba-šē* PN owes HSS 10 46:3, and passim in econ., cf. *al-su-ni i-ba-šē* ibid. 59:9; in NB: *al-mi-in lušalbin libintim* I had bricks made beyond counting VAB 4 60 ii 5 (Nabopolassar); see lex. section.

b) *el*: in OB lit., Gilg., Agušaja: (note: *e-ni-ši-i*, i.e., *ennišī*, for *el nišī* VAS 10 214 iv 7), RA 22 170:26 and 28, AfK 1 27 iii 41, etc.; in Bogh.: *e-el* KBo 1 10:41; in Alalakh: Smith Idrimi 60; in EA: passim; in hist. insers.: Shalm. I, Tn., Senn., Esarh. and Nbk. (Wadi Brissa only); in SB lit.: KAR 1:18, En. el. VI 120, and passim in Irra Epic; see lex. section.

von Soden, ZA 41 136f. and ZA 45 79.

ela adv.; only; OB*; cf. *eli*.

epšētūa šāninam ul išā e-la ana la ḥassim rēga my deeds have no equal, they are worthless only to the fool CH xli 103.

ela prep.; besides, apart from; OA, OB, NA, NB, SB; cf. *eli*.

elae

me.dè.da.nam.me = *e-la ni-a-ti*, nam.da.me.en.da.na, nam.da.me.en.za.na = *e-la ku-nu-ti*, e.ne.ne.da.nam.me, nam.da.meš.a = *e-la šu-nu-ti* OBGT I 470ff. (= MSL 4 52); me.en.dè.da.na.an.nam = *e-la-ma-an ni-a-ti*, me.en.zé.en.da.na.an.nam = *e-la-ma-an ku-nu-ti*, [e.ne.ne.da].[na.an.nam] = [*e-la-ma-an*]-*šu-nu-ti* ibid. 480ff.; na.an.na = *e-la* NBGT II 21.

za.e.na dim.me.ir.si.sá nu.tuk.àm : *e-la ka-a-ti ilu muštēšeru ul iši* apart from you, I have no god who provides justice ASKT p. 115 r. 1f. (= 4R 29); e.ne.ne.dè.[...] : *e-la ša-šu-nu* CT 16 22:234f.; e.ne.na.an.na.ta : *e-la ša-a-šu* 4R 12:3f.

a) with nouns — 1' in econ.: *e-lá tuppim ša bāb ilim ša illiani sar* should (another tablet) besides (this) tablet (issued) in the gate of the god show up, it is (to be considered) false TCL 14 71:32 (OA).

2' in lit.: *e-la* ^dA.EDIN *ištartu ajitu iqiša napšassu* what goddess but Erua has bestowed life upon him? KAR 10 obv.(!) 11, cf. *ša-la* ^dMarduk ibid. 10.

b) with pronouns: *e-la jāti ... šarru šak-kanakku ... ul iba'u padāna[šunu]* without me (the horse) no king or governor can proceed on his way CT 15 35:5 (SB wisdom); *e-la ka-a-ti* apart from you Perry Sin pl. 4:18, but note: *e-la ša-a-ka* KAR 105:8, also dupl. KAR 361:8; *e-la ša-a-ša mannu minā ippuš* who achieves anything but him? ABRT 1 54 iv 9, cf. *e-la šāšu tēmi ūmēšina la i-ad-da ilu mamman* no other god but him knows their (men's appointed) time (for dying) En. el. VII 114, and passim; PN *ša tabla itbaluni LÚ kalū šū la e-la-šu ina parakki* PN, who has committed the theft, is a temple-singer, there is nobody besides him in the shrine ABL 1389 r. 18 (NA); *e-il-la-šu* apart from it KAR 324:13 (SB wisdom).

elae (*elaja*) adj.; (mng. uncert.); Nuzi*; Hurr. word.

1 KI.MIN (*sīsū*) NITA MU 5 *e-la-e* one male horse, five years old, *e*-quality (between red and *amqamannu* horses) AASOR 16 100:9 and 10; 1 GIŠ [*mu*]-*mar-ri-tum e-la-a-a* 6 GIŠ [*mu-ma*]-*r-ri-tum e-lu-pa-te-šu ašluḫḫena* one cur-rycomb, *e*-quality, six currycombs . . . (in list of implements) HSS 14 562:16.

elaja see *elae* and *ellēa ellēama*.

elallu A

elallu A (*elīlu, alallu*) s.; (a stone); SB*; wr. syll. and NA₄.A.LAL/LÁL.LUM.

[na₄.n]ír.e.lal.lum = šū Hh. XVI 147, with forerunners: na₄.nir.á.lal.lum Wiseman Alalakh 447 ii 35, na₄.e.lál.la (var. e.la.li) CT 6 12 r. i 12, var. from SLT 185 r. i 10; na₄.e.li.li, na₄ kišib e.li.li, na₄ lagab e.li.li PBS 12/1 14 ii 7ff.; NA₄ *a-lal-lum*: NA₄ *a-[x-x]* Uruanna III 188.

lugal.mu na₄.e.le.el.e (vars. e.lal.lum, a.lal.lum) im.ma.gub . . . na₄.e.le.el.e (var. e.lal.lu) geštú.tuku kur LÚxÚŠ mú(?)a.ba ní.mu ḫu.mu.[...] (var. LÚ+NE.me.en ní.mu ḫu.mu.ni.ib.ri) : *bēlum ana* NA₄ MIN *izzizma* NA₄ *e-lal-lu rās uzni mu-uš-ša-lu atta puluhti lu tarammá* my lord turned to the *e*-stone, (saying), "O *e*-stone, you are intelligent and belligerent (but) the fear of me should be upon you (a description follows of the typical uses of the *e*-stone, i.e., for maces and postaments (*kigallu*) of statues) Lugale XI 25 and 27.

a) in lit.: NA₄ *šikinšu kīma* TÚG.BA (= *šubāt*) [GIŠ.GI]ŠIMMAR NA₄ [*a*]-*lal-lum* MU.NI the name of the stone the appearance (color and/or texture) of which is like the bark (lit. garment) of the date palm, is *e*. Sultantepe 52/3:21 (description of stones).

b) in hist.: NA₄ *a-lal-lum ša kīma* [*šubāt gišimmari*] u NA₄ *girimḫilibú ša kīma inib nu[rmi šikinšu] banú lalú ana dagāli* NA₄ N[AM.BAD] *ana amēli la tēhé kilallān abnē ina* [GN] *šadi innamru magal* on Mount GN have been discovered large amounts of both *e*-stone, the color/texture of which is like that of the bark of the date palm, and of *girimḫilibú*-stone, the color of which is like that of the pomegranate, beautiful and a pleasure to behold (and with the quality) of preventing plagues from affecting a person (if he wears it as a charm) Archaeologia 79 pl. 52 No. 122 N (+M):5 (Senn.); *ušēpišma naré kaspi ḫurāši siparri ukni gišnugalli šalamdu ašnan* NA₄ *a-lal-lum* (var. *e-lál-lum*) *pīlu pešú* I had stelae made of silver, gold, bronze, lapis lazuli, alabaster, basalt (lit. black stone), *ašnan*-stone, *e*-stone, white limestone (and engraved the symbol of my name upon them) Borger Esarh. 27:7; *mušḫuššu nalbubu šēr* NA₄ *a-lal-lum aban qabē u magāri tamšil balī ušrabiša* I had a raging *mušḫuššu*-dragon couchant (looking as) if it were alive (engraved) upon an *e*-stone, the stone which

elallu B

makes wishes come true Borger Esarh. 85:50; *lamassāti absasāti askuppāti agurrī ša gišnu-galli ašnan* NA₄.DÚR.MI.NA. NA₄.DÚR.MI.NA. BÀN.DA NA₄ *a-lal-lum* NA₄.GI.RIM.ĦI.LI.BA *ultu qirib ħuršāni ašar nabnītušunu . . . ušaldiduni* they dragged *lamassu*-statues, *absasū*-cow-statues, slabs and building stones of alabaster, *ašnan*-stone, turmina-stone, breccia, *e.*, *girimḫilibū*-stone from deep in the mountains, their place of origin Borger Esarh. 61:80.

c) in med. and. rit.: GIŠ.NU_x(ŠIR).GAL *a-lal-lum* . . . 7 *di-ḫu* NAM.BAD.MEŠ alabaster, *e.* (and five other stones) are seven (stones against) headache (and) plague KAR 213 iii 20, cf. (against GIG *di-u*) *ibid.* 23; NA₄.SIKIL.LA NA₄ *a-lal-lum* ú *a-ra-an* NA₄.UD.SAL.KAB NA₄.SIKIL.LA NA₄.ŠÚ.A.LAL.LUM (in an enumeration of magic stones and herbs) CT 14 16 BM 93084:10ff., cf. NA₄ *a-lal-lum* (among other stones) BE 31 60 r. ii 2, AMT 91,1:1, also NA₄ *e-lal-x* AMT 7,1 ii 2.

The Sultantepe passage, sub usage a, establishes the color and the Senn. passage, sub usage b, the provenience of the *elallu*-stone. It was a brownish limestone native to the mountains north of Assyria and was used for larger sculptures, maces, and also for seals and charms; its prophylactic qualities are repeatedly stressed.

Thompson DAC 159.

elallu B s.; water carrier (poetic word designating clouds); syn. list*; Sum. lw.

e-lal-lu (var. *-lum*), *nalbaš šamê = er-pe-e-ti* (var. *ur-pe-ti*) (followed by *šulmu = zunnu*) Malku II 105f.

From Sum. *e*₄, “water,” and *lal*, “to carry.”

elallu (tube) see *alallu*.

elamīḫuru s.; (a profession, class, or title); Nuzi*; Hurr. word.

PN *e-la-mi-ḫu-ru* HSS 15 298:8; 3 LÚ.MEŠ *e-la-am-mi-ḫu-re-e* HSS 14 593:22.

elamittu (a type of date palm) see *alamittu*.

elamkū see *elammakku*.

elammaḫḫu see *elammakku*.

elammakku

elammakku (*elimakku, elumakku, elammaḫ-ḫu, elamkū*) s.; (a precious wood); from OB on; lw. in Sum. (*e.li.ma.gúm* UET 3 828:2', *e.lu(text.zu).ma.gúm* *ibid.* 1498 vi 41).

giš.e.lam.kum = *e-la-ma-ku-um* MDP 18 54 (school text); giš.e.lam.gi, giš.^{a-ll-im}cir.ma (var. giš.za.lam.ma.kum) = *šū-kum* Hh. III 227f., cf. giš.e.lam.ma.kum SLT 141:8, 156 r. 10 (Forerunners to Hh. III).

mul-mul-lu, uš-gu, kak-su-i, e-lam-ku-u, šu-ku-du = šil-ta-ḫu Malku III 12ff.

a) used as timber and for manufacturing objects: giš.ig.gal.galerin.a giš.e.lam.ma.kum large doors of cedar and *e*-wood YOS 1 36 ii 23 (Anam); giš.banšur.e.lam.ma.gúm a table of *e*-wood Or. 47 37:1 (Ur III), cf. giš.banšur.e.li.ma.gúm UET 3 828:2' (Ur III); giš.ZAG.BAR.e.lu(text.zu).ma.gúm UET 3 1498 vi 41, cf. (same of e.lam.ma.[x]) *ibid.* 816:2' (Ur III); 4 GIŠ.LAGAB×GAR *e-lam-ma-kum* 1 LAGAB×GAR.TUR *taskarinni* four . . . -s of *e*-wood, one small . . . of boxwood EA 22 iv 34, cf. 20 GIŠ.LAGAB×GAR GIŠ *e-lam-ma-[ki.MEŠ]* EA 25 iv 63; 1 GIŠ.LIŠ *ša e-lam-ma-ki* one ladle of *e*. EA 22 iv 6, cf. x GIŠ.LIŠ(?)*.MEŠ* GIŠ *e-lam-ma-ku* EA 25 iv 64; GIŠ *e-lam-ku* KÙ.GIKÙ.BABBAR GAR (x *altabbibu* of . . .) and of *e.*, overlaid with gold and silver EA 25 iv 30 (all lists of gifts of Tušratta); [. . .]-*me ša* GIŠ.NÁ *a-na* GIŠ.KU.MEŠ ù GIŠ *e-lam-ma-ḫ[i]* [. . .] of a bed of(?) boxwood and *e*-wood RA 36 147:15 (Nuzi), cf. *ibid.* 8; *ušēšamma* GIŠ.BANŠUR GIŠ *e-lam-ma-kum rab[á]* he brought out a big table of *e*-wood Gilg. VIII v 46; he (Jahdunlim) went to the Cedar and Boxwood Mountain GIŠ.KU GIŠ.ERIN GIŠ.ŠU.ÚR.MÌN *u* GIŠ *e-lam-ma-ka-am iṣṣī annātīn ikkis* and cut there the following trees, boxwood, cedar, cypress and *e*. Syria 32 6 ii 17 (Mari); GIŠ.KU [. . .] *i-x* GIŠ *e-lam-ma-ku* GIŠ *ta-ti-du* . . . *itti šallat mātišu* . . . *algā* I took, (along) with the booty from his land, boxwood, [. . .], *e*-wood (and) *tatidu*-wood AfO 9 95 iv 26 (Šamši-Adad V); *ekallāti ħurāši kaspi siparri sāndi* NA₄.DÚR.MI.NA. BÀN.DA *gišnugalli šinni pīri ušī taskarinni musukanni erīni šurmēni burāši* GIŠ *e-lam-ma-ku* GIŠ *si-in-da-a ana mūšab bēlūtija abnīma* I built for my royal residence palace halls of gold, silver, bronze, carnelian, breccia, ala-

***elamû**

baster, ivory, ebony, boxwood, *musukannu*-wood, cedar, cypress, juniper, *e.* and wood from Sindu (i.e., India) OIP 2 106 vi 18 (Senn.).

b) used in medicine: [x] MA 1 GÍN GIŠ *e-lam-ma-ku* x shekels of *e.*-(seed?) PBS 2/2 107:9 (MB list of medicinal plants); KU.KU GIŠ.KU KU.KU GIŠ *e-lam-ma-ku* KU.KU GIŠ *kalmarhi* powder(?) of boxwood, powder of *e.*, powder of AMT 5,5:7, cf. *ibid.* 9, also AMT 40,5:6; [*e-l*]am-ma-kum GIŠ.ERIN.ÚŠ GIŠ.ŠUR.MİN (among drugs) TCL 6 34 r. ii 10.

Zimmern Fremdw. 53; Thompson DAB 300; Falkenstein, JAOS 72 44.

***elamû** (fem. *elamītu*) adj.; Elamite; SB.*

giš.mar.gid.da Elam.ma^{ki} = *e-la-mi-tu* Elamite (wagon) Hh. V 78; giš.MA.Elam.ma^{ki} = *e-lam-mi-tu* Elamite (fig) Hh. III 30c; síg. Elam.ma^{ki} = *šv-tum* Elamite (wool) Hh. XIX 84; giš.MIN (= al.gar) Elam.ma^{ki} = MIN [e]-[la-mu-ú] Elamite algar-harp Hh. VII B 61.

[*sānti*] *e-la-me-te* (x units of weight) of Elamite carnelian (among ingredients for making red glass, parallel *sāntu aššurītu*) Thompson Chem. pl. 5 r. ii 19, see Zimmern, ZA 36 198 § 16.

elān see *elēn*.

elān ūri s.; pubes (the pubic region); SB*; cf. *eli*.

šumma sinništu ulidma e-la-an ú-ri-ša usahhalši if a woman has given birth and then has a piercing pain in her pubic region KAR 195 r. 16 (med.), cf. Köcher Pflanzenkunde 22 ii 5, also *ištu e-la-an ú-[ri-šu . . .]* (in broken context but referring to a man) AMT 61,1:15.

elāniš adv.; above, upward; SB*; cf. *eli*.

qirib māme šaplānu aban šadī dannī aksīma e-la-niš adi paškišu ina pīlī rabūti unakkil šipiršu below, in the subsoil water, I laid in close contact large stones (brought) from the mountain, above, I constructed it (the wall) artfully of great limestone (blocks) up to its coping OIP 2 113 viii 11 (Senn.); *šaplānu ganē e-la-niš aban šadī dannī itti iṭṭī aksīma* below I joined reeds in close packings, above, by means of bitumen, large stones (brought) from the mountain(s) OIP 2 99:49 (Senn.), cf. *ibid.* 118:15; afterwards it occurred to me

elat

to make the terrace higher, and I added twenty courses of bricks on top of its former structure 180 *tipkī ušaqqi e-la-niš* I raised it up to the height of 180 courses OIP 2 100:54 (Senn.); *ištu e-la-niš ana šaplāniš tumašša'ma* SAL.BI SI.SÁ (with the mentioned materia medica) you rub (her) all over (lit. from above to below), and that woman will give birth easily KAR 196 r. ii 8.

von Soden, ZA 41 120 n. 1.

elānu see *elēnu* and *erānu*.

elānu (oak) see *allānu*.

elapû (a plant) see *alapû*.

elāq pī (palate) see *liq pī*.

elat adv.; besides, in addition; NB; cf. *eli*.

ešrû . . . e-lat eṭir in addition, the tithe has been paid BRM 1 56:9, cf. TCL 12 85:15, TuM 2-3 157:14, 198:14, and *passim*; 3 GIŠ.GIŠIMMAR.ME . . . *e-lat ina pān* PN three date palms are, in addition, at the disposal of PN TCL 12 97:23, cf. Nbn. 165:11, TuM 2-3 161:14, etc.; 2 GIŠ.GIŠIMMAR . . . *e-lat* TuM 2-3 158:23, cf. TCL 13 128:15; note: *a-na e-lat* Dar. 296:6.

elat (*ellit*) prep.; besides, apart from, in addition to, beyond; Nuzi, NB; (*ina*) *el-li-ti-ia* only in JEN 138:20 (only Nuzi ref.); cf. *eli*.

a) besides, apart from, in addition to — **1'** in NB lit.: *e-lat šappī hurāši ša kal šatti ša ilāni aššābūtu ša [Uruk]* in addition to the golden bowls (to be used) during the entire year for the deities who are dwelling in Uruk RAcc. 62:19, and *passim* in this text; *annēti mātāte ša anāku ašbat e-lat* KUR Parsu these are the countries which I hold, apart from Persia VAB 3 87 § 3:8 (Dar. I), cf. *mātāte annēti ša anāku šarrašunu e-lat* KUR Parsu Herzfeld API pl. 12:11 (Xerxes, Daiva inscr.).

2' in NB econ.: *e-lat w'ilti mahṛītu ša ina muḥḥišu* apart from the earlier promissory note with which he is debited BE 10 62:12, and *passim*, cf. *e-lat rīhānu mahṛītu ša muḥ-ḥišunu* apart from the former arrears which are debited to them YOS 7 43:27, and *passim*; *mimma e-lat udē ša ina w'iltim šatar aššū* (I

elat

swear) that I have removed nothing but the objects described in the document VAS 4 78:6; *mimma rašātu gabbi e-lat annā ina muḫḫi* PN u 'PN₂ *ummišu jānu* there exists no other claim whatsoever apart from this, upon PN and PN₂, his mother BRM 1 84:14, and passim, cf. *ana manammu šanāmma gabbi e-lat* PN *agā* to nobody else whomsoever but to the said PN TCL 13 243:15, and passim; *w'iltim*.MEŠ *mahṛētu ḫubba' kaspu e-lat-tum ša w'iltim annūtu ša* PN *ina muḫḫi* PN₂ *jānu* (all) former promissory notes are (herewith) cancelled, there is no (amount of) silver beyond (that mentioned in) the (present) promissory note of PN (the creditor) debited to PN₂ VAS 4 10:8; *būt qātē šuātu e-lat bīt ru-gu-bu-šú* this side section of the house, exclusive of its loft BRM 2 39:26, and passim; *e-lat* ŠE.NUMUN *ša mē ultu Nār-Bēl išattú* aside from the field which is irrigated (lit. drinks water) from the GN canal BE 9 45:22.

3' with suffixes: *ina* ŠE.NUMUN *ša e-lat-ú-a* PN *kullu* in the field that PN holds besides me BE 9 60:7 (NB); *uṭṭatu pešūti e-lat-ti-šú aganna jānu* apart from this there is no white barley here YOS 3 113:11 (NB let.); *ḫarrāna ana e-lat-ti-šú illaka* en route he may do (other) business besides this Dar. 526:6, cf. Dar. 134:8, also *ḫarrāna ana e-lat*.MEŠ-šú-*nu ul illaku* TCL 13 184:15 (NB); *e-lat u'ilti ... ša ina muḫḫi* PN *ana e-lat-ti-šú* apart from the promissory notes, which are debited exclusively to PN Evetts Ner. 66:15; LÚ *dajānšu ina el-li-ti-ia jānu ša ašbá* no other judge but me was present at (the hearing on) his (case) JEN 138:20.

b) beyond (NB): *e-lat arḫišu i-te-qu akī arḫišu kaspā inandin* should he delay (payment) beyond the month (in which it is due), he shall pay silver (rent) for a full month YOS 7 148:7; [*adi*] 3 ITI *e-lat tuppi [u tuppi]* for three months beyond the period (for training an apprentice) BOR 2 119:14; *ša e-lat ina ūmu i-baṭ-i-lu agra ... ušazzaz* whoever stays away from work for more than one day shall put a hired worker in his place YOS 6 4:8.

von Soden, ZA 41 137 n. 4.

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elathīpu s.; (a fine garment); syn. list.*

e-la-at-ḫi-pu = *gada-ma-ḫu* Malku VI 91, also An VII 183.

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

lú.lú.a.gi[n_x(GIM)] á.gá.<á>.gá.gi[n_x] še.numun.še.numun.gi[n_x]dili.e.eš in.gá.gá = LÚ *kīma* LÚ [*e-l*]a-ta *ki-ma e-la-ti* [zēra *kīm*]a zēri [*ištēniš išakkan*]u they (the partners) will provide the same amount (lit. one man like the other man) of . . . , the same amount of seeds Ai. IV i 63.

The word could refer to the amount of work (as suggested by á.gá) to be done by the partners or to teams of draft animals (as suggested by GUD.ḪI.A *ma-li* GUD.ḪI.A ŠE.NUMUN *ma-li* ŠE.NUMUN *išakkanu* BIN 7 191:10f.).

(Landsberger apud Eilers Gesellschaftsformen 44 n. 4), emendation proposed by Landsberger, MSL 1 184.

elātu A (*elētu, eliātu, ilātu*) s. pl. tantum; **1.** upper part, **2.** upper world, **3.** top price, **4.** additional share, additional expense, upward adjustment, **5.** upper or outer part (in connection with the substantives *libbu, šum-bu, šamē*); from OB on; pl. *elētu* (mng. 4, CT 8 49a:33, OB, MDP 24 362:2); wr. syll. and AN.TA.MEŠ, AN.PA, PA (only mng. 5c), SÍB.TA (only mng. 4, note: SÍB.DA BIN 7 71 i 22); cf. *elú*.

1. upper part: *imitti* ^d*Sin Akkad šumēli* ^d*Sin Elamtu e-la-a-ti* ^d[*Sin Amurru*] *šaplāti* ^d*Sin Subartu* the right side of the moon is Akkad, the left side of the moon is Elam, the upper parts of the moon are Amurru, the lower parts of the moon are Subartu ABL 1006:12 (comm. on astrol omen quoting ACh Supp. 2 118:24f.).

2. upper world (as opposed to the nether world): *atlak ana e-la-a-ti* go back to the upper world (from the nether world) ZA 43 18:68 (SB lit.); *šaplātu idallala dal[ilika]* *i-la-a-tu itamā qurdi[ka]* the nether world praises you (Lugalgirra), the upper world speaks of your valor AfO 14 144:67 (SB *būt mēsiri*); an.ta.šár ḫé.gál : *ina e-la-a-tú*(var. -*tum*) *tišbi* she (Ištar) dwells in the heights TCL 6 51:37f., var. from *ibid.* 52 r. 15f.; *ina kabattišama ištakan e-la-a-ti* in her (Tiamat's) belly he fixed the heights of heaven

elātu A

En. el. V 11; si.an.ta.muš.bi : *šarūr e-la-a-ti* (parallel *nūr šaplāti*) BA 10/1 82:7f.; *ina e-la-ti šumšu lidmiq ina šaplāti eḫimmušu mé zakāti liltu* may his fame be great in the upper world, may his ghost in the nether world drink pure water OLZ 1901 5ff.:15 (funerary text), dupl. Or. NS 6 62, RT 22 154f., VAS 1 54:15; *šaplāti* ... ^d*Anunnaki tapagqid e-la-a-ti ša dadmē kalīšina tuštēšir re'ū šaplāti nāqīdu e-la-a-ti* you (Šamaš) supervise the Anunnaki in the nether world, in the upper world you bring justice to all the inhabited regions, you are the shepherd of the nether world, the herder of the upper world Schollmeyer No. 16 i 32f.; *bēl e-la-ti u šaplāti* (Marduk) lord of the universe VAS 1 37 i 10 (NB kudurru), cf. ^d*Šamaš* EN AN.TA.MEŠ u KI.TA.MEŠ Šurpu II 130, and passim; [*n*]ūr *e-la-a-ti u šaplāti* (Šamaš) light of the upper world and the nether world AMT 71,1:28, and passim. Note: ^dUTU EN *e-lu-ti u šapliti* (for *elāti u šaplāti*) Smith Idrimi 100.

3. top price: *ina MN suluppū gamrūtu aki e-la-ti ina Nippur* <inandin> he will pay (the debt) in dates in MN according to the top price in Nippur TuM 2-3 79:6 (NB).

4. additional share, additional expense, upward adjustment — a) additional share — 1' in lex.: sīb.ta=e-la-a-tu, sīb.ta.šeš.gal.la=e-la-at a-ḫi rabī, sīb.ta.mu.nam.gal.la=e-la-at šu-um a-ḫi rabī, sīb.ta.a.ni=e-la-tu-šu, sīb.ta.a.ni.ta = i-na e-la-ti-šu, sīb.ta.a.ni.šè=a-na e-la-ti-šu, sīb.ta.a.ni šu.bi.in.ti = e-la-tu-šu il-qi, sīb.ta.a.ni šu.ba.ab.te.gá = e-la-tu-šu i-la-qi Ai. VI i 1-8; ḫa.l[a sīb.ta.šeš.gal šu.ba.ab.te.g]á : *zi-it-tū e-la-tu a-ḫu rabū i-laq-qi* the oldest brother will take (that) share (which is) the preference share Ai. III iv 8f.

2' in OB: additional share (of the eldest son): *ša ina ti-li-ti-šu ana e-li-a-ti-šu ilqū* (a slave) whom he took as his additional share from his ... Jean Tell Sifr 44:16; *e-le-ti-ša ezub zittiša* (slaves) her additional share, apart from her share CT 8 49a:33, cf. PN *e-li-a-ti-šu* INIM.GAR *ippal* UET 5 426:4; ŠEŠ.GAL SÍB.TA.NA ŠU.BA.AB.TE.GÁ.EN the eldest

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brother receives as his additional share BE 6/2 24:9, cf. SÍB.TA NAM.ŠEŠ.GAL.ŠÈ ibid. 1:5, also ibid. 26 i 16, PBS 13 67:2; x É.DÙ.A ... ḪA.LA.BA ù SÍB.TA.NA a house of x (dimensions) in good repair, as his (normal) share and additional share OECT 8 16:2, cf. x É.DÙ.A ... SÍB.DA.NI ḪA.LA.BA PN BIN 7 71 i 22, also É.DÙ.A DA É.SÍB.TA.NA BE 6/2 26 i 18; SÍB.TA NAM.UŠ.KU ù NAM.GUDU₄.GÁ DN the additional share from the prebend of the *kalū* and *pašišu*-office of DN BE 6/2 26 i 13; *ana aḫišunu šehrim ša aš-šatam la aḫzu e-li-a-at zi-it-ti-šu kasap terḫati-šu išakkanušumma aššatam ušahḫazušu* they (the married brothers) set aside an additional share for their younger brother, who has not taken a wife, as the money for his bride price, and have him take a wife CH § 166:68; *ana e-la-ti-šu* [...] *urabbišuma i[ddi]nšu* he gave him (a field) in addition for his additional share MDP 23 170:14; x oil PN *e-la-tu-šu* MDP 22 146:12 and 13, cf. x barley *e-la-tu-šu ša* PN ibid. 16, cf. also ibid. 19; ḪA.LA PN *eqlum e-le-tum u* ḪA.LA PN₂ ... PN₃ ... *išām* PN₃ bought the share of PN (and) the field which is the additional share, and the share of PN₂ MDP 24 362:2.

b) additional expense or payment: *ana mamman kaspam u še'am la tanaddin tanandinma e-li-a-tu-ka-ma* do not give barley or silver to anybody, if you do give (one or the other), it will be on your additional expense charge TCL 17 143 r. 9' (OB let.); PN *e-la-a-ta ša* PN₂ PN₃ *ib-ba-x* Nbk. 125:5; SAG.DU u HAR.RA *e-la-t[im]* VAS 3 79:27 (NB).

c) upward adjustment: barley to be delivered *ina mašīḫu ša* 1 PI 2 SÍLA KI 1 GUR 1 BÁN *el-le-tū* in the measure which holds 62 seahs, the upward adjustment being ten seahs per gur Strassmaier, Actes du 8^e Congrès International No. 25:6 (LB).

5. upper or outer part (in connection with the substantives *libbu*, *šumbu*, *šamē*) — a) *eliāt libbi* upper or outer part of the heart: [*šumma e*]-*li-a-at libbi qūm ḫaniq* if a fiber constricts the upper part of the heart YOS 10 42 i 38 (OB ext.).

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b) *elāt šumbi* circumference of a wheel: *x-[x]-ḫu, e-lat šu-um-bu, ka-na-zir-ru = li-mi-tū* Malku II 221ff.

c) *elāt šamē* height of the heaven or sky — 1' in lex. and bil.: [pa-a][PA] = *e-li-tum* A I/7:4; [pa-a][PA] = *e-la-tum šá AN-e* A I/7:5; pa = *e-la-a-tum*, an.pa = MIN AN-e Antagal III 152f.; an.pa = *e-lat AN-e* (parallel: an.úr = *išid šamē*) Igituh short version 123, cf. [an.pa] = *i-lat AN-e* (same parallel) Lu Excerpt II 161; an.pa = *e-lat AN-e* (in group with *šupuk šamē, šupuk burummē, qirib šamē*) Antagal G 225; [an.úr].ta an.pa.šè zalág.ga mu.un.lah₄.lah₄: *šá ištu išid šamē ana e-lat [šamē ...]-šú* (Nannar) who [carries with him(?)] the light from the base of heaven to the heights of heaven 4R 9:40 and 42, cf. ^dUtu an.úr.ta ba.da.šú.šú.ru ^dNanna an.pa.šè ba.da.gir₅: (^dŠamaš) *ina išid šamē iverup* (^dSin) *ina e-lat šamē irtabi* the sun darkens on the horizon, the moon becomes extinguished in the heights of heaven 4R 28 No. 2:23ff.; an.úr.ta an.pa.šè á.dù.a.bi im.ta.an.zu.zu.ne: *ištu išid šamē ana e-lat šamē adāšunu utad-dānu* their (the moon's and the sun's) daily tasks were assigned (to them) from the base of heaven up to the heights of heaven TCL 6 51 r. 5f., dupl. RA 11 145:28; ^dUtu.gin_x (GIM) IM.DIRI.na na.an.tu.t[u.dè] ^dNanna.gin_x si.BAD.na SUḪ nam.ba.[am.ma.ma]: *kīma Šamaš ana upē la terrub kīma* ^dSin *ina e-lat šamē la* (text *ta*) *ta-pa-ra-[ak-ku]* do not enter a cloud like the sun, do not stop (shining) in the heights of heaven like the moon SBH p. 128 r. 38f.; mu.gan mu.un.dù mu.lu nu.ta.è.[dè]: *e-la-a-at šamē tēpušma mamman ul illi* you have built the heights of heaven, nobody ascends (them) KAR 375 ii 42f., cf. mu.gan mu.un.dù: *šupuk šamē tēpušma* SBH p. 130:34f., and dupl. 5R 52 No. 2:40ff.

2' in gen.: *šumma akukūtu ina AN.PA ittan[npuḫ]* if the evening glow flames repeatedly over the heights of the sky ACh Supp. 2 107:6, cf. *ina AN.ÚR ittana[npuḫ]* ibid. 7; *šumma AN-e u AN.PA IGI.BAR-ma* ibid. r. 2; *šumma IM.DIRI AN.PA i-rim* if a cloud covers the heights of the sky ACh Supp. 2 112:13;

elēḫu

[*ultu AN*].ÚR *adi AN.PA mātāti ipūluma* he ruled all the countries from the base of heaven to the height of heaven 2R 67:4 (Tigl. III); *ištu AN.ÚR adi AN.PA ēma* ^dŠamaš *ašú aj iši nakirī* may I have no enemies from the base of heaven to the heights of heaven, wherever the sun rises VAB 4 120 iii 52 (Nbk.), also ibid. 140 x 13, cf. *išti AN.ÚR adi AN.PA ēma* ^dŠamaš *ašú ša šarrāni kibrāti ... bilassunu kabitti lumḫur* ibid. 214 ii 37 (Ner.); <*ištu*> AN.PA AN-e *ana šap-la-ti* (text *-an*) AN-e *uššuru šarūrūka* your rays are emitted (from) the heights of heaven to the base of heaven KAR 32:26 (SB hymn to Šamaš), also AN.ÚR *u AN.PA* (in broken context) BA 5 636:4 (SB rel.).

The designations an.pa and an.úr of parts of the sky have to be compared with an and úr referring respectively to the crown and the roots of a tree. This and the ref. SBH p. 128 r. 38f. with the Sum. correspondence si.BAD.na, "battlement," for *elāt šamē* indicate that *elāt šamē* denotes the top part of the sky rather than the east, a meaning which is also excluded by the wording of the passage TCL 6 51. The exact meaning of the term remains obscure, however, especially since most of the refs. speak of the moon (or moon god) in relation to the *elāt šamē*.

(Jensen, KB 6/1 348f., 577; Weidner, Bab. 6 2 n. 1; Langdon Creation 158 n. 2).

elātu B (*eliatu*) s. fem.; (a priestess); SB.*

[...]x.nun.ta.è = *e-la-a-tu* Lu IV 41.

^dMinú-ulla *e-li-ia-tú* (beside ^dMinú-anni *eqdetu*) AfK I 28 ii 7.

eldu s.; (a dairy product); lex.*

ga.šū.nu.bu.ul, ga.x.x.lá, [ga.x].ra = *el-du* (preceded by GA.NI (read gara) = *lil-du* cream) Hh. XXIV 92ff.

eldu see *ešdu.

elēḫu v.; 1. to sprinkle, 2. *ulluḫu* to sprinkle, to decorate; SB*; I *illih* — *elih*, II, II/2.

SUD = *ul-lu-ḫu-um* MSL 2 p. 143:28 (Proto-Ea); in.in = *ul-lu-ḫu* Lanu A 128.

túg.nam.en nam.ur.a.sa zalág ^dEN.ZU.na.ke_x(KID) ALAM.BI (gloss al-bi) mi.ni.ib.sud. sud: *tēdiq* ^danūti *šarūr* ^dSin *nāmiri iānšu ú-tal-lih*

elēlu

(Anu) gave her (Ištar) as ornaments for her person the garb of the supreme god, the glow of the radiant moon god TCL 6 51 r. 31f. (SB lit.); [su₆].SAR za.gin sud.sud : [ša ziqni uqni] ul-lu-*hu* who is adorned with a beard of lapis lazuli BA 5 684:16f., restored after the dupl. of the Sum.in SBH p.47:8. tu-ul-lāḫ 5R 45 K.253 v 46 (gramm.).

1. to sprinkle (flour, in med.): *šammē annāti* ... tar-bak [z]ÍD.ÁŠ.AN.NA ana IGI til-li-ih ina KUŠ SUR you decoct these drugs, you sprinkle emmer-flour over (the decoction), smear it on leather KAR 191 i 20; ZÍD. GIG til-li-ih ina KUŠ [...] you sprinkle wheat flour, on leather [...] AMT 44,5:5, cf. ibid. 55,5 i 4; [ZÍD].ŠEŠ te-li-ih you sprinkle "bitter flour" CT 23 13:20; *šumma izbum kīma ku-ul-ku-ul-lu ša [x]-šu e-li-ḫa* if the newborn lamb looks like a *kulkullu* whose [...] are sprinkled (mng. obscure) YOS 10 56 iii 14 (OB Izbu).

2. *ulluḫu* — a) to sprinkle: *ana bulluṭišu* ŠIM.GAM.GAM ŠIM.LI Ú.KUR.KUR tu-laḫ to cure him you sprinkle *kukru*, juniper,-herb KAR 202 i 27.

b) to decorate: see TCL 6 51 and BA 5 684, in lex. section; *ina KÁ.ḪI.LI.SUD kuzba ul-lu-ḫat mu-na-me* (for *melammē*?) *ša'nat* (Bau) is adorned with attractiveness, laden with awe-inspiring sheen(?) in the ḪI.LI(= *kuzbu*). SUD(= *ulluḫu*)-Gate KAR 109:15, cf. *šuluhḫā nadū ul-lu-ḫat* [...] BBR No. 83 iii 16; you insert cedar, cypress (resin) and aromatic reeds into two torches, SÍG.BABBAR SÍG.SA₅ tul-laḫ (var. *tu-ud-da-aḫ*, see *edēḫu*) you decorate them with red and white wool K.3268 + 6033 (unpub.), var. from KAR 26 r. 22, cf. [SÍG.Z]A.GIN.NA tu-laḫ TA GI.IZIL.Ā (in broken context) BMS 40:5; *urigalla tuzaqqaq* SÍG.GAN.ME.DA SÍG.ZA.GIN.NA SÍG.GA.ZUM.AG.A tu-la-aḫ you plant reed posts in the ground, you decorate them with red wool, blue wool, combed wool PBS 1/2 121 r. 10, cf. SÍG.GAN.ME.DA [...] GI].URÌ.GAL tu-ul-la-aḫ you decorate the reed posts with red wool AMT 44,4:7.

Kunstmann Gebetsbeschwörung 67 n. 2; Thureau-Dangin, RA 11 157; Ebeling, AGM 13 p. 13 n. 3.

elēlu s.; jubilation; SB*; cf. *šululu* v.

nāši marri alli tupsikki ēpiš dulli zābil kudurri ina e-le-li ulši ḫūd libbi nummur panī

elēlu

ubbalu ūmšun those who wield spade, hoe, (and) basket (for the construction of the palace), the workers who carry brick baskets spend their days in joyous song, in rejoicing, pleasure and with radiant mien Borger Esarh. p. 62:39, cf. *lābin libnātišu zābilu tupsik:kišu ina e-le-li ningūti ubbalu ūmšun* Streck Asb. 88 x 95; *e-le-li nubū ḫidūti sipdi* my joyous song (has become) wailing, my rejoicing mourning Maqlu I 12; *lupput pitnišu eli nišēšu limraṣ e-le-lu-šu lu siḫil balti* may his lute playing be painful to his audience, may his songs of joy be the prick of a thorn KAR 361 r. 8, dupl. KAR 105 r. 13 (SB lit., colophon).

The word is taken here as the substantivized infinitive of a verb attested only as *šūlulu* (q.v.), "to jubilate," to which belong *šūlulu* adj., *ullu* s. and possibly the interjection *ellēa*. It has been separated from *elilu* (q.v.), which is a Sum. loan word (cf. the Sum. *ù.li.li*, *e.l.lu*, *e.lil*, *e.el.lum*, *e.el.lu.lil.lum*), although the passage Ludlul II 41, cited sub *elilu*, may possibly belong to *elēlu*. The onomatopoeic character of both words makes a separation difficult and it should be noted here that *alālu* (q.v.) was taken as independent onomatopoeic substantive.

elēlu v.; 1. to become pure, to become free (of debt by royal decree), 2. *ullulu* to purify, to make pure, to keep pure, to consecrate to a deity, to make free, 3. *utallulu* to cleanse oneself, to be purified; from Oakk. on; I *ilil*—*el*, I/2, II, II/2; wr. syll. and *κù* (KAR 45 i 15); cf. *allu*, *elilu*, *ella-mé*, *elliš*, *ellu* adj., *ellu* A and B s., *ellu* A in *la ellu*, *ellūtu*, *illu*, *mullilu*, *tēliltu*, *ullulu* adj.

[ta-am] UD = *e-le-lum* A III/3:41; UD.UD.ga = *ul-lu-lum* (var. *e-lil* [...]) Silbenvokabular A 85; [s]u-ud SIL₅ = *ul-lu-lum* A VIII/2:82; KUR = *ul-lu-lu-um*, *ku-ru-um*, *ka-a-rum* MSL 2 p. 142:1ff. (Proto-Ea); ma-áš-ma-á[š] [MAŠ.M]AŠ = *ú-tal-lu-lum* (var. *ú-te-lu-lu*) (also = *utebbubu*) A I/6:120.

lú.sangá.maḫ me.kù.ga Eridu.ga me.en : *šangammāḫu mu-ul-lil* (var. *mul-lil*) *parši ša Eridu anāku* I am the incantation priest from Eridu who keeps the rites pure CT 16 28:46f.; maš.maš.e.ne an mu.un.kù.ge.e.ne ki mu.un.sikil.e.ne an mu.un.sikil.la ki mu.un.sikil.la. t[a] : *mašmāšū šamē ul-la-lu eršetim ubbabu ultu šamē ul-li-lu eršetim ubbibu* the conjuration priests

elēlu

purify heaven (and) purify the earth, after they have purified heaven (and) purified the earth BA 5 638 r. 7ff.; tu_g.kù.za na.u.me.ni.ri : ina tēka *elli ul-lil-ma* purify it with your pure conjuration! CT 17 26:68; a.gúb.ba a.kù.ga na.ri.ga.àm : MIN-a (= *egubbá*) *mē ellūti ul-lil-šu-ma* purify him with a container of holy water! CT 16 21:207f., cf. na.u.me.ni.ri : *ul-lil-šu* CT 17 22:136.

ga.mu.ra.ab.kù = *lu-[li-il]-ku-um* van Dijk, Sumer 11 pl. 11 No. 8:10 (OB gramm.).

1. to become pure, to become free — a) to become pure: *kīma šamē lu-lil* may I become as pure as the heaven (in parallelism with *kīma eršeti lūbib*) BMS 12:81, and passim, cf. ḥé.en.kù.gi ḥé.en.[dadag.gi] : *lu-lil lūbi[b]* Bab. 3 31:9f., also ḥé.en.kù.ga ḥé.en.sikil.la ḥé.en.dadag.ga : *li-lil libib limmir* ASKT p. 78:18f., and passim; *e-te-lil kīma namru* I have become as clean as the sun Maqlu III 70, cf. (with *nam-ru* = ^a*Šamaš*) KAR 94:44 (Maqlu Comm.); lú.u_x (GIŠGAL).lu.bi ì.nun.na.gin_x(GIM) ḥé.en.kù.ga : *amēlu šá kīma ḥimēti li-lil* may this man become as pure as ghee (may he become as clean as this milk) CT 17 23:178f.; *ina la kù.mu* (i.e., *elēlija*) *ēterub ana É.KU[R]* I entered the sanctuary without cleansing myself KAR 45 i 15 (SB rel.); obscure: (why did you not deliver the three silas of sesame to Eanna? he answered,) šE.GIŠ.ì *ša PN id-dinu[...]* *kibsu lu-ma-a-ka ina ú-du-ú at-ta-[...]* *umma NÍG.NA šup-<ra-ma> kibsu li-li-il u lušeribma a[na Eanna] luddin* “With regard to the sesame which PN gave [to me] I have become polluted as to the ‘path’” (he said) as follows, “Send me a censer so that the ‘path’ may become clean (again), and (then) I shall deliver (the sesame) to Eanna” YOS 6 225:14, cf. *ūmu šanú ša kibsu i-li-lu la i[ddin]* two days after the “path” became clean he (still) did not give (the sesame) *ibid.* 16 (NB).

b) to become free (of debt by royal decree): *ištu pūt mātīm i-li-lu-ma u kunukkātum it-tabka* after the forehead of the people became clean and the sealed documents had been discarded TCL 10 40A:19 (OB), cf. *ellu* adj. mng. 1e.

2. *ullulu* to purify, make clean, to keep pure, to consecrate for a deity, to make free — a) to purify, to make clean: cf. CT

elēlu

16 21:207f., and 17 26:68, in lex. section; *bīnu [lil]-[lil]-an-ni* Ú.IN.NU.UŠ *lipšuranni* may the tamarisk purify me, may the *maš-takal*-plant absolve me KAR 246 r. 13, and dupl. Maqlu I 21, see JRAS 1936 586f., cf. *bīnu* KÙ-an-ni BMS 12:84, etc.; *maš-maššāk ul-la-[al][x x]* I (the tamarisk) am the purification priest, I purify KAR 324:36 (NA fable), cf. GIŠ *bi-nu mul-li-lu tamih rittuššu* PSBA 32 pl. 4:3+ KAR 175:24 (= Ludlul III 24); lú.u_x.lu.bi a.gúb.ba ZU+AB.kù.ga u.me.ni.sikil.la u.me.ni.dadag.ga : *amēla šuātu ina MIN-e elli ša apsi ul-lil-šu ubbibšu* purify this man, cleanse him with the pure holy water (drawn) from the Apsú CT 17 5 iii 1f., cf. *ul-lil-šu ubbibšu* 4R 28 No. 1 r. 10, and passim, also A.GÚB.BA *túl-lal-šu-nu-ti* BBR No. 48:9, and passim in BBR; [a.gúb].ba é dingir.re.e.ne kù.ge.dè : A.GÚB.BA *mu-ul-lil bit ili* the holy water basin which purifies the temples CT 17 39:67f., also UZU *imitta* UZU *hinša* UZU *šumē* DUG. A.GÚB.BA *túl-lal* BBR No. 1-20:164, and passim; *mē* TA DUG.A.GÚB.BA *ša Ningirim tanaššima riksē tu-ul-lal* RAcc. 4 ii 2, cf. *ibid.* 5 iii 21; A A.GÚB.BA *ša ana ili tukin-nu tanaššima* DINGIR *tul-lal* take water from the holy water basin which you have placed for the god and purify (the image of) the god 4R 25 iii 2; níg.na [kù.ga] ḥu.mu.ra.ab.sikil.la : *ina niknakki ellu ul-lil-ka* may she (Ningirim) purify you with the pure censer CT 13 38 r. 6 (SB lit.); dug.a.gúb.ba [ZU+AB] ki.gir.gin.na.zu ù.mu.un.na.kù : *ina MIN-e el-la ša apsi ašar tallaktika ul-lil*(text *-lu*) purify the place wherever you go with the pure holy water from the Apsú! CT 13 38 r. 8f. (SB lit.); *kakkēja ina tām̄ti ú-lil* I purified my weapons in the sea KAH 2 113 i 10 (Shalm. III), and passim in the inscs. of Shalm. III, cf. *ina tām̄ti rabūte kakkēja lu ul-lil* AKA 199 iv 19 (Asn.), also *ibid.* 372 iii 85; *ina ūm bubbuli* NA *ul-lu-lu* (plant) for cleansing a person on the day of the neomeny Ebeling KMI 76 K.4569:9; *ikrib mār bārē ina mē pāšu u qātēšu ul-lu-li* prayer of the divination priest (to accompany) the cleansing of his mouth and hands BBR No. 97 r. 7, restored from *ibid.* No. 96:3, cf. [A.MEŠ *māh*] *āzi ellāti*

elēlu

ul-lu-lu ina mé misi pišu the water of the pure . . . has been purified, its (the *aslu*-sheep's) mouth is washed with water BBR No. 100:27 (= Craig ABRT 1 60); ^dA.nun.na . . . ní.te.a mu.un.kù.ge.eš.àm : ^dAnun-naki . . . ramanšunu *ul-la-[lu]* the Anun-naki cleanse themselves (with the pure waters of the *bīt rimki*) 5R 51 iii 38f., cf. *ramanka tūl(!)-lal* KAR 26 r. 36; *ilu el-lu mu-ul-lil alaktini* pure god, who purifies our path En. el. VI 156; *šúma ú-ul-la-al kalama* he (Enki) can purify everything von Soden, Or. NS 26 308 iii 16 (OB lit.); DINGIR *mu-lil šamé u eršetim* the god who purifies heaven and earth En. el. VII 87, cf. Craig ABRT 1 59 K.8961:5, also DINGIR [*mul*]-*lil šamé u eršetim* LKU 30:7, *mul-lil ili u amēli* (said of Nusku) Craig ABRT 1 35:3, *mul-li-la-at muššipat ili u amēli* (said of Ninsun) Craig ABRT 2 16:12; ^dDINGIR.MAR.TU *mu-ul-lil šamé u eršetim mubbib Esagila* Amurru, who purifies heaven and earth (and) cleanses Esagila Borger Esarh. 84 r. 40, cf. *ù Esagila mīthāriš* MUŠ.LAH₄ *lu ú-ul-li-lu-ma* 5R 33 v 16 (Agum-kakrime); *li-lil sāgīšunuma* may he (Marduk) purify their sanctuaries En. el. VII 10; *ina šipir išippūti parakkēšunu ub-bi-ib ul-li-la sullēšunu lu'ūti* through the craft of purification priests I cleansed their (i.e., Marduk's and Šarpā-nitu's) daises, purified their defiled streets Streck Asb. 40 iv 87; *ina šipir āšipūtu nēmeqa* ^dEa u ^dMarduk *ašrim šāti ú-ul-li-el-ma* with the craft of the exorciser, the wisdom of Ea and Marduk, I purified this place VAB 4 62 ii 43 (Nabopolassar), cf. VAB 4 146 i 49 (Nbk.); [*u āl*] *ša napultum ina libbišu dīku ul-la-lu* they purify the town in which somebody has been killed KBo 1 10 r. 19 (let. of Hattušili); 2 MÁŠ.DÀ *ana é ul-lu-li ša* PN DUMU.SAL LUGAL two gazelles to consecrate the house (expended) for PN, the daughter of the king VAS 7 85:2 (OB); *suluppī ana makkasu qibīma lu-ul-li-lu-ma ana* ^dNabū *likkisū'* give orders that they should cleanse (the locality, the vessels, etc.) and cut dates for fresh date-offerings for Nabū CT 22 237:11 (NB let.), cf. *lu-ul-li-lu-«ul»-ma likisū'* ibid. 22.

b) to keep pure: cf. CT 16 28:46f., in lex. section; *aššum bursaggē ul-lu-li-im-ma*

elēlu

liḫīti la rašē in order to keep the *bursaggū*-offerings clean so that there may be no mistake YOS 1 45 ii 24 (Nbn.); me.mu sikil. e.dè dug₄.ga.ab : *paršija ul-lu-lu*(var. *-la*) *qibi* order that my rites be kept clean CT 16 7:274f. (SB rel.).

c) to consecrate to a deity: NIBRU^{ki} *ana* ^dEnlil *u-li-il* he consecrated Nippur to Enlil PBS 15 41 x 18' (Oakk.); DUMU.SAL *ul-li-il-ma ana* DN . . . *ašruk* I consecrated (my) daughter and gave (her) to DN YOS 1 45 ii 10 (Nbn.); *eqlu kimum eqli ana* ^dAššur *ul-lil-ma ana* PN . . . *addin* I consecrated a field to Aššur (probably: cleared it of all claims) instead of an(other) field and gave it to PN ADD 809:31, cf. *uzakkīma . . . iddīna* ibid. 24.

d) to make free: *ummašu ú-li-il-šu ana šit šamši panīšu iškun* his mother freed him and turned his face towards the east CT 8 48a:5 (OB), cf. PN [*ú*]-*ul-li-il-ši* [*panī*] *ša ana* ^dUTU.È.A *iškun* BE 6/1 96:7, also *ana* ^dUTU *ú-li-il-ši-na-ti* CT 8 29a:6, and TCL 1 68:4, VAS 8 55:5, CT 8 29b:3 (all OB from Sippar), also PN *ul-lu-ul* CT 8 48a:14 (OB); *maḥar* ^dUTU *ú-ul-li-il-šu-nu-ti . . . ana mārūtīm iddiššunūti* he freed them before Šamaš, and gave them to be adopted (by PN) BIN 7 206:4 (OB); with *pātu*: *pūssu ú-li-il* CT 4 42a:5 (OB), cf. *pūt bītim ú-ul-li-lu* UET 5 251:33, also *pūt bītim ú-ul-li-il* RA 12 116:16.

3. *utallulu* to cleanse oneself, to be purified — a) to cleanse oneself: UD.8.KAM *li-te-lil li-te-bi-ib* on the eighth day (the king) should purify himself, cleanse himself (var. adds *limtessi* wash himself) KAR 177 r. i 35, dupl. Bab. 4 107:19 (!), cf. *ina* UD ŠE.GA *šarru li-tu-lil li-te-bi-ib* RAcc. 8:17; ama. ^dInanna.e.ne ^did.lú.ru.gú sikil.e.dè mu.bi in.dadag : ^dištarāti *ina* ^did *ú-tál-la-la šattūssu útabbaba* the goddesses (priestesses?) will purify themselves in the river, they cleanse themselves every year (in MN) KAV 218 A ii 18 and 20 (Astrolabe B), cf. PA. ŠU.NIR.NE.NE KÙ.KÙ : *šubātu ú-tál-la-la* ibid. 24 and 31, cf. *ana nāri urradma ú-tál-lal-ma* KAR 38 r. 38; *šubāta zakā ultabbaš bīma* Ú.TÚL. LAL *ú-tal-lal* (the *bārū*) will put on clean garments, purify himself with tamarisk and . . . -

elēn

herb BBR No. 11 iii 6; *eḫlūtum ú-te-el-li-lu* the men cleanse themselves (for the festival) Gilg. P. r. ii 17.

b) to be purified: *ú-tal-lil útabbib urtamnik umtessi uzz[akki]* he became pure, clean, washed, cleansed Šurpu VIII 83, cf. *ú-tal-lil maršu* KAR 34:17 and 20; DUMU.LUGAL *ana AŠ.TE UD.UD.MEŠ-ma* (read *ūtanallal* or *ūtanabbab*) AŠ.TE *la iṣabbat* the crown prince will be purified (i.e., will undergo all the e.-rites) for the throne, but will not ascend to the throne ACh Supp. 2 Sin 23a:24; *li-te-el-li-lu ilū i-na ṭi-i-bi* let the gods be purified by immersion von Soden, Or. NS 26 308 iii 23 (OB lit.).

The sequence *elēlu* — *ebēbu* is already stereotyped in Sum., cf., e.g., im.ta.sikil.e.ne im.ta.dadag.ge.èš SAKI 124 iv 12 (Gudea Cyl. B), ḫé.im.sikil.le ḫé.im.dadag.ge VAS 10 190:19, mu.un.sikil.le.en mu.un.dadag.ge.en Falkenstein Haupttypen p. 100:9.

Ad mng. 2d: cf. Koschaker Griech. Rechtsurkunden 71ff.; for an etymology, cf. Syr. *hallel* purgavit, lavit Brockelmann Lex. Syr.² 231, Torczyner, WZKM 28 463.

elēn (*elān, ellān*) prep.; **1.** above, over, **2.** upstream, **3.** apart from, in addition to; from OA, OB on; wr. syll. and AN.TA, UGU; cf. *eli*.

1. above, over: *el-la-an alī ina muḫḫi laré* above the *alū*-demon, upon the branch VAT 16462 i 30 (MA inventory); *e-le-en eqli* above the field HSS 9 18:8 (Nuzi), cf. *e-le-en bitāte* JEN 585:5, *ša AN.TA ḫarrāni ša GN* HSS 9 35:8; note: *ina AN(!).TA-an eqli* HSS 9 20:9, cf. *ina e-le-en eqli/dimti* HSS 9 101:7, 118:3, and passim in Nuzi, but see *elēnu* adv. mng. 1d; GN GN₂ *bīrātišu dannāte . . . el-en* KUR GN₃ *u* KUR GN₄ *kakkabiš ašāma* his strong fortresses GN (and) GN₂ shone like stars on Mount GN₃ and Mount GN₄ (respectively) TCL 3 288 (Sar.), cf. *el-en šadī šuāti* ibid. 27; *e-la-an erinē šunūti erā namri šallariš aštakan e-la-an erā* GAB.LĀL *kīma uppi ukīn šīruššun* I placed shining bronze as a plating over these cedar (beams) and wax over the bronze as a protective coat(?) PBS 15 79 i 46 and 48 (Nbk.); *mimma ša e* (abbr.

elēnītu B

of *elen*) *kišir u mimma*) KI.TA (var. SIG) *kišir* the amount above and the amount below the change (of differences) ACT 472, s. v. *elat* (LB astron.).

2. upstream: *Til-Abari [ša] el-la-an* KUR (var. URU) *Zaban* GN, which is upstream from Zaban KAH 1 25:4 (Asn.), and passim in Asn.; *e-le-en āli u* KI.TA *āli ušēpiš kirâte* I had gardens laid out above and below the city OIP 2 113 viii 16 (Senn.), and passim in similar contexts in Senn.; *ša UGU IM u* KI.TA IM (mng. uncert.) BHT pl. 13 iii 11 (NB); *e-la-an* (var. *el*) *Upi^{ki} adi qirib Sippar* VAB 4 166 vi 68 (Nbk.), cf. *ištu kišād Puratti e-la-[an]* (var. *el*) URU *adi kišād Puratti šaplān* URU ibid. 50.

3. apart from, in addition to: *e-lā-an kaspija* apart from my silver TCL 19 63:21 (OA let.), cf. *e-lā-an* PN BIN 6 209:17 (OA let.).

Ad mng 1: C. H. Gordon, RA 31 107ff.

elēnēti adj. pl.; deceitful words; NB*; cf. *elā*.

pīšunu kī ušēšū e-li-ni-it-ti iltanapparū u ālānišunu udannanu when they open their mouth they continually send deceptive (ly friendly) messages, but (at the same time) they fortify their cities ABL 542:22.

See *elēnītu*, “deceitful woman,” and *elītu* mng. 9.

elēnītu A (**elijānītu*) s.; deceitful woman (a designation of a witch); SB; pl. *elijānātu*; cf. *elā*.

ša kaššāptija ḫipi rikissa ša e-li-ni-ti-MU suppiḫi KA.MEŠ-šā break the tie of my sorceress, disperse the words of the deceitful woman 4R 59 No. 1 r. 12 (inc.); *aššu kaššāptu ukaššipanni e-le-ni-tu₄ ubbiranni* because a witch has bewitched me, a deceitful woman has denounced me Maqlu I 5, cf. *e-le-ni-ti ubbira[nni]* KAR 94:7 (Maqlu Comm.), and passim in Maqlu; *kaššāpti u* MIN *e-le-ni-ti u* MIN AMT 88,3:15; *kaššāpātu e-li-ia-na-ti* RA 18 162:16.

See *elēnēti* adj., *elītu* mng. 9.

elēnītu B s.; upper garment; NB*; cf. *elā*.

I-it TUG e-li-ni-tu₄ (listed between *naḫlaptu* and *ḫuṣannu*) Evetts Ner. 28:11.

elēnu

elēnu (*elānu*, *eliānu*) adv.; **1.** above, **2.** upstream, **3.** apart from, in addition to, beyond; from OA, OB on; *e-li-a-nu-um* YOS 10 26 iii 9, iv 22, (OB), *ilannu* ZA 43 54:76, *elānu* in OA, MA, Bogh, NB, rarely in SB; wr. syll. and AN.TA, UGU; cf. *eli*.

[za-ag] [ZAG] = *a-la-n[u]*, *e-le-[nu-ú]* besides A VIII/4:41f., cf. [za-ag] ZAG = *al-la-[nu]* S^a Voc. AE 17; [di-ri] [SI.A] = *a-l[a-k]u šá e-le-nu* Diri I 30.

1. above — **a)** *elēnu* alone — **1'** in lit.:
^d*Šamaš dajān kīnāti e-le-nu li-ni-ir* (text *-ni*)-*šu šaplānu arūtašu mé kašūti aj ušamḫir* may Šamaš, the just judge, kill him here above (i.e., on earth) and not allow his spirit to receive cool water down below (in the nether world) BBSt. No. 2 i 19; *e-le-nu* ^dUTU-*su-nu šaplānu eršessunu* above what belongs to them (the villages sold) of the sky, below what belongs to them of the ground (underneath the soil) Wiseman Alalakh 55:4 (MB); *umaššarkama* ^d*Šamaš e-le-nu ki appal* if I release you what shall I answer Šamaš on high? Bab. 12 pl. 2 r. 19 (SB Etana); *šumma ālu tupkinnāšu AN.TA-nu šaknat* if the dump at the wall of a city is placed high CT 38 2:33 (SB Alu); *šumma izbu 2-ma I AN.TA-nu I KI.TA-nu* if there are two newborn lambs, one above (and) one below CT 27 25:26 (SB Izbu), cf. Boissier Choix 1 203:27 (SB ext.); *šaplānu šuršišu . . . e-le-nu artašu* below its roots, above its leaves BBR No. 80 r. 8 (NA rit.), cf. JRAS Cent. Supp. pl. 9 vi 29 (OB lit.); *ša pāni arki imna šumēlu e-la-nu u šaplānu ihātu* (see *hātu* mng. 2a) ABL 1240:12 (NB); *il-an-nu kuššudu pa-na-an-ni lilli* the lame (man) is on top, the fool out in front ZA 43 54:76 (SB Theodicy), with comm. *il-[a]n-ni ana e-lu-u* CT 41 44:12.

2' in math.: *e-[e-n]u-um urdam* I let fall a perpendicular (lit. I descended from above) TMB p. 30:2; *e-le-nu 6 urdam ina ša[plān]u[m EN.NAM issi'am]* it came down by six (degrees) above, by how much did it recede at the bottom? TMB p. 42:2 (= RA 32 1ff. ii 8, OB), cf. *e-le-nu-um EN.NAM urdam* ibid. 7 (= ibid. ii 13); *[e-l]e-nu-um ašlut* I cut off (from) the top (parallel: *šaplānum ašlut*) TMB p. 44:2 (= RA 32 1ff. iii 20).

elēnu

b) with prepositions — **1'** in concrete sense: *ištu qaqqari a-di e-le-nu-um* (a wall) from the ground to the top Waterman Bus. Doc. 80:8 (OB); *šumma martum išissa ana e-le-nu-um SAG-ša ana šaplānum* if the base of the gall bladder is upward and its top is downward YOS 10 31 i 34 (OB ext.), and passim in such contexts; *šumma . . . kakkum šakinma ana e-le-nu iṭṭul* if there is a mark and it looks upward RA 27 142:13 (OB ext.), also AN.TA *iṭṭul*(IGI) CT 20 14 ii 16 (SB ext.); *šumma šap-tišu ana e-le-nu uḫannaš* (see *ḫanāšu* mng. 2b) PBS 2/2 104:4 (MB diagn.); *šumma qabal padāni ana AN.TA-nu PA TUK-ši* if the middle part of the “path” has a bifurcation upward CT 20 11 K.6393:7 (SB ext.), cf. *ana AN.TA ikta-pap* TCL 6 5 r. 17, and passim in SB ext.; KUN.MEŠ-*šú-nu ta-ru-ú//ša ana e-la-nu turru // tarú // našú* (if) their (the pigs’) tails are . . . , this means that they have turned them upward, *tarú* (means) to hold upwards CT 41 30:4 (Alu Comm.), to CT 38 46:5; *qaqqassu ana šap-lanu tašakkan šēpēšu ana AN.TA-nu tušagga* you lower his head, you raise his feet Kuchler Beitr. pl. 1:14; TA *e-le-nu ana šaplānu tu-mašša'* you massage from above downward KAR 196 r. ii 53 (SB rit.); TA AN.TA-*nu* (var. TA AN-*e* from the sky) . . . *imqut* KAR 386a ii 12, var. from KAR 386 i 5 (SB Alu), cf. TA AN.TA-*nu* KAR 389b ii 24 (SB Alu); *ana e-le-nu EN.NAM itir* by how much does it exceed upwards? MKT 1 278 r. i 12.

2' referring to the “Upper Country” (Mari only): *3 awilú annátum . . . ištu e-le-num ana salimim itti PN ikšudunim* these three men arrived here from the Upper Country in order to establish peaceful relations with PN ARM 3 50:14, cf. PN *ištu e-le-nu urdam* PN came down here from the Upper Country ARM 3 58:12, and *ištu e-le-num ikšudam* Mél. Dussaud 2 993:4 (translit. only).

c) with suffixes: *šāpik šadi e-le-nu-uš-šú Tiamat* who piled up the mound over Tiamat En. el. VII 70; *ina dimti ša PN ina e-le-ni-iš-šu u šupāla[ššu]* in the district of PN, in the upper and in the lower sections of it JEN 287:11; *šitta inū aḫātu šinama ina bērušina šadū parik . . . UGU-nu-ši-na kiširtu kašrat šaplānušina pitiqtu pat[qat]* two are the eyes,

elēnu

sisters they are, between them a mountain forms a barrier, above them lies a tangled thicket, below them a clay wall is built AMT 10,1 r. 26; *Ištar ul immalik e-le-nu-uš-ša ušbi* Ištar gave the matter no thought but sat down(?) above her (i.e., in the place of honor due to Ereškigal) CT 15 46:65 (Descent of Ištar); DIŠ MUL *e-le-nu-uš-šu ušaḡima* if a star rises above it (the moon) LKU 108 r. 14, and dupls., see Leibovici, RA 51 23 r. 28, cf. *e-[le]-nu-uš-ša* [...] YOS 10 31 i 19 (OB ext.), *e-le-nu-ú-a* (in broken context) ABL 1135:7.

d) with a following genitive: *e-le-nu piātīm šapiltīm* above the opening of the lower (dike) ARM 6 43:7; *šumma kakki imittim e-le-nu-um abullim šakimma* if the right mark is above the “gate” YOS 10 46 ii 52 (OB ext.), cf. *šumma e-le-nu-um padānim šilū 3 sad[ru]* if three abrasion spots are in a row above the “path” *ibid.* 18:71 (OB ext.), also *šumma e-le-nu-um bāb ekallim širum kīma išgarurtim garir* if the tissue above the “gate of the palace” is as round as an *išgarurtu* *ibid.* 24:36 (OB ext.), and *passim*, cf. also *šumma UGU-nu bāb ekalli* (wr. ME.NI) *kakku šakinma* Boissier DA 217 r. 2 (SB ext.); [*šumma GIŠ*].TUKUL.BI AN.TA-nu *marti rakib* if this mark rides above the gall bladder CT 30 44 83–1–18, 415:12 (SB ext.), and *passim*; *šumma UGU-nu āli urpatu kašrat* if a cloud is gathered above a city CT 39 31 K.3811+ :8 (SB Alu); *e-le-nu Apsī* En. el. V 129; *bīt qātē elēnītu ša UGU-nu bīt qātē šuātu* the upper storeroom which is above this storeroom VAS 15 36:3, cf. *ibid.* 9 and 20; *šumma . . . arabanū UGU-nu amēli ina pān amēli itiq* if an *arabanū*-bird passes before a person, up above the person CT 40 50 K.8682+ :14 (SB Alu); a field *ina e-le-ni ḥarrāni* above the road JEN 524:1, cf. *ina AN.TA-nu kirī* HSS 9 19:11, *ina e-le-en-nu-ū eqli* HSS 9 105:4, *ina e-le-ni u ina šupāl eqli* HSS 9 98:6, *ina e-le-ni dimti* RA 23 157 No. 59:6 and 9 (all Nuzi), also *ina e-le-en eqli* JEN 606:11, and *passim*, cited sub *elēn* mng. 1; ŠE.NUMUN . . . *ša e-le-nu-ū u šupālu ḥarrān* PN TuM 2–3 135:3 (NB); possibly to *elēn*: *šumma MIN MIN (= ina bīt amēli eṭemmu) ina AN.TA erši i-as-sū* if a ghost wails above the bed in a person’s house CT 38 26:28 (SB Alu),

elēnu

ina AN.TA šūr īni ZAG above the right eyebrow CT 28 25:7 (SB physiogn.).

2. upstream — **a)** with prepositions: a field *ina lit jarru ana e-le-nu* along the stream, upstream JENu 173:5; *šiddi Puratte ana e-le-ni aššabat* I took the road along the Euphrates upstream AKA 375 iii 96 (Asn.); *ultu id Hubu qutānu ana <e>-la-a-nu adi id. LÚ.GÍR.LÁ.MEŠ* from the narrow (section of the) Hubu canal upstream as far as the Canal of the Butchers TuM 2–3 7:14 (NB), cf. *ana e-le-nu adi URU* [GN] ABL 1342:17 (NB).

b) with suffixes: 3000 *qaqqar e-le-nu-uš-šu-nu nībiru iššabtu* they crossed over 3000 (measures)upstream of them ABL 520:21 (NB), cf. *e-le-nu-u[š-šu]* (in broken context) ABL 468 r. 3 (NB).

c) with following genitive: *e-le-nu-um Ekallātīm nakrum ilqīnēti* the enemy has taken us upstream from GN LIH 48:6 (OB let.); LÚ.MEŠ *Sutū 3 bīri eqlim ina Purattim e-le-nu-um Terqa šaknuma* the Suteans are encamped on the Euphrates, upstream from Terqa at a distance of three double miles ARM 3 12:11, cf. *e-le-nu-um KÁ.DINGIR^{ki}* ARM 2 24 r. 6'; *šulḡum e-le-nu-um ālim š[āti] im-
qut* the outer wall towards the upper end of the town collapsed ARM 2 101:11, etc.; *ina šēpē KUR Mušri KUR-i e-le-nu* (var. -na) *Ninua* at the foot of Mount Mušri, a mountain upstream from Nineveh Lie Sar. 74:9, and *passim* in Sar.; *karāšu ša kišād Puratti e-la-nu Sippar* the camp on the bank of the Euphrates, upstream from Sippar BHT pl. 12 ii 13 (Nbn. chron.); ŠE.NUMUN *u É.MEŠ ša e-la-a-nu id Surra* field and houses which are upstream from the canal GN Camb. 192:1, also (a date grove) *e-la-a-ni nāri ša* PN Cyr. 188:3; AN.TA-nu *id GN 150 u 15* upstream on the GN-canal, right and left BE 9 86a:9 (NB).

3. apart from, in addition to, beyond — **a)** *elēnum* alone: *taḫsisātīm ša e-lá-nu-ma ibšīuni* the memoranda which exist in addition TCL 4 34:9 (OA let.), cf. *taḫsistam e-lá-nu-ma amši* BIN 6 18:17 (OA), cf. BIN 4 56:8, also $\frac{1}{2}$ MA.NA URUDU *ša e-lá-nu-um ibbiššū* CCT 3 37a:4 (OA); *e-la-nu-ma la*

elēnu

tezzib do not leave anything else TCL 21 273:7 (OA), cf. *e-la-nu-ma ēzib* BIN 6 18:8, and passim; *e-le-nu-um-ma ina makkūr bīt abim mīthariš izuzzu* (the favorite son may take the present which his father gave him) but he shares in addition in (the division of) the paternal property CH § 165:47; the shepherd who has allowed the flock to feed on the field *e-le-nu-um-ma* BUR GAN.E 20 ŠE.GUR *ana bēl eqlim inaddin* will pay in addition, to the owner of the field, twenty gur of barley for each bur of field CH § 57:60 5 *e-le-n[u]* 4[0 *tjalappat* 2,30 *e-le-nu* 20 *talappat* you write 5 in addition to 40, you write 2,30 in addition to 20 RA 33 30 r. iv 20' (math.).

b) with prepositions: I completely rebuilt the great wall of my city Assur *šipik epirē ana limētišu ana e-le-nu ašpuk* and piled up in addition an earthen wall around it AKA 146 v 14 (Tigl. I); *tamlā ušmalli* 120 *tipkī ana e-la-ni ušaqqi rēssu* I had a terrace piled up, making its top 120 brick courses higher (than the old palace) OIP 2 129 vi 51 (Senn.), cf. 170 *tipkī širuššina ana e-la-ni tamlā umallima* ibid. 96:78, and passim.

c) with suffixes: *abī [atta] bēlī atta e-lā-nu-[ka] abam šaniam ula išu* you are my father and master, apart from you I have no other father CCT 4 48a r. 24 (OA let.), cf. *e-le-nu-ka abam šaniam ul i[šu]* CT 6 32b:14 (OB let.), *e-le-nu-uk-ki aḫatam la išu* PBS 1/2 5:5 (OB let.), and passim; *e-le-nu-uk-ka ana ma-an-ni-ia uznāja ibaššia* to whom should I listen but to you? PBS 7 106:18 (OB let.); *urram šēram e-le-ni-ja la tarašši* from now on you have no(body) but me TCL 18 83:13 (OB let.); *el-la-nu-ka naplis* look not only upon yourself! KAJ 316:7 (MA let.); *ana māti ša 3-šū 4-šū el-la-nu-uš-šu ma'dāta alik* march against a country compared with which you are (i.e., your country is) three or four times larger KBo 1 10 r. 55 (let.).

d) with following genitive: *e-le-nu šāpiri-rija ... šāpiram [ul išu]* I have no (other) commander but (you) my commander YOS 2 42:27 (OB let.); *e-le-nu PN ša illakakkum buzzuh* anybody but PN who comes to you is disgraced VAS 16 128:9 (OB let.); *watar-*

elēpu

šunu e-le-nu ṭup-pi(!) zittišu KI PN *išmuṭuma ana PN₂ aḫišu iddinu* they (the judges) took away from PN their excess (property) beyond (the wording of) his tablet concerning the division and gave it to PN₂, his brother CT 8 9a:17 (OB), cf. *[e]-le-nu-um ṭup-pi(!)* ḪA.LA-šu ibid. 20; *[e]-le-[n]a PN ... DUMU.NITA šaniam ul išu* besides PN he has no other heir Wiseman Alalakh 6:16 (MB).

J. Lewy, RA 35 86ff.; von Soden, ZA 41 95f.

elēnū (fem. *elēnītu*) adj.; upper; Elam, Nuzi, NA, SB, NB; wr. syll. and AN.TA; cf. *elū*.

a) in Elam: A.ŠA *šupālu u* GIŠ.SAR *e-le-nu išām* MDP 23 229:8.

b) in Nuzi: *ina dimti e-le-ni* JEN 397:5, cf. *ištu dimti* AN.TA JEN 525:20, etc.; [...] GN *e-le-ni-i* Upper Ariqaniwa JEN 392:4 and 21.

c) in NA: *kisallu e-le-nu-u* ABL 119:12.

d) in hist.: A.AB.BA *e-le-ni-ti* KAH 1 19:13 (Tn.); *ištu ebirtān id Zābi šupāli adi* A.AB.BA *e-le-ni-te ša šulmu šamši* KAH 2 68:8 (Tigl. I); *ištu Bābili ša KUR Akkadī adi* A.AB.BA *e-le-ni-te ša KUR Amurri* KAH 2 73:6, and passim in Tigl. I, rarely in Shalm. III and Senn.

e) in NB: *panāt* GIŠ.SAR *e-le-ni-i* VAS 1 37 iv 34 (kudurru); GIŠ.SAR *ip-lu e-le-nu-ū* TuM 2-3 5:4; *ina muḫḫi id ḫarri ša PN e-le-nu-ū* AnOr 8 15:2; A.ŠA-šu-nu *e-le-nu-ū* Nbn. 103:5; *pariktu e-le-ni-tu₄* Dar. 267:2; *ša bābi e-le-nu-ū* Camb. 53:3; *bīt qātē e-le-ni-tu₄* VAS 15 36:3, 9, and passim in NB; *emūqu ša NIM.MA^{ki} e-le-ni-ti* ABL 781 r. 3.

elēpu (*alāpu*) v.; **1.** to send forth shoots, to lengthen, to stretch forth (arm, hand, etc.), to flourish, **2.** to be grown together, to be entangled, to be crossed (said of arms); from OA(?), OB on; I *ilip* — *alip*, I/2, II, II/2, III, III/2; cf. *alpu*, *elpiš*, *iltepitu*, *itlupu*, *liplīpu*, *līpu*, *nīlīptu*, *nīlīpu*.

ú-ul šU.BU = *e-le-pu-um* MSL 2 p. 148 iii 6 (Proto-Ea); ru₅.ru₅ = *e-le-pu-um* OBG T XIII 18; du-bu-ul šU.BU = *e-le-pu* Diri V 118, also Proto-Diri 298, cf. du-lu šU.BU Proto-Ea 535 (= MSL 3 p. 211); gi-id^{id} BU = *e-le-pu*, BU^{MIN-MIN} BU (i.e., BU^{gi-id-gi-id} BU) = *a-la-pu* Antagal III 137f.; bu.i = *a-la-[pu]* Lanu A 182; gíd.da = *e-le-pu*,

elēpu

^{ru-u}UL = MIN šá GIŠ, [g]iš.ri.a = *ul-lu-pu šá* GIŠ Antagal VIII 141ff.; [t]a-ab TAB = *e-le-p[u]* A II/2 part 3 iii 10; [ki-eš] [š]IR = *[e-le-pu]* A VIII/2:25; 𒄩.𒄩.𒄩^{šá-ár-šá-ra} RA = *šu-te-lu-pu* (in group with *bullulu*) Erimhuš V 167; ri = *šu-te-’-ú-lu*, UR.A (text .GAR)^{ta-šá-a-rí}RI = *šu-te-lu-pu* (see *e’ēlu*) Erimhuš V 168f.; [š]u.bu.i = *e-[le-pu]*, [š]u.in.da.an.bu = *e-[li-ip]* Ai. II i 89f., cf. šu.ḫub.ḫub = *sa-a-ru*, šu.sūr = *al-p[u]*, šu.bu.i = *šá-niš* MIN Erimhuš II 244ff., also *al-pu* = *sa-a-ru* criminal Malku I 89.

1. to send forth shoots, to lengthen, to stretch forth (arm, hand, etc.), to flourish — a) *elēpu*: *udug.ḫul.gál nam.tar šu.sūr.ra* : MIN (= *utukku lemnu*) *namtaru ša gāta al-pu* evil ghost, pestilence demon, whose hand is stretched forth (threateningly) (Sum. with threatening arm) CT 17 36 K.9272+ :11, with dupl. (Sum. only) PBS 1/2 128 iv 3’, see Falkenstein Haupttypen 84:22; *šumma agú ana agú i-li-ip* if the (moon’s) “crown” sprouts an(other) “crown” (interpretation uncert.) ACh Supp. Sin 2:9; *šabrātīm rabbia ina mitaḫḫurim e ta-li-ip* (mng. obscure, read possibly *e talīb/p*) CCT 2 2:11 (OA let.); cf. ŠU.BU = *elēpu* to stretch out the arm Diri V 118, etc., šu.bu.i = *e-[le-pu]* Ai. II i 89, šu.bu.i = *al-pu* (and *sarru* criminal) Erimhuš II 245f. in lex. section, also ^{ru-u}UL = *e-le-pu* *ša iši*, *giš.ri.a = ul-lu-pu ša iši* Antagal VIII 142f., in lex. section.

b) *ullupu*: *šumma GÍR.TAB.MEŠ ina bīt amēli x [...] ul-lu-pu-ma* IGI.MEŠ if scorpions [whose legs/tails/horns] are stretched forth threateningly are seen in somebody’s house CT 41 26:2 (Alu Comm.); *ul iddar dannat eqli iškarāti ul-lap* he is not afraid of the difficulty of the terrain (but) gives (the horses) rein (lit. lengthens the reins) BBSt. No. 6 i 24 (Nbk. I); *šipāt ki[rī] ana dāriš [...] inba tā[ba] li-te-el-li-[pa]* may the fruit trees flourish with sweet fruit forever 5R 33 vii 27 (Agum-kakrime); *līpūa ina šarrūti li-te-el-li-pu* may my offspring flourish as kings VAB 4 190 ii 6 (Nbk.), and dupl. YOS 9 85:29, cf. *ullupu ša iši*, in lex. section.

c) *šūlupu*, *šutēlupu*: *itti Aššur^{kl} u Ešarra liš-te-li-pu līpūšu* may his (the king’s) offspring flourish together with Assyria and the temple Ešarra OIP 2 139:58 (Senn.), cf. (with

elēpu

NUNUZ for *līpu*) *ibid.* 146:32; *līriku li-iš-te-li-pu palūa ana dārāti* may my dynasty last long and flourish forever VAB 4 102 iii 9 (Nbk.); *uš-ta-li-pa dadānija* the sinews of my neck have become . . . (mng. uncert.) Gilg. Y. 87 (OB); *qīšāti magal išmuḫa* GIŠ.GI.MEŠ *šūšē uš-te-li-pu la išū nīribu* the forests thrived luxuriantly, the reed thickets and jungles grew so vigorously that there was no passing through Streck Asb. 212 r. 3; *[šu-te]-lu-up giššu ḫitlupāt [...]* the brush was thriving vigorously, the [...] was intertwined Gilg. V i 9; *šumma LÚ SA.A-šū šu-lu-pu [...]* (mng. obscure) KAR 410:6 (dream omens).

2. to be grown together, to be entangled, to be crossed (said of arms) — a) *itlupu*: *šumma izbu 2-ma it-lu-pu* if the newborn lambs are two and they are grown together CT 27 27:8 (SB Izbu), cf. *šumma izbu 2-ma qaqqadātešunnu it-lu-pa-ma* *ibid.* 25:7 and 9; *šumma padānu 2-ma it-lu-pu* if there are two “paths” and they are grown together CT 20 10 r. 13 (SB ext.), and dupl. K.3854+ r. 13 (unpub.), cf. *šumma padānu 3-ma it-lu-pu* CT 20 13 r. 1ff., also CT 20 4 K.6689:6 and KAR 451:17ff.; *šumma šID imitti u šumēli it-lu-pu talla nadū* if the right and the left šID are grown together and linked by a crosspiece (comm.): 2 GU (so in K.3978, unpub. dupl., text has IGI 2 GU).MEŠ *eli aḫāmeš it-lu-pu TI ša aḫīti ipparrikuma elišunu GU šabitma damiq tallu māšu māšu tu’āmu* two filaments are grown together one upon the other — it is favorable if they stretch across to the outer (or: false) rib and a filament is “held” above them — crosspiece = pair, pair = twin CT 31 49:25, dupl. CT 31 18 K.7588 obv.(!) 17, cf. CT 31 49:23, and dupl. *ibid.* 18 K.7588 obv.(!) 15; *šumma manzazu 2-ma it-lu-pu-ma u BAL.M[EŠ]* Boissier DA 16 iv 28 (SB ext.).

b) *šutēlupu*: *šumma alpu 2 pagrūšu erū šaknuma šu-te-lu-p[u]* if an ox has two bodies side by side and they are entangled CT 40 30 K. 4073+ :25 (SB Alu); if a man lies in his bed and sleeps *qātāšu ina pān libbišu šu-te-lu-pa-ma* GAR.MEŠ (var. *šu-te-’-la-ma šalil*) and his hands are folded in front of his belly and stay so CT 37 45:5f., see Oppenheim, AFO 18 73f.; [*šumma . . . ina*] *pūtišu pappū šu-te-lu-p[u]* //

elēšu

GIL.MEŠ ŠUB.M[EŠ] if the locks on his forehead are tangled, variants : lying crosswise, hanging down Kraus Texte 6:58 (SB physiogn.); *ša taqrubti u šu-te-lu-up ananti išpura mār šipri* he sent a messenger (with a challenge to) attack and mingle in battle TCL 3 111 (Sar.), cf. for the relation between *šutelupu* and *šute'ulu* Erimhuš V 167ff., in lex. section.

For a possible etymology, see Jensen, KB 6/1 326, which seems confirmed by the stative and adj. *alpu*. The word *ulāpu* (*hulāpu*) is not related to *elēpu*.

(Thureau-Dangin, RA 11 86f.; Landsberger, MSL 1 115ff.)

elēšu v.; 1. to rejoice, 2. *ullušu* to cause to rejoice, 3. *šūlušu* to cause to rejoice; OB, MB, SB, NB; I *ilīš* — *eliš*, I/2, II, II/3, III; cf. *elšiš*, *elšu* adj., *elšu* s., *mēlešu*, *ullušu* adj., *ulšiš*, *ulšu*.

ma.az = *e-le-šu* Nabnitu R 197; zag.gub.gub.bu, zag.gu.ul.gu.ul, IM.ul.ul, IM.il.il. li = *ú-te-el-lu-šu* Nabnitu R 202ff.

ul.la àm.mi.ib.za (var. .zi) : *i-li-[i]š* (sec mng. la) BiOr 9 89:1.

ú-tal-lu-šu = *nar-x-x-x* Malku VIII 28; *ul-lu-šu* = *ra-bu-u*, *ul-lu-šu* = *x-ra-[x]* Izbu Comm. VII 261f.

1. to rejoice — a) with *libbu* or *kabattu*: *i-li-iš libbašuma panūšu ittamru* his heart rejoiced, his face shone Gilg. P. iii 20 (OB); [*iḫ*]dāma bēlum ana amat abišu [*e*]li-iš libbašuma the Lord (Marduk) became happy at his father's word, his heart rejoiced En. el. II 121; *šimēma bēletum kabattuk liḫ[du] li-li-iš libbaki* hear, Lady, may your mood be happy, may your heart rejoice ZA 10 298 r. 49, see AfK 1 29 (SB lit.); [*li*]li-iš libbašu kabattašu liḫdu lišbā balāta may the heart (of your worshiper, Aššurbanipal) rejoice, his mood be happy, may he enjoy life to its full KAR 105 r. 5 (SB lit.); *ma'diš egū kabattašunu i-te-el-[li]š* they were quite care-free, their mood became very joyous En. el. III 137; nam.bi.šè i.ḫul bar.bi ul.la àm.mi.ib.za (var. ul.la àm(text AN).mi.ib.zi) : *ana šatti iḫdi kabattašu i-li-[i]š* (Enlil) was happy about that, his heart rejoiced BiOr 9 89:1, var. from RA 11 150:47 and (Sum.) RA 12 75:57 (SB lit.); ^dAššur . . . *epšēteja damqāti kēniš ippalisma e-li-iš libbašu kabattuš*

elgulla

immir Aššur looked favorably upon my pious deeds and his heart rejoiced, his mood brightened Borger Esarh. 6 viii 20, cf. *i-li-iš libbī kabatta ippardā* VAB 4 238 ii 50 (Nbn.), also *panūšu iriīšu i-te-li-iš kabassu* BBSt. No. 36 iv 10 (NB kudurru).

b) other occs.: *ana nanmuri ša* ^d*Sin el-šu kakkab[ū] mušitu ḫadāt* at the appearance of Sin the stars brighten, the night rejoices Perry Sin No. 5a:8 (SB lit.); *i-li-iš-ma dup-pussū parā iredi* the younger brother enjoys leading the mule ZA 43 66:248 (Theodicy); [*l*]i-ta-al-šu ^d*Anunnaki* let the Anunnaki rejoice Ebeling Parfümrez. pl. 49:14 (SB lit.); [. . .] *a-bu ilī li-ta-li-iš* KAR 358:30 (SB rel.).

2. *ullušu* to cause to rejoice: *ša ana ul-lu-uš kabtat* ^d*Ištar ṫakkalu [asakka]* who, to make Ištar happy, keep committing abominable acts Gössmann Era IV 58 (SB).

3. *šūlušu* to cause to rejoice: DN DN₂ . . . *erēb Bābili iqbānimma ú-šá-li-šu kabtatī* Nabū and Tašmetu, in commanding me to enter Babylon, made my heart rejoice Winckler Sar. No. 22:299, cf. Lie Sar. 374, cf. also *ú-šá-li-iš libbī* Lie Sar. 452; *li-šá-li-iš kabassun* YOS 1 38 ii 35 (Sar.); *ukin kudurri eli ša pāni ušūtirma ú-šá-li-iš kabassunu* he established boundaries and extended them more than before, and thus made their hearts rejoice VAS 1 37 iii 30 (NB kudurru), cf. *kabatti nišē* KUR Aššur^{kl} *ú-šá-li-iš* Winckler Sar. pl. 48:20, also *ú-šá-li-ša nupāršun* Winckler Sar. pl. 39:130, No. 76:168, and Borger Esarh. 63 Ep. 23:51.

Both in its construction with *libbu*, *kabattu*, etc., and in its Sum. correspondences *ul* and *ma.az*, *elēšu* is very similar in meaning to *ḫabāšu*. The range of meaning of both verbs also covers swelling, hypertrophy, or the like, in which sense *ullušu* adj. is used in extispicy. Connect with Heb. *‘alaš*, “to rejoice.”

eleštihuri s.(?); (a profession or title); Nuzi*; Hurr. word.

ana PN LÚ *e-le-eš-ti-iḫ-ḫu-ri nadnu* (garments) given to PN, the *e*. HSS 13 45:6.

elētu see *elātu* A.

elgulla see *elkulla*.

eli

eli adv.; more, in excess; OA*; cf. *eli*.

9 GÍN.TA *ú e-li* for nine shekels (on) each (mina of tin) or more BIN 6 55:6; *i-na* 8 GÍN.TA *e-li la e-li* for eight shekels each, if possible more KTS 28:38f.

eli (*ili, elu*) prep.; on, above, upon, over, to, towards, against, more than, beyond, at the debit of, on account of; from OAKk., OB and MA on; wr. syll. (for variants see usage a, and note: UGU-*li* EA 33:10, ABL 885:10, *i-UGU* MRS 6 RS 15.137:16) and UGU (once AN.TA CT 39 4:38); cf. *el, ela* adv., *ela* prep., *elān ūri, elāniš, elat* adv., *elat* prep., *elēn* prep., *elēnu* adv., *eli* adv., *eliya ša sīsē, elijānu, eliš, elītam*.

ú-gu U+KA = *e-[li]* S^b I 274; ú-gu U+KA = *e-li, aš-šir* Diri III 144f.; [U+KA] = *[e]-lu* = (Hitt.) *še-i[r]* KUB 3 103:8 (Diri III); ugu = *e-li* (var. *e-li-i*), ugu.mu = *e-li-ia*, etc. Hh. I 266ff.; [ra-a] RA = *e-li, a-na, i-na* CT 12 29 BM 38266 iv 22ff. (text similar to Idu); x-x RA = *e-li* MSL 2 145:35 (Proto-Ea); [di-ri] [si].A = *e-li, el-[x]* Proto-Diri 3f.; diri = *e-li* Lanu B iii 10; a-a A = *i-li* A I/4:112; me-e A = *[i-li]* A I/1:126; [za-ag] [zag] = *[e]-li* A VIII/4:7; tu-uh_g GAB = *e-li* A VIII/1:156; [pa-a] [PA] = *e-li* A I/7:3; e-eš EŠ = *e-// i-li* A II/4:182.

lú.ne.ir = *e-li an-ni-i-im* more than this one, lú.ne.ir an.diri = *e-li an-ni-i-im ra-bi* he is greater than this one, lú.ne.ra = *e-li an-ni-i-im*, diri.lú.ne.a = *e-li an-ni-i-im*, lú.ne.meš.ra = *[e-li an]-nu-ú-[tim]* OBG T I 331ff. (= MSL IV 49); me.en.dè.ra = *e-li-ni* more than we, me.en.dè.ir [an.diri.gi].eš = *e-li-ni [wa-at-ru]* they are more than we, za.ra.an.zé.en = *e-li-ku-nu*, me.en.zé.en.ra = *e-li-ku-nu*, e.ne.ne.ir = *e-li-šu-nu* OBG T I 552ff. (= MSL IV 54); an.da = *e-li-šu* Izi A III 5; an.da.gál = *e-li-šu ba-ši* ibid. 13; DUL.[É] = *e-li* STC 2 pl. 60 K.2053 r. i 5' + ibid. K.8299 r. 7 (NB), comm. to En. el. VII 114.

kal.ga šul.É.SIG₄.tuku diri.ga.me.en : KAL UGU *eflu rāš emūqī* I, the strong one who surpass in strength the powerful man Lugale X 8; mu.lu ugu.mu zé.eb.ba : *ša i-li-ša*(for *-ia*) *tābu* ASKT p. 116:15f.; dim.me.ir.mu[šā].zu ugu.mu šā.dib.ba.ke_x(KID) : *ul x [...] isbusu i-li-ia* my goddess, you whose heart has turned against me OECT 6 pl. 7:21f.; KAXBAD nam.tag.ga ugu.na gál.la.na : *imtu šertu e-li-šu ibšū* CT 16 2:50, and dupl. CT 17 47:50f., a.lá.hul lú.ra ná.a : MIN *ša e-li amēli rabšuma* the evil *alū*-demon who lies in wait for the man CT 16 27:24f., cf. a.lá.hul ... lú.ra in.gul.u₈.a hē.me.en : MIN *ša ... UGU amēli ibbatu attu* ibid. 4f.; ^dŠár.ur.ra

elibbuḫu

an.ta lugal.bi.ir ugu.bi šu.ba.an.ši.fb.ri.ri : ^dMIN *eliš ana bēlišu e-li-šu qātīšu uštete'il* Lugale V 28.

a) variant forms and writings — *ili*, in OB: RA 38 83:6 (ext.), MDP 18 255:4, in NA hist.: Lyon Sar. 17:80, in SB lit.: ZA 10 297 r. iii 39, and see lex. section; *elu*, in OB hist.: BE 1/2 129 iii 9' (Ammizaduga), in OB lit.: CT 15 1 i 6 and 7, Bab. 12 pl. 12 i 10 (Etana), note: *e-lu-ú* ARM 6 1:12, in NA: Tn.-Epic i 11 and ii 27, also LKA 63 r. 19, in SB lit.: CT 15 32:10 (wisdom), KAR 145:11 (wisdom), and Gilg. passim.

b) in locative, with suffixes: *ša ēpušu u ša ānaḫu* DN u DN₂ *e-lu-uk-ku-nu lillik* MDP 28 29:6 (Untaš-Hubban); [*uh*]tannamu *e-lu-uš-ša [na]nnabu* VAS 10 215:5 (OB lit.); *ana šar Ḥatti šarrūtu ša Ḥalab e-li-iš-šu lu la i-ri-ik* KBo 1 6 r. 11; *la libbi kī e-lu-ú-a tēm en-na šarru rēšūa ul išši* ABL 954:16 (NB); *anāku e-lu-ka 6-šu mu-tu-ra-ku* KAR 145 r. 18 (SB wisdom), cf. ibid. obv. 11 and 17.

c) in combination with other prepositions: *e-li* EDIN-*ia* Gilg. I v 28, cf. UGU (var. *e-lu*) EDIN-*ka* ibid. v 42, also UGU EDIN-*šu* ibid. vi 12, *e-lu ši-ri-šu-un* LKA 63 r. 19 (Tigl. I); after *ana*, Bogh. only: *a-na* UGU KBo 1 10 r. 27, *a-na e-li* KBo 1 5 ii 49, 56 and 59.

eliānu see *elēnu*.

eliātu see *elātu* B.

eliātu see *elātu* A.

elibbuḫu (*libbuḫu, ilibbuḫu, ellambuḫu, il-buḫu, illabuḫu, ellabuḫu*) s. fem.; bladder; OB, MB, MA, SB*; cf. *ellamkušu*.

e-lam-ku-uš LAGABXIM = *e-lib-bu-ḫu* (var. *i-lib-bu-ḫu*) *ša* MUŠEN bladder of a bird, e-lam-ku-uš LAGABXLU = MIN *ša* UDU same of a sheep, e-lam-ku-uš LAGABXHA = MIN *ša* HA same of a fish EA I 92-94; el-lam-kuš LAGABXIM = *il-x-bu-ḫu ša* HA fish bladder, el-lam-kuš LAGABXHA = MIN *ša* HA fish bladder, el-lam-kuš LAGABXLU = MIN *ša* UDU. NITÁ sheep bladder, el-lam-kuš LAGABXA = MIN *ša* UDU. NITÁ sheep bladder A I/2:277-80.

[*el-la(m)-pu-uh-ḫu*] = *lib-bu-ḫu ša* UDU. NITÁ Malku V 33.

a) as part of the body of an animal: *šumma izbum kīma il-la-bu-ḫi-im šāram mali* if the newborn lamb is full of wind like a

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bladder YOS 10 56 ii 25 (OB Izbu), cf. *il-la-bu-ḫa-am* (in broken context) RA 38 86 r. 20 (OB ext.); *šumma tīrānū kīma el-lam-bu-ḫi* (var. *il-la-bu-uḫ-ḫi*) if the intestines are like a bladder (between *kīma ellamkuši* and *kīma šikin libbi*) BRM 4 13:14 (SB ext.), var. from BE 36404 (unpub., MB dupl., quoted AfO 16 74); *šumma ūz il-b[u]-ḫa ū.TU* if a goat brings forth a bladder (preceding *sīlita* an afterbirth, *i-bi* a caul (see *ibu*)) CT 28 32:25 (SB Izbu); *il-la-bu-ḫi UZU at-ru* (in broken context) Sm. 1579:4 (unpub.), cf. [*il-l*]a-bu-ḫu ibid. 5, also *il-la-bu-ḫi* ibid. 6.

b) as container for oil (MA only): *el-la-bu-ḫu ša šamni . . . ultēbilakkunu* I have sent you a bladder full of oil KAJ 200 r. 10 (let.), cf. 1 *el-la-bu-ḫa ra-aq-ta* one empty bladder ibid. 103:28, also *el-la-bu-ḫa rabīta ša šamni ša bāb La-ši-ia ra-aq-ta* ibid. 205:12.

(von Soden, Or. NS 16 66f.)

eligulla see *elkulla*.

eliša ša sīsē s.; horseman; LB*; cf. *eli.itti ūqu iši e-li-ia ša ANŠE.KUR.RA.MEŠ ihliqma ana* [GN] he departed with a small troop of horsemen for GN VAB 3 49 § 42:75 (Dar.), cf. ibid. 27 § 20:38 and 53 § 47:82.

Rössler 15, s. v.

***elijanītu** see *elēnītu*.

elijānu s.; (a garment); syn. list*; cf. *elū*.

e-li-ia-nu = *šu-ba-tu ku-lu-li* Malku VI 46, also An VII 142.

elikulla see *elkulla*.

elīlu s.; (a type of song); SB*; Sum. lw.

e.lil = *e-li-lu* (followed by *e.li*(text .te).
lum = *za-ma-rum*, *e.el.lum* = *a-la-li*, *e.el.lu.lil.lum* = *a-la-li-ma*) Izi D iv 29; *é.lil.lá* = *e-li-lum* Nabnitu L 188.

2 *e-li-lu sadrūtu* two *e*-songs, one following the other KAR 158 r. iii 21, cf. ibid. r. i 31 (catalog of songs); *ina šibit appi izammur [e-l]i-la ina pīt purīdi ušarrap lallareš* one moment he (i.e., man) sings a joyous song, in the next he wails like a mourner Ludlul II 41 (= Anatolian Studies 4 84).

For a discussion of the relation between *elīlu* and *elēlu* s., see *elēlu*.

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For Sum. *ū.li.li*, see Jacobsen, JNES 12 161 n. 4; for Sum. *el.lu*, see Falkenstein, ZA 48 93.

elīlu (strong) see *alīlu*.

elīlu s.; (mng. uncert.); lex.*

KA.UR^{kl}.bal.e = *e-li-lum* Nabnitu L 187.

The Sum. means lit. “to change the Akkadian word.”

elīlu see *elallu*.

ēlīlu (*ellīlu*) s.; (a plant, lit. purifier); plant list*; cf. *elēlu*.

Ú *e-li-lu* : Ú MIN ([*mal-ta-kal*]) šá KUR-i Uruanna I 20, cf. Ú *el-li-lu* Köcher Pflanzenkunde I iv 24’.

elimakku see *elammakku*.

elīnu s.; (a plant); plant list.*

Ú *e-li-nu* : Ú MIN (= *kur-ka-nu-u*) ina Qu-te-e Uruanna II 256.

elippu (*ilippu*) s. fem.; ship, boat; from OA, OB on; fem. but sometimes masc. in NB (CT 4 44a:1ff., YOS 3 10:19 and 7 173:1, BIN 1 100:2, VAS 6 100:7), pl. *elippāti* (GIŠ.MÁ-tim VAS 16 102:28, OB, GIŠ.MÁ.HI.A-ti-ku-nu TCL 1 44:18’, OB), but MÁ.MEŠ-ni ABL 126 r. 8 (NA); wr. syll. and GIŠ.MÁ, also MÁ (always in OAKk., Ur III, frequently in OB, rarely in NA).

ma-a MÁ = *e-lip-pu* Sb II 281; giš.má = *e-lip-pu* Hh. IV 263, for types of boats listed in Hh. IV 264–361, cf. usage c; giš.huš.[s]ag giš.bar.si má : hu-ša-a-an ba-ar-si ma-a (pronunciation) = hu-ša-nu-um ša i-li-pi-im ū pá-ar-si ša i-l[i-pi-im] MDP 18 56 (school text).

ti.ti.giš.má.sumun.gin_x(GIM) in.dag.dag : *šilāni kīma e-lip-pi* (var. GIŠ.MÁ) *labīrti inaqqar* he (the demon) wrecks the ribs (of the patient) as if they were those of an old ship CT 17 25:32f., var. from KAR 368:3f.; [giš].má.bi a.sù.ga hē. me.en : [lu ša] ina e-lip-pi ina mē itbā attu whether you are (the ghost of) somebody who went down with a ship CT 16 10 v 3f.; [giš].má gaba.ri. a.ni giš.má sù.sù.[ga] : *e-lip-pu imḫurušu e-lip-pu tebitu* the ship that came to meet him was a sunken ship SBH p. 112 r. 1f., and dupl. BA 5 620:7f.; tur.tur.bi giš.má sù.sù in(var. [il]). ná : *šehherūtušu ina e-lip-pi* (var. GIŠ.MÁ) *tebitim nītu* its small ones lie in a sunken ship (mng. obscure) 4R 30 No. 2 r. 10f., and dupl. SBH p. 67:21f., cf. di₄.di₄.lá má.sù.sù nu.me.en. na (the place) of him (Damu), who lies not in the little (storms) that sink the ships, (who lies not in the great ones that drown the harvest) VAS 2 26 iv 13; gašan.bi giš.má sag.gá.ág.sag.gá

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nu.mu.na.ab.tùm : *ana* (space)-*šú ša ina maḫrat* GIŠ.MÁ *ina maḫrat* GIŠ.MÁ *ul ubbalši* to its (the temple's) mistress the (merchant) in the bow of the ship no (more) brings (goods)—in the bow of the ship KAR 375 r. iii 59f., cf. (with *giš.má egir.ra*: *arkat* GIŠ.MÁ the stern of the ship) *ibid.* 61f.

a) in gen. — 1' in econ. and leg.: *igri i-li-pí-im ša tēbirani* hire for the boat which came across (the Euphrates) OIP 27 58:30(OA); GIŠ.MÁ.MEŠ 20 GUR *qadu rakkabišina naṭūti ana šērija šūrām* send me boats of twenty gur capacity with adequate crews for them YOS 2 36:7 (OB let.), cf. (with *qadu rikbiša*) VAS 16 14:25, also *ibid.* 125:22f.; GIŠ.MÁ *meḫirtam u muqqelpitam tamkārūm ša ṭuppi šarri našū nuba'āma nušetēq* we search (every) boat traveling upstream or downstream for (i.e., to find) the merchant who carries an authorization from the king and (then) let it pass through CT 2 20:7 (OB let.); *šumma MÁ.LAḪx(DU) igīma* GIŠ.MÁ *uṭṭebbi mala uṭebbū umalla* if the boatman is negligent and lets the ship sink, he shall make full restoration of whatever he has let sink Goetze LE § 5:25; *šumma awilum ina nu* (var. *be*)-*la-a-ni* GIŠ.MÁ *la šattam iššabat* 10 GÍN KÙ.BABBAR Ì.LÁ.E if a man seizes under . . . (circumstances) a ship which does not belong to him, he shall pay ten shekels of silver *ibid.* § 6:27; *šumma* G[GIŠ.MÁ] *ša maḫir[ti]m* GIŠ.MÁ *ša muqqelpi[ti]m* *imḫasma uṭṭebbi bēl* GIŠ.MÁ *ša* GIŠ.MÁ-*šu tebi'at mimma ša ina* GIŠ.MÁ-*šu ḫalqu ina maḫar ilim ubārma ša maḫirtim ša* GIŠ.MÁ *ša muqqelpitim uṭebbū* GIŠ.MÁ-*šu u mimmašu ḫalqam iriabšum* if a boat going upstream rams and sinks a boat coming downstream, the owner of the boat that was sunk shall indicate under oath whatever was lost on his boat and the (owner of the boat) going upstream that sank the boat coming downstream shall replace for him his boat and everything that was lost CH § 240:67 and 72, and *passim* in this section; [*šumma*] GIŠ.MÁ *ištu eliš iqgalpua* [*u*] *lu ištu ebirtān ebira ina šaḫāt* [*x x ša nā*]*bili lu* GIŠ.MÁ *malīta imḫasma u*[*ṭabbi ulu*] GIŠ.MÁ *rūqtama imḫa*[*š x x*] *mimma māniḫāte ammar iḫall[iquni . . .* GIŠ]. MÁ *maḫiltu* [. . .] if a boat comes downstream or across from the other side and rams on the [. . .] side of the shore a laden boat and sinks it or rams even an empty boat [. . .], what-

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ever equipment becomes damaged [. . .] the rammed boat [. . .] AfO 12 pl. 6:9 and 11ff. (Ass. Code M); [GIŠ.M]Á *š[i]t pu-[x]-ša-ru-ša lu iṭbu lu innē* [GIŠ.M]Á *adi mānaḫāteša lu rabiū* [*ša i*]*špurušuni ulu šūtma ša* GIŠ.MÁ [*u*]*ta'i-ranni umallū malāhu* [*ša š*]*um šarri la izkurušuni la iturra* if the merchandise(?) on this boat has either sunk (with the boat) or been jettisoned(?), either the official who dispatched it or the one who sent it back must make restitution for the boat and its equipment, (but) the skipper whom they had not given orders in the name of the king (lit. to whom they did not mention the name of the king) shall not be responsible(?) *ibid.* 3ff.; his barley, his oil (and) his beer do not go to the palace GIŠ.MÁ-*šu zakāt šumma ištu* KUR *Kap-turi* GIŠ.MÁ-*šu tallaka* [IG].I.DU₂.A-*šu ana šarri ušērab u* [*nāg*]*iru ana bītišu la* [*iga*]*rrub* (even) his ship is free, (only) when his ship arrives from Cyprus must he send a gift to the king, but the bailiff may not come to his house (in order to claim it) MRS 6 RS 16.238:9 and 11; *ina kāri* GIŠ.MÁ-*šu ḫapīma* his boat was damaged in the harbor MRS 9 RS 17.133:8, cf. *ibid.* 11; *šumma* GIŠ.MÁ *ša* RN . . . *ša . . . tamaḫḫašuni ammar ša ina* GIŠ.MÁ-*ni ša Aššur-aḫ-iddina . . . u nišē ša ina libbi* GIŠ.MÁ-*<ni* ina libbišunu la iḫaṭṭi if there is a boat of Ba'al (or belonging to the inhabitants of Tyre) that runs aground (either in Palestine or within the Assyrian border), then its cargo belongs to Esarhaddon, but he will not harm those aboard Borger Esarh. 108:15f. (treaty), see San Nicolò, ArOr 4 325ff.; GIŠ.MÁ *šī jātu abarakku* KAS.GÍD *ina libbi ussērida ina āl* GN *tazzazza u* GIŠ.MÁ *ša bēl paḫati ša* GN₂ *ina libbi Upia nīburu tuppāš* I sent the abarakku-official down in my own boat at eight o'clock in the morning, and it is now stationed in GN, and the boat of the governor of GN₂ does the ferrying in Opis ABL 89:6 and 11 (NA); if a boatman has calked a boat for a man and has not done the work on it in a thorough way, so that *ina šattimma šu'āti* GIŠ.MÁ *šī iššabar* this boat springs a leak the very same year CH § 235:16, cf. MU *e-li-ip iz-za-ab-x* (mng. uncert.) VAS 8 1 left edge (Sumu-Abum year 14), see RLA 2 175.

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2' in lit.: *šāru limnu ina GIŠ.MÁ.MEŠ-ku-nu lušatbā markassina liptur<u> tarkullašina lissuḫu edū dannu ina támti liṭabbīšina* may (the Phoenician gods) raise an evil wind against your ships, and may they loosen their moorings, tear up their mooring stakes Borger Esarh. 109 iv 11; *ana ^dEa šar apsi ušēpiša niqē ellūti itti GIŠ.MÁ.MEŠ ḫurāši nūn ḫurāši alluttu ḫurāši ana qirib támtim addi* I offered pure sacrifices to Ea, king of the Apsū, I cast (them) into the sea with a (model) ship of gold, a golden fish (and) a golden crab OIP 2 74:79 (Senn.); 1 GIŠ.MÁ *ša erīni ḫurāša uḫḫuzu gadu gab unūtešu ... seḫḫerūti ša išaddadu* one (toy) boat of cedar overlaid with gold, together with all its equipment, which children can pull EA 14 ii 17 (let. from Egypt); *ana mīni kī GIŠ.MÁ-e ina qabal nāre nadāki šabburu ḫūqīkī battuqu ašlīkī* why are you (fem.) cast adrift like a boat in the midst of the stream, your rungs broken, your ropes cut? K.890:1 in BA 2 634 (NA lit., coll.); *Tilmunnū ša ina šūšē e-lip-šū iḫbū anāku* I am (like) a man from Telmun whose boat has sunk in the marshes BRM 4 6:10 (NB lit.); *ina kār mūti kalāt GIŠ.MÁ ina kār dannati kalāt GIŠ.MÁ.GUR₃ ina kār [mu]-ti lipturu GIŠ.MÁ [ina kār dannati li]-rammā GIŠ.MÁ.GUR₃* the ship was kept in the harbor of death, the barge was kept in the harbor of hardship — may they release the ship from the harbor of death, cast loose the barge from the harbor of hardship KAR 196 r. i 58ff. (SB inc.), cf. ibid. 44f., and 47f., cf. also *x x x x lišlima GIŠ.MÁ x x x x lištēšera GIŠ.MÁ.GUR₃* ibid. ii 47, and *markasu šá GIŠ.MÁ ana kār šulme markasu ša GIŠ.MÁ.GUR₃ ana kār balāṭi* ibid. ii 51; *tarkulla lussuḫma littaqlapā* (var. *litteqlipā*) GIŠ.MÁ *sikkanna lušbirma la immeda ana kibri* I will tear out the mooring stake and let the boat drift, I will break the rudder lest it land at the shore Gössmann Era IV 118; *Gilgāmeš u Uršanābi irkabu GIŠ.MÁ GIŠ.MÁ gilla iddūma šunu irtakbu* Gilgāmeš and Uršanābi boarded the ship, they . . . the ship and themselves embarked Gilg. X iii 48f., also ibid. XI 256f.; *[malā]ḫu ina nāri GIŠ.MÁ-šū uttab[bi]* the sailor sank his boat in the river Thompson Gilg. pl. 59 K.3200:4 (SB lit.).

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3' in omens and hemer.: *agūm itebbi'am e-li-pa-tim uṭebbi* a flood wave will come and sink the ships YOS 10 26 i 34 (OB ext.), cf. GIŠ.MÁ SUD CT 31 38 i 7 (SB ext.), also GIŠ.MÁ LUGAL *ina nāri agū* SUD-[bi] CT 20 32:40, cf. KAR 460:10; *e-li-pa-tim ina kā[ri]m nakrum itabbal* the enemy will take the boats away from the harbor YOS 10 26:17; GIŠ.MÁ.MEŠ-ka *nakru imahḫaš* the enemy will smash your ships CT 20 50:21, also GIŠ.MÁ.MEŠ *nakri tamahḫaš* ibid. r. 1, also *lu mahḫaš GIŠ.MÁ lu narkabti* CT 31 44 r.(1) ii 3; *e-li-pa-«ti»-ka ina dannatim ušši* your ship will escape from danger YOS 10 25:29, cf. *e-li-ip-pa-«at»-ka ina dannatim ul ušši* ibid. 30; *šumma ina nāri GIŠ.MÁ.MEŠ nakri šumma ina tābali ummān nakri tadāk* either you will defeat the ships of the enemy on the river, or the army of the enemy on dry land CT 20 50 r. 7 (SB ext.); GIŠ.MÁ NU U₅ *he shall not board a ship* KAR 178 r. iv 32 (SB hemer.), cf. ibid. vi 61.

b) construction: *aššum GIŠ.MÁ.ḪI.A epēšim . . . GIŠ.MÁ.ḪI.A ina Larsam i-re-et-te* (text -nim, emended after OBGT XVII 5) *še'am u suluppī . . . ana LÚ.AD.KID . . . idnišu . . . ana GIŠ.MÁ.ḪI.A epēšim la iggū . . . u ana PN aštāpram ište'at GIŠ.MÁ ipuš . . . u ina amré ša ina Larsam šaknu 2 amré ana PN liddinu u ina paršiktim ša ina bitim šakna mala malallēm epēšim paršiktam ša ana malallēm irteddū lizibu u ana PN-ma paršiktam ana GIŠ.MÁ ša ipušuliddinušum* as to the building of the boats, they will moor the boats in Larsa (and) give barley and dates to the mat-weaver, they should not tarry in building the boats, I have also written to PN, he has built one boat, they should give two *amrū*-beams from the *amrū*-beams that are stored in Larsa to PN and they shall set aside from the *paršiktu*-timber that is stored in the house as much as is necessary for (building) a barge (lit. a boat to be towed) and suitable (for it), but to PN they shall give the *paršiktu*-timber for the boat he has (already) built OECT 3 62:4, 9, 16 (OB let.), and passim, cf. TCL 17 69:12 (OB let.), and *ana epēš* GIŠ.MÁ.MEŠ BE 14 167:30 (MB), and dupl. PBS 2/2 34:29; GIŠ.MÁ.MEŠ *ša ramenija ina URU Sūri ētapaš* I

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had my own boats built in GN AKA 354 iii 29 (Asn.); 20 LÚ *Šidū[naja]* *lillikunimma* GIŠ.MÁ.MEŠ *līpu[šu]* let twenty Sidonians come and build boats ABL 795 r. 12 (NA let.); LÚ.MEŠ KUR *Ḫatti* ... GIŠ.MÁ.MEŠ *šīrāte epīšti mātišun ibnū nakliš* Hittites (i.e., North Syrians) cleverly built mighty ships after the fashion of their land OIP 2 73:58 (Senn.); *ina* GIŠ.MÁ.MEŠ KUR *Ḫatti ša ina Ninua u Tīl-Barsip ēpušu tāmtim lu ēbir* I crossed the sea in ships of the North Syrian type which I had built in Nineveh and Til-Barsip OIP 2 86:23 (Senn.); *ana šūpuš* GIŠ.MÁ.MEŠ *qirib qīšāti iše rabāti ú-qí-ru* to build boats, they (used so much timber as to) make tall trees in the forests a rarity OIP 2 104 v 67 (Senn.); *ubut* (for *abut*) *bīta bini e-li-ip-pa* tear down (your) house, build a ship! RA 28 92 i 12 (OB lit., Atrahasis), cf. *ibid.* 15, cf. also the parallel Gilg. XI 24, also GIŠ.MÁ *rabītam binīma* Hilprecht Deluge Story pl. 2 r. 6; *ana ḫušābu ana* 22 GIŠ.MÁ.MEŠ (silver given to the shipwrights to buy) poles for 22 ships UCP 9 90 No. 24:20 (NB); 3 GIŠ.MÁ.MEŠ *ina UD.1.KAM ša MN ugammar* I shall finish three boats by the first of MN ABL 330:12 (NA let.), cf. *ibid.* 5, 10, 16; 2-*ta* GIŠ.MÁ.MEŠ *šá* GIŠ.MÁ 3½ KÙŠ(text GUR) *ù [x x] ina muḫḫi šá-bu-ur* (text *-lu*)-*ru rapšu PN ippuš* PN will build two boats, each(?) boat three and a half cubits (wide) and [...] . . . (mng. obscure) YOS 6 99:1 (NB), cf. CT 4 44a:1, Cyr. 310:1, VAS 6 100:7 (all NB); GIŠ.MÁ *ša tabannūši atta lu minduda minātuša lu mīthurat rupussa u mūrakša* the ship that you are to construct should have (carefully) measured dimensions, its width should equal its length Gilg. XI 28; for the calking of boats, see *peḫú*, *kapāru* and LÚ *peḫú ša elippi*; for shipwrights, see *naggār elippi*.

c) types of boats: GIŠ.MÁ.NI.DUB GIŠ.MÁ.GUR, GIŠ.MÁ.ḪI.A *ša ibaššia lišmidunimma lirkabu* let them build and man a cargo boat, a *makurru* (or) any kind of boat there is TCL 17 64:10f. (OB let.), cf. GIŠ.MÁ.DAGAL.LA YOS 5 234:4 and GIŠ.MÁ.ḪI.A GU.LA YOS 5 207:49 (OB); *ina aḫi* GIŠ.MÁ GIŠ.MÁ.U, GIŠ.MÁ.GUR, *ša'il* he was asking (for an omen) beside a ship, a passenger-boat, a *makurru*-barge

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Šurpu II 119; *mannu bēl* GIŠ.MÁ *mannu bēl* GIŠ.MÁ.GUR, who is the skipper of the ship, who is the skipper of the *makurru*-barge? (incipit of a song) KAR 158 r. iii 17; *ina* GIŠ.MÁ.MEŠ KUŠ.DU,ŠI.A *Puratta lu ēbir* I crossed the Euphrates on boats (i.e., keleks) made of *dušú*-tanned skins AKA 74 v 57 (Tigl. I), and *passim* in the insers. of Tigl. I, Shalm. III, Asn.; *ina* GIŠ.MÁ.MEŠ GIŠ *urbate ana tāmdi ittabku* (the enemy) took to the sea in reed boats (i.e., guffas) 3R 8 ii 77 (Shalm. III); for types of boats mentioned in Hh. IV 263ff., see *la-z-gittu*, *lupputtu*, *magilu*, *magizu*, *magurgurru*, *māḫirtu*, *makittu*, *makurru*, *malallú*, *mašallú*, *maturru*, *muballīṭtu*, *muggalpūtu*, *muttabrītu*, *nēberu*, *rukūbu*, *šaddatu*, *šahḫūtu*, and note the ships designated by their provenience, i.e., from Akkad, Aššur, Makkan, Mari, Meluhha, Telmun and Ur *ibid.* 277ff.

d) capacity: for from five to sixty gur, cf. Hh. IV 354–361, for boats up to 120 gur (Ur III and earlier), cf. Salonen Wasserfahrzeuge 24ff. and add MÁ 100 GUR YOS 5 234:2, 1 MÁ 90 ŠE.GUR BA 5 492 No. 13:5, also YOS 8 2:1, MÁ 30 GUR OECT 8 13:1 (all OB), etc., note: 1 MÁ *ša-at* 30.TA BIN 8 151:5 (Oakk.).

e) uses — 1' for transporting people: *nišē* GN *adi ilīšunu u nišē ša šar Elamti ašlulamma* ... *qirib* GIŠ.MÁ.MEŠ *ušarkibma ana aḫanná ušēbiramma* I captured the people of GN, together with their gods, and the people of the king of Elam, embarked them on boats and brought them across OIP 2 38 iv 42 (Senn.), cf. *nišēšu ana qirib* GIŠ.MÁ.MEŠ *ušēlīma* ... *ēbirma* OIP 2 85:9 (Senn.); *šar-rāni āšībūte tāmtim* ... *ša kīma* GIŠ.GIGIR GIŠ.MÁ *rakbu kūm sīsē šandu parrisāni* the kings who live on the sea (coast), who travel by boat instead of by chariot, who harness oars instead of horses Borger Esarh. 57 iv 83; *dannūssun tēnešet* LÚ *Kaldi ilāni gimri* GN *adi makkūrišunu u nišē* ... *šumbī parē imēre išluluni qirib* GIŠ.MÁ.MEŠ-[šunu] *ušēlūma aḫanná* ... *ušēbirūni* they carried off as booty their garrisons, natives of Chaldea, all the gods of Bīt-Jakīn and the people, chariots, mules (and) donkeys, loaded them on ships and brought them across OIP 2 75:99 (Senn.); *kī qaqqaru tūbi ina šēpē*

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lillikunu jānū ina GIŠ.MÁ *lillikunu* if the road is good, let them come on foot, if it is not, let them come by boat TCL 9 84:24 (NB let.).

2' for transporting cargo: PN *qadu* GIŠ.MÁ *ana SAĦAR.ĦI.A šēnim ittalkam* PN has arrived with the boat to load "earth" TCL 18 145:4 (OB let.), cf. *ibid.* 146:3 and 6, also GIŠ.MÁ.ĦI.A *lillikanimma še'am lušenam* TCL 17 1:9 (OB let.), also (barley) *ina e-li-ip-pi-i-im šenam* UET 5 32:12 (OB let.); he quarried black stone in the mountains across the Lower Sea *in* MÁ.MÁ *išanamma ina kārī< m> ši Agade irkus* loaded it on ships and moored (these) in the harbor of Agade UET 1 274 v 14 (Maništušu), cf. MAD 3 42, s. v. **alappum*; GIŠ.MÁ.ĦI.A *ištu girrim isniqanīm ammīnīm GEŠTIN ṭābam la tašāmma la tušūbilam* the boats have arrived from the voyage, why did you not buy for me and send me sweet wine? VAS 16 52:12 (OB let.), cf. GIŠ.MÁ *ša* GIŠ.GEŠTIN ... *isniqam* TCL 18 133:6 (OB let.); MÁ *šalīmtam ana kār bēliša utār* he will return the boat in good condition to the quay of its owner ZA 36 97 No. 8:12, cf. GIŠ.MÁ *šalīmtam ana kār ... itār* (for *utār*) BA 5 508 No. 43 r. 8 (OB), cf. also YOS 12 111:11, ZA 36 97 No. 8:12, also má.silim.ma UET 5 230:20; *še'um ša ištu* GN *ina* GIŠ.MÁ PN *iššā* barley which PN brought from GN by boat BE 14 65:2 (MB); 50 ANŠE *še-um*.MEŠ I ANŠE LÁL(!).MEŠ I ANŠE 50 (SĪLA).MEŠ GIŠ.ŠE.GIŠ.Ī.MEŠ *ša ana* GIŠ.MÁ *ša* PN *akruranni* fifty homers of barley, one homer of honey, one homer of sesame which I loaded on PN's boat KAJ 302:9 (MA let.); *utteta ša* KUR.A.AB.BA^{ki} 18 GIŠ.MÁ *itti panāti u arkāti ša ikšudani* BE 17 37:11 (MB let.); *anūtu ša ... ina libbi* GIŠ.MÁ *ušēriduni* the equipment which they have brought down by boat ABL 425:9 (NA); NA₄ ^dKAL×BAD ^dLAMA *ina libbi* GIŠ.MÁ.MEŠ *ussarkipi* I loaded the stone (statues of the) *šēdu* and *lamassu*-figures on ships ABL 420:7 (NA); *ina* GIŠ.MÁ.MEŠ *šīrāti ana aḥannā ušēbiruni maršiš* they laboriously brought over (the heavy statues) on mighty ships OIP 2 105 v 71 (Senn.); GIŠ.MÁ *ana idi ul nīmur u* GIŠ.MÁ *ša* PN PN₂ *mīrištu undallu* we have found no boat for rent, and PN₂ has loaded PN's boat with the desired (goods) YOS

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3 172:20f. (NB let.); GIŠ.MÁ *bēli lišparamma* SUM.SAR ZÚ.LUM.MA *lišēlū*(!) let my lord send a boat and let them load garlic and dates (on it) CT 22 81:23 (NB let.), cf. GIŠ.MES.MÁ.KAN.NA ... *ina l-et* GIŠ.MÁ *bēli lušēla' lušēbilu* let my lord load *musukannu*-wood on one boat and send (it) CT 22 158:12 (NB let.), cf. ŠE.BAR *gabbi ana* GIŠ.MÁ.MEŠ *ušelli* YOS 3 36:9 (NB let.), also GIŠ.MÁ.MEŠ ... ŠE.BAR *pešitu ana libbi šūlā* *ibid.* 34:8; ŠE.BAR *ša* GIŠ.MÁ.ME *ša* PN u PN₂ ... *šūbulu* the barley which the boats of PN and PN₂ brought BIN 1 139:1, etc.

3' for religious purposes: see, for boats used for the transportation of images, Salonen Wasserfahrzeuge 58ff., also Schneider Götterschiffe im Ur III Reich, StOr 13/5, and, for the NB period, *elippu ša kusitu* Oppenheim, JNES 8 180 n. 21, and see *kusitu*; GIŠ.MÁ.ĪD.ĦÉ.DU₇ *rukūbu rubātišu* GIŠ.MÁ *mašdaḥa zagmuk: ku ... iškarešu zarāti qirbišu ušalbišu tiri šašši u abni*—GIŠ.MÁ.ĪD.ĦÉ.DU₇, his (Nabū's) princely conveyance, the procession-boat of the New Year's Day — I decorated its ... and the tents on it with ..., gold and precious stones VAB 4 128 iii 71 and iv 1 (Nbk.), cf. *ibid.* 160 vii 21, and *passim* in Nbk.; [GIŠ.M]Á. U₅.TUŠ.A GIŠ.MÁ ^dMarduk CT 40 38 K.2992:23, *dupl.* TCL 6 9:1 (SB Alu).

4' for hire: Á GIŠ.MÁ I GUR-um 2 SĪLA u [I B]ÁN I SĪLA Á MÁ.LAĦ_x(DU) *kala ūmi ired-diši* the hire of a boat is two silas per gur (of capacity), and the hire of the boatman is eleven silas — he is to sail it (for this hire) for one day Goetze LE § 4:23; *šumma awilum malāḥam u* MÁ *īgurma še'am šipātīm šamnam suluppi u mimma šumšu ša šēnim išešši* if a man hires a skipper with his boat and loads it with barley, wool, oil, dates, or any other cargo CH § 237:39, cf. CH §§ 234–240, 275–277, and *passim*; *aššum* GIŠ.MÁ.ĦI.A u ERIM.MEŠ *ana še-e u kaspim agārimma še-e šu'ati ar-ḥiš ana libbu* GN *tabālīm aštāpram* I have written to hire boats and men for barley or silver, in order to transport this barley quickly to GN VAS 7 203:26 (OB let.), cf. a boat hired *ana še'am nasākīm* BA 5 508 No. 43:1, 7; PN MÁ *ša* PN₂ MÁ.LAĦ_x(DU.DU) *īgurma ana* GN *ušqelpi kīma* MÁ *šu'ati ša um-*

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miduši ma adi inanna SIG₄.ĤI.A *izbilu u inanna ana* GIŠ.ÛR(!).GIŠIMMAR *našém ana maššartim tappiduši iqbi'am* PN hired the boat of PN₂, the boatman, and brought it downstream to Babylon — he told me that this, the boat which he moored, up to now had carried bricks and that you have now turned it over to a guard for the carrying of palm beams CT 4 32b:2 and 4 (OB let.); (PN₂ and PN₃ hired from PN his ship with 65 gur of barley on board for a voyage to Jablia) GIŠ.MÁ u PN Á.BI *ul išuma* PN *itti āgirišuma ikkal u išatti* there is no hire either for the boat nor for (the services of) PN, PN will share the fare of (lit. will eat and drink with) those who hired him YOS 12 546:9; 1 MÁ ša 40 GUR ša *i-ši qadum* LÚ.MÁ.LAĤ₄-ša *iggar* he will hire (to carry) wood, one boat of forty gur capacity, together with its skipper A 3540:17 (unpub., OB let.), cf. *idi* MÁ 40 GUR *ibid.* 21, also *i-di* [e-l]i-*ip-pi u agri* UET 5 52:14 (OB let.), *idi* GIŠ.MÁ-ka TCL 1 37:24 (OB let.), [i]di MÁ.ĤI.A *šināti* BE 6/1 110:15, and passim in OB, also *idi* GIŠ.MÁ-šú YOS 6 195:6 (NB), *idi* GIŠ.MÁ Nbn. 782:2, and passim in NB.

5' for military purposes: *enūma iphur* GIŠ.MÁ.MEŠ *šabē istu ālāni Azira ana muḥḥija* when he mobilized ships and troops from the cities of PN against me EA 151:67 (let. from Tyre), cf. *iphurunim* GIŠ.MÁ.MEŠ-šu-nu *nar-kabātišunu šabē šēpēšunu ana šabāti Šurri* EA 149:61; *la tirubuma* GIŠ.MÁ.MEŠ LÚ.MEŠ *mi-ši ana Amurri* the ships of the (Egyptian) navy must not enter Amurru EA 101:4 (let. from Byblos), cf. *ibid.* 33, see Lambdin, JCS 7 75f.; *ilāni ša šarri ... ittija kī iz-zi-su ina libbi* 4 ME GIŠ.BAN *mindissunu ina* 100 [1]00 *ina libbi* GIŠ.MÁ.MEŠ *altapra id Marrat ana Elamti iteburu* with the help of the gods of the king, I sent from the 400 archers troops of 100 each, in ships they crossed the lagoon towards Elam ABL 1000 r. 6 (NA); *šabē tāḥāzija gardūti ... ina qirib* GIŠ.MÁ.MEŠ *ušarkibšunūtima ... qurādūa ina* GIŠ.MÁ.MEŠ *iqqilpā Purattu anāku ana itišun nābalu šabtāku* I embarked my valiant battle troops on boats, my warriors descended the Euphrates in boats, (while) I traveled on dry land beside them OIP 2 74:67 and 69 (Senn.);

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baḥulāti ... GIŠ.MÁ.MEŠ qurādīja imuruma ... emūq la nībi ukappitu mithāriš ellamēšun the people saw the ships of my warriors and concentrated a countless force against them OIP 2 75:84 (Senn.); GIŠ.MÁ.MEŠ *qa-ra-bi mala ittišu šabē tāḥāzi ušabbitu ina qātē* all the warships he (Tirhaka, who had fled from Memphis) had, the troops seized on the shore (lit. with their hands) Streck *Asb.* 160:23.

6' for fishing: [giš.má.šU].ĤA = *e-lip ba-i-ri* Hh. IV 274; *kīma ... MÁ.ĤI.A ŠU.ĤA.MEŠ ittanarrad[u] ĤA.ĤI.A ibarr[u] iqbū[nim]* I am told that the boats of the fishermen go down and catch fish LIH 80:8 (OB let.), cf. MÁ.ĤI.A ŠU.ĤA.MEŠ *ibid.* 15 and 21; GIŠ.MÁ *umahḥar* ŠU.ĤA.UD.DA-ku-tū *ša Eridu ippuš* (Adapa) rows the boat to fish for the city of Eridu YOR 5/3 3:15 (SB Adapa), cf. [ina gi]muššima GIŠ.MÁ *umahḥar* *ibid.* 21.

Salonen Wasserfahrzeuge passim, Salonen *Nautica Babylońska*.

eliš adv.; 1. up, on high, on top, 2. upward, upstream, 3. in excess, in addition, 4. outwardly, loudly; from OA, OB on; wr. syll. and SAG BRM 4 13:11, (also AN-iš Kraus *Texte* 21:5'); cf. *eli*.

an.ta = *e-liš* Hh. II 228, cf. an.ta ki.ta = *e-liš u šap-liš* *ibid.* 230f.; an.^{še}KU = *e-liš* (also = *ina šamē*) Izi A ii 17f.; an.da.DU₄+DU₄.dè = *e-lu-u ša e-liš* to ascend, said of upward (movement) Izi A iii 6.

[zi].kalam.ma an.ta ki.ta lù.lù : *nīš māti e-liš u šapliš idluḥ* he (the evil ghost) has everywhere disturbed the vitality of the country CT 17 4:2ff.; an.da(var. .ta) ib.ta nu.um.ḥun.e.da.ni : *e-liš u šapliš la inūham* (whose heart) nowhere becomes appeased 4R 21* No. 2:12f.; nim.gír.gin_x(GIM) mu.un.gír.gír.ri sig.nim bí.in.šú.šú : *kīma birqi ittanabriq e-liš u šapliš ittanabak* it (the disease) strikes like constant lightning, pours down everywhere CT 17 19:3f.; ušumgal an.na.ke_x(KID) Elam.ma ki.ḥu.bu.úr.ra ḥa.ma.ab.bi ár.ri.mu : *šarrat šamē e-liš u šapliš liqqabā tanādātūa* may I be addressed everywhere (Sum. in Elam and Subartu) as Monarch of Heaven, the (term of) praise due me Delitzsch AL³ 136 r. 3f., cf. SBH p. 99:50f., also *ibid.* p. 23:24; sig.šè gul.la.mu nim.šè sir.ra. [mu] : *šapliš ittanqar e-liš ittan[sah]* (my city) has been demolished and torn up everywhere SBH p. 80:15f.

1. up, on high, on top — a) in concrete sense: *kakkum e-li-iš rakib* if the mark is

eliš

placed on top YOS 10 33 ii 26 (OB ext.), cf. AN.TA PA ŠUB-di a twig is drawn on top CT 20 45 ii 24, and KAR 439:6 (SB ext.), also *šumma martu ina rēšiša AN.TA dakšat* if the gall bladder is crushed in its head (section) on the upper side TCL 6 2:23, cf. *ibid.* 21f., also *ina SIG-ša AN.TA dakšat* CT 28 43:11, and *passim*; *e-liš qātēšunu Šamši našū ... šapliš šēpēšunu ina muḫhi 2 parakkē ... šuršudu* above, their (the figurines') hands carry a sun disk — below, their feet rest upon two postaments OIP 2 145:18 (Senn.); *šēpē AN.TA attuḫ* I jumped high (lit. I raised up my feet) (with joy) ABL 652:15 (NA).

b) referring to the sky, heaven, etc.: *e-liš* ^d*Adad zunnašu ušūqir issakir šapliš ul iššā mīlu ina naqbi* in the sky, Adad made the rain scarce for him, being stopped up below the earth, no high water rose from the ground CT 15 49 iii 54, and *passim* in Atrahasis, cf. *an.ta [šèg] : šamē e-liš ušaznanu* BIN 2 22:51f.; *enūma e-liš la nabū šamāmu šapliš ammatu šuma la zakrat* when heaven, on high, had not (yet) been named, below, the earth had not (yet) been given a name En. el. I 1; *e.ne.è m an.šè an im.dúb.ba.ni: amat ša e-liš šamē urabbu* the “word” that up high shakes the heaven SBH p. 27:7f., and *passim* in similar contexts, cf. *e.ne.è m. mā.ni an.na dirig.ga.bi kur gig.gig.ga na.nam : amassu e-liš ina neqelpiša mātām ušamraš* his “word,” when it drifts by on high, causes sickness in the country SBH p. 8:74f., cf. also 4R 9:61f.

c) referring to the earth: *e-li-iš ina baḫūtīm lissuḫšu šapliš ina eršetim etimmašu mē lišašmi* may he (Šamaš) remove him from the living up here on earth, and make his ghost thirst for (cool) water down there below, in the nether world CH xliii 34.

d) in *eliš u šapliš* — **1'** everywhere: *irnitte Marduk e-li-iš u šapliš ikšud* (Hammurabi) achieved everywhere the triumph of Marduk CH xli 29; *nakrī e-li-iš u šapliš assuḫ* he exterminated enemies everywhere CH xl 30, also VAB 4 174 ix 29 (Nbk.); *šālil gērū zamāni e-li-iš u šapliš* who plunders the wicked foe everywhere KAH 1 15:16 (Shalm. I),

eliš

cf. *muḫīp kullat nākiri e-li-iš u šapliš* KAH 1 3:6 (Adn. I); *madattu ša Hanigalbat e-liš u šapliš lu amḫur* I received tribute everywhere in Hanigalbat KAH 2 84:99 (Adn. II), cf. *ibid.* 118, and *passim* in NA hist. up to Asn.; *e-liš u šapliš ukīn kudurrī* I established (permanent) boundaries everywhere CT 36 7 ii 11 (Kurigalzu), dupl. BIN 2 33; *Bīt-Jakīn e-liš u šapliš* all of (lit. upper and lower) Bīt-Jakīn Lie Sar. 64:14, cf. *Karduniaš e-liš u šapliš* Winckler Sar. No. 57:25, and *passim* in Sar.; *mē nuḫši šuṣqī e-liš u šapliš* to irrigate everywhere with water, producing abundance Lyon Sar. 6:37; *e-li-iš u šapliš imnu u šumēlu abūbāniš ispun* he leveled everything like a flood, above and below, right and left VAB 4 272 ii 8 (Nbn.); *e-liš u šapliš ba'ma la tagammil mimma* pass through everywhere and do not spare anything! Gössmann Era I 37; *girmadū uštabbalu e-liš u šapliš* Gilg. XI 78, see *girmadū*; *šumma ina libbi* KA.D ÛG.GA AN.TA KI.TA GAB if there is a slit within the (part of the liver called) KA.D ÛG.GA anywhere(?) KAR 423 ii 24 (SB ext.); 22 AN.TA.KI.TA KI.TA.AN.TA I ŠU.BI (obscure) Bab. 6 pl. 1:17 (SB astrol.).

2' in a cosmic sense: *Marduk šar ilī uza'iz Anunnaki gimrassunu e-liš u šapliš* Marduk, as the king of the gods, assigned all the Anunnaki to the entire universe (lit. to the upper and the lower region) En. el. VI 40, cf. AN.TA u KI.TA BMS 21 r. 55.

e) in *ištu eliš adi* (or *ana*) *šapliš* all over: *ina Urarṭi rapši ultu e-liš adi šapliš etelliš attallak* I marched victoriously all over the wide land of Urarṭu (lit. from above/north to below/south) Rost Tigl. III pl. 31:40, cf. [*ištu e-li-i*]š *u ištu šapliš* (plated) all over (with silver) EA 22 ii 70, and iii 3 (list of gifts of Tušratta), also *ištu e-liš ana šapliš tumaššad* you massage from top to bottom AMT 64,1:18, also, *wt. [... A]^{N.TA} ana KI.TA AMT 1,3:14.*

f) in *eliš ana šapliš* upside down: 70 *šanāte minūt nidūtišu išturma ... e-liš ana šapliš ušbalkitma ana 11 šanāti ašūbšu iqbi* he (Marduk) wrote down seventy years as the figure of its (Babylon's) abandonment,

eliš

but he turned (the figure) upside down and (thus) ordered it to be inhabited after eleven years Borger Esarh. 15:6.

g) in *ana eliš (ana šapliš)* upward and downward : *ša ana e-liš ana šapliš ušēširūni* 2 *ūmē zūta iktarra* he whom they purged upwards (through the mouth), as well as downwards (through the anus), has been sweating for two days (and he is well) ABL 363 r. 3 (NA), cf. *ana AN-iš* Kraus Texte 21:5'.

2. upward, upstream — a) upward — 1' in ext.: *šumma ina išid ma-at ubānim kakkum šakinma e-li-iš iṭṭul* if a mark is upon the base of the region of the “finger” and faces upward YOS 10 11 ii 29 (OB), cf. *ibid.* 21:4, and passim in OB ext., also *šumma kappi MUŠEN ša Ā.ZI e-li-iš it-ta-aš-ši* if the wing of the “bird” (part of the exta) on the right side can be moved upward YOS 10 51 iii 24, dupl. *ibid.* 52 iii 23 (OB); *kaskasum ... ša šumēlim ana elēnum e-li-iš lipparqid* may the left breastbone, towards the upper section, be reversed upward RA 38 85 AO 7031:7 (OB ext. prayer), cf. *ana e-liš* CT 20 29 r. 4' (SB), and SAG (in contrast with SIG) BRM 4 13:11 (SB).

2' in Mari: *mannum atta ša 1 awilum ina ālika e-li-iš ittallakuma u la tašabbatašuma ana šērija la tereddēšu* who are you (sing.) that anybody of your settlement can go “upward” (i.e., run away towards the uplands) and you (pl.) do not seize him and bring him to me? ARM 2 92:15, cf. [1] *awilam ša kīma e-li-iš panūšu ša[k]nu ašabbatma ana nēparim ušerreb* I shall seize and put into prison any man whose mind is set on running away *ibid.* 25; *awilā ša kīma ina GN wašbu e-li-iš-ma panūšunu u UDU.ḪI.A-šu-nu ... e-li-iš-ma ušēšseru* the people, as many as are living in GN, have their minds set only on (going) “upwards” and they also lead their sheep “upwards” (i.e., away) ARM 2 102:10 and 12, cf. *ištu šaplānum [ana e-li]-iš illaku išabbatušu ... ana nēparim ušerrebšu* *ibid.* 21; *šumma nakrum ištu GN itiqma e-li-iš panī[šu išak]kan* if the enemy has advanced from GN and intends to go upwards ARM 2 30 r. 13'.

elītam

b) upstream: *ṭēm GIŠ.MÁ.TUR.ḪI.A ša e-li-iš ṭarādīm* the report concerning the dispatching upstream of the barges ARM 3 67:5; *šumma elippu lu ištu e-li-iš iqgalpua* if a ship either drifts down from upstream AfO 12 pl. 6 No. 1:8 (Ass. Code M), see AfO 12 46ff.; *ina URU Marriti ša e-liš KUR Akkad^{ki}* in the town GN, which is upstream from Akkad CT 34 39 ii 17 (Synchro. Hist.); *e-liš u šapliš ša nāri eššu* upstream and downstream along the New Canal Dar. 265:4, also Dar. 80:1; *libnātu MAḪ-tum ana epēš Esagila AN.TA E^{ki} u KI.TA E^{ki} lib[nu]* many bricks were made upstream and downstream from Babylon for the (re)building of Esagila BHT pl. 18:19 (LB chron.).

3. in excess, in addition (OA only): *ana KÙ.BABBAR 20 MA.NA u e-li-iš* for twenty or more minas of silver TCL 14 15:19 (let.), and passim; *šumma e-li-iš ina 9 GÍN.TA la tušēbilam* do not send it to me if (the gold) is more expensive than nine shekels (of silver per shekel of gold) CCT 3 47a:11 (let.); *ana mala ša abijama dūram e-li-iš uššimma* I added a wall in addition to that of my father KAH 2 11:43 (Irišum).

4. outwardly, loudly: *e-liš ina šaptēšu itammā ṭubbāti šaplānu libbašu kašir nirtu* outwardly, with his lips, he speaks (words of) friendship, but inwardly his heart is full of murder Streck Asb. 28 iii 80; *minā ṭubbāti e-liš našātima u kapid libbakima dekē ananti* why do you assume a friendly attitude outwardly, while your heart thinks of attack? En. el. IV 77; *epšētušu naklāti e-liš attanādu* I always loudly praise his sagacious deeds VAB 4 122 1 32 (Nbk.).

elīta see elītam.

elītam (*elīta, elītum*) adv.; 1. aloud, 2. to boot; OB, SB*; cf. *eli*.

li.du.an.na = *e-li-tum ša za-ma-ri* loud (or: high) said of singing Nabnitu L 181.

1. aloud: *išmūma ᵀLaḫma ᵀLaḫamu issū e-li-tum* DN and DN₂ heard (it) and cried out aloud En. el. III 125, cf. *issima Triamat šit-muriš e-li-ta* *ibid.* IV 89, cf. also lex. section.

elītu

2. to boot: *alpū šunu irīquma* ŠA.GAL *e-li-tam-ma ikkalu* these oxen are idle and eat fodder to boot Fish Letters 15:23 (OB let.).

elītu (*alītu*, *ilītu*) s.; 1. top pack, 2. upper millstone, 3. penthouse, 4. upper or outer garment, 5. top part (referring to a part of the exta), 6. high lying terrain, high land, 7. upper or outer part (in connection with the substantives *argu*, *bašāmu*, *īnu*, *mazuktu*, *uršu*, *uznu*), 8. outside, 9. insincerity, deception; from OA, OB on; pl. *eliātu* (mngs. 1, 5, 6) *ali-ātu* (mng. 6), *elētu* (only in mng. 9); wr. syll. and AN.TA, NU.UM.ME (see mng. 5); cf. *elū*.

1. top pack (OA only): 20 *muttātum ša kibšim* 8 *muttātum ša upqim* 16 *e-li-a-tum jātum* 1 *e-li-tum ša kaššārē ištīt ša* PN 1 *e-li-tum ša* PN₂ *naphar* 3 *e-li-a-tum kunuātum* twenty side packs (lit. half-packs) of the *kibšum* (donkey), eight side packs of the *upqum* (donkey), 16 top packs of mine, one top pack belonging to the caravan leaders, one (top pack) to PN, one top pack to PN₂ — in sum, three top packs are yours (pl.) TCL 4 16:6ff., cf. 10 *e-li-a-tim u* 4 *muttātīm* ten top packs and four side packs KT Hahn 18:17, also *ša ina muttātīm u e-li-a-ti-im šaknani* which are placed in side packs and top packs BIN 6 132:11; *māšu ša taštana[pparani]ma* 13 *naruqqātīm . . . aššēr e-li-a-ti-[a] turaddianima* why do you keep on writing that you have added 13 sacks to my top packs? TCL 4 16:17; AN.NA *liwīssu u e-li-a-tim ša* PN *išti panīmma wāšim abkanim* send (pl.) me the tin, its packaging and the top packs of PN with the very first departing (caravan) CCT 2 35:25, cf. URUDU *e-li-a-tim* BIN 4 214:3', and 30 MA.NA *hu-ša-e e-li-a-tim* Contenau Trente Tablettes Cappado-ciennes 30:19; *ina e-li-tim ša kaššārim* 2 *šubātū ša* PN two garments of PN are in the top pack of the caravan leader TCL 19 77:3; 5(!) *šubātē damgūtīm* PN *e-li-tām* *ībal* PN has taken the top pack, five fine garments TCL 21 158:23; *šubātī ša* PN 6 TÚG *kutānī* 1 TÚG *ša Akkadē e-li-a-tum ša* PN₂ *ana* PN₃ *din* give to PN₃ the cloth of PN (and) the six (pieces of) *kutānu* cloth and the Akkadian cloth, (being) the top pack of PN₂ TCL 20 128 A 11, and passim.

elītu

2. upper millstone: 1 NA₄ *ušām šapiltum . . .* 1 NA₄ *sūm e-li-tum* one diorite stone, the lower millstone, one *sū*-stone, the upper millstone YOS 8 107:3 (OB), cf. NA₄ *šapiltum iħalliqlma . . .* NA₄ *e-li-tum iħalliqlma* ibid. 20.

3. penthouse: *ultu* UD.1.KAM *ša* MN *bītu ina panīšu . . . ina e-li-tum ša muħħi asuppu* ^fPN [*alti*] PN₂ *aš-bat(!)* the house is at his disposal from the first of MN, ^fPN, wife of PN₂, will go on living in the penthouse which is on the roof Dar. 25:11.

4. upper or outer garment: *túg.bar.ra = šu-bat e-lu-ti* (probably for *eliūti*), *túg.bar.a. si.á.lá*, *túg.níg.ugu.gam.ma = šu-bat e-li-tum* Nabnitu L 167ff., cf. (with the same Sum. words corresponding to *šu-bat e-r[iš-ti]*) Hh. XIX 242ff.; *e-li-tu[m] = [. . .]* (preceded by *ħitlupātu*) Malku VI 116, cf. var. (*e-rim-tum = nahlaptu šalimtu*) An. VII 203.

5. top part (referring to a part of the exta) = a) in lex.: *nu.um.ma = e-li-tum* Nabnitu L 175; NU.UM.ME *e-li-tum* Boissier DA 12 23 (ext. comm.), see mng. 5d.

b) with *alāku*: *e-li-tum il-lik* the top part moves(?) JAOS 38 82:11 (MB ext. report), cf. *šumma* AN.TA GIN VAB 4 266:16 (Nbn.), also ibid. 288:29, cf. also AN.TA-tum GIN-ik (parallel KI.TA-tum GIN-ik ibid. 8) CT 30 19 r. ii 10, PRT 16 r. 16, and passim, also *šumma* AN.TA-ti GIN-ik PRT 128:12, and passim.

c) with *ebēru*: *šumma* AN.TA *šēr ħašī imitti ibir* if the top hangs over the right ridge of the lung VAB 4 268:31 (Nbn.), also ibid. 288:33, cf. AN.TA-tum *šēr ħašī ša imitti ibir* CT 20 15 ii 38, CT 30 46:15, TCL 6 5:40, 45, r. 7, KAR 423 r. ii 39ff.; *šumma* AN.TA-tum u KI.TA-tum *šēr ħašī ša imitti ibir* if the top part or the bottom part hangs over the right ridge of the lung CT 20 14 i 3.

d) other occs.: *e-li-tum u šaplītum šuta-ħūqa* the top part and the bottom part are intermixed BE 14 4:6 (MB ext. report); *šumma* AN.TA-tum KI.TA-tum *šitqula* if the top part and the bottom balance each other PRT 138:9; *e-li-a-tum ša-pa-la* the upper parts have sunk down YOS 10 10:1 (OB ext. report); BE NU.UM.ME *tu-ú ša ina libbišu šikin u atū* if the top part is a dais in which the shape of

elītu

a finger is seen Boissier DA 11 i 19, cf. *šumma šanū šumšu* NU.UM.ME *tu-ú* DAG 15 *nin-da-nu šá ba-ru-ti* NU.UM.ME (=) *e-li-tum* AN-tum *i-[mīt]-tum* [...] if — a second protasis — the top part is a dais (explanation:) right dais, measurements(?) of the diviner's craft, NU.UM.ME (means) top part, upper part right (mng. obscure) *ibid.* 22f., with fragm. dupl. CT 30 25:18f. (SB ext.).

6. high lying terrain, high land: *bár.KA. si.ga* = *ni-me-du e-li-tu* Izi J iii 8; *su-ug* SUG = *e-li-[tum]*, *še-e-r[u]* A I/2:206f.; *ki.an.bal* = MIN (= *šapiltum*) *u e-li-tum* Nabnitu M 72; *an.ta.bal.ki* = *e-li-tum u šá-pil-tum* Nabnitu L 173; [(x)]^{gi-gi-x}SUKUD = *lu-ú i-la-tum* Erimhuš III 30; PA.TE.SI PA.TE.SI *Subartu^{ki}* *u EN.EN a-lí-a-tim nindabūšunu maḥriš ušāribu* the city rulers of Subartu and the rulers of the high lands brought their tribute before him UET I 274 ii 18 (Narām-Sin); *e-li-a-ti-šu la innaddū mé lilputu* do not leave his high lying field fallow, let it be watered TCL 18 85:21 (OB let.); *eqlum la išamma mé limmidma lišqi eqlum ina e-la-ti šakin apputum la teggi* let the field not thirst, let the water reach (it) and irrigate (it), the field lies in high territory, please do not procrastinate MDP 18 238:9 (let.).

7. upper or outer part (in connection with the substantives *arqū*, *bašāmu*, *īnu*, *mazūkti*, *uršu*, *uznu*) — a) *elīt arqi* (referring to vegetables): *bar.SAR*, *ab.Dū^{du}.SAR*, *BÍL^{gi}.SAR*, *TUN^{tu}.SAR* = *e-lit arqi* Nabnitu L 182ff.

b) *elīt bašāmi* the outside of a sack: *bár.ki.gub.ba* = *e-lit ba-šá-mi* Nabnitu L 172, cf. *bár.gú.gub.ba*, *bár.gú.gar.ra* = MIN (= [*šapiltum*]) *šá ba-šá-mi* Nabnitu M 70f.

c) *elīt īni* outer part of the eye: *ugu.igi*, *bar.igi*, *an.na.igi* = *e-lit i-nim* Nabnitu L 178ff.; *šumma ina kišādišu maḥiṣma e-lat īnišu ikkalašu* if he is affected in his neck and the outer part of his eyes itches Labat TDP 82:21, cf. *e-li-a-at* IGI^I-šú [KÚ.MEŠ]-šú Iraq 18 pl. 25 ND 4368:15, see Kinnier Wilson, Iraq 19 p. 40; *šumma šer'anū(SA)* AN.TA.IGI 15 ZI.ZI if the veins of the outer part of the right eye twitch (parallel: SA KI.TA veins of the inner part) Kraus Texte 49:9', cf. *ibid.* 11' (= AMT 61,8).

ēlītu

d) *elīt mazūkti* pestle: *na₄.na.zag.ḥi.li.S[AR]* = *ur-šu* = *ma-zuk-tu* mortar, *na₄.na.šu.zag.ḥi.li.S[AR]* = *i-lit* MIN (= *urši*) = *i-lit* MIN (= *mazūkti*) Hg. E 14f., also Hg. B IV 136f., Hg. D 159f.

e) *elīt urši* upper stone of a saddle quern, pestle: *na₄.na.zag.ḥi.li.S[AR]* = *ur-šu* = *ma-zuk-tu* mortar, *na₄.na.šu.zag.ḥi.li.S[AR]* = *i-lit* MIN (= *urši*) = *i-lit* MIN (= *mazūkti*) Hg. E 14f., also Hg. B IV 136f., Hg. D 159f.; *na₄.na.zag.ḥi.li.SAR* = *e-lit ur-ši* Nabnitu L 171; *e-lit ur-šu* : *a-bat-ti* MIN (= *ma-zuk-tum*) Uru-anna III 188/2.

f) *elīt uzni* outer part of the ear: *za.na.PI*, *za.na.ru.PI* = *e-lit uz-nim* Nabnitu L 176f.; *an.ta.PI.mu*, *an.na.PI.mu* = *e-li-it uz-ni-ia* outer part of my ear Mont Serrat 502:16f. (unpub., OB lex., courtesy O. M. Civil), cf. [*ki*].*ta.PI.mu* = *ša-pi-il-ti uz-ni-ia* inner part of my ear *ibid.* 17.

8. outside: *gú^{gu}.gú.ki.ta an.ag.a* = *e-li-tum pi-tú* Nabnitu L 174; *gú.ki.gú.an.ta an.ag.a* = *e-li-tu šá-pil-tu i-na-aṭ-tu* Nabnitu M 73, cf. *gú.bal.gú.ki.ta al.ag.a* = *ša e-li-t[u] šap-li-tu i-x* [...] CT 18 49 ii 19f. (comm.); *bar.bar.ra*, *SU.bar* = *e-la-a-tum* Nabnitu L 189f.; *SU.búr.ra mu.da.bal.e* : *e-la-a-tum u[š...]* it changes (its) skin Nabnitu L 192.

9. insincerity, deception: *KA.sù.ga* = *e-lit ša a-ma-tim* empty word = insincerity, said of words Nabnitu L 186; *su.ga mu.da.ab.bi* = *e-la-a-tum ki-i i-ta-m[a-a]* how insincerely he speaks Nabnitu L 191; *lú.UŠ.UD.àm.kud* = *šá e-la-a-ti ep-šu* one who is insincere Nabnitu L 159; *ku-u KUD* = *e-pe-šú ša e-li-ti* A III/5:36; *ku-ud KUD* = *e-pe-šú ša e-li-ti* *ibid.* 88; *dabāb la kitti ša it[mā ittija]* *išpuru e-li-tú* he who spoke untrue words to me and sent a deceitful message Winckler Sar. pl. 45 D 5, see also *elēnēti*, *elēnītu* A.

Ad mng. 1: see J. Lewy, Or. NS 15 397 n. 3. Ad mng. 3: see Heb. "līyā" "loft," Syr. *ellītā*, "tabulatum superius" Brockelmann Lex. Syr.² 527. Ad mng. 7e: see Zimmern Fremdw. 36; Meissner, GGA 1904 756.

ēlītu s.; (travel) upstream; OB*; cf. *elū*.

In *ēlītum u wārittum* (i.e., *ḥarrānu*) (travel) up and downstream: 1 *imēram ... ana 5½*

elġitum

GÍN KÙ.BABBAR *elqi* 2 GÍN KÙ.BABBAR *addinšum* 3½ GÍN KÙ.BABBAR *idinšum ul tanaddinšumma* <ša> *e-li-tim u wārittim* KÙ.BABBAR *ušašqalanni* I bought a donkey for five and a half shekels of silver, I gave him two shekels, (will) you (please) give him three and a half shekels, (because) if you do not give it to him, he will make me pay for the transportation expenses (lit. for the upstream trip and the downstream trip) CT 33 22:16 (let.); KÙ.BABBAR *u ni-mi-li-ti-šu ša e-li-tim u wārittim šušqilšuma* make him pay the silver and its profits from his travels CT 6 19b:29 (let.); I LÚ.TUR . . . *wa-ri-it-tum e-li-[tum]* one child, (bought by PN) for overland trade (lit. to be sold downstream or upstream) VAS 9 146:3.

For interpretation, cf. *ana wa-ri-it-ti ša Larsam* for downstream travel to Larsa TCL 10 93:7.

elġitum see *elġitam*.

eliu s.; (a perfume); MA.*

e-li-a DÜG.GA ì *iš x* [(x)] *tallaktušu išässu kī annimma* sweet e., [...] oil, the procedure and the (heating) temperature for it are as follows KAR 140 r. 2; *e-li-a ša muḫḫi* MAN (= *šarri*) *iqabb[iu]* (the perfume thus obtained) is called *e.* (fit) for a king *ibid.* r. 8; *tarqītu ša PA Ì.MEŠ GIŠ.GI e-li-e* DÜG.GA *ša muḫḫi šarri* preparation(s) of perfumes made of flowers, oil, reeds, (being) sweet *e.* (fit) for a king KAR 220 r. iv 8 (subscript).

(Ebeling Parfümrez. 50 s. v. *egubbū*.)

eliu see *elū* A.

elġu see *elū* B.

elkulla (*elgulla, elik/gulla, ilikulla, irkulla*) s.; (a medicinal plant); SB; foreign word; wr. syll. and UGU-*ku-la*, AN-*ku-la*.

ú el.[*ku-la*] Wiseman Alalakh 447 vii 30 (Forerunner to Hh. XVII); ú *e-li-ku-NU* (read *e-li-ku-la*?) : ú *e-pi-ta-a-tu ina Šú-ba-ri* Uruanna II 348; [ú U]GU^{bi}-*ku-la* : [ú GEŠTIN.KA₅.A *ina Šú-ba-ri* CT 14 32 Rm. 364:4 and dupl. (= Uruanna I 295).

ú *el-ku-la* ú UGU-*ku-la išid* ú.ĤA . . . *tu-ballal* you mix *elkulla*-plant, *elikulla*-plant, root of the “fish”-plant AMT 97,4:11, cf. ú *el-*

ella-mê

ku-la ú UGU-*ku-la* AMT 59,1 i 38, KAR 91 r. 11, BE 31 60 ii 6; ú *ir-ku-la* ú *el-ku-la* (in an enumeration of drugs) AMT 89,1:1, dupl. RS 2 144:17, cf. ú *ir(text ni)-ku-la el-ku-la* KAR 186 r. 31, also ú *ir(text ni)-ku-la* ú UGU-*ku-la* BMS 12:101, ú UGU-*ku-la* ú *ir-ku-la* AMT 88,1:3, [ú] *ir-ku-la* ú UGU-*ku-la* AMT 31,1:7, joins AMT 59,1, ú *e-li-ku-la* ú *ir-ku-la* . . . ú UGU-*ku-la* SA₅ LKA 162:1ff., ú *el-ku-la* (among drugs) AMT 95,2:10, and passim in AMT, cf. KAR 182 r. 5, and passim in KAR, also (wr. ú *el-gul-la*) KAR 184 r.(?) 21, cf. ú *el-ku-la* BE 31 60 ii 15, von Oefele Keilschriftmedizin pl. 1 K.4164+ : 8, KMI 2 51:23, CT 14 39 Rm. 352 r. i 8, TCL 6 34 r. i 12, LKU 32 r. 11; ú UGU-*ku-la* SA₅ AMT 14,5 obv.(?) 2, and passim in AMT, also RA 14 88:2, *ibid.* 178:22, Kuchler Beitr. pl. 7:53, pl. 11:53, CT 23 36:55(!), also *zēr* ú UGU-*ku-la* AMT 83,1:19. Note the phonetic writings [ú] *e-li-gul-la* AMT 14,5 obv.(?) 4, ú *i-li-ku-la* AfK 1 38:10, GIŠ *i-li-ku-la* RA 14 178:4, ú AN-*gul-la* AMT 45,1:10.

Note that the medical texts mention the forms which are given in the heading as variants side by side, as if they referred to different plants.

Thompson DAB 237.

ella-mê (*illa-mê*) s.; 1. whose rites are pure (a laudatory epithet of Sin), 2. (referring to a divine garment); SB*; compound of *ellu* adj. and *mú* s.; cf. *elġlu*.

ᵀŠEŠ.KI = ᵀSin *šá e-lam-[me-e]* 3R 55 No. 3:24 (comm.); DINGIR *el-la-mi-e* = [ᵀSin] CT 25 42 K.4559:3 (list of gods).

el-lam-me-e = MIN (= *šu-ba-tu*) DINGIR Malku VI 44, also An VII 141, and cf. CT 18 11 K.169 ii 18 (syn. list).

1. whose rites are pure (a laudatory epithet of Sin): DIŠ EŠ *el-lam-me-e ana* (var. *ina*) É.KUR *i-bak-ki* if the *e.*-moon . . . to Ekur K.993, Bezold Cat. 1 p. 206 (astrol.), dupl. ACh Supp. 2 Sin 18:21; ᵀSin *el-lam-mi-e liqattá pagarki* may Sin, the *e.*, put an end to you (lit. your body) Maqlu III 100; *imuršima* ᵀEN.ZU *ireddiši il-la-me-e illaka arkīša* when Sin saw her (the sorceress), he pursued her, the *e.* followed her Tallqvist Maqlu p. 96 K.8162:9.

ellabuḫu

2. (referring to a divine garment): see Malku VI 44, etc., in lex. section.

Ad mng. 1: cf. the parallel compound *ellam-qātē*, sub *ellu* adj. mng. 2, and note the personal names *El-lu-mu-ū-šu* His-Rites-are-Pure BE 6/2 36:4 (OB Nippur), UET 5 95:3, and *El-lu-mu-ša* Her-Rites-are-Pure RA 24 97:29 (OB Kish).

(Tallqvist Götterepitheta 21.)

ellabuḫu see *elibbuḫu*.

ellambuḫu see *elibbuḫu*.

ellamkušu (*illagušu*) s.; inflated skin; MB, SB*; cf. *elibbuḫu*.

šumma tērānū kīma el-lam-ku-ši (var. *il-[a]-gu-ši*) if the intestines are like an inflated skin (next line: *kīma elibbuḫi*) BRM 4 13:13 (SB ext.), var. from BE 36404 (unpub., MB dupl.) quoted AfO 16 74; *šumma TA ZÉ UZU GIM el-lam-ku-ši DU.MEŠ* if a piece of flesh in the shape of an inflated skin moves out of the gall bladder CT 31 26:13 (SB ext.).

Loan word from Sum. *ellamkuš*, i.e., *ellag*, “bladder,” (LAGAB×IM, LAGAB×LÚ, LAGAB×ḪA OR LAGAB×A) with *kuš*, “skin,” in apposition, explained in the vocabularies as *elibbuḫu*. For references from lex. texts, see *elibbuḫu*.

(von Soden, Or. NS 16 66f.)

ellammešu s.; (a costly garment); syn. list.*

el-lam-me-e = šu-ba-tu DINGIR, *el-lam-me.ŠI = šu-ba-tu* ^d*Sumuqan*(GIR) Malku VI 44f.

Reading not confirmed from other sources; possibly to be read *ellammelim*.

ellamu (*illamu*) s.; front; SB (Sar., Senn., Esarh., Asb. only).

a) temporal: *ša 350.ĀM malkī labīrūti ša el-la-mu-u-a bēlūt* KUR *Aššur*^{kl} *ēpušu* of the 350 previous kings who ruled over Assyria before my time Lyon Sar. 15:43, and passim in this context; *el-la-mu-ū-a* RN ... *gullultu rabītu* ... *ēpušma* before my arrival Ursā committed a grievous crime TCL 3 92 (Sar.), cf. (wr. *el-la-mu-ū-a*) Winekler Sar. pl. 45 K.1671+ F 13'; *el-la-mu-a* RN *šarrašun ālāni-šunu dannūti umašširma ana rūqēti innabit*

elletu

before my coming RN, their king, abandoned his fortified cities and fled afar OIP 2 68:13 (Senn.), also *ibid.* 28 ii 12; GN ... *ša* RN ... *il-la-mu-u-a ikšudu* GN, which Sennacherib had conquered before my time Streck Asb. 42 iv 127, cf. [*e*]-*la-mu-ū-a* (in broken context) *ibid.* 222 No. 17:12.

b) local: *el-la-mu-u*(var. *-ū*)-*a* ... *pān girrija šabtuma* in front of my approach they blocked my way (in GN) Borger Esarh. 44:70; *el-la-mu-ū-a ina* GN ... *šitkunu sidirta* they drew up in battle order in Halulê in front of me OIP 2 44 v 60, cf. *el-la-mu-ū*(var. *-u*)-*a sidru šitkunu* *ibid.* 31 ii 83, also *el-la-me-šu-un* ... *sidru šitkunu* *ibid.* 75:86.

Holma Körperteile 2.

ellamû (*illamû*) see *ella-mê*.

ellān see *elēn*.

ellānu (aside from) see *ullānu*.

ellarūtu s.; (mng. unkn.); lex.*

á.muš.gal = *el-la-ru-tu*, (in group with á. nigin.gar.ra = *el-li-pu*) CT 18 30 r. i 26, dupl. RA 16 167 iii 40 (group voc.).

ellat eqli (a plant) see *illat eqli*.

ellatu (saliva) see *illatu*.

ellatu (pack, caravan) see *illatu*.

ellēa ellēama (*elaja*) interj.; (an exclamation of joy); SB.*

e-la-ia māru lu namir erba O youngster, let me light (a light)! come here! (incipit of a song) KAR158 r. ii 16; *idi ana idi ša Ištar Bābili* GI.GÍD *assinnu u LÚ kurgarrū el-le-e-a el-le-e-a ma* DIN.TIR^{kl} *rīltu mala Ninlil kī kullat paršī* side by side with the Ištar of Babylon (go) the flute (players), the *assinnu* and *kurgarrū*-priests, (shouting) *ellēa* and *ellēa* — O Babylon be full of jubilation — how well Ninlil upholds (her) sacred offices! K.9876:12, in Pallis Akītu pl. 8, see Jensen, KB 6/2 32f., cf. *el-le-e-a* KI.MIN (terminating a series of acclamations) *ibid.* r. 27.

See discussion sub *elētu* s.

elletu see *ellu* s.

elletu see *ellu* s. in *la ellu*.

ellibu

ellibu s.: (a plant); SB*.

a) in Uruanna: *ú a-a-ab* NINDA.MEŠ (= *akāli*), *ú šá-mu qut-pu-u*, *ú É.[MA]Š.MAŠ*, *ú en-su-u* : *ú el-li-bu*, *ú el-li-bu* : *ú e-ri-mu*, *ú el-li-bu* : *ú GI.RIM šá GIŠ.TIR* Uruanna I 393ff.; *ú el-li-bu UD-liš* : *ú GIRIM(!) SAR GURUN-šú SA₅* ibid. 401a; *ú ma-az-ma-az*, *ú maš-ka-di*, *ú a-a-ab SA₅*, *ú ŠE.KAK X [X]* : *ú el-li-bu* Uruanna I 404ff.; *ú e-li-bu* : AŠ *ha-lu-la-a* GURUN GE₆, *ú MIN* : AŠ BAR.MU Uruanna III 38–38a.

b) in pharm.: *ú el-li-ba* (in an enumeration of drugs for magical purposes) KAR 185 iii 8; *ú el-li-b[u ...]* CT 14 29 K.4566:9 (pharm.).

According to the cited refs., the *e*-plant grew in forests and produced red berries. See *girimmu*.

(Thompson DAB 143ff.)

elligu (*illigu*) s.; (a stone); SB*; Sum lw.

na₄ al.li.[ga], na₄.kišib al.li.ga PBS 12/1 14 ii 5f., cf. na₄ al.li.ga, na₄.kišib al.li.ga CT 6 12 i 46f. (Forerunner to Hh. XVI); NA₄ *el-li-gu* (vars. *el-li-gi*, *il-li-gi*, followed by NA₄ *su-u* : NA₄ *qa-nu-u*) : NA₄ *qa-nu-ú* CT 14 17 K.4232:9 (=Uruanna III 157), vars. from CT 14 15 K.240+:10, LTBA 1 88 ii 56.

[na₄.im.ma].na na₄.el.li.gi (var. al.li.ga) *é.gal.aš du.a.zu* [nam.du₁₁] : NA₄.MIN NA₄.MIN *ana ekalli alakkunu aj igqabi* immana-stone, *elligu*-stone, you shall not be sent to the palace (for ornament) Lugale XIII 12, cf. na₄.el.li.gi [gù ba.an.dé.e] : *ana* NA₄ *el-li-gi* [*išassi*] ibid. 2.

A precious stone used for seals and royal jewelry.

(Thompson DAC 191.)

ellilu see *ēlilu*.

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

á.muš.gal = *el-la-ru-tu*, á.nigin.gar.ra = *el-li-pu* CT 18 30 r. i 26f., dupl. RA 16 167 iii 40f. (group voc.).

ellimešu see *elmešu*.

elliš adv.; **1.** in a pure fashion, **2.** brilliantly; SB*; cf. *elēlu*.

1. in a pure fashion: TE+UNU *šuba*(ZA.SUḪ) m₁.du₁₁.ga.zu : *šu-ku-ut-ta-ki šu-be ka-*

ellu

šá el-li-iš kunnāt (Sum.) your brilliant ornament, carefully prepared : (Akk.) your ornament, the *šubū*, is carefully made for you in pure fashion SBH p. 110:24f.; giš.gigir. maḫ.a.ni x sikil.la gub.bu.da.na : *nar-kabtašu širtu el-liš ina rakābišu* when he (Enlil) mounts his lofty chariot in a pure fashion 4R 12 r. 9f.; aga nam.en.na men.dadag šu. sikil mu.un.na.s[ar] : *ina agē bēlūtīm minnim ebbi el-liš i-kar-ra-[ab-šu]* she prays to him in a ritually clean fashion in the lordly crown, the brilliant tiara BA 5 638 No. 7 r. 13f.

2. brilliantly: ul₄.gal mul.mul u₄.sar kù.ge.eš dalla : *šarḫiš ittananiš askaru el-liš šūpu* he flares up proudly, the crescent has appeared brilliantly 4R 25 iii 50f.

ellit see *elat* prep.

ellu (fem. *elletu*) adj.; **1.** clean, pure, **2.** holy, sacred, **3.** free, noble; from OA, OB on; wr. syll. and KÙ, also SIKIL Gilg. Y. 269; cf. *elēlu*.

ku-u KÙ = *el-lu* S^a Voc. V 7', also S^b II 107, and STC 2 51 ii 12 (NB comm. to En. el.); ḫu-ud UD = *el-lum* A III/3:25; u-u[d] UD = *el-lu* A III/3:36; [...] UD = *el-lu*, [ta-am] UD = *el-lum*, ḫa-ad UD = *el-lum*, da-ag UD = *el-lum*, ra-a UD = *el-lum* (all also = *ebbu*, *namru*) A III/3:38, 42, 82, 88 and 91; ku-u KÙ, si-ki₁ SIKIL, še-en ŠEN, gi-ri-en LAGAB, šá-kar SAR, [ZA^{GU}]-UG GUL, [ZA.^{GI}]-in GIN = *el-lu* BM 81-7-6, 121:6 (Nabnitu Excerpt); da-da-ag UD.UD, ḫa-ḫ[a]-a[d] UD.UD, ra-ra UD.UD = *el-lu* (all also = *ebbu*, *namru*) Diri I 108, 111, 114, and cf. (with var. ḫu-ḫu-ud) Proto-Diri 35ff.; UD^{da-dag}-(MIN) UD = *el-lu* Erimhuš V 114; a-ra UD.DU = *el-lu* Diri I 188; [si-ki-il] SIKIL = [el-lu] S^b I 336; tam.ma = *el-lu* Silbenvokabular A 82; ug₄.ga = *el-lu* Silbenvokabular A 84; š[e-e]n ŠEN = *el-lum* MSL 2 p. 133 vii 56 (Proto-Ea), also Ea II 317; [še-en-bar] [ŠEC₆] = [el-lum] (also = *ebbu*, *namru*) A I/8:240; gi-ri-im LAGAB = *el-lu* Ea I 30; ri-in LAGAB = *šá* G.LAGAB *il-lu-ru* (var. *el-lu*) Ea I 38, also A I/2:75; gi-ri-im LAGAB = *šá* G.LAGAB *el-lu* A I/2:32; ga-da GADA = *el-[lum]* MSL 2 p. 133 viii 52 (Proto-Ea), also A III/1:3.

gi-in KUR = *ša* ZA.GIN *el-lum* A II/4 (catchline), also Ea II 190, Recip. Ea A ii 23'; za-gi-in NA₄.ZA.GIN = *el-lu*, za-gi-in-du-ru NA₄.ZA.GIN.DURU₅ = *ug-nu-u el-lu*, *el-lu* Diri III 86 and 91f., cf. na₄.za.gin.duru₅ = *uqnū el-lu* (also = *uqnū ebba* and *namru*) Hh. XVI 54, also [na₄.za.g]in.duru₅ = *ug-nu-u el-lu* = *za-gi-i[n-du-ru-u]* Hg. D 78; ni-ir NIR = *el-[lum]* Proto-Diri 178a; šu-ba NA₄.ZA.SUḪ = *el-lu* Diri III 102, also Proto-Diri 179a; [nam]-ri *ú.KUR.ZA.SUḪ.KI* = *el-lu* Diri IV 48; gu-ug GUG =

ellu

el-lu Idu I 102, also Proto-Diri 176a; *gu-ug* NA₄ GUG = *el-[lu]* Diri III 77; *za-bar* UD.KA.BAR = *el-lu* A III/3:197, also Diri I 128; *gu-ub* GUB = *el-lu* (in group with *za.gin* = *ebbu* and UD.KA.BAR = *namru*) Antagal F 251; *sa₆* = *ta-bu*, *el-lum* MSL 2 p. 144 ii 11 (Proto-Ea); [e-eš] [KU] = *el-lum* = a-ra-u-wa-ni-iš (Hitt.) free S^a Voc. H 4'; *KU* = *el-lu* PSBA 18 pl. 1 (after p. 256) r. ii 10, also STC 2 56 i 5 (NB comm. to En. el.); [eš] [AB] = *el-lum* A IV/3:91; *MAL* = *el-lum* MSL 2 p. 142:5' (Proto-Ea); *GI* = *el-[lu]* CT 12 29 BM 38266 ii 14' (text similar to Idu); *da-al* IDIGNA = *el-lum* MSL 2 p. 149 iii 21 (Proto-Ea); *di-gi-ir* DINGIR = *el-lu* A II/6 ii 10; *i-id* UD.^dŠEŠ.KI = *el-[lu]* Diri I 146; *giš.ildag.kù.ga* = *a-da-ri el-lu* Hh. III 144, cf. *il-da[g]* GIŠ.A.AM, GIŠ.AM, GIŠ.[RAD] = *el-lu* (also = *ebbu*, *namru*) Diri II 232, 235 and 238; *ki.kù* KÙ, *ki.kù.ga*, *ki.si-kù* SIKIL, *ki.sikil.la* = *aš-ru el-lu* Izi C ii 11ff.

Bilingual texts in which *ellu* corresponds to Sum. *kù*, *sikil*, *dadag*, *za.gin*, *šilig*, *na.ri.ga* and *gi.rin* are cited sub mngs. 1b, c, 2.

el-lu, *ebbu*, *namru* = MIN (= [e-ru]-[ú]) An VII 38; [eb]bu, [el]-lu, [nam]ru = *si-par-rum* An VII 48; *ebbu*, *banú*, *quddušu*, *halpú*, *kūš* = *el-lum* Malku VI 214ff., cf. *al-lum* = *al-lum*, *qa-áš-du* = MIN An VIII 47f.

1. clean, pure — a) referring to objects and materials in secular use — 1' in gen.: I GİR KÙ.GI *el-lu* one dagger of pure gold RA 43 209:11 (Qatna); KÙ.BABBAR *el-lum* MAD 1 303:1 (Oakk.); x KÙ.BABBAR KÙ-ú (probably mistake for UD-ú, i.e., *pešú*) TuM 2-3 17:10 (NB); x DUG NUN *na-ap-ti el-li* x pots with(?) pure naphtha MDP 4 186:5, 8, 11 and 14 (= MDP 22 150); x SAR SUM *el-lu-tim* SAR (followed by SUM *na-ḥu-tim* SAR, perhaps to be read *ba-ḥu-tim*, after sum.sig SAR = *ba-ḥu-tum* Hh. XVII 257) TCL 11 202:7 (OB).

2' in connection with oil, etc.: 8 DAL 2 SĪLA Ì.MEŠ *el-lu* eight *tallu*-containers and two silas of fine (sesame) oil HSS 13 124:2; 2 uš-bi Ì.MEŠ DÜG.GA 2 uš-bi Ì el-lu two ušbi-measures of sweet oil, two ušbi-measures of fine oil (for several deities) HSS 13 pl. VIII 799:2, and passim in this text, see AASOR 16 No. 49; I DUG *pu-zu ša* 2 SĪLA Ì.DÜG *el-li* one two-sila *puzu*-container with pure perfume HSS 14 643:31 (translit. only); [i.erin] Ì.giš Ì.sag : [šaman e]rīnu šam-nu (var. Ì) *el-la* (var. KÙ) *šamnu rúšta* cedar oil, pure sesame oil, sesame oil of the first (pressing) CT 17 39:41ff. (SB lit.); Ì BUR *el-lam ana qaqqadišu tanaddi* you pour

fine . . . oil on his head AMT 4,7:8, cf. [LĀL K]UR.RA // Ì.SIKIL NAG he drinks . . . , variant: pure sesame oil Kuchler Beitr. pl. 2 ii 37; x *nīsip* Ì.GIŠ KÙ *ana* Ì.GIŠ.DÜG.GA PN *maḥir* PN received x *nīsipu*-containers of pure sesame oil for (making) perfume Knopf, Hewett Anniversary Vol. pl. 20 D 1 (NB).

b) referring to objects, materials and animals in cultic use: *ninda.zíd*.[še.x.] SĪLA = *tap-pi-in-nu* = *ku-uk-ku* KÙ-t[u] Hg. B VI 59; *ninda.LÜ.gi.erin.na* = šU-ku = MIN (= *ku-uk-[ku]*) KÙ.MEŠ // *ka-[ma-nu]* Hg. B VI 63; *el-le-tum* = *ka-ma-nu* CT 18 9 K.4233+ ii 29 (syn. list); *ākil el-le-ti ka-man tumri* (Dumuzi) who eats pure *kamānu*-cake (baked) in ashes KAR 357:35, dupl. (wt. KÙ-ti) PSBA 31 pl. 6 opp. p. 62:15, and KAR 57 r. i 12; *išpi-kūšu zummá el-le-ta* ^dNisaba his barns lack pure grain AnSt 6 150:6 (Poor Man of Nippur), cf. ^dNisaba KÙ.GA RAcc. 4:22; [g]a áb kù.ga = *ši-zib la-a-ti il-li-te* Hh. XXIV 97, cf. GA ÁB KÙ.GA (in med. use) Kuchler Beitr. pl. 5 iv 54 and pl. 6 i 1; Ì áb kù.ga : *šamni arḫu el-le-tú* cream from a pure cow BIN 2 22:195, also *ibid.* 167, and dupl., cf. *ina* Ì.NUN.NA GUD. ÁB KÙ.GA KAR 60 r. 7; UDU.SILA₄ KÙ ša NU MI a pure (white) lamb without a black (spot) KAR 25 iii 15 (rit.); 4 GUD *puḫal ina libbi* 3 KÙ.ME four bulls, among them three pure ones YOS 3 41:23 (NB let.), cf. 5 GUD 4 KÙ. ME TCL 13 164:1 and 6, cf. also Moore Michigan Coll. 33:2, 48:7, GCCI 2 104:1, and passim in NB adm.; *arkuski riksa el-la* «AŠ» GA *el-⟨le⟩-ta kamān tumri* I have prepared for you (Ištar) an offering, pure milk, pure *kamānu*-cake (baked) in ashes Craig ABRT 1 15:20; ú.sikil = *šam-mu el-lu* (also = *ú-si-ki-lu*) Hh. XVII 136 and 138, ú.nu.sikil = KI.MIN *la-a* KI.MIN *ibid.* 139; Ú.SIKIL : *šam-mu el-lu tiz-qu-ru* Uruanna I 26; túg.sa₅ túg ní.gal.la.ke_x(KID) bar.kù.ga bí.in.mu₄ : *šubāta sāma šubāt namrirri zumur* KÙ (var. *el-lu*) *ulabbiška* I have clothed (my) clean body in a red garment, a garment (inspiring) great awe, against you CT 16 28:70f. (SB rel.); túg kar.ra tag kar.ra zalág.ga.ta me.e x x x ag.a.ta : *šubāta el-lu ša ina tanādātu ana be-lu*(text -ku) *am-ḥašuma ina [ka]-ri el-lu me-e innaphu* the pure garment which I have woven while

ellu

(singing) paeans for the lord, and which, in the pure harbor, the water has thickened SBH p. 121 r. 17ff.; *karānam e-el-lam dišpa himētim šizbam ūl šamnim paššūr* DN u DN₂ *uṭahhid* I made pure wine, honey, ghee, milk, the finest oil, abundant on the altars of DN and DN₂ VAB 4 92 ii 32 (Nbk.), and passim in Nbk., cf. x *šappātu ša karāni el-li* (for Šamaš) Nbn. 279:8, also *ibid.* 247:11; x silver *ana 30 SĪLA dišpi el-lu* Nbn. 428:7, cf. GEŠTIN KÙ LĀL KÙ (for Eanna) YOS 7 63:7; x GUR GIŠ.PÈŠ.Ī.A *babbānīti el-le-ti ana naptānu ša ilāni luššamma* I will bring x gur of fine, pure figs for the meal of the gods BIN 1 48:12 (NB let.); *1-en dannu ša billiti . . . ana mašhatu el-li* one large jar of mixed beer for the pure incense offering BIN 1 27:22 (NB let.); *takkal tašatti el-la kurunšina* you eat, you drink their pure beer Schollmeyer No. 16 iii 45; *lu kajānu A.SIKIL ina nādika kašūtim mē ana* ^dŠamaš *tanagqi* let there always be pure water in your waterskin, libate cool water to Šamaš Gilg. Y. 269 (OB); *TÚG la KÙ-ta tašahḥaṭ* you take off the dirty garment KAR 26 r. 36; *e-pi-ir e-el-lu-tim qirbaša umalla* I filled its (the retaining wall's) interior with clean earth VAB 4 204:8 (Nbk.), cf. *ibid.* 84 ii 2, dupl. YOS 9 146, VAB 4 196:4, 96 ii 5, dupl. YOS 9 140; *ušalbinma agurri utūni KÙ-tim* I had kiln-fired bricks made in a pure kiln KAH 1 37:4 (Sar.), cf. OIP 2 150 No. VIII 3 (Senn.), also *ina agurri utūni KÙ-tim maqittašu akšir* Borger Esarh. p. 76:13, also *ina agurru KÙ-tim lu unammir* VAB 4 202 No. 42:5 (Nbk.).

c) referring to shining purity, etc. — 1' in gen.: *su₆ za.gin sù.sù : ziqna el-le-tú zaqnu* (Sum.) with a beard of pure lapis lazuli BA 10/1 75 ii 13f. (SB rel.), cf. BA 5 684:14f., also *su₆ nun.na za.gin.na a.ri.a : ziqnu rubē ša riḫātu el-le-tú raḫā* Lugale I 10; ^d*Sin tattašā ina NA₄.GUG KÙ-ti* (var. KÙ) *u NA₄.ZA.GIN* you, Sin, come forth with (the sheen of) brilliant carnelian and lapis lazuli Perry Sin No. 5a:7; *ina agurri NA₄.ZA.GIN e-el-li-tim ullā rēšēša* I built up the summit (of Etemenanki) with blue glazed baked bricks VAB 4 98 i 25 (Nbk.), and passim in Nbk.; *šu.gur ḫu.luḫ.ḫa na₄ sikil.la kur.bi.ta tūm.a : unqi lulūti NA₄ el-la ša*

ellu

ištu šadēšu ibbabla a ring of *lulūtu*, a pure stone, which had been brought from its mountain (home) ASKT p. 88–89 ii 49; *in parzillum e-lu-tim ašbat mūšāša in ḫūqu gullātim parzillum uššimma uššit rikissa* I provided its (the canal's) outlet with . . . iron (bars?), I . . . -ed with crossbars and iron *gullatu's* and reinforced its joint(s) VAB 4 84 No. 5 ii 5 (Nbk.), see Laessøe, JCS 5 23 n. 17.

2' said of light: *nūršu el-lum šamū endu* his (Girru's) bright light reaches the sky BA 5 648 No. 14:10 (bil., Sum. col. broken), cf. *ana KÙ-ti dipā[ri]* Maqlu II 27, also ^dBIL.GI *izi.zu sikil.la dadag.ga : ^dMIN ina išātika el-le-ti* ASKT p. 79:10f.; [...] ME.LAM KÙ. MEŠ *ḫalip namurrāti ša pulḫāti malū* clothed in a brilliant halo, wrapped in awe-inspiring radiance JRAS 1892 352:13 (NB lit.).

3' said of the face: *mu.uš kù : zīmū el-lu-ti* brilliant features (in broken context) LKU 16:13f., cf. BA 10/1 75:2f.; *ina nummur būnīšu el-lu-ti* (var. KÙ.MEŠ) *kēniš lippalisma* may (Aššur) always look (upon this palace) with a bright, shining countenance Winckler Sar. pl. 39:133, etc.

d) referring to the cultic status of a person: [*lu*] *eb-ba-ku lu el-la-ku-ma* may I be clean, may I be pure KAR 26 r. 3, cf. *lu el-le-ku* BBR No. 26 iii 16, Tallqvist Maqlu pl. 96 K.8112 i 5, also *kī kibrit*(KI.A.^dID) *lu el-la-t[a]* KAR 43:28; *šumma amēlu ginā igdanalut* NA. BI NU *el ḫīta magal irašši*(TUK) if a man constantly has ejaculations, this man is impure, he carries a weighty sin CT 39 45:27 (SB Alu), cf. *ibid.* 28, 36, also (wr. [e]l) CT 39 37 K.7212+ r. 1–4, and (with *el*, NU *el*, and *e-el*) CT 39 38 r. 8ff.; (if he performs certain rituals) *e-el* he will become pure (again) LKA 144 r. 18ff.; ^t*I-na-īD-el-le-et* She-was-Cleared-(of Guilt)-by-the-River-(Ordeal) Iraq 11 p. 145 No. 6:13 (MB); PN . . . *ummašu el-li-e-ti ana gullubu ṭābī* is PN's mother clean, is he fit to be consecrated (as a temple brewer)? YOS 7 167:10, cf. *ummašu el-la-at* *ibid.* 14; 7 LÚ.MEŠ KÙ.MEŠ *ša d[i- . . .]* (in broken context) BBR No. 66 r. 12 (NA).

e) said of *pūtu* (OB only): we owe x silver, *pūtni la el-le-et-ma* our forehead is not clean

ellu

JRAS 1926 437a:12, cf. *ibid.* r. 4; PN ÌR PN₂ *ina maḥar* ^d*Šamaš andurāršu iškun pūtam e-li-ta-am iddiššum* (PN₂) has freed PN, the slave of PN₂, has given him a clean forehead BIN 2 76:5 (OB), see Koschaker Griech. Rechtsurk. 73 n. 2, note: sag.ki.ni in.dadag (UD.UD) BE 6/2 8:6.

2. holy, sacred (referring to gods, kings, priests, their bodies, their activities, qualities, etc., also to their abodes and their furnishings): *i-la el-la* [...] [let me sing] the holy god (incipit of a song) KAR 158 r. iv 7; *šarḫat šurruḫat el-let ištarāte* (Ištar) is proud, superb, the holiest of all goddesses Craig ABRT 1 7:2; ^dEN.ZU DINGIR *el-lu* YOS 1 45 ii 34 (Nbn.), and (said of Sin, Girra, Ištar, Šerua, Nergal, Anu, Tiamat, Marduk, Šulpaea) *passim*, see Tallqvist Götterepitheta p. 20; šu.šilig.ga giš.KU.AN si.ig : *ša ina qātīšu el-le-tum* (var. -ti) *meṭta našú* (Ninurta) who carries the divine mace in his pure hand Lugale I 5; *ebbu el-lam qāti* clean, with pure hands YOR 5/3 3:9 (SB Adapa); inim.kù.ga.mu sig₅.ga. ab : *amatī el-le-tu* (var. KÙ-tim) *dummiq* make my pure word good (i.e., effective) CT 16 7:270f.; nam.šub.na.ri.ga : *šiptu* KÙ-tum holy incantation CT 16 22:302f., cf. tu₆ nam.ti.la.zu na.ri.ga.àm : *ina šip-tika el-le-ti ša balāṭi* Šurpu VII 78f.; *bēl šiptu* KÙ-tim En. el. VII 26, and cf. ^dMÚ.KÙ : *ša šipassu el-let* STC 2 pl. 61:26 (NB comm. to En. el.); ^dTU₆.KÙ *ina ḥanši tāšu* KÙ En. el. VII 33, and cf. ^dTU₆.KÙ : *ša tūšu el-let* STC 2 pl. 61:27 (NB comm. to En. el.); ^dDUMU.DU₆.KÙ *ša ina DU₆.KÙ ūtaddašu šubassu el-let* En. el. VII 99; ki.tuš.maḥ bí.in.ri : *ša ... šubtu* KÙ-tim *ramá* occupying a holy dwelling 4R 9:24f.; GIŠ.SAR-a-am *el-lam* VAS 1 32 ii 12 (Ibiq-Ištar of Malgium, OB), note: ká.gal.á. sikil.la = *abullu el-le-t[um]* Kagal I 12, giš. tir.kù.ga = *qištu* KÙ-tum Hh. III 178; TÚL *el-le-ti ša qiribišu lu ekšir* I reinforced the sacred well which is in it (Ebabbar) VAB 4 148:9 (Nbk.); giš.gu.za.kù.ga dūr.mar. àm mu.ná kù.ga ki.nú ba.ná : *ina kussī el-le-tim ušib ina erši el-le-tim ittatil* she (the errant slave girl) sat down on the holy chair, she lay down on the holy bed ASKT p. 119:14ff., cf. SBH p. 70:11ff.; ú.a.na an.kù.

ellu

ga : *akal šamé el-lu* pure food of the heavens 4R 19 No. 2:23f.; giš.PA za.gìn.na.ke_x : *ḫaṭṭa KÙ-tu* a pure scepter 4R 18 No. 3:8ff., and *passim*, said of *ḫaṭṭu*, q. v.; ^dNabú ... *šābit qanṭuppi* KÙ DN, who holds the pure stylus Unger Bel-Harran-beli-ussur 3; *ina* GIŠ.MÁ.U₆. KU *el-le-ti* ^dMarduk [*us*] *simma* I ...-ed Marduk in the holy processional boat VAB 4 156 v 37 (Nbk.), cf. *magur rukūbišu* KÙ-tim *ibid.* 156 v 19, 160 vii 22; GIŠ.IG.MEŠ *el-[le-e-ti]* VAB 4 154 iv 20 (Nbk.).

3. free (of claims), noble — a) referring to persons — 1' in OB, MB: PN *el-le-et ša ramaniša šī* PN is free, she is free to dispose of herself BE 6/1 96:14, cf. PN *el-le-et* CT 2 33:10, TCL 1 66:4, cf. *el-lu ša* ^dŠamaš *šunu* they are free, they belong to Šamaš BIN 7 207:14; *el-le-ta abbuttaka gullubat* you are free, your *abbutt*-lock (mark of slavery) is shaved off CT 6 29:12; RN NUMUN *el-lum ša* ^dŠuqamuna noble seed of DN 5R 33 i 3 (Agum-kakrime) cf. NUMUN *el-lum* NUMUN *šarrūti* *ibid.* 20.

2' in RS: *piqat mār šarri piqat LÚ el-lu ištu* KUR *Ḫatti ana* KUR URU *Ugarit illakuni* should either a prince or a noble come from Ḫatti to Ugarit MRS 9 RS 17.382+ :52.

3' in Bogh. (as Akkadogram): LÚ-an naš-ma SAL-an *EL-LAM* a free man or woman Hrozny Code Hittite § 3, cf. §§ 7, 13, 15, 17, 31, of Hitt. Code in var. writings (note SAL-man *EL-LE-TAM* KBo 6 2 ii 6), also §§ V, VII, IX, X, XVI of older version and note that in § 6 (corr. to § IV) LÚ *EL-LAM* is contrasted with LÚ-aš as a person of higher social status; LÚ.MEŠ *EL-LU-TIM* (contrasted as free and noble with ÌR slave) Friedrich, MVAG 31/1 60 r. 2, cf. *ibid.* 62:10f. and 144, and see Sommer Ahhijawa-Urkunden 346; LÚ *EL-LU* Friedrich, MVAG 31/1 58:37, cf. MVAG 34/1 126:45; cf. also *ellu* = a-ra-u-wa-ni-iš noble S^a Voc. H 4', in lex. section.

b) referring to real estate: A.ŠA *e-el ša-mu ba-a-lu* the field is free, the buyer is (its) owner JCS 9 96 No. 82:17 (OB Khafajah); É.ḪI.A-ŠU-NU *EL-LU* their estates are free Hrozny Code Hittite § 50:60; É-ZU-pát *EL-LUM* his estate is free (as against É-ZU arauwan in

ellu A

same section of code) KBo 6 6 i 8 (= Hrozny Code Hittite § 51:4).

ellu A (fem. *elletu*) s.; (cultically) clean person; SB; wr. syll. and KÙ; cf. *elēlu*.

ši-ta šITA = *el-lum, ra-am-ku* MSL 2 p. 130 iv 19 (Proto-Ea), also A II/1 iv 9'; e-zé išib, gu-du gudu₄ = *e-el-lu-um ù pá-aš-šu-um* MDP 27 39 (school text); [i]-šib ME = *i-šip-pu, a-ši-pu, el-lu, ra-am-ku* A I/5:1ff.; [ma-aš] MAŠ = *a-ši-pu, el-lu* Idu II i 2f.; ma-aš MAŠ = *el-lu, eb-bu* A I/6:99f., also Ea I 292f.; ma-aš MAŠ+PA = *el-lum* A I/6:121.

ra-am-ku = *el-lum* Malku IV 214.

malīšu ina mé kīma el-li limsi let him wash (off) his dirt in water like a clean (priest) Gilg. XI 240, cf. (with var. [i]l-li) ibid. 248; *ezib ša ... KÙ lu'u niqé* TAG.MEŠ-tu overlook a clean or unclean person's touching the sacrifice PRT 45 r. 2, cf. ibid. 80:2 and passim in this context, see Knudtzon Gebete p. 34.

ellu A (fem. *elletu*) in **la ellu** s.; (cultically) unclean person; OB, SB, NB*; wr. syll. and NU KÙ (NU SIKIL in AJSL 36 82 iii 75); cf. *elēlu*.

[túg].nig.dára.úš.a = *kan-nu ša ha-riš-ti* = *šá* NU KÙ-ti bandage of a menstruating woman = of an unclean woman Hg. D 428, also Hg. B V i 25.

a) in gen.: *mār bārē ša zērāša la KÙ u šá ina gatti u minātišu la šuklulu* a diviner whose begetter is an unclean person or (one) whose body and limbs are not perfect (is not fit for divination) BBR No. 24:30, cf. *ša zārāšu KÙ* ibid. 27; *la el-lum ana niqim ittehi* an unclean person has come near the sacrifice CT 3 2:2 (OB oil omen apod.), cf. NU KÙ *niqé ilput* KAR 423 i 11 (SB ext.); *šumma širu ina bīt ili ina nēreb bābi sadirma iprik*(GIL) NU KÙ *ana bīt ili irrub* if a snake regularly lies across the entrance of the gate of the temple, an unclean person will enter the temple KAR 384:10 (SB Alu), dupl. CT 40 25 K.5642 r. 10; NU *el-la la ilappat* (the wearer of the amulet) shall not touch an unclean person (in broken context) KAR 185 r.(?) i 7, cf. NU KÙ KAŠ NU TAG.GA (in broken context) KAR 156 r. 17 (rit.); LÚ NU KÙ SAL NU KÙ NU IGI-mar an unclean man or woman must not see it 4R 55 No. 2:24 (SB rel.), cf. LÚ NU KÙ NU IGI AMT 34,3:6, also NU SIKIL NU IGI

ellūtu

AJSL 36 82 iii 75; [*šalla*] *dalha* NU KÙ *isanniq* (in broken context) BBR No. 11 iv 18.

b) as invective: *la el-li* PN this unclean PN ABL 498 r. 6 (NB), cf. ibid. 499 r. 10 (NB).

ellu B s.; sesame oil (of a specific quality); OB, SB*; cf. *elēlu*.

i = *ša-am-n[u]*, [i].giš = *el-lu*, [i].giš.bár.ag.a = *hal-šu* Hh. XXIV 14ff.; u₅^u = i = [*šam-nu*], u₅.zé.eb = i.dùg.ga = MIN *ta-a-bu*, u₅.mu = i.giš = [*el-lu*] Emesal Voc. II 175ff.; [...] = [*ša-ha*]-tum to press (oil), [MIN *šá*] i+GIŠ ditto said of *ellu*, [MIN *šá*] i ditto said of *šamnu* Antagal N i 4ff.; dug.sab.i = *ša šam-ni*, dug.sab.i.giš = *ša el-lu* Hh. X 134f.; dug.ḫal.i = *šá i*[MEŠ], dug.ḫal.i.giš = *šá el-l[i]* Hh. X 229f., cf. dug.kir.i, dug.kir.i.giš Hh. X 156f. and ibid. 185f.

ina e-li-im tuštētemma ... ine'aš you mix it in e.-oil (*ina ḫilšim* ibid. 7) and he will get well HS 1883:25 and r. 15 (OB), cited by von Soden, Or. NS 24 137; [*ina ši*]-gar-ri mēdil *dalāti* [x x x] *el-la ḫimātu tuḫdi ašnan* [I offered] e.-oil, ghee and abundant cereals at the lock and the bar of the doors KAR 11 r. 13 (Ludlul).

Only the series Hh. consistently distinguishes i.GIŠ = *ellu* from i = *šamnu*. In other contexts i.GIŠ is normally to be read *šamnu*, but note i.GIŠ (probably *ellu*) *ša ša-m[a-š]a-mi* BIN 6 84:20 (OA) and the cited OB passage where *ellu* (in contrast to *ḫilšu*, “refined oil”) refers to a standard quality of sesame oil. This use of *ellu* is also attested in passages speaking of *šamnu ellu* (see *ellu* adj. mng. 1a–2'). While i seems to refer to fats and oils in a more general way, i.GIŠ (and *ellu*) seems to be restricted to sesame oil. For a semantic parallel to the use of the adj. *ellu* for (sesame) oil, cf. *šarpu* for silver and *ebbu* for gold (see *ebbu*, mng. 1a–2').

(Goetze LE p. 25f.)

ellū (behold) see *allū*.

ellū (remote) see *ullū*.

elluku (a precious stone) see *illuku*.

elluru (a fruit) see *illuru*.

ellūtu s.; purity; MA*; cf. *elēlu*.

ḫa-al ḫAL = *el-lu-ú-tum, pi-ri-šis-tum* A II/6:16f. *bāb el-lu-tim ša Kal-kal* the gate of purity of DN KAH 1 15:21 (Shalm. I).

Weidner, AOB 1 134 n. 11.

elmessu

elmessu see *elmeštu*.

elmeštu (*elmessu*) s.; (a grass); lex.*; Ass. *elmessu*; cf. *elmešu*.

ú šĀ^{šá}-lam-bi^{bi}SAR = *šad-da-ru* = *el-meš-tum* Hg. B IV 179; ú šĀ^{šá}-lam-bi^{bi}SAR = *el-meš-[tu]* (in group with *dīšu* and *aššultu*) Erimhuš c 7'; [ŠE.ŠE]š = [*el-me*]-su Practical Vocabulary Assur 19; ŠE.ŠEŠ = *el-me-s[u]* Köcher Pflanzenkunde No. 30a iv 10'; ú *lál-la-an-gu*, ú.ŠE.ŠEŠ, ú.ŠE.GUD, ú *ka(!)-a-tú(!)* : ú *el-me-su* Uruanna II 479ff.; note: [ú] *lál-la-an-gu* : ú *el[m]e-ru*, [ú ŠE].ŠEŠ : ú [*el-m]e-su* (probably an error) CT 37 29 i 45f.

As indicated by the Hg. ref., the word replaces the older *šaddaru* which names one of a group of grasses designated in Sum. by *šalambi*, *šalambi.gula* (see *imekkaruru*, *dīšu*, *dīšarru*) and *šalambi.turra* (see *ararú*, *aššultu*). Since *dīšarru* has been identified for etym. reasons (cf. Thompson DAB 146f.) as wild oats and *silammu* (equated in Uruanna with *arurú*), on the same considerations, with darnel (Thompson DAB 148), *elmeštu* denotes most likely a grass weed with *elmešu*-colored flowers (see *elmešu*).

elmeštu see *elmešu*.

elmešu (*ellimešu*, *ilmešu*, fem. *elmeštu*) s.; (a precious stone); from OB on; fem. only as personal name, see usage b; wr. syll. and SUD.ÁG; cf. *elmeštu*.

šū.gùn.[gùn.nu] = *el-li-me-šum* OBGT XV r. 19; [sud^{ud}.ág.gá] = *el-me-šu* (in the sequence *anaku*, *parzillu*, *šāruru*, *anzahhu*, *lulú*, *lulmá*, *abāru*, *elmešu* and *šimbizidú* and other dyes of mineral origin) Hh. XI 304, cf. an, AN.NA, an.záḫ, an.záḫ.mi, an.záḫ.ud, sud_x(BU).du.x, sud_x.du.ág, šim.bi.zi.da SLT 191 i 8ff. (Forerunner to Hh. XI, restored from dupls.); 1 GÍN SUD_x(BU).ÁG (preceded by 10 GÍN AN, at the end of an enumeration beginning with gold, silver, etc.) RA 18 53 i 19 (OB Practical Vocabulary); ú SUD^{ud}.ág.gá : ú *el-mu-šu* (preceded by *šimbizidú* and *guḫtu*) Uruanna III 496 (= Köcher Pflanzenkunde 12 vi 22), cf. SUD^{ud}.da.ág.gá = *el-mu-šu* (among paints) Köcher Pflanzenkunde 22 iii 18, and [SUD]^{ud}.ág.gá = *el-mu-šu* (at the end of an enumeration of metals) ibid. 23:8.

na₄.du₃.ši.a na₄.šuba(ZAXSUḪ) sud^{ud}.ág an.ta.sur.ra šū.du₇.a : *dušú* NA₄ *nisiqti el-me-šu antasurrá šukulu* the *dušú*-stone, the precious stone (Sum. the *šuba*-stone), the *e.*, the perfect *antasurrú* (to adorn the chest of the king) 4R 18* No. 3 iv 6ff.

elmešu

a) in lit.: *lušašmidka narkabta ... ša magarrúša ḫurāšamma el-mi-šu* (var. *el-me-še*) *qarnāša* I will have a chariot made for you, the wheels of which are truly of gold, the "horns" of which are of *e.* Gilg. VI 11; *ina massiki ša ḫurāši ina qabal šamé aḫarridi nūr ša il-me-ši ina pān* RN ... *ušanammara* I watch from a golden chamber in the midst of the sky, I let the lamp of *e.* shine before Esarhaddon 4R 61 iii 33 (NA oracle); *ina paz-rakki uqni ušib* GIŠ *bu-ši-⟨in⟩* NA₄ *el-me-ši ina libbi unammir* he (Marduk) took his seat in a chamber of lapis lazuli, he lit the lamp (made) of *e.*-stone KAR 307:32 (cult. comm.); *el-me-šu ú-suk-[ka-š]u kīma birki ittanabirik lītāšu* his (Nergal's) upper cheeks are *e.*, his lower cheeks flash constantly like lightning RA 41 40:9 (NB rel.), cf. ibid. 11; *ukīn ina qaḫ-qadi-⟨ki⟩* *ka-ka-a[b-t]ú el-me-ši namr[ī]* he placed on your head a star of shining *e.* KAR 98 r. 9 (SB rel.) 'ua DIN.TIR^{ki} *ša kīma* NA₄.KIŠIB *el-mi-šu addúšu ina tikki* ^d*Anim* O woe, Babylon! which I put on the neck of Anu like a cylinder seal (made) of *e.*-stone Gössmann Era IV 43; *kī lu-li-ti el-me-ši IGI-ka lūqir* may I be as precious to you as a bead of *e.* 4R 59 No. 2 r. 18 (= Langdon, Bab. 7 143), see the parallel phrase BMS 12:70; *ša* GIŠ.MES *el-me-ši ašaršun unakkirma ul ukallim mannu* I changed the place where (grow) the mes-trees (bearing) *e.*, and did not show anybody Gössmann Era I 148, cf. *el-me-šu ebba ša [te]-ri-šu elá[šu]* ibid. 166.

b) in personal names: *El-me-šum* TCL 18 105:13 (OB), and passim in OB, note: *El-me-šum* referring to a woman YOS 2 15:1, and cf. Stamm Namengebung 256 for refs.; *El-me-šu* TuM 2-3 211:14 (NB), BRM 1 1:7; exceptionally *El-meš-tum* YOS 2 117:3 (OB).

c) other occs.: [N]_A.BI NA₄ *el-me-šum* MU.NI the name of this stone is *e.* (description of the stone is missing, preceded by section on the *antasurrú* stone) K.4751:2' (unpub. fragm. of series *abnu šikinšu*); 128 *ru-uq-qi ša* SUD.Á[G] 128 kettles of *e.* (beside large numbers of kettles made of gold, silver and tin) MCT pl. 18:28, cf. ibid. p. 134.

The passages from lit. and especially from Sum. (cf. below) texts show clearly that

elmešu

elmešu (Sum. sud.ág, cf. Kramer, BiOr 11 172 n. 8) refers to a precious stone of characteristic sparkle and brilliancy. See ^dSUD^{ud}.ág izi.gin_x(GIM) : *nūr šamé ša kīma išāti* light of heaven that (shines) like fire Delitzsch AL³ 134 Sm. 954:1f., also ki.a SUD^{ud}.ág : *nūr šaplāti* BA 10/1 82:9f., the refs. to the light of the moon god (sud.du.ág.^dEN.ZU.na ZA 39 257 No. 12:2, also UET 1 289:1ff.), also sud.du.ág [si]pa.zi ^dEn.líl.lá me.en I (Nusku) am the light, the true shepherd of Enlil STVC 37:7, and guškin.sahar.ba me.en NA₄ za.gìn kur.ba me.en sud_x (bu).du.ág.gin_x kalam.ma gír.gír.me.en I (Enlil) am the gold in its (form as) dust, I am the lapis lazuli in its genuineness (lit. in its forms as (found in) the mountain), I flash over the country like light TCL 15 pl. 24 vi 7f., cf. also ^dSUD^{ud}.ÁG = ^dA-a CT 25 10:32 (list of gods), and SBH p. 86 r. 1.

The fact that *elmešu* appears only rarely with the determinative NA₄ and that it is not listed in Hh. XVI among the stones but in Hh. XI among dyes of mineral origin, after frit and similar substances, indicates that the *e*-stone had a characteristic color, which is also borne out by the use of *elmeštu*, q.v., referring to plants bearing flowers of this color.

Since no econ. text ever mentions the *e*-stone and even the personal name Elmešu becomes very rare after the OB period, the word must be taken as referring to a quasi-mythical precious stone of great brilliancy and with a color which one tried to imitate with dyes (see OBGT XV r. 19, in lex. section).

In this peculiar quality, *elmešu* may well be connected with Heb. *ḥašmal* which likewise appears only in similes referring to the extraordinary sheen of a quasi-mythical stone.

While the ref. in the math. text MCT pl. 18:28, sub usage c, remains obscure, that of the Irra epic (Gössmann Era I 148, sub usage a) may refer to trees bearing *e*-colored flowers.

(Zimmern Busspsalmen 104; Haupt, JAOS 43 118; Jensen, KB 6/1 448 and 574; Thompson DAC 76; H. Lewy, Or. NS 18 164; Landsberger apud Stamm Namengebung 256), Falkenstein, ZA 52 304ff.

elpatu see *elpetu*.

elpetu (*elpatu, ilpitu*) s.; rush, reed; OB, Nuzi, SB, NB; wr. syll. and (ú).(A).GUG₄.

[šu-ub] GUG₄ = *šub-ba-tum*, [nu-mu-un] GUG₄ = [el]-*pe-tum* Sb I 282f.; [nu-mu-un GUG₄ = *be-el-tum* (mistake for *el-pe-tum*) Recip. Ea B 7; ú.GUG₄ = *el-pe-tum*, ú.GUG₄.a.bur.ra, ú.a.GUG₄ = MIN *me-e pur-ki* Hh. XVII 9ff.; gi-in ú.GUG₄ = *ku-uš-tum*, [á]š-ki ú.GUG₄ = *ur-ba-tum*, [šu]-ub ú.GUG₄ = *šup-pa-tum*, [nu]-mu-un ú.GUG₄ = *el-pe-tum* Diri IV 1ff.; [ú.G]U[G₄.a].bur.[ra] = [el]-*pit* A.MEŠ *pur-ki* = *ur-b[a-tum]* Hg. E 22, cf. Hg. B IV 178; [šu.mu.un] = [ú.GUG₄] = [el]-*pe-tum*, [šu.mu.un].búr = ú.GUG₄.búr.ra = MIN *me-[e pur-ki]* Emesal Voc. II 176ff.; ^{TIR}nu-mu-un = *el-pe-tum* S^a App. 240 (= MSL 3 42); ú.^{TIR} = *ás-tum, ur-ba-tú, el-pe-tú, ki-li-lu, a-bu-ka-tú, ás-lu-ka-tú* Hh. XVII 71ff.

[lú]GUG₄ zi.zi.dè kù.dun.bi [x].gi ga.gin_x (GIM).nam : *ša n[āsih] [el-pi]-[ti] tatturš[u] kīma* [...] the profit of him who tears out rushes is like [...] RA 17 122:20, dupl. RA 17 157 r. 1f. (SB wisdom); ú.GUG₄.gin_x mu.e.sír.re.[en.z]é.en : *kīma el-pi-ti tab-baq-ma-a-ni* you (stones) have been plucked like rushes Lugale XIII 9; ú.GUG₄.ba d.ú.a.gin_x ú.šu.mu.un d.ú.a.gin_x : *kīma šuppati ušēmanni kīma el-pe-ti ušēmanni* he has made me like a *šuppatsu*-rush, he has made me like an *e*-rush (preceded by *kīma šuppati tannaskanni*) SBH p. 10:127f.; mušen.bi ú.GUG₄.šè i.dal. la.bi ú.GUG₄.šè ba.da.a[b.x] : *iššūršu ša ana el-pe-ti ipparšu ina el-pe-ti im-tu-[ut]* its bird, which had flown to the rushes, died among the rushes LKU 14 ii 15f., cf. the parallel: ú.GUG₄.šè : *ana šuppati* ibid. 13f.; *ni-i-mu* = *el-pe-tum* Malku II 142, cf. *ni-i-mu* = *el-pe-e-tum* CT 18 3 r. i 36.

ú.A.GUG₄// *el-pe-tú* <<||> *me-e pur-[ki] || me*]-[e] *el-pe-tum* CT 41 30:11f.

a) in plant lists and med.: [ú] *am-ša-tum* : ú *el-pe-tum* CT 37 32 iv 38, dupl. Köcher Pflanzenkunde 6 ii 26'f.; [ú *e-nu-nu*]-*tum* : ú *el-pe-tum* KUR, [ú] *el-pe-tum* KUR : ú KI.NÁ. ^dEŠ₄.DAR, ú *ip-tú el-pe(!)-<tum>* KUR-i : ú *ma-al* ^dXV, [ú] *sa-a-mu* : ú GIŠ.TUKUL (var. *kak-ki*) *el-pa-te*, [ú] *šá-mu* SA₅ : ú KI.MIN CT 37 32 r. iv 40ff., restoration and vars. from Köcher Pflanzenkunde 6 ii 28'-33'; [ú]GUG₄ : *ku-ú-ši, ši-iš-nu, el-pe-tú, ur-ba-tú* Köcher Pflanzenkunde 30b iv 11ff.; [x.x].ra = *ši-li-it-ti qá-[ne-el]*, MIN *el-pe-ti* PBS 12/1 13 r. ii 5f. (list of diseases); ú *el-pe-tu ḥemá ana pan niški* LAL-du to . . . (and) bind *e*. on the (snake)-bite RA 15 76:8, cf. ibid. 12, cf. [ú *el-p*]-*tú* : ú *nišik šīri* : *ḥemá ana pan niški* [LAL-du]

elpetu

CT 14 23 K.9283:6 (pharm.); *šupur alpi mē tumalla qēm šegūši ana libbi tanaddi ina* Ú.GUG₄ (var. Ú.A.GUG₄) *ana pan Šamaš tamaḥḥaš tanaqqi* you fill the hoof of an ox with water, pour flour of darnel into it, “beat” it with *e.* in sunlight, libate it KAR 21 r. 6, var. from CT 23 17:35; Ú.GUG₄ . . . *ina* KUŠ SUR-ri LÁL-ma *iballuṭ* you smear *e.* (and other medicinal plants appropriately prepared) upon leather, and bandage (the patient with it), and he will recover AMT 79,1 iv 24, cf. (wr. Ú.A.GUG₄) KAR 192 i 40.

b) in lit.: *ša akkalu NINDA.Ī.A pišāti u erreṭi ša kušši el-pe-tu kutummūa* that I should eat the bread of insults and curses, and that I should be covered (only) with rushes against the cold! Gilg. VI 74; *šumma ina mušpali āli* *el-pe-tu* (vars. -*tum*, Ú.G[UG₄]) *innamir* if rushes are found in the low ground of a city CT 39 11:45, vars. from ibid. 12 r. 14, 13 K.9163:2 (SB Alu), cf. *ina ḥirūt āli* Ú.GU[G₄ . . .] ibid. 21:163; *šumma šahū* *el-pe-tū naši* if a pig carries *e.* (in its mouth) CT 38 46:31 (SB Alu), for comm. to this passage, cf. lex. section.

c) other occs.: *ù* *il-pi-tam irappiq* and he (the farmer) will weed the *e.* by hoeing BIN 7 197:14 (OB); 8 GÚ GIŠ *bu-ši-en-nu-ù* 20 GÚ GIŠ *il-bi-i-tum* eight loads of (branches of) the “wick willow,” twenty loads of *e.* HSS 13 110:5 (Nuzi, translit. only); *ištēn šugarrā ša el-pe-tum* one basket made of *e.* BE 8 154:23 (NB list of objects for a ritual).

d) with *mē purki* — 1' in Sum.: mun[sub. b]a.ni Ú.GUG₄.bur(var. .búr).gin_x šu. mu.ni.in.dúb.dúb she . . . her hair as if it were *elpet mē purki* Kramer Lamentation 299; ^dGilgāmeš.e GUG₄.bur.ra [é].^dEn. líl.lá in.dù Gilgāmeš built the temple of Enlil (named) Šumunburra PBS 5 6:3, cf. Ú.GUG₄.bù.ra (workmen) having weeded the *e.* (on the reed banks of the GN canal) Eames Coll. KK 27, for the reading *bù* of KA×GANA-*tenú*, see Poebel, AS 2 p. 10, Falkenstein, AnOr 28 9.

2' in lex.: cf. Hh. XVII 11, Emesal Voc. II 178, Hg. B IV 178, in lex. section.

A number of plants are denoted by the logogram GUG₄ with different readings; they

elšiš

are *kūštu* (and *kūsu* as masc. var.), *urbatu* (and *urbannu*), *šubbatu* (also *šuppatu*), *elpetu* and *šišnu*. For etym. reasons two of them have been identified, one, *urbānu*, as papyrus (Landsberger, OLZ 1914 265), and one, *šišnu*, as a rush, i. e., *juncus* (Löw Flora 1 573), while *elpetu* has been connected by Holma (Kl. Beitr. 92f.) with late Heb. *ḥelef*, Aram. *ḥalfā* and Arabic *ḥalfā*'.

The *elpetu* was a weed which was to be removed (Akk.: *nasāḥu*, *baqāmu*, Sum.: bur, wr. bur, búr and bù.ra, also *rapāqu*, Sum.: šu.dúb.dúb) from fields, and which grew along canals (cf. usage d-1'). It was used for weaving baskets (cf. usage c, also Oppenheim Eames Coll. 85, 107 and 156), the building of boats (RTC 306 v 7-9, TCL 5 pl. 7 5673 iii 17, Bab. 8 pl. 8:34, Eames Coll. H 23) and of houses (Jacobsen Copenhagen 31:1-2).

Since the plant lists mention the “weapons of the *elpetu*,” it is proposed to see in *elpetu* the modern Iraqi Arabic *ḥalfā*, “alfa grass,” the spear-like seeds of which are mentioned in Guest Notes on Plants 97.

Apart from *elpet šadī* (equated in Uruanna with *iptu* and *anunūtu*), the texts also mention *elpet mē purki*, “alfa grass (growing in stagnant water)” (so Akk., but Sum. suggests, “alfa grass from reed clearings”); see *purku*.

(Ungnad, ZA 31 249); Holma Kl. Beitr. 92f.; Thompson DAB 9f.; Landsberger, MSL 2 68 note to 454ff. and (MSL 4 23 II 168, translation of *mē purki*); Falkenstein, MSL 4 23 note to 167f.

elpiš adv.; tall, proudly; OB*; cf. *elēpu*.

el-bi-iš ittaziz Saltum proudly stood DN VAS 10 214 r. vii 2 (Agušaja), see von Soden, ZA 41 103 n. 3.

elpū (a plant) see *alapū*.

elšiš adv.; joyfully; OB, SB; cf. *elēšu*.

na₄ ḥi.li ma.az.za.na : NA₄ *el-ši-iš kunzubu* stone full of joyous charm 4R 18* No. 3 iv 1f.; ul.li.eš ša.mu.ra.da.ab.su₈.gi.eš : *el-ši-iš izzazzuka* (the gods) step joyously up to you (parallel: *ḥadīš ikarrabuka* greet you gladly) 4R 17:15f.

DN DN₂ . . . *el-ši-iš ittišu itawwú* Zamāma and Ištār spoke to him joyously (parallel: *rēšiš, nawriš*) YOS 9 35 ii 68 (Samsuiluna); *qirbi*

elšu

Bābilim t̄abi el-ši-iš lištakkana h̄idūtu may there be joyful rejoicing in sweet Babylon Pinches Texts in Bab. Wedge-writing p. 15f. No. 4 r. 10 (NB lit.); *šimāt b̄iti š̄ima el-ši-iš ana b̄iti š̄ima kun[nā]* the fate of the temple is determined, determined joyously, and well taken care of (Sum. col. destroyed) RA 17 134:4 and 5 (SB bil.); *ērībūšu el-ši-iš h̄id[āti malū(?)]* those who enter it (the temple) in joy are full of rejoicing BA 5 650 No. 15:5 (SB lit.), cf. *el-ši-iš* (in broken context) SBH p. 124 No. 73:10 and 13.

elšu adj.; joyful; OB*; cf. *elēšu*.

libba el-ša ša mādiš la na-ši-⟨e⟩ iš-š[ā-akka-an] he will be given a joyful heart, the utmost he can bear YOS 10 54 r. 29 (OB physiogn.).

elšu (*ilšu*) s.; joy; NA, SB*; cf. *elēšu*.

ana Bābili ... ina e-le-eš libbi nummur panī h̄adiš ērumma I joyfully entered Babylon with joy in my heart and beaming face Winckler Sar. pl. 35:140; *ša t̄ub libbi [ša] h̄ud libbi ša i-li-iš*(text -e) *lib[bi]* ABL 1017:3 (NA).

eltu (goddess) see *iltu*.

eltu (straw) see *iltu*.

***elu** s.; (a metal object); NB*; mostly wr. *e-la*.

a) an iron object : 3 MA.NA AN.BAR *dullu g[amru]* 11 MAR 2-ta *isqāta parzilli I-en e-la* PN *nappāh parzilli ittadin* the ironsmith PN has delivered eleven hoes, two iron fetters, one *e.*, all together three minas of finished work of iron Camb. 98:3.

b) the upper part of a censer : [4]½ MA.NA 6 GÍN KÙ.BABBAR KI.LÁ *e-la* (mentioned between an object called “body” (*lānu*), weighing over 15 minas, and one, *ku-si-bi-ri-it*, weighing over three minas, as part of a silver censer (*niknaqqu*), cf. line 7) Nbn. 10:2, cf. (four minas and 55 shekels) *ana e-lu NIG.NA KÙ.BABBAR* Nbn. 88:3.

elu see *eli*.

elu (god) see *ilu*.

elû A (*eliu, aliu*, fem. *alitu, elitu*) adj.; tall, high, exalted, proud; from Oakk. on, *aliat*

elû A

in OB personal names (see usage d); wr. syll. and AN, AN.TA (SUKUD Iraq 18 133:20 and 26); cf. *eli*.

a-an AN = *e-[lu-ú-um]*, *ša-[qú-ú-um]* MSL 2 131 vi 48f. (Proto-Ea); an AN = *e-lu-ú-um*, *ša-qú-ú-um* YBC 5026:6f. (Proto-Ea), also A II/6:6f.; an.da. gál = *e-lu-u*, *ša-qu-u* Izi A iii 7; giš.gišimmar. an.na = *e-lu-ú* Hh. III 347; [ni-im] [NIM] = [e-lu]-ú S^a Voc. AD 15'; [ni-im] NIM = *e-l[u-u]*, *šá-q[u-u]* VAT 10754:8f. (unpub., text similar to Idu); du-u DÛ = *e-lu-[u]* Idu II 231; kir₄.duDÛ = *ap-pu e-lu-u* Nabnitu L 164; sa-ag SAG = *e-lu-u* Idu I 231; [e]-*la-a-te šá* GAR-nu EX(DU₆+DÛ) *a-na* AN.TA.MEŠ *k̄i qa-bu-[u]* LKA 72 r. 7 (SB cultic comm.); [...] BÀD = *šá-qu-[u]*, *e-lu-u*, *šá-mu-[u]* A VIII/2:44ff.; [ú-ug] BÀD = *šá-qú-u*, *e-[lu-u]*, *šá-mu-u* A VIII/2:49ff.; [ba-da(?)] [BÀD] = *šá-qu-u*, *e-lu-u* A VIII/2:56f.; kur.BÀD.ba, kur.BÀD.na, hur.sag.BÀD.na = [šá-du-ú e-lu-ú] Nabnitu L 148ff.; sag.zi = SAG *e-la-tu* Kagal B 222; gú.an.ba.šè.zi = *re-ša-an e-la-tum* Nabnitu L 163; É.SIG₄.sukud.da = *la-a-nu e-lu-u*, lú.sukud.da = LÚ *e-lu-u* Nabnitu L 156ff.; [hur.s]ag.sukud.da = MIN MIN (= [šá-du-ú e-lu-ú]) Nabnitu L 151; kur.du.du.ru = MIN MIN (= [šá-du-ú e-lu-ú]) Nabnitu L 152, also Izi XVI 18; sag.il, sag.uš, gú.anna.uš = *re-ša-an e-la-tum* Nabnitu L 160ff.; a.mi.en.na = *a-gu-u e-lu-u* Nabnitu L 165.

[ūr] sukad.sukud.da : *ša ūru e-lu-ti* of the high roofs (parallel: *ūru šaplū[ti]*) ASKT p. 130:67f.; ūr.BÀD.da ūr.dagal.la a.mi.gin_x (GIM) i.du₇.du₇.dè : *ūrī e-lu-ti ūrī rapšūti kīma aḡē isurru* (the demons) surge over high roofs, wide roofs, like waves CT 16 12:24f.; gú.šu.nigin.na nam.mi.ni.in.dib usan.gin_x mu.un.dù : *naphar māti ikammi kīma šimētān e-la-a-ti* (the *māmītu*) binds the whole country (and) is as high as the evening (star?) ASKT p. 77:26f.; [lú.igi. x. x] = [šá i-na-šu] [e]-*li-a* OB Lu B iv 53.

[x = *e-lu-ú*, *e-lu-ú* (explained by) *a-šá-re-du* (in broken context) CT 20 24a i 10 (SB ext. comm.).

a) tall, high — 1' said of persons: *kīma napšatī aqartī arammū e-la-a lānka* I love your tall stature as (I love) my (own) precious life VAB 4 140 ix 53 (Nbk.), cf. *lānu elû* Nabnitu L 157, in lex. section; *mannu ibrī e-lu-ú ša* [...] Gilg. Y. 140, cf., for a possible restoration, KAR 96 r. 33.

2' said of mountains: *ina birīt ... šadē e-lu-ti huršāni šaqūti* between high mountains, high mountain ranges TCL 3 324 (Sar.), cf. *šadē* AN.TA.MEŠ ibid. 15; *kāšidu šadi e-lu-tim* who conquers the high mountains VAB 4 234 i 10 (Nbn.); *erīnī dannūti šiti šadī e-lu-ti* strong cedars, grown in the high mountains

elú A

VAB 4 138 ix 4 (Nbk.); DN DN₂ . . . *āšibu šadē e-lu-ti rešān e-la-a-ti* DN and DN₂, who dwell on high mountains, high peaks Šurpu VIII 39, but note the writing: DN . . . *āšib šadē* KÙ. MEŠ *rēši el-la-tú* JCS 1 331 r. 16'; *ša rešāšunu kīma šadīm e-li-a* (the walls) whose tops are as high as a mountain LIH 95 i 51 (Hammurabi); *atta dannu e-lu-u* KUR-ú you (Pazuzu) are strong, a high mountain RA 11 59:2, and dupl. ibid. 58:2, also (wr. AN KUR) AfO 4 90; *šadú lu e-lu-ú-ma* high as the mountain may be (incipit of a song) KAR 158 ii 38; *gušūrē* GIŠ. KAL GIŠ *el-lu-tu* (var. *e-lu-tu*) beams from tall ebony trees Rost Tigl. III pl. 35:28.

3' said of buildings: [*k*]irhīšunu *e-lu-ti ša kīma šadē šur-šu*(text *-bu*)-*du* their high citadels which are as solidly founded as mountains TCL 3 260 (Sar.); *ana bit-akītu e-lit ša* ^dAni *illak* (the chariot of Anu) goes to the high *akītu*-temple of Anu RAcc. 66:3.

4' other occs.: *eqlam ša . . . ana mé e-lu-ma la imkuru* they have not irrigated the field, which is too high for (getting) water TCL 7 18:12 (OB let.); *šumma šamnum libbašu e-li-ma mé la imahhar* if the central part of the oil is high (= stands out) and does not level out with (the surface of) the water CT 5 5:39 (OB oil omens), and passim in similar contexts; [*šumma*] *ubān haši qablītu* GAM-*ma e-la-at* if the middle "finger" of the lung is bent and high up KAR 153 obv.(!):17 (SB ext.); *šumma ziqin šurāni šakin ik-ka-aš ziqnašu* (KA×SA. MEŠ-šú) *ina muhhi lētēšu e-la-ni* if he has whiskers like (those of) a cat, he will be skinned — (that means) his whiskers are high on his cheeks Kraus Texte 12c iii 11'; SUKUD. GIM as above (reading uncert.) Iraq 18 133:20 and 26 (catalog).

b) high, exalted (said of gods): LÚ.NAR ^dE-*a e-lu-ú izammur* the singer will sing (the hymn beginning with the words) "High Ea" BBR No. 60:15; ^dNinurta *nabú tizgaru e-lu-ú* CT 25 11:14 (list of gods), cf. ^dLAMA AN.TA KAV 78:30; in OB personal names: *E-li-i-na-ma-tim* He(the deity)-Is-Exalted-in-the-Land Scheil Sippar p. 140, cf. *E-li-it-i-na-ma-a-tim* Iraq 7 37 index s. v. (Chagar-Bazar); *A-li-a-at-ka-Sin* Exalted-is-the-Word-of-Sin

elú B

Meissner BAP 16:15, cf. *E-li-a-at-a-wa-as-sú* JCS 11 27 No. 15:1, *A-li-a-at-šu-ba-sú* CT 8 8c:17; *E-li-e-re-sa* Exalted-is-Her(the goddess')-Desire CT 6 48b:22, and passim.

c) high, proud: *u₄.šú.šē sag.íl.la asilal šà.húl.la.ta du.du.da sag.e.šē hu.mu.rig_x(PA.KAB.DU).eš* : *ūmišam in rišin e-li-a-tim in rišātim u hūd libbim atal-lukam ana širiktim išrukunim* (the gods) granted it to me to walk head held high, in joy and happiness constantly LIH 98:96, dupl. ibid. 99:96 (Sum.), VAS 1 33 iv 16 (Akk.) (Samsuiluna), cf. *in kibrātim arba'im in rišān e-lá-a-tim šitadd[uhī]* . . . [*ana*] *širikti šarrūti* [. . .] BRM 4 51:42 (= YOS 9 84) (Nabopolassar); *kīšāda e-la-a tušaknaš raggiš* you mercilessly bend the stiff neck(ed) BA 5 385:13 (restored by von Soden after Scheil Sippar S. 7, coll.).

For discussion see *elú B* adj.

elú B (*elū*, *alū*, *ilū*, fem. *elītu*) adj.; upper; from OAkk. on; *alū* in OAkk., YOS 10 51 iv 23 (OB ext.), JNES 15 134:67 (SB lit.), *ilū* in JNES 15 134:67 (SB lit.); wr. syll. and AN, AN.TA, rarely NIM (UGU in EA (see usage b-1') and Bogh., see usage b-2'); cf. *eli*.

e-eš EŠ = *e-li-um* A II/4:187; IGI.NIM = *e-li-ú-u* (var. *me-lu-ú*) Proto-Diri 105; igi.nim = *ma-tum e-li-tum* Nabnitu L 153; gun [ma.d]a igi.nim = *bi-lat ma-a-tum e-li-tum* (parallel *šaplītum*) Hh. II 372; [sag.a]n.ta = *pu-tum e-l[i-tum]* (parallel *šaplītum*) Kagal D Fragm. 13:16; giš. sag.du an.na = *a-su-ú e-lu-ú* (parallel *šaplū*) Hh. V 306; giš.nu.ki.kúš.an.na (var. giš.nu.kúš.ù.an.ta) = *nu-kuš-šu-ú e-lu-ú* (parallel *šaplū*) Hh. V 265; giš.dúr(text .šu).eš.[ga]r = *e-lu-ú*, giš.bar.eš.[ga]r = *šap-lu-ú* Hh. VII A 204f.; giš.dúr.bi.éš.gar = *ki-is-kir-rum e-lu-u* Nabnitu L 166; *dúr.bi.éš.gar* = *ki-is-kir-rum e(!)-lu-u* <=> *sim-mil-tum šá nam-ša-bi* DÚR <=> *e-lu-u* 5R 39 No. 4:7ff. (unidentified comm.); URU×UD.sag.gá.ba, URU×UD.BAD.da, URU×UD.sukud.da = *URU e-lu-u* Nabnitu L 154ff.; na₄.na = *ab-nu e-lu-u* Nabnitu L 170.

kur.igi.nim.ta hé.mu.e.zi.zi.dè : *istu māti e-li-ti linna[sih]* may it be torn out from the upper country Lugale XI 9; kur.igi.nim.ta mu.un.zu maḥ.àm : *ina mātu e-li-tú šumka širi* your name is exalted in the upper country (parallel kur.igi.sig.ga.ta : *ina mātu šaplītu*) SBH p. 71:17f.; kur.igi.nim kur.igi.sig hé.im.ma.an.si.sá.e.dè : *ša mātu e-lit u šap-lit uštēširi* (you Šamaš) who give justice to the upper and lower country BA 10/1 68:23f.; giš.nu.kúš.ù.an.ta nam.

elú B

(mu.un.da.tu.tu.ne) ... giš.za.ra an.ta nam.(mu.un.da.tu.tu.ne) : ina nukušē e-li-i MIN (= la terrubšu) ... ina gir[ri] e-li-i MIN do not enter to him through the upper hinge, do not enter to him through the upper socket (parallel ina nukušē šaplī, ina širri šaplī) ASKT p. 94-95:54 and 56 (= RA 17 125 iii 9 and 11) (SB Lamaštu).

a) in concrete sense: *bitum šaplum u e-li-ú-um la ina kunukkija kanik* have I not sealed with my seal the lower house and the upper house? BIN 6 20:7 (OA let.); É *e-li-a-am ša rugbi* the upper house, with a second floor (parallel *šaplum*) Wiseman Alalakh 7:28 (MB), cf. *bitu epšu adi gušūrēšu* I GIŠ.IG.MEŠ-ŠU ÉAN.TA ADD 329:4, also *ibid.* 340:10, cf. also É NIM ADD 326:6; *mūtarrittam* AN.TA the upper perpendicular MCT p. 48 Ca:8, for AN.TA *passim* in math. texts, cf. Neugebauer and Sachs, MCT p. 160 s. v., also Thureau-Dangin, TMB 232 s. v.; *šumma ina rēš šilim e-li-im* (var. *a-li-im*) *sūmum nadi* if there is a red spot on the top of the upper rib (parallel: second, third rib) YOS 10 52 iv 23, var. from *ibid.* 51 iv 23 (OB behavior of sacrificial lamb); [*šumma*] KÁ.É. GAL *e-lu-ú-um u šaplum šišitam šullul* if the upper and lower “gate of the palace” are roofed by a membrane *ibid.* 26:2, cf. also *ibid.* 24:4; *šumma padānu 2-ma ina libbi* AN.TA u KI.TA *šilu nadi* if there are two “paths” and there is a rubbed-off spot within the upper and the lower one KAR 451 r. 11, and *passim*; *šumma padānu 2-ma AN.TA-ú ana šumēli maqit* if there are two “paths” and the upper one has collapsed toward the left side (followed by KI.TA-ú *ana imitti maqit*) CT 20 30 ii 20 (SB ext.), cf. KAR 423 ii 3, and *passim*; *šumma padānu 2-ma KI.TA-ú AN.TA-a lamī* if there are two “paths” and the lower one surrounds the upper one CT 20 8 K.3999 r. 22, cf. AN.TA-ú KI.TA-a *lamī* *ibid.* 21, also AN.TA-ú u KI.TA-ú NIGIN-mi TCL 6 5:51; *šumma padānu 2-ma AN.TA-ú ana KI.TA-i KI.TA-ú ana AN.TA-i* PA TUK-ši if there are two “paths” and the upper one has a “branch” toward the lower one, the lower one toward the upper one TCL 6 5 r. 1, cf. *ibid.* 55, and *passim*, also *šumma padānu 2-ma AN.TA-ú peši* PRT 129:12, AN.TA-ú *kuri* *ibid.* 111:7, and *passim*; *šumma* KI.MIN (= *ina rēš marti*) *šitta eršetum*(KÁM-tum.MEŠ) AN.TA-tum *nam-*

elú B

rat KI.TA-tum *tarkat*(MI-át) if on top of the gall bladder there are two *eristu*-marks, the upper one is light, the lower one dark TCL 6 4:29, cf. *ibid.* 30, 35f., r. 6, also CT 30 2 K.6905:4; *ša gi.pisan múru [e]lu-um* (twelve tablets listed by title) in the upper middle (tablet) box (parallel eleven tablets *ša.gi.pisan múru ša-ap-lu-um* in the lower middle (tablet) box *ibid.* 12) UET 5 86:25 (OB); *šumma* IGI ŠAH šakin ... NUNDUN(KA×NUN) AN-tum KI.TA-tum U₃-ma [...] if he has a face like a pig, (that is) if his upper and lower lip “ride” upon each other Kraus Texte 21:4', cf. NUNDUN AN.TA (parallel KI.TA) *ibid.* 50:10f. and r. 16'f., also NUNDUN.MEŠ-ŠU AN.TA-tum KI.TA-tum *še'ra* are hairy *ibid.* 24 r. 13, also NUNDUN-ŠU AN.TA u KI.TA CT 28 12 K.7178:12 (SB Izbu), NUNDUN AN.TA KI.TA *irkab* CT 27 17:24 (SB Izbu), cf. CT 31 33 r. 26 (SB behavior of sacrificial lamb), and *passim*, also (said of *lahú* jaw) KAR 403 r. 30ff.; *šapātušunu el-li-a-tu ... ša šarpi* their (the harts') upper lips are of silver VAT 16462 i 19 (MA); ^d*Igigi ilī e-lu-ti* Igigi, the upper gods (i.e., of the upper region, parallel ^d*Anunnaki šaplūti*) KAR 227 iii 46, cf. ^d*Igigi i-lu-tum* (var. *a-lu-tum*) JNES 15 134:67; *naḥlaptum ziqqurra e-li-tú ap-palisma* I discovered the outer facing of the temple tower CT 34 28:71 (Nbn.); *epir pisanni e-li-i u šap*(text ŠI+IB)-*li-i* earth from the upper and lower drainage pipe KAR 196 r. ii 47 (SB rit.); MUL *e* (abbr. for *elú*) *ša* SAG GÍR.TAB the upper star at the top of Scorpio (i.e., β Scorpii, parallel MUL *qablu ša* SAG GÍR.TAB, i.e., δ Scorpii) Gössmann ŠL 4/2 No. 94.

b) as topographical indication — 1' in gen.: [*lu*] *ētelli šadi e-lu-[ti lu] attatablakkata šadi šaplūti* I climbed the upper mountains again and again, I crossed the lower mountains again and again CT 13 42:15 (Sar. legend), cf. *lītetelli šadē* AN.TA.MEŠ *ibid.* 23; *ina piḥati* AN.TA in the upper province PBS 2/2 6:20 (MB), also *ibid.* 10:8; *šar* KUR *e-li-tim u ša[plūtim]* Borger Esarh. 115 § 82:7; KUR AN.TA *ana* KI.TA *uštahaqqa* the upper land will be mingled with the lower (in armed conflict?) CT 27 47:24 (SB Izbu); *šipir abullim e-li-tim ša Terqa* the work on the upper gate

elû B

of GN ARM 2 87:7; [išt]u *halaš Sagarātim ina halsim e-li-im ana Mari ana alākim panū-ja šaknu* I intended to go to Mari from the district of GN in the upper district RA 42 128:11 (Mari let.), cf. ARM 6 35:15; *šābēšu . . . ina KUR UGU-tim adi KUR GAM-ti šit* ^dŠamaš [adi] *erebi* ^dŠamši *danniš šulmu* his (the king of Egypt's) soldiers are very well, from the upper land to the lower land, (from) east to west EA 162:80 (let. from Egypt); *a-lu-me-lu* Upper Susa (the acropolis, as Akk. lw. in Elam., corresponding to uru.an.na in Sum. insers. from Elam, see Poebel, AJSL 49 126ff.) MDP 11 No. 23 bis:3, also *a-li-me-lu* MDP 5 No. 70:30, and passim, cf. also Nabnitu L 154ff., in lex. section; *šiddu AN.TA pān iltāni . . . pūtu AN.TA pān amurri* the upper long side towards the north, the upper short side towards the west BBSt. No. 3 iii 47 and iv 1 (MB), also No. 4 i 7 (MB), and passim in MB; *KÁ e-lu-ú u KÁ šaplú* the upper gate and the lower gate TCL 13 203:2 (NB); *adi limūtum AN.TA-tum u KI.TA-tu[m] šalšu eqli inandin* he will give one-third of the field, including the upper and lower wall RA 10 68 No. 40-41:17 (NB), cf. *itú e-lu-ú u šaplú TuM 2-3 140:11; ina muhhi ID eššu e-lu-ú* (a field) on the upper New Canal VAS 3 187:3, cf. Dar. 124:2, 265:4, 18 and 19; *pūtu e-li-ti PN* the upper short side (of the field borders on the field of) PN TCL 12 8:7 (NB), cf. *šiddu AN.TA amurru pūtu AN.TA iltānu* the upper long side towards the west, the upper short side towards the north Hinke Kudurru diagram (Nbk. I), and passim in NB, mostly indicating locations towards the north and west, note however: *pūtu AN.TA šūtu* BBSt. No. 9 i 7 (NB), also No. 28 r. 12 (NB), etc.; *libbú UŠ.SA.DU e-lu-ú u šap-lu-ú imaššahu'ma* they will measure (the property) according to the neighbors at the upper and lower (ends) BRM 2 51:9 (NB), cf. *šiddu AN.TA šiddu KI.TA kī pī LÚ.UŠ.SA.DU.ME išaddad* AnOr 9 7:10 (NB), also UŠ AN.TA u KI.TA *ultu Puratti adi GN išaddadu* RT 36 189:5 (NB); *íd-tu e-li-tum ša GN íd-tu šaplūtu ša GN₂* the upper river (district) of GN (and) the lower river (district) of GN₂ Lie Sar. 98, cf. URU GN *ša íd-ti e-li-ti šap-li-ti* ibid. 112, also ibid. 109; *kisirta . . . ša ištu sippi* URU

elû B

e-li-e . . . adi sippi URU šap-li-e the quay-wall which (runs) from the edge of the upper city to the edge of the lower city KAH 2 35:24 (Adn. I); *ina turri e-li-i ša abul* ^dIštar at the upper edge of the Ištar gate VAB 4 86 ii 13 (Nbk.).

2' as geographical name, referring to a specific place: *mātam a-li-dam* PBS 5 34 vi 2+ PBS 15 41 xiv 9 (Sar.); *ṭēm harrān mātim e-li-t[im] inneppeš* the decision concerning the expedition against the upper country is being made ARM 1 53 r. 6', cf. *ina mātim e-li-tim* RA 35 184:10 (Mari let.); *ana mātim e-li-tim* Semitica 1 20:26 (Mari let.), for *mātum elitum* in Mari, see Thureau-Dangin, RA 33 177, Dossin, RA 35 184 n. 1, for KUR (URU) UGU-(ti) in Hitt. texts, see Goetze, MVAG 29/3 137 (index), MVAG 38 327 (index), and Güterbock, JCS 10 127 (index); *šarrāni ša Tukriš u šar mātim e-li-tim* the kings of Tukriš and the king of the Upper Country AOB 1 24 iv 8 (= KAH 1 2) (Šamši-Adad I); *Amānam SA.TU GIŠ.ERIN u tiamtam a-li-dam iqiššum* (the god) gave him the Amanus, the Cedar-Mountain, and the Upper Sea (i.e., the Mediterranean or Lake Urmia) UET 1 275 i 27 (Narām-Sin); *ālāni ša tām[tim] e-li-te abil* I ruled over the cities of the Upper Sea Rost Tigl. III 25:4 (= 3R 10 No. 2), cf. *muš-pil niši* KUR AN.TA KI.TA Layard 17:3 (Tigl. III); *šarru naḡi nesūtīm ša qirib tiamtim e-li-tim šarru naḡi nesūtīm ša qirib tiamtim šaplītīm* the kings of faraway regions in the Upper Sea, the kings of faraway regions in the Lower Sea VAB 4 146 iii 4 (Nbk.), cf. *ultu KUR Hazzati paṭ Mišir tāmtim e-li-ti abarti Puratti adi tāmtim šaplīti* ibid. 220 i 41 (Nbn.); *kāšid ultu tāmtim e-li-ti adi tāmtim šaplīti* who conquered (everything) from the Upper Sea to the Lower Sea Borger Esarh. 77 § 50:7, cf. OIP 2 78:4 (Senn.); *ultu tāmtim e-lit adi tāmtim šaplīt ša šarrāni abbēja irteddá anāku lu ardi* from the Upper Sea to the Lower Sea, (everywhere) wherever my royal predecessors went, I went too Thompson Esarh. pl. 18 iv 19 (Asb.), and passim in Asb., Nbk., also 5R 35:29 (Cyr.), and ABL 137 r. 5 (NB); *šar KUR A.AB.BA AN.TA u šupālīti* king of the countries on the Upper and Lower Sea KAH 2 61:16 (Tn.), cf. *šar A.AB.BA AN.TA KI.TA* ibid. 58:6 (Tn.), cf.

elû A

niše . . . ša tâmtim e-li-ti šapliti Borger Esah. 107 iv 11, also Streck Asb. 4 i 19 and 260 ii 14.

3' in geographical names: URU GN AN.TA . . . KI.MIN KI.TA Upper-Hiluni, Lower-Hiluni PBS 2/2 77:7 (MB), cf. PBS 1/2 22:7 (MB), also URU *Hundurna* AN.TA-ú . . . URU *Hundurna* KI.TA-ú TCL 3 235 (Sar.); ID *Zaban* AN.TA-ú *ina kiššatišu šamriš ēbir* I crossed, undaunted, the Upper Zab river in its high flood TCL 3 8 (Sar.), also *ibid.* 323, and ID *Zaban* AN.TA AKA 185 r. 13 (Asn.), and *passim* in Asn.

The two adjectives *elû* A, "high," and *elû* B, "upper," have been separated because the former goes back to *eliu*, the latter to a nisbe *elû*. This is shown clearly in all those refs. where *elû* A is mentioned beside *šaplu* (fem. *šaplitu*) and *elû* B beside *šaplû* (fem. *šaplûtu*). Only rarely, however, is this difference reflected in the writing, cf., e.g., *e-li-ú-um* (beside *šaplum*) BIN 6 20:7 (OA) or *e-lu-ú-um* (beside *šaplum*) YOS 10 26:2 (OB ext.).

elû A s.; extent (lit. surface); SB, NB*; cf. *eli*.

gú.íl.la.ab = *e-li* KUR (in group with *kullat niši*, *tēništu* and *be-el-ni*) Erimhuš IV 230.

sīsē ši-im-⟨da⟩-at nīri ina e-li KUR-ia eli ša pāna ušātir ar[kus] I harnessed more horses than ever to the yoke everywhere in my country (parallel *ina šiddi mātija* line 120) KAH 2 84:121 (Adn. III); 3 KÙŠ 8 ŠU.SI *e-li tal-la* tree cubits and eight fingers (high) is the section extending above the crossbeam (between *tallu* and *ti'tu* PSBA 33 pl. 21:8 (NB).

elû B s.; upper garment; NA*; wr. (TÚG.) AN.TA; cf. *elû* v.

TÚG.AN.TA.MEŠ ND 469 in Iraq 13 113 (translit. only), cf. ND 1101 in Iraq 14 63 (translit. only); 2 AN.TA.MEŠ MI two black upper garments ADD 758:7; TÚG.AN.TA.MEŠ TÚG.BAR.X.[...] MEŠ ADD 680:6.

Reading uncertain, possibly to *elitu* or *elēnūtu* B. For TÚG.AN.TA.KI.TA, see EA 22 iv 11 and 25 iv 48; for TÚG.KI.TA see *hallupu* adj.

elû C s.; helmet; syn. list*; cf. *elû*.

[*e-lu-ú* = *hu-li-[am]*] An VII 230c.

elû D (*alû*) s.; sprout; syn. list*; cf. *elû*.

elû

e-lu-ú, e-de-šum = pi-ir-ḫu CT 18 2 K.4375 iii 27, cf. *a-lu-ú = pi-ir-ḫu* *ibid.* 25.

elû E s.; (mng. unkn.); OA*; only pl. attested.

šumma ša PN *ṣuhāršu ullad 6 GÍN KÙ*. BABBAR *ana e-li-e i-za-zu* should the (wife) of (the adopted) PN give birth to a male child there will be six shekels of silver ready for *e*. TCL 1 240:14.

elû (*alû*) v.; **1.** to travel uphill or to higher ground, to go up, to ascend, to go to a more important locality (temple, palace), to a higher authority (p.115), **2.** to come up, move upward, rise, to grow, to emerge, come out, to show up, turn up, appear (p.120), **3.** to go into hiding, to go away, to rise from and leave, to lose, forfeit, to desert, be lost to (somebody) (p.124), **4.** *ana muḫḫi elû* to take over a charge, to enter upon an obligation (p.125), **5.** *ullû* to raise, elevate, extol (p.125), **6.** *ullû* to set aside, to remove (p.126), **7.** *utellû* to be raised (p.127), **8.** *šulû* to make a person move upward to a higher location, to summon a witness, to produce a witness, to man a garrison, to promote, to impale (p.127), **9.** *šulû* to move objects to a higher location, to load or embark on boats, to offer or dedicate (something) to a deity, to haul up and drag a boat overland, to beach a boat, to cover (said of animals), to make the water rise (referring to river ordeals) (p.128), **10.** *šulû* to raise, to make appear (from somewhere), to produce a document, to enter upon a tablet, to lift out, to debit (p.131), **11.** *šulû* to deduct, to subtract, to extract roots (math.), to tap, to remove, to oust a person, to take a person away, to take animals out of a flock or herd, *ina qātē šulû* to let escape (p.133), **12.** *šum* DN *šulû* to take an oath (p.135), **13.** *šutelû* to rival in height (p.135); from OAk. on; I *ili* — *illi*, I/2, I/3, I/4 LKA 64:20, ABL 1144:4, II, II/2 *utal-li* (see lex. section and mng. 6), II/3, III, III/2; in OB *ili* (1st person), *talli* (2nd person), *ali(am)* (imp.), *alium* (inf.), for refs. see Gelb, BiOr 12 111, in SB *alû* ZA 30 189:26, see lex. section; wr. syll. and E_x(DU₆+DU), È (OB), AN.TA MDP 14 49f. r. i 29 (see mng.

elû

2a-8'); cf. *elātu*, *elēnēti*, *elēnītu* A and B, *elēnū*, *elītu*, *ēlītu*, *elū* A and B adj., *elū* A, B, C, and D s., *ēlū*, *mēlū*, *mūlū*, *mušēlītu*, *mušēlū*, *ša tēlīti*, *šūlū*, *šūlātu*, *tēlītu*, *tēlū*, *telū* v., *tēlātu*, *ullū* adj., *utlellū*.

[e] DU₆+DU = *e-lu-u*, [a-r]a-du Ea III 26f., cf. e DU₆+DU = [e-l]u-um] MSL 3 219 G₆ ii 11' (Proto-Ea); e DU₆+DU = [e-l]u-ú, a-ra-du-um Proto-Diri 222-222a, also Diri I 199f., S^b I 241f.; e [Ē] = [e-lu]-u A III/3:155; e Ē = [e]-lu(!)-ú Proto-Diri 225a, also Diri I 160; an.da.E_x(DU₆+DU).dè = *e-lu-u šá e-liš* Izi A iii 6; ^gl-g^rDU₆+DU = *e-lu-u šá* GIŠ.GIGIR Antagal III 37; [ba-al] [BAL] = [e-lu]-ú = (Hitt.) UGU-zi upper S^a Voc. Y 5'; an.ta.mu, il.la.mu = *i-la-an-ni, i-šá-an-ni* (Akk. col. interchanges the two equivalents) Erimhuš I 285f.; [i]n.di.di = *e-lu-ú* Lanu A 131; [...]= [e]-lu-ú Lanu B ii 5; KA.kēš.da = *ú-tal-lu-u* Erimhuš IV 126; tùm = *šu-lu-ú ša hu-ša-bi* BRM 4 33 i 3 (group voc.); ir = tùm = *šu-lu-u šá titāpi* KI.MIN (= *hamtu*) Emesal Voc. III 9; [bu-ur] BÚR = *šu-lu-u šá e-tim-me* K.11807:26 (unpub., text similar to Idu), see *eṭemmu* and *mušēlū eṭemmi*.

u₄.da u₄.me.da.šè su.sa.bi im.ma.an.ta.e_x : *šumma matīma nišūssu e-te-lam-ma* if (one of) his family ever turns up (as claimant) Ai. III iii 52; EBUR.šè ba.ra.e_x.dè : *ana ebūri il-lu* (var. *ú-tal-li*) Hh. I 159; é.é.gar₈.ta ba.ra.e_x.dè : *ina bīti u i-ga-rum i-te-el-l[i]* he will lose the house (furniture) and (even) the walls Ai. VII iii 39, and passim in Ai.; ba.ra.e_x.e.dè : *ú-tel-li* (var. *i-te-li*) Hh. I 240, cf. Hh. I 159, above; GIŠ.SAR.šè GIŠ.SAR àm.ta.e_x.dè : *kirū ana kirū ú-ut-al-li* one garden lies higher than the other Ai. IV iii 39.

i.ne.šè a kur da.ri.šè ki.a nu.um.e_x.dè : *inanna mú [dari]š ištu eršeti ana šadī ul il-lu-ú* now the water will never rise from the earth up into the mountains Lugale VIII 26; túl.ta.mu <un.šī>.ni.ib.e_x.dè ... [tú]l nu.e_x.da.ta hé.ni.ib.šub.bu.dè : *ša ultu būrti il-la-a ... ina būrti la a-le-e lidd[ášu]* (the demon) who comes up from the well, let him be thrown into a well from which there is no coming up ZA 30 189:20 and 25f., dupl. CT 17 36:88f. and 94f., cf. túl.ta.mu.un.šī.ib.e_x.dè : *ša ištu«tu» būrtu il-la-[a]* CT 14 13 BM 91010:1f.; gidim kur.ta.e_x.d[è ...] (var. gidim kur.ra.lú.è(!).dè(text.tum) h[é](text.tum).me.[en]) : *lu eṭimmu ša ištu eršetim il-la-a* [...] whether you are a ghost who has come up from the nether world CT 16 10 iv 42f., var. from ibid. 50:42f.; dim.me.er an.na.ke_x(KID) an.na ba.an.e_x.dè : *ilū ša šamē ana šamē i-te-lu-u* the gods of heaven go up to heaven 4R 28 No. 2:19f., cf. an.na.ḥa.ba.e_x.dè : *ana šamē li-tel-la* CT 17 21 ii 88f., an.na.ḥa.ba.e_x.dè : *ana šamē li-lu-ú-ma* CT 16 22:277f.; ūr.šè nam.ba.e_x.dè : *ana ūrišu la te-el-li-šú* do not go up to him on his roof CT 16 31:112; mu.gan mu.un.dù mu.

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lu.ra nu.un.e_x.dè : *šupuk šamē tēpušma mam-man ul il-li* you have heaped up the sky, nobody can ascend (to it) (Sum. differs) SBH p. 130:34f.; al.bí.in.e_x.dè : *i-til-li* (Dumuzi) has disappeared Langdon BL 8:8f.; ur urugal (ABXGAL).la.[ta ba.ra].è : *ištu eršeti i-la-a* (Nergal) came up from the nether world KAV 218 A iii 3 and 8 (Astrolabe B).

nam.lugal.bi bára.bára.ke_x.ne gú.an.šè. hé.ni.ib.zi.zi : *šarrūssu ina āšib parakkē lil-li* may he (the god) make his kingdom exalted among all rulers 4R 12 r. 17f. (MB royal); DN ... sag.zu hé.ri.ib.il.la : ^d*Marduk ... rišika lil-li* may Marduk exalt you 5R 51 iii 26f.; sag.bi saḥar.ta ḥur.sag.gin_x(GIM) hé.ni.ib.il : *rišīšu kīma šadī ina epiri lu ul-li* I made its summit as high as a mountain by means of (piled up) earth 5R 62 No. 2:59 (Šamaš-šum-ukin); [sag.bi an.gin_x b]ja.ni.in.il : *rišīšu kīma šamē ul-li* he made the top of (the temple) as high as the heavens 4R 18 No. 1:7.

dumu.ki.in.gi.ra kur.šè mu.un.e_x : *māra mātu ana šadī tu-še-li* you (Enlil) have made the inhabitant of the home country go up to the mountains (parallel dumu.kur.ra.ki.in.gi.šè mu.un.e_x : *māri šadī ana mātu tušēridu* you have made the inhabitant of the mountain (region) go down to the home land ibid. 30f.) SBH p. 130:28f.; giš.si.gar an.kù.ga.ta giš.gag.nig.gag.ti te.gá.da.zu.dè : *ina šigar šamē ellūti sikkat nam-zaqi ina šu-li-i-ka* when you turn (lit. lift) the bit of the key in the lock of the pure heavens 4R 17:5f., restored from Gray Šamaš pl. 13 Bu. 91-5-9, 180:5f., cf. mng. 10d-3', and see *mušēlū*, "key"; ki.sikil ama.a.ni.ta ba.ra.e_x.ne ... buru₅ á.búr.bi.ta ba.ra.e_x.ne : *ardatu ina maštakiša ú-še-el-lu-ú ... iṣṣūru ina abrišu ú-še-el-lu-ú* (the demons) rouse the girl out of her bedroom, drive the bird out of its nest CT 16 9 i 23f. and 34f.

SUKUD = *tu-še-la-a* Ebeling Wagenpferde pl. 16 Ko. 6 (cf. mng. 9a-1'); il-[a]n-ni [//] ana e-lu-u CT 41 44:12 (= ZA 43 55:76, Theodicy Comm.); [ul-lu // ana e]-lu-u CT 41 41:23 (= ZA 43 73:293, Theodicy Comm.); *šumma izbu 2-ma aḥu ana aḥi rakbu // ra-ka-bu = e-lu-u* if there are two new-born lambs and one rides on the other, *rakābu* = to be on top Izbu Comm. 248.

1. to travel uphill or to higher ground, to go up, to ascend, to go to a more important locality (temple, palace, etc.), to a higher authority — a) to travel uphill or to higher ground — 1' referring to persons — a' in Oakk.: PN *li-li-am* PN should come here HSS 10 7:6 (let.).

b' in OA: *a-Ḥa-ḥi-im e-li-i* I am going to Hahum KT Blanckertz 5:16 (let.), cf. *ana Ḥattuš e-li-ma* Hrozny Kultepe 1 31:17; *ša ... ana Kuššara e-la-ú-ma la té-li-ú* you who

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did not go up at all (from Kaniš) to Kuššara Hrozny Kultepe 1 1:52f.; *inūmi e-li-a-ni ašāl-kama umma anākuma* when I came, I asked you as follows TCL 20 90:14; x *kaspam* . . . *ištu Alim ina e-lá-i-šu išagqalam* he will pay me x silver when he comes up (to Kaniš) from the City TCL 19 62:12, and passim; *ina e-lá e-li-tim* at the arrival of the caravan CCT 2 27:11, cf. *e-lá-at* PN *ša e-li-ú-ni-ni* BIN 4 144:4, and *ḥa-ra-ni li-li-am* TCL 20 108 edge 2; *inūmi ana É AN-tim e-li-ú* when I went to the temple of the goddess BIN 6 146:7, cf. CCT 5 35d:11.

c' in OB letters: *ina e-le-e šarri ana Sippar* when the king went to Sippar PBS 7 83:25; *ana Bābili i-te-li* (for *ēte-li*) I went up to Babylon TCL 17 70:11; *ištēn awīlam mamman ul iṭrudam ediššijama e-te-ne-li* nobody sent even one person to me, so I had to go on all by myself PBS 7 42:17; *šābum* . . . *ša ana dūr GN ana mašša[rtim] i-il-lu-ú* the soldiers who have to go to the wall of Sippar to keep watch there VAS 16 190:16; *atta u šibūt māti ša tašapparu a-li-a-nim-ma ittiya nanmera* come to me (the king), you and the elders of the country over whom you have authority, and have a meeting with me! TCL 17 76:23; *aššum a-li-a-am ašpurakkunūšim umma anākuma a-li-a-nim* . . . *ul ta-li-a-nim* I wrote to you (pl.) concerning (your) coming, saying, "Come," but you did not come TCL 17 69:4, 5 and 8; *šumma ta-al-li-a-am arḫiš uddidamma a-li-a-am* if you want to come, come quickly and be on time! CT 4 35b:14 and 16; *dī'atam ul tašālma ul ta-li-am* you did not take notice and you did not come CT 4 35b:10, and passim; *ana Bābili^{ki} ta-li-am-ma* PBS 7 126:10, cf. CT 29 40:10, VAS 16 66:16, and passim; *ūmam mārūšu i-lu-ni-im-ma umma šunuma* today his sons came and said TCL 17 44:13; *imērū ištu libbu mātim i-lu-nim-ma ina bīt* PN izzazu the donkeys have arrived from the hinterland and are now in the house of PN CT 33 21:22.

d' in Mari: MU *Zimrilim ana Jamḥad i-lu-ú* year when RN went up to GN Studia Mariana 59 No. 32; *pān umm[ānātīm ašabbatma] ana māt GN e-el-li-im* I will lead the troops and come up to GN ARM 1 53:3', cf. 12 *līmī šābum* . . . *ana GN i-li-em* ARM 6 27:17,

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e-le-e šābim ul ibašši . . . *itti šābim te-li-a-am* ARM 2 51:8 and 17, etc.; *arḫiš e-li-im-ma u ālāni annūtīm i nišbatma* come up quickly, and let us capture these cities ARM 5 16:18, also *ibid.* 25.

e' in Alalakh, EA, RS: *ana māt Ḥatte e-te-li* I went to Hatti Smith Idrimi 65; *šar-rāni ša ZAG-ia u GÜB-ia il-lu-an-ni-ma* kings came to me from right and left Smith Idrimi 59; *i-ti-li šābē ina Gubla* troops have gone (against) Byblos EA 124:12 (let. of Rib-Addi); *[i]nanna ilqī GN u i-te-la-am ana širija* now he has taken GN and is marching against me (Canaanism) EA 88:17, cf. *kīma panānum i-ti-lu PN ana širija [dannāku]* before, when PN marched against me, I was strong (Canaanism) EA 127:31; *u i-ti-la PN u iltegi 2 āla* PN went and conquered both cities EA 81:46 (let. of Rib-Addi); *adi e-til-li PN* . . . *ana māt Urusalim* until PN leaves for Jerusalem EA 287:45 (let. from Palestine), cf. *ni-e-ta-li ina GN* EA 178:4; *ji-ti-lu ina libbi ajāba aššum šabāt elippātiya* he went out to the high seas to capture my ships EA 114:18 (let. of Rib-Addi).

f' in Bogh.: *aḫūa ana eḫli ittur u ana bu'uri i-te-ni-il-li* my brother has grown up and goes out hunting KBo 1 10 r. 49 (let.).

g' in NA, NB letters: *ina URU GN ula ina URU GN₂ e-te-li* he went up either to GN or to GN₂ ABL 890 r. 7 (NA); *šū iḫturubu ana URU birte e-te-li* he went up to the fortress earlier ABL 311:15 (NA); *ūmu ša Ištar ina muḫḫi [x x] te-lu-u-ni LÚ na-ši-ia-ni e-ta-lu-u-ni ina bīt ili ātamaršunu gabbu saklūte šunu* the day when Ištar came upon the [...] the bearers (of the statue) came, I saw them in the temple, they are all uncouth ABL 1103:3 and 4 (NA); *šarru* . . . *ūda kī Ištar Arba'ili dannatuni qarītu ina Arba'ili te-ta-li-a* the king knows that the Ištar of Arbela is powerful, there is a festival in Arbela, she has gone there! ABL 876:11 (NA); PN *ittiya ana URU GN it-ta-el-li* PN will go up with me to GN CT 22 111:9 (NB); *umma ana panija e-la-nim-ma Á. MEŠ (= iddāti) ana māt tāmti rida kī ana panija la ta-te-la-a-nu qibā la taqabbā* come up to me and afterwards go down to the Sea-

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land — if you do not come up here, (or) do not excuse yourself (satisfactorily), (I shall come and smite your country) ABL 576 r. 11 and 13 (NB); *alakti ša URU GN te-te-la-a* (on the 13th of Dumuzi) the caravan arrived from GN ABL 781:7 (NB); *mār šipri ultu URU [GN] ana panīja i-te-lu-ni* messengers came to me from the city of GN ABL 862 r. 2 (NB).

h' in hist.: *ina 13 palīja ana GN e-li* in the 13th year of my reign I went up to GN Layard 91:90 (Shalm. III), cf. IR 30 ii 1 (Šamši-Adad V), cf. also *ana birti šuāti e-li-ma TCL 3 178 (Sar.)*; *ana tāmti rabīte lu e-li* I went to the great sea AKA 199 iv 17 (Asn.), cf. ibid. 372 iii 85; *ana Kutī Bābili Barsip e-li ... ana Kaldi urid* he went up to Cutha, Babylon (and) Borsippa, (then) he went down to Chaldea CT 34 41 iv 10 (Synchron. Hist.); *ultu qabal tāmtim e-lu-nim-ma itti tāmartišunu kabitti* they came from the(ir) island with heavy tribute Streck Asb. 202:86; *ultu ana nadān niqī e-lu-u ina Emašmaš* when I went to Emašmaš to offer sacrifices Streck Asb. 82 x 24.

i' in lit.: UD.7.KAM *ana É.ME.UR.UR uštēšir ana Eanna el-[li]* on the seventh day (the god) will set out for Emeurur, he will go to the temple of Eanna SBH p. 145 ii 23; *il-li ina Bābili i-pa-at* he goes up (from Ur), and spends the night in Babylon KAR 43:26 (SB).

2' referring to goods: *mala luqūtum e-li-a-ni kuāti lipqidunikkum* let them entrust to you, yourself, whatever goods will come here TCL 20 119:6 (OA), cf. *luqūtum išti PN e-li-am CCT 4 48b:13*, *ina e-lá luqūtiya TCL 20 100:22*; *ina e-lá šubātēšu* when his cloth arrives here TCL 20 154:14 (OA); *šubātū ana ekallim e-li-ú-ma ŠA.BA 12 šubāti nishātīm ekallum ilqi* the garments went up to the palace, and the palace took twelve garments from them as dues CCT 3 28b:7 (OA let.); x TUG ... *ištu Alim^{ki} e-li-ú-nim* x garments have arrived from the City BIN 4 65:5 (OA); *luqūtum ana Kaniš e-li-a-ma PN iraddiši* the goods will come to Kaniš, and (then) PN will transport them further TCL 14 70:13 (OA);

elû 1b

šiamātum e-li-a-nim-ma kasapkunū tuštāb-bāma your silver will be paid to you when the merchandise comes BIN 4 224:15, cf. *šimūm li-li-a-ma CCT 2 35:29*, and passim in OA; [ANŠE].ĤIA *parū u ANŠE la-gu.ĤIA damqūtum ša māt GN u māt GN₂ i-il-lu-ú* fine mules and *lagu*-donkeys will be driven up from GN to GN₂ ARM 1 132:8; ŠE.MEŠ ... *ištu [eb]ir[ta]ni ša e-te-la-a* the barley which arrived from across the river HSS 14 598:3 (Nuzi), etc., cf. ŠE.MEŠ-ia *ša ina magratu i-lu-ú JEN 643:2*, cf. also HSS 9 66:3 and 14, HSS 13 428:4, 7, and passim in Nuzi; *ša uttata ša ultu Barsip te-la-³ ana bit makkūri iz-bil-lu-nu* (hire for the men) who carried into the storehouse the barley that came from GN Cyr. 24:5; *uttatu girubtum ana Eanna te-la-³ u rūqtum ana zēri idin* the barley which is in the vicinity should go to Eanna, and as for the barley which is (too) far away, give it for seed YOS 3 168:16 (NB let.); x AN. BAR *hālilī ša ultu kit-<ta>-ti i-lu-ni* x iron *hālilu*-tools which have arrived from the forge(?) VAS 6 205:15 (NB).

3' other occ.: *ištu i-lam-ma šelibu* since the fox came CT 15 32:14 (SB wisdom).

b) to go up, to ascend — **1'** to go upward to heaven, to climb a mountain, a roof, etc.: *itamā i-li* (var. *e-la-a*) *šamā'i ... idabbuba arād irkalla* they speak of rising up to heaven — they complain about going down to the nether world Ludlul II 46 (= Anatolian Studies 4 84), cf. *e-li-ma ina šamāmi ... urrad ina appi išši* Bab. 12 pl. 1:35 (Etana); *šumma ni-til-lī ana šamē // ša-me-ma šumma nurrad ina eršete* whether we go up to heaven or go down to the nether world EA 264:15; *ana šamē el-li-ma ... urrad ana apsi* I will go up to heaven, I will go down to the Apsū Gössmann Era I 183; *amūt^d Etana ša ana šamē E_x-ú* (this was the appearance of) the liver referring to Etana, who went up to heaven BRM 4 13:33 (SB ext.); *ilānišu u ištārātišu ipriduma kiššišunu ezibuma e-lu-ú šamāmeš* its (Babylon's) gods and goddesses took fright, abandoned their sanctuaries and went up to heaven Borger Esarh. 14 Ep. 8b:14, cf. *ilū iplahu abūamma ittehsu i-te-lu-ú ana šamē ša^d Anim* Gilg. XI 114; *kī qutri ana šamē i*

elû 1c

ni-il-li let us ascend to heaven like smoke KBo 1 3 r. 32 (treaty), cf. *kīma qutri li-til-li šamé* Maqlu V 169, and passim; *nīnu ulu nur-radakki u atti ul ti-li-in-na-a-ši* we cannot descend to you (address to Ereškigal), nor can you come up to us (in heaven) EA 357:5 (Nergal and Ereškigal); [*e*]l-lu-ú-ni mētū-tima ikkalu baltūti the dead will come up and devour the living KAR 1:17 (Descent of Ištar); [*ša qišti erī*]ni lu-li aššadiša I will climb the cedar forest on the mountain Gilg. Y. 118 (OB); *maršiš e-te-el-la-a ubānāt šadī pašqāte* I climbed again and again the difficult, steep mountain peaks OIP 2 37 iv 22 (Senn.), cf. *e-til-lu-ú huršāni šaqūti* Streck Asb. 70 viii 82, and passim; *ana šūzub napšātešunu ana* KUR GN *šadū dannu e-li-ú* to save their lives they climbed Mount GN, a difficult mountain AKA 338 ii 113 (Asn.), and passim in NA royal insers., cf. *ištēn ina libbišunu ul ipparšidma ana šadé ul e-li* Rost Tigl. III pl. 17:9; *li-te-til-li šadé elūti* let him climb the upper mountains CT 13 42 i 23 (SB legend of Sargon), cf. *ana* KUR-ú *e-te-li* ABL 799:11 and 1008 r. 2, also *ana šadé* E_x.MEŠ-ú Craig ABRT 1 82 r. 7 (*tāmītu*-text); *i-li-ma ina muḫḫi tillāni labīrūti itallak* go up on the old tells and walk around KAR 96 r. 26 (SB wisdom); *e-li-ma ana muḫḫi dūri ša Uruk i(text im)-tal-lak* climb up onto (the top of) the wall of Uruk and walk around! Gilg. I i 16, cf. *e-li-ma Uršanābi ina muḫḫi dūri ša Uruk itallak* Gilg. XI 303, also *i-li-ma Ištar ana muḫḫi dūri ša Uruk supūri* Gilg. VI 157; *el-li ana ūri . . . urrad ana qaqqarimma* I climb up on the roof, I descend (again) to the ground Maqlu III 144, cf. [*šumma . . .*] *ina bīt amēli ištu qaqqari ana ūri* E_x.MEŠ CT 38 41:10 (SB Alu); *nišīšu šibu šibtu <ana> muḫḫi ūri bītātišunu e-lu-ma šarpiš ibakkū* his people, the old men and women, climbed up on the roofs of their houses and wept bitterly TCL 3 344 (Sar.); *ana ūri ul il-li* he must not go up on the roof BBR No. 48:6 (rit.), cf. *ana ūri* NU E_x KAR 177 r. ii 8 (hemer.), and passim; *šumma UR.ME ina bīt amēli libitti bīt amēli* E_x.MEŠ *u urradūni* if in someone's house . . . -animals walk up and down the bricks of the man's house BRM 4 21:6 (NB Alu), cf. *ina igāri il-lu-ú* KAR 376 r. 34 (Alu), and

elû 1b

passim, also *igāra i-lu-ú // ma-lu-ú* KAR 377:8, also *ana* UGU *erši amēli* E_x KAR 382 r. 30f., etc.; *šumma kulbābē sāmūti ina bīt amēli e-lu-nim-ma* GUB.MEŠ if red ants turn up in a man's house and stay (there) KAR 376:13 (SB Alu), cf. *šumma kulbābē ina šigāri bīt ili i-te-lu-ni* KAR 377:20 (SB Alu); *šarru ana bīt ili [er]rab uškān iggarr[ar] . . . ana parakki el-li uškān iggarrar* the king enters the temple, prostrates himself and rolls over (in obeisance), he goes up to the dais, prostrates himself and rolls over MVAG 41/3 8:32 (NA rit.); [UD].11.KAM ^d*Nabū uššā . . . el-li ina šubtišu uššab* on the eleventh day Nabū will go out, (then) he will go up to his throne and sit down ABL 366 r. 5 (NA).

2' to step up (onto the shore), to board a boat, mount a horse, to ascend a throne: *pān* HUR.SAG *Hazi ana da-pa-lim (= tābalim) akšud e-li-ia-ku* I reached dry land opposite Mount Cassius and went up (on shore) Smith Idrimi 34; *elippāte ina kāru ša šarri . . . la e-la-a-ni-«u» kāru gabbi ana panīšu ussaḫhir . . . ša ana kāru ša* KUR Aššur^{ki} *il-la-ni iduak elippašu upašši* the boats cannot land in the king's harbor, he has made the whole harbor go over to his side, he kills whoever wants to land at the quay of Assyria and destroys his boat ABL 992:16 and 20 (NA); *urid ana nāri ittabak šurīpu e(var. i)-la-a ana nābali ḫimittu itbuk* (the demon) went down to the river and poured ice, went up on dry land and poured scorching heat Borger, AfO 17 358:21, also 23 (inc. written on a Pazuzu-head); *ina kibri tām-tim gallati ša ana šiknu ana e-le-e sīsē u šitkun šēpi amēli la naṭūma magal šumruš* on the shore of the . . . sea which (due) to slime was unsuitable and very difficult for horses to step up on, and (even) for human feet to gain a foothold on OIP 2 75:81 (Senn.); *i-lamma* ^d*Enlil ana libbi elippi* Enlil went aboard the boat Gilg. XI 189; *rab kāri . . . ina mūši ana libbi elippi ina 20 šābē kī i-la-*³ when the harbor-overseer came aboard the boat with twenty men at night (he took garments, money, etc., away from the boat) YOS 3 74:23 (NB let.); MU RN *ana kussī bīt abišu i-lu-ú* year: RN ascended the throne of his family VAS 7 204:59 (OB Hana); *kīmē* RN *ana*

elû 1c

kussî [šarrūti] i-flu-ú when Tuthaliya ascended the royal throne KBo 1 6:15 (treaty), dupl. KUB 3 6:18, cf. *ina* AŠ.TI LUGAL [...] E_x-a CT 31 48:13, dupl. *ibid.* 18 K.7588 obv.(!) 4; *inanna ahi-ja ana kussî ša abika* [t]e-e-te-li now, my brother, you have ascended the throne of your father EA 41:17 (let. of Šuppiluliuma); *sīsú tēbū* [*ina muḫḫi alāni paré kī e-lu-ú kī ša rakkuma ina uzniša ulaḫḫaš* when the horse in heat mounted upon the she-mule, he whispered into her ear while he was riding (her) KAR 174 iv 15 (SB fable); *u kīma lillidi šaḫi šeḫru ša ina muḫḫi sinništisu e-lu-ú* and like a young boar that has mounted upon its mate ZA 43 18:70 (SB lit.), and cf. mng. 7e.

3' to go upstream: *isirtum ša ina muḫḫi gišri u kāri erēdu u e-lu-ú* demands (for toll payments from boats) at the bridge and the harbor, going downstream or upstream Pinches Peek 17:2, dupl. TCL 13 196:2 (NB); *elippāti ina nāri* [akī] nīmurū i-te-l[a-ni] as we have seen, the boats have come upstream YOS 3 173:8 (NB), cf. *elippu ana* GN i-[te]-la-² TCL 9 110:25; x *suluppū ina Uruk bēti liḫīrma itti* ^dŠamaš ana Bābili li-il-lu-ú let my lord get x dates ready in Uruk so that they may go upstream to Babylon at dawn (lit. with the sun) BIN 1 1:16 (NB let.); x *uṭṭatu kurmat 15 šābē ša ana muḫḫi dulla ana pāni šangī Sippar il-lu* x barley, daily rations for the 15 workmen, who will go up to the *šangū* (administrative head of the temple) of Sippar for the work Nbn. 734:8, cf. x KÜ.BABBAR ana Ekur it-te-[lu] *ibid.* 753:36.

4' to go on something (as an ornament): golden ornaments *ša ana muḫḫi* ^dNanā il-lu-ú which go on the (dress of the) goddess Nana GCCI 2 69:5 (NB); *dalāte ša bīt DN ša bīt DN₂ ša bīt DN₃ ša li'āni ša kaspi ina muḫḫi e-lu-u-ni raspa* the doors for the temple of DN, for the temple of DN₂ (and) for the temple of DN₃, upon which silver plates have been mounted, are put together ABL 452 r. 9 (NA), cf. *dalāte ša li'āni ša eré ina muḫḫi e-lu-ni* *ibid.* r. 13.

c) to go (up) to a higher authority — **1'** to go up to the king, the palace, an official — **a'** in OA: *adi amtim ana ekallim e-li-ma*

elû 1c

umma bēl ālim I went up to the palace concerning the slave girl, and the lord of the city said TuM 1 1b:5 (let.); *aššumi* 25 TÚG *kutāni ša ... ina* GN *šabtu ana ekallim ni-li-ma umma rubātum* on account of the 25 *kutānu*-garments which were seized in GN we went up to the palace and the queen said CCT 4 19c:19 (let.); *adi* 10 *ana ruba'im u šinaḫilim ni-li-ma* up to ten times we went up to the king and to the second-in-command TCL 19 75:7 (let.), cf. *ištu tērti akkārīm illiku adi mala u šinī[šu] ni-li-ma* 20 *ūmē ušašir-niātima* TCL 20 85:16 (let.); PN PN₂ .. *u anāku ana ekallim ni-ta-na-li-ma ruba'ū kīma itappulim itanappuluniāti* PN, PN₂ and I went up several times to the palace, and the princes kept giving us evasive answers CCT 4 30a:6 (let.); *šumma tale'ā ana alaḫinnim GAL e-li-a-ma* if you can, go to the chief *alaḫinnu* BIN 6 66:33 (let.), cf. *ana šēr* PN *e-li-ú-ma* KT Hahn 3:26.

b' in NA, NB: *ṭāba adanniš ana e-le-e ina pān šarri ... šunu li-e-lu-u-ni ina šilli ṭābi danqi ša šarri ... lidūlu* (this day) is very favorable for going up to the king, they should come and stay in the sweet and beneficent shadow of the king ABL 652:16 and r. 2 (NA), cf. *ṭābā ... ana pan[ū]ja li-li-ia* *ibid.* 8, also *li-lu-u-ni* *ibid.* 12; *lu-li-i-ma pān ša šarri ... lūmur* I will go up and see the king in person ABL 792 r. 5 (NB), cf. *lu-lam-ma ina pā[n] šarri u mār šarri* ABL 1261 r. 13 (NB); *ana pāni LÚ ša pāni ekalli e-te-la-²* I presented myself to the chief of the palace ABL 202 r. 2 (NB).

2' to go to court, in order to bring suit or to testify — **a'** in order to bring suit: PN *itti* PN₂ *u itti* PN₃ ... *ina dīni ana pāni dajānī aššum alpu ḫalqu i-te-lu-ú* PN brought suit against PN₂ and PN₃ in the matter of a lost ox HSS 9 94:6 (Nuzi), and *passim* in Nuzi, cf. PN *itti* PN₂ *ana dīni ana pāni dajānī i-ta-lu-u-ma* RA 23 148 No. 27:4, also *ina dīni ana pāni dajānī i-ta-lu-ma* *ibid.* No. 28:4; *inanna anāku ina arki eqli šāšu altasi u ana pāni dajānī e-te-li* now I have laid claim to that field and have gone to court JEN 467:19.

b' in order to testify: *ša ana šibū[t] s]ar-ratim e-le-ú* [7 da]jānim ... *dī[n] sarr]ātīm*

elû 2a

[*lidīnušum*] may the Seven (divine) Judges give him who presents himself as a false witness an unfair judgment Belleten 14 228:47 (Irišum); *adi . . . isaḥḥuruma šībū e-li-ú-šu-ni-ma išarrigušuni* unless witnesses again appear for him they will take it from him by force BIN 4 37:11 (OA let.), cf. PN PN₂ *šībū e-li-ú* TCL 21 275:19, also *šībū i-li-ú* TCL 20 83:33.

3' referring to the *tēlītu*-tax (going up to the administration): *ina libbi x mašihu ana maššarti dullu ša PN u tēlīti i-te-lu-ú* from (the barley) x measures went up for the installment of the work of PN and the *tēlītu* BIN 2 124:11 (NB), cf. x KÙ.BABBAR *ana tēlītu i-te-el* CT 4 29d:11, *suluppū ša ulu libbi ana tēlīt i-lu-ú* VAS 6 72:10, *tēlīt ša ana muḥḥi amartum šuātu te-i-lu-ú* VAS 15 35:15, cf. *ibid.* 6 (all NB).

2. to come up, move upward, rise, to grow, to emerge, come out, to show up, turn up, appear — a) to come up, move upward, rise — 1' in oil omens (OB only): *šumma šamnum mé ina nadika iḫūma i-li-a-am* if the oil, when you pour it into the water, sinks and (then) comes up CT 5 5:32, cf. *šumma šamnum iḫū i-li-am-ma u méšu (ḥ)apir* if the oil sinks and (then) comes up and covers the water YOS 10 58:1, dupl. of CT 5 4:1; *šumma šamnum iḫūma ana ḥalliḫa i-te-li-am* if the oil sinks down but comes up (in the direction of) my crotch YOS 10 57:12, restored after CT 5 4:10, and *passim*.

2' in ext.: *šumma KÁ.É.GAL ana nīrim i-li-ma u qu'ē [š]abbut* if the "gate-of-the-palace" rises up to the "yoke" but is wound with threads YOS 10 24:25 (OB); *padānum . . . šanūm . . . ana pušūq imittim i-li-a-am danānam išu* the second "path" rises up to the right "narrow" and has a . . . RA 41 50:18' (OB), cf. DIŠ AŠ *i-li-am-ma* YOS 10 44:16 (OB), and DIŠ KÁ.É.GAL *maškanšu . . . ana elēnum i-te-li-a-am* YOS 10 23:8 (OB); 16 ŠA.NIGIN *itti aḫāmeš e-te-el-lu-ú* (there are) 16 coils of the intestines of the same height (form and mng. obscure) PRT 106:12.

3' in med.: *šumma amēlu muruṣ kabarti mariṣ adi kinsīšu E_x-a* if a man suffers from varix (and it) spreads upwards as far as his

elû 2a

shins KAR 192 ii 11; *šumma muršu ina šēp amēli lu ina iškī amēli E_x-ma irasšašumma uqqaq* if the disease spreads upwards from the foot of the person or from the testicles and it makes him itch and he scratches AMT 74 ii 32, cf. *ibid.* 34, cf. also *murussu ana libbi inīšu E_x-a* Kuchler Beitr. pl. 18 iii 4, also MI *inīšu E_x-a* RA 14 123:22, dupl. LKU 68c.

4' said of the products of the furnace: 20 MA.NA KÙ.GI . . . *ana utūni kī iškunu* 5 MA.NA KÙ.GI *ul i-la-a* when they put the twenty minas of gold into the furnace not even five minas of gold came out EA 10:20 (MB), cf. 40 MA.NA KÙ.GI . . . *ana utūni kī ašku[nu]* [*x x š*]arrumma *ul i-la-[a]* EA 7:72 (MB); x MA.NA x GÍN KÙ.GI *sāmu ša TA atūnu i-la-a* x red gold which came out of the furnace Nbn. 489:5; *kaspam amsīma ina* 5 MA.NA 3 $\frac{1}{3}$ MA.NA *e-li-a-am* I refined the silver and three and one-third minas came out (from the furnace) out of five minas TuM 1 3b:5 (OA); *ana utūni tašakkan . . . e-la-ma NA₄ ugnū sāmu* you place (various materials) in the furnace and the result will be (artificial) reddish lapis lazuli Thompson Chem. pl. 3:79, cf. *il-lam-ma NA₄ ugnū* *ibid.* 60, and *passim* in this context, cf. ZA 36 196 § 9 and 194 § 3.

5' said of water: *inanna 4 ammātim Habur i-la-am-ma kaluma ana ša méma itūr* now the Habur has risen four cubits, and everything is under water Syria 19 123 (translit. only, Mari let.); *ulu bābišu adi šiliḫtišu ašar méšu il-la-'* from its (the canal's) intake to its storage basin wherever the water reaches up TuM 2-3 147:4 (NB); *mū iddannu ina muḥḥi igāri Ezida e-te-li-i-u* the water ran high, it even rose as high as the walls of Ezida ABL 1214:13 (NA); *kirki mé ana tāmirti ul i-lu-ú* the dammed up water did not come up to the irrigation district BIN 1 76:34 (NB let.).

6' as math. term — a' to move perpendicularly upward (i.e., to raise a perpendicular): 3 KÙŠ *e-li* CT 9 11 iii 32, cf. *ana 3 ša te-lu-ú* *ibid.* 35. b' to exceed: *mīnam ana ša ina ša MU.3.KAM i-li luštakan* what shall I posit for what exceeds the amount (of capital plus interest) for three years? TCL 18

elû 2b

154:13; *li-li u lirid maḥīru limtaḥar* the silver — be it more or be it less — shall equal the price MKT 1 287:10, and passim in this text.

7' said of prices: KIL.LAM.E *i-li-i-ma* 30 ŠE.GUR *ašām* KIL.LAM *išpilma* 30 ŠE.GUR *ašām* when the prices rose I bought thirty gur of barley, when the prices fell I bought thirty gur of barley MCT p. 106:1.

8' other occs.: *šumma amēlu nāra lu ap-para ibirma iṭebbu u* AN.TA if a man (in a dream) crosses a river or swamp and sinks down and comes up (again) MDP 14 55 r. i 29 (dream omens), cf. *šumma ina nāri iṭbūma e-la-a* K.25+ r. ii 43 (Dream-book 330), and *ibid.* lines 45–47; also *šumma ina mé iṭbu i-la-a* (ref. to unidentified object or material KU.NA.DA) CT 39 36 K.4097+84f. (SB Alu); *ina e-le Sin* when the moon ascends to its zenith Schaumberger, SSB Erg. 356, see von Soden, ZA 44 306; *išātu ana eliš te-el-li-a* the fire shall be strong (lit. come up high) Ebeling Parfümrez. pl. 3:19, cf. *ibid.* p. 51 sub *elû*; *ana pašugti halti ša la e-li-e* into the narrow pit from which there is no escaping Tn.-Epic iv 36; *iddanni ana nāri ša la e-li-e-a* she threw me into the river from which there should be no escape for me CT 13 42 i 6 (Legend of Sargon); *āla teppušma ... DÙ.MEŠ-šu urradunimma nākirūšu* E_x-ú you will build a city, but its builders will (have to) go down (from it), those who destroy it will go up (into it) BRM 4 12:40 (SB ext., apod.).

b) to grow, come up (said of plants) — 1' in SB lit.: *imuršuma Adad ... ušaznanu* IM.MA *e-lam-ma dīšum* Adad saw them (the young of the gazelle) and let rain fall, and green grass came up Craig ABRT 1 60:17, see BBR No. 100; *šuršūšu qaqqaru la iṣabbatu* ŠE.KAK-šu *la* E_x-ma *Šamaš la immaru* (as) its (the onion's) root will not take hold of the soil (any more), its sprout will not grow and see the sun Šurpu V/VI 65, also *ibid.* 134.

2' in NB: *ebūr eqli ša ina zēri šuāti il-la-a* PN *ikkal* PN will have the usufruct of the crop that will grow in this field Dar. 491:10, cf. *ša ina libbi il-la-a ikkal* YOS 7 47:16, and passim; *mimma mala ina gišimmarē u ina qaqqaru il-la-a pān* PN *idaggal* whatever

elû 2c

grows on the palm trees and on the ground (between them) belongs to PN Nbk. 90:4, cf. *mimma mala ina libbi il-la-'* TuM 2-3 146:8; *mimma mala ina zēri šuātu ina epinnini il-la-' aḥātu nīni* whatever will grow on this field which we plant (lit. from our plow) shall be ours in common BE 10 44:5; *suluppū mala ina libbi il-lu-nu* as many dates as will grow there (on the mentioned date palms) YOS 7 51:11, and passim in similar contexts; *mašqu ša ina* ŠE.NUMUN E_x the vegetables which will come up in the field VAS 5 110:19, cf. *mimma mala ina šup[al] gišimmarē u gapnū il-la-'* whatever will grow under the date palms and fruit trees *ibid.* 17, and *minū kī [ina l]ibbi il-la-a 5-šú zitta ana bēl eqli inandin* VAS 5 55:9.

c) to emerge, come up and out from — 1' in gen.: *ištu inanna* ITU.3.KAM *ina mé ul i-li-a-nim* they (the inundated fields) will not emerge from the water for three months from now CT 29 27:22 (OB let.); *ušal eqlim mala i-li-am ša* PN-*ma* whatever (additional) swampland may emerge (later) belongs to PN (the buyer of the field) CT 4 35a:21 (OB); *ana 12.TA.ĀM i-te-la-a nagū* at a distance of twelve double miles land emerged Gilg. XI 139; *šīru ... [ina m]é i-lam-ma šammu išši* the serpent emerged from the water and took the plant Gilg. XI 288; *e-tel-la-a kīma nūnē ina mēa* emerge from my water like fishes (like a pig from my wallow) Maqlu III 175, also *ibid.* VI 90; *i-lam-ma ištu išid šamē urpatu šalimtu* a black cloud rose from the horizon Gilg. XI 97; IM.DUGUD TA A E_x-*ma* [... i]šbat (if the water of the river is normal but) a fog emerges from the water and touches [the shore(?)] CT 39 17:53 (SB Alu); *ištu* US_x(U₈).UDU.ĪI.A *ina ugārim i-te-li-a-nim* after the small cattle have come up from the commons CH § 58 : 67; *šumma amēlu balu patān* ŠĀ-šú *ana parē e-te-ni-la-a* if a person without having eaten anything retches (lit. his stomach repeatedly heaves endeavoring to vomit) Küchler Beitr. pl. 14 i 27 (SB).

2' from the nether world: ⁴*Ištar ana erše-tim urid ul i-la-a* Ištar went down into the nether world and did not come up (again) CT 15 46 r. 5 (Descent of Ištar), cf. [E]nkidu

elū 2c

ultu eršetim ana e-[li] Gilg. XII 50; *ina ūme Dumuzi el-la-an-ni malil uqni ... ittišu el-la-[an-ni]* on the day that Dumuzi comes up to me (from the nether world), with him will come up to me the lapis lazuli flute CT 15 47 r. 56f., also *mītūti li-lu-nim-ma qutrin lišinu* ibid. 58 (Descent of Ištar), cf. also [*gal*]-*li-e el*(var. *il*)-*lu-nim-ma ... Anunnaki i*(var. *il*)-*lu-nim-ma* Gössmann Era I 175 and 177.

3' referring to the river ordeal (Elam only, cf. mng. 9f): *ina mé il-li-i-ma* I GUD u 10 GÍN KÛ.BABBAR *mānahāti inandinšu* if he comes out of the water he (his opponent) will give him one bull and ten shekels of silver as compensation MDP 24 373:8, cf. *ina mé i-il-li-i-ma* MDP 23 242:13, and *ina mé il-li-i* MDP 24 394:6; *ana mé i-da-li-ik i-te-la-a* MDP 28 405:18.

4' said of profits (OA only): *lu ana ūmē qurbūtīm lu appattūtīm dina ali* KÛ.BABBAR I GÍN *e-li-a-ni* sell (the tin and garments) either on long terms or on short ones wherever (a profit of) even one (more) shekel of silver results TCL 19 21:29, cf. *ali* KÛ.BABBAR I GÍN *e-li-a-ni* TCL 14 8:13, and KÛ.BABBAR I GÍN *li-li-a-ma* TCL 4 29:24, BIN 6 66:16, CCT 2 38:25, and passim, cf. also KÛ.BABBAR I MA.NA *li-li-a-am* BIN 4 12:26, 48:43, and see mng. 10a.

5' as math. term, referring to the result of an operation: *bāšina teheppēma* x *i-il-li-a-kum* you halve them and x will result for you MCT pl. 1:9 (= p. 45), and passim.

6' to turn up, be found (in the course of an accounting), to be to the debit of (*ina muḫḫi*) someone (NB only): *ina ūmu* PN *ittalkamma nikkassa itti* PN₂ *ūtepšuma kaspā ina muḫḫi* PN₂ *i-te-la-a kaspā u ḫubullašu* PN₂ *inandin mala ina epēšu nikkassi ina muḫḫi* PN *il-la-² kaspā u ḫubullašu* PN₃ *inandin* on the day when PN comes and settles the accounts with PN₂, PN₂ will pay the amount of silver with which he will be debited (lit. which has turned up against him), capital and interest, and PN₃ will pay, capital and interest, whatever amount of silver will be debited to PN Nbk. 107:3 and 6, cf. *nikkassu ša šallānu u dušē* PN *ittišunu ippušma šallānu u dušē*

elū 2d

[*mala*] *ina muḫḫišunu il-la-²* PN₂ u PN₃ *ittiru* Evetts Ner. 55:10, and *nikkassu ittišunu in-nipšuma ina muḫḫišunu i-la-²* YOS 6 145:9; *mimma mala elat* x GUR *suluppī* LÚ *mukinnū* ana PN *ukannūma ina muḫḫišu il-lu-ū-nu ištēniš ana* ^a*Bēlit* ... *inandin* any amount, beyond x gur of dates, that the witnesses will establish with regard to PN will be debited to him and he will pay (it) to the Lady-of-Uruk in one (payment) YOS 6 177:9; *minū ki nik-kassi ittišu bēli ippušu u ina muḫḫišu il-la-² anāku gabbi ana bēlija eṭ-ṭer*(text *-dan*) I shall pay to my lord whatever will be debited to him when my lord settles the account with him CT 22 48:22 (let.).

d) to show up, turn up, appear — 1' said of a tablet or document — a' in OA: *tuppum šumšu ša ina bitija e-li-a-ni ... sar* any tablet which appears in my house will be (considered) false TCL 21 264A 15, cf. *tuppum ašar e-li-a-ni sar* BIN 4 206:12, *tuppum ša* x MA.NA URUDU *ša ḫubul* PN *ša e-li-a-ni sar* TuM 1 18c:11, and passim.

b' in OB: *kanīkum i-[i]-a-[am] iḫheppe* a(ny other) sealed document (referring to this transaction) which appears will be destroyed YOS 8 54:10, cf. *kanīkum u nam-ḫartum ša* PN *ina qāti* PN₂ *i-li-a-am iḫheppe* Boyer Contribution No. 135:16 and 19, cf. *tuppum zi-iḫ-tum i-li-a-am-ma iḫheppe* CT 6 33b:23, *tuppum ... ša ina qātišunu i-li-a-am* TCL 1 104:27, and passim.

c' in Elam: *tuppu ša i-la-a ana ḫepi nadi* a(ny other) tablet which appears is to be destroyed MDP 24 387:14.

d' in NA: [*tu*]ppu *šit ašar ti-li-a-ni naḫrat ana ḫipi nadāt* wherever this (other) tablet appears it is invalid (lit. cancelled by perforation) and is to be destroyed KAJ 142:13; DUB.KAL.GA (= *dannatu*) *eqli šuāšu ašar ti-li-ni ana* PN *zakuat* any validated tablet concerning this field belongs to PN wherever it appears KAJ 149:23.

e' in NB: *w'iltim ša te-el-la-a ša* PN ... *ši* a(ny) promissory note which may show up belongs to PN Camb. 120:12, cf. *w'iltim ašar te-la-² ša* PN *ši* VAS 4 43:9, also *riksu ša* PN *u mārišu ša ina bit* PN₂ *il-la-² ša* PN₃ *šū* Moldenke

elû 2d

1 No. 12:14, and passim; *w'iltim.MEŠ ša 1 MA.NA KÙ.BABBAR ša ina bīt PN te-el-la-² hepāt TuM 2-3 113:26*, cf. *w'iltim.MEŠ . . . ša ina muḫḫišu E_x ḥuppa²* Nbk. 309:9, and passim; *ina ūmu ṭuppu gabrī ṭuppi ina maḥar PN i-te-la-a utārīma ana PN₂ inandin* whenever a tablet or a copy of a tablet appears in PN's house he will return (it) to PN₂ TuM 2-3 15:14, cf. *ina ūmu w'iltim ša . . . te-te-la-a PN ana PN₂ inandin* VAS 6 9:14; *lu w'iltim lu gabrī w'iltim ša . . . il(text la)-la-² eṭirtu maḥriti* any promissory note or copy of a promissory note that may appear is (to be considered) paid and acknowledged BE 10 73:6, cf. *lu w'iltim lu gabrī w'iltim lu GÍD.DA lu šaṭāri lu mimma rašātu gabbi ša . . . te-el-la-a eṭirtu ši* VAS 6 186:8, and passim.

2' said of persons — **a'** in gen.: *šar kiš-šati ina māti i-li-am* a despotic king will arise in the country YOS 10 61:8 (OB ext.), cf. *šarru naspantim ina māti [i]-il-li-a-am* KUB 4 63 ii 11 (astrol.); [*man*]nu šarru ša i-la-a arkija whatever king will rule (lit. arise) after me CT 13 42 i 20 (SB Legend of Sargon); *mannu šarru arkū lu rabūtišu ša E_x-ma bēlūti ippušu* whatever later king or officials of his, who will arise and will rule VAS 1 36 iv 16 (NB kudurru), cf. *ibid.* ii 21; *aju arkū ša E_x-ma epšētija unakkaru* CT 36 7:16 (Kurigalzu); *ul abušu [ul um]mašu u ša ṭēmam šātu [idū] ul i-le-em* neither his father (i.e., that of the child found dead), nor his mother, nor anyone who knows about this matter has come forward ARM 6 43:22; *amēlūtu ḥaliqtu u mimma ša ḥarrānišunu ša il-la-a ina kārišunu* any runaway slave or anything belonging to their business property that turns up (in the future) belongs to them in common TCL 13 160:14 (NB); *ūmu ša PN LÚ qalla ša PN₂ ina pān PN₃ i-te-la-² x uttatu mandattašu ana PN₂ inandin* whenever PN, the slave of PN₂, turns up with PN₃ he (PN₃) will pay x barley as his (the slave's) due to PN₂ (his owner) Nbk. 193:4, cf. also Nbk. 390:4; *kī LÚ qalla i-te-la-² x KÙ.BABBAR PN ana PN₂ inandin u LÚ qallašu ibbak* when the (runaway) slave turns up, PN (his owner) will pay x silver to PN₂ and take his slave away BIN 1 141:25.

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b' referring to possible claimants who might contest legal transactions: UD *a-ḫu-um* BA.DU₆.UD.DU.DÈ PN u PN₂ BA.NI.IB.GI₄.GI₄.DÈ.EŠ (if and) when a(nother) brother appears, PN and PN₂ (as brothers who have divided the property among themselves) will satisfy (him) Grant Bus. Doc. 18:9 (= YOS 8 74+75, OB); *šumma urra u šeram mamman ana bēl* SAL.UŠ.MEŠ *i-il-la* if somebody appears in the future (with a claim) against the owner of the slaves JCS 8 7 No. 75:8 (MB Alalakh); *matīma ana ūm šati ana labār ūmī lu aklu lu laputtū . . . ša il(text al)-lam-ma ina muḫḫi egli šuātu idabbabu ušadbabu* whatsoever official, high or minor, who ever, in all future, until time grows old, appears and himself lodges a claim against this field or makes somebody else do it MDP 6 pl. 10 iv 12 (kudurru, Merodachbaladan), and passim in kudurru, cf. *ša eššiš el-lam-ma* RA 16 125 iii 1, *ša E_x-ma* VAS 1 35 r. 45; *mannu atta lu šarru lu aklu ša te-el-lam-ma mišir u kudurra tušannū* you, whoever you may be, king or overseer, who arise (in the future) and cause changes in the border (line) and boundary (marker) TCL 12 13:9 (NB); *mannu ša ana urkiš ina matēma e-la-an-ni lu LÚ.EN.NAM ša GN* whosoever arises at any time in the future, whether it be the governor of GN ADD 252:7; *ina urkiši ina matēma mannu ša izaqqupani lu . . . LÚ mumunnušunu qurbu mannu ša e-la-a-ni itti* PN . . . *dēnu dabāba ubtauni* whosoever appears at any time in the future to raise a claim, whether it be (these persons themselves) or anyone related to them ADD 418 r. 6, cf. ADD 419 r. 6, etc., and passim in ADD; *matīma ina arkāt ūmī ina aḫḫē mārē* IM.RI.A *u salāti ša bīt PN u bīt PN₂ mala bašū ša il-lam-ma ina muḫḫi bīt PN idabbabu iraggumu* BBSt. No. 3 v 32, cf. TCL 12 8:24 (NB), *wt. E_x-ma* TuM 2-3 10:17, and passim in NB. Note in guarantee clause: *pūt LÚ sēḫū u LÚ pāqirānu ša ina muḫḫi* PN . . . *il-la-² PN₂ u PN₃ našū* PN₂ and PN₃ guarantee against any claimant or anyone starting a lawsuit against PN YOS 6 73:12, and passim in NB contracts referring to the sale of slaves, but note (sales of animals) YOS 6 132:6, Speleers Recueil 284:6 and (sale of a ship) BIN 1 100:6; *pūt sēḫū u pāqirānu*

elú 3a

arad-šarrūtu u mār-banūtu ša ana muḫḫi PN *i-la-a-* ¹PN₂ *našāta* PN₂ guarantees against any claimant or anyone starting a lawsuit against PN (on the ground that he is) a royal slave or a freeborn man Nbn. 1020:13, and passim in similar contexts, cf. *pūt la LÚ sēḫi la pāqirānu la arad-šarrūtu la muškēnūtu* (wr. LÚ.KI.ZA.ZA-ú-tú) *la širqi-ilūtu la bit kussī [la] bit narkabti ša ina muḫḫi* ¹PN ... <il>-la VAS 5 128:11, etc.

3' in other contexts: *maršūti(!)* É.A.BA *ša i-li-a-am ša birišunu* any property of the estate which shows up (later) belongs to them in common CT 8 3a:17, cf. *ina bašitim ša i-li-a-am (izuzzu)* BE 6/1 28:22; US_X(U₈).UDU.ḪI.A *ina qāti [š]a PN rē'im i-te-li-a-ni-im* the (lost) sheep have turned up in the possession of the shepherd PN YOS 8 1:9 (OB); *ilku ša šarri ša ana muḫḫi* ŠE.NUMUN.MEŠ *annūtu el-la-a* (obligation to perform) royal feudal service which is found to rest on this field Strassmaier, Actes du 8^e Congrès International 31:10 (NB), cf. *ša ultu bit šarri ana muḫḫi eqli ... il-la-* PN *inandin* BE 9 2:8; *lu dulla ša ultu labīri ina qāti maqtuma ina ešši il-la-a* whether it is corvée duty which since of old had fallen into desuetude and has (now) been revived MDP 2 pl. 22 iii 39 (kudurru); *kaspu ša kēsu la il-la-* the silver of the business capital must not be used (lit. show up) BIN 1 141:29, cf. *kaspu ina kēsu la il-la-* Nbk. 43:5; MAR *ina KUR il-la-a* (mng. obscure) ACh Šamaš 11:73, cf. AŠ.TE *ina KUR il-la-a* ibid. 58, GIŠ.GU.ZA [*ina māti il-la-*]*a* ibid. 78.

3. to go into hiding, to go away, to rise from and leave, to lose, forfeit, to desert, be lost to (somebody) — **a)** to go into hiding, to go away: PN *ippanini ana GN i-te-li-ma la nikšussu* PN at our approach went up to GN, and we could not catch him BIN 4 219:12 (OA let.); *ištu dār[īti] la i-ti-li-j[u] ina Gubla il[ānu]* never before have the gods gone away from Byblos EA 134:5 (let. of Rib-Addi), cf. [*n*]adnu ilānu [*u aš*]au ibid. 10f.; *ardānija ša ittanabitū ana GN-ma i-te-ni-lu-ú* my subjects who, whenever they fled, always went into hiding in GN KBo 1 14:14 (let.); *šarrašunu ina aḫitešu ina libbi edānē e-te-[li] šadā iššabat* their king, by himself, fled on a

elú 3b

single (horse and) took to the mountain ABL 646 r. 2 (NA), cf. *e-te-li* ABL 381:8, also *ištēn ina libbišunu e-te-li* ABL 212 r. 9 (both NA); *ēdēnuššu ipparšidma e-li* he escaped and fled alone Lie Sar. 55, cf. *ana šūzub napšātišu e-li* KAH 1 30:33 (Shalm. II), and passim in NA royal insers., cf. *ana šadī elú*, sub mng. 2b-1', cf. also Wiseman Chron. 74:21; *ig-gu-uš // il-lik // ip-laḫ-ma ig-gu-uš šā-da-a-šū i-li* he went away = he went, he was afraid and went away = he went up to his mountain (replaces *šadāšu emid*, see *emēdu* mng. 1d-3') CT 41 31 r. 19 (Alu Comm.).

b) to rise from and leave, to lose, forfeit — **1'** to rise from and leave, in gen.: if a man's eyes are feverish, you perform the treatment and [*x ina*] [mī]-šū *i-te-el-li* the [...]-disease(?) will leave his eyes KAR 202 r. iii 49 (SB med.), cf. KAR 192 ii 13, also *merḫu li-la-a* AMT 12,1:55; *ištu(TA) libbija e-te-li* it had slipped my memory ABL 20:10 (NA); MU.4.KAM *ikkalma i-te-el-li* (the renter) will enjoy (the yield of the field) for four years and then will leave it (lit. go out from it) YOS 12 294:10, cf. *mānaḫāt* PN PN₂ MU.1.KAM *ikkalma i-te-el-li* JCS 5 82 MAH 16010:7, also ibid. 84 MAH 15982:16, cf. *i-ka(!)-al(!)-ma i-te-li* PBS 8/2 262:14 (all OB).

2' to lose, to forfeit, a profit, property, etc.: *anniam ul iddinuma ina bitim i-te-lu-ú* if they do not pay this (the stipulated amount), they will forfeit the house VAS 8 31:10 (OB), cf. *ina bitim i-te-li* VAS 8 33:20, cf. also BIN 2 75:25 (OB); he who retracts (his promise under) the agreement *ina awat ili u šarri li-il-l[i]-i* (for the usual *līši*) shall forfeit the protection (lit. word) of the god and the king MDP 23 286:18, see Koschaker, Or. NS 4 44; *ina qāti rēdim ištām ina kaspišu i-te-el-li* (if somebody) buys (cattle or sheep given to the *rēdū* by the king) from the *rēdū*, he loses his money CH § 35:4, cf. ibid. § 37:18, and passim in OB, also *ina kaspišu i-il-li* Wiseman Alalakh 56:37; *ūmātišu ul umallāma ina īdišu i-ti-li* if (the hired man) does not do service until the end of the term agreed upon, he will lose his wages Grant Smith College 257:14, cf. YOS 8 70:15, UCP 10 131 No. 58:14, also *i-<na> i-di-šu i-il-li* BE 6/1 107:13; NAM.

elû 3c

DUMU.UŠ.A.NI.TA BA.RA.È.DÈ he forfeits his claims as (adopted) son BE 6/2 28 r. 8, cf. YOS 8 152:26; *ina bitim u uneātīm i-te-li* he will forfeit the house and the property that goes with it Meissner BAP 94:16, dupl. VAS 8 127, cf. É NÍG.GA.RA BAR.RA.È.A YOS 8 120:17, also BA.RA.È.DÈ *ibid.* 152:26, GIŠ.SAR *i-te-l[i]* MDP 28 427:20, MDP 18 230:20, and *passim* in OB; *ina é zittišu i-te-el-li* Wiseman Alalakh 7:41 (OB), cf. *ibid.* 79:27; *ina zittišu ... e-li* KAJ 8:14 (MA). Note single occurrence in Nuzi: *mannu ibbalakkatu ... ina bītišu i-il-li* whoever retracts (his promise under the agreement, will pay x silver and gold and) will lose his house JEN 82:6.

3' said of *qāt* PN — to forfeit, lose (Nuzi, RS, MA, MB, NB): *mannummē ibbalakkatu ... ina bitāti qāssu e-il-li* whoever retracts (his promise), will forfeit the properties JEN 266:12; *ina kaspiša qāssa il-li* she will forfeit her money BE 14 40:18 (MB), cf. *ina kaspišu qāssu e-el-li* KAV 6 i 11 (Ass. Code C § 2), also *ibid.* 16 and 25; *šumma a'īlu ina la eqlišu būra ihri dunna ēpuš ina būrišu dunnī[šu] qāssu e-li* if a man digs a well or builds a (watch) tower in a field which is not his, he will forfeit his well and (watch) tower KAV 2 iv 32 (Ass. Code B § 10), cf. *ina eqli u bīti qāssu e-li* *ibid.* iii 45 (§ 6); *<qātē>šunu li-i-li ištu* KÙ.BABBAR.MEŠ-šu-nu may they forfeit their claim to the money MRS 9 RS 17.28:22; *šumma asīru annū I me'at* KÙ.BABBAR *ilteqīmi [ša]* PN *qāt li-li-i-mi* if this captive takes a hundred (shekels of) silver, he shall not have any claim on PN MRS 6 p. 7 RS 8.333:29 (= MéL. Dussaud 203f.); *mannu ša ibbalakkitu qāssu ina šupēlti te-²-il-li* whoever retracts (his promise), will forfeit (the right to) the exchange(d) property UET 4 32:15 (NB), cf. *qāssu ina libbi te-el-li* Evetts Ev.-M. 13:13, VAS 5 49:19, TCL 12 86:23, also *qāssu te-te-li* YOS 7 196:7 and 10, *qāssu i-te-li* RA 18 33 No. 35:12 (all NB).

c) in *ištu qātē ... elû* to desert (somebody), be lost to (somebody) (NA, NB): TA *qātē šarri ... lu-u la e-li* never shall I desert the king! ABL 1133 r. 10 (NA), cf. (with TA *qa-at šarri*) ABL 657 r. 6 (NA), cf. also *la qātē šarri la ni-il-li* ABL 327 r. 16 (NB), *la qātē šarri*

elû 5a

ni-il-li ABL 1112 r. 6 (NB), also *la(!) qātē bēlīni la ni-i-lu* ABL 958 r. 20 (NA); *kī naquttu ana šarri ... altapra ... ardānika u KUR Akkad^{k1} la qa-ti-ka i-te-lu-u* I have written to the king because of a grave situation, your servants and the land of Akkad have become lost to you ABL 542 r. 24 (NB), also TA *qātē kī e-te-li* ABL 896 r. 19 (NA).

4. *ana muḫḫi elû* to take over a charge, to enter upon an obligation (NB idiom): *w'iltim ša 10 GÍN KÙ.BABBAR ša PN ina muḫḫi PN₂ i'īlu PN₃ ana muḫḫi i-te-lu PN₃* has taken over the obligation for ten shekels of silver which PN has made out against PN₂ VAS 4 40:5, cf. x silver *ša ina pān* PN PN₂ *ana muḫḫi i-te-li* x KÙ.BABBAR *ša ina pān* PN₃ PN₄ *ana muḫḫi i-te-li* PN₂ has taken over the debt of PN, PN₄ has taken over PN₃'s debt of x silver Moldenke 25:4 and 7; ŠE.NUMUN *mīši u māda* PN *ana muḫḫi i-te-li* PN (the buyer) has taken over the field, as much as there is VAS 5 105:48, cf. x silver ... PN *kūm aḫi zittišu ana muḫḫi i-te-lu* TCL 13 160:7 and 10; *mimma mala elat 4 GÍN KÙ.BABBAR PN ana etēqu ittiqu ana muḫḫi il-li* whatever money of PN in excess of four shekels of silver is used for overland transactions, will be to his charge (i.e., not put on the expense account of the partnership) Nbk. 300:10, cf. *ultu muḫḫi 1 GÍN KÙ.BABBAR ša ana A.ŠÀ ul itiq ša ittiq ana muḫḫi il-li* Moldenke 13:9; PN *ana muḫḫi nikkassī ša PN₂ i-te-li* (in broken context) Dar. 551:3, cf. *mimma nikkassī ša PN iršū* PN₂ ... *u aḫḫēšu ana muḫḫi nikkassī šunūtu i-te-lu-ū* *ibid.* 8.

5. *ullû* to raise, elevate, extol — a) to raise — 1' with *rēšu*: *in epiri ... rēšīšu lu u-ul-li* I raised the summit (of the wall of Sippar) (i.e., I finished building it) by means of piled up earth LIH 57 i 17 (Hammurabi), cf. *rēšīšu eli ša pāna ul-la-a-am* YOS 9 35 i 13, *rēšīša kīma šamē ul-la-am* CT 37 1 i 16 (Samsuiluna), and *passim* in OB royal; *mu-ul-li rēš É.AN. NA CH ii 42; ekurru ... aršip ušaklil ul-la-a rēšīšu* I completed the construction of the temple, finished (it) to its summit Thompson Esarh. pl. 15 iii 24 plus Bauer Asb. 2 36 (Asb.); *kīma simātīšu labīrāti ina šipir* ^dSIG₄ *aršip ušaklil kīma šadī rēšīšu ul-li* I completed its

elú 5b

repair work in brick construction according to the original features, I made its summit as high as a mountain Borger Esarh. 75:33, cf. *ana tabrât kiššat nišē ul-la-a rēšiša* OIP 2 111 vii 51 (Senn.), and passim in Senn.; *kīma SA. TU-im rēšišu lu ú-ul-lu-im* VAB 4 64 iii 25 (Nabopolassar), and passim in Ner., Nbk. and Nbn., note: *rēšāšunu šamāmiš ú-ul-lu* VAB 4 184 iii 44 (Nbk.); *ina agurri ugnī elletim ú-ul-la-a rēšiša* ibid. 98 i 26 (Nbk.); 42 KÙŠ *uzaqqiruma la ú-ul-la-a rēšāša* who made it (the temple tower) only 42 cubits high and failed to build it to its summit ibid. 98 i 30 (Nbk.).

2' without *rēšu*: É.SIG₄ D Û.A ù 4 GAR 2 KÙŠ *ú-ul-la-šu* he shall build the wall (of a house) and raise it (to the customary height for a length of) four gar and two cubits (i.e., fifty feet) Böhl Leiden Coll. 2 18 No. 755:14 (OB, translit. only), cf. É.SIG₄ *la ipuš ù 4 GAR 2 KÙŠ la ú-[[i-šu]* if he does not build the wall and raise (it to the customary height for a length of) four gar and two cubits ibid. r. 4, cf. im. d.ù.a.bi . . . 4 kùš al.sukud.dè (referring to a garden wall of terre pisée) PBS 8/1 21:24 (OB); É *i-na as-li-im ú-ul-li-ma* raise the house by one cubit and I shall send you ten shekels of silver (for this) PBS 7 73:14 (OB let.); *uzakkir mīlašu ul-la-a ħursāniš* I made it (the temple) very high, I raised it like a mountain VAB 4 216 ii 23 (Ner.); *bitu šātu epuš 72 tipkī ul-li* I built this temple making it 72 brick courses high KAH 2 50:16 (Tn.).

b) to elevate — 1' with *rēšu*: *ina Bābili ālum ša Anum u Enlil rēšišu ú-ul-lu-ú* in Babylon, the city which Anu and Enlil have exalted CH xl 66; *ina nap̄har šalmat gaq-gadi kēniš ippalisannima ul-la-a rēšija* who selected (lit. whose eyes eventually lighted upon) me among all the black headed people and elevated me (to kingship) Winckler Sammlung 2 1:14 (Sar.), cf. *ina nap̄har mālikī kīniš uttannima ul-la-a rēšija* Lie Sar. 270, and *ul-lu-ú rēšija* ADD 809 r. 9 (Sar.); *ana rē'at māti u nišē ul-la-a rēšija* he elevated me to become the shepherd of the land and the people OIP 2 117:5 (Senn.); *ina puḫur aḫḫēja SAG.MEŠ-ia kēniš ul-li-ma umma* he firmly (i.e., with finality) elevated me among all my brothers, saying Borger Esarh. 40 i 11; *inūma*

elú 6a

Marduk . . . rēšija ú-ul-lu-ú MA.DA *u nišī ana bēlu iddinam* when Marduk elevated me and allowed me to rule the country and the people VAB 4 210 i 15 (Ner.); *inūma Marduk . . . rēšā šarrūtiija ú-ul-lu-ma* when Marduk elevated me to kingship VAB 4 112 i 13 (Nbk.), and passim in Nbk., cf. *inūma rēšija ul-lu-ú* VAB 4 292 iii 10 (Nbn.); *ikkullatu ilātim rubūm Anum āliduš ú-ul-li rēšuš* her father, king Anu, exalted her above all the goddesses VAS 10 215:18 (OB rel.); *Ea . . . ul-li rēšija ibi šumu* O Ea, elevate me, call my name! KAR 59 r. 6; ^d*Ninlil mu-la-at SAG.MEŠ-ka* Ninlil, who has elevated you KAR 58 r. 31.

2' without *rēšu*: *Anum Enlil u Ea ul-lu-ú-ki ina ilī ušarbū bēlātki* Anu, Enlil and Ea have elevated you, have made your rule greater than that of the other gods STC 2 pl. 76:18 (SB rel.); *inu Marduk . . . ḫadiš ippal-sūšuma ul-lu-u rubūssu* when Marduk looked at him graciously and elevated him to princely status VAS 1 37 i 30 (NB kudurru).

3' to lift up one's head (i.e., to be proud): *rēšija ul ul-lu qaqqari anattal* I do not lift my head, I look at the ground ZA 43 72:293 (SB Theodicy); *ušardā whī ina ul-lu-ú rēšija* I went my way with lifted head OIP 2 74:71 (Senn.).

c) to extol: *dunnaša lu-ul-li šu-um-ša* <...> let me extol her strength, <...> her name VAS 10 214 i 4 (OB Agušaja), cf. *luzmur Irra dunnašu lu-ul-li* (incipit of a song) KAR 158 i 21; *i nu-ul-li* (var. *-lu*) *šumšu* let us extol his name En. el. VI 164; *ilam šūpām lu-ul-li* let me extol the famous god JRAS Cent. Supp. pl. 9 r. vi 32 (OB lit.), cf. ibid. iii 5; *mu-ul-li ilāni rabūti ina šubtišunu* who exalts the great gods in their abodes OIP 2 135:8 (Senn.); *ul-la-a šaruḫtu kitraba gaširtu* extol the proud one, bless the mighty goddess! Craig ABRT 1 54:15 (SB rel.), cf. *ú-ta-al-li-i ra-* [...] (in broken context) KAR 158 ii 34.

6. *ullú* to set aside, to remove — a) to set aside: *ina muḫḫi karāni ša šarrī . . . išpuranni mā* 200 ANŠE GEŠTIN.MEŠ *ana maššarte ú-li ammar ša šarrī . . . išpuranni ú-ta-li* as to the wine concerning which my king sent me word, "Set aside 200 homers of wine for

elū 6b

the post," I set aside as much as my king has written (about) ABL 387:7 and 11 (NA); *umā idātušunu ulluāte* // *ú-tu-li-u* (obscure, figura etymologica) ABL 444:17 (NA).

b) to remove, take off: *dullu labīru ú-tal-li eššu étapaš* he (the goldsmith) removed the old work, made a new one ABL 951:12 (NA), cf. *dūru anniu TA libbi abulli ú-ta-li* ABL 486 r. 7 (NA); *kīma taklintu ú-ta-al-li-ú* when I have removed the arrangement of the lying-in-state ABL 670 r. 3 (NA); *tal'itu ša ina muhhi ú-tu-li* I removed the bandage which was on it (the wound) ABL 392 r. 5 (NA), cf. *ú-tal-li* (in broken context) ABL 1221 r. 8.

7. *utellū* to be raised: see Ai. IV iii 39, in lex. section.

8. *šulū* to make a person move upward to a higher location, to summon a witness, to produce a witness, to man a garrison, to promote, to impale — **a)** to make a person move upward to a higher location — **1'** in gen.: *awilē ša ana GN illakū šu-li-a-nim* send me the men who are to go to GN VAS 16 185:10(OBlet.), cf. *ana širija li-še-lu-ni-šu-nu-ti* ibid. 81:12, *ammānim tu-še-li-šu* why did you send him? ibid. 78:12, and passim; *ana Bābili ú-še-lu-šu-nu-ti* they (the GAL.UNKIN.NA and the *gallābu*) brought them (the accused thieves) to Babylon TCL 1 164:12 (OB); *libaḥ-ḥū amtam [šāti] li-še-lu-nim-ma ana [širija] šūrēšši* let them search (for) and dispatch that slave girl and bring her up to me ARM 1 89 r. 4'; PN PN₂ *išpurma ú-še-lam-ma ina GN ušēšimma* PN gave order to PN₂, and he brought (the people who live in the new town) and settled (them) in GN BE 14 127:4 (MB), cf. 4 LÚ.TÚG.MEŠ *ištu dimti GN ... šu-lu-ni ana PN paq-[du]* four fullers brought from GN and put in PN's charge PBS 2/2 47:11 and 16 (MB); idiomatic usage: *aššum bīti ša PN ša PN₂ awīlta aššat PN₃ ina kidinni ú-še-la-am-ma* in the matter of the house of PN, concerning which PN₂ has taken the woman, the wife of PN₃, up into . . . MDP 24 391:4, cf. *ištu kidinni ušērida* ibid. 22f., and *ina kidin DN ašbāku* MDP 24 390:1 and 5, see Koschaker, Or. NS 4 43 n. 3.

2' to a roof, a mountain, etc.: *eriššiša ušši ana bīt rugbat ekalli ú-še-il-lu-ši* (the wife)

elū 8c

will leave (the house) naked, and they will take her up (thus) to the roof of the palace BRM 4 52:15 (OB Hana); *lu zikara lu sinništa ana ūri tu-še-li-ma ina kinsišu tušakmassuma* you make a man or a woman go up on the roof and kneel down ZA 32 172:15 (rit.); *ummānāt Aššur gapšāti meliša pašqūti ṭābiš ú-še-li-ma elēn šadi šuātu akšura ušmanni* I had the numerous troops of Aššur safely climb its steep slopes and pitched camp on the top of this mountain TCL 3 27 (Sar.), cf. ibid. 322; *šab ḥupši kallāpu nā[š . . .] dūrānišunu ú-še-li-ma* I let the *ḥupšu*-troops and the sappers, carrying [. . .], scale their (the palaces') walls TCL 3 258 (Sar.), cf. *eli dūri ālāni šatunu mundaḥšēšu ú-še-li-i-ma* Streck Asb. 30 iii 110, also *ummāni ma'attatu ana ālānišunu ú-še-li-ma* TCL 3 292; *imqussu ḥattu sitti nišē mātīšu ana dannāti ú-še-li šú GN āl šarrūtišu ezibma* (the king of Elam) was seized with panic, he made the rest of his population go up into fortresses and he himself left GN, his capital OIP 2 88:40 (Senn.); *Lamaštu šadā uš-te-li* he chases the Lamaštu-demon back (lit. up) to the mountain PSBA 32 pl. 4 r. 8 (Ludlul III), cf. *ana šadē us-si-li-šú-nu* Craig ABRT 1 22 ii 20; *šabat pišunu šabat kakkēšunu qāssunu šabatma šu-li-šu-nu-ti* seize their mouth, seize their weapons and seize their hands, drive them back (to the mountain)! PSBA 37 195:16 (SB inc.).

b) to summon a witness, to order to appear: PN DI.KUD.MEŠ *imḥurma* PN₂ *u* PN₃ *ú-še-lu-nim-ma* PN went to court, and they (the judges) summoned PN₂ and PN₃ CT 6 7a:6 (OB); *šumma ana pāni dajānē ú-še-el-lu-šu-nu-ti šumma šaniāna šumma 3-ši-šu ú-še-el-lu-šu-nu-ti* if they summon them before the judges, if a second time, if a third time they summon them (in vain, he loses the suit) HSS 5 7:24ff. (Nuzi).

c) to produce a witness (to make a witness go up or appear before the judges): *mannum šibūka ša tū-še-la-a-ni maḥar anniūtīm zukurāššunu* who are your witnesses whom you want to produce? — name them to me in front of these persons! BIN 4 101:6 (OA), cf. BIN 4 147:15 and 19, sub mng. 10b, also Hrozny Kultepe 1 5:8 and 15; *māri [. . . e]rēšši nu-*

elû 8d

karibbî u mārî bābti [uš]-te-lu-ma . . . tepir u dajānū ana pī mārî [. . .] u errēši leūssina . . . iškunu (the two women who brought suit) produced as witnesses the [. . .], the farmers, the gardeners, and the neighbors, and (then) the court scribe(?) and the judges decided in their (the two women's) favor on the basis of the testimony of the [. . .] and the farmers MDP 23 320 r. 2'; PN PN₂ *ana pāni dajānī uš-te-el-li* PN brought PN₂ before the judges JEN 340:19, cf. *ibid.* 342:26, also PN *šibūtišu ana pāni [dajānī] uš-te-li* JEN 664:13 and 17, and *passim*; if somebody says, "I have bought it (the ox, donkey, or horse)" *šumma tamkārama ú-še-el-la-šu [ù] zaku* if he can produce the merchant (as witness), he is free Wiseman Alalakh 2:35 (MB), cf. *šumma [tamkāra] la ú-še-el-la* *ibid.* 36, also *šibūtešu ú-še-el-la-šu-nu* *ibid.* 52; *šumma EN ú-še-la šunuma uzakku* if (the slave) produces his master, they (who have sold him) will release (him) Wiseman Alalakh 67:9, cf. *ibid.* 68:10; *šumma šibūta aššum ŠE.MEŠ u aššum ningalla šanū-tima ú-še-el-li la šibūtu* (PN declared, "I returned the barley and the sickle in the presence of these witnesses,") if he produces other witnesses (testifying) to (said) barley and sickle, they are not to be counted as witnesses SMN 3104:25 (unpub., Nuzi); *šumma arki ṭuppi annī LÚ.MEŠ ša ana ŠAM iddinu ú-še-el-lu-ú* if, after the conclusion of this treaty, they produce the person whom they had sold MRS 9 RS 17.341 r. 30'.

d) to man a garrison (NA, NB): *šābē tidūkišu . . . šūšubu qirbuššu bēl piḫatišu adi kišrišunu ina libbi ú-še-li-ma itti dūrišu dannī mundaḫši ušalmi* his battle troops were stationed therein (in the fortress), he manned it with his prefects and their bodyguards and surrounded the combat troops with the strong walls (of the fortress) TCL 3 301 (Sar.), cf. *ummānišu . . . šu-lu-ú qiribšin* *ibid.* 289; *dannassu udanninma šāšu adi šābē qaštišu ina libbi ú-še-li-šu-ma kīma dalti ina pān Elamti ēdilšu* I fortified (the city GN) and put him with his bowmen therein as a garrison, and thus bolted the door against Elam Borger Esarh. 53 iii 82; *šar Akkadī ummānšu ana birtu ša GN ul-te-li* the king of Akkad put his

elû 9a

garrison into the fortress of GN Wiseman Chron. pl. 9:19 (Fall of Nineveh); *šūlūtu ša šar Akkadī ana libbi ú-še-lu-ú* the garrison which the king of Akkad put there Wiseman Chron. pl. 12:68 (Fall of Nineveh), cf. *šūlit ša ramnišu lu ú-še-li* BHT pl. 12 ii 17 (Nbn.); *šābē ina birtišu ú-si-li-u* I stationed a garrison in his fortress ABL 138 r. 10 (NA), *mašsarāte u-še-il-la* ABL 641:7 (NA), *šābē . . . ú-si-li* ABL 147:6, also *ana libbi ú-še-lu-ú* (in broken context) PRT 10:4.

e) to promote (NA): PN *ša ana rab-kišīz rūti šarru . . . ú-še-lu-u-ni* PN₂ *ša TA tašlišu-kajjāmanūtu šarru . . . ú-še-lu-u-ni* PN₃ *ša TA qurbūte šarru ú-še-lu-u-ni* PN, whom the king has promoted to chief of the elite troops, PN₂, whom the king has promoted to the permanent rank of "third-on-the-chariot," PN₃, whom the king has promoted to his bodyguard ABL 85:10, 12 and r. 3 (NA).

f) *ana zaqīpi šūlū* to impale: RN *šarra-šunu miḫrit abulli ālišu ana zaqīpi ú-še-li* I impaled RN, their king, in front of his city gate Layard 17:10 (Tigl. III), cf. *mundaḫšišu ana GIŠ <za>-qi-pa-ni ú-še-[li]* *ibid.* 51b:5 (= Rost Tigl. III pl. 10).

9. *šūlū* to move objects to a higher location or upstream, to load or embark on boats, to offer or dedicate (something) to a deity, to haul up (and drag a boat overland), to beach a boat, to cover (said of animals), to make the water rise (referring to river ordeals) — **a)** to move objects to a higher location or upstream — **1'** in gen.: *1 abarniam ana litabšija lu-še-li-a-am* let him send me, for my own use (lit. clothing), one *abarnu-garment* BIN 4 94:14 (OA let.), cf. 10 TÚG.ḪI.A *u ašiam ú-še-li-ma* TCL 4 39:10 (OA), 11 TÚG.ḪI.A *ana ekallim ú-še-li-a-ma* TCL 20 90:25 (OA let.); 9 *emārū ša PN PN₂ ú-še-li-a-am* PN₂ has sent here the nine donkeys of PN CCT 4 28b:30 (OA let.); *šiliāni aššēr rabi <si>kkitim ul uš-ti-li ana bitija uštērib-šunu* he did not send the containers up to the *rabi-sikkati* officer (i.e., the native general) (but) brought them into my house KT Hahn 14:27 (OA let.); *kīma še'am . . . ana maškanim uš-te-lu-ú* when they moved the barley

elû 9a

to the (higher lying) threshing floor TCL 18 152:30 (OB let.), cf. *še'am ana maškanim šu-li-a-ma* AJSL 32 288:8 (OB let.), also *ana É.NI.DUB bēlija uš-te-lu-ú* PBS 7 123:14 (OB let.); *še'am ... līsidu u li-še-lu-ú* let them harvest and deliver the barley LIH 84:22 (OB let.), cf. *ešēdim u šu-[li]-i-i[m]* ibid. 10, *ana ešēdi u šu-ul-li* TCL 1 33:6 (OB let.), also CT 6 35b:6 (OB), and *gamer eqlika e-[x-x]-ma še'am šu-li-a-am-ma* YOS 2 66:10 (OB let.); 6 GÚ URUDU.[MEŠ *ana*] PN *uš-te-el-li-mi* 1 GÚ URUDU.MEŠ *ina muhhija irtēhu* I delivered six talents of copper to PN, one talent is left as my debit balance JEN 151:6; I strengthened the fortifications of this fortress, ŠE.PAD.MEŠ ... [u] *u[nūt tā]hazi ina libbi ú-še-li* I brought into it barley and implements of war TCL 3 78 (Sar.), cf. ABL 579:7 (NA); *šumma IZI.GAR PEŠ.ÜR.RA ana gušūri ú-še-[la]-[a]* if a dormouse brings a live coal up to the roof beams CT 39 36 K.10423+ :11, restored after ibid. 37:19 (SB Alu); *kissat ana panīšunu ul-te-la-²* he sent the fodder upstream to them YOS 3 32:8 (NB let.); x *suluppū ... ša ultu Maradda ana É.AN.NA ú-še-ia-²* PN *ina qātini ittaši* the x dates which I brought upstream from Marad to Eanna, PN has taken away from us YOS 6 167:22 (NB), cf. *suluppū ... ša* PN *u PN₂ ultu muhhi* ID *Idiglat ú-še-lu-nu* TCL 13 227:39 (NB), also *ultu Bābili ú-še-lu-nu* YOS 6 112:14 (NB), also YOS 6 32:64, AnOr 8 22:15, and passim in NB; x *dannātu ... ú-še-li-ma ina ekalli ša GN inandīn* he will bring x vats and deliver (them) in the palace of GN YOS 7 129:7 (NB); [*šallassunu ... iš]tu libbi KUR Arimi ú-še-li* I brought booty out of the country of the Arameans AfO 3 154:15 (Aššur-dan II); *tasiar tu-še-la-a [šamna tušāp]* you give (the horse led into the water) a rubbing, bring (it) out (and) smear (it) with oil Ebeling Wagenpferde F r. 4, restored after ibid. G r. 6 (MA).

2' referring to the *tēlitu*-tax (NB), cf. mng. 1c-3': 2 GUN KÙ.BABBAR *ana te-lit ú-še-lu-ú* they have delivered as due (to the temple) two talents of silver TCL 9 129:32 (let.), dupl. YOS 3 17:30 (let.); *alpē ša ultu šatti* 7.KAM *ana LÚ.ENGAR.MEŠ taddini lu miqittu lu kī alpi ša ana te-li-ti tu-še-lu-ú nikkassī epuš*

elû 9b

settle the account of the cattle which you have given to the plowmen since the year 7 also (those which) died or which you have delivered as due (to the sanctuary) BIN 1 68:10 (let.); *ūmussu te-lit-tum nu-še-e-lu* every day we deliver the dues CT 22 5:19 (let.), cf. *te-lit ša* MU.27.KAM PN *ana muhhi* PN₂ *ú-še-lu-ú* VAS 4 19:7; x *uttatu ina indi ša* MU. 1.KAM RN PN *ultu karamānu ša šēri ana Eanna izbilu u ana te-lit ú-še-lu-ú* PN has transported x barley from the tax of the first year of RN from the outlying storage heaps to Eanna and delivered (it) as due YOS 6 14:9; *te-lit-tu₄* PN *u PN₂ ú-še-lu-ú* PN and PN₂ will pay the dues VAS 15 35:11; *situ ana te-lit ul-te-el* VAS 6 75:9; *te-lit-ti ša* PN *ú-še-lu-ú ultu harrāni inašši* the dues which PN will have to give, he will take from the business capital TCL 12 26:8; *kaspu ša ana muhhi harrāni te-lit ú-še-lu-ú* silver which they have raised for the business enterprise TuM 2-3 235:5; *mimma ša «ša» pīr-k[i]* TA *Eanna te-li-ti la tu-še-el-li* you must not claim any dues from Eanna unjustly TCL 9 84:17 (let.); *ēma ana GN illaku te-lit ana «ina» muhhi qaštišunu ú-še-li-²* u LÚ.ERIM.LUGAL-šú-nu *uzizuma* whenever they come to GN they will deliver the dues imposed upon their bow-fief and pay (the money for) their (obligation to send a) soldier to the royal army Camb. 13:7; note (without *tēlitu*): *pūt šu-lu-ú ša x GUR uttati naši* he guarantees for the delivery of x gur of barley YOS 6 195:7.

b) to load or embark on boats: [*šu*]-*li-ma zēr napšāti kalama ana libbi elippi* load into the ark every (kind of) living being Gilg. XI 27, cf. *uš-te-li ana [libbi] elippi kala kimtiya u salātiya bāl šēri umām šēri mārē ummāni kališunu ú-še-li* ibid. 84f.; *irkabma ... ru-kūbšu ellu ... ú-še-li ittišu* ^dGAŠAN.MEŠ *nibāti* (Nabû) boarded his pure boat, he embarked with him the ... goddesses KAR 360:9, dupl. Ebeling Parfümrez. pl. 25:8 (SB lit.), see Borger Esarh. 91, cf. 4R 58 i 44f. (SB Lamaštu); *šābē tāhāziya qardūti ... ina qirib elippāti ušar-kibšunūtima šidītu adka ... ú-še-la-a ittišun* I embarked on boats my valiant battle troops, rounded up supplies and loaded them,

elû 9c

too OIP 2 74:68 (Senn.), cf. *niše[šu] ana qirib elippâte ú-še-li-ma* ibid. 85:10, cf. also ibid. 76:100; 500 *ina libbi ana hallimānu ul-te-lu-ú* they loaded 500 of them (the cattle) on rafts ABL 520 r. 19 (NB); *hiših̄tum mala ibaššú ana elippāti bēli lu-še-il-li u kapdu lilliku* let my lord load all the necessary supplies on boats and let them depart soon YOS 3 66:14 (NB let.), cf. ibid. 36:9, CT 22 244:10, 158:13, and passim in NB letters, cf. also *elippâte ša ašpurakkunuši hantiš uttatu pišitu ana libbi šu-la-a u šuprānu* YOS 3 34:10; 1 GÍN 4-tú *ana malāhi ša agurru ú-še-la-a* one and one-quarter shekels for the boatmen who loaded the bricks VAS 6 192:13 (NB).

c) to offer or dedicate (something) to a deity: *ana paššūri šu-ú-li* serve (the sheep) on the sacrificial table! YOS 6 156:20 (NB), cf. *ana paššūri ša* ^dKI.DUR.MEŠ *šu-ú-li* ibid. 22; *ša ana paššūri ša* ^dBēl *Ex-ú ina eššešī* (meat portions) which are presented to the table of Bēl on the *eššešu*-days VAS 15 37:5 (NB), cf. ibid. 7, 24, 25 and 26; *ina muh̄hi paššūri ša Nabú ú-si-li-i-u* they served upon the sacrificial table of Nabú ABL 1202:27 (NA); 6 *danzu ša billiti naptanu ša Nabú ú-še-lu-ú* six vats of mixed beer (which) one offers to Nabú (for his) meal VAS 6 156:1 (NB); *suluppū u lurindu ša ana naptanu ú-še-lam-ma kīm bi-’-e-šu la ikrubu ina Eanna iknuk* in Eanna he placed a seal upon the dates and pomegranates which he had brought up (to the temple) as a repast (for the deity) but had not offered because they were of poor quality YOS 6 222:13, cf. ibid. 5 (NB); *kurummatum ša ana Šamaš ittanabbalam liddinma ana É.BABBAR-ri li-še-li-ma likrubam* let him deliver the offerings which he customarily brings to Šamaš, to Ebabbar and let him pray for me Boyer Contribution No. 107:16 (OB let.) MU RN GIŠ.GU.ZA ... *ana* ^dDN ... *ú-še-lu-ú* year in which king RN dedicated a throne to DN Studia Mariana 56 No. 14–17, 57 No. 17–18 (Mari), cf. MU RN ALAM ^dHatta *ú-še-lu-ú* ARM 7 112:18; *ina ūmišu* RN ... [*ana* ^dIštar *ú-še-li* at that time RN offered to Ištar [...]] Wiseman Alalakh 1:10 (OB); DN *emmar* I TÚG *ú-še-la* he (the king) pays a visit to the god DN, he offers one garment (to him) KAR

elû 9f

217:6, and passim in this text (NA royal rit.), cf. *ú-še-el-la* ibid. 15; KIŠIB PN ... *bēl amēli ana Ninurta ... še-lu-’* seal of PN, the owner of the slave who was offered to Ninurta ADD 640:6, cf. GIŠ.BAN GU.LA URUDU.MEŠ *ana Ninurta ... ú-še-la* (as fine) he will offer to Ninurta a “large bow” of copper ADD 310 r. 7; *ša* 1 SILA *aklišu ú-še-el-la-a ina bīt Nabú e-rab* anyone who offers his (share of) one sila of food may enter the temple of Nabú ABL 65 r. 8 (NA).

d) to haul up (and drag a boat overland), to beach (a boat): *ēma* M[Á].NI.DUB-*šu-nu kalúma mūšam la išú li-še-lu-nim-ma ana hadīnim ša ašpurakkum la ulappatunim* let them haul up (and drag overland) their cargo boats wherever they are held up because they have no passage, so that they do not overstay the deadline I gave you LIH 40:20 (OB let.); 1 *elippaka ana PN ana tablittim idin u elippam ša PN₂ ina ka-ka-ri-im šu-li-a-aš* give one of your boats to PN for ... , and have the ship of PN₂ beached TCL 1 32:15 (OB let.); *ultu Upia nābališ ú-še-lu-ši-na-ti-ma sēr gurgugī a[na] GN ildudušīnāti* from Opis, where they hauled them (the boats) up on dry land, they dragged them on rollers(?) to the Arahtu-canal OIP 2 73:62 (Senn.).

e) to cover (said of animals), cf. mng. 1b–2’: 1 GUD *rilli ina qāt* PN PN₂ *ana šu-li-i imhurma* PN₂ received from PN one ... bull for covering (i.e., breeding) BE 14 41:3 (MB).

f) to make the water rise (referring to river ordeals, Elam), cf. mng. 2c–3’: ^fPN *mē šu-la-at* PN₂ *le-i* the woman PN has made the water rise (above herself, i.e., she sank down) (therefore) PN₂ wins the case MDP 22 162:28 (= MDP 4 p. 183:28); PN ... *maḥar* PN₂ *dajāni mē ilqi mē ú-še-el-li-ma* 7 *alpī u x GÍN KÙ*. BABBAR *mānaḥāti ileqqi ina mē il-li-i-ma* 1 *alpim u* 10 GÍN KÙ. BABBAR *mānaḥāti inanz dīnšu* PN underwent the water ordeal in the presence of the judge PN₂, should he make the water rise (above him) he (the adversary) will take (from him) seven oxen and x shekels of silver for field cultivation, should he rise from the water (i.e., remain afloat) he (the adversary) will give him one ox and ten

elû 10a

shekels of silver for field cultivation MDP 24 373:5, cf. PN *ina mé i-il-li ... mé ú-še-i[l]-la-a[m-ma]* MDP 24 394:8, and *mé ilqi mé ú-še-el-li-ma* MDP 23 242:6.

10. *šulû* to raise, to make appear (from somewhere), to produce a document, to enter upon a tablet, to lift out, to debit — a) to raise, to make appear (from somewhere): *šumma malāḫum elip awīlim uṭebbīma uš-te-li-a-aš-ši kaspam mišil šimiša inaddin* if the boatman sinks the boat of a businessman, but refloats it, he will pay one half of its value (to the owner) CH § 238:59; *aššum warkāt kaspim u hurāšim [ša a]na É.ḪÉ.GÁL.LA illiku kunnukim mimma ša ihliqu šu-li-i-im ša ištaprakkunūšimma* with regard to the matter of placing under seal the silver and gold which went to the storehouse and the locating of whatever got lost concerning which he has written to you (pl.) repeatedly (you answer, “The *šatammu* officials have not given us the right instructions”) PBS 1/2 12:7 (OB let. of Samsuiluna); 15 *ušummī ina qaqqari li-še-lu-nim-ma šūbilam* let them dig up fifteen . . . -mice from the ground and send them here TCL 17 13:21 (OB let.); *elip-pāte la emūgašina la intuḫa ... umā ussaḫir ú-si-li-a* the boats were not strong enough to carry them (the statues), he said he went back to refloat (the boats) ABL 420 r. 3 (NA); *eqla ultu mame ú-še-lam-ma nābalis ušēme* I raised a piece of land from the water and made it dry land OIP 2 96:76 (Senn.), cf. *ibid.* 99:49 and 119:17; *ilāni rabūti ša šamē u eršetim ina tarši šarri ... us-si-lu-u-ni* (all this) the great gods of heaven and earth have brought about in the times of the king ABL 2:15 (NA); *kaspam 1 MA.NA še-li-a-nim* extract for us every mina of silver CCT 2 7:26 (OA let.), cf. BIN 6 48:44 (OA let.), *kaspam 1 MA.NA [ú]-šé-lá-a-kum* BIN 6 76:8 (OA let.), *kaspam 1 GÍN šé-li-a-nim* CCT 2 25:10 (OA let.), and *passim* in OA, see also mng. 2c-4'; *šu-lu-ú u la kašāru šakinšu* it will be his fate to produce (wealth) but not to keep it together Kraus Texte 12a i 19' (SB physiogn., apod.), cf. *ibid.* 3b iv 15'; *kittu ša Šamaš-rēš-ušur ... ḫabubēti ša LĀL(?) ina KUR Suḫi ú-še-la-a* it is true that PN introduced honey-bees into the country of

elû 10b

Suḫi WVDOG 4 pl. 5 v 5 (NA); 80 *mušarī ziqpa ana šupāli dannassu [ú]-še-la-a kišir šadī lu akšud* (digging) down vertically on (a territory covering) eighty sars, I exposed the solid ground (for) its (foundation) and reached bedrock KAH 2 58:77 (Tn.), see Andrae Festungswerke 164:25f.; ^d*Gula GAŠAN-tum šar-ri-šá simma li-še-la-šu-ma* may Lady Gula have the spreading *simmu*-disease appear upon him BBSt. No. 11 iii 11, cf. [^d*Gula ...*] DINGIR.MEŠ *ša-ar-ri-ša simma lazza li-še-la-šum-ma* MDP 4 pl. 16 ii 3 (MB kudurru); (a horse of PN had disappeared) *u šērē ištu [bīti] ša PN₂ ... uš-te-lu-ú* and they have produced (its) carcass from the house of PN₂ JEN 334:9.

b) to produce a document: *tuppēa pitīma a mala tērtija tuppī šé-li* open (the container with) my tablets, and according to my instructions produce my tablet CCT 3 30:42 (OA let.), cf. *tuppušu šé-[l]i-ma awīlam kaspam šašqil* CCT 2 22:37, *tamalakkīn ša tuppīja pitīama tuppam ša ḫubul* PN *šé-li-a-ma x kaspam lišqulakkunūtīma* CCT 3 50a:12, also KTS 3c:9, BIN 4 42:7 and 20, and *passim* in OA; *lu aššumi tuppim annim abuka ana abini ušēbilam lu tuppī abuka lu aḫuka ana nabšim ēzibu šé-li-a-ma mīnam niqabbi* whether your father has sent (silver) to our father according to this tablet, or whether your father or your brother left this tablet (only) as deposit, produce it, and what can we say then? CCT 1 45:34, also *ibid.* 39, cf. *allān 2 tuppē ša ú-šé-lu-ni mimma tuppam šanīam la ú-šé-lu* CCT 4 13b:8ff. (OA let.), cf. *ibid.* 12; *tuppum annium ... kunuk abija milik ša pa'e ana ITI.6.KAM laš'eakkum šumma la uš-té-li-a-ku-um ḫubullī* this tablet was sealed by my father, I will let you have, before the sixth month, the deposition of the witnesses, if I do not produce it, it is (to be considered) my debt TuM 1 22b:12 (OA); *šumma tuppam ḫarmam ula šībī ana PN PN₂ la uš-té-li ... išaqqal šumma tuppam ula šībī uš-té-li kaspam PN₂ šabbu* if PN₂ does not produce a case tablet or witnesses for PN, he (PN₂) will pay, but if he produces the tablet or witnesses, PN₂ has been discharged of (the obligation to pay) the silver BIN 4 147:15 and 19 (OA);

elû 10c

u kanîka ša maḥar PA MAR.[TU . . .] *šu-li-šu* and produce the document which has been deposited with the general (lit. “the Foreman of the Amurru”) (in broken context) VAS 16 56:13 (OB let.); *kunuk šim egli ša ina bīti ša PN šaknu* PN₂ *u* PN₃ *mārēšu ša PN ú-še-li-amma ana* PN₄ *iddin* (the king) ordered PN₂ and PN₃, the sons of PN, to produce the sealed document concerning the purchase of the field, which was deposited in the house of PN, and gave it to PN₄ BBSt. No. 3 iii 13 (MB); *šumma . . . ṭuppa kanka ša . . . ú-še-la-a ṭuppu annū ile’ēšu* if somebody produces a sealed tablet concerning (these estates), this present tablet will prevail in court MRS 9 RS 17.337:20, cf. *šumma* PN *ṭuppu kanku . . . ša ú-še-el-la ibašši* ibid. RS 17.229 r. 5’; *ša laqāšunu u dabābšunu ibaššiūni ṭuppātešunu lu-še-li-[-ú]-nim-ma ana pāni qīpūte liškunu* let them who have a property right or claim produce their tablets and lay them before the authorities KAV 2 iii 16 (Ass. Code B § 6); *mārē* PN *ṭuppu ša mārūti ša PN₂ [u] ṭuppu ša šupe’ulti ša PN₃ ana pāni [dajānē] uš-te-li-šunu-ti* the sons of PN produced before the judges the adoption tablet of PN₂ and the exchange tablet of PN₃ JEN 662:72, cf. *ṭuppu labīru* PN *ina pāni dajāni uš-te-li* ibid. 651:29, and passim in Nuzi; note wr. *iš-te-li* (mistake) ibid. 390:11; *ša* PN NA₄ MEŠ-ti *šu-lu-ú* (sheep) concerning which PN has produced the sealed tablets HSS 14 505:3, and passim; *ūmu ša* PN *u* PN₂ *ṭuppu ša* PN₃ *ú-še-lu-[-ú]* PN₄ KÙ.BABBAR a₄ . . . *inaddaššu* on the day when PN and PN₂ produce the tablet (crediting) PN₃, PN₄ will give him that silver Nbn. 1031:10.

c) to enter upon a tablet: *u ina ṭuppi šunšu la šu-ú-lu* but his name has not been entered on the tablet SMN 2249:7 (unpub., Nuzi); *ina sadīri šumšunu ul imbīma* (var. *ambīma*) *ina muḥḥi ṭuppāti ú-še-li* he (the scribe, var. I) did not mention their names (i.e., the titles of the quoted tablets) in the list but did enter them on the tablets (of this series) CT 14 9 K.4373 r. ii 16 (colophon of Uruanna), var. from K.4345 r. ii 4’ in CT 14 28.

d) to lift out (of a container, a kiln, etc.) — 1’ referring to containers: 1 MA.NA KÙ.

elû 10d

BABBAR *ša ina ḥuršiānim ša* PN *nu-še-li-ú* the one mina of silver which we took out of PN’s package Golénischeff 17:24 (OA let.), cf. PN *ḥuršiānam ipturma . . . šaḥirēn uš-té-li* TCL 20 117:14; *mannum attunu ša tamalakkī* (text erroneously *ṭuppē*, see line 20) *ša* PN *taptiāni našpertam ša kunuk* PN₂ *tù-še-li-a-ni-ma ana* PN₃ *taddanani* who are you that you opened PN’s container, took out the letter sealed by PN₂ and want to give it to PN₃? BIN 4 83:31 (OA let.), cf. *našpertam . . . ú-še-li-ú-ma* ibid. 23; *kaspam uš-té-li u šilliāni rāqūtim . . . aššēr rabi sikkītim a-še-lu-im izizma* he took out the silver and began to send the empty boxes to the *rabi-sikkīti*-officer KT Hahn 14:17 (OA let.); *quppa ša šinni u ašē pitia šurimāta ša šinni u ašē še-li-a-ni* open (pl.) the boxes containing ivory and ebony and take out the pieces of ivory and ebony KAV 99:28 (MA let.); *lubulta ammar ú-še-lu-ni kanikāte šuṭra ana libbi tupnināte šil’a* write sealed documents concerning all the garments you have taken out (and) put them into the chests KAV 98:22 (MA let.), cf. 1 TÚG . . . *ša libbi tupnināte še-li-a-ni* KAV 99:18, *še-li-a-ni kunukkīkunu kunka* KAV 200 r. 4, etc.

2’ referring to kilns, etc.: *ina tinūri tessekkir* E_x-ma *šamna u šikara ina libbi tuballal* you shut (the ingredients) up in a kiln and (then) lift (them) out and stir oil and beer into (them) AMT 94,2 ii 11, and passim, cf. *tesek-kir tu-še-lam-ma* ibid. i 10, *ina tinūri tessekkir ina šerim* E_x KAR 157:31; *ina tinūru ta[. . .] kīma ibtašlu* E_x-a you [heat(?) it in a kiln and lift it out when it is done AMT 80,7:8, cf. *ina* URUDU.ŠEN.TUR [*tu*]šabšal E_x-a AMT 95,3 ii 7 + 50,6:6; *adi ipiṣṣū tu-šel-lam-ma tukašši* (you fire it) until it becomes white (then) you lift (it) out and let it cool ZA 36 182:17, cf. ibid. 186:20, and [*adi ir*]aššū-šu ana UD *tu-šel-lam-ma tukašši* ibid. 192:3; *utūni tepehḥīma ana* UD.10.KAM *tep[etti] tu-še-la-šu-ma* you close the kiln and open it after ten days and lift it out ZA 36 190:9, and passim; *tu-še-lam-ma* NA₄ *dušū arqu . . . annītu* you take it out and it is green *dušū* (colored frit) ZA 36 190:15 (all referring to the preparation of glass); *ina marḥaši tarahḥaš* E_x-ma *tukašša* you soak it in a lotion, take

elû 10d

(it) out and cool (it) AMT 98,3:15, cf. AMT 77,5:13, also [...] *tušnāl ina 4 UD-me E_x-šû* AMT 82,2:2, and *ina kakkabi tušbāt ina šēri* [DU₆.DU you let it stand overnight exposed to the stars, (then) you lift (it) out in the morning Kùchler Beitr. pl. 10 iii 9; *tetemmir E_x-ma* you bury it and (then) lift it out AMT 11,2:31, cf. AJSL 36 80 iv 111.

3' other occs.: *mimma pān šarri mahru ana libbi lušērid mimma ša pān šarri la mahru la libbi ú-še-li* let him place (in the collection of the library) whatever (tablet) is acceptable to the king, I shall remove from it whatever is not acceptable to the king ABL 334 r. 10 (NB); *hāmu hušāba u mimma ša IGI^{II} šu-li-i* to remove a splinter or anything else from the eye AMT 12,1:50; *šarru ša būra šāti ihašša huši eprīšu li-še-la-am-ma u mēša likšud* any king who wants (to use) this well may remove its earth (filling) and reach its water KAH 1 64:28 (Aššur-uballit); *šēlibu ... ina būri ittuqut ú-si-lu-ni idūku* a fox fell into the well, they hauled (it) up and killed (it) ABL 142 r. 2 (NA); *ištu qiri[b šutt]ati [annī]te šu-la-a[n-ni]* get me up from this pit AfO 14 pl. 11:11 (SB Etana), cf. ibid. 17; *ina hašti šu-lu-[ú]* (var. *šu-li-i*) to bring up from the pit Šurpu IV 43, cf. *ina pušqi ušēša ina [...]* *ú-še-la* KAR 100 ii 3 (SB bil.); my *mikkû*-implement fell into the nether world and Enkidu *ša ana šu-li-i-[-šu ...]* *eršetum ištassu* and the nether world has seized Enkidu whom [I sent] to bring it out Gilg. XII 58 and 65, see Weidner, AfO 10 363; TA ŠÀ UDU.NITA BAD-ú ĤAR.BE *tu-še-la-a* when you have opened up the inside of the sheep and taken out the liver (and inspected whatever there is in the exta) Boissier DA 212:27 (SB ext.); *ina utlija GIŠ.MAR-šu ul-te-li* he (the farmer) obtains (lit. takes out) his spade from me (lit. my, the tamarisk's, lap) KAR 145:13 (SB wisdom); LÚ.A.BAL *ina fīb dališu lu ú-še-la-an-[ni]* the water-carrier lifted me up (from the river) when he immersed his drawing bucket CT 13 42:8 (Legend of Sargon); *šumma MIN (= sikkat namzaqi ša bit ^dIštar) šu-la-at-ma ina muhhi uppi aškuttiša nadāt* if the bit (lit. peg) of the key of the temple of Ištar is "lifted" and lies on top of the handle of the lock CT 40

12:10 (Alu), cf. ibid. 1, 4, 13, 19, 20, 22, 30 and 33, also CT 40 14 K.12774:3ff., cf. lex. section; *muruš lib[bi]ka tu-še-li-a-am-[-ma]* *libbaka unappiš* (when we met in Babylon) you poured out your grief to me, and I made you (lit. your heart) be at ease Boyer Contribution 106:9 (OB et.).

e) to debit (causative to mng. 2c-6'): *nik:kassī ittišu epušma 2 GUN KÙ.BABBAR ina muhhišu šu-la-'* settle the accounts with him and debit two talents of silver to him BIN 1 51:32 (NB let.).

11. *šulû* to deduct, to subtract, to extract roots (math.), to tap, to remove, to oust a person, to take a person away, to take animals out of a flock or herd, *ina qātē šulû* to let escape — a) to deduct, to subtract, to extract roots — 1' to deduct, subtract (in MB econ.): x GUR ... *ištu mala SUM-nu šu-lu-ú ina UD.EBUR.ŠÈ PN Ì.ÁG.E PN* will deliver x gur (of barley) at harvest time after whatever has been (already) given has been deducted BE 15 82:3, cf. BE 14 49:3; TA 1 GUR *ša nadnu u 1 PI ša PN šu-lu-ú* after one gur which was delivered and one PI for PN have been deducted BE 14 26:5, cf. BE 15 59:18 and 22, 106:10, and passim, also TA x GUR *ša ina qāt PN mahru šu-lu-ú* after x gur which have been received from PN have been deducted BE 14 136:9, TA 24 *ša ana errešī ša GN ina tuppi ša GN šafru šu-lu-ú* after 24 (young bulls) which had been entered in the register of GN (as assigned) to the plowmen of GN had been deducted BE 15 199:37; TA 3 *ša ina MU.12.KAM esru šu-lu-ú* ibid. 32, and passim.

2' to subtract, to extract roots (in math.): 9 TA 25 *E_x-ma rehi 16* subtract 9 from 25, the balance is 16 TCL 6 33:15 (LB); *basēšu šu-li-ma x I.DÙ* extract its root, it yields x RA 31 63:16, 20 and 24.

b) to tap, to siphon off: [*ina*] *šulû E_x-a ina pišu tašaddad* you siphon off with a pipette, you pour (lit. draw) into his (the patient's) mouth AMT 64,1:10; *tepette tasar-rim tu-še-lam-ma* you open (the wound), you make an incision, you tap (the pus) AMT 44,1 ii 13, see Labat, JA 1954 213 n. 2.

elû 11c

c) to remove, to do away with: *ūsa mišru u kudurru* [uš]-te-li (var. *i-te-li*) he removed a border path, borderline or border marker Šurpu II 46; *aplašu nāqa mēšu li-še-li* may he (Ninurta) remove his heir, who libates water for him BBSt. No. 8 iv 20; *zēršu ana šu-li-i aj iršū nīd aḫi* may they (the gods) not tarry to remove his offspring MDP 2 pl. 17 iii 27 (MB kudurru), cf. *piriḫšu lišsuḫu li-še-lu-ú nannabšu* BBSt. No. 8 iii 30, also *nannabšu ú-šel-li* ABL 292 r. 2 (NB); *ana izi.šà šu-li-i* to remove the (disease called) “inner fever” AMT 39,1 i 11; *gīr-šu ul-te-li u gīr-šu ša* PN *iltakan* he removed his own claim (lit. foot) and placed there the claim of PN HSS 5 58:9 (Nuzi), cf. *gīr-ia [ištu eglēti] . . . ša* PN . . . *uš-te-li-mi u gīr-šu ša* PN₂ *ina eglāti . . . altakanmi* HSS 13 143:14; *anumma Saussatti ḫalzuḫlu ša URU GN ana paṭī(ZAG.MEŠ)-šu-nu ana šu-ú-li-i aš-pur-aš-[šu]* now I, Saussattar, sent the city commander of GN to do away with the boundaries HSS 9 1:9 (Nuzi let.); *aššu qāt šajamāni* [la šu]-li-e in order to prevent the buyer’s losing his claim (to the property acquired) BBSt. No. 3 iii 18; *ina miḫrēti* 1 [ša] *ina pī natbakti ū šepet natbakti nadū ul-te-li* I removed one of the weirs which was lying at the opening and at the foot of the “step” BE 17 12:11 (MB).

d) to oust a person, to take a person away, to abolish — 1' to oust: *eqlam ina tērtija ul tašabbata ú-še-li-ku-nu-ti* you are not holding the field according to my assignment, I shall remove you! TCL 7 65:9 (OB let.); *la watar ibaqqar šimātumma šu-la-a* that is enough — should he make (more) claims he is to be ousted from the property TCL 7 69:38 (OB let.); *ana qabē mannim* PN *ina mānahātišu ú-še-li-i-šu* upon whose command has PN ousted him from (a field in which he has invested) work? TCL 1 42:21' (OB let.), cf. *ina mānahātišu ú-še-li-šu-ú-ma* TCL 7 68:22 (OB let.); *eqlam ša ḫaluninni šibūt ālim li-še-lu-nim eqlam literrunimma* the elders of the city should disposes (the present holder of) the field of which I was robbed and should return the field to me CT 6 27b:30 (OB let.); *eqlam ša* PN *īpušma* PN₂ PN₃ *uš-te-li-šu* PN₂ has ousted PN₃ from the field which PN has

elû 11f

cultivated OECT 3 76:17 (OB let.); *ina* x GÁN A.ŠÀ *bīt abini . . . PN uš-te-li-a-an-ni* PN has ousted me from the field of x iku, our paternal estate TCL 7 24:9 (OB let.), cf. *ina* A.ŠÀ.ŠUKU-*šu ú-še-lu-šu* ibid. 65:21, and *ultu eqli ul-te-la-an-ni* BIN 1 94:9 (NB let.), *ištu libbi kirī lu-še-li* ABL 1407 r. 7 (NA); [*iš*]tu *libbi eqli šāšu uš-te-la-an-ni-mi* JEN 333:11, and *ištu libbi eqli šāšu šu-la-aš-šu-um-mi* ibid. 18 and 30; PN *rē'u alpi . . . ištu alpē . . . PN₂ u PN₃ uš-te-lu-ma u ina* GN *itesru* PN₂ and PN₃ have removed PN, the oxherd, from the herd and kept him prisoner in GN HSS 9 11:9 (Nuzi); *anīni ultu libbi ul-te-lu-na-šū* he ousted us from there YOS 3 200:31 (NB let.); PAP *bīt* PN LÚ.MU *ša* PN₂ LÚ.GAL.MU *ša* GN *ú-še-lu-ni* all this is the family of the baker PN, whom PN₂, the chief baker of GN, has ousted Johns Doomsday Book 3 iii 9 (NA).

2' to take away: *eḫlu damqa ina kimtišu ú-še-lu-ú* has he taken a well-to-do young man away from his family? Šurpu II 52, cf. [*eḫlu*] *ina sūn ardati tu-še-li-i* [ardatu] *ina sūn eḫli tu-še-li-i* BE 31 56 r. 9f.; *ašar* PN *šu-la-an-ni-mi ana* PN *ana aššūti idnannimi* take me away from PN (my husband) and give me to PN₂ as wife! AASOR 16 31:6 (Nuzi).

3' to abolish: *šarrūssunu* RN . . . *ul-te-li* Hattušili abolished their kingdom KBo 1 6:12 (treaty).

e) to take animals out of a herd or flock: *šumma* PN *sīsā ištu sukulli uš-te-li u* BA. UG_x(BAD) if PN removes a horse from the herd and it dies JEN 554:31 (Nuzi), cf. 2 GUD. ÁB *u* GUD.NITA *ašar sukulli šu-ú-[lu] ana ikkārūti . . . ana qāt* PN *nadnu* two cows and one bull taken from the herd and given to PN for plowing HSS 13 448:1 (Nuzi); *immer panī ú-še-la ina pitqi* I took the bellwether out of the fold Gössmann Era V 8, cf. *kī ša* UDU.NIM *anniu ultu pitqišu še-lu-[ni]* as this spring lamb has been removed from its fold AfO 8 24 i 16 (treaty of Aššur-nīrāri VI), cf. ibid. 11–14.

f) *ina qātē šulū* to let escape, cf. mng. 3c: *uš-te-li ina qātēja būli nammaššā* [šēri] he helps (both) domesticated and wild animals escape me Gilg. I iii 38; *minummē bitāte . . . ša ana* PN . . . SUM-din-nu *u inanna nīnu*

elû 12

dibbini nu-uš-te-li-ma kīma zittišu ana PN₂ SUM-na whatever houses we have given (before) to PN, we now revoke our agreement and give (them) to PN₂ as his share HSS 9 110:10 (Nuzi); *la qātēja tu-še-la-a-šú* you intend to take her (the slave girl) from me CT 22 202:21 (NB let.), cf. *hubtu šú 1 lim ša aḫbutu ina qātēja ú-sil-la²* ABL 792 r. 6 (NB); *māta ina qātē šarri bēlija ú-še-lu-ú* (the people) made the king lose the country ABL 963 r. 6 (NB), cf. *la qātē šarri ú-šel-lu-ú* ABL 942 r. 8 (NB) and 1341:14 (NB); *gabbu ittaši šu¹¹-a ina bīt abija ul-te-li* he took everything away and made me lose even any share in the paternal estate ABL 416 r. 5 (NB); *u mātu ina qātē šarri [ú-š]e-el-lu-ú* they have caused the country to slip from the king's grasp ABL 1241 r. 12 (NB).

12. *šum* DN *šulû* to take an oath (MB, NB, NA): MU LUGAL *kī ú-še-lu-ú* when he swore by the king Iraq 11 146 No. 8:4 (MB), cf. *ibid.* 29, also r. 28 and 33, also MU LUGAL *ú-še-li-ma* *ibid.* r. 32; PN *ina* MUL.KAK.SI.SÁ *ana* PN₂ *u* PN₃ *ú-še-el-li* PN swore to PN₂ and PN₃ by the star Sirius YOS 6 202:5 (NB); *ana muḫḫi* MU DINGIR *ina* MUL GAL-ú *ana muḫḫi rēḫi udē u zitti ana* PN *u* PN₂ *ú-še-el-li* for this purpose he took an oath by the Great Star, before PN₂ and PN₃, concerning the rest of the implements and the share Dar. 468:11, cf. PN MU DINGIR.MEŠ *ú-še-el-li-ma* TCL 12 70:9, MU DINGIR.MEŠ *ul-te-li* TCL 9 113:22, cf. *ibid.* 127:8; ¹PN MU DN *ana* PN₂ *tu-šel-lu* VAS 4 79:15, MU DINGIR *u* ⁴*Šamaš ina geš-ḫuru ana* PN₂ *ú-še-el-li* YOS 7 61:6, cf. VAS 6 120:11, Dar. 358:5, also MU DINGIR.MEŠ *ina x ana* PN *ú-še-el-[i]* BE 8 139:3 (all NB); MU DINGIR.MEŠ *ina* ⁴*Šamaš ina nipḫišu ina giš-ḫur-ri ana* PN *ú-še-el-la* (PN₂) took an oath at sunrise in the magic circle in front of PN Nbn. 954:3, cf. YOS 7 61:6; ¹PN *ina niš* DINGIR.MEŠ *ana* PN₂ *tu-še-li-e-ma* VAS 4 78:3 (NB); MU DINGIR *šú ša ú-še-lu-ú* it is an oath that I have taken YOS 3 154:23 (NB let.); *šu-mu* DINGIR *ana aḫameš ul-te-lu-ú umma* they swore an oath to each other, saying ABL 282 r. 5 (NB), cf. MU DINGIR *lu-še-la-aš-šú-nu* ABL 502 r. 8 (NA), also MU DINGIR *še-la-anna-šú* *ibid.* r. 3; *kī* MU DINGIR.MEŠ *ul-te-lu-ú*

... *kī la ul-te-lu-u* if he takes an oath, if he does not take an oath YOS 6 202:10 and 12 (NB), cf. MU *šá* DINGIR.MEŠ *la ul-te-lu-[ú]* BE 8 139:10 (NB).

13. *šutēlú* to rival in height: [*t*]erḫatu ša RN [*abi*]ka ša [*ušēb*]ilu pātē la išu šamē u eršeta u[š]-te-el-li the dowry which your father (the Pharaoh) Nimmuria sent was boundless, it was as high as heaven and earth EA 29:24 (let. of Tušratta); [*šumma padānu 2-ma ana imitti u šumēli maqt*]uma ša imitti u šumēli ana kakki uš-te-lu-ú if there are two "paths" and they fall to the right and the left and (both) the right and the left are as high as the "weapon" CT 20 5:18, restored from dupl. *ibid.* 12 K.10482 r. 2, cf. *ibid.* 5:22 and 24, also *šumma padānu ana imitti maqt ana kakki uš-te-lì* CT 20 10 r. 2, CT 20 34 i 23, KAR 451:2, PRT 9 r. 13, and *passim*; *šumma* MIN (= *šulummat* HAR) *ša imitti ana* SAL.LA HAR *ša imitti uš-te-lì* if the ... of the right lung is as high as the "vulva" of the right lung CT 31 34:13, cf. *uš-te-lì* (in broken context) Boissier DA 9 r. 16f.

Ad mng. 2, "to go": J. Lewy, OLZ 1923 541 n. 2; Oppenheim, JAOS 61 254 (*ullû*), 269 (*sulû*). Ad mng. 12: Landsberger, ZA 39 289.

elû v. in *ša mē šulî* s.; dipper; EA*; cf. *elû*.

1 *ša me-e šu-ú-li-i siparri* one dipper (lit. to-draw-water) of copper EA 22 iv 18 (list of gifts of Tušratta).

elû v. in *ša zubbî šulî* s.; fly whisk; EA*; cf. *elû*.

1 *ša zu-ub-bi šu-u-li-i ḫurāši* one golden fly whisk (lit. to-chase-flies-away) EA 22 i 58 (list of gifts of Tušratta).

elû (bull of heaven) see *alû*.

elû (a musical instrument) see *alû*.

elû s.; claimant; MB*; cf. *elû*.

ana e-li-⟨i⟩ u pāqiri ša eqla annā ileqqû (the gods of the king will curse) anybody who turns up as a claimant in order to take this field MDP 2 pl. 20:9 (kudurru).

el'ue s.; (a profession, title or class); Nuzi*; Hurr. word.

elūlu

ana [LÚ.MEŠ] *e-el-ù²-e nadin* (barley) given to the *e.*-men HSS 13 322:16.

elūlu (*elūnu*) s.; (a festival in, and eponymic of, the month Elul); Ur III, OB.

2 GUD.ŠE *è-lu-núm* two barley-fed bulls for the *e.*-festival YOS 4 240:2 (Ur III), cf. 4 UDU.ŠE *é-lu-núm* ^d*Bēlat-Suḥnir* RA 19 192 No. 4:8 (Adab) and *è-lu-núm šà Urim* (listing sheep for Annunitu, Ulmašītu, Bēlat-Suḥnir and Bēlat-Dirraban) AnOr 7 67:9 (all Ur III); *è-lu-nu-um* ^dINANNA the *e.*-festival of Inanna BIN 9 331:5 (early OB), cf. UD.S[AR] *šà e-lu-li-[x] šà* ^dINANNA URU.AN.[NA] MDP 10 p. 36 24:4; (ghee, cheese and dates for) *é-lu-nu-um* ^dNin.gal (dated in the month Ajaru) UET 5 755:13 (OB), cf. nīg.dīb *e-lu-nu-um* materials for the *e.*-festival (dated in the month Ajaru) UET 5 786:22, and nīg.dīb *e-lu-nu-um* ^dNin.gal ibid. 781:14; ud.*e-lu-nu-um.šè* TA 1931 326:8 (OB Tell Asmar); UD *e-lu-nu-[um]* ITI *E-lu-nu-um* TA 1930 357:7 (OB Tell Asmar); *kīma tīdu e-lu-lu qurrubu zīz.AN.NA ana šakān kurummatija ul išu* as you know, the (days of the) *e.*-festival are approaching and there is no emmer-wheat for the presentation of my food-offering PBS 7 120:2 (OB let.); *annitum amūtum ša šarrim Sin-iddinam ša ina bit* ^d*Šamaš ina e-lu-ni-[im]* *i-qi-uma imqutaššum* this is the (appearance of the) liver which fell to the lot of King RN when he sacrificed (a sheep) in the temple of Šamaš at the *e.*-festival YOS 10 1:3 (liver model); *ina e-lu-nim pi-ša-nam(!) à* ŠAH.TUR *ina EZEN à na-ab-ri-i ipaqgissi* he will hand over to her a basket and a piglet at the *e.*, at the (monthly) festival and the *nabrū*-ceremony CT 33 42:12, cf. *e-lu-nam na-ab-ri-i à a-ia-ra-am pi-ša-nam ipaqgissi* Çiğ-Kizilyay-Kraus Nippur 161 r. 3 (from Sippar), also EZEN *e-lu-nam à na-a[b-ri-i]* CT 33 43:20; cf. *Ulu-laja*, (personal name) s. v.

For the month name cf. *iti.kin.* ^dInanna^{na} = *U-lu-lu* Hh. I 226, but note ITI *E-lu-nu* UCP 10 88 No. 12:15 (Ishchali), and passim in these texts; ITI *E-lu-lim* KAV 79 r. 3.

Landsberger, OLZ 1923 73; von Soden, Or. NS 25 242.

elumakku see *elammakku*.

emāḫu

elūnu see *elūlu*.

elupatu s.; (mng. unkn.); Nuzi*; Hurr. word(?).

6 GIŠ [*mu*]-*mar-ri-tum e-lu-pa-te-šu ašluḫ-ḫena* six wooden currycombs whose *e.*'s are of *ašluḫḫu* HSS 14 562:17 (list of wooden objects, translit. only).

ēm see *ēma* prep.

ēma conj.; wherever, whither; from OB, MA on; wr. *ēm* in Mari (ARM 2 35:19), note: sandhi *e-mi i-si-iq-šu imagqutu* wherever his lot falls Jean Tell Sifr 29:5; cf. *ēma* prep.

ki-i KI = *e-ma* Idu II 319; [za-ag] [ZAG] = *e-ma* A VIII/4:43, cf. (Sum. col. destroyed) NBGT V iii 13f.; ki.gir.DU.na.mu : *e-ma allaku* wherever I go CT 16 7:276f.; ki.DU.DU.ta : *e-ma illaku* wherever he goes ZA 30 189:29f. (SB rel.); ki.za.ra.dùg.ga : *ana e-ma tábuki* to wherever it pleases you RA 12 74:23f.; ki šè an.ki ur.bi.lál.a.ta : *ana e-ma šamū u eršetum nanduru* to where the sky and the earth meet (lit. embrace) 5R 50 i 7f., cf. KAR 375 ii 23f. and 27f.; al.du.unu.zu : *e-ma illaku ul ide* (like the waters of the river) it (the sick heart) does not know whither it goes CT 4 8a:3f. and 17f. (OB inc.).

ēma (*ēm*) prep.; wherever, whenever; from OA, Mari on; wr. *ēm* in Mari passim, MB PBS 1/2 68:17, Bogh. KUB 4 24:5, MA KAH 2 60:139 and AKA 86 vi 83 (both Tigl. I); cf. *ēma* conj.

ki.gir.DU.na.mu : *e-ma tallaktija* wherever my way is CT 16 8:290f.; ki.an.ki.bi.da.za.a.ke_x(KID) : *e-ma šamē u eršetim kummu* 4R 29 No. 1:33f.

e-ma = *šum^{šu}-ma-ma* Izbu Comm. 550, to *šumma* UR.KU.MEŠ *e-ma KÁ.MEŠ iššanundu* if dogs chase around wherever there are (house)-gates ibid. 549, cf. CT 38 49:9 (Alu).

The word is very rare in OA (cf. *e-ma tama-lakkūa* Contenau Trente Tablettes Cappadociennes 26:16). It mostly has spatial connotations, but note: *e-ma arḫi ina iteddušika* at every new moon when you (Moon God) renew yourself YOS 1 45 ii 42 (Nbn.), cf. ibid. ii 39, and *e-ma Á.MEŠ IZKIM.MEŠ* whenever there are (evil) signs and portents BMS 62:12.

emāḫu s.; (designation of a temple); SB*; Sum. word.

šēnu Elamú unappil e-ma-aḫ-šú the wicked Elamite uprooted his temple MVAG 21 90 r.

emamu

33 (Kedorlaomer text), cf. é. maḥ.ta = *i-na e-ma-aḥ* Ai. VI iii 33.

emamu adj.; strong; SB.*

e-ma-mu = *dan-nu* Malku I 44.

e-ma-mu-ú ZI-tim (= *napišti*) *māti* (in broken context, referring to Nabû) BE 8 142:19.

emāmu (beast) see *umāmu*.

emanami in **emanamumma epēšu** v.; to forfeit; Nuzi*; Hurr. lw.

mannu ša ittabalkatu I MA.NA KÙ.BABBAR I MA.NA KÙ.GI *umalla u A.ŠÀ e-ma-na-mu-umma* [DÙ] whoever transgresses (the agreement) will pay as compensation one mina of silver and one mina of gold and will forfeit the field SMN 3589:20 (unpub.).

emanti s.; a military unit of ten men; Nuzi*; Hurr. word; cf. *emantuḥlu*.

ŠU.NIGÍN 6 ANŠE.KUR.RA.MEŠ *annû uštu e-ma-an-ti* ŠU^{II} PN *ilqû* total, six horses, these were taken from the ten-man group under PN HSS 14 40:15; 2 LÚ.MEŠ *rākib* GIŠ. GIGIR *ša e-ma-an-di ša* PN two chariot-drivers from the ten-man group of PN JEN 634:27; 36 GIŠ.GIGIR.MEŠ *ša e-ma-an-ti ša ḥurizāti* 36 chariots from the ten-man group (stationed in) the *ḥurizu*-buildings HSS 15 82:14 (= RA 36 178); 2 *tapālu sariam ša Arraphi ša e-ma-an-ti ša* PN two sets of coats-of-mail from Arrapha for the ten-man group of PN HSS 15 5:21; *ištu dimti ša* PN *imtadadma ana e-ma-an-ti ittadin* he measured out (x barley) from the tower of PN and gave it to the ten-man group HSS 15 145:22.

H. Lewy, Or. NS 10 202f.; Koschaker, OZL 1944 102 (from Hurrian *eman*, “ten”).

emantuḥlu s.; officer commanding a group of ten soldiers; Nuzi; Hurr. word; cf. *emantu*.

ana LÚ.MEŠ *e-ma-an-tuḥ-le-e qibīma umma šarrumma anumma* PN *aštaparšu u narkabta galla idinaššu* letter of the king to the *e.*-officers, “Herewith I am sending PN, give him a light chariot” JEN 494:1, cf. *kinanna* LÚ.MEŠ *e-[ma-a]n-tuḥ-le-e* LUGAL *ṭēma* *iš-*

embūbu

kunuši HSS 14 11:2, cf. *ibid.* 5; GAL 10 PN GAL 10 PN₂ ... GAL 10 PN₇ 8(?) LÚ.MEŠ *annātu e-ma-an-tuḥ-le-e* ... PN ŠE.MEŠ *ša GUD ašar* LÚ.MEŠ *e-ma-an-tuḥ-le-e ušaddan* PN, headman of ten, PN₂, headman of ten, ... PN₇, headman of ten, these are eight *e.*-officers, PN₇ will collect the barley for the oxen where(?) the *e.*'s are HSS 15 56:9 and 13 (= RA 36 120), cf. *ibid.* 17 and 18, also x ŠE.MEŠ PN ... *inandin* x ŠE ... PN₂ *inandin annāti* LÚ.MEŠ *e-ma-du-uḥ-lu* HSS 5 92:9; 3 LÚ.MEŠ *annātu e-ma-an-tuḥ-lu ša abullāti* ... 3 LÚ.MEŠ *annātu e-ma-an-tuḥ-lu ša* É.DINGIR.MEŠ *annātu* LÚ.MEŠ *ša qāt* PN these three men are *e.*'s of the gates, those three men are *e.*'s of the temples, (all) these men are under PN RA 36 121:7 and 16.

Speiser, JAOS 59 321; (H. Lewy, Or. NS 10 202f.).

emartu s.; (a kind of ornament); syn. list.*

e-ma-ar-tum = MIN (= [šer-š]er-[ra-tum] chain) An VII 89.

emartu (side) see *amartu*.

emāru (donkey) see *imēru*.

emāšu s.; (an inner room of a temple); SB.*

tu'û, sagû, e-ma-šu (var. [e-ma]-a(!)-šu), *kunmmu, admānu*, etc. = *bi-i-tu* Malku I 252ff.; *ad-ma-nu, e-ma-šû* = ŠÀ *su-uk(!)-ku* Malku I 285f.; *e-ma-a-šu, ku-um-mu, gi₆-pa-a-rum* = KI.MIN (= [bitu]), *bi-tum šur-ru-ḥu* = KI.MIN *ša-qû-û* LTBA 2 7:9ff. (syn. list); *ad-ma-[nu], e-ma-[šu], ki-iš-[šu]* = KI.MIN (probably = *bitu*) RA 14 167 iii 7ff. (syn. list).

ina e-ma-ši áš-t[i-šû] ... *ina simakkišu* in the quarters of his throne, in his cella En. el. V 114.

emāšu (strength) see *umāšu*.

embūbu (*enbūbu, ebbūbu*) s.; 1. flute, 2. *embūb ḥašé* windpipe; from OB on*; wr. syll. and GI.GÍD; cf. *embūbu* in *ša embūbi*.

[gi₁gu-nu-un]-di gi₁u.nun.di = *em-bu-bu* RA 17 119:7 (coll., unplaced fragm. of Hh. IX); [gi₁.di].gid.[da] = *nis-ḥu* = *em-bu-bu*, [gi₁.gid] = *šul-pu* = MIN, [gi₁.x].bal[ag] = *ša ba-la-an-gi* = MIN, [gi₁.i.lu].dú[b.di] = *ki-sur-ra-tum* = MIN, gi₁.x.x = *sa-as-sa-nu* = MIN, [gi₁.x].gig.gal.[la] = [...](var. [MIN ša x-x]-e) = MIN Hg. B II 238-243, cf. Hg. A II 36-41.

embūbu

ér gi.di.da = *ta-ak-ri-ib-ti e-bu-bi-im* lament (to the accompaniment) of the flute OBGT XIII 10; siba(sÍB).bi KA.gi na.ku.ku : *re-é-u₁₆-šú em-bu-bu la ša-li-lu* its (a destroyed city's) shepherd is (the wail of) the flute, never sleeping (Sum. not clear) SBH p. 122:23f.

ma-li-lum = *em-bu-bu* 5R 47 r. 12 (Ludlul comm.).

1. flute: 24 GABA.MEŠ *ša eb-bu-be* 24 “breast”-songs to the flute KAR 158 r. i 47 (catalog of songs); 13 *ši-iṭ-ru ša eb-bu-be* URI^{kl} 13 . . . to the flute, Akkadian *ibid.* 14.

2. *embūb hašē* windpipe: *amēlu šuātu* G1. GÍD ḤAR.MEŠ *mariš* this man is suffering from (an obstruction of the) windpipe AMT 69,10:3, cf. *ibid.* 26,3:6, 40,4:7, 55,5 ii 2 and 4f.; [*ina suā*]*lišu* G1.GÍD *hašēšu itteneskir* his windpipe is constantly obstructed when he coughs KAR 199:13, cf. AMT 2,7:8, also *em-bu-ub ha-še-e* (in broken context) K.11513 r. 3' (med. inc.), *em-bu-ub ḥ[ašī]* PBS 1/2 72:8 (MB let.).

Zimmern Fremdw. p. 29; Ungnad, ZA 31 248.

embūbu in ša embūbi s.; flute-player; OB.*

lú.gi.gíd = *šu en-b[u-bi-im]* (between lú.gi.di.da = *ša ma-[li-lim]* and lú.gi.di = *ša šu-[ul-pi-im]*) OBLu A 243.

aššum PN *ša eb-bu-bi-im ša ana šibittim šurubšu tašpuram awilum ša Ištar qāti Ištar [el]išu ummud[at]* concerning PN the flute-player, who according to your letter should be put in prison, he is a man of Ištar, Ištar's hand is laid on him VAS 16 144:5 (let.).

emdu (support) see *imdu*.

emēdu v.; **1.** to lean against, to reach, to cling to, to come in contact, to stand (near) by, to land (said of a boat), to take cover, refuge, **2.** to place, lean (something upon or against something), to load, to impose (obligations to pay taxes or fines), to inflict (diseases), **3.** (various usages, arranged alphabetically according to objects), **4.** *um-mudu* to lean (upon or against something), **5.** *šūmudu* to assign, to accuse, to support, **6.** *šutēmudu* to bring into contact, to join, to unite, to lean against one another, to mix, to add up, **7.** *nenmudu* to border, to be joined, to come together, to meet, to be at a stationary point, (passive to mngs. 1 and 2);

emēdu

from OAKk. on; *Iimid* (but *imud* in OA and CT 6 42a:14 (OB), VAS 9 40:18 (OB), CH xliii 51) – *im-mid* – *emid*, I/2, II, II/2, III, III/2, IV, IV/2; wr. syll. and UŠ (mngs. 1d–2' and 7d), exceptionally ŠUB (mng. 7c–1'); cf. *emīdu*, *em-medu*, *imdu*, *imittu*, *itmudu*, *mummīdu*, *mut-tetendu*, *nēmedu*, *nēmettu*, *šutēmudu*.

uš UŠ = *e-mi-[du]* Idu II 107; uš = *e-mi-d[u]* (in group with *ṭahū*, *sanāqu*, *qerēbu*) Antagal G 197, also Antagal M iv 6'', Nabnitu IV 38; ús.sa = *e-mi-du* Antagal III 31; ga.ab.uš = *lu-um-mi-i[d]* Izi V 126; te-e TE = *e-me-du* A VIII/1:194; te = *e-me-du* Izi E 100; ri-i RI = *um-mu-du*, *šu-te-mu-du* A II/8 i 24f.; dū.gá = *e-mi*(var. -*me*)-*du* RA 16 167 iii 22, and dupl. CT 18 30 r. i 8 (group voc.).

For bil. passages with Sum. correspondence uš, see mngs. 1c, 4a, 6a, see also nu.gub.bu : [*ul-i*]*m-d[u]-ma* Lugale VIII 17, sub mng. 1a–3', in.na.an.i[1] : *i-me-du* Ai. VII i 52, sub mng. 3b, an.kin.kin : *e-mi-id* 4R 17:49f., sub mng. 3b, šu.uš.gar.ra.mu.[dè] : *qāti ina um-mu-di-ia* CT 16 4:151f., sub mng. 4c–2', šu.na ugu.na im.mi.in.gar : *qāssu elišu um-mid* PBS 1/2 116 r. 43f., sub mng. 4c–2', i.šid : *u-sa-mi-id* PBS 5 34 + PBS 15 41 xxvii 20, sub mng. 5a, ḥé.mu.ri.e.dugud = *tu-mi-da* Lugale XII 39, sub mng. 4c–4'.

e-mi-du = *a-la-a-ku* An IX 65; *šu-te-mu-du* = *šu-ta-mu-ú* Malku IV 192; UŠ // *e-me-du* // UŠ *sa-na-qa* TCL 6 6 ii 5 (ext. with comm.); *ša iqbá e(!)-mi-du sa-na-qu ṭe₄-ḥ[u-ú] qé-re-bu* CT 31 11 i 21 (ext. with comm.); *in-nin-du-ma* = *mit-ḥu-rum* Izbu Comm. 48, to CT 27 6:16, cf. mng. 7b.

1. to lean against, to reach, to cling to, to come in contact, to stand (near) by, to land (said of a boat), to take cover, refuge — **a** in gen. — **1'** with acc.: *i-mid igāra luḥummā iptāšaš* she (Lamaštu) leaned against the wall and smeared it with soot 4R 56 i 33, dupl. PBS 1/2 113 i 23; [A].ŠĀ *ḥirīt āli e-mid* (if) the field reaches to the city moat RA 13 28:13 (Alu Comm.); *imḥaš ulla iktapap lānšu e-mid ardata qabalša iddi* (the demon) smote the young man and bent his figure, clung to the young woman and hit her waist RT 16 34:12 (SB inc.), dupl. K. 8136:10, see Borger, AfO 17 358 D 12.

2' with *ana*: *te-em-mi-id ana allāki ša šup-šūqat uru[ḥšu]* you stand by the traveler whose road is dangerous Schollmeyer No. 16 ii 9, cf. *i-mi-id ina pūdišu* SEM 117 ii 14 (MB lit.); *ana KUR Nišir i-te-mid elippu* the ship came to land at Mount Nišir Gilg. XI 140; *sikkanna lušbirma la im-me-da ana kibri* I

emēdu

will break the oar so that it (the ship) cannot land at the shore Gössmann Era IV 119; *šumma MUL.ḪA ana MUL.UG_X.(KA×BAD).GA i-mid* if the Fish-star stands close to the . . . -star ACh Supp. 2 Ištar 71:6, see mngs. 6a and 7b.

3' other oces.: *labbū u zībū ina qerbišin e-mi-du-ma* lions and jackals gathered there (on the roads) Iraq 16 192:56 (Sar.); *en-di-im-ma anāku u kāšī i nīpuš šašma* come close to me, let us fight! En. el. IV 86, see mng. 7c-1'; *i-te-im-du(-)ni-la aš-ša-bu-te* (mng. obscure) MDP 18 252:1 (OB lit.); *kablu ša nimatti ina muḫḫi qaqqiri ta-te-me-di* the leg of the (portable) altar touched the ground ABL 1212 r. 8 (NA); *šumma parakku ina bīt amēli e-mi-id* if a dais is standing (against the wall) in somebody's house CT 40 2:51 (SB Alu), cf. *šumma parakku ina arkat bīt amēli imitta e-mid* ibid. 55; *kur.kur.re ab.sín.na nu.gub.bu : ina mātāti [abšenna ul i]m-d[u]-ma* no furrows were standing(?) in any country (mng. obscure) Lugale VIII 17; *irkalla ša inūšu ša šir'i bilassu imṭīma adi ulla ana i-mi-di* (var. *e-me-da*) *ašta* the nether world shook, the yield of the furrow diminished and it was difficult to . . . forever Gössmann Era I 135.

b) as technical term — **1'** to cling (in extispicy): *MAŠ tallu e-mi-id i-mi-id ilim* if the *tallu* clings, support(?) of the god YOS 10 42 iii 37 (OB); *šumma . . . ubān ḫašī qab-lītu ana imitti en-de-et* if the middle "finger" of the lung clings towards the right KAR 422 r. 21, and passim; *šumma ubān ḫašī qablītum rēssa ḫurḫudam i-mi-id*(text *-da*) if the top of the middle "finger" of the lung clings to the trachea YOS 10 39:36 (OB), and passim in OB and SB.

2' in math.: *mithartum ša addū mithartam i-mi-id . . . mithartam šaluštam ad[di] ša addū mithartam i-mi-id* the square which I drew touches the (first) square, I drew a third square, what I drew touches the (second) square MKT 1 137 ii 2ff. (= TMB 54, OB).

c) to reach as far as (with *šamū*): *šár.úr.re im an.ne ba.ab.uš : [dMIN AN]-e i-mi-id-ma* the divine Šarur-weapon reaches to the sky Lugale V 17; *ša nūršu*

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ellu šamū en-du (Gibil) whose bright light reaches to the sky (Sum. col. destroyed) BA 5 648 No. 14:11; *kabtat pulḫatka qaqqaram [u š]amā'i e-em-de-et* your fearsomeness is great, it reaches to the earth and to the heavens JRAS Cent. Supp. pl. 6 ii 8 (OB); *šu.il.la.mu an.na ba.e.[uš] : nīš qātija šamē e-mid // e(!)-mu-qa-a-a šaqātu šamē em-da* my prayer reaches the sky (alternate Akk. translation:) my lofty arms reach the sky ASKT p. 127:57f.; *sag.gá.na an.uš : rīšāša šamē en-du* SBH p. 126 No. 78:1f., cf. *zi.ga.a.ni an.na nam.uš : tibūssu ša-mu-ū en-de-et* ibid. p. 30:8f.; *ša eliš rēšūša šamāmi en-da* (the mountain) whose summit reaches above to the sky TCL 3 19 (Sar.), cf. Borger Esarh. 5 vi 21; *qimmassu ina elāti em-de-tu* (var. *-ti*) *šamē šá [Anim]* above, its (the tree's) top reaches to the sky of Anu Gössmann Era I 153.

d) to take cover, refuge — **1'** in gen.: *gallé namtarū im-me-du puzrāti* (before Nergal) the *gallū*-demons and the pestilence-demons go into hiding Šurpu IV 100, cf. Craig ABRT 1 59:7, also *im-me-du puzur šaḫāti* KAR 58:43, *im-me-du šaḫātu* Thompson Gilg. pl. 10 K.9759:10, also Lugale V 2; *kī munnabti šajādi e-mid-da šaḫāt šadišu* like (game) fleeing from the hunter, he hid in the recesses of his mountain TCL 3 150 (Sar.), cf. ibid. 252, and *ana qirib šadé rūqāti šaḫātu e-mid* Lie Sar. p. 54:7; *tubqāti e-mid* hide (them) in the corners! Anatolian Studies 5 108:162 (Cuthean Legend); *i-mid-ma ana šillika dunnamū taqabbi minsu* the weak one hides in your protection (Marduk), and you say, "Why (do you worry)?" ZA 4 38 iii 16 (hymn to Marduk); *ultu asurrakka . . . ilū šūt dadmē ina pān qaštišu ezzeti im-me-du šamāmi* out of the deepest depth the gods of the inhabited earth take cover in the skies from his fierce bow STC 1 205:20 (= Craig ABRT 1 43, SB lit.).

2' in personal names: *Ana-dSin-e-mi-id* I-Took-Refuge-with-Sin Grant Smith College 274:12 (OB), cf. *Ana-šillišu-e-mid* TCL 7 8:10 (OB), and passim in OB, cf. *Ana-šilli-Sin-uš* BE 15 178:2 (MB), *Ana-bābiša-uš* BE 15 92:6 (MB); *E-mid-a-na-Gula* BE 14 119:28 (MB), and passim in MB, see Clay PN p. 72, Stamm

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Namengebung 199; *I-gar-šú-e-mid* PBS 2/2 95:16 (MB), and passim in MB, see Clay PN p. 85, also *I-gar-^dSin-Uš* Sumer 9 21ff. No. 4:5 (MB), also *I-ga-ar-še-me-du* KAJ 85:5.

3' in *šadāsu imid* he disappeared forever: *Ḫulteludiš šar Elamti i-te-mid šadāšu* RN, king of Elam, disappeared forever BBSt. No. 6 i 41 (Nbk. I); for refs., see Weidner, AfO 13 233ff., and add: [*Enmerkar* . . .] KUR-*a e-mid* Anatolian Studies 5 98:4 (Cuthean Legend), *id-danni ilī šá-da-šu i-[mid or -li]* Ludlul I 43 (= Anatolian Studies 4 68), see *elū* mng. 3a; note the exceptional *enūma* RN *aba abiija* ḪUR.SAG *i-mi-id* when Šuppiluliuma, my grandfather, died KBo 1 8:7 (treaty), where the translation is determined by the passage KBo 3 4 i 4 (Hitt.), which refers to the death of this king in the customary Hittite terms.

2. to place, lean (something upon or against something), to load, to impose (obligations to pay taxes or fines), to inflict (diseases) — **a** to place, lean (something upon or against something), to load: ANŠE. ḪI.A *ša ana še'im ša GN e-me-di-im iguru* of the donkeys which they have hired in order to load barley for GN TCL 10 97:9 (OB); *i-mi-du jāti aššī'aššuma atbalaššu ana šeriki* they loaded (the *kisru*) on me, and I carried it and brought (it) to you Gilg. P. i 13 (OB); on roads that were not suitable for chariots *narkabāti ina labāni lu [e]-mi-id* I placed the chariots on the neck(s of my soldiers) AKA 53 iii 46 (Tigl. I), cf. *narkabat šepēja ina tikkāti e-mid-ma* TCL 3 331 (Sar.); *bušē ekalli . . . ummānāteja rapšāte ina gipši(ši)na e-mid-ma ana qirib* KUR Aššur^{ki} *ušaldid* I loaded the booty of the palace upon all my numerous soldiers and had them lug (it) to Assyria ibid. 409; 4 *timme erīni . . . dappi kulul bā-bišin e-mid* I provided four cedar columns as supports for the boards of the cornice of their doors Lyon Sar. p. 16:74, cf. OIP 2 123:33 (Senn.), Borger Esarh. 62 vi 23; *timme . . . šīruššin ulizma ša kummē māšab belūtiija e-mid ḫittānišun* I put columns upon them and supported by them the architraves of the rooms of my royal dwelling OIP 2 123:36 (Senn.), for other refs., see *ḫittu* A; *asurrā rabā . . . išdi dūri e-mi-id* I placed a big supporting

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wall against the base of the city wall VAB 4 196 No. 28:6 (Nbk.), cf. *indu asurrā rabiam išdi dūr agurri e-mi-id* ibid. 82 ii 6; *šumma bitu indi e-mid* if a house is provided with supporting walls CT 38 13:87; GIŠ.SAR.MAḪ . . . *itāša e-mid* I flanked it (the palace) with a park IR 47 vi 16 (Esarh.), see Borger Esarh. 63.

b) to impose (taxes, payments, fines) — **1'** in OA: 10 MA.NA KÙ.BABBAR *gamram ša dūrim ālum e-mu-du-ku-nu-ma* the City(-Assembly of Assur) has imposed upon you (a payment of) ten minas of silver as (your share of the) expenses for the fortifications TCL 4 1:6 (OA let.), and passim in OA; *kaspam ša lu-ḡūtīm im-da-šu-ma* impose upon him the payment for the merchandise KTS 21b:14 (OA let.); 2 MA.NA [ša] DUMU PN *ana 2 ḡú awitīm li-mu-du-kà-ma atta amala tuppim . . . kaspam e-mu-sū-nu-ma* the two minas which PN should charge you for the two-talent load (of tin), charge the silver to them according to the tablet KTS 50d:8 and II (OA).

2' in OB: *šāpir UKU.UŠ.MEŠ bēl amtīm imḫurma* 10 ḡÍN KÙ.BABBAR *i-mi-du-ni-in-ni* the owner of the slave girl (who escaped) approached the commander of the soldiers, and they imposed upon me (a fine of) ten shekels of silver VAS 16 48:9 (let.), cf. $\frac{1}{2}$ ḡÍN KÙ.BABBAR *i-mi-du-ni-iš-šu* VAS 7 158:13; DUMU.MEŠ PN *ša elišu išū anākuma e-im-de-ku* I have been charged with the debt which he owes to the sons of PN VAS 16 70:21 (let.); *dīnam imuruma rugummāni ša* PN *i-mu-du* they investigated the case and assessed the claim of PN (the creditor) VAS 9 40:18; [aššum šE] ḡÚ.UN É.DINGIR.RI.E.NE [bēlni š]E ḡÚ.UN *e-mi-dam [iqbi]anniūšimma* as to the barley, the field tax for the temples, my lord has given us orders to impose the field tax OECT 3 61:6, cf. ibid. 25.

3' in MB: 1 ME ŠE.BAR . . . *bēli li-mi-dama . . . luddin* let my lord impose (a tax of) 100 (measures) of barley upon me, and I will pay it BE 17 26:7.

4' in NA: x KÙ.BABBAR *dajālu* (LÚ.DIN) *e-te-me-di* the inspector imposed upon (him) a payment of x silver ADD 163 r. 1; 1 ḡUD. NITÁ *sartu ša* ḡUD.NITÁ *ša išriḡuni* PN *e-mid*

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(the mayor) imposed upon PN (the obligation to furnish) one ox as restitution for the ox he had stolen ADD 160:11; 40 MA.NA URUDU SAG.DU *sartu ša sukkallu e-me-du-u-ni ina pān šakinte* the forty minas of copper, the principal of the fine which the palace-official has imposed, is due to the (female) overseer(?) ADD 162:3, and passim; *dēni ša PN TA PN₂ ina muḫḫi* 2 MA.NA KÙ.BABBAR ... ½ MA.NA KÙ.BABBAR PN₂ *ana PN e-me-du* lawsuit of PN against PN₂ on account of two minas of silver, they (the judges) imposed (the payment of) half a mina of silver upon PN₂ (to pay) to PN Tell Halaf 107:6.

5' in NB: x *suluppū nudunnū* ... *ša PN ana PN₂ i-mid-du* x dates as the dowry (the payment of) which PN has imposed upon PN₂ TuM 2-3 85:5 (NB); *kī* ... *simannu ultutiq* ... *mimma ša puḫru ša Uruk^{ki} i-mi-du-šú izibbī* if he lets the term (of the payment) pass, he will pay whatever fine the assembly of Uruk imposes upon him BRM 2 47:30; x *suluppī* ... *ša PN [eli] PN₂ i-mi-du* x dates (as the payment) that PN imposed upon PN₂ (to settle their account) TuM 2-3 231:4; x ŠE.BAR *adi ziz.ām e-in-du zú.lum.ma e-in-du ina muḫḫi imitti la tašelli* (taxes of) x barley, together with emmer, are imposed, there are (taxes in) dates imposed — do not be negligent about the tax! TCL 9 76:8f. (NB let.), cf. ŠE.BAR *ana sūtija gabba la in-de-e-tu₄* YOS 3 8:8 (NB let.), also ŠE.BAR ... *akī pī-šunu ni-te-mi-id* YOS 6 78:18; *akī ša 2 mār banē suluppē im-mi-du-[u]š suluppē* ... *inan-din* he will pay in dates according to the (amount in) dates the patricians impose upon him VAS 5 137:9, cf. LÚ.ŠID.MEŠ *im-mi-du-ši-ma akī gamirtum ša LÚ.ŠID.MEŠ suluppē ana Ebabbara inandinnu* Cyr. 200:8, and passim in NB; *ina MN suluppē ina muḫḫi giš-immari im-mi-i-du*(text -di)-ú-ši-ma akī *maḫiri ša GN* ... *ilaqqi* he (the creditor) will, in the seventh month, take over the (tax in) dates which one will impose upon their (the debtors') (text: her) date palms, according to the market price of GN Nbn. 103:12.

6' in SB: *aššu ištēt biltu ša te-[me-d]an-ni* for one prank you played on me Anatolian

emēdu

Studies 6 152:67 (Poor Man of Nippur), cf. *ibid.* 112, 138 and 157.

c) to inflict, to afflict with (disease, etc.) (SB): *sag.gá 'ù.a ba.ni.in.uš : amēlu ū'a e-te-mid* (the demon) afflicted the man with woe CT 17 23:161; *ešmētišunu alqā ana KUR ḏAššur^{ki} eṭimmēšunu la šalālu e-me-id* I took their bones with me to Assyria and thus prevented their ghosts from resting (lit. put restlessness on them) Streck Asb. 56 vi 75; *libbi la šalila te-mid-su* you inflicted upon him a restless heart Gilg. III ii 10, cf. *em-de-ku la šalālu mūsa u urra* Maqlu I 8; [*adi m*]ātī ḏŠamaš NĪG.GIG (= *murša*) *en-da-ku* how long, O Šamaš, will I be afflicted with disease? Schollmeyer No. 27:21; *murūš la tebé e-mid ramanšu* TCL 3 151 (Sar.); *nazāqa e-mid-su* (he gave him a good beating) so that he hurt him badly Anatolian Studies 6 154:103 (Poor Man of Nippur); *qūlu u dimmatu e-mid-da nišī nakrāti* I inflicted consternation and moaning upon the enemy people TCL 3 158 (Sar.), cf. *nišē* ... *e-me-da sipittu u širḫa* Winckler Sar. pl. 33 No. 69:78.

3. (various usages, arranged alphabetically according to objects) — a) *apšāna emēdu* to impose the yoke (of subjection) (see also *nīra e.*, below): *ša* ... *apšāna en-du ušassiku eli ilī nakirišu* who removed the yoke imposed upon the gods, his enemies En. el. VII 28; *adi URU GN ša KUR GN₂ e-mid-du apšānšu* who imposed his domination (lit. his yoke) as far as GN in the country GN₂ Lyon Sar. p. 14:30, cf. Winckler Sar. pl. 48:11; RN *šarrišu e-mid apšāni* I imposed my yoke upon RN, its king OIP 2 86:15 (Senn.).

b) *arna emēdu* to impose punishment (see also *ḫīta e.*, *šērta e.*, below): *lú.nam.tag.ga a.l.i.da.k[am] : ša ar-ni e-me-di* 2NT-344:5 (unpub., NB gramm., school tablet); *lú.inim.[ini]m.ma.a.ni nam.tag.ga in.na.an í[1] : bēl awatišu anna i-me-du* they imposed punishment upon his opponent in court Ai. VII i 52; *lú.u_x(GIŠGAL).lu* ... *šul.a.LUM nam.tag.ga an.kin.kin : amēlu* ... *enun arnam e-mi-id* the man has been punished (and) is under heavy sentence 4R 17:49f.; *dajānū* ... PN *arnam i-mi-du-šu-ma*

emēdu

CT 2 39:10 (OB), cf. DI.KUD *ana arna e-mi-di-šu iqbāma* CT 2 47:27, cf. also VAS 7 152:5', TCL 1 157:50, CH § 172:23, and passim in OB; DUMU *Nippur Sippar Bābili anna e-me-da ana bīt sibittim šurubu ašar annam in-ni-en-du ālu . . . iššappak* imposing punishment upon the (free) citizens of Nippur, Sippar and Babylon and imprisoning them (will bring it about that) the city where the punishment was imposed will be ruined CT 15 50:19f. (Fürstenspiegel); *annu kabtu e-mid-su-nu-ti-ma* I imposed a heavy punishment upon them (the rebels) Borger Esarh. 45 ii 10, cf. Streck Asb. 66 viii 10.

c) *bilta (u mandatta) emēdu* to impose tribute: *mandatta ša abuja ana abi abika im-mi-du* the tribute which my father imposed upon your grandfather KUB 3 14:9 (treaty); *ša . . . biltu u mandattu im-me-du širuššun* (Aššur) who imposes tribute upon them OECT 6 pl. 2 K.8664:10 (SB rel.); [*bilta u*] *kadrâ la e-me-du-u-ni maḥāršun* (the countries upon which my royal predecessors) did not impose [tribute and] presents to be received from them OECT 6 pl. 11:22 (prayer of Asb.); *nadān bilti kadré bēlūtija e-mid-su-ma* I imposed upon him the paying of tribute and presents to me as (his) overlord OIP 2 31 ii 67 (Senn.); *biltu madattu kī ša Aššuri e-mid-su-nu-ti* I imposed tribute upon them as if they were Assyrians Lie Sar. 330, and passim in Sar., cf. Borger Esarh. 99 r. 50, and Streck Asb. 40 iv 109; *eli mandatti abišu uraddīma e-mid-su* I imposed (the giving of gold, precious stones, camels and spices) upon him, in addition to the tribute paid by his father Borger Esarh. 54 iv 22, and passim, also Streck Asb. 26 iii 26.

d) *dīna emēdu* to impose a penalty (NA): *dēnu ša PN ḥazannu e-mid-u-ni* (this is) the penalty which PN, the mayor, imposed ADD 166:2, cf. ibid. 164:2, 165:4, 168:3, 170:3, also PN DUMU *ša muḥḥi āli ša dīnu emeduni* PN, son of the city prefect who imposed the penalty Iraq 15 142 ND 3433 (translit. only).

e) *dulla emēdu* to impose labor, or a task (SB): *lu en-du dulli itīma šunu lu pašḫu* may the labor for the gods be imposed upon

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him (i.e., mankind) so that they (the gods) may rest En. el. VI 8, cf. ibid. 34, 36, 130, also BA 5 688 No. 41:4 (SB Atrahasis).

f) *ḥīta emēdu* to impose punishment (MB, MA, SB, NA, NB): see *ḥītu* A mng. 6b; *ḥīta kī ša LÚ aššassu e-mi-du-ū-ni māḥirāna e-em-mi-du* they will impose upon the receiver of the stolen goods the same punishment which the husband imposed upon his wife KAV 1 i 44f. (Ass. Code § 3).

g) *ḥuršāna emēdu* to impose an ordeal (NA): see *ḥuršānu* B mng. 2b.

h) *ilka (u tupšikka) emēdu* to impose feudal payment and corvée (SB): *nišī āšib libbišu ilku tupšikku la im-«mi»-di* he must not impose feudal service on the people in this (city) Unger Bel-Harran-beli-ussur pl. 2:22.

i) *imitta emēdu* to assess the amount of a tax, to impose a tax (NB): *ina muḥḥi imitti [ša] bēlu išpurannāši kī nusaddir imittu ni-te-mid* with regard to the tax about which the lord has written to us, we have carefully assessed the tax TCL 9 94:10 (NB let.), cf. ibid. 15 and 25, AnOr 8 30:22, TCL 13 177:11, YOS 6 232:25, see Ungnad NRV Glossar p. 18; *imittu ša suluppī im-mid-du-uš . . . inandinu'* they will pay the tax in dates, (the amount of) which they will assess upon him BE 9 10:10 (LB); A.ŠÀ.MEŠ GIŠ.SAR *ḥallat ša Bēlti-ša-Uruk . . . PN u PN₂ imitti ul im-mi-du u ana muḥḥi ul išallatu* PN and PN₂ will not impose taxes upon the fields and the *ḥallatu*-orchard of the Lady-of-Uruk and will not dispose(?) of it YOS 6 11:23, also AfK 2 109:23 (NB).

j) *kudurra emēdu* to impose forced labor: *urdūti uppušu kudurru e-me-su-nu-ti* I imposed upon them the doing of obeisance (to me) and the basket (for forced labor) AKA 181:32 (Asn.), and passim in Asn.

k) *mandatta emēdu*: see *bilta (u mandatta) emēdu*, above.

l) *nīra emēdu* to impose a yoke, to subject (NA royal): *nišē KUR Aššur^{ki} ina qirib Gar-gamiš ušēšibma nīr Aššur bēlija e-mid-su-nu-ti* I settled Assyrians in Carchemish and imposed on them the yoke of my lord Aššur Lie Sar. 76, and passim in Sar., cf. *kabtu nīr*

emēdu

bēlūtiya e-mid-su-nu-u-ti Borger Esarh. 51 iii 55, cf. also Streck Asb. 40 iv 103; *ša ... gimir mātišu rapaštīm malmāliš izūzuma ... e-mi-du nīruššu* who divided in half his (Mero-dachbaladan's) entire vast country and subjected it to his yoke Winckler Sar. pl. 39:54.

m) *nīš ili emēdu* to impose an oath (OB Elam): *dajānūssu ipušuma nīš ili* PN *i-mi-du-šu-[m]a ina bīt* DN PN *ka'am itma* they held a trial and imposed upon PN an oath — then PN swore thus in the temple of DN MDP 24 393:13.

n) *pūssu emēdu* to guarantee (MB): *amēlūtu līsi līrub ana ḫalāqi pūtni ni-te-mi-id* let the slaves move freely (lit. go and come), we guarantee that they will not flee BE 14 2:16; [*p*]ūssu *i-mi-id-ma [ušē]šišu* he guaranteed (for the slave) and freed him (from jail) PBS 8/2 161:8.

o) *šerta emēdu* to impose punishment (OB, MB, SB): *warkatam purusma bāqirānišunu šertam e-mi-id u še'am u eqlam tēršunūšim* take care of the case and punish those who brought a claim against them, and return to them the barley and the field OECT 3 37:17 (OB let.), cf. CT 8 24b:8 (OB), BE 6/2 30 r. 5 (OB), also *šertam bēli li-mi-su-nu-ti* VAS 16 6:25 (OB let.); *arnam kabtam šerissu rabitam ša ina zumrišu la ihalliqu li-mu-sū-ma* may (DN) impose upon him a heavy punishment, his great guilt which will not disappear from his body CH xlīii 51, cf. *būbūta šertašu rabīta lim-is-su-ma* MDP 2 pl. 23 vi 34 (MB kudurru), *šerissu li-mi-is-su* BBSt. No. 4 iii 10 (MB kudurru), also PN ... *e-me-es-su* (var. *e-mid-su*) ^d*Marduk ... šertašu rabītu* Streck Asb. 108 iv 63, and *ibid.* 176 No. 3:19.

p) *tupšikka emēdu* to impose servitude (see also *ilka (u tupšikka) emēdu*, above): *šarrāni ... ana šepēja ušekniš u tupšikka e-mi-id* I subjected the kings and imposed servitude upon them KAH 2 58:32 (Tn.), cf. *ibid.* 60:39; *tupšikki Aššuri e-mid-su-nu-ti* I imposed Assyrian corvée upon them Lie Sar. 204, and *passim* in Sar., Esarh.; *ša ina Sippar Nippur u Bābili ... tupšikku bītāti ilī rabāti im-me-du-šu-nu-ti* (an official) who makes them (the citizens) carry the *tupšikku*-basket for the temples of

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the great gods in Sippar, Nippur and Babylon CT 15 50:57 (Fürstenspiegel), cf. *ibid.* 24; *adkēma ... nišē Karduniaš ana sihirtiša allu ušatrikma e-mid-da tupšikki* I recruited the people of all Babylonia and made them wield hoes and laid on them the *tupšikku*-baskets Borger Esarh. 20 Ep. 19a:22, cf. *ušašši allu e-mi-id tupšikku* VAB 4 68:26 (Nabopolassar), also *allu marrulu ušašbit tupšikkam ḫurāši u kaspi lu e-mi-id* *ibid.* 62 iii 15; *naphar nišē ... ina epēšu Etemenanki dullum ušašbissu-nūtima e-mi-id-su-nu-ti tupšikku* I had all the people work on the construction of the temple tower Etemenanki and put on them the *tupšikku*-basket VAB 4 148 iii 24 (Nbk.).

4. *ummudu* to lean upon or against something — **a)** in gen.: ^dEn.ki ná.bi uš.bi ugu giš.kun suḫuš.bi ús.sa : ^d*Ea ina rubsišu um-me-du-šu* (var. *um-mid-šu*) *ina muḫḫi rapašti išdīšu um-mid-ma* Ea settled it (the kidney) in its resting place, he placed its base upon the flank, (spread good tallow upon it) Craig ABRT 2 11 ii 8ff. (SB med. inc.), var. from dupl. BA 10/1 81 No. 7:3ff.; ur.sag gud.gin_x(GIM) zag.ga á.bí.íb. uš : *qarrādu kīma lé aḫī lu-um-mi-id-su* O hero, I have leaned my arm against him as (on) a bull Lugale I 32; giš.ūr.ra nu.ub. uš.e : *gušūra ul um-mad* he shall rest no beams (on the common wall) Ai. IV iv 39, for other examples of *gušūra ummudu* see *gušūru*, usage b; ^d*id Puratta ana Sippar lu aḫriamma kār šulmim lu ú-um-mi-su* I dug a (new bed for) the Euphrates (leading it) to Sippar and flanked it with protective embankments LIH 57 ii 24 (Hammurabi), cf. *Puratta ana Sippar lu ušaḫrāmma ... kār šulmim lu ú-um-mi-id* VAB 4 64 ii 15 (Nabopolassar); *elippam šu'ati ša um-mi-du-ši-i-ma* the boat which he has moored CT 4 32b:4 (OB let.); *eqlum la i-ša-am(!)-ma(!) mé li-im-mi-id-ma lišqi* the field must not lack water, bring water near to it (by means of ditches) and irrigate it MDP 18 238:7 (let.); *Gilgāmeš ina kinsī[šu] ú-tam-meda zuqassu* Gilgāmeš leaned his chin against his legs Gilg. V iii 6; *ša Imgur-^dEnlil ušša elišu tūm-mid-ma* (var. *i-mid*) *u'a libbī iqabbi* as to (the city wall) Imgur-Enlil, you have struck it with (your) arrow so that it

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says, “Woe my heart” Gössmann Era IV 16; *ina eglāti bitāti riḫūti* PN *ul um-mu-ud* PN has no claim upon the other fields and houses RA 23 144 No. 10:20 (Nuzi); *ina muḫḫi nah-nāḫete ša appi ú-mu-du* (the tampons) are pressing on the cartilage of the nose ABL 108 r. 11 (NA); *šumma bitu indī gušūri um-mu-ud* (preceded by *indī emid*) if a house is propped up with supports of beams CT 38 13:88 (SB Alu), cf. *indī assurrē um-mu-ud* ibid. 89; *būt* PN *ša . . . ina qāt* PN₂ *ana kaspi imḫuruma LÚ qipī*. MEŠ u DUB.SAR.MEŠ *ša Ean[na] eli bīti šuātīm um-mi-du* the house of PN, which he had bought from PN₂ and which the officials and the scribes of Eanna have mortgaged (with two minas of silver, cf. line 1) AnOr 8 76:18 (NB).

b) in hendiadys with *nadānu* (OA only), to lend several types of goods en bloc: *anna-kam u šubātē e-mi-da-ma lu ana ūmē qurbūtīm lu appatiātīm dina* lend (them) the tin only if they take the garments, too, either on long terms or on short ones TCL 19 21:25, cf. *šubāti išti annikim e-mi-da-ma ana ūmē qur[būtīm . . .]* BIN 6 202:16, also *šubāti u emāram šalāmam išti annikija e-mi-da-ma . . . dina* CCT 2 4a:13.

c) in idiomatic expressions — **1'** with *išātu* to set fire (NA): *išātu um-mu-du* ZA 45 44:33 (NA rit.); *išātu ina* KUR GN *um-ma-ad* I shall set fire to GN Craig ABRT 1 22 ii 2 (NA oracles to Esarh.).

2' with *qātu* to lay on hands — **a'** for magic purposes: *sag lú.tu.ra.šè šu.uš. gar.ra.mu.[dè] : ina qaqqad marši qāti ina um-mu-di-ia* when I (the conjurer) place my hand on the head of the patient CT 16 4:15f., cf. *qātka ina muḫ-ḫi-[šu] tu-[mad]* KAR 73:13 (SB inc.), also LKA 85:8, and *šu.na ugu.na im.mi.in.[gar] : qāssu elišu um-mid* PBS 1/2 116:44ff. (SB rel.), also *ki.silim.ma šu.mu uš.en : ašar šulme qāti um-mad* KAR 31:5f.; *ḏIštar ana amatija izzizimma . . . um-mi(var.-me)-di qātki ina kanni u namzīti* Ištar, come to me at my call, place your hand upon the potstand and the beer-mixing vat ZA 32 172:35 (SB rel.); *ina muḫḫi namzīti qāssu um-mad-ma . . . tušadbabšu* he will lay his hand upon the mixing vat and you will have him

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recite (the incantation) AfO 12 pl. 2 r. 14; *qā-tiša um-mi-di ina muḫḫija* she (Tiāmat) placed her hands upon me (i.e., she bewitched me) En. el. II 85; DN DN₂ [. . .] *qāssunu ša balāti ina [muḫḫi] šarri . . . ú-mu-[du]* Bēl and Nabū will lay their healing hands upon the king ABL 664 r. 6 (NA).

b' as a legal gesture: *awilum ša ḏIštar qāti ḏIštar [el]išu um-mu-da-a[t]* this man belongs to Ištar, Ištar's protection is upon him VAS 16 144:9 (OB let.), cf. *[qā]ti ḏIštar el[išu um-mu]-da-at-ma* ibid. 13; *ana jāši ša bēli qāssu ina muḫḫija um-mi-du* to me, upon whom my lord's protection is placed BE 17 5:14 (MB let.); x A.Šā *ēma qāssu ú-um-ma-du* x field, whatever (of it) he reserves (for himself) YOS 12 375:3 (OB); *eqlam <ša>* PN *im-maruma qāssu ú-ma-du eqlam ileqqēma* the field which PN will select and reserve for himself, he will take possession of BIN 7 191:7 (OB); *ina eqlim ša ana šabātīm alliku* x *bur qāssunu ú-mi-du-ú-ma* of the field which I went out to take over, they have reserved for themselves x *bur* OECT 3 72:12 (OB let.); *ina muḫḫi udēma qātu la ú-tam-ma-ad-ma arḫiš liddidamma lisniqam* let nobody (else) take over the tools, let him arrive here punctually soon VAS 16 191:21 (OB let.).

c' other occs.: *ina tādirṭi u bikīti . . . ša ušalpitušu nakru qātēja um-mid ina ḫidāti ušaklil* I started the construction in mourning and weeping that the enemy had desecrated it (the city), (but) finished it amid rejoicings Streck Asb. 248:8.

3' with *idu* — **a'** to start on a task (NA, see also *qāta ummudu*, above): *idēni [ina] muḫḫi id ḫirite nu-tu-me-di* we have started work on the canal ABL 621:8; note elliptic use: *ina muḫḫi libnāte ú-ta-me-di* I have started work on the bricks ABL 247 r. 7.

b' (uncert. mng.): DINGIR.MEŠ-*ka šumma memēni idēšu ina muḫḫi ú-me-du-u-ni šūtma pišu ittidin* whichever of your gods has laid his hands on (this disease) has also given the promise (for its healing) (mng. uncert.) ABL 392 r. 11 (NA).

4' with *pūtu* — **a'** to be obstinate: *nu.mu. un.sè.ki sag.zu ḫu.mu.ri.īb.uš* (var.

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h̄é.mu.ri.e.dugud) : *ana la agrūkama pūtka tum-me-da* (var. *tu-mi-da*) you have been obstinate with me, who have not been hostile to you Lugale XII 39.

b' (obscure mng.): *ú-um-mi-id-ma pūtī i-mi-du jāti aššī'aššuma atbalaššu ana šēriki* I . . . , they loaded (the *kišru*) upon me, I carried it and brought it to you Gilg. P. i 12 (OB).

5' with *tubqāti* to hide (SB): *itamma ana kakkīšu um-me-da tubqāti* he said to his weapons, "Go into hiding!" Gössmann Era I 17.

5. *šūmudu* to assign, to accuse, to support — **a**) to assign: ŠE *šu ana* ŠE.BA *ašitu ana* ŠE.NUMUN *li-sa-me-id-ma liddin* let him assign and distribute for seed the barley which I had left over for food HSS 10 5:7 (OAKk. let.); he fashioned a statue of himself, and it stands before Enlil, ni. du, dingir.re.ne. ka me.te.ni ì.šid : *da-iš ì-li MU-su u-sa-mi-id* he assigned his inscription(?) (to be) beside the gods PBS 5 34 + PBS 15 41 xxvii 20 (Rimuš), and dupl. RA 8 140 r. i 3.

b) to accuse (NB): *anāku pūt mimma dīni u ragāmu u la šu-mu-du ša PN ana šarri . . . ana muḥḥiku la ú-šá-ma-du našáku* I warrant that there will be no lawsuit, contestation or accusation that PN will make against you before the king PBS 2/1 21:7f.; *ina ūmu PN ana šarri . . . ana muḥḥi* PN₂ *ul-ta-mi-du* on the day when PN makes an accusation against PN₂ before the king PBS 2/1 21:12, cf. *ina ūmu PN ana muḥḥi zēri šuātu ana* PN₂ *u mannu šanāmma ul-te-mi-di* BE 9 32:10.

c) to support: *Su-mi-id-DINGIR* Support-O-God TCL 2 4681:3 (Ur III), cf. *Su-me-id-DINGIR* ITT 5 9838 (Ur III, translit. only), cf. the NB personal name ^d*Nabû-šu-un-mi-dan-ni* Nabû-Grant-me-Support Camb. 195:6, and cf. mng. 1d-2'.

6. *šutēmu* to bring into contact, to join, to unite, to lean against one another, to mix, to add up — **a**) to bring into contact, to join, to unite, to lean against one another: *šābam . . . itti . . . šābim [š]u-te-mi-id-m[a]* have the troops join the (other) troops ARM 1 23:24; *atta u šū qaqqadātikunu šu-te-mi-da-ma(!)*

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warkatam purusa get together with him and take care of it (the affair) de Genouillac Kich 2 D 32 r. 8 (OB let.), cf. *sag.du.ga.ne.ne.ne ù.bí.ib.uš.ù.ne* (the two agents) will join (in traveling) PBS 8/2 151:9; *3-šu-nu qaqqadātī[šunu] [u]š-ti-m[i]-du-ma . . . idbubu* the three of them got together and agreed ARM 2 137:20, cf. *ibid.* 62:14'; *šum[ma SIG.IGI]-šu uš-te-mid* if (while speaking) he knits his eyebrows AJSL 35 155:9, see AfO 11 222 (SB omen text); [*šumma*] KAK.TI *ša imitti 2-ú lu 3 ina qablišina tišbutama muḥḥašina šu-te-mud* if there are two or three right ribs and they are grown together in their middle and their top(s) are joined CT 31 24:22 (SB ext.), cf. KAK.TI *ša imitti šittama muḥḥašina šu-te-mud* *ibid.* 17 r.(!) 10; *šumma izbu laḥūšu AN.TA [šu]-te-mu-da* if the upper jaw of the newborn lamb leans against (the lower) KAR 403 r.(?) 32 (SB Izbu); *mu-uš-te-mi-du kalâtešu* (the demons) who cause his (kidneys) to squeeze against each other ZA 45 206 iv 12 (Bogh. rel.), cf. *muš-t[e-mi-d]u kalāti* Maqlu VI 143, also *kalāti uš-te-me-d[u]* AfO 14 144:87 (SB *bīt mēsirī*); 3 MUL.MEŠ *šu-te-mu-du-ma DU.MEŠ* (if) three stars pursue their course united (in a group) Bab. 3 284:12 (SB astrol.), cf. mngs. 1a-2' and 7b.

b) to mix (drugs): *kalīt kalūmi . . . tubbal taḥaššal ina NAGAX(SUM+IR) tuš^{uš}-te-mid* you dry, crush and mix with potash the kidney of a lamb AMT 85,1 ii 9, cf. *šammī annāti tuš-te-mid* AMT 52,5:16, cf. RA 18 9 i 10, also (wr. *tu-uš-te-mi-id*) AMT 85,1 iii 9, and passim in med., also *ištēniš tuš-te-mid* Küchler Beitr. pl. 13 iv 49, KAR 194 r. iv 32, and passim.

c) to add up: PA.PA . . . *bilat eqlim kirīm u šamaššammī ša ištu MU.2.KAM ša la leqēka te-el-te-ne-qu-⟨ú⟩ uš-te-em-mi-id-ma [i]na zum-rika ileqqe* the captain will sum up (the amount of) the revenue of the field, the orchard and the sesame-(plantation) which you have regularly taken without having a right to it and will collect it from you TCL 17 24:9 (OB let.).

7. *nenmu* to border, to be joined, to come together, to meet, to be at a stationary point, passive to mngs. 1 and 2 — **a**) to border (Nuzi): *eqlu dimtu . . . u burtu ina*

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mišri ša URU GN ni-in-mu-ud a field (with) a tower and a wall bordering the city GN JEN 590:7; *qaqqaru . . . ina pani šūtāni ištu kiri ša PN ni-en-mu-ud* a territory bordering the orchard of PN to the south RA 23 150 No. 34:8, cf. *ibid.* 11 and 13; É.ĤI.A.MEŠ . . . *itti É.ĤI.A.MEŠ ša PN ni-en-mu-tum* the buildings border the buildings of PN HSS 13 215:7 (translit. only).

b) to be joined to one another (as technical term in extispicy, divination, and astronomy): **1'** in ext.: *šumma 2 naplasātum šellūšina ni-in-m[u-du]* if there are two flaps and their “ribs” are joined to each other YOS 10 11 iv 22 (OB ext.); *šumma padānu 2-ma šanū ina EGIR NÍG.TAB eširma ina imitti appašunu nen-mu-du* if there are two “paths,” and the second is marked at the back of the NÍG.TAB (= *našrapu*), and they are joined to the right at their tips CT 20 2:16, cf. *ibid.* 17, 18, CT 20 3 K.3671+ :34 plus *ibid.* 6 S.1412:3, 7 K.3999:12, 25 K.11826:7, also *šumma manzazu u padānu nin-mu-du* TCL 6 6 ii 7, CT 30 34:19, and *passim* in SB ext.; DIŠ EGIR ĤAR *it-te-in-mi-lid* if the back part of the lungs has got joined YOS 10 36 iii 28 (OB ext.).

2' in other omen texts: *šumma šamnam ana aššatim aḥāzim teppeš 1 ša zikarim 1 <ša> sinništīm aḥē tanandīma šumma it-te-en-mi-i-du šimtum innahḥazu šumma in-ne-em-du-ma ša zikarim tarik zikarum imāt* if you perform the lecanomancy (to find out whether it is favorable) to marry, you let fall one (drop of oil) for the man and one for the woman, separately, and if they join, the normal course of events: they will marry, (but) if they (the drops) join but the man’s is mutilated(?), the man will die CT 3 2:14b (OB oil omens); *šumma immeru qarnāšu ana IGI-šú it-te-en-m[i-da]* if the lamb’s horns are joined in front CT 28 9:26f. (SB behavior of sacrificial lamb), restored from excerpt *ibid.* 32 80, 7–19, 60:1; *šumma sinništu 2 UŠ.MEŠ ulidma ina ešenšerīšunu in-nin* (var. *-nim*)-*du-ma* if a woman gives birth to two male children, and they are joined at their backbone CT 27 4:20 (SB birth omen), dupl. *ibid.* 6:16, cf. *comm.*, in *lex.* section, cf. also *šumma laḥru 3 ulidma pūdāšunu nin-mu-da* CT 27 26:10 and 15 (SB Izbu).

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3' in astron.: MUL.MEŠ-šú *nin-mu-du* if the stars of (the constellation Old Man) are united ACh Supp. Ištar 45:7; *Šalbatānu* MUL. ALLUL *ikta[šadma] ina libbišu etarab . . . la in-ni-mid la izziz . . . kīma it-te-mid ittitiz* Mars has reached the constellation Cancer and entered it but has not stopped close (enough) to it — when it will have stopped close enough Thompson Rep. 235:3 and 8, cf. *it-te-me-di ittitiz* *ibid.* 236G 8, also *ina libbi ul izzazi ul in-ni-im-mi-du* *ibid.* 236:5; *Šalbatānu . . . TA MUL.GÍR.TAB in-ni-me-da* Thompson Rep. 68 r. 3.

c) to come together, to meet — **1'** to move in together, to join: ^a*Gilgāmeš it[ti Išhara] ina māši in-ni-[mi]-id* Gilgāmeš met with Išhara at night Gilg. P. v 31, see von Soden, OLZ 1955 514; *mimma ša mussa u ši ištu in-ne-em-du iršú* whatever she and her husband have acquired since they moved in together CH § 176:1, also § 176A:13, cf. *ištu in-ne-em-du bītam ipušu* *ibid.* § 176:80; *annānum i ni-in-mi-id-ma i nillikam* let us join together and go from here CT 2 49:30 (OB let.); *ina pāni bēl ḥubulli[šu] ana GN illikma maḥar PN in-ne-mi-id-ma* he went to GN (in order to save himself) from his creditors and took shelter with PN PBS 7 113:14 (OB let.); *itti RN annammar u LÚ GN ittiija in-ni-im-mi-id* I shall meet RN, and the king (lit. man) of GN will join me ARM 2 33:6; *šābum . . . ša ina zumur SIG₄ ni-en-mu-du mādma* the troops which have collected inside the walls(?) are numerous ARM 2 131:34, cf. *šābum . . . itti šābim warkīm in-ne-mi-id-ma* there troops will join the troops which will arrive after them ARM 1 22:30; *in-nin-du-ma Tiamat apkal ilī Marduk šašmeš itlupu qitribu tāhazīš* Tiamat and Marduk, the wisest of the gods, met and mingled in battle, closed in for a fight En. el. IV 93; *in-nin-du-ma šarrāni kilallān ip-pu-šu tāhaza* the two kings closed in and fought the battle BBSt. No. 6 i 29 (Nbk. I), cf. *in-nin-mi-id-ma* GIŠ.TUKUL ^a*Aššur* Tn.-Epic iii 40; *puḥuršunu in-nin-du . . . ana epēš tuqmāte tebāni širūa* (the kings) joined their troops and assaulted me to fight a battle OIP 2 43 v 55 (Senn.), cf. *ina MN UD.I.KÁM in-nin-du-ma elišunu* [. . .] Streck

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Asb. 192 r. 11; BURU₅.KI+A.RU.DA(= 𒄩ANBU-RUDA).MEŠ *ana muḫḫi amēli in-na-an-du* if partridges flock together towards a man OECT 6 pl. 6 r. 4, cf. (wr. ŠUB and ŠUB.ME, confusion with *nadū*) *ibid.* 20 and r. 5, also NAM.BÚR.BI 𒄩UL MUŠEN *ša ina muḫḫi amēli in-nen-du* *ibid.* r. 6 (SB rel.); *ēma in-ni-mi-du liballit* wherever (the hide) comes in contact with (the sick man), may it cure him! KAR 29 r.(!) 9, see MVAG 23/2 23:64 (SB rel.); *in-ni-mid-ma ina muḫḫi ḥazanni* he fell upon the mayor (and beat him) *Anatolian Studies* 6 154:101 and 156:154 (Poor Man of Nippur).

2' to appear together (in court) (Elam, OB, Nuzi): PN u PN₂ *maḥar* PN₃ *tepir* u PN₄ . . . *i-in-ne-em-du-ma dajānū uzzuzu* PN and PN₂ appeared together before PN₃, the scribe, and PN₄, and the judges held court MDP 22 161:8, cf. DI.[KUD *imḫuru*(?)] *in-ni-im-du-ú-ma* MDP 23 321-322:13; PN *itti* PN₂ *ina dīnāti in-ni-mi-dum dīna ipušu* PN and PN₂ appeared in court together, and they delivered the verdict JEN 468:24.

3' to join forces, band together, conspire: *rubū ula in-ni-mi-du* the notables will not join forces (in a common cause) YOS 10 12:5 (OB Izbu), cf. LUGAL.E.NE *in-ni-im-mi-du-ma māta ibēlu* BRM 4 15:24 (SB ext.), cf. *ibid.* 25f., and dupl. 16:24ff., also *illātika in-ni-me-da-ma* KAR 430 r. 12; *ina sartim la te-ni-me-da* do not conspire with evil designs CT 29 6b:19 (OB let.), cf. [az]zizkimma [...] *ki te-te-en-di-di* ZA 49 172:20 (OB lit.); 4 SAL.MEŠ . . . *la in-ni-in-di-da-a-ma*(sic) *ḥurāša la iqallapa* (so that) the four women (on guard) should not conspire to peel off the gold (from the statues) MDP 4 pl. 18 No. 3:4, see MDP 2 121, (brick of Tepti-ahar); *in-nin-du-ma aḫū ilī* the brother gods banded together *En. el. I* 21.

d) to be at a stationary point (said of a planet): AN *ina MUL.ŠU.GI UŠ-ma* [...] TCL 6 18 r. 13, see Weidner, *StOr* 1 352; (with UŠ or *nin-mud* be at the stationary point, said of the planet Jupiter), for refs., see Neugebauer, *ACT* 2 472.

e) (passive to mngs. 1 and 2): *ina iki u palgi la in-nim-me-du* (as this bulb) will not be reached (by the water of) a dike or

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canal Šurpu V-VI 63, cf. *ibid.* 132; *kī erī šaddā maršu in-nin-du-ma* (the Elamites) like the eagle, settled on steep mountains OIP 2 83:42 (Senn.); *Ebabbar . . . ša šarru maḥri ipušuma la in-nin-du igārūšu bitu šūti iqūpma* Ebabbar, which a former king had built but whose walls were not supported, this temple had collapsed VAB 4 262 i 26 (Nbn.); *ašar annam in-ni-en-du* where the punishment was imposed CT 15 50:21 (Fürstenspiegel); *suluppē mala ultu Eanna in-nam-mi-du akī imittu ša emidē ša Eanna im-mi-du* all (the tax in) dates which had been imposed by the administration of Eanna, as well as the tax which the assessors of Eanna will impose YOS 7 38:6, cf. *imitti in-nim-me-du* TCL 12 90:18, also YOS 7 47:14 and 18, 51:12; *mē ana muḫḫija ma'du' u mē ša* PN *ana muḫḫi it-te-en-du-nu* the (handling of the irrigation) water was already too much for me, and (now) they have imposed on me (the task of handling) the water of PN TCL 9 119:10 (NB let.).

Jensen apud Schott, MVAG 30/2 91 n. 1; ad mng. Id-2': Stamm Namengebung 199; ad mng. Id-3' (*šadāšu emēdu*): Weidner, *AfO* 13 233f.; ad mng. 3d (*dīna emēdu*): Ungnad, *AfO Beiheft* 6 56; ad mng. 4: von Soden, *ZA* 45 50; ad mng. 4c-2' and 3': Oppenheim, *JAOS* 61 267; ad mng. 6: Meier, *ZA* 45 213; ad mng. 7: Meissner, MVAG 12/3 14 n. 2; Ungnad, *ZA* 38 199.

emēmu v.; 1. to be or become hot, 2. *um-mumu* to heat; SB; I, *imim* — *em*, I/3, II; wr. syll. and NE; cf. *emmu* adj., *emmu* in *ša emmi*, *emmātu*, *immu* s., *ummātu*, *ummu* s.

su-x-ḫUM-mu = *ḥa-ma-tu*, *e-ma-mu* = *šá-ḥa-nu* to . . . = to burn, to be hot = to boil (intr.) Malku III 199f.

1. to be or become hot: *šumma amēlu eṭemmu iṣbassuma i-mi-im i-ka-aš-[ši]* if a ghost has seized a man (i.e., he suffers from the disease "seizure by a ghost") and he gets (alternately) hot and cold AMT 88,4 r. 4, cf. NE-*im* ŠED₇ AMT 52,3:13, NE-*im* u ŠED₇ Labat TDP 56:22f., NE u ŠED₇ *ibid.* 112:24'; *šumma lā'ú* NE-*im* (var. NE-*mim*) *i-kaš-ša* if an infant gets hot and cold Labat TDP 224:52, cf. *šumma lā'ú libbašu i-mim* (var. NE-*im*) *ikašša* (ŠED₇) *ibid.* 53, also ŠED₇ u NE-*im* *ibid.* 112:32', NE-*im* u ŠED₇ *ibid.* 118:12f.; *šumma*

emēru A

amēlu širūšu (SU.MEŠ-šú) *šimmatu ukallu i-te-ne-mi-im-[ma]* if somebody's limbs(?) are paralyzed and he is constantly feverish LKA 160:7, cf. *šumma amēlu [qaqqad]-su NE.NE-im* CT 23 31:61, *ibid.* 26:10, Labat TDP 230:117, also *šumma amēlu libbašu* NE.NE AMT 39,1 i 13.

2. *ummu* to heat: NAGA(SUM+IR).SI *tazāk ina i.GIŠ NE-am* you crush "horned" potash, heat it in oil KAR 202 ii 5, cf. *tu-um-ma-am* (in broken context) AMT 5,6:3; *i.GIŠ sirdi NE-am tapaššašma iballu* you heat olive oil and rub (him with it), and he will get well KAR 198:12, cf. Küchler Beitr. pl. 7 i 46 and 50, AMT 3,5:3, 4,2:6, and *passim*.

emēru A v.; to have intestinal trouble (colic or the like); SB; I, IV, IV/2; cf. *emru*, *imirtu*.

di.bi.da = *e-me-ru* Izi C iv 35; IR.PAG // *ik-pu-du* // IR.PAG // *ka-pa-du* // IR.ĤU *e-me-e-ri* TCL 6 17:18f. (astron. comm.).

šumma amēlu akala ikkalma šikara išattima šā-šú in-nim-me-ru in-ni[m-bi-tu(?)] if a man's intestines are taken with colic(?) after he eats bread and drinks beer AMT 44,6 ii 1, cf. *in-nim-me-ru in-ni-[i]b-bi-tu ridūt irri irašši* AMT 48,1:12 + 78,3 i 9, cf. also *in-nim-me-ru naphu* AMT 48,1:7, *šā-šú in-nin-me-er naphu* AMT 48,3:8; [*šumma* ... Š]A(!).MEŠ-šú *it-te-nim(!)-mi-ru liq pišu itanappah* if his intestines suffer from colic(?) and his palate is inflamed AMT 76,1:4; *šumma amēlu [it-ten]in-me-ir i-te-nik-[ki-ik š]āru ina šuburrišu ukāl* if a man suffers from colic(?), scratches himself constantly, and his anus is full of gas AMT 58,1 + 56,5:1.

Emēru is etymologically connected with *šemēru* (cf. *šimrat* and *emret* in similar context KAR 195 r. 25 and 27, cf. also *šimertu*, which shares its Sum. correspondence šā.ta.ḫa.ar.gig with *emru*). Both verbs are to be connected with Syr. *šēmarā*, "stranguria" (Brockelmann Lex. Syr.² 632b), and Talmudic Aram. *šēmirtā* (Jastrow Dict. 1288).

(Labat TDP 118 n. 213.)

***emēru B** v.; (mng. uncert.); SB*; I, II.

šumma panūšu marta em-ru // malū ibal-lu if his face is contracted(?) — variant: full

emēšu

— with gall, he will get well Labat TDP 74:32; *šumma panūšu emmu ināšu um-mu-ra* if his face is hot (and) his eyes are contracted(?) *ibid.* 35.

Possibly a variant of *hemēru*, q. v.

emēru (pile of bricks) see *amāru*.

emesallu s.; fine taste; SB; Sum. lw.; wr. *eme-sal-lim* and EME.SAL.LA.

MUN.EME.SAL.LA salt of fine taste (right col. blank) Practical Vocabulary Assur 52; MUN LÚ. U_X(GIŠGAL).LU : MUN EME.SAL-*lim*, MUN EME.SAL-*lim* : MUN KUR-e Uruanna II 560f.

Ú MUN EME.SAL-*lim* : AŠ NA₄ KA.GI.NA.DIB. BA Uruanna III 56; ŠIM.ŠEŠ MUN *eme-sal-lim* (var. EME.SAL.LA) *malmāliš tuballal* you mix in myrrh and *e.-salt* in equal quantities CT 23 23:7 (med.), var. from parallel KAR 202 i 11, and *passim* in SB med., always wr. MUN *eme-sal-lim*; DÙ.DÙ.BI ... MUN *eme-sal-lim* Ú.SIKIL NA₄.KÙ.BABBAR ... *ina* UL *tušbāt* the ritual to follow is, you let stand overnight (various drugs), *e.-salt*, "pure" plant, a silver bead AMT 71,1:18 (rit.).

The literal translation "fine tongue" of Sum. *eme.sal* may apply in the case of the name of the so-called Sum. dialect Emesal. For the reading *eme.sal*, cf. the writing *eme.sal.la* in the colophon of Emesal Voc. II (see MSL 4 11ff.) attested in K.4240 in Bezold Cat. 609. In lexical texts *eme.sal* therefore means "genteel speech" and does not specifically refer to the speech of women, although in literary texts women often use forms which the lexical texts characterize as *eme.sal*. Note also *lú.eme.sal* = *lu-ru-u* a well-spoken man CT 37 24 r. ii 13' (App. to Lu).

(Zimmern, ZA 30 227f.)

emēšu v.; to be hungry; OA, OB, SB*; I *immuṣ* — *emiṣ*, II (gramm. only); cf. *emšu* B adj., *umṣu* s.

tu-um-ma-aṣ 5R 45 K.253 iv 18 (gramm.).

a) in gen.: *e-bu-úr-ša la i-ḫa-li-iq-ma la e-mi-iṣ* let her crop not be lost so that she might go hungry As 31-7-298:36 (OB let.); *im-mu-ša-a-ma immā šalantiš išebbāma išan-nana ilašin* when they are hungry, they become (as inert) as a corpse, when they are

emētu

well fed, they liken themselves to their god (with comm. *un-šu* = *bu-bu-tum*) Ludlul II 44 (= Anatolian Studies 4 84).

b) with object: *awilum NINDA la e-mi-iš* the chief shall not lack food TCL 14 38:26 (OA let.); *ṣuhār[ti] x-ba-am labbušat u akalam em-ša-at* my slave girl is clad in rags and has nothing to eat KTS 34b:18 (OA let.).

emētu (*emītu*) s.; mother-in-law; OB, SB, NB*; cf. *emu*.

uš-bar ūR×Ū.AŠ = *e-mi-t[u]* A VII/2:146, also (wr. *e-me-tu*) Ea VII Excerpt 13'; SAL.ušbār = *e-[me-tu]* Lu III 223a, also Lu Excerpt II 29; SAL.uš.bar = *e-mi-tum* Nabnitu IV 45; me.a.ri (var. me.àm.ri) = *e-me-tú* (var. *e-mi-tú*) (in group with *gerretu* second wife and *mārti eme*) Erimhuš II 230.

PN *e-mi-is-sà* PBS 5 100 ii 30 (OB); PN *ù e-mi-sà* (in list of persons) VAS 9 172:22 (OB); *eli* ... ¹PN *e-me-ti-šu* VAS 7 98:5 (OB); ¹PN ... *e-mi-ti ša* PN₂ Nbk. 166:16; [*itti*] *e-me-ti* (var. *-tum*) *kallati iprusu [it]ti kallati* (var. *-tum*) *e-me-ti* (var. *-tum*) *iprusu* (he who estranged daughter-in-law from mother-in-law, who estranged mother-in-law from daughter-in-law Šurpu II 24f.; *eṭlu ana um-mišu iṭhi eṭlu ana aḫātišu iṭhi eṭlu ana mārtišu iṭhi eṭlu ana e-me-ti-šu iṭhi* a man had intercourse with his mother, a man had intercourse with his sister, a man had intercourse with his daughter, a man had intercourse with his mother-in-law CT 29 48:14 (SB list of prodigies); *kal-lat-mi te-pi-ši e-mi-ta u ana kāši ippešanikkimma* what you, daughter-in-law, do to (your) mother-in-law, they (fem. pl., i.e., your daughters-in-law) will do to you VAT 10810:10 (SB wisdom, unpub., courtesy W.G. Lambert).

Beside *munus.ušbar* (cf. e.g., wr. [mun]us.ŪR.GÁN-*tenū*, VAS 10 123 ii 12), the Emesal dialect of Sum. also uses another term, *de.ša.na* VAS 2 31 i 9.

emetukū s.; backbiter, slanderer; lex.*; Sum. lw.

eme.ku-ku.kú.kú = *a-kil kar-ši* slanderer, eme.e-me-tu-ku tuk = ŠU-ú Lu III 29f.

ēmīdu s.; tax assessor; NB*; pl. *ēmīdē*; cf. *emēdu*.

ēmīqu

suluppū mala ultu Eanna innammīdu akī imittu ša LÚ *e-mi-di-e ša Eanna immīdu* ... *ana Eanna inandin* he will pay to the exchequer of Eanna in dates whatever was imposed (as tax) by Eanna according to (the amount of) the tax which the assessors of Eanna will assess YOS 7 38:7; PN PN₂ PN₃ LÚ *e-mi-de-e* PN₄ u PN₅ *ṭupšarrē ša ina muḫḫi mašāḫu ša* ŠE.NUMUN LÚ *e-mi-de-e u* LÚ *ṭupšarrē ša ana muḫḫi mašāḫu ša* ŠE.NUMUN *ša GIŠ.BÁN.MEŠ ša GIŠ.APIN.MEŠ* (var. LÚ. APIN.MEŠ) *u imittu ša* ŠE.NUMUN *ša errēšē* PN, PN₂ (and) PN₃, the assessors, PN₄ and PN₅, the scribes, who are charged with the measuring of the field, and also the tax assessors and the scribes who were commissioned to measure the field (to determine) the rent for the plows and the tax on the field of the farmers AnOr 8 30:3 and 6, cf. PN PN₂ PN₃ LÚ *e-mi-de-e* PN₄ PN₅ u PN₆ PAP LÚ *e-mi-de-e u ṭupšarrē* (same persons) YOS 6 232:4 and 8, also *e-mi-du ša Eanna* BIN 1 28:7 (NB let.); *e-mi-du ana* ŠE.NUMUN-*iá zaqqi [u] pī šulpu la urrad* no assessor should come to my property, cultivated or uncultivated BE 10 43:12 (LB), cf. LÚ *e-me-di.MEŠ ša* PN BE 10 52:7 (LB).

The use of the term seems to have been restricted to Uruk, specifically to the administration of Eanna.

Schwenzner, AfK 2 115f.

ēmīqtu see *ēmīqu*.

ēmīqu (fem. *ēmīqtu*) s.; (a household servant); OA, OB*; cf. *emqu*.

nam.kù.zu.ag.a = *e-mi-[qu]* Nabnitu A 302.

a) *ēmīqu*: PN u PN₂ *e-mi-ig-šu* (in list of laborers) Pinches Berens Coll. 102:2; *še'am ša elija išú* (for *tīšú*) *ina bīt e-mi-qi-ia appalka* I will repay you the barley that I owe you (text: him) in the house of my *e*. (or my *e*'s) CT 29 23:8 (OB let.).

b) *ēmīqtu*: $\frac{1}{3}$ GÍN KÙ.BABBAR *ana e-mi-ig-tim ša* PN *din* give one-third of a shekel of silver to PN's *e*. TuM 1 3d:10 (OA let.); *e-mi-ig-tum tābutannima adi ūmim annīm saḫrāku* the *e*. has abandoned(?) me and (therefore) I have been delayed until today BIN 6 20:12

emittu

(OA let.); *e-mi-ig-tum bēlet bītim ana šanīm ušēšši* the *e.* will cause the mistress of the house to leave it for another man CT 3 2:8 (OB oil omens); *umma* PN *e-mi-ig-ta-ka-ma* PN, your *e.*, says as follows VAS 16 7:3 (OB let.); PN *e-mi-ig-ti* PN₂ (seal inscr.) Delaporte Catalogue Bibliothèque Nationale 135 (OB); *Aḥassunu e-mi-[i]q-ti* PN (beside PN DAM PN₂ ibid. 10 and 20) UET 5 643:17 (OB).

The omen passage CT 3 2:8 suggests that the *ēmiqtu* was a housekeeper (see also *emūqtu*) of some social standing, as is confirmed by other OB passages, while the OA references point to a somewhat lower position.

von Soden, Or. NS 26 128.

emittu (right hand) see *imnu*.

emittu (tax) see *imittu*.

emītu see *emētu*.

emmedu s.; lodger, (temporary) resident; syn. list*; cf. *emēdu*.

em-me-di = *uš-šá-bu* (var. *áš-šá-bu*) Malku IV 208.

emmu (*ammu*, fem. *emmetu*) adj.; hot; OB, MB, MA, SB; *ammu* TCL I 237:23 (OB Hana); wr. syll. and KÚM; cf. *emēmu*.

kúm = *em-mu* Igituh I 437, also Izi I 194; dug. a.kúm.ma = *kar-pat me-e em-mu-ti* pot for hot water, dug.a.šed₇.dè = MIN *ka-šu-u-ti* same for cold water Hh. X 71f.

i.bí sig₇. sig₇ ka kúm.ma d_{GIS}.BAR ḥuš.a x [...]: *ša panī banū pu-ú em-mu* d_{GIS}.BAR ezzu x [...] (Nergal) whose face is beautiful, whose mouth is (as) hot (as) the fiery Girra 4R 24 No. 1:12f.; [x]. kúm.ma šed₇.dè : *em-ma u ka-ša-a* (in broken context) BA 5 640 r. 5f.

a) in adjectival use: ESIR.UD.DU.A *am-ma-am qaqqassu ikkappar* his (the claimant's) head will be smeared with hot bitumen TCL I 237:23 (OB Hana), cf. ESIR.UD.DU.A *em-ma MAOG 4 3:26*, also ESIR.UD.DU.A *em-mu-um ana qaqqadišu iššappak* TCL I 238:31, ESIR.UD.DU.A *em-mu-um qaqqassu ikkappir* VAS 7 204:39 (all from Hana); *ina mé em-mu-te tasiar* you rub it (the horse) down with hot water Ebeling Wagenpferde F r. 2, and passim; RN *ina ekallišu pappasu em-me-tam ina sarāpišu imtut* RN died in his palace while sipping hot

emmu

porridge King Chron. 2 13:11, also ibid. 16:4; *a[na k]ūri ša takkanni em-me-ti tušerrid* you lay (the mixture) in a kiln (provided) with a hot chamber Thompson Chem. pl. 1:22, also ibid. pl. 2:40, cf. ZA 36 184 § 2:22 and 192 § 2*:7, cf. *ana kūri ša takkanni kašiti* ZA 36 182 § 1:18, and passim (SB glass recipe); [*ana libbi*] *utūn paḥāri em-me-ti uḥūla ta-šir-ru-u[b]* you . . . potash into the hot potter's kiln LKA 2 r. 18 (SB fable); *ina mé kasī em-mu-ti talāš* you knead (the drugs) in hot *kasū*-juice BE 31 56 r. 34 (SB med.); cf. *mē kasī KÚM-ti* AMT 1,2:12, (wr. KÚM.MEŠ-ti) AMT 62,1 ii 10; if, when a well is opened, ESIR KÚM *ittanmar* hot bitumen appears CT 39 22:11 (SB Alu); *šumma amēlu qātīšu ina A.KÚM-ti imsi* if he washes his hands with hot water (next line: with cold water) Boissier Choix 2 42:5 (SB Alu), cf. A.KÚM-ti AMT 25,4:9, CT 23 50:15, Küchler Beitr. pl. 1:12, and passim, also *em-me-te u* ŠED₇ (in broken context) AMT 75,1 iv 23.

b) in predicative use: *kī iqbūnimma girru dannat mū batqu u ūmū em-[mu]* as I was told the road is dangerous, there is no water and the weather is hot EA 7:54 (MB); *šumma amēlu illatušu illakama u šā-šū e-em* if a man's saliva drips and his stomach is hot AfK 1 38:1, cf. [...]-šū KÚM *illatušu illaku* AMT 36,2:1; *šumma amēlu KÚM-im uganna[h]* if a man is hot and coughs AMT 49,4 r. 10, cf. (wr. KÚM-im) AMT 39,1 i 6, 76,1:11, Labat TDP 64:53', 90:15, cf. also (wr. KÚM) Labat TDP 112:30'ff., 116 ii 1ff., CT 23 34:22, AMT 52,9:3, etc.; *šumma «ina» appašu inēšu uznē[šu]* KÚM-mu if his nose, his eyes and his ears are hot Labat TDP 56:20, cf. *ruggi uznēšu* KÚM.MEŠ Labat TDP 116:58', also *muhḥašu irassu u šašallašu* KÚM.MEŠ Labat TDP 228:100; *šumma ina šerti em(KÚM-im) ina šimētan kaši*(ŠED₇) if he is hot in the morning and cold in the evening KAR 211:12; *šumma panūšu emmu*(KÚM.MEŠ) if his face is hot (followed by *šumma panūšu* ŠED₇.MEŠ) Labat TDP 74:35, cf. *šumma qātāšu emma*(KÚM-ma) *šepāšu kašā*(ŠED.ME) Labat TDP 92:43, also (said of the feet) ibid. 44 and 48, (said of the mouth) Labat TDP 62:29, and passim; *šumma ištu uppi aḥišu adi qablišu em*(KÚM) *ištu qablišu adi šepēšu kaši* if, from his clavicle to

emmu

his middle he is hot, and from his middle down to his feet he is cold AMT 107,2:14 (= Labat TDP 88); *šumma la'u mithāriš em-ma* if an infant is hot all over Labat TDP 220:31; *šumma ina bīt amēli igārāti em-ma* if the walls in somebody's house are hot (followed by *igārāti ka-ša-a*) CT 38 15:46 (SB Alu).

c) in substantival use: *nuḥatimmu ina muḥḥi balāla ša gi-ir-ši u taḥū ša em-mi-e-ti . . . naqbītu iqabbu* the baker will speak the blessing over the mixing of the dough and the serving of the hot (loaves) RAcc. p. 63:46 (NB); *šumma ina bīt amēli igārāti em-ma ušaznana* if the walls in somebody's house ooze hot (water) CT 38 15:44 (SB Alu), cf. *emmu* in *ša emmi*; [Ú x x Ú AŠ].TÁL.TÁL : Ú [U]ZU.KÚM : *ina ì ina KÚM* the plant . . . : against a burning (hot) part of the body : (to take) in oil (or) in hot water CT 14 23 K.9283:22, cf. *ina KAŠ.SAG ina ì.GIŠ ina KÚM* ibid. 15 (SB pharm.).

emmu in **ša emmi** s.; servant (bearing) hot water; OB lex.*; cf. *emēmu*.

lú.a.kúm.ma = *ša e-mi-i*, lú.a.šed₇.da = *ša ka-ši-i* OB Lu A 173f.

emmūtu s.; heat; SB*; cf. *emēmu*.

ina em-mu-ut ūmi piriš mīl kiššati . . . ana a-ia-i tattakkal namrāšima upon what difficulty (of the terrain) will you rely in the hot season, when the floods cease? Tn.-Epic iii 23.

emqiš adv.; intelligently; OB*; cf. *emqu*.

ina uzun IGI.GÁL-im ša ilum iddinušum em-qì-iš ištīma ina ašrim šaqummim . . . bīt agurrim . . . ipuš with the wise understanding that the god gave him he intelligently investigated and made a building of baked bricks in a secluded place RA 11 92 i 10 (Kudur-Mabuk).

emqu (*enqu*, fem. *emuqtu*) adj.; experienced, skilled, educated, wise, wily; from Oakk. on; wr. syll. and KÙ.ZU; cf. *ēmiqtu*, *ēmiqu*, *emqiš*, *emuqtu*, *imqu*, *šutēmuqu* v., *tēmequ*, *ummuqu* adj.

ga-ga-zu GAL.ZU = *em-qum* (followed by *erīštum*) MSL 2 148 ii 13 (Proto-Ea); [e-ri-eš] [GAL.AN.ZU] = *er-[šu]*, *em-[qu]*, *mu-du-[u]* Diri VI D 9ff.; ga-šá-

emqu

am NUN.ME.TAG = *en-qu*, *eppēšu*, *ḥassu*, *mudū* Diri IV 74ff.; NUN.ME^{qa-aš-ma}.TAG = *en-qu*, *itpēšu*, *ḥassu*, *mudū* Igituh I 102ff.; NUN.ME.TAG = *em-qu*, *mudū*, *eppēšu*, *ḥassu* Lu II iv 8'ff.; šá-an TAG = *šá* NUN.ME.TAG *em-qu* AV/I: 250; zu.zu = *en-qu* (in group with a.zu = *tupšarru*, NUN.ME.TAG = *mudū*) Erimhuš V 141; [k]ù.zu = *en-[qu]* experienced (beside *gál.kur.ra* = *pa-[u-ú]* open, naive) Antagal F 274f., also Erimhuš II 153f., Irgidda to Erimhuš C 4'f.; [lú k]ù.zu = *em-[qu]* Nabnitu A 302; dub. sar.[kù].zu = [em]-[qu] Lu I 142 J.

lú.kù.zu gú.ba.an.dé : *e-em-qá-am issīma* de Genouillac Kich 2 C 1:10; ^dAsal.lú.ḥi maš. maš kù.zu . . . lú kin.gi₄.a me.en:ša^d *Marduk mašmāšu en-qí . . . mār šiprišu anāku* I am the messenger of the skilled conjurer Marduk CT 16 28:50f.; URUDU.SIG₇.KÍD.ALAN kù.zu kin.gal. maḥ [...] : *gurgurru en-qu mudē šipri ra[bī]* the skilled wood and metal worker, expert in works of art CT 16 38 iii 9ff., dupl. BIN 2 22:148f.; geš. túg.PI.ga.ri.im NUN.ME.TAG kù.zu : *ḥassu um-mána em-qa* the intelligent one, the experienced, skilled man AJSL 28 235:56 (= 2R 16 63f. a-b, SB wisdom); e.ne nam.kù.zu nu še.bi.da ḥul.[...] : *ēkiam en-qu la išēti gullultu* where is (there) a circumspect man who has committed no sin? BA 5 640:15f.

a) experienced, skilled (said of craftsmen): *em-qá-am birkim* expert runner RA 45 182:53 (OB lit.); LÚ.DUB.SAR *en-qu-te lizkuru narāka* let expert scribes read your stela Anatolian Studies 5 108:173 (Cuthean Legend); *šassukkī en-qu-ú-ti nāsir [piriš]ti bēlišu[n]* expert land registrars, who keep the secret of their lord ZA 43 13:3 (SB lit.), cf. *en-qu mār bārē* Craig ABRT 1 60:2; *ina šipir itingallé en-qu-ti ana māšab bēlūtija ušēpiš* I built (the palace) as my royal seat with the help of the craftsmanship of skilled architects OIP 2 186 vi 57 (Senn.); *mārē ummāni en-qu-ti* (var. *en-qu-ú-ti*) *ša taqbā ana epēš šipri šuātu kīma* ^d*Ea bānīšun uzni širtu šurkaššunūtima* endow the skilled craftsmen to whom you gave orders to execute this work with as high an understanding as that of Ea, their creator Borger Esarh. 82:18, cf. *mārē ummāni e-em-qu-tim ume'irma* VAB 4 62 ii 24 (Nabopolassar); I was worried about the manufacture of the golden crown, *upahḥirma mārē Bābili u [Sippar] en-qu-ti rāš tēmi kīma labīrimma linnipuš iqbāni* I called together the citizens of Babylon and Sippar who were skilled and qualified to give advice, and they said to me, "It should be made exactly like the old one" VAB 4 264 ii 1

emqu

(Nbn.), cf. *upahhirma šbūt āli mārē Bābili ũpšar mināti en-qu-ú-tu āšib mummu nāšir pirišti ilāni rabūti* ibid. 256 i 33, cf. CT 16 38, in lex. section.

b) educated, wise — **1'** said of gods: cf. SBH p. 139, in lex. section; *em-qu massū mašmāš ilī* ^d*Asalluḫi* the wise, the leader, the conjurer among the gods, DN AMT 100,3:12, cf. *em-qi mudē massē* RT 19 60 No. 356:3 (MB let., translit. only, coll.), and cf. CT 16 28, in lex. section; *ālik mahri ilī en-qu* ^d*Išum* leader of the gods, wise Išum Gössmann Era I 108; ^dNE.GÜN (^dLisin) = ^dAG *e-muq li-i-ti* capable of triumph 5R 43 r. 37 (SB); ^d*Ninsun en-geṭ muzdāt kalāma idi* DN is clever, wise, she knows everything Gilg. III i 17, cf. Gilg. I vi 16f.; *e-muq-ti em-ge-ti ammarat nišī* cleverest of the clever women, most versed among mankind (incipit of a song) KAR 158 r. iii 7; ^{td}*Bau-en-geṭ* Bau-is-Wise (personal name) VAS 3 48:3 (NB); *Ma-nu-um-e-mu-uq* Who-is-Wise Fish Catalogue p. 160 ix 29 (Oakk.).

2' said of kings: *em-qum muttabbilum šu ikšudu nagab uršim* the wise, the active, who has mastered all wisdom CH iv 7; *rubū en-qu itpēšu ḫāsis kal šipri* the wise prince, the expert, who knows all crafts Borger Esarh. 74:24, cf. *en-qu mudū ḫāsis kal šipri* AnOr 12 303 i 9 (Šamaš-šum-ukin); *jāti en-qu mutnennu I*, the wise, the pious VAB 4 198 No. 32:3 (Nbk.), and passim in Nbk., cf. *mudā e-em-qā* ibid. 98 i 4, also ibid. 214 i 4 (Ner.), 252 i 3 (Nbn.), and passim in Nbn.; *en-ge-ek mudāka ātamar ka-[timta]* (Nabonidus spoke in the assembly:) “I am wise, I know (everything), I see the hidden things” BHT pl. 8 v 9 (NB lit.).

3' said of other persons: (my words and deeds) *ela ana la ḫassim rēga ana em-qi-im ana tanādātīm šūsā* are empty only to the fool, but worthy of the highest praise to the wise CH xli 105; *ana riqi la bābil šipri ana šitulti e tallik [ina] ṭubbātima fēnšunu taššakkin tušta-maṭṭi šipirkama uruḫka tezzib en-qu ba'aša tusarrar fēnka* do not take counsel with the idle, who don't do any work, (because) through good relations with them you will acquire their mentality, you will work less and less, you will abandon your (good) way, you will pervert

emšu A

your wise (and) modest mind PSBA 38 pl. 7:19 (SB wisdom); *en-qu mudū mithāriš limtalku* let the wise and the initiated consult with each other En. el. VII 146 (epilogue); *šumma atta u šumma atta lu em-ge-et u damqiš u'era* whether it be you or you, be clever and lead (your soldiers) well KBo 1 11 obv.(!) 25 (Bogh. lit.), see ZA 44 116f.; *išemmi ištu pī amēlūtu LÚ em-qu šūtu u gabbi amēlūti irahamušu* I hear from people that he is an able man and everybody likes him EA 106:39 (let. of Rib-Addi); *amur atta LÚ em-qu idi šarri u ina im-ti-ka* (read *em-<qu>-ti-ka*?) *ištaparka šarru ina rābišī* see, you are a capable man in the circle of the king, and due to your capabilities(?) the king has sent you as a *rābišu*-official EA 71:7 (let. of Rib-Addi); *šumma ina āli KÙ.ZU.MEŠ mādu* if there are many wise people in the city CT 38 4:70 (SB Alu); *šumma ME GIM TE TUK-ma ina KA. KA-šú e-muq* if he has . . . and is wise in his speech(?) Kraus Texte 23:1; [. . .] *em-qu DUMU-ku-nu* (incipit of a song) KAR 158 i 46.

d) wily: *en-qu muštēpišu lidūku šēlibu* let them kill the wily and crafty fox CT 15 32:18 (SB fable); [*ul t*]idē *en-qu kali* [. . .] don't you know the crafty one (i.e., the fox), all [. . .]? CT 15 33:5 (SB fable).

emru (fem. *emertu*) adj.; suffering from colic; SB*; cf. *emēru*.

lú.šà.ta.ḫa.ar = *ša li-ib-ba-šu e-em-ru* OB Lu A 351, also ibid. B v 51, Part 4:14; [lú.šà.ta. dīli] *lu-ša-ta-ad-li* (pronunciation) = *em-ru*, [lú.šà.ta].ḫa.la *lu-ša-da-ḫa-la* (pronunciation) = *em-ru* KBo 1 39:2'f. (App. to Lu).

šumma e-mir u esil if he has colic(?) and is constipated Labat TDP 126 iv 15'f. (= CT 37 41 K.3743:6ff.), cf. *šumma e-mir u esil qerbūšu eb-[tu]* ibid. 17' and 18'f. and 118:19; [*šumma* . . .] *išahḫuḫ* ŠA.MEŠ-šú *em-ru* AMT 95,3 i 17; *šumma sinništu em*(text e')*-re-et-ma u IM ud-du-pat* if a woman has colic and is blown up with wind KAR 195 r. 27, cf. *ši-im-rat* (in same context) ibid. 25.

For discussion, see *emēru* v.

emšu A (*enšu*, fem. *emištu*) adj.; sour; from OB on, Akkadogr. in Bogh.; wr. syll. and BIL.LÁ, BÍL.LÁ; cf. *umšātu*.

emšu A

geštin.meš.bil.lá = en-š[u] Practical Vocabulary Assur 187; kaš.bil.lá = en-šu = šu-[x] Hg. B VI 86; giš.nu.úr.ma.zag.gar.ra = e-mi-iš-tu, giš.nu.úr.ma.bil.lá = en-šu Hh. III 192f., cf. [nu.úr.ma.zag.gar.ra] = [e-mi-iš]-tum Hh. XXIV 240; giš.nu.úr.ma.al.[ḫab.ba] = [lap-pa-nu] = GIŠ.TUK e-mu-uš Hg. A I 27.

[... zag.]gar [... a]l.dùg.ga : a-ga-rin-nu en-še-et ši-ka-ri ina mi-nu i-ti-a-ab if the mash is sour, how should the beer become sweet? BM 56607 col. A 7 (unpub., SB proverb, courtesy W. G. Lambert).

a) said of beer: cf. Hg. B and BM 56607, in lex. section; *šumma šikaru e-mi-iš* if the beer is sour IM 5165OA:12' (unpub., OB preparation of beer), cf. [em]-še-tim (in broken context) IM 52196:8 (same); KAŠ.BIL.LÁ NAG he shall drink sour beer Küchler Beitr. pl. 8 ii 19 (coll.).

b) said of fruit: cf. Hh. and Hg. A, in lex. section; [GIŠ.NU].ÚR.MA e-mi-il-ta ... ina išāti tušahḫan you cook sour pomegranates (and other herbs) over a fire CT 23 50:20 (SB med.); ŠIM.LI Ú.ÁB.TÁḤ GIŠ.LAM.GAL BIL.LÁ ... 7 Ú.ḪI.A annāti ... tarabbak you soak juniper-resin, abtaḫ-herb, sour nuts(?) (etc.), these seven drugs AMT 52,3:6.

c) said of bread made with sour dough: NINDA em-šu ARM 7 94:2, and passim, see Bottéro, ARMT 7 p. 90, 92 n. 1, cf. NINDA em-šu šappuku, cited ibid. p. 99; x wheat ana NINDA em-zu HSS 14 181:4 (Nuzi); NINDA.KUR₄.RA em-ša KUB 25 I iii 31, and passim, see Goetze, JCS 5 67ff. (parallel to "sweet" loaves), for other refs. see Zimmern, OLZ 1922 299.

d) said of vinegar: A.GEŠTIN.NA BIL.LÁ ana libbi uz[nēšu ...] you [...] sour vinegar into his ears AMT 37,10:9, cf. lu ina GEŠTIN.SUR.RA lu ina A.GEŠTIN.NA BIL.LÁ AMT 92,9:7 + 92,4 r. 6, also A.GEŠTIN.NA BIL.LÁ AMT 7,3:1 and 4, and passim; [...] em-ši u A.GEŠTIN.NA taláš you knead (the ingredients) [in(?)] sour [...] and vinegar KAR 225:2 (SB med.).

e) as Akkadogr. in Bogh. (perhaps rennet, or a kind of cheese): 1 GA.KIN.AG 1 em-zu one cheese, one e., (one handful of salt) KB₅ 2 i 14, cf. KUB 12 63 r. 29 (Hitt. Laws § 181), see Zimmern, OLZ 1922 299.

Note that, while BIL.LÁ = enšu, A.BIL.LÁ, as well as GEŠTIN.BIL.LÁ, are to be read *tābāti*, q.v.

emšu

emšu B adj.; hungry; OB*; cf. *emēšu*.

em-ša šūkil šiḡi ṣa-mi-wa ma-mi give to eat to the hungry, water to drink to the thirsty RB 59 246 (= pl. 8):63 (OB lit.).

emšu (*enšu, imšu, inšu*) s. masc.; **1.** hypogastric region, **2.** (wooden part of an implement), **3.** (a stone bead of specific shape); OB, Nuzi, MB, SB; pl. *emšāti* in mng. 2, dual in KAR 195 r. 16; wr. syll. and ḪÁŠ; cf. *imištu*.

[ḫa-aš] [ḪÁŠ] = [š]á-bu-l[um], [e]n-š[u] A VII/2: 191f., cf. ḫa-aš ḪÁŠ = šab-ru S^b II 196; ḫi-eš ḪÁŠ = [en]-šum Ea VII App. 94; [ḫa-aš] TUM×KAD = en-[šu] A VII/2:211; ḫa-aš TUM×KAD = en-šu Ea VII Excerpt 18'; na₄.ḫáš.bar = na₄ em-ši = [...] Hg. B IV 85; giš.za.ra.gán.úr = za-ru-[ú], en-[šu], giš.sag.šur.gán.úr = KL.MIN Hh. V 180ff.; na₄.ad.za.gin = em-šu Hh. XVI 72; ellag_x(BIR).dar ḫáš.tibir.ra : miḫiš kaliti em-šu maršu cramp in the lumbar region (lit. kidneys), sore hypogastric region ASKT p. 82-83:26 (SB inc.).

1. hypogastric region — **a)** in med.: *ina em-ši-šu adi 7 iṣbassu* she (the Lamaštu-demon) has given it (the child) a seizure in its abdomen seven times BIN 2 72:9 (OB lit.); [*šumma*] *amēlu ina sili'tišu IZI ana em-ši-šú ippuš* if the fever extends to a man's abdomen (mentioned between *libbu* belly, and *qablu* waist) during his illness KAR 202 r. iv 7 (SB med.); *šumma sinništu ulidma elān ūriša usahḫalši em-ša-ša ilappataši* if a woman, after she has given birth, has a piercing pain in her mons Veneris and her abdomen (exceptionally in dual) hurts her KAR 195 r. 16 (SB med.); *šumma i-me-is-su u reš libbišu* [...] if his hypogastric region and his epigastrium [...] Labat TDP 126 iv 11', cf. *ina em-ši-šú mahiš* ibid. 12'ff.; *reš libbišu naši ḪÁŠ-su da-an* (if) his (the patient's) epigastrium is heavy(?) (and) his hypogastric region hard Labat TDP 24:58, cf. ibid. 112:23'-24' and 27', 32', note: *šumma reš libbišu našima ḪÁŠ-su nurrub* if his epigastrium is heavy(?) and his hypogastric region soft ibid. 26'; *šumma alittu ŠA.MEŠ-ša ana em-ši-ša našallulunim* if the belly of a pregnant woman hangs down as far as her hypogastric region Labat TDP 206:59, cf. (with *ana em-ši-ša zaqru* protrudes as far as her hypogastric region) ibid. 60, and (with

emu

ana em-ši-ša nadû falls as far as her hypogastric region) *ibid.* 62, also *ana em-ši-ša* AN.TA (next line KI.TA) *zaqru* *ibid.* 64f.; *ina* KI.TA *ḥÁŠ-ša tašakkan ina qabliša tarakkas* you place (the charm) below her hypogastric region, tie it around her waist KAR 194 i 23; UGU.ŠÀ-ša *em-ši-ša u qaqqassa tapaššaš* you anoint her epigastric and hypogastric regions and her head LKA 9 r. ii 12; *šumma amēlu* ḥÁŠ.GAL *mariš* : *em-šu* Köcher Pflanzenkunde 22 i 31.

b) in physiogn.: *šumma* (SAL *abunnassa*) <*anal(?)*> *em-ši-ša ruppūšat* if a woman's navel broadens towards her hypogastric region Kraus Texte 11c vii 15', dupl. KAR 466:4; *šumma* SAL (*ina em-ši-ša*) SÍG.SA₄ *šakna[t]* if a woman has red hair on her lower abdomen Kraus Texte 11c vii 5', cf. (with SÍG.MI black hair) *ibid.* 6', and *šumma* SAL *ina em-ši-ša* GAR *ana elān ūri[ša ...]* (mng. obscure) *ibid.* 7'; [*šumma*] *em-ši* ŠÀ 15 GAR if (a mole) is on the *emši libbi* towards the right Kraus Texte 36 r. iv 12', cf. (with towards the left) *ibid.* 13', cf. also *ibid.* 14'f. (note that preceding omens refer to the *MAŠ-ši libbi*).

c) referring to an animal: *ešenšērišu* NE *in-ši*.MEŠ-šu KI.MIN its (the horse's) back is red, its belly is the same HSS 15 118:3 (Nuzi).

2. (wooden part of an implement): see Hh. V 180ff., in lex. section, referring to the *e.* of a harrow; 2 GIŠ *em-šu ša mašakātum* BE 6/2 137:7 (OB); pieces of wood (*ḥīpu*) *ana* GIŠ.GU.ZA *ša em-ša-ti* TCL 9 50:4 (MB).

3. (a stone bead of specific shape): see Hh. XVI 72 and Hg. B IV 85, in lex. section; to be differentiated from *na₄.ḥar.ḥÁŠ.du₈.ši.a* and *na₄.ḥar.ḥÁŠ.za.gin* Hh. XVI 36 and 101, referring to chains with precious stones worn around the thigh.

Holma Körperteile 87f.; von Soden, Or. NS 23 342.

****emtu** (Bezold Glossar 43b); to be read *ina em-<qu>-ti-ka*; see *emqu* adj. usage b-3'.

emu (*imu*) s.; **1.** father-in-law, **2.** son-in-law, **3.** in *mārti emi* husband's sister, **4.** son of wife's sister; from OA and OB on, Akkadogr. in Hitt. KUB 14 3 i 64; wr. syll. (by

emu

mistake *e-wi* BE 31 22 iii 26 and, with gloss *-mi*, on badly wr. school tablet of CH *ibid.* 31, *i-mi* BE 6/2 53:20, OB) and UŠBÀR CT 39 43 K. 3677:2 and KAR 387 i 17; cf. *emētu*, *emu* in *bīt emi*, *emumātu*, *emutu*, *emūtu* in *bīt emūti*.

uš-bar ÚR×NUN = *e-mu* S^b II 276; ú-uš-bur UŠBAR_x(ÚR×Ú.AŠ) Proto Ea 659; uš-bar NINDÁ×NUN+U+BAR = [*e-mu*] Ea VIII 254; [*ú-rum*] [NINDÁ×Ú.AŠ] = [*e*]-*mu-um* MSL 2 p. 141 r. i 20' (Proto-Ea 611a); uš-bar_{NINDÁ×NUN} = *e-mu* Lu III 223, wr. ÚR×GÁN-*tenú* in Proto-Lu 761; UŠBÀR (NINDÁ×Ú.AŠ) = *e-mu* CT 41 34:11 (Alu Comm.). *mu-rum*, *ú-rum* ÚR×Ú.AŠ = *e-mu ra-bu-[u]* A VII/2:144f.; *mu-ru* MURU₅(SAL.UD.EDIN) = *e-mu ra-bu-u* Diri IV 163, also Proto-Diri 351; *murū₅* = *e-mu ra-bu-u* Lu III 221a, after Lu Excerpt II 27 and Proto-Lu 759; SAL.UD^{mu-rum}EDIN = *e-mu ra-bu-u* Nabnitu IV 43.

a.^{ri-ib}KAL = *mar-ti e-me* (in group with *šerretu* second wife and *emētu* mother-in-law) Erimhuš II 231; a.EDIN = *mar-ti e-mi* Lu III 224, after Lu Excerpt II 30, with var. e.ri.ib (note also ^dA.EDIN to be read Erua) Lu Excerpt II 64; LAL.a.bar.ri = *mar-ti e-mi* Lu III 225.

SAL.UŠ^{mu-us-sa}DI = *e-mu še-eh-rum* Nabnitu IV 44; SAL^{mu-ús-sa}UŠ.SÁ(text ŠA) = *e-mu še-[eh-ru]* Lu III 222, after Lu Excerpt II 28; *mu-ús-sa* SAL.UŠ.SÁ = *e-mu še-eh-rum* Diri IV 163, also Proto-Diri 350.

1. father-in-law — **a)** in law codes: *mār awīlim ana é e-mi-im terḫatam libilma* if a free man has taken the bride price to the house of the (future) father-in-law Goetze LE § 17 B 13; *šumma awīlum ana é e-mi issīma e-mu-šu ik/q/g-ši-šu(!)-ma mārassu ana [awīlim šanīm] ittadīn* if a man calls at the house of his (future) father-in-law (for his bride) but his (future) father-in-law rejects(?) him and gives his daughter to another man Goetze LE § 25 A 26; *šumma awīlum ša ana bīt e-mi*(var. *-wi*)-*šu biblam ušābilu terḫatam iddinu ana sinništīm šanītīm uptallisma ana e-mi*(var. *-wi^{mi-iš}*)-*šu mārātka ul aḥḫaz iqtabi* if a man, after having sent a wedding present to the house of his (future) father-in-law and paid the bride price, covets another woman and says to his (future) father-in-law, "I shall not marry your daughter" CH § 159:34 and 40, var. from BE 31 22 iii 26ff., cf. CH §§ 160:48, 161:61 and 67, 163:16 and 17, 164:24; *mimma ša ištu bīt abiša našūtumi u lu ša e-mu-ú-ša ina erābiša iddinaššenni ana mārēša zaku* DUMU.MEŠ *e-mi-e-ša la iqarribu* whatever (a married

emu

woman) has brought with her from her father's house and whatever her father-in-law gave her when she entered (her father-in-law's house) belongs to her sons — the sons of her father-in-law shall have no claim KAV 1 iv 14 (Ass. Code § 29), cf. *ibid.* iv 20, 27, 40ff., 52, 65, 67, vi 48 (§§ 30–33 and 45); *abi nušurrú ina mimma ša ana mārīšu ina tuppi išturuma ana e-mi-šu ukallimu [u]l(!) išakkan* the father must not curtail anything which he has assigned by document to his son and shown to his (the son's) father-in-law SBAW 1889 pl. 7 p. 828 iii 21 (NB laws, coll.); *e-me u ḫatanu aḫāmeš ul innū* father-in-law and son-in-law must not change the agreement *ibid.* iii 38.

b) other occs. — **1'** in OA, OB, Elam, NA, NB: IGI PN *e-mi-šu* TuM 1 18b:10 (OA), also TCL 4 117:10 (OA); IGI PN *e-mi-ša* MDP 24 363:11, cf. VAS 7 154:12 (OB); *bītum an-nām lu duruša ša e-mi-i-a* this house is exclusively a dwelling — it belongs to my father-in-law (oath) UET 5 251:32 (OB); *nu-dunnē* PN... *ša* PN₂ *abuša iddinušimma*... *ištu* x KÙ.BABBAR *terḫassa*... *ana* PN₃ *e-mi-ša turru* the dowry of PN which her father PN₂ gave her after her bride price had been returned to her father-in-law BE 6/1 84:42 (OB); x KÙ.GI... *ša* PN *ana* PN₂ *mārtišu*... *iddinu* PN₃ *e-mu-ša maḫir* PN₃, her father-in-law, received the gold which PN had given to PN₂, his daughter YOS 8 154:14 (= Grant Bus. Doc. 65), and *passim* (OB); PN *e-mi-šū* VAS 4 114:3 (NB).

2' in EA: *ana* RN... *aḫija ḫatanija*... *qibīma umma Tušratta*... *aḫuka e-mu-ka* to RN, my brother, my son-in-law, thus speaks RN₂, your brother, your father-in-law EA 21:6, and *passim* in letters of Tušratta; *ana* PN LÚ *i-mi-šu na-da-an* ÌR.MEŠ-ŠU he has given his servants to PN, his father-in-law EA 249:9.

c) in *bīt emi* (house or family of the father-in-law): *ina a-lá-k[i-a] ana bīt e-mi-a mīnam laddin ana suḫrim mīnam laddin* what shall I give to the family of my father-in-law, what shall I give to the servants, when I arrive? BIN 6 183:8 (OA let.); *aššum* PN *ša ištu bīt e-mi-ša itbi'amma ittalkam* on account

emu

of PN, who has left the house of her father-in-law and has come here CT 2 10a:12 (OB let.), cf. *ibid.* 19; PN *ul mārarka mārti GÌM bīt e-mi-ia* PN is not your daughter, she is the daughter of a slave girl of my father-in-law's house Boyer Contribution 143:13, cf. *ibid.* 19 (OB); *šumma SAL lu a-[na bīt] e-mi-ša laqiat* if a woman has either been taken to the house of her father-in-law KAV 1 iv 52 (Ass. Code § 32).

d) in *mār* or *mārat emi* son or daughter of the father-in-law: DUMU.MEŠ *e-mi-e-ša* KAV 1 iv 17 (Ass. Code § 29) cited sub mng. 1a, also DUMU.SAL.MEŠ *e-mi-šu* *ibid.* 42 and 44 (§ 31), cited sub mng. 2a; *ašappar ana* DUMU.SAL-*tī e-me-ia* I shall send word to my sister-in-law (incipit of a song) KAR 158 r. iii 20 (SB); PN DUMU LÚ *e-mi-ia* (a woman speaking) Nbn. 356:24; DUMU *e-me-šu ša* [PN] the son of the father-in-law of PN ABL 1073:6 (NA); [*šumma*] KIMIN DAM-*sā imūtma* DUMU UŠBÀR-*šá [ihussi]* if (a woman) ditto, her husband dies and a son of her father-in-law marries her CT 39 43 K.3677:2 (SB Alu), cf. *šumma* SAL *māssa imūtma* DUMU.SAL UŠ[BÀR-*šá*...] *ibid.* 4.

2. son-in-law — **a)** *emu: annakam ina bītim suḫartam eḫḫaz ammakam kīma jāti kabbissu libbušu la ilammin e-mi-i-ma la e-mu-ka* he will marry a girl here in (my) house, treat him with honor there as (you would treat) me, he must not feel bad, is my son-in-law not your son-in-law? VAT 9230:25 (OA), translit. only by J. Lewy, ArOr 18/3 374 n. 49; *šumma* LÚ *ana bīt e-me-šu zubullā izbil u aššassu mētat* DUMU.SAL.MEŠ *e-mi-šu ibašši ḫa-di-ma e-mu* DUMU.SAL *e-mi-šu kī aššatišu mette iḫḫaz* if a man has already brought the (customary) present into the house of his father-in-law and his wife dies and his father-in-law has (other) daughters, the son-in-law may marry a(nother) daughter of his father-in-law in lieu of his dead wife if he so pleases KAV 1 iv 43 (Ass. Code § 31).

b) *emu ṣeḫru*: see Nabnitu IV 44, Diri IV 163, Lu III 222, etc., in *lex.* section.

3. *emu* in *mārti emi* husband's sister: see Erimhuš II 231 and Lu III 224, etc., in *lex.*

emu

section (not to be confused with *mārat emi*, etc., sub mng. 1c).

4. son of wife's sister: *Adad-apal-iddinam* *dumu* ^dNin.Dugin.na^{ki} *lugal* Ká. *dingir.ra* *munus.ús.sa* ^dUD.SAR.ra.ke_x (KID) RN, son of the goddess Nin-Dugina, king of Babylon, nephew by marriage of Sin UET 1 166:4, cf. (with Akk. duplicate: *e-mu* ^dNan-na-ri) UET 1 167:4. Note: *emu* cannot mean "son-in-law" here, and we have to assume that the goddess Nin-Dugina (for the reading cf. MSL 2 p. 88:782 and p. 97) was the sister of Ningal, wife of Sin.

In Akk., *emu* refers primarily to the father-in-law and *emētu* to the mother-in-law. In OA and MA, however, *emu* also denotes the son-in-law for which the non-lit. Akk. texts since OB use *ḫatanu*. Only in the NB passage sub mng. 4, does *emu* refer to the son of the wife's sister and should be interpreted as an abbreviation for **mār emi* and considered an intrusion of Sum. kinship terminology.

This terminology is very much in evidence in the lexical texts which show such terms as *emu rabû*, *emu ṣeḫru* and *mārti emi*. The Sumerians refer to the parents of the bride with *ušbar* and *munus.ušbar* (in Akk. *emu* and *emētu*) and to her brother with *murum* (m) or *urum* (cf., e.g., JCS 5 14:254), which the Akk. renders by *emu* and *emu rabû* (the latter probably after the death of the father of the bride). The son-in-law, who seems to have entered the household of his prospective bride quite young (cf. AJA 52 442 xvii 40, Lipit-Ištar Code), is called either *munus.ussa* (lit. "he who follows the woman") or *erib* (also *arib*) with the Akk. correspondence *emu ṣeḫru*. His sister is likewise called *erib* (cf., e.g., VAS 2 31 i 10, SBH p. 85:23, etc.) and in Akk. *mārti emi*.

As to the cognate languages, Heb. (*ḥām*, *ḥāmôt*) and Aram. (*ḥēmā*, *ḥēmātā*) restrict the use to parents-in-law while Arabic (*ḥam*, *ḥamāt*) includes any relative of husband and wife.

emu in **bīt emi** s.; wedding (lit. house of the bride's father, where the wedding takes place); OB*; cf. *emu*.

emūqa

bītiš emūtim ik-[ru-ni-in-ni] . . . ana paššūr sakkē ešēn uklāt é e-mi ṣajāḫātīm they have invited me to the wedding house, I have heaped the fancy dishes of the wedding on the festival platter Gilg. P. iv 26, after photograph PBS 10/3 pl. 70.

emū A (*imū*) s.; plowshare; OB*; Sum. lw.

giš.eme.apin = e-mu-ú, *giš.eme.apin = li-ša-nu* tongue (of a plow) Hh. V 137f.

1 *i-mu ṣa maškakātīm* one tongue for a harrow UCP 10 141 No. 70:15 (Ishchali); 1 *i-mu-um e-šu-um* one new tongue ibid. 13.

emū B s.; (a strap); syn. list.*

ap-šu, *mī-ik-ru*, *id-ru*, *e-al-ú*, *e-mu-ú = ni-ip-ḫu* An VII 260ff.

Cf. possibly *earu*.

emū see *ewū* and *imū*.

emumātu s.; relatives; syn. list*; cf. *emu*.

e-mu-šu-tum = e-mu-tum, *e-mu-ma-tum = MIN* (followed by *šuršu = lipu*) CT 18 7 ii 15.

Possibly pl. of *emūtu*, q.v.

emūqa adv.; by force; MA, Nuzi; cf. *emūqu*.

a) in MA: *šumma aššat a'ili . . . a'ilu iššabassi . . . e-mu-qa-ma iššabassi ittiakši* if a man seizes (another) man's wife, if he takes her by force and rapes her KAV 1 ii 18 (Ass. Code § 12, coll.), cf. *e-mu-qa-a-ma ittiakši* ibid. 63 (§ 16).

b) in Nuzi: *amātija . . . e-mu-qa-am-[ma]* PN *ukālmi* he said, "PN is detaining my slave girls by force" JEN 375:5, cf. A.ŠA. MEŠ-ia . . . *e-mu-qa-ma(!) ukāl* JEN 321:6; 1 *šūtu ṣa šārti* PN *e-mu-qa-ma ilqi* PN has taken by force one wool (producing) ewe AASOR 16 8:37; 1 UDU *u 1 enzu e-mu-qa* PN *ilqi* PN has taken by force one sheep and one goat AASOR 16 8:50, also ibid. 51, 56, 57, cf. PN *e-mu-qa ilteqi* AASOR 16 3:25, *e-mu-qa* ibid. 65; *mamma ina eqlāti* [. . .] *i-na e-mu-qa-ma* [. . .] whoever [takes away] from the fields by force RA 23 146 No. 15:20, also ibid. 25, cf. *ina emūqimma* sub *emūqu* mng. 3a.

von Soden, ZA 45 63.

emūqattam

emūqattam adv.; violently; OA*; cf. *emūqu*.

annakam awēlum e-mu-qá-tám e-ta-ú the man has spoken in a violent way here CCT 4 30b:28; *mer'ū* PN *e-mu-qá-tám išbutunima tuppam e-mu-qá-tám etatruni* the sons of PN have seized me by force and taken the tablet away from me by force TCL 21 269:31f., cf. *e-mu-[q]á-tam [aš]bassuma* BIN 6 58:29, cf. also (in broken context) BIN 6 174:16.

von Soden, ZA 45 63.

emuqtu s. fem.; housekeeper (lit. prudent woman); SB, NB*; cf. *emqu*.

kù.zu.mu DN : *e-muq-tum* ^dNin.Girgilum the provident goddess DN SBH p. 139:126f.; [x.x].ši é.ta im.ta.an.[è] : *e-muq-tum ištu bit ušēšā* I shall drive the housekeeper from the house ASKT p. 130:62f.

GI.PISAN *e-muq-ti ippattīma nišī māti imal-lala* the storage basket of the provident housekeeper will be opened, and (then) the population of the country will be able to eat its fill CT 13 50:17 (SB lit.); *E-muq-tum* (personal name) BIN 1 106:2 and 12 (NB).

See discussion sub *ēmiqu*.

emūqu s.; 1. strength (in physical sense as localized in the arms), 2. armed forces, army, 3. violence, 4. executive power, ability, value; from OAKk., OA on; masc., pl. *emūqū* and *emūqāti*; wr. syll. and Á (Á.MEŠ NA royal, Á.KAL NA and SB), also with det. LÚ in mng. 2; cf. *emūqa*, *emūqattam*, *emūqu* in *bēl emūqi*, *emūqu* in *la emūqā*, *emūqu* in *šūt emūqi*.

a Á = *e-mu-ú-qum* MSL 2 139 ii 5 (Proto-Ea); [a] [Á] = [e]-*mu-qu* A VI/1:29; á, á.tuk, Á.^{uš-šu} KAL = *e-mu-[qu]* Lu Excerpt II 211 ff.; ú-su Á.KAL = *e-mu-qu* Diri VI E 55; Á.KAL = *e-mu-qu* Antagal VIII 61, also Lu Excerpt II 93, Igituh I 182; [šu-ug-BAR] [šU].KAL = *e-mu-qu* Diri V 106; šU šu-ug-BAR^{KAL} = *e-mu-[qu]* 5R 16 i 22 (group voc.), also Igituh I 184.

ni-i IM = *e-mu-qu* Idu II 338; ^mIM = *e-mu-[qu]* Lu Excerpt II 216; ni-e PIRIG = *e-mu-qu* S^b I 208, also Ea III 232; ni-e PIRIG = *e-mu-qa* A III/4:66; nè = *e-mu-qu* Igituh I 183, also Lu Excerpt II 215.

kul-la SIG₄ = *e-m[u-q]u* A V/1:108, cf. *e-mu-qum* SIG₄ Proto-Izi I 2; [i-gá-a]r É.SIG₄ = *e-mu-qu* Diri V 282; za-ag ZAG = *e-mu-qu* Idu I 160, also A VIII/4:28; zag = *e-mu-qu* A-Tablet 460; gu-u GÚ = *e-mu-qu* A VIII/1:66; gú = *e-mu-[qu]* Lu Excerpt II

emūqu

214, also Izi F 46; šUgi-eš-bu^{DIM}₄ = *e-mu-[qu]* Lu Excerpt II 217; [gi-iš] GIŠ = *e-mu-qu* Idu II 189; si = *e-mu-[qum]* OBGT XVI 12; é.ta = *e-mu-qu* Silbenvokabular A 76; gaba.gál = *na-pa-[šu]* šá *e-mu-qi* CT 18 50 iii 1f.

á nam.ur.sag.gá : *idi qarrādūti e-mu-qan [qa]rrāduti* SBH p. 105:27f.; á sud.sud . . . Á.KAL[. . .] : *e-mu-qa-an itpuqā[tum]* BA 10/1 106 r. 6f., dupl. ibid. 107 r. 1f.; á gur₄.gur₄ : *e-mu-qan puq[gu]lātu* SBH p. 23:21f., cf. á.bi gur₄.gur₄.ra : *ša e-mu-qa-a-šú kab[ta]* OECT 6 pl. 3 K.5992:3f.; gud á.gur₄.ra : *<alpu> šá e-mu-qi pungulu* BA 10/1 75:13f.; šul á.tuk á.na mu.un.da.til : *ša epli bēl e-mu-qi e-mu-qi-šu uqtatti* CT 17 22:149f.; á il.la : (*e-mu-qan*) *šaqāti* SBH p. 23:23; á.maḥ : *e-mu-qan širātu* SBH p. 36:23f.; á.gal.a.ni.šè pà.da.me.en : *ina e-mu-qi-šu rabāti uttūšu anāku* Angim IV 12; á ba.ba.ke_x(KID) : *šá e-mu-qi inaššaru* CT 17 32:12f., see mng. 1a-1'.

Á.KAL.maḥ.tuk.a : *rāš e-mu-qa-an širāti* Lugale I 2, cf. Angim IV 54, CT 16 46:164f., also Á.KAL.bi.ta (var. Á.KAL.ga.bi.šè) : *ana e-mu-qi-šu dannāti* Lugale X 9.

šU.maḥ (var. Á.KAL.maḥ) : *e-mu-qa-an širāti* Angim IV 10, cf. WVDOG 4 pl. 13:29f.; šu.ù.tu.ud.da : *ina e-mu-qi-šu uldušu* Angim IV 10; šu.šU il.la : *ša e-mu-qa-a-šú šaqā* SBH p. 105:22f.; šu.an.na.ke_x(KID) : *ša e-mu-qa-šu šaqā* CT 16 14 iv 10ff.

^dLugal.la.an.na šarru ša ina ilī šaqā *e-mu-qa-a-šú* (explanation of the name of Marduk) En. el. VII 101, explained as *be-lum ša e-mu-qa-a-šú šaqā* STC 2 pl. 61 ii 16 (NB comm. to En. el.), but cf. ^dLugal.šU.an.na CT 25 38 Sm. 115:5 (names of Marduk); šU.an.na KL.MIN *e-m[uq] šamē* Šuanna is ditto (i.e., Babylon), the power of heavens Unger Babylon pl. 43:4 (= WVDOG 48 pl. 82, toponymy of Babylon), dupl. *Ba-bi-lu e-mu-ug šamē* (with Greek transcription βαβιλ ημυκ σαρF) Iraq 5 55:4; DUMU.KUM la.a.ni.šè ní.ḥuš gi.di.a : DUMU.KUM *šá ana e-mu-qi-šú tak-lu* (text not in order) BA 5 642 No. 10:7f.

nè.ni.šè tu.da (var. šu.ù.tu.ud.da) : *ina e-mu-qi-šu uldušu* Angim IV 10; nè.ga i.kú.e : *e-muq ši-iz-bi in-ni-qu* (var. *e-n[i-qu]*) (the *asakku*) who sucks the power of the milk Lugale I 28.

umun.e PIRIG.e : *be-lum e-mu-qi* SBH p. 74:8f.; zag.PIRIG.gá : *e-mu-ug la-ab-bi* Lugale I 11; umun am si.si [. . .] : *be-lum e-mu-qan pu-gu-l[a-ti]* SBH p. 36:28f.; šul é.SIG₄.tuku : *epli rāš e-mu-qi* Lugale X 8.

ú-gu, ku-bu-uk-ku = *e-mu-qu* Malku I 63f., cf. *ku-bu-uk-ku* // *e-mu-qa* CT 41 40+44:10 (Theodicy Comm.); ú.ma-šu = *lānu*, *rittu*, *e-mu-qu* Izbu Comm. 495ff.; LUGAL.IM.GI = LUGAL *ha-am-ma-²u*, LUGAL = *šar-rum*, IM = *e-mu-qu*, GI = *ta-ka-lu* Izbu Comm. 72ff.; *til-la-a-tú* = *e-mu-qu*, *til-la-a-tú* = *pu-uh-rum* Izbu Comm. 204f., cf. [til-l]a-tu // *pu-ḥur*, *t[il-la-tu]* // [e]-*mu-qu* CT 41 25:14 (Alu Comm.).

emūqu

1. strength (in physical sense as localized in the arms) — **a** in gen. — **1'** in dual: *e(!)-mu-qa-a-ša qātu šamē emda* my lofty arms reach the sky ASKT p. 127:58, cf. En. el. VII 101, in lex. section, and *ibid.* 93, BiOr 6 166:5, and *passim*; *ana kitpuli e-mu-qi ana lāsime birkī ana muštamši tanittum GAR-at* there will be strength (lit. strong arms) for the wrestler, (swift) legs for the runner, praise for the ambitious CT 20 49:18 (ext.); *aḥāja irmāma e-mu-qi īniš* my arms hung powerless, my strength weakened Gilg. Y. 89 (OB), cf. *aḥāšu irmā e-mu-qi [ul išu]* Gilg. II iv 11; [*e t*]atkal Gilgāmeš ana e-[mu]-qi-ka do not trust in your strength, Gilgāmeš Gilg. Y. 249 (OB), cf. Gilg. III i 2; UR.MAḤ *gamir e-mu-qi* Gilg. VI 51; *ašar Gilgāmeš gitmālu e-mu-qi u kī rīmi ugdaššaru eli niši* where Gilgāmeš is perfect in strength, and like a wild bull, exerts his power over the people Gilg. I iv 38 and 45; *kīma aḥija ētanḥa ina kišir am-mātija e-mu-qi-ia lugammir* should my arms become tired (in praying for the king), I will exert my strength to the utmost with bent arms ABL 435 r. 8 (NA); DN DN₂ *dunni zik-rūte e-mu-qi la šanān ušaršū gattī* DN (and) DN₂ have endowed my body with manly vigor and matchless strength Streck Asb. 254 i 12, cf. *ibid.* 210:10, Thompson Esarh. pl. 16 iv 14 (Asb.), also *ú-[...]* *gattī udanninu e-mu-qi-ia* OECT 6 pl. 11:18 (hymn of Asb.); *e-mu-qa-šu-un lillūta ušālikuma* (the gods) weakened their (the enemies') strength Borger Esarh. 43 i 48; *nīg.gig.ga á.ba.ba.ke_x : maruštu ša e-mu-qi inaššaru* the pain which saps strength CT 17 32:12f., cf. CT 17 22:149f., in lex. section; *zikru qardu ša ana epēš tāḥazi kitpuda e-mu-qa-šū* (Nebuchadnezzar) the valiant man, whose strength is directed toward waging battle BBSt. No. 6 i 7 (Nbk. I); *e-mu-qi-ia unni[šu]* they (the demons) have weakened my strength Schollmeyer No. 19:23, cf. *mušal-lim ... e-mu-qi ummānātišu* Borger Esarh. 103 i 9; *nakru eli e-mu-qi ummānija idannin* the enemy will be stronger than the force of my army CT 20 12 K.9213 i 9, and CT 20 10:7 (SB ext.); *našmadi sīsē parē ša e-mu-qi rabāte išu* teams of horses and mules which possess enormous strength OIP 2 187 vi 69 (Senn.).

emūqu

2' in sing.: *erū mahir ukultam kīma ni-ši-im na-e-ri e-mu-qa-am išu* the eagle, having been fed, gathered strength like a ravening lion Bab. 12 pl. 12 vi 4 (OB Etana); *danna e-mu-qa elika iši* he has greater strength than you Gilg. I v 18; *1 a-zi-ra-am dannam ša e-mu-qi-im ... šāmamma sūam ina panīka nanšiam* buy a strong, powerful ... and bring the millstone with you TCL 20 98:17 (OA let.); *ana e-muq a[hā]meš [ittaklu]* Rost Tigl. III pl. 19:62, and *passim* in Sar., Esarh. and Asb., also [... ni]r in *ne.gál.ma : niši ... ana e-mu-uq ramanišina it[taklu]* KAR 128 r. 3 (prayer of Tn.); [*ša an*]a *e-muq ramanišu taklu* BA 5 653:32 (SB lit.); *bēli e-mu-uq šā-bim līmur* let my lord inspect the strength of the troop ARM 2 44:35; *ummānāt Aššur e-muq bēlūtiya* the Assyrian army, the strength of my dominion Streck Asb. 12 i 127; *ša tāmtum ana dannūtišu šadū ana e-mu-qi-šu iškunu* those who made the sea their strength, the mountain (the source of) their power Borger Esarh. 58 v 17; *ka-bar-tum : e-mu-qu* a thick (*qutun marti*, the thin part of the gall bladder) means strength CT 20 39:8 (comm. to ext.), see also *emūq šamē* Iraq 5 55:4, and *emūq šizbi* Lugale I 28, both in lex. section.

b) in personal names: ^d*Ī-a-e-mu-qa-[šu]* TCL 7 47:5 and 10 (OB); *Ilī-e-mu-qi* CT 8 11a:13 (OB); *Aššur-e-mu-qi* BIN 4 197:4 (OA), BIN 6 60:2 (OA), and *passim* in OA; *Be-li-e-mu-qa-a-a* PBS 8/2 162:7 and 16 (OB); ^d*Ninurta-á-ia* KAJ 227:7 (MA), etc., see Ebeling, MAOG 13/1 66, cf. possibly ^d*Ā-mu-k[um]* MAD 1 1 r. v 1'.

c) said of gods — **1'** in dual: *e-mu-qi puggulat* (Ištar) who has muscular arms OECT 6 pl. 24 K.3031 r. 6, cf. *e-mu-qan puggul* En. el. I 18, also *ša e-mu-qi pungulu* BA 10/1 p. 75:14, *e-mu-qan pug<gu>lātu* SBH p. 36:29; [*bē*]lum *ša e-mu-qa-a-šū kab[ta]* lord, whose strength is massive OECT 6 pl. 3 K.5992:4; *bēlu gitmālu ša e-mu-qa rašbu dajān e-mu-qa-an* (var. *-qi*) *šīrāti attama* perfect lord, with fearsome strength, you (Šamaš) are the judge (endowed with) supreme strength KAR 246:10f., and *dupl.*, cf. JRAS 1936 586; *e-mu-qa-an šīrāti zīm lābe ša ^dEnlil ina e-mu-qi-šu ul-dušu anāku* I (Ninurta) possess great powers,

emūqu

a lion's face, I am the one whom Enlil engendered in his strength Angim IV 10, cf. [inu] ^dAnum ina e-mu-qi-šu rabāti uttūšu anāku I am the one whom Anu chose in his great strength ibid. 12, also qarrādu ina e-mu-qi-šu ibta' the warrior marched by in his strength ibid. 54; šuršāt e-mu-qi š[i]-r[a-tim] she is endowed with supreme power VAS 10 214 r. vi 5 (OB Agušaja), cf. e-mu-qa-an širāti Craig ABRT 1 10:2, also bēl Á.KAL MAḪ.MEŠ KAR 58 r. 2; gamir e-muq-qi possessing mighty strength (Marduk) Craig ABRT 1 29:4, cf. IR 29 i 14 (Šamši-Adad V); ša ana e-mu-qi ^dIrra šagapuru bašā uznāšu VAB 4 176 i 6 (Nbk.), and dupl. PBS 15 79 i 4; in e-mu-qi-in širātīm ša DN iddinam with the high power that DN has given me PBS 7 133 i 36 (Hammurabi), cf. in e-mu-qi-in gašrātīm LIH 95:45 (Hammurabi), also ina Á.MEŠ MAḪ.MEŠ ša DN iddina 3R 8 ii 96 (Shalm. III), ša e-mu-qa-an širāte DN išrukūš Winckler Sar. pl. 48:6, cf. ina e-mu-qi širāte (var. ina gipiš e-mu-qi) ša DN AKA 59 iv 7 (Tigl. I), and passim in Tigl. I, also KAH 2 84:102 (Adn. II), AKA 304 ii 27 (Asn.), KAH 1 13 ii 17 (Shalm. III), TCL 3 415 (Sar.), OIP 2 132:68 (Senn.), Streck Asb. 376 i 6.

2' in pl.: [q]i-ir-bu-uš-šu-un(text -uš) šuzquru e-mu-*qú*-ú-ki among them (the gods) your (Ištar's) powers are precious VAS 10 215:28 (OB lit.); anāku enšum pisnuqu muštē'u bēl bēlē ina e-mu-qu gašrā[ti ša] DN u DN₂ bēlēa ultu Akkadī šēpšunu aprus I, a weak, powerless man, trusting in the lord of lords, turned back (the enemy) from Akkad with the strong power of DN and DN₂, my lords VAB 4 68:20 (Nabopolassar).

3' in sing.: ^dNabū itti e-mu-qi-ka e-mu-qu ul iššannan Nabū, no power can rival your power 4R 20 No. 3:6 and 8, cf. DN e-muq la šanān BMS 1:19; ina e-muq DN ili bānišu with the power of DN, the god who created him BBSt. No. 5 ii 9 (NB), cf. VAS 1 37 ii 37 (NB kudurru), cf. ina e-mu-*uq* ^dAššur bēlija Lie Sar. p. 78:6, and passim in Sar., Senn., Esarh., Asb., Nbk.

2. military force, troops — a) in sing.: e-mu-*uq*-šu annišamma ligammirma [qaqq]ad nakrini i nidūkma . . . e-mu-*uq*-ni lu pa-*«ah»*-

emūqu

hi-ir let him concentrate his military forces here so that we may overcome the vanguard of our enemy — (then) our forces should be united (again) ARM 2 21:10' and 13'; narkabāti šimdāt nīri ana e-muq(var. -mu-*uq*) mātija eli ša pāna uttir I increased the number of chariots and teams for the army of my land AKA 92 vii 29 (Tigl. I); šābē qašti šumbi sīsē paré e-muq la nībi ukappitu they concentrated archers, chariots, horses, mules, a countless army OIP 2 75:85 (Senn.); kakku qablu u tāhazu itti šābē Á.KAL ša RN ippušu will they engage in battle with the soldiers of the army of Aššurbanipal? PRT 128 r. 8, cf. ibid. 139:21; šarru ana GN ittalak e-mu-qu mādu ša GN₂ ittišu ittalak the king has left for GN, a great army from GN₂ went with him TCL 9 99:10 (NB let.); šulum ana URU ḫalšu.MEŠ u e-mu-qu ša šarri all is well with the fortresses and the army of the king ABL 261:7 (NB), cf. ibid. 264:6, 893:4, 1319:4, 1461:7 (all NB); ištēn amēlu . . . šabtanimma luš'alšu minamma e-mu-qu mādu [ša] Aššur ana Uruk ipḫuruni . . . iqabbanāšu capture a man for me so that I may question him — he will tell us how it is that a large force from Assur has gathered at Uruk ABL 1028:14(NB); nāgir ekalli u e-mu-qu ša Elamti elēniti gabbi ina GN ina id GN₂ nībiru ú-ḫa-du-ú . . . e-mu-qu ana taršišunu ina Dēru lizzi<z> the palace overseer and the army of all upper Elam . . . the crossing of the river GN₂ at GN, let an army (of ours) be stationed opposite them in Dēr ABL 781 r. 2 and 9 (NB).

b) in pl. — 1' masc.: LÚ e-mu-qi-šu-nu alla LÚ e-mu-qi-i-ni ma'du their army is more numerous than ours ABL 462 r. 11f. (NA); LÚ e-muq-qi annāti ša <ana> GN illiknini [šum]ma ana GN₂ illakāni these troops which have come to GN here whether they will go to GN₂ (or turn back) ABL 1063 r. 5 (NA); GN gabbišu iptalaḫ adanniš e-mu-qi upaḫḫuru all Urartu is very much afraid, they are mobilizing the army ABL 112 r. 9 (NA); LÚ e-mu-qi-šu ki upaḫḫir ABL 280 r. 21 (NA); baši LÚ e-mu-qi-šu issišu puḫru ABL 548 r. 5 (NA); ana e-muq ramanišu ittakilma . . . e-mu-qi(var. adds -e)-šu ana kitri RN . . . išpurma he relied on his own strength and sent his army to the aid of RN

emūqu

Streck Asb. 22 ii 114, cf. LÚ *e-mu-qi-ia* (var. omits LÚ) *ibid.* 68 viii 40, and passim in Asb.; *šú gabbišuma ina libbi āli esir u e-mu-qi-ia labišu* he is completely shut up in the city, and my army surrounds him ABL 1186:11 (NA); *e-mu-qu nīkrūtu ša la išemmu'inni dū-kušunūtu* defeat the rebel army which does not obey me! VAB 3 31 § 26:48 (Dar.); *e-mu-qu Akkadi tebū ittišu* the army of Akkad was marching with him BHT pl. 7 ii 22 (LB lit.), cf. *ibid.* 27; *e-mu-qa ša šar Bābili ana muḫ-ḫikunu illaku ramankunu ušra* the army of the Babylonian king is marching against you, protect yourselves! ABL 1106 r. 9 (NB); *e-mu-qa gabbī līrubu gudūdānu lūšūma šābēšunu ša šēri lušabbituma liš'alu* let the entire army enter (the fortress), and let detachments go out on raids and capture and question soldiers from the open country ABL 1237 r. 15 (NB); RN *adi rabūtišu Á.KAL.MEŠ-šú na[rka-bātišu]* ... *la uššūni la illakuni* if Matī'īlu does not come (to my aid) with his chiefs, his troops, his chariots AfO 8 25 r. iv 2 (Aššur-nīrārī VI); *ina Á.MEŠ-šú ana qaqqir isappanma* he (the king) will sweep (it) away from the face of the earth with his army ABL 1280:9 (NA oracle); *ana gipiš narkabātišunu um-mānātišunu Á.MEŠ-šu-nu ittaku* they had confidence in the massed might of their chariots, their (foot) soldiers and military power AKA 356 iii 35 (Asn.), cf. *ibid.* 357 iii 39, also *ana Á.MEŠ aḫāmeš ittaku* KAH 2 110 r. 10 (Shalm. III).

2' fem.: *ištu pān kakkēa dannūti tāḫaziḫa šitmuri Á.MEŠ-a gitmālāti iplaḫ* he became frightened at my strong weapons, my bold strategy, my uniformly well-trained troops AKA 360 iii 47 (Asn.); [...] *e-mu-qa-at* ^dAššur *gapšāti išmūma* they heard of the strong troops of Aššur Lie Sar. 464; *eli e-m[u-qa-at]* ^dAššur *gapšāte u kišir šarrāni abbēja maḫrāte* (I added to) the levy of Aššur and the standing army of my royal predecessors Borger Esarh. 106 iii 19; *e-mu-qi puḫra* (for *paḫ-ḫura*) the troops are gathered ABL 312:14 (NA); PN ... *e-mu-qu ma'dāti dannāti idek-kāmma* ... *u rabūti u Á.KAL ša KUR* ^dAššur will PN move up a strong and numerous army (and go against) the chiefs and the army of

emūqu

Assyria? PRT 29 r. 4f., and passim in PRT; *e-mu-qi-ka ša ḫarrān šarri ... di'pa* your troops which are on the king's highway have been thrown back(?) Tell Halaf No. 6:3 (NA); *ina e-mu-qa-at šābim ša maḫrika ... nāram ḫiri* have the canal dug with the full contingent of workers that are with you LIH 5:12 (OB let.), cf. *šābam e-mu-qa-a-tim šu-kunma* make available the full contingent (of sheep pluckers) LIH 25:18 (OB let.); *itti šābika šābam e-mu-qa-tim luṭrudakkumma* I will send you a contingent of troops together with your (own) troops ARM 2 33:8.

c) in dual: *ummān-manda saḫiršumma puggulu e-mu-qa-šu* the Medes are besieging it (the site of the temple) and their army is very strong VAB 4 220 i 25 (Nbn.).

3. violence — a) with *ana* or *ina*: *ana e-mu-qi-im uterrūma še'am ... imšu'u* they used force and took the barley away BE 6/1 103:19 (OB); PN *ina e-mu-qi-im idāssuma eglī ūteriš* PN expelled(?) him by force and took my field for cultivation TCL 7 69:25 (OB let.); [*ša*] *ana bit rēdim u bā'irim še'am kaspam u šipātīm ana ešēdim u šipram epēšim i-na e-mu-qi-im inaddīnu imāt* (an official) who forces the family of a soldier or a "fisherman" to take barley, money or wool for harvesting or other work, will be killed Seisachtheia Ammizaduga vi 13 (unpub. *mīšaru* edict, Istanbul Museum); [*aḫāti*] *abija ūterissi 5-šu 6-šu ūltapar u ul iddinašši immatimé 7-šu [...] ūltapar u ina e-mu-ū-qi-im-ma it[ta]dinši* (the Egyptian king) desired my father's sister (for a wife) and sent five or six times (for her), but he (my grandfather) did not hand her over, finally he sent for the seventh time and he handed her over only when (thus) compelled EA 29:18 (let. of Tušratta), cf. *ibid.* 20; *eqla ... ana e-mu-qi-im-ma ina qātīni ūtekmū* they have taken the field from our hands by force JEN 662:38, cf. *ibid.* 44f. and 54, also *ina e-mu-qi-im-ma* (in similar context) JEN 105:14, and JEN 388:10.

b) other occs.: *manāma šarru ... āliku arkiḫa ... ša e-mu-qu u danāni e tašdud ana libbika* whoever you shall be, my royal successor, do not set your mind to rule by power and force VAB 4 68:33 (Nabopolassar); *dan-*

emūqu

nūtam u e-mu-qí la āpulka I did not give you a harsh or violent answer (lit. of force and power) BIN 4 114:29 (OA leg.), dupl. BIN 6 211:30; *manam ĥimdātum ša awēlim ittanal-lakaniātīma u atta e-mu-qí-ni(?) tatawāma kaspam šaqālam la tamuwa* what (does it mean that only) evasions keep coming to us from (our) master, but you still talk forcefully and refuse to pay the silver? CCT 3 35b:9 (OA let.); *annakam* PN *e-mu-qá-tim e-pu-ši-ma* PN has treated her roughly here BIN 6 108:6 (OA let.), cf. (in broken context) BIN 6 174:16.

4. other meanings — a) executive power: *kārum e-mu-ug rābišim* the *kārum* is the executive power (lit. arm) of the *rābišum* Bab. 4 65:11 (OA), also Hrozny Kultepe 1 182 r. 6', cf. *rābišam nāḥuz kārum e-mu-ug-šu* TCL 4 3:19, also *kārum lu e-mu-ug šiprini* TCL 4 35:16, also *attunu lu e-mu-ug-šu* BIN 6 32:15.

b) ability, power: RN *in e-mu-ug ummā-nišuma* (Sum.: Á.KAL KI.[KUŠ.LU.ÚB.GAR. RA.ni]) URU GN *ibni* RN built the city GN by means of the ability of his people YOS 9 35 iii 132 (Samsuiluna), Sum. in Watelin Kish 3 pl. 12 ii 15', cf. Á.KAL ní.[gá]: *in e-mu-ug rama-nija* by my own ability LIH 98 ii 40, dupl. *ibid.* 99 ii 40 (Sum.), LIH 97 ii 37, dupl. VAS 133ii 11 (Akk.); *šumma ammakam tadaggalama awilum e-mu-qám išu awilum ina šer bit abini la i-ša-lá- \langle a \rangle* if you observe there that he has power — he must not lord it over our father's house! KTS 21b:7 (OA let.); *šumma atta e-mu-qa-am tišu qišātīm annētīm ana ša mahrikama [wašbu] idin* if you can afford it, give these presents to your own servants ARM 4 74:34; *bēl dabābija ša elija e-mu-qa rašú ūmešam udahḥasanni* (for *udassahanni*) *lita elija išakkan* my adversary, who has more power than I, oppresses me every day and triumphs over me KAR 178 r. vi 18 (SB hemer.), dupl. KAR 171:9 (inc.).

c) value: *kīma e-mu-ug zittiša ipram piššatam u lubušam inaddinušimma* they will give her food, oil and wool rations according to the value of her share CH § 178:82, cf. *ibid.* 89, also *kīma e-mu-ug bit abim šeriktam išarrakušimma* CH § 184:26; *ša* PN ... *ina*

emūqu

e-mu-ug ramanišu iršūma ana PN₂ *u* PN₃ ... *izūzu* what PN has got on the strength of his own (share) and (voluntarily) gave as share to PN₂ and PN₃ Meissner BAP 107:10.

The fact that the basic meaning "arm" was still felt, as is shown by the frequent use of the dual form where the reference is to physical strength, and the use of the Sum. á, necessitates the separation of *emūqu* (also *emūqa* and *emūqattam*) from *emqu* (also *ēmiqu*, *ēmiqtu*, *emuqtu*, *emqiš*, *imqu* s., *ummuqu*, *šutēmuqu* v. and *tēmiqu*), because the meanings of the latter group are in the realm of skill, experience, etc., and those of the former in that of strength, violence, etc. Ultimately, of course, both families of words may go back to a common base.

emūqu in **bēl emūqi** s.; strong (person); SB; cf. *emūqu*.

lú.Á.KAL.tuk = *ša e-mu-qá i-šu-ú*, lú.Á.KAL.tuk = *be-el e-mu-qi₄-im* OB Lu A 47f., also *ibid.* B ii 6 and Part 8:9; á.tuk.e = EN *e-mu-qi* Antagal VIII 81.

šul á.tuk á.na mu.un.da.til : *ša epli be-el e-mu-qi emūqīšu uqtatti* (the demon) brought the strong young man's strength to an end CT 17 22:149f.; šul á.nè šà.nu.si.a : *be-el e-mu-qi la iš-bu-u* (water with which) a strong man has not (yet) satisfied his thirst JRAS 1927 pl. (opposite p. 535) 4 r. 5f. (SB rel.).

akū EN *e-mu*(var. *-muq*)-*qi ikattam* the weak overpower the strong Gössmann Era IV 11; *mātu bēla šanāmma irāššīma arki* EN *e-mu-qi* GI[*N-ak*] the country will have another overlord and will follow the strong(er) one CT 27 19:25 (Izbu), cf. KUR *arki* EN *e-mu-qi* GIN ACh Sin 24:38.

emūqu in **la emūqā** s.; incapable; NA*; constructed with possessive suffix; also *la mūqā*; cf. *emūqu*.

a) in hendiadys: *elippāte la e-mu-qa-ši-na la intuḥa* the ships could not carry (the load) ABL 420:9; *amtu ša ummi šarri ina muḥhi dulli la mu-qa-šá la terrab* the slave girl of the king's mother cannot take part in the cult ABL 368 r. 7; *la mu-qa-a-šú la iḥakkim* he cannot understand it ABL 688 r. 13; *la e-mu-qa-a-a ina muḥhišunu la amaqut* I cannot attack them ABL 419 r. 11; *la e-mu-*

emūqu

qa-a ... rēš hurāši la anašši I cannot examine the gold ABL 476 r. 1; *la e-mu-qa-a-ni ša la šarri ina libbi la nubbalsu* we cannot bring him this way (i.e., over the land route, *libbi māti*) without the permission of the king ABL 775 r. 9, cf. *la mu-qa-an-ni ... la nikarrar* ABL 471 r. 6.

b) other occs.: *ša šarru ... išpuranni mā* LÚ *e-mu-qi-ka issi(TA) madattika nammiš alka mi-nu mu-qa-a-a* LÚ *e-mu-qi issi madatte unammaša anāku* as to what the king has written: “Dispatch your troops with the tribute you have collected and come,” how could I dispatch the troops with the tribute? ABL 242:7; *ša šarru ... iqbāni mā ahēja šepēja la mu-qa-a-a u mā enēja la apatti* concerning what the king said: “My arms and legs are out of control, and I cannot open my eyes” ABL 348:7.

emūqu in **šūt emūqi** adj.; strong; SB*; cf. *emūqu*.

SAG.KAL *šu-ut e-mu-qi [ša] ina tāhazī gīt-mālu* (Gibil) the strong leader, who is perfect in battle LKA 139:43.

emušutu s.; family; syn. list.*

e-mu-šu-tum, e-mu-ma-tum = e-mu-tum (followed by *šuršu = līpu*) CT 18 7 ii 14.

emutin s.; (a band); syn. list*; foreign word.

riksu, DAM-ú-tu, a-da-pu, e-mu-tin, e-ni-šu = ú-la-pu An VII 268ff.

emūtu s.; family of the husband; lex.*; cf. *emu*.

ki.sag.gál.la = a-šar e-mu-ti Izi Ciii 15; *e-mu-šu-tum, e-mu-ma-tum = e-mu-tum* CT 18 7 ii 14f. (syn. list).

emūtu in **bīt emūti** s.; **1.** house of the bride’s family in which the wedding takes place, **2.** wedding; OB, SB; cf. *emu*.

ninda.sal.sal.la = a-kal é e-mu-ti wedding dish Erimhuš IV 135.

guruš.mu é.ušbar (var. *.ušbár*).ra.na.ka.ám.kur.šè ba.u₅ : *et-lu* (var. *[et-l]i ana*) é *e-mu* (var. *-mi*)-*ti-šu ana ša-di-i ir-ta-kab* (my young girl was snatched away from her family from the wedding festival in the women’s quarters) my young man (had to) climb the mountain (as a prisoner) from his in-laws’ house SBH p. 112 r. 16f., var. from dupl. BA 5 620:22f.; the demons oust

enēnu A

the young girl from her women’s quarters, *guruš é.murum_x(NINDÁ×Ú.AŠ).a.ni.ta ba.ra.è.ne : etla ina é e-mu-ti-ša ušēšū* they make the young man leave her wedding house CT 16 9 i 28f., cf. *ibid.* 12 i 40f.; [*guruš*] *é.ušbar.ra.na.ke_x(KID) [im].ma.ra.è : etlu ša ina é e-mu-ti-šu šu-ša-[a]* the young man who has been forced to leave his wedding JTVI 26 153 i 21, cf. [*a*]rdatu [*ša ina*] *é e-mu-ti-ša šūšāt* (Sum. col. broken) RA 17 176:3.

1. house of the bride’s family in which the wedding takes place — **a)** referring to the building itself: *Enkidu ina bāb é e-mu-ti ipterik šepā[šu] Gilgāmeš ana šūrubī ul inanz-din iššabtuma ina bāb é e-mu-ti* Enkidu put his feet against the door of the family house, preventing Gilgāmeš from entering, they grappled at the door of the family house Gilg. II ii 46ff.

b) referring to the time of the wedding festival: cf. SBH p. 112 and CT 16 9, JTVI 26, in lex. section, used beside *bīt maštaki*, designation of the quarters in which the bride and the female members of the family assemble for their celebration.

2. wedding: *bi-ti-iš e-mu-tim ik-[ru-ni-in-ni]* they have invited me to the wedding Gilg. P. r. i 14 (OB); [*NENNI ša ana*] *é e-mu-ti šūbulta babālimma libbašu ublam* so-and-so, who wants to send a present to a wedding Craig ABRT 1 4 i 2 (SB *tamītu*).

See also *emu* in *bīt emi*.

enanna (now) see *inanna*.

enannu (now) see *inanna*.

enanu s.; (a plant); plant list.*

ú *a-uš-še* : ú *ŠU-nu, ú a-uš-še* : ú *e-na-nu* Uruanna II 221f.

See *ezizzu*.

enbūbu see *embūbu*.

endibbu (*endubbu*) s.; temple cook; lex.*; Sum. lw.

en-di-ib EN.ME.MU = šu, nu-ḥa-[tim-mu] Diri IV 65f.; [*en.ME.MU*] = *en-du-bu* Lu II iv 2’.

endu (a spice) see *suādu*.

endubbu see *endibbu*.

enēnu A v.; to pray, ask for mercy; OB, NA, SB; I (lex. only), II (NA only), II/2

enēnu A

utnin (pret. and pres.), II/3; cf. *mutnennū*, *tēnintu*, *tēninu*, *unninnu*, *unnunu*, *utnennu*.

šà.ne.al.AG.a, AN.ŠÚ.gar = *e-ne-nu* (followed by šà.ne.ša, and ér = *un-nin-nu*) Nabnitu XXII 180f.; A.ŠI = *e-ne-nu-um*, [u]n-ni-in-nu-um Proto-Diri 202–202a; sí-iz-kur AMAR×ŠE.AMAR×ŠE = *niqū*, [e]ne-nu-um, [ku]nnū, karābum Proto-Diri 74ff.

ù.gul.gá.gá : *ut-nin-nu-šú* 4R 20 No. 1:9f., cf. usage c; ù.gul.an.ma.ma : *ut-nin*(text -dam)-ki 4R 19 No. 3:51f., cf. usage c; ní.bi in.tur.tur.ra : *li-te-⟨nin⟩-nu-ʾ-ú-ka* RAcc. 71:5f., and passim, cf. usage d.

a) *enēnu*: see Nabnitu, Proto-Diri, in lex. section.

b) *unnunu*: *ša kallamāri un-na-ni-ka ušur ušur uppaška* all day long I beseech you, saying to you, “Watch out, watch out!” Craig ABRT 1 27 r. 10 (NA oracle).

c) *utnennu* (only infinitive and irregular form of pret.-pres. attested): *mà.e e.ri.za ù.gul.an.ma.ma : anāku aradki ut-nin*(text -dam)-ki I, your servant, pray to you 4R 19 No. 3:51f.; *sizkur.ra.a.ni ù.gul.gá.gá : ša ūmišam aballuš ut-nin-nu-šú* (the prayer) by which I prayed to him, pleading for his mercy every day 4R 20 No. 1:9f.; ^aBa.ba₆a.ra.zu lugal.la.ke_x(KID) ù.gul.gá.gá.e.da.na : ^aMIN (*ina*) *teslītu ana šarri ina ut-nin-ni-šú* when DN prays to the king (i.e., Ninurta) Lugale I 20, cf. *ana šarri . . . ina ut-ni-ni-šu* Hinke Kudurru ii 16; *kamsaši kullassina ištārāti nišīma ut-nin-na-ši mīthāriš šapalša kamsa* all the (personal) goddesses of the people do obeisance before her, they (all) pray together to her, they do obeisance at her feet ZA 10 296:21 (SB rel.), see AfK 1 25 r. i 22; *šumma amēlu ūm ana ilī ut-nin-nu sūqa ina alākišu šīru ana panī[šu . . .] teslissu šemāt aranšu paṭir* if a man, on the day when he has prayed to his god, goes down the street and a snake [crosses?] towards him, his prayer will be heard, his sin will be absolved CT 39 38 r. 2, dupl. ibid. 42:41 (catchline), cf. (WT. KI.MIN) CT 39 38 r. 3–7 (SB Alu), also [. . .] UD *ut-nin-nu šīru ana šapli amēli* [. . .] KAR 389 i 13 (SB Alu); *šumma BĀRA (= šarru) ana ilī ut-ni-en u ÉR.ŠĀ.ĤUN.GĀ mas-da-r[u . . .]* CT 40 9 Sm. 772:24 (SB Alu); *maḥarka ut-nen šapal[ka akmis]* I prayed before you, I prostrated myself at your

enēnu A

feet BMS 21:62, cf. *ut(!)-nen-ka* KAR 58 r. 4, Craig ABRT 1 31 r. 20; the person who offers the sacrifice *qāssu inaššīma ut-[nen] uškēnma* lifts his hand (in the gesture of prayer) and prays and prostrates himself BBR No. 1–20:89, also ibid. 93, 96, 213, 218 and 223; *naʾdiš akmesa ut-nen maḥaršu* I bowed down reverently (and) prayed before him Winckler Sar. pl. 36:175, cf. *ana ilāni rabūte ut-nin-ma* OIP 2 81:29 (Senn.); *ašši qātī usappa šašši . . . ut-ni-en-šu-um-ma* I lifted up my hands, I prayed to the sun, I prayed to him VAB 4 102 ii 15 (Nbk.), cf. *ūmišamma ut-nin-ni-šum-ma* VAB 4 254 i 26 (Nbn.); *ana ^aMarduk bēlija ut-ni-en-ma qātū ašši* I prayed with uplifted hands to my lord Marduk VAB 4 120 iii 35 (Nbk.), cf. ibid. 122 i 51, 140 ix 46; *ana niqī mašḥāti paqādu É.DA.DI.ĤÉ.GĀL u ut-nin-ni bēl bēl lu sadrāk tallaktī* may it be my regular (duty) to (offer) sacrifices (and) incense-offerings, to observe (the rites of) the temple Edadihegal and to pray to the lord of lords VAB 4 260 ii 51 (Nbn.), cf. ibid. 234 ii 32.

d) II/3: *ana ilišu ibakki ú-te-ne-en-ne-en* he weeps and constantly prays to his god RB 59 242:1 (OB lit.), cf. [*ana ilī*]-šú *li-te-nin* KAR 178 vi 41; *šà.ḥun.gá.zu.šè dīm.me.er gal.gal.e.ne ní.bi in.tur.tur.ra : ana nūḫ libbika ilū rabūti li-te-⟨nin⟩-nu-ʾ-ú-ka* may the great gods pray without ceasing to you to pacify your heart RAcc. 71:5f., cf. (without Sum. corr.) *ut-ten-nin-ni* (inf.) ibid. r. 4; *inim.dè.ra š[a₆.ša₆] inim.dè.ra ní.tur.tur.zu : liš-te-me-ī[q-ka li]-tin-nin*(text -dam)-ka 4R 27 No. 2:28 + Add. p. 6; *ina suppé u temeqi maḥaršun ú-tan-nin* I constantly prayed to them with fervent prayers KAR 10 r.(!) 16, dupl. KAR 11 r. 4 (Ludlul); for *ni.tur.tur.ra : utnin(nu)* see *utninnu* s.

Since the infinitive *enēnu* is only attested in lex. texts, we may assume that the II/2 and II/3 forms are in the same relation to *enēnu* D, “to show mercy,” as Heb. *hīḥannēn*, “to plead for mercy,” is to *hānan* “to show mercy,” see the WSem. forms used in EA, sub *enēnu* D. The *enēnu* of the lex. texts would then represent a form reconstructed

enēnu B

by the native lexicographers (as e.g., **nazāzu* for *uzuzzu*), and the unique II/1 a Neo-Assyrian dialectal form. The irregular infinitive *utninnu* and the form *utnin* (for both pret. and pres.) are in the same relation to each other as *idú* and *išú* to *idi* and *išu* respectively. Neither of these verbs forms a precativ or imperative. In the precativ forms sub usage d, II/3 is used.

As to the nature of the praying referred to by *enēnu*, note its range of expression, described by the Sum. correspondences *ir*, “to cry,” *ša.ne.ša₄*, “to whine,” *ní tur.tur*, “to humiliate oneself,” and *ù.gul.gá.gá*, “to deprive oneself of food.”

(von Soden, ZA 50 181.)

enēnu B v.; to punish; MB, SB, NA; I *inun* and *inin* — (stative) *enun* and *enin*, I/3; cf. *ennenu* adj., *ennettu*, *ennetu*.

lú.u_x(GIŠGAL).lu dumu.dingir.ra.na šul.a. LUM nam.tag.ga an.kin.kin : *amēlu mār ilišu e-nu-un arnam e-mi-id* (this) man, son of his (personal) god, has been punished (and) is under (heavy) sentence 4R 17:49f.; [...] á.lá.a.ni [...] .an.du₈ : *e-nin(!) e'iltāšu lippatir* he has been punished, may his sin be removed RA 17 178 ii 26.

banú abātu napšuru e-ni-nu lu bašima nanuššu let there be at his command (the power) to create (and) to destroy, to absolve (and) to punish En. el. VI 131, see von Soden, ZA 47 7; ^{md}GAŠAN-la-te-nin-ni Mistress-do-not-Punish-Me BE 14 91a:40 (MB); *ultu ūm bēli te-nin-an-ni ilī bānija šabusu elija* since the day that you, my lord, punished me, (and) my (personal) god who created me became angry with me Bab. 3 32 K.2425:5 (SB rel.); [*sa*]-*pa-ra ennitta e-nin*-[...] BA 5 392:24 (SB); *Aššur . . . ša ina uzzat tēgimtišu rabitu malli ša kiššati e-ten-<ni>-nu-ma* Aššur, who used to turn against the rulers of the entire world in his mighty wrath TCL 3 117 (Sar.); *Marduk inūhuma ana māti ša e-ni-nu iršú salī[mu]* (until) Marduk quieted down and became reconciled with the country which he had punished Borger Esarh. 15:19, for the parallel, corrupt, passage BA 3 Bu 88–5–12,103 (= BM. 78248:26), see the proposed emendation of Borger *ibid.* 16:26; *ša eli dannite šuātu la tušamzak* ^d*Ninurta ikribika išemme u ša*

***enēnu D**

ušamzaku . . . litúr li-ni-in-šu Ninurta will hear the prayer of you who do not discard this document, but may he (Ninurta) turn in wrath (against him) who does discard (it) ADD 640:17 (NA).

Jensen, KB 6/1 341; Borger Esarh. 15 n. 19.

enēnu C v.; to grant a privilege, to do a favor; OAkk., OA, OB, MA, MB; I *inun* — imp. *inin*, I/2 *ētanān* and *ētanun* — imp. *itnin*; cf. *ennanātu*, *eninnu*, *ennu*.

a) to grant a privilege (said of the ruler, Elam only): PN *sukkal Elamtim . . . ana PN₂ wardišu i-nu-un-ma eglāti . . . ša ana šimim gamrim išāmuma . . . utiršum* PN, the *sukkallu* of Elam, granted a privilege to his servant PN₂ and returned to him (after a reallocation of feudal lands) the fields which he (PN₂) had bought at full price MDP 23 282:5, cf. *ibid.* 283:5, and *ana* PN *wardišu i-nu-un-ma* *ibid.* 289:1, also *i-nu-un-ma . . . iqīssunūši* VAS 7 67:6.

b) to grant a favor — 1' in OA: *išti kārīm ennanātīm ērišma umma šūtma ana ālim harrāni e-na-nim* he demanded a favor of the *kārum*, thus he (said), “My caravan is going to the City, do (imp. pl.) me the (following) favor” Contenau Trente Tablettes Cappadociennes 27:11, cf. *kārum ula e-ta-na-an-šu-um* but the *kārum* did not grant him the favor *ibid.* 22; *šumma ammakam ina bit kārīm la e-ta-nu-ni-ku-um-ma* if they do not grant you the favor, there in the *kārum* AnOr 6 pl. 5 No. 16:5.

2' in personal names, said of gods: *I-nu-Sa-tu* The-Mountain-Granted-a-Favor BIN 8 298:9 (OAkk.), cf. *I-nun-É-a* RA 8 69:5 (OB), and passim in OB, see Ranke PN 109; *I-nin-Sa-tu* Grant-a-Favor-O-Mountain MAD I p. 79 ii 33 (OAkk.), cf. *I-nin-La-ba* HSS 10 211:15 (OAkk.); *It-ni-in-dSin* Legrain TRU 300:12 (Ur III), and passim, see MAD 3 112, also *Belat-ekallim-it-ni-ni* AfO 10 43 No. 100:11 (MA).

***enēnu D** (**henēnu*) v.; to have mercy; EA*; WSem. word.

šumma šarru . . . ji-iḫ-na-nu-ni if the king has mercy upon me (and sends me back to the city, I shall protect it) EA 137:81 (let. of

enēqu

Rib-Addi); *ji-en-ni-nu-nu-mi šarru u anum-ma enanna jānu panī šanātu ištu urruđ šarri* the king has mercy on us, and from now on I have no other intention than to serve the king EA 253:24 (let. of Labaja).

For the corresponding Akk. verb see *enēnu* A.

enēqu v.; **1.** to suck, **2.** *šūnuqu* to suckle; from OB on; I *īniq* — *inniq*, I/3, II (gramm. only), III, III/2; cf. **ēniqu* adj., *munīqu*, *mušēniqtu*, *nīniqu*, *šūnuqu*, *tēniqu*, *unīqu*, *wanīqu*.

[ga].lá, [ga.SAL.X].sag, [ga].KAXGA(!) = *šu-nu-q[u]* Izi V 145ff.

amar.ga.ì.nag.e = MIN (= *bu-ú-ri*) MIN (= *ši-iz-bu in-ni-qa*!) Hh. XIII 343; um.me.ga.lá šeš.a [. . .] : *ša mušēniqtu lemutti šizba i-ni-qu šunu* they (the demons) have suckled the milk of an evil nurse CT 16 9 i 5f., dupl. (Akk. only) LKA 82:10; dumu um.me.ga.lá nu.tuš.a PIRIG.ga ni.kú.e (for nu.ì.kú.e) : *māru ša ana mušēniqtu la ušbu e-muq ši-iz-bi in-ni-qu* (var. *e-n[i-qu]*) son who was not placed in the charge of a wet nurse, who did not(?) suck the “power” of the milk (mng. obscure) Lugale I 28; um.me.da ná.a ga.KAXGA íb.ta.an.šub : *na-a-ku šu-nu-qa ú-ša*(text *-da*)-*ad-da* (Sum.) a wet nurse who has had sexual intercourse loses (her ability to) suckle : (Akk.) to have sexual intercourse makes (the ability to) suckle disappear AJSL 28 235 ii 43f. (SB wisdom).

tu-un-naq 5R 45 K.253 vii 56 (gramm.); *tu-še-en-naq* ibid. viii 40.

1. to suck: *šizba ša nammaštē i-te-en-ni-ig* (Enkidu) used to suck the milk of wild animals Gilg. P. iii 2, also ibid. v 21 (OB); *i-ti-niq-ma* (var. [*u*]-*ten-niq-šu-[ma]*) *serret ištārāti* he sucked the udders of goddesses (var. the udders of goddesses gave him suck) En. el. I 85; *kīma* ^a*Kū-bu la e-ni-qu šizib ummišu* like a stillborn child which has not suckled the milk of its mother CT 23 10:16 (SB inc.), cf. KAR 181 r. 12 and KAR 330:5, also 4R 58 iii 25, dupl. PBS 1/2 113 iii 13; *e-niq šizib šerri la tezziba ajamma* do not spare anyone, (neither) suckling (nor) child Gössmann Era IV 29; *erbi zizēša ina pīka šakna 2 te-en-ni-ig 2 taḥallip ana panīka* her (Ištār’s) four teats are in your mouth, you suck at two, and two you milk for yourself Craig ABRT 1 6 r. 8 (NA oracle); (there was such a famine that the young camels) *ina muḥḥi 7.TA.ĀM mušēniqāte e-ni-qu-u-ma* (var. *i-ni-qu-ma*) *šizbu la ušabbū*

enēqu

karassun would each suck seven nursing (she-camels) and (still) could not satisfy their stomachs with milk Streck Asb. 78 ix 66, var. from ibid. 378 ii 14; *šumma lā’u kīma aldu širti i-ni-qu* if the baby, as soon as it is born, sucks the breast Labat TDP 216:1, cf. *tulā i-niq-ma* ibid. 224:60 and 218:18; *ina appi tulī ummišu tašakkanma itti šizbi i-niq-ma iballuṭ* you put (the medicine) on the tip of his mother’s breast, so that he will suck it with the milk, then he will get well Labat TDP 222:40; *ina pišu ú-la’-[am ana n]aḥīrišu in-niq-ma iballuṭ* he will chew it in his mouth, he will snuff it into his nostrils and he will get well AMT 64,1:13 + 37,1:6.

2. *šūnuqu* to suckle — **a**) in lit.: *umm[ū] š[erri] ú-še-en-ni-qu ramanša* (where) the mother herself suckles the baby Or. NS 26 310 iv 22 (OB Atrahasis, coll. von Soden); *šumma lā’u ITL.3.KAM šu-nu-uq-ma šerēšu imtattū* if the baby has been suckled for three months but loses weight Labat TDP 216:4, cf. ibid. 228:110; *Tiamatu ú-še-niq-šu-nu-ti* Tiamat suckled them Anatolian Studies 5 98:34 (Cuthean Legend); *bilanni mārēkina lu-še-niq* bring me your children that I may suckle (them) LKU 33:22 (Lamaštu), also 4R 58 ii 31, and iii 16, and dupl. PBS 1/2 113 ii 68, and iii 4, cf. *ú-še-naq*(var. *-niq*) PBS 1/2 113 iii 20, var. from dupl. 4R 58 iii 35.

b) in leg.: (OB only): *šumma awilum mārāšu ana šu-nu-qi-im ana tarbitim iddinma ŠE.BA Ī.BA SÍG.BA MU.3.KAM la iddin* if a man places his son (in the charge of a nurse) for nursing (lit. suckling) (and) bringing up, but does not pay (her) the barley, oil and wool allowances (stipulated by law) for a period of three years Goetze LE § 32 B ii 13; *mā-rašunu NAM šu-nu-qi-im NAM PN iddinu* they gave their son to PN for nursing VAS 7 37:4, also ibid. 10:4, TCL 1 197:4, CT 4 13b:4; 1 DUMU.GABA *ša* MU.1 NAM *šu-nu-q[i-im]* . . . KI PN *u* PN₂ AMA.NI PN₃ IN.ŠI.ŠÁM [ŠÁM.TIL.LA].A.NI.[ŠÈ] PN₃ bought from PN and PN₂, its mother, one suckling child, one year old, to give it into nursing for its full price (consisting of the fee for nursing) YOS 12 156:2; 1 DUMU PN *u* PN₂ DAM.A.NI PN₃ *ú-ši-ni-ig* PN₃ has given into nursing one child of PN and

enēšu

PN₂, his wife UET 5 440:4; *mārti ul amat ana PN amti ša bit emiki ana šu-nu-qi-im addišši* my daughter is no slave girl, I (only) placed her in the charge of PN, a slave girl of your father-in-law's house, for nursing Boyer Contribution 143:20, cf. ibid. 26; *aššum šuhāri* DUMU PN *ša* PN₂ *ú-ši-ni-qi-ú* PN₃ DUMU *amtija iqbú* on account of the young boy, son of PN, whom PN₂ had nursed, (and of whom) PN₃ said, "He is the son of my slave girl" Frank Strassburger Keilschrifttexte 37:4.

enēšu v.; **1.** to become weak, impoverished, to become shaky, dilapidated, **2.** *un-nušu* to weaken, **3.** *utannušu* to be out of funds; from OA, OB on; I *inīš* — *innīš* — *eniš*, I/2, II, II/2, IV; wr. syll. and SIG; cf. *anšu*, *anšutu*, *enšu*, *enšutu*, *itnušu*, *mēništu*, *mēnišutu*, *munnišu*, *unnušu* adj.

sig = *en-šu*, si = *e-ni-šu*, mu.un.na.ab.si.ga = *ú-tan-ni-ša-an-ni* Antagal G 118ff.; *hu* = *e-n[i-šu]* (in group with *enšu*, q. v.) Antagal E b 21; [...] = [sig.sig] = [u]n-nu-šu Emesal Voc. III 143; ib. ta.an.tur.e = *un-na-[aš]* Ai. I iv 65; šc.ir. šc.ir = *un-nu-šu* Izi D i 21; BÜR^{du-du}BÜR = *un-nu-šu* Imgidda to Erimluš D r. 7'.

bi.in.sig.ga : *i-ni-šu* (cf. mng. lc) 5R 62No. 2:55 (Šamaš-šum-ukin); [b]i.ib.si.ge : *un-na-aš* (in broken context) KAR 333 r. 8f. (SB rel.); bára. gin_x(GIM) ú.mu.e.si.il.lá lú hē.ta.sig.ga : *kīma bašāmi našriṣma amlu li-in-niš-ka* may you (stone) be slit (as easily),¹ as a sack, may man weaken you Lugale XII 40; mu.lu mu.un. šir.šir.ri : *niši un-na-aš* (his word) weakens the people SBH p. 8:72f.; sa.bi ba.an.šur.šur : *šerānišu ú-te-en-niš* (the *asakku*-demon) has weakened his muscles CT 17 10:51f.; úh.luḥ gaba.bi hu.nu.e : *guhhu swālu irassu ú-tan-niš* fits of coughing have weakened his chest Šurpu VII 29f.; [ma.ra mu.un.]tur.tur.e.ne : [jā]tu *un-niš-an-ni* they have weakened me OECT 6 pl. 7 K.4648:17f.; é.tur.ra a.ha.an.gin_x(GIM) ba.an.ši.ha.an : *tarbaša kīma nu-še-e un-ni-iš* (the evil demon) has weakened (Sum. caused to rot) the cattle pen as would foul water (mng. obscure) 4R 18* No. 6:6f.

un-nu-tu // *un-nu-šú* Tablet Funck 2 r. 16 (Alu Comm.); *tu-un-na-aš* 5R 45 K.253 vii 55 (gramm.).

1. to become weak, to become impoverished, to become shaky, dilapidated — **a**) to become weak: *i-ni-iš-ma ik-ta-mi-us ippalsih* he became weak, his knees gave way, he collapsed RB 59 242:4 (OB lit.); *enšuti idni: numa anāku e-ni-iš* the weak ones became

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strong, but I became weak STC 2 pl. 80:61 (SB rel.); *kubukku i-te-niš* my strength weakened (with comm. *kubukku* = *emūqā*) ZA 43 46:29 (Theodicy), cf. *emūqā i-ni-iš* Gilg. Y. 89 (OB); *šunu li-ni-šu-ma anāku ludnin* may they (the sorcerer and sorceress) weaken, and I become strong Maqlu II 96, cf. PBS 1/2 133 r. 16, and dupls. PBS 10/2 18 r. 19, Tallqvist Maqlu pl. 94 r. 16, also *šú in-ni-šu* KAR 83 ii 4; *iltapni i-te-en-šú muštēmiqu ša [liti]* those who pray fervently to the goddess become poor and weak (while those who do not heed the god are happy) ZA 43 52:71 (Theodicy), cf. *e-te-niš anāku* OECT 6 pl. 13 K.3515 r. 6, cf. also *i-te-en-šú* (said of gods, Sum. omitted) 4R 30 No. 1 r. 7, and dupl. ASKT p. 125 r. 17; *um-mānka itebbiām* SIG-ma *ēma illaku ina kabitti: šu imaqqut* your army will set out (on a campaign), but will become weak and will fail in its main force(?) wherever it goes TCL 6 I r. 32, cf. (said of *ummān nakri*) ibid. 33; *ina muhhi mašartišunu ki emuruni e-ni-šu-u-ni mētūni assapar aptataršunu* with regard to their guards, when I saw that they had become weak and exhausted, I sent word and relieved them ABL 543 r. 3 (NA), cf. ABL 1108 r. 3, also *la iššuru la e-ni-šú la mētu* (BAD.MEŠ) *ina muhhi mašartikunu ki [iš-šurū]ni* (wr. *x-ni*) *e-ni-šú-ni mētūni* (BAR.MEŠ-*ni*) *assapar*(KIN) *aptataršunu*(GAB-šú-nu) ABL 1244:6 and 8 (all letters of Asb.); *sīsé ... e-ta-an-šu* the horses have grown weak ABL 563 r. 12 (NA); *šumma amēlu imim libbašu i-ta-na-aš*(var. *-šá*) if a man has a fever, his inside feels weak Labat TDP 180:25; [z]ú. MEŠ-šú(!) *en-šá lu dami ihilla* his (the patient's) teeth are loose or bleed AMT 69,12:2, cf. AMT 28,2:3; [*šumma* KÁ(?)]É.GAL *e-ni-iš* if the (part of the liver called) "gate of the palace" is weak YOS 10 25 r. 79 (OB ext.); in personal names: *Ú-la-ì-ni-iš* May-he(the child)-not-Become-Weak TCL 2 5500 i 7, and passim, cf. *La-ì-ni-iš* JCS 10 30 No. 10:7, *La-te-ni-iš* UET 3 1215 r. vi 8 (all Ur III); *Ì-li-a-a-e-ni-iš*(!) O-my-God-Let-me-not-Become-Weak! YOS 8 128 case 7 (OB), cf. *Ì-li-ia-e-ni-iš* VAS 7 128:44, also *A-e-ni-iš-ili* YOS 5 4 v 17, I iv 9, 2 iv 12 (all OB), *DINGIR-a-a-e-ni-iš* RA 28 39 No. 7:28 (Nuzi).

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b) to become impoverished (OB only): *šumma awīlum i-ni-iš-ma bīssu ana kaspim ittadin ūm šajamānu inaddinu bēl bitim ipattar* if somebody becomes impoverished and (has to) sell his house, the (former) owner of the house may redeem it when the buyer wants to sell it Goetze LE § 39:25; 1 GÍN KÙ.BABBAR *lišābilam la e-ni-iš appūtum* please let him send me one shekel of silver (so that) I shall not be destitute BIN 7 53:29 (let.).

c) to become shaky, dilapidated (said of buildings): *igār kirī ša GN e-ni-iš(!)-ma* the wall of the orchard of GN had become weak PBS 1/2 85:7 (MB let.); *bād UD.KIB.NUN^{kl}. ta lú kúr.ra sùḥ.sùḥ.e bī.in.sig.ga bi. diri.[ga] : dūru Sippar ša ina ešāti nakri i-ni-šu iqūpu* the wall of Sippar, which had been weakened and had caved in because of the disturbances caused by the enemy 5R 62 No. 2:55 (Šamaš-šum-ukīn); *ina mīli kiššati temenšu la e-ni-še askuppāt pīli rabbāti asurušu ušashira udannin šupukšu* so that its foundations should not be weakened by high water, I surrounded its retaining wall with big blocks of limestone and strengthened its scarp OIP 2 100:52 (Senn.), cf. *temenša i-ni-š-ma* ibid. 131:59, and passim in Senn., cf. also Streck Asb. 242:34; *ša ina dunnu aḡi ezzūtu i-ni-šū m[ūšabšu]* (the temple?) the site of which had become weak due to the violence of the raging floods Borger Esarh. p. 32:18, cf. *ina mē mīli išissa i-ni-šū-ma* VAB 4 114 ii 9 (Nbk.), also *i-ni-šu igārūša* VAB 4 216 ii 14 (Ner.); *ša ašrukkati šuāti ina [...] iqūpumi i-ni-šū il-[li-ku ...]* [the ...] of this gutter(?) had fallen in and become weak [and ruined] by [...] JRAS 1892 353 i B 7 (NB inscr. on the *ašrukkatu* of the wall of Ezida); *e-neš bīti* dilapidation of the house CT 38 13:94 (SB Alu apod.), and passim in Alu, note writing *e-ni-š bīti* KAR 382 r. 55, cf. *bītu šū en-ni-š-ma [...]* CT 38 31 r. 10.

2. *unnušu* to weaken: *irtī id'ipu libbī un-ni-šu idēja iksū* (the demons) have compressed my chest, weakened my inside, bound my arms PBS 1/2 133:17, dupl. PBS 10/2 18:16, cf. [*aḫija*] *un-ni-šu* Maqlu I 99, also *ú-ni-šu* Scheil Sippar No. 2:7 (dupl. of BMS 28

engišu

and 46), cf. *emūqija un-ni-[šu]* Laessle Bit Rimki pl. 1:23; *šarru māssu ibbalakkassuma ina kakki un-na-aš* his country will revolt against the king, and (he) will weaken (it) through (civil) war CT 20 3 iii 17 (SB ext. apod.), cf. *šarru māssu un-na-aš-ma* ACh Supp. 2 Šamaš 35:4, *māta un-na-aš* Izbu Comm. 65, *mātam šāti ú-na-aš* YOS 10 56 i 27 (OB Izbu), *šarru māssu* SIG CT 27 22 r. 8 (SB Izbu), and passim in apod.; *mār šarri kussī abišu išabbat māta* SIG-aš the king's son will seize the throne of his father (and thus) weaken the country CT 28 3:5 (SB Izbu); *un-ni-iš zi-mi-šu-nu* (Anu) weakened(?) their features(?) (mng. obscure) JTVI 29 88:15 (SB lit.), cf. MVAG 21 89; *šumma aldām ilqīma* AB.GUD. 11.A *ú-te-en-ni-iš* if he takes the feed-grain but starves the cattle CH § 254:85; *ina kūrī u nissati ramanī ú-tan-ni-š* I have become weakened through pain and sorrow Schollmeyer No. 18 :19.

3. *utannušu* to be out of funds (OA only): *leqēma 30 MA.NA KÙ.BABBAR šēbilamma umma attama ú-tà-ni-iš* take and bring here the thirty minas of silver! (but) you (said), "I am out of funds" TCL 4 29:17 (let.).

ēnetu see *ēntu*.

****engiṣu** (Bezold Glossar 48b); to be read *engišu*.

engišu s.; temple cook; OB, SB*; Sum. lw.; wr. syll. and EN.ME.GI₄.

en-gi-iz(!) EN.ME.GI = šU, *nu-ḫa-t[im-mu]* Diri IV 63f.; [en.ME.GI] = [en]-gi-šu Lu II iv 1', cf. EN.ME.GI₄ = en-gu-ú, [n]u-ḫa-tim-mu Proto-Diri 380-380a.

PN EN.ME.GI₄ (as first witness before sanga and nam.me) UET 5 249:1, cf. (same person, as second witness after PN EN.[...]) ibid. 692 r. 4' (OB); *enu išibbi zabardibbā sirašū LÚ en-gi-šu LÚ a-ri-ru ... ilikšunu apturma šubarrašunu aškun* I released from feudal duties and gave exemption to the high priest, the incantation priest, the keeper of the bronze utensils, the brewer, the cook (and) the miller (of the temple of Sin) YOS 1 45 ii 26 (Nbn.).

See *engū*.

engû

engû s.; temple cook; lex.*; Sum. lw.

EN.ME.GI₄ = *en-gu-ú*, [*n*]u-*ha-tim-mu* Proto-Diri 380–380a.

See *engiṣu*.

enguratti adv.; (mng. unkn.); NA.*

ḫallalatti en-gur-a-ti atta taqabbi mā mīnu ḫallalatti en-gur-a-ti ḫallalatti ina māt Muṣur e-rab en-gur-a-ti uṣā BA 2 645:17ff. (oracle), also copied Craig ABRT 1 26 r. 3ff., for translation see *ḫallalatti*.

Interpretation of *enguratti* (as adverb ending in *-atti*, and meaning opposed to that of *ḫallalatti*) is a guess based on the context. See *ḫallalatti*.

engurru s.; the underground fresh waters; lex.*; Sum. lw.

en-gur id = *ap-su-ú*, *en-gur-ru* A 1/2:233f.; en-gur id = ZU+AB-um, *en-gur-um* MSL 2 p. 128 ii 25f. (Proto-Ea).

Jacobsen, JNES 5 139 n. 21.

eni interj.; (mng. unkn.); OAKk.*

e-ni e tal-li-ik MAD 1 160 No. 315:14 (let.); [*e*]ni *na'aš* RN *ù-má* JRAS 1932 296:27; *e-ni awazzu i-ti-iš ittaḫaz* Lagash 11001 (unpub., let. Istanbul Museum).

Gelb, MAD 3 52.

***eniktu** see **enku*.

enimgallu s.; claim (or claimant); lex.*; Sum. lw.; cf. *inimmá*.

[in]im.gál = «a» *ru-[gu-ma]-n[um]*, [in]im.gál.la = *e-ni-im-gál-[u-um]* Kagal D Fragm. 11:7f. (from Nippur).

enimtarru s.; (mng. unkn.); lex.*; Sum. lw.; cf. *inimmá*.

inim.tar = *e-nim-[u-ru-um]* Kagal D Fragm. 11:9 (from Nippur).

enin (now) see *inanna*.

eninna (now) see *inanna*.

eninni (now) see *inanna*.

eninnu s.; favor; NA*; cf. *enēnu* C.

TA *mannimma aḫ*(text *im*)-*ḫar e-ni-in-ni šakna* by whom will a favor be granted to me? ABL 80 r. 1, cf. T[A *mannimma*] *aḫḫar e-ni-ni šá-ak(!)-na* ABL 604 r. 3.

enkummu

***ēniqu** (fem. *ēniqtu*) adj.; suckling child; NB*; cf. *enēqu*.

^fPN ^fPN₂ ^fPN₃ *e-ni-iq-tum* DUMU.SAL.MEŠ-*šu* PN, PN₂ (and) the suckling, PN₃, his (three) daughters Camb. 309:3.

enirḫi s.; (a plant); plant list*; foreign word?

ú ar-ti-zu-ḫi : *ú e-nir-ḫi*, *ú e-nir-ḫi* : *ú tu-ba-qu* Uruanna II 147f.

(Thompson DAB 166.)

enišu s.; (a band, bandage); syn. list.*

riksu, DAM-*ú-tu*, *adapu*, *emutin*, *e-ni-šu* = *ú-lu-pu* An VII 272.

eniṭa adv.; in an inverted position; SB*; cf. *enú*.

šumma ubān ḫaši qablītu e-ni-ta ana panīka if the middle “finger” of the lung is in an inverted position before you (for continuation see *enú* v. mng. 1b) CT 31 40 r. i 9 (ext.).

eniṭu s.; (a synonym for *e'ru*-tree); syn. list.*

GIŠ *e-ni-tum*, *mu-ur-ra-nu*, *ma*(text GIŠ)-*nu-ú* = GIŠ.MA.NU CT 18 3 r. i 28ff.

eniṭu (rate of hire for plow oxen) see *inītu*.

ēniṭu see *ēnū*.

***enku** (or **eniktu*) s.; (mng. uncert.); OB*; only pl. *enkēti* attested.

aššum en-ki-tim ù ir-bi-i ša unahḫiduka en-ki-tim ù ir-bi-i la tamašši ina panīka liqī'am about the e.'s and the locusts for which I asked you do not forget (about them), bring them with you CT 29 11a:7ff. (let.), cf. *aššum en-ki-tim ù ir-bi-i ša unahḫiduka la tamašši liqī'am* CT 29 11b:7 (let. by the same sender); [*en*]-*ki-tim ša* l GÍN KÙ.BABBAR *damqātīm šāmamma šūbilam* buy and send me one shekel of silver's worth of good e.'s PBS 7 126:6 (let.).

Probably a foodstuff.

enkummu s.; treasurer (of the temple); OB, SB*; Sum. lw.; wr. ENKUM; cf. *nin-kummu*.

en-ku-um EN.PAP.SIG₇.NUN.ME.EZEN×KAS = ŠU Diri IV 67; [en.PAP.SIG₇.N]UN.ME.EZEN×KAS(!) = *en-ku-um-mu* Lu II iv 3'.

enillu

^dEN.PAP.SIG.,NUN.ME.EZEN×KAS sikil.la Eri[du^{ki}.ga.ke_x(KID)] : MIN (= *enkummu*) *eb-ba ša Eridu* Schollmeyer No. 1 iii 43.

2 LÚ.ŠIM.MEŠ ... KI PN ENKUM PN₂ IN.ŠI.ŠÁM PN₂ bought from PN, the *e*. (the income from) two brewer (prebends) TCL 10 52:4; PN ENKUM (as witness, listed between *gudapsá*-priests) PBS 8/2 255:17.

enillu (supreme god) see *illillu*.

enillūtu (supreme godhead) see *illillātu*.

****enlu** (Bezold Glossar 49b); to be read *kablu*.

enma (particle introducing direct speech); see *umma*.

enna adv.; now; NA (rare), NB, SB (Irra epic only); wr. *en-na-a* ABL 283:17, 301 r. 3, 1200 r. 20, 1456 r. 11, BIN 1 92:10, *en-na-³* CT 22 54:10, *en-ni* CT 22 184:18, *en-nu-ú* BIN 1 28:36.

a) in gen.: *en-na amur* [a]na *aḫija altapra* see, now, I have written to my brother (introducing a new topic in the letter) CT 22 144:15 (NB let.), and passim, cf. *en-na šarru* ... *lišpuramma* now, let the king send to me ABL 920:15 (NA), and passim, cf. Tell Halaf 117:6 (NA let.), Gössmann Era I 149, and passim.

b) combined with other adverbs: *en-na in-ga-a* VAS 15 12:3 (NB), cf. *en-na a-ga-a* BRM 1 88:7, BOR 4 132:14, BIN 1 49:11, YOS 3 106:28 and 32 (all NB); *en-na a-du-ú* TCL 9 116:9, 141:20, YOS 3 186:18, also ABL 901 r. 1 (all NB), ABL 961 r. 12 (NA), and passim in ABL.

c) with prepositions: *ultu* [ul]lú *adi en-na* from long ago up till now ABL 718 r. 8 (NA), cf. *adi ša en-na* ABL 328:16, 266 r. 8, also *adi muḫḫi ša en-na* GCCI 2 220:5, and passim, *adi muḫḫi en-na* TCL 9 133:9, and passim.

ennakku s.; (mng. unkn.); lex.*; Sum. lw.

en-na NA₄.EN = *en-na-ak-ku* Ea II 32; [en-na] [NA₄.EN] = [en-na-a]k-[k]u A II/1 iv 5'; e-na-qa IM.NA₄ = šu Diri IV 135.

IM.NA₄ in Diri is probably another word.

ennanātu s. pl. tantum; favor (granted by an authority); OA*; cf. *enēnu* C.

ennittu

ammakam išti kārīm e-na-na-tim eršama request (pl.) a favor there of the *kārūm* CCT 4 4b:25, cf. BIN 6 195:28, CCT 5 6a:11; *išti kārīm en-na-na-tim erišma umma attama unātum ša awīlim la iḫalliq* request a favor of the *kārūm*, say thus, "The chief's implements must not get lost" TCL 19 4:12; whatever he owns, his creditors have taken away *awīlam eriššiššuma uštazzizu e-na-na-tim išti kārīm eršama* they have left the chief destitute, ask a favor of the *kārūm* BIN 6 195:28; *matīma* ... [jā]ti *e-na-na-tim la tērišānim* BIN 6 91:17, cf. BIN 4 233:29 and Contenau Trente Tablettes Cappadociennes 27:9, sub *enēnu* C usage b.

***ennenu** (fem. *ennentu*) adj.; wrathful; SB*; cf. *enēnu* B.

gaššat labbat en-ni-na-at (var. *en-ni-ni-et*) *ekke[mat]* she (Lamaštu) is fierce, furious, wrathful, rapacious ZA 16 180 iii 31, var. from PBS 1/2 113 iii 17.

ennetu s.; 1. (divine) punishment, 2. sin; OB, SB*; pl. *ennēti*; cf. *enēnu* B.

en-ni-tum = *ḫi-tu* RA 28 134 i 5 (Comm. to Šurpu II 32).

1. (divine) punishment: *en-ni-it bīt awīlim ilum ipaṭṭar* the god will remove the (divine) punishment (inflicted) upon the man's house RA 38 82:6 (OB ext.); DN *mupattir en-ni-e-ti* Amurru, who removes (divine) punishments RA 16 89 Delaporte 302:7 (OB seal), but (wr. *en-ni-it-ti*) Craig ABRT 1 57:27, see *ennittu*; *ul idi šērti ili ul idi en-nit* ^d*Ištar* he did not know that it was (deserving of) punishment by the god, he did not know it was (deserving of) punishment by the goddess Šurpu II 32.

2. sin: *arnu e-nit(!)-ta ḫiṭuāta gillāta* KAR 373 r. 10; [arni]šu *ḫiṭātišu gillā[tišu]* [en-ni]-*ti-šu māmātišu* Šurpu II 189, cf. *e-piš e-ni-ti* CT 15 31:6.

ennigû s.; (a priest or priestess); lex.*; Sum. lw.

en-ni-gi EN.NUNUZ.DÍM = šu (followed by names for priests of various gods) Diri IV 54.

enninnu (a kind of cereal) see *inninnu*.

ennittu (*innintu*) s.; (divine) punishment; OB, SB*; *in-nin-ti* BMS 30:11; cf. *enēnu* B.

ennu

dingir.mu šul.a.LUM.mu [du₈.ab] : *itī en-ni-it-ti* [putur] O my god, remove my punishment! OECT 6 pl. 20 K.4812:11f., dupl. ibid. pl. 18 K.4854:6f. + pl. 24 K.3341:2f.; šul.a.LUM.bi hē. du₈.du₈ nam.tag.ga.bi hē.zi.zi : *en-ne-is-su lippatir aranšu linnasih* may his punishment be removed, his sin eradicated 4R 17:57f., cf. šul(!). a.[LUM du₈.du₈.ennam].tag.gazi.zi.[en]: *en-nit-tam* [tupaṭṭar ar]na tušatb[i] ibid. 34f.

i-pi-a-an-ni in-nin-ti(!) ar-ni la āduru dalilīša it has become patent to me, my punishment, my crime, (to wit) that I did not revere her (the goddess') fame PBS 1/1 2:42 (OB lit.); *in-nin-ti* DU₈-ri kasīti li[rmu] remove my punishment, may my fetters be loosened BMS 30:11, cf. *en-nit-ti lippatir kasite lirmu* KAR 42 r. 28, also *putur en-ni-ti* KAR 297 r. 7 and 256 r. 3 (both join KAR 127), and *putur en-nit-ti* Borger Esarh. p. 103 i 24, see Craig ABRT 1 57:27 sub *ennetu*; *paṭāra en-nit-ta* [...] [it is in your power] to remove punishment BA 5 392:3 and 5, cf. [sa]-pa-ra en-nit-ta e-nin [...] ibid. 23 and 25; [liss]i en-nit-ti liriq nīšu littakkiš a[rnī] may my punishment be removed, the oath be far away, my sin be driven out 4R 14 No. 2 r. 32.

E. I. Gordon, JAOS 77 70.

ennu s. masc. and fem.; grace, mercy; Oakk., OA, OB, (in personal names only); cf. *enēnu* C.

a) with suffix *-i*: *En-ni-ma-ad* The-(Divine)-Grace-(Bestowed)-on-me-is-Abundant UET 3 1480 r. 1 (Ur III), and passim in UET 3, see index p. 13, cf. also *En-ni-ma-ad* UET 5 690:30 (OB); *En-ni-ma-da-at* TuM NF 1-2 285:20; DINGIR-*en-ni* Walters Art Gallery 41.107 (unpub., Pre-Sar. stone tablet); for *En-ni-lī*, *En-ni-lu*, *En-ni-ū-lā*, *En-ni-lum*, etc., see MAD 3 52f.

b) *ennu* in vocative expressions: *En-um-^dSin* Mercy-Sin! UET 3 923:7 (Ur III), and passim; for *En-um-ī-lī* in various spellings, *En-um-Eš₄-dar*, *En-um-^dIM*, as well as *Ī-lī-en-nūm*, see MAD 3 52f.; *En-um-^dAdad* BIN 4 192:8, *En-nu-be-lūm* CCT 3 44b:23 (both OA), and passim; *En-nu-um-^dSin* UET 5 728:10 (OB), cf. [En]-num-^dIM OECT 8 3:22; *Ī-lī-en-nu-um* de Genouillac Kich I B 437 edge (OB).

c) *enna* in vocative expressions: for *En-na*-DINGIR, *En-na-Ē-a*, *En-na-be-lī*, [En]-na-

enšu

LUGAL, *En-na-nu*, as well as *En-nam-^dSin*, *En-nam-ī-lī*, *En-nam-^dŠul-gi*, see MAD 3 52f.; *En-na-A-šur* BIN 4 12:12 (OA), and passim, cf. *En-nam-A-šur* BIN 6 194:5, *En-na-ma-A-šur* MVAG 33 No. 226:27 (both OA), and passim, also *En-na-Sū-in* CCT 4 24a:28 (OA), and passim, *En-nam-be-lūm* BIN 6 155:17, etc.; *Ma-da-am-en-nam* UET 3 1449 r. i 6 (Ur III); *En-nam-bītī* TCL 11 184:11; ^d*Šamaš-en-nam* Meissner BAP 17:15, cf. *Be-lī-en-nam* CT 2 40a:10, DINGIR-*en-nam* Meissner BAP 89:4, ^d*Sin-en-nam* CT 6 42a:28 (all OB).

The names cited sub usage a and those cited sub the verb *enēnu* preclude the interpretation of *ennu* as an otherwise not attested deictic element (Dhorme, BA 6/3 69, Landsberger apud von Soden, ZA 41 99 n. 1). In usages b and c *ennu(m)* and *enna(m)* have to be considered as exclamations. Such names as *En-na-re-šū-ū* AnOr 6 pl. 5 No. 16:15 (OA), *En-ni-a-ti* ZA 25 206:1 (Ur III) remain obscure.

(Stamm Namengebung 133 n. 1.)

enqu see *emqu*.

enqu (ring) see *unqu*.

ensû A s.; (a diviner); lex.*; Sum. lw.

en-si EN.ME.LI = šU, šá-[i-lu] Diri IV 61f.; EN.ME.LI = *en-su-ū*, ša-ī-lum Proto-Diri 381f.

Oppenheim Dream-book 221.

ensû B s.; (a plant); plant list.*

ú en-su-u : ú el-li-bu Uruanna I 395.

enšu see *emsu*.

enšu (fem. *eništu*) adj.; weak, powerless, lean; from OB on; wr. syll. and sig; cf. *enēšu*.

tu-ur TUR = *en-šum* MSL 2 p. 143 i 17 (Proto-Ea); tu-ur-tu-ur TUR.TUR = *en-šu-tum* Proto-Diri 73; si-ig sig = *en-[šu]* S^b I 314; sig = *en-šu* Antagal G 118, cf. sig = *en-šu* Izbu Comm. 66; si-i [si] = *en-šu*, ma-ku-ū A III/4:175f.; si-ū = *en-[šu]*, sig = MIN šá muš-[ke-ni] same, said of a pauper, hu.nu.me.a = MIN šá ū-ma-me same (i.e., thin), said of an animal Antagal E b 18ff.; sig.ga = *en-šu* (in group with *ulālu* and *dunnamū*) Erimhuš IV 168; [lú.sig.ga] = *en-šum* OB Lu A 162, cf. ibid. 315; [lú].šà.sig.ga = ša li-ū-ba-š[u en-šu] OB Lu Part 4:20; [udu.sig.ga] = *en-šū*, [udu.hu].un.zu.a = *en-šu* Hh. XIII 52f.;

enšu

gu₄.sig.ga = en-šu Hh. XIII 322; udu.ḫu.nu.me.a = en-[šu] Hh. XIII 179; lú.al.ḫu.nu.a = en-šum OB Lu A 88, cf. ibid. B iii 12; gú.šir = ki-ša-du en-šu Izi F 123; KI.LAM.lal.e = ma-ḫi-ru en-šu Ai. II iii 20'; kal.la = en-šu-um (in group with akū and matū) Erimhuš V 175.

lú nam.kala.ga si.ga sag.e.éš bí.in.rig₇.ga : (ša) en-ša ana dannī išarra[ku] he who hands over the weak to the powerful KAR 119:13f. (SB wisdom).

dun-na-mu-u = en-šu, ú-la-lu Malku IV 47f.; du-un-na-mu-u = en-šu Malku VIII 16; ú-la-lu = en-šu Izbu Comm. 51; a-ka-a-am = ma-šu-u, en-šu Izbu Comm. 24f.; [sa]-ḫu = en-šu Izbu Comm. 321.

a) weak (in physical sense): 2 UDU.MEŠ en-šu-du ša imuttu PN ana qāt aḫija ittadin PN handed over to my brother two sheep so emaciated that they were about to die AASOR 16 7:23 (Nuzi); ANŠE.KUR.RA en-šu marsu an emaciated and sick horse SMN 2207:4' (unpub., Nuzi); en-šu taltapra u emūqu altaprakka you have sent me weak (people), whereas I sent you strong (troops) ABL 774:22; en-šu-um ina birišunu li-im-ma-li-kam I am too weak to interfere MéI. Dussaud 2 990:26, 991:29 (Mari let.).

b) weak, powerless, of low station (i.e., without protector): dannum en-ša-am ana la ḫabālim so that the strong should not oppress the weak CH i 38, cf. ibid. xl 59, cf. aššu dannu ana SIG la ḫabāli Streck Asb. 242:30, and passim in Asb.; ša ana la ḫabāl en-še šūšur la le'i DN [u]šāteru bēlūssu whose rule DN made very strong so that the weak should not be oppressed and the powerless should be given their rights ADD 809:5 (Sar.), and passim in Sar.; šābitu abūti en-še tābi eli ^dŠamaš he who intercedes on behalf of the weak is pleasing to Šamaš Schollmeyer No. 16 ii 43, cf. BMS 9 r. 45, also tašabbat qāt e[n-š]i BMS 2:21, cf. qāt en-ši šabātu Šurpu IV 18; ḫātin en-ši who protects the weak (said of a god) 4R 19 No. 2:4, cf. ēpirat en-še BMS 9 r. 37, mušatbi en-ši BMS 48:3, see Ebeling Handerhebung 32:6, zāqipu en-ši KAR 355:12; [mu-ki]-en-na-at en-ši u dunnamē ša illiku akūtam (the goddess DN) cares for the weak and the feeble who have become helpless OECT 6 pl. 13 K.3515:11; ša en-ši ḫablim [dīnšu] tadān you (favorably) decide the cause of the weak and the oppressed BMS 22:50; en-šam

enšu

(var. -ši) tušamšu mal dannī you make the weak as (strong) as the powerful BMS 19:17, dupl. PBS 1/I 17:15, cf. en-ša-am ana dannī tele'i turram Perry Sin pl. 4:11, see Ebeling Handerhebung p. 128; en-ši ina šilli dannī u dannu ina šilli ilišu uššū (È.MEŠ) the weak will leave(?) the protection of the powerful, and the powerful the protection of their god TCL 6 3:17 (SB ext.), dupl. CT 20 25 K.12648 ii 10; en-šu-ti idninuma anāku ēniš the weak have become strong, but I have become weak STC 2 pl. 80 r. 61 (SB lit.); šumma anāku en-še-ku idannin if (he says), "I am weak," he will become strong ZA 43 96:10 (Sittenkanon), cf. e-niš-tum dāsu (in broken context) Šurpu II 18; anāku en-šu-um pisnuqu muštē'u bēl bēlē I, a weak man, miserable man, who appeals to the lord of lords VAB 4 68:19 (Nabopolassar); tazaggap en-ša pisnuqa turap[paš] you put the weak on their feet, you give importance to the powerless ZA 4 38 iii 13 (lit.); ulālu en-šu ḫubbulu muškēnu um-mišalla masdara ginā imahḫarka the feeble, the weak, the oppressed, the poor, the bereaved mother, address you (Šamaš) regularly every day Schollmeyer No. 16 iii 21; in personal names: ^dIštar-ummi-e-ni-iš-tim Ištar-is-a-Mother-to-the-Weak-Woman TCL 10 107:28 (OB); Ap-li-id-en-ši-il-tum Intercede-for-the-Weak-O-Goddess PBS 2/2 25:9, also (wr. DUMU.UŠ-i-di-en-ši-il-tu) ibid. 86:18, 103:15 (MB); PAP.BAD.SIG My-Brother-is-a-Wall-for-the-Weak ABL 434 r. 14 (NA), cf. ^dPA.BAD.SIG ADD 12 rim 2 (NA), ^dNabû-zāqip-sig Nabû-Sets-the-Weak-upon-his-Foot ADD App. 1 iv 24; ^dNabû-ālik-id-sig Nabû-Assists-the-Weak ADD App. 2 i 14; Itti-en-šu-^dNabû Nabû-is-with-the-Weak VAS 6 164:9, etc. (NB).

c) lean (said of animals): cf. Hh. XIII 52f. and 179, Antagal E b 20, in lex. section; ana immertim la e-ni-iš-tim udduptim u nuppuḫ-tim la mahāri lu wašbāti ana en-ši-tim šum-ḫurim wašbāt be present so that a sheep which is not lean, but filled with gas and blown up shall not be accepted, you are present so that (only) lean (sheep) should be accepted TCL 17 57:25 and 28 (OB let.).

d) weak (said of prices): cf. Ai. II iii 20', in lex. section.

enšu

enšu see *emšu*.

enšubu (or *enšupu*) s.; (a bird); SB*.

šumma [*en-šu-bu*].MUŠEN KI.MIN (= *ana bīt amēli īrub*) ZI.GA *ina bīt amēli* [...] if an e.-bird enters a man's house, there will be losses in the man's house CT 41 7:34, cf. *ibid.* 6 K.8203:12' (Alu).

Probably to be connected with Heb. *yanšōp* (for which see Delitzsch Prolegomena 80), which has been compared with *eššebu*.

enšupu see *enšubu*.

enšūtu s.; weakness; SB*; cf. *enēšu*.

[nīg].sig.ga.bi kala.ga hē.A.[AN(?)] : *en-šu-us-su lu udannin* I strengthened (the wall) where it was weak 5R 62 No. 2:57 (Šamaš-šum-ukin).

šākin šubarē Sippar Nippur Bābili hātīn en-šu-te-šū-nu mušallimu hibiltišun who established exemption for (the citizens of) Sippar, Nippur, and Babylon, who protects (them in) their weakness, who makes restitution for their wrongs Lyon Sar. p. 1:4, and *passim* in Sar.

entu (when) see *untu*.

entū s.; (mng. unkn.); OB*; probably Sum. lw.

[...] = *en-tu-ú*, [...] = *en-ta-a ūd-din*, [...] = *en-tu-šu*, [...] = *en-ta-a i-na-din* Ai. IV iii 53ff.

(Landsberger, MSL 1 212.)

ēntu (*ēnetu*) s.; high priestess; from Oakk. on, Akkadogr. in Bogh.; Sum. lw.; constr. state *ēnat* Ward Seals 217, *ēnetu* A I/6:287 and CT 13 42:2 and 5; wr. syll. and NIN.DINGIR; cf. *ēnu*, *ēnūtu*.

UM+ME.da dingir, nin.dingir, dam.dingir, ama.^dInanna, lú.dingir, [...] HSS 10 222 iv 5 (early forerunner to Lu); nin, nin.dingir = *e-en-tum* Nabnitu K 114f., cf. nin, nin.dingir.ra = *en-tum* Nabnitu IV 253f.; [ni]n, [nin].dingir = *en-tu*, [nin].dingir = *gu-bab-tu*, [nin.dingir]^dNin.urta = *en-ti* ^dNin.urta, *gu-bab-ti* MIN Lu IV 5ff., cf. nin ^dNin.urta, nin.dingir ^dNin.urta Proto-Lu 224f.; nin.dingir.ra = *en-[tum]*, *ug-bab-tum* Lu Excerpt I 194f.; SAL+ME ^dUTU = *en-ti* ^dŠamaš Lu IV 27; túg.nig.mu₄.nin.dingir.ra = *lu-bu-šu en-ti* Hh. XIX 289; ba-ár BAR = *be-el-tú*, *en-e-tú* A I/6:286f.

ug-bab-tum = *en-tum*, *as-sin-na-tum* Malku I 134f.; *šu-e-tum*, *en-tum* = *be-el-tum* Malku I 9f.; *ba-²la-tu*, *be-li-tu*, *e-en-tu*, *šu-e-tu* = [*be-el-tu*] CT 18 8 K.2040:7ff. (syn. list), cf. *ba-²la-tu*, *be-li-tu*,

ēntu

e-en-tu, NE-*e-tu* = *be-el-tu-um* CT 18 15 K.206:2ff. (syn. list); *ga-gi-e* = É *en-ti* LBAT 1577 r. ii 12' (comm.).

a) in non-lit. texts — 1' in Oakk.: nin.dingir ITT 1 p. 25 1394 (translit. only); nin.dingir ^dNin.šubur BIN 8 260:2; nin.dingir ^dIM OIP 14 112:2 (Adab), also A 1209:5; PN *e-na-at* ^dEN.LÍL Ward Seals No. 217.

2' in Ur III: for nin.dingir-priestesses of the deities Bau, Gatumdug, Nindar and Hendursag, cf. Schneider Götternamen 2f., and Fish, MCS 3 81.

3' in OB (including Isin-Larsa): nin.dingir ^dIM (in a date formula) BIN 9 p. 8 (year 5 of Išbi-Irra), nin.dingir ^dLugal.Má.ra.da^{ki} *ibid.* p. 12 (year 17b), nin.dingir ^dLugal.ér.ra *ibid.* 17, nin.dingir ^dNin.gi₄.li.in *ibid.* 20; nin.dingir ^dŠu.zi.an.na BE 6/2 8:1 (Rim-Sin); PN DUMU.SAL nin.dingir ^dLugal.Gú.đu₈.a PBS 8/2 204:9 (Sippar), nin.dingir ^dNin.šubur Jean Tell Sifr 64:7 (Samsuiluna); nin.dingir ^dUtu A 3533:7 (let.); nin.dingir ^dPA.BIL.GIŠ.SAG Woolley Royal Cemetery p. 316; NIN.DINGIR *ša* ^dGIR.UNU.GAL(!) Frank Strassburger Keilschrifttexte 27:2 (Rim-Sin); nin.dingir RA 24 97 Kish 1927-3:2, YOS 12 105:4f.

4' in MB (Nippur and Ur): (total 328 head of large cattle) NIN.DINGIR.GAL BE 14 99a:13, cf. (referring to small cattle) *ibid.* r. 33, (1237 head of small cattle) NIN.DINGIR.TUR *ibid.* r. 44, (added up) ÁB.GUD.Ī.LA ù U₈.UDU.Ī.LA NIN.DINGIR.MEŠ *ibid.* 46; for more refs., see Torczyner Tempelrechnungen 36; *ana* NIN.DINGIR *šupurma ina kīli la amāt* send word to the high priestess lest I die in prison UET 6 28:5', cf. *ana* NIN.DINGIR *išpurma* *ibid.* 8'; É.NIN.DINGIR UET 6 61 r. 5'.

5' in Nuzi: 1 *zi-a-na-tum ana e-en-ti ša URU Abenaš* one *zianatu*-garment for the high priestess of GN HSS 15 188:5, note 2 *zi-a-na-tum* DUMU.SAL LUGAL *ša URU Abena* HSS 9 23:3, cf. also (wr. NIN.DINGIR.RA *ša URU Abenaš*) HSS 14 72:4, also SMN 3365:4, 3505:7 (all unpub.); NIN.DINGIR.RA (in broken context) JEN 510:31.

6' in Bogh.: cf., for SAL *e-en-ti* (var. *en-ti*) as Akkadogr. in Bogh., Goetze Kizzuwatna 61ff., lines 35, 49, 66, etc.

ēntu

7' in NB: *īnu* ^dNannar *īrišu* NIN.DINGIR.RA when Nannar expressed a wish for a high priestess YOS 1 45 i 1 (Nbn.), and passim in this text; *aššu ištu ūmē rūqūti paraš en-ti mašūma* inasmuch as the office of the high priestess had been forgotten since days of old YOS 1 45 i 26 (Nbn.).

b) in lit.: *ummī e-ni-tum abī ul idi* my mother was the *ē*-priestess, I do not (therefore) know my father CT 13 42:2 (SB Legend of Sar.); *īranni ummī e-ni-tum ina puzri ulidanni* my mother, the *ē*-priestess, conceived me (in GN), she gave birth to me in secrecy *ibid.* 4; *e-en-tu-um imā[tma] ugbabtu-um inna[šši]* the high priestess will die, and an *ugbaltu*-priestess will be installed YOS 10 38 r. 11, cf. (with *ul in[našši]* will not be installed) *ibid.* r. 16, also YOS 10 33 iv 65; NIN.DINGIR *imāt* YOS 10 39:37 (all OB ext.); *šarru . . . imarrašma iballuṭ kīmušu* DUMU.SAL LUGAL NIN.DINGIR.RA UG_x(BE) the king will fall sick but will get well (again), in his stead a daughter of the king (who is) the high priestess will die ACh Šamaš 8:1, dupl. *ibid.* 10:29; *Sin* NIN.DINGIR.RA *erriš* Sin requires a high priestess ACh Sin 24:52, and passim, see *gipāru*; TUR.MEŠ *tirḫi ša e-ni-ti* TUR.MEŠ *terinnāti ša qašdāti* the children of the . . . of the high priestesses, the children of the pine cones of the sacred women (addressing the *kukru*-plant, mng. obscure) Maqlu VI 39, cf. *ibid.* 28; DIŠ *ana* NIN.DINGIR.RA UM if (a man in a dream) does UM to an *ē*-priestess (followed by *ana* DUMU.SAL DINGIR-šú UM) Dream-book 334 K.6768:7' and K.6705:6.

The Sumerogram *nin.dingir* corresponds to two Akk. words, *ēntu* and *ugbaltu* (*gubaltu*), a fact which often makes it difficult to determine its precise meaning. In this article, it has been assumed that wherever *nin.dingir* refers to a priestess of high social standing who is mentioned without reference to a specific deity, it should be rendered by *ēntu*, "high priestess" (see *ēnu*). OA and Mari offer exceptions (for details, see *ugbaltu*). In passages which mention several *nin.dingir* priestesses in one and the same text (such as YOS 12 141), under the jurisdiction of an

enū

overseer (TCL 1 134:17, VAS 13 17 r. 6) or in a low social position beside other priestesses (CH §§ 110, 127, 178 and 179, also Šurpu III 117, VIII 69), the interpretation as *ugbaltu* is appropriate (for such refs., see *ugbaltu*). The passage YOS 10 38 r. 11, sub usage b, shows that the *ugbaltu* was of lower rank than the *ēntu*. The term *ēntu* disappears in Mesopotamia, as do all special designations of priestesses, in the OB period, but it is preserved in Nippur and Ur in MB, in Nuzi, and in Hitt. texts from Bogh. and was revived in Ur by Nabonidus. Both priestesses were supposed to live in chastity, as is illustrated by numerous apodoses in the omen texts and by the cited passage from the Legend of Sargon of Akkad. Note that the priestess of Ninurta in Nippur was called *nin*, e. g., *nin* ^dNin.urta TuM NF 1-2 275:4, *nin* ^dNin.urta beside *nin.dingir* ^dNin.urta Proto-Lu 224f., in lex. section, see also the discussion sub *ēnu*.

Nin.dingir does not mean "sister of the god" (Driver and Miles Babylonian Laws 2 199), but, as the early writings (SAL+TÚG, not SAL+KU) indicate, "lady (who is) a deity," and thus falls into the category of designations of priestesses such as *ama.dingir*, *dam.dingir* and *DUMU.SAL.dingir*, which are difficult to evaluate.

Landsberger, ZA 30 71ff. and OLZ 1931 129; Güterbock, ZA 42 62 note 2; Nougayrol, JNES 9 51ff.; Jacobsen, ZA 52 107 n. 32.

****enṭi** (Bezold Glossar 49a); see *suādu*.

enū s.; (a type of loincloth or girdle); syn. list.*

mu-uk-rum, ri-ik-su, e-šu-ú, e-nu-ú, a-pa-ru, a-da-du, a-na-bu = su-ú-nu An VII 224ff.

enū v.; 1. to displace, to shift, to change, to invert, to revoke (commands, terms, etc.), to retract, to serve as a substitute, 2. *itnū* to alternate with one another, 3. *šutēnū* to interchange, to replace one another, 4. IV to be revoked; from OA, OB on; I *īni* — *in-ni* — *eni*, I/2, I/3, III/2, III/4, IV; wr. syll. (*te-eḫ-nu-ú* TCL 12 36:18 (NB), (*ana*) *la-ni-e* VAS 5 52:8 (NB), *U[a]-an-n[i]-e* *ibid.* 32:13, *la-me-ni-e* Cyr. 149:9) and BAL; cf. *enūta, enūtu, enū, enū* adj., *inūtu* s., *muštēnū, tēnūtu, tēnū*.

enû

enû

ab.^{kur}KÚR. bal = e-nu-u Nabnitu IV 257f.; bal = [e-nu-u], á.bal = MIN šá ma-n[a-ah-ti] to change (hands, said) of work, bal.kúr.kúr.gar.ra = MIN šá man-zal-[ti] to change (hands, said) of an office, [d]ur.tu.lu = MIN šá nu-up-pu-š[i] (Sum.) to loosen a rope, [s]i.giš = MIN šá MIN, gi₄ = MIN šá qi-bi-ti to go back upon a promise Nabnitu K 107ff.; [ba-la] [BAL] = e-nu-ú-um MSL 2 p. 147App. I i 23; [ba-al] [BAL] = [e-nu]-ú = ha-li-ia-tár (Hitt.) to bow down S^a Voc. Y 6'; e ē = [e]-nu-ú Diri I 169g, cf. [e] [Ē] = e-[nu]-u A III/3:172; [si.bal(?)] = [ka]r-na i-nu-u Izi Bogh. A App. 3 and 5, cf. [si.bal(?)] = kar-nu šu-bal-[ku-tu] ibid. 6, see mng. Ig-1'.

bal.bal = at-m[u-u] to discuss, bal.bal = šu-[te-nu-u(?)], bal.bal = š[u-bal-ku-tu(?)] Izi Bogh. D ii 4'ff., cf. šu-te-nu-u (in group with šutābulu, šutēguru, Sum. col. broken) Antagal K ii 13'.

lú.lú.ra nu.un.gi₄.gi₄.dè : amīlu amīlam la e-ni-e Ai. VI i 53, also ibid. IV iv 49, cf. lú.lú.ra ka nu.gi₄.gi₄ : amīlu ana amīli ana la e-ni-e Hh. I 310; hē.bala(text IG).me.en ku.za na.an.tuku₄.tuku₄ : lu et-ni-i la (text ma) ta-tar-ru-ur-ma though you(r turn) be next, do not tremble on your seat RA 17 121 ii 23 (SB wisdom); ^{md}Nin. šubur.KA.nu.bal.bal = ^dPap-sukkal-šá-iq-bu-ul-i-ni 5R 44 iii 51, cf. mng. 2e-2'.

e-nu-ú = qa-bu-[ú] An VII 230e; šu-te-nu-ú = šu-te-eš-bu-ú, šu-ta-hu-ú Malku IV 191-191a; BAL || e-nu-u CT 41 25:16 (Alu Comm.); BAL = e-nu-ú, šá-nu-ú LBAT 1577 i 2f. (astrol. comm.); šumma ina šāti šumšu ana panīka BAL e-nu-ú BAL na-bal-ku-tu if you take the explanation in the commentary: BAL is enû, BAL is (also) nabalkutu CT 31 40 iii 13 (ext. comm.). see mng. 1b.

1. to displace, to shift, to change, to invert, to revoke (commands, terms, etc.), to retract, to serve as a substitute — a) to displace (an object, an arrangement), to shift, to change: šumma amēlu šú . . . ana . . . pilik eglātīšunu e-ni-i . . . uzunšu ištakan if that person decides (in the future) to displace the boundary of their fields MDP 10 pl. 11 iii 14 (MB kudurru), cf. pilikšu li-ni BBSt. No. 7 ii 28 (NB); mēšu ana butuqti šanūimma la ibattaq mišru kudur la e-ni he shall not divert its (the city's) water to another outlet, he shall not change the borders or boundaries Unger Bel-Harran-beli-ussur 20, cf. [ša . . .] ušpēlu mišra in-nu-ú VAS 1 58 ii 1 (NB kudurru); ezib ša anāku mār bārē . . . kūr qāti BAL-u ušpēlu forgive (me) if I, the diviner, have changed or mixed up the ritual acts PRT 29:15, and passim in PRT; ina Bābili . . . sūqšu la e-ni(var. -nim) parak-kašu la unīš I did not shift his (Marduk's

processional) street in Babylon, nor move his sanctuary VAB 4 116 ii 29 (Nbk.), var. from ibid. 136 viii 37; ašarša la e-ni-ma la unakkir temenša I did not change the site (of the temple), did not displace its foundation VAB 4 98 ii 7 (Nbk.), cf. ašarša ul en-ni (in broken context) Borger Esarh. 105 ii 36; epšētūa e te-e-ni lipit qāti ja e tunakkir do not change what I have achieved, do not remove my handiwork Sumer 3 8 ii 25 (Nbk.), cf. [. . .] ša māt Mišri it-nu-ma KBo I 8:5 (treaty).

b) to invert (technical term in extispicy): šumma ubān hašī qablītu e-ni-ta ana panīka ibbalkitma GAR.PI-šá ina šumēli ittaškan an-nītu ušurtaša šumma ina šāti šumšu ana pānīka BAL e-nu-ú BAL nabalkutu if the middle "finger" of the lung is in an inverted position before you, so that it is turned over and its bulge(?) lies on the left, see (lit. this is) its diagram — if you take the explanation in the commentary: BAL is enû, BAL is (also) nabalkutu (note the diagram on the tablet, as well as the diagram representing the correct position called ina šikniša kēni ibid. 4) CT 31 40 r. i 9 and 13, cf. na-bal-ku-tu e-ni ip-par-ki[d] (reading uncert.) ibid. 7; [šumma] . . . ubān hašī qablītu e-na-at ur'uda itṭul if the middle "finger" of the lung is inverted and faces the trachea KAR 151:39, cf. BAL-at ibid. 46f. (this text takes BAL as enû, not, as is normal, as nabalkutu, and writes its first occurrence syllabically; later on BAL stands for naparkudu in r. 4, cf. line 54).

c) to replace (a dynasty): ilāni BALA māti in-nu-u the gods will replace the (ruling) dynasty of the country KAR 212 r. iv 19 (SB hemer.), cf. bal.kúr.kúr.gar.ra Nabnitu K 109, in lex. section.

d) to revoke or change (the terms or provisions of a contract, somebody's words or orders) — 1' in leg.: šumma dajānum dīnšu idīn . . . warkānumma dīnšu i-te-ni dajānam šu'ati ina dīn idīnu e-ne-em ukannušuma if a judge renders a verdict but reverses his verdict afterwards, one will convict this judge of having reversed the verdict which he had given CH § 5:13 and 16; šumma er-rēšum . . . še'am ulu šamaššammī la uštabišī

enû

riksātišu ul i-in-ni if the tenant does not grow barley or sesame (on his field), he still cannot change (i.e., replace by different terms) the terms of his contract CH § 52:6; [ana] *riksātišu an-ni-a-at-t[i] la e-ne-e-[im]* (he swore) that he would not change these obligations of his BE 6/1 116:22 (OB); *ša kunukka annâ i-in-nu-ú* he who sets aside the terms of this sealed contract MDP 23 322:10 (seal impression); *kî . . . mimma ša ina narišu išturuma izibu anâku la e-nu-ú u la ušpêlu* just as I have neither set aside nor reversed whatever he wrote down for posterity on his stela MDP 2 pl. 22 iv 11 (MB kudurru), cf. *amâti ša . . . ašturuma êzibu la in-ni* ibid. iv 43, also *šû la i-te-ni* ibid. v 8; *aĵu arkû ša . . . epšêtiĵa(DÛ.MEŠ-ia) unakkaru qibit aqbû BAL-ú* (var. *in-nu-ú*) kudurriĵa unassahû whatever later (ruler) contravenes my acts, changes the orders I have given, tears out my boundary stones CT 36 7 ii 18 (Kurigalzu), dupl. BIN 2 33 edge; *tuḫpašunu ul in-nu-u* they shall not set aside their written agreement SBAW 1889 pl. 7 iii 11 (NB laws), see p. 828, cf. also DUB *la e-ni-e* Tn.-Epic iv 30; *manâma ša . . . riksâtiĵa la ipattar[u] la in-nu-ú šindûa* he who does not annul my regulations, does not set aside my laws VAB 4 176 x 17 (Nbk.); *ša . . . epšêti šinâti ušpelluma ũema šuâtu in-nu-ú* he who alters these acts and reverses this order MDP 10 pl. 11 iii 31 (MB kudurru); *ša dibbi u nidinti annâti in-nu-ma* he who sets aside this agreement and this donation Nbk. 247:16, ancient copy of Nbk. 416:7, cf. *ša dibbî annâtu BAL-ú* YOS 6 2:10, and passim in NB, also *ša dabâba annâ in-nu-ú* VAS 6 61:20, and (also wr. BAL-ú) passim in NB; DN . . . *mâlik abišu ša in-nu-ú qibissu lissuḫšuma* may Bunene, the adviser of his father, exterminate him who dares to change his (the king's) command MDP 2 p. 115:6 (kudurru, translit. only), cf. *la i-nu-ú zi-[kir-šu]* BE 1/1 80 ii 3 (kudurru).

2' in lit.: *ša amat qibitišu mamman la in-nu-[u]* (Marduk) whose word, once spoken, nobody can reverse AMT 93,3:5 (SB rel.), cf. *ša . . . annašu ilu mamman la e-nu-u* (var. BAL-ú) BMS 60:8, var. from dupl. KAR 246:4, etc.; *ša ina puḫur ilâni zikiršu(MU-šû) ilu mamma la BAL-ú* (Ninurta) whose word none

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of the gods can reverse in the divine assembly AKA 257 i 9 (Asn.), cf. DN NU BAL-ni zikir DN₂ *mârišu* KAR 25 i 7 (SB rel.); *ša la e-nu-u* (var. -ú) *qibit pišu* (Ninurta) who has never changed his word AKA 256 i 4 (Asn.), cf. *ša la e-nu-ú* (var. BAL-ú) *milikšu* ibid. i 7; *ina qibitišu ša la e-ni-e* (vars. *šâ <la> i-ni-e*, *<šâ> la BAL-u*) *balâssu liqbi* may (DN) decree life for him with his word that is not to be reversed Šurpu IV 90, cf. *ina purussišu ša la e-ni-e* Streck Asb. 180:21; *kēnat amassu la e-na-at* (vars. -ta, -ti) *qibissu šit pišu la uštēpel ilu aĵumma* his word is true, his command cannot be changed, no (other) god shall change his word En. el. VII 151, cf. [x x] *qibitka la en-na-a* ibid. II 44, also *la e-nu-u qî-bi-tuš-šû* KAR 184 obv.(!) 20.

3' in geographical names: *Abat-^dAššur-la-te-ni* Do-not-Violate-the-Command-of-Aššur! (name of a city) Borger Esarh. 107:28, cf. *Abat-šarri-la-te-ni* ibid.; in personal names: KA-Aššur-NU-BAL-ni RA 24 114 No. 3:13 (NB); ^d*Nusku-la-en* (var. -e-ni)-*pišu* BE 14 114:12 (MB), also ibid. 34:3, and BE 15 154:28; ¹*E-te-na-ka-ša* CBS 3488, in Clay PN 76; *Ša-^dMar-duk-ul-i-nu* Camb. 16:15.

e) to retract (without object) — 1' in leg.: *ša i-nu-ma* 20 MA.NA KÛ.BABBAR Ì.LÁ.E he who goes back (on the agreement) will pay twenty minas of silver MDP 23 286:15, cf. *ša i-nu u ibbalakkatu* (BAL) MDP 18 215 r. 14 (= MDP 22 47); *ša i-nu-ú* 10 MA.NA . . . *inaddin* he who goes back (on the agreement) will give ten minas (of silver) SMN 3082:8 (unpub., Nuzi), cf. *ša i-en-nu-ú ša* BAL I MA.NA KÛ.BABBAR I MA.NA KÛ.GI Ì.LÁ.E JEN 273:15; *eme u ḫatānu aḫâmeš ul in-nu-u* the father-in-law and the son-in-law shall not mutually revoke (their agreement) SBAW 1889 pl. 7 iii 37, p. 838 (NB laws); *ša illâmma ina muḫḫi eqli šuâtu [idabbubu ušadbabu] in-nu-ú ipaqgaru* (whoever) appears and makes or causes litigation on account of this field (or) retracts (or) makes a claim BBSt. No. 27 ii 12 (MB), cf. *ša illâmma . . . idabbubu ušadbabu in-nu-ú upaqgaru* TCL 12 10:22 (NB), and (also wr. BAL-ú) passim in such clauses in NB; *ana la e-ni-e šatâri ištēn-TA.ÂM ilteqû* each (of the contracting parties) took (one copy of) the

enû

document so that there should be no retracting Peiser Verträge 91:15, and passim in NB, cf. *ana la e-ni-e* ¹PN *šaṭāri tašturma ana* PN₂ *taddin* Cyr. 337:17, also *ana la e-ni-e daḡānē ṭuppi išṭuru* RA 12 7 r. 8, also *ana la-ni-e* VAS 5 52:8, [a]-an-n[i]-e *ibid.* 32:13 (all NB).

2' in lit.: [aq]-bi-ma e-ni I promised, but reversed myself KAR 39 r. 21, also JNES 15 142:53' (SB rel.), cf. *qabû e-nu-u la nadānu* Šurpu VIII 73, cf. *qá-bu-ú u e-nu-ú* K.8954:6 (unpub., SB), and [qabû e]-[nu-u] *la nadānu ikkib* ^dMar[duk] K.10652:9' (unpub.), also Šurpu III 55; *itti libbišu idabbub ikammu isammu iēnšu la šabit* DUG₄GA *u e-nu-u šakinšu* (if the patient) talks to himself, . . . -s, . . . -s, cannot make up his mind, takes back whatever he says AMT 96,3:8, dupl. KAR 42:11; *Iq-bi-ul-i-ni* (The-God)-Promised-and-did-not-Go-Back (on his word) BE 14 132:17 and 20, cf. ^fTa-aq-bu-ul-te-ni BE 15 163:37 (both MB).

f) to serve as a substitute: *ēnitu li-na-an-ni māhirtu limḡuranni* may another woman serve as a substitute for me, may another woman take over (my sins) from me Maqlu VII 140, also K.7594:7' (unpub.), and KAR 165 r. 3, cf. [e-nu]-ú *li-na-an-ni māhi* [ru *limḡuranni*] BMS 59:16, also *annû i-na-an-ni annû imahḡaranni* KAR 92 left edge 2; *kābisûki limḡurunninni ētiḡûki li-ten-nu-ú* KI-ia may those who step upon you (the earth) take over (my sins) from me, may those who pass by you substitute for me KAR 246 r. 17, and dupl. JRAS 1936 587 r. 11, etc., see JRAS 1936 590.

g) other occs. — 1' said of *qarnu*, "horn" (mng. unkn.): cf. *qarna enû* Izi Bogh., in lex. section; SI-šú *e-ni* MN MN₂ MN₃ MN₄ MN₅ *magir* if he wants to "change his horn," the first, second, third, eleventh (and) twelfth months are favorable (followed by *qerbûšu šûšur* if he wants to purge himself) KAR 177 iii 13 (SB hemer.).

2' said of *appu*, "nose" (mng. unkn.): *kî ša . . . appi la e-nu-ú šukéna la amru* as if my nose were not "changed" (or) my prostration were not witnessed Ludlul II 14 (= Anatolian Studies 4 82).

enû

3' said of *kalitu*, "kidney," to turn over: *kîma mîti la tin-na-a* BIR-ka like the dead, (lie still and) do not change the side (lit. "kidney") (on which you sleep) Craig ABRT 2 8 i 12 (SB inc.), dupl. K.6812 ii 3 (unpub.), cf. *kîma mîtu la in-nu-u* BIR-su *maršu* BIR-su *a-a i-ni* LKA 162 r. 14f.

4' said of *qaqqaru*, "ground" (mng. unkn.): *ša kāšir anzilli qarnāšu tuballa epēš šiddi kāpidu e-ni qaqqaršu* you (Šamaš) extinguish the . . . (text corrupt) of the one who plans outrageous things, the land of the wily usurer will change (hands?) Schollmeyer No. 16 ii 40.

5' said of *qātu*, "hand," to change one's attitude: *qātkunu e-ni-a ana mannim mīnam ina barīkunu ḡabbulāku* change your attitude! to which of you do I owe anything? TCL 19 63:8 (OA let.), cf. *qātka té-ni* TCL 20 101:7 (OA).

6' said of *šer'anû*, "sinews" (mng. unkn.): SA.MEŠ *išdēšu i-te-nin-nu-u* Kūchler Beitr. pl. 14 i 29.

2. *itnû* to alternate with one another: *šābum . . . it-nu-ú li-te-nu-ú* 1 KUD ITI 1. KAM *lišib lišima* KUD *šanām li-ni-šu kī'am li-te-nu-ma* let the soldiers take shifts — a squad should be stationed for a month and (then) leave, and another squad should relieve it, let them take shifts this way ARM 1 20:7'ff., cf. *e-ni-[e]* LÚ.MEŠ *šunû[ima]* ARM 1 28:9; for *itnû* to serve as a substitute, cf. mng. If.

3. *šutēnû* to interchange, replace one another: *ša . . . pilik eqlāti šināti la uš-ten-nu-ú* who(ever) does not order the boundaries of these fields interchanged MDP 10 pl. 11 ii 29 (MB kudurru); *ša pi musarē annē eppašu tamētu šitrija la uš-te-nu-ú* he who will act according to the tenor of this inscription and will not cause the pronouncements of this inscription to be changed AKA 248 v 47 (Asn.); [nab]nūtē *ana nabniti bēlūti uš-te-in-nu-ú* (the gods) changed my origin into a lordly origin KAH 2 84:6 (Adn. II), also KAH 2 90:7 and 91:10 (Tn. II); *muš-te-nu-u* NA₄ ME.SU (var. [aba]n *kīsi*) he who changes the weights (in the merchant's bag) Schollmeyer No. 16 ii 52; see *muštēnû*, "young man changing to adolescence"; *Ištar . . . mu-uš-te-ti-na-at na[pišti]* VAB 4 170 viii 6 (Nbk.); [u]š-te-nu-ki

ēnu

(possibly [uš-t]e-te-nu-ki) uštābalkituki [u]štāpīlu amat ipšiki Maqlu III 57. Note: [a]-di-e ú-še-nu-u (in broken context, most likely for ušannú) ABL 539 r. 9 (NB let. of Esarh.).

4. IV to be revoked (with negation only): ša qibīt pišu la in-ni-en-nu-ú (DN) whose word cannot be revoked MDP 2 pl. 23 vii 46 (MB kudurru), cf. ša . . . la in-nin-nu-ú qibīssu VAS 1 36 i 15 (NB kudurru), and passim; ana purussišunu kīnim ša la in-nin-ú-ma (var. in-nu-ú) . . . atkalma I trusted in their reliable decisions which cannot be revoked VAB 4 254 i 30 (Nbn.), var., from 5R 65, is incorrect; šūpā zikrāka ul in-nin-nu-u your pronouncements (Šamaš) are manifest, they cannot be revoked Schollmeyer No. 16 ii 8, cf. ša NU BAL-ú qibīssa 4R 55 No. 2:28, and passim, also dīnka ul in-nin-ni Haupt Nimrodepos No. 53:6; anāku RN . . . ša qibīssu la BAL-u la uštamsaku amat rubūtišu I, Esarhaddon, whose order cannot be changed, whose royal word cannot be disregarded Borger Esarh. 103 i 25; ina . . . annikunu kīni ša NU(!) BAL-ú with your true “yes,” which cannot be revoked KAR 26 r. 6, cf. LKU 32:3, cf. migraki ša NU BAL-u ZA 5 80 r. 23, and passim in SB prayers; aj itūr a-a i-in-nin-na-a (var. in-ni-na-a) seqar šaptija may the words of my lips be not revoked, be not changed En. el. II 129, cf. ibid. III 48, 64, etc., also ibid. I 157, IV 7; bārātu šipir la in-nin-nu-u umallū qātūa (DN) entrusted to me the never-failing craft of divination Streck Asb. 254 i 9, coll. Bauer Asb. 2 84 n. 3.

(Driver and Miles Babylonian Laws 2 150.)

ēnu (īnu) s.; 1. ruler, lord, 2. high priest, high priestess; OB, SB; Sum. lw.; wr. syll. (i-ni Antagal G 40) and (LÚ).EN.NA (SAL.EN.NA PBS 5 100 ii 27, OB, en.GAB BIN 9 35 r. 4, 319 r. 3, 337 r. 3); cf. ēntu, ēnūtu.

en = e-nu (followed by nin, nin.dingir.ra = en-tum) Nabnitu IV 252, also Nabnitu K 113, cf. (followed by lagar, nu.éš) Proto-Lu 205; en = e-nu-um (in group with nišakku, edammū, pašišu, gudapsū) Erimhuš V 13; gašan.dim.me.ir = nin.dingir = ug-[bab-tu], [e]-nu Emesal Voc. II 76f.; bu-ur KI.EN.KAK = [man-za-az e-ni] Diri IV 315, cf. KI.EN^{mu-rum}KAK = man-za-az i-ni (in group

ēnu

with mā laku and kisú) Antagal G 40; hu-un_{HUN} = na-šu-ú ša e-ni to install, said of a high priest Nabnitu K 146.

re-ú, e-nu, hal-dim-ma-nu = be-lu Malku I 6ff., cf. e-[nu] = [be-lu] CT 18 8 K.2040:3 (syn. list).

1. ruler, lord (mentioned beside lugal) — a) in Sum.: Enlil lugal.kur.kur.ra RN en Ki.en.gi lugal.kalam.ma Enlil, king of all countries, RN, lord of Sumer, king of the (home) country SAKI 156 4a:4; RN . . . en.še.ga Unuga lugal Isina SAKI 204 B 1:8, cf. en.me.a.túm.ma Unuga ibid. 2:6, and en.me.te ibid. 3 i 8, for which cf. EN-um simat Uruk Gadd Early Dynasties pl. 3 i 10; en.Kul.ab.ba.ke_x(KID) (referring to Gilgāmeš) Jacobsen King List 89 n. 128, cf. AJA 53 7:15 (Gilgāmeš and Agga) and Kramer Enmerkar and the Lord of Aratta 30 and 373, and (with Enmerkar as en.Unuga) ibid. 182 and 371, but note Enmerkar as lugal.Unuga Jacobsen King List 86 n. 115.

b) in Oakk. and OB: Lugalzagesi EN KI.UNUG LUGAL KI.URIM PBS 5 34 x 5; Mani-um EN MÁ.GAN^[ki] MDP 6 3 ii 55; lú.bi lú.gal.ḫe.a in.ḫe.a ì.in.si ḫe.a : awilum šá lu šarrum lu e-nu-um lu iššiakkum whether this man be a king or a lord or a city-ruler Sumer 11 pl. 16 r. 18f. (OB copy of inser. of Šulgi), cf. awilam šu'ati lu LUGAL lu EN RA 11 92 ii 17 (Kudur-Mabuk); (Lipit-Ištar) en-um simat Uruk Gadd Early Dynasties pl. 3 i 4, (possibly bēlum, but see Poebel, OLZ 1922 508), cf. mng. 1a; en.kalam.ma in.dagal.la.a lugal.e ma.da . . . gú.giš.bí.in.ga₄.gar.ra (Samsuiluna) the en (possibly = bēlu) who had enlarged the country, the king who had subjected the countries AFO 9 246 i 24.

c) in lit.: ela jāti . . . šarru šakkanakku e-nu u rubū ul iba'u padāna[šunu] without me (the horse) no king, general, lord or prince can travel his road CT 15 35:6 (SB wisdom), cf. [. . .]-ku e-nu u rubū (in broken context) Schollmeyer No. 16 iv 27; e-nam (var. ^dNIN.DINGIR.RA) tabniāt enūti šarru tabniāt šarrūti rubū (var. apkallu) tabniāt labār ūmē rūqūti you are a lord (var. a high priestess) born for lordship, a king born for kingship, a prince (var. a wise man) born to last forever (address to the clay) AAA 22 pl. 11 iii 16 (SB

ēnu

rel.), vars. from dupl. KAR 134 r. 16; [en].e mu.un.íl.e lugal.e mu.un.íl.e : *e-na tanašši šarru tanašši* you (Šamaš) install the lord(s), you install the king(s) Gray Šamaš pl. 9 K.2605:9f., cf. [x].íl ù.mu.un.íl.la : *e-na anašši [šar]ra anašši* ASKT p. 128 i 77f.

d) said of gods: en zi.ga.ni an.na im.[dúb.bu] : *šá be-lí* (var. *e-ni*) *tibu[šu šamé unáš]* the rising of the lord shakes the heaven Lugale II 31, var. from LKA 9 first face ii 3'; ^dEn.líl e[n.àm] ^dEn.líl lugal.[àm] Jacobsen, JNES 12 181 n. 41.

2. high priest, high priestess — **a)** high priest — **1'** in leg. and adm. texts:

of Ištar: [E]n.am.gal.a[n.n]a en. ^dInanna.Unu^{ki}.ga PBS 57:8 (Nippur), and passim; mu En.unu₆.gal. ^dInanna en ^dInanna ba.ḥun the year in which the high priest of Inanna (called) En.unu₆.gal. ^dInanna was installed RLA 2 143 (year 5 of Amar-Sin, cf., for vars., Schneider Zeitbestimmungen 26f.), also mu en. ^dInanna Unu[ga] dumu RN lugal.e maš.e ba.pà year in which the son of Ur-Nammu was chosen by the king by extispicy as en of the Inanna of Uruk RLA 2 140 (years a and b of Ur-Nammu); for Ur III refs., cf. Schneider Zeitbestimmungen 46; en. ^dInanna (of Nippur) BIN 9 p. 8; ú-ku-urrim EN.ME. ^dINANNA = *e-nu šá* ^dXV Diri IV 57, also Antagal G 15 and Proto-Lu 235, cf. EN. ^dINANNA = *e-nu-um ša* ^dINANNA Proto-Diri 383;

of Sin: *umma Amur-ilūssu* EN ša ^dEN.ZU-ma As. 30-T. 220:4 (unpub. OB let. from Tell-Asmar); EN JCS 9 72f. No. 10:4, etc., *e-nu-um* ibid. No. 8:3, etc., ^m*e-nu-um* ibid. 115 No. 90:6, *en-um* ibid. No. 98:3, etc., all referring to the EN of Sin in Tuttub, see for details R. Harris, JCS 9 40ff.; zi-ir-ru EN.NUNUZ.ZI. ^dŠEŠ.KI = *e-nu šá* ^dSin Diri IV 55, also Proto-Diri 386 and Proto-Lu 233;

of Šamaš: mu en. ^dUtu máš.e in.p[à] (year 6 of Gungunum) RLA 2 155; en. ^dUtu ba.ḥun.gá (year 9 of Gungunum) ibid., cf. (year 10 of Abisarê and year 6 of Sumuil) ibid. 157, and (year c of Nūr-Adad) ibid. 158; en. ^dUtu Woolley Royal Cemetery p. 314 U 11452; nunuz-zi EN.NUNUZ.ZI. ^dUTU = *e-nu šá* ^dUTU Diri IV 56, also Proto-Diri 385, Antagal G 14 and Proto-Lu 234;

ēnu

of Enki (of Eridu): en.Eridu^{ki}.ga ba.ḥun.gá (year 29 of Šulgi) RLA 2 141, cf. (year 8 of Amar-Sin) ibid. 144; še-en-nu EN.ME.AD.KÙ = *e-nu šá* ^dÉ-a Diri IV 58, also Proto-Diri 384, Antagal G 16 and Proto-Lu 236; ú-su-u[h] SAL.LAGAB = *e-nu šá* ^dÉ-a, *e-nu šá* ^d[x] Diri IV 178–178a, *e-me-zi* SAL.LAGAB = MIN, *e-nu šá* ^d[x] Diri IV 179–179a, [mu-r]u-u[b] SAL.LAGAB = MIN Diri IV 180; SAL.LAGAR (with pronunciation glosses *e-meš* // *ú-su-uh*) = MIN (= [enu]) *šá* [^dÉ-a] Antagal G 18;

of Enlil: Ka.kù.ga.ni en. ^dEn.líl.lá ^dInnin.ka dam.ni PN, en of Enlil (and) PN₂, his wife A 30568 (early OB seal from Nippur); mu en. ^dEn.líl.lá ba.íl year in which the en of Enlil was installed (year 18 of Išbi-Irra) BIN 9 p. 13; en. ^dEn.líl.lá Schneider Götternamen No. 118: 9 (Ur III);

of Nanše: en. ^dNanše Schneider Götternamen No. 509:9, cf. (same person also called sanga. ^dNanše) ibid. 509:25b, see Falkenstein Gerichtsurkunden 2 21;

of other deities: en. ^dNin.ì.si.in.na Kraus, JCS 3 9 n; mu-ru-ub EN.ME.LAGAR = *e-nu šá* ^dKù-bu Diri IV 59, cf. SAL^{mu-ru-uh}LAGAR = MIN (= [e-nu]) *šá* [^dKù-bu] Antagal G 17; SAL+LAGAR = *e-nu-um ša* ^dSAL+LAGAR Proto-Diri 387.

2' in lit.: *ašbu e-nu u lagaru ašbu išippu u lumahḥu [aš]bu gudapsá ša ilī rabāti* (in the nether world) dwell the high priest and the lagaru-wailer, dwell the purification priest and the lumahḥu-priest, dwells the gudapsá-priest of the great gods Gilg. VII iv 46; *e-nu išippi zabardibbu* LÚ.KUL.LUM LÚ engišu LÚ ārīru LÚ.GAL.DÙ LÚ.DÍM LÚ.KISAL.LUH-ḥa NI.DUH.GAL-lum LÚ ti-ir É LÚ lagaru šākin takribtu LÚ.NAR.MEŠ . . . *ilikšunu apturma šubarrāšunu aškun* I released from feudal duties and gave exemption (from taxes) to the high priest, the purification priest, the keeper of the bronze utensils, the brewer, the cook, the miller, the orchard administrator, the architect, the court sweeper, the chief gatekeeper, the house servants of the temple, the wailer who performs the lamentation (and) the musicians YOS I 45 ii 26 (Nbn.); *lu e-nu-um wedām lu pašišu wedām imāt* either a noted high priest or a noted pašišu-priest will die RA 44 43 MAH 15874:20 (OB ext.), cf. dupl.

ēnu

[*lu*] *e-nu wedām imāt lu pašišu* [*wed*] *ām imāt* YOS 10 17:53 (OB), also *en-nu* SIG-ú [...] CT 31 15 K.7929:2 (SB ext.), and *en-nu rabū imāt miqūtti šangī* Boissier Choix 1 64:11; EN.NA *u šangā ilu erreš* the god desires a high priest (or priestess) and a *šangū*-priest TCL 6 4:20 (SB ext.), cf. (followed by NIN.DINGIR. RA DINGIR *erreš*) *ibid.* 33; EN.NA *u šangū eli ili la ṭābu* the high priest (or priestess) and the *šangū*-priest are in bad odor with the god TCL 6 4:21 (SB ext.), also *ibid.* r. 3; *e-nu mu-šahmiṭ taklīm ili tuštamīt* you have put to death the high priest who delivers the offerings to the gods in good time Gössmann Era IV 108; *ali zāninkunu e-na* (var. *-nu*)-*ku-nu a-a-in-na* where would your (the gods') caretakers be, who would be your high priests? Gössmann Era V 14.

3' in rel.: *arkišu* LÚ.EN.NA behind him the en-priest KAR 132 iii 15 (rit. referring to Uruk), see RAcc. p. 102; LUGAL *íl-ut* EN.NA (= *našūt ēni*) *ippuš tillēšu ebbūti illabšu* the king performs the ceremony of the installation of the high priest, he puts on his clean apparel RAcc. 73:16.

b) high priestess — 1' wr. with log. — a' in leg. and adm. texts: of Nanna: EN. ḫé.du₇.an.na SAL.NUNUZ.ZI ⁴Nanna dam ⁴Nanna PN, the ē.-priestess of Nanna, the wife of Nanna (daughter of Sargon of Akkad) UET 1 23:2; cf., for a list of the ē.-priestesses of Nanna in Ur, Gaeš and Karzida, Sollberger, AfO 17 23–27.

b' in lit.: EN *asakka ištanarriq išabbatušima iqallūši* UD *ša-gu-um* EN *ittanajak* the ē.-priestess will repeatedly steal the sacred property of the god, but they will seize her and burn her (as punishment), or: the high priest will repeatedly have sexual intercourse with the ē.-priestess CT 6 2 case 42 (OB liver model), cf. *ibid.* 3 case 43, cf. also *en-nu asakka ištenerriq iššabbatma iddāk* unpub., ext., cited by Nougayrol, RA 44 29; *muttallik* É.DINGIR. RA EN *ittanajak* one who frequents the temple will repeatedly have sexual intercourse with the ē.-priestess CT 6 3 case 44 (OB liver model).

2' wr. syll.: *e-nu-um uštaḫḫa* the ē.-priestess will lead a loose life RA 44 42:49

ēnu

(OB ext.), cf. *en-nu uštaḫḫa* Boissier Choix 1 63:8; see RA 44 29, sub mng. 2b–1'a'; note the personal name *E-nu-um-li-bur* May-the-*Ēnu*-Priestess-Prosper YOS 8 176:25 (OB Larsa).

3' wr. nin or nin.dingir: see *ēntu* and *ugbaltu*.

The meaning "lord" of Sum. en is borne out by a number of early passages. The word occurs mainly in literary contexts, where the Akk. translation usually renders it by *bēlu* (for an exception, cf. mng. 1b); it disappears in the OB period, while *ēnūtu*, q. v., maintains itself longer.

For en as an element in designations of officials, both secular and sacred, cf. *ensi* (*iššakku*), *enku* (*mākisu*), *engišu*, *endibbu*, *ennigū*, *ennun* (*mašartu*) and *ensi* (*šā'ilu*), *ensū*, *engū*, *enkummu* (also *ninkummu*), etc. The sign itself represents an important symbol which can be seen on the famous vase of Uruk.

Note also the term *nam.en.na* (see *šapsu* and *bitrū*) used, e. g., in combination with *tūg*, *sīg* and *šaḫ* to denote high quality, *nīg.en.na*, said of fields (Deimel ŠL 99/43), and that EN in the reading *uru_x* (cf. MSL 2 64 No. 416a) means "powerful," "large," etc.

As for the Sum. en as designation of a high priest (with a fem. counterpart *nin* or *nin.dingir(.ra)*, Akk. *ēntu*, note that in Ur, Kiabrig, Eridu and Larsa en-priestesses served male gods, such as Nanna, Enki and Utu; correspondingly in Uruk, Inanna had a male en-priest, who often was the city ruler. We are best informed about the en-priestesses of the moon god Nanna, who were all of royal blood, had been chosen by means of extispicy (*maš.e . . . pà*), were installed (*il* or *ḫun*) by the king, their father or brother, and who lived in the *gipāru*, q. v. For their names, from the time of Sargon of Akkad down to Nabonidus, cf. Sollberger, AfO 17 23ff., for their relationship to the deity, which the texts describe as one of marriage, cf. Falkenstein, Journal of World History 1 796 and Jacobsen, JNES 12 179 n. 41 and ZA 52 107 n. 32. Among the gods of Lagaš only the goddess

ēnu

Nanše had an en-priest, who also seems to have had the title *sanga*; but note here the cult of dead notables referred to as en.en.né.ne, “the *ēnu*’s,” cf. Deimel Or. 2 45f. In Nippur, on the other hand, Enlil had a male en priest, while the goddesses Inanna and Nin-Insina, who had male en priests, and Ninurta, who was linked to a nin-priestess (see *ēntu*), follow the normal pattern. In Tuttub, east of the Tigris, an en priest or priestess served the moon god; for his or her archive, cf. R. Harris, JCS 9 35ff.

While the male en seems to disappear from non-literary texts after the Isin-Larsa period, except for the LÚ.EN.NA in a late religious text from Uruk, the female en survives in omen texts (ext. and astrol.); cf. *ēntu* and *ugbaptu*.

Poebel, PBS 4 154; Gadd, Iraq 13 27ff.; Falkenstein, Journal of World History 1 795f.; Jacobsen, JNES 12 179 n. 41 and ZA 52 107 n. 32.

ēnu (eye) see *īnu*.

ēnu (when) see *īnu*.

ēnū (fem. *ēnūtu*) s.; substitute, replacement; SB*; cf. *enū*.

lú.bal = *e-nu-u* Nabnitu IV 259; ba-ár BAR = *te-nu-u, a-ḫu-u, a-ḫi-tu, e-ni-tu* A I/6:205ff.

e-ni-tum līnanni māḫirtu limḫuranni may another woman serve as substitute for me, may another woman take over (my sins) for me Maqlu VII 140, also K.7594:7’ (unpub.), cf. *e-ni-tu līn[anni māḫirtu limḫuranni]* KAR 165 r. 3, also [*e-nu*]-ú *līnanni māḫi[ru limḫuranni]* BMS 59:16.

enūma (when) see *inūma*.

enūmišu (when) see *inūmišu*.

enungallu s.; chief warden; Bogh.*; Sum. lw.

^d*Lamaštu* ^d*Labāšu* ^d*Aḫḫazu* DIB-uš *e-nu-un-gal ki-ša-ti māḫiṣ muḫḫi* whom the Lamaštu-demon, the Labāšu-demon, the Aḫḫazu-demon have seized (or) the Chief Warden of the Forests who smites the skull KUB 39 58+ iv 9, see G. Meier, ZA 206.

G. Meier, ZA 45 213.

enunūtu (a plant) see *anunūtu*.

enzu

enūtu (tool) see *unūtu*.

ēnūtu s.; 1. lordship, 2. office of the high priestess; SB, NB; cf. *ēntu, ēnu*.

nam.en.na lu.lu : *ana e-nu-ut nišē* 5R 62 No. 2:36f., see mng. 1b.

1. lordship — a) said of gods: *e-nu-su lu šūturat* let his (Marduk’s) lordship be the highest En. el. VI 106; *innanu* ^d*Kingū šušqū leqū e-nu-ti* now (since) Kingū has been elevated, has taken over the lordship En. el. III 49; [*ša* ^d*Aššur*] *ana dārāti lušarbi e-nu-us-su* I will exalt the lordship of Aššur for eternity BA 5 652:13, cf. Borger Esarh. 77 § 49:2, AfO 13 p. 217:5 (Asb.).

b) said of kings: nam.en.na lu.lu . . . DN mu dūg.ga ḫé.en.sa₄.a : *a-na e-nu-ut nišē šumī tābiš lu tambī* . . . DN DN nominated me for lordship over the people 5R 62 No. 2:36f. (Šamaš-šum-ukin); *ana e-nu-te kiš-šati ibnūsuma* (the gods) created him for lordship over the universe Streck Asb. 382:8 (Sin-šar-iškun); *e-nu-us-su ušātiru ina puḫur šūt malkū* (when Marduk) made his (the king’s) lordship the greatest in the assembly of the rulers VAS 1 37 i 41 (Marduk-apal-iddina II kudurru); *inum* ^d*Marduk* . . . *ušāpū malku ana epēš e-nu-tim* when DN assigned the king to exercise lordship RA 11 110:2 (Nbn.); *ana e-nu-tu mātišu* (in broken context) VAB 3 2:3 (Cyr.).

b) other occ.: *e-nam* (var. ^d*NIN.DINGIR*. RA) *tabniāt e-nu-ti šarru tabniāt šarrūti* you are a lord (var. high priestess) born for lordship, a king born for kingship (address to the clay) AAA 22 pl. 11 iii 16 (SB rel.), var. from dupl. KAR 134 r. 16.

2. office of the high priestess: DUMU.SAL *šū libbija ana e-nu-ti ašši* I installed my own daughter in the office of high priestess YOS 1 45 i 24 (Nbn.), cf. DUMU.SAL . . . *ana e-nu-tim ašši* RA 11 112 ii 13 (Nbn.); *Egipar kummi ellu ašar paraš e-nu-tim uštaklalu qiribšu* Egipar, the pure sanctuary, wherein the rites of the office of the high priestess (are performed) YOS 1 45 i 39 (Nbn.).

enzu (*ezzu, inzu*) s. fem.; 1. she-goat, 2. goat (generic term), 3. the constellation

enzu

Lyra, 4. (a bird); from OB on; pl. *enzāti*; wr. syll. (in Nuzi mostly *en-zu*.MEŠ, *inzu* ZA 43 306:19 (OB), *ezzu* de Genouillac Kich 2 C 1:4f., and passim in this text and ARM 4 62:3') and *ūz*, UDU.ŪZ; cf. *hanzu*.

uz ūz = *en-zu* S^b II 284, also A VIII/4:78; [ū]z.^{mušen} = *e-zi* [(x)] "goat" bird Hh. XVIII E 6; for various categories of *ūz* (given mostly without Akkadian translations), see Hh. XIII 193–214; *zú.ra.ra*, *zú.ra.aḥ.a*, *si* = *ka-ša-šu šá ūz* to shear, said of a goat Nabnitu J 323ff., see *gazāzu*; *gun.sig.ūz* : *bi-lat šar-ti en-zi* Hh. II 366; *giš.ná šà.tag sig.ūz.ag.a* = *eršu šá šar-ti en-zi še-at* bed stuffed with goat hair Hh. IV 159; [ga].ūz = *ši-zib en-zi* goat's milk, [ga.ū]z.sig₇.sig₇ = *MIN ar-qa-a-ti* milk of yellow she-goats Hh. XXIV 95f.; *udu en.zum*, *udu hur.sag.gá*, *udu tu.ra* MDP 18 30 (school text); *udu.ūz.meš* = *en-za-ti* Practical Vocabulary Assur 309; UDU.ŪZ.MEŠ MÁŠ.ZU MÁŠ.TUR SAL+ÁŠ+QAR ADD 777 r. 3, dupl. 2R 44 No. 3:13 (NA Practical Vocabulary Nineveh version).

ūz.e [...] *ūz.e tu.ra* : [...] *e-za i-mu-ur-ma* [...] *e-zu ma-ar-ša[at]* he saw the she-goat [...] the she-goat was sick de Genouillac Kich 2 C 1:4f. (OB inc.), cf. (wr. [e]-zu-um) ibid. 11, also ibid. 15; ^dEn.lil *lugal.kur.kur.ra.ke_x* (KID) *ūz*.[s]ig₇.ga[.ni me].dè.en : *ša^dEnlil bēl mātātī en-za-~~tu~~-šū ar-qa-t[u nīnu]* we are the yellow goats of Enlil, the king of the world LKA 76:9f. (SB lit.); *us_x(GANÁM) sila₄ in.šub ūz máš in.šub* : *lahri puḥādu iddīma en-zu lalāšu iddi* the ewe dropped (her) lamb (prematurely), the goat dropped her kid (prematurely) SBH p. 131:56f., cf. *ūz máš.bi* : *en-za u lalāša* 4R 30 No. 2:2f., 6f.

[*ha*]-*an-zu* = *en-zu* (var. [el]-[en]-zu) Malku V 36.

1. she-goat — **a**) in OB: *x ūz.ḫi.a* *x MÁŠ.DU* *x she-goats*, *x . . . -he-goats* (added up as *ŪZ.ḫi.a*) YOS 8 162:3 (= 163:4), cf. (with *ūz* beside *MÁŠ.DU*) Gautier Dilbat 43:6, also *ŪZ.MÁŠ.ḫi.a* VAS 13 58:2, TCL 11 162:11, and *ŪZ.MÁŠ.ḫi.a* (summing up *ūz* and *MÁŠ.GAL*) PBS 8/1 62:3, 65:1, 71:3; *x ūz . . . a-ri-a-tum* *x ūz li-li-id-du* *x pregnant goats*, *x goats* which have kidded JRAS 1917 723:6; *ŪZ GU.LA* full grown she-goat BIN 7 107:4, cf. VAS 13 101:9, note: *ŪZ.AL* adult goat (Akk. corr. unknown) Riftin 134:6, and (beside *MÁŠ.GAL*, as column heading) VAS 13 86:1.

b) in MB: cf. mng. 2a–2'.

c) in MA: 2 *MÁŠ.MEŠ* 1 *ūz ri-mu* two he-goats, one she-goat which has kidded KAJ 120:12, cf. KAJ 190:22, 267:3, 225:3.

enzu

d) in Nuzi: 1 *en-zu* SAL *ū ša ilti[l]tum gazzu* one she-goat which was shorn once HSS 9 26:3, cf. 2 *en-zu* SAL.MEŠ SIG₅.GA 2.TA. *ām gazzutu* RA 23 149 No. 30:12, also 1 *en-zu ša 2-šu gazzuttuš* ibid. 143 No. 3:29, and cf. ibid. 101 No. 18:6; 1 *en-zu* SAL *ša šārti ša 3-šū* [*gazzu* *u* 1 *en-zu* SAL *šeklinnu* [*ša x-š*]*ū gazzu* one hair-producing she-goat which was shorn three times and one *šeklinnu*-she-goat which was shorn *x* times HSS 9 101:18f.; 6 *en-zu* SAL *Ū.TU.MEŠ* 20 *MÁŠ.MEŠ.GAL naphar* 26 *en-zu*.MEŠ six she-goats which have kidded, twenty he-goats, total 26 goats HSS 9 59:1ff., cf. 10 *en-zu* SAL.MEŠ *Ū.TU* JEN 536:4, and passim in Nuzi; *x UDU.MEŠ ša MÁŠ* *x UDU.MEŠ ša en-zu* SAL.MEŠ *x small cattle*, being he-goats, *x small cattle*, being she-goats HSS 15 204:2, cf. 1 *en-zum* AASOR 16 14:2, 7 and 11; 1 UDU. SAL *qadu kalūmišu* SIG₅ 1 *en-zu qādu lalāšu* SIG₅ *ū* 1 *en-zu* SAL *x-ti-x* one fine ewe with her lamb, one fine she-goat with her kid and one . . . she-goat JEN 606:6f.

e) in NA: 200 UDU.US_x(U₈).MEŠ 150 UDU.ŪZ.MEŠ 230 DUMU.MU.AN.NA 200 ewes, 150 she-goats, 230 yearlings (lambs and kids) ADD 118:2, cf. UDU.ŪZ.MEŠ (beside *MÁŠ.MEŠ*, added up as *MI.MEŠ* black (small cattle, i.e., goats) ADD 1132:6 and r. 6.

f) in NB, LB: 1 *ūz ša kakkabtu šendet(i)* one she-goat marked with a star YOS 7 7 ii 77, cf. ibid. 83 and 86, cf. 1 US_x 1 *ūz naphar* 2 *šēnu ša^dmarri u qantuppu šendu* one ewe, one she-goat, together, two head of small cattle, marked with the spade and the stylus TCL 13 132:1 and 8; 300 *šēni adi ūz u puḥātu ša MN ultu gizzi ušāni* 300 head of small cattle, including goats and male sheep which came here from the shearing in MN TCL 12 43:16; *x US_x u UDU.ŪZ ša šizib* *x ewes* and she-goats (both) giving milk AnOr 8 67:5, cf. *x ūz GAL UCP* 9 p. 59 No. 6:6, and *x ūz SAL.AL* (beside *US_x SAL.AL*) YOS 7 143:10 and 15; *MÁŠ.GAL ūz MÁŠ.TUR SAL+ÁŠ+QAR naphar MI-tú* adult he-goats, she-goats, male kids, female kids, total of black (small cattle) (as column headings, opposed to *UD* white, i.e., sheep) BIN 1 176:3, cf. YOS 7 193:7, TCL 12 54:7, UCP 9 p. 75 No. 85:7; *x ūz GAL-tu ālittu* *x adult she-goats* which have kidded (added

enzu

up, with the goats and kids, as *še-en* MI.MEŠ) BE 9 1:5, cf. BE 10 105:5, 106:5, 130:4, and passim in LB texts of this type.

g) in SB: ÛZ.MEŠ-*ka takšî* US_x.MEŠ-*ka tu'āmî lîlida* your goats shall bear triplets, your ewes twins Gilg. VI 18; *šumma ÛZ šuppa Û.TU* if a goat bears a mutton sheep CT 28 32 K.3838+ r. 1 (Izbu), cf. Izbu Comm. Z 10', cf. also *šumma ÛZ šalimtu* SIG₇ Û.TU CT 28 32 K.3838+ :4, and passim; *šumma ina KAŠ šumma ina GA ÛZ tarabbak* you steep (various drugs) either in beer or in goat's milk KAR 202 r. iii 27 (med.), cf. GA ÛZ AMT 27,10:4, and passim in med.; ÉN ÛZ *arqat aruq* [...] *ina eki arqî šammî arqûti i[kkal]* incantation: the goat is yellow, yellow [is her . . .], on the green bank [she eats] green grass (inc. against jaundice) Kùchler Beitr. pl. 17 ii 48; *kîma Šakkan irhû bûlšu ÛZ ka-[zu-us-sa]* US_x *im* (text HIA)-*mî-ra-ša atâna mûraša* AM as Šakkan made his beasts pregnant, the she-goat (was made pregnant by) her buck, the ewe by her ram, the she-donkey by her male AMT 67,3:4 (SB inc.), cf., for a parallel, Maqlu VII 24ff.; *šulušîta aššam en-za* I bought a three-year-old goat Anatolian Studies 6 152:44 (Poor Man of Nippur).

2. goat (generic term) — **a**) in econ. — **1'** in OB (ÛZ.HIA = *enzâtum*): x he-goats (MÁŠ.GAL) x kids (MÁŠ) x young kids (MÁŠ.TUR) x ÛZ GU.LA x ÛZ TUR (total:) 31 ÛZ.HIA BIN 7 107:4ff., cf. ÛZ.UDU.HIA (adding up ÛZ.HIA and sheep) *ibid.* 12; x US_x.UDU.HIA ù ÛZ (sum of x US_x.UDU.HIA (= *šēnum*) and x ÛZ.HIA) Haverford Symposium p. 234 No. 5:11, cf. ÛZ.HIA (total of she-goats, he-goats and kids) AJSL 33 222 No. 4:10 and 21, Riftin 134:10, cf. ÛZ.HIA (parallel to US_x.UDU.HIA) JRAS 1917 723:9, and passim, (parallel to ÁB.GUD.HIA and US_x.UDU.HIA) Riftin 90 i 2 and ii 2, but note: US_x.UDU.HIA including ÛZ and kids Grant Bus. Doc. 71:7 (= YOS 8 64) and CT 6 24c:9, also US_x.UDU.NITÁ.HIA including ÛZ TCL 1 177:19; *ša* 10 GÍN KÙ.BABBAR ÛZ.HIA *u* 5 GÍN KÙ.BABBAR UDU.NITÁ.HIA *iš-šal-[mu-n]im-ma* goats, for ten shekels of silver, and sheep, for five shekels of silver, have been bought PBS 7 16:8 (let.); PN SIPA ÛZ.HIA LIH 29:5f.; note: 103 ÛZ ZÚ.RA.

enzu

HIA PBS 8/2 123:1; UDU *ez-zu-um* ARM 4 62:3'.

2' in MB (ÛZ.HIA): x UD.HIA.MEŠ x MÁŠ.GAL x ÛZ x MÁŠ.TUR x SAL+ÁŠ+QAR *naphar* x ÛZ.HIA *naphar* x US_x.UDU.HIA x sheep (lit. white ones), x he-goats, x she-goats, x male kids, x female kids, total x goats, (grand) total x small cattle BE 14 48:7 and 10.

3' in Nuzi (*enzu*.MEŠ): 6 *en-zu* SAL Û.TU.MEŠ 20 MÁŠ.MEŠ.GAL *naphar* 26 *en-zu*.MEŠ six she-goats which have kidded, twenty bucks, total 26 goats HSS 9 59:3; *naphar* x UDU.MEŠ ù *en-za*.MEŠ (adding up UDU.MEŠ) HSS 9 48:17; x KUŠ.MEŠ *ša* UDU x KUŠ.MEŠ *ša en-zi* x sheep hides, x goat hides HSS 13 458:2; *šundu en-zu*.MEŠ *ina Nuzi hušumma ipšû* (dated) when the goats were taken away(?) from Nuzi HSS 13 457:12; 1 *en-zu* NITA (beside 2 *en-zu* SAL) JEN 297:22, see Dorothy Cross Movable Property 31.

4' in NÁ: 3 (or 13) MÁŠ(!).MEŠ *ālidāte* 7 (or 17) DUMU.MU.AN.NA.[MEŠ] *naphar* 480 UDU UD.MEŠ 20 UDU.ÛZ.MEŠ *naphar* 500 three goats that have kidded, 17(!) one year old (kids), total 480 sheep (lit. white sheep), twenty goats, (grand) total 500 ADD 697 r. 3, cf. x ÛZ.MEŠ ADD 753:5, 1125 v 5.

b) other occs.: *lu ša kîma ÛZ inabbuzu* be it (the ghost) who bleats like a goat AFO 14 146:103 (*bit mēsiri*); *kîma sîg* (= *šarat*) ÛZ *annî innappašuma . . . ana muhhi ÛZ-šû* [*la iturru*] just as the hair of this goat is plucked and cannot return to the goat from which it (was taken) Šurpu V/VI 103 and 105, cf. *ša-ar-tam ša ÛZ šāmam* TCL 17 26:26 (OB let.), and *ša-rat en-[zi]* CT 16 23:316, but for *sîg*. ÛZ with the reading *šartu*, see *šartu*; *šumma ubānu ultu rēšîša adi išdîša kîma* SI ÛZ *zi-rat* if the “finger” is curved(?) like a goat's horn from its top to its base Boissier Choix 47:16 (ext.), cf. *ibid.* 10ff., also CT 20 32:72; *šumma im-meru qarni ÛZ šakinma šārassu šalmat* if the (sacrificial) sheep has goat's horns and its hair is black CT 31 31:19, and dupls., see AFO 9 118, cf. *ibid.* 18ff., cf. also UZU ÛZ KAR 156 r. 5, SI ÛZ KAR 194 i 38; [NAM].ERÍM SAG.DU UDU.ÛZ the *Māmitu*-(demon) had a goat's head ZA 43 16:47 (lit.).

epapu

3. the constellation Lyra: GIŠ.MAR.GÍD.DA *in-zu-um kusariqqum bašmum li-iz-zi-⟨zu⟩-ù-ma* may the Big Dipper, the “Goat,” Capricorn (and) Hydra stand by ZA 43 306:19 (OB lit.); for MUL.ÛZ as a constellation, cf. Gössmann, ŠL 4/2 No. 145.

4. (a bird): see Hh. XVIII, in lex. section; 2 *e-zi* MUŠEN 16 *giršippū* MUŠEN CT 33 47b:1 (OB).

In OB and MB ÛZ.ĦI.A, in Nuzi *enzu.MEŠ*, in NA UDU.ÛZ.MEŠ is the collective for “goats,” although often US_x.UDU.ĦI.A includes both sheep and goats. In NB and NA appears the collective MI.MEŠ, “black ones,” for goats, beside UD.MEŠ, “white ones,” for sheep.

Landsberger, AfO 10 158f.

epapu s.; (a kind of ornament?); syn. list*; Kassite word(?).

ediptu, marratu, šallapītu, urītu, kamītu, e-pa-pu, šetiptu, etc. = [x]-x-[x-x] (perhaps [šer-š]er-[ratum]) An VII 80ff.

eparšū (or *etamšū*) s.; (a garment); MB*; foreign word.

x TÚG *e-par-ša-a ši-pu* x *e*-garments with *šīpu*-decoration (in list of garments) PBS 2/2 135 v 6.

epartu s.; (a coat); syn. list*; foreign word.

e-pa-ar-tū = na-ab-lap-tū An VII 193, also Malku VI 102; *e-pa-ar-tum* TÚG x (title of a synonym list) BE 17 73a:16 (MB).

epattu s.; (a costly garment); OA*; pl. *epadātu*.

1 *ra-gú-tum* 3 *e-pá-da-tum talḫadiātum* one thin (garment), three *e*-garments from Talhad CCT 1 32c:15, cf. 20 *e-pá-da-tum talḫadiātum* ŠĀ.BA 10 *e-pá-da-tim* OIP 27 62:43f., also CCT 2 36a:15, TCL 14 54 r. 9'; *e-pá-da-ama ummiānija šūbilam* send one *e*-garment to my principal CCT 4 6e:6 (let.), cf. TCL 20 119:21 and 23 (let.); 1 TÚG *e-pá-dum* (text -*šum*) 8 TÚG.ĦI.A PN *naš'akkum* PN is bringing you one *e*-garment and eight (ordinary) garments BIN 4 9:8 (let.).

To be connected with Heb. *'ēpōd* and Syr. *pedtā*, “vestis sacerdotalis” Brockelmann Lex. Syr.² 557b.

epēqu A

epēqu see *epqennu*.

epēqu A v.; 1. to be massive, solid, 2. *up-puqu* to make massive, to solidify; 3. *utep-puqu* to become solid; from OA, OB on; I *epiq*, I/2, II, II/2; wr. syll. and LAGAB; cf. *epiqtu, itpuqu* adj., *uppuqu* adj., *upqu*.

[l]a-gab LAGAB = *e-pe-qu* A I/2:92; si-la si-la = *e-pe-qu* MSL 2 p. 130 iv 18 (Proto-Ea); sag = *up-pu-qu* (in group with sag.gi = *peḫá* and *šú.ru = katāmu*) Antagal D 235.

e-pe-qu = *up-pu-qu* Izbu Comm. 279; *up-pu-qu* = *šu-up-pu* (adj.?) Izbu Comm. 173, to CT 27 21:18, and dupl., cf. mng. Ic-1'; *e-pi-ig* = *šu-u-pi* // *qa-a-lu, up-pu-qa* = *šu-up-p[u]* Izbu Comm. 271c-d.

e-pe-qu = *da-na-nu* RA 17 175 ii 9 (astrol. comm.); *tu-up-paq* 5R 45 K.253 v 7 (gramm.).

1. to be massive — a) *epiq*: *šumma* KÁ.É.GAL *šīram i-pi-ig* if the “gate of the palace” is thick with flesh YOS 10 26:30 (OB ext.), cf. *šumma* KÁ.É.GAL *e-pi-ig* YOS 10 24:27 (OB ext.); *šumma libbum e-pi-ig* if the heart is massive YOS 10 41 r. 72, cf. *ibid.* 42 i 2, also (said of *dūr libbi*) *ibid.* 42 ii 19, (said of *buklu*) *ibid.* 36 iv 17, (said of the *masraḫu*) *ibid.* 46 ii 29, (said of the ZI) *ibid.* 45:39f.; *šumma alpu uznāšu ep-qa* if the ears of the bull are massive CT 40 30 K.4073:13 (SB Alu).

b) *itpuq*: ĦAR.MEŠ-šú *itti sikkat šēlišu it-pu-qu* his lungs are solid with the false ribs AMT 55,1 r. 3 and 7.

c) *uppuq* — 1' in Izbu: *šumma izbu uznēšu ina aḫišu šaknama qaqqassu up-pu-ug-ma pā la iši* if the ears of the newborn (lamb) are on its shoulder, its head is a solid block and it has no mouth CT 27 34:17 (SB), cf. *šumma izbum up-pu-ug* YOS 10 56 i 40 (OB), also *šumma izbu uznēšu up-pu-qa* CT 27 33:7; [*šumma*] *lahru nēša ulidma pišū up-pu-ug up-pu-qu* = *šu-up-pu* if a ewe gives birth to a lion and its mouth is solid (i.e., has no opening) Izbu Comm. 173, citation from CT 27 19:11f. and 21:18 (SB), cf. CT 27 39 K.3925:8 and 12, also *šumma izbum ullānumma pi[šū] ú-pu-ug* YOS 10 56 i 15 (OB), and cf. (said of the *ešenšeru* backbone) CT 27 13 r. 5, (said of the eyes) CT 27 10 r. 18 and 15:11.

2' in ext.: *e-pi-ig-tum*: SUĦUŠ.ĀM GI.NA.MEŠ: *šumma* ĦAR *imitti up-pu-ug* SUĦUŠ.ĀM GI.NA.MEŠ massiveness (predicts) solid foun-

epēqu A

dations (of the government) — if the right lung is massive, there will be solid foundations CT 20 39:13, cf. *šumma* KI.MIN-*ma* HAR *imitti up-pu-uq* Boissier Choix I 128:7; *šumma* NIG.TAB *up-pu-gat-ma marta u ubāna išu/la išu* if the *našraptu* is massive and has (no) gall bladder or “finger” CT 20 37 iv 17f., cf. *ibid.* 32:77ff., also (said of the *sikkat šēli* false ribs) CT 31 25 r. 1f., (said of the *bāb ekalli*) KAR 423 ii 43, Boissier DA 209:14; [*šumma*] *padānu ana imitti ip(sic)-pu-uq* KAR 440 r. 3; *šumma kišādum up-pu-uq* if the neck (of the sacrificial lamb) is massive YOS 10 47:83 (OB behavior of sacrificial lamb), *dupl. ibid.* 48:8; *šumma martu kalušama up-pu-gat* LAGAB [...], *šumma martu gutunša* LAGAB-*ma* LAGAB-*ša qatin*(SIG-*in*) if the gall bladder is solid all over, . . . , if the thin part of the gall bladder is solid and its solid part is thin CT 30 20:11ff.; if the [lung] *up-pu-uq-ma šāra la imahhar* is dense and does not admit air KAR 151:37 and 39.

2. *uppuqu* to make massive, to solidify: PN *u l ina šuhārīja išti* PN₂ *taḥḥīma* 30 MA.NA *šunu e-pi-ig-ma ana mera' ummiānim piqidma ana Ālim lublu* join PN and one of my servants to PN₂, make an *upqu*-load of the mentioned thirty minas, hand it over to a merchant and let them take it to the City (Assur) KTS 9b:21 (OA let.); *šābam umalli ū-pi-ig-ma [ana] ḥarrānim aṭṭarad* I reinforced(?) the troops and sent them on the expedition ARM 6 30:21; *asabbu kīma agi ša up-pa-qu šāru lem-na* (for *lem-nu*) I swell like a wave which an evil wind makes massive STC 2 pl. 80:62; *ina ḥaragi eššele tušella tu-pa-aq kūru tušašbat* you bring it up from a new sagger, you let it solidify, you put it into the kiln Thompson Chem. pl. 3:101 (= ZA 36 188 § 8** :29); *šumma abnu up-pu-uq* when the stone has solidified Thompson Chem. pl. 2 r. 59 (= ZA 36 194 § 3* r. 2).

3. *uteppuqu* to become solid: *šir ḥašī ruqqi ḥašī dunni ḥašī maššarti ḥašī imir ḥašī imittam liksir li-te-pi-ig* let the back of the lung, the “kettle” of the lung, the “fortress” of the lung, the “tower” of the lung, the “donkey” of the lung be . . . and solid RA 38 85:12 (OB ext. prayer).

eperu

epēqu B v.; to be merciful, gracious; lex.*; I, I/2; cf. *ipqu*.

ŠĀ.LĀ^{šā-lu-s[i-ir]} SUD (var. ŠĀ.AB.LĀ.SUD) = *e-pe-qu* (in group with *našuru* and *tērānu*) Erimhuš VI 14; ne.šè šu.ba.an = *a-nu-um-ma e-pi-ig-šu*, [SUḪ].ba.an = *e-pi-i[ig-šu]* (between *muhuršu*, *muhuranni*, and *tērraššu*, *tēršu*) OBGT XV 4f.; nam.ri.za(text .a) šā.lā.ḥa.ma.ra.ab.SUD : *a-na e-ru-t[i-ka] i-te-pi-qa-[aš-šu]* in return for your wakefulness you will receive mercy from him RA 17 121 ii 6 (SB wisdom).

e-pe-qu = *re-e-mu* Malku V 85.

For personal names of the type *Ipiq*-DN (once *Ēpiq*-DN and once *Ippiq*-DN) see *ipqu*. The OĀkk. name *En-bi-ig-^dHa-ni-iš* UCP 9 205 No. 83 iii 43 remains obscure, see MAD 3 203.

epertu s. fem.; baked brick; Elam, SB*; cf. *eperu*.

a) in Elam: É.DÙ.A *u mālakam ša e-pi-ir-tim iṣuš* he built a temple and a ramp of baked bricks MDP 28 p. 10:7, and *passim*; *zi-a-na-am ša e-pi-ir-tim ana* DN . . . IN.NA. DĪM he built for DN a temple of baked bricks MDP 2 pl. 15 No. 1-4:9, cf. MDP 6 pl. 7 No. 3:4; *igāram eššam ša e-pi-ir-ti-im* (var. *e-pi-ir-(ti)-im*) . . . *iṣuš* he built a new wall of baked bricks MDP 2 pl. 13 No. 4-5:16, cf. (with Sum. correspondence é.sig₄ GI sig₄. a.l.lu.ra) *ibid.* No. 2-3:11, see MDP 2 p. 69.

b) in SB: *kisirta šāti ištu kupri u e-be-er-ti aksir 5½ agurri ukebbir ina pūli u epi ša kupri kutalli aksir* I constructed this quay wall of bitumen and baked bricks (i.e., baked bricks laid in bitumen), making it 5½ courses deep, and I made its rear (wall) of limestone laid in bitumen mortar KAH 2 33:10 (Adn. I).

Jensen, ZDMG 55 234 n. 2.

eperu (*epuru*, *ipuru*, *ipuru*) s.; 1. dust, 2. earth, loose earth, 3. debris, 4. scales, 5. ore, 6. (an unidentified substance, OB only), 7. mortar, 8. territory, soil, 9. area, volume (as math. term); from OB on; often used in pl.; wr. syll. and SAḪAR (SAḪAR. MEŠ, SAḪAR.ḪĪ.A); cf. *aparuru*, *epertu*, *epuru* in *bīt epru*, *ḥapuru*, *upuru*.

sa-ḥar iš = *ep-ru* S^b II 121; sa-ḥar iš = *e-pi-ru* Ea IV 84, cf. sa-ḥa-ar-dub iš = *tur-bu-²-tum* dust cloud *ibid.* 86; iš = *ba-šū*, *e-pi-ru*, *ta-ar-bu-ūḫ-tum*, *ku-uk-ku-šu* Proto-Izi m 1ff.; iš, iš.ḫūb,

eperu

[I]š.nigin = *e-pi-ru* Nabnitu J 94ff.; giš.mar.sahar.ra = *mar e-pi-ri* spade for loose earth Hh. VII B 27; [gi.gur.húb.sahar.ra] = MIN (= *huppi*) *ep-ri* basket for earth Hh. IX 40f.; sahar.kiši₈ = *e-pir kul-ba-[bi]* anthill Lu Excerpt II 51; du-ub DUB = *ša-pa-ku ša* SAHAR to heap up, said of earth A III/5:6, also Nabnitu K 65; [...].ra = *ša-ḥa-ḥu ša* SAHAR *e-pi-ri* to become loose, said of earth Nabnitu B 78; IŠ.DUL, IŠ.SUD.SUD = *te-mi-ru ša* SAHAR to cover with earth Nabnitu XXIII 191f.; nigin = *sa-ma-ku ša* SAHAR Antagal VIII 185.

For bil. passages, see mngs. 1a, 1c, 2a, 2b-1', 3. *nap-pi-lu na-pu-u = qar-ri-šu ša ep-ri* (an insect living in the ground) Landsberger Fauna 42:72 (Uruanna); *mu-um-mi-il-te ep-ru = a-šam-šu-ti* (wind) whirling up dust = cyclone Malku III 195; SAHAR // *e-bi-ri* EA 136:3; SAHAR // *a-pa-ru* RA 19 104:8; SAHAR.RA // *ḥa-pa-ru* EA 143:11; SAHAR.RA // *a-pa-ru* EA 141:4; SAHAR.MEŠ // *ep-ri* EA 195:5.

1. dust — a) in gen.: SAHAR.ḪI.A *šēpēšunu kima* IM.DUGUD *kabti ša dunni erijāti pān šamē rapšūte katim* the vast sky is covered with the dust (raised by) their feet as (with) the heavy storm (clouds) in the coldest period of the winter OIP 2 44 v 58 (Senn.); *mummi-lat ep-ri* [7] *ašamšūti* seven cyclones whirling up dust RA 48 147:32 (SB Epic of Zu), also RA 46 92:76 (OB Epic of Zu), cf. Malku III 195, in lex. section; *ibšim[ma] ep-ra* (var. SAHAR.ḪI.A) *mehā ušazbal* he (Anu) created the dust and let it be carried (around) by the storm En. el. I 106a; *mehā itbām i-pi-ir panīšu iktumu* the storm arose (and) covered his face with dust BRM 4 6:8 (SB rel.); *eli dalti u sikkūri šapuh* (var. *iššapuh*) *ep-ru* (var. SAHAR.MEŠ) dust is lying on door and lock CT 15 45:11 (Descent of Ištar), vars. from KAR 1:7; *šumma ina bit amēli É.SIG₄.MEŠ* SAHAR.ḪI.A MIN (= *ušaznana*) if the walls in a man's house flake off (lit. rain dust) CT 38 15:39 (SB Alu); DIŠ GİR^{II} TU.MUŠEN GAR ... *ša ina alākišu* SAHAR.ḪI.A *usappahu* if he has dove's feet, that (means that) he raises dust when he walks Kraus Texte 24r. 11 (SB physiogn.); *šumma alpu ina zibbatišu* SAHAR *ana EGIR-šu is-lu* // *ana UGU-šu isalla* if a bull stirs up dust with his tail backwards, variant: upon himself CT 40 32 r. 18 (SB Alu), and passim in similar contexts, cf. [šumma kalbu] *ana pān amēli* SAHAR.ḪI.A *iḥpirma irbiš* CT 38 50:51, also [šumma kal]bu *ana muḥḥi amēli la mudēšu*

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SAHAR.ḪI.A *ispuḥ* ibid. 52, and SAHAR.ḪI.A *ippul* ibid. 53; am.gin_x(GIM) á sahar.ra me.ir.ri.gin_x.za.na.gin_x : *kī rīmi rabī garnēka ina e-pi-ri kī tu-[bal-li-lu]* because you have covered your horns with dust like a wild bull Lugale X 24; giš.tukul.e kur sahar.ta in.da.ab.sār : *kakku ina šadī ina e-pir ub-tal-lil-ma* the mace had become covered with dust in the mountains Lugale V 27; KÙ.GI *ina mātika e-pi-ru šū* gold is (as common) in your land (as) dust EA 16:14 (MA), cf. EA 26:42, KÙ.GI.MEŠ *kī e-be-ri mādat* EA 19:61, 29:146 and 164, 27:106, also KÙ.GI *el e-bi-ri mā[dat]* EA 20:52 (all letters of Tušratta).

b) for purposes of magic — 1' dust from footprints: *ša SAHAR šēpēja ina qabrim ušnīlu* «SAHAR.ḪI.A» *mindātiya ilqū etiq* SAHAR.MEŠ *šēpēja išbuša* (the sorcerer) who has placed dust (on which) my feet (have stepped) in a grave, has taken my measurements, has collected a lump of earth (touched by) my feet KAR 80:30f., dupl. RA 26 40:19f., cf. *etiqu* SAHAR.ḪI.A *šēpēja išbušu* Maqlu I 133; SAHAR *šēpēja šabsu mindātiya leqū* the dust from (under) my feet has been collected, my measurements have been taken BMS12:55, and passim; *ša ina sūqi išbušu lu* SAHAR *šēpiša* let what she collected on the street be the dust from her feet RA 22 155 r. 3 (translit. only), dupl. KAR 81:7; Ú ḪI.IS SAR : AŠ SAHAR *ki-bi-is LÚ* dust from the footprints of a man Uruanna III 47a; *kaššāptu* SAHAR.ḪI.A *kibis šēp amēli kišpi* TI.MEŠ for purposes of magic, a witch will take dust from a man's footprints BRM 4 12:75 (SB ext.).

2' other special types of dust or earth: SAHAR.SILA.LÍM.MA dust from a crossroads AMT 65,7:1, and passim; SAHAR KÁ.GAL dust from a city gate AMT 74 ii 28, and passim; SAHAR.SILA.LÍM.MA SAHAR I+LU *mahrītu* SAHAR *pisanni eli u šapli* SAHAR *pisanni dalti* ... SAHAR.ḪI.A *šunūti* dust from the front threshold, dust from the upper and lower drainpipes, dust from the box of the door, these kinds of dust KAR 196 r. ii 46ff., cf. SAHAR I+LU *ša NA₄ x [x] ša bīti labīri* KAR 202 i 33, also SAHAR.ḪI.A *šunūtu ana muḥḥi tazarru* ibid. 34; SAHAR *samūt dūri nadāti* SAHAR GIŠ.PISÁN *šurdi* dust from the battle-

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ments of a dilapidated city wall, dust from a leaking pipe KAR 196 r. ii 7f.; SAḪAR URU *nadi* SAḪAR É *nadi* SAḪAR É. DINGIR *nadi* dust from a city in ruins, dust from a house in ruins, dust from a temple in ruins KAR 184 obv.(!) 3; SAḪAR KI.MAḪ dust from a tomb AMT 69,11:3, and passim, cf. [e]-*pi-ir* *kihullé* LKU 33:35, also LKA 119:1 and 18; SAḪAR *id naditi* SAḪAR KASKAL dust from an abandoned canal, dust from a road KAR 184 obv.(!) 4; SAḪAR *būt ili* SAḪAR BĀRA. DINGIR SAḪAR *abulli* SAḪAR *palgi* SAḪAR *ibrati* SAḪAR *titurri ša* ^d*Ištar naphati* SAḪAR. SILA.LĪM.MA SAḪAR *ašamšuti* SAḪAR *bāb bīt ḫarimti* SAḪAR *bāb na-[ak]-mi* SAḪAR *bāb kāširi* SAḪAR *bāb ekalli* SAḪAR *bāb MUNU₄.SAR* SAḪAR *bāb sābi* SAḪAR KASKAL SAḪAR *bāb LÚ.NU.GIŠ.SAR* SAḪAR *bāb LÚ.NAGAR* SAḪAR *bāb LÚ.SAL+ME* SAḪAR.ḪI.A *annūti kališunu taḫšaššal* earth from a temple, from the pedestal of a god, a city gate, a ditch, an altar, from a bridge (collected) when the evening star shines, from a crossroads, from a cyclone, from the door of a prostitute, from the door of a . . . , from the door of a carpet weaver, from the door of the palace, from the door of a maltster, from the door of a tavern keeper, from the road, from the door of a gardener, from the door of a carpenter, from the door of a *naditu*-priestess — you crush all these kinds of earth ZA 32 170:4ff. (SB rel.), and passim in this text, cf. SAḪAR *kāri* SAḪAR *nībiri* SAḪAR *titurri* SAḪAR *pallurti ša* 4 KASKAL.MEŠ *ibid.* 61ff.; SAḪAR *ḫiriš magarri* [nar]kabi dust from the track of a chariot wheel KAR 194 i 28; SAḪAR *ḫurbati naditi* dust from an abandoned wasteland AMT 97,4:23; SAḪAR *nipilti kalbi* dust pawed up by a dog KAR 196 r. i 17; SAḪAR *rubuš kalbi* SAḪAR *rubuš šaḫi* earth from the lair of a dog, earth from the lair of a pig AMT 98,3:17, cf. SAḪAR *asurré ša šaḫi* AMT 1,2:17; SAḪAR *utūni* dust from a kiln AMT 44,1 ii 11, and passim; Ú *a-TAR-tum* : AŠ SAḪAR *abulli kamēti* earth from the outer city gate CT 14 44 K. 4152 i 9 (Uruanna); [. . .] : SAḪAR *kinši* ANŠE dust from the leg of a donkey CT 14 27 K. 4162 r. 7f. (Uruanna); Ú *kur-ka-nu-u* : AŠ SAḪAR *a-ba-[. . .]* CT 14 42 K.274:22 (Uruanna).

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c) in idioms, etc. — 1' to eat dust, etc.: *u tidaggalu ajābunu u tīkalu ep-ra* let our enemies see (this) and eat dust (i.e., be defeated, see Winckler AOF 1 291) EA 100:36 (let. of Rib-Addi); SAḪAR.MEŠ *ana akālišunu qīru ana pašāšišunu šināt immeri ana šatišunu* dust should be their food, pitch their ointment, sheep's urine their drink AfO 8 25 r. iv 14 (treaty, Aššur-nirāri VI); *ašar SAḪAR.ḪI.A bābūssunu* (in the nether world) where their sustenance is dust (and clay their food) CT 15 45:8 (Descent of Ištar); *aše.bi* [ka].bi *saḫar.ra ba.an.si : ša imēre šunūti e-pi-ri pišunu umallima* he filled the mouths of these donkeys with dust 4R 18* No. 6:10f.; *kima tidū piša e-pi-ra-am malima ittika ul ad(!)-bu-u[b]* as you know, my mouth was filled with dust (i.e., I was in trouble), and I could not talk with you VAS 16 174:11 (OB let.), cf. [pišu . . .] *e-pi-ri* (var. -*ra*) *mali* Gilg. XII 96; *ep-ri* E.SIR SIL.DAGAL.LA *ana pišu ussap* he stuffed his mouth with dust from street (and) square ZA 43 18:71 (SB lit.); *piki lemnu e-pi-ra lim-[la]* may your evil mouth be filled with dust Maqlu VII 109, cf. *ibid.* 116.

2' *tāru ana eprī* to turn into dust: [. . . šè ba].TU [saḫar.šè ba.TU]: [*ana* . . .] *it-tur ana e-pi-ri it-[tur]* it turned to [. . .], it turned to dust SBH p. 119 r. 2; *saḫar.šè^{še}.[gi]*, *saḫar.šè ba.[TU]* = [*a-na e-pi-ri it-tur*] Nabnitu O 196.

3' other occs.: *bitu ša šar Mitanni . . . ugdemmir itti e-pi-ri ubtellil* he completely destroyed the palace of the king of Mitanni and razed it (lit. mixed it with dust) KBo 1 3:11 (treaty); *ša annam appa[lu]* ^d*Šamaš ana dinān e-pi-ri ša takbusu liddin* should I say yes, Šamaš would treat me as if I were the dust upon which you have stepped TCL 18 85:15 (OB let.); *arad kitti šarri u ep-ri šēpē šarri* a true servant of the king, the dust of the feet of the king EA 248:5, and passim; *aradka ep-ri šupāl šēpē šarri* your servant, the dust from under the feet of the king EA 185:4, and passim; *anāku ep-ru ištu šupāl šēpē šēni šarri* I am the dust from under the sandals of the king EA 149:4, and passim; *aradka u ep-ru ša kabāšika* your servant and the dust upon which you step EA 254:3, and

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passim; *aradka* SAḪAR.ḪI.A *ša šēpē šarri bēlija* ^d*Šamšija* ù IM.MEŠ (= *tīdi*) *ša kabāši[ka]* your servant, the dust under the feet of the king, my lord, my sun, and the earth upon which you step EA 220:4, and passim; *aradka ep-ri ša šēpē[ka]* LÚ *guzi ša [sīs]éka* your servant, the dust from under your feet, the hostler of your horses EA 304:5, and passim, cf. *aradka ep-ri ša šēpēka* LÚ *qartappi ša sīsēka* EA 298:6; *ep-ra-«ra»-am ana qaqqidija ašpu<ka>kumma* for you I have poured dust upon my head KT Hahn 3:19 (OA let.); *muruš libbišu lidbub* SAḪAR *ina qaqqadišu liddi* he shall report what disturbs him and put dust on his head AMT 90,1:14; *ki.sikil ama.na.ám.tag.ga saḫar ḫub.ba ba durun:ar-da-tum šu-ma ina e-pi-ri it-ta-pal-sih* the woman, the perpetrator (lit. mother) of sin, crouched down in the dust ASKT p. 120 r. 5f., cf. BA 10/1 109 No. 27:12f.; *ki-ši-id e-pi-ru* (the sick child) belongs to the soil (i.e., will die) Labat TDP 216:2, cf. *ki-šid* SAḪAR *ibid.* 3; SAḪAR.MEŠ *mūti malā rittāšu* his hands are full of the “dust” of death (description of Sumuqan) AMT 52,1:11.

2. earth, loose earth — a) in gen.: *saḫar.ra ì.mú.a ki a.dag nam.mi.in.dub : e-pi-ri ibnīma itti ami išpuḫ* he created earth and heaped (it) on a reed frame CT 13 35f.:18 (SB Creation story); *ina abullāt u ugār* ^dḪAR *e-pi-ri i-ḫa(text -za)-ar-ru-ú* (the rest of the menials) will dig the earth in the gate-districts and in the region GN ARM 6 13:17; *būra . . . e-pi-ra lumelliši* I filled the well with loose earth AOB 1 38 No. 1:23 (Aššur-uballit I), cf. *ep-ri-ša lišēlamma mēša likšud* may he take out its earth filling and reach its water (again) *ibid.* 27; *ḫariša ša ālija . . . SAḪAR.MEŠ imlū* the moat of my city had become full of earth AKA 145 v 7 (Tigl. I); *bašša u turūba šipik e-pi-ru rabūtīm elišu iššapḫuma* sand and dust, large piles of earth were heaped over it VAB 4 236 i 36 (Nbn.), cf. *bašša šipik e-pi-ri eli ālu u bīti šuāti šapḫu* *ibid.* 41; [*ina bīti*]-*ia baš ittašpak i-pi-ir it-ta-cat)-bak* BRM 4 6:7 (SB rel.); *nār ša . . . šiḫhat* SAḪAR.ḪI.A *iz-za-an-nu-ú-ma imlū sakiki* the canal which had gotten clogged with slimy earth (and) full of mud VAB 4 88 No. 8 i 16 (Nbk.),

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cf. *šaḫāḫu ša SAḪAR Nabnitu B 78*, in lex. section; *qaqqaršu assuḫma ana Puratti ana tāmtim ušābil e-pi-ri-šu* (in order to obliterate the very ground on which the city stood) I removed its soil and let the Euphrates carry its earth into the sea OIP 2 137:39 (Senn.); 2 LÚ *urāšū ša dullu ša e-pi-ri* two *urāšū*-officials for the earthwork Nbn. 632:1, cf. LÚ.GAL.10-*ti ša ina muḫḫi e-pi-ri* the decurion in charge of earthwork GCCI 1 99:5 (NB); *ep-ri-šu ēsipamma ina abulli ālija . . . lu ašpuḫ* I collected earth from it (the destroyed town) and piled it up at the gate of my city KAH 1 13 ii 11 (Shalm. I), cf. *ana tāmarti nišē aḫrāti* SAḪAR.ḪI.A *Bābili assuḫamma ina bīt akīti . . . ugarrin* I removed earth from Babylon and heaped it up in the *akītu*-chapel as a sight for future generations OIP 2 138:46 (Senn.), SAḪAR.ḪI.A URU *Šušan . . . ēsipā alqā ana KUR* ^dAššur Streck Asb. 56 vi 96; *e-pi-ir e-si-e ša Bābili issuḫma itē Agade*^{kl} GABA.RI *Bābili ipuḫ* (Sargon) removed soil from the foundation pit of Babylon and built a replica of Babylon next to Akkad King Chron. 2 8:18, cf. *ibid.* 28:9, cf. *e-pir šatpišu is-suḫma* ZA 42 49:17, see Güterbock, AfO 13 50; *lú.edin.na ba.[. . .].dé saḫar nu.dul.la ḫé.me.en : lu ša [ina šēri . . .] nadū e-pi-ri la katmu atta* whether you are (the ghost of) someone that lies (slain) in the desert, not covered with earth CT 16 10:48f., and *dupl. ibid.* 50:48f.; *sag.bi.saḫar nu.dul.la : ša qaqqassu e-[pi-ri] la katmu* ASKT p. 87 ii 11; *KA×BAD.ḫul saḫar.nu.dul.la : ru'tu le-muttu ša e-pi-ri la katmu* evil (resulting from) spittle that earth has not covered ASKT p. 87 i 69, cf. *upāḫu nadū e-[p]i-ru* (var. SAḪAR) *la kuttumu* K. 9471:10, var. from K.8954:3 (unpub. SB lit.); *ina SAḪAR.ḪI.A itammeru* (whoever throws this stela into water) or buries it in the earth VAS 1 37 v 29 (NB kudurru), and passim cf. *ina e-pi-ri ušatmaru* BBSt. No. 3 v 46, *ina e-pi-ri-im iḡebberu* AOB 1 24 r. v 18 (Šamši-Adad I), and passim, *ina e-pi-ri ukattamu* KAH 1 3 r. 14 (Adn. I), and passim, cf. also *ina e-pi-ri ikattamu* MDP 10 pl. 11 iii 27, *ina e-pi-ri ušaktamu* KAH 2 35:40.

b) for building purposes — 1' structures made of earth: MU SAḪAR ZIMBIR^{kl} *iššapḫu*

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year in which the earth(en wall) of Sippar was piled up RLA 2 182 Hammurabi year 43, cf. *bād.bi saḥar.gal.ta in.gar.ra* *ibid.*; *BĀD šīram in e-pi-ri rabūti lu ēpuš* I built a mighty wall of (piled up) earth LIH 2 95:49 (Hammurabi), cf. *MU Šamši-^dIM e-pi-ri-i ša BĀD Šubat-Šamši išp[uku]* *Studia Mariana* 53 No. 2; *AMBAR uštashiršu in e-pi-ri rabiūtīm išdēšu kīma šadīm ukīn* I surrounded it with a(n artificial) swamp and made its construction solid by means of a big earth(en wall) YOS 9 35 iii 137 (Samsuiluna); *šīpik SAḤAR.MEŠ ana limētišu ana elēnu ašpuk* (I completely rebuilt the great wall of my city Assur) and piled up a wall of earth all around on top of it AKA 146 v 13 (Tigl. I); *íd Tupliaš . . . [ina šīpik SAḤAR.MEŠ u GI.MEŠ aksirma* I dammed the river GN by means of a dike (made) of earth and reeds Lie Sar. 48:3; *sag.bi saḥar.ta hur.sag.gin_x hē.ni.īb.īl : rīšī:šu kīma šadī ina e-pi-ri lu ulli* I raised its (the wall of Sippar's) top by means of (piled up) earth, as high as a mountain 5R 62 No. 2:58f. (Šamaš-šum-ukīn); *butuqti qirbašun la šubšī šīpik e-pi-ri aštapakšunūtīm* I piled up (around) them a wall of earth so that no dike break would occur (and surrounded them with piers of kiln-fired brick) VAB 4 134 vi 49, and passim in other inscs. of Nbk.; *DUB-ik SAḤAR.ḪI.A DÙ-eš BĀD* (omen favorable for) piling up an earthen wall, construction of a city wall CT 31 11 i 26 (SB ext.), cf. *DUB-ak SAḤAR.ḪI.A DÙ-eš BĀD* CT 30 13 K.8496 obv.(!) 2, and passim; *adi mulē qaqqad ālim e-pi-ru la ikšudu ālam ul išbat* as long as the earth(en ramp) did not reach the height of the top of the city wall he could not seize the town ARM 1 4:11, cf. *ištu e-pi-ru qaqqad ālim ikšudu* *ibid.* 14; *arammu ina šīpik ep-ri iše u abnē maršiš pašqīš [ušakbis]* with great trouble and difficulty I had a ramp built of packed earth, tree trunks and stones Borger Esarh. 104:37; *ina mašpak e-pi-ri u qurrub šupī . . . išbatu āla* they conquered the city by means of a siege wall of piled-up earth and the assault of siege engines OIP 2 63 v 10 (Senn.).

2' earth used as the core of brick structures: *MU SAḤAR zi-ku-ra-at ^dUTU* year in which the earth(en core) of the temple tower

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of Šamaš (was piled up) UCP 10 146 No. 76:14 (OB Ishchali), cf. *ibid.* 88 No. 12:16; *zik-kur-rat SIG₄ u SAḤAR.ḪI.A* temple tower (including) bricks and earth(en core) OIP 2 84:51 (Senn.); *tamlā dannu ina SAḤAR.ḪI.A ellūti umalli* I filled the solidly built terrace with clean earth VAB 4 196 No. 29:4 (Nbk.), cf. *e-pi-ir ellūti qirbašu umalla* VAB 4 204 No. 43:8 (Nbk.), and passim; *ušmallu uššišunu e-pi-ri* CT 34 36:55 (Nbn.).

3. debris: *saḥar sil.dagal.la i.dè* (for *ì.dé*) : *i-pi-ru ri-ba-a-tu(!) uš-ma-al-⟨li⟩* she filled the square with debris BRM 4 9:42; *kisurrāšu la šudū e-bi-ru katmu* its (the temple's) outline was not recognizable, (being) covered with debris VAB 4 142 ii 4 (Nbk.), and passim; *ašar bitu u šubtu la bašū tillū u e-pi-ru la šapkūma libittu la nadāt* where there was neither a building nor (any other) dwelling, neither ruin hills nor debris were piled up, no brick was (ever) laid (there) KAH 2 60:96 (Tigl. I), cf. *ibid.* 61:45; *ep-ri-šu unekkir* I removed its debris KAH 2 49:18 (Tn.); *MU.BI SAḤAR.ḪI.A* [...] in the same year, the debris [...] BHT pl. 15:5, cf. *MU.BI SAḤAR.ḪI.A šā é.[SAG].İL* [...] *ibid.* r. 12, also *ibid.* r. 33; (silver dedicated) *ana dakū ša SAḤAR.ḪI.A ša é.SAG.İL* for the removal of the debris from Esagila CT 4 39b:3 (LB); *igārūšu qajā-pūti adki e-pi-ri qirbišu assuḫma* I tore down its (the temple's) sagging walls, I removed the debris from its midst VAB 4 264 i 30 (Nbn.), cf. *akšīma iššī e-pi-ri karmišu assuḫ* I cut down the trees (and) removed the debris from its ruin YOS 1 45 i 43 (Nbn.), and passim in Nbn.

4. scales: *šumma izbu ina pudēšu SAḤAR TUK-ma ŠĀ.MEŠ-šū IGI.MEŠ* if the newborn lamb has scales on its shoulders and its intestines can be seen CT 27 47:17 (SB Izbu); *šumma amēlu dikšu ina irtišu TAG.TAG-su-ma GIM šini'ti SAḤAR i-šá-na-⟨na⟩-²-šu* if a piercing pain strikes a man in the chest again and again, and he coughs up dry matter as expectoration Kūchler Beitr. pl. 11 iii 65, cf. *šumma amēlu irassu maršatma GIM šinēti SAḤAR TUK.TUK-ši* if a man's chest is sore, and he repeatedly has attacks of (coughing up) dry matter as expectoration *ibid.* iii 55; *SAḤAR-šū* (in broken context) AMT 29,3:4.

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5. ore — a) in gen.: KUR *Ba'il-šapūna šadū rabū siparra ištēniš ibnīma ša šadāni šunūti šipik ep-ri-šu-nu ablulma ana qiri* [...] *ušēri[ssu]nūtima bušulšunu āmur* the great mountain Ba'il-šapūna showed (lit. produced) at the same time copper (text bronze), and I (therefore) sorted out(?) the ore piled up in its mountainous regions and brought it to the furnace and, myself, watched the smelting of their (final product) Lie Sar. 38:231; ŠUK. 𐎠𐎢𐎡𐎠 *kinaja* [ša] *i-pi-ri ša kaspi* [ip-t]a-te-qu-nu provisions for the smiths who melt down silver ore Nbn. 811:6; SAḪAR.KÙ.GI gold ore AMT 8,1:26; *e-pi-ri ša* KÙ.GI (in obscure context) UCP 9 p. 104 No. 44:3 (NB), note in this context: urudu.saḫar.ḫu. luḫ.ḫa = *ši-it ḫur-ri* mined copper ore Hh. XI 336, [ú *tuš*]-ga-a (var. [tu]š-ka-a) : *ni-pi-iš* URUDU, *ep-ri* URUDU Uruanna III 476–476a.

b) in *epir šadišu*, describing pure metals found in nature: KÙ.GI *kur.bi.ta saḫar.ba kur.ra* gold ore (as found) in the mountains SAKI 107 xvi 19f. (Gudea Cyl. A); KÙ.GI *e-pir KUR-i-šu* Rost Tigl. III pl. 34:19; KÙ.GI SA₅ *e-pir šad-di-šu* Borger Esarh. 83:30; *in šariri ruššē nabnūt aralli e-pir šad-di-šu* in reddish gold bronze, a product of the nether world, (found as) ore in the mountains Borger Esarh. 84:36; KÙ.GI KÙ.BABBAR *e-pir KUR-šu* Streck Asb. 164 r. 1; 1 MA.NA $\frac{1}{3}$ GÍN KÙ.GI *na-a-tar SAḪAR KUR-šu ša šagiru ina libbi jānu* one mina and twenty shekels of *na(l)tar*-gold, pure, in which there is no impurity (or alloy) BIN 1 114:1 (NB); x GÍN *girú* KÙ.GI SAḪAR KUR-⟨šú⟩ GCCI 2 214:2 (NB); ellag na₄.za. gìn.kal.la ... ù.tu.da saḫar kur.ra : *ši-birti uq[nīm waqrim]* ... *līdum e-[pir šadišu]* blocks of lapis lazuli, product (lit. “offspring”) of mountain ore PBS 1/1 11 r. iv 76 and iii 44.

6. (an unidentified substance, OB only): 1 GIŠ MÁ 40 GUR *ana e-pi-ri šēnim* one boat of forty gur (capacity) on which to load “earth” TCL 18 146:4, cf. 1 GIŠ.MÁ *ana ba-mātim e-pi-ri lišēnunim* they should load one boat halfway with “earth” ibid. 8, cf. also TCL 18 145:5 and 10, YOS 2 95:10, also SAḪAR.ḪI.A *damqūtīm* fine “earth” TCL 18 145:11; 1 GIŠ.MÁ-ka *idimma e-pi-ri ittišu liššiam* give him

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your boat so that he may bring the “earth” here with him YOS 2 22:7; PN PN₂ PN₃ PN₄ *šuriašunūti e-pi-ru-šu-nu úḫ(?)ḫu-ru* send PN, PN₂, PN₃ (and) PN₄ here — their “earth” (deliveries or shares) are overdue BIN 7 35:15 (let.), cf. PN ... *e-pi-ru-šu úḫ(?)ḫu-ru* ibid. 7. Note: 136 SĪLA 10 GÍN SAḪAR.ḪI.A ša PN 98 SĪLA 2 GÍN SAḪAR.ḪI.A ša PN₂ PA.PA TCL 1 172:1 and 2 (OB).

7. mortar: *ina pīli u ep-ri ša URU Ubasē kutallišu aksir* I strengthened its (the quay wall’s) rear by means of limestone (laid in) mortar (taken) from the town of Ubasē KAH 2 35:30 (Adn. I), cf. *itti pīli u ep-ri ša URU Ubasē ēpuš* I built (the gate) with limestone and mortar from Ubasē AKA 8 r. 6 (Adn. I), and *ina pīli u ep-ri ša ku-up-ri* by means of limestone (laid in) bitumen mortar KAH 2 33:13 (Adn. I).

8. territory, soil: *bēl kussim e-pi-ri u ālim^{ki} anākuma* I am the master of throne, territory and city Studies Robinson 104:17 (Mari let.), cf. *kussām eli kussim bītam eli bītim e-pi-ri e-li e-pi-ri ālam eli ālim anaddinšum* ibid. 20; É-sú URU^{ki} DIL.DIL-šu *e-pi-ri-šu u mimmušu* his house, each of his cities, his territories and all his property Wiseman Alalakh 6:7, cf. *e-pi-ri ša URU GN ... u e-pi-ri-šu ašar ibaššū* ibid. 56:5ff., also ibid. 55:6 and 11; *e-pi-ru annū ana e-pi-ri ša LÚ Alalah ul tuḫḫu* this territory does not belong to the territory of the ruler of Alalakh Wiseman Alalakh 58:15f., cf. LÚ *Alalah ana e-pi-ri annī ul mimma* ibid. 21; URU GN *ana puḫat e-pi-ri ša URU GN₂ GN* (bartered) in exchange for the territory of GN₂ Wiseman Alalakh 76:3; *ālu e-ep-ru ša RN-ma* the city is the territory of RN KBo 1 5 ii 41 (treaty); *e-ep-ra ša āli šāšu* ^dŠamšī *ana RN anandin* ^dŠamšī *māssu lu urappaš* the Sun will give the territory of this city to RN, the Sun will (thus) increase his (RN’s) land KBo 1 5 iii 43; ^dNinurta *up-ta[k-k]ir ep-ra ka-ra-šu* DN ...-ed the territory of the camp LKA 1 ii 21 (SB Epic of Zu), cf. *up-t[a-ki]r e-pir ka-ra-ši* ibid. 37; ^dZi-za-nu *šar-rat ep-ri bēlit šēri* DN (the divine locust), the queen of the soil, lady of the field Šurpu VIII 22.

9. area, volume (as math. term) — a) area: 4 GAR SAG 1 GAR ÚS SAḪAR.BI 2½ GÁN 54 SAR

eperu

GÁN(text É).ÛR.RA four gar in width, one gar in length, its area is x iku of harrowed land PBS 8/2 134:3 (OB), cf. *ibid.* 5, 26 and 28; 5 BUR SAĦAR *inassah* he will remove an area of five bur LIH 4:10 (OB let.), cf. 72½ SAR 2½ GÍN SAĦAR PBS 8/1 80:4 (OB), also BIN 7 108:1, etc.; *nār* GN ... PN SAĦAR.ĦI.A *išdudma* x GÁN SAĦAR.ĦI.A *nār* GN *šābē* ... SAĦAR.ĦI.A *kašādum ul ile'u* PN measured the area of the canal, there is x iku (of surface) area in the canal GN, the workman cannot possibly handle the area CT 29 17:6f. and 10 (OB let.), cf. *ibid.* 29.

b) volume: see Thureau-Dangin, TMB index pp. 216 and 236; Neugebauer, MKT 2 31 and 3 72; Neugebauer and Sachs, MCT 170, s. v. saĦar.

epēru v.; to provide (persons) with food rations; from OB on; I *ipir* — *ippir* — *epir* — imp. *epir*, I/2 *ittupur* (see usage d), III/2; wr. syll. and ŠE.BA (see usage e); cf. *epiru*, *ipru*.

e-pe-ru = *na-da-nu* Malku IV 182; *a-šá-[r]u* = *e-pe-ru* Malku IV 242.

a) in OB: *ana warkatu ūmī* PN PN₂ *u* PN₃ *i-pi-ru* PN₂ and PN₃ will provide ^fPN with food forever VAS 8 108:18, cf. *adi* PN *balqat* PN₂ *u* PN₃ *it-ta-na-šu-ši* VAS 8 109:16f., case of VAS 8 108.

b) in personal names: ^dUTU-*e-pi-ri* Šamaš-is-my-Provider PBS 7 51:8 (OB), cf. VAS 8 116:3 (OB); ^dSin-*i-pi-ra-an-ni* “Sin-has-Provided-me-with-Food” BE 15 180:17 (MB), and passim in MB in names of this type; *I-pi-ra-an-ni* CBS 12605 (unpub., cited Clay PN 90); *Sin-e-pi-ri* BE 15 144:9 (MB), ^dSin-*e-pi-ri* BBSt. No. 30:22, cf. r. 26, and passim in names of this type (all MB); *E-pi-ri* (abbreviated) BE 14 151:26 (MB); *E-pi-ir-i-lum* MDP 2 pl. 1 iii 7 (Oakk.), also *E-pi-ir-mu-bi* *ibid.* 5, see MAD 3 57; *E-pir*-^dAdad KAV 19 r. 11 (MA); *Na-bi-e-pir-gab-bi* TCL 12 8:11 and 22 (NB); ^fGAŠAN-*e-pi-ra-at* BE 15 155:27 (MB), cf. ^f*E-pir-tum* (abbreviated) CT 22 40:2 (NB).

c) in lit.: *e-pi-ir ummāni paššur niši* provider for the people, table (set) for all mankind BE 17 24:5 (MB let.); LUGAL KUR-su *ip-pi-[ir]* the king will provide his country with food CT 27 22 r. 9 (SB Izbu), misunderstood and

epēsu

cited in Izbu Comm. 207 as *ippiru*, q. v.; KUR-su SU.KÚ ŠE IGI-*ma* KUR KUR-su *ip-pir* (var. ŠE.BA) his country will experience a barley famine, a(nother) country will provide his country with food (or read as *kur-mat-su ip-pir* and he (the king) will feed (it) with his (own) food ration) ACh Sin 26:7, cf. *ibid.* 9, 11 and 13, var. from VAT 9817, cited AfO 17 76 n. 20; *ina naṭāl kammāli tiriš qāti u la e-pe-ri sūq ālišu lissahhur* may he wander around in the streets of his home town under the hostile gaze of the people, fingers pointing at him, food denied him MDP 2 pl. 23 vi 38 (MB kudurru); *e-riš kit-tu* (var. *ki-it-ti*) *e-pi-ir* (var. *-pir*) *ù ku-ub-bit* desire justice, give food (to the poor), and show respect! BA 5 623 K.7897 r. 10, dupl. STC 2 pl. 65 ii 11', var. from PBS 1/2 116:54 (SB wisdom); *e-pir kiššat niši* who provides for all people VAS 1 71:12 (Sar.), cf. *e-pir akē* Winckler Sar. pl. 40:4; *e-pi-rat enše* who provides for the weak BMS 9:37.

d) other occ.: UN.MEŠ *ina lib-bi* URU GN *a-tú-pur-ma* I provided the inhabitants of GN with food rations RA 45 p. 19 (= pl. III) 20 (Topzawa Bilingue).

e) in math. (III/2 only): *inanna itinum uš-te-pi-ra-an-ni-i-ma* now, the architect has made me provide (the workers) with regular food rations RA 29 p. 3 (= pl. III) iii 33 (OB), cf. *ibid.* iv 8, see Neugebauer, MKT 1 p. 108ff., Thureau-Dangin, TMB 68f.

epēru see *ebēru* A.

epēsu v.; to object; OB*; I *epis*, II.

a) *epēsu*: investigate (pl.) his case and provide justice for him according to the law (*kīma šimdātīm*) *šumma e-pi-is-ku-nu-ši-im šuāti u bēl awatišu ana šerini turdanim* if he objects to you send him and his adversary to us VAS 16 142:13 (let.).

b) *uppusu*: *šumma errēšum aššum ina šattim mahritim mānahātišu la ilqú(!) eqlam erēšam iqtabi bēl eqlim ú-ul ú-up-pa-as* (var. *ú-lpa-l-aš*) *errēšuma eqilšu errešma(!) ina ebūrim kīma riksātišu še'am ileqqi* if the tenant farmer promises to plant the field (again) because in the previous year he was not able to draw (from the yield the equivalent of) his

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investment (in seed, labor, etc.), the owner of the field must not object, his tenant farmer may plant the field and take (his share of) the barley at harvest time according to his agreement (of the previous year) CH § 47:65, var. from YOS 9 34:23; *šumma awīlum še'am u kaspam itti tamkārīm ilqēma še'am u kaspam ana turrim la išu mimma ša ina qātīšu ibaššū bīšamma išu maḥḥar šībī kīma ubbalu ana tamkārīšu inaddin tamkārūm ú-ul ú-pa-as imahḥar* if a man has borrowed barley or silver from a merchant and has no barley or silver to give in return (but) does have goods, he may hand over whatever he has at hand to his merchant before witnesses, in the state in which he brought (it) — the merchant must not object (but) must accept it PBS 5 93 ii 37 (= CH § R, in Driver and Miles Babylonian Laws 2 40f.

Driver and Miles Babylonian Laws 2 175f.

epēšu (*epūšu*) s.; **1.** work, act, activity, **2.** evil magic; from OB on; *epūšu* in MA, SB and NB; wr. syll. and DÙ; cf. *epēšu*.

lú níg.ag.a dūg.bí.in.dib.dib.bi : šá e-pi-šú ú-tab-bi-ku-šú upon whom they have poured evil magic (var., Akk. only, šá kiš-pu ú-li-bu-uš) Schollmeyer No. 1 i 75, var. from LKA 75 r. 9; níg.ag.a níg.hul.dim.ma : ki-ma e-piš HUL-tim (in broken context) CT 17 9:19f.

1. work, act, activity — **a)** in OB: ^d*Mar-duk ana e-pi-ši-ka annim likrub* may Marduk bless this your work CT 2 11:23; *ana e-pi-e-ši-im annim ki la taplah* have you not been afraid to commit such an act? LIH 55:17; *damiq e-pé-šum annim* this is indeed fine behavior! YOS 2 4:4, cf. *e-pi-šum ša tēpušu damiq* OECT 3 67:6; *ana e-pi-ši-im annim uwaššaršunūti* should I allow them such an act? TCL 1 31:20; *e-pi-šum ša tēpušaninni ša mār awīli* is the way you treated me that of a gentleman? CT 29 8a:5, cf. *e-pi-šum ša tēpušanni ša* ^dUTU BIN 7 52:5; *annim e-pi-šum libbī méšimma u d'atija la ša-lim* this behavior is one of disrespect and disregard for me! YOS 2 28:8; *ana šēr annim e-pi-ši-im magal qullulaku* on top of such an act I have been unjustly treated YOS 2 40:23; *e-pé-eš-ka dummuqam lušme* let me hear that you are improving this affair VAS 7 203:36.

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b) in MA, EA: *ana DÙ-uš tāḥazišu* LKA 64:9; *aššum e-pu-uš DÙG.GA* to establish friendly relations EA 136:32 (let. of Rib-Addi).

c) in NB: *ana DÙ-uš dullu IM.ḪI.A ša bīt ilāni ša Uruk* (dedication of a five-year-old slave girl) for the performance of the work (termed) *dullu* IM.ḪI.A in the temple of Uruk BRM 2 53:5, cf. *ana DÙ-uš ša dullu* BRM 2 17:2; *pūt e-pú-šú ša dulli PN našu* PN guarantees the execution of the work VAS 5 19:15; *e-pu-uš nikkassī ša PN u PN₂ itti aḥāmeš qatá* the settling of the accounts of PN and PN₂ has been mutually completed Cyr. 338:1, cf. *DÙ-uš nikkassīšunu* TCL 13 160:11, *ina e-pu-uš nikkassī* Jacobsen Copenhagen 69:11, wr. *e-piš* ibid. 7 and 13; *kaspu ša e-pu-uš nikkassī* PN Dar. 259:8.

d) in SB: if he demolishes his house in MN, *DÙ-uš É* rebuilding of the house BRM 4 24:20 (series *iqqur ipuš*), cf. *DÙ-eš É* ibid. 26 and 32.

2. evil magic: see lex. section; *e tamḥur šagaštu . . . e tamḥur e-pi-ši u riksi lemnūti* do not condone murder, do not condone evil magic and malevolent machinations Ebeling KMI 76 K.8505:20.

epēšu v.; **1.** (without direct object) — **a)** to act, be active, proceed (p. 193ff.), **b)** to permit (said of gods) (p. 195), **c)** (in various technical mngs. in rit., math. and med.) (p. 195f.), **d)** is, happens (used as a copula in the stative) (p. 196). **2.** (with direct object) — **a)** to treat a person or a thing (p. 196f.), **b)** to build, construct, manufacture, etc. (p. 197ff.), **c)** (in idiomatic phrases, arranged alphabetically according to direct objects) (p. 201ff.), **d)** (with pronominal direct object) (p. 225ff.), **e)** (with relative clause as direct object) (p. 227f.), **f)** (in various technical mngs.): to practice witchcraft, to perform a divination, a ritual, to plant, to cultivate, to use, to make a profit (p. 228ff.), **3.** (with prepositions) — **a)** *ana* (p. 230f.), **b)** *ina* (p. 231), **c)** *ištu* (p. 231), **4.** *uppušu* — **a)** to conclude a sales agreement (p. 231f.), **b)** (in idiomatic phrases corresponding to those of *epēšu*) (p. 232), **c)** to act (p. 232), **d)** to treat a person (p. 232ff.),

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e) is (used as a copula in the stative) (p. 232), **f**) (special mngs.): (to express plurality), to convert, to utter a sound(?), to compute, calculate, to copy (a tablet) (p. 232), **5.** *šūpušu* — **a**) to have (something) built, constructed, manufactured (causative of mng. 2b) (p. 232f.), **b**) (used in mngs. 2e-1'c', 2'd', f-6', c, 1d, 2f-1', 3' of *epēšu*) (p. 233f.), **c**) (special mngs.): to assign and direct work (p. 234), **6.** *nēpušu* — **a**) (passive of mngs. 2d, e, 1d, 2d-5', 2c, a, b, 2f-3', 4' of *epēšu*) (p. 234f.), **b**) *nēpušu ana* PN/GN to side with a person or a country (p. 235), **c**) (obscure mngs.) (p. 235); from OA and OB on; I *ipuš* — *ippeš* (OB), *ippuš* (MB, NB, note *i-peš* CT 39 4:27, SB), *ippaš* (OA, MA, NA) — imp. *epuš* and *epiš*, I/2 *itepuš* (but *itepiš* PBS 2/1 140:32), I/3, II, III, III/2, IV pret. *innepuš* — pres. *innepiš* and *innepuš* (*innipaš* NA, e. g., ABL 357 r. 11, 1397 r. 10), IV/2, note forms *iū-pa-šu* EA 272:21, *iū-up-pa-šu* EA 232:20, and passim in EA, *i-pu-up-uš* ABL 276 r. 11; wr. syll. and DÙ, note *i-DÙ-aš* ABL 945:6, in colophons also AG and GI, see mng. 4f-6'; cf. *epēšu* s., *epiš šipri*, *epiš balaggi*, *epiš barti*, *epiš bašāmi*, *epiš dulli*, *epiš dulli ša ṭaddi*, *epiš ipši*, *epiš kapalli*, *epiš lemutti*, *epiš musukkē*, *epiš nahlapti*, *epiš nērti*, *epiš nigāti*, *epiš nikilti*, *epiš nu'āti*, *epiš pappasi*, *epiš qanāte*, *epiš qappāti*, *epiš šalmi*, *epiš šēni*, *epiš šipri*, *epiš šiqbi*, *epiš šizbi*, *epiš tāhazi*, *epiš tunši*, *epišānu* s., *epišānūtu* s., *epištu* s., *epištu* in *epišat mirsi*, *epišu* s., *epišu* in *la epišu*, *eppēšu* adj., *epšu* adj., *ipšu* work, *ipšu* reed mat, *itepšu* adj., *itpešu* adj., *multēpišūtu* s., *muppišānu* s. sorcerer, *mušēpišu* s., *mušēpišūtu* s., *nēpištu* s., *nēpišu* s., *upišu* s. magic machination, *upšāšū* s. magic machination.

du-u KAK *e-pe-šu* (also = *banū*) S^b I 106, also Idu II 225; ^{du}KAK = *e-pe-šu ša é*, ^{ru}KAK = MIN *ša* MIN to build, said of (building) a house Nabnitu E 121f.; mu.un.dù = *i-pu-uš* Hh. II 206; ur.bi dù.ù.na = *iš-te-niš ip-pu-uš* (mistake for *epuš*) do (it) together (with me)! Ai. IV iv 27; ba.an.dù = *e-pu-uš* Hh. I 8; in.kal ù in.dù he strengthened (the house, i.e., repaired it where possible) and rebuilt (what was too far gone for repairs) Ai. IV iv 32; é.ni.dù.a : *é-su ip-pu-uš* he will build his house Hh. II 62.

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a-ag AG = *e-pe-šu* S^b II 291, also S^a Voc. T 5'; na-a AG, ki-i AG, ag AG, mi-e AG = *e-pe-šu* A VIII/1 : 52ff.; na-a A[G], a [AG], ki-i [AG], a-[ka] [AG] = [*e-pe-šu*] Ea VIII 22ff.; ki-i AG = [*e-pe-šu*] Recip. Ea A iii 9'; ág = *e-pe-šu* EME.SAL, ág = MIN *ša up-pu-ši* in the meaning: to practice witchcraft Nabnitu E 125f.; lú.šà.ḫul.gig.ga.ak = *ša li-mu-ut-tam e-ep-šu* one to whom evil has been done OB Lu A 40; udu.NI.ag.a = *ša ina lib-bi ip-šu* (mng. uncert.) Hh. XIII 6; kin.DU.AG.da, kin.DU.AG.šè = *a-n[a e-peš ši-ip-ri(?)]* to perform a task/work Ai. II iii 6'; šu.sum.ma.a.ni in.AG = *nu-du-nu-šu i-pu-uš* he has handed over the goods to be delivered Ai. III iii 8; gi.gur.da.ag.a = *e-pe-šu ša GI.GUR* to manufacture a basket Nabnitu E 133; MÈ.ag.a = *e-pe-šu ša ta-ḫa-zi* to give battle Nabnitu E 134.

di-im dīm = *e-pe-šu* (also = *banū*) Idu II 327; dīm, [x].dīm = *e-pe-šu ša DUB u GI.DUB-pi* to form, said of a clay tablet and of a stylus Nabnitu E 123f.; giš.dīm.ma = GIŠ [*ep-šu*], giš.nu.dīm.ma = GIŠ [*la ep-šu*] Hh. VII B 323f.

ku-u KUD = *e-pe-šu ša e-li-ti* to make, said of surplus A III/5:36; ku-ud KUD = *e-pe-šu ša e-li-ti* ibid. 88; lú.uš.UD.àm.KUD = *ša e-la-a-ti ep-šu* one who is insincere Nabnitu L 159; lú.uš UD.MAŠ. KUD = *ša ra-qá-tam e-ep-šu* OB Lu A 73, also B II 35.

a.kud di, a.kud dug₄.dug₄, a.kud lál = *e-pe-šu ša na-mu-ti* to have vulgar manners Nabnitu E 127ff.; gul = *e-pe-šu ša KÙ.BABBAR*, MIN *ša* NA₄, MIN *ša* GI to work with silver, stone, reeds ibid. 130ff.; GI = [*e-pe-šu*] CT 12 29 BM 38266 iii 21 (text similar to Idu); kin.gi₄.gi₄ = *e-pe-šu ša ši-ip-ri* to perform a task Nabnitu E 137; ba-a BA = *e-pi-e-šum* MSL 2 132 vii 36, cf. BA // *e-piš* [...] CT 41 44 r. 8' (Theodicy Comm.); [til] [ti-il] *i-bi-šu* = (Hitt.): *i-ia-u-wa-[ar]* to make Izi Bogh. B r. 13'; [bad] [pa]-ad = *i-bi-šu* = (Hitt.): *i-ia-u-wa-[ar]* ibid. 14'; ba-ar BAR = *e-pe-šu ša LÚ A I 6:320*; giš.giš.lá = *e-pe-šu ša kak-ki*, giš.tukul.sig.gi = MIN *ša* MIN to give battle Nabnitu E 135f.; TUG.TUG^{du-ut-tu} // *e-pe-šu* CT 41 28 r. 21 (Alu Comm.).

é.kù.ga é.dingir.e.ne ki MIN (= kù.ga) nu.mu.un.dù : *é el-lim é.DINGIR.MEŠ ina ašri el-lim ul e-pu-uš* a holy house, a house of the gods, had not (yet) been built on a holy place CT 13 35:1 (NB), cf. ZA 28 101 Sm. 91:1f.; [mu]š.dam.gur₄.ra [é].gi.na.ab.du₇ [ba].na.dù : *ana pi-zal-lu-ri šu-tu-um-mu e-pu-us-si* the storehouse was built for the gecko RA 17 146 K. 4605:13' (SB wisdom); an.dib.ba mu.un.dù : *i-šid* (var. *ri-kis*) *ša-me-e te-pu-uš-ma* you (Enlil) have built the base of the sky KAR 375 ii 40f., var. from SBH p. 130:33; umun MU GUR₉ mu.un.dù : *e-la-a-at ša-me-e te-pu-uš-ma* lord, you have built the vault of the sky KAR 375 ii 42f., cf. (with var. ka.nag.gá mu.gan mu.un.dù : *ma-a-tú šu-pu-uk AN-e te-pu-uš-ma*) SBH p. 130:34f.; kur.kur é.ne.ne

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mu.un.dù.a : KUR.MEŠ É.MEŠ-ši-na ip-pu-šú (in the month of Simānu) all the countries build houses KAV 218 A i 30 and 36 (Astrolabe B); lú.ša_g.ga.zu.šè níg.hul ba.e.dù : ša a-[na ...] te-pu-šú [...] you who have done evil to your friend RA 17 122 K. 2024 + ii 18' (SB wisdom); TÚL i-bi-eš // šá TÚL.MEŠ ma-da-ti DÙ(!).MEŠ CT 41 25:4, (Alu Comm., to CT 38 23:45); é.mu i.dù.àm kur in.ga.dù.a : É šá in-ni-ip-šu-ma ma-a-tum in-ni-ip-šú when my temple was built, the country was likewise built (i.e., settled) SBH p. 60 r. 3f. (SB rel.); é ma.mú.gin_x(GIM) ba.dù.a.mu : É šá ki-ma šu-ut-tim in-ni-ip-šá-am // É ša te-diš-tim temple which was built (for a brief instant only) like (one seen) in a dream, variant: the renovated temple SBH p. 60:21f.

[a.na íb].ag.a.na.bi nu zu : [mi-na-a] e-pu-uš LÚ šú-a-ti ul i-di (Sum.) I do not know what to do in this matter : (Akk.) what has this man done? I do not know! Surpu V/VI 25f. (SB rel.), cf. CT 17 26:54f.; EBUR n¹.ag.a = e-bu-ru ip-pu-uš he will harvest, EBUR nu.ag.a = MIN ul MIN Hh. I 157f.; a.na íb.ba.ag.e.en : mi-nam te-ep-pé-eš (var. te-ep-pu-uš) what do you want to do? CT 17 38:22f. (SB rel.); mu.lu ugu.mu zé.ib.ba.mu un.ag : šá i-li-íá(text-šá) ta-a-bu li-pu-šá-an-ni let him do what is good for me ASKT p. 116:15f.; na.ám.tag.ga níg.ag.a.mu nu.un.zu.[ám] : an-ni e-pu-šú ul i-[di] I do not know what sin I have committed 4R 10:42f., cf. na.ám.tag.ga níg.ag.a.a.mu : an-ni e-pu-uš ibid. r. 41f.; ág.gig.ga ag.a.mu : ša ma-ru-uš-tum ep-šú to whom evil has been done ASKT p. 122:16f.; gig.ga mu.un.ag.a : ma-ru-uš-tum te-pu-šá-an-ni 4R 24 No. 3:14f. (SB rel.), and passim; ág.gig.bi.ag.a : ik-ki-ba i-te-pu-uš she has violated a taboo ASKT p. 119:8f. (SB rel.); lú.u_x(GIŠGAL).lu níg dingir.ra.a.ni šà.dib gá.gá.bi mu.un.da.ag : a-me-lu šá DINGIR-šú šab-šú še-ri-ik-tú ip-*pu*-šá the man whose god is angry with him has given a present RA 12 74:29f. (NB rel.); ama.a.ni.šè ag.a.ab : ana um-me-šú it-pe-šú (my king, who is quick to forgive his town and) is active(?) on behalf of his mother Lugale I 33; [kid.kid.da] ZU+AB.ta u.me.ni.ag : [kitkitté] ap-si-i e-pu-uš-ma perform the ritual of the abyss CT 17 39:55f. (SB rel.); kin.šè na.an.ag.e (var. na.an.ag.a.en) : a-na šip-ri i te-en-né-pu-uš (be rejected) may you not be usable for working (said to a stone) Lugale XI 23; (obscure:) hu.mu.ra.(ni).in.ag : [l]i-pu-uš-ki Lugale IX 29; [siba].dè ta an.ag guruš.e ta an.ag : ri-é-um mi-na-a i-pu-uš ešlu miná MIN(!) Langdon BL No. 8 r. 14f.

é.ki.ág.gá.a.ni mu.un.dím.ma : bi-tu šá i-ra-am-mu e-pu-uš he built the house he loves 4R 18 No. 1:3f.; a.na.àm hé.en.dím.en.zé.en : mi-na-a i ni-te-pu-uš what should we build? KAR 4:17, cf. KAR p. 322; kin^d Guškin.bàn.da.dím.e.da.ke_x(KID) : ina ši-pir dšU-ma e-pu-uš manufactured according to the technique of the god Guš-

epēšu 1a

kinbanda (said of the crescent symbol) 4R 25 iii 62f.; níg.dím.dím.ma.zu sag.gá ha.za.ab : ana mim-ma e-pe-ši-ka re-e-šá ki-il be available for everything (regularly) manufactured from you Lugale XII 17; kid.kid.da ZU+AB.ke_x ši.ni.dím : MIN-e ap-si-i e-pu-uš-ma perform the ritual of the abyss PBS 12 6:11f.; alam mu.un.dím (phonetically wr. var. a.la.am mu.un.gi.im) síg.šAB šu[...] : i-pu-uš-ma mu-ša-te₄ [...] he made a figurine (and provided it with) combings (from the person against whom the magic was directed) PBS 1/2 122:9f., var. from KUB 30 1:8, see Falkenstein, ZA 45 28; for dím : epēšu in grammatical texts, cf. OBGT III 84–101 (= MSL 4 70f.).

a.gin_x ba.nà.a.a.mèn : ki-i en-né-pu-uš RA 33 104:28f.; gab.a.ke_x ma.an.ni.GUB : ina i-rat me-e é i-pu-šam-ma he built me a house opposite the water SBH p. 101 r. 7f.; a.na.àm hé.en.bal.en.zé.en : mi-na-a i ni-pu-uš what should we do? KAR 4:19; ta a.du₁₁ mu.un.da.ab.[x.(x)].AN : ma-la ta-qab-bi-i i-pu-šá-ki SBH p. 104 obv.(!) 16f.

túg.ib.lá AD.GI huš.a ... mu.un.na.ni.ib.dím.ma a.mu.un.na.ru : ni-bi-i_h hu-ra-ši ru-uš-ši-i ... ú-še-piš-ma iš-ruk he had made and presented a belt (clasp) of reddish gold StOr I 33 r. 11f. (MB).

1. (without direct object) — a) to act, be active, proceed — 1' in gen.: šarru ... iqabbi mā atā ki ana e-pa-ši-ka-ni la udi la ašme umā šarru lu udi ki e-pa-áš-u-ni should the king say, "Why do I not know, (why) have I not heard (anything) about your doings?" may the king know that I am active indeed ABL 45 r. 5 and 8 (NA); ammēni te-ep-pu-uš kinanna why do you act this way? EA 162:24 (let. from Egypt); šattu annītu ussarrīu irasšibu ūmu ip-pu-šū ūmu wammū this year they have begun building, (but) one day they work, one day they are idle ABL 476 r. 18 (NA); ip-šá mā ula rammea mā anāku ina libbi la qurbāk act or desist, I will have nothing to do with it ABL 174:15 (NA); šarru ... uda a-a²-ú-ti e-pu-šū-u-ni a-a²-ú-ti la e-pu-šū-u-ni the king knows that there are some working and some not working ABL 364 r. 5 and 7, cf. ibid. 14 r. 2 and 13 (NA); šabē rūqūtu ana la ITI.MEŠ ip-pu-uš-ú-ma u qerbātu ana la UD. 15.KAM ip-pu-uš-ú-ma (the gods know that) the workmen stationed far off do not even do a full month's work, and those nearby not even half a month's work BIN 1 39:8ff. (NB); ša la šarri la e-pa-áš without the king I can-

epēšu 1a

not act ABL 203 r. 6 (NA); *šarru ... ana ardišu lišpura ina pūte ni-pu-uš* may the king send word to his servant, we shall proceed immediately ABL 378 r. 12; *te-ep-pu-šú taqabbi* you (the diviner) shall say (on the basis of the extispicy), "Go ahead!" KAR 151 r. 51 (SB ext.); *ana harrānim e-ep-pu-uš zittam akkal ana marsim iballuṭ* for a business venture (this portends) I shall go ahead, (and) I shall have profit, for a sick person, he will get well CT 5 4:4 (OB oil omen text), see *harrānu* mng. 7b. In personal names: *Li-id-bu-bu-li-pu-šú* Let-them-Conspire-Let-them-Act (i.e., I do not care) ADD App. 1 xii 12 (NA), cf. *Dābibī-li-pu-[šú]* ibid. 10 and KAV 135 r. 7 (MA), and (abbreviated) *Li-pu-ša* Fish Letters 27:3 (OB), also *Li-pu-šú* ADD 899 ii 14 (NA), etc., *Ḫa-di-e-li-pu-šú* Let-the-Ill-Wishers-Do (what they please) ADD App. 1 xii 13 (list of names); *Mu-ša-am-me-ri-li-pu-šú* Let-Those-Who-Plot-Do (what they please) ADD App. 1 xii 11.

2' to act according to instruction or desire, etc. (given here is a selection of characteristic phrases): *šunu ana ṭemešunu ip-pu-šú* they act according to their orders ABL 413 r. 4 (NA); *ammala tērtika né-pá-áš* we shall act according to your instructions BIN 4 5:11 (OA let.); *šupramma annikī'am kīma eli'u lu-pu-uš* send me word, I shall do here as (best) I can TCL 17 19:30 (OB let.), cf. *atta kīma teli'u e-pu-uš* VAS 16 4:17 (OB); *šarru ... akī ša ili'u li-pu-uš* (but) the king may do as he pleases ABL 336 r. 18 (NB), and passim in NA and NB letters; *kī ša ilāni ša šarri ila'uni li-pu-šu* exactly as the king's majesty wishes, may he act ABL 1203:9 (NA), cf. *bēl šarrāni kī li'utišu li-pu-uš* ABL 1373 r. 9; *kī ša ina pān šarri ... maḫiruni šarru li-pu-uš* may the king do what is pleasing to the king ABL 83 r. 5 (NA), and passim in ABL; *ina pī ša šarri linquta le-e-pu-uš* if it (the order) comes from the king's mouth, I shall act ABL 203 r. 11 (NA); *kī ša išpura e-te-pu-uš* I have acted as he has written TCL 9 138:13 (NB let.), cf. ABL 676 r. 11, 970 r. 2, 1046:6; *kīma PN iqbūkum e-pu-uš* do what PN has ordered you CT 29 18b:6 (OB let.); *kīma Šamaš iqabbū e-pu-uš* he (the person who has taken

epēšu 1a

a loan from Šamaš) will act according to what Šamaš orders BIN 2 85:14 (OB), cf. [š]ā^d Šamaš *i-pu-uš* MDP 22 119:5 (in same type of text); *ana surri kīma taqbī e-«bi»-pu-uš* I shall act immediately when you have given the order RA 15 179 vii 8 (OB Agušaja); *kī ša šarru ... iqbā e-te-pu-uš anā[ku]* CT 22 248:5 (NB let.); *kī ša aqbū kī i-pu-šú-ú* as I told (them), so they did ABL 1216:18 (NB); *ašša libbū ša aqbakka te-tep-šu-ma* ABL 291:9 (NB); *kīma niṭlika e-pu-uš* act according to your discretion TCL 17 15:21 (OB let.), and passim in OB; *kīma elikīma tābu te-pu-šu* you (fem.) have acted as it appeared good to you alone VAS 16 194:21 (OB let.); *kīma ṭābāta e-pu-uš* do as it appears good to you TCL 17 80:10; *ana ša ina panīka [ba]nū e-pū-uš* act according to what seems correct to you CT 22 150:23 (NB let.); *kīma ša jušši ištu pī Šamaš ištu samē kinanna iū-up-pa-šu-mi* it will be done as if (it were an order) issued from the mouth of the sun god from the sky EA 232:20; *ina pī simātišu šarru ... e-ta-pa-áš* the king has acted as befits his dignity ABL 1277:5 (NA); *kī annīma Aššuraja e-tap-šú* the Assyrians acted in this manner ABL 1360:7, and passim; *kī hannimma ni-pu-uš* we acted in this way ABL 362 r. 2, and passim; *manzaz panīja atta u puluhtā tidū libbū aggā' te-te-pu-uš u ša la idū akkai ip-pu-uš* you are my personal attendant, and you know what respect is due to me, (and still) you acted in this way — how (then) will someone act who does not know (such respect)? ABL 291:17f. (NB); *ša kī pī musārija annē la e-pa-šu* those who do not act according to this inscription of mine AKA 249 v 55 (Asn.); *ana pī ṭuppi ša ištu ālim ubbalunikkum e-pu-uš* act according to the tablet which they will bring to you from the city CT 29 24:16 (OB let.); *kī pī GAL.MEŠ mālikīšu ... la i-te-pū-uš-ma* (the king) who did not act according to the advice of the officials, his counselors MDP 2 pl. 23 v 12 (MB kudurru), and passim in this text; *ša rubī Marduk amassu iddūma ip-pu-šu kī libbuš* they rejected the command of the prince, Marduk, and acted at their whim Gössmann Era I 122; *kī libbika e-pu-uš* (if people of my country have done it) act (towards them)

epēšu 1b

as you like EA 38:22 (let. from Alašia), and passim in EA letters, cf. MRS 9 RS 17.228:11, 15 and 28, etc., cf. also *atta ki libbika e-pu-uš* 4R 34 No. 2:12 (MA let.), see AfO 10 2, also ABL 1121 r. 6; *kīma ilam u eṭemmī tagammiluma la aḥalliqu e-pu-uš* act so that I shall not perish, as you would do to please the god and the spirits of the dead BIN 4 96:22 (OA let.), cf. *kīma tagammilinni e-pu-uš* BIN 4 229:20, *mala tagammilinni e-pu-uš* KTS 30:30; *kīma libbī la ilamminu ep-ša-ma* act (pl.) so as not to put me in bad humor CCT 3 34a:23 (OA let.); *ammala našpertija ep-ša* act (pl.) according to my message TCL 19 81:16 (OA let.), cf. TCL 4 48:15; *ammala tērtija ep-ša* BIN 6 182:10 (OA let.), cf. KTS 5a:6, CCT 2 28:24, etc.; *kīma uwa'erukunūti ep-ša* do as I ordered you TCL 7 9:15 (OB let.); *kīma awi-lūtika e-pu-uš* act according to your status as a gentleman CCT 4 11b:17 (OA let.), cf. TCL 20 92:29; *amurma ḥazannūta ša ittija la ti-pu-šu-na kīma jātiya* see, my fellow ḥazannu-officials do not act as I do RA 19 108:18 (EA let.), and (with *kī*, *kīma*, *kī'am*) passim; *qatamma ša PN PN₂ i-pi-iš PN₂* will act exactly as PN ARM 2 124:28, cf. *ibid.* 126:17; *kī ša mahrimma te-pu-uš* you proceed as before BBR No. 1-20:77 and 79; *pūt mīni kī annī e-pu-šū* why did they act in this way? ABL 46:9 (NA); *šatammu akī ša išemme' li-pu-uš* the šatammu-official should act according to what he will hear BIN 1 58:26 (NB let.); *āšipu kī ša idū li-te-ep-pu-uš* the conjurer should proceed as he knows how CT 23 44:8 (SB).

b) to permit (said of gods) — 1' in gen.: *šummami ji-pu-šu-mi ilānu ša šarri ... u nikšudumi PN u baṭānumma ... nubbaluššu ana šarri* if only the gods of the king would permit us to catch PN and bring him alive to the king EA 245:3; *mindēma ilāni ša bēl šarrāni ... ip-pu-šū-ma ina qašti ramūti iṣabatuma ana bēl šarrāni ... iṣapparuniššu* would that the gods of the lord of kings might permit him to be seized without a shot (lit. with unstrung bow) and sent to the lord of kings ABL 281 r. 9 (NB), also (with *ilāni* as subject) ABL 1093 r. 14, 1400:10; [*ina muḥhi*] *erēbi ša šarri ... ana Bābili iqtabi mindēma*

epēšu 1c

^dEN *ip-pu-uš-ma šarru dullu ippušma išemmeš* he also spoke concerning the king's entering Babylon — Bēl willing, the king should perform the ritual and he (the god) will listen to him ABL 844 r. 5 (NB); in hendiadys with *nadānu: ša ultu panāma Sin šar ilāni la i-pu-šu-ma ana mamma la iddinu* what Sin, the king of the gods, had never before granted to anybody VAB 4 290 ii 18' (Nbn.); *akī ša memēni la e-pu-šū-u-ni la a-di-nak-kan-ni* have I (Ištar) not granted you (my favor) as I have done to nobody else? Craig ABRT 1 24 r. i 17 (NA oracle).

2' in personal names: *I-pu-uš-Ē-a* Meissner BAP 39:23 (OB), and passim in OB, cf. ^dUTU-*i-pu-uš* LIH 31:6 (OB), etc., also ^dNabū-Dū-uš ABL 638:4, ^dBE.Dū-uš AnOr 8 14:22, and passim in NA and NB names, also DINGIR-*ip-pa-aš* ADD 741:18, etc., as compared with DINGIR-*ip-pu-uš* BE 14 73:40 (MB); see Stamm Namengebung 193 and 197.

c) (in various technical mngs. in rit., math. and med.) — 1' to perform (said of rituals, in colophons): *ana ša-bat Dū-ši* for the execution of a specific performance KAR 223 r. 14; *ana DIB Dū-ši PN ḥanṭiš zi-ḥa* quickly excerpted for a specific performance by PN KAR 56 r. 16, cf. LKA 87 r. 23, 88 r. 22, 115 r. 11, 157 r. ii 12, etc., cf. also *a-na ša-bat e-pe-ši* KAR 187 r. 13, also KAR 186 r. 44, 157 r. 41. In names of conjurations: *Dū-ma SILIM (= teppušma išallim)* "You-Perform-and-he-will-Get-Well" BRM 4 19:9, cf. DÍM.MA AL.SILIM *ibid.* 19, 21, 23, etc., *Dū-ma SILIM-im* KAR 69 r. 22, and see Ungnad, AfO 14 277, Ebeling, Or. NS 22 358 n. 2; for other names see mng. 2b-3'b' and f-3'.

2' to proceed (in a mathematical operation); *atta ina e-pe-ši-i-ka arām ana šinišu tašakkan* when you proceed you place the product twice TCL 17 154:2 (math.), and passim, cf., for refs., TMB 216, MCT 160 and ACT 473; for the use of *kīd* and *kīd_x(BU)* in this context, cf. TMB 234, MCT 166, and for lit.: H. Lewy, JAOS 67 307 n. 10.

3' to be active, to spread (said of fever, etc.): *šumma amēlu ... IZI ina qablīšu ip-pu-uš* if the fever is (especially) active in a man's

epēšu 1d

hips KAR 202 r. iv 9 (med.), cf. *ina uš-šú* in his penis ibid. 10, *ina šepēšu* in his feet ibid. 11, and passim; *šumma amēlu IZI ana libbi uznēšu i-pu-uš-ma nišmūšu kabit* if the fever spreads towards the inside of a man's ears and he has trouble hearing AMT 35,2 ii 6, cf. KAR 202 r. iii 50; *šumma amēlu . . . IZI ana qaqqadišu ip-pu-uš-ma qaqqassu kabitma ina zi-šú qaqqassu ana panīšu pu-[l]u-su* if the fever spreads towards a man's head, and his head is heavy and his head is bowed(?) forward when he stands erect KAR 202 r. iii 42, also in Transactions of the College of Physicians in Philadelphia 1913 399:31, cf. *ana emšisu ip-pu-uš* KAR 202 r. iv 7, and passim in KAR 202; *šumma amēlu marišma GIG-su ana qaqqadišu ip-pu-uš* if a man is sick and his sickness spreads towards his head KAR 202 r. iii 37, cf. AMT 87,6:4'; note: *šumma amēlu ŠA.MEŠ-šú ittannipuhu ittannibbitu šA-šú ana paré e-ta-ni-pa-áš* if a man's intestines are inflated and then contracted by cramps (and) his stomach is continually about to vomit Kuchler Beitr. pl. 8 ii 17.

d) is, happens (used as a copula in the stative): *hurāšu ša ki kaspi ep-šu* gold that looks like silver EA 3:15 (MB); 1 GUD.SAL *ša ki alpišu ep-šu* one cow which is as good as his bull JEN 335:26, cf. JEN 391:25; LÚ *pūhšu ša kīma šāšu ep-šu* a replacement which is as good as he himself JEN 463:9, cf. AASOR 16 37:21 (Nuzi), also PN *kīmua i-te-pu(!)-uš* HSS 5 29:21; *amīlūta ša kanna ep-šu immatīma ul āmur* I have never seen human beings who are built as they are EA 21:30 (let. of Tušratta); *[e]p-ši-et el šippātīm* her body is artfully made, she is taller than a fruit tree VAS 10 214 r. v 8 (OB Ağušaja); GN *bīt sugullātešu ina mišir* KUR GN *bīrit* GN₂ *u* GN₃ *ep-šu* (the city) GN, where his flocks were stationed, lies between GN₂ and GN₃ in the territory of GN TCL 3 184 (Sar.); *mimma mala ep-šú ana šarri . . . altapra* I report to the king on whatever happens ABL 795 r. 15' (NB); may he send me KÙ.GI.MEŠ *matta ša šipra la ep-šu* (so) much gold that its number cannot be made out EA 19:42, cf. EA 29:137, 138; *ša ana šipri la ep-šu* EA 19:59, cf. ibid.

epēšu 2a

51, 66 (all letters of Tušratta); WSem. passive in EA: *jišāl šarri . . . rābišašu ana ša iú-pa-šu ina māt šarri* let the king ask his official as to what is happening in the king's country EA 272:21, cf. ibid. 271:26.

2. (with direct object) — **a**) to treat a person or a thing — **1'** to treat a person: *kīma awīlim ḫalpim la té-pé-ši-ma* you must not treat me like an accursed man TCL 21 265:6 (OA let.); *kīma ša aḫam ina kārīm la išū wardam e-ta-áp-ša-ni* he has treated me as if I were one who has no brother in the *kārīm*, a slave BIN 4 25:38 (OA let.), cf. CCT 2 39:9, 3 18a:29, and passim in OA letters; *ša damqiš e-pu-ši-ni-ma* CCT 4 24a:33, BIN 6 108:6; *kīma la aturruma ina puhur aḫḫēja šumi bīt abī la azakkaru te-te-ep-ša-an-ni* you have treated me as if I could not again utter the name of my father's family among my colleagues TCL 1 18:13 (OB let.), cf. CT 29 8a:16; *aššumija annītam e-pu-sú-nu-ši* do this to them for my sake VAS 16 32:22 (OB let.); *kīma aḫam u qirbam la išū ep-ši-e-ku* I am treated like one who has neither kith nor kin TCL 17 21:32 (OB let.); *abullātīm šūdaku pullu-ḫaku u lemniš ep-ši-e-ku* I am confined to quarters, I am much afraid, and I am harshly treated, too TCL 18 95:27 (OB let.); *ana ḫītim ša ibbaššú kīma pī itāné i-ip-pu-šu-šu* for any loss which may occur, they will deal with him according to the testimony of the neighbors UET 5 420:15 (OB leg.); *atta ammēni kī ardi te-te-pu-us-su* why did you treat him like a slave? BE 17 86:22 (MB let.); *kī ipiš iú-pa-šu ana amēli ša ašib ana ālišu iú-pa-šu jāši* am I to be treated as one treats a man who stays in his city? EA 138:74f., cf. EA 73:32, 114:42, 137:63, 64, 86 (all letters of Rib-Addi); *māršu ša kī šaburti i-pu-us-su* his son, who had treated him vilely KBo 1 2:30 (treaty), see BoSt 8 16 note b; *ištu ḫA.LA-šu kī tābiš te-te-ni-púš-šu* you should treat him properly, according to his rank MRS 9 RS 17.423:12 and 24; *ša kī mārāt Arraphi i-p[u]-ša-aš-ši* he will treat her as a (free) citizen of GN (he will not make her a slave again) AASOR 16 42:21 (Nuzi); if the slaves leave PN's house *kī libbišu i-pu-uz-zu-nu-ti* he may treat them as he likes JEN 462:12; *kī*

epēšu 2b

LÚ *ša aššassu ana e-pa-še iqabbiuni nāikāna e-pu-šu* one shall do to the adulterer what the husband (of the guilty woman) declares one shall do to his wife KAV I ii 34f. (Ass. Code § 14), cf. *ibid.* 40, also *ibid.* i 89 (§ 9), iii 13 (§ 22), 19 (§ 23), and *passim*; *abu mārassu ki ha-di'uni e-ep-pa-[aš]* the father may treat his daughter as he pleases KAV I viii 49 (Ass. Code § 55); *ki ša maššartu ša šarri . . . la anaš-šaruni e-ta-ap-šu-un-ni* they have treated me as if I would not do my duty for the king ABL 525 r. 13 (NA), cf. ABL 358:23f., 972:8, 1022 r. 19, 1215 r. 13; *libbū ša la-EN i-te-ep-šu-na-a-šū* he has treated us not like a master (lit. like a non-master) YOS 3 200:28 (NB let.); *ki šāšu i-pu-ša-an-ni anākuma la e-pu-uš* I did not act the way he did toward me CT 22 247:23 (NB let.); in literary texts: *ki šāšuma lu e-pu-uš-ki* (var. *ú-še-mi-ki*) I would treat you as (I treated) him Gilg. VI 163; *adi immāt ilī annā te-ep-pu-ša-an-ni ki la pālīh ili u ištari anāku ep-ša-[ku]* how long, O god, will you do this to me, I am treated like one who does not fear god or goddess Streck Asb. 252:14f., cf. *ki la pālīh ili u ištarija anāku ep-še-ek* STC 2 pl. 81:68 (SB rel.); note *kīma ša ina tar-kul-lu-i maḥ-šu e-pu-šu-ni-⟨ni⟩* they have dealt with me so that I am like one who has been hit with a *tarkullu*-club LKA 144:10 (SB rel.), cf. dupl. KAR 92 r. 21.

2' to treat a thing: *mīšum igārtaka ina bītija taškun kīma bīt la āširim té-pu-uš* why did you place your wall within (the area of) my house (plot)? you have treated (it) as the house of a careless (owner) CCT 3 20:35 (OA let.); *ilum lamniš bīt abīni e-pá-áš* the god treats our father's house badly KTS 24:13 (OA let.); RN KUR.MEŠ *ana la banīti i-te-pu-uš* Šuttarna treated the countries in an unfriendly way KBo 1 3:30 (treaty); *kīma uzzi ilimma i-te-pu-uš* KUR he treated the country as (would) the very wrath of a god VAB 4 270 i 19' (Nbn.).

b) to build, construct, manufacture, etc. — 1' to build a city, an encampment, a canal: *é nu.dù uru nu.dím uru nu.dím á.dam nu.mun.gar.gar: é ul e-pu-uš* URU *ul ba-ni* URU *ul e-pu-uš nam-maš-šu-ú ul*

epēšu 2b

šá-kin no house had (yet) been built, no city had been built, no city had (yet) been built, no milling crowds existed CT 13 35:5f. + Sm. 91, in ZA 28 101; URU ^d*Aššur ina ebirtān lu e-púš* I built a(nother) city Assur on the other side of the river KAH 2 60:98 (Tn.); URU DÙ-*uš* GN *šumšu abbi* I built a city and called it GN Layard pl. 18:30 (Tigl. III); *ina ašri šanīmma* URU *ú-še-piš-ma* I had a city built in another location Borger Esarh. 48 ii 81; URU DÙ-*uš-ma ana sihirtešu almi* I had a city built and surrounded it completely (with a wall) KAH 2 26:4' (unidentified Ass. king); *e-piš* KUR *Aš-šur^{ki}* the rebuilder of Assyria (said of Senn.) OIP 2 135:9, 144:5; GN GN₂ *bīt dūrāni dannūti ša ina* KUR GN . . . *ep-šu* GN and GN₂, strong fortresses built in the country of GN TCL 3 189 (Sar.); if a well is dug URU *ša amēlūtu la* DÙ.MEŠ *nišē* IGL.MEŠ and people see (in it) a city not made by human (hands) CT 39 22:8 (SB Alu); *um-mānātum ka-ra-ša-am e-pé-ša hiritam iherré* the troops build an encampment (and) dig a moat ARM 1 90:19; *Patti-tuḫdi ābīlat hegalli u nuḫši ana e-pe-ši lu iddina* he ordered me to build the GN canal, which brings fertility and abundance KAH 1 64:9 (Aššur-uballit); *e-pé-[eš* ID *š]u-a-ti ul mādu* it is not much (work) to build this canal LIH 5:7 (OB let.); *agā šadú tēma [iš] takan ana e-peš* IGI-*šu u mimma ina nuḫḫi ul išturu* he gave orders to prepare the surface of this rock, but they wrote nothing on it VAB 3 119 § 3:21 (Xerxes).

2' to create: *e-piš* UN.MEŠ *ina mīm-mi-šū-un* who created mankind in their . . . En. el. VII 90; *e-pi-šū kibrātīm* who created the (four) regions *ibid.* 89; *i ni-pu-uš u₄-mu* En. el. I 125.

3' to build or rebuild (a house, temple or palace, or part of it) — a') in gen.: É DN . . . RN . . . *i-pu-uš* KAH 2 2:16 (Ur III); [*e*]-*pí-iš* [*s*]*ukkīm ana* ^d*Aja* who built the *sukku*-shrine for Aja CT 32 1 i 14 (OB Cruc. Mon. Maništušu), cf. RA 7 180 i 9'; 4 GÍN KISLAḪ.DIRI MU.É.DÙ.Ù.DÈ an additional open lot of four shekels (in dimension, on which) to build a house BE 6/2 10:24 (OB); *bi-tam e-pu-uš* VAS

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16 57:22 (OB let.), cf. Riftin 47:7', VAS 7 16:11, BA 5 503 No. 33:4, YOS 12 557:5 and 9 (all OB leg.); *inūma bit Enlil bēlija e-pu-šu* when I built the temple of Enlil, my lord KAH 1 2 iii 15 (Šamši-Adad I); *É ip-pu-šu libil šanām-ma* may someone else rule the house he built BBSt. No. 6 ii 53 (Nbk. I); *e-pu-uš-ma abni bītam* I built a temple VAS 1 32 ii 10 (OB Malgium), cf. É.GAL-la BIL ukāl *i-ip-pu-uš* EA 16:16 (MA), also É.GAL *i-te-pu-uš* KBo 1 3:4 (treaty), and passim in NA and NB royal insers.; É.KUR DÛ-uš-ma *parak ilāni . . . ina libbi šub-di* I built a temple and established daises therein for the gods Unger Bel-Harran-beli-ussur 11; *šumma DÍM É ana awēlim i-pu-uš-ma* if an architect builds a house for somebody CH § 228:58, and passim in this context; *aššum É i-pu-šu la udanninuma imqutu* because he did not build the house solidly and it collapsed CH § 232:87, cf. *ibid.* 92; *niditka e-pu-uš* rebuild your ruin(ed house) Driver and Miles Babylonian Laws p. 38 § H 13 (CH); *bīta šātu ippul ul DÛ-uš* he tore down but did not rebuild this temple AKA 95 vii 68 (Tigl. I); *ana e-bi-ši-ša u ullū rēšēša qāta aškun* I started to rebuild it and to raise its walls to their (full) height VAB 4 98 ii 14 (Nbk.); *bīta e-pu-uš ušeklil* I built the temple completely KAH 2 50:23 (Tn.), and passim; *qaq-garu ša É.MEŠ ep-šu* improved property (lit. plots on which houses are built) JEN 101:5; *É ša ina libbi ip-pu-šū* the house which he (the tenant) will build thereon Dar. 378:10, and passim; *É IM.2 asuppu babbānū pitenu i-pu-uš* he will build a good, strong loft on the north room VAS 5 50:5 (NB); *šumma ina ITI MN É DÛ-uš* if he builds a house in the month MN CT 38 11:34, and passim in this text; *šumma SAG.KI É GI.GIL DÛ-uš* if he builds the front of the house of reeds CT 38 12:78, cf. *šumma SAG.KI TÛR GI.GIL DÛ-uš* *ibid.* 79, also *šumma ina É.LÚ gaba-dib-bu šá* DUG.MEŠ DÛ-uš CT 38 13:84 (SB Alu), cf. *ibid.* 83 and 85; note: *bānū bit^d Aššur e-piš É-sag-gil u Bābili* Borger Esarh. 45 ii 22, cf. *e-piš É.SAG.ÍLA* Streck Asb. 242:17; [*e-p*]iš É^d *A-nim u^d INANNA* CT 36 6 i 13 (Kurigalzu), and passim in similar phrases; *libūre-pi-su-un jāti RN* may I, Sargon, their (the palaces') builder, prosper Winckler Sar. No. 54:8.

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b' referring to specific buildings: *É u i-zari-šu i-pu-uš* I built the temple and its *izāru* KAH 2 12:10' (Irišum), and passim in similar contexts; *sihirti izāri ša É Aššur u mušlālam kaššam . . . ša Aššur i-pu-uš* he built the entire *izāru* of the temple of Aššur and the mighty *mušlālu*-stairway of Aššur KAH 2 5:19, etc.; *inūme nāmarī ennuhuma e-pu-šū* who rebuilds the towers when they have decayed AOB 1 p. 32 No. 1:13 (Enlil-nāšir); 2 *nāmarī annāti ša ina mahri la ep-šū* these two towers which had not been built before KAH 1 14 r. 2 (Shalm. I); *e-pa-áš admānišunu iqbūni* they (the gods) commanded me to rebuild their dwelling AKA 96 vii 74 (Tigl. I), cf. KAH 2 60:90 (Tn.); *bīt šuhūri ša bīt Ištar Aššuritim ša RN ruba'u e-pu-šu u RN₂ . . . uddišu enahma e-pu-uš* I rebuilt the *šuhūru*-house of the temple of the Assyrian Ištar which Prince Ilušuma had built and Sargon had renewed (but which again) had fallen in ruins KAH 2 20:7 and 10 (Puzur-Aššur IV); *e-pi-iš É šu-ri-pi-im* builder of the *šuripu*-house Nougayrol, CRAI 1947 267:2' (Mari); *É ti-ka-a-ti ša kisal sadru . . . ina agurri utūni elleti eššiš u-še-piš-ma* I had the *bīt-tikāti* of the . . . propylon rebuilt with bricks from a pure kiln KAH 1 72:3 (= OIP 2 150, Senn.); *e-piš kummu kišši u simakku* the builder of *kummu* and *kiššu*-chapels and of *simakku*-chapels VAS 1 37 ii 11 (NB kudurru); *ešrēti Bābili u Barsip ú-še-pi-iš aznun* I had the sanctuaries of Babylon and Borsippa rebuilt and decorated VAB 4 114 i 37 (Nbk.); *É.SAG.ÍLA kisallu elinā . . . kisallu šapliu . . . naphar annū gabbu e-pu-š-ú-[ni]* they have rebuilt all this in Esagila, the upper propylon (and) the lower propylon ABL 119:16 (NA); *ina libitti ša hurāši ša kaspi ša NA₄. ZÚ.BABBAR u NA₄ pappardilli gugunnā e-pu-uš-ma* I built the *gigunū*-chapel with bricks (enamelled in the color) of gold, silver, light-colored obsidian and *pappardillu*-stone MDP 28 p. 31:2 (Untaš-Humban); *É bu-tu-mi ana mū-tima i-pu-uš* he built a . . . chapel (to last) forever AOB 1 4:11 (Šalim-ahum, translit. only); *i ni-pu-uš parakki* let us build a shrine En. el. VI 51; *ana e-peš bīt ridāti* to build the palace of the (central) administration Streck Asb. 86 x 87; *É.NIG.GA ip-pu-šu-ma ana PN*

epēšu 2b

inandinu they will build a storehouse and give it to PN VAS 6 84:14 (NB); *mašmāšu ana šēri uššamma É rim-ki DÙ-uš* the *mašmāšu*-priest leaves for the wilderness and builds a hut (there) for the (ritual) cleansing BBR No. 26 iii 22 (NA rit.); *šumma LÚ ina la-eqlišu būra ihri du-un-na e-pu-u[š]* if a man digs a well in a field which does not belong to him and erects a fort (there) KAV 2 iv 30 (Ass. Code B § 10); *ša bīta i-pu-šu ganūz-nīma iqabbi* whoever has built a house and says, "These are my living quarters" Gössmann Era IV 99; *šumma NA KI.MAḤ DÙ ina lib-bišu ūmišam KA.KA-ub* if a man thinks every day about building a tomb CT 38 21:86 (SB Alu); *É.KI.MAḤ ni-ta-pa-áš* we have prepared a tomb ABL 437:13 (NA); *quburri li-pu-šu-šu-nu-ši-im-ma* let them prepare a grave for them ARM 1 8:16; in the phrase *naqāru u epēšu* to rebuild completely (lit. to demolish and rebuild): *É.ZI.DAL.BA.[NA] ša PN u PN₂ PN ana naqārim u e-pe-e-ši-im iqbišumma PN₂ i-pi-is-su-ma* as to the party wall belonging to PN and PN₂, PN told him (PN₂) to rebuild it completely, and PN₂ did rebuild it UET 5 236:6 and 9 (OB); *bītu šuātu ša naqāru u e-pe-šū* VAS 1 70 iv 23 (Sar. kudurru), cf. TuM 2-3 274:1 (NB); *adi naqāri u e-pe-ši-ka* while you are engaged in demolishing and rebuilding (the temple) RAcc. 9:17, cf. ibid. 26, cf. the name of an omen series: *iqqur DÙ-uš* "He-has-Completely-Rebuilt" KAR 212 r. iv 48, cf. also RA 28 136 Rm. 150:6' and 12', and passim; with the variant *napāšu u epēšu*: *É abta ša napāšu u e-pe-šū* AnOr 8 2:1, cf. ibid. 3:1, Strassmaier, Actes du 8^e Congrès International No. 6:2 (all NB); with the variant *napātu u epēšu* to repair (lit. to demolish damaged parts of a structure and rebuild them): *lu-up-pu-ul-ma lu-pu-uš BÀD ša URU GN* I shall repair the wall of GN BE 17 66:24 (MB let.).

4' to build a city wall, house wall, etc.: *BÀD.GAL . . . lu e-pu-uš* I built the great wall RA 8 65 ii 17 (OB Ašduni-erim), cf. YOS 9 35 i 11, 46 (Samsuiluna), VAS 1 33 iii 10 (Samsuiluna), and passim in OB royal insers.; *BÀD.GAL . . . e-ep-pu-šu* (he who) rebuilds the great wall KAH 2 23:5' (Aššur-bēl-nišēšu); *ba-ab* ^dDI.KUD.MEŠ . . . *itti pīli u epri ša GN e-pu-uš ana ašrišu*

epēšu 2b

utir I rebuilt the Gate-of-the-Divine-Judges in stone (laid) in mortar (brought) from GN according to its original AKA 8:7 (Adn. I); *ša libitti udappirma ša erimti i-pu-uš* he removed the (sun-dried) brickwork and built (the wall) of baked bricks MDP 2 pl. 25 No. 2:5, cf. ibid. p. 120; ^d*Aššur-mušalbir-palē-šarri-e-pi-ši-šū-nāšir-ummānišu dūršu* its (main) wall was (the wall called) Aššur-who-Makes-the-Reign-of-the-King-who-Built-it-Last-Long-is-(also)-the-Protector-of-his-Army Lyon Sar. 18:90; *igāram l[ab]īram ul urīb(!)* (Sum. nu. un. gi) *igāram eššam ša epirtim . . . i-pu-uš* (Sum. mu.na.dù) he did not remove the old wall (but) built a new wall of baked bricks MDP 2 pl. 13 and p. 72 No. 4+5:19, cf., for Sum., ibid. No. 2 and 3; *igār biritim PN i-pu-uš-ma* PN built the party wall TCL 1 185:5, cf. ibid. 87:11 (all OB leg.); *É.ZI . . . Ì.DÙ.E BE 6/2 14:13* (OB); *LÚ.ERIM.MEŠ ina panīšu jānu ša igāri ip-pu-uš-šū* there are no workers at his disposal who can build the wall for him CT 22 196:26 (NB let.), cf. ibid. 28; *igārātu ša muḥ-ḥi nār ḥarrān šarri ip-pu-uš* he will build the walls along the canal of the royal road Nbk. 202:6; *igār kirī ša limātu ip-pu-uš* he must build the garden wall of the enclosure VAS 5 49:9 (NB), cf. ibid. 10:5, TuM 2-3 134:9, RA 10 68 (= pl. 6) No. 40-41:19, Dar. 193:17; *ùr é.dù.ù.dè* he (the tenant) will rebuild the roof (of the rented house) PBS 8/1 102 v 7 (OB).

5' to construct a boat, a bridge, etc. — a' to construct a boat: *ana GIŠ.MÁ.ḪI.A e-pe-ši-im la iggá* they must not be careless with regard to the building of the boats OECT 3 62:16 (OB let.), cf. ibid. 4, 20 and 32, also TCL 1 37:6, 17 69:13, UET 5 227:8, cf. (referring to GIŠ.MÁ.NI.DUB) LIH 75:7, 10 and 17, ibid. 8 r. 10, (referring to GIŠ.MÁ.LÁ) OECT 3 62:28, also Riftin 93:4 (all OB); *ana e-peš GIŠ.MÁ.MEŠ BE 14 167:29*, also PBS 2/2 34:29 (MB); *GIŠ.MÁ.ŠÀ.ḪA DÙ-uš šadēšunu tessiḥ* you make a sailboat, provide travel provisions for them (the spirits of the dead) KAR 184 r. (!) 28 (SB rel.); *matīma elippa ul e-pu-uš* I have never built a ship (so draw its plan on the ground!) D. T. 42:13, in 4R Additions p. 9 (= Haupt Nimrodepos No. 69, SB lit.); *e-te-pu-uš* GIŠ.MÁ.ḪI.A Smith Idrimi 30; *GIŠ.MÁ.MEŠ ša ramenija ina GN*

epēšu 2b

e-tap-aš ana pūt Puratte ašbat I built boats of my own in GN and took (them) to the river Euphrates AKA 354 iii 29 (Asn.); *ina GIŠ.MÁ.MEŠ KUR Ḫatti ša ina GN u GN₂ e-pu-šu tām-tim lu ēbir* I crossed the sea in Phoenician boats which I had built in Nineveh and Til-Barsip OIP 2 86:24 (Senn.), cf. ABL 483:15 and 795 r. 12.

b' to construct a bridge: *titurram i-pu-uš* MDP 4 p. 10:7 (brick inscr.), and passim; *titurra la e-pe-ši* not to (be obliged to) build bridges BBSt. No. 6 ii 2, cf. *titurrušu e-piš gamir* ABL 503 r. 9 (NA).

c' to construct other artifacts: GIŠ.GUD.SI.AŠ LÚ.MEŠ *Ḫurri ep-ša-ma liššakin ḫur-ša-an ep-ša-ma šukna* construct a Hurrian battering ram (and) let it be put to use, make a siege ramp and put it to use KBo 1 11 obv.(!) 15' (Uršu-story).

6' to fashion a stela, a figurine, etc. — **a'** in gen.: *šarrum šalmam i-pu-uš šanūm ušerrib* as to the king, another (king) will bring into (the temple) the statue which he fashioned RA 44 30:44 (OB ext., translit. only); [*šalam*] ^d*Zababa u Bau kīma simātišu e-pu-uš-ma* he fashioned a statue of DN and DN₂, representing them in the appropriate way KAV 39 r. 3 (MA), cf. *šalmānu . . . i-te-pu-us-zu-nu* EA 27:25, and cf. *ibid.* 29:52 (letters of Tušratta); RN *ša DÙ-eš šalmi šuātu qabūšumma* RN, to whom the order was given to fashion this image BBSt. No. 36 iv 5, cf. *ibid.* 12 (NB); *šalam bunānija ša pīli pišē* DÙ-uš I made a portrait-statue of myself of white limestone AKA 296 ii 5 (Asn.); *e-piš šalam ilišu bān bīt damiqtašu* he who made the image of his god (Aššur) (and) built his (Aššur's) favorite temple OIP 2 146:31 (Senn.), cf. *ibid.* 144:2; *šalmu šarri ša mēširi anāku ēteširi šalmu šarri ša kabbusite šunu e-tap-šu* I made a drawing of the king for a relief, and they fashioned a model(?) of the statue (in the round) of the king (may the king inspect both, and we shall execute that which the king prefers) ABL 1051:7 (NA); ALAM.MEŠ *ša šarrua iqbā e-te-pu-uš* I have made the statues which my king ordered ABL 498:6 (NB); *asumētu ša qurdi* DÙ-uš *ina libbi azqap* I made and

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erected a stela there recording my heroic valor AKA 373 iii 89 (Asn.); *umām šadē u tāmāti ša pīli pišē u parūte* DÙ-uš *ina bābāniša ušēziz* I made (reliefs representing) strange wild animals of the mountain regions and the seas, of white limestone and alabaster, and set them up in its (the palace's) gates AKA 221:20 (Asn.); *ula kaspum ula erī'um* DÙL-su *a-bi-nūm ana amūte ula e-pi-iš* his statue is neither of silver nor of gold but of stone, it is not made to (be plated(?) with) tin MDP 2 p. 63 ii 5, dupl. MDP 14 p. 20.

b' for purposes of magic: *šalam a-ṭi-im abika* DÙ-uš you make a figurine representing the ghost of your father KAR 178 r. vi 35 (SB hemer.); 2 ALAM.MEŠ *kansūti [ša . . .] našū* DÙ-uš you make two figurines of crouching [. . . who] hold [. . .] AMT 101,2 r. iii 13; NU *murši ša ṭidi* DÙ-uš you make a clay figurine of the sick person KAR 66:8 (SB rel.); NU *kaššāpi u kaššāpti ša liši* DÙ you make figurines of dough (representing) the sorcerer and the sorceress Maqlu IX 185, and passim in Maqlu; NU *mimma lemnu* DÙ you make a figurine (of the demon called) "everything evil" KAR 184 obv.(!) 4 (SB rit.); [U]DU.NITÁ Ì.UDU DÙ-uš you make the figurine of a ram out of tallow KAR 66:5 (SB rel.); 2 *bašmē ša bīni ša palta ša bī[ni . . .] ina pīšunu našū* DÙ-uš you make two *bašmu*-snakes of tamarisk wood which hold *palta*(s) of tamarisk wood in their mouths AMT 101,2 r. iii 5; *ana* ^dME.ME GAŠAN UR.KU *ḫaš-bi* DÙ-ma BA I made and dedicated (this) clay dog to the lady Gula Scheil Sippar p. 92 (inscr. on a clay dog); 4 AN.ḪÚL.MEŠ I *ša gišnugalli* I *ša ḫurāsi . . .* DÙ-uš you make four AN.ḪÚL-charms, one of alabaster, one of gold BMS 12:12.

7' to manufacture, construct an object, as, for instance, wooden objects such as *ba-laggu, daltu, eriqqu, guḫšu, kannu, kuššū, mālilu, našramu, paššūru*, etc.; metal objects such as *agū, birqu, dudittu, guḫaššu, kittu, kušru, lišānu, mulmullu, naglabu, paṭru, sap-pu, ša ḫassupi, ša šupri, šamšu, šukuttu, šurinnu, unqu*, etc.; garments and other items worn on the person such as *erimmatu, kusitu, mešēnu, naḫlaptu, šubātu, tersu*, also

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allānu, *askuppātu*, *burú*, *bušu*, *kunukku*, *sazparu*, *ubānu* (suppository), *urugallu*, *zagindurú*, *zīm labbi* (lion mask), *zumbu* (jewel), etc.; foodstuffs such as *bappiru*, *mirsu*, *naptanu*, *šikaru*; furthermore: *karaška* (mng. unkn.), *malṭiru*, *umāmu* (stuffed animals). For refs., see under the above words. Note also the following cases in which *epēšu* is used with words for objects, of unknown or uncertain reading: NAM.SI.SÁ A.BÀR DÙ-uš you make a NAM.SI.SÁ-instrument of lead AMT 49.4 r. 8', restored from VAT 13633:6', translit. only in Ebeling, AGM 13 8 n. 2, and Thompson, RA 31 3 n. 4; *ša* 2 GÍN KÙ.BABBAR *šārtam ša enzim šāmam lu-dam ina Bābili i-pi-šu-nim* buy goat-hair for two shekels of silver, they shall make a . . . (of it) in Babylon TCL 17 26:27 (OB let.).

c) in idiomatic phrases (arranged alphabetically according to the direct object of *epēšu*); compounds consisting of a Hurrian word plus *epēšu* are merely listed; full treatment will be found under the Hurrian terms. The list also includes phrases constructed with *uppušu*, *šūpušu* and *nēpušu*:

abarakkūtu to do domestic service: DUMU.SAL-su itti nudunnē ma'di ana e-peš SAL.AGRIG-u-ti ana GN ubilamma he brought his daughter to GN with a large dowry to do domestic service for me Streck Asb. 18 ii 66; *bintu šit libbišu itti tirḫati ma'assi ana e-peš* SAL.AGRIG-u-ti ana GN ubilamma ibid. ii 70, and (in same context) ibid. 16 ii 57, 24 iii 22.

abbūtu to intercede: nam.ab.ba ag.a ḫé.na.nam : lu-ú e-piš a-bu-tú it-ti-k[a] (let my decorous messenger Ilabrat) be the intercessor with you TCL 6 51:43f. (lit.); LÚ abbūt ŠEŠ.MEŠ la šuātu i-peš the man will act as intercessor for another man's brothers KAR 212 i 11 (hemer.), cf. *abbūt aḫḫē la šuāti ip-pu-uš* (in broken context) CT 41 30:15 (comm. to Alu); ^dNusku a-bu-ut LUGAL ana ^dEnlil [DÙ] CT 40 44 K.3821:6 (SB Alu).

adē to take an oath: a-di-e [ina IGI]-iá tu-še-pi-šu-šú-nu-tu you made them (the inhabitants of your country) take the oath (of loyalty) to me ABL 539:21 (NA).

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adū to compute work quotas: DUMU.MEŠ GÁ.DUB.BI a-da-a-am ú-pi-šu-ma the accountants computed the (daily) work quotas ARM 6 7:9.

aḫirtu to make a final accounting(?): PN a-ḫi-iš-tum itti PN₂ . . . i-te-pu-uš PN made a final accounting(?) with PN₂ ZA 3 224:14 (NB).

aklūtu (*waklūtu*) to act as overseer: *waklūt* LÚ.DÍM.MEŠ-ka-ma i-ip-pé-eš he will be the overseer of your own masons ARM 2 2:18.

akukarumma epēšu: see *akukarumma* (Or. NS 10 209 n. 4).

alāku to travel (OB): [m]ūši u urri [a-l]a-kam li-pu-šu-nim-ma they should travel hither night and day LIH 39:17, cf. ibid. 73:14, OECT 3 6:7; *qadu* 2 *ilkēka a-la-kam e-ep-ša-am* travel to me with your two (groups of) corvée (workers) TCL 1 38:9; *elippētu ša ibaššia lišmidunimma lirkabuni[mma] a-la-kam li-pu-šu-nim* let them make (all) the available boats ready, board (them) and travel hither TCL 17 64:14; *aššerija a-la-kam e-ep-ša-am* YOS 2 68:12, cf. *ana mahrija a-la-kam ep-ša-am* CT 29 22:19; [A.K]AL(!) *a-la-kam i-ip-pi-ša-am mā mādu* the flood is on the way here, there is much water OECT 3 7:4, and passim in OB letters, cf. YOS 2 78:10, also *e-pu-u[š] a-la-kam* Gilg. Y. vi 273, cf. ibid. 244; *ana š[ē]r* PN *a-la-kam li-pu-šu* Syria 19 119 second let. 15 (let. of Hammurabi, translit. only).

ālikūtu to philander: *šumma* NA SAL.NITA.DAM-šú i-zi-ib-ma a-li-ku-tam DÙ-uš 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.).

alkakātu (*ilkkātu*) to perform deeds: *tanatti kiššūtiya u ilkkāt qurdiya ša . . . e-tappa-šu* (I wrote upon the stela) the praise of my power and the heroic deeds which I had performed (in GN) AKA 297:6 (Asn.), cf. *alkakāt qurdiya mamma ša ina mātāte e-tepu-šá* each of the heroic deeds which I performed in (foreign) lands Layard 90:72 (Shalm. III).

alpu — a' to sacrifice a bull: GUD DÙ-uš-ma ina šaplān ḫarē tetemmir you sacrifice

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a bull and bury (it) underneath the *ḥarū*-container ZA 32 176:73 (SB rel.). **b'** to dress meat: 1-en GUD u 2 UDU.MEŠ BABBAR.ME . . . *e-pu-uš* he dressed a bull and two white sheep ABL 368 r. 5 (NA), cf. ABL 1202 r. 2 (NA); 1 GUD [. . .] . . . *e-piš* one bull, dressed AfO 10 40 No. 89:6 (MA); cf. *immera epēšu, urīša epēšu*.

ālu — **a'** to conquer a city (Mari and EA only): PN *ālam* GN *ina aḥ Purattim ebirtam annītam i-pu-uš* . . . *u ina libbi ālim šāti wašīb* PN conquered the town of GN on the Euphrates, on this side (of the river), and he is staying in the town (with 200 Hapiru soldiers) ARM 2 131:12; when this news came to me I hastened *ālam* GN₂ *ana pān ālim* GN *e-pu-uš* and conquered the town GN₂ (situated) in front of GN ARM 2 131:23; *kīma ālam* GN₂ *ana panīšu e-pu-šu u neḥrar mātīm imuru* when he saw that I had conquered GN₂ in front of him and (saw) the levy of the country (he made fire signals) ARM 2 131:27; LÚ *Ešnunna ana GN e-pé-ši-im panīšu šaknu inūma š[á] ālam i-ip-pé-šu* *anāku kīammā anaṭṭalšu puḥam ana mātišu amahḥas* the ruler of Ešnunna is determined to conquer GN — when he conquers the town, shall I, on my part, (simply) watch him (do it), or shall I strike in retribution at his country? ARM 1 123:4 and 6; [*ina l*] *ibbi ālim šu'ati ša e-pé-ši-im* [. . .] *taḥradanēti* ARM 6 31:24; *liddina šarru* . . . *šabē pidāte u ni-pu-uš* URU.DIL.D[IL.ḪI.A] *šarri* . . . *u ni-ša-ab ana ālāni šarri* let the king give (us) archers, that we may conquer the king's cities (again) and stay in the king's cities EA 174:22, cf. *ibid.* 176:17, 179:17, RA 19 107:19, cf. also Sellin Ta'annek 2:14.

b' (uncert. mng.): *a-lá-am e-pá-áš* Balkan Observations 73:20 (OA).

amarwumma epēšu: see *amarwumma*.

amatu (awatu) — **a'** to execute an order: dug₄ mu.na.ab.du₁₁.ga.aš an.da.ab.ag. a me.en: *a-mat i-qab-bu-u-ni ep-pu-uš* I shall (Sum. be able to) execute the command they gave KAR 31:25f. (SB); *awātim ša tātawini e-pá-áš* I shall execute the orders you gave TCL 14 44:29 (OA let.); *minummē*

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amāte gabba šEŠ-ia ip-pu-uš u atta minummē amāte ša taqabbi ana jāši u anāku ep-pu-uš my brother will execute all (my) requests, and whatever requests you make of me I shall execute EA 35:47f. (let. from Cyprus), cf. EA 29:169 (let. of Tušratta); *u ša ittaši amatu ištu pī šarri ana ardišu šutu i-pu-uš* and whatever orders issue from the king's mouth to his servant, he (the servant) will execute EA 155:44 (let. from Tyre); *šu-te-ra awatu ana jāši u i-pu-šu anāku* send me the order, and I shall execute (it) EA 83:24 (let. of Rib-Addi); *ù a-ma-te.MEŠ ša aqbū la e-ep-pu-uš* (if) he does not execute the orders which I have given MRS 9 RS 17.334:18.

b' to perform an act: *awatum annitum ša te-pu-šu ul naṭāt* this thing you did is not proper LIH 43:20 (OB let.); *ana amāte ša te-ep-pu-uš ultu panāna* things you did long ago EA 162:27 (let. from Egypt), cf. EA 38:20, and *passim*; *ša awat RN i-pu-šu unakkaru* he who changes the settlement that RN has made Wiseman Alalakh 1:13 (MB); *a-mat.MEŠ ša ina pān šarri* . . . *la tāba* PN *i-te-pu-uš* PN has done things which will not please the king ABL 716 r. 6 (NB), cf. *amat ša ina muḥḥi bit bēlika tābatu šī te-tip-uš-u* ABL 517:12 (NB); *amata la banīta ana mātiya i-te-pu-uš* he did evil to my country EA 17:13 (let. of Tušratta); *ša mimma amat lemutte iḥassasamma e-pu-šu* who conceives any evil plan and executes (it) KAH 2 58:100 (Tn.); *aššum amāti annātīm ša ina mātiya in-ni-ip-šu ul emteki* I was not negligent with regard to these matters which happened in my country EA 17:18 (let. of Tušratta); INIM ḪUL-tim *in-ne-pu-us-su* something bad will be done to him CT 38 29:42 (SB Alu), cf. KAR 212 i 3, and *passim*.

c' to let slip a word: *ina ši-ka-a-r[i] ip-pu-uš a-wa-ta-am um-ma šu-ma* when he was in his cups he let slip a word, saying ARM 2 124:7.

d' to arrange matters(?): PN *išti* PN₂ *awātim ú-pi-iš-ma* BIN 4 83:16 (OA let.); *i-Ma-ta awātim nu-pi-iš-ma* we arranged matters in Mata MVAG 33 No. 325a:9 (OA, translit. only); *awātim ša kīma naṭā uš-te-pi-iš* I arranged matters as seemed fit ARM 2 77:9.

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amēlūtu (*awēlūtu*) to act like a gentleman: *awēlūtam te-pu-uš-ma gimillam [rabiām] taš-kun* you have acted like a gentleman and have been very kind BIN 6 207:16 (OA let.).

anantu (*anuntu*) to skirmish: *e-pi-šat a-na-an-ti* (Ištar) the skirmisher Craig ABRT 1 81:17 (SB lit.); *e-pi-šat a-nun-ti* LKA 144:3 (SB rel.), and passim.

annu to consent: [*išm]ēma anni'am qabāšu* ... DN *an-nam i-pu-uš* the goddess DN heard this speech and consented RA 35 21:1 (OB Epic of Zu), see Nougayrol, RA 46 90:41.

anzillu to commit a sacrilege: the nobles who had thrown their king into fetters *ana anzilli i-pu-šu iplaḥ libbašun* became frightened at the sacrilege they had committed OIP 2 31 ii 77 (Senn.), cf. *erū e-pi-iš lemu[tti u an]zilli* (var. *e-pi-š lemuttim* ^dZu-ú) Bab. 12 pl. 14:23 (OB Etana), var. from *ibid.* pl. 4:13 (SB).

ardūtu (*urdūtu*) — **a'** to recognize a person as one's master by a symbolic gesture or act: *ana e-peš ardūti iṣbatu šēpēja* they grasped my feet to do obeisance Lie Sar. 52:3; *ultu GN innabtamma ana e-peš ardūti ana GN₂ illikamma ušallā bēlūti* he fled hither from Elam and came to Assyria to do obeisance to me and worshiped me as (his) master Borger Esarh. 47 ii 60, and passim in inscrs. of Esarh., Sar., Senn., and Asb.; *nillikamma šēpē ša šarri* ... *niššik u ardūti ša [šarri]* ... *ni-pu-uš* (if I had received an indication from the king) we would have come to kiss the feet of the king and would have done obeisance to the king ABL 793 r. 20 (NA); *ana nadān mandatte u e-peš ardūti iṣpura rakbūšu* he sent his messengers to deliver gifts and to do obeisance OIP 2 34 iii 49 (Senn.), and passim in Sar. and Senn.; *urdūti ú-pu-šú kudurru ēmis-sunūti* I imposed doing obeisance upon them (and the carrying of) the corvée-basket AKA 384:125 (Asn.); *madattašunu amḥur LÚ.İR-tú* (vars. *İR-tu[ti]*) *up-pu-šú* I received their tribute, they are doing obeisance KAH 1 25:6 (Asn.), and passim in inscrs. of Asn., var. from KAH 1 p. 77*; [*ú*]-*še-pi-šá ardūssu* (I set him on his throne) and made him do his obeisance to me Lie Sar. 207.

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b' to be or become a slave: *abbēja [ana abb]ēka* İR.MEŠ-*ta i-pu-šu u inanna anāku ana šarri šamši [bēl]ija lu* İR.MEŠ-*ma* my fathers were the servants of your fathers, and now I am likewise a servant of the king, my sun, my lord EA 47:4'; *u šumma te-ep-pu-uš* İR-*da ana šarri bēlika u minā ša ul ippušaḥku šarru ana kâša* if you became a servant of the king, your lord, what could there be that the king would not do for you? EA 162:33 (let. from Egypt); *e-pu-uš* İR-*da ana šarri bēlika u baḥtāta* be a servant of the king, your lord, and then you will prosper EA 162:39; PN ... PN₂ *ittija ušbalkitma* İR-*tu Urašti e-pe-ši iz-[x-šu-nu]-ti* he made PN and PN₂ rebel against me and ...-ed them to become subjects of Urarṭu Lie Sar. 85; *šipirti e-pe-eš ardūte ša GN* a message concerning the submission of (the tribe) GN ABL 896 r. 15 (NA); RN ... *ša ultu ulla DN* ... *iqbā* (var. adds *ana*) *e-peš ardūtiya* RN, whom the gods have predestined to be my slave Streck Asb. 82x8.

c' to make a person one's subject: [*an*]*a ardūtiya e-pu-uš-ka* I have made you my subject KUB 3 19:4', see Weidner, BoSt 9 146.

arḫu to do a month's (work): 2 ITI 12 *ūmāti ina pāni šatti e-pa-aš* he will work for two months and twelve days in the spring KAJ 99:8 (MA), cf. ITI.MEŠ 3.ĀM *ni-pu-uš* BIN 1 39:13 (NB let.); see *ūmu epēšu*.

arnu (*annu*) to commit a sin or a crime: *šumma mīmma arnam u šillatam ti-pá-ša* if they commit a crime or a blasphemy (he will sell them) Hrozny Kultepe 1 27:13; *ammī-nimmi ana e-pu-uš arna ana šarri* why should I commit a sin against the king? EA 286:14 (let. of Abdi-Hepa); *an-nu ZU-ú la ZU-ú e-te-ep-pu-uš anā[ku]* I committed sins, knowingly or unknowingly KAR 45:19; *anna rabā ša ultu šeherija i-pu-šú* (any) great sin which I have committed since I was a child BMS 11:36 (SB rel.), and passim in rel.; *ana la e-peš an-ni la egū mannama* that none (of the stars) should make a mistake (or) not be on time En. el. V 7; *ul ti-pu-uš URU arna* the city should not commit a crime EA 122:47, and passim in letters of Rib-Addi, also RA 19 103: 45, 69; *ša ip-pu-šu ar-na* who commits a

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crime EA 287:19 (let. of Abdi-hepa); *e-piš anni u gillati* criminal TCL 3 309 (Sar.), cf. OIP 2 32 iii 11 (Senn.), and passim; [*a*]rnu enna ša te-pu-ša-² UET 4 183:18 (NB let.).

asinnūtu to practice sodomy: *bēl immerim as-si-nu-ú-tam i-pe-e-eš* the owner of the sacrificial sheep will practice sodomy YOS 10 47:20 (OB behavior of sacrificial lamb).

asūtu to give a medical treatment: *ana DÙ-eš asūti la šalmat* (the omen) is not favorable for giving a medical treatment TCL 6 5:41 (SB ext.), and passim; *šumma ana DÙ-eš asūti qība*(ME.A) *tašakkan* if you perform the divination for giving a medical treatment CT 39 30:53 (SB Alu), cf. *ana DÙ-áš asūti* KAR 151:62 (SB ext.); cf. *āšipūtu epēšu*.

āšipūtu to perform a conjuration: ^dŠamaš šurbi *āšipūtu ša apkal ilī i-pu-šū* ^dMarduk O Šamaš, increase (the power of) the conjuration which Marduk, the *apkallu* of the gods, has performed PBS 1/2 133 r. 22, cf. PBS 10/2 18 r. 25 (rel.), and passim; *ana DÙ-eš asūti u āšipūti ul išallim* it is not favorable for giving a medical treatment or performing a conjuration Boissier DA 11 i 8 (SB ext.); UD 6.KAM MAŠ.MAŠ-su DÙ-uš for six days you perform the conjuration for him AMT 24,1:4; MAŠ.MAŠ-su DÙ-uš ŠU.ÜR-šū-ma *iballu* you perform the conjuration for him, you rub him clean, and he will become well Labat TDP 116:6.

aššatu to make a woman a lawful wife: PN *la(!)* DAM(!)-zu *ha-ri-in-tum* DAM(!) *la i-pu-uš* PN is not his wife (but) a prostitute, he did not make (her) a lawful wife JEN 671:23, coll. by H. Lewy, Or. NS 10 218 n. 3.

atterūtu to establish friendly relations: *ina berīni atterū[ta] lu ni-ip-pu-[u]š-mi* we established friendly relations EA 41:9 (let. of Šuppiluliuma); *undu abuka u anāku atterūta ni-pu-šu u ana ahhē tābūti nitūru* when your father and I established friendly relations and became good brothers KUB 3 72:7, also KBo 1 10:7 (let.), and passim in Bogh.; *Hatti u Kizzuwatni lu šummuḫu atterūtu ina birīšunu lu i-te-ni-ip-pu-šu* Hatti and Kizzuwatna are united — friendly relations have been established between them KBo 1 5 iii 36 (treaty).

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attetaumma epēšu: see *attetaumma*.

ba'āru to hunt: the gods entrusted the wild animals to me *e-peš ba-'a-[ri] iqbāni* (and) ordered me to hunt AKA 205 iv 68 (Asn.), cf. ScheilTn. II r. 52, KAH 2 84:122 (Adn. II), KAH 2 112 r. 8 (Shalm. III).

bābtu to take care of business assets: *bābtī mala tēmiša lu ep-ša-at* my business assets should be taken care of in a sensible way Contenau Trente Tablettes Cappadociennes 5:7 (OA let.).

banītu to reward: *u tammar šumma šarru banīta la e-te-puš-ka* (if you bring lapis lazuli to him) then you will see if the king will not reward you MRS 9 RS 17.422:27.

bā'erūtu to fish: [*bā'erū*] *šunu [it]tikunu bā'erūtam li-pu-šu* these fishermen should fish together with you PBS 7 112:25 (OB let.), cf. *ibid.* 19 and 21.

bartu to rebel: *bartam i-pu-úš-ma da-aw*(PI)-*da-am idūk* he (the king Qarnilim) rebelled and inflicted a defeat Syria 19 110 top of page (Mari, translit. only); *šumma mamman ... itti Šamši bartu i-ip-pu-uš* should somebody rebel against the Sun KBo 1 5 ii 17, and passim in this treaty; *siḫu bartu ana muḫḫi RN ... ip-pu-šū ú-še-pi-šū* will he rebel against Esarhaddon or incite a rebellion? Knudtzon Gebete 116 r. 13 (SB query for oracle); *mār šarri ana abišu* ḪI.GAR DÙ the crown prince will rebel against his father KAR 423 i 20 (SB ext.), cf. (with *rab sikkati*) CT 39 29:28, and passim; *mannu ... ana šamē kišpi ana eršetim barta DÙ-uš* who can use sorcery against heaven, (who can) rebel against the nether world? Maqlu V 12, cf. *ibid.* 16; *ša ipšu bartu INIM ḪUL-tim e-pu-š[u-ni]* who practiced witchcraft, rebelled, said an evil word KAR 80:29 (SB rel.), and passim; cf. *siḫu epēšu*.

bārūtu to perform a divination: *bārūtam ip-pu-šū šunāti itanammaru* they perform divinations (and) repeatedly have dreams JRAS 1904 415:9 (MA let.); *ina muḫḫi bēl niqé bārūtu DÙ-uš* he shall perform the divination for the man who brings the offering BBR No. 11 ii 2; PN ḪAL.MEŠ ... DÙ PN performed the divination (in GN) PRT 110 r. 10; UD.2.KAM *ana bārūti DÙG-ma ina*

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pitte li-in-ni-piš the second day is propitious for a divination — it should be performed at once ABL 1278:8 (NB?).

bēlūtu to rule: *šarru arkū ... ša illāmma bēlūti ip-pu-šu ina māti* any later king who shall arise to be the ruler in this country VAS 1 36 ii 22 (NB kudurru), cf. VAS 1 37 v 22 (NB kudurru), ADD 809:12; *išīmu šīmāti bēlūt kal dadmē e-pe-ši* they assigned it as my mission to rule over all the inhabited world OECT 6 pl. 11 r. 17 (SB rel.); *ša 350.A. AN malkē labīrūtu ša ellamāa bēlūt Aššur e-pu-šu* of the 350 former princes who ruled Assyria before my time Lyon Sar. 7:45, cf. OIP 2 103 v 36 (Senn.); PN PN₂ PN₃ *ša arki aḫāmeš e-pu-šu bēlūt Elamti* who ruled Elam one after the other Streck Asb. 82 x 18, and passim in Senn., Asb. and Nbn.

bibil pān DN to reconcile DN: you and the inhabitants of your country shall perform a mourning ceremony before Adad *bibil pān* ^d*Adad ip-šá* (and) bring about the reconciliation of Adad Tell Halaf No. 5:16 (NA royal edict).

bīštu to commit an evil deed: *inanna PN u PN₂ bi-iš-tam i-pu-šu* now PN and PN₂ have committed an evil deed KBo 1 11 obv.(!) 27' (Uršu story).

bītu — **a'** to do housework: MU.3.KAM *É šajamānišunu u kāšišišunu i-ip-pu-šu* for three years they (the wife, son or daughter of the debtor) shall do housework for the man who bought them or took them as pledges CH § 117:64; *adi balṭu PN bi-it PN₂ u kirīšu* (case adds *ki wardišu*) *i-ip-pé-eš* PN will do housework for PN₂ and also (take care of) his garden (case adds: like a slave of his) until he (PN₂) is well again UET 5 88:10 (OB).

b' to accept into a household: if a man has adopted a small child *urabbūšu É-sú* (text *-ba*) *i-pu-uš* brought it up and accepted (it) into his household CH § 191:80; he must not abandon his wife, who has been affected by the *la'bu*-disease *ina É i-pu-šu uššamma* she can stay (as long as she lives) in the household into which he had accepted (her) CH § 148:79; PN *ana šarrim u niš ilim iplahma É i-pu-uš* (where-

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upon) PN (who had previously sued his wife in order to be declared her sole heir), out of respect for (the command of) the king and the statement under oath (made by his wife concerning his position as heir), accepted (her again) into (his) household MDP 28 399:26.

c' to found a family: *ina GN-ma ašar qinnam taqannanu u É te-ep-pé-šu šib* settle in GN, where you can make a home (lit. nest) and found a family ARM 1 18:24; *ašrānum šibma É LÚ.MEŠ e-pu-uš* live there and found a family as men do ARM 1 18:28, cf. *lu-pu-uš É É e te-pu-uš* (possibly to mng. 2b) KAR 96:37 (SB wisdom).

d' to set up an estate or manor: fields, gardens and people which he had acquired (*ganú*) under my (royal) protection *e-pu-šu É ramenīšu* and set up as his own estate ADD 647:22, and *ibid.* 646:22.

bulṭū to heal a disease: *atā šikin mursija anniṣau la tammar bulṭēšu la te-pa-aš* why do you not realize the nature of my sickness (and why) do you not heal it? ABL 391:10 (NA).

bu'ru to hunt: *ḫursān šaqātu e-pi-iš bu'-ri-šu-nu iqbiunišu* to whom they (the gods) ordered to hunt them (the lions) in high mountain regions AKA 140 iv 13 (Tigl. I), and passim in Tigl. I; *šumma širu ina bit amēli [b]u-ú-ra DÛ-uš* if a snake hunts in somebody's house KAR 389b (p. 353) r. i 4' (SB Alu), and passim in similar contexts; *šumma surdū ina bit amēli bu'-u-ra DÛ-uš* CT 28 37 K. 798:4 (SB Alu), and passim; note: if the king has assembled his army and has set out to march against an enemy country *surdū bu'-ú-ra DÛ-ma bu'-ur-šú ina pišu ibrurma ana pān šarri išu'* and a falcon hunting and holding(?) his prey in his beak flies toward the king CT 39 28:7 (SB Alu); *ina ḫul muš ša ina bitija [e]-ši-ru-ma bu-ru DÛ-šú amuruma* against the evil (portended by) a snake which I saw coming into my house and hunting (there) VAT 5 r. 3, in Schollmeyer p. 139 (SB rel.).

dajānūtu to act as judge: *awēlū māđūtu izzizuma da-a-a-nu-us-sú-nu i-pu-šu-ma* an assembly of citizens was present and acted as

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their judges MDP 24 393:12; in the garden of Šamaš, in the presence of PN the scribe (and) PN₂ the judge *da-a-a-nu-sú-nu i-pu-šu-ma* they acted as judges MDP 23 320:12'.

damē to shed blood: *awēlū ittabalkutu* LUGAL *damē e-ta-pá-aš-ma kussišu la taqnat* the citizens have rebelled, the king has shed blood, and his throne (i.e., his reign) is (therefore) blemished CCT 4 30a:13 (OA let.), cf. *ša úš e-te-ep-šu* he who shed the blood MRS 9 RS 17.229:9.

damiqtu (*damqāti*) to do a favor, a good deed: *tammar kīma damiqtam ana a-bi* (text *-ta*)-*ni ni-pu-šu-ma* you will see that we have done a favor for our father CCT 4 38b:24 (OA let.); [níg].ša₆.dīm.ma.bi.ir ág. ħul ir.pak^{pa-ak}.in.ag.eš : *ana e-piš* SIG₅-*ti-šu-nu limniš ikapputu* they plot evil against their benefactor KAR 128:33; SAL. SIG₅-*tu e-pu-šu-uš ša ašpura rešūssu imši* he forgot the favor I did him when I sent him an auxiliary force Streck Asb. 44 v 23, and passim in Asb.; *e-bi-iš da-am-ga-a-ti* a doer of good deeds VAB 4 208 i 3 (Ner.), cf. *ibid.* 218 No. 3:3, cf. also *e-piš* SIG₅.MEŠ VAB 4 294 12:2 (Nbn.); *mannu šarru ša aki annī ana ardānišu* SIG₅-*tu e-pu-uš-u-ni* what king has (ever) been so kind to his servants? ABL 358:26 (NA), cf. also SIG₅ *bīt te-pu-šu-ni* ABL 945:4 (NA); cf. *dumqu epēšu, dumquqtu epēšu*.

danānu to demonstrate strength: *da-na-an* ^d*Aššur bēlija ša ina kullat nakiri e-tep-pu-šu išmāma* they heard of the (superior) strength of my lord Aššur, which I have repeatedly shown amidst my enemies Borger Esarh. 58 v 28; *da-na-an* ^d*Aššur bēlija ša* (var. *ep-šet*) *ina KUR.KUR nakrāte i-tep-pu-šu* (I carved in relief work upon them) the (evidence for the superior) strength of my lord Aššur, which I had shown in hostile countries Borger Esarh. 62 vi 28, cf. LÚ.ŠID.É *mimma ša da-na-nu ina muḫḫija ip-pu-šu* BIN 1 94:20 (NB let.).

dibbu to perform an act: *dibbi annūte ša te-pu-uš ša ina muḫḫi ili u amēli ṭābu šunu* are the things you did pleasing to god and man? ABL 1380:16 (NB); *dibbi-la-dibbi ša attūnu u EN-ku-nu te-tep-pu-šá* the absurd

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things which you and your master used to do ABL 403:11 (NB); *te-ep-pa-šá-a-ni* [*dibbu*] *la danqu dabābu* [*la ṭābu ina muḫḫi* RN you are planning ungodly things, an evil plot against Aššurbanipal ABL 1239:15 (NA); *dib-bi a-ki-i šá ep-šú* (mng. obscure) TCL 9 80:23 (NB let.).

dīnu — **a'** to sue, bring an action: *muḫḫi mimmi[ja] ša ittašu ni-ti-pu-[u]š di-na ana pāni* PN it was on account of my property that we brought action against him before PN EA 105:33 (let. of Rib-Addi), cf. *ibid.* 80; *jānu* [*mamma*] *ša ji-pu-šu d[i-nu] ittašu* there is none who would bring action against him EA 120:30 (let. of Rib-Addi); *ṭuppu abruja iṭtur-mi u anāku itti tuppi annī di-na e-pu-uš-mi* my father wrote the tablet, and I have brought action on the basis of this tablet JEN 385:17; *ina pūḫišu* PN *mār šarri ina dīna ana e-be-ši ištapranni* PN, the king's son, has sent me in his place to bring action HSS 9 12:4 (Nuzi); *mannummē ana amti . . . di-na DÛ-uš* whosoever brings action on behalf of the slave girl HSS 9 6:13 (Nuzi), and passim in Nuzi; *ša dīna u dabāba . . . iltešu ú-p[a-šu]-ni* who sues him KAJ 8:13 (MA); *amēlu ša dīnu ina muḫḫi ú-še-pi-šu-²* *amēlu ša* PN the man who caused an action to be brought against him is a man of PN GCCI 2 387:26 (NB let.).

b' to give a favorable decision, to pronounce judgment: *niqē bārú ukánma di-nim* DÛ-uš the diviner prepares the sacrifice and "gives the decision" BBR No. 11 ii 1; *aššu e-peš di-ni-šu alāk rešūtišu . . . ušallā bēlūti* he (the king of Elam) implored me as his master to make a decision in his favor (and) to come to his help Streck Asb. 34 iv 32; *ana panī[ka] lidbubuma dīna e-pu-[us]-su-nu-ti* when they plead before you, decide in their favor BE 17 59a:10 (MB let.), cf. *dīni la* DÛ-uš AASOR 16 8:31 and 69 (Nuzi); *šarru . . . dīni li-pu-uš ina bubūti lu la amuat* may the king make a decision in my favor lest I die of hunger ABL 421 r. 8 (NA); *dēnu ša abuka e-pu-šú-u-ni ṭēma iškrununi* the decision which your (royal) father has made, the command he has given ABL 1250 r. 8 (NA), and passim in ABL; may the gods . . . *dīni ša*

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Uruk u ilāni ittikunu li-pu-šu-ú make a decision for you concerning the town of Uruk and (its) gods ABL 815:9 (NB let. to the inhabitants of Uruk); *itti* PN *ep-ša-in-ni dīni* do (addressing the judges) make a decision for me concerning PN RA 12 6:9 (NB leg.); *dīnūa ittišu bēli li-pu-uš* YOS 3 187:23 (NB let.), and passim in NB letters. In personal names: ^d*Ša-maš-di-ni-DÛ-u[š]* PBS 2/2 108:11 (MB), and passim in NA and NB with names of other gods; ^t*Ina-qālija-dīni-ep-ši* Grant-me-my-Claim upon-Heeding-me BE 14 91a:32 (MB), see Stamm Namengebung 172.

dullu — **a'** to do and finish a specific work, to manufacture an object: *ultu dulla ša šab-tāku e-te-ep-šu* after I finish the work I have begun EA 4:47 (MB); *šumma ina MN . . . ħurāša la tuttēbilamma dulla ša šabtāku la e-te-pu-uš* if you do not sent me the gold in MN, I cannot finish the work which I have begun EA 4:45, cf. *ibid.* 40, and (in similar context) EA 9:16 (MB), EA 20:21 f. (let. of Tušratta); *dullu ša ina [. . .] MU.MEŠ la in-ni-pu-uš* the work which could not be done in [x]years ABL 804:10 (NB); *dullu libnāte qanāte gušūri mala ina libbi ip-pu-uš* as much (building) work (using) bricks, reeds (and) beams as he (the tenant) puts into it (the house) Nbn. 500:10, and passim in NB house leases; *la e-pe-ši dulli bāb* GN not to do work on the gate of the GN canal MDP 2 pl. 21 ii 28 (MB kudurru), cf. *ibid.* iii 40; note: *minā dullu ṭupšarrātu ul te-ep-pu-šu* why do you not work as a scribe? VAS 6 331:4, dupl. VAS 6 176:4 and 6 (NB); *dullu dalātu . . . ni-ip-pu-uš* BE 9 3:10 (NB); *dullu ħerātu e-pe-šū* VAS 5 106:4 (NB); *dullu epinni aḫāz-meš ip-pu-šu* Watelin Kish pl. 15 141:8 (NB).

b' to do service, corvée work, etc.: *ina GN dulla ip-p[u-š]a* (list of persons) they do service in GN PBS 2/2 111:23 (MB); LÚ SAG. LUGAL *ša dulla ú-še-ep-pi-šum* the royal officer who sees that service is performed for him BE 17 13:5, cf. *ibid.* 18 (MB let.), and PBS 2/2 60:5 (MB). In royal service: *Madaja ina battebatteni nēḫu u anīnu dullini ni-pa-áš* the Medes around us are quiet, and we can do our work ABL 128:7 (NA); *ina muḫḫi dulla ša atta u Aššuraja aḫḫeka te-pu-šá-² ša tašpur bān ša te-pu-ša-²* concerning the work about

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which you have sent word that you and the Assyrians are doing (it), what you are doing is fine ABL 290 r. 16 (NB?); LÚ.EN.URU.MEŠ *ša ina GN dulli šarri e-pa-šū-u-ni* the city-chiefs who do service for the king in GN ABL 526:5 (NA); *dullu ša bīt bēleja e-pa-áš maš-ṣartu ša bīt bēleja anaššar* I do service for the house of my lord, I do my duty for the house of my lord ABL 778 r. 16, and passim in ABL, cf. *dullu ša bēlija in-ni-ip-šū* CT 22 53:9 (NB let.), and passim. In the service of temples: *ummānu u širkē ša dullu É.AN.NA ip-pu-šu* the craftsmen and oblates who do service in Eanna AnOr 9 8:3 (NB), cf. YOS 7 70:13 (NB), and passim; LÚ.İR.É.GAL.MEŠ MU.MEŠ *dullu i-pu-uš-ma ša arḫussu libbū ša šatāra ina MU.MEŠ-šū-nu* these *arad-ekalli* officials will do service monthly according to the roll with their names BRM 2 17:13, and passim in LB; *ina muḫḫi bīt ziqqurra* 8,580 ERIM.MEŠ *dulla i-te-ép-šu* 8,580 men did work on the temple-tower VAS 6 65:5 (NB); *dullu malamališ ip-pu-uš* each will do an equal share of work (referring to brewing) BRM 1 82:8 (NB). Referring to agricultural work: (give me a field) *dullu ina libbi lu-pu-uš* let me do all (necessary) work in it YOS 6 33:7 (NB), cf. TCL 13 182:22, BIN 1 125:13, etc.; *dullu ina šupāl gi-šimmarē ip-pu-uš* he will perform all (necessary) work (on the soil) underneath the date palms BE 9 10:8 (NB), cf. *ibid.* 99:6, 101:9, and passim in similar contexts.

c' to perform a ritual: *dullu annā ina maḫar* ^d*Šamaš ušallamma e-pa-áš* he completely performs this ritual before Šamaš BBR No. 66 r. 20, cf. *ibid.* 67 r. 3; *ūmu mala dullu DÛ-uš* Pinches Berens Coll. 110:4 (NB); *dulla ša attalī ibaššu ina muḫḫišu in-ni-ip-pu-uš* whatever ritual for an eclipse there is will be performed for him ABL 263:12 (NB); *dullu lušu ki ša marši in-ni-pa-áš* a ritual shall be performed for him as for a sick person ABL 370:15 (NA); cf. ABL 447 r. 12; *mīnu šū dullu ša ribi li-pu-šū* let them perform what rituals (there are) for an earthquake ABL 355 r. 7 (NA); LÚ.MAŠ.MAŠ.MEŠ *upaqqada dullašunu e-pu-šu* I shall appoint conjurer-priests, they shall perform the ritual for them ABL 1 r. 9 (NA); *arḫē ṭābūti šunu ana dullāni e-pa-ši* these are

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propitious months to perform rituals ABL 1308:8 (NA), and passim.

dumqu to show favor or do a favor: *šarru mani ūmē ji-pu-šu dumqa ana jāši* how often has the king shown favor to me? EA 119:40 (let. of Rib-Addi); *nēšu ša qaqqari dunqa e-te-pu-uš* I did a good turn only for the “groundlion” (i.e., the snake) Gilg. XI 296; *ilu ana amēli* SIG₅ *i-peš* the god will show favor to the person CT 39 4:27 (SB Alu), cf. *ilu ana amēli* SIG₅ IN.DÙ CT 40 10:11; *tābti qātuššun uba’ima ša e-pu-us-su-nu-ti dunqu* I called to account those for whom I have done (only) favors Streck Asb. 12 i 133; cf. *damiqtu epēšu*, *dumuqtu epēšu*.

dumuqtu to do a favor: *ana kaspišu ša annakam mādiš dumuqtam e-pu-šu-um* I did him a great favor with regard to his silver, which is here CCT 2 3:34 (OA let.); cf. *damiqtu epēšu*, *dumuqtu epēšu*.

ebūru to harvest: EBUR NI¹ .ag.a = *e-buru ip-pu-uš* he will harvest Hh. I 157f.; *e-bura-am ú-ul [i]-pu-úš-ma* RA 42 71:6, cf. *ibid.* 9, 10 (Mari let.); *e-bu-ur-šu ša* PN [i-i]p-pu-uš he will harvest for PN TCL 9 10:8 (Nuzi); *ina muhhi zunnē ša šatti anniti imattūni* EBUR.MEŠ *la in-ni-piš-u-ni* on account of the fact that the rains this year have been scarce, no harvest can be brought in ABL 1391 r. 2 (= CT 34 10f.) (NA).

egītu to commit an act of negligence: see *egītu*.

ennetu to commit a sin: see *ennetu*.

enūtu: see *enūtu*.

epēšu to do or act: see *epēšu* s.

epištu (*epuštu*): see *epištu*.

emanamumma: see *emanamu*.

erū — **a’** to mine (or smelt) copper: 20 GÚ URUDU *issikim Ninašša’ium* ... *li-pu-ša-am Ninašša’ium saniq la naṭūma sikam la i-pá-áš* the ruler of Ninašše should smelt twenty talents of copper in the *sikum* — the ruler of Ninašše is willing, but it is not possible, he cannot make the *sikum* TCL 19 10:7 and 9, cf. *sikum la naṭūma la i-ni-pá-áš* *ibid.* 29; a pestilence killed all the people of my land *e-bi-iš* URUDU *jānu* and

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there is nobody who can mine (or smelt) copper EA 35:4; *inanna ana ahija* URUDU *ma’du e-pu-uš* now I mined (or smelted) a great deal of copper for my brother EA 36:12, cf. *ibid.* 14 (both letters from Alašia); see *parzilla epēšu*.

b’ to earn: see *kaspa epēšu*.

erūtu to spawn: see *erūtu* s.

ewurumma epēšu: see *ewuru*.

gallābūtu to perform the ritual shaving (of a person): see *gallābūtu*.

gamīrūtu to show overpowering strength: see *gamīrūtu*.

gillatu to commit a base deed: see *gillatu*.

gīridū to lay out a path: see *gīridū*.

gīrru to walk: see *gīrru* A mng. 1c.

giwarumma: see *giwara*.

gullultu to commit a base deed: see *gullultu*.

ḥadumma: see *ḥadumma*.

ḥarīmūtu (*ḥarī’ūtu*, *ḥarīmtūtu*) to be a prostitute, to make (someone) a prostitute: see *ḥarīmūtu*.

ḥarrānu — **a’** to undertake a journey: *ištu luqūta izakkū tērtini illakakkum u ḥarrakka ep-ša-am* after your merchandise is released (for transportation), our order will come to you, and then undertake the journey hither CCT 4 29b:28 (OA let.); *annakam zakuāku ḥarrāni e-pá-ša-am aššēr* PN *aštapar* I have been released here (for transportation), I have written word to PN concerning my undertaking the journey TuM 1 1 d:9 (OA let.); *ana ITI MN [KASKAL]-[n]i-[šu] ú-pa-aš-ma an-naka u šipassu [il].LÁ.E* he will make a business trip until the month MN and (then) pay the tin and the interest on it KAJ 37:7 (MA).

b’ to undertake a campaign: KASKAL *in-ne-pé-eš* a campaign is being undertaken (why are the *bā’iru*-soldiers who are stationed with me without work?) ARM 1 31:25.

c’ to make or maintain a road: KASKAL-*nam ú-ul i-ip-pé-eš atappa ul iherri* he will not make/maintain the road or dig a ditch MDP 28 398:11.

ḥaṭḥumma: see *ḥaṭḥu* in *ḥaṭḥumma epēšu*.

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ḥa(1)wumma: see *ḥalwu*.

ḥazannūtu to be mayor: see *ḥazannūtu*.

ḥelaḥelumma: see **ḥelaḥelu* in *ḥelaḥelumma epēšu*.

ḥewadumma: see **ḥewadu* in *ḥewadumma epēšu*.

ḥilumma: see **ḥilu* in *ḥilumma epēšu*.

ḥibiltu to do wrong: see *ḥibiltu*.

ḥissatu to mention: see *ḥissatu*.

ḥiṭītu to commit a sin: see *ḥiṭītu*.

ḥītu to commit a sin: see *ḥītu*.

ḥuddumumma: see *ḥuddumu* in *ḥuddumumma epēšu*.

ḥurāšu: see *kaspa epēšu*.

ḥušumma: see **ḥušu* in *ḥušumma epēšu*.

ikkibu to violate a taboo: *ikkibaka danna e-te-ep-pu-uš* I repeatedly violated your severe taboo KAR 45:16 (SB lit.), cf. ASKT 119:8f., in lex. section.

ikkû to mortify oneself: *ik-ku-u immate ibašši te-e-pu-uš* you should perform whatever mortification there is ABL 46 r. 16 (NA).

ilimdumma: see *ilimdu*.

immeru to sacrifice or slaughter a sheep: 1 UDU *ana napteni nubattušu e-piš* one sheep slaughtered for the meal at the vigil KAJ 207:3 (MA), cf. AfO 10 43 No. 103:6, and passim; 1 UDU *ina UD.14.KAM ana bit dGula ana pāni dGula e-piš* one sheep was sacrificed before Gula on the 14th day for the temple of Gula KAJ 209:4, and passim, cf. also 3 UDU 1 GUD SIZKUR.MEŠ *dammega ep-ša* KAV 174:20 (MA); UDU.NITÁ *tu-pa-aš* you sacrifice a sheep LKA 119 r. 13, rcf. 1 UDU DÙ-áš KAR 217:10' (NA royal it.), cf. 2 UDU.NITÁ.MEŠ *ina pān dNabû . . . li-pu-[uš]* ABL 722 r. 9 (NA); *ūmišam kal šatti* 10 UDU.NITÁ . . . *ana dAni . . . in-ni-ip-pu-uš* daily throughout the year ten rams are sacrificed to Anu RAec. 65 r. 31, cf. Pinches Peek No. 22:18 (NB let.), also YOS 7 74:21 (NB), VAS 15 16:6 (LB); cf. *alpa epēšu, urīša epēšu*.

inû (mng. unkn.): NA.BI DAB-*ma bēl da-bābišu i-na-a DÙ-uš* this man will be seized and his enemy will make . . . BRM 4 23:29 (physiogn.).

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ippumma: see *ippu*.

ipšu — a' to do a deed: *ana ipši marši anná ša iú-pa-aš-mi ana mātāt šarri* the evil act which has been committed against the lands of the king EA 137:96; *ti-ip-pa-ša ipša lamna ana muḥḥi* they have committed an evil act against me EA 287:71; *ji-pu-šu ip-šātu ša-r[u-t]u* they committed criminal acts EA 131:36. Note the meaning "evil act" in EA: *ipša ša la a-bi-eš ištu dariti [a]-bi-eš* an (evil) deed such as has never been done has been perpetrated EA 123:12, cf. EA 122:43 and 196:32; PN *a-pa-aš ipša rabē ana jāši* PN has committed a great crime against me EA 122:32, and passim in EA; note: *adi i-bi-šu i-bi-šu libbija* EA 82:46.

b' to practice witchcraft: *ana NA.BI ana pān dGula ipšu ep-šú-šú* medical witchcraft has been practiced against this man AMT 90,1 r. iii 26 (diagnosis); *ipša e-pu-šu-uš* they will use witchcraft against him KAR 176 ii 22 (hemer.); *ipšu te-pu-šin-ni e-pu-uš-ki* the witchcraft which you (witch) used against me, I used against you Maqlu VII 73, and passim in Maqlu.

isinnu — a' to celebrate a festival: *isinna ip-pu-šu kīma ūmi akītimma* they (the workmen) celebrated a feast like that of the New Year's Day Gilg. XI 74; *ultu e-pu-šu isinnu bit akīti* after I had celebrated the New Year's festival VAB 4 284 ix 41 (Nbn.), cf. BHT pl. 13 r. iii 8' (chron.), Wiseman Chron. p. 68:14, OIP 2 136:27 (Senn.); *qirib é Á.KI.IT šuātu irubuma ip-pu-šú i-[sin]-ni ḥidāti* they (the gods) entered the New Year's Chapel and celebrated the joyful festival (there) Thompson Esarh. pl. 17 vi 11 (Asb.), cf. ibid 2; said of gods: *ilāni šarri ittebū isinnu i-tip-šu* the gods of the king went forth in procession and celebrated the festival ABL 831:10 (NB); *ina balika isinna ul ip-pu-šú ilī eršūti* the wise gods cannot celebrate a festival without you (Šamaš) KAR 26:22, and passim.

b' to perform a religious service (LB only): *isinnu ana lemnu.MEŠ la te-ep-pu-ša-' ašar mahrá isinnu ana lemnu.MEŠ ép-šu ina libbi anāku ana dAḥuramazda' isinnu e-te-pu-uš* do

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not perform religious ceremonies for evil (gods), where before religious ceremonies had been performed for evil (gods), there I performed religious ceremonies for Ahuramazda Herzfeld API 30:32f., and passim.

iššūru to derive omens from the (part of the exta termed) “bird”: BE MUŠEN DÛ-*ma ina libbi* KÁ.GAL GIŠ.TUKUL GAR-*ma AN.TA IGI* if you inspect the “bird” and a “weapon” is within the “gate” facing upward KAR 426:4, and in every line of this text, cf. the related (OB) texts YOS 10 51–53.

išippūtu to perform a ritual purification: *ina šipir āšipūti* (wr. KA.KÛ.GÁL-*ú-tim*) *i-ši-ip-pu-ut-su e-pi-uš-ma* I purified her by means of the art of the conjurer and (introduced her into the *gipāru*) YOS 1 45 ii 11 (Nbn.).

iškaru to make regular deliveries: 8 *iškārī qēmē* ... *naptanu ša Nabû* ... *ip-pu-uš* he will make regular deliveries of flour for the meals of Nabû VAS 6 173:8 (NB), cf. CT 22 211:9.

ittu to give an omen: NA.BI SUMUN-*bar DINGIR-šú* IZKIM SIG₅ DÛ-*su* this man will grow old, his god will give him a favorable omen Virolleaud Fragments 13:2 (SB Alu).

jaritūtu to accept a legacy: *ia-ri-tu-tu ša PN ul ni-ip-pu-uš* TCL 12 122:18 (NB), cf. Nbn. 668:8, see Oppenheim, WZKM 44 140, Meissner, AfO 11 154.

kakku to fight: [...] *kakkī i-pu-uš-ma* [our army] fought VAS 16 186:8 (OB let.); *inūma RN itti DUMU.MEŠ-jamin* GIŠ.TUKUL *i-ip-pé-šu* when RN fights with the Southern tribes Mél. Dussaud 2 990 second let. 22' (Mari); GIŠ.TUKUL *la DÛ-uš nāra la tebbir* do not fight, do not cross a river CT 31 29 r. 15 (ext.), and passim in ext.; *ana e-peš* GIŠ.TUKUL.MEŠ *qabli u tāhazī* AKA 53 iii 49 (Tigl. I), cf. AKA 67 iv 86; *ana DÛ-eš* GIŠ.TUKUL MURU *u ŠI.ŠI ABL* 1195:8 (NA); GIŠ.TUKUL *qabla u tāhaza itti šābē* ... RN ... *ip-pu-šú-ú* will they fight against the army of Aššurbanipal PRT 128 r. 9, and passim in similar contexts.

kappu to utter a cry (sounding like) *kappu*: [síb.tur.mušen] = [a-la]l-lum = *kap-pa ip-pu-uš* little-shepherd bird = *alallu*-

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shepherd = he calls *kappu* Hg. C I 18, restored after Hg. B IV 237, cf. *allalla bitruma* ... *išessi kap-pi* the multicolored *alallu*-bird ... calls *kappu* Gilg. VI 50.

kaspu (also *hurāšu*, *erú*, etc.) — a' to earn silver (also gold, copper, etc.) in commercial activities (mostly OA, but also OB): *kaspam mala e-pu-šu* ... *ina alākija* ... *anaššiamma* when I come, I shall bring all the money I have made TCL 19 13:11 (OA let.); *kaspam* 20 MA.NA *ša né-pu-šu bil* bring the twenty minas of silver which we earned KTS 17:20 (OA let.), cf. CCT 4 31a:24, CCT 3 32 (= CCT 4 39b):12, and passim; URUDU *dinamma ana GN lallikma kaspam* 10 MA.NA *lu ana PN lu jāti le-pu-uš* give me the copper, and I would like to go to GN to earn ten minas of silver (there) either for PN or for myself BIN 4 35:15 (OA let.); *lu kaspam* 1 MA.NA *lu hurāšam* 10 GÍN *panīamma ša té-pu-šu šētīlam* send me the mina of silver or ten shekels of gold which you have just earned CCT 2 39:6, cf. BIN 4 15:24, etc.; *annakam KÛ.GI* 10 GÍN *ša e-pu-šu* the ten shekels of gold which I have earned are (ready) here BIN 4 34:4; *ištuma kaspū dannūni* URUDU SIG₅ 10 GÚ *ša té-pu-šu abkamma* now that the (price of) silver is steady, bring me the ten talents of fine copper which you earned KTS 6:37, cf. CCT 4 35a:10, BIN 4 34:7, 35:7, BIN 6 204:19, etc.; *šum-mamin ina tērtika kaspam mimma ni-pu-uš ula tamkārka mamman kaspam išu nušašqilamin* if we had made any money under your instructions or if any of your *tamkāru*'s had any money, we would have made (them) pay TCL 20 131 r. 4'; KÛ.BABBAR *i-ip-pu-šu i-te-el-li* he (the husband) will lose the money he earned de Genouillac Kich 1 B 17:12 (OB).

b' to invest: 2 GÚ AN.NA *ša abini šēbilanni-ma ašar balātišu le-pu-uš* send me the two talents of tin belonging to our father so I may invest (them) wherever there is profit for him CCT 4 21c:18; AN.NA *u TÚG.ĪLA* ... *ali balātiija ep-ša-ma* invest the tin and the garments wherever there is profit for me CCT 2 34:24, cf. TCL 19 21:35, see Oppenheim, AfO 12 354f.

c' to package silver, etc.: *kaspam u hurāšam rādīšu u šuhārī e-pu-šu-ma ina šilānišu*

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rādium iknukšuma his escort and my boy have packed the silver and the gold, the escort put (it) under seal in his boxes KT Hahn 14:11; KÙ.GI *lu né-pu-ša-kum* ITI.1.KAM *ištēn u 2* ITI.KAM *nisahhurma* KÙ.BABBAR *né-pá-ša-kum* KTS 18:29f., see Oppenheim, AfO 12 355f.

d' to set silver aside: *ša šarru . . . ana igārē ša admeni ša* DN *e-pu-šu-u-ni* (silver) which the king has set aside(?) for the walls of the chapel(?) of Ningal (is deposited in the treasury of Ningal) ABL 1194 r. 2 (NA).

kawadumma: see *kawadu*.

kazumma: see *kazu*.

ka-az-za-UR-na: see *kazza-UR-na*.

kišpū to practice witchcraft: UŠ_x(KA×BAD) KA.KA : *ki-iš-bi i-pu-uš-ma* PBS 1/2 122:15f. (rel.); LÚ *ša kišpī e-pa-a-ša ēmuruni* the man who saw the practicing of witchcraft KAV I vii 7 (Ass. Code § 47); *šumma lu LÚ lu SAL kišpī ú-up-pi-šu-ma* if either a man or a woman practices witchcraft KAV I vii 2 (Ass. Code § 47); DÙ-uš *kaššāptu kišpēšu* HUL. [MEŠ] the witch has practiced pernicious witchcraft BRM 4 18:1, and passim; *e-piš kišpē lemnūti* he who practices pernicious witchcraft Maqlu II 116; *ina kirimme um-mišu šulhu kišpī ep-šú-šú* (the sick baby) has been . . . in his mother's arms, witchcraft has been practiced upon him Labat TDP 218:16, and passim.

kiššūtu to exercise world dominion: LUGAL *šú-tam* DÙ the king will exercise world dominion CT 28 32 K.3838+ r. 11 (Izbu), and passim; *amūt MĀ.GAL.GAL LÚ.MĀ.LAH₄ ša kiš-šu-tam* DÙ-uš the omen of Magalgal, the sailor who exercised world dominion Boissier Choix 47:17 (ext.), see Jacobsen King List 96 n. 154; URU.BI *kiš-šú-tam* DÙ-uš this city will exercise world dominion KAR 384 r. 17 (Alu), and passim; *la k[iš]-šu(!)-ú // [šá kiš]-šu-ti la i-pu-šú* the powerless = who has not exercised world dominion Izbu Comm. 252d; *ana kiššūti mātāti e-bi-e-šu* to exercise dominion over all countries VAB 4 208 i 7 (Ner.).

kittu—**a'** to make a treaty *ana ma-ni i-pu-šu kitta ittišu* why should I make a treaty with him? EA 125:39, cf. EA 138:53; *u lu [en-n]i-*

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pu-uš kittu ina bi[rī]kuni and a treaty should be made between us(?) (and my messenger should go to you and your messenger should come to me) EA 34:42 (let. from Alašia).

b' uncert. mng.: *kittu urkītu agāt [ša] te-pu-šú alla gabbišina [tu]tattir* you have made that latest act of trust(?) which you did greater than all of them ABL 539:10 (NB).

kudurru to perform corvée work: *mimma k[u-d]ur-ra-am la tu-še-ep-pi-is-sú-nu-ti* do not let them do any corvée work LIH 77:8 (OB let.); note: I imposed tribute upon them LÚ *ka* (var. *ku*)-*du-ru-šú-un ina Kalhi* DÙ-uš (var. [i]-*pu-šú*) they performed their corvée work in Calah AKA 323 ii 80 (Asn.).

kula'ūtu (mng. unkn.): *inanna atta te-pu-uš ku-la-ú-tú umma šarruma* KBo 1 11 r.(!) 18, also ibid. 13, and cf. *ku-le-eš-šar-mu-im-ma* RN *i-pu-uš* ibid. 17, see Güterbock, ZA 44 128.

kuleššarmu'imma: see *kula'ūtu*.

kumušau (mng. uncert.): see *kumušau*.

kurummatu to raise a crop for subsistence: *elat 20 GIŠ.GIŠIMMAR 3 (PI) 12 SILA ZÚ.LUM.MA u ku-ur-ma-at ina libbi ip-pu-šú* over and above twenty date palms, (and) three PI and twelve silas of dates, they (the tenants of the date grove) may also raise a crop for (their) subsistence thereon TCL 13 192:16 (NB).

kurušdumma: see *kuruštú*.

la banītu to do something ungodly: *iṭē kitti itiqu la ba-ni-ta i-pu-šú* did he transgress, did he do something ungodly? Šurpu II 67; RN *šarru abušu ana la pa-ni-ti i-te-pu-uš* his father RN, the king, did ungodly things KBo 1 3:2 (treaty).

la naṭūtu to do unseemly things: *la na-ṭu-ta* DÙ-uš JNES 15 142:54' (SB rel.), also KAR 39 r. 22.

la ṭābtu to do an unkind thing: *la ṭa-ab-tu ana KUR Aššur e-pu-uš* he did an unkind thing to Assyria ABL 870 r. 3 (NA); *e-piš [la] MUN a-[na T]U.MEŠ É u pirhīšunu* who does unkind things to the *ērīb-bīti* and their offspring KAH 2 122:67 (Senn.).

lemnu (*lemnēti*) to commit crimes: *enūma PN ina tarsi RN abišu e-pu-ša lemnēti* when (prince) PN acted lawlessly during the reign of

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RN his father 1R 22 i 40 (Šamši-Adad V); *aššu i-pu-ša lemnēti ište'a la banāti* because they acted wickedly, strove for ungodly things Maqlu I 18, and passim; *anāku ul ša hītu ul e-piš lemni* I am no sinner, no criminal ABL 530 r. 11 (NB); *šú e-piš lemnēti* he, that criminal OIP 2 51:26 (Senn.); cf. *lemutta epēšu, lumna epēšu*.

lemuttu to commit a crime: *šumma ... tarām e-bi-ši lemutti* if you love to do evil EA 162:35 (let. from Egypt); RN *lemutti mimma la e-ep-pu-uš* RN shall do nothing wicked (shall not ensnare him by means of magic plants and witchcraft) KBo 1 5 iii 29 (treaty), and passim in Bogh.; *aššu lemuttu e-pu-šu eli nišē mātišu* because he committed crimes against the people of his country Lie Sar. 251, and passim in Sar.; *ana gabbi fābti ēpuš u šunu lemutti e-tip-šu-ú-ni* I showed kindness to every one, but they acted evilly against me ABL 295:9 (NB), and passim; *[e]-pi-šu ħUL-ti-ia* who does evil to me RT 24 104:16 (SB rel.); *ana e-piš lemuttika damiqtu rībšu* do kindness in turn to him who acts evilly against you CT 13 29:20 plus PSBA 38 pl. VII 36 (wisdom); *lemutti ālišu [i-te]-ni-ip-pu-uš* who always did what was evil for his town 5R 35:8 (Cyr.); *e-pi-iš lemu[tti u an]zilli* (var. *an-zu-ú*) who perpetrates crime and abomination Bab. 12 pl. 14:23 (Etana), var. from *ibid.* pl. 4:13; cf. *lemna epēšu, lumna epēšu*.

līšu to practice: *li-šú dannu ina libbi* É.KUR *e-pu-šú* they have corrupt practices in the temple ABL 1389 r. 8 (NA).

litu to achieve a triumph: *liti kiššūtiša ša ina* GN *e-tap-pa-šu* my overwhelming triumphs which I had achieved in GN 3R 8 ii 55 (Shalm. III), cf. *ibid.* ii 63.

lumnu to act in an evil way: *lumnu ša i-pu-šá-an-ni* the evil he did to me Bab. 12 pl. 4:9 (Etana); *e-piš lumni attama* Maqlu II 83; note: *lumun libbi la té-pá-ši* do not cause me heartache CCT 4 24a:32 (OA let); UGU *lumni ša panānum i-ni-p[u-šu] u annumma inanna la i-ni-pu-[uš] kišuma* the evil which was committed formerly should not now be committed again EA 106:32f. (let. of Rib-Addi); see *lemna epēšu, lemutta epēšu*.

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maḫilumma: see *maḫilu*.

maḫīru to buy: *bītu ... ša ina qāte* PN ... PN₂ KI.LAM *i-pu-šu* the house which PN₂ bought from PN YOS 3 148:9 (NB let.); *anāku u* PN KI.LAM *itti* PN₂ *ni-te-pu-uš* PN and I bought from PN₂ TCL 13 133:19 (NB); *ana kasap gamirtu ina qātē* PN *ma-ḫi-ri i-pu-uš* Peiser Verträge 121:18 (NB), and passim in NB sales documents.

māmītu to make a treaty: *e-te-pu-uš ma-mi-ta itti LÚ ša* GN he made a treaty with the ruler of GN EA 67:13; *šitirtu ša māmīti ša šarru rabū ... i-pu-ša-an-ni* the copy of the treaty which the great king made KBo 1 24 r. 9'; uncert.: *ma-me-i-ti u pa-šá-a-ri ana* PN *i-pu-up-uš* ABL 276 r. 11 (NB?).

mār šarrūti to be crown prince: *ašar ... RN ... mār-šarrūtu u šarrūtu e-pu-šu ina libbišu* (the palace) where Sennacherib, my own grandfather, resided as crown prince and as king Streck Asb. 4 i 26.

marḫašu to apply a medicinal lotion: *marḫušu anniau šarru li-pu-šú issurri huntu anniau* TA *pān šarri ... ippaṭṭar marḫušu šú ša šamni 2-šú 3-šú ana šarri ... e-ta-pa-áš* let them apply this lotion to the king, when this fever departs from the king, apply this oil lotion two or three times to the king ABL 391 r. 4 and 6 (NA), cf. *[mar]ḫiši 2 u 3 [in-ni]-ip-pa-áš* ABL 248 r. 9'.

māru to adopt a son: *māra šanām ina muḫḫišu ša* PN *la i-pu-uš* he shall not adopt another son besides PN HSS 9 22:17, cf. HSS 5 60:15 (both Nuzi).

maruštu to commit a sacrilege: *iškun ḫabarratam rabūtam u maruštam i-pu-[uš]* (the people) made a great uproar and committed a sacrilege VAS 1 32 ii 1 (OB royal, Malgium); *é.tūr.ra gig.bi bí.ag : tar-ba-ša ma-ru-uš-tam i-pu-uš* (the word of the lord) wrought havoc in the cattle yard SBH p. 16 r. 8f.; *e.ne.ne.ne ní.g.gig ag.a.meš : šu-nu e-piš ma-ru-uš-ti šú-nu* they are the ones (who) commit sacrilege CT 16 19:6f. (SB rel.).

merḫūtu (mng. uncert.): GN *lišpur u me-er-ḫu-tam li-pu-úš* let him administer GN and act (there) as *merḫu*-official ARM 1 62 r. 11'.

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mešhu to do work in an assigned territory: ERIM.MEŠ *gabbi mešhūšunu i-te-pu-uš u mešhū attukunu mamma ul i-pu-uš* all workers have done the work in their territory, but nobody in your territory has worked BIN 1 8:24 and 26 (NB let.).

minūtu to make an inspection: ^d*Šamši mi-nu-ta e-pa-aš* the Sun wants to make an inspection MRS 9 RS 17.289:16.

mītūtu to bring about doom: *anāku mi-tu-tu RN kī ša aqbū ep-pu-uš* I (Ištar) shall bring about the doom of RN, as I have predicted Streck Asb. 24 iii 6.

mu'irrūtu to exercise leadership: *ana mu'irrūtišu e-pé-šu ilāni rabūti ušāliku rišūssu* the great gods have let (Nusku) come to his aid so that he (Nabonidus) may exercise his leadership RA 11 110:18 (Nbn.).

mukinnūtu to give testimony: *kī PN LÚ mu-kin-nu-t[u] ša PN₂ i-pu-šu* according to the testimony PN has given with regard to PN₂ TCL 13 222:16 (NB).

mušēpišūtu to act as overseer: *ina qibūt šarri mušēpišūta e-pu-uš* I acted as overseer upon order of the king PBS 7 83:24 (OB let.), cf. *ibid.* 22.

mūtānu (mng. uncert.): *ma-a mu-ta-a-nu it-te-ni-ip-pu-šu [...]* KUB 3 76:8'.

nadānu u maḥāru to do business: *jātu u PN mutija nadānu u maḥāri ina muḥḥi kasap nudunnēa ni-pu-uš* my husband PN and I did business with the money of my dowry (as capital) Nbn. 356:6.

nakrūtu to be hostile: *na-ak-ru-ut ab-be-ni te-pu-[uš]* you have been the enemy of our fathers Tn.-Epic v 27; *ibballkituma* SAL. KÚR *i-te-ép-šū* they revolted and began hostilities Gadd Fall of Nineveh 31 (= Wiseman Chron. p. 58).

nāmaru (mng. uncert.): twice a year his (Nabū's) image (lit. god) is undressed, six men who are fully veiled are present, one shows (him) to nobody else, and as to SAL *ša nāmuru ana ^dTašmetu te-ep-pa-šū-u-ni* the woman who prepares Tašmetu for her appearance (performs her work, nobody but her must see the goddess) ABL 951 r. 5 (NA).

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namgimirūtu (mng. unkn.): *nam-gi-mi(?) -ru-tú ni-ḥi-iš-ru-tú i-te-ni-ip-pu-uš* CT 41 31:22 (NB Alu comm.).

naqbitu to recite a ritual: *naqabāte ša tupšarrūtu ussallimu e-tap-šū* they have completely performed the recitation of the rituals according to the written text ABL 437:21 (NA).

narbū to praise: *li-pu-uš āmeri nár(!)-bi-[ka]* may anyone who sees me utter your praise KAR 68 r. 1, cf. BMS 4:4, and *passim*.

nārūtu to perform as a musician: (release that man) *annekī'am NAR-tam ša DN li-pu-úš* so that he may perform here as a musician for Nergal ARM 1 78:14.

nāsiqūtu to have first choice: *u ana ša tume'išanni na-si-gu-ta-am e-pu-uš-ka* because you have treated me with contempt I shall exercise against you my right of selecting (the copper) UET 5 81:53 (OB let.).

našūt ēni to appoint a high priest: *šarru ÍL-ut EN.NA DÙ-uš tillēšu ebbūti illabšu* the king performs the ceremony of the elevation of the high priest, he puts on his clean apparel RAcc. 73:16.

nēbiru — **a'** to cross a river: *lik(i)riku URU GN ni-bu-ru li-p[u-šu]* let them try to cross again at GN ABL 100:7 (NA).

b' to ferry: *elippu ša LÚ.EN.NAM ša GN ina libbi Upia ni-bu-ru tú-pa-áš* the boat of the governor of Arrapha serves as a ferry in Opis ABL 89:13 (NA), cf. *nīburu lu tú-pi* (text -ši)-iš *ibid.* r. 5; *šābē ša LÚ.EN.NAM ša GN ina GN₂ ni-bu-ru ú-pu-šu* the soldiers of the governor of GN are ferrying (people) over the river in GN₂ *ibid.* r. 14.

nēpišu to perform a ritual: let them tell my brother (exactly) *nēpišēti ša LÚ asá i-te-ep-pu-šu* what treatment the physician has applied KBo 1 10 r. 37 (let.); *nēpišam ana DINGIR.ŠA.DIB.BA li-še-pi-šu-šu* let them perform for him the ritual for (the removal of) Divine Wrath BE 14 4:2 (MB ext. report); *nēpiš ša šU^{II} LÚ.GALA ... DÙ-uš* he performs the ritual acts of the *kalū*-priest BRM 4 6:17 (NB rel.); *nēpišu annā šumma ina šit šamši šumma ina ereb šamši DÙ-uš* you perform this ritual either at sunrise or at sunset KAR

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80 r. 19; *nēpiši ša zi-ku-ru-[da] ana e-pe-ši-šu* to perform the ritual against (the magic) “throat-cutting” for him ABL 636:5 (NA), cf. ABL 24:10, 56 r. 4, and passim in ABL.

nigūtu to celebrate: *ni-ga-a-ti-šu-nu ra-bāti lu-ú e-pu-uš* I celebrated great festivals for them 5R 33 v 42 (Agum-kakrime).

nīpišrūtu (mng. unkn.): see *namgimirūta epēšu*.

nikkassū — **a'** to compute (in lit.): DN . . . *e-pi-šat nikkassi aré* the goddess Ninkarak, she who computes multiplications Craig ABRT 2 16:14 (SB rel.).

b' to settle accounts: (in OB): *níg.šid.bi ab.ag.e.ne : NÍG.ŠID-šu-nu ip-pu-šu* they will settle their accounts (before Šamaš) Ai. VI i 23; *alkamma nikkassini i ni-pu-uš-ma sittatim lūpulka* come and let us settle our accounts, and let me pay you the balance VAS 16 145:11 (let.), cf. LIH 29:43, 39 r. 15, UCP 9 538 No. 27:11, YOS 2 110:8, VAS 16 91:11, CT 4 36a 2, etc. (all letters), cf. NÍG.ŠID.AG-šu-nu *i-pu-šu-ú-ma* YOS 12 48:13, cf. also Boyer Contribution 124:14, PBS 8/1 81:16, YOS 8 102:2, 117:12, Riftin 89:10, and passim in OB leg.; (in Mari): *nikkassišunu ina bīt ḏAššur i-pu-šu-ma* ARM 1 74:7, and passim in this text; (in Elam): *nikkassišunu i-pu-šu-ma* MDP 23 313:18; (in MB): *NÍG.ŠID ú-še-pi-iš* BE 14 93:6, cf. *ibid.* 95:3, PBS 2/2 63:29, 134:13; (in RS): *nikkassē ša KASKAL.MEŠ šāšunu e-tap-šu-mi* MRS 9 RS 17.346:8; (in NB): *u'ilti ša epiš nikkassī ša PN u PN₂ i-pu-šu* document concerning the settlement of accounts which PN and PN₂ made Moldenke 1 31:3, cf. TuM 2-3 231:1, BE 10 105:13, 106:12, Strassmaier, Actes du 8^e Congrès International 18 r. 11, CT 22 241:22 (let.); *NÍG.ŠID ep-šú* Nbn. 747:2, cf. Camb. 176:19, and passim at the end of texts; *adi* UD.21. KAM . . . PN *illakamma NÍG.ŠID ša hubullu ša kaspi a₄ 2 MA.NA . . . itti PN₂ ip-pu-uš* PN will come, at the latest on the 21st day of MN, and settle the account concerning the debt of the two minas of silver with PN₂ Nbk. 119:6, and passim; *kī* UD.7.KAM *ša MN PN NÍG.ŠID ša ÁB. GUD.ḪI.A . . . la i-te-ép-šú* if PN does not settle the account of the cattle by the seventh of MN PSBA 38 pl. 1 p. 27:12; *dajānē* NÍG.ŠID

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ša kaspi u hubullišu ša PN i-pu-šu-ma the judges computed the amount of PN's silver and the interest on it RA 12 6:19, cf. ABL 347:10 (NA).

niqê — **a'** to establish sacrifices: *ni-qú ka-a-nu ana darīš ūmī i-pu-uš* he established perpetual offerings forever RA 11 92 i 20 (OB royal).

b' to sacrifice (an animal): *aššum ZUR×ŠE-ZUR×ŠE.RI [. . .] e-pé-ši-im* in order to sacrifice ARM 2 90:19, cf. *ZUR×ŠE.ZUR×ŠE.RI pa-gra'i li-in-ni-pi-[i]š* *ibid.* 22; *ZUR×ŠE.ZUR×ŠE.ḪI.A ni-ik-ki.ḪI.A ša abini(!) ša uš-te-bi-šu-ú-šu-nu anāku e-te-ne-pu-ÚḪ-šu-nu* I performed the (same) sacrifices which our father had performed Smith Idrimi 90; *[ni]-qi-a-te [i-n]a e-pa-še la-a tušaḫta* do not make any mistakes when sacrificing KAJ 291:8 (MA); *niqâ ana ilija lu-pu-uš* let me sacrifice to my (personal) god SBH p. 143:15, and passim (wisdom); note: I *ḫarû erî rabîtu . . . ša šarrāni . . . ana e-piš* UDU.ZUR×ŠE.MEŠ *maḫar* DN *umallû karāna magqite* one large copper *ḫarû* which the kings filled with libation wine to perform sacrifices before the god Haldia TCL 3 398 (Sar.); UDU.ZUR×ŠE.MEŠ *ša šarri in-ni-pa-šá* sacrifices for the king will be made ABL 47:10 (NA), and passim in ABL; UDU.ZUR×ŠE.ZUR×ŠE KÙ [*ebb*]u *DÙ-uš* you make a clean and pure sacrifice KAR 73:9 (SB rel.), and passim; I UDU.ZUR×ŠE *ana IGI DÙ-áš* KAR 137 ii 17 (= Müller, MVAG 41/3 10) (NA royal rit.).

nirtu to commit a violent act: *e-pa-aš [ni]-ir-ta ana GIŠ.MÁ.MEŠ u ana šābī* (if RN) commits a violent act against a ship or soldiers MRS 9 RS 18.06+3', cf. *ilāni annātu ni-ir-ta li-ip-pu-šu-ni-iš-šu* *ibid.* 12'.

nīš DN to take an oath: *ni-iš ḏIM u ḏIštar i-pu-uš* he took an oath by DN and DN₂ Wiseman Alalakh 126:3 (OB); note: *ša ni-iš a-lim e-ep-šu-ma išannīma* what has been (secured by) an oath (sworn) by the city will be changed (and PN will bring the twelve shekels of silver to PN₂ within a month) TCL 21 249:10 (OA let.).

nīš qāti to recite a *nīš qāti* prayer: LÚ *asâ . . . ni-iš [qa-t]i i-te-te-pu-zu* the physician

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recited a *nīš qāti* prayer over him (the sick person) KBo 1 10 r. 35 (let.).

nizzakkamumma: see *nizzakkamu*.

nukurtu to act in a hostile way: *ina ūmi ašmi u āmaru i-bi-iš nukurti* whenever I hear or see hostile activities RA 19 104:22 (EA let.); *lu ni-pa-aš gabbuma nukurti* let us all make war ibid. 106:31; *rābišī šarri i-ti-ip-p[i-šu] nu-KŪR ittinu* the regents of the king are hostile to us EA 100:27, and passim in EA; *ilum ul inandin ana e-bi-ši LŪ.KŪR ina birī-šunu* the god will not allow hostile acts between them KBo 1 7:10 (treaty), cf. KBo 1 25:11, and passim in Bogh. Akk.

nuwāūtu to act boorishly: *nu-wa-ū-ta-ma e-ta-na-p[á]-áš* he always acts boorishly TCL 14 27:14 (OA let.); cf. *namūtu* and *ēpiš nu'ūti*.

palāḫu to show respect: *adi balḫuni eqla u libba ālim pa-la-aḫ aḫāiš e-pu-[šu]* they will show respect to each other as long as they live, abroad as well as in Assur KAJ 7:13 (MA marriage contract); *māru ša palāḫša i-pu-šu maḫriša uššab* the son who will show (such) obedience (as is due to) her shall remain in her house MDP 24 379:19.

paršū — **a'** to establish order by divine action: *paršū ša dārīti ša ^{dUD} u ^{dIM} i-pu-šu* permanent order which Ra and Tešup established (between Egypt and Hatti) KBo 1 7:24 (treaty).

b' to perform a ritual: *paršī ša ITI MN ITI ša errabanni ki ša šarri . . . išpuranni ip-pu-šu* they will perform the rituals for the month MN in the coming month, according to what the king has written to me ABL 338 r. 12 (NA), cf. ibid. 11, ABL 401:13, 1215 r. 6; *paršīkunū ina ITI MN . . . ep-šá²* YOS 3 152:21 (NB let.).

parzillu to smelt iron: *parzilla ana e-bi-ši lemenu altappar parzilla damqa e-ep-pu-šu adīni la igammaru* the iron (ore) is (of) too low (a grade) for smelting (and) I have given orders and they are (now) smelting good iron (ore) (but) they have not finished (yet) KBo 1 14:21f. (let.); cf. *erā epēšu*.

piḫatūtu to be governor: PN *ammaka* LŪ. NAM-ú-[t]u *lu-pi-iš* PN should be the governor there ABL 190:26 (NA).

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piqittūtu to function as an official: *kīma iptaqduš [ad]i ūmi mal piqittūtu šuātu ip-pu-šū* (will he be loyal) once he is appointed, during all the time he functions in this office? Knudtzon Gebete 116:6 (SB).

pirankumma epēšu: see *pirankumma*.

pirku (*pišku*) to commit a misdeed: *kī . . . PN pišku ana LŪ rakesē ša gišri . . . i-te-piš* if PN commits a misdeed against the (association of) bridge-builders(?) PBS 2/2 140:32 (LB); *ana liqtu u muškēnu [pir/piš]-ki ul e-pu-uš* I have done no injustice to the powerful nor to the weak VAB 3 67 § 67:105 (Dar.).

pizipzumma epēšu: see *pizipzumma*.

pū — **a'** to open the mouth: *e tamtallik DŪ-uš KA-ka* "Don't-Hesitate-Open-your-Mouth!" (name of a magic dog) KAR 298 r. 17 (SB); *ana eršeti mukattimti ša la te-pu-šá pi-i-šá la tabbalakkata lišānša* to the all-covering earth which does not open her mouth, does not put forth her tongue KAR 43:5 (SB rel.).

b' to say anything (in the sense of to make an objection, always negated): *aššum eqil* PN *ša PN₂ . . . še'am ilqīma* PN *pišu ul i-pu-sū-um* as to the field of PN from which PN₂ removed the barley and PN did not raise an objection with him AJSL 32 101:10 (OB let.); *šumma* PN *tātamar . . . pīka la te-pi-sū anāku atrudaš-šu* if you meet PN do not raise an objection with him, I myself have sent him TCL 17 42:11 (OB let.); PN *ša ina šiprātim . . . pišu la i-pu-š[a-am] inanna eqlam . . . [. . .]* PN, who did not say anything at the (time the) work (on the field was in progress) now [claims] the field PBS 7 103:14 (OB let.); possibly also: *gana li-e-pu-uš pi-i-ia* now let me make an objection KAR 323:10' (SB wisdom); *la tasakkut bēli [la tasakkut] pi-i-ka ul te-ep-pu-[uš . . .]* do not remain silent, master, [do not remain silent], if you do not speak up SBH p. 143:5 (SB wisdom), cf. also *pi-i-šū la e-pu-uš-u-ni* ABL 1179 r. 4 (NA).

c' in lit. texts in idiomatic phrases: *ḫarimtu piša i-pu-ša-am-ma iz-za-kār-am ana Enkidu* the prostitute spoke up and said to Enkidu Gilg. P. iii 10 (OB), and passim in

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Gilg. and in other epics; ^d*Ea pa-a-šú i-pu-uš-ma i-qab-bi i-zak-ka-ra ana ardišu* Ea opened his mouth and spoke and said to his servant Gilg. XI 36, and with DUG₄(GA) for *qabú*, and MU-(ra) for *zakáru* passim, cf. also beast fables, e.g., CT 15 35:31, and KAR 6 ii 7 (SB lit.); *pāšu i-pu-uš-ma iqabbi ana DN amatum izakkar* Thompson Gilg. pl. 59 K.3200:18, and passim; PN *pāšu DÛ-šá iqabbi ana ^dEa bēlišu* CT 15 49 iii 21 (Atrahasis); ^d*Irra pāšu DÛ-uš-ma ana kala ilī i-ta-mi* Gössmann Era V 4, and passim in Era; note as earliest occ.: *Ea . . . pāšu i-pu-ša-am šu'ašim . . . i-za-kār* VAS 10 214 r. vi 14 (OB Agušaja), for lit., see Oppenheim, JAOS 61 261, Poebel, ZA 36 4, Sonnek, ZA 46 226f.

d' to come to an agreement: *pú en-ni-ip-ša ana LÚ.MEŠ.GAZ.MEŠ* they have come to an agreement with the Hāpiru-people EA 104:53 (let. of Rib-Addi); see *ša pī* PN *epēšu*.

puḫādu to perform an extispicy on a lamb 4 SILA₄.ḪI.A *i-pu-šu-ma . . . tēretišina ušābilam* they have made four extispicies, and I have sent their reports to my lord ARM 2 139:10; UD.[1].KAM 1 UDU.SILA₄ *itti riksi DÛ-uš* KAR 151 r. 55 (SB ext.).

puḫatu to exchange: PN A.ŠÁ PN₂ *pu-ḫa-ta i-pu-uš* PN exchanged a field with PN₂ MRS 6 RS 16.140:6, cf. [PN] *itti* PN₂ [*pu*]-*ḫa-ti i-te-ep-šu* ibid. RS 16.371:5.

pukkarumma: see *pukkaru*.

puzru to conceal: *aj ubla libbaka e-pe-eš puzru arkānimma amatu in-ni-is-[. . .] puzru ša te-pu-šú ippe[tti]* do not take it into your head to conceal something — afterwards the matter will be scrutinized(?) and what you have concealed will come to light PSBA 38 pl. 9:8, 10 = p. 135:38,40 (SB wisdom).

qablu to fight: he called up his large army *ana e-peš qabli u tāḫazi ana irtija itbá* and advanced against me to fight KAH 1 30:28 (Shalm. II), and passim in similar contexts in inscriptions of Tigl. I, Asn., Shalm. III, Šamši-Adad V, Sar., Esarh. and Asb.; *ana e-peš MURU GIŠ. TUKUL.MÈ* Streck Asb. 8 i 79; *e-piš qabli* (said of Ninurta) KAR 76 r. 21, etc.; see *kakka epēšu, tāḫaza epēšu*.

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qajapānūtu to become a creditor: *qaja-pānūtam i-ip-pu-uš* VAT 7525 i 9 (OB omen text), see Oppenheim, AfO 18 and n. 8.

qarābu to give battle: *šutu* PN *ina* GN *qa-ra-bu i-sa-ḫa-ia-ši ú-pu-šú* he (and) PN battled each other in GN ABL 645:11 (NA); *šumma qa-ra-bu tu-up-pa-áš ep-šá ula rammea mā anāku ina libbi la qurbāk* if you want to fight, do it or let it (go), I have nothing to do with it ABL 174:15 (NA); they have made holes in the door *qarābu ina libbi up-pu-šú* and (now) fight therein (mng. uncert.) ZA 51 140:69 (NA cultic comm.).

qarētu to arrange a banquet (NA only): *ina muḫḫi e-pa-še ša qarēti* with regard to the arranging of a banquet ABL 406:6 (NA); *ina arḫi anné ṭāba qarētu ana e-pa-še* in this month it is propitious to arrange a banquet ibid. 13 and r. 3; in other contexts: *qarētu e-ta-pa-áš* ABL 1285 r. 23 (NA); *qa-ri-ia-ti e-ta-ap-še* ADD 680:9.

qātāte (mng. uncert.): *qa(!)-ta-te la te-p[u-uš . . .] ù at-ta qa-t[a-te te-pu-uš]* KAR 27 obv.(!) 12f. (MA wisdom), see Van Dijk La Sagesse 101ff.

qazumma: see *qazu*.

qinnu to make a homestead: *ammīnim ina qinni ša la in-ne-ep-pi-šu u A.ŠÁ ka-bi-tim ina* GN *wašbāt* why do you stay in GN, where a homestead cannot be made, and in a . . . region? (while in GN₂, where you can make a homestead and found a family [*ašar qinnam taqannanu u bitam te-ep-pé-šu*]) there is plenty of arable territory) ARM 1 18:20.

rābišūtu to be an overseer: *a-na ra-b[i]-š[ú]-ti-ka . . . e-pé-ši-im* YOS 9 35 ii 77, dupl. Watelin Kish 3 pl. 12 i' 3' (Samsuiluna).

rasīnu to sponge down (a horse): *ra-si-ni te-pa-áš* Ebeling Wagenpferde F r. 7 (MA).

rēšūtu to act as a slave: *ša ana* DN *u* DN₂ . . . *kitnušuma ip-pu-šu rēšūssun* who is submissive to DN and DN₂ (and) acts as their slave VAB 4 70 i 7 (Nbk.), cf. ibid. 176 i 13 (Nbk.), etc.

rē'ūtu to shepherd (said of gods): *li-pu-uš-ma re-e-ut šalmat qaqqadi* let him shepherd the black-headed En. el. VI 107; (said of

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kings): *ri-ia-ut* [ki]brāt arba'im ... ana dār e-pe-ša-am VAS 1 33 iv 13 (Samsuiluna), corresponds to Sum. nam.siba ... du.rí.šè ag.da LIH 98 iv 93, dupl. LIH 99; *re-²-ut nišši e-pe-ši* BBSt. No. 36 iii 9 (NB kudurru); *ana re-e-u-tim niššiša ana dārātīm e-pe-šu* to shepherd its inhabitants forever VAB 4 216 i 28 (Ner.); *iddinuni SIPA-si-na e-pe-ši* Streck Asb. p. 64:105; *re-²-us-si-na šarru* ... *le-e-pu-uš* whom the king may shepherd ABL 435:9 (NA).

ribu to cause an earthquake: *ša ribu i-pu-šu-u-ni šūtuma* NAM.BÚR.BI *ēlapaš* he (Ea) who has caused the earthquake is surely able to perform the pertinent apotropaeic ritual ABL 355 r. 11 (NA).

ridūtu to rule: *mamma šanūmma* ... *la e-pu-uš ridūssun* nobody else has ruled over them Unger Bel-Harren-beli-ussur 23.

riksu — **a'** to arrange a *riksu* offering: SA LUGAL *ni-ip-pu-uš* KAR 151 r. 57 (SB ext.).

b' to make a package (of precious metals): *ula riksi* 10 MA.NA.TA *u* 15 MA.NA.TA *li-pu-šu-ma* let them make packages of either ten or 15 minas each BIN 4 48:22 (OA let.).

ripšu to be prodigal, to live on a lavish scale: *mīnum ripšū ša taštanapparanni ana akālini laššu nīnu ripši ni-ta-na-pá-áš* what is this extravagance you keep writing me about? there is not (even enough) for us to eat, (how) could we keep living on a lavish scale? CCT 3 24:28 (OA let.).

risibtu to commit murder: *ri-si-ib-ta lu DÛ-uš* if he committed murder JNES 15 136 i 83 (SB *lipšur* litany).

risinnūtu to work as a tanner: LÚ *ri-si-in-nu-ú-ut-ka lu-ú-pu-uš* let me work for you as a tanner BRM 2 47:11 (NB), cf. TCL 13 238:7 (NB).

rissu to commit an assault(?): *ri-is*(var. *-i*)-*si lu DÛ-uš* if he committed an assault(?) JNES 15 136 i 82 (SB).

ru'āmu to make love: *ana majāl takné* ^dBél ^dBeltija *šakān hašādi* [ana] *e-peš ru-²-a-me* (precious stones) for the ornate bed of Bél and Beltia for the hierogamy to make love Thompson Esarh. pl. 14 i 50 (Asb.), cf. Streck Asb. 300 iv 13.

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ruḫú to practice witchcraft: *ša kaššāpti ša ru-ḫe-e i-pu-šu* of the witch who practiced witchcraft PBS 10/2 18 r. 27 (rel.), and passim.

ru'ūtu to become friends: *ittašquma i-pu-šu ru-ḫu-tam* they kissed each other and became friends Gilg. Y. 20; *alpu u sīsū ip-pu-šú ru-²-ú-ú-ta* the bull and the horse became friends CT 15 34:21 (SB wisdom).

salīmu to make peace: *salīmam e-pu-uš* make peace! ARM 1 1:4, cf. *ibid.* 6f.

sartu (*saštu*) to commit a crime: *iwītam u sartam la e-pu-šu* I have not uttered a falsehood nor committed a crime Goetze LE § 37:22 (OB); 6 LÚ.MEŠ *ša sarta i-pu-šu* the six men who committed the crime PBS 2/2 126:3 (MB); *šumma sarta mimma i-ip-pu-uš* KBo 1 4 ii 26 (treaty); *sa-aš-ta-a ul i-pu-uš* YOS 6 183:13 (NB), cf. TCL 9 123:19 (NB let.); *sartu li-pu-uš* I shall commit a crime KAR 96:40 (SB wisdom), and passim in this text.

sassumma: see *sassu*.

sibsāte to make a circuit (around a track): 7 GÁN A.ŠÁ *si-ib-sa-te te-pa-aš* you make circuits around the tracks over a distance of seven iku Ebeling Wagenpferde Ac 2 (MA).

sīḫu to rebel: *e-piš sīḫi u barti* who foment rebellion and revolt Borger Esarh. 44 i 82; LÚ *Bar-sip^{kl} ša sīḫi i-pu-uš-šú-nu* the inhabitants of Borsippa, who rebelled against them ABL 349:12 (NB); *ša sīḫu ina muḫḫi āli e-pa-šú-u-ni* ABL 1368 r. 4 (NB), and passim in ABL; *sīḫu bartu ana muḫḫi* RN... *ip-pu-šú ú-še-pi-šú* will he make or cause a rebellion against Esarhaddon? Knudtzon Gebete 116 r. 14, and passim in PRT.

simmu to perform an operation(?): *šumma asūm awīlam simmam kabtam ina GÍR.NI siparrim i-pu-uš-ma awīlam ubtalliḫ* if a physician has performed a serious operation(?) on a man, using a bronze lancet, and has saved the man's life CH § 215:58, cf. (with *awīlam uštāmīt* and killed the man) *ibid.* § 218:77, also *ibid.* §§ 219, 224, 225.

siqru to execute a command: *si-iq-ri é-a i-pu-is-si* he executed Ea's command with regard to her RA 22 171:54 (OB rel.).

suqāqūtu to be a *suqāqu*: *su-ga-gu-ut* GN PN *i-pu-úš* ARM 1 119:6.

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šabātu to do business: I am now sending you this messenger of mine *aššum e-pé-ši ša-bu-ti-ia* to act as my agent MRS 6 RS 11.730:8 (let.); cf. *šibūta epēšu*.

šaltu to fight: *šalti ittišuni ip-pu-uš* he fought with them ABL 1380:13 (NB); *šumma surdū u āribu itti aḥāmeš šalta DÙ.MEŠ* if a falcon and a raven fight with each other CT 39 30:35 (SB Alu), cf. *ibid.* 28:9 and 10; *Sūhaja u Hindānaja šaltam ana libbišu ul DÙ-šu* (Nabopolassar marched along the Euphrates) the people of Sūhu and Hindānu did not fight against him Gadd Fall of Nineveh 2 (= Wiseman Chron. pl. 9), and *passim* in this text, cf. *šaltam ana libbi* KUR *Aššur DÙ-uš* (the king of Elam) fought against Assyria CT 34 49 iii 18 (chron.), and *passim* in this text, cf. also BHT pl. 15:3' (LB), etc.; *arki* PN *šaltum ittišunu i-te-pu-uš* after PN had fought against them VAB 3 33 § 26:49 (Dar.), and *passim* in LB hist. insers.

šalūtu to hold a disputation: *iršima ulša libbašunu ip-pu-šá ša-lu-ú-ta* they (the horse and the ox) became high spirited and they held a disputation CT 15 34:22 (SB wisdom).

šēru to hunt: *ul inandinanni ana e-pe-[š]i EDIN* he does not permit me to hunt Gilg. I iii 39, cf. *ibid.* 12; *DÙ-eš EDIN* (if the signs are not favorable, it refers to) hunting Boissier DA 212 r. 26 (SB ext.).

šibūtu — **a'** to carry out, fulfill a wish (OB only): *ana ša ana bēlija káta ašpuram bēli la tušta'am anāku waradka šibūt bēlija káta e-pé-ša-am elī* may my lord not refuse what I have asked of him (because) I, your servant, am well able to carry out your, my lord's, wishes CT 2 48:30; *šibússunu šu-pi-ša-š[u]-nu-ši-im* do as they wish! CT 4 20b:17; *kīma ina alākija šibūti išti'at tu-še-pi-ša-an-ni u anā<ku> šibūtka išti'at e-pi-ša-kam* as you had a favor done for me when I came, so shall I do a favor for you VAS 16 21:16-17; *matīma ul aqbikumma šibūti ul te-pu-ša-am* I never asked you but that you granted my wish VAS 16 19:6; *šupramma šumma še'am luddin šumma šibūt tašapparam kīma še'e lu-pu-uš* write me whether I should give (you) the barley or whether I should comply with your wish instead of (giving) the barley

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PBS 7 66:33; *ana šibūtiya ašapparakkumma ul te-pu-uš* I wrote you concerning my wishes but you have not complied VAS 16 70:14; *ana mimma šibūtim ša taraššú šupramma lu-pu-uš* write me with regard to every wish of yours, and I shall comply PBS 7 68:28.

b' to do business, or work by executing orders: *kīma tidū ul PN e-pi-iš šibūtiya inūma ašapparušum šibūti mādiš i-pu-uš* as you know, PN is not my agent, (but) when I write he will gladly do what I want YOS 2 6:6 (OB let.); PN *kīma annikī'am la riquma šibūt ekallim i-ip-pu-šu ul tidé* do you not know that PN is not idle here (but) is on an assignment for the palace? TCL 7 69:31 (OB let.); *kīma e-pi-iš šibūtim la ša šuta'im šuma ul tidé* do you not know that he is working on an assignment (and) is not to be treated lightly? TCL 7 53:15 (OB let.); *kīma attīna . . . te-ep-pu-ša šibu-tu tuštābarrā kal mūši* as you (the watches of the night are awake) perform (your) assignment, stay up all night KAR 58 r. 16 (SB rel.); *gabbī ša šibūtišunu ip-pu-šú u ša šarri umaššaru* they all do (only) their own business and let that of the king slide ABL 1111:5 (NB); *ḥarrāna ittiya tattalak šibūtā ul te-pu-uš* you traveled with me but you were not in my employ CT 22 144:10 (NB let.); *ana kaspi ana rīmātūtu ana nudunnū ana DÙ-eš AŠ ana mimma gabbī . . . ul iddin* he has not sold (it) or given (it) as a present nor given (it) as a dowry nor for any kind of business transaction BRM 2 50:15 (= Speleers Recueil 295), cf. BRM 2 31:13, 44:18, TCL 13 243:14 (all LB); *ana DÙ AŠ la naṭu* (the day) is not fit for any enterprise K.4093 ii 29 (unpub., hemer.), cf. KAR 178 iii 19, and *passim* in hemerologies; 8 UD.ME *ša ITI MN ša ana e-peš ši-bu-tu palāḥ ili ṭābani* all together, eight days of the month MN which are propitious for enterprises (and for) worshiping the god ABL 1140 r. 3 (NA); *ana alāk ḥarrāni šabāt ali u DÙ-eš AŠ šalmat* this is favorable for going on a trip, taking a city or any enterprise TCL 6 5 r. 16 (ext.), and *passim* in ext.; cf. *šabūta epēšu, šubūta epēšu*.

šubūtu to do business (LB only): *ana kaspi ana rīmātu ana nudunnū ana e-peš šibu-ú-tu ana mimma gabbī* BRM 1 98:12, cf. BRM 2 5:8, VAS 15 23:26, and *passim*; *šaṭārī ša*

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e-peš šu-bu-ú-tú ša bitī šuātu tablets concerning transactions dealing with this house BRM 2 18:29.

šudû to prepare provisions: *šu-ud-de-e takbitti ša tajārti* KUR Aššur *e-pu-šu* they prepared sufficient provisions for the return to Assyria TCL 3 264 (Sar.).

šulāti to fight: *itti LÚ.GN.MEŠ ina muḫḫi A.ŠA.MEŠ-šú-nu ip-pu-šú šu-la-a-ti* they fought with the natives of GN about their fields JRAS 1892 354 i B 20, cf. *ibid.* 355 ii A 5 (NB hist.).

ša pī PN to execute an order: *ša pīka u qabika li-pu-[uš]* ARM 1 73:57; *šalma šuātu ḫulliq ša pišu la e-pa-še iqabbaššu* should somebody say to him, "Destroy this stela, its command is not to be obeyed!" AKA 251 v 79 (Asn.); (the country which revolted will return to the ruler) *ša pišu DÙ* and will obey his order KAR 453 r. 8' (SB ext.).

šadumma: see *šadu*.

šaknūtu to rule as governor: *mā la tú-pa-áš LÚ.GAR-nu-tú LUGAL ip-[pa-á]š(?)* saying, "You must not discharge (the duties of) the governorship, the king will discharge (them)" ABL 533 r. 7f. (NA).

šalmu to make an agreement: *u ni-pu-uš šalma birīnu* let us make an agreement EA 136:13 (let. of Rib-Addi).

šalšumma (šaššumma): see *šalšu*.

šammū to apply a medical treatment (Bogh. only): *ittannu ana alākišu ana e-bi-ši Ú.MEŠ ana šar* GN he allowed him to depart in order to apply a medical treatment to the king of Tarhuntaš KUB 3 67 r. 1 (let.), cf. *ana e-bi-ši Ú.MEŠ ana šāšu* *ibid.* r. 5.

šamnu to perform a divination by means of oil: *šamnam ana aššatim aḫāzīm te-ep-pe-eš* if you make a divination for marrying by means of oil CT 3 2:14 (OB oil omen text), cf. *ana maršim e-pe-eš-ma* for a sick person CT 5 4:4 (OB oil omen text), and *passim* in this context.

šangūtu to be high priest: *šangūta šarrūta kiššūta li-pu-uš* may he be high priest, king (and) ruler of the world KAR 214 iv 14, cf. 3R 66 x 26 (SB *tākultu*).

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šapūltu to exchange: PN *u* PN₂ *eqlam šapūltam ana aḫmāḫim i-pu-šu* PN and PN₂ have exchanged the field (for silver) between themselves MDP 24 366:14, cf. a field PN *ana* PN₂ *iddin šapūlta i-pu-ú-ša* MDP 24 367:7.

šarru to make somebody king: *u inanna šamši kittam LUGAL-am i-pu-uz-zu* and now his majesty (lit. the sun) has made him king in truth KBo 1 5 i 39 (treaty); see mng. 3a.

šarrūtu to rule as king, to be king: *ina māt GN šarrūtam i-pu-úš* (his father PN) was king in GN ARM 1 76:13, and *passim* in Mari letters; *šanāti rūqāti šarrūt ḫūd libbi e-pe-ši-ia* that I should have for many years a happy reign as king MDP 28 p. 29:3 (Untaš-Humban); *māršu ša RN ... in-ni-ip-pu-uš šarrūti Hatti* the son of RN was made king of Hatti BoSt 9 118:40; [*šarr*]ūta *i-ip-pu-uš-[ši]* I shall rule as king EA 29:62 (let. of Tušratta); [*RN šarrūt*] GN *ip-pu-uš* Esarhaddon will become king of Babylonia (a quoted prophecy) ABL 1216:15 (NB); *šarrūtu ina muḫḫišunu tu-up-pa-šú-u-ni* over whom you shall rule Craig ABRT 1 26:5 (NA oracle), cf. *šarrūtu ina muḫḫini [(?) tu-up-pa-áš* ABL 442 r. 8; *ana nāšir mār-šarrūti ja u arkānu šarrūt* GN *e-pe-eš* he made them take an oath to serve me as crown prince and, later on, to let me be king of Assyria Streck Asb. 4 i 21; *Karduniaš ... abēlma e-pu-šā šarrūssa* I ruled over Karduniaš, I was king there Rost. Tgl. III pl. 34:11, and *passim* in inscrs. of Sar., Esarh., Senn. and Asb.; 8 *ina libbi zērūa attūa ina panātūa šarrūtu i-te-ep-šu* eight kings of my own line were kings before me VAB 3 11 § 43 (Dar.); note: *ša ištu ridūti adi e-peš šarrūti* who, from the time he became crown prince until his accession ADD 647:11 (= 648:14); *šarru abika la baḫuma u šarrūtu la i-pu-šú-ma* your royal father was not well and did not rule (any more) ABL 1216 r. 10 (NB); RN *munarriḫu e-peš šarrūti ja* who imperiled (lit. made shaky) my rule Streck Asb. 28 iii 58; in lit.: 4 *šanāte šarrūta lu e-pu-uš* for four years I was king (I ruled over the blackheaded ones) CT 13 42:12 (SB Sar. legend), and *dupls.*, cf. CT 13 33:22 (SB Labbu); *ana šarrūtu kiššat nišē e-pe-e-šu* to rule over all

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mankind as king PSBA 20 157 r. 17 (hymn of Nbk.), cf. KAR 105:14 (Asb.), etc.; *illā ru-báma* 13 *šanāti šarrūta* DÛ-uš a prince will rise and be king for 13 years KAR 421 ii 9 and 20 (prophecies); in chron.: 14 *šanāte* RN *šarrūt Bābili* DÛ-uš for 14 years RN ruled in Babylonia CT 34 46 i 12, and passim, cf. AfO 4 4 i 37 (king list), and passim; in omen texts: NAM.LUGAL.LA DÛ-uš he will become king Dream-book 310 K.6267 r. i 16'.

šašmu to fight: *anāku u kāši i ni-pu-uš šašma* let us fight, you and I En. el. IV 86; *a-na e-peš ša-aš-mi*(text -ši) Streck Asb. 116 v 59.

šaššumma: see *šaššu*.

šaṭāru to draw up a document *šaṭārānu maḥrūtu ša ana šumi ša* PN *agā ép-šu-ú* the earlier documents which were drawn up naming this PN BRM 2 27:19 (LB).

šeriktu to give a present: *šeriktu ep-šá* RA 12 74:29f. (see lex. section).

šetiktumma: see *šetiktu*.

šiddu to make long term loans: *e-peš šid-di kāpidu eni qaqqaršu* the domain of the maker of long terms loans will change hands Schollmeyer No. 16 ii 40.

šiḫtu to make a razzia: RN *šiḫta ina muḫḫišunu i-pu-uš* RN made a razzia on their account BBSt. No. 24:8 (Nbk. I); RN ... *šiḫtu ša* [...] *ip-pu-šu* will RN make a [...] razzia? ABL 1195:3 (SB request for an oracle).

šimāti to buy: *šimāte mimma la ip-pu-ú-šu* they must not (be allowed to) buy anything EA 9:34 (MB); *anumma LÚ ša abija ana muḫḫi illaka ŠAM.MEŠ-ti ašrānu e-ep-puš* now a man of my father is coming to you to do some purchasing there MRS 6 RS 15.33:25 (let.), cf. *ibid.* 31.

šimumakka: see *šimu*.

šinabšumma: see *šinabšu*.

šinamumma: see *šina*, "two."

šinatumma: see *šina*.

šipirtu to execute an order: if the king had ordered me, "Thrust a dagger into your heart and die!" *kī la ip-pu-šu šipirti šarri* I would surely have executed the order of the king EA 254:46.

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šipru — a' to do assigned work: *šipra batqa la e-pu-uš* I could not do the interrupted work PBS 7 77:21 (OB let.); *šipru ša i-ip-pu-uš ul šipir nēmelim* the work he does is not profitable work CT 4 33a r.(!) 22 (= 9) (OB let.); *šipram ša ašpurakkum [e]-pu-uš* do the work I wrote you about LIH 5:19 (OB let.), cf. VAS 16 20:8, TCL 18 113:15, and passim in OB letters; one month and 24 days *ša suḫārātum itti* PN *šipram i-pu-ša* during which the servant girls have done work with PN TLB 1 163:4 (OB); *ištu* KASKAL.MEŠ KUR *Mišri* ... *ana É.GAL u LÚ.PA.É.GAL šipra mimma la e-pu-šu* they will do no other feudal service for the palace or the overseer of the palace but military service (in campaigns) to Egypt MRS 6 RS 16.386 r. 9'; *šipra ša iqabbiuni e-pa-aš* KAJ 99:13 (MA); *adi allaku šipru šuātu ep-pu-šu* (eat, drink beer and be happy) while I go to perform this task (speech of Ištar to Asb.) Streck Asb. 118:67.

b' to do hard labor (as a penalty): 1 *arah umāte šipar šarri e-pa-áš* he will do hard labor for the king for a full month KAV 1 ii 91 (Ass. Code § 19), and passim in the Ass. Code.

c' to do plowing work (see MSL 1 160): *eqlam šu'ati šipram e-pu-uš-ma ēriš* he did the plowing on this field and planted (it) PBS 7 103:11 (OB let.), cf. *ibid.* 104:9, Waterman Bus. Doc. 32 r. 5, TCL 1 21:14; *ina eqlim šiprim la e-pé-ši-im ukannūšuma* they shall prove that he did not (even) do the plowing of the field CH § 42:1; *šipram i-ip-pu-uš šipram ul [ip]-pu-uš-ma kīma imittišu u šumēlišu še'am ileqqi* he (the worker who rented the field in tenancy) will do the plowing — if he does not do the plowing, he (the tenant) will (nevertheless) take (his share of) barley (in the same amount) as his neighbors to the right and left VAS 8 62:9f. (OB); *eqlam šipram i-ip-pé-eš-ma ana bēl eqlim utār* he will do the plowing of the field and return it to the owner of the field CH § 62:46; *LÚ ana si-ir eqlišu šipra e-ep-pa-áš* each will do the plowing(?) up to the *sīru* (inlet?) of his field and irrigate his field KAV 2 vi 8 and 27 (Ass. Code B § 17 and 18), cf. KIN *e-pa-áš A.ŠA-šu i[šaqqi]* he will do the work

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and irrigate his field AfO 12 53ff. (Ass. Code O r. 6'); *ana šipar* GIŠ.SAR *e-pe-ši ul naṭā* (a well which) was not fit (to be used) for garden work KAH 1 64:22 (Aššur-uballit).

d' to do building work: *Zimrilim šarrum dannum mu-še-pi-iš ši-ip-ri-im ša i-li* RN, the powerful king, who builds buildings for the gods RA 33 170:3 (Mari brick); *ultu Esagila i-pu-šu šipiršu* after they (the Anunnaki) had done the building work on Esagila En. el. VI 67, cf. (with *ana e-peš šipriša*) OIP 2 95 72 (Senn.), and passim in Senn., cf. also *la i-pu-šu šipri šuāti* JRAS 1892 353:9, cf. also *ibid.* 14 (NB hist.).

e' to execute, realize a plan: *ina šitūlti ramnija ana e-peš šipri šuāti rabīš amtallik* I deliberated much, (relying) on my own judgment, concerning the execution of this project OIP 2 109 vii 4 (Senn.), cf. *ibid.* 104 v 50; *mārē ummāni enqūti ša taqbā ana e-peš šipri šuāti* the wise craftsmen whom you (the gods) have appointed to execute this work Borger Esarh. 82 r. 18, cf. *ibid.* 22 and 24.

f' to obtain sexual pleasure (said of the male): *atta ina sūn* SAL-ka *šipir lu* DÛ-uš enjoy yourself in the embrace of your wife Anatolian Studies 5 106:157 (Cuthean Legend); to provide sexual pleasure (said of the female): *ip-ši-šu-ma lullā šipir sinništi* provide the brute with sexual pleasure Gilg. I iv 13, cf. *ibid.* 19.

širumma: see *širu*.

šitarah (mng. unkn.): *ši-ta-ra(?)-ah* (read possibly IGI.TA.BA.AḪ) *ina māt nakri te-ep-pu-[uš]* VAT 4102:11, in RA 44 13:11 (OB ext., translit. only).

šitirtu to make a treaty: *mi-ḫi-ir šitirti ša DN e-pu-šu ina birīt Mišri u ina birīt Ḫatti* copy of the treaty made by the god Tešup between Egypt and Hatti KBo 1 23:1.

šitūtu to commit a sin: *šit-tū-tū lu e-pu-uš itā ša ili lu etiḡ* I committed a sin, transgressed divine command BMS 11:16 (SB rel.).

šiadumma see *šiadu*.

šubdumma: see *šubtu*.

šubtu (mng. unkn.): *ērib bīti ša bīt ili šu-ub-ta ana muḫḫi āli i-ti-pu-uš* the *ērib-*

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bīti of the temple made a . . . to(wards) the city ABL 560 r. 5 (NB).

šuhadakkūtu to fish: ŠU.ḪA.UD.DA-ku-tū *ša Eridu ip-pu-uš* (Adapa) does the fishing daily for Eridu YOR 5/3 3:15 (Adapa).

šulmānu to exchange or send gifts: ^d*Šamši itti šar Ḫurri šulmānam e-ep-pu-[uš] u šumma šar Ḫurri arki* RN *ul ipattar* ^d*Šamši šulmānšu ul amangar* I, the Sun, exchanged gifts with the king of the Hurrians, but if the king of the Hurrians does not separate himself from Šunaššura, I, the Sun, shall not accept his gift KBo 1 5 iii 61 (treaty); *šumma šar Ḫurri aššum* RN [*šul*]māna *mimma i-te-ni-ip-pu-uš anāku* ^d*Šamši aššum* RN [*šul*]mānšu *ul amangar* if the king of the Hurrians should send any gift in behalf of RN, I, the Sun, shall not accept his gift in behalf of RN *ibid.* iii 53; *kī šulmānu ana Ezida i-pu-šu-nu ḫantiš tē[mu] lušme* may I have a report quickly whether he has sent a gift to Ezida ABL 805 r. 12 (NB).

šulmu — **a'** to keep the peace: *ana e-bi-ši šulmi adi ūmi annī* to keep the peace until this day KBo 1 7:26 (treaty).

b' to make peace: *šulma ittišunuma lu i-pa-aš* let me make peace with them MRS 9 RS 17.286:12, cf. *ibid.* 17.

c' to grant peace (in greeting formula): ^dIM *šulumka* [. . .] *šulum mārē u mātika li-ip-pu-uš* may Adad grant peace to you, to (your) sons and to your country Wiseman Alalakh 116:7 (MB let.).

šumquttu (mng. uncert.): *šu-un-qu-ut-tu itti aḫāmeš i-te-ep-šu* Cyr. 338:9; *šu-un-qu-tū ép-šū* Nbn. 715:13; see *šumquttu*.

šukarumma: see *šukaru*.

tāhazu to fight — **a'** in hist.: *samāni šanātīm tāhazam e-pu-uš-ma* he fought for eight years RA 8 65 i 11 (OB Ašduni-erim); *tāhaza ittiḡa lu e-pu-šu abiktašunu lu aškun* they fought against me, and I defeated them AKA 50 iii 22 (Tigl. I); *ana gipiš ummānā-tešunu ittakluma tāhaza e-pu-šu* they trusted in the large number of their soldiers and began war AKA 304 ii 27 (Asn.), and passim in insers. of Shalm III, Senn., Asb.; *ša ana e-peš tāhazi*

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kitpuda emūqāšu who with all his might thinks (only) of fighting BBSt. No. 6 i 7 (Nbk. I); *inninduma šarrāni kilallān ip-pu-šu tāhaza* both kings drew together and fought ibid. i 29; *ana e-peš tāhazi i-te-ep-šu šaltam* they attacked in order to fight VAB 3 49 § 41:73 (Dar.); and passim in Dar. Note: *ištu pān kakkē Aššur ezzūte u e-peš tāhazija dannī ša munīha la išū iplaḫu* they were afraid of the raging weapons of Aššur and my strong attack which cannot be quelled 1R 30 iii 28 (Šamsi-Adad V), cf. ibid. 31 iv 23.

b' in lit.: *e-pu-uš tāhaza* Tn.-Epic iii 27; *ērissuma libbašu e-peš tāhazi* if his heart makes him desirous of fighting Gössmann Era I 6; *ša šalta la idū ip-pu-šá* (var. -šú) *tāhaza* who does not know anything about battle wants to fight ibid. IV 9; *ina qirib tamḫari mithuṣ kakkē e-peš tāhazi* Craig ABRT 1 30:33 (SB rel.).

c' in omen texts: *nakrum ina šilli tamḫē ittika tāhazam i-pu-uš* the enemy will fight with you under the cover of dusk RA 27 142:27 (OB ext.), cf. ibid. 30 and 32; *šābī u šābī nakrim innamaruma tāhazam ul i-pe-e-šu* my army and the army of the enemy will meet but will not fight YOS 10 51 iv 18 (= 52:19) (OB ext.); *ummānī u ummān nakri ana Dū-eš* (var. *Dū-áš*) *tāhazi iššabbatam* my army and the army of the enemy will tackle each other in order to fight CT 31 49 K.6720+ r. 24 (SB ext.), (var. from K.7588; *šumma kulbabē šEš šEš idukku* // *tāhaza ip-pu-šu* if ants battle each other, variant: if they fight KAR 377:10 (SB Alu), cf. ibid. 37, KAR 376:18, 41, r. 5; *tāhazu dannu ina pān abulli in[nepuš]* a great battle will be fought in front of the city gate CT 40 12:8 (SB Alu); [*kakka qabla u*] *tāhaza ittīšuni ip-pu-šū-ú* will they fight with him in any way? PRT 13:3.

d' in EA, Nuzi, Bogh.: *ù ni-pu-uš-mi tāhaza ina LÚ.SA.GAZ.MEŠ* we fought a battle against the Hapiru people EA 185:44; GIŠ. GIGIR.MEŠ *ina GN tāhaza i-pu-uš-šu-nu-ti* the chariots fought against them in GN HSS 14 523:10, cf. ibid. 22 (Nuzi); *ittihāmiš tāhazam i-ip-pu-šu* together they (Šunaššura and the Hittite king) will fight (against the enemy)

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KBo 1 5 ii 28 (treaty); *ana Šamši lu tillatiija ittīšu tāhazam lu ni-ip-pu-uš* my auxiliary troops are at the disposal of the Sun, we will fight together with him ibid. iii 10, and passim; *ana 8-šu tāhazam ni-ip-pu-uš-ma ālu ihalliḫ u hiṭitīm nuḫallaḫ* we shall battle eight times and the city will become ruined, but we shall efface the crime KBo 1 11 obv.(!) 11' (Uršu story), and passim in this text.

takbittu to establish an important position: I wrote a new charter for their (the Babylonians') freedom, opened up all their (trade) routes so that they could establish communications with all countries *ip-pu-šu takbittu* and re-establish the important position (of Babylon) Borger Esarh. 26 vii 41.

tamkārūtu to engage in commerce: *ina ebūri ina libbi Ugarit tam-kà-ru-ta-šu-nu li-i-pu-šu* (the natives of GN) may engage in commerce in Ugarit during the summer MRS 9 RS 17.130:13; *tamkārūtam e-pu-uš-ma* [...] PBS 7 124:26' (OB let.); *tankarūta ep-ša* BE 17 58:8 (MB let.).

tanīdu to sing praise: *šarru ša anni'am zamāram ... iš-mu(!)-ni ... ina palīšu tanīdki ... in-ni-ip-šu* during the reign of the king who has listened to this song your praise will be sung RA 15 180 vii 28 (OB Agušaja).

tānuqāti to raise the hue and cry of battle: *adi napāḫi šamši ip-pu-šū tanūqāti* they raised the hue and cry of battle until the rising of the sun JRAS 1892 355 ii 8 (NB hist.).

tappātu to enter into a partnership: PN *u PN₂ ša ina GN tappātam i-pu-šu* PN and PN₂, who entered into a partnership in Isin VAS 8 8:4 (OB); PN *u PN₂ tappātam i-pu-šu* VAS 9 205:3 (OB), cf. Jean Tell Sifr 37:3 (OB).

ta'rumma: see *ta'ru*.

tēdištu to renovate: see *zinnāta epēšu*.

tērtu to make an extispicy: *umma Sam-suilunama tērtim e-pu-uš-ma* thus says Samsuiluna, "I made extispicies" VAS 16 165:13 (OB let.); *tērtim ana šulum šābim šētu e-pu-úš* I performed extispicies with regard to the well-being of this troop ARM 2 39:69, and passim; *ina tērti e-ep-pu-š[u]* ... *kittam šuknam* give me a correct answer in the

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extispicy I am making ZA 43 306:22 (OB rel.); *šumma* UZU.ĤAR.BE DÛ-ma SIG₅.MEŠ-ša ma²-du ĤUL.MEŠ-ša i-[su] if you make an extispicy and there are many favorable and (only a) few unfavorable signs CT 31 46:7 (SB ext.), and passim; *šumma šalšu ana šalām karāši* ĤAR.BE DÛ-ma ĤAR.BE.MEŠ-ka KÚR. KÚR.RA if you make an extispicy for the third time with regard to the well-being of the encampment and your reports are unfavorable (lit. strange) Boissier DA 248 i 13 (SB ext.), cf. (with var. KIN DÛ-ma) CT 30 37 K.12726:3; *ūm* ĤAR.BE DÛ-šú ina niqī rubī GUD UZU GUD KÚ on the day they made the extispicy a bull ate bull's meat during the prince's sacrifice TCL 6 1 r. 23 (SB ext.); *térētum ša anniki'em ú-še-pi-šu mādiš šalma šer šulmim(!) ittadā* the extispicies which they have made here are very propitious, they (the exta) are dotted with auspicious signs ARM 1 60:24, cf. ARM 3 30:10, 23, and passim in Mari.

tidukakma: see *tidukakma*.

tuquntu to fight: *gummurka libbi ana e-peš tuqunti* your heart is wholly given to fighting Gilg. XI 5; *ana e-peš tuqmāti* 3R 7 i 44 (Shalm. III), cf. KAH 2 58:55 (Tn.), and passim in insers. of Tn., OIP 2 41 v 19 (Senn.), and *ibid.* 57; *e-pi-ša-at tu-qu-un-ti* (said of Ištar) RA 22 57 i 4 (Nbn.).

ṭābtu to do a good deed, to show favor: *aliki mi anāku i-pu-ša(text -ma)-am* DÛG.GA // tu-ka (pronunciation gloss to DÛG.GA) *ittišu ša PN* come, I will make friends with PN EA 136:28 (let. of Rib-Addi); *i-pu-ša* DÛG *ittika* Hrozný Ta'annek No. 2:18; *amat šarri bēlija ul ašmi . . .* MUN *ana ramnija ul e-pu-uš* I did not listen to the command of the king, my lord, I did myself no good Borger Esarh. 103 i 22; *ṭābtu* SIG₅-tu *e-pu-uš* show great favor! ADD 646 r. 11 (leg.); *ana ili u amēlūtu ana mītūti u balūtūti* MUN DÛ-uš I did good deeds for god and man, for the living and the dead Streck Asb. 250 r. 3; MUN *e-pu-us-su-nu-ti im-šūma* they forgot the favors I did them *ibid.* 12:119; *ṭābtu damiqtu eli ša abi bānija ušā-tirma e-pu-us-su* I showed him more and greater favor than my own father *ibid.* 14 ii

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19, and passim in Asb.; *rē'ú kēnu e-piš ṭa-ab-ti šar mišari* (said of Asb.) ADD 646:2; *ina libbi MUN annūte ša šarru . . . ana ardišu e-pu-šú-u-ni anāku ana kūme mīnu ana bēlija usahhir* MUN-ú in view of this favor which the king has shown to his servant, what favor could I do in return for my lord? ABL 211:8 (NA); *šarru rīmānū atta ana kippat irbitti ṭābti te-te-pu-uš* you are a merciful king, you have shown favor to the four quarters (of the world) ABL 499 r. 1 (NB); *ultu riše* MUN *ana Elamti ki i-pu-šu u šunu* MUN-a-a *ul utiruni* from of old I have shown favor to Elam but they have never done me a favor in return ABL 1260:6 (NB), and passim in ABL (NA and NB), also CT 22 155:22 (NB), YOS 3 78:12, etc.; cf. *la ṭābta epēšu*.

ṭeḥūtu (mng. unkn.): DIŠ TA KÁ É ṭi-ḥu-tam DÛ-uš (between a section deriving omens from the beams of a house and one dealing with *rābišu*-demons appearing in the house) CT 40 3:68 (SB Alu).

ṭēmu — a' to make a decision: *ṭēm LÚ tukkim in-ne-ep-pe-[eš] u ṭēm ḥarrān mātīm elitīm in-ne-ep-pe-[eš]* the decision concerning the persons (spreading) rumors (and) the decision concerning the campaign to the Upper Country is (now) being made ARM 1 53 r. 5' and 7'.

b' to make a report: *meḥir ṭuppini šūbi-lamma nīnu ṭēm É.GAL-li-ni i ni-pu-ša-amma i nittalkam* send us a copy of our tablet so that we can make a report concerning our palace and leave MDP 18 237:20 (let.).

c' to establish (diplomatic) relations: *ṭēma* SIG₅ *ša šarru rabū ša Mišri i-pu-šu itti šar [Ḥatti]* the good relations which the great king, the king of Egypt, established with the king of Hatti KBo 1 24:10 (treaty), cf. KUB 3 65:9, KBo 1 7:12, also TCL 9 141:7 (NB let.); uncertain: ABL 1391:3.

ṭirūtu (mng. unkn.): *ina KÁ.É . . . tattašiz u ṭi-ru-tu ina libbi te-te-ép-šú* you have taken your stand in the gate of the temple, and you have done . . . therein (accusation under oath of the *šatammu* of Eanna against an oblate of the temple) TCL 13 167:6 (NB).

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tuppu — **a'** to draw up a document: see Nabnitu E, in lex. section; *kaspam nišgulma ana sibtim tuppi ni-pu-uš* we have paid the silver and drawn up documents concerning the interest CCT 3 18a:6 (OA let.), cf. CCT 3 37a:22, CCT 4 45a:4 (OA letters); *tuppi sarti la e-pu-šu* that I have not made out a false tablet MDP 24 393:17; *tuppa ša rikilti ana RN ... abua ... e-pu-ša-aš-šu* my father drew up a treaty for RN KBo 1 6:4 (treaty), and passim in Bogh., also MRS 9 RS 17.346:11; without object: *ki-i šá^dPA SUM-šú DÙ-uš* may he (the scribe) write (the tablet) exactly as Nabû has given (it) to him CT 14 9 K.4373 iv 17' colophon, cf. CT 14 28 K.4345 iv 5'.

b' to read a tablet (aloud): *tuppāni am-māti ša ÈŠ.QAR ... ana UD.2.KAM [ša] ITI MN šarru li-pu-[uš]* the king should read aloud those tablets of the series [...] for the (ritual of the) second of the month MN ABL 18 r. 11 (NA); 21 *tuppāni ina muḫḫi nāri ūme annī e-ta-pa-aš* today I read aloud 21 tablets at the river ABL 23:18 (NA); *tuppi ša šarru ip-pu-šú [ma]tu u ul šalim* the tablet which the king intends to read aloud is defective and not complete ABL 255:5 (NA), cf. ABL 404 r. 6, 549 r. 8.

ududarû to perform a regular sheep offering: *udu-da-ri-i ša IGI DN ni-pu-šu-u-ni* the regular sheep-offering which we perform before Nabû ABL 634:7 (NA), cf. ABL 951 r. 12, 13 and 14 (NA).

uḡaru (mng. uncert.): *kurummat 27 ERIM. MEŠ ša ū-ga-ri-e i-pu-šu* food rations for the 27 men who work in the commons(?) BE 14 pl. 57 56a:26 (MB).

u'iltu to draw up a document: *ú-íl-tim ittišu ... ip-pu-šu* they will draw up a document (concerning x silver) for him BIN 1 28:42 (NB let.).

ulšu to make love: *i-ip-pu-uš ulsam* Gilg. P. iv 9' (OB); *itti^dMami ḫīrātuš ip-pu-šá(var. -šú) ulšamma* he makes love with DN, his spouse Gössmann Era I 20.

ūmu — **a'** in *ūmu banû* to arrange a festival: *aḫtadi ina ūmi šāši māda danniš ūma u mūša šāši [b]aná e-te-pu-[uš]* that day I was very happy and I celebrated that day

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and night EA 20:13; *ūma šāšu banīta e-te-pu-us-sú* EA 27:36; *i-te-pu-uš ūmu ammātu banītu itti mātišuma* he arranged that festival for his country EA 29:30, cf. ibid. 29:84 (all letters of Tušratta).

b' to spend a day: 14 *ūmē ša PN i-pu-šu-an-ni-[ka] ina Mišri* 14 days which PN spent with you in Egypt KUB 3 34 r. 5 (let.); *šumma ūmāti la e-pa-aš* 12 GIN.TA.A₄ *annaka iḫiat* if he does not work (these) days he will pay twelve shekels of tin KAJ 99:20 (MA); see *arḫa epēšu*.

unūtu to inspect metal objects (used for payment in a sales transaction): in the presence of PN and of PN₂ *qartappu ša^dŠamši ša i-te-pu-uš unūte siparri ina Ugarit* the *qartappu* of the king, who inspects bronze objects (accepted in payment) in Ugarit MRS 9 RS 17.244:6.

urāsūtu to serve as *urāsu*-official: LÚ *ú-ra-su-tú e-pu-uš* (in obscure context) ABL 209 r. 1 (NA).

urīšu to butcher a kid: 1 *urīša ina MN ... ana bīt šarrāni e-piš* one kid butchered in MN for the house of the kings AfO 10 40 No. 89:16f. (MA); see *alpa epēšu, immera epēšu*.

usātu to give help: *abua usāta i-pu-šá-aš-šum-ma ana mātišu utirrušu* to whom my father had given help and (whom he had) returned to his own country 4R 34 No. 2:4, see Landsberger, AfO 10 2 (MA let.); *e-pu-uš usāti ana bēl Bābili* he gave help to the lord of Babylon Tn.-Epic v 8; *rā'im mišari e-piš usāti* who loves justice, gives help OIP 2 23 i 5, and passim in Senn.; *e-piš ū-sa-at du-un-ḡú* AnOr 12 303 i 10 (NB kudurru); *usāt SIG₅ i-pu-šú-u-ni* they (the gods) gave me help (and set me kindly on the royal throne of my own father) Böhl Leiden Coll. 3 p. 34:19 (Sin-šar-iškun); *usātu ana mātiša lu-pu-uš* I shall help my country KAR 96 r. 21 (wisdom), dupl. SBH p. 143 r. 16, cf. KAR 96 r. 22 and 24f.; *e-piš ū-sa-te* (said of Ea) KAR 252 iii 40 (Dream-book).

utumma: see *utu*.

uznu to pay attention: *ep-ša-ki uznāja* I pay attention to you (the goddess) BMS 4 r. 34 (= Ebeling Handerhebung 30:12), cf. BMS 6 r. 79 (= Ebeling ibid. p. 46), BMS 7:16 (= Ebeling

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ibid. p. 56); *ina ma'dūti kakkabāni šamāmi bēli atkalka* (vars. *aštammarka* and [...] *at-tama šumka azkur*) [*ana tā*] *martika ep-šá-ku uznāja* among the many stars of heaven I worship (only) you (var. [...] I called your name) and (only) to your (rising) do I pay attention BMS 19:20, vars. from dupls. KAR 68:21, PBS 1/1 17:18.

zabumma: see *zabu*.

zā'erūtu to become an enemy: *ibbalkitu: ninnima ittiya ikkiru u zā'erūti e-pu-šu* they rebelled against me, became estranged and enemies KAH 1 p. 74*, to KAH 1 13 i 28, cf. ibid. r. iii 12 (Shalm. I).

zāninūtu to act as provider and caretaker: *zāninūssunu li-pu-šu lippaqidu ešrēssunu* let them provide for them (the gods), let them be entrusted with (the care for) their sanctuaries En. el. VI 110; *ša Sippar Nippur Bābili u Barsip zāninūssun e-tep-pu-šá* I undertook the restoration of Sippar, Nippur, Babylon and Borsippa Winckler Sar. No. 56:3, and passim in Sar.; when Marduk created me *zāni: nūssu e-bi-šu uma'iranni* and commanded me to act as his provider VAB 4 98 i 12 (Nbk.); *libira šanātija lu-pú-uš-ma zāninūtam* may my years last long while I act as provider ibid. 280 vii 56 (Nbn.).

zaḥulumma: see *zaḥulu*.

zaḥumma: see *zaḥu*.

zazumma: see *zazu*.

zīkarūtu to have an erection(?): if a man talks in bed with a woman and when he rises from the bed *zi-ka-ru-tam Dū-uš* he has an erection(?) CT 39 44:18 (SB Alu) (=Boissier DA 86:14).

zikurudū to perform the magic "throat-cutting": *attimannu kaššāptu ša* ZI.KU₅.RU.DA-a Dū-ša whoever you are, witch, who have done magic "throat-cutting" Maqlu IV 76; ZI.KU₅.RU.DA *e-pu-šú* who have done *zikurudū*-magic (against my sexual strength) KAR 80 r. 5, cf. ibid. 4; *amēlu ša* ZI.KU₅.RU.DA *ep-šú-šú* the man against whom the *zikurudū*-magic was performed AMT 87,2:6, cf. AMT 90,1:12, Boissier DA 42:13 (SB med.); *šumma ana amēli* ZI.KU₅.RU.DA *ša šikki e-pu-us-su* ZI.KU₅.RU.DÉ *šú ša* ITL.7.KAM *šikkú ina bit amēli* IGI if

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zikurudū-magic (performed by means) of a mongoose has been practiced against a man, this is a *zikurudū*-magic (effective) within seven months (after) the mongoose has been seen in the man's house Boissier DA 42:8 (SB med.), cf. ZI.KU₅.RU.DA GIŠ.SAG.KUL Dū-su AMT 42,5:4; *ana LÚ.BI ZI.KU₅.RU.DA ša* GA.ḪAB Dū-su against this man *zikurudū*-magic (performed by means) of cheese(?) has been practiced AMT 90, I r. iii 15.

zinnātu to decorate: *zinnāti Esagila u Ezida tēdišti Bābilam . . . ana rēšetim e-pú-šu* I succeeded in bringing the decoration of the temples Esagila and Ezida, (as well) as the renovation, to its highest point VAB 4 110:75 (Nbk.), cf. ibid. 184:56.

zubumma: see *zubu*.

zulušikaum: see *zulušikau*.

[x-x]-**qa-ru-um-ma** to inspect(?): *miḥšiz šunu x-x-qa-ru-um-ma* Dū(text NI)-šu they inspected(?) their wounds AASOR 16 72:21 (Nuzi).

Á.ḪUL (mng. uncert.): *šá [a-na] ia-a-ši Á.ḪUL-tim i-pu-šá* he who has practiced "evil arm" against me PBS 1/1 13:16 (rel.).

LÚ.ḪUL.GÁL-ú-tu (mng. uncert.): *ina* LÚ.ḪUL.GÁL-ú-tu *ip-pu-uš* CT 22 209:17 (NB let.).

NAM.SAL.A to have sexual intercourse(?): *DIŠ NA e-piš NAM.SAL.A SAL-šú ḥaših* if a man desires to have sexual intercourse(?) with his wife CT 39 44:4 (SB Alu).

ZÍD.BA (mng. uncert.): *ZÍD.BA-su ù-la e-bi-iš* Gelb OAI 53:15 (OAKk.).

d (with pronominal direct object) — **1'** with *ša*: *ša te-te-ni-ip-pu-ši šunātuja itta: nabbalanim* my dreams will always bring me (news of) whatever you are doing TCL 1 53:27 (OB let.), and passim in similar contexts in OB, EA and ABL; *bani ša te-pu-šú* what you have done is good ABL 517:10 (NB); note in LB: *agā ša anāku e-pu-šu ina šilli ša* ^dUri: *mizda arki ša ana šarri atūru* this is what I achieved under the protection of Ahuramazda after I became king VAB 3 15 § 10:11 (Dar.), and passim; *u ša anāku e-pu-uš-šu u ša abūa i-pu-uš-šu ullumma* ^dAḥurumazda *lišsur* what I have achieved and what my father achieved,

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that may Ahuramazda protect *ibid.* 109 § 4:19 (Xerxes).

2' with *mala*: *ina amat DN . . . mala DÛ-uš ina qātē lišlim* at the command of Bēl may I succeed in whatever I do SBH p. 31:1, cf. ^d*Šamaš kī mala te-ep-pu-šu ina qātēka lušallim* YOS 3 155:14 (NB let.).

3' with *minā*: *anāku minām li-pu-uš* what should I do? BIN 6 123:24 (OA let.), cf. CCT 3 41b:5, and *passim*; *ana ramanija minām e-te-ne-pu-uš* what have I ever done for my own good? CT 6 27a:18 (OB let.), cf. YOS 2 66:8 and VAS 16 42:12; *minā ip-pu-uš* what should he do? PBS 1/2 28:5 (MB let.); *minā ša ul ep-pu-ša-ak-ku šarru ana kāša* what would I not do for you, O king? EA 162:34; *minā ep-ša-te ana PN* what have I done to Milkili? EA 249:6; *mināmmi ni-pu-šu-na nīnu* what shall we do? EA 98:21, and *passim* in EA; *anāku minā e-ep-pu-zu-nu-mi* what shall I do for them? KBo 1 1:8; *mīni ni-ip-pa-áš* ABL 19:10 (NA); *anāku mēnu li-pu-uš* ABL 548 r. 1 (NA), and *passim* in ABL; *līmur minā ina libbi i-pu-šu-*⁷ let him see what they have done there YOS 3 200:44 (NB let.), cf. CT 22 95:11, etc.; *ana mē mūti kī taktaldu te-ep-pu-uš minā* what will you do when you come to the waters of death? Gilg. X ii 27; *minā e-pu-uš ilija* what have I done, my god? STC 2 pl. 80:67 (SB rel.); *ela šāša mannu minā ip-pu-uš* who can do anything apart from him? Craig ABRT 1 54 iv 9 (SB rel.), and *passim*; *ša la kāšu manni minā ip-pu-uš* who can execute anything without you? VAB 4 238:38 (Nbn.). In personal names: *Mi-nam-e-pu-uš*-DINGIR What-have-I-Done-O-God? VAS 7 66 seal (OB), cf. PBS 8/2 251:6 (OB), etc.; *Mi-na-a-e-pu-uš*-DINGIR PBS 2/2 111:20 (MB), cf. *Mi-na-a-DÛ-uš* BE 15 73:5 (MB), etc.

4' with *mimma*, *mimma mala*: *ina mimma e-te-ep-pu-šu ušallim šipram* he (Marduk) granted success to (my) work in whatever I undertook VAB 4 68:14 (Nabopolassar); *mim-mā DÛ-šu lišlim* may whatever I have done prosper! AAA 22 pl. 11 iii 20 (NA rit.); *mimmū ep-pu-šu lu nēmelumma lišlim* may whatever I do be profitable (and) prosper *ibid.* ii 13, cf. *ina amat Anu u Antum mimma ep-pu-uš*

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ina qātēja lišlim BRM 4 8:39 (NB colophon), and *passim* in similar contexts; *mimmū ip-pu-šu ištēni'u arkassu hūta* in whatever he does he is aware of the consequences VAB 4 262 i 11 (Nbn.); *ina mimma mala DÛ-šu tāmīt akar-rabu ketta libši* let there be truth (i.e., a true answer) in whatever ritual I perform, in the prayer I am offering BBR No. 75–78:61 (SB rel.), and *passim*; *u lu mimma iḥassasama e-pu-šū* or thinks up something and executes (it) AKA p. 10 r. 27 (Adn. I), cf. KAH 2 35:47 (Adn. I), etc.; *la aḥiṭtu la mimman ana šarru . . . la e-te-pu-uš* I do not sin, I have not done anything against the king EA 157:15 (let. of Aziri); *mimma ana nadé lētu ina libbi ni-te-ép-šū* we did everything to be attentive (see *lētu*) in this respect AnOr 8 30:18 (NB), cf. the parallel passage YOS 6 232:22; *arkāniš kī iḥḥisi kām hūtu ša iḥtū mimma ul e-pu-ús-su gabbi undešširaššu* afterwards he returned (but) nothing was done to him for the crime he had committed, he let him go completely free ABL 998:12 (NB); *ištēn rikissunu u ištēn tēn-šunu u mimma ša la aḥāmeš ul ip-pu-šū* they form a unit, they have one opinion and do not do anything unless (they do it) together ABL 1120 r. 11 (NB).

5' with *annū* (*annītu*) — **a'** in gen.: *an-nītam te-pu-uš* this you have done PBS 7 66:25 (OB let.), cf. *ibid.* 34:31, CT 4 36a:17 etc.; *ina idika annītam ep-ša-am-ma annām lu gimil-laka* do this for me out of your wages, and that will be (a proof of) your kindness YOS 2 119:14 (OB let.); *ammīnim taḥših annīam e-pe-ša-am* why do you desire to do such a thing? Gilg. Y. 113, cf. *ibid.* 198; *ammītum ina ūmi šāšuma e-te-pu-u[š]* I did that the very same day EA 29:15 (let. of Tušratta); *ḥazannūte tuba'una i-bi-iš annītum ana PN* the *ḥazannu*-officers want to do this to PN EA 73:25 (let. of Rib-Addi), and *passim*; *annītu šarru . . . ana ardišu li-pu-uš* may the king do this for his servant ABL 784 r. 5 (NA).

b' in med.: 9 *ūmē annā DÛ.MEŠ* you do this for nine days AMT 45,2:6, cf. *ibid.* 10, cf. also AMT 21,4 r. 10, and *passim*; UD.3.KAM *annā DÛ [. . .]* AMT 25,6 ii 8, and *passim*, cf. *annām DÛ.DÛ-uš* KAR 202 r. iv 29; 1-šū 2-šū 3-šū *annā DÛ.DÛ-uš DÛ.GA immar* you do

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it once, twice, thrice, and he will feel better AMT 26,3:7, cf. AMT 21,4:6, 25,6:3; *annā* DÙ. DÙ-*ma* TI you do this and he will get well AMT 68,2:11, cf. LKA 102 r. 5 (= MAOG 1/1 42f.); *annām te-ep-pu-uš-ma* HUL *ana šarri* NU TE. ME you do this, and the evil will not affect the king RAcc. 8 r. 13; *ultu annā te-e-te-ep-šú* after you have done this BBR No. 75-78 r. 47, and passim, cf. *kīma annām* DÙ. DÙ-*šu* KAR 194:13, *ištu annā te-te-ep-šu* LKU 62:9, *enūz-ma annā i-pu-šú* RAcc. 145:453 (New Year's Ritual), etc.; *annā ina ūm* TÜR. MEŠ *ina É* ^d*Ištar* DÙ-*uš* you do this on the "day of the sheep-fold" in the temple of Ištar LKA 69:16.

e) (with relative clause as direct object) — 1' with relative clause introduced by *ša* — a' with *ša* plus infinitive: *annakam ša e-pá-ši-im le-pu-uš* I shall do here whatever is necessary CCT 3 41b:32 (OA let.), and passim in OA; *ša duākika té-pu-uš-ma* you have done (everything) to ruin yourself CCT 4 9b:24 (OA let.); *ša šibātīm šu'ati leqūm e-pu-uš* do what (is to be done in order to) obtain your desire VAS 16 109:14 (OB let.); *ša šul-lum kīsīm šu'ati li-pu-uš* he should do what (is to be done in order to) keep the capital intact PBS 7 49:20, also *ibid.* 14 (OB let.), cf. TCL 18 129:15, YOS 2 68:14, etc.; *ša e-pé-ši-im i-ip-pé-eš* (the troops) will do what is to be done ARM 1 22:30f.; *ša šeḫtīm saḫālišunu u ebērišunu li-pu-šu* they shall do what (is to be done concerning) the razzias to be undertaken and the crossings (of the river) ARM 1 91 r. 22', and passim in ARM; *ša la maqāt* AB. H1.A *šināti* ... *li-pu-uš* he shall do what (is to be done in order that) these cows may not die ARM 1 118 r. 40'; *eqla u libba ālim ša palāḫišunu e-pa-aš* abroad and at home he will show them (the adoptive parents) respect KAJ 1:11 (MA); *ša qabēšu e-pu-[uš]* execute his orders! RHA 35 72 (quotation from unpub. Mari let.); *ša qabē ana Marduk e-pu-uš* do what is commanded for Marduk KAR 58:3 (SB rel.), cf. *ibid.* 21; *kabtu u rubū ša bu-ni-ia li-pu-šu* may important people and princes do what is pleasing to me BMS 19:26, cf. (with var. *ša qabēa*) PBS 1/1 17:25; *ša balāḫija lu te-ep-pe-eš* do (addressing a deity)

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what is to be done for my well-being VAB 4 124 ii 1 (Nbk.).

b' with *ša* plus noun: *ša libbišu aḫija lu i-pu-uš* may my brother do what he wants EA 29:154, cf. EA 20:75f. (both letters of Tušratta); *ša libbija e-te-pu-[u]š* I did what I wanted Smith Idrimi 72; *ša libbakani e-pu-uš* do whatever you like AKA 282:81 (Asn.).

c' with *ša* plus finite verb: *ša ú-wa-a-ru-ú-ki ep-ši-i* execute what I ordered you (to do) VAS 10 124 r. vi 20 (OB Agušaja), cf. *ša iqabbūnim e-pé-eš* CT 8 40a:18 (OB leg.); [*ša*] *išpura ana jāši anumma i-te-[ep]-pu-šu* what (my sister) asked in writing, they have executed KBo 1 21 r. 1' (let.); *ša iqbi šarru* ... *šú e-te-pu-uš* I have executed what the king ordered EA 153:5, cf. EA 154:9 (both letters from Tyre); *ša taqbā atta kī'am attā'id anāku ep-pu-uš* Gilg. XI 34; *ša lapanīja attūa iqab-bāšunu ana appittu ip-pu-uš-šu*² they execute immediately what is ordered them as coming from me VAB 3 89 § 3:11 (Dar.); *ša eli* ^dUTU *la ṭāba ula e-pu-uš* he never did what was not agreeable to Šamaš RA 11 92 i 7 (OB Kudur-Mabuk), cf. CT 37 4 iii 96 (Samsuiluna); *mīnam té-ta-na-pá-aš ša ilum la ú-šu-ru* why do you always do what the god does not permit? TCL 20 94:17 (OA let.); *ša ina šamé la e-piš-u-ni šarru* ... *ina qaqqiri e-tap-aš* what they cannot do in heaven, the king has achieved (here) on earth ABL 870:5f. (NA); *ša ina ilī amēlūti maḫratuni ša šarru* ... *e-pu-šú-u-ni* what the king has done is something which is agreeable to god (and) mankind ABL 358:20 (NB), and passim in ABL; *u šanū ibaš ša biši ép-šu ullū anāku babbānū e-te-pu-uš* there were other things which have been done in an evil way, and those I have done in the right way Herzfeld API p. 30, pl. 12:35 (Xerxes).

2' with relative clause introduced by *mala*. *ašar, ali, kīma* — a' with *mala*: *lištamēma mala damqašuni le-pu-uš*₅ he should read (the message) and execute what seems good to him CCT 3 35b:19 (OA let.); *mala taqbiani e-pá-aš* TCL 20 120:19 (OA let.); *mala e-pe-še maššā-kunu(!) ep-šá* do whatever you possibly can do ABL 1146 r. 3f. (NA).

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b' with *ašar*: *ašar usmatni lu né-pu-uš* we shall indeed do what is correct CCT 2 47:16, cf. *ašar damquni lu né-pu-uš* CCT 2 16a:20, *ašar wasmuni ep-ša-ma* CCT 3 30:26, also TCL 14 3:44, *ašar e-pá-ši-im ep-ša-šu-nu* TCL 21 137:4'f., *ašar damqatni ni-pá-áš-ma* CCT 4 24b:19 (all OA letters).

c' with *ali*: *ali usmatni ep-ša-ma* BIN 6 138:12 (OA let.).

d' with *kīma*: *kīma šalām kaspīja* I GÍN *u qaqqadātišu šalāmi ep-ša* do what is to be done to safeguard every shekel of my money and for the safeguarding of his capital BIN 4 5:8 (OA let.); for other refs. with *kīma*, *kī*, see mng. 1a-2'.

3' with relative clause introduced by *mīnu* *ša*, *mimma ša*, etc. — **a'** with *mīnu ša*: *mīnu ša iqabbaini e-pu-uš* do whatever he orders ABL 194 r. 6, ABL 772 r. 4; *mimmīnu ša ištu ekalli išapparunikkani ina pittu te-pa-áš* execute immediately whatever order they send you from the palace ABL 552 r. 12, cf. *ibid.* 382:2, etc.; *mīnu ša ana e-pa-še tābuni ep-ša* do whatever it is desirable to do ABL 273 r. 9f., and passim in NA letters; *mēni ša šar-ru . . . tēme iškunu šu ip-pa-áš* he will execute whatever order the king has given ABL 208 r. 22 (NA); *mīnu ša LÚ.EN.NAM bēlija maḥiruni [l]i-pu-uš* he should do whatever is pleasing to the governor, my lord ABL 1093 r. 7 (NA).

b' with *mimma ša*, *mimma mala*: *mimma ša te-te-ni-pu-šu la tīdi* you do not know what you are undertaking Gilg. Y. 191; *awilūtumma manū ūmūša mimma ša i-te-ni-pu-šu šārumma* verily, the days of man are counted, whatever he does is but wind Gilg. Y. 143; *gabbu mimme ša ji-pu-šu šarru . . . ana mātišu gabbu damqa* whatsoever the king has done to his country is altogether good EA 262:8 (let. from Syria); *mimma ša ana taršišu ana e-pa-ši tābu e-pu-uš* do what it is fitting to do with regard to him ABL 291 r. 8f. (NA); *mimma mala šarru kišpu kī pi libbi ša šarri . . . li-pu-uš* he shall execute whatever the king can think of according to the wishes of the king ABL 893 r. 13, cf. *ibid.* 892 r. 15; *mimma ša ina pāni bēlija banā* ^dEN *li-pu-uš* may Bēl do what is pleasing to my

epēšu 2f

master YOS 3 8:31 (NB let.); *mimma ša ana muḥḥi māt* ^dAššur^{kl} *bīšu ina Uruk i-te-ep-šu* they did everything in Uruk that was detrimental to Assyria ABL 266:14 (NB); *mimma ša eli ilāni u amēlūti la tāba e-pu-šu-ma* they did what was wicked in the eyes of gods and men Borger Esarh. 42 i 42; *mimma ša ana miṭīti ša É.KUR šaknu te-ép-pu-šá- you (pl.) have done everything which leads to losses for the temple! YOS 3 63:17 (NB let.); *mimma ša pirki ina libbi i-pu-šu* he has done nothing illegal there (oath) YOS 3 13:22 (NB let.); [*mimma*] *ša ana muḥḥi RN tābu ip-pu-ú-šu* will he do what is advantageous for RN? PRT 16:10, and passim in these texts; *mimma mala šatammu išpurakka e-pu-uš* do whatever the šatammu-official has written to you TCL 9 89:33 (NB let.); *mimma mala apqidak-kunūši ep-šá- YOS 3 34:8 (NB let.), and passim in NB letters.**

f) (in various technical mngs.) — **1'** to practice witchcraft: *mimmū attūnu te-pu-šá anāku idi mimmū anāku ep-pu-šu attūnu ul tīdā mimmū kaššāpātija ip-pu-ša . . . pāšir la irāšši* I know whatever witchcraft you (fem. pl.) have practiced (but) you do not know what (counter) witchcraft I have practiced! whatever witchcraft my sorceresses will practice shall have no one to dissolve it Maqlu I 39ff.; *e-pi-šu i-pu-šá-an-ni ip-šu i-pu-šá-an-ni e-pu-su* as to the sorcerer who has practiced witchcraft against me, inflict upon him the (same) witchcraft which he has practiced against me *ibid.* I 128, and passim in Maqlu; *mimma mala te-pu-ši lišamḥirki kāši* may he (the god) turn against you (lit. cause to meet you) whatever witchcraft you have practiced Maqlu III 61, and passim; *zēru* (HUL. GIG) *ša te-pu-šá-ni tu-še-pi-šá-ni ana muḥḥi-kunu zikurudā* KI.MIN DI.BAL.A KI.MIN the hate which you (magically) wrought against me (or) set afoot against me shall be upon yourself, the (magic) throat-cutting — same, the distortion of justice — same Maqlu V 61; *ša DÙ-šu kaššāptu ana dākišu lipšur* ^dMarduk may Marduk dissolve the magic which the sorceress has practiced to kill him (the patient) BRM 4 18:25 (SB rel.); *šalmē annūti ša kaššāpija u kaššāptija ša jāši i-te-ni-pu-šu-*

epēšu 2f

nin-ni these are the likenesses of the sorcerer and the sorceress who have again and again practiced witchcraft against me KAR 80 r. 25 (SB rel.).

2' to perform a divination: *šumma ana DÙ-ti asāti DÙ-šú* if you make a divination with regard to a medical treatment CT 20 10:6 (SB ext.), cf. PRT 106:5, etc., cf. *šumma ana DÙ-ti a-zu-ti DÙ-šú* K.3854+7089 r. 6 (unpub., SB ext.).

3' to perform a ritual: *e-piš a-ki-it* EDIN *elleti ša kirī* HÉ.NUN *tamšil* KUR *Labnana* who performs the holy *akitu*-festival in the countryside in the luxuriant orchard comparable to the Lebanon ZA 43 18 r. 64 (lit.); *ešrā ana Šamaš e-pu-uš* celebrate the twentieth-day festival for Šamaš Pinches Peek 22:18 (NB let.); *ina pān ilāni annāti maqluāti li-pu-šu* let them perform ritual burnings before these gods ABL 648 r. 6 (NA); *ša nubatte ma(!)-aq-lu-u šarru e-pa-áš* at evening time, the king performs a ritual burning ABL 56:8 (NA); *alpa šāšu mās pī tu-še-pis-su* you perform the "washing of the mouth" on this bull RAcc. 4 ii 8; *gizillū ša ... KA.LUḪ.Ù.UD.DA šu-pu-uš* a torch on which the ritual of the "washing of the mouth" had been performed RAcc. 68:29, cf. *ibid.* 5 iii 24; KA.LUḪ.Ù.DA KA.TUḪ.Ù.DA *DÙ-su* he performs on him (the patient) the rituals "washing the mouth" (and) "opening the mouth" Craig ABRT 1 60:9 (= BBR No. 100:9), and *passim* in BBR; NAM.BÚR.BI-*e-šú ana šarri ... li-pu-šu* let them perform the *namburbū*-ritual for the king ABL 337 r. 19 (NA), cf. ABL 46 r. 16, 355 r. 22, and *passim* in ABL; NAM.BÚR.BI *ša attalī šá i-te-ep-šú* ABL 895 r. 4 (NB); NAM.BÚR.BI ḪUL.DÙ.A. BI ... *e-pu-uš* ABL 51:9 (NA); NAM.BÚR.BI *ip-pu-uš* CT 34 8:14 (= RA 21) 128 (SB astrol.); DÍM.DÍM.MA *annā ša te-ep-pu-uš* RAcc. 5 iii 29, for NÍG.DÍM.DÍM.MA, see *epištu* mng. 5; LUGAL *upšāšē DÙ-šú ana DINGIR NU SUM-in* TCL 6 4:5, dupl. CT 30 39 K. 3568+ : 4 (SB ext.); *pu-u-ḫi-LÚ ana Ereškigal ana mār šarri ni-pa-áš* we shall perform the substitution ritual on behalf of the crown prince before Ereškigal ABL 439 r. 1 (NA), cf. LKA 79:1; they light the torches and carry (them) into all the temples and *šalām bīti ip-pu-uš* perform the

epēšu 2f

šalām-bīti (greeting-of-the-house) ceremony (see *šullumu*) RAcc. 69:16, cf. É *naqāri u e(text ni)-pi-ši i-te-ni-ip-pu-š[u]* RAcc. 9:21; (for seven days the king stays in the *urigallu-hut*) *takpirāte in-ni-pa-šá-ni-eš-šú* cleansing rituals are performed over him ABL 370:13 (NA); ÍR.MEŠ *in-ni-pu-[uš]* RAcc. 9:27; ÍR.MEŠ *u* ÍR.ŠEM_x(ÁB×ME.EN).ŠÁ.ḪUN.GÁ.MEŠ-*šú-nu ina sissikti šarri ... DÙ.DÙ-uš* they perform the lamentations and the pertinent *iršemšaḫunga*-songs over the mantle of the king RAcc. 8 r. 1; ÍR.ŠÁ.ḪUN.GÁ *ina muḫḫi in-ni-ip-pa-áš* the *iršaḫunga*-lamentation will be recited over it ABL 29 r. 4 (NA), cf. ABL 667:15 (NA); [UḪ_x(KA×BAD)].BÚR.RU. DA.MEŠ SIG₅.MEŠ *ma'dūti ni-ip-pa-áš* we will perform numerous efficient counter-spells ABL 660 r. 8 (NA); see also *dulla epēšu*; note, as name of a conjuration: *e-pu-uš* ^a*Ē-a ip-šur* ^a*Ē-a* (the conjuration beginning with the words) "Ēa has done (it), Ēa has undone (it)" ABL 355 r. 9 (NA), cf. for the text, CT 23 2:13, also 5R 51 iii 7.

4' to plant (with names of domestic plants): *šattam* Ú.DIN.TIR SAR *ša ... in-ni-ip-šu ul išir* this year the cumin which was planted did not prosper PBS 7 98:13 (OB let.); *ana ŠE.GIŠ.Ì e-pe-ši-i-ma ana PN paqdu* (two bulls) are entrusted to PN to plant sesame YOS 12 334:5 (OB); *ina libbi 2 GÁN ŠE.GIŠ.Ì i-pu-šu-ma* two iku thereof they planted with sesame Haverford Symposium p. 230 No. 3:11; A.ŠÁ *ana ŠE.GIŠ.Ì e(!)-pé-ši-im* ÍB.TA. È.A he has rented the field to raise sesame BE 6/2 124:7, but note: ŠE.GIŠ.Ì *ša ana Ì.SAG i-ni-ip-šu* sesame which was used for making oil of fine quality Waterman Bus. Doc. 53:13 (OB); he will begin (work in the fourth month) *ūm še'am i-pu-uš-ma ittallak* he will leave the day he has drilled the barley YOS 12 20:6 (OB); *eqlum ... še'am ... i-pu-šu* TCL 11 149:3 (OB leg.); *še'am u šamaššammī i-pu-uš-ma ikkal* he will raise barley and sesame and use it for himself VAS 13 100 r. 3 (OB leg.); *ana šuḫatinni SAR ša mahrikunu e-pu-šu leqém* to fetch the *šuḫatinnu*-vegetables which I raised for you VAS 16 92:8 (OB let.); *ur-qá-tim ša kirim ša panānum ša te-te-pi-šu ēteriš ḫitum ul ibašši* I have sown

epēšu 2f

the vegetables which you used to plant before, nothing is neglected TCL 18 87:40 (OB let.); ŠE.NUMUN *mala ina libbi i-p[u-šu x (x)]* ŠE.BAR u ŠE.GIŠ.Ì *ip-pu-uš* he will raise [...] barley and sesame on whatever land he has prepared VAS 5 106:12 (NB); *šumma ina libbi eqli sahlá i-pu-uš* if he has (unintentionally) raised cress in a (barley) field CT 39 4:40 (SB Alu), also (said of *šamaškillu*, *ezizu*, and other plants) *ibid.* 41ff.

5' to prepare a field or garden for cultivation, to cultivate (with words for "field," "garden," etc.): A.ŠÀ-*am ú-ul te-pu-uš* you have not prepared the field CT 29 25:18 (OB let.), and *passim* in OB letters; A.ŠÀ ... *ana TAB.BA i-pu-šu* they (four persons) will work the field as partners BE 6/1 112:11 (OB leg.); *eqlam šu'atì ana errēšūtì m li-pu-uš* let him prepare this field as a tenant TCL 7 77:31 (OB let.); *ana A.ŠÀ ŠE.GIŠ.Ì e-pe-ši-im* PBS 7 7:6 (OB let.), cf. TCL 17 28:9, 13; A.ŠÀ ŠE.GIŠ.Ì *ša i-pu-šu* the field which they had planted with sesame Waterman Bus. Doc. 32:2 and r. 6 (OB let.); *aššum A.ŠÀ e-pé-ši-[im]* ARM 4 10:4', cf. *ibid.* 7', 12'; *minummē eqlāte u bīt kubbu ša PN ip-šu* whatever fields and . . . PN has prepared JEN 473:6; x SAR KIGÁL . . . *itbalma i-te-pu-uš* he took away x sar of fallow land and cultivated (it) CT 6 27b:7 (OB let.), cf. 2 SAR KI.UD *i-pu-uš* Jean Tell Sifr 48:6 (OB); PN GIŠ.SAR *i-pi-iš* PN will prepare the garden MDP 28 427:17; GIŠ.SAR *ip-pu-uš* Moldenke 2 61:9 (NB), cf. YOS 6 103:7 (NB); ŠE *zēru gabbi ip-pu-uš* VAS 5 66:13, cf. Camb. 142:10, and *passim*; ŠE *zēru mala ina libbi ina marri parzilli ip-pu-šú* as much (of) the field as he hoes therein with an iron hoe Dar. 35:9; *kì ŠE zēra la iḫ-te-ru-ú ina ep-šu-ú qāssu telli* if he does not dig up the (entire) field he loses his claim (even) to what has (already) been hoed VAS 5 49:19; ŠE *zēra a' 5 GUR ana šutāpūta(!) i-te-pu-šu*² they have hoed this five-gur field as partners BE 10 55:7, cf. ŠE.NUMUN *la ép-šu* Cyr. 348:9 (all NB).

6' to use: *ullānum 15 MA.NA SÍG šināti i-ip-pi-šu liptam šani'am la ilappat* apart from this they shall use (as working material) these 15 minas of wool, he must not start any

epēšu 3a

other work VAS 16 189:29 (OB let.), cf. ABL 714 r. 6 (NA); *ša GIŠ talli šunūti unakkaruma iḫzēšu ana šiprim šanamma e-pu-šú* who discards the *tallu*-poles and uses their plating for other work Streck Asb. 292:16; GI.AMBAR. MEŠ . . . *akšitma ana šipri ḫišiḫti É.GAL.MEŠ bēlūtiya lu e-pu-uš* I cut down the canebrakes and used (the reeds) for the work needed in my lordly palaces OIP 2 116 viii 63 (Senn.); x MA.NA KÙ.GI . . . *ana a-a-ru u tenšú ša DN e-te-pu-uš* I have used x minas of gold for the rosettes and the *tenšú*-ornaments for the goddess DN ABL 498:14 (NB); *hurāšu ša tušēbilu šapil a[na] dullu šanamma e te-pu-ús-su* the gold which you sent is of poor quality, do not use it for any other work! CT 22 52:20 (NB let.); 20 MA.NA KÙ.GI . . . *ana dullu ina É.AN.NA e-pu-uš* use twenty minas of gold in the work in Eanna TCL 9 132:7 (NB let.), cf. BRM 1 89:12; (precious stones) . . . *ana agē ša DN ip-pu-šu* ABL 340:17 (NA); GI.MEŠ *mala ina libbi ip-pu-uš* (for) as much (territory measured in) GI as he will use (building the house, he will pay three-eighths of a shekel of silver per GI) Nbn. 79:6.

7' to make a profit: *minummē mārat RN . . . ša ina libbi Ugarit e-pu-šu* whatever the daughter of RN has acquired in Ugarit MRS 9 RS 17.396:10; x MA.NA KÙ.BABBAR *ša PN u PN₂ itti aḫāmeš ana harrāni iškunu mimma mala ina muḫḫi ip-pu-šu*² *aḫāta šunu* as to the x minas of silver which PN and PN₂ have put up jointly as business capital, whatever profit they will make beyond this (amount) belongs to them in equal shares Nbn. 199:5, cf. VAS 3 14:25, Dar. 280:7, etc., cf. (with added *ina āli u šēri* at home and abroad) Nbk. 88:7, Dar. 395:7, 396:7, etc., also (with *aḫḫi ina utur* they are brothers with regard to the excess) TCL 13 184:9, Moldenke 1 13:5, AJSL 27 213 No. 3:4, VAS 4 18:7, Nbk. 261:5, etc.

3. (with prepositions) — a) *ana: anāku ul anassukka ana māruttija e-ep-pu-uš-ga-mi* I shall not reject you (but) I shall make you my son KBo 1 3:24 (treaty); *u tiqbi ālu izibušu ni-te-pu-uš-mi ana PN u aqbi kī i-ti-pu-šu ana šāšu u ezzibu šarru* and the city said, "Leave him and let us side with

epēšu 4a

Aziru!” (but) I said, “How can I side with him and leave the king?” EA 138:46, cf. *ibid.* 50, EA 73:22; *enūma* RN ... PN ... *ana šarrūtu i-ip-pu-š[a]-aš-šu u šamna ana qaqqadišu iškunšu* when RN made PN king and anointed his head EA 51:6 (MA let.), see *šarra epēšu*; PN PN₂ ... *ana aḫūti la i-te-ep-šu-unni-ma* PN and PN₂ ... have made me (their) brother (oath) RA 23 148 No. 29:8 (Nuzi), cf. *ibid.* 149 No. 31:4, JEN 604:5, also *ana mārūti* DÙ JEN 1:3, *ana mārūti i-pu-uz-zu-ma* JEN 2:4, and *passim* in Nuzi; *ana mārūti ep-še-ku-mi* JEN 364:22, also JEN 388:17, etc.; *ana DUMU.MEŠ-ti e-pu-šu-uš* JEN 560:27, and *passim*; *ana annūti* PN *ana mārūti ep-še-et* AASOR 16 20:9 (Nuzi); PN ¹PN *ana mārūti i-te-pu-uš* JEN 465:10; PN PN₂ *ana abušu i-pu-uš* PN has adopted PN₂ as his father Wiseman Alalakh 16:3 (MB).

b) *ina: 5 šammē annūti ... ina* KUŠ DÙ.DÙ *ina kišādišu tašakkan* you put these five herbs in a leather (bag) and place (it) around his neck KMI 2 51 r. ii(!) 13 (SB rit.); *kimē e-te-pu-uz-zu-nu ina šeršerīti* whether I put them in chains EA 29:177 (let. of Tušratta).

c) *ištu: amēlūt* GN ... PN *ilteqīšunu u ip-pa-šu-nu ištu mātišu ša bēlīja* PN has taken the people of Qatna and is putting them out of the land of my lord EA 55:45 (let. from Qatna).

4. uppušu — a) to conclude a sales agreement (MA and NA only) — **1'** in NA documents recording purchases, in hendiadys with *lequ* and *šarāpu* — **a'** in gen.: a field *ú-piš-ma* PN *ina libbi* 10 MA.NA KÙ.BABBAR ... TA IGI PN₂ ... *ilqi kaspu gammur tadinni eqlu ... šuātu šarpu laqi'u* PN has concluded a sales agreement concerning a field and taken possession of it from PN₂ for ten minas of silver, the silver has been given in full, this field is bought (and) taken possession of ADD 418:11, and often in ADD, cf. VAS 1 84:6, 85:6, 86:6, 87:9, and *passim* in VAS 1, OLZ 1905 131:6, Tell Halaf 103:7, 109:6; note: ^fPN *amtašu ša* PN₂ *tu-piš-ma* SAL *šakintu* URU Aššur *ina libbi* ½ MA.NA 5 GÍN KÙ.BABBAR *ta-al-qi* the *šakintu*-official of (the palace in) Assur has concluded an agreement with PN₂ concerning the slave girl PN and has taken possession (of her)

epēšu 4a

for 35 shekels of silver ADD 209:6; in similar context: SAL *šūātu up-pu-šat šarpat laqi'at kaspu gammur tadin* the sales agreement concerning this woman has been concluded, (she is) bought (and) taken possession of, the price has been paid in full ADD 207:9; 3 IR.MEŠ *ša ... PN ú-piš-ma* PN₂ *ina libbi* 1 ANŠE.KUR.RA SIG₅ *ilqi* PN₂ has come to an agreement concerning the three slaves from PN and has taken possession (of them), giving one fine horse in exchange ADD 252:3; *ú-piš-ma* PN *ina libbi* ^fPN₂ *amtišu ša-pu-u-su* TA(!) IGI *amēlé annūte išširipittiši* PN has come to an agreement (concerning a slave) and has bought and taken (him) away from these persons in exchange for the slave girl ^fPN₂ ADD 318:8; ^fPN *ú-piš-ma* PN₂ *ina libbi* x MA.NA KÙ.BABBAR *ana* PN₃ *ardišu ana* SAL-*u-te* TA IGI PN₄ ... *ilqi* PN₂ came to a sales agreement with PN₄ concerning the slave girl PN and took possession (of her) as a “wife” for his slave PN₃ for a payment of x shekels of silver ADD 309:2, cf. ADD 711:10; PN *ú-piš-ma* PN₂ *ištu pān* PN₃ ... [*ina libbi*] 50 MA.NA URUDU. MEŠ *iptatar* PN₂ came to a sales agreement concerning the slave PN and redeemed (him) from PN₃ for a payment of five minas of copper ADD 176:5; *ú-piš-ma* PN₂ *ištu pān* PN *ina libbi* x KÙ.BABBAR *mesū ša* PN₃ [...] *kūm ḫabullešu mārassu ana* PN₃ *ittidin* PN₂ came to a sales agreement (concerning the slave girl of PN) and [took possession of her] from PN for a payment of x refined silver belonging to PN₃ [...], in lieu of his (the buyer's) payment of his debt, he gave his daughter to PN₃ ADD 86:7, coll. Ungnad, ARU No. 43.

b' in special cases: *ú-piš-ma* PN *ina libbi* x KÙ.BABBAR *ilqi iššarip i-si-qi* PN came to an agreement (concerning 13 persons) and took possession (of them), for x silver he bought and took possession (of them) ADD 246:9, cf. *ibid.* 293:4, 374:10, 201:4, (only *i-si-iq*) 181:4, 183:3, (by mistake: *i-laq-qi*) 350:8, and *passim*; *ú-piš-ma* PN *ina libbi* 10 GÍN KÙ.BABBAR A.ŠÀ *ana* MU.AN.NA.MEŠ *ikkal* PN has come to an agreement (concerning a field), and he will have the usufruct of the field for (six) years for the payment of ten

epēšu 4a

shekels of silver ADD 622:6, cf. 621 r. 1, 624:12, 625:13, 630 r. 10, (with var. *ina kûm* I MA.NA KÙ.BABBAR) 623 r. 10, cf. (with *kûm* x MA.NA KÙ.BABBAR *ana ša[parti šakin]* instead of the payment of x minas of silver the field remains a pledge) ADD 70 r. 6.

2' in adm. context: the *haziānu* and the officers (GAL.MEŠ) of the city A.ŠÀ ù É *ana ukullaiša ša* 2 MU.MEŠ *ú-up-pu-šu iddunu-nešše* shall assign a field and a house for her support for two years and give (it) to her (the wife of a soldier taken prisoner) KAV 1 vi 66 (Ass. Code § 45).

b) in idiomatic phrases (see mng. 2c, sub *adé*, *amatu*, *ardūtu*, *dīnu*, *ḥarrānu*, *kišpu*, *nēbiru*, *qarābu*, *šaknūtu*, *šarrūtu*, *ṭuppu*).

c) to act (cf. mng. 1a): *kī libbija lu-up-pi-iš* (let them release the gold quickly for me) I shall act as I see fit ABL 476 r. 11 (NA).

d) to treat (a person, cf. mng. 2a): *up-pi-is-si-ma kīma paršī* (var. *paršika*) *labīrūti* treat her according to the old customs! CT 15 45:38, SB (Descent of Ištar), var. from KAR 1:40; *kī mārti . . . ú-pa-us-si ana mute idašši* he will treat her like a daughter, he will give her to a husband KAJ 2:12 (MA), cf. *kī mārē ú-pá-su* KAJ 6:16 (MA); [. . .] *la ú-up-pa-as-s[u-nu-ti]* (in broken context) HSS 9 24:20 (Nuzi).

e) is (used as a copula in the stative, cf. mng. 1d): all his body is covered with down *up-pu-uš pīritu kīma sinništi* he is provided with a head of hair like a woman's Gilg. I ii 36.

f) special mngs. — 1' used to express plurality: *dūru ša Kikkia Ikūnum Šarru-kēn Puzur-Aššur Aššur-nīrarī mār Išme-Dagan abbaja ú-up-pi-šu-ni* the wall which RN, RN₂ . . . RN₅, my predecessors, built KAH 1 63:8 (Aššur-rīm-nišēšu); *li-pu-uš abī u LÚ.ERIM. MEŠ-šú gabbi lu-up-pu-šú* may my father work and may all his workmen work ABL 511:18 (NB).

2' to convert: *ša 5 bilat erī ana erīni . . . ú-up-pa-aš-ma u ina ekalli ana PN inandin* (the merchant) will convert the five talents of copper into cedarwood, etc., and deliver it in the palace to PN AASOR 16 77:18 (Nuzi).

epēšu 5a

3' to utter a sound(?): *ša kallamāri un-nanika ú-šur ú-šur up-pa-aš-ka* in the early morning I will rock(?) you, I will soothe you, saying, "Hush! hush!" (lit. watch out! watch out!) Craig AERT 1 27 r. 10 (NA oracle); cf. *kappa epēšu*.

4' to compute, calculate: *še'am ana zīmi ukullé nakamtum ša É^dUTU ša inanna izzazzu up-pi-ša-ma id-na* compute the amount of barley in accordance with the food rations of the storehouse of the temple of Šamaš (for as many) as are working (there) now and dole (it) out LIH 49:14 (OB let.).

5' to copy a tablet: *parsu rēštú kīma labīrišu SAR-ma baru u up-pu-uš* first section, written, checked and copied according to the original CT 34 50 iv 39 (NB), cf. *kīma BAD-šú SAR-ma IGI.TAB u up-p[u-uš]* LBAT 1528 r. 10', cf. PSBA 23 pl. after p. 192:24; *SAR-ma [. . .] ba-ru u up-pu-š_x(TU)* RAcc. 6 iv 37, cf. BRM 4 7:43, TCL 6 4 r. 18, 32 r. 8, cf. also CT 16 18 r. 5', also *up-pu-š_x* (end of text, preceding colophon) TCL 6 17 r. 41; *šaṭīr IGI.KÁR AG.A* CT 38 9 r. 50, cf. CT 12 3 colophon 5, and 37 colophon 3; *kīma labīrišu SAR IGI.LAL GI* CT 14 50 r. 76; conjuration to round up a witch who has practiced much witchcraft and to bring to the fore the evil deeds of the witch who has practiced evil magic *ár-ḥiš up-pu-uš* hurriedly copied PBS 10/2 18 r. 28 (SB rel.); [*ana ṭ[u-ub-bu-šū]*] *up-pu-uš* copied for his own pleasure(?) CT 17 13:27.

6' in obscure or broken contexts: [*up-pu-šu*] [*arnu*(?)] EA 281:26; *up-pu-uš* PSB 1/2 26 edge (MB); *a-na ba-ḥi-im ša a-li-e ú-pu-šú* KTS 57c:11 (OA); [*DIŠ NA*(?)] *me]š-re-ti-šú up-pa-aš* if a person usually . . . -s his limbs Kraus Texte 57a i 18.

5. *šupušu* — a) to have (something) built, constructed, manufactured (causative of mng. 2b) — 1' to have a city, city wall, gate, etc., built: *ina ašri šanīmma URU ú-še-piš-ma URU Kār^dAššur-aḥ-iddina attabi nibissu* I had a city built somewhere else and called it GN Borger Esarh. 48 ii 81; GN *nadā ana eššūti ú-še-piš* I had the abandoned city GN built again Lie Sar. p. 54:8; *ú-še-piš dūru ša Uruk^{ki} supūri* he had the

epēšu 5a

wall of Uruk-of-the Sheepfolds built Gilg. I i 9; *dūršu u šulhūšu ša ina maḥrē la epšu eššiš ú-še-piš-ma* I had its main wall and its outer walls, which did not exist before, newly built OIP 2 79:6 (Senn.), and passim in insers. of Senn., Esarh. and Nbk., see *naburru, zarātu, kisá*; KÁ.ĦI.LI.SÙ KÁ *kuzbu* KÁ É.ZI.DA É.SAG.ÍLA *ú-še-piš namriri šamši* I had the gate ĦI.LI.SÙ (in Akkadian:) the “Gate-of-Plenty,” (which is) the gate (leading to) Ezida, of the temple Esagila built (in such a way that it had) the brilliance of the sun VAB 4 124 ii 53 (Nbk.), and passim.

2' to have a palace, temple, house, or part thereof built or rebuilt: *ešrēt maḥāzi ša KUR Aššur u KUR Akkadi ú-še-piš-ma* I had the sanctuaries of the cities of Assyria and Babylonia rebuilt Borger Esarh. 59 v 38, and passim in Esarh., Nbk., Nbn., etc.; É *šāti ana tabrāti ú-še-piš-ma ana dagālu kiššat nišē lulē ušmalla* I had this temple built in a marvelous way and equipped it luxuriously, to the wonder of all people VAB 4 138 ix 30 (Nbk.), and passim; *parakkī rašbūti . . . ú-še-pi-ša qirbuššu* therein I had awe-inspiring chapels constructed Winckler Sar. No. 61:7' (= 34); *ḥalšu rabīti ina nāri ina kupri u agurri ú-še-bi-iš* in the river I had a large fort constructed of kiln fired bricks (laid in) bitumen VAB 4 106 ii 22 (Nbk.); É.SIG₄.MEŠ *ša maḥirtu Ebarra ša KÁ. TÍLLA ú-še-piš-ma* I had the walls of the outer precinct opposite Ebarra rebuilt VAB 4 232 i 35 (Nbn.), and passim; *ana ^dKA.DI ga-giam li-ši-e-pi-iš ana ^dMAĦ li-ši-pi-iš re-e-mam* let him build a *gaqú* for DN, a *rēmu* for DN₂ JRAS Cent. Supp. pl. 9 vi 21f. (OB rel.); see *bīt appāti, bītānu, bīt mutérēti*, etc.

3' to construct a boat, a door, etc.: *aššum GIŠ.MÁ.ĦI.A GAL mādātīm [itt]i GIŠ.MÁ.ĦI.A TUR šu-pu-ši-im tašpuram* you have written me concerning the construction of large boats together with the small boats ARM 1 6:45, cf. *ibid.* 102:8; *makurrija ^dSin ú-še-piš* Sin has built my *makurru*-boat Maqlu III 128; *ana šu-pu-uš elippāte* to construct the boats OIP 2 104 v 67 (Senn.), and passim; GIŠ.MÁ.ÍD.ĦÉ. DU₇. MÁ.G[UR₈] [*ru*]kūbišu . . . *ú-še-pi-is-si-ma* I had the Hedu-Canal-Boat (the sacred bark of Nabû, cf. Hh. IV 307), his *makurru*-boat

epēšu 5b

for processions, rebuilt VAB 4 160:24 (Nbk.); *dalāte taskarinni . . . ú-še-piš-ma* Streck Asb. 246:62, and passim.

4' to fashion a stela, a statue, etc.: NA₄. NA.RÛ.A *ú-še-piš-ma litu kišitti qātē ša elišun aštakkanu širuššu ušaštirma qirbi āli ulziz* I had a stela made, had written upon it the triumphal account of the victory which I myself had won over them and erected it inside the city OIP 2 58:26 (Senn.), and passim; *bunānē ilūtišunu rabūte nakliš ú-še-piš-ma ušarmā parak dārāte* I had statues skilfully made, representing them as great gods, and made (them) dwell on everlasting daises Lyon Sar. 23:17; *šalam [. . . ú]-še-piš-ma uḫal-lipa bašāmu* he had a figurine made [representing himself] and wrapped it in sackcloth Borger Esarh. 105 ii 18; *šalam šarrūtija ša kaspi ḥurāši eri namri ina šipir ^dNIN.Á.GAL ^dGUŠKIN.BĀNDA ^dNIN.KUR.RA nakliš ú-še-piš* I had a statue of me as king skilfully made of silver, gold and light bronze according to the (metallurgical) techniques of (which) the gods DN, DN₂ and DN₃ (are patron gods) Thompson Esarh. pl. 16 iii 52 (Asb.), and passim in similar contexts; *urmahḫi ^dZi ^dLahmē ša kaspi erī ú-še-piš-ma* I had statues made of silver and copper (representing) lions, Zû-birds and Lahmu-monsters Borger Esarh. 95 r. 9; KÁ. GAL *siparri ḤUŠ.A ša mala a-ga-[x x] ina šipir ^dSIMUG ina niklat ramanija ú-še-piš-ma* in a skilful way devised by myself I had gates, which were covered with . . . , made of reddish bronze according to the technique of the Coppersmith-God OIP 2 140:6 (Senn.); *nibi-ḥu pašqu ša NA₄.ZU NA₄.ZA.GÍN ú-še-piš-ma ušalmā kililiš* I had a narrow frieze made of obsidian (colored) enamel (and) blue enamel and surrounded (the palace with it) as (with) a garland Borger Esarh. 62 vi 24, and passim.

5' to manufacture small objects, jewelry, etc.: see *aqú, algamesu, atappu, eblu, guḥaššu, ḥarḥaru, ḥašbu, irtu, muštu, tallu, timmu*, etc.

b) (used in meanings of *epēšu*) — 1' with *ša* plus finite verb (cf. mng. 2e-1'c'): *ša elika tābi lu-[še]-pi-eš* let me do what is pleasing to you VAB 4 238 ii 40 (Nbn.).

epēšu 5b

2' with relative clause introduced by *kīma* (cf. mng. 2e–2'd'): *kīma ša abūbu w'abbitu qerbissa ú-še-piš-ma* I made its territory (look) as if the flood had devastated it TCL 3 183 (Sar.).

3' to use (cf. mng. 2f–6'): NA₄.AŠNAN . . . *ša . . . ina šēp KUR GN ramanuš uttāni ana SAL.ÁB.ZA.ZA-a-ti ú-še-piš-ma ušaldid qirib GN* I had the *ašnanu*-stone which revealed itself at the foot of Mount GN used for *absastu*-figurines and had (those) transported into GN OIP 2 127:8.

4' in idiomatic phrases (see mng. 2c, sub *abītu*, *adē*, *amatu*, *ardūtu*, *dīnu*, *isinnu*, *kuzdurru*, *nēpišu*, *nikkassū*, *sīhu*, *šibātu*, *šipru*, *tērtu*).

5' to be (made, built, stative only) (cf. mng. 1d): *ina ramanišu bitu eššu ana DN ú-še-piš u-ma la šu-pu-šu ana bēlūtišu la šūluku ana simat ilūtišu* without (divine) authorization he had a new temple built for DN, but it was not (worthy) of his (the god's) position as lord nor did it befit his divine rank VAB 4 254 i 20 (Nbn.), cf. *ibid.* ii 2; *sikkurat GN ša ina agurri ukni šu-pu-šat* the temple-tower of GN which was decorated with blue (enamelled) bricks Streck Asb. 52 vi 28, cf. Borger Esarh. 87 r. 2; *ša iḫzūšina šu-pu-šu ḫurāši u kaspi* (objects) whose mountings were made of gold and silver TCL 3 353f. (Sar.), and *passim*.

6' to practice witchcraft (cf. mng. 2f–1'): *ša ēpušanni uš-te-pi-ša-an-ni* she who has practiced witchcraft against me, directly or indirectly Maqlu III 118, cf. *ibid.* V 61, III 104f., and *passim* in Maqlu.

7' to perform a ritual (cf. mng. 2f–3').

c) (special meanings) — 1' to assign and direct work: I am sending you herewith PN, entrust him with the working team (*epištu*) of Larsa *itti LÚ mušēpiši tappišu [li]-še-pi-iš* let him direct the work, together with his fellow taskmasters LIH 7:11 (OB let.); the canal-workers (LÚ.A.IGI.DUḪ = *sēkiru*) who have been summoned to do work with you *mimma kudurram la tu-še-ep-pi-is-sū-nu-ti šu-pu-šu-um-ma li-še-pi-šu* you did not assign any corvée work to them, someone

epēšu 6a

has to assign work to them! LIH 77:8ff. (OB let.).

2' obscure: *bi-it ša-ḫi-la-tim tu-uš-te-pi-ša-an-ni* PN *aššum te-zi-ri-im sa(?)ḫa-at* you have turned my house (lit. me) into a house full of (female) dream-interpreters (they say) "PN is confused because you hate her" (text: "you hate me") OECT 3 67:13 (OB let.); *kī'am uš-te-pi-iš umma anākuma* thus I suggested(?) ARM 2 23 r. 7'; BE NU.UM.ME ṬU-ú *šá ina ŠÁ-šu ši-kin U a-tu-ú šá iq-bu-u IZKIM-šu NU SUM-nu la tu-še-ep-pi-šu šá ina ŠÁ-bi-šu ši-kin ŠU.SI tam-ma-ru GIM DUG₄-ú* if the upper part is a dais in which something like a "finger" is discernible, in the commentary the apodosis is not given, do not . . . that you have seen therein something like a "finger," thus they (the commentaries) say Boissier DA 11:17 (SB ext., with comm.), cf. *ša mimma LUGAL EN-ka ú-še-pi-šu* [. . .] (mng. obscure) KAR 151 r. 29 (SB ext.).

6. *nēpušu* — a) (passive of mngs. of *epēšu*) — 1' passive of mng. 2d and e: *liḫ-šušmi šarri . . . mimma ša en-ni-pu-uš-mi UGU GN ālika* may the king keep in mind what has been done against your city GN EA 228:22 (let. from Hazur), cf. EA 83:42; *mimmā ina šurrikun ibšú li-in-ni-pu-uš ina la šunnāte* whatever (thought) comes into being in your (the gods') mind shall be realized without change. Borger Esarh. 82 r. 17; in the twenty years I did duty at the grain pile *mimma ša [a našā]ri ina libbi ul [in]-ni-pu-[uš]* nothing whatever ever occurred there due to dereliction of duty YOS 3 140:11 (NB let.), cf. *ibid.* 121:14, cf. also *mala in-ni-ip-šu-ni ul taš-puru* CT 22 211:9 (NB); *ana amāte ša teppuš ultu panānu minā in-ni-[p]u-ša-ak-ku ina libbišunu u ul itti šarri . . . atta* what has not happened to you on account of the things you did formerly, and still you are not for the king? EA 162:28 (let. from Egypt); *mīnu [ina] muḫḫi qurbuni [in-ni]-pa-áš* whatever is pertinent (to the cure of the disease) will be done ABL 663:11 (NA).

2' passive of mng. 1d: *ša in-ne-ep-šu [ša] namrašim magal šaknat* what has happened is very troublesome VAS 16 159:11 (OB let.);

epēšu 6b

ki ša ^dAššur u ^dMarduk *ilēa usallū in-ni-ip-pu-uš* it will happen in the way for which I prayed to Aššur and Marduk, my gods ABL 295 r. 9.

3' passive of mng. 2d–5': *annitum ša in-ni-ip-šu damq[at]* something nice has been done VAS 16 66 r. 4' (OB let.); *maḥrika an-niātum ammīni in-ni-ip-ša* why has all this happened in your presence? Boyer Contribution No. 119:7 (OB let.); *annitum in-ni-e-ep-pé-eš* PBS 1/2 11:28 (OB let.).

4' in idiomatic phrases corresponding to those of *epēšu* (cf. mng. 2c, sub *amatu*, *bārātu*, *dullu*, *ebūru*, *erū*, *ḥarrānu*, *immeru*, *kittu*, *marḥašu*, *mūlānu*, *niqé*, *piqittu*, *pū*, *qinnu*, *šarrātu*, *tāhazu*, *tanīdu*, *ṭemu*, IR.ŠA.ḪUN.GÁ).

5' to be treated (passive of mng. 2a): *dingir.bi.gin_xlu.ug.gá mu.un.túm.ma im.ma.an.ag.e : kīma ša ana ilišu ḥiṭitum ublam anaku e-te-en-pu-uš* I have been treated as one who has committed a sin against his god VAT 8435:5f. (unpub., OB lit.); [...]
gig.ga.bi ba.dù : [...] ... *mar-ši-iš it-ten-pu-uš* was badly treated SBH p. 55:1f.

6' to be built, constructed (passive of mng. 2b): *kīma labīrimma li-in-ni-pu-uš iqbūni* they said, "It (the tiara) should be made like the original" VAB 4 264 ii 1 (Nbn.); *ašar nabnūt ilāni in-ni-ip-šu-m[a] ušaklila nabnissun* in (the sanctuary) where the (images of the other) gods were fashioned, I gave them (the gods) perfect form Borger Esarh. 88 r. 13; É.BI NU DÛ-uš this house will not be built CT 38 11:30 (SB Alu); TÚL.BI NU DÛ-uš this well will not be dug CT 38 22:11 (SB Alu).

7' passive of mng. 2f–3' and 4', see above.

b) *nēpušu ana* PN/GN to side with a person or a country (EA only): *gab ālānija ša ina šadī u ina aḥi aḥab ibaššū in-ni-ip-šu ana* ERIM.MEŠ GAZ all my cities which are situated in the mountain or along the sea have sided with the Hāpiru-people EA 74:21; *u ti-ni-ip-šu kali mātāte ana šarri* and then all the countries will side with the king EA 76:42, and passim in letters of Rib-Addi, cf. RA 19 103:63 (let. of Rib-Addi), also EA 144:25 (let. from Sidon), note however *ep-ša-at Gubla*

epinnu

ana LÚ.MEŠ GAZ.MEŠ EA 204:51, see also mng. 3a.

c) obscure mngs: *ki-i* LÚ *a-mi-lu-ut-ti it-ti-in-pu-šu ki-i ša-a-šu* KBo 1 23:8 (let.); for the obscure phrase *en-ni-ip-ša-te zi-ri ki-ma ri-ki* URUDU *ḥu-bu-ul-li* EA 297:12, also ibid. 292:46, see *ḥubbulu* adj.

epinnu s. masc. and fem.; 1. seeder plow, 2. a field measure, one-tenth of a homer; from OA, OB on; Sum. lw.; fem. in LB (BE 9 88:4, and passim), but also masc. (cf. mng. 1a–4'), fem. in pl. also in Mari; wr. syll. and GIŠ.APIN; cf. *epinnu* in *bīt epinni*, *epinnu* in *rab epinni*.

[a-pi-in] [APIN] = *e-pi-nu-um* MSL 2 p. 147 ii 3 (Proto-Ea); a-pi-in APIN = *e-pi-i[n-nu]* S^b II 289; apin = *e-pi-in-nu* Hh. II 323; giš.apin = *e-pi-in-nu* Hh. V 110; [gi-iš] GIŠ = *e-pi-in-nu* Idu II 188; giš.giš = *e-pi-in-nu* Hh. V 105; giš.KI.MIN (= apin.á.kár) bir.bir.ri = *e-pi-in-nu* su-[up-pu-ḥu] Hh. V 128; giš.apin.gud.6.lá = *e-pi-in-ša-at* (var. *su-d[u-šu-tum]*) without *epinnu* plow to which six oxen are yoked, giš.apin.gud.4.lá = KI.MIN *er-bi-it* (var. *ru-bu-u-[tum]*) plow to which four oxen are yoked Hh. V 130f.; for types of plows and parts thereof listed in this section of Hh., cf. mng. 1b; kuš.nig = *kal-ba-tum* = *ku-ru-us-su ša* GIŠ.APIN Hg. A II 202, comm. to Hh. XI 208; kuš.tūn.apin = MIN (= *ta-kal-[tum]*) *e-pi-[in-ni]* Hh. XI 249; [kuš].dur.apin = MIN (= *ap-pat*) šá GIŠ.APIN Antagal A 38.

^dMes.lam.ta.ē.a giš.apin ḥaš.bi na.nam : *še-bi-ir e-pi-in-ni-šu-ma* Meslamtaea is the one who breaks its (the enemy country's) plow ASKT p. 124:14f. (lit.); ki.pad.du gu₄.si.sá.e.dē ki.dur₅ gal.kid.kid giš.apin dur.dur.ru.ke_x (KID): *petū eršetī alpē ultēšeru ruṭubtu uptattá* GIŠ.APIN.MEŠ *irraḥḥašu* (in the month of Ajaru) the opening of the soil (takes place), the oxen are directed (into the yokes), the water-logged ground is opened, the plows are . . . KAV 218 A i 16 and 23 (Astrolabe B); giš.al.lá.bi giš.apin.na [edin.šè] a.da.min : GIŠ *alla u* GIŠ.APIN *ana šēri ultēšū* (in the month of Arahšamnu) the hoe and plow hold a disputation in(?) the field ibid. ii 39 and 44.

ra-aḥ ki-di = *e-pi-in-nu* An IX 108 (catchline, corr. to CT 18 6 r. 48); šim.sig = *e-pi-in-nu* CT 18 50 i 8 (comm.).

1. seeder plow — a) in gen. — 1' in OA: [x e]riqqātum [x] 4 *e-pi-nu* 2 *ḥišānu* x wagons, four(?) plows, two . . . BIN 6 258:9.

2' in OB: *šumma awilum* GIŠ.APIN *ina ugārim išriq* 5 GÍN KÙ.BABBAR *ana bēl* GIŠ.APIN *inaddin* if somebody steals a plow from

epinnu

the commons, he will pay five shekels of silver to the owner of the plow CH § 259:11 and 14, cf. for the theft of a *ḥarbu*-plow, CH § 260:16; GUD.APIN GIŠ.APIN *u ḥišiḥti erēšim lūpulšuma ana erēšim qāssu liškun* I will provide him with the plow-ox(en), the plow and the necessities for cultivation (i.e., seed and fodder), so that he may begin to cultivate VAS 16 129:17 (let.); [*a-n*]a *pa-ni e-pi-ni-im* [x] GUD *matīma ašpurakkum* UET 5 31:18 (let.); *aššer* GIŠ.APIN-*ni-šu-nu* GIŠ.APIN *ša-ni'am ušibšunūšim* I have added another plow to their plows TCL 17 3:13f. (let.); 1 GIŠ.APIN.TA.ĀM *erbettam qadum ta-[ka]-la-tim u šā.GUD.MEŠ lilqānim* let each of them bring one plow (and) a team of four oxen, together with the (barley) bags and the men who lead the oxen VAS 16 199:16, cf. *ibid.* 8, 10, 12 and 33 (let.); PN *innambit ipparakkūma ḥitit* 1 GIŠ.APIN *ittanašši* if PN flees or interrupts his work, he will be responsible for one plow (i.e., for the amount of work done with one plow, or, for the work of one plowman) YOS 8 105:11; 1 GIŠ.APIN 1 *ḥarbum* one plow, one *ḥarbu*-plow CT 6 28a:11 (let.).

3' in Elam, Mari: GIŠ.APIN-*šu ul iššabbat suḥāršu ul ussambā* his plow shall not be seized, his servant shall not be taken away MDP 23 282:17; GIŠ.APIN.ḪI.A *mādātīmma ... abni* I built many plows ARM 1 44:5; *šanēmma ana piḥatišu ana* GIŠ.APIN.ḪI.A *šināti šukun* put somebody else in his place in charge of these plows ARM 1 99:8', cf. *ibid.* 3'.

4' in NA, NB: ŠE.NUMUN *mala ina* GIŠ.APIN *idek[kū] ipaššaru šetirti imahḥašu* as much of the field as he can "lift" with the plow, in which he can loosen and break the clods Dar. 273:15; ŠE.NUMUN *ša PN ina* GIŠ.APIN.MEŠ *ša* ^a*Bēlti-ša-Uruk* *ša ina panīšu irrišu* the field which PN cultivates with the plows (from those) of the Lady-of-Uruk which are at his disposal TCL 12 90:16; *mimma mala ina* ŠE.NUMUN *šuātu ina* GIŠ.APIN-*ni illa'* whatever grows in this field (cultivated) by our plows BE 10 44:4 (LB); ŠE.NUMUN *marri* GIŠ.APIN BUL (column headings) *area* — (worked with the) spade — (worked with the) plow — fallow(?) Cyr.

epinnu

173:5; x ŠE.BAR *ana* ŠE.NUMUN *ša* GIŠ.APIN.MEŠ-*šu* x barley for seed for his plows AnOr 8 42:1; *batqa ša* GIŠ.APIN.MEŠ *ina libbi išabbati* they will repair the plows therein AfK 2 108:16 (NB), cf. YOS 6 11:16, 150:21, also *parzillu ana batqa ša* GIŠ.APIN TCL 13 182:6; *ēmidē u ṭupšarrē ša ana muḥḥi mašāḥu ša zēri ša* GIŠ.BAR.MEŠ *ša* GIŠ.APIN.MEŠ *u imittu ša zēri ša errēšē* the tax-assessors and the scribes who are concerned with the measuring of the field for the plow-taxes and the farmers' land-impost AnOr 8 30:8 (NB); 72 GUD *ša* 18.TA GIŠ.APIN *adi unūti-šunu gamirtim* 72 oxen for eighteen plows, together with their complete equipment BE 9 86a:17, cf. 4 GUD *ummanni ana ištēt* GIŠ.APIN *adi unūtušunu gamirtim* four trained oxen for one plow with their complete equipment BE 9 88:4, and *passim* in LB, note: [4 GUD].ḪI.A *ummanni ana ištēt* GIŠ.APIN PBS 2/2 49:3; GIŠ.APIN.MEŠ *šindu'* (oxen) are yoked to the plows BIN 1 35:9 (NB let.), cf. *ša* GIŠ.APIN.MEŠ *šindātu* *ibid.* 6; *ištēt littu ša kakkabtu ana PN ana e-pi-nu ittadin* one cow (marked) with a star he gave to PN for the plow BIN 1 95:13 (NB), cf. *ina muḥḥi e-pi-nu* VAS 6 46:5 (NB); LÚ.İR *laššu é* GIŠ.APIN A.ŠĀ *laššu* there are no slaves, there is no house, no plow, no field ABL 1285 r. 26 (NA), cf. [...] GIŠ.APIN A.ŠĀ (in broken context) ABL 1206:13 (NA).

5' in hist.: GIŠ.APIN.MEŠ *ina naḫḫar* KUR ^a*Aššur gabbe lušarkis u tabka ša še'im ana ša abbēja lu uttir lu atbuk* all over Assyria I had (draft animals) put to the plow, and thus I was able to store more barley than my fathers AKA 88 vi 101 (Tigl. I), cf. GIŠ.APIN.MEŠ *ina šiddi mātiya* [*arkus še'am tab*] *kāni eli ša pāna ušātir* [*atbuk*] AfO 3 155 r. 19 (Aššur-dan II), cf. KAH 2 84:120 (Adn. II), and Scheil Tn. II r. 50; *kigallu šuhrubtu ša ina šarrāni mahruṭe* GIŠ.APIN *la idū šir'a šuzuzimma* (Sargon undertook) to have furrows drawn in desert ground which, under former kings, had not known the plow Lyon Sar. 6:36.

6' in lit.: *tē'inu ina muḥḥi tēnu ša* NA₄.ḪAR MUL.APIN *ina šēri* GIŠ.APIN.ŠE.NUMUN (= *epin zēri*) *išmidu naqbīt iqabbi* the grinder will say

epinnu

the blessing “O plow-star, they have yoked (oxen) to the seeder-plow in the field” over the grinding on the millstone RAcc. 63:44 (NB rit.); *su-mat* (= *asumat*) *kak-ki ħar-bi* GIŠ. APIN.ŠE.NUMUN (= *epin zēri*) *teleggi* you take the . . . of the share of a subsoil (and) a seeder-plow 4R 55 No. 1:9 (SB Lamaštu), cf. *nīš kakki ħarbi* GIŠ.APIN.ŠE.NUMUN ibid. 58 ii 57, and *māmūt* GIŠ.APIN(!) GIŠ.TUKUL *ħarbu šir-’u* Šurpu VIII 51; *kīma* GIŠ.APIN *eršetam irĥū eršetu imĥuru* [zēr]šu as the plow fecundates the soil (and) the soil receives its seed CT 23 10:27 (SB inc.), cf. Maqlu VII 26; GIŠ. APIN KUR *ina ú-si* SI.SÁ *mātu maħira napša ikkal* the plow of the country will move easily through the furrows, the country will enjoy low prices ACh Supp. Ištar 33:61.

b) type and parts, draft-animals and personnel of the plow — 1’ types of plows: see *agadibbu*, *ħarbu*, *majarū* and *šuhĥānu*, for designations referring to the draft animals, see *erbenītu*, *rubātu*, *sudduštu*, *sumuntu*, *šaltu* and *šunu’tu*.

2’ parts of the plow: *aĥu* (a truss of the frame), *appāti* reins, *asumatu* (also *sumatu*), *da’tu* (a truss of the frame), *emū* share, *erim-matu*, *girgiltu*, *ħanniĥu*, *ħuṣābu*, *ingu* top part, *ittū*, *kalbatu* leather shoe of the share, *kissu*, *kubšu*, *kurussu* leather shoe of the share, *kussū* “stool,” *lišānu* share, *littu* “stool,” *li’u* (a truss of the frame), *mukillu*, *mussiru*, *nabrītu*, *nabrū*, *nīru* yoke, *puġdu*, *qaġġadu* head, *rikbu* top part, *rittu* handle, *sikkatu* (peg in OB, share in NB), *sikkūru* clamp, *simirtu*, *šinditu*, *šeršerratu*, *takāltu*, *ummu* frame, *unūtu* equipment, *uzuntu* “ear”; see Hh. V 110–172 and Forerunner.

3’ draft animals used with the plow: 4 GUD 4 SAL.ANŠE.LIBIR *šu* 2 GIŠ.[APIN] MAD 1 136:5ff., and passim, cf. GUD.GIŠ.APIN ITT 2/2 p. 42 5705 (translit. only, all Oakk.); *gud. apin* TuM NF 1–2 273 r. 13’ (Ur III); *ina la* ŠE.NUMUN 2 *umī* GUD.APIN.ĤI.A-*ia irīqa* my plowing team was idle for two days due to lack of seed PBS 7 66:20 (OB let.); 6 GUD. APIN.ĤI.A *ša ina eqlim šuāti iħaṭṭū* 4 GUD.APIN *majar*[i im]ħaṣu 2 GUD.APIN *irīšu* of the six plow oxen that are wrongly used in this field

epinnu

two plow oxen have been breaking (the soil), two plow oxen have been seed-plowing Fish Letters 15:15ff. (OB let.); ŠE.NUMUN *ù* ŠĀ.GAL *ša* 3 GIŠ.APIN.GUD seed and fodder for three plow-teams YOS 5 184:1, 13, cf. GIŠ.APIN. GUD.ĤI.A ÈŠ.KAR.BI X GÁN ibid. 164:1 (OB); 6 GUR *tablitti* 2 GIŠ.APIN.GUD NÍG ITI.Ī.KAM six gur (of barley) for the recuperation of two teams of plow oxen for one month Riftin 53:6, and passim in this text, cf. ŠĀ.GAL GUD.ĤI.A *ša tablittim* SLB 1/2 46:19, and 3 GIŠ.APIN.GUD. ĤI.A *ana tablittim maħrika ikkalū* TCL 1 32:9; for GUD.APIN, see *alpu*.

4’ personnel of the plow: see *epinnu* in *rab epinni* and *kullizu*, and note *engar. bānda* in Ur III (see Oppenheim Eames Coll. p. 71, G 19), LÚ GIŠ *e-pi-nu* Wiseman Alalakh 238:10 (OB).

c) as name of a constellation: see RAcc. 63:44 sub mng. 1a, and Gössmann ŠL 4/2 No. 39.

d) uncert. mng.: [*kurumm*]at *e-pi-⟨ni⟩-it āli lu kurummatka* DUG *ħabanāt āli lu maštītka* may the food of the . . .-s of the city be your food, may (beer from) the *ħabanmatu*-containers of the city be your drink KAR 1 r. 20 (Descent of Ištar), dupl. NINDA.MEŠ GIŠ. APIN.MEŠ *āli lu akalka* CT 15 47 r. 25, emendation von Soden, Or. NS 16 171.

2. a field measure, one-tenth of a homer (Nuzi only): 8 *e-bi-in-ni* A.ŠĀ *ša* PN *ana ekalli ilqu puħizzaru ša eqlīšu ilteqi* a field of eight-tenths of a homer which PN received from the palace, he received it in exchange for his field HSS 15 306:1; 7 *é-bi-nu* A.ŠĀ JEN 561:5, cf. ibid. 9, also 2 *é-bi-en-ni* ibid. 21.

Ad mng. 2: The Hurrian word for this measure is *awiħaru*, for writings with APIN or GIŠ.APIN, see *awiħaru*.

Ad mng. 1: Witzel Keilschriftliche Studien 1 1ff.; Deimel, Or. 7 24ff.; Landsberger, MSL 1 161. Ad mng. 2: Koschaker NRUA 14.

epinnu in **bīt epinni** s.; plowed field; NB*; wr. syll. and É.GIŠ.APIN; cf. *epinnu*.

bīt marri parzilli ina muħĥi 1 GUR ŠE.NUMUN 4 GUR *suluppi* É *e-pi-nu* *ina muħĥi* 1 GUR ŠE.NUMUN 3 GUR *suluppi* *šissin* PN *inaššu* PN will deliver four gur of dates per gur of field cultivated with the iron hoe (and) three

epinnu

gur of dates per gur of field cultivated with the plow BIN 1 117:16; cf. (wr. É.GIŠ.APIN) *ibid.* 125:14.

epinnu in rab epinni s.; plowmaster; NB; wr. LÚ.GAL.APIN, LÚ.GAL.GIŠ.APIN; cf. *epinnu*.

24 GUD.MEŠ *ša* 6 LÚ.GAL.GIŠ.APIN.MEŠ 24 oxen for six plowmasters Cyr. 117:28; LÚ.GAL.GIŠ.APIN (head of a team of three or four plowmen, described as his sons, brothers, or LÚ.APIN-šú his plowman) Nbk. 452 i 2, 7, and passim in this text, also (wr. LÚ.GAL.APIN) *ibid.* ii 13', note that the team sometimes includes another LÚ.GAL.GIŠ.APIN *ibid.* ii 21', and that *e-ri-šú* replaces LÚ.GAL.GIŠ.APIN *ibid.* ii 27'; PN LÚ.GAL.APIN.MEŠ *ša* ^d*Bēlti-ša-Uruk* TCL 12 73:17, cf. YOS 6 40:13, Nbk. 287:5; LÚ.GAL.APIN YOS 3 84:5.

In the Oakk. period, the Sumerogr. SAG.GIŠ.APIN was used, see HSS 10 188 v 7, *ibid.* 189 vi 4 (both Oakk. from Gasur), AnOr 7 276:3, Hussey Sumerian Tablets 2 16 r. 9 (both Ur III). Reading as *rab epinni* uncertain.

epiqtu s.; massiveness; SB*; cf. *epēqu* A.

e-pi-iq-tum : SUĤUŠ.ĀM GI.NA.MEŠ : *šumma* ĤAR *imitti up-pu-uq* SUĤUŠ.ĀM GI.NA.MEŠ massiveness (predicts) solid foundations — if the right lung is massive, (there will be) solid foundations CT 20 39:13 (ext.).

epirru s.; (a bead); syn. list.*

[*x*] *sa-a-bu, e-pi-ir-ru, e-rim-ma-tum* : NA₄ *a-bi ab-ni* Uruanna III 181ff., in CT 14 16 K.240 r. 2ff. (Thompson DAC 107 n. 2.)

ēpiru s.; provider; lex.*; cf. *epēru*.

ú.A = *e-pi-rum* (also = *za-ni-nu*) Izi E 282, also Lu IV 366.

ēpiš balaggi s.; musician playing on a drum; SB*; wr. *e-piš DÚB(DI)*; cf. *epēšu*.

DIŠ *ina āli e-piš DÚB* (var. *DÚB(DI) ma'du* if there are many musicians playing on the *balaggu* (var. on the *DÚB(DI)*) in a town CT 38 4:86 (Alu).

Possibly to be read *ēpiš širhi*.

ēpiš barti s.; rebel; lex.*; cf. *epēšu*.

ḫum.ḫum.dù.dù = MIN (= *e-piš*) *bar-ti*, MIN *ne-er-ti* ZA 9 161 ii 30 (group voc.).

ēpiš kapalli

ēpiš bašāmi s.; maker of *bašāmu*-fabric; lex.*; cf. *epēšu*.

lú.bár.tag.ga = *e-piš ba-[šá]-mu* = *šab-su-[u]* Hg. B VI 142; lú.bár.tag.ga = *e-piš ba-ša-mi* Nabnitu E 158, also Lu Excerpt I 237, Lu IV 279, Igituh short version 271.

ēpiš dulli s.; workman; SB, NB; cf. *epēšu*.

a) in SB hist.: *nāši marri alli tupšikki e-piš dul-li zābīl kudurri* those who wield the hoe, the spade, the brick-mold, the workmen, those who carry the hod Borger Esarh. 62 vi 38.

b) in NB econ.: 50 LÚ.ERIM.MEŠ *e-piš dul-lu ša qēpi* (provisions for) fifty workmen of the governor Nbn. 469:6, cf. *ibid.* 906:3, 976:3, 988:3, Cyr. 74:2, Camb. 9:2, and passim; LÚ.ERIM.MEŠ *e-piš dul-lu* Camb. 202:13; LÚ.ERIM.MEŠ *e-piš dul-lu ša* LÚ.MU Camb. 80:5.

ēpiš (ēpuš) dulli ša ṭiddi s.; (an official of the temple); LB*; wr. *DÛ-uš* VAS 15 22:1, and passim; cf. *epēšu*.

PN *ša TA LÚ.DÛ-uš.MEŠ dul-lu IM.ĤI.A ša bīt ilāni ša Uruk* PN from the (ranks of) the . . . of the temple of Uruk VAS 15 22:1f. and 15, cf. *ibid.* 27:1, 7, 14 and 20; *e-piš dul-lu IM ša É.MEŠ DINGIR.MEŠ* VAS 15 34:7f. and 4; shortened: LÚ <*e*>-*piš dul-lu ša bīt ilāni* VAS 15 12:4; *šaknu ša šušāni e-piš.MEŠ ša IM PBS 2/1 193:12*, cf. *ḫadri ša šušāni e-piš.MEŠ ša IM* *ibid.* 120:5.

ēpiš ipši s.; maker of reed mats; NB*; wr. LÚ.SU.TAG.GA; cf. *epēšu*.

lú.su.tag.tag = *e-piš ip-šú, pa-qa-a-a* Hh. XXV Section A 7; lú.ban.tag.ga = *e-piš ip-ši* = *ma-ḫi-šu* [...], lú.su.tag.ga = *e-piš ip-ši* = *paq-[qa-a-a]* Hg. B VI 139f.; [lú.ban].tag.ga, [lú.su].tag.ga = *e-piš ip-ši* LTBA 2 1 iii 31f.; lú.ú.tag.tag = *e-piš ip-ši* Nabnitu E 156, cf. Lu IV 277 and Lu Excerpt I 236; LÚ *e-piš ip-ši* = *pa-qa-a-a* Igituh short version 276; *e-piš ip-ši* = *pa-qa-a-a* Uruanna III 553.

As "family-name": LÚ.SU.TAG.GA ZA 4 143 No. 14:4.

ēpiš kapalli s.; maker of leggings; Bogh.*; cf. *epēšu*.

LÚ *e-piš TÚG ka-pal-li* Hrozny Code Hittite § 176B:25.

ēpiš lemutti

ēpiš lemutti s.; evildoer; SB*; cf. *epēšu*.
gidim lú.níg.ḥul.dím.ma : *eṭemmu*
e-piš HUL-*tim* the ghost of an evildoer ASKT
p. 82-83:9.

ēpiš musukkê s.; (mng. unkn.); OB lex.*;
cf. *epēšu*.

lú.kù.kala.ga.ag.ag = *e-pi-iš mu-su-ki-e* OB
Lu A 132.

ēpiš naḥlapti s.; maker of cloaks; Bogh.*;
cf. *epēšu*.

LÚ *e-pi-iš* TÚG.GÚ.È.A *Hur-ri* maker of
Hurrian cloaks KBo 5 7 r. 13.

ēpiš namûti see *ēpiš nu'ûti*.

ēpiš na'ûti see *ēpiš nu'ûti*.

ēpiš nērti s.; murderer; lex.*; cf. *epēšu*.

ḥum.ḥum.dù.dù = MIN (= *e-piš*) *bar-ti*, MIN
ne-er-ti ZA 9 161 ii 31 (group voc.).

ēpiš nigûti s.; musician playing to ex-
press joy; SB*; cf. *epēšu*.

ina sūqēšu ḥādú ul iba' e-piš ni-gu-ti ul
ipparik along its street no happy person
walks, one meets no musician (playing to
express) joy Borger Esarh. 107 edge 1.

ēpiš nikilti s.; in triguer; SB*; cf. *epēšu*.

DİŠ *ina āli e-piš ni-kil-tum* [*ma'du*] if there
are many intriguers in a city CT 38 5:113
(Alu).

ēpiš numûti see *ēpiš nu'ûti*.

ēpiš nu'ûti (*numûti*, *na'ûti*, *namûti*) s.;
jester; SB*; cf. *epēšu*.

[lú.x.x].x = [*e(?)-pi(?)*]-*iš na-mu-ti* (between
aluzinnu and *kulûtu*) OB Lu Part 12:10; a.SILA
.du₁₁.du₁₁ = *e-piš nu-mut-te* (var. *na'-ú-ti*) (be-
tween *raqqidu* and *muštarriḥu*) Lu IV iii 240;
lú.a.DUMU.SILA(text.KUR).dù.dù = *e-piš nu'-u-ti*
(between *munambû* and *kaparru*) Igituh short ver-
sion 279.

ša e-piš namûti qalil qaqqassu the jester(?)
is not respected PSBA 38 132:24 (SB wisdom).
von Soden, Or. NS 24 388f.

ēpiš pappasi s.; cook who prepares *pap-*
pasu; Bogh.*; cf. *epēšu*.

SAL *e-piš* BA.BA.ZA KUB 26 69 v 14.
S. Alp, JKF 1/2 114.

ēpiš šiqli

ēpiš qanâte s.; arrow maker; MB Alalakh*;
cf. *epēšu*.

Barley given *a-na KAŠ e-pi-iš GIŠ.GI* Wiseman
Alalakh 238:36.

ēpiš qappāti s.; basket maker; lex.*;
cf. *epēšu*.

lú.GAR.tag.tag = *e-piš qa-ap-pa-ti* Nabnitu
E 157.

See *ēpišu* s., mng. 2.

ēpiš ṣalmi s.; image maker; Mari*;
cf. *epēšu*.

[LÚ].MEŠ *e*(text *šu*)-*pi-iš ṣa-al-mi-im* ARM
1 74:36 (reading after von Soden, Or. NS 21 81).

ēpiš ṣalti s.; fighter; SB; cf. *epēšu*.

GN . . . u 6000 *ummāni e-piš ṣal-tú ṣa ana*
libbi ilá (he conquered the fortress) GN and
6,000 fighters who manned it Wiseman Chron.
74 r. 21.

ēpiš šēni s.; shoemaker; Bogh.*; cf.
epēšu.

LÚ.MEŠ *e-piš* KUŠ.E.SÍR shoemakers (who
make the shoes of the king) KUB 13 3 iii 3.

ēpiš šipri s.; workman; OB, MB Alalakh,
Nuzi, MA*; cf. *epēšu*.

a) in OB: *a-na šUK e-pi-iš ši-ip-ri-im*
ša É GN *i-pu-šu* for rations for the workmen
who built the house in GN YOS 5 174:11.

b) in MB Alalakh: *naphar x É e-pi-iš*
ši-ip-ri ṣa manzaltu total: x families of
workmen in charge Wiseman Alalakh 227:18.

c) in Nuzi: flour *ana LÚ.MEŠ e-bi-iš*
ši-ip-ra-ti.MEŠ HSS 13 323:25, cf. *ibid.* 442:15;
LÚ.MEŠ *e-bi-iš* KIN.MEŠ AASOR 16 10:17.

d) in MA: 1 KI.MIN (= *qu-pu*) *ša UGU*
e-pi-iš KIN KAJ 310:17.

ēpiš šiqli s.; trickster; lex.*; cf. *epēšu*.

lú.ḥum.ḥum.ag.a = *e-piš ši-iq-bi* (in group
with *ēpiš barti* and *ēpiš nērti*) ZA 9 161 ii 29 (group
voc.).

Translation assumes metathesis of *šibqu*,
“trick,” cf. *sag.NE = ši-ib-qu ep-šu* accom-
plished trick (before *muppištu* slanderer and
in.dúb.dúb.bu = *piš-tu up-pu-šu* to slan-
der) Nabnitu E 159.

ēpiš šizbi

ēpiš šizbi s.; (a court official); Bogh.*; cf. *epēšu*.

LÚ *e-piš* GA KUB 13 3 ii 23, see MAOG 4 49.

ēpiš tāhazi s.; fighter; SB*; cf. *epēšu*.

LÚ.ERIM.MEŠ *šulūtišu e-piš ta-ḥa-zi* his combative garrisons Lie Sar. 449; ERIM.MEŠ *i-piš MÈ-a* (var. ERIM.MEŠ *ta-ḥa-zi-ia*) OIP 2 65:33 (Senn.); *e-piš MÈ-šú* Winckler AOF 2 20:9 (Esarh.?).

ēpiš tunši s.; weaver of *tunšu*-cloaks; lex.*; cf. *epēšu*.

lú. ^{TIR} .tag.ga = *e-piš tu-[un]-ši* = *ḥup-[pu-u]* Hg. B VI 141.

ēpišānu s.; confectioner; NB; wr. with and without det. LÚ, *e-piš-nu* Camb. 438:12, and passim; cf. *epēšu*.

a) in gen. — 1' confecting the sweetmeat called *mutāqu*: *ana mutāqu ana sattuk* ITI MN IGI *ana PN LÚ e-piš-šá-nu* (x sesame) to PN the confectioner for sweetmeats as regular offering for the first half of MN Nbn. 683:5, cf. *ana mutāqu ana PN e-piš-na* Nbn. 859:6, *ina sattug ša mutāqu ana PN e-piš-nu* Dar. 90:8, *ana sattuk ša ITI MN ša mutāqu ana PN e-piš-nu nadnu* Camb. 188:5, cf. also *ana mu-ta*(text *-du*)-*q[u]* *ana PN e-piš-šá-nu* Cyr. 238:5, and *sattuk ša mu-ta-qu*(text *-meš*) *ana PN e-piš-šá-nu nadna* Camb. 324:17.

2' confecting a product whose basic material only, mostly sesame, is specified: 2 *mašihī ša sattuk šamaššammī ina sattuk ša MN ana PN e-piš-šá-nu nadnu* two measures of the size used for regular offerings with sesame have been given to PN the *ēpišānu* from the regular offerings of MN Dar. 197:3, and passim with sesame, exceptionally barley Camb. 20:7, 324:17, Cyr. 189:20, or emmer Dar. 90:8, Camb. 188:5 and, rarely, dates Camb. 121:6; note silver payments (*ina pappasu atūtu*) Nbn. 456:5, (*ina pappasu LÚ.Ī.SUR-ú-tu*) Nbn. 424:7, cf. *ibid.* 284:19.

b) referring to individuals: *Bēl-ētir e-piš-šá-nu* Nbk. 1:5 (earliest ref.), and passim up to Dar. 143:3 (fifth year, latest ref.); *Nabū-ušuršu* Camb. 20:7, and passim under Camb.; *Bēl-iqīša* Nbn. 683:5, and passim up to Cyr. 314:6 (eighth year), etc. Note: PN LÚ *e-piš-šá-nu ša*

ēpišānūtu

PN₂ Nbn. 595:3, also 586:4, 628:3, 667:4, 1094:6, and passim.

The term *ēpišānu* has developed the specific meaning “confectioner,” as contrasted with the more general meaning of the abstract noun *ēpišānūtu*.

ēpišānūtu s.; repair and maintenance (of a house), performance (of duties); NB; wr. *e-piš-nu-tu* VAS 5 99:3, and passim; cf. *epēšu*.

a) repair and maintenance (of a house): 27 GI.MEŠ É *ab-ta ... a-na e-piš-[an-nu]-tu adi 20 šanāte ana PN [iddin]* he gave PN a ruined house of 27 reeds (measure) for repair and maintenance (for him to live in) for twenty years Eilers Beamtennamen pl. 3:8 (p. 107f.); 2 GÍN *idi biti ki e-piš-nu-ú-tu* two shekels of silver as rent of the house in view of the repair and maintenance Gordon Smith College 92:9; É *e-piš-šá-nu-tu ša PN PN bitu ana idi biti ... ana PN₂ [iddin]* house for repair and maintenance belonging to PN, PN rented the house to PN₂ Moore Michigan Coll. 13:4, cf. *ibid.* 14:4; *bitu ... ana e-piš-nu-tu* VAS 5 99:3; *bitu ... ana e-piš-an-nū-tú adi 4-ta šanāte ina pāni* PN VAS 5 117:4, cf. Nbn. 79:4, Camb. 43:5.

b) referring to the performance of duties connected with a prebend: UD-MU.MEŠ GIŠ.ŠUB.BA LÚ.SÍB.GUD É.ZI.DA ... *ša PN ša ana e-piš-nu-tu ultu MU ... adi MU ... ša ina pāni* PN₂ the daily duties of the oxherd prebend of Ezida belonging to PN which are at the disposition of PN for performance from the year x to the year y BE 8 117:4, cf. *ana e-piš-nu-tu* (sale of *nuḥatimmūtu* and *bappirūtu* prebends), VAS 6 104:4, *ana e-piš-an-nu-tu* (sale of a *ṭābihūtu*-prebend) VAS 6 169:7; *ana e-piš-an-nu-tu* (sale of a *bappirūtu*-prebend) BRM 1 82:3.

c) referring to the preparation of beer: 1-en *dannu ... ana e-piš-an-nu-tu ana PN iddin* Dar. 543:6, cf. *ana e-piš-nu-tu* VAS 6 182:2.

d) referring to work on fields: *ana e-piš-an-nu-tu* BE 8 118:5.

e) referring to other work: *dullu ša kāri ... ana e-piš-šá-nu-tu ina pāni* PN work on

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the wall has been entrusted for execution to PN (they will give him all materials needed with regard to the work from the storehouse) VAS 6 84:4.

ep/biš(š)a see *ebišu*.

epištu (*epuštu*, *ipištu*, *epšetu*) s. fem.; **1.** handiwork, workmanship typical of a region, agricultural work, tillage, **2.** construction (as process), manufacture, finished structure, construction, plan, nature, feature, situation, instructions, **3.** working groups, crew (OB and Mari only), **4.** act, activity, achievement, accomplishment, **5.** ritual (act), **6.** evil magic; from OB on; sing. *epšetu* Streck Asb. 36 iv 55, 78 ix 70, 4R 54 No. 1 i 37 (SB), ABL 358:18 and r. 4 (NA), 1411:12 (NB), etc., for *epuštu*, see mng. 5, pl. *epšātu* in OB (beside *epšētu*) and NA; wr. syll. and DÛ.(MEŠ), DÛ.DÛ, also KÌD.KÌD (see mng. 5) and NÍG.DÍM.DÍM.MA (see mng. 5); cf. *epēšu*.

galam, GAR, Nl.sè = *e-piš-tum*, Nl.sè.sè.ga = *ep-še-e-tum* Nabnitu E 138ff.; níg.dím.dím.ma = *ep-še-e-tím*, *bu-un-na-nu-u* Igituh I 388; [urudu]. níg.dím.dím = *ep-še-e-[tu]* Hh. XI 349; TU₄ = *ep-še-[ti]* STC 2 pl. 51 ii 6 (NB Comm. to En. el. VII 18).

ud.sar níg.dím.dím.ma nam.lú.u_x(GIŠGAL). lu mu.un.dím.ma : *bi-nu-ut* DINGIR *ep-šet a-me-lu-ti* (crescent) divine creation (in) human work 4R 25 iii 58f.; nìg.kìd.kìd.da.biki.bi.a mi.ni. in.gar.ri.eš : *iš-ku-nu ep-še-tu-šu-nu ina ašri kima* they placed their works on the correct emplacement Schollmeyer No. 1 iii 29ff., cf. kìd.kìd.bi [x] an.zu.a ki.bi.šè ba.an.gi₄.gi₄ : *ep-še-[e]-ti [šè]-na-a-ti kul-lu-mi-ím-ma ana dš-ri-ši-na tu-ur-ru* BIN 2 22:86f., cf. x x.kìd.da : *ep-še-tim* PBS 1/1 11 iv 87 and iii 55; ^dUtu ^dKu.un.da é.gi₄.a.bi.da.ke_x(KID) níg.kìd.kìd.da.mu húl.li.eš sig₅.sig₅ igi.bar.ra.eš.àm : ^dŠamaš ù ^dA-a kal-la-ti *ep-še-ti-ia dam-qa-a-ti ha-diš* [nap]-li-sa-ma Šamaš and Aja, the bride, look favorably upon my deeds! 5R 62 No. 2:61 (Šamaš-šumukin); [nìg].ag.mu ga.an.dug₄ níg.ag.a.mu nu.di : *ina e-piš-ti lu-uq-bi e-piš-ti ul ša qa-bi-e* let me speak of my act, an act which is unspeakable 4R 27 No. 3:40f., cf. OECT 6 pl. 4 K.4926:1f., etc.

DÛ.DÛ.BI // *e-pu-uš-ta-šú* BRM 4 32:4 (NB med. comm.).

1. handiwork, workmanship typical of a region, agricultural work, tillage — **a)** handiwork: see Nabnitu E 138ff., in lex. section; *ša ep-šet qātija unakkaruma bunnānija usahhū*

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who changes my handiwork, alters my likeness Lyon Sar. 19:103, and passim in Sar., cf. *mu-nak-kir ep-šet* (var. DÛ-šet) *qātija* Lyon Sar. 26:37; *ša mamma ... ana ep-še-ti-a u ALAM-ia uma'aru* who orders somebody (to act in any way) against my handiwork and my stela AKA 251 v 81 (Asn.); *ša e-piš-ti epušu usahhū* who destroys the work I have done OIP 2 84:57 (Senn.); *ep-še-e-ti up-tas-si-is* BHT pl. 10 r. vi 17 (NB lit.); ^dA-nu-nu-šal-lim-ep-šet-qa-ti-ia "Anu-Keeps-my-Handiwork-in-Order" (name of a city gate) Lyon Sar. 11:69; DÛ.MEŠ *siparri unūt šipir mātišunu* finished copper objects, utensils (which are of) the workmanship of their country OIP 2 138:43 (Senn.); *ep-šet Ellilūta inaṭṭala ināšu* his eyes gaze upon the paraphernalia of Ellil-ship (i.e., upon crown, robe, tablet-of-destiny) CT 15 39 ii 5 (SB Epic of Zu); *ep-šet iteppušu inādu abbēšu* his fathers praised the objects (i.e., the weapons) he had made En. el. VI 85; *šarru sāpiḫ ep-šet Ti'amat* the king who scattered the creatures of Tiamat En. el. VII 91, cf. *musappiḫ ep-še-ti-šú-nu la ēzibu mimmišun* En. el. VII 49; *liḫalliqu ep-še-su* may (the gods) destroy his work LKA 35:21 (SB rel.).

b) workmanship typical of a region, etc.: *elippāte širāte e-piš-ti mātišunu* (they build) tall ships, the characteristic product of their country OIP 2 73:59 (Senn.); *ekallu širtu ep-šet KUR Aššur*^{K1} a lofty palace in Assyrian style *ibid.* 129 vi 55; *udē erī ... e-piš-ti mātišunu* copper objects, characteristic products of their region TCL 3 364 (Sar.).

c) agricultural work, tillage (said of fields plowed and sown): if a man makes an opening in a canal and the water carries off *ep-še-tim ša A.ŠA i-te-šu* whatever work has been done on the field adjoining his CH § 56:41; if a man has given to the *tamkāru* A.ŠA *ep-še-tim ša šē ù lu šē.GIŠ.Ì* a field on which the work (of plowing and seeding) of barley or sesame has been done CH § 49:21, cf. A.ŠA *ep-ši-e-tim* RA 24 96 Kish 1927-2:8 (OB).

2. construction (as process), manufacture, finished structure, construction, plan, nature, feature, situation, instructions — **a)** con-

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struction (as process), manufacture: *šipir ep-še-e-te-šu agmurma* I finished the work of its (the palace's) construction Streck Asb. 90 x 106; *šalam erī . . . ibnūma ina e-piš-ti-šu-nu ušāniḫu gimir mārē ummāni* when they cast a bronze image they drove every craftsman to desperation during the manufacture OIP 2 108 vi 83 (Senn.); *ibni^dGuškinbanda^dNinagal^dNinzadim u^dNinkurra ana ep-še-ti-[šu-nu]* (he created the mountains and seas) he created the gods DN, DN₂, DN₃ and DN₄ (as patrons of the crafts) in order to manufacture (the metal work for the decoration of the temples) WVDOG 4 pl. 12:31, see RAcc. 46; *e-piš-ti NA₄.ZA.GIN SA₅* (instructions for) the manufacture of (artificial) red lapis lazuli Thompson Chem. pl. 3 K.6246:91, cf. ZA 36 188:19.

b) finished structure, construction: *eli ša šarrāni abbēa ep-še-ti-šu udanninma unak:kilu šipiršu* I made its (the temple's) structure stronger than (did) any of my royal predecessors and its execution more artistic VAB 4 222 ii 7 (Nbn.), cf. *eli ša mahri šubassu urappiš ušarriḫa ep-še-te-e-šu* Streck Asb. 88 x 97; *ša eli kullat bīrātešu dunnunatma nuk:kulat ep-še-es-sa* which was stronger than all his (other) fortresses and more cunning in its construction TCL 3 299 (Sar.); *ep-še-ti* (var. -et) *nīmurti bīti šāti limurma* may he look upon the splendid structure of this temple KAH 1 13 iv 29 (Shalm. I); *arkassun šāru itabbal ep-šet-sūn zakīkiš immanni* the wind shall carry off their belongings, their buildings will be counted for naught CT 15 50 r. 9 (SB lit.); GABA.RI SIG₄.AL.UR₄.RA *nappalti* ŠEŠ.UNUG^{kl} *ep-šet* AMAR.^dEN.ZU copy of (the inscription on) a kiln-fired brick from the ruins of Ur, (from a) construction of Amar-Sin UET 1 172 iv 3.

c) plan: ^dMarduk . . . *ep-šet parakki ilūtišu širti mimma [šumšu] iḫsusma* Marduk devised every detail of the plan for the sublime shrine of his godhead Borger Esarh. 85 r. 49; *la nīdi nīni ša Ti'amat e-pi[š-ta-ša]* we do not know the plan of Tiamat En. el. III 128.

d) nature, feature: *ina nēmeqi ep-še-ti-šu^duzun nikiltu ša^dEa . . . iqīšušu* through his

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wise nature, the cunning wisdom which Ea had given him VAS 1 37 iii 3 (kudurru); *aššu danān ep-še-ti-šu nišē kullumimma tanitti ilūtišu šulmudi apāti* in order to demonstrate to the people the power of his nature, to instruct mankind with regard to his divine glory Borger Esarh. 85 r. 49; *eḫlu ša Aššur tanatti qardūtišu šutāruḫu ep-ši-su ša^dDagan šarru mušarbū tanattišu* the glory of the courage of the hero of Aššur is all-surpassing, his nature is (like) that of Dagan, the king who increases his (the king's) glory! KAH 2 84:77 (Adn. II); *tallaktašu abūbumma ep-še-ta-šu [lab]bu nadru* his behavior is that of the *abūbu*-storm, his features (are) a raging lion Borger Esarh. 97 r. 12; ^dŠušinak . . . *ša ašbu ina puzrāti ša mamman la immaru ep-šet ilūtišu* DN, who lives in an inapproachable place, whose divine features nobody is allowed to see Streck Asb. 52 vi 32; *lu mimmu šatra ša muḫḫi ipaššitu ep-še-e-ti šināti ušpēlu ṭēma šuātu innū* who effaces whatever is written upon it (the kudurru), alters these reliefs (lit. features), changes this content MDP 10 pl. 11 iii 30 (kudurru Melišihu).

e) condition, situation: *amurma ep-še-ta-šu marušta* behold his terrible condition! 4R 54 No. 1 i 37 (SB rel.); *ina muḫḫi minē ki ep-še-e-ti annūtu lemuttu imḫuru Arubu* why did this unfortunate happening befall Arabia? Streck Asb. 78 ix 70; *aššu ep-še-e-te šināti ana ašrišina turri* to remedy this situation Borger Esarh. 16 Ep. 11:11; *ajīte ep-še-ti šanāti mātitan* what strange conditions everywhere! Ludlul II 10 (= Anatolian Studies 4 82); *ep-šet lemutti ša ina niš qātēja ilāni . . . ušapriku* the disastrous happening which the gods, upon my prayer, have caused to befall him Streck Asb. 22 i 121.

f) instructions, institutions: *ina ṭuppi gan ṭuppi i-piš-ta-šu inandinušu* they give him his instructions in clear writing BBR No. 1-20:14; *ajū arkū ša illamma DÜ.MEŠ-ia unak:karu* whatever person appears in the future and changes my institutions CT 36 7:17 (Kurigalzu).

3. working group, crew — **a)** in OB: 3 ŠU. ŠI UKU.İL.MEŠ *it-ti e-pi-iš-tim ša Larsam^{kl}* u

epištu

3 ŠU.ŠI UKU.ÍL.MEŠ *it-ti e-pi-iš-tim ša URU Ra-ḫa-bi^{kl} li-pu-šu* 180 porters should work with the crew of Larsa and 180 porters with the crew of GN TCL 1 3:6 and 8 (let.); ERIM *e-pi-iš-[tim] ša Larsam piqissumma* entrust to him the crew of Larsa LIH 7:7 (let.), cf. *ibid.* 4:4.

b) in Mari: *ša-bu-um e-pi-iš-tum ša ippešu iṣat* the crew which is to do the work is small ARM 3 1:13, cf. *e-pi-iš-tum ul ma-da-at* *ibid.* 19; LÚ *ša-ba-am e-pi-iš-tam ša ḫalšim . . . ukammis* I assembled the crew of the district ARM 3 6:5, cf. *ibid.* 3:20; *e-pi-iš-tum isap-paḫma šiprum innezibma* this crew will scatter and the work will be abandoned ARM 3 8:20.

4. act, activity, achievement, accomplishment — **a)** act, activity — **1'** in gen.: *ep-še-tu-ka annittān damqā ša mārē šipri . . . taklū* is that action of yours correct that you have delayed the messengers? ARM 1 15:5; *ep-ši-te annite diqte ša ina pān ili u amēlūti mahratunu* this friendly act which is agreeable to god and man ABL 358:19 (NA), cf. *ep-ši-tu annītu diqtu ša šarru bēli epušuni* *ibid.* r. 4, and *annītu ep-še-e-ti* ABL 1411:12 (NB); RN *aḫašu ep-šet Elamti ša ana aḫišu ēteppušu emurma* RN, his brother, saw what they did in Elam to his brother (and he fled from Elam) Borger Esarh. 47 ii 58; *ša ana RN . . . ušakpidu ep-še-tu annītu* those who plotted this evil act against RN Streck Asb. 36 iv 55; *eli ep-še-e-ti annāti libbī egugma* I was infuriated over these acts Streck Asb. 8 i 63; *ultu ep-še-e-ti annāti ēteppušu* after I had done this *ibid.* 38 iv 77; *ip-ši-ti ēteppuš* ZA 43 19:75 (SB lit.), cf. *ep-še-ti-ia ep-šá-ak* ABL 1285:23 (NA); *ep-šet nēšē šātunu iqbāni* they told me about the depredations (lit. activities) of these lions Streck Asb. 214 r. 12; *imtaršamma ep-še-ta-šu-un el[i:šun]* their activities became troublesome to them En. el. I 27; *ep-šet [ma]rušti ša ina GN ēteppušu išmūma* they heard of the drastic action to which I resorted in GN Winckler Sar. pl. 45 E 16'; *sapiḫ tēmašuma sīḫati ep-šet-su* even his mind became confused, his actions disorganized En. el. IV 68.

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2' applied to pious royal conduct: *ša ep-ša-tu-šu ana šēr* ^dUTU *u* ^dMarduk *tāba* whose activities are pleasing to Šamaš and Marduk LIH 57 i 7, cf. *ibid.* ii 27 (Hammurabi), cf. *ša ep-še-tu-šu eli Ištar tāba* CH iv 46, *ša ep-še-tu-šu eli ilāni ša šamē eršetim itībama* KAH 1 16:3 (Tn.), and *passim* in NA hist., *e-ep-še-tu-šu liṭība* YOS 1 45 ii 47 (Nbn.); *in maḫ-rika ép-še-tu-u-a lidmiqa* may my activities be pleasing to you VAB 4 82 ii 16 (Nbk.), and *passim* in Nbk., cf. *maḫar DN . . . li-dam-qa ép-še-tu-u-a* VAB 4 232 ii 25 (Nbn.), *ina maḫ-rika lišāqiri e-ep-še-tu-u-a* VAB 4 260 ii 27 (Nbn.), ^dSin . . . *ana e-ep-še-ti-ia liḫdūma* YOS 1 45 ii 36 (Nbn.), and *ana ep-še-e-ti-[ia]* ^dMarduk . . . *iḫdēma* 5R 35:26 (Cyr.); *maḫar* ^dMarduk . . . *e-ep-še-tu-u-a šumgiri* make my activities acceptable to Marduk VAB 4 100 ii 27 (Nbk.), and *passim*.

3' qualified as good or evil: *ep-še-ti-ia damqāti ḫadīš ippalisma* he looked with favor and joy upon my good deeds BBSt. No. 37:1, and *passim* in Esarh., Asb., cf. *ep-še-e-ti ša dam-qāta u libbašu išāra ḫadīš ippalis* 5R 35:14 (Cyr.), [é]p-še-e-tu-šu *kīnāta ippalisma* PSBA 20 157 r. 17 (NB rel.); *ep-še-ti-e-šu lemnēti ina qirib GN ašmēma* I heard of his wicked activities in GN Borger Esarh. 47 ii 50, cf. *ibid.* 43 i 55; *ep-še-ti-šu lemnēti ušannūnimma* they reported to me his wicked activities OIP 2 50:16 (Senn.), cf. *ilāni rabūti ep-še-ti-e-šu lemnēti ippalsuma* Streck Asb. 186 r. 23; *ep-šet surrātišunu* their rebellious acts Streck Asb. 12 i 130; *ana ep-še-ti-šu-nu šurruḫāti* upon their daring activities Borger Esarh. 41 i 24, cf. *ibid.* 33, and *ep-šet ḫammā'e ša kī la libbi ilāni innipšu* *ibid.* 46.

4' (pious) works, referring to temples: at that time I had a temple to Ninmah rebuilt in Babylon — *ana šāti* ^dNIN.MAḪ . . . *ep-še-ti-ia damqāti ḫadīš lippalisma* may DN for this reason look favorably upon my pious works (i.e., the temple) Streck Asb. 240:45, and *passim*; *i-pi-iš-tim lipit qātēja libur ana dārātīm* may (this) work, my handiwork, last forever VAB 4 64 iii 39 (Nabopolassar), cf. *e-ep-še-ti-ia damqāti ḫadīš naplisma* *ibid.* 32; *ana bitī šuāti ḫadīš ina erēbika ep-še-tu-u-a*

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damqāti hadiš naplisima when you (goddess) enter joyfully into this temple look with favor and joy upon my pious work VAB 4 228 iii 40 (Nbn.), and passim in insers. of Nbk. and Nbn.; *kala e-ep-še-e-ti-ia šūqurātīm zanān ešrēti ilāni rabūti . . . ina nari ašturma* I wrote upon the stela all my outstanding works concerned with the caretaking of the sanctuaries of the great gods VAB 4 74 ii 44 (Nbk.), and passim in Nbk.; *e-ep-še-tu-u-a damqāta šītir šumiya u šalam šarrūtija hadiš naplisama* look with favor and joy upon my pious works (i.e., temples), my inscriptions and the statue representing me as king VAB 4 258 ii 22 (Nbn.).

b) achievement, accomplishment — **1'** said of the deeds of gods: *limuru ep-šet bēl ilī . . . kal ilī* may all the gods see the accomplishments of the lord of the gods Craig ABRT 1 29:36; *alkātuš lu šupā ep-še-tuš lu mašla* his acts are glorious, his achievements likewise En. el. VI 122; *aj immaši ina apāti ep-še-ta-[šu likila]* may he not be forgotten among men, may his achievements be remembered En. el. VII 18; *e-ep-še-tu-šu naklāti eliš atanādu* I always highly praise his (Marduk's) wondrous achievements VAB 4 122 i 31 (Nbk.); *e-piš-tū^d Sin . . . ša ina asuminētu . . . aš-ṭuruma ana šamē nišē arkītu* (report on) the achievements of Sin which I wrote upon the relief stelae for people to read in the future CT 34 37:79 (subscript, Nbn.).

2' said of the acts of kings: *awātūa nasqa ep-še-tu-ū-a šāninam ul išā* my words are choice, my achievements have no equal CH xli 100; *danān ep-še-e-tu ša ilāni rabūti išimuinni* my powerful achievements which the great gods had made my destiny Streck Asb. 84 x 43; *aššu tašriḫti danān ep-še-te-ia niši kullumimma* to demonstrate my glorious and powerful achievements to mankind Borger Esarh. 98 r. 31, cf. *danān ep-še-te-ia ša ina tukulti Aššur . . . attallakuma* ibid. r. 51; *šarru ša ep-še-tu-šu eli šarrāni abbēšu šutuqa* VAB 4 66 i 18 (Nabopolassar); *ep-še-et qurdiya* my heroic achievements KAH 1 13 left edge 1 (Shalm. I), cf. *ep-šet bēlūtija* TCL 3 192 (Sar.), *ep-šet tašnintija* 3R 7 i 50, cf. ibid. ii 60 (Shalm. III); *ep-šet qātēja ša ina* GN *ēpušu* the achievements which I personally accom-

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plished in GN IR 30 iii 23 (Šamši-Adad V), cf. *ep-šet ēteppušu liptāt qātēja* Borger Esarh. 28:14; *bu'ur(!) šēri ep-še-et qātīšu* the hunt, his personal achievement AKA 142 iv 32 (Tigl. I); *li'u ep-šet ka[lama]* expert in all achievements Borger Esarh. 103:10.

5. ritual (act) — **a)** in gen.: *ep-še-e-ti u surārī ša šarri . . . pān ilāni maḥ[ra]* the rituals and prayers of the king are pleasing to the gods ABL 629 r. 4 (NA); *[ep]-še-e-ti annāti DİM.ME.IR NIGIN.BA itippuṣ anāku ul ēpuṣ* these rituals the totality-of-the-gods has performed, I did not perform (them) KAR 60 r. 3 (= RAcc. p. 22), cf. NIG.DİM.DİM.MA *annāti teppuṣ* ibid. r. 13; ITI.DU₆ *ša^dUTU qurādu kalama ep-[še-tu-šu jānu]* the month Tešritu belongs entirely to the heroic Šamaš, there are no rituals (for it) 4R 33 iv 11 (hemer.); *ep-še-tu-šu li-pūš* he may perform the ritual CT 4 5:22 (NB rit.).

b) referring to the ritual accompanying a conjuration: *DÙ.DÙ.BI lu ina riksi lu ina niknakki teppuṣ* you may perform the pertinent ritual either by means of a set table of offerings or by means of a censer BMS 21 r. 92, and passim, cf. KID.KID.BI *šumma ina riksi šumma ina niknakki teppuṣ* KAR 25 ii 26; *inim.inim.ma zú.gig.ga.kam dù.dù.bi nu sar* conjuration against bad teeth, the pertinent ritual has not been written down AMT 28,1 iv 11. Always written either *DÙ.DÙ.BI*, "its (pertinent) ritual," cf. above, or *KID.KID.BI*, cf. above, and followed by an instruction. For the reading *epuštu* of the former, see the comm. passage BRM 4 32:4, in lex. section; for the correspondence of Sum. KID.KID and Akk. *epištu*, see the bil. refs. in lex. section. Cf. the reading of KID.KID as *kikittu* s.v., see also *nēpišu*.

6. evil magic — **a)** in gen.: *kišrūša puṭ-ṭuru ep-še-tu-ša ḥulluqu* her (magic) knots are undone, her magic acts annihilated Maqlu I 34; *ep-še-ti-ki lemnēti upšāšēki* your evil magic acts, your witchcraft Maqlu VII 113; *ep-še-te-ku-nu tūranikunūši* your magic acts are turned back upon yourselves Maqlu V 81; *ipšiki ep-še-ti-ki ep-še-et ep-[še-ti-ki] ep-še-et muppi[šūtiki]* all your magic activities, your most potent magic activities, the activities

ēpištu

of your witchcraft Maqlu VII 106f., cf. ÉN *ip-šiki ep-še-te-ki* incantation (beginning with) “Your witchcraft, your magic” Maqlu IX 160; [*e-pi-š-ta-šu-nu kima mé nâdi liq[tâ]*] may their evil magic come to an end as (quickly as) the water from a waterskin PBS 1/2 133 r. 15, and dupl. Tallqvist Maqlu pl. 94 r. 15, etc.

b) referring to the result of magic practices: save me from *šikin* GIŠ.ĤUR.MEŠ *u mimma ep-šet amēlūti ša ina panīja ipparriku* magic circles set up and whatever (other) magic human beings have put across my way ASKT p. 75 r. 5 (= Schollmeyer No. 12); DÛ-ti LÚ.ĤAL evil machinations of the *bārū*-priest JNES 15 142:61' (SB rel.), and passim; [... *šu*]-*up-ri e-pi-š-ti gal-la-bu-ti* nail [parings], (clippings) made (for purposes of magic) by the barber K.5253:10 (unpub., SB, courtesy W. G. Lambert).

ēpištu (*epšetu*) s. fem.; sorceress; SB; pl. *ēpišetu* (*e-pi-še-tu-ú-a* Maqlu III 64, *e-pi-š-tu-u-a* PBS 1/1 13:47), *epšēti* Maqlu VII 16 with var. *epšāti*; cf. *epēšu*.

a) in gen.: *ana e-pi-š-ti epšima iqbū* who said to a sorceress, “Practice sorcery!” Maqlu III 121, and passim; *e-pi-š-tu tēpušanni ipšu tēpušanni epussi* inflict the (same) magic which she has cast upon me on the sorceress who cast magic on me! Maqlu I 129; *e-pi-še-tu-ú-a mārāte Anim* my sorceresses are the daughters of Anu Maqlu III 64; *ša e-pi-š-ti-ia abtani šalamša* I made a figurine of my sorceress Maqlu III 18.

b) in parallelism with *muštēpištu* etc.: *e-pi-š-ti u muštēpišti* Maqlu V 46, and passim, cf. BBR No. 16 r. 8; *e-pi-š u e-pi-š-tū* Maqlu III 190, and passim, cf. BMS 7:58.

ēpištu in **ēpišat mirsi** s. fem.; cook who prepares *mirsu*; Mari*; cf. *epēšu*.

PN *e-pi-ša-at mi-ir-si-im* ARM 3 84:23.

Oppenheim, JNES 11 139.

ēpišu (*epšu*) s.; 1. sorcerer, 2. reed plaiter, 3. workman; Mari, SB; *ep-šu* 4R 59 No. 1:12; wr. syll. and (once) DÛ PBS 1/1 13:41; cf. *epēšu*.

GAR.pa.tag.tag = *e-pi-šu* Nabnitu E 155.

epēšu

1. sorcerer: *e-pi-šu ipušanni* a sorcerer has cast a spell upon me Maqlu I 128; *annātu e-pi-š-ú-a* Tallqvist Maqlu pl. 95:15; NU.MEŠ *e-pi-š-ia* figurines of my sorcerer Maqlu I 73, cf. NU.MEŠ DÛ-[*ia*] PBS 1/1 13:41; *e-pi-ši u e-pi-š-ti* my sorcerer and my sorceress Maqlu II 171, and passim, cf. *e-pi-š-ú-a e-pi-š-tu-u-a* PBS 1/1 13:47; *e-pi-š-ia u muštēpišti* Maqlu II 38, and passim, cf. *e-pi-ši u multēpilti* BBR 52:5; *ep-š[u e-pi]š-tu* 4R 59 No. 1:12.

2. reed plaiter: see lex. section.

3. workman: *dūrum imaqgutma e-pi-šu-um ul ibašši* if the wall collapses, there will be no workman (here) ARM 2 127:6.

Ad mng. 2: see *ēpiš qappāti*, wr. with a similar logogram.

ēpišu in **la ēpišu** s.; do-nothing; NA*; cf. *epēšu*.

šarru . . . uda šumma šitū anāku šumma la e-pi-šu anāku the king knows whether (or not) I am a careless person or a do-nothing ABL 556 r. 8.

epitatu s.; (a plant); plant list*; foreign word.

Ú GI.ZÚ.LUM.MA, Ú LAM.MA, Ú KIN TUR : Ú *e-pi-ta-a-tu* Uruanna II 345ff.; Ú *e-li-ku-là*, Ú *qi-li-tū*, Ú *qul-li-tū* : Ú *e-pi-ta-a-tu ina Šú-ba-ri* Uruanna II 348ff.

The SB refs. wr. GI.ZÚ.LUM.MA are cited sub *kuršibti eqli*, cf. GI.ZÚ.LUM.MA, NUMUN GI.ZÚ.LUM.MA : Ú *kuršibta* A.ŠÀ Uruanna II 351f., also Ú ÚŠ GI.ZÚ.[LUM].MA : AŠ *kuršibtu* A.ŠÀ Uruanna III 119.

epāti (*epiāti*) (mankind) see *apāti*.

ēpītu see *ēpū*.

epēšu adj.; expert; SB, NB; wr. syll. and DÛ; cf. *epēšu*.

NUN.ME.TAG = *ep-pe-šu* (after *itpušu*, *itpuštu*) Nabnitu E 165; NUN.ME.TAG = *em-qu*, *mu-du-ú*, *ep-pe-šu*, *ha-as-su*, DUMU *um-ma-ni* Lu II iv 10'; *ga-šá-am* NUN.ME.TAG = *en-qu*, *ep-pe-šu*, *ha-as-su*, *mu-du-u*, etc. Diri IV 75; [NUN]^{mu}.GÁL = *ep-pe-šu*, [NUN].ME.TAG = DUMU *um-ma-a-ni* Erimhuš III 3.

a) in gen.: DÛ-*eš tāhazī dannu* experienced in battle, strong (said of Ninurta) KAR 76 r. 22.

epqennu

b) in NB personal names: ^dBE-DÛ-*eš* “Ea-is-the-Expert” Nbn. 907:4, and passim; ^d*É-a-e-piš*-DINGIR.MEŠ “Ea-is-the-Expert-Among the Gods” Nbn. 293:13; ^dBE-DÛ-*iš*-DINGIR.MEŠ Dar. 73:3; ^d*É-a-DÛ-eš*-DINGIR VAS 6 66:16, and passim.

Stamm Namengebung 65.

epqennu (*epeqennu*) s.; (a skin disease); OB, SB*; cf. *epqu*.

ga-na GAN = *ep-qé-en-nu* (also = *garābu*) A VIII/1:4; a.ga.an.gar, [a].ga.an.tùm, [(x)].ib.lá = *ep-qé-nu* (followed by *epqu*) PBS 12/1 13 ii 8ff. (list of diseases).

ep-qé-nu = *sim-mu* Malku IV 66.

[š]u^rruppám lemmum [*e-p*]é-*e-qé*(text -*di*)-*nu* u [*būšā*]nu evil chills(?), e. and JCS 9 10 HTS 2:9 (OB inc.), cf. *šuruppám lemmam e-pé-qé-na-am u būšāna*[*m*] ibid. 27, also *e-ep-qé-nu* (in enumeration of diseases) JCS 9 11 C 3 and 16, and *šennētum širiptum ep-qé-na sa*[*māna*(?)] CT 23 3:10 (SB inc.).

The word literally means “leprosy-like.”

Holma, OLZ 1938 23 n. 4; Goetze, JCS 9 13.

epqu s.; leprosy; Nuzi, SB; cf. *epqennu*.

[x].x.nu.sig, [x].x.ba, [(x)].si, [(x)].za, [x.x.x.NE].dib = *ep-qu* (between *epqennu* and *šini-it-tum*) PBS 12/1 13 ii 11ff. (list of diseases); [x.x.x.N].E.dib = *ep-qu* (preceded by *garābu*, *būšānu*, *happu*, followed by *garābu*, *harāšu*, *zanāhu*) K.4177 r. iii 16, in Langdon Archives of Drehem p. 9 n. 1 (group voc.).

lú.saḥar.šub.ba = *ša e-ep-qá-am ma-lu-ú* (Sum.) covered with scales = (Akk.) full of leprosy OB Lu A 274.

umma PN-*ma* PN₂ *ana jāši iqtabi ep-ka ma-la-ta-mi . . . šibūtuka bilammi kimé* PN₂ *a-na ep-qa ma-lu-ti iqtabakku . . .* PN₂ *ana PN ki'am iqtabi ep-ka ma-la-ta-mi* UŠ *ana muḥ-ḥija la te-gi-ir-ib* PN said (in court), “PN₂ said to me, ‘You are full of leprosy!’” — (the judges said), “Bring your witnesses (who can testify) that PN₂ spoke to you about (your) being full of leprosy” — (the witnesses deposed,) “PN₂ said to PN: ‘You are full of leprosy, . . . do not approach me’” RA 23 148 No. 28:6, 10 and 21 (Nuzi); *šumma sin-ništu ulidma ullānumma ep-qá*(var. -*q*[*a*(!)] *mali* if a woman bears and from the beginning (the child) is full of leprosy CT 27 18:8

epšu

(SB Izbu), var. from dupl. CT 28 1 K.6790:2; ^d*Enlil ep-qá u bennī ušamqat*(ŠUB) DN will bring leprosy and epilepsy upon (the people) ACh Supp. 2 Istar 84:2 (apod.); *epqu miḥru taz-zimtu* leprosy, bad luck, complaint Šurpu IV 8, cf. *ep-qu meḥru ša amēlūti* JNES 15 142:46'.

The Sum. equivalent *saḥar.šub.ba*, also = *garābu*, *saḥaršubbá*, indicates that *epqu* means “leprosy,” and replaces OB *saḥar-šubbá*.

Holma Kl. Beitr. 3f.

epru in **bīt eprī** s.; nether world (lit. house of dust); SB*; cf. *eperu*.

ana É ep-ri ša ērubu anāku in the nether world, which I entered Gilg. VII iv 45, cf. *ana [É] [ep-r]i* ibid. 40.

epru see *eperu*.

epšetu see *epištu* A and B.

epšu (fem. *epištu*, *ipištu*, *epuštu*) adj.; 1. built on (said of a house plot), 2. cultivated, 3. wrought, finished, 4. adjusted, 5. experienced; from OAkk. on; *e-pi-ru-tu* Dar. 313:1; wr. syll. and DÛ.A (DÛ RA 16 125 i 9, NB); cf. *epēšu*.

5 sar é.dù.a = *ḥa-mul-tu mu-sar-ru É ep-šú* a built-up house plot of five sar Hh. II 65; ki. GIŠGAL.^{da}DÛ.a = MIN (= *suk-ku*) *ep-šu* Izi C i 15; kin.ag.a = MIN (= *ši-ip-ru*) *ep-šu* Ai. VII i 19, cf. Izi H App. iii 7.

1. built on (with *bitu*) — **a)** in OAkk. and Ur III: 1 sar igi.[4.gál] é.dù.a 1 sar gan.šà šu.nigín 2 sar igi.4.gál ITT 5 6684:1 (OAkk.); 1½ sar 4 gín igi.4.gál é.dù.a ù [...] Eames Coll. Noor. II 1 (Ur III).

b) in OB: É.DÛ.A BIN 2 86:1, TCL 1 157:53, and passim; É.DÛ.A UCP 10 86 No. 11:1 (Ishchali); note that É.DÛ.A in OB texts from Elam has to be read simply *bitu*.

c) in MA and NA: É *ep-šu adi 2 dalātešu* KAJ 174:2; É *ep-šu adi gušūrēšu adi dalātešu* ADD 331:4, and passim in ADD.

d) in Nuzi: É.MEŠ *ep-še-du* HSS 13 161:4, É.MEŠ *ep-šu-tum* SMN 3491:5 (unpub.).

e) in NB: x GI.MEŠ x K Û Š x ŠU.SI É *e-ep-šú ab-tu ù ki-šub-bu-ú* a house plot of x reeds,

epšu

x cubits, x fingers built on (or) in ruins and (the pertaining) empty plot Nbk. 328:1, cf. É *ep-šú ú ab-ta* BIN 2 130:1, Dar. 379:30; 8 É.MEŠ DÛ.MEŠ RA 16 125 i 9 (NB kudurru); É.MEŠ *ip-šu-ú-tú u ki-šub-ba-a-šú* BRM 2 49:2, cf. VAS 15 30:2, [É.MEŠ] *ép-šú.MEŠ u* KI.ŠUB.BA.MEŠ VAS 15 50:6; É-su DÛ-uš *ki-šub-ba-a-šú* BRM 2 42:2, cf. also *ibid.* 41:2; É.ŠU^{II}-su DÛ-uš-tum his built-on plot with a wing (of a house) BRM 2 9:2, cf. É.ŠU^{II}-su u É *ru-gu-bu-šú DÛ-uš-ú-tú* BRM 2 48:2, cf. also *ibid.* 44:3 and VAS 15 48:8; *ina* É.ŠU^{II} *ép-šú-tum* BRM 2 52:2; É *ep-šú sippu raksu* built-on house plot with intact door opening AnOr. 9 13:1, and *passim*; É *ku-ru-ub-bu-šú ép-šú* Speleers Recueil 293:2.

2. cultivated (with *eqlu* and *kirú*): A.ŠA-am *ep-ša-am* field under cultivation VAS 7 156:16 (OB); *kí šE.NUMUN la iħterú ina ep-šú qāssu telli* if he does not dig up the (entire) field, he will forfeit (even) what has been put under cultivation VAS 5 49:19 (NB); GIŠ.SAR DÛ.A TCL II 248:15 (OB).

3. wrought, finished: 2 MA.NA URUDU *ep-šum ana* 1 GÍN KÛ.BABBAR two minas of wrought copper for one shekel of silver Goetze LE § 1 i 17; *samrātīm ep-še-tīm ša* URUDU finished nails of copper ARM 2 1:7; send me the silver *anāku annānum šipram ep-ša-am luddin* so that I can give a finished object here ARM 1 77 r. 12'; *šumma labīrūtu ep-šutu ibaššú* if there are some old and finished (stuffed animals) EA 10:36 (MB); *gamrūtu e-piš-ú-tu* (dates) in full amount (and) treated VAS 3 156:10, and cf. ZÛ.LUM.MA *e-pi-ru-tu* Dar. 313:1; 20 MA.NA AN.BAR *mar-ra.MEŠ dullu ép-šú* twenty minas of iron hoes, finished work Dar. 142:11; 4,750 *dulla ep-šú* 2,650 *la ep-šú* x (*ašlu*-measures of) finished work, x (measures of) unfinished (work) VAS 6 272:2 (NB).

4. adjusted (said of measures which have been reduced in size for unknown reasons, NB only, for an upward adjustment, see *elātu* mng. 4c) — a) complete version: *ina mašīhi ša* PN KI 1 GUR 1 (*sūtu*) *i-piš-tum* in the measure of PN (with the proviso that) from each gur one seah (i.e., one-thirtieth) is

epû

adjusted (i.e., deducted) VAS 3 184:6; [2] ME 73 GUR *ina GAL-i* 9 GUR *e-piš-tum* (all together) 273 gur (the items add up to only 272 gur) in the large (measure, minus) nine gur (i.e., one-thirtieth, according to) the adjusted (gur measure) Cyr. 176:11; 55 GUR KI 1 GUR 1 (*sūtu*) 3 SĪLA *i-piš-tum* TCL 13 208:7.

b) abbreviated version: *ina* GIŠ.BAR *ša* 1 (*sūtu*) 1½ SĪLA *e-piš-ti* in the seah which had been adjusted by one and a half silas (for each gur) UCP 9 93 No. 27:23, cf. *ina* GIŠ.BAR *ša* 1 (*sūtu*) 1 SĪLA *e-piš-tú* (beside *ina* GIŠ.BAR ĤAR.[...] line 14) YOS 6 75:13 and 19.

5. experienced(?): *Arišen ri* URU(?) *ep-šum* RN, experienced shepherd of the city (mng. uncert.) RA 9 1:5 (Oakk.).

epšu see *ēpišu*.

epšu (work) see *ipšu*.

epû adj.; baked; SB*; cf. *epû*.

ina šuršummi e-pu-ti ina mé kasi emmūti talāš you knead (the drugs) in baked residue of beer (and) in hot *kasú*-juice BE 31 56 r. 34 (med.); *īštakkanu šumē šēri [xx] [e]l-pa-a īštakkanu kašāti* (var. *kašāti*, mistake) *īštaqqū mé nādāte* they served roast meat (to the gods), they served baked [bread], they gave cold water from the waterskins to drink Gilg. VII iv 44; 5 SĪLA NINDA *e-pu-um* 3 NT-850:1 (unpub., Oakk.).

epû (*apû*) v.; to bake; from OB on; I *īpi* — *ippi*, IV; cf. *epû* adj., *epû* s., *upītu*.

du-u GAB = *e-pu-u ša* [NINDA] to bake, said of bread A VIII/1:134; [d]u₈.du₈ = *e-pu-u ša* NINDA (in group with *te = te₄-hu-ú* to serve (food), *gar = nasāhu*) Antagal G 147.

ninda.gur₄.ra kid.tur.biú maḥ.a: in e-pe-e kir-[ša šu-uh-ħir] ak-la ru-ub-[bi-ma] 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.šim.bi nu.du₈.ru // nu.dar: akalu ellum ul in-ni-pi* no pure bread is baked (in the desecrated temple) 5R 52 No. 2 r. 52, see Langdon Sumerian and Babylonian Psalms p. 216.

gana e-pi-i kurummātišu . . . šî e (var. *i*)-*pi kurummātišu* come, bake for him his daily portions (of bread)! — she baked his daily portions (of bread) Gilg. XI 211 and 213; *um-mī la te-pa-a anāku la ākul* did my mother

ēpū

not bake for me, did I not (get to) eat? Gilg. VI 72; *ša ana 243 šibtum nuḫatimmu ip-pu-ú* (flour) which the baker will bake into 243 loaves RAcc. 62:26 (NB); 19 *nuḫatimmē LÚ ēpija u LÚ tēḫija ša naptanu . . . ip-pu-ú pūt a-pu-ú ša naptanu u bun ša takkasú našú kī baṭlu iltakan[u] u naptanu bišu i-te-pu-ú mullé . . . undallú* 19 bakers, (being) ordinary bakers and tēḫú-servers, who have to bake the meal (for the god), are responsible for baking the meal and for seeing that the fine flour is fine — if there is an interruption (in the service) or if they bake an unpalatable meal, compensation must be paid (by them) TCL 13 221:16 and 18 (NB); 14 NINDA [. . .] NINDA ziz.[AM] *te-ep-pi* you bake 14 . . . loaves, emmer-wheat loaves KAR 90:4 (SB rit.); *iḫaššaluma inappūma ana libbi aḫāmeš usammahuma i-te₄-i(!)-nu(!)-ma ip-pu-ú ikkalu* they crush (inedible cereals), sift, mix together, grind it (and) bake and eat ABL 1000:11 (NB); *ina tinūri te-ep-pi* you bake (the drugs?) in the oven (in broken context) AMT 15,6:7.

Zimmern Fremdw. 39.

ēpū (fem. *ēpūtu*) s.; baker; Mari, Chagar Bazar, Nuzi, MB Alalakh, NB, SB*; cf. *epū*.

a) *ēpū* — 1' in Chagar Bazar: *e-pi-i* bakers (parallel: *tē'inu* millers) Iraq 7 57 A 988 (citation only), cf. *ibid.* 59 A 995.

2' in Nuzi: x ŠE *ana arzanu ana LÚ e-pu-ú* x barley for groats(?) to the baker HSS 14 55:18; 6 ANŠE GIG.MEŠ *ana LÚ e-pu-ú* six homers of wheat to the baker SMN 3376:8 (unpub.), also HSS 14 18:12; 4 LÚ.MEŠ DUMU.MEŠ É.GAL *e-pu-ú* four men belonging to the palace, bakers HSS 13 208:5, cf. 4 LÚ.MEŠ *e-pu-ú* HSS 14 593:26 (translit. only), also PN LÚ *e-pu-ú* HSS 15 33:3.

3' in NB: *naphar* 19 LÚ.MU.ME LÚ *e-pi-ia* LÚ *te-ḫi-ia ša naptanu ina bit kannanu ša DN DN₂ u DN₃ ippá* total 19 cooks, the bakers and the bread-servers, who will bake the meal in the *kannanu*-house of the goddesses DN, DN₂ and DN₃ TCL 13 221:14.

4' in SB: LÚ.MU *e-pi-i* NINDA *ki-mah-ḫi-šú* RA 49 36:15 (rit.).

eqbu

b) *ēpūtu*: rations for four women *e-pi-[tum]* woman bakers (between *ša mersi* makers of sweets, and *ša alappāni* makers of *alappānu*-beer) RA 50 72 v (r. “iv”) 35i (Mari); SAL PN *e-pi-tum* ARM 7 120:35'; PN SAL.GÌM É.GAL *e-pi-a-tum* JCS 8 11 No. 159:7 (MB Alalakh).

epuš dulli ša ṭiddi see *ēpiš dulli ša ṭiddi*.

epuštu see *epištu* A.

epūšu see *epēšu* s.

eqbu s.; heel, hoof; SB*; wr. syll. and MUD, also MA.SÌL SB Izbu.

[s]i-la KUD = *eq-bu-um* MSL 3 220 G₆ iii 17' (Proto-Ea); [si-la] [KUD] = [*eq-bu* A III/5:171; [uzu.sil]a, [uzu.m]ud, [uzu.x.x]. x = *eq-bu* BRM 4 35:20ff. (unplaced section of Hh. XV), cf. uzu.sila SLT 46 vii 18 (Forerunner to Hh. XV); mu-ud MUD = *eq-bu* Idu II i 57.

MA. si-il SÌL // *eq-bi* MA.SÌL // *ku-tal-la* [MA.SÌ]L // *qin-na-tum* ROM 991:10f. (unpub., Izbu Comm., courtesy W. G. Lambert), cf. usage b.

a) heel (of a human being): *šumma amēlu muruṣ kabartim mariṣma eq-ba-a-šú* SAR.SAR (var. adds *-ḫu*) *šir'ānū šēpēšu kabbaruma italluka la ile'e* if a man is afflicted with varix, his heels are swollen, the veins of his feet are very thick and he is unable to walk AMT 73,1:15, var. from KAR 192 i 8; [*šumma amēlu šir'ānū*] *eq-bi-šú* DU.MEŠ-az if the veins of anybody's heel move (convulsively) AMT 69,9:4, cf. (wr. SA MUD-šú) KAR 185 ii 6; *šumma amēlu muruṣ kabartim mariṣma šir'ānū eq-bi-šú* IM *malú ana šuṣé* if a man suffers from varix and the veins of his heels are filled with air, to remove it (you apply the following prescription) AMT 73,1:18, dupl. (wr. SA MUD-šu) KAR 192 i 12, cf. *šumma amēlu šir'ānū eq-bi-šú* [. . .] AMT 70,5:4; *šumma amēlu šuḫar eq-bi-šu kabil* if the . . . of a man's heel is . . . KAR 192 i 50, cf. *šumma amēlu muruṣ kabarti šuḫar eq-[bi]-[šu . . .]* *ibid.* ii 2 (coll. Köcher).

b) heel, hoof (of a quadruped): 4 GÌR^{II}. MEŠ-šú *suprāšina kantappu ša eq-ba la* TUK-a (the monster) has four legs, they have *kantappu*'s without heels for feet MIO 1 72 iv 2 (description of representations of demons);

eqēqu

šumma izbu ina eq-bi imittišu kursinni aḥātum ušqallal if the newborn lamb has as additional hock hanging from its right hoof CT 27 47:10 (Izbu); [*šumma izbu imittišu ša imitti ina MA*].SİL-šu *naši* (with gloss [*eq*]-*bi-šu* to MA.SİL-šu) Virolleaud Fragments p. 18:13 (SB Izbu), restored from dupl. CT 27 45 K. 4129+ : 7ff.

Like the Heb. and Syr. cognates, *eqbu* means both “heel” and “hoof.” It is comparatively rare, the usual term being *asidu*.

Kraus, Or. NS 16 199 n. 1.

eqēqu (*egēgu*) v.; to be heavy, tied (said of the tongue); SB*; I, I/3, II; cf. *uqququ*.

eme.dib = *uq-qu-q[u]*, KA¹-nim.gi₄ = *e-qé-q[u]*, inim.gi₄.gi₄ = *e-te-eg-gu-gu* Antagal N ii 15'-17', cf. [1]ú.eme.dib = *uq-qu-qu* CT 37 24 iv 12 (App. to Lu); *uq-qú-uq* : *su-ku-uk* (tongue)-tied : dumb TCL 6 14 r. 32 (comm. to astrol. omen, apod.).

[*šumma iškāšu*] *zi-ra* EME-šu *i-te-niq-qi-iq šaptāšu una[ššak]* if his testicles are rolled up, his tongue stammers continuously(?), he bites his lips Labat TDP 136:63; *šumma* EME-šu *ú-gu-ga-at* if (when he speaks) his tongue is heavy (parallel: *kašrat* is tied) AJSL 35 157:66 (SB), see Kraus, AfO 11 224:67.

The Sum. correspondences eme.dib, “tongue-tied,” and inim.gi₄, “repeating words,” suggest that a speech defect is referred to, most likely stammering.

Kraus, AfO 11 229; von Soden, ZA 49 185f.

eqīdu s.; cheese; NA, SB.*

i.nun.na = *hi-ma-tú* ghee, ga.àra(ḤAR) = *e-qi-du* cheese Practical Vocabulary Assur 119f.; [Ú.G]A.BA.BA, [Ú GA].ÀRA : Ú *e-qi-du*, [Ú] GA.ÀRA : Ú *na-ga-lu* Uruanna II 489ff., cf. ga.àra.gal.g[al], ga.àra.tur.t[ur], ga.àra.du₁₀ du-du₁₀ (Akk. col. broken) Hh. XXIV 121ff.

100 GA.MEŠ 100 *e-qi-di* one hundred (measures) of milk, one hundred (measures) of cheese Iraq 14 43:131 (Asn.); [... *e-q*]*i-di ša la tābti tapāš ina* GA [...] you crumble unsalted cheese, [...] (it) in milk AMT 6,1:3, cf. *arkišu e-qi-di-ma ša la tābti* ibid. 5.

For ga.àra, “cheese,” and its varieties in Ur III, cf. Oppenheim, Eames Coll. p. 47. For reading of GA.ḤAR as ga.àra, see Falkenstein, JAOS 72 42f. In NB *eqīdu* is replaced by *gubnatu*, q. v.

eqļu

eqļu s. masc. and fem.; 1. field, 2. area, 3. land, region, terrain; from OAkk. on; masc., but fem. in OAkk. (and, rarely, in OB MDP 18 202:10), pl. *eqlāti*, fem. (but masc. in Nuzi JEN 654:15, etc.); wr. syll. and A.ŠÀ (mostly GÁN in OAkk., sometimes also in OA and OB BIN 7 16:8, and passim in BIN 7).

ga-na, eq-lu, eq-qel GÁN = *eq-lu* Ea IV 295, 297f., cf. [...] [A.GÁ]N = *eq-[lu]* A I/1:210; ga-na GÁN = *eq-lum* SB I 307; a.šà = *eq-lu* Ai. III iv 56 (catchline); GÁN = A.ŠÀ Ebeling Wagenpferde pl. 16 r. 17 (MA comm.).

a.šà.ga a íb.ta.a[n.dé].c : A.ŠÀ *mé išaqqi* he will irrigate the field Ai. IV i 51, and passim in Ai.; edin.na a.šà.ga gun gür.ru gun h́é. en.na.an.gür.ru : *šēru eq-lu nāš bilti biltu liššika* (Sum.) may the tributary (serfs) in desert and field bring him (their) tribute : (Akk.) may the open field and the (cultivated) field which bring produce, bring you produce 4R 18* No. 5:5f., cf. ibid. Add. p. 4; a.šà.ga mu.un.gār.kex(KID) gi.gur ma.ra.an.gur : [*ina eq*]-*li-ia ikkāru* GIŠ *pa-an uttir* the peasant brought back the basket (empty) from my field RA 33 104:34 (SB lament.); ^dŠenbar (ŠEG₉).ra.gim₄.gim₄.me a.šà mar.ra.kex : ^d*En-nu-gi šākin eq-li* (Sum.) DN of the cultivated field : (Akk.) DN, who cultivates the field RAce. p. 5 iii 7f.; ba(text c1š).du.dè mu.un.il a.šà lú.kúr.ra.[ka] i.du un.í[1] a.šà.zu lú.kúr.ra : *tallik taššá e-qé-el nakri illik iššá e-qé-el-ka nakru* you went and took the field of the enemy, the enemy went and took your field AJSL 28 240:14ff. (SB wisdom); erim nu.bàn.da nu.me.[a] a.šà engar.ra in.[nu] : [*šābu ša la la*]-*puṭṭi* [*eqļu ša la*] *ikkāri* people without a supervisor are like a field without a tiller RA 17 123:18f. (SB wisdom).

1. field — a) in gen.: GÁN-*lam 'aruš* till the field! JRAS 1932 296:4 (OAkk. let.), cf. ibid. 8; A.ŠÀ-*ia aššata ša la muta mašil aššum bali errēši* my field is like a wife without a husband, because it is without a tiller EA 74:17, also ibid. 75:15, 90:42 (all letters of Rib-Addi), cf. a.šà giš.apin nu.zu unplowed field BE 6/2 1:4 (OB); *kišubbá iptīma ana* A.ŠÀ *utir* (if) he breaks up fallow land and turns it into a (cultivated) field KAR 392 r.(?) 8 (SB Alu); *šumma* A.ŠÀ *eršam u lu* A.ŠÀ ŠE.GIŠ.Ì *eršam iddin* if he gives (as security) either a cultivated (barley) field or a cultivated sesame field CH § 50:45ff.; *šumma awilum* A.ŠÀ *ana* GIŠ.SAR *zaqāpim ana* NU.GIŠ.SAR *iddin* if a man gives a field (for rent) to a gardener for planting an orchard

eqlu

CH § 60:11, cf. *ibid.* §§ 61:28 and 62:34, see below; *ana* A.ŠÀ-*lim erēšim la tegge kīma napišti māti* A.ŠÀ-*lum-ma ul tīdē* be not careless with regard to the tilling, do you not know that the field is the life of the land? YOS 2 48:12 and 15 (OB let.); AN.NA MÁŠ.NU.TUK ù A.ŠÀ GA.RI NU.TUK the tin bears no interest, and the field brings no rent(?) (antichretic formula) KAJ 13:26; *nīpiš āli bīti* A.ŠÀ *kiri nāri u ki-zal-e* ^d*Nisaba* rituals for the city, house, field, garden, river and the . . . KAR 44:21, cf. [NAM].BÚR.BI A.ŠÀ u GIŠ.SAR AMT 7,8 r. 7; *adi* PN *balṭu . . . e-qi-el-ša ikkal* as long as PN lives, he will have the usufruct of her field Waterman Bus. Doc. 25:15 (OB), cf. 14 *šanāte* A.ŠÀ *ātakal* I had my livelihood from the field for 14 years ABL 421:9 (NA); A.ŠÀ-*am* ù A.ŠÀ GIŠ.SAR a field and an orchard Gautier Dilbat 2:1, and passim in OB; A.ŠÀ.MEŠ GIŠ.GIŠIMMAR *zaqpu* field planted with date palms YOS 7 126:1, and passim in NB, note: LÚ.NU.GIŠ.SAR.ME *ša* A.ŠÀ.MEŠ YOS 3 19:32 (NB let.), also A.ŠÀ *qablu ša* GIŠ *allān* ADD 444:6, and cf. A.ŠÀ.MEŠ *allān* grove of oak trees MRS 6 RS 15.118:4; x SAR A.ŠÀ Ú.SAR(!) . . . *ana mušarī* GA.RAŠ SAR a vegetable field of x sar for leek beds RA 24 96b:1.

b) special designations (without known Akk. correspondences): A.ŠÀ A.GÀR field in the *uqāru* (commons, or larger irrigation district) TCL 1 5:6f., and passim in OB; *ina* A.ŠÀ A.[G]ĀR.[ĤI].A *ša* GN 3 ME A.ŠÀ *mē imla* in the fields of GN 300 (measures) of field have filled with water ARM 3 77:7f.; *ana* A.ŠÀ A.GÀR *butuqtu ana nakandī išātu ana bīt amēli sipittu ulu ana māti nakru iṭṭhām* referring to the field, it predicts a dike-break, referring to the storehouse, fire, referring to the man's house, mourning, or, referring to the country, an enemy will approach it CT 20 49:23 (SB omen text); A.ŠÀ A.GÀR.BI ŠUB-*di* this field will be fallow CT 39 3:17 (SB Alu), and passim in Alu; A.ŠÀ A.GÀR-šú *arbūti saḥḥiš ušēmi* he turned his barren fields into meadows TCL 3 209 (Sar.); A.ŠÀ Ú.SAL *mala mašū* a field irrigated by inundation, as much as there is (for growing barley and sesame) RA 27 83:1, cf. ZA 36 95:1, also BE 6/2 23:3 and 11, cf. A.ŠÀ Ú.SAL . . . *ana šē u šē.GIŠ.ì* . . . PN ÍB.TA.È

eqlu

PN has rented a field watered by inundation for (growing) barley and sesame RA 27 83:1, but: A.ŠÀ-*lum* ù Ú.SAL TCL 11 149:1 (all OB), cf. A.ŠÀ *ušallu* ADD 444:7, and see *ušallu*; A.ŠÀ GIŠ.GI BIN 7 67:1 (OB); A.ŠÀ IM.AN.NA *u šiqīta* a field watered by rainfall and irrigated MDP 18 202:10 (= MDP 22 3), and passim in Elam, also A.ŠÀ IM.NA MDP 23 169:10, 38 and 40, for a parallel in Ugaritic, cf. Syria 17 64; A.ŠÀ DU₆ high-lying field TCL 17 4:6, and passim in OB, cf. du₆.du₆ ki a nu.e_x (DU₆+DU).da a ma.ra.e_x.dē to the high-lying (fields), to where the waters have not risen the water will rise for you SAKI 100 xi 14 (Gudea Cyl. A); A.ŠÀ GUG₄.ŠE field in stubble BE 6/2 1:1, 9:1, 29:1, 37:1 and 4, 45:1, 61:1, 68:1, PBS 8/1 23:8, 25:1, 27:1, 31:1, 86:1, 91:1, 102 iv 9, PBS 8/2 122:1, 131:5 and 11, 165:25 and 34, 168:11, 174:1, 4 and 10, OECT 8 2:1; A.ŠÀ KA.GAR (opposed to fallow) CT 33 43:1, cf. KA.PAD A.ŠÀ PBS 8/1 93:1; A.ŠÀ ŠUKU (reading unknown) field given by the administration for livelihood YOS 8 173:3(!), UET 5 4:6, and passim in OB, note: *qadum* A.ŠÀ.ŠUKU-šū-*nu labīrtim* TCL 7 2:9, see *kurummatu*; for the month name A.ŠÀ DINGIR.RA *erēšim* in Elam, see *erēšu*; A.ŠÀ DA.AB.TA (mng. obscure) BE 6/2 43:5, Çiğ-Kizilyay-Kraus Nippur 79:2, etc.; note: a.šà da. a b. t a SLT 212 i 9f., OECT 4 157:9' (Forerunners to Hh. XX).

c) location: A.ŠÀ . . . ŠÀ A.ŠÀ a field within the field BE 6/2 9:1f. (Nippur), and passim in OB from Nippur, Sippar, e.g., BE 6/1 50 case 7f., cf. A.ŠÀ ŠÀ A.ŠÀ.ÍD RA 26 105:2 (Isin), A.ŠÀ ŠÀ A.ŠÀ.GAR.RA Rifting 22a:1 (translit. only), also A.ŠÀ *ina lib[bū]* A.ŠÀ.GAR.RA CT 8 16b:6, cf. *ibid.* 2 (all from Sippar); x ŠE.NUMUN . . . UŠ.SA.DU *libbū* A.ŠÀ x field, (one of its sides) falls within the field BBSt. No. 9 i 5 (NB kudurru), cf. ŠÀ A.ŠÀ Dar. 80:18, and passim in NB, see Steinmetzer, ArOr 6 203ff.

2. area, distance — **a)** area — 1' in legal and administrative documents: a.šà.bi HSS 10 16:4 (Oakk.), and (exceptionally) gán.bi OIP 14 163:3 (Oakk.); A.ŠÀ.BI 4 SAR its area is four sar BIN 7 61:3 (OB), cf. BE 6/2 31:2, PBS 8/1 9:3, 99 i 17 and ii 4, 102 iii 10, PBS 8/2 165:11, 24 and 34.

eqlu

2' in math.: SAG.DU 20 GAR UŠ 5,20 A.ŠÀ.BI (a triangle) the length is 20 gar, its area is 5,20 MCT p. 48 Ca 2, and passim, for refs., see MCT p. 160 sub a.šà, and TMB 216f.

b) distance: *kīma awilim halpim ištu 1 me'at be-ri GÁN-lim* (you write to me) as (if I were) an accursed man a hundred miles away TCL 19 32:29 (OA let.); *urkišu GÁN-lam 10 bi-ri-e tarappud* you run after him for a distance of ten miles TCL 19 60:16 (OA let.); *ana šiddi 63 kumāni A.ŠÀ ēnaḥma i'abit* along one side an area of 63 *kumānu* had deteriorated and gone to ruin AKA 148:30 (Tigl. I), cf. 3 KAS.GÍD A.ŠÀ ... *lu ēbir* KAH 2 68:23 (Tigl. I); 4 $\frac{2}{3}$ KAS.GÍD *qaqqari [mišī]ḥti* A.ŠÀ four and two-thirds miles overland was the measure of the distance VAB 4 166 vi 63 (Nbk.); *ana 5.ĀM bi-ri 6.ĀM bi-ri A.ŠÀ iḥītu-nimma* they inspected a distance of five to six double miles ARM 3 17:22, cf. *ibid.* 12:10; *birit ālāni killalīn 30 A.ŠÀ* between the two cities there is a distance of thirty (double miles) ARM 2 131:25.

3. land, region, terrain, etc. — a) land — 1' in gen.: A.ŠÀ *rūq* the region is far away ARM 4 88:21, cf. A.ŠÀ *ul rūq* ARM 5 67:26, also A.ŠÀ *ašar wašbāku qerub* the region where I live is near by ARM 4 70:47; A.ŠÀ *ultu māme ušēlamma nābališ ušēme* I raised a piece of land from the water and made it dry land OIP 2 96:76 (Senn.), cf. *ibid.* 118:16; a.šà.zu Tin.tir^{kl}.ta a.šà nu.mu.un.da.sá: *itti eq-li-ka Bābilim eq-lu ul iššannan* with your terrain, Babylon, no (other) terrain can be compared 4R 20 No. 3:13f.; *ultu GN [adi] GN₂ A.ŠÀ.MEŠ ušamšiluma izūzu* from GN in Subartu to Karduniaš they divided the territory into equal parts CT 34 38 i 22 (NB chron.); *ina A.ŠÀ GN ... assakan [bēdē]* I spent the night in the territory of GN Scheil Tn. II 58, cf. *ibid.* r. 7f.; *ina A.ŠÀ NAM.KÚR sulummū iššakkan* in an enemy region there will be peace CT 31 50:13 (SB ext.), and passim, see *nukurtu*; *ina A.ŠÀ DI-me ilāni idāt(Á) ummā-nija ittanallakuma nakra adāk* in a peaceful region, with the gods helping my army, I shall defeat the enemy KAR 423 ii 39 (SB ext.), and passim, see *šulmu*; *ša ... ina A.ŠÀ la amāri*

eqlu

itammiru he who buries (this boundary stone) in a region to which nobody has access BBSt. No. 6 ii 36 (Nbk. I, kudurru), and passim in kudurru.

2' *eqlam, ina eqlim* overland, abroad (OA, MA): *u tuppam ša Ālim dannam rābi-šum ukāl ša mamman lu ina Ālim lu ina GÁN-lim mamman la iḥḥi'uma kasap PN ina Ālim ipaḥḥuranni* the *rābišu*-official holds a valid written order to the effect that no one is to touch (it), either in the City (Assur) or abroad, and that the money of PN is to collect in the City (Assur) TCL 14 21:8 (OA let.), cf. *ibid.* 12; *luqūtum lu ina Ālim lu ina GÁN-lim ana bīt PN errab* the merchandise will reach (lit. enter the house of) PN, either in the City (Assur) or abroad AnOr 6 22:24 (OA), cf. Hrozny Kultepe 12:11 and 30; *maḥar patrim ša Aššur šibūtašnu ša GÁN-lim PN u PN₂ iddinu* PN and PN₂ gave their testimony from abroad, before the sword of Aššur TCL 21 271:42 (OA); *urram attūnu eq-lam la tallakā* are you not going overland (from Assur) tomorrow? TCL 19 30:22 (OA let.); *u inūmi kaspam iddinu anāku GÁN-lam wašbāku* but when he gave the money, I was (traveling) overland TCL 19 32:11 (OA let.), cf. *eq-lam wašbāni* TCL 14 51:1; *adi GÁN-lam aturranni* until I return (to Kaniš) from overland TCL 19 32:23 (OA let.); *annukum u šubātū ištu Kaniš «aššumi» adi Puruḥhattim aššumi* PN *eq-lam ettiq kaspum ištu Puruḥhattim adi Kaniš aššumi* PN₂ *eq-lam ettiq* the tin and the garments will be forwarded (lit. go overland) from GN to GN₂ in the name of PN, the silver will be forwarded from GN₂ to GN in the name of PN₂ BIN 4 149:15 and 18 (OA); for *eqla etēqu*, see *etēqu*; *šumma ... mussa ana A.ŠÀ ittalak ... la mimma ēzibašše la mimma šūbulta ištu A.ŠÀ ušēbilašše* if (a woman's) husband has gone abroad and has not left her any (provisions) nor sent her anything from abroad KAV 1 iv 85 and 90 (Ass. Code § 36); A.ŠÀ *u šā Ālim* abroad and in the City (Assur) KAJ 1:10 (MA), and passim in KAJ.

b) terrain: *ina qaqqar dannati tiše'anni tuqqira mé u šamma [i]na e-qi-il šumāmīti* you sought me in a dangerous region, you

eqlu

made water and fodder rare for me in the desert (lit. terrain of thirst) MDP 18 250 r. 15 (OB lit.); *ul iddar dannat* A.ŠÀ he fears not the dangerous terrain BBSt. No. 6 i 24 (Nbk. I kudurru); A.ŠÀ *tāba ina narkabtiya u marša ina šēpēja* (I crossed) the easy terrain in my chariot, the difficult (terrain) on foot AKA 83 vi 51 (Tigl. I), cf. *ibid.* 65 iv 66, also Lie Sar. 151, cf. also *gab'āni dannūte ša šadē* A.ŠÀ *marša lu išbatu* AKA 50 iii 17 (Tigl. I); *birti* KUR GN *u* KUR GN₂ A.ŠÀ *namraši lu ašbat* I took (the road) through the difficult region between the mountains GN and GN₂ AKA 53 iii 42 (Tigl. I), and *passim*, see *namrašu*; *ina* KUR GN A.ŠÀ *pašqi ša ana mēteq narkabātiya la naṭū* in the mountain (range) GN, a difficult terrain which was not suitable for the advance of my chariots AKA 45 ii 73 (Tigl. I); A.ŠÀ MUL AL.LUL *irubu* (Mars) entered the house of Cancer Thompson Rep. 236:1.

c) in names of wild-growing plants, attested in the following, q.v. — **1'** wr. A.ŠÀ: *atirti* A.ŠÀ, *erišti* A.ŠÀ, *ilat* A.ŠÀ, *illat* A.ŠÀ, *imḥur-ašrā ša* [A.ŠÀ], *imḥur-lim ša* [A.ŠÀ], *inib eqli*, *išāri* A.ŠÀ, *išbattum* A.ŠÀ, *kirbān* A.ŠÀ, *mārat eqli*, *nibi'i* A.ŠÀ, *piri' eqli*, *sikkat* A.ŠÀ, *sikkur* A.ŠÀ, *sikurrat* A.ŠÀ, *šammi* A.ŠÀ, *timbutti* A.ŠÀ, *ummāt* A.ŠÀ, and cf. *ú* SAR A.ŠÀ Uruanna II 355ff., *ú* SUG A.ŠÀ Uruanna III 354, *GIŠ* A.TU.GAB+LIŠ A.ŠÀ.GA Hh. III 415.

2' wr. GÁN: *kamkadu ša* GÁN, *kammē* GÁN, *kirbān* GÁN, and cf. *ú* NÍG.GÁN GÁN Uruanna II 456 and 460, *ú* SAR GÁN Uruanna II 355ff.

d) in names of insects (wr. syll. and A.ŠÀ), attested in the following, q.v.: *ākīlu ša* A.Š[À], *ettūtu ša eqli*, *ḥarrīru* (PÉŠ.A.ŠÀ.GA), *ḥubībīt eqli*, *ḥuzirtu ša eqli*, *kalmat eqli*, *kuršibtu eqli*, *mubattir eqli*, *muni eqli*, *qūqānu eqli*, *šaḥ eqli*, *šā'il eqli*, *timbūt eqli*, and cf. BURU₅.KÙ.BABBAR.A.ŠÀ.GA Hg. B III iv 3.

e) *eqlu* in *rēš eqli* (as military term), see *rēšu*.

Up to OB and MA (rarely in LB), fields are measured in measures of length, while the texts from Elam (post OB), MB, NB, Nuzi and NA use measures of capacity (referring to the amount of seed needed for the area). However, see *epinnu*, mng. 2.

eqū

equ s.; (a votive offering); NA*; cf. *eqūtu*.

I GUD I GUD.ÁB *adi* GUD.AMAR-šá ša *Ištar-dūri* DUMU *Išpueni* URUDU.ĪI. <A> *bīt* ^d*Haldia* *a-na e-qi utirruma iš-tur(!) šīruššun* (a statue of) a bull and a cow with her calf, made of copper, belonging to the temple of DN, (and) of which RN, son of RN₂, made a votive offering and on which he inscribed (an inscription to that effect) TCL 3 401 (Sar.).

eqū v.; to daub; OB lex., Bogh., SB; I *eqqi*, I/3; wr. syll. and MAR; cf. *mēqūtu*, *tēqūtu*, *uqqū* adj.

šim.bi.zi = *e-qu-u* stibium paste, šim.bi.zi.igi.gūn = MIN *šá e-qé-e* same, for painting (eyes), šà(var. kar).tūr.šu.tag.ga = MIN *šá ú* same (i.e., *eqū*, to daub) said of medicines Antagal VIII 131ff.; mar = *e-qu-u*, [ú].til.la.tag.ga = MIN *šá šam-me* Antagal VIII 50f.; gu-nu GÜN = *e-qu-u* A III/4:229; [š]u.tag.ga.ab = *zu-uh-ḥi-in* adorn! *te-qi-i-šu* daub it! OBGT XI 11 15f.

a) to daub (eyes) — **1'** with medicine: *tasák inišu te-eq-qi-ma ina'eš* you bray (drugs in honey and ghee) daub his eyes (with this) and he will get well AMT 18,9:9, cf. *inišū te-e-qi* AMT 14,5:7, IGI^{II}-šú *te-qi* AMT 12,8:10, and *passim*; *muša'irāna arqa ta-za-paḥ marrassu ina ḥimēti tuballal inišu te-q[ī]* you . . . a green frog, you mix its gall with ghee (and) daub his (the patient's) eyes (with it) AMT 8,1:13; *inišū ina* NAGA.SI *temessi adi ir iparrasu te-qi* you wash his eyes with alkali from sprouted soap-plant until his tears stop (and then) you daub (his eyes) CT 23 26 ii 6; *tasák inišu te-te-ni-qi-ma* you bray (various drugs), daub his eyes several times (with this) Kūchler Beitr. pl. 19 iv 15, cf. *inišū* MAR.MEŠ AMT 12,8:6, 14,1:6, 18,6:8, and *passim*, also *te-te-niq-qi* AMT 18,6:3, [. . .] *ī+GIŠ tasák te-te-ni-ig-qi* AMT 9,1:6, MAR.MEŠ *ibid.* 7, *ina ḥimēti tasák te-qi* *ibid.* 10, IGI^{II}-šú MAR(!) RA 18 7:7, 10; *tasák te-eq-qi* AMT 14,1:4, cf. *tasák te-qi* (alternating with *tasák* MAR) AMT 10,3:16ff., AMT 12,8:10 and 13, CT 23 24:20f., 24, 27, etc., also wr. SÚD MAR(!) RA 18 7:11ff.; *ina ir-ri abāri tasák inišu* MAR (= *teqqi*) . . . ŠE.SA.A *sahlē* ĪI.ĪI *tābilam ana muḥḥi qaqqadišu* MAR (= *tazarru*) . . . *ú labka inišu* MAR.MEŠ (= *tete-neqqi*) you bray (various drugs) in a lead

eqû

mortar, daub his eyes, you mix roasted grain and mustard seed, (and) strew it dry on his head, you repeatedly daub his eyes with moist drugs (and he will get well) AMT 16,1:4 and 7, cf. *kīma labki inīšu* MAR.MEŠ-*ma iballut* AMT 11,2:27; *surirūt igāri tābila tasāk ina* ŠU.LÚ UD.KA.BAR *ina išāti tašakkan* MAR you bray a wall-lizard dry, put it into the fire with a bronze spoon, daub (his eyes) AMT 11,2:2, cf. [... *ana*] Ì+GIŠ *tanaddi ina ubānika* MAR AMT 11,2:1; [...] *me-qī-ti 1-šú 2-šú te-eq-qī* you daub (his eyes) once or twice [with] the salve KUB 37 5:5, cf. *ibid.* 2 and 8; [... *te*]-*qī-ma iballut* [...] IGI.MEŠ-*šu* MIN (= *teqqīma*) *iballut* KAR 210 r. 11f.

2' with cosmetics: *guhla inīša te-qī* you outline (the slaughtered kid's) eyes with stibium paste LKA 79:12, also KAR 245:11, cf. *te-qī* (in similar context) KAR 227 i 26.

b) to apply salve to other parts of the body: *ištēniš tasāk ina šamni tuballal šuburrašu te-te-ni-iq-qī-ma ina'eš* you pound (the drugs) together, mix them with oil, daub his anus repeatedly, and he will recover AMT 101,3 i 9, cf. MAR.MEŠ-*ma* *ibid.* 14; [*šuburra*]*šu itqurtam te-qī* you daub his anus (with) a spatula AMT 56,5:7 (to 58,1:7); [...] LIŠ.A.BÀR *ina šamni . . . tasāk* MAR you bray in oil and daub (it by means of) a lead spatula AMT 11,2:21; *pān murši takappār itqurtam te-qī* (referring to *kabbaltu* shin) you wipe off the sore spot and daub it (with) a spatula AMT 74 ii 23; *šuburrašu te-q[ī]* you daub his anus KAR 201 r. 4, cf. *ibid.* 34, r. 16, also *ina ubānika te-qī* you daub it on with your finger *ibid.* r. 46.

Differentiated from *pašūšu*, "to smear," *eqû* is a term for application of salves, mostly to the eyes. The translation "to daub" seems to fit best, especially since the prescriptions sometimes specify "with the finger." The syllabic spellings alternate with writings with the log. MAR (MAR.MEŠ for *eqû* I/3), which should be read *eqû* when it takes a direct object and refers to salves, but *zarû* when it is constructed with *ana*, *ana muhhi*, etc., and also when it refers to dry compounds, sometimes specified as such by the adv. *tābila*. Note,

ēqu

however, the atypical construction *bahra ittanakkal bahra ištannatti bahra ina muhhišu te-qī* [*ma iballut*] he shall eat it lukewarm, he shall drink it lukewarm, you apply it lukewarm upon him and he will get well AMT 51,4:4. In many cases where the context is fragmentary or insufficient, it cannot be decided whether the reading of MAR is *eqû* or *zarû*. For other occurrences of MAR and MAR.MEŠ, see *zarû*.

eqû see *eqû* B.

ēqu s.; 1. (a cultic object), 2. in *bīt ēqi* inner room of the temple of a goddess, 3. in *Bēlat-ēqi* (name of a goddess); SB, NA*; wr. syll. and (in mng. 2) É.KI.NÁ.

1. (a cultic object, SB, NA): *šumma ina MN šarru e-qu ana* ^dAdad *iškun* if the king erects an *e.* to Adad in MN 4R 33* iv 11 (menology), cf. [*šumma*] *e-qā ana* ^dAdad *ištakan* KAR 212 i 49; KI.MIN (= [*salmīja*] *īpušuma*) *ina* KI.TA *e-qi* [*itme*]*ru* (the sorcerer and sorceress) have made figurines of me and buried (them) beneath the *e.* Tallqvist Maqlu pl. 94:5, restored from unpub. dupl.; *ina ekallu* [*ša ina*] *Ušše* (SUḪUŠ-*še*) PN *e-qu ša bīt ilānišu ittakis mā ana Šurri lantuhu* PN cut down the *e.* of the temple in the palace which is in Ušše (a quarter of Tyre) saying, "I shall move it to Sidon" Iraq 17 pl. 31 No. 13:8 (NA), cf. *e-qu ša ikkisu ina šēp šadē* [...] the *e.* which he cut down (was) at the foot of the mountain *ibid.* 14.

2. in *bīt ēqi* inner room of the temple of a goddess (NA only): *tallakātu ša simini ša é e-qi rabē ša* GN ceremonies for the festival in the great *bīt ēqi* (of Ištar) in Kar-Tukulti-Ninurta KAR 139 r. 9 (rit.); *bēl* UDU. SIZKUR *ana é e-qi errab ina é e-qi . . . iqarrab* *ibid.* 1f.; *pariktu ša pān é e-qi . . .* [they remove] the curtain in front of the *bīt ēqi* K.3455:16 (unpub., see Landsberger Kult. Kalender 14 n. 1), cf. *ina pān* ^dIštar *ša é e-qi iz[zaz]* *ibid.* 20; LÚ.SANGA *ša é e-qi* (beside LÚ. SANGA *ša* ^dBēlat-nathā of the Bēlat-natha temple in Kar-Tukulti-Ninurta) Ebeling Parfümrez. pl. 33:11 r. 4 and 8, see Ebeling Stiftungen 13, cf. PN LÚ.SANGA *šá é e-qi* K.16 in Bezold Cat.

eqūtu

p. 4; ^dIštar ša É e-qi (var. ^dGAŠAN ša É.KI.NÁ) (among gods belonging to the Bēlat-natha temple) KAV 42 ii 36, var. from dupl. RA 14 172 ii 14.

3. in ^dBēlat-ēqi (name of a goddess, NA only): ^dGAŠAN-e-qi (among the deities in the temple of Ištar Aššurītu) KAV 42 ii 27, RA 14 172 ii 3 and dupl., see Frankena Tākultu p. 123f., cf. also (temple of Bēlat-ekalli) KAV 42 ii 33, (temple of Bēlat-natha) ibid. 36, (temple of the Ištar of Nineveh) KAV 43 ii 13, (temple of Gula) ibid. 20; ^dGAŠAN-e-qi (in broken context) Ebeling Parfümrez. pl. 22:4, pl. 22b:6 (rit.).

The variant É.KI.NÁ (cf. mng. 2) is here taken to indicate that the *bīt ēqi* denotes the innermost part of a sanctuary (cf. *uršu* and in Hitt. É.ŠÀ.GA) but not that *ēqu* means “couch.”

Landsberger Kult. Kalender 14 n. 1; (Frankena Tākultu p. 80).

eqūtu s.; consecration(?); NA (Urartu)*; cf. *equ*.

naši x GUD.MEŠ x MÁŠ.MEŠ UDU.MEŠ *pa-aš-ru* x [MÁŠ.MEŠ] GAL.MEŠ *e-qu-te* he brought x oxen, x kids, . . . sheep, x rams for the consecration(?) Lehmann-Haupt CIC 134:14, see Goetze, ZA 39 110; KA.MEŠ *kī ina pān* ^dHaldi[e] [ana URU] *Mušašir illikūni[ni]* RN PN DUMU RN [a(or i)]-na *e-qu-te ú-sa-li-ku* . . . *bibbu ša* ^dHal[diē] when they went to Mušašir into the presence of DN, Išpuiniš (and) Menuaš, son of Išpuiniš, consecrated(?) the rams(?) for DN Lehmann-Haupt CIC 136:26, see Goetze, ZA 39 116.

The word seems to refer to a special cultic practice attested only in Urartu and in NA (cf. *equ*).

Lehmann-Haupt CIC 144 and 146; Goetze, ZA 39 110.

erâ (*aria*, *irâ*, *iria*) adv.; side by side; OB, SB.

šu.šu.ri.àm : e-[ra-a], šu.šu.ri.àm mi.in.ri : e-[ra-a . . .] Ai. II i 87f.

e-ra-a *mal-ma-liš* 2R 47 i 24 (comm. to KUR e-ra-a *iššakkan*, see below).

šumma 2 KÁ.É.GAL *i-ra-a šaknuma gitmālu* if there are two “gates of the palace” and they are side by side and of equal size YOS 10 23:11,

erānu

cf. ibid. 12 (OB ext.), also *šumma* . . . 2 KÁ. GAL.MEŠ-*ma i-ri-a šakna* KAR 426:8 (SB ext.); *šumma* GIŠ.TUKUL *imitti 2-ma i-ri-[a šaknu]* if there are two “weapons” on the right side and they are side by side (illustrated by a diagram, cf. *rediš šaknu* follow each other, with diagram ibid. i 7) CT 31 15 K.2092 ii 4', cf. (followed by *rediš šaknu*) CT 30 38 K. 7269:2f.; *šumma* GIŠ.TUKUL *imitti 2-ma i-ri-a šaknu* . . . *i-ri-a mal(!)-ma-liš(!) ina lišāni* [*šumšu qabi*] if there are two “weapons” on the right side and they lie side by side — *iria* = *malmališ* (symmetrically) according to the vocabularies (with diagram) CT 31 9 r. iv(!) 1 and 3 (SB ext.), restored after dupl. CT 30 34 79-7-8, 110:2f., cf. *šumma* GIŠ.TUKUL *imitti 3-ma i-ri-a šaknu* (with diagram) CT 31 9 r. iv(!) 12; *šumma padānu 2-ma i-ri-a šakna* if there are two “paths” and they lie side by side (between *mithāriš ešru* they are drawn parallel, and *šanû nabalkut* the second is turned around) CT 20 8 80-7-19, 157:2, cf. *šumma padānu 4-ma i-ri-a šaknu* (followed by *mit-ḥāriš ešru* and *aḥē nadû*) CT 20 13 r. 6, also (with 5-*ma* and 6-*ma*) ibid. r. 9 and 12, (with 3-*ma*) CT 20 25 K.11826:5, and passim; [*šum-ma ina manzazi*] BAD.MEŠ 4 *i-ri-a šub.meš* if in the *manzazu* there are four (cuneiform signs) BAD and they lie side by side KAR 423 i 53 (SB ext. excerpt); *šumma alpu 2 pagrūšu e-ra-a šaknuma šu-te-eš-[ḥu]-[ru]* if a (new-born) ox has two rumps lying side by side and wound around each other CT 40 30 K. 4073+ r. 27 (SB Alu), cf. *šumma alpu 2 pagrūšu a-ri-a šaknuma šutēlup[u]* ibid. 25; KUR e-ra-a *iššakkan* the country will fall into two parts 2R 47 i 24, for comm., see lex. section; *šumma* 2 MUL *i-ri-[a . . .]* LBAT 1522:8'.

The diagrams accompanying the texts show two or more parallel markings, while in the opposite arrangement, illustrating *rediš*, the markings are successive.

von Soden, Or. NS 16 439f. and 18 403.

erānu (*elānu*, *iliānu*, *iriānu*) s.; (a tree); lex.*; Akk. lw. in Sum.

giš.e.la.a.nu = šu-m[a] (followed by giš.a. la.a.nu and giš.a.li.la.a.nu) Hh. III 250; the

erattijanni

Forerunners to Hh. III have i.li.ia.an.nu.um and i.li.a.núm, with var. i.ri.a.núm, eri.a.nu.um.

giš e.ra.núm ad.gal.gal.bi diri.diri.ga.bi and e.-trees in raft after big raft floating downstream (on the river, arrived at the exalted quay of Kasurra) SAKI p. 106 xv 33 (Gudea Cyl. A); 2 giš.ná i.rí.a.núm RTC 222 iv 13; 1 giš.ná umbin.gud i.rí.a.núm RTC 222 ii 1, cf. ibid. 223 i 12. For varieties of e.-wood, cf. 1 giš.ná giš.mes i.rí.a.núm, 1 giš.ná giš.gur₃ i.rí.a.núm, 1 giš.ná giš.AM i.rí.a.núm RTC 221 iv 2ff.

According to the Gudea ref., *erānu* was an imported tree used as lumber.

erattijanni s.; (part of a weapon); EA*; Hurr. word.

1 *me-at* KÁD(?)MEŠ *a-bi-sa-a-mu-ú-[u]š hu-rāšu e-r[a]-at-ti-a-a[n-ni]* 100 . . . of gold e. EA 22 iii 46 (list of gifts of Tušratta), cf. *e-rat-ti-i-in-ni-šu hurāšu* [. . .] ibid. iv 4.

Connect possibly with *arattijanni*.

erbā (*arbā*) num.; forty; lex.*; cf. *erbe*.

ni-in 40 = *er-ba-a* S^b I 186; ni-mi-in 40 = *ar-ba-a* (also = *kiš-šá-tum*) A II/4:193; ni-min 40 = *ar-ba-a* Ea II 170; šá-na-bi 40 = *ar-ba-a* (also = *ši-ni-pu, ši-ni-pa-a-tum*) A II/4:200; giš.má.40.gur = *e-lip er-ba-a* Hh. IV 356.

erbe (fem. *erbēt*) num.; four; from OÁkk. on; wr. syll. and LIMMU, LIMMÚ; cf. *erbā, erbenītu, erbēšerīšu, erbēšerá, erbēšu, erbettu, erbú, rabi'ānu, rabūšēni, rabūttu, rebīš, rebītu* A and B, *rebú* adj., *rebú* s., *rebūtu, rubū'u, rubūtu*.

lim-mu 4 = *er-bit* (followed by giš-lim-mu 4 = 4 *šu-ši*) Ea II 249; lim-mu 4 (wr. with four Winkelhaken) = *er-bit* A II/4:191; ba-an-lim-mu 40 = *er-bi-sa-a-ti* four seahs Ea I 323; lim-mu 4 = *er-bi-ti* Ea I 21; peš.bal = *er-bi-it* (after peš = *šalašti*) NBGT IV 42, see Thureau-Dangin, RA 25 121, and cf. *erbettu*, lex. section; ud.4.kam = *er-bit* (var. *er-bit-ti*) UD-mu Hh. I 181.

níg.úr.lím.e : [ša] *er-ba še-p[a-a-šu]* who have four feet Lugale IX 32, cf. níg.úr.lím.ma : ša *er-ba še-pa-a-šu* 5R 50 i 15f.

a) in gen.: MAŠ *tallu qú er-be-et elišu nadú* if there are four threads drawn upon the diaphragm YOS 10 42 iii 23 (OB ext.); *er-bu-ṭe₄-et* four barley grains MLC 1731:29, in JNES 5 204 (OB math.); *er-bi-e ú-[mi]* CT 36

erbēšu

4 ii 2 (OB hist.), cf. *er-bu-u₄-mi* ARM 2 72:30; *ina egel miḥartim er-bé-et šiddi[ja assuḥma]* from the area of a square I subtracted four of my sides (i.e., four times the side) (in an enumeration of from one to six sides) Sumer 7 135:101' (OB math.), also ibid. 133:40'; *egel er-bi-e miḥarātīm kamāram* to add up the area of four squares Sumer 7 147:15' (OB math.); *ana er-bé-et tazāzma* you divide by four MCT pl. 23 Pa 3 (OB); *išmissima er-bet* (var. 4) *našmadī* he harnessed four draft horses to it En. el. IV 51; *er-bi zīzēsa ina pīka šakna* she has four teats, they are put to your mouth Craig ABRT 1 6 r. 8 (NA oracle).

b) as predicate: GUD.ḪI.A . . . [*er*]-*be-et-ma maḥrija* there are four head of cattle at my disposal TCL 17 6:17 (OB let.); *ṭurrūša [e]r-be-et* (if) the "cords" (of the middle "finger" of the lung) are four RA 38 84 AO 7030 r. 39 (OB); *er-ba* (var. *-bi*) *ināšu* 4 *uznāšu* his eyes were four, his ears were four En. el. I 95, cf. Lugale IX and 5R 50, in lex. section. von Soden, ZA 41 132f.; Goetze, JNES 5 187.

erbenītu s.; team of four (oxen for a plow); OB*; cf. *erbe*.

UD.2 *er-bi-ni-tum illika* for two days the team of four worked UCP 10 163 No. 94:20, cf. UD.2.KAM *er-bi-ni-tum i-li-ku* ibid. 22.

erbēšerīšu num.; fourteen times; OB (math.)*; cf. *erbe*.

re-bu-um er-bé-še-ri-šu-ú the fourth (man) fourteen times A 8862 iv 13, cf. MKT 2 pl. 38.

erbēšerū num.; fourteenth; EA (lit.)*; cf. *erbe*.

i-na er-bi-še-e-ri-i ba-a-bi at the fourteenth gate EA 357:73 (Nergal and Ereškigal).

erbēšu adv.; four times; from OA, OB on*; cf. *erbe*.

a) in gen.: *rebūm er-bé-e-šu* the fourth (man) four times RA 29 3 iii 38, see Neugebauer, MKT 1 111 n. 7a, Thureau-Dangin, TMB No. 141; MAŠ *sippi šumēl bāb ekallim a-na er-bi-i-šu paṭi[r]* if the rim to the left of the "palace gate" is split four times YOS 10 26 iii 25 (OB ext.), cf. ibid. 32; *ar-bi-i-šu ḥarrānam illikam* TCL 19 27:6 (OA let.).

erbēt

b) in *adi erbišu*: *igisē šadlūti tāmartašunu kabittu a-di 4-šu ana mahrija iššūnimma* they brought rich presents, their heavy tribute, before me many (lit. four) times OIP 2 30 ii 59 (Senn.).

erbēt see *erbe*.

erbette s.; (mng. uncert.); Nuzi*; Hurr. word.

x *kunišu ša e-ir-be-et-te-na* HSS 14 163:5; x ŠE *ana billū ša e-ir-be-et-te-na-aš-ta* HSS 14 63:12; x *kibātu ana er-be-et-ti* HSS 15 267:17. Lacheman, JNES 8 52.

erbettu (*erbētu*, *arbātu*) s.; (a group or team of four); from OB on*; cf. *erbe*.

giš.apin.gud.4.lá = *e-pi-in er-be-et* (var. *ru-bu-u-[tim]*) a plow with a team of four oxen Hh. V 131; ki.kù.babbar.4.kám.ma.ta : *i-na kaspi er-bet-ti-šu-nu* (they went on their business trip) with the money put up by the four of them Ai. VI 14; ub.da.limmú = MIN (= *tu-bu-qa-tum*) *er-bet-ti*, *kib-rat* MIN Izi J 19f.; lugal.ub.da.limmu.ba (var. lugal.AN.da.ub.limmu.ba) = *šar-ru kib-rat ár-ba-t[um]* king of the four shores (of the world) Lu I 59; [ub.d]a.[lim]mu.ba = *kib-rat er-bit-ti* Igituh short version 180; im.limmú.ba = *šá-a-ru er-bit-te* the four directions Igituh 316, also Igituh short version 103 and Alan Fragm. C ii 8'; alim_x(Š+GIR).peš.bal.a : *ana im 4-ti* StOr I 33 r. 10 (MB votive); e.sir.lim.ma = *su-u-qu er-bet-ti* crossroads Igituh I 344; e.sir.KA.limmú.ba = *su-qi er-bet-ti* Lu Excerpt II 115, cf. Antagal F 166; sil.limmú.ba = [...] Izi D II 5; sil.[ka.lim.m]a ši-la-ka-lum-ma (pronunciation) = *zu-u-ku ar-bi-da* Kagal H 13 (Bogh.); egir.bi e.sir.[lim].ba = *ár[r]-kát-su [su-u]q er-bet-tú* its rear (boundary) is the crossroads Hh. II 69a; ub.da.limmú.ba níg.a.na.bi ì.gál.la : *kibrat er-bet-ti mala bašá* the four shores (of the world), all of them 4R 29 No. 1:45f.; ub.da.limmú.ba.šè : *ina tubuqāt er-bet-ti* CT 17 1:16f.; šu.ùr.ùr.ru.da.ni e.sir.KA.limmú.ba(text .ma).šè ù. [...] : *takpirtašu ana su-uq er-bet-ti* [...] CT 17 1:4f.; im.limmú.ba : *ana šāri er-bet-ti* Šurpu VII 7.

a) a team of four oxen: cf. Hh. V 131, in lex. section; I GIŠ.APIN.TA.ÀM *er-bi-tam* ... *liqī'amma ħumṭam* fetch a team of four (oxen) for each plow and come quickly VAS 16 199:16 (OB let.); I GUD *ša er-bi-tim* one ox from a team of four CT 8 28c:10 (OB).

b) a group of four partners: cf. Ai., in lex. section; *ana er-pi-ti-šu ħarrān šerim* ...

erbu

inaddin he will give the travel expenses to the group of four (partners) Jean Tell Sifr 70:6 (OB); wheat *ana er-be-et-ti* HSS 15 267:17 (Nuzi).

c) in special phrases: *kippāt tubuqāt* 4 KAH 1 16:5 (Tn.), cf. *kip-pat er-bet-te* ABL 499:14 (NA); for *kibrāt erbetti*, *sūq erbetti*, *šār erbetti*, see lex. section and *kibru*, *sūqu*, *šāru*.

d) other occs.: *pa-a-aṭ er-bé-et-tam* the four sides (of a square) RA 33 30 r. iv 12' (OB math.), see Thureau-Dangin, TMB No. 20, cf. also *pa-aṭ* LIMMÚ.BI YOS 10 56 iii 11 (OB Izbu); *ra-ki-su um-ħu-ul-li er-bi-e-[it-tim]* (for *rākisu imħulli*) (DN) who harnesses the four evil winds JRAS Cent. Supp. pl. 6 i 9 (OB lit.); KU. KU Ú.AN.ĤÚL.MEŠ 4-*ta-šú-nu* powder (made) of these four AN.ĤÚL plants BMS 12:101; *šumma alpu er-bi-ta-šú* [...] if the four (hoofs) of an ox [are ...] CT 40 30 K.4073+ : 20 (SB Alu), cf. *šumma izbu šepēšu* LIMMÚ.BA (i.e., *erbettišina*) *kīma šep nēši* if the four feet of a newborn lamb are like the feet of a lion CT 27 45 K.4129+ : 34 (SB Izbu), cf. *šumma izbu šuprāšu* LIMMÚ.BI *la bašá* CT 27 47:12, and passim in similar contexts in Izbu.

erbētu see *erbettu*.

erbu (*erebu*, *aribu*) s.; locust; from OB on; pl. *erbú*, *erebú*, *arabú*; wr. syll. and BURU₅.ĤI.A (NAM.ĤI.A ARM 2 107, BURU₅. MUŠEN Dream-book 315 iii 9); cf. *erebiš*, *erib garābi*, *erib nāri*, *erib tāmti*, *erib turbu'ti*, *šinnarabu*.

bu-ru BURU₅ = [*e-re-b*]u-ú MSL 3 218 G₆ i 3' (Proto-Ea); [...] BU[RU₅] = [*e*]er-b[u]-um Proto-Diri 463; buru₅ = *e-re-bu*, buru₅.sag, buru₅.gal = *ši-in-na-ra-bu* Hh. XIV 227ff.; buru₅.ĥi.a = *e-re-bu-ú* = *ka-la-bu-[nu]* Hg. A II 35, see Landsberger Fauna 36, but cf. also buru₅.MUŠEN = *e-ri-[bu]* = *ka-la-bu-ut-tum* crow Hg. B IV 228, cf. also *ú tim-bu-ut* A.ŠA : *ú a-ra-bu-u*, *kal-la-bu-nu* Köcher Pflanzenkunde 12 iv 69f. (Uruanna III); [...] NU = *er-bu-ú* 2R 47 K.4387 ii 41 (unidentified comm.); buru₅.zi.ga.gin_x(GIM) : *kīma tibātu e-re-bi* CT 17 7 iv 17f., cf. usage c-2'; *šá'-il er-bi-i* = *mā[rat re'?*] Landsberger Fauna p. 43 § 1.

a) in gen.: *šumma martum qaqqad švirim ubānum qaqqad er-bi-im ibtani* if the gall bladder has (lit. has produced) a snake's head, and the "finger" a locust head YOS 10 31 xii

erbu

49 (OB ext.); *šumma AŠ kīma šēp er-bi-im šamdat* if the AŠ has (something which looks) like a locust's foot attached to it YOS 10 44:53 (OB ext.); *šumma kubuš haši kīma KA BURU₅.ĤIA DU₈* if the "cap" of the lung is open like the mouth of a locust CT 30 29a:5 (SB ext.); NAM *ša-an-ša-ar ina hamqim . . . ittabši ištu* GN *adi* GN₂ NAM.ĤIA *ra-qī-ma anumma* NAM.ĤIA *šunūti ana šēr bēlija ušā-bilam* there are *šaršaru*-locusts in the valley, the locusts are hidden(?) between GN and GN₂, now I am sending (specimens of) these locusts to my master ARM 2 107:25f., for NAM *šanšar*, see *šaršaru*; *šumma kakkabu ana er-bi-e* GUR if a star turns into a locust-(swarm) (specific meaning obscure) 2R 49 No. 4:52 (SB).

b) used as food: *edin.ba* (var. .na) MĀŠ. ANŠE.bi ú.gug mi.ni.īb.du₁₁ (var. mi.ni.in.dù) *buru₅.mušen.dal.g[in_x]* (var. *buru₅.gin_x*) *šu mi.ni.īb.ḥu.uz* : *ī[na šēr]i būlšu ukkuk* (var. *ukukma*) *kīma ar-bi-i* (var. *e-re-bi-e*) *išāme* on the steppe its (the enemy land's) animal life is famished, he roasts (it) like crows (var. locusts) (with his fiery, divine brilliance) Lugale III 5; 100 *er-bi-i u ukultam . . . šūbilim* send me a hundred locusts and (some) food YOS 2 15:27 (OB let.), cf. *er-bi-i sahlī kasí(!) hallūri . . . u šūmī šū-bilam* ibid. 162:25; 1 GUR *er-bu-ú* ĤA ŠÀ 1 *gurduppu* one gur of fish-locusts (shrimps?) in one *gurduppu*-basket TCL 11 161:20 and 22, cf. 2 GUR *er-bu-ú* ĤA ibid. 26 (OB), and see *erib tāmti*; *aššum en-ke-tim ù er-bi-i ša una'iduka en-ke-tim ù er-bi-i la tamašši* as for the . . . -s and the locusts for which I asked you, do not forget the . . . -s and the locusts! CT 29 11a:7 and 9 (OB let.), cf. ibid. 11b:7; *er-bi-i mali ša ibārūnim ana šēr bēlija uš[ābi]lam* I have forwarded to my lord as many locusts as they were able to catch for me ARM 3 62:15; *er-bi-ú ammar te(!)-si-pa-ni ammartadūkani . . . šēbilani* send me as many locusts as you have been able to collect and kill ABL 910:5 (NA); *šumma ummar* BURU₅.MUŠEN *īkul* if (a man in a dream) eats soup (made) of locusts Dream-book p. 315 iii 9.

c) as a plague — 1' in literal sense: *er-bu-ú ana* GN *imqutunim* locusts have de-

erbu

scended upon GN ARM 3 62:8; *ina qāt er-bi-im ḥalšī ebūram ul ipušma* on account of the locusts my district could not harvest (anything) RA 42 71:5 (Mari let.); *ši-in-nu e-re-bu muḥalliḡ ašnan lemnu zirziru mubbil šippāti* the evil (plague) of locusts, which destroys the crops, the evil *zirziru*-locust which makes off with the fruit Craig ABRT 1 54 iv 24 (= BA 5 629); *e-re-bu-u ša pišunu a-[ki-lu] ḥamaširū ša pišunu a-[ki-lu]* locusts whose mouth devours, mice whose mouth devours K.8123 ii 10 (unpub., SB inc. for protection of fields), dupl. K.9210:6' (unpub.); *tibūt er-b[i-i]m* invasion of locusts YOS 10 9 r. 27 (OB ext.), cf. ibid. 11 iii 26, 18:21, also *tibūt* BURU₅.ĤIA (variant gloss ZI.GA *zi-za-ni*) CT 39 32:28 (SB Alu), CT 41 2 Sm.230:3f., and passim in SB omens; [*ina šatti šiā*]ti BURU₅.ĤIA *iteb-bīma ŠE EBUR ikkal* within the same year locusts will invade and devour the barley crop ABL 1214 r. 12 (NA, quoting astrol. omen), cf. Thompson Rep. 223 r. 1, cf. also BURU₅.ĤIA [ZI . . .] CT 38 45:7' (SB Alu), also ibid. 46:7, and passim; *ebūr māti* BURU₅.ĤIA KÚ locusts will eat the country's harvest TCL 6 1 r. 20 (SB ext.), cf. CT 38 46:14 (SB Alu); *šumma tubuḡ EŠ ašar ikilti* BURU₅.ĤIA *kanišma šu-tabru ilu ina māt rubé . . . ikkal* if the inner side of the liver is curved in at the spot (which indicates) devastation by locusts, and stays like that, there will be pestilence in the prince's country TCL 6 1 r. 36 (SB ext.).

2' as term of comparison: *kīma e-ri-bi dikūti būl karāšija ina ušallišu addīma šammē tuklātišu issuhuma ušahribu ugāršu* I turned the cattle of my camp like invading locusts into his pastures, and they pulled up the grass, his mainstay, and devastated his farmland TCL 3 187 (Sar.); *kīma tibūt a-ri-bi ma'di ša pān šatti mithāriš ana epēš tuqmāte tebūni šēru'a* one and all, they were risen against me to offer battle, like a spring invasion of countless locusts OIP 2 43:56 (Senn.), cf. *kīma [tibūt] a-ri-bi* Lie Sar. 86, also *kīma a-rib mit-ḥur-ti* [. . .] TCL 3 253 (Sar.); *sīsē paré imērē alpē u šēnē ša eli* BURU₅.ĤIA *ma'dū ašlula ana Aššur* - as booty, I carried off to Assyria horses, mules, asses, oxen and sheep, more numerous than locusts Streck Asb. 56 vi 94.

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d) varieties of locusts: see *adudillu*, *erib garābi*, *erib nāri*, *erib tāmti*, *erib turbu'ti*, *ḫilimu*, *irgīlu*, *irgišu*, *kulīlu*, *lallarītu*, *sigdu*, *šaršaru*, *šaširu*, *šinnarabu*, *šā'īlu*, *zīru*, *zir-zirru*, *zizānu*, cf. Hh. XIV and Hg. B III iv 1ff., in Landsberger Fauna p. 18ff., p. 37, and Uruanna III, in Landsberger Fauna p. 39f.; *buru*₅.DU.ḪU = [x]-iḫ-tu, *buru*₅.sa.KAL = [x]-ti-tu Hh. XIV 241f.

Landsberger Fauna 121ff.; Ebeling, MAOG 10/2 61f.

erbu see *erebu* and *erpu*.

erbu (income) see *irbu*.

erbū (*arba'u*) s.; the four; from Oakk. on; cf. *erbe*.

er-bu-u = *kib-ra-a-tū*, *er-bu-u kib-ra-a-tum* = *kib-rat ar-ba-'i* Malku I 187f.; 4 (wr. with four Winkelhaken) = *er-bu-u*, *er-bu-[u]* = *kib-ra-a-te* (quotation from Malku I 187) STC 2 pl. 60 K.2053 ii 2'f., plus ibid. K. 8299 r. 3'f., comm. to En. el. VII 113, cf. below.

er-ba šalmāt qaqqadi binātuššu (mng. obscure, for comm., which shows that the passage was not understood any more, cf. above) En. el. VII 113; *tušaknišaššum kibrāt er-bi-e-em ana šēpīšu* she (Ištar) made the four regions submit to his feet RA 22 171 r. 50 (OB lit.), cf. *šar kibrātīm ar-ba-im* RA 11 88 i 5 (Narām-Sin), and passim with *kibrātu*, see *kibru*.

erbiš (*aribiš*) adv.; like locusts; SB*; cf. *erbu*.

ummānāt DN rapšāte gimir ālānišunu e-ri-biš ušaktimma I had the vast armies of Aššur cover their cities like locusts TCL 3 256 (Sar.); *ina gipiš ummānija GN a-ri-biš aktum-ma* with the mass of my troops, as with locusts, I covered the city GN Winckler Sar. pl. 33:73; *qurādūa . . . ultu qereb elippāte ana kibri a-ri-bi-iš ipparšūma iškunu taḫtāšun* my warriors swarmed like locusts out of the ships (and) onto the bank and brought about their defeat OIP 2 75:93 (Senn.).

erebu (*erbu*) s.; **1.** setting (of the sun), west, **2.** mountain pass; from OB on; in Mari and EA *erbu*; wr. syll. and TU (DUB?)

erebu

3R 8 ii 6, Shalm. III, ^dUTU.ŠÚ.A in mng. I, ŠÚ.MAN RAacc. 145:453); cf. *erēbu*.

šu-u šú = *e-rib* ^dŠa[m-ši] Idu II 259, cf. [šu-ú] [šú] = *i-ru-ub* VAT 10237:5' (unpub., text similar to Idu); ú-šú U+UD = *e-rib* ^dUTU-ši S^b II 80, also MSL 3 219 G₆ ii 6'; [ú-šu] U+UD = *e-rib* ^dUTU-ši, *e-re-pu ša UD-mi* A III/3:208, cf. ú-zu U.UD = *e-rib* ^dŠam-ši Ea III 218; ^dUtu.šú.a = *e-rib* ^dUTU-ši Antagal D 227, also Igituh short version 122; ú-šu EŠ = *e-rib* ^dUTU-ši Ea II 169; ut.tu = *ši-i šam-ši, e-rib* MIN CT 18 30 iv 21f. (group voc.); M^{ku-ga}GA = *e-rib* *šam-ši* Antagal C 40; u₄.šú = *e-ri-ib* ^dUTU-ī[m] OBGT I 818; gi₆.u₄.bi = *ši-i-it* ^dUTU-ī[m] *ù e-ri-ib* ^dUTU-ī[m] OBGT I 819f., è.šú.šè = *a-na ši-e-it* ^dUTU-ī[m] *ù e-ri-ib* ^dUTU-ī[m] OBGT I 821f.; [x] *tu-ú* ^dUTU-ši, [x] *ur-pe-en*, [x] *ù ši-la-an, x-ti-iš* = *e-rib* ^dUTU-ši NIM (words for "sunset" in Elam.) RA 14 167 i 10'ff. (syn. list).

^dUtu.è.ta ^dUtu.šú.a.šè = *ištu šit* ^dŠamši ana *e-rib* ^dŠamši from the east to the west SBH p. 83:19f., cf. *ištu šit* ^dŠamši ana TU [^dŠamši] SBH p. 105:14f.; ki.dúr.a.zu ^dUtu.šú.a nu.me.a : *šubatka ul ša e-rib* ^dUTU-ši your abode is not in the West CT 16 25:15f.; igi.^dUtu.šè igi.ni u.me.ni.gar : *ana mahar e-rib* ^dUTU-ši *panišu šukunma* make him turn towards the sunset CT 17 30:38f.; imin.bi ḫur.sag M^{ga} ba.ù.tu.ud.da.a.meš : *sibittišunu ina šad e-rib* ^dUTU-ši *i'aldu* these seven were born on Sunset Mountain CT 16 44:84f.; imin.bi kur.M^{ga}.ta.ḫu.ub mu.un.SAR.SAR.e.dè : *sibittišunu ina šad e-rib* ^dUTU-ši *iltanassumu* these seven race up and down Sunset Mountain CT 16 44:98f.

1. setting (of the sun) — **a)** time: [*šumma amēlu* SAG].KI^{II}-šú *kilallān ištu* ^dUTU.È EN ^dUTU.ŠÚ.A KÚ(wr. KÚ^{II})-šú if both temples of a man hurt him from sunrise to sundown AMT 14,5:11, cf. TA ^dUTU.ŠÚ.A EN EN.NUN UD.ZALLI from sundown to the last watch of the night AMT 19,1:29; *kima* ^dUTU.ŠÚ.A ana ^dUTU *kīam taqabbi* at sunset you speak as follows to the sun god Craig ABRT 2 8 i 14; [D^{iš} UD.9.KAM ša ITI.GUD ^dNIN.SI₄.AN.NA] *ina* ^dUTU.ŠÚ.A KUR-*ma* if the planet Venus is visible on the 9th of Ajar at sunset KAR 402 r. 11, restored after Ach Ištar 13:11; inim.inim.ma.ki.^dUtu.kam ša ^dUTU.ŠÚ.A incantation (for) the (open-air) sanctuary of the sun god at sunset Abel-Winckler No. 59:25; KI.20 ŠÚ.MAN one-third (of the double hour) of sunset (i.e., forty minutes after sunset) RAacc. 145:453.

b) direction: *šarrāni eqdūte la pādūte ištu šit* ^dŠamši *adi e-rib* ^dŠam-ši *pā ištēn ušāškin*

erebu

he forced into conformity the wild and uncivilized kings from East to West AKA 219:14 (Asn.), and passim in hist.; *šit* ^dŠamaš [adi] *e-ri-bi* ^dŠamši EA 162:81 (let. from Egypt); 2 *niknakkū* 1-en ana [dU]TU.È 2-tú ana ^dUTU.ŠÚ.A *tašakkan* you place two censers, one towards the East the second towards the West KAR 25 i 22; *šumma kulbābē* KASKAL ^dUTU.ŠÚ.A *šabtu* if ants are on the march towards the West KAR 377:4 (SB Alu); *šumma kakkabu* ... TA ^dUTU.È SUR-ma ina ^dUTU.ŠÚ.A ŠÚ if the star rises in the East and sets in the West ABL 1237:4; note for *erbu* alone: *mātam ištu šitiša ana er-bi-ša* the country from East to West Studies Robinson 104:23 (Mari let.); *ana mūši* ^dŠamši u *ir-bi* ^dUTU-ši to East and West EA 288:7 (let. of Abdi-hepa); *šulum šit* ^dŠamši *e-reb* ^dUTU-ši ana ^dMarduk (mng. obscure) KAR 58:4 (SB rel.).

2. mountain pass: TA KUR *e-re-bi* KUR-*e adi* UGU ID GN from the mountain pass to the bank of the river GN Iraq 18 125:22' (Tigl. III).

For mng. 1, see discussion sub *erēpu*.

erebu see *erbu*.

erēbu v.; 1. to enter, to enter into the presence (of a god, king, etc.), to come in (said of taxes, etc.), to come (said of months), to invade, to penetrate (p. 260), 2. to return, to arrive, to come, to go home (p. 268), 3. *ur-rubu* to enter (p. 269), 4. *šūrubu* to bring into or make a person or object enter a house, a city, etc. [p. 269], 5. *šūrubu* to penetrate (p. 273); from OAkk. on; I Babyl. *irub* — *irrub*, Assyr. *irub* — *irrab*, I/2 Babyl. *iterub*, Assyr. *iterab*, I/3 inf. *iterrubu* RA 33 104:25, but *etarrubu* ARM 1 13:20, II, III, III/2, III/3 Berytus 3 76:27 (OA), SBH 145 ii 6; wr. syll. and TU, once TU.RA KAR 423 r. ii 6, KU-*ub* BRM 1 94:1; cf. *erebu* s., *ērib-būt-piris-tūtu*, *ērib bitī*, *ērib bitūtu*, *ērib ekalli*, *eribtu*, *eribu* adj., *errebtu*, *errebu* s., *errebūtu*, *erubatu*, *erubātu*, *irbu*, *nēribtu*, *nēribu*, *nēribūtu*, *šūrub-tu*, *tērubtu*, *urbu*, *urubatu*, *urūbu*.

[du]-úTU = *e-re-[bu]* S^b I 196; tu = *e-re-bu* (between è = *a-šu-u* and kur = *na-pa-ḥu*) Igituh I 412; ba.an.tu = [i-te]-ru-u[b] Lanu F iii 4; ul.ta.àm an.tu.tu = *u₄-ra-am i-ru-ub* he arrived

erēbu

today OBGT XV 25 (= MSL 4 125); é.a.ni.šè(!) ba.ab.tu.rè : *ana bitišu i-ru-ub* he will move into his house Ai. II iv 40'; sil.ta.tu.ra (var. tur.ra) : *ina sūqi šu-ru-ub* brought in from the street Hh. II 4, cf. Ai. III iii 33; [a.na i]n.na.an.tu.ra.ta : *ina mīmma ú-še-ri-bu-šu* (he forfeits) whatever property he has brought in to him (the adoptive father) Ai. III iv 42, and passim in Ai.; ba.an.tu.tu = [ú-še]-rib, nu.ba.an.tu.tu = [ul ú-še]-rib Hh. III 88f.; àm.tu.tu nu.si.sá ib.ta.è nu.silig.ga nig.ga lugal : *i-ru-u[m-ma] ul i-ša-[ar] uš-ši-ma ul i-ka-[at-ti]* NIG.GA LUGAL it is income (lit. it comes in) but he does not become richer, it is expended but he does not suffer want — (the solution of the riddle is) royal property Diri V 183ff.

[šu-ub] [RU] = [e]-re-bu ša A.MEŠ A VI/4:160; ku-ú KU = *e-re-bu-ú-um* MSL 2 150:6; [mc.a.me ba.a]n.gar = *ia'-nu i-ru-ba* (var. *i-gúl*) Izi E 46; sil.ta = *e-re-bu, ka-ša-šu* Silbenvokabular A 75; e UD.DU = [r]e-bu (between *ašū* and *napāhu*) Diri I 150, cf. A III/3:146; su-un BÚR = *e-re-bu* (in groupwith *ḫalā[pu]*, *našal[lulu]*) Erimhuš II 92; [...].a = *e-re-bu* CT 19 2 K.4256:2' (Erimhuš).

gi-ig_{MI} = *e-re-pu*, giš.ŠÚ = MIN (i.e., *e-re-bu*) šá *šamši* Antagal C 37f.; šú-ú ŠÚ = *e-re-bu ša UD-ši*, *e-re-pu ša UD-mi* Ea I 342f.; šu-u U = *e-re-bu ša* ^dUD-ši, *e-re-pu ša UD-mi* A II/4:67f.; šu-ú U = *e-re-bu* Ea II 151; [šu-ú] šú = *i-ru-ub* VAT 10237:5' (unpub., text similar to Idu).

é.mu nam.ba.tu.tu.dè : *ana é-ia a-a i-ru-bu-ú-ni* may they not enter my house CT 16 14 iii 52, cf. é.a.é.a im.tu.tu : É.MEŠ *i-te-nir-ru-bu* BRM 4 9:40; me.e še.na.mušen.gin_x(GIM) é.a.tu.tu.da.mu.dè : *anāku kīma sinuntī bitāti ina i-ter-ru-bi-ia* when I keep entering the rooms like a swallow (which has no right to be there) RA 33 104:24f.; giš.šu.diš tu.tu.e.dè : *mu-tir-ru* (var. *-ri*)-*bu mēdilu* constantly entering through bars CT 16 31:103f.; é.mu.lu.e tu.tu.da.zu.dè : *ana bit amēlim ina e-re-bi-ka* when you enter a man's house Delitzsch AL³ p. 135:9f., cf. é.šu.me.du ... tu.tu.da.zu.[dè] : *ana é MIN ... ina e-re-[bi-ka]* Angim IV 34; ká.gal ú.sùg ... tu.ra.[zu.dè] : *ina abul usukki ... ina e-re-bi-i-[ka]* when you enter through the "Gate-of-the-Unclean" KAR 119 r.14f., see van Dijk La Sagesse p.115; ^dUtu.gin_x IM.DIRI.na.na.an.tu.[...] : *kīma* ^dŠamaš *ana upē la ter-ru-[bu]* SBH p.128 r.36f.; gu₄ lu.lu.a.ba (var. adds.didli) na.an.ni.tu.tu.dè (var. adds.en) : [a]na *alpī duššāti* (var. *duššūti*) *aḫennā la ter-ru-ub* (Nergal) do not go in to any of the fat oxen ZA 31 114:12, also ibid. 14, 18 and 22; é.kū.ga.ni.ta giš.tir GIŠ.MI lá.e šà.bi.lú.nu.mu.un.du.tu.tu.dè : *ina bitī ellu ša kīma qišti šillašu taršu ana libbišu mamma la i-ru-bu* into the (Sum.his) holy temple, shadowy as a (sacred) grove, nobody may enter CT 16 46:193f.; [me].en.e.a i.tu.[tu] : *i-num-ma er-ru-bu* where shall I enter? BRM 4 9:59; tu.tu.ga máš.anše è máš.anše. ke_x (KID) : *e-reb bu-lim a-ši-e bu-lim* AfO 14 150:

erēbu 1a

231f. (SB *bīt mēširi*), see mng. Ia-3'b'; gašan.mèn mu.lu lul.la é.a mi.ni.ib.tu.[...] : *be-le-ku sa-ar-tú ana bīti ú-še-er-ri-ib* I am the queen, I have brought the criminal into the house (under arrest) ASKT p. 127:55f.; ^dNin.maḥ nam.mu.šè ki. bal.a mu.un.sunx(BÜR).na.ginx : [*aššumi*]ja ana māt nukurti kī te-ru-bi O Ninmah, because you ventured into the enemy country on account of me Lugale IX 17; nam.ba.ni.ib.sunx.na.ù.mu.un.ba.ni.in.ri dul.mar.ra.bi ní.dúb.dúb.bu : *i-ru-um-ma irtame šubassu nēhta* he entered and set up a peaceful residence 4R 20:17f.; *dim.me.er.ki.ke_xki.a.ba.an.sunx.ne.eš* : *ilāni ša eršetim ana eršetim i-te-er-bu* the gods of the nether world went back to the nether world 4R 28 No. 2:21f.; gal₅.lá mu.ne ur.nu.tuk [igi].mu.dè im.ti.sunx.sunx : *gallû la bajāšu [ina] panīja i-ru-bu-ni* a shameless *gallû*-demon entered before me OECT 6 pl. 15 r. 14f.; [...] ki šu kad₅.al.sunx.ne.eš : *u ma-ḥa-zi-iš i-tir-bu* JRAS 1932 35:34f.

a-šá[r]u = e-pe-ru, e-re-bu Malku IV 242f.; *šamma izbu izba ālit a-lit la-’it a-lit e-ru-ub* if one newborn lamb swallows the other newborn lamb, “swallowed” means “is swallowing,” “swallowed” means “penetrated” Izbu Comm. 251, to CT 27 26:3; *tu-še-rab* 5R 45 K.253 viii 37 (gramm.).

1. to enter, to enter into the presence (of a god, king, etc.), to come in (said of taxes, etc.), to come (said of months), to invade, to penetrate (said of physical objects) — **a**) to enter (in gen.) — **1'** said of gods, demons, humans, animals, etc. — **a'** said of gods and demons: ^dUTU *u* ^dA-a ana šubtišunu elletim in rišātīm e-re-ba that Šamaš and Aja should move into their holy shrine amidst rejoicings CT 37 1 i 20 (Samsuiluna); *Nabû ... ana Ezida bīti kini ina e-re-bi-ka* Nabû, when you enter into Ezida, your rightful temple 5R 66 ii 23 (Antiochus I); *E-ri-ib-Sin-lu-mur* “May-I-See-the-Entry-of-Sin (into the temple)” BE 6/2 63:12 (OB); *Ri-eš-TU-šu* “Jubilant-is-his-Entry” PBS 2/2 72:18, 122:8, and passim in MB; ^dAššur *u* ^dNinlil ... *qirib é.Á.KI.IT šuātu ir-ru-bu-ma ippušu i[sinn]i ḥidāti* DN and DN₂ entered into this New Year’s temple and celebrated a joyous festival Thompson Esarh. pl. 18 vi 10 (Asb.); *Ištar ... it-ru-bi ana bitini* Ištar, come into our house! ZA 32 174:45; ^dIštar ... *taharrubu pān šarri te-e-rab idāti šarru e-rab ula šarru e-rab idāti* ^dIštar *te-e-rab* Ištar enters before the king, the king enters afterwards, or also the king enters (first), Ištar enters afterwards ABL 1164:3ff.

erēbu 1a

(NA); [*ilu us*]ja *uššab saḥar ūmē isahḥar e-rab* the god will leave (the temple in procession), take his seat (and) come back in again toward evening ABL 735 r. 5, cf. (in same context) *i-tu-ši i-su-ḥur e-ta-rab* ABL 611:8, and for the sequence *ašū—erēbu*, Šurpu II 125, CT 40 38 K.13290:1, VAB 4 158 vi 47 (Nbk.), 232 ii 4 (Nbn.); *allakka alāk ilūti e-rab-a-ka e-re-eb šarrūti* I walk towards you like a god, I approach you like a king KAR 62:7 (SB inc.); DIŠ *ana bīt amēli* GIDIM TU-ub if a ghost enters a man’s house CT 38 26:30 (SB Alu); *lu ša ana sūn amēli ir-ru-bu lu ša ana sūn sinništi ir-ru-bu* be it (a demon) who goes into the lap of a man or the lap of a woman AfO 14 146:106 (SB *bīt mēširi*); *mu-ter-rib-tum ša bītāte* she (the sorceress) who constantly enters into houses Maqlu III 2; *ši rābiši lumni ir-ba rābiši dum[qi]* get out, evil demon, come in, good demon! AMT 101,2 r. iii 6, cf. *ir-ba dumuq šutti* ibid. iii 10.

b' said of human beings: *ana ma(?)-si-ka-a-ni ša ina reš ēni ša id Ḥabur šaknūni lu* TU-ub I entered the caverns which are situated at the source of the river Habur KAH 2 84:102 (Adn. II); *māt ḥuribte ēteṭiq u libbi* ERIM.MEŠ *Sutū e-te-ru-ub* I passed through the desert and entered among the Suteans Smith Idrimi 16; *ina nīribe ša* GN TU-ub *ina nīribe ša* GN₂ ... *uša* I entered at the pass of GN and came out (of the mountains) at the pass of GN₂ 3R 8 ii 65 (Shalm. III), cf. *ina nēribišunu pīqūti šūnuḥiš e-ru-um-ma* OIP 2 37 iv 21 (Senn.); *qereb agammē u apparāti e-ru-um-ma napištuš ētir* he entered (the region of) swamps and marshes and (thus) saved his life OIP 2 56:6 (Senn.); *ina ḥidāte rišāte ušarrišu e-ru-ub qerebšu ina zārat takné* I inaugurated it (the palace) at a joyous festival and moved into it under a splendid canopy Streck Asb. 90 x 108; *ultu Elamti iḥišamma qereb Šuanna e-ru-ub* he rushed from Elam and entered Babylon OIP 2 42 v 28 (Senn.); *lāma ana šigū* TU-bu *maš-kanam ... liptur* before he (the king) enters (the temple) to (recite) the *šigū*-prayer, he should release a pledge 4R 33* i 25 (hemer.), also KAR 178 r. iii 35; *ḥazānam piḥa[tam] ana ālāni šunūti la e-re-[bi-im]* that neither a

erēbu 1a

mayor nor a commissioner shall (have the right to) enter these cities MDP 10 pl. 11 ii 2 (kudurru), cf. *šakin Namar* LÚ.NIMGIR *ana āli la e-re-bi* BBSt. No. 6 i 52 and 58, also BBSt. No. 8 p. 50:17; LÚ.MEŠ *ubru [in]a bītišu ul e-ru-ub-ma* no visitor will be billeted in (lit. enter) his house MRS 6 RS 16.132:21; *mamman mala ana libbi ir-ru-bu kidinnūssu kašrat* the privilege of *kidinnu*-status is assured for anybody who enters (Babylon) ABL 878:9 (NB); *a e-ru-ub adi PA.TE.SI la uwa'erus* let him not enter before I have sent the PA.TE.SI HSS 10 12:9 (Oakk. let.); *bībītiš lu-ter-ru-ba* I shall enter every house ZA 43 56:140 (Theodicy); Šamaš, in front of you (stand in worship) those who move around on the wide earth, those who walk over the high mountains (omit line 3) *e-ri-ib A.AB.BA ša ZU.AB iba'ū* those who sail out into the ocean, pass over the Apsū, (those who follow the fish in the river) Schollmeyer No. 16 iv 4; *šumma amēlu ana É.ÉŠ.DAM usaddirma i-te-ner-ru-ub* if a man constantly frequents the tavern CT 38 31 r. 19 (SB Alu), cf. DIŠ NA *ana É.ÉŠ.DAM e-re-ba sadir* CT 39 44:5 (SB Alu), and *sinnišānu ina bīt aštamme kī e-ru-ba* KAR 174 iv 3; DIŠ A.ŠÀ SAG.KI.GUD *ana É.ĤAR.RA TU* if a field is trapezoid he (the owner) will enter the debtor's prison CT 39 4:37 (SB Alu); *ana bīti ša e-ri-bu-šū la ašū* into the house which those who enter it do not leave CT 15 45:5 (Descent of Ištar), cf. *ibid.* 7, Gilg. VII iv 34, and BA 5 650 K.3477:5 (SB lit.); if something like a picture appears on the linen curtain of the temple É.BI TU È.MEŠ-*ma KÁ NU TU. TU.MEŠ* those who have entered into this temple will leave and not return through its gate (any more) CT 39 33:51 (SB Alu), cf. *dupl.* CT 40 46:11; *šumma e-ri-ib bīt amēli ḥadū* if one who enters the house of a man is happy CT 40 5:32 (SB Alu), cf. *šumma e-rib bīt amēli udduru* *ibid.* 33; *e-ri-bu-šū inanziqu* those who enter it (the house) will have worries CT 38 17:94 (SB Alu); *ana É dUTU i-ru-bu-ma tēmšunu ipušu* they entered the temple of Šamaš and made their report CT 2 28:4 (OB), and (in similar contexts) VAS 16 138:17 (let.), CT 2 22:10, YOS 8 102:40, Jean Tell Sifr 37:6, Boyer Contribution 107:20, etc. (all OB); *ana qá-ra-*

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bi₄-tim er-ba-ma tuḫpēja pitia enter into the inner room and open (the container with) my tablets TCL 14 19:5 (OA), cf. TCL 19 30:8, etc.; *ana libbi ālim e-re-ba-am anaddinšu ul annaddinšu* should I allow him to enter the city or not? ARM 3 58:15; *i-te-ru-ub at-ta ana bīt ilāni u lu ittami* he entered . . . into the temple and took an oath MRS 6 RS 15.11:11 (let.); *šumma munnabta ša RN ina māt ša RN₂ i-ir-ra-ab* if a refugee from RN enters the country of RN₂ Wiseman Alalakh 3:25 (MB), cf. *ibid.* 32; *šūnu sarrū mārēšunu [. . .] ana ekalli la e-ru-b[u]* they are criminals, their sons [. . .], they are not allowed to enter the palace MRS 6 RS 16.249:25.

c' said of animals: *šumma surdū ana bīt amēli TU-ma issi* if a falcon enters somebody's house and calls CT 39 23:16 (SB Alu); *šumma šīru ina qaqqad eršišu imqutma ana pilši TU-ub* if a snake falls upon the foot of his (the sick person's) bed and slips into a hole Labat TDP 8:28; *kalbu mala ana libbi ir-ru-bu ul iddaki* even a dog who enters (Babylon) cannot be killed ABL 878:11 (NB); *šēlibu ina Aššur e-tar-ba* a fox has come into Assur ABL 142:8 (NA).

2' said of sacred objects, silver and merchandise, and used with abstract nouns — a' said of sacred objects: GIŠ.GIGIR.MEŠ TU.MEŠ-*ma ina šubtišunu . . . DÚR-ab* the (sacred) chariots enter and are placed on their postaments RAcc. 73 r. 12, cf. *šēnu ana É.NIR bīt erši ḥurāši . . . TU-ma ina muḫḫi qirsappi iššakkan* the (sacred) sandal enters into the É.NIR, the chapel of the golden bed, and is placed upon a stool RAcc. 68:7; *tuḫpi adé anniu . . . ina pān šarri e-rab . . . ina pān šarri issassiu* this tablet containing (the text of) the oath comes before the king, they read it to the king Craig ABRT 1 23 ii 28 (NA rit.); *šurinum ša dUTU . . . ana gagim i-ru-bu* the symbol of Šamaš entered the *gagū* CT 2 47:21 (OB).

b' said of silver, merchandise, etc.: x zíd.ŠE šu PN *ana É.UR.BU è-ru-ub* x flour belonging to PN entered the . . . -house A 5235 r. 1 (unpub., Oakk.), cf. (various commodities, SUM and SA) *ana É.KIŠIB.BA è-ru-ub*

erēbu 1a

A 5926 r. 4 (unpub., OAkk.); *mimma la tapal-laḥ kaspum ana bītikama e-ra-ab* do not be afraid, the silver will indeed come to your house CCT 3 25:12 (OA), cf. *adi kaspu e-ru* (text *-lu*)-*bu* KTS 20 r. 14', also CCT 4 22b:46, and passim; *ana me'at* 55 TÚG.Ī.A *ša ana ekallim e-ru-bu-ni* for the 155 garments which entered the palace TCL 21 211:55 (OA), cf. CCT 2 36b:27, CCT 1 24b:21, and passim; *luqūstum ana GN e-ra-ba-ma PN ilaqqīši* the merchandise will enter GN, and PN will take it over MVAG 33 No. 108:15 (OA, translit. only), cf. *unūti adini la e-ru-ba-am* KTS 13a:14, *abbīt PN naruqqum e-ra-áb* PSBA 19 pl. 1:20 (opposite p. 286), and passim; sheep *ša ana buqūmim la i-ru-ba* YOS 8 1:33 (OB), cf. x sheep *ša ana qātē ša PN LÚ.SIPA ina buqūni ša i-ru-ub* RA 23 161 No. 77:12 (Nuzi), *ana gizzi i-ru-ba-n[im]* VAS 6 67:12 (NB); *še'um šá ana libbi ālim li-ru-ub* (the Šamaš-gate should be opened) so that this barley can come into the town TCL 1 8:11 (OB let.); *naphar x sīsē pithalli ūmu anniu e-tar-bu-ni* all together, x riding horses arrived today ABL 71:16 (NA).

c' with abstract nouns: *nissatu i-te-ru-ub ina karšija* sorrow has entered my heart Gilg. IX i 4; *bikītu ana māt rubē TU-ub* mourning will come to the land of the prince TCL 6 3:44 (SB ext.), and passim; *akkil ga.an.tu : i-te-ru-ub ik-kil-lum* (into the abandoned house,) the noise (of people living there) has come (Šum. I will bring in) AJSL 28 235 K.4347 ii 53 (SB wisdom); *dullum kīma hé-ri-ni-im i-te-ru-ub ana libbija* misery like a entered my heart TCL 1 9:11' (OB lit.), cf. *du-lu-um*(text *-su*) *ana libbini e-ta-ra-ab* CCT 3 25:27 (OA let.); *mūtum ir-ru-ub-šum-ma ana UD.3.[KAM . . .]* death will come to him, [he will die] in three days Labat TDP 64:58'; *ittika li-ru-bu mitguru* may mutual agreement enter together with you KAR 58:8, and cf. (with *šūšuru*, *baltu*, *lamassu*, etc.) *ibid.* 9ff.; [*š*] *lumnu ir-ba [šulmu]* get out, Evil, come in, Peace KAR 298 r. 2, cf. *ir-ba tašmū u magāru* *ibid.* 5 and 7, etc.

3' in idiomatic phrases — **a'** in legal contexts (cf. mng. 4b-3'b') — *ana mārūti*

erēbu 1a

erēbu: ana bīt SAL sikrītim ana mārūtim i-ru-ub I entered as an adopted child the house of a *sikrītu*-priestess CT 29 7a:10, cf. *ibid.* 11 and 17 (OB let.); PN *e-[ra-ab-ma] bītam ištēniš ušbā* PN (the adopted son) will enter the house, they will live together AAA 1 pl. 24 No. 8:6 (OA), cf. *a[na mā]rutišu e-ru-ub* KAJ 4:7; *ana azzubūti erēbu: PN ana az-zu-bu-tim te-ru-ub-ma* PN entered upon the status of a divorcee MDP 28 400:3; *ana šar-rūti erēbu: MU RN ana šarrūtim i-ru-bu* year when RN acceded to the kingship Studia Mariana 53 No. 4; *ana (w)ardūti erēbu: ana wardūtim ana mamman e-ra-áb* he may enter anybody's service BIN 6 27:19 (OA let.); *anāku i-te-ru-ub ina ardūti ša šarri* EA 171:12; *ina libbi GN ina ardūti ša šar GN i-te-er-bu-ni* MRS 9 RS 16.369A 14'; PN *ina bīti ša PN₂ ana ardūti i-te-ru-ub* PN entered as a slave into the house of PN₂ JEN 611:4, cf. JEN 613:4; ^fPN . . . *ana amūti u ardū[ti] ana PN₂ it-ti-[ru-ub]* JEN 449:5; *ana ardūti ša PN e-ru-um-me* AASOR 16 40:10 (Nuzi); *ana titennūti erēbu: ramanšu ana titennūti ina bīt PN i-ru-ub* he entered the house of PN voluntarily to serve as *titennu* JEN 304:8, cf. JEN 308:5, and passim in Nuzi; *ana qātāti erēbu: PN [an]a qātāti ana PN₂ i-ru-ub* PN went as surety to PN₂ Wiseman Alalakh 82:13 (MB), cf. *ana ŠU.DU₈.A-šu i-r[u-ub]* *ibid.* 84:5, also *aššum* PN ŠU.DU₈.A *i-ru-ub* *ibid.* 83:6; ^fPN *ana ŠU^{II} PN₂ te-ru-bu* PN (who) entered as pledge into the service of PN₂ VAS 6 34:5 (NB); *ana bēlūti erēbu: MU.BI ÍB.SILIM.MA ana bēlūtišu i-ir-ru-ub* (PN has released PN₂ for one year) after this year is over he (PN₂) will again enter into his (PN's) ownership UET 5 244:10 (OB); *ana bīt PN erēbu: šumma ina ūmišu la išqul e-ra-áb-ma* if he does not pay on time he will enter (into debtor's service) CCT 1 6a:11 (OA), cf. MVAG 33 No. 185:12 (translit. only); *šumma la išqulu ana bīt PN e-ru-bu* TCL 4 68:14; *ana bilti erēbu: ina šaluštīm šattim ana biltim i-ir-ru-ub* (the field) will come into (normal) rent relation in the third year CT 4 24a:19 (OB let.), cf. *[an]a bilat eqlim i-ru-ub* PBS 8/2 228:18, BA 5 504 No. 34 r. 7, TCL 1 154:20, CT 8 36b:17, etc. (all OB); *ana* (also *ina*, also

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ana libbi adē erēbu: on the 16th of the month Nisannu the palace official present in the city *ina libbi adē ir-ru-bu* will take the oath (of loyalty) ABL 33:14 (NA); the scribes from Nineveh, Kakzu (and) Arbela *ana adē e-ru-bu* ittalku[ni] have gone to take the oath ABL 386:9, cf. *ina libbi adē le-e-ru-bu* ABL 386 19 r. 10 and r. 17; *ana libbi adē ša šarri* ... *ina Bābili i-te-er-bu* ABL 202 r. 18 (NB), cf. *ibid.* r. 13; *ana adē ša šarri* ... *e-te-rub* BIN 1 93:6 (NB let.); *ana ilki erēbu: aššu ālāni* ... *ša ina LUGAL pāna zakūma ina KUR.MEŠ ana la adišunu ana ilik GN i-ru-bu* with regard to the cities which had been free under the previous king but had come under feudal obligations to the country of GN during the wars, contrary to their charter BBSt. No. 6 i 48 (Nbk. I); PN *ana ilkim i-ru-ub* JCS 9 89:4, cf. JCS 5 87 MAH 16216:4, 91 MAH 16220:7 (all OB).

b' *erēbu u ašū* — said of persons: á.TUR₅.TUR₅.è.è wages for persons who move about freely Barton Haverford Library Collection 2 62 iii 6 (Ur III); *ana É PN e-ra-áb ú ú-ší* he (the debtor) will do business (only) for the firm of PN (the creditor) Hrozny Kultepe 1 83:21; *ana e-re-b[i] u ašé* (hired) to do business VAS 7 61:4 (OB), cf. *ana šipir e-re-bi-im u aší* VAS 7 144:3 (OB), *li-ru-bu ú li-šú* TCL 18 128:12 (OB let.); NAM.LÚ.U_X (GIŠGAL) *li-ši li-ru-ub ana ḫalāqi pūtni nitemid* the slaves may move about freely, we guarantee against escape BE 14 2:14 (MB); *amē-ḫūti GN i-ru-bu ú-uš-[šú-ú]* the inhabitants of GN move about freely KBo 1 11 r.(?) 29 (lit.), cf. *ša ana āli i-ru-bu ša ištu āli ú-uš-šú-ú ušra* watch those who move in and out of the town *ibid.* 24; the Arabs *akī ša timāli šaššūme e-ru-bu u-šu-u* have moved about freely for quite some time ABL 414 r. 9 (NA); *mūšamma ana ālāni šunūti ana šēr aššātišunu i-ru-bu uš-šú-ú* at night they go freely to their wives in these towns ARM 3 16:15; *māršu ina libbi ekalli e-rab u-ša* his son goes in and out in the palace ABL 872 r. 4 (NA), cf. *ir-ru-ub u uš-ši* ABL 755:17 (NB); *bit e-ra-bu-u-nu ú-šu-u-ni* where they move freely ABL 129:4 (NA); *ardānišu ša [in]a libbišunu É.KAR.RA.MEŠ-ni e-ru-bu ú-šu-u iddunu imahḫar[un]i* their

erēbu 1a

servants who live there do business freely and trade in the *bit kāri* Iraq 17 pl. 30 No. 12 (p. 127) 7 (NA); said of liquids: A.MEŠ ZÉ TU.MEŠ *u È.MEŠ* the contents of the gall bladder flow in and out CT 30 45 83-1-18,415 r. 9 (SB ext.), cf. *ibid.* obv. 14, CT 30 50 Sm. 823:18; said of doors: *ana erbetti šarri* 15 KÁ.GAL.MEŠ ... *ana e-re-bi ú a-še-e ušaptā qiribšu* I had 15 gates opened through it (the wall) in all (lit. four) directions for the easy flow of traffic OIP 2 p. 111 vii 72 (Senn.); É *muš-la-lu* ... *a-na e-re-bi ú a-še-e eššiš ušēpiš* I had the *mušlālu*-structure rebuilt to ease traffic Borger Esarh. 9 G 7; said in ref. to houses: *ina É.ŠU^{II} MU.MEŠ TU ú È* let me have free use of this storage building VAS 15 31:10 (Sel.); *ruggu-pu* ... *lušallal li-ri-bu u È-a ana ūmu šātu* have the second story roofed and have free use of it forever VAS 15 39:39, cf. VAS 15 40:17, 49 r. 21, cf. also *mūšú e-re-bi ša [x x] liti ul iddi* ABL 1237 r. 9 (NB); said of a disease: *šumma murussu TU u È* if his illness comes and goes Labat TDP 160:34ff., see *ēribu* adj., mng. 1; other occs.: *idišuma šiptu ki-ma e-reb bu-lim a-še-e bu-lim* pronounce over it (the magic figurine) the incantation ("You are the creature of the abyss, holy child of Ea") at the time of the entry of the cattle (and) the going out of the cattle AfO 14 150:232 (*bit mēsiri*, bil., for Sum. cf. lex. section), cf. (if the eclipse occurs in MN) *ina TU bu-lim ana IGI bu-lim mé tanaqqi* you pour a libation of water at (the time of) the entry of the cattle in front of the cattle CT 4 5:30 (NB rit.).

c' other occs.: *ana šēr PN né-ru-ub-ma umma nīnuma* we took action against PN, saying as follows CCT 3 35b:6 (OA); *ina ḫepé bitišu qātēšu di-da li-ru-ba* may he participate with his own hands in the demolition of his house BBSt. No. 6 ii 58 (Nbk. I); *abišu itti Elamti ki i-ru-ba* [KUR] *la qātē šarri ultēli* his father's siding with Elam made the country disloyal to the king ABL 1341:13 (NB), cf. *ababišu itti PN ki i-ru-ba* *ibid.* 12; *šātu ji-ru-ub-mi ittija ina tāḫazi* he went into the battle on my side EA 245:17 (let. from Megiddo); x KÙ.BABBAR ¹PN *ana qāt PN₂ te-ru-bu* it was x silver for which the slave girl PN came into

erēbu 1b

the possession of PN₂ VAS 6 34:5 (NB); *ana kussī bīt abiija e-ru-ub* I ascended my father's throne RA 34 136 (Mari, translit. only), cf. MU RN *ana kussī bīt abišu i-ru-bu* Studia Mariana 54 No. 1, also MU RN *ana bīt abišu i-ru-bu* ibid. 52 No. 8, also RLA 2 176 (Sābūm year 1, Apil-Sin year 1).

b) to enter (with legal implications) — 1' said of women: *šumma iḫussima ana bītīšu i-ru-ub* if he marries her and she goes to live with him Goetze LE § 18 B 16; *šumma NU.MU.SU ša mārēša šeḫheru ana bītīm šanīm panīša ištakan balūm dajānī ul i-ir-ru-ub* if a widow whose children are minors intends to go to live with another man, she must not move in without (the consent of) the judges CH § 177:26 and 33, and passim in CH; *amiltu šuātī ana bīt šanī e-re-bi panīšu iltakan* and this woman plans to live with another man SPAW 1889 p. 828 pl. 7 iv 30 (NB laws); *ana bīt zikari ul er-ru-bu itti mārēa ašbāki* I will not go to live with a(nother) man, I will stay with my sons Camb. 273:6, cf. *adi UGU ša itti amēlē immannū ina ūmu ana bīt zikari li-ri-bi* (not) until they (the male children) reach their majority (lit. are reckoned among adults) may I go and live with another man ibid. 9; *šumma SAL ana bīt mutiša te-ta-rab širkiša . . . u lu ša emuša ina e-ra-bi-ša iddinaššeni ana mārēša zakū* if a woman goes to live with her husband, her dowry and whatever her father-in-law gave her when she moved in belongs completely to her children KAV 1 iv 11 and 15 (Ass. Code § 29), and passim in this text; note: *šumma LÚ ana UGU SAL e-ta-rab* if a man goes to live with a woman KAV 1 iv 79 (§ 35) but contrast: *šumma aššat LÚ . . . ana bīt Aššuraje te-ta-rab* if a married woman visits an Assyrian citizen KAV 1 iii 46 (§ 24); *e-ri-bi-ša i-ru-ub wa-šī-ša uš-šī* she (the future wife) enters (the house of her husband) voluntarily and she may leave (it) whenever she wishes CT 4 39a:16 (OB); *ūm mutum iḫhazušī . . . ana bīt mutiša i-ir-ru-ub* CT 8 50a:11 (OB); *ana kallat u mārat i-ri-bu-ū* (PN, whom her mother and her brother) made enter (the house of PN₂) as daughter-in-law and as daughter (one expects *ušēribu*) CT 33 34:8 (OB); note:

erēbu 1b

šumma SAL ina bīt abišama usbat mussa e-ta-na-ra-ab if a woman lives in her father's house and her husband visits her regularly KAV 1 iii 103 (Ass. Code § 27); *ana É er-ru-bu BIR-aḫ* the home in which she goes to live will be broken up PSBA 38 135:31 (SB wisdom); *e-reb ummi mārtu i-da-gal* daughter looks on (unmoved) at the entry of her mother (into slavery in another household, mother does not open her door to her daughter) CT 15 49 i 7' (SB Atrahasis).

2' other occs.: PN ITI MN . . . *i-ru-bu-ma* PN will begin his service in the month MN YOS 8 102:40 (OB), cf. *ūm PN i-ir-ru-ba-am* TCL 1 152:10, also VAS 9 132:9, Pinches Peek No. 1:4, YOS 12 299:5, etc. (all OB); note: ITI MN *ana ḫarrānišu i-ru-ub* he will start his journey (for which he was hired) in the month MN UET 5 319:9 (OB); *šumma ana dannat šarri la e-ru-ub* if he does not enter military service KAV 1 vi 82 (Ass. Code § 45); *zaki ina eqli LUGAL ul e-ru-[ub]* he is free, he does not have to do service in the king's field MRS 6 RS 16.348:9; *šūtu ÉŠ.KĀR-šu uptajis ana gizzi la e-ru-ub iḫtiliq* he, however, neglected(?) his assignment, did not appear for the shearing but fled ABL 1432:14 (NA); ¹PN *ummua za[kītu] ša DN šī u ana bīt širki te-te-ru-ub* my mother PN is consecrated to the Lady-of-Uruk, and she has entered the domicile of the oblates YOS 6 186:6 (NB); LÚ *ḫubtu (SAR-tú) ša šarru [ina] KUR Šidānu iḫ-butu (SAR-tú) . . . ana Bābili TU.MEŠ-ni UD. 16.KAM SAL.MEŠ SIG.MEŠ* (possibly for SIG₅.MEŠ) *ḫubtu (SAR-tú) ša KUR Šidānu ša šarru ana Bābili x-pur UD.BI ana ekal šarri TU.MEŠ*² the captives whom the king captured in Sidon entered Babylon, on the sixteenth day the captive . . . -women from Sidon whom the king . . . to Babylon, that day they entered the palace of the king Strassmaier, Actes du 8^e Congrès International p. 30 No. 28:5 and 8 (Artaxerxes chron.); *ina ITI MN ana bītīm i-ru-ub* in the month MN he will move into the house BE 6/1 34:15, cf. BE 6/1 33:14, 35:15, 36:15, 47:14, 51:14, Riftin 47 case 5', YOS 8 137:11, YOS 12 364:12, VAS 7 16:13, 20:13, BIN 7 179:8, etc. (all OB); *warki kubussī ana É.D.Ū.A i-ru-bu* they moved into the house according

erēbu 1c

to custom MDP 22 84 r. 4; *ana bīti ešši* TU-ub he may move into a new house KAR 177 i 27 (SB hemer.), cf. *ibid.* 32; *jamutu bissu līršibi li-ru-bu ina bītišu lūšebi* each one should construct his own house, move in, and live in his house ABL 314 r. 9 (NA); he will pay in full up to the month MN *u ana bīti ir-ru-ub* and then move into the house YOS 6 59:8 (NB), cf. ADD 89 edge 2; *ina É.DÙ.A-šà ú-ul i-ru-ub-ma akalšu ul ikkal* he (any of her sons or daughters) must not enter her house (any more) and has no claim to food MDP 24 379:13; IGI PN PN₂ . . . LÚ.INIM.MA.BI.MEŠ *ša ina maḥrišunuma* KA.KI *i-ru-bu-ú-ma* X SAR É. DÙ.A KA.KI *u ra[biānum]* ana PN₃ . . . *ina qabi* DI.KUD *iddīnu* (these are) the witnesses PN, PN₂ (etc.) before whom the KA.KI officers appeared, and the KA.KI and the *rabiānu* handed over a house plot of x sar to PN₃ upon the order of the judge UET 5 252:15 (OB).

c) to enter (into the presence of a god, king, or an official) — 1' with *ana pān*: *u tilqāni ana muḥḥi šarri . . . [u] e-ri-ub ana pāni šarri* they should take me to the king so that I may enter into the presence of the king EA 180:14 (let. from Palestine), cf. EA 2 1278 n. 1; *mār šipri . . . ana panīja i-ru-ba* the messenger came into my presence (said by an official) ABL 917 r. 7 (NB), cf. *a[na] pāni bēlija ni-ru-bu* CT 22 95:15 (NB); *kajantum* LÚ.MEŠ ŠU.GI *ālim ana* IGI ^d*Dagan i-ru-bu-ma . . . ukarrabu* the elders of the city enter regularly into the presence of Dagan and pray ARM 3 17:18.

2' with *ina pān*: *la memmeni ina qabsi ekalli ina pān šarri er-rab* nor should anybody enter into the king's presence within the palace ABL 356 r. 4 (NA); *arḫu anniu ṭābā mār šarri ina panīja li-ru-ba* is this month favorable for the crown prince to come into my (the king's) presence? ABL 365:9 (NA), cf. *mār šarri ina panīja li-ru-ba* ABL 354 r. 4 (NA), *mišilkunu i-ru-bu ina panīja u mišilkunu ja'nu* ABL 287 r. 10 (NB); *ina pān mār šarri e-tar-ba* I entered into the presence of the crown prince ABL 570:6 (NA), and passim in NA letters; note (said of horses): *im-māt sīsē ša nīri ina pān šarri . . . er-rab-u-ni* whenever the horses broken to the yoke arrive before the king ABL 373 r. 7 (NA).

erēbu 1d

3' with *ana maḥri*: *li-ru-ub ana maḥri šarri . . . ana dagāli panīšu damqūta* may I enter into the presence of the king, to see his gracious face EA 151:17 (let. from Tyre); *ana maḥar* RN LUGAL *i-ru-bu-ma* Wiseman Alalakh 7:14, cf. *ibid.* 9:7', 455:24; *ana maḥar malku ina e-re-bi-šú* Anatolian Studies 6 152:72 (Poor Man of Nippur), cf. *ina maḥar ḥazanni [ina] [e-re-bi]-šú* *ibid.* 150:34; *anāku lu-ru-ú-ub ana maḥar bēltika* may I enter into the presence of your lady EA 357:53 (Nergal and Ereškigal); *ana É . . . e-ru-ub-ma ina maḥar* ^d*Nabū* I entered the temple, into the presence of Nabū VAB 4 280 vii 24 (Nbn.).

4' other occs.: *anāku u šú ana šarrim ni-ru-um-ma še'am . . . ul iddiššum* he and I went to the king but I did not give him the barley TCL 1 35:7 (OB let.); PN *lapān šarri i-te-er-bi* VAS 6 202:13 (NB); *ana rubi* TU-ub *šarrum ana panika iḥaddu* you may appear in the presence of a person of high rank, (even) the king will be friendly to you KAR 238 r. 6 (SB rit.); *ina qirib ekalli e-reb-šú la ibašši* he shall have no entry to the palace AAA 20 pl. 99 r. 13 (Adn. III); *i-ru-bu-ma muttiš Anšar* they entered into the presence of Anšar En. el. III 131; *li-ru-ub ana muḥḥi šarri . . . u limur panīšu* EA 149:19, cf. *u li-ru-ub u limur panīšu* *ibid.* 78; *la alahḫe e-ra-ba ištu šarri* I cannot enter into the presence of the king EA 286:43 (let. of Abdi-hepa), cf. *e-ru-ub-mi itti šarri . . . u lāmurmi inē šarri* *ibid.* 39; *lu-ru-ub lāmura ḥazannu* Anatolian Studies 6 150:26 (Poor Man of Nippur); *panīja ana i-ri-bi ana urrud šarri* my intention is to come down (to Egypt) and to enter into the presence of the king EA 295 r. 9.

d) to come in (said of taxes, etc.) — 1' in gen.: *irbum ana ekallim i-ir-ru-ub* income will come into the palace YOS 10 23:3 (OB ext.), cf. *irbu ana ekalli* TU-ub KAR 427:42 (SB ext.), also *irbu* TU-šu CT 38 13:95 (SB Alu), *irbu ir-ru-ub-šu* CT 38 11:49 (SB Alu), *ir-bu*. MEŠ *ana bīt amēli* TU-ub CT 38 15:43, and passim in Alu apodoses; *bīši māt nakrim ana mā-tika i-ir-ru-ba-am* the possessions of the enemy country will come into your country YOS 10 25:54 (OB ext.), cf. YOS 10 24:16, and

erēbu 1d

būšē GAL *ālāni ana ekalli* TU-ub KAR 428:59 (SB ext.); NÍG.GA *Bābili ana qirīb Subarti u Aššur ir-ru-ub* CT 13 49 ii 18 (SB lit.); *ana* É.BI Á.TUK TU-ub profits will come into that house CT 38 15:50 (SB Alu); *hi-šib* KUR *ana* É.GAL TU-ub the abundant yield of the country will come into the palace CT 20 29 r. 10 (SB ext.), cf. [*hi-iš*]-*bu ana* É.GAL *ú-ul i-ru-ub* YOS 10 24:11 (OB ext.); *h é.gál kur.ra.ke_x(KID) šà.zu ha.ba.ra.an.tu.tu : nu-kuš ma-a-ti ana lib-bi-ka li-ru-ub* CT 13 35 r. 11 (SB lit.); GIŠ.BÁN *ša mahriṭu ana Eanna te-er-ru-bu* the first installment of the rent came into Eanna YOS 6 232:24 (NB), cf. ŠE.BAR *šalindu ana Eanna te-er-ru-bu* AnOr 8 30:21; *adi imittu . . . ana Eanna te-er-ru-bu* TCL 13 177:14 (NB); *zi-im ma-tim a-na* É.GAL-*lim i-ru-ub* (mng. obscure) YOS 10 22:24 (OB ext.).

2' said of goods or specific objects: GI.PISAN.[...] *ša ana* ^d[...] *i-ru-bu-ni-im* baskets which came in for DN UET 5 519:16 (OB); ŠE-ŠU KAŠ-ŠU Ì.GIŠ-ŠU *ana ekalli la i-ru-ub* his (tax of) barley, beer, and oil will not come into the palace MRS 6 RS 16.238:8, cf. *ibid.* RS 16.132:24 and RS 16.348 r. 3'; É-ŠU *ana ekalli i-ru-ub* his estate has become the property of the palace Wiseman Alalakh 17:11 (MB); *katré Sumu'il u LÚ Tēme qiribša ir-ru-ub* "Through-which-Come-in-the-Gifts-of-the-Ishmaelites-and-the-Inhabitants-of-Tēma" (name of the Desert Gate in Nineveh) OIP 2 113 viii 1 (Senn.); *ina* ITI MN *šallassu ana Uruk i-tir-bi* in the month MN its booty came into Uruk CT 34 49 iv 21 (chron.); *alpu . . . ana giné ša Šamaš . . . ana é urú li-ru-ub* one bull should come into the stable as *ginú*-offering for Šamaš YOS 3 56:14 (NB let.); 12 MA.NA KÙ.GI *ša ana šulmānāti ana* ^dEN *i-ru-ba* the twelve minas of gold which came in as welcome-offerings for Bēl ABL 498:12 (NB), cf. ABL 476 r. 4 (NA); *ša ina ṭuppi qabiuni-ma ana* É.HI.A *ilāni ša* GN *e-rab* what is mentioned on (this) tablet goes (as gifts) into the shrines of the gods of GN KAR 137 r. 12 (NA *tākultu*).

3' said of money: *kaspa mala ir-ru-bu šūbilu* send all the silver that comes in YOS 3

erēbu 1f

17:49 (NB let.), cf. TCL 9 129:46 (NB let.); I MA.NA KÙ.BABBAR *ša ultu UD . . . adi UD . . . ana quppē ša bābi i-ru-bu* one mina of silver which came into the collection box at the gate (during the time) from the nth day to the nth day YOS 6 220:31 (NB); *šattu gabbi* I GÚ.UN KÙ.BABBAR *ana* É.AN.NA *ul i-ru-bu* during the entire year not (even) one talent of silver came as income into Eanna TCL 9 129:30 (NB let.), cf. YOS 3 17:29 (NB let.), and *passim*.

e) to come (said of months, seasons, etc.): *warḥum ša i-ir-ru-ba-am* ITI.KIN.^dINANNA 2.KAM.MA *liššaṭir* the coming month should be written as the second Elul LIH 14:5 (OB let.); UD ITI MU.AN.NA *ša ir-ru-bu-nu balāṭa lubilluni* may the coming day, month and year bring me health KAR 78:5 (NA inc.), see Nougayrol, RA 36 31f.; ITI MN *e-tar-ba* the month MN has arrived ABL 82 r. 8 (NA), cf. *arḥu ša e-ra-ban-ni* ABL 338 r. 10 (NA); ITI *Tamḥiri kuṣṣu dannu e-ru-ba-am-ma* in the month Tamhiru a great cold spell came OIP 2 41 v 7 (Senn.); [...] *x be it* SAL ITI *ša alādiša* TU-*ma* MN *šú* KAR 223:1 (SB rit.); see *eribu* adj., mng. 1.

f) to invade, to enter by force — 1' to invade: *ajābūka ana bullīka i-ru-bu-nim* your enemies will come to annihilate you YOS 10 24:23 (OB ext.); *harrānātīm ša i-te-ni-ir-ru-ba-nim* the raiders who invade all the time UCP 9 363 No. 29:20 (OB let.); *mārē* PN *i-ru-bu ina Amurra* the sons of PN invaded Amurru EA 103:9 (let. of Rib-Addi); É.GEŠTIN. MEŠ-ŠÚ *ša niširte e-ru-ub* I penetrated into his secret wine cellars KAH 2 114:220 (Sar.); *šar Mitanni qadu* ERIM.MEŠ . . . *ina* KUR GN *i-te-ru-ub* the king of Mitanni invaded GN with his soldiers KBo 1 4 i 5 (treaty); *šumma . . . nakru ina libbi mātišu ina nakrātišu i-ru-ub* should an enemy invade his land in hostile fashion KBo 1 5 ii 64 (treaty); PN-*mi ana pātišumi ša* PN₂-*mi lu la e-er-ru-um-mi u* PN₂-*mi ana pātišu ša* PN *lu la e-er-ru-um-mi* PN must not encroach upon the territory of PN₂ and PN₂ must not encroach upon the territory of PN HSS 9 1:15 and 18, cf. *ibid.* 20 (Nuzi let.); *šēruššun e-ru-um-ma ušib qirib Mimpī* he made an incursion against them

erēbu 1f

and made Memphis his headquarters Streck Asb. 6 i 60, and passim in Asb.; *ultu ni-ru-bu-ma diktu ina Elamti nidūku* after we made the invasion and inflicted a heavy defeat upon Elam ABL 462:15 (NB); *ina šipši danāni ana GN e-ru-ub* by means of a powerful assault I entered GN KAH 2 84:57 (Adn. II); *šú u būlišu bituššu i-ru-um-ma* he (Enkidu) and his beasts invaded his (the trapper's) territory Gilg. I ii 46; *ša šerim i-ru-ba-am-ma ša libbi ālim ušēši* the desert dweller will invade (the city) and expel the city dweller RA 38 84 AO 7030 r. 24 (OB ext.), cf. *ša kidi TU-ma ša libbi āli* [È] KAR 454:20 (SB ext.); *ša KUR-i TU-ba* Boissier DA 211 r. 11; *ši-ip i-ru-ba-ak-kum tu-ša-ad-[da]* you will repel(?) the force which made an invasion against you YOS 10 44:19 (OB ext.); *ši-ip i-ru-ba-ak-kum ta-da-ak-ši* you will defeat the force which made an invasion against you YOS 10 44:30, cf. *ši-ip i-ru-ba-ak-kum ina reš eqliša takaššassima tadāk* ibid. 31, *ši-ip i-ru-ba-ak-kum ina eršet ramaniša takaššassima tadākši* ibid. 32 and 34; GİR^{II} KÚR-tum ana libbi māti T[*u-ub*] a hostile force will invade the country CT 30 34 81-2-4,197:24 (SB ext.), cf. GİR.ĪUL ana bit amēli TU KAR 382:57 (Alu), also KAR 454:23 (SB ext.).

2' to enter by force: *ana bit tappēšu i-te-ru-ub* he forcibly entered the house of his friend Šurpu II 47; *ana bitija [ki] i-ru-bu-² nikkassija u udē bitija ittašu* they entered my house by force and took away possessions and household utensils of mine BE 9 69:4 (NB), cf. *ki ir-ru-bu-² u TUG mušippēti šina ultu libbi ittaš[ū]* CT 22 56:8 (NB let.), also AnOr 8 27:10 (NB); *šumma PN la ašib PN₂ ina bitātešu e-ru-ub aššassu māršu išabbat* if PN is not present PN₂ will enter his house and seize his wife (and/or) his son JEN 541:21; *šāruqu ana bit^d Aššur e-ru-bu-ma* thieves entered the temple of Aššur Bab. 6 191 No. 7:7 (OA let.); *ummiānu u tamkārū PN ana bit PN e-ru-bu-ma maššartam ša PN iptiuma* the creditors and tamkārū's of PN entered the house of PN, opened the strongbox of PN OIP 27 57:9 (OA), and dupl. TCL 21 270:19, cf. also KT Blanckertz 18:6.

erēbu 1g

g) to penetrate (said of physical objects) — 1' in ext.: [...] *ištu šumēlim ana imittim [iṭṭ]ul er-bi-it* [if the ...] faces from left to right and penetrates (in this direction) YOS 10 8:15 (OB), cf. YOS 10 25:3f. (OB), also BRM 4 12:51, PRT 107:8, *šēpu ana libbi abulli er-bit* KAR 426:12, also GİR *šumēlam er-bi-it* YOS 10 20:28 (OB), cf. also KAR 453:5 and 6; *šumma martu ana ME.NI TU-ub* if the gall bladder penetrates the "gate of the palace" CT 31 26:9; *šumma bāb ekalli riqma ana libbiša šitta ubānātuka i-ru-ba* if the "gate of the palace" is empty so that two of your fingers can penetrate it YOS 10 24:30 (OB), cf. YOS 10 24:34, 33 v 6.

2' said of walls: *inūma bitam ... ipušu ana bitija 1 KÙŠ ana 1½ GAR UŠ i-ru-ba-am* when he built the house he encroached by one cubit over a width of one and a half GAR on my house (plot) VAS 7 16:13 (OB); *ša ušē bitišu ana girri šarri ir-ru-ba* the foundations of whose house encroach upon the king's road OIP 2 153:26 (Senn.); note: ŠU.SI *la a-še-e* ŠU.SI *la e-re-bi* (a wall) not protruding by one finger('s breadth), not receding by one finger CT 34 29:8 (Nbn.), and passim.

3' other occs.: *išarī ana biššūriša la i-ru-bu* my penis has not entered her vagina (oath) PBS 5 156:6 (early OB); *šumma SAL ulidma 3 GİR.MEŠ-šū 2 pagrūšu aḫu ana libbi aḫi TU.MEŠ* if a woman has given birth and it has three legs (and) two bodies, one penetrating into the other CT 27 18:2 (SB Izbu); *tuqattarši gutru ina pišu u nāḫirišu TU-ub* you fumigate her, the smoke shall penetrate into her mouth and her nostrils KAR 202:38 (SB med.), cf. AMT 54,1:9 and 12; *napištašu kīma ša mé šamū i-te-ner-ru-ub* he pants (lit. his breath constantly enters) like somebody who is thirsty Labat TDP 76:62; a nu.mu.un.da.tu.tu ninda nu.mu.un.da.tu.tu : *a-ka-lu ù mu-ú-ú-ul i-ir-ru-bu-šum* (the sick interior of the body) into which (as into a covered pot) food and drink cannot go CT 4 8a:9f. and 23f. (SB bil.); *m[u-ú-ša a-na] alim ú-ul i-ir-ru-bu* its (the canal's) water cannot enter the town LIH 5:5 (OB let.); *šumma nāru gapšatma mūša ana namkarāti*

erēbu 2a

NU TU.MEŠ if the river is high but its water does not enter the irrigation ditches CT 39 19:125 (SB Alu); *edú . . . qirib zarātija e-ru-um-ma nūtiš ilmā* the waves came into my tent and surrounded (it) on all sides OIP 2 74:75 (Senn.).

2. to return, to arrive, to come, to go home — a) in gen.: *tardūtum . . . ana* GN *i-te-ru-ub* the additional troops have arrived in GN ARM 4 74:7; 1 ME 50 *šābum ušši* 1 ME 50 *i-ir-ru-[ub]* 150 men went (to battle) and (all) 150 returned ARM 2 22:31; DINGIR.MEŠ *ša eršetim ana eršetim i-te-er-bu* 4R 28 No. 2:22 (see lex. section); *e-ru-um-ma* (var. *e-ru-ub*) LÚ.NI.DU₈ the doorkeeper went in (and said to Ereškigal) CT 15 45:25, var. from KAR 1:24 (Descent of Ištar); Šamaš, Sin, Adad and Ištar *i-te-er-bu-ú ana utul šamé* went home to sleep in heaven ZA 43 306:7 (OB prayer), cf. ^dŠamaš *i-te-ru-ub ana kummišu* ibid. 13; ^dŠalbatānu *kīma ištu libbi MUL.GÍR.TAB ittusia issuħra ina libbi MUL.GÍR.TAB e-ta-rab* the planet Mars moved out of the constellation Scorpio, turned around and again entered the constellation Scorpio ABL 519:23 (NA), cf. ibid. 25; *tarḍu* TU the one who was chased away will come back Boissier Choix 1 47:16 (SB ext.), cf. *tar-du i-ru-ba-am* RA 44 16 VAT 602:10 (OB ext., translit. only); *ilāni šūt Uruk ištu Eridu ana Uruk* TU.MEŠ the gods of Uruk returned to Uruk from Eridu CT 34 50 iii 29 (chron.); *ina ĥūd libbi u rīšāti itti* LÚ.NAR.MEŠ GIŠ.ZÁ.MÍ.MEŠ *u tabāli ana qereb ušman-nija e-ru-ub* I returned to my camp amidst joyous acclamations to the accompaniment of singers with lyres and tambourines TCL 3 159 (Sar.); *šātu iħtalqa ana mātišu e-tar-ba* he himself escaped and returned to his country ABL 197 r. 14 (NA); *mīnu simunu lu-te-ru-ba* she may come in at any time ABL 15:8 (NA), cf. *ħarammēma lu-te-ru-ub* afterwards she may come in ibid. r. 4; DUMU šipri U₅ ANŠE TU-*am-ma* KA.MEŠ-šú IGI-mar a messenger riding upon a donkey will arrive and you will see his message BRM 4 12:8 (ext.), cf. line 9, also *edú* U₅ ANŠE TU-*ba* KAR 423 ii 14; *mār šipri ša sarrāti* TU-*ba* a messenger with lies will arrive Boissier DA 7:16; KA-*at taš-girti* (WT. KA×MI for KA×KIB) *ana É.GAL TU-ub*

erēbu 2b

KAR 153 obv.(!) 23 (SB ext.), and passim; TU-*eb* DUMU.KIN arrival of a messenger KAR 148 ii 14 (SB ext.), and passim, cf. GÍR TU-*eb* DUMU šip-ri “foot” (mark on the liver, predicting) the arrival of a messenger CT 30 13 K.8496 obv.(!) 3, cf. CT 31 27:14 and 34:12f.; *a-na e-re-bi* DUMU šip-ri *šaḡūt mé u* BAL-*e* ÍD šalmat favorable for the arrival of a messenger, irrigation or the redigging of a canal TCL 6 6 i 4 (SB ext.), cf. CT 31 9 Rm. 2, 217:6', TCL 6 5:57; KASKAL È TU-*ma* KASKAL TU-*ma* ŠUB-*ut* you will return from the journey on which you left but the journey on which you embark will be a failure (variant: the sick person will get well but a healthy person will die) TCL 6 3 r. 2; *ina* GN *e-ra-bi₄-šu išaḡgal* he will pay upon arrival in GN BIN 6 229:7 (OA); *ina e-ra-bi₄-šu-ma šasqilšu* make him pay when he arrives KTS 27b:19 (OA let.), cf. *ina e-ra-bi₄-a-ma ištu* GN BIN 6 58:5 (OA let.); *iššamši* PN *e-ra-ba-ni la ibiad . . . šupuršu* on the very day PN arrives send him — he must not tarry CCT 3 36b:10 (OA let.); *ina e-ra-bi₄-a-ma* 6 MA.NA KÙ.BABBAR *ušēbalak-kum* I shall send you six minas of silver upon my arrival KT Blanckertz 1:6 (OA let.), cf. TCL 14 23:37 (OA let.), also *ana e-ra-áb* PN *ana kaspim panī niddin* CCT 2 28:20 (OA let.); *adi e-re-bi-ka rēška ukāl* he waits for your return PBS 7 94:23 (OB let.), cf. *šumma šu-ħārū i-te-ru-bu-ku-um* TCL 17 38 r. 13 (OB let.); *ana* 10 ūmī *ina e-re-eb* PN x ŠE *utār* he will return the barley within ten days upon the arrival of PN PBS 8/2 225:7 (OB); *adi la šarru ir-ru-bu* before the king arrives CT 22 201:20 (NB let.), cf. CT 22 59:23, 97:7, etc.; TU-*eb* NAM.RA *ana É.[GAL]* arrival of booty for the palace KAR 427:24 (SB ext.); (a house situated) *ina pān KÁ e-rib* ^dGu-*la* ABL 877:16 (NA), cf. KÁ TU ^dKi-šī-i AnOr 9 9 iv 3 (NB); *ina e-ri-ib* UD.KIB.NUN^{k1} *eqlam išaddawuma* (mng. obscure) Meissner BAP 42:27 (OB); *barbaru ša e-rab* URU *la idú* (mng. obscure) KAR 174 iii 55 (SB wisdom).

b) said of caravans: *ina e-ra-áb* KASKAL *šaḡālam qab'āti* you have promised to pay on the arrival of the caravan BIN 6 205:8 (OA let.), cf. BIN 4 149:3 (OA), etc.; *ana e-re-eb girrišu* (he will give) on the arrival of his caravan

erēbu 3a

CT 4 30d:6 (OB let.), cf. *ina e-re-eb girrišunu* MDP 22 124:7 (Elam), [*ina*] *e-re-eb KASKAL-ni-šu . . . inandin* HSS 9 149:8 (translit. only, Nuzi), cf. also AASOR 16 77:5 (Nuzi), SMN 3508:13 (unpub., Nuzi); *ina e-re-eb KASKAL-ni qaqqad kaspi išaqqal* KAJ 39:8 (MA), cf. KAJ 32:7.

c) to set (said of the sun): ^dUTU *ina e-re-bi-ka nūr niši uttaṭṭi* when you set, Sun God, the light of mankind is turned into darkness (when you rise the corners of the world are illuminated) KAR 184 obv.(!) 22; ^dUtu an.šà.šè tu.tu.da.zu.dè : *ana qí-rib šamé ina e-re-bi-ka* when you, Sun God, enter into the inside of the sky Abel-Winckler No. 59:1f. (SB), cf. ^dUtu é.a.na tu.ra.na.šè : *ki-ma Šamaš a-na bi-ti-šú e-re-bi* CT 17 19 i 34f.; ITI MN UD 30 BA.ZAL-ma ^dUTU *er-bé-et* the 31st of MN, at sunset ARM 1 10:24'; see discussion sub *erēpu*.

3. *urrubu* to enter (all known occs. quoted) — a) in OB: *la zizuma ina tuppi ḪA.LA-šu-nu la ur-ru-bu* (which) are not divided nor entered into their tablets concerning the division (of property) TCL 11 200:21'. b) in EA: PN [*i*]na *ur-ru-bi-šu [ana] muḫḫika arnu [ana muḫḫi]nu* PN has committed a crime against us by his having had an audience with you EA 140:22 (let. from Byblos); the king has written to me, *ur-ru-[b]a dugula liqi* "Come, see and take" EA 283:8 (let. of Šuwardata), cf. *ibid.* 11. c) in NA: UD.6.KAM ^dAššur ^dSin *ana kiri ša šap[li] tamlī ur-ru-bu* on the sixth day, the gods Aššur and Sin are brought to the garden which is below the terrace ABL 427 r. 3.

4. *šurubu* to bring into or to make a person or object enter a house, a city, etc. — a) said of gods and their images: *šarrum ša[l]am ipušu šanūm ú-ši-ri-ib* as to the king, some other (king) will bring (into the temple) the statue which he has made YOS 10 17:46 (OB ext.); *ša napḫar ilī munnabtī ú-še-ri-bu ešrēssun* who brought all the fugitive gods back to their sanctuaries En. el. VII 53; *tērubāt bitātešunu aškun ilāni rabāti bēlēja ana libbi ú-še-ri-ib* I celebrated the consecration festivals in their (new) temples and brought in my lords, the great gods AKA 87 vi 92 (Tigl.

erēbu 4b

I); *ilānija ana ekallātešu lu ú-še-ri-ib* I introduced my own gods into his (the vanquished king's) palaces 3R 8 ii 80 (Shalm. III); *itti isittišunu kitmurti ana šu-ru-ub É.ḪUR.SAG.GAL.KUR.KUR.RA* to introduce (them), together with their accumulated treasures, into the temple Ehursaggalkurkurra TCL 3 316 (Sar.); *qātē ḏNaná . . . atmuḫma ú-še-rib ú-še-šib ina É.AN.[NA]* leading them by the hand, I introduced and enthroned Nanā (and other gods) in Eanna Streck Asb. 186 r. 16, cf. *qāti rubé DN išbatma ú-še-ri-ib qirib* GN VAB 4 270 i 16 (Nbn.); RN *ultu qirib Elamti ušēšannima ú-še-rab-an-ni qirib Eanna* RN will take me (Naná) out of Elam and bring me back to Eanna Streck Asb. 58 vi 115; *ilu ušēšá u usaḫḫar ú-še-rab* he will make the god go forth (in procession) and then return home ABL 65 r. 4 (NA), and *passim*.

b) said of human beings — 1' of individuals: *šar Anšan u Širihum itti irbī u qīšāti maḫar ḏUTU lu u-še-rib* I brought the king of Anšan and Širihu (as prisoner) with gifts and presents before Šamaš RA 7 180 ii 16, cf. CT 32 1 ii 26 (OB Cruc. Mon. Maništušu); *šarrišunu 3 ikmīma maḫriš ḏEnlil u-sa-rí-ib* he took three of their kings captive and brought them in (to the temple) before DN YOS 1 10:18 (Narām-Sin), dupl. RA 11 88, cf. *šarrišin in ga-mi-e (kamé) u-sá-rí-ib* CT 32 5 BM 98917 (inscr. of unknown king); *ištēn bābu ú-še-rib-ši-ma* he ushered her in through the first door CT 15 45:42 (Descent of Ištar), and *passim* in this text, cf. *šu-ri-ba-[šu]* usher him in! EA 357:60 (Nergal and Ereškigal), and *li-še-ri-bu-ku-nu-ši* Craig ABRT 1 79:8; *Bēlet-ilī libbukunim li-ši-ru-bu-ni-iš-ši ana maḫrija* let them bring Bēlet-ilī, let them usher her into my presence CT 15 3 i 10 (OB rel.); *ša pān ekalli [uṣṣá] nāgir ekalli ú-še-ra-ba* the palace overseer goes out (of the room) and ushers in the herald of the palace MVAG 41/3 pl. 1 i 7 (NA royal rit.), and *passim* in this text; PN *ana maḫrija ú-še-ri-bu-nim-ma* one has brought PN into my presence LIH 2:7, cf. LIH 1:16, TCL 1 4:5, etc. (all letters of OB kings); *zuruh šarri dannu ú-še-ri-ba-an-ni ana bit abija* the strong arm of the king has brought me (back) into my father's palace EA 286:13;

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PN *qirib* GN *ú-še-rib aškunšu ana šarrūti* I brought PN into Susa and made him king (there) Streck Asb. 44 v 22, cf. *ultu muḫḫi ša bēl šarrāni ana GN ú-še-rib-an-ni* ever since the lord of kings sent me to Borsippa ABL 808 r. 8 (NB), also ABL 746:13 (NA); LÚ *gelzulimma ša PN mār šipri ša šarri ... ina ša-nāri ú-še-ri-ba-ni* the *gelzulimma*-officer whom PN, the king's messenger, sent to the river region KAV 107:11 (NA); LÚ.SUKKAL *ù LÚ.SANGA ina GN šu-ri-ib* HSS 14 14:21 (Nuzi let.); *šu-ri-ba-an-ni ina ālija* EA 162:4 and 18 (let. from Egypt); *ana šibittim šu-ri-ba-šu-nu-ti* throw (pl.) them in jail CT 29 2c:12 (OB let.), cf. VAS 16 144:6 and TCL 17 74:14 (OB let.), also *ana bīt šibittim šu-ru-bu* CT 15 50:20 and 22 (SB lit.); *nipātika ana nurparim uš-te-ri-bu-«um»* they have thrown your pledges in prison CT 6 32c:14 (OB let.); *ina bīt ararri iṣbatannima ú-še-ri-ba-an-ni-ma iphianni* he seized me in the mill, brought me in and locked me up CT 6 8:12 (OB), cf. *adi ... kalašunu ana nēparim la ú-še-ri-bu* as long as they have not (yet) put all of them in prison ARM 3 18:24, cf. *ana hušaurūti ina GN uš-te-ri-ib-šu* AASOR 16 8:4 (Nuzi); RN *kamūssu ú-še-ri-ba URU Aššur* he who brought RN in fetters to Assur Lyon Sar. 3:19; PN ... *ana papaḫ Nabū GN ú-še-ri-bu-šu-ma* they allowed PN to enter the shrine of Nabū in GN VAS 1 36 ii 4 (NB); PN *ša PN₂ ú-še-ri-bu-ma ušaḫmiš* PN₂, who instigated PN to enter (the house) by force and to commit the robbery YOS 6 108:8 (NB); *ana bīti ... mannu ú-še-ri-ib-ka* who has allowed you to enter the house (which you have sold(?) me)? JEN 359:8 (Nuzi); *kī pīgi LÚ ana muḫḫiša tu-ul-te-ri-ib* if she (the procuress) has let the man in to her by means of a ruse KAV 1 iii 31 (Ass. Code § 23); *ina qinnišunu lu-še-ri-bu adi Sin u Šamaš ina šamē ša[knu]ni* may the gods allow (the progeny of the king), together with their families, to visit him as long as the moon and the sun are in the sky ABL 6:27 (NA).

2' of troops, etc.: *ša ḫalši GN gadu alpē immerē s[īšē gadu] namkūrišu <nu> gadu* NAM. RA.MEŠ-zu-nu ana *Hatti ul-te-rib-šu-nu-ti* I brought to Hatti the large and small cattle, the

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horses and all the possessions of the fortress GN, together with their prisoners KBo 1 1:28, and passim in similar contexts, cf. *itti 6110 nišē 12 ANŠE ku-din ... amnūma ana karāšija ú-še-rib* (his wife, sons, etc.), together with 6110 prisoners (and) twelve mules, I brought into my camp TCL 3 349 (Sar.), also *nišē GN ... iṣlulma ana GN₂ ú-še-rib-ma* he carried the inhabitants of Ur (etc.) off as prisoners and brought them to GN₂ Lie Sar. 58:404; *šābēšu damqūte ša ina qirib GN ... ú-še-ri-bu-ma* his picked troops which he had stationed in GN OIP 2 70:31 (Senn.); *kī maši šābē ina libbi tu-še-ri-ba-?* how many soldiers did you station there? ABL 685 r. 21 (NA), cf. ABL 732 r. 4 (NA), etc.; they took the numerous [prisoners] with them across the Tigris *ana Bābili TU.ME-ni* and brought (them) into Babylon Wiseman Chron. 56:15; *rabi sikkatim abullam ipettēma [...]* *nakra ana libbi ālim ú-ši-ri-ib* the general will open the gate and let the enemy enter the city YOS 10 45:17 (OB ext.).

3' with legal implications — a' said of women: LUGAL DAM *ana É-šu TU* the king may bring a woman into his house KAR 178 r. i 37 (SB hemer.), cf. É.GI₄.A *ana É-šú TU* KAR 177 iii 33, and LUGAL DAM-*su a-⟨na⟩* É.GAL-šú TU 4R 33* iv 14, etc.; PN *ana bīt PN₂ ú-lá ú-šé-ra-áb-ši* KTS 47a:5 (OA), cf. *ibid.* line 12(1); *awilum šú šugītam iḫḫaz ana bītišu ú-še-er-ri-ib-ši* that man may marry a *šugītu*-woman and bring her into his house CH § 145:39.

b' with abstract nouns: cf. mng. Ia-3'a'; PN *ḫapirú u ramanšu ana urdūti ana PN₂ uš-te-ri-ib-šu* the Hapiru PN made himself the slave of PN₂ JEN 463:5 (Nuzi), and passim, note: PN *ḫapirú [ana] [...]* *jelluḫlūti ... [uš-te-ri-ib-šu]* JEN 448:5; ¹PN *ḫapirú gadu šerrišu ramanšuma ana amūti ana PN₂ uš-te-ri-ib-šu* the Hapiru woman, PN, made herself, together with her child, the slave girl of PN₂ JEN 456:26, and passim; PN *u ramaššu ana titennūti ana 10 MU.MEŠ-ti ina bīti ša PN₂ uš-te-ri-ib-uš* PN, who made himself serve as *titennu*-pledge for ten years in the house of PN₂ AASOR 16 60:6 (Nuzi),

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cf. *ana titennūti kīma* 12 MA.NA AN.NA. MEŠ šāšu uš-te-ri-ib HSS 5 40:10, *kī suḫāri ina bitī ša* PN titennūti uš-te-ri-ib HSS 9 13:9.

c' other occs.: PN u PN₂ ... *immigrāti-šunu akkārīm ú-še-ri-bu-ni-a-ti-ma* PN and PN₂, upon their mutual agreement, have made us appear in the *kārum* (and we have settled their affair) MVAG 35/3 No. 332:4 (translit. only), cf. TuM 1 22a:3, AnOr 6 12:15, also PN *iš-batniātima ana bit ubrišu ša* PN₂ *ú-še-ri-ib-ni-a-ti* PN summoned (lit. took hold of) us and made us appear in the inn of PN₂ TCL 14 74:3, cf. MVAG 35/3 No. 330:4 (translit. only); *eqlam wašbanima* PN PN₂ ... *ana bāb ilim ú-še-ri-ba-šu-nu-ma umma šūtma* while we were en route PN made PN₂ (and others) enter the gate of the god, saying as follows TCL 14 51:5; 4 *awīli ú-še-ri-ib-ma* AN.NA *iṭuruma* he made four free persons enter (officially), and they took the tin out of the packages TCL 14 42:15, cf. *ana bit abini e ú-še-ri-ib-ši-ma* BIN 4 11:6; *anāku gadu mārēja u gadu niš bitija ina bit* PN *uš-te-ri-pa-an-ni-mi* I made myself, my sons and my family enter the house of PN JEN 312:7; *ina libbi kaspi ša tanaddinu* PN *ana šU^{II}-ia šu-ri-bi* PN *ana šU^{II}-šu ul-te-ri-ib* "Hand PN over to me as a pledge for the silver which you have to give" — and I handed PN over to him as a pledge UET 4 186:7 and 8 (NB let.), cf. *ana muḫḫi* x KÙ.BABBAR *ša* PN *ana šU^{II}-šu ú-še-ri-bu* ibid. 14; *ana* 2 MA.NA *kaspi ana šU^{II} mār Bābili ul-te-ri-ib-an-ni u* 5 GÍN KÙ. BABBAR ... *ina muḫḫija irabbi* he handed me over to the Babylonian as a pledge for two minas of silver, and five shekels of silver will accrue as interest BIN 1 17:22 (NB let.).

c) said of objects, goods, animals: ŠUK. ^dINANNA *maḫri[šu] u-sa-ri-[bu]* (the rulers of the upper countries) brought their food-offerings into his presence UET 1 274 ii 21 (Narām-Sin); MÁŠ.ANŠE *ana URU^{kl}-lim zu-darí-ib* (= *šūtārib*) bring the cattle into the city! JRAS 1932 296:21 (Oakk. let.); *ilū maḫ-rišu li-še-ri-bu katrāšun* may the gods bring their presents to him En. el. VII 110, cf. CT 13 32 r. 6 (comm.); LUGAL *makkūr* É.DINGIR.RA. MEŠ *ana ekallim ú-še-ri-ma* the king will

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bring the treasure of the temples into the palace CT 6 2 case 45 (liver model), cf. *šarru nakrēšu* LAL-ma NÍG.GA-šú *ana ekallišu* TU-ib CT 27 25:34, 26 r. 2 (SB Izbu), also KAR 423 ii 46 (SB ext.); *mimma agru niširti ekallišu* ... *maḫar* DN *ú-še-ri-bu-ma iqīšu qišassu* they brought to DN all kinds of precious objects stored in his (the Urartean king's) palace and gave them as gifts to him KAH 2 141:340 + TCL 3 (Sar.); *mu-še-ri-bat miḫirti dadmē* "Which-Brings-in-the-Income-of-the-Populated-Regions" (name of the harbor gate of Nineveh) OIP 2 113 vii 95 (Senn.); KÁ.ḪÉ.EN. GÁL.LA KÁ *mu-še-ri-ib*(text -i) *ḫiṣib šadī* the Gate-of-Abundance, the gate which brings in the products of the mountains YOS 1 52:7 (Sel.); *Lahmē* ... *mušallimu kibi šarrūtiya mu-še-ri-bu ḫiṣib šadī u támti* the Lahmudeities, who safeguard my royal path, who bring in the abundance of the mountain regions and the sea Thompson Esarh. pl. 15 iii 11 (Asb.); *mimma šumšu šūquru* ... *igisá šummuhu* ... *ana maḫrišun ú-še-ri-im-ma* every precious thing (and) beautiful gift I brought before them VAB 4 114 i 31 (Nbk.), and passim in Nbk., cf. *mimma ḫiṣiḫti Ebabbara* ... *ú-še-rib qiribšu* VAB 4 264 i 38 (Nbn.), and passim in Nbn.; NÍG.GA ^dBēlti-ša-Uruk u ^dNanā *ana šu-ru-bu* UCP 9 66 No. 44:2 (NB); *tāmartašu* (wr. IGI.DU₈.A-šu) *ana šarri ú-še-ra-ab* he will bring his present (from the goods carried in on his boat) to the king MRS 6 RS 16.238:13, cf. *kī ú-še-ri-ib* RN *man-dattašu* MRS 9 RS 17.227:40; *kaspam u ḫurūšam ana libbi mātīm ú-še-ri-bu* they brought gold and silver into the hinterland (but could not obtain any *ašium*-iron) CCT 2 48:8 (OA let.); *mimma luqūtiya ana* GN *lu-še-ri-ib-ma* let him bring all my merchandise to GN CCT 4 22b:30 (OA let.); AN.NA *ša* PN *ḫarrān zukinim ú-še-ra-áb* I sent PN's tin over the byroad CCT 3 39a:6 (OA let.); *kasap mārē Bābili ilqēma ana* NÍG.GA *ú-še-ri-bu* (if the king) takes away silver belonging to the free citizens of Babylon and brings (it) into (his) treasury CT 15 50 i 15 (SB Fürstenspiegel); *ikkiruma la ú-še-ri-bu* they denied (it) and did not bring (the silver) Frank Strassburger Keilschrifttexte 35 r. 16 (OB); *adi 5 ūmī ebūr-*

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šunu ú-še-ru-bu-ma they will bring in their harvest within five days BIN 4 39:12 (OA let.); *ša* I GÍN KÙ.BABBAR *še'am išamma ana kārīm ú-še-ri-ib* he will buy barley for one shekel and bring (it) into the harbor BE 6/2 53:22 (OB), cf. *ŠE ana* ^dUTU *ú-še-ri-ib* Boyer Contribution 212:6 (OB), and *ana še'im zakūtīm šu-ru-bi-im aḥum ul nadi* ARM 6 37:4; *še'aka* Ì.GIŠ *u tuḫpātika ana bītija la ú-še-ri-bu* they brought your barley, oil and your tablets into my house (oath) YOS 12 325:13 (OB), cf. EA 98:17; *ukultam ša tušābilam PN ana šar-ri[m] ú-še-ri-im-ma* PN brought the feed you sent me to the king TCL 17 54:30 (OB let.); PN *ḤA.LA.MEŠ-šu-nu ana ekallim ú-še-ri-ib u DUMU.MEŠ-šu unamaršunu* PN took their shares to the palace and (thus) gained exemption for his sons MRS 6 RS 16.143:17; PN *5 me-at KÙ.BABBAR uš-te-rib ana É.MEŠ* ^fPN₂ PN transferred 500 (shekels of) silver to the estates of PN₂ MRS 6 RS 16.200:10; *šumma ana Kiš^{KI} šu-ri-ba-ma nakrum la ikaššassu-nūti* or bring them (the cattle) into Kiš so the enemy does not get them TCL 17 27:22 (OB let.), cf. TCL 1 4:31, and passim; *emāri dan-nūtim annīšam še-ri-ba-am* bring strong donkeys here CCT 3 44b:21 (OA let.); sheep *ina buḡūni ú-še-ra-pa* HSS 13 478:4, cf. HSS 14 556:8 (both translit. only); X UDU.ḤI.A.MEŠ *uṣṣibitma u ina bīt PN nu-uš-te-ri-ib* he seized X sheep and we brought (them) into PN's house AASOR 16 7:16 (Nuzi); I gave two sheep belonging to the palace to PN *u ina minūti ša ekalli uš-te-ri-im-mi* and he entered (them) on the account of the palace HSS 13 27:10, cf. *ibid.* 6 and 14 (translit. only); LÚ *rab uré urá u urāti ana libbi ālāni la šu-ru-bi* not to allow the officer in charge of the horses to bring (breeding) stallions and mares into the towns BBSt. No. 6 i 54 (Nbk. I); *alpē ... ina qātēšunu ibbakam ana bīt urú ša DN ú-še-er-rib* he will take the cattle from them and bring (it) into the stable of DN TCL 13 164:14 (NB); 4 ANŠE *ḥarbakanni šapal DN ú-še-rab* he will bring (as a fine) four *ḥarbakannu*-donkeys to DN ADD 336 r. 5 (NA), and passim in this context, cf. *ina šēpē DN ú-še-rab* ADD 471 r. 38; *ša ŠE.BAR GUD.MEŠ ú-še-rab-a-ni* LÚ *ušeššá* he who brings the barley (and)

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the oxen can release the person ADD 152 edge (NA), cf. *ina ūme ša kaspa adi rubēšu ú-še-rab-a-ni* ADD 66 r. 7, cf. ADD 61 r. 1, and passim; *enūma alpa ana bīt mummutu-šer-ri-bu* when you want to bring the bull into the (sacred) workshop of the temple RAcc. 3:7, and *ibid.* 11.

d) other occs.: ^dEN.LÍL *ḥatta kussá u BAL-e ša šarri ana ekalli TU Bēl* will bring the royal scepter, throne and *palú*-symbol into the palace BRM 4 12:69 (SB ext.); (after a dowry list) *ana bīt PN mutiša ... ú-še-ri-bu-ma innadnušum* which they brought into the house of her spouse, PN, and gave to him CT 3 2a:27 (OB), cf. BE 6/1 84:39, 101:19, UET 5 793:16, PBS 8/2 252:13, YOS 2 25:14 (OB let.); *ziqāte ušanmuru ina ekalli ú-še-ru-bu* they light the torches and bring (them) into the throne room MVAG 41/3 pl. 3 r. iii 38 (NA rit.), and passim in this text, cf. also *gulgullāte šina ... nu-še-ri-ba* ABL 21:9 (NA), also ABL 391 r. 10 (NA), 433 r. 2 (NA), BBR 60:10, etc.; *ana bīt asakki ašar la amēri ú-še-ri-bu-ma išakkanu* he who brings (the stela) into a forbidden place where no one can penetrate and sets it up (there) KAH 1 3 r. 16 (Adn. I), and passim, cf. *ana bīt asakki la* TU Unger Bel-Harran-beli-ussur 24, also *ana bīt kili ú-še-ra-bu-ši* AKA 166 r. 17 (Asn.), and *ana bīt iklītu ašru* NU IGI *ú-šer-ri-bi* VAS 1 36 iv 24, UET 1 165 ii 19, and passim in kudurrus, but note: *lamassat Ištar ... ašar šamši la tu-šá-rib-ši* you must not move the statue of Ištar to a locality in the open AKA 165 r. 5 (Asn.); *nará labīri ... ana É.GI₆.PÁR ú-še-ri-bu* YOS 1 45 i 33 (Nbn.); MU GIŠ.TUKUL ^dUTU RN *ú-še-ri-bu* year in which RN brought the mace of Šamaš into (the temple) UCP 10 123 No. 50:14 (OB Ishehali); RN ... *ana Aššur ... NA₄ bi-da-na-am ikrubma ... ana balātišu ú-ši-ri-ib* RN dedicated the stone ... to Aššur and brought (it) into (his temple) for (the preservation) of his life AOB 1 20 Ikunum No. 2:12 (translit. only); *ú-še-ri-im-ma italal ina urši ḥammūtišu* he brought (the horns) home and hung them up in his bedroom Gilg. VI 175; *daltu mala PN ana bīt PN₂ ú-še-ri-bu ušešši* as many doors as PN (the creditor-tenant) has put into the house of PN₂ (debtor-

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owner) he will remove (after the lease expires) Evetts Ev.-M. 24:14 (NB); LÚ.MEŠ SUKKAL.MEŠ *tuppu annītu ana šarri li-še-ri-bu* the messengers should bring this tablet to the king SMN 3083:12 (unpub., Nuzi), cf. *egirāte ša* PN *ina* GN *pān šarri* ... *ú-si-ri-ba* ABL 1058:16 (NA); *ana muḫḫi šu-ru-bu ša unqāta ana Bābili šarru lu* ... *raḫuṣ* may the king rest assured concerning the forwarding of sealed letters to Babylon ABL 412 r. 10 (NB); *u'ilāti ša* LÚ A.BA UD.AN.^dEN.LÍL *gabbu imahḫuru ú-še-er-ru-bu* they will receive and bring all astronomical tablets ABL 1096:15 (NA); *egirtu* ... *ussahir us-si-ri-ba* I have brought the letter back again ABL 446:4 (NA); MAŠ *tallu ikbirma ana pilšišu ubāni ú-ši-ri-ib* if the diaphragm is thick and one can put a finger into its opening YOS 10 42 iii 32 (OB ext.), cf. [*šumma* ...] KÁ É.GAL *ziḫḫu šu-ru-ub-ma qaqqaršu akil* if a *ziḫḫu* is inserted into the "gate-of-the-palace" and ...-s its base YOS 10 25:17 (OB ext.), cf. GÌR 150 *mu-še-ri-bat* CT 28 49 K.6231:7, and dupl. CT 30 19 iii 11, see mng. Ig-1'; UZU.ŠU.SI-šá *ina piša tu-še-rab* you place her finger in her mouth Craig ABRT 2 19:16; *léguq limḫaṣ lirkab u li-še-rib* let him become excited, let him touch (her), bend over (her) and introduce (the penis) LKA 102 r. 12 (SB šà.zi.ga); *šumma kullbābē mimma ša kīdi ana āli* TU.MEŠ if ants bring something from the outside into a town KAR 377:7 (SB Alu), cf. *šumma kalbu ana bīt amēli ḫuṣāba* TU-ib CT 40 43 K.8064:10 (SB Alu), and passim in similar contexts, cf. also ABL 353:8 (NA); *imḫulla uš-te-ri-ba ana la katām šaptišu*(var. -ša) he made the "Evil-Wind" enter (her mouth) so that she could not close her lips (any more) En. el. IV 98; *māt rubi nakru ana dannatim ú-še-ri-ib* the enemy will make the country of the ruler enter the fortresses VAT 602:3 (OB ext., translit. only in RA 44 16f.), cf. *nakru māt rubi ana KI.KAL* TU-ib CT 20 31:8 (SB ext.), also CT 31 23 Rm. 482:7, BRM 4 13:38 (ext.), and passim; panic fell upon RN, *sitti ālānišu ana dan-na-a-te ú-še-rib* it made all his other cities assemble in the fortresses (he himself fled from GN, his capital) OIP 2 40 v 3 (Senn.); *lapān* LÚ *emāqu ša bēl šarrāni* ... *kī mādē puluḫti ul-*

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te-ri-bu how afraid they are of the forces of the lord of kings ABL 460:10 (NB); *ajumma tāgirtam ana šarrim ú-še-ri-im-ma tāgirtašu ul imahḫarma šarrum idākšu* somebody will bring a false accusation before the king, but he (the king) will not accept his false accusation, and the king will kill him YOS 10 46 iii 21 (OB ext.), and *ibid.* iii 13 and 16; *še-ri-ib awātu banāta ana šarri* speak friendly words (concerning me) to the king EA 287:67, cf. 286:62, 288:64 (all letters of Abdi-hepa); LÚ *dajālī mu-še-ri-bu ṭēm mātāti* the spies who bring news from all the countries TCL 3 300 (Sar.); ^d*Iqbi-dumqi* ... *mu-še-rib damqāti* the god Iqbi-dumqi, who brings luck Šurpu II 158, cf. Ebeling Handerhebung p. 32:9; *mu-še-ri-bu* SIG₅.MEŠ "Bringer-of-Luck" (name of an apotropaic dog figurine) KAR 298 r. 21, cf. *mu-še-rib* ^dKAL+BE SIG₅ u ^dKAL SIG₅-ti "Bringer-of-Benevolent-Guardian-Spirits-Male-and-Female" (name of a figurine) KAR 298:36; ^dNinlil ... *ḫul.a.ni é.kur.ra sikil. la.šè ḫu.mu.ni.īb.tu.tu : lemuttašu ana Ekur elli li-še-rib* 4R 12 r. 37f. (lit.); *mu-še-rib urti u ṭēme* (Nusku) who brings divine orders and commands Craig ABRT 1 35:5, cf. *mu-še-rib tērēti* who brings oracles *ibid.* 9; *eqla* ... *la atbalu zakātu iškunnu ana ilki la ú-še-ri-bu* I have not taken away the field nor did I make (that for) which he established tax-freedom liable again to feudal duties MDP 2 pl. 22 iv 7, and passim in this text (MB kudurru).

5. *šarubu* to penetrate: LÚ.KÚR-um *ú-ši-ri-ba-am-ma ina lib[bī] mātika šallatam ušēṣṣi* the enemy will make an invasion and carry off booty from your country YOS 10 22:16 (OB ext.), cf. *ina māt nakrika tu-ši-ri-ib šall[as-su] tušēṣṣia[m]* *ibid.* 33 vi 16, 34:4 and 46 iii 34, and note: LÚ.KUR-rum [ú(!)]-[še]-ri-ba-am-ma *ina libbi KALAM-ka šallatam ušēṣṣi* YOS 10 13:11; *nakru āla ilammīma ana libbiša* TU-ib the enemy will lay siege to the town and penetrate it TCL 6 1 r. 41 (SB ext.).

erēdu (to descend) see *arādu*.

erēḫu (to be quick) see *arāḫu*.

erēmu (to cover) see *arāmu*.

erēnu A

erēnu A (*erinnu*) s.; cedar (tree, wood and resin); from OAkk. on; wr. syll. and (GIŠ) ERIN.

giš.erin = *e-re-nu*, giš.erin.babbar = *ti-ia-lu* (var. *li-[ia-ru]*) white cedar, giš.erin.mi = *su-la-mu* black (cedar), giš.erin.sud = *ši-i-ḫu* tall, giš.erin.úš, [giš.úš].erin = MIN = *su-pu-uh-ru* blood-cedar Hh. III 217ff.; e-re-en (var. e-ri-in, e-re-na) ERIN = *e-re-nu* Ea I 213, also Sb I 173; [e]-re-en GIS.[ERIN] = *e-re-nu* Diri II 222; giš.til.lat.erin = *til-lat[e-re-ni]*, *su-kin-ni e-re-ni* Hh. III 223f.; giš.tir.giš.erin = *qiš-tu e-re-ni* Hh. III 180; giš.ig.giš.erin = *da-lat e-re-ni* Hh. V 222. giš.erin.giš.šu.ur.me.giš.za.ba.lum.giš.ku [x.x].bi ḫa.ra.an.è (var. .mú) : [...]tu-šu lišēšāki may its (the mountain's) . . . bring forth for you (Ninhursag) cedar, cypress, *supālu*-(cedar) and boxwood as its tribute Lugale IX 25. For other bil. refs. (all giš.erin = *erinnu*) see semantic section.

ti-ia-a-lu//*-ru* = GIŠ.ERIN Malku II 165; *su-pa-lum*, *ti-ia-rum* = GIŠ.ERIN, *ti-ia-ar* = GIŠ.ERIN *pešū*(UD-ú) CT 18 3 r. i 22ff. (syn. list); ú *qāt-ra-a-nu* : ú A.KAL GIŠ *eri-ni* Uruanna II 514; ú *su-pa-[lu]* : GIŠ *e-re-nu*, GIŠ *ti-ia-[lu]* : GIŠ.ERIN, ú *li-ia-[ru]* : [e-ri]-nu [UD-ú] Uruanna III 338ff.

a) as tree — **1'** provenience (with ref. to geogr. names) — **a'** in hist.: *igi.nim.ta* giš.erin giš.šu.úr.me.giš.za.ba.lum ní.bi.a.ma.ra.an.DU from the upper (countries, i.e., from the East) I will float down for you *supālu*-cedar(s) and cypress SAKI 102 xii 5 (Gudea Cyl. A); Ām.a.num ḫur.sag erin.ta from Mount Amanus, the cedar mountain SAKI 68 v 28 (Gudea Statue B); *ṭimmē* GIŠ.ERIN (var. GIŠ-*eri-ini*(IGI)) *šūtā-ḫūte ša 1 GAR kuburšun biblat* KUR Ḫa-ma-ni high columns of cedar, one GAR thick, produce of Mount Amanus Lie Sar. p. 78:2, and *ibid.* p. 76 n. 12, var. from Lyon Sar. 16:72, cf. *gušūrē* GIŠ.ERIN *širūtu tarbūt* KUR Ḫa-ma-nu CT 34 33 iii 7 (Nbn.), also VAB 4 222 ii 10 (Nbn.), cf. furthermore Layard 92:97 (Shalm. III); GIŠ.ERIN.MEŠ *paglūtu tarbūt* KUR Ḫa-ma-ni u KUR *Lab-nim*(text *-kak*) strong cedars, grown in the Amanus and the Lebanon VAB 4 230 i 22 (Nbn.); *ana* KUR *Labnani allik gušūrē* GIŠ *e-ri-ni ana bit* ^dAnim ú ^dAdad . . . *akkis aššā* I went to the Lebanon and felled and took back with me logs of cedar for the Anu-Adad temple KAH 2 68:17 (Tigl. I), cf. *ibid.* 66:33, also AKA 170 r. 3 (Asn.), etc.;

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ina ūmišu KUR *Labnānu ša-ad-du-[ú]* *qīšāti* ^dMarduk *šummuḫti ša irissu ṭābu ša* GIŠ.ERIN.MEŠ *širūti [ta]rbūti* ^dAnim . . . *na-a-bu-ú ana* ^dMarduk *šarri ana ekal malki* LUGAL x x AN.KI *šūluku simat [x x]* in those days the Lebanon, that exuberant forest of Marduk, the fragrance of which is sweet, where mighty cedars, planted by Anu [grow], [. . .] . . . to Marduk the king, suitable for a king's palace [. . .], worthy of [a god?] VAB 4 174 ix 16 (Nbk., coll. from photo); *mālak* GIŠ.ERIN.MEŠ *uš-tētešir* . . . GIŠ.ERIN.MEŠ *dannūti šihūti paglūti ša dumuqšunu šūquru šūturu bunāšunu asmu ḫišib* KUR *Labnānu ṭahdāti* I made an easy road for the (transport of the) cedars, mighty, high, thick cedars, whose beauty is in high esteem, whose dignified stature is gigantic, the abundant riches of the Lebanon VAB 4 174 ix 37 and 39, cf. GIŠ.ERIN *dannūti šiti šadi elūti* VAB 4 116:40 (Nbk.), cf. also *ibid.* 16; *gišmahḫē* GIŠ *eri-ni ša ultu ūmē rūqūte išihuma ikbiru danniš ina qereb Sirara šaddi ina puzri nanzuzu ušaklimuinni šissun* (the gods) disclosed to me the place where giant trees, cedars, grow, which since days remote have grown high and very thick, standing concealed in the depth of the Hermon OIP 2 120:38, cf. *gušūrē* GIŠ.ERIN *širūti tarbūt* KUR *Sirara* KUR *Labnāna* Streck Asb. 88x98, also *gušūrē* GIŠ *eri-ni šurmēni ša irissun ṭābu binūt* KUR Ḫamānim KUR *Sirara* OIP 2 119:22 (Senn.); GIŠ.ERIN *ša aganna epšu ultu* KUR *L[ab-na-na] šumšu šadū našūnu* LÚ.ERIM.ḪI.A *ša* KUR *Ebir-nāri adi Bābili ittašū ultu Bābili Karsaja u Jamanaja adi Šušan našūnu* the cedar that was used here, they brought from a mountain named Lebanon, the people (Old Pers. and Elamite: the Assyrians (for Syrians) from beyond the Euphrates (= from Syria) carried it to Babylon, from Babylon the Carians and the Ionians carried it to Susa MDP 21 p. 8:22 + MDP 24 p. 107:9, restoration from the Elamite version (see Hinz, JNES 9 1ff. line 27) and the Old Pers. version (see Kent OP p. 142ff.).

b' in lit.: *qīšātīm* [. . .] GIŠ.ERIN *inīr Enkidu* [. . .]-*iš qīšātīm ša ana zik[rišu* . . .] *Sa-ri-a ū La-ab-na-na* the forests [. . .] the cedar, Enkidu has slain the [. . .] of the forest, at whose

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word [trembled] Hermon and Lebanon Gilg. O. I. r. 11 (= JNES 16 256); giš.tir giš.šim.erin.na.ka e.ne.du₁₁.du₁₁ [...] : ša ina qišti rīqi e-ri-ni immellu ina Haš[ur ...] (Marduk) who played in the forest perfumed by cedars, who [...] in the Hašur (mountain) BA 10/1 75:4f.; KUR Ha-ma-nu ... KUR e-ri-ni, KUR Ha-bur ... KUR e-ri-ni, KUR Ha-šur ... KUR e-ri-ni KUR Si-ra-ra (var. Si-ra-a) ... KUR e-ri-ni JNES 15 132:5ff., cf. ibid. 146:3ff. (Hh. XXII and Diri VI); KUR Hašur KUR GIŠ.ERIN BBR No. 75-78:6; giš.erin.gal kur.gal.ta mú.a kur.ki.sikil.la.ta nam.tar.ra kur.giš.ḥa.šur.ra.ta an.ús.sa high cedar, growing in the high mountains, placed by destiny in a pure location, reaching toward heaven from the ḥašur-tree-mountain Šurpu IX 42.

2' provenience (with ref. to a Cedar Mountain and a Cedar Forest) — a' in hist.: mātam alītam iddiššum ... a-ti-ma GIŠ.TIR.GIŠ.ERIN ù KUR.KUR.KÙ (Enlil) gave him the upper country as far as the Cedar Forest and the Silver Mountains PBS 5 34 vi 10f. (Sargon of Akkad), cf. UET 1 274 i 15f. (Narām-Sin); šarru mamman wašīb Mari ... KUR.GIŠ.ERIN ù GIŠ.TASKARIN(KU) šadī rabūtīm la ikšudu ... ana KUR.GIŠ.ERIN ù GIŠ.TASKARIN šadī rabūtīm īrumma GIŠ.TASKARIN GIŠ.ERIN GIŠ.ŠU.ÚR.MÌN ù GIŠ.elammakkam ... ikkis no king residing in Mari had reached the great mountains (i.e.) the Cedar Mountain and the Boxwood Mountain — (but) he (Jahdunlim) went to the great mountains (i.e.) the Cedar Mountain and the Boxwood Mountain and cut boxwood, cedars, cypresses and elammakku-trees Syria 32 13 i 37, ii 14 and 16 (Jahdunlim); sukkal.maḥ kur.giš.erin.na Elam^{K1} Ma[r.ḥa.ši ...] ZA 42 42 iii 29' (OB apocryphal inscr. of Lugalannemundu), cf. ibid. 43 iv 10 and 27, cf. also ana KUR e-ri-ni RLA 2 430ff. (list of eponyms, years 840 and 775).

b' in lit. (as a mythological locality): aššu šullumu [qiš]ti GIŠ.ERIN ... išimšu Enlil Enlil created him (Huwawa) to guard the cedar forest Thompson Gilg. pl. 10 Rm. 289:1, cf. Gilg. Y. v 183, and passim in Gilg., also kur.giš.erin JCS 1 8:12 (Gilgamesh and the Land of

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the Living); ^dUtu kur.šim.giš.erin.na.ta è.a.ni when Utu comes forth from the mountain perfumed by cedars CT 36 34:3 and 5.

3' as growing in Mesopotamia: GIŠ e-re-na taskarinna allakkāniš ina mātāti ša abīlušināti išše šātunu ... lu alqamma ina kirāti mātiya lu azqup cedar, boxwood, oak of Kaniš, these trees I took from the countries I subdued and planted them in the gardens of my land AKA 91:17 (Tigl. I); ina šaddāni ša attallaku(!) u ḥuršāni ša ētattiqu išše zērāni ša ātammara GIŠ e-ri-nu GIŠ.ŠUR.MÌN ... [...] kirāti tug-daššara in the mountains wherever I went, and in the mountain-ranges wherever I passed by, when I saw seeds of such trees as cedar, cypress, (and other trees) [I collected them and planted them] the gardens were thriving (with them) Iraq 14 41:41 (Asn.), cf. VAB 4 174 ix 37, sub usage a-1'a'; kīma simēn nasūḫi ša ziqpi ša GIŠ.ERIN GIŠ.ŠUR.MÌN [...] when the time of uprooting the saplings of cedar and cypress (for transplanting) [arrives] ABL 814:9 (NA), cf. ibid. r. 9; gi.gun₄.na giš.tir.šim.giš.erin.na the gi-gunū (of Nippur), the forest perfumed with cedars VAS 2 8 i 13, and dupl. PBS 1/1 8 i 13; ārid kirī šarru ḥāšibu e-re-ni the king (is the one) who goes down to the garden and cuts a cedar (slip) (incipit of a song) KAR 158 r. ii 28.

4' as a tree sacred to the gods: [^dMar]duk bēl GIŠ.ERIN Craig ABRT 1 56:8; ^dKū-bu_x (SUD) nā'ilu GIŠ.ERIN DN, who sleeps in the cedar-tree ibid. 11; alsīka ^dŠamaš ina qereb šamē ellūti ina šilli GIŠ.ERIN tišamma lu šakna šepāka ina muḫḫi tu-pat burāši I called to you, Šamaš, (who are) in the midst of the pure skies, (saying,) "Seat yourself in the shade of a cedar and put your feet on (a) . . . of juniper!" 4R 17 r. 9 (= Schollmeyer No. 2); [e-r]i-nu birkāšu šallūru kizillāšu his knees are cedar, his ankles(?) pear trees LKA 72 r. 12 (description of a non-pictorial symbolic representation of a deity); cf. VAB 4 174 ix 16, sub usage a-1'a'.

b) wood — 1' for building purposes: é.erin (part of Ningirsu's temple) ITT 2

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4582:2; *ekal* GIŠ *e-ri-ni* ... *ina ālija Aššur ēpuš* I built a palace of (i.e., paneled with) cedar in my capital Assur AKA 146 v 14 (Tigl. I), cf. Iraq 14 41:25 (Asn.), Lie Sar. p. 76:13; *kī abušū ša šarri* ... *ana GN illik[uni] ina qanni āl Harrān bīt ili ša GIŠ.ERIN ētam[ru]* when the father of the king was on the way to Egypt and, in the region of Harran, saw (in a dream/vision) (in) a temple (built entirely) of cedar wood (Sin leaning on a staff) ABL 923:11 (NA); 138 GIŠ.ERIN *šattu annītu ištu libbi ur-su-te [ištu] Gargamiš našūni [ina lib]bi* 30 GIŠ.ERIN *dannūte* [...] *papaḥ Bēl bābānū* 138 cedar trees have been brought this year from Carchemish from within the . . . — among them thirty big ones [...] the inner chamber of Bēl (referring to Esarhad-don's restoration of Esagila) ABL 120:13 and 16 (NA); *šubat 4Enlil bēlija* ... *ina qirib ālija Aššur abni É GIŠ.ERIN ušallil* within my city Assur I built a residence for my lord Enlil, I roofed the temple with cedar KAH 1 2 ii 14 (Šamši-Adad I), for dupl. see AOB 1 22; GIŠ.ERIN.MEŠ *paglūtu* ... *ana šulūlišu u dalāti bābēšu ušatmiḥ* I put in place (lit. made them hold) thick cedar (beams) for its roof and the doors of its gates VAB 4 230 i 22 (Nbn.), cf. GIŠ.ÜR.MEŠ *ša GIŠ.ERIN* ... *ana šalluli ša ekurrāti* ABL 464:3 (NA), cf. usage a-1' and also *gušūru*, cf. also *timme* GIŠ.ERIN sub usage a-1'a'; DUB *e-ri-nim* GAL a large board of cedar wood BIN 6 258:7 (OA); GIŠ *dippī ša GIŠ.ERIN ša taqbiam* the door panels of cedar wood that you promised me VAS 16 36:4 (OB let.), cf. GIŠ.IG.MEŠ GIŠ.ERIN KAH 1 2 ii 17 (Šamši-Adad I), also VAB 4 118 ii 43 (Nbk.), 158 vi 39 (Nbk.), Streck Asb. 246:62, cf. furthermore Hh. V222, in lex. section; *ù KÁ-su* GIŠ.KAK URUDU-*e* GIŠ.ERIN *iškun* and in his gate he set up a peg of copper and cedar wood MDP 4 pl. 2 ii 12 (Oakk.), cf. URUDU GIŠ.KAK ERIN MDP 6 pl. 2 i 11 (Oakk.); see *dappu*, *našramu*.

2' for various objects used in rituals, for the cult, or as precious toys: *šita.sag.maḥ giš.erin.babbar.ra* the grand mace-head (with a handle) of "white cedar" (perhaps = *lijāru*) SAKI 132 xii 22 (Gudea Cyl. B), cf. (for the *šar.úr*-mace) *ibid.* 68 v 29 and 31 (Statue B); *sikkāti ša musukanni taskarinni* GIŠ.

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ERIN *uši* (drum)sticks of *musukannu*-wood, boxwood, cedar, ebony (for the *lilissu*-drum) RAcc. 4 ii 27; GIŠ.MÁ.GUR₈ GIŠ.ERIN a boat (model) of cedar Haupt Nimrodepos 53:23 (SB rel.), cf. *giš.má É.SIG₄bi giš.tir.bi.ta giš.erin.àm* (used in the *katuḥuda*-ritual) 4R 25 i 22; 1 GIŠ.MÁ *ša GIŠ.ERIN <||> e-ri-ni ḥurāša uḥḥuzu qadu gab unūtešu* one (toy) ship of cedar wood overlaid with gold, together with all its equipment EA 14 ii 17 (let. from Egypt), cf. *šeḥherūti ša išaddadu* which children can pull *ibid.* 18.

3' used for magic figurines: 2 NU GIŠ.ERIN 2 NU GIŠ.ŠINIG(!) *teppuš* you make two figurines of cedar, two figurines of tamarisk KAR 80:10, cf. dupl. RA 26 41 r. 16, also NU GIŠ.ŠINIG NU GIŠ.ERIN.KE_x(KID) Maqlu II 229, and passim in Maqlu; UR.IDIM *ša GIŠ.ERIN teppuš* you make (a figurine) of a rabid dog of cedar KAR 26 r. 9, cf. *ibid.* 46.

4' used as fuel: in the month Kislimu *šanū kinūnu ša GIŠ.ERIN ina bīt papaḥi ikkassu* a second brazier with cedar wood will be set up (lit. tied) in the chapel SBH p. 144:20, cf. 2 KL.NE *ištēn [ina ...] šanū ina muḥḥi niknakki ina bīt papaḥi ša GIŠ.ERIN ikkassi* BRM 4 25:27, dupl. SBH p. 144 (Uruk-ritual).

5' used as incense: *attabak qanā GIŠ.ERIN u ŠIM.GÍR ilī iṣīnu iriša* I poured out reeds, cedar wood and myrtle, the gods smelled the fragrance Gilg. XI 158; *uqattarkunūši* GIŠ.ERIN *ella kišra silta zā'a tāba kišrāt* GIŠ.ERIN *elli narām ilī rabūti* I burn as incense for you pure cedar, a bundle of shavings (with) sweet-smelling exudation, bundles of pure cedar wood, beloved of the great gods BBR No. 75-78 i 56f. (*bārū*-ritual); *ikrib* GIŠ.ERIN *salātima ana niknakki maḥrīmma sarāqi* prayer (when) cutting cedar wood (into shavings) and strewing them on the first censer *ibid.* 62; [*ana*] *mākalti bārūti ana rikis* GIŠ.ERIN [*teše*] *mme šā'ili pāširi šunāti* to the plate of the *bārū*, to the bundle of cedar (shavings) (you, Šamaš, pay attention), you heed the *šā'ilu* who interprets dreams Schollmeyer No. 16 i 53; when you, Šamaš, rise from the Cedar Mountain, *našákka mār bārī* GIŠ *e-ri-nu* the diviner brings cedar (incense) to you Dream-

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book p. 340 K.3333:9', cf. *našū e-ri-in-ni* [ana] *Šamaš u Adad* JRAS 1932 35:16, cf. also *nāšū* GIŠ.ERIN BBR No. 24:24, No. 1-20:119f., and passim in the ritual of the *bārū*.

6' other ritual uses: 3 *silti* GIŠ.ERIN.NA *itātiššu tuzaqqap* you drive in (into the ground) around him (the sick man) three splinters of cedar wood KAR 184 obv.(!) 8 (med.); *ašakkan ana pī puhatti* GIŠ.ERIN *ella kišra silta zā'a tāba* I put into the mouth of the lamb pure cedar, a bundle of shavings (with) sweet-smelling exudation BBR No. 100:40 (= Craig ABRT 1 60ff.); *balu patān* GIŠ.ERIN *ina pišū ina'is* (var. *una'aš*) he (the *bārū*) chews cedar on an empty stomach BBR No. 11 r. i 6, cf. BBR No. 75-78:16, also *tamūt libbika ina* GIŠ.ERIN *ina uzni šumēli[šu ...]* *tadabbub* you tell into his (the god's) left ear the question which you have in mind, with cedar wood (in your mouth) BBR No. 98:8; *ša 3 GÍN KÙ.BABBAR* GIŠ.ERIN *ana dullu ša DN* three shekels of silver's worth of cedar for the cult of DN BIN 1 47:15 (NB let.).

c) resin (or possibly wood) — 1' in econ. and med.: 13 dug *ì.nun* 20 *ma.na erin*. *babbar* (among ingredients of perfumed oil) Nikolski 1 301 i 3, and passim in Pre-Sar. lists; 34 *ma.na giš.erin lag.ta* 34 minas of resin in a lump (among ingredients of šim, perfume) UET 3 1777:5, cf. TCL 5 pl. 32 i 2, and passim in Ur III; 1 GÚ *e-ri-nam šāmamma ana PN dinamma lublam* buy me one talent of cedar (resin), and give it to PN, so that he may bring it to me CCT 4 44b:13 (OA let.), cf. 15 *MA.NA e-ri-nu-um* ¼ GÍN *šimšu* OIP 27 55:12 (OA), cf. also CCT 5 28a:10; 20 *MA.NA* GIŠ.ERIN 1 *sūtu* Ì.SAG 1 *sūtu* Ì.GIŠ.ERIN *ana qutrinātīm* twenty minas of cedar (wood/resin), one seah of fine oil, one seah of cedar oil for incense Boyer Contribution 104:1 (OB), cf. 1 GÚ 30 *MA.NA* GIŠ.ŠU.ÚR. MÌN ... 1 GÚ GIŠ.ERIN TCL 10 81:4, cf. also *ibid.* 57:7; 2 GÚ 15 *MA.NA* GIŠ *e-ri-nu ša* Ì.GIŠ.MEŠ *muttū ina muḫḫi* PN *tamkāri irtēḫ* two talents and fifteen minas of cedar (resin) for oil, less (than the promised amount), is still owed by PN, the merchant (*tamkāru*) HSS 14 576:1 (Nuzi, translit. only); *ša 5 bilat*

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URUDU.MEŠ *ana* GIŠ.ERIN.NA.MEŠ *ana šur-mēni ana daprāni ... uppašma u ina ekalli ana PN inandin* (the *tamkāru*) will convert the five talents of copper into cedar (resin), cypress, juniper (and other perfumes, and also dyed wool) and deliver (the goods) to PN in the palace AASOR 16 77:7 (Nuzi); 2 *MA.NA e-r[i-i-nu]* (ingredient of perfume) Ebeling Parfümrez. pl. 8 r. 18.

2' in lit.: *ir*(text ni) *giš.erin.na ša. ḫur.sag.ta im.mú ir.si.im.bi du₁₀.[ga]*: *iriš e-ri-ni ša qereb šadi ašū irissu tā[bu]* cedar resin (lit. perfume) that grows in the midst of the mountains, whose fragrance is sweet 5R 51 iii 14f., and dupl. K.9070 (unpub.), see *erēšu*; *lišašlika zā'i e-ri-ni* may he offer you (as incense) resin (lit. exudation) of cedar 4R 54 No. 1:53, cf. BBR No. 75-78 i 57, sub usage b-5'; note also: *sammūt e-ri-ni rāmka bēlu* your love, O lord, is as the fragrance of the cedar (incipit of a song) KAR 158 r. ii 21; *ana bītini ina sammāt* GIŠ.ERIN *erba* enter our house amidst the fragrance of cedar Gilg. VI 13; *ina libbi 2 gizillē* GIŠ.ERIN GIŠ.ŠUR.MÌN GL.DÜG.GA *tusannaš* you insert cedar (shavings or resin), cypress and sweet reeds in two torches KAR 26 r. 21, cf. *ibid.* r. 20.

d) *šaman erēni* cedar oil — 1' in econ.: Ì.GIŠ.ERIN with gloss *i-e-rí-in* SLT 11 ii 6 (Forerunner to Hh. XXIV); 2 *silā Ì.giš.erin kù.bi* ⅔ GÍN TCL 10 56:13 (OB), cf. *ibid.* 71 iv 61, etc., cf. also (beside GIŠ.ERIN) Boyer Contribution 104:2 (OB), sub usage c-1'; *u <ša>* 5 GÍN Ì.GIŠ GIŠ.ERIN *šāmamma liqia* buy me five shekels' worth of cedar oil and bring it CT 29 14:20 (OB let.); 1 *SILA Ì.SAG ma-ri-tum* 1 *SILA Ì.GIŠ.ERIN* 1 *silā* of fine Mari-oil, one sila of cedar oil ARM 7 34:2, cf. *ibid.* 52:2, 79:1, and passim.

2' in lit.: Ì.šim.giš.erin.na [ki].àm.sud.e she (Inanna) sprinkles cedar oil on the ground SRT 1 v 31 (Lipit-Ištar); *giš.erin.babbar.ra* [Ì.giš.erin] Ì.giš Ì.sag Ì.šim.^dNin.urta lāl.ḫád [x.x.x].túm.a: *lijāru* [ša-man e]-ri-ni *šamnu ella šamnu ráštu šamnu nikipti* [lallāru ša] *ana mātīšu ibbabla* white cedar (resin), cedar oil, sesame oil, virgin oil, oil of *nikiptu*, white honey, that

erēnu A

are imported into this country (to be put into the holy water basin) CT 17 39:43f., cf. ì.giš.erin.na lâl ì.nun.na ugu.bi u.me.ni.bil : šaman GIŠ e-ri-ni [dišp]u himētu elišu šurupma ibid. 28:58f., also BBR No. 31–37 i 5, also ì.GIŠ.ERIN ì.SAG (poured into the foundation of the temple) KAH 1 2 ii 23 (Šamši-Adad I).

3' in med.: *kibrūt tasāk ina ì.GIŠ e-ri-ni tuballal taptanaššassu* you bray sulphur, mix it in cedar oil, and rub him several times AMT 1,2:8, cf. KAR 202 ii 4, also [lu ina úš(?) GI]Š.ERIN lu ina ì+GIŠ GIŠ.ERIN tuballal AMT 16,1:24, and passim in med. Note that *šaman erēni* and *dam erēni* occur in the same medical texts in AMT 37,2:6 and r. 14, AMT 75 iii 7, 81 and 20, AMT 92,4:4 and r. 1, AMT 91,1:16 and r. 10, see Schwenzner, AfO 8 40.

e) *dam erēni* cedar balsam (see also *sukupūru*, i.e., giš.erin.úš blood-cedar) — 1' in econ.: *da-me e-ri-nim* (in broken context) HSS 10 224:5' (OA); *úš e-ri-nu [š]a ša-li-mu-te ša RN É^dAššur É.KUR.MEŠ-š[u]* cedar balsam for . . . from Shalmaneser (to) the Aššur-temple (and) its temples (heading of list) KAV 78:1 (MA); *Haĵānu . . . ša šēp KUR Ĥamāni . . . 200 gašūrē GIŠ e-ri-ni [...]* 2 ANŠE ÚŠ.MEŠ GIŠ e-ri-ni . . . *amĥuršu* 10 MA. NA KÙ.BABBAR 200 *gašūrē GIŠ e-ri-ni* ANŠE ÚŠ.MEŠ GIŠ e-ri-nu *maddattu ina muĥĥišu aškun* I received 200 logs of cedar (and) two homers of cedar balsam from PN, (residing) at the foot of Mount Amanus, I imposed upon him as tribute ten minas of silver, 200 logs of cedar (and one) homer of cedar balsam 3R 8 ii 25f. (Shalm. III), cf. ì.DÙG.GA ÚŠ GIŠ e-ri-ni *riqqē tábūti kisitti GIŠ e-ri-ni* fine oil, cedar balsam, sweet smelling aromatics, cedar cuttings AKA 284 i 87 (Asn.).

2' in rit.: *ina ì.GIŠ ì.DÙG.GA ÚŠ e-ri-ni LĀL u ì.NUN šelaršu lu ašēl* I daubed its foundation wall with sesame oil, perfumed oil, cedar balsam, honey and ghee KAH 1 13 r. iv 22 (Shalm. I), cf. Borger Esarh. 4 iv 21, and note in the same use: ì.GIŠ.ERIN, sub usage d-2'; *mārassu rabītu TA 2 (sūtu) ÚŠ ERIN ana Bēlet-šēri išarrap* he will burn his eldest daughter with twenty silas of cedar balsam

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(as an offering) to DN (as punishment) ADD 474 r. 5, also ibid. 436 r. 8; *úš GIŠ.ERIN tasal-laĥšu* you sprinkle him (the bull) with cedar balsam RAcc. 4 ii 12; *úš.GIŠ.ERIN ì.GIŠ^dZi-i* PBS 10/4 12 ii 30 (comm.).

3' in med.: *úš e-ri-ni tapaššaš* you rub (him) with cedar balsam CT 23 50:15, also ibid. 17, and passim; *da-mi GIŠ.ERIN ša 7 larūšu* balsam from a cedar (tree) which has seven branches AMT 88,2:9, cf. AMT 16,1:24 (restored), sub usage d-3', also 5 MA.NA [úš(?) e-r]i-i-nu (as an ingredient of perfume) Ebeling Parfümrez. pl. 8 r. 20; *ina šaman šurmēni úš GIŠ.ERIN tuballal taptanaššassuma išallim* you mix (various drugs) in cypress oil (and) cedar balsam, you rub him several times and he will get well CT 23 35:41, cf. ibid. 49 i 5, also KAR 56:10.

f) other products or parts of the cedar: *zíd kasī zíd GIŠ eri₄-ni ina šikari tarabbak* you soak powder(?) of *kasū*, powder(?) of cedar, in beer AMT 34,5:4, cf. *zíd.GIŠ.ERIN KAR 192 r. ii 54; zíd GIŠ.ERIN zíd.GIG AMT 55,1:12; KU.KU GIŠ.ERIN* (among provisions for a ritual) BMS 30 r. 25; *IZI GIŠ.ERIN tasāk* you bray coals of cedar (among coals of other plants) KAR 194 r. i 22, cf. *IZI GIŠ.ERIN.NA AMT 75 iii 21*; for *ĥil erīni*, “cedar-resin” see Uruanna II 514, in lex. section; for *GIŠ.ERIN. sīg*, “needles,” see *lukšu*, for *tillat erēni* or *sukinni erēni* “tendrils(?)”, see s.v. and Hh. III 224f., in lex. section; *GURUN i-ri-nim* fruit of the cedar (perhaps another tree or plant) Kish 1930 143:29 (Oakk.).

g) subspecies of the cedar: *erinnu pešū*, synonym of *tijālu*, *tijāru*, *lijāru*, “white cedar,” see s.v., and cf. CT 18 and Uruanna III, in lex. section; *šulāmu*, “black cedar,” see Hh. III 219, in lex. section; note: *giš.ù.ku.erin* = *šU* cedar pine Hh. III 228a, *giš.nu.úr.ma.erin* = *zakummānu* cedar pomegranate Hh. III 187a, and *šur.me.erin* (always mentioned beside *erin.UD.UD*, which seems to stand for *šurmen*) VAS 14 131 i 7, DP 511 i 2, and passim, Nikolski I 301 i 4 (all Pre-Sar.); see also *supālu*, *supūru* and *ĥašurru*.

erēnu B

In many contexts it cannot be decided whether *erēnu* refers, in rituals, to wood cuttings or to resin, since shavings of cedar wood, as well as cedar resin, can be used as incense (see refs. with *silti* and *kisitti erēni*). A clear distinction is made between *šaman erēni*, “cedar oil” (cf. the med. texts sub usage d-3’), extracted from the cut wood, and the substance called *dam erēni*, “cedar balsam,” recovered from the living tree. However, in later Assyrian royal inscriptions, the term *šaman erēni* (see KAH I 2, Šamši-Adad I, sub usage d-2’) is replaced by *dam erēni* (see usage e). The term *hīl erēni*, “sap of the cedar,” i.e., resin (equated with *qatrānu*) occurs only in Uruanna; the sap seems to be designated in the medical texts by simple *erēnu*, as is indicated by the fact that it is used for fumigation and anointing (see Thompson DAB 284).

Thompson DAB 282ff.

erēnu B s.; root; SB*; Sum lw.

[e-ri-in] ^{MUŠ}_{MUŠ} XA.NA = *šur-šu* Sb I 124.

kišādi ša irmū er-na-ma ikkappu my neck that had become limp, . . . and was bent down (with explanation) *e-re-e-na // šur-šu // e-ri-na-ti* e. means root, variant: . . . 5R 47 r. 17 (Comm. to Ludlul).

The obscure adverb *erna* is here explained by a reference to the Sum. loan word *erēnu*, and likewise by *e-ri-na-ti*.

Langdon, Bab. 7 186 n. 2.

erēpu (*arāpu*) v.; to become dusky, dark; from OB on; I *irup*, I/2, II; wr. syll. and šú; cf. *erpu*, *urru*.

šú = *ra-bu-u*, *a-ra-pu* Igituh I 414f.; šu-ú šU = *e-re-bu ša* ^dUTU-ši, *e-re-pu ša* UD-mi Ea I 342f., cf. (with šu-u U) A II/4:67f., and (with [u-šú] U+UD) A III/3:208f.; šu-u šU = *e-rib* ^dŠa[m-ši], *ra-bu-u ša* ^dŠa[m-ši], *e-re-pu ša* UD-me Idu II 259ff.

dUtu an.úr.ra ba.da.an.šú.šú.ru ^dŠEŠ.KI an.pa.šè ba.da.gir₅ : (Šamaš) *ina išid šamē i-te-ru-up* (Sin) *ina elāt šamē irtabi* (when Adad raged) the sun went dark at the base of heaven (and) the moon disappeared in the heights of heaven 4R 28 No. 2:23ff.; u₄šú.uš.ru an.dúl.[la GIŠ].MI x [s]ju.bi zalag.ga nu.un.gál : *ur-ru-up šillašu ukkul ina zumrišu nūru ul ibašši* he (the *utukku-*

demon) is dark, his shadow is somber, there is no light in his body BIN 2 22 i 31f.

tu-ur-rap 5R 45 K.253 iii 40 (gramm.).

a) *erēpu*: *ina šalšim [ūmim] [UD-mu-u]m i-ru-pa-am-ma adi namāri[šu] ul inattu[k]* (if) on the third day the weather becomes dusky but not a drop (of rain) falls before it clears up ZA 43 310:25 (OB meteor.); *ūmum i-ru-pa-am-ma šamūm izannun* the weather will become dark and it will rain YOS 10 22:23 (OB ext.), cf. RA 27 149:22 (OB ext.), also *ūmu ŠU-ma šamū ul izannun* Boissier DA 217:9 (SB ext.); *ūmu i-ru-up šamū iznun* if the weather is dusky (in MN) and it rains PBS 2/2 123:8 (MB astrol.), cf. UD ŠU-up Thompson Rep. 235 r. 5, UD ŠU ACh Supp. 2 Adad 105b ii 9, and passim; *šumma ilum . . . arhiš i-te-ru-up* if the moon becomes prematurely dark (in the morning watch of the ninth day) ZA 43 310:16 (OB astrol.); *melimm[ū] iħalli:quma namrīrū i-ru-p[u]* the glow disappeared, the sheen became dark Gilg. O.I. 12 (=JNES 16 256); *ina ūme hīlūja e-tar-pu-u panīja ina ūme ulādija ittakrimā enēja* did my face become dark when I was in labor, were my eyes closed when I gave birth? K.890:7 (NA, coll.), in BA 2 634; [*igug*] *libbašu panūšu ar-pu* his heart raged, his face grew dark Gilg. I ii 48.

b) *urru*: *šumma panūšu iṣṣanundu u ināšu ur-ru-pa* (var. *-up*) if he has contortions of the face and his eyes grow dark Labat TDP 76:55, cf. *ibid.* 26:75 and 108:21f.

The verb *erēpu* (*arāpu*) with its derivatives *erpu* (*erbu*) and *urru* (Sum. correspondence šu, ušu, šuš, šušru), meaning “to become dark, dusky” (contrast *namāru*), is here connected with Heb. ‘*ereb*, “evening,” (Arabic *gariba*) and separated, a) from *erpetu*, *erpu*, and *urpatu*, “cloud,” considered primary nouns (cf. Ugar. ‘*rp*), and b) from *erēbu* (Sum. corr. tu(r)) attested in Ugar. as ‘*rb*. In the sense of “to set,” *erēbu* (“to enter”) is used exclusively of the sun (in contrast to *ašū*, “to rise”). The translation *ereb Šamši* of dUtu.šú.a must be considered as due to a conflation of the two concepts *erēbu ša Šamši* and *erēpu ša ūmi* (see lex. section), the former of which is reflected in the Akk.,

erēru

the latter in the Sum. wording. See also *urpēn*.

Ungnad, ZDMG 71 135.

erēru v.; to become moldy; I *irru* (*i'ar-rur*); SB*; cf. *erru* adj., *irru*.

[...] = *e-re-rum*, [...] = MIN *a-ka-li* to become moldy, (said) of bread Antagal III 249f.

ina GÁ×ŠE.ME *še'u ir-ru-ur ubbu* GAR in the granaries the grain will turn moldy, (and) a famine will result ACh Sin 3:127, cf. *ibid.* 67, and (wr. *ia-ru-ur*) ACh Sin 35:5.

Bauer Asb. 2 78 n. 1.

erēššānu adj.; naked; syn. list*; cf. *erū* adj.

mī-[e-ri-nu]-ú, qu-un-ma-ru-ú = e-re-eš-šā-nu An IX 98f.

erešu A (*irišu*) s.; smell, scent, fragrance; from OB on.

ir KASKAL = *šā* E.RIŠ *e*(var. *i*)-*re-šu* Ea I 275; [ir KASKAL = *šā* KASKAL-*x e-r*]-*šú* A I/6:50; ir IR = *zu-tu, e*(var. *i*)-*re-šu* Ea II 47f.; *e-re-eš* IR = *e-re-šu* *ibid.* 49; ir = *zu-[ú-tu], i-[ri-šu], a[r-man-nu]* A-tablet 953ff.

ir.si.im = *i-ri-še* 4R 20:28f., see usage d; ir.si.im nu.hur.re = *e-re-šú ul in-ni-ši-in* BA 10 73:1f. (= BA 5 662:1f.), see usage a; ir giš.eren.na = *i-ri-iš e-re-ni* 5R 51 iii 14f., see usage b.

za-a'-u, e-re-šu = ši-ia-a-nu LTBA 2 2:333f.

a) in gen.: *e-ri-iš bēlija tābam ina bīlija eššin* I smell the sweet fragrance of my lord in my house RHA 35 71:2 (Mari let.); *lú.šà. gar.ra šà.[gar.r]a.a.ni.ta ir nu.un.da. hur.ra* : *birú ša ina birútišu e-re-šú la išinu* the hungry man who, in his hunger, did not smell any good smell (of food) ASKT p. 88–89 ii 25; *bur.gal unú.gal.bi ir.si.im nu.hur.re* : *ina būr mākalīšu rabbūti e-ri-šú ul innišin* in the dishes of his chief meal no smell (of food) can be smelled BA 10/1 73:1f. (= BA 5 662); *šumma ina MN mīlu illikamma māša ana ešēni i-ri-is-su-nu la tāb* if the flood comes in MN and the smell of its water is not sweet to smell CT 39 14:18 (SB Alu), cf. *ibid.* 19 and 20; *šumma e-ri-iš bīti kīma* KLA.[^d1D] if the smell of a house is like sulphur CT 38 17:99, cf. (compared to the smell of various plants and substances) *ibid.* 98–121, also CT 40 7 K.6715+:27–29 (SB Alu); if smoke [rises] from the water, *i-ri-iš qutri kīma* ^d1D.LÚ.RU.GÚ

erešu A

and the smell of the smoke is like that of the sacred river CT 39 16:51f. (SB Alu); *e-ri-iš šinnīšu* the smell of his teeth (in broken context, prescription against bad odor of the mouth) AMT 23,1:11; *sippū šigārī mēdilū u dalāti igulā utahhidma . . . simat bīti umalla i-ri-šu tābi* I made the threshold, the lock, the bolt and the doors drip with . . . -oil and filled the appurtenances of the temple with sweet scent VAB 4 258 ii 14 (Nbn.).

b) said of aromatic trees and their wood: *ir giš.erin.na* : *i-ri-iš erīni* the scent of the cedar 5R 51 iii 14f. (*būt rimki*); *ša urqis-sunu karšu šumlalū i-ri-šu tābu* (mountains) whose vegetation is the sweet-smelling *karšu* and *šumlalū* TCL 3 28 (Sar.); *šaddū qišātim* ^dMarduk *šummuhtim ša i-ri-iš-su tābu* (Lebanon) the mountain of the luxuriant forests of Marduk, the scent of which is sweet VAB 4 174 ix 15 (Nbk.); *gušūrē burāši ušallilšima i-ri-sa uṭīb* I roofed it (the palace) with beams of juniper-trees(?) and (thereby) made its fragrance sweet TCL 3 211 (Sar.), cf. *kīma qišti hašurri i-ri-is-su uššībšu* VAB 4 256 ii 5 (Nbn.); *dalāti šurmēni širāti ša ina petē u tāri e-re-eš tābu* doors of cypress, whose fragrance was sweet when one opened or closed them OIP 2 96:81 (Senn.), cf. Borger Esarh. 61:13, Streck Asb. 88 x 99, and passim; beams of pine wood *ša e-ri-i[š]-ši-na kīma hašurri izāqa libbuš* the fragrance of which, like that of the *hašurru*-cedar, wafts through it TCL 3 246 (Sar.).

c) said of incense: *e-ri-ša-am ul iššinu balukka* (the gods) cannot smell the fragrance (of any incense) without you (the fire god) LKA 139:49; *asrukka qutrinnu i-ri-šā* (var. -*šú*) *tāba* I scattered sweet-smelling incense for you BMS 2:28, cf. *qutrinnu e-riš z[a]-i tābi* Ebeling Parfümrez. pl. 25:13, also [*qutrinn*]a *za'a i-ri-šā tāba* KAR 42:37, and dupls., see Ebeling, MVAG 23/2 p. 22.

d) said of other offerings: *ilī išinu i-ri-šā ilī išinu e-ri-šā tāba* the gods smelled the fragrance (of the aromatics), the gods smelled the sweet fragrance Gilg. XI 159f., cf. *ana i-ri-ši-šu ipahhuruka* Gilg. XII 17, also *ibid.* 36; *surkinnū taḥdūtu i-ri-ši tābi ana ginā*

erešu B

ukînšunūtima I established for them (the dead) sweet smelling incense(?) (and) scattered offerings in abundance VAB 4 292 iii 17 (Nbn.), cf. *uštaḥmaṭu i-ri-šú tābūtu* SBH p. 146:36 and 40; ir.si.im mi.ni.in.è ir.sim bí.in.x : *armannu uštešš[i] i-ri-še ta-bu-ú* the pomegranate gave forth a sweet fragrance 4R 20:28f.

erešu B s.; queen; syn. list*; Sum. lw. *e-re-šu* = *šar-ra-tum* Malku VI 205.

The spelling *E-re-eš-ki-i-ga-a-al* EA 357:2 (and passim in this text) for Sum. ^dNIN.ki.gal and GAŠAN.ki.gal, suggests the reading *ereš for NIN or GAŠAN, which reading is not attested in lexical texts but is preserved in the Sum. lw. *erešu*. See also the use of NIN with the Sum. value ereš in CT 16 36:8f., quoted sub *eršu* A adj. usage a, and in the personal names composed with *erišti*, sub *erištu* A s. mng. 1c.

erēšu s.; desire, wish; OB, EA*; cf. *erēšu* A.

a) in OB personal names: *E-li-e-re-sà* Her(the goddess)-Desire-is-Exalted CT 6 48b:22, and passim; *Da-an-e-re-sa* LUKUR(SAL+ME) ^dUTU CT 4 40a:7.

b) other occ.: send your man to me to the palace *u la ka-ši-id i-ri-šu u ušširtišu* and I will send him to you as soon as the request is granted EA 82:17, see Albright and Moran, JCS 2 241ff.

Stamm Namengebung 125.

erēšu A v.; 1. to ask (somebody for something), to request, 2. to crave, desire, 3. IV to be desired, required; from Oakk. on; I *iriš* — *irriš* — *eriš*, I/2, I/3, IV; wr. syll. and APIN, also KAM (in personal names only); cf. *erēšu* s., *erištu* A, *erištu* A in *ša erišti*, *erišu*, *ērišu* A, *erišūtu* B, *errēšú*, *eršu* C adj., *mērištu*, *tērištu*.

^{du-ug}KA, al.di, di = *e-re-šú* Nabnitu IV 217ff.; *nig.al.di.dug₄.ga* = *e-riš-tum e-re-šu* Hh. I 42.

^{u₄}um.mi.a kù.ga al.la.bi.a : *i-n[u um-mi-a-nu kaspā ir-ri-šu-š]u* the day when the creditor asks him for the silver Ai. III i 63; *me al.nu.di*. di : *paraš la e-re-ši* (cf. mng. 1e) TCL 6 51 r. 39f., also RA 12 75:53f.; [... ^{u₄}.MI.ba al.m[u].un.

erēšu A

di.di.ne : *e-te-ni-ri-ša mu-š[á u urra]* (cf. mng. 1a-14') KAR 128:28.

1. to ask (somebody for something), to request — a) to ask (somebody for something) — 1' in Oakk.: *u atta būlam ula tanassar išpikī ginūtīm a-ri-iš-kà* but if you do not watch over the cattle, I shall claim the regular field rent (lit. grain heaps) from you JRAS 1932 296:40 (let.); *šumma* KÙ. BABBAR *è-ri-šu(!)-ga* if they ask you for the silver Watelin Kish 3 pl. 11 W. 1929, 160:10; *su-tu-uh-ḥa-tim ù-lu ki-sa-ma-ri te-er-ri-iš* you ask for . . . -s or . . . -s Gelb OAIC 52:8.

2' in OA: *šumma amtum uṭṭatam té-ri-iš-kà diššim* if the slave girl asks you for barley, give it to her CCT 3 39a:23 (let.); *tamalakkīn . . . ana PN la taddini šumma PN₂ e-ri-iš-ki dini šumma la kī'am . . . ammamman la taddini* do not give (fem.) the two boxes to PN — if PN₂ asks you (for them), give (them), otherwise, do not give (them) to anyone BIN 6 14:30 (let.); KÙ.BABBAR 8 MA.NA *té-ri-ši-ma immala e-ra-ši-kà-ma addinakkum* you asked me for eight minas of silver, and I gave you as much as you asked me for KTS 1a:4 (let.); *tuppī ša PN e-ta-na-ri-šu-ni PN₂ e-ta-na-ri-ša-ni* they keep asking me for PN's tablets, PN₂ (in particular) keeps on asking me KTS 36a:4f., cf. *ibid.* 18, cf. also *tuppam . . . e-ri-iš-kà-ma* TCL 20 110:23, *tuppam PN er-ša-ma* Hrozny Kultepe 1 103:12; *aššumī ēnātīm amatka PN iktala(!)* KÙ.BABBAR ½ MA.NA *e-ri-iš-ni-a-ti* PN withheld your slave girl on account of the stone beads (lit. eye-stones), he claims one-half mina of silver from us KTS 29b:8 (let.), cf. *e-ta-ar-šu-ni-a-ti* TCL 14 16:19.

3' in OB: *ūm i-ir-ri-šu-šu x kaspam . . . inaddin* the day they ask him for it, he will pay x silver TCL 1 170:13, cf. Meissner BAP 19:8, Grant Smith College 259:6, also *ūm i-ri-šu-šu-nu-ti* *ibid.* 258:5, also *ūm kaspam* ^dSin u PN *i-ri-šu* UET 5 324:14; *ūm ummi'ānum i-ri-šu-ú* the day the creditor will ask for (the money) YOS 5 242:9, cf. YOS 8 96:6, also UD UM.MI.A *i-ri-šu-šu* TCL 10 75:6, and see Ai., in lex. section; *ūm ekallum i-ir-ri-šu-šu* KÙ. BABBAR Ì.LÁ.E when the palace asks him for it, he will pay the silver RA 15 191:26, cf.

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TCL 11 195:9, CT 8 36a:12, Gautier Dilbat 32:9, and passim; *šikaram mali i-ri-šu-ka la ta-kal* do not withhold the beer for which he asks you TCL 18 117:8 (let.), cf. *ana PN ana ša i-ri-šu-ka la takalla* YOS 2 101:21, cf. also OECT 3 62:11 (letters); *kišir bitišu i-ri-iš* he asked for the rent of his house TCL 17 20:8 (let.); 5 KÙŠ UŠ *igārim* KI PN PN₂ *i-ri-iš-ma* PN₂ asked PN for a length of five cubits of the wall (to rest his beams on) TCL 1 193:5, cf. CT 4 14b:7, sub *erīštu*; [*ištu*] MU.3.KAM *e-te-ne-er-ri-is-su-ma* [še'am] *ul inaddinam* I have been asking him for it for three years, but he has not given me the barley LIH 24:10 (let.); *dajānī* PN LÚ.MEŠ *ši-bi . . . uluma hišam . . . i-ri-šu-ši-ma . . . ul ublam* the judges asked PN (to produce) either the witnesses or the written document but she did not bring (either) TCL 1 157:35; *šumma itūramma . . . bīssu i-ir-ri-iš* if he returns and claims his house CH § 30:67; *mānaḥātīšu li-ri-iš* he may claim his expenses Gautier Dilbat 67:10; *ana eqlim la e-re-ši-im nīš šarri utammi* he made him swear by the king that he would not claim the field UCP 9 355 No. 25:21 (let.).

4' in Mari: *šidītam mali i-ir-ri-šu-ka apulšunūti* give them all the provisions they ask from you ARM 1 17:44, cf. *mal ša itti ahišu* PN *i-ri-šu* RA 35 122:16 (let.); PN *bitam šāti i-ri-ša-an-ni ummami . . . [lid]na* PN asked me for this house, saying, "Let (my lord) give (me the house)" ARM 1 41:25; 1 LÚ.DIM *bēti e-ri-iš-ma* I asked my lord for a house builder ARM 2 101:20; *panuttum mātam x x x [i-te-er]-ri-šu inanna anāku . . . na]-pištam u pir'am e-ri-iš* formerly, they had asked for . . . land, now I (only) ask for life and progeny ARM 1 3:26f. (let. of Jasmah-Addu to a deity), restored by von Soden, Or. NS 21 76.

5' in Elam: *ūm ummēnum kaspam i-ir-ri-šu* KÙ.BABBAR *u MÁŠ.BI Ì.LÁ.E* on the day the creditor asks for the silver, he will pay the silver and the interest on it MDP 22 22:10; *šibīšu i-ri-šu-šu-ma* they asked him for his witnesses MDP 23 319:7, also 22 161:10.

6' in MB: *minumma e-ri-iš-ka š[ūbila]* send me whatever I asked of you EA 4:35.

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7' in EA: *u undu aššati ša e-ri-šu aḫija inandinmame* but if my brother gives (me) the wife for whom I have asked EA 27:17 (let. of Tušratta), cf. EA 19:69; *ištēn šalmu ana jāši . . . ašar abikama* RN *e-te-ri-iš* I had requested one statue for myself from your father, Mimmuria (Amenophis III) EA 27:20 (let. of Tušratta); *anumma ḫurāša ana aḫija e-te-ri-iš u ḫurāšu ša ana aḫija e-ri-šu ana 2-šu ana e-re-ši illak* now I have asked my brother for gold, and the gold for which I have asked my brother will serve for two requirements EA 19:56f. (let. of Tušratta), cf. *ḫurāša matta . . . danniš danniš e-te-ri-iš* EA 29:137 (let. of Tušratta), cf. also EA 35:17, 22 (let. from Cyprus), and passim in this let.; *rābiš šarri [a]-ra-šu é-šu-nu* the royal commissary wants their house EA 285:25.

8' in RS: *šumma ina arki ūmī* PN *ardānišu e-er-re-šu* if, later on, Tette claims his subjects MRS 9 RS 17.334:13.

9' in Bogh.: [. . .] *atta* RN *te-ri-ša-an-ni-ma Šamši ul ukallašu* [whatever] you, RN, ask of me (I) the Sun will not withhold KBo 1 8:27 (treaty); RN *ana Šamši šābē tillata i-ir-ri-iš* RN will ask the Sun (i.e., the Hittite king) for military aid KBo 1 5 ii 54, cf. *ibid.* 44.

10' in MA and Nuzi: PN *šipāte mādāte . . . e-te-ri-iš* PN has asked for much wool KAV 106:6 (MA let.); *šumma* PN *ibbalakkatma u egelšu i-ri-iš* if PN goes back on the agreement and claims his field JEN 530:10, 493:11, and passim, also *ina ūmi ša i-ir-ri-šu-uš inandin* HSS 5 94:6; *ina ajimmé ūmi e-ri-iz-zu-nu-ti u ileqqi* on whatever day he asks them (for the deposit), he may take it AASOR 16 91:10 (Nuzi); *dajānī šibūti ša* PN *i-te-er-šu* the judges asked PN for witnesses JEN 383:20, and passim in Nuzi, cf. *dajānī* LÚ.MEŠ *pa-a-šu-ū-ni-e ašar* PN *i-te-er-šu* JEN 342:19; *u dajānū ṭuppu ša mārūti ašar* PN *i-te-er-šu* and the judges requested the deed of adoption from PN JEN 363:8.

11' in NA: *ina ūme e-ri-šu-šu-ni iddan* the day they ask him, he will give (the amount of the obligation) KAJ 73:14, 82:7, 127:15, also Iraq 16 54 ND 2080:6; *anāku*

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šābē e-te-ri-iš I have asked for troops ABL 506 r. 13; *ša šatti gabbi anāḫar šarru akalē li-ri-eš* during the entire year hereafter the king may ask for food ABL 78 r. 7.

12' in NB: *uttata mala i-riš-šu-ú-ka in-naššu* give him as much barley as he asks you for CT 22 215:13 (let.), cf. BIN 1 65:8 (let.), also ¹PN *kurummata ana PN₂ ul te-e-riš* VAS 4 78:9; *ūmu ša šatammu u LÚ.ŠID.MEŠ ša Eanna i-ri-iš-šu-nu-tu ibbakannim* on the day when the *šatammu* and the scribes of Eanna ask them, they will bring her YOS 6 234:7; *ul kaspā ul mimma e-ri-iš-ka ḥuṣābī e-te-ri-iš-ka* I have not asked you for silver nor for anything (of that sort), I only asked you for *ḥuṣābu*-branches UET 4 185:17f.; *turru ša tābtija ir-ri-šu-ú-ka* I ask you for a return of my favor ABL 291 r. 4.

13' in hist.: *šulmānašunu iššāma e-ter-ri-šu-uš kitra* they brought their good-will gifts and implored his support Winckler Sar. pl. 44 D 32, cf. *ušallānima e-riš-an-ni kitru* Lie Sar. p. 74:2, also Borger Esarh. 55 iv 41; *šalam šarrū-tija musappū ilūtišun mu-te-riš balāṭija* (I set up) a statue of myself in royal attire, in an attitude of prayer, to implore constantly for my life Borger Esarh. 87 r. 3, cf. *ana mu-ter-re-ši balāṭija maḫar ilī ... ukīn* Thompson Esarh. pl. 16 iv 1 (Asb.); *anāku ana DN e-te-ri-iš DN liddinnu* I implore Ahuramazda, may Ahuramazda grant (this to me) VAB 3 91 § 5:34 (Dar.), cf. *ana DN e-ri-iš* Herzfeld API 31:50 (Xerxes).

14' in lit.: *išti Anim ḥāwiriša te-te-er-ša-aš-šu-um dāri'am balāṭam arkam* she requested from Anu, her husband, a lasting, long life for him RA 22 171:13 (OB Agušaja); *i-te-er-šu ana ilīšin sikra* SEM 117 r. iii 10 (MB); [... ud].MI.ba al.[x].di.di.ne : *šahluqtu tabrātika mātātu e-te-ni-ri-ša mūš[a u urra]* day and night the countries desire the destruction of your wonderful works KAR 128:28 (prayer of Tn.); *mīnu te-riš-[in]-ni bēlti mīnu liddinunikki* for what do you ask me, O my Lady, what can one give you? Craig ABRT 2 19:8 (SB inc.), cf. *minamma te-ri-ši-in-ni* whatever you have asked me for EA 357:87 (Nergal and Ereškigal), also *minā ter-ri-ši-in-*

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ni Gilg. VI 71 and ibid. 103; *ša e-ri-šu-ka* (var. *er-ri-šu-ka*) *bila abī* ^dEn[lil] give me what I ask of you, my father Enlil 4R 58 ii 34 (SB Lamaštu), var. from PBS 1/2 113 ii 71, cf. *aššu atti annā te-ri-ši-in-[ni]* (var. *ter-ri-ša-[an-ni]*) ibid. ii 37, var. from PBS 1/2 113 ii 73; *qibiamma ša te-e-er-ri-ša-an-ni luddikku* tell me, and I will give you what you desire of me Bab. 12 pl. 12 vi 7 (SB Etana), cf. *te-ri-šu-ma inandinunišša* KAR 238 r. 10 (SB inc.); *kīma šā[š]u Bābili ša te-ri-šā šiprišu libnassu lippatiqma* in conformity with this (your offer) let the bricks of Babylon, for the construction of which you have expressed a desire, be fashioned En. el. VI 57; *e-ri-su-ma* (var. *i-ris-su-ma*) *libbašu epēš tāḫazi* when his (Irri's) heart craves (lit. from him) to go to war Gössmann Era I 6; *amri eḫla ša i-ri-šū balāṭa* look at the man who desires (everlasting) life Gilg. XI 203; *ša te-er-ri-iš alāka urḫāt šupšugūt* where you want to go, the roads are dangerous VAS 12 193:26 (*šar tamz ḫāri*), cf. ibid. 27.

15' in omen texts: *erišti dūr[im] nakrum dūram i-ri-iš-ka* wish for a fortress, the enemy will demand a fortress from you RA 38 81 r. 8 (OB ext.); KÚR LI.DI APIN-ka // [LI.DI // d]a-na-nu // LI.DI // bu-šu-ú // APIN-ka // *ir-riš-ka* the enemy will demand your possessions, LI.DI = strength, LI.DI (also) = possessions, APIN-ka (read) *irriška* ROM 991:11f. (unpub., Izbu Comm., courtesy W. G. Lambert); [*mim*]ma *nakru* APIN-ka-ma *ina ṭubbātika* SUM-šū whatever the enemy asks from you, give it to him willingly CT 27 46 r. 22 (SB Izbu); *āl pātika nakrum i-ri-iš-k[a]* the enemy will demand a town on your border YOS 10 17:22 (OB ext.), cf. URU ZAG-ka APIN.MEŠ-ka Boissier DA 6:3f., also TCL 6 4:1, CT 30 20 r. 5 (all SB ext.), also *āla u bēlšu nakru* APIN-ka TCL 6 4:18 (SB ext.); *ālu lamīta nīš ili* APIN.MEŠ-ka the besieged city will ask you for (a safe-conduct protected by) oath TCL 6 4:27 (SB ext.), cf. KI.MIN-ma *ul tanaddin tanaqqar* ditto, but you will not grant it and will destroy (the city) ibid. 28; NU ŠE.GA-šū APIN(!)-ma *ul nadinšu* he will make a request of a person who is not friendly to him, and he will not be given (what he has asked for) K.25 r.

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ii 34 (= Dream-book 330), also [...] ŠE.GA-šú APIN-*ma* SUM-[šú] *ibid.* 35.

b) to express a wish for (something) (said of a deity) — 1' in hist.: É.KI.Á[G.A.NI] *ša i-ri-šu* BA.DÙ he built (for Ninegal) her beloved temple, for which she had asked MDP 28 5:7 (OB); RN ... ^d*Aššur bitam i-ri-is-su-ma* Aššur expressed to RN the wish for a temple AOB 14:8 (Šalim-ahum, translit. only); *ana wardū<ti>šunu er-šu-nin-ni* (the gods) expressed their wish that I do service for them VAS 1 32 ii 9 (OB, Ibiq-Ištar); ^d*Ištar bēltu bita šanā ... i-ri-ša-ni-ma* the lady Ištar requested of me another temple KAH 2 59:84 (Tn.), cf. ^d*Aššur bēlu maḥāza e-ri-ša-ni-ma* *ibid.* 61:42, dupl. *ibid.* 60 i 90; ^d*Sin enta i-ri-iš* Sin expressed a wish for a high priestess YOS 1 45 i 10, cf. *aššum e-re-eš enti* *ibid.* i 7 and 13 (Nbn.).

2' in omen texts: ^d*Šamaš šamšam awilam ana napištišu i-ri-iš* Šamaš requests a (votive) sun disk from the man (in return) for his life CT 5 4:6, cf. ^d*Šamaš šamša ana na-<pi>-iš-ti awilim i-ri-iš* YOS 10 57:8 (both OB oil omens); *awilam ilšu ikribišu i-ri-ri-is-su* his god will ask the man for votive offerings to him CT 3 3 r. 4 (OB oil omen), cf. YOS 10 51 i 9 (= 52 i 9), ii 41 (= 52 ii 40) (OB behavior of sacrificial lamb); ^d*Šamaš ešrētīm i-ir-ri-iš* Šamaš requests tithe payments CT 3 4 r. 22 (OB oil omen); *ēna u šangá ilu* APIN-*eš* the god requests a high priest and a *šangú*-priest TCL 6 4:33 (SB ext.), cf. NIN.DINGIR.RA *ilu* APIN-*eš* *ibid.* 34, also *ugbātam ilu i-ri-[iš]* YOS 10 17:47 (OB ext.); *ummānī itti ilim ana dākim er-ši-et* with divine approval, the destruction of my army has been demanded YOS 10 46 iii 41 (OB ext.), cf. *ummānī itti ili ana* GAZ *er-šet* CT 27 34 r. 13 (SB Izbu), also TCL 6 4:15 and 17 (SB ext.); *ummānī itti ili [ka]-ma-at kasāt <ana> dāki er-šet* with divine approval, it has been demanded that my army be bound, tied up and destroyed KAR 423 r. ii 58 (SB ext.), cf. *ālu šubat rubē itti ili ana dāki e-riš* TCL 6 1 r. 51 (SB ext.); *erišti šadīm* ^d*Išhara lubuštām i-ri-iš-<ti>* YOS 10 51 i 27 (= 52 i 26) (OB behavior of sacrificial lamb); *mimma waqram ša-li-[...]* DINGIR *i-ri-iš-ka*

erēšu A

the god requests something precious [...] from you YOS 10 21:2 (OB ext.); *ilu amēla irba* APIN-*eš* the god requests a gift from the man CT 28 44 K.717:4 (dupl. of CT 30 12 K.1813+ obv.(!) 16), cf. DINGIR LÚ SÁ(text MA). DUG₄ APIN-*eš* TCL 6 4:24; obscure: DINGIR LÚ ŠU.NIR SÍB NÍG NAG APIN-*eš* (see *erišti kakki u šurinni*, sub *erištu*) Boissier Choix 63:2 (all SB ext.).

3' other occs.: ^d*Dagan neqētīm [...]* *i-te-ne-er-re-ša-an-ni* Dagan keeps asking me for sacrifices ARM 2 137:44; 3 *šanāt umī išti ilim e-ri-iš* three years are demanded for the god (as term for the fulfillment of a vow) BIN 4 32:5, cf. *adi mala umī(!) ša išti ilim e-ri-šu* *ibid.* 15 (OA let.); *naptunu ša e-ri-šú-u-ni* the feast which they (the gods?) have desired ABL 1021:12 (NA).

c) with *erištu* (*mērištu*): *inūmi alaḥḥinnum erištām e-ri-ši-ni* when the *alaḥḥinnu*-official made the request to me CCT 2 15:8 (OA let.); *erištaka mārē šarrim ša ina* GN *illegū e-ri-iš* put forward your request for the princes who were taken in GN ARM 1 27:27; *mērešetija ša e-ri-šu* the requests which I have made EA 29:110, 113 and 160 (let. of Tušratta), see *mērištu*; *te-ter-ša-an-ni erištu la e-re-ši* you have made a request of me that must not be made CT 15 47 r. 22, var. *te-tír-ša-ni-ma ... erišta ša la e-re-še* KAR 1 r. 18 (SB Descent of Ištar).

d) in personal names: ^d*Sin-e-ri-iš* CT 2 17:24 (OB), cf. ^d*Sin*-APIN Meissner BAP 47:32, and passim; ^d*Marduk-eres-su* AfO 10 36 No. 63:6 (MA, translit. only), and passim; ^d*Adad-mu*.APIN-*iš* BE 15 59:8 (MB), and passim in MB, NB and NA names, cf. ^d*Sin*-DUMU.UŠ.APIN BE 15 195:19 (MB), ^d*É-a-aḥ*-APIN BE 14 25:10 (MB), and passim in NB; ^d*Gu-la*-NUMUN.KAM-*eš* ADD 200 left edge 2; *Ul-lu-mi-ir-ši-it* She-Has-Been-Desired-from-Long-Ago CT 2 3:3 and 6, cf. TCL 1 69:35 (OB), also *Ina libbi-er-ši-it* CT 4 40a:9 (OB), and passim in OB and MB, see Clay PN p. 88; ^d*Nabú-dīna*-APIN-*eš* Tallqvist NBN 127b, also ^d*Nusku-balāta*-APIN BE 14 57:16 (MB), *Bēl-ginē*-KAM Tallqvist APN 56b; for other MB refs., see Clay PN p. 161, s. v.; ^d*Nabú-LÁ*-APIN-*eš* ADD App. 1 ii 34; *Adad-išdī*-KAM VAS 6 276:10 (NB).

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e) other occs.: ág zé.eb.bi.da.mu me al.nu.di.di níg.mu mu.ra.an.gar : *urti kabitti paraš la e-re-ši mimmēa addakki* my important decisions, my offices which no one has the right to demand, everything I have I give you TCL 6 51 r. 39f. (SB lit.), cf. RA 12 75:54; *e-riš kittu epir ù lu[b-biš]* aspire to what is right, give food and clothing (to the poor)! PSBA 38 133:13 (SB wisdom), cf. (with var. *e-riš kittu pilaḥ [u kubbit]* be pious and give honor) STC 2 pl. 65 ii 11, and cf. *e-riš ti ki i-lim epir u kubbit* PBS 1/2 116:54; NA₄ *e-re-ši lišḫitamma . . . NA₄ la e-re-ši lišḫitamma* let the die (lit. stone) which is desirable (for the oracle) leap forth, (in the opposite case) let the die which is undesirable leap forth LKA 137:23 and 27 (SB rit.); *ša e-ri-šú ú-šam-šú-ú* the one who demands it (i.e., the borrower), who keeps (the tablet) overnight KAR 203 r. 35, cf. *ša e-ri-šu ú-šam-šú-u* KAR 111 r. 7 (both colophons), note: *ina mērištišu ú-šam-KI-šú* TCL 6 1 r. 59, sub *mērištu*.

2. to crave, desire — a) in med.: *šumma libbašu imim ikašša mé magal* APIN-ma *išatti* if his inside is (alternately) hot and cold, he craves and drinks a great deal of water Labat TDP 118:11, cf. APIN.MEŠ *ibid.* 12, also *šumma lā'u . . . mé ana šatē magal* APIN.ME-iš *ibid.* 224:52, also (wr. *i-te-ner-riš-ma*) *ibid.* 53, and *passim* (with food, beer, wine) in Labat TDP; *ana i-riš* (var. *[e]-re-šú*) NINDA.ḪI.A *kabattuš šarpat ana i-riš* (var. *[e]-re-šú*) UZU u KAŠ *lummunu zimūšu* with a craving for food his mood is bitter, with a craving for meat and beer his face is somber Anatolian Studies 6 150:7f. (Poor Man of Nippur).

b) other occs.: SAL ŠÀ-šú *la ir-ri-su* (if) he never desires the woman he loves KAR 26:9, dupl. AMT 96,7:11; PN *ana DAM-ú-tu ul ir-iš-šá-a-nu* PN₂ *mārūa rabū šú lapāni* PN₃ *ālidu lapāni mamma šanāmma ul ālidu mārū rabū ša* PN₃ *šú* (if PN₂, my son, says that he is the son of PN,) PN never had intercourse with me (lit. desired me as wife), PN₂ is my eldest son whom I bore to PN₃, I did not bear (him) to anyone else, he is the eldest son of PN₃ TCL 13 138:14 (NB).

erēšu B

3. IV to be desired, required: *bēl immerim pursāsam i-ni-er-ri-iš* a wig will be required (as a divine wish) from the owner of the sheep (cf. *erišti pursāsam*, sub *erištu*) YOS 10 47:19 (OB behavior of sacrificial lamb); *erišti ina bīti awīli i-ni-ri-šu ul innaddin* a request made in the man's house will not be granted RA 38 82:4 (OB ext.), cf. *erištum in-ner-ri-šu ul innaddin* TCL 6 4:7 (SB ext.).

Though *erēšu* is normally used with the object demanded and the person of whom it is demanded both in the accusative, the latter is occasionally found in a construction with *ištu* or *išti* (OA, OB Agušaja), *ašar* (EA, Nuzi), and *ana* (EA, NB). Connect with Ugar. 'rš.

Böhl, Symb. Koschaker 170; Oppenheim, Or. NS 16 224 n 2.

erēšu B (*arāšu*) v.; 1. to seed by drilling seed into a furrow by means of a seeder-plow, to cultivate or plant (a field), 2. **ur-rušu* to plant, 3. *šūrušu* to put under cultivation, 4. IV to be seeded, to be planted; from Oakk. on; I *iriš* (*īruš* Oakk. and MA) — *irriš* (*irruš* Waterman Bus. Doc. 37 r. 5, OB, *irraš* MA, NA) — *eriš* (*ariš* NA), I/2, I/3, I/4 BE 14 39:10, II (*murriš* only), III, III/3 Ai. IV ii 28 only, IV; wr. syll. and URU₄, APIN.LÁ; cf. *ērišānu*, *erištu* B, *ērišu* adj., *ērišu* B s., *errēšu*, *errēšūtu*, *eršu* B adj., *eršūtu* B, *ḫarāšu* B, *mērištu*, *mērišu*, *tērušu*.

uru₄ = *e-re-šú* Hh. II 324; *ú-ru* APIN = *e-r[e-šu]* S^b II 290; cf. [ú-ru] [APIN] = *te-ru-šum*, *e-re-šum* MSL 2 147 App. 1 ii 4f. (Proto-Ea); a-pi-in APIN = *e-re-šum* MSL 2 144 ii 20 (Proto-Ea); pa₅.giš.apin = *pa-lag e-re-[šu]* Hh. XXII B 26.

a.šà ki.in.gar ù.bí.in.búr : A.ŠÀ *uš-te-ni-riš-ma* Ai. IV ii 28; giš.šū.ni[m].gid.da.ta ba.an.uru₄^{ru}.e : *i-na a-ga-di-ib-bi ir-ri-iš* he will drill with the hand seeder-plow Ai. IV ii 30; ^aUL.šar.ra uru₄.a : *e-ri-iš* ^aNisaba 4R 23 No. 1 i 12f. (cf. mng. 1a-12'); [URU₄-i]š = *in-ner-riš* CT 41 28:7 (Alu Comm.).

e-re-šum (var. *-šú*) = *a-la-ku*, *na-du-ú* Malku VI 220f.

1. to seed by drilling seeds into a furrow by means of a seeder-plow, to cultivate or plant (a field) — a) to seed — 1' in Oakk.: *eqlam 'à-ru-uš u MÁŠ.ANŠE ušur appunamma Gutiummame eqlam ula a-ru-uš a taqbi ana ½ DA.NA TA ma-ga-ti šūšibma atta eqlam 'à-ru-uš* seed the

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field and guard the cattle, under no circumstances should you say (later), “I could not seed the field (on account of) the Guteans” — place . . . and seed the field yourself! JRAS 1932 296:4, 9 and 15 (let.); *šumma e-ra-si-iš naṭū* [ŠE.N]UMUN *lziḫ* if it is fit for seeding, let him set aside the seed grain HSS 10 5:23 (let.).

2' in OA: *ina i-di/ti a-ra-ši-im tašaqgal* she will pay at the . . . of the seeding TCL 21 240:7 (= BIN 6 236), cf. TCL 14 66:10, see Landsberger, JNES 8 294.

3' in OB: GUD.APIN GIŠ.APIN *u hišeḫti e-re-ši-im lūpulšuma ana e-re-ši-im qāssu liškun* I will provide him with plow-oxen, (seeder)-plows, and whatever is necessary for the seeding, and he should start seeding VAS 16 129:17f. (let.); *eqlum . . . ištu* ITI GIŠ.APIN. DU₈.A *ina e-re-ši-im gamer u alpūšu paṭru . . . x BUR i-ir-ri-i-šu . . . [šum]man la šamēm [ina] e-re-ši-im kalušuman gamer* ever since the month of Arahšamna he has been through with the seeding of the field, and his oxen are unyoked, (but) they still have to seed x bur (of field), if it had not been for the rain all the seeding would have been finished TCL 17 5:9, 15 and 20, cf. *ibid.* 24 (let.); *zēram u ukullām ša e-re-ši šūbilam* send me seed grain and feed (for the oxen) for the seeding YOS 2 126:14 (let.); GUD.HI.A *šalmu ḫūtam ul išu umīri-šam er-ri-iš* the oxen are in good condition, there is no damage, and I shall proceed with the seeding VAS 16 9:19 (let.); *ištu* ITI GAN. GAN.È UD.20.KAM BA.ZAL-*ma e-re-ša-am akta-mis alpī ana mē šatēm lu ušši* since the twentieth day of the month MN I have been finished with the seeding, I am taking the oxen out to drink (their fill of) water TCL 18 78:11 (let.), cf. *ištu e-re-ša-am ta-ak-mi-^{<i>is</i>}-ma* YOS 2 66:6 (let.), also LIH 105:16ff.; *šumma eqlam la i-ri-iš-ma ittadi* if he does not seed the field but leaves it fallow CH § 43:6; *šumma errēšum aššum ina šattim mahṛitīm mānaḫātišu la ilqū(!)* A.ŠÀ *e-re-ša-am iqtabi* if the tenant-farmer promises to plant the field (again) because he was not able to draw last year (from the yield the equivalent of) his investment CH § 47:63; x GÁN A.ŠÀ

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ana e-re-ši palgi kīma teṭeḫḫūma 1 GIŠ.APIN *ša* PN PN₂ *liḫia* when you approach the irrigation ditch to seed the x iku of field, let PN₂ bring one (seeder)-plow from PN VAS 16 199:6 (let.); *išakkak išeḫbir u i-ir-ri-iš* he will harrow, break up (the clods) and seed VAS 9 202:9, cf. *majari imahḫaš išeḫbir u i-ri-iš* BIN 7 197:10, cf. Haverford Symposium p. 230 No. 3:9 and 13; *ina* ITI KIN.^dINANNA *ul i-ri-iš-ma* TCL 11 149:9; cf. *ibid.* 152B 14; 1 *i-ni-it e-re-ši* 1 *i-ni-it majari* one team (of oxen) for the drilling (of seed), one team for the breaking up of the ground Gautier Dilbat 49:1, cf. 2 *i-ni-a-at e-re-ši-im* BIN 7 19:3; *kīma e-re-šu-um paṭru* when the (team for) seeding is unyoked TCL 11 226:2, cf. *ištu e-re-šu gamru* Langdon, PSBA 34 pl. 8 No. 4:5, and *adi paṭār e-re-ši-im* PBS 8/2 196:5, VAS 7 87:4, YOS 12 421:3; 50 GUD *e-re-ši* Iraq 7 52 A 960 (Chagar Bazar, citation only), cf. *ibid.* A 964 and 967.

4' in Elam: PN rented a field *ana errēšūti i-ri-iš innaḫ urabbāma ina ebūrim ešsid idāš* in tenancy, he will seed, do (all) the (required) work, grow (the crop), and at harvest time he will harvest and thresh MDP 23 278:6, also MDP 22 128:8, MDP 23 281:8, and *passim*, also *i-ri-šu urabbāma* MDP 24 369:7; ITI A.ŠÀ DINGIR. RA *e-re-ši-im* Month-of-Seeding-the-God's-Field (name of a month) MDP 22 30:4, 25:4, cf. ITI A.ŠÀ DINGIR. RA GIŠ.APIN MDP 22 107:7, ITI A.ŠÀ DINGIR. RA URU₄.A MDP 18 97:6, 106:9, and *passim*; ITI *šer'i ša e-re-ši* Month-of-the-Furrow-for-the-Seeding MDP 22 87:9, also *ibid.* 124:5, cf. ITI *šer'i ša* URU₄ *ibid.* 102:13, and also ITI *še-er-ḫu-um* URU₄.A MDP 10 21:9, 58:9; note: *lu ina* ITI *sebūti lu ina* ITI *še-er-i e-re-ši* CT 39 8 K.8406:3 (SB Alu).

5' in Mari: *eqlam . . . ina ni-i-ia-tim* (for *i-ni-ia-tim*) *i-ir-ri-šu* they will seed the field in teams ARM 3 33:15; *li-ri-šu [š]a kīma la raku u e-re-ša-am la ile'ā ana pūḫat* LÚ.MEŠ *watrūtīm [taq]annū* let them seed, and those who are not contracted for and cannot seed, you will . . . for the replacement of the reserve ARM 4 86:32f.; ŠÀ.GAL GUD *ša e-re-ši* feed for the plow-oxen ARM 7 263 ii 14.

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6' in MB: *alpa bilamma ina šeri lu-ri-iš e-re-ša la tušaḫṭanni* bring me the ox so that I may do the seeding in the fields, do not make me miss (the right time for) the seeding BE 14 41:6f. (let.), cf. *bēli mikra u e-re-ša la iḫaṭṭi* BE 17 40:13 (let.), also *e-re-šu la imaṭṭi* ibid. 26; *ana e-re-ši u turri nadnu* (oxen) given for drilling and covering the seed (lit. turning back) BE 15 199:36, cf. ibid. 38; *e-re-ša maḫrā ki i-ri-šu* BE 17 11:4; *e-re-eš lu-di-e ... ilik šarri mala bašū* the seeding of the *ludū*-fields and whatever feudal obligations to the king there are MDP 10 pl. 11 i 25 (kudurru), cf. *lu-da-a ana la e-re-ši* BBSt. p. 51 No. 8 B 26, cf. also VAS 7 67:13 (Elam).

7' in EA: *anumma anākuma er-ri-šu // aḫ-ri-šu* now I do the seeding (with WSem. gloss, see *ḫarāšu* B) RA 19 108:11, cf. EA 226:11.

8' in Nuzi: *u ina majaršu* PN NUMUN.MEŠ *i-te-ri-iš* PN has drilled the seed with his ordinary (not seeder) plow JAOS 55 pl. 3:11, cf. *eqla majarum e-te-ri-iš* ibid. 19, also ibid. 25; *ana* NUMUN.MEŠ *e-ri-iš-mi* SMN 3085:17 (unpub.), cf. *eqlātiya* PN *ana [kibā]ti e-ri-iš-mi* PN drilled wheat on my fields JEN 362:7, cf. ibid. 17.

9' in MA: seed grain *ša 5 GÁN A.ŠÀ [ša] ekallim [ana] a-ra-še* to seed a five-iku field belonging to the palace KAJ 134:9; *edānu etiqma ki panītišunuma eqla e-er-ru-[šu]* if the term (for repaying the loan) is exceeded, they (the debtors) will seed the (mortgaged) field as they did before KAJ 52:18; [*šumma a'ēlu eqel*] *tappaišu [e]-ra-a-áš ... nīš šarri [izkur]-aššuma e-ru-uš* if somebody wants to seed the field of his partner (but somebody else kept him from it,) made him swear an oath by the king and seeded it (himself) KAV 2 vii 5 and 8 (Ass. Code B § 20), see Landsberger, JNES 8 291 n. 136.

10' in NA: *ana simān* ŠE.NUMUN.MEŠ *a-ra-ši pān takšiāti nipti* let us open (the canal) for the season of seeding the fields, before the cold (comes) ABL 503 r. 15.

11' in NB: *u x GUR* ŠE.NUMUN *bīt mērišu nakkamdu ša DN ša ina panīšu* ŠE.NUMUN *mala ibbalakkituma ina GIŠ.APIN.ME ša ina*

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panīšu ina libbi ir-ri-šū and x gur of arable land, property of the Lady-of-Uruk, which is at his disposal, that he may seed it with the plows that are at his disposal, as much as he can in fallow rotation YOS 6 150:12, see M. Ehrenkranz Beiträge zur Geschichte der Bodenpacht in Neubabylonischer Zeit, 1936, p. 11f., cf. *eqla ana nabalkattāni ir-ri-šu* BRM 1 83:8, see also mng. 5a; ŠE.NUMUN *ša PN ina GIŠ.APIN.MEŠ ša Bēlti-ša-Uruk ša ina panīšu i-ir-ri-šū* u ŠE.NUMUN *ša PN₂ rab būlu i-ir-ri-šū* the fields which PN will plant by means of the seeder-plows of the Lady-of-Uruk which are at his disposal, and the field which the cattle-master PN₂ will plant TCL 12 90:16f.; *ina šilli ša bēlija* KUR.RA.MEŠ u GUD.MEŠ *ibaššū lūbukamma ina libbi lu-še-zi-be* ŠE.NUMUN *li-ri-šu-ū* under the authority of my lord there are horses and oxen, let me bring them and leave (them) here, (that) they may seed the field ABL 456 r. 9, cf. *alpu ana e-re-šū* BE 9 3:12.

12' in lit.: 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); *ana būli kitpad e-re-šá ḫissas* keep the cattle in mind, remember (their importance for) the seeding BA 5 624:14 (rel.); *gu₄.gal ... ^dUL.šár.ra uru₄.a a.gār ḫi.li.a : gugallu ... e-ri-iš ^dNisaba mušahlilu ugāri* great bull, who seeds the grain, who makes the fields thrive 4R 23 No. 1 i 12f., see RAcc. p. 26; *ašrāt la mīrišti er-ri-šá rāḫ [kīdi]* the inseminator of the field (i.e., the plow) seeds the non-arable ground CT 15 34:32, see Landsberger, JNES 8 277.

b) to cultivate or plant (a field without specific reference to seeding)—1' in OB: *eqlam e-ri-iš-ma še'am ulu šamaššammī ša ibbaššū esiptabal* plant the field, and then collect and take home (the crop) of barley or sesame! CH § 49:24; NAM [ŠE] u ŠE.GIŠ.Ì *e-re-ši-im* ÍB.TA.È (PN) rented (a field) to seed with barley and sesame YOS 12 300:9, cf. *ana e-re-ši-im ušēši* UET 5 212:7, also *ana* ŠE *e-re-ši-im* BE 6/1 112:4, YOS 8 173:6; *ana* A.ŠÀ *e-re-ši-im tappū* (PN and PN₂) are

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partners in the task of cultivating the field BIN 7 191:4; *eqlī i-te-ri-iš še'am ša eqlija ana maškanišu ittabak* he has cultivated my field, and has poured the barley from my field onto his (own) threshing floor TCL 7 69:26 (let.); *ištu MU.5.KAM ... eqlam ... ana errēšūtim šūšāku ... e-te-ne-er-ri-iš* for five years I have rented the field under an *errēšūtu*-contract and have planted it every year PBS 7 103:8 (let.), cf. MU.2.KAM *i-te-er-ri-iš-ma šE-šu ilteqqi* OECT 3 18:8 (let.); *ula imdudma A.ŠA PN ikkimšuma i-ru-uš* if he (the debtor) does not measure out (the barley in payment), PN (creditor) will take the field (left in mortgage) away from him and plant it (himself) Waterman Bus. Doc. 37 r. 5; *itti eqlim ša PN eqlam ahiam e-ri-iš-ma še'um ašar ištēnma šapik* I planted another field together with the field of PN, and the barley is stored (together) in one and the same place LIH 28:9 (let.); *eqlam šāti anākuma e-er-ri-is-sú* I alone planted that field TCL 18 109:27 (let.), cf. *ibid.* 34.

2' in Elam: *ištu MU.5.KAM PN i-ri-iš isip u itabbal* for five years PN has cultivated (the field), and gathered and taken (its crop) MDP 24 371:9, cf. A.ŠA ... *ša PN i-te-er-ri-šu* MDP 23 289:12, 15 and 18, also *ibid.* 290:13, 16 and 18.

3' in MB: *ištu Kurigalzu ... adi Nazimarruttaš ... abbūa i-te-ter-ri-šu u mamma ul išbuš* from the time of RN to RN₂ my ancestors cultivated (the land) one after the other, and nobody asked for rent BE 14 39:10.

4' in MA: x GÁN A.ŠA *mīruše* PN *ukāl e-ta-na-ra-aš* PN will hold and continue to cultivate the arable land of x iku KAJ 13:25, cf. *ibid.* 21:22.

5' in Nuzi: *ana ikkārūti ana PN ittadnu-ninni ina kalūme er-ri-iš u ina mūši ina bitī attallak* they have given me to PN to do farm work, all day I work, and at night I go to my house AASOR 16 8:40.

6' in NA: ŠE.NUMUN.MEŠ *ša šarri ... [ina] libbi la-a-ra-aš* out of (these fields) I will plant those belonging to the king ABL 480 r. 10, cf. ŠE.NUMUN.MEŠ *ni-ra-aš dullini nippaš* ABL 126:13; *eqla ina ārišūte e-ra-aš ešsid* he will cultivate and harvest the field

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according to the (terms of the) contract of cultivation ADD 87:6, cf. Iraq 15 152 ND 3457:3.

7' in NB: ŠE.NUMUN *ina qaqqar šanāmma ul i-ri-šū kī* ŠE.NUMUN *ina qaqqar šanāmma i-te-ri-šū [...]* *ušallam* he is not to farm land in another district, if he farms land in another district, he will make [...] restitution TuM 2-3 75:8f., cf. ŠE.NUMUN *šuāti PN ir-ri-iš-ma* Dar. 409:4; *taptū mala ina libbi upattū i-ri-šū* as much new land as he brings under cultivation and cultivates VAS 5 55:8, cf. ŠE.NUMUN *mala ina libbi i-ri-šū* Dar. 316:21; *kī la i-te-er-šū akī* UŠ.SA.DU.MEŠ *uṭṭatu inandīn* if he does not plant (the field), he will deliver as much barley as the neighbors TuM 2-3 138:11; ŠE.NUMUN *ša PN ... ša ina GN ana da-lu ir-ri-šū amur kalūmē ina libbi ikkala ...* ŠE.NUMUN *ša PN₂ tap-ši-ik-tum* (for *tap-šihtu*) the field of PN which he farms in GN by lifting the water (from a well or river), look! lambs pasture on it, the field of PN₂ is fallow YOS 3 76:42 (let.); *alik e-riš ešēdu kalakkāti mul u ina šillija akul* go and plant, harvest, fill (your) storage bins and enjoy the fruits (of your labor) under my protection ABL 925:6, cf. *e-te-riš ētešid* ABL 1123 r. 14; *enna uṭṭata ša ina libbi e-ri-šū gabbi našāta* and now all of the barley I planted in it you have carried off CT 22 113:91 (let.); *uṭṭatu ša ina qaqqar ša Bēlti-ša-Uruk* MU.AN.NA *a₄ ir-ri-šū ittišu bēlu lušazziz* let the lord write to his credit(?) the barley which they have planted this year in the district of the Lady-of-Uruk YOS 3 107:7 (let.).

8' in lit.: *kīma zēr upunti annī ... mār ikkāri ina šēri la ir-r[i-šū]* just as no plowman will plant this *upuntu* grain (again) in the field Šurpu V/VI 131; *šumma amēlu eqel āli la simāni i-riš* if a man plants a field in the city out of season CT 39 3:12 (SB Alu), cf. *šumma ina eqel āli* ŠE.IN.NU.ĤA KILMIN *ibid.* 13, and *passim*; *šū li-ri-iš* ^dAdad *lirḫiṣ* let Adad smite (the crop) he plants CT 32 4 xii 30 (OB Cruc. Mon. Maništusu); <DIŠ> A.ŠA *libbi āli lu [x] x āli* ^dAdad *irḫiṣ ... amēlu šū* 3 MU. MEŠ *ina kūri u nissate ittanaḫḫak ana ša eqla i-ru-šū-u-ni qabi* if Adad ravages a field in-

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side the city or . . . the city, that man will experience misfortune for three years — this is said with reference to him who plants the field ABL 74 r. 9 (NA), protasis quoting CT 39 4:31 (SB Alu).

2. *urrušu to plant (only murriš attested): *ēbir šamē šāpiku eršetim mādidī mé tām̄tim mu-ur-riš mērištu* (wr. APIN-tú) (Marduk) who crosses the sky, heaps up (high) the earth, measures out the water of the sea, plants every plantation BA 5 398 i 3' (=RAcc. 134:241) (SB).

3. šūrušu to put under cultivation: *u eršet māt̄im ša qāt̄išunu li-še-ri-šu* and let them provide for the cultivation of the land which is under them TCL 7 19:12 (OB let.), cf. *ú-še-er-ri-šu* ibid. 20; *ina dīše u ḥabburī šu-ru-šat tāmirtu* the commons, which was planted with young grass and sprouting shoots TCL 3 229 (Sar.).

4. IV to be seeded, to be planted — a) in econ.: 15 GUR *uṭṭatu ša PN ana PN₂ ana šE.NUMUN inšūhu idin iltu UD.2.KAM šE.NUMUN ina libbi in-ni-ri-iš* give 15 gur of barley that PN has measured out to PN₂ for the field, from the next day on, the field shall be seeded with it VAS 3 27:6 (NB); *šE.NUMUN adi 3-ta šanāte ana nabalkattu in-ni-ir-ri-šú* the field will be planted in fallow rotation for three years YOS 6 40:8 (NB), cf. mng. 1a–11'.

b) in lit.: MU RN LUGAL *kīma ana šarrūti iššaknu šattu ša in-ni-ir-šu-ma u la i-zi-tu-uš* the year when King RN, when he acceded to the throne, (in which) year they did not reap what had been planted (date formula) JEN 289:34; *eglu šú innadi ul URU₄-eš* that field will be fallow, it will not be planted CT 39 7 K.8277:4 (SB Alu), restored from RA 13 30:2; *eglu šú URU₄ šUB-ma ul innakkal* that field will be planted but it will become fallow and no (crop) will be enjoyed RA 13 30:5, cf. ibid. 10 (SB Alu Comm.), and see Alu Comm. in lex. section; *kīma šūmi annī . . . ina musarē la in-ni-ri-šu* just as this garlic will not be planted (again) in a vegetable bed Šurpu V/VI 62.

Landsberger, MSL 1 159ff., JNES 8 262, 263 n. 67, 294, and passim.

erib nāri

erḥāniš adv.; rashly, insolently; SB*; cf. *arāḫu*.

PN *šu-ut* SAG RN *šar Elamti ša er-ḥa-niš ištapparaššu adi mahrija* PN, the official of RN, the king of Elam, whom he (the king of Elam) insolently(?) sent to me Streck Asb. 328:32, dupl. (legend on a relief) ibid. 314:2, cf. AfO 8 182 No. 16.

erḥānū see *arḥānū*.

erḫu adj.; quick, rash; SB*; cf. *arāḫu*.

IR.PAG // *ik-pu-du* // IR.PAG // *ka-pa-du* // IR.ḪU // *e-me-e-ri* // *er-ḫu* // *ḥa-an-tu* // *aš-šum ur-ru-ḫu* // *ḥa-ma-tu* — IR.PAG is to be read *ikpudu*, because IR.PAG equals *kapādu* — IR.ḪU (also) equals *emēru* // (or read) *erḫu* = swift, from (the verb) *urruḫu* = to be swift TCL 6 17:18f. (SB astrol. with comm.).

ina 30 narkabātija ālikat idī ga-mar-ri-ia er-ḫu-te qurādija ša mithuṣ tapdē litamdu with thirty chariots going alongside my swift wheels, (I took) my warriors experienced in close fighting (and marched against GN) AKA 45 ii 66 (Tigl. I); *kīma šibbi er-ḥe-ku-ma ina gišallāt šadi pašqāte šalṭiš ētetiḫ* quick as a viper, I victoriously advanced along the narrow mountain ledges AKA 45 ii 76; *ša kīma nabli ittanašraru e(var. i)-ri-iḫ tāḥassu* whose fighting is as quick as a flame which flares up here and there KAH 1 13:13 (Shalm. I).

erib garābi s.; lepra-covered locust (a kind of locust); lex.*; cf. *erbu*.

buru₅.saḥar.ra = BURU₅ *ga-ra-bi* lepra-covered (i.e., covered with dust-like scales) locust Landsberger Fauna p. 39:4 (Uruanna III).

For BURU₅.SAḤAR.RA in AMT, see *erib turbu'ti*.

erib nāri s.; (a crustacean, lit. river-locust); SB*; wr. BURU₅.ĪD.DA; cf. *erbu*.

buru₅.id = BURU₅ *na-a-ri*, buru₅.id.da = *ku-li-tum* Hh. XIV 233a–34, cf. buru₅.id.da = BURU₅ *na-a-ri* Landsberger Fauna p. 39:8 (Uruanna III).

šikkat(AL.UŠ.SA) BURU₅.ĪD.DA *ú.ud tasāk ina šizbi išatti* you pound (various drugs), lye of “river-locust” (and) “white plant,” he should drink it in milk AMT 59,1 i 21, cf. AL.UŠ.SA BURU₅ ibid. 27; [NUN]US BURU₅.ĪD.DA eggs of “river-locusts” AMT 32,2:23.

erib tām̄ti

erib tām̄ti s.; shrimp(?) (lit. sea-locust); OA, OB, SB*; wr. syll. and BURU₅.A.AB.BA; cf. *erbu*.

buru₅.a.ab.ba (var. buru₅.ab.ba) = *e-rib tam-tim* (var. *tam-di*) Hh. XIV 233, also Landsberger Fauna p. 39:7 (Uruanna III).

amma ašlakam aštaprakku allānē er-bi-i tī-a-am-tī u qīštam šēbilam I send you here with the fuller, send me acorns, shrimps(?) and a gratuity OIP 27 6:5 (OA let.), cf. I GUR *er-bu-ú* 𐎠 𐎠 𐎠 I *gurduppi* TCL 11 161:20 and 22, cf. *ibid.* 26 (OB), sub *erbu*, usage b; ZID BURU₅.A.AB.BA powdered shrimp (shell) AMT 93,2:1, cf. BURU₅.A.AB.BA AMT 100,3 r. 6.

The use of *e*. by the *ašlaku* indicates that the shell of the *e*. was used for fulling cloth; the det. 𐎠, as well as the designation *tām̄ti*, points to a shellfish.

erib turbu'ti s.; dust locust (a kind of locust); SB*; cf. *erbu*.

buru₅.saḥar.ra = *e-rib tur-bu-ti* (var. *tur-bu-ti*) Hh. XIV 232, also quoted in Izbu Comm. 507.

BURU₅.SAḤAR.RA *tuṣaḥḥar tasāk tazarūma ina'eš* you reduce a dust locust to small pieces, you pound it (and) strew it (on him), and he will get well AMT 74 iii 14.

The AMT ref. could just as well refer to *erib garābi*.

ērib-bīt-pirištūtu s.; office of the *ērib bīti* connected with the *bīt pirišti*; LB*; cf. *erēbu*.

LÚ.TU.É-pi-ri-iš-tu₄-ú-tú u LÚ.KÙ.DÍM-ú-tú the office of the *ērib bīti* (connected with the) *bīt pirišti* and the goldsmith prebend VAS 15 37:2 and 21.

ērib bīti s.; (a person admitted to all parts of the temple); from OB on; wr. syll. and (LÚ).TU.É; pl. LÚ.TU.MEŠ É and LÚ.TU.É.MEŠ; cf. *erēbu*.

pa-ši-šu e-rib É DINGIR *ina* EME — *pašišu* is explained in the vocabulary by *ērib bīt ili* (i.e., admitted to the temple) (as comm. to the phrase *pašišu eli ili la* [tāb]) CT 31 44 obv.(!) i 17 (SB ext.).

a) function and rank — **1'** in rit.: LÚ.TU.É GAL-ú *qāt gizillī ina mašmāšē kalē u narē ultu siqqarrat išabbatamma ... irrub* the chief *ērib bīti* will lead the torch from the temple tower, accompanied by *mašmāšu-*

ērib bīti

priests, *kalū*-exorcists and singers, and enter RAcc. p. 68:33, cf. *ibid.* 69:2 and 13, also LÚ.TU.É *gizillā iqādamma itti garakku ušasbat* the *ērib bīti* lights the torch and fires the brazier BRM 4 4:16; LÚ.SANGA.MEŠ *ša É*.MEŠ.DINGIR.MEŠ TIR.AN.NA^{ki} *šanīš* LÚ.TU.É.DINGIR.MEŠ DÙ.A.BI the high priests of all the temples of Babylon or the *ērib bīti*'s of all the other temples (shall light a light to the torch) RAcc. 69 r. 14; LÚ.TU.É *maqqu hurāši ireddīma* the *ērib bīti* pours a libation with the golden libation jar RAcc. 66:26; [*šarru*] u LÚ.TU.É *ana ÉŠ.GAL.LA ... illakuma* [LÚ.T]U.É *mē qātē ana Ištar inaššīma* the king and the *ērib bīti* go to the sanctuary, and the *ērib bīti* extends the water basin for hand washing to Ištar KAR 132 i 22f., see RAcc. p. 100.

2' in other texts: LÚ.TU.É *ša Esagila Ezida* [...] *rīhāt Bēl Nabū Nergal adi maḥrija* [*ubilūni*] the *ērib bīti* of Esagila (and) Ezida brought me the leftovers from (the meal of) DN, DN₂ (and) DN₃ Layard 34:6 (Tigl. III); LÚ.TU.É *ina manzaltišu baṭal la išakkan* the *ērib bīti* must not interrupt his function (mentioned between LÚ.ERIM and LÚ *kinalti*) TCL 9 143:3 (NB let.).

b) organization — **1'** in gen.: (after a list of names) LÚ.TU.É.MEŠ LÚ.UGULA.MEŠ LÚ.BAPPIR.MEŠ LÚ.GÍR.LÁ.MEŠ LÚ.DUMU(text KI)-*Bābili*^{ki} u *Urukaia* LÚ *kiništi Eanna* the *ērib bīti*'s, the foremen (of the craftsmen), the brewers, the carvers, the natives of Babylon and the Urukeans, the collegium of Eanna AnOr 8 48 r. 15, cf. *ibid.* r. 22 (NB); LÚ.EN.MEŠ *manzalātu* LÚ.TU.É LÚ.BAPPIR.MEŠ LÚ.GÍR.LÁ.MEŠ u LÚ.[x].MEŠ [...] the office holders, the *ērib bīti*'s, the brewers, the carvers and the [...] AnOr 8 44:1 (NB); *ina puḥur* LÚ.DUMU.ME-*Bābili*^{ki} u LÚ *Urukaia* LÚ.TU.É ^dINANNA.UNUG^{ki} u LÚ *kiništi šūt Eanna* in the assembly of the natives of Babylon and the Urukeans (and) the *ērib bīti*'s of the Urukean Ištar and the collegium of Eanna TCL 13 182:16 (NB); the natives of Babylon (and) Borsippa LÚ.TU.MEŠ.É LÚ *ummāni mudē šipri ālikūt pāni mu'irrit māti* the temple personnel, the expert craftsmen, the leaders of the administration of the

ērib bīti

country Lie Sar. 371; TU.É.ME *kiništi šeher u rabi šūt Ezida mala bašū izzizu* and as many *ērib bīti*'s as form the complete (lit. old-and-young) collegium of Ezida were present (after a list of witnesses, many of them *ērib bīti*'s and foremen of craftsmen) VAS 1 36 iv 5 (NB kudurru); *u* LÚ.ERIM.MEŠ TU.É LÚ.AB.BA.MEŠ *šá IŠ-ki ša la manzalātišunu ittika abka* (come quickly) and bring with you the *ērib bīti*'s (and) the elders(?) of . . . who hold no offices TCL 9 137:8 (NB let.).

2' in relation to other temple-personnel: *lu šarru lu mār šarri lu rubū lu aklu lu šāpiri lu daġānu lu šatammu lu šākin-tēmi lu šešgallu lu* TU.É.ME *lu mār mammanama* either a king or a crown-prince or a prince or a foreman or a commander or a judge or a *šatammu*-official or a person in command or a *šešgallu* or (any of) the *ērib bīti*'s or anybody belonging to any class of people VAS 1 36 ii 19 (NB kudurru); SANGA.MEŠ DI.KUD.MEŠ SIPA.MEŠ ŠÀ.TAM.MEŠ *e-ri-ib é* GUDA.ZU+A[B] *u* LÚ *qá-ab-ba-ĥi-i* the chief administrators, judges, herd overseers, temple administrators, *ērib bīti*'s *gudapsū*-priests and informers LIH 83 r. 31 (OB let.); (letter addressed to) LÚ.ŠÀ.TAM TU.É.MEŠ *u* LÚ *kiništi ša Eanna aĥĥēni* to the *šatammu*-official, the *ērib bīti*'s and the collegium of Eanna, our brethren YOS 3 152:7 (NB let.).

3' identified by means of a divine name: (after a list of witnesses) *ù e-ri-ib é ša An-nu-ni-tum* PBS 8/2 194 iv 18 (OB Nippur); PN LÚ.TU.É ^dŠEŠ.KI TCL 11 224 i 15, cf. *ibid.* ii 73 and 92 (OB); PN LÚ.TU.É *ša* ^dAŠŠUR ABL 539 r. 14 (NB); LÚ.TU.É ^dGAŠAN.É.GAL VAS 5 108:15 (NB); LÚ.TU.É ^dÉ-a URU [...] BBSt. No. 27 i 8 (kudurru); PN LÚ.TU.É ^dEN.LÍL (as witness) TuM 2-3 263 r. 9' (NB); PN LÚ.TU.É *ša* ^dIŠĥARA VAS 3 212:9 (NB); PN LÚ.TU.É ^dINANNA.UNUG^{ki} (as witnesses) TCL 13 182:31 and 32 (NB), cf. AnOr 8 48:26; PN LÚ.TU.É ^dKA.NI.SUR.ra AnOr 8 48:17 (NB); PN LÚ.<TU>.É ^dLagamal VAS 1 35 r. 26 and 33 (kudurru); PN LÚ.TU.É ^dMadānu (as witness) JRAS Cent. Supp. 46 (= pl. 5):31 (NB); PN TU.É ^dMār-bīti VAS 1 36 iii 26 (NB kudurru); PN LÚ.TU.É [^dMarduk] BBSt. No.

ērib bīti

10 r. 46, restored after AnOr 12 306 r. 21; PN LÚ.TU.É ^dNabú (as witness) VAS 1 36 iii 14-19 (NB kudurru), cf. VAS 5 96 edge (NB), TuM 2-3 84:3, and *passim* in TuM 2-3; PN TU.É ^dNaná (as witness) VAS 1 36 iii 21-24 (NB kudurru); LÚ.TU.É *ša* ^dNergal *ša* GN *gabbi iĥteliqu'* all the *ērib bīti*'s of Nergal in GN have run away YOS 3 91:17 (NB let.); LÚ.TU.É *ša é* ^dNergal CT 22 66:30 (NB let.); LÚ.TU.É *ša é* ^dNinurta ABL 493:12 (NA); PN LÚ.TU.É ^dUTU TCL 11 224 r. iii 18 (OB); PN LÚ.TU.É *ša* ^dŠamaš ABL 468:7 (NB); PN LÚ.TU.É ^dZababa (as witness) Mol-denke 2 No. 5:5 and 6 (NB).

4' identified by cities and temples: *amat* [šarri] *ana* PN *u ana* LÚ.TU.MEŠ.É *ša Dēr* order of the king to PN and the *ērib bīti* of the city of Dēr ABL 401:3 (NB), cf. *amat šarri ana* PN *u ana* LÚ.TU.MEŠ.É *ša Kutā* ABL 1258:2 (NB); PN *u PN₂* LÚ.TU.É.MEŠ *ša É.SA*.BAD ZA 3 146 No. 6:7 (LB); note: PN LÚ.TU.É *ša É*.DINGIR ABL 560 r. 2 (NB).

5' offices held by persons called *ērib bīti*: PN LÚ.ŠÀ.TAM LÚ.TU.É ^dMarduk VAS 5 5:30 (NB); PN TU.É ^dNabú *šākin tēmi Barsippa*^{ki} VAS 1 36 iii 7 (NB kudurru), cf. TCL 12 6:28; PN TU.É ^dNabú *šā-tam* É.KUR.ME VAS 1 36 iii 9; PN LÚ.TU.É ^dNabú LÚ.ŠÀ.TAM É.ZI.DA TCL 12 6:30, cf. TuM 2-3 12:23, and Evetts Ner. 13:2; *nišakki* LÚ.TU.É ^dNabú LÚ *šākin tēmi Barsippa* JRAS 1892 353:10 (NB hist.); PN LÚ.UŠ.KU ^dGAŠAN.UNUG^{ki} LÚ.TU.É ^dNaná LÚ SANGA ^dUšur-amassa, LÚ.DUB.SAR *Eanna* RA 16 126 iii 10 (NB kudurru); PN LÚ.SANGA *Sippar u* LÚ.TU.É ^dŠamaš CT 2 2:6, cf. (wr. LÚ.TU.É) *ibid.* 3 and 10 (NB), cf. also Cyr. 332:21.

c) compensation: 6 UZU.GAB.ME *ù qīme ša sattukki ana* LÚ.TU.É *idin* 1 UZU.ZAG *kabašti ina* UZU *ša* LÚ.TU.É *ana* PN *idin* give to (each) *ērib bīti* six breasts and the flour of the regular offerings, give one fat shoulder from the meat (portions) of the *ērib bīti*'s to PN YOS 6 10:14 and 15 (NB); *mašātu*-flour *ša ina masappi karé ša ūmišam kal šatti* LÚ.ĤAR *ana* LÚ.TU.É *inandin* which daily throughout the entire year the miller delivers to the *ērib bīti* in . . . baskets RAcc. 63:43; (bread, fine-beer, *mirsu*, fish and vegetables) *kī pi* 3 LÚ.TU.É according to the shares of

ērib bīti

three *ērib bīti*'s RA 16 125 i 27 (NB kudurru), cf. 2-ta GIŠ.ŠUB.[BA.MEŠ] GIM *pī* 2 LÚ.TU.É. MEŠ two shares (of temple income) corresponding to (the needs of) two *ērib bīti*'s BBSt. No. 36 v 38, and two shares of bread, fine-beer, *mirsu*, meat of large and small cattle, fish (and) vegetables *ṭābīḫūtu u unāt libbi* GIM *pī* 2 LÚ.TU.É.ME cooked and served in (appropriate) containers corresponding to (the needs of) two *ērib bīti*'s BBSt. No. 36 v 27 (NB kudurru); *mimma šurubti* É.KUR *mala bašú ki pī* LÚ.TU.É and any other income of the temple pertaining to (the compensation of) an *ērib bīti* AnOr 12 305 r. 5 (NB kudurru).

d) in connection with the palace: [L]Ú.TU.É *šú mā līrub* he is an *ērib bīti*, he may come in ABL 971 r. 7 (NA), see *erēbu* mng. 1c.

e) other occs.: PN LÚ.TU.É *ša Šamaš ki illiku šamē ša ḫurāši ultu* GN *ittašau* PN, the *ērib bīti* of Šamaš, went and stole the golden canopy from GN ABL 468:7 (NB); LÚ.TU.É *ša bīt Ninurta TA libbi gušūre ša ḫurāši . . . 3 šu.si . . . ḫurāša ibtatqu* the *ērib bīti* of the temple of Ninurta has cut off three fingers' length of gold from the gold (plated) beams ABL 493:12 (NB); *bīt qātē ša* LÚ.TU.É.MEŠ VAS 15 48:5 (NB); *naphar* 21.KÁM LÚ.TU.É. MEŠ (adding up the number of joiners, *kap-sarru*, seal cutters, metal workers and goldsmiths) VAS 15 1 ii 11 (Sel.); URU LÚ.TU.É ADD 809:30 and r. 10; *kaspu ša sappi [ḫurāši] [ša]* LÚ.TU.É *u kina[šti]* (mng. obscure) Nbn. 259:2.

The designation *ērib bīti* begins to appear in the OB period (cf. usages a-2' and 3', also BE 6/1 76:34-36, 108:9), but is not attested in vocabularies. In NB it refers generally to temple personnel below the higher ranks (cf. usages a-2', b-2' and c), and apart from the specialized craftsmen of the temple; sometimes, however, (cf. usage b-4') it denotes the entire priesthood of a sanctuary. Note that officials of the royal administration at times have the additional title (and probably the pertinent privileges) of *ērib bīti* (cf. usage b-5').

Landsberger Kult. Kalender 112 n. 1; Meissner BuA 2 62; Ungnad, Or. NS 6 353 n. 2.

ēribtu

ērib bītūtu s.; office of *ērib bīti*; NB; wr. (LÚ).TU.É, LÚ.TU.É-*ú-tu*; cf. *erēbu*.

a) in gen.: GIŠ.ŠUB.BA LÚ.TU.É-*ú-tú* IGI ^dEnlil ^dEa ^dSin ^dŠamaš ^dAdad ^dMarduk ^dNanā ^dBēlti-ša-bīt-rēš *u ilāni bītīšunu gabbi* the prebend of the *ērib bīti* with regard to Enlil, Ea, Sin, Šamaš, Adad, Marduk, Nanā, Bēlti-ša-bīt-rēš and the gods of the other shrines TCL 13 243:4, and passim in this text, cf. (replacing Adad by Nergal) BRM 2 19:4, and passim, Speleers Recueil 294:3, and passim in this text (all Sel.); LÚ.TU.É-*ú-tu pa-an* <^dKA.NI sur.ra AnOr 8 48 r. 19; [GIŠ.ŠUB].BA TU.É ^dIšhara Peiser Verträge No. 118:4 (NB), cf. GIŠ.ŠUB.BA LÚ.TU.É-*u-tu* Peiser Verträge No. 91:1, BBSt. No. 35 r. 14 and 15, ZA 3 145 No. 5:9 (LB), PN *ša ina muḫḫi* LÚ.TU.É-*ú-tú* VAS 15 7:3' and 11:3, 26:15; 5 GIŠ.ŠUB.BA.MEŠ LÚ.TU.É-*ú-tu* BBSt. No. 36 v 20, ZA 3 145 No. 5:9 (LB).

b) in combination with other prebends: GIŠ.ŠUB.BA LÚ.GÍR.LÁ-*u-tu* [*u* GIŠ.ŠUB.BA LÚ].TU.É ^dIšhara Peiser Verträge No. 113:1, cf. *ibid.* No. 119:4; LÚ.TU.É-*ú-tu u*] LÚ.GÍR.LÁ-*ú-tu* BRM 2 29:2, cf. TCL 13 242:3; LÚ.TU.É-*ú-tu u* LÚ.UD.KA.BAR-*ú-tu* Camb. 236:4.

c) other occs.: *ana* LÚ.TU.É-*ú-tu ina maḫar* ^dINANNA.UNUG^{ki} *gullub* he has been consecrated to the office of *ērib bīti* before the Urukian Ištar AnOr 8 48:27.

ērib ekalli s.; (palace official admitted to certain parts of the palace); OB*; cf. *erēbu*.

gīr-se-ga-u = e-rib e-kal-[li] Malku VIII 25, cf. *gīr-se-qu-u = e-rib é.[g]AL* Malku IV 41; [*tī*]-*ru = e-rib é.GAL* CT 18 47 K.4150:9 (syn. list).

ina e-ri-ib É.GAL *ajama* GÍR.TAB *izaqqat*(!) a scorpion will sting one of the palace personnel YOS 10 21:9 (ext.), cf. [...] *e-ri-ib* É.GAL *zuqiqīpu izaqqat* *ibid.* 25:33 (ext.); *ina e-ri-ib* É.GAL *ib-ba* (mng. obscure) YOS 10 23 r. 3' (ext.).

ēribtu s.; 1. entrance tax, 2. arriving caravan; OA, NA*; cf. *erēbu*.

1. entrance tax: x MA.NA . . . *ana bīt kārīm e-ri-ib-tī* AN.NA-*kà nišqul* we paid x minas (of tin) to the *kārūm* as entrance tax on your tin CCT 4 23a:8 (let.), cf. *ibid.* 37; 1/6 GÍN

eribu

e-ri-ib-ti a-ša ma-za-ra-tim addin I gave one-sixth of a shekel as entrance tax to the guards CCT 5 32b:7, cf. the parallel (with *wāšitum*) *ibid.* 11.

2. arriving caravan: LÚ *e-rib-tú* (in broken context) ABL 1044 r. 13 and 14.

Ad mng. 2: mng. assumed in parallelism with *ētiqtu*, “caravan in transit.”

eribu see *eripu*.

ēribu adj.; 1. coming, 2. admitted; from OB on; wr. syll. and TU; cf. *erēbu*.

1. coming — a) with words for units of time: KA.ŠIR É *ša* MU *e-ri-ib-tim* the rent for the house for the coming year YOS 12 114:3 (OB), cf. MU 4 TU *ibid.* 258:16, also [M]U.I.KAM *e-ri-ib-ti* PBS 7 128:6 (OB let.); *ša warhim e-r[i]-bi-im* of the coming month ARM 1 39 r. 14', cf. ITI *e-ri-ba-am ina* UD.14.KAM ARM 2 90:21, also ARM 5 25:9; EN ŠÀ UD.1.KAM *ša* ITI *e-ri-bi* up to the first day of the coming month ABL 1195:6 (query for oracle); *adi* UD.1.KAM *ša* ITI TU-*bi* ITI *Simāni* PRT 44:2, as against ITI *annī* same line, and passim; [ITI MN *ša šatti e]-rib-tum* PRT 2 r. 2, and passim; *ultu ūmi annī* UD.10.KAM *ša arhi annī* ITI *Simānu ša šatti annīti adi* UD.29.KAM *ūm bubbuli ša arhi annī* ITI *Simānu ša šatti annīti* 20 UD.MEŠ 20 MI.MEŠ È.MEŠ-*tu u* TU.MEŠ-*ti* from this day, the tenth of this month, the month of *Simānu*, of this year to the 29th day, the neomeny, of this month, the month of *Simānu* of this year, twenty days (and) twenty nights, inclusive (lit. the passing and the coming included) Knudtzon Gebete 43:4; ITI È ĤUL *litbal* MU TU-*tú dumuqša lukallimanni* may the month that is ending carry away the evil, may the coming year let me see its favor JAOS 59 12:28 (amulet).

b) other occ.: *di-ḥu e-ri-bu wa-šú-ú* intermittent (lit. coming and going) *dī'u*-disease Labat TDP 156:7.

2. admitted: *šēdum lamassum* DINGIR. DINGIR *e-ri-bu-ut Esagila* the protective deities *šēdu* and *lamassu* who have access to the temple *Esagila* CH xli 49; *e-ri-i[b a-n]a É.GAL i-ru-bu ana bitišu i-ru-ub* one who had

erim

access to the palace will enter (only) his own house YOS 10 24:3 (OB ext.); *e-ri-ib ana šarrim i-ru-bu ana wa-ar-di-i i-ru-ub* one who was admitted to the king will be admitted (only) to (minor) officials YOS 10 24:14 (OB ext.); *e-ri-bu-um bi-it* [...] YOS 10 14:13 (OB ext.); *kalbu la e-ri-ib* [É] the dog, not admitted to the house KAR 174 iii 57 (SB fable); *naphar* 14 LÚ *e-rib-u-te* (after a list of officials described as *mār ekalli*) ABL 512 r. 1 (NA).

eridatu s.; (a fish?); OB.*

10 *e-ri-da-tum* ĤA Riftin 64:4 (list of fish), cf. 10 *e-ri-da-tum* *ibid.* 38 (summary).

The word possibly refers to a container holding fish.

erijātu (*arijātu*) s. pl. tantum; icy cold wind(?); SB.*

e-ri-ia-tum (var. *a-ri-ia-tú*) = *ku-uš-šu* cold Malku III 165.

ana epēš tuqmāti tebūni širua epir šēpēšunu kīma zī kabti ša dunni e-ri-ia-a-ti (var. *e-ri-ia-ti*) *pān šamē rapšūte katim* when they have risen against me to do battle, the dust from their feet covers the broad sky like a heavy storm in the coldest period of the winter OIP 2 44:59 (Senn.); *da-na-an e-ri-ia-ti ina* [...] ACh Adad 10:13; *da-na-an e-ri-ia-a-ti* ACh Supp. 2 103c:8, cf. *e-ri-ia-a-ti* *ibid.* 103b:10.

Connect with Syr. ‘*arjā*, “frigus,” Arabic ‘*arī*, “cold wind.”

Landsberger, ZA 42 157 n. 5; Brockelmann Lex. Syr.² 545a.

erim s.; side piece (of a chair or a bed); syn. list*; Sum. word.

i-zi, e-ri-im, [eš-ki-e-ri-im] = *a-mar-ti ša* GIŠ.GU. ZA side piece of a chair CT 18 3 r. iii 10ff.; *i-zi, e-ri-im, eš-ki-e-ri-im* = *a-mar-tum ša* GIŠ.NÁ side piece of a bed CT 18 4 r. ii 32ff.

All three equivalents in the left column are Sum. words, meaning, as the Akkadian equation *amartu* (*emartu*) shows, “side-piece.” For *izi* note *giš.iz.zi* (var. *i.zi*).gu.za = *a-mar-tum* Hh. IV 125, *giš.i.zi.nā* = *a-mar-tum* *ibid.* 169; for *ešgiri(m)*, “bridle,” lit. “nose-rope” (*eš.kiri*), note *giš.šIBIR.gu.za* = *pu-ú-tum* Hh. IV 128 (the reading *eš-gi-ri* for *GIŠ.šIBIR* is given by Proto-Ea 418

erimmatu

and Diri III 38); for erim, note giš.erim (NE.RU).gu.za = pu-ú-tum Hh. IV 127.

erimmatu s.; **1.** egg-shaped bead, **2.** necklace (of such beads), **3.** (unkn. mngs.); OB (Mari, Qatna) and SB; wr. syll. and (NA₄).NUNUZ.

nu-ús NUNUZ = e-ri-[im-ma-tum] MSL 2 142 g 4, cf. ibid. 85:731 (Proto-Ea); nu-nu-[uz] [NUNUZ] = [e-ri-ma-tu] Ea VIII 263; nu-nu-uz NUNUZ = e-ri-ma-a-tú Idu I iv B 7; na₄.nunuz. du₈.ši.a = e-ri-ma-tum Hh. XVI 51; na₄.nunuz = e-ri-ma-tum Hh. XVI B 1, cf. na₄.nunuz.gú = ni-i-rú, na₄.nunuz.tab.ba = MIN, na₄.nunuz. 3.tab.ba = šip-ri-e-ti ibid. 2ff.; nunuz.zabar = e-ri-ma-tum Hh. XII i A 21; na₄.nunuz = e-ri-ma-tú = [...] Hg. B IV 102.

giš.NUNUZ.apin = e-ri-ma-tu (among parts of a plow) Hh. V 145; giš.ig.erim (NUNUZ).ma = da-lat e-ri-ma-ti Hh. V 251.

e-ri-ma-tú, [x]-sa-a-bu, e-pi-ir-ru = NA₄ a-bi ab-ni (var. NA₄ ab-nu) Uruanna III 181ff.

1. egg-shaped bead — **a)** in Mari: 1 NA₄ <e>-ri-ma-tum ZA.GIN one oval bead of lapis lazuli ARM 7 246:4; [I G]ú(?) e-ri-ma-at NA₄.UD.AŠ one necklace of beads of *papardillu*-stone ARM 7 247:7, cf. ibid. r. 13', also 1 GÚ e-ri-m[a-ti ...] ARM 7 244:3'.

b) in OB Qatna: *kišādu* ŠA.BA ... 4 NUNUZ *hurāšu* 5 NUNUZ *uqnū* one necklace containing four oval beads of gold, five oval beads of lapis lazuli RA 43 162:241, cf. for NUNUZ of gold ibid. I 52, 300 and 311, of lapis lazuli ibid. I 100, cf. also I 129, 312, 322 and 338, of *dušū*-stone ibid. I 149 and 187, of carnelian ibid. I 181, of *ehlipakku*-stone ibid. I 344, cf. also 96, 131, and passim, of *azalwanna* (stone) ibid. I 205, (all references apply to the composite text published by Bottéro, RA 43 138ff.).

c) other occs.: *qāt Ištar ana* NA₄.NUNUZ.MEŠ (this is the disease called) hand-of-Ištar (referring) to beads (to be offered) Labat TDP 82:17; *qāt Ištar* MU (= *aššum*) TAG-te (= *lipte*) u NA₄.NUNUZ.MEŠ hand-of-Ištar on account of a ritual (to be performed) and beads (to be offered) Labat TDP 88:5.

2. necklace (of such beads): *ammēni atū tatbal* NA₄.NUNUZ.MEŠ *ša kišādija* why, O doorkeeper, have you taken the necklace off my neck? CT 15 45:49 (Descent of Ištar), cf. ibid. 47 r. 43, ibid. 48 r. 18.

erimu

3. (unkn. mngs.): GIŠ *musukannu* ... *ana epēšu ša* GIŠ.NUNUZ Nbn. 171:3; cf. Hh. V 145 and 251, in lex. section.

Thompson DAC p. xli.

erimmu see *erimu*.

erimtu A s.; kiln-fired brick; Elam, Akk. lw. in Elamite; cf. *arāmu*.

RN ... *bīt* RN₂ *šarri tabik imurma ša libitti udappirma ša e-ri-im-ti ipuš* RN saw that the temple of RN₂ was in ruins, and he removed the (work) of sun-dried brick and made (it) of kiln-fired brick MDP 2 pl. 25 No. 2:4; É. DÛ.A *ša é-ri-im-ti* a temple of kiln-fired brick MDP 2 p. 122, see MDP 4 p. 167.

For the loan word in Elamite, *e-ri-en-tu-um*, *e-ri-en-tim* and *e-ri-en-NIM*, etc., cf. Pézard, MDP 15 70f. and Scheil, RA 29 70f. The etymology suggests that *erimtu* might be a designation of a glazed (lit. coated) brick, but the word occurs too often, and mostly in contrast with *libittu*, "sun-dried brick," (Elam. *halat*), for it to be anything but a kiln-fired brick, nor are the bricks designated by this word actually glazed.

Jensen, ZDMG 55 234.

erimtu B s.; (a garment); syn. list*; cf. *arāmu*.

e-ri-m-tum = MIN (= *na-ab-lap-tu*) *ša-lim-tum* black wrap CT 18 12 K.169 ii 80.

erimtu see *erimu* and *ermu*.

ērimtu s.; (a door); syn. list*; cf. *arāmu*.

e-ri-im-tum = *da-al-tum* (among synonyms of *daltu*) CT 18 3 r. ii 18.

See *dalat e-ri-ma-ti* sub *erimmatu*, lex. section.

erimu (*erimmu*, *erimtu*, *irimmu*) s.; **1.** mole, mark, **2.** (a red berry); SB*; *erimtu* only in mng. 2.

^{sa}GÜN = *ma-ak-ru-ú*, GÜN.a = *e-ri-mu* Erimhuš V 190f.; an.UM = an-šu-mu-ug (pronunciation) = *e-ri-[im-mu]* KBo 1 36 ii 6 (Erimhuš Bogh.); sa.UM, te.gün.nu = *e-ri-im-mu* (in list of diseases) CT 19 4 i 31.

ha-lu-u = *um-ša-tum* *ša-lim-tum*, *ma-ak-ru-ú* = *e-ri-mu* Malku IV 77f.; *ú el-li-bu* : *ú e-ri-mu* Uruanna I 396; *ú e-ri-mu* : *ú GI.RIM*, *ú e-ri-mu* <UD-liš> = *ú GI.RIM ša* GIŠ.TIR [*ša GU*]RUN-šú SA₅

erimu

girimmu of the forest whose fruit is red Uruanna I 400f.; *e-ri-mu* (var. *e-ri-m-tum*) = *gi-ri-im-mu* Malku II 119; *e-ri-im-tum* = *gi-[ri-im-mu]* CT 18 2 i 51 (syn. list); *e-ri-mu*, *kàs-pu*, *pe-lu-u*, *mi-nu-u* = *ba-[x]-u* Malku VIII 164 ff.

1. mole, mark — a) in physiogn. omens: *šumma (ina muḫḫi panišu)* 15 *e-ri-mu* if there is a mole on his face, to the right (in the sequence: *umšatu*, *tirku*, *liptu*, *pindû* and *ibāru*, *ḫalû*, *muššu*) CT 28 29:17; *šumma i-ri-mu* if there is an *e.*-mole (refs. to head, forehead, face, back, cheek, lips and chest follow) Kraus Texte 50 r. 1'ff.; *šumma ina irtišu i-ri-mu* SA₅ *šakin* if a red mole is on his chest *ibid.* r. 21', cf. *ina EGIR MURÚ-šu* 15 on the back of his hip to the right *ibid.* r. 24', cf. also to the left *ibid.* 25'; [*šumma*] *i-ri-mu ma-gal* UD if the mole is quite white Kraus Texte 50 r. 26', cf. (with *magal aruq*, *magal sām*, *magal* SA₅ *šarip*, *magal* SIG₇ *urruq*, *panišu* MI) *ibid.* r. 27'–31'; *šumma ana IGI-šu e-ri-mu* UD *turrub* if a white mole is . . . on his face Kraus Texte 50 r. 32', cf. with SIG₇, MI and SA₅ *ibid.* r. 33'ff.

b) other occs.: [*ul*] *assuk* (for *aššuk*) *šira damā ul aššu[p]* [*maš*] *ki ul ašruṭ ana e-ri-me ul ú-[tir]* I did not bite into the flesh, I did not suck the blood, I did not tear the skin, I did not (even) [make] a scar CT 15 38 K.8567:2 (SB fable), see Ebeling, JCS 4 219f.; *a-na e-ri-mu* (in broken context) AMT 18,8:4 and 6; *ki-ma na-aš-ši i-ri-mu i-za-an-na-an e.*-rain falls instead of dew BE 40 294:11 (unpub., OB hymn to Nanā, courtesy von Soden).

2. (a red berry): cf. lex. section.

For the relation between mngs. 1 and 2, cf. the semantic parallels sub *girgiššu*, also *umšatu*, *še'u* and *pindû*. The established meaning "mole" (cf. *te.gùn.nu* dotted cheek and *sa* red (spot) in *Erimhuš* and the refs. from physiogn. omens) invalidates the proposed etymologies (Holma Kl. Beitr. 7, Thompson, PRSM 18 51). Obscure, however, remains: if the second (testicle) becomes affected from it (i.e., from the first which was crushed in a fight) and is [*e*] *-ri-im-ma tartiši* atrophied(?) KAV 1 i 84 (Ass. Code § 8), because the restoration is uncertain.

erinakku see *urinakku*.

eriqa'u

erinnu s.; 1. neck stock, 2. (a kind of trap or part thereof), 3. (a kind of garment); SB*; Sum. lw.

giš.az.bal, *giš.ma.nu*, *giš.ka.dù* = *e-ri-in-nu* (after *šigāru* and *nabalkattu*) Hh. VI 203ff.; [*giš*].*az.bal.lá.e* (var. [*giš.az.b*]al) = *e-ri-in-nu* (after *šigāru*) *Erimhuš* II 49; *giš.ma.nu*, *giš.ka.dù* = *e-ri-in-nu* = [...] Hg. B II 51, cf. (in broken context) Hg. A I 106; *lu.ku(túg or óš).lá* = *ša e-ri-na lab-šu* who is clad in an *e.* (also = *ša karra labšu* who is clad in mourning *ibid.* 194) Lu IV 197.

1. neck stock (a wooden contrivance used for the transportation of prisoners of war): RN *šar Bābili ina tāḫaz šēri balūssu ikšuda qātēšun e-ri-in-nu biritu iddūšuma adi mahrija ubluniššu* they seized RN, king of Babylon, alive in a battle in open field, they put him in a neck stock and fetters and brought him to me OIP 2 87:34 (Senn.); *ilū . . . e-ri-in-ni māti ukallu* the gods will hold the neck stock of the country KAR 212 r. iv 28 (series *iqqur-īpuš*), cf. the parallel: [*rubû*] *širrit mātu ul[kál]* Izbū Comm. 322.

2. a kind of trap or part thereof: see Hh. VI 203ff. and *Erimhuš* II 49, in lex. section.

3. a kind of garment: see Lu IV 197, in lex. section.

Probably a loan word from Sum. *erin*, "yoke." This mng. fits well mngs. 1 and 2 and could be taken to indicate specifically the shape of the garment *túg.lá*, worn by a penitent sinner.

E. I. Gordon, Sumer 12 80ff.

erinnu see *erēnu* A.

eriptu s.; a multicolored coat; syn. list.*

e-ri-[ip-tu] = [...] Malku VI 104; *e-rip-tú* = *na-aḫ-lap-tú bur-um-tú* An VII 195.

eripu (or *eribu*, *iripu*) s.; (a copper object); Nuzi; probably foreign word.

2 *e-ri-pu ša* UD.KA.BAR HSS 15 132:23, cf. 1 *e-ri-pu ša* UD.KA.BAR.RA *ḫa-li-iq* HSS 15 129:1, and *ibid.* 133:44; 2 *i-ri-pu ša* UD.KA.BAR.RA HSS 15 130:40.

Mentioned in enumerations of metal implements.

eriqa'u s.; (a table); syn. list.*

e-ri-qa-ú = *pa-aš-šu-ru* CT 18 3 r. iii 17.

eriquu

eriquu s., fem.; **1.** wagon, cart, **2.** cartload, **3.** the constellation Ursa Major or Big Dipper; from OA, OB on; wr. syll. and (GIŠ).MAR.GÍD.DA.

giš.mar = *e-riq-qu*, giš.mar.tur = *sa-par-ru*, giš.mar.gíd.da = *e-riq-qu* Hh. V 71ff.; anše.giš.gigir = *i-me-ri nar-kab-tu₄*, anše.giš.mar.gíd.da = *i-me-ri e-riq-qu* Hh. XIII 363f.; gu₄.giš.mar.gíd.da = *alap e-ri-qum(!)* Hh. XIII 326; [...] = *[nar]-kab-tu₄*, *[e-ri]q-qu* Antagal B 9f.; *[gi.gur.húb.mar.gíd.da] = húp-pi e-ri-qi* Hh. IX 40g; [...] = *a-bu-un-na-t[u₄]* [ša MA]R.G[ÍD].D[A] Erimhuš III 177; for other wagon parts, cf. mng. 1c-2'.

e-ri-qu, mar-tur-ru-u = nar-kab-tú Malku II 198f.

1. wagon, cart — **a)** in gen. — **1'** in OA: *aššumi werim šupurma ina e-ri-qi-im liddi-^unim* send instructions concerning the copper, that they may put it in a wagon KTS 3b:17 (let.); *emāre illātīm unūssunu u e-ri-qá-tim řurdam* send me the donkeys for the caravan, their equipment, and the carts BIN 6 94:11 (let.); 3 GÍN KÙ.BABBAR *ana e-ri-qá-tim «a-di» ašqul* I paid three shekels of silver for the wagons BIN 4 130:2, cf. CCT 1 15a:11; *amtarasma ... e-ri-qá-tim ula ābuk* I fell ill, and did not take away the wagons TCL 19 15:9, cf. *ibid.* 5 and 12 (let.); [1 *e-ri-qum qadam [aw]itiša* one wagon with its load BIN 6 258:15, cf. [*x e-ri-qá-tum ... 2 e-ri-qá-an* *ibid.* 8 and 12, and *e-ri-qé-en* BIN 4 169:12.

2' in OB: GIŠ.MAR.GÍD.DA *qadam alpīša u rēdiša* a wagon, together with its oxen and its driver Goetze LE § 3:21; mu giš.mar.gíd.da KÙ.GI é DN ba.an.KU year when the gold cart was brought(?) into the temple of DN Sumer 5 81 No. 31 (Ibalpiel II year 11), cf. *ibid.* 83:11; *šumma awilum alpī* GIŠ.MAR.GÍD.DA *u murteddiša igur* if a man hires oxen, a wagon, and its driver CH § 271:100, cf. *šumma awilum* GIŠ.MAR.GÍD.DA-*ma ana ramāniša igur* if a man hires the wagon alone *ibid.* § 272:4; *ša ana* GIŠ.MAR.GÍD.DA *šēnimma illikā* (hire of ships) which came for the loading of the wagons Riftin 113:10; *u e-ri-qá(!)-ti 5 šu-[bi-lam]* UET 5 24:10 (let.); *e-ri-qú qadu alpī* a wagon and oxen MDP 22 131:8; Á GIŠ.MAR.GÍD.D[A] hire of a wagon MDP 10 103 r. 3.

eriquu

3' in Mari: *ištu Qattunān ina* GIŠ.MAR.GÍD.DA.ĤI.A LÚ *Qattunānaju lil[qu]nimma ana Šubat-Enlil liblunim* the inhabitants of Qattunān should take (the goods) from Qattunān on wagons and bring (them) here to Šubat-Enlil ARM 1 7:28, cf. *ina* GIŠ.MAR.GÍD.DA.ĤI.A-*ma liškunu ana šerija ana Šubat-Enlil liblunim* ARM 1 75:32; GIŠ.MAR.GÍD.DA.ĤI.A *liħbaluma dimātīm u jašibam ana* GN ... *l[išēbilušunū]ti* let them harness the wagons and transport the siege towers and engine to GN ARM 2 7:15; GIŠ.MAR.GÍD.DA.ĤI.A *Marawātum eli* GIŠ.MAR.GÍD.[DA.ĤI.A] *ša mā-tim idam ma-a[...]* the wagons of Mari make are [...] than the wagons of the home country (i.e., Assyria) ARM 4 79:8f., cf. LÚ *naggaram ta-a[l-mi-da-am] e-piš* GIŠ.MAR.[GÍD.DA.ĤI.A] *Ma-ra-wa-tim* an apprentice cartwright able to manufacture wagons of Mari make *ibid.* 12; ZUR.ZUR.RI *ša* GIŠ.MAR.GÍD.DA *ša* ^d*Nergal* sacrifices to the wagon of Nergal ARM 5 25:5, cf. ARM 7 28:4, 29:5.

4' in MB: *ina* GIŠ.MAR.G[ÍD.DA] *tibna kī azbila* I brought straw on the wagon BE 17 34:39 (let.), cf. BE 17 52:32; Á GIŠ.MAR.GÍD.DA.MEŠ (x grain as) hire for wagons BE 14 50:4, cf. BE 14 144:6; *ana* 30 GIŠ.MAR.GÍD.DA.MEŠ (leather and paint as material) for (the manufacture of) thirty wagons PBS 2/2 140:6, cf. *ana* 10 GIŠ.MAR.GÍD.DA.MEŠ *ibid.* 18; *šamād* GIŠ.MAR.GÍD.DA *erēš ludē* (freedom from) providing wagon teams (lit. harnessing wagons), and (from) planting the *ludū*-field MDP 10 pl. 11 i 24 (kudurru); *u lu mimma maššita* GIŠ.MAR.GÍD.DA-*šu* GIŠ.NÍG.LÁ-*šu* ANŠE-*šu* u LÚ-*šu* *la našē* and that his wagon, his team, his donkey and his man not be requisitioned (for the king or officials) MDP 2 pl. 21 ii 51 (kudurru).

5' in Nuzi: PN PN₂ *ištēnūtu* GIŠ.MAR.GÍD.DA *inandin* PN (and) PN₂ will deliver one wagon HSS 13 228:2 (= RA 36 170); *naphar* 16 *tuppāni* GIŠ.MAR.GÍD.DA.MEŠ *ša Nuzi* a total of 16 tablets concerning wagons from Nuzi *ibid.* 31.

6' in SB: GIŠ.MAR.GÍD.DA.MEŠ-*šú* his wagons (listed as booty) AKA 284 i 88 (Asn.), cf. *narkabāt sīsē* GIŠ.MAR.GÍD.DA.MEŠ *alpē* horse-chariots, ox-carts KAH 2 84:110 (Adn.

eriquu

II); *narkabāte attarāte e-riq-qé* chariots, *attartu*-chariots, wagons (among equipment provided for the army) OIP 2 130:67 (Senn.); *šumma* GIŠ.MAR.GÍD.DA *naši* if (in a dream) he is carrying a wagon Dream-book 329 K.25 r. ii 2, cf. *šumma* GIŠ.MAR.GÍD.DA *īmūr* Labat TDP 4:42 (in both instances parallel with *sabar-ru*); *šummānī tamšāri* TÚG *našmadi* u e-[...] *riksu* TÚG *li-e* TÚG *šiddāti* x x GIŠ.MAR.GÍD.DA [...] the ropes, the whip, the harness and [...], the links(?), the pad, the traces, the . . . of the wagon KAR 145:19 (SB wisdom).

b) types of wagons — 1' in econ.: GIŠ.MAR.GÍD.DA.HI.A *Ma-ra-wa-tum* Mari-type wagons ARM 4 79:8 and 12; 12 *šu-pi-i-tum* PN twelve (wagons) . . . (of) PN BE 14 118:26 (MB).

2' in lex.: *giš.mar.gíd.da.lá*, [*giš.mar.gíd.da.kéš.da*] = *šu-mu-tu* wagon equipped (with draft animals) Hh. V 74f.; *giš.mar.gíd.da.dù.a* = *na-sik-tu* discarded wagon *ibid.* 76; *giš.mar.gíd.da.SU.EDIN^{kl}* = *Su-bu-ri-tu*, *giš.mar.gíd.da.NIM.ma^{kl}* = *E-la-mi-tu*, *giš.mar.gíd.da.Gú.du₈.a^{kl}* = *Qu-ú-ti-tu* Subarean, Elamite, Gutean wagon *ibid.* 77ff., cf. (school tablet, adding *giš.mar.gíd.da.Ma.ri^{kl}*, *giš.mar.gíd.da.Mar.tu^{kl}* and *giš.mar.gíd.da.še.ir.kum*) Syria 12 pl. 47 RS 3 i 8'ff.

c) wagon parts — 1' in econ.: 1 *hu-pu-um* MAR.GÍD.DA BE 6/2 137:8 (OB), cf. Hh. IX 40g, in lex. section; 2 GIŠ *ša-ab-ru ša e-ri-qí-im* BE 6/2 137:6 (OB); 2 GIŠ *nam-ḥa-ra* MAR.GÍD.DA YOS 12 64:3 (OB); GIŠ.KA.KUL MAR.GÍD.DA YOS 12 64:2, also TCL 17 72:9, YOS 2 4:21 (let.); 2 *giš.umbin mar.gíd.da* two wagon wheels OECT 8 17:43 (OB); 2 *giš.ud.sar giš.mar.gíd.da* two crescent-shaped parts of a wagon (see *azkaru*) *ibid.* 22 and 43, and see mng. 1a-6'.

2' in lex.: cf. *abunnatu*, *akuttu*, *eblu*, *giri-gubbu*, *ḥarú*, *manzazu*, *namḥarú*, *sarru*, *šēlu*, *šumbu*, *šabru*.

2. cartload: 1 *immeram ú e-ši e-ri-qú-um iššēr* PN (x silver) one sheep, and a cartload of wood, charged to PN Contenau Trente Tablettes Cappado-ciennes 13:3, cf. *e-ši e-ri-qá-am ana aššitišu alqe* TCL 21 197:18; 10 GIŠ.MAR.GÍD.DA GIŠ *ampannu ša* PN *muššerma* PN *ileqqu*

eririktu

release PN's ten wagonloads of *ampannu*-wood, he can take (them) HSS 13 51:5 (let., translit. only), cf. 1 GIŠ.MAR.GÍD.DA [GIŠ] *ambannu* *ibid.* 158:1; ŠU.NIGIN 2 LIM ME 1 20+x GIŠ.MAR.GÍD.DA.MEŠ *tēlītu* URU.BAD.EN.LÍL.HI.A^{kl} all together x (expected figure 2,537) wagons as *tēlītu*-tax of the town GN BE 14 118:29, cf. BE 15 91:2.

3. the constellation Ursa Major or Big Dipper: GIŠ.MAR.GÍD.DA (invoked among other constellations and stars) ZA 43 306:19 (OB rel.); MUL.[MAR.GÍD.DA] [GI]Š.MAR.GÍD.DA *šamāmi* O Wagon-Constellation, wagon of the sky CT 13 38:17 (SB Creation Story); *ikkib* GIŠ.MAR.GÍD.DA *šamé^dAnim* (this is) an abomination to the Wagon of the sky of Anu KAR 178 r. iv 62 (SB hemer.); UL.MAR.GÍD.DA GAL-*ti* Bab. 7 pl. 17:4 after p. 236 (astrol.), cf. *ibid.* 14, cf. ACh Istar 2:71; *ša Sin-ahḥē-eriba itti manzalti e-riq-qi kinni palāšu* Make-the-Reign-of-Sennacherib-as-Never-Setting-as-the-Wagon-Constellation (name of a gate of Nineveh) OIP 2 112 vii 78 (Senn.); *šumma ana amēli zi-ku₅-ru-da ša šikkī epussu zikurudú šú ša* ITI.7.KAM *šikkú ina bīt amēli innamir šikkú šuātu ša ina bīt amēli innamru teleggi ana pān* MUL.MAR.GÍD.DA *tašakkan amēla ša zikurudú epšušu ana pān* MUL.MAR.GÍD.DA HI.GAM-*su* (= *tušakmassu*) *amēla šuātu eli šikkī appašu tu-šaq-da-as-⟨su⟩* [...] MUL.MAR.GÍD.DA *ana muḥḥi šikkī šuātu* [...] if *zikurudú*-magic has been performed against a man by means of a mongoose, this *zikurudú*-magic is (such as is caused) by a mongoose that was seen in the man's house seven months ago — you take this mongoose which was seen in the man's house and place it before the Big Dipper, you make the man against whom *zikurudú*-magic has been performed crouch down before the Big Dipper, you make this man bend down his nose over the mongoose, the [...] of the Big Dipper over this mongoose [...] Boissier DA 42:12, 14 and 16 (SB *namburbá*); for refs. to the constellation and planets called MUL.MAR.GÍD.DA, cf. Gössmann ŠL 4/2 No. 258f.

Meissner, ZA 17 239f.; Landsberger Kult. Kalendar 127f.; Salonen Landfahrzeuge 28ff.

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

erīsu

[...] šā[xx] = *e-ri-ri(!)-ik-tum* (read *e-ri-«ri»-ik-tum* or correct to ŠA.DIŠ = *li(!)-ti(!)-ik-tum* after Diri IV 28) MSL 2 149f. iii 29 (Proto-Ea).

(Dossin, RA 21 184, note to line 29).

erīru s.; (a garment); syn. list.*

e-ri-rum = *lu-ba-ru* An VII 160, note the parallel *e-dī-ru* = *lu-ba-šu* Malku VI 66.

ērīšānu s.; cultivator; MA*; cf. *erēšu* B.

[*e-ri*]-*ša-a-nu ša* A.ŠA [*ina t*]urēzi [*še'a iṣṣ*]id the cultivator of the field will harvest the barley at harvest time KAV 2 vii 10 (Ass. Code B § 19), see Landsberger, JNES 8 291 n. 136.

In view of the Ass. formation *ārīšūtu* (see *errēšūtu*), the restoration *ērīšānu* is to be preferred to the possible **errēšānu*.

***eriššummānu** (*riššumannu*) adj.; naked; syn. list*; cf. *erū* adj.

[*me*]-*re-nu-u* = *ri-šu-um-ma-ni* LTBA 2 2:405, dupl. ibid. 3 vi 1.

erištu A (*irištu*) s.; 1. wish, request, 2. object of desire, 3. (in the designation of certain plants), 4. (designation of an ominous mark in divination), 5. (unkn. mng.); from OA, OB on; *irištu* Streck Asb. 272:3, CT 40 35:13, pl. *eršēti*, stat. constr. *eršat* in En. el.; wr. syll. and *KAM-tum*, *KAM-tum*, (*NIN-ti* in OB personal names, *NIN-tum* Boissier DA 11 i 9ff., TCL 6 2:7, 4:7, and passim in SB ext.); cf. *erēšu* A.

nīg.al.di = *e-riš-tum*, nīg.al.di.dug₄.ga = *e-riš-tum e-re-šu* (var. [nīg].al.dug₄.dug₄.ga = *iš*-[...]), nīg.al.di.a.šà.ga = *e-ri-iš-ti eq-lī*] Hh. I 41ff.; nīg.al.di = *e-ri-iš-tu*, nīg.al.di.a.šà.ga = *e-ri-iš-tu* A.ŠA Ai. IV iii 15f.; [...] = *e-ri-iš-tum ša* MÁ.LAH₄ OBGT III 286f.; tag.NIGÍN = *e-riš-tū* (in group with *hišihūtu*, *šibūtu*) Erimhuš I 194; [SAL+ÁŠ+QAR.x] = *e-ri-iš-ti*-kid Hh. XIII 275.

1. wish, request — a) in gen.: *šumma mimma ēriška ana e-ri-iš-ti-šu iziz* if he asks you for anything, take care of his request BIN 6 66:31 (OA let.); *kaspam luššerunimma e-ri-iš-ti awilim la akallāma* let them release the silver to me so that I need no longer hold back on the request of the chief KT Hahn 14:46 (OA let.); PN *kīma eglim u bītim* ... *ša PN₂ abuša u PN₃ ummaša ana PN₄ ina er-ši-ti-ša iddinūšim* (the slave) PN, whom PN₂, her

erištu A

(PN₄'s) father and PN₃, her mother, gave to PN₄ upon her (own) request, instead of real estate (in a settlement) VAS 8 70:7, cf. *mimma annim ša PN abuša* ... *ana PN₂ ... mār-ti-šu ina bīt DN ina er-ši-ti-ša uwaddūšim* CT 8 2a:18 (both OB); *nakrum ina zumrika er-ši-ti-šu ileqqi* the enemy will despoil your body of whatever he wishes YOS 10 11 v 17 (OB ext.), cf. *ina zumur nakrika er-ši-ti-i-ka teleggi* ibid. 21; *minumma e-ri-iš-du-ka [šup]ram u anāku [amur] e-ri-iš-ti-ka lu addin* write me whatever you wish, and see, I shall grant (the object of) your wish EA 158:17ff., cf. ibid. 6, 7 and 11 (let. of Aziri); *la akalli e-ri-iš-te rābišija* I do not withhold what my governor requests EA 254:15 (let. of Labaja), cf. EA 41:23 (let. of Šuppiluliuma), also *idnumi gabbi e-ri-iš-ti-šu-nu* EA 289:27 (let. of Abdi-Hepa).

b) in omen texts: *e-ri-iš-ti* DINGIR *rabim ša ginim* DINGIR *i-ri-iš* request from a major god: the god asks for regular offerings RA 44 41 (= pl. 1) AO 9066:27 (OB ext.), cf. YOS 10 17:66, cf. *e-ri-iš-ti* ^dUTU CT 3 4 r. 6 (OB oil omen), YOS 10 33 iv 62 (OB ext.), and passim, also *e-ri-iš-ti* ^dEN.ZU CT 3 3 r. 5 (OB oil omen); *manzaz šēni e-ri-iš-ti* ^dŠakkan "station" of sheep and goats, request of Šakkan (the god of the beasts of the field) CT 5 6:56, cf. *e-ri-iš-ti* ^dŠakkan CT 3 4 r. 9 (both OB oil omens); *manzaz* ^dŠamaš *e-ri-iš-ti šamšim* "station" of Šamaš, request for a sun disk CT 5 6:59; *e-ri-iš-ti kaspim* CT 3 4 r. 10 and 12, CT 5 6:57 (both OB oil omens), also YOS 10 51 ii 26, *NIN-tum* KÙ.BABBAR TCL 6 2:7, *KAM-tum* KÙ.BABBAR TCL 6 3 r. 1 (SB), *e-ri-iš-ti* KÙ.GI YOS 10 51 ii 28 (= 52 ii 27), *e-ri-iš-ti sāmtim* request for a carnelian ibid. ii 24 (= 52 ii 23); *e-ri-iš-ti niqim ša bīt šābī* request for an offering for the house of the troops YOS 10 51 i 5 (= 52 i 5) and iv 39 (= 52 iv 38), cf. *e-ri-iš-ti alpim* ibid. iv 35 (= 52 iv 34), also *e-ri-iš-ti immerim* ibid. 37 (= 52 iv 35) (OB behavior of sacrificial lamb); *manzaz* ^dEa *e-ri-iš-ti nārim* "station" of Ea, request for a canal CT 5 6:61 (OB oil omen); *e-ri-iš-ti Ištar ana hubré* request from Ištar for a ... YOS 10 52 i 12 (= 51 i 12), cf. *e-ri-iš-ti qarnim* ^dNIN.É.GAL ibid. 17 (OB behavior of sacrificial lamb); [*e-r*]-*iš-ti kakkī u šurinnī* request for maces or

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emblems RA 38 81 r. 2 (OB ext.), cf. KAM-tum kakki u šurinni Boissier DA 7:26 (SB ext.), dupl. CT 30 35a:6; *e-ri-iš-ti pursāsīm* request for a wig (for the image of a goddess) YOS 10 51 i 22, *e-ri-iš-ti mé ḥabēm* ibid. 30 (OB behavior of sacrificial lamb); *i-riš-ti* ^dMarduk u ^dIštar *elišu ibašši* he has to satisfy a request from Marduk and Ištar CT 40 35:13 (SB Alu); *ina bīrija iššuru* UZU *damiqtu* UZU *e-ri-iš-ti nadāti e-ri-iš-ti ilāni ana amēli* in my extispicy, they (the gods) wrote a favorable omen, the omen indicating a request for *nadītu*-priestesses, (or) a request from the gods to a (private) man YOS I 45 i 17 (Nbn.); *e-[ri-iš]-ti eršetim nakrum eršetka irriška* request for territory, the enemy will request your territory YOS 10 25:11 (OB ext.), cf. *e-ri-iš-ti šadīm* YOS 10 51 i 26 (= 52 i 25) (OB behavior of sacrificial lamb).

2. object of a desire, requirement — a) object of a desire: *Šubarūm lu er-ši-et kazā-zimma šattišamma Šumerūm liktazzassi* the Subarean is indeed the desirable (object) for shearing, let the Sumerian shear that year after year CT 15 2 viii 3 (OB lit.); RN *i-riš-ti ḥišiḥti ilūtišu rabūti* RN, the object of desire, the beloved of his great godhead Streck Asb. 272:3; in OB personal names: *E-ri-iš-ti-i-lí* UET 5 12:3, YOS 8 9:4 and passim; *E-ri-iš-tum* PBS 13 55:21, Meissner BAP 48:3, CT 6 42b:4, UET 5 111:28, and passim; *E-ri-iš-ti-dA-a* CT 2 35:26, CT 4 37d:3, and passim, also *NIN-ti-dA-a* CT 6 22b:5; *E-ri-iš-ti-dUTU* CT 8 42:7, and passim, also *NIN-ti-dUTU* CT 4 48a:12, CT 8 37a:8, and passim (all names of priestesses); *E-ri-iš-ti-dKu-dūr-ru-ma* UET 5 661:7; En.níg.al.di.^dNanna Priestess-Requested-by-Sin (cultic name of Nabonidus' daughter as *entu*-priestess) YOS I 45 i 25, see Landsberger, OLZ 1931 129; *E-ri-iš-ti-Īr-ra* (name of a priestess) BIN 7 163:1, and passim in this text; ¹*E-ri-iš-ti-Addu* CBS 10712, cited in Clay PN 76.

b) requirement, needs: *mê ... u NINDA ... <ana> e-re-eš-ti muḥḥē ukallu* they will hold the water and the food ready for the need(s) of the *muḥḥū*-ecstatics RA 35 2 r. iv 35 (Mari rit.); *igāram ... ana e-ri-iš-ti-im itti*

erištu A

PN PN₂ *īriš* PN₂ requested from PN (the use of) the (party) wall (for resting his beams upon it) CT 4 14b:4, also CT 33 44b:7 (both OB leg.); *zanānūtum er-šat parak ilīma* since it is imperative to take care of the sanctuaries of the gods En. el. IV 11; *epinnēti ... ar[kus še]am taptāni ana e-ri-i[š-ti] mātija eli ša pān ušātir atbuk* I had plows made and increased the barley (yield) of the (newly) cultivated fields beyond (what it had been) before for the needs of my land Scheil Tn. II r. 50; PN will give gold and sheep to the palace every year, *maḥar* PN₂ ŠA.TAM LUGAL *i-ri-iš-ti* LUGAL-*ri kalīma ittanandin* he will deliver it in the presence of PN₂, the royal steward, according to the needs of the king Wiseman Alalakh 100:7 (MB); 10 GUD *šuk-lu-lu.MEŠ ... ša ina bīt urēka ... ana e-ri-<iš>-tū ša šarri ... lišpurannāšu* let them send us for the needs of the king ten oxen in good condition which are in your stable CT 22 46:9 (NB let.).

3. (in the designation of certain plants, i.e., *erišti eqli*, *erišti erēši*, *erišti kasī*, *erišti mušarī*) — a) in the series Uruanna: *ú.UGU. AŠ.AŠ, Ú.NAM.TAB.BA SAR, Ú.EBUR SAR : Ú e-riš-tum* Uruanna I 161ff., cf. *ú UGU.AŠ = i-riš-tú šam-mu* Nabnitu IV 229; *ú e-riš-ti* (var. KAM-ti) A.ŠA : *ú ḥa-sa-ar-ra-tum* Uruanna I 136; *ú e-riš-ti* A.ŠA : *ú ka-si-tum* Uruanna I 157a; *ú e-riš-ti mu-šá-ri-i, ú e-riš-ti e-re-ši, ú e-riš-ti ka-si-i : šam-ba-lil-tu* Uruanna I 157bff.; *ú ša-am-ba-lil-tú, ú e-riš-ti kasī : ú la-di-ru* Uruanna I 164ff.; *ú KAM-ti KAM (= erišti erēši) : ú ka-si-e, ú am-ḥa-ra : ú ka-su-u* Uruanna I 154.

b) in med.: *ú KAM-ti GÁN ... šammē annāti ištēniš* GAZ you bray together *erišti eqli* (and various other drugs), these drugs Küchler Beitr. pl. 13 iv 40, cf. *e-riš-ti* A.ŠA ibid. pl. 14 i 5, also [ú] *KAM-ti* A.ŠA (in broken context) AMT 87,6:2, dupl. AMT 1,5:2; *e-riš-ti kasī* AMT 1,3:11, cf. *KAM-ti kasī* AMT 64,1:15.

4. (designation of an ominous mark in divination) — a) in oil omens: *šumma ina libbi ummatim e-ri-iš-tum uššamma namrat manzaz* ^dGula u *šumma tarkat manzaz* ^dMAḤ

erištu A

if an *e*-mark appears in the middle of the concentration (of the oil) and it is bright, it means a “station” of Gula, and if it is dark, a “station” of Mah CT 3 4 r. 16 (OB).

b) in ext.: *šumma ina rēš naplastim e-ri-iš-tum erišti ilim rabim* if there is an *e*-mark on the top of the lobe, (it means) a request of a major god RA 44 41:26 (OB, translit. only), cf. *šumma ina muḫḫi kakki imittim e-ri-iš-[tum] ummānī itti ilim ana dākim er-ši-it* YOS 10 46 iii 40, also YOS 10 33 ii 42, 25:11f., RA 38 81 r. 24, and passim with *erištu* or *erēšu* in the apod.; *šumma kakki imittim ana e-ri-iš-[tim] ittur* if the right “weapon” turns into an *e*-mark YOS 10 46 iii 42, cf. *šumma ina rēš marti KÁM-tum ana UZU Ì.UDU ittur* TCL 6 4:22 (SB), also *šumma ŠID ana KÁM-tum ittur* CT 31 27:18; *šumma ina rēš marti KÁM-tum kīma sahlātu* if on the top of the gall bladder there is an *e*-mark which looks like a mustard-seed TCL 6 4:24, cf. (with *kīma ḥallurtu* like a chick-pea, *kīma kakkūtu*) ibid. 25f., cf. (wr. NIN-tum) Boissier DA 11 i 11f., also *kīma pirḫē* like a sprout KAR 423 iii 7 and Boissier DA 11 i 9 and 12; *šumma ina rēš marti KÁM-tum kabsat* if on the top of the gall bladder an *e*-mark is flattened out TCL 6 4:23, cf. *šumma . . . KÁM-tum nadāt* TCL 6 3 r. 1, BRM 4 12:36, dupl. Boissier DA 221:15, KAR 151:27ff., CT 28 47 83–1–18, 448:8ff., also (wr. *e-ri-iš-tum na-ad-di-a-at*) KAR 150:12, and passim; *šumma ina rēš manzazi* I ŠU.SI NU TE-e KÁM-tum nadāt if on the top of the “station” there is an *e*-mark not farther than (the width of) a finger TCL 6 6 i 22; *šumma . . . šitta KÁM.MEŠ nadū ritkubu* if there are two *e*-marks and they ride one upon the other TCL 6 4 r. 3, and passim in this text; GIŠ.TUKUL GÌR U DU₈ KAM-tum BAR-tum kaksū nekintum nip[ḫu] (whatever marks,) “weapon,” “foot”, rubbed-off spot, fissure, *erištu*, . . . , *kaksū*, atrophy, *nipḫu* CT 20 44 i 51; KAM-tum KAR-tum an *e*-mark (predicts) despoiling CT 20 41 r. 8 (ext. with comm.); KAM-tum ḥurrurtum : *kišitti qāti* a deeply incised *e*-mark (predicts) conquest ibid. 10, cf. KAM-tum tarkat u kansat ibid. 9, also KAM-tum ina muḫḫi KAM-ti ibid. 11.

erīšu

5. (unkn. mng.): said of a kid: see Hh. XIII, in lex. section; *Ú Ì.UDU e-riš-ti* : *Ú áš-šu-ul-tú*, *Ú pi-[zal-lu-ru]* Uruanna II 170 and 175, cf. *Ì.UDU e-riš-ti* AMT 24, 1:6.

(Thompson DAB 64ff. and 198); Oppenheim, Or. NS 16 224 n. 2; Landsberger, OLZ 1931 129.

erištu A in *ša erišti* and *ša eršēti* s.; (mng. uncert.); OB lex.*; cf. *erēšu A*.

[lú.šu].kam.ma = *ša er-še-tim*, [lú.nig.a].di = *ša e-ri-iš-tim* OB Lu A 308f.; lú.al.di.dug₄.ga = *ša er-še-e-tim* OB Lu A 75.

See also *errēšū* (nig.al.di.di and nig.al.dug₄.dug₄).

erištu B (*irištu*) s.; **1.** seeding, **2.** plantation; OAKk., OB*; cf. *erēšu B*.

1. seeding — **a)** season of seeding: ITI *I-ri-sa-at* (name of a month) MAD 1 273:12 and 306:12 (OAKk.). **b)** work of planting: *eqlātim ana e-ri-še-tim ittanaddinu* they give the fields for seeding TCL 1 31:9 (OB let.), cf. *ana e-ri-ši-tim* ibid. 27.

2. plantation: (summing up *ezizu* plants, *šamaškillu* onions and onion seeds as) x gur *e-ri-iš-tum ša ina* GN PN *īrišu* a plantation which PN made in GN Riftin 125:8 (OB).

erištu (menstruating woman) see *arištu* and *ḥarištu B*.

ērīšu adj.; trained to the seeder-plow (said of oxen); Mari*; cf. *erēšu B*.

kīma ša bēli uwa'eranni GUD.ḪI.A *e-ri-šu-tim uštašabbatma u šābam damqam alappatma eqlam malī ša bēlī iqbū ina ni-i-ia-tim* (for *i-ni-ia-tim*) *irrišu* as my lord has instructed me, I shall hitch up plow oxen (in teams), and shall also assign good men, and they will seed with the teams as much land as my lord has ordered ARM 3 33:9.

erīšu adj.; requested; OAKk.*; cf. *erēšu A*.

šurinni kaspim u ḥurūšim è-ri-sá-am išruk he gave (the god) the emblem of silver and gold (that had been) requested MDP 4 pl. 2 iii 10 (Puzur-Inšušinak), cf. [. . . *e-r*]i-iš-ti *kakkī u šurinnī* [. . .] RA 38 81:2 (OB ext.), cited sub *erištu A* s.

ērišu A

ērišu A s.; 1. (a person) asking favors, 2. bridegroom; Mari, SB*; cf. *erēšu A*.

e-ri-šu = *ha-a-i-ru* (var. *ha-'i-r[u]*) Malku I 171; *e-ri-šu*, *ha-a-a-ru*, *iš-ḫu-ú*, *na-ah-šum* = *ha-i-[ru]* CT 18 15 K.206 r. i 7ff., restored from K.4341 ii 6ff., in 2R 36 No. 2.

1. (a person) asking favors: UR.MAḪ *ul i-ri-iš e-ri-šu ušakla* a lion does not ask favors, he puts an end to those who ask (proverb) RA 42 63:23 (Mari let.), cf. *ana [e-ri-ši-im] itturma u a[nāku ša] e-ri-ši [ušakl]á* (my enemy) has become a person asking favors, and it is I who put a stop to those who ask favors *ibid.* 28f.

2. bridegroom: *rēmannima kīma e-ri-ši nudunná lullimka* have mercy on me, and I will bestow upon you a gift, as if I were a bridegroom (and you the bride) Bab. 12 pl. 2:17 (Etana), dupl. AfO 14 pl. 12 K. 5299 r. 13.

ērišu B s.; plowman; lex.*; cf. *erēšu B*.

lú.uru₄.a = e-ri-šum OB Lu A 179; *uru₄ = e-ri-šu* Lu IV 370; *lú.apin.lá = e-ri-šú* Hh. II 321.

For *ērišu* as var. to *errēšu*, see *errēšu*.

erīšūtu A s.; destitution; Bogh.*; cf. *erú* adj.

u ilāni annūtum ša EN māmīti muškēnūta u e-er-ri-šu-ut-ta liddinkunāši and may these gods, who are the lords of the oath, allot to you poverty and destitution KBo 1 1 r. 63 (treaty), cf. *[er]-ri-šu-ut-ta* (in same context) KBo 1 3 r. 13.

von Soden, ZA 41 117 n. 1.

erīšūtu B s.; request; NB*; cf. *erēšu A*.

lu ša ana e-riš-ú-tu ina sūqi īrišu or whatever (barley) he requests "in the street" Nbn. 934:7.

For *sūqu* as commercial technical term, see s. v.

ērišūtu see *errēšūtu*.

erītu (*arītu*) s.; pregnant woman or animal; OA, OB, MB; wr. syll. and SAL.PEŠ₄; cf. *erú*.

munus.peš₄ = e-r[i-tum] Nabnitu IV 144.

a) pregnant woman: *e-ri-tu* (var. SAL.PEŠ₄) *qadu ša libbiša [šullum]u šūtudu šutē-*

erītu

šuru to keep the pregnant woman safe, together with the child she bears, to make birth easy (lies within your power) Šurpu IV 24; *kīma GEMEX(GÌM).^dEN.ZU.NA išariš i-li-da līlid ardatu mušapšigtu šabšūtu a-a ikkali e-ri-tu līšir* as (the cow called) Geme-Sin gave birth easily, even so may (this) woman, who has difficulty in giving birth, not keep the midwife (waiting), may (this) pregnant woman give birth easily KAR 196 r. ii 35 (SB inc.), dupl. *li-il-ta arda[tum mušapšigtum] PEŠ₄-tum līšir* KUB 4 13:12; *e-ri-a-tum šá šá-ši-na ŠUB-di-a* pregnant women will miscarry (lit. drop their fetuses) ACh Sin 34:25, cf. SAL.PEŠ₄ *šá šá-šá ŠUB-a* CT 31 39 i 25, 50:19, also KAR 423 r. ii 46, CT 20 6 Rm. 86:14 (all SB ext.); SAL.PEŠ₄.MEŠ *ša libbišina ušaklala* pregnant women will carry (the children) in their wombs to full term Thompson Rep. 207 r. 5; SAL.PEŠ₄ *zikara ullad* the pregnant woman will give birth to a male Boissier DA 211:5 (SB ext.), cf. SAL.PEŠ₄ *zikara ul ullad* TCL 6 5:44 (SB ext.); if a lizard *ina muḫḫi* SAL.PEŠ₄(text .AḪ) DU.D[U]-*ak sinništu ší zikara ullad* keeps walking over a pregnant woman, that woman will give birth to a male CT 38 43:71 (SB Alu), cf. *ibid.* 39:38; [SAL].PEŠ₄ *ina alādi imāt* the pregnant woman will die in childbirth CT 28 16 K.9614 r. 4 (SB Izbu), cf. *šumma* SAL.PEŠ₄ *ina al[ādi] . . .* UD-*ma* ITI *ša [ù].[TU-ša . . .]* AMT 66,4 ii 3; *šumma* SAL.PEŠ₄ *maršatma . . . sinništu ší . . . ul ullad* if a pregnant woman is ill, that woman will not give birth Labat TDP 212:7, cf. *ibid.* 1-6; *mārat ^dAnim ūme-šamma e-ra-a-ti iman[ni ark]i alidāti ittanal-lak* the daughter of Anu (Lamaštu) counts (the days of) pregnant women every day, she is always on the tracks of women who are about to give birth LKU 33:18 (SB Lamaštu); *ana* SAL *e-ri-ti kišpu* NU TE-*e ša libbiša* *la* ŠUB-*e* that no spell should harm the pregnant woman, that she should not miscarry LKA 9 r. ii 7, cf. *me-e lu ša* SAL.PEŠ₄ *u* SAL *ḫarišti* *ibid.* 2 (SB inc.).

b) pregnant animal: 44 US_x(U₈) ŠA.BA 4 *e-ri-tum* 44 ewes, four of them pregnant UET 5 816:2 (OB), cf. 13 US_x.UDU.ḪI.A *ina libbi* 4 US_x.ḪI.A *a-ri-a-tum* JRAS 1917 723:2

eriu

and 6 (OB); 2 ùz.ĦI.A *a-ri-a-tum* two pregnant she-goats TCL 1 129:7 (OB), cf. *ibid.* 5, also 2 ùz.ĦI.A *a-ri-a-tum* Cros Tello p. 194:5 and 7 (OB); x ÁB.AL *e-ri-tum* x pregnant . . . -cows UET 5 823:2, 827:2 (OB), cf. *ištēt* ÁB *e-ri-ti* GCCI 2 328:8 (NB); [*e-ri*]-*a a-ri-a-te ih̄ila hajjālāte* (the cows) became pregnant, began labor Craig ABRT 2 19:19 (SB rel.).

eriu (*ariu*) adj.; (mng. unkn., only in *eriam muri*, a disease); lex.*

lú.šà.bur.bar.ná.a = *e-ri-a-am mu-ú-ri* OB Lu Part 4:16, also *ibid.* B v 53; šà.bur.šu.ná.a = *e-ri-a mu-ri-im* CT 19 3 ii 5 (list of diseases); [šà.bur.šu].ná.a = *a-ri-a m[u-rim]* PBS 12/1 13 iii 23 (list of diseases).

Possibly “who is naked(?) with respect to . . .”

eriu see *erú*.

****erku** (Bezold Glossar 68a); to be read SA.DUL.

ermu (*erimtu*, *urimtu*) s.; **1.** cover, wrap, sheath, **2.** *ermu* in *ermi Anim* heaven, sky, ceiling; from OB on; cf. *arāmu*.

im.šú = šu-ku (i.e., *imšukku*), im.šú, im.gur = [*e-rim*]-*tum*, im.gur = *im-gur-ru* Hh. X 469ff., cf. im.gur = šu-rum = *e-rim-tum* Hg. A II 119, and im.gur = *im-gur-ru, ú-[ri]-in-du* (i.e., **urimtu*) CT 28 48:6 (unidentified comm.).

giš.gu.za ka.dù.ke_x(KID, text é).dù.a = *ša ina e-rim-ti ep-šú* (a chair) which is covered with a (leather) cover (in parallelism with chairs šu.sar.ke_x.dù.a = *ša ina pit[ti]epšu*) with braided date palm fibers, etc.) Hh. IV 118 and cf. giš.gu.za.kuš.ka.dù.a.dè PBS 12 17:36 (Forerunner to Hh. IV 118) and giš.gu.za.níg.gaz.dù.a (obscure) LTBA 1 10 ii 11' (same); [kuš.ka.dù].a = *e-rim-[tum]*, *šin-te-e-[tum]* Hh. XI C 2f.

kuš.ka.dù.tùn = *e-rim ta-ka[l-ti]* wrap of the *takaltu*-bag, kuš.ka.dù.gín = *e-rim pa-[a-ši]* wrap for a *pāšu*-axe (cf. mng. 1b), kuš.ka.dù.níg.na₄ = *e-rim ki-i-[si]* wrap for a (weight) bag *ibid.* 4ff.; *e-rim-tum* (var. *e-li-tu[m]*) = *na-ah-lap-tú šalim-tum* black cloak An VII 203, var. from Malku VI 116.

1. cover, wrap, sheath — **a)** *ermu*: *er-mu-um ša tuppi hepīma* the cover of the tablet was broken and (they took the tablet out of it) RA 9 22:22 (OB); for *ermu* referring to leather covers, etc., see lex. section.

erpetu

b) *erimtu*: [*ša*]passu šaplītu [*ana p*]ān *e-ri-im-te ša pāše [iš]addudu inakkisu* they draw his lower lip (i.e., that of an offender who molested a woman) toward the sheath of an axe and (then) cut it off KAV 1 i 85 (Ass. Code § 9); *e-rim-tú* NA₄ *ga-me-su ina ki-šādiša takarrar* you place upon her neck the cover (with) the *gamēsu*-stone Ebeling Parfümrez. pl. 22:17 (MA); for *erimtu* referring to leather thongs(?) used for covering the seats of chairs and to a garment, see lex. section.

2. *ermu* in *ermi Anim* sky, heaven, ceiling — **a)** sky, heaven: [*er*]-*mi* (var. NI) ^d*A-nim* = *šá-m[u-ú]* Malku II 101; *pātiq er-mi* ^d*A-nim u kigalli* he (Aššur) who fashioned the sky and the foundation (of the world) OIP 2 149:4 (Senn.), cf. Ebeling Parfümrez. pl. 27:10; *ša ina er-me A-nu u kigalli šurruhu zikrūša* whose words are proud in heaven and earth Borger Esarh. 75:3.

b) ceiling, canopy: *ušēpišma* GIŠ *er-me A-nu* GIŠ.MÁ.GAN.NA *išši dārē ša šitnunu šamāmeš* I had a wooden canopy constructed of everlasting *mesukannu*-wood which was made to look like the sky Streck Asb. 148 x 26, cf. Thompson Esarh. pl. 14 i 31 (Asb.).

Ad mng. 2: Thureau-Dangin, RAcc. 141 n. 3.

erna adj.(?); (mng. unkn.); SB.*

kišādī ša irmú er-na-ma ikkappu my neck that had become limp, e., and was bent down 5R 47 r. 16 (Ludlul Comm.).

The explanation offered loc. cit. connects the obscure word with *erēnu*, “root,” q.v.

erpetu s.; cloud; from OB on; pl. *erpētu*; wr. syll. and IM.DIRI; cf. *erpu* s., *urpatu*.

du-un-gu IM.DIRI = *er-pe-tum* Diri IV 121, cf. Proto-Diri 396; IM.DIRI = *er-pe-tu* Igituh I 318, also Igituh short version 110; IM.DIRI(text .DAG).sír.DA = *šá-pi-tum*, DU.a.ga.si.ir.ad = *ú-pu-ú*, zí.lá = *er-pe-tum* Erimhuš V 182ff.; [...] = [*šá* KA].[sír] [*i-tak-šu-ru*] *šá* IM.DIRI read [sír] in KA.sír, referring to the gathering of clouds A VIII/2:8: [di-ri] [sI.A] = *ma-ħa-ri šá* IM.DIRI Diri I 13; [e] [DU₆]+DU = *šá-qu-ú šá* IM.D[IRI] Diri I 217; i.ri = *šu-ub-bu-lu šá* IM.DIRI Antagal III 141; [...] = [*x*]-*ba-tum* [*ša*] IM.DIRI K.8415:3 (Antagal comm.); [sír] = *šá-pu-u šá* IM.DIRI D. T. 103:7' (= RA 17 183) + K.2044 (= *ibid.* 124) r. i 2 (astrol. comm.), cf. Weidner, AJSL 38 154; [ku-u]

erpetu

[KUD] = [er(?)]-pe-tu AN-e (uncertain) Ea III Exc. r. iv 20'.

IM.DIRI (var. adds .e).sír.ra an.na.ke_x(KID) im.šэг hi.ši in.gá.gá.meš : er-pe-tum šapítum ša ina šamé da'ummata išakkanū šunu (Sum.) they are the gathering clouds of the sky which bring rain and gloom(y weather) : (Akk.) they are gathering clouds which bring darkness to the sky CT 16 19:33f.; IM.DIRI.diri.ga.gin_x(GIM) : [ki-m]a [e]r-p[e]-e-ti muq-qal-pe-ti (cf. usage c) Lugale VIII 21, cf. CT 17 20 i 54f. and CT 17 14 K.8386:3f., sub usage b.

IM : er-[pe]-[tu] STC 2 pl. 54b r. i 9, Comm. to ur-pe-e-ti En. el. VII 83; [...] : er-pe-e-tú ibid. 54a i 3, Comm. to En. el. VII 121; e-la-lu(var. -lum), na-al-ba-aš AN-e = er-pe-e-tú (var. ur-pe-ti) Malku II 105f.

a) in gen. : šumma [...] šūturum ša er-pe-e-tim [s]āmtim [naw]irtim u šali[mtim] if there is a large [...] of clouds, red, white and black ZA 43 310:21 (OB meteor. omen text); šumma ^dAdad ina IM.DIRI šūti riḡimšu iddi if Adad thunders from a cloud to the south PBS 2/2 123:1 (MB meteor. omen text), see OLZ 1912 446; šumma elānu āli IM.DIRI kašratma šamū izannun if clouds are gathered above a town and it rains CT 39 31 K.3811+: 8 (SB Alu), cf. ibid. 11, dupl. CT 38 7:20f., also er-pe-tu zunna [...] 5R 33 vii 19 (Agum-kakrime); šumma ina mē šamé er-pe-tu <mādu> if there are many clouds (after: many frogs, hailstones, fish) in the rainwater ACh Supp. 2 Adad 103a:10; šumma er-pe-tum GIŠ.MÁ ibašši if there is a cloud in the form of a ship ACh Supp. 2 Adad. 101:5, cf. (in the form of a sheep) ibid. 6, (in the form of a fish) ibid. 7, (in the form of a pig) ibid. 8, also [šumma IM].DIRI GIM GIŠ.MÁ IGI if a cloud (looking) like a ship is seen ibid. 9; šumma IM.DIRI UŠ.MEŠ if "male" clouds ACh Adad 29:11, cf. IM.DIRI SAL.MEŠ ibid. 12; ki aššuru IM.DIRI ibašši attalū ittaškina ḥuršamma šupra as I kept watch, there were clouds, check and write me whether there (actually) was an eclipse UET 4 168:3 (NB let.); maššartu nittašar bīt tāmarti IM.DIRI ^dSin la nīmur we kept watch, but the place where (the moon) should have appeared was clouded, so we did not see the moon ABL 829 r. 4 (NA), cf. ^dSin IM.DIRI šakin ABL 821:6 (NA), ABL 1408 r. 1 and 4 (NA); attalū šū i-te-ti-iq ... enna IM.DIRI.MEŠ kalama ki attalū iškunu u la iškunu ul nīdi

erpetu

this eclipse has passed by, clouds were everywhere, so that we do not know whether (the moon) was (actually) eclipsed or not ABL 895:5 (= Thompson Rep. 274) (NB).

b) in lit. : er-pe-t[a] MDP 18 252:9 (school text); mummu er-pe-e-ti lištaksibamma šap-liš ana niši te'ūta liddin may he (Adad) dissolve(?) the shape (mummu) of the clouds and give sustenance to mankind below En. el. VII 121a, cf. (cited with the explanatory gloss mu-um-mu </> bi-iš-mu) CT 13 32 r. 10' (Comm. to En. el.); [...] e]r-pe-e-ti mušallil ūmi (Adad) who [...] clouds, who makes the day overcast BMS 21:78; [ga-ba]l-tu IM.DIRI riḡši kī ^dŠamaš tappuḫi elišu (O Istar) in the midst of a cloudburst, you shone forth upon him like the sun Craig ABRT 2 21 r. 10 (SB rel.); ^dAdad ... IM.DIRI riḡši elišu [...] Adad will [let break] over him a cloudburst Streck Asb. 184 i 52; išbat libbi ^dSin ina IM.DIRI.MEŠ Kūchler Beitr. pl. 3 iii 32 (SB inc.).

c) as simile: saklāti ša lišāna dābibu ša-[lip-ti] ša kīma IM.DIRI.MEŠ la išā panā u [bāba] (even) the barbarians who speak a [...] language [and the ghosts] who, like clouds, have neither ... nor ... (worship you, Šamaš) Schollmeyer No. 16 iii 56 (SB rel.); ša kīma IM.DIRI ištū šamé šuqullulat (var. šuqullulat) (a mountain peak) which, like a cloud, hung suspended from the sky AKA 275 i 62 (Asn.), cf. ibid. 361 iii 51 (Asn.), 3R 8 ii 70 (Shalm. III), 1R 30 ii 47 (Šamši-Adad V). cf. also URU GN ... ša šer šadi danni kīma IM.DIRI šitkrunat Borger Esarh. 104 i 36; ina GN šadi rabi ša itti šikin IM.DIRI ina qereb šamé [...] rēšūšu in GN a great mountain which [raises] its summit like a cloud formation against the sky TCL 3 96 (Sar.); im.diri.diri.ga.gin_x(GIM) á bī.in.sù.sud.e (var. ní.bi mu.un.sù) : [kim]a [e]r-p[e]-e-ti muqqalpīti ina ramnišu išaddiḫu (he made a pile of stones in the mountains), they (the stones) moved along (to their place) by themselves, like clouds drifting (across the sky) Lugale VIII 21; [sag.gig] im.diri.ga.gin_x lú.ra mu.un.na.te : [muruš] qaqqadi kīma er-pe-ti muqqalpīti ana amēli iḫi the

erpu

headache has closed in on the man, like a drifting cloud CT 17 20 i 55, cf. im.diri. diri.ga.gin_x lú dím.ma ba.an.dù.dù : *kīma er-pe-te muqqalpīte ana bunnānē amēli ittaškan* CT 17 14 K.8386:3f., also *māmīt kīma IM.DIRI muqqalpītu ina ugāri šanīma lišaznin JNES 15 140:25'*; *kīma er-pe-tu ina šamē la i-bur-ru kīma ulālu la imuru kibissu ... ta-tallak tatallak* you must go away, you must go away, as a cloud in the sky cannot . . . , as a weak-eyed person cannot see where he treads CT 23 10:15 (SB inc.); *šumma URU.MEŠ kīma IM.DIRI ana šamē ill[ú]* if the cities rear high towards the sky like cloud(s) CT 38 1:17 (SB Alu).

References to IM.DIRI are listed here, although IM.DIRI may have the reading *urpatu*.

erpu (*erbu*, *arpu*) adj.; dark; SB*; wr. syll. (*er-bi* Thompson Rep. 252 B 6) and ŠÚ.A; cf. *erēpu*.

UD.MUD.NUN.KI = *u₄-mu da³-mu*, *u₄.ux* (GIŠGAL). lu = *u₄-mu er-pu-u* dark day 5R 16 r. ii 46f., and dupl. Rm. 2,585 (group voc.); [x].x.bi an šú.šú. (uš).ru : *zimāšu šamū ar-pu-ti* (var. -tu) his (the demon's) face is the dark sky CT 17 25:11, cf. *u₄.šú.uš = u₄-mu ar-pu-tu₄* CT 16 13 ii 65f.; UD.ŠÚ.ŠÚ.RU = *u₄-mu er-pi*, UD.ŠÚ.ŠÚ.RU = *u₄-mu d[a³-mu]* Thompson Rep. 87:5ff., and dupl. ibid. 47A r. 1; [UD.ŠÚ.ŠÚ.RU // *ana ūmi er-pi* said of a dark day Bab. 6 119:8 (astrol. comm.), cf. ACh Sin 3:77.

ina ūmi la er-pi Thompson Rep. 235 r. 7, cf. *ina ūmi er-bi* ibid. 252 B 6, and also *ina* UD. ŠÚ.A, and *ina* UD la ŠÚ.A ACh Supp. 2 105b ii 12f.; *šumma agā* UD.ŠÚ.ŠÚ.RU *apir* if (the moon) wears the UD.ŠÚ.ŠÚ.RU-crown (explained by "dark day") Thompson Rep. 87:3, dupl. ibid. 47A 3, see lex. section.

erpu s.; cloud; lex.*; cf. *erpetu*.

zé.[(x)].x, zé.[(x)].id, zé.x.a, zé.[x].id = IM.DIRI (read *dungu* after Diri IV 121) = *er-pu* Emesal Voc. III 119ff.

errebtu s.; immigrants; NB*; cf. *erēbu*.

ana muhhi maqtūtu ša ina panīja u ERIM. MEŠ *er-reb-ti ša ina* URU GN *ana ekalli altapra* I have written to the palace with regard to the refugees who are on my hands and the immigrants who are in the town of GN ABL 794 r. 13.

errēšu

errebu s.; 1. newcomer, person accepted into the family, 2. intruder; SB*; cf. *erēbu*.

ga.àm.tu (lit. let-me-enter) = *er-re-bu* Izi V 103; ^{su-ul}SUL = *er-r[e-bu]* AfO 14 pl. 7 ii 5 (astrol. comm.); lú.kar.ra, lú.gud₄(NIGIN).da, lú.er re.bu, lú.SUL = *mun-nab-tu* refugee CT 37 24 r. iv 15ff. (App. to Lu); ka-ar KAR = *nar-ru-bu*, *er-re-bu*, *ar-bu* A VIII/1:214, cf. *er-re-bu* [//...] [...]bu // *ar-bu* // *er-re-bu* comm. to A VIII/1 in AO 3555:21f., see Scheil, ZA 10 201.

1. newcomer, person accepted into the family: *er-re-bu É LU itabbal* a newcomer will carry off the estate of the person TCL 6 1 r. 42 (ext.), cf. Izi and CT, in lex. section.

2. intruder: *mār šarri ana AŠ.TE UD.UD. MEŠ-ma AŠ.TE ul iṣabbat er-re-bu ina* IM.MAR. TU NUN.MEŠ *ú-KAL-[x]* 8 MU.MEŠ (var. 16 MU. MEŠ) *šarrūtam ippuṣ* the crown prince will submit to the purification ritual (read *ūtanab:bab* or *ūtanallal*) for the (accession to the) throne, but will not occupy the throne, an intruder will rally(?) the princes in the west and rule for eight (var. 16) years ACh Supp. 2 23a:24, cf. LUGAL *imātma* LUGAL *er-re-bu* [...] ibid. Adad 9:8, also *er-re-bu* AŠ.TE [...] ibid. Sin 25:44.

The vocabularies which translate *kar* and lú.kar.ra, "runaway, fleeing person," by *errebu* erroneously connect *errebu*, "entrant into a family, immigrant, intruder," (see also *errebtu*) with the verb *nerrubu*, attested only in IV/1, and its derivatives *arbu*, "refugee (runaway)," and *munnarbu*.

(Weidner, AfO 8 55; Meissner BAW 2 9f.)

errebūtu s.; status of one who enters a household; lex.*; cf. *erēbu*.

[nam].ga.an.tu.ra = *er(text ni)-re-bu-tu*, [nam.ga].an.tu.ra.a.ni = *er(text ni)-re-bu-su*, [nam.ga.an].tu.ra.ni in.gar = MIN *iškun* he established him in his status of *e*. Ai. III iv 17ff.

See *errebu*.

Poebel GSG p. 46 n. 1.

errēru s.; one who curses; OB lex.*; cf. *arāru*.

lú.áš.bal.bal = *er-re-r[u-ú]* OB Lu Part 20 ii 11'.

errēšu (*irrišu*) s.; tenant farmer, cultivator; from Oakk. on; pl. *errēšū* (*errēšūtu* in Bogh.); wr. syll. (*ērišu*, as var. of *errēšu*, CH § 178:4, and TCL 1 42 r. 2, OB let., and

errēšu

rarely in NB) and LÚ.APIN.LÁ (Bogh. only); cf. *erēšu* B.

[a.šà APIN.nu]. zu = *la er-re-šu* a field without a cultivator (see *eršu* adj.) Hh. XX A iii 7.

še ... lú.ab.ba šu.ba.ab.te.gá : *še-im* ... *er-re-šu* (var. *i-ri-šu*) *i-laq-qi* Ai. IV i 42; lú.uru₄.a l.ta.àm lú.a.šà.ga.ke_x(KID) šu.ba.ab.te.gá : *er-re-šu ma-[l]a* EN A.ŠÀ *i-laq-qi* the tenant farmer takes as much as the owner of the field Ai. IV ii 37f.

a) in OB: *šumma awilum eglšu ana biltim ana er-re-ši-im iddinma* if a man gives his field for rent to a tenant farmer CH § 45:37; *šumma ... ana mišlāni u lu ana šaluš eqlam iddin še'am ša ina eqlim ibbaššú er-re-šum u bēl eqlim ana ap-ši-te-im izuzzu* if he has given (the field) for a half or a third share, the tenant farmer and the owner of the field will divide the barley that has been produced, in the (agreed) proportions CH § 46:54, cf. *ibid.* § 45:46, § 47:58, 66, etc.; *eqlša u kirāša ana er-re-ši-im* (var. *e-ri-ši-im*) *ša eliša tūbu inad-dinma er-re-sà ittanaššiši* she may give her field and her garden to any tenant she pleases, and her tenant will support her CH § 178:4 and 7; *šittin er-re-šum šaluštam bēl eqlim* the tenant farmer (takes) two thirds, the owner of the field one third (of the yield) TCL 1 142:13, also VAS 13 69 r. 1, YOS 12 83:8, Jean Šumer et Akkad 216:8, UET 5 128:10, 129:9, 214:11; *ina l šu.ši 6 gur er-re-šum ana mānahtišu ileqqi* the tenant farmer takes for his expenditures six gur of (barley) for each sixty gur (of the yield) YOS 12 530:13; *inanna PN egl biltim ša iddinūšum ul irriš ana LÚ er-re-e-ši-im iddinma* LÚ *er-re-e-šu irrissu* now PN is not (himself) cultivating the rent (yielding) field that had been given to him, (but) he gave it to a tenant farmer and the tenant farmer is cultivating it BIN 7 3:16 and 18 (let.), cf. x ŠE.GUR ... *ša jāti u e-er-re-ši-im* PBS 7 33:13 (let.); [*eqlam u*] *kirām ša PN ana e-ri-ši-⟨im⟩ u šakinim iddinu* the field and the orchard which PN gave to a tenant farmer and to a date contractor TCL 1 42 r. 2 (let.); A.ŠÀ ŠUK-i *ana mē nēzimma a-um e-er-re-šu ul ibašši* we have let the water into (lit. left to the water) my *kurummatu*-field, but there is no one to cultivate it YOS 2 133:7 (let.), cf. *mē ina ullimma ana er-re-ši-im idin* UCP 9 335

errēšu

No. 11:7; *še'am ša PN ... itti er-re-ši-šu-nu imkusu ana PN₂ u PN₃ terra* give back to PN₂ and PN₃ the barley that PN collected from their tenants OECT 3 16:24 (let.), cf. *ibid.* 12, also OECT 3 17:13 and 18; *er-re-šum-ma adīni ul zukkūma ul ašapparakkum* the cultivator is not yet free, so I cannot write to you TCL 17 1:18 (let.).

b) in Elam: *er-re-ši* NU.GIŠ.SAR.MEŠ *u mārē bābti [iš]téluma ... ana pī mārē [bābti] u er-re-ši le'ūssina ... iškunuma* (the judges) questioned the farmers, the gardeners and the people of the neighborhood, and declared them (the woman plaintiffs) victors (in the litigation) according to the testimony of the people of the neighborhood and the farmers MDP 23 320 r. 1 and 4, cf. *e-er-re-šu warki le'i ip[pa]* *ibid.* 242:18.

c) in MB: *mišla LÚ.PA.TE.SI.MEŠ liriša u mišla er-re-šum lirišu* let the *iššakku*-farmers cultivate one-half, and the cultivator one-half PBS 1/2 49:13 (let.), cf. *ša er-re-ši u ša PA.TE.SI.MEŠ* BE 17 3:24 (let.); 24 young oxen *ša ana er-re-ši ša [GN][...]* BE 15 199:36, cf. PBS 1/2 22:8, 12 and 15 (let.); *er-re-ši ša URU.KI-šu lu qattinī lu āšib āli lu LÚ.MEŠ ša tēmišu qīpu ajumma ... la šūšimma* no official must take away any cultivators of his estate, whether they are living outside or on the estate, or anybody under his orders MDP 2 pl. 21 ii 34 (MB kudurru).

d) in Bogh.: A.ŠÀ *ša LÚ.MEŠ APIN.LÁ-tim* Güterbock Siegel aus Boğazköy I No. 3:16, 19, cf. p. 49.

e) in EA: *eqlija aššata ša la muta mašil aššum bali i-ri-š[i-i]m* my field is like a woman without a husband because it is without a tiller EA 74:19, cf. EA 75:17, 81:38, 90:44 (all letters of Rib-Addi), cf. a.šà engar.ra in. [nu] : [A.ŠÀ *ša la*] *a ik-ka-ri* RA 17 123 r. i 19 (SB wisdom).

f) in NB: *elat uttati arkūtum ša ina qāt LÚ.ENGAR.MEŠ u LÚ er-re-še-e isiru* aside from the later barley which he collected from the plowmen and the tenant farmers TCL 13 209:10, cf. *ibid.* 3, 23 and 27; GIŠ.BAR.MEŠ *ša LÚ.ENGAR.ME u imitti ša ŠE.NUMUN ša LÚ er-re-še-e* the *sūtu*-rent of the plowmen and

errēšū

the tax on the field of the tenant farmers YOS 6 232:10, cf. *ibid.* 19, also GIŠ.BAR.MEŠ *ša ina pāni* LÚ.ENGAR *u* LÚ *er-re-še-e ša nim-midu u nimaššahu* AnOr 8 30:16, also BE 9 80:5, and *passim*; *kī* ŠE.NUMUN *ša* GIŠ.BAR *ša* ^a*Bēlti-ša-Uruk a-na áš ši ru x x ša* LÚ.ENGAR *ana muḫḫi* LÚ *er-re-šu nittemid šá* LÚ *er-re-šu ana* LÚ.ENGAR *ni[temid]* as to the territory of the tax land of the Lady-of-Uruk, . . . , we have not imposed what is due from the plowmen upon the farmers, nor have we imposed what is due from the farmers upon the plowmen (oath) BIN 2 108:9f.; *uṭṭatu ir-bi ša er-re-še-e* barley, revenue from the tenant farmers Cyr. 59:1; *u imittum ša* ŠE.NUMUN *ša* LÚ *er-re-še-e* and the tax on the field of the tenant farmers AnOr 8 30:8, cf. VAS 6 278:7, also *ešrú ša* LÚ *er-re-še-e ša* GN Speleers Recueil 291:2; *u ša alla dullišu atar ana* LÚ *er-re-še-e ušašbit* and whatever is too much for him to work, I will assign to the tenant farmers YOS 3 84:33 (let.); *kī* . . . ŠE.NUMUN. MEŠ *šuāti ina qāt e-ri-še-e ša* PN *iptaqar u uptarriku* if he claims these fields from the tenant farmers of PN and prevents them (from cultivating them) PBS 2/1 140:27; 2 *sīsé* LÚ *er-re-še-e ina libbi* A.ŠĀ-e *īteršu* two horses (and) cultivators cultivated the field ABL 500:8; LÚ *er-re-še-e gabbi undašširu' u ihteliqu'* all the cultivators have either deserted (the work) or have fled CT 22 65:17 (let.).

g) as personal name: 'Ā-ra-sum HSS 10 69:4, MDP 14 66 No. 6 ii 5; Īr-ri-šum Nies UDT 99:25, and *passim* in OAK., see Schneider, Or. 23 120 No. 1772; Īr-ri-šu-um Jacobsen Copenhagen 48 r. 6; E-er-re-šu-um MDP 28 526:10.

Connect with Heb. *ḥāraš*, Ugaritic *ḥrt*, Arabic *ḥarata*.

Schwenzner, AfK 2 119; Zimmern Fremdw. 40; M. Ehrenkranz Beiträge zur Geschichte der Bodenpacht (Berlin 1936) 17f.

errēšū adj.; demanding; lex. *; cf. *erēšu* A.

x.^{x-x} [. . .] = *ak-šu*, [I]GI.^{k[a]}[a]^[l]K[AL] = *šak-šu*, [nig].al.di.d[i] = *er-re-šu-ú* Erimhuš II 6ff.; SU.KAL = *ša-ak-šu*, IGI.KAL = *wa-ak-šu*, nig.al.dug₄.dug₄ = *er-re-šu-ú* Imgidda to Erimhuš A 14'ff.

Lit. "one who has many wishes."

errēšūtu

errēšūtu (*ērišūtu*, *ārišūtu*) s.; tenancy (of a field held by an *errēšu*-tenant); from OB on; *ērišūtu* *passim* in OB, *ārišūtu* in NA; wr. syll. (LÚ *errēšūtu* PBS 2/1 124:4, TCL 12 64:6, NB) and NAM.APIN.LÁ (NAM.GIŠ.APIN.LA/LÁ OECT 8 15:10, OB); cf. *erēšu* B.

nam.apin.lá.šè íb.ta.è : *a-na er-re-šu-ti ú-še-ši* Hh. II 227; na₄.kišib nam.apin.lá : NA₄.KIŠIB *er-re-šu-ti* Ai. VI iv 4.

a) in OB — 1' in gen.: *kanīk er-re-šu-tim bēli li-ša-ak-ni-ik* > *šum-ma* may my lord give him a sealed contract concerning the *e*-tenancy PBS 7 78:18, cf. *ibid.* 92:25, and cf. Ai., in lex. section; *ana šattim annītim eqlam šu'ati ana er-re-šu-tim līpuš u kīma imittim u šumēlim še'am mikis eqlija liddinam* let him work this field in *e*-tenancy for this year and let him give me barley as rent for my field as do (the neighbors) to the right and the left TCL 7 77:31 (let.).

2' with *šūšú* to rent (a field) in *e*-tenancy : *šumma awīlum eqlam ana er-re-šu-tim ušēšima ina eqlim še'am la uštabši . . . še'am kīma itēšu ana bēl eqlim inaddin* if a man rents a field in *e*-tenancy, and then does not raise a crop (lit. grain) in the field, he will give (an amount) of grain to the owner of the field, corresponding to (the crops of) his neighbor CH § 42:64; *kanīkšu ša eqli ana er-re-šu-tim ittija šūšú lišābīlam* let him send me a sealed deed (to the effect) that he has rented my field in *e*-tenancy TCL 7 77:35 (let.); *ištu* MU. 5.KAM x GÁN *eqlim . . . itti mārē* PN *ana er-re-šu-tim šūšāku kanīkam našīākuma ētengerriš* for five years I have rented in *e*-tenancy a field of x iku from the sons of PN, I have held the contract (attesting this), and I have kept on cultivating (it) PBS 7 103:6 (let.); *eqlam . . . kīma* A.ŠĀ *aḫīātīm itti* PA.TE.SI *ana er-re-šu-tim ušēši* he has rented the field in *e*-tenancy from the *iššakku*-farmer (on terms) corresponding to those for the other fields VAS 16 119:10 (let.), cf. (with *ana kīma* URU^{k1}) VAS 9 62:8; *eqlam ana e-re-šu-tim ušēši* PBS 8/2 228:6, cf. Riftin 39:7, CT 33 42:7, 43:8, and *passim*; NAM.APIN.LÁ.ŠÈ ÍB.TA.È UET 5 213:7, TCL 11 188:12, and *passim*; NAM.URU₄^{ru}.LÁ.ŠÈ Jean Šumer et Akkad 216:6; NAM.GIŠ.APIN.LÁ.ŠÈ OECT 8 15:10 (case); NAM.

errēšūtu

APIN.LÁ.ŠÈ NAM.MU.1.KAM ÍB.TA.È.A he rented in *e.*-tenancy for a period of one year YOS 8 55:5; *a-na* ITI MN NAM.APIN.LÁ.ŠÈ ÍB.TA.È.A-*ma* TCL 11 149:8, also *ibid.* 15; *ana er-re-šu-tim ana [biltim] ana* MU.3.KAM *ana* 1 BUR-*e* 8 ŠE GUR ÍB.TA.È.A he rented (the field) in *e.*-tenancy for rent in kind, for a period of three years at eight gur of barley per each bur of field BIN 2 78:8, cf. *eqlam ana er-re-šu-tim ana biltim ušēši* BE 6/1 74:7, 77:5, TCL 1 203:6, and *passim*; PN rented a field NAM.APIN.LÁ.ŠÈ IGI.3.GÁL.ŠÈ Á MU.Ú.A.ŠÈ in *e.*-tenancy for one-third (of the crop), as yearly rent BE 6/2 29:8, cf. PBS 8/2 122:9, PSBA 33 pl. 47 No. 29:10, cf. also NAM *er-re-^{<šu>}-tim* NAM.ŠE.GIŠ.Ì NAM IGI.4.GÁL.LA Boyer Contribution 193:8, PBS 8/1 31:10, TCL 1 141:9; PN rented a field *ana er-re-šu-tim ana tappátim* in *e.*-tenancy in partnership VAS 7 95:11, 99:9, *ana er-re-šu-tim ana* GUN *ana* TAB.BA *ana* MU.1.KAM Waterman Bus. Doc. 16:9, BA 5 505 No. 36:8, CT 2 32:11, cf. BE 6/1 94:11; A.ŠÀ *ana er-re-šu-tim ana teptētīm . . . ušēši* he rented the field in *e.*-tenancy to put new land under cultivation Waterman Bus. Doc. 48:8, cf. CT 2 8:13, VAS 7 64:8, 88:9.

3' with *leqû* to take (a field) in *e.*-tenancy: *ana er-re-šu-tim ilqû* they took (the field) in *e.*-tenancy CT 8 19a:8.

4' with *nadānu* to give (a field) in *e.*-tenancy: *ana* PN *eqlī ana er-re-šu-[tim] ad-dinma* I gave my field to PN in *e.*-tenancy TCL 7 69:23, cf. *ana e-re-šu-tim ana šaluš iddinu* VAS 8 114:8.

b) in Elam: *ana e-er-re-šu-ti ilqi* MDP 22 126:5; *ana er-re-šu-ú-ti ilq[i]* *ibid.* 128:7, MDP 23 280:5, and *passim*; [A].ŠÀ X NUMUN-*šu er-re-šu-tu* (mng. obscure) MDP 22 93:18, cf. *ibid.* 115:1.

c) in MB: A.ŠÀ *kī er-re-šu-ti* PN *aḫi abišu itti aḫḫēšu īriš ul kī* A.ŠÀ *bur-ku-ti nadnaššu* PN, the brother of his father, cultivated the field with his brothers in *e.*-tenancy, it was not given to him as a . . . -field BE 14 39:15.

d) in NA: A.ŠÀ *ina a-ri-šu-ú-te erraš eššida* he will cultivate and harvest the field in *e.*-tenancy ADD 87:5, also *ibid.* 88 edge 1.

ersû

e) in NB: ŠE.NUMUN *šuātu ana er-re-šu-tū u šutapātu ana* PN *iddin* he gave this field to PN in *e.*-tenancy in partnership TuM 2-3 146:4, cf. BE 8 125:5, also *ana er-re-šu-tu ana ebūri šatti ana* PN *iddin* BE 8 124:6, *ana er-re-šu-tū [adi] 6-ta šanāti* BE 8 132:14, cf. PBS 2/1 159:4, BRM 1 83:5, (wr. *é-ri-šu-tu*) VAS 5 55:4, and *passim*; ŠE.NUMUN *zaqpu ana* LÚ.NU.GIŠ.SAR-*ú-tū pī šulpu ana er-re-šu-tu ana* PN₃ *iddinu'* (PN and PN₂) gave to PN₃ the land that was planted (with trees) for horticulture, and a field under crop (they gave) for cultivation BE 9 10:5; ŠE.NUMUN *ana er-re-šu-tu ittikunu nirriš* we will cultivate the field with you (pl.) in *e.*-tenancy YOS 3 126:27 (let.); 1 GUR ŠE.NUMUN . . . *ana e-re-šu-ú-tu ana* PN *iddin* Strassmaier, Actes du 8^e Congrès International No. 21:4.

erretu (curse) see *arratu*.

erru adj.; moldy; SB, NA*; cf. *erēru*.

giš^{gi}-bi-^{il}BÍL = *qi-lu-tum*, GIŠ *kab-bu*, GIŠ *er-ru* firewood, tinder Hh. VI 78ff., cf. Diri III 12ff.; [g]iš-gi-bil GIŠ.GIBÍL = *ma-ak-ka-du*, GIŠ *kab-bu*, GIŠ *er-ru* Diri III 5ff.; giš.a.la.la.UD = *a-la-lu-ur(!)-[ru]* Hh. VI 94.

[k]i *buqli er-ri-e šattû šalamtu* the corpses are spread out like moldy malt Bauer Asb. 1 pl. 39 K.4443:8, cf., for this simile (without *erru*), TCL 3 134 (Sar.), and Borger Esarh. 56 iv 70; *ina šim suādi er-ri īnēšu takaddad* you rub his eyes with moldy *suādu*-drug AMT 16,1:2.

Bauer Asb. 2 78 n. 1.

erru see *eru* and *erû*.

ersû (*eršû*) adj.; ready (said of objects and people), well trained (said of a scribe), finished (said of cloth); OA, OB, SB*; for var. *eršû* see usage d; cf. *šutērsû*, *tērsītu*, *ersû* in *ša ersi*.

[túg.sa].gi = *er-su-ú* = *kun-nu-ú* Hg. B V i 9.

a) in OA: *emārē u unūssunu lu er-sû-a-at adi tērti illikakkunni la tasarridam* you should not harness the donkeys, (even) though their equipment may be ready, until my instructions reach you CCT 2 18:16 (let.); *mimma annīm lu e-er-sû . . . adi 5 ūmē ašapparakkum tib'amma atalkam* all this is to be held in

ersû

readiness, within five days I shall write to you, (and then) you are to start out, and come to me *ibid.* 30; *eriqqâtîm išti ekallim erišma adi suhârû imaqqutuninni lu er-sû-wa* ask the palace for the carts, (and) may they be held in readiness until my servants show up TCL 19 3:14 (let.); *adi werîm ša la nušē-bilakkuni kîma werûm* 10 GÚ *i-Dur₄-hu-mi-it er-sû-ú* (they swore an oath) concerning the copper we had not sent you, that ten talents of copper were available in GN TCL 20 143 r. 7' (let.); *ina šamši ērubu eriqqâtîm ula ābuk werûm er-sû adi 2 ūmē raminî inattûma eriqqâtîm ammala tērtika abbak* I did not drive the carts away the day I came, (but) the copper is prepared (and) within two days' time I, myself, will be ready and in accordance with your instructions, I shall drive the carts away CCT 2 31a:17 (let.).

b) in OB: *šārū ul išaruma akkali šumman šārum išširam še'am kala[šu]man uzzakki ana UD.4.KAM še'um er-sû* the wind has not been favorable, and I was held up, had the wind been favorable, I would have winnowed all of the barley, it can be ready within four days TCL 17 4:10 (let.); *ana panîka tēmi šabtāk[u] u kaluma er-sû-ú* my dispositions for your arrival are taken and all is (now) in readiness TCL 17 6:14 (let.); 5 GUR BAPPIR. DIRI 8 GUR NÍG.ĀR.RA SIG₅.GA *er-su-ú . . . la tuḫharam alkam kîma ša šiššim warḫim kaluma er-sû-ú* five gur of excellent beer wort, (and) eight gur of fine *mundu*-flour are ready, come without delay, everything is ready as if it (had been ready) for six months YOS 2 152:5 and 10 (let.); 2 TÚG.GÚ.È *er-sû-ú* two pieces of finished cloth YOS 12 69:2.

c) in Mari: *[qē]mum šû ištu panāmma er-su* this flour has long been ready ARM 3 27:7; *aššum PN er-si-im-ma [ša tu-p-ša]r-ru-tam damqiš aḫzu itti bēlija uštāmeršuma* as to the well-trained PN, who has learned so nicely the art of writing and whom I have presented to my lord (my lord has given instructions to assign him a house, but they have not given it to him) ARM 5 73 r. 3'.

d) in SB: *peti kimaḫḫi er-su-ú* (var. *er-šu-ú*) *šukānūa* my grave was open, my

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funeral gifts were (already) prepared Ludlul II 114 (= Anatolian Studies 4 88).

As a technical term, *ersû* refers to fabrics, describing them as finished, probably sized, cf. *túg.sa.gi₄.a* Eames Coll. G 10:3 (Ur III) and Jacobsen, *Studia Orientalia Pedersen* 184. See also *ersû* in *ša ersû*.

ersû in *ša ersû* s.; finisher (of cloth); OB lex.*; cf. *ersû*.

[lú.túg.sa.gi₄.a] = [š]a *er-si-i-im* (after 16 lines listing various textile workers) OB Lu A 17.

ersuppu (a cereal) see *arsuppu*.

eršetu s. fem.; **1.** the earth (in cosmic sense), **2.** the nether world, **3.** land, territory, district, quarter of a city, area, **4.** earth (in concrete sense), soil, ground, dry land; from Oakk. on; Oakk. *arsatu*, note *e-re-še-ti* (pl.) OIP 2 80:22; wr. syll. and KI.

[ki-i] KI = [er-še-tum] Recip. Ea A iii 10', also Sb II 181, and Idu II 312; ki-i KI = *er-še-tum*, ku-ú KI = *er-še-tum*, gu-u KI = *ma-a-tum* Ea IV 94ff.; er-še-tú KI = *er-še-tum* *ibid.* 96; ki = *er-še-tu* Igituh I 381; KA×KI = *er-še-tum* Antagal D b 14; KI^{ú-tu}KI = KI-tim [šá x], ki.úr.ra = *ni-ri-b ki-tim* Antagal G 19 and 22; zi-ku-ra_{KASKAL} 6 = KI-tim Antagal G 282.

[ma-a] [MA] = [m]a-a-t[um], [e]r-še-t[um] A IV/2:212f.; ma MA = *ma-tum*, *er-še-tum*, *a-la-[ku]* Idu II 104ff.; gu-u GÚ = *ma-a-tum*, *er-še-tum*, *an-ni-iš* A VIII/1:67ff.; gú = *er-se-et* KUR (= *māti*), *ma-ta-a-tum*, *i-dan*, [nap-ḫa]-ar KUR (= *māti*) Izi F 42ff.; KUR = *er-še-tum* Proto-Izi j 3; [ku-ur] [KUR] = [ma]a-tum, *ša-du-um*, [er-š]é-tum MSL 2 p. 138 C 1ff. (Proto-Ea); me ME = *ša-mu-u₄*, [e]r-še-tum MSL 2 p. 129 iii 19f. (Proto-Ea); [me] = [šá]-mu-ú, *er-še-tum* Izi E 1f.; i-mi IM = *ša-mu-ú*, *er-še-tú* Idu II 340f.; bu-ru U = *ša-mu-u*, *er-še-tum* A II/4:109f.; ù UD = *ša-mu-u*, *er-še-tum* A III/3:9f.; ú-ra-áš IB = *ša-mu-u*, *er-še-tum* Ea I 338b-c; [gi-i] [GI] = *er-še-tu* A III/1:170.

kur.nu.gi₄.a = KI-tim Antagal G 20; kur.nu.gi₄.a = *er-še-et la ta-ri* Lu Excerpt II 65; ḫi-lib IGI.KUR = *pa-an er-še-ti*, *er-še-tu*, *ir-kal-la*, *dan-ni-na*, *ga-an-zi-ir* Diri II 145ff., cf. ḫa-li-ib IGI.KUR = *ir-ka-al-la*, *pa-ni er-še-tim* Proto-Diri III a and aa; ga-an-zèr IGI.KUR.ZA = KÁ^d *Er-še-ti*, ^d*Er-še-tu*, ^d*Ir-kal-la*, ^d*Dan-ni-na*, *ga-an-zèr* *ibid.* 150ff., cf. [ga-an-ze-ir] [IGI.KUR.ZA] = *da-ni-na*, *kir₄-zal-šur-ra*, *ku-uk-k[u-um]*, *ba-ab er-še-tim* Proto-Diri III b-e; IGI.KUR^{ga-an-šir}ZA = *er-še-tu* Igituh short version 159; a-ra-l[i], ú-ru-[gal] URUX = [er-še-tum] Ea VI iii C 12'f., also A VI/4:29 and 32; [a.ra].li, [(x)x], [...] = *er-še-tum* Lanu A 247ff.; [a-ra-l]i É.KUR.BAD = *er-še-tu* Diri III 205; é.kur.BAD =

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er-še-tu, É *mu-ti*, *na-aq-ba-ru* CT 18 30 r. i 28 (group voc.); AB×GAL = *er-še-tum* Proto-Izi p. 3; [eš-gal][AB×GAL] = [ŠU], *qab-rum*, *er-še-tum* A IV/3: 106ff.; gá-líl-lá GÁ×LÍL.LÁ = É *er-še-tú* A IV/4: 197.

ki.a gub.ba.zu.dè : *ina er-še-ti ina uzuzziki* when you (Ištar) stand on earth Delitzsch AL³ 134:4, cf. *dīm.me.er ki.a* : DINGIR.MEŠ *ša er-še-tim* ASKT p. 125 r. 15f., and passim in bil. texts with ki.

gir kur.ra.ke_x(KID) nu.mu.u[n.gar.re.e.ne] e.sir kur.ra.ke_x nu.mu.un.da.[dib.bi.e.ne] : *šēpu ana ki-tim ul [išakkanu] sulē er-še-ti ul [t(!)-ti-qu]* (without you) they (the demons) can not set their foot in the nether world, can not walk the streets of the nether world CT 16 9 ii 6ff., cf. é.ki.kur.ta ti.a.meš(!) : *ultu er-še-tú ittašūnu šūnu* CT 17 41:1f., and passim in bil. texts with kur, cf. mng. 2.

a.ab.ba ki.gar dagal.la.a.šè : *ina támtim er-še-ti rapašti* in the sea (and) on the wide earth CT 17 21 ii 108, cf. ki.gar dagal.la.zu.šè igi.ne.ne i.nam.ma : *ša er-še-tum rapaštīm diglšina attama* 4R 19 No. 2:53f.; ki.tuš.a.na ki.IGI.KUR.àm : *šubassu ašar er-še-tim-ma* his (Ea's) dwelling is where the nether world is CT 16 46:189f.

da-ne-ne, ki-ú-ru, ir-kal-lum, lam-mu = *er-še-tum* LTBA 2 2:2ff.; *mi-ri-ia-áš* = *er-še-tum* JRAS 1917 103:22 (Kassite voc., see Balkan Kassit. Stud. 3f.); *ki* = *er-še-tum*, *a-šar, ma-a-tu* Izbu Comm. 258ff.; *am-ma-taš* // GIM *er-še-tú* CT 41 44:7 (Theodicy Comm.); *dan-ni-na er-še-tum* CT 13 32 r. 10' (Comm. to En. el. VII 135), also *dan-ni-nu* = *ki-tim* STC 2 57:8; [ú kili : ú] s[u-p]a-[lu : ú] *ki-tim* : ^{ki-li}KILI // *er-še-tú* CT 41 45:8 (Uruanna Comm.).

1. the earth (in cosmic sense, in parallelism with *šamú*) — **a**) in gen.: *elēnum sikkūšu lišnunū šamāi šaplānum šuršūšu er-še-tam lu tamhu* above may its pinnacles (i.e., those of the city of Keš) be abreast the heavens, below may its foundations hold fast to the earth JRAS Cent. Supp. pl. 9:30 (OB hymn), cf. *ibid.* 26 and 28; NIBRU^{ki} DUR AN KI Nippur, the junction of heaven and earth CH i 59, cf. *dur.an.ki* = *mar-kás* AN-e u *ki-tim* Nabnitu Fragm. 6 b 4, also *Nippur markas šamé u ki-tim* ZA 10 294:1 and *dur.an.ki.ke_x(KID)* : *rikis* AN u *ki-ti* KAR 4:24; *ki šè an.ki ur.bi.lál.a.ta* : *ana ēma šamú u ki-tum nanduru* (at sunrise the gods stand turned) (Sum.) towards where the cosmic rope(?) binds heaven and earth together : (Akk.) to-

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wards where the sky and the earth embrace (i.e., at the horizon) 5R 50 i 7f.; *ana hissat šumeki šamú u ki-tim irubbu* at the mention of your name heaven and earth quake STC 2 pl. 76:20 (SB lit.); ^d*Samú u* ^d*Er-še-t[um]* *lu idūni* Heaven and Earth be witness MRS 9 RS 18.06+:6, cf. *ibid.* RS 17.338 r. 4; [ā]lānu *er-še-tum u šamú ša bēlijama* the cities, the earth and the sky (belong) to my master ARM 2 55:10; *kīma šamé u er-še-tim išdāša šuršuda* its foundations are well grounded like (those) of the heaven and the earth CH i 23, cf. *ibid.* xl 68, cf. also *itti šamé u ki-tim likūn palūa* Borger Esarh. 27:28, also *kīma šamé u ki-tim išdī piri'ka lukinnu* ABL 334:6 (NB); *adi šamé u ki bašú zēršu lihlīq* may his progeny perish for as long as heaven and earth exist BBSt. No. 6 ii 60 (Nbk.), cf. *kīma šamú u er-še-tum dārū bēli lu dāri* A 3525:7 (unpub., OB let.), cf. PBS 7 59:7 (OB let.), also *adu šamé ki-tim dārūni* ABL 358 r. 2 (NA), but note: *k[īma] šamé qaqquru dārūni* ABL 1173:6 (NA); GN GN₂ *paṭṭašunu gamram elēnu šamassunu* (wr. ^dUTU-sú-nu) *šaplānu er-še-es-sú-nu* ... RN ... *išām* RN has bought (the villages) GN and GN₂ to their fullest limit, (including) the sky above them, the earth below them Wiseman Alalakh 55:5 (OB); *ēbir šamé šāpiku ki-tim* (Marduk) who crosses the heaven, who piles up the earth RA_{acc.} 134:240, cf. (said of Šarpānitu) *ibid.* 254; *ajjū arku ša ana šamé elū ajjū rapšu ša ki-tim ugammeru* who is tall enough to climb up to the sky, who is broad enough to encompass the earth? KAR 96 r. 34 (SB lit.); *ultu* ^d*Anum [ibnū šamé] šamú ibnū [er-še-tim] er-še-tim ibnū nārāte* after Anu had made the sky, the sky had made the earth, the earth had made the rivers CT 17 50:1ff. (SB lit.), restored from dupl. AMT 25,2:15ff., cf. ^d*Anu puḥur šamé šamú* (text ^d*Anu puḥur ki-ti ki-tum ibtani tu[lta]* AMT 18,11:6+30,3:14, also *er-še-tum-mi er-še-tum ulid luḥāma* JNES 14 15:1 (OB inc.); *kīma šamú irḥū er-še-ti* (var. *ki-tum im'idu šammū* as the sky inseminated the earth, (so that) vegetation became abundant ZA 32 174:58 (SB inc.); *lugal.mu an.na ki sig₇.ga giš im.ma.ab.[du₁₁]* : *bēlum* ^d*Anum er-še-ta* (var. *-tum*) *banīta irḥī[ma]*

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(O my) lord! Anu inseminated the beautiful earth Lugale I 26; an.ki.bi.ta du₈.du₈.bi.e.ne : *šamú hengallašunu er-še-tum hišibša* (Sum.) heaven and earth offer him their wealth : (Akk.) the heavens (offer him) their yield, the earth its produce 4R 20:21f. (SB lit.); an 7.àm ki 7.àm : *ina šamé sibīt ina KI-tim sibītma* they (the demons) are seven in the sky, seven on earth CT 16 14 iii 25f., cf. ibid. 44:92f., 96f., 106f.; zi an.na h_é.pà zi.ki.a h_é.pà : *nīš šamé lu tamāta nīš KI-tim lu tamāta* be exorcised by the life of heaven, be exorcised by the life of the earth CT 16 13 ii 9f., and passim in incs.; udug.hul a.lá.hul ki.šè h_a.ba.e_x(DU₆+DU).dè : *utukku lemnu alú lemnu ana KI-tim liriđu* CT 16 22:280f., cf. parallel: an.na h_a.ba.e_x.ne : *ana šamé līlū* ibid. 277f.; *ittāte ša šamé u KI-tim kalizšina ittaḥar* all the signs of the sky and the earth were observed ABL 629:12 (NA), cf. ABL 223:6, also *ittāt šamé u KI-tim amrāku* Streck Asb. 254 i 14, cf. Bauer Asb. 2 84 n. 3, but note: *idāt dumqi ina šamāme u qaqqari* Borger Esarh. 45 ii 5, also *iššaknanimma ina šamāme u qaqqari idāti damiqti* ibid. 81 r. 2; [é.giš.h]jur.an.ki.a = É ŠA GIŠ.HUR.MEŠ *šamé u KI-tim ina libbišu uttā* the temple Egishurankia = temple in which the signs of heaven and earth are manifested KAV 42 r. 10; for *Esagil ekal šamé u eršetim*, see *ekallu*; *ša šamé ibnū u KI-tim ibnū* (Ahuramazda) who created heaven and created the earth VAB 3 117 d 3 (Xerxes), cf. *ša šamé ibnū u er-še-tim agāta ibnū* ibid. 111:2, but note: *ša qaqqaru agā iddinu ša šamé annūtu iddinu* ibid. 101 e 2 (Dar.), 107:1 (Xerxes), and passim.

b) said in connection with gods: ^d*Enlil bēl šamé u er-še-tim* Enlil, lord of heaven and earth CH i 5, cf. ^d*Šamaš bēl šamé u er-še-tim* RA 11 92 ii 23 (Kudur-Mabuk); DINGIR.MEŠ *ša-me-e* DINGIR.MEŠ *er-še-tim* MVAG 34/1 112:58 (Bogh., Akkadogram); DINGIR.MEŠ *ša šamé u er-še-tim* VAB 4 66 No. 4:8 (Nabopolassar).

2. the nether world — a) in gen.: *dīm.me.er* an.na.ke_x(KID) an.na ba.an.e_x(DU₆+DU).dè *dīm.me.er* ki.ke_x ki.a ba.an.sun_x(BUR).ne.eš : *ilū ša šamé ana šamé*

eršetu

itelū ilū ša er-še-tim ana er-še-tim iterbu the gods of heaven went up to heaven, the gods of the nether world went into the nether world 4 R 28 No. 2:19f.; ^d*Ištar ana KI-tim urid ul ilā* Ištar has gone down into the nether world and has not come up CT 15 46 r. 5 (Descent of Ištar), cf. *ultu ullānumma Ištar ana KUR.NU.GI₄ uridu* ever since Ištar went down to the land of no return ibid. 6; *šapliš ina er-še-tim eṭemmošu mē lišašmi* below in the nether world may his ghost thirst for water CH xliii 38, cf. *šapliš ina KI-tim x-[šu mē] lušamme* BRM 4 50:15 (Sin-šar-iškun?); *nī.gal mu₄.mu₄ kur daga.la.a [sa₆] : namriri labiš KI-tam(var. -tim) rapaštam mala* (the *asakku*) clothed in iridescence, fills the wide nether world CT 17 3:22; *ulte irat KI-tim išīḥa di'u* the headache (demon) blew forth from the depths of the nether world (with parallel lines mentioning *išid šam é, apsū, ekur* and *šadū* as home of the demons) Ludlul II 52 (= Anatolian Studies 4 84), cf. PSBA 32 pl. 4 r. 5 (Ludlul III); *luman takkap KI-tim iptēma utukku ša ^dEnkidu kī zaqqi ultu KI-tim ittašā* as soon as he opened a hole into the nether world, the spirit of Enkidu came forth from the nether world like a breath of wind Gilg. XII 83f.; *šumma nītelli ana šamé // ša-me-ma šumma nurrad ina er-še-te* (even) though we were to go up to heaven, (even) if we were to go down to the nether world EA 264:17; *šumma amēlu ana KI uridma* if a man descends (in his dream) into the nether world (and the dead bless/rejoice over/curse him) MDP 14 p. 55 ii 11ff. (dream omens), cf. Dream-book 327 K.25+ i 72ff., also [*šumma amēlu ina šut*]tišu ana KI-ti urid MDP 14 p. 55 ii 9; *manzaz er-še-tim maršum imāt* (this) is a symbol(?) of the nether world, as to the sick man — he will die CT 3 2:18 (OB oil omens), cf. ibid. 4 r. 52, also *māmīt er-še-tim awīlam sabtat* CT 5 5:29f. (OB oil omens); *in kigallam réštīm in irat er-še-tim rapaštīm . . . ušaršid temenša* I laid its foundations solidly on the primordial ground, on the bosom of the wide nether world VAB 4 94 iii 33 (Nbk.), and passim in Nbk.; *KI u KUR.NU.GI₄.A* earth and nether world (beginning of an incantation) AMT 32,1 r. 1.

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b) gods and officials of the nether world: [...] UR AB×GAL.la.[ta ba.ra].è : UR.SAG dannu ^dNergal ištu er-še-ti illâ (month in which) Nergal comes up from the nether world KAV 218 A iii 3 and 8 (SB Astrolabe), cf. (abbreviated version in dupl.) [...].ta ba.ra.è : [... arah qar-ra-d]u gitmâlu ^dNergal šá ana KUR uššâ BA 5 705:7f.; zi ^dPA(text GIŠ).BÍL.SAG GÌR.NITA kur.ra.ke_x (KID) : nīš DN šakkanakka KI-tim (be exorcised) by the life of Pabilsag, military governor of the nether world CT 16 13 ii 42f.; zi ^dNin.giš.zi.da gu.za.lá kur.ra.ke_x hē. <pà> zi giš.ig kur.ra imin.bi hē. <pà> ... zi ^dNE.DU₈ NI.DU₈.gal kur.ra.ke_x hē. <pà> : nīš ^dMIN guza[lí ša KI-tim lu tamâta] nīš da[lat KI-tim siba lu tamâta] nīš ^dMIN MIN KI-tim lu tamâta be adjured by DN, chair-bearer of the nether world, be adjured by the seven doors of the nether world, be adjured by DN₂, chief doorkeeper of the nether world CT 16 13 ii 44ff., cf. ^dNingiš-zida guzalû KI-tim rapaštîm Afo 14 146:125 (SB bit mēsiri), and ^dNE.DU₈ NI.DU₈.GAL šá KI-tim DN, the chief gatekeeper of the nether world Afo 14 146:127 (bit mēsiri), and passim; lušešbitka šarrûta ina er-še-e-ti rapaštî I will let you have sovereignty in the wide nether world EA 357:83 (Nergal and Ereškigal); erbi bēlti ša ^dBēlet KI-tim kī'am paršēša enter, my lady! such are the customs of the Lady of the nether world CT 15 46:56 (Descent of Ištar), cf. paršû KI-tim rapaštîm AAA 22 pl. 13 r. ii 35; ^dNamtar sukkal KI-tim DN, the vizier of the nether world Tallqvist Maqlu pl. 94 r. 3; DINGIR.MEŠ er-še-ti (var. ^dEreškigal) the gods of the nether world KBo 1 1 r. 51 (treaty), var. from KBo 1 2 r. 28; DINGIR.MEŠ ša er-še (text -as)-t[i] (parallel: DINGIR.MEŠ ša e-li-[a-ti]) Wiseman Alalakh 126 i 22 (OB); ^dIgiu ša šamē ^dAnunnaku ša er-še-ti KAH 1 3 r. 26 (Adn. I), and passim; ibakkû ^dAnunnaki libbi KI-tim uttaḥḥaz the Anunnaki weep, the remote(st part of the) nether world is seized (with fright) Ebeling Parfümrez. pl. 49:5 (= Or. NS 17 420), cf. ibid. 14.

c) in names — 1' in the name of a goddess: ^dNin-du₆-ar-ša-tum Nikolski 2 236 i 10, BIN 5 277:35 (Ur III).

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2' in OB personal names: Warad-er-še-tim TCL 18 81:3, cf. Ma-ri-er-še-tim YOS 8 66:6, and passim; Ma-ra-at-KI Meissner BAP 79:30; DUMU.SAL.KI CT 2 24:17, and passim; Šu-mi-ir-še-tim CT 4 25a:25; A-pil-er-še-tim Meissner BAP 43:37, and passim; Ta-ri-ib-er-še-tim CT 6 31b:20; In-bi-ir-še-tim CT 2 25:31; Im-di-KI PSBA 33 pl. 36 No. 11:22, I-pi-iq-er-še-tim BIN 7 176:26, cf. Ip-qu-er-še-tim ibid. seal, and passim; Er-še-tum-ra-bi-a-at VAS 13 3a:10; for other refs., see Stamm Nomenclung 304f. and 371.

3. land, territory, district, quarter of a city, area — a) land: šarrum er-še-tam la šattam u mātam la šattam [q]āssu ikaššad the king will conquer a land that is not his own, a country that is not his own YOS 10 56 iii 19 (OB Izbu), cf. ibid. 4:6 (lung model) and 40:2 (ext.), and passim, also rubû ina la [er-še]-ti-šû [...] KI = er-še[e-tum], KI = a-š[ar], KI = ma-a-tu Izbu Comm. 257ff.; šarrum šarram ina kakki idákma ālānišu nawišu dūrānišu er-še-es-sû u ṭiḥḥišu qāssu ikaššad a king will defeat a king with the sword, he will personally conquer his cities, encampments, forts, his land and the territories adjacent to it YOS 10 56 ii 38 (OB Izbu), cf. ibid. 45; e[riš]ti er-še-tim nakrum er-še-et-ka irriška (there will be) a demand for land, the enemy will demand from you your land YOS 10 25:11 (OB ext.), cf. er-še-et nakrika terriš ibid. 12, cf. also erišti er-še-tim (perhaps referring to the nether world) CT 3 4:50 (OB oil omens); er-še-tam ilūša izzibušî the gods will forsake the land YOS 10 5:7 (OB lung model); ina er-še-ti-šu ašnan napišti nišî a ušabšî may he (Adad) not allow grain, the livelihood of the people, to be in his land CH xliii 10.

b) territory, district: ālum u rabiānum ša ina er-še-ti-šu-nu u pattišunu ḥubtum iḥḥabtu the city and the mayor in whose territory or district the robbery was committed CH § 23:39; in er-še-et GN in the district of GN YOS 9 35:110 (Samsuiluna); ina er-še-et Sippar-Jahrurum in the district of GN TCL 1 8:5 (OB let.), also CT 6 6:2 (OB); x eqlum uḡār GN ŠA er-še-et URU GN₂ x field in the irrigation district GN within the district of GN₂ Water-

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man Bus. Doc. 28:3 (OB); *er-se-et mātīm ša qātišunu lišerišu* let them provide for the cultivation of the territory of the country which is their responsibility TCL 7 19:11 (OB let.); *nāršu lu aḥri ana er-se-ti-šu mé dār-ūtīm lu aškun* I dug a canal for it (Sippar), I insured a permanent water (supply) for its territory JNES 7 269 B iii 9 (Hammurabi); *ina qereb āli šuātu ḥirāti aḥrēma er-se-es-su ina mé aspun* through the midst of that city I dug canals and leveled its site (lit. territory) by means of water OIP 2 84:52 (Senn.); *ina er-se-et* KUR Šumeri u Akkadé in the land of Sumer and Akkad Lie Sar. 270, cf. KI KUR. URI^{ki} *Bābili u maḥāzī* CT 29 48:13 (SB list of prodigies); *ša ina tarši šarrāni abbēja KI-tim Aššur* (var. of *mišir māt Aššur*) *la ibbalki-tūnimma* who in the days of the kings, my ancestors, had never encroached on Assyrian territory Borger Esarh. 54 iv 36, cf. *ina KI-tim* KUR *Ḥanigalbat* Borger Esarh. 44 i 70, and passim in Sar., Senn., Esarh.

c) quarter of a city: *ekalla . . . ina er-se-et KÁ.DINGIR.RA^{ki} ša qereb Ba-bi-lu^{ki} ēpušma* I built a palace . . . in the district Kadingira, which is within Babylon VAB 4 200 No. 36:3 (Nbk.), cf. *ibid.* No. 37:2; *kišubbū KI-tim URU. BIL.KI ša qereb TIN.TIR^{ki}* fallow land in the district “New City,” which is within Babylon Strassmaier, Actes du 8^e Congrès International No. 5:2 (NB), cf. *KI-tim GN ša qereb TIN.TIR^{ki}* *ibid.* No. 6:2; for the city quarters of Babylon, see Unger Babylon 78ff.; *KI-tim bīt-^dAnum ša qereb Uruk* the district “Temple of Anu” which is in Uruk BIN 1 127:2 (NB), cf. (of Borsippa) Dar. 100:2, 367:1, (of Sahrinnu) *ibid.* 323:2, and passim in NB econ.; *ina erēbi e-re-se-ti elēnu u KI.[TA URU]* at the point where (the waters) enter the districts above and below the city OIP 2 80:22 (Senn.), cf. *er-šu-tu šī[t^d Šamši u eršutu erēb^d Šamši]* KAR 214 iii 24 (NA *tākultu*).

d) area: [*šumma naplastum*] *ina er-se-et šumēlim šaknat šarrum er-se-tam [la š]attam qāssu ikaššad* if the “flap” lies in the area at the left, the king will conquer a territory which is not his YOS 10 13 r. 22 (OB ext.); *šumma GIŠ.ḤUR.MEŠ mala ina bārātu šum-*

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šunu nabū ina KI.MEŠ imitti u šumēli ša amūti . . . iššakna if all the designs, as they are mentioned in the manual of extispicy, lie in the areas on the right and the left of the liver TCL 6 5 r. 36 (SB ext.); *šumma ina KÁ(!)* KUR ŠU.SI *uṣurtu parkat KI BAD iballut KI TI imāt* if a marking lies crosswise in the “gate of the palace of the finger,” (if it is) in the area (predicting) death, he (for whom the extispicy is performed) will live, (if it is) in the area (predicting) life, he will die BRM 4 12:26, dupl. Boissier DA 220:5 (SB ext.), cf. KI GIŠ.TUKUL.MEŠ KI BAD ERIM.MU (obscure) CT 31 48:17, dupl. *ibid.* 18 K.7588 obv.(!) 8 (SB ext.); *ištu mušlāli ana KI KISAL DN* from the *mušlālu*-structure to the area of the courtyard of DN KAH I 14:24 (Shalm. I), cf. KI KISAL DN *el maḥri mādiš lušarbe* *ibid.* r. 4; 336 GÁN KI.MEŠ ŠE.NUMUN 336 iku (various) areas of cultivated fields BBSt.No. 5 i I (NB); *šumma ina KI* (var. *KI-ti*) *nadīti . . . būra . . . ippeṭēma . . . KI.BI iharrumma ana arkāt umē uššab* if a well is opened in a fallow territory, this territory will become waste, but will be (re)inhabited in the remote future CT 39 21:168 (SB Alu), var. from CT 40 47 r. 29, and passim, cf. KI.BI *uššab* CT 39 22:13.

4. earth (in concrete sense), soil, ground, dry land — a) earth: *qarrādišu lišamqit damišunu er-se-tam lišqi* may (DN) fell his warriors and soak the ground with their blood CH xliv 11; *er-se-ti* (var. *KI-tum*) *taštī dam aslīja* you have drunk, O earth, the blood of my (sacrificial) lambs Bab. 12 pl. 3:35 (SB Etana), cf. *ibid.* pl. 6:9; *KI-tim ūmi-šamma rigimša* ŠUB.ŠUB-*dī* the earth groaned every day CT 29 48:6 and dupl. Rm. 2,286 (= AfO 16 pl. 14) (SB list of prodigies), cf. *šumma KI issīma* CT 38 8:25 (SB Alu), also *šumma KI KUR irmum* CT 39 33:57 (SB Alu); *šumma er-se-tú ina MN irūb* if there is an earthquake in MN ABL 1080:5 (NA), cf. *šumma KI ina kal ūme inūš* (quotation of omen) ABL 34 r. 9 (NA), also *šumma KI inūš* RAcc. 7:16, and *er-se-tum i-nu-uš-ma* RA 46 96:75 (OB Epic of Zu); ^dIškur šúr.ra.na ki ši.in.ga. tuk₄.tuk₄ : ^dAdad *ina ezēzišu er-se-tim inassu* when Adad is furious, the earth shakes 4R 28 No. 2:11f.

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b) soil: KI-*tim* NIBRU^{ki} [*dišpa i-ḫi-il*] the soil of Nippur oozed honey CT 29 48:12 (SB list of prodigies), cf. *šumma* KI *māti damī iḫil* CT 39 13a:1 (SB Alu), and see *ḫālu*; ki.pad. du : *pētū er-še-ti* (Ajaru, the month) which opens the ground KAV 218 A i 14 and 20 (SB Astrolabe B); *šu.bar.ra* [k]i ná ki [x x] : ^dUTU *šubarrūta u na-a[d-di] ša er-še-ti išakkan* (month in which) Šamaš establishes the freedom and repose of the soil (i.e., the time of year when no crops are grown) KAV 218 A iii 15 and 22 (Astrolabe B); *šumma ina epinni* KI *iriš* if (in his dream) he plows the soil with a plow K.3941 + r. ii 4 (= Dream-book 308); *kima epinnu er-še-tam irḫū er-še-tū* (var. -*tī*) *imḫuru* NUMUN-*šū* as the seeder plow inseminates the earth and the earth receives its seed CT 23 10:27 (SB inc.), restoration and var. from *ibid.* 4:11, cf. also Maqlu VII 26; ^dEa *uṣ-baššu nuḫši er-še-ti* Ea added to it (to the fertilizing rain of Adad) abundance of the soil SEM 117 r. iii 16 (MB lit.); *adu šu-kāniša adu* KI.MEŠ-*šá* together with the funeral offerings for her, together with the soil for her (in fragmentary context) BBR No. 68:12 (NA rit.).

c) ground: [*ina šēpišu*] *ša šumēli er-še-ta šapiš* with his left foot he paws the ground MIO 1 76 r. v 2 (SB description of representations of demons), cf. *ibid.* 74 iv 41; uḫ_x(KA×BE) i.ni.in.dé ki.a [...]: *ru'tam iddīma ina er-še-tim-[ma]* (the sorceress) spat upon the ground PBS 1/2 122:13f., cf. *šumma ... ana* KI *ru'tašu irit* CT 28 41 K.8821:7; *er-še-tum lu šurīpumma te-eh-li-iš-ša-a er-še-tum ša mātikunnu lu za-a-ḫu ša nephū lu tašallāma la tebbira* may (your) ground become ice, (so that) you slip, may the ground of your land become a swamp with no way out (lit. which is closed in), (so that) you sink in and are unable to cross KBo 1 1 r. 67, cf. [...] *ana* KI *iḫhelesi* CT 28 50:12 (SB ext.); *dù.dù ú.šim.gin*_x(GIM) ki.a mu.un.d[ar] : *aḫḫāzu kima urqūti er-še-ta i-pe-š[i]* the *aḫḫāzu*-demon, like a weed, breaks through the ground Šurpu VII 5f.; ki.in.dar kur.ra.ke_x(KID) gīr mu.un.gá.gá.a.meš kislaḫ kur.ra.ke_x gú.mu.un.lál.eš : *ina nigīšši er-še-ti* (var. KI-*tim*) *ittanaḫlallu ina nidūti er-še-ti* (var. KI-

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tim) *ittene'lú* into the cracks of the earth they keep crawling, at the deserted spots of the earth they hang about CT 16 44:102ff., cf. *ibid.* 88ff.; *ša ... ana nāri inassuku ina er-še-ti* (instead of the usual *qaqqaru*) *itammiru* whoever throws (this boundary stone) into the river, or buries it in the ground BBSt. No. 11 i 21, for writings with KI, see *qaqqaru*; *ina* KI-*ti teqebberšunūti* you bury them (the figurines) in the ground LKA 156:18 (SB inc.), for *ina* KI *qebēru*, see *qaqqaru*; note, however, KI, probably to be read *eršetu* in the following context: *šumma ana* KI *urid imāt ina* KI *ul <iq>qebbir* if he descends (in a dream) into the nether world (see mng. 2a), he will die and will not be buried in the earth K.25 i 71 (= Dream-book 327), also *imātma ina* KI *ul ināl* *ibid.* 81; GN ... *ša ina šarrāni abbēja mamma la ikbusu* KI-*tim mātīšunu* GN, whose soil no one among the kings, my predecessors, (ever) trod Borger Esarh. 55 iv 48.

d) dry land: *la inandinni amēl* GN *amē-lūtiya arāda ana er-še-ti ana laqī iṣṣī laqī mē ana šī-ti* the ruler of Sidon does not permit my men to go ashore to get wood, to get water for drinking EA 154:16.

The customary term for earth, as opposed to heaven, is *eršetu*; however, in OA, OB and SB literary texts the pair *šamū/qaqqaru* also occurs, and in the inscriptions of the Achaemenid kings *qaqqaru* is even more frequent than *eršetu*, see *šar qaqqari*, etc., sub *qaqqaru*. In the meaning “territory,” MA and NB texts use *qaqqaru* beside *eršetu*, and as to the parts of the liver, we have *eršetu* in OB, as well as *qaqqaru*, while SB texts write KI. In the meanings “floor,” “ground,” *qaqqaru* is the more common term, and writings with KI without phonetic complement are therefore quoted sub *qaqqaru*.

eršu A (fem. *erištu*) adj.; wise; OAkk., OB, SB; cf. *eršūtu* A, *mērišu*.

ga-ga-zu GAL.ZU = *em-gum*, e-ri-iš-ti GAL.ZU = *e-ri-iš-tum* MSL 2 148 App. 1 ii 13f. (Proto-Ea); [e-re-eš] GAL.AN.ZU = *er-[šu]*, *em-[gu]*, *mu-du-[u]* Diri VI D 9'ff.; GAL.AN.ZU = *er-šū* (in group with *mudū* and *ḫassu*) Antagal C 251; šu.GAL.AN.ZU = *er-šu*, *mu-du-ú*, *pa-ḫa-ru* Igituh I 108ff.; [...] NUN = *me-ri-[šu]*, *e-riš-[tum]* 5R 16 ii 55f. (group voc.).

eršu A

ereš : *er-šu-tum* CT 16 36:8f., see usage a; gal.an.zu : *er-šu* Lugale XI 46, for other bil. refs., see usages a and c.

ī[t-pe]-šu, *er-šu*, *ha-as-su*, *an-gal-lu*, *igi-gál-lu* = *mu-du-u* LTBA 2 I iv 5ff., dupl. ibid. 2:69ff.

a) said of gods: *Ea er-šu-ú ša šūturu malākšu* Ea, the wise, whose counsel is supreme VAS 10 214 vii 10 (OB Agušaja), cf. *Ea er-šu-um* ibid. iv 19, v 23, also (^d*Ea*) *itpēšu* ^d*Ninšubur er-šu-ú* RA 15 174 i 12 (OB Agušaja); ^d*Ea er-šu bēl nēmeqi* Borger Esarh. 79:4, and passim; ^d*Adad gišrūtka* ^d*Ea er-šu hasisaka* ... ^d*Nabū le'ūtka* Adad is your (Marduk's) strength, the wise Ea your intelligence, Nabū your ability KAR 25 ii 5, cf. [*er-šu palkū*] (said of Nabū) LKA 42:7; *e-ri-iš-tum* ^d*Ma-ma* CH iii 28, cf. CT 6 5 ii 6 (OB lit.), also CT 15 49 iv 16 (SB Atrahasis); *uznam nēmeqim hasisam er-še-et* (Ištar is) wise in respect to provident intelligence (and) understanding RA 22 171:3 (OB lit.); *ina balīka isinna ul ippu-šu ilū er-šu-ú-ti* without you (Marduk) the wise gods celebrate no festival KAR 26:22; DINGIR *mu-un-nir-bu er-šu mudū tēret nišī* ... god, wise, who knows how to direct mankind (said of Enlil) KAR 25 iii 22, dupl. KAR 68:2; ^d*Nin. SIG₇, SIG*, gal.an.zu: ^dMIN *er-ši* the wise Ninimma (reading after Proto-Ea) 404 RA 12 75:51f.; [*imin.bi*].e.ne ereš gaba nu.gi : [*si*] *bittišunu er-šu-tum ša la immaḥharu* the seven of them, the wise (*apkallu*'s), who cannot be withstood CT 16 36:8f., dupl. BIN 2 22:163f.; the seven demons are not discernible in heaven or earth, dingir gal.an.zu.bi nu.un.zu.meš : *ina ilī er-šu-ti ul utaddū* they are not (even) recognizable by the wise gods CT 16 44:94f., *Er-šu-um-ma-lik* Hrozny Kultepe I 156:3 (OA).

b) said of kings: [*Tukulti*]-*Ninurta er-šu mudū tašimāti* RN, the wise, who knows moderation Tn.-Epic v 25, cf. *er-ši mudū tašimāti* AfO 7 281 r. 7 (Tn.-Epic); *er-šu itpēšu* OIP 2 66:1 (Senn.), also *lulīmu er-šu* ibid. 85:2, and passim in Senn., cf. AKA 18:4 (Aššur-rēš-iši), also *er-šu mudū hasisu pīt uzni nēmeqi* AKA 197 iv 5 (Asn.), *e-er-šu itpēšu* VAB 4 104 i 5 (Nbk.), and passim in Nbk.

c) said of other persons: PN *rab* SAG.MEŠ *er-šu mudē tuqunti* LÚ *ṭēme itti ummāniya u*

eršu B

karāšija ana KUR *Na'iri uma'irma* I sent PN, a wise commander, experienced in battle, a man of judgment, with my troops and my camp to GN 1R 31 ii 18 (Šamši-Adad V); gal.an.zu.pag.dū níg.nam.ma.ke_x(KID) : *er-šu mudū mimma šumšu* (may) the wise man, who knows every craft (prize you, *šadānu-šābitu*-stone, as highly as gold) Lugale XI 46; [lú.kù.zu túg.x.(x)n]a ŠITA.aḥ [ŠAM.IM [túg.níg.da]ra₄.BAD an.mu₄ : *nandug er-šu šubāt balti nu'ú ulāp damē labiš* the wise (man) is clad in a festive garment, the lout is dressed in an old (Akk. bloodstained) rag RA 17 157:13 (SB wisdom), for ŠAM.IM = *nu'ú*, cf. KAR 4 r. 19.

d) in personal names: *Er-šum* HSS 10 72 i 14 (Oakk.), and passim, see HSS 10 p. xxxiii, s. v.

Connect with Heb. *ḥārāš*, Ugar. *ḥrš* craftsman.

eršu B (*aršu*) adj.; 1. drilled (i.e., plowed and sown), 2. drilled field; from Oakk. on; *aršu* in NA; cf. *erēšu* B.

apin.lá = *er-šu* Hh. II 320; [a.šà x], [a.šà]. APIN = *er-šu* Hh. XX A iii 5f., cf. [a.šà APIN.nu]. zu = *la er-re-šu* ibid. 7; [APIN.nu].zu = *la-a er-šu* Lu IV 372.

1. drilled (i. e., plowed and sown) — a) said of fields: A.ŠÀ APIN.LÁ MDP 28 448:1 (Ur III), and passim; A.ŠÀ GIŠ.APIN NU.ZU BE 6/2 1:4 (OB); *šumma eqlam er-ša-am ulu* A.ŠÀ ŠE.GIŠ.Ì *er-ša-am iddin* if he gives (as security) a drilled (barley) field or a drilled sesame field CH § 50:45 and 48, cf. x GÁN A.ŠÀ-am *mērišu er-ša-am* VAS 7 156:18 (OB); *šumma eqlum šaddagdam la e-ri-iš-ma nadi* if the field was not drilled last year but lay fallow CT 4 24a:16 (OB let.); *tēm* A.ŠÀ ... *mala er-šu u mé laptu šupram* write me how much of the field was drilled and irrigated VAS 16 114:24 (OB let.); ŠE.NUMUN *anniu ša a-ri-šú-u-ni* this field which has been planted Iraq 17 pl. 35 No. 23:25 (NA let.), cf. ŠE.NUMUN-*šú-nu a-ri-iš* ibid. pl. 31 No. 13:25 (NA let.).

b) said of seed: 4 (GUR) 4 (PI) 40 (SILA) *ḥa-za-nu-um er-šu x azānu*-seed planted Riftin 125:4 (OB); 10 ANŠE ŠE.NUMUN.MEŠ *a-ar-šú* ten homers of seed drilled ADD 64:13;

eršu C

A.ŠÀ *adu* ŠE.NUMUN-šú *ar-ši* x field, including its drilled-on seed ADD 625:8, also ŠE.NUMUN *ar-šu* ADD 631:12.

2. drilled field: *ù ba-ni* ENGAR.ENGAR *liššurma e-ri-su-nu liššuru danniš* he should care(?) for the plowmen, and they should watch closely over their drilled field HSS 10 5:18 (Oakk. let.); *ištu nakru ittalku* MU.I. KAM *er-šu ul iššak[in] er-šà erišma* after the enemy went away, the field was not plowed (and sown) for one year, I cultivated the field MDP 18 244:27f., cf. *er-šà e-ri-iš-ma* ibid. 20, also ibid. 22 and 23; *ina ebūri ina MN še'am u ħubullašu utār adi še'am utarru ina bitišu u er-ši-šu sikkatum ša PN maḥšat* he will return the grain and what he owes at the time of the harvest in MN, until he has returned the grain, PN's peg will remain driven into his house and drilled field MDP 23 182:10, cf. ibid. 179:10, MDP 28 428:6.

eršu C adj.; claimed; Nuzi*; cf. *erēšu* A.

ša ibbalakkatu bitāti er-šu-ti ŠE.MEŠ *umalla* whoever transgresses (the contract) will have to fill with grain the houses (he has) illegally claimed HSS 5 68:23.

eršu s. fem.; 1. bed, 2. (a tray); from OA and OB on; masc. EA 34:20, ADD 865 r. 6; pl. *eršēti*; wr. syll. and GIŠ.NÁ; cf. *eršu* in *bit erši*, *eršu* in *ša muḥḥi erši*, *uršu*.

giš.NÁ = *er-š[u]* Hh. IV 146; [mu].NÁ = GIŠ.NÁ = *er-š[u]* Emesal Voc. II 145; for evidence that the NÁ in GIŠ.NÁ is to be read nú, cf. na-a = NÁ, GIŠ-nu = NÁ Proto-Ea 897f., [nu-u] [NÁ] = šá GIŠ.NÁ *er-šu* A VIII/4:193, and see *gišnú*, *muná*; ú = *er-šu* Izi E 250 P; tu-ku TAG = *še(!)-e-u šá* GIŠ.NÁ A V/1:245; for bil. refs., see mng. 1b and c.

giš-nú-um, *iz-zi-da-ru-ú*, *ħu-ra-al-bu // -lum*, *ma-a-al*, *ma-a-a-al-tum*, *mu-nu-ú*, *ma-nu-ú*, *te-ni-ħu*, GIŠ *te-nu-ú*, GIŠ *te-ni-ħu-ú*, *tak-ni-tum* = *er-šu* CT 18 4 r. ii 16-26; *na-ma-al-lum* = *er-šu* SU.KI ibid. 27; *i-zi*, *e-ri-im*, *eš-ki-e-ri-im* = *a-mar-tum* šá GIŠ.NÁ ibid. 32ff.; *zi-gar-ru-ú*, *mu-nu-ú*, *mu-[x-x]*, *te-ni-ħu-ú* = *er-šu* Malku II 177-180.

1. bed — a) in econ. — 1' in gen.: 3 GIŠ *e-er-ši* (in list of household furniture) UCP 10 110 No. 35:20 (OB); 1 GIŠ.NÁ *ù uršum* CT 6 20b:3 (OB); *ištēt kāsū ištēt* GIŠ.NÁ *er-šú ištēn* GIŠ.BANŠUR *u* GIŠ.GU.ZA 4 *enūtu ša* PN *mutija* one cup, one bed, one table (and

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chair, (these) four pieces of furniture belonging to PN, my husband VAS 4 79:17 (NB); 4 *tapalu* GIŠ.NÁ four sets of beds HSS 14 529:20 (Nuzi).

2' material — a' Oakk. and OB: 1 GIŠ.NÁ.GIŠ.ĤAŠĤUR one bed of apple wood Böhl Leiden Coll. 2 20 No. 772:16 (OB); GIŠ.NÁ.A.TU. GAB+LIŠ a bed of poplar wood ITT 4 7012:1, and passim in Oakk. and Ur III, TCL 11 174:5, 20, and passim in OB; GIŠ.NÁ.MES URUDU. GAR.RA bed of mes-wood with copper mountings Hussey Sumerian Tablets 2 5 iv 2 (Ur III), cf. GIŠ.NÁ.MES OECT 3 74:28 (OB), YOS 12 157:18 (OB), and passim, also GIŠ.NÁ GIŠ.MES.NE.DU.KU(text .BA, emended after Hh. III 54) Riftin 104:13 and 16 (OB), cf. ibid. 21, and note: NÁ.MES.ĤA.LÚ.ÚB ÉŠ.AG bed of mes-ħalub wood, provided with straps DP 490 i 2; GIŠ.NÁ.NU.ÚR.MA Hussey Sumerian Tablets 2 5 iv 5, GIŠ.NÁ.Ú.KU ibid. 6, GIŠ.NÁ GIŠ.TASKARIN(KU) DP 75 i 3 and 490 i 1, GIŠ.NÁ.GIŠ.A.AM of *adaru*-wood TCL 10 116:13 (OB), also Pinches Berens Coll. 89 i 27 (Ur III).

b' later refs.: 1 GIŠ.NÁ *ša uši šinni pīri ħurāša uħħuzu* 3 GIŠ.NÁ *ša uši ħurāša uħħuzu* one bed of ebony, overlaid with ivory and gold, three beds of ebony overlaid with gold EA 5 20f. (MB); 1 GIŠ.NÁ *ħurāša uħħuzu šepē-šu lamassāti* 1 GIŠ.NÁ *ħurāša uħħuzu* 1 *ša reši ħurāša uħħuzu* one bed overlaid with gold, its feet (represent) *lamassu*-genii, one bed overlaid with gold, one headpiece overlaid with gold EA 14 ii 19f. (MB), cf. ibid. 63; 1-*en* GIŠ *er-šu uši* one bed made of ebony EA 34:20 (let. from Cyprus); 1 GIŠ.NÁ *ša taskarinni ša kaspā uħħuzu* 1 GIŠ.NÁ *ša taskarinnima* one bed of boxwood, overlaid with silver, one bed likewise of boxwood HSS 15 130:25f. (= RA 36 138) (Nuzi), cf. ibid. 133:21 (= RA 36 141); GIŠ.NÁ ĠIR.MEŠ *ša* GIŠ *šakk[ulli]* a bed with legs of *šakkullu*-wood HSS 14 247:106 (Nuzi), cf. HSS 15 133:24; *ušēpišma* GIŠ.NÁ *taskarinni* KI.NÚ *takné* I had made (for the god) a bed of boxwood, an ornate couch ZA 5 79:35 (prayer of Asn. I), cf. GIŠ.NÁ.MEŠ *taskarinni* (as booty) AKA 369 iii 75 (Asn.), ibid. 366 iii 67, cf. HSS 14 247:106 (Nuzi); GIŠ.NÁ *musukanni* Scheil Tn. II 71, cf. Dar. 189:6 and 14, VAS 6

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246:2 (NB); 1-*et-tum* GIŠ.NÁ *qallat ša musu-kannu* one small bed of *musukannu*-wood Dar. 530:3; 1 GIŠ.NÁ *šinni majalti kaspi tap-šuhti ilūtima tamlit abnē hurāši* one bed of ivory (with) silver frame, the god's own resting place, set with precious stones and gold TCL 3 388 (Sar.), cf. GIŠ.NÁ.MEŠ *šinni* beds of ivory OIP 2 34 iii 43 (Senn.), also (of GIŠ.ŠA.MEŠ ZÚ.MEŠ) AKA 364 iii 61 (Asn.), [GIŠ.NÁ] *ša šinni gilamu* HSS 15 133:26 (= RA 36 141); [1]-*en* NÁ *ša* GIŠ *a-ri-šú-tú* ADD 865 r. 6, coll. Ungnad, ZA 31 43; *ištēt* GIŠ.NÁ *ša a-da-ru* Ner. 28:29; *ištēt* GIŠ.NÁ *ša ḫilipu* of willow wood TuM 2-3 2:23, cf. VAS 6 246:3 (NB).

3' ornaments: GIŠ.NÁ.GIŠ.TASKARIN UMBIN. SAL₄.LA bed of boxwood with slender claw-shaped feet DP 75 i 3 (pre-Sar.); GIŠ.NÁ. UMBIN.GUD.ḪAŠḪUR.URUDU.GAR.RA a bed of apple wood with (legs ending) in bull's feet (and) copper mountings Hussey Sumerian Tablets 2 5 iv 3f. (Ur III), cf. *giš. NÁ. umbin* = *er-šú šu-up-ri* Hh. IV 154, *giš. NÁ. umbin. gud* = MIN *šu-pur al-pi* ibid. 155, *giš. NÁ. umbin. sal.la* = *er-šú ša šu-pur-šú raq-qat* ibid. 156, and *giš. NÁ. ka.muš* = *er-šú ka-muš-šá-ku* ibid. 164, and see *šupru* and *kamušakku*; $\frac{1}{3}$ MA KUŠ.ŠE.GÍN *ana* GIŠ.NÁ *ša* PN GIŠ *a-a-ri* GIŠ.ḪUR *ana nadé* PN₂ *naggāru imḫur* PN₂, the carpenter, received one-third of a mina of paint to paint flowers as a design on PN's bed BE 14 74:2 (MB); see also *dimmigirru*.

4' mattresses, blankets, etc.: NÁ.GIŠ. TASKARIN ÉŠ.AG bed of boxwood with ropes (for the bottom) DP 490 i 1 (pre-Sar.), cf. ibid. 2, also GIŠ.NÁ.GIŠ.TASKARIN ÉŠ.NU.AG ibid. ii 1; 1 GIŠ.NÁ.MEŠ SÍG.GA.ZUM.AG one bed of mes-wood (with mattress stuffed with) combed wool YOS 12 157:18 (OB); 1 GIŠ.NÁ *ši-ḫi-tum* 1 GIŠ.NÁ GIŠ.A.AM *ša la ši-ḫe-et* (text *-iš*) one bed provided with a mattress, one bed of *adaru*-wood without a mattress TCL 10 120:29f. (OB); 7 TÚG SIG₄ (for SÍG).ḪI.A GIŠ.NÁ seven wool blankets for beds Wiseman Alalakh 416:8 (MB); 33 GIŠ.NÁ.MEŠ *šinahilu ša pitilta še-i-du* ... 3 *tapalu* GIŠ.NÁ *ša bu-ra-ki še-i-d[u]* 1 GIŠ.NÁ *ša [š]ārte* 33 beds ... stuffed with palm fibre, three sets of beds

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stuffed with . . . , one bed (stuffed) with goat hair HSS 15 130:7 and 28f. (= RA 36 138, Nuzi), cf. ibid. 133:23 and 29 (= RA 36 141), also 12 GIŠ.NÁ.MEŠ *šinahilu* 2 GIŠ.NÁ.MEŠ *ša šārti* HSS 15 132:17f. (= RA 36 136); *šumma kīma še-'ti* GIŠ.NÁ if (the mole) is like the stuffing of a bed KAR 395 r. ii 19 (SB physiogn.), cf. *šumma tērānū kīma i-ši-'ti* GIŠ.NÁ (parallel *kīma i-ši-'ti* GIŠ.GU.ZA) BRM 4 13:23 (SB ext.), cf. (for mattresses stuffed with wool or hair) *giš. NÁ sīg. ga. zum. ag. a* = *er-šú ša pu-šik-ki* Hh. IV 156a, *giš. NÁ šà. tag* = *er-šú ša še-'at* ibid. 157, *giš. NÁ šà. tag sīg. ga. zum. ag. a* = *er-šú ša pu-šik-ki* MIN ibid. 158, *giš. NÁ šà. tag sīg. ūz. ag. a* = *er-šú ša šar-ti en-zi* MIN ibid. 159, and (for mattresses filled with rushes, etc.) *giš. NÁ ū. GUG^{as-ki}* = *er-šú ur-ba-ti* ibid. 152, *giš. NÁ ū. TIR* = *er-šú aš-li* ibid. 153; 5 *tunzu* GAL *ša* GIŠ.NÁ *ša šarri* five large spreads for the king's bed EA 14 iii 25 (MB); 1 TÚG.GÍD *ša* GIŠ.NÁ.ME 1 TÚG.GÍD.DA *ša zunušu burrumu ša* GIŠ.NÁ one long bed-cover, one long bed-cover with multicolored trim EA 22 iv 13f. (list of gifts of Tušratta); 1 TÚG *ša kitē ša pāni* GIŠ.NÁ one piece of linen for a bedside mat HSS 14 261:6 (Nuzi), cf. 12 GADA.MEŠ GIŠ.NÁ.MEŠ HSS 14 247:21, *mar-datu ša pāni* GIŠ.NÁ ibid. 520:41 (translit. only), also 3 TÚG.MEŠ *ša birmu ša* GIŠ.NÁ.MEŠ HSS 13 431:47 (= RA 36 204f.), cf. ibid. 35; *ištēn* GADA *ḫullānu* . . . *ana* GIŠ.NÁ *ša* ^d*Šamaš* Nbn. 660:3; 1-*en kitū qalpu ša ana batqa ina panija ana mušēzib qātē ša* GIŠ.NÁ *ša* ^d*Bēlit Sippar ušerratu* (deposition of an accused garment mender) in the matter of the one piece of threadbare linen which was with me for repair and which I was to cut up in order to (make) protective coverings (i.e., small pieces of cloth to protect it when being handled) for the bed of the Lady of Sippar (there was not one usable piece in it) CT 2 2:4 (NB), cf. *giš. sag.an.dul* *giš. NÁ, giš. sag* *giš. NÁ, giš. KAB* *giš. NÁ* = *ki-ti-[im]* *er-ši* canopy of the bed Hh. IV 165ff.

5' types of beds: 1 GIŠ.NÁ AŠ.NÁ one *dinnūtu*-bed PBS 8/1 19:15 (OB), cf. GIŠ.NÁ AŠ.NE CT 2 1:6 and ibid. 6:7, also 1 GIŠ.NÁ AŠ.ḪI.A CT 4 40b:2, and see *dinnū*; 1 GIŠ.NÁ *ma-ia-al-t[um]* one *majaltu*-bed CT 8 20a:15

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(OB), cf. 4 GIŠ.NÁ.Ī.A ŠÀ I GIŠ.NÁ KI.NÁ CT 4 40b:1, GIŠ.NÁ KI.NÚ BE 6/1 84:15, Waterman Bus. Doc. 42:12, TCL 10 120:28 (all OB), note: GIŠ.NÁ KI.x VAS 13 34:9; GIŠ.NÁ ù ur-šu-um CT 6 20b:3 (OB); GIŠ.NÁ DÙ CT 8 50a:4, VAS 9 221:11 (OB); I GIŠ.NÁ ba-i-ta-te Wiseman Alalakh 114:7 (MB), cf. (for other Hurrian terms referring to beds) *ibid.* 114:8, 227:12, 416:23; 3 *tapalu* GIŠ.NÁ *zikulitu* HSS 15 130:27 (=RA 36 138), cf. *ibid.* 133:22 (= RA 36 141); 4-*it* GIŠ *er-še-e-ti ina libbi ištēt akkaditu ištēt x da-ab-tu₄ kirmu u birri raqqat* four beds, among them one of Akkadian type, one with planks(?), . . . and thin . . . (mng. obscure) Nbn. 258:8, cf. GIŠ.NÁ *akkaditu* Dar. 301:3, Nbk. 441:1; I MA.NA UD.KA.BAR *gamru unqātu u daššātu ša GIŠ.NÁ ša saparri* one mina of finished bronze (work, consisting of) rings and . . . for a bed with net (for the bottom) Nbn. 206:3, cf. *giš.NÁ aš(!).ná = din-nutum* Hh. IV 147, *giš.NÁ ki.nú = [šá ma-a-al-ti]* *ibid.* 148, *giš.NÁ gú.zi.ga = er-šu ša re-šá-a-šá ša-qa-a* *ibid.* 149, see also *muhḫušu, muddulu* and *ummulu*, referring to beds.

6' parts: see *amartu, amaru, giltú, kablu, kitmu, kitturru, parriktu, pitnu, pūtu, rēšu, supru* and *šēpitu*.

b) in lit.: *giš.gu.za kù.ga dūr.mar. àm mu.NÁ kù.ga ki.nú ba.ná : ina kussī elleti ušib ina er-ši elleti ittati* she (the errant slave girl) sat down (Sum. having sat) on the sacred chair, she lay down on the sacred bed ASKT p. 119:16f., cf. *giš.NÁ.da.na nam.ba.nú.ù.dè.en : ina er-ši-šú la tanāl* CT 1631:111; *giš.gu(!).za kù.ga.bi kúr.re ba.an.da.tuš mu.NÁ.bi kù.ga.bi kúr.re ba.an.da.ná : ina kussīša elli nakri ittašab ina er-ši-šú elletu šanūmma inil* an enemy sits on her sacred chair, a stranger lies in her sacred bed SBH p. 70:11ff., cf. *ina e-er-ši id-di inīlu* (mng. obscure) CT 15 5 ii 1 (OB lit.); *ina* GIŠ.NÁ *anḫūt[e na]dākuma ašassika* I call to you, lying exhausted in my bed (lit. in a bed of exhaustion) Scheil Sippar 2:9, for dupls. see Mullo Weir, RA 25 111ff.; *kīma harišti ina* GIŠ.NÁ *innadīma aklu u mé ina pišu iprusma muruḫ la tebē emid ramanšu* he (the king of Urartu) took to his bed like a woman in con-

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finement, refused food and water, and thus brought upon himself an illness which led to his death TCL 3 151 (Sar.); *ina* GIŠ.NÁ *tamī ittati* he slept in the bed of an accursed person Šurpu II 100; *āḫuz er-ši mēsiru* I took to (my) bed, (it then became) a prison Ludlul II 95 (= Anatolian Studies 4 88), cf. *me-si-ir* N[Á *išabbassu*] Kraus Texte 36 v 9'.

c) in rituals: *alam^dNa.ru.di . . . ki.ta giš.NÁ.ta gub.ba.zu : šalam^dNarūdi . . . ina šaplān er-ši ulziz* (Akk.) I placed a figurine of DN underneath the bed AfO 14 150:208ff. (SB *bit mēsiri*); *ina šēpit* GIŠ.NÁ GUB . . . *ina* SAG GIŠ.NÁ GUB . . . [*ina*] SAG GIŠ.NÁ *u šēpit* GIŠ.NÁ GUB-*an* you set up (various figurines) at the foot of the bed, you set (them) up at the head of the bed, you set (them) up at the head and foot of the bed AMT 2,5:4ff., cf. *ibid.* 9 and 12, cf. also *ina rēš* GIŠ.NÁ *tetemmir* KAR 298:11; *giš.NÁ da.na ù iz.zi sag.ba.ke_x(KID) á(var. a).ba.ni.in.sar : er-šá-šú pūtu u amarta rukusma* (Sum.) when you have tied (white thread) to his bed and also to the expanse (lit. wall) of its headboard : (Akk.) tie (white thread) to the head and the side of his bed ASKT p. 90-91:56; *gaba.ri giš.NÁ.da(!).a.ni máš sag.lú.tu.ra kēš.da.a.ni : miḫrit er-ši-šú urīša ina rēš marsu irkus* opposite his bed, at the head of the patient, he tied a kid BIN 2 22:192f., cf. MĀŠ.GAL *ina rēš* GIŠ.NÁ-šú *irak-kasu[ni]* they tie an adult goat to the head of his bed KAR 33:3 (NA); *giš.NÁ.da.na.ke_x u.me.ni.nigin.e : er-šá-šu limēma* circle his bed CT 17 21:84f.; *alam.bi zag giš.[NÁ.da.na.ke_x] zíd.še ù.me.[ni.ḫur] : šalamšu idāt er-[ši-šu ša] tappinni e[šir]* draw his picture with coarse flour beside his bed CT 17 32:1f., restored from K.3481 (unpub.), cf. CT 17 5:50f., and *passim*; 4 NA₄.GÚ.MEŠ *ša rēš* GIŠ.NÁ *šarri u šēpit šarri* four amulet(-shaped tablets) for the head of the king's bed and the foot of the king's bed CT 22 1:14 (let. of Asb.), cf. BBR No. 26 i 14f.; 3-šú TA GIŠ.NÁ *talabbia . . . NA₄.AN.GUG.ME ina muḫḫi qaqqad* GIŠ *a-ma-ri ša* GIŠ.NÁ *imar-ruqu* she circles the bed three times, they bray . . . -stones over the top of the side

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board of the bed ZA 45 42:5 and 12 (NA), and passim in this text.

d) in omen texts — **1'** in protases: *šumma šurārū ana muḫḫi* GIŠ.NÁ *amēli ʾili* if a salamander climbs upon a man's bed CT 38 39:19 (SB Alu), cf. *ibid.* 20f., also *ina* KI.NÚ GIŠ.NÁ *amēli imqut* *ibid.* 22f., and passim in Alu, also *šumma ḫurru ina reš* GIŠ.NÁ *ippeti* if a hole opens at the head of the bed CT 40 20:20, also (with *ina šēpit* GIŠ.NÁ) *ibid.* 22, and passim; *šumma širu ana muḫḫi* GIŠ.NÁ *marši imqut* if a snake falls upon the patient's bed Labat TDP 8:19; *šumma ... amēlu lām ištu* GIŠ.NÁ *šēpšu ana qaqqari iškunu* if a man, before he sets his foot on the floor, (rising) from his bed CT 38 31 r. 24 (SB Alu), dupl. *ibid.* 33:1.

2' in apodoses: *ni-di* GIŠ.NÁ confinement (lit. taking to bed) KAR 212 ii 58, cf. ŠUB GIŠ.NÁ NA *išabbat* confinement to bed will befall (this) man KAR 178 r. vi 29 (both SB hemer.); GIŠ.NÁ *išabbassu* he will become bedridden KAR 392 r. 30 (omen excerpts), cf. Ebeling KMI 55:11; IZKIM GIŠ.NÁ *išabbassu* CT 38 33:11, cf. [IZKIM] GIŠ.NÁ *u* KI.NÚ CT 38 29:38; obscure mngs.: NU KÚR GIŠ.NÁ *u ʾé* CT 38 26:28 (SB Alu), *ḫa-di* GIŠ.NÁ-šú CT 39 42 K.2238+ ii 9 (SB Alu).

e) other occs.: *abūni er-šu-um ukālšu* our father is bedridden Hrozny Kultepe I 1:42; *la libbi ilimma e-er-šu-um išsabtanni ištu atbū umma anākuma* unfortunately, I became confined to bed, (but) after I got up, I said BIN 4 35:10 (OA let.); *maruḫmi u ina* GIŠ.NÁ *nāl* he is ill and in bed AASOR 16 56:9 (Nuzi); *ša šarrāni mahrāti ša imrašūni mā ardānišunu aké issišunu idallipu ina libbi* GIŠ.NÁ.MEŠ *izabbilušunu maššartašunu aké inaššuru* (the king complained, saying) when the former kings were sick, how their servants sat up with them all night and carried them on litters — thus they carried out their duties ABL 1370:12 (NA).

2. (a tray) (reading uncertain, wr. GIŠ.NÁ.(MEŠ), NÁ only): 8 GIŠ.NÁ *garišāte* 12 GIŠ.NÁ *ebbiāte* eight trays with *garištu*-loaves, twelve trays with thick loaves ADD 960 i 1f., cf. *ibid.* i 10f., ii 1f., iii 1f., iv 1f., also ADD 961:7 and r. 6; 2 GIŠ.NÁ *ḫuḫurāt* two trays with

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ḫuḫuru-loaves ADD 961:8; 5 GIŠ.NÁ NINDA.MEŠ ADD 1068 r. 2, cf. *ibid.* r. 3, also 1060 i 5.

eršu in **bīt erši** s.; bedroom; MB, NA, LB; wr. É.GIŠ.NÁ; cf. *eršu*.

a) in gen.: *aššum* É.GIŠ.NÁ.MEŠ *ša libbi asuppāti ša bēli ni-ša-a iqbā* as to the bedrooms in the lofts which my lord has ordered to be torn down BE 17 23:14 (MB let.), cf. *ša* É.GIŠ.NÁ GIŠ.ÚR *kunnu* *ibid.* 66:21.

b) as part of the temple: GIŠ.NÁ *ša* ^dNabû *takkarrar* ^dNabû *ina* É.GIŠ.NÁ *errab* the bed of Nabû will be prepared, Nabû will enter the bedroom ABL 65:9 (NA); UD.4.KAM *ša* ITI.GUD ^dNabû ^dTašmētum *ina* É.GIŠ.NÁ *errubu* on the fourth day of Ajaru, Nabû and Tašmētu enter the bedroom (for the hierogamy) ABL 113:16, cf. ABL 366:8; *pāni bābānū* É.GIŠ.NÁ facing the outside is the bedroom TCL 6 32:31 (Esagila-tablet), see Schott, ZA 40 27, cf. *šenu ana* É.NIR É.GIŠ.NÁ KÙ.GI *ša Antum irrubma ana muḫḫi qiršappi iššakkan* the Sandal will enter Enir, the room of the golden bed of Antum, and will be placed (there) on the footstool RAcc. 68:6.

eršu in **ša muḫḫi erši** s.; bed sheet; NB*; wr. with det. GADA; cf. *eršu*.

2 GADA *ša muḫ-ḫi* GIŠ.NÁ two linen bed sheets (for cultic use) Nbn. 252:4; 1 GADA *ša* UGU GIŠ *er-šú* *ibid.* 115:13.

eršū see *ersú*.

eršūtu A s.; wisdom; SB*; cf. *eršu* A adj.

TE NUN^{kl} *ša er-šu-tú aḫ-zu* star of Eridu, possessed of wisdom RAcc. 137:303.

eršūtu B s.; vegetables; syn. list*; cf. *erēšu B*.

er-šu-tum (var. wr. *ni-ba-tú*) = *ár-qu* Malku II 120; *er-šú-tum* = *ár-[qu]* CT 18 2 i 52.

Lit. "planted things."

e'ru (*ēru*) s.; (a native tree); OB, SB; wr. syll. and GIŠ.MA.NU.

giš.ma.nu = *e'-ru* Hh. III 158; giš.tir giš.ma.nu = MIN (= *giš-tu*) *e'-ri* (var. *e-ri*) Hh. III 185; [giš.x x x].x.e = *e-ru*, *ḫa-at-ti* MIN Hg. VII B 229f.; [giš.ma.nu tag.ga] = *e-ru lap-tu* Hh. VII 231; [giš.ma.nu] = [e]-rum Nabnitu IV 149. giš.ma.nu parim(PA+KAS₃).ma dù.a.

e'ru

gin_x (GIM) : *kīma e-ri ina nābali ušēmāni* he made me like 'an e.-tree (planted) on dry land SBH p. 10:131f.

GIŠ e-ni-tum = GIŠ.MA.NU, *mu-ur-ra-nu* = MIN, *ma(text is)-nu-ú* = MIN (followed by synonyms for *baltu* and *ašāgu*) CT 18 3 r. i 28ff.; *bu-ur-ra-nu* = GIŠ.MA.NU Malku II 151; MUN *ma-a-nu* = MUN e-'-ri Uruanna II 568.

a) the tree: *uḡār* GIŠ.MA.NU (Flurname) CT 8 19b:2 (OB); if in a field inside a city GIŠ.MA.NU KI.MIN(= GUB) an e.-tree stands CT 39 3:22 (SB Alu), cf. CT 39 11:57; *šum-ma* GIŠ.[MA.NU] A DIR if an e.-tree is full of water CT 39 9:2 (SB Alu); *ina šadē dannūti ša ... ḥāmū ḥuṣābu ina libbi laššūni gupnī dannūti ša* GIŠ e-'-ri *ina libbi šeru'ūni* in the steep mountains where there is no vegetation at all, (except that) mighty e.-trees thrive there OIP 2 156:3 (Senn.); for a forest of e.-trees, cf. Hh. III 185, in lex. section, cf. also SBH p. 10, in lex. section. Varieties: *giš.ma.nu mur.ra.an*, *giš.ma.nu sig₇*. *sig₇ = mur-ra-nu* Hh. III 167f. Qualifications: *giš.ma.nu.a*, *giš.ma.nu.ḥi.a*, *giš.ma.nu.šu = raṭ-bu* fresh Hh. III 159ff.; *giš.ma.nu.ag.a = qāl-pu* (with) peeling (bark) *ibid.* 162; *giš.ma.nu.šu.ag.a = šá ina qa-a-te* MIN hand-peeled *ibid.* 163; *giš.ma.nu gibíl.ag.a = GIŠ.MA.NU qi-lu-te* e. for kindling wood *ibid.* 164; *giš.ma.nu im.lù.a = e-ḥi-ru* (mng. unkn.) *ibid.* 165; *giš.ma.nu.lù.a = sa-'-u* (mng. unkn.) *ibid.* 166.

b) use of the tree — 1' in med.: ŠE.DÙ GIŠ.MA.NU a shoot of the e.-tree BE 31 56:25, AMT 92,6:6; PA GIŠ.MA.NU leaves of the e.-tree AMT 74 iii 5, Küchler Beitr. pl. 7:50, and passim; GIŠ.MA.NU.SIG₇ *teleqqi* [...] *taqattap* you take a green branch of the e.-tree, you pluck (the leaves) AMT 62,3:12; SUḪUŠ GIŠ.MA.NU root of the e.-tree KAR 56:10, AMT 14,3:12, and passim; NUMUN GIŠ.MA.NU *tasāk ina šamni tapaššaš* you pound seeds of the e.-tree and rub him/her with oil (mixed with this powder) KAR 204:18, and passim in med., also KUB 4 48 ii 6; NUMUN GIŠ.MA.NU (among 10 Ú.ḪLA ŠU.GIDIM.MA ten drugs against the hand-of-a-ghost) AMT 76,1:24; for *ḥirṣu*, cf. usage e-1'-e'; without specification: GIŠ.MA.NU : A.SU₄ — e.-tree (against the disease) red-water KAR 203 r. i-iii 9, cf. *ibid.* r. iv-vi

e'ru

2, CT 14 23 K.9283:20; *ina išāt* GIŠ.MA.NU *tuqattar[šū]* you fumigate him (with herbs) on a fire of e.-wood CT 23 8:43.

2' for secular purposes: *giš.ma.nu tur.tur = mar-tu-u*, *giš.ma.nu giš.kal*, *giš.ma.nu.kala.ga = giš-kal-lu*, *giš.ma.nu.kala.ga*, *giš.ma.nu šu.kal = šab-bi-tu*, *giš.ma.nu BAD = ḥat-tu, ḥu-ta-ru* Hh. III 169-175; 1 GIŠ.PA *ša ki-iš-ka-na-lel* 4 GIŠ.PA *ša* MA.NU.MEŠ KAJ 310:49 (MA); 1 TE GIŠ.TUKUL MA.NU KÙ.BABBAR (mng. obscure) ADD 937 ii 3.

3' in magic use — a' as magic wand: *giš.ma.nu giš.tu[kul kala.g]a dingir.re.e.ne.ke_x(KID) GIŠ.MI.ga.dùg.ga.zu.šè gá.gá* O e.-tree, strong weapon of the gods, created for the sake of your sweet shade KAR 252 ii 51f., cf. *ina muḥḥi* GIŠ.MA.NU *šipta 3-šu tamannu* you recite the incantation three times over the e., (place it at the head of your bed, and you will have good dreams) KAR 53:7; *giš.ma.nu giš.tukul kala.ga dingir.re.e.ne.ke_x igi.zu.šè [ḥé.en]. zalag.ga.àm ... dingir nam.tar giš.ma.nu ḥé.en.tar.re.e.dè* may, (O Šamaš,) the e.-wood, the strong weapon of the great gods, shine before you, may the gods establish the (prophylactic) character of e.-wood KAR 252 ii 32f. and 37 (Dream-book); *giš.ma.nu giš.ḥul.dúb.ba udug.e.ne.ke_x : e-ri(var. -ra) GIŠ ḥul-dúp-pu-ú ša rābišī* the e.-staff, the magic wand against *rābišu*-demons CT 16 45:139f., cf. *ibid.* 38 iii 13, with dupl. BIN 2 22:152f.; [*giš*].*ma.nu giš.tukul.maḥ an.na.ke_x šu.u.me.ti : e-[ra]l kakku širi ša Anim liqīma* take a (stick of) e., the sublime weapon of Anu (for magic use) CT 17 18:8f., cf. CT 16 3:86f., *ibid.* 21:202f., BBR No. 51:12, and cf. KAR 252, above, and GIŠ.MA.NU (used in incantations) RA 18 25:11, CT 14 16 BM 93084:2 and 4, cf. also the title of a ritual: GIŠ.TUKUL GIŠ.MA.NU *ša rēš erši šarri* CT 22 1:15 (let. of Asb.); GIŠ.TUKUL MA.NU (=) 7 UD-mu GIŠ.TUKUL ^d*Marduk* the weapon of e.-wood = the seven demons, the weapon of Marduk PBS 10/4 12 ii 25; two goat-fish (figurines) of tamarisk wood *ša* GIŠ.PA *ša* GIŠ.MA.NU *našū* which carry a staff

eru

of *e*-wood AMT 101,2 r. iii 8, cf. KAR 298:3 (dupl. BBR No. 46:17) and 30; GIŠ.PA GIŠ.MA.NU *ša qāt rē'i tamahḥar* you receive a shepherd's staff made of *e*-wood (you recite the incantation over it and place it over the woman in labor, then she will give birth quickly) KAR 196 r. ii 4, cf. ibid. 8; *ina ḥuṣāb* GIŠ.MA.NU *ana 3-šú ikarrit* he strikes out three times with a twig of the *e*-tree Maqlu IX 181, cf. Maqlu IX 129.

b' figurines etc. made of *e*-wood: 7 NU NUN.ME *ša* GIŠ.MA.NU (take) seven figurines of the "wise men" made of *e*-wood KAR 298:2, dupl. BBR No. 46-47:15, and ibid. 10ff., cf. ^dVII.BI *ša* GIŠ.MA.NU AMT 2,5:5, cf. also 4R 21 No. 1B r. 11.

c' other magic uses: 7 *ḥirši ša* GIŠ.MA.NU *tupallaš . . . tušakkak* you perforate seven *e*-nuts(?), string (them on red and white yarn) KAR 194 r. iv 40, cf. CT 23 11:30, ibid. 4 r. 13, AMT 69,9:5, also 14 GIG GIŠ.MA.NU . . . *tašakkak* you string 14 *e*-nuts(?) (on red yarn) KAR 223:4; GIŠ.MA.NU *ina kalātiša tusannaš* you plant a (stick of) *e* in its (the figurine's) loins Maqlu IX 41, cf. Maqlu III 20f., cf. 4R 21 No. 1 B 3f.; *luté* GIŠ.MA.NU *ina muḥḥi garakku tešén* you put cuttings of *e*-wood on the fire pan BRM 4 6:15.

The *e*'-ru-tree was a native hardwood used primarily for making sticks. Since a variety of the *e*'-ru is called *murrānu*, which appears as a loan word in Aram. *murrānā*, "cornel (or dogwood)," (Lów Flora I 465), while Syr. *mūrrānā* (Brockelmann Lex. Syr.² 405a) means a *cornu facta*, *baculus* and *hasta*, *e*'-ru must be a variety of cornel, the branches of which are known to make tough sticks.

(Thompson DAB 298ff.); Oppenheim Eames Coll. 54 n. 71.

eru (*erru*) s.; headband; SB, NB.

mīsir erī ina qablēšunu e-ri erī ina SAG.[DU-šunu raksu] sash(es) of copper are bound around their waists, headband(s) of copper around their heads (description of figurines) KAR 298:30, cf. [e-r]i erī ina qaqqadišu ibid. 39, and *e-ri siparri ina* SA[G . . .] BBR No. 47 ii 4'; *lu-bar ku₁₄-lu-lu ù er-ri* turban and

erū

headband Camb. 277:11, cf. I TÚG *lu-bar ku-lu-lu* I TÚG *e-ri* YOS 7 183:6 and 12, cf. also TCL 12 109:8, *ku-lu-lu* TÚG *paršigu* TÚG *e-ri ša* DN Cyr. 253:9, also *e-ri ša* ^dAnnunītu Camb. 158:3 (all NB).

Possibly to be connected with ÉŠ *e-ru* RTC 221 r. v 9', 222 r. iii 20, 229 r. 4' (Oakk.).

Oppenheim, JNES 8 175 n. 12.

erū (*erū*, fem. *erūtum*) adj.; 1. naked, 2. empty, 3. empty handed, destitute; from OA on; cf. *erēššānu*, *erīšūtu* A, *erīššummānu*, *mērānu* adj., *mērānu* adv.

[su-ú] [sū] = *me-re-e-nu*, *e-ri-iš-šum* MSL 2 133 vii 49f. (Proto-Ea); SUD = *e-ri-iš-šu* 2R 44 No. 1:9 (group voc.); *me-e-ri-in-nu*, [q]ú-um-ma-ru = [e-r]i-iš-šum An VIII 13f.

1. naked (in adverbial use, *erīšši*): *šubātī «ša» mahrikunuma e-ri-ši-ia ātanallak lubar-tam ištāt šūbilānim* my clothes are with you, and I go about naked, send me (at least) one old garment YOS 2 106:17 (OB let.); *u šum-ma* PN *aššassu ana* PN₂ *mutiša ul mutīmi atta iqabbi e-ri-ši-ša ušši ana bīt rugbat ekallim ušellūši* but if PN, his wife, says to PN₂, her husband, "You are not my husband," she shall go out (from his house) naked, and they shall take her up to the upper floor of the palace (to expose her) BRM 4 52:14 (OB Hana); PN PN₂ *u* PN₃ . . . [š]a *inūma* PN₄ *ana* GN *itbalušunūti ištu mahar* RN *innabitūnim u e-ri-iš-ši-šu-nu-ma illikūnim nahramī* I.ĀM *ina ekal[lim a]ddinšunūšim [ana š]ēr b[ēl]ija aṭṭa[rdaššunū]ti* to PN, PN₂ and PN₃ who escaped from RN while PN₄ was taking them to GN, and came to me completely naked (or: destitute), I gave each a piece of cloth from the palace, and sent them to my lord ARM 6 37:9; PN *ana muti uššab šubāte iḥamma-šuma e-ri-ši-š[a] ušēššūš* should PN wish to live with (another) husband, they shall strip off (her) clothes, and shall turn her out naked HSS 5 71:35 (Nuzi); *šumma ina bīt amēli bēl bīti mīta e-re-ši-šū imur* if in a man's house the owner sees a naked ghost (lit. dead person) CT 38 30:17 (SB Alu).

2. empty (OA): *mīnum ripšū ša taštanap-paranni ana akālīni laššu nīnu ripši nītanap-paš ša iqqātija ibšī'u ulaqqitma ušēbilakkum*

erû A

ûmam ibbîtim e-ri-im wašbaku what is this extravagance(?) you keep writing me about? (if) there is not enough for us to eat, (how) could we keep living on a lavish scale? what there was at my disposal I have already scraped together and sent you, today I live in an empty house CCT 3 24:32 (let.); *tîdê attama kîma ina bitim e-ri-im êzibîni* you yourself know that he left me in an empty house BIN 4 96:14 (let.); *umma anākuma šîz-bûtum išpurûnim atallak ina qâtîm e-ri-tîm allak* thus (said) I, “The elders have written to me, I shall go, (though) I shall go with empty hands” Golénisheff 14:27 (let.).

3. empty handed, destitute — a) absolute use (OA only): *aššumi PN ša tašpuranni kîma e-ri-û-ma u a-Ka-ni-iš šassuḫu aššiāti la ašbassu* with regard to PN, about whom you wrote me, I did not get hold of him in the matter of the outstanding amounts because he is destitute and has been removed to Kaniš TCL 19 5:26 (let.); *ina kaspim 10 MA.NA êrubma ûmam e-ri-tum ušâm* I went in (to the business) with ten minas of silver, and today I came out empty-handed CCT 3 41b:12 (let.); *e-ri-um atta la tallakma libbi awîlim la imarraš* you should not go away empty-handed, lest the chief feel bad (about it) KTS 17:21 (let.).

b) adverbial use: I GUR *še'am ana um-mika idinma e-ri-iš-ši-i-ša la wašbat* give one gur of barley to your mother, that she need not live destitute AJSL 32 280:12 (OB let.), cf. *e-ri-iš-ši-ia* (in broken context) PBS 7 34:7 (OB let.); *e-ri-iš-ši-šu-nu-ma šāba[m] ušas-ḫiršunūti* destitute as they were, (PN) was able to make them change sides ARM 2 31 r. 2'.

von Soden, ZA 41 115ff.

erû A (*weriû, werû*) s. masc.; copper; from OAKk. on; OB *werûm*, acc. *werî'am, werâm*; OA *werium*, also *erûm*, acc. *erû'am* (cf. *e-ru-am* CCT 2 21b:16, URUDU-*i-a-kà* TCL 4 23:16, URUDU-*a-kà* TCL 20 135:2, and passim, cf. also URUDU-*û-šu* TCL 14 18:14), wr. syll. and URUDU, exceptionally Á.MUŠEN (=erû, “eagle”) Iraq 3 89:6, and passim in this text; cf. *urudû, urudunikalagû*.

erû A

urudu = *e-ru-û* (*zarinnu, gurnu, mesû, šit hurri, išmeku, la'šu, Tilmunû, Asnû, Makkanû, Meluhhû*, q. v., follow as qualities of copper) Hh. XI 331; *u₄-ru-ud UM* (old var. of URUDU) = *we-e-ru-u[m]* MSL 3 220 G₆ iii 4' (Proto-Ea); *u-ru-du URUDU* = *e-ru-u* S^b II 112; *û-ru-du DUB* (old var. of URUDU) = *e-ru-û* A III/5:11; *urudu, ad.ḫal, nig.kala. ga* = *e-ru-u* Nabnitu IV 138ff.

urudu an.na ḫi.ḫi.bi za.e.me.en : ša e-ri-i u annaki muballilšunu atta (cf. usage d) ASKT p. 79 r. 16f.; *za.e MUL.nig.kala.ga* (var. *urudu. nig.kala.ga*) *kuš.ginx(GIM) û.mu.e.ḫi : atta e-ra-a dan-nu kîma maški [...]* you (O Diorite) shall cut(?) the hard copper as if it were leather Lugale XI 11, cf. *urudu.nig.kala.ga : e-ra-a dan-na* (in broken context) CT 15 42 K.4864 + 18f. (SB lit.); for URUDU.NIG.KALA.GA, a musical instrument, see *urudunikalagû*.

a-me-lu-u, el-lu, eb-bu, nam-rum, za-ku-û, a-na-nu, a-si-su-û, a-ḫuš-u, a-ni-u, a-ni-te-u = [*e-ru*]-[*û*] An VII 37-46; [*tuš-ku*]-*û* = *ni-pi-iš e-re-e* An VII 46a; [*û tuš*]-*qa-a* (var. [*tuš-ka-a*]) : *ni-pi-iš URUDU, ep-ri URUDU, SAḪAR.URUDU.Ī.KÚ.E : URUDU.BAD ša qa-q-ru kû-šû* old copper which the soil has eaten up Uruanna III 476-476b.

a) in gen.: *ula KÙ.BABBAR ula UM DÛL-zu* his statue is neither of silver nor of copper MDP 2 p. 63 ii 2 (Puzur-Inšušinak); *addurâr kaspim ḫurâšim URUDU AN.NA še'im šipâz-tim ... aškun* I abolished debts payable in silver, gold, copper, tin, barley and wool KAH 2 11:22 (Irišum); *addurâr Akkadî u mā-rêšunu aškun e-ru-šu-nu amsi* I freed the Akkadians and their sons (from forced labor) and cleared (lit. washed) them of their (obligation to pay) copper (as tax) ZA 43 115:53 (Ilušuma); *ina KÙ.BABBAR.MEŠ-šu ina URUDU. MEŠ-šu ina gabbî mimmišu u šarru uzakki* the king exempted (him) with regard to (taxes to be paid from) his silver, his copper and whatever (else) he owned MRS 6 RS 15.114:10; I *me'at* 95 GÛN *we-ri ŠĀ.BA 3 GÛN ... asniq* 195 talents of copper, from which I checked three talents KTS 54d:2 (OA); URUDU-*a-kà ana dammuqim utâr* I shall exchange your copper against refined (copper) CCT 4 47a:5 (OA let.); *ana la awîlim taškunîma annakam e-ru-am tušaknikma tēzibam* you have treated me as though I were not a gentleman, in that you have left me the tin (and) the copper under seal CCT 2 21b:26 (= CCT 4 46b:16); *ammîni we-ri-a-am la taddin ... we-ri-a-am dummuqam ... idinma* why did you not give

erú A

the copper? give refined copper UET 5 6:19 and 24 (OB let.); *ina kuttāti sí-pa-ar-ri šigāri we-ri-im Idiglat iskir* she barred the Tigris with bronze locks and bolts of copper CT 15 2 viii 9 (OB lit.); [1 lama]ssu ša hurāši URUDU *mihhuz ina libbišu* (obscure) EA 14 i 68 (list of gifts from Egypt); *ina URU Bit-Albadā URUDU ina sapanni šadī ittanmar* in the town GN copper was discovered deep in the mountain CT 29 48:7 (SB list of prodigies), restored after AFO 16 262; URUDU.ĦI.A *dan-na mupašsidu [abni]kīma šubāti nalbušāku* I (the horse) am clad with “strong copper” (i.e., horseshoes?) which splits stones, as with a garment CT 15 35:3 (SB wisdom).

b) qualities: cf. Hh. XI, in lex. section, and see *aḫū*, “loose,” *damqu*, “good quality,” *dummuqu*, “refined,” *hummusu*, “clean,” *lummunu*, “bad quality,” *pešū*, “white” (only Lie Sar. 155), *sāmu*, “red,” *šallamu*, “black,” *šikku*, “weather-worn,” **šubburu*, “in scraps,” *iābu*, “fine,” *tīri*, “weather-worn.”

c) provenience: cf. Hh. XI, in lex. section, and see *Alašū*, “from Cyprus” (Mari), *Ḫabur rattāju* (OA), *Kunanamāju* (OA), *Tišmurnaju* (OA); KUR *Maganna lipšur* KUR URUDU may Magan, the home of copper, absolve JNES 15 132:34 (SB rel.), cf. kur.má.gan.na = KUR *šit hurri* Magan = the land of mines Hh. XXII 23', see JNES 15 147; 7 GÚ URUDU KUR-i ARM 7 135:7.

d) techniques: giš.gu.za gār.ba urudu gar.ra : *kussū ša karšu e-ra-a uḫḫuzu* a chair whose knob is plated with copper Hh. IV 106; urudu an.na ḫi.ḫi.bi za.e.me.en: *ša e-ri-i u annaki muballišunu atta* you (Fire) are the one who alloys copper and tin ASKT p. 77 r. 16f. (SB lit.); 1 MA.NA URUDU 7½ GÍN AN.NA *billātešu ultēbil[a]* I am sending an alloy of sixty shekels of copper and 7½ shekels of tin KAV 205:16 (MA let.); *kī tēm ilimma zi'pi tiddi abnīma e-ra-a qiribšu aštappaka kī pitīq ½ GÍN.TA.ĀM* through a divine inspiration I made clay forms, and I used them again and again for pouring copper into them, as if casting half-shekel pieces OIP 2 109 vii 17 (Senn); *ali* ^dNIN.Ā.GAL *nāš x x šá bil-ti ša danna e-ra-a* (var. URUDU.ĦI.A) *kīma maš-ki*

erú A

i li [...] *mupattiqu ú*-[...] where (now) is ^dNIN.Ā.GAL, who carries the, who-s the mighty copper like, who casts [...] Gössmann Era I 157; for technical terms for casting, refining, etc., see *dummuqu*, “to refine,” *epēšu* (*epšu*), *mesū*, *patāqu*, “to cast,” *šādu*, “to smelt,” *šapāku*, “to pour into the mold,” and also *billatu*, “alloy,” *bullulu*, “to alloy,” *burrumu*, *kapāru*, *sēru*, “to plate,” *šipir* ^dNIN.Ā.GAL sub *šipru*, *ṭubbū* “to glue”(?) (TCL 20 163:8); for ingots of copper, see *kubāru*, *kušru*, *nēpešu*, *nēpištu*, *šebirtu*; for copper-smiths, see *gurgurru*, *kabsarru*, *nappāhu*.

e) objects made of copper: normally (in OAKk., OB, SB and rarely in OA, MA, NB and NA) wr. with the determinative URUDU, note however: 3 URUDU UD.KA.BAR *za-ḫum* three *zāhu* containers of bronze BIN 8 145:1 (OAKk.) and 3 *tu-ti-da* UD.KA.BAR URUDU three pectorals of bronze OIP 14 105:7; URUDU GIŠ.KAK ERIN a peg of cedar wood (clad) with copper MDP 6 pl. 2 No. 1 i 11 (Puzur-In-šušinak), cf. GIŠ.KAK URUDU-e GIŠ.ERIN MDP 4 pl. 2 ii 12; *ina* NÍG.GUL URUDU UD.KA.BAR with bronze pickaxes (beside *aqullāt erī* (passim) and *aqullāt siparri* (passim)) 3R 7 i 19 (Shalm. III); 1 KUŠ *šaltu ša e-ru* (copy -*lu*)-ú one leather shield with copper (mounting) UCP 9 275:8 (LB).

f) special uses — 1' copper bead: [N]A₄.KÜ.BABBAR NA₄.KÜ.GI NA₄.URUDU NA₄.AN.NA [...] . . . 10 NA₄.[MEŠ . . .] *ina kišādīšu tašak-kan* you place around his neck (an amulet consisting of) a silver bead, a gold bead, a copper bead, a tin bead (all together) ten beads [against the . . . disease] AMT 72,1:35, cf. also NA₄.URUDU NITÁ dark (colored) copper bead AMT 7,1:10, and passim in med., also UET 4 149:2, 151:4, cf. (without NA₄) KAR 213 ii 19f., etc.; note: NA₄.BAL.URUDU NITA AMT 12,4:4, cf. 7 ŠE URUDU (beside seven ŠE each of silver, gold and tin, for ritual purposes) ABL 977 r. 10 (NA, *šar-pūḫi* ritual); *x x* NA₄ URUDU *ina šikari tar-bak* LÁ you soak a copper bead(?) in beer and make a compress with it RA 18 7:15.

2' verdigris (SAḪAR.URUDU), see *šubtu*.

3' copper “resin” (*ḫil erī*), see *ḫīlu*.

erû B

4' copper powder (*nipiš erî, epri erî*), see *nipšu, eperu*.

5' in chem. texts: *adi URUDU.ĪA irāš-šūšu* until the copper is red hot ZA 36 184 I § 2:23, and passim, cf. Á.MUŠEN *Ag-ga-di-it-u₁₁* Iraq 3 89:6.

g) price of copper: *bal nam.lugal.la.ka.ni ... 10 ma.na urudu.ta ... ki.lam.ma.da.na.ka kù.babbar 1 gín.kù.e* (var. 1 gín.e) *hé.í.b.da.šám* during his royal reign one shekel of silver bought, according to the price equivalences (valid) in his country, ten minas of copper CT 21 17:17, var. from *ibid.* 16:20 (Sin-gašid); 3 MA.NA URUDU *ana 1 GÍN KÙ.BABBAR 2 MA.NA URUDU epšum ana 1 GÍN KÙ.BABBAR* three minas of copper correspond to one shekel of silver, two minas of wrought copper correspond to one shekel of silver Goetze LE § 1:16f.; for the copper-silver ratio in OB, cf. (ratio 180:1) Boyer Contribution 9 passim and (ratio 240:1) YOS 5 203:109, in OA, (ratio ranging from 46:1 to 180:1) Lewy, MVAG 33 133 note e, Landsberger in Sumeroloji Araştırmaları 930.

h) copper as means of payment: passim in pre-Sar., OA, MB Alalakh, MA and NA.

The scribes carefully differentiate between the specific uses of copper (for casting objects) and those of bronze (for cutting instruments, scales for armor, sheets for coating and mounting, etc.), but seem to be inclined in later texts to use the det. URUDU for bronze objects, while UD.KA.BAR never refers to copper objects. For objects called URUDU UD.KA.BAR (in OAKK.), see *siparru*, in the meaning "fetter."

Thompson DAC 63ff., Gadd and Thompson, Iraq 3 94f.

erû B (*irû*) s.; grinding slab (particularly the nether stone of a hand mill), hand mill (i.e., saddle quern); from OB, MA on; fem. according to YOS 8 107:1 (OB), KAJ 123:2 (MA), VAS 6 246:15 (NB), pl. *erêtu* Hh. XXII 22', *eriātu* YOS 2 152:20; wr. syll. (*irûm* UCP 10 110 No. 35:13 and 19, *ir-ri* AMT 16,1:4) and (NA₄).ĪAR.(ĪAR).

erû B

na₄.ĪAR = *e-ru-ú*, [na₄.ĪAR].šū = MIN *qa-ti*, [na₄.ĪAR.šū] = [MIN *h*]a-bi-šū, [na₄.ĪAR.zi.e.bi] = [MIN *zi-e-b*]i Hh. XVI D iii 15ff.; na₄.ĪAR.šū = *e-ru-u qa-ti* = *e-ru-u si(?)*-x-ti(?)*-du-ri*, na₄.ĪAR.šū = ĪAR *ha-ba-šū* = MIN, na₄.ĪAR.zi.e.bi = *e-r[u-u] zi-i-bi* = *e-ru-u ha-ši-mur*, na₄.ĪAR.ad.bar = *e-r[u-u] ad-ba-ri* = [š]al-lam-tu, na₄.ĪAR.paḥar = *e-r[u-u] pa-ha-ri* = [a]-[ban] *zi-e [pa]-ḥar* Hg. D ii 142ff., 146f., also Hg. B IV 124ff.; [na₄.ĪAR.šū] = [ĪAR] *ha-bi-ši* = GAL.ZU(!) Hg. E 8; na₄.ĪAR, na₄.ḥar.zi.bu, na₄.ḥar.zi.bu.kuš.su.ga, na₄.ḥar.si.mu.ru, na₄.ḥar.bu.uḥ.ru, na₄.ḥar.ad.bar, na₄.ḥar.ad.bar.kuš.si.ga, na₄.ḥar.paḥar, na₄.ḥar.paḥar.[kuš.si.ga], na₄.ḥar.[šū] Wiseman Alalakh 447 iii 34-46 (Forerunner to Hh. XVI).

ú-ur ^{ur}ĪAR = [e]-[r]u-ú Izi H 182; ur ĪAR = *e-ru-u* S^a Voc. A 5'; ú-ru ĪAR = *e-ru-ú* Ea V 118, restored from Ea V 12', also A V/2:157; na₄.ĪAR.ĪAR = *e-ru-u* Nabnitu IV 142; [ki]-ik-ki-in ĪAR = *e-ru-ú* Ea V 130; [ki-in-ki-in] ĪAR = [e-ru-]ú = (Hitt.) NA₄.ĪAR.ĪAR-aš S^a Voc. B 7' (Bogh.); ki-ik-ki-en ĪAR = [e-ru-ú], a-ra ĪAR = [te-e-nu] S^b I 30f.

ur ĪAR, u-mu-umDÉ = *um-ma-a-tum šá* NA₄.ĪAR.ĪAR Nabnitu IV 40f.; ur ĪAR = *um-ma-tú šá* URUDU (scribal error, *erû* copper for *erû* grinding slab) S^a Voc. A 13'; [u]-mu-umDÉ = *um-ma-[tu]* DÉ.na₄.ĪAR (var. [na₄].ĪAR.ĪAR) = *um-ma-[tu] e-re-e* Erimhuš II 57f.; u[m]-m[a]-t[um], [u]m-ma-at-erî-[i] (Sum. not preserved) Imgidda to Erimhuš A 1f.

[zi]-[i]-bu, [ad-ba]-ru = *e-[ru-u]* Malku V 210f.

a) in gen.: *u 5 e-ri-i lulqiakku* and I will fetch five grinding slabs for you CT 29 21:12 (OB let.), cf. *e-ri-a-tim ḥamiš* YOS 2 152:20; *še'im labīra u e-ri-i lušābilakku* I will send you the old grain and the millstones CT 29 21:25 (OB let.); NA₄.ĪAR TCL 11 248:11, VAS 9 221:4, CT 6 7a:25, CT 8 43b:1, etc. (all OB); 1 NA₄.ĪAR.ĪAR *qadu narkabu* CT 4 30a:4 (OB), and passim in OB, MB, Nuzi and NB, see *narkabu*; [...] NA₄.ĪAR.MEŠ [...] *ni tadnaniššu ina ūmi i-[pa]-tu-ru-šu-nu-ni inaddan tuḫpušu iḫḫappi* [...] grinding slabs have been delivered to him, the day he redeems them his tablet will be broken KAJ 124a r. 4' (MA); ⅓ SILA *saḫlé buḫuttam ina* NA₄.ĪAR *teḫēn* you grind one-third of a sila of cress (seeds and) pistachio nuts on a grinding slab CT 23 23:3 (SB med.); *ṭē'inu ina muḫḫi ṭēnu ša* NA₄.ĪAR ... *naqbīt iqabbi* the miller shall say the (following) benediction over the grinding slab, as he grinds RAcc. 63:44; *māmīt šē'um*

erû B

ina [e-r]e-e (vars. NA₄.ĦAR, NA₄.ĦAR.ĦAR) *nadû u šadâdu* the curse incurred by dropping grain upon a grinding slab and of milling (lit. “dragging” the miller over the grain) Šurpu III 94, cf. [...] NA₄.ĦAR AD.BAR *tašaddad* AMT 42,1:4; *šumma* EME.DIR *šaplānu* NA₄.ĦAR *ulid* if a lizard gives birth beneath a grinding slab KAR 382 r. 58 (SB Alu); KUR DI.bar = KUR *e-re-tum* GN is the home (i.e., the land of origin) of grinding slabs Hh. XXII 22', cf. KUR SAG.GAR *lipšur* KUR NA₄.ĦAR.MEŠ may GN, the home of grinding slabs, absolve JNES 15 134:46 (SB lit.).

b) material: 2 NA₄.ĦAR *ša ad-ba-ri* two basalt millstones TCL 1 89:8 (OB), cf. NA₄.ĦAR AD.BAR BE 6/2 85:12 (OB), PBS 8/1 19 r. 3', Böhl Leiden Coll. 2 p. 20 No. 772:15 (OB), cf. NA₄.ĦAR.MEŠ *ša* NA₄ [...] BE 17 26:12 (MB let.); 12 Ú.ĦI.A *u* ŠIM.ĦI.A *annūti* [...] *ina*] NA₄.ĦAR AD.BAR *tašaddad* you mill these twelve herbs and aromatics [...] with a basalt millstone AMT 42,1:4, cf. *ina ir-ri abāri tasāk* AMT 16,1:4.

c) uses — 1' to grind flour: NA₄.ĦAR ZÍD.ŠE millstone for *tappinnu* (coarse) flour Pinches Peek 14:10 (OB), cf. NA₄.ĦAR ZÍD NA₄.ĦAR ZÍD.ŠE Meissner BAP 7:13 and 22 (OB), and passim; NA₄.ĦAR ZÍD.GU for . . . flour Böhl Leiden Coll. 2 p. 20 No. 772:15, Scheil Sippar 10:25(!), YOS 12 290:12, and passim in OB, cf. NA₄.ĦAR ZÍD SAG for fine flour TCL 1 89:9; 1 ĦAR AD.BAR 2 ĦAR ZÍD.KUM one basalt grinding slab, two grinding slabs for *isqūqu*-flour CT 2 1:11 (OB).

2' to grind spices: 2 NA₄ *i-ru-um ša zi-bi-i* two grinding slabs for cumin UCP 10 110 No. 35:13 (OB Ishchali), cf. NA₄.ĦAR *zi-bi* BE 6/2 26 iii 21 and iv 8, YOS 8 98:28, 57, and passim in OB, also 2 NA₄.ĦAR.MEŠ *ša zi-bi* Speleers Recueil 311:1 (MA), 2 NA₄.ĦAR.MEŠ *ša zi-pi* KAJ 123:2 (MA); 1 NA₄.ĦAR *ši-mu-ru-um* one grinding slab for cumin YOS 12 120:1 (OB), cf. NA₄.ĦAR *si-mu-rum* YOS 8 98:28 and 57 (OB), 2 NA₄.ĦAR *ša hašimūru* YOS 3 66:16 (NB), and see *hašimūru*; NA₄.ĦAR ZAG.ĦI.LI grinding slab for cress (seeds) BE 6/2 70:8 (OB), cf. CT 23 23:3 sub usage a.

erû C

3' to press oil: 2 NA₄.ĦAR ŠE.GIŠ.Ì two grinding slabs for (pressing) sesame BIN 7 218:4, cf. 1 NA₄.ĦAR *zi-bi* ŠE.GIŠ.Ì YOS 12 342:3.

4' to grind sherds (to be mixed with potter's clay): NA₄.ĦAR DUG.QA.BUR potter's grinding slab BE 6/2 26 ii 17, also TCL 10 120:27, YOS 8 98:28, 57, YOS 12 290:12, and passim in OB; NA₄.ĦAR DUG+BUR KUŠ(!) SI.GA potter's leather-covered grinding slab CT 4 40b:17 (OB).

d) parts of the millstone: see *elitu*, “upper part,” *narkabu*, “muller,” and *ummatu*.

erû C (*arû*) s.; eagle; OB, SB, NB; wr. syll. and Á.MUŠEN; cf. *arāniš*.

Á = *a-ru-ú* Hh. XIV 137; [ti-i] Á = [a/e-r]u-u Sp II 33; ti-i Á.MUŠEN = *a-ru-u* (var. *e-ru-u*) Diri VI E 54; [á]^a.mušen = *e-ru-ú* = *na-áš-ru* Hg. C I 26; Á.MUŠEN = *e-ru-u* Nabnitu IV 141; PA Á.MUŠEN = *ba-a te* (pronunciation) = *ga-pu-um ša e-ri-im* eagle's feather (or wing) MDP 18 58 (= RA 22 50, school text).

a) in gen.: *ina šepēja ana šadé* GN *ašar ħulqi* Á.MUŠEN *šamé muštaprišu gereššu la* [i'iru] *arkišunu lu ēli* on foot I climbed Mount GN after them, a forsaken place (where even) the winging eagle of the sky does not venture Scheil Tn. II 38; *kīma išsur ħurri ša lapān* Á.MUŠEN *ipparšidu itruku libbušu* his heart trembled like (that of) a partridge that flees before an eagle TCL 3:149 (Sar.); *šumma* Á.MUŠEN.MEŠ *magal imtéduma* UR.BI *ittanaprašu* if the eagles become very numerous and fly around in flocks CT 41 I Sm.1244:2 (SB Alu), for prognostics derived from eagles, see *ibid.* passim, also CT 39 25 Sm.1376, CT 41 I K.2911, *obv.*, cf. also [*šumma surdū*] MUŠEN *u* Á.MUŠEN *la mitguruma imdahḥašu* CT 39 23:24; *šumma surdū ina apti bit amēli qinnam* Á.MUŠEN *ušēšamma* if, in the window of a man's house, a falcon makes an eagle leave its nest CT 39 23:10 (SB Alu); *ina šilli širbitim ulid širu e-ru-ú ittalad ina ši-ri-šu* the serpent bore (its young) in the shade of a *šarbatu*-tree, the eagle bore (its) in its top Bab. 12 pl. 13:7 (Etana); *rīmū sirrimū* Á.MUŠEN *ibar-ram[ma]* the eagle brings as prey wild oxen and wild asses Bab. 12 pl. 1:20 (Etana), and passim in this text; *šiddātušu* [a/e]-rū (var. -rī)

erû D

u mušrušše šariri ušalbiš I had its (the processional boat's) sides covered with eagles and dragons of *šariru*-alloy VAB 4 156 v 23 (Nbk.); *šupur a-re-e šup(u)rāšu* his talons are eagle's talons Gilg. VII iv 19, cf. LKU 33:41 (Lamaštu); *šumma IGI Á.MUŠEN MU.NI ana BURU₅.MUŠEN mašil* if (a bird) called "eagle-eye" — it resembles a raven CT 41 5:28 (SB Alu).

b) as term of comparison: *šumma tulimūm kīma e-ri-im kappi šakin* if the spleen has wings like an eagle YOS 10 41:31 (OB ext.); *šumma mú KI.MIN (= ina bāb bīt amēli tabkuma) kīma e-ri-i* if the water spilled in a man's doorway has the shape of an eagle (preceding line: of a snake) CT 38 21:2 (SB Alu); *šumma izbu KA Á.MUŠEN šakin* if the newborn lamb has the beak of an eagle (parallel: of a raven) CT 27 40:12ff. (SB Alu); *kīma Á.MUŠEN.MEŠ gardūti širušša ušapriš* I let (the chariotry, the cavalry (and) my bodyguard) fly over it (the mountain) like valiant eagles TCL 3 25 (Sar.), cf. *kīma qinni e-re-e(!)* (in broken context) PBS 15 80 ii 2 (NB royal).

Zimmern Fremdw. 51; Landsberger Fauna 100 n. 3; Schott, ZA 42 131.

erû D (or *erru, ēru*) s.; (a festival); OAkk.

UD *e-ru-um* ^dNIN.dar.ra.ba.an on the day of the *e*-festival of DN MAD 3 59.

erû E s.; (mng. unkn.); lex.*

[ú-nu] [TE.UNU] = *e-ru-u ša* SL.IN.NU Diri VI B 20'.

erû (*arû, merû*) v.; **1.** to be pregnant, **2.** to conceive (trans.), **3.** *šūrû* to impregnate; OA, OB, SB, NB; I *iri* — *irri* — *erat/arāt*, III, *arû* in OB and SB omens, also CT 22 40:7 (NB); wr. syll. and PEŠ₄; cf. *erītu*.

pi(!)-iš PEŠ₄ = *a-ru-ú-um* MSL 2 p. 149 iii 26 (Proto-Ea); pe-eš PEŠ₄ = *e-ru-u, a-la-du* Sb II 55f.; PEŠ₄ = *e-ru-u* Nabnitu IV 143; pe-eš PEŠ₄, pe-eš ŠA×TUR = *mi-ru-ú* Ea VII Exc. 26'f., also (wr. *me-ru-[u]*) Ea VII 213f.; [e A] = *e-r[u-ú]* A I/1:43; na₄.peš₄.a = *a-ban e-re-e* charm to become pregnant = INIM.INIM.MA.BI, na₄.nu.peš₄.a = *a-ban la e-re-e* charm against becoming pregnant Hg. B IV i 72f.; ú.peš₄ = [*šam-me e-re-e*], ú.nu.peš₄ = [*šam-me la e-re-e*] Hh. XVII 209f.

erû

dam.mu.gub.bu.na.mu : *ana mutija e-ru-šu* (Sum.) (Ninurta) whom I had implanted in me by my husband : (Akk.) whom I conceived by my husband Lugale IX 3; al.peš₄.a : *e-rat-me* 2 R 16 ii 48, cf. mng. 1a-2'.

1. to be pregnant — **a)** in lit.: *šumma sinništu a-rat-ma ša libbi[ša ibak]ki* if a woman is pregnant and the fetus cries CT 27 14:1 (SB Izbu), cf. CT 27 1:3, also *šumma sinništu PEŠ₄-ma ša libbiša ibakki* CT 27 46 r. 24, CT 28 6b:13, 35 K.9713:15, and similar protases passim, cf. Labat TDP 200:1ff.; *šumma sinništu a-rat-ma ša libbiša issīma [šēm]á išmi* if a woman is pregnant, and the fetus calls out and somebody (else) hears it CT 27 14:2; IM *i-ri-ma* IM Û.TU (if a woman) is pregnant with "wind" and bears "wind" CT 27 14:23; *māmītam utta«ma»mmū naphar i-ru-ú naphar uldu* (after) they had sworn the oath, both conceived, both gave birth Bab. 12 pl. 13:5 (SB Etana); [nu].ná al.peš₄.a ... e.še : *ina la nākimi e-rat-me* they say, "Can she be pregnant without having had intercourse?" AJSL 28 235 ii 40f.; *ana sinništi aḫīti la illak ana [DAM] attūšuma lillik ūmu šuātu sinništi šī* NITA *ir-ri* let him not go to a strange woman, to his own wife should he go, (and) that very day this woman will conceive a male KAR 177 r. ii 46, dupl. KAR 147 r. 26 (SB hemer.), cf. UD *šuātu* SAL-šū *ir-ri* 3R 56 No. 6 K.3765:16 (SB hemer.); *aššat amēli ana šanimma e-rat a* man's wife has become pregnant by another (man) BRM 4 12:35f. (SB ext.), dupl. Boissier DA 221:13f.; *entu aššum la e-ri-šá qinnassa ušnāk* the high priestess will permit intercourse per anum in order to avoid pregnancy CT 31 44 obv.(!) i 10 (SB ext.), dupl. BRM 4 12:32 and Boissier DA 220:10; if a woman's breasts are (like those of) the goddess Belit-ilī *ir-ri-ma la ušaklāl* she will become pregnant but will miscarry (lit. not bring to completion) KAR 472 ii 7 (SB physiogn.), cf. *er-ri-šá* (mistake) ibid. 6; *sinništu ina GÚ-šá GAR-ma ir-ra-a-ma* [...] you put (the figurine of) a woman on her neck and she will conceive RA 18 22 ii 6 (SB rit.), cf. ibid. 14; *anāku e-ru-ú e-ra-ku-ma nukku pu unakkap* I (the moon god's sacred cow) am pregnant, and so am ready to gore KAR 196 r. ii 55; [e-ri]-a *ariēte*

erû

iḫāla ḥajjālāte (the cows) became pregnant, began labor Craig ABRT 2 19:19.

b) other occs.: [*ištu*] *a-ri-a-at-ma īzibšī* after she became pregnant, he left her PBS 5 100 ii 16 (OB); *ašammēma aḥatka e-ri-a-at* I hear your sister is pregnant KTS 42a:18 (OA let.).

2. to conceive (trans.): *i-ra-an-ni ummu* (var. *ummī*) *ēnetum ina puzri ulidanni* my mother, an *ēntu*-priestess, conceived me, in secret she bore me King Chron. 2 88 i 5, dupl. CT 13 42:4 (Sar. legend); [... DN *i*]-*ra-an-ni* DN₂ *uldanni* [... DN] conceived me, DN₂ brought me forth BA 10/1 81 r. 2 (SB rel.), cf. [DN] *e-ri-ši im-nu-ši* ^{DN.LÍL} she has conceived her, Enlil loves(?) her (incipit of a song) KAR 158 i 37.

3. *šūrū* to impregnate: *šumma* GUD *iḫann[išma]* *litta la ú-šá-ri* if a bull rubs himself (against the cow) but does not impregnate the cow Izbu Comm. 488; *ana burti alpu ul išaḥḥiṭ imēru atāna ul ú-šá-ra ardatum ina sūqi ul ú-šá-ra [eṭ]lu* the bull no longer springs upon the cow, the donkey no longer impregnates the she-donkey, the man no longer gets the woman in the street pregnant CT 15 46 r. 7f. (Descent of Ištar); *sinništa ša sūqi li-šá-ri* let him get a street girl pregnant Virolleaud Fragments 20 K.3769 + K.6482:24 (SB hemer.).

Landsberger, ZA 41 228.

erû (to cut trees) see *arû*.

erû (beer dregs) see *irû*.

ēru (twig) see *āru*.

ēru see *e'ru* and *erû* D.

ēru adj.; awake; SB*; cf. *ēru*.

ana e-ri u šalli purussā tanandinna you decide the fate of (those) awake and sleeping (alike) KAR 58 r. 15 (SB lit.).

ēru v.; to be awake; from OA, OB on; I *i'ir* — *ēr*, II (stative only KAR 128:23); cf. *ēru* adj., *ērūtu*.

ri = *e-rum šá šit-ti* to be awake, (said) of sleep-(ing) Antagal III 216, also 5R 16 iii 38 (group voc.); *ri.ri* = *e-rum šá* IGI Antagal III 217; *x.x* = *e-rum* (in group with *parû*, and *dalā[pu]* to be sleepless) Erimhuš VI 108; [*ri*] = [MIN (= [*e*]-*rum*)], [*x*].*ri* = *e-ri* Nabnitu IV 150f.

ēru

[... *giš.tukul.e.n*] *e.ra.an.ri* : *u ša gimīta elišunu taškunū ú-ra-ak-ku* *GIŠ.TUKUL-š[ú-un]* and as for those for whom you did favors, their arms are (now) alerted against you KAR 128:23 (prayer of Tn.).

a) in OA, OB: *šigurum lu dannat šumšu aksuppum lu e-ra-at šumšu* the name of the lock is Be-it-Strong, the name of the threshold is Be-it-Vigilant Belleten 14 224:19 (Iri-šum); *e-ru-kum ma-aš-ša-ru-ia u da-an-nu-ku* [...] my watchmen are vigilant for you. and [my ...-s] are strong for you(?) RB 59 pl. 8 (p. 246) 59 (OB lit.); *Ištar e-re-et* [...] Ištar is wakeful (in broken context) VAS 10 214 iv 24 (OB Agušaja); *ana mālikiki šunni kīma e-re-nu* report to her who counsels you that we are awake ZA 49 164 21 (OB lit.).

b) in SB: [*ina*] *qabliti šittašu uqatti itbēma i-ta-ma-a ana ibrišu ibri ul talsanni ammīni e-re-ku* (Gilgāmeš) ended his sleep in the middle of the night, arose and said to his friend, "My friend, you did not call me, why then am I awake?" Gilg. V iii 10; 3 *maššā-rāti ša mušiti e-ra-a-ti na-aš-ra-a-te dalpāte la šālilāti kīma attīna e-ra-te-na našrūtina dal-pātina la šālilātina ana ēri u šalli purussā tanandinna* (you) three watches of the night, you the wakeful, watchful, sleepless, never sleeping ones — as you are awake, watchful, sleepless, never sleeping, you decide the fate of those awake and sleeping (alike) KAR 58 r. 12f.; *lu e-re-ta la tallaka lu šallata la tetebbā* if you are awake (evil god), do not come, if you are asleep, do not get up! Maqlu VI 12, cf. *zamar šalil zamar e-er* VAT 13608 (MA, courtesy Köcher); *šallu ina* *KL.NÁ* *KUR.SU a-a i-ir adi inappahu šamšu* may the sleeper on the bed . . . not awaken until the sun rises 4R 58 ii 51 (Lamaštu), restored from PBS 1/2 113 ii 84; *itil la tete[bbi] lu šallata la te-[er-ri]* lie down, do not get up, sleep, do not wake up Craig ABRT 2 8 i 8, cf. MAOG 5/3 11, cf. also *i-ri kīma šakri* wake up like a . . . ibid. r. iv 4; *šumma enūma išbatušu libbašu e-er itebbi* (wr. *ZI-be(!)*) *šumma enūma išbatušu ramanšu la īde la ZI* if, when (the *antašubbū*-disease) seizes him, his mind is lucid, he will recover (from the disease) — if, when it seizes him, he is unconscious, he will not recover Labat

erubatu

TDP 80:3; *ša mūšija e-rak an-šar-ka* (for *anaššarka*) *ša kal ūme ḫilpaka addan* during the night I am awake, I watch over you, all day I give (you) your milk Craig ABRT 1 27 r. 9 (NA oracle).

erubatu s.; entrance (name of a festival); Ur III*; Akk. lw. in Sum.; cf. *erēbu*.

ud.e.ru.ba.tum.^dGU₄.GU₄.ka on the day of the entrance (festival) of DN Fish Catalogue 41:5, cf. ud.è.ru.ba.tum.ka AnOr 7 167:5.

See *urubātu*.

Oppenheim Eames Coll. p. 111.

erubātu s. pl. tantum; pledge; OA*; cf. *erēbu*.

amtum PN *e-ru-ba-tù-šu* the slave girl PN is his pledge VAT 13528:38, translit. in MVAG 33 No. 227; *bi-tù e-ru-ba-tù-a* the house is my pledge TCL 21 222:9, cf. [É]-tù-šu-nu [e-r]u-ba-tù-a TCL 21 232:9; *wardum* PN *e-ru-ba-tum* the slave PN is pledge TCL 21 233 A 20 (= 233 B 18); *tuppam ḫarmam* ... *e-ru-ba-at* DAM.QAR-ri-im a cased tablet, pledge of the *tamkāru* unpub. letter, translit. in MVAG 33 p. 231 note d.

J. Lewy, ZA 38 249; Driver and Miles Assyrian Laws 144 n. 1.

eruhlu s.; (an official); Nuzi*; Hurr. word.

iltēt GIŠ.GIGIR.MEŠ ... *ina berišunu irak-kasuma u ana* PN *inaddinu annitum* GIŠ.GIGIR *ašar* LÚ *e-ru-uḫ-lu ša nadnatu* they will construct one chariot at their joint expense and deliver it to PN, this chariot (will remain) with the *e*-official to whom it was delivered HSS 15 92:12.

Formed with the Hurrian suffix *-uḫli*, which occurs with names of professions and officials.

erullu s.; (a bird); lex.*

aràd(NIM×KUR).da.mušen = *ka-ti-mut-tum* = *e-ru-ul-lum* Hg. C I 9; [NIM×]KUR.da.mušen = *ka-ti-ma-tù* = *e-ru-ul-lu* Hg. B IV 292.

erūtu (*urūtu*) s.; (fish) spawn; SB*; cf. *arū*.

ú-rum = ÚR×ĪA = *úr*(var. *ú*)-ru-t[u] A VII/2: 147; [ir] [IR] = *e-ru-tum* // MIN // *a-na ú-ru-ú ša nu-ú-ni* — ir is the reading of the sign IR in the

esēḫu

meaning *e*, *e*. is said of the spawning of fish Comm. to A II/2.

nūnu ina nāri e-ru-tam ul ippuš iššūru ina šamē pelē ul inaddi the fish in the river will produce no spawn, the birds in the sky will lay no eggs ACh Supp. 2 Ištar 49:7 (= Supp. 2 Ištar 68:13).

See *arū*, “to spawn.”

erūtu (*arūtu*) s.; back; OB, SB.*

uzu.gú.tal = *ku-tal-lu*, *e-ru-tum* Hh. XV 49f.; uzu.gú.TAR, uzu.lá.ĪI.bal = *e-ru-tum* Hh. XV 51f.; gú.tar = šu-ma, šá-[šal-lu], [e]-ru-tu, a-[r]u-tu, *ku-tal-lu* Izi F 134–138.

e-ru-ti-ma šaqū šarḫat duni[nšu] erect (lit. tall) of back, magnificent was his stature KAR 175:6 (SB Ludlul III).

ērūtu s.; wakefulness; OB, SB*; cf. *éru*.

kin PA+AN.na ù igi.za ba.ra nam.ri. za(text .a) šà.lá ḫa.ma.ra.ab.sud : *an šipir billudē[šu] dilim[ma] a-na e-ru-t[i-ka] i-te-pi-qa-[aš-šu]* be tireless in the performance of his rites and (you will) receive mercy from him for your wakefulness! RA 17 121 ii 5 (SB wisdom); *e-ru-ús-sú-un šālitum uḫalliq* RA 45 173:40 (OB lit.), coll. von Soden, Or. NS 26 320.

esādu s.; (mng. unkn.); SB.*

girgiššum bušānu u [...] KA.KA GAR-nu *e-sa-du i-[zu] bu ri* [...] CT 23 2:3 (med. inc.).

The parallel texts (see *girgiššu*) omit this line, and it is uncertain whether *esādu* refers to a disease or the activity of evil demons.

esallū s.; (mng. uncert.); NB*; wr. syll. and É.SALA; Sum. lw.

TA *miḫri adi é-sal-li-e mala ḫilēpū ša ina muḫḫi atappi anāku azqupšunūti* ... *gabbisunu ša ekalli* all the willow trees which I, myself, planted along the canal from the weir to the *e*. belong to the palace WVDog 4 No. 4 iv 7 (Šamaš-rēš-ušur), cf. *elippu ina bitqu ša É.SALA KUR ultēši* I took the boat out (of the canal) at the branching-off-point of the *e*. ibid. iii 36.

esēḫu (*esēku*) v.; 1. to assign, 2. **ussuḫu* to assign, 3. **šūsuḫu* to assign, 4. IV to be

esēhu

assigned; OB, MB, Bogh., SB, NA; I *īsiḫ* — *issih* — *esih*, II, II/2, III, IV; *esēku* in Mari and NA; cf. *iḫu*, *isiḫtu*, *mēsiḫtu*.

gi = *e-se-hu*, im.gi₄.a = MIN *ša tuppi* Antagal G 52f.

1. to assign — a) said of fields — 1' in OB: 7 bur A.ŠA *ša* GN *ša ana biltim es-hu* PN *iriš* . . . *eqlam ana nāši biltim ašar es-hu idna* PN has seeded a field of seven bur in GN which had been assigned for field tax, give the field to the tenant there where it was assigned TCL 7 35:5 and 11 (let.); *ašar 4 bur eqlam ana* PN *nadānam e-si-ḫa-ak-ku-nu-ši-im 5 bur* A.ŠA *bīt abišu gummerašumma idnašum* (in the location) where I ordered you by (written) assignment to give PN (only) a four-bur field (there) give him (instead) the full five-bur field, his ancestral estate TCL 7 33:6 (let.).

2' in Mari: 300 A.ŠA *ina ḫalaš Mari^{ki} ana DUMU.MEŠ Jantakim wardika šarrum i-si-ik* the king has assigned a field of 300 (iku) in the district of Mari to the Jantaku-tribe, your servants ARM 5 48:7; *e-se-ek Šubat-Šamaš^{ki} ana ḫalaš Mari^{ki} Išme-Dagan ul ḫašeḫ* RN does not desire that Šubat-Šamaš be assigned to the district of Mari ARM 4 27:31; *anāku ašar e-se-ki-im lu-si-ik-šu-nu-ti* I myself shall assign (fields) to them wherever (they) are to be assigned ARM 4 63:23f.

b) said of persons — 1' in OB: *awilē* . . . *ša ana eqlim šabātīm la iredḫū ana iprim te-si-ḫa* [u] *ana rakkī ša* (text *ša rakkī*) *ana eqlim šabātīm es-hu apālim kanīkam tēziba* you have assigned to (receive) rations men who are not fit to hold a field, besides, you have drawn up titles in order to pay the mounted (men) who were assigned (only) to hold land TCL 7 11:16f. (let.); *itti awilē ša ana susikkim e-si-ḫu izizma susikkam šubqim* take over the men whom I assigned for the plucking (of the sheep) and have the (sheep) plucked OECT 3 8:12 (let.); [u] *kīma aqbākunūšim awilē e-es-ḫa-a-nim* and assign men to me such as I have told you YOS 2 3:12 (let.); *ina 300 šābim ša es-ḫa-a[m]* 20 ERIM.ḪI.A *maḫiamma* the 300 men who are assigned to me are short twenty men TCL 18 113:7, cf. ibid. 17; ERIM

esēhu

maniduppim ša bēlī i-si-ḫa-am adīni ul iddi-nunimma maniduppam ul ēpuš up till now they have not given me the men for the cargo boat whom my lord has assigned to me, so I could not build the cargo boat LIH 75:5 (let.).

2' in Mari: *šābam nāširika ša ina pī abika ès-ku lūzibakkuma* I shall leave you the bodyguard which was assigned (to you) by order of your father ARM 2 39:48, cf. *šābam mali ša šarrum i-is-si-ku-šu* ARM 6 55:15, also *ina* . . . *šābim birtim ša ina libbi* GN *wašābim bēlī i-si-ku* ARM 2 39:63; 12 LÚ.MEŠ *ana 1 epinnim i-si-ik* he assigned twelve men to one plow RA 42 73:8, cf. ibid. 15; *aš-šum* PN *bārīm ša tašpuram ana ḫalaš* GN *šarrum i-[si-ik]-šu* as to PN, the diviner, concerning whom you wrote me, the king has assigned him to the district of GN ARM 2 15:8, cf. [išt]u 1 *mār bārīm [ana] ḫalši <m> šāti šarrum i-si-ku* ibid. 29, see von Soden, Or. NS 22 195.

3' in Bogh.: *ana epēši šammē ana LUGAL* GN PN *u šū e-si-ih* assign PN and him for making drugs for the king of Tarhunta KUB 3 67 r. 3 (let. from Egypt).

c) said of provisions, goods, objects, etc. — 1' in OB: *še'um ša ana PA₅ ḫeré* URU.KI *i-si-ḫu* the barley which the city (administration) has assigned for (the workers) digging the canal TCL 1 125:2; 4½ GÍN KÙ.BABBAR *isiḫti* PN *ša kār Uruk^{ki} ana PN₂ ana ešēdim i-si-ḫu-ú-šu* four and a half shekels of silver, assignment of PN, which the harbor (authority) of Uruk has assigned to him for harvesting work VAS 7 43:8; *ana pī tuppi isiḫtim ša e-si-ḫu-šu-nu-ši-[im]* according to the written order of assignment which I made out to them TCL 7 39:26 (let.), cf. OECT 3 80:5.

2' in Mari: *aššum isimmanī u TUG.SIG.ḪI.A ša e-si-ka-ak-kum* with regard to the food and clothing ration that I have assigned to you ARM 1 72:6, cf. ibid. 15 and r. 2'; *inanz-na isikti* NÍG.DU.ḪI.A-šu *bēlī li-si-[ik-šu]* may my master now assign him his provisions ARM 2 82:25; *esikti dīšim ni-si-ik* we assigned the young crop (to the harvesters)

esēhu

ARM 6 23:8; *kaspam hurāsam u si[parram] ašare-se-ki-im ibbaššú* [...] (assign) the silver, gold, and bronze, wherever it should be assigned ARM 1 75:37.

3' in MB: *riksa kī e-si-ḥu urakkasuši* as soon as I have assigned a bandage (from the storerooms of the palace) they will bandage her BE 17 22:10 (let.), cf. *li-si-iḥ-ma lišēz bilamma* (in broken context) PBS 1/2 72:37 (let.); [*na*]-*aš-ma-at-ta e-te-si(!)-i[ḥ-m]a ušamz madušu* let them bandage him with the bandage I have assigned PBS 1/2 72:6 (let.), cf. *našmattašu kī e-[si-ḥu]* ibid. 11.

4' in SB: *nāda mé ana šatišu simmanā e-siḥ-šú* I have assigned (to the ghost) a waterskin so that he may drink water, provisions (for travel) BMS 53:18, dupl. KAR 267 r. 12, cf. *šudīšunu te-es-siḥ* KAR 184 r.(!) 29; [...] UD-*ma* MI ITI MU.L.KAM *e-si-ḥa* to assign day and night, month and year MCT 140 V 6; [ITI] ÁŠ UD.5.KAM *es-ḥe-et* (the copy work) was assigned on the fifth day of MN Iraq 6 169 No. 65 r. 7 (school text).

2. **ussuḥu* to assign (*ussuku*, Mari and NA only) — a) in Mari: *inūma eqel [nasihī] PN u PN₂ ú-si-ku* 80 GÁN *eq[am] ina qātīšunu im-[šu-ḥu]* when PN and PN₂ assigned the field of the displaced persons, they took from them eighty iku of the field ARM 5 85:7; *šābum mala ittika illaku šumišam ina tuḫḫim lu šaṭer damqīš lu-ú us-sú-uk* all the people who go with you should be inscribed by name on a record, be assigned clearly (to the fields) ARM 1 42:25, cf. *šābam ša ana šērika illa-[kam] šarrum ú-si-kám-ma itta[rdakku]m* ARM 4 39:7.

b) in NA: *mūru šimi ú-sik šallim urrik rappiš* accept (and) hear, assign (it), keep it safe, make long and wide (the cattle pen) 3R 66 viii 19 (*tākultu*); *narkabāte pit-ḥal(!)-lum [kī] ša šarru išpuranni ú-sa-ak* I shall assign the chariots and the riders as the king wrote me ABL 784:23; 300 ŠE *maqārūte ša tibni GI appāru* SIG₄.MEŠ *ina muḫḫišu ú-ta-si-ik ištu libbi la iddin* 300 measures of straw, marsh reeds, and bricks have been assigned to him, and he did not give out anything from that ABL 639 r. 4; *ina muḫḫi ša šarru išpurannāz*

esēlu

šini kī annī [ú-t]a-as-si-ik about the matter concerning which the king wrote to us, it has been assigned as follows ABL 11:9; *kaspu ma'du ina muḫḫi mārē Bābili Barsip u Kutū ú-tu-ús-si-ku ittaḥru* much silver has been assigned to the citizens of Babylon, Borsippa and Cutha, and they have received it ABL 340 r. 7; *ina muḫḫi dŠēdu dLamassu ša šarru ... išpuranni ú-ta-si-ik ina muḫḫi bābāte ... aktarar* as to the šēdu and lamassu figures about which the king wrote me, I have assigned and placed (them) at the gates Iraq 17 pl. 33 No. 16:10 (let.).

3. **šusuḥu* to assign (*šusuku*, Mari only): *aššum eršim ša ina GN tērišu šu-sú-ki-im kī'am tašpuram* you wrote to me as follows about having the field you planted in GN assigned (to an administrator) ARM 4 11:7.

4. IV to be assigned: *tuppāt eqlim ... ina panikunu liqianimma ana GĪR.SÈ.GA.MEŠ ša BAN eqlum mahrija li-in-ne-si-iḥ* bring with you the deeds concerning the fields, so that the fields can be assigned to the *girseqū*'s "of the bow" TCL 7 32:15 (OB let.).

Esēhu is attested only in Babylonian. It has here been assumed that the verb *esēku* which occurs in analogous context in NA and in Mari is merely a dialectal phonetic variant of it. The occurrence of this variant in Mari must then be considered an Assyrianism. In Mari as well as in NA, *ussuku* is often used for *esēku*.

Landsberger, ZDMG 69 502, MSL 2 95 n. 4; Thureau-Dangin, RA 21 4 and 27 n. 3; (von Soden, ZA 45 52).

esēhu see *ezēhu*.

esēku see *esēhu* and *esēqu*.

esēlu v.; to be stopped up, constipated; I *isil* — *esil*, II, II/2, IV, IV/3; cf. *eslu*, *isiltu*, *mēsiltu*.

[šā ...] = ŠA *e-sil* the stomach is stopped up CT 19 3 i 6 (list of diseases).

a) *esēlu*: *šumma amēlu akala ikkal šikara išattīma išebbi libbašu iktanassušu išsanabbassu qerbūšu* SAR.SAR (= *ittanpuḫū*) *u i-sil libbašu* MU.ŠE KIN.NIM *marīš* if a man eats and drinks his fill of food and beer (but) his

esēlu

stomach gives him cramps and hurts him, his bowels are inflated and he suffers from constipation, his stomach is ill with “morning” Kūchler Beitr. pl. 2 ii 18, cf. *šumma amēlu akala ikkal* KAŠ.SAG *išattīma e-si-il* AMT 43, 5:7, also AMT 56,1:12, also [*šumma amēlu akala ikkal* K]AŠ *išattīma e-si-[il]* AMT 7,7:11; *šumma amēlu libbašu e-sil* Kūchler Beitr. pl. 10 iii 1; *šumma amēlu šuburra marišma šuburrašu e-sil* if a man suffers from an ailment of the anus and his anus is stopped up AMT 57,5:13, cf. [*šumma amēlu* KU].GIG *marišma e-sil u unappaq* AMT 43,5:13, also *šumma emir u e-sil* Labat TDP 126 iv 15'ff.; *šumma ina rēš libbišu di[kš]u [u haṭṭu šaknu]šumma e-sil imāt* if there is a piercing or burning pain in his epigastrium and he is constipated, he will die Labat TDP 114:44'.

b) IV and IV/2 — 1' in med.: *šumma amēlu šuburra marša marišma libbašu šabissu it-te-nen-s[il]* if a man is suffering from an ailment of the anus, his stomach hurts him and he is constantly constipated AMT 43,5:11, also AMT 57,5:10, cf. *šumma magal it-tenen-sil* Labat TDP 128:20'; *šumma amēlu qerbūšu ittanpuhu akala u šikara muṭṭū(LÁ)* «it» *it-te-ni-is-sil* if a man's bowels are inflated, he has no appetite for food or beer (and) is constipated AMT 40,5 iii 9; *šumma piqam la piqam in-ni-sil* IZI ŠA-šú TUK. MEŠ if he gets constipated now and then, and repeatedly has a burning feeling in his stomach Labat TDP 88:9 (= AMT 107,2).

2' other occs.: *ezzūti šāri karšaša išanuma in-ne-sil libbašama pāša ušpalki* grim winds filled her (Tiamat's) stomach, her very inside became stopped up, she opened wide her mouth En. el. IV 100; [*šumma ina appāri* HA.MEŠ] *it-te-né-en-si-lu* if fish are repeatedly locked up(?) in a marsh CT 41 13:10 (SB Alu).

c) *utassulu, ussulu*: [*šumma amēlu šuburra m]arša marišma šuburrašu uzaqqassu qerbūšu it-ta-nin-[bi]-[t]u ú-ta-as-sal* if a man is suffering from an ailment of the anus, his anus gives him a stinging pain, his bowels are inflated and he suffers from constipation AMT 56,1:8, cf. perhaps *šāru ina šuburrišu*

esēpu

ukāl akala u mé turra isilti šuburri mariš DIR *us-su-ul* AMT 58,1+56,5:2.

Thompson, RA 26 53 n. 4.

***esēlu** see *ešēlu*.

esēpu (*ešēpu*) v.; 1. to gather up, to collect, to scrape together, to decant, 2. *ussupu* to shovel, collect, 3. *šūsupu* to collect, 4. IV to be decanted; from OB on; I *isip* — *issip*, II, III, IV; *te-eš-ši-ip* Thompson Chem. pl. 1:17 (= ZA 36 182 § 1); cf. *ēsip ikî, mūsipu, nēseptu* A and B, *nēsepu*.

[ša]-ab ŠAB = *e-se-pu* Diri V 66a; šu.su.ub = *e-se-pu*, šu.su.ub.dè = *a-na e-se-pi*, šu.su.ub.dè íb.ta.an.è = *a-na e-se-pi ú-še-ši* Ai. IV ii 40ff.; ab.su.ub.su.ub.bi = *ú-sa-ap* Ai. IV i 27, see mng. 2.

1. to gather up, to collect, to scrape together, to decant — a) to gather up, to collect, to scrape together — 1' said of earth: *ep-ri-šu e-si-pa-ma ina abulli ālija Aššur ana ahrāt umē lu ašpuk* I gathered up its (the conquered city's) earth and made a heap of it at the gate of my city Assur for future ages (to see) KAH 1 13 ii 12 (Shalm. I); *epirē Šušan . . . u sitti mahāzēšunu e-si-pa alqā ana Aššur* I gathered up the earth of Susa and the rest of their cities, and took it to Assyria Streck Asb. 56 vi 98; *hurāšu ina mātika eperu šū i-is-si-pu-uš* gold in your country is (like) dust, one (just) gathers it up EA 16:15 (MB).

2' said of cereals (OB only): cf. Ai. IV ii, in lex. section; *še'am u šamaššammū ippušma i-is-si-im-ma itabbal* he will grow barley and sesame, then he will collect it and take it away YOS 12 72:10, cf. *irriš i-si-ip u itabbal* MDP 24 371:9; *eqlam erišma še'am u lu šamaššammū ša ibbaššū e-si-ip tabal iqbišum* (if a man has given a cultivated field as security to a merchant and) has said to him, “Cultivate the field, and collect and take away the barley or the sesame which will grow (there)” CH § 49:27; PN u PN₂ *ana e-si-ip ta[bal] izū[zu]* PN and PN₂ divided (the property on the basis of a) “collect and take away” (contract) VAS 8 74:13; *eqlam . . . itti PN PN₂ ušēši ana e-si-ip ta-bal* PN₂ has rented a field from PN (on the basis of a) “collect and take away” (contract) MDP 23 250:5, cf. *ibid.* 259:5, and *passim* in Elam.

esēpu

3' said of fire (MA only): *šumma išātu ina muḫḫi kanūni ma'dat uššā mehrišu ušēra* *išātu e-si-pu* if the fire has spread too far in the stove, he goes out, brings in a colleague, and they scrape the fire together MVAG 41/3 62:15 (NA rit.), cf. *išāta te-es-si-ip* KAR 222 i 3, [*išāta ša ša*]pal *diqāri te-si-ip* KAR 220 ii 17 (both preparation of perfume).

4' other occ.: *ina* KU[Š] ŪZ BABBAR *pu-uh-ti te-es-sip-šu-nu-[ti]* you gather up (the figurines?) into the skin of a white goat (used) for the substitution rite LKA 144 r. 8; *erbiu ammar te-si-pa-ni ... šēbilam* send me as many locusts as you can collect ABL 910:6 (NA).

b) to scrape off, to skim off or decant — 1' in chem.: *adi ipessū tušellamma tukassī tutārma tamarraq ana dabtī zak[ūt]i te-es-ši-ip* as soon as (the mixture of the glaze) is white hot, you take it out, let it cool, pulverize it again and scrape it off onto clean slabs(?) ZA 36 182 § 1:17 (= Thompson Chem. pl. 1), cf. (wr. *te-es-si-ip/sip*) *ibid.* 184 § 4:7, 186 § 5:20, 192 § 3:17 and 21, and passim; *tamarraq ana tamšilte te-si-ip* you pulverize it and scrape it off into a mold(?) ZA 36 194 § 4:6, cf. *ibid.* 190 § 10:5, 194 § 5:13, and passim.

2' in the preparation of perfume: *ana* GIŠ.GÀR KAL.DA *tuzakkāšu ana* DUG.SAB *te-si-ip* you strain it into a . . . , you skim it off into a *sappu*-pot KAR 140 r. 6 (MA); *kala ūmišu šakin nubattušu ana* DUG *agāni te-si-ip* it should stand all day, in the evening you decant it into an *agānu*-pot Ebeling Parfümrez. pl. 2 Stambul right col. 27; *šamna te-és-si-ip* you skim the fat KAR 222 i 24, cf. Ebeling Parfümrez. pl. 2 Stambul right col. 3, and passim in this text.

3' in med. and rit.: *ištēniš tuballal ana* DUG *te-sip* you mix (various drugs) together, decant them into a pot AMT 83,1:22, cf. *ana* DUG *te-sip* AMT 55,3:5, and passim, *ana* DUG.GAN.SAR *te-sip* CT 23 26:7, [*ana*] DUG.BUR.ZI.SAR *te-sip* Oefele Keilschriftmedizin pl. 2 K.9684 i 7; *dišpa u šamna ḫalša ana libbi tanaddi lu baḫir ana* KUŠ *mašqiti te-si-ip ana šuburrišu tašappak* you put honey and oil into it (the mixture of drugs), let it become

esēqu

hot, you decant it into a leather tube, pour it into his anus Küchler Beitr. pl. 2:20, cf. *ana* KUŠ [. . .] *te-si-ip* AMT 41,1:10; *ina* TÚG.ḪI.A *te-sip* you decant it through rags KAR 198:22; *ina šaman šurmīni mu-SAL taskarinni te-sip* you decant (the concoction) into cypress-oil onto a boxwood spatula(?) BMS 30 r. 26, cf. *e-si-ip* (in obscure context) ZA 51 138:56 (SB cultic comm.).

2. *ussupu* to shovel, collect: *ka a b. s. in. na su.ub.su.ub.bi* : *pī šir'išu ú-sa-ap išakkan* he will shovel up (earth) along the opening of the (irrigation) furrows Ai. IV i 27; *ina sūqi šiltahiš uššima epri ribīti ana pīšu ú-sa-ap rigmu galtu ištānakkān* he darts out into the street like an arrow, gathers the earth of the square into his mouth, giving forth a frightful wailing ZA 43 18:71 (SB lit.).

3. *šūsupu* to collect: [*šumma . . .*] *memēni ittuqtu . . . kakkullu ušēra* *ú-še-e-se-ep* if [food from the plate] of somebody is dropped, (the butler) will bring in a pail (and) scrape it up MVAG 41/3 64 ii 26 (MA rit.).

4. IV to be decanted: [. . .] KA]Š.UŠ.SA *ša šE ḫaš*(text *ḫal*)-*la-te in-ni-si-ip* the mixed beer made from groats will be decanted (instructions for a ritual) ABL 951:25 (NA).

Landsberger, MSL 1 166f., AfO 12 138 n. 13. Ad. mng. 1a-2', Koschaker Griech. Rechtsurk. 90ff.

esēqu (*esēku*) v.; 1. to make a drawing, to incise a relief, 2. *ussuqu* to apportion (lots), to draw; SB, NB; I *īsiq*, II, II/2; for vars. *ezēk/qu*, *ešēk/qu*, see lex. section; cf. *isqu*.

[ša]-ab ŠAB = *na-ka-su*, *ša-ra-mu*, *ḫa-ra-šu*, *ḫa-ra-rum*, *e-še-ru*, *e-se-kum*, *e-ze-kum*, *e-še-kum* Diri V 61ff., cf. ŠAB = *e-še-ku* (var. *e-z[I-x]*) Proto-Diri 273.

[nu].mu.un.sur.sur.re : *la ú-tas-sa-qa* BA 5 646:11f. (cf. mng. 2a); *tumme bitu qaggaru šutas-suk* GIŠ.ḪUR // *e-se-qu* // *e-se-qu* // *iš-šur-tú* the house is under a spell, the ground is prepared (with commentary:) GIŠ.ḪUR (comes from, or equals) *esēqu*, *esēqu* (refers to a) drawing (misinterpreting *šutas-suk*, i.e., III/3 of *nasāku*, as derived from *esēqu*) AfO 12 pl. 14:2 (SB comm.).

tu-us-saq 5R 45 K.253 iv 30 (gramm.).

1. to make a drawing: *lumāšē tamšil šitir šumija e-siq šīruššun* I depicted on them (the stelas) the *lumāšu*-stars which correspond

esēqu

to the (cuneiform) writing of my name Borger Esarh. 28:12; *danān* ^dAššur *bēlija epšēt ina mātāti nakrāti iteppušu ina šipir urrakūti e-si-qa qerebša* I depicted, on it (the friezes of the palace) in the technique of the sculptor, the might of my lord Aššur, the deeds he performed in the enemy lands Borger Esarh. 62:29; *u[šēpi]šma narā šitir šumiya šalam ilī rabūti bēleja e-si-qa širuššu* I had a stela made with an inscription, and depicted on it an image of the great gods, my lords Streck Asb. 270 iv 2.

2. *ussuqu* — **a)** to apportion lots — **1'** with *isqu*, *isqēti*, “lot”: *qišātu iqīssunūtima us-siq isqētu* (the king) gave them (the people of Babylon and Borsippa) presents and apportioned the lots VAS 1 37 iii 35 (NB kudurru); [... nu].mu.un.sur.sur.re : [*ša baluššu isqēt*] *šamē u eršetim la ú-tas-sa-qa* without whom the “lots” of heaven and earth are not apportioned (Sum. separated out) BA 5 646:11f.; *is-geṭ nap-ḥa-ri us-si-ka-aš-[šum]* he apportioned for her the “lots” of everything K.3371:7 (unpub., join to Craig ABRT 2 16f.); *muššir ušurāti mu-us-si-ḡi isqēti ša šamē u eršeti attunuma* you are the ones who establish the plan, apportion the “lots” of heaven and earth OECT 6 pl. 22c:3, and passim, cf. Tallqvist Götterepitheta p. 28.

2' without *isqu*: *ina A.ŠÀ šiluhli mimma u mānaḥāte gabbu māru šeḥru ús-sa-aq* the youngest son apportions the lots of whatever *šiluhlu*-fields there are and of all the movable goods KAV 2 ii 10 (Ass. Code B § 1).

b) to draw: *ešetī* (var. *ešettum*) *us-su-kat arimat maš[ki]* my (back)bone is visible (lit. drawn) (on the skin) covered only with skin Ludlul II 93 (= Anatolian Studies 4 88).

As the Diri passage, in lex. section, shows, *esēqu* (and its variants *esēku* [K.3371 only, sub usage a-1'] and *ezēk/qu*, *ešēk/qu*) is a synonym of *ešēru*, sharing with it the Sum. correspondents *šab* and *sur*. In the phrase *ussuqu isqēti*, the concrete meaning, referring to the actual notching of the tally-sticks (*isqu*), has been extended to mean the apportioning of the lots to be distributed. In this connection, note *muza'iz isqētu* 4R 40 No. 1:14. Like the

esēru A

parallel phrases *mušim šimāti* and *muššir ušurāti*, *muššiq isqēti* refers to that aspect of divine power which establishes and determines the nature, quality and purpose of all the universe and its components.

Ungnad, ZA 31 44 and 273 n. 1; Borger Esarh. 28 n.

esēru A v.; **1.** to press for payment due, to collect, to put a person under pressure, **2.** *ussuru* to collect tribute, to put pressure upon a person, **3.** IV to be collected; from OA, OB on; I *isir* — *issir*, I/2, II, II/2, IV; cf. *esēru A* in *ša esēri*, *isru*, *isirtu A*.

[ka-al] [KA]L = *us-su-ru* A IV/4:282; [in. dim₄] = *is-ni-[iq]*, *i-si-[ir]*, [in. dim₄.eš] = *is-ni-[qu]*, *i-si-[ru]* Ai. I iii 1ff.; KUD.gál.la.ni in. dim₄.dim₄.[me] = [*qī*]-*ip-ta-šu* [u]s-sà-ar Ai. III i 56.

1. to press for payment due, to collect, to put a person under pressure — **a)** to press for payment due, to collect — **1'** in OA: *awiltum ālam ana e-za-ar KÙ.BABBAR tašie* the woman will look to the city in the matter of collecting the silver BIN 6 199:15.

2' in OB: *šumma awilum kaspam itti tamkārīm ilqīma tamkāršu i-si-ir-šu-ma mimma ša nadānim la ibaššišum* if a man has borrowed money from a merchant and this merchant presses him for payment but he (the debtor) has nothing to give CH § A 4, in Driver and Miles Babylonian Laws 2 34f.; *adān kaspim šaqālīm iktašdannīma tamkārūm is-ira-an-ṭ-ni* the term for the payment of the money has caught up with me and the merchant has demanded payment from me CT 4 27a:9 (let.); 6 $\frac{2}{3}$ GÍN KÙ.BABBAR PN *i-si-ir-ma ilqī* PN asked for the payment of six and two-thirds shekels of silver and received (it) BE 6/1 82:10; PN NU.BANDA *u mādūtīm aš-šum unūt ekallim* PN₂ *aššat* PN₃ *i-si-ru-ma* 1 GÍN KÙ.BABBAR *uštaddinuši* the laputtā-official PN and others pressed PN₂, the wife of PN₃, for payment in the matter of the tools belonging to the palace, and made her pay one shekel of silver YOS 12 408:6; *ibkia e-si-ra-ni-in-ni-ma umma šīma ... qāti šabat* they (pl. fem.) cried and pressed me hard, she said, “Help me!” TCL 18 123:16 (let.); 2 GÍN KÙ.BABBAR *maḥar* PN ... *u* PN₂ *i-si-ir-⟨ma⟩-*

esēru A

šu-nu-ti-ma press them (the debtors) for the payment of two shekels of silver in the presence of PN and PN₂ VAS 7 199:17 (let.), cf. LIH 79:10.

3' in MB: GÚ.UN-*su e-si-ir-šu* demand the payment of his rent from him BE 17 86:15; *šatammu* [x M]A.NA URUDU.ĜI.A PN *ina muḫḫi* PN₂ *iškumma i-si-ru-šu-ma ana Ekur ušēribu* the *šatammu*-official imposed the payment of the x minas of copper of PN upon PN₂, they pressed him for payment and brought (the copper) into the Ekur Iraq 11 143 No. 1:14; *kī šībši ina sikti la amḫuru u zēra la e-si-ru mimma tēma ana bēlija ul ašpu[ra]* since I have not accepted the payment of rent for the field . . . nor collected the seeds, I have not sent any report to my lord PBS 1/2 22:5 (let.); *ina ūm ebūrišu is-si-ra-am-ma inandinma kunukkašu iḫepi* he will collect (the grain) on the day he harvests, he will deliver it and destroy his sealed document BE 14 111:10; *ša ana . . . e-si-ri . . . kunnu* (large and small cattle) that have been confirmed (by checking) for the exacting (of the delivery) (column heading beside *ša ana maḫri ili šapru* with respect to which (the shepherd) has been sent (to take an oath) before the deity) BE 14 132:6; *gabaru ana e-se-ri* PN *maḫir ana* PN₂ *inandinma i-si-ir* copy (of a list of wool deliveries) received for collection by PN, he will give it to PN₂ and he (PN₂) will collect PBS 2/2 72:30 and 32, cf. *ana e-se-ri* ŠU PN *ibid.* 75:20, BE 15 199:32, and *passim*; DUB *šumāti maḫir is-si-ra-am-ma ana* PN *inandin* the list of names has been received, and he will collect, and deliver to PN BE 15 199:37, cf. *ibid.* 45, etc.; for *isirta esēru*, see *isirtu* A.

4' in SB: (who entered Media) *ana e-se-er man[datti] ša sīsē* in order to collect horses as tribute PRT 20:3, cf. *ibid.* 15:7, also *sīsē is-si-ru* *ibid.* 21:13, *sīsē li-si-ru* *ibid.* 22:6.

5' in NB: *u'ilāti is-si-ru-ma inašši* he will take the outstanding debts after they have collected (them) VAS 5 146:7, cf. VAS 6 248:25; *ḫābū uḫinnu ša* PN *ina qāt nuka-ribbī is-se-ru ana alpē u immerē inandinma* the *ḫābu*-fodder made of fresh dates which

esēru A

PN will collect from the gardeners and give to the cattle and the sheep YOS 7 38:10; *kaspu ša ultu* ITI MN *ina qātē* LÚ *Nippur*^{k1}. MEŠ *ša ina qātē* LÚ *šakin māti e-si-ru nadnu* silver which they have collected from MN on, from the inhabitants of Nippur that are under the governor, has been delivered TuM 2-3 238:3; (barley, emmer-wheat and wheat) *ša sūti ša* LÚ.ENGAR.ME u ĜA.LA *ša itti errēšē ša* PN *i-si-ru* of the rent of the farmers and the shares which (they hold) with the tenant farmers which PN had collected TCL 13 209:4, cf. *ibid.* 10, 14, 24 and 28; *pūt mašartu šaqātu u e-se-er ša uttati* PN *naši* PN (the debtor) guarantees (adequate) protection, irrigation and the collecting of the barley VAS 4 17:13; *ebūr . . . ana e-se-ri ana* PN *iddin i-si-ri-ri ana* UD.2.KAM . . . *ebūru šuātu la igdammar la i-te-si-ir ebūru mala ina libbi immerriká* PN *ana* PN₂ *ultu bitišu iddan* (PN₂) gave his harvest to collect to PN, he (PN) will collect (it) — if he has not completely collected this harvest by the second (of the month of Ab), PN will give from his own stores to PN₂ whatever has been left behind (on the field) BE 10 29:4, 6 and 8 (Dar.); *elippēti ša ina muḫḫi gišri ikilla'* PN u PN₂ *is-si-ru-*' PN and PN₂ will collect (toll) from all ships that moor at the bridge TCL 13 196:16, and dupl. Pinches Peek 17:14; US_x(U₈).ĜI.A *irbi ša Bēlti-ša-Uruk i-te-sir u ina bitišu igdazaz* he collected sheep as the income of the Lady-of-Uruk but sheared them in his house YOS 7 15:8.

b) to put a person under pressure (OB only): *iziz e-si-ir-šu-nu-ti-ma awat suḫarti anniti gumuršum* get busy, put pressure on them and bring that matter of this slave girl to a final settlement for him CT 6 23a:10 (let.); *mīnanam erēška kīma es-re-ku ul ti-[di]* what is your desire (now)? don't you know that I am hard pressed? CT 4 28:36 (let.); *ilkum is-ra-an-ni-ma naparkām ul elī* feudal duties pressed me hard, I could not get away TCL 1 43:8 (let.); GU.ZA.LÁ *i-si-ra-an-ni . . . naparkām u ittika nanmuram ul elī* the *guzalū* put pressure on me and so I could not get away and meet you TCL 18 152:12 (let.); 1 GIN KÙ.BABBAR *ša aqbiakkum šūbilam e-si-ir du-un-ni-⟨in⟩ panī rišīma kaspam šūbilamma*

esēru A

send me the one shekel of silver I talked to you about — do press (this matter), exert yourself and send the silver TCL 18 124:21; PN *e-si-ir-ma* 2 GUR ... [*u*]-*ti-ir-ma* I put pressure on PN, and he added two gur (of capacity to the cargo boat) VAS 16 122:9.

2. *ussuru* to collect tribute, to put pressure upon a person — a) to collect tribute: *naph̄ar* 124 ANŠE.GAM.MAL.MEŠ *pešūte* [*ut*]-*te-si-ru* a total of 124 white camels have been collected as tribute ADD 759 r. 6 (NA); for *ussuru*, see Ai. III i 56, in lex. section.

b) to put pressure upon a person: *tuppī bilam umma šūtma mannum atta ša tū-si-ri-ni* [...] *lim* (I said) “Bring the tablets,” he (replied), “Who are you that you put pressure upon me to [bring the tablets]?” Golenischeff 15:10 (OA); *amtam ū-us-si-ir-ma umma amtumma* I put pressure on the slave girl, and the slave girl said VAS 7 202:16 (OB let.), cf. *amāti šināti* ... *us-si-ir-ma* ibid. 30.

3. IV to be collected: *iḥalliḡma issanniq u* 12 MA.NA URUDU.Ḥ[IA] *in-né-es-si-ir-ma* should he (the slave) escape (in his copper chains weighing six minas), he (his custodian) will be investigated, and twelve minas of copper will be collected from him Iraq 11 143 No. 2:14 (MB).

Torczyner Tempelrechnungen index s.v.; Landsberger, ZA 39 277, 291.

esēru A in *ša esēri* s.; collector of dues; Nuzi*; wr. LÚ.MEŠ *ša e-zi-ri/ru*; cf. *esēru A*.

Barley [*ana*] LÚ.MEŠ *ša e-zi-ri ša* GN SMN 3034:3, cf. HSS 15 279:3; barley *ana* LÚ.MEŠ *ša e-zi-ru itbalu* they removed the barley for the tax collectors SMN 3007:9.

esēru B v.; 1. to shut in, to enclose, to confine, 2. to channel water, 3. to stifle a cry, 4. *ussuru* to enclose, to take captive, 5. *utassuru* to become enclosed, 6. IV to become constricted; from OB on; I *īsir* — *issir* — *esir*, I/2, I/3, II, II/2, IV; for variant forms *ešeru* and *ezeru*, see lex. section; cf. *asirtu*, *asiru*, *asirūtu*, *asru*, *esēru B* in *bīt esēri*, *esirtu*, *esru*, *isirtu B*, *mēsirtu*, *mēsiru*, *mēsiru* in *bīt mēsiri*, *ussurtu(?)*, *ussuru*.

esēru B

ni-gi-in LAGAB = *e-se-ru* Ea I 32e, also A I/2:47; *ni-gi-in* NIGIN = *e-se-ru* Ea I 47g, A I/2:115, Diri I 340; *ku-ru* LAGAB = *ḥa-ra-ru ša a-me-l[ē]*, *ni-gi-in* LAGAB = *e-[se]-ru [ša a-me-li]* Antagal h 7f.; a.dib.ba = *e-se-ru* ša A.[MEŠ], gar.ra = *e-se-ru* ša *rig-me* Antagal B 219 and 221, cf. [x].x.x *ši.ir* AKKIL.[x].x.giš = *x-um ik-ki-lum e-šir* Nabnitu F a 15-16; *pa-ag* ḤU = *e-se-ru* ša MUŠEN Antagal B 220; *pa-ag* ḤU = *e-ze-ru* S^a Voc. D 3, also Ea II 284; *pa-ag* ḤU = *e-ze-ru* S^a Voc. D 6; [...]a.x = MUŠEN *e-šir* Nabnitu F a14.

ad.mu.mar.ra.àm : *rig-mi e-si-ir* my cry was stifled SBH p. 75:7 (= ibid. p. 126 No. 77:1).

1. to shut in, to enclose, to confine — a) said of a besieged enemy — 1' in hist.: [R]N *ina* GN *e-si-ir* he shut RN up in GN BRM 4 49:14 (= AOB 1 52, Arik-dēn-ili); *ana ištēn āli* GN ... *lu e-si-ir-šu-nu-ti* to a single city, GN, I confined them AKA 76 v 78 (Tigl. I), cf. CT 34 40 iii 16 (Synchr. Hist.), and ibid. 41 iv 1, cf. also *e-se-ru* ša *iššūri* Antagal B, *iššūru e-šir* Nabnitu F a14, both in lex. section; *šašu kima iššūr quppi qereb Ursalimma āl šarrūtišu e-sir-šu* like a bird in a cage I shut him (Hezekiah) up in his capital, Jerusalem OIP 2 33 iii 29 (Senn.), cf. *kima iššūr quppi e-sir-šu* Rost Tigl. III pl. 22:9; *u šašu ina puhur karūšišu e-sir-šu-ma* and him I shut up in his overcrowded camp TCL 3 139 (Sar.); *nišē šātunu e-si-ir-ma iḥbata muššāšun* those men he shut in, and cut off their retreat Streck Asb. 14 ii 26, cf. ibid. 32 iii 131; *šu(?)-ū gabbī-šuma ina libbi āli e-sir u emūqija labiūšu* I have shut him and all with him up in the city, and my forces are besieging him ABL 1186:10 (NA).

2' in omen texts: *nakrum ummānam i-zi-ir-ma idāk[ši ...]* the enemy will surround the army and will defeat it YOS 10 18:67 (OB ext.); *amūt Šarrukīn ša ummānšu rādu i-si-ru-ma tillišunu ana aḥāmeš ušpīlu* omen of Sargon, whose troops a rainstorm immobilized (lit. hemmed in) with the result that they exchanged weapons among themselves (obscure) CT 20 2 r. 10, dupls. ibid. 3a:2, ibid. 8 80-7-19, 157 r. 6, also K.15100 (= Bezold Cat. Supp. 157).

3' in lit.: *nīta lamū naparšudiš la le'ē i-sir* (var. *-si-ra*)-*šu-nu-ti-ma kakkēšunu ušab-bir* he hemmed them in, tightly surrounded, without possibility of escape, and shattered

esēru B

their weapons En. el. IV 111, cf. [d]Mu-um-ma [i]-tas-si[r] (vars. *i-ta-sir*, *e-ta-sir*) En. el. I 70, see BiOr 9 167.

b) said of other persons — 1' in gen.: *mīsir ekallim ša niziqti i-si-[ir-šu ...]* the palace will place him under arrest, which will cause him grief YOS 10 54 r. 30 (OB physiogn.), cf. *mīsir É.GAL ša zakār šumišu [...]* *i-si-ir-šu-ú-ma šumšu izzakkar* ibid. 31; *amēlūte sin-nišāte ša «ša» bit šibitte ina libbi la e-sir* he shall not confine therein (i.e., in the palace) men and women prisoners AKA 247 v 38 (Asn.); PN ... *ina GN es-ru inanna hamutta mušširšu* PN ... is held in confinement in GN, now release him promptly SMN 2642:7 (unpub., Nuzi), cf. HSS 15 43:18; PN *ša GN ina GN₂ e-zi-ir-wa* PN, of the city of GN, is held in confinement in the city of GN₂ HSS 13 38:6 (translit. only), cf. *ina bitišu i-zi-ir-šu* AASOR 16 10:12, and passim in Nuzi; *ilāni šūnu i-ta-as-ru-šu* the aforementioned gods imprisoned him KAR 143 r. 17 (= ZA 51 140:68, NA cultic comm.), cf. *akī ilāni e-si-ru-šu-ni* ZA 51 134:13.

2' in *esirta esēru*: *aššata šanīta la ihhaz esirta la i-is-zi-ir* he shall not take another wife, nor shall he take a concubine (lit. confine an *esirtu*) HSS 9 24:9 (Nuzi).

c) said of the exta (as technical term in extispicy): [*šumma ...*] *ša marti nīri i-sir* [if the ...] of the gall bladder encloses the “yoke” CT 30 50 S. 823:16 and 17 (SB ext.), cf. CT 20 30 ii 19; *šumma ... šu.SI-šu rēš marti i-si-ir amēla ina bitišu išātu is-sir-šu* if its “finger” encloses the tip of the gall bladder, a fire will trap the man in his house TCL 6 3:27 and 28 (SB ext.).

d) other occ.: conjuration GIG *ana e-se-ri* to arrest a disease BRM 4 20:36, restored from ibid. 19:30, see Ungnad, AfO 14 259:36; *mi-is-ru ša taskarinni [és]-ru-ši-na* a fastening of boxwood encloses them VAT 16462 r. iii 14 (MA inventory).

2. to channel water: cf. a.dib.ba = *e-se-ru* šá A.[MEŠ] to channel water Antagal B 219, in lex. section; ID *Husur ša ultu ullá ... ina šarrāni abbēja mimma la is-sir-šu-nu-ti-ma itabbaku Idiglatiš* the river Husur, which

esēru B

from times of yore none among my forefathers had in any way attempted to channel so that it flowed (wasted) into the Tigris OIP 2 114 viii 24 (Senn.).

3. to stifle a cry: cf. for *esēru ša rigme* Antagal B 221 and SBH p. 75, in lex. section; *šumma lā'u ikkilašu e-sir* if a baby's crying is stifled Labat TDP 230:114, and cf. Nabnitu F, in lex. section.

4. *ussuru* to enclose, to take captive: *nakrum ummānam ú-sà-ar* the enemy will surround the army YOS 10 24:29 (OB ext.); *ajjumma ana šarrim itebbima ú-za-ar-šu-ma [idāk(?)]šu* somebody will rise against the king, will take him captive, and will [kill?] him ibid. 47:9 (OB ext.); *nakru māt rubé ina KI-šá ú-sà-ar-ši-ma idākši* the enemy will surround (the army of) the prince's country in its own territory, and will destroy it CT 20 35 ii 8 (SB ext.); *nakru ina libbi mātišu ana dāki us-sa-ra-[an-ni]* the enemy will surround me in order to defeat me in his (own) land CT 31 12 obv.(!) ii 15 (SB ext.), cf. *nakru us-sa-ra-an-ni* CT 20 26:16 (SB ext.); *ša ... ahēja uz-zi-ru* (var. *ú-ši-lu*) who imprisoned my arms RA 26 41:2 (SB inc.), var. from KAR 80 r. 28; *jānū ana bit kīli ú-su-ri-šu* if not, put him in prison there TCL 9 83:22 (NB let.).

5. *utassuru* to become enclosed: *šumma naplastum kīma unqim mātum ú-te-es-si-ir piša ana ištēn itār* if the “flap” is like a ring, the country will close ranks (and) will become of one mind YOS 10 11 ii 8 (OB ext.); [*šumma gišimmaru*] *ina la simāniša suluppī ušahrip šattu ši ú-ta-sa-ar* KUR *mut-qu* DIB if a date palm produces the dates unseasonably early, that year will (mng. obscure), vermin will invade the country CT 41 16:30 (SB Alu, coll.).

6. IV to become constricted: *ur'udī ša in-ni-is-ru unappiqu lagabbiš* my windpipe which had become constricted and was gasping for breath as if it were plugged up Bab. 7 pl. 12 r. 11 (Ludlul Comm.), cf. PSBA 32 pl. 4:30 (Ludlul III).

Schwenzer, AfO 7 247; Landsberger, AfO 10 144.

esēru B in **bit esēri** s.; cage; Mari, SB*; cf. *esēru B*.

esĥu

É *e-s[e]-r[i]* (in broken context) RA 35 2 ii 27 (Mari rit.); *ina* GN *u ekallāte mātiġa ina* É *e-si-ir* (var. *-sir*) *lu addišunu* I put them (the wild animals captured) in cages in Calah and in the (other) palaces of my country AKA 202 iv 31 (Asn.).

esĥu see *ezĥu*.

esigu s.; ebb; lex.*; Sum. lw.

a.dé.a = *e-du-ú*, a.si.ga = *e-si-gu* (followed by a.zi.ga, a.kalag = *me-lu*) Igituh I 297f.; a.dé.a = *e-du-ú*, a.si.ga = *e-si-gu* 5R 16 i 9f. (group voc.).

(Meissner BAW 1 p. 10.)

esiĥtu (allotment) see *isiĥtu*.

esikillu s.; (a building in the temple complex); lex.*; Sum. lw.; cf. *esikillu* in *ša esikilli*.

gá.sikil-la GÁ×SIKIL.LA = *é-sikil-la* Ea IV 278, cf. šà.tam.é.sikil (followed by šà.tam na.kam.tum *šatammu*-official of the treasury) Proto-Lu 43a; ugula.é.sikil.a Proto-Lu 156.

esikillu in *ša esikilli* s.; (a temple official); OB lex.*; cf. *esikillu*.

lú.é.sikil = *ša é-si-ki-li*, lú.na.kam.tum = *ša na-kam-tim* OB Lu A 268f.

esiktu (allotment) see *isiĥtu*.

esiltu (constipation) see *isiltu*.

ēsip iki s.; worker on irrigation ditches; OB*; cf. *esēpu*.

ERIM *e-si-ip* E.ĤI.A men who bank up irrigation ditches (among agricultural workers) TCL 1 174:3.

Landsberger, MSL 1 166f.

esiratu s.; pressing stone(?); NB.*

[1-*it*] NA₄ *e-si-ra-tum* (among tools and implements used for brewing beer) VAS 6 182:23.

Ungnad NRV Glossar p. 32.

esirtu s.; concubine; MA, Bogh., Akkadogr. in Bogh., Nuzi; cf. *esēru* B.

a) in MA: *šumma a'ilu e-si-ir-tu-šu upaš-šan* 5 6 *tappa'ēšu ušēššab ana panīšunu upaš-šanši mā aššati šit iqabbi aššassu šit* SAL *e-si-ir-tu ša ana pāni šābē la paššunutu ni mussa la iqbi'uni mā aššati šit la aššat e-si-ir-tu-ú-ma*

esirtu

šit if a man wishes to place the veil upon (the head of) his concubine, he shall invite five or six of his close friends, and in their presence he shall veil her, and say, "She is my wife," and from then on his wife she is, — (but) a concubine who has not been veiled in the presence of other men, whose husband has not said, "She is my wife," is no wife, she remains a concubine KAV 1 vi 1, 6 and 10 (Ass. Code A § 41); *šumma a'ilu mēt mārē aššitišu paššunte laššu mārē é-s-ra-a-te mārē šūnu zitta ilaqqi'u* if a man dies and his veiled wife has no sons, the sons of his concubines become (legitimate) sons, they will take shares (of his estate) *ibid.* 12; *e-si-ir-tu ša ištu* NIN-[ša] *ina ribēte tallukuni paššunat* a concubine who walks in the streets with her mistress (must) be veiled KAV 1 v 58 (§ 40); 1 *ana* SAL *e-sir-te ša* PN one (ox) for PN's concubine AfO 10 40 No. 89:7, cf. 1 *immeru ana* SAL *e-si-ra-[te]* AfO 10 34 No. 57:2.

b) in Bogh. — 1' in Akk.: *akkāša* RN SAL. MEŠ *és-re-tum lu muššurat u sinništum šanī-tum eli mār[tija] rabitu jānu* (though) she (the daughter of the Hittite king, wife of Mattiwaza) allow concubines free access to you, Mattiwaza, (yet) no other woman is to be higher in rank than my daughter KBo 1 1:60 (treaty).

2' in Hitt.: DUMU.MEŠ SAL.MEŠ *i-šēr-ti* the sons of the concubines (of the father of the Hittite king, as opposed to the sons born to the legitimate queen) KUB 23 1 ii 11, cf. SAL.MEŠ *e-še-ir-ti* (in broken context) KUB 21 40:13, and see Goetze, ArOr 2 155ff.

c) in Nuzi — 1' in gen.: 1 *zianatu* SAL *an-na-an-na* 1 *zianatu* SAL *es-re-ti ša* URU Zizza 2 *zianatu* DUMU.SAL LUGAL *ša* URU *Abena* one *zianatu* (garment) to the . . . -woman, one *zianatu* to the ladies of the royal harem in Zizza, two *zianatu*'s to the daughter of the king (i.e., the high priestess) of Abena HSS 9 23:2, cf. wool for 8 SAL *es-re-tum* (parallel: 3 SAL.MEŠ, 4 DUMU.SAL.LUGAL, 2 DUMU.LUGAL) HSS 13 153:9, also wheat *ana* SAL.MEŠ *es-re-ti* (parallel: SAL.LUGAL the queen) HSS 13 155:10 (translit. only); *ana* 10 SAL.MEŠ *es-re-ti ša* URU Nuzi x ŠE *ana* 3 SAL

esirtu

KI.MIN *ša URU Anzugallim* (x barley) for ten ladies of the royal harem in Nuzi, x barley for three ladies of the royal harem in GN SMN 3195:2f. (unpub.), cf. barley *ana SAL.MEŠ es-re-ti ša Nuzi* SMN 3340:3 (unpub.); barley *ana 35 SAL.MEŠ es-re-ti ša URU Zizza* SMN 3204:2 (unpub.), cf. wheat *ana 5(?) SAL.MEŠ es-re-ti ša URU [Zizza]* HSS 15 240:2, also *naphar 31 SAL.MEŠ es-re-[ti] ša URU Zizza* (after a list of women) SMN 3230:27 (unpub.); x containers with beer *ana SAL.MEŠ es-re-ti* (between the queen and *qallāti* servants, *mušēniqāti* nurses) HSS 14 135:2; barley [*ana SAL*].MEŠ *es-re-ti ša [URU] Zizza* (parallel: *ana nāru* for the musicians(?)) HSS 14 182:2, cf. *ana SAL.MEŠ es-re-ti* (parallel: *ana nāru*) SMN 3194:4 (unpub.).

2' in *esirta esēru* to take a concubine: *adi PN balṭu u PN₂ aššata šanīta la iḥḥaz e-zi-ir-ta la i-iz-zi-ir* as long as PN (the sister of Šilwa-Tešup, the son of the king) lives, PN₂ (her husband) will not marry another wife, nor take a concubine HSS 9 24:9.

In the Hittite empire and in Nuzi the *e*-women had a high social position and belonged to the royal household; in MA, on the other hand, the term refers to concubines of private citizens.

Landsberger, AfO 10 144f.; J. Lewy, ZA 36 155f.; Feigin, AJSL 50 228ff.

esirtu (collected tax) see *isirtu*.

esīru (prisoner) see *asīru*.

esittu A s.; pestle; OB, SB*; wr. syll. and GIŠ.GAZ.

na-ga KUM = *e-si-tum* MSL 2 140:6' (Proto-Ea); na-ga GIŠ.GAZ = *e-si-[it-tu]* Diri II 301; GIŠ.GAZ = *e-sit-tum*, GIŠ.GAZ.še = MIN *še-im*, GIŠ.GAZ.še.giš.ì = MIN *ša-maš-šam-me*, GIŠ.GAZ.zú.lum.ma = MIN *su-lu-up-pi*, GIŠ.GAZ.KU.GAZ = *madak-ku* Hh. IV 242ff.

a) in econ. (OB): 1 *e-si-tu ša abni* one stone pestle (in list of household utensils) TCL 1 89:10, cf. 1 *e-si-tu* VAS 9 221:7, also UET 5 685:7; 1 *e-si-tum ša kuprim* one pestle to (crush) bitumen ARM 7 263 iv 6'.

b) in med.: *šammē annūti ina* GIŠ.GAZ *ina* Ì.UDU *u* ZÚ.LUM.MA GAZ you bray these

esmarû

drugs with a pestle with tallow and dates AMT 49,6 r. 3, cf. *ina* GIŠ.GAZ GAZ AMT 80,1:21, KAR 191 ii 5.

c) in omen texts: [*šumma ina*] GIŠ.GAZ MIN if ditto (i.e., a man sits) on a pestle CT 39 39:11 (SB Alu).

esittu B s.; (a tax on date orchards in Uruk); NB.

ina MN *suluppī ina ḥašāri ina mašīḫu ša* ^d*Bēlti-ša-Uruk ina muḥḫi ištēt ritti itti* 1 GUR 1 BÂN 4½ SILA *ki-šir e-si-tum u* DIN *ana* ^d*EN* ... *inandin* he will deliver the dates in MN in the enclosure, (measured) in the measure of the Lady-of-Uruk, in one single delivery, ten and a half silas per gur (constitutes) the *e*-tax and the (tax called) "life of Bēl" YOS 7 181:9, cf. (wr. *e-si-it-ti*) GCCI 2 357:10, BIN 1 98:10, 105:9, 115:10, YOS 7 134:11, 136:9, (wr. *e-si-ti*) YOS 7 135:11, (wr. *e-sit-tum*) TCL 13 155:7, YOS 7 175:9, 195:9, BIN 1 110:9, 116:8, 119:8, 128:8, (wr. *e-si-tum*) TCL 13 172:10, BIN 1 102:11, 103:10, (wr. *e-sit-ti*) GCCI 2 407:11.

All refs. occur in date-orchard contracts from Uruk, in the phrase *kišir esit(t)i u* DIN (*ana*) ^d*Bēl*.

esittu (storehouse) see *išittu*.

esītu s.; (mng. uncert.); NB.*

umma kī ittu la banīti tattalku ana šarri [...] *umma ittu e-si-ti tattalka* behold, as soon as the unfavorable sign has come [...] to the king — behold, (now) an *e*. sign has come ABL 1216 r. 4 (NB).

Possibly fem. of an adjective **esū*.

eslu adj.; locked up, constipated; SB*; cf. *esēlu*.

a) locked up: *šāru es-lu uššā bulṭu ikaš-šadku* the wind locked up (inside) will come out, and health will return to you KAR 191 ii 7.

b) constipated: INIM.INIM.MA *amēli es-li* an incantation (for relieving) a constipated man Kuchler Beitr. pl. 10 iii 3, cf. *libbašu e-sil* ibid. 1.

esmarû (lance) see *asmarû*.

esru

esru adj.; captive, blocked; lex.*; cf. *esēru* B.

da-ab K_U *e-es-rum* MSL 2 151:38 (Proto-Ea); [x].nu.gar = *es-rum* Nabnitu F a 13; pa-ag ħu = *e-ši-ru*, *e[s-rum]* captive (bird) S^a Voc. D 3-3a.

silā.sig = *qa-[at-nu]*, *su-q[a-qu-ú]*, silā.BU^{si}.ra = *su-q[a-qu-ú]*, silā.sír.ra = *es-ru[m]* Izi D ii 8ff.

a) captive (said of a bird): see MSL 2, Nabnitu, S^a Voc., in lex. section.

b) blocked (said of a street): see Izi, in lex. section.

esu see *eššu*.

esû A (*asû*) s.; (part of a loom); lex.*

giš.SAG.DU = *a-su-ú*, giš.SAG.DU.an.na = KI.MIN *e-lu-ú*, giš.SAG.DU.ki.ta = KI.MIN *šap-lu-ú* Hh. V 305ff.; giš.SAG.DU = *e-[su]-[ú]* Antagal F 266, also Nabnitu K 97; [giš.SAG.D]U = *e-su-ú* CT 41 28:8 (Alu Comm.).

Jacobsen, JCS 7 47 n. 79.

esû B s.; (a plant); plant list.*

ú *šá-mi e-se-e*, ú *ḫal-bi e-se-e* : ú *su-pa-lu* Uruanna I 428f.; ú *e-su-u*, ú *ak-la-bu-u* : ú *ia-ar-ḫu* Uruanna II 537f.

esû A v.; (mng. uncert.); lex.*

zi = *e-su-ú šá a-wa-tim* Nabnitu B 135, also Antagal F 267; KA.SAR.SAR, lá, zi.zi = *e-su-u šá a-w[a-tim]* Nabnitu K 92ff.

Possibly a variant of *ḫesû*, see *ḫesû* A.

esû B v.; (mng. unkn.); lex.*

sag.rig₇ = *e-su-u šá x[...]* Nabnitu K 91, cf. [...] = *e-su-u šá x[...]* Antagal n 4f.

esû C v.(?); (mng. unkn.); lex.*

ù.sē.ga = MIN (= *e-[su]-[ú]*) *šá [...]* Antagal F 268.

esû (loam pit) see *issû*.

ešādu see *ešēdu*.

***ešdu** (*eldu*) adj.; reaped; lex.*; cf. *ešēdu*.

še.KIN.KUD.da (var. še.kin.kad.da), še.KIN.gur-gur.KIN (vars. še.ur₄.ur₄ and še.UR₄^{gur-gur}UR₄) = (*še'u*) *el-du*, še.ur₄.ur₄ (var. še.ur₄^{ur-ur}ur₄) = *ḫum-mu-mu* Hh. XXIV 172ff.

ešēdu (*ešādu*) s.; 1. harvesting, 2. harvest; OB, Nuzi, NA, NB; wr. syll. (with det. GIŠ in Asn.) and ŠE.KIN.KUD; cf. *ešēdu*.

ešēdu

1. harvesting: *ištu e-še-di-im ana* PN ... *aššum še'e šu'ati qadu ḫāmīšu ana libbu Dilbat tabālim aqbīšumma* ever since the harvest I have told PN to transport that barley together with its straw and chaff to GN VAS 7 230:12 (OB let.); 30 *nig-gál-la.M[ÉŠ]* *ša* PN *ana e-ša-di* thirty sickles of PN for the harvesting HSS 9 146:3, also 30 *nig-gál-la.MEŠ ana e-zi-di* HSS 14 575:2 (both translit. only); *maššarta ina* GN *issija liššuru adi e-ša-du nu-ka-na-šú-ú-ni* let them stand guard with me in GN until we have ...-ed the harvesting ABL 424 r. 19 (NA); *adi muḫḫi e-še-du iq(!)-tu-u* until the harvesting is finished VAS 6 46:2 (NB).

2. harvest: UD.11.KAM *e-ša-du ina Aššur in-[ni-ši-id]* the harvest will be reaped in Assyria on the eleventh day ABL 93:6 (NA); *ana* GN *ú-ra-[di?]* *e-ša-du e-ši-di* he went(?) to GN and reaped the harvest ABL 311 r. 5 (NA); GIŠ *e-ša-di.MEŠ* (var. ŠE.KIN.KUD) *mā-tišunu e-ši-di šeam u tibna ina* GN *atbuk* I reaped the harvest of their country, I stored the barley and the straw in GN AKA 340 ii 117, cf. GIŠ *e-ša-di* GN *e-ši-di* ibid. 240 r. 47, also GIŠ *e-aš(sic)-di mātišunu e-ši-di* ibid. 237 r. 36 (all Asn.), and cf. ŠE.KIN.KUD.MEŠ *mā-tišu lu e-ši-di* KAH 2 84:93 and 43 (Adn. II).

ešēdu v.; to harvest; from OA on; I *išid* — *iššid* — *ešid*, I/2, III (Mari only), IV; wr. syll. and ŠE.KIN.KUD; cf. **ešdu*, *ešēdu* s., *ešid pān mē*, *ešidu*.

še.KIN.ku₅ = *e-še-du*, še.KIN.ku₅.šè = *a-na e-še-di*, ud.še.KIN.ku₅ = UD-me *e-še-di*, egir.še.KIN.ku₅ = *ar-kāt e-še-di* Hh. I 148ff., also Ai. III i 5ff.; ku-u KUD = *šá* ŠE.KIN.KUD *e-še-du*—ku is the pronunciation of KUD in ŠE.KIN.KUD (meaning) *ešēdu* A III/5:37; ur UR₄ = *ḫa-ma-mu*, *e-še-du* S^b II 269f.; še.ur₄.ur₄ = *e-še-du*, še.ur₄.ur₄.ru.da = *a-na* MIN (preceded by ur₄ = *ḫamāmu*) Ai. III 3f.; gú.še.gin_x(GIM).KIN.KUD = GÚ *šá ki-ma* ŠE *el-du*, MIN *ḫa-mu* necks which are reaped like barley, plucked (like barley) Izi F 129f.; gú.še.ba.u[r₄].ur₄ = MIN *el-du*, MIN *ḫa-mu* necks which are reaped like barley, plucked (like barley) ibid. 131f.; [...] = *e-še-du* Lanu B ii 7'; su.bu = *e-še-du* CT 18 30 r. ii 16, dupl. RA 16 165 (group voc.).

g[ú.n]u.še.ga še.gin_x ur₄.su.ub.[b]u : *k[īšād l]a māgiri kīma še-im iš-ši-da* (Ninurta) who reaps the necks of the unsubmitive like barley Lugale I 6, cf. Izi F 129f., above; [x zid.gin_x

ešēdu

K|AD₅.KAD₅ še.gin_x KIN su.[ub.bu] : [ša ... kīma qēmī] iqammū kīma še-im e-ši-[du] who grinds [...] as if it were flour, reaps (it) as if it were barley BA 10/1 98:8f.

a) in econ. — 1' referring to cereals — a' in OA: *lama mātam e-ša-dum išbutu* URUDU *ana* GN *lušērib* he should take the copper to GN before the people are occupied in harvesting TCL 19 3:22 (let.).

b' in Ešnunna: LÚ I GÍN KÙ.BABBAR *ana e-še-di ana* LÚ.ḪUN.GÁ [id]dinma šumma rēssu *la ukīlma* [e]-še-dam «e-se-dam» *la e-ši-su* 10 GÍN KÙ.BABBAR *išaqgal* (if) somebody has given one shekel of silver (as retainer) to a hired man for reaping and if he (the hired man) has not held himself available and has not done his reaping (lit. is not his reaper for the reaping?), he pays ten shekels of silver Goetze LE § 9:30 and 32.

c' in OB: *bēl eqlim eqelšu i-iš-ši-id* the owner of the field will reap his field CH § 57:55; *še'am* [š]a *eqel bilti*[šu] ... *li-ši-d*[u] *u lišēlū* let them reap the barley of his rent-bringing field and take it up (to the threshing floor) LIH 84:21 (let.), cf. *ana še'im* ... *e-še-di-im u šū*[l]im ibid. 10, also TCL 1 33:6 and 10; *ina šulmim u balāṭi*[m] *e-ši-is-sū* reap it (the field) in good health TCL 18 85:24 (let.); *išihṭi* PN ... *ša kār* GN *ana* PN₂ *ana e-še-di-im išiḫūšu* (x silver) allotment of PN, which the *kāru* of Uruk allotted to PN₂ for harvesting VAS 7 43:7; 5 ERIM ŠE.KIN.KUD A.ŠA GU.LA 6 ŠU SAR-*e i-ši-du* five harvesters on the "Big Field," each harvested 360 sar TLB 1 94:10, cf. LÚ.ŠE.KIN.KUD ... *ina* A.ŠA GUN *ša* PN *i-ši-du* Pinches Berens Coll. 96:6, also ŠE.KIN.KUD ... *ša ina* A.ŠA GUN PN ... *i-ši-du* YOS 12 399:6, also VAS 9 208:6, and see *ēsidu*; x KÙ.BABBAR *ana* ŠE.KIN.KUD KI PN PN₂ ŠU.BA.AN.TI TUKUM.BI NU ŠE.KIN.KUD x KÙ.BABBAR Ì.LÁ.E PN₂ has received x silver from PN for reaping, if he does not do the reaping, he will pay x silver (twice the retainer) PSBA 33 pl. 45 No. 25:2 and 8, cf. x KÙ.BABBAR *ana e-še-di-im* BE 6/1 111:2, cf. also TCL 1 162:2, Meissner BAP 22:2; 14 URUDU. KIN ... *ana e-še-di-im* fourteen sickles for harvesting Riftin 87:3; *tuppu šeḫtum* *ša sig₄ labānim* u ŠE.KIN.KUD ... *hepi sār* the

ešēdu

forged tablet about (the obligation to) make bricks and to harvest is invalid and false YOS 12 224:2; *uddam ana e-še-di-im illiku* (a number of persons) have gone to reap today UCP 9 349 No. 22:22, cf. 24 ŠA.GUD *ana 2 bur* A.ŠA *ša* ĪR.ḪI.A *i-ši-d*[u-x] *illiku* ibid. 29, cf. [LÚ.ŠE.KIN.KUD] [ša] ... *ana* ŠE.KIN.KUD *illikū* VAS 13 19 r. 3, also [e]-še-dam *la il-l*[i-ku] [...] ERIM *ša e-še-di(!) il-li*[ku] PBS 13 56:11 and r. 1; *ša tašpurannim kīma še'um mēreš ālim ina e-še-di uq-ta-«ta»-at-tu-ū* as you wrote me that when the harvesting of the barley planted by the city is finished TCL 1 8:14 (let.); 20 GUR *ana e-še-di-im* 10 GUR *ana šipir kirīm ú-ši-ib(!)-šu-nu-ši-i-im* I gave them in addition twenty gur for harvesting, (and) ten gur for work in the orchard YOS 2 110:11 (let.); *eqlam i-iš-ši-du idiššu u izarrūma* they will harvest the field, and do the threshing and winnowing BE 6/1 112:13.

d' in Mari: *ana še-im* *ša ḫalšija e-še-di-im* [u] *ana maškani nasākim* [aḫa]m *ul nadēku* I do not neglect reaping the barley of my district and piling it on the threshing floors ARM 3 78:7, cf. *ana še-im* *ša ekallim* ... *e-še-di-im qātam aškun* ibid. 32:11, also *aš-šum e-še-ed* *še'im* ibid. 30:9, cf. ibid. 14; ŠE *ekallim* ... *ú-š[e]-ši-id u šuḫrēm* *ana* [maš]kānim *assu*[k]ma I had the barley of the palace reaped and piled the barley (WSem. word) on the threshing floor ARM 3 31:8.

e' in Elam: *lu-da-a ul irrišu lu-da-a ul i-iš-ši-du* they need not till the *ludū*-field they need not reap the *ludū*-field VAS 7 67:14; *irriš innah urabbāma ina ebūri i-ši-id idāš uzakkāma* he will do the seed plowing, he will take care (of the sown crop) and will grow (it) — at harvest time he will harvest, thresh and winnow the grain MDP 23 281:9, cf. ibid. 278:7; ITI *šer'i* *ša e-še-di* month of the Furrow-(ready)-for-Reaping (name of a month in Elam, synonym of ITI *šer'i ebūri*) MDP 22 101:10, MDP 23 277:8, also ITI *šer'i* *ša e-še-di-(im)* MDP 28 540:4f., MDP 22 24:5, 23 182:5, 191:4, 192:4, also ITI [šer]ḫum ŠE.KIN.KUD MDP 18 95:18, ITI *šerḫum* ŠE.KIN.KUD.A MDP 10 12 r. 2, 77 r. 4, 87

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r. 3, 103 r. 6, and note: ITI *šerḫum zíz.KIN.KUD.A* MDP 10 11 r. 3, also ITI A.ŠÀ DINGIR.RA ŠE.KIN.KUD.A MDP 18 149 r. 5.

f' in Nuzi: *šattu ša inneršuma à la-a i-zi-tu-uš* the year in which they planted but did not harvest JEN 289:35 (year date); *aššum eqli ša iddinaššu u PN ú-li-zi-id ú-li-ri-iš ana PN₂* as for the field which he (PN₂) gave him (PN), PN will neither harvest nor till (it) for PN₂ HSS 13 20:11; *i-ir-ri-šu i-iz-zi-tum i-ta-aš-šu-nu* they will till, reap (and) thresh AASOR 16 88:10; 6 ANŠE ŠE.MEŠ ... PN PN₂ u PN₃ ana 3 ANŠE A.ŠÀ ana e-zi-ti u ana našē ilqú ... PN PN₂ u PN₃ 3 ANŠE A.ŠÀ.MEŠ i-zi-id inašši u ina magratti inandin šumma ... la i-zi-id la inašši ula ina magratti la inandinu ... umallú PN, PN₂ and PN₃ have received six homers of barley (as compensation for) reaping and transporting (the crop of) a field of three homers — PN, PN₂ and PN₃ will reap the field of three homers (and) transport and deliver (the crop) at the threshing floor, if they do not reap, transport and deliver (the crop) at the threshing floor, they will pay (x silver and gold) as compensation CT 2 21:6, 11 and 14, cf. JEN 558:5, 7 and 14, also JEN 540:10; [x LÚ].MEŠ ša ina eqlišunu zittašunu ... la i-zi-du x people who failed to reap the part assigned to them in their field HSS 13 300:11, cf. LÚ.MEŠ ša iš-kāri ša ekalli [la] i-zi-du ibid. 19.

g' in EA: *u anāku ŠE.KIN.KUD ŠE.ḪI.A ša GN u gabbi mātāti ana šarri ... anašaršu* and I guard for the king the harvesting of the grain of GN and of all the countries EA 60:26 (let. of Abdi-Aširte).

h' in MA: [ēri]šānu ša A.ŠÀ [ina t]urēzi [še'a i-š-š]i-id he who did the sowing will reap the barley on the field at the time of the harvest KAV 2 vii 12 (Ass. Code B § 19); 3 GÁN A.ŠÀ ... e-ši-id šumma eqla la e-ši-id kī PN ēšidī ēguruni PN₂ AN.NA ihiaṭ (PN₂) will reap three iku of field (instead of paying interest), if he does not reap the field, PN₂ will pay (as much) tin as PN (pays) the reapers he hired KAJ 50:13f.; *ina turēzi eqla e-ši-id* at harvest time he will reap the field KAJ 81:12, cf. *šumma ina turē<zi> eqla la e-te-ši-id* ibid. 19,

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also *ina ugāri e-ši-du-ni* KAJ 121a:2, also 2 *kumāni* A.ŠÀ e-ši-di KAJ 81:3, A.ŠÀ e-ša-du JCS 7 148 No. 1:9.

i' in NA: *errāš e-ši-di ugallapa e-li* he will till, reap, "shave" (the field and) leave Iraq 16 46 (= pl. 9 on p. 58) ND 2342:9, cf. Iraq 15 145 (= pl. 13) ND 3457:4, cf. *eqla ... errāš e-ši-da* ADD 87:6, 88 edge 2; 10 *ēšidī iš-x e-ši-du-u-ni* Iraq 16 44 (= pl. 8) ND 2334:19.

j' in NB: *tīdā kī ebūru ša KUR Akkad^{k1} ina Nisanni in-ni-iš-ši-[id]* you (pl.) know that the harvest of Babylonia is reaped in the month of Nisan ABL 815 r. 12; *uṭṭatu ... kī i-ši-du' ittaššū* after they harvested the barley, they took it away VAS 6 82:6, cf. *uṭṭatu ša ana e-še-di ša ša-pi-tum nadnata* VAS 6 271:6; 13 *x niggalla 1-ta ana e-ši-e-ti* 13 ... sickles, one to (?) each for harvesting Coll. de Clercq 2 p. 132 and pl. 28 No. 5:2 and 9; *alik e-riš e-ši-du kalakkāti mul* go, till, reap, and fill the bins ABL 925:6, cf. *ēteriš e-te-ši-id* ibid. 1123 r. 14.

2' referring to other plants: *nāra ašab-batma G[1].ḪI.A ša libbim e-ši-id* I will start work on the canal and cut down the reeds in it ARM 3 5:48; *šūra ina e-še-[di-ka]* when [you] cut down the rushes PBS 1/2 61:7 (MB let.); *adi UD.20.KAM ša MN GI.MEŠ ša ina ID GN ... i-š-ši-di* by the twentieth of MN they will cut the reeds in the canal GN YOS 7 172:6 (NB); 3 NÍG.GÁL.LA AN.BAR ana e-še-du ša šammū three iron sickles for reaping grass GCCI 1 71:2 (NB).

b) in lit.: *še'am u tibna ša GN e-ši-di ina libbi atbuk tašiltu ina ekallišu aškun* I reaped the barley of GN, as well as the stalks, heaped it up (for storage) in it (the conquered city), and held a feast in his palace AKA 371 iii 82 (Asn.); *ālāni ... appul aqgur ina išāti ašrup ebūršunu e-ši-di* I destroyed, tore down (and) set fire to these cities, I reaped their crops AKA 355 iii 32 (Asn.); ^dŠamaš e-ši-id ^dSin upaḫḫir ^dŠamaš ina e-še-di-šu ^dSin ina puḫ-ḫ[urišu] ana inī etli merḫu TU-ub Šamaš reaped, Sin gathered, while Šamaš was reaping, while Sin was gathering, the ergot entered the man's eye AMT 12,1+K.3465:54 (SB inc.), cf. ^dSin i-ši-di ^dŠamaš ušapḫar anami IGI GURUŠ iterub merḫum JNES 14

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15:13 (OB inc.), and note: ^dEN.ZU-*e-ši-id* (personal name) UET 3 1037:14 (Ur III), also *E-ši-dum* ibid. 1398:5; URU.BI HÉ.GÁL *iš-ši-id* that town will reap abundance ACh Supp. Sin 2:23f., also Bab. 3 277 K.11244:7' (astrol.); *e-ši-id tuqumtim amandēn tamḥārim* (Papullegarra), reaper in the fight, . . . in battle JRAS Cent. Supp. pl. 8 v 17 (OB lit.), cf. bil. refs. in lex. section.

Landsberger, JNES 8 262, 280 n. 107 and 291f.

eṣēlu (**ešēlu*) v.; **1.** to lame(?), **2.** *uṣṣulu* to lame, to paralyze, immobilize, **3.** IV and IV/3 to become heavy of movement; OB, SB; I, II, IV, IV/3; cf. *eṣlu*, *tiṣṣulu*, *uṣṣulu* adj.

lá = *e-še-lum*, šu.lál = *i-ta-aš-šu-lum*, šu.gír.lá.e = šu^{II} u gír^{II} *uṣ-šu-la-ti* Antagal E b 8ff.; [šu].na lál.e.ne : *qa-ti-šu uṣ-ši-lu* Šurpu VII 23f., cf. mng. 2.

i-ta-an-šu-lu = *šá-ma-mu* Malku IV 53; *i-ten-šu-lu* // *šá-ma-mu* (comm. to *in-ni-[ši-il . . .]*) CT 41 33 r. 18 (Alu Comm.); *us-su-la* // *us-su-lu* // [. . .] *x* // DIB // *ša-ba-tu šá-niš us-su-lu* [. . . *us-su*]-*lu* // *pe-ḥu-ú—ussula* comes from *ussulu*, which means [. . .] because DIB is *šabātu* and also *ussulu* [another explanation is . . .], *ussulu* (also) equals *peḥú* stopped up (comm. to [*šumma izbu šēpā*]*šu erba uṣ-šu-la*) ROM 991:18ff. (unpub., Izbu Comm., courtesy W. G. Lambert), see *uṣṣulu* adj.

1. to lame(?): *e-ši-il muštar*[*hī . . .*](Papullegarra) who lames the boastful ones JRAS Cent. Supp. pl. 7 r. i 11 (OB lit.); [. . .] *eṣ-la-an-ni* makes me lame (in broken context) KUB 4 12:16 (Gilg.).

2. *uṣṣulu* (*ussulu*) to lame, to paralyze, immobilize: [šu].na lál.e.ne gír.na peš₆.peš₆.e.ne : *qātīšu uṣ-ši-lu šēpīšu ubbiṭu* they (the demons) paralyzed his hands, numbed his feet Šurpu VII 23f.; *ša . . . aḥīja ú-ši-lu* (var. *uz-zi-ru*) who immobilized my arms KAR 80 r. 28 (SB inc.), var. from dupl. RA 26 41:2.

3. IV and IV/3 to become heavy of movement: *šumma qātāšu it-te-nin-ši-la-šú* if his hands become slow of movement Labat TDP 90:18, cf. [*šumma qātāšu u šēpāšu it-te-n*]*in-ši-la* [. . .] ibid. 94:55, cf. also *šumma lā'u . . . qātāšu u šēpāšu it-te-*<nin>*-ši-la-šú* Labat TDP 222:48, *šumma amēlu šēpāšu it-te-nin-ši-la-šú* AMT 70,5:8, also ibid. 16, dupl. [*šumma amēlu šēpāšu*] *it-te-nin-ši-la-šú* KAR 191

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i 7; *šumma ubānāt qātēšu it-te-nin-ši-la-šú* if the fingers of his hands become slow in movement Labat TDP 96:35, cf. ibid. 98:45; *šumma . . . qerbūšu ittanpāhu idāšu ušamma*[*ma-šu . . .*]-*šú*(!) *e-te-ni-ši-la-šú*] *šēpāšu uzaq*[*qa-taš*]*u* if his bowels are inflated, his arms become paralyzed, his [hands] become slow of movement, his feet give him a stinging pain KAR 80:4; *šumma šēpāšu it-te-nin-ši-la kinšū ikkalušuma* if his feet become slow of movement (commentary:) the calves of (his) legs hurt him KAR 401 ii 6 (SB physiogn.); *šumma gilšāšu it-te-nin-ši-la* if his thighs are slow in movement Kraus Texte 22 i 24'; *šumma* MIN *šēpimittišu in-ni-ši-il* if ditto (= both his hands hold his chin), his right foot becomes slow of movement CT 39 40:45 (SB Alu), cf. ibid. 46, also *šēpāšu kilattān in-ni-iš-ši-la-šú* ibid. 47; *šumma qerbūšu kīma ubānišu it-te-nin-ši-la* if his bowels become slack like his finger (perhaps to *ešēlu*, or confusion of the two verbs) Labat TDP 124:19.

Although the adjective *uṣṣulu* has a variant form *ussulu*, the two verbs *eṣēlu* and *ešēlu* have been differentiated, since *ešēlu* always refers to the stomach and intestines, and *eṣēlu* to the limbs. The only passage where both intestines and limbs are the common subject of *ešēlu* (Labat TDP 124:19, last ref. sub mng. 3), is, for this very reason, ambiguous. *Ešēlu* is etymologically connected with Heb. 'āšēl "heavy of movement"; note 'ašaltaim, "both lazy hands," parallel to passages cited sub *eṣlu* adj. and *uṣṣulu* adj.

eṣemšēru see *eṣenšēru*.

eṣemtu (*ešentu*, *ešettu*) s.; **1.** bone, **2.** frame of the body, **3.** (a measure); OB, SB, NA; pl. *ešmētu*; wr. syll. and GİR.PAD.DU, GİR.PAD.DA; cf. *eṣenšēru*.

gi-ir GİR = *e-še-em-tum* A VIII/2:240; [gi-iš] GIŠ = *e-še-en-tu* Idu II 183; du-ur DUR = *e-še-em-tum* A VIII/1:77; ga-ag KAK // *e-še-en-tum* // [. . .] A II/1 Comm. 6'; MUR₇, giš, [x].a = *e-še-en-tum* Nabnitu A 88ff.; kud.da = *pa-ra-su šá* GİR.PAD.DU Antagal H 38.

gud. agir.pad.du.a.bi : *ša alp*[*i e-še-em-ta-šu*] App. to Ai. IV 2f., cf. mng. 1a.

1. bone — **a**) in gen.: *šumma* GİR.PAD.DU *awilim ištebir* GİR.PAD.DU-*šu išebbiru* if he

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breaks a man's bone, they shall break his bone CH § 197:50 and 52, cf. ibid. §§ 198:56 and 199:62; *šumma asūm* GÌR.PAD.DU *awīlim šebirtam uštallim* if a physician heals a man's broken bone CH § 221:96; *tukum.bi á. mal.la kala.ga.ta gud.a gír.pad.du.a. bi ba.an.zé.er : i-na me-[...] ša alp[*i e-se-em-ta-šu*] u[*ptassis*]* if the bone of the ox is injured from too heavy a yoke Ai. IV App. 2f.; *maršāk qarrāk ina libbi ša hunṭu šu ina libbi eš-ma-a-ti uqillūni ina libbi šu* (as for what the king says,) "I am ill, I burn," it is on account of the fever — it burns inside the very bones, it is right inside ABL 348:11 (NA); GÌR.PAD.MEŠ-*šu* *šarḫa* (if a man's bones are burning hot KAR 199:12 (SB med.); *šumma ina ša* GÌR.PAD.DU [...] *tepette tasar-rim* if (the disease) [has entered] into the interior of the bone, you open (the wound), you cut into it AMT 44,1:12, see Labat, JA 1954 215, cf. *šumma amēlu libbašu marišma* ŠA GÌR.PAD.DU-*šu* DU Küchler Beitr. pl. 6 i 21; *damī lukšurma eš-se-em-[tum]* (var. *eš-me-ta lušabšima lušizma lullā lu amēlu šumšu* I will cause blood to coagulate and produce bones, I will make of it a human being, and Man shall be its name En. el. VI 5; [*kalbu*] *dajjālu* GÌR.PAD.DU *iḥeppe* (even) the stray dog has a bone to crunch KAR 96:20 (SB wisdom), cf. *kalbu kāsīs* GÌR.PAD.DA JTVI 29 84:13 (Kedorlaomer text).

b) referring to the remains of the dead: *šumma rubū . . . ana kimaḫḫi u e-se-et-ti šuāti iḫaṭtu* if a prince should sin against this grave and the bones (in it) YOS 1 43:13 (funerary text), cf. *ana kimaḫḫi u e-se-et-ti šuāti la taḫaṭtu* ibid. 5; *ilāni ma-rak mātišu itti* GÌR.PAD.DU. MEŠ *abbēšu maḫrūti ultu qereb kimaḫḫi iḫpirma* he gathered the gods of the entire extent of his land, together with the bones of his forefathers from (their) graves OIP 2 85:8 (Senn.); *pān nakrišu paḡaršu linnadīma liš-šūni* GÌR.PAD.DU-*šu* may his corpse be cast before his enemy, and may they carry off his bones Streck Asb. 22 ii 117, cf. (with var. GÌR.PAD.DA) ibid. 118 and 28 iii 64; GÌR.PAD. DU. MEŠ-*šu-nu* (var. *šu-nu-ti*) *ultu qereb Bābili . . . ušēšima attaddi ana kamāti* (var. «*na*»-*ka-ma-a-ti*) I brought forth their bones from

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Babylon and spread them around the outskirts of the city Streck Asb. 38 iv 83; *kimaḫ-ḫē šarrānišunu maḫrūti arkūti . . . appul aqqur ukallim šamši* GÌR.PAD.DU. MEŠ-*šu-nu* *alqā ana Aššur eḫemmēšunu la šalāla emid* I ravaged, tore down, and laid open to the sun the graves of their kings, both the earlier and the later ones, I took their bones to Assyria, thus I inflicted unrest upon their ghosts Streck Asb. 56 vi 74; GÌR.PAD.DU. MEŠ PN *ša ultu qirib* GN *ilqūni ana Aššur* GÌR.PAD.DU. MEŠ *šātina . . . ušahšila mārēšu* I had his (own) sons crush these bones, the bones of PN, which they had taken to Assyria from GN Streck Asb. 126 vi 88 and 90; *nišē mūtātu am-mēni* IGI.IGI *ittiija ša ālānišina tillātu šina eš-me-e-tum* dead people, why do you keep appearing to me — (people) whose cities are hills of ruins, who (themselves) are (only) bones? CT 23 16:13 (SB inc.), see Castellino, Or. NS 24 246, cf. *ša ālānišina* DU₆. MEŠ *šina eš-me-[...]* LKA 81:2.

c) bones of (live) animals: *šumma immeru e-se-em-tu-um ša issišu ša imittim palšat* if the sheep's right jawbone is perforated YOS 10 47:11 (OB behavior of sacrificial lamb), cf. *šumma e-eš-me-tum ša zi-in-bi bi-ri-tim šeḫ-ḫerētum ša imittim pulluša* if the small bones at the right side of the intermediate . . . are perforated ibid. 69, dupl. ibid. 48:6; *šumma ina kisallim ša imittim e-se-em-tu* (var. *-tum*) *watartum ittabši* if an extra bone has grown on the right leg YOS 10 47:67, cf. ibid. 68, var. from YOS 10 48:4f.; *šumma . . . ina libbi e-se* (var. *-sé*)-*em-tim sūmum nadi* if there is a red spot inside the bone YOS 10 51 ii 14, var. from ibid. 52 ii 13 (OB behavior of sacrificial lamb), cf. *ina irti e-se-em-tim* in the "chest" of the bone ibid. 51 i 32; *idinšumma . . . [e-s]e-en-tú u gi-du* give him a (mere) bone and sinew Anatolian Studies 6 152:58 (Poor Man of Nippur), cf. ibid. 61.

d) in med. use: GÌR.PAD.DU [...] *ša kasli* UDU. NITÁ *taḫaššal* you crush the [...] bone of a sheep's *kaslu* ZA 36 200:33 (chem.); GÌR. PAD. DU. NAM. LÚ. U_x (GIŠGAL). LU *tusaḫḫar tasāk ina šamni erīni* EŠ. MEŠ-*su-ma* *iballuṭ* you pulverize a human bone, bray it, keep rub-

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bing it on him (mixed) in cedar oil, and he will recover CT 23 44:6, cf. KAR 205:12, and passim in med.; GÌR.PAD.DU LÚ *ina* KUŠ a human bone in a leather (bag as a charm) AMT 29,1:3, cf. GÌR.PAD.DU LÚ.U_x.LU *ina* KUŠ ibid. 4, also GÌR.PAD.DU NAM.LÚ.U_x.LU AMT 33,1:37, 93,1:12, and passim, GÌR.PAD.DU LÚ AMT 79,2:10, 104:4; Ú *ni-kip-ti* : AŠ ŠÈ UR. <KU> EME UR.KU GÌR.PAD.DU UR.KU Uruanna III 39; GÌR.PAD.DU *ša* UDU.NITÁ a sheep's bone CT 23 50:7, and passim; GÌR.PAD.DU ŠAḤ a pig's bone KAR 196 r. i 43; GÌR.PAD.DU *uqūpi* a monkey's bone TCL 6 34 ii 5, also AMT 33,1:33; GÌR.PAD.DU GÍD.DA UDU.NITÁ the long bone of a sheep KAR 191 r. iv 6; GÌR.PAD.DU GUD_x(GUR₄).DA ŠAḤ a short pig's bone AMT 103:19, cf. AMT 14,1:1; Ì.UDU GÌR.PAD.DU *šabīti* marrow from the bone of a gazelle AMT 14,3:9, cf. Ì.UDU GUD Ì.UDU GÌR.PAD.DU [...] AMT 19,6 iv (!) 16, Ì.UDU GÌR.PAD.DA GUD_x.DA *ša* [...] AMT 15,4:1, Ì.UDU GÌR.PAD.DU UDU AMT 15,6:12, Ì.UDU GÌR.PAD.DU GÍD.DA AMT 14,1:4, see *līpu*; *maḥ ša* GÌR.PAD.DU GUD_x.DA marrow from a short bone AMT 17,4:3.

e) as a symbol of gods: GIŠ.MES.GÀM GÌR.PAD.DU-šú the . . .-*mēsu*-tree is his bone KAR 307:14 (SB description of non-pictorial symbolic representation of a god); *ubānātūa binu* GÌR.PAD.DU ^d[*Igigi*] my fingers are the tamarisk tree, the bones of the *Igigi* (referring to the wooden core of the images of the gods, made traditionally of tamarisk) Maqlu VI 5, cf. *atta* GÌR.PAD.DU *ilūti binu qudduši* holy tamarisk, the bone of the gods AAA 22 pl. 11 ii 10 (= BBR No. 45) (SB inc.).

f) other occs.: *šumma ubānum kīma qanni e-še-em-[ti]m ana imittim kappat* if the "finger," like the "horn" (?) of a bone, is bent to the right YOS 10 60:9 (OB ext.); *šumma ina šaman libbi e-še-em-[tum] . . .* if a bone is . . . in the "fat of the heart" YOS 10 42 ii 10 (OB ext.); *ina libbi ummatim burbuḥātum ša kīma eš-me-ti-im ušianimma* (if) in the midst of the mass (of oil) bubbles that (look) like bones come out CT 3 4 r. 60 (OB oil omens); [UZU *e-še*]-*em-tam ana kispī ša abika šūbīlam* send me (at least) a bone for

ešenšēru

the offerings for the dead for your father VAS 16 5a:3 (OB let.), cf. (in broken context) UZU GÌR.PAD.DU Craig ABRT 2 19:21; GIŠ.IG UZU GIŠ.SAG.KUL GÌR.PAD.[DU . . .] the flesh is the door, the bone is the bolt (against the "worm" which causes toothache) AMT 28,1 iv 3 (inc.), cf. GÌR.PAD.DU *išši* ibid. 25,1 i 11.

2. frame of the body: *šamnam e-še-em-ti ula ulabbak* I cannot rub my frame with oil TCL 1 9:8f. (OB rel.); *lānam šapil e-še-[em-ta]l puggul* he is shorter in stature, but more massive of frame Gilg. Y. r. ii 11 (OB); *lišā nabnītu* GÌR.PAD.DU *aḥītum binūt amēlūti* let there come out a creature, a separate body, a human creature KAR 196 ii 55 (SB inc. for a woman in labor), cf. ibid. 68; *e-še-en-ti* (var. *e-še-et-tum*) *ussuqat ārimat maš[ki]* the frame of my body is visible, covered only with skin Ludlul II 93 (= Anatolian Studies 4 88), var. from dupl. JCS 6 5:93.

3. a measure, a subdivision of the cubit, one-third or two-thirds of a cubit (NA only): 4 (or 5) KI.MIN (= *timṣū*) 10.TA.ĀM *ina am-mite* <KI.MIN> *malla e-ši-im-te arruku* four (or five) columns, each ten cubits and one *e*. long (between columns of eleven cubits and of ten, nine, eight and seven cubits in length) AfO 17 146:6 (= pl. 5); GIŠ.KAR.TA. MEŠ . . . [...] GÌR.PAD.DU.MEŠ-*a-a* GÍD.DA pegs, each [x] *e*'s long ABL 762 r. 5; GIŠ.ŠÚ. A.MEŠ [. . . GÍ]D GÌR.PAD.DU DAGAL *x x x mu-bu-u* footstools, [x] in length, (one) *e*. wide, . . . thick ABL 467:24.

Holma Körperteile 4.

ešennū s.; fermentation(?); lex.*; cf. *ešēnu*.

[x].ḥu-ur_{HUR} = *e-še-en-nu-u*, [x].su-ur_{ŠA×A} = MIN *šá* DUG *ši-ik-ki* same, said of a jar of alum Nabnitu XXII 189f.

ešenšēru (*ešemšēru*) s.; 1. backbone, spine, 2. keel (of a ship), 3. (part of a battering ram); OB, Nuzi, SB, NA; *ešemšēru* in OB; wr. syll. and (UZU.)GÚ.SIG₄; cf. *ešemtu*.

uzu.gú.SIG₄ = *e-še-en-še-ru*, uzu.KA.šir.gú.SIG₄ = *ki-šir* MIN Hh. XV 56f.; [uzu].x.[x] = *še-e-ru* = *e-še-en-še-rum* Hg. B IV i 35, to Hh. XV, and cf. Malku V, below; murgu(SIG₄) = *e-še-em-še-*

eṣeṣēru

e-rum Proto-Izi Akk. l 3; mur-gu SIG₄ = *pu-ú-du šá* [amēli] shoulder, *e-ṣi-rum* (for *ṣe-e-rum*) back, *e-ṣe-en-ṣ[e-ru]* backbone, *ar-ka-[tum]* rear A V/1: 84ff.; *gú.tar* = *ku-tál-lum* back, *a.ga* = *ár-ka-tum* rear, *gú.murgu* = *e-ṣe-en-ṣe-ru* backbone Antagal G 220ff.

ṣe-e-ru = *e-[ṣe-en-ṣe-ru]* Malku V 17.

1. backbone, spine — a) as bone — 1' in omen texts: *šumma šēlu* (KAK.TI) *idi e-ṣe-em-ṣe-ri* (var. adds *-im*) *tišbutama* if the ribs interlock with the side of the spine YOS 10 48:29, var. from dupl. *ibid.* 49:1 (OB behavior of sacrificial lamb); *šumma izbu* GÚ.SIG₄-šú *uppu*[*q*] if the newborn lamb's backbone is (abnormally) thick CT 27 13 r. 5, cf. (with *peti* open) *ibid.* 6, (with NU GÁL nonexistent) *ibid.* 9, (with *kuppu*[*p*] is bent) *ibid.* 11, cf. also *ina* GÚ.SIG₄-šú GIŠ.KAK *kīma* [. . .] *ibid.* 7, *ina* GÚ.SIG₄-šú širu *kīma surum*[*mi* . . .] *ibid.* 8, [*šumma izbu*] 2 GÚ.SIG₄-šú *ibid.* 13, cf. also KAR 403:26, and passim in *Izbu*; *šumma izbu* . . . 2 GÚ-šú 2 GÚ.SIG₄-šú 2 GAB-šú 2 KUN-šú if a newborn (lamb) has a double neck, a double backbone, a double chest (and) a double tail CT 27 11 r. 19, cf. *ibid.* 13 r. 13, also 9:35, 38, 42, and passim in *Izbu*; *šumma sinništu* 2 *zikarē ulidma ina* GÚ.SIG₄-šú-*nu innenduma* if a woman gives birth to two males and their backbones are joined together CT 27 4:20, dupl. 6:16 (SB *Izbu*).

2' in med.: *šumma* GÚ.SIG₄-šú *qaninma tarāsa la ile'e* if his backbone is curved and he cannot straighten out Labat TDP 106:33f., cf. *ibid.* 32, also *šumma* GÚ.SIG₄-šú *sām* if his backbone is red *ibid.* 104:25, also (with yellow, black, *tarik*, *du'um*, *šuhhuṭ* salient, *šalim* perfect) (between the sections dealing with *šašallu* and *qablū*) *ibid.* 26–31; *šumma ina* GÚ.SIG₄-šú *maḥiṣma* BAD-*ma* KI.GUB-šú NU È-*a* if he has a pain in his backbone Labat TDP 106:35; *šumma lā'u šappu ultu kišādišu adi* GÚ.SIG₄-šú *kastūšu paṭru imāt* if the baby is, its sinews(?) are lax from its neck to its backbone — it will die Labat TDP 222:41.

3' in lit.: GÚ.SIG₄-ia₅ *ikpupu* they (the sneerers) bent my spine Maqlu I 98, cf. UZU. GÚ.SIG₄.MU (var. *e-ṣe-en-ṣe-ri*) *kīma* [*u*]n-*qi*(!) *ikpupu* KAR 80 r. 31, dupl. RA 26 41:7; *šur-šūš[u]* *aj iṣbatu e-ṣe-en-ṣe-ru* may its roots

eṣēnu

(i.e., those of a plant representing a disease) fail to get a grip on (my) spine Šurpu V/VI 136.

b) indicating part of the surface of the body: *atānu u imēru ša e-ṣé-em-ṣé-er-šu maḥ-ṣu* the female donkey and the male donkey whose backbone is sore (kept giving me trouble) CT 33 22:8 (OB let.); *e-ze-en-ze-ri-šu pešū* it has a white spot on its backbone (description of a horse) HSS 14 648:7, cf. *ibid.* 10 and 16, also *e-ze-en-ze-ri-šu ištēn pešū* HSS 15 106:23; *e-ze-en-ze-ri-šu* NE his back is red HSS 15 118:3 (Nuzi); *šumma ina* GÚ.SIG₄-šú ZAG *šakin* if it (a mole or mark) is located on the right side of his backbone Kraus Texte 38d r. 18', cf. (with left side) *ibid.* 19', also (in broken context) *ibid.* 41:2ff., and cf. Labat TDP 104:25ff. sub mng. 1a–2'.

c) as cut of meat: 5 UZU.ÚR.MEŠ 5 UZU. ZAG.MEŠ 2 UZU.GABA.MEŠ 1 UZU.GÚ 2 UZU. GÚ.SIG₄ *naphar* 2 UDU.MEŠ *ša* UZU.MEŠ five legs, five shoulders, two breasts, one neck, two chines, all together two sheep (bred) for meat ADD 1077 vii 26 (NA); note: GÚ.SIG₄ ANŠE (in a med. prescription) AMT 36,1:3.

d) in *kunuk eṣeṣēri* vertebra: *šumma kunuk e-ṣe-em-ṣe-ri* (var. adds *-im*) 2 *kislī imittim šumēlam itiq* if, of the two transverse processes of the vertebra, the right one is longer than the left YOS 10 48:35, cf. (with *šumēlim imitta itiq*, and bad prognosis) *ibid.* 36, dupl. 49:7f., *kunuk e-ṣe-em-ṣe-ri-im kislūšina imittum eli šumēlim l[itiq]* RA 38 85:10 (OB ext. prayer).

2. keel (of a ship): *giš.GÚ.SIG₄.má* = *e-ṣe-en-ṣe-ri e-lip-pi* Hh. IV 371, see ZA 17 193 n. 6, and Salonen Wasserfahrzeuge 83f.

3. (part of a battering ram): *giš.GÚ.SIG₄* (var. adds .*gú*) *gud.si.AŠ* = *e-ṣe-en-ṣe-ri a-šu-bu* Hh. VII A 91.

Holma Körperteile 50f.

eṣentu see *eṣemtu*.

eṣēnu v.; 1. to smell (an odor), 2. *uṣṣunu* to smell bad, to make (something) smell bad, 3. *šūsunu* to provide with a good smell, to cause (someone) to smell (an odor); OB, Mari, SB; I *iṣin* — *iṣṣin*, I/2, II, III, IV; wr. syll, and IR (CT 38 22:31); cf. *eṣennú*.

eṣēnu

[si].im, [ir].si.im, [ir].si.im.ag.a, 𒊕𒂗, [x].𒊕𒂗 = *e-še-nu* Nabnitu A 83ff.; [ú-ru] [𒊕𒂗] = *e-še-[nu]* A V/2:197; [ur₅] = *e-še-nu* Izi H 196.

ir.si.im nu.ur₅.ri : *e-re-šú ul in-ni-ši-in* BA 10/2 73:1f. (= BA 5 662), cf. mng. 1a; ir.si.im i.gub.bé : *iš-ši-nu* 4R 19 No. 2:57f., cf. mng. 1b; ir.si.im in.na.ag.e.ne : *uš-ša-nu šu-nu* CT 16 34:215f., cf. mng. 2; ir nu.un.da.ur₅.ra : *erēša la i-ši-nu* ASKT p. 88-89 ii 25, cf. mng. 1a; [... i]r.si.im.e.ne : [...] *šu-ši-in-šú-ma* (you burn various aromatics,) you have him smell [the fragrance] CT 17 9:37f. (inc.).

1. to smell (an odor) — a) in gen.: bur.gal unú.gal.bi ir.si.im nu.ur₅.ri : *ina būr mākalīšu rabbūti erešu ul in-ni-ši-in* no (pleasant) smell (of food) is to be smelled from the great dish(es) at his banquet BA 10/2 73:1f. (= BA 5 662); lú.šà.gar.ra šà.[gar.r]a.a.ni.ta ir nu.un.da.ur₅.ra : *bērū ša ina birūtišu ereša la i-ši-nu* the starving man, who, when he was hungry, smelled no smell (of food) ASKT p. 88-89 ii 25; *iriša [el-ši-nu-ma puzrāte immedu]* they (the evil gods) smell the fragrance, and go into hiding KAR 307 r. 25 (SB rel. comm.); *ereš bēlija tābam ina bitija e-ši-in* I would like just to smell the fragrance of my master's (presence) in my house RHA 35 71:3 (Mari let.); *šamnum ḥalšum ša tušābilam ana e-še-ni-im ul naṭū* the refined oil which you sent me is not fit to smell YOS 2 58:9 (OB let.); *ina pušqi dannī ni-ši-nu šāršu tābu* whose breath of fresh air we smell in times of serious trouble En. el. VII 23; *šīru i-te-ši-in* (var. -en) *nipiš šammu* the serpent smelled the fragrance of the plant Gilg. XI 287; *šumma ina ITI MN mīlu GIN-ma nāru mūša ana e-še-ni irissunu* NU DÜG.GA if the flood water comes in MN, and the odor of the water of the river is unpleasant to smell CT 39 14:18 (SB Alu), cf. *šumma mūša kīma nāri IR-in* CT 38 22:31 (SB Alu); [*šumma ...*] x IŠ SAḪAR.ḪI.A *in-ni-ši-in* [if ...] dust can be smelled CT 38 18:123 (SB Alu).

b) with *qutrinnu*, "incense": dingir.gal.gal.e.ne na.izi ir.si.im i.gub.bé : *ilāni rabūti i-ši-nu qutrinnu* the great gods smell the incense 4R 19 No. 2:57f., cf. na.izi [nu.ur₅] : *qut-ri-in-ni ul i-ši-in* PBS 12/1 6:2; *ina batika ilāni rabūti ul i-ši-nu*

eṣēpu

qutrinnu without you (the fire god) the great gods smell no incense Maqlu II 10, cf. Maqlu VI 114, also AMT 71,1:37 (SB inc.), LKA 139:49; *ina saplišunu attabak ganā erīna u asā ilū i-ši-nu iriša ilū i-ši-nu eriša tāba* in their cups I heaped up cane, cedar and myrtle, the gods smelled the incense, the gods smelled the fragrant incense Gilg. XI 159f.; *mūtūti līlūnimma qutrin li-«iš»-ši-nu* may the dead come up, and smell the incense CT 15 47 r. 58 (Descent of Ištar); *e ta-ši-na* (var. -nu) *qutrinnu* you (the gods) should smell no incense! Gössmann Era V 15, cf. *a-a i-ši-na* (var. *i-ši-in-na*) *qutrinnu* ibid. 50.

c) in transferred mng.: PN *imqutma ub-tazzi'šu u jāšim magriātīm ša ana e-še-nim la naṭā idbub* PN barged in and proceeded to insult him, and even to me he made rude and disgusting (lit. which were not fit to smell) remarks CT 6 34a:13 (OB let.).

2. *uššunu*: to smell bad, to make (something) smell bad: ^dnin.kilim(PÉŠ).gin_x(GIM) *úr.ingar.ra.ke_x(KID) ir.si.im in.na.ag.e.ne* : *kīma šikkē asurrā uš-ša-nu šunu* they (the demons) make the cellar stink as rats do CT 16 34:215f.; *šumma ... šinātušu ú-ša-nu* if his urine smells bad AJSL 36 81:50 (NB med.); ^dAdad *ina mātī ikkalma mātu pūssa uš-ša-an* Adad will wreak havoc in the country, till the whole surface (lit. front) of the country stinks (with the dead) CT 39 14:18 (SB Alu).

3. *šūšunu* to provide with a good smell, to cause (someone) to smell (an odor) — a) to provide with a good smell: *li-še-eš-ši-in* (var. *li-še-ši-in*) *qutrinni* may he (Marduk) provide incense (for the gods) to smell En. el. VI 111.

b) to cause (someone) to smell (an odor): see CT 17 9:37f., in lex. section.

eṣēpu v.; 1. to twine, 2. to double, to multiply; OB, SB*; I *išip* — *išsip*; wr. syll. and TAB; cf. *ešpu*.

ta-ab TAB = *e-še-pu* S^b II 66, also Idu II 162; *šu.tab.ba* = *e-še* (var. -še) *-pu* Erimhuš IV 157; in.tab : *it-mu-uš, e-ši-ip, uš-te-ni, ú-rad-di* Ai. I iii 48ff.; u.me.ni.tab : *li-šip* CT 17 20:75f., sub mng. 1.

ešēpu

1. to twine — a) said of thread: gu.bi ma.a.ra a.ba.a ma.ab.tab.bé who will twine its threads for me? (in the sequence . . . , NU.NU, to spin, tab, to twine, zé, to . . . , tag.tag, to weave) BE 30 4:23 and dupls., see van Dijk La Sagesse 65; síg.babbar 2.tab.ba sur.ra giš.nú.da.na ù iz.zi sag.ba.ke_x (KID) á(var. a).ba.ni.in.SAR : šipāti pešāti ša ina tamé eš-pa eršašu pūtu u amarta rukusma tie white wool which has been twined in spinning (Sum.) to his bed and at the wall of its headpiece : (Akk.) to the head and the sides of his bed ASKT p. 90–91 ii 55, cf. ibid. 58 (SB rit.); munus mud.da.gi₄.a á.zi.da.šè u.me.ni.kešda á.gùb.bu.šè u.me.ni.tab : sinništu paristu imna liṣmēma šumēla li-šip let a woman in her menopause spin with the right (hand), and twine (the yarn) with the left (hand) CT 17 20:75f.; DUR taṭammi (ŠIR₅.ŠIR₅) ana 2-šú te-eš-ši-ip you spin some yarn, twining two (threads together) AMT 11,1:42, cf. ana 3-šú TAB-ip KAR 185 iv 9 (SB rit.).

b) other occ.: šumma martu ana imitti TAB-et (i. e., ešpet) if the gall bladder is twined to the right CT 30 16 K.3841 r. 2 and 4, cf. ana šumēli TAB-et ibid. 3 and 5 (SB ext.).

2. to double, to multiply (as math. term) — a) to double: 5 dikšam TAB.BA (= ešip) 10 tammar you double five, the “dikšu-ring,” you get ten TMB 48:10 (= CT 9 9:46), cf. ibid. 21 and 22, also TMB 61:4, and passim, cf. Thureau-Dangin, TMB p. 217.

b) to multiply: 15 ana šina e-ši-ip 30 multiply 15 by 2, (the result:) 30 RA 33 30 edge 3, cf. TCL 18 154:39 (OB); 1,40 ana 9 e-ši-im-ma 15 eglum multiply 1 (unit of 60 plus) 40 by 9, the surface is 15 (units of 60) Neugebauer, MKT 2 pl. 50 ii 11 (OB); for further refs., cf. Thureau-Dangin, TMB 217 and 235, Neugebauer, MKT 2 17 and 33, 3 68 and 72, Neugebauer and Sachs, MCT 160.

Ad mng. 1: Falkenstein, ZA 48 112f.; van Dijk La Sagesse Suméro-Accadienne 80.

Ad mng. 2: For Arabic *da'afa* as math. term, cf. Gandz, HUCA 6 247ff.

ešēpu see ešēpu.

ešēru A

ešēpu (to add) see ašābu.

ešēru A v.; 1. to draw, to make a drawing; 2. uššuru to make a drawing, to establish (regulations); from OA and OB on; I išir — iššir — ešir, I/2, II; wr. syll. and HUR; cf. ēširu, ešru, iširtu, iširu, išru, mēširu, mīšartu, uššuru adj., ušurtu.

hu(!)-u[r(!)] [HUR] = e-še-ru Ea V 121; [ú-ru] [HUR] = e-še-[ru] A V/2:198; HUR = [e-š]e-ru Proto-Izi c 1; [ša]-ab ŠAB = e-še-rum, e-se-qum Diri V 64af.

u.me.<ni>.hur : e-šir-ma CT 17 11:88f., and passim with hur = ešēru, cf. mng. la-1'; mu.un.hur.hur.re : uš-ši-ru KAR 4 r. 25, cf. giš.hur.hur.re : uš-[šu-ru(?)] ibid. obv. 34.

[e-se]-qu = e-še-rum CT 18 10 iii 61 (syn. list).

1. to draw, to make a drawing — a) in magic practices, with paint or paste — 1' in gen.: maš.maš lú.erim.ma šà.ká.ta im.babbar.ra u.me.ni.hur : māši mun-daḥši ša gašši ina libbi bābi e-šir with white-wash I drew (a picture of) the Fighting Twins inside the door AfO 14 150:215f. (SB *būt mēsiri*); šalam kaššāpi u kaššāpti ša qēmi ina libbi URUDU namsé te-eš-š[ir] you draw with flour a picture of the sorcerer and the sorceress inside a copper basin Maqlu IX 157, cf. ibid. 153, also maḥar ^dŠamaš šalamki e-šir lānki abni in front of Šamaš I drew your picture, I molded your shape Maqlu VII 67; epiš kišpi ruḥi rusi limnūti e-te-šir maḥarka ina ^dNidaba elleti šalmānišunu abni in front of you (Šamaš) I drew a picture of those who practice witchcraft and sorcery, I made figurines of them out of pure flour 4R 17 r. 18, and dupl., cf. OECT 6 p. 49; alam níg.sag.il.la.a.ni zì.šè ki.a u.me.ni.hur : šalam andunānišu ša tappinni ina qaqqari e-šir-ma draw on the ground with coarse flour a likeness of him to serve as substitute 5R 50 ii 57f., cf. CT 17 32:1f.; lú.u_x(GIŠGAL).lu.bi zì.sur.ra u.me.<ni>.hur : amēla šuāti zisurrā e-šir-ma draw a picture of this man with paste made of flour CT 17 11:88f., cf. AMT 44,4:6, AMT 69,2:6, also zíd u.me.ni.hur : qēma e-šir-ma CT 17 19 i 36f., cf. JTVI 26 155 iii 17, also zisurrā HUR-ir KAR 90:3, zisurrā iš-šir AfO 14 146:115; ana pān šalam DN ša ina igāri eš-ru šipta . . . tamannu you recite the incantation in front

ešēru A

of the picture of Lugalgirra which is drawn upon the wall BBR No. 53:12, cf. *ibid.* 14 and 16 (*bīt mēširi*), also AfO 14 144:60, 146:132, and *passim*; *šammī mā'dūte* [...] *ūmī tapaššassuma* GIŠ.NÁ-ŠÚ *te-eš-šir* with many herbs [mixed in ... for x] days you anoint him and draw (a line around) his bed AMT 88,2:6, cf. [...] *er-ši-šú e-šir-ma* [...] CT 16 37:1; *i-šir ina qaqqari* 7 DIN[GIR.MEŠ] draw seven (names of) gods upon the ground LKA 137:16 (SB *rel.*), cf. *ibid.* r. 3; *i-ši-ir ki-ša-x li-pí-it ti-id-di* (mng. obscure) PBS 10/1 2 r. 17, see von Soden, Or. NS 26 310, cf. *eš-ši-ir* (in broken context) RA 35 21 r. 11 (= RA 46 90:51, OB Epic of Zu).

2' with *ušurtu*: *ušurtu ša kalī kīma hušan-ni ina qabliša te-šir* you draw a line in *kalū*-ochre around her (the figurine's) waist like a belt KAR 298:27 and *dupl.*, see AAA 22 64ff., cf. *ušurta te-šir* BBR No. 66 r. 17 (NA), also *ibid.* obv. 18 and 20; *e-šir ušurta ana šubat ilāni rabūti uštēšir sapar ana šubat ilāni dajānī* I have laid out a plan for the seat of the great gods, I have spread a net for the seat of the divine judges BBR No. 83 iii 22, cf. *ibid.* 12, *ibid.* 88:13, 97 r. 2 (*bārū*-ritual).

b) to make drawings or reliefs (in *hist.* and *lit.*) — 1' in *gen.*: *mušalbiš warqim gīgunē* ^dAja *mu-ši-ir* É É.BABBAR *ša kī šu-ba-at ša-ma-i* who clothes in green the *gīgunū*-chapel of Aja, who decorates with paintings (or reliefs) the "white temple" which is like the ... of heaven CH ii 29; *šalam* [^dAššur] ... *šir abulli šāšu e-šir* ... *sittē-šunu la eš-[ru-tū ana] muḫḫi pī ša* ^dŠamaš *u* ^dAdad *mu(?)*-*uš-šu-x[a]-na* KÁ.GAL *šuāti ašturu* I had the figure of Aššur depicted in relief upon that gate, the rest of them (the gods) who were not depicted, upon the command of Šamaš and Adad ... I commemorated (only) in writing on that gate OIP 2 140:9, cf. *ibid.* 12 (Senn., *coll.*); *kašād ālāni līt kakkēja ša eli nakrī aškunu ina qerebšu e-šir-ma ana bitrē lulē umallīšu* I had reliefs made on it (the gate, representing) the conquest of the cities, the triumph of my weapons, which I achieved over the enemy, and adorned it lavishly for the admiration (of the people) Winckler Sar. pl. 48:18; PN ...

ešēru A

ina sidri šapli e-šir I depicted PN in the lower register Streck Asb. 324:8 (= Weidner, AfO 8 178); *šumma TA bīt amēli* GIŠ.SAL+ḪÚB *ina igāri e-šir* if in somebody's house a ... is drawn upon the wall CT 40 1:16 (SB *Alu.*), cf. (with UR.A, UR.KU *dog*, *umāmu* wild animal) *ibid.* 17ff., *dupl.* CT 38 16:81ff.; *šalmu šarri ša mēširi anāku e-te-ši-ri* I made a drawing of the king for a relief ABL 1051:5 (NA); *ūmī ša ittilu ina igāri iš-ri* score on the wall the (number of the) days he has slept through Gilg. XI 212, cf. mng. 2a-3'; *ṭuppa tašaṭṭar askara A[š.ME ...] ina muḫḫi te-eš-šir* you inscribe a tablet, you draw upon it a crescent and a sun disk LKU 33 r. 19 (SB *Lamaštu*), cf. MUL.MEŠ.TA.ĀM *ina pūti inalibbi li-ši-ru* Thompson Rep. 152 r. 7, see Schott, ZDMG 88 311 n. 2; [...] *li-di ša URU birti* [...] *ina m*]aš-ki *e-te-ši-ir* I drew upon parchment the ... of the fortress ABL 685 r. 16 (NA), cf. *šarru bēli li-iṭ-ṭu e-te-šir* (mng. obscure) ABL 358 r. 25 (NA); ^dEnlil *ina šamē i-te-šir* [...] Enlil drew a [...] in the sky CT 13 33:7 (SB *lit.*); *ša mūti ul iš-ši-ru šala[mšu]* (the sleeper and the dead, how alike are they) do they not draw a likeness of death? Gilg. X vi 34; *ad-di la-an-ši šāši e-šir-ši* I fixed the ..., I painted it (the ark) Gilg. XI 59.

2' with *ušurtu*: *adi bēli illakamma ... ušurtam ša abullim šāti i-ši-ru* by the time my lord arrives, they will have drawn up the plan for the city gate ARM 3 11:13; [*mat*]īma *elippa ul ēpuš* [...] *ina qaqqari e-šir u[šurtaša]* never yet have I constructed a ship — draw a plan of it on the ground! 4R Add. p. 9 D.T. 42:14 (= Haupt Nimrodepos No. 69, SB *Atrahasis*); *Ninua ... ša ultu ullā itti šitir burummē iš-rassu eš-ret-ma* Nineveh, whose ground plan has been drawn since the beginning in the stars in the sky OIP 2 94:64 (Senn.); *ša epšet gātija unakkaruma bunnānija usahhū ušurāt e*(var. *iš*)-*ši-ru ušamsaku simātija upaššaṭu* whoever tears out my handiwork, defaces my portraits, discards the reliefs I have made, erases my features Lyon Sar. 12:76, and *passim* in Sar.; *šumma kabtu bīssu ū-šir-tū i-šir* if an important person decorates his house with drawings CT 38 13:101 (SB *Alu.*), *dupl.* *ibid.* 17:85; for *iš-urta ešēru* in OA see *ušurtu*.

eṣēru A

c) to have a mark or drawing (used in the stative, in ext. and astron.) — 1' without *uṣurtu*: [šumma K]Á.É.GAL *parkiš e-ši-ir* if the “gate of the palace” has a line (on it) crosswise YOS 10 22:16 (OB); [šumma . . . ru]-qí *išariš eṣ-re-et* [if the . . .] has a straight line RA 44 16:4 (OB), cf. *ibid.* 35, also *šumma šēpu mīšariš eṣ-re-et* KAR 454 r. 13f.; *šumma . . . ina imitti nāri pillurtum eṣ-re-et* if a cross is drawn on the right side of the “yoke” RA 44 13:15 (OB); [šumma . . .] . . . *piṛu paṛirma ana* KÁ.É.GAL *i-ši-ir* YOS 10 25:20; *šumma manzazu kīma padāni padānu kīma manzazi e-šir* if the “station” is marked like the “path,” (and) the “path” like the “station” CT 30 43:14 (SB), cf. *šumma ina šumēl marti šēpu kīma gamlim eṣ-ret* *ibid.* 48 r. 11, and *passim* in ext.; *šanú ina* SAG KLGUB *e-šir* (if) a second (*manzazu*) is drawn on the top of the “station” YOS 10 63:12, cf., with *ina* MURU KLGUB *e-šir*, *ina* SUḪUŠ KLGUB *e-šir* *ibid.* 13f.; *šumma padānu 4-ma mithāriš eṣ-ru* if there are four “paths” and they are marked equally CT 20 13 r. 7, cf. *ibid.* 10, 15f., CT 20 30 ii 1, BRM 4 12:55 (all SB), and *passim*; *šumma šēr imitti ubāni* I ŠU.SI *e-šir* if the back of the right side of the “finger” has a line (of the length of) one finger BRM 4 12:1, cf. 2 ŠU.SI *e-šir* *ibid.* 2, *ištu išdīšu adi rēšīšu e-šir* *ibid.* 3, and *passim* in this text, also *šēpu ana* RUGU.ZA 2 ŠU.SI *i-šir-ma* KAR 454: 24; [x ka]k²abāni *ina puttiša eṣ-ru* x stars are drawn in front of it (the constellation) AfO 4 75 r. 4 (astron.), and *passim* in this text.

2' with *uṣurtu*: [šumma ina] *padānim uṣurtum ana naplastim eṣ-re-[et]* if there is a marking on the “path” towards the “flap” YOS 10 20 r. 27 (OB ext.); *šumma ina rēš ekal* (KUR) *ubāni uṣurtu parkiš eṣ-ret* if a design is drawn crosswise on the top of the “palace of the finger” BRM 4 12:58, cf. *ibid.* 61ff., TCL 6 5:22, also GIL-iš ḪUR-et KAR 153:19 (all SB); *šumma ina ekal ubāni uṣurtu kurīti išariš eṣ-ret* if a short drawing is drawn in the correct direction on the “palace of the finger” BRM 4 12:67, cf. *uṣurtu ariktu išariš eṣ-ret* *ibid.* 68, cf. PRT 20 r. 7, and *passim*, [šumma . . . uṣ]urtu *e-ši-rat* KAR 448:15; *šumma padānu 2-ma kīma uṣurti eṣ-ru* if there are two “paths”

eṣēru A

and they are marked like a design CT 20 3a:19, cf. *šēpu kīma uṣurti eṣ-ret* CT 30 48 r. 8.

2. *uṣṣuru* to make a drawing, to establish (regulations) — a) to make a drawing — 1' in magic practices, with paint or paste: 7 *šalmē apkallē ša ṭide gaṣṣa labšu zumur nūni ša* IM.MI *tu-šar* you draw a fish-shape with black paste on figurines of the seven wise men, made of clay (and) coated with gypsum KAR 298:15, cf. *zumur nūni [ša IM.MI] elišunu tu-uṣ-ša-ár* AAA 22 pl. 13 iii 41; *gaṣṣa labiš u mū ina* IM.MI *ú-šur* (the figurine) is coated with whitewash and wavy lines are drawn with black paste KAR 298:6, cf. *ibid.* 44 and BBR No. 46:22; *ana ili u ištari ša bēl niqē uṣ-šu-ru sapar[ru]* a net (design) is drawn for the (personal) god and goddess of the owner of the sacrificial lamb BBR No. 83 iii 15.

2' with *uṣurtu*: *ilāni rabūti mala ina nari annī šumšunu zakru šubātušunu uddā kakkēz-šunu kullumu u uṣurātušunu uṣ-šu-ra* all the great gods, whose names are mentioned, whose seats are placed, whose weapons are shown, whose symbols are depicted on this stela MDP 2 pl. 23 vii 34, cf. MDP 4 pl. 16 ii 7 (both MB kudurrus); *uṣurāte ša nišēma ú-ša-ar* ^dMami Mami draws the figures of mankind CT 15 49 iv 14, see TuL p. 117.

3' other occs.: [arhē]šina *imanni ūmēšina ina igāra uṣ-šar* she (Lamaštu) counts their (the pregnant women's) months, she marks their days on the wall LKU 33:15; *qaqqadu qaqqad širi ina appišu ḫinšu uṣ-šu-ru* (the demon's) head is the head of a serpent, on its nose *ḫinšu*-folds are drawn CT 17 42:16, dupl. MIO 1 72:53' (description of representations of demons); ^dE.PA₅.DUN . . . *ša ika u palga ušteššeru uṣ-ši-ru apkissu* who keeps in good order dike and canal, who draws the *apkissu* (plow) furrow En. el. VII 63; a.gār a.gār.re giš.ḫur.ḫur.re : *ugāru ana ugāri uṣ-[šu-ri]* to mark off(?) field from field KAR 4:34 (SB rel.); umun ma.a.ni giš.ḫur.a : *bēlum mu-uṣ-šir* KUR-š[ú] lord (Enlil) who . . . his country 4R 23 ii 23f., see RAcc. p. 28.

b) to establish (regulations): *ištu pilludēšu uṣ-ši-ru ubaššimu* after he (Marduk) established his rites and created his offices Sultan-

ešēru B

tepe 12:16 (= En. el. V 67); for *uṣurta uṣṣuru* in this sense, see *uṣurtu*.

ešēru B v.; (mng. uncert.); OA.*

ù *bi-ra-kam* (for *pirkam*) *dūram eššam i-šī-ir-ma* and across I constructed a new wall AOB 1 p. 6 No. 2 i 24 (= ZA 43 115) (Ilušuma); *abī dūram i-šī-ir-ma* my father constructed a wall *ibid.* p. 14 No. 7:40 (= KAH 2 11) (Irišum I).

Neither the spelling nor the form indicate whether the verb used is *ešēru*, *as/š/zāru* or *s/š/zēru*.

ešettu see *ešetmu*.

ēšid pān mē s.; (an insect, lit. reaper of the surface of the water); lex.*; cf. *ešēdu*.

num.KAS₄(var. .KAS₅).nā.a = *e-ši-du*(var. *-id*) *pa-an me-e* (fly) which skims the surface of the water Hh. XIV 331; *ga-na-a* KAS₄.A = *e-ši-id pa-an* A.MEŠ Diri II 38; num.KAS₄.a : NUM *e-ši-du* [pān mē] Landsberger Fauna 41:34 (Uruanna).

Possibly to be indentified with the water-strider (*Gerridae*).

Landsberger Fauna 133.

ēšidu s.; harvester, reaper; OB, Nuzi, MA, NA, NB; pl. *ēšidū* (*ēšidānu* HSS 14 624:2, Nuzi); wr. syll. and LÚ (ERIM).ŠE.KIN.KUD (LÚ.ŠE.KUD.KIN MDP 18 182, passim); cf. *ešēdu*.

lú.še.ur₄.ur₄ = *ha-mi-mu-ú* plucker, lú.še.kud.du = *e-ši-du-um* reaper, lú.še.ri.ri.ga = *la-qi₄-tum* gleaner, lú.še.KIN.KIN = *e-ši-du-um* OB Lu A 182-185; lú.še.KIN.ku₅ = *e-ši-du* Hh. II 332; LÚ.ŠE.KIN.KUD Bab. 7 pl. 6 v 23 (NA list of professions).

a) in OB — 1' in gen.: *ezib x šipāti ša suhārē x šig.du ana e-ši-di ana* PN *ezbanim* besides x wool for the servants, leave x medium quality wool with PN for the reapers YOS 2 77:7 (let.); 34 NU.GIŠ.S[AR] SIG₄ ù ŠE.KIN.KUD ... *ša ina egel bilti* PN ... *i-šī-du* 34 gardeners, brick-(makers) and reapers who reaped the rent-bringing field of PN YOS 12 399:1, cf. *ana* SIG₄ ù LÚ.ŠE.KIN.KUD TCL 11 164:3; 2 *e-ši-du* PN ... *i-šī-id* VAS 9 208:1, cf. 5 ERIM ŠE.KIN.KUD A.ŠĀ ... *i-šī-du* TLB 1 94:9, cf. *ibid.* 21, 33, etc.; 20 ERIM(text UD) ŠE.KIN.KUD.MEŠ UGULA PN twenty reapers, the foreman (being) PN Grant Smith College 263:16, cf. 2 ERIM ŠE.KIN.KUD PN Frank

ēšidu

Strassburger Keilschrifttexte 23:1, also 10 LÚ.ŠE.KIN.KUD PN *ibid.* 24:1; note: LÚ.ŠE.KUD.KIN.A MDP 18 182:2, 4 and 6, r. 2 and 4; *qāti šE-e ša ana e-ši-di innadnu* items of barley given to the reapers (heading of list) VAS 7 135:1, cf. *ša ana* ERIM ŠE.KIN.KUD *innadnu* *ibid.* 31, also YOS 5 181:5 and 17: 8 ERIM ŠE.KIN.KUD *ša* PN *eli* PN₂ *išū* eight reapers that PN₂ owes to PN VAS 7 58:1, cf. ZA 36 99 No. 9:1; x silver *ana* ERIM ŠE.KIN.KUD VAS 7 76:1, cf. *ibid.* 183 vi 25, also *ana* ŠE.KIN.KUD.MEŠ Lautner Personenmiete frontispiece VAT 805:2 and 12, cf. ERIM.MEŠ *e-ši-di* VAS 7 133:27, and passim; 7½ *e-ši-du ša* PN KI <UGULA> NAM.5 PN₂ PN₃ *maḥir* PN₃ received from PN₂, the foreman of five, (payment for) seven and a half reapers of PN YOS 12 283:1, cf. Á NÍG ITI 1 UD.3.KAM *ša* 1 LÚ.ŠE.KIN.KUD ... *maḥirat* Waterman Bus. Doc. 47:10.

2' in contracts: *ana* LÚ.ŠE.KIN.KUD ... PN ŠU.BA.AN.TI UD.EBUR.ŠÈ LÚ.ŠE.KIN.KUD *illak ul illakma kīma šimdat šarri* PN borrowed (x silver) (as a fictitious loan in order to assure his services) as a reaper, he will come as reaper at harvest time, if he does not come (he will be liable) according to the (pertinent) decrees of the king PSBA 19 132:2 and 8, cf. Gautier Dilbat 59:2 and 8, *ibid.* 60:2 and 7, CT 33 46a:5, 8 and 9, VAS 9 3:1 and 8, BE 6/2 115:2 and 8, 116:2 and 9, PBS 8/2 232:2, BIN 7 185:2 and 6, and passim; *ina ebūrim še'am u ḥubullašu utār u* 12 *e-ši-di inaddin* at harvest time he will return the barley with the interest on it and furnish twelve reapers MDP 23 180:9, cf. ITI ŠE.KIN.KUD LÚ.ŠE.KIN.KUD *inandin* TCL 11 164:8; x silver *ana* LÚ.ŠE.KIN.KUD.MEŠ *agārimma* A.ŠĀ PN *ešēdim* to hire reapers to reap the field of PN JCS 2 99 (= p. 112) No. 29:5, cf. *ana* ŠE.KIN.KUD *igur-šunu* Meissner BAP 57:8, also VAS 16 84:8 (let.).

b) in Nuzi: x ŠE *ša* PN PN₂ *ana igra ana* LÚ *e-zi-ti ilqi* ... x LÚ *e-zi-tum* PN₂ *ina turāši ana* PN *umaššaru* ... *šumma e-zi-tum ina turāši la umaššaru* 24 *immerē ana* PN *umalla* PN₂ has received from PN x barley for the hire of reapers, at the harvest he will provide x reapers for PN, if he does not provide the

eširtu

reapers at the harvest, he will pay PN (as compensation) 24 sheep JEN 542:3, 8 and 14, and passim in this text, cf. 6 *e-zi-dum ana* PN *umaššar* TCL 9 11:6; x ŠE ša PN ... *ana* 12 LÚ.MEŠ *e-zi-tum* ... *elteqimi u e-zi-te-e ul addinmi u inanna* 12 LÚ.MEŠ *e-zi-tum ina ebūri [ana]* PN [*an*]andin he said, "I have taken x barley belonging to PN for (providing him with) twelve reapers, and I have not given the reapers (yet), but now, at harvest time, I will give the twelve reapers to PN" HSS 13 471:6, 8 and 11; x ŠE.MEŠ *ana ebūri ana e-zi-ta-nu*.MEŠ ... *ana* PN *nadin* x barley was given to PN until harvest time, for (providing) reapers HSS 14 624:2.

c) in MA: 10 MA.NA AN.NA 10 LÚ *e-ši-du* KI PN PN₂ ŠU.BA.AN.TI ... [10] LÚ *e-ši-di illak ina turēzi e-[ši-di] illak šumma e-ši-di la i[llak]* PN₂ took ten minas of tin from PN (for) ten reapers, the [ten] reapers will come, at harvest time the reapers will come, if the reapers do not come KAJ 29:3 and 10ff., cf. KAJ 11:12ff., 4 ITI 12 UD.MEŠ-ti 10 LÚ *e-ši-du* KAJ 99:3 and 15ff., also 70 *e-ši-du ina turēzi: šunu* KAJ 101:4, see *ešēdu*.

d) in NA: 10 *e-ši-di issiniš ša* PN *ina pān* PN₂ at the same time (i.e., together with a "loan" of silver) ten reapers (belonging) to PN (creditor) are at the disposal of PN₂ (the debtor) Iraq 16 41 (pl. 8) ND 2320:7, cf. 10 *e-ši-di iš-x e-ši-du-u-ni* ibid. 44 (pl. 8) ND 2334:19; 8 LÚ ŠE.KIN.KUD SUM.NA he (the debtor) will deliver eight reapers Iraq 16 35 ND 2092 (translit. only); 15 LÚ *e-ši-di* ... *šummu la eššidu* 15 reapers, if they do not (come to) reap TCL 9 60:1 and 5, cf. LÚ *e-ši-di* ADD 132 r. 3, also LÚ.ŠE.KIN.KUD.MEŠ ADD 129:9, and passim.

e) in NB: GI.MEŠ ... *iš-ši-di u* GI.MEŠ *e-ši-du ú-še-...* *izabbilma* ... [*inan*]din they will cut the reeds, and the reapers will [...], transport, and deliver the reeds YOS 7 172:6.

Lautner Personenmiete 16ff.

eširtu (drawing) see *ušurtu*.

eširu s.; carver of reliefs; Bogh.*; cf. *ešēru* A.

ešpu

za-dim-mu = pār-kul-lum seal cutter, LÚ *ūr-ra-ku = e-ši-rum* relief carver CT 18 9 ii 27f.; *ká-ūr-ra-ku* (var. *ka-ur-r[a-ku]*) = *e-[ši-ru]* relief carver, *alan-gu-ú* sculptor, *za-dim-mu* seal cutter = *pur-[kul-lu]* Malku IV 24ff.

[*šalmāni*] *eppušma ina bitī kimti ašakkan u ahua* LÚ *e-ši-ra* [...] *šalmāni igammaru ašapparaššuma ittallaka* LÚ *e-ši-ra* [...] *Kadašman-Turgu ul illika u ul aḥḥis* [...] LÚ *e-ši-ra* *la takalla* I wish to make some statues, and put them in my home (lit. family house), so would my brother please [send me] a relief carver — [as soon as] he will have finished the statues I will send him back, [did I not send back] the sculptor [who had been here before and] did he not go back [to] RN and did I not ...? so do not hold back [the relief-maker] KBo 1 10 r. 58f. (let.), for translation, see Landsberger Sam' al 113 n. 269.

ešiš adv.; shortly; OA*; cf. *mēšu* v.

e-ši-iš turdašu send him here shortly CCT 2 27:32 (let.), cf. TCL 19 61:32 and 35, and note: *tértaknu e-zi-iz lillikamma* TCL 19 62:41 (let.); *e-ši-iš* BIN 4 78:5 (let.).

J. Lewy, MVAG 33 128.

ešlu adj.; heavy of movement; OA, SB, NB; cf. *ešēlu*.

a) in med.: *šumma* ... *qātāšu u šēpāšu eš-la* if his hands and feet are slow of movement Labat TDP 82:21.

b) in transferred mng.: *ašammēma tam-kārum qāssu eš-lá-at* I hear that the merchant's hand is slow (to pay) TCL 14 5:14 (OA let.), cf. *qá-tum sú-ri eš-lá-at* (mng. obscure) TCL 19 22:33 (OA let.); ^d*Bēl ki-i a-di eš-la kinšija* ^d*Bēl ana muḥḥi šatammi ušallū* (I swear) by Bel that I shall pray on behalf of the *šatammu*-official until the calves of my legs become numb(?) (mng. uncert.) TCL 9 80:26 (NB let.).

ešpu adj.; double; OB, SB*; cf. *ešēpu*.

[urudu].ŠIM×LUL = *šá-q[u]-[ú]* beer drinking tube, [urudu].ŠIM×LUL 2.tab.ba = *eš-pu* double beer drinking tube, [urudu].ŠIM×LUL 3.tab.ba = *šu-uš-lu-šu* triple beer drinking tube Hh. XI 420ff.; [sum.tab].ba SAR = *eš-pu-tu* double garlic Hh. XVII 251; [gi.x.x.tab.b]a = *ki-ú-du-ú eš-pu* double ... Hh. VIII 315, 317 and 319;

eṣru

gi.pisan.šà.ra.aḥ, gi.pisan.2.tab.ba = MIN (= *pisannu*) *eṣ-pu* unpub. fragm. of Hh. IX, lines 13 and 16.

sig.babbar sig.mi gu.2.[tab.ba giš].bal šur.šur.re : šipāte pešāte šipāte šal[māte] qā eṣ-pa ina pilakki iṣme she spun with the spindle a double thread of white and black wool Šurpu V/VI 150f.; g[u].m[in].fa.tab.ba ù.me.ni.sir₅ : qé eṣ-pi ta-ta-mi-ma you must spin a twined thread RA 17 178 ii 8f.

šumma ur'udu e-ši-ip if the trachea is double YOS 10 36 iii 39 (OB ext.).

Falkenstein, ZA 48 113; for Sum. gu.tab.ba, see Oppenheim, Eames Coll. 14 n. 34.

eṣru adj.; drawn; SB*; cf. eṣēru A.

sittēšunu la eṣ-[ru-tú ana] muḫḫi pī ša dŠamaš u dAdad mu(?)-uš-šu-x [a]-na KÁ.GAL šuāti aššuru the rest of them (i.e., the gods) who were not depicted (in relief on the gate), upon the word of Šamaš and Adad, . . . I commemorated (only) in writing upon the gate OIP 2 141:16 (coll., Senn.).

eṣṣu (wood) see iṣu.

eṣû v.; to slit; SB*; I iṣṣi.

ina NA₄.ZÚ SAG.KI-šú te-eṣ-ši-ma úš-šú tab-bak you will slit his forehead with a (knife) of obsidian and let out (some) blood KAR 184:38 (SB hemer.), cf. qāssu ina NA₄.ZÚ iṣ-ši-ma Sultantepe Tablets 95:65; šumma . . . qaqqassu iṣ-ši-ma (for iṣima) damū uṣṣā if (the wheel or the horse) slits open his head (i. e., that of the prince fallen from the chariot) and blood comes out CT 40 35:2, also 6, 8, 11 and 13 (SB Alu).

ēṣu (few) see iṣu.

eṣurtu (drawing) see uṣurtu.

ēš (where?) see ajiš.

ēšam (where?) see ajišam.

ešartu s.; ten shekels of silver; OA*; wr. syll. and 10 GÍN; cf. ešir.

ina ITI.1.KAM a-na e-ša-ar-tim uṣṣab monthly it increases by ten shekels Hrozný Kultepe 34:12, replaced, on case, by ana 10-tim GÍN uṣṣab ibid. case 12; šumma la išqul 10 GÍN-tum 1 GÍN.TA ina warḫim išaqqal if he does not pay, he must pay one shekel on each ten

ešātu

shekels per month CCT 1 6b:9, cf. šumma . . . la išqulu 10 GÍN-tum 1 GÍN.TA(text -tum) VAT 9221:10, translit. only in MVAG 33 p. 69, also 1 GÍN.TA ana 10 GÍN-tim BIN 4 57:17, and 10 GÍN-um 1 GÍN.TA ina warḫim illak CCT 1 10a:20.

Lewy, MVAG 33 p. 35 n. d.

ešātu (ašātu) s. pl. tantum; 1. disorder, confusion, 2. eclipse; SB, NB; cf. ešû.

sùḫ.bi(var. .be) = a-ša-a-tum, lù.lù (var. dagal.la) = dal-ḫa-a-tum Erimhuš III 78f.; [a]n.ta.^{lu}LÛ = e-ša-a-tum, sùḫ.ba = a-ša-a-tum, LÛ^{lu}-LÛ^{lu} = dal-ḫa-a-tum Imgidda to Erimhuš D 5ff.

bād UD.KIB.NUN^{ki}.bi.lú.kúr.ra [s]ùḫ.sùḫ.e. ne in.sig.ga bi.diri.ga : dūru Sippar ša ina e-ša-a-ti nakri inišu iqūpu the wall of Sippar which deteriorated and collapsed during the disorders (caused) by the enemy 5R 62:54f. (Šamaš-šum-ukin).

1. disorder, confusion — a) referring to a state of mind or body: ina iklītija nummir dalḫātija zukki e-ša-ti-ia šutēšir give me light in my darkness, clear up my troubles, set right my confusion ASKT p. 75 r. 4 (= Schollmeyer No. 12), cf. [e]-šā-ti-ia nummir [da]l-ḫātija zukki BMS 11:20, also iklīti tušnam-mar e-šā-a-ti dalḫāti tušteššir Maqlu II 79; e-šā-a-tum ZALÁG.MEŠ dalḫātum izak[ka] the confusion will clear up, the troubles will be solved Thompson Rep. 186 r. 3 (NB); aḫulap zumrija nassi ša malū e-šā-a-ti u dalḫāti mercy for my wretched body, which is full of disorders and troubles STC 2 pl. 79:46; qātā ultu libbi x e-ša-tú agā lišbat let him help me out of these troubles UET 4 184:9 (NB let.).

b) said of political troubles: e-šā-a-tu dalḫātu u la ṭābāti ina māti GÁL.<MEŠ>-ma there will be disorders, troubles and misfortunes in the land KAR 421 ii 13 (SB prophecies); ina e-šā-a-ti u dalḫāti ša GN during the disorders and troubles in Akkad BBSt. No. 36 i 4 (NB kudurru); e-šā-a-ti dalḫāti sīḫi u saḫ-mašāti disorders, troubles, revolts and disasters JRAS 1892 354:15 (NB hist.); ša ultu ūmē rūqūte ina e-šā-a-ti u saḫ-mašāti bīt akīt šēri immašū (religious festivals) which from days of old had come to be forgotten, due to the disorders and the disasters (suffered) by the temple of the New Year festival OIP 2

ešāwa

136:26 (Senn.), cf. Ebeling Parfümrez. pl. 27:5 (Senn.), and cf. 5R 62:54f., in lex. section.

2. eclipse: AN.MI *du-lu-uh-ḫu-ú* // AN.TA. LÜ.LÜ [x.N]E LÜ.LÜ // *e-ša-a-tum* // *a-ša-a-tum dal-ḫa-a-tum* AFO 14 pl. 4 i 16f. (NB astrol. comm.), see Weidner, AfO 8 56, and cf. an.ta. lù = *e-ša-a-tum* in lex. section, also an.ta. lù = *šu-ša-a-tum* Erimhuš III 77.

Refs. wr. with SUḪ are listed sub *tēšú*.

Weidner, AfO 8 56.

ešāwa adv.; on the far side; Nuzi*; Hurr. word.

a-na e-be-ir-ta ša a-qa-a-wa lu-ú e-be-ir-ta ša e-ša-a-wa either on this side or on the far side HSS 9 5:15 (royal let.).

ešdu (base) see *išdu*.

ešēbu v.; 1. to grow luxuriantly, 2. *uššubu* to make grow luxuriantly; MA, NA, SB*; I *eššeb*, II, IV *nenšubu* (lex. only); cf. *uššubu*.

LUM = *e-še-bu*, LAM = *e-še-bu*, x.LU = *nen-šu-bu*, [LÜ]M.LUM = *uš-šu-bu*, [L]AM.LAM = *uš-šu-bu* Nabnitu R 165ff.; lu-um LUM = *un-nu-bu*, la-am LAM = *uš-šu-bu* Sb I 211f.; lu-um LUM = *e-še-bu*, *uš-šu*(text *šu-uš*)-*bu* A V/1:69f.; lum.lum = *un-nu-bu*, lam.lam = *uš-šu-bu* Hh. II 304f.

1. to grow luxuriantly: *ellamma dišum iráš tuḫdu eš-še-ba x-x-šu* MÁŠ.ANŠE the spring grass comes up (after the rain), it . . . full flowering, the . . . of the cattle grows luxuriantly BBR No. 100:17 (NA rit., = Craig ABRT I 60).

2. *uššubu* to make grow luxuriantly: *ša ina mātija laššú alqā kirāti Aššur lu-uš-šib* I took (trees and plants) which were not found within my land, I made the gardens of Assyria luxuriant (with them) AKA 91 vii 27 (Tigl. I).

Holma, OLZ 1914 495.

ešēgu (thorn) see *ašāgu*.

ešēku (thorn) see *ašāgu*.

ešēku see *esēqu*.

ešēqu see *esēqu*.

ešeret see *ešir*.

ešeriš (straight) see *išariš*.

ešēru

ešēru (*išēru*, *išāru*) v.; 1. to straighten up, to go straight toward, to charge (an enemy), 2. to thrive, to prosper, to be or become all right, 3. to move the bowels, 4. *šūšuru* to proceed, to move straight ahead, to have a bowel movement, 5. *šūšuru* to sweep, 6. *šūšuru* to cause to move along a straight or correct course, to inject an enema, to make do the right thing, 7. *šūšuru* to prepare, 8. *šutēšuru* to proceed, to march on, 9. *šutēšuru* to thrive, to prosper, 10. *šutēšuru* to give birth easily, 11. *šutēšuru* to send, dispatch, 12. *šutēšuru* to put and keep in good order, to clear up, to set aright, to provide justice, to see that justice is done, to make thrive or prosper, to give correct decisions, to insure the correct performance of a ritual, 13. IV to advance against, 14. IV to become successful, 15. IV to be put in order, to be fitted out correctly; from Oakk. on; I *išir* (*išer*) — *iššir* (*iššer*), I/2 *itešir* (Ass. *itašar*, *itešar*), III *ušēšir* — *ušeššir* (*u-su-si-ir* MAD 3 77, *mu-šu-še-ir* CH iv 54, *tu-šu-še-ri-i-[ma]* CT 15 5 iii 6) — imp. *šūšir* (*šišir* KAR 96 r. 5 and KAJ 151:16), III/2, III/4 (*uštētēšir* VAB 4 174:37 and 210:19, *uštātāšir* BBR No. 1-20:41), IV, inf. *i-še-rum* Izbu Comm. 153 (= LKA 126:18), *išāru* BIN 4 126:19 (OA); wr. syll. and SI.SÁ (once SI 5R 49 viii 14), also GIŠ rarely in texts (KAR 203 r. i-iii 21, Küchler Beitr. pl. 13 iv 44) but often in personal names; cf. *išaratu*, *išariš*, *išaru* adj., *išaru* s., *išarātu*, *mīšariš*, *mīšaru*, *mīširtu*, *mūšaru*, *mušēširtu* s., *mušēširu*, *muštēširu* adj., *šūšuriš*, *šūšurtu*, *šūšuru* adj., *šutēšuru* adj.

ul gír = *šu-te-šu-ru* A VIII/2:251; x.tùm. tùm = *šu-šu-ru* Lanu A 37, cf. *e-še-ru*, [*šu*]-*te-šu-ru* and [*x*] *šu-šir* (Sum. col. broken) Nabnitu R 283, 289 and 291, also [. . .] = [*el*]-*ši-rum* Izi H App. iii 13; sag.si.sá *ḫé.ag.e* = *li-š[e-ir]*, sag.si.sá na. an.ag.e = *a i-š[e-ir]* OBGT III 224ff., cf. ibid. 227ff.; [*nu*].ba.ab.si.sá = *uš-te-eš-šer* Hh. I 354.

ba.an.si.eš : *i-ši-ru* CT 16 2:63f., see mng. 1b; lú udug.ḫul.gál.e ugu.na an.ši.in.si.ga: *ša utukku lemnu elišu i-ši-ru* whom the evil ghost attacked 5R 50 i 41f., and passim, always si corresponding to *ešēru*, exceptionally: si i.sá.sá.e. ne : *iš-še-er* 2R 16 iii 35, and si *ḫé.em.sá* : *li-šir* Abel-Winckler 59:19f.; silim.ma : *li-šir* BA 10/1 65 r. 3f., and dupl. ibid. 69:3f. (see mng. 2c); gi sa.g.alam si.sá.ke_x (KID) : *muš-te-šir-rat gimir*

ešēru

nabnītu she who sets all creatures aright ASKT p. 116:9f.; *si.ḫu.mu.ra.ab.sá.sá.e*: *liš-te-šir-kum* Abel-Winckler 59:7f., see mng. 12c-3'; *ḫa.ba.ni.fb.si.sá.e*: *li-eš-te-šir* 4R 17:47f., but note: *si.ba.ni.fb.si.sá.e*: *tuš-te-šir* ibid. 45f., and passim, always *si.sá*, corresponding to III/2.

[^dRi].ḫa.mun = IGI.SI.SÁ (gloss:) *muš-te-šir pa-ni* CT 25 26:34 (list of gods), cf. CT 24 32:97; *é sa.bala.e* (var. *sa.ab.lá.e*) *a.sa.ab.sud.e*: [*bītam*] *šāti tu-še-ši-ri ta-za-ra-a-qi* you sweep this house, you sprinkle (it) RA 24 36:7 (OB wisdom), see van Dijk La sagesse suméro-accadienne 91.

šu-šu-rum = *ta-r[a-ḡu]* Izbu Comm. 308; SI.SÁ </> *i-še-rum ša a-la-ki* Izbu Comm. IV 153 (= LKA 126:18), see mng. 1b; KASKAL.MEŠ *uš-te*(text KUR)-*eš-ru* // *šu-te-«šu»-šur* // *ka-a-a-nu* TCL 6 6 ii 9 (SB ext.).

1. to straighten up, to go straight toward, to charge (an enemy) — a) to straighten up: *uškēn iššiq qaqqara šapalsun i-šir* (vars. [*i-ši*]-*ir* and *ik-mis*) *izzizma izakkaršun* he (the messenger Kaka) prostrated himself and kissed the ground before them, he (then) straightened up (var. he crouched down), took his stand and said to them En.el. III 70; *niknakka unakkarma uškēnma iš-ši-ir* he removes the censor, prostrates himself and then straightens up BBR No. 1-20:212 and 217, cf. [*tuš*]*kēn te-eš-ši-ir* ibid. 100 (NA).

b) to go straight toward, to charge (an enemy): *ana bēl la ilim i-ša-ru-um té-ši-ir* she (the demon) goes straight for the godless BIN 4 126:19f. (OA inc.); *širum ina ḫarrānim ana pāni ummānim i-ši-ir* during the campaign, a snake will proceed straight towards the army YOS 10 20 r. 26 (OB ext.); *dingir.ḫul.gál.e kaskal dagal.la.ta.«gin_x(GIM)» lú.u_x(GIŠGAL).lu.bi ba.an.si.eš*: *ilu lemnū ina ḫarrānu rapaštu ana amēli šuātu i-ši-ru* and the evil god (Sum. gods) attacked that man on the open (lit. broad) road CT 16 2:63f.; *ḫul.gál imin.bi igi.zu na.ba.an.si.eš* (var. *ba.an.sè*) *á.ág.gá.bi ḫu.mu.ra.ab.sum.mu*: *ša lemnūti sibittišunu mala ana panika i-ši-ru urtašunu liddinka* may he (Marduk) give you instructions for (dealing with) the Seven Evil Ones, as many as attacked you CT 16 44:110f.; *lú udug.ḫul.gál.e ugu.na an.ši.in.si.ga*: *ša utukku lemnū elišu i-ši-ru* whom the evil demon attacked 5R 50 i 41f.; [*ug*]u.na

ešēru

ba.an.si.eš uš_x(KA×BAD) bi.gál.la.a.meš: *elišu i-ši-ru-ma imta umdallášu* they attacked him and filled him with poison Šurpu VII 21f.; *kakkum murtappidu elišu li-še-er* (var. *li-šir*) may the pursuing weapon attack him Bab. 12 pl. 13:3 (SB Etana), var. from AfO 14 pl. 9 i 4; *iš-šir-šú kakkakama mušēzibu ul* [...] your weapon will charge him, he will [have] none to rescue him Schollmeyer No. 16 ii 35 (SB rel.); *qurād Aššur kīma šibbi eli ummān šar Kašši i-š[i-ir]* like a dragon, the hero of Aššur went for the army of the king of the Kassites Tn.-Epic iii 42; *a-ia i-še-ir muštabbabbum* the *muštabbabbu*-demon must not attack (you) Böhl Leiden Coll. 2 4:17, see von Soden, Or. NS 25 144, cf. [*lem*]nu *aj i-ši-ra ana panija* AfO 12 143 ii 30; *šumma sinništu* [Ü.T]U-*ma muršu i-ši-ir-ši* SI.SÁ = *i-še-rum ša a-la-ki* if a sickness befalls a woman as soon as she has given birth, SI.SÁ means *ešēru* in the sense of “to come” Izbu Comm. IV 152f. (= LKA 126:18); *agammi[rma]* (for *aggamirma*) *i-ši-ra*(text -*ru*) *lumnu libbi* I am finished, heartbreak has come straight upon me ZA 43 44:8 (SB Theodicy), with comm. *i-ši-ru* // *a-ša-ri* // *sa-na-qa* ibid. Comm. 8; *uqe'i rēški li-ši-ra salimu* I wait for your decision, may reconciliation come straight to me BMS 8 r. 8 (SB rel.); *ummān šarrim ana ummāni nakartim ina šubtim i-še*(var. -*ši*)-*er* the army of the king will charge the enemy army in (their) camp YOS 10 48 r. 34 (OB behavior of sacrificial lamb), var. from dupl. ibid. 49:6, cf. *šubtum ana šubtim i-še-er* YOS 10 20:4 (OB ext.), and *šubatka ana šubat nakrika* SI.SÁ-*ir* BRM 4 13:28 (SB ext.), also *ana šubat nakri te-še-er* KAR 153 r.(!) 17 and 25 (SB ext.); *nakru ana šubtiya* SI.SÁ-*am-ma idukkanni* the enemy will charge my camp and defeat me CT 20 31:10 (SB ext.), and passim in this text, cf. *ḫarrān nakri ana ḫarrānija* SI.SÁ-*am-ma nakru idukkanni* CT 20 8 K.3999 r. 7 (SB ext.), and passim in this text; *ana šubat ḫabbāte* SI.SÁ he will chance upon an encampment of robbers KAR 178 vi 25 (SB hemer.), cf. SI.SÁ-*ma* NU *iḫhabbat* Boissier DA 10 edge (SB ext.); *min-dēma annū muna'ir*(?) [...] *ajānumma i-ši-ra ina* [...] certainly this is a murderer(?) [of ...], whence has he straightway come here

ešēru

in/with [...] Gilg. X i 14; *atta ajū la le'u ... ša ina uggat libbijama uzzat panija ti-še-ra ana mah[rija]* who are you, uncouth [...], who approach me directly when rage is in my heart and fury on my face? (lion addressing fox) CT 15 32 r. 4 (SB wisdom); *ana pān tamī i-te-šir tamū ana panīšu i-te-šir* he has chanced upon a cursed man, a cursed man has chanced upon him Šurpu II 98f.; *šumma ittanarki ana pān* <EN> KA-šú iš-ši-ir if he always seeks (a new, better) refuge he will run straightway into his enemy ZA 43 98:38 (SB omen text); *ana ekallišu* SI.SÁ he (the king) goes straightway to his palace RAcc. 7:25, cf. [išt]u kisalli DN uššā ana ekalli [iš-še]-ir KAR 135 ii 17, also *ana bitišu iš-ši-ir* KAR 38 r. 39, cf. 4R 55 No. 2:24, AMT 72,1 r. 33, BMS 12 r. 100, and passim in SB rel.; *i-ši-ir ina mahra* ^dAššur the god Aššur went straight ahead Tn.-Epic ii 25; LUGAL URI^{ki} ni-ir-šú iš-šir-ma ajābīšu qāssu ikaššad (as to) the king of Akkad, his yoke will march ahead and he will conquer his enemies Thompson Rep. 49:2; *aḥḥazu ša libbišu* SI.SÁ-am the (disease called) *aḥḥazu* of his inside will come out straightway Küchler Beitr. pl. 19 iv 27.

2. to thrive, to prosper, to be or become all right — a) said of crops: *kīma tidū šattam kamūnum ša ina* GN *innepšu ul i-še-er-ma* as you know, this year the cumin which was planted in GN did not thrive PBS 7 98:14 (OB let.); *enūma aššum e-šer ebūr mātiya epēš bīti šātu ak-pu-tu* when I planned the building of this temple in order that the harvest of my country should prosper KAH 2 29 i 15 (Arik-dēn-ili); *appārāti magal i-ši-ra* the canebrakes flourished greatly OIP 2 115 viii 56 (Senn.); SI.SÁ EBUR *napāš* ^dNisaba thriving crops, abundance of cereals Streck Asb. 6 i 48, cf. SI.SÁ EBUR *naḥās* ^dNisaba CT 4 6 r. 9 (NB rel.); *šamaššammū u suluppū* SI.SÁ.MEŠ the sesame and the dates will prosper ABL 1391:13 (NA), cf. Thompson Rep. 88 r. 5; *še.nim.ma si.ì.sá.sá.e.dè ... še.si.ga si.ì.sá.sá.e.še : še'u ḥa[rpu] iš-še-er ... še'u uppulu iš-še-er* (how can we know whether) the early barley will thrive (or) the late barley will thrive? 2R 16 iii 35 and 39 (= AJSL 28 238f., SB wisdom); EBUR KUR *i-si-ir* (read *i-ši-ir*)

ešēru

200 KU 200 (= *šarru ana šarri*) DI-ma KIN-ár the harvest of the country will be fine, the kings will send each other friendly messages (spelling suggests copy from a tablet wr. in Elam) ACh Sin 34:23; *suluppū ... ina qāti ul i-[-še]-ru-nim* the dates did not prosper with me TCL 17 16:11 (OB let.); *ebūr mātim i-iš-še-er* YOS 10 25:44 (OB ext.), cf. *ul i-še-er* ibid. 45, also *ebūr māti* SI.SÁ-ir CT 20 39:14 (SB ext.), and *ul* SI.SÁ CT 27 2 obv.(!) 3' (SB Izbu), and passim, also *še'u u šamaššammū ul* SI.SÁ.MEŠ CT 39 15:30 (SB Alu), *inbu ul* SI.SÁ the fruit crop will not be good CT 39 17:65 (SB Alu); *šumma urqu mādu* GIŠ.LAGAB *magal* SI.SÁ (var. *i-te-šir*) *šamaššammū* SI.SÁ if there are many green vegetables (and) the *ḥūratu*-plant thrives greatly, there will be a good crop of sesame CT 39 8 K.8406:1 (SB Alu), var. from 2R 47 K.4387:63 (Alu Comm.); *nurmū šallūru karānu eli minātišunu* SI.SÁ pomegranates, plums(?) and grapes will thrive (growing) beyond their (usual) size CT 39 8 K.8406:4 (SB Alu), cf. ibid. 10:4; *šukussu ul* SI.SÁ the *šukussu*-field will not yield a good harvest KAR 177 r. i 14 (SB hemer.); *inbu ku-nāšu ḥallūru kakkū kiššēnu* NU SI.SÁ orchard fruit, emmer-wheat, chick peas, peas (and) vetch will not thrive CT 39 16:41 (SB Alu).

b) said of animals: *wilid būlim i-še-er* the progeny of the cattle will thrive YOS 10 35 r. 31 (OB ext.), cf. *talitti būlim ul* SI.[SÁ] CT 27 21:4 (SB Izbu), and passim in Izbu; *talitti nēšē qerebšin i-šir-ma* the offspring of the lions thrived therein (in the canebrakes) Streck Asb. 212 r. 4; *talitti* AB.GUD.ḪI.A (gloss: ab-ba-gu₄-ḥa-a) US_x(U₈).UDU.ḪI.A (gloss: us-du-ḥa-a) *ul iš-šir* Thompson Rep. 103 r. 1.

c) said of persons: *lilid ardatu muštapsiqtu ... eritu li-ši-ir* may the woman who has difficulty in labor give birth, may the pregnant woman stay well KAR 196 r. ii 35 (SB inc.); *zēr* NAM.<LÚ>.U_x(GIŠGAL).LU NU GIŠ KAR 203 r. i-iii 21 (SB pharm.); *ù.tu.ud.da til.la šà.bi silim.ma : lilidma libluṭ ša libbišu li-šir* may she bring forth and get well, may her offspring thrive BA 10/1 p. 69 r. 3f., and dupl. ibid. 65; *ina panīka šumī u pīrī li-šir* may my son and offspring prosper

ešēru

before you BMS 12 r. 75 (SB rel.); *limmir zērua pīr'i li-šī šir* may my progeny be happy, my offspring thrive RA 16 88 Delaporte 301:4 (seal); *Iz-bu-SI.SÁ* May-the-Newborn-Prosper ADD 248 r. 9, cf. *Šu-mu-um-li-šī-ir* de Genouillac Kich 1 B 33:4 (OB), *Up-pu-ul-ti-li-šī-ir* PBS 8/2 161:6 (OB), and similar personal names, see Stamm Namengebung 155; *muruš išbatanni . . . inanna adīni ul e-te-še-er* sickness seized me and up to the present I have not got well YOS 2 42:13 (OB let.); *iš-šir-ma iballuṭ* he (the sick person) will get well and live Labat TDP 152:53', cf. *ul* SI.SÁ *ibid.* 220:23; *amēlu libluṭ amēlu li-šir amēlu li-š-limma maḥarka ana dāriš* may the man recover, may the man get well, may the man be in good health forever before you BRM 4 18:24 (SB inc.); *ašar tappallasi iballuṭ mitu itebbi maršu iš-šī-ir la išaru āmiru paniki* wherever you look, dead come to life, sick arise, when he sees your face the unfortunate man becomes prosperous STC 2 pl. 78:41 (SB rel.); *panika ātamar lu-še-ra anāku* when I see your face, I prosper indeed BMS 2:36 (SB rel.); *tamīātu bitu šū innaqqar bēl bīti ul* SI.SÁ losses, that house will be torn down, the owner of the house will not prosper KAR 376:33 (SB Alu), cf. *amēlu šū imāt // ul* SI.SÁ CT 39 3:17 (SB Alu), also *sinništu šī ul* SI.SÁ CT 39 45:35 (SB Alu); *ḥaṭṭi' la-a iš-šir* he is a sinner, he will not prosper Kraus Texte 22 i 17' (SB); [*ana*] *atrimma itti ili te-eš-šir* (var. *tuš-te-šir*) you will fare exceedingly well with the god PSBA 38 136 r. i 41 (SB wisdom), var. from K.7897 r. 18, *ibid.* pl. 10; *alakti nakri ul iš-šī-[ir]* the actions of my enemy will not have success KAR 454:12 (SB ext.); *šūnu limūtuma anāku lubluṭ šūnu libebbiruma* (var. *liddappiruma*) *anāku lu-šī-ir šūnu liq-tūma anāku lum'id* let them die and let me live, let them be slandered and let me become acquitted, let them come to naught and let me increase Maqlu II 94, cf. [*šī*] *linnigirma anāku lu-šī-ir* may she be thwarted but I have success PBS 1/2 129:9, and Gray Šamaš pl. 3 K.9830 r. 9, see Laessøe Bit Rimki 40:45 (SB inc.); *kasū li-šir* (var. *li-ta-šir*) may the one in fetters become free Šurpu IV 74; EN.GIŠ (i.e., *Bēli-lišir*) May-my-Master-Get-Well

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ADD 31:1, also wr. EN.SI.SÁ ADD 661 r. 10, and passim in NA; *Li-šī-ra-ni-d Šamaš* May-Šamaš-Prosper-for-me BE 14 168:10 (MB).

d) other occs.: *palē šarri* SI.SÁ the king's reign will be prosperous CT 27 14:13 (SB Izbu), cf. also *ibid.* 21:9; *mātum i-šī-ir* the country will be prosperous YOS 10 56 iii 13 (OB Izbu), cf. *mātu šī ul* SI.SÁ-*ir* CT 39 48 BM 64295:8 (SB Alu), and *ālu šū ul* SI.SÁ CT 38 49:35 (SB Alu), also *Li-še-ir-Sippar* May-Sippar-Prosper CT 8 34c:22 (OB), *Li-še-ir-Bābili* VAS 7 35:13 (OB); *mātu iddallaḥ bīt amēli ul* SI.SÁ the country will be troubled, the household of the man will not prosper CT 27 2 obv.(!) 8 (SB Izbu), and dupl. *ibid.* 14:29; *bēl bīti išarru bitu šū* SI.SÁ the owner of the house will get rich, that house will prosper KAR 377:28 (SB Alu), cf. KAR 178 i 28, and passim; *ina šipir [id]išu i-še-er-ma* he will be successful in his work YOS 10 54 r. 25 (OB physiogn.), cf. *lipit qātīšu* SI.SÁ CT 39 4:39 (SB Alu), and *ibid.* 46:50, also 4R 33* i 15 (SB hemer.), and *i-šī-ra šī-pru qātēja* OIP 2 133:79 (Senn.); *pariktašu li-šir* may the injustice done to him become corrected KAR 192 r. i 9 (SB rel.); *šumma adi 10 ūmē šimum ša Akkadé la i-ta-áš-ra-am* should the price for Akkadian garments not become normal within ten days (I shall buy tin and send it to you) TCL 4 11:16 (OA let.); *dīnī li-šir* may my case turn out well BBR No. 101:4 (NA rit.), cf. *dīnšu ul iš-šir* *ibid.* 25:6, and *dīnšu ul* SI.SÁ TCL 6 9:24 (SB Alu); [*šim*] *tu šimu alakti dummiq li-šī-ra idātua* determine a (good) fate for me, make my activities pleasant, what happens to me should be fortunate PBS 1/1 12:24 (SB rel.), and dupl., see OECT 6 p. 82ff.; *gin.na gir.zu si ḥé.em. sá : alik padānka li-šir* go ahead, may your path be the right one Abel-Winckler 59:19f., cf. *urḫi lidmiq padānī [li-šir]* BMS 1:24, restored from *ibid.* 22:59, and passim, and *urḫi li-šir* Perry Sin pl. 4:25, also [*li*]-*še-ir harrānka ina Ekur* KAR 58 r. 23; *salimum ittaškan u KASKAL i-te-še-ir* peace has been established and the road is safe (lit. in order) ARM 2 112:8; *ḥattum ana damiqti* SI.SÁ the panic will turn into something good CT 20 43 i 35 (SB ext.); *šumma amūtu i-šī-ir* if the liver has developed normally TCL 6 1:8 (SB ext.); *anniam taqab-*

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bīma ^d*Šamaš iš-ši-ir* if you say this Šamaš will be pleased 4R 59 No. 1:30 (SB rel.); UNKIN AL.GAZ NU.SI.SÁ the assembly will be divided (variant) without success CT 38 33:14 (SB Alu); *esilti libbišu* SI.SÁ the constipation of his bowels will become cured KAR 157 r. 9 (SB med.).

3. to move the bowels: *šumma sinništu ulidma irrūša* SI.SÁ.⟨MEŠ⟩ if a woman's bowels move after she has given birth KAR 195 r. 32, cf. ŠÁ-ŠÚ SI.SÁ-ŠÚ Labat TDP 162:48, also *irrašu i-te-šir* ibid. 168:101.

4. *šūšuru* to proceed, to move straight ahead, to have a bowel movement — a) to proceed, to move straight ahead: x *kaspam* ... *inūma ištu Bābili tu-še-še-[ru] addinakkum* I gave you x silver when you came straight over from Babylon CT 4 33a:18 (OB let.); *adi šu-šu-úr awilē ana kaprija ul allikam* I could not come to my village until the departure of the gentlemen PBS 7 95:14 (OB let.); *inūma ištu GN ana GN₂ ú-še-še-ra-am* when I came straightway from GN to GN₂ VAS 16 155:5 (OB let.), cf. ibid. 190:5; *warki tuppim annim* ... *ana UD.5.KAM ištu GN ú-š[e]-ši-ram* five days after (the dispatching of) this tablet I shall march off from GN ARM 2 71:23; *ištu ša bēli ana harrānim ú-še-ši-ru* since my lord marched off for the campaign ARM 3 12:21, cf. also ARM 2 27:3; *pān šābim ašabbatamma ana māt GN ú-še-iš-še-ra-am* I shall place myself at the head of the army and depart for the country GN ARM 1 10 r. 15', and passim in Mari, often with *t*-infix; *ši-šir dikānnima mē ana qātēja binamma niqā* ... *lūpuš* come, get up, give me water for (washing) my hands so that I can sacrifice KAR 96 r. 5 (SB lit.), cf. ibid. 11 and 18, dupl. SBH p. 143:14; *kaskal.zu si.sá.ab ḥar.ra.an gi.na ki.úr.zu.šē gin.na : ḥar.rānka šu-šir urḥa kinam ana duruššika alik* proceed on your way, take the right road to your abode Abel-Winckler 59:21f.; *urḥa šu-šu* (text *-tu*)-*ra-a-ku lamāku tarbaša* I (the dog) take the straight road (to lead the flock, and) I circle the paddock (to guard it) LKA 2:21 (SB wisdom); *šumma Šin ina IGI.LÁ-šú ušam-šamma* KI.MIN *ú-šeš-še-ram-ma ina qabal šamē*

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izziz if the moon at its first appearance (of the month) is up all night, variant: moves forward and stops in the midst of the sky ACh Sin 3:14, cf. (wr. *ú-še-eš-šir*) ibid. 22.

b) to have a bowel movement: ŠÁ.SI.SÁ GUB.BA *šu-šur libbi lišziz* ŠÁ.SI.SÁ GUB.BA ... *šu-šur libbi likli* may he halt the diarrhea, may he stop the diarrhea ZA 10 197 r. 15 and 16 (SB inc.), cf. for Sum. AMT 45,5 r. 7ff., also *inim.inim.ma šà.si.sá.ke_x(KID)* conjuration against diarrhea KAR 79:7, AMT 45,5 r. 2, Craig ABRT 2 11:3; *ša ana eliš ana šapliš ú-še-šir-u-ni* who purged upward and downward ABL 363 r. 5 (NA); with *t*-infix: *šumma* ... *ina pišu igdeša ina šuburrišu uš-te-ši-ra* if he (the patient) belches from his mouth and purges from his anus Labat TDP 168:101; *ina pišu u šuburrišu* SI.SÁ *tusallahšuma iballuṭ* he will purge (himself) from mouth and anus, you douse(?) him and he will be well Küchler Beitr. pl. 1:30, and ibid. 32; *ana šuburrišu tašappak* SI.SÁ-*ma iballuṭ* you pour (the enema) into his anus, he will purge and get well KAR 157 r. 24 (SB med.), cf. Küchler Beitr. pl. 1 i 23, AMT 41,1:11 and 23.

5. *šūšuru* to sweep: [*i*]na UD.15.KAM *u ina arḥi ešši ina āl ili ina bit ili illakma ú-še-eš-še-ir mē izabbil* she (a girl given to the temple to do *kisalluḥātu*-service) will go, on the 15th of each month and at the new moon, to the sacred (quarter of the) town, to the temple (of the Istar of Nineveh) and sweep (there) and carry water HSS 14 106:16 (Nuzi); *bissu la u-še-šir šepēšu la imessi* he must not sweep his house or wash his feet ZA 19 378:10 (SB hemer.), cf. (with var. *bissu la išabbit*) KAR 178 ii 71, see RA 24 36, in lex. section; *šepē šarrūtiya unaššiqma qaqqaru ú-še-šir ina ziq-nišu* he kissed my royal feet, sweeping the ground with his beard Streck Asb. 34 iv 29; *šumma surdū kajānamma išpilma qaqqari* [ú]-*še-šir* if a falcon constantly dives, skimming (lit. sweeping) the ground CT 39 29:26 (SB Alu), cf. with exceptional *t*-infix: *ina qarniija qaqqaru ṭirāku ina zibbatija uš-te-eš-še-ra turbu'i* I penetrate the ground with my horns, I sweep the dust with my tail KAR 196 r. ii 57 (SB rel.); see also *mušēširtu*

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and *muštēširtu*, “broom,” *šūšurtu*, “sweepings.”

6. *šūšuru* to cause to move along a straight or correct course, to inject an enema, to make do the right thing, to give success, to put in order — a) to cause to move along a straight or correct course — 1' said of water: UD.10.KAM *mē nu-še-še-ra-am* on the tenth day we shall let the water in ARM 3 4:14, cf. *ibid.* 5:41, and ARM 6 4:10; *mu-šu* (var. -še)-še-er *ammī* CH iv 54, var. from RA 45 75:10, see Meissner MAOG 11/1–2 12f.; *ana mašqit sisē ina qerbiša pattu ú-še-še-ram-ma ušahbiba atappiš* I made a water conduit run into it for the watering of the horses and had it murmur (with ever-running water) like an irrigation ditch Borger Esarh. 62:34; *ultu pāti GN mūlā mušpala . . . ú-še-šir pattu* I ran a straight canal over high and low ground from the border of GN OIP 2 114:28 (Senn.), and *passim* in Senn.; *ša Tebilti mālakša uštešnā ú-še-šir mūšūša qereb asurrakkiša* I changed the course of the river Tebiltu and directed its overflow to within its (former) bed OIP 2 118:15 (Senn.), and *passim* in Senn., cf. *ina tā-mirti kutal āli ú-še-šir mūšūša* *ibid.* 105:87, and *ana libbi íD GN ú-še-šir mālakšun* *ibid.* 79:11; *ašar Purattu méša ú-še-še-ru qerbuš támti galitti* where the Euphrates sends its water into the . . . sea OIP 2 74:77; ^d*Ea-mu-še-šir-kuppīja* Ea-Makes-My-Spring-Flow (name of the *abul mašqé* gate leading to the watering place of Nineveh) OIP 2 113:94 (Senn.), and cf. exceptionally with *t*-infix: ^d*Ea-mu-uš-te-šir-naqbīšu* (name of a gate) Lyon Sar. 11:70, also *pētū kuppī u berāti muš-te-eš-še-ru nārāti* (Marduk) who opens up springs and sources and keeps the two rivers flowing BMS 12:29, cf. BA 5 385:7 (SB rel.).

2' said of childbirth: *rēmu kuššurma ul ú-še-šir šerra* the womb was constricted, it did not let the child pass CT 15 49 iii 61 (SB Athrahasis), cf. *ibid.* 51; *Ši-šir-PAP* Let-the-Brother-Pass-Through KAJ 151:16 (MA).

3' other occs.: *ú-še-šir harrānšu* I built a direct road to it Unger Bel-Harran-beli-ussur 14; *šumma* (GIŠ.MÁ.Ṭ₅.KU ^d*Marduk*) *iṭ-bu . . . šumma* KL.MIN *šu-šu-rat* if the (sacred)

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bark of Marduk sinks, if it is guided through easily TCL 6 9:10 (SB Alu), also CT 40 39:32.

b) to inject an enema: *ina šuburrišu ú-še-še-ram-ma iballuṭ* he directs (the medication) into his anus and he (the patient) will get well AMT 80,1:7, cf. *ina šuburrišu* SI.SÁ-ma *iballuṭ* Kuchler Beitr. pl. 6 i 13, AMT 48,2:4, and KAR 157:39 and r. 20; note *ina šuburrišu* GIŠ Kuchler Beitr. pl. 13 iv 44.

c) to make do the right thing: *ilum kibis awēlim ú-še-še-er* the deity will set the man on the right way YOS 10 11 i 2 (OB ext.); *kibis šēp amēli itti ili šu-šur* the ways of the man are in harmony with the deity VAB 4 266:11 (ext.), cf. KAR 423 i 60 and 65, and *passim* in ext.; *šēp ummānika itti ili šu-šu-rat urhu u padānu šu-te-šur* the expedition of your army is in harmony with the deity, all other activities (lit. road and path) are well directed KAR 434 r. 13 (SB ext.), cf. KAR 423 ii 74, also [...] *harrānišu šu-šur padānišu* Craig ABRT 1 81:12 (SB *tāmītu*); *mu-še-šir kitti na-gi-[x] itguru dabāba ša sarti u k[itt]um umtassā ašruššu* who makes truth prevail and . . . crooked speech, distinguishes clearly between falsehood and truth En. el. VII 39, cf. *mu-še-šir kēni* Craig ABRT 1 35:16; *ina tūdi pušgi u UD-di-e tū-še-šir šē[pē]šu* you guide his foot aright on path(s) of difficulties and . . . KAR 321 r. 2 (SB lit.), cf., with exceptional *t*-infix: *šu-te-ši-ri kibisī* guide my step aright STC 2 pl. 82:84 (SB rel.); *enūma Aššur . . . ana šu-šur* SAG.GÍG.GA.A *haṭṭa kakka u šeberra iddina* when Aššur gave me scepter, weapon and staff to direct the black headed well KAH 1 13 i 24 (Shalm. I).

d) to give success: *ana ilāni rabūti utninma suppēja išmūma ú-še-ši-ru lipit qātēja* I besought the great gods, they heard my prayers and gave success to my work OIP 2 81:30 (Senn.).

e) to put in order: — 1' in gen.: *atalkam bit abini še-še-er* come and put the estate of our father in order CCT 2 33:6 (OA let.); [šābē] GIŠ.GIGIR(!).MEŠ [ša a]na *muḥḥika ištu ekalli iltaknu šu-ši-ir* put in order the chariotry which the palace has put under your command MRS 9 RS 17.289:15.

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2' said of the bowels: *ana NA esilti libbišu šu-šu-ri* to relieve the patient's constipation KAR 157 r. 25 (SB med.), cf. ŠA.MEŠ-ŠÚ SI.SÁ. MEŠ-ŠÚ (it is a favorable month) to purge his bowels KAR 177 iii 15 (SB hemer.), also KAR 392 r. 16, and dupl. 4R 33* iv 21.

7. *šūšuru* to prepare — **a**) in gen. — **1'** in OA, OB (Elam): *eriqqātim la nu-še-ša-ar* we cannot make the wagons ready TCL 19 3:18 (OA let.), cf. with *t*-infix: *šu-te-ši-ra-aš-šu-nu-ti-[ma]* [a]r[hiš] litta[lku] šumma la tu-uš-[te]-ši-ra-[aš-šu-nu-ti KÜ.BABBA]R *u šibta šūbilam* prepare (the barley) for them, and they should come here quickly, if you cannot prepare (it) for them send the silver here and the interest thereon MDP 18 240:10 and 12 (let.), cf. *alpaka arhiš šu-te-ši-ir-ma . . . libluni* ibid. 242:7.

2' in EA: *anumma gabbi mīrište ša šarri . . . ú-še-eš-še-er u ša ittāši ištu pī šarri . . . ú-še-eš-še-er* now I have prepared all the materials needed by the king, whatever has been ordered by the king, I have prepared EA 160:10 and 13 (let. of Aziri), cf. *ša jiqabbu šarru . . . ú-še-ši-ru-mi* EA 223:10, and passim in similar contexts, note: *awat ultēbila šarru . . . ana jāši anumma i-šu-ši-ru-šu* now I shall prepare (everything according to) the order which the king has sent me EA 267:12, and passim; *anumma mimma ušēbilakku tīr-siti ša bitika u anumma ú-še-eš-šar mimma [...]* *ana pāni mār šiprika* now whatever I sent you were utensils for your house, but now I will prepare whatever your messenger selects EA 5:16 (let. from Egypt); *šarru . . . išpurmi ana šu-ši-ri ana pāni šābē pidat šarri* the king has written me concerning the preparations for the archers of the king EA 191:5, and passim in this context; *anumma šu-ši-ir-ti* NINDA KAŠ . . . *ana pāni šābē šarri* I have now prepared food, beer (oil, etc.) for the troops of the king EA 324:12, cf. *u anumma šu-ši-ra-ku qadu sīsēja qadu narkabātija u qadu gabbi mimmeja* EA 141:24, and passim in similar contexts.

b) to prepare in the correct way (for a ritual) (SB): *ina mūši rē'u niše rabāti qāssu ana niqé* SI.SÁ (var. *ú-še-eš-šir*) at night the shepherd of the numerous people (i.e., the

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king) will prepare himself (lit. his hand) for the sacrifice 4R 33 i 41, var. from K.9479, cf. 4R 33* i 39 (hemer.); with *t*-infix: *mussu pija šu-te-šu-ra qātāja* my mouth is washed, my hands prepared 4R 17 r. 25 (rel.); *ina balika bārú ul uš-te-eš-še-er qāssu* without you the diviner cannot prepare himself in the correct way KAR 26:24 (rel.), and dupls.

8. *šutēšuru* to proceed, to march on — **a**) in gen.: *ina GN ibit u išérma uš-te-eš-še-ir* (the troop) will stay overnight in GN and march on in the morning ARM 6 67:23; PN *ana GN ikšudam ana šēr bēlija alākam uš-ti-ši-ra-am* PN arrived (here) in GN and went on straightway to my lord ARM 2 109:50, and passim in Mari, also often without *t*-infix; *ḥarrānāte uš-te-še-ra* the campaigns will proceed Boissier DA 95:5 (SB ext.); *uš-te-šir-ma bēlum urḥašu ušardima* the lord proceeded, went on his way En. el. IV 59; *ana* (text *ina*) *qereb É.ḤUR.ŠA.BA uš-te-šir išaddihu namriš* in resplendent procession he shall go directly to the chapel Ehuršaba SBH p. 145 ii 18 (SB rel.), cf. ibid. 4, 23 and 28, also *uš-te-šir ana bēl bēlē* SBH p. 145 ii 2 (SB hemer.); *lišlima elippu . . . liš-te-še-ra magurru* may the boat arrive safely, the *magurru*-boat proceed directly KAR 196 ii 48 (SB inc.); me.mu bar. zu si ḥa.ra.ni.ib.sá.e (var. si ḥu.mu.ra.ab.si.sá.e) : *paršija ina zumrika liš-te-ši-ru* may my divine powers be introduced into your (the *elallu*-stone's) body Lugale XI 31; *ša libbiša liš-te-šir* may her fetus move out straightway KAR 196 r. i 35 (SB inc.).

b) (with *ḥarrānu* or *urḥu*) to proceed, to take the road: *iššabtu urḥa uš-te-še-ru ḥarrāna* they took to the road, proceeded on (their) way Gilg. I iii 47; *ana KUR Mušur . . . uš-te-eš-še-ra ḥarrānu* I took the direct road to Egypt Streck Asb. 14 ii 28, cf. ibid. 266 iii 16, and *ultu* GN *karāši adkēma ana GN₂ uš-te-še-ra ḥarrānu* Borger Esarh. 112:15; *adki um-mānātiya šēr Šamaš-šum-ukin uš-te-eš-še-ra ḥarrānu* I levied my troops and marched against RN Streck Asb. 32 iii 129, and passim in Asb., note: UGU RN *uš-te-eš-še-ra ḥarrānu* ibid. 22 ii 127; *mu-še-te-⟨eš⟩-ru ḥarrāna* (parallel: *alík urḥi*) VAS 12 193:14 (*šar tamḥāri*).

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9. *šutēšuru* to thrive, to prosper (intr.):
^d*Šamaš ina qibītika uš-te-ši-ri apāti* at your
 command, Šamaš, mankind prospers PBS
 1/1 13:8 (SB inc.); *lu-uš-te-šir maḥarka* may
 I prosper in your presence KAR 223:12 (SB
 inc.); *ina balīka ul uš-te-še-ra tēnišēti* with-
 out you mankind does not prosper LKA 51:9
 (SB rel.), and dupls., see Ebeling Handerhebung
 p. 38 n. 11.

10. *šutēšuru* to give birth easily: [*l*]a
muš-te-šir-tū uš-te-eš-šir she who does not
 give birth easily will give birth easily Boissier
 DA 96:25 (SB ext.), cf. KAR 196 r. i 12, r. ii 9,
 also *ana šu-te-šur šā* [...] ibid. r. ii 5; *šum=*
ma TAB // UB NU ù.TU ù.TU NU SLSÁ SI.[SÁ]
 if (on his forehead) there is a TAB OR UB sign,
 the sterile woman will give birth, the one
 who does not give birth easily will give birth
 easily Kraus Texte 6 r. 32; SAL.ANŠE ù.tu
 SAL.ANŠE šà.tùr.dagal.la.bi šà.tùr.bi
 nu.si.sá : *atānu ālittu atānu murappištu*
šassuru šassuršina ul uš-te-šir he did not
 even let the womb of the donkey-mare, the
 donkey-mare which had given birth and had
 a wide(ned) womb, give easy birth 4R 18*
 No. 6:13f.

11. *šutēšuru* to send, dispatch (EA): [*ištem*]e
awāte tuppi ša uš-te-šir-šu ... šarri I have
 heard the words of the tablet that the king
 has sent EA 142:6 (let. from Beirut); *u eninna*
aḫi [mār šiprija] *ḥamutta li-iš-t[e-š]i-ra-a[m-*
m]a šulmāna ša aḫija luš'al and now may
 my brother send me my messenger quickly
 so that I may learn about the health of my
 brother EA 37:14 (let. from Cyprus); excep-
 tionally without *t*-infix: *šu-ši-ir māratka ana*
šarri bēlika send your daughter to the king,
 your lord EA 99:10 (let. from Egypt).

12. *šutēšuru* to put and keep in good
 order, to clear up, to set aright, to provide
 justice, to see that justice is done, to
 make thrive or prosper, to give correct
 decisions, to insure the correct performance
 of a ritual — a) to put and keep in good
 order: *kakkīšu ana nār ajābi uš-[te]-še-er* he
 put his weapon in readiness for the slaying of
 the enemy YOS 9 35 ii 97 (Samsuiluna); GIŠ.
 ŠUB kuš.e.fb ùr.mè šu si.sá.da.zu : *til=*

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pānu u kabābu ina šu-te-šu-ri-ki when you
 (Ištar) put your throwing stick and shield in
 order RA 12 74:17f.; *šindēja uš-te-še-ra akšura*
ušmāni I made my chariot teams ready, mo-
 bilized my camp Lie Sar. 272, and passim, cf.
 OIP 2 50:19 (Senn.); *li-iš-te-ši-ir bīt ili sikkātim*
liškun let him lay out the temple correctly,
 let him place the (surveyor's) pegs JRAS
 1924 Cent. Supp. pl. 9 vi 19 (OB rel.); *balag ér.*
ra.ke_x(KID) si mu.na.ab.sá : *balag bikīt*
uš-te-še-ru-ši they prepare the harp of
 wailing correctly for her (they set up the
 drum of wailing for her in a pleasing way)
 BA 5 667:11f.; [...] x tag.tag gala da.
 «SĒ».da.[ra].aḫ nar ḫé.ni.íb.si.sá.e[š] :
 [...] *si-dir-tu ka-lu-u ki-iš-šu-ru na-a-ru šu-*
te-šu-ru (Sum.) the *kalū*-priests have ar-
 ranged the order (of the songs), the musicians
 performed (them) in the right way LKA
 22:14f.; *ana bītīm šātu šu-te-šu-ri-im ... qātam*
aškun I set my hand to putting that house
 in order ARM 3 42:15; *ina balīka ešrēt ili u*
ištari ul uš-te-še-ru ilu ajumma no god can
 keep the sanctuary of a god or goddess in
 good order without you KAR 26:21 (SB rel.);
Esaqila u Ezida azannan uš-te-te-eš-še-er ešrēti
 I decorate Esagila and Ezida lavishly, I keep
 the sanctuaries in good order VAB 4 210 i 19
 (Ner.), and passim in NB royal; *aššu šipri*
ekalliija šu-te-šu-ri u lipit qātēja šullume in
 order to make the work on my palace proceed
 in the right way and to make my creation
 perfect OIP 2 107 vi 45, also ibid. 120:34 (Senn.);
ištu nāra appalsuma uš-te-eš-še-ra šipiršu
 after I had inspected the canal and organized
 the work on it OIP 2 81:32 (Senn.); *šarru*
māssu ul uš-te-eš-šir the king will not set his
 country aright ACh Sin 5:1 and 2; *rubū idan-*
ninma māssu uš-te-šir the prince will become
 powerful, he will administer his country well
 KAR 423 ii 71 (SB ext.); *ana šu-te-šu-úr kal*
dadmū u šummuḫu tēnišēti to put all habi-
 tations aright and to make mankind prosper
 VAB 4 112 i 16 (Nbk.), cf. *ana šundula māti*
u šu-te-šu-ra tēnišēti ibid. 140 i 7, etc., also
māta uš-te-ši-ir-ma niši uštammih VAB 4 112
 i 26 (Nbk.), and passim in Nbk., cf. also *ana*
šu-te-šur māt Aššur AKA 24:2 (Aššur-rēš-iši);
ana šu-te-šur šal-māt qaqqadi paqādi murnisqī

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in order to organize the black-headed and to muster the steeds OIP 2 130:65 (Senn.), cf. *ana šu-te-šur karāši paqādi sīsē* ibid. 128:39, also Borger Esarh. 59:42; *rē'ja mul-te-šir nišēka* my shepherd, he who looks after your people (Sum. col. broken) KAR 128:18 (bil. prayer of Tn.); *rē'ū pāqissunu u utullu mul-te-šir-šunu anāku* I am the shepherd in charge of them, the herdsman who looks after them KAH 2 60 i 87 (Tn.); *māta šu-te-šur-ru nišē re'ā* to lead the country aright, to pasture its people VAB 4 72 i 12 (Nbk.), *mu-uš-te-ši-ir ba'ūlāti* ibid. 88 No. 9:3 (Nbk.); *z.a.e a.l.du.un.na.aš sag.gig.ga si ba.ni.īb.si.sá.e : atta ina alākika šalmāt qaqqadi tuš-te-šir* when you come you set the black-headed aright 4R 17:45f. (SB rel.); *nišē sapiḫti tuš-te-še-ri* you (Ištar) set the scattered people aright (in parallelism with *nammašti qaqqari tabarri* ibid. 10) BMS 32:11; ^aNin.líl gu ^aTAG.TÚG si. ba.ni.in.sá : ^aIštar qé ^aUttu uš-te-eš-šir Ištar kept the thread of Uttu in good order Šurpu V/VI 146f.; ^aŠamaš bēl elāti u šaplāti ... *muš-te-šir ilī šar mātāti attama* you are Šamaš, the lord of the upper and nether worlds, who rules over (all) the gods, the king of (all) lands Šurpu II 131, cf. ^aAššur bēlu rabū m š-te-šir kiššat ilī AKA 27 i 1 (Tigl. I), also ^aŠamaš dajān šamē u eršeti muš-ti-še-ru Igigi KAR 55:9; *kiššata tabarri kiššata tuš-te-šir* 4R 21 No. 1:38 (SB rel.); *ēšir ušurta ana šubat ilī rabūti uš-te-eš-šir SA.PAR ana šubat ilī dajānī* I drew a line around the seat of the great gods, I arranged a net (fence) around the seat of divine judges BBR No. 83 iii 23, cf. ibid. iii 13, 88:14, 97 r. 3 (all NA rit.); *uš-te-šir mešha ša panija u arkiya* I correctly set up *mešhu*-lights in front of me and behind me BBR No. 83 ii 6, cf. ibid. 82 i 12 (NA); ^aŠEŠ. KI ... *du.gan.a si.sá.e.dè im.ma.ni.in.gar* : ^aSin ... *šupuk šamē ana šu-te-šur-ri uktinnu* they installed Sin (and Šamaš and Ištar) to keep the vault of heaven in order CT 16 19:59ff.; ITI GUD.MEŠ uš-te-šir *uptattā* (!) *bamātu* the month (in which) one yokes the bull(s) and (when) the high (lying fields) are plowed (etym. of the month name GUD.SI.SÁ) SBH p. 145 ii 13; *iti gud ... ki pa.d.du gud si.sá.e.dè* : ITI GUD ... *petū eršeti alpū ul-*

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te-eš-še-rū the month of Ajaru, opening up of the ground, the bulls are yoked KAV 218 A i 14 and 21 (Astrolabe), see Landsberger, JNES 8 274; *bēlu rabū ša ina balīšu* ^aNingirsu *ina iki(GAN) u pal-gi la uš-te-eš-še-ru la ibannū abšenna* great lord, without whose permission Ningirsu cannot set (things) right in ditch and canal, cannot fashion a furrow Craig ABRT 2 13 r. 5; *nig.gig.bi ha.ba.ni.īb.si.sá.e : maruštašu li-eš-te-šir* may his disease become healed 4R 17:47f.; *Purattu nār hegalli ša ištu binātišu ité Esagila šu-te-šur-ru māšu gapsūti ina palé šarri mahri māšu ana Esagila issū irēqu ana sábu jāti ... mālak mēšu kīma labirimma ana ité Esagila uš-te-šir* the waters of the Euphrates, the river of abundance, the mighty waters of which since its creation had flowed beside Esagila, withdrew from Esagila during the reign of an earlier king and became too distant for drawing (water), I (re)directed the course of its waters beside Esagila as of old VAB 4 212 i 42 and ii 5 (Ner.), see Güterbock, ZA 40 290; *nār GN uš-te-ši-ra-am* I have put the GN canal in order ARM 3 76:13; *Purattum ... miqtīša usuḫ hāmīša šutbi šu-te-še-er-ši* as to the Euphrates, remove its silt, take out its litter and make it flow unimpeded LIH 4 r. 12 (OB let.); *šumma DU₆ u TUN.LÁ ša egli uš-te-šir* if he levels out the hills and dips of a field CT 39 4:36 (SB Alu); *ana šu-te-šur sūq āli u šumdul ribāti* to even out the streets of the city and to make the squares (at the gate) wider OIP 2 95:69, cf. ibid. 103:39 (Senn.); *upattā nerbēti mālak erinē uš-te-te-ši-ir* I opened up passes (and) made an easy road for the (transport of the) cedars VAB 4 174:37 (Nbk.); *bāri māti massū tēnišēti muš-ti-šir urḫi munnarbi* (Šamaš) diviner of the land, leader of mankind, who keeps the fugitive on the right road KAR 55:7 (SB rel.); *ištu MUL šamāmi uš-ta-ta-ši-ru-ni* after (all) the stars have appeared (lit. have been placed in their order) in the sky BBR No. 1-20:41 (NA rit.); *ina balīka* ^aŠamaš ... *šulum ki-pi šu-te-šur hašē ina libbi immeri ul išakkan* without you Šamaš does not put perfect . . . , (and) the correct placement of the lung in the exta of the lamb KAR 26:23.

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b) to clear up, to set aright: *hamšišu u šiššu nusanniḡma ul uš-te-še-ru-ni-a-ti* five or six times we interrogated them (the officials, concerning gold and silver which had disappeared) but they did not put us on the right track PBS 1/2 12:11 (OB let. of Samsuiluna); *ṭemšunu ešeam anākuma [lu] uš-te-eš-še-er* I myself set aright their confused mind(s) (Sum. col. destroyed) UET 1 146 iv 11 (OB); *uzú.e máš.a.ta si nu.mu.ni.íb.sá.e : bārú ina bīri ul uš-te-šir-šu* the diviner did not enlighten him by means of the extispicy 4R 22 No. 2:8f.; *ina iklētiḡa nummir dalhātija zukki ešātija šu-te-šir* shed light on the darkness around me, clear up what troubles me, set aright what confuses me ASKT p. 75 r. 4 (SB rel.), cf. ^d*Šamaš muš-te-šir iklēti šākin nūri ana nišī* KAR 184 obv. (!) 21 (SB rel.); *iklēti tušnammar ešāti dalhāti tu-uš-te-eš-šer* (var. *tuš-te-šir*) you bring light into the darkness, you set aright what is confused (and) troubled Maqlu II 79, cf. *uš-te-še-ra dalhātu izakkā erpē[tu]* CT 13 50:8 (SB rel.); *eme ḡa.mun mu.dili.gin_x(GIM) si ba.ni.íb.sá* (vars. *si ba.ni.íb.si.sá.e* and *si mu.ni.íb.si.sá.e*) : *lišānu miḡharti kīma ištēn šume tuš-te* (var. adds *-eš-šir*) you straighten out contradictory statements as if they had one (and the same) wording Schollmeyer No. 1 i 79f., cf. *ibid.* No. 2:29f. and No. 3:9f.; *aštassi kammu naklu ša Šumerá sullulu Akkadú ana šu-te-šu-ri aštu* I used to read learned texts in which the Sumerian was obscure and the Akkadian difficult to clarify Streck *Asb.* 256 i 17; [*sul=lim*] *amma ilī zenā ištārī zenītu ilī u ištārī liš-te-še-ru-in* (var. *-nin*)-*ni-ma alaktī lidmiḡ* reconcile me with my god and my goddess (who are) angry with me, let my god and my goddess put me on the right path so that my experiences may become happy Ebeling *Handerhebung* p. 34:26 (SB rel.); *jāšī aradka ana ṭubbāti* *SI.SÁ-ir-ma* set me, your servant, on the right path to happiness BMS 21 r. 88 (SB rel.), cf. *Šu-te-šu-ra-šum* (personal name) Meissner BAP 30:26 and 100:30 (OB); *il bīti ... kibsu liš-suru liš-te-ši-ru tālaka* may the god of the temple (and various parts of the door construction) protect the path (of those who enter the temple), make (their) approach easy

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and safe VAB 4 258 ii 26 (Nbk.); *Marduk rā'imka ana šu-te-šu-ri-im ina kittim ibnāka* in truth, Marduk, who loves you, has created you to clarify (things) CT 6 27b:35 (OB let.); *šu si.sá.bi ... ki.uš.mu [si.sá.bi] dug₄.ga.bi si.sá ... li.li.éš zabar dug₄.ga.bi [si.sá] : qāta šu-te-šir ... kibsa [šu-te-šir] qibīta šuātu šu-te-šir ... lilissu qibīssu šu-[te-šir] let* (addressing Ea) the hand be right, let the step be right, let the words be right, let the utterance of the *lilissu*-drum be right! 4R 23 No. 1 iii 15ff.

c) to provide justice, to see that justice is done — 1' in OB: *bēlni li-iš-te-še-ra-an-ni-a-ti ḡalqūtum ēpiš ḡatītim ṭitam ina muḡḡini la išakkanuma* may our lord grant us justice, the runaway evildoers should not prevail over us CT 4 2:26 (let.); *ana mīni ... inūma assanḡakku la tu-uš-te-eš-še-ra-an-ni* why is it that you do not have justice done to me when I come to you? PBS 7 82:5 (let.); *awātišu amurma šu-te-še-er-šu* look into his case and have justice done to him RA 15 140:24 (let.), cf. *ṭemšu mahrika liškunma šu-te-še-er-šu* OECT 3 55:11, and *ul uš-te-eš-še-ru-ni-a-ti* LIH 92:15 (all letters); [*di*].*da.a.ni bī.in.nir si mi.ni.íb.sá : dīnšu uzakki uš-te-šir-šu* he (the king) cleared up his case (and) granted him justice Ai. VII i 46; *inūma Marduk ana šu-te-šu-ur nišī mātim ... uwa'e-ranni* when Marduk gave me orders to provide justice for the people of the country CH v 16; *šumma awīlum šū tašīmtam išūma māssu šu-te-šu-ra-am ile'i* if this ruler has sound judgment and is able to provide justice for his country *ibid.* xli 77, cf. *šalmāt qaḡḡadišu li-iš-te-še-er* *ibid.* 87; *ekūtam almattam šu-te-šu-ri-im* to see that justice is done to the unprotected girl and the widow CH xl 62, cf. *ana ... ḡablim šu-te-šu-ri-im* *ibid.* 72; *MU Zimri-Lim Aḡ-Purattim uš-te-še-ru* (var. *ú-še-še-ru*) the year in which RN granted justice (i.e., re-established the status quo) for the Ah-Purattim region *Studia Mariana* 58 No. 29.

2' in hist.: *ša ... ina mēšar ḡattišu ul-te-še-ru nišī u dadmē* who through the righteousness of his scepter administers justice to people and communities KAH 2 60 i 16 (Tn.);

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ana kunni išid māti šu-te-šur ba'ulāti dalhāti to set the country on a solid basis, to see that justice is done to the troubled subjects Böhl Leiden Coll. 3 34:4 (Sin-šar-iškun); *ana našār kitti u mišari šu-te-šur la le'i la ḥabāl enši* to guard law and justice, to see that justice is done to the powerless, not to wrong the weak Lyon Sar. 8:50, cf. *ana la ḥabāl enše šu-šur la le'i* ADD 809:5 (Sar.).

3' in lit.: di.ku₅.gin_x(GIM) kur.kur.ra si.sá.e : *kīma dajāni mātāti šu-te-šir*(var. -šir) administer justice to all the countries like a (true) judge Lugale XI 45; *ša ištu maḥra dajān abbēni . . . u ša inanna . . . mul-te-še-ru ilu attama* inasmuch as you have been, since of old, the judge of our forefathers and you are now the god who administers justice Tn.-Epic v 18; *tašāl taḥāti tadāni tabarri u tuš-te-š[ir]* you (Gilgāmeš) interrogate, examine, you give carefully weighed judgment, and see that justice is done Haupt Nimrodepos No. 53:7 (SB); ^dNig.si.sá sukkal ki.ág.gá.zu si ḥu.mu.ra.ab.sá.sá.e: *Mišarum sukkallum narāmka liš-te-šir-kum* may your beloved messenger Mišaru see that justice is done to you Abel-Winckler p. 59:7f.; *tappalasi ḥablu u šaqšu tuš-te-eš-še-ri uddakam* you look upon and see every day that justice is done to him who has been wronged and mistreated STC 2 pl. 77:26 (SB rel.), cf. *muš-te-šir ḥabli ḥabilti* Šurpu VIII 4, *tuš-te-šir ekūtu [alm]attu* BMS 12:37, and passim, note: ^d*Muš-te-šir-ḥab-lim* Boissier DA 210:19 (SB ext.); *tadān dīn tēnišēti tuš-te-šir la šušuru ikā ekūti* you pronounce judgment for all mankind, you see that justice is done to the unhappy, to the weak and to the unprotected girl BMS 2:20, also ibid. 3:16; m[ul.dingir.gub].ba.meš dingir.tuš.a.meš : ^d*Sin u Šamaš : mul-te-šir SAL.LA almanāti* : ^d*Al-mānu* : DAM ^d*Išhara* star(s) of the standing (and) sitting gods : Sin and Šamaš : who see that justice is done to the unprotected women (i. e., *ekūtu*) and the widows : Widower (name of a god): the husband of Išhara Hg. B VI 52.

d) to make thrive or prosper: *ana šarri ša tarammuma . . . tu-uš-te-eš-še-er šumšu* you

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(Marduk) make the king famous whom you love VAB 4 122 i 59 (Nbk.); may the command of Ea become manifest ^d*Dam.gal.nun.na si ḥé.en*(var. .an).si.sá.e : ^d*Damkina liš-te-šir* may Damkina make it succeed CT 17 26:82f., and passim in this text; *šippāti šummuḥa inbu būlu šu-te*(var. -tū)-*šur ina tālitti* orchards are producing fruit abundantly, the cattle thrive with offspring Streck Asb. 6 i 50; *ruppiši zēri šundili nannābi ina qerbet piri'ja šalmiš šu-te-ši-ri talitti* spread wide my seed, make my progeny numerous (lit. wide), make (their) progeny thrive safely among my descendants VAB 4 84 No. 6 ii 19 and 204 No. 43:16 (Nbk.); *ša rīta mašqīta uš-te-eš-še-ru* he (Marduk) who makes both pasture and drinking place thrive En. el. VII 59, cf. *ša mērešta u rītu ika u palga uš-te-še-ru* who makes cultivated land and pasture, ditch and canal thrive ibid. 63, also *muš-te-šir rīti* RA 12 189:7 (SB rel.); *kīni uš-te-te-ši-ir anār zamānu* I always let the just prosper, but killed the wicked VAB 4 172:32 (Nbk.).

e) to give correct decisions (legal and through omens): [^dUtu] eš.bar kur.kur.ra si.sá.da za.e.me.en : ^d*Šamaš purussē mātāti šu-te-šu-ru [kummu]* it is yours, Šamaš, to give the just decision for all the countries GrayŠamaš pl. 6:27f., cf. ^dUtu kalam.ma.ka di.ku₅.ka.aš.bar.bi si.sá.bi za.e.me.en : *ša māti dajānu ša purussēša muš-⟨te⟩-šir-ša atta* Abel-Winckler 59:23f., also *ana* ^d*Šamaš . . . dajānu širu . . . bēli mu-uš-te-ši-ir purussē kitti* VAB 4 102 ii 34 (Nbk.), cf. also *purussūšina tuš-te-šir* KAR 184 obv.(!) 27; ^d*Šamaš u* ^d*Adad bēlē dīni dīnšu la uš-te-eš-še-ru* may Šamaš and Adad, the dispensers of judgments, not let his law case succeed BBSt. No. 3 vi 10 (MB); *ana lamāda arkāti att[a]ziz maḥarka ana šu-te-šu-ru dīnu niš qāti rašāku* I stand before you to learn the future, I pray to you to (be able to) give the right judgment JRAS 1924 Cent. Supp. pl. 3:5 (SB inc.); di.ku₅ si.sá un.lu.lu.ke_x(KID) : *muš-te-šir di-in* [UNl.[MEŠ]] the judge who gives the right decision for the people BA 10/1 96 No. 17:5f., cf. *uš-te-eš-ši-ru di-na* Craig ABRT 1 60:5 (= BBR No. 100). Note: *U-su-si-ir-ti-ni* (OÄkk. personal name) MAD 3 77.

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f) to insure the correct performance of a ritual: *hāmim kullat parši muš-te-še-ru* ^d*šuluhhī* (Nabû) who unites in his hand all offices, insures the correct observation of the sacred rituals KAR 25 ii 31, dupl. BMS 58 obv. (!) 15; *giš.ḥur an.ki.a si.sá.dè:muš-te-ši-ru ušurāt šamē u eršeti* who correctly administers the regulations of heaven and earth JRAS 1935 463:7f., and dupl. AJSL 35 138 Ki 1904-10-9, 87:3f., cf. *GIŠ.ḤUR.MEŠ kalama tuš-te-šir* AMT 34,2:3, and (Ištar) *uš-te-šir ušurāt ilī rabūti itti Anu* ZA 10 295:17, see AfK I 28 r. 18; *muš-te-šir tēreti Anim Enlil [u Ea]* he (Marduk) who successfully executes the orders given by the gods Anu, Enlil and Ea En. el. VII 6; *tuš-te-eš-šir tērišina* (var. *tēritešina*) *ša šukšura tapaṭṭar* you (Šamaš) set their assignments in order, disentangling what has become confused Schollmeyer No. 16 iii 17; *parši* *GIŠ.ḤUR.MEŠ šu-te-šu-ra la idú* they do not know how to insure the correct observance of the cults and ordinances ZA 42 49:24 (Weidner Chron.); *rubú enqu . . . ša ina maḥāzū rabūti . . . uš-te-ši-ru šuluhhī* the wise prince who insures the observation of the rituals in the great holy cities Borger Esarh. 74:25; *muṭahhid sattukkū mu-uš-te-ši-ru šuluhhēšun* who makes the daily offerings abundant and makes sure that their ritual is correctly observed VAB 4 214 i 10 (Ner.); *zanān maḥāzī šuklul ešrēti šu-te-šur kidūdē* to adorn the holy cities, to complete the sanctuaries, to insure the correct performance of the rites Böhl Leiden Coll. 3 35:20 (Sin-šar-iškun), cf. *ana šuklul maḥāzī udduš ešrēti šu-te-šur paršē ša Esagila* Borger Esarh. 18:43; *rubú kēnu ša ana šu-te-šur paršē ekurrāte mātišu pitqudu* the legitimate prince who is entrusted with insuring the observance of the cult in the sanctuaries of his country AKA 262 i 24 (Asn.).

13. IV to advance against: *in-neš-ram-ma* (var. *uridamma*) *ana eršet Šumeri u Akkadī 12 šanāte kī la libbi ilāni Bābili āl* ^d*EN.LÍL.LÁ ilāni ibēl* he (Humbanigaš) imposed himself on the land of Sumer and Akkad and ruled Babylon, the city of the lord of the gods, against the will of the gods, for twelve years Lie Sar. 266; *šumma šaḥē ritkubūtu ana pān*

ešēšu

amēli in-neš-ru if mating pigs advance towards a man CT 38 46:16 (SB Alu), cf. *ibid.* 15, restored from dupl. CT 28 35 K.9713:2; *ana ḥarrānim šubtān in-ne-eš-[ši-ra]* as to the campaign, both camps will advance against each other YOS 10 58:2 (OB oil omen text), dupl. CT 5 4:2.

14. IV to become successful: *bēl bīti ul in-ni-eš-še-er* the owner of the house will not become successful CT 27 10:17 (SB Izbu), cf. *bītu šū ul in-neš-še-er* CT 27 3:15 (SB Izbu), for refs. wr. with the log. *SI.SÁ*, see mng. 2c; [*ul in*]-*ni-ši-ir* = *ul iš-ši-ir* CT 41 33:15 (Alu Comm.).

15. IV to be put in order, to be fitted out correctly: *UD.29.KAM . . . UD* ^d*Igigi* ^d*Anunnaki in-niš-še-ru* the 29th day is the day when the Igigi and the Anunnaki are put in order 4R 33 iii 46 (SB hemer.), cf. var. *UD.29.KAM e-nu-ma* *GIDIM uš-teš-še-ru* KAR 184 r.(!) 28 (SB med.); *ušarriḥ gattašun tiqni . . . kišās-sun utaqinma umal'a irassun in-niš-ru-ma ultu qereb . . . ittašū* I gave them (the newly made images) a noble form, placed jewelry around their necks and on their chests — after they had been fitted out correctly they moved in procession out of (the temple) Borger Esarh. 88 r. 17.

The stative of *ešēru* is replaced by the predicative form of the adjective *išaru* (also *ešēru*, *ašaru*), q. v.

Landsberger, AfO 2 65, MAOG 4 321, Symbolae Koschaker 221, ZA 41 228; von Soden, ZA 41 157, 44 306, Or. NS 19 394 n. 4.

ešeštu s.; (mng. unkn.); SB*; cf. *ašāšu*.

^d*Nabū palkū muk-kal-li e-še-eš-tum rapša uznī a-ši-šu šu-ka-a-mu* Nabû, wise one, . . ., intelligent, who understands cuneiform writing ZA 4 252 i 9, repeated *ibid.* 11.

ešešū s.; net; lex.*

giš.sa.tur = *eš-še-šu-ú* (var. *me-še-eš-tum*) Hh. VI 166.

Probably a variant of *šešū*, as attested in *giš.sa.tur* = *še-šu-u* Hh. VIII 168, and *giš.sa.tur* = *še-šu-u* = [. . .] Hg. A I 89.

ešēšu (to catch in a net) see *ašāšu*.

eše'u

eše'u see ešú.

ešē'u v.; (mng. uncert.); syn. list.*

sa-ḥa-pu, e-še-ú, a-ḥa-zu, ta-ma-ḥu = *ša-ba-tú* to overthrow, to . . . , to seize, to grasp = to take hold of Malku IV 235ff.

ešgallu s. fem.; 1. great temple (designation of a large temple), 2. (a name of the nether world), 3. (in the name of a temple of Anu in Uruk); SB, NB*; Sum. lw.; wr. syll. and ÈŠ.GAL, UNU.GAL; cf. *ešmāḥu, eššu*.

ú-ru-gal ABXEŠ = [*qab-ru*], ú-ru-gal ABXGAL = [MIN], eš-g[a] ABXGAL = [ŠU] Ea IV 161ff., cf. [eš-gal] [ABXGAL] = [ŠU (= *ešgallu*)], *qab-rum, er-še-tum* A IV/3:106ff.; é.an.n[a] = *bi-it A-ni, é.èš.ga[1]* = *bi-it A-ni* KBo 2 28 ii 6 plus KUB 30 7:11 (list of temples).

1. great temple (designation of a large temple) — a) in omen texts: DIŠ BÁRA KUR ÈŠ.GAL KI.MIN-*ma* AN.NA IGI if the king of the country ditto's (probably rebuilds) an *e*. and finds tin (there) CT 40 9 Rm. 136:5, and dupl. *ibid.* Sm. 772:2 (SB Alu), cf. (with parallel omens) URUDU IGI finds copper *ibid.* Rm. 136:3, UD.KA.BAR *mat-ta* [IGI] finds much bronze *ibid.* 4, NA₄ IGI finds stone (objects) *ibid.* 6, dupl. CT 40 9 Sm. 772:1ff.; DIŠ BÁRA KUR ÈŠ.GAL.BI *iḫi* if the king of the country inspects his *e*. CT 40 9 Rm. 136:7 (SB Alu), cf. DIŠ *ina* ÈŠ.GAL ŠUB-*ti ki-iš-ši-šá* m[*u* . . .] if in a ruined *e*. its sanctuary is [. . .] *ibid.* 8, also DIŠ *ina* ÈŠ.GAL *šul-pu-ut-ta* MIN MIN *ibid.* 9; DIŠ *ina* ÈŠ.GAL *šá* IZI KÚ IZKIM SIG₅ [. . .] if a good sign [appears(?) in an *e*. which fire had destroyed *ibid.* 10, etc., cf. (in broken contexts) CT 40 9 K.7177:1-8.

b) in lit.: *imšuhma bēlum ša apšī binū-tuššu eš-gal-la tamšilašu ukīn* É.ŠÁR.RA *eš-gal-la* É.ŠÁR.RA *ša ibnū šamāmu* the lord measured the dimensions of the Apsū and as a replica of it set up the *e*., (called) Ešarra, and the *e*., (called) Ešarra, which he created, is the sky En. el. IV 144f.

2. (a name of the nether world): cf. the passages Ea IV 161ff. and A IV/3:106ff., in lex. section.

3. (in the name of a temple of Anu in Uruk) — a) referring to the temple: cf. the temple list KBo 2 28 ii 6, in lex. section; [*šar* =

ešir

ru] *u ērib bīti ana eš-ga-la* UNU.GAL *illakuma* the king and the *ērib-bīti* priest go to the *e*. KAR 132 i 22 (SB rit.), see RAcc. p. 100; offerings for Anu and Antu and the deities of their chapels *ša bīt rēš* É.ÈŠ.GAL of the (temples called) *bīt rēš* (and) *e*. RAcc. 64 r. 14, cf. *adi šuluhḫē ilāti ša bīt rēš* ÈŠ.GAL É.AN.NA *ibid.* r. 44, and *ibid.* r. 39; *bābu ša Anī ša* [É].ÈŠ.GAL *u bīt rēš* Speleers Recueil 296:3, cf. VAS 15 19:20 (all Sel.).

b) referring to a city quarter of Uruk: *ina eršetim* É.ÈŠ.GAL VAS 15 27:3 (Sel.), cf. BRM 2 30:2.

Ad mngs. 2 and 3 and the reading of the logogram ÈŠ.GAL, cf. Landsberger, MSL 4 12 note to line 5. cf. BRM 2 30:2.

ešgurru (or *singurru*) s.; (a metal ring as finery): lex.*; Sum. lw.

[EŠ.gur.UD.KA].BAR = ŠU, *ta-ši-tum* (among bronze objects, serving as personal decoration) Hh. XII ii B 9f., cf. (in same context) EŠ.gur(vars. .kúr and .kúr.x).KÛ.GI (Akk. col. destroyed) Hh. XII v G 6 and 7.

ešir (fem. *ešeret*) num.; ten; OB, SB; cf. *ašarātu, ešartu, eširtu* num., *eširtu* s., *eširtu* in *rab eširti, ešrā, ešrētu, ešrišu, ešrú* adj., *ešrú* A s., *ešrú* A in *bīt ešrú, ešrú* A in *ša muḫḫi ešrī, ešrūa, ušištu, ušrātu, uššura*.

ú 10 = *e-še-ret* S^b I 183, also A II/4:1; a 10 = *e-še-ret* A II/4:36; ú 10 = *e-še-ret*, a 10 = MIN, ḫa-a 10 = MIN Ea II 147ff.; ki.10.šè = *a-na e-še-re-et*, ki.10.šè.te.en = *a-di* MIN Kagal C 235f.; DUMU.meš.10.[àm] = DUMU.MEŠ *e-še-re-et* Ai. III iv 4; giš.má.10.gur = *e-lip eš-re-et* (var. *e-še-ret*) *gur-ri* a boat of ten gur loading capacity Hh. IV 360; ud.10.kam = *e-šar* (var. *-šer*)-*ti* UD-*mu* tenth day (of the month) Hh. I 187.

e.ne.è.m ^dAsal.lú.ḫi é.10.ta 10.àm ba.ra. ab.è : *amat* ^dMarduk é *e-še-ret e-še-ret ušēšá* the word of Marduk drives out (all) ten of a family of ten SBH p. 8:80, cf. ud.dè é.10.ta 10.àm ba.ra.ab.è : *ūmu ina é e-še-ret e-še-ret ušēšá* *ibid.* p. 111 No. 58:25f., also ZA 10 pl. 3 (after p. 276) r. 27f.

a) in OB: *e-ši-ir tu-ḫa-la-tim* ten (baskets) with palm fibers VAS 16 146:23 (let.).

b) in SB: cf. SBH, etc., in lex. section.

Only refs. with syllabic writings are quoted. For numerals formed with *ešir* as a component, see *erbēšerišu, erbēšerú, ḫamiš-šerit, ištēšeret, ištēšerú, ištīšerišu, samāne-*

eširtu

šer, *samāššerú, sebēšeri, šalāšerišu, šalāšerú, šalāšerítu, šinšerú.

eširtu (*iširtu, pl. išrātu) num.; 1. one-tenth, 2. in *ana ešrāte* tenfold; OA, OB, NA; cf. *ešir*.

1. one-tenth: *emmeri ki 10 iš-ra-at šēbilam* (buy and) send me sheep for one tenth (of barley) OIP 27 6:20 (OA); 10-tu še nusāhi 4-tu šebši one-tenth (of the yield of the field) is (for) the nusāhu-duty, one-fourth for rent ADD 623 r. 14; *iš-re-et šiddim pūtum* the width is one-tenth of the length Sumer 7 148:21' (OB math.), cf. *ibid.* 130:25'.

2. in *ana ešrāte* tenfold (NA only): *kaspi ana 10.MEŠ-te ana bēlēšu utāra* (he who breaks the contract) will repay the silver (the price of the slave) tenfold to his (the slave's) owners VAS 1 85:18, and *passim*, also wr. *ana 10-a-te* ADD 373 r. 14, and *passim*, also 10.TA.ÀM ADD 302:6, note however the writing 10-a-a ADD 612 r. 1.

Ad mng. 2: Note [ZAG.10] = [e]š-ra-a-du = 10-an-ki (Hitt.) ten times Izi Bogh. A 250, cited in *lex.* section sub *ešrātu*.

eširtu s.; group of ten persons; OA, OB, NB; wr. syll. and 10-tu; cf. *ešir*.

a) in OA: *umma 10-tum ša Bu-ru-dim-ma* thus speaks the collegium of ten of (the Assyrian colony of) GN CCT 3 36a:1, cf. 10-tum ša Ši-ma-lá *ibid.* 3; [a-n]a e-šir-tim ša [Ni]-iḫ-ri-ia qibīma AnOr 6 15:1, cf. 10-tum ša Ḥahḫim CCT 4 30a:4.

b) in OB: deliveries [a-na] e-še-ir-t[i] TLB 1 76:8.

c) in NB: *kurummāti gabbi ša ITI MN ... ša 10-tim ša PN u šābē ša 10-tim-šú* the entire provisions for the month of MN for the team of ten men of PN and for the workers of his team of ten men BRM 1 71:5f.; *naphar x šá 10-ti šá PN* total: x (men) belonging to PN's team of ten GCCI 1 80:5, 8 and 11.

eširtu in **rab eširti** s.; foreman of a group of ten men; Nuzi, NA, NB; wr. LÚ.GAL.10; cf. *ešir*.

LÚ.GAL.10-te (preceded by LÚ.GAL.50) Bab. 7 pl. 5 iii 23 (NA list of professions).

ešitu

a) in Nuzi: barley *ana* LÚ.MEŠ GAL.10. MEŠ-ti HSS 15 243:7; see *emantuḫlu*.

b) in NA (referring to the foreman of the scribes of a city): LÚ.GAL.10-ti ša LÚ.A.BA.MEŠ ša URU Arba'il the foreman of a group of ten scribes of Arbela ABL 423:3, also ABL 829:5, cf. (in abbreviated form) LÚ.GAL.10-te ša Arba'il ABL 432:2, also LÚ.GAL.10-te ša Ninua ABL 816:3; LÚ.GAL.10-te ša A.BA.MEŠ (beside the ḥazannu and the ša muḫḫi āli) Assur 9572d (unpub.), cited Weidner, Tell Halaf p. 33 n. 54, cf. the sequence LÚ nāgiri LÚ šakin māti LÚ ša muḫḫi āli LÚ ḥazannu LÚ.GAL.10-te VAT 9633+, and *dupls.*, cited *ibid.*

c) in NB — 1' referring to the personnel of Eanna in Uruk: LÚ.GAL.100.MEŠ LÚ.GAL.10.MEŠ u LÚ širaki ša Bēliti-[ša-Uruk] the foremen of the group of 100 men, the foremen of the group of ten men and the oblates of the Lady-of-Uruk UCP 9 89 No. 24:8; PNLÚ pušaja LÚ.GAL.10-tum ša dullašu umašširu PN the fuller, a foreman of a group of ten, who abandoned his job (as širku of Eanna) YOS 7 137:6; PN u LÚ.GAL.10.MEŠ BIN 1 41:7 (let.); LÚ.GAL.10-ti.MEŠ YOS 3 103:10 (let.), LÚ.GAL.10-tú GCCI 2 366:18, TCL 12 36:12, and *passim*.

2' other occs.: *pūt diki ša bābtu ša GAL.10-tim.MEŠ PN naši* PN is responsible for the levy on the city quarter with regard to the foremen of ten (of the oblates of Nabû in Borsippa) VAS 4 150:10, cf. *ibid.* 12; LÚ.GAL.10.MEŠ-te ša URU Dūr-Jakinā ABL 867:5, and *passim*; LÚ.GAL.10-tim ša ikkārē Nbk. 458:1, cf. CT 22 64:6f.

Landsberger, ZA 39 293; San Nicolò, Or. NS 18 301; (Weidner, Tell Halaf p. 32f.).

eširtu (sanctuary) see *aširtu*.

ešittu (storehouse) see *išittu*.

ešitu (*ašitu, išitu*) s.; 1. confusion, disorder, 2. blurring of the vision; OB, SB; cf. *ešú*.

[sa-ab] sùḫ=[e/i-ši-tum] S^b I 348; KA¹.sùḫ=di-il-ḫu, KA.sùḫ.sùḫ = i-ši-tum Antagal G 216f.; Aš.nam = te-šu-[ú], ma.al.la = ka-ra-[šu], am.ù.na = i-ši-[tum] 5R 16 iii 6ff. (group voc.). a-ši-tú=qab-lu LTBA 2 1 iv 52, and *dupl. ibid.* 2 118.

ešitu

1. confusion, disorder — a) in lit.: *melimmū iḥalliqu ina e-ši-tim* the halo was lost in the confusion Gilg. O.I. 11; *ša gimir išše ḥitlupūma qerbišun e-ši-tūm-ma* (mountains) where all kinds of trees grow in a tangle and within (the thickets of) which there is complete confusion TCL 3 15 (Sar.); *eli Urartī ana paṭ gimrišu šit-ku-[na-at] e-ši-tu* confusion spread over Urartu from border to border TCL 3 248 (Sar.); RN ... *ša ina e-ši-ti māti bēlūt* GN *ramanuš utirru* RN, who, in the disordered state of the country, seized the rule over Sumer and Akkad OIP 2 38 iv 47 (Senn.), cf. *ina i-ši-ti māti* Lie Sar. p. 64:10; ⁴*Ištar ... i-ši-tam saḥmaštam liškun-šum* may Ištar create for him disorder and rebellion CH xlv 5, cf. *ina e-ši-tū u saḥmašti ša Akkadī* BBSt. No. 10 r. 3 (NB); *ātamar bēlī šipta i-ši-ti u saḥmašti* my Lady, I see (divine) punishment, disorders and rebellion STC 2 pl. 81:73 (SB rel.).

b) in omen texts: *ṭēmum u milkum išanni i-ši-tum aḥum aḥašu idāk* the ideas and resolves will change, there will be disorders, one will kill the other RA 27 149:30 (OB ext.); *i-ši-it nakri ana karāš ummānija imaqqut* disorganization (caused by) the enemy will fall upon the camp of my army KAR 153 obv.(!) 29 (SB ext.), cf. *i-ši-tum eli ummānija imaqqut* CT 28 45 r. 9.

2. blurring of the vision: *ināšu bir-ra-tū ipītu i-ši-tū murtinna quḡāna ašā u dimta nadā* (if) his eyes are (afflicted with) *birratu*, clouding over, blurring (of the vision), stinging, “eye-worm” and they are blurred and (constantly) tear CT 23 23:2, dupl. *ināšu bir-rat [ipītu i-]ši-tū mur[tinna] quḡāna dimta nadā* KAR 202 i 2; [...] *ḥipi libbi i-ši-[tū] di-mi-[tū] ...] pirittu* (the gods have afflicted me with) pain, blurring of the vision, *dimītu*-disease, [...], anguish KAR 80 r. 8 (coll. von Soden), cf. *puṭri arnī šērtī* (gloss *i-ši-ti*) *gillatī u ḥiṭitī* STC 2 pl. 82:81. Note: *šumma panūšu i-ši-tū malū* if his face is full of *e*. (preceding line has *rišūtu*) Labat TDP 76:52, cf. AMT 73,1:29, sub *ešū* adj., usage d.

ešitu in **ša ešīti** s.; (mng. uncert.); OB lex.*; cf. *ešū*.

lú.šà.lù.a = *ša e-ši-[tim]* OB Lu B vi 17.

ešmarū

eškadrū s.; (a yellow dye or paste); lex.*; Sum. lw.

im.sig₇.sig₇ = *e-gu-ú* = *gu-uḥ-lu*, im.šim.bi.zi.da = *a-ma-mu-ú* = *gu-uḥ-lu ša-di-du*, im.šim.bi.zi.da sig₇.sig₇ = *as-ḤAR* = *eš-kad-ru-ú* Hg. A II 140f., also Hg. B III 55.

Thompson DAC 54 (yellow collyrium).

eškinninītu s.; (a bird); lex.*

[x].a.ME.èn.na.mušen = *áš-ki-ki-tú* // *eš-ki-ni-ni-tum* (var. -tú) = *ši-lī-lī-tum* Hg. CI 16, var. from Hg. B IV 298.

eškirim s.; (side board of a bed); syn. list*; Sum. word.

i-zi, e-ri-im, eš-ki-e-ri-im = *a-mar-tum šá* GÜŠ.NÁ CT 18 4 r. ii 32ff.

See discussion sub *erim*.

eškuru (wax) see *iškuru*.

ešmāḥu s.; great palace; lex.*; Sum. lw.; cf. *ešgallu, eššu*.

[è]š.mah = *šū-ḥu, eš.mah.dingir.e.ne* = *bitāti ili* temple complex Igituh I 362f.

ešmarū (*išmarū, ašmarū*) s.; (a type of silver); NA, NB; *ašmarū* Nbn. 241:1.

a) used for casting: 2 *rīmē kaspi ... ina* 20 GÚ.UN *eš-ma-re-e mešrētišunu nakliš a[ptiq]* I cast two wild bulls of silver, artistically (making) their entire bodies of twenty talents of *e*. Streck Asb. 172:54; 2 *laḥmē eš-ma-re-e* two sea monsters (made) of *e*. Streck Asb. 150:74, but cf. (referring to the same statues) 2 *laḥmē kaspi* ibid. 172:56, cf. also Thompson Esarh. pl. 15 iii 8 (Asb.); 2 *laḥmū eš-ma-ru-u ... ina bāb šit šamši ... ušaršid* I set up two sea monsters of *e*. at the east gate VAB 4 222 ii 16 (Nbn.); *ša <ina> šarrāni abbēja agurrē šūpušuma zaḥalū litbušu ina* 180 GÚ.UN [pit]iq *iš-ma-re-e nakliš ušēpiš* (the dais of Aššur) which in the time of my forefathers was made (only) of burnt bricks coated with *zaḥalū*-alloy, I (now) artistically made of 180 talents of cast *e*. Borger Esarh. 87 r. 3; *tallakti papāḥa u mālak bitī agur eš-ma-re-e ... nam-riš ubanni* I made the approach to the chamber and the pavement of the shrine shine beautifully with bricks (made of cast) *e*. VAB 4 128 iii 56 (Nbk.), but cf. *ina agurru*

ešmekku

kaspi ebba (referring to the same work and building, Ezida in Borsippa) *ibid.* 158 vi 36 (Nbk.); UD.KA.BAR *mušahhinu áš-ma-ru-ú* caldron of e. Nbn. 241:1, cf. 1-*et qabūtu eš-⟨ma⟩-ru-ú* one *qabūtu*-container of e. Nbn. 1043:2.

b) used for plating: *dalāte . . . ša erīni eššiš abni eš-ma-ra-a uḫḫiz unammir ūmiš* I rebuilt the doors of cedarwood, plated (them) with e. and (thus) made them shine like the daylight VAB 4 282 viii 50 (Nbn.).

c) other occ.: *šārīru ruššú eš-ma-ru-u ebbu nisiqti abnē* reddish *šārīru*-gold, shining e., precious stones (which former kings of Akkad had wasted on Elam for their support) Streck Asb. 50 vi 11.

Since *šārīru* is known as poetic synonym for gold, *ešmarú* in the Asb. ref., sub usage c, must refer to silver or to a specific silver alloy. While the refs. VAB 4 128 iii 56 (and *ibid.* 158 vi 36) and Thompson Esarh. pl. 15 iii 8 (and Streck Asb. 172:56) show that *ešmarú* and *kaspu* can be used as synonyms, the NB passages Nbn. 241 and 1043:2 indicate that *ešmarú* refers to a specific silver alloy. *Zaḫalú*, q.v., seems to denote yet another (and more valuable) silver alloy. In the passage OIP 2 123:34 which mentions figures cast of *zaḫalú* besides those cast of GU.AN.NA, the latter term is possibly to be interpreted as a Sumerogram for *ešmarú*.

The word is hardly to be connected with Heb. *ḥašmal* (see *elmešu*).

(Thompson DAC 196; von Soden, Or. NS 19 408 n. 3.)

ešmekku (*išmekku*) s.; (a stone, probably malachite); Qatna, EA, SB; Sum. lw.; wr. with and without det. NA₄.

urudu.iš.me (var. urudu.èš.me) = šU-ku (var. eš-[. . .]) (after *šit hurri* (pure) mined copper) Hh. XI 337.

a) as a precious stone: 2 *ḫi-du eš-me-kum* two beads of malachite(?) RA 43 170:356 (Qatna); 1 *ḫuliam ša NA₄ iš-me-kum KÙ.GI GAR* one *ḫuliam*-container of malachite(?) mounted in gold EA 22 ii 65 (list of gifts of Tušratta); 1 ŠU.GUR NA₄ *iš-me-ek-ki* one ring of malachite(?) EA 25 ii 22 (list of gifts of Tušratta).

ešrā

b) for med. purposes: *ana AN.TA.ŠUB ZI èš-me-ki AD.BAR AN.BAR Ì.SUMUN KÁ ḠIŠ. GÍN.MAŠ ina KUŠ* to remove the (disease called) *antašubba* — (wear) in a leather (bag): malachite(?), basalt, iron (and) old oil from the Gilgāmeš Gate KAR 186 r. 10 (SB med.).

ešqu adj.; strong, massive; SB.*

[ri-ib] [KAL] = [a-šá]-re-du, eš-qu, [. . .] A IV/4: 297ff.; [x].ga = eš-qu-um (in group with *marmāru* and *dābinu*) Erimhuš b ii 6'ff.

paglu, eš-qu = dan-nu Malku I 37f.; *pa-ag-lum* = eš-qu CT 18 27 i 29 (syn. list).

UDU.MEŠ *šad-di ḠLAMA.MAḤ.MEŠ šá NA₄ KUR-i eš-qi nakliš aptiqma* I artistically fashioned colossi (representing) mountain sheep, of massive quarried stone Lyon Sar. 17:75, and passim in Sar., cf. UDU *šad-di ḠLAMA ša NA₄ KUR-i eš-qi nakliš abnīma* OIP 2 97:85 (Senn.); *kisal bit ḠNabū . . . ina pīli eš-qi šikittašu urabbi* I enlarged the structure of the courtyard of Nabū by means of massive (blocks of) limestone Streck Asb. 272:13, cf. *ibid.* 276:13; *ina eš-qi NA₄.MEŠ KUR-i dannī uššēšu addi* I laid its (that of the temple of Sin in Harran) foundation upon massive (blocks) of hard quarried stone Streck Asb. 170 r. 44, cf. *ša ina eš-qi [N]A₄ KUR-i [. . .]* (in broken context) Borger Esarh. 85:54.

Poebel, OLZ 1912 393ff.

ešqu (portion, lot) see *isqu*.

ešrā (*ešrū, išrā*) num.; twenty; from OA, OB on; cf. *ešir, imḫur-ešrā*.

ni-iš 20 = eš-ra-a S^b I 184, also A II/4:152, Ea II 160; ud.20.kam = eš-ru-[ú] Hh. I 190; ud.[é].20 = eš-ru-[ú] Kagal G 20; giš.má.20. gur = e-lip eš-ra-a a boat of twenty gur (capacity) Hh. IV 358.

a) as num.: GAŠAN+20 (sign-form used instead of GAŠAN.GAŠAN, see Ea II 185) (gloss:) eš-ra-a *bu-ri tamirta ša Bābili i-na šum-me-e šu-me-ia* (var. *aššummija*) *immertašu ul iri'i* because of me he does not pasture his sheep within (an area of) twenty bur around Babylon AfO 16 pl. 14 K.9886 left col. 5', var. from dupl. (without gloss) 2R 60 No. 1 K.4334:25 (SB lit.), see Ebeling, TuL p. 14:20, Weidner, AfO 16 310f. Note: *adi iš-ri-šu ù iš-ra*

ešrātu

térti illik my instructions went out ten or twenty times CCT 4 12b:24 (OA let.).

b) referring to the day of the month — **1'** in gen.: *adi iš-re-e* ITI *anném* to the 20th of this month ARM 1 36:4; *a-di eš-ra-a* to the 20th (day) YBC 6468:15 (unpub., OB, quoted Goetze, JNES 5 193); [*ana*] UD.10.KAM [*wa*]rki *iš-re-e-«im»* within ten days after the 20th ARM 3 39:11; ^d*Šamaš* UD.20.KAM *umuka nammar* O my Šamaš, the 20th is your splendid day PSBA 18 258:6, see Nougayrol, Mél. Dussaud 1 73:6; *ina* UD.20.KAM *rī-šāta illata u hidāti* on the 20th you (Šamaš) rejoice in . . . and joy Schollmeyer No. 16 iii 44; UD.20.KAM *ana* ^d*Šamaš epuš* celebrate the twentieth day (festival) for Šamaš Pinches Peek 22:18 (NB let.).

2' in personal names: DUMU.UD.20.KAM Born-on-the-Twentieth-(Day) CT 4 31b:4 and 6, and passim in OB; DUMU.UD.20.KAM JEN 244:21, cf. DUMU-eš-re JEN 271:27, and passim in Nuzi, for refs. (wr. *Ma-ri-iš-re*, *Ma-ri-eš-re*, and with logs.), see OIP 57 300.

Landsberger Kult. Kalender 137f.; Thureau-Dangin, RA 31 192f.

ešrātu see *ešrētu*.

ešrētu (*ešrātu*, *ušrētu*) s. pl. tantum; tithe, tenth (part); OA, OB; wr. syll. and ZAG.10; cf. *ešir*.

igi.10.gál.la = *uš-re-e-tum* (var. *eš-re-e-tum*) tenth shares, zag.10 = *eš-re-tum* (var. *uš-re-e-tum*) tenth shares Hh. I 332f.; zag.10 = *eš-re-e-tú* Igituh I 340; zag.10 = *uš-re-e-tu* A Tablet 493; [zag.10] = [*eš-ra-a-du*] = (Hitt.) 10-an-ki ten times Izi Bogh. A 250; zag.10 = *eš-re-tu*, zag.10.bi = *eš-re-ti-šu*, zag.10.bi.šè = *a-na eš-re-ti-šu* Ai. IV ii 60ff.; níg.kud.da.igi.10.gál.la, níg.kud.da.zag.10 = *mi-ik-si eš-re-ti* tax of one-tenth (of the yield of a field) Ai. IV iii 7f.; igi.10.gál.la = *e[š-re]-tu*, igi.10.gál.la.šè = *a-na [eš-re-ti]*, igi.10.gál.la.šè ib.ta.an.è = *a-[na eš-re-ti-ú-še-si]* he rented for (the payment of) one-tenth Ai. IV ii 52ff.; zag.10.^dNus[ku] = *eš-re-et* ^dNus[ku] tithe of Nusku, zag.10.é.ad.da = MIN É A[D] tithe of the paternal estate Ai. IV ii 63f.; zag.10.é.ad.da.a.ñ[i] = MIN [é] *a-[bi-šu]* ibid. 65; zag.10.é.a.šà.GIŠ.SAR, zag.10.sag.gemé.i[r], zag.10.zú.lum.ma, zag.10.še.ke_x(KID), zag.10.kù.ga.ke_x, [zag.10].sig.ke_x, [zag.10.u₃].udu.ñi.a, zag.10.gud.[áb.gu]d.ñi.a tithe on house, field, garden, tithe on slaves, tithe on dates, tithe on barley, tithe on

money, tithe on wool, tithe on small cattle, tithe on large cattle (Akk. equivalents destroyed) Ai. IV ii 66, iv 1.

a) in OA — **1'** referring to a ten per cent tax levied on garments by the local ruler: 8 *kutāni iš-ra-ti-kà ekallum ilqi* the palace has taken eight garments as your one-tenth tax (on 85 garments) BIN 4 61:9 (let.), cf. 1 TÚG *šūram ana iš-ra-tim ilqi* ibid. 11; *šubāti iš-ra-at tadmīqtini* the garments are the one-tenth (tax) on the *tadmīqtu*-goods TCL 14 21:34; *qadum iš-ra-at* 22 TÚG.SIG₅ together with the one-tenth tax on 22 fine garments BIN 4 65:9 (let.); [*n*]i^šhātīm u iš-ra-[tim] *niš-ḫātu*-payments and one-tenth (dues) BIN 6 167:4; 11 TÚG *iš-ra-tum* eleven garments as one-tenth tax (on 112 garments) CCT 3 26b:7.

2' referring to a share in business: *iš-ra-tim ša ellat* PN . . . *bīt kārim laptāku* I am credited at the house of the *kārum* with a one-tenth share of the caravan of PN BIN 6 15:4 (let.); PN *ana [uš]-ra-tim azzizma aktalāšu* I have detained PN because I have guaranteed for the one-tenth shares TCL 20 99: x + 4 (let.), cf. 5 GÍN KÙ.BABBAR *ana uš-ra-tim* BIN 6 257:16.

b) in OB: see Hh. I, Ai., in lex. section; *eš-re-tum* KI ^d[UTU] PN ŠU.BA.AN.TI PN has borrowed (24 shekels of silver), being the tithe, from Šamaš (at the time of the harvest he will return the barley) CT 6 40c:2; ^d*Šamaš eš-re-tim irriš* Šamaš demands the tithe CT 3 4 r. 22 (oil omens).

c) in RS: *qadu* ZAG.10-ša *qadu* NÍG.KUD.DA-ša *qadu širkiša* together with its tithe, together with its *miksu*-tax, together with its (the transferred village's) gift MRS 6 RS 16.276:8.

Thureau-Dangin, RA 31 49ff.

ešrišu adv.; ten times; from OA, OB on; cf. *ešir*.

a) without preposition: *eš-ri-šu ašpurak-kumma* I sent you word ten times BIN 7 53:7 (OB let.). **b)** with *adi*: *a-di eš-ri-š[u] aqbīšimma* I told her ten times Fish Letters 8:18 (OB), cf. *a-di iš-ri-šu [taqbiām]* TCL 4 15:5 (OA let.), *a-di iš-ri-šu . . . aḫīma* KT Blanckertz 3 r. 20 (OA let.), cf. also OIP 27 13:10

ešru

(OA let.); *a-di eš-ri-šu* ABL 358 r. 30 (NA), but note: *a-di 10 ana rubā'im u šinaḫilim nīlīma* ten times we approached the ruler and the second-in-command TCL 19 75:6 (OA let.). **c)** with *ana*: *a-na iš-ri-šu* Hrozny Kultepe 17:8; *a-na eš-ri-šu* Nbn. 768:3.

ešru see *išru*.

ešrû adj.: tenth; MB, SB; cf. *ešir*.

i-na eš-ri-i at the tenth (gate) EA 357:71 (Nergal and Ereškigal); [BE] 10-ú if, as the tenth (possibility, the base of the “path” has an upward branch) CT 20 28 K.219+:6 (SB ext.); *8-a 9-a u 10-a* ^d*Gilgāmeš liqī parī[sī]* take, Gilgāmeš, the eighth, ninth and tenth oars Gilg. X iv 6.

ešrû A s.; **1.** (one) tenth, **2.** tithe, **3.** tithe land; NB; wr. syll. (*eš-še-ru-ú* Nbk. 215:2); cf. *ešir*.

1. (one) tenth: 10-*u'* GAR one-tenth GAR MCT pl. 20 Y 11 (NB math.).

2. tithe — **a)** payable to gods or temples: four minas of silver *eš-ru-ú ša* ^d*Bēl* ^d*Nabū* ^d*Nergal* the tithe of Bēl, Nabū, Nergal Nbk. 430:2, also VAS 6 67:5, Nbn. 270:1; apart from the x dates *ša eš-ru-ú ša* ^d*Sin* UET 4 107:9, cf. *ibid.* 108:10; *eš-ru-ú ša* ^d*Bēl* Dar. 359:11; *eš-ru-ú ša* ^d*Marduk* Dar 547:5 (let.); *eš-ru-ú ša* ^d*Šamaš* Cyr. 333:11, 10-ú *ša* ^d*Nergal* *ešir* Camb. 54:13; *eš-ru-ú ša* ^d*Ninurta u šissinni ša* LÚ.NU.GIŠ.SAR *elat ešir* he has paid, in addition to the tithe for Ninurta, the *šissinnu*-tax of the gardener BRM 1 56:8; (theft from the storerooms for barley, being) *eš-ru-ú ša* ^d*Bēlti-ša-Uruk*^{kl} TCL 12 70:5; *uṭṭatu eš-ru-ú* NÍG.GA ^d*Nergal* barley (being) the tithe of the exchequer of Nergal Dar. 533:1, cf. *eš-ru-ú* NÍG.GA ^d*Šamaš* Dar. 110:1, 111:1, Nbn. 483:1, 505:1, Cyr. 158:1; x barley *eš-ru-ú ša* PN LÚ.GAL.NÍG.ŠID *ana* ^d*Šamaš ittaḫḫin* tithe of the chief accountant, he has delivered it to Šamaš Nbk. 98:1, cf. x silver *eš-ru-ú ša* PN LÚ.ŠID (= *tuṣšar*) *Sippar*^{kl} *ana* ^d*Bēlit-Sippar*^{kl} *ittadin* Nbn. 97:1; *minamma eš-ru-ú ana* ^d*Bēlti-ša-Uruk*^{kl} *ul tanandin* why do you not pay the tithe to the Lady-of-Uruk? YOS 3 42:6 (let.); 8 GÍN KÙ.BABBAR

ešrû A

ša ^d*Ištar u* ^d*Naná eš-ru-ú ina muḫḫi* PN . . . *ša arḫi ina muḫḫi* [1 MA.NA] 1 GÍN KÙ.BABBAR *ina muḫḫi[šu ir]abbi* PN owes eight shekels of silver as tithe to Ištar and Nanâ, monthly one shekel of silver accrues on his account for each mina of silver GCCI 1 18:2. Tithe payments to temples: one talent of wool *eš-ru-ú ša* PN *ana* É.BABBAR.RA *ittadin* Nbn. 882:1; cf. (sesame) Nbn. 640:2, (dates) Nbn. 902:2, Nbk. 234:2, (donkeys) Nbk. 394:2, (silver) Nbn. 568:2, Nbk. 372:1, Nbk. 393:1, (a bull) Nbn. 1071:2, and *passim*; *riḫit eš-ri-e ša* MU.3.KAM *u* MU.4.KAM . . . *ina muḫḫi* PN *ina qīt ša* MN *aḫi uṭṭati u aḫi suluppī ina* É.AN.NA *inandin* PN owes (x barley and dates) as balance of the tithe of the years three and four, at the end of MN he will deliver in Eanna half of the barley and half of the dates BIN 1 109:2; 1 MA.NA KÙ.BABBAR 10-ú *ša* PN *ana dakū ša* SAḪAR.ĪLA *ša* É.SAG.ĪLA *ana balāt napištišu ana* ^d*Bēl u* ^d*Bēltija* SUM-*in* one mina of silver, the tithe, which PN has given for his getting well to Bēl and Bēltija for the removal of the rubble from Ešagila CT 4 39c:1 (Alexander).

b) in other contexts: x silver *eš-ru-ú ša šarri ša uṭṭati ša* URU GN the tithe of the king for barley of the town GN Nbn. 119:14, cf. *riḫit eš-ru-ú ša mār šarri ša* MU.12.KAM *Nabū-na'id* YOS 6 233:4; barley and dates *eš-ru-ú ša* KUR *Sum-mūd-dar* YOS 7 188:4; (barley) *eš-ru-ú ša errēšē ša āl* GN Cyr. 34:3, cf. also Cyr. 36:1, Speleers Recueil 291:1; (barley) *eš-ru-ú ša* LÚ.SIPA.MEŠ Nbk. 220:15; (barley) *eš-ru-ú ina sattuk ša* LÚ *nuḫatimmātu* Dar. 148:2; (dates) *eš-ru-ú u* LÚ.GÚ.GAL tithe and *gugallu*-fee VAS 3 17:18, cf. *ibid.* 3; *šissinna eš-ru-ú* LÚ.GÚ.GAL.LA.MEŠ VAS 3 14:23; *ana* LÚ.AB.BA.MEŠ *ša* GN *ša x ana eš-ru-ú idkū ana pān* LÚ.GÚ.EN.NA *al-ta-⟨par⟩ . . . akī šipišti ša* LÚ.GÚ.EN.NA *ḫarrāna ana šēpē* PN *ana* LÚ GAL(?) *eš-ru-ú šu-kun-a'* with regard to the elders of the city GN whom . . . has summoned to (pay) tithe, I sent to the governor of Nippur, (saying) “Send the chief(?) of tithe according to the edict of the governor of Nippur” PBS 1/2 87:7 and 16 (NB let.).

ešrú A

3. tithe land: *eš-ru-ú ša DN ša ultu Uruk adi Bābīli* ... A.ŠÀ ša DN ... *eš-ru-ú ša Bīt-Amukānu* ... *binamma* give me the tithe land of the goddess DN from Uruk to Babylon, the territory belonging to DN (and) the tithe land in Bīt-Amukānu (and I shall pay annually x barley to DN) TCL 12 73:3 and 9; see *bīt ešrú*.

ešrú A in **bīt ešrú** s.; tithe land; LB*; cf. *ešir*.

ŠE.NUMUN É 10-ú É *ritti ša PN* the field, tithe land (and) pasture of PN BE 9 45:9 and 19.

See *ešrú A*, mng. 3.

ešrú A in **ša muḫḫi ešrú** s.; tithe collector; NB; cf. *ešir*.

PN LÚ *šá muḫ-ḫi eš-ru-ú ša KUR Su-mūd (BE)-dar PN*, the collector of tithe of the country Sumundar YOS 7 188:3; PN LÚ *šá UGU eš-ri-e* TCL 13 227:29, 44, 56 and 57; PN *šá muḫ-ḫi eš-ru-ú* Nbn. 458:2, 476:2, 814:5, 899:7, Camb. 151:2 and 6, 352:3, Dar. 190:10; LÚ *ša muḫ-ḫi* 10.MEŠ Dar. 141:2. Note, however, PN *ša ina muḫ-ḫi eš-ru-ú* who is in charge of the tithe (referring to an official of Ebabbar in Sippar) Nbk. 354:3 and Nbn. 290:4.

ešrú B s.; (an object); NB.*

$\frac{1}{2}$ MA.NA 6 GÍN U[D.KA.BAR] *gam(!)-ri KILÁ eš-ru-ú* 36 shekels of wrought bronze, the weight of one *e*. Nbn. 118:2; 1-*en eš-ru-ú* AN.BAR one iron *e*. Nbn. 684:1.

ešrú see *ešrú*.

ešrúa adj.; (born) on the twentieth (day); NB, NA; cf. *ešir*.

In personal names only: UD.20.KÁM-*a-a* ADD 1020 r. 10, cf. ADD App. 1 ix 23, also ND 2325:32 in Iraq 16 48 index s.v. *Ešra-a-a*; *Eš-ru-ú-a* BBSt. No. 27 r. 14.

See *Mār-ešrē* sub *ešrú* usage b-2'.

Thureau-Dangin, RA 31 192f.

eššebītu see *eššebu*.

eššebu (*eššebú*, *iššebu*, *iššebú*, fem. *eššebītu*) s.; (a bird); OB, NA, SB*; wr. syll. and ^dNIN.NINNA (MUŠEN.NINNÁ CT 38 31 r. 16).

eššebu

[^d][nin] mušen, ^dnin.NINNAⁿⁱ-in mušen = *e[š-še-bu-u]* Hh. XVIII G 5f., cf. ^dnin.NINNAⁿⁱ-in mušen = *ki-[x x]*, *iš-gur [x x]*, MIN *li-[mut-ti]*, *an-pa-tum* ibid. 6-10; ^dnin.ninna mušen = *iš-gur li-mut-ti* = [*e*]š-še-bu (between *gadú* owl and *anpatu*) Hg. B IV 232, also (with *eš-še-bu-u* // *u₅-u*) Hg. D 345; ^dnin.ninna mušen = *eš-še-bu* = *u₅-i* Hg. C I 10; nin-na BUL (for LAGAB×UŠ with reading nig-ni-im in Proto Ea 52) = *eš-še-bu* MUŠEN (before *anpatu*) A I/2:285; [ni-in-na] [BUL] = [*ša* ^dNIN.BUL+BUL MUŠEN *eš-še-b*]u-u [*iš*]-[*šu-ru*] ^ḫUL-tú—BUL has the pronunciation ninna in ^dnin.ninna, the *eššebu*-bird, the bird of evil portent A I/2:332, cf. nin-na BUL = *eš-še-bu* MUŠEN MUŠEN *li-[mu-ut-tim]* (followed by *anpatu*) Ea I 98, and ni-in-na BUL = *šá* ^dNIN.BUL+BUL MUŠEN *eš-še-bu* Ea I 119.

^dnin.ninna mušen uru.a KA×ŠID.gi₄.gi₄.a. meš : *eš-še-bu ša ina āli išaggumu šunu* they (the demons) are *e*-birds that clamor in the town CT 16 12 i 20f.

na-aš-par-tum MUŠEN = *eš-š[e-bu-ú]* RA 17 140 K.4229:4' (Alu Comm.), cf. usage a; NINNA. MUŠEN *eš-še-bu-ú* ^dKI.SAR MU *ina pān* ^dUN.GALEN. LIL^{ki} [...] LKU 45:12 (NB cultic comm.).

a) in omen texts: *šumma eš-še-bu*.MUŠEN [*an*]a *bīt amēli irub* ^ḫUL UŠ[...] if an *e*-bird enters somebody's house, misfortune will follow him CT 41 7:35 (SB Alu), cf. [*šumma eš*]-*še-bu* MUŠEN [...] ibid. 6 K.8203:11'; *eše*(DIŠ)-*bu* MUŠEN ^dMarduk CT 40 49:36; *šumma eš-še-bu eli minātišunu i[m]tīdu* if there are more *e*-birds than is normal for them CT 39 27 r. 17 (SB Alu), cf. *šumma* MIN *ša kappi* GAR.MEŠ *eli minātišunu imtīdu* if there are more winged *e*-birds than normal ibid. r. 18, and *šumma* MIN *ina É.NA eli mināti mādu* ibid. r. 19, note that the dupl. CT 41 4 Rm. 488 has four groups of omens which mention respectively [^d]NIN.NINNA.MUŠEN lines 1f., *iš-še-bu* lines 4-6, *na-aš-par-tum* lines 8-10, and [*išsur*] *le-mut-tum* lines 11f.; *šumma ina bīt amēli* MUŠEN.NINNÁ.NITA NIGIN-úr ŠU. ^dNIN.GEŠTIN.AN.NA É.BI NINDA *mat-ga* [KÚ] if a . . . -bird circles(?) in a man's house, (this is) the "hand-of-Geštin-anna," this house will enjoy sweet food CT 38 31 r. 16 (SB Alu).

b) in med.: *ana* ŠU.GIDIM.MA *nasāḫi u pašāri šer eš-še-bi* MUŠEN *tušakkalšuma iballut* in order to remove and to release the (disease called) hand-of-the-ghost, you feed him *e*-meat and he will get well AMT 95,2:6.

eššebû

c) other occs.: *e-ši-ib iṣ-šú-ru* (in broken context) KUB 4 81:6; *ina muḫḫi eš-še-bu-u* MUŠEN *ša taqbāni mā(!) šipru šú šapir* with regard to the *e.*-bird of which you spoke, this order has been given ABL 1278 r. 1 (NA, in NB script); *eš-še-bi-tum a-li-ka-a-[at . . .]* RA 32 183:30 (OB lit.).

A number of indications seem to suggest that *eššebu* (*eššebû*) refers to a nocturnal bird of ill portent, related to the owl (see *qadû*), cf. the gloss (*h*)*ua* (see also *h**ua-iššûru*), the fact that the *e.*-bird is often mentioned beside the *qadû*-bird and the ref. to the screech(?) (*šaḡāmu*) of the *e.*-bird. The connection with Heb. *yanšōp* (cf. Delitzsch Prolegomena 80f. and Perles, OLZ 1918 68) remains uncertain, first because *eššebu* shares its Sum. correspondence with *anpatu* which likewise appears in Heb. as *'anapa*, and secondly because the Heb. word seems to correspond better to the bird *enšubu* (q.v.). The relationship between the person *eššebû* and the bird *eššebu* remains obscure, although the hairdo of the exorcist may have been likened to the bird's appearance. For names of birds beginning with ^d*nin*, cf. the forerunner to Hh. XVIII, SLT 69 r. ii 19'f.

eššebû (*iššebû*, fem. *eššebātu*) s.; (an ecstatic with evil magical powers); SB*; *iššebû* Kraus Texte 2b r. 15., fem. pl. *eššebātu*.

lú.an.ni.ba.tu = *eš-še-bu-u* = *maḫ-ḫu-u* ecstatic Hg. B VI 147; lú.an.ni.ba.tu = *eš-še-bu-u* Erimhuš I 289; lú.an.ni.ba.tu (text.tú) = *eš-še-bu-u* Igituh short version 268, Sum. from Sultantepe 52/96A.

eš-še-bu-u, pa-ru-u, uš (var. *muš*)-*šu-ru, za-ab-bu* = *maḫ-ḫu-u* LTBA 2 1 vi 41-44, and dupls. ibid. 2:376ff., CT 18 5 K.4193 r. 5ff.; [. . .] *úr* = *eš-še-bu ip-ḫur* CT 18 2 K.4214:4.

a) *eššebû*: *ina balīka āšipū eš-še-bu muš-laḫḫu ul ibā'á sūg[a]* without you (Šamaš) the exorciser, the *e.*, the snake charmer, could not walk about in the street KAR 26:25 (SB rel.); LÚ *eš-še-bu-ú lipušuki rikiski aḫeppi* (though) the *e.* bewitch you, I shall break the spell that is on you (mentioned between *kurgarû* and *naršindu*) Maqlu VII 97, cf. LÚ. KUR.GAR.RA.MEŠ LÚ *eš-še-bi-e* ibid. 92; *ša kaššāptu ukaššipanni* (var. *ēpušanni*) *eš-še-bu*

eššešu

(var. LÚ *eš-še-bu*) *usallī'anni* because the sorceress used sorcery on me, (because) the *e.* spat on me Maqlu VII 150; *šumma sig iš-ši-bi-e* (var. *eš-še-bi-e*) *šakin* if (a person) has the hair(do) of an *e.* Kraus Texte 2b r. 15, var. from ibid. 3b r. iii 8 and CT 28 10 K.9222:17.

b) *eššebātu*: *kaššāptu eš-še-ba-a-ti [anāku pāširāk]* even if the sorceress is an *e.*, I am the one to deliver (in parallelism with *agugil-latu, naršinnatu, mušlahḫatu, gurgurratu*) Maqlu IV 127; *kaššāpti kudimmatu ēpišt[ī] eš-še-bu-tum* my sorceress is a female goldsmith, my witch is an *e.* Maqlu VI 21, cf. the sequence: *āšiptu eš-še-bu-ti mušlahḫatu agugiltu* ibid. III 42; *ša kaššāpāti [. . .] ša eš-še-ba-a-ti šī[. . .]* Maqlu VIII 74.

The Sum. designation of the *eššebû*, an.ni.ba.tu, "one who has been entered by a divine power," shows that the term refers to an ecstatic, as is also indicated by the term *maḫḫû* (in Sum. lú.gub.ba, lú.dingir.dib.ba.ra, lú.sar.ra, lú.al.è.dè) which is used in Hg. to explain the word *eššebû* that had become obsolete. The omen passage Kraus Texte 2b r. 15 further shows that the *eššebû* was characterized by a special hairdo or the way he let his hair grow. Note that the refs. from Maqlu consistently mention the *eššebû* among persons practicing witchcraft and evil magic. In KAR 26, and passim in Maqlu, he appears beside the snake charmer.

Falkenstein Gerichtsurkunden 2 63; Christian, WZKM 54 9f.

eššebû see *eššebu*.

eššebātu see *eššebû*.

eššešu (*iššešu, essesu*) s.; 1. (a monthly festival), 2. offerings (made at the *e.*-festival); OB, Mari, MA, SB, NB; Sum lw.; *essesu* in Mari, *iš-si-si* in Nuzi, pl. *iššešāni* BIN 2 129:2, *še-šá-an-na* BRM 2 11:6, cf. ibid, 4:3, *eš-šá-an-na* BRM 2 12:3; wr. syll. and (UD) ÈŠ.ÈŠ.

[eš] [AB] = *eš-<še>-e-šu*, MIN *ša* ^dAG A IV/3:95f.; [i-zi-en] [š]IR = *i-sin-nu, ár-ḫu, [i]š-šeš-šu, nu-[ba-a]t-t[ú]* A VIII/2:16ff.; ud.ezen = *u₄-mu i-sin-nu*, ud.èš.èš = *u₄-mu eš-še* (var. adds *-e*)-*šu* Hh. I 199f.; udu.ud.èš.[èš] = *immer iš-še-e-šû*

eššešu

sheep for the *e.*-festival Hh. XIII 125; amar.ud. èš.èš = *bu-ur eš-še-e-šú* Hh. XIII 352.

1. (a monthly festival) — a) date — 1' in gen.: *rimkam u ès-si-sa-am uqâ u šābum paḥirma rešam ukâl ès-si-sa-am anaqqîma ana šanîm ūmim pân šābim ašabbatamma ana mât GN ušeššeram* I am waiting for the lustration and the *e.*-festival, and the army is assembled and ready — I shall perform the *e.*-sacrifice and then take command of the army the next day and proceed to Zalmaqum ARM I 10 r. 11' and 13'; *ulu ša PN ana èš-èš-ši ina šatti annûtimma liqi* with the exception of (the bull) of PN (that) was taken for the *e.*-festival in this very year HSS 13 31:21 (Nuzi, translit. only); *ana šattan šat[ti] I UDU-šu ana iš-si-si ašabbat* I shall take one sheep from him every year at the *e.*-festival AASOR 16 12:8 (Nuzi), cf. 60 UDU.MEŠ ... *ana iš-[si]-si ippušu* ibid. 5:24, and passim in this text; *ultu UD.ÈŠ.ÈŠ maršāk* I have been ill since the day of the *e.*-festival CT 22 191:7 (NB let.); in personal names: ÌR.UD.ÈŠ.ÈŠ VAS 7 133:8 (OB), ÌR.ÈŠ.ÈŠ PBS 7 125:37 (OB), VAS 7 135:28 (OB), and passim; *Ar-di-še-šu* KAJ 41:18 (MA).

2' referring to specific days of the month: *ina* ITI.ŠE ITI mitgāri UD.8.KAM UD ÈŠ.ÈŠ *ša Nabû* in MN, a favorable month, on the eighth day, the day of an *e.*-festival of Nabû Borger Esarh. 45 ii 87, cf. *ina arḫi šemē ūmu mitgāri ina* ITI.SIG₄ UD ÈŠ.ÈŠ in a propitious month (and) on a favorable day, (to wit) in Simānu on the day of an *e.*-festival Lyon Sar. 15:50, cf. also ITI.SIG₄ ... *ina* UD ÈŠ.ÈŠ *ša DUMU^dEN* ... *Nabû* in the month of Simānu on the day of an *e.*-festival of Nabû, the son of Bēl Lyon Sar. 9:59; *iššūrū ana eš-še-e-šú ša* UD.20.KAM *maṭū* birds for the *e.*-festival of the twentieth day are lacking TCL 9 134:10 (NB let.), cf. ibid. 17; 1 ÁB.AL 1 ÁB.MU.1 ... ÈŠ.ÈŠ UD.25.ŠÈ one full-grown cow (and) one yearling heifer as *e.*-offerings for the 25th day (tablet dated the 26th) PBS 8/1 60:5 (OB); ÈŠ.ÈŠ SAG.UD. SAR *e.*-festival of the first of the month UET 5 507 iii 2 (OB), ÈŠ.ÈŠ UD.7.KAM *e.*-festival of the seventh day ibid. 7, ÈŠ.ÈŠ UD.15.KAM ibid. 12, <ÈŠ.ÈŠ> UD.25.KAM ibid. 16, summed up as ÈŠ.ÈŠ 4.BI NÍG ITI.1.KAM four

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e.-festivals of one month ibid. 24; UD.4.KAM UD ÈŠ.ÈŠ *ša Nabû* 4R 32 i 16 (hemer.), cf. UD.8.KAM UD ÈŠ.ÈŠ *ša Nabû* ibid. 39, and UD.17.KAM UD ÈŠ.ÈŠ *ša Nabû* ibid. ii 31; *ūmu arḫu u šattu nubattu* UD ÈŠ.ÈŠ UD.7.KAM UD.15.KAM UD.19.KAM UD.20.KAM UD.25.KAM UD.NÁ.ÂM *ūm rimki* UD.ḤUL.GÁL UD.30.KAM day, month, year, eve (and) *e.*-festival (i. e. third and fourth days), seventh day, 15th day, 19th day, 20th day, 25th day, day of the disappearance (of the moon), lustration day, evil day, 30th day Šurpu VIII 42, cf. the enumeration UD.2.KAM UD.7.KAM UD.15.KAM *ūm nubatti* UD ÈŠ.ÈŠ (i. e., 16th and 17th days) UD.19.KAM UD.20.KAM UD.NÁ.ÂM *ūm rimki* UD.ḤUL.GÁL UD.30.KAM BMS 61:11, with dupl. LKA 153 r. 11; 8 NINDA.ḪI.A LÁL.ḪI.A ... *ša* 8 UD ÈŠ.ÈŠ.MEŠ *ša* ITI MN GCCI 1 209:2, cf. 15½ NINDA.ḪI.A LÁL.ḪI.A *ina* UD ÈŠ.ÈŠ.MEŠ *ša* ITI MN GCCI 1 289:2.

b) other occs.: *ša* ... *inaššaru ūmū ili iš-še-e-šú* who observes the days (of the festival) of the god (of his city, and) the *e.*-festival Borger Esarh. 81:40; *ša ibīlū ūm ili išētu eš-še-ši* (var. -šū) who has stopped (observing) the day (of the festival) of the god, has neglected the *e.*-festival Ludlul II 16 (= Anatolian Studies 4 82); *ina* UD ÈŠ.ÈŠ *epu[š ...] ina pīt bābi ubbib qātē[ka ...]* (address to the king:) do [...] at the *e.*-festival, cleanse your hands at (the ceremony of) the opening of the door (of the temple) [...] RAcc. 145:439 (New Year's rit.); *māmīt nubatte u* [...] ... *māmīt* UD È[Š.ÈŠ ...] curse incurred from the eve and the [...], curse incurred from the day of the *e.*-festival Šurpu III 102; *ina* UD ÈŠ.ÈŠ *ina šalām bīti ina muḥḥi nīknakki* [...] on the day of the *e.*-festival at the (ceremony called) Greeting-of-the-Temple [he shall ...] over a censor ABL 437 r. 17 (NA); *1-en nasappu kaspi šanū ana eš-še-e-šú* a second silver *nasappu*-bowl for the *e.*-festival YOS 3 51:16 (NB let.).

2. offerings (made at the) *e.*-festival: cf. *is-si-sa-am anaqqîma* ARM I 10 r. 13', sub mng. 1a-1'; *ù e-lat alpē u immerē ša ana guqqānē* ÈŠ.ÈŠ.MEŠ *pītē* KÁ.MEŠ TÚG *lubušat* DUG.A. GÚB.BA.MEŠ *bajāt*.MEŠ KI.NE.NE.MEŠ PA.AN.

eššešu

PA.AN *hašādu kāribi u tarditu šarri* apart from the large and small cattle for the *guqqū*-offerings, the *e*-festivals, (the ceremonies called) the opening of the doors, the clothing (of the images), the holy water (sprinkling), the vigils, the brazier-ceremonies, the ritual of the marriage (of the god), for the worshipers and for the royal libation (which are listed under the rites of the year as a whole) RAacc. 65 r. 36, cf. *šibat rabbū u akal makkas ša ana šiditu ilāni guqqānē* UD ÈŠ.ÈŠ.MEŠ (etc.) *rabbū*-bread and (date) cuttings for the travel provisions of the gods, the *guqqū*-offerings, the *e*-festivals, etc. *ibid.* 63:36; *niqē šarri niqē kāribi ginū guqqānē* UD ÈŠ.ÈŠ.MEŠ *bajātānū šalām.É.MEŠ* (the income of the butcher's prebend, consisting of large and small cattle, being) offerings of the king, offerings of (private) worshipers, regular offerings, *guqqū*-offerings, *e*-festival (offerings), vigils, (offerings made at the rituals called) the Greeting-of-the-Temple Peiser Verträge No. 107:5 (NB); *arhussu kala šattu guqqānē u ÈŠ.ÈŠ.MEŠ u mimma mala ša ana išqi šuāti ikkaššid guqqū*-offerings and offerings at the *e*-festivals every month throughout the entire year and whatever pertains to that prebend BRM 2 16:5, cf. *ibid.* 8:6, 22:4, 29:6, 46:8, 47:9, VAS 15 10:6, 26:4, 28:9, 32:6, Speleers Recueil 294:5, TCL 13 242:8, 236:5, and *passim*, and (wr. *guqqānē eš-šá-an-na*) BRM 2 12:3, also (wr. *guqqānē u še-šá-an-nu*) BRM 2 4:3 and 11:6, cf. also TCL 13 247:4 (all Sel.); *ša 8 iš-še-šá-a-ni adi lubuštu ša ITI MN 4 ša ITI MN₂ adi nabré 4 ša ITI MN₃ adi bajā[tu]* (sesame) for eight *e*-festivals, including the clothing (ceremonies) of the month MN, (for) four of the month MN₂, including the *nabru*-festival, four of the month MN₃, including the vigils BIN 2 129:2ff.; *ša 11 UD ÈŠ.ÈŠ.ME ša ITI MN ša qullupi ... ša 9 UD ÈŠ.ÈŠ.ME ša muttaqu* (sesame) for eleven *e*-festivals of the month MN for making *qullupu*-cakes, for nine *e*-festivals for making *mutāqu*-cakes TCL 13 233:1 and 3, cf. GCCI 1 162:5, 193:1; *ana mirsu ana 26 GI sillē ana UD ÈŠ.ÈŠ* (dates) for (making) *mirsu*-cakes to (fill) 26 baskets for the *e*-festival YOS 6 170:7 (NB); *ša 1 UD ÈŠ.ÈŠ ša qullupi (asnū-dates and raisins) for*

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one *e*-festival, for making *qullupu*-cakes YOS 6 39:23, cf. dates, dried figs and raisins *ša 4 UD ÈŠ.ÈŠ.ME ša KAŠ nāši* *ibid.* 27; honey-bread *ša 4 UD ÈŠ.ÈŠ.ME* GCCI 1 127:2, cf. also *ibid.* 162:2; *ša 7 UD ÈŠ.ÈŠ.ME* (dates) for seven *e*-festivals YOS 7 52:17, cf. AnOr 9 23:7, 22:5, also BIN 1 170:22, also GCCI 1 83:6, 193:4, 199:2; dates(?) *ša 2 UD ÈŠ.ÈŠ.ME ša nam-[ha-ra-a-tū]* AnOr 9 29 r. 4; one-eighteenth of the meat, boiled or raw, *ša ana paššūri* ^d*Bēl ina UD ÈŠ.ÈŠ.MEŠ illā* which is served upon the (sacrificial) table of Bēl at the festivals VAS 15 37:24 (Sel.), cf. VAS 15 16:5.

The dates on which the monthly *eššešu*-festivals were celebrated underwent a change in the OB period. In the Ur III texts (cf. Schneider, Or. 18 39ff.) the *eššešu*-festivals fell on the first, seventh and 15th days of each month and seem to have been celebrated in a special chapel (é.èš.èš) and sometimes for individual deities (such as Inanna). The Ur III and OB texts from Ur (see mng. 1a-2') raise the number of days to four by adding the 25th day, which is also attested in PBS 8/1 60:5 (from Nippur). However, in the SB period, according to hemerologies and other literary texts (see mng. 1a-2'), these days were changed to the fourth, eighth and 17th of each month; the festival was dedicated to Nabū and preceded in each instance by the *nubattu* (i. e., eve) sacred to Marduk. The NB references to offerings brought to the *e*-festival (and the income derived from them) originate nearly exclusively in Uruk and mention up to eight *eššešu*-days per month. For the Sum., cf. èš.èš i. a. g SAKI 90 ii 23 (Gudea Cyl. A), also *ibid.* p. 72 note g.

Landsberger Kult. Kalender 94ff. and 108ff. (with previous literature); Langdon Menologies 153 n. 1.

ešsetu s.; recent times; OB*; cf. *edēšu*.

pī tuppija adi e-eš-ši-tim ul ešme I have not until recently heard the content of the tablet concerning me Fish Letters 6:17; *inanna šad-dagdam ina eš-še-tim parakkam ... ušalpitu* and now, again within two years, they have profaned the sanctuary CT 4 2 r. 15.

ešše'u

ešše'u (*eššu'u*, *ešte'u*, *išše'u*) s.; kindling wood; lex.*

giš.ki-bir^{GIBIL} = *ki-bir-ru*, gišgi-iš-ki-bir^{GIBIL} = *eš-še-ú* (vars. *eš-š[u-ú]* and *eš-te-ú*), *ma-qád-du* Hh. VI 49ff.; ki-bir^{GIŠ.GIBIL} = *ki-be-er-ru*, giš-ki-bir^{GIŠ.GIBIL} = *giš-ki-be-er-ru*, *eš-še-ú* (vars. *eš-še-ḫu* and *iš-še-ú*), [g]i-bil^{GIŠ.GIBIL} = *qi-lu-tu*, [g]iš-gi-bil^{GIŠ.GIBIL} = *ma-ak-ka-du*, GIŠ *kab-bu*, GIŠ *er-ru* Diri III 2ff.

eššiš adv.; anew; NA, NB; wr. syll. and GIBIL; cf. *edēšu*.

āla šuātu eš-šiš ēpuš I rebuilt that city ADD 809:17 (Sar.); *agurri Esagil u É.TE. AN.KI eš-šiš ušabbin* he molded anew baked bricks for Esagila and Etemenanki Borger Esarh. 30 K:2, and passim on bricks of Esarh.; *ultu uššēšun adi naburrēšun eš-šiš ušēpiš ušarbi ušaqqi ušarriḫ* I rebuilt (Esagila, Babylon, and their walls) larger, higher (and) more beautiful from their foundations up to their crenels Borger Esarh. 21 Ep. 23:22; *ziqurratu ... ašar maškanšu mahri eš-šiš ušēpiš* I had the temple tower rebuilt on its (former) site Borger Esarh. 24 Ep. 34:33, and passim; *ekalla ... qirib Ninā GIBIL-eš lu ēpuš* (Sennacherib) rebuilt the palace in Nineveh Meissner-Rost Senn. pl. 9:5 (= OIP 2 126b), and passim (wr. *eš-šiš*) in Senn. and Asb.; *igār siḫirti ... kīma labīrimma e-eš-ši-iš ēpuš* I rebuilt the surrounding wall (exactly) as it had been in the past VAB 4 182 ii 50 (Nbk.), cf. *e-eš-še-iš ēpuš* ibid. 190 i 9, and passim in Nbk., Nabopolassar and Nbn.; *Ebabbara ... eli temen Narām-Sin šarri ulla e-eš-ši-iš ušēpiš* I rebuilt Ebabbar upon the foundation made by Narām-Sin, an ancient king VAB 4 230 i 19 (Nbn.), cf. *kīma labīrimma e-eš-ši-iš abni* YOS 1 45 ii 7 (Nbn.), and passim in Nbn.; *andurāšunu eš-šiš aškun* I re-established their (the oppressed Babylonians') freedom Borger Esarh. 25 Ep. 37:17, cf. *ṭuppi zakūtišunu eš-šiš aštur* ibid. 37; PN ... LÚ. DUB.SAR ... *eš-šiš ištur* PN, the scribe, has recopied (the tablet) AnOr 9 3:64 (NB); *ajumma ... ša eš-ši-iš illamma ... idabbubu* (if) anybody makes a new claim RA 16 126 iii 1 (NB kudurru); in obscure context: GIBIL-iš UET 1 275 ii 17 (Narām-Sin).

eššu

eššišamma (*iššišamma*) adv.; anew(?); OB, Mari*; cf. *edēšu*.

GIŠ.NE.X.[x] = *eš-še-šam-ma* (vars. [eš]-šī-šam-ma, [e]š-ši-šá-am-mu) Erimhuš II 272.

[i]šīb šarrum ša ullulu mu-ú-šu[e(?)]-eš-ši-ša-am bit ili za-ḫa-am lamdu may the king, whose rites are pure, who is used to . . . the temple anew(?), reside JRAS Cent. Supp. pl. 9 vi 17 (OB lit.); *iš-ši-ša-am-ma* (in broken context) ARM 4 8:12.

eššitamma adv.; anew; OB*; cf. *edēšu*.

eš-ši-ta-am-ma niš DN . . . IN.PAD.DÈ.EŠ they again took an oath by DN BE 6/1 6:13.

eššu (fem. *ešsetu*) adj.; new, fresh; from OA, OB on; *iššu* AOB 1 32 XIII/1:5, fem. *edištu* in ID *e-di-iš-tum* = ŠU Hh. XXII, from Sultantepe 51/50+ iii 6; wr. syll. and GIBIL; cf. *edēšu*.

gi-bi-il GIBIL = *eš-šu* S^b II 13; gi-e GIBIL = *eš-šu* Recip. Ea A ii 18'.

^dGub.ba.ga.ra.ra.è dumu uru.bil.la.kek (KID) : ^dNin-ka-si DUMU URU *eš-ši* DN, citizen of the New City RAcc. p. 5:11f., dupl. 4R 23 No. 1 i 1f.; giš.i[g.x]:[gibil].bi šu.tag.dug.ga a.x.si.ba.[x x] : *ana da-[a]-ti(text -pi)-šu eš-še-tim ša uḫ-ḫu-za[...]* SBH p. 92b r. 35f.; GIBIL // *iš-ši* MRS 6 RS 16.204:4.

eš-šum = *pi-ir-ḫu* new = sprout CT 18 3 r. i 3.

a) said of buildings and their parts: *ana bitim e-ši-im šeriba* bring into the new house CCT 3 14:9 (OA let.), cf. TCL 20 129:7'; *nikkassī bitim e-ši-im u labirim* the account of the new and of the old house PBS 8/1 81:14 (OB), cf. *ina libbi bi-tim(!) e-ši-im* CT 8 16a:14 (OB), cf. also VAS 9 5:1, TCL 10 28:7; *anumma uštēbilakku šulmāna ša É GIBIL* I have sent you a present for the new house EA 5:19 (let. from Egypt); 2 *ana muḫḫi uššē ša É.MEŠ GIBIL.MEŠ epšu* two (sheep) sacrificed on the foundations of the new rooms StOr 1 262:7 (MA, translit. only), cf. AFO 10 34 No. 57:4; *ša bis-su labiru inaqqaruma eš-šu ibannū* whoever tears down his old house and builds a new one OIP 2 153:25 (Senn.); *šarru mahri temen labiri uba'ima la imuru ina ramanišu É eš-šu ana Šamaš ušēpišuma* a former king had searched for the ancient foundation but did not find it (and so) built a newfangled temple (for Šamaš) according to his own (ideas)

eššu

VAB 4 254 i 20 (Nbn.); DN *ana é GIBIL étarab* DN moved into the new temple RLA 2 431 year 787 B.C., and 433 year 713 B.C. (eponym list); *ekalla GIBIL ukál eppuš hurāša . . . šūbila* I am engaged in building a new palace, send me gold (for its decoration and equipment) EA 16:16 (MA); *ekalla GIBIL-ta . . . ēpuš* I built a new palace AKA 148:33 (Tigl. I), cf. *ibid.* 27, cf. also PRT 45 + Knudtzon Gebete 116 left edge, PRT 105 r. 22, 119 r. 6, etc.; *ana bītišu GIBIL TU-ub* if he moves into his new house KAR 177 i 27 (hemer.); *šumma sisú ana é GIBIL . . . īrub* if a horse enters a new house CT 40 34 r. 28 (SB Alu); *igāram e-eš-ša-am ša epirtim . . . īpuš* he built a new wall of baked(?) bricks MDP 2 pl. 13 No. 4:15 (Oakk. Elam), cf. (said of *dūru*) AOB 1 p. 6 No. 2 i 23 (Ilušuma), AKA 296 ii 3 (Asn.); MU.MEŠ KÁ.MEŠ GIBIL.MEŠ *ša bīt* [DN] KÁ.MEŠ BAD.MEŠ NU.SAR (these are) the names of the new gates of the temple of DN, (the names of) the old gates have not been recorded KAV 42 r. 27, cf. KÁ *eš-šit* OIP 2 145:16 (Senn.), and *aššum abullim GIBIL [epēš]im* ARM 3 78:10; for *ekallu eššu* and *bītu eššu* as the name of a specific temple or building, cf. usage g-3' and 4'.

b) said of various manufactured objects: dug.gibil = *eš-še-tum* (var. *eš-šu-tu*) new pot (followed by dug.sumun = *labirtum*) Hh. X 43, cf. *ibid.* 122, 141, 163, 169; 1 GIŠ.GIGIR(text .KU) GIBIL *ša ekallim* one new chariot from the palace KAJ 310:1 (MA); giš.má.gibil = *eš-še-tum* new boat Hh. IV 287, cf. GIŠ.MÁ GIBIL KAJ 131:9 (MA), GIŠ.MÁ *eš-šú* VAS 6 100:7 (NB); 10 *marrāte parzilli ina libbi 5 eš-še-e-tú* ten iron hoes, among them five new ones BIN 2 127:9 (NB), cf. *marrāta eš-še-e-tú* VAS 5 24:13 (NB), also 1-*en eš-še-e-ti* one new (hoe) VAS 6 219:2, cf. (said of *pagūmu*) PBS 2/2 54:13 (MB), (said of *šenu* shoes) ADD 1095:14; *ina harāgi šaktumte la e-še-te* in a tightly covered sagger (which is) not (a) new (one) Thompson Chem. pl. 3:109, see ZA 36 188 § 8:27, cf. *ina harāgi e-še-te* *ibid.* 110, and *passim*; *gušūrē . . . ú-ni-kir₆ gušūrē* GIBIL.MEŠ *ukín* I tore down the beams, I put new beams in place KAH 2 34:30 (Adn. I), cf. (said of doors) KAH 1 6:9

eššu

(Adn. I); *qirsija paniūte ibašši la damqu(!) šaniūte eš-šu-u-te ú-TAR-si* my former planks are indeed not good, I . . . others, new ones ABL 784 r. 7 (NA); *šumma labīrūtu epšūtu ibaššú . . . u eš-šu-ti arkūti līpušuma* if old (stuffed animals) are ready, (let PN bring them) or let them make new ones for later delivery EA 10:40 (MB), cf. *šumma labīrūtu jānu eš-šu-ú-ti lilputu* if there are no old ones, let them manufacture new ones EA 11 r. 7 (MB).

c) said of newly gathered fruit, produce: *ištu šE.MEŠ-ti (= uttati) eš-ši-ti* from the new barley HSS 13 72:13 (Nuzi, translit. only), cf. šE GIBIL KAJ 119:12; šE.BAR *eš-šú* BRM 1 97:1 and 12 (NB), cf. šE.BAR *labīrūti* *ibid.* line 2; *amur SUM.SAR eš-še-tu innassaḫū* see, the new garlic is being gathered in CT 22 81:17 (NB let.); ZÚ.LUM GIBIL TCL 11 153:1 (OB); *suluppū eš-šu-tu u suluppū labīrūtu . . . ušē-bila* I have sent new and old dates CT 22 84:17 (NB let.), cf. (ZÚ.LUM) GIBIL, parallel (ZÚ.LUM) SUMUN BIN 2 94:2 and 6 (NB); x *sappātu* GIŠ.GEŠTIN *eš-šú* x *sappu*-jars with new wine Camb. 252:2 and 5, cf. GEŠTIN *el-lu eš-šú*(text -šá) Nbn. 247:11.

d) said of garments: túg.gibil = *eš-šú* (followed by túg.sumun = *la-bi-ru*) Hh. XIX 205; [... T]ÚG *šu-ba-_{<ti>}*.H.A *e-eš-šu-tim* TCL 18 111:21 (OB let.); 2 TÚG *lu-be-ru ša niqīāte* 1 GIBIL 1 *la-be-ru* two offering-garments, one new, one old KAJ 256:2 (MA), cf. 1 TÚG *eš-šú* HSS 9 98:16, also RA 23 149 No. 31:24, 25 and No. 32:5 (all Nuzi); 2 TÚG.KUR.RA.MEŠ *eš-šu-tu* two new . . . garments Camb. 398:1, cf. *ḫullānu eš-še* Nbk. 312:4, 8, cf. also Nbn. 143:1, and *passim*, also (said of *kibsu*, preceded by *kibsu <la>bīri*) Nbn. 507:6, and *passim*, (said of *šalḫu* followed by *šalḫu labīri*) Nbn. 143:2, cf. Nbn. 694:5, and *passim*; *nappḫar* 23 GADA.MEŠ *ina libbi 7 GADA eš-šú* 16 GADA *labīru . . . 5 GADA.MEŠ tēnū kú* GADA *eš-šú* total, 23 linen garments, among them seven new linen garments, 16 old linen garments, five changes of linen instead of new linen Nbn. 694:24, 27, cf. Dar. 62:1; 1-*en širjam šupalītu eš-še-e-tú babbanītu* one fine new undergarment(?) VAS 4 168:7, cf. Nbk. 12:4 and VAS 6 141:1.

eššu

e) said of tablets and inscriptions: *ṭuppam e-eš-ša-am la ištur* (if a *tamkāru*) does not write a new (contract) tablet PBS 5 93 ii 4 (CH § 92); *kanīkam labīram ammīni tukāl [kanīk]am labīra bilamma eš-ša-am lušakni-kakkum* why do you (still) keep the old sealed document? bring me the old sealed document so that I may have a new one sealed for you CT 29 39:12 (OB let.); [*ṭup*]=*pātīm labīrātīm taḫpia [u eš-š]e-tim taštūrā* have you (pl.) destroyed the old contracts and written new ones? CT 29 33:8 (OB let.); [*ina*] *le'u labīru [u] le'u eš-šú ana muḫḫišu šaṭīr* (the field) is entered as his debt in the old tablet and in the new tablet CT 22 204:11 (NB let.), cf. *ibid.* 14:22, also ABL 1277:8 (NA); *narā ša abni eš-ša gabarē labīrišu ištur* he inscribed a new stela made of stone as a copy of the old (clay) one MDP 2 pl. 19 médaillon 2 ii 3 (MB kudurru); for *ḫīpi eššu*, see *ḫīpu*, mng. 1b.

f) in time indications: MU RN LUGAL.E MU GI.BI.IL VAS 9 146:22 (OB); *ina ITI eš-ši* in the new month (i.e., at the new moon) HSS 14 106:14, cf. HSS 13 40:4 (translit. only), RA 23 145 No. 14:4 (all Nuzi); *ina DINGIR eš-ši ša ITI MN* at the new moon of the month MN HSS 14 229:5 (Nuzi); *ina ūmi eš-ši . . . anandīn* I shall give (x barley to PN) on the first day of the month SMN 2162:9 (unpub., Nuzi); *ūmu eš-šú kī qaqqad arḫi* the first day, at the beginning of the month ABL 354:16 (NA), cf. SAG.DU DINGIR GIBIL *ša ITI MN* on the first day of the month MN ABL 544 r. 7 (NA); *isinnu* GIBIL *ša MU.1.KÁM RN* the new festival of the first year of RN AfK 2 61:3 (NB, Itti-Marduk-balāṭu).

g) in topographical names — 1' *ālu eššu*, New City (referring to a city quarter) — a' of Assur: see Meissner, AOB 1 33 n. 11; *dūru rabū ša URU iš-še* the great wall of the New City AOB 1 32 XIII/1:5 (Aššur-bēl-nišēšu), cf. URU GIBIL KAH 1 3:35 and 4:29 (Adn. I), and KAH 2 27:15 (Aššur-uballiṭ I).

b' of Babylon: URU.GIBIL.KI *ša qirīb Bābili* BBSt. No. 36 ii 12 (NB), cf. Strassmaier, Actes du 8^e Congrès International No. V 2.

eššu

c' elsewhere: URU GIBIL ^dUTU.È VAS 13 24:2 (OB); URU *eš-ši* KI (perhaps in Babylon) BE 14 127:2 (MB); *A-lu-eš-ši-i* MDP 22 100:3; URU *eš-šú* (near Sippar) Nbn. 709:4, cf. Scheil Sippar p. 27, also (wr. URU *eš-šú*) Nbn. 506:3.

2' *nāru eššu*, as name of a canal: ÍD GIBIL PSBA 39 pl. 6:4 (OB); ÍD *eš-šú* YOS 7 189:24, also 4R 67 No. 1:2, and passim in NB, note *mé* ÍD GIBIL-*ti* PBS 13 78 r. 2 (MB), also *būta . . . ina muḫḫi* ÍD *eš-šit luddakka* VAS 1 70 i 11 (NB kudurru); *mašqūt* PA₅ *eš-ši* irrigation district of the New Canal MDP 22 98:2, 105:2.

3' É GIBIL New Temple, name of a specific building (NA): *naphar* 3 GÚ 10 MA É GIBIL total, three talents, ten minas (for) the New Temple ADD 953 v 16, cf. ADD 1083 ii 17; *ina muḫḫi* 2 *ša ina É GIBIL* on account of the two who are in the New Temple ABL 1:6; the following officials of the É GIBIL occur: LÚ A.BA scribe ABL 189:3; *šaknu* governor RLS 2 428 year 666 (eponym list); PN LÚ. NAM É GIBIL (eponym) ADD 331 r. 9, cf. PN (same person) É GIBIL ADD 420 r. 9, 421 edge 2; GAL.GEŠTIN É GIBIL ADD 48 edge I 1; *šaknu ša sīsē ša É GIBIL* ADD 172:2f.

4' *ekallu eššu* new palace: *ša É.lugal. umun.kur.kur.ra É.GAL-lim* GIBIL (brick) from Elugalumunkurkurra, the new palace KAH 2 57:4 (Tn.); for É.GAL GIBIL, cf. ADD 675 r. 24, (wr. KUR.GIBIL) ADD 953 ii 6; officials: LÚ.Ì.DUḫ doorkeeper ADD 301:8, LÚ. SAG.MEŠ *šá É.GAL eš-šú* BRM 1 81:3 (NB).

h) other occs.: A.ŠÀ *šipru e-šu u labīru* Gautier Dilbat 48:3 (OB), cf. A.ŠÀ GIBIL PBS 8/1 27:2, PBS 13 67:8; *nikkassu eš-šu u labīru* the new and the old account MDP 23 190:2; IGI.DUḫ *ša ilkim eš-ši-im* the supervision of the new feudal duties TCL 7 22:12 (OB let.), cf. MU.DU GIBIL as against MU.DU SUMUN UCP 10 p. 146 No. 76:4 (OB Ishchali); *dullu labīru ūtalli* GIBIL *ētapaš* (the goldsmith) removed the old work and replaced it with new ABL 951:12 (NA), cf. ABL 1378 r. 7 (NA); ÍD *eš-šú ana mašdaḫ Nabū . . . aḫri* I dug a new canal for the procession of Nabū Lie Sar. 378; NAM.BÚR.BI PÚ GIBIL PÚ LIBIR.RA exorcism for a new well, for an old well CT

eššu

38 23a r. 7 (SB Alu); *ana mé GIBIL.MEŠ damqūti ša būri ta-bi-la tašarraḥ* you crumble (the mass) dry into fresh, clean water from a well KAR 222 i 6, cf. Ebeling Parfümrez. p. 33, and see *ibid.* glossary s. v.; if the baby does not want to suck *ana tulī eš-ši tunakkaršuma iballuṭ* you transfer him to another (nurse's) breast and he will get well Labat TDP 222:37; *ṭuppi ina arki šūdūti eš-ši ... šaṭir* the tablet was written after the new proclamation HSS 9 35:29 (Nuzi), and *passim* in Nuzi; *naphar 32 amē-lūti eš-šu-tum ana PN nadnu* total, 32 new people given to PN HSS 9 38:37 (Nuzi); *ina GIŠ.BÁN GIBIL* (measured) with the new seah measure KAJ 79:3, 119:3, cf. GIŠ.BÁN *labīrtu* JCS 7 159 No. 35:7 (Tell Billa), and *passim* in Tell Billa; *ginū GIBIL* the new regular offering ADD 1005 r. 11, 1010 r. 15, 1015 r. 10, 1035 r. 3, and *passim* in ADD; deliveries for *kisir GIBIL* the new(ly organized) bodyguard ADD 950:4, and *passim* in ADD, cf. *kisir (ša) RN GIBIL* the new bodyguard of Sennacherib ADD 853 i 6 and 854:10.

i) with prep., in adverbial use: *ša ... mimma dulla eš-ša ... ippušu u lu dulla ša ultu labīri ina qāti maqtūma ina ešši illā* whoever (orders) a new corvée performed or revives a corvée which had fallen into disuse a long time ago MDP 2 pl. 22 iii 28 (MB kudurru); (the offerings) *ša ana eš-ši RN ana Šamaš ... ukinnu* which RN re-established for Šamaš BBSt. No. 36 v 2 (NB).

eššu (*ešu, esu*) s.; temple; lex.*; Sum. lw., cf. *ešgallu, ešmāḫu*.

e-eš EŠ = *eš-šū* A II/4:188; [eš] [EŠ] = [b]i-e-tum, *el-lum, eš-šū* A IV/3:90ff.; eš = e-[šu] Nabnitu K 95.

e-su = KI.MIN (= [bi-tum]), (in group with *ku-ú-pu, ul-ḫi, gi-gu-nu-u, ki-iš-šu*) LTBA 2 7:5.

Landsberger, WO 1 364 n. 20.

eššū A s.; door; syn. list.*

eš-šu-ú = *da-al-tum* CT 18 3 r. ii 18.

eššū B (*tešū*) s.; cold; syn. list.*; Sum. lw.

šá-ar-pu, ḫal-pu-u, eš-šu-u (var. *te-šu-u*), *mu-um-mu, e-ri-ia-tum* = *ku-uš-šu* cold Malku III 161ff.

eššūtu (*iššūtu*) s.; newness; Bogh., NA; *iššūtu* A 2529 r. 13 (Shalm. III, gold tablet), AKA 170:21 (Asn.); wr. syll. and GIBIL-*ut-te*; cf. *edēšu*.

eštálú

In the expression *ana eššūte* anew: *ana e-eš-šu-ti* (in broken context) KUB 3 43:4 (treaty); *dūra ... ana GIBIL-ut-te aršip* I rebuilt the wall AKA 146 v 12 (Tigl. I); *ālāni šuātunu ana eš-šu-ti ēpuš* I rebuilt these cities Rost Tigl. III pl. 11:1 (= line 8), and *passim* in the inscrs. of Adn. II, Shalm. III, Asn., Sar.; URU GN *ana eš-šū-te ašbat* I took up my seat in Calah again AKA 176 r. 8 (Asn.), and *passim* in the inscrs. of Asn.; GN ... *ʾabta ana tilli u karme itūra* RN ... *ana eš-šū-te išbat* GN, which had decayed and fallen into ruins, RN organized anew AKA 325 ii 85 (Asn.); URU GN *ana eš-šu-ti ašbat* I reorganized (the administration of the city) GN Lie Sar. 214, and *passim* in the inscrs. of Sar., Senn., Esarh., Asb.; *nišē* GN ... *ana eš-šu-ti āšur* I reorganized (lit. mustered again) the inhabitants of GN (and placed my officials over them) Lie Sar. p. 38:5; GN *ana eš-šu-ti ušēšib* I resettled GN Winckler Sar. No. 28:262 (= Lie Sar. p. 45 n. 9:16); *ina muḫḫi Mušur kališu šarrāni ... šāpiri ana eš-šū-ti apqid* over all Egypt I appointed kings (and) governors again Borger Esarh. 99 r. 48; *šumšunu maḫrā unakkirma ana eš-šu-ti azkura ni-bit-[sun]* I abolished their former names and gave them (the cities) new names Borger Esarh. 107 iv 10.

eššu'u see *ešš'eu*.

eštálitu see *eštálú*.

eštálú (*aštálú*, fem. *eštálitu*) s.; (a type of singer); OB Mari; Sum. lw.

ēš.ta.lú = šu-u (in group with *ēpiš numutte* prankster, *muštarrīḫu* boaster, *muštálu* dilatory person, *mutamá* disputer and *mušīḫu* joker) Lu IV 243, cf. [...] = [eš]-ta-[lu]-ú Lu Excerpt I 224, and [ē]š.ta.lá Proto Lu 585; [SA]L ēš.ta.lú = *eš-ta-[i-tu]* (after *zammertu, nartu, tegītu*) Lu III 21, cf. [S]AL ēš.ta.lá Proto Lu 586.

ina NAR áš-ta-li-ka tanaddiṣum NAR áš-ta-lu-ka kalušu[nu] *nawru ina NAR áš-[ta-li] šjunūti ul ša šūšē[m]* (as to the *nāru*-singer whom Aplahanda has requested of you), give him (one) of your (own) *e*-singers — all your *e*-singers are (equally) excellent, one of these *e*-singers is no less indispensable (than another, and as to the female *nāru*-singer whom he has requested of you, look around

eštaru

and give him one who is dispensable) ARM 1 83:7, 9 and 10; for the female *e.*, see Lu III 21, in lex. section.

The Mari ref. shows that the *eštalú* was inferior in rank to the *nāru*-singer; note that the series Lu separates the female *e.* listed after *nāru*-singers from the male *e.* who appears in a different context. The two usages are difficult to connect. The word is apparently not Sum. but a Kulturwort.

eštaru (goddess) see *ištaru*.

ešte'u see *ešše'u*.

eštu (prep.) see *ištu*.

eštuhhu (whip) see *ištuhhu*.

ešu see *eššu* s.

ešú (*ašú, išú, eše'u*) adj.; tangled, confused, blurred; OB, SB; cf. *ešú*.

gu sùh : qá e-šá-a CT 16 23:335f., cf. usage a.

a) tangled (said of thread): lú.bi nam. lú.u_x(GIŠGAL).lu gu sùh sa.a lá.e : *amēlu šu-u ina ni-ši qa-a e-šá-a ana še-e-ti tar-šu* that man is (like) a tangled string stretched out among the people to (act as) a snare-CT 16 23:335f.

b) confused (said of thoughts, portents, etc.): *ša šadūšunu nesú lišānšunu egru ... tēmšunu e-še-a-am anākuma [l]ušteššer* I myself proceeded to put sense (lit. order) into the tangled minds (of savage tribes) whose mountain homes are far away, whose languages are complicated UET 1 146 iv 10 (Hammurabi); *aḫulap tēretija nassāti e-šá-a-ti u dalhāti* pity me for my wretched, tangled, muddled omens STC 2 pl. 79:48 (SB rel.); *ḫulliqamma abi alkata e* (var. *i*)-š*i-ta* put an end, O father, to (their) troublesome doings En. el. I 49.

c) blurred (said of vision): lú.bi igi.bi lù.lù.a igi.bi ba.an.sùh.sùh : *ša amēli šuātu ināšu dalḫa ināšu a-šá-a* the vision of this man is troubled and blurred AMT 11,1:16f.; [*šumma amēlu ina*] *ināšu šartu ašāt u ināšu a-šá-a* if a hair protrudes from the eyes of a man and his vision is blurred AMT

ešú

16,1:17; *ināšu bir-ra-tú ipātu išitu murtinna quqāna a-šá-a u dimta nadā* (if) his eyes are blurred by *birratu*, clouding over, blurring of the vision, stinging, "eye-worm," and they tear CT 23 23:2, dupl. (omitting *ašá*) KAR 202 i 2; *inū a-ba-ti inū a-šá-ti u dalhāti* beclouded eyes, blurred and troubled eyes AMT 10,1 r. iii 22, cf. [*inū*] *apātu inū a-šá-tú* AMT 11,1:33, also *ibid.* 10,1 r. iii 9, 9,1:42 and 51; the passage i.bí.ni MI.MI.dè : *ina pa-ni-šú e-šu-tim* OECT 6 pl. 19:7f. probably has to be emended to *e-ṭu-tim*.

d) (uncert. mng.): *šumma amēlu muruṣ kabartim mariṣma šikin* UZU-šú (var. GIG) *e-šu-ú* if a man suffers from varix and the texture of his flesh (var. the appearance of the sore spot) is (text: are) *e.* AMT 73,1:29 + AMT 18,5:3, var. from dupl. KAR 192 i 26, and cf. Labat TDP 76:52, sub *ešitu* mng. 2.

Bauer, ZA 43 310 n. 2.

ešú A s.; confusion; Mari*; cf. *ešú*.

warkānum ištu ina e-še-em [L]ú *Ešnunna mātam* [...] *ma* afterwards, after the king of Ešnunna had [...] the country during the troubled period ARM 2 49:9.

ešú B s.; (a loin cloth or kilt); syn. list.*

ri-ik-su, e-šu-ú = *su-ú-nu* loin cloth An VII 226; [*e*]-*šu-ú* = *ma-za-ḫu* (a kind of belt) *ibid.* 230b; [*e*]-*šu-ú* = *ba-x, dam-x* Malku VI App. A 2f. (= CT 18 25 K.7719).

ešú (*ašú*) v.; **1.** to confuse, trouble, **2.** to be or become troubled, blurred or dark, **3.** *uššú* to confuse, **4.** *uteššú* to become confused, to be eclipsed, **5.** *šūšú* to confuse, **6.** *nanšú* to become confused, to fall into anarchy; from OB on; I *iši* — *išši* — *eši* (*aši*), I/2, II/2, III, IV; cf. *ašú* s. (a disease), *ešātu, ešitu, ešitu* in *ša ešiti, ešú* adj., *ešú* A s., *māšitu, nenšú* adj., *šāšú* adj., *šūšātu, tēšitu, tēšú*.

du D_U = *na-an-šu-u* A VIII/1:146; i.sùh : *e-šá-at* Lugale II 45, cf. mng. 2; al.sùh.sùh.ḫa : *iš-šu-ú* KAR 97:11, cf. mng. 2; *it-te-né-es-ḫi* // *id-dal-làh*, sùh = *e-šu-ú, e-šu-ú* = *da-la-ḫu* CT 41 33:5ff. (Alu Comm.); [Lù] // [*e*]-*šu-ú da-la-ḫu* Izbu Comm. 62, commenting on *mātu ina tēšé tēmša iddallah*(Lù-ah) CT 27 25:9 and dupl. CT 28 34 K.11090:12; [^dZáḫ.rim = *muhalliḡ*] [*rag*]-*gi* //

ešû

e-šu-ú rag-gi who destroys, variant: confuses the evil ones (explanation of the 22nd name of Marduk, En. el. VII 51) STC 2 pl. 62 K.2107+ :34, [Záh. gú.rim = *muhalliq naphar rag[gi]* // *e-šu-ú naphar raggî* (explanation of the 23rd name of Marduk, En. el. VII 55, explaining záh as saḥ₄ = *ešû*, gú = *naphar*, rim = *raggu*) *ibid.* 35.

1. to confuse, trouble: *uruhšu li-ši* may he (Šamaš) confuse his way CH xliii 23, cf. *li-ši li-ku-na-am* (in broken context) VAS 10 214 v 5' (OB Agušaja); *e-šu-ú Tiāmatamma . . . dalhunimma ša Tiāmat karassa* they (the gods) confused Tiamat, they worried Tiamat to the core of her heart En. el. I 22; *e-šu-ú raggî* who confuses the evil ones STC 2 pl. 62 K.2107+ :34f. (Comm. to En. el., see lex. section); *da-i-iš tubqāte a-šu-ú kalu ālāni* who tramples down the corners (of the world), who throws all the cities into confusion (incipit of a song) KAR 158 r. iii 12; *ina libbi abāku ša PN la tadallaḥ u la te-eš* do not create trouble and confusion by removing PN UET 4 163:6 (NB let.); *atta u PN te-te-ša-in-ni* you and PN have made me confused CT 22 49:17 (NB let.).

2. to be or become troubled, blurred or dark: *íd Idigna i.sùḥ i.ur₄.ur₄ i.lù šu im.tu.bu.ur* : *Idiqat e-ša-at arrat dalḥat u maršat* the Tigris is turbid, restless, muddy and dark Lugale II 45; *lu <na>ssāku e-ša-ku u dalḥāku* I am truly miserable, confused (and) troubled KAR 184:46 (SB rel.), cf. LKA 144:10 and dupl. KAR 92 r. 20; *inū apātu inū ašātu . . . ammīn tab-ba-a ammīn taš-ša-a* dimmed eyes, troubled eyes, why have you been clouded over, why have you become blurred? AMT 10,1 r. iii 10 (SB inc.), for *ešû* said of eyes, see *ešû* adj.; *inaṭṭalma e-ši malakšu sapiḥ ṭemašuma seḥāti epšessu u ilū rešūšu āliku idišu imuru[ma] qarda ašarēda niṭišun i-ši* (Marduk) kept looking (at Tiamat) (until) his judgment became confused, his resolution scattered, his actions distraught, and when the gods, his allies and auxiliaries, thus beheld (their) hero and leader, their vision (too) became blurred En. el. IV 67 and 70; [*šumma šam*]ú *iš-šu-ú ša [ttum lemn[et šumma š]amú kīma šit warḥim panūšunu namru . . . šattum damqat* if the sky is dull, the year will be bad, if the sky is bright, like the rising moon, the year will be good ZA 43 309:1 (OB astrol.); at

ešû

Enlil's grim look an.na al.sùḥ.sùḥ.ḥa ki. a al.sig.sig.ga : *šamú iš-šu-ú* KI-[*tum inar-ruṭ*] the sky becomes dull, the earth trembles KAR 97:11 (SB lit.); *namrāti iš-ša-a zakāti iddallaḥa* bright things will become dull, clear things will become confused ACh Supp. 2 Ištar 62:25.

3. *uššû* to confuse: *tērētiya bārú ú-tēs-ši* the diviner confused (the interpretation of) my extispicy portents Ludlul II 109 (= Anatolian Studies 4 88).

4. *uteššû* to become confused, to be eclipsed — **a**) to become confused: *ú-te-iš-ši kullat kališunu Igigi* the Igigi, one and all, were plunged into confusion RA 35 20:4 (OB Epic of Zu), cf. RA 46 88.

b) to be eclipsed: *urqūt šēri lu la uššá Šamaš lu-te-ši* let no plant sprout in the field, let the sun be eclipsed AfO 8 25 iv 20 (Aššur-nirāri VI treaty).

5. *šūšû* to confuse: *la akālu la šatū ṭemu ú-ša-ša* going without food and drink confuses the mind ABL 5 r. 17 (NB).

6. *nansû* to become confused, to fall into anarchy — **a**) said of persons: *anāku esseḥi en-ni-ši a-ka-ad ānaḥ āšuš amṭima* I became bewildered, confused, . . . , sad, suffering, diminished (in strength) JCS 11 84 iii 8 (OB Cuthean legend), cf. *esseḥu en-ni-šú a-ka-la āšuš uštāniḥ* Anatolian Studies 5 102:88 (Cuthean legend), and *la teseḥḥu la te-en-ni-š-šú la tapallaḥ la tatarrur* *ibid.* 106:154; *na-an-še-a-at na-an-ṭe-a-at* (Ištar) is disturbed, gloomy STC 2 pl. 78:34 (SB rel.); *šarru in-neš-ši bēl AŠ.TE išanni* the king will become confused, the occupant of the throne will change KAR 385 r. 27 (SB Alu), cf. *bēl bīti in-neš-ši* CT 27 17:34 (SB Izbu); *šēr-tu elišu in-neš-ši* (mng. obscure) Kraus Texte 22 iv 2.

b) said of countries: *šarru rabú imātma mātu in-ne-eš-ši* a great king will die and the country will fall into anarchy KUB 4 63 iii 7 (astrol.), see Leibovici, RA 50 16; *mātāti iš-tēniš in-neš-ša-a* the lands all together will fall into anarchy CT 13 49 ii 12 (SB prophecies), *ina la mitgurti KUR.KUR in-ni-š-ša-a* ACh Sin 24:45, also *mātu in-neš-ši-ma ana KI.KAL išaḥ-ḥur* CT 27 34 r. 7 and cf. CT 28 8 r. 6 (both SB

ešû

Izbu), also CT 40 7 K.2285+ :55 (SB Alu), KUR *in-neš-ši* BSGW 67 p. 57:18 (astrol.), also KI *in-neš-ši* CT 39 8 K.8406:6 (SB Alu); *nišī in-ni-šá-a-m[a]* *idabbuba šaliptu kullat mātišu mithāriš išnunušuma* the population became confused, spread rumors, and his entire country, without exception, opposed him (the king) Winckler Sar. pl. 45 F 2:6, cf. *nišī in-ni-šá-a* CT 27 17:23 (SB Izbu).

The original form of the sign SÛḪ (also with reading saḫ_x, cf. Proto-Ea 435, and in the names of Marduk, in lex. section) consisting of two crossed GU-signs, indicates the primary meaning, “tangled threads”; for this meaning in Akk., see ešû adj.

Haupt, AJSL 26 24 n. 53; Bauer, ZA 43 310 n. 2.

ešû (a disease) see *ašû*.

ešû (ebony) see *ušû*.

ešû (stone) see *ušû*.

etallu see *etellu*.

etallūtu see *etellūtu*.

etamdu (adj.) see *itmudu*.

etamšû see *eparšû*.

eteallu see *etellu*.

etebranni s.; people; syn. list*; foreign word.

e-te-eb-ra-an-ni (var. *e-te-gu*-[...]), *at-mu-u ri-še-e-tum* = *nap-ḫar šal-mat* SAG.DU Malku I 185f.

etēku v.; **1.** to be watchful, alert, **2.** *ut-tuku* to alert; NA; I *itik*, I/2, I/3, II.

1. to be watchful, alert — **a)** in stative: *šarru ... lu e-ti-ik-ma* EN.[NUN] *lu dannat* the king should be on the alert, the guards strong ABL 629 r. 12; *ina šiddi ḫūli lu it-ku li-iš(!)-šu(!)-ru-uš* let them be on the alert along the road, let them guard him (the king's son)! ABL 406 r. 18; *šarru eli dullišu lu e-ti-ik-ma eli dullišu lu šakinma* let the king be careful with regard to his ritual, let him be ... with regard to his ritual ABL 1006 r. 10; *šarru ... TA pān zīqi lu e-ti-ik* may the king be careful with regard to a draft(?) Thompson

etelliš

Rep. 103 r. 3; *ina muḫḫi nīqē ša šarru ... išpuranni [mā] lu it-ka-ku-nu* concerning the sacrifices on account of which the king has written to me, “Be you on the alert” ABL 971:5; *basi lu it-ka-ka* (in obscure context) ABL 373 r. 9, cf. *lu it-ka-ka* ABL 312:6, and *akī mala it-ka-ka* ABL 1314 r. 22.

b) in hendiadys: 2 LÚ.SAG.MEŠ-ia ... *ina muḫḫi* LÚ.ḪA+A.MEŠ *ša ina GN assaparšunu* 2 *rab kišir issišunu i-ta-at-ku šābē ussēriduni* I have sent two of my chief officers concerning the fugitives who are in GN — two captains are with them — they have brought the men down with great care ABL 138:11; 2 *rab kišir ša piḫalli ina GN ina GN₂ ina muḫḫi ardāni ša šarri ša ina libbi assapra i-ta-at-ku etamrušunu* I have sent two captains of the cavalry (who are) in GN (and) in GN₂, concerning the servants of the king who are there (and) they have inspected them carefully ABL 342:9; *mā akī nitrur ni-ti-ik mā nīrub nīqē ... nīpuš* we carefully ...-ed, we entered (the temple) and performed the sacrifice ABL 971 r. 1.

c) other occ.: *ammejū ana maššartišu i-ta-ta-ka* that man is always alert at his watch ABL 410 r. 14.

2. *ut-tuku* to alert: *allak assapar ummānēa ut-tu-ku* I shall go, I have given orders, and my troops are alerted ABL 170 r. 14; *ana GN ... allak u-ta-ak-šū-nu maššarāte ušellā* I shall go to GN, alert them (and) mount guards ABL 641:6.

etelletu see *etellu*.

etelliš adv.; in a lordly way, proudly; SB; cf. *etellu*, *etellūtu*, *mētellu*, *mētellūtu*, *muttallu*.

nir.gál.la.bi.ta : *e-tel-liš* RAcc. 70:7f., nir.gál.bi : *e-tel-liš* BIN 2 22:33f., for both see usage a; še.er.ma.al : *e-tel-liš* ASKT p. 117:25f.

a) said of gods and demons: *bára nam. lugal.la.ke_x(KID) nir.gál.la.bi.ta u₂.di gub.ba : ša ina parakku šarrūtu ana tabrāt e-tel-liš izzaz[zu]* (Anu) who, in wonderfully lordly fashion, stands upon his dais RAcc. 70:7f.; á.úr.á.úr.šē ì.gir₅.gir₅.re nir.gál.bi la.ba.an.súg.ge.eš : *ana puzrāti iḫtanal lup e-tel-liš ul iba'a* he (the demon) keeps

etellu

slinking away into hiding, he does not go about proudly BIN 2 22:33f.

b) said of kings: *ana* GN *āl numâtešu ša* RN *e-tel-liš ērub [ina gereb] ekalli šubat šar-rūtišu šaltiš attallak* I entered GN, the . . . city of RN, like a lord, proudly I walked within his royal palace TCL 3 216 + KAH 2 141 (Sar.), cf. [*ana* G]N *šubat Ḫaldia šaltiš ērubma ina ekalli mūšab* RN *e-tel-liš ušib* TCL 3 350 (Sar.); *kīma kalbi nadri ša puluhtu ramā e-tel-liš attallakma la āmura munihḫu* proudly I marched, like a terror-laden wild dog, and I saw none to tame me TCL 3 420, cf. *e-tel-liš* DU.DU (= *attallak*) *māḫira uliši* Rost Tigr. III pl. 31:40; *šarru e-tel-liš ittanallak* the king will go about proudly ACh Supp. 2 Istar 57:23, cf. *šarru . . . e-tel-liš ittanallak* K.2809 r. i 12 (unpub., SB hemer.).

c) said of private persons: *ša e-tel-liš attallaku ḫalāla almad šarraḫākuma atūr ana rēši* I, who used to walk as though a lord, I have learned to slink about — once so proud, I have turned into a slave Ludlul I 77 (= Anatolian Studies 4 75); [DINGIR].MEŠ-šú *zenūtu ittišu isallimu irnittašu ikaššad e-tel-liš ittanallak* the gods who were angry with him will become reconciled, he will attain his ambition and will go about as though a lord 4R 55 No. 2:22 (inc.), cf. *ila šarra . . . ittišu ana sullumi e-tel-liš ana atalluki irnittašu ana kašādi* ibid. 11; *namriš e-tel-liš ittanallak* he will go about gladly and proudly Kraus Texte 3b ii 22, cf. ibid. 31, and dupl. ibid. 4c ii 8'; *šutēširi kībsi namriš [e-tel-liš itti balḫūti lubā] sūga* guide my steps, so that I may walk the street with the healthy, gladly and proudly STC 2 pl. 82:84 (SB rel.).

etellu (*itellu, etallu, eteallu, fem. etelletu*) s.; prince, lord; from Oakk. on; *i-te-el* YOS 10 54 r. 25, *e-te-al* Oakk., see usage d-1', *etallu* Craig ABRT 1 26 r. 1 (NA); wr. syll. and NIR. GÁL; cf. *etelliš, etellūtu, mētellu, mētellūtu, muttallu*.

[ni-ir] NIR = *i-ti-i[l-lu]* S^a Voc. AE 3' (from Bogh.); ni-ir NIR = *e-tel-lum* (var. *-lu*) S^b II 128, also Ea V 138, Ea V Excerpt 14', A V/3:40; [še].er = nir = *e-tel-lum*, [še.er].ma.al = nir. gál = MIN Emesal Voc. II 20f.; nir.[gál] = [e-te]l-lu Lu I 147; [nir.gál] = *e-tel-lum* (pre-

etellu

ceded by *ašarēdu* leader and *qarrādu* warrior) Igituh short version 29; nir = *ma-al-ku*, nir.gá. gá = *e-tel-lum*, nam.nir.gál = *šar-ru-tum* Antagal A 54ff.; nir.gá.gá = *e-tel-lum* Antagal F 221; šú = *e-tel-lu* RA 16 167 iii 14 (group voc.).

An.na á.gál.la mí.dug₄.ga IM.ra.bi.šè an.ki.a aš.e.ne nir.gál.la : [...] *ša ediššišu ina šamé u eršetim e-tel-lu* strong Anu, revered by himself(?), who alone is lord in heaven and on earth RAcc. 71:19ff.; (Ninurta) nir.gál lú // lu. è.dè // nir.gál u₅.è.dè : *e-tel-lum ḫā'it nāšišu // e-tel-lum šaqū // bēlum šūpū* the lord who watches over his people // sublime lord // famous master Langdon BL pl. 11 K.9315:1ff.; ^mKa.še.er.ma.al.dTu.tu = ^mE-tel-pi-i.dMarduk 5R 44 ii 6, see usage d-1'; še.er.ma.al.la mu.lu.zag.è.a : *e-tel-lu Ḫatarak ša ašiti* (var. *ašē*) lordly Lатарак of the exits(?) SBH p. 139:145f.; še.er.ma.al sag ba.an.zé.ēm dam mu.gub.bu.na.mu : *ša e-tel-lu iḫšamma ana mutija ērāšu* (Ninurta) whom I conceived for my husband, when (he), the lord, rushed to me (Sum. differs) Lugale IX 3; DN dumu.maḫ.é.kur.ra.ke_x(KID) nir.gál.a.a.ugu₄.na : DN *māru širu ša E[kur] e-tel abi alidika* Ninurta, sublime son of the Ekur, sovereign (son) of the father who sired you (Sum. him) Angim IV 57.

ma-al-ku, ma-li-ku, lu-li-mu, pa-rak-ku, e-tel-lum = *šar-ru* Malku I 1-5; *e-tel-lum* = *qar-ra-du* Malku I 29; *e-tel-lum* = *ša-ga-pi-ru* CT 18 27 i 24; *giš-te-lu-u* = *e-tel-lum* Malku I 65; *ši-ik-lum, te-et-lum, gi-iš-te-lu-ú* = *e-tel-[lu]* CT 18 8 r. 29ff. (syn. list); [*mun*]-tal-ku = *e-tel-lum* LTBA 2 2:47.

a) said of divinities — 1' of gods: *Ḫenlil bēlu šaqū e-tel šamé u eršeti rubū bēl gimri šar ilāni rabūti* Enlil, exalted master, lord of heaven and earth, prince, master of the universe, king of the great gods Hinke Kudurru i 1 (Nbk. I); *ašarēd naphar bēli . . . ša ina ilī aḫḫēšu šurbū e-tel napharšun* (Marduk) foremost among all the masters (of the world), who is supreme among the gods, his brethren, lord of them all En. el. VII 94, cf. [...] : *e-tel-lum* STC 2 pl. 54b r. ii 6 (Comm. to En. el.); ù.mu.un nir.gál dīm.me.er.e.ne : *bēlum e-tel-li ilī* master, lord of the gods (said of Nannar) 4R 9:1f., cf. ibid. 3f., 5f., and passim in this text, cf. RAcc. 70:3f.; nir.gál dingir gal.gal.e.ne . . . peš.gal ḪA.nun.na.ke_x.e.ne : *e-tel-li ilī rabūti . . . mam[li]* ḪAnunnaki 4R 24 No. 1:18f.; *šurbū e-tel ilī mudū kalama* (Aššur) supreme, lord of the gods, who knows all BA 5 652:1, cf. ibid. 5 (SB rel.); for personal names composed with *Aššur-e-ti* (var. NIR.GÁL)-*ilāni* see Tallqvist APN p. 39;

etellu

^d*Marduk e-tel* ^d*Igigi u* ^d*Anunnaki* Borger Esarh. 96:8; *ilu namru šūpá e-tel-lum* (Sin) brilliant, resplendent, famous, lordly god KBo 1 12 obv.(!) 12 (rel.); *ilu* (WT. DINGIR. MEŠ) NIR.GÁL RA 41 40:1 and 3 (LB); [*ana i*]lišu bēli šarhi ^d*Nabú šaqi e-tel-[li]* unto his god, the superb lord, the sublime (and) lordly Nabú JRAS 1892 351:1 (NB hist.); *mamlu šūpá . . . e-tel-lu šūtuqu* (said of Nabú) LKA 42:5 (SB inc.); su.lim an.ta.gál nam.nir.ra du₇.a nir gab til : *šalummātu naši etellūtam šūsum e-tel irta gamir* he (Sin?) wears a dread glow, is adorned with lordliness, lordly, he is all pride (lit. chest) 4R 25 iii 46f.; for other refs., see Tallqvist Götterepitheta 38.

2' of goddesses: DN *tišqartu e-tel-le-tu lamassat māti* Tašmetu, high sovereign, protective goddess of the land KAR 128 r. 31 (prayer of Tn.); *e-tel-e-tú rašubtu izammur* he shall sing "O Fearsome Princess" KAR 141:36 (SB rit.), cf. *e-tel-lat ina il[āni . . . tazammur]* BBR No. 62:12 (SB rel.); for other refs., see Tallqvist Götterepitheta 38f. Note: ^t*E-tel-le-tum* (personal name) RA 14 158:12, and passim in NB.

b) said of kings: *šarrum . . . e-te-el šarrī qabal la maḥārim* king, lord of kings, warrior without equal CH iii 70; RN *rubū elli simat ilāni e-ti-el-lu* (var. *e-tel-lu*) *ša-ka-an-ki ilāni* RN, illustrious prince, representative (lit. symbol) of the gods, sovereign (and) general of the gods KAH 1 3:2 (Adn. I), and dupls., cf. *ekal* RN . . . *dandannu e-tel kal malki* palace of RN, the almighty, the lord of all kings OIP 2 127 No. 14:4 (Senn.); *dannāku dandan-nāku e-tel-la-ku šitraḥūku* I am powerful, all powerful, lordly, proud Borger Esarh. 98:19; *rubū nādu nasqu šit Bābili e-tel šarrāni* Nebuchadnezzar, the pious prince, noble scion of Babylon, lord of kings BBSt. No. 6 i 2 (Nbk. I), cf. *e-tel-lu šarrāni* VAB 4 252 No. 6 i 6 (Nbn.); *e-tel kinātešu* lord of his peers (addressing the king) BE 17 24:6 (MB let.), cf. *e-tel ŠEŠ-[. . .] kinātešu* RT 19 60:1 (MB let., translit. only); *e-tel-l[u b]alti niši* address to the king) Anatolian Studies 6 152:75 (Poor Man of Nippur).

c) other occs.: *lugal.e ud me.lám.bi nir.gál : šarru ūmu ša melammūšu e-tel-lum*

etellu

the king, storm, whose (dreadful) glow is lordly Lugale I 1; a.a.mu 2.kám.ma.šè ì.nir.ra dim₄ [gal maḥ] ì.sukud gaba nu.gi : *abi ina šani e-tel šurbū rabi širi šaqū ul imahḥar* he repeats, "O my father (Ea), he (the demon) is lordly, exalted, great, sublime, lofty, irresistible" BIN 22:41f.; *lu e-tel-[. . .] šānina ia-a arši* [I (the tamarisk) am(?)] lordly, I have no equal KAR 145:26 (SB wisdom); DIŠ *qardat e-tel-le-et emūqān pu-ug-*gu*-lu* if it (the horoscope) is heroic, lordly, he (the boy) will be a giant in strength TCL 6 14:31 (SB astrol.). Note ^tNIR.GÁL-URU-*Arba'il* (name of a slave girl) ADD 61:4, also Bād-e-ti-lum^{k1} OECT 3 24:5, Bād-e-te-el-li-im^{k1} TCL 7 42:6 (both OB letters).

d) in adjectival use — 1' said of the word of a god: *puḥriššun e-te-el qabūša šūtur* in their (the gods') assembly her (Ištar's) speech is lordly, supreme RA 22 171:1 (OB hymn); *iptēz [ma pāšu qab]āšu e-te[l]* En. el. V 156; *ina šipir idišu iššerma ina ālišu pišu i-te-el* through the work of his hands (lit. arms) he will be successful, what (comes from) his mouth will pass in his town for the word of a lord (lit. will be lordly) YOS 10 54 r. 25 (OB physiogn.), cf. [*lu*]-*ú e-tel* KA RA 16 78 De Clercq No. 260 bis 1 (MB seal); KA *e-tel-la išakkan* he will make a lordly speech Dream-book 326 Sm. 952+ : 26', cf. *rubū ina ekallišu* KA NIR.GÁL *išakkan* the prince will make a lordly speech in his palace TCL 6 3 r. 30, also Boissier DA 9:26, KAR 423 ii 52 (all SB ext.). In personal names: *E-te-al-pi-x* (KA×KÁR)-^d*Dagan* Bab. 8 pl. 5 No. 17 r. 1, Bason Tavolette 241:2, 243:4, and passim in Oakk.; *E-tel-ka-dingir* VAS 7 154:38 (OB), *E-tel-pi-Ištar* CT 8 6b:27, and (with Marduk, Nabú, Sin, Šamaš, Adad, Girru, Uraš) passim in OB, see Ranke PN 81f., BA 6/5 91, also (abbreviated *E-te-el-pu-um*) Meissner BAP 81:17, and passim, also *E-tel-pu* ADD 851 i 6 (NA), *E-tel-pi* VAS 5 10:4 (NB).

2' other occs.: *amēlu šú é* NIR.GÁL DÙ-u[š] that man will build a lordly house Kraus Texte 22 iv 16, also Dream-book 311 Sm. 29+ : 2' (both SB omen apod.); [*el-ta-al-la giššu ašabbirma amurdinnu ana nipši anappaš* I shall break to bits the lordly thorns, I shall pluck into

etellû

tufts the (thorny) *amurdinnu* plant ABRT 1 26 r. 1 (NA oracle); um.ma.[...] sukud.da hê.du, še.er.ma.al : *ibtarrâ niši mâti lânsû elâ šūsumu e-tel-la* the people of the land stared at his tall, magnificent, lordly figure 4R 20:15f.

The epithet *etellu* or *etelletu*, which suggests more a meaning “prince” than that of “sovereign, overlord,” is applied to the younger generation of gods, such as Šamaš, Marduk, Ninurta, etc., and only rarely to Anu and Enlil. Among humans it refers only to kings, to divine qualities or attributes. The adjectival use is rare; it may have originally been an attributive, as seen in the Sumerian phrase un.bi ú.nir.gál kú.ù.dè un.bi a.nir.gál nag.nag.dè to give his people fine food to eat, to give his people fine water to drink TCL 16 pl. 126:14f., see ZA 42 25.

Landsberger, ZA 41 226 and JCS 8 131f.

etellû see *edulû*.

etellûtu (*etallûtu*) s.; **1.** lordship, **2.** authority; OA, OB, NA, SB*; cf. *etelliš*, *etellu*, *mêtellu*, *mêtellûtu*, *muttallu*.

umun.e an.na na.ám.umun.e ki.a na.ám.nir.ra dim.me.er šeš.zu.ta gaba.ri nu.tuk.ám : *bêlum ina samê bêlûtam ina eršetim e-tel-lu-tam ina îli athîka mâhîri ul tiši* O (Sin), lord, you have no equal among the gods your brothers, in dominion in heaven, in sovereignty on earth 4R 9 r. 11f.; su.lim an.ta.gál nam.nir.ra du₇.a : *šalummatu naši e-tel-lu-tam šūsum* he (Sin) wears an awe-inspiring halo, he is adorned with lordliness 4R 25 iii 46f.

kiš-šu = e-tel-lu-tum Malku I 66.

1. lordship: ^d*Kù-bu [li-iz-z]a-mir e-ta-lu-ut-ka tazammur* you sing, “O DN, [let] your lordship [be sung]” BBR No. 68 edge 2 (NA); *e-tel-lu-t[u]* (in broken context) Kraus Texte 38a:17 (apod.).

2. authority (OA): *a-na e-ta-lu-ti-šu annakam* PN *išbatma* PN seized the tin on his own authority TCL 19 20:15, cf. *a-na e-ta-lu-ti-šu annakam lišbat* ibid. 10, also *ana e-ta-lu-ti-šu ša* PN ibid. 26; *umme’ânû* PN *u mer’û* PN *ana e-ta-lu-ti-šu-nu 3 ahiûtîm išabbutu* the creditors of PN and the sons of PN may seize the three foreigners on their own authority VAT 9227:5 (= case 6), in MVAG

etenniwa

33 p. 308 (translit. only); *tuppî tukâl ša ana e-[ta]-lu-ti-kà ana ma-šu tuppia tašabbutu* you hold my tablet (saying) that you may seize (the silver) on your own authority according to the extent (specified in) my tablet KTS 30:25; *e-ta-lu-tám tēpušma šuprî ba-la-tum a-ḫi-a taddin* you have overstepped your authority by selling the . . . -s without (the consent of) my brother CCT 3 28a:19; *anāku balum tērtika e-ta-lu-tám eppašma ḫarrān zukiṇim errab* (how could) I act on my own authority, without your orders, and take the byroad? TCL 19 70:13; *išti* PN *e-ta-lu-tám ēpušma šuqlî ipturma annakî ilqî* together with PN, he acted on his own authority, opened my container and took my tin TCL 14 3:7.

Landsberger, JCS 8 131 n. 338; J. Lewy, MVAG 33 309.

etēmu (*etēnu*) v.; **1.** (uncert. mng.), **2.** *uttumu* to mix(?), **3.** *šutētumu* to mix(?); OB, SB*; I *etim* (*etin*), II (lex.), III/2.

𒂍.𒂍 = *ba-la-lum, ut-tu-mu, šu-te-tu-mu, bu-ta-qu-lum, du-uš-šu-ú* to mix, to . . . Proto-Izi b 1ff., also f 27ff.; sa.tál, sa.dub = *e-te-nu* BRM 4 33 i 8f. (= RA 16 201).

1. (uncert. mng., stative only): *šumma* Á.ZI 𒂍AR *e-ti-ím* if the right side of the lung is . . . (followed by *ekim* is atrophied) YOS 10 36 ii 6 and 8 (OB ext.); *šumma bitu e-ti-in bitu šû dannatu išabbassu* if the house is . . . , hardship will befall this house CT 38 13:86 (SB Alu).

2. *uttumu* to mix(?): see lex. section.

3. *šutētumu* to mix(?): *ina ḫiṣim* (var. *ina ellim*) *tu-uš-te-te-ma tašaqqišuma* (var. *tašakkanma*) *ine’aš* you mix (the drug) in refined oil, make him drink it (or: you put it on), and he will get well HS 1883:7, 16, vars. from ibid. 25f. and r. 15 (unpub., OB med., quoted by von Soden, Or. NS 24 137).

Possibly, *etim* could mean “soft, disintegrated” and *uttumu*, *šutētumu*, “to soften, dissolve in oil,” etc.

etenniwa adj.; (mng. unkn.); MB Alalakh*; Hurr. word.

600 *uranni e-te-en-ni-wa* (beside x *uranni ḫeraḫanniwa*) Wiseman Alalakh 437:2.

etēnu

etēnu see etēmu.

etēqu (etiqu) s.; rate(?); NB; cf. etēqu A.

aki e-te-qu ša URU GN *suluppī ina URU GN ina MN . . . inandin* (one-half mina of silver owed by PN) he will pay dates in MN in GN according to the rate(?) (of exchange) of GN Nbn. 344:3; *aki e-te-e-qu [ša] MN [x] x ina MN₂ inandinu* (x silver owed by PN and PN₂) they will pay in [barley?] in MN₂ according to the rate(?) (of exchange) of MN Moore Michigan Coll. 30:7; *miksu ša 200 GUR [i]na kandakišu alla ki e-ti-ig-šú ibaššú ina mašihūšu muhuršu* receive from him in his measure the toll for the 200 gur (of dates that) are in his storehouse, apart from what corresponds to his rate CT 22 44:14 (let.).

Oppenheim, JNES 6 119 n. 13.

etēqu A v.; 1. to pass along (walking), to go overland, to advance on or continue a journey, to march in review, to pass by, to elapse, 2. to pass through, to cross, to transgress, to go beyond or exceed, 3. to by-pass, avoid, 4. *šutuqu* to send on overland, to make pass on or proceed, to pass (objects) on, to move (objects) past (a person or another object), to hand over, transfer, to go through with a ritual, to allow time to elapse, to cause delay, 5. *šutuqu* to pass through difficult territory, to lead or send across, to allow persons or boats to pass or pass through (customs), to exceed or surpass, 6. *šutuqu* to avert or make pass by, 7. IV to be transgressed, to be transferred; from OA, OB on; I *itig* — *ittig* — *etig*, I/2, I/3, III, III/2, III/3 (*u-sa-ni-taq-a-ni* ABL 480 r. 8, NA), IV; wr. syll. and DIB; cf. *etēqu* s., *ētiqu*, *ētiqu* adj., *mētiqu*, *mētiqu*, *mušētiqu*, *mūtaqu*, *šutuqu* adj., *šutuqu*.

di(!)-ib(!) DIB = *ba-a-a-ú*, *a-la-ku-um*, *e-te-gum*, *ha-la-lum*, *ra-ab-bu-um-ma* MSL 2 129 iii 1ff. (Proto-Ea); di-ib DIB = *ba-²-u*, *e-te-qu* Ea I 236f., also Idu II 287; dib = *ba-²-ú*, *e-te-qu* Lanu D 5f.; [dib] = [*ba-²-ú šá e*]-*te-qí* Antagal C 183; [di]b.ba = *e-te-qu* (in group with *ba'ú*, *sapānu*) Antagal D 240; šu.dib.dib = *e-[t]e-qu* (in group with *napaltá*, *ba'ú*) Antagal A 215; [dib] = *ba-a-ú*, [*š*]-*u-tu-qu* Izi B vi 2f.; [gir.kúr.dug₄.ga, [DIB^{di-1}]b.ba, [...].dib = *e-te-qu* Nabnitu Q 2ff.; [ba-al][BAL] = [*e-te*]-*qu* S^a Voc. Z 2' and Y 2';

etēqu A

e [ē] = [*e-te*]-*qu* A III/3:156; bu-ru u = *šu-tu-qu*, *šu-te-tu-qu* A II/4:115f.

[KI.A] id.da.ke_x(KID) gir.mu.un.dib.dib.bi.[ne]l : [*ki-ib*]-*ri nāri i-te-ni-it-ti-qu* they always go along the river bank JRAS 1932 557:18f.; in.dib : *ú-še-ti-ig* Ai. I iii 74; nu.bal.e : *la e-te-qí* CT 17 34:1f., cf. mng. 2c; kúr.dug₄.ga.na : [*il*]-[*ti-q*]u 4R 30 No. 1 r. 15f., cf. mng. le; gir.pap.hal.la.zu.dè : *ina i-te-et-tu-qí-ka* 4R 17:11f., cf. mng. 2b; da.è.na : *e-te-eq ité* AMT 102:10, cf. mng. 2c; lú.dib.bi.da.kam = *ša e-te-qí*, lú.nu.dib.bi.da.kam = *ša la* MIN 2NT-344:1f. (gramm.).

ba-²-u, *še-e-pu*, *na-pal-tu-u* = *e-[te-qu]* Malku II 96ff., also LTBA 2 2:248ff.; [*na*]-*pal-tú-ú* = *e-te-qu* An VIII 85; *ba-²-u* = *e-te-qu* LTBA 2 1 v 40; *pa-ra-kum*, *pa-ra-šu* = *e-te-qu e-te-e* Malku IV 109f.; KI.ÜR *ma-la-ku* // KI // *áš-ri* // ÜR // *ba-²-ú šá e-te-qu* CT 41 30:16 (Alu Comm.); *i-tu-ku* ^dLAMA *i-ti-ig* (gloss:) GIN-*ak* . . . will pass, variant: will go CT 39 2:92 (SB Alu).

1. to pass along (walking), to go overland, to advance on or continue a journey, to march in review, to pass by, to elapse — a) to pass along (walking): *ša . . . tūdāt la a'āri pašqāti . . . e-ta-at-ti-qu-ma* who has many times walked along untrodden and difficult paths Lyon Sar. 2:11, cf. dupl. (with *e-te-et-ti-qa*) Winckler Sar. 64:3; *harrān eddēti e-te-et-ti-qu* they passed along thorny roads Streck Asb. 70 viii 86; ^d*Šamaš imahharka alaktu i-ti-qu puluḫti* O Šamaš, he who has passed along a road of terror addresses you (for help) Schollmeyer No. 16 iii 26; *amēlu šú sūq ālišu šalmiš* DIB-*ig* that man will pass safely along the street of his town Boissier DA 28:19 (SB ext.); *šumma amēlu ana šibūtišu sūqa* DIB-*ma* GIN if a man goes on an errand along a street AMT 65,4:21; *šumma aššat a'āli ina ribēti te-te-ti-ig* if a married woman frequents the city square KAV 1 ii 15 (Ass. Code § 12); *ašar . . . [mam-man] ina libbi la e-te-qu aḫlup* I slipped through (easily) where nobody had passed before Scheil Tn. II 34; *agannaka suddirama bu'ām u nāgiri ina āli li-ti-ig* keep up a continuous search there and have the town crier go around in the town YOS 3 174:8 (NB let.); *akalē ittišunu ul akkal mē ittišunu ul ašatti itúššunu ul et-ti-ig* I will not eat bread with them, I will not drink water with them, I will not walk beside them ABL 1240 r. 7 (NB).

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b) to go overland: *u atta išti urki'ūtim et-gám . . . umma attama urkiš[unu la] e-ti-gám* travel to me with a later caravan — but you said, “I cannot come later” TCL 4 10:19 and 26 (OA let.), cf. KTS 6:19; *ṭuppaka le-ti-qá-ma* may a tablet of yours arrive here TCL 4 26:23 (OA let.); *ana GN luqūti le-ti-ig-ma* let my goods travel overland to GN BIN 4 12:25 (OA let.); *pirikannū aššumi PN ana Waḥšušana eqlam e-ti-qú kaspum šimšunu a-Kà-ni-iš aššumi PN e-ti-gám-ma* the . . . -garments will travel overland to GN in the name of PN, their purchase price in silver will travel overland to GN₂ in the name of PN VAT 13513:16f., translit. only in MVAG 33 No. 226 p. 226, and (said of merchandise) passim in OA; *kaspum ša barīni ana šumi kilallīni eqlam le-ti-ig* let the silver which is our common property travel overland in the name of both of us BIN 4 52:24 (OA); AN.NA *annānum u kaspum allānum aššumi PN eqlam e-ti-ig* the tin from here and the money from there will travel overland in the name of PN BIN 6 247:15 (OA); *mehrum ša ṭuppē harrumūtim eqlam e-ti-qú* the copy of the case-tablets has traveled on CCT 1 4:48 (OA); *kaspu ša la PN ana e-te-qu ul i-te-«ti»-iq* the money must not be used for overland transactions (lit. go over land) without the permission of PN (the partner in the enterprise) TCL 12 40:8f. (NB); *mimma mala elat 4 GÍN KÙ.BABBAR PN ana e-te-qu it-ti-qu ana muḥḥi illi* whatever money of PN (the partner) above four shekels is used for overland transactions goes to his (own) debit Nbk. 300:9; *e-ti-qa [e]-[la]t ul it-te-qu-² harrāna ana e-lat.MEŠ-šū-nu ul illaku²* they (the two partners) will not undertake overland transactions in addition(?), nor will they transact business beyond their (capital) TCL 13 184:14 (NB); *ultu muḥḥi 1 GÍN kaspi ša ana <e-te-qu>* (text *ana*) *ul i-ti-ig ša it-ti-ig ina muḥḥi illi* nothing more than one shekel must be used for overland transactions, he (the partner) who handles overland transactions will be debited (for them) Moldenke 13:8f. (NB); *mār Bābili lu mār Barsip ša ina libbi e-ti-qu-[ni] li-iš-bat-u-ni-e-šū-nu* shall they arrest any native of Babylon or of

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Borsippa who has traveled (riding) on them (the horses)? (mng. obscure) ABL 315:14 (NA).

c) to advance on or continue a journey — 1' in gen.: [*i*]nanna ina MN UD.29.KAM *e-et-ti-ig* I shall travel on now, on the 29th of MN TCL 1 53:16 (OB let.); *ištu allikam LÚ.KUR-ma ana GN ul e-te-eq* since I came I have not been able to continue my journey to GN because of the hostilities ibid. 13, cf. *ina pāni aḥiātišu ana GN ul i-ti-qá-am* VAS 16 158:21 (OB let.); *ištu GN ikšudunim ana GN₂ i-ti-qú* they arrived here from GN and proceeded to GN₂ ARM 6 14:16, cf. PN *mār šipri GN u PN₂ mār šipri GN₂ . . . i-ti-qú* ARM 6 19:9; *assurri PN [i]-it-ti-ig-ma ālam šāti iṣabbat* if — Heaven forbid! — PN advances and seizes this city ARM 2 49:6', cf. PN *ana Šubat-Enlil ana e-te-qi-im tukkašu iddi* ibid. 130:9; *šumma la kīamma te-te-et-qa-am al(!)-ka-am la tatār* (if my message reaches you in GN, turn back) if it does not and you have (already) advanced towards me (beyond GN), come on here, do not turn back ARM 1 70:17; *šumma nakru ištu GN i-ti-ig-ma* if the enemy advances from GN ARM 2 30:13'; PN *itūa li-ti-qá-am* let PN proceed at my side BE 17 78:5 (MB let.); *inanna tamkārūa ša itti PN tebū ina GN ana šimāti ittaklū ultu PN ana muḥḥi aḥija i-ti-qu . . . PN₂ PN₃ tamkārēja iddūku* now my merchants, who were en route with PN, had been detained on business in the land of Canaan — after PN had proceeded on his journey to my brother, PN₂ (and) PN₃ killed my merchants EA 8:16 (MB); *minū šar Aššur ša mār šiprika ikallū [mārē šiprija] i-te-né-et-ti-qu-ma u mārē šiprika šar Aššur ikallā* why is it that the king of Assyria detains your envoys? while my envoys are always able to continue their journey, the king of Assyria detains your envoys KBo 1 10:48 (let. of Hattušili III); *e-te-tiq GN ētebir assakan bēdāk* I advanced, crossed the river GN and pitched camp AKA 368 iii 71 (Asn.); 20 *bēru KUR GN . . . ana arkija umašširma e-ti* (var. *-te*)-*ig* I advanced, putting behind me twenty double miles of Mount Cassius Borger Esarh. 56 iv 58; *ana šuzub napšātešunu pagrī ummānātešunu uda²*

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išu e(var. i)-ti-qu to save their lives they pushed on, trampling on the bodies of their (own) soldiers OIP 2 47 vi 29 (Senn.).

2' in hendiadys with *alāku* (OA, NA): *tértaka lillikamma li-ti-qám-ma* let your orders come here BIN 6 28:38 (OA let.), see also TCL 19 40:17, sub mng. 1f-1'; *tēmu ana mār šipri liškun li-ti-ga lillika* let (the king) give instructions to the messenger and let him come (back) ABL 433 r. 18 (NA), cf. *te-ti-ga tallaka* ABL 523 r. 9, also *li-ti-qu lil-liku issika* ABL 701 r. 13, *e-ta-at-ga ittalka* ABL 1002 r. 8; *ila ušēšá u usaḥḥar ušērab šú e-te-ga illaka* he (the charioteer) will take the god out and bring (him) back again, (then) he himself will come (back) ABL 65 r. 5 (NA), cf. *ana GN e-ti-iq allik* ABL 814:6; *ittalka ana panija i-te-et-qi* he arrived before me ABL 1273 r. 4 (NA).

3' as technical term in astron.: [*šumma*] MUL.SAG.ME.GAR *ana erēb šamši DIB-iq* if Jupiter passes by(?) toward the west Thompson Rep. 29 r. 2, cf. (wr. *i-ti-iq*) *ibid.* 187:1; *šumma* MUL.SAG.ME.GAR *ana imitti* MUL.DIL. BAD *i-ti-iq* if Jupiter passes to the right of the planet Venus Thompson Rep. 194:2; *šumma* MUL.SAG.ME.GAR *ikšudamma* (wr. *ik-KUR-am-ma*) MUL.LUGAL DIB-iq-ma *ip-ni-šú arkānu* MUL.LUGAL *šá* MUL.SAG.ME.GAR DIB-šú-ma *ip-nu-šú ikaššadamma* MUL.SAG.ME.GAR DIB-iq-ma *ina ribišu illak* when Jupiter has culminated and passed Regulus and overtaken it, and afterwards Regulus, which Jupiter had passed and overtaken, culminates and passes Jupiter and sets Thompson Rep. 272 r. 4ff., cf., for LB refs., Neugebauer ACT p. 473, s.v.

4' (unkn. mng., in NB econ.): *ša ina epuš nikkassi ša MU.12.KAM ina muḥḥi PN it-qu ana PN SUM.NA* (x dates) which had been transferred(?) to PN in the settling of the accounts of the twelfth year have been given to PN Nbn. 686:24; KÙ.BABBAR *ša ana muḥḥišunu bēli it-ti-qu pāt našānu* BIN 1 89:18 (let.); 2 GÍN TA ŠU^{II}.MEŠ *ana muḥḥi [...]* *e-ti-iq* UCP 9 61 No. 15:7; *kaspu ana [...]* *ana muḥḥišu e-ti-iq* (in broken context) UET 4 126:7, cf. *ina pāni* PN *e-ti-iq* Cyr. 256:15.

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d) to march in review, to parade: RN ... *ina kussī nīmedi ušibma šallat URU Lakisu maḥaršu e-ti-iq* RN is sitting on his throne and the booty of Lachish passes in review before him OIP 2 156 No. 25:4 (Senn.), also *ibid.* 157 No. 29:4 and No. 30:4; *kī LÚ.GAL.MEŠ TA panēšu e-ti-qu-u-ni ittalka* he came as soon as the officials had marched by in review before him ABL 1046 r. 5 (NA); *kī ša ... [LÚ].MAḤ.MEŠ-ni ša mātāte gabbu [ina pā]n abika e-ti-qu-u-ni [k]i annimma ina pān mūr šarri ... [li]-e-ti-qu* just as the noblemen of all the countries marched in review before your father, so let them march in review before the crown prince ABL 948 r. 7 and 10 (NA); *šattišam in nuḥši u ḥegalli in maḥarišunu e-te-et-ti-iq* every year I used to march in review with an abundance and plenty (of offerings) before them (the gods) VAB 4 94 iii 17 (Nbk.), also *ibid.* 168 vii 31, cf. *ina i-te-et-tu-qi-ia* (in broken context) *ibid.* 284 ix 57 (Nbn.); *itti nārē u sammē ina ribēt Ninua e-te-et-ti-iq* with musicians and harps I paraded through the square of Nineveh Berger Esarh. 50:38.

e) to pass by: *aššum girrim ša ina panija uššiam «uššiam» GAL.UNKIN.NA ašālma umma šūma mimma ul i-ti-qu-ú* concerning the caravan which left before me, I asked the chief of the assembly and he said, "They did not pass through at all" TCL 17 34:12 (OB let.); *u ālam šāti ata[mm]urāku kīma 1-šu 2-šu 3-šu e-ti-iq* I know that city well because I have passed by (there) many (lit. one, two, three) times ARM 1 39:10; *ša ištu ūm šāti zēr šiknat napišti ašaršu la e-ti-qu* where from days of old no living being had passed TCL 3 97 (Sar.); *bīt hirsi mugirrē ša šarri ... it-ti-iq-u-ni* where the tracks of the king's chariot pass by ABL 80 r. 12 (NA); GIŠ.MÁ.MEŠ *lu la e-te-ga ki'á* the ships must not pass by, stop them! ABL 1385 r. 12 (NA); *uḫḫatu ... mala ... ina muḥḥija te-te-qu* the barley, as much as (in ten years) has passed by me (the tax-collector) YOS 3 118:16 (NB let.); *mamma ša la ša'āli la tumaššarama la it-ti-iq* you are not to let anybody pass without an interrogation ABL 292:22 (NB); *dibbu ša PN it-te-eq-ku-nu-šu* it is possible that PN will pass by (and

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call on) you BIN 1 31:6 (NB let.); kušú (var. NAGAR).HA a.nim.ma me.ri.kúr.dug₄.ga.na // ni (var. dug₄.ga.a.ni) : kušá ina la-i-ri-a-ni te-ti-qu // [i]-[ti]-[q]u (var. i-te-et-tiq) you passed by the crocodile at high flood 4R 30 No. 1 r. 15f., var from unpub. dupl., courtesy W. F. Albright; [ul] ilu e-ti-iq ammīni hamā šērūa no god passed by, why then are my limbs benumbed? Gilg. V iii 12; kīma kibsi immeri lisammekušima li-ti-qu-ši kīma kur-sinni imēri ina sūqi ētiqū likkilmēši may people avoid her (the sorceress) and pass her by like the tracks of a sheep, may the passerby in the street look (with contempt) upon her as upon a donkey's hock Maqlu V 44; šumma . . . iṣṣūru ištu šumēli amēli ana imitti amēli DIB-iq if a bird passes from a man's left to a man's right Boissier DA 34:1 (SB Alu), cf. (from right to left, etc.) ibid. 2ff., cf. also CT 40 48:1 and passim in this tablet of Alu; šumma . . . zību ana imitti amēli DIB-iq if a jackal-bird passes to the right of a man (who is going to see a patient) Labat TDP 6:7f., cf. šumma šīru ištu imitti amēli ana šumēli amēli DIB-iq KAR 386:10 (SB Alu), also šumma nūr iṣāti ina imittišu DIB-iq if a spark passes to his right Labat TDP 14:80, cf. ibid. 81; nāra tebbir mēšu la tašatti gišim-mara DIB-iq-ma GIŠ.PA [. . .] GIŠ.PA-šá taḥaṣ-ṣabu ummānka imaqqut if you cross a river, do not drink of its water, if you pass by a date palm, [do not break off] a branch, (because) if you break off its branch, your army will go down in defeat CT 31 9 r. iv(!) 13 (SB ext.).

f) to elapse (said of time), to expire (said of a term) — 1' said of ūmu and arḫu (in OA): mimma kaspim annīm ūmūšunu mal'u ṭup-pēšunu amrama ša ūmūšu e-ti-qū-ni šibtam šašqila (payment) is due on all of this silver, check the pertinent tablets, and make anyone whose term (lit. days) is overdue pay interest BIN 4 25:28 (let.), cf. ina tamkārīm ša ūmūšu e-ti-qū-ni kaspam u šibassu šašqila TCL 4 14:14, and passim; ṭuppē amrama šumma ūmūa e-ti-qū šibtam šaḥḥitama check (pl.) the contracts, if my term has expired, . . . me interest! TuM 1 5c:13 (let.), cf. ūmūa e-ta-at-qū TCL 4 50:13, also CCT 2 46b:8, CCT 4 26b:7; ūmūšu 4 ḥamšātum e-ti-qá ṣabassuma kaspam

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u šibassu šašqilšu his term for four five-day weeks has expired, get hold of him and make him pay the silver and the interest on it BIN 4 15:9 (let.), cf. ūmūka 9 ḥamšātum e-ti-qá illika TCL 19 40:17, also ūmūšu 3 ITI.KAM e-ti-qū Contenau Trente Tablettes Cappadociennes 23:13, and ūmūšu 3 šanātīm lu e-ta-at-[qá] BIN 6 59:7; šumma 1 ITI.KAM u 2 ITI.KAM e-ta-at-qū if one or two months have elapsed (after the expiration of the term) BIN 6 55:18.

2' said of adannu (edannu): edannu e-ti-iq-ma annuku ana šibti illak should the term expire, interest will be charged on the tin KAJ 41:8, cf. (silver) ibid. 44:8, (barley) 58:11, (bricks) 86:8, cf. also e-ta-nu e-ti-iq-ma URUDU.MEŠ ana šibti illaku SMN 3496:8 (unpub., Nuzi), also e-ta-nu i-it-ti-iq-ma (in broken context) Wiseman Alalakh 51:7 (MB); edannu e-ti-iq adru u kirūšu uppu laqi should the term expire, the barn and the orchard that goes with it are considered sold (in settlement) KAJ 63:15, cf. idannu i-te-te-ēq-šu-ma KAJ 101:19; a-da-ni iṣ-ku-nu it-ti-iq-ma ša pāši idišu u kalmakrī idātišunu inandin should the term he stipulated expire, he will have to pay rent for the axe and the knives Peiser Urkunden p. 33 VAT 4920:13 (MB); kī adannu i-te-et-qa adi imēra nibbakamma ninandinu we will return the donkey before the term has expired (oath) TCL 13 165:10 (NB), cf. kī adannu ša PN ittini iškunu i-te-et-qu adi rēḫi ša AB.GUD.HI.A . . . nibbakamma YOS 7 43:18 (NB), also itmā kī . . . adanšu ul te-ti-qu TCL 13 140:20 (NB); adannu i-ti-iq-ma kaspu ša eṭēru la iši the term became due, but he had no money to pay Moldenke 2 53:7 (= AJSL 27 219, NB); ūmū iqtatū i-te-ti-iq adannu the days are at an end, the term has elapsed Gössmann Era II p. 19 KAR 169 iv 12, cf. KUR.UD-ma ana balāt adanna i-ti-[iq] (var. i-te-iq) Ludlul II 1 (= Anatolian Studies 4 82), var. from 4R 60* B 1; [a-d]a-an-ni TA lu e-ti-iq lūši ina šapšaqi . . . , may I escape from my hard situation (mng. obscure) 4R 54 No. 1:26 and 28 (SB rel.); adanšu ul it-ti-iq the appointed time has not elapsed Thompson Rep. 227 r. 2, also adi adanšu ša itti it-ti-qu ibid. 245 r. 5.

3' other occs.: 7 dārū i-ti-qū-ma seven generations have passed AAA 19 pl. 81 i 18

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(Šamši-Adad I); *awatum ša innepšu wedi i-te-ti-iq anāku uttarwir attaqi* the matter that occurred is over now, I have lit fires and made sacrifices ARM 4 59:6; *šumma ištu ITI Hijari i-ti-iq* Wiseman Alalakh 46:13 (MB); *kimē MU.KAM.Ī.A i-[t]e-et-qū* when the years had passed MRS 9 RS 17.335+ :5, cf. *ibid.* RS 17.382+ :5; *šattu annītu lu-u-te-ti-qī* let this year pass ABL 91 r. 8 (NA); *tīdā ... kī ebūru it-te-eq* you know that harvest season will pass ABL 815 r. 13 (NB); *murussu DIB-iq* his illness will pass Labat TDP 160:30; the pregnant woman shall wear the amulet for a hundred days TA *ūmu ša qa-ni-šū DIB-iq-šū* from the day when her menstruation stops (lit. her menstrual bandage passes from her) RA 18 163 r. 12 (SB Lamaštu).

2. to pass through, to cross, to transgress, to go beyond or exceed — a) to pass through (mountains, etc., instead of the usual *nabal-kutu*): *ša šadī i-te-né-ti-qū im-ma-ni-iš* he who often crosses mountains as if they were ... PBS 13 11 ii 11' (OB lit.); *ħursāni bēruṭi ašar la mēteqī ša šarru ĵarumma arħātešunu la idū ... e-te-ti-iq-ma* I passed through ... mountains where there is no passage, of which no (other) king knew the paths KAH 2 58:38, cf. *i-te-ti-iq-ma* *ibid.* 60 i 43 (both Tn.), cf. also AKA 53 iii 47 (Tigl. I); *girri pašqūte šadē maršūte ... e-te-tiq* (var. DIB-iq) AKA 269 i 46 (Asn.), cf. *e-ta-tiq* AKA 196 iii 16 (Asn.); *um-mānāt Aššur ... ša ... šadē bēruṭe ... e-ta-at-ti-qa-a-ma* the Assyrian troops which had crossed many ... mountains (and were exhausted) TCL 3 128 (Sar.); *e-te-et-ti-qa šadē maršūti ētebbira kališina tāmātu* more than once have I passed through difficult mountains, and crossed all the seas Gilg. X v 26; *kīma mītu la e-ti-qu bāb balāṭi* as a dead man cannot pass through the door of life CT 23 10:16 (SB inc.); *šīru illik i-ti-iq šadā* the serpent left, and passed through the mountain Bab. 12 pl. 5:11 (SB Etana), cf. *alīk urħa e-ti-iq šadā* *ibid.* pl. 3:42; LÚ.ĪUN.GÁ.MEŠ *ina muħḫi it-ti-qu* the hired men pass through (the line of police posts) YOS 3 139:10 (NB let.); ^d*Sin ēma ITI [pi]rikšunu DIB.MEŠ-ma TAG.MEŠ-šū-nu-ti* the moon passes every month through their (the stars') sector and

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touches them CT 33 8 iv 32 (astron.); [^dU+GUR] *u ^dMEŠ.LAM.TA.È pirik māti it-ti-qu* Nergal and Meslamtae (i.e., the plague) will pass through the territory of the country Ach Adad 12:32 (apod.).

b) to cross (rivers, boundaries, etc., syn. or parallel with *ebēru*): *an.kū.ga.ta gir. pap.ħal.la.zu.dè : šamē ellūti ina i-te-et-tu-qī-ka* as you keep crossing the pure sky 4R 17:11f., cf. [*e-t*]e-né-et-ti-iq *šamāmi* VAS 10 213 i 10 (OB lit.), also *te-te-né-ti-iq ginā šamāmi* Schollmeyer No. 16 i 27; *ša tiāmāt rapašta itebbiru uzzuššu kī titurri i-ti-it-ti-qu ašar šašmē* who has crossed many times the broad sea in all its fury, who has passed many times through battlefields as though over a bridge En. el. VII 75; *nār GN i-ti-iq-ma* he crossed the river GN ARM 2 113:10; *nārūti ... ina mīlišina ikiš e-ti-iq* I crossed the rivers at high water as if they were ditches TCL 3 30 (Sar.); *māt ħuribte e-te-ti-iq* I crossed the desert Smith Idrimi 15; *aššu itē Ursā Uraz-tā'a patti mātišu rapaštīm la e-ti-qu ina šeri la aqqū damē quradēšu* (I prayed to Aššur) that I need not cross the border of the Urartean (king) Ursa, the frontier of his vast land, that I need not shed the blood of his warriors on the field (of battle) TCL 3 123 (Sar.); *Idiglat u Purattu la tebbirani ika u palga la te-et-ti-qa-ni* you are not to cross the Tigris or the Euphrates toward me, you are not to cross ditch or canal to (reach) me Maqlu V 133; *itā ika u palga NU DIB* (var. adds -iq) *BE itē šaknuka DIB-iq-ma ummānka imaqqut* do not cross the borders, nor any ditch or canal, if you cross the borders set for you your army will go down in defeat BRM 4 12:58f. (SB ext.), var. from CT 30 15:10, cf. *itē nakri NU DIB-iq KAR 148:12* (SB ext.); *Ašir apparū la ħabārim [qaqqu]rū la kabāsim palkū la e-ta-qī-im* Aššur is (like) uncrossable reed swamps, grounds that are not to be trodden, boundaries that are not to be crossed Belleten 14 226:38 (Irišum); *ē te-ti-iq itā ē tusahhi miš[ra]* do not cross the border, do not obliterate the boundary! (name of a kudurru) BE 1/1 83 r. 22 (NB), cf. *ša ... ika mišra it-ti-qu* MDP 6 pl. 10 iv 18 (MB kudurru); *taħūmu ša ú ka la x bēli urammū e-ti-qu ussa-*

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tabbulu iḥabbutu they have crossed the border which . . . my lord has neglected, (now) they will cause confusion, and they will plunder ABL 547 r. 4 (NA).

c) to transgress: *kīma ša itām rabi'am te-ti-qá panūkunu ul ibbabalu* you will not be forgiven, just like one who has transgressed a major interdict TCL 7 11:32 (OB let.); PN LÚ.ŠU(text BA).DU₈.A *ina awat bēlišu i-ti-iq ina awat ramanišu uš-ta-bi* PN, who is bonded, acted against the will of his master and proceeded(?) on his own responsibility Wiseman Alalakh 120:2 (MB); *mamman ina ilī itūkka la it-ti-iq* no one among the gods would dare venture beyond the limit set by you En. el. IV 10, cf. *e-ti-iq itēšu* (in broken context) TCL 3 102 (Sar.); da.è.na dingir.re.e.ne.ke_x(KID) : *e-te-eq itē ša ilāni* the transgression of the limits set by the gods AMT 102:10 (SB inc.), and passim, cf. *māmīt itē ili e-te-qu* Šurpu III 56, also *itē ketti i-ti-qu* Šurpu II 66, and *ša itā ša Šamaš it-ti-qu* Bab. 12 pl. 2:40 (SB Etana); *Ursa malikšunu ša itē Šamaš Marduk e-ti-qu-ma* RN, their king, who had transgressed the limits set by Šamaš and Marduk TCL 3 148 (Sar.), cf. *anāku . . . nāšir kitti la e-ti-iq itē Aššur Šamaš* ibid. 156; sag.ba sag.ba giš.ḥur.ra nu.bal.e giš.ḥur dingir.re.e.ne.ke_x nu.bal.e : *māmīt māmīt usurtu ša la e-te-qí usurat ilī ša la nabalkuti* spell, spell, (magic) drawing impossible to cross, drawing of the gods that cannot be stepped over CT 17 34:1ff.; *ša . . . ana la egē e-te-ti-⟨qu⟩ usurtašu* who without exception used to transgress his (Šamaš's) ordinance TCL 3 94 (Sar.); *ēpiš anni u gillati e-ti-iq māmīt ilāni* the criminal and evildoer, who perjured himself before the gods TCL 3 309 (Sar.), cf. *e-tiq māmīti aja elā* Tn.-Epic iv 20; *šumma RN awāte annāti ša riksi u māmīti la inaššar u ištu māmīti i-te-te-eq* if RN does not observe these terms of the sworn treaty but breaks (his) oath KBo 1 4 iv 42 (treaty), cf. ibid. ii 32, also *aššu māmīt ilāni rabūti ša e-ti-qu* Borger Esarh. 47 ii 56, also Rost Tigl. III pl. 22:16; [LÚ] *Hurri niš ilāni i-te-ti-iq* the Hurrian has transgressed the oath KBo 1 5 i 25 (treaty); [nam.erim nu.dib].bi^{nu.ud.bi} sa.pār^{pār} ma.al.la [...]

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NE *ib.te.ri* : *tušāḥiz pī mātika la e-té-eq [ma-mi-ti] našār šipāri* [...] you taught your country not to transgress an oath (and thus) keep out of the net (of the gods) KAR 128:10 (prayer of Tn.), cf. *ul išḥu[t] māmītka e-tiq šipāraka* Tn.-Epic v 20, also ibid. 14, for *gišparra etēqu*, see *gišparru*; *ša ma-ri-ši elika e-te-te-qi a-ḥat-ka* (var. [e-te-t]i-iq a-ḥa-at-ka) I transgressed your net(?) many times, (an act) that is displeasing to you (my god) KAR 45 r. i 17 (SB rel.), var. from dupl. K. 2367:7' (unpub.).

d) to go beyond, to exceed — 1' in ext.: *šumma kakkum padānam i-ti-iq-ma* if the "weapon" extends beyond the "path" YOS 10 18:31ff. (OB); *šumma kunuk ešemšerim 2 kistī imittim šumēlam i-ti-iq* if, of the two transverse processes of the vertebra, the right one extends farther than the left YOS 10 48:35f., dupl. ibid. 49:7f. (OB behavior of sacrificial lamb), cf. *kunukkum imittam e-te-eq* ibid. 8:20 (OB ext. report); *šumma m[artum] ana lib[bi] ekallim i-te-[eq]* if the gall bladder extends up to the middle of the "palace" YOS 10 31 v 9 (OB); *šumma . . . ubān ḥašī qablūtum šumēlša ištu rēšiša adi išdīša [e]l-ti-iq* if the left side of the middle finger of the lung extends from its top to its base YOS 10 2 r. 6 (MB ext. report); *šumma MUD ištu imitti tērānī eli tērānī* DIB-*iq* if the MUD extends from the right of the intestines over and beyond the intestines Boissier Choix I 91:5 (SB), cf. ibid. 6; *šumma . . . ištēt KAK.TI ša imitti ana mināt mināti kajamāwūti* DIB-*iq* if one of the right ribs exceeds in its proportions the normal proportions CT 31 48a:9 (SB).

2' in astron.: *qarnu qarna i-ti-iq* (if one) horn of the moon extends beyond the other ACh Supp. 2 Sin 11b ii 12; [ša all]a x DIB (if a star) goes beyond x (longitude) Neugebauer ACT 471 sub DIB and p. 473 s.v.

3' in econ. (said of time): *ina MN kaspu uttēršu . . . šumma ištu MN i-ti-iq u uššab* URUDU.MEŠ he will return the money to him in MN, if he lets it go beyond MN, he will pay interest on the copper Wiseman Alalakh 46:13 (MB); *ūmu atri ša PN ana muḥḥi PN₂ i-ti-qi akki ūmu x kaspu . . . inandin* for any day

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in excess that PN lets pass with regard to PN₂ he will pay x silver TuM 2-3 206:12 (NB); *ša alla arhi it-ti-qu ki x KÙ.BABBAR idi elippi inandinu* for (time) beyond the one month, they will pay x silver (per month) as hire for the boat AnOr 8 40 r. 11 (NB), cf. *elat arhišu i-te-qu* YOS 7 148:7 (NB); *kaspu ša ana muḫ-ḫišunu bēli it-ti-qu pūtu našānu* we guarantee for the silver that my lord will not go beyond (i.e., defer payment) towards them BIN 1 89:18 (NB); PN ... *itteme ki MN i-it-ti-qu* PN swore that he would not go beyond MN Nbk. 258:10, cf. *ki MN it-ti-iq adi kaspa ana PN eṭṭiru* Nbk. 42:9, also *ki MN i-te-et-qu* YOS 7 72:9, *ki UD.20.KAM ša MN it-te-qa adi alpa a₄ ana Eanna eṭṭiru* YOS 7 29:9 (all NB).

4' other occ.: *u ki mimma ina libbi iššá iḫsi u ki it-qa la tanaddašši* but if he has taken any of (the grain) and hidden it, or if he has taken more(?) do not give him anything (mng. obscure) GCCI 2 392:11 (NB let.).

3. to by-pass, avoid — a) in gen.: *e-et-qá-ni-i-ma lussaqar niška lutmâ* by-pass me (i.e., my country on your campaign?), and I will take an oath and swear (allegiance) to you AfO 13 pl. 2:7 (OB lit.); *mannu(m)ē awāti ša ṭuppi annēm i-ti-iq* anybody who evades the terms of this contract Wiseman Alalakh 3:45 (MB), cf. PN *ina awat bēlišu i-ti-iq* ibid. 120:2 (MB); *amāta išṭuruma ṛibuni anāku la emēšu u la e-ti-qu* I did not despise and did not by-pass the words that he (a previous king) had left to me in writing MDP 2 pl. 23 iv 27 (MB kudurru); *e-ti-iq annāti la ādir amāti arrat likšussu* may (my) curse reach him who by-passes this, who does not respect (these) words WVDOG 4 pl. 4 iii 11 (NA); *qibītka mannu unakkar* daḫ.a.zu a.ba mu.un. dib.bi.dè : *ašābka mannu it-ti-qu* (for *ittiq*) who can change your command, who can by-pass your twice spoken word (lit. your repeating)? SBH p. 71 r. 13f., dupl. Langdon BL 188:5f.; *riddi ili temēšma* you despise divine instructions (with comm. *me-e-šú = e-te-[qu]*) ZA 43 62:214 (Theodicy); *upnišu ana ili lipi mā* NAM.BÚR.BI *lēpuš mā lu e-ti-iq* let (the king) pray to the god, let him perform the ritual against bad (omens), may (the evil

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portent of the earthquake) by-pass (us) ABL 355 r. 22 (NA); if somebody falls sick and people say, "He has the dropsy," *ikkillu it-ti-iq-šu-ma ul* [...] the wailing is unfounded (lit. by-passes him) and he will not [die] Ebeling KMI 55:17; *baṭlu ... ul iššakin u simānu ul DIB-iq* no interruption (in the religious ceremonies) occurred, and (all rites) were performed on time BHT pl. 13:18 (NB chron.).

b) in leg.: *šumma ṭuppam šu'ati dajjānī uktallim šimdatam i-ti-qū-ni-ik-kum* if he shows this tablet to the judges, they will bring a verdict against you (lit. disregard the verdict (already given) in your favor) Böhl Leiden Coll. 2 p. 29 r. 6 (OB let.); *kīma na-[dī]-ti aḫuša i-ta-na-šu-ši [a]-na šimdat bēlija i-te-eg* since her brother regularly supports her as *nadītu*, she has forfeited the judgment of my lord (the king) de Genouillac Kich 2 D 24 r. 10 (OB let.).

c) in astron.: (if at a certain date an eclipse takes place, but is not seen in the capital) *attalá šú i-te-ti-iq* this eclipse has to be considered as if it had not taken place (lit. this eclipse has by-passed) ACh Supp. 2 Sin 29 i 13, cited ABL 895:4 (= Thompson Rep. 274), cf. Thompson Rep. 274F 3.

4. *šutuqu* to send on overland, to make pass on or proceed, to pass (objects) on, to move (objects) past (a person or another object), to hand over, transfer, to go through with a ritual, to allow time to elapse, to cause delay — a) to send on, to send overland: *ina panīka lu-še-ti-qū-ma u atta urkatam alik* let them forward (the documents) ahead of you and you (yourself) depart later on TCL 4 10:11 (OA let.); *u luqūtam ša šēp* PN *ištijama ú-še-ta-qám* I myself shall bring over with me the goods of the caravan of PN CCT 3 13:21 (OA let.); *kaspum iqqātija lāšuma išti* PN *la ú-še-ta-qum* since there is no silver in my possession I will be unable to forward you any through PN BIN 4 230:24 (OA let.); 50 *šubātēka u 4 emāreka iššēpija ana* GN *ú-še-ti-iq* I forwarded your fifty garments and your four donkeys to GN with my caravan BIN 4 36:8 (OA let.), cf. *šubātē ... mala ú-še-ti-qá-ni*

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išti āliki lillikunim BIN 4 48:14, and passim in OA; *šumma wardum u lu amtum ana kiššatim ittandin tamkārūm ú-še-te-eq ana kaspim inaddin* if a slave or slave girl has been given as a pledge, the merchant may take (him or her) overland (i.e., out of town) and sell (him) CH § 118:71; PN *šaknu ša ana «ša ana» šutuqūti ša unqāti u mār šipri ša šarri ina Nippur paqdu ana muḫḫi unqāti u ardāni ša šarri ša illakūnima* 3 ūmū 4 ūmū *ina Nippur ašbūma la imanguruma la ú-šet-ti-iq-šú-nu-tú* as to PN, the official who is placed in Nippur for the forwarding of the sealed orders and the messengers of the king, concerning the sealed orders and the servants of the king, who, when they come, stay in Nippur for three or four days, and still he is reluctant to send them on ABL 238 r. 12 (NB); *udē ana é[...] ul-te-ti-iq* I have forwarded the equipment to the temple [...] CT 22 48:7 (NB); *ilāni ana bit Lugal-Marada nu-ul-te-ti-iq* we transported the images to the temple of DN YOS 3 91:16 (NB let.).

b) to make pass on or proceed: KASKAL. MEŠ *šu-ti-iq-šu-nu našriš ana mahrija šubi-laššunu* send them on on the road and bring them safely to me Wiseman Alalakh 110:10 (MB let.); *kapdu ṭemu ša bēlija lušme'ma lu-še-tāq* may I speedily have news from my lord so that I can move on CT 22 37:20 (NB let.); *kabsi mātišu lu-u-še-ti-qu-u-ni-šú* ABL 1058 r. 8 (NA); PN *qanniya iššabtanni u ú-še-ti-iq* PN (the creditor) seized me by the hem of my garment and brought (me to court) SMN 3109:6 (unpub., Nuzi); *ūm ṭuppī annēm ana šēr bēlija ušābilam mé ana Dēr ú-š[e]-ti-iq* the day I sent this tablet of mine to my lord, I let the water pass through to Dēr ARM 6 6:15, cf. *adi mé ana Dēr la ú-še-ti-qu* ibid. 17; *gušūrāte ša ina GN iklāni . . . ina libbi qarābi ú-si-te-qa* I have been able to move the beams which had been held back in GN out of the battle zone(?) ABL 424 r. 4 (NA), cf. 17 UDU *ša bit^a Dagan ina pān šarrimma ḥannak la ú-še-ti-qu* the 17 sheep of the temple of Dagan are at the disposal of the king himself, they could not move (them) here ABL 615 r. 5 (NA).

c) to pass (objects) on, to move (objects) past (a person or another object) (in MA and

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NA corresponding to Babyl. *šubu'u*): *ana riḫāte ilāni ú-še-et-tu-qu ubarrū ilaqqiu* they will move the images past the balance (of the property to be divided), (thus) they will prove (the legality of their) claim and take (the property) KAV 1 iii 91 (Ass. Code § 25); *2 gizillē ištēn ana imni ištēn ana šumēli lu-še-ti-qu ana qanni lušēšiu . . . kīma šarru ana qanni ittuši mašmāšu* NIG(text A).NA *gizillā lu-še-ti-iq* let them move two torches along, one to the right, one to the left, (and) let them bring (the corpse) towards the border (of the city) — when the king has gone to the border, the *mašmāšu*-priest should move the censer and the torch along ABL 670 r. 6 and 11 (NA); *ina šeḫti ša tēlissi ú-še-taq* he moves (it) past upon a censer for offerings KAR 146 r.(!) iii 27', cf. KAR 215 i 13' (NA rit.); *ištu šēp parakki adi išdi bīti* GIŠ *sārī še-tu-qu . . . LÚ ša muḫḫi bīti putuḫḫu naši* the official in charge of the temple is responsible for the passing on of the trays from beneath the dais to the lower floor of the temple Ebeling Parfümrez. pl. 37:15, cf. *sārī tu-še-taq . . . [t]erḫāte ina muḫḫišu tu-še-taq* you pass on the tray, you pass the bridal gifts on it BBR No. 61 r. 8 and 10 (NA); *LÚ ša bīti šanī [errab]uni* GIŠ *sārī us-si-tu-qu illuku* the stewards(?) enter, pass the trays along and leave MVAG 41/3 pl. 3:53 (NA royal rit.). Note in NB: *nasappī ḥurāši pāni DN ana pāni ilāni ša ina kisalmahḫi ú-še-ti-iq* he passes the golden dishes from before Anu to the gods that are in the main courtyard RAcc. 66:25, cf. KAR 132 i 2ff. (NB); for *šutuqu* said of *bukannu*, see *bukannu*.

d) to hand over, transfer: *ina bāb* KÁ. GAL.MEŠ *ina GN lu šu-ti-iq* at the entrance of the city gate of GN she (a woman who had asked for a divorce and to be married to another man) was handed over (to her new husband) AASOR 16 31:13 (Nuzi), cf. *avassu rakis u lu ši-ti-i-iq* her marriage contract has been drawn up and she has indeed been handed over (the woman who gave herself in marriage) AASOR 16 57:9 (Nuzi); *bit qātē . . . ina qāt* PN *agā ul-ú-še-ti-iq u <ana> mam<man>* [*šanām*] *ma ul inandin* he must not take over the storehouse from PN and

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give (it) to somebody else VAS 15 31:15 (LB), cf. *ana muḫḫi* PN PN₂ *ú-še-ti-iq* he (the royal official) handed the slave over from PN to PN₂ Dar. 551:12.

e) to go through with a ritual: *dullu . . . ētapaš maqalātu aqtulu takpirtu nu-us-si-ti-iq* I have performed the ritual (and) burnt the burnt-offerings, (and) we have gone through the cleansing ritual ABL 361 r. 8, cf. ABL 970 r. 4 and 10, also 6 *ūmē uḫḫir takpirtu dāt annē tu-še-ta-qa* tarry for six days and afterwards you may go through with the cleansing ritual ABL 361 r. 15.

f) to allow time to elapse — 1' in gen.: *šumma šakkanakkum . . . wardam ḫalqam . . . iṣbatma ana GN la irđamma ina bītīšuma iktala UD-mi e(coll.)-li ITI.1.KAM ú-še-te(text -li)-eq-ma* if a general captures a fugitive slave and does not take him to Ešnunna, but keeps him in his own house for more than one month, (the palace will indict him for theft) Goetze LE § 50:10; *ana širumma adanam ša iššaknu tu-uš-te-ti-qá-ni-in-ni* in addition you are causing me to exceed the date which had been set YOS 2 19:16 (OB let.), cf. [. . .] *ša^d Dilbat adanšu ú-še-ta-qu* ACh Supp. 2 Ištar 64 ii 6; ITI *ú-še-ti-iq-ma x kaspam ki<š>rišu išaqqal* if he allows the month to elapse, he will have to pay x silver as hire for him (a slave) VAS 8 59:9 (OB); *ú-še-te-eq-ma 10 GÍN ½ GÍN AN.NA MÁŠ DAḪ.ḪÉ.DAM* should he let (the term) expire, he will pay interest at the rate of one-third of a shekel of tin for every ten shekels CT 8 37b:11 (OB); ITI-*um ú-še-te-<eq>-ma [še]-lu-uš-<ta>-a-am uṣṣab* should he allow the month to elapse he will pay one-third, as interest UET 5 298:12 (OB); *ú-še-te-qá-ú-ma . . . kaspam u nēmelšu [i].LÁ. [E].NE* should they let (the term) expire, they will repay the capital, and any profit (they have made on it) TCL 10 98 A 8 (OB), cf. [*ú-ši-it-te-eq-m[a]*] TCL 10 20:8, *ú-še-et-[te]-eq-ma* TCL 10 125:10; *ana maškanim še'am išaqqal ú-še-te-eq-ma šibtam uṣṣab* he shall pay back the grain at the threshing floor — should he let (the term) expire he will have to pay interest UCP 10 p. 92 No. 16:10, 17:9 (OB Ishchali), and passim in Ishchali; ITI MN *qaqz*

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qadamma išaqqal ul ú-še-te-eq ḫubu[ll]amma x še'am imaddad he will pay the capital by the (first day of) the month MN, he will not let (the term) expire, or he will have to deliver x grain as interest MDP 24 343:10, cf. *ú-še-et-te-[q-ma] x še'am iman[dad]* MDP 24 344:11, MN *ul i-ki-im-ma ú-še-te-eq-ma x kaspam [iš]aqqal* MDP 23 276:8; *aššá MN ul-te-ti-qu tēnšu nišememēma ana šarri . . . nišappara* should we hear a report that he has let MN elapse (without moving out of Babylon), we shall write to the king ABL 261:13 (NB); he will pay the silver to PN *ul šit-ti-iq* (probably for *ul ušētiq*) without delay AfO 16 pl. IVb:5, see *ibid.* p. 40 (NB); *adi arḫa ša alādi ú-še-et-te-qu-ma [. . .]* until she has let the month of giving birth go by (context obscure) KAR 223 r. 11 (SB inc.), cf. [ITI ū].TU.MU *annē šu-ti-qa-an-ni-[ma]* *ibid.* r. 6.

2' to let pass by (said with regard to eclipses): *Šamaš attalá la iškun us-si-ti-iq* the sun did not make an eclipse, it let (it) pass by ABL 657:9 (NA), cf. *ú-se-ti-iq attalá la iškun* ABL 744:11 (NA), *Šin attalá ú-si-ti-iq* ABL 1381:10 (NA); *ina muḫḫi maššarti ša Šin ša šarru . . . išpuranni ú-še-taq la išakkan ina muḫḫi maššarti ša Šamaš . . . maššartu ga[mrat(?)]* *ú-še-taq-ma la išakkan* concerning the observation of the moon about which the king wrote me, it (the moon) will not perform (the eclipse) and concerning the observation of the sun, it will not perform (the eclipse) ABL 351:8 and r. 3 (NA).

3' said of sacrifices: *aššum nīqi [pa-ag-ra-i] epēšim DN išpu[ranni] ana bēlika šupur-ma MN UD.14.KAM nīqi pa-ag-ra-i linnepe[š] mimma nīqam šētu la ú-še-te-qú* Dagan gave me a message about making the *pagraju*-sacrifice — write to your master, and let the *pagraju*-sacrifice be made on the 14th day of MN — let them not miss the term of that sacrifice ARM 2 90:23; *šumma nīqē ilišu ú-še-ti-iq* if he lets the term of the sacrifices for his god pass CT 40 11:68 (SB Alu).

g) to cause delay: *ana mīnimma tu-uš-ti-te-eq-ni* why did you cause me such delays (saying, "Send your messenger to the king," and (now) he has come back empty handed)?

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EA 87:8 (let. of Rib-Addi), cf. *minā* PN *ana muhhi še-ti-iq* YOS 3 112:28 (NB let.); *uttata mala irrišuka innaššu kapdu harrāna ana šēpēšu šukun la tu-še-ti-iq-šú* give him as much barley as he asks you for, and get him on his way again in all urgency — do not delay him! CT 22 215:17 (NB let.), cf. *la tu-še-taq_x(TAG₄)-šú kapdu harrāna ana šēpēšu šukun* YOS 3 181:8 (NB let.), *uttata a₄ . . . innašši la tu-še-ti-iq-šú* CT 22 98:15 (NB let.); *kī nakutti ana ahiija altapar bēlu la ú-še-ti-iq-šú uttata ana zēri bēlu liddinšu* I am writing to (you), my brother, with great anxiety — may the lord not delay him, may the lord give him the barley for seed CT 22 75:13 (NB let.), cf. *minām tu-še-ti-iq-šú . . . la tu-še-t[i-iq-šú]* CT 22 104:10 and 16 (NB let.); *adú* PN *altaprakka x alpē ina libbi* GUD.NITA.MEŠ *innaššu la tu-še-ti-iq-šú hantiš alpē innaššu* meanwhile I have sent you PN, give him x head of cattle from among the bulls — do not delay, give him the cattle quickly! BIN 1 68:21 (NB let.); *atta ši-ti-iq-e-tam* you are the one who causes delays CT 22 19:23 (NB let.).

5. *šutuqu* to pass through difficult territory, to lead or send across, to allow persons or boats to pass or pass through (customs), to exceed or surpass — a) to pass through difficult territory, etc.: *pušūq huršāni širūti ina pališi tu-še-ti-iq* I got through the gorges of the high mountains by means of cuts KAH 2 60:102, dupl. KAH 2 61:49 (Tn.); *tuđđi maršūte u nērebete šupšūqāte . . . arhī edlūti durgi la petūte ú-še-ti-iq* I advanced through steep paths and narrow passes on blocked roads (and) unopened tracks AKA 64 iv 57 (Tigl. I); *ina mīli kiššati edū pān šatti [. . .] nābališ ú-še-tiq* at the height of the spring flood, I crossed (the Tigris and the Euphrates) as if they were dry land Winckler Sar. pl. 44 D 37.

b) to lead or send across (difficult territory, a river, etc.): 6 *umāte ina libbi* GN *šadē danni eqel namraši . . . aqqur narkabāte ummānūti ú-še-te-qi* for six days I hewed my way through the high mountain GN, over difficult terrain (until) I got my chariots and men through AKA 230 r. 13, cf. *ibid.* 322 ii 77, *wr.* 11B-iq (vars. *ú-še-ti-qi* and *e-tiq*) *ibid.*

etēqu A

331 ii 96 (all Asn.); *qurādija adi sīsē ālikūt idija iltēnū uqattinma ina pušqišunu ú-še-tiq* I narrowed (the column of) my soldiers to a single file, together with the horses which accompanied me, and got them through the narrow passes TCL 3 332 (Sar.); *qāssu išbatam sibēt [warhī] samnam warham ú-ši-te-qá šuttassu* he (Šamaš) aided him for seven months, in the eighth he helped him out of the pit Bab. 12 pl. 12 vi 2 (OB Etana); *ša eli . . . karāšika kīma Ad-di ú-še-et-ta-qu abūb na<s>panti* which will send through your camp a destructive flood like the storm god Tn.-Epic iii 33; in idiomatic usage: *adi la šābē ša bēl piḫati nūnē itti šāri ú-še-et-qu* before the governor's men let the fish "pass by with the wind" BIN 1 54:29 (NB let.).

c) to allow persons or boats to pass or pass through (customs) — 1' in gen.: *šumma Sutī ša aṭrudakkum tu-še-et-te-eq Sutū ša aṭrudam šutasbitma [ana š]ēr RN ṭurud* if you want to send on the Suteans I have sent you, organize the Suteans I have sent you and dispatch them to Zimrilim ARM 6 51 r. 14' (let. of Hammurabi); *awīlam u šumšu ana pi ṭup-pim šā[tu] ú-še-ti-iq* I have let the persons listed according to the document pass on ARM 3 37:12; *anāku itti PN adu GN attalak nišē ammūti ú-si-ti-iq* I myself went with PN as far as GN and allowed these people to pass on ABL 170 r. 9 (NA).

2' through customs: *elippam meḫirtam u mukkelpītam tamkāram ša ṭuppi šarrim našū nuba'ama nu-še-et-te-eq tamkāram ša ṭuppi šarrim la našū ana Bābilim nutarraššu* as to the ships going up or down the stream, we check on merchants, and we allow to pass through (only) him who carries a tablet of the king (whereas) we send any merchant who does not carry a tablet of the king back to Babylon CT 2 20:9 (OB let.); *inanna ištu bīt PN u PN₂ ina Bābilim wašbū mimmū Emārī u Ha-al-ba-ia-⟨i⟩ ú-še-et-te-qū-ni-in-ni-ma ina qātišunu elippam bu'am ul ele'i* but now since the families of PN and PN₂ have taken up residence in Babylon they allow all the (merchants) from Emar and Halab to bypass me, and I am unable to examine any ship

etēqu A

under their control *ibid.* 15; LÚ *kallú ša šarri* ... *lu-še-ti-qu-ú ana muḥḥi ālāni itibbū* ERIM. MEŠ *idukká* should the royal *kallú*-officials (collect taxes by having) the people pass in front of them, will they not attack the cities, kill the men (and violate the women)? ABL 275:10 (NB), cf. LÚ *kallú ittini ul-ú-še-et-te-qu u šunuma* LÚ *tēbé* the *kallú*-officials cannot collect taxes from us or else they are (considered) attackers *ibid.* r. 13, and *šarru* ... *liqbīma ana tarši āli ša ašbū* LÚ *kallú lu-še-te-qu-ú* may the king give order that the *kallú*-officials collect taxes in the city in which they live themselves *ibid.* r. 16; *assapra mūk* GIŠ.MÁ.MEŠ *rammea lu-še-ti-qu umā egirtu ša PN ātamar asappar* (for *assapar*) *mūk* GIŠ.MÁ. MEŠ *lu la e-te-qa kil'a* I have sent an order as follows, "Release the ships, they should let them pass through" — now I have read a letter of PN, and (now) I am ordering as follows, "The ships must not go on, hold (them)!" ABL 1385 r. 8 and 12 (NA); *alkanīma* GIŠ.MÁ *a₄ šu-ti-ig-qa-áš jānu ki mīksu tanandi-* *n[a]* come (pl.) on! let that ship pass through (and take in the toll) — if not, how will you pay the toll? CT 22 5:14 (NB let.), cf. *ina* MN GIŠ.MÁ *ú-še-ti-ig-ma* (in connection with *mīksu*) Camb. 272:7, also *ú-še-ti-qu* (*mīksu* and *bīt kāri ša nāri*) VAS 3 159:4; *kāri* PN *ú-še-ti-ig-šu* PN (the debtor) will take care of getting it (the garlic with which he is debited) through the customs Cyr. 12:8, cf. *kāri lu-še-ti-qa-[an-na]-šú* (we have been detained by the customs officer, should a letter of my lord arrive here) it would get us through the customs YOS 3 71:14 (NB let.).

d) to exceed or surpass: *anumma* PN *ittalkakku* 2 GÍN KÙ.BABBAR *šūbilam* [ší]-à-ti *la tu-ši-[ti]-qá-[am]-ni* now PN has gone to you, send me (through him) two shekels of silver — do not cause me more expenses (lit. do not make me exceed my expenses) CT 29 8b:16 (OB let.); *zinnat Esagila Ezida tēdišti Bābīlam Barsippa ša eli ša mahrim ú-ša-ti-qu-ma aškuni ana rēšēti* I did the utmost with regard to the adornment of Esagila (and) Ezida, to the restoration of Babylon (and) Borsippa, which I had done to surpass all

etēqu A

previous (work of this kind) VAB 4 74 ii 42 (Nbk.), cf. *ibid.* 110 ii 74, etc., see *šūtuqu* adj.

6. *šūtuqu* to avert or make pass by (misfortune, evil, etc.): *šu-ti-qi maruštam* ward off (addressing Damkina) evil! VAS 1 32 i 12 (OB Ibiq-Ištar); [*an*]nī *puḥur šērti puḥur* [šú]-*ti-ig gillatīma hiṭīti rum[mē]* pardon my sin, remove my misdeed, avert (the evil consequences of) my crime, forgive my mistake BMS 2:39 (SB); *mu-še-te-eg lumni hiṭīte u gilate marušt[te]* who averts (the consequences of) evil, sin and grievous crime LKA 50:8, cf. [*lu*]mun *kalbi annī šu-ti-qa-an-ni-[ma]* avert from me the (consequences of the) evil (caused) by this dog (who urinated upon the man) KAR 64:32, cf. dupl. KAR 221:12' (SB); *ina lumni šuāti šu-ti-qa-an-ni-ma* save me from this evil Schollmeyer p. 139 VAT 5 r. 6 (SB rel.); *Bēl u Nabū ammar* IZKIM *še-tu-ug-qi mašú ana šarri* ... *ú-še-tu-ug-qu šarru* ... *lu la ipallaḥ* Bēl and Nabū are fully capable of averting the effects of a portent and they will avert (them) for the king, let the king have no fear ABL 51 r. 4 and 6 (NA); [*kamsu*] *mašmāšē šapalka ana šu-tu-qi* IZKIM.MEŠ *lumni* the *mašmāšu* priests are kneeling before you, to avert (the effects of) evil portents KAR 105:12, dupl. KAR 361 (SB prayer of Asb.); *ina lumun* Á.MEŠ IZKIM.MEŠ ... *šūzibannīma* ... *ina lumun* Á.MEŠ IZKIM.MEŠ *šu-ti-qa-an-ni-ma* rescue me from the evil of signs and portents, save me from the evil of signs and portents ASKT p. 75 r. 10 (SB rel.), cf. *ana šu-te-tu-qi-e* (in broken context) ABL 1308:10 (NB); *ina idi lemutti šu-ti-qa-an*(var. omits)-*ni-ma lumniṭir ittika* save me from the powers of evil, by you may I be rescued Craig ABRT 1 13:9 (SB rel.), var. from Craig ABRT 2 7:13; *šēp lemutti ina bīt amēle parāsi šipta mūtāna šu-tu-qi u niqé šumḥuri* to keep away the evil foot from a man's house, to avert *dī'u*, plague and pestilence, to secure acceptance of sacrifices KAR 44:20 (SB title of an inc.), see ZA 30 204ff.; *ana upšāšē ša ili u il amēli ša ana šu-tu-qi ša NENNI apil NENNI qabú* against the machinations of the god and the personal god, who had been ordered to avert (them) from so and so, son of so and so

etēqu A

AfO 14 142:39 (SB *bit mēsiri*); *dullu ša rībi līpu-šu ilānika ú-še-tu-qu* let them perform the rites against an earthquake, your gods will avert (any evil effects) ABL 355 r. 8 (NA); *aban qabē magāri u riḥsu šu-tu-qi muršu ana amēli la teḥē* a charm for obtaining immediate obedience, as well as for averting a flood, and to prevent sickness from approaching a man OIP 2 132:73, cf. [... m]u-še-ti-iq riḥsi (GIR. BAL) AMT 33,2:9; *ku-ši-ri ši-te-ti-iq* (var. *ši-ti-qa*) *e-te-ti-iq mut-tu-[x]* my good luck . . . , I have passed by the . . . (mng. obscure) ZA 43 46:28 (Theodicy); *ile'i UD.DA šu-tu-qu* she (Gula) is able to avert (the evil caused by) UD.DA KAR 100 ii 4 (SB), cf. *ittu ši ana rubē u mātišu la teḥū* UD.DA (var. *ú.DA*)-*šu šu-tu-qim-ma* that this portent may not affect the prince and his country, to avert (the evil consequences of) its UD.DA CT 34 8:6 (SB Alu) (= RA 21 128), also ^d*Nabū-mu-še-ti-iq*-UD.DA It-is-Nabū-Who-Averts-UD.DA VAS 5 30:12 (NB), and passim, cf. also ^d*Nabū-DIB*-UD.DA Cyr. 188:40, and passim, and ^d*Nabū-DIB-iq*-UD.DA VAS 4 50:14, and passim in various spellings, mostly with Nabū, but cf. (with ^dEN) Dar. 551:1, and passim. Note: UD.DA, wr. once *ú.DA*, refers to some kind of disease, see the ref. to Gula, or to a state of uncleanness, as shown by the fact that an omen may cause UD.DA, see CT 34 8:6; reading unknown.

7. IV to be transgressed, to be transferred — a) to be transgressed: *ša qibūt pišu la innennā u annašu kēnu la in-ni-ti-qu* (Enlil) whose word cannot be changed, whose lasting affirmation cannot be transgressed MDP 2 pl. 23 vii 49 (MB kudurru), cf. (in broken context) *in-net-ti-qu* Perry Sin No. 5c i 5; *bēlu . . . ša itāšu la in-ni-ti-qu* master (Marduk) whose limits set by him cannot be transgressed Streck Asb. 276:5, cf. *ša . . . itāšu la in-net-ti-qu* Winckler Sammlung 2 1:6 (Sar.).

b) to be transferred: *kāsid Tamūdi . . . ša sittāšunu in-ni-it-qa-am-ma ušarmā qirib GN* (I the king) who conquered the Tamūdi (and other tribes) whose remnants have been transferred hither and (whom) I settled in Bīt 'Omri Lyon Sar. 4:20, dupl. Winckler Sar. pl. 42:20.

ētiqtu

Laessøe, JCS 4 186f.; von Soden, ZA 44 302 (to mng. 3c).

etēqu B v.; to bend, cut, break; SB*; I *itiq*, II; cf. *etqu* adj., *itqu*, *uttuqu*.

[x.x].ra.aḥ = *e-te-qu* Nabnitu Q 1; [sa.bi] ba.an.gaz sa.gú.bi ba.an.ra.aḥ : [šer]ʾānīšu *imḥašma labānšu i-ti-iq* (the *asakku*-demon) smote its (the body's) ligaments, broke the sinews of the back CT 17 10:49f.

i-ti-qú // *ra-mu-u* // *še-bi-ru* Ludlul Comm. (= Anatolian Studies 4 86), cf. below; *tu-ut-taq*, *tu-ut-taq-šu-nu*, *tu-ut-taq-an-ni* 5R 45 K.253 iv 10ff. (gramm.).

a) *etēqu*: *labānī i-ti-qú* (var. *e-te-qu*) *uram-mū kišādī* they broke the sinews of my back, they bent(?) my neck Ludlul II 61 (= Anatolian Studies 4 86), for comm. cf. lex. section; [šumma] *nakkaptāšu qātāšu u šēpāšu it-ta-qú* if his temples, his hands and his feet are bent (irregular form?) Labat TDP 42:29.

b) *uttuqu*: *mehū dannu qaqqadī ut-ti-iq* the violent storm bent(?) my head PBS 1/1 14:7.

von Soden, Or. NS 24 379.

etillū s.; dropsy; syn. list*; Sum. Iw.

e-til-lu-u = *ma-la me-e*, *an-nu* (preceded by *muršu* disease, followed by *arnu* guilt, *saḥaršubbū* leprosy) Malku IV 62f.

As the equation *mala mé* shows, *etillū* is a synonym of *agalatillū*. Borrowed from a Sum. variant *a.til.la.

etimtu (or *edimtu*) s.; (mng. unkn.); OAkk.*

2 (PI) NIG.HAR.RA *ù e-tim-da-su ni-se₁₁-bi-lam* we are sending two PI of *mundu*-flour and its *e*. MAD 1 290 r. 6 (let.).

Gelb, MAD 3 83.

ētiqtu s.; group of travelers in transit; Mari*; cf. *etēqu* A.

DUMU.MEŠ *šipri* NIM.MA.MEŠ *u Qatanajū e-ti-iq-tum . . . ikšudunim* PN *mār šipri* NIM.MA *u* PN₂ *mār šipri Qatanajū ālik idišu ana Qatanim i-ti-qú* a group in transit consisting of messengers from Elam and Qatna has arrived (with) PN, a messenger from Elam, and PN₂, a messenger from Qatna as his escort — they intend to go on to Qatna ARM 6 19:5, cf. [DUMU.ME]Š *šiprim e-te-eg-tum*

etiqu

GN . . . *ikaššadunim* ibid. 23:19 and 27:4; DUMU. MEŠ *šipri tēhītum ištu Qatanim ikšudunim* PN . . . *ana šēr bēlija* PN₂ . . . *e-ti-iq-tum ana Bābili* an incoming group in transit consisting of messengers has arrived from Qatna — PN is (en route) to my lord, PN₂ is (with) a group in transit to Babylon ARM 6 15:11.

Oppenheim, JNES 13 146.

etiqu see *etēqu* s.

ētiqu (fem. *ētiqtu*) adj.; passer-by; SB*; cf. *etēqu* A.

kābisuki limḥuruninni [e]-te-qu-ki *litennū ittiija* may those who step upon you (the earth) take over (my sins) from me, may those who pass by you substitute for me KAR 246 r. 17, and dupl. JRAS 1936 587 r. 11, etc., see JRAS 1936 590; *kīma kursinni imēri ina sūqi e-te-qu likkilmēši* let the passer-by in the street look disdainfully at her (the sorceress) as at a donkey's hock(-bone, littering the street) Maqlu V 45; [*šumma*] *musuk-kata e-ti-iq-tam ilput* if he touches an unclean woman who passes by KAR 300 r. 6 (SB).

etnakabū s.; (mng. unkn.); Nuzi*; foreign word.

ana erīni . . . *ana mi-it-ri u a-na e-et-na-qa-bi-i* for cedar, for . . . (among precious woods, spices, dyed wool, etc., to be imported) AASOR 16 77:12, cf. HSS 13 484:5, 14 566:7.

etqu adj.; broken, bent; lex.*; cf. *etēqu* B.

gú.ḥas = *gú-tum* (= *kišādum*) *et-qu* (between *kišādum naksu* and *kišādum šabru*) Izi Bogh. A 144.

etqu (tuft of hair, lump) see *itqu*.

ettītu see *ettūtu*.

ettu (**iltu*) s. fem.; unique, only (person); OB, SB*; cf. *ēdu*.

GIŠ.SUN.SAR *giš.nim aš.àm giš.gag.ta bí. in.lá* : *piri* *bali et-ti ina sikkati alulk[a]* I have hung upon a peg against you (i.e., to scare you off) the shoot of a thornbush (growing) solitary (i.e., not with others) CT 16 29:74f.

et-tum muštarḥat u kanāt she, the only (child), is haughty and pampered VAS 10 215:19 (OB lit.); *ana ša iqtanabbīānik[kim]*, *ulāmi et-tum a[tti]* to those (women) who keep

eṭammu

on telling you, "You are not the one and only!" ZA 49 166 r. iii 7 (OB lit.); *i-da-at* ^dNi: *saba qa-i-šá-at zi-tim* unique is Nisaba, grantor of life Sultantepe 51/173 + 52/142 + 52/100 r. iv 17 (SB fable).

ettu (sign) see *ittu*.

ettūtu (*ettītu, uttūtu*) s. fem.; spider; SB*; masc. Uruanna III 37, pl. *ettuwātu*; wr. syll. and AŠ₃.

AŠ = *et-tu-wa-tum*, *et-tu-ú-tum* (var. *ú-tu-ú-tum*) Proto-Izi 18f.; aš = *et-tu-tu* Izi E 167a; aš₃ (vars. ^áš^éš^é and aš), ^{pe-éš}KAD (var. KAD₃), *nigin.úr*, *nigin.ḥu.ur* = *et-tu-tu* Hh. XIV 336-339; ^áš AŠ₃ = *et-tu-ut-ti* Ea I 219, also Recip. Ea A v 20, A I/4:14; [κ]AD = *et-ti-tú* Landsberger Fauna 44 ii 6 (Uruanna); *et-tu-tu* = *tu-?-a* (var. *tu-ú-ia*), GÍR.TAB *imēri* Landsberger Fauna 42:49f. (Uruanna); EME.GÍR.TAB UD-*liš* = *et-tu-tu GAL-tú* large spider ibid. 51; *ama.a UD-liš* = *et-tu-tu šá A.ŠA* field spider Landsberger Fauna 40:22 (Uruanna); *ú ka-ra-an KA₅.A* : AŠ *et-tu-tu LAḤ₄-ku* (= *muttalliku*) running spider Uruanna III 37.

a) spider: [*et-tu-tú ana zumbi iḥtadal punzirru šurará eli punzirri ittašiš ana* [*et-tu-ti*] the spider has woven a blind (in which to lie in wait) for the fly, above the blind the lizard lies in wait(?) for the spider KAR 174 iv 23ff. (SB wisdom); if a prince is riding in a chariot and AŠ₃ *ana muḥḥišu imqut* a spider falls on him CT 40 36:55 (SB Alu); *lipit* ^dTAG×TÚG (var. *et-tu-tú*) *ina bītišu išar* (var. *kajān*) the handiwork of Uttu (var. spider, i.e., of the spider-goddess of weaving) will prosper (var. be steady) in the man's house K.3769 (unpub., hemer.), and vars.; [*šumma et-tu-tú ina A.ŠA A.GAR šatāt* if a spider spins in a field CT 39 5:55 (SB Alu), dupl. ibid. 7 79-7-8, 185 r. 7.

b) *qē ettūti* cobweb: *tāmerātušu ša ina la māmī namūte šūlukama šatā qē et-tu-ti* his meadows, which had gone to waste through lack of water and were woven over with cobwebs (lit. spiders' threads) OIP 2 79:7 (Senn.), cf. *ina muḥḥi tillé šerini ša-ta-[a] qí-e et-[t]u-tu* cobwebs are woven over our armor (lit. campaign outfit) Gössmann Era I 88.

Landsberger Fauna 137.

etūdu (ram) see *atūdu*.

eṭammu see *eṭemmu*.

eṭānu

***eṭānu** (Bezold Glossar 25b); to be read *irbu*.

eṭēlu v.; 1. to become mature, adult, 2. *uṭ-ṭulu* to support a boy until he comes of age, 3. *utattūlu* to be rejuvenated; SB, NB*; I/2, II, II/2; cf. *eṭliš*, *eṭlu*, *eṭlūtu*, *meṭlūtu*, *uṭṭulu*.

mi.ni.bulūg nam.dub.sar.ra mi.ni.in.zu. zu sa.te.na bī.in.mú dam.in.ni.in.tuk :u[rab- bisu] ṭupšarr[ūta ušāhissu] ú-ut-ṭi-ūl-[šū] aššatum ušāh[issu] he brought him (the adopted child) up, taught him the craft of the scribe, supported him until he grew up (Sum. let him grow a beard on his cheeks), and married him off Ai. VII iii 20.

1. to become mature, adult (said of young men): *ina qereb šadī irtebūma i-te-eṭ-lu-ma irtašū mināti* they grew up, reached man's estate, and attained to (their) full stature in the midst of the mountains Anatolian Studies 5 100:36 (Cuthean Legend).

2. *uṭṭulu* to support a boy until he comes of age: see lex. section.

3. *utattūlu* to become rejuvenated: DIŠ *ina* ITI.KIN KI.MIN-*ma* MUL.ŠU.PA IGI-*ma* GA KÚ Ì.NUN.NA ŠÉŠ *ú-ta*-(var. adds *-at*)-*ta-al* if ditto (i.e., an eclipse of the moon takes place) in the month of Elulu and the Šūpū-star is visible, he (the king) shall drink milk, anoint himself with ghee, and he will be rejuvenated CT 4 5:21 (NB rit.), var. from unpub. parallel Istanbul Sippar 97.

Oppenheim, Or. NS 16 210 n. 2, Jacobsen, JNES 12 180.

eṭemmu (*iṭemmu*, *eṭammu*) s.; 1. spirit of the dead, 2. revenant, ghost, specter; from OA, OB on; pl. *eṭemmū*, for GIDIM as collective, see, e.g., KAR 227 iii 8; wr. syll. (*e-tá-mì* KTS 24:7 (OA), *i-te-em*-[*mi-im*] ARM 3 40:16) and GIDIM, GIDÍM, GIDIM₄(UDUG), GUD (^dGIDIM in Bogh. KUB 29 58 iv 2, and passim); cf. *eṭemmu* in *ša eṭemmi*, *mušēli eṭemmi*.

gi-dím GIDIM = *e-ṭim-mu* Ea I 359, also S^b II 49, cf. ki-ti-im GIDIM Proto-Ea 253; [š]u.bar.ra mu.un.ag = *e-de-pu šá* GIDIM Nabnitu F a 26; giš.gu.za.gidim = *ku-us-su-ú e-ṭim-me* a chair for ghosts Hh. IV 93; [gi]-dím GIDÍM = *e-ṭim-mu* Ea I 294, also Recip. Ea A ii 32', A I/6:123; [bu-ur] [BÚR] = *šu-lu-u šá e-ṭim-me* K.11807 iii 26

eṭemmu

(unpub. text similar to Idu); KAL×BAD = *e-ṭim-mu* (var. MAŠKIM = *ú-tuk-ku*) (in group with *šēdu* and *rābišu*) Erimhuš V 60; gu-u GUD = *e-ṭim-[mu]* Idu II 215; ninda.KA.X.[X].QA = (blank) = NINDA *e-ṭim-me x-[x]* bread for ghosts Hg. B VI 61.

gal₅.lá gud du, du, gud.maḥ.e gud é dū.a bal.bal.e.meš : *gallū al-pu nākipu e-ṭem-mu ra-bu-ú e-ṭem-mu šá* DÙ É.MEŠ *ittanablakkatu* the *gallū*-demon, a goring ox, a great e., an e. who climbs over into every house (perhaps mistranslation of *gud* by *eṭimmu*) CT 16 14 iv 14ff.; [...] e unkin(URU×BAR) E KA DIR KID : [...] *pu-ḥur e-te-em-me* (in broken context) BA 5 674:11f.; for bil. passages with the equivalence *gidim*, see mngs. 1a, b and 2a.

e-ṭim-mu ša-ba-tu = *it-ti LÚ a-na ra-k[a-si]* BRM 4 20:73 (astrol. comm.).

1. spirit of the dead — a) in gen.: *kīma ilam u e-té-mì tagammiluma la aḥalliqu epuš* act in such a way as to propitiate the god and the spirits of the dead, so that I perish not BIN 4 96:19 (OA let.); *annakam šā'ilātīm bā-riātīm u e-té-mì nušālma* DN *uš-ta-na-ad-ka* here we will inquire of the woman oracle givers and diviners, as well as of the spirits, (whether) Aššur will continue to care for you TCL 4 5:5 (OA let.); *ina utukkī u ina e-tá-mì ša-am-ru*(text *-du*)-*ša-ni* because of demons and ghosts we are (lit. made) miserable KTS 24:7 (OA let.); *i-na ilāni u a-na e-te-em-mi eqlāti u bītāti la ilaḡḡa* (and he swore) by the gods and the spirits of the dead he would not take away the fields and the houses JEN 478:6; [...] *ana šarri ... ukallam mā ina kīnāti ša Aššur* ^d*Šamaš* *ana mār-šarrūte māt Aššur*^{kl} *iqṭibāni e-tém-ma-šá ikarrabšu kī ša šū e-tém-mu iplaḥuni mā šumšu zēršu māt Aššur*^{kl} *libīlu* I shall show to the king [a tablet with the prophecy of a *šā'iltu*-necromancer] as follows: in the truth of Aššur (and) Šamaš they (the spirits) have told me (that he will be) the crown prince of Assyria, her (the dead queen's?) ghost blesses him (and says) as he (the prince) has shown reverence to the ghost, "His descendants shall rule over Assyria!" ABL 614 r. 4 and 6 (NA); *ilāni ukabbīt e-tém-me aplaḥ* I honored the gods and revered the spirits of the dead Bab. 12 pl. 3:36 (OB Etana); *šabbīta ina qāt[išu išši] e-ṭem-mu etarru* he took a staff in his hand, and the spirits trembled Gilg. XII 39-37B, cf. *ibid.* 21; *anāku ul allak ana Gu.du.g.*

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a^{kl} *puḫur* GIDI[M . . .] I will not go to Kutā (i.e., the city of the nether world), the assembly of the ghosts LKA 81:3 (SB inc.), cf. BA 5 674:11f., in lex. section; *šumma amēlu šū* GIDIM *abišu u ummišu* DIB.DIB-su . . . *ina* UD. 3.KÁM UD.29.KÁM *enūma* GIDIM *uštaššeru* GIŠ. MÁ.ŠÁ.ĤA *teppuš šūdēšunu tessih* if the “hand” of the ghost of his father and mother seizes a man (you make a figurine of a man and a woman) on the third day (or?) the 29th day, when the spirits of the dead are mustered, you make a sailboat (and) load it with provisions for them KAR 184:23 and 23; *manzaz* ^dMAḪ *u e-ṭe-em-[mi]* it is the symbol of Mah and of the spirits of the dead YOS 10 58 r. 12 (OB oil omen), cf. *manzaz e-ṭe-em-mi* CT 5 6:53 (OB oil omen); ^d*Šamaš bēl elāti u šaplāti bēl* ^d*Anunnaki bēl e-ṭim-me ša mē dalḫūte išattū u mē zakūte la išattū* Šamaš, lord of the upper and nether worlds, lord of the Anunnaki, lord of the spirits of the dead who drink polluted water and drink not pure water Anatolian Studies 5 98:26 (Cuthean Legend), cf. ^d*Šamaš . . . bēl* ^d*Anunnaki bēl* GIDIM Schollmeyer p. 139 VAT 5:3 (= ibid. No. 9), also ^dUTU EN *e-lu-ti u šap-li-ti* EN *lu-ú e-ṭem-mi lu-ú té-fen(?)*-[š] Smith Idrimi 101; GIDIM-šú GIDIM [. . .] GIDIM *kimti*(IM.RI.A)-šú GIDIM (var. GIDIM₄) *pir’išu* GIDIM *piri’* *pir’išu* his spirit, the ghost of [. . .] the ghost(s) of his relatives, the ghost of his offspring, the ghost of the offspring of his offspring Anatolian Studies 5 98:24f. (Cuthean Legend). Note: *gidim sig₅.ga* ^d*lama sig₅.ga ḫé.en.su.su.ge.eš* : GIDIM *dumqi* ^d*Lamassu dumqi idāšu lu kajān* may a gracious spirit, a gracious *Lamassu*-demon be always at his side KAR 34:8f. Obscure: *nišē aganna ana e-ṭem-me-šú-nu ušuzzu* YOS 3 105:18 (NB let.), cf. also *anāku itti* GIDIM(?)*-šú-nu ušuzzakka* ibid. 10; *e-ṭā-mì-š[u]* *ša* PN *ana šimim liddinuma šuāum bīssu lizziz* CCT 4 24a:14 (OA); *šihittušu [ana] e-ṭi-mì-in illak* BIN 6 91:9 (OA).

b) offerings to the spirits of the dead: *ḫumuṭ ana šar[rim] šupurma kispī ana i-ṭe₄-em-[mi-im]* *ša Jahdunlīm likrubu* hurry, write to the king, that they consecrate offerings for the dead to the ghost of RN (the deceased father of the king) ARM 3 40:16;

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adē kispī nāq mē ana GIDIM.MEŠ *šarrāni alikūt [maḫrija] ša šubtulū arkus* I regulated the food offerings and libations of water for the spirits of the kings, my predecessors, which had been discontinued Streck Asb. 250 r. 1; *e-ti-im-mu-šu mē zakūti liltū* may his spirit drink (text plural) pure water VAS 1 54:18 (funerary text), and dupls.; *ú.kú.zu ú.kú gidim.ma.ke_x(KID) a.nag.zu a.nag gidim.ma.ke_x : mākalūka mākalū e-ṭem-mu maštūka* (var. *mašgūka*) *maštūti e-ṭem-mu* your food is the food of a ghost, your drink is the drink of a ghost CT 16 25 r. 17ff., var. from CT 17 3:12f. (SB. inc.); *giš.gišimmar.ta ba.an.zi.ir.zi.ir.re.da ḫé.me.en [gi]š. má.bi a.sug₄(SUD).ga ḫé.me.en gidim lú.ki.nu.túm.ma ḫé.me.en gidim lú.sag.èn.tar nu.tuk.a ḫé.me.en gidim lú.ki.sè.ga nu.tuk.a ḫé.me.en gidim lú.a.dé.a nu.tuk.a ḫé.me.en [gidim] lú.mu.pād.da nu.tuk.a ḫé.me.en : [lu] ša ištu gišimmari iḫḫilsā al[tu] [lu š]a ina elippi ina mē iḫbā attu lu e-ṭem-mu la qebru attu lu e-ṭem-mu ša pāqida la išū attu lu e-ṭem-mu ša kāsip kispī la išū attu [lu] e-ṭem-mu ša nāq mē la išū attu [lu] e-ṭem-mu ša za-kir₃(KAR) šume la išū attu* whether you are one who has slipped from a date palm, or one who drowned in a ship, or a ghost who has no grave, a ghost who has no one to care for him, or a ghost who gets no scrap of offering, or a ghost who gets no libation of water, or a ghost who has no one to mention him by name CT 16 10 v 1-14 (SB inc.); *ša šalamtašu ina šeri nadāt tāmur ātamar e-ṭem-ma-šú ina eršetim ul šalil ša e-ṭem-ma-šú pāqida la išū tāmur ātamar šukulāt diqāri kusipāt akāli ša ina sūqi nadā ikkal* have you seen him whose dead body was cast into the plain? I have seen (him), his ghost does not rest in the nether world — have you seen the ghost of him who has no one to care (for him)? (that) I have seen, he eats what is left to eat in the pots, (and any other) scraps of food, that are thrown away in the street. Gilg. XII 151f.; *šalamtašu ina eršeti aj iqqebir* [GIDIM-šū] *ana* GIDIM *kimtišu aj isniq* may his corpse not be buried in the earth, may his ghost not join the ghosts of his relatives MDP 6 pl. 10 vi

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22 (MB kudurru); *eliš ina baḫūtīm lissuḫšu šapliš ina eršetim* GIDIM₄.GIDIM₄-šu mé lišāšmi may (Šamaš) uproot him from the living (in the world) above, (and) leave his ghost to thirst for water in the world below CH xliii 39; *e-ṭēm-me-šu-nu la šalālu ēmid kispī nāq mé ušammēšunūti* I (thereby) condemned their ghosts to a restless (existence), I made them thirst for libations of water, and food offerings Streck Asb. 56 vi 75; *ina qaḡ-gadu eršetim* GIDIM-šú lišamma' ki-ip-su (for kispu) may his spirit at the "head" of the nether world thirst for funerary offerings BE 8 4:5 (NB leg.); note in a personal name: *E-ti-mu-ra-bi* VAS 13 103:9, cf. BRM 3 index s. v., *E-ti(!)-mu-um-ra-bi* YOS 8 172:5 (all OB).

2. revenant, ghost, specter — a) in gen.: *udug ḫul a.lá ḫul gidim ḫul gal₅.lá ḫul é.ki.kur.ta ti.a.m[eš]*: *utukku lemnu alú lemnu e-ṭēm-mu lemnu gallú lemnu ultu eršetu ittašūnu šunu* the evil *utukku*, the evil *alú*, the evil ghost, the evil *gallú*, have come out of the nether world CT 17 41:1f.; *gidim kur.ta e_x(DU₆+DU).d[è ...]*: *lu e-ṭēm-mu ša ištu é* (text *ú*) *eršetim illá [...]* a ghost who comes up from the nether world CT 16 10 iv 42f., dupl. *ibid.* 50:14f.; *udug ḫul a.lá ḫul gidim ḫul gal₅.lá ḫul dingir ḫul maškim ḫul*: *utukku lemnu alú lemnu e-ṭēm-mu lemnu gallú lemnu ilu lemnu rābišu lemnu* 4R 29 No. 1:24f., cf. CT 17 34:15f., cf. also *utukku lemnu ... alú lemnu ... GIDIM lemnu* KUB 4 16:8, and *passim*; [*lu*] *GIDIM kimti lu GIDIM aḫi* whether it be the ghost of a relative, or the ghost of a stranger AAA 22 pl. 11 i 9 (SB inc.); *GIDIM ridāti irtened-dānni* a persecuting ghost keeps persecuting me KAR 184 r.(!) 45 (SB inc.), cf. Maqlu III 147, LKA 84:11ff., and *passim*; *māmūt GIDIM.MEŠ saḫḫirūti* spell of the roaming ghosts Šurpu III 86; *mitu murtappidu e-ṭēm-mu ḫalqu* a roaming dead man, a runaway ghost KAR 321:13 (SB); *e-ṭēm-mu* (var. GIDIM₄) *ša ina diktu dīku* the ghost (of a man) who was killed in battle Schollmeyer No. 36:9 (= BMS 53), var. from KAR 267 r. 9; *lu GIDIM murtappidu lu GIDIM muttaggišu lu GIDIM ša ina šeri nadū lu GIDIM ša ina mé imūtu lu GIDIM ša ina nāri imūtu lu GIDIM ša ina būri imūtu lu GIDIM*

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ša ina ḫušahḫi imūtu lu GIDIM ša ina šumāmi [imūtu] lu GIDIM ša ina išāti qalū lu GIDIM ša ina ḫimitti im[ūtu] whether it be a roving ghost, or a roaming ghost, or the ghost (of a man) who(se body) was cast into the fields, or the ghost (of a man) who drowned in water, or the ghost (of a man) who drowned in the river, or the ghost (of a man) who drowned in a well, or the ghost (of a man) who died of hunger, or the ghost (of a man) who died of thirst, or the ghost (of a man) who was burnt (to death) in a fire, or the ghost (of a man) who died of a sunstroke(?) LKA 84:23ff., cf. ^dGIDIM *muttaggišu* ^dGIDIM *murtappidu* KUB 29 58 iv 20, and *ibid.* iv 2f., also *GUD ša ina šum[āmi imūtu]* Labat TDP 24:64, *GIDIM ša ina mé imūtu* *ibid.* 78:75, *GIDIM qali išbassu* *ibid.* 76, cf. also Maqlu IV 19ff., and *passim*; *GUD aḫi u aḫāti išbassu* the ghost of (his) brother or sister has seized him Labat TDP 114:34'; *GIDIM ardanān mīti [išbassu]* a ghost, the likeness of a dead man, has seized him Labat TDP 124:26; *GIDIM aḫū ina ḫurbāte išbassu* the ghost of a stranger (lit. a strange ghost) seized him in a waste place KAR 184 r.(!) 11 (SB med.); *GIDIM kimtišu išbas[su]* the ghost of a relative (or a family ghost?) has seized him AMT 54,3 r. 9; *ša GIDIM lemnu išbatušu* (among *utukku lemnu, alú lemnu*, etc.) Šurpu IV 47; *ša ...* ^dGIDIM *kimti šabtuš* whom the ghost of a relative has seized KUB 29 58 iv 2 (rit.); *šumma amēlu ana mīti ḫirma GIDIM išbassu ... ana GIDIM.MEŠ kimtišu ina šumēli riksi kussā tanaddi ana GIDIM.MEŠ kimtišu* «*ina šumēli GIDIM.MEŠ*» *ina šumēli kussā tanaddi ana GIDIM.MEŠ kimti kispā takassip qīšāti taqāssunūti [tu]šarraḫšunūti tukabbassunūti* if somebody has been "espoused" to a dead man and a ghost has seized him, you place a chair (cf. Hh. IV 93, in *lex.* section) for the spirits of his family to the left of the cult-installation, you place a chair to the left for the spirits of his family, you make a food offering for the spirits of the family, you give them presents, you praise them, you honor them BBR No. 52:1 and 12ff., cf. *ina imitti majalti ana GIDIM kimti ina šumēli majalti ana* ^dAnunnaki *kispā takassip* LKA 70 i 23;

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if somebody in bed sees a dead person, he should say, *šumka itti e-ṭim-me azkur šumka itti kispi azkur* “I have mentioned your name with the ghosts (of my family), I have mentioned your name with funerary offerings” LKA 83:4f., cf. *ibid.* 7 and 10, cf. also *gidim.a.ni kigidim.ne.ta* [...]: *e-ṭi-ma-šú it-ti e-ṭim-me-ka* [...] AMT 101,2 ii 3f.; *ašši dipāru šalmanišunu aqallu ša utukku šedu rabišu e-ṭem-mu* I raise the torch, (and) burn their figurines, those of the *utukku*, the *šedu*, the *rabišu*, the ghost Maqlu I 136, cf. KAR 80 r. 20; *šalam GIDIM lemnu ša ṭidi ... šalam GIDIM ša šubāt tibni* a figurine of a ghost made of clay, a figurine of a ghost with straw clothing ABL 461:3 and 10 (SB rit.); *šalam e(text a)-ṭé-em abika teppuš* you make an image of the ghost of your father (for a transfer of sins) KAR 178 r. vi 35 (hemer.); *ipqidanni ana GIDIM aḫi murtappidu ša la išū nišūtu* she has handed me over to the roving ghost of a stranger who has no kin BRM 4 18:7 (SB inc.), cf. *ibid.* 16; *līšima mā-mūt ina šēri liḫliq GIDIM aḫi līmurma lištappidu namé* may the spell go out (from the patient) and vanish in the steppe, may it meet a strange ghost and may they (both) roam the wilderness BRM 4 18:22 (SB inc.); *šumma ina bīt amēli GIDIM innamir* if a ghost appears in someone’s house CT 38 26:23 (SB A1u), cf. (with *uptanarrad* runs to and fro) *ibid.* 24, (with *issi*(KA.KA-si) cries) *ibid.* 25, (with *bāba* KA.KA-si) cries at the gate) *ibid.* 25, cf. also *ibid.* 26, (with *ugdanallat* trembles) *ibid.* 27, (with *ina* AN.TA/KI.TA *erši* i’assu) cries at the head/foot of the bed) *ibid.* 28f., also *šumma ana bīt amēli GIDIM irub* *ibid.* 30, *irubma issi* *ibid.* 31, *ana uzni bēl bīti irub* *ibid.* 32, etc., and cf. CT 38 5:128ff.

b) ghosts of gods: *GIDIM ša DN qemānni qemānni iltanassi* the ghost of Enmešarra keeps crying, “He is burning me, he is burning me” KAR 307 r. 10 (SB rel.); *sirrīmu GIDIM ša DN barbaru GIDIM ša DN₂ DN₃ šēra ušarpissu* MAŠ.DÀ.MEŠ *mārāti*-[šú](!) *be-lum* [š]ēra *ušarpissina* ANŠE.AB.BA *GIDIM Tiamat* ... the ghost of Enlil is a wild ass, the ghost of Anu is a wolf, Bēl made them (lit. him) roam the steppe, his (Anu’s) daughters are

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gazelles, the lord made them roam the steppe, the ghost of Tiamat is a camel KAR 307 r. 11, 13; *ša e-ṭé-em-ma-ša* [i]na pi la *kuteššú* whose ghost cannot be belched forth from the mouth (probably referring to the ghost of Ardāt-lilī) RA 17 176 i 9’ (SB inc.).

c) as cause of a disease — 1’ in *qāt eṭem-mi*: *qá-ti ma-al-ki à e-ṭé-em-mi-im* hand of a ruler or of a ghost CT 3 3:41 (OB oil omen); ŠU ^dINANNA ŠU GIDIM.MA IM.RI.A-šú hand of Ištar, (or) hand of the ghost of a relative AMT 27,3:3, cf. ŠU GIDIM [ŠU] ^dINANNA *ana muḫḫišu ibašši* the hand of a ghost, (or) the hand of Ištar is upon him KAR 66:1; ŠU GIDIM *aḫi ina ḫurbāti iṣbassu* the hand of the ghost of a stranger has seized him in the wilderness AMT 88,4 r. 6; ŠU GIDIM *murtappidu ina šēri iṣbassu* the hand of a ghost who roams the steppe has seized him Labat TDP 76:62, cf. KAR 184 r.(!) 19; *a-na* KIN ŠU. GIDIM.MA *lazz*[i ...] *ana nasāḫišu* AMT 95,1:4; 15 Ú.Ḫ.A *lappi* ša ŠU.GIDIM.MA 15 medicinal plants for bandages against the “hand of a ghost” KAR 202 r. iv 19 (SB); ŠU.GIDIM.MA *šá-ni* ^dINANNA hand of a ghost or of Ištar CT 23 43:8 (med.), and *passim*, cf. ŠU.GIDIM.MA *iṣbassu* AMT 14,5:3; AN.TA.ŠUB.BA ^dLUGAL. ŪR.BA ŠU.DINGIR.RA ŠU.^dINANNA ŠU.[GIDIM]. MA ŠU.NAM.ERÍM ŠU.NAM.LÚ.U_x.LU KAR 26:38, cf. *ibid.* 1, and *dupl.* AMT 96,7:1; [x] NA₄.MEŠ *mimma lemnu u* ŠU.GIDIM.MA x stone (beads) (against) “anything evil” and “hand of the ghost” UET 4 150:19, cf. 41 NA₄.MEŠ ŠU.GIDIM.MA *ibid.* 10; 34 stones against *mimma lemnu* ŠU.GUD KAR 213 iii 19; note: AN.TA.ŠUB.BA *mimma* ŠU.GIDIM.MA.KA AfO 14 142:36 (*bīt mēsiri*), which indicates that some occurrences of ŠU.GIDIM.MA may have to be read **šugidimmakku*; note also the writings: ŠU.GIDIM Labat TDP 70:17 (twice, beside ŠU.GIDIM *ibid.* 16), ŠU.UDUG RA 18 18:19, ŠU.GUD Labat TDP 112:16’, 118:16, also ŠU.GUD.MA CT 23 44:7, KAR 157:19.

2’ in *šibit eṭemmi*: *šumma rēš libbišu em u qerbūšu nuppuḫu* DIB GUD if his epigastrium is hot, and his intestines inflamed, (this is) “seizure” by a ghost Labat TDP 112:30’, cf. *ibid.* 18, DIB-it GUD *ibid.* 24:49, DIB-bīt GIDIM

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AMT 14,5:6, DIB.GIDIM AMT 19,1:9, KAR 178 r. ii 43 (SB hemer.), cf. also ibid. iv 35; *šumma amēlu ina* DIB-īt GIDIM SAG.KI^{II}-šú KÚ.MEŠ-[šú] if, in the grip of a ghost, a man's temples hurt AMT 97,4:25, cf. KAR 202 ii 52 (SB med.); INIM.INIM.MA *ina* DIB GIDIM *kišāssu ikkal[šú]* incantation for the case (that) in the grip of a ghost a man's neck hurts AMT 47,3 r. iii 20 (SB inc.), cf. *ina* DIB ŠU.GIDIM CT 23 45:6 and dupl.

3' other occs.: *mihīš rābiši* // GIDIM *mahiš imāt* Labat TDP 118:14; INIM.INIM.MA *ana sihīlti* GIDIM KAR 56 r. 1.

Driver and Miles Babylonian Laws 2 297.

eṭemmu in *ša eṭemmi* s.; necromancer; lex.*; cf. *eṭemmu*.

lú.gidim.[ma] = *ša* [e]-[t]i-[im]-mi (followed by *mušēli eṭimmi*) OB Lu A 356; lú.gidim.ma = *ša e-tim-mu* = *id še-x-[x]* (followed by *mušēli eṭimmu*) Hg. B VI 148.

eṭēru A v.; 1. to take something away (from somebody), to take out, 2. IV to be taken away (passive to mng. 1), 3. *eṭēru* to save a person, 4. IV to be saved (passive to mng. 3); from Oakk. on; I *itir* — *ittir* — *eṭir*, I/2, I/3, IV; wr. syll. and KAR (SUR Labat TDP 88:14 and in NB personal names); cf. *eṭirtu*, *eṭiru*, *eṭru* B, *eṭṭertu*, *eṭṭēru* A and B.

ka-ar KAR = *e-ṭe-rum*, *e-ke-mu*, *šu-zu-bu*, *nap-šu-rum* A VIII/1:209ff.; ka-[r]a KAR = *e-ṭe-rum*, *e-ke-mu*, *šu-zu-bu* S^b II 311ff.; KAR = *e-ṭe-rum* (var. *e-ṭe-ru-um*) Proto-Lu 726; kar = *e-ṭe-ru* Nabnitu J 176, also S^a Voc. X 9'; *šu.gar* = *ga-ma-lu*, *šu.kar* = *šu-zu-bu*, *šu.kar.kar* = *e-ṭe-ri* Erimhuš V 1ff.; pa-ag H^U = *e-ti-e-rum*, *e-z[e-bu]* S^a Voc. D 7-7a.

mí.dug₄.ga nu.un.zu.meš ... kar.ra nu.un.zu.meš : *kunná ul idú e-ṭe-ra ul idú* they (the demons) know no gentleness, they do not know what it is to spare (life) CT 16 14 v 22f.; níg.šu.ag.ag.da nu.un.zu.meš : *i-ti-ra ga-ma-lu ul idú* they do not know (what it is) to spare (life) out of mercy CT 16 15 v 43f.; kar zi : *e-ti-ir napišti* AfO 14 148:140f. (*bīt mēsiri*); [x x] amaš.kù.ga dadag.ga.ke_x(KID) [x x n]a ^dUtu.gin_x(GIM) mu.un.kar.kar.re [x x x].na an.ki.gin_x mu.un.kar.kar.re : [MIN x x]-ti GAL(!)-tú *ša kima* ^dŠamaš *i-te-neṭ-ti-ru* [x x x] *x ša kima šamé u eršetim i-te-neṭ-ti-ru* [the kid(?)] of the pure, clean fold, the great [...] which used to save (people) like Šamaš, the [...] which used to save (people) like heaven and earth (mng. obscure) PBS 12 6:18ff.

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e-ṭe-rum = *e-ke-mu*, *šu-zu-bu*, *ta-ba-lu* CT 18 10 iii 45ff. (syn. list); KAR *e-ke-mu* KAR *e-ṭe-ru* *ha-la-qu* CT 30 22 K.6268 i 16 (comm. to ext.); KAR *e-ke-mu e-ṭe-ru šá-ti-iq* CT 20 14 i 8' (comm. to ext.); KAR *e-ke-mu e-ṭe-[e]-ru ka-ba-su* CT 20 27 ii 9 (comm. to ext.); [eṭ]-ret = *eṭ-re-et* CT 41 34:16 (Alu Comm.).

1. to take something away (from somebody), to take out — a) to take something away: *šú ... qīštašu i-ti-ru* he who takes his gift away MDP 4 pl. 2 iv 12 (Puzur-Inšušinak); *la taštanammea kima awilum nabal-kattim mal'á kī'am iddan kī'am e-ṭe-er* have you not heard many times that the chief is full of whims? — he can give, he can take away KT Hahn 14:39 (OA let.); A.ŠA *i-ti-ru-um-ma i-ti-ir-ma i-ku-ul* he has in fact taken away my field and consumed (its produce) Fish Letters 5:16 (OB); *asak* DN ... *ikul ša šallat* LÚ.UKU.UŠ *i-ṭe₄-ru* he who unlawfully takes away the booty of a soldier, commits a sacrilege against Dagan ARM 2 13:30, note: *asakkī ikul ... ša šallat* LÚ.UKU.UŠ *ikimu* ibid. 36, cf. *šallat* LÚ.UKU.UŠ *ul i-ṭe₄-er* ibid. 32; *šarru bēl lemuttīšu kussāšu li-ti-ir* may a hostile king take away his throne KAH 1 13 left edge 8 (Shalm. I), cf. ibid. 15 r. 26; *e-ṭe-er haṭṭi u kussī šarrūtišu iššakin šaptuššu* (Marduk) decreed that his royal scepter and throne be taken away Lie Sar. 269; *imitti alpi adi maškišu i-ti-ir* he (the priest) removes the shoulder of the bull with its skin RAcc. 69 r. 8; *šumma amēlu n[ī]š libbišu* KAR-ir if a man is deprived of his potency AMT 71,1:1, cf. *nīš libbišu e-ṭir-ma nīš libbi la ibašši* KAR 70:22; *dūssu* KAR-ir his potency will be taken away KAR 386 r. 20 (SB Alu apod.), also Kraus Texte 36 i 2, cf. *šumma ina kišā-dišu maḥiṣ u dūssu* KAR-et Labat TDP 82:18, and note: *dūssu i-kim* Maqlu III 8; *ina qablišu* KAR KAR *e-ke-mu e-[ṭe-ru ...]* *ina mešlišu* KAR-ir (if the *kaskasu*) is torn out in its middle (commentary:) KAR is *ekēmu* or *eṭēru*, it is taken away halfway down CT 31 44 r. iv 9f., for other occs. of KAR in ext., see *ekēmu*.

b) to take something away from somebody (with double accusative): 4 MA.NA *ša* PN *naš'u li-ṭe-ru-šu u šuati luta'eruni* let them take away from PN the four minas

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which he is carrying, and as to him, send him back CCT 3 37b:28 (OA let.); *ṭuppam emūgattam e-ta-aṭ-ru-ni* they have taken the tablet away from me by force TCL 21 269:32 (OA let.); ^dEN.KI . . . *uznam u nēmeqam li-ṭe₄-er-šu-ma* may Enki deprive him of understanding and wisdom CH xliii 4; *agām kussām ša šarrūtīm li-ṭe₄-er-šu* (var. *li-ṭer₅-šu*) may (DN) take away from him the royal crown and throne CH xliii 46, cf. *aplam li-ṭe₄-er-šu-ma* ibid. xliiv 44, cf. also ibid. xlii 49, furthermore *zunnī ina šamē mīlam ina naq̄bim li-ṭe₄-er-šu* may he deprive him of rain from the sky, of flood(s) from the depths ibid. xliii 71; 3 GUR [suluppī] *ša [ú-k]i-la-ak-kum e-ṭe₆-er-[šu-ú-ma]* take away from him the three gur of dates which he is (with)holding from you TCL 1 41:13 (OB let.); *āl kezrēti šamhātu u ḥarimāti ša ^dIštar mutu i-ṭi-ru-ši-na-ti-ma* (Uruk) the city of the courtesans, harlots and prostitutes, whom Ištar has deprived of husbands Gössmann Era IV 53.

c) to take out (with ventive): *šinīšu in IZI.LÁ.ḪU-ti_x(Á.MUŠEN) te-eṭ-ṭe-raš-ši₆* the second time you will take it out from . . . Iraq 3 89:7 (MB glass text), cf. *in šalši e-ṭè-ri-ka_x* (KAM) ibid. 8, cf. also ibid. 19 and 38.

2. IV to be taken away: [*in*]-*ni-ṭir*(!) *balti dūti ūtammil* my vigor has been taken away, my potency diminished Ludlul I 47 (= Anatolian Studies 4 68); *šumma UDU ḥe-pi ka-li-su i-ni-ṭe₄-er* if the (sacrificial) lamb . . . (mng. obscure) TuL p. 44:12 (translit. only).

3. eṭēru to save a person — a) from financial difficulties (OA): *aḫī attā bēlī attā eṭ-ṭe-ra-ni šumma la kuāti ana mannim anattal* you are my brother, you are my master, save me! to whom am I to look, if not to you? TCL 14 12:22 (let.); [*abba*]ūa *bēlūa attunu ana ūm e-ṭā-ri-im eṭ-ṭe-ra-ni allānukunu mannam išu* you (pl.) are my fathers and my masters, save me while I can still be saved! whom (else) do I have besides you? CCT 4 22a:4f., cf. KT Blankertz 6:28, also *ša e-ṭā-ri-im [e]ṭ-ṭe-ra-nim* BIN 6 66:36f., and *abbaūa bēlūa attunu ana u₄-um e-ṭā-ri-im* Golénischeff 14:5, cf. CCT 2 46b:6; *ana ūm dī gamālim u ūm e-ṭā-ri-im i'īdma kaspam*

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10 MA.NA *šamqitamma* accede (to my wish) while you can (still) be obliging and save (me from financial stress) and see to it that ten minas of silver come to me KT Hahn 7:31; *kaspum la kasapka atuarma e-ṭi-ir-kà* is the money not your money? I will come to your aid again TCL 20 100:27; *kaspam kunukma šēbilamma napaštini ištēniš e-ṭi-ir* send us the silver under seal and thereby save our life KTS 24:35; *aputtum kīma ṭuppam taš-me'u alkamma ēn Aššur amurma napaštaka e-ṭi-ir* please come here as soon as you have read my tablet, present yourself before Aššur and save your life TCL 4 5:17, cf. *aššumi napaštija e-ṭā-ri* Contenau Trente Tablettes Cap-padociennes 27:17, also *ana e-ṭā-ar ra-mi-⟨ni⟩-šu* CCT 2 43:17; *ašammēma awilum ṭemšu ištini adi a[lā]kija awatam ištēt aššumiya qarrīb aššumi ša PN awilum e-ṭi-ri* I hear the chief is out of his senses — pending my arrival put in a good word for me on behalf of (the cause of) PN, the chief was to have saved me TCL 19 52:27.

b) to spare somebody, to save somebody's or one's own life — 1' in gen.: *e-ṭi-ir-šu napaštašu agmil* I saved him and spared his life AKA 43 ii 53 (Tigl. I), cf. *rēma aršāsunū-tima napaštašunu e-ṭi-ir* ibid. 69 v 12, also ibid. 81 vi 26; *ēdiš ipparšidma napaštuš e-ṭi-ir* he fled alone and so saved his life OIP 2 24 i 24 (Senn.), cf. ibid. 56:6; *malki . . . ša ana nīr bēlūtija iknušuma e-ṭe-ru napašassun* the rulers who had submitted to my rule and thus saved their lives Winckler Sar. pl. 38 iii 38, cf. *aššu e-ṭir napaštišun ibālunimma* TCL 3 72 (Sar.), cf. ibid. 345; *nīrāri la e-ṭir napaštišu* an ally who did not save his life TCL 3 81 (Sar.); *ušēšūma napaštūš e-ṭi-ru nīta lamū napašūdiš la le'é* they broke out(?) to save their(!) lives, but, (since they were) surrounded on all sides, with no chance of escape (I fettered them and broke their weapons) En. el. IV 109; *āla šuātu e-ṭi-ir* I spared that city AKA 76 v 79 (Tigl. I); *šā Marad kī te-ṭi-ri kī išturu ina Ezida ina pān ^dNabū altakan* after the people of Marad wrote down (the acknowledgment) that you saved (them), I deposited (this document) in Ezida before Nabū ABL 853:9 (NB); *ana a-ia-i tattakkal namrāšima*

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nišika ti-ṭi-ir to what difficult (terrain) will you trust to save your people? Tn.-Epic iii 24; ZL.KU₅.RU.DA GIŠ.SAG.KUL DÛ-su *ana KAR-šú* (magic) throat cutting (by means) of a lock has been practiced against him, to save him (you apply the following drugs) AMT 42,5:5, cf. AMT 44,4:4, AMT 15,5:6, LKU 63:8, also *ana qāt ilišu KAR-šú* KUB 4 56 i 12; *ana NAM.BÚR.BI pašārīma . . . lumunšu la kašādi u e-ṭe-ri-šu* (var. KAR-šú) for performing an expiatory ritual so that his evil should not reach him and to save him RA 21 128 r. 3, var. from TCL 6 50 r. 9.

2' said of gods: *mukil abbutti KAR-ir napiš-tim rā'im kīnāti* (Išum) the intercessor, who saves life, who loves justice ZA 43 17:56 (SB lit.); *nāšīru napišti andul dadmī KAR niši* (Nabú) protector of life, who shelters the human dwellings, who saves the people BMS 22:7; *e-ṭi-ra-at gāmilat napištija* (Gula) who saves and spares my life VAB 4 128 iv 38 (Nbk.), cf. ^d*Šarpānītu . . . e-ṭi-rat kamī sābitat qāt nasku* RAec. 135:261, for other occs. of *eṭēru* in parallelism with *gamālu* and *šūzubu*, see *gamālu* and *ežēbu*; *ilāni mātam iṭ-ṭi-ru* KAR 212 r. iv 40 (SB hemer.); *eṭ-ri-ninⁱⁿ-ni-ma* (for *eṭrinnima*) *ilūtki lu[ta'id]* save me, and I will praise your godhead BMS 4:34; *ummu alidāte atti e-ṭi-ri-i na-pu-ul-ti* you (Bēlit-šamē) are the mother who gave me birth, save my soul! BA 2 634 K.890:10; *te-eṭ-ṭir-ma hišba la qatā qa-ri-ra tepti* you (Marduk) bring in (lit. save) endless produce, you have opened the watercourse(?) ZA 4 38 iii 8 (SB lit.), dupl. OECT 6 pl. 8 K.2872.

3' in personal names: DINGIR-li-ṭe₄-er VAS 7 155:34 (OB); *Ilī-i-ṭi-ra-an-ni* Save-me-O-God BE 15 193:4, also *Ilī-KAR-an-ni* ibid. 175:17 (MB); *Ēda-eṭir* (wr. AŠ.SUR) Save-the-Only-Child! TuM 2-3 172:3, and passim in NB; ^f*KAR-ša-rabi* Her-Saving-(Power)-is-Great BE 15 188 ii 29, and passim in MB, cf. *Ṭāb-KAR-Aššur* 3R 1 i 19 (NA); *Ina-tēši-SUR* Nbn. 1020:4, and passim in NB, cf. Tallqvist NBN 302, also ^d*Nabū-SUḪ-KAR-ir* ADD App. 1 iii 35, for other NA refs., cf. Tallqvist APN 149f.

c) to save from something (with *ina*, *ina qātī*) — 1' in hist., etc.: [*ina mūti la*] *te-te-ra-*

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šu-nu-tim . . . [šumma . . .] me-ku-ut-ta ú-ša-ab-ḥa-as-sú-ma i-na mu-ú-ti i-te-te-ir-šu do (pl.) not spare them from death, [if (the king)] induces (his subject) to negligence and if he spares him from death KUB 3 21 r. 6 and 8 (treaty); *ilāni šar māti MU.5.KAM ina qāt mūti iṭ-ṭi-ru* the gods will save the king from death for five years KAR 212 r. iv 31 (SB hemer.); *ša . . . ilī abbēšu i-ṭi-ru ina šapšāqi* who saved the gods, his fathers, from peril En. el. VI 126, cf. *ša . . . e-ṭi-ru šubatni ina pušqi* ibid. 150, also *ālašu Bābili i-ṭi-ir ina šapšāqi* 5R 35:17 (Cyr.); *ina sunqi hušahhi e-ṭe-ri-im-ma* to save from want and starvation Winckler Sar. pl. 43:40; *u suḫārī ūram ana ūrim ušbalki-tuma ina qātija i-te-eṭ-ru* and they let my servant pass from roof to roof, and saved (him) from my hands VAS 16 181:15 (OB let.); *išbatušuma u ištu qātīšunu i-iṭ-ṭe₄-r[u]-šu* they caught him, but they saved him from their hands Virolleaud Danel 23:12 (RS let.), cf. *ina qātēšunu ul i-ṭir-šú* ABL 281 r. 27 (NB).

2' in rel.: *ina pī karāšē e-ṭe-ru* to save from the brink of disaster Šurpu IV 44, cf. ^d*Šarpānītum ina karāšē e-ṭe-ra amrat* KAR 10 obv.(!) 13, also *ina šerti e-ṭe-ru* to save from sin Šurpu IV 37; *ina dannati iṭ-ra* PBS 1/2 106:30; for the sequence *eṭēru* — *gamālu* — *šūzubu*, see *gamālu*, *ežēbu* mng. 6.

4. IV to be saved: *ušta(na)pšaqma* (wr. PAP.ḪAL.ME-ma) *innetterma* (wr. SUR-ma) *ibal- luṭ* although he will suffer grievously, he will, with difficulty, pull through and will survive Labat TDP 88:14; *ina idi lemutti šutiqannima lu-un-ni-ṭir* (var. *lu-na-ṭir*) *ittika* let me pass by evil forces — let me be saved with (i.e., protected by) you Craig ABRT 1 13:9, var. from ibid. 2 7:14, dupl. PBS 1/1 14:52; will the Assyrian army *ina qātī šābi . . . išetū* KAR-ú *iballuṭu išallimu* remain, be saved, survive, be safe from the (enemy) army? Knudtzon Gebete 75:9, cf. PRT 21:15, *išetū* KAR-ir ibid. 101:5, also *ina qātē nakri . . . KAR.MEŠ-ru-ú* ibid. 14:8; *bēl bīti šuāti ina x LUGAL KAR* the owner of this house will be saved from the . . . of the king KAR 382 r. 58 (SB Alu).

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The two spheres of meaning of *eṭēru*, “to take away,” and “to save,” can be connected if we interpret “to save” as “to take away from disaster, death, etc.”; that a semantic connection exists is shown by the logograms KAR and SUR, which are common to both spheres. The NB verb *eṭēru*, “to pay,” although it, too, has the same logograms, has been treated separately as *eṭēru* B.

eṭēru B v.; 1. to pay, 2. *uṭṭuru* to pay in full, 3. IV to be paid; NA, NB; I *itir* — *ittir* — *eṭir*, I/2, II, II/2, IV (*innēṭir* and *intir*, e. g., BE 9 94:10, BE 10 125:12), IV/2 (*intatir* BE 9 17:11, and *passim*), IV/3; wr. syll. and KAR, SUR; cf. *eṭru* A.

1. to pay (NB) — a) receipts: KÙ.BABBAR a_4 5½ GÍN *idi elippišu ultu Eanna e-ṭi-ir* he has been paid from (the exchequer of) Eanna the five and a half shekels of silver, the rent for his boat TCL 12 121:8, cf. x *kaspu* ... *idišunu e-ṭir* Nbk. 285:8, also *idi ša istēt šatti e-ṭir* one year's rent has been paid CT 4 21a:12; *šim eqlišu kī kasap gamirti e-ṭir nadin maḥir* the price of his field, as one complete (payment in) silver, has been paid, handed over (and) received RA 24 38:19; *kaspa šim* ¹PN ¹PN₂ *ina qātē* ¹PN₃ *eṭ-re-et* the price of (the slave girl) PN has been paid by PN₃ (the buyer) to PN₂ (the seller) VAS 5 35:23; *ina našparti ša PN ina qātē* PN₂ *eṭ-ru-*² they have been paid by PN₂ by order of PN Evetts Ev.-M. 14:12; *ina qātē* PN *ana muḥḥi* PN₂ ... *akī u'ilti eṭ-ru-*² they have been paid by PN to the debit of PN₂ in accordance with the contract Camb. 120:11, cf. ¹PN *ina qātē* PN₂ *e-ṭe-re-et* Dar. 554:7, cf. also *e-ṭē-re-[eṭ]* VAS 5 25:14; ... *ina qātē* PN *maḥir e-ṭir* he has received from, and been paid by, PN TuM 2-3 178:7, 180:7, cf. *maḥru*² *eṭ-ru-*² BE 9 106:10, *maḥir e-SUR* VAS 15 13:13, 19:13, 35:15, note: *e-SUR-*² 26:9, *maḥru*² KAR-*ru-*² TuM 2-3 185:10, cf. also *maḥrat e-ṭe-re-et* VAS 5 126:11, *maḥrat eṭ-re-et* VAS 6 123:5, Watelin Kish 3 pl. 14a:8, *maḥ-rat e-ṭē-ri-tum* CT 4 43a:16, *maḥir-tum e-SUR-tum* BRM 2 14:14, [*maḥ*(?)]-*rat*-*tat e-ṭir-tat* VAS 15 45:14; *u'ilāti maḥrēti ša ina bit* PN *illānu* PN *e-ṭir* for (all) former notes which may be presented by PN,

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PN has received payment TCL 12 78:8; they have settled all accounts with one another, *ú-il-tim.MEŠ-šú-nu e-eṭ-ra-*² *li'ānišunu puššutu giṭṭānišunu ḥuppu* their promissory notes are paid, their ledgers erased, their receipts broken TCL 13 160:12; *u'ilti ša* 24 GUR *uṭṭati ša ina muḥḥi* PN *u* PN₂ *pūt našú e-ṭir-tum* the debt of 24 gur of barley charged to PN and PN₂, (and for which both) bore responsibility is (hereby) paid Nbn. 690:17; *suluppū mala zittišunu* PN PN₂ ... *ana* PN₃ PN₄ ... *i-te-ṭi-ru-*² PN, PN₂ have paid back the dates to PN₃, PN₄ in accordance with the share they had in them Camb. 110:8; *dul-lu* LÚ.GÚ.GAL *ul e-ṭi-ir* he has not been paid compensation nor the *gugallu*-tax VAS 3 133:10, cf. GÚ.GAL *e-ṭir* TuM 2-3 168:9, and *passim*, *u* 1 GUR *ša* LÚ.GÚ.GAL *elat e-ṭir* ibid. 157:14, and *passim*, cf. *šissinnu ul e-ṭir* ibid. 176:9, cf. also *šissinnu* NU SUR ibid. 172:11, also *ša qerbi* ZÚ.LUM.MA a_4 12 GUR *i-ṭir šis-sinna u gugalla ul e-ṭir* VAS 3 131:13f.

b) promissory notes: x *kaspu* ... *ašar* PN PN₂ *ukallam iṭ-ṭir* wherever PN shows PN₂ (this contract), (PN₂) will pay x silver BRM 1 37:5; PN ... *itteme kī* MN *iqtatú a-di kubšu* *ana* PN₂ *e-eṭ-te-ra* PN swore that by the end of MN he would pay (the price of) the cap to PN₂ Nbk. 307:10, cf. *adi qit ša* MN *iṭ-ṭi-ir kī* ... *la i-te-ṭir* ... *ḥiṭu ša šarri išaddad* YOS 7 123:13 and 16; *adi qit šatti* ŠE.BAR a_4 10,000 GUR *u* 12,000 GUR *suluppū ana makkūri Eanna iṭ-ṭi-ir* by the end of the year, he shall have paid to the exchequer of the Eanna the 10,000 gur of barley and 12,000 gur of dates TCL 13 182:24; *adi muḥḥi u'ilti ša abija ammaruma e-ṭir-ru-ka* (I will give you x barley as provisional pay) until I see my father's debenture and pay you VAS 6 124:9; PN *ina* DN *u* RN ... *itteme kī adi muḥḥi ša e-te-ṭir-ka niklu ana muḥḥika attekil adi* MN *igammarma iṭ-ṭir-ma* PN has sworn by DN and RN, “Until I pay you, I shall not attempt to take advantage of you (in business)” — by MN he must pay in full VAS 6 43:24f., cf. PN ... *ina* ... *adē* *ša* RN ... *ana* PN₂ *itteme kī* MN *iqtatú adi aḥi uṭṭatika ša ina IGI-ia eṭ-ṭer-ru-ka u riḥitu ina* MN₂ *a-gam-mar(!)-ru-ma eṭ-ṭer-ru-ka* Evetts Ner. 47:9f., also *adi qit ša*

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MN *igammarna iṭ-ṭir* he will pay completely by the end of MN VAS 3 125:7, also *ṭuppi ana ṭuppi igammarna iṭ-ṭi-ru* Cyr. 322:6; PN *ana PN₂ u ṭupšarrē ša Eanna iqbi umma adi muḫḫi ša kaspu ana Eanna e-eṭ-ṭi-ru kurummatu ana Eanna tannakil* PN spoke thus to PN₂ and the scribes of Eanna, “Until I have paid the money to Eanna, the food will . . . to Eanna” AnOr 8 25:20; *ú-il-tim*. MEŠ PN *iṭ-ṭir-ma ana PN₂ inandin rašūssu iṭ-ṭir-šú* PN will pay the promissory notes and give them to PN₂, he will pay him his claim BRM 1 66:17f., cf. *elat rašūtu ša ina muḫḫi e-ṭir-šu* YOS 6 206:26.

c) other occs.: *adi muḫḫi ša PN KÙ*. BABBAR-šú *a₄ 1 MA.NA pešú e-ta-ṭi-ru adi 2-ta šanāti bitu ina panīšu* until PN is paid the one mina of white silver as price for it, the house will remain at her disposal for two years Dar. 511:11; *pūt e-ṭē-ru ša kaspā a₄ . . . našú* they are (both) responsible for repaying the money VAS 4 170:6, and passim, cf. *pūt e-ṭē-ru ša utṭati . . . PN naši* AnOr 9 11:10, *pūt e-ṭē-ru ša bitu PN naši* AnOr 8 1:8, and passim; *anāku pūt e-ṭir našaku* I myself guarantee the payment YOS 3 135:19 (let.); *ištēn pūt šanī našú ša qerbi iṭ-ṭir* one (of the partners to the transaction) bears responsibility for the other, whoever is available (lit. nearest) will pay Bab. 3 41:8, cf. *ša qereb ŠE.BAR iṭ-ṭir* RA 25 77 No. 4 r. 1, [*ša*] *qerbi i-ṭi-ir* ibid. 80 No. 20:9, cf. *ištēn pūt šanī ana KAR našú ša qereb iṭ-ṭir* BE 10 34:7, 35:7, 8, and passim in LB, cf. also *ištēn pūt šanī našú ša qereb ŠE.BAR a₄ 4 GUR iṭ-ṭir* AJSL 16 76 No. 21:10; PN *rāšú u iṭ-ṭi-ir* PN will not repay a creditor Nbn. 65:20; PN *ana PN₂ ultu kaspā riḫi šim ŠE.NUMUN-šú i-ṭi-ir-šú iqbu ummi A.ŠA.A.NI . . . i bini* PN spoke thus to PN₂, after he had paid him the remainder of the price of his field, “Give me the document relative to the field (lit.: the mother-of-the-field)!” VAS 6 50:5; (PN₂ claims that PN has not paid her the price for a slave, PN₃) PN *riksi ša PN₂ irkusuma kaspā šim PN₃ i-ṭi-ru-uš iššamma dajjānē ukallim u PN₄ PN₅ u PN₆ kaspā ša PN₂ ummašunu eṭ-re-tu ina pān dajjānē ukinnu* PN brought the contract made by PN₂, as proof that he had paid her the purchase price of PN₃, and showed (it) to the

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judges — furthermore PN₄, PN₅ and PN₆ confirmed before the judges that the money had been paid to their mother, PN₂ Nbn. 13:8f., cf. ibid. 293:8; *pūt e-ṭir ša 2 MA.NA kaspi ša PN ša ina muḫḫi PN₂ PN₃ naši gittā ša e-ṭir ša 2 MA.NA kaspi ša PN ša ina muḫḫi PN₂ PN₃ i-na-[x-x] ana PN₂ inandin* PN₃ has assumed the responsibility for paying the two minas of silver owed by PN₂ to PN — PN₃ will . . . and give to PN₂ the receipt for the two minas of silver owed by PN₂ to PN Nbn. 63:1 and 5; *u šatāri ša adannu ana e-ṭi-ri ittišu iš-ṭuru suluppī . . . akī u’iltišu ana PN ina qātē ša PN₂ e-ṭi-ir* he (PN, the creditor) made out with him (PN₂, the debtor) a written document about the term for payment, the dates will be paid to PN by PN₂ according to his contract Dar. 486:4 and 8; *adanšu itiqma kaspu ša e-ṭe-ru la iši PN ana PN₂ iqbi umma kaspu ana e-ṭi-ri-ka la iši* the term passed, but there was no money to pay with — PN said to PN₂, “There is no money to pay you” Moldenke 2 53:7, 9 (= AJSL 27 219); $\frac{5}{6}$ MA.NA *kaspi ša PN a[na] e-ṭe-ru ša PN₂ ina qāti ša PN₃ ina šim PN₄ . . . iššuma kaspā PN ana PN₂ la i-ṭi-ir KÙ*. BABBAR *a₄ $\frac{5}{6}$ MA.NA u ḫubul-lašu adi u’iltim* PN₃ *ina qāti ša PN₅ mār PN e-ṭir* five-sixths of a mina of silver which PN took from PN₃ for the purpose of paying PN₂ the price of PN₄ (the cook), and which money PN did not pay to PN₂, the five-sixths of a mina in question and all costs of the debt, in accordance with the bill held by PN₃, have been obtained from PN₅, the son of PN Dar. 70:3, 8, 12; *utṭatu ša bit ili ša PN ana ḫubuttutu ina qātē PN₂ iššú utṭatu ša PN ana bit ili i-ṭi-ru-um* barley for the temple, which PN drew from PN₂ as a *ḫubuttutu* loan, barley which PN has paid for on behalf of the temple BOR 2 143:4.

2. *utṭuru* to pay in full, pay off debts, discharge liabilities — a) in NA: 4 MA.NA *kaspū ḫabūli ša PN ša ina muḫḫi PN₂ PN₂ ana PN ussallim ittidin ú-ṭu-ru issi pān aḫiṣ* four minas of silver, a debt of PN, is owed by PN₂ — PN₂ has given it back in full to PN, they are fully paid, one in respect of the other ADD 155:6, cf. Iraq 16 pl. 9 ND 2337:7, also *ussallim ittidin šummu ina birtišunu ut-ṭu-ru*

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issi pān aḥiṣ he has fully given back, there is peace between them, they are fully paid, one in respect of the other VAS 1 97:8, cf. Tell Halaf 106:14, 110:12, Iraq 16 46 ND 2341:1, cf. also *u-tu-ur issi pān aḥiṣ* RT 36 181:17 (= Jacobsen Copenhagen 68).

b) in NB: *kī la ú-té-ti-ir* [x] GÍN KÙ. BABBAR *ḥubullušu ušallam* should he not make full payment, he will have to pay in full x shekels of silver with interest TuM 2-3 46:6; *adi rēš zēri* PN *inaššá ana* PN₂ *inandīnu* PN₂ *nikkassī ippuṣma riḥti kaspišu itti* ŠE.NUMUN *mala alla . . . imatṭú* PN *uṭ-ṭa-ra-am-ma ana* PN₂ *inandin* when PN (the seller) has had the field surveyed and given to PN₂ (the buyer), PN₂ shall make the account, and PN will give to PN₂ in settlement the remainder of the price, together with the field insofar as it falls short (of the stated measurements) VAS 5 12:20, cf. *uṭ-ṭa-ru-nim-ma ana* PN *inandīnu* BE 8 2:24, cf. also *akī ú-il-tim.MEŠ ša* PN . . . *ana* PN *uṭ-ṭa-ar* VAS 6 149:10; *adi kasap gamirti ú-ta-aṭ-ṭar-ru* until he has paid up the full price TCL 12 11:13; *ištēn pūt šanī našú ša qereb uṭ-ṭa-ar* one bears responsibility for the other — whoever is available (lit. nearest) will pay off the debt VAS 3 111:14, cf. *ištēn pūt šanī našú ša qerbi kaspa ú-uṭ-ṭer-²* TCL 12 118:10.

3. IV to be paid: *kaspa mala* PN *ultu pāni* PN₂ *inaššá ina w'iltišu ša utṭati ša muḥḥi* PN₃ *in-né-eṭ-ṭir u riḥtu utārma ana* PN₃ *inandin kī kaspa la ittašá* PN₃ *akī w'iltišu ana* PN *iṭ-ṭi-ir* as much money as PN will draw from PN₂ will be repaid from money (due to PN) from his barley contract with PN₃, the balance he (PN) will refund to PN₃ — if he (PN) does not draw any money (from PN₂), PN₃ will have to pay PN according to his contract Nbk. 188:10, 14; 100 GUR *su-luppī ana* PN . . . *inna² u ZÚ.LUM.MA a₄ 100 ina maššarātašu ti-ni-iṭ(!)-ra-²* give PN 100 gur of dates, and these 100 (gur) of dates you have already been paid for from his monthly wage-installments CT 22 31:11 (let.); PN *šatammu Eanna ana m[uḥḥi]* PN₂ *ul išallat adi* PN₃ PN₄ . . . *kaspa . . . ina qātē* PN₂ . . . *in-né-ṭi-ru* PN, the *šatammu*-official of Eanna, will not

eṭīdu, eṭittu

have power over PN₂ until PN₃ (and) PN₄ are paid x money by PN₂ TCL 12 34:19; . . . *ana bit* PN *la irubu u* KÙ.BABBAR *a₄ I MA.NA šim* PN₂ *gallašu ina qātē* PN *in-né-ṭir* (but PN₂) did not enter the house of PN, although the one mina, the price of PN₂, his slave, had (already) been paid by PN YOS 7 114:6, cf. *in-né-ṭi-ru* Dar. 470:11; *rašú šanamma ana muḥḥi ul išallat adi* PN *rašússu in-neṭ-ṭi-ru* no other creditor will have any power over it until PN has been repaid his loan BE 9 100:10, cf. BE 10 51:13, also *adi* PN *kasapšu in-né-ṭi-ru* Nbk. 137:9, and passim; *rašú šanamma ina muḥḥi ul išallat adi muḥḥi ša* KÙ. BABBAR-šú *a₄ I MA.NA 50 GÍN u ḥubullašu in-niṭ-ṭi-ru* no other creditor will have any power over it until he (the creditor) is repaid his money, one mina, fifty shekels, and the interest on it VAS 4 165:13, cf. TuM 2-3 112:11, YOS 6 163:10, also *adi* PN *rašússu in-niṭ-ṭi-ir* BE 10 24:10, PBS 2/1 162:7, *adi* PN *rašússu in-na-an-e-ṭē-[ir]* PBS 2/1 4:11; x *kaspu akī e-ṭer ša rāšūtānu in-né-ṭi-ra* x silver has been paid out according to the rate (set by) the creditor Evetts Ev.-M 19:7, cf. ibid. 22:7; *kurummāti ša te-eš-ki-ti ultu Eanna in-ni-ṭi-ru* the rations of/for . . . will be paid from (the exchequer of) Eanna AnOr 8 17:14; *gimir* PN [ultu] *ḥarrāni in-niṭ-ṭir* all this PN will be paid from the business capital TCL 12 43:23; *mimmu ša āli u šēri maškānu adi suluppīšunu in-ni-ṭi-ru-²* any(thing) belonging (to them) in the city or in the country is a pledge until he has been repaid the dates VAS 3 54:10, cf. Dar. 272:10, Nbk. 133:11, and passim; PN . . . *ina qātē* PN₂ *it-te-en-ṭi-ir adi* UD.20.KAM *ša MN w'ilti ša x kaspa* PN *inaššamma ana* PN₂ *inandin* PN had been paid by PN₂, by the 20th of MN PN will bring and hand over the promissory note for x silver to PN₂ Dar. 266:9; PN KILAM *īpušu kaspu u ḥubullu . . . ša* PN₂ *ina qātē* PN *it-te-en-ṭir* for the field which PN had bought (from PN₂), PN₂ was paid silver and the interest (on it) by PN Dar. 469:10, cf. PN *ina qātē* PN₂ *it-ten-ṭir* TCL 12 38:8, *riḥtu kaspi* PN *ina qātē* PN₂ . . . *it-te-niṭ-ṭir* TCL 13 141:11.

***eṭīdu, eṭittu** (Bezold Glossar 25a); see *eddetu*.

eṭirtu

eṭirtu see edirtu.

ēṭirtu see ēṭiru.

ēṭiru (fem. ēṭirtu) s.; savior, rescuer; MB, SB, NA; wr. syll. and KAR, SUR; cf. eṭēru A.

nim-gi-ra-bi, ú-zi-ib = e-ṭi-rum JRAS 1917 105:41f. (Kass. vocabulary, see Balkan Kassit. Stud. 3f.); ^dNim-gi-ra-bi = ^mE-ṭi-rum, ^mNim-gi-ra-bi-Saḥ = ^mE-ṭi-ru-^dUTU, ^mNim-gi-ra-bi-Bur-ia-aš = ^mE-ṭi-[ru-...] 5R 44 iv 38ff., see Balkan ibid.

tajjārāta ... e-ṭe-ra-ta ... gammālāta you (Sin) are ever-forgiving, a rescuer, always showing mercy BMS 6:64, and dupls.; E-ṭi-ir-^dMarduk A-Rescuer-is-Marduk BE 15 190 i 16 (MB), abbreviated E-ṭi-rum BE 14 74:6, and passim, also ⁱE-ṭi-ir-tum BE 14 40:3, and passim, cf. Clay PN, s. v.; ^dŠerua-KAR-at Šerua-is-a-Rescuer ABL 113 r. 8, also (wr. ^dEDIN-e-ṭe-rat) ABL 308:7; ^dNergal-KAR-ir ABL 226:7, and passim, cf. ^dNergal-SUR ZA 9 398:9 (NA). Note ^dE-ṭi-ru (beside ^dGāmilu) 3R 66 r. v 13 (tākultu), ^dE-ṭi-ir-tu KAR 214 i 9.

eṭliš adv.; manly; OB*; cf. eṭēlu.

eṭ-li-iš ú-ti-wa-at awatam iqabbi she is like a man, she utters the word RA 15 177 ii 23 (OB Agušaja).

eṭlu s.; 1. young man, 2. man; from Oakk. on, Sumerogr. in Bogh. LÚ.GURUŠ (cf. Friedrich Heth. Wb. p. 280); pl. eṭlūtu; wr. syll. and (LÚ).GURUŠ; cf. eṭēlu.

gu-ru-uš KAL = eṭ-lu S^b II 172, cf. mu-ru-uš KAL Proto-Ea 344 (= MSL 2 58); guruš = eṭ-lu, guruš. tur = ba-tu-lu Igituh I 173f.; lú.guruš = eṭ-lu Igituh short version 283; [ge-re-eš] [KAL], [gu-ru-uš] [KAL] = eṭ-lu Ea IV 322f.; [ge-re-eš] [NITÁ] = [zi-k]a-ru, [ge-re-eš] [KAL] = [eṭ]-lum Recip. Ea A ii 44f.; šul, ge-eš ge-eš, gu-ru-uš guruš = eṭ-lum Lu III 227ff., corresponding in Proto-Lu to šul, mēš, guruš SLT 238 r. ii 6ff., 240 r. i 39ff., and (adding giš) ibid. 102 i 6ff.; dam.guruš = al-ti eṭ-li Hh. I 90, also (followed by dam.dam = alti muti) Lu III 204; guruš zag.è = eṭ-lu a-gu-u Nabnitu M 259. šul = eṭ-lu S Voc. AA 12'; [šu-ul] [šUL] = [eṭ]-lu S^a Voc. Z 9'; šu-ul šUL = [eṭ]-lu S^b II 316; me-ès MES = eṭ-lum Proto-Ea A Fragm. c line m (= MSL 2 136); me-ès DUB = eṭ-lum, ru-bu-u, ma-rum A III/5:17ff.; me-ès MES = eṭ-lu S^b II 118; mu-u MU = eṭ-lu A III/4:14; mu = eṭ-[lu] Izi G 11; [mu-ú] [PA] = eṭ-[lu] Recip. Ea E 4'; mu-ú-a PA = eṭ-lu, mu-ú-a-ti (var. -tú) PA = ^dPA Ea I 307f.; [m]u-ia PA = eṭ-lu, [m]u-ia-ti PA = ^dPA S^a Voc. N

eṭlu

18'f.; šu-ba ZA.SUḫ = eṭ-[lum] Proto-Diri 181; šu-ba NA₄.ZA.SUḫ = eṭ-lu Diri III 105; gi = eṭ-[lu] Antagal M i 2'; mu.zag.gi.tar.ra = eṭ-lum aš-x-[...] OBGT XVI 15; im.ṽ = níg.ṽ = eṭ-lum Emesal Voc. III 41; ir ir = gīt-ma-[lum], [eṭ]-l[um] A VIII/2:206; [n]u-mu-un ^{zi} + LAGAB = eṭ-lum Antagal E a 7.

mes kur.gul.gul : eṭ-la mu'abbit šadi Angim III 27; mes ki.a.na sud : eṭ-lu ana eršetim rūgti (referring to Tammuz) 4R 30 No. 2:34f.; e.ne. èm.mà.ni mu (parallel gi) u₈ ù.mu.ag mu.bi (parallel gi.bi) še.àm.ša₄ : amassu ana eṭ-li (parallel ardute) ina ú-a izzakkarma eṭ-lu (parallel ardatu) šú idammum his (Enlil's) word is said woefully to the man (parallel: woman) and the man (woman) moans SBH p. 8:56f., parallels from ibid. 58f., cf. SBH p. 95:29f.; u₄ mu ti.la u₄ mi ti.la : úmu eṭ-lu igammar úmu ardatu uqat[ta] the úmu-demon finishes the man, the úmu-demon finishes the woman SBH p. 95:19f.

ur.ri u₈.ba KA àm.mi.íb.bi : eṭ-lu šá ina ú-a nīlu young (Enlil) who lies in woe (with variant translation kal(text e)-bu tar-ba-ši [...] for ur.ri šurun) SBH p. 122:20ff.; sag ki.sikil.lil.a ki.lil.ba.an.dib.bi.eš : eṭ-lu ša ardat līlú ikimušu the man whom the female līlú-demon has kidnapped 5R 50 i 61f.; ki baḥar(DUG.SILA.BUR) gu saḡ.gi.dè : ašar paḥḥaru qá imḥašu // ^dEnlil eṭ-lu-ti ušebbu where with a thread the potter cuts (the pots off the wheel), variant translation: where Enlil smites the men RA 33 104:29f.; é.a ^{gi}til.li.gin_x(GIM) ér.ra im.ta.[ná] : bitum kīma eṭ-lim gītālim ina bikītim irtabiš the temple lies down in weeping like a noble man KAR 375 r. iii 19f.; for guruš and šul, cf. bil. passages sub mng. 2b.

ma-a-ru, a-a-ru, mu-tum, mu-ru-šu-ú = eṭ-lum Malku I 167ff.; [da]r-ru, [g]ul-le-e-nu, [š]i-ir-ra-ḥu = [eṭ-lu] (restored after eṭ-[lu-tu] in next line) CT 18 19 K.107+ : 3ff., cf. [...] = eṭ-[lu] CT 18 25 K.4260:7ff. (left col. fragmentary).

[é.KU^t] u-úš-me-^{lš}mēš = é eṭ-lu i-pa-la-sa-ḥu temple where the young hero (i.e., Nergal) mourns lies prostrate KAV 42 r. 5, for dupls., cf. Moran Temple List 16ff.; é.KU.MEŠ = é šu-pal-si-iḥ (var. -su-ḥi) eṭ-lu-ti KAV 42 r. 8.

1. young man (in the age-group between the full-grown man and the batūlu (GURUŠ. TUR), "adolescent male"), able-bodied man: ina ERIM GI.ÍL šu'ati I LÚ [eṭ]-[en-šu-um] ŠU. GI₄ u TUR la innammar eṭ-lam dannamma turdam let there not be found among these basket-carriers a single weak or old man or child, send me only strong young men LIH 27 r. 2 (OB let.); seḥrēt ul eṭ-le-e-et ul šārtum ina lītika you are a child, not a grown man, is there no hair on your cheeks?

eṭlu

ARM 1 73:43, cf. ibid. 108:6 and 113:7; *a-we-lu-tum* “personnel” subdivided into: (for males) GURUŠ BE 14 58:2–5, 11 (MB), GURUŠ. TUR ibid. 8, 13, GURUŠ.TUR.TUR ibid. 9, 14, 19, and DUMU.GABA ibid. 10, 17, and (for females) SAL, SAL.TUR and DUMU.SAL.GABA ibid. 7f., 12, 15f., 20ff.; GURUŠ PN, followed by names of professions, mostly shepherds (early NB division of property listing slaves, *a-melu-tu* MU.[BLIM], divided into GURUŠ, with one GURUŠ.TUR ii 10, and SAL.GAL ii 13f.) BBSt. No. 33 i 4ff.; *u inanna eṭ-lu atta* and now you are a grown man KBo 1 10:76 (let.); *aḥua ana LÚ.GURUŠ ittur u ana bu’ūri itenelli* my brother has become a grown man and goes out hunting regularly KBo 1 10 r. 49; *eṭ-lu šū u ina kussī abišu . . . ittašab* he is (now) a grown man and has taken his seat upon his father’s throne EA 29:154 (let. of Tušratta); *šumma PN ibbalakkatma u uštu bit PN₂ u[šši] u 1 LÚ eṭ-la puḥ[hišu] ana PN₂ i[naddin]* should PN want to break the agreement and to leave the house of PN₂ he must give as a replacement for himself an(o)ther able-bodied man JEN 458:9; *šumma PN KI.BAL 10 LÚ.İR. MEŠ eṭ-lu-ti ana PN₂ [inaddin]* should PN (who has given a slave as a present to PN₂) break the agreement, he will give ten able-bodied slaves to PN₂ JEN 555:7.

2. man — a) in adm.: PN ugula.guruš OIP 58 Fig. 205 No. 10:2 (Fara); 30 GURUŠ *kaš-šāru* HSS 10 71:6 (Oakk.), cf. 29 GURUŠ UGULA PN (among whom are NAGAR, AŠGAB, SIMUG, TÚG.DU₈, MU, LÚ.KISAL, A.ZU and AB) RTC 31:1, also MAD 1 No. 226; note (contrasted with SAL) ITT 1 1099 r. 2, and (contrasted with GEMÉ) MAD 1 No. 163 x 22; 27 GURUŠ ZAG NU.U.ME 27 *guruš* not branded A 4491 r. 1 (all Oakk.); for *guruš* (contrasted with *gemé*) in Ur III, see Oppenheim, Eames Coll. 17f.; *iššamši ṭuppu ulappitakkuni tērti aššer eṭ-lim ittalak* the very day I write you this tablet, my instructions have gone out to the man CCT 3 17a:30 (OA let.); *mannum atta ša tus-sirīni [eṭ-lum išti]ja ana našbutim izzaz* who are you to put pressure on me? the man is ready to fight with me (in court) Golénisheff 15:11 (OA let.); 412 ERIM.ḪLA 10 ERIM LÚ.ḪUN. «GÁ».MEŠ ERIM 1 GURUŠ 10 MA.NA.TA.ĀM

eṭlu

Á.BI 412 men, ten hired men, (forming) a troop, with ten minas (of wool as annual) allocation per man AJSL 33 225 No. 8:3 (OB); *naphar* 7 GURUŠ.SAL.MEŠ total: seven men (and) women UCP 10 103 No. 27:8, cf. ibid. 169 No.100:16; ERIM *eṭ-lu-tim ša niṭrudam arḫiš lit-ruduniššunūtima* as to the men we dispatched, they should send them quickly (to their destination) VAS 16 186 r. 6’ (OB let.); *ina libbi šābim šāti 200 šābum I KUD lu mārū awilē dam[ḡūtum] u 200 šābum I KUD lu LÚ.MEŠ eṭ-lu-tum lapnūtum naqdū* out of these men two hundred men, that is one company, should be well-to-do men, and two hundred, one company, should be poor men, shepherds ARM 2 1:17, cf. LÚ.MEŠ *eṭ-lu(text -li)-tim lapnūtum anāku ina ekallim damḡiš apaqqid* to the poor men I shall give good positions in the palace ibid. 18; ERIM.GURUŠ. [MEŠ] ADD 906 ii 3 (NA), cf. ibid. 1099:1.

b) in lit. texts — 1’ in gen.: 5400 erim u₄.šú.šè igi.ni.šè ninda i.kú.e : 5400 GURUŠ *u-um-šum maḥaršu* NINDA KÚ 5400 men took their meal with him daily PBS 5 34 v–vi 18’ (Sar.); x GURUŠ.GURUŠ *u-sa-am-ki-it* PBS 15 41 xvii 3’ (Rimuš), and *passim*; *ù eṭ-lu-[tim] ŠU.[DU₈.A]* PBS 5 34 xvii 8’ (Rimuš), cf. ibid. xiii 47’ (Sar.); *eṭ-lu-um ru’iš ana ilišu ibakki* a man addressed his god in tears as (he would) his friend RB 59 242:1 (OB), cf. *inḫi inahḫā ipaššar eṭ-lu-u[m]* the man reports what he has suffered ibid. 11; *eṭ-lum mār Nippuri* a man of Nippur Anatolian Studies 6 150:1 (Poor Man of Nippur), cf. ibid. 156:150, also (wr. GURUŠ) ibid. 148; *e-ṭi-il éš taḫišam . . . GURUŠ pišu ipušma izzakkaram ana En[kidu]* man! whither do you rush? the man opened his mouth and said to Enkidu Gilg. P. iv 10 and 12 (OB); *amri LÚ.GURUŠ ša irišu balāṭa* look at (this) man who seeks life eternal Gilg. XI 203; *eṭ-lu-tum unaššaḡu šepišu* the men kissed his feet Gilg. P. i 11 and 21 (OB), cf. *attanallak ina birit eṭ-lu]-tim* ibid. i 5, and *eṭ-lu-tum ütellilu* the men cleansed themselves ibid. v 17, cf. *ana zikri eṭ-li-im iriḡu panūšu* his face grew pale at the words of the man ibid. iv 31; *kī rīmi ugdaššaru eli* GURUŠ.MEŠ like a wild bull he establishes himself supreme among the men Gilg. I iv 39 and 46; *eṭ-lu ana manni*

eṭlu

kâ emāta man! for whom are you in this guise (lit. for whom have you become thus)? EA 356:21 (Adapa); *mannumma bani ina GURUŠ.MEŠ mannumma šaruḥ ina zikarī* who is more handsome among the men, who is more proud among the males? Gilg. VI 182; *paḥra* (var. *paḥru*) UN.MEŠ (var. GURUŠ.MEŠ) *ša Uruk* the inhabitants (var. male population) of Uruk were gathered Gilg. VI 179; *ina nipšišu [maḥri ... 100 GURUŠ.MEŠ] 200 GURUŠ.MEŠ* with the first blast (from his nostrils) he (the Bull of Heaven) [killed a hundred men] two hundred men Gilg. VI 125ff.; *ša eṭ-li qardi purīdašu ittāra* the steps of (even) the brave(st) man turned back BBSt. No. 6 i 21 (Nbk. I), cf. *eṭ-lu bēl narkabi ul ippallasa šanā ša ittišu* the man who was the chariot leader could not even see (in the dust raised by the battle) the other (man) who was with him (on the chariot) *ibid.* 34; *ša kīma ḥuḥāri isḥupu eṭ-lu* who closes down over a man like a bird trap (following lines have, in similar context, *amēlu, qarrādu, ašarēdu, dannu*) Maqlu III 161; *kīma eṭ-li tāpik damē* like a man who has shed blood ZA 43 18:69 (SB); *ina ... māti kalama eṭ-lu ēdu ḥibiltu ul ēpuš* not a single man committed a crime in the entire land Streck Asb. 260 ii 20; *1-en LÚ.GURUŠ ina šāt māši utulma inattal šutta* a man went to bed in the middle of the night and had a dream Streck Asb. 32 iii 118, cf., for parallels from dream reports, *1-en eṭ-lu ina idiya izzizma itamā* a man stood at my side and said VAB 4 278 vi 6 (Nbn.), *ištānu eṭ-lu* KAR 175:9 (Ludlul III), *1-en LÚ.GURUŠ* KUB 4 12 obv.(!) 15 (Gilg.), *1-en eṭ-lum* ZA 43 17:50 (SB); *GURUŠ ana ummišu iṭḥi* a man had sexual relations with his mother (also with his sister, daughter and mother-in-law) CT 29 48:14 (SB list of prodigies); *šumma ālu GURUŠ.MEŠ-šú DUG.GA* if the men of a city are pleasant (contrast *ḥul* in next omen) CT 38 3:62 (SB Alu); *gišama ibluṭ eṭ-lu* the man belched and got well Küchler Beitr. pl. 2 i 26 (inc.); *šÍG KI.SIKIL šÍG GURUŠ ša SAL NU* [...] hair from a (young) woman, hair from a (young) man who has not [touched] a woman AMT 46,5:4, cf. A.RI.A GURUŠ semen from a (young) man *ibid.* 2; *imuršuma šamḥat*

eṭlu

lullā-amēla GURUŠ šaggāša ša qabalti šēri the prostitute saw him, the savage, the murderous man from the heart of the wilderness Gilg. I iv 7; *eṭ-lum pitqudu* a responsible man OIP 2 45:83 (Senn.); PN LÚ *Kaldāju eṭ-lum dunnamū ša la išū birkī* Šuzubu, the Chaldean, a weak man and impotent OIP 2 41:20 (Senn.); ^d*Nisaba ḥitbušat išebbi eṭ-[lu]* the crops are abundant, man will eat his full CT 15 36 K.8197:4' (SB wisdom); *guruš á.tuk. bi gešpú lirim(ŠU.KAL).ma mu.ra.an.ra.ra [...]* : *eṭ-lu-tu bēl emūqi ina umāši u abāri imtaḥḥašu [...]* strong men fight one another in wrestling and athletics KAR 119 r. 7; *guruš gešpú lirim.ma ... ká.ne. ne ud.9.kam a.da.mìn : tušu'u ūmi eṭ-lu-tu ina KÁ.MEŠ-šú-nu ú-ma-áš-ú-ba-ri* (sandhi for *umāši u abāri*) *ultēšá* for nine days men contest in wrestling and athletics in their city quarters KAV 218 A ii 5 and 14 (Astrolabe B); *alāk šēri ša eṭ-lu-ti kī ša isinumma* it is a festival for the men to go on a campaign Gössmann Era I 51; *mursam kabtam ... ina biniātišu lišāšiaššumma adi napištašu ibellá ana eṭ-lu-ti-šu liddammam* may they (the gods) inflict upon his body (such) a grievous disease that he will complain to his men until his life comes to an end CH xliv 68.

2' (said of gods, demons and kings, etc., sometimes as an honorific title): *šul zi^{nu} nunuz zi.dè ba.an.tu.ud : eṭ-lu kēnu ša sinništu kittu uldušu* noble man (i.e. Ninurta) whom a noble woman has borne Lugale IX 6; *šul mu.ud.na.mu.úr GİR[DU.DU].ra.mu. [dè] : ana eṭ-lu ḥā'iriya ina alākija* as I go to the young man, my husband (i.e., Tammuz) TCL 15 pl. 48:41, cf. *ibid.* 43; *šul^d Utu su. mú dumu^d Ningal : eṭ-lum^d Šamaš darru mār^d Ningal* young Šamaš, bearded son of Ningal WVDog 4 pl. 13:33f., cf. *qarrādu eṭ-lum^d Šamaš* 4R 17:3f., and *passim* in bil. hymns addressing Šamaš, and note *d*ŠUL : *d*Šá-[maš] CT 25 34 r. 10 (list of gods); *d*En.líl *guruš. tur.bi na.nam : d*Enlíl *e-ti-il-šu ṣḥrumma* Enlil is its (i.e. Nippur's) young master JRAS 1919 190:10f.; *d*En.líl.lá *šul^d EN. ZU.na su.mu.ug.ga.ni an.na igi.duḥ : d*Enlíl *ša eṭ-li^d Šin nanduršu ina šamē imurma*

eṭlu

Enlil saw in the sky the anxiety of young Sin CT 16 20:108f.; *qarrādu rabū eṭ-lu kabtu* great hero, honored young man (said of Šamaš) VAB 4 102 ii 32 (Nbk.); GURUŠ *širi* (said of Marduk) VAB 4 144 i 32 (Nbk.); GURUŠ *šūpā* (said of Ea) VAB 4 230 i 3 (Nbn.); *ina šutti* Ur.^dNin.tin.ug_x(BE).ga *Bābilaja eṭ-lu darru apir agāšu* in the dream [appeared] PN, the Babylonian, as a bearded man, wearing a crown PSBA 32 pl. 3:19, and dupl. KAR 175 r. 10 (Ludlul III); *šul nir.mū.a igi ur nu.un.gál.la : eṭ-lu darru ša ina panīšu bultu la ibaššū* bearded man (i.e., the *asakku*-demon) whose face is impudent Lugale I 30; *kū.luḥ.ḥa šul : kaspu mesū eṭ-lu* Sir Fine-Silver! Lugale XII 4, cf. *šul ní.tuku : eṭ-lu na'du* (referring to the *kagina*-stone) ibid. XI 38, and passim in Lugale in addressing the various stones; RN *eṭ-lu* (var. GURUŠ) *qardu* AKA 46 ii 85 and 84 vi 55 (both Tigl. I); *eṭ-lu ša Aššur tanatti qardūtišu šutarruḥu* warrior whose reputation for bravery was made glorious by DN KAH 2 84:77 (Adn. II); *eṭ-lu qardu* AKA 190 i 11 (Asn.), and passim in Asn., cf. Lyon Sar. p. 3:17, and passim in Sar.; *eṭ-lum gīt mālu zikaru qardu* OIP 2 23:7, and passim in Senn.; *eṭ-lu dannu ša ana zikir šumišu nazkiršu ina panīšu lemniš ittaradu inessū* 3600 *bīri* mighty warrior, whose enemy is miserably put to flight at the mere mention of his name and removes himself as far as 3,600 double miles VAS 1 37 ii 33 (Merodachbaladan II); *eṭ-lum gīt mālu* VAB 4 214 i 12 (Ner.), *eṭ-lam ki-nim* VAB 4 252 i 1 (Nbn.).

3' with fem. counterpart: *dā'iktu ša GURUŠ.MEŠ la pādītu ša SAL.MEŠ* slayer of men, sparing no woman Maqlu III 52; *issi mārē Aššur* [LÚ.GURUŠ] [ù] LÚ.GURUŠ.SAL among the natives of Assur, men and women ABL 1239:9 (NA *zakātu*-edict); *ša GURUŠ damqi dūssu ikim ša ardati damiqtu inibša itbal* she (the sorceress) stole the handsome man's virility, took away the beautiful woman's sexual charm Maqlu III 8f., cf. ibid. 11, cf. also [GURUŠ] *ina sūn ardati tušelli [ardata] ina sūn GURUŠ tušelli* BE 31 56 r. 9f.; *teleqqi eṭ-lu ina ṭūb lalīšu a[rdata] ina maštakiša tušellā* LKA 37:7; *ittil eṭ-lu ina kummišu ittil ardatu ina aḥiša* the man sleeps in his bedroom, the

eṭlu

woman sleeps separately CT 15 46 r. 9 (Descent of Ištar); GEME *paṭri parzilli šēlu ša tanakkisu* (var. *ikkisu*) *kišād GURUŠ* a woman is a sharp iron dagger inasmuch as she (var. dagger which) cuts the man's neck SBH p. 143:12 (SB wisdom), var. from KAR 96 r. 3'; [an]a *ašša-tišu iqabbi [at]ti lu eṭ-lu [anāk]u lu ardatu* he says to his wife, "You be a man, I a woman" RA 17 122 K. 2024+ i 3 (SB wisdom), cf. also [anāk]u *ana GURUŠ atturu* ibid. 5; *ammīni šimmatu GURUŠ u KI.SIKIL takassasi* why do you, paralysis, affect men and women? BE 31 56 r. 17 (SB rel.), cf. ibid. 19, also *ina damē GURUŠ u KI.SIKIL ittadi šubassu* Gössmann Era IV 17; *muttallik mūši muttarrū rubē ša eṭ-la u ardatu ina šulmi ittanarrū* the night watchman who watches over the prince and watches constantly and carefully over men and women Gössmann Era I 22; *ini eṭ-li* (var. GURUŠ) *maršat ini ardati maršat ini GURUŠ u ardati mannu uballit* the man's eye is afflicted, the woman's eye is afflicted — who cures the man's or the woman's eye? AMT 11,1:7, cf. ibid. 9; *urú.a ki.sikil.mu li.di* (var. .du).a.ni *kūr.ra.àm urú.a guruš. bi* (var. .mu) *ad.du.a.ni kūr.ra.àm : ina āli ardatu* (var. *ardati*) *zamārša šani ina āli eṭ-lu* (var. -lum) *nissassu šanāt* in the city, the song of my women is not the same (lit. changed), in the city, my men's lament is not the same SBH p. 112 r. 12f., var. from BA 5 620:18f.; *ki.sikil nu.un.zu.àm ḥé.me.en guruš á nu.un.lá.e ḥé.me.en : lu ardatum la lamittum atta [lu eṭ]-lu la muštennū* *atta* whether you are a woman who has not experienced (a man), whether you are a man who has not changed himself (i.e., his voice) CT 16 10 iv 46, restored from dupl. CT 16 50:18f.; *šul á.tuk á.na mu.un.da.ab.til ki.sikil sig₆.ga á.na nu.mu.un.ši.in.gi₄. gi₄ : ša eṭ-li bēl emūqi emūqišu uqtatti ša ardati damiqti issa ul utarra* (the demon) puts an end to the strength of the strong man and does not return her vigor to the beautiful woman CT 17 22:149f.; [nu.nun]uz.gin_x *šul KA.zal me.e : sinnišāku eṭ-lum muttallu anāku[ma]* (though) a woman, I (yet) am (also) a noble man SBH p. 106:39f., cf. *eṭ-lu muttallu* ASKT p. 129:17f., BRM 4 8:27f.; *ki.*

eṭlu

sikil lú.guruš sig. ga IGL.DÙ.a.ni nu. [mu].un.du. a : (ardatu) ša eṭ-lu damqu šillāša la ipturu a woman whose pin a handsome man has not opened Bab. 4 pl. 4 (after p. 188) i(!) 21 (inc.); ki.sikil líl.lá dam nu.tuk.a guruš.líl.lá dam nu.tuk.a : ardat li-⟨li⟩-i ša mutu la išú eṭ-lu li-li-i ša aššatu la aḫzu a female lílú-demon who has no husband, a male lílú-demon who has not taken a wife ASKT p. 88–89 ii 31.

The use of eṭlu (GURUŠ) in Akk. non-lit. texts shows clearly two aspects: that which refers to the adult and able-bodied man of the age-group preceded by GURUŠ.TUR (and even GURUŠ.TUR.TUR) and that in which eṭlu simply means “man,” sometimes even with a connotation of disrespect (cf. the OA and Mari refs. sub mng. 1a). In Sumerian society, the guruš seems to have had a specific social status, as is shown in, e.g., ab.ba.uru mentioned beside the guruš.uru (correspondingly, with reference to women: um.ma.uru and ki.sikil.uru) in TCL 15 pl. 78:28ff., and in unkin.gar.ra ab.ba.uru.na.ka the convened assembly of the elders of his city AJA 53 7:9 (Gilg. and Agga) beside unkin.gar.ra guruš.uru^{kl}.na.ka ibid. 8:24. Cf., for this social status of the guruš, Jacobsen, JNES 12 179 n. 41.

For the use of guruš for “craftsman,” cf. the Oakk. and Ur III refs. sub mng. 2a and the NB kudurru BBSt. No. 33, sub mng. 1. In Akk. lit. texts, eṭlu refers to the grown-up man and is often used in addressing persons; in the pl. the word often has the connotation of soldiers capable of bearing arms; the feminine counterpart of the eṭlu is the grown woman, ardatu, and in the merism eṭlu-ardatu, reference is made to the entire adult population. When certain gods or kings are addressed as eṭlu, they are qualified as full grown males at the peak of their physical powers (as against Sum. abba and umma, used in addressing such elderly deities as Enlil and Ninlil). For guruš.dil and guruš.sag.dili see ēdu.

Jensen, KB 6/1 373; Ungnad, ZA 38 193; Jacobsen, OIP 58 297 and JNES 12 179 n. 41; Falkenstein Gerichtsurkunden 1 97.

eṭru A

eṭlūtu s.; manhood, manliness, status of an eṭlu; from OB on*; cf. eṭēlu.

nam.kalag.a.ni.šè : ana dan-nu-ti-šú, nam.guruš.a.ni.šè : ana eṭ-lu-ti-šú Hh. II 51f.; giš.tukul.sig.sig.ga (var. giš.tukul.sig.ge) ezen nam.guruš.a : [ina mīth]uš kakkī isinni eṭ-lu-ú-ti at the clash of the weapons, the festival of manhood Lugale IV 1.

ur-na-tum = eṭ-lu-tum CT 18 19 K.107 + : 6, cf. ur-na-tum = zī-ī[k-ru-tum] ibid. 18; mī-ī-ru, e-ṭ-lu-tum = dan-na-tum CT 18 8 r. 12f.; [ma]-ad-na-nu, [e]-ṭ-lu-tum, šī-ia-u, re-e-tum, ma-ag-ša-ru = dan-nu-tum ibid. r. 7ff.

LUGAL ana MU-ti È the king will go out to . . . (with explanation of the obscure ana MU-ti): ana eṭ-lu-ti || da-na-nu 2R 47 i 11 (comm. to astrol. omens).

iddišši eṭ-lu-ta-am narbi'am danānam he (Ea) gave her manliness, great stature and strength VAS 10 214 iv 3 (OB Agūšaja); lukal-limka Gilgāmeš . . . eṭ-lu-ta bani batta išī let me show you Gilgāmeš, beautiful in manhood, possessed of strength Gilg. I v 16; 40 [eṭ]-lu-tu forty (years mean) manhood (followed by 50 UD.MEŠ GUD_x(GUR₄).DA.MEŠ fifty (years mean) a short life) Sultantepe 1952/68:18 (unpub., SB wisdom).

*eṭru A (fem. eṭirtu) adj.; paid; NB; cf. eṭēru B.

w'ilti x kaspu . . . ša PN ina muḫḫi PN₂ e-ṭir-tum šī the bill for x silver, belonging to PN, charged to PN₂, is a paid bill Stevenson Ass.-Bab. Contracts 33:9, cf. w'ilti ša 102 GUR suluppī ša ina muḫḫi PN e-ṭir-tum šī Dar. 498:9; dajjānu PN u PN₂ išāluma iqbā umma w'ilti e-ṭir-tum šī the judges questioned PN and PN₂, and they said, “The obligation is a paid bill” TCL 13 219:12, cf. ki-i ú-īl-tim.MEŠ e-ṭir-e-ti šī-na(!) YOS 6 238:14; lu w'ilti lu gabri w'ilti . . . te-la-³ e-ṭir-tum šīti any promissory note or copy thereof that might turn up is (hereby) paid BE 10 73:6, cf. e-ṭir-tú šī ibid. 94:15, 119:10, <e>-ṭir-tum šī VAS 6 186:9; ú-īl-tim šī-tum ša 1 GUR ŠE.BAR e-ṭir-tum šī-i-tum this note for one gur of barley is a paid bill AJSL 16 76 No. 21 edge (LB), cf. lu-ú-ú-īl-tim(!) . . . ša . . . <il>-la-a e-ṭir-tum(!) šī(!)-i AJSL 16 81 No. 32:13; arki ša PN x KÙ.BABBAR ana PN₂ . . . i-ṭi-ru PN₂ w'ilāti la eṭ(copy A.MA)-re-e-ti [...] iššamma itti PN . . . idabbub

eṭru B

umma K[Û.BABBAR ...] PN *ul eṭ-re-ek* ... PN₂ *ukallimma u'ilāti ša ana [...]* *ana e-ṭi-re-e-ti iturra'* after PN had paid x silver to PN₂, PN₂ [...] brought the unpaid notes, making a claim against PN, saying, "I have not been paid by PN," [PN] has shown [the ...] to PN₂ and the notes which [had been contested(?)] have become paid notes Evetts Ner. 36:9 and 15.

***eṭru B** (fem. *eṭirtu*) adj.; taken away; lex.*; cf. *eṭēru A*.

[d]i.bi.gar = *du-ú-tu e-ṭir-tu*, [mi-ṭē]-*tu* stolen, diminished virility Izi C iv 37f.

eṭṭērtu see ***eṭṭēru B**.

eṭṭēru A s.; deserter (lit. he who saves his life); SB*; cf. *eṭēru A*.

š.u.ta.kar.kar = *eṭ-ṭe-e-rum* Nabnitu J 178.

(you write on a figurine) *eṭ-ṭe-ru munnarbu la mukillu ellā[ti]šu* deserter, runaway, who does not keep to his caravan KAR 92:5, cf. *ana šalam eṭ-ṭe-ri paqid* ibid. left edge 3.

(Meissner, MAOG 11/1-2 7f.)

***eṭṭēru B** (fem. *eṭṭērtu*) s.; rescuer; SB*; cf. *eṭēru A*.

^a*Bēlet-ilī ... eṭ-ṭe-rat ina pušqi u dannati* DN is the rescuer in extremity and danger BMS 9:35.

eṭū adj.; dark, extinguished; SB*; cf. *eṭū*.

i.bi.ni MI.MI.dē : *ina panišu e-ṭu*(text -*šu*)-*tīm* with dark countenance STC 2 pl. 78:34; [... z]i sig₇ : *zi-i-mu ša* ^aUTU *e-ṭu-ú* RA 17 185 r. 13 (astrol. comm.).

šumma agrabu ina ūmi e-ṭi-i if, on a dark day, a scorpion CT 40 27 K.3974+ r. 5 (SB Alu), cf. *e-ṭi-i* CT 40 26:9, 10, and comm.: UD-*mi e-ṭi-i* // [...] CT 41 26:4 (Alu Comm.); *māmūt ina ūmi e-ṭi-e ša'ālu u nakāru* the curse incurred by asking and denying on a dark day (mng. obscure) Šurpu III 38; IM.MAR.TU *illak šamū e-ṭu-ú* the west wind blows, the sky is dark ACh Supp. 2 Sin 23a:23; *šumma* ^aUTU ... UD.DA-*su e-ṭa-at* if the sunlight is dark ACh Supp. 2 Sin 18 r. 11; *šumma Sin ina šahāṭišu e-ṭū* if the moon is dark when it rises ACh Supp. 2 Sin 3:18; *iškunma mārat* ^aSin *uzu[nša]* *ana būi e-ṭe-e šubat* ^aIrkall[a] the daughter

eṭū

of Sin made up her mind (to go) to the "dark house," the dwelling of Irkalla CT 15 45:4, dupl. KAR 1:1 (Descent of Ištar); *e-ṭu-ú qatru lim-mer kinūnī* may my dimmed (and) smoldering hearth light up (again) (i.e., may my home be inhabited again) STC 2 pl. 82:87; *šumma* IZL.GAR MIN (= *ša ina bīt amēli kunnu*) *e-ṭū* if the flame that is kept burning in a person's house is dull (contrast *namir* burns brightly in preceding line) CT 39 34:30 (SB Alu), cf. *šumma nūru ša ina gizilli našū e-ṭū* if the flame that is on a torch is dull (contrast *namir* in preceding line) ibid. 18; *šumma bītu* MIN (= *tarānšu*) *e-ṭū* if the awning of a house is dark CT 38 14:15 (SB Alu).

eṭū v.; 1. to be dark, dim, 2. *uṭṭū* to darken, 3. *uṭṭū* to be darkened, 4. *naniṭū* to become gloomy; SB; I *ṭi*, I/3, II, II/2, IV; cf. *eṭū* adj., *eṭūtu*, *mušāṭū*.

ku-uk-ku MI.MI = *ik-le-tum*, *ú-t[e-ṭ]ú-um*, *du-ḫU-mu-um*, *da-a'-mu-um* Proto-Diri 44f.

[*zalag.ta*(var. *.ga*)] *mu.un.ši.in*(var. *.ib*). MI.MI.gā : [*ša ina namār*] *i i-te-ni-ṭu-ṭū* (Sum.) (the demon) who always brings about darkness at daylight ZA 30 189:12f., with dupl. CT 17 35:80f. and (with *ittenikkīlu*) KAR 46:14; *igi.na ba.a.n. MI.MI* : *inišu ú-ta-aṭ-ṭu-u* his (the patient's) eyes have become darkened CT 16 32:140f.; *ú.ri.in ma.GIR.ḪA.A zalag MI.MI.gā*.[*a.meš*] : *urinnū saḫpūtu ša namāru uṭ-ṭu-ú(!)* [*šunu*] they (the demons) are vultures with spread (wings) that darken the daylight CT 16 42:8f.

1. *eṭū* to be dark, dim (said of sunlight and of eyes): *i-ṭi ūme ša gimir kintija ša gerbi mudé* ^a*šamas-su-un iḫil* the day became dark for my entire family, the sun of those near me, of (my) relatives darkened Ludlul II 119 (= Anatolian Studies 4 92); [*šumma ināšu ...*] *i-te-né-ṭa-a* NA.BI KIN-*šū* TIL-*ma ināšu ippā* if somebody's eyes always become dim (and) blurred, the eyes of this man are blurred when he has finished his work AMT 14,1:5; cf. ZA 30 189:12f. etc., in lex. section.

2. *uṭṭū* to darken: *ú-uṭ-ṭi ēn ummānāt Šumeri u Akkadi* ^a*Šamaš bēl dīni* O Šamaš, lord of judgment, dim the eyes of the troops of Sumer and Akkad! Tn.-Epic ii 30, cf. CT 16 42:8f., in lex. section.

3. *uṭṭū* to be darkened: [*nam*]-*ru-tum ú-te-eṭ-ṭu-u* the light [...] have become

eṭū

darkened 4R 59 No. 2:27 (SB rel.); [...] -
šu ú-ta-at-ta his [eyes(?)] have become dark
 AMT 85,1 r. v(!) 7; ^d*Šamaš muštēšir iklēti šākin*
nūri ana nišī ^d*Šamaš ina erēbika nūr nišī*
ú-ta-at-ti ^d*Šamaš ina ašika inammira kibrāti*
 O Šamaš, who lighten up the darkness, who
 give light to mankind, Šamaš, when you set,
 the light of mankind is darkened, Šamaš,
 when you rise, the world becomes bright
 KAR 184 obv.(!) 22 (SB rel.), cf. CT 16 32:140f.,
 in lex. section.

4. to become gloomy: *nanšeāt na-an-ṭe-at*
 (Ištar) is disturbed (and) gloomy STC 2
 pl. 78:34 (SB rel.).

eṭūtu s.; darkness; SB, NA*; cf. *eṭū*.

^{MI}ku-uk-ku^{MI} = *e-tū-tum* (in group with *iklētu* and
da'ummātu) Erimhuš VI 171; ku-uk-ku ^{MI}.^{MI} =
e-tū-[tum], *ik-le-tum* Diri I 253; [^{MI}ku-ku^{MI}] = *e-[tū]-*
[tu], *ik-le-[tu]* Izi H App. i 1; mul.ḫi.lim, ad.
 tuk = *e-tū-tum* (preceded by *ik-li-[tum]*) 5R 16 i
 30f. (coll., group voc.); ga-an-MUŠ TA-gunū =
e-tū-tum Ea IV 225; g[a-a]n-sis TA×MI = *e-tū-tum*,
ik-le-tum S^b II 101f.; ga-an-sis TA-gunū = [*e-tū-*
tum, *ik-le-tum*] A IV/3:311f.; i-ti-ma UD×MI =
e-tū-tum A III/3:215; ú-ti-ma UD.[MI] = [*e-tū-tum*]
 Ea III 214; [x-x]-tal-lu LÚ×NU = *e-tū-tum*, *pe-tu-ú*
 A VII/3:44f.; e-tu-tum MAL×BAD = *e-tū-tum* Ea
 IV 235.

IM.DIRI sír.ra an.na.ke_x(KID) im.šēg ḫi.
 lim in.gá.gá.meš im.ri zi.ga ud zalag.ga
 ḫi.lim mi.ni.in.gar.re.eš : *erpetu šapītu ša ina*
šamē da'ummata išakkanu šunu zīq šāri tebātu ša
ina ūme namri e-tu-ta išakkanu šunu they (the
 demons) are a dense cloud which makes (Sum. adds
 rain and) darkness in the sky, they are a blast of
 the rising wind which brings darkness in broad
 daylight CT 16 19:33-37; ud.gin_x(GIM) a.ba.
 an.na.è.en ḫi(!).lim.bi zalag.ga.[ab] : *kīma*
ūmi imiršumma e-tū-us-s[u nummir] shine forth for
 him like the day, brighten his gloom OECT 6 pl.
 2 K.4664:14f.

a) in lit.: *mušpardū e-tū-tum mušnammir*
ukli the one who irradiates the darkness,
 who makes the dusk bright Schollmeyer No.
 16 iv 8 (SB), cf. *e-ṭ[u-us-su-un tu]š-par-dī* ibid.
 i 6; *ana bīti ša ēribušu . . . nūru ul immaru ina*
e-tū-ti ašb[a] to the house in which he who
 enters sees no light, (and) stays in darkness
 CT 15 45:9, dupl. KAR 1:5 (Descent of Ištar),
 cf. Gilg. VII iv 39; [*muša*]ḫli *iklēti munammir*
e-tū-ti (Ninurta) who makes the darkness
 bright, who fills the dusk with light JRAS
 Cent. Supp. pl. 2:2 (SB rel.); *ša DN šuḫarrassu*

ewū

iba'u šamē [mi]mma namru ana e-tū-ti uttirru
 the anger of Adad passes across the sky,
 turning all that was light into darkness Gilg.
 XI 106.

b) other occs.: *šumma ēnēšu ana e-tū-*
ti ittanarraš if he keeps turning his eyes
 towards the dark Labat TDP 118:16; *u kīma*
šēta šamši mātāte gabbi ina šētika namru u
anāku ina libbi e-tū-ti kīrāk and as all the
 lands are light when you come forth at
 sunrise, but I, I doze(?) in darkness ABL
 916:15(NA); *šulūl tarānī ša qereb barakkāni e-tū-*
su-un ušahla ūmiš ušnammir I brightened
 the gloominess of the roofs which are within
 the *barakku*'s, made them shine like daylight
 (by means of windows) OIP 2 107 vi 38 (Senn.).

ē'u see *eau*.

ewasu (or *ewašu*, *ewis/šu*) s.; (mng. unkn.);
 OA*; pl. *ewasātum*.

3 MA.NA URUDU *ma-as-am ū e-wa-za-[am]*
 . . . *ublakkum* (PN) is bringing you three
 minas of refined copper and (one) *e*. BIN 6 94:14
 (let.); *appūtum mu-ša-am ū e-wa-za-tim ša ēzibu*
šašširima šēbiliššina please send me, under
 guard, the *mūšu* and the *e*'s which I left
 TCL 14 47:12 (let.).

ewašu see *ewasu*.

ewirtu (a feudal term) see *imirtu*.

ewiru see *ewuru*.

ewis/šu see *ewasu*.

ewū (*emū*) v.; 1. to change, turn into
 (intrans.), 2. *ummū* to turn into (trans.),
 3. *šūmū* to turn into (trans.); from OA,
 OB on; I (OB) *īwe/īme* — *īrwe* — imp.
eme, (OA) *ēwe* — *ewwa*, I/2 *īteme*, II *wwu*,
 III, III/2; cf. *iwītu*.

[ti-il] TI = *e-mu-ū* A II/3 ii 5'; si = *e-mu-u*
 Nabnitu IV 46.

ú.šub_x(GUG₄).ba dù.a.gin_x(GIM) ú.šu.mu.
 un dù.a.gin_x : *kīma šuppati ú-še-man-ni kīma*
elpeti ú-še-man-ni he made me be like the *šuppatu-*
rush, he made me be like the *elpetu-rush* SBH p.
 10:127f., cf. ibid. 129ff.; gig.ga ba.an.dù.e :
maršiš tu-šem-in-ni you (goddess) have turned me
 into a sick man 4R 19 No. 3:11f., cf. gig.ga mu.
 un.dù.e : *maršiš ú-še-man^m-ni* 4R 10:52f.;
 [ab.ba.bi] im.gin_x mu.un.dù.en : *šībūšu*

ewû

kîma ti-di e-me let (Sum. you let) its (the country's) old men turn into clay! ASKT p. 121:4f., cf. im. gin_x mu.un.dù.àm : *kîma ti-di te-e-me* (in parallelism with *tillāniš tamnu*) 4R 24 No. 3:8f.; ^dMu.ul.lil É.kur.ra a.gin_x mu.un.til.le.en.ne : ^dEnlil ana Ekur *kî'am ú-še-mu-ú* O Enlil, thus they make the Ekur SBH p. 31:21f., cf. ibid. 24; sig.sig.ga.bi ba.ti : *šaquumēš i-me* (the moon) became motionless CT 16 20:96f.; [... dingir ní n]u.ab.tuk.a gú.sag.kal.ir sè.ga : [*kîma la pa-lî*]-*hî ilimma e-ma-a gimrassina* all of them became like people (who) do not fear the deity (Sum. obscure) JRAS 1932 35:32f.; *e-mu-u ma-šá-lu* Bab. 7 pl. 11:12 (Comm. to Ludlul I 71), see mng. 1b.

1. to change, turn into (intrans.) — a) with acc.: *ūmu namrum da'ummatam li-we-šum* may the bright day turn into darkness for him RA 35 21:28 (OB Epic of Zu), cf. (replaced by *li-tur-šu* in late version) LKA 1 i 16.

b) with *-iš*: *awilīš i-we* he (Enkidu) changed into a human being Gilg. P. iii 25 (OB); *giššiš i-wu-ú ri-ti ša-a-ri* all(?) the pastures became wilderness JRAS Cent. Supp. pl. 8 v 25 (OB lit.); *qinni širim damāmiš i-we* the nest of the serpent has become (a cause, or place of) wailing Bab. 12 pl. 14:16 (OB Etana); [*iššūriš i-mu-ú* LKU 43:8 (SB); *ana rapši kīmati e-te-me ēdāniš* from a man with a large family, I have changed into an unattached person Ludlul I 79 (= Anatolian Studies 4 70); *šaptāja ša ittašbara hašikkiš e-me* I, whose lips used to speak at great speed, have become a deaf-mute Ludlul I 71 (= Anatolian Studies 4 70), for comm. to this passage see lex. section; [e]-*ri-iš e-ma-ta-ma* you have become naked CT 15 37 K.8592 r. 4 (SB fable); [...] *i-we ūiddiš* (his enemy) turned into clay RA 35 20:22 (OB Epic of Zu), cf. *im-mi ūiddis* CT 15 39 ii 51 (SB Zu), and *im-me ūiddiš* ibid. iii 4; [*ibrī š*]a *arammu i-te-mi ūiddiš* my friend whom I love turned into clay Gilg. X v 21, cf. *ūidišma i-te-me* (in obscure context) BA 5 393 i 43 and 45 (SB rel.); *la-bi(?)-iš e-mi* (in broken context) Tn.-Epic Face B line h (= MAOG 12/2 42, translit. only); *zīmūšu ulamminma rēšiš e-me-ma itti ardānišu imnu ramaniš* he let his face assume a base expression, made himself look like a slave and mingled with his own slaves Borger Esarh. p. 103 i 4; *ālāni ašbūti karmeš im-mu-ú* the

ewû

inhabited cities will turn into mounds BRM 4 13:62 (SB ext.), cf. *ālu šū karmeš im-me* CT 38 1:16 (SB Alu), also *e-mi karmiš* YOS 1 45 i 41 (Nbn.), *ša ... e-mu-ú karmiš* VAB 4 237 i 35 (Nbn.); *Esagil u Bābili namūta illikuma e-mu-u kišubbeš* Esagila and Babylon became wasteland and turned into fallow ground Borger Esarh. p. 14 i 11, cf. [e]-*ma-a kišubbeš* ibid. 36:11; *Ebabbara ... i-mu-ú tillāniš* Ebabbar became a heap of ruins VAB 4 96 i 14 (Nbk.), cf. *e-mu-ú tišāriš* ibid. 100 ii 1 (Nbk.); *nidūtam illikma i-te-me qaqqariš* (the temple of Nabû) became neglected and level with the ground Böhl Leiden Coll. 3 35:24 (Sin-šar-iškun); *immušama im-ma-a šalantiš* when they (i.e., people) starve they become corpses Ludlul II 44 (= Anatolian Studies 4 84), cf. *nišī ... ša i-mu-ú šalantiš* 5R 35:11 (Cyr.); *Tiāmat ... mahhūtiš i-te-mi* (var. *-me*) *ušanni tēnša* Tiamat became raving mad, she lost her mind En. el. IV 88, cf. (the warriors at the sight of my attack) *e-mu-u mahhūtiš* Borger Esarh. p. 44 i 73, cf. CT 16 20, in lex. section.

c) with *kîma* or *kî*: *kîma bit ḥaribim bīssu e-wa* his house will become like a house in a deserted place Belleten 14 228:46 (Irišum); *lu e-mu-ú kî* (var. *kîma*) *ilī nāšima* (Utnapištim and his wife) shall become gods like us Gilg. XI 194; *eṭlu ana manni kâ e-ma-ta* O man (in mourning), for whom are you changed like this? EA 356:22 and 41 (Adapa), cf. *kī'am e-ma-tū* (in broken context) SBH p. 116 No. 65:8; [*kî ... ša ...*] *agūšu i-te-me šikinšu* his appearance became like that of a demon crowned with a tiara BHT pl. 6 i 29 (lit.), cf. ASKT 121 and 4R 24 No. 3, in lex. section.

d) to change (as a technical term): *ki-i im-me-e-ma tunassaḥ* when it (the perfume mixture) has "turned" you extract (it) Ebeling Parfümrez. pl. 9:7; *kîma šī i-te-mu pa-garša ittanzaḥu* when it (the mixture) had "turned," its body had become fiery hot KAR 195:7; 4 *ūmāte ina diqārišu šakin e-mi-šu ... tušāḥaz* it (the perfume mixture) stays for four days in its container, (when) it has "turned" into it (i.e., into its final stage), you light the fire Ebeling Parfümrez. pl. 2:2 and 18, cf. pl. 3:5 and 22.

ewû

2. *ummû* to turn, change into (trans.): *aššum tuppašu ú-wu-ú u awatam ikkiru* because he has altered his tablet and denied the matter Seisachtheia of Ammizaduga ii l.e. I (unpub., Istanbul Museum, *mšaru* edict); *kīma Adad arhišma saḥḥu ... kišubbāniš um-mi* I beat down (on their fields) like a rainstorm so that I turned the pasture into waste land TCL 3 230 (Sar.); *nakrūt Aššur ... ziqiqiš um-mi* I reduced the enemies of Aššur to nothing KAH 2 63 i 11 (Tigl. I).

3. *šūmû* to turn, change into (trans.) — a) with *-iš*: *namrātu zīmūka ukkuliš tu-še-me* you change the radiance of your features into gloom ZA 43 46:15 (Theodicy, coll.); GN ... *ḥarbiš ú-še-mu-ú* they turned GN into wasteland TCL 3 177 (Sar.); *ú-še-me karmeš* I turned (the enemy cities) into mounds OIP 2 166 i 78 (Senn.), and passim in Senn. and Esarh.; *eqla ultu māme ušēlamma nābališ ú-še-me* I made a piece of land rise above the water and turned it into dry land OIP 2 96:76 (Senn.); *bīt šēri kultūri mūšabiš šunu ina girri aqmūma titalliš ú-še-me* I set fire to the desert shelters, the tents (which are) their dwellings, and turned them into ashes OIP 2 166 i 80 (Senn.), cf. also *titalliš ú-še-mi* TCL 3 181 (Sar.), and passim in this text, also Borger Esarh. p. 104 ii 7; *dalḥāniš ú-še-mu-nin-ni* (the gods) turned me into a person full of worries LKA 140:12, dupl. LKA 139:22 and, partially, JRAS 1929 283 r. 5; *lamassāte ... naburriš ú-še-me* I made the *lamassu* figures as high as the coping(?) OIP 2 133:81 (Senn.), cf. also 4R 19 No. 3 and 4R 10, in lex. section.

b) with *kīma* or *kī*: *māssu kīma til abūbi lu-ši-me* may he (Aššur) turn his land into mounds (left) by the flood KAH 2 33:33 (Adn. I), cf. GN ... *kīma til abūbi ú-še-mi* (var. *ú-še-me-šu*) Lie Sar. p. 64:8; *kī šāšuma lu ú-še-mi-ki* (var. *ēpuški*) if I only could treat you (Ištar) like this one (i.e., the bull of heaven) Gilg. VI 163; *kīma ziqiqi uš(!)-ta-mi* AKA 110:10 (Tigl. I), cf. (with var. *ziqiqiš um-mi*) KAH 2 63 i 11, cf. SBH 10, in lex. section.

c) with *ana*: cf. SBH 31, in lex. section; *ḫāti ana kīma mannim tu-ši-im-ma-ni-[i]-ma*

ezbu

kī'am tumēšanni like what do you treat me that you show such disrespect to me? UET 5 81:17 (OB let.).

ewuru (or *ewiru*) s.; heir; Nuzi*; Hurr. word and lw.; cf. *ewurūtu*.

a) heir: *šumma mārē ša PN la ittabšu u PN₂ e-wu-ru u PN māra na-qa-ra šaná ina muḥḥi PN₂ la ippuš* if PN has no sons, PN₂ is the heir, and PN shall not adopt another son besides PN₂ HSS 5 60:13; *anāku e-wu-ru ša PN* I am the heir of PN JEN 392:14, cf. JEN 333:73 and 76(!), RA 23 143 No. 5:50; *e-wu-ru-ku-mi* he said, "I am the heir" JENu 991:9 (unpub.), cf. *e-wu-ru(-)ku* (in broken context) VAS 1 110:13.

b) *ewurumma epēšu* to inherit: *enūma PN imāt u PN₂ e-wu-ru-um-ma eppuš* when PN dies, PN₂ will inherit (from him) RA 23 155 No. 51:9, cf. HSS 5 67:15, JEN 513:7.

Koschaker, NRUA 14f.; Speiser, JAOS 55 435f.; Koschaker, ZA 48 191; Speiser, Or. NS 25 6 n. 4.

ewurūtu s.; rights of an heir; Nuzi*; Hurr. lw.; cf. *ewuru*.

PN x *kaspa kīma e-wu-ru-ti-šu ittadin* PN has paid x silver for (PN₂'s) right of inheritance (to PN₂, from whom he bought two slave girls) JAOS 55 434 (= pl. 1) 11.

Speiser, JAOS 55 435ff.

ezatuḥlu s.; (a type of officer); Nuzi*; Hurr. word.

(after seven personal names) *u PN e-zaduḥ-lu* HSS 13 83:8.

The suffix *-uḥlu* indicates that the *e*. was an official or a craftsman.

ezbu adj.; abandoned (child); SB*; cf. *ezēbu*.

ka.tak₄ = ri-i[ḫ-tum], *um.di.ra.ra = ez-bu*, *šu.ta.kar.taḥ = šu-zu-bu* 5R 16 r. i 69ff. (group voc.), cf. *um.ki.ra.ra = ez-bu* CT 18 50 K.49 iii 17, and dupl. CT 19 33 80-7-19, 307 r. 8.

[šal]la *ḫabta ez-ba mašā u rūqu qurriba* bring back (those who are) prisoners of war, kidnapped, abandoned, forgotten and far away LKA 107a:26, cf. *ibid.* r. 4.

ezēbu

ezēbu v.; **1.** to abandon, to desert, to leave, leave behind, to neglect, disregard, **2.** to leave something with or to a person, to entrust, to reserve, set aside, to leave behind, to leave to posterity, to leave a token remnant of land, **3.** special mngs.: to lend money, to bequeath, to divorce, to make out a legal document, to spare, leave out, **4.** *uzzubu*, **5.** *šuzubu* (causative to mngs. 1 to 3), **6.** *šuzubu* to save, **7.** III/2 to be saved, **8.** IV (passive to mngs. 1, 2 and 3d), to leave one another; from Oakk. on; I *izib* — *izzib* — *ezib* (*ezub*), I/2, II (Nuzi only), III, III/2, IV; wr. syll. and TAK₄ (KAR in mng. 6); cf. *azib-batu*, *azzubūtu*, *ezbu*, *ezib*, *ezibtu*, *mušēzibu*, *muštēzibu*, *šezubtu*, *šuzubtu*, *šuzubu* A and B, *uzibu*, *uzubbá*.

[tak-tak] TAK₄.TAK₄ = *e-ze-e-bu-um*, *še-e-tum*, *ši-ta-tum*, *úh-hu-[rum]* Proto-Diri 53ff., cf. Diri I 325ff.; ta-ak TAK₄ = *e-ze-bu* (sign name) S^a 399, cf. ta-ka TAK₄ Proto-Ea 207; tak₄ = *e-ze-bu* Anagal G 202; ba-an-ta-ka (pronunciation) ba.an.tak₄ = *i-zi-ba*, *i-še-ta* Izi H 168f.; TAK₄ = *e-ze-bu* Izbu Comm. 54; pa-ag 𒍪 = *e-té-e-rum*, *e-z[e-bu]* to free a bird S^a Voc. D 7f.; la-aḥ DU.DU = *e-ze-bu* Diri II 22; ba-ár BAR = *e-ze-bu šá*^{dA.EDIN.E}, *e-ze-zu šá*^{dA.EDIN.E} to abandon, said of the goddess Erua, to become wroth, said of the goddess Erua A I/6:322f.

ka-ar KAR = *e-te-rum*, *e-ke-mu*, *šu-zu-bu*, *nap-šu-rum* A VIII/1:209ff.; ka-r[a] KAR = *e-te-rum*, *e-ke-mu*, *šu-zu-bu* S^b II 311ff.; šu.gar = *ga-ma-lu*, *šu.kar* = *šu-zu-bu*, *šu.kar.kar* = *e-te-ri* Erimhuš V 1ff.; šu.ta.kar.taḥ = *šu-zu-bu* 5R 16 r. i 71 (group voc.).

nig.nam.ma nu.un.tak₄.tak₄ : *ša mimma šumšu la iz-zi-bu* (demon) who spares nothing CT 16 25 i 46f.; [šUB] // *na-du-u* // šUB // *e-ze-bi* CT 41 44:14 (Theodicy Comm.); *iz-zib-šú* = *iz-zib-šú* CT 41 26:23 (Alu Comm.); NU *ez-bu-ma la ez-bu ana muḫhi e-ze-bu it-tap-ra-su* NU *ezbu* they are not left (in their original position) (is to be read) *la ezbu*, derived from *ezēbu* (meaning, or variant) they have been separated Tablet Funck 2 r. 13f. (Alu Comm., referring to a non-extant passage of Alu).

e-te-rum = *e-ke-mu*, *e-te-rum* = *šu-zu-bu* CT 18 10 iii 45f. (syn. list).

1. to abandon, to desert, to leave, leave behind, to neglect, disregard — **a)** to abandon, to desert — **1'** persons: *šumma* PN *e-té-zi-ib-šu* (sic) x *kaspam išaqqal u šumma* PN₂ *e-té-zi-ib-šu* x *kaspam išaqqal* if PN leaves her (text: him), he will pay x silver — if PN₂ leaves

ezēbu

him, she will pay x silver Hrozny Kultepe 1 3:18 and 21 (OA), cf. CCT 5 16a:4 and 12; PN *aššassue-zi-ib šuhārišu unūtam ša bītišu mimma a-al-šu la ilqi ḫubullušu e-zi-ib u utubtušu e-zi-ib utubtam šuhārēšu unūtam ša bītišu u ḫubullam aššassu* PN₂ *talqe* PN has left his wife (and) has not taken his servants (or) house furnishings, (or) any . . . he has left his debt(s) (= money due to him) and his implements, PN₂, his wife, has taken over his implements, his servants, the furnishings of his house and his debt TCL 4 100:2 and 6 (OA); PN *aššassu* PN₂ *mer'at* PN₃ *e-zi-ib šumma* PN *ana* PN₂ *aššatišu ituwat x kaspam išaqqal u . . . idukkušu* PN has left his wife PN₂, the daughter of PN₃ — if PN claims anything from PN₂ his wife, he will pay x silver, or they will kill him TCL 1 242:10 (OA), cf. TuM 1 21d:8, sub *ezibtu* mng. 3; *inūma* PN PN₂ *mārašu ina libbi* PN₃ *aššatišu i-zi-bu-ma ištu ariatma i-zi-ib-ši* when PN left PN₂, his son, in the womb of PN₃, his wife, he abandoned her after she became pregnant PBS 5 100 ii 15f. (OB); PN *muti* PN₂ . . . PN₂ MU.20.KAM *i-zi-bu-ši-ma ṭuppi la ra-ga-[mi] ana mimma ša* PN₂ *šu-[zu-bu]* PN, the husband of PN₂ had abandoned PN₂ for twenty years and was forced to make out a tablet renouncing all claim to anything that belonged to PN₂ CT 6 47b:10 (OB); RN *šar Ugarit mārāt* RN₂ *e-te-zi-ib-ši adi dārāti* MRS 9 RS 17.159:10; *šumma amēlu ḫirtašu i-zi-ib* if a man abandons his first wife CT 39 45:39 (SB Alu), cf. *aššassu* TAK₄-šú Kraus Texte 9e r. 6', also *e-ze-eb* DAM (text NIN) *ù* [DAM] KAR 471:9 (SB *iqqur-īpuš*), TAK₄-*eb* DAM u DAM CT 39 49 r. 46 (SB Alu), TAK₄ DAM u DAM CT 38 50:46 (SB Alu); *eḫlu ardata [iz-z]i-ib u ardatu iz-zi-ib eḫla* the young man will leave the young woman, and the young woman will leave the young man CT 13 49 ii 13f. (SB prophecies); *ina sūlim i-zi-ib-šu* I abandoned it (the child) in the street CT 15 6 vii 8 (OB lit.); ¹PN *šabsūtu* ¹PN₂ *ištarītu . . . ina pi kâ iqbâ umma šinama* PN₃ ¹PN₄ *ištarītu . . . ina mēšu u damēšu i-zi-ib-šu-ma ana* ¹PN₅ [*mušē*]*nigti taddiššuma* the midwife PN and the *ištarītu*-woman PN₂ declared orally as follows, "The *ištarītu*-woman PN₄ renounced (all her claims) and gave over (her child) PN₃

ezēbu

to the wet nurse PN₅ immediately after birth (lit. with amniotic fluid and blood still on him)" MDP 23 288:9 (Elam); *aššassu mārēšu mārātešu e-zib-ma* he abandoned his wife, sons and daughters (and fled) Winckler Sar. 56:12; *rubū ilūšu* TAK₄.MEŠ-šú the prince's gods will abandon him TCL 6 6 r. ii 9 (SB ext.); *ilūa* TAK₄.MEŠ-ni-ma ana nakri NIGIN.MEŠ-nu my gods will abandon me and go over to the enemy CT 31 48 K.3976 r. 10 (SB ext.); *amēlu lamassašu* TAK₄-šu KAR 148:28 (SB ext.); *e-zib-bu-šu ilūšu* (Sum. col. broken) RA 17 157:10 (SB wisdom); [...]tak₄ (copy hir) : *šamū e-zib-bu-ka* heaven will forsake you RA 17 158 K.8216:4 (SB wisdom); *šarru illātušu* TAK₄.MEŠ-šú the king's forces will desert him TCL 6 4:30 (SB ext.), cf. CT 27 38:38; *šarru tillātušu* TAK₄.[MEŠ-šú] his auxiliary forces will abandon the king CT 28 42 K. 6221:14 (SB Izbu), also *ellatka* KUR-am-ma TAK₄-ka CT 20 3a:19 (SB ext.), and passim in omen apodoses; *la i-te-zib [šarru bēli] ardašu ištu qāti[šu]* may the king, my lord, not let his servant go from his hand EA 151:35 (let. from Tyre); *lu jilmad šarru bēlija inūma iz-zib-bu-ni gabbi aḥḥēja* may the king learn that all my brothers have forsaken me RA 19 106:18 (EA); NAM.LÚ.LÚ *i-te-ez-bu-ma u it-ta-bi-du-ni* they abandoned the personnel and fled HSS 14 13:20 (Nuzi).

2' city, country, camp, dwelling, etc.: *šumma 2 ITI jānu šābē piṭāti u i-ti-zib āla* if there are still no archers in two months, I shall have to abandon the city EA 82:43; *šumma kī'ama la tiqbi u i-ti-zib āla u paṭrāti* if you do not say so, I shall abandon the city and flee EA 83:46 and 49 (let. of Rib-Addi), cf. *u i-zib-bu ālānišunu u paṭru* EA 73:13; *in-anna i-te-zib šarru āl kittišu ištu qātišu* now the king has abandoned (lit. let out of his hand) his trusty city EA 74:9; *šú* GN *āl šarrūtišu e-zib-ma ana* GN₂ . . . *iššabat harrānu* he himself left GN, his royal city, and made his way to GN₂ OIP 2 40:4 (Senn.), cf. ibid. 37:25; URU *āšibūšu* TAK₄.MEŠ-šú the city's inhabitants will abandon it Boissier DA 225:7 (SB ext.); *lapān kakkē* DN *dannūti iš-ḥu-[tu]-ma iz-zib-bu dadmēšun* they were afraid of the mighty weapons of Aššur (and) aban-

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doned their homes OIP 2 73:53 (Senn.), cf. ibid. 24 i 17; *maši ālka te-e-zib ašar la simāteka ramāta šubtu* you (Marduk) have already forsaken your city (long) enough, dwelling in a place that is unworthy of you Streck Asb. 262 ii 31; DN *ša ina uggat libbiša admānša e-zib-bu* DN, who with rage in her heart, had forsaken her dwelling Thompson Esarh. pl. 14 ii 10 (Asb.), cf. *ilāni āšib libbišunu i-zib-bu admānšun* 5R 35:9 (Cyr.); *ša ultu ullā . . . la idū palāḥ bēlūti ina palē bēlūtiya ilānišun i-zib-bu-šu-nu-ti-ma ušabšū rēgūssun* (countries) which from days of old had not known fear of (foreign) rule, but at the time of my reign their gods forsook them, and brought about the loss of their power OIP 2 64:22 (Senn.), cf. PN *ša iz-zib-bu-šū ilānišu* ibid. 61:63; *mātam ilūša i-zib-bu-ši* YOS 10 23:2 (OB ext.), cf. *ilū mātam i-zib-bu-šū* YOS 10 33 v 33 (OB ext.), *māta ilūša* TAK₄.MEŠ-ši CT 38 49:31 (SB Alu), also CT 20 7:13, ibid. 8:16 (SB ext.), also *eršetam ilūša i-zib-bu-ši* YOS 10 5:7 (OB liver model); *āla ilūšu* TAK₄.MEŠ-šú CT 20 4 r. 13 (SB ext.), cf. CT 38 49:8 (SB Alu), and passim; *ina qabal tamḥāri šuātu e-zib karassu ediš ipparšidma* in the midst of that battle he abandoned his camp and fled alone OIP 2 24 i 23 (Senn.), cf. *gimir ellātišu e-zib-ma ana* GN *innabit* ibid. 51:26, but contrast with *karūš ummānija e-zib* I left my army camp behind (and took my chariots with me) KAH 1 13 r. iii 15 (Shalm. I); *maškan ekalli mahṛiti e-zib-ma* I abandoned the site of the old palace (and erected a new foundation terrace) OIP 2 129 vi 49 (Senn.).

3' other occs.: *nakrum ana salimim išap-parakkumma issaḥḥarma būlka i-zib* the enemy will make you a bid for peace, he will turn back, and will abandon your cattle YOS 10 43:12 (OB ext.), cf. *nakrum būlka i-zib* RA 27 142:23 (OB ext.), also *kišittašu* TAK₄-ib PRT 129:5 and r. 2 (SB ext.); *mātu mimmaša* TAK₄ the people will abandon all that they have KAR 203 r. i-iii 19 (SB pharm. omen text), also ibid. r. i-iii 9; *šalamtasu ina šubātīm uqabbiruma ana id Habur i-zib-bu* they buried his corpse in a shirt and left it to (i.e., let it be carried away by) the river Habur ARM 6 37 r. 6'; *šārat zumrišu ina* DUG.LA.ḪA.AN.SAR

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takammisma(!) ana mišir nakri TAK₄-šu put hair from his body in a . . . bottle and leave it at the enemy's border RA_{acc.} 7:25, cf. LKA 139 r. 16; *šumma A.ŠÀ iškarišunu it-te-zi-ib u ittabitšunūti* if they abandon the field assigned to them as a working pensum and run away HSS 13 212:37 (Nuzi); TAK₄ EN.NU.UN URU *ippallaš : e-zeb maššarti āl[u ippallaš]* deserting of the posts, the city will be broken into RA 17 140 K.4229:9 (Alu Comm.); *uruḫka te-ez-zib* you will stray from your path PSBA 38 pl. 7:18 (= p. 131) (SB wisdom), cf. *tūdāt mātiya nakru* TAK₄ CT 27 6:27, dupl. *ibid.* 3:27, and (with gloss *e-zib* to TAK₄) Izbu Comm. 52.

b) to leave, leave behind — **1'** persons: *ištu bēli atta te-zi-ba-an-[ni] maršāku* I have been ill, ever since you, my master, left me PBS 7 123:1 (OB let.); *te-zi-ba-an-ni-a-ti-ma ana GN tallak u ša UD.I.KAM balāṭim ul te-zi-ba-an-ni-ši-im tuḫpī ina amāriki* [I ŠE].GUR *e-zi-ib*(for *ezbi*) (they said:) "You (masc.) will leave us and go to Babylon, you have not left us sustenance for so much as a single day" — as soon as you (fem.) read my tablet, leave one gur of barley TCL 18 123:8ff. (OB let.); *abī u bānti i-zi(!)-bu-in-ni-ma bal ta-ru-u-a* my father and mother (both deceased) have left me behind and I have been without anybody to look after me ZA 43 44:11 (Theodicy); *ana kabti damiqtašu ana muškēni limuttašu* TAK₄-šū (if the omen has reference) to an important person, his wealth, (if) to a poor man, his misery, will leave him Dream-book 327 K.25+ r. ii 25, cf. *ibid.* 21 and 26; *mešrū* TAK₄-šū-*ma ina lumun libbi ittanallak* wealth will fail him (lit. leave him), and he will wander heavy of heart CT 28 28:20 (SB Izbu); *murussu* TAK₄-šu his illness will leave him (the patient) Labat TDP 8:22, cf. *murussu arḫiš* TAK₄-šū *ibid.* 10:45, and *passim*; *šiltu ul ezbešsu*(TAK₄-*su*) his quarrel is ended (lit. is not left with him) Kraus Texte 12c iii 17'.

2' objects: *šumma sinništum šī ana wašim panīša ištakan nudunnām ša mussa iddinušim ana māriša i-iz-zi-ib* if that woman is resolved to leave the house, she will relinquish to her sons the property her husband settled on her CH § 172:35; *ina GN eqli pašqi ša ana*

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mēteq narkabātiya la natū narkabāti lu e-zib in the Aruma mountains, a difficult territory, unsuitable for the passage of my chariots, I left my chariots behind AKA 45 ii 74 (Tigl. I); *ana šūzub napšātešu narkabtašu e-zib-ma ina SAL.ANŠE.KUR.RA.MEŠ irkabma mehret um-mānišu innabit* to save his life, he abandoned his chariot, mounted mares and fled ahead of his army TCL 3 140 (Sar.), and *passim* in hist.; *u elippa e-te-zib ina kibri* moreover, I have left the ship on the shore Gilg. XI 300.

3' other occs.: A.ŠÀ.ŠUKU-*i ana mé ne-zi-ma a-um errēšu ul ibašši* since we let the water into (lit. left to the water) the field (given for) my subsistence, not a single tenant farmer is available YOS 2 133:6 (OB let.); *šumma KÁ.É.GAL maškanšu i-zi-im-ma ina Á.GÙB šakin* if the "gate of the palace" leaves its place and lies at the left YOS 10 23:5, cf. *ibid.* 6 and 8 (OB ext.), cf. *ina maškanišu la ibaš-šima* is absent from its place *ibid.* 7, cf. *šumma ŠU.SI . . . maškanša i-zi-ba-am-ma ina muḫḫi* [. . .] *izziz* YOS 10 39:17, cf. also *ibid.* r. 6 and 8, 40 r. 24 (all OB ext.), also *maškanšu* TAK₄-*ma* Boissier DA 18:8 (SB ext.), also *šumma ŠID maškanšu* TAK₄ CT 31 27:3ff.; *šumma KAL šittāšu* TAK₄-*ma* (= *ezibma*) *šulultašu nabalkut* if two-thirds of the *danānu* are left (in their position) but one-third is out of place Boissier DA 6:3f. Note *ezēbu* said of *šattum*, "year": (concerning men to whom fields have been allocated) *šattum la i-iz-zi-ib-šunu-ti-ma nēmettam la iraššū* let them not miss the right season (lit. let the year not leave them behind) so that no fine shall be imposed on them TCL 7 30:9 (OB let.), see Landsberger, JNES 8 256; *arḫiš apulšūma šat-t[um] la i-zi-ib-šu* give him full satisfaction quickly, let him not miss the right season OECT 3 76 r. 11 (OB let.).

c) to neglect, disregard — **1'** orders, affairs, etc.: *šumma tērti e-té-zi-ib-ma ašar šaniam ittalak kaspam ša ilgiu utār* if he abandons command (as head of the firm), and goes somewhere else, he will have to give back the money he took TCL 4 24:9 (OA let.); *ina šamši ana GN terrubu tērtaka u ḫušahḫaka e-zi-ib-ma* PN u PN₂ *ana ālim ḫurud* the very

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day you enter Kaniš disregard the instructions given to you and your needs and send PN and PN₂ to Assur CCT 2 16a:9 (OA let.), cf. *ḥušaḥḥaknu ez-ba-ma* TCL 20 108:9' (OA let.); *šarru awat abija awat abi abija e-te-zi-ib* the king has neglected the word of my father and my grandfather KBo 1 11 r. 34 (lit.); *u inūma tašpura awâte ša abija e-zi-ib la taqabbi awâtešu* and when you write that I have neglected the words of my father, you do not quote his words (correctly) EA 1:63 (Amenophis III to Kadašman-Enlil I); *u anāku awât bêlija [u] ez-zi-ib* but I, I never neglect my master's words EA 88:29.

2' other occs.: *šumma PN ana I ūmi šipir-šu ša PN₂ i-zi-ib-šu* I MA.NA erâ ... *ana PN₂ umalla* if PN abandons the service of PN₂ for so much as a single day, he will pay PN₂ one mina of copper JEN 317:17, cf. JEN 305:8, also *šumma PN šipiršu ša PN₂ i(text ū)-zi-ib* (perhaps to *uzzubu*, see mng. 4) HSS 13 418:31 (translit. only); *šumma NU.GIŠ.SAR eqlam ina zaqāpim la igmurma nīdītam i-zi-ib* if a gardener has not fully planted a plot, but has left (part of it) waste CH § 61:30; *īlšu la izkur ikul akalšu i-zi-ib* (var. *ez-bu*) *ištartašu mašḥassu la ubla* (who) failed to mention his god (in prayer), ate the food (that should have gone to) him, forsook his goddess, did not bring her his incense-offering Ludlul II 20 (= Anatolian Studies 4 82); *lu-zi-ib isinnu zag-muk lušabīl* I will neglect the festival, I will stop the New Year's Festival BHT pl. 6 ii 11 (NB lit.).

2. to leave something with or to a person, to entrust, to reserve, set aside, to leave behind, to leave to posterity, to leave a token remnant of land — **a)** to leave something with or to a person, to entrust — **1'** persons, animals: PN *ina šaḥāt PN₂ wardim ez-bi₄-i-ši* leave PN with PN₂, the slave KT Hahn 6:19 (OA let.); *1 emārum marišma ana PN e-té-zi-ib-šu* one donkey was sick, so I have left it with PN TCL 19 18:17 (OA let.); *ṭēm še'im u mimma ša e-zi-ba-ak-ku-um šupram ṭēm PN PN₂ PN₃ u še[hḥ]ērētīm ša ina bitim e-zi-bu-ū šupram* send me a report about the barley and everything that I left with you, send me

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a report about PN, PN₂, PN₃ and the girls whom I left at home TCL 17 19:14 and 19 (OB let.); *1 wardum ša ana šipri epēšim e-zi-ba-ak-[ku-šu]* the one slave whom I left with you to do a job for me VAS 16 20:9 (OB let.); *šābam nāširik[a] ... lu-zi-ba-kum-ma* I am willing to leave with you a force for your protection ARM 2 39:48; DN *i-zi-ib riḥissu ikkarši* in the womb Enlil left his scion CT 15 5 ii 2 (OB lit.); *inūma PN* (father) PN₂ (son) *ina libbi PN₃* (mother) *i-zi-bu-ma* PBS 5 100 ii 15 (OB); *ša DN iguguma ana sapān mātāti u ḥalluq nišišin iškunū panīšu DN₂ mālīkšu unīḥušuma i* (var. *iz*)-*zi-bu riḥāniš* for when Irra became furious, and resolved to overthrow (all) the lands, and do away with (all) their peoples, Išum, his counselor, calmed him, so that he left (some) as remainders Gössmann Era V 41.

2' objects, etc.: *šumma mimma šubātē ina pazzurtim e-zi-ib tērtaka ... lillikam* report to me whether he has left any garments in hiding CCT 3 40a:14 (OA let.), cf. 15 *šubāti ... ša PN PN₂ e-zi-bu-ni-a-ti-ni* the 15 garments which PN (and) PN₂ have left with us BIN 6 54:7 (OA let.); *1 MA.NA annakam ... immašartim tamšīma té-zi-ib išti ālikī<m> nušebalaššu* you forgot, and left one mina of tin in the guarded (storeroom), we will send it on with the (next) messenger CCT 3 3b:30 (OA let.); *anāku ana mannim [ata]kka ana mannim e-zi-ib* whom can I trust, in whose care should I leave it? TCL 20 94:27 (OA let.); *ba'ānim erbama mala e-zi-bu-ni-ni laddinakkunūti* pass my way, enter, so that I may give you all that they left with me CCT 3 29:19 (OA let.); *inūmi tuš'u kaspam 1 GÍN ula té-zi-ba-am ... ula še'am 1 SĪLA té-zi-ba-am* when you went away you did not leave me a single shekel of silver, you did not leave me a single sila of barley CCT 3 24:12 and 17 (OA let.); *tamalakkē kunukkē u 2 ṭuppē ḥarrumūtīm ša e-zi-ba-ku* (for *ki*)-*ni ... tamalakkē kunukkē ana PN dī-ni u ṭuppū libši'u adi tērti illakanni* with regard to the containers of sealed documents, and the two tablets in envelopes which I left with you, give the containers of sealed documents to PN, but let the tablets stay on deposit, until

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my (further) instructions reach you CCT 4 21a:8 (OA let.), for *ana nabšim ezābum*, “to leave as a deposit,” see *bašū*; *šumma* [tupp]um *ištišu ibašši tuppam liddinakkunūti šumma ina GN tuppam e-zi-ib . . . tuppam ašar e-zi-bu tuppam lalqēma* if the tablet is with him, let him give it to you — if he left the tablet in GN, let me get the tablet from wherever he left it CCT 2 22:42 and 45 (OA let.), cf. [me]her *tuppim ša té-zi-bu* CCT 3 19b:25; *ina bāb har[rānija] taḥsistam ša šbija e-zi-ba-kum* I left a note about my witnesses with you when I went on my trip CCT 4 14b:18 (OA let.); *abī atta awatam iššērija ē té-zi-ib-ma ē tattalkam awatam ša aššat rabi sīsé lama tattalkanni gumur* you are my father, do not leave upon me any pending law case, do not go away! before you go, settle the matter of the wife of the chief of the royal stables TCL 19 15:19 (OA let.); *ana kīsikunu la teggi'a ina bitikunu KÙ.BABBAR IGI.6.GÁL la te-zi-ba-ni* watch your purse, do not leave even one-sixth of a shekel of silver in your house YOS 2 134:17 (OB let.); *adi alliku ša alqi'am ina GN e-zi-ib-ma* during my trip what I had taken with me, I left behind in Babylon (and it was lost) VAS 16 2:12 (OB let.); *u tēm mimma ša e-zi-ba-ma u mala udabbibuka PN šupram* also send me a report on anything else I left with you, as well as on everything about which PN has bothered you Frank Strassburger Keilschrifttexte 12 r. 9 (OB let., translit. only); *aššum . . . šibirti siparrim ša ana šiprūtīm iz-bu-ni-ki-im* as to the lump of bronze which I left with you as security CT 4 26a:6 (OB let.); *mussa . . . la šamna la šipāte la tubulta la ukullā la mimma e-zi-ba-āš-še* if her husband (has gone abroad and) left her nothing, no oil, no wool, no clothes, no food KAV 1 iv 88 (Ass. Code § 36); *ištēnnātu GIŠ ma-gar(text -am)-ri-e . . . ša PN ina bitija i-te-zi-ib* the set of wheels which PN left at my house HSS 5 1:6 (Nuzi); [. . .] *dajānē ina bitī išturuma ana PN i-zi-⟨bu⟩-ma(text -ba) dīnšunu dī[n]* the judges wrote a document in the house and left it with PN, their decision is rendered YOS 6 92:50 (NB); *tupšinna epuška narā ašturka . . . ina papāḥ DN e-zi-bak-ka* I have made for you a chest (for it), inscribed a stela for you (concerning

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these matters) and deposited it for you in the antechamber of Nergal Anatolian Studies 5 106 151 (Cuthean Legend).

b) to reserve, set aside: *šumma erāšiš natū [ŠE.N]UMUN li-zi-ib* if the time has come (lit. if it is convenient) for seed plowing, he should set aside the seed grain HSS 10 5:24 (OAKk. let.); *tuppī anni'am ina amārim ina šatammī ša qātika . . . 45 šatammī . . . maḥ-rīka e-zi-im-ma . . . 101 šatammī . . . ana maḥrīja turdam* as soon as you read this tablet of mine, from among the *šatammu*-officials under your command, leave yourself 45 *šatammu*'s, and send me 101 *šatammu*'s TCL 7 21:14 (OB let.); *qaqgerē ana DN bēlija e-zi-ib* I reserved the ground (between one gate and another) for Aššur, my master Belleten 14 224:11 (Irišum), cf. the parallel: *bitātīm ušaddi* KAH 2 11:39, cited *ibid.* 236f.; *aššum še'im ša ana ŠA.GAL bitīm ša tašpuram . . . šāti e-ez-zi-ib-šu* with regard to the barley to serve as food for the household about which you wrote me, this (particular barley) I shall put aside (for our own consumption) TCL 17 4:16 (OB let.); *lama annāniš allakam 20 GUR še'am . . . i-zi-bu-ni-ik-ki* before I came here they set twenty gur of barley aside for you (fem.) TCL 18 110:17 (OB let.); 2 ŠE. GUR *ana PN i-zi-im-ma* (for *ezibma*) two gur of barley have been set aside for PN TCL 1 44:6; *ezib x SÍG.DU šuhārē x SÍG.DU ana ēšidī ana PN ez-ba-a-nim* apart from x medium-quality wool for the servants, set aside for me, in care of PN, x medium-quality wool for (paying) the reapers YOS 2 77:9 (OB let.).

c) to leave behind (as math. term, result of subtraction): cf. for refs. and discussion, Neugebauer, MKT 2 pp. 11 and 33; Thureau-Dangin, TMB 217 and 94 n. 3; Neugebauer and Sachs, MCT 161.

d) to leave to posterity: *u mimma ša ina narūšu išturuma i-zi-bu anāku la enū u la ušpēlu* whatever (an earlier king) left in writing on his stela I have not changed or altered MDP 2 pl. 22 iv 10 (MB kudurru), cf. *amata išturuma i-zi-bu-ū-ni* *ibid.* iv 25, and *passim*; *ina narī ul ištur ul TAK₄-am-ma* he did

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not leave it in writing on a stela Anatolian Studies 5 98:29 (SB Cuthean legend); *epšēt ēteppušu liptāt qātēja qerebšun aštur . . . ana šāt ūmē e-zi-ib* (var. -zib) I wrote on them and left for posterity the deeds I accomplished, the work of my hands Borger Esarh. p. 28:18; *pulhassu ana la mašē e-zi-ba ahrātaš* the terror of him (i.e., Aššur), never to be forgotten, I left to posterity TCL 3 152 (Sar.); *musarē . . . ana šarrāni mārēja e-zib aḥ[rātaš]* I left an inscription for the future kings, my descendants OIP 2 154:16 (Senn.), cf. *e-zib* (!) *ša* (!)-*ti-iš* ibid. 84:57, also *zikir šumija . . . itti šumišu širuššu lišturma li-zib ahrāti* <š> JAOS 38 169:12 (= Streck Asb. 292).

e) to leave a token remnant of land (elliptic for *ezibta ezēbu*, OB only): I GÁN GIŠ.SAR . . . *ana bi-ir-tim ana 7 GÍN KÙ.BABBAR i-zi-ib itti PN PN₂ ilqi* he (PN₂) left (as remainder) an orchard of one iku to the “fortress” for seven shekels of silver, PN₂ received (the money) from PN MAOG 4 197:6; $\frac{1}{2}$ SAR É.DÙ.A . . . *ina libbi 2 SAR KI.ŠUB.BA šimātīm ša itti PN PN₂ PN₃ PN₄ u PN₅ ahhēšu išāmu bīt PN₃ . . . PN₂ išām . . . ištu 2 SAR bīt šimātīm u 2 SAR bīt ilkišu i-zi-bu-šum* a house of one-half sar in good repair, out of a purchased, (otherwise) unimproved lot of two sar, which PN₂ (and) PN₃, PN₄ and PN₅, his brothers, had bought from PN, PN₃ bought PN₂'s (share) of the house, after he had left a purchased area of two sar and two sar being his (PN₃'s) fief to him (PN₂) (as remainder) YOS 12 102:21; *inūma 1 bur eqlam ašāmu 2 bur eqlam ana PN [e]-zi-ib . . . šumma inūma PN₂ eqlam itti PN išāmu 2 bur eqlam ana PN i-zi-im-ma 1 bur eqlam PN₂ išām* when I bought a field of one bur, I left (as remainder) a two-bur field with PN (the seller) — (investigate) whether, when PN₂ bought the field from PN, he really left the two-bur field with PN and (whether) PN₂ bought (only) a one-bur field TCL 7 38:10 and 17, cf. *ina 2 GÁN GIŠ.SAR ša PN 1 GÁN GIŠ.SAR ašāmma 1 GÁN GIŠ.SAR e-zi-ib* MA 9649:9 (unpub., let. of Hammurabi, Ermitage, Leningrad, translit. of W. G. Shileiko), for *ezibta ezēbu*, see *ezibtu*.

3. special mngs.: to lend money, to bequeath, to divorce, to make out a legal docu-

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ment, to spare, to leave out — **a)** to lend money (OA, OB): *kaspam 1 MA.NA [2] MA.NA tamkārūm la e-zi-ib-ma* the merchant shall not lend out (even) one or two minas of silver TCL 19 58:32 (OA let.); *kaspam lu ša e-zi-bu lu ša šibtim* the money, that which I lent (on credit without interest), or that which (is lent) at interest BIN 4 20:11 (OA let.); *aššum KUŠ gusānum ša PN maḥar PN₂ i-zi-ba-am* concerning the *kušānu*-bag which PN lent to PN₂, CT 33 49b:5 (OB); *iqippa i-zi-ba-am-ma ana bābti u šihit harrāni ummānu ul šūhuz* whether he (the debtor) entrusts it to anybody or lends it, the creditor need not be informed about credit transactions or loss by robbery(?) MDP 23 270:3, cf. ibid. 271:5, 272:6.

b) to bequeath (from OA on): *naphar mā-[tātīm] . . . [ša] abī Šarrukīn [i]-zi-ba-am [a]jjābiš ibbalkitannimma* all the lands which my father Sargon left me revolted against me in (open) hostility CT 32 1 ii 3 (OB Cruc. Mon. Maništušu); *mer'ū mētīm nīnu tuppam ša x kaspim ša šumi tamkārīm laptu abuni e-zi-ib-ni-a-ti* we are the heirs, our father left us a receipt for x silver made out in the name of the merchant CCT 1 45:27 (OA), cf. MVAG 33/1 No. 246:6 (translit. only); *ma-ḥa-ti ina muātiša mala té-zi-bu-ni šupramma uznī piti mimma kaspam u werīam* (URUDU) *ina bitikunu ula té-zi-ib lu siparram lu bappiré u x še'am té-zi-ib* “Write me about everything my housekeeper left at her death, and give me a full explanation.” “She left no silver or copper in your (pl.) home, but she did leave bronze, (loaves of) beer-ingredient and 1500 (units) of barley.” TCL 19 66:8, 13 and 16 (OA let.); *ana 1 GEMÉ PN ša PN₂ ummaša ana PN₃ mārīša i-zi-bu-ši-ma* concerning the slave girl PN, whom PN₂, her (PN₃'s) mother, left (as inheritance) to PN₃ CT 6 47b:4; *[mimma] bašūtum ša PN ana PN₂ PN₃ mārīšu i-zi-bu* all the property which PN left to PN₂ and PN₃, his sons VAS 8 66:5, cf. VAS 8 17:3, VAS 9 164:6 (all OB); *mimma ša abī i-zi-ba-am-ma . . . ana PN mārīša iddinši* she gave to PN, her daughter, all that my father had left her (text me) MDP 24 381:9; *[u ma]kkūra[m š]a abušunu [i-zi]-bu-šu-nu-ši-im [m]aḥru* and they have received the property

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their father left them MDP 24 340:11; *ṭuppi sarti la ēpušu u ṭuppa annīta abī lu-zi-ba-amma* (for *lu izibamma*) I did not forge the tablet, on the contrary, my father left me this tablet MDP 24 393:18; *aššum makkūr āli u šēri ... ša* PN ... [*a*]na PN₂ *mārišu i-zi-[bu]-[ma]* concerning the property in town and country which PN left to PN₂, her son MDP 23 321-322:5, cf. MDP 22 164:6 and 8; *kīma abu ana māri išāmu i-zi-bu* PN ... *ana dārāti išām* PN has bought (the house) forever, as a father buys (property) so as to bequeath (it) to (his) son MDP 23 236:7, cf. *ipturu i-zi-bu ... ana dārāti iptur* MDP 22 158:5 (= MDP 18 229); *bēl bīti imātma mimmūšu ul* TAK₄ the master of the house will die, and there will be no property left (for his heirs) KAR 376:47 (SB Alu), cf. *ibid.* 44; *kunuk šarri ša la paqāru la iddinuniššumma la i-zi-bu ar[ki]* they did not give him a royal deed against any claim for restitution, so that he could not bequeath (his fields) BBSt. No. 10 r. 7 (NB kudurru), cf. *kunuk šarrūtišu ... lid-dinamma aššu la ragāmu u arki lu-zi-bu* *ibid.* r. 9.

c) to divorce (OA, OB, Nuzi, MA, MB): PN *aššassu* PN₂ *e-zi-ib* PN₂ divorced his wife PN TCL 1 242:10(OA); *šumma awilum māri wul-ludma aššassu i-zi-im-ma [ša]nītam itaḥaz* if, having sired children, a man then divorces his wife and takes another Goetze LE § 59:30, cf. PN *i-zi-ib-ši aššatam šanītam ihḥaz* MDP 24 380:11; *šumma mussa e-zé-eb-ša iqtabi i-iz-zi-ib-ši* if her husband declares that he (wants to) divorce her, he may divorce her CH § 141:45 and 47, and *passim* in §§ 137ff., 148f.; PN *i-zi-ib-ši-ma* if PN divorces her CT 6 26a:7 (OB), cf. Meissner BAP 91:2; *ša ... DI.KUD e-ze-eb-ša iq-bu-ú* whose divorce the judge ordered BE 6/1 59:7 (OB); *āḥissa eḥḥassi e-zi-ib-ša i-zi-ib-ši* marrying her (the second wife), he stays married to her (the first wife), divorcing her (the first wife), he (also) divorces her (the second wife) BIN 7 173:15, cf. *āḥissa ihḥassi e-zi-ib-ša i-zi-ib-ši* UET 5 87:12; *šumma a'īlu aššassu e-ez-zi-ib* if a man wants to divorce his wife KAV 1 v 15 (Ass. Code § 37), cf. *ibid.* 21 (§ 38); *šumma* PN *māra ullad u* PN₂ *i-iz-zi-ib* if PN gives birth to a

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child, and PN₂ nevertheless divorces her RA 23 145 No. 12:27 (Nuzi), cf. PN *aššatiya ina ūmi annīe-te-zi-ib-ši* *ibid.* 150 No. 33:7; *šumma* PN ^fPN₂ [*i-z*]i-ir-šu *u i-zi-bu-šu* if PN₂ hates (her husband) PN and divorces him Wiseman Alalakh 94:19 (MB), in JCS 8 p. 7, cf. *šumma* PN [...] *e-zi-ra e-zib-ši* SUM-an Iraq 16 37 ND 2307:50 (NA).

d) to make out a legal document: na₄. kišib min.kam.ma in.na.an.tak₄ : *ku-nukka šanāmma i-zi-ib-šu* he made out to him a second sealed document Ai. VI iv 12; x ŠE.GUR *ša* PN *ina bīt* PN₂ *kanīkam i-zi-bu-ma ... kanīk* PN *ša ina bīt* PN₂ *i-zi-bu ihēppá* x gur of grain for which PN made out a sealed document in the house of PN₂, (after payment) they will break this sealed document which PN made out in the house of PN₂ CT 8 36d:5 and 14(OB); [*u*]ana *rakbī ša* (text: *ša rakbī*) *ana eqlim šabātim ešū apālim kanīkam te-zi-ba* and you (pl.) made out a sealed deed, in order that the riders (i.e., soldiers of a higher rank) who have been allocated fields as fiefs can be given satisfaction TCL 7 11:19 (OB let.); *ana* 5 ŠE.GUR *kanīkam ul te-zi-ib* you did not make out a sealed document for the five gur of grain TCL 17 49:7 (OB let.), cf. *kanīkšu li-zi-ib-ma* TCL 18 87:9 (OB let.); *ana kaspim u šibtišu kunukkam lu-zi-ba-kum* I will make out a sealed document for you, for the amount of the silver and the interest on it UCP 9 346 No. 21:19 (OB let.); (if a man has bestowed property on his wife) *kunukkam i-zi-ib-ši-im* and has made out a sealed document for her CH § 150:16; *ḥīšam ša ana šitat kaspim ez-bu-ši irišušima* they asked her (to produce) the binding agreement which had been made in her favor for the remainder of the money TCL 1 157:34 (OB), cf. *kīma tidū ana amtim ḥīšam e-zi-ib* CT 4 27a:6 (OB let.).

e) to spare, leave out — 1' to spare: (put to death great and small alike) *ēniq šizib šerri la te-ez-zi-ba* (vars. *te-zi-ba, te-zib, ti-zib*) *ajam-ma* leave no one, not even the suckling infant Gössmann Era IV 29; *zēršu lilqutu aj i-zi-bu da-ad-da-šu* may (the gods) exterminate his descendants, spare not his youngest son MDP 6 pl. 10 vi 27 (NB kudurru); *itti nišē mātišu*

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ašlulamma la e-zi-ba manamma together with the people of his land, I carried off (his family and possessions), I did not spare anyone Winckler Sar. No. 72:115; GN *nakri aksi ina kakkē ušamqitma ēdu ul e-zib* I struck down the savage enemy of GN with (my) arms, I did not spare a single soul OIP 2 26 i 59 (Senn.), cf. *napištum ul e-zib* ibid. 55:58, *la ez-zi-ba pirišun* ibid. 77:15, and passim; *níg.nam.ma nu.un.tak₄.tak₄ : ša mimma šumšu la iz-zi-bu* (the evil demon) who spares nothing CT 16 25 i 46f.; *šippāte ša nība la išū akkisma ištēn ul e-zib* I cut down plantations without number, not one did I leave Rost Tigl. III pl. 22:10, cf. TCL 3 225 (Sar.); *šuršiš assuḥma . . . la e-zi-ba šūbultu* I tore [their crop] out by the root, and did not leave even one ear (of barley) TCL 3 228 (Sar.).

2' to leave out: *anumma šarru bēlka ultēbilakku šumu ša ajjūbē ša šarri ina libbi ṭuppi . . . u šūbilaššunūti ana šarri bēlika u ištēn la te-ez-zi-ib* now the king, your master, has sent you the names of his enemies in a tablet, so send them (i.e., the enemies) to the king, your master, and leave out not a single one EA 162:65, cf. ibid. 60; *ēdu amēlu la i-zib-ma* and he did not leave out a single man VAS 1 37 iii 27 (NB kudurru); [*mu*]nnabtu GN *ištēn ul akla ēdu ul e-zib ana mātišunu utiršunūti* I did not hold back a single one of the fugitive Urartians, I returned them to their land without omitting even one Borger Esarh. p. 106:34.

4. *uzzubu* (exceptional and perhaps a mistake): *šumma PN šipiršu ša PN₂ ú-zi-ib* if PN leaves the work (to be done) for PN₂ HSS 13 418:31 (Nuzi, translit. only, cited also sub mng. 1c-2'), cf. *us-si-bu* (var. *e-zi-bu*) KAR 1:36 (Descent of Ištar), var. from CT 15 45:34.

5. *šūzubu* (causative to mngs. 1 to 3) — a) in gen. (causative to mngs. 1 and 2): $\frac{1}{2}$ MA.NA adi <té>-šú-be ša kaspišu ašša beulātīm «KÙ» errišuka šé-zi-ib-šu-ma šitti kaspija lišqulakkum let him deposit with the man who asks you for the guarantee one-half mina besides the interest on his silver, and let him pay you the remainder of my silver TCL 19 22:20 (OA let.); *annitam bēli li-še-zi-ba-*

ezēbu

an-ni may my lord permit me to leave this (i.e., a part of the load to be transported) ARM 2 52 r. 14'; *dam bí.íb.tak₄ki.kúr.ra bí.in.šub dumu bí.íb.tak₄nim.nim.ma bí.in.šub : aššata ú-še-zib-ma ašar šanímma iddi māra ú-še-zib-ma la-i-ra-[ni]-šú iddi* (Akk.) (Ištar) caused (the husband) to abandon his wife and cast her out to another place, she caused (the father) to abandon the son and expose him to the flood water SBH p. 70:4ff.

b) causative to mng. 2b: (may the king give a vineyard to his servants) *5 sīsē u alpē ibaššū lūbakamma ina libbi li-še-zi-be* ŠE.NUMUN *lirišu* there are five head of horses and cattle, let me bring them here and let (them) set (them) aside for it, let them plow the field ABL 456 r. 8 (NB); x ŠE.NUMUN . . . *ša PN ana LÚ.GIŠ.SAR ú-še-zib* a field which PN set aside for gardening Nbn. 578:5.

c) causative to mng. 3d (OB): PN *muti* PN₂ *ša . . . PN₂ MU.20.KAM i-zi-bu-ši-ma ṭuppi la ragāmi ana mimma ša PN₂ šu[-zu-bu]* PN, the husband of PN₂, who abandoned PN₂ twenty years ago, and had to make out a tablet renouncing all claims to anything that belonged to PN₂ CT 6 47b:11, cf. *ṭuppi la ragāmi šu(text tu)-zu-bu* PBS 7 55:14 (let.); *kanikam ana ITL.1.KAM uš-te-zi-ib ITL.2.KAM limallīma littakkaki* I bound him (by a written document) for a (further) month, when he has completed the two months he may go to you YOS 2 75:8 (let.); *kanik . . . eqlim ú-še-zi-ba-an-ni-a-ti u 2 GÍN KÙ.BABBAR.TA la iddinanniāši* he had us make out a sealed document for the field, but did not give us the two shekels of silver each CT 8 19a:22, cf. *ṭuppam ú-še-zi-ba-an-ni-a-ti* YOS 12 186:8, cf. also ibid. 14; *šumma sinništum . . . aššum bēl ḥubullim ša mutiša la šabātiša mussa urtakkiš ṭuppam uš-te-zi-ib* if a woman has secured from her husband a binding agreement providing that no creditor of her husband can take action against her (or: can seize her) and has had a written instrument made out (to that effect) CH § 151:34, cf. *ṭuppam ú-še-ez-zi-bu-šu-nu-ti* CH § 177:46; *šumma dajānum dīnam idīn purussām iprus*

ezēbu

kunukkam ú-še-zi-ib if a judge has tried a suit, given a decision, and has had a sealed transcript (of the judgment) made out CH § 5:11; *eqlam makram ana PN liddinu u kanīk PN ša eqlam makram maḥrāku šu-zi-ba-šu-ú-ma šūbilānim* let them give PN an irrigated field, and let them have him make out a sealed document to the effect, “I have received an irrigated field,” and send it to me TCL 7 42 r. 8 (let.); *aššum kunukkīša ubaqḡiru arnam imiduši u tuppi la ragāmim annī’am ú-še-zi-bu-ši* because she contested her own sealed documents, they (the judges) inflicted punishment upon her, and had her make out this present (new) tablet renouncing (any further) claim TCL 1 157:52, cf. *kanīk la [ragāmim ú-še-zi-ib-ši* Wiseman Alalakh 8:28, also *kunukkam ša la ragāmim ú-še-zi-bu-šu* CT 2 39:12, cf. also *tuppi la ragāmim šu-zu-ub* CT 6 49a:10 (let.), also *kanīkam nu-še-zi-ib* TCL 17 37:23; KIŠIB NAM. SIKIL.LA.NI.ŠÈ IN.NA.AN.TAK₄ he made out a sealed document to the effect that he was clear of all obligations BE 6/2 8:8, also PBS 8/2 137:8, cf. DI.KUD ... KIŠIB₃.BA.NE.NE IN.TAK₄.ME PBS 8/1 8 r. 6.

6. *šūzubu* to save — a) said of cities, countries, etc.: *u ālānu ša kīma uḥḥuru ú-še-zi-i[b] u napaštī uballīḡ* but there are towns which still remain, (some) I have been able to save, and I have got away with my life ARM 1 1 r. 10', cf. *mu-še-zi-ba-a[m]* (in broken context) *ibid.* 5; *inūma RN ana GN šu-zu-bi-im iṭēḥḥū* when Zimri-Lim approaches in order to save (the town) GN ARM 6 51:9, also *ibid.* 52:10; *mammān ša māt GN ú-še-ez-zi-bu ul ibašš[i]* there is no one who can save the land of Idamaraz ARM 6 66:8; *ḥarbī ša GN GN₂ u GN₃ lillikunimma tāmirta li-še-zi-bu* let the ḥarbu-plows of GN, GN₂ and GN₃ come here to save the irrigation district PBS 1/2 61:12 (MB let.), cf. *ibid.* 17; *ummānāt GN ša ana šu-zu-ub u nīrārutti ša GN₂ illikūni* the troops of GN, which had come to the rescue and assistance of GN₂ AKA 40 ii 17 (Tigl.I); *alik DN labbī d[ūkamma] māta rapašta šu-zi-b[a]* go, Tišpak, kill the lions(?), and save the broad land CT 13 33:21 (SB lit.), cf. *mātum rapaštum ú-še-ez-[x]* *ibid.* 18.

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b) said of persons — 1' in gen.: *u qātama ina ešēdim ina ālāni ša DUMU.MEŠ Jamīna mamman ul ú-še-zi-ba-[a]n-ni* similarly, at harvest time no one from the towns of the Southern tribes came to my rescue ARM 3 38:26; LÚ.GIG *šu-zi-bi* DUG₄.GA say (O Ištār), “Save the sick man!” LKA 69:10 (SB inc.), dupl. LKA 70 i 8; *iqbānim šunu ana jāši še-ez-zi-pa-an-na-ši-mi ištu qātē šāb GN u ú-še-ez-zi-[pa-š]u-nu ištu qātē šāb GN* they said to me, “Save us from the hands of the men of GN,” and so I saved them from the hands of the men of GN EA 62:30f., cf. *jānu amēlim ša ú-ši-zi-bu-ni ištu qāti n[ukurti]* EA 74:33, cf. also EA 74:44; *ardu ša šar Ḥatti anākumi u šu-uz-zi-pa-an-ni-me* I am a servant of the king of Hatti, so save me! KBo 1 4 i 8, cf. Wiseman Alalakh 122:15 (MB); *šumma bēlija la ú-še-za-ba-an-ni u mannu li-še-zi-ba-an-ni* if my master does not save me, who should save me? MRS 9 RS 17.422:42f., cf. *šarru ... ištu qāti LÚ.KÚR lu-še-zi-ba-an-ni* *ibid.* RS 17.340:11; *eli RN šar GN nērāri la mu-še-zi-[bi]-šú ittakilma* he put his trust in RN, king of GN, an ally unable to help him Winckler Sar. pl. 34:113, cf. *ibid.* pl. 44 D 31, also *kitru la mu-še-zi-bi-šú* Borger Esarh. 52:61; *anāku ša duāki ḥalqāku ... šarru lu-še-zib-an-ni* I am about to be killed, I am lost — may the king save me ABL 166 r. 6 (NA); *tamkāru šū Gargamišaja ardānišu idūkuš ištēn ina libbišunu la ú-še-zib* as for this merchant of Carchemish, his servants were killed, not one of them saved (himself) ABL 186 r. 11 (NA), cf. *ištēn ina libbišunu ki ú-še-zi-bu* ABL 260 r. 7 (NB), and *la kī annimmā ú-še-zib illik* ABL 561:11 (NA); (two officers and six men, who had been ambushed) *ittašū rab kišrīja kilallī ú-si-zi-bu* themselves escaped, (and) both of the commanders saved (themselves) ABL 138 r. 4 (NA); *u adē ša šarri ... kī ikšudušunūti ša lapān namšari ú-še-zi-bu ina bubūtu i-ma-ti* and as soon as the king's oath overtakes them, any who has saved (his life) from the sword will die of hunger ABL 350 r. 6 (NB), cf. *lapāni dāku ú-še-zi-ba-am-ma* ABL 1216:11 (NB); *šarru ultu qātēja lu-še-ez-zi-šú* can the king really save him from me? ABL 1443 r. 2 (NB); *ālik maḥri tappā ú-še-ez-*

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z[ib] ša tūdu idā ibiršu iššur a (good) guide saves the companion, he who knows the way protects his friend Gilg. III i 4; [šūm]a dannu tappā mu-še-zib ibri he is a companion of great physical strength, well able to save a friend (in danger) Gilg. I vi 1 and 21; apilšu bīssu ul ú-še-zib his son will not save his family CT 39 46:52 (SB Alu).

2' with *napištu*: *ana šu-zu-ub napšātešunu ilānišunu iššū ana gišallāt šadī šagāti kīma iššūri ipparšū* to save their lives, they took their gods and, like birds, fled to the ridges of the high mountains AKA 42 ii 39 (Tigl. I), cf. *šū ana šu-zu-ub napišišu ēdiš ipparšidma* OIP 2 67:4 (Senn.), and passim; *ana šu-zu-ub napšātišu šiltahiš uši* to save his life, he made off like an arrow KAR 174 r. iii 24 (SB fable); *ina ekallika šibi [...]* *napšāteka še-zib* remain in your palace[...], and save your life ABL 1217 r. 23 (NA); *ana šu-zu-bu napšātešunu ušširšunu* I released them to save their lives AKA 231:17 (Asn.); [*mu*]-še-zi-bat *napišti* she who saves life (Sum. col. broken) KAR 73 r. 20 (bil.).

3' in a religious sense: *eṭēru gamālu šu-zu-bu bulluṭu būlu u kirū šumu u balāṭu* SI.SÁ saving, sparing, rescuing, curing — bringing prosperity to cattle and orchard, progeny and health RA 16 71 No. 5 (MB seal); DN *uṣri gimil šu-zi-bi arda pālīhki* protect, have mercy on, save, the servant who worships you *ibid.* 73 No. 11 (MB seal), cf. *uṣri gimli u šu-zi-i-bi-šu* *ibid.* No. 10 Ward 535; *jāti RN šar Bābili ina hitu ilūtika rabiti šu-zib-an-ni-ma* and me, RN, king of Babylon, preserve me from sinning against your great divinity VAB 4 252:21 (Nbn.); *ina pušqi u dannati šu-zi-bi-ī[n-ni-ma]* save me from need and danger BMS 31 r. 6 (SB inc.); *ina pušqi tu-še-zi-bi napšassu* in time of need you save his life Craig ABRT 2 21 r. 9; *ina arni gamālu ina dannati šu-zu-bu* to forgive sin, to rescue from danger Šurpu IV 42; *gāmīl maṭti nassi mu-še-zib šagši* (^dDI.KUD) merciful to the fallen (and) the miserable, rescuer of him who is murderously attacked LKA 43:8; *ana dīnikunu šu-zi-ba-ni-ma la aḫḫabbil* save (pl.) according to your judgment, that I be not wronged KAR 184 r.(1) 46

ezēbu

(SB rel.); *ina lumun idāti . . . u mimma epšēt amēlūti ša ana panija ipparriku šu-zi-ba-an-ni-ma* save me from evil signs and any human actions that take place on my way ASKT p. 75 r. 6 (*bīt rimki*); *aššum eṭēra gamāla u šu-zu-ba tīde* because you (Gula) know (what it is) to save, to spare (and) to rescue BMS 6:76, for other, similar occs., see *gamālu* and *eṭēru*; *iṭṭirušu igammīlušu ú-še-ez-zi-bu-šú* they will save him, spare him, rescue him CT 34 8:12 (SB rit.).

4' in personal names: ^dUTU-šu-zi-ba-an-ni CT 6 31b:8 (OB); *Mu*-KAR-^dMarduk KAJ 30:25, and passim in MA; *Mu-še-zib-Aš-šur* ADD 860 ii 18, and passim in NA; *Pal-ḫu-u-še-zib* ND 2340:8, cited Iraq 16 50 (NA); *Mu-še-zi-bu* VAS 5 37:21, ^f*Mu-še-zib*_x(ŠAB)-tu₄ BE 15 200 i 31 (MB), etc., VAS 6 108:4 (NB), etc.; *Mu-še-zib-^dBēl* VAS 4 17:3. etc., cf. KAR-^dBēl *ibid.* 13; *Šu-zi-ib-^dEnlil* TuM 2-3 70:20 (NB), also *Šu-zi-ib-^dMarduk* MDP 6 pl. 9 ii 8 (MB); *Šu-zi-ib-^dIštar* Cyr. 380:5; KAR-ub-^dAdad PBS 2/2 118:40 (MB); *Šu-zu-ub-^dMarduk* PBS 2/2 137:32 (MB), and passim in MB, also KAJ 13:35 (MA), and passim; *Šu-zu-bu* Nbn. 4:16, and passim in NB.

7. III/2 to be saved: *ikkib ilišu ikul uš-te-zeb* he offended his god by breaking a taboo, but he will be saved AMT 106,2:33 (= Labat TDP 84:28); GN *āl šarrūtišu šabit šarrašu ul-te-zib māršu u a[ḫūšu]* (var. [DUMU.MEŠ-šú u DUMU].MEŠ ŠEŠ-šú) *ina qāti šabtu* the capital, Memphis, was taken, its king saved (himself, but) his son and brother (var. sons and the sons of his brother) were captured CT 34 50 iv 27, dupl. *ibid.* 43 iv 5 (NB chron.); *eḫlu ša sibit nišī iṣbatūni ina nāri iṭṭubu ša sibit šēlibi iṣbatūni ú-se-zib* the man who caught seven people drowned in the river, (but the man) who caught seven foxes was saved ABL 555 r. 6 (NA, quoting a proverb); [*ina qātē nakri mal bašū i*]šettá [...] *u lu uš-te-zi-bu-ú* will (some of my army) escape from whatever enemy there is, or will they (all) save themselves? PRT 22:9, cf. *ibid.* r. 15, and *ú-še-zi-ba* (as against *i-šit-ti-i*) *ibid.* 101:6; *ina e-ku*(text -*kil*)-*ti būbūti lapāni us-si-zib* (in broken context) ABL 916:5 (NA).

ezēbu

8. IV (passive to mngs. 1, 2 and 3d), to leave one another — a) passive to mngs. 1 and 2: *liqīānimma umakkal la te-ni-zi-ba-ni* fetch me (the merchandise) and do not delay (your coming, lit. do not be kept away) for a single day YOS 2 112:15 (OB let.), cf. *kilallūkunu te-ni-zi-ba-ni* ibid. 26; *šitāt alpīja šu'atum ša ina mahrika in-ne-ez-zi-ba* the remainder of my oxen which will be left with you VAS 7 201:19 (OB let.); [*u*] *ana ma[n]kazāni in-ne-zi-ib* (if a native of Numhia, etc.) has been left as a pledge Seisachtheia vi 7 (unpub., OB *mīšaru* edict of Ammizaduga, Istanbul Museum); *inūma šipram e-zi-ba-am-ma attallakam epiš-tum šī issappaḥma šiprum in-ni-zi-ib-ma* when I leave the work and go away, this labor team will be scattered and work will be neglected ARM 3 8:22; [*li*] *in-ni-zi-ib ummi sibilti ḥirtu* (for your — a harlot's — sake even) a mother of seven, a first wife, will be abandoned (by the husband) Gilg. VII iv 10; *itāt bitī u saḥrātišu e-zib rābišu ša bitī šāšu širu u zuqāqīpumma ul in-ni-zi-ib* I left intact the sides and the surroundings of the house, (but) neither the demon haunting that house nor one serpent or scorpion was left RS 9 159 ii 14f. (SB lit., coll., see TuL p. 17:24f.); *ina libbi āli ištēn amēlu ana di-li-li li-ni-zi-ib* let one man be spared from that city to proclaim (my victory) AfO 8 25 vi 5 (Aššur-nirārī VI treaty).

b) passive to mng. 3d: *ištu ūm tuṣ[p]um in-ni-iz-bu* from the day the tablet was issued VAS 8 15:8 (OB), cf. [KIŠIB] PN *la in-ne-ez-bu* PBS 5 100 i 31 (OB).

c) to leave one another: DAM *u* DAM TAK₄.MEŠ (= *innezzebu* or *itezzebu*) husband and wife will leave each other KAR 389b:18 (SB Alu), dupl. CT 38 32:5, and passim, cf. NITA *u* SAL TAK₄.MEŠ KAR 389b ii 8, KAR 386 r. 37 (SB Alu).

Sub mng. 6 are given the refs. for the verb *šūzubu*, attested only in III and III/2 in the mng. "to save." It is quite probable that this verb is separate from *ezēbu*, "to leave," attested in I, III and IV. For such a separation speaks the fact that *šūzubu* corresponds to Sum. kar, while *ezēbu*, "to leave," corresponds to tak₄. It should also be noted that

ezēḫu

šūzubu is extremely rare in OB (Mari excepted) and becomes increasingly common from MB on, while *ezēbu* becomes rarer and nearly disappears in NA and SB, often being replaced by *muššuru*. It is possible that there were originally two verbs, *ezēbu* and **ezēbu*, to the second of which *šūzubu* belongs, differentiated by the nature of the second radical.

ezēḫu (*esēḫu*) v.; 1. to gird, 2. *uzzuḫu* to gird, 3. *nenzuḫu* to gird oneself; OB, NA, SB*; I *īz/siḫ*, I/2, II, IV; cf. *ezḫu* adj., *iḫḫu*, *mēzaḫu*.

da.da.ra.šè du₁₁.ga.ab = *né-en-zé-ēḫ* gird yourself! (followed by *kišsar*, *itbit*) OBG_T XII 3f.; [da].[da.ra.a.]dù = *šu-zu-ḫa-ku* (for *nenzuḫāku*), [da].da.ra.e.dù = *šu-zu-ḫa-ta* (for *nenzuḫāta*), [da].da.ra.an.dù = *nen-zu*(text *-su*)-*uḫ*, [z]à.na.ba.e.dù = *la te-en-ne-ez-zi-iḫ* do not gird yourself, [z]à.na.mu.ni.dù = *la en-ne-ez-zi-iḫ* let me not gird myself NBGT VIII 2-6.

1. to gird: *i-[si]-ḫu-šū nībaḫam* [...] they tied a girdle around him Anatolian Studies 6 154:82 (Poor Man of Nippur); GIŠ.TUKUL.MEŠ *e-te-si-iḫ namurru la[biš]* he girt (his) weapons, clad in awesomeness LKA 63 r. 3 (MA lit.); *mā ez-ḫa-at paṭrat mā mīnu ez-ḫa-at paṭrat* they say, she (the princess) was girt, she was ungirt — they say: why was she girt and ungirt? (mng. obscure) ZA 45 46:49f. (NA rit.); *ša gašša labšu u kappi MUŠEN.MEŠ ina pūqēti ez-ḫu teppuḫ* you make (figurines) which are painted (lit. clothed) with gypsum with wings tied on them at the shoulders AAA 22 pl. 12 iii 39 (SB rit.), dupl. KAR 298:13; BAR (= *quliptu*?) *nūni ez-ḫu* (figurines) girt with fish skins AAA 22 pl. 12 iii 44, 46 and 56, dupl. KAR 298:17, 19 and r. 4.

2. *uzzuḫu* to gird: *ašar eḫli us-[s]u-ḫu* (or *uz-[z]u-ḫu*) TUG.DABA.LÁ.MEŠ where the men wear a girdle around (their waist) Gilg. I v 7, see von Soden, OLZ 1955 514.

3. *nenzuḫu* to gird oneself: cf. lex. section; *šaltum kī libši né-su-ḫa-at tuqumtam* Šaltu is wrapped in battle as in a garment VAS 10 214 r. vi 7 (OB Agušaja).

The nature of the sibilant of *ezēḫu* is established by the derivative *mēzaḫu* (cf. Heb. *mēzaḫ*) and by the quoted refs. with the ex-

ezēku

ception of the Agušaja passage, which shows an *s*-variant. *Esehu*, “to assign,” on the other hand, is never written with *z*, and it has the Sum. correspondence *gi* (or *gi*₄) as against *dadara* for *ezēhu*.

von Soden, ZA 45 52.

ezēku see *esēqu*.

ezennū s.; (a stone); lex.*; Sum. lw.

[e-zi-nu] [NA₄.^dŠE.TIR] = šu (i.o., *ezennū*), *pin[dū]*, *ašna[n]* Diri VI C 5ff., cf. e-zi-nu ŠE.TIR = ^dáš-na-an Diri V 202, ^dŠE.TIR = ^dáš(text ma)-na-an <||> *dingir-e-zi-nu-ú* (sign name) <||> MIN CT 24 23 ii 12 (list of gods).

Ezennū is a synonym of *ašnan* (a stone), q.v.

ezēqu see *esēqu*.

ezēru v.; to curse; Bogh., SB*; I *izir*, I/2 *at-ta-zi-ir*; cf. *izru*.

áš = *e-ze-ru* Erimhuš I 197.

alka PN *lu-zir-ka izra rabā* come, PN, I will curse you with a mighty curse CT 15 47:23 (Descent of Ištar), dupl. (with *šimti la mašēlušimka*) KAR 1 r. 18, note: [*lu*]-*uz-zur-ki izra rabā* (from *nazāru*) Gilg. VII iii 8; *ilsīma Gilgāmeš* [...] *iz-zi-ra-an-ni ibr[i]* (in broken context) Gilg. IV vi 15; *li-zi-ru-šu-nu* (in broken context) KUB 3 82:8 and 9; *ina ezzet libbija at-ta-zi-ir ilūtka* in the fury of my heart, I have cursed your divinity KAR 45 ii 18, dupl. K.2367:8' (unpub., SB rel.).

Ezēru is a variant of *nazāru* (pret. *izzur*), “to curse.”

ezēzu v.; 1. to be furious, fierce, 2. *uzzuzu* to become furious, 3. *šūzuzu* to make furious; OB, SB; I *iziz* (*izuz*) — *izziz* — stative *eziz* (*ez(i)*) passim, see mng. 1a, c and d), I/2, II, III, pret. *izuz* En. el. I 42, VAS 10 214 r. v 13 (OB), VAB 4 218:11 (Nbn.), Streck Asb. 212:18; wr. syll. and ŠUR; cf. *ezzetu*, *ezziš*, *ezzu* adj. and s., *šūzuzu*, *uzzatu*, *uzzu*, *uzzuzu* adj.

šúr.a.ni.ta : *ana e-ze-zi-šu* KAR 101:7f., for other bil. passages having the equivalent šúr, see mngs. 1a and 3; *igi.ḥuš.a* : *ša panī ez-zu* CT 16 25:48f., cf. mng. 1b; *m.e.er.ra.aš* : *ina e-ze-zi-šu* SBH p. 141:215f., cf. mng. 1a; *ba-ár BAR* = *e-ze-bu šá*^dA.EDIN.E, *e-ze-zu šá*^dA.EDIN.E A I/6:322f.

ezēzu

1. to be furious, fierce — a) said of gods: *dingir... šúr.a.ni.ta dingir na.me sag nu.un.gá.gá : ilu ša... ana e-ze-zi-šu ilu mamman la i'irru* god against whose wrath (lit. his being furious) no (other) god will move KAR 101:7f.; [...] *na an mu.un.da.ur₄.ur₄ DN šúr.ra.na ki ši.in.ga.tuk₄.tuk₄ : bēlu ina agāgišu šamā itanarrarušu DN ina e-ze-zi-šu eršetu inassu* at the lord's raging the skies tremble before him, the earth quakes before Adad in his fury 4R 28 No. 2:9ff., cf. *ib.ba.bi.ta šúr.ra.bi.ta : ana agāgišu ana e-ze-zi-šu* ibid. 15f.; [*šúr.ra.mu*].*dē a.ba mu.un.šed₇.dē* : [*ina e-z*]-*e-zi-ia mannu unahḥanni* who will calm me in my fury? SBH p. 140:188f.; *ri-gi-im-ša li-zu-uz* may her (Ištar's) voice be fierce VAS 10 214 r. v 13 (OB Agušaja); *m.e.er.ra.aš e.lum.e šu.ba.a.ngi : kabtu ina e-ze-zi-šu ušallimanni* the honored one (i.e., Enlil) kept me safe from his wrath SBH p. 141:215f.; *imur elippama i-te-ziz DN libbāti imtali ša ilī Igigi* when he saw the ark, Enlil became furious, he was filled with rage against the Igigi Gilg. XI 171; *ana Esagil u Bābili e-zi-iz libbašu zenātu irši* (Marduk's) heart was furious at Esagila and Babylon, anger was in him Borger Esarh. p. 14:5, cf. ibid. 13:8 and 10; *eli āli u bīti šāšu libbuš i-zu-uz-ma* his (Sin's) heart became furious against that city and temple VAB 4 218:11 (Nbn.); *i-zu-uz*(var. *-ziz*)-*ma iltasi eli ḥāmiriša* she became furious, and shouted at her spouse En. el. I 42; *immašrunimma iduš Tiamat tibi'uni ez-zu kapdu la sākīpu mūša u imma* they rallied (to her), stood at the side of Tiamat, fierce, scheming, without rest day or night En. el. I 129, restored from ibid. II 16 and III 20, 78; *libbi ilī rabāti bēlija ul inūḥ ul ipšaḥ ša e-zu-zu kabatti bēlūtišu[nu] šarrūssu iskipu palāšu ekimu* the hearts of the great gods, my masters, did not calm down, their lordly emotions, that had been stirred to anger, did not become quiet, they overthrew his kingship, took away his rule Streck Asb. 212:18; *ša i-zi-za linūḥa ša iguga [lipšaḥa]* may he (any god) who is furious with me calm down, may he who is enraged with me become quiet BMS 6 r. 89, cf. *ša iguga [linūḥa ša] i(!)-zi-zu*

ezēzu

lippašra BMS 4:47, also ^d*Ištar ša te-zi-iz* KAR 45:22, and *ša ti-zi-zi riṁnīma* ZA 5 80 r. 19; *e-zi u pašir rēmēnū* ^d*Marduk* angry but relenting, merciful Marduk Šurpu VIII 3, cf. BA 5 391:10, also *E-ez-ū-pa-šir-ana-ardi-^dMarduk* (personal name) BE 14 151:17 (MB); *Marduk ina māši i-zu-uz-ma* (var. [i-z]i-iz-ma) *ina šeri ittapšar* Marduk became angry at night, but relented in the morning Thompson Rep. 170:6, var. from OLZ 1913 204; [...] *bukur* ^d*Anim ša e-zi-za* the first-born of Anu, who is furious with me (incipit of a song) KAR 158 i 33; *šumma dimātušu illik* (a) *Bēl salim šumma dimātušu la illika Bēl e-zi-iz* if (when he smites the king's cheek) his tears flow, Bēl is well disposed, if his tears do not flow, Bēl is angry RAcc. 145:451 (NB rit.); *e-ze-ez ili ana amēli GĀL* there will be wrath of a god against a man CT 39 4:42 (SB Alu); *e-ze-ez*(text -ma) *ilim tajartam išu* the god's wrath will relent VAT 7525 i 30 (OB), see AfO 18 64; *ilu ana amēli šūr-iz* a god will become furious with a man CT 31 33:16' (SB behavior of sacrificial lamb), cf. *ilu e-zi-is-su* TCL 6 9 r. 4 (SB Alu), also BA 5 623:7 (SB wisdom).

b) said of demons, wild beasts and natural forces: [ḫul.g]ál igi.ḫuš.a me.lám zag kéš.[da]: [lumnu] *ša panī ez-zu melammū kiššuru* the evil one whose face is fierce and (who radiates) bundles of light rays CT 16 25:48, with dupl. (Sum. only) PBS 1/2 127 iii 92ff.; *šunu ez-zu-ma tebū kakkūšun* they (the seven demons) are fierce, their weapons are drawn Gössmann Era I 45; *tālitti nēši . . . ina ukulti alpī šēni u amēlūti innadruma e-zi-zu* the brood of lions, wild and violent from living on cattle, sheep, and human beings, became fierce Streck Asb. 212:5; *e-ze-ez A.KAL ebūr māti iṣahḫir* raging of the flood, the country's harvest will be meager ACh Supp. Sin 20:13.

c) said of humans: *ašubbā ištebru šarru i-te-zi-iz* they broke the battering-ram, and the king became furious KBo 1 11 obv.(!) 13 (Uršu-story), see ZA 44 116:13; *šarru ina ekallīšu šūr-iz* the king will become furious in his palace CT 31 33:5 (SB behavior of sacrificial lamb), cf. *šarru iz-zi-iz-ma* TCL 6 10:13 (SB Alu); *aššum ina panūtim šarrum i-zi-[z]a-*

ezēzu

ak-ku ummami because the king was previously angry with you, saying ARM 4 27:12, cf. *šābum i-zi-iz* ARM 5 2:2'; *ša šakkanakki mutir gimilli Bābili e-ta-ziz* (vars. *i-te-ziz*, *e-te-ziz*) *libbašu* the heart of the (Assyrian) governor, the avenger of Babylon, grew angry Gössmann Era IV 23; *ša ana šalmi[ja] šuātu e-zi-zu-ma annā mīna iqabbū* he who becomes enraged against this statue of mine and says, "What is this for?" AKA 253 v 97 (Asn.); *šumma amēlu qātīšu ina mesē e-zi* if a man is excited when he washes his hands (in the morning) (following line, in same context: *ne-eh*) Boissier Choix 2 42 K.1562:13 (SB).

d) said of the moon: *šumma Sin ina alākišu e-zi* (beside *ina alākišu ne-eh*) ACh Sin 3:46, also Thompson Reports 153:7 and 161:7.

2. *uzzuzu* to become furious: [*ša*]tūm *uz-zi-iz iṣnū [pa]nūša palḫiš* Šaltu became furious, her countenance changed (and became) terrifying VAS 10 214 r. viii 26 (OB Agušaja), cf. *kī uz-za-zu riḡimša* ibid. iv 15; *bēlu dīnika uz-za-zu ina muḫḫik[a . . .]* your opponents in court will get into a rage against you SBH p. 143:6 (SB dialogue between master and slave); [*ul*]tu 1 KAS.GÍD *šarḫāta ultu* 2 KAS.GÍD [*u*]z-za-ta from a distance of one double mile you scorch, from a distance of two double miles you rage LKA 107:11, dupl. (with var. *uz-za-at*) KAR 71:15.

3. *šūzuzu* to make furious: ^dIM an.ta šūr ḫuš.a mu.3.kám.ma in.šèg ú.šim kur.ta nu.un.gál.la : ša . . . ^dAdad *ina šamē ú-šá-zi-zu-ma* 3 *šanāte zunna u urqītu ina māti la ušabšū* (the king) who made Adad in heaven furious and (thus) let neither rain nor vegetation be in the land for three years JRAS 1935 463:14ff., cf. AJSL 35 138 Ki 1904-10-9, 87:7ff.

Although *ezēzu* (Sum. šūr, ḫuš, mir) and *agūgu* (Sum. íb) are often used as synonyms, the former refers basically to an inherent quality (akin to strength and ferocity, cf. Heb. 'oz) and the latter to a passing emotion.

Landsberger, ZA 37 86 n. 1. (Ad mng. 1c and d: Ungnad, ZDMG 73 168; Bezold, ZA 32 210f.)

ezĥu

ezĥu (or *esĥu*) adj.; tied around (the waist); syn. list*; cf. *ezēĥu*.

it-lu-pu-ti = *mu-ṣu-ú ez-ĥu-ti* tied *muṣū*-garments An VII 254.

ezib (*ezub*) conj.; apart from the fact that; MB, NB, SB*; cf. *ezēbu*.

mu^dBa.ba_a nin.mà.ka.e.šub.ba é.^dNanna.kam [garza] ki.gub.ba nu.tuk.a : aš-šum <^dBa.ba_a> be-el-ti-ia e-zu-ub ina bīt <^dNanna> parša u mazzazam la išūma that apart from that which relates to my mistress Baba, I have no office or position in the temple of Nanna PBS 1/2 135:13f. (SB lit., school tablet).

e-zi-ib nāru annītu ana libbi eqlika ĥi-ra-tu₄ apart from the fact that this canal has been dug into your lot BE 17 46:4 (MB let.); *e-zib ša 4 MU.MEŠ PN ... iplaĥu* apart from the fact that PN has served for four years RA 12 6:26 (NB), cf. *elat 4 MU.MEŠ* ibid. 14.

The writing *ezub* occurs only as cited in lex. section.

von Soden GAG § 179a.

ezib (*ezub*) interj.; never mind! disregard it!; OA, SB, NA; cf. *ezēbu*.

e-zu-ub, ma-šiš-tum = *la te-me-ek-ki* never mind! Malku III 111f.

[*ul ut*]ārka *umma* PN-*ma e-zi-ib la tutar-ranni* “I will not bring you back” — PN said (to that), “Never mind! Do not bring me back!” JSOR 11 135 No. 44:8 (OA let.); *tam-kāram utaddiam ... umma anākuma e-zi-ib DAM.GÀR(!) ša libbišu luwaddiam* he specified a *tamkāru* to me — I said to myself: “Let it be! Let him specify to me any *tamkāru* he wishes” BIN 4 35:41 (OA let.), cf. Golénischeff 2:6; *e-zib ša sinništū taštūrūma ina maḥarika taškunu* disregard it that a (mere) woman has written and submitted (this) to you ABL 1367 r. 4 and 1368 r. 6 (NA request for an oracle); *e-zib ša ina pī mār bārī [ardika] tamīt uptarridu* overlook the fact that in the mouth of the diviner, your servant, the (words) of the request for the oracle have become confused Klauber PRT 56 r. 4, and passim in the *tamitu*-texts, cf. for refs., Klauber PRT p. xivff., also Knudtzon Gebete 226ff., cf. also Craig ABRT 1 4 iii 6, 82 r. 1 and 8 (NA requests for oracles); *e-zib zēr ĥalgaṭī la tuĥallaq* never mind!

ezib

do not destroy the . . . -s Anatolian Studies 5 104:130 (SB Cuthean Legend).

The writing *ezub* occurs only as cited in lex. section.

ezib (*ezub*) prep.; apart from; from OA and OB on; *ezub* in OB, rarely in SB; cf. *ezēbu*.

me.en.dè.a.šub.ba = e-z[i-ib ni-a-ti], šub.ba.me.en.zé.en = *e-zi-[ib ku-nu-ti]*, e.ne.ne.a.šub.ba = *e-zi-[ib šu-nu-ti]* OBGT I 491ff.; šub.ba.me.en.da.nam = *e-zi-[ib ni-a-ti-ma]*, šub.ba.me.en.za.nam = *e-zi-[ib ku-nu-ti-ma]*, e.ne.ne.a.šub.ba.kam = *e-zi-[ib šu-nu-ti-ma]* OBGT I 494ff.; šub.ba = *e-zib₄(KA)* NBGT I 435; e.ne.šub.ba = *ez-bi-ku*, e.ne.da.šub.ba = *ez-bi-ku-nu* Izi D IV 8f.; [u]_{r5}.nu.me.a = *la ki-a-am, e-zu-ub ki-a-am* OBGT I 890f.

a) in OA (*ezib*): *x kaspam e-zi-ib riksīm ṣaĥrim ša ikribišu nisniqma* we examined (in fact) *x* silver, apart from a small batch, being his temple tax TCL 20 171:5, cf. CCT 1 21c:18; *x emārū kibšum e-zi-ib ĥalqim x kib-šu*-donkeys, not counting the lost one TCL 20 192:18; *e-zi-ib ša Nibas ša illakanni ana šanim ša Nibas išaqqal* not counting the next *ša-Nibas* (festival), he will pay by the second *ša-Nibas* KTS 43b:4; *x URUDU išti* PN *e-zi-ib ša tuppišu ĥarmim* *x* copper is with PN, not counting that which is (entered) on his case tablet BIN 4 172:27; *naphar x AN.NA 2 me'ūt 40 šubātū e-zi-ib ša* PN all together *x* tin and 240 garments, not counting those which belong to PN KT Hahn 18:11; *e-zi-ib ša ištu ellat* PN . . . 4 *šubātū ana qātika* apart from what is with the caravan of PN, four garments are for your credit(?) CCT 1 19a:7, cf. *e-zi-ib ša barīni* CCT 2 1:26.

b) in OB — **1'** *ezib*: *1 wardum* PN *šumšu NÍG.BA* PN₂ *e-zi-i-ib nudunnēša ša* PN₃ *abuša iddinušim* one slave, by the name of PN, a present to PN₂, besides the dowry which her father, PN₃, gave her YOS 8 71:4; 20 *GUR še'am ina GIŠ.ÁŠ.NINDA immadidma izibunikki e-zi-ib še'im labirim ša ina bitī ibašši* they have set aside for you twenty gur of barley, measured by the (large) standard, besides the old barley which is already in the house TCL 18 110:18 (let.); *e-zi-ib iprišu panūtim* apart from his former rations TCL 10 96:3, cf. *e(text iz)-zi-ib suluppī ekallim* Boyer Contribution

ezib

135:20, *e-zi-ib* x GÍN KÙ.BABBAR UET 5 441:11, cf. MDP 23 313:23; x KÙ.BABBAR *e-zi-ib* *pī kunukkišu ša* x KÙ.BABBAR x silver, apart from the (obligation) according to his sealed tablet about x silver TCL 10 93:2, cf. *e-zi-ib pī tuppišu* Waterman Bus. Doc. 37 r. 5, MDP 22 33:2, also *e-zi-ib pī kunukkišu* VAS 8 6:15, see usage b-2'. Note *ezib la: immerātum u mārišina šūri'am ištēn kalūmum e-zi-ib la jāti ina āl wašbāku ul ibašši* (you wrote to me,) "Bring the ewes and their lambs!" — in the city where I live, there is not a single lamb, not excepting mine TCL 17 23:17 (let.).

2' *ezub: e-zu-ub bītika ša* GN *bītka ša* GN₂ *nutṭup* your house in Mari is crumbling, not to speak of your house in Šubat-Enlil ARM 1 61:24; one slave girl, *e-zu-ub ša labšat ... e-zu-ub ša aprat* apart from what she wears, apart from that with which her head is covered BE 6/1 101:2f., cf. *e-zu-ub* (contrasting with *gadu* ibid. 44) TCL 1 230:32, and passim in OB; *lubušti dIštar ... e-zu-ub ša GI.PISAN* clothing of Ištar, besides what is in the chest TLB 1 69:38; *e-zu-ub ša bīt É-a* apart from what belongs to the temple of Éa BIN 2 68:24; *e-zu-ub pī tuppišu labīrim* notwithstanding the contents of an older tablet of his VAS 8 48:13, cf. *e-zu-ub pī tuppišu panī* Gautier Dilbat 13:13, *e-zu-ub pī ka-ni-ki-«ni»-šu* Riftin 8:5, and passim in OB, see usage b-1'; *e-zu-ub* 20 GÁN A.ŠÀ ŠUKU-šu 10 GÁN A.ŠÀ *šarrum na-da-«na»-am iqbi'am* the king ordered me to give (him) a ten-iku field apart from the twenty-iku field which is his (grant for) livelihood OECT 3 36:9 (let.). Note *ezub la: minām jattum e-zu-ub la kāta ḥadēm šeherka ḥadām ul ele'i* "What can I call my own? Not to speak of welcoming you, I am not (even) able to welcome your child!" TCL 17 36 r. 19' (let.).

c) in MA, NB, SB — 1' *ezib: e-zi-ib tuppušu ša* 2 GUN AN.NA aside from his contract concerning two talents of tin (added in the empty space between the seal and the beginning of the contract) KAJ 22:2 (MA), cf. *e-zi-ib pī tuppišu panīti* KAJ 31:1, *e-zi-ib pī tuppātešu paniāte* KAJ 119:1, also *e-zi-ib ša pī tuppātišu paniāti* KAJ 26:2; *e-zib* 20 GUR

ezibtu

ŠE.BAR *ša elat mandattišu* apart from the twenty gur of barley which was in addition to his dues RA 12 6:16 (NB); x *šig ... dullu gamru e-zib šig ḥašḫūru* x wool, complete material, apart from the apple-colored wool VAS 6 16:3 (NB); *e-zi-ib ḥarrānāt KÜR.MEŠ mādatu ša ana lītāteja la qerba* aside from many campaigns, which are not included in my (reports about my) victories AKA 83 vi 49 (Tigl. I), cf. AKA 143 iv 34, also *e-zib nišē ... iš-[tu] ummānātija ēbukunimma* not counting the people (and other booty) which(?) my soldiers took away OIP 2 55:61 (Senn.), cf. also TCL 3 406 (Sar.).

2' *ezub: 3 ŠAR ... izabbilu šamna e-zi-ib* (var. *e-zu-ub*) ŠAR *šamni ša ikulū ni-ig-qu* (the men) were carrying three times 3600 (measures) of oil, apart from the 3600 (measures of) oil which the ...-s consumed Gilg. XI 68; (he shall make an offering to DN) *ina ūm dŠamaš ukannušu e-zu-ub ilī ša dŠamaš w'addū* on the day that Šamaš will fix for him, apart from (the offerings to) the gods that Šamaš will determine K.10629 r. i 2 (unpub., SB Series Inbu).

Meissner, MAOG 11/1–2 8ff.

ezibtu (*izibtu*) s. fem.; 1. balance, rest, remainder, 2. pledge, 3. divorce money; OA, OB; construct state *ezibti* (*izibti*), but *izbassu* Waterman Bus. Doc. 5:2 (OB); cf. *ezēbu*.

1. balance, rest, remainder — a) unpaid balance of a loan: *kaspam ul ugammeršum i-zi-ib-ti kasap amtīm ina qātišu i[šu] dajānū Larsam ana e-z[i-ib-ti ...]* he has not paid him the full price, he is keeping the balance of the price of the slave girl, the judges of Larsa [have ordered him to pay] the rest YOS 12 320:12 and 15, cf. *kaspum e-zi-ib-ti [...]* *šim amtīm* ibid. 290:20, also *i-zi-ib-ti kas-pim ša šim bītim* ibid. 557:10 and 23; *kaspam gamram PN lu leqū KÙ.BABBAR i-zi-ib-tam PN elija la išūma* PN has received complete payment, I do not owe any balance of the price to PN (oath) YOS 12 73:14.

b) part of real estate (land) left to the seller: [1] GÁN [A.ŠÀ] ... KI PN u PN₂ LUGAL. A.ŠÀ.GA.KE_x(KID) PN₃ IN.ŠI.IN.ŠAM 18 A.ŠÀ *i-zi-ib-[ta-am] i-zi-im-ma* 12 GÍN KÙ.BABBAR

ezibtu

... IN.NA.AN.LÁ PN₃ bought a field of one iku from PN and PN₂, the owners of the field, he left one bur as “remainder” and paid twelve shekels of silver Riftin 19:14, cf. 1 GÁN GIŠ.SAR *i-zi-ib-ta-am i-zi-im-ma* PSBA 39 pl. 6:11; *warki šiḡdat šarrim šaluštim* (3.KAM.MA) *a-na ši-im-da-tim* (error for *i-zi-ib-tim*) 1 GÁN GIŠ.SAR *i-zi-im-ma* after (according to?) the royal regulations he left one-third of one iku of an orchard, as “remainder” VAS 13 81:11; *ištu* 12 GÍN É *i-zi-ib-tum ez-bi-it* after an area of twelve shekels had been left as “remainder” CT 6 7b:7, cf. *ištu* 4 SAR *i-zi-ib-tam izibu* Scheil Sippar 87 r. 5; $\frac{1}{2}$ SAR É.DÙ.A ... SAG.BI 2.KAM.MA *e-zi-ib-ti* É PN a house of one-half sar in good repair, its rear is the “remainder” (not bought) of the house of PN (seller) CT 4 17c:5.

c) part of a rented field which need not be cultivated by the tenant: 4 GÁN A.ŠÀ *ana iltānim iz-ba-as-sú ez-ba-at* ... PN *itti* PN₂ *ušeši* PN has rented from PN₂ a field of four iku — to the north is left a “remainder” (not to be cultivated by PN) Waterman Bus. Doc. 5:2.

2. pledge (Elam): *adi še'am utarru sis-siktu ana i-zi-ib-ti ez-bi-it* until he (the debtor) returns the barley, the hem will remain (with the creditor) as pledge MDP 18 228:9 (= MDP 22 37); *aššu kité ša ana i-zi-i[b-ti] izibunimma* on behalf of the linen which they left me as pledge MDP 23 315:13.

3. divorce money (OA, corresponding to OB *uzubbá*): *kārum Kaniš dīnam idīnma* PN PN₂ *aššassu e-zi-ib-ši-ma* 1 MA.NA *kaspam e-zi-ib-ta-ša* PN *ana* PN₂ *aššitišu iddinma* 3 *mer'ēšu* PN *itarru* according to the judgment of the *kārum* of Kaniš, PN has abandoned PN₂, his wife, PN has paid PN₂, his wife, one mina of silver as divorce money, and PN is allowed to take his three sons (from the house) TuM 1 21e:8; PN *u* PN₂ *mutum u aššutum ittaprūsoma* ... *e-zi-ib-ta-ša [x-x]-ši-ma* PN and PN₂, husband and wife, have separated, he [...] to her the divorce money due her TCL 4 122:5, coll. Lewy, MVAG 35/3 169.

In mng. 1b *ezibtu* (see also *ezēbu*, mng. 2e) refers to a specific OB praxis dealing with

ezizzu

the sale of real estate held in feudal tenure. Apparently, either the sale of the entire property was prohibited, or a part of it was considered inalienable and served to assure the continued support of the feudal tenant. However, our texts prefer to record the sale as one of the entire property of which, at the same time, a part (called *ezibtu*) was ceded (*ezēbu*) to the seller in circumvention of § 37 of the CH.

(Koschaker Griech. Rechtsurk. 112f.)

ezību (abandoned child) see *uzību*.

****ēzibu** (Bezold Glossar 21a); to be read *ezību*; see *uzību*.

ezizzu s. masc. and fem.; (a bulb vegetable); OA, OB, SB; wr. syll. and E.ZI.ZU SAR.

a.muš.šum SAR (var. a.pú.šum SAR), o.zi.zu SAR = e-[zi-zu] Hh. XVII 272e-f; a.muš.šú SAR = e-zi-zu = a-ru-šú Hg. D 235; ú a-mu-šu : e-zi-iz-zu Uruanna II 220; ú e-zi-zu : ú a-ru-šú mar-ru bitter arūšu Uruanna II 197; ú e-zi-zu : ú-pi-en-[zir] Uruanna II 67; ú ku-ni-ib-ḫu, ú šá-mi HAR.MEŠ, ú a-uš-še : ú e-zi-zu Uruanna II 213ff.; ú SAG.DU 1 : e-zi-zu (plant) with one bulb, LU.ÚB-ša kīma ḫI.SAR its bulb(?) is like the urú-plant, SUM AŠ.ME AŠ.ME-onion, SUM BAR foreign onion : e-zi-iz-zum Uruanna II 216ff.; ú e-zi-zu : AŠ ÚŠ me-e-ti Uruanna III 107.

ša $\frac{1}{3}$ MA.NA KÙ.BABBAR *e-zi-za-am zakuum šāmama* buy (pl.) clean e.-bulbs for twenty shekels of silver TCL 4 30:27 (OA let.); *ana e-zi-zi-ia kaspam ašām* I gave (*ašām* mistake for *addin*) this money for e.-bulbs for myself CT 29 13:26 (OB let.); x SĪLA E.ZI.ZUM SAR x SUM.SIKIL-lum SAR ... *erištum ša ina* GN PN *irišu* x silas of e.-bulbs, x (silas of) onions, (all together x) slips which PN planted in GN Riftin 125:5 (OB); *šumma ina libbi eqli* E.ZI.ZU SAR *īpuš e-ze-ez ili ana amēli ibašši* if he plants e.-bulbs (preceding line has SUM.SIKIL.SAR onions) in the field, the god will be angry with this man CT 39 4:42 (SB Alu); *antahšum e-zi-zu tasák* you grate *antahšu*-vegetables and e.-bulbs KAR 171:5 (SB rit.), dupl. KAR 178 r. vi 14f.

Probably a type of onion, from its description in Uruanna, see lex. section.

(Thompson DAB 91.)

ezû

ezû v.; to excrete; lex.*; cf. *zû*.

su-úh K_V = e-zu-ú-um MSL 2 151:19 (Proto-Ea).

Usually replaced by the secondary form *tezû*, q. v. The consistent writing of *zû* with *z* suggests Akk. *ezû* and *tezû*, as against Heb. *šē'ā*, *šō'ā*, etc.

ezû in **rab ezû** s.; (designation of a craftsman or an official); NB.*

¹PN *mārassu ša* PN₂ A LÚ GAL e-zu-ú BRM 1 43:2.

ezub see *ezib*.

ezzetu s.; fury; SB*; wr. syll. and ŠÚR, ĤUŠ; cf. *ezēzu*.

ina ez-ze-et libbija attazir ilūtka in the fury of my heart I have cursed your divinity KAR 45 ii 18, dupl. K.2367 (unpubl.); ^d*Marduk ša e-zes-su* (var. *e-ze-su*) *abūbu napšuršu abu rīmīnū* Marduk, whose fury is (like) a flood, (but) whose pardon is (like that of) a merciful father BMS 11:1, cf. *iturra* ^d*Marduk ša ĤUŠ-su abūbu* IGI.BAR-su *abu rīmīnū* (quotation of preceding phrase) ABL 716 r. 25 (NB), also *ša ŠÚR-su abūbu* Thompson Gilg. pl. 10 K.9759:7.

ezziš adv.; furiously, fiercely; OB, MB, SB, LB; wr. syll. and ŠÚR; cf. *ezēzu*.

šúr.bi : *ez-zi-iš* CT 16 20:73f., *ibid.* 21:148f.; for other bil. passages with šúr.bi, see usages a, d and e, for *igi.ĥuš*, *gù.ĥuš*, etc., rendered by *ezziš*, see usages b and c.

a) in gen.: šúr.bi ki.bal.a.šè túm. mu.dè ugnim.bi d[ul.du]l : *ez-zi-iš ana māt nukurti šalāli ummānšu upaĥĥir* in a fierce mood he gathered his army to plunder the enemy land Lugale I 15; *dub.sag.ta ud.sar* ^dEN.ZU.na šúr.bi ba.an.dib.bi.eš : *ina maĥar* ^dNannari ^dSin *ez-zi-iš iltanammu* they (the seven evil gods) kept circling (Sum. "passing") fiercely in front of the divine crescent, Sin CT 16 20:73f., also *ibid.* 21:148f.; *labbuma šamru ... kadru ez-zi-iš ana tēsē* they are raging, furious, fiercely wild at the (approaching) turmoil (of battle) Tn.-Epic ii 38; *labbi nadrūti ilitti ĥuršāni* ĤUŠ.MEŠ *ibū[nimma]* raging lions, mountain-born, attacked me fiercely Streck Asb. 308 ε 3; *ana tazzimtišina* ^dEnlil *ilī ez-zi-iš igugma* the

ezzu

chief among the gods became furiously angry at their complaints 5R 35:9 (Cyr.).

b) with *nekelmá*: *lú igi.ĥul.gál.e igi.ĥuš ba.an.ši.íb.íl.la : ša inu limuttu ez-zi-iš ikkilmāšu* he upon whom an evil eye has looked in anger 5R 50 i 71f., cf. *i.bí.ĥuš.a.zu šu.ni.in.íl.[a] : ša ez-zi-iš tak-kilmāšu* OECT 6 pl. 10 Sm. 306:10f.; *ina nap-ĥaršunu ez-zi-iš likkelmāšuma* (may the gods) in their totality look upon him in anger AKA 10:32 (Adn. I), cf. *ilu u šarru ez-zi-iš lik-kilmāšu* BBSt. No. 6 ii 38 (Nbk. I), and passim in curse formulas, also *aggiš ez-zi-iš [lik-kilmāšu]* BA 5 385 r. 7 (colophon).

c) with *šasú*: *eli ālīšu ez-zi-iš lissīma* may (Adad) roar furiously at his city CH xliii 77; *gù.ĥuš mē.a gù.ĥuš bí.íb(var. in).ra : (ša ...) rigim tāĥazi ez-zi-iš šamriš tassū* (Sum.) who fiercely shouted one fierce battle-cry : (Akk.) who, in fury and rage, shouted the battle cry Lugale XI 40, cf. [...] *lú.ra gù.ĥuš(!) ra : ša eli amēli ez-z[i-iš išassū]* CT 17 36 K.9272:4, restored from dupl. CT 16 30 i(A) 7f.; *šarru ŠÚR-iš eli amēli [išassi(?)]* the king will [shout?] furiously at a man CT 31 10 K.11030:12 (SB ext.); *kīma ūme š[eg]i ez-zi-iš elija išassi* like a raging storm he shouts furiously at me ZA 43 17 i 55 (SB lit.).

d) said of battle: *mē.maĥ.bi šúr.bi* (var. *mir.bi*) *ba.du, du, : tāĥassu šīru ez-zi-iš ittakkip* his superb attack keeps charging in its fury Angim IV 53, cf. *[ina tāĥa]zi qabalšu ez-zi-iš ul immaĥĥar* BA 10/1 107 r. 7.

e) said of storms: *im.ri.ĥa.mun an.na.ke_x(KID) šúr.bi nigin.na.meš : ašam-šūtu ša ina šamē ez-zi-iš išsanundu šunu* they are a whirlwind which keeps racing furiously across the sky CT 16 19:31f.; *im.ri.ĥa.mun im.šúr.ĥuš.zi.ga.gin_x(GIM) [n]í.bi.šè ì.nigin.nig[in] : ašamšūtu ša ez-zi-iš šamriš te-ba-tim ina r[a-m]a-ni-šu i-ša²* the hurricane, risen in all its fury, whirls by itself BIN 2 22:45.

ezzu (fem. *ezzetu*) adj.; 1. furious, angry, fierce, 2. terrible, awe-inspiring; from OB on; wr. syll. (but ĤUŠ ZA 43 17:51); cf. *ezēzu*.

ezzu

ĥuš = *ez-zu-um* Proto-Izi d 1; šu-ur (var. su-mu-ur) šUR = *ez-zu* S^b I 252; šUR = *ez-zu-um* Proto-Izi d 11; ú-r[u] UR = *ez-zu* A IV/4:107.

ur.sag ĥuš.àm : *qarrādu ez-z[u]* Angim I 9; for other bil. passages with Sum. equivalent ĥuš, see below, passim; me.lám.zu šúr.ra lú.erím. ma ba.an.dul : *melammāka ez-zu-ti māt ajābi kutmu* with your awe-inspiring splendor cover (Sum. is covered) the enemy country ASKT p. 121:10f.; ní.gal šúr.ra.e : *šá namrirri ez-zu-ti* (in broken context) BA 5 708:2f.; [dGiš].bar.ra šúr.ra : ^dBIL.GI *ez-zu* (preceded by [dingir(?)]) . . . ĥuš : [ilu(?)] *rabū ez-zu* SBH p. 64:3f.; gù mu.e. ri.gál.la : *riġma taškunu* who cried out across it (i.e., the enemy land), var. gù mir.ra.gál.la : *riġma taškunu* who cried out away (toward it), var. gù mir.ra i.gál.la : *riġma ez-za taškunu* who cried out fiercely Lugale XI 39; á.kár mir : *aphuhta ez-ze-ta* RA 12 74:15f., see mng. 2b; šà. mir.a.zu : *libbaka ez-zu* KAR 161:6f., see mng. la, cf. šà me.er.ra.zu : *libbaka ez-zu* OECT 6 pl. 7:15f.; [x] mir.ra gi₄.gi₄ [. . .] *x ez-zi* [. . .] (in broken context) BA 5 707:13f.

še-e-ru, še-zu-zu, na-al-bu-bu, ši-ih-ĥu = *ez-zu* Malku I 70ff.; e-zum = *šamru* Malku I 55.

1. furious, angry, fierce — a) said of gods and demons: *ez-ze-et mārāt* ^d*Anim* the daughter of Anu (Lamaštu) is furious 4R 58 i 34 (SB Lamaštu), and passim in this text, cf. *i-za-at* BIN 2 72:3, see Or. NS 23 338:3 (OA Lamaštu inc.); *ez-ze-et qablu la maĥār alilat tamĥāri* (you, Istar, are) fierce, an irresistible attack, heroic(?) in battle STC 2 pl. 78:36 (SB lit.); *ina itī ez-za-ku ina* ^d*Igigi qardāku ina* ^d*Anunnaki gašrāku* I (Irra) am the fiercest among the gods, the most valiant among the Igigi, the strongest among the Anunnaki Gössmann Era I 110; *ez-ze-tu-nu šamrātunu gaššātunu gapšātunu [nadrātunu] lemnētunu* you (sorcerer and sorceress) are fierce, you are violent, you are raging, you are powerful, you are terrifying, you are wicked Maqlu V 139, cf. (quoting the incipit of this incantation) PBS 1/1 13 r. 48, BBR No. 26 v 75, also *ez-ze-ta šam[rā]ta gapšāta gaššāta [nadrāta] dannāta* AMT 86,1 iii 5, and passim; ^d*Sin bēlu ezzu* . . . *saĥaršubbā* . . . *pagaršu lilabbišma* may Sin, the fiery lord, clothe his body in leprosy MDP 2 pl. 23 vi 41 (MB kudurru); ^d*Lugalgirra* . . . *ilu gašru ez-zu* DN, strong, fierce god 4R 21 A 32; *utnenka bēlu šitruĥu ez-zu linūĥ libbuk ša ēgugu* I pray to you, proud, fierce lord, may your heart,

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which has become angry, be appeased Craig ABRT 1 31:20; *ina bunīšunu ez-zu-ú-ti likkelmūšu* may (the great gods) cast an angry look on him MDP 2 pl. 23 vi 24 (MB kudurru); *dim.me.er.mu šà me.er.ra.zu ma.ra mu.un.gig.ga : ilī libbaka ez-zu jāti ušamrišanni* O my god, your furious heart has made me miserable OECT 6 pl. 7:15f., cf. šà. mir.a.zu ki.[bi.šè] bí.[ra.a]b.gi₄.gi₄ : *libbaka ez-zu ana ašrišu litūra* KAR 161:6f.; note: *ul ipšahšu ez-ze-tū kabattī aggu libbī ul inūĥma rēmu ul aršišuma* my raging mood did not quiet down toward him, my angry heart did not become pacified, I had no mercy on him Borger Esarh. p. 104 i 34; UD-ka *ez-zu likšussunūti* may your fierce ūmu-demon catch them (my enemies) Maqlu I 117, also ibid. II 133, cf. *ūmu ez-zu* Craig ABRT 1 59:6, KAR 83 r. i 10, and passim; *pa*(var. *bar*)-*ru-ka ez-zu šamru* UD-ka *attama tanandīnšina* <ti> you yourself give them (the šā'iltu-diviners) your mule(?), your fierce, raging ūmu-demon(?) Schollmeyer No. 16 iii 38, with dupl. KAR 321:15, cf. ^dUTU UD-ka *ez-zu lik-šu*(text -ma)-[*su-nu-ti*(?)] PBS 1/2 133 r. 12, dupl. (^dUTU <UD>-ka) PBS 10/2 18 r. 13.

b) said of animals: 3.kám.ma úg.tur ĥuš : *šalšu nimru ez-zu* the third (demon) is a fierce panther CT 16 19:17f.; imin.bi.e.ne Á.MUŠEN.NA ĥuš.a : *sibittišunu šūt kappi ez-zu-ti* (I have set up at their head the figurines) of these seven, the fierce winged ones (Sum. eagles) AfO 14 150:195ff. (*būt mēsiri*); mir.ĥuš.a : *šibbu ez-zi* fierce dragon K.5028:3f. (unpub., SB lit.); [. . .] ĥuš [. . .] ur ĥuš ^dEn.líl.lá.ke_x(KID) : [. . .] *qā*itī *ez-ze-te šēpī ez-ze-te kalbu ez-zu ša* ^dBE [with] fierce forepaws, with fierce hind paws, the fierce dog of Enlil KAR 54:1ff.; ^dIM.DUGUD. MUŠEN.MEŠ *ez-zu-ti* (figures representing) fierce Storm-birds Streck Asb. 188 r. 32.

c) said of natural forces (flood, fire, etc.): *šāru ez-zu ša tebūšu nanduru šamru ez-zu ša šamriš illaku* fierce wind, the rising of which is terrifying, violent (and) fierce, which sweeps along violently AfO 17 358:14f. (SB inc.), cf. im.šúr.ĥuš.zi.ga.gin_x(GIM) : *kīma šāri ez-zu šamru tebi* [. . .] BIN 2 22:43f.,

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also *ez-zu-ti šārē* En. el. IV 99; *kīma ez-zi tīb meḫē assuḫa šurussun* I tore up their roots like the fierce onslaught of the storm Borger Esarh. p. 58:16, cf. Streck Asb. 26 iii 34; *aššum ina takkiptim agē mé e-ez-zu-ú-tim šipik epirē šunūti la nussī* so that the thrust of the flood's raging waters should not sweep away these dams Sumer 3 8 ii 5 (Nbk.), cf. *agū ez-zu* Winckler Sammlung 2 1:6 (Sar.), and passim, also a.mà.ru₇ šúr.ra : *a-bu-bu ez-zu* 4R 26 No. 1:1ff., cf. a.mà.ru₇ ḫuš.àm : *a-bu-bu ez-zu* ibid. 10f.; ^dBIL.GI *e-ez-zu-um ša qabalšu nē'eret* fierce Fire, whose onslaught is murderous JRAS Cent. Supp. pl. 8 v 20 (OB lit.), cf. ^dGĪŠ.BAR ḫuš.a šun.šun.na mu.[...] : ^dBIL.GI *ez-zu ša qabalšu x* [...] 4R 24 No. 1:54f., and passim said of fire, see for refs., Tallqvist Götterepitheta p. 6; *kīma išātīm ez-ze-tīm* (var. *e-zé-[ti]*) *ša apim nišišu liqme* may (Nergal) consume his population like a raging marsh-fire CH xlv 32.

2. terrible, awe-inspiring — a) said of battle: *ana tēbišu ez-zi ša i'irru ul ibši* there was no one to withstand his terrible attack STC 1 p. 205:11; *rigim kakkēja dannūti u tīb tāhazija ez-zi ēdurma* he feared my mighty, clashing weapons and my terrible onslaught OIP 2 35 iii 62 (Senn.), cf. ibid. 45 v 78.

b) said of weapons: qar.dar mē.ḫuš : *sākip tāhazi ez-zi* (my weapon) the terrible Overwhelmer-in-Battle Angim III 40, cf. ibid. IV 15; [qar.dar] mē.ḫuš giš.tukul.mu a.gub.ba ḫa.ma.n[i.dúb.bé.dé] (var. [ḫa.ma.ni.dú]b.bé.dé) : [ana(?)] *sākip tāhazi*] *kakkēja ez-zu-ti agubbā li[ttabik]* may holy water be poured over The-Overwhelmers-in-Battle, my terrible weapons Angim IV 3; *kakkēja ez-zu-ti elišunu ušazzaza* I shall array my terrible weapons against them (the gallú-demons) Gössmann Era I 186, cf. *ša ana našē kakkēšu ez-zu-ti qātāšu asma* ibid. 4, and passim in lit.; *ina šumur kakkēja ez-zu-te . . . lu amdahiš* I fought (their army) with the fury of my terrible weapons AKA 77 v 87 (Tigl. I), and passim in the insers. of Tigl. I, Adn. II, Šamši-Adad V, Shalm. III, Asn., Sar., Esarh., Asb.; *kakkēka e-ez-zu-ú-tim . . . lilliku idāja* may your (Lugalmaradda's) terrible weapons come to my aid VAB 4 78 iii 41 (Nbk.), cf. (ad-

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dressed to Šamaš) ibid. 102 iii 17, 190 ii 12, (addressed to Marduk) ibid. 84 ii 26; *kī šiltaḫi ez-zi ina libbišu amqutma* I fell into the midst (of his army) like a terrible arrow TCL 3 133 (Sar.), cf. *šiltaḫaka ez-zu* KAR 25 ii 11 (SB lit.), giš.ḫuš : *išši ez-za* RA 11 146:43 (SB lit.), also (said of *qaštu* bow) STC 1 205:20, AKA 226:34 (Asn.), BBSt. No. 6 i 8 (Nbk. I), (said of *tilpānu*) BBSt. No. 36 ii 25 (NB), (said of *šibirru*) Borger Esarh. 98:32; *ina qātēšu ki-lallē 2 mēši ḫUŠ.MEŠ šabit* in his two hands he holds the two terrible *mēšu*-weapons ZA 43 17:51 (SB lit.); á.kár mir da.da.ra.[NE].da.da.zu : *aplūḫta ez-ze-ta ina šitpuriki* when you (Ištar) gird yourself with the awe-inspiring coat of mail RA 12 74:15f. (SB lit.).

c) said of the divine radiance: ní.ḫuš. a.ri.a : *ša puluḫtu ez-ze-tu [ramú]* (you Ninurta) who are clad in awe-inspiring, frightful radiance Angim I 4, cf. [...] = [šá] *pu-luḫ-tu [ez-z]e-tu ra-mu-u* An VIII 9, also (said of Irra-Nergal) BA 5 642:11f. (bil.), SBH p. 74:10f.; ní.gal.šúr.ra.e : *ša nam-rirri ez-zu-ti* with awe-inspiring splendor BA 5 708:2f.; me.lám.ḫuš nigin.na á.ni.lú.na.me nu.mu.un.na.an.te.gá : *mez-lammē ez-zu-ti šutashur ana idišu mamma ul iṭeḫḫi* he is enveloped in an awe-inspiring radiance, nobody can approach him 4R 18 No. 3:33f., cf. BA 5 648:5, ZA 43 17:54, ASKT p. 121:10f., also *namurratka ez-ze-ti* Schollmeyer No. 16 i 48; su.lim ḫuš.gú.[è.a] : *ša šalummatu ez-ze-ta [ḫalpu]* who is clothed in awe-inspiring radiance 4R 24 No. 1:21f., cf. *ḫalip melammē ez-[zu]-te* Unger Reliefstele 4 (Adn. III).

d) said of divine powers: úg ZU+AB.ta me.ḫuš.a šu.ti.a : *nam-ru ina apsi parši ez-zu-ti leqú* the panther, who holds awe-inspiring divine powers from the Apsû Angim II 10; *liktumkunūši šiptu ez-ze-tú GAL-tú ša ^dEa mašmāšu* may the awe-inspiring great spell of Ea, the conjurer, cover you (sorcerers) (like a net) Maqlu II 156.

ezzu s.; wrath; SB*; cf. *ezēzu*.

ez-zi DINGIR *ana LU[GAL]* the wrath of the deity against the king CT 40 44 K.3821:2 (ext.).

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ezzu see *enzu*.

ezzuššiḫe adj.; (referring to the legal status of a field); Nuzi*; Hurr. word.

A field of x homers which has been handed over in an adoption, x homers as *titennātu-*

ezzuššiḫe

pledge, x ANŠE A.ŠÀ *e-iz-zu-uš-ši-ḫe* (all together, x homers which PN inherited from three persons) JEN 513:3.

Probably *ezzušši* with the adjectival ending *-ḫe*.

